

ON BHADREŚVARA'S *KAHĀVALĪ*

As early as 1932, in his Introduction to the second edition of Hemacandra's *Parīṣiṣṭaparvan* published in Calcutta, H. Jacobi called attention to Bhadreśvara's *Kahāvalī* (pp. V; XI-XIII). He emphasized that, among all the works dealing with the Jaina Universal History, only these two go beyond Mahāvīra, the 24th Tīrthamkara, and add accounts of the further patriarchs. In this respect, Bhadreśvara goes further than Hemacandra. Though he had at his disposal only one rotograph of a palm-manuscript, H. Jacobi was able to give a general appraisal of the *Kahāvalī* and various information about the contents, arrangement and sources of the collected stories. But he considered that its « literary merits » were less than those of Hemacandra's work.

Nowadays, more material is accessible, which is described below. Data concerning Bhadreśvara's spiritual affiliation and dates are also discussed: it is not irrelevant to know whether he is fairly old, or, at least, prior to Hemacandra who became the standard-author. From the detailed analysis of the contents presented here, one will easily realise that the *Kahāvalī* is a huge narrative work, collecting elements from various literary traditions. This paper is intended as a help to further investigations [Ed.].

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*Mss of the Kahāvalī (Kathāvalī) **

Br: The first mention of the ms of Bhadreśvara's *Kahāvalī* in Prakrit was made by some unknown author of the Catalogue of mss called *Br(hatṭippanikā)*¹. It records (No. 285):

* In the quotations and the proper names, the orthography of the mss. is reproduced without change.

1. Published in *JSS* 1.2 (V.N. 2466 = 1919 A.D.).

285 *Kathāvalī-prathama-paricchedaḥ*; *Prā.* (= *Prakrit*) *Mu.* (= *mu-khyataḥ*) 24 *Jina-* 12 *Cakry-ādi-Haribhadra-sūri-paryanta-sat-puruṣa-caritra-vācya Bhadreśvaraḥ* 23800.

« The first chapter of Bhadreśvara's work called *Kathāvalī*, mostly written in *Prakrit*, of 23800 ślokas (*granthāgra*) (gives) the lives of the 24 Tirthamkaras, the 12 Cakravartins and others, and ends with the life of Haribhadra ».

It is worth noticing that the author has not mentioned the material on which the ms was written. As we shall see later, the first chapter is divided into two parts.

- S.1: Palm-leaf ms of *Kahāvalī* part I. It has 307 leaves and its size is 34 × 2 inches. Its *granthāgra* is 12600 ślokas. It was copied in V.S. 1497 (= 1440 A.D.)².

On leaf 304 Bandhudatta's *Kahā* is started but it is not completed in the last leaf (307) of the ms. This ms is corrupt and the copies B and J based on it are also corrupt.

- S.2: Palm-leaf ms of *Kahāvalī* part II (*dvitīyakhanda*). It has 302 leaves and its size is 34 × 2 inches. At the end, the *granthāgra* of the first chapter is mentioned as 23800. It was copied in V.S.14... and is also corrupt³.

S.1 and S.2 were both deposited in the collection of Sanghavi Pādā Bhaṇḍar, Pāṭaṇ, now deposited in the Shri Hemachandrācārya Jñāna Mandira, Pāṭaṇ. And, as Dr. H. C. Bhayani and Dr. R. M. Shah are to edit the *K*, the mss are now in the L. D. Institute of Indology, Ahmedabad.

Here it should be noted that S.1 and S.2 are not two parts of one and the same ms: as a matter of fact, S.1 ends with the story of Bandhudatta and S.2 begins with the story of Brahmadata Cakravartin which is prior to the former. Hence we should conclude that S.1 and S.2 belong to two different sets of mss, and that the first part of S.2 as well as the second part of S.1 are lost. Anyhow, we are fortunate to have the first chapter of the *K* in a complete form.

- B: No. 13141 in the Oriental Institute, Baroda. It is a modern photocopy of S.2 made in 1925. Plates 495-603 are equivalent to the original ms, leaves 249-303⁴.

- J.1: A modern copy of palm-leaf ms S.1, leaves 1 to 177, kept in the L. D. Institute of Indology, Ahmedabad.

2. Cf. *PC* no. 402, p. 244.

3. Cf. *PC* no. 403.

4. I am grateful to Prof. J. P. THAKER for this information.

- J.2: A modern copy of palm-leaf ms S.2, leaves 232 to 322, also kept in the L. D. Institute of Indology, Ahmedabad.
Both of them have been got prepared by Muni Jinavijayji and donated by him to the L. D. Institute of Indology.
- K.1.2: Modern copy of S.1 and S.2 on paper, kept in Kantivijayji Collection (Baroda), nos. 1979-1980. It was made in V.S. 1971 (= 1914 A.D.).

The work is so extensive and the mss are so corrupt that nobody up to this time has edited it. Thus, it is still unpublished.

Date of Bhadreśvara

The ms of the *K* (S.1) is dated V.S. 1497 (= 1440 A.D.). On the other hand, *K*'s first chapter and its ms also ends with the life of Haribhadra whose date is fixed by Āc. Jinavijayji as the 8th century A.D. Thus, Bhadreśvara should be put between the 9th and the 15th century. In his introduction to the *Cauppaṇṇamahāpurīśacariya*⁵, Pt. Amṛtlāl Bhojak places him between V.S. 1050 and V.S. 1150 (= 993-1093 A.D.).

I have collected some information about Bhadreśvara. It runs as follows:

- (1) At the end of the ms of *Siddhahemaśabdānuśāsanarahasya-vṛtti*⁶, it is stated: « *saṃvat 1218 varṣe... Palhaṇena śrī Bhadreśvarasūriyogya-pustakaṇ likhitam* ». This shows that Bhadreśvara was existent in V.S. 1218 (= 1161 A.D.). But no more information is given about him.
- (2) In the *praśasti* of the *Cc* ms no. 181, we learn that Ratnaprabha, the pupil of Devasūri wrote *Upadeśamālāvṛtti* to please Bhadreśvarasūri who was pupil of Devasūri. This was composed in V.S. 1238 (= 1181 A.D.). Thus we can say that in 1181 A.D. Bhadreśvara was living.
- (3) In *Cc* ms no. 176 *Vivekamañjarīprakaraṇaṇ saṭīkam*, the commentator Bālacandrasūri informs us that Devendra (= Devasūri) established Bhadreśvara as a sūri by his own hand, that Abhayadevasūri was the pupil of Bhadreśvara, and that Āsada wrote a commentary on *Vivekamañjarī* in V.S. 1248 (= 1191 A.D.) on the advice of Abhayadevasūri. This also confirms the existence of Bhadreśvara before 1191 A.D.

