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V.

Indian Studies.

By

Georg Bühler.

No. I.

The Jagadûcharita of Sarvâṇanda, a historical romance from Gujarât.

The Jagadûcharita¹ or Life of Jagadû (in Sanskrit Jagaddeva) belongs to the class of historical romances, which the modern researches in India have brought to light in considerable numbers. It differs from the other works of the same kind, like the Śrî-Harshacharita of Bâṇa, the Vikramânka-devacharita of Bilhaṇa, the Kîrtikaumudî of Someśvara and the Sukṛitasamkîrtana of Arisimha, only by its comparatively late origin, by a want of artistic finish and by the circumstance that its hero is not a king or minister, but a simple merchant, who did much for his native town by rebuilding its walls, and for Gujarât by alleviating the wide-spread distress during a terrible famine in A. D. 1256—58.

The Jagadûcharita, which in the colophons is called a Mahâkâvya, contains seven Sargas, with 388 verses:

I. Vîyatṭhuprabhṛitipûrvapurushavarṇana, i. e., the description of Vîyatṭhu and other ancestors of Jagadû; verses 45; chief metre, Vasantatilakâ,

¹ The MS., on which the subjoined essay is based, is that of the India Office Library, Sanskrit MSS. Bühler, No. 291 (see Zeitschrift der Deutschen morgenländischen Gesellschaft, vol. XLII, p. 551). It was kindly lent to me in 1876 by Râo Sâheb Dalpatrâm P. Khakhar, then Educational Inspector of Kachh, who of late has sanctioned its presentation to the India Office. It is a modern, but very correct copy, made for Mr. Khakhar from an old MS., belonging to a Jaina Yati in Bhuj. Sitzungsber. d. phil.-hist. Cl. CXXVI. Bd. 5. Abh. 1

II. Bhadreśvarapuravarṇana, i. e., the description of the town of Bhadreśvara; verses 28; chief metre, Upajāti,

III. Ratnâkaravaradânavyâvarṇana, i. e., the description of the Ocean granting a boon to Jagadû; verses 61; chief metre, Anuṣṭubh,

IV. Bhadrasuradarśana, i. e., the apparition of the god Bhadra; verses 36;¹ chief metre, Upajāti,

V. Pîṭhadevanarapatidarpadalana, i. e., the humbling of king Pîṭhadeva's pride; verses 42, chief metre, Upajāti,

VI. Sakalajanasaṃjîvana, i. e., Jagadû's maintaining all men during a famine; verses 137;² chief metre, Anuṣṭubh,

VII. Trivishṭapaprâpaṇa, i. e., Jagadû's attaining heaven; verses 39; chief metres, Pramîtāksharâ and Anuṣṭubh.

Though called a Mahâkâvya, Sarvâṇanda's work has much the same character and poetical value as the Sanskrit poems of other Jaina monks of the twelfth and later centuries. It shows that the author had studied and had attained a certain degree of proficiency in Sanskrit grammar, poetics and metrics, and that he took pains with his composition. But, numerous small mistakes, weaknesses and offences against good taste prove, too, that he was not quite perfect in the profession of a Kavi and that he possessed little natural talent. His Jagadûcharita is nothing more than a metrical exercise in a foreign language and in a style, strange to him. In its best passages it reaches nearly, but not quite, that standard of excellence which Brahmanical judges of poetry would require. With the Alamkâras or poetical ornaments, which the Brahmanical Śâstra requires, Sarvâṇanda has taken considerable trouble. But he does not venture beyond the easier and common ones, such as alliterations, Upamâs, Rûpakas, Utprekshâs, Śleshas and Atiśayoktis. In order to make his work *rasika* and to make it look like a real Brahmanical Kâvya, he carefully avoids all allusions to Jaina legends and doctrines and substitutes those of the Brahmins. Thus, in the hymn in honour of Jagadû, S. VI. 92—122, all the illustrations of the hero's greatness and goodness have been taken from the Epics and Brahmanical history. Sometimes

¹ The MS. marks erroneously 35 verses, verse 27 being not counted.

² The MS. marks erroneously 136 verses, verse 116 being not counted.

the result of this slavish imitation of the Brahmans is not good. It certainly sounds ludicrous, when the author informs us, S. VII. 5, that, on his death, the monk Paramadeva 'caused deep joy to the eyes of the maids of heaven', instead of saying that he reached the Jina's world that it is free from births and deaths. More serious than such slips are the consequences of Sarvānanda's struggles with the metres. As a Mahākāvya must contain verses of many kinds, he uses besides the chief metres mentioned, a great variety of others especially in the latter parts of the several cantos and in the hymn, inserted in canto VI. Though the verses are in general correct and only very few cases occur where the pause is made to fall in the middle of a simple word, this conformity with the laws of Sanskrit metrics has only been attained by the employment of many meaningless expletives, by the occasional violation of grammatical rules and by the use of wrong meanings. As expletives, which merely serve to make up the verse, Sarvānanda uses *cha, tu, hi, atha, kila, tadānām, uchchaiḥ, uchchakaiḥ, sutarām* and the like, and he is much more liberal with them than even second-rate Brahmanical Kavis. Mistakes in grammar, made for metrical reasons, are, e. g., the faulty Sandhis, *vāchyādhīḥ*, III. 36, for *vāchya ādhīḥ*, and *saiṣha* for *sa eṣha*, IV. 20, as well as the extraordinary reduplicated perfect *dadāya*¹ 'he gave', IV. 33. Instances of wordforms, used wrongly, are the abstract nouns *abhilāshatā*,² III. 17; VII. 11, *avakāsatā*, I. 12, *nidhanatva*, V. 41, *prayatnatā*, V. 13, which are put instead of *abhilāsha, avakāśa, nidhana* and *prayatna*. Questionable compounds are still more frequent.

As is very commonly done by the late Sanskrit poets, especially if they are Jainas, Sarvānanda employs a not inconsiderable number of rare Sanskrit words, or of common Sanskrit words with unusual genders and meanings, and a few Prakrit or foreign words which have been transliterated into, and made to look like, Sanskrit. Among the real Sanskrit words the following deserve to be mentioned, as partly

¹ Vopadeva mentions a root *dāy* 'to give', but declares it to be *Ātmanepadī*.

² This might be considered as a clerical mistake for *abhilāshitā*. But such a conjecture is improbable on account of the other words.

they do not appear in the Koshas and the standard dictionaries, and partly their use is not sufficiently illustrated by quotations:

aghosha thirteen,¹ VI. 13.

âchâmlavardhamâna,² name of a Jaina penance, VI. 2.

karamudrikâ, f., a signet ring, IV. 24.

kalyânavat, adj., blessed, I. 15.

kânchanakumbhati, becomes a golden pot, VI. 118.

•*chikârsh*, adj. at the of a compound, desiring to make, VI. 29.

*jhagiti*³ quickly, suddenly, VII. 10.

dîna, m., a day,⁴ VI. 18.

dhishnya, n., power, I. 15.

nirmaladhvajapaṭati, becomes a pure flagstaff, VI. 118.

naishadhi, m., king of the Nishadhas⁵ (Nala), VI. 110.

prîṇ, I. P., to gladden, V. 41.

proddâmaraidandati, becomes a staff of great wealth, VI. 118.

bhâṭaka, n., hire, IV. 4.

bhâvasâra, m., a calicoprinter,⁶ VI. 16.

mandîra, n., a town, IV. 4, 8, 14, 19; V. 25, VII. 7.

mâtaka,⁷ m., a measure, either = 25 Ser, or = 100 Maṇ, VI. 90, 125ff.

râkâchaturdaśîpaksha, m., the Pûrṇimâ Gachchha, VI. 34.

rîrî, f., yellow brass, VI. 57.

lajjâpinḍa, m., a secret gift to shamefaced beggars, VI. 131.

vâ, like, as, V. 28.

¹ The *aghosha* or hard consonants are thirteen in number; hence the word may be used as a numeral for thirteen.

² This stands for *âchâmâmla*^o, see Professor A. Weber's remark in the *Indische Studien*, vol. XVI, p. 306, note 12.

³ This word is common only in works written in Kasmîr and the Panjab.

⁴ Hitherto no passage from Sanskrit literature has been quotable, in which *dîna* is used as a masculine. It has this gender according to the Koshas, also in Gujarâtî and other vernaculars.

⁵ This word is frequently used by Hemachandra.

⁶ Common in the works on castes, especially those from Gujarât where the *Bhâvasâras*, now called *Bhâusârs*, are numerous.

⁷ This is in Gujarâtî *mûḍo* or *mûḍho*. The explanations given above, are found in Mr. Narmadâshankar's *Guj. Dict. sub voce mûḍo*.

bohitha,¹ m., a boat, III. 32.

śaka, m., a. Musulman,² IV. 7.

saptatattvî, f., the seven Tattvas, VI. 15.

sam-as, II. P., to exist, V. 19.

sam-ud-dhri, I. P. A., to make a restoration, construed with the locative, VI. 7, 49, 50.

susthitâmara, m., the god of the ocean, III. 47, 48, 56, VI. 63.

haridaśva twelve,³ V. 30.

Among the Sanskrit words, coined out of Prakrit or foreign words, I note:

1. *ârasañâśman*, m., marble, VI. 44, 55. This is derived from Gujarâtî *âras pâhâṇ* literally 'looking-glass stone'.

2. *garjaneśa*, m., a Musalman king, the Sultan of Delhi, VI. 127, VII. 35. The word means originally 'king of Ghazni', and in Bilhaṇa's *Karṇasundarî* (ed. Durgâprasâda), we have, e. g., p. 53, l. 18, *gajjaṇanayaram* 'the town of Ghazni', p. 54, l. 7 *garjanâdhipati* 'the king of Ghazni'. The later authors use *garjana*, *garjanaka* or *gâjana* for 'Musalman' in general, see e. g. Indian Antiquary, vol. VI, p. 187.

3. *naṅgara*,⁴ an anchor, III. 32. This is coined from the Gujarâtî *nâṅgar*, which itself is a corruption of the Persian *langar*. *Nâṅgar* occurs also in Marâṭhî.

4. *masîti*, f., a mosque, VI. 64, derived from the Arabic *masjid*.

5. *mudgala*, m., a Moghul, VI. 65. This word, which is an ancient Indian name, is commonly used as an equivalent of Mughal by the Jaina authors of the fourteenth and later centuries, when the Moghuls had become known through their frequent raids, which during the thirteenth century repeatedly laid waste large districts of northern and western India (see Elliot, History of India, vol. II, p. 303, 340 ff. etc. The Jains

¹ Usually *bohitha* and properly a Prakrit Deśî word.

² This is very common with the later Jaina writers.

³ *Haridaśva* means originally 'the sun', and is here used to for the numeral 'twelve', because in Sanskrit all words which have the former meaning, can be used in the latter sense. The Âdityas are twelve and twelve suns appear at the end of a Kalpa.

⁴ MS. *nagara*.

use it also indiscriminately, for all foreigners and especially for Musalmans.

Regarding the author, his time and his sources nothing definite is known. Neither Sarvāṇanda nor his teacher Dhana-prabha is named in the Jaina works, which have been explored hitherto.¹ The occurrence of the coined Sanskrit words, the whole style of the poem and, above all, the mention of king Viśaladeva of Aṅhīlvāḍ, who ruled from Vikrama Saṁvat 1300—1318 or from 1302—1320, together with the explicitly given dates V. S. 1302, 1312 and 1315 (see below p. 15, 19) prove of course that the work must be later than the middle of the thirteenth century A. D. And the fact that Sarvāṇanda tells various absurd anecdotes regarding his hero, who died during Viśaladeva's reign, and that he seems to have committed mistakes with respect to two kings whom he mentions incidentally (see below p. 38f.), makes it more than probable that he lived considerably, i. e. at least eighty or a hundred years, later. For, though in India marvellous legends grow up around historical characters even during their lifetime, and though the authors of Charitas often think it their duty to convert their heroes, even if they were contemporaries, into half mythical beings, it seems difficult to believe that a contemporary author would have made Jagaḍû expend 999,000 Mûṭakas of grain and 180 millions of money in his relief operations during the famine of V. S. 1313—1315 (see below p. 20). On the other hand, Sarvāṇanda mentions various details, which are sober and look credible, as well as a considerable number of historical facts, which are confirmed by trustworthy contemporary evidence. Hence it may be inferred that he did not live many centuries later than his hero. And this conclusion is confirmed by a comparison of his Jagaḍûcharita with the life of Jagaḍû, contained in the Pañchaśatīprabodhasambandha, written in Vikrama Saṁvat 1521 or about 1464 A. D. by Śubhaśīlagani (see below p. 22 and App. II). The latter work knows nothing historical about Jagaḍû except the single fact

¹ I state this not only on my own authority, but also on the strength of a communication, kindly made to me by Dr. Klatt, who possesses complete lists of the Jaina teachers and authors known up to date.

that he was a contemporary of Viśaladeva and alleviated the distress in the famine of V. S. 1315. Under these circumstances I believe that we shall not go wrong, if we assign Sarvâṇanda's work to the second half of the fourteenth or at the latest to the beginning of the fifteenth century.

The Life of Jagadû according to Sarvâṇanda.

The most remote ancestor of the hero, whose name the Charita mentions, is Vīyaṭṭu (I. 17) or Vīyaṭṭhu (colophon of Sarga I), who belonged to the Śrīmâla race (I. 15) i. e., that subdivision of the Gujarâtî traders, whose original home was the town of Śrīmâla or Bhillamâla, the modern Bhînmâl in southern Mârvâḍ.¹ This community, which at the present day, too, is numerous in Gujarât and Bombay, seems to have extended its operations and to have spread over Gujarât in early times. The Jaina chronicles inform us that Udayana, who together with his sons Vâgbhaṭa and Âmrabhaṭa plays a part in the history of Hemachandra and Kumârapâla, was a Śrīmâlî and immigrated into Gujarât during the reign of Karṇa I (Vikrama Saṁvat 1120—1150) and the Śrīmâlîs are occasionally mentioned in the inscriptions of the eleventh century. The Śrīmâlî Vâṇiâs were and still are, for the greater part, adherents of the Jaina faith, and Vīyaṭṭu, the chronicle says (I. 17) likewise belonged to this sect.

Vīyaṭṭu's son was Varaṇâga (I. 22), who settled in Kanthâ, i. e. the modern Kanthkot² in Vâgaḍ, the eastern part of Kachh, which, at least, since the beginning of the Chaulukya rule belonged to the dominions of the kings of Aṇhîlvâḍ. Mûlarâja I took refuge in Kanthâdurga, when Bârapa invaded his dominions, and Bhîmadeva I retired to this fortress during the expedition of Mahmûd of Ghaznî against Somanâtha. The only other fact regarding Varaṇâga, which the chronicle reports (I. 23), is that he was Saṁghâdhîpa or leader of the community of the Jainas on the occasion of a pilgrimage to Vimalâdri (Śatruṅjaya) and Raivatâdri (Girnâr).

¹ Indian Antiquary, vol. XVII, p. 192.

² Indian Antiquary, vol. VI, p. 184.

The representative of the next generation was Vâsa (I. 26), who likewise showed zeal for the faith of his ancestors and 'purified his great wealth by making donations to worthy men'. He had five sons Vîsala, Vîradeva, Nemi, Châṇḍû and Śrîvatsa, among whom the eldest alone had male issue, viz. Laksha (Lâkhâ), Sulakshana, Solaka (Solâ) and Sohî. Solaka left Kanthkoṣ and emigrated to Bhadreśvara (II. 28), where his wife Śrî bore to him three sons, Jagadû,¹ Râja and Padma (III. 2). The whole of Sarga II is filled with a description of Bhadreśvara, which, however, is almost entirely conventional. The only facts, which it contains, are the statements that Bhadreśvara belongs to Kachh (II. 1), and that 'the goddess Ghurghurâ, the sole protectress against dire misfortunes and the giver of all desirable riches, is victorious in that town' i. e. one of its guardian deities.

Solaka seems to have died early. For supposing the order of the events to be given correctly, his sons must have been unmarried at his death. 'When the father, the Charita says (III. 5), gladdened the maids of heaven by his embraces, Jagadû gave his mind to the task of uplifting the heavy burden of the family.' 'He took for his wife virtuous Yaśomatî, who by her fair form surpassed the Apsaras Rambhâ, Tilttamâ and Menâ' (III. 7). His brother Râja married Râjalladevî and Padma chose Padmâ as his consort (III. 8, 9). Even at this early period Jagadû was addicted to great liberality and cared not for worthless riches. Soon after, a lucky accident put him in possession of a talisman, which increased his wealth exceedingly and permitted him to indulge more fully his natural inclination (III. 10—18).

Once, while he was taking a walk near the town, he saw a shepherd tending his goats. In the herd he remarked

¹ *Jagadû* or *Jagadû* is the nominative of a diminutive in *ḍa*, formed from the first half of a proper name, beginning with *Jaga*, in Sanskrit *Jagat*. In this case the etymon is, as the tradition asserts, *Jagadeva* (now pronounced *Jagdev*), in Sanskrit *Jagaddeva*. The diminutive affix *ḍa* is common in Gujarâtî as in most Prakrits. The formation of the nominative masc. by *û* or *u* instead of by *o*, is rare, but occurs e. g. in *varû* 'a wolf', which like *Jagadû* is treated, not as a nominative, but as a new stem. *Du* for *ḍo* would be correct in Sindhî, to which the Kachhî dialect is closely allied.

a beautiful she-goat, from whose neck hung a Maṇi, i. e., either a fleshy excrescence, such as goats usually have, or more probably an amulet.¹ He, at once, recognised that this Maṇi was one which granted all prosperity and resolved to obtain it. The shepherd agreed to sell the animal for a small price. Jagaḍû led it to his house, took the lucky Maṇi from its neck and worshipped it secretly. 'Then through the power of this Maṇi, the wealth grew greatly in Jagaḍû's dwelling, just as the true faith grows in the hearts of the virtuous.'² But, 'Jagaḍû, by his exceeding liberality, more than satisfied the desires of the needy and thus resembled the wish-granting philosopher's stone'. Thereupon, 'his fame, sprung from works of true liberality and resplendent like the waves of the milk-ocean, illumined the three worlds'.

About this time Yaśomatî gave birth to a daughter, who was called Prîtimatî (Prîtam-bâî). When she grew up, she was given in marriage to one Yaśodeva (Jasdev), who unfortunately died immediately after the wedding had taken place. Then, Jagaḍû 'with the consent of the wise elders of his caste (*jñâtî*) resolved to give the maiden to another suitor'. But, 'two clever old women of good family, who suffered under the misfortune of widowhood, decked themselves with rich ornaments and spoke to him: "If thou lookest out for a bridegroom for thy widowed daughter, then, O illustrious one, let us two likewise find husbands." 'Hearing their pure speech, that was fit to serve as an admonition, the scion of the Śrîmâla race felt ashamed in his heart. The husband of Yaśomatî accepted their advice, and executed pious works, digging wells, reservoirs and the like, for the welfare of the deceased husband of his daughter' (III. 19—27). The story indicates that remarriages were not unheard of among the Śrîmâlî Vâṇiâs, as otherwise the ready consent of the elders of the caste would be inexplicable.

¹ I believe the latter explanation is the more probable one, because a Jaina writer would hardly accuse his hero of having mutilated an animal.

² This fable is an outgrowth of the common Indian belief that every successful man must have a talisman or Mantra, through whose help he gains his ends. In Rajputânâ I was seriously asked for the Mantra, by means of which the Western nations prepared their excellent gun-powder.

After a time Jagaḍû was consoled for the misfortune, which had befallen his daughter. He continued to do good. But, in spite of his piety, neither to him nor to his brothers was born a son. He took this much to heart and often bewailed his sad fate. Once he made known his sorrow to his wife Yaśomatî, who advised him to propitiate the gods. He agreed and resolved to worship the Ocean. On an auspicious day he went to the seashore, devoutly offered food-oblations of various kinds and worshipped there seven days without using a seat.¹ So great a devotion pleased Susthitâmara, and he appeared at midnight brilliantly resplendent. Then Jagaḍû made quickly known his desires and prayed for a son to increase his race and for wealth to increase his spiritual merit. Thereupon the god declared to him that he would not have a son, but that fortune, which accomplishes all things, would be faithful to him, and he promised that all his ships should come safely to port. On being further questioned, if Jagaḍû's brothers would likewise remain childless, Susthitâmara prophesied that Râja would have two sons and one daughter. After presenting the merchant with some excellent jewels from his treasury, the deity disappeared (III. 28—61). Here-after Jagaḍû 'the lamp of Sola's race, whose ships always arrived safely by virtue of the boon granted by the Ocean, shone in that town with exceeding brilliancy, his glory being equal to that of Indra'.

Now, there was among his servants one Jayantasimha (Jetsingh or Jetsî), a scion of the Upakeśa,² i. e. the Osvâl, race. Once this man sailed in one of Jagaḍû's ships that was filled with merchandise, to Ârdrapura (Ormuzd? see below p. 23) in order to trade there. On his arrival, he unloaded, presented the lord of the town with a valuable Nazerana, and hired a large warehouse.

¹ This is the single credible point in the otherwise absurd fable. The performance of penances or devotional rites for the sake of a son is very common in India. Jagaḍû naturally addressed himself not to the Jinas, the enemies of the continuation of the Saṃsâra, but to another deity. The name Susthitâmara for the god of the Ocean seems to be peculiar to the Jains.

² Regarding the Upakeśa tribe see my article on the Śatrumjaya inscriptions in vol. II of the *Epigraphia Indica*, and Dr. Hoernle's paper in the *Indian Antiquary*, vol. XIX, p. 233 ff.

