

Āgama Saṁsthāna Granthamālā : 33

General Editors :
Prof. Sagarimal Jain
Prof. Prem Suman Jain

SAMIYĀE DHAMME ĀRIEHIM PAVVAIYE

DEVINDATTHAO
DEVENDRASTAVA

Hindi Version By
Dr. Subhash Kothari
Dr Suresh Sisodiya

English Version By
Dr. Col. D.S. Baya 'Sreyas'

SAVVATTHESU SAMAM CARE

SAVVAṀ JAGAṀ TU SAMAYĀNUPEHĪ

PIYAMAPPIYAM KASSA VI NO KAREJJĀ

SAMMATTADAMSI NA KAREI PĀVAM

SAMMATTA DIṬṬHI SAYĀ AMŪDHE

SAMIYĀE

MUNI

HOI

ĀGAMA AHIMSĀ SAMATĀ EVAM PRĀKRṬA SAṀSTHĀNA

Agam Samsthan Granthamala : 33

General Editors :
Prof. Sagarmal Jain
Prof. Prem Suman Jain

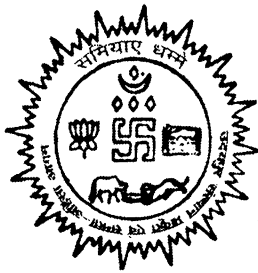
DEVINDATTHAO (DEVENDRASTAVA)

(ORIGINAL TEXT EDITED BY MUNI PUṆYAVIJAYAĪ)

Hindi Version By
Dr. Subhash Kothari
Dr. Suresh Sisodiya

Preface By
Prof. Sagarmal Jain
Dr. Subhash Kothari

English Transliteration and Translation
By
Dr. Colonel D.S.Baya 'Sreyas'



AGAM AHIMSA-SAMATA EVAM PRAKRIT
SAMSTHAN
UDAIPUR – 313 003

© Publisher :

Agam Ahimsa Samata Evam Prakrit Samsthan
Padmini Marga, Near Rajasthan Patrika Office,
UDAIPUR – 313 003 (Rajasthan) INDIA.

**DEVINDATTHAO
DEVENDRASTAVA**

**English Transliteration and Translation By
Dr. Colonel D.S.Baya 'Sreyas'**

English Edition : First – 2006.

Price : Rs. 150.00 US \$ 8.00

Printed By : M/s New United Printers, Udaipur.

PUBLISHER'S NOTE

Ardhamāgadhī Jaina Āgamic literature is a valuable treasure of Indian culture and literature. It is unfortunate that due to the non-availability of suitable translations of these works, both, the laymen as well as the learned scholars were unfamiliar with them. Of these *āgamic* works, the *Prakīrṇakas* have almost been unavailable even though they are of an ancient origin and are predominantly spiritual in their content. We are fortunate that *Mahāvīra Jaina Vidyālaya*, Mumbai has already published the original texts of these *Prakīrṇakas*, duly edited by *Muni Śrī Puṇyavijayajī*, but in the absence of suitable translations in modern Indian languages, they were generally inaccessible to the lay readers. It is for this reason that the Coordinating Committee of the scholars of Jainology had decided to accord priority to the translations of the canonical texts and allotted the task of translating the *Prakīrṇakas* to the *Āgama Samisthāna*, Udaipur. The *Samisthāna* has, to date, translated fifteen *Prakīrṇakas* into Hindi and published them for the benefit of the inquisitive readers.

However, those western and Indian readers, settled abroad, who don't read and understand Hindi, are still deprived of the contents of these enlightening works. We are happy to see that Colonel Dalpat Singh Baya has translated the '*Devindatthao Prakīrṇaka*' into English for such readers as well as for them that would enjoy reading them in English as much, if not more, as in Hindi. The exhaustive preface and original text with foot-notes have been taken from the Hindi edition of the work prepared by Dr. Subhash Kothari with the assistance of Dr. Suresh Sisodiya

I V: PUBLISHER'S NOTE

and edited by Prof. Sagarmal Jain. We are indebted to them.

While publishing this work, under the aegis of Rupa–Rekha Prakashan Nidhi, established by Shri Sunderlalji Dugar, Kolkata, we also express our gratitude to Prof. K. C. Sogani, who provides valuable guidance to the *Samsthan*. Our grateful thanks are also due to *Samsthan*'s office bearers – Academic Patron Prof. Sagarmal Jain, Hony. Hony. Director Dr. Prem Suman Jain, and Hony. Deputy Directors Dr. Suresh Sisodiya and Dr. Colonel D. S. Baya – whose contribution to its growth and progress is significant.

Shri Kamal Singh Bacchawat, who has generously provided the financial support for this publication, deserves a special mention and acknowledgement. M/s New United Printers Ltd., Udaipur also deserve our thankful acknowledgement for bringing it out in such a fine shape in record time.

Sardarmal Kankariya
President

Virendra Singh Lodha
Secretary general

DEVENDRASTAVA
MONETARY SUPPORT
FOR THIS PUBLICATION



The monetary support for the publication of this work has been very generously provided by **Shri Kamal Singh ji Bacchawat** in the sacred memory of his mother, **Late Shrimati Jatan Devi Bacchawat**, who was herself generously endowed with noble qualities like sweetness of speech, dignity in behaviour, and a fountain of deep compassion in her heart. By virtue of such noble qualities of her personality she has left an indelible impression on the hearts of the members of her own family as well as those of others who came in contact with her.

Late Shrimati Jatan Devi Bacchawat was born, in the year 1940 AD, to her equally noble parents – **Late Shri Champalal ji Kankariya** and **Shrimati Manak Devi Kankariya** – of Gogolav in 1954. She was married to **Late Shri Shikhar Chand ji Bacchawat** from Bikaner and, in due course, gave birth to a son, **Shri Kamal Singh ji Bacchawat** and five daughters – **Shrimati Kusum Sethiya**, **Shrimati Vijaya Bhansali**, **Shrimati Rekha Baphna**, **Shrimati Anju Choradiya**, and **Shrimati Sarita Daga**. All of them have been married into highly cultured and religious families.

V I MONETARY SUPPORT

Shrimati Jatan Devi passed away on 27th September, 1998 in Gogolav and her son, Shri Kamal Singh ji Bacchawat, has very generously got the Samata Bhawan, and a guest house constructed at Gogolav. He has also got a complete wing of the Jain Hospital, Kolkata constructed in order to perpetuate the memory of his late parents.

Shri Kamal Singhji Bacchawat is a very religious person and he regularly and generously donates to promote educational, health and social service activities. He was the apple of his mother's eyes and she was able to instil noble qualities in her dear son who was very much devoted to her. He remains ever ready to extend health services to the poor. He and his family enjoy a very special place within the Kolkata sangha. His wife, **Shrimati Sarala Bacchawat**, daughter of Shri Bhanwarlal ji Bacchawat, is also of very noble, religious, and charitable nature and she always stands behind her husband in all charitable activities. They have a daughter, **Shweta**, who is a genius.

We appreciate Shri Kamal Singh ji Bacchawat's generosity in supporting the publication of this work and thank him for his gesture.

– **Sardarmal Kankariya**

TABLE OF CONTENTS

<u>TITLE</u>	<u>VERSES</u>	<u>PAGES</u>
PUBLISHER'S NOTE –	–	III
MONETARY SUPPORT –	–	V
TRANSLATOR'S NOTE –	–	VII
PREFACE –	–	XV
General Introduction –	–	XV
Eulogistic Literature –	–	XXIII
Justification of Name –	–	XXVIII
The Author –	–	XXIX
Subject Matter of Devendrastava –	–	XLII
Comparative Analysis of Verses –	–	XLIX
DEVENDRASTAVA –	–	1
Preface –	1–3	3
Eulogy to Lord Varddhamāna –	3–6	3
Questions about 32 Indras –	7–11	5
Answers about 32 Indras –	12–13	5–7
Bhavanapati Gods –	14	7
Twenty Bhavanapati Indras –	15–20	7–9
Palaces of Bhavanapati Indras –	21–27	9
Life-durations of Bhavanapati Indras –	28–31	11
Places and Palaces of Bhavanapati Indras –	32–38	11–13
Southern and Northern Bhavana Heavens –	39–42	13–15
Families of Bhavanapati Indras –	43–45	15

VIII: DEVENDRASTAVA

<u>TITLE</u>	<u>VERSES</u>	<u>PAGES</u>
Residences of Bhavanapati Indras – Power, Endeavour and Endurance of Bhavanapati Indras –	46–50 51–66	15–17 17–21
Eight Classes of Vāṇavyantara Gods –	67–68	21
Sixteen Indras of Vāṇavyantara Gods –	69–70	21
Eight Further Divisions of Vāṇa- vyantara Gods –	–	21
Sixteen Indras of Eight Further Divisions of Vāṇavyantara Gods –	71–72	23
Palaces, Positions and Life-durations of Vyantara and Vāṇavyantara Gods –	73–80	23–25
Five Types of Jyotiṣka Gods –	81	25
Palaces, Number of abodes, Their Dimensions, Thicknesses, Peri- meters, and Carrier Gods of the Jyotiṣka Gods –	82–93	25–29
Speeds and Wealths of the Jyotiṣka Gods –	94–96	29
Limits and External Dimensions of the Positions (Orbits?) of the Jyotiṣka Gods –	97–100	29–31
Time-durations of the Conjunctions of the Moons, the Suns, the Stars, and the Constellations –	101–08	31–33
The Numbers of Moons, Suns, Planets and Constellations over the Jambudvīpa –	109–29	33–39

TABLE OF CONTENTS 1 X

<u>TITLE</u>	<u>VERSES</u>	<u>PAGES</u>
Two Moons and Two Suns – Orbits, Heat Zones and Movements of the Jyotiṣkas –	130–35 136–41	39 41
Waxing and Waning of Moon –	142–46	41–43
Moving and Static Jyotiṣkas –	147–48	43
Numbers of Moons, Suns, etc Over Jambudvīpa and Their Differences From Those Over the Other Dvīpas and Samudras –	149–58	43–45
Life-durations of the Jyotiṣka Gods –	159–61	47
Twelve Indras of the Kalpa Vaimānika Gods –	162–66	47–49
Non-existence of the Indras in the Graiveyaka and the Anuttaravimāna Heavens –	167–68	49
Number of Vimānas of the Vaimānika Gods –	169–74	49–51
Life-durations of the kalpapati Gods –	175–79	51–53
Names and Numbers of Vimānas, and Life-durations of the Graiveyaka Gods –	180–83	53
Names and Numbers of Vimānas, and Life-durations of the Anuttara- vimāna Gods –	184–86	53–55
Shapes of Kalpa, Graiveyaka, and Anuttaravimāna Heavens –	187–88	55
Bases of Vaimaika Vimānas –	189–90	55
Body-hues of the Gods –	191–93	55–57

X : DEVENDRASTAVA

<u>TITLE</u>	<u>VERSES</u>	<u>PAGES</u>
Heights and Statures of the Gods –	194–98	57
Carnal Satisfaction of the Gods –	199–202	59
Smells, Sights, and Touches of the Gods –	203–04	59
Types, Numbers and Differences of Serialised and Miscellaneous Vimānas –	205–08	61
Shapes and Order of the Serialised Vimānas –	209–13	61–63
Sapes of Kalpapati Vimānas –	214–16	63
Numbers of Palaces, Cities, and Vimānas of the Bhavanapati, Vāṇavyantara, and Jyotiṣka Gods –	217–18	63–35
Comparative Numbers of the Four Types of Gods –	219	65
Number of Vimānas of the Vaimānika Goddesses –	220	65
Number of Vimānas, Nature, Sound, etc of Anuttara Gods –	221–24	65–67
Food and Respiration of Gods –	225–32	67–69
Limit of Clairvoyant Perception of the Vaimānika Gods –	233–40	69–71
Descriptions of Vimānas, Mansions, Palaces, Life-spans, Respiration, Bodies, etc of the Vaimānika Gods –	241–76	71–79
Position, Shape, and Size of the Īsatprāgbhāra Land or the Siddha- śilā –	277–82	81

TABLE OF CONTENTS x i

<u>TITLE</u>	<u>VERSES</u>	<u>PAGES</u>
Position, Shape, Size and Touches of the Siddhas –	283–95	81–85
Consciousness of the Siddhas –	296–97	85–87
The Bliss and the Similies of the Siddhas –	298–306	87–89
The Wealth of the Lords Jina –	307–09	89
the Conclusion of Devendrastava –	310–11	91
APPENDICES –		i
Transliteration Convention –		iii
Alphabetical Order of verses –		iv–xiv
Bibliography –		xv–xvii



TRANSLATOR'S NOTE

Jaina canonical works are a treasure trove of spiritual and cultural heritage of India. However, the knowledge of these works is hidden behind the veil of *Prakrit* language, which is no longer an in language that it used to be when these works were codified. Yeomen services have been rendered, from time to time, by various scholars, both monks and householders, to render some of these works into Hindi and other modern Indian languages and, in rare cases, into English. As a result, the English-speaking readership is more or less deprived of this treasure.

The case of *Prakīrṇakas* is still worse as their Hindi translations themselves were taken up, in an organised manner, only a few years ago. To my knowledge, no effort has so far been made to translate them into English except for seven *Prakīrṇakas* translated by me and published by the Samsthan in the years 2001 to 2004. I can, therefore, feel a justifiable sense of elation and fulfilment on this near maiden effort in the field of translating the *Prakīrṇakas* into English.

Translations are, at the best of times, only shadows of the originals. The problem becomes more acute when the original happens to be in an as ancient language as *Prakrit* and the language of the translation a western language as English. As exact equivalent words are not only difficult to come by, but, in some cases, well nigh impossible to find, one has to be content with a word, phrase or term nearest to the original meaning. It has been my endeavour to adhere as close to the original meaning as possible.

My task of translating this work, *Devendrastava Prakīrṇaka*,

X I V: TRANSLATOR'S NOTE

into English was very much simplified by its Hindi version, by Dr. Subhash Kothari and Prof, Sagarmal Jain, having been made available to me and, which I have freely used in my work. I am deeply indebted to these eminent scholars.

I shall be failing in my duty if I didn't mention the encouragement I have received from Prof Sagarmal Jain and Sri Sardarmalji Kankariya as well as the unstinted support of Dr. Suresh Sisodiya in my work. *Agam Ahimsa Samata Evam Prakrit Samsthan*, Udaipur deserves a special mention, as without their decision to bring out this work in its English edition, it would have been impossible to venture this effort. They have taken a great step forward and certainly deserve kudos.

I dedicate this effort to the memory of my dear departed father, **Sri Ganeshlalji Baya**, whose personal example, guidance and encouragement awakened in me a desire to study the Jaina philosophy and made me capable of undertaking this task. I must also not forget to mention the motivation received from venerable **Acharya Shri Ramlalji Maharaj** who has always encouraged me to proceed further and further in my scriptural quest. My wife, **Mrs. Kanta Baya**, who has patiently supported my effort day after day and month after month, also deserves my grateful acknowledgement.

How far have I succeeded in my efforts is for the readers and critics to judge. However, I shall feel rewarded if this work fulfils the purpose for which it is intended, even partly, as it would mark a beginning in the right direction.

– Sreyas

E-26, Bhupalpura,
Udaipur – 313 001 (Raj.)
Makar Sankranti, January 14, 2006.

PREFACE

General Introduction –

In every faith scriptures occupy an important position amongst religious texts. *Āgamas* enjoy the same position and importance in the *Jaina* faith as the Vedas in Hinduism, *Tripitaka* in Buddhism, *Avestā* in Zarthustism, the Bible in Christianity and the holy Koran in Islam. Although the *Āgamas* are neither considered to be as created by a superhuman entity or *Apauruṣeya* as the Vedas are considered to be, nor are they considered to be the divine message handed down by any prophet as the Bible and the Koran are considered to be, however, they are the compilations of the teachings of the most venerable and enlightened *Arhantas* and sage saints, who had realised the truth and attained enlightenment through spiritual practices and purification. Although the scriptures say that that the *Anga Sūtras* or the Primary canons or the foremost scriptures are considered to have been preached by the *Tīrthaṅkaras* or the Prophet Propounders of the *Jaina* faith, we must remember that they preach only the meaning (*Artha*) i.e. they only present the thoughts or the ideas, which are then given the garb of words or codified into *sūtras* or canonical texts by the *Gaṇadhara*s¹ – the principal disciples of *Tīrthaṅkaras*, *Ācāryas* (Spiritual masters) and other learned preceptors, elders or senior monks (*Sthaviras*).

¹ “Atthaṃ bhāsaī Arahā suttamī gaṇthanti Gaṇaharā |”

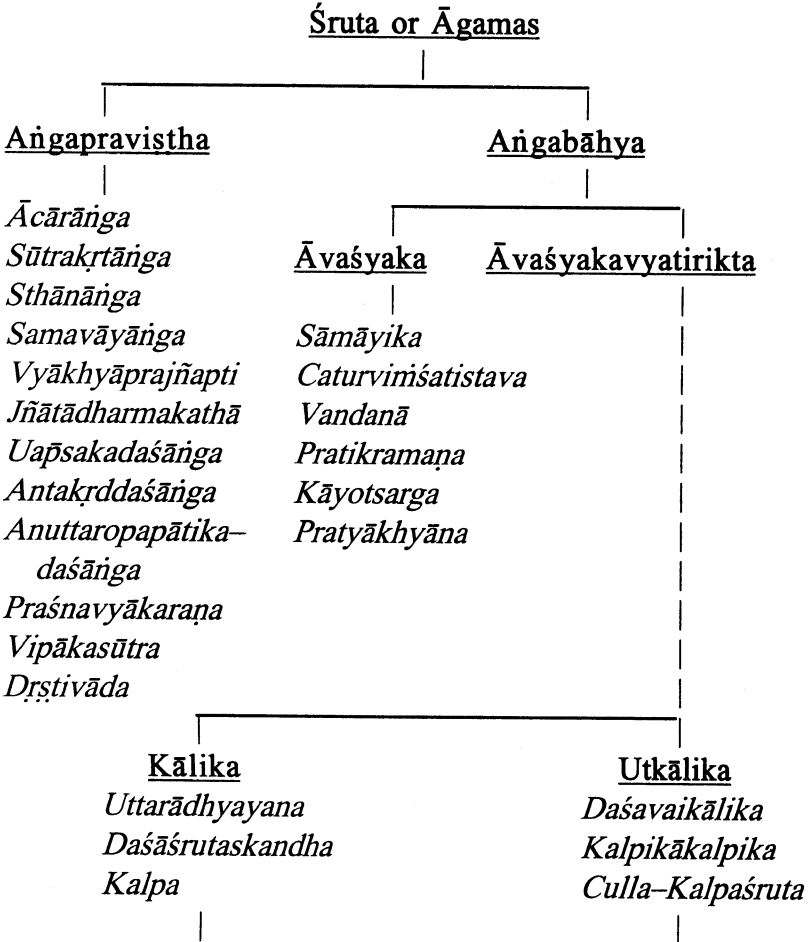
– Āvaśyaka Niryukti, verse 92.

X V I: DEVENDRASTAVA

The *Jaina* tradition doesn't lay as much emphasis on words as the Hindu tradition does. It considers words only as a means to convey the thought or idea or meaning. In its view the meaning is important not the words. It is this lack of emphasis on words that the *āgamas* of the *Jaina* tradition could not keep their linguistic character unaltered as the Vedas have been able to do over the millennia. This is the reason that the *Jaina* canonical literature got divided into two streams, namely the *Ardhamāgadhī* canons and the *Śaurasenī* canons. Of these, the *Ardhamāgadhī* canonical literature is not only more ancient but also closer to the original language in which *Lord Mahāvīra* preached. The development of the *Śaurasenī* canonical literature was also based on these *Ardhamāgadhī* canons. The *Ardhamāgadhī* canonical literature was also compiled and edited over a period of nearly a thousand years – from the time of *Lord Mahāvīra* to 980 or 993 *Vīrābda* (reckoned from the date of *Lord Mahāvīra's Nirvāṇa*), when they were rendered in their present form in the *Vallabhī* conclave assembled for the purpose. Therefore, it is quite possible that these were also modified, altered and enlarged by various preceptors during this period.

In the ancient times the *Ardhamāgadhī* canonical literature was divided into two categories, namely the *Aṅgapraviṣṭtha* (Canon included) and the *Aṅgabāhya* (Canon excluded). The *Aṅgapraviṣṭtha* category includes eleven *Aṅga Āgamas* (*Aṅga* included or Primary canons, which are based on the sermons of the *Tīrthankaras* and are composed by their principal disciples) and the *Dṛṣṭivāda* while the *Aṅgabāhya Āgamas* (*Aṅga* excluded or other than Primary canons) include all the other canonical scriptures that were considered to be the compositions of the *Śrutakevalis* or Canon-omniscients who were fully learned in all canonical knowledge and the *Pūrvadhara sthaviras* (Elder monks in the know of the fourteen *Pūrvas* or the Pre-canons – fourteen *Pūrvas* were a part of the twelfth *Aṅga Āgama* – *Dṛṣṭivāda*). In

the *Nandīsūtra*, these *Āṅgabāhya* canons have been further subdivided into *Āvaśyaka* (Essential) and *Āvaśyakavyatirikta* (Other than essential). The *Āvaśyakavyatirikta* canonical works have again been divided into *Kālika* (Timely studiable scriptures) and *Utkālika* (Anytime studiable scriptures). This classification, as per the *Nandīsūtra* is as follows¹ :-



¹ Nandīsūtra, Ed. Muni Madhukara, Agam Prakashan Samiti, Beawar, 1982, Sutras, 73, 79–81.

XVIII: DEVENDRASTAVA

Vyavahāra
 Nīśītha
 Mahānīśītha
 Ṛṣibhāṣita
 Jambūdvīpa-prajñapti
 Dvīpasāgara-prajñapti
 Candra-prajñapti
 Kṣullikāvimānapravibhakti
 Mahallikāvimānapravibhakti
 Aṅgacūlikā
 Vaggacūlikā
 Vivāhacūlikā
 Aruṇopapāta
 Varuṇopapāta
 Garuḍopapāta
 Dharaṇopapāta

 Vaiśramaṇopapāta
 Velandharopapāta
 Devendropapāta
 Utthānaśruta
 Samutthānaśruta
 Nāgaparijñāpanikā
 Nirayāvalikā
 Kalpikā
 Kalpāvataṁsikā
 Puṣpikā
 Puṣpacūlikā, and
 Vṛṣṇidaśā

Mahākālpaśruta
 Aupapātika
 Rājaprasnīya
 Jīvābhigama
 Prajñāpanā
 Mahāprajñāpanā
 Pramādāpramāda
 Nandī
 Anuyogadvāra
 Devendrastava
 Tandulavaicārika
 Candravedhyaka
 Sūrya-prajñapti
 Pauruṣīmaṇḍala
 Maṇḍalapraveśa
 Vidyācaraṇa–
 Viniścaya
 Gaṇavidyā
 Dhyānavibhakti
 Maraṇavibhakti
 Ātmaviśodhi
 Vītarāgaśruta
 Saṁlekhanāśruta
 Vihārakālpa
 Caraṇavidhi
 Āturapratyākhyāna
 Mahāpratyākhyāna

The above-mentioned classification, found in the *Nandī-sūtra* and the *Pākṣikasūtra*. Mentions only nine *Prakīrṇakas* in all. Of these two names – *Ṛṣibhāṣita* and *Dvīpasāgara-prajñapti* are

found under the classification of *Kālika Āgamas* or the timely studiable canonical texts and the rest seven – *Devendrastava*, *Tandulavaicārika*, *Candravedhyaka*, *Gaṇi-vidyā*, *Maraṇavibhakti*, *Āturapratyākhya* and *Mahāpratyā-khyāna* – are found under the *Utkālika Āgamas* or anytime studiable canonical texts.¹ Thus, we see that the *Devendrastava* has been mentioned in the *Nandīsūtra* and the *Pākṣikasūtra* among the extra–primary other than essential anytime studiable canonical work (*Āṅgabāhya Āvaśyaka-vyatirikta Utkālika Āgamas*). Besides this style of classification in the *Nandīsūtra* and the *Pākṣikasūtra*, there is yet another ancient style of classification is found in *Mūlācāra*, a *Śaurasenī* canonical work of the *Yāpanīya* tradition of the *Digambara Jainas*. *Mūlācāra* divides the canonical texts into four classes² – 1. *Tīrthanikara Kathita* (Prophet preached), 2. *Pratyekabuddha Kathita* (Self-enlightened preached), 3. *Śruta-kevalī Kathita* (Canon-omniscient preached) and 4. *Pūrvadhara Kathita* (*Pūrvā*–learned preached). Again, in *Mūlācāra*, these āgamic works have been divided as *Kālika śruta* and *Utkālika śruta* as well. In this classification of canonical works in the *Mūlācāra*, the ‘*Thudī (Stuti)*’ has been mentioned as an *Utkālika* or anytime studiable canonical work. However, it is not clear as to whether the name ‘*Thudī*’ means *Vīrastava* or *Devendrastava*. Like this, in both the *Ardhamāgadhi* and the *Śaurasenī* canonical traditions, ‘*Thudī (Devendrastava* or *Vīrastava)*’ have been mentioned as an *Utkālika* canonical text.