5. Hindi introduction to Silanka's *Caup*, p. 41.

6. Cf. *JC* no. 301.

(4) *Cc* no. 202 *Sāntināthacaritra* which was composed by Munidevasūri in V.S. 1322 (= 1265 A.D.) confirms that Bhadreśvara's *gaccha* was Bṛhadgaccha and also gives the following lineage: Muncandra, Devasūri, Bhadreśvarasūri, Abhayadeva, Madanacandra, Pradyumna, Jayasiṃhasūri, Munidevasūri. Thus we are sure that Bhadreśvara did exist before 1265 A.D.

(5) The praśasti of a ms of Nemicandra's commentary on *Uttarādhyayana* copied in V.S. 1308 (= 1251 A.D.) mentions the following lineage of the Candragaccha⁷: Nannasūri, Vādisūri, Sarvadevasūri, Pradyumnasūri; and when all of them died⁸, Bhadreśvara became the sūri (head of the *gaccha*); then Devabhadra, Siddhasena, Yaśodeva, Mānadeva, Ratnaprabha, Devaprabha. This praśasti was composed and copied by Ratnākarasūri. It is identical with the other one found in *Cc* no. 83, also copied in V.S. 1308, but the *Cc* version is damaged so that some portion is left out.

On the other hand, we know that Devaprabha had enshrined the image of Neminātha at Cambay in V.S. 1258 (= 1201 A.D.)⁹. Ācārya Vālidevasūri the author of the *Syādvādaratnākara* who was born in V.S. 1143 (= 1086 A.D.) and died in V.S. 1226 (= 1169 A.D.) had many pupils whom he awarded *sūripada*¹⁰; and as we know that Bhadreśvara was awarded *sūripada* by Devasūri, it means that Bhadreśvara was living at least before 1169 A.D. when Devasūri died.

(6) *Bikaner Jaina Lekhasaṃgraha*¹¹, lekha no. 241, mentions one Bhadreśvara, pupil of Madanasūri who enshrined the image of Pārśva in V.S. 1368 (= 1311 A.D.). This Bhadreśvara must be different from the previously mentioned one. The former was the guru of Abhayadeva whose pupil was Madanasūri, himself being mentioned as the guru of the latter. And it is certain that the first Bhadreśvara must be earlier than 1311 A.D. which is the date for the second Bhadreśvara.

(7) *Cc* no. 149 (2) *Karmavipāka-karmagranthā-vṛtti*, has the following lineage: Bhadreśvara, Sāntisūri, Abhayadeva, Paramānanda, author of this commentary. No date of composition or of copy is given but the ms is of about V.S. 15th century according to Muni Śrī Puṇyavijayajī. This Bhadreśvara may be the author

7. Cf. *Jpp* p. 31.

8. *ity evam ādi-pramukheṣu sūri-varyeṣu gacchatsu kathāvaśeṣam.*

9. Cf. *Jainadhātupratimālekhasaṃgraha*, vol. 2, edited by Buddhisāgarasūri, Padra, 1924, Lekha no. 517.

10. Cf. *JSSI* p. 248.

11. *Bikaner Lekhasaṃgraha*, Nahta Brotehrs (Calcutta), V.S. 2482.

of the *K*, as here Abhayadeva is mentioned as his pupil. This fact is confirmed by the praśasti of the ms of the *Vivekamañjarī-prakarāṇa* quoted in (3).

As Bhadreśvara, the author of *K*, has not given the name of his preceptor, it is difficult to identify him with any of the above mentioned Bhadreśvara. Thus it will be only a conjecture if I identify him with any of them: considering the above data, he might have been the pupil of Devasūri (1086-1169 A.D.), having lived between 1100-1190 A.D.

General remarks on *K*

From the very beginning the Jaina preceptors were interested in story-telling. This can be asserted by the fact that many story-books beginning with the *Nāyādhammakahāo* are included in the Anga-class of the Jaina canonical literature; *Āyārāṅga*, *Sūyagaḍāṅga*, *Ṭhāṅāṅga*, *Samavāyāṅga* and *Viyāhapanmatti* are also not deprived of stories or facts about the lives of Tīrthaṅkaras and others. Moreover, one of the four types of the interpretation of the Canonical texts is *kathānuvoga*. It is thus but natural that a vast narrative literature was produced by the Jaina authors.

As far as the *K* is concerned, it is an important narrative work, for it is the very first book which gives the lives of all the 24 Tīrthaṅkaras of the present *avasarpīṇī*, those of the future Tīrthaṅkaras, of the Cakravartins, the Baladevas, the Vāsudevas, some of the Nāradas and also of the great Jaina preceptors up to Haribhadra. Bhadreśvara's plan was to narrate the biographies of great men up to his own time, but unfortunately he could not finish it. It can be said that his work became the model for the later *prabandha* literature which began in the later part of the twelfth century.

Bhadreśvara is not an original writer. He compiles his *K* from various sources. This can be established by the fact that the life of Ṛṣabha has its source in the *Vasudevahiṇḍī* and the *Āvaśyaka-cūrṇī*. The life of Mahāvīra is also from the same, as well as from most of the stories found in the canonical literature, which Bhadreśvara is the first author to use. *Cūrṇī* and *Titthogāli* are the sources for the stories about the reduction of the canonical literature. *Mahānisītha* is the source for stories regarding worship of the Jinas and such other ceremonials.

K is indeed a type of « Universal History », but it has its own style of narration. Bhadreśvara is certainly interested in narrating the « Universal History », but to add to its lustre he has included many attractive imaginative stories as examples or illustrations, just as the *Tarāṅgavāī* story and such others. Their main source may be Guṇāḍhya's *Bṛhatkathā* and other works dependant on it. For his narration of *Rāmāyana* and *Harivaṃśa* (*Mahābhārata*), the sources are *Vasudevahiṇḍī* and *Pauma-*

caria, and such other Jain Purāṇas. I could not compare Jinasena's *Mahāpurāṇa* and other such works with *K*, but the common sources for such a text must be *Tiloyapannatti*, *Āvaśyakaniryukti* and *Tittho-gālia*, etc.

It seems that Bhadreśvara had previously written the « *Rāmāyaṇa* », « *Tarangavaī* », « *Bandhudattacarīa* » and « *Harivaṃsa* » which he later included in *K*: at the end of these stories in *K*, he concludes:

*evaṃ ca Rāma-Rāmaṇasīyā-carīehiṃ parisamattēhiṃ
Rāmāyaṇaṃ samattaṃ Bhaddesarasūri-raiyaṃ ti*¹².

*evaṃ ca parisamatte carīe baladeva-vāsudevāṇaṃ
Harivaṃso vi samatto Bhaddesarasūri-raio tti*¹³.

*iyaṃ Bandhudatta-carīaṃ Bhaddesarasūri-raiyaṃ ti*¹⁴.

*evaṃ ca Kuṇiodayaṇa rajja-kāla-bbhavā Tarangavaī vīsa...
mai kahā rammā bhaddā Bhaddesarasūri-raiya tti*¹⁵.