While engaged in these transactions, a large stone, which lay on the shore, attracted his attention, and he ordered his servants to take possession of it. Meanwhile, the captain of a Musalman (*Turushka*) vessel from Stambhapura,¹ i. e. Cambay, arrived and likewise noticed the stone. He, too, desired to have it and directed his men to remove it to his ship. When Jayantasiṃha stopped them, he exclaimed, 'Let him take it, who pays one thousand Dinâras to the lord of the town'. Jayantasiṃha at once agreed to give the sum named. But the Musalman now tried to outbid him, and successively offered two thousand, one Lakh and three Lakhs of Dinâras. Finally, Jayantasiṃha paid the latter amount to the prince of Ārdrapura, who had hastened to the scene of the altercation, placed the stone in his now empty ship and returned to Bhadreśvara. There he had the stone brought to Jagaḍû's house, fell down before his master and said, 'In order to save thy credit, I have lost much of thy wealth in Ārdrapurî for the sake of this stone; do now with me, as pleases thee!' Jagaḍû embraced him with tears of joy and answered: 'Thou, who art the abode of wonderful wisdom, hast protected my honour, the best part of my life, even in a foreign country; what service shall I do to thee, my benefactor?' 'Speaking thus, he joyfully gave to him a shawl (*dukâla*) and a signet ring.' He also continued to keep clever Jayantasiṃha near him. The stone was deposited in the courtyard of his house, where, in order to clean it, the water used for bathing was poured over it. But, soon after Bhadra, the guardian deity of Bhadreśvara, appeared in the shape of a Yogin and directed Jagaḍû to remove the stone into his house and to split it with a chisel. It was divided into two halves, and found to be hollow. In a central cavity were found beautiful jewels, which, as a copperplate showed, had been hidden there by the ancient king Dilîpa. Jagaḍû offered the jewels to the Yogin, who at once assumed his divine shape and disappeared (IV. 2—33).²

¹ Or Stambhatîrtha according to IV. 12.

² This story is probably a fable, invented in order to show, how jealous Jagaḍû was of his credit (his *âbrû*, as the Gujarâtis would say), and in order to show whence his immense riches came.

About this time Kachh was invaded by king Piṭhadeva, who ruled over the excellent district of Pâra i. e. the peninsula on the north-east side of the Raṇ of Kachh which is still called Pârkar.¹

3. "That Piṭhadeva, who obscured the sun's disk with the dust of his army and possessed a glory equal to that of the ocean which at the destruction of the world suddenly rolls over the land, destroyed the whole country of Kachh and reached Bhadreśvara."

4. "He, the terror of his foes, laid low the rampart (*durga*)² of Bhadrapura which the king, illustrious Bhîmadeva, the chief ornament of the Chaulukya race, had caused to be built."

5. "Having there given vent to the valour of his terrific mighty arms, the illustrious king Piṭhadeva again returned with his army to his rich country of Pâra."

6. "That Piṭhadeva, who threw his rivals into prison, then learnt that Jagaḍûka was boldly building a new rampart for Bhadreśvara."

7. "He sent there an eloquent messenger, who at once addressed to him who tried to build the walls, the following clear speech:"

8. "The illustrious king Piṭhadeva thus loudly speaks to thee through my mouth, 'When two horns grow on the head of an ass, then thou wilt erect here a rampart!'"

9. "When the wise one, lovely with great splendour, heard the speech of that messenger, he answered: 'Two horns I shall set on the head of an ass; with strenuous effort I will build this wall.'"

10. "Again the eloquent man spoke, 'Through excessive pride of thy wealth, thou opposest my lord; why destroyest thou vainly thy race?'"

¹ According to the Sindh Gazetteer p. 837 (1st ed.), the remains of an ancient town, called, Pâra Nagara, exist near Virâwâh.

² Verse 8 shows that the walls of the town are meant by *durga*, as there the term *vapra* is used in its stead. Practically it does, however, not much matter whether one translates *durga* by 'fort' or 'the walls'. The forts of Indian towns very frequently enclose the houses of the chief citizens.

13. "Give up thy attempt to build the walls, in accordance with the order of my lord; ever resplendent enjoy thy riches together with relatives."

14. "To the ambassador, who spake thus, answered Jagadû, expert in guessing the intentions of men: 'I shall, indeed, cause a new rampart to be built; fear of your master strikes me none.'"

15. "Then the ambassador, sorely slighted by that man who in splendour equalled Indra, went and narrated, with down-cast looks, before his lord all that had happened."

16. "But, in order to keep his promise, the other one went with splendid presents to Aṇahilla-town and did obeisance to the illustrious king Lavaṇaprasâda."

17. "That prince, the brightest lamp of the Chaulukya race, heartily embraced the supplicant and graciously placed him on a fair seat close to himself."

18. "Then the king, who heightened the deep joy of all his courtiers by the radiance of his face, thus gladdened the son of Sola with nectar-scattering words:"

19. "Does it stand well, O virtuous one, with thy whole race and with excellent Bhadrapura? What is the reason that thou hast come hither even without our order?"

20. "Through thee alone, indeed, O light of excellent virtues, my kingdom is firm and resplendent, just as the mind of those who seek salvation through deep meditation, just as the earth through mount Meru."

21. "Hearing the speech of the king, the wise merchant to whom the Ocean had granted a boon, spake thus, deeply rejoicing in his heart, before the whole court:"

22. "O full moon of the ocean-like Chaulukya race, in the water of thy scimitar, that glitters blue like Yamunâ's flood, thy enemies expire and then attain the joys of heaven, so difficult to gain."

23. "Illustrious lord Lavaṇaprasâda, as long as the roaring fire of thy prowess remains on earth and rises high in consuming the forest of thy countless cruel foes, there ever happens this great miracle, visible to all, that these thy subjects on the contrary are freed from great pain!"

24. "Offspring of king Arṇorâja, ever gazing on the sun of thy mighty valour, that rises over the whole earth and

never sets, thy most cowardly foes, though solely bent on secret flight, secretly always cling to thy feet!"

25. "While thou, O lord, the slayer of all foes rulest the earth, what tale can I tell of the safety of my race and of Bhadra's town?"

26. "Thou, most mighty one, hast completely subdued all hostile princes; yet one of them, wrathful Piṭhadeva, would think of disobeying thy commands."

27. "Owl-like he contends, O lord, with thee, who art a sun of ever growing brilliancy, risen for the delight of men."

28. "As the flood of the waters destroys the river bank, even so he laid low the walls of Bhadra's town, built by Bhîmadeva, the illustrious king, the ornament of the Chaulukya race."

29. "If a pair of horns once grows on the head of an ass, then thou mayest build there a fair rampart; thus spake to me bold Piṭhadeva who out of great pride despises other rulers."

30. "But swiftly, I have come, in order to keep my vow according to my will, into thy presence, O husband of the earth; give me a protecting army, composed of the thrice twelve great Kshatriya tribes,¹ to dwell there (in Bhadrapura)."

31. "Then the courageous son of Sola received from the pleased illustrious king Lavaṇaprasâda, the sun in the sky of the glorious Chaulukya race, an army of true boundless valour, consisting of squadrons of all Kshatriya clans, and reached the famous town of Bhadreśvara."

32. "When Piṭhadeva heard that an army of Kshatriyas, graciously sent by glorious Lavaṇaprasâda, made that Jagadû resplendent in Bhadreśvara, he left his residence and fled to some unknown place."

33. "That hero, the mighty power of whose arm never rested, then began to rebuild the rampart; above the rampart he constructed a dwelling of the god Bhadra who disguised² appeared to him at night."

34. "When the walls had been completed in six months, that man, who by his lustre humbled the clans of his enemies,

¹ All the Jaina Prabandhas enumerate thirty six tribes of Kshatriyas.

² *Bhaṅga* has been used, here in the sense of *bhaṅgi* 'dress, appearance' (see the smaller Petersb. Dict.), and *bhaṅgikartuḥ* means literally 'of him who assumed the dress or appearance' (of a Yogin, see above IV. 27).

sent the whole army back to his king, keeping other warriors in his service."

35. "In angulo muri ille faciendum curavit lapideum asinum cornigerum, into cum supposita Piṭhadevae matre coitu famosum."¹

36. "With much fair gold he adorned the horns of the ass. A proud man will take much trouble to keep his promises."

37. "But Piṭhadeva, through fear unable to abide anywhere, laid aside his pride and concluded peace with that man of mightiest valour."

38. "The prince, whose glory had departed, came at the call of the offspring of Sola's line to Bhadrapura and received the rites of honour from him who well knew all rites."

39. "The merchant, who knew what befitted each time, showed to Piṭhadeva the rampart, built by himself, that resembled Śiva's mountain and was beautified by an excellent encircling moat."

40. "When the prince saw the ass, adorned with two golden horns, together with the image of his mother, he expired from excessive grief, vomiting blood from his mouth."

41. "When the ruler of Sindh heard of Piṭhadeva's death, struck by great fear, he gladdened Jagadūka with gifts and honours."

About this time lived Paramadeva, a pious monk of the Pūrṇimā Gachchha, who had performed a difficult penance and various miracles. In Vikrama Sainvat 1302 on the fifth lunar day of the month Mârgaśirsha, under the Śravaṇâ Nakshatra, he had completed at Kaṭapadra in the house of Devapâla the Âchâmlavardhamâna Tapas,² which he had undertaken by command of Pârśvanâtha of Śaṅkheśvara. In the temple of Pârśvanâtha at Śaṅkheśvara³ he had compassionately 'awakened' seven Yakshas who did evil to the Jaina community. King Durjanaśalya (Dujjansâl) had been freed from leprosy at his

¹ Similar disgusting sculptures are sometimes found on boundary-stones or on pillars, on which landgrants are incised. In such cases the meaning is, that the female relations of those, who change the boundaries or resume the landgrants, may be utterly degraded.

² Compare Indische Studien vol. XVI, p. 306, note 12.

³ Śaṅkheśvara still bears the same name. It is situated 24 miles south of Râdhanpur, see Bombay Gazetteer, vol. VI, p. 317.

intercession, and out of gratitude for his cure made a restoration in the temple of Śaṅkheśvara. This Sūri came to Bhadreśvara, and Jagaḍū, whose ancestral spiritual director he was, gave him a solemn reception. At his request Paramadeva made a prolonged stay in the town, expounding the seven Tattvas or fundamental doctrines of the Jaina faith which destroy the seven kinds of misery (VI. 1—15) Soon after his arrival Madanā, a lay member of the sect who belonged to a Bhāvasāra family,¹ tried to perform the Âchâmlāvardhamâna Tapas, though she was warned that it could only be accomplished with the assistance of the gods. After passing successfully through some days of it, she was burned by an Asura who hated the penance, while she drank water from a round metal vessel (VI. 16—19). Some time later Râjalladevî, the wife of Jagaḍū's brother Râja, gave birth successively to two sons, Vikramasiṃha (Bikamsî) and Dhândha, and to a daughter Hainsî (VI. 20—22).

Now, Jagaḍū conceived in consequence of the exhortations of his Guru the wish to make a pilgrimage with the Jaina community of his town. Before he undertook it, he went with presents to Anahillanagara, apparently in order to secure the permission and the special protection of the king of Gujarât. At that time the throne was occupied by Vîsaladeva, who had succeeded Vîradhavaḷa,² the son of Lavaṇaprasâda, which latter Jagaḍū had formerly asked for assistance. He managed to ingratiate himself also with the new ruler, and joyfully returned to Bhadreśvara (VI. 23—29). There many rich merchants assembled in order to take part in the Tîrthayâtrâ. On an auspicious day Paramadeva set the Tilak of leadership on Jagaḍū's brow and the fourfold³ Saṅgha, which included many monks of the Pûrṇimâ Gachchha, came forth from Bhadreśvarapura, 'just as the pure doctrine issues from the mouth of a lord

¹ The Bhāvasāras, whose name is spelt in Gujarâtî in the same manner, but pronounced Bhāusâr, are calicoprinters. Bhāusârs, who are converted to Jainism, have to give up their trade, but continue to belong to the caste.

² As king of Gujarât Vîsaladeva was in reality the successor of Tribhuvanapâla, who succeeded Bhîma II. in Vikrama Saṃvat 1298 or 1299.

³ I. e. consisting of monks and nuns, as well as of male and female lay worshippers.

of sages'. The description of the journey is purely conventional and no facts are mentioned except that Śatruñjaya and Raivataka (Girnâr) were visited (VI. 30—40).

After his return home Jagađû engaged in numerous works of piety, of which the following description is given: —

1. On the temple of Viranâtha, built by illustrious Vîrasîri, which was the excellent crystal diadem of the Fortuna of Bhadreśvara, he set a golden, i. e. gilt, pinnacle (*kumbha*) and a golden, i. e. gilt, flagstaff, (VI. 41—42).

2. Even there he caused to be erected three chapels (*devakulikâ*) of white marble (*ârâsañâśman*) and a beautiful Aštâpada slab for the welfare of his daughter (VI. 44).

3. Even there he set up one hundred and seventy Jinas of white marble for the welfare of Hainsî, his brother's daughter (VI. 45).

4. Further, he put up a gold plate¹ near the image of Trikhañḍa Pârśva, for the welfare of his daughter (VI. 46).

5. In connexion with the two tanks, dug by Kumâra, i. e. Kumârapâla, and Mûlarâja, he caused to be made a square well (*vâpikâ*) and . . . (VI. 47).

6. In the same town he caused to be made a large flower-garden which was to furnish flowers for the worship of all the images of Jinas (VI. 48).

7. In the town of Kapilakoṭṭa he made a restoration at the Mâdhava-temple² of Nemi which owing to its age had fallen into disrepair (VI. 49).

8. In the town of Kunnāḍa he made a restoration at the temple of Hariśaṁkara³ (VI. 50).

9. In the town of Dhañkâ, the modern Dhâñk in Kâṭhiâvâḍ, he built a new temple of Âdinâtha (VI. 51);

10. And in Vardhamâna, the modern Vadhvân in Kâṭhiâvâḍ, a temple, the home of the twenty four Tirthaṁkaras (VI. 52).

¹ The plate was probably put up behind the statue, see Sukṛitasamkîrtana XI. 23.

² I. e. probably the temple, built by one Mâdhava.

³ This seems to be a Brahmanical temple.

11. In the village of Mammâṇikâ¹ he set up an image of the Tīrthamkara Vīra with great festivities on its consecration (VI. 53).

12. In the town of Śatavâtī he built a temple of the lord Nâbheya (Ādinâtha), the home of fifty two Jinas, i. e. containing fifty two images (VI. 54).

13. On the top of Vimalâchala (Śatruñjaya) he erected seven chapels (*devakulikâ*, VI. 55).

14. In the village of Devakula near Sulakṣhaṇapura (Salakṣhaṇapura?)² he erected a temple of Śântinâtha (VI. 56).

15. For his spiritual director Paramadeva he built in Bhadreśvara a Paushadhaśâlâ i. e. Upâśraya (VI. 57),

16. And he presented him with a Chaitya of yellow brass, marked with the feet of the Śaṅkheśvara-Jina in silver i. e. with a miniature temple of yellow brass in which the silver footprints of Pârśvanâtha took the place of the image (VI. 58),

17. And with a pure bench for his couch (VI. 59).

18. He also defrayed the expenses of the festivities, which took place, when Paramadeva's pupil, Śrīsheṇa, was made an *âchârya*, and received the promise that nobody but men of his line should have the honour of rendering the same service to the monks of Paramadeva's line (VI. 60—62).

19. On the spot where Susthitâmara appeared to him on the shore of the ocean he erected a chapel (VI. 63).

20. Finally he built a Masjid (*masjidi*), called *Shîmalî*, i. e. probably Ism'âlî (the most high name),³ "by reason of the wealth of the Mlechchhas" (VI. 64).

The last expression probably means that the Masjid was built with money, taken from a foreign foe. For, Sarvâṇanda adds in verse 65, 'With the army of the Chaulukya king he

¹ This may be perhaps the modern Vâvâṇî in Kaṭhîâvâḍ, one of the ports on the Gulf of Kachh.

² If the correction *Salakṣhaṇapura* is accepted, we have here another mention of the modern village of Sankhalpur in lat. 23° 2' N. and long. 72° 4' E. (Indian Antiquary, vol. XVIII, p. 177), and Devakula may be identified with Śeshadevati which, according to my Chaulukya landgrant No. 4, lay in its immediate vicinity.

³ This identification has been approved of by Professor D. H. Müller, who has also kindly suggested the translation.

(Jagaḍû) conquered the irresistible Mudgalas, and, making apparent his valour, gave peace to the world'. It is however not clear, when this fight took place. The most natural assumption seems to be that it happened, when Lavaṇaprasâda's army protected the restoration of the wall of Bhadrêsvara. Mudgala is the usual Sanskrit form for Mughal or Moghul. The Moghuls invaded India repeatedly during the first half of the thirteenth century, Elliot, History of India, vol. II, p. 303, 340 ff., and it is quite possible that they got as far as Kachh. They certainly harried Sindh in A. H. 653, or A. D. 1235, Elliot op. cit. p. 378.

The remainder of the Sarga tells us how Jagaḍû saved the lives of many people during a great famine and thereby gained great glory.

"Then, the Charita says VI. 67, the Sûri Paramadeva, who was acquainted with all the scriptures, spoke thus in secret to Jagaḍû:" —

68. "When the year 1312 after Vikrama has passed, a famine will afflict all countries during three years."

69. "Send thy clever servants into all countries and make them collect stores even of all kinds of cereals."

70. "Gain great fame, brilliant like the waves of the milk-ocean, by saving the lives of men in the whole world."

Jagaḍû readily obeyed, sent agents, well provided with money, into all kingdoms and made them collect grain of all kinds. When the time, indicated by the monk, had come, the clouds gave no rain, and Jagaḍû began to distribute grain to the suffering people. After two years of the famine had passed, the stores in the granaries of the kings were exhausted, and prices rose to such a height that one *dramma* was paid for thirteen grains of gram.¹ King Viśaladeva, too, was at the end of his resources and despatched his minister Nâgaḍa to call Jagaḍû into his presence. Jagaḍû obeyed the summons. He appeared accompanied by many merchants, bringing rich presents, but wearing no ornaments of any kind. The king informed him that he had been summoned, because, according

¹ This is the usual Anglo-Indian term for *chanaka*, *Cicer arietinum* or chickpea, which is commonly eaten parched, or used as seasoning and otherwise.

to common report, he possessed seven hundred well filled granaries. Jagaḍû smilingly replied that he possessed no grain of his own, and that the king could easily convince himself of the truth of this statement, if he would send for the copperplates, hidden in the bricks of the granaries.¹ The bricks were fetched and broken up. On the copperplates, which came out, was written, 'Jagaḍû stored this grain for the sake of the poor'. The merchant then declared that it would be his sin, if the people died of starvation, and he gave to Vîsaladeva eight thousand Mûṭakas of grain² (VI. 71—90). Someśvara and the other princes of poets, who graced Vîsaladeva's court, rewarded Jagaḍû's liberality by a hymn in his honour, which fills verses 92—122. He listened with downcast face to the eulogy, and distributed much money among the bards. With the permission of Vîsaladeva he then returned to Bhadreśvara, whence soon after he sent supplies of grain to other princes. To Hamîra, the ruler of Sindh, he gave 12,000 Mûṭakas; to king Madanavarman of Avanti 18,000; to the lord of Delhi (*Garjanêsa*) Mojadîna 21,000, to Pratâpasimha, king of Kâśî, 32,000; to king Skandhila, who was famed as an emperor (*chakrikhyâtibhrît*) 12,000. He also opened 112 almshouses, and thus carried the people through the three years' famine, expending altogether 999,000 Mûṭakas of grain and 180 millions of money (VI. 123—137).

Soon after the famine was over, the monk Paramadeva died and Jagaḍû mourned for him, when he heard the news (VII. 1—5). Thereafter he undertook a second pilgrimage to Śatruñjaya and Gîrnâr, on which occasion he again gave rich gifts to worthy men (VII. 6). On his return to Bhadreśvara he received a visit from Vîsaladeva's minister Nâgaḍa, who came at the command of his master, and he received him with lavish hospitality. While Nâgaḍa stayed with Jagaḍû, an event happened which showed that the Ocean still remembered the promise which he had formerly made to the merchant. A ship

¹ It was an ancient custom to enclose copperplates in the walls of buildings, and in modern times a good many have been found in the foundations and walls of the houses at Valâ and in other old towns.

² No doubt, the large Mûṭaka is meant which contains 20 Maṇ or about 800 pounds.

with horses, belonging to the king, went ashore and was wrecked near Bhadreśvara at the beginning of the monsoon. Twenty animals were drowned, and only one reached the shore in safety. Nāgaḍa at once claimed it as royal property. But Jagadû opposed him and declared that the horse was his property. Against this Nāgaḍa offered a bet, promising to give twenty other horses, if Jagadû could prove his assertion. Jagadû agreed and drew from the neck of the animal a paper, covered with skin, on which his name was written. He then explained to the minister that the god of the ocean had promised never to retain any property of his. He also let Nāgaḍa off his bet, begging only for the continuation of his friendship (VII. 8—16). Absurd as the story sounds, the visit of Nāgaḍa to Bhadreśvara may be historical. If so, he no doubt came to make arrangements about the government of the town.