At present the canonical literature is classified into *Āṅga* (Primary), *Upāṅga* (Secondary), *Mūla* (Basic), *Cheda* (disciplinary), *Āvaśyaka* (Essential), and *Prakīrṇaka* (Miscellaneous), canonical works. This classification was, first

¹ A. Nandīsūtra, Ed. Muni Madhukara, Agama Prakashan Samiti, Beawar, 1982, pp. 161–162.

B. Pākṣikasūtra, Devendra Lalbhai Jain Pustakodhāra Fund, p.76.

² Mūlācāra, 5/80–82.

of all, found in the *Vidhimārgaprapā* by *Jinaprabha* (Circa 13th century).¹ Generally, the term ‘*Prakīrṇaka*’ means ‘a treatise compiled on miscellaneous subjects’. According to *Malyagiri*, the commentator on the *Nandīsūtra*, the monks used to compose the *Prakīrṇakas* based on the sermons of the *Tīrthanīkaras* (the Prophets Propounders of the *Jaina* faith). “*Caurāsīmi paiṇṇagasahassāmi*”, in the *Samavāyāṅgasūtra*, points towards eighty-four thousand *Prakīrṇakas* having been composed by the eighty-four thousand disciples of the first *Tīrthanīkara*, Lord Prophet *Rṣabhadeva*.² As there were fourteen thousand disciples in the order of the last (twenty-fourth) *Tīrthanīkara*, Lord Prophet *Vardhamāna Mahāvīra*, the number of *Prakīrṇakas* now should be of a similar number. However, today the number of *Prakīrṇakas* is not definitely known and presently only ten *Prakīrṇakas* are taken amongst the forty-five canonical works recognised by the idol-worshipping white-clad (*Śvetāmbara Mūrtipūjaka*) *Jainas*. These ten *Prakīrṇakas* are as follows³ :—

1. *Catuḥśaraṇa,*
2. *Āturapratyākhyāna,*
3. *Mahāpratyākhyāna,*
4. *Bhaktapriyā,*
5. *Tandulavaicārika,*
6. *Samistāraka,*
7. *Gacchācāra,*
8. *Gaṇividyā,*

¹ Vidhimārgaprapā, p. 55.

² Samavāyāṅgasūtra, Ed. Muni Madhukara, Agam Prakashan Samiti, Beawar, I Ed., 1982, 84th Samavāya, p. 143.

³ A. Prākṛta Bhāṣā Aur Sāhitya Kā Ālocanātmaka Itihāsa, Dr. Nemicanda Shastri, Varanasi, p. 197.

B. Jaina Āgama Sāhitya : Manana Aur Mīmāṃsā, Ācārya Devendramuni Shastri, Udaipur, p. 388.

C. Āgama Aur Tripiṭaka : Eka Anuśīlana, Muni Nagaraj, p. 486.

9. *Devendrastava, and*
10. *Marāṇasamādhī.*

The names of ten *Prakīrṇakas*, recognised as canonical texts, as mentioned in the *Paiṇṇayasuttāim* by *Muni Śrī Puṇyavijayajī*, is as follows:—

1. *Catuḥśaraṇa,*
2. *Āturapratyākhyāna,*
3. *Bhaktapriyā,*
4. *Samistāraka,*
5. *Tandulavaicārika,*
6. *Candravedhyaka,*
7. *Devendrastava,*
8. *Gaṇividya,*
9. *Mahāpratyākhyāna, and*
10. *Vīrastava.*

Some differences in the names of these *Prakīrṇakas* can also be seen. In some works we find *Candravedhyaka* and *Vīrastava* instead of *Gacchācāra* and *Marāṇasamādhī*,¹ while in some others we find that the *Bhaktapriyā* has been excluded while the *Candravedhyaka* has been included.² Besides, more than one *Prakīrṇakas* bearing the same name are also found. E.g. three *Prakīrṇakas* bearing the name *Āturapratyākhyāna* and two with the name *Catuḥśaraṇa* are found.

The *Mūrtipūjaka Sampradāya* of the *Śvetāmbara Jaina* (Idol worshipping white clad sect of the *Jainas*) tradition recognises only ten *Prakīrṇakas* as canonical texts. However, according to *Muni*

¹ Preface to *Paiṇṇayasuttāim* Part-I, Muni Puṇyavijayajī, Mahāvīra Jaina Vidyalaya, Mumbai, Ed. I, 1984, p. 20.

² *Abhidhāna Rajendra Kośa*, Part-II, p. 41.

Puṇyavijayaji, if all the texts known as *Prakīrṇakas* are collected we get the following twenty-two names¹ :—

1. *Catuḥśaraṇa*,
2. *Āturapratyākhyāna*,
3. *Bhaktapriyāṇa*,
4. *Samistāraka*,
5. *Tandulavaicārika*,
6. *Candravedhyaka*,
7. *Devendrastava*,
8. *Gaṇividyā*,
9. *Mahāpratyākhyāna*,
10. *Vīrastava*,
11. *Ṛṣibhāṣita*,
12. *Ajīvakaḥ*,
13. *Gacchācāra*,
14. *Marāṇasamādhī*,
15. *Titthogālī* (*Tīrthodgālīka*),
16. *Ārādhana-patākā*,
17. *Dvīpasāgara-prajñapti*,
18. *Jyotiṣakaraṇḍaka*,
19. *Aṅgavidyā*,
20. *Siddha-prābhṛta*,
21. *Sārāvalī*, and
22. *Jīvavibhakti*.

Although a certain amount of disagreement is noticed as far as the names and the numbers of the *Prakīrṇakas*, obtained from different sources, is concerned it is certain that the *Devendrastava Prakīrṇaka* has found a place in all the different lists.

¹ Preface to *Paiṇṇāyasuttāni* Part-I, Muni Puṇyavijayaji, Mahāvīra Jaina Vidyalaya, Mumbai, Ed. I, 1984, p. 18.

Again, although the *Prakīrṇakas* enjoy a place of secondary importance in the scheme of canonical works, if we consider the linguistic ancientness and spirituality of contents of these works, some of these *Prakīrṇakas* appear to be of an even more ancient origin than certain canonical texts. The *Prakīrṇakas* like the *Ṛṣibhāṣita*, etc are even more ancient than quite ancient canonical texts like the *Uttarādhyayana* and *Daśavaikālika*.¹ Hence, the importance of *Devendrastava* in no way reduces by its being included amongst the *Prakīrṇakas*. However, it is a fact that this *Prakīrṇaka* is eulogistic in nature rather than being spiritual or monastic conduct oriented. Its subject matter pertains to the sets of heavenly abodes (*Deva-nikāya*) and their geography and cosmology.

Eulogistic Literature –

The tradition of singing the praise or eulogising the objects of worship and veneration has been present in India since the very ancient times. Vedas, the eternal and immortal treasure of the Indian sacred lore, are basically eulogistic in nature. Besides the Vedas, too, the eulogistic literature had been composed in the Hindu tradition, but as far as the *Śrāmanic* traditions are concerned, they are basically intellectual traditions that do not believe in the existence of Godheads. In the ancient works of the *Śrāmanic* tradition, we find literature that emphasises spirituality and Self-purification rather than worship and devotion. *Jaina* faith is also a faith belonging to the *Śrāmanic* tradition and the eulogistic literature had no place of much importance in its basic characteristic. When Lord *Mahāvīra* was accepted as an object of worship and veneration, the very first devotional composition was composed in His praise, which exists till today as the sixth chapter of the

¹ About the ancientness of *Ṛṣibhāṣita* please see 'Ṛṣibhāṣita : Eka Adhyayana, Dr. Sagarmal Jain, Prakrit Bharati Samsthan, Jaipur.

XXIV: DEVENDRASTAVA

second primary canonical work, *Sūtrakṛtāṅga*.¹ Possibly this chapter of the *Sūtrakṛtāṅga*, ‘*Vīrastuti*’ marks the beginning of the eulogistic compositions in the *Jaina* tradition. However, this composition can also be called as eulogistic only on the basis of the fact that its author sings the Lord’s praise by mentioning His virtues and attributal names. As opposed to the normal genre of eulogistic compositions, he does not beg for any personal mundane favours. After the *Vīrastuti*, the next work in the style of eulogistic composition was, possibly, the ‘*Śakrastava*’ popularly known as ‘*Namotthu ṇam*’. This composition is generic in nature that eulogises the *Arahantas* without naming anyone in particular. However, while *Śakrastava* depicts the *Arahantas* as divine beings with extra worldly attributes the *Vīrastuti*, except a few instances, eulogises Lord *Mahāvīra* as the best amongst the worldly persons and not as an extra-worldly divine personage. However, it cannot be denied that in this work (*Vīrastuti*) also some divine attributes have found their entry over the Lord’s life-sketch given in the first part of the *Ācārāṅga*. Also, while the *Vīrastuti* of the *Sūtrakṛtāṅga* is a poetry, the *Śakrastava* is in prose. From all this we feel that in the beginning, ‘*Pucchisu ṇam*’ was the only eulogistic composition in praise of Lord *Mahāvīra* and ‘*Namotthu ṇam*’ as the only one in the praise of the venerable *Arhantas*. The name *Śakrastava* only confirms this theory, because *Śakrastava* or *Devendrastava* also mean the eulogy of the Lord by *Śakra* or *Devendra* (the kings of heavenly gods).

After these two, the next composition in this genre is the ‘*Logassa*’ or the ‘*Caturvimśatistava*’, which is an eulogistic composition singing the praise of all the twenty-four *Tīrthanīkaras* and, therefore, it is fair to assume that it was composed only after the concept of twenty-four *Prophets* had firmly established itself

1 Sūtrakṛtāṅga, Ed. Muni Madhukar, Agam Prakashan Samiti, Beawar, I Ed., Chapter VI, ‘Vīratthui’.

in the *Jaina* tradition. However, a major difference between the earlier two compositions and this one is that while in the the former the devotee only remembers the virtues of his Lord without asking for any mundane favours, in the latter composition he starts begging for such favours and prays, “O’ Lords twenty-four *Tīrthanīkaras* ! pray be pleased and grant me the gifts of good health, enlightenment and liberation.” Possibly, it is here, that in the *Jaina* tradition, the devotee has used the language of supplication and begging for the first time.¹ Although the *Jaina* tradition has always believed that the *Tīrthanīkaras* are completely detached from all things mundane and that they neither grant boons nor inflict banes, that they simply show the worldly the path of spiritual emancipation. To see to the devotee’s welfare and to punish his foes is not their tasks. From the text of the *Logassa sūtra*, it becomes quite clear that its composition is clearly influenced by the concurrent Hindu tradition. In this composition the devotee has desired three things from the Lords *Tīrthanīkaras* – Good health, enlightenment and liberation. While the latter two desires may be condoned as being spiritual in nature, the first prayer of asking for the boon of good health is clearly linked with mundane welfare. Although, this prayer is also explained away on a spiritual plane as praying for good spiritual health by ridding him of the spiritual disease wrought about by the defilement of the soul by the karma–mire, the fact remains that the element of supplication and begging from the Lords had entered the *Jaina* eulogistic literature, which doesn’t go well with the concept of complete detachment associated with the Lords *Tīrthanīkaras*.

¹ “Evaṃ mae abhiththūā, vihuyarayamalā pahīṇajaramaraṇā |
Cauvīsaṃ pi Jīṇavarā, Tittthayarā me apsīyantu ||
Kittiya vandiya mahiyā, je e logassa uttamā siddhā |
Ārugga–bohīlābham, samāhivaramuttamam dintu ||
Candesu nimmalayarā Āiccesu ahiyaṃ payāsayarā |
Sāgaravaragambhīra, Siddhā siddhiṃ mama disantu ||”
– Caturvimśatistava (Logassa), Pañca Pratikramaṇa Sūtrāṇi, verses 4–6.

XXVI: DEVENDRASTAVA

In this very context, later the belief gained ground that the devotees' worshipping the *Tīrthaṅkaras* pleases the gods and goddesses of their religious order and they, in turn, ensure the welfare of the devotees. This gave way to the concept of particular gods and goddesses being associated with each *Tīrthaṅkara* and independent eulogistic compositions also began to be composed in their (the gods' and goddesses') praise. '*Uvasaggahara*' is possibly the first eulogistic composition of the *Prākṛta* literature in which besides the *Tīrthaṅkara Pārśvanātha*, *Dharaṇendra* the god (*Pārśva-yakṣa*) attending on Him has also been indirectly eulogised.¹ In this stotra (eulogistic prayer), where on one hand the devotee prays for enlightenment in the form of righteous belief and a position of eternality or immortality or spiritual salvation, on the other he also supplicates that the very name of the karma-free Lord is the magical chant that can destroy the poison of the most venomous snake and grant all well-being. The ill effects of the harmful planets, fever and other diseases of the one, who chants this magical word (the name of the Lord), are easily dispelled. Also, it has been said that the one, who merely bows to Lord *Pārśvanātha*, frees himself of the misery of many a bad birth. Thus, in this prayer, on one hand the devotee desires spiritual fulfilment and he also prays for mundane favours on the other. If we compare this *Uvasaggahara stotra* with the *Caturvīṣatistava*, we clearly perceive that in both these eulogistic compositions there are elements of seeking spiritual weal as well as the mundane one. Even then it is clear that the element of praying for mundane boons has markedly increased in the *Uvasaggahara stotra* as compared to that in the *Caturvīṣatistava*. In the *Caturvīṣatistava* the devotee prays for good health only while in the *Uvasaggahara stotra* he also seeks cures from fever, other diseases and snake poison. This stotra has been given the form of a magical chant that can

¹ Uvasaggahara stotra, Pañca Pratikramaṇa Sūtrāṇi, Verses 1–5.

effect the desired well-being. This stotra can be considered as the first step in the direction of the entry of such hymns and rituals, in the *Jaina* literature and tradition, which are reputed to produce miraculous effects. This stotra is believed to be a composition of *Bhadrabāhu* II, the brother of the famous astrologer *Varāha-mihir* of the days of yore.

After this, many such eulogistic compositions cum prayers cum miraculous chants were composed in *Prākṛta*, *Samiskṛta* and later in *Marugurjara*, in which the author and through him the devotees have prayed for mundane weal and wealth. We have included this discussion here in order that the readers may appreciate the sequence and form in which such eulogistic compositions developed in the *Jaina* literature. Now, we shall evaluate the *Devendrastava* in this context.

As we have said earlier, it is difficult to decide as to whose eulogy is *Devendrastava* at all. Where its earlier and concluding verses are in the form of the *Tīrthaṅkaras'* eulogy, the rest of the composition is full of the descriptions of the heavenly gods and their kings. However, the notable feature of this composition is that no prayer has ever been made from either the *Tīrthaṅkaras* or from the gods and the *Indras*. Only in the penultimate verse it has been said that the *Siddhas* may grant the author the fruit of ultimate accomplishment of spiritual perfection (*Siddhi*).¹ From this consideration this composition appears to be of a period after that of the '*Vīratthui*' and '*Namotthu ṇam*' and earlier than that of the '*Caturvimśatistava*'. However, the only difficulty that presents itself in the way of considering it as older than the *Caturvimśatistava* is that in the very first verse of this composition also the author

¹ "Siddhā siddhiṃ uvavihintu" – Devendrastava, verse 310.

² "Amaranaravandī vandiūṇa Usabhāie Jīṇavarinde |
Vīravara pacchimante telokkaguru guṇāinne || 1 ||"

– Devendrastava, verse 1.

XXVIII : DEVENDRASTAVA

has bowed to Lord *Rṣabha* and Lord *Mahāvīra*, mentioning them as the first and the last *Tīrthaṅkaras*. It, therefore, appears that it was composed after the concept of twenty-four *Tīrthaṅkaras* had been established. However, we must remember that only the mention of Lord *Rṣabha* as the first *Tīrthaṅkara* and Lord *Mahāvīra* as the last does not conclusively prove that the concept of twenty-four *Tīrthaṅkaras* was there in front of the author when he composed this eulogy. In the *Uttarādhyayana*, too, Lord *Mahāvīra* has been accepted as the last Prophet, but nowhere the concept of twenty-four Prophets has been mentioned clearly. Thus, in the order of development of eulogistic compositions, ‘*Devendrastava*’ appears to be sufficiently ancient.

Again, if ‘*Devendrastava*’ is considered to be a eulogy of the *Indras*, the kings of heavens, then it is their eulogy only in the sense that it contains detailed descriptions of their attributes and specialities. Although it contains an exaggerated account of the capabilities of gods and the *Indras*, it has been clearly mentioned therein that even the wealth of all the gods and *Indras* be put together and multiplied infinite times it cannot equal the infinitesimal part of the wealth of the Lords *Jina*.¹ From this it appears that though this composition presents an account of the *Devendras* (kings of heavens), its main object is to eulogise the Lords *Tīrthaṅkaras* and to establish their glory.

The Justification Of The Name –

Although this work is referred to as ‘*Devindatthao*’ only in the *Nandīsūtra*, *Pākṣikasūtra*, etc, if we study its subject-matter carefully, we find that it is actually an eulogy praising the Lords Prophets rather than being an eulogy of the heavenly kings. In its

¹ “Devindathayakārassa Vīrassa” – Devendrastava, Verse 310.

310th verse, the author has called himself as *Rṣipālita*, the composer of *Devendrastava*, a eulogy of Lord *Mahāvīra*.¹ The *Mūlācāra* refers to it as ‘*Thudi (Stuti or eulogy) only*. Although there is a detailed description of the heavenly kings in this composition, there is not a single verse in this work where they have been eulogised or prayed to. Hence, while interpreting *Devendrastava* it must be borne in mind that it is not a eulogy of the heavenly kings but a eulogy of the Lord by them. If it is to be considered as a eulogy of the heavenly kings it is so only in the descriptive form.

The Author Of Devendrastava –

The name of *Rṣipālita* is clearly available as the author of *Devendrastava*. In the very beginning of this *Prakīrṇaka* edited by *Muni Śrī Puṇyavijayaājī* and published by *Mahāvīra Jaina Vidyā laya*, Mumbai (As a part of *Paiṇṇayasuttāim*), there is a clear mention that this *Prakīrṇaka* is a composition by ‘*Sthavīra Rṣipālita*’² Not only this, in verses 309 and 310 of its text also twice there is a clear mention, as follows, of the fact that it is a composition by *Rṣipālita* :—

a. “*Isivāliyamaimahiyā karenti Jīṇavarāṇam* /”

b. “*Isivāliyassa bhaddam suravarathayakārassa vīrassa* /”

Herein *Rṣipālita* has been clearly mentioned as the eulogist (one offering eulogy). Hence, on the basis of these external as well as internal evidences, it is proven that *Rṣipālita* is the author of this work. Although Dr. Jagadeesh Candra Jain in his ‘*Prākṛta Sāhitya Kā Itihāsa*’ and *Ācārya Devendramuni Śāstri* in his ‘*Jaina Āgama Sāhitya : Manana Aur Mīmāṃsa*’ have mentioned

¹ “*Suragaṇaaidḍhi samaggā savvaddāpiṇḍiyā aṇantaḡuṇā |
Na vi pāve Jīṇaiddhim ṇantehim vaggavaggūhim || 307 ||*”

² “*SiriIsivāliyatheraviraio*” – Devendrastava, Verse 307.

X X X: DEVENDRASTAVA

Vīrabhadra as the author of this *Prakīrṇaka*,¹ they have given no proof in support of their contention. Perhaps, Dr. Jagadeesha Chandra Jain was carried away by the fame of *Vīrabhadra* as the author of many a *Prakīrṇaka* such as *Causaraṇa*, *Āurapaccakkhāṇa*, *Bhattapaiṇṇā*, *Ārādhanaṇāpatākā* etc and thought that he was the author of this *Prakīrṇaka* as well and mentioned it as such without any verification and even without going through the concluding verses of this work. As *Devendramuniji* has based his work on the histories of *Prākṛta* literature by Dr. Jagadeesh Chandra Jain and Dr. Nemichandra Jain, he, too, mentioned it as such without due verification from the original text. It was, therefore, natural that he, too, fell pray to the same error of judgement. Although Dr. Mohanlal Mehta in his '*Jaina Sāhitya Kā Vṛhad Itihāsa*' published by *Parshvanatha Vidyashram*, Varanasi and *Ācārya Vijaya Padmasūri* in his '*Jaina Pravacana Kiraṇāvalī*' have dwelled at some length on the subject matter of this work, they have also made no effort to throw any light on the issue of its authorship.² It therefore rests upon us to give a serious thought to the issue of *Devendrastava*'s authorship.

From the mention of *Devendrastava* in the *Nandīsūtra* and the *Mūlācāra* it is clear that this work had come onto being in the 5th Century AD. Also, it is clear that its author cannot be *Vīrabhadra*, who, according to a brief note in the beginning of *Paiṇṇayasuttāim* by Canon-learned *Muni Śrī Puṇyavijayajī*, his time was 1008 or 1078 *Vikramī* Era.³ Again, as there is no mention

¹ A. *Prākṛta Sāhitya Kā Itihāsa*, Dr. Jagadeesha Chandra Jain, p. 128.

B. *Jaina Āgama Sāhitya : Manana Aur Mīmāṃsā*, Devendramuni Shastri, p. 400.

² A. *Jaina Sāhitya Kā Vṛhad Itihāsa* Pt. II, Dr. Mohanlal Mehta, p. 360.

B. *Śrī Jaina Pravacana Kiraṇāvalī*, Vijaya Padmasūri, p. 433.

³ Preface to *Paiṇṇayasuttāim*, Muni Puṇyavijayajī, p. 19.

of the name of *Vīrabhadra* in the text or otherwise in this work, as well as the fact that *Vīrabhadra* was of a significantly later period as compared to the period of composition of this work, it is certain that its author was not *Vīrabhadra*. Moreover, as the name of *Ṛṣipālita* has been mentioned as its author in the original verses of this work,¹ it proves beyond a shadow of doubt that its author was *Ṛṣipālita* only and none else.