For *Tarangavaī* the main source was Pādalipta (see under 218). According to Dr. Bhayani, many gāthās have been included here as they were in Pādalipta's Kahā. So also must be the case with *Rāmāyaṇa*, *Harivaṃsa* and such other stories, as in those days plagiarism was not regarded as a vice. In these matters, originality was not considered as a great virtue, and authors were interested in narrating such things which would help the readers to enlighten their moral life. Their purpose was not to get any economical gain for themselves.

Contents of the K

Bhadreśvara's *K* is mostly written in Prakrit but verses in Prakrit and Sanskrit are scattered here and there. Generally, along with the present life-stories of the heroes, their previous and future births are also narrated. Though the purpose of the author is only to write a narrative work giving the gist of *śalākāpuruṣas'* lives (*caria-sāra*), the *K* is a huge narrative work (yet unfinished!) on Jaina (Universal) History¹⁶. Further than that, these biographies are interspersed with a great number of independent illustrative stories.

12. *K* vol. I, leaf no. 177.

13. *Ibid.*, leaf no. 281.

14. *K* vol. II, leaf no. 39.

15. *Ibid.*, leaf no. 200.

16. Cf. p. 18.

Here is the beginning of the *K*:

*namīūna nāhi-jañiaṃ deva-sarassāi-gurūna māhappaṃ
viraemi caria-sāraṃ Kahāvalīm abuha-suha-bohaṃ (1)
dhamm'attha-kāma-mokkhā puris'atthā te a suttīā jehiṃ
paḍhamam iha bemi te ccia Risah'esara-Bharahacakki tti (2)
Risaha-sāmi-Bharaha-cakkavaṭṭi-kahā bhaṇṇai... etc.*

Thus it starts with the life-stories of Ṛṣabha, the first Tīrthaṃkara and his son Bharata, the first Cakravartin.

Following the *ĀvCū*¹⁷, Bhadreśvara begins the story of Ṛṣabha by first narrating his previous birth as Dhana Satthavāha. Vibuhāṇanda story is included under a dramatic form in the *Caup*¹⁸, while the *K* tells it in a versified form¹⁹. As for the *ĀvCū*, it does not take notice of it, for Ṛṣabha's previous birth as Mahābala is not discussed. The *K* writes:

*tao pavisai Haragaṇa-naḍo... saṃvega-rasāyaṇaṃ Vibuhāṇandaṃ
nāma nāḍayaṃ ti Nāḍayakahā bhaṇṇai,*

and at the end of the kahā:

*nāḍayaṃ ti gayaṃ*²⁰.

These portions have been quoted as a sample showing Bhadreśvara's style of writing. The limits of the various kahās are precised by the introductory phrase: ...*kahā bhaṇṇai*, and the concluding one: ...*tti gayaṃ*. Thus Bhadreśvara connects each story with the previous one, either stating that « now comes the story of such and such who followed the previous one », or that « now comes the story of a figure who behaved like the previous one ». In this manner, the chronological succession is respected and at the same time the stories serve as didactic examples.

* * *

I now give the list of kahās, which is as follows²¹:

From J.1 pp. 1-286 = S.1 pp. 1-177.

1. Risaha (Tīr. 1); Bharaha (Cakrin 1); *PrPN* 130; *VH* 157; *Paum* 21.
2. Vibuhāṇanda nāma nāḍaya; *Caup* 17.
3. Kāgakahā.

17. *ĀvCū* p. 131.

18. *Caup* p. 17.

19. J.1 pp. 2-12.

20. J.1 p. 12.

21. I here propose to list the stories with a few references or parallels which might be of some help for further studies. For *PrPN* and *VH*, I do not always mention the page number: it can be easily found from the alphabetical order or the indexes.

4. Jambugakahā.
5. Kurucandakahā; *PrPN* 192; *VH* 169.
6. Ninnāmiākahā; *PrPN* 324; *VH* 171.
7. Kulagarakahā; *PrPN* 193; *VH* 157.

J.1 on p. 30 says: *saṅvaccharaṃ ca jāva sāmī sacelo viharīo tao paraṃ acelo saṅvutto tti*. This shows that Bhadreśvara follows Ācārāṅga I.9.465²², Āv niryukti 206 and the Śvetāmbara tradition. Though following *ĀvCū*, he has sometimes also given other views, as in the case of the 32 Indras who came to Ṛṣabha²³. About Sejjamśa, *ĀvCū* 162 says that he was the son of Bharata, but according to Bhadreśvara, who here follows the *VH* tradition²⁴, he was Bāhubali's grand-son²⁵.

On J.1 p. 33, Cakreśvarī devī and Gomukha yakṣa are mentioned, but they are not found in *Caup*.

On p. 25 in saying that Marudevī was the first Siddha of this avasarpinī, Bhadreśvara follows the Śvetāmbara tradition.

8. Ajiyakahā (Tīr. 2); *Caup* 51; *PrPN* 25; *VH* 300; *Paum* 41.
9. Muddhabhaddakahā; Muddha Bhaṭṭa, *Caup* 53.
10. Sagaracakkikahā (Cakrin 2); *VH*; *PrPN*; *Paum* 42.
11. Purandaradattakahā.
12. Saṃbhavaḥṇakahā (Tīr. 3); *PrPN*²⁶.
13. Abhinandaṇaḥṇakahā (Tīr. 4); *PrPN*.
14. Sumatiḥṇakahā (Tīr. 5); *PrPN*.
15. Paumappahaḥṇakahā (Tīr. 6); *PrPN*.
16. Supāsahaḥṇakahā (Tīr. 7); *PrPN*.
17. Candappahaḥṇakahā (Tīr. 8); *PrPN*.
18. Suvihijṇakahā (Tīr. 9); Cp. Pupphadantakahā, *Caup* 91; *PrPN*.
19. Sīyalahaḥṇakahā (Tīr. 10); *PrPN*; *VH*.
20. Sijjamaṣahaḥṇakahā (Tīr. 11); *PrPN*.
21. Tipuṭṭhavāsudeva (Vāsudeva 1), who was to take birth as Vardhamāna. It also includes the story of Ayala (Baladeva 1); *PrPN*; *VH*.
22. Vāsupujjaḥṇakahā (Tīr. 12); *PrPN*; *VH*.
23. Duvitthavāsudeva (Vāsudeva 2). It also includes the story of Vijaya (Baladeva 2); *PrPN*.
24. Vijayasūrikahā; *VH*.
25. Vimalahaḥṇakahā (Tīr. 13); *PrPN*; *VH*.
26. Sayamaḥṇavāsudevakahā, including Bhaddakahā (Vāsudeva and Baladeva 3); *PrPN*; *VH*.
27. Muncandamuṇikahā; *PrPN*; *VH*.
28. Aṇantahaḥṇakahā (Tīr. 14); *PrPN*; *VH*.

22. *Suttāgame* I, 29.