Somewhat later Śrīsheṇa, the pupil of Paramadeva, who now filled his master's place, gave a proof of his supernatural power and divine knowledge. One day, when he explained to the faithful of Bhadreśvara the nature of reptiles, a wicked Yogin arrived, who began a disputation with the Sûri. While it was going on in the presence of the whole community, a poisonous snake, sent by the Yogin, bit Śrīsheṇa's finger. Nothing dismayed, he told the sorrowing laymen that he was going to shut himself up in an inner room and to expel the poison by meditation. He added the request that they would guard the door with drawn swords, in order to prevent the Yogin from disturbing his meditation, and that they would open the door only when they heard his Huṁkāra. They readily promised. Śrīsheṇa entered the chamber and, concentrating his mind on the highest Brahman, he prevented the spread of the poison through his body. After a while he loudly called out 'Huṁ'; the Jainas entered joyfully. Śrīsheṇa made an incision in his finger with a pair of nailscissors, and threw the drops of the poison, which came forth, into a spittoon. Then the Yogin humbly approached him and sang his praises in a song, filled with transcendental lore. But the monk prophesied to him that the same snake, which he had used against his adversary, would kill him on the seventh day. Though the Yogin left Bhadreśvara and went to Kanthâ, where he disputed

with other men of his class, he nevertheless was killed by that particular snake at the moment foretold by Śrīsheṇa (VII. 18—30). Jagaḍû greatly wondered and rejoiced at the great might of his spiritual director and continued to perform pious works, such as pilgrimages, by his advice. But soon after came his end, which the Charita thus describes: —

32. "Then that saviour of the world's inhabitants, completed the term of his life, and, listening to Śrīsheṇa's exposition of the truths of his faith, he, indeed, went to heaven in order to sanctify the eyes of Hari by his aspect."

When the neighbouring princes heard of his death, they all mourned for him. The king of Delhi (*Garjaneśa*) took off his turban from his head, Arjuna¹ wept loudly and the king of Sindh did not touch food during two days (VII. 35). Jagaḍû's brothers, Râja and Padma, continued to work in his spirit.

39. "These two chiefs of the holy Saṁgha, purifying the earth with the beauty of their brilliant fame, that was resplendent like the trembling rays of the fullmoon in autumn, and solely intent on serving the feet of the prince of Sûris, called Śrīsheṇa, adorned for a long time the splendid court of glorious Vīsala."

Other accounts of Jagaḍû's life and the historical value of Sarvâṇanda's narrative.

The story of Jagaḍû has been told by several other Jaina writers. One version occurs in the eighteenth, nineteenth and twentieth Sambandhas of Śubhaśīla's Pañchaśatīprabodhasambandha,² which was composed in Vikrama Saṁvat 1521 or between A. D. 1463 and 1465. Śubhaśīla, who writes in a barbarous mixture of Gujarâtî and incorrect Sanskrit, gives us an account of Jagaḍû's life, apparently independent of the Jagaḍûcharita, but almost entirely made up of absurd legends.

¹ It is difficult to say who is meant. There is a Vâghelâ king Arjuna, who was the successor of Vīsaladeva and ruled from V. S. 1318—1331. If he is meant, the statement, made in verse 39, is wrong. For, in that case, Jagaḍû's brothers cannot have continued to grace Vīsaladeva's court after Jagaḍû's demise.

² See below App. II.

His eighteenth Sambandha contains the story of the acquisition, by Jagaḍû's agent, of the large rock, which turned out to be filled with precious stones. The scene of the transaction is laid in the island of Haramija, i. e., Ormuzd in the Persian Gulf.¹ The name of Jagaḍû's agent is not given, nor is it stated who the rival merchant was. The price paid for the stone was according to Śubhaśīla 3,000 Ṭaṅkas, not 300,000 Dīnāras, as the Charita asserts. The person, who advised Jagaḍû to split the stone, was not the deity Bhadra, disguised as a Yogin, but his spiritual director.

The story told in Śubhaśīla's nineteenth Sambandha is not found in the Charita, and there are some incidental statements, which do not agree with those, made by Sarvāṇanda on other occasions. The translation is as follows: —

"In Bhadreśvara ruled king Bhāḍala; he served king Vī-sala in Pattana (Aṅhivād). Śeṭh Solaga (MS.: *Salarga*) was the Śeṭh (in Bhadreśvara),² his wife was Śrīdevī, his sons were called Rāja, Jagaḍû, Padmarāja and Malla, or, Padma and Rājamalla.³ The trader Jagaḍû built a market on the shore of the ocean. Once, seafaring pirates came to Jagaḍû. They said, "A ship laden with wax has fallen into our hands; if it pleases you, take it against payment." Then Jagaḍû went there and purchased the ship laden with beeswax. Jagaḍû's workmen filled the carts, went to his house and said to his wife, "The banker Jagaḍû has bought beeswax; where is it to be unloaded?" Jagaḍû's wife answered, "Wax, a cause of sin,⁴ is not unloaded in our house," and did not allow it to be unloaded. Then they laid down the wax-bricks in the courtyard. Jagaḍû quarrelled with his wife. When she was loudly

¹ The Verāval inscription of the reign of Arjunadeva (Indian Antiquary, vol. XI, p. 242) gives for Ormuzd the transliterations *Hurmaja* and *Harmuja*. Śubhaśīla seems to have tried to make the name sound more like an Indian word. The Kachchhī merchants traded in olden times and still trade a good deal with the towns on the Persian Gulf.

² 'Was the Śeṭh', i. e. was the chief trader in the town.

³ It is uncertain, how the compound **पद्मराजमल्ल** has to be divided. Both Padmarāja and Padma, as well as, Malla and Rājamalla are Jaina names. I think, however, that Rājamalla is the more probable form.

⁴ See Hoernle, *Uvāsaga Dasāo* para. 51, note 72 and the corresponding passage of the *Yogaśāstra*, quoted there.

scolded, she said, "Great sin clings to the traffic in beeswax." Then those two were angry with each other after their quarrel. Jagaḍû did not talk to his wife, and the wife did not talk to Jagaḍû. When three months had passed in this manner, the cold season came. Then Jagaḍû's son made a fire-place of bricks (in order to roast green ears of corn).¹ In order to heat it, he threw on dry grass and the like. With the playfulness of childhood he also put a brick of beeswax on the fire-place. The wax melted, and (Jagaḍû's) wife saw a brick of gold. Though she was not on speaking terms with her husband, she said to him, being greedy of wealth: "Look here!" Jagaḍû, who was still angry, did not look towards her. Then the wife said, "One of our wax-bricks has been turned into a brick of gold." When, thereupon, he looked towards her, he saw the golden brick. He, then, examined the other bricks, and they turned out to be gold. Then he took all the golden bricks secretly into his house, separated the wax and sold it. The golden bricks were five hundred in number. Then the wife said to her husband, "Invite our spiritual director and expend the money on such meritorious works as he may indicate. Wealth is not eternal." Then the spiritual director was invited, and a great festival was made on his arrival. But, when the spiritual director heard that the banker Jagaḍû had traded in beeswax, he did not agree to visit Jagaḍû's house. He then said, "I go". Thereupon he was invited together with his pupil to worship the deities, and he worshipped the deities in the house. Then his pupil said, "Worshipful one, has Lankâ come into the house of Jagaḍû? Look here!" Then the spiritual director saw the golden bricks and asked Jagaḍû, "What about those golden bricks?" Jagaḍû then told him the whole story, how he obtained the bricks. The spiritual director rejoiced, consented to be invited by the banker Jagaḍû and went into his monastery. Then Jagaḍû said, "I took the bricks, mistaking them for beeswax, but they turned out to be gold. Through fear of the king, I do not say it loudly." Ten millions of Ṭankas thus came into Jagaḍû's house."

¹ The roasting of green ears, *poṃk* or *pūṃk*, is a favourite amusement of the boys in Gujarât.

Finally, the twentieth Sambandha gives a description of Jagaḍû's liberality during the great famine which afflicted Gujarât and the whole of India in the reign of Vîsaladeva. The date of the famine is put a little later, and it is said to have happened during the years Vikrama Samvat 1315—1317. The store of grain, which Jagaḍû accumulated and expended, amounted, according to Śubhaśila, not to 999,000 Mûṭakas, but only to 100,000. The number of his almshouses, one hundred and twelve, agrees with that mentioned in the Charita, and it is added that 500,000 men were fed in them. The presents of grain, which Jagaḍû made to Vîsaladeva, Hammîra and to the Suratrâṇa of Gâjanî, i. e., the Sultan of Delhi, are likewise stated on the authority of a Prakrit Gâthâ, and their amounts agree exactly with those mentioned in the Charita. But, there is an absurd addition, according to which the Sultan paid a visit to Jagaḍû and asked for grain. And it is further asserted that the Sultan saw in Jagaḍû's storehouse the inscription which stated that the grain belonged to the poor. Though he, thereupon, refused to take it, yet Jagaḍû was able to give him 21,000 Mûṭas, which were in excess of the allotment for the needy. The Sambandha concludes with an anecdote regarding a visit which Vîsaladeva paid to Jagaḍû's almshouse in Pattana-Aṅhivâḍ. He saw there 20,000 persons who were being fed. Pleased with the charity, he insisted on furnishing the necessary Ghî. But his store soon ran out and he had to substitute oil. When afterwards he made Jagaḍû say *jî jî*, i. e. make his obeisance, he was reproved by a bard, who reminded him, reciting a Dohâ to that effect, how much more worthy Jagaḍû was of reverence than the king himself. Finally Śubhaśila adds that Jagaḍû built 108 Jaina temples, made three pilgrimages to Śatruñjaya, showed in eight ways his kindness to his coreligionists and worshipped the Saṅgha in eight ways.

The third very brief version of the story of Jagaḍû occurs in a comprehensive history of Bhadreśvara, from which Dr. Burgess has given some extracts in his Kaṭhiavâḍ Report.¹ The work is said to have been compiled in the beginning of this

¹ Reports Arch. Surv. West. India, vol. II, p. 202 ff. Dr. Burgess' statements are repeated in the Bombay Gazetteer, vol. V, p. 213 ff.

century by a Jaina Guru named Khantavijaya, "who unfortunately tried to square his materials with his chronology." Khantavijaya places Jagadeva śâh¹ about a century earlier than the other two works, and adds the following particulars regarding him. "In Vikrama Saṁvat 1182 he received a grant of Bhadreśvar in absolute right for ever and caused the Vasâi temple to be repaired on an extensive scale, thereby removing all traces of antiquity. He died without heirs in Vikrama Saṁvat 1238. In his time a Jaina Guru arrived named Deva Sûri, who warned him of an approaching famine at the beginning of the new century which was to last for twelve years. Jagadeva śâh accordingly collected vast stores of grain, and when the predicted famine began in V. S. 1204, he had abundance which lasted till 1215, the last year of dearth. Even kings are said to have sent to him for grain."

Dr. Burgess has estimated Khantavijaya's chronology and his statements regarding the earlier history of Bhadreśvara at their proper value. But, in the absence of other records, he has accepted as historical his date for Jagaḍû and the assertion that Jagaḍû rebuilt the still existing great temple, the so-called Vasâi, at Bhadreśvara. The consensus of the two older sources makes it, of course, necessary to place the great merchant by nearly a century later, especially as they are supported by another Jaina work. A Paṭṭâvali, found by Dr. Bhândârkar, states in a brief note that a famine of three years duration happened during the reign of Vîsaladeva in Vikrama Saṁvat 1315. The name of Jagaḍû Sâ is connected with this statement.² Though it is not clearly said what Jagaḍû did, it is yet not doubtful that the author meant to refer to the story

¹ *Jagadeva* is the Gujarâtî form for *Jagaddeva*. *Śâh* or *śâ* is a variant for *sâh* or *sâ*, the usual abbreviation for *sâhu* i. e. *sâdhu* 'a banker' or 'merchant'.

² Report on the Search for Sanskrit MSS., 1883/84, p. 15 and 319 ff. The passage in question runs as follows: **वि० १३१५ वर्षे [र्ष] त्रयदुर्भित्ते वीसलदे राजा जगडु सा १५१ मूल्य ॥** The Paṭṭâvali belongs to the Añchala Gachchha, as may be seen from a comparison with those, preserved in the Śatruñjaya inscriptions (Epigraphia Indica, vol. II, No. I). It must have been composed in the latter half of the sixteenth century. For Kalyâṇasâgara is the last head of the sect mentioned. Dr. Klatt has drawn my attention to Dr. Bhândârkar's passage.

given above. Moreover, it is not difficult to see, how Khantavijaya's error in the dates was caused. There are, as Dr. Burgess states, *loc. cit.*, inscriptions of Vikrama Saṃvat 1223 and 1235 on pillars of the Vasāi temple and one of Vikrama Saṃvat 1232 on an image of Śāntinātha.¹ Though they do not mention Jagaḍū-Jagaddeva but other donors, Khantavijaya nevertheless has used them as the fulcrum for his chronology of the later period, just as he has founded his calculations for the earlier times on the date Vikrama Saṃvat 622, incised on the central image of the temple, which represents Ajitanātha (Burgess, *op. cit.*, pp. 206 and 208).

Equally incredible is Khantavijaya's second assertion that Jagaḍū rebuilt the great temple at Bhadreśvara, 'removing all traces of antiquity'. Irrespective of the very doubtful date on the image of Ajitanātha, which, as Dr. Burgess thinks, probably is meant for Vikrama Saṃvat 1622, there is in the present temple a longer donative inscription² of Vikrama Saṃvat 1132. Hence the additional clause is certainly incorrect, and it is certain that the temple existed ninety or a hundred years before the time in which Khantavijaya places the restoration. Further, Sarvāṇanda's minute details regarding Jagaḍū's building operations in Sarga V. 33 and in Sarga VI. 41 ff.³ prove very clearly that Jagaḍū did not restore any Jaina temple at Bhadreśvara. He built there a temple of the deity Bhadra. He, further, set a gilt pinnacle and a gilt flagstaff on a Jaina temple of Vīranātha, which the illustrious Vīrasūri had caused to be erected; he built 'even there', i. e. within the precincts of the same temple, three *devakulikās* or chapels and set up 170 images of Jainas, an Aṣṭāpada slab (one with eight divisions?), as well as, a gold plate near the image of Trikhaṇḍa Pārśvanātha. The mention of an image of Pārśvanātha makes it probable that Sarvāṇanda's Vīranātha is the modern Vasāi temple.

¹ See also Arch. Survey of West. India, No. 2, App., p. XI, where unfortunately not very accurate transcripts of the Bhadreśvara inscriptions have been given.

² Arch. Surv. West. Ind. No. 2, App., p. X. The transcript of this inscription is likewise inaccurate. But the end shows that it recorded a donation.

³ See ante pp. 14 and 17.

For the latter contains two images of the twenty-third Tirthaṅkara. And in favour of this identification it may also be urged that there is no other Jaina temple at Bhadréśvara nor any ruins of such a building. If the Vīranâtha temple is the same as the Vasâi, it would appear, that Jagaḍû's alterations in the temple were very insignificant, and that he certainly did not touch the main building. Nor does Śubhaśîla assert that Jagaḍû rebuilt the temple at Bhadréśvara. All that his twentieth Sambandha contains on the point, is the remark that Jagaḍû erected 108 temples. The number is, of course, an exaggeration and contrasts unfavourably with Sarvâṇanda's detailed enumeration of seven particular temples (V. 33, VI. 49—52, 54, 56) and of a somewhat larger number of *devakulikâs* or chapels (VI. 44, 55, 63).

These remarks, I think, suffice to show that Khantavijaya's narrative does not possess any importance for history, and it will be unnecessary to examine in detail his remaining statements which clash with those of the other two works.

As regards the two other works, neither is quite free from absurdities and clearly fabricated legends. But, by far the greater number is certainly found in Śubhaśîla's Sambandhas and these latter it seems to me, deserve less credence than the Charita, some of whose statements are fully confirmed by authentic historical documents, while others are at least made probable by what we know from such sources. Only one point, the question of the beginning of the great famine which lasted from Vikrama Sainvat 1313—1315 according to Parvâṇanda and from 1315—1317 according to the Sambandha must remain doubtful, because in this case the Paṭṭâvali, mentioned above, gives the year 1315. Considering the usual brevity of the notes in such works this single year may be interpreted as indicating either the former or the latter period. But, it may also be that the Paṭṭâvali means to say that the famine lasted only during the one year 1315, which was a famine year according to the two other authorities.¹ The decision of the question has, of course, no great importance.

¹ The Tabakât-î-Nâsirî (Elliot, History of India, vol. II, p. 373) mentions a drought, which came to an end on the 9th Zilhijja of A. H. 652, i. e.

As regards other historical details of interest, which the *Charita* contains, some incidental notes which bear on the history of Kachh deserve to be discussed first. From verse 47 of the sixth *Sarga* (above p. 17) it appears that there were two tanks at Bhadresvara constructed by Kumâra and Mûlarâja. Kumâra, no doubt, stands for Kumârapâla which latter form would not have suited metre. Both the persons named are in all probability Chaulukya kings of Gujarât, who, as we know, also from other sources held at least the eastern portion of Kachh, the so-called Vâgaḍa district. The lists of the Chaulukyas show two Mûlarâjas, the famous founder of the dynasty, who ruled from Vikrama Saṁvat 998—1053, and the son of Ajayapâla, who succeeded his father as a minor in Vikrama Saṁvat 1233 and died in 1235. Here, only the first Mûlarâja can be meant, as the second, who ruled in the troubled times, when the Ghoris invaded of Western India, had more to do during his short reign than to attend to the wants of a distant provincial town. Mûlarâja I., on the other hand, certainly paid during his long, and in its latter part prosperous, reign attention to the beautification of the larger towns in the provinces. His landgrant of Vikrama Saṁvat 1043 mentions the Mûlanâthadeva temple of Śiva, which, as its name shows, he built at Maṇḍalî, the modern Mâṇḍal in the Vîramgâm Collectorate. Our verse, therefore, indicates that Mûlarâja I. ruled not only over the extreme east of Kachh,¹ which is still called Vâgaḍa, but at least as far as the modern Bhûvaḍ Chovîsî to which Bhadresvara now belongs.² If Kumârapâla dug another tank there, the fact proves that during his reign, Vikrama Saṁvat 1199 to 1229 the eastern frontier of the Chaulukya kingdom had not changed. Still more interesting is the information conveyed by verses 4 and 27 of the fifth *Sarga* (above pp. 12, 14), that the walls of Bhadresvara had been built by Bhîmadeva, 'the chief ornament of the Chaulukya race'. There are again two Bhî-

in A. D. 1254, for which year the Vikrama years 1310, 1311 or 1312 may be used.

¹ The chronicles mention that Kantâdurga, the modern Kaṅṭhkoṭ as his fortress, *Ind. Ant.* VII, p. 103 ff.

² See the map, prefixed to Âtmâram K. Dvivedi's *Gujarâtî History of Kachh* (*Kachchh deśno itihâs*), Bombay 1876.

madevas, the first of whom was on the throne from Vikrama Saṃvat 1078—1120. The second was the nominal ruler in Jagaḍḍu's times since Vikrama Saṃvat 1235, but his power was much circumscribed by that of his *râjyachintâkârin* or *Major domus* Lavaṇaprasâda and later of Lavaṇaprasâda's son, Vîradhavala. The Jaina chroniclers hardly ever speak of him and always pretend that the Râjyachintâkârin were the real kings of the country. Sarvâṇanda makes, as we shall see presently, no exception to this rule. If he says that Bhîmadeva had built the walls of Bhadreśvara, he therefore no doubt means Bhîmadeva I. For, in case they had been built recently, he would have ascribed them to Lavaṇaprasâda. The connexion of Bhîma I. with Kachh is historically established by his landgrant¹ of Vikrama Saṃvat 1086, which conveys the village of Masûra, situated in the province of Kachh to a Kachchî Âchârya, called Maṅgalaśiva. If Bhîma I. found it necessary to make Bhadreśvara a fortified town, we may infer that it possessed a considerable importance and lay in an exposed position, being either actually on, or close to, the western frontier of the Chaulukya possessions. The importance of the place is proved also by the extensive ruins near the modern village, which extend over more than a mile.

Passing on to the statements of the Charita regarding the Vâghelâ period, we must admit that the succession of the first three princes Lavaṇaprasâda, Vîradhavala and Vîsaladeva (S. V. 16ff. and VI. 23—29, see p. 12) has been given correctly. The facts, known from other sources, make it also credible that Jagaḍḍu found on his first visit to Aṇhilvâḍ Lavaṇaprasâda in power as regent, and at the second Vîsaladeva on the throne. For, the treaty preserved in the Lekhapañchâśikâ² shows that Lavaṇaprasâda was alive in Vikrama Saṃvat 1288. From the Vastupâlacharita it appears that his son Vîradhavala died not long before Vikrama Saṃvat 1298, the year of the death of his great minister Vastupâla, and that Vîsaladeva become king of

¹ Ind. Ant. vol. VI, p. 193 f. A facsimile of the grant has been published by Mr. Vajeshankar G. Ozhâ in the Appendices to his Bhâvanagara Prâchîna Śodha Saṃgraha.

² Bhâṇḍârkar, Report 1882/83, p. 40, 225.

Gujarât either in V. S. 1300 or 1302, ruling for eighteen years.¹ It is, therefore, quite possible that Jagaḍû visited first Lavaṇaprasâda, later obtained a favour from Vîsaladeva and did much to alleviate the distress, which prevailed in Gujarât about Vikrama Saṁvat 1315. The interval between the latest known date of Lavaṇaprasâda and that of the famine is only twenty seven years. Moreover, Sarvâṇanda's statement, that Jagaḍû died some time after the famine and that his brothers 'continued long to grace the splendid court of glorious Vîsala' (VII. 39) may stand, if the expression 'long' is taken *cum grano salis* and interpreted to mean for a year or two. The Indian poets are not very accurate in such minute details. Finally, the assertion of the Charita that Nâgaḍa was Vîsaladeva's minister is confirmed by a landgrant and by the statements of various chronicles. And it is equally correct that Someśvara, who according to Sarga VI. 71, composed or helped to compose a hymn in honour of Jagaḍû, in Vikrama Saṁvat 1314, was Vîsaladeva's court poet. He wrote the long Dabhoî Praśasti (Epigraphia Indica, vol. I, p. 25) in Northern Vikrama Saṁvat 1311 current (Kielhorn, Ind. Ant. vol. XIX, p. 20) i. e. on May 14, A. D. 1253, and he may have been alive four years later.