Now, the question arises as to who was *Ṛṣipālita*, the author of *Devendrastava*? When was he there? Although we couldn't find the name of *Ācārya Ṛṣipālita* in the rolls of *Ācāryās (Sthavirāvali)* in the *Nandīsūtra* as well as those of the *Śvetā-mbara* tradition, but on further investigation we ultimately came across his name in the roll of *Ācāryās* in the *Kalpasūtra*.² According to this roll of *Ācāryās* *Ṛṣipālita* was the disciple of *Ārya Śāntisena*. Not only this, in the *Kalpasūtra*'s roll of *Ācāryās* the Master-Disciple lineage of *Ṛṣipālita* has also been mentioned. According to this lineage *Ṛṣipālita*'s guru was *Ārya Śāntisena*, *Śāntisena*'s guru was *Indradinna*, the guru of this *Indradinna* was *Ārya Sūsthitā* from whom came out the *Koḍiya* monastic branch. Later *Ārya Śāntisena* established the *Uccanāgarī* branch in which the famous *Vācaka Umāsvātī*, the author of the *Tattvārthasūtra* was there at a later point of time. Again, this roll of *Ācāryās* further mentions that the *Ārya Ṛṣipālita* branch of the *Koḍiyagaṇa* started from *Ṛṣipālita*, the author of the present work, it is evident that he was an influential *Ācārya* and a historical figure of his time. In our view this *Ārya Ṛṣipālita* is the author of this work – *Devendrastava*. The scholars may have only one objection in believing that the *Ṛṣipālita* mentioned in the roll of *Ācāryās* in the *Kalpasūtra* as the author of *Devendrastava* that on this basis the *Devendrastava* has to be a

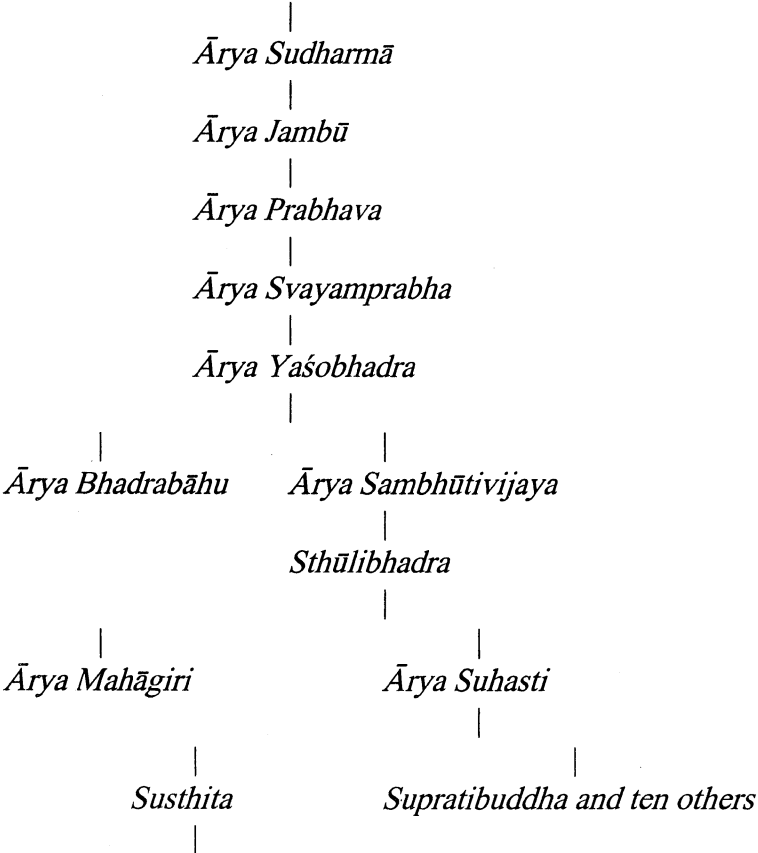
¹ Devendrastava, verses 309–310.

² “Therehinto naṃ Ajja Isipāliehinto ettha n, aṃ Ajja Isaipāliya sāhā niggaya” – Kalpasūtra, M. Vinayasāgara, p. 304.

XX XII: DEVENDRASTAVA

very ancient work. However, on studying the linguistic characteristics of this work, we have no doubt about its ancientness. Again, when no mention of any other *Ṛṣipālita* is available after the one being examined up to the period of *Nandīsūtra*, we have no choice but to accept the *Ṛṣipālita* mentioned in the *Kalpasūtra* as the author of this work. According to the roll of *Ācāryas* in the *Kalpasūtra*, the lineage of *Ṛṣipālita* from the period of Lord *Mahāvīra* downwards is as follows :—

ŚRAMAṆA BHAGAVĀNA MAHĀVĪRA



|
Ārya Indradinna
 |
Śāntisena
 |
Rṣipālita

Rṣipālita's Period –

According to the abovementioned lineage of masters and disciples, the position of *Rṣipālita* is twelfth from that of Lord *Mahāvīra*. In other words there had been ten other *Ācāryās* between Lord *Mahāvīra* and *Rṣipālita*. If we take the period of each *Ācārya* as thirty years on the average, the period of *Rṣipālita* is at the very least comes out to be around 300 years after the Lord. In this lineage *Ārya Suhasti* is known to be a contemporary of King *Samprati*, the grandson of Emperor *Aśoka* the great. *Rṣipālita* is fifth from *Ārya Suhasti*, hence we will have to agree that *Rṣipālita* must have been approximately 100 years after *Ārya Suhasti*. King *Samprati*'s reign is believed to be from 216–207 BC. By this consideration *Rṣipālita*'s period turns out to be around 107 BC. Thus, *Rṣipālita* must have lived in the 1st Century BC and hence, the period of composition of *Devendrastava* must be the 1st Century BC as well.

Here, it would be appropriate to consider the objections that might be there in believing the *Devendrastava* to be a composition of the 1st Century BC. To this end we will have to consider it from the points of view of its linguistic style as well as its subject-matter. As far as the question of the linguistic style of *Devendrastava* is concerned, it is true that there seems to be a considerable influence of the *Mahāraṣṭrī Prākṛta* on it, but then such influence is also noticed on the linguistic styles of not only

XXXIV: DEVENDRASTAVA

as ancient a *Prakīrṇaka* as *Rṣibhāṣita* but also on the first part of the most ancient canonical work – *Ācārāṅga* as well as on other canonical works as the *Uttatādhyaṇa* and the *Daśavaikālika*. The fact is that due to the *Śruta* (the canonical lore)'s being verbal for centuries such linguistic changes had crept in unnoticed before they were reduced to writing as late as 980/993 after the Lord's *Nirvāṇa*. Also, the different *Ardhamāgadhī* readings of the *Mahāraṣṭrī* versions are available in some older mss of the *āgamic* works concerned. Therefore, it is not justified to relegate any work as of a later origin simply on the basis of the influence of *Mahāraṣṭrī Prākṛta* on its text. Again, its linguistic character is certainly older than that of some *canonical* works such as *Praśnavayākaraṇa*, etc.

Style –

If we consider the style of *Devendrastava*, we find that its style is quite different than that of all the *āgamic* works. In the ancient style of *āgamic* compositions, they invariably started with the phrase /– “*Suyam me Āusam ! Teṇa Bhagavayā evama-kkhāyam . . .*” (I have heard, O' Blessed one ! that the Lord had said thus . . .). In the *āgamic* compositions of a later date, the style follows the pattern where *Ārya Jambu* puts forth a query, which is then answered by *Ārya Sudharmā* in the form of a dialogue between *Gaṇadhara* (Principal disciple) *Gautama* and Lord *Mahāvīra*. The style of presenting the text containing the canonical content after certain eulogistic verses, as benediction, is followed in the canonical works composed by *Ācāryas* and *Sthaviras* of the periods later than that of the *Gaṇadharas*. This style is noticeable in the more recent *Ardhamāgadhī* canonical works such as the *Nandīsūtra* as well as in the *Śaurasenī* canonical works.

The style of *Devendrastava* is also of this type. However, there is one characteristic of this work that is at variance from the rest of the canonical works, namely the fact that the *āgamic* content of this work has been narrated by a lay follower of the faith (*Śrāvaka*) in answer to the query raised by his wife, a *Śrāvika*. Thus, we see that the style of this work is a combination of both the styles – the style of satisfying the curiosity of an enquirer as well as that of the eulogistic style.

Amongst the canonical works in the curiosity and satisfaction style, it is probably the only work in which the curiosity has not been expressed by *Ārya Jambu* or *Gapadhara Gautama* or some other monk and it has not been satisfied by *Ārya Sudharma* or *Gapadhara Gautama* or the Lord Himself. There appears to be a design behind the curiosity of a *Śrāvika* being satisfied by a *Śrāvaka* in this work. In the canonical works such as the *Bhagavātsūtra*, *Sūrya-prajñapti*, etc, the descriptions regarding the heavenly gods have been given as if delivered by the Lord Himself and the queries of *Ārya Jambū* have been answered by *Ārya Sudharma* in the form as answered by the Lord on being enquired by *Gapadhara Gautama*. Therefore, we are left wondering as to why is it that, here, the queries have been raised by a *Śrāvika* and answered by a *Śrāvaka*. In our view the reason for this deviation from the established practice is that this work is a eulogistic composition and hence it would have been inappropriate to have it said by the Lord Himself, because He could not have composed an eulogy in his own praise. Also, up to a certain period down the ages the *Śramanas*, who were mainly spiritually oriented didn't praise the heavenly gods and hence, the author must have thought that this eulogistic description of the heavenly gods and their kings must

XXXVI: DEVENDRASTAVA

be given by a lay follower rather than a monk or *Gaṇadhara* or the Lord Himself.

Again, when it has been said in the very beginning of this work that all the heavenly gods and their kings bow to the first and the last *Tīrthaṅkaras*, then how was it possible that a eulogistic description of the heavenly gods and their kings was given by the Lord who was bowed to by them? At the same time another reason for this deviation could be that for a time the matter of the descriptions of the heavenly gods and that of the Geography and Cosmology were considered to be mundane matters in the *Jaina* tradition, and hence, this description was presented through a *Śrāvaka* rather than by an *Ācārya* or the *Tīrthaṅkara*. If we accept this style of *Devendrastava* on the basis of its subject-matter being of mundane genre rather than that of spiritual importance, we can explain away many anomalies in the descriptions contained in the canonical works devoted to the subjects of astronomy and cosmology when compared to those of the modern scientific astronomy and cosmological findings, and which hurt the non-violent image of the faith, as mundane beliefs rather than being propounded by the Lord.

In our view, Lord *Mahāvīra*, who was a propounder of spirituality and moral ethical values with utmost emphasis on non-violence, must not have had much to do with such mundane beliefs and it must have been the effort of the later *Ācāryas* to include the subjects of Astronomy and Cosmology also in the canonical works in order to enrich these works with this branch of knowledge as well. Otherwise, these matters had no direct bearing on the *Jaina* beliefs, which were predominantly spiritual and ethical conduct oriented. This style of *Devendrastava* saves us from all

these problems and doesn't hold the teachings of the Lord responsible for the anomalies pertaining to this branch of knowledge.

Again, in the Idol-worshipping sect of the *Śvetāmbara Jain* tradition, the group known as '*Tristutika (Tīna-thui)*', doesn't consider reciting the forth step in the panegyric in which the heavenly gods or goddesses or their kings – even those believed to be attending on the *Tīrthaṅkaras* – as necessary amongst the pursuit of six necessary practices by a believer. Possibly, this was the view that must have prevailed in the ancient times and, therefore, in the *Devendrastava*, a *Śrāvaka* has been made to give the descriptions about the gods and their kings. This style of *Devendrastava* was possible only in the age when the mundane matters, as perceived by the *Ācāryas* of the later period, were increasingly entering into the *Jaina* beliefs, which were otherwise spiritual and ethical in their content, but they were not being peddled as being stated by the Lord. Thus, looking at the peculiarities of style and language, the scholars must have no objection in accepting the *Devendrastava* as a composition of the 1st Century BC.

If we wish to decide the period of composition of *Devendrastava* on the basis of its subject-matter, we will have to consider the questions – “What is the subject-matter of *Devendrastava*?” “To which period it may belong?” and “Besides *Devendrastava*, in which other canonical works is it found?” First of all it is quite clear that the subject-matter of *Devendrastava* revolves around the descriptions of four types of heavenly gods – *Bhavanapati*, *Vānavyantara*, *Jyotiṣka* and *Vaimānika*, their kings, their residences, their heavens, the shapes and sizes and colours etc of their living mansions and palaces, their life-spans, their powers, their powers of clairvoyance, etc. At the same time the

XXXVIII : DEVENDRASTAVA

motions of the *Jyotiṣka* gods and their corresponding heavenly bodies have also been discussed, which is in accordance with that contained in the canonical work *Sūrya-prajñapti*. According to the astronomical beliefs contained in the *Sūrya-prajñapti*, the scholars have decided that its period of composition must have been around the 3rd Century BC. As the same beliefs have been expressed in the present work, it ought to be a contemporary of the *Sūrya-prajñapti* or of a period somewhat later than that. We have found that most of *Devendrastava*'s verses, i.e. nearly half of its 300 odd verses, are found in the canonical works such as *Sūrya-prajñapti*, the *Sthānāṅga*, the *Samavāyāṅga*, the *Prajñāpanā*, etc either verbatim or with slight changes. We have given a detailed comparative statement of this aspect at the end of this preface.

This similarity of verses in *Devendrastava* and the canonical works, referred to earlier, presents two propositions in front of us. Either these verses have gone from *Devendrastava* into these canonical works or that they have been taken by its author from these other *āgamic* works. Although this can be a difficult and controversial question, in our view, there are some overwhelming considerations, which go to prove that these common verses have gone from *Devendrastava* into these other canonical works. We expect the scholars to give this proposition a serious thought and if they are able to produce some evidence to the contrary, we may not have any objection in agreeing to their theory as well. However, our belief that these verses have gone into the other canonical works from *Devendrastava* is not unfounded and the scholars must reflect upon these bases before deciding to the contrary. These considerations are as follows: –

Firstly, all the canonical works referred to – *Sūrya-prajñapti*, *Sthānāṅga*, *Samavāyāṅga* and *Prajñāpanā* – are all in

prose and the verses in question have been presented after the notation ‘*gāhāo*’. Generally, this practice is followed when a verse/ verses, pertaining to the subject–matter of a treatise, in prose, is/ are quoted from some other work. Since, these verses have been quoted in these canonical works, their period of composition must be earlier than that of these canonical works. If it is to be believed that the period of composition of these verses is later than that of these canonical works, we will have, also, to believe that these verses were added to/ included in their texts at a later date.

Out of the canonical works in which these verses have been found, all (*Sthānāṅga*, *Samavāyāṅga*, *Prajñāpanā* and *Jīvā–bhigama*) except *Sūrya–prajñapti* have been considered by the scholars as the compositions of either of the 1st Century AD or afterwards. *Sthānāṅga* and *Samavāyāṅga* are, in any case, compilatory works of a later period. As the *Sthānāṅga* contains mentions of the *Ninhavas* (circa 584 after *Vīra Nirvāṇa*) and *Gaṇas* (circa 1st Century BC), it cannot be considered as a composition of a period earlier than the 1st century AD. Similarly, according to the roll of *Ācāryas* in the *Kalpasūtra*, *Ārya Śyāma*, the author of *Prajñāpana*, is an *Ācārya* of a period after that of *Ṛṣipālita*, the probability is that these verses have gone from *Devendrastava* to this work as well. Similar arguments can be advanced about the *Samavāyāṅga*, which is also a compilatory work. It is possible that these have been included in the *Sūrya–prajñapti* at a later date.

While *Devendrastava* is an orderly composition, it appears that these verses have been contextually incorporated into the other canonical works. From the linguistic characteristics of these verses in the *Devendrastava* it is apparent that these are the compositions of the same person at the same time, while the other works in

X L: DEVENDRASTAVA

which these versess are found are compilatory works in which subject-matter from different sources of different times have been compiled. The possibility is that these verses have been taken from *Devendrastava*, which must have been a popular work for study of the time, at the time of compiling these compilatory volumes. Also, it doesn't seem possible that this work must have been compiled by collecting verses from different sources. The fact that the *Devendrastava* is a composition by one person and one period, is a sufficient proof that its verses are the original compositions and that they have been incorporated into the other compilatory works and the works on related subjects later. We expect the scholars to go through the comparative statement given at the end of this preface and try to assimilate the truth of this matter.

From the considerations of the author's period, the subject-matter of the text and the fact of its verses being found in other canonical works conclusively prove that the period of composition of *Devendrastava* must have been around the 1st Century BC.

The only objection that can be raised in the context of deciding upon the period of the *Devendrastava* on the basis of its subject-matter is that in its text pertaining to the consciousnesses of the *Siddhas* it has been said about the general and specific perceptions (*Darśana* and *Jñāna*) of the omniscient souls (*Kevalis*) that they happen one at a time and not both at the same time.¹ The dispute between the believers of serialised happening of these two types of consciousnesses versus those of their happening together is very old in the *Jaina* tradition. While the *Ardhamāgadhī Āgamic* tradition believed that they happen one at a time the *Digambara*

¹ Devendrastava, verse 297.

tradition believed that they happened together. The earliest attempt to reconcile this difference was made by *Ācārya Siddhasena* in his work entitled '*Sanmati-tarka*'. The author of *Devendrastava* has emphatically said that these two forms of perceptions occur to the *Kevalis* only one at a time and not both of them together. From this it appears that the other belief was there in front of him. However, if the other belief was present in front of him, he would have mentioned it earlier and then refuting its contention established his own, as was the general practice of refutation of wrong beliefs and establishment of the right ones at the time. However, he didn't do so. Again, the belief of their serial occurrence is older and *āgamic*. It is possible that at the time of composition of *Devendrastava* the dispute had just started and, therefore its author stated his belief so emphatically.

Therefore, *Devendrastava* cannot be considered as of a later period only on the basis of the presence of this *āgamic* belief in it as it had already come into being in the *āgamic* period. Also, it does not have to be viewed in the context of the dispute at all, which for all purposes may have either just started or started much after the period of its composition. Again, all the verses describing the attributes of the *Siddhas* are invariably found in the *Prajñāpana* and *Devendrastava* identically. Only this verse is not found in the *Prajñāpana*. It is, therefore, possible that this verse may have been added to the text of *Devendrastava* at a later date when this dispute had gained ground. Moreover, the detailed descriptions about the heavenly gods in this work also contain some details, which are found in the Hindu and Buddhist works of the time. We shall discuss these details when we present their comparative analysis while discussing the subject matter of *Devendrastava*.

XLII: DEVENDRASTAVA

Subject-matter –

Devendrastava presents a detailed analysis of the heavenly gods and thirty-two kings of heavens (*Indras*) in a well ordered manner. There are 307 verses in some editions of this work while some others have 311. The treatise opens with a benediction in the form of bowing to the *Tīrthaṅkaras* from Lord *Ṛṣabhadeva* to Lord *Mahāvīra*. Then, the wife of a certain lay believer (*Śrāvaka*) asks her husband about the thirty-two kings of gods (*Devendras*) as to who were these thirty-two *Indras*, where did they live, how many were their heavens, what were their forms. (Verses 3–11). In reply to her query the *Śrāvaka* describes the *Bhavanapatis*, the *Vāṇavyantaras*, the *Jyotiṣkas* and the *Vaimānikas* and, in the end, the *Siddhas*. Now, we shall serially present a description of these categories.

Bhavanapati Indras –

First of all, the description of the twenty *Bhavanapati Indras* that has been given in this work can be understood from Table–1. (Verses 15–50).

Vāṇavyantara gods –

Eight types of *Vāṇavyantara* gods have been described. They are – *Piśāca*, *Bhūta*, *Rākṣasa*, *Kinnara*, *Kimpuruṣa*, *Mahoraga* and *Gandharva*. The names of their sixteen kings (*Indras*) have been mentioned as *Kāla*, *Mahākāla*, *Surūpa*, *Pratirūpa*, *Pūrṇabhadra*, *Māṇibhadra*, *Bhīma*, *Mahābhīma*, *Kinnara*, *Kimpuruṣa*, *Satpuruṣa*, *Mahāpuruṣa*, *Atikāya*, *Mahākāya*, *Gītarati* and *Gītayaśa* respectively. These gods are born in any of the lower, middle and upper parts of the universe. Their minimum life-spans are of ten thousand years and the maximum ones are of one *Palyopama* years. (Verses 67–80).

TABLE -I

BHAVANPATI	INDRAS IN SOUTH	INDRAS IN NORTH	BHAVANAS IN SOUTH	BHAVANAS IN NORTH	SĀMĀNIKĀS IN SOUTH	SĀMĀNIKĀS IN NORTH	RESIDENCES
Asurakumāra	Camarendra	Asuradeva	34 Lakha	30 Lakha	64 Thou	64 Thou	Aruṇavarasamudra
Nāgakumāra	Dharaṇendra	Bhūṭānanda	44 Lakha	40 Lakha	– Do –	– Do –	Aruṇavarasamudra
Suparṇakumāra	Veṇudeva	Veṇudāli	38 Lakha	34 Lakha	– Do –	– Do –	Māṇṣyottar parvat
Dvī pakumāra	Pūṇa	Vāsīṣṭha	40 Lakha	36 Lakha	– Do –	– Do –	Aruṇavaradvīpa
Udadhikumāra	Jalakānta	Jalaprabha	40 Lakha	36 Lakha	– Do –	– Do –	Aruṇavarasamudra
Diśākumāra	Amitgati	Amitvāhana	40 Lakha	36 Lakha	– Do –	– Do –	Aruṇavaradvīpa
Vāyukumāra	Velamba	Prabhanjana	50 Lakha	46 Lakha	– Do –	– Do –	Māṇṣyottar parvat
Stanitkumāra	Ghoṣa	Mahāghoṣa	40 Lakha	36 Lakha	– Do –	– Do –	Aruṇavaradvīpa
Vidyutkumāra	Harikānta	Harissaha	40 Lakha	36 Lakha	– Do –	– Do –	Mālyavat parvat
Agnikumāra	Agnisikha	Agnimānava	40 Lakha	36 Lakha	– Do –	– Do –	Aruṇavaradvīpa

XLIV: DEVENDRASTAVA

Jyotiṣika gods –

Jyotiṣika gods are said to be five. They are – Moons (*Candra*), Suns (*Sūrya*), Stars (*Tārāgaṇa*), Constellations (*Nakṣatra*) and Planets (*Graha*). Here, in this *Prakīrṇaka*, their numbers, their spreads, their celestial bodies and their diameters have been described in detail (Verses 81–93). A very detailed discussion is found here about the Suns and the Moons. About their speed, it has been said that the Suns move faster than the Moons, the planets move faster than the Suns, the Constellations move faster than the Planets and the Stars move the fastest (Verses 94–96). The periods of conjunctions of various Constellations with the Moons and the Suns have also been given. For instance, the Constellations called *Śatbhiṣaja*, *Bharaṇī*, *Ārdrā*, *Āśleṣā*, *Svāti* and *Jyeṣṭhā* have conjunctions with the Moons lasting for the periods of fifteen muhurtas each; three northern constellations – *Punarvasu*, *Rohiṇī* and *Viśākhā* have conjunctions lasting for the periods of forty-five muhurtas each, etc. Similarly, the conjunctions of other constellations with the Moons and the Suns have been given (Verses 97–107).