23. J.1 p. 23.

24. *VH* 164.

25. J.1 p. 30. I have not tried here to compare the rest of the *K* with the *ĀvCū*. This is only an example to assert the existence of different traditions.

26. In the *VH*, only some stories of Tīr. are narrated.

29. Purisottamavāsudevakahā (Vāsudeva 4), including Suppabhakahā (Baladeva 4); *PrPN*.
30. Dhammajīṇakahā (Tīr. 15); *PrPN*.
31. Purisasimha and Sudamaṣaṇakahā (Baladeva and Vāsudeva 5); *PrPN*; *VH*.
32. Maghavācakkikahā (Cakrin 3); *PrPN*; *VH*.
33. Saṇaṃkumāracakkikahā (Cakrin 4); *PrPN*; *VH*; *Paum* 191.
34. Asiyakkahakahā; *Caup* 140 ff.
35. Santijīṇa and Cakki (Tīr. 16 and Cakrin 5); *PrPN*; *VH* 310.
36. Ilāiputtakahā; *PrPN*.
37. Narasundaradevakahā.
38. Kurucandāikahā; *PrPN*; *VH*.
39. Kunthujīṇakahā (Tīr. 17 and Cakrin 6); *PrPN*; *VH*.
40. Arajīṇakahā (Tīr. 18 and Cakrin 7); *PrPN*; *VH*.
41. Vīrabhaddakahā; Cp. *PrPN* 722.
42. Kallaṇadevadamgiyakahā.
43. Puṇḍarīyavāsudeva (Vāsudeva 6), Āṇandabaladeva (Baladeva 6); cf. Purisapuṇḍariya in *VH*; *PrPN* 80.
44. Subhūmacakkikahā (Cakrin 8); *PrPN*; *VH*.
45. Dattavāsudevakahā (Vāsudeva 7), including Nandimittakahā (Baladeva 7); *PrPN*.
46. Mallijīṇakahā (Tīr. 19); *PrPN*; *VH*.
47. Muṇisuvvayajīṇakahā (Tīr. 20); *PrPN*; *VH*; *Paum* 198.
48. Viṇhukumāra-Mahāpaumakahā (Cakrin 9); Cp. *PrPN* 706, 567; *VH*.
49. Rāmāyaṇakahā including Rāmabaladeva and Lakkhaṇa Vāsudeva (Vāsudeva and Baladeva 8); *PrPN*; *VH* 240; *Paum*.
50. Rāmakahā, Rāmaṇakahā, Vānarakahā; *VH*.
51. Nārayakahā; *PrPN*; *VH*.
52. Khandayakahā; *PrPN*.
53. Mahurakahā; *PrPN*.
54. Bhāmaṇḍakahā.
55. Haṇuyantakahā; *PrPN*; *VH* 243.
Here it should be noted that *K* has Rāmāyaṇa in extensive form²⁷, while *Caup* contains it in short form on pp. 175-76.

From S.1 pp. 178-307.

56. Namijīṇakahā (Tīr. 21); *PrPN*; *VH*.
57. Hariseṇacakkikahā (Cakrin 10); *PrPN*.
58. Jayacakkavaṭṭi (Cakrin 11); *PrPN*; *VH*.
59. Harivaṃsakahā (Mahābhārata); *PrPN* 877; *VH* 356.
Here Bhadrēśvara writes that between Jayacakki and Bambhadatta « vitthario Harivaṃso tti Harivaṃsakahā bhannaṇai »²⁸; *Paum* 197.
But in the *Caup*, the story of Harivaṃsa is narrated between Sītala

27. J.1 pp. 140-286.

28. S.1 p. 178.

and Sijjamsajīṇa, on p. 181. — The beginning of Harivaṃsa is also remarkable in *K*: *evaṃ ca Harivarisāñīyassa Hari-Hariṇī-juvalayassa puraṇo santaie jāo Harivaṃso tti*²⁹. These names are not found in *Caup*.

- (60. The *K* narrates Dakkhapajāvaikahā³⁰, but *Caup* has Riupaḍisattukahā on p. 99; *PrPN*).
61. Mahakālakahā.
62. Vasudevakahā; cp. *Caup* 182; S.1 pp. 183-274; *PrPN*.
63. Kaṃsakahā; *PrPN* 144.
64. Jarāsandhakahā, on S.1 pp. 185-250; *PrPN* 278.
65. Cārudatta and his daughter Gaṃdhavvasenā; *PrPN* 258.
66. Viṇhukumāramahāmuṇiṇo tivikkamacariyaṃ; *PrPN* 706.
67. Meghavāhaṇa.
68. Subhūmacakki: he is actually the 8th Cakrin and the Baladeva Kaṇha.
69. Here again Rāma-Rāvaṇa-kahā.
70. Cārucanda and gaṇikā Aṅgaseṇā.
71. Baladeva-Vāsudevakahā (Baladeva and Vāsudeva 9).
72. Nārayakahā; *VH*.
In the course of this story, Nemiṇiṇa says:
*tumaṃ carima-ḍeho navamo Nāraya-vippo...
cauṇṣa-Jiṇā bārasa-cakkī nava paḍihārī nava sarāmā.
harīno cakkī harīsu ya kesu vi nava nārāyā hontī*³¹.
About clearing the meaning of *śalākā*, we have:
*na ya sammatta-salāyā-rahiyā niyameṇ' ime
jao teṇa: hontī sayālāpurisā bahattarī*; etc.³².
73. Aimuttamuṇi; *PrPN*; *VH*.
74. Aritthanemiṇinakahā (*Tīr.* 22): S.1 pp. 127-279; *PrPN*; *VH*.
75. Damadantī-Kaṇagavaikahā; *PrPN*.
76. Ruppīnikahā; *PrPN*; *VH* 80, etc.
77. Jāmbavaikahā; *PrPN*; *VH*.
78. Pajjuṇṇāsambakahā; *PrPN* 427; *VH* 77.
79. *Kaṇho nāma navamo Vāsudevo*; *PrPN*; *VH* 78 ff.
80. Paṇḍavakahā; *PrPN*.
81. Dovaikahā; *PrPN*; *VH*.
82. Sāgaradatta-Jiṇadatta; *PrPN*; *VH*.
83. Sukumāliā; *PrPN*; *VH*; *MN* 113.
84. Damadantakahā; *PrPN*; *VH*.
85. Sāgaracandakahā; *PrPN*; *VH*.
86. Aṇiruddha; *PrPN*.
87. Nārada's travel to Puvvavideha to meet Sīmandhara³³.