Even more important for the character of Sarvâṇanda's Charita and even more interesting for the history of Western India is the circumstance that Piṭhadeva, the king of the Pâra country, who according to the Charita, S. V., 1ff., (above p. 12) harried Kachh in the time of Lavaṇaprasâda, or not long before Vikrama Saṁvat 1288, can be identified through the Muhammadan historical works. He is, without a doubt, the Sumrâ prince, whom the Musalmans call Piṭhû, Pahtû or Phatû.

It has been shown above that the Pâra country is identical with the Pârkar district in the southeast of Sindh. All Muhammadan histories state unanimously, that the Sumrâs ruled over this portion of Sindh² and that they also held portions of

¹ Actual dates from his reign, found in contemporary documents, MSS. and inscriptions, are, V. S. 1303, 1311, 1317. Most chronicles place his accession in V. S. 1300, but Dr. Bhâṇḍârkar's fragment (Rep. 1883/84, p. 12) makes the date V. S. 1302.

² See e. g. Elliot, History of India, vol. I, p. 216, 344; see also the Sindh Gazetteer p. 837 ff.

the southwest of the province. Their accounts of the Sumrâs are, however, conflicting, and they differ regarding the names of the Sumrâ kings, their order, number and times. The *Târikh-i-M'asûmî*,¹ Elliot, *History of India*, vol. I, p. 215 ff., contains the following enumeration: —

1. Sumrâ, became king soon after the death of Mahmûd Ghaznevî in A. D. 1030.

2. Bhûngar, son of 1, died after an active reign.

3. Dûdâ, son of 2, reigned for some years, died in the flower of his age.

4. Singhâr, son of 3, succeeded as a minor, extended his sway over Kachh, when he came of age, and died after some years, without a son.

5. Hamûn, his wife, continued to govern, and made her brothers governors of Thar; these were slain and she was deposed by one of the brothers of Dûdâ who was called

6. Pitthu, he was a descendant of Dûdâ(!) and reigned for some years.

7. Khairâ reigned for some years.

8. Armîl, a tyrant, was deposed by the Sammas.

The author of the later *Tuhfatu-l-Kirâm*² (written 1767—68 A. D.) repeats this account with different dates and with some modifications, which somewhat tone down the obvious absurdities in the story of the overthrow of Hamûn's brothers by Pitthu: —

1. Sûmrâ was raised to the throne by his tribe in A. D. 1320.

2. Bhûngar, son of 1 succeeded.

3. Dûdâ, son of 2, was a successful ruler, who extended his possessions.

4. Singhâr, son of 3, succeeded as a minor, and conquered parts of Kachh, when he came of age.

5. Hemû, his wife, continued to rule, and appointed her brothers to govern Tûr and Tharî. The latter were slain by Dûdâ, the Sumrâ ruler of Dhak.

¹ Written according to Professor Dowson in A. D. 1600.

² Elliot, *op. cit.*, vol. I, p. 344.

6. Dâdu Phatû, a descendant of Dûdâ, rebelled, and became king for some time with the help of a foreign force.

7. Khairâ succeeded No. 6.

8. Armîl came next and was slain by the Sammas in A. D. 1351.

This story gets rid of one difficulty, which the *Târîkh-î-M'asûmî* offers, since there is no longer any talk of "Phatu, being one of the brothers of Dûdâ and a descendant of Dûdâ". But it remains uncertain, with which Dûdâ Phatû is to be connected, whether he was a descendant of Dûdâ the son of Bhûngar or of Dûdâ, the ruler of Dhak, and it is not intelligible how and against whom he rebelled. Further, the new dates are certainly very suspicious. The rising of the Sûmrâ tribe and the accession of Sûmrâ are placed in A. D. 1320 and the deposition of Armîl in A. D. 1351. And we are asked to believe that seven or eight reigns, one of which was that of a minor who did grow up and performed great deeds, after taking over the government, fell within the short space of thirty one years. Such an assertion is simply absurd.

The author of the *Tuhfatu-l-Kirâm* seems himself to have felt these difficulties. He complains of the discordant statements of the older writers regarding the Sumrâs, and finally gives (*loc. cit.*) an account from the *Muntakhabu-t-Tawârikh*, which contains a much longer and also in its first part somewhat different list of kings with exact dates for each reign. It will suffice, if I extract its beginning: —

1. Sûmrâ, raised to the throne in A. D. 1053, reigned for a long period.
2. Bhûngar, son of No. 1, reigned 15 years and died in A. D. 1069.
3. Dûdâ I., son of No. 2, — 24 years — — in A. D. 1092.
4. Singhâr ruled 15 years or A. D. 1092—1107.
5. Khafîf¹ — 36 — — — 1107—1143.
6. Umar — 40 — — — 1143—1183.
7. Dûdâ II. — 14 — — — 1183—1197.
8. Phatû² — 33 — — — 1197—1230.

¹ In a second translation of this passage, given by Elliot, *op. cit.*, vol. I, p. 485, Khafîf's reign is stated to have lasted 33 years.

² Or Pahtû according to the second translation of the passage.

This enumeration has at all events the advantage that it is intelligible and contains only one little slip in the first date, which can be easily corrected. For, if Bhûngar died after a reign of fifteen years in A. D. 1069, it is evident that his father cannot have been raised to the throne in A. D. 1053 and have reigned for a long period after his coronation. It is a matter of course that his accession must have occurred much earlier and that A. D. 1053 must be the date of his death. The source, on which the author of the Muntakhabu-t-Ta-wârîkh drew, no doubt, placed like M'asûm, the rising of the Sumrâs about 1030 A. D. and meant to give Sumrâ a reign of about twenty three years.

The importance of this last account of the Sumrâs for the story of the Charita lies therein, that it places a Sumrâ king, ruling over the southeast of Sindh and named Phatû, *alias* Pahtû, *alias* Pitthû, exactly in the same period, when according to the Charita Piṭhadeva, king of south-eastern Sindh, invaded Kachh and died there. For, if we substitute for the Christian years of Phatû's reign, 1197—1230 the corresponding Vikrama years, we obtain southern Vikrama Saṁvat 1253/4—1286/7 and northern Vikrama Saṁvat 1254/5—1287/8 both being expired years. The current Vikrama dates are, of course, still a year later. And it has been shown above that Piṭhadeva's inroad must have occurred sometime before the latest known date of Lavaṇaprasâda or Vikrama Saṁvat 1288. It now remains only to furnish the not very difficult proof that the name *Pitthu*, given by the Musulmans, really corresponds with *Piṭhadeva*. In all Indian royal names the termination *deva* is merely an honorific epithet, meaning 'his majesty'. The real name of Jagadû's foe was, therefore, Piṭha. This may possibly be a real Sanskrit word, meaning 'the sun',¹ or a bad retransliteration of a Prakrit name Piṭṭha, i. e. Pishṭa, into Sanskrit.² In Sindhî, the correct form both for *Piṭha* and for *Piṭṭha* is *Piṭṭhu*. The

¹ This is one of the meanings, given for *pîtha*, see the Petersburg Dict. sub voce. The synonymous words *bhâskara*, *âditya* etc. are not unfrequently used as royal names.

² *Pishṭa* does occur as a N. Pr., see the Petersburg Dict. sub voce. Erroneous retranslations of Prakrit words, and particularly of names, are very common in later Sanskrit works and among the Pandits of our days.

correspondence of *piṭṭhu* with *piṭṭha* will be patent to everybody who knows that most *a*-stems take *u* in Sindhî. Its possible identity with *pīṭha* is guaranteed by the peculiar law of all Prakrit dialects, according to which a long vowel with one consonant may be represented by the corresponding short vowel and a double consonant. In Arabic and Persian works the Indian linguals are usually not taken into account, and the form *Piṭṭhu* in the *Tawârîkh-î-M'asûmî* corresponds therefore to Sindhî *Piṭṭhu* and to Sanskrit *Pīṭha*. The other two forms *Phatû* and *Pahtû* are of course corruptions, such as are found very frequently in all Arabic and Persian books on India.¹

Under these circumstances it may be safely asserted, that the *Jagaḍûcharita* has preserved the name of a Sumrâ king and confirms the account of the Sumrâ dynasty given in the *Muntakhabu-t-Tawârîkh*. This is a very remarkable fact, because hitherto the Sumrâs have not been traced in any Indian work. It is also of some historical importance, since it permits us to decide which of the conflicting accounts of the Musulman writers deserves to be believed. It finally proves that Sarvâṇanda certainly drew on historical sources or traditions, which in the main points were trustworthy.

As regards the particulars of the narrative regarding *Piṭhadeva* and *Jagaḍû*, there is nothing suspicious in the statement that the king opposed the rebuilding of the walls of *Bhadreśvara*, that *Jagaḍû*, in order to ensure the safety of his native town, applied for help to the authorities at *Aṇḥilvâḍ* and that his prayer was readily granted. It was only natural that the devastator of *Kachh* wished the town to remain an open one, and as natural that a rich merchant did not wish his home to be at the mercy of every marauder, of whom there were no doubt plenty. Help he could only obtain from the rulers of *Gujarât*, who for some centuries had held eastern *Kachh* as far as *Bhadreśvara* and possibly beyond it, and it is extremely probable that *Lavaṇaprasâda* was ready enough to send a garrison to this part of the *Chaulukya* dominions. It is, however, another question if *Jagaḍû* rebuilt the walls exclusively out of

¹ Mr. H. H. Dhruva informs me that the name *Pīṭhâ* still occurs in *Kâṭhiâvâḍ* and that he has even heard *Pathubha* among *Rajputs*.

his own means. Here the author may have exaggerated and have ascribed to his hero alone an undertaking to which the other wealthy citizens probably contributed. It may also be that the task itself was not so formidable as the *Charita* indicates. For, with the appliances available in the thirteenth century it was not easy to completely raze a well built wall. Probably Piṭhadeva made only extensive breaches which had to be filled up. The details of the polite speeches, passing between Jagaḍû and Lavaṇaprasâda, must of course be regarded as purely fictitious. On the other hand, the curious particular in the message of Piṭhadeva — the assertion that the walls would be only rebuilt, if horns grew on the head of an ass, — may be historical. The Hindus are fond of such figurative language and among the Paṇḍits the hare's horn was, and is still, commonly used as the designation of something impossible. It seems equally credible that Jagaḍû, in order to revenge himself, set up a stone ass with gilt horns in an angle of the fortifications and represented it in connexion with Piṭhadeva's mother. The numerous obscene representations on boundary stones and on stones, on which landgrants are inscribed (see above p. 15 note) show what Hindus will do in this respect.

The conclusion of the story, finally, is without a doubt a mixture of poetic fiction and facts. It is not improbable that the Rajput garrison was withdrawn from Bhadreśvara after the completion of the fortifications, because it was wanted elsewhere perhaps against Singhana of Devagiri who shortly before Vikrama Saṁvat 1288 made one of his raids into Gujarât, and that Jagaḍû, most likely assisted by the other leading inhabitants of the town, raised a force for its protection, which kept Piṭhadeva in check and even induced him to make peace with the men of Bhadreśvara. But, the last scene which represents Piṭhadeva as dying of grief at the sight of the ass with the image of his mother, is clearly an invention of the poet, of which he probably was not a little proud.

The stories regarding Paramadeva's and Jagaḍû's relations, Jagaḍû's building operations and his pilgrimage require only a few remarks. First, it must be noted that neither Paramadeva nor his pupil Śrīsheṇa are known from other sources. But this is of no particular importance, as the lists

of the heads of the Pûrṇimâ Gachchha, to which they belonged, have not yet been found. Further, the assertion that Jagaḍû before his pilgrimage paid a visit to Aṇhilvâḍ is not improbable, because the times were not quiet ones, and he may have found it necessary to obtain recommendations to the provincial authorities. Finally, the account of his building operations is so moderate that it is perfectly credible. The only curious point, connected with it, is the assertion that he built a mosque. This might seem suspicious. But, it must be borne in mind that even the great Jaina Vastupâla erected or adorned temples of Brahmanical deities.¹ And it is a curious fact that there is at the present day an old mosque in Bhadreśvara, "the columns of which are, according to Dr. Burgess,² much in the same style as those of the Jaina temple." It looks, therefore, as if the Masjid had been built by artisans who worked for the Jainas. With these explanations the story gains another aspect, and on the further very probable supposition that Bhadreśvara, like other ports of Kachh and Kâṭhiâvâḍ contained a number of Musalman sailors, it seems not impossible that Jagaḍû extended his benevolence to these men, who may have been in his employ, and provided for their spiritual wants.³

The account of Jagaḍû's relief operations during the great famine in the second decade of the fourteenth century V. S. is, of course, full of exaggerations. Nearly all the details are obviously fictitious. The only points, which may be credited, are that he did what was in his power in order to alleviate the distress, that he may have opened almshouses not only in his native town, but even in Gujarât, and may have supplied some grain to the rulers of the neighbouring countries. The great Hindu merchants, Jainas as well as Brahmanists, are charitable and have worked hard to save the starving

¹ See my essay on the Sukṛitakîrtana p. 35.

² Arch. Rep. West. India, vol. II, p. 209 and Plate LX.

³ The early existence of a colony of Musalman sailors in Somnâth Pattan-Verâval is proved by the wellknown inscr. of V. S. 1320 (Ind. Ant., vol. XI, p. 241 ff.). This document mentions also a Masjid, built conjointly by a Mahommedan, the ship-owner Piroz, and by a Hindu, Râjâkula Śrî-Chhâḍâ.

multitudes in the famines which have occurred in modern times. The official documents, referring to the terrible calamity which befell Gujarât in A. D. 1812 and 1813, speak highly of their noble efforts to alleviate the fearful sufferings of their countrymen, and show that they certainly did not spare their money.¹ It is, therefore, perfectly believable that Jagaḍû acted in a similar manner, and he may kept up relief houses not only in Bhadreśvara, but in other towns with which he was connected through business transactions or where he held property. Their number, 112, is of course grossly exaggerated. Equally, the amounts of the grain and figures of the money spent, which are given in the Charita and in the Sambandha, are simply ridiculous. Not less ridiculous is the long list of kings, to whom Jagaḍû is said to have made presents of grain from his stores. Though it is not impossible that he may have sent supplies to the sovereign of Gujarât and to one or to some of the chieftains of Kâthiâvâḍ, or even to the ruler of Sindh, the assertion that he supplied the Sultan of Delhi, as well as, the kings of Mâlvâ, and Benares and others with corn, is perfectly absurd. The only interest, which these latter statements offer, is that they permit us to gain an insight into Sarvâṇanda's knowledge of the history of the thirteenth century A. D. If he makes the Sultan Mojudina reign in Vikrama Saṁvat 1313—15 or about A. D. 1256—58, he shows that he had a certain, but a not very accurate, notion of Muhammedan history. The Sanskritised name Mojudina represents most closely the Indo-Arabic Moizzuddîn, and in the metrical Vastupâlacharita of Jinaharsha, as well as in the Vastupâlprabandha of Râjaśekhara, Mojudina is used to designate the slave king Moizzuddîn Behram who ruled at Delhi from A. D. 1239—1241. If, as seems probable, Sarvâṇanda means the same person, he is guilty of a slight anachronism. I may add that there is a remote possibility that

¹ See the Bombay Gazetteer, vol. IV, p. 60 where the following passage occurs: —

“The rich did much to help the sufferers. At almost all the chief towns of Gujarât they joined the Government in opening relief houses, spending in Baroda several thousand rupees a month and saving large numbers from starvation.”

he means Moizzudin's second successor, who is usually called Nâsiruddîn Mahmûd, and whose full title is, "Sultân-i-Mu'azzam Nâsiruddunyâ wa-uddîn Mahmûd". It is just possible that he meant Mojûdîn for Mu'azzam uddîn. If so, the synchronism would be perfect, because Nâsiruddîn reigned from A. D. 1246--1266. Such an assumption is, however, made improbable by the consideration that, as far as is known at present, Nâsiruddîn is not called Mu'azzamuddîn by way of abbreviation.

With respect to Madanavarman of Avanti or Mâlvâ, the case is very different. Hitherto no Madanavarman has been found in the authentic lists of the Mâlvâ kings, and Professor Kielhorn has published in the *Indian Antiquary*, vol. XX, p. 84 an Udepur inscription, which asserts that one Jayasimha ruled at Dhârâ in Vikrama Saivât 1312 or A. D. 1256. If at the time Mâlvâ was not divided into several principalities, Sarvâṇanda must have committed a bad mistake. It is even possible that in giving this name he has merely drawn on his imagination.

Regarding the other kings mentioned in the *Charita* as contemporaries of Visaladeva, little can be said. The name of the king of Sindh, Hamira, which occurs also in the bardic verse quoted by Śubhaśila, is probably in reality an appellative and means only 'the Amîr'. About Pratâpasimha of Benares and Skandhila, 'who was famed as an emperor', I can only state that I have not found them in historical documents. On the other hand, I know of no reason showing that they are not historical kings who reigned during the period mentioned.

It is, of course, useless to discuss the remaining anecdotes, which narrate a miracle, performed by Śrîsheṇa, and the miraculous escape of Jagadû's horse from a shipwreck (above p. 21). They belong, like the various other exaggerations and fables, to the poetical stock in trade, which Sarvâṇanda like his brethren thought it necessary to use.

To sum up, the unsuspecting facts regarding Jagadû-Jagaddeva and Bhadreśvara, which remain after deducting the fables and the poetical exaggerations, may be strung together in a connected narrative, as follows: —

"Jagadû, the famous merchant and banker, whom the Jains revere as one of the model characters of their commu-

nity, flourished during the first half and the beginning of the second half of the thirteenth century A. D. He belonged to a family of Śrīmāla Vâṇiās. His great grandfather Varanāga and his grandfather Vāsa (possibly also his great-great-grandfather Viyaṭṭu or Viyaṭṭhu) resided in Kanthâ, the modern Kanthkoṭ in north-eastern Kachh. His father Solaka emigrated to Bhadreśvara on the Gulf of Kachh, which was then, and had been for a long time, an important harbour belonging to the dominions of the Chaulukyas of Anhilvâḍ. In the tenth century the town had been provided with a tank by Mûlarāja I., the founder of the Chaulukya dynasty. Bhîma I. had fortified it in the first half of the eleventh century, and Kumârapāla had dug there another tank somewhat later. Solaka died in Bhadreśvara, before his sons Jagaḍû, Râja and Padma, whom his wife Śrîdevî had borne to him, had grown up to manhood. On Jagaḍû, as the eldest, devolved the management of the family affairs. He became an able and successful merchant. By his operations, which included trade by sea, he managed to materially increase the inherited wealth of the family and to secure for himself and his brothers a prominent position in the mercantile community of his native town. To this result contributed also his liberality and charity, which kept pace with the growth of his riches."

"In spite of his prosperity Jagaḍû's domestic life was not altogether happy. His daughter Pṛîmatî, the issue of his marriage with Yaśomatî, had the misfortune to become a child-widow. She was given in marriage to one Yaśodeva, who died immediately after the wedding. Jagaḍû, at first, thought of remarrying her and gained the consent of the elders of his caste for this step. But some widowed females opposed him, and he prudently gave way to their remonstrances. A second circumstance, which greatly distressed him, was that no son was born to him or to his brothers. As is usual with the Hindus, he doubled his charitable gifts and pious works in order to move the gods to fulfil his most ardent wish. Finally, he had also recourse to penances and offerings, and worshipped the god of the Ocean, making food-oblations on the sea shore during seven days without using a seat. But all was in vain, and the blessing of having a son was denied to him till the end of his life."

“The first opportunity to play a part in the political history of his country came to Jagaḍû, while he was still a young man. Some time probably during the third decade of the thirteenth century, Piṭhadeva, the Sumrâ king of Pâra or Pârkar in south-eastern Sindh, whom the Musalman historians call Pitthu or Phatu, made an inroad into Kachh. He devastated the whole province and destroyed the fortifications of Bhadreśvara. After Piṭha’s return to his own dominions, Jagaḍû, as became a prominent citizen, wished to rebuild the walls of his native town in order to secure it against further attacks. Piṭhadeva, who heard of his plans, forbade the undertaking, contemptuously sending word to Jagaḍû, that the walls of Bhadreśvara would only rise again, when two horns did grow on the head of an ass. Nothing daunted, Jagaḍû applied to the authorities at Aṅhilyâḍ for assistance. The nominal king of Gujarât was then Bhîma II., but the real ruler, his Râjyachintâkârin or Sarveśvara (see the Sukṛitasamkirtana p. 20) Lavaṇaprasâda. It was, therefore, to the latter that Jagaḍû addressed himself. His prayer for protection was readily granted, and a Rajput force was sent with him back to Bhadreśvara in order to restrain Piṭhadeva from interfering with the re-fortification of the town. This measure was successful. Piṭhadeva was overawed by its presence and did not stir. But, the army seems to have been obliged to repel an attack of the Moghuls, who made raids into India between A. D. 1220—1230. Jagaḍû rebuilt the walls, and in order to revenge himself for the insult, offered to him by the king of Pârkar, he set up at an angle of the wall a stone ass with gilt horns together with an image of Piṭhadeva’s mother, represented in an obscene position. After the work was completed, the Chaulukya force was recalled from Bhadreśvara probably because, as we know from other sources, Gujarât was invaded about this time, i. e. about A. D. 1229, by Siṅghaṇa, the king of Devagiri. Jagaḍû, then, raised probably with the assistance of other wealthy inhabitants of Bhadreśvara, another army for the protection of the town. His activity induced Piṭhadeva to conclude a peace with the men of Bhadreśvara shortly before his reign came to an end, which event happened according to one Muhammedan authority in A. D. 1230. Even the king of Sindh, i. e. the Musalman

ruler, then, sent presents to Jagaḍḍ. Jagaḍḍ's position appears to have been at this period even more important than that of a Nagarśeṭh or head of the mercantile community. Though perhaps not officially appointed, he must have been practically the civil governor of Bhadreśvara and have acted as such with the consent of the rulers of Gujarat."