The numbers of *Jyotiṣika* gods in various regions of the universe can be very well understood from the Table–II on the next page (Verses 108–129) :–

After this the groups, rows, divisions, their heat regions, their speeds etc have been described. Then the reasons and process of waxing and waning of the Moons have been described. In this context, it has been said that in the brighter halves of the lunar months (*Śukla pakṣa*), daily one 62th part of the Moon is uncovered by the planet *Rāhu* and the Moon waxes from new Moon (*Śukla Pratipada*) to full Moon (*Pūrṇima*). Similarly, during the darker halves of the lunar months (*Kṛṣṇa pakṣa*), daily one 62th part of the

Moon is covered by the planet *Rāhu* and the Moon wanes from full Moon (*Pūrṇima*) to no Moon (*Amāvasya*). (Verses 130–146).

TABLE – II (JYOTISIKA GODS)

PLACE	CANDRA (MOON)	SŪRYA (SUN)	NAKṢATRA (CONSTE- LLATION)	GRAHA (PLANET)	TĀRĀ (STARS) X10 ¹⁴
Jambūdīvī pa	2	2	56	176	133950
Lavaṇa- samudra	4	4	112	352	267900
Dhātaki- khaṇḍa	12	12	336	1056	803700
Kālodayhi Samudra	42	42	1176	3696	2812950
Puṣkara Dvī pa	144	144	4022	12672	9644400
Arddha Puṣkara Dvī pa	72	72	2016	6336	4822200
Manuṣya Loka	132	112	3696	11616	8840700

Vaimānika Gods –

After this the twelve types of *Vaimānika* gods, nine types of *Graiveyaka* gods and five types of *Anuttara-vimāna* gods have been described in great detail. Specially their celestial bodies or celestial crafts, their life-durations, their mental dispositions, their body statures, their smells, their carnal activities, the limits of their clairvoyant perceptions, their desires for foods, their palaces and their colours, etc have been described in verses from 162 to 276. These can be easily understood from tables No. III and IV: –

XLVI : DEVENDRASTAVA

TABLE – III (ABODES AND PALACES OF VAIMĀNIKA GODS)

NAMES OF INDRAS	BASES OF ABODES	THICKNESS OF LAND (IN YOJANA)	No. OF ABODES	No. OF PALACES
Saudharma	Ghanodadhi	2700	32 Lakh	500
Īsāna	Ghanodadhi	2700	28 Lakh	500
Sanatkumāra	Ghanavāta	2600	12 Lakh	600
Māhendra	Ghanavāta	2600	8 Lakh	600
Bramha	Avakāśāntara	2500	4 Lakh	700
Lāntaka	– Do –	2500	50 Thusand	700
Mahāśukra	– Do –	2400	40 Thusand	800
Sahasrāra	– Do –	2400	6 Thusand	800
Ānat	– Do –	2300	200	900
Prāṇat	– Do –	2300	200	900
Āraṇa	– Do –	2300	150	900
Acyut	– Do –	2300	150	900
Graiveyaka	– Do –	2200	307	1000
Anuttaradeva	– Do –	2100	5	1100

TABLE-IV

NAMES OF INDRAS	COLOUR OF PALACES	LIFE-SPAN (Sāgaropama)	HEIGHT (In Ramis)	LEŚYĀ : MENTAL DISPOSITION	Limit of Clairvoyant Perception	Desire for Food-intake In__thousand years	MEANS OF Carnal Satisfaction
Saudharma	Black, Blue, Red, Yellow, White	2	7	Tajjas (Fire)	1st Hellish ground	2	Bodily
Īsāna	Black, Blue, Red, Yellow, White	Somewhat more than 2	7	Tajjas (Fire)	1st Hellish ground	Somewhat more than 2	Bodily
Sanatkumāra	Blue, Red, Yellow, White	7	6	Padma (Lotus)	2nd Hellish ground	7	By touch
Māhendra	Blue, Red, Yellow, White	Somewhat more than 7	6	Padma (Lotus)	2nd Hellish ground	Somewhat more than 7	By touch
Bramha	Red, Yellow, White	10	5	Śukla (White)	3rd Hellish ground	10	By sight
Lāntaka	Red, Yellow, White	14	5	Śukla (White)	3rd Hellish ground	14	By sight
Mahāsukra	Yellow, White	17	4	Śukla (White)	4th Hellish ground	17	By sound

NAMES OF INDRAS	COLOURS OF PALACES	LIFE-SPAN Sāgaropamas	HEIGHT (In Ratnis)	LEŚYĀ : Mental Disposition	LIMIT OF Clairvoyant Perception	DESIRE for food in ... thousand years	MEANS OF Carnal Satisfaction
Sahasrāra	Yellow, White	18	4	White	4th Hellish ground	18	By sound
Ānat	White	19	3	White	5th Hellish ground	19	By thinking
Prānat	White	20	3	White	5th Hellish ground	20	By thinking
Āraṇa	White	21	2	White	6th Hellish ground	21	By thinking
Acyut	White	21	2	White	6th Hellish ground	21	By thinking
Graiveyaka	White	—	2	White	7th Hellish ground	—	Absence of Carnal Desire
Anuttara Deva	White	33	1	White	Whole Universal channel	33	Absence of Carnal Desire

Siddhaśilā –

Towards the end of this work the author has described the *Siddhaśilā* or the abode of the ultimate spiritually accomplished perfected souls. This land is situated 12 Yojana above the highest dome in the uppermost heaven – *Sarvārthasiddha-vimāna* heaven. That land, called the *Īsatpragbhārā prthvī*, is in the shape of an upturned umbrella and is 4,500,000 (four and a half million) *Yojana* wide. Its circumference is somewhat more than 14230249 *Yojana*.

It is here that the *Siddhas* – the perfected souls, who have completely freed themselves from the bondage of karma, live. Those *Siddhas* are free from pain, attachment, affection, physical-body and have undefined vision (general perception or *Darśan*) and definite knowledge (particular perception or *Jñāna*). Their maximum stature is somewhat more than 333 arches (*Dhanuṣa*) and the minimum one is somewhat more than one *Ratni* and eight fingers' width. (Verses 277–306).

In the end, glorifying the *Siddhas*, the author – *Ārya Rṣipālita* says that all the *Bhavanapati*, *Vāṇavyantara*, *Jyotiṣka* and *Vaimānika* gods bow to the *Arhantas* and eulogise them.

COMPARATIVE ANALYSIS OF THE SUBJECT-MATTER

Many of the verses of *Devendrastava* are found in some canonical works, *Tiloyapaṇṇatti* and other *Prakīrṇakas*. The comparative study of this aspect is contained in the following pages:–

L : DEVENDRASTAVA

DEVINDATTHAO

Do Bhavaṇavaī–Indā Camare 1 Vairoyaṇe 2 ya Asurāṇaṁ 1 |
Do Nāgakumārindā Dharāṇe 3 taha Bhuyaṇande 4 ya 2 || 15 ||

Do Suyāṇu ! Suvaṇṇindā Veṇudeve 5 ya Veṇudālī 6 ya 3 |
Do Dīvakumārindā Puṇṇe 7 ya tahā Vasiṭṭhe 8 ya 4 || 16 ||

Do Udahikumārindā Jalakante 9
Jalapabhe 10 ya nāmeṇaṁ 5 |
Amiyagai 11 Amiyavāhaṇa 12
Disākumārāṇa do indā 6 || 17 ||

Do Vāukumārindā Velamba 13 Pabhañjaṇe 14 ya nāmeṇaṁ |
Do Thaṇiyakumārindā Ghose 15 ya tahā Mahāghose 16| 8 ||18||

Do Vijjukumārindā Harikanta 17
Harissahe 18 ya nāmeṇaṁ 9 |
Aggisīha 19 Aggimāṇava 20
Huyāsaṇavaī vi do Indā || 19 ||

Camara–Vairoyaṇāṇaṁ Asurindāṇaṁ mahāṇubhāgāṇaṁ |
Tesiṁ bhavaṇavarāṇaṁ causatṭhimahe sayasahassā || 21 ||

OTHER WORKS

Sthānāṅga Sūtra –

Do Asurakumārindā paṇṇattā,

taṁjahā – Camare ceva Bale ceva ||

Do Ṇāgakumārindā paṇṇattā,

taṁjahā– Dharāṇe ceva Bhūyāṇande ceva ||

Do Suvāṇṇakumārindā paṇṇattā,

taṁjahā –Veṇudeve ceva Veṇudālī ceva ||

Do Vijjukumārindā paṇṇattā,

taṁjahā – Haricceva Harissahe ceva ||

Do Aggikumārinda paṇṇattā,

taṁjahā – Aggisihe ceva Aggimāṇave ceva ||

Do Dīvakumārindā paṇṇattā,

taṁjahā – Puṇṇe ceva Viṣiṭṭhe ceva ||

Do Udahikumārinda paṇṇattā,

taṁjahā – Jalakante ceva Jalappabhe ceva ||

Do Disākumārindā paṇṇattā,

taṁjahā–Amiyagatī ceva Amitavāhaṇe ceva ||

Do Vāyukumārinda paṇṇattā,

taṁjahā – Velambe ceva Pabhañjaṇe ceva ||

Do Thaṇiyakumārindā paṇṇattā,

taṁjahā – Ghose ceva Mahāghose ceva ||¹

Samavāyāṅgasūtra –

Causaṭṭhim Asurakumārā vāsasayasahassā paṇṇattā |

Camarassa ṇaṁ Ranno causaṭṭhim sāmāṇiyasāhassā paṇṇattāo ||²

¹ A. Sthānāṅgasūtra, Muni Madhukara, P. 78–79, Sūtra 353–362.

B. Tiloyapaṇṇatti, Mahā. 3, Verses 14–16.

² A. Samavāyāṅgasūtra, Muni Madhukara, p. 124, Sūtra 325.

B. Tiloyapaṇṇatti, Mahā. 3, Verses 9–11.

L I I: DEVENDRASTAVA

Nāgakumārindāṇaṃ Bhūyaṇanda–Dharaṇāṇa doṇhaṃ pi |
Tesiṃ bhavaṇavarāṇaṃ culasīmahe sayasahassā || 22 ||

Do Suyaṇu ! Suvāṇṇindā Veṇudeve ya Veṇudālī ya |
Tesiṃ bhavaṇavarāṇaṃ bāvattari mo sayasahassā || 23 ||

Vāukumārindāṇaṃ Velamba–Pabhaṇjaṇāṇa doṇhaṃ pi |
Tesiṃ bhavaṇavarāṇaṃ channavaimahe sayasahassā || 24 ||

Covaṭṭhī Asurāṇaṃ, culasī ceva hoi Nāgāṇaṃ |
Bāvattarī Suvāṇṇāṇa, Vāukumarāṇa channauī || 25 ||

Dīva–Disā–Udahīṇaṃ Vijjukumārinda–Thaṇiyamaggīṇaṃ |
Chaṇhaṃ pi juvalayāṇaṃ chāvattariṃ mo sayasahassā || 26 ||

Cautīsā coyālā aṭṭhattīsamī ca sayasahassāimī |
Cattā pannāsā khalu dāhiṇao hunti bhavaṇāimī || 41 ||

Tīsā cattālīsā cautīsamī ceva sayasahassāimī |
Chattīsā chāyālā uttarao hunti bhavaṇāimī || 42 ||

Caurāsīmi Nāgakumārā vāsasayasahassā paṇṇattā |
Caurāsīmi Pannagasahassāimi paṇṇattā ||

Caurāsīmi Joṇippamuha sayasahassā paṇṇattā |¹
Bavattarim Suvannakumāra vāsasayasahassā paṇṇattā ||

Lavaṇassa samuddassa
bāvattarim Nāgasāhassāo bahiriyam velam dhāranti ||²
Vāyukumārāṇam chaṇṇauim
Bhavaṇavāsasayasahassā paṇṇattā ||³

Prajñāpanā –

Covaṭṭim Asurāṇam 1 Culasītī ceva honto Nāgāṇam 2 |
Bāvattarim Suvanṇe 3 Vāukumārāṇa chaṇṇauī 4 ||

Dīva–Disā–Udahīṇam Vijjukumārinda–Thaṇiyamaggīṇam |
Chaṇṇaham pi juyalayāṇam Chāvattarimo satasahassā ||⁴

Cottīsā 1 coyālā 2 aṭṭhattīsami ca sayasahassāimi 3 |
Paṇṇā 4 Cattālīsā 5–10 Dāhiṇao honti Bhavaṇāim ||

Tīsā 1 cattālīsā 2 cottīsami ceva sayasahassāimi 3 |
Chāyālā 4 chattīsā 5–10 Uttarao honti bhavaṇāim ||⁵

¹ Ibid, p. 143, Sūtra 396.

² Ibid, p. 130, Sūtra 353.

³ Ibid, p. 155, Sūtra 433.

⁴ Prajñāpanāsūtra, Muni Madhukara, II, p. 160, Sūtra 178, Verses 138–139.

⁵ Ibid, p. 160, Sūtra 187, Verses 140–141.

L I V: DEVENDRASTAVA

Pisāya Bhūyā Jakkhā ya Rakkhasā Kinnarā ya Kimpurusā |
Mahoragā ya Gandhavvā aṭṭhavihā Vāṇamantariyā || 67 ||

Kāle ya Mahākāle Surūva Paḍirūva Punnabhadde ya |
Amaravai Māṇibhadde Bhīme ya tahā Mahābhīme || 69 ||

Kinnara Kimpurise khalu Sappurise ceva taha Mahāpurise |
Aikāe Mahākāe Gīyaraī ceva Gīyajase || 70 ||

Sannihie Sāmāṇe Dhāya Vidhāe Isī ya Isivāle |
Issara Mahissare yā havai Suvacche Visāle ya || 71 ||

Hāse Hāsaraī vi ya See ya tahā bhave Mahāsee |
Payae Payayavaī vi ya neyavvā āṇupuvvīe || 72 ||

Candā Sūrā Tārāgaṇā ya Nakkhatta Gahagaṇasamaggā |
Pañcavihā Joisiyā, thiī viyārī ya te bhaṇiyā || 81 ||

Addhakaviṭṭhagasaṇṭhāṇasaṇṭhiyā phāliyamayā rammā |
Joisiyāṇa vimāṇā tiriyaṇī loe asaṅkhejjā || 82 ||

Pisāya 1 Bhūyā 2 Jakkhā 3

Rakkhasā 4 Kinnarā 5 Kimpurusā 6 |

Bhuyagavaiṇo ya Mahākāyā 7

Gandhavvagaṇā ya niuṇagandhavvagītaraiṇo ||

Kāle ya Mahākāle 1 Surūva Paḍirūva 2 Punnabhadde ya |

Amaravai Māṇibhdde 3 Bhīme ya tahā Mahābhīme 4 ||

Kiṇṇara Kimpurise khalu 5 Sappurise khalu tahā Mahāpurise 6 |

Aikāya Mahākāe 7 Gīyaraī ceva Gīyajase 8 ||

Sanṇihiyā Sāmāṇā 1 Dhāya Vidhāe 2 Isi ya Isipāle 3 |

Īsara Mahesare yā 4 havai Suvacche Visāle ya 5 ||

Hāse Hāsaraī vi ya 6 Sete ya tahā bhavē Mahāsete 7 |

Payate Payayapaī vi ya 8 neyavvā āṇupuvvīe ||¹

Joisiyā pañcavihā Pannattā | Tamjahā – Candā 1 Sūrā 2 |

Gahā 3 Nakkhattā 4 Tārā 5 ||²

Addhakaviṭṭhaga saṇṭhāṇasaṇṭhitā

savvaphāliyamayā |

Joisiyāṇaṁ devāṇaṁ

tiriyamasankhejjā Joisiyavimāṇāvāsasatasahassā ||³

¹ A. Prajñāpanāsūtra, Muni Madhukara, p. 165, 168, 169.

B. Tiloyapaṇṇatti, Mahā. 3, Verses 25, 34–49.

² A. Prajñāpanāsūtra, Muni Madhukara, p. 112, Sūtra 142 (i).

B. Tiloyapaṇṇatti, Mahā. 7, Verse 7.

³ Ibid, p. 170, Sūtra 195 (i).

L V I: DEVENDRASTAVA

Chappannamī khalu bhāgā vicchinnamī Candamaṇḍalamī hoi |
Aḍavīsamī ca kalāo bāhallamī tassa boddhavvamī || 87 ||

Aḍayālīsamī bhāgā vicchinnamī Sūramaṇḍalamī hoi |
Cauvīsamī ca kalāo bāhallamī tassa boddhavvamī || 88 ||

Addhajoyaṇiyā u Gahā, tssa‘ddhamī ceva hoi Nakkhattā |
Nakkhattaddhe Tārā, tassa‘ddhamī ceva bāhallamī || 89 ||

Candehi u siggharayarā Sūrā, Sūrehimī taha Gahā sigghā |
Nakkhattā u Gahehi ya, Nakkhattehimī tu Tārāo || 94 ||

Savva‘ppagaī Candā, Tārā puṇa honti savvasigghagaī |
Eso gaīviseso Joisiyāṇamī tu devāṇamī || 95 ||

Appiḍḍhiyā ya Tārā, Nakkhattā khalu tao mahiḍḍhiyae |
Nakkhattehimī tu Gahā, Gahehimī Sūrā, tao Candā || 96 ||

Pañceva dhaṇusayāimī jahannayamī antaramī tu Tārāṇamī |
Do ceva gauyāimī nivvāghāeṇa ukkosamī || 99 ||

Donni sae chāvaṭṭhe jahannayamī antaramī tu Tārāṇamī |
Bārasa ceva sahaṣṣā do bāyālā ya ukkosā || 100 ||

Jambūdvīpaprajñapti –

Chappaṇṇam khalu bhāe vicchiṇṇam Candamaṇḍalam hoi |
Aṭṭhāvīsam bhāe bāillam tassa boddhavvam ||

Aḍayālīsam bhāe viṭṭhinnaṃ Sūramaṇḍalam hoi |
Cauvīsam khalu bhāe bāhallam tassa boddhavvam ||

Do kose a Gahāṇam, Ṇakkhattāṇa tahavai tassaddha |
Tassaddha Tārāṇam, tassaddham ceva bāhalle ||¹

Sūryaprajñapti –

Candohinto sigghagai Sūre, Sūrehinto Gahā sigghagai |
Gahehinto Ṇakkhattā sigghagai, Ṇakkhathehinto Tārā sigghagai,

Savvappagai Candā,
savvasaigghagai Tārā |
Mahaḍḍhiyā vā Tarāhinto Ṇakkhattā,
Ṇakkhattehinto Gahā mahiḍḍhiyā,

Gahehinto Sūrā mahiḍḍhiyā, Sūrehinto Candā mahiḍḍhiyā |
Savvappaḍḍhiyā Tārā, savvamahiḍḍhiyā Candā ||²

Jīvābhigamasūtra –

Je jahanneṇam pañcadhaṇṣayāim ukkoseṇam do gāuyāim Tārā-
rūva jāva antare pannatte |

Jahanneṇam doṇṇi ya chāvattthe Joyaṇasae ukkoseṇam bārasa
Joyaṇasahassāim doṇṇi ya bāyāle Joyaṇasae Tārāruvassaraya
abāhāe antare pannatte ||³

¹ Jambūdvīpaprajñapti, 7th Vakṣakāra, Sūtra 165.

Quoted from ‘Gaṇitānuyoga’, Muni Kanhaiyalal ‘Kamal’, p. 447.

² Sūryaprajñapti, Muni Ghasilalji, Prābhṛta 18, Sūtra 95.

³ Jīvābhigamasūtra, Muni Ghasilalji, p. 995, Sūtra 116.

LVIII: DEVENDRASTAVA

Eyassa Candajogo sattatthimī khaṇḍio ahoratto |
Te hanti navamuhuttā sattāvīsamī kalāo ya || 101 ||

Sayabhisayā Bharaṇīo Addā Assesa Sāi Jeṭṭhā ya |
Ee cha nakkhatta pannarasamuhuttasañjogā || 102 ||

Tinneva Uttarāimī Puṇavvasū–Rohiṇī Visāhā ya |
Ee cha nakkhatta paṇayālamuhuttasañjogā || 103 ||

Avasesā nakkhattā panarasa yā hanti tīsamuhuttā |
Candammi esa jogo nakkhattāṇamī muṇeyavvo || 104 ||

Abhiī chacca muhutte cattāri ya kevale ahoratte |
Sūreṇa samamī vaccai etto sesāṇa vucchāmi || 105 ||

Sayabhisayā Bharaṇīo Addā Assesa Sāi Jeṭṭhā ya |
Vaccanti cha'horatte ekkāvīsamī muhutte ya || 106 ||

Tinneva Uttarāimī Puṇavvasū–Rohiṇī Visāhā ya |
Vaccanti muhutte tinni ceva vīsamī ahoratte || 107 ||

Avasesā nakkhattā paṇṇarasa vi Sūrasahagayā janti |
Bārasa ceva muhutte terasa ya same ahoratte || 108 ||

Sūryaprajñapti –

Ṇavamuhutte sattāvīsaṃ ca sattatṭhibhāge muhuttassa Candanaṃ
saddhiṃ joei,

Paṇṇarasa muhuttāim tīsamuhuttāim paṇayālīsa muhuttāim
bhaṇitavvāim jāva Uttarāsādhā,

Evaṃ ahorattā cha ekkavīsaṃ muhuttā ya terasa ahorattā bārasa
muhuttā ya vīsaṃ ahorattā tiṇṇi muhuttā ya savve bhaṇiyavvā |¹

¹ A. Sūryaprajñapti, Muni Ghāsilalji, Pt. II, Sūtra 84.
B. Joisakaraṇḍaga Paiṇṇaya, Verse 127–137.