29. S.1 p. 179.

30. S.1 p. 179.

31. S.1 p. 214; *Paum* 48; 182-197.

32. For *śalākāpuruṣas*, see *VH* 264.

33. For Nārada, see *Paum* 122.

88. Dhaṇaṃjayakahā; *PrPN*.
 89. Dhammaghosa-Dhammajasakahā; *PrPN* 399-400.
 90. Rāīmaīkahā; *PrPN* 624.
 91. Rahaṇemi; *PrPN*.
 92. Bherikahā.
 93. Vejjakahā.
 94. Vīrayakahā; *VH* 356.
 95. Pālagakahā; *PrPN*.
 96. Nisaḍhakahā; *PrPN*.
 97. Dhaṇḍhaṇakahā; *PrPN*.
 98. Gayasukumālakahā; *PrPN*.
 99. Thāvaccāputta-Suya-Selagakahā; *PrPN* 349.
 100. Kohapisāyakahā.
 101. Divāyaṇa. « to Kaṇha », *Nami bhaṇai...* « tumaṇ puṇa kālaṇ kāuṇ vālugappabhāe uvavajjhisi... bārasamo Amamo nāma Tiṭṭhayaṇo hoḥisi »³⁴.
 On S.1 p. 280, it is said that on knowing Kaṇha's unhappiness in the Naraka, Baladeva goes there to give solace to him. It also explains how the worship of Dāmodara and Baladeva became popular in India; *PrPN* 374.
 102. Bambhadattacakkavaṭṭikahā (Cakrin 12); *PrPN*.
 103. Muṇicanda; *VH*; *Uttarādhyayana niryukti* p. 185.
 104. Citta; *PrPN*.
 105. Sambhūta; *PrPN*.
 106. Sāgaradatta; see *Utt. niryukti* p. 192.
 107. Navaphullamāliākahā.
 108. Bandhudattakahā; see *Utt. niryukti* p. 192.
 Here ends S.1 on p. 307. S.2 begins with the Bambhadatta story which has already been told in S.1³⁵, and up to Bandhudattakahā, the text is the same. Then comes the story of Vaddhamāṇa on S.2 p. 39.

From S.2 pp. 1-232.

109. Jinavaddhamāṇakahā (Tir. 24)³⁶; *MN* 68; *PrPN* 574; *Paum* pp. 9-16.
 Previous births of Vaddhamāṇa are narrated according to *ĀvCū* pp. 128, 211-12.
 On S.2 p. 41: « saṭṭhitantāiganthe sayam kae ».
 On S.2 p. 44 Mahāvīra's conception in Devānanda's womb is mentioned; it is a feature of the Svetāmbara tradition.
 S.2 p. 46 *Indanāma Vāgaranaṇ raiaṇ*. His wife's name is mentioned: *Jasoyaṇ nāma rāya-kaṇṇayaṇ*. It also writes: *Piyadaṃsaṇa tti vā Aṇojjatti vā nāmeṇa dhiyā jāyā*³⁷.

34. S.1 p. 273.

35. See no. 101.

36. The story of the 23rd Tir., Pārśvanātha, is missing!

110. Atthigāmakahā; *PrPN* 31.
S.2 p. 48 narrates the result of the ten dreams seen by Mahāvīra:
cp. *Viy*.
S.2 p. 48: *esa paḍhamo vāsāratta*; such is the way in which the
narration is given for other Vāsārattas.
111. Acchandaka-episode; *PrPN* 24-25.
112. Caṇḍakosiyakahā; *PrPN* 243.
113. Kambala-Sambalakahā; *PrPN* 144.
On S.2 p. 51, it is said that a śrāvaka fasts on the eighth and
fourteenth days, *poṭṭhayaṃ ca vāeī*.
114. Gosālakahā (S.2 p. 52); *PrPN* 239.
Mahāvīra meets Gosālaga during his second vāsāratta³⁸. G. left the
Jina during the fifth vāsāratta³⁹, and during the sixth vāsāratta he
came back⁴⁰.
115. Vesiyāyaṇakahā; *PrPN* 733.
Episode of *teulesā* on S.2 p. 59: Gosāla says: *jeṇa jahā bhaviavvaṇṇa
na taṃ bhavai annahā*; on S.2 p. 60: *tao tattha* (about *lesā*) *Jāya-
paccayo Gosālo cauvvīsaiivāsapariāo Ajivagasaṃghaparivarario viharai*.
116. Saṃgama episode; *PrPN* 737.
Sakkeṇa sāmi Mahāvīro nāma on S.2 p. 63.
117. Camarindakahā; *PrPN* 255.
118. Episode of Gopāla (cowherd); *PrPN* 579.
119. Sayāṇiya-Miyāvai-Ajjacandaṇakahā on S.2 pp. 66-176; *PrPN*; *MN* 113.
120. Maṇibhadda-Puṇṇabhadda episode.
121. Karaḍakahā; *PrPN*.
122. Goyamakahā; *PrPN* 236, 100.
Here the narration of all other Gaṇadharas is given on S.2 p. 70;
PrPN 225.
Gāthās of Gaṇadharavāda in Viśeṣāvaśyaka and here give different
meanings.
On S.2 p. 71: *bhayavaṇṇa kiṃ tattaṇṇa ti* « *ya namiā pucchanti Goya-
māiā. bhaṇai Jiṇo: « uppanno vigaṇaṇṇa dhuve ya* ». *souṇṇa imaṇṇa
virayanti patt'eyaṇṇa taṇ-nissāe duvālas'angūṇṇa*.
123. Sumai-Nimai-nidarisaṇaṇṇa.
124. Keḍhivaterīkahā (?). A narration about the worship of Jina.
125. Candanā's dīkṣā; *PrPN* 246; *MN* 113.
126. Usahadatta-Devāṇandā's dīkṣā; cp. *PrPN* 131.
127. Jamālikahā (First niḥṇava): *PrPN* 275. Here Jamālī is recognised
as the son of Mahāvīra's elder sister Piyadaṃsaṇā on S.2 p. 74.
128. Suṇakkhattakahā; *PrPN* 813.