"During the next twelve or fifteen years Jagaḍḍ seems to have continued in the position, which he had gained, undisturbed by any important political events. Nor is anything recorded regarding his private affairs. The first fact which is mentioned, the arrival of his spiritual director, the monk Paramadeva, in Bhadreśvara must have happened after the middle of the fourth decade of the thirteenth century. Paramadeva, an ascetic of great piety and sanctity, who belonged to the Paurṇamiya Gachchha, had performed the very difficult Âchâmlavardhamâna penance in Vikrama Saṃvat 1302 or about 1245 A. D. Some time later he came, apparently from the Vaḍhiâr district in western Gujarât, to Bhadreśvara and, as it usual on such visits, was solemnly received by his distinguished spiritual client on his entrance into the town. At Jagaḍḍ's invitation he made there a prolonged stay, lasting apparently for a number of years, during which he acted as preacher to the Jaina community."

"During this period Râjalladevî, the wife of Jagaḍḍ's second brother Râja, gave birth successively to two sons and to a daughter. And thus Jagaḍḍ, though denied the happiness of having a son of his own, had the joy of seeing the continuation of his family secured. Somewhat later he was induced by Paramadeva's exhortations to undertake a pilgrimage to the sacred places in Kâṭhiâvâḍ, and to assume on the occasion the responsible and expensive office of a Saṃghapati or leader of the faithful. But before starting he paid another visit to Aṇhilvâḍ, apparently in order to secure the special protection of the king for himself and for the pilgrims, who were to confide themselves to his care. On the throne of Gujarât he found the grandson of Lavaṇaprasâda, Visaladeva, who had succeeded Tribhuvanapâla in Vikrama Saṃvat 1300 or 1302, i. e., about 1243 or 1245 A. D. He was graciously received and his petitions, whatever they may have been, were readily granted. Immediately after his return from this visit to Aṇhilvâḍ, which

must have happened about A. D. 1250, he was solemnly installed as Saṅghapati, and then visited with a large crowd of Jaina monks and laymen the sanctuaries at Śatruñjaya and Girnâr. After the completion of the pilgrimage he executed various pious works, as might be, and no doubt was, expected from one who had assumed so prominent position as that of a Saṅghapati. He built seven temples in different towns, which, to judge from the names admitting of identification, all were situated in Kachh or in the neighbouring districts of Kâṭhiāvâḍ and northwestern Gujarât. He also built a monastery and several chapels at Bhadreśvara, dedicated a number of statues of the Jinas and otherwise beautified the existing great Viranâtha temple at Bhadreśvara, which had been built by order of one Virasûri."

"Not long afterwards Jagadû performed the crowning feat of his life, which more than any other act of his, served to keep his memory alive in his native country. During the years Vikrama Saṁvat 1313, 1314 and 1315, or about 1256—1258 A. D., Gujarât was afflicted by one of those terrible famines, which have so often decimated its population. On this occasion Jagadû showed that charitable disposition which has always distinguished the rich merchants and especially those of the Jaina community. He opened a number of relief houses in his native town as well as in other places, and liberally distributed the stores in his granaries among the starving multitude. When the distress was greatest, he even gave large presents of grain to his king Vîsaladeva and, possibly, to some of the chiefs in the districts adjacent to Kachh. His liberality made him so popular that even the royal poet laureate, Someśvara, condescended to sing his praises."

"Not long after the famine came to an end, Jagadû died. His brothers continued to enjoy the favour of Vîsaladeva."

Extracts from the Sanskrit Sources.

1. From the Jagadûcharita.

Sarga I.

यन्मूर्ध्नि पन्नगफणामणिदीपजाय-
 ज्ज्योतिस्तमोविजयि विघ्नपतंगभेदि ।
 आविष्करोति कृतिनामपवर्गमार्गं
 स श्रेयसे भवतु पार्श्वजिनाधिनाथः ॥ १ ॥¹
 अज्ञानपङ्कनिकरव्यतिषङ्गनाशं
 शश्वत्प्रसादसलिलेन समुज्ज्वलेन ।
 बालस्य मे विरचयातिशयाभिरामे
 मातः सरस्वति जगज्जनवन्द्यपादे ॥ २ ॥²
 अर्हन्मतार्णवविलासविधाननिष्णं
 राकाभिधेयशुचिपद्मविराजमानम् ।
 दुष्कर्मतापदलनं किल सूरिचन्द्रं
 वन्दामहे परमदेवमुदारभक्त्या ॥ ३ ॥
 गङ्गातरंगविमलेन यशोभरेण
 दानोद्भवेन किल कल्पशतस्थिरेण ।
 एकस्त्रिलोकमखिलं धवलीचकार
 धिक्कारकृत्कलिरिपोर्जगदूर्विर्वेकी ॥ ९ ॥
 चेतः प्रसीदतितरां भवतः पवित्रौ
 कर्णौ जवादपि च गच्छति सर्वदुःखम् ।
 हर्षः परिस्फुरति साधुजनस्य सम्य-
 गाकर्णिते च जगदूर्चरिते प्रशस्ते ॥ १० ॥³

¹ Metre of verses 1—31, Vasantatilakâ.

² ०सलिलेण समुज्ज्वलेन MS.

³ हर्षा MS.

वाचस्यतेरपि धियामवकाशता न स्तोतुं गुणाञ्जगति यस्य नितान्तपूतान् ।
कर्तुं हि तस्य जगदुसुधियश्चरित्रमुत्कण्ठितोहमधुना स्मितभूर्न कस्य ॥ १२ ॥
विद्यामहोदधिगशाङ्ककलोपमाने मातः सरस्वति मुखे वस मे निकामम् ।
नो चेत्प्रसिद्धजगदुचरितप्रथायां मन्दादरस्य तु सतो मम ते त्रपैव ॥ १३ ॥
संस्मृत्य वाचममलां स्वगुरोः क्रमाञ्जद्वंद्वं च पुण्ययशसः प्रथयामि हन्त ।
तस्योत्तमं चरितमद्भुतभावभासस्तच्छ्रूयतां सुकृतिभिः कलितप्रमोदैः ॥ १४ ॥
तथा हि ॥

कल्याणवानखिलभूमिभृतां सुमान्यो
मित्रद्विजाधिपतिधिष्ण्यततोरुदीप्तिः ।
श्रीमालवंश इह मेरुरिवोन्नतोस्ति
संसेवितः प्रतिदिनं विबुधैरनेकैः ॥ १५ ॥^२
तस्मिन्बभूव सकलव्यवहारिमुख्यो
भास्वद्विवेकविनयादिगुणैकधाम ।
वीचटुत्तमजिनेश्वरधर्ममर्म-
विज्ञाननिर्मलमतिः कमलाभिरामः ॥ १७ ॥^३
तस्याङ्गजोजनि जनप्रमदैकवार्त्ता
धाम श्रियां च वरणाग इति प्रसिद्धः । - - - - ॥ २२ ॥
भोगावती परिजिता त्वमरावती वा-
नर्थालका किल यथा शतशो दधत्या ।
भोगीश्वरान्विबुधपान्थनदान्स् कन्यां
तामध्युवास नगरीमथ मन्त्रथाभः ॥ २३ ॥
शत्रुंजयाभिधगिरावथ रैवताद्रौ
संघाधिपत्यमधिगत्य चकार यात्राम् । - - - - ॥ २५ ॥
तन्नन्दनः सकलसज्जनवर्णमानः
श्रीमज्जिनाधिपतिसेवनकक्षबद्धः ।

१ °भासिस्त°; °प्रमोदि MS.

२ धिषायत्त°; MS. घिष्टाय.

३ वीपटु° may be a mistake for वीचटु°, as the name is spelt in the colophon of Sarga I.

वासाभिधः समजनिष्ट विशिष्टबुद्धिः

सत्पात्रपाणिविमलीकृतभूरिवित्तः ॥ २६ ॥

श्रीवीसलस्तु नयवानथ वीरदेवो

नेमिश्च निर्मलयशःकलितश्च चाण्डूः ।

श्रीवत्स इत्यनघवैभवभूषितस्य

पञ्चाङ्गजाः शुशुभिरे किल यस्य धन्याः ॥ २९ ॥

लक्षसुलक्षणसोलकसोहीनामनोहरपुत्रचतुष्कः ।

वीसल एष विशेषसुधर्मं कं न चकार निरस्तकुबोधः ॥ ३४ ॥¹

इत्याचार्यश्रीधनप्रभगुरुचरणराजीवचञ्चरीकशिष्यश्रीसर्वाणन्दसूरिविर-
चिते श्रीजगद्गुचरिते महाकाव्ये वीयट्टुप्रभृतिपूर्वपुरुषव्यावर्णनो नाम
प्रथमः सर्गः ॥ १ ॥

Sarga II.

महापुरंधीकरदर्पणाभं महेभ्यलोकैः परिभासमानम् ।

अस्तीह भद्रेश्वरनामधेयं पुरं वरं कच्छकृतैकशोभम् ॥ १ ॥²

घुर्घुरा जयति यत्र देवता घोरविघ्ननिकरैकवारिणी ।

सर्वदातिशयराजिधारिणी विश्ववाञ्छितविभूतिकारिणी ॥ २५ ॥³

कन्यां विमुच्य नगरीमधिकर्द्धिमाप्तुं

भद्रेश्वरे निवसति स्म पुरे स तत्र ।

श्रीसोल एष सुकृती स्वकुलेन युक्तः

साधोर्मतिः स्फुरति भूरितरोदयाय ॥ २८ ॥⁴

इत्याचार्यश्रीधनप्रभसूरिचरणराजीवचञ्चरीकशिष्यश्रीसर्वाण-
न्दसूरिविरचिते महाकाव्ये भद्रेश्वरपुरवर्णनो नाम द्वितीयः
सर्गः ॥ २ ॥

¹ विशेषकं MS.; metre, Dodhaka.

² Metre of verses 1--16, 18--23, Upajāti.

³ वारिणी MS.; metre, Rathodhdhatā.

⁴ कन्यां MS.; metre, Vasantatilakā.

Sarga III.

स्वकुलं भूषयामास विमलैः शीतलैर्गुणैः ।
 तमोपहैरयं व्योम करैरिव सुधाकरः ॥ १ ॥¹
 तत्प्रिया श्रीरसूताथ जगति प्रथितौजसः ।
 जगदूराजपद्माख्यांस्तनयान्विनयान्वितान् ॥ २ ॥
 स्वर्गाङ्गनापरीरम्भारम्भतोषिणि वप्तरि ।
 जगदूरकरोत्प्रीढकुलभारोद्भृता मनः ॥ ५ ॥²
 रम्भातिलोत्तमामेना - - रूपविजित्वरीम् ।
 यशोमतीं प्रियां प्राप जगदूः शीलशालिनीम् ॥ ७ ॥³
 राजल्लदेव्या प्रियया बिभ्रत्या प्रेमसंपदम् ।
 गुणान्कृतार्थयामास राजाख्यः स्वस्य धीनिधिः ॥ ८ ॥⁴
 बभूव पद्मा पद्मस्य दयिता हितकारिणी ।
 सतीव सत्त्वनां (?) पत्युः कौमुदीवामृतद्युतेः ॥ ९ ॥⁵
 अतिदानव्यसनिनः कृतिनः पुण्यशालिनः ।
 न चिन्ता जगदूकस्य धने तुच्छेष्यजायत ॥ १० ॥
 अथान्येद्युः परिसरे पुरस्यास्य स भाग्यभूः ।
 पशुपालकमद्राचीञ्चारयन्तमजा निजाः ॥ ११ ॥
 स्वयूथमध्यगामेकामजामपि मनोहराम् ।
 ग्रीवाबद्धमणिं दृष्ट्वा स हृदीति व्यचिन्तयत् ॥ १२ ॥⁶
 सर्वश्रीसाधकः कामं सङ्गाग्यावाप्यदर्शनः ।
 मणिर्यवेष मे गेहे तदा पूर्णा मनोरथाः ॥ १३ ॥⁷

1 व्यीमं MS.; metre of verses 1—58 Anushtubh.

2 ०द्भृता मनः MS.

3 यशोमती MS. The lacuna may be filled up by प्सरो or चारू.

4 प्रेमसपदां MS.

5 The MS. reads pri. ma. सतापत्युः. The first syllable has been changed to रू, the second has been made illegible and the Visarga effaced.

6 सहृदयदीति MS.

7 कासं; पूर्णम० MS.

चिन्तयित्वेति जगदूः पशुपालस्य किञ्चन ।
 धनं दत्त्वा गृहीत्वाजां तामगान्निजमन्दिरे ॥ १४ ॥
 अजाकण्ठात्तमाकृष्य मणिं लक्ष्मीविधायिनम् ।
 स्वगृहे पूजयामास प्रच्छन्नं च विचक्षणः ॥ १५ ॥
 मणेर्महिम्ना तस्याथ जगदूसदनान्तरे ।
 प्रावर्धताखिला लक्ष्मीर्भावनेव सदाशये ॥ १६ ॥
 चिन्तामणिरिवात्यर्थमर्थिनामभिलाषताम् ।
 जगदूः पूरयामास दानेनाथ गरीयसा ॥ १७ ॥¹
 क्षीरार्णवतरंगाभैर्जगदूकीर्तिसंचयैः ।
 सहानकर्मजनितैस्त्रिलोकी धवलीकृता ॥ १८ ॥²
 स्वप्रियायां यशोमत्यां पुत्रीं प्रीतिमतीमथ ।
 धृतावि मुदं श्रीमाञ्जगदूरुदपादयत् ॥ १९ ॥³
 वर्धमाना कुलाभोजराजहंसी क्रमेण सा ।
 मनो जहार नो कस्य गत्या च कलया गिरा ॥ २० ॥
 स तां कन्यामथान्येद्युर्यशोदेवाय दत्तवान् ।
 तत्पाण्यग्रहणादूर्ध्वमथमाप मृतिं क्षणात् ॥ २१ ॥⁴
 ततः स्वज्ञातिवृद्धानामनुमत्विष धीमताम् ।
 वराय दातुमन्यस्यै तनयामुपचक्रमे ॥ २३ ॥⁵
 वृद्धे कुलाङ्गने दत्ते केचिद्विधव्यदूषिते ।
 शृङ्गारं स्फारमाश्रित्य तमूचतुरिति स्फुटम् ॥ २४ ॥
 पुत्र्या वैधव्ययुक्ताया अपि चेद्वरमीक्षसे ।
 तदावयोरपि श्रीमन्विधेहि वरवीक्षणम् ॥ २५ ॥⁶
 तयोरिति वचः श्रुत्वा प्रतिबोधोचितं शुचि ।

¹ गरीयसां MS.

² ०संचयैः MS.

³ धृताविव MS.

⁴ मृति MS.

⁵ ०नामनुमत्विष धीमेतां MS.

⁶ श्रीमान् MS.

अवाप हृदये लज्जां श्रीमालान्वयमण्डनः ॥ २६ ॥¹
 मानयित्वा तयोर्वाचं यशोमत्याः पतिस्ततः ।
 पुत्रीशश्रेयसेकार्षीत्कूपवाप्यादिकं विधिम् ॥ २७ ॥
 पुत्रीवैधव्यदुःखं स त्वत्का हृदि गभीरधीः ।
 नित्यं विरचयामास धर्मकर्माण्यनेकशः ॥ २८ ॥
 नानाविधानि पुण्याणि कुर्वाणस्यापि नाभवत् ।
 भ्रातृद्वयान्वितस्यापि तस्य सत्पुत्रसंततिः ॥ ३० ॥
 निशावसानसमये श्रीसोलस्यादिमाङ्गजः ।
 संतत्यानघया हीनश्चिन्तयामासिवानिति ॥ ३१ ॥²
 स्तम्भेनेव गृहं नागाधीशेनेव महीतलम् ।
 नङ्गरेणेव वोहित्यं कुलं पुत्रेण धार्यते ॥ ३२ ॥³
 धूलिधूसरपुत्राङ्गपरिष्वङ्गसुखामृतैः ।
 धन्यानां हृदये तापः सकलोपि विलीयते ॥ ३३ ॥
 हाहा ममापि मङ्गाचोरनयोर्नयशालिनोः ।
 पवित्रा संततिर्नास्ति यथा गोत्रं स्थिरीभवेत् ॥ ३४ ॥
 इति चिन्ताभरव्ययं प्रत्यग्रप्रेमशालिनी ।
 प्रियं यशोमती प्रोचे तमतीव विचक्षणा ॥ ३५ ॥
 किमाधिरस्ति वाच्याधिस्तव प्राणेश्च संप्रति ।
 येनेदं त्वन्मुखं याति दिवसेन्दुसमानताम् ॥ ३६ ॥
 अथ प्राणप्रियामूचे सोसामान्यगुणान्विताम् ।
 भद्रे सत्पुत्रहीनत्वं परं मे दुःखकारणम् ॥ ३८ ॥
 ममापि किल मङ्गाचोरस्ति नो पुत्रसंततिः ।
 पतापतं कुलं वीक्ष्य तेन दूये निरन्तरम् ॥ ३९ ॥⁴
 श्रुत्विति वचनं पत्युः पुनः प्रोचे यशोमती ।
 देवताराधनं कार्यं त्वया संततिसंपदे ॥ ४० ॥

1 °धीचित शुचि MS.

2 सेलस्यादि° MS.

3 गृहे; नगरेण MS.

4 वीक्ष्य MS.

साधूदितं त्वया सुभ्रु जजल्पेयथ सोनघः ।
 समुद्राराधनं सम्यक्करिष्याम्याप्तमीहितम् ॥ ४१ ॥
 यशोमत्यपि सावादीददीनवदना पतिम् ।
 सेत्यत्यदोखिलं कार्यं यदब्धाराधनोद्यमः ॥ ४४ ॥
 जगदूर्जगदानन्दी कस्मिंश्चन शुभे दिने ।
 ययौ वारिनिधेस्तीरे पवित्रे जलसीकरैः ॥ ४५ ॥
 ढौकयित्वाथ नैवेद्यं विविधं भक्तिभासुरः ।
 सोब्धिमाराधयामास सप्ताहासनवर्जितः ॥ ४६ ॥
 तद्भक्तिव्यक्तसंप्रीतमानसः सुस्थितामरः ।
 प्रादुर्बभूव तस्याग्रे निशीथे भासुरद्युतिः ॥ ४७ ॥
 प्रोत्फुल्लनयनद्वंद्वः स धीमाञ्जगदूर्जवात् ।
 प्रणम्य च महाभक्त्या सुस्थितामरमस्तवीत् ॥ ४८ ॥¹
 वंशवृद्धिकरं पुत्रं धर्मवृद्धिकरीं श्रियम् ।
 देहि मे चेत्यसन्नोसि रत्नाकर सुरोत्तम ॥ ५२ ॥²
 स देवः प्रोचिवानेनं कृतिन् भावी न ते सुतः ।
 सर्वार्थसाधका लक्ष्मीरेका भवतु निश्चला ॥ ५३ ॥
 पूरयिष्यसि यानि त्वं यानपात्राण्यनेकशः ।
 मद्वरेण न तेषूच्चैः कश्चिद्विघ्नो भविष्यति ॥ ५४ ॥
 असाविति वरप्रान्ते तमाह सुरपुंगवम् ।
 यथा मे पुत्रहीनत्वं मद्भात्रोरपि किं तथा ॥ ५५ ॥
 गिरेति प्रीणयामास तमथो सुस्थितामरः ।
 पुत्रौ पुत्रीं तव भ्राता राजाख्यः समवाप्स्यति ॥ ५६ ॥
 स्वकोशान्तरसाराणि रत्नानि कतिचित्सुनः ।
 प्रदाय जगदूकाय तिरोधत्त सुरोत्तमः ॥ ५७ ॥
 जलनिधिवरदानप्राप्तहर्षप्रकर्षः
 सुहृदयजनजायन्तोषपोषः प्रभाते ।

¹ °मसूवीत् MS. pr. m.

² This verse has been added in the margin.

कविवरपरिगीतस्फीतकीर्तिव्रजोसौ

निजसदनमवाप प्राज्यसौभाग्यलक्ष्मीः ॥ ६१ ॥¹

इत्याचा - - श्रीजगद्गूचरिते महाकाव्ये रत्नाकरवरदानव्यावर्णनो नाम
तृतीयः सर्गः ॥ ३ ॥

Sarga IV.

पुरंदरश्रीरधिकं दिदीपे तस्मिन्पुरे सोलकुलप्रदीपः ।

निर्विघ्नमागच्छदुदारपोतो रत्नाकरोत्कृष्टवरेण शश्वत् ॥ १ ॥²

अधोपकेशान्वयसंभवेन जयन्तसिंहेन गुणालयेन ।

संसेवितः श्रीजगद्गूरुनेकार्यैकसंसाधनकोविदेन ॥ २ ॥³

अभोधिमार्गेण जयन्तसिंहस्तपोतमेकं बद्धवस्तुपूर्णम् ।

आदाय लाभाय कृतप्रयत्नः प्रपेदिवानार्द्रपुरं प्रशस्यम् ॥ ३ ॥⁴

उत्तार्य पोतादखिलं स वस्तु शस्तोपदाप्रीणितमन्दिरेशः ।

कस्यापि गेहं किल भाटकेन तस्थौ गृहीत्वात्र ततो विशालम् ॥ ४ ॥

यावाणमेकं जलधेः स तीरे विलोकयामास पवित्रचेताः ।

भृत्यान्निजास्तद्गृहणाय सम्यग्प्रियोजयामास निजेच्छया च ॥ ५ ॥⁵

अत्रान्तरे स्तम्भपुरीनिवासितुरुष्कपोतप्रवराधिकारी ।

प्रसङ्गतस्तत्र समाययौ च तं प्रस्तरं प्रस्तुतमालुलोके ॥ ६ ॥⁶

भृत्यान्नियुक्तानपि तद्गृहाय जयन्तसिंहेन निवार्यमाणान् ।

निरीक्ष्य दर्पं सुतरां दधानो वाचं जगादेति शकस्य भृत्यः ॥ ७ ॥⁷

ददाति दीनारसहस्रमेकममुष्य यो मन्दिरनायकस्य ।

स एव गृह्णाति दृढाभिमानी यावाणमेकं जलधेस्तटस्थम् ॥ ८ ॥⁸

¹ Metre, Mālinī.