L X DEVENDRASTAVA

Do Candā do Sūrā, Nakkhattā khalu havanti chppannā |
Chāvattarami Gahasayami Jambuddīve viyārī ṇamī || 109 ||

Ekkamī ca sayasahassamī tittīsami khalu bhavē sahaṣṣāmi |
Nava ya sayā paṇṇāsā Tārāgaṇakoḍikoḍiṇamī || 110 ||

Cattāri ceva Candā, cattāri ya Sūriyā Lavaṇatoe |
Bāramī Nakkhattasayami, Gahāṇa tinneva bāvannā || 111 ||

Do ceva sayasahassā sattaṭṭhimī khalu bhavē sahaṣṣā u |
Nava ya sayā Lavaṇajale Tārāgaṇakoḍikoḍiṇamī || 112 ||

Cauvīsami Sasi–Raviṇo, Nakkhattasayā ya tiṇṇi chattīsā |
Ekkamī ca Gahasahassamī chappnnamī Dhāyaisaṇḍe || 113 ||

Aṭṭheva sayasahassā tiṇṇi sahaṣṣā ya satta ya sayāmi |
Dhāyaisaṇḍe dīve Tārāgaṇakoḍikoḍiṇamī || 114 ||

Bāyālīsami Candā bāyālīsami ca Diṇayarā dittā |
Kālodahimmi ee caranti sambaddhaḷesāyā || 115 ||

Nakkhattasahassamī egameva chāvattaramī ca sayamannamī |
Chacca sayā channauyā mahaggahā tinni ya sahaṣṣā || 116 ||

Aṭṭhāvīsami Kālodahimmi bārasa ya sahaṣṣāmi |
Nava ya sayā paṇṇāsā Tārāgaṇakoḍikoḍiṇamī || 117 ||

Sūryaprajñapti –

Do Candā do Sūrā, Nakkhattā khalu havanti chappaṇṇā |
Chāvattarami Gahasayami Jambuddīve vicārī ṇam ||

Egam ca sayasahassam tittisam ca khalu bhava sahasāim |
Ṇava ya sayā paṇṇāsā Tārāgaṇa koḍikoḍī ṇam ||

Cattāri ceva Candā, cattāri ya Sūriyā Lavaṇatoye |
Bārasa Nakkhattasayami, Gahāṇa tiṇṇeva bāvaṇṇā ||

Docceva sayasahassā sattatṭhim khalu bhava sahasaim |
Ṇava ya sayā Lavaṇajale Tārāgaṇa koḍikoḍī ṇam ||

Cauvīsam Sasi–Raviṇo, Nakkhattasayā ya tiṇṇi chattīsā |
Egam ca Gahasahassam chappaṇṇam Dhātāi saṇḍe ||

Aṭṭheva sayasahassā tiṇṇi sahasāim satta ya sayāim |
Dhātāi dīve Tārāgaṇa koḍikoḍī ṇam ||

Bayālīsam Candā bayālīsam ca Diṇayarā dittā |
Kālodadhimmi ee caranti sambaddhalessāgā ||

Nakkhattasahassam egameva chāvattarami ca sayamaṇṇam |
Chacca sayā channauyā mahaggahā tiṇṇi ya sahasā ||

Aṭṭhāvīsam Kālodahimmi bārasayasahassāim |
Ṇava ya sayā paṇṇāsā Tārāgaṇa koḍikoḍīṇam ||

Coyālam Candasayam, coyālam ceva Sūriyāṇa sayam |
Pokkharavarammi ee caranti sambaddhalesāyā || 118 ||

Cattārim ca sahasā battīsam ceva honti Nakkhattā |
Chacca sayā bāvattara Mahaggahā bārasa sahasā || 119 ||

Channau sayasahasā choyālīsam bhava sahasāim |
Cattāri taha sayāim Tārāṇakoḍikoḍīṇam || 120 ||

Bāvattarim ca Candā, bāvattarimeva Diṇayarā dittā |
Pukkaravaradīvaḍḍhe caranti ee pagāsintā || 121 ||

Tiṇṇi sayā chattīsā chacca sahasā Mahaggahāṇam tu |
Nakkhattāṇam tu bhava solāṇi duve sahasāṇi || 122 ||

Aḍayālasayasahasā bāvīsam khalu bhava sahasāim |
Do ya saya Pukkaraddhe Tārāṇakoḍikoḍīṇam || 123 ||

Battīsam Candasayam, battīsam ceva Sūriyāṇa sayam |
Sayalam Maṇussaloyam caranti ee payāsintā || 124 ||

Ekkārasa ya sahasā chappi ya solā Mahaggahasayā u |
Cha cca sayā channuā Nakkhattā tiṇṇi ya sahasā || 125 ||

Aṭṭhāsīm cattāim sayasahasāim Maṇuyalogammi |
Satta ya sayā aṇṇā Tārāṇakoḍikoḍīṇam || 126 ||

Cottālam Candasayam, cottālam ceva Sūriyāṇa sayam |
Pokkharavaradīvammi ca caranti ee pabhāsantā ||

Cattārim sahasāim chattīsam ceva hunti Ṇakkhattā |
Chacca sayā bāvattara Mahaggahā bārasasahasā ||

Chaṇṇauti sayasahasā chottālīsam khalu bhava sahasāim |
Cattāri ya sayā khalu Tārāṇakoḍikoḍiṇam ||

Bāvattarim ca Candā, bāvattarimeva Diṇakarā dittā |
Pukkaravaradīvaḍḍhe caranti ee pabhāsantā ||

Tiṇṇi sayā chattīsā chacca sahasā Mahaggahāṇam tu |
Ṇakkhattāṇam tu bhava solāim duve sahasāim ||

Aḍayālasayasahasā bāvīsam khalu bhava sahasāim |
Do u Sūre Pukkaraddhe Tārāṇakoḍikoḍiṇam ||

Battīsam Candasayam, battīsam ceva Sūriyāṇa sayam |
Sāyalam Maṇussaloyam caranti ee pabhāsantā ||

Ekkārasa sayasahasā chappi ya solā Mahaggahāṇm tu |
Chacca sayā chaṇṇauyā Ṇakkhattā tiṇṇi ya sahasā ||

Aṭṭhāsī cattāim sayasahasāim Maṇuyalogammi |
Satta ya sayā aṇūṇā Tārāṇakoḍikoḍiṇam ||

LXIV: DEVENDRASTAVA

Eso Tārāpiṇḍo savvasamāseṇa Maṇuyalogammi |
Bahiyā puṇa Tārāo Jiṇehim bhaṇiyā asaṅkhejjā || 127 ||

Evaiyam Tāraggam jam bhaṇiyam taha ya Maṇuyalogammi |
Cāram Kalambuyāpupphasaṇṭhiyam Joisam carai || 128 ||

Ravi-Sasi-Gaha-Nakkhattā evaiyā āhiyā Maṇuyaloe |
Jesim nāmā-goyam na pāgayā pannaveinti || 129 ||

Chāvaṭṭhim piḍayāim Candā“iccāṇa Maṇuyalogammi |
Do Candā do Sūrā ya honti ekkekkae piḍae || 130 ||

Chāvaṭṭhim piḍayāim Nakkhattāṇam tu Maṇuyalogammi |
Chappannam Nakkhattā ya honti ekkekkae piḍae || 131 ||

Chāvaṭṭhī piḍayāim Mahaggahāṇam tu Maṇuyalogammi |
Chāvattaram Gahasayam ca hoi ekkekkae piḍae || 132 ||

Cattāri ya pantīo Candā“iccāṇa Maṇuyalogammi |
Chāvaṭṭhim chāvaṭṭhim ca hoī ikkikkiyā pantī || 133 ||

Chappannam pantīo Nakkhattāṇam tu Maṇuyalogammi |
Chāvaṭṭhim chāvaṭṭhim ca hoi ikkikkiyā pantī || 134 ||

Chāvattaram Gahāṇam pantisayam hoi Maṇuyalogammi |
Chāvaṭṭhim chāvaṭṭhim ca hoi ikkikkiyā pantī || 135 ||

Eso Tārāpiṇḍo savvasamāseṇa Maṇuyaloyamimi |
Bahittā puṇa Tārāo Jiṇehim bhaṇiyā asaṅkhejjāo ||

Evaiyam Tāraggam jam bhaṇiyam taha ya Māṇusamimi logamimi |
Cāram Kalambuyāpuppha saṇṭhitam Jotisam carai ||

Ravi-Sasi-Gaha-Nakkhattā evaiyā āhiyā Maṇuyaloe |
Jesim ṇāmā-gottam ṇa pāgayā paṇṇavehinti ||

Chāvaṭṭhim piḍagāim Candādiccāṇa Maṇuyaloyamimi |
Do Candā do Sūrā ya honti ekkekkae piḍae ||

Chāvaṭṭhim piḍagāim Nakkhattāṇam tu Maṇuyaloyamimi |
Chappaṇṇam Nakkhattā hunti ekkekkae piḍae ||

Chāvaṭṭhim piḍagāim Mahāgahāṇam tu Maṇuyaloyamimi |
Chāvattaram Gahasayam hoi ekkekkae piḍae ||

Cattāri ya pantīo Candādiccāṇa Maṇuyaloyamimi |
Chāvaṭṭhim chāvaṭṭhim ca hoī ekkikkiyā pantī ||

Chappaṇṇam pantīo Nakkhattāṇam tu Maṇuyaloyamimi |
Chāvaṭṭhim chāvaṭṭhim havanti ekkikkiyā pantī ||

Chāvattaram Gahāṇam pantisayam havai Maṇuyaloyamimi |
Chāvaṭṭhim chāvaṭṭhim havai ya ekkikkiyā pantī ||

L X V I: DEVENDRASTAVA

Te Merumaṇucarantī payāhiṇāvattamaṇḍalā savve |
Aṇavattḥiehim jochim Canda-Sūrā Gahagaṇā ya || 136 ||

Nakkhatta-Tārayāṇam avattḥiyā maṇḍalā muṇeyavvā |
Te vi ya payāhiṇāvattameva Merum aṇucaranti || 137 ||

Rayaṇiyara-Diṇayarāṇam uḍḍhamahe eva saṅkamo natthi |
Maṇḍalasaṅkamaṇam puṇa abbhintara bāhiram tiriyaṇam || 138 ||

Rayaṇiyara-Diṇayarāṇam

Nakkhattāṇam ca Mahāgaḥāṇam ca |
Cāravisesena bhava
suha-dukkhavihī maṇussāṇam || 139 ||

Tesiṇ pavisantāṇam tāvakkhattam tu vaḍḍhae niyamā |
Teṇeva kameṇa puṇo pariahāyai nikkhamintāṇam || 140 ||

Tesiṇ Kalmbuyā pupphasaṇṭhiyā honti tāvakkhattamuhā |
Anto ya saṅkulā bāhim vitthadā Canda-Sūrāṇam || 141 ||

Keṇam vaḍḍhai Cando? Pariaṇṇī vā vi keṇa Candassa? |
Kālo vā Joṇhā vā keṇa'ṇubhāveṇa Candassa? || 142 ||

Kiṇham Rāhuvimāṇam niccam Candena hoi avirahiyaṇam |
Cauraṅgulaṇappattam hiṭṭhā Candassa tam carai || 143 ||

Te Meruyaṇucarantā padāhiṇāvattamaṇḍalā savve |
Aṇavaṭṭhiyajogehimī Candā Sūrā Gahagaṇā ya ||

Ṇakkhatta–Tāragāṇaṁ avaṭṭhiyā maṇḍalā muṇeyavvā |
Te‘viya payāhiṇāvattameva Merumī aṇucaranti ||

Rayaṇiyara–Diṇayarāṇaṁ uḍḍhaṁ ca aheva saṅkamo natthi |
Maṇḍalasāṅkamaṇaṁ puṇa sabbhantara bāhiraṇṭarīe ||

Rayaṇiyara–Diṇayarāṇaṁ Ṇakkhattāṇaṁ Mahāgahāṇaṁ ca |
Cāravisesaṇa bhava suha–dukkhavihī maṇussāṇaṁ ||

Tesiṁ pavisaṇtāṇaṁ tāvakkhattaṁ tu vaḍḍhae ṇiyayaṁ |
Teṇeva kameṇa puṇo pariḥāyati ṇikkhamantāṇaṁ ||

Tesiṁ Kalmbuyā pupphaṣaṇṭhiyā hunti tāvakkhattapahā |
Anto ya saṅkuḍā bāhimī vitthaḍā Canda–Sūrāṇaṁ ||¹

Keṇaṁ vaḍḍhai Cando, Pariaḥṇī keṇa hunti Candassa |
Kālo vā Joṇho vā keṇāṇubhāveṇa Candassa ||

Kiṇhaṁ Rāhuvimāṇaṁ ṇiccaṁ Candeṇa hoi aviraḥitaṁ |
Cauraṅgulamasampattamī hiccā Candassa tamī carai ||

¹ Sūryaprajñaptisūtra, Muni Ghasilalji, Pt. II, pp. 943–959.

LXVIII: DEVENDRASTAVA

Bāvaṭṭhim bāvaṭṭhim divase divase tu sukkapakkhassa |
Jam parivaḍḍhai Cando, khavei tam ceva kāleṇam || 144 ||

Pannarasaibhāgeṇa ya Candam pannarasameva saṅkamai |
Pannarasaibhāgeṇa ya puṇo vi tam ceva pakkamai || 145 ||

Evam vaḍḍhai Cando, pariahāṇī eva hoi Candassa |
Kālo vā Jōhā vā teṇa'ṇūbhāveṇa Candassa || 146 ||

Anto Maṇussakhette havanti cārovagā ya uvavaṇṇā |
Pañcavihā Joisiyā Candā Sūrā Gahagaṇā ya || 147 ||

Teṇa param je sesā Candā“icca–Gaha–Tāra–Nakkhattā |
Natthi gaī, na vi cāro, avaṭṭhiyā te muṇeyavvā || 148 ||

Ee Jambuddīve duguṇā, lavaṇe caugguṇā honti |
Kāloyaṇā (? lāvaṇagā ya) tiguṇiyā Sasi–Sūrā ya || 149 ||

Do Candā iha dīve, cattāri ya sāgare lavaṇatoe |
Dhāyaisaṇḍe dīve bārasa Candā ya Sūrā ya || 150 ||

Dhāyaisaṇḍppabhiī uddiṭṭhā tiguṇiyā bhava Candā |
Āillacandasahiyā aṇantarāṇantare khette || 151 ||

Rikkha–ggaha–tāraggam dīva–samudde jaicchase nāum |
Tassa Sasīhi u guṇiyam rikkh–ggaha–tārayaggam tu || 152 ||

Bāvaṭṭhim bāvaṭṭhim divase divase tu sukkapakkhassa |
Jam parivaḍḍhai Cando, khavei tam ceva kāleṇam ||

Paṇṇarasa bhāgeṇa ya Candam paṇṇarasameva tam varai |
Paṇṇarasai bhāgeṇa ya puṇṇo vi tam ceva pakkamai ||

Evam vaḍḍhai Cando, pariahāṇī eva hoi Candassa |
Kālo vā Juṇho vā, evā'ṇubhāveṇa hoī Candassa ||¹

Jivābhigamasūtra –

Anto Maṇussakhette havanti cārovagā ya uvavaṇṇā |
Pañcavihā Joisiyā Candā Sūrā Gahā gaṇā ya ||

Teṇa param je sesā Candāiccā Gaha–Tāra–Nakkhattā |
Natthi gaī, na vi cāro, avaṭṭhiyā te muṇeyavvā ||

Do do Jambudīve sasi–Sūrā duguṇiyā bhave Lavaṇe |
Lāvaṇigā ya tiguṇiyā Sasi–Sūrā Dhāyaisaṇḍe ||

Do Candā iha dīve, cattāri ya Sāgare Lavaṇatoe |
Dhāyaisaṇḍe dīve bārasa Candā ya Sūrā ya ||

Dhāyaisaṇḍappabhiī uddiṭṭhā tiguṇyā bhave Candā |
Āilla–Candasahiyā aṇantarāṇantare khette ||

Rikkhaggaha–Tāraggam dīva–samudde jahicchase nāum |
Tassa Sasīhi u guṇiyam Rikkhaggaha–Tāragāṇam tu ||

¹ Ibid, Pt. II, pp. 963–967

L X X: DEVENDRASTAVA

Bahiyā u Māṇusanagassa Canda-Sūrāṇa'vaṭṭhiyā jogā |
Candā Abhiñjuttā, Sūrā puṇa honti Pussehim | 153 ||

Candāo Sūrassa ya Sūrā Candassa antarami hoi |
Paṇṇāsa saḥassāmi (tu) Joyaṇāṇam aṇṇāmi | 154 ||

Sūrassa ya Sūrassa ya Sasiṇo Sasiṇo ya antarami hoi |
Bahiyā u Māṇusanagassa Joyaṇāṇam sayasaḥassam | 155 ||

Sūrantariyā Candā, Candantariyā ya Diṇayarā dittā |
Cittantaralesāgā suhalesā mandalesā ya | 156 ||

Aṭṭhāsīmi ca Gahā, aṭṭhāvīsami ca honti Nakkhattā |
Ega Sasīparivāro, etto Tārāṇa voccāhāmi | 157 ||

Chāvaṭṭhisahassāmi nava ceva sayāmi pañcasayarāmi |
Ega Sasī-parivāro Tarāgaṇakoḍi-koḍiṇam | 158 ||

Bhavaṇabhai-Vāṇamantara-Joisavāsīṭhiī mae kahiya |
Kappavāi vi yā vocchāmi bārāsa Inde mahiddhīe | 162 ||

Paḍhamo Sohammavāi Īsāṇavāi u bhannae bīo |
Tatto Saṇāṇkumāro havai cauttho u Māhindo | 163 ||

Pañcamao puṇa Bambho chaṭṭho puṇa Lantao'ttha devindo |
Sattamāo Mahasukko aṭṭhamāo bhava Saḥassāro | 164 ||

Navamo ya Āṇaindo dasamo puṇa Pāṇao'ttha devindo |
Āraṇa ekkārasamo bārasamo Accuo Indo | 165 ||

Bahiyāo Maṇusanagassa Canda–Sūrāṇaṃ avatṭhiyā jogā |
Candā Abhījuttā, Sūrā puṇa honti Pussehim ||

Candāto Sūrassa ya Sūrā Candassa antaram hoi |
Pannāsa saḥassāim tu Joyaṇāṇaṃ aṇaṇāim ||

Sūrassa ya Sūrassa ya Sasiṇo ya antaram hoi |
Joyaṇāṇaṃ sayasaḥassam bahiyāo Maṇussanagassa ||

Sūrantariyā Candā, Candantariyā ya Diṇayarā dittā |
Cittantara lesāgā suhaḥesā mandalessā ya ||

Aṭṭhāsīim ca Gahā, aṭṭhāvīsam ca honti Nakkhattā |
Egasasīparivāro, etto Tārāṇa voccahāmi ||

Chāvattṭhi saḥassāim nava ceva sayāim pañcasayāim |
Ega Sasī–parivāro, Tarāgaṇakoḍikoḍiṇaṃ ||¹

Prajñāpanā –

Sohammisāṇa–Saṇaṅkumāra–Māhinda–Bambhaloga–Lantaga–
Mahāsukka–Sahassāra–Āṇaya–Pāṇaya–Āraṇa–‘ccuya–Gevejjagā
–‘nuttarovavāiyā devā |²

Siddhāntasāra –

Saudharmesāṇayoḥ Pītalesyā devā bhavantyamī |
Sanatkumāra–Māhendra Pīta–Padmādilesyakāḥ ||

¹ Jīvābhigamasūtra, Muni Ghasilalji, Pt. III, pp. 755–763.

² Prajñāpanā, Muni Madhukara, p. 172.

LX XII: DEVENDRASTAVA

Kiṇhā–Nīlā–Kāū–Teūlesā ya Bhavaṇa–Vantariyā |
Joisa–Sohammīsāṇe teulesā muṇeyavvā || 191 ||

Kappe Saṇaṅkumāre Mahinde ceva Bambhaloge ya |
Eesu Pamhalesā, teṇaparami Sukkalesā u || 192 ||

Kaṇagattayarattābhā suravasabhā dosu honti kappesu |
Tisu honti pamhagorā, teṇa parami sukkilā devā || 193 ||

Bhavaṇavai–Vāṇamantara–Joisiyā honti sattarayaṇīyā |
Kappavaṇa ya Sundari ! suṇa uccattami suravarāṇam || 194 ||

Sohamme Īsāṇe ya suravarā honti sattarayaṇīyā |
Do do kappā tullā dosu vi pariaḥyae rayaṇī || 195 ||

Bhavaṇavai–Vāṇamantara–Joisiyā honti Kāyapaviyārā |
Kappavaṇa vi Sundari ! voccahami paviyāraṇavihī u || 199 ||

Sohammīsāṇesumi ca Suravarā honti Kāyapaviyārā |
Saṇaṅkumāra–Māhindesu phāsapaviyārayā devā || 200 ||

Bambhe Lantayakappe ya suravarā honti rūvapaviyārā |
Mahasukka–Sahassāresu saddapaviyārayā devā || 201 ||

Āṇaya–Pāṇayakappe Āraṇa taha Accuesu kapammi |
Devā maṇapaviyāra parao paviyāraṇa natthi || 202 ||

Brahma—Brahmottare kalpe Lāntave ca tathā punaḥ |
Kāpiṣṭhe sarvadevāḥ syuḥ Padmaleśyāḥ samantataḥ ||

Śukre cāpi Mahāśukre Śatāre sarvasundare |
Sahasrāre ca devānām Padma—Śuklā hi sā punaḥ ||

Ānatādacyutānteṣu Śuklaleśyā divaukasaḥ |
Mahāśuklaikaleśyāḥ syustato yāvanuttaram ||¹

Jyotiṣkāṇā ca sapteva Dhanuṣim kathitam vapuḥ ||²

Saudharmeśānayoḥ saptahasto deho nigadyate ||³

Ā aiśānānmatā devāḥ saṅkliṣṭapariṇāmataḥ |
Kāyenaiva pravīcāram prakurvāṇā manuṣyavat ||

Sānatkumāra—Māhendradvaye devā bhavantyamo |
Divyadevāṅganāsparśamātrenāpi sunivṛtāḥ ||

Tataḥ Kāpiṣṭaparyante devīvilokanāt |
Paramam sukhamāyānti bahupuṇyamanoramāḥ ||

Āsahasrāram atyantamadhurasvaram āttataḥ |
Devīnām saukhyamañcanti devā divyāṅgadhārīṇaḥ ||

Acyutānteṣu sarveṣu tadūrdhva smaraṇādapi |
Devīnām divyarūpāṇām sukhinaḥ sarvadeva te ||⁴

¹ Siddhantasāra, Hiralal Jain, p. 198.

² Siddhantasāra, Hiralal Jain, p. 197.

³ Ibid, p. 197.

⁴ Ibid, p. 197.

Āvaliyāi vimāṇā vaṭṭā taṃisā taheva cauramiśā |
Puppphāvakiñṇayā puṇa añegaviharūva-sañṭhānā || 209 ||

Sakkīsāṇā paḍhamam
doccamī ca Saṇaṅkumāra-Māhindā |

Taccamī ca Bambha-Lantaga
Sukka-Sahassāraya cautthimī || 234 ||

Āṇaya-Pāṇayakappe devā pāsanti pañcamim puḍhaviṃ |
 Tam ceva Āraṇa-‘ccuya Ohinnāṇeṇa pāsanti || 235 ||

Chatṭhim hiṭṭhima-majjhimagevejjā sattamim ca uvarillā |
Sambhinnaḷoganālim pāsanti Anuttarā devā || 236 ||

Sattāvīsam Joyaṇasayāim puḍhavīṇa hoi bāhallam |
Sohammīsānesum rayanavicittā ya sā puḍhvī || 241 ||

Jīvābhigamasūtra –

Āvaliyā suvimāṇā vaṭṭā tamisā taheva cauramisām |
Pupphāvakiṇṇagāpuṇa aṇegaviharūva saṇṭhāṇā ||¹

Siddhāntasāra –

Saudharmesānadevānāmavadhiḥ prathamāvaniḥ |
Sanatkumāra–Māhendraḥ jānatyāśrkarāprabham ||

Brahma–Brahmottare kalpe Lāntave tasya cāpare |
Divyāvadhiḥ bhavavyeṣābhā tṛtīyāvadhiḥ mahān ||

Āsahasrārametebhyo jāyate‘vadhiruttamah |
Caturtham narakam tāvadabhivyāpnoti nirmalah ||

Ānate Pāṇate devāḥ paśyantyavadināpurah |
Pañcamam narakam yāvadvīśuddhattarabhāvataḥ ||

Āraṇācyutadevānām śaṣṭī paryanta iṣyate |
Greveyakeṣu sarveṣu saptamyā vidhito‘vadiḥ ||²

Samavāyāṅgasūtra –

Sohammīsāṇesum kappesu vimāṇapudhavī sattābīsam |
Joyaṇasayāim bāhallenam paṇṇattā ||³

¹ Jīvābhigamasūtra, Muni Ghasilalji, p. 1067.