37. Life of Mahāvīra is not narrated in the *VH*.

38. S.2 p. 152. About the various episodes regarding Gosālaga, see *Viy* XV and
ĀvCū 282.

39. S.2 p. 56.

40. S.2 p. 57; *MN* 156.

129. Vāṇiavaṃsakahā.
130. Episode of *teolesā* thrown by Gosāla towards Vardhamāna, S.2 p. 76; *PrPN* 239.
131. Episode of Revaī, S.2 p. 78; *PrPN* 644. Here the words of *Viy* are changed to: « bring for me *vijjāūrāya* (*bijapūraka*) which is prepared for the family. But do not bring *kumahakadāhosahaṃ* (*kuṣmāṇḍakaṭausadham*) which is prepared for me »; cp. *Viy*, *Suttāgame* I, 731, 32-3.
132. Tisaguttakahā (second niḥṇava); *PrPN* 342.
133. Seṇia-Abhayakumārakahā; *PrPN* 856, 49.
134. Seṇādhiyākahā: wife of Abhaya.
135. Ceḍagakahā; *PrPN*.
136. Dadhivāhaṇa-Paumāvāṭīkahā; *PrPN* 358, 365.
137. Karakaṇḍakahā; *PrPN* 162.
bhaṇiṇi ca: « *Dadhivāhaṇa-putteṇaṃ rannā o Karakaṇḍuṇā Vādahāṇaya-vatthavvā caṇḍālā baṃbhaṇā kayā* »⁴¹.
138. Dummuhakahā; *PrPN*.
139. Namīkahā; cp. *PrPN* 310; *VH*.
140. Stories told by Maḍanikā dāsī of King Vijitasattu of Khipaitṭhia city, S.2 p. 94. In *Caup*⁴², a dāsī of the same name is found in Vibuhāṇanda drama.
141. Kanakamañjarīkahā for *namokkāra-māhappaṇa*.
142. Udayaṇakahā: « *Karakaṇḍu-mausiā ya Miyāvāi jise suo Udayaṇo* », S.2 p. 100. See Udāyana (2), *PrPN* 122.
143. Pajjoa-Sivākahā, S.2, pp. 100-222; *PrPN* 428.
144. Sujāa-Vāsavadattākahā; *PrPN* 693.
145. Sujeṭṭhā-Celaṇākahā; *PrPN* 810, 265.
Seṇia wanted to marry Sujeṭṭhā, daughter of Ceṭaka, but Ceṭaka says: « *nāhaṃ āheḍia-kule niya-dhuyam demī* », S.2 p. 102.
146. Sulahāputtakahā; see Sulasā (2), *PrPN* 838.
147. Koṇīakahā; *PrPN* 196, 205.
148. Paṣaṇṇacandakahā; *PrPN* 444; *VH*.
149. Vijjamālikahā; see Seṇia, *PrPN* 857; Hariesa (2), *PrPN* 875.
150. Khuḍḍagakahā; *PrPN* 215.
151. Jambūkahā, S.2 pp. 112-29; *PrPN* 270; *VH* 4.
152. Mahubindukahā; *VH* 8.
153. Kuberadattakahā; *PrPN* 189.
154. Mahesaradattakahā; *PrPN* 590; *VH*.
155. Karissagakahā.
156. Kāgakahā.

41. Pāda c of this Prakrit śloka is corrupt. We give a tentative text based on the Sanskrit counterpart found in *ĀvCū* II, p. 206 and Devendra's Utt. commentary (cf. H. JACOBI, *Ausgewählte Erzählungen in Mahārāshtri*, reprint Darmstadt, 1967, p. 37, lines 18-19) [Ed.].

42. *Caup* p. 26.

157. Vānarakahā; *VH* 6.
 158. Koillarayakahā.
 159. Neurapaṇḍiā-siyalagakahā.
 160. Vijjumālikahā; *PrPN* 704; *VH* 26, 20.
 161. Sankhadhamagakahā; *PrPN* 736.
 162. Silājaovānarakahā.
 163. Therīkahā.
 164. Jaccakisorakahā.
 165. Gamauḍa(?)kahā.
 166. Sollagakahā.
 167. Māsahasasaṇḍīkahā.
 168. Nimittakahā.
 169. Nāgasirīkahā; *VH*.
 170. Laliyangakahā; *VH* 9.
 Here the 16 stories told by Jambū and his eight wives are finished,
 on S.2 p. 127.
 171. Suriābhakahā (Paesi-story); *PrPN* 420, 853.
 172. Candāīkahā, S.2 pp. 131-41; *PrPN* 244.
 173. Sukkahā; *PrPN* 807.
 174. Bahuputtīyākahā; *PrPN* 503.
 175. Paṇḍarajjadevīkahā; *PrPN* 423.
 176. Sirīdevīkahā; *PrPN* 790.
 177. Dahanadevakahā; *PrPN* 365.
 178. Miyāputtakahā; *PrPN* 601.
 179. Ujjhiakahā; *PrPN* 114.
 180. Abhaggaseṇakahā; *PrPN* 51; *VH*.
 181. Sagaḍakahā; *PrPN* 747.
 182. Bihassaīkahā; *VH*.
 183. Nandiseṇakahā; *PrPN* 306; *VH*.
 184. Ambaradattakahā. His previous birth-stories are told by Mahāvīra.
 185. Subāhukahā; *PrPN* 823; *VH*.
 186. Seyaṇaa-Nandiseṇakahā; *PrPN* 858, 306.
 187. Aimuttayakumarakahā; *PrPN* 2.
 188. Cilāiputtakahā; *PrPN*.
 189. Suṃsumāputtakahā.
 190. Ajjuṇakahā; *PrPN* 28; *VH*.
 191. Puppamālākahā.
 192. Meghakumārakahā; *PrPN* 610.
 193. Chaḍḍīliyahā.
 194. Māyangavijjīkahā; cp. Hariesa (1), *PrPN* 875; *VH* Māyangi.
 195. Vijjāharakahā.
 196. Dhaṇṇakahā; *PrPN* 396.
 197. Sālībhadakahā; *PrPN* 779.
 198. Cilāyarāyahā; *PrPN* 261.

199. Khandayakahā; *PrPN* 211.
200. Indanāgakahā; *PrPN* 98.
201. Sīhahālikahā.
202. Kayaunnakahā.
203. Meyajjakahā; *PrPN* 610.
204. Rankasāhukahā.
205. Dadduradevakahā, S.2 pp. 167-79; *PrPN* 358.
206. Cittagarakahā.
Herefrom, we find stories about intelligent activities of Abhayakumāra.
207. Cittayarakandukka(?)kahā.
208. Sivakahā; cp. *PrPN* 793.
209. Dhaṇayakahā.
210. Joṇayakahā.
211. Namokkaraphalakahā.
212. Puppakhuraya-Lohakhurayakahā, S.2 pp. 190-210.
213. Jayaseṇakahā.
214. Somakahā; cp. *PrPN* 863-64.
215. Ajjaṇāgakahā.
216. Sundarīkahā; cp. *PrPN* 804.
217. Masāṇapālakahā.
218. Tarangavaīkahā.
Bhaddā Bhaddesarasūri-raiya tti, S.2 p. 200.
Edited in H. C. Bhayani, *Samkhitta-Taraṅgavaī-Kahā. An Early Abridgment of Pādalipta's Taraṅgavaī*. With Gujarati Translation. Ahmedabad, 1979 (L.D. series 75), pp. 231-58; with a conspectus of verses common to Kahāvālī and Samkhitta-Taraṅgavaī versions.
219. Mālāīkahā on S.2 pp. 201-4.
220. Gāgalīkahā; *PrPN* 229.
221. Episode of Goyama going to *aṣṭapada*: S.2 p. 201; *ĀvCū* 383.
222. Puṇḍarīka-Kaṇḍarīkahā; *PrPN* 459; *MN* 176.
sāmī bhaṇai: « *Goyamā, devāṇaṇi vayanāṇi pamāṇaṇi udāhu Jiṇa-vayanāṇi ?* », on S.2 p. 204.
Before Mahāvīra's nirvāṇa all gaṇadharas other than Goyama and Sudharma were liberated. And those two were liberated after Mahāvīra's Liberation, according to S.2 p. 204. At that time, Keśī and other pupils of Pārśva were present.
The gāthā *ācelak'uddesia...* is from Kappa (*Bṛhatk.* 6364); about the meaning of *acela* S.2 p. 204 says: *tattha ācellakkaṇi appamollasiavasana-gahaṇaṇi*.
223. Sankhāīkahā; cp. *PrPN* 734-35.
224. Ānandāīkahā; see S.2 p. 230 and story no. 235; *PrPN* 80.
225. Uppalamālāīkahā, as good result of namokkāra.
226. Paumasīrīkahā; cp. *PrPN* 417; *VH*.
227. Uddāyaṇapabhāvāīkahā, on S.2 pp. 210-18; *PrPN* 122.