² Metre of verses 1—30, 32—34 Upajāti.

³ जयन्तसिंहोऽन; संसेवित श्री° MS.

⁴ प्रपेदिवाना° MS.

⁵ °निजास्त° MS.

⁶ °तुरुष्क° MS.

⁷ The figure 7 has been left out here and put after the next verse.

⁸ यीवाणमे°; तटस्थः MS.

आकर्ण्य तस्येति वचो जयन्तः पुनर्बभाषे भवतोक्तमाशु ।
 द्रव्यं प्रदायार्द्रपुराधिपस्य गृह्णामि पाषाणममुं हठेन ॥ ९ ॥
 स स्नेच्छपोताधिपतिर्जगाद् द्रव्यं तदेतद्विगुणं प्रदाय ।
 किलार्द्रभूपस्य कृतोरुसंधो यावाणमादाय भजामि कीर्तिम् ॥ १० ॥¹
 ददाति दीनारकलक्षमेकं नरेश्वरस्यास्य तु योभिमानी ।
 गृह्णातु पाषाणममुं स एव जयन्तसिंहस्त्विति जल्पति स्म ॥ ११ ॥²
 स स्तम्भतीर्थीयतुरुष्कभृत्यो भूयो जगादेति वचः सरोषः ।
 द्रव्यं नृपस्य त्वदुदीरितं द्राक् प्रदाय पाषाणममुं ग्रहीष्ये ॥ १२ ॥³
 प्रदाय दीनारकलक्षयुग्मममुष्य भूपस्य कृतप्रतिज्ञः ।
 गृह्णामि पाषाणममुं समन्तादित्याचचत्ते स जयन्तसिंहः ॥ १३ ॥⁴
 स स्नेच्छभृत्यः पुनरप्युवाच दीनारकलक्षचितयं त्विदानीम् ।
 ददाति यो मन्दिरभर्तुरेनं स एव पाषाणमिहाददीत ॥ १४ ॥⁵
 तद्वादमाकर्ण्य समागतस्य नृपस्य तत्र त्वरितं तदानीम् ।
 पणीकृतं द्रव्यचयं प्रदाय पाषाणमङ्गीकृतवाञ्छयन्तः ॥ १५ ॥
 प्रत्यायनायात्मविभोर्गृहीतपाषाणकः सोथ जयन्तसिंहः ।
 पोतं तमादाय च वस्तुहीनं भद्रेश्वरं मन्दिरमाससाद् ॥ १६ ॥⁶
 श्रीसोलसूनुं प्रणिपत्य सैष पाषाणमानाय्य तमाशु धीरः ।
 जजल्प चानल्पधियां निधानमिति स्फुटं विस्मितसर्वसभ्यः ॥ २० ॥⁷
 त्वत्कीर्तिरक्षाकृतये त्वदीयं विनाशितं भूरि धनं मयेदम् ।
 याव्योस्य हेतोः सहसार्द्रपुर्यां यद्रोचते तत्कुरु मे त्विदानीम् ॥ २१ ॥⁸
 जल्पन्तमित्थं परिरभ्य दोर्भ्यां विमुक्तहर्षाश्रुजलः प्रकामम् ।

1 स्नेच्छं MS.; °लार्द्रं° MS.

2 नरेश्वरस्यास्य यो MS.

3 गृहीष्ये MS.

4 गृह्णामि MS.

5 पुरर° MS.

6 पातं; °हीन MS.

7 श्रीभोल°; °मानाय्य; °सर्व स - MS.

8 याव्यस्य होतोः MS.

जगज्जनस्तुत्यशः कृतज्ञः सभासमच्चं जगडूस्तमाह ॥ २२ ॥¹
 ममाभिमानीत्तमजीवितव्यं चातं त्वयैवाञ्जुतबुद्धिधाम्ना ।
 किलान्यदेशेपि करोमि तत्कामुपक्रियां ते सुकृतान्वितस्य ॥ २३ ॥
 वाचं गदित्वेति स सप्रमोदस्तस्यै दुकूलं करमुद्रिकां च ।
 ददौ तदानीं क्व धियः स्वलन्ति विवेकतो निर्मलमानसानाम् ॥ २४ ॥
 तदीयवाञ्छाधिकमेव दत्त्वा धनं ततो मानधनाभिलाषी ।
 जयन्तसिंहं स ररच्च दत्तं स्वसंनिधावेव यशोमतीशः ॥ २५ ॥²
 ग्रावा निजावासवराङ्गणोर्व्यां विमोचितस्तेन मनस्विना सः ।
 स्वबन्धुवर्गक्रमपङ्कजानां जलेन तस्योपरि शुद्धिहेतोः ॥ २६ ॥³
 भद्रः सुरो भद्रपुराधिनाथो योगीन्द्ररूपं विरचय्य नव्यम् ।
 भिक्षाकृते श्रीजगडूनिवासाङ्गणगमत्तद्गुणहृष्टचित्तः ॥ २७ ॥
 राजल्लदेवीं ददतीं सुभिक्षां राजप्रियां तत्र स योगिराजः ।
 ततो जगादेति शुभे गृहेशं त्वं सांप्रतं चानय मे पुरस्तात् ॥ २८ ॥⁴
 आकारितः श्रीजगडूस्तयासी तत्रैत्य तद्गावनिबद्धदृष्टिम् ।
 ननाम योगीन्द्रमुदारबुद्धिरत्यञ्जुताकारधरं तदानीम् ॥ २९ ॥⁵
 त्वं निर्विलम्बं मतिमन्निदानीं गृहाण पाषाणममुं गृहान्तः ।
 किलेति योगीन्द्रवचः प्रमाणीचकार सत्त्वैकनिधिः स धीरः ॥ ३० ॥
 ग्रावणः संधौ तीक्ष्णटङ्कप्रहारं चक्रे योग्यादेशतः सत्वरं सः ।
 भिन्नं चासीत्तत्पुटद्वंद्वमुच्चैर्दिव्या रत्नश्रेणिराविर्बभूव ॥ ३१ ॥⁶
 रत्नान्यमून्यत्र मनोहराणि न्यवीविशङ्कामिपतिर्दिलीपः ।
 स ग्रावमध्यस्थितताम्रपत्रे वर्णानिति प्रैक्षत सोलसूनुः ॥ ३२ ॥⁷
 रत्नानि तानि प्रवरप्रभाणि ददाय तस्यै निजदिव्यरूपम् ।
 प्रदर्शं तत्सुन्दरसौधमध्यात्ततस्तिरोधत्त स सत्प्रभावः ॥ ३३ ॥

1 °सूमाह MS.

2 दत्त MS.

3 Possibly two lines have been lost between 26^a and 26^b.

4 जगादिति; पुरस्ताते MS.

5 तद्रीव° MS.

6 Metre, Śālinī.

7 रत्ना असून्य° MS.; ताम्ब° MS. pr. m.; ताम्ब्र MS. sec. m.

----- ॥ ३६ ॥ इत्याचार्य --- श्रीजगद्गुचरिते महाकाव्ये भद्रसु-
रदर्शनो नाम चतुर्थः सर्गः ॥ ४ ॥

Sarga V.

इतश्च वैरिचितिपालदर्पघोरान्धकारप्रशमेकभास्वान् ।
श्रीपीठदेवः सुतरां प्रशास्ति पाराभिधानं विषयं प्रशस्तम् ॥ १ ॥¹
स्वसैन्यधूलीपिहिताकंबिम्बो भज्जन्समग्रं किल कच्छदेशम् ।
अकाण्डसर्पतप्रलयाणवश्रीभद्रेश्वरं प्राप स पीठदेवः ॥ ३ ॥
चौलुक्यवंशैकविभूषणेन श्रीभीमदेवेन नरेश्वरेण ।
स कारितं भद्रपुरस्य दुर्गमपातयत्कातरितारिवर्गः ॥ ४ ॥²
प्रचण्डदोर्दण्डभवं वितत्य स्वविक्रमं तत्र समं बलेन ।
श्रीपीठदेवः प्रययौ स भूपो भूयः समृद्धं निजपारदेशम् ॥ ५ ॥
भद्रेश्वरे तत्र नवीनदुर्गं निर्मापयन्तं जगद्गुक्तमुच्चैः ।
स पीठदेवोपि विदांचकार कारान्तरन्यस्तसपत्नपूगः ॥ ६ ॥³
तत्प्रेषितः कञ्चन तत्र गत्वा संदेशहारी किल वावदूकः ।
तद्दुर्गनिर्माणकृतोद्यमं तमिति स्फुटां वाचमुवाच सद्यः ॥ ७ ॥
श्रीपीठदेवो नृपतिर्मदीयमुखेन वक्तीति भवन्तमुच्चैः ।
शृङ्गद्वयं चेत्खरमूर्ध्नि भावि तदा विधातासि च वप्रमत्र ॥ ८ ॥
तस्येति वाक्यं स निशम्य धीमाञ्जजल्प चानल्पमहोभिरामः ।
खरस्य शृङ्गे विरचय्य मूर्ध्नि दुर्गं करिष्ये विहितप्रयत्नः ॥ ९ ॥⁴
वाग्मी स भूयोपि जगाद् वाक्यं द्रव्याभिमानेन गरीयसा त्वम् ।
कृत्वा मदीशेन समं विरोधं कुलक्षयं किं कुरुषे वृधैव ॥ १० ॥⁵
विमुञ्च तद्दुर्गविधानहेतोः प्रयत्नतां मत्प्रभुवाक्यतस्त्वम् ।
स्वबन्धुवर्गेण विराजमानः कुरुष्व शश्वत्कमलोपभोगम् ॥ १३ ॥⁶

¹ Metre of verses 1—22, 26—28, 32—33, 35—39 Upajāti.

² भिमदेवेन; °मपायत्का° MS.

³ पीतदेवो MS.

⁴ वाक्य; दुर्ग MS.

⁵ गरीसा MS.

⁶ तद्दुर्ग° MS.

इति श्रुवन्तं जगदूर्वाच द्रूतं जनाकृतविधिप्रवीणः ।
दुर्गे नवीनं किल कारयिष्ये भवत्प्रभीर्भीर्मम नास्ति कापि ॥ १४ ॥
ततः स द्रूतः पुरुहूतधाम्ना तिरस्कृतस्तेन नितान्तमेव ।
गत्वा स्वभर्तुः पुरतो जगाद् दीनाननस्तत्खलु सर्ववृत्तम् ॥ १५ ॥¹
निजप्रतिज्ञापरिपालनायोपदां गृहीत्वायमथ प्रशस्ताम् ।
गत्वाणहिल्ले च पुरे ननाम नरेश्वरं श्रीलवणप्रसादम् ॥ १६ ॥
नृपः स चौलुक्यकुलैकदीपस्तमानमन्तं भृशमालिलङ्ग ।
न्यवीविशस्त्वस्य समीप एव वरासने दर्शितसंप्रसादः ॥ १७ ॥²
अथो मुखेन्दुद्युतिवर्धमानसमयसभ्यप्रमदाम्बुराशिः ।
नरेश्वरः प्रीणयति स्म वाचा सुधाकिरा सोलसुतं किलेति ॥ १८ ॥³
कञ्चित्कुले ते सकले समस्ति जेमं ह्यतिन्भद्रपुरे वरे च ।
अस्मन्निदेशेन विनाप्यकस्मात्कृतः किमर्थं भवतागमोत्र ॥ १९ ॥⁴
मुमुञ्चेतः सुसमाधिनेव धरातलं मेरुमहीभृतेव ।
राज्यं त्वयैकेन मम स्थिरं वै विराजते सद्गुणराजमान ॥ २० ॥⁵
हृदि प्रमोदं नितरां दधानः प्रशस्तधीर्भूमिभृतो निशम्य ।
इत्थं गिरं सर्वसभासमक्षं रत्नाकरावाप्तवरो जगाद् ॥ २१ ॥⁶
चौलुक्यवंशार्णवपूर्णचन्द्र त्वत्खड्गधारायमुनाजलौघे ।
असूनरीणां निवहो विहाय दुरापमासादयति द्युभोगम् ॥ २२ ॥
देव श्रीलवणप्रसाद भवतः स्फूर्जत्प्रतापानले
क्रूरारतिकुलाटवीचयपरिस्रोषेण क्लृप्तोदये ।
चोणीमण्डलवर्तिनि स्फुटमिदं चित्रं महत्सर्वदा
लोकः प्रत्युत भूरितापरहितो येनैष संजायते ॥ २३ ॥⁷

¹ पुरुहूतवायूं MS.

² नृप स; वरासेनेद्र दर्शित सः प्रसादः MS.; possibly दर्शितसुप्रसादः to be written.

³ स्यभ्य MS.

⁴ वरे व; °नाप्यकस्मात्कृत°; भवाता° MS.

⁵ मुमुञ्चेतः MS. pr. m.; मुमुञ्ज° sec. m.; °तलमेरु; राज्यत्वयैकेन MS.

⁶ प्रसस्त° MS.

⁷ Metre, Śârdûlavikrîḍita.

अर्णोराजनरेन्द्रसंभव भवत्प्रौढप्रतापारुणं
 सर्वत्रोदयशालिनं क्षितितले चास्तेन संवर्जितम् ।
 दर्शदर्शमतीव कातरहृदो न द्वेषिणः कर्हिचि-
 च्छत्रं कृन्नपलायनैकमतयोष्यङ्घ्रीन्विमुञ्चन्ति ते ॥ २४ ॥¹
 पृथिवीं त्वयि शासति प्रभो निखिलारातिविघातकारके ।
 कुशलस्य हि का कथोच्यतां मम गोत्रेपि च भद्रमन्दिरे ॥ २५ ॥²
 त्वया समया रिपुभूमिपाला विनिर्जिता भूरिवलान्वितेन ।
 तथापि चैकस्तव पीठदेवो मन्येत नाज्ञां कलितोहमन्युः ॥ २६ ॥³
 लोकप्रमोदाय कृतोदयेन निरन्तरस्फारतरप्रभेण ।
 स घूकवज्रास्कारसंनिभेन त्वया स संस्यर्धत एव देव ॥ २७ ॥
 चौलुक्यवंशभरणेन राज्ञा श्रीभीमदेवेन स कारितं प्राक् ।
 अपातयद्भद्रपुरस्य दुर्गं सरित्तटं वा सलिलप्रवाहः ॥ २८ ॥
 यदि खरशिरसि स्याच्छृङ्गयुगं कदाचिद्विरचयसि तदा त्वं दुर्गमत्राभि-
 रामम् ।
 इति वचनमवादीन्नां प्रति प्रौढदर्पावगणितपरभूपः पीठदेवस्तर-
 स्त्री ॥ २९ ॥⁴
 अहमपि निजसंधापालनाय प्रकामं क्षितिधव तव पार्श्वे शीघ्रमभ्याग-
 तोस्मि ।
 त्रिगुणितहरिदश्वक्षत्रियस्फारवंशप्रभवभवकुलं मे देहि वासाय
 तत्र ॥ ३० ॥
 श्रीचौलुक्यकुलाम्बरद्युतिपतेरादाय तस्मादथो
 प्रीताच्छीलवणप्रसादनृपतेरुद्दामसद्विक्रमम् ।
 सर्वक्षत्रियवंशसंभवकुलश्रेणीसनाथं बलं
 श्रीभद्रेश्वरमाससाद् नगरं सोलात्मजः सत्त्ववान् ॥ ३१ ॥⁵

¹ Metre, Śārdūlavikrīḍita. — न correction in margin; षंघ्रीवि° MS., corrected to षंघ्रीवि°.

² Metre, Vaitāliya.

³ बलावितेन; नाज्ञा MS.; possibly बलाञ्जितेन° to be read.

⁴ Metre of verses 29—30, Mālinī.

⁵ Metre, Śārdūlavikrīḍita. — द्युरिपतेर° MS.

भद्रेश्वरे श्रीलवणप्रसादभूमीशसैन्येन विराजमानम् ।
 ततस्तमाकर्ण्य च पीठदेवः स्थानं निजं क्वापि विमुच्य नष्टः ॥ ३२ ॥¹
 प्रचक्रमे कारयितुं स दुर्गमुदयजाग्रत्तरवाङ्गवीर्यः ।
 दुर्गोपरिष्ठान्निशि भङ्गकर्तुरसूत्रयद्भद्रसुरस्य सद्य ॥ ३३ ॥²
 षड्भिर्मासैस्तत्र जाते च दुर्गे संरक्ष्यान्यक्षत्रियाणां कुलानि ।
 सर्वं सैन्यं प्राहिणोञ्जुमिभर्त्रे सोयं तेजोधिक्कृतारारतिजातिः ॥ ३४ ॥³
 दुर्गैककोणे घटयांचकार खरं स पाषाणमयं सशृङ्गम् ।
 अधःपरिस्थापितपीठदेवमातृप्रसङ्गेन विराजमानम् ॥ ३५ ॥
 विभूषयामास खरस्य शृङ्गे स भूयसा सुन्दरकाञ्चनेन ।
 निजप्रतिज्ञापरिपूरणाय कुर्वीत मानी हि गुरुप्रयत्नम् ॥ ३६ ॥
 स पीठदेवः परिमुच्य मानं न स्थातुमीशः क्वचिदपि भीत्या ।
 अनेन साकं रचयांचकार संधिं गरीयस्तरविक्रमेण ॥ ३७ ॥⁴
 गतस्तदाकारणतस्तदानीं तत्रैष भूपो गलितोरुतेजाः ।
 अवाप संमानविधीन्विधिज्ञात्तस्मादथो सोलकुलावतंसात् ॥ ३८ ॥⁵
 स्वकारितं रुद्रगिरिप्रकाशं परिस्फुरत्सत्परिखाभिरामम् ।
 अदीदृशत्तत्र नृपाय दुर्गे स पीठदेवाय च कालवेदी ॥ ३९ ॥
 सुवर्णशृङ्गद्वयशोभमानं खरं स्वमात्रा कलितं विलोक्य ।
 दुर्गैककोणे स नितान्तदुःखात्प्राणानमुञ्चन्मुखवान्तरक्तः ॥ ४० ॥⁶
 पीठदेवनृपतेर्निधनत्वं संनिशम्य किल सिन्धुमहीशः ।
 भूरिभीतिकलितो जगद्भूकं मानदानविधिना पृणति स्म ॥ ४१ ॥⁷
 - - - ॥ ४२ ॥ इत्याचार्य - - - श्रीजगद्भूचरिते महाकाव्ये
 पीठदेवनरपतिदर्पदलनो नाम पञ्चमः सर्गः ॥ ५ ॥

1 विराजमान MS.

2 कारयितुं; उदुय° MS.

3 Metre, Śālinī; भूमि - वै MS.

4 संधि MS.

5 सन्मानविधी वि° MS.

6 दुर्गैक°; °दुःखाप्राणान् MS.

7 Metre, Svâgatâ; पीठदेवनृपतिर्नि° MS.

Sarga VI.

इतश्च पूर्णिमापक्षोद्द्योतकारी महामतिः ।
 श्रीमान्परमदेवाख्यः सूरिर्भाति तपोनिधिः ॥ १ ॥¹
 श्रीशङ्खेश्वरपार्श्वस्थादेशमासाद्य यः कृती ।
 आचास्त्ववर्धमानाख्यं निर्विघ्नं विदधे तपः ॥ २ ॥²
 अघोषशतवर्षेषु द्व्यधिकेषु च विक्रमात् ।
 मार्गशीर्षस्य शुक्लायां पञ्चम्यां श्रवणे च भे ॥ ३ ॥³
 कटपट्टाभिधे ग्रामे देवपालस्य वेष्मनि ।
 आचास्त्वतपसश्चक्रे पारणं यः शुभाशयः ॥ ४ ॥⁴ युग्मम् ॥
 प्रबोधं सप्तयक्षाणां संघविघ्नविधायिनाम् ।
 शङ्खेशपार्श्वभवने यश्चकार कृपापरः ॥ ५ ॥
 तस्मैवाराधनं कृत्वा चारित्रश्रीविभूषितः ।
 राज्ञो दुर्जनशल्यस्य कुष्ठरोगं जहार यः ॥ ६ ॥⁵
 भूपो दुर्जनशल्योपि यस्यादेशमवाप्य सः ।
 शङ्खेशपार्श्वदेवस्य समुद्ग्रे च मन्दिरे ॥ ७ ॥⁶
 सूरिः परमदेवः स भद्रेश्वरमुपाययौ ॥ ८ ॥
 स्वपूर्वजगुरोस्तस्य सुरैर्दुरितघातिनः ।
 जगद्दूरकरोत्तत्र प्रवेशमहमद्भुतम् ॥ १० ॥
 भूरिकालं स्थितस्तत्र सूरिस्तदुपरोधतः ।
 प्रकाशयन्सप्ततत्त्वीं सप्तदुर्गतिघातिनीम् ॥ १५ ॥
 भावसारकुलोद्भूता श्राविका मदनाभिधा ।
 तत्र प्रारभताचास्त्ववर्धमानतपः शुभम् ॥ १६ ॥

¹ Metre of verses 1—91, 111, 114—115, 123—131, 134 Anushtubh; पक्षो-
द्योतिका°; °वाख्यसू° MS.