¹ Siddhantasāra, Hiralal Jain, Jivaraj Jain Granthamala, Sholapur, Verses 130–134.

² Samavāyāṅgasūtra, Muni Madhukara, Samavāya 27, p. 77.

LXXVI: DEVENDRASTAVA

Chavvīsa Joyaṇasayā puḍhavīṇaṃ tāṇa hoi bāhallam |
Saṇaṅkumāra–Māhinde rayaṇavicittā ya sā puḍhvī || 253 ||

Cauvīsa Joyaṇasayāim puḍhavīṇaṃ tāsī hoi bāhallam |
Sukke ya Sahassāre rayaṇavicittā ya sā puḍhvī || 261 ||

Tevīsa Joyaṇasayāim
puḍhavīṇaṃ tāsī hoi bāhallam |
Āṇaya–Pāṇayakappe Āraṇa–‘ccue
rayaṇavicittā u sā puḍhvī || 265 ||

Bāvīsa Joyaṇasayāim puḍhavīṇaṃ tāsī hoi bāhallam |
Gevejjavimāṇesum rayaṇavicittā u sā puḍhvī || 269 ||

Igavīsa Joyaṇasayāim puḍhavīṇaṃ tāsī hoi bāhallam |
Pañcasu Aṇuttaresum rayaṇavicittā u sā puḍhvī || 273 ||

Kahim paḍihayā Siddhā? Kahim Siddhā paiṭṭhiyā? |
Kahim bondim caittāṇaṃ kattha gantūṇa sijjhaī || 285 ||

Aloe paḍihayā Siddhā, loya‘gge ya paiṭṭhiyā |
Iham bondim caittāṇaṃ tattha gantūṇa sijjhaī || 286 ||

Jam saṇṭhāṇaṃ tu iham bhavam
cayantassa carimasamayammi |
Āsī ya pacsaghaṇaṃ
taṃ saṇṭhāṇaṃ tahim tassa || 287 ||

Jīvābhigamasūtra –

Ṣaṇāṅkumāra–Māhīndesu chavvīsaṁ Joyaṇasayāiṁ Bambha–
Lantae pañcavīsaṁ |

Mahasukka–Sahassāresu cauvīsaṁ |

Āṇaya–Pāṇayāraṇāccuesu tevīsaṁ sayāiṁ |

Gevijjavimān, apudhavī bāvīsaṁ |

Aṇuttaravimāṇapudhvī ekkavīsaṁ joyaṇasayāiṁ bāhallenaṁ |¹

Prajñāpanāsūtra –

Kahim paḍihatā Siddhā? Kahim Siddhā paiṭṭhitā? |
Kahim bondim caittā ṇaṁ kahim gantūṇa sijjhaī? ||

Aloe paḍihatā Siddhā, loyagge ya paiṭṭhiyā |
Ihaṁ bondim caittā ṇaṁ tattha gantūṇa sijjhaī ||

Jaṁ saṇṭhāṇaṁ tu ihaṁ bhavaṁ cayantassa carimasamayammi |
Āsī ya paesaghaṇaṁ taṁ saṇṭhāṇaṁ tahiṁ tassa ||

¹ Jīvābhigamasūtra, Muni Ghasilalji, p. 1054.

LXXVIII: DEVENDRASTAVA

Dīhami vā hussamī vā jamī saṇṭhāṇamī havejja carimabhavē |
Tatto tibhāgahīṇā Siddhāṇogāhaṇā bhaṇiyā || 288 ||

Tinnisayā tettīsā dhaṇuttibhāgo ya havai bodhavvo |
Esā khalu Siddhāṇamī ukkosogāhaṇā bhaṇiyā || 289 ||

Cattāri ya Rayaṇīo Rayaṇitibhāgūṇiyā ya bodhavvā |
Esā khalu Siddhāṇamī majjhimaogāhaṇā bhaṇiyā || 290 ||

Ekkā ya hoi Rayaṇī aṭṭheva ya aṅgulāimī sāhīyā |
Esā khalu Siddhāṇamī jahaṇṇa ogāhaṇā bhaṇiyā || 291 ||

Ogāhaṇāi Siddhā bhavattibhāgeṇa hunti parihīṇā |
Saṇṭhāṇamaṇittanthamī jarāmaravaṇippamukkāṇamī || 292 ||

Jattha ya ego Siddho tattha aṇantā bhavakkhayavimukkā |
Annonnasamogaḍḍhā puṭṭhā savve a logante || 293 ||

Asarīrā jīvagaṇā uvauttā damisaṇe ya nāṇe ya |
Sāgāramaṇāgāramī lakkhaṇameyamī tu Siddhāṇamī || 294 ||

Phusai aṇante Siddhe savvapaesehimī ṇiyamaso Siddho |
Te vi asaṅkhejjaguṇā desa-paesehimī je puṭṭhā || 295 ||

Kevalanāṇuvauttā jāṇantī savvabhāvaguṇa-bhāve |
Pāsanti savvao khalu Kevaladitṭhīhaṇantāhimī || 296 ||

OTHER WORKS : LXXIX

Dīhami vā hassamī vā jamī carimabhave havejja saṇṭhāṇam |
Tatto tibhāgaḥiṇā Siddhāṇogāhaṇā bhaṇiyā ||

Tiṇṇisayā tettīsā dhaṇuttibhāgo ya hoti bodhavvo |
Esā khalu Siddhāṇam ukkosogāhaṇā bhaṇiyā ||

Cattāri ya Rayaṇīo Rayaṇitibhāgūṇiyā ya bodhavvā |
Esā khalu Siddhāṇam majjhima ogāhaṇā bhaṇiyā ||

Egā ya hoi Rayaṇī aṭṭheva ya aṅgulāimī sāhīyā |
Esā khalu Siddhāṇam jahaṇṇa ogāhaṇā bhaṇitā ||

Ogāhaṇāe Siddhā bhavattibhāgeṇa honti parihīṇā |
Saṇṭhāṇamaṇitthantham jarā-maraṇavippamukkāṇam ||

Jattha ya ego Siddho tattha aṇantā bhavakkhayavimukkā |
Aṇṇaṇasamogaḍḍhā puṭṭhā savve vi loyante ||

Asarīrā jīvagaṇā uvauttā dāmaṇe ya nāṇe ya |
Sāgāramaṇāgāram lakkhaṇameyam tu Siddhāṇam ||

Phusai aṇante Siddhe savvapaesehimī ṇiyamaso Siddhā |
Te vi asaṅkhejjaguṇā desa-padesehimī je puṭṭhā ||

Kevalanāṇuvauttā jāṇantī savvabhāvaguṇa-bhāve |
Pāsanti savvato khalu Kevaladiṭṭhihaṇantāhimī ||

L X X X: DEVENDRASTAVA

Suragaṇasuham samattamī savvaddhāpiṇḍiyam aṇantagaṇam |
Na vi pāvai muttisuham ṇantāhim vaggavaggūhim || 298 ||

Na vi atthi māṇusāṇam tam sokkham na vi ya savvadevāṇam |
Jam Siddhāṇam sokkham avvābāham uvagayāṇam || 299 ||

Siddhassa suho rāsī savvaddhāpiṇḍio jai havijjā |
Ṇantagaṇavaggubhaio savvāgāse na mājējā || 300 ||

Jaha nāma koi miccho nayaragaṇe bahuvihe viyāṇanto |
Na caei parikaheum uvamāe tahim asantīe || 301 ||

Ia Siddhāṇam sokkham aṇovamam, natthi tassa ovammam |
Kiñci viseseṇitto sārikkhamiṇam suṇaha voccham || 302 ||

Jaha savvakāmaguṇiyam puriso bhottūṇa bhoyaṇam koī |
Taṇhā—chuhāvimukko acchijja jahā amiyatitto || 303 ||

Iya savvakālatittā aulam nivvāṇamuvagayā Siddhā |
Sāsayaṃavvābāham ciṭṭhanti suhī suham pattā || 304 ||

Siddha tti ya Buddha tti ya
Pāragaya tti ya Paramparagaya tti |
Ummukkakammakavayā
ajarā amarā asaṅgā ya || 305 ||

Nicchinnasavvadukkhā jāi—jarā—maraṇa—bandhaṇavimukkā |
Sāsayaṃavvābāham aṇuhunti suham sayākālam || 306 ||

Suragaṇasuhaṃ samattaṃ savvaddhāpiṇḍitaṃ aṇantaḡaṇaṃ |
Na vi pāve muttisuhaṃ ṇantaḡhiṃ vi vaggavaggūhiṃ ||

Na vi atthi māṇusaṇaṃ taṃ sokkhaṃ na vi ya savvadevaṇaṃ |
Jaṃ Siddhāṇaṃ sokkhaṃ avvāvāhaṃ uvagayaṇaṃ ||

Siddhassa suho rāsī savvaddhāpiṇḍito jai havejjā |
Soṇantavaggabhaito savvāgāse ṇa mājējjā ||

Jaha ṇāma koi meccho ṇagaragaṇe bahuvihe viyāṇanto |
Na caci parikaheṃ uvamāe taḡhiṃ asantīe ||

Iya Siddhāṇaṃ sokkhaṃ aṇovamaṃ, ṇatthi tassa ovammaṃ |
Kiṇci viseseṇetto sārīkkhaṇiṇaṃ suṇaha vocchaṃ ||

Jaha savvakāmaguṇitaṃ puriso bhottūṇa bhoyaṇaṃ koī |
Taṇhā—chuhāvimukko acchejja jahā amiyatitto ||

Iya savvakālatittā atulaṃ ṇevvāṇamuvagayā Siddhā |
Sāsayaṃavvābāhaṃ ciṭṭhanti suhī suhaṃ pattā ||

Siddha tti ya Buddha tti ya Pāragata tti ya Paramparagata tti |
Ummukkakammakavayā ajarā amaraṃ asaṅgā ya ||

Ṇitthiṇṇasavvadukkhā jāti—jarā—maraṇa—bandhaṇavimukkā |
Avvābāhaṃ sokkhaṃ aṇuhuntī sāsayaṃ Siddhā ||¹

¹ A. Prajñāpanāsūtra, Muni Madhukara, Sūtra 159–179.

B. Titthgālī Paiṇṇayaṃ, Verses 1226–1255.

The Concept Of Gods In Buddhism –

Buddhism divides the living-beings into five categories – 1. Hellish beings (*Nāraka*), 2. Sub-human beings (*Tiryāṇca*), 3. Ghosts (*Preta*), 4. Human-beings (*Manuṣya*) and 5. Heavenly gods (*Devatā*). On comparing this concept with that held by Jainism we find that while Jainism classifies *Preta*, *Asura*, etc into the category of gods only, Buddhism awards them an independent classification. However, in the Buddhist literature, too, their powers, etc have been mentioned as being equivalent to those of the heavenly gods. Hence, there isn't much difference, here, in the context of the heavenly gods' division. The Buddhist tradition classifies the universe (*Loka*) into four divisions, namely 1. *Kāmāvacara Apāyabhūmi*, 2. *Kāmasugatabhūmi*, 3. *Rūpāvacarabhūmi* and 4. *Arūpāvacarabhūmi*. On comparing this classification with that available in the *Jaina* tradition, we find that the nether-universe (*Adholoka*) of the *Jainas* compares with the *Kāmāvacara Apāya Bhūmi* of the Buddhists, the middle universe (*Madhyaloka* or *Tiryak Loka*) with the *Kāmasugata Bhūmi*, the upper universe (*Urdhvaloka*) with the *Rūpāvacara Bhūmi* and the forefront of the universe (*Siddhaloka* or the abode of the perfected souls) of the *Jainas* compares with the *Arūpāvacara Bhūmi* of the Buddhists.

However, there is a fundamental difference here. The Buddhists believe that the *Arūpāvacara Bhūmi* also as the residence of the gods, who are formless and exist only as pure conscious entities. The *Jainas* consider the *Siddhaloka* to be the residence of the liberated perfect souls that have shed their karmic bondage completely and exist only as pure conscious soul-matter. In the Buddhist tradition there is no definite concept relating to the

question of the existence of the completely liberated perfectly pure souls (*Siddhas*). They are undecided about the question as to whether the *Siddhas* exist or not, if at all they exist, where? However, we shall adhere to the comparison between the concepts of heavenly gods in these two traditions, without going into the details of question of existence of *Siddhas*.

Just as, according to the *Jaina* belief, the heavenly gods reside in the nether, middle and upper universe, according to the Buddhist tradition, too, (taking the *Pretas* also amongst the heavenly gods) they reside in the *Kāmāvacara Apāya Bhūmi* (*Adholoka* or the nether universe), *Kāmasugata Bhūmi* (*Madhyaloka* or the middle universe), *Rūpāvacara Bhūmi* (*Urdhvaloka* or the upper universe) and *Arūpāvacara Bhūmi* (*Siddhaloka* or the abode of the liberated souls). Here, it must be remembered that the gods that have been thought of as residing in the *Arūpāvacara Bhūmi* are also unembodied and exist only as pure conscious entities just like the liberated perfected souls (*Siddhas*) in the *Jaina* tradition. The only difference being that according to the Buddhist tradition, these unembodied gods existing as pure conscious entities finally liberate after living out their life–duration there without taking rebirths as human–beings. The *Jaina* tradition, however, believes that the *Siddhas* residing in the *Siddhaloka* are already liberated souls that are unembodied and exist as pure conscious entities.

The heavenly gods, whom the *Jainas* call *Asura* and *Vyantara* gods, have been termed as *Pretas* by the Buddhists. According to the *Jainas* these *Asuras* and *Vyantara* gods reside in the nether universe. Similarly, according to the Buddhists the *Pretas* also reside in the nether universe termed as *Kāmāvacara Apāya Bhūmi*. While the *Jainas* have thought of various heavenly kings

LXXXIV: DEVENDRASTAVA

(Indras) for these groups of gods, the Buddhist tradition considers *Yama*, the god of death, as the king of the *Pretas*. *Yama*, according to the Buddhist tradition, lives 500 *Yojanas* below the *Jambūdīpa*.

A description similar to that of the *Bhavanavāsī* gods of the *Jaina* tradition is not found in the Buddhist tradition. However, according to the Buddhists, too, the gods of the *Kāmadhātu* category have been divided into two subcategories – terrestrial (*Bhūmivāsī*) and celestial (*Vimānavāsī*). Though the concept of terrestrial (*Bhūmivāsī Kāmadhātu*) gods of the Buddhists is quite close to that of the *Bhavanavāsī* gods of the *Jainas*, the main difference is that according to the *Jainas* some *Bhavanavāsī* gods also reside in the nether universe while all the terrestrial gods of the Buddhists reside in the ranges of *Mt. Sumeru*. The Buddhist tradition further subdivides the terrestrial gods into two main sub-categories – *Cāturmahārājikas* and *Trāyaṃstrimśakas*. The *Cāturmahārājikas* are, again, of four sub-categories – *Karotapānī*, *Mālādhara*, *Sadāmada* and *Cāramahārājika*. The second category of terrestrial gods are the *Trāyaṃstrimśakas*. These thirty-three gods, with their councils, reside on top of *Mt. Sumeru*. According to the Buddhist preceptors, these *Trāyaṃstrimśaka* gods reside on the summit of *Mt. Sumeru*, which is eighty thousand *Yojanas* wide and the *Brajavāṇī Yakṣas* (gods) reside on its auxiliary summits that are five hundred *Yojanas* high. *Sudarśana*, the capital town of *Śakra* (the king of gods) is situated in the middle of this summit, where he (*Śakra*) lives in the *Vaijayanta* palace that is 250 *Yojanas* in spread. Here, we see that while the *Śakra* and the *Trāyaṃstrimśaka* gods have been considered as *Vimānavāsī* (celestial) in the *Jaina* tradition, the Buddhist consider them to be terrestrial (*Bhūmivāsī*) gods.

Again, according to the Buddhists, one category of *Cāturmahārājika* gods only reside in the celestial bodies (*Deva-vimānas*) such as Moon (*Candra*), Sun (*Sūrya*), Stars (*Tārā-gaṇa*), the *Jaina* tradition has an independent category of gods designated as *Jyotiṣka* gods that reside on these heavenly bodies. Although the mention of the Sun, the Moon and the Stars is available in the Buddhist literature, the *Abhidhammakosa* doesn't mention the constellations (*Nakṣatras*) as the *Jaina* tradition does. According to the Buddhists the Sun, the Moon and the Stars revolve around *Mt. Meru* and their movements are on the same plane as the *Yugandhara* summit. Again, according to the Buddhists, the Moon is fifty *Yojanas* wide and Sun is fifty-one *Yojanas* in spread. The smallest star is one *Kośa* (one fourth of a *Yojana*, nearly two miles) wide and the largest is sixteen *Yojanas* in spread. Around the Sun there is a fiery shell that envelopes it and there is an aura around the Moon that give them their brilliance and Moon-light respectively. In the Buddhist literature there is no mention of the large numbers of Suns and Moons as is there in the *Jaina* literature. The Buddhist literature merely mentions that there is one Moon and one Sun in the four lands.

About the waning and waxing of Moon, where the *Jaina* tradition holds the *Rāhu vimāna* responsible for this phenomenon, the Buddhists cite the togetherness of the Sun and the Moon as the reason for it. According to them, when the Moon comes closer to the Sun, the Sun's brilliance casts a shadow behind the Moon and it (the Moon) appears partial or becomes invisible. The *Abhidhammakosa* mentions that the external association of the Moon is such that sometimes it appears full while at other times it either appears in part or becomes invisible. The reason for the

LXXXVI: DEVENDRASTAVA

changing durations of the days and nights has also been given here. Thus, it is apparent that the concepts connected with the Sun(s), the Moon(s) and the Stars as mentioned in the *Jaina* and the Buddhist traditions are quite at variance with each other and that the concept of waxing and waning of Moon due to the influence of the *Rāhu-vimāna* is quite ancient.

The situation of the *Vimānavāsī* gods is above that of the *Jyotiṣka* gods. According to the Buddhist tradition the *Kāma-dhātu Vimānavāsī* gods are of four categories – *Yāma*, *Tuṣita*, *Nirmāṇarati* and *Paranirmitavaśavartina*. Like this the gods are of six types – two terrestrial types of the *Kāmāvacara Sugata Bhūmi* (*Cāturmahārājika* and *Trāyaṃstrimśaka*) and four celestial types (*Vimānavāsī*). These gods have been called ‘*Kāmadhātu*’ as they generally satisfy their carnal desires in various ways. The *Cāturmahārājikas* and the *Trāyaṃstrimśakas* satisfy their carnal lust by cohabitation just as the humans do. However, devoid of semen they douse the fire of their lust just by ejaculating air. Out of the other four the *Yāma* gods are satisfied by embracing the members of the opposite sex, the *Tuṣitas* by hand-shakes, the *Nirmāṇarati* gods by jocularity and the carnal desires of the *Paranirmitavaśavartina* gods are satisfied just by looking at the members of the opposite sex.

Thus, we see a great commonality, in the concept connected with the satisfaction of carnal desires by gods, in the two traditions. Although there is a difference of opinion regarding the types of *Vaimānika* gods in the two traditions, both the traditions believe that the carnal desires exist up to this category of gods. Where the Buddhist tradition believes in only four types of *Vaimānika* gods, the *Śvetāmbara Jainas* believe in twelve and the *Digambara Jainas*

in sixteen types of Vaimānika gods.

Just as the *Jaina* tradition believes in absence of carnal desire amongst the *Graiveyaka* and *Anuttara-vimāna* gods, the Buddhist tradition also believes in its absence amongst the *Rūpadhātu* gods. There are seventeen sub-types of *Rūpadhātu* gods and the last five types have been termed as *Śuddhāvāsikas*. Just as the *Jainas* believe in three triads of the *Graiveyaka* gods, the Buddhists also believe in three *dhyānas* each consisting of three types (triads) of the *Rūpadhātu*. The fourth *dhyāna*, of course consists of three types besides the five *Śuddhāvāsikas*. Like this, though there are differences of names etc, generally there is some commonality in the concept pertaining to the gods in these two traditions.

Though there is no similarity in the concepts pertaining to the life-spans and body-statures of the *Rūpadhātu* gods of the Buddhists with those of the *Vaimānika* gods of the *Jainas*, it is seen that the life-spans of the gods of the higher heavens are longer than those of the lower ones. There is a marked difference in the concept of body-stature. While the *Jaina* belief is that the body-stature reduces as we go into the higher heavens, the Buddhist belief is quite the opposite. However, both the traditions believe that the gods in these heavens are born by sudden manifestation (*Upapāduka* or *Aupapātika*). The Buddhist belief has it that the heavenly beings (gods and goddesses) are born by sudden manifestation on the thighs of their parents, the *Jaina* belief is that they are born on the same bed in each heaven.

The most significant difference in the concept of gods in

the two traditions is that the Buddhists believe in the existence of the unembodied gods, who exist only as pure consciousness. According to them these gods are formless, that is they don't have physical bodies that can be perceived through the senses. These gods or entities are said to have four levels of meditation—grounds, which are –

- A. *Ākāśānantyāyatana,*
- B. *Vijñānānantyāyatana,*
- C. *Akiñcanantyāyatana,*
- D. *Naivasañjñānāsañjñāyatana.*

While desiring the bliss of these levels if the conscious entity engages itself in the pursuit of its right-duty and right-meditation, it keeps on enjoying the pleasures of the formless universe. As the extent of this formless universe is only upto the fourth ground called *Naivasañjñānāsañjñāyatana*, it is also known as the fore-front of the universe (*Lokāgra*).

By this comparative study we find that this condition of the formless pure conscious entity of the Buddhist tradition compares well with the concept of the Perfected or liberated souls (*Siddhas*) of the *Jaina* tradition. As the *Siddhas* are situated at the fore-front of the universe enjoying eternal bliss, so are the *Arūpadhātu* gods of the Buddhist tradition exist in the foremost part of the universe only in the form of pure consciousness. The only difference being that while according to the *Jainas* the situation of the *Siddhas* there is eternal, according to the Buddhists that of the *Arupadhātu* gods is temporary for the life-duration of the gods there. The Buddhists believe that on the expiry of the life-span of the *Arūpadhātu* gods, the purely conscious entity attains final

liberation and that it doesn't have to take rebirth in this mundane world. Therefore, this condition of the *Arūpadhātu* gods of the Buddhist tradition is different from the gods of the highest heaven called the *Sarvārthasiddha-vimāna*. Where the gods of the *Sarvārthasiddha Vimānas*, on completion of their heavenly tenure, have to be reborn as human-beings before they are finally liberated, the gods of *Arūpadhātu* category do not get reborn as human beings. As the concept of final liberation is non-existent in Buddhist tradition and it has not been laid down as to what happens to the finally liberated souls, there is no entity in the Buddhist tradition that can compare with the *Siddhas* of the *Jaina* tradition.

We have, thus, considered many an aspect of the concept pertaining to the heavenly gods in the two traditions of the Buddhists and the *Jainas*. In these concepts there are some similarities and some dissimilarities. In this preface, the *Jaina* concept of heavenly gods has been described on the basis of the present work – *Devendrastava* while that of the Buddhists has been described on the basis of the third part (*Lokanirdeśa*) of the *Abhidharmakośa*.