228. Kumāradevakahā (= Kumāranandī); cp. *PrPN* 189.
229. Seniakovakahā, on S.2 pp. 215b-16b.
Abhayakumāro rajja-viseseṇa viratto Seniakovao, on S.2 p. 215.
Abhayakumāro savvakajja-sāhaṇa-samattho, on S.2 p. 215.
230. Abhayakumārahā, on S.2 pp. 209-15; *PrPN* 49; *VH* 26.
231. Hala-vihalakahā⁴³; *PrPN* 879-880.
 « Śreṇika in future will be a Tīrthaṃkara named Mahāpauma », according to S.2 p. 216; cf. *PrPN* 568; for Seṇia, *VH* 2, 16, 17, 20, 25, 27.
232. Varuṇa-Mohiakahā; *PrPN* 678.
233. Kulavālayakahā (story of Sankara Mahesara), on S.2 pp. 220-21.
234. Tarangavaīkahā.
aha Cekkana vva pañṇā pariṇīyā coriṃ Tarangavaī, teṇa Taranga-vaīkahā bhāṇṇai, S.2 p. 222b.
 On p. 230a, there is a text which is not related with the main story. It has a relation with the story told in S.2 p. 206b.
235. Kāmadevakahā; *PrPN* 167.
236. Culaṇīpiyākahā; *PrPN* 262.
237. Surādevakahā; *PrPN* 836.
238. Kuṇḍakoliakahā; *PrPN* 182.
239. Cullasayagakahā; *PrPN* 263.
240. Saddalaputtakahā; *PrPN*.
241. Mahāsayagakahā, on S.2 p. 232; *PrPN* 585.

From J.2 pp. 1-275 (= S.2 pp. 232-302).

This copy was made from the Baroda manuscript. So S.2 p. 232 = B p. 462.

242. Nandaṇapiyā; *PrPN* 305.
243. Leuapiyā; instead of this, *Uvāsagadasāo* 10 contains Sālihipiya.
244. Ambaḍakahā. Story of the parivrājaka Ambaḍa; *PrPN* 56. He is to be the 22nd future Tīrthaṃkara, J.2 p. 11.
245. Sulasakahā; *PrPN* 838; *VH*. She will be the future 15th Tīrthaṃkara, J.2 p. 11.
246. Subhaddākahā up to p. 18; cp. *PrPN* 826; *VH*.
Sā tuha bhajjā sevadehiṇi sāha acchai, J.2 p. 11.
247. Jayantīsāviyākahā; cp. *PrPN* 276.
248. Puṇṇavālakahā.
249. Narration of the 5th *ara*. On p. 8, it is said that the monks will go to Mālavā. Narrations about Śaka, samvat, etc. which are also found in *Titthogālī* 624 ff. where it is called Caturmukha, 635; Kalki, 673; Durmukha 651; *MN* 126, 179.
250. Dummuhakalagī episode, p. 9.
251. Nandarāja; *Tittho* 637.

43. See also S.2 p. 215.

252. Episode of Duppasaha, *Tittho* 830-840; *MN* 115.
253. 24 future Tīrthaṅkaras; cp. *Tittho* 1116.
254. Mahāpadma story; cp. *Tittho* 1024.
255. Mahāvīra's life-time; *Tittho* 708 ff.
256. Gautama's Omniscience and Liberation; *PrPN* 101.
257. Jambū episode; cp. *Tittho* 698 ff., 712; *VH*.
258. Sejjambhavaḥkāhā; *PrPN* 854; *Tittho* 712.
259. Maṇipabbhakahā; cp. *PrPN* 545. He was contemporary of Caṇḍa-pradyota.
260. Puppacūlakahā; *PrPN* 468. She becomes a kevalin in the Śvetāmbara tradition.
261. Story about Prayāgatīrtha; *PrPN* 440, 468; *VH*.
262. « Here ends Maṇiprabha story », J.2 p. 42.
263. « Here ends Kuṇika story ». J.2 p. 42.
264. Aṇṇiāputtakahā; *PrPN* 42.
265. « Here ends Udāi story », J.2 p. 47.
266. Nandakahā; *PrPN* 297; *Tittho* 637.
« *Pāḍaliputte nayare ṇhāvie jāo visae Nando nāma putto* », J.2 p. 48.
267. Kappagakahā; *PrPN* 157.
268. Ajjāsāḍha (nihnava); *PrPN* 94.
« *Moriyavaṇṇisa-ppasūo Balabhaddo nāma rāyā* », J.2 p. 60.
269. Āsamittakahā (nihnava); *PrPN* 93.
270. Gangadeva (nihnava); *PrPN* 218.
271. Rohagutta (nihnava); *PrPN* 646.
272. Bhaddabāhukahā:
*evaṃ ca dūsiyaṃ nihnavehiṃ titthaṃ bhūsinti
pavayaṇa-purisā, jahā Bhaddabāhu tti*, J.2 pp. 68-139; *Tittho* 724;
PrPN 515.
273. Sarassāi (sister of Bhadrabāhu), J.2 pp. 62-102.
274. Tivikkamakahā.
275. Bambhavaggīkahā.
276. Ākhaṇḍalakahā.
277. Vīrasubhakahā.
278. Sagaḍāla-Thūlabhaddakahā, pp. 102-41; *Tittho* 742 ff., 777 ff.
279. Nandarāyakahā; *Tittho* 784; *PrPN* 297.
280. Cāṇakka-Candaguttakahā; *PrPN* 257, 245.
281. Asoka-Kuṇalakahā; *PrPN* 72, 245.
282. Sampaikahā; *PrPN* 741.
283. Episode of the first *vācanā* of Jain Canonical literature; *Tittho* 716.
284. Ajjamahāgiri-Ajjahatthikahā, which ends on p. 155; *PrPN* 563.
285. Episode of Rathayātrā of Jīvantasvāmin at Ujjaini; pp. 144-47; *PrPN* 291.
286. « It was told by Mahāvīra that there would be Sāmācāri-bheda after Sthūlabhadra », p. 147.