² याकृती MS.

³ संवत् १३०२ marginal note.

⁴ पाराणं MS.

⁵ रीधनं; राज्ञा; कुष्ठ° MS.

⁶ Regarding the construction of समुद्ग्रे see p. 5.

विना दैवतसंनिध्यान्मुनीनामपि दुष्करम् ।
 इदं तपो जगादेति तां श्रीमज्जगडूगुरुः ॥ १७ ॥
 अहधाना गुरोर्गानं कुर्वाणा तत्तपः किल ।
 सा आद्वी गमयामास निर्विघ्नं कतिचिद्दिनान् ॥ १८ ॥
 पिबन्तीं कांस्यपात्रेभस्तां वृत्ते कञ्चनासुरः ।
 अधाक्षीज्जागृविज्ज्वालाविहत्या तत्तपो द्विषन् ॥ १९ ॥¹
 जगडूमध्यमभ्रातृप्रिया राजल्लदेव्यथ ।
 विक्रमसिंहधान्याख्यौ क्रमेण सुषुवे सुतौ ॥ २० ॥²
 पुत्रीं प्रसूय राजल्लदेवी हंसीं गुणोज्ज्वलाम् ।
 गोत्रानन्दकरीं रेजे मृडानीमिव मेनका ॥ २२ ॥
 अथ स्वगुरुवाक्येन संघयात्रामनोरथम् ।
 चकार जगडूश्चित्ते जगतीजनतोषकृत् ॥ २३ ॥
 लवणप्रसादनृपतेरनन्तरमुदारधीः ।
 श्रीवीरधवलो रेजे गूर्जरावनिपालकः ॥ २४ ॥³
 श्रीमान्वीसलदेवाख्यस्तस्य पट्टे नरेश्वरः ।
 प्रशस्ति पृथिवीमुच्चैः प्रतापाक्रान्तशात्रवः ॥ २५ ॥
 तं चौलुख्यकुलोत्तंसं विशांपतिमयं सुधीः ।
 उपदीकृततरत्नीघोणहिल्लनगरेनमत् ॥ २८ ॥
 तस्य प्रसादमासाद्य प्रमोदोत्फुल्ललोचनः ।
 संघयात्राचिकीरेष भद्रेश्वरपुरं ययौ ॥ २९ ॥
 महेभ्या जिनतत्त्वज्ञास्तमन्वीयुः सहस्रशः ।
 तीर्थयात्रोद्यतं शक्रं सामानिकसुरा इव ॥ ३० ॥
 सूरिः परमदेवोथ शुभलभे विनिर्ममे ।
 संघाधिपत्यतिलकं जगडूकस्य मञ्जुलम् ॥ ३१ ॥
 चतुर्विधोपि संघोथ भद्रेश्वरपुरान्तरात् ।
 निरियाय शुचिर्धर्मो मुनीश्वरमुखादिव ॥ ३३ ॥⁴

¹ पिबन्ती MS. ² विक्रमसिंहः; सुषुवि MS. ³ Scan लवणप्रसाद°,
 as it permitted in Gujarâtî poetry. ⁴ संघोष MS.

राकाचतुर्दशीपक्षसंभूतैर्भूरिसूरिभिः ।
 स संघः शुशुभे गङ्गायमुनीघैरिवार्णवः ॥ ३४ ॥
 असंख्यसंघलोकेन समं यात्रां विधाय सः ।
 शत्रुंजये रैवतके प्राप चात्मपुरं वरम् ॥ ४१ ॥
 प्रसादे वीरनाथस्य श्रीवीरसूरिकारिते ।
 जात्यस्फटिककोटीरे भद्रेश्वरपुरत्रियः ॥ ४२ ॥¹
 स्वर्णकुम्भमतिस्फारं स्वर्णदाण्डं च सोलभूः ।
 परितो जगतीं गुर्वीं चक्रे वक्रेतराशयः ॥ ४३ ॥ युगमम ॥²
 तत्रैष देवकुलिकास्त्रिस्रश्चारासनाम्भिः ।
 स्वपुत्रीश्रेयसे चारुमष्टापदमचीकरत् ॥ ४४ ॥³
 जिनानां सप्ततिशतं स तत्रारासनाम्भना ।
 चक्रे स्वभ्रातृपुत्र्याश्च हंस्याः श्रेयोर्थमुच्चकैः ॥ ४५ ॥⁴
 तथा त्रिखण्डपार्श्वस्य महातिशयशालिनः ।
 मूर्तीं सुवर्णपत्रं स स्वसुताश्रेयसेतनोत् ॥ ४६ ॥
 तडागद्वितये खाते कुमारमूलराजयोः ।
 कारयामास - गडरूढ - कर्णवापिकाम ॥ ४७ ॥⁵
 समयजिनबिम्बानामर्चनार्थमचीकरत् ।
 सोलात्मजः पुरे तत्र विशालां पुष्पवाटिकाम् ॥ ४८ ॥
 पुरे कपिलकोट्याख्ये नेमेर्माधवमन्दिरे ।
 शीर्णे कालवशेनैष समुद्घ्रे महाशयः ॥ ४९ ॥⁶
 कुन्नडाख्यपुरे रम्ये हरिशंकरमन्दिरे ।
 समुद्धार पुण्यात्मा जगद्भूर्जगदत्तिहत् ॥ ५० ॥
 प्रासादमादिनाथस्य ढङ्गायां पुरि सुन्दरम् ।

1 °कोवीरे MS.

2 °कुम्भगति° MS.

3 °षादैव°; °चीकरत् MS.

4 जिनाना MS.

5 °गाद्वितये खातं MS. I am unable to restore the second line.

6 °कोटाख्यो MS.

नवीनं कारयामास यशोमत्याः पतिस्ततः ॥ ५१ ॥
 चतुर्विंशतितीर्थेशालयं चारुमचीकरत् ।
 प्रासादं वर्धमानाख्ये नगरे स नगोत्तमम् ॥ ५२ ॥¹
 मम्माणिकग्राममयं बिम्बं वीरजिनेशितुः ।
 तत्र न्यवीविशच्चैष महोत्सवपुरःसरम् ॥ ५३ ॥²
 शतवाटीपुरे चैष द्वापञ्चाशज्जिनालयम् ।
 कारयामास नाभेयप्रभोः प्रासादमुत्तमम् ॥ ५४ ॥
 विमलाचलशृङ्गे स श्रीनाभेयपवित्रिते ।
 सप्तैव देवकुलिका रचयामासिवाञ्शुभाः ॥ ५५ ॥
 सुलक्षणपुरासन्ने ग्रामे देवकुलाभिधे ।
 प्रासादं शान्तिनाथस्य चारीरचदसौ कृती ॥ ५६ ॥³
 गुरोः परमदेवस्य सूरैः पुण्यमहोदधेः ।
 अथ पौषधशालां स भद्रेश्वरे पुरेकरोत् ॥ ५७ ॥⁴
 शङ्खेश्वरजिनाधीशरूप्यपादद्वयाञ्चितम् ।
 गुर्वर्थं कारयामास रीरीचित्यं स सुन्दरम् ॥ ५८ ॥⁵
 गुरोः पौषधशालायां विशालायां स धीरधीः ।
 अथ शुद्धमयं पट्टं शयनार्थमचीकरम् ॥ ५९ ॥⁶
 सूरैः परमदेवस्य शिष्यं श्रीषणसञ्चितम् ।
 स्थापयामास चाचार्यपदे कृतमहोत्सवः ॥ ६० ॥
 मद्वंशसंततरेवाचार्यसंस्थापनामहः ।
 त्वदादेशवशादुच्चैरन्वये तव जायताम् ॥ ६१ ॥
 धर्माधारस्य तस्येति वचनं भक्तिपेशलम् ।
 ऊरीचकार सूरीन्द्रस्त्रिकालज्ञानवानसौ ॥ ६२ ॥ युगमम् ॥

1 °शालय चा°; प्रसाद° MS.

2 The अयम् in the first half verse is pleonastic, and the accusative °ग्रामम् ungrammatical.

3 °सन्तो; वारीरच° MS.; probably सलक्षणपुरा° to be read.

4 भूरैः - - दधिः.

5 गुर्वर्थ MS.

6 The अयम् in the second halfverse is pleonastic.

प्रादुर्भव यत्रास्य पुरतः सुस्थितामरः ।
 तत्र वारिनिधेस्तीरे स देवकुलिका व्यधात् ॥ ६३ ॥
 मसीतिं कारयामास घीमलीसंज्ञितामसौ ।
 भद्रेश्वरपुरे म्लेच्छलक्ष्मीकारणतः खलु ॥ ६४ ॥
 चौलुक्यनृपचक्रेण मुद्गलान्त निर्गलान् ।
 विजित्य जगति स्वास्थ्यं व्यतनोद्व्यक्तविक्रमः ॥ ६६ ॥¹
 सूरिः परमदेवोथ सर्वागमविशारदः ।
 एकान्ते जगडूकाय कथयामासिवानिति ॥ ६७ ॥
 द्वीन्द्रमिचन्द्रवर्षेषु व्यतीतेष्वथ विक्रमात् ।²
 दुर्भिक्षं सर्वदेशेषु भावि वर्षत्रयावधि ॥ ६८ ॥
 प्रेष्याखिलेषु देशेषु विदग्धानात्प्रपूरुषान् ।
 सर्वेषामपि धान्यानां त्वं तैः कारय संग्रहम् ॥ ६९ ॥³
 क्षीरोदवीचिविमलं त्वमर्जय यशोभरम् ।
 समयजगतीलोकसंजीवननिदानतः ॥ ७० ॥
 इत्थं परमदेवस्य सूरीन्द्रस्य वचः शुचि ।
 पीठदेवनृपारातिस्तथेति प्रत्यपद्यत ॥ ७१ ॥
 अथो समयराष्ट्रेषु प्रेष्य द्रव्याञ्चितान्नरान् ।
 संग्रहं सर्वधान्यानां कारयामासिवानयम् ॥ ७२ ॥⁴
 सूरीन्द्रगदिते तस्मिन्संप्राप्ते समये ततः ।
 जलदा जगतीपीठे वृष्टिं नैव वितेनिरे ॥ ७३ ॥
 प्रचक्रमे कणान्दातुमयं सोलतनूभवः ।
 दुर्भिक्षपीड्यमानायै जनतायै कृपानिधिः ॥ ७४ ॥
 वर्षद्वये सदुर्भिक्षे व्यतीतेथ कथंचन ।
 कोष्ठागारकणाः सर्वे प्रक्षीणाः पृथिवीभुजाम् ॥ ७६ ॥

¹ व्यतिविक्रमः MS.

² A marginal note: संवत् १३१[२] व्यतीते दुर्भिक्ष १३१३ १३१४ १३१४ वर्षा-
 ऽवमा ॥ ५.

³ कामय MS.

⁴ °न्नरीन्; °सिवानया MS.

दुर्भिक्षस्य तथा कापि स्फूर्तिरासीद्यथा जनैः ।
 एकस्माद्भ्रमतः प्राप्ताश्चणकाश्च त्रयोदश ॥ ७७ ॥
 श्रीमद्वीसलदेवोपि तदानीं कणवर्जितः ।
 अजुह्वन्नागडेन मन्त्रिणा सोलनन्दनम् ॥ ७८ ॥¹
 व्यवहारिजनश्रेणीसंश्रितोथ नरेश्वरम् ।
 दिव्यरत्नोपदापाणिस्तमानमदयं गुणी ॥ ७९ ॥
 लक्ष्मीप्रदायिभिः सर्वैर्लक्ष्णैर्मुक्तविग्रहम् ।
 तमालोक्य महीकान्तः स्वस्य चेतसि विस्मितः ॥ ८० ॥
 - - - - - चीलुक्यपृथिवीपतिः ।
 व्यवहारिवरं प्रोचे जगदूकं कथंचन ॥ ८३ ॥
 सप्तात्र कणकोष्ठैकःशतानि तव निश्चितम् ।
 श्रुत्वा मया त्वमाहृतः सांप्रतं कणकाङ्क्षिणा ॥ ८४ ॥²
 इति राज्ञो वचः श्रुत्वा स्मित्वासौ सोलसंभवः ।
 ऊचे नाथ न सन्त्यत्र मम क्वापि कणाः खलु ॥ ८५ ॥
 मद्वाक्ये यदि संदेहः कणकोष्ठेषु तेष्वपि ।
 इष्टकान्तःस्थसत्ताम्रपत्रवर्णान्विलोक्य ॥ ८६ ॥³
 इत्युदीय महीशाय जगदूः कणकोष्ठगाः ।
 इष्टका ध्रुवमानाथ्य भङ्गयामास हेलया ॥ ८७ ॥⁴
 ताम्रपत्रस्थितान्वर्णान्पार्थिवस्त्वित्यवाचयत् ।
 जगदूः कल्पयामास रङ्गार्थं हि कणानमून् ॥ ८८ ॥⁵
 जगौ वीसलदेवाय जगदूरिति पर्षदि ।
 तन्मे पापं म्रियन्ते चेज्जना दुर्भिक्षपीडिताः ॥ ८९ ॥⁶
 ददावष्ट सहस्राणि स तस्मै कणमूटकान् ।

¹ अज्वहव°; मन्त्रिणो MS.

² कोष्ठैकः °; तवि MS.; त्वहृतः MS. p. m.; त्वयाहृतः sec. m.

³ °कोष्ठेषु; इष्टिका° MS.

⁴ कोष्ठगाः; इष्टिका; °मानाथ्य MS.

⁵ पार्थिवस्त्विति MS.

⁶ म्रियन्ते MS.

श्रीमालान्वयकोटीरस्त्रिधा वीरत्वमाश्रितः ॥ ९० ॥
 सोमेश्वरप्रभृतयस्तत्र सर्वे कवीश्वराः ।
 जगदूकं जगत्स्तुत्यं वर्णयामासुर्हृच्चकैः ॥ ९१ ॥
 इति तैः कविभिर्वर्ण्यमानं श्रुत्वा निजं यशः ।
 नम्रीचकार वदनं जगदूस्तत्र लज्जया ॥ १२३ ॥¹
 भूरिवैभवदानेन प्रीणयित्वा स तान्कवीन् ।
 चौलुक्यभूपमापृच्छ भद्रेश्वरमुपाययौ ॥ १२४ ॥
 स द्वादश सहस्राणि प्रददौ कणमूटकान् ।
 हमीरनामधेयाय सिन्धुदेशमहीभुजे ॥ १२५ ॥
 अष्टादश सहस्राणि स ददौ कणमूटकान् ।
 भूपायावन्तिनाथाय तदा मदनवर्मणे ॥ १२६ ॥²
 स ददौ गर्जनेशाय मोजदीनाय सत्वरम् ।
 सद्धान्यमूटकानां च सहस्राण्येकविंशतिम् ॥ १२७ ॥³
 राज्ञे प्रतापसिंहाय काशीनाथाय सोलभूः ।
 द्वात्रिंशतं सहस्राणि प्रददौ कणमूटकान् ॥ १२८ ॥⁴
 स्कान्धिलाय महीभर्त्रे चक्रिख्यातिभृते तदा ।
 स द्वादश सहस्राणि प्रददौ कणमूटकान् ॥ १२९ ॥
 द्वादशाभ्यधिकं दानशालाशतमुदारधीः ।
 जगदूः सुहृताधारो जगज्जीवातुरातनोत् ॥ १३० ॥
 स्वर्णदीनारसंयुक्ताल्लज्जापिण्डान्स कोटिशः ।
 निशायामर्पयामास कुलीनाय जनाय च ॥ १३१ ॥
 नवनवतिसहस्रयुता नवलक्षा धान्यमूटकानां स ।
 अष्टादश रैकोटीरर्थिभ्योदत्त दुःसमये ॥ १३२ ॥⁵
 इति वत्सरत्रितयदुःसमयं विदलथ्य तीव्रतरमप्यवनी ।

¹ जगदूसूत्र MS.

² सहस्राणि om. MS.

³ मोजदीना - पत्वरं; सद्धान्यमूट° MS.

⁴ कासी° MS.

⁵ Metre, Aryâ. °मूटकाना स; अष्टादशं MS.

जगडूः समयजनजीवनद्वत्समभूत्प्रभूततरभूतियुतः ॥ १३७ ॥¹
 इत्याचार्य - - - श्रीजगडूचरिते महाकाव्ये सकलजनसंजीवनो
 नाम षष्ठः सर्गः ॥ ६ ॥

Sarga VII.

विरचय्य वृष्टिमथ वारिधरा जगतीतलेपि सकले रचिराम् ।
 श्रमयांबभूवुर्दुःसमयप्रभवं भयं तनुमतां सपदि ॥ १ ॥²
 परमदेवगुरुं त्रिदिवाङ्गनाजनविलोचनसंमदकारकम् ।
 समवगत्य ततो जगडूः कृती स्वहृदि शोकभरं नितरां दधौ ॥ ५ ॥³
 विमलाचलेषु किल रैवतकेखिलसंघलोककलितः सुकृती ।
 अगमत्यवित्रितधनप्रकरः शुचिपात्रदानकलया सततम् ॥ ६ ॥⁴
 अथ भद्रमन्दिरमुपेत्य कृती जगडूर्जगत्त्रयविसारियशाः ।
 निजसंघलोकगुरुभक्तिविधेरपुनीतः नीतिललितः स्वकुलम् ॥ ७ ॥
 वीसलक्षितपतेर्नियोगतो नागडः शुचिरियाय मन्त्रिराट् ।
 तत्र सोलतनयेन निर्मलस्नेहवैभववताथ सत्कृतः ॥ ८ ॥⁵
 भू-भुजोस्य जलधेस्तटे तरी सत्तुरंगमवती समन्ततः ।
 उन्ममज्ज मरुतोतिवेगतो भङ्गमाप च तपात्यद्यागमे ॥ ९ ॥⁶
 विंशतिस्तु तुरगा मृता जलादेक एव तुरगः सजीवितः ।
 तीरमाप किल तद्रहोद्यमं निर्ममे झगिति नागडः सुधीः ॥ १० ॥⁷
 भूपमन्त्रिवरमाह सोलभूर्मुच्यतां मम हृयेभिलाषता ।
 अन्यवस्तुनि विधीयते मनो नो कदापि कृतिना त्रपिष्णुना ॥ ११ ॥
 नागडोपि गदति स्म हे कृतिन्मत्प्रभोस्तुरग एष निश्चितम् ।

¹ Metre, Pramitâksharâ. प्रभूतर° MS.

² Metre of verses 1, 6—7 Pramitâksharâ, of 5, Drutavilambitâ.

³ गुरु MS.

⁴ विमलाचलेषु MS.

⁵ Metre of verses 8—16, Rathodhdhatâ घमत्कृतः MS.

⁶ वैगतो MS.

⁷ तुरगामतां; नागकः MS.

अन्यथेदमपि चेत्तदा ददे विंशतिं हयवरांस्तवाप्यहम् ॥ १२ ॥¹
 एवमस्त्विति निगद्य सोलभूर्वाजिनस्तदनु कण्ठदेशतः ।
 चर्मणा कलितमाददे स्वयं पत्तमाशु निजनामभूषितम् ॥ १३ ॥²
 न्यकृताननमथो तदीक्षणादाह नागडमिति प्रसन्नहत् ।
 अम्बिरेष मम कामपि अत्रयं नैव रक्षति वरप्रदः क्वचित् ॥ १४ ॥³
 नार्थये खलु पणीकृतान्हयान्विंशतिं द्विजवर त्वदग्रतः ।
 आवयोर्गुरुतरा विजृम्भतां प्रीतिरेव शुचिसौख्यकारिणी ॥ १५ ॥⁴
 वीसलक्षितिपधीसखोत्तमः सोलपुत्रवचनेन चारुणा ।
 प्रीतिमाप नितरां निजाशये को न हृष्यति विवेकिनां गुणैः ॥ १६ ॥⁵
 भद्रेश्वरे भद्रजनाग्रतोथ श्रीषेणसूरौ वदति प्रभाते ।
 सम्यक् स्वरूपं च सरीसृपाणां समागतः कश्चन दुष्टयोगी ॥ १८ ॥⁶
 स मत्सरी नागमतोरुवादं समं मुनीन्द्रेण चकार तेन ।
 समयसम्भेषु विचक्ष्णेषु तदा निषक्षेषु चमत्कृतेषु ॥ १९ ॥⁷
 विषोल्वणेन प्रहितेन तेन केनापि नागेन च दृश्यते स्म ।
 कराङ्गुलीपिशलपल्लवाग्रं श्रीषेणसूरेरमलाशयस्य ॥ २० ॥⁸
 तस्मिन्गते सूरिवरस्तदानीं जगाद् भव्यानिति तीव्रदुःखान् ।
 अहं विशाम्यत्र हि गर्भगेहे ध्यानं प्रकर्तुं विषनाशहेतोः ॥ २१ ॥⁹
 संमोहनीं साधयितुं स्वविद्यां कपालमीहेत ममैष योगी ।
 आकृष्टखड्गैरिह तद्भवद्भिर्द्वारं नियन्त्र्य स्फुटमेव भाव्यम् ॥ २२ ॥¹⁰
 ऊंकारनादश्रवणान्ममाशु द्वारं समुद्घाट्य च गर्भधाम्नः ।

¹ ०स्वरग MS. pr. m.

² ०भूषितः MS.

³ व्यत्कृताननो MS.

⁴ विक्षभतां MS.

⁵ कौ MS.

