

secret power you shall receive additional enlightenment, so that not one of your neighbours shall be able to triumph over you. Ascend not the lion-throne, and call not yourself Mahârâja." ²¹

Having received these instructions, he departed and assumed the royal office. He called himself the King's Son (Kumâra); his title was Śilāditya. And now he commanded his ministers, saying, "The enemies of my brother are unpunished as yet, the neighbouring countries not brought to submission; while this is so my right hand shall never lift food to my mouth. Therefore do you, people and officers, unite with one heart and put out your strength." Accordingly they assembled all the soldiers of the kingdom, summoned the masters of arms (*champions*, or, *teachers of the art of fighting*). They had a body of 5000 elephants, a body of 2000 cavalry, and 50,000 foot-soldiers. He went from east to west subduing all who were not obedient; the elephants were not unharnessed nor the soldiers unbelted (*unhelmeted*). After six years he had subdued the Five Indies. Having thus enlarged his territory, he increased his forces; he had 60,000 war elephants and 100,000 cavalry. After thirty years his arms reposed, and he governed everywhere in peace. He then

²¹ This appears to be the advice or direction given oracularly (see *Jour. R. As. Soc.*, N.S., vol. xv. p. 334)—

fi shing sse tseu che tso
fi ching ta wang che ho.

The promise is, that if this advice is followed, then, "by my mysterious energy (or, in the darkness), shall be added the benefit (*happiness*) of light, so that in the neighbouring kingdoms there shall be no one strong enough to resist (*your arms*)." Śilāditya did, in fact, conquer the whole of North India, and was only checked in the south by Pulikêsi (the Pulakêsa of Hiuen Tsiang, book xi. *infra*), whose title appears to have been Paramêśvara, given him on

account of his victory over Śilāditya. (See Cunningham, *Arch. Surv.*, vol. i. p. 281; *Ind. Ant.*, vol. vii. pp. 164, 219, &c.) I may here perhaps observe that I-tsing, the Chinese pilgrim, notices his own visit to a great lord of Eastern India called Jih-yueh-kun, *i.e.*, Chandrāditya rājabhṛitya (*kuan*); this is probably the Chandrāditya, elder brother of Vikramāditya, the grandson of Pulakêsi Vallabha, the conqueror of Śri Harsha Śilāditya (vid. *Jour. R. As. Soc.*, N.S., vol. i. p. 260; and *Ind. Ant.*, vol. vii. pp. 163, 219; I-tsing, *Nan hae*, k. iv. fol. 6 b, and k. iv. fol. 12 a). I-tsing mentions that Chandrāditya was a poet who had versified the *Vessantara Jātaka*.