Similarly, the other faiths – Hindu, Christianity and Islam also hold their own concepts pertaining to the heavens and the heavenly gods. It has not been possible to dwell upon all these concepts here due to the limitations of space and time. Here, we would only like to say that like other faiths, the *Jaina* tradition has also discussed the concept of heavenly gods in great detail. Even then, it must be remembered that in the *Jaina* tradition the ultimate goal of existence is not to gain the divine birth as heavenly gods, how-so-ever high, but it is to accomplish the ultimate goal of

X C: DEVENDRASTAVA

spiritual liberation. Although the divine existence has been hailed as noble, the *Jaina* precept has it that the final liberation is not possible from the godly species but only from the human birth. Therefore, the human birth is the best from where one can attain that ultimate accomplishment of *Arhatatva* (omniscient enlightenment) whom the gods also bow to.

24 November, 1988.

Prof. Sagrmal Jain
Dr. Subhash Kothari

(Translated into English by Dr. Colonel D.S.Baya, ‘Shreyas’)

DEVINDATTHAO

DEVENDRASTAVA

- 1 -

SIRI ISIVĀLIYA THERA VIRAI0

DEVINDATTHAO

PATTHĀVAṆĀ

Amara–naravandīe vandiūṇa Usabhāie Jīṇavarinde |
Vīravaraṇapacchimante Telokkaguru¹ guṇāinne || 1 ||

Koi paḍhame paosammi sāva0 samayanīcchayavihiṇṇū |
Vannei thayamuyāraṇi jiyamāṇe Vaddhamāṇammi || 2 ||

Tassa thuṇantassa Jīṇaṁ sāmāiyakaḍā piyā suhanisannā |
Pañjaliuḍā abhimuhī suṇai thayamī Vaddhamāṇassa || 3 ||

VADDHAMĀṆAJIṆATTHAVO

Indavilayāhim tilayarayaṇaṅkie lakkhaṇaṅkie sirasā |
Pāe avagayamāṇassa vandimo Vaddhamāṇassa || 4 ||

Viṇayapaṇaehi siḍhilamauḍehim²
apaḍiya(?ma)jasassa devehim |

Pāyā pasantarosassa
vandiya³ Vaddhamāṇassa || 5 ||

Battīsami devindā jassa guṇehim uvahammiyā⁴ bāḍhami |
To tassa ciya ccheyamī pāyacchāyamī uvehāmo || 6 ||

¹ °rū paṇamiūṇaṁ, Pra. Ham. Sā. |

² maulehimī payaḍaiyajasa°, Ham. |

³ vandimo va°, Pra. Ham. Sā. |

⁴ yā° chāhami | Tassa hiyavacchāyamī pāya°, Sami. |
yā° bāyamī | No tassa vi ya ccheyamī pāya°, Pra. |
yā° chāyamī | Tā tassa viyā chāyamī pāya°, Ham. ||

ŚRĪ R̥ṢIPĀLITA STHAVIRA AUTHORED

DEVENDRASTAVA

PREFACE

- 1-3. After reverentially bowing to all supreme spiritual conquerors, universal teachers and all virtuous *Jineśvaras* including the first *Tīrthanīkara* (Lord Prophet Propounder of the *Jaina* faith) *R̥ṣabhadeva* and the last – twenty-fourth *Tīrthanīkara*, *Lord Mahāvīra*, some lay follower of the faith, who was decidedly learned in scriptures and tenets of the faith, one early evening started sweetly singing the praise of pride-conquered *Lord Vardhamāna* as his wife sat comfortably in front of him and listened, with folded hands, peacefully and reverentially.

EULOGY IN PRAISE OF LORD VARDHAMĀNA

4. Along with the celestial queens, whose foreheads are marked with vermilion and other auspicious marks, we, too, bow our heads at the feet of pride-conquered *Lord Vardhamāna*.
5. The heavenly gods, whose crowns have come lose by bowing deeply and reverently, too, pay their obeisance at the feet of perfectly anger-calmed *Lord Vardhamāna* of uncomparable fame.
6. We constantly meditate upon the beauty of His (*Lord Vardhamāna*'s) beneficial feet, whose virtues have completely won over the thirty-two *Devendras*, the celestial kings of the heavenly gods.

BATTĪSADEVINDASARŪVĀIVISAYĀ PUCCHĀ

‘Battīsami Devinda’ tti bhaṇiyamittammi sā piyaṃ bhaṇai |
Antarabhāsami¹ tāhe (?tā ham) kahāmi² kouhalleanaṃ || 7 ||

Kayare te battīsami Devindā? Ko va kattha parivasai? |
Kevaiyā kassa thiī? Ko bhavaṇa pariggaho kassa? || 8 ||

Kevaiyā va vimāṇā? Bhavaṇā? Nagarā va hunti kevaiyā? |
Puḍhavīṇa va bāhallam? Uccata? Vimāṇavanno vā? || 9 ||

Ke keṇā“rāhanti va kāleṇukkosa majjhima jahaṇṇam? |
Ussāso nissāso ohīvisaso va ko kesim’? || 10 ||

Viṇaovayārauvahammiyāi hāsarasamuvvahantīe³ |
Paḍipucchio⁴ piyāe bhaṇai, Suyāṇu ! taṃ nisāmeha || 11 ||

MAMATTACHEYAṆAM ĀYADHAMMASAŪVAM CA

Suyāṇāṇasāgarāo suṇium paḍipucchaṇāi jaṃ laddham |
Suṇa⁵ vāgaraṇāvaliyaṃ nāmāvaliyāi⁶ Indāṇam || 12 ||

¹ bhāsami hāvaṃ kā°, Sami. |

² kāhemo, Pra. Hami. Sā. |

³ hāsavasamu°, Pra. Hami. Sā. |

⁴ °ccie pi°, Sā. |

⁵ puṇa, Pra. Sā. |

⁶ °valiyaṃ ca In°, Sami. |

QUESTIONS ABOUT THE THIRTY-TWO INDRAS

7. She (the wife of the *Śrāvaka* – the lay follower of the faith) says to her husband, “Pray explain, in detail, about the thirty-two Kings of heavenly gods (*Indras*), that are said to be there, for the sake of satisfying my curiosity to know about them”.
8. “Which are those thirty-two *Indras*? Where does each of them live? What is each’s life-duration? (and) What are the details of each one’s palaces and wealth?”
9. “How many are each one’s celestial planes? How many are the palaces and cities? How much is the thickness of the celestial land on which each one lives? What are the heights and the colours of their celestial bodies?”
10. “How much food does each take during the maximum, medium and minimum period? What is the system of each one’s respiration and how much extra-sensory clairvoyant perception does each have?”
11. (On listening to these questions) and dispensing all formality and ceremony, the husband, in all seriousness, replies to her free and frank questions thus – “O beautiful one ! please listen”.

ANSWERS ABOUT THE THIRTY-TWO INDRAS

12. “In reply to your questions, please listen to the names etc of the (thirty-two) *Indras* from the analysis that is available (on this subject) in the sacred canonical literature (of our faith).”

6 : DEVINDATTHAO

Suṇa vāgaraṇāvaliyam rayanam va paṇāmiyam ca vīrehiṃ |
Tārāvali vva dhavalam hiyaṇa pasannacittenam || 13 ||

BHAVANAIDEVĀHIGĀRO

Rayanappabhāpuḍhavīnikuḍavāsī¹ Sutaṇu ! Teulesāgā² |
Viṣamī Vikasiyanayaṇā³ Bhavanaivā me nisāmeḥa || 14 ||

BĪSA BHAVANAVAIINDĀ

Do Bhavanaivāindā Camare⁴ 1 Vairoyaṇe 2 ya Asurāṇam 1 |
Do Nāgakumārindā Dharāṇe 3 taha Bhuyaṇande 4 ya 2 || 15 ||

Do Suyānu ! Suvaṇṇindā Veṇudeve 5 ya Veṇudālī 6 ya 3 |
Do Dīvakumārindā Puṇṇe 7 ya tahā Vasiṭṭhe 8 ya 4 || 16 ||

Do Uдахikumārindā Jalakante⁹ Jalapabhe¹⁰ ya nāmeṇam 5 |
Amiyagai 11 Amiyavāhaṇa 12 Disākumārāṇa do indā |6 ||17||

Do Vāūikumārindā⁵ Velamba 13 Pabhañjaṇe 14 ya nāmeṇam |
Do Thaṇiyakumārindā Ghose¹⁵ ya tahā Mahāghose¹⁶ |8 ||18||

Do Vijjukumārindā Harikanta 17 Harissahe 18 ya nāmeṇam
9| Aggisiha 19 Aggimāṇava 20 Huyāsaṇavaī vi do Indā || 19 ||

¹ °ppabhāikuḍanikuḍa°, Pra. Sā. | °ppamāipuḍhanikuḍa°, Hamī |

² °lessāgā, Samī. |

³ °ṇā samdīṭṭhī savvadevindā, Sāpā. |

⁴ Camarinda 1 Balinda 2 Asuranikāyam ca 1 | Sāpā. |

⁵ Vāyaku°, Samī. |

13. Listen, with happiness in your heart, to that gem of sermon (by the Lords *Tirthankaras*) that is venerated by the brave (spiritual warriors) and which is as pure as the (flawless light of) rows of stars.

BHAVANPATI GODS

14. O' Beauteous one with sparkling eyes ! listen from me the names of the twenty fire-coloured *Bhavanapati* gods that live on the *Ratnaprabhā* ground.

TWENTY BHAVANAPATI INDRAS

15. Two kings of the *Asurakumāras* are – 1. *Camarendra* and 2. *Vairocana*. *Nāgakumāra* gods, too, have two kings called 3. *Dharapendra* and 4. *Bhūtānanda*.
16. There are, O' Beauteous one ! two *Suvarṇendras* called 5. *Veṇudeva* and 6. *Veṇudāli*. The *Dvīpakumara* gods also have two kings known as 7. *Pūrṇa* and 8. *Vasiṣṭha*.
17. The *Udadhikumāra* gods, too, have two *Indras* – 9. *Jalakānta* and 10. *Jalaprabha* and there are two kings of the *Diśākumāra* gods that are known as 11. *Amitagati* and *Amitavāhana*.
18. Two *Indras* of the *Vāyukumāra* gods are 13. *Velamba* and 14. *Prabhañjana* and those of the two kings of the *Stanitakumāra* gods are 15. *Ghoṣa* and 16. *Mahāghoṣa*.
19. The names of two *Vidyutakumārendras* are 17. *Harikānta* and 18. *Harissaha* and those of the two kings of the *Agnikumara* gods (*Hutaśanapati*) are 19. *Agniśikha* and 20. *Agnimānava*.

Ee Viyasiyanayaṇe¹ !

vīsaṃ Viyasiyajasā mac kahiya |
Bhavaṇavara suhanisanne,
suṇa bhavaṇapariggahamimesiṃ || 20 ||

BHAVAṆAVAIINDĀṆAM BHAVAṆASAṆKHĀ

Camara–Vairoyaṇāṇaṃ Asurindāṇaṃ mahāṇubhāgāṇaṃ |
Tesiṃ bhavaṇavarāṇaṃ causatthimahe sayasahassā || 21 ||

Nāgakumārindāṇaṃ Bhūyaṇanda–Dharaṇāṇa doṇhaṃ pi |
Tesiṃ bhavaṇavarāṇaṃ culasīmahe sayasahassā || 22 ||

Do Suyāṇu ! Suvaṇṇindā Veṇudeve ya Veṇudālī ya |
Tesiṃ bhavaṇavarāṇaṃ bāvattari mo sayasahassā || 23 ||

Vāukumārindāṇaṃ Velamba–Pabhañjaṇāṇa doṇhaṃ pi |
Tesiṃ bhavaṇavarāṇaṃ channavaimahe sayasahassā || 24 ||

Covaṭṭhī² Asurāṇaṃ, culasī ceva hoi Nāgāṇaṃ |
Bāvattarī Suvaṇṇāṇa, Vāukumarāṇa channauī || 25 ||

Dīva–Disā–Udahīṇaṃ Vijjukumārinda–Thaṇiyamaggīṇaṃ |
Chaṇhaṃ pi juvalayāṇaṃ chāvattarim mo sayasahassā || 26 ||

Ekkekkammi ya juyale niyamā chāvattarim sayasahassā |
Sundari ! Līlāe thie ! thīivisesaṃ nisāmeḥhi || 27 ||

¹ yaṇe ! dasadisiviya, Pra. Sā. |

² causatthī, Haṇi. Sā. |

20. O' Doe-eyed (beauteous one with) wide-spread fame ! listen to me, as you comfortably sit in this palace, about the number of palaces of the twenty *Bhavanapati Indras* named by me earlier.

NUMBER OF PALACES OF THE BHAVANPATI INDRAS

21. The number of the very best and commodious palaces of those two *Asurendras* – *Camarendra* and *Vairocana* is sixty-four hundred thousands.
22. The number of the very best and spacious palaces of those two kings of the *Nāgākumāras* – *Dharṇendra* and *Bhutānanda* is eighty-four hundred thousands.
23. O' Beauteous one ! the number of the very best palaces of those two *Suparṇendras* – *Veṇudeva* and *Veṇudālī* is seventy-two hundred thousands
24. The number of the very best and commodious palaces of those two kings of the *Vayukumāras* – *Velamba* and *Prbhañjana* is ninety-six hundred thousands.
25. Thus, the *Asurendras* have sixty-four *lākha* (hundred thousand) palaces, the *Indras* of the *Nāgākumāras* have eighty-four *lākha*, the *Suparṇendras* have seventy-two *lākha* and the *Vāyukumarendras* have ninety-six *lākha*.
26. Each of the six *Indras* of the *Dvīpakumāra*, *Diśākumāra*, *Udhadhikumāra*, *Vidyutakumāra*, *Stanita-kumāra* and *Agnikumāra* gods have seventy-six *lākha* palaces.
27. Now, O' playfully Beauteous one ! listen from me about the specific life-durations of these pairs.

BHAVANAṆAVAĪNDĀṆAM ṬHĪĪ ĀUYAM CA

Camarassa Sāgaraovama Sundari ! Ukkosiyā ṭhīi bhaṇiyā |
Sāhīyā biddhavvā Balissa Vairoyaṇindassa || 28 ||

Je dāhiṇāṇa Indā Camaram mottūṇa sesayā bhaṇiyā |
Paliovamam divaḍḍham ṭhīi ukkosiyā tesim || 29 ||

Je uttereṇa Indā Balim pamottūṇa sesayā bhaṇiyā |
Paliovamāim doṇṇim u desuṇāim ṭhī tesim || 30 ||

Eso vi ṭhiiviseso Sundararūve ! visiṭṭharūvāṇam |
Bhom ijjasuravaranaṁ | sunā¹ aṇubhāge sunayarāṇam || 31 ||

BHAVANAṆAĪṆAM ṬHĀṆAM, BHAVANĀṆAM
ĀGĀROCCATTĀI

Joyaṇasahassamegam oḡāhittūṇa bhavana-nagarāim |
Rayanapabbhāi savve ekkārasa joyaṇasahasse || 32 ||

Anto cauramisā khalu, ahiyamaṇoharasahāvaramaṇijjā |
Bahirao ciya vaṭṭā, nimmalavairāmayā savve || 33 ||

Ukkinnantaraphalihā abhintarao u Bhavaṇavāsīṇam |
Bhavaṇa-nagarā virāyanti kaṇagasusiliṭṭhapāgārā || 34 ||

Varapaumakaṇṇiyāsaṇṭhiehimi² hiṭṭhā sahavalaṭṭhehim |
Sohinti paiṭṭhāṇehim vivihamaṇibhitticittehim || 35 ||

¹ suṇa aṇṇam kiñci sesam pi || Sam. |

² °yāmaṇḍyāhim hiṭṭhā, Pra. Sā. |

THE LIFE-DURATIONS OF BHAVANAPATI INDRAS

28. O' Beauteous one ! the maximum life-duration of the *Camarendra* is said to be one *Sāgaropama*. The same should be understood about *Bali* and *Vairocana* also.
29. The maximum life-durations of the *Indras* of the South, except that of *Camarendra*, is one and a half *Palyopama*.
30. Except that of *Bali*, the maximum life-durations of *Indras* of North are somewhat lesser than two *Palyopamas* each.
31. All this, O' Beauteous one ! is the description of their life-durations. Now, please listen to the glory of the beautiful towns and cities of the noble *Bhavanapati* gods.

PLACES AND PALACES OF BHAVANAPATI INDRAS

32. The expanse of the entire *Ratnaprabhā* ground is eleven thousand *Yojanas*. Therein, after one thousand *Yojanas*, are the towns and cities of the *Bhavanapati Indras*.
33. All the palaces, therein, are quadrangular from within, circular from without and are naturally very beautiful, enjoyable and flawless. They are made of diamond stones.
34. The palaces of the *Bhavanapati Indras* are studded with crystal gems and the compound-walls of these palaces are made of gold.
35. Situated on the best lotus-petals, bedecked with various gem-studded frescoes, those palaces appear naturally enticing.

12 : DEVINDATTHAO

Candaṇapayaṭṭhiehi ya āsattosattamalla-dāmehim |
Dārehim puravarā te paḍāgamālāulā rammā || 36 ||

Aṭṭheva joyaṇāim uvviddhā honti te duvāravarā |
Dhūmaghaḍiyāulāim ¹kañcaṇaghaṇṭāpiṇaddhāni || 37 ||

Jahim devā Bhavaṇavaī varataruṇīgiya-vāiyaraveṇam |
Niccasuhiyā pamuiyā gayam pi kālam na yāṇanti || 38 ||

DAKKHIṆOTTARABHAVANAṆAVAI-INDĀṆAM BHAVANAṆASANKHĀ

Camare Dharaṇe taha Veṇudeva Puṇṇe ya hoi Jalakante |
Amiyagāi Velambe Ghose ya Harī ya Aggisihe || 39 ||

Kaṇaga-maṇi-rayanaṭṭhūbhiyarammāim
Esim ^{saveiyāim bhavaṇāim |}
^{dāhiṇao,}
^{sesāṇam uttare pāse || 40 ||}

Cautīsā² coyālā aṭṭhattīsam ca sayasahassāim |
Cattā pannāsā khalu dāhiṇao hunti bhavaṇāim || 41 ||

¹ °ṇadāmovanaḍdhāni, Pra. Ham Sā. |

² °sā cauyāla, Ham | °sā aḍayālā, Pra., (this version is incorrect) ||

28. With their palaces decorated with fresh flower-garlands, their doors made of fragrant sandalwood, and their terraces with waving penents; those noble towns are very inviting.
29. Their noble gates are eight *Yojana* tall, their tops are bedecked with red coloured pots and golden bells hang from them.
30. (Such are the palaces) where the *Bhavanapati Indras* remain so engrossed in the songs sung by beautiful young goddesses and music played on celestial instruments that they don't even notice the passage of time.

THE NUMBER OF PALACES OF THE INDRAS OF SOUTHERN AND NORTHERN BHAVANA HEAVENS

39. (The *Bhavanapati Indras* of the South are) *Camarendra*, *Dharaṇendra*, *Veṇudeva*, *Pūrṇa*, *Jalakānta*, *Amitagati*, *Velamba*, *Ghoṣa*, *Hari* and *Agniśikha*.
40. The gem-studded, golden pillared and bedecked with enticing creeper coves, the palces of these *Bhavanapti Indras* are in the South. Those of the rest of the *Indras* are in the North.
41. Towards the South, there are thirty-four *lākha* (palaces of the *Asurakumāras*), forty-four *lākha* (palaces of the *Nāgakumāras*), forty-eight *lākha* (palaces of the *Suparṇakumāras*), forty *lākha* (palaces each of the *Dvīpakumāras*, *Udadhikumāras*, *Vidyutakumāras*, *Stanitakumāras* and the *Agnikumāras*) and fifty *lākha* (palaces of the *Vāyukumaras*).

Tīsā cattālīsā cautīsami ceva sayasahassāim |
Chattīsā chāyālā uttarao hunti bhavaṇāim || 42 ||

BHAVANAṆVAI-INDĀṆAM PARIVĀRO

Bhavaṇa-Vimāṇavañam Tāyatīsā ya Logapālā ya |
Savvesi tinni parisā, sāmāṇa caugguṇā“yarakkhā u || 43 ||

Causaṭṭhī saṭṭhī khalu chacca saḥassā taheva cattāri |
Bhavaṇavai-māṇamantaram Joisiyāṇam ca sāmāṇā || 44 ||

Pañca‘ggamahīsīo¹ Camara-Balīṇam havanti nāyavvā |
Sesaya Bhavaṇindāṇam chaceva ya aggamahīsīo || 45 ||

BHAVANAṆVAI-INDĀṆAM ĀVĀSĀ UPPĀYAPAVVAYĀYA

Do ceva Jambudīve, cattāri ya Māṇusuttare sele |
Cha² ccāruṇe samudde, aṭṭha ya Aruṇammi dovammi || 46 ||

Jannāmae samudde dīve vā jammi honti āvāsā |
Tannāmae samudde dīve va tesī uppāyā || 47 ||

¹ °mahissīo, Sami. |

² Here, in the ‘*Prakīrṇakadaśaka*’ edited by venerable ssŚrī Sāgarānandasūrīśvaraḥ, we find the text “cha vvāruṇe samudde” printed, which appears to be a alphabet generated confusion. In his commentary on maxim 728 of *Sthānāṅgasūtra*, Śrīmad Abhayadevasūri has mentioned the origin of *Asurakumāra* etc at *Aruṇa samudra* and Mt. *Aruṇa*. (Folio 482, p. 2). Also, there, in that commentary the phrases like “*Asurāṇani Nāgāṇani*. . .”, “*Dīva-Disā-Udahiṇani*. . .” from the pair of verses 47–48 have been quoted as references. Again, the second half of verse 48 has been given as “*Aruṇodaya samudde tatthaiva ya tesī uppāyā* ||” (Folio 483, p. 2).

42. Towards the North, there are thirty *lākha* (palaces of *Asurakumāras*), forty *lākha* (palaces of *Nāgakumāras*), thirty-four *lākha* (palaces of *Suparṇakumāras*), thirty-six *lākha* (palaces each of *Dvīpakumāras*, *Udadhikumāras*, *Vidyutakumāras*, *Stanitakumāras* and the *Agnikumāras*) and forty-six *lākha* (palaces of *Vāyukumāras*).

THE FAMILIES OF THE BHAVANAPTI INDRAS

43. All *Bhavanapti* and *Vaimanika* *Indras* have three tiered courts constituted by *Trāyamistrimīśa*, *Lokapāla* and *Sāmānika* gods. The number of body-guard gods is four times those of the *Sāmānika* (ordinary) gods.
44. The number of *Sāmānika devas* (ordinary gods) – subjects of various classes of *Indras* is said to be as – sixty-four thousands *Bhavanapatīs* of the South, sixty thousands of those of the North, six thousands *Vāṇavyantaras* and four thousands of *Jyotiṣka* *Indras*.
45. *Camarendra* and *Bali* have five queens-consorts each, while the rest of the *Bhavanapati* *Indras* have six queens-consorts each.

THE RESIDENCES OF BHAVANAPATI INDRAS

46. Two *Bhavanapati* *Indras* reside in the *Jambūdvīpa*, four on *Mt. Maṇuṣyottara*, six in the *Aruṇasamudra* (*Aruṇa* sea) and eight *Bhavanapati* *Indras* reside on the *Aruṇadvīpa* (*Aruṇa* island).
47. These *Bhavanapati* *Indras* are born in/on the same sea (*Samudra*) or island (*Dvīpa*) in/on which they have their residences.