⁶ Metre of verses 17—32, 35—36, 38, Upajāti.

⁷ निषक्षेषु MS.

⁸ दृश्यते MS.

⁹ विशनाश० MS.

¹⁰ मीहे ॥ न; अकृष्टखड्गि० MS.

विलोकयध्वे सुश्रुतैककामा यूयं च मामम्बुरुहासनस्थम् ॥ २३ ॥
 प्रपेदिरे तस्य वचस्तथेति स गर्भगेहान्तरूपेत्य सद्यः ।
 नियोजयामास मनः स्वकीयं शुद्धे परब्रह्मणि मुक्तदोषः ॥ २४ ॥
 सद्धानयोगेन निवार्य सूरिर्विषस्य तस्य प्रसरं निजाङ्गे ।
 ऊंकारनादं रचयांचकार प्रापुः प्रमोदं च समग्रभव्याः ॥ २५ ॥¹
 कराङ्गुलीपल्लवदेशभाजो विषस्य बिन्दूनथ सूरिराजः ।
 छेदं नखघ्न्या स्वयमेव कृत्वा प्रपातयामास पतद्ब्रह्मान्तः ॥ २६ ॥
 विषार्त्तिमुक्तं स गुरुं प्रणम्य सूरिश्चरं भक्तिभरेण योगी ।
 गीतं जगौ चारुतरं तदीयमध्यात्मरूपार्थयुतं तदैव ॥ २७ ॥
 स योगिनं सूरिरसौ जगाद कारुण्यपाथोनिधिरित्थमेव ।
 इतो दिनात्सप्तमके दिने ते पश्चामि मृत्युं भुजगादमुष्मात् ॥ २८ ॥
 कन्थापुरे सोथ जगाम योगी तत्रान्ययोगीन्द्रकृतोत्त्वादः ।
 अवाप तस्मादुरगाच्च मृत्युं निवेदिते सूरिवरेण लभे ॥ २९ ॥²
 श्रीषेणसूरैरिति सत्प्रभावविभूतिमालोक्य स सोलजन्मा ।
 भृशं चमत्कारभरं दधार हर्षप्रकर्षं च निजाशयान्तः ॥ ३० ॥
 श्रीसंघयात्राप्रमुखानि धर्मकार्याख्यनेकानि तदीयवाक्यात् ॥³
 स साधयामास चिरं धरित्रीशृङ्गारहारः कलिनाशकारी ॥ ३१ ॥
 अथ प्रपूर्यायुरयं स्वकीयं श्रीषेणसूरेः श्रुतधर्मतत्त्वः ।
 जगज्जनोद्धारकरः किल द्यां ययौ हरेर्लोचनपावनाय ॥ ३२ ॥
 उत्तारयामास स गर्जनेशो मौलिः शिरस्त्रं क्षितिपर्जनोवि ।
 हरोद बाढं विदधेशनं न दिनद्वयं सोपि च सिन्धुभूपः ॥ ३५ ॥⁴
 तद्वान्धवौ राजकपटसञ्ज्ञौ गुरोर्गिरा शोकभरं विमुच्य ।
 भूयोपि सद्धर्मविधौ धुरीणौ बभूवतुर्भूपतिमानीयौ ॥ ३८ ॥⁵
 प्रेङ्खळारदपार्वणेन्दुकिरणस्तीमावदातस्फुर-

1 निर्वार्य

2 ०वरेणधरस्त्रे ॥ MS.

3 तदीलव्याक्यात् । MS.

4 मोलिंशिरस्तु MS.

5 गुरौर्गिरा; भुपति० MS.

त्कीर्तिश्रीभरनिर्मलीकृतभुवौ श्रीसंघमुख्याविमौ ।

श्रीषेणाद्वयसूरिराजचरणद्वंद्वैकसेवापरौ

श्रीमद्वीसलसत्कुलं चिरतरं संशोभयामासतुः ॥ ३९ ॥¹

इत्याचार्य- विरचिते श्रीजगद्वूचरिते महाकाव्ये त्रिविष्टप-
प्रापणो नाम सप्तमः सर्गः ॥ १ ॥

2. The Jagadūsambandhaḥ from Subhasīlagani's Pañčasāti-
prabodhasambandha.²

भद्रेश्वरपुरे वेलाकूले श्रीमालज्ञातीयजगद्वूसाधुर्वसति³ । स च जल-
स्थलव्यवसायं करोति स्म । एकदा जगद्वूवणिजो⁴ यानपात्रं वस्तुभिर्भृ-
त्वा⁵ हरीमजद्वीपे गतः । तत्र वक्खारिका⁶ गृहीता । वस्तु उत्तारितम् ।
क्रयविक्रये⁷ कर्तुं लग्नः । तत्र च बहवो वक्खारिकाः⁸ सन्ति । एकदा
द्वयोर्वक्ख[ा]रिकयोरन्तरे⁹ महान्प्रस्तरो निर्ययौ । स च वहिः कर्षितो-
न्तराले स्थापितः । तस्योपर्युपविशतो द्वावपि वणिजौ¹⁰ । क्रमाद्विवादो
जातः । एकः कथयति¹¹ मदीयः । अपरोपि वक्ति मदीयोयम् । एवं विवादे

¹ Metre, Śārdūlavikrīḍita. °पारर्वण° MS.

² The subjoined extract has been taken from the MS. No. 2020 (Weber = MS. Or. fol. 771) of the Berlin Royal Library. A transcript in Roman characters was kindly sent to me Dr. J. Klatt, its discoverer.

³ साधु means here 'a banker and merchant' and corresponds to Gujarātī साउ or साह, which, as well as साउकार, is the common term for a banker and wholesale dealer.

⁴ I. e. "a trader (in the service) of Jagadū".

⁵ This is Gujarātī भरौ 'having filled'.

⁶ MS. वस्वारिका: This is Gujarātī वखार 'a warehouse', compare also Hemachandra, Deśī Nāmamāla VII. 45 वक्खारयं रइघरे ।

⁷ The MS. adds कये before कर्तुं. — The author uses the two nouns as neuters.

⁸ वस्वारिका° MS.

⁹ वस्वररिकयो° MS.

¹⁰ वणिजौ MS.

¹¹ This is the Gujarātī कहेछे.

जति राजपार्श्वे¹ गत्वापरेण वणिजा सहस्रत्रयं टङ्ककानां मूख्यं कृतम् । जगडूवणिजा बड्ध धनं दत्त्वा स प्रस्तरौ गृहीतो यामि क्षिप्तः । यानपात्रं चलितम् । भद्रेश्वरौघकण्ठे² समागतं यावत्तावदेकेन नरेण जगडूपार्श्वे प्रोक्तम् । भवतो वाणिजकः प्रचुरं धनमुपार्ज्यागतः । वर्थ एको महान्पाषाण आनीतोस्ति । तेन गेहमपि भरिष्यते । इति हास्येनोक्ते जगडूः प्राह । वणिजो यदि वर्ज्यं चावर्ज्यं चानयन्ति तच्छ्रेष्ठिनः प्रमाणमेव । यादृशं भाग्यं धनिकस्य तादृगेव वस्तुयाति लाभोपि तादृकचैव भवति । अत्र विचारो न क्रियते । ततो जगडूः³ समुद्रतीरे तस्य संमुखं गत्वा सन्महं वणिक्पुत्रं⁴ प्रस्तरं च स्वगृहे नीतवान्प्राह च । लोकाग्रे हसितेन रुदितेनापि कर्मणः पुरः को न बुडुति⁵ । वर्थं कृतमनेन । मम महत्त्वं रक्षितमनेन । ततो गृहस्थाङ्गणे⁶ मुक्तः प्रस्तरः । यदा जगडूः प्रस्तरस्योर्ध्वमुपविशति तदा चिन्तयति । पृथिवीं धनार्पणात्सुखिनीं करोमि । ततो गुरुपाश्वे प्रस्तरस्वरूपं⁷ प्रोक्तम् । प्रस्तरमध्ये किमपि वर्थं विद्यते । ततो विदार्य प्रस्तरौ विलोकितः । सपादलक्षमूल्यानि रत्नानि निर्गतानि । बड्डी लक्ष्मीर्जाता । इति प्रस्तररत्नप्राप्तिजगडूसंबन्धः ॥ १८ ॥

भद्रेश्वरे भाडलभूपो राज्यं चक्रे । पत्तने वीसलराजः⁸ सेवां करोति । सोलगश्रेष्ठिनः⁹ श्रेष्ठिनः । श्रीदेवी पत्नी पुत्रा राजजगडूपसरराजमल्लाहा¹⁰ बभूवुः । जगडूसाधुः समुद्रतीरे हडुं मण्डयामास¹¹ । एकदा जग-

1 यजापार्श्वे MS. pr. m.

2 °रोघ° MS.

3 जगडू MS.

4 वणिक्पुत्रं MS. — महं is the usual abbreviation for महत्तर, the modern मेहेता.

5 बुदुति or बुडुति MS. — "Who is not overwhelmed (i. e. put to shame), if he laughs or weeps about his affairs before people?"

6 गृहस्थांगणे MS.

7 स्वरूपं MS.

8 वीसलराजः MS. 9 सान्तर्ग° MS.

10 राजा -- पदरा पसरराज° MS.

11 This is Gujarâti मांड्यो 'began to make'.

डूपार्थे यानपात्रिकाः¹ समुद्रस्तेना आगताः । तैः प्रोक्तम् । यानं मदन-
भृतं चटितमस्ति² । यदि भवतो रोचते तदा धनं दत्त्वा ग्राह्यम् । तदा
जगडूसत्र³ गतो मूल्यं दत्त्वा⁴ यानपात्रं मदनभृतं लली । शकटानि भृत्वा
जगडूगृहे समेता जगडूकर्मकरा जगडूपत्न्याः पुरः प्रोचुः । जगडूसाधुना
मदनं गृहीतं कुत्रोत्तार्यते⁵ । जगडूपत्नी प्राह । अस्माकं गृहे मदनं पा-
पनिबन्धनं नोत्तार्यते । तथा तु नोत्तारयितुं⁶ दत्तम् । ततो मद्नेष्टि-
का⁷ गृहाङ्गणे⁸ लिम्बवृक्षस्था⁹ उत्तारिताः । जगडूः¹⁰ पत्न्या समं कलहं
चक्रे । हङ्किता वक्ति । मदनव्यवसाये बद्धं पापं लगति । ततो मिथः
कलिं कृत्वा रूष्टौ । जगडूः प्रियां न जल्पयति । पत्नी जगडूं न जल्पयति ।
एवं मासत्रये जाते शीतकालः समागतः । जगडू-पुत्रेणाङ्गीष्टिकं¹¹ कृतम् ।
तत्र तृणादीनि क्षिपति तापनार्थम् । इतो बालचापल्यादेकां¹² मद्नेष्टि-
कामङ्गीष्टिके चिक्षेप । मदनं गलितम्¹³ । सुवर्णमयीष्टिका दृष्टा पत्न्या ।
पत्न्यजल्पन्त्यपि¹⁴ धनलोभाज्जगडूं प्रति प्राह¹⁵ । इतो विलोक्यताम् । ततो

¹ पात्रिका MS.

² This is Gujarâtî जडुं "has been obtained".

³ जगडू तत्र MS.

⁴ दत्त्वा MS.

⁵ कुत्रोत्तार्यते MS.

⁶ नु नोत्तारयितुं MS.

⁷ Jaina MSS. invariably spell इष्टिका instead of इष्टका.

⁸ गृहीङ्गणे MS.

⁹ लिम्बडो is the Gujarâtî for लिम्ब, whence here लिंब.

¹⁰ जगडू MS.

¹¹ अङ्गीष्टिकं is a transliteration of Gujarâtî अङ्गीठी or अङ्गीठुं n., which means a kind of small hearth, made of bricks in a hole, in order to roast green ears of Juvâr and other grain. This is a favorite amusement of the children in Gujarât.

¹² दिका MS.

¹³ This is used in the sense of Gujarâtî गळुं "was melted".

¹⁴ पत्नीं MS.

¹⁵ प्राह om. MS.

जगडूः संमुखमपि हृष्टो¹ न विलोकयति । ततः पत्न्योक्तम्² । आत्मनो मद-
नेष्टिका स्वर्णेष्टिका जाता । ततः संमुखं यावद्विलोकयति तावत्स्वर्णेष्टि-
का³ दृष्टा । ततो न्यासामिष्टिकानां⁴ परीक्षा कृता । स्वर्णेष्टिका ज्ञाताः⁵ ।
ततश्चक्रं सर्वाः⁶ स्वर्णेष्टिका गृहमध्य आनीताः⁷ । मदनं पृथक् कृत्वा
विक्रीतम् । पञ्चशतप्रमाणाः स्वर्णेष्टिका जाताः । ततः पत्नी पतिं प्राह ।
गुरव आकार्यन्ते । गुरुक्ते⁸ धर्मे धनं व्यथ्येते⁹ धनं शाश्वतं न भवति ।
ततो गुरव आकारिताः सुमहोत्सवपूर्वम् । गुरवो मदनव्यवसायं कृतं जग-
डूसधुना श्रुत्वा जगडूगृहे विहर्तुं न याचिताः¹⁰ । ततो गुरवः प्रोचुः ।
अस्माभिश्चल्यते । ततो गुरवो देववन्दनार्थं बुल्लकयुता आकारिताः । गुर-
वो गृहे देवान्वन्दन्ति । तदा बुल्लकः प्राह । भगवन् जगडूगृहे किं लङ्का
समागता । इतो वीक्ष्यताम् । ततो गुरुभिः स्वर्णेष्टिका दृष्ट्वा जगडूः पृष्टः ।
कास्ताः¹¹ स्वर्णेष्टिकाः । जगडूः प्राहेष्टिकाग्रहणसंबन्धं सर्वम् । ततो गुरवो
हृष्टा जगडूसधुना विहारिताः स्व उपाश्रय आगताः । ततो जगडूः प्राह ।
मया मदनभ्रान्त्येष्टिका गृहीताः । जाताः स्वर्णमयी¹² । उच्चैर्न जल्प्यते रा-
जभयात् । टङ्कानां कोटिर्जाता¹³ जगडूगृहे ॥ [इति स्वर्णेष्टिकाप्राप्तिज-
गडूसंबन्धः १९ ॥]¹⁴

¹ हृष्टो MS.

² पत्न्योक्तम् । MS.

³ णष्टिका MS.

⁴ ततोपः स्यासां MS.

⁵ ज्ञाता MS.

⁶ सर्वा MS.

⁷ आनीता MS.

⁸ गुरुक्ते MS.

⁹ व्यथ्येते MS.

¹⁰ नयांवि MS.; याचिताः is used in the sense of the active.

¹¹ काः स्व स्वर्णे^० MS.

¹² This is without a doubt a mistake committed by the author, as it agrees with the Gujarâti idiom.

¹³ कोटि जाता MS.

¹⁴ The MS. omits the colophon.

एकदा गुरुभिः संवत् १३१५ । १३१६ । १३१७ वर्षत्रये भावि दुर्भिक्षं ज्ञातम् । ततो भाषासमित्या जगडूसाधुर्ज्ञापितः¹ । ततो जगडूसाधुर्यामे ग्रामे पुरे पुरे वणिक्पुत्रान्² धान्यमूढकलक्षप्रमाणान्संयाहयामास । ततस्त्रिन्दुःकाले समागते ११२ महासत्तागारा मण्डिताः³ । तेषु मनुष्यसहस्रदशपञ्चाशज्जिमन्ति⁴ । राजानः सीदन्तोभवन्धान्यं विना । अष्टौ मूढकसहस्राणि⁵ वीसलदेवस्य राज्ञः पत्तनस्वामिनो ददौ द्वादश मूढकसहस्रान्हम्मीरभूपस्थार्पितवान् । इतो गाजनीसुरत्राणो जगडूसाधुसमीपे धान्यं याचितुमागतः⁶ । तदा जगडूः⁷ संमुखं गतः । सुरत्राणेनोक्तम् । तूं कोण⁸ । जगडूः प्राह । ऊं जगडू । ततः सुरत्राणः प्राह । न्यायेन त्वं जगत्पिता यतस्त्वया दानात् [सर्वलोकजीवितं रक्षितम्]⁹ ततो धान्यं याचितं सुरत्राणेन । जगडूः प्राह । गृह्यताम् । ततः कोष्ठागारे रङ्गनिमित्तमित्यक्षराणि वीक्ष्य सुरत्राणः प्राह । अहं पञ्चाव्यास्यामि¹⁰ रङ्गनिमित्तं धान्यं न गृहीष्ये¹¹ । ततो जगडूरस्य रङ्गनिमित्तव्यतिरिक्त-एकविंशतिमूढकसहस्रमितं धान्यं सुरत्राणाय ददौ¹² ।

¹ °साधू ज्ञा° MS.

² वणिग् MS.

³ See above p. 69, note 11.

⁴ The author means to say 500,000 men; जिमन्ति is the Gujarâtî जमे के 'dine', which the Mārṣādîs pronounce जिमे के.

⁵ मूढक is formed according to the Gujarâtî मूढो, a variant for मूडो.

⁶ याचितुं MS.

⁷ जगडू MS.

⁸ The MS. has two indistinct signs, the second of which seems to be को, written with a Pṛisthamâtrâ. The question probably was in the vernacular, since Jagaḍû's answer is also in Gujarâtî.

⁹ The bracketted words are not in the MS. But a phrase of the kind is required in order to complete the sentence.

¹⁰ "I shall go back", i. e. "I recede from my request", according to the Gujarâtî idiom.

¹¹ This incorrect form is commonly used by the Yatis and must, therefore, not be corrected.

¹² The MS. has जगडू and omits सहस्र, which latter is required, as the Charita shows. The author meant to say: — "Then Jagaḍû gave to the

अट्टय मूढसहस्रा वीसलरायस्स बार हम्मीरा ।
 इगवीस सुरत्ताणे तइं दिस्सा जगडु दुब्भिक्खे ॥ १ ॥¹
 दानसाल जगडूतणी केती ऊई संसारि ।
 नउ करवाली मणिअ जे तेहिं अगगल विआरि ॥²

सत्तागारे पत्तनपार्श्वस्थे राजा वीसलो गतः । तत्र मनुष्यान्विंशति-
 सहस्रमिताञ्जिमतो³ दृष्ट्वा राजा जगडूसाधुं प्रति प्राह । अन्नं तवात्रास्तु ।
 घृतं मम परिवेष्यताम्⁴ । तथा कृते घृते निष्ठिते⁵ राज्ञा वीसलराज्ञा
 तैलं पर्यवेष्यत्⁶ । पुरा जगडूः⁷ स्वस्मिन्सत्तागारे घृतं पर्यवेष्यत्⁸ । ततो-
 न्यदा राजा जगडूपार्श्वान्जीजीकारयन्⁹ । श्रुत्वा चारणः प्राह ।

Sultan grain to the amount of 21,000 Mûṭas, which was in excess of that destined for the poor." In accordance with the custom of the Gujarâtis he has, however, left out some of the case terminations, compare above p. 71, note 12.

¹ वा हम्मीरा; °वीसा; निट्टा MS. — The metre of the verse is Āryā. The language is the Apabhraṁśa, or old Gujarâtî, used by the bards. The translation is: अष्ट मूढसहस्राणि वीसलराजाय द्वादश हम्मीराय एकविंशतिः सुरत्ताणाय दत्तानि त्वया हे जगडु दुर्भिक्षे ॥

² Metre, Dohâ. — MS. दानसाजल; मणीअ; अगगला वीआरी. — The translation is: जगद्देवस्य दानशालाः कियत्तः सन्ति लोके [अर्थादसंख्याः सन्ति] । यथा करवाले मणिभिः ताभिः अग्रा विह्वतिः [शोभा] क्रियते ॥ I owe the explanation of the second line to Professor Pischel, who proposes to write in the first line दाणसाल and केज ऊई. In my opinion दानसाल may stand, as we have the mixed dialect of the bards, which follows, not the rules of the Apabhraṁśa of the grammarians, but the usage of the Gujarâtis.

³ Regarding जिमतो see above p. 72, note 3.

⁴ रिवेष्यतां MS.

⁵ निष्ठिते means here 'finished, used up'.

⁶ पर्यवेष्यते MS.

⁷ जगडू MS.

⁸ पर्यवेष्यति MS.

⁹ The participle of the present seems to have been used here in the sense of the preterite and of the corresponding Gujarâtî करावतो "Once the king caused the exclamation *ji ji* (live long!) to be made by Jagadû".

वीसल तूं विरूअ करइं जगडू कहावइ जी ।
तूं न मावइं फालअं सुं उअ न मावइ घी ॥¹

ततो जगडूसाधुः १०८ जिनप्रासादान्कारयामास । श्रीशत्रुंजये सवि-
स्तरायात्रात्रयं² चकार वर्षमध्ये साधर्मिकवात्सल्याष्टकं संघार्चाष्टकम् ।
अनेके दीनदुःखा उद्धरिता धान्यदानात् । इति जगडूसाधुसंबन्धः ॥ २० ॥

¹ Metre, Dohâ. MS. विरूइं करइं; नमावइंफालं; घी. — The transla-
tion is: हे वीसल त्वं विरूपं करोषि [यत्] जगडूं जीवेति कथय-
सि । त्वं न मापयसि [बहु ददासि] फलनिर्गतं [तैलमित्यर्थः] स[तु]
पश्य न मापयति [बहु ददाति]घृतम् । पक्षे तु द्वितीयार्धस्यार्थः । त्वं
[तं जगडूं] फालं शिरो नमयसि । स[तु]पश्य घृतं धर्मपुत्रं नमयति ॥

² The faulty feminine सविस्तरा has been caused the custom of the Gu-
jarâtîs to write the parts of a compound separately viz. सविस्तरा
यात्रा त्रयं.

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