287. Elagacchakahā, p. 148; *PrPN* 137.
288. Dasaññabhadda-Muddhaḍakahā; *PrPN* 361; *MN* 65.
289. Avantisukumālakahā; *PrPN* 67.
290. Vayarasāmikahā, ends at p. 181; *PrPN* 661; *MN* 70.
291. Ajjarakkhiakahā; *PrPN* 616.
292. Goṭṭhāmāhilakahā (7th niḥṇava); *PrPN* 234.
293. Sivabhūikahā; *PrPN* 794.
« *tesimṇ sīsa-paramparāe saṃjāyaṃ khavaṇaya-darisaṇaṃ* », p. 206.
294. Kālagāyariakahā; *PrPN* 170⁴⁴.
« Kāлага's sister was Silavaī », p. 208.
« He changed Pajjūsaṇa day from fifth to fourth day of Bhādrapada », p. 213.
295. Pālittayasūrikahā; *PrPN* 450.
296. Khaḍḍāriyakahā; *PrPN* 210.
297. Bhāmagakhuḍḍagakahā; *PrPN* 215 (Khuddagakumara).
« *samidḍhaṃ ca tayā Dakkhīṇavahe Māṇakhedapuram, Lāḍadese Bharuyacchaṇ, Soratṭhavisae Valahipuram Girinagaraṃ ca Sūrasede Mahurāpuram* », pp. 139-40.
298. Sālivāhaṇakahā; *PrPN* 777, 779.
« *Kavvarasaulā Tarangavaī nāma kahā* » was created by Pādalipta, p. 249.
299. Sīhasāhukahā; cp. *PrPN* 802, Sīha (3).
300. Khandilāyariyakahā-Nāgajjuṇakahā; *PrPN* 212, 316.
The narration about the second vācanā is given on p. 257.
« These two ācāryas could not meet, so there remained some difference in readings in the Canon ». *so ya na cālio pacchimehi. tao vivaraṇa-karehiṇ pi-Nāgajjuṇiā-ṇa-evaṃ-paḍhanti-tti*, p. 258. Here *Nandi* is quoted.
301. Govindavācaka (like Umāsvāti); *PrPN* 239.
302. Umāsvāti.
« *viraiyāṇi ya Umāsāi-vāyagaṇa Pasamarai-Tattatthāṇi sadatthānega-pagaraṇāṇi* », p. 259.
303. Mallavādikahā.
304. Jīṇabhaddakhamāsamaṇakahā.
« *je ṇa Mallavāi va puvva-gayāvagāhi khamāpahāṇo samaṇo so khamāsamaṇo nāma; jahā āsi iha sampayaṃ devaloga-gao Jīṇabhaddagaṇi khamāsamaṇo tti, raiyāṇi teṇa Visesāvassaya-Visesaṇavaī-satthāṇi* », p. 264.
305. Siddhaseṇakahā; *PrPN* 787.
306. Bhavavirahakahā; *MN* 70 (Haribhadda).

44. Edited with an English analysis in W. NORMAN BROWN, *The Story of Kālaka*, Texts, History, Legends and Miniature Paintings of the Svetāmbara Jain Hagiographical Work. The Kālakācāryakathā (Washington, 1933), with 15 plates (Smithsonian Institution Freer Gallery of Art. Oriental Studies no. 1), pp. 102-7; also see pp. 33-4.

Final colophon:

*bhaṇiyāo ya kahāo Risahāi-Jiṇāṇa vīra-carimāṇaṇ
tat-tittha-kahāhiṇ samaṇi Bhavaviraho jāva sūri tti.
iya paḍhama-paricchedo tevīsa-sahassio sa-aṭṭhasao
viramai Kahāvalīe Bhaddesara-sūri-raiu tti.
iti Kahāvalī...kassa dvitīyaṇ khaṇḍaṇ samāptam.
saṇvat 14...⁴⁵.*

ABBREVIATIONS

<i>AvCū</i>	= <i>Āvaśyaka-cūrṇi</i> , ed. Ānandasāgarasūri, Ratlam, 1928-29.
<i>Caup</i>	= Silanka, <i>Cauppaṇṇamahāpurisacariya</i> , Varanasi, 1961 (Prakrit Text Series 3).
<i>Cc</i>	= <i>Catalogue of Palm-leaf manuscripts in the Shantinatha Jain Bhandara, Cambay</i> , vol. I, 1961; vol. II, 1966, Oriental Institute (Baroda).
<i>JC</i>	= <i>Catalogue of manuscripts Jesalmer collection</i> , ed. Muni Puṇyavijayaḷi, Ahmedabad, 1972 (L.D. Series 36).
<i>JPI</i>	= <i>Jaina Paramparā no Itihās</i> , vol. 2, Ahmedabad, 1960.
<i>Jpp</i>	= <i>Jain Pustak Praśasti Saṅgraha</i> , Bombay, 1943 (Singhi Jain Series 18).
<i>JSS</i>	= <i>Jain Sāhitya Saṅśodhaka</i> , Poona, 1919.
<i>JSSI</i>	= <i>Jain Sāhitya no Saṅkṣipta Itihāsa</i> , by M. D. DESAI, Bombay, 1933.
<i>K</i>	= Bhadrēśvara's <i>Kahāvalī</i> .
<i>MN</i>	= <i>Mahānisiha</i> . Press-copy prepared by Muni Puṇyavijayaḷi, L.D. Institute of Indology (Ahmedabad).
<i>Paum</i>	= Vimalasūri, <i>Paumacariya</i> , Varanasi, 1962, part I (Prakrit Text Series 6).
<i>PC</i>	= <i>Catalogue of manuscripts in Patan</i> , vol. I, Baroda, 1937 (GOS 76).
<i>PrPN</i>	= <i>Dictionary of Prakrit Proper Names</i> , Ahmedabad, 1970; 1972 (L.D. Series 28; 37).
<i>Tīr.</i>	= Tirthaṅkara.
<i>Tittho</i>	= <i>Titthogalī</i> .
<i>Utt. niryukti</i>	= <i>Uttarādhyayana</i> , with Nemicandra's commentary, Balapur, 1937.
<i>VH</i>	= Sanghadāsa, <i>Vasudevahiṇḍi</i> , ed. Muni Caturvijaya and Puṇyavijayaḷi, Bombay, 1930 (2 vol.).
<i>Viy</i>	= <i>Viyāhapannatti</i> , in <i>Suttāgame I</i> , Gurgaon, 1953.

Also see, *supra*, the section *Mss of the Kahāvalī*.

45. Cp. with the text given by H. JACOBI in his introduction to the edition of Hemacandra, *Parīśiṣṭaparvan*, Calcutta, 1932², p. XII. The date mentioned by him is *saṇvatsare 139x*, though he seems to refer to the same manuscript as the one considered here [« The last cipher is broken off », Jacobi].