Asurāṇaṃ Nāgāṇaṃ Uдахikumārāṇa hanti āvāsā |
¹ Aruṇavarammi samudde tattheva ya tesī uppāyā || 48 ||

Dīva-Disā-Aggīṇaṃ Thaṇiyakumārāṇa hanti āvāsā |
 Aruṇavare² dīvammi ya, tattheva ya tesī uppāyā || 49 ||

Vāu-Suvaṇṇindāṇaṃ eesimī Māṇusuttare sele |
 Hariṇo Harissahassa ya Vijjupabbha-Mālavantesu || 50 ||

BHAVANAṆVAI-INDĀṆAM BALA-VĪRIYA- PARAKKAMĀ

Eesimī Devāṇaṃ bala-viriya-parakkamo u jo jassa |
 Te Sundari ! vaṇṇe haṃ ³ jahakkamaṃ āṇupuvvīe || 51 ||

Jāva ya Jambuddīvo jāva ya Camarassa Camaracañcā u |
 Asurehiṃ Asuraṇṇāhiṃ⁴ atthi visao bharentu je || 52 ||

Taṃ ceva samairegaṃ Balissa Vairoyaṇassa boddhavvaṃ |
 Asurehiṃ Asuraṇṇāhiṃ tassa visao bhareuṃ je || 53 ||

Dharaṇo vi Nāgarāyā Jambuddīvami phaḍāI chāijjā |
 Taṃ ceva ⁵ samairegaṃ Bhūyāṇande vi boddhavvaṃ || 54 ||

¹ Here, the correct reading, “*Aruṇavarasmi samudde*” is available in the copy marked – ‘Sam.’ In the copies marked as ‘Pra.’ ‘Ham.’ Etc we find the text as “*Aruṇavare dīvammi ya*”. However, this reading is not in accordance with the canonical texts. In the text edited by *Śrī Agamoddhāraka Muni Śrī Puṇyavijayajī* we find the text as “*Varuṇavare dīvasmī*”, which appears to be an alphabetical confusion.

² Aruṇavarammi samudde, Sam | This incorrect reading seems to be by the author’s mistake.

³ Ahakkamaṃ, Pra. Haṃ. Sā. |

⁴ ṇṇāhiṃ tassa vi°, Pra. Sā. |

⁵ samaregaṃ Balissa vayaro°, Sam. Haṃ. |

48. The residences of the *Asurakumāras*, *Nāgakumāras* and *Udadhikumāras* are in the noble *Aruṇasamudra* (*Aruṇa* sea) and they are born there, too.
49. The residences of the *Dvīpakumāras*, *Agnikumāras* and *Stanitakumāras* are on the noble *Aruṇavaradvīpa* (*Aruṇavara* island) and they are also born there.
50. The residences of the *Vāyukumāras* and *Suparṇakumāras* are on *Mt. Mānuṣyottara* and those of the *Hari* and *Harissaha* gods are on the *Vidyutprabha* and *Mālyavanta* mountains respectively.

POWER ENDEAVOUR AND ENDURANCE OF BHAVANAPATI INDRAS

51. O' Beauteous one ! now, I shall describe in the required order, the powers, endeavours and endurances of the *Bhavanapati Indras*.
52. The powers and sovereignty of the *Asurendras* and *Asura-maidens* (*Asura* goddesses) extend up to the entire *Jambudvīpa* and up to *Camaracañca*, the capital of *Camarendra*.
53. The powers and sovereignty of *Bāli* and *Vairocana* are similar to those of *Asura* gods and *Asura-maidens* (*Asura* goddesses).
54. *Dharaṇendra* and *Nāgaendra* can individually cover the entire *Jambudvīpa* with their hoods. Similar extra-ordinary capability is there in *Bhūtananda* also.

¹ Garulinda Veṇudevo Jambuddīvaṃ ² chaejja pakkheṇaṃ |
Taṃ ceva samairegaṃ Veṇudālimmi vi boddhavvaṃ || 55 ||

Puṇṇo vi Jambuddīvaṃ pāṇitalenaṃ ² chaejja ekkeṇaṃ |
Taṃ ceva samairegaṃ havai Vasiṭṭhe vi boddhavvaṃ || 56 ||

Ekkāe jalummīe Jambuddīvaṃ bharejja Jalakanto |
Taṃ ceva samairegaṃ Jalappabhe hoi boddhavvaṃ || 57 ||

Amiyagaissa vi visao Jambuddīvaṃ tu pāyapaṇhīe |
Kampejja niravasesaṃ, iyaro puṇa taṃ samairegaṃ || 58 ||

Ekkāe vāyuguṇjāe Jambuddīvaṃ bharejja Velambo |
Taṃ ceva samairegaṃ Pabhañjaṇe hoi boddhavvaṃ || 59 ||

Ghoso vi Jambuddīvaṃ Sundari ! ekkeṇa thaṇiyasaddenaṃ |
Bahirīkarijja savvaṃ, iyaro puṇa taṃ samairegaṃ || 60 ||

Ekkāe vijjuyāe Jambuddīvaṃ harī payāsejjā |
Taṃ ceva samairegaṃ Harissahe hoi boddhavvaṃ || 61 ||

Ekkāe aggijālāe Jambuddīvaṃ dahejja Aggisiho |
Taṃ ceva samairegaṃ Māṇavae hoi boddhavvaṃ || 62 ||

Tiriyam tu asaṅkhejjā dīva-samuddā saehim rūvehim |
Avagāḍhā u karijjā Sundari ! eesi egayaro || 63 ||

¹ Garulo vi ve°, Pra. Sā. |

² .thaejja, Saṃ |

55. *Garuḍendra* and *Veṇudeva* can individually cover the entire *Jambūdvīpa* with their wings. Similar extra-ordinary capability is there in *Veṇudāli* also.
56. *Pūrṇa*, too, can cover the entire *Jambūdvīpa* with one palm of his hands. *Vasīṣṭha* also has similar capability.
57. *Jalakānta* can fill the entire *Jambūdvīpa* with one wave of water from his seas. *Jalaprabha* is also known to have similar capability.
58. About *Amitagati* it has been said that he can shake the entire *Jambūdvīpa* with one blow of his heel. Again, similar capability exists in the other – *Amitavāhana* also.
59. *Velamba* can fill the entire *Jambūdvīpa* with one whiff of his wind. *Prabhañjana* also possesses a similar capability.
60. O' Beauteous one ! *Ghoṣa* can render everyone, in the entire *Jambūdvīpa*, deaf by one crack of his thunder. Again, *Mahāghoṣa* is also capable of a similar feat.
61. *Hari* can light the entire *Jambūdvīpa* with one flash of its lightening. Again, *Harissaha* is also said to possess similar capability.
62. *Agniśikha* can burn the entire *Jambūdvīpa* with one flame of his fire. Again, *Māṇavaka* is also said to possess similar capability.
63. O' Beauteous one ! there are innumerable islands and seas in the middle universe. Any one of these *Indras* is capable of completely enveloping these islands and seas.

20 : DEVINDATTHAO

Pabhū annayaro Indo Janbuddīvaṃ tu vāmahattheṇaṃ |
Chattamī jahā dharejjā ayattaṃ Mandaramī ghittumī || 64 ||

Jambuddīvaṃ kāūṇa chattayamī, Mandaramī ca se daṇḍamī |
Pabhū annayaro Indo, eso tesimī balaviseso || 65 ||

Esā Bhavaṇavaīṇamī bhavaṇaṭhī vānniyā samāseṇamī |
Suṇa Vāṇamantarāṇamī bhavaṇaṭhī āṇupuvvī || 66 ||

VĀṆAMANTARĀṆAM AṬṬHA BHEYĀ

Pisāya Bhūyā Jakkhā ya Rakkhasā Kinnarā ya Kimpurusā |
Mahoragā ya Gandhavvā aṭṭhavihā Vāṇamantariyā || 67 ||

Ete u samāseṇamī kahiyaṃ bhe Vāṇamantarā devā |
Patteyaṃ pi ya vocchaṃ solasaṃ Inde mahiḍḍhī || 68 ||

VĀṆAMANTARĀṆAM SOLASA INDĀ

Kāle ya Mahākāle Surūva Paḍirūva Punnabhadde ya |
Amaravai Māṇibhdde Bhīme ya tahā Mahābhīme || 69 ||

Kinnara Kimpurise khalu Sappurise ceva taha Mahāpurise |
Aikāe Mahākāe Gīyaraī ceva Gīyajase || 70 ||

VĀṆAMANTARĀṆAM AVANTARABHEYĀ AṬṬHA

[Aṇapannī Paṇapannī Isivāiya Bhūyavāie ceva |
Kandī ya Mahākandī Kohaṇḍe ceva Payae ya ||]

64. Any capable *Indra* can hold the entire *Jambūdvīpa* as an umbrella with his left hand. He can, similarly, effortlessly lift *Mt. Mandarācala (Meru)*.
65. Any powerful *Indra* can hold the entire *Jambūdvīpa* as an umbrella and *Mt Meru* as its staff. These are the special powers of those *Indras*.
66. Thus, the position of the *Bhavana* heavens of the *Bhavanapati Indras* has been described. Now, listen to the descriptions of the heavens of the *Vāṇavyantaras*.

EIGHT CLASSES OF THE VĀṆAVYANTARA GODS

67. The *Vāṇavyantara* gods are – *Piśāca, Bhūta, Yakṣa, Rākṣasa, Kinnara, Kimpuruṣa, Mahoraga* and *Gandharva*.
68. I have, thus, briefly enumerated the *Vāṇavyantara* gods here. Now, I shall individually describe their sixteen *Indras* (kings) and their affluence.

SIXTEEN INDRAS OF THE VĀṆAVYANTARA GODS

69. The (sixteen) *Vāṇavyantara Indras* are said to be – *Kāla, Mahākāla Surūpa, Pratirūpa, and Pūrṇabhadra; Māṇibhadra, Bhīma* and *Mahābhīma* –
70. *Kinnara, Kimpuruṣa, Satpuruṣa, Mahāpuruṣa, Atikāya, Mahākāya, Gītarati* and *Gītayaśa*.

EIGHT FURTHER DIVISIONS OF THE VĀṆAVYANTARA GODS

[*Anaparnī, Paṇaparnī, Ṛṣivādīta, Bhūtavādīta, Krandīta, Mahākrandīta, Kūṣmāṇḍa* and *Pataṅgadeva*.]

VĀṆAMANTARĀṆAM

AṬṬHANHAMAVANTARABHEYĀṆAM SOLASA INDĀ

Sannihie Sāmāṇe Dhāya Vidhāe Isi ya Isivāle |
Issara Mahissare yā havai Suvacche Visāle ya || 71 ||

Hāse Hāsaraī vi ya See ya tahā bhavē Mahāsee |
Payae Payayavaī vi ya neyavvā āṇupuvvie || 72 ||

VANTARA-VĀṆAMANTARĀṆAM

BHAVANA-ṬHĀṆA-ṬHILĀI

Uḍḍhamahe tiriyammi ya vasahimī ¹uvaventi Vantarā devā |
Bhavaṇā puṇa'ṇha Rayaṇappabhāe uvarillae kaṇḍe || 73 ||

Ekkekkammi ya juyale niyamā bhavaṇā varā asaṅkhejjā |
Saṅkhijjavitthaḍā puṇa navaramī eta'ttha nāṇattamī || 74 ||

Jambuddīvasamā khalu ukkoseṇamī bhavanti bhavaṇavarā |
Khuḍḍā khetasamā vi ya videhasamayā ya majjhimayā || 75 ||

Jahimī devā Vantariyā varataruṇīgīya-vāiyaraveṇamī |
Niccasuhiyā pamuiyā gayamī pi kalamī na yāṇanti || 76 ||

Kāle Surūva Puṇṇe Bhīme taha Kinnare ya Sappurise |
Aikāe Gīyaraī aṭṭhete honti dāhiṇao || 77 ||

¹ oviti, Sā. |

SIXTEEN INDRAS OF EIGHT FURTHER DIVISIONS OF THE VĀṆAVYANTARA GODS

71. *Sannihita, Sāmānya, Dhātā, Vidhātā, Ṛṣi, Ṛṣipāla, Īśvara, Maheśvara, Suvatsa and Viśāla* –
72. *Hāsa, Hāsarati, Śreya, Mahāśreya, Pataṅga and Pataṅgapati* – these are the sixteen indras of the eight further divisions of the *Vāṇavyantara* gods in the given order, at the rate of two each.

PALACES POSITIONS AND LIFE–DURATIONS OF THE VYANTARA AND VĀṆAVYANTARA GODS

73. *Vyantara* gods are born and live in the upper, lower and the middle parts of the universe. Again, their palaces are in the upper part of the *Ratnaprabha* land.
74. There are innumerable best palaces, each of an immeasurable expanse, for each of the eight pairs of the *Vyantarendras*. I, now, narrate their characteristics.
75. The larger of these best palaces resemble the *Jambudvīpa*, the smaller ones resemble the *Bharataḥṣetra* and the medium ones resemble the *Videhaḥṣetra*.
76. Such are the best palaces that the *Vyantara* gods, living therein, remain so engrossed in the songs and instrumental music being played by the beauteous young goddesses that they even fail to notice the passage of time.
77. Similarly, the eight Indras – *Kāla, Surūpa, Pūrṇa, Bhīma, Kinnara, Satpuruṣa, Atikāya* and *Gītārati* – are on the southern side.

Maṇi-kaṇaga-rayanaṭhūbhiya

Jambūṇayaveiyāim bhavaṇāim |

Eesim

dāhiṇao,

sesāṇam uttare pāse || 78 ||

Dasavāsasahassāim ṭhiī jahannā u Vantarasarāṇam |
Paliovamam tu ekkam ṭhiī u ukkosiyā tesim || 79 ||

Esā Vantariyāṇam bhavaṇaṭhiī vanniyā samāseṇam |
Suṇa Joisālayāṇam āvāsavihim suravarāṇam || 80 ||

PAÑCAVIHĀ JOĪSAIYADEVĀ

Candā Sūrā Tārāgaṇā ya Nakkhatta Gahagaṇasamaggā |
Pañcavihā Joisiyā, ṭhiī viyārī ya te bhaṇiyā || 81 ||

JOISIYADEVĀṆAM ṬHĀṆĀIM VIMĀṆASĀṆKHĀ, VIMĀṆĀṆAM ĀYĀMABĀHALLAPARIRAYĀI VIMĀṆAVĀHAGAĀBHIOGĀ DEVĀ YA

Addhakaviṭṭhagasaṇṭhāṇasaṇṭhiyā phāliyamayā rammā |
Joisiyāṇa vimāṇā tiriyaṁ loe asaṅkhejjā || 82 ||

Dharaṇiyalāo samāo sattahim nauehim joyaṇasaehim |
Heṭṭhillo hoi talo, sūro puṇa aṭṭahim saehim || 83 ||

Aṭṭhasae āsīe Cando taha ceva hoi uvaritale |
Egam dasuttarasayam bāhallam Joisassa bhava || 84 ||

78. The palaces of these *Vyantara* gods, with golden platforms and domes studded with gems, pearls and precious stones, are in the southern side and those of the other *Vyantara* gods are on the northern side.
79. The minimum life-span of the *Vyantara* gods is of ten thousand years and the maximum is of one *Palyopama*.
80. The description of the palaces and the life-durations of the *Vyantara* gods have thus been briefly given. Now listen to the description of the residences of the *Jyotiṣka* gods.

FIVE TYPES OF JYOTIṢKA GODS

81. The five types of *Jyotiṣka* gods are – Moon (*Candra*), Sun (*Sūrya*), Stars (*Tārāgaṇa*), Constellations (*Nakṣatra*) and Planets (*Grahagaṇa*).

THE PLACES, NUMBER OF ABODES THEIR DIMENSIONS, THICKNESSES, PERIMETERS AND CARRIER-GODS OF THE JYOTIṢKA GODS

82. In the middle universe, there are innumerable abodes of the *Jyotiṣka* gods, which are in the shapes of halved *Kapittha* fruit, made of crystal gem-stones and very attractive.
83. Up to seven hundred and ninety *Yojana* above the even part of the (*Ratnaprabhā*) land is the lower region. The Sun is eight hundred *Yojana* above that even land.
84. Similarly, the Moon is eight hundred and eighty *Yojana* above that even land. Thus, the expanse of the *Jyotiṣka* region, with respect to the height is one hundred and ten *Yojanas*.

85. The Moon's diameter equals fifty-six out of the sixty-one parts of a *Yojana*. That of the Sun equals forty-eight parts.
86. It is where the *Jyotiṣka* gods live and remain so engrossed in the songs and instrumental music being played by the beauteous young goddesses that they even fail to notice the passage of time.
87. The diameter of the Moon equals fifty-six parts out of the sixty-one parts of a *Yojana* and its thickness is twenty-eight parts.
88. The diameter of the Sun equals forty-eight parts out of the sixty-one parts of a *Yojana* and its thickness is twenty-four parts.
89. The *Grahas* are of half a *Yojana* diameter and the *Nakṣatras* are half still. Their thickness is half their diameters respectively.
90. One half of a *Yojana* equals two *Gau* (*Kosa*) and is equivalent to five hundred bows (*Dhanuṣas*). This is the description of the dimensions of the *Graha-Nakṣatra-samūha* and those of the Stars.
91. Know that the thickness of any *Jyotiṣka-vimāna* is half that of its diameter and its perimeter is somewhat more than three times the diameter.
92. The vehicles (*vimānas*) of the *Jyotiṣka* gods are carried thus – Moon and Sun by sixteen thousand carrier gods each, *Grahas* by eight thousand gods, *Nakṣtras* by four thousand gods and *Tārās* by two thousand gods each.

Purao vahanti sīhā, dāhiṇao kuñjarā mahākāyā |
Paccatthimeṇa vasahā, turagā puṇa uttare pāse || 93 ||

JOISİYĀṆAM GATIAPAMĀṆAM IDDHĪ YA

Candehi u siggharayarā Sūrā, Sūrehim taha Gahā sigghā |
Nakkhattā u Gahehi ya, Nakkhatthem tu Tārāo || 94 ||

Savva‘ppagaī Candā, Tārā puṇa honti savvasigghagaī |
Eso gaīviseso Joisiyāṇam tu devāṇam || 95 ||

Appiḍḍhiyā ya Tārā, Nakkhattā khalu tao mahiḍḍhiyae |
Nakkhatthem tu Gahā, Gahehim Sūrā, tao Candā || 96 ||

JOISİYĀṆAM ṬHĀṆAKAMO ANTARAMĀṆAM CA

Savvabbhintara‘bhī, Mūlo puṇa Savvabāhiro hoi¹ |
Savvovarim ca Sāī, Bharanī puṇa savvahiṭṭhimayā || 97 ||

Savve Gaha–nakkhattā majjhe khalu honti Canda–Sūrāṇam
| Hiṭṭhā samam ca uppiṇ Tārāo Canda–Sūrāṇam || 98 ||

Pañceva dhaṇusayāim jahannayam antaram tu Tārāṇam |
Do ceva gauyāim nivvāghāeṇa ukkosam || 99 ||

¹ bhamai, Pra. Ham. Sā. |

93. These carrier gods carry the vehicles thus – As lions in the East, as great elephants in the South, as oxen in the West and as horses in the North.

THE SPEED AND WEALTH OF THE JYOTIṢA GODS

94. The Suns are faster than the Moons; the *Grahas* (planets) are faster than the Suns; the *Nakṣatras* (constellations) are faster still and the Stars are the fastest.
95. The Moons are the slowest and the Stars are the fastest. The speeds of the *Jyotiṣka* gods have been described thus.
96. The Stars have little affluence, the *Nakṣatras* are, certainly, more affluent than the Stars. Similarly, the *Grahas* are more affluent than the *Nakṣatras*, the Suns are more affluent than the *Grahas* and the Moons are the most affluent of all.

THE LIMITS AND EXTERNAL DIMENSIONS OF THE POSITIONS (ORBITS) OF THE JYOTIṢKA GODS

97. The *Abhijita-Nakṣatra* is the innermost, the *Mūla-Nakṣatra* the outermost, the *Swāti-Nakṣatra* the uppermost and the *Bharanī-Nakṣatra* the lowest.
98. Certainly, all the *Grahas* (planets) and *Nakṣatras* (constellations) are situated between the *Moons* and the *Suns*. The stars are above, below and in the same plane as the Suns and the Moons.
99. Without interruption, the minimum interval between the stars is five hundred bows and the maximum interval is two *Gavyuti (Kosa)* or four thousand bows.

Donni sae chāvaṭṭhe jahannayamī antaramī tu Tārāṇamī |
Bārasa ceva saḥassā do bāyālā ya ukkosā || 100 ||

TĀRĀ-CANDĀṆAM NAKKHATTA-CANDĀṆAM
NAKKHATTA-SŪRĀṆAM YA SAHAGATIKĀLAMĀṆAM

Eyassa Candajogo sattaṭṭhim khaṇḍio ahoratto |
Te hunti navamuhuttā sattāvīsamī kalāo ya || 101 ||

Sayabhisayā Bharaṇīo Addā Assesa Sāi Jeṭṭhā ya |
Ee cha nnakkhattā pannarasamuhuttasañjogā || 102 ||

Tinneva Uttarāimī Puṇavvasū-Rohiṇī Visāhā ya |
Ee cha nnakkhattā paṇayālamuhuttasañjogā || 103 ||

Avasesā nakkhattā ¹panarasa yā honti tīsaimuhuttā |
Candammi esa jogo nakkhattāṇamī muṇeyavvo || 104 ||

Abhiī chacca muhutte cattāri ya kevale ahoratte |
Sūreṇa samamī vaccai etto sesāṇa vucchāmi || 105 ||

Sayabhisayā Bharaṇīo Addā Assesa Sāi Jeṭṭhā ya |
Vaccanti cha'horatte ekkāvīsamī muhutte ya || 106 ||

¹ pannarasa honti, Samī. |

100. With interval the minimum interval is two hundred and sixty-six *Yojanas* and the maximum interval is twelve thousand two hundred and forty-two *Yojanas* respectively.

THE TIME DURATION OF CONJUNCTIONS OF THE MOONS, THE SUNS, THE STARS AND THE CONSTELLATIONS

101. Lunar conjunctions last sixty-seven broken day-nights (*khandīta ahorātri*), nine *Muhurta* and twenty-seven phases (*kalāen*).
102. The six constellations—*Śatabhiṣaja*, *Bharaṇī*, *Ārdrā*, *Aśleṣa*, *Swāti*, and *Jyeṣṭhā*—are said to have lunar conjunctions of the durations of fifteen *Muhurtas* each.
103. Another six including the three northern constellations (*Uttarā Bhārdrapada*, *Uttarā Phālgunī* and *Uttarāṣāḍhā*) and *Purṇavasū*, *Rohiṇī* and *Viśākhā* have lunar conjunctions lasting for forty-five *Muhurtas* each.
104. The remaining fifteen constellations have lunar conjunctions lasting over thirty *Muhurtas* each. These are the details of the lunar conjunctions of the constellations.
105. The solar conjunction of *Abhijita constellation* lasts four day-nights and six *Muhurtas*. This is what I have to say about the solar conjunctions of the other constellations –
106. The six constellations – *Śatabhiṣaja*, *Bharaṇī*, *Ārdrā*, *Aśleṣa*, *Swāti*, and *Jyeṣṭhā* – are said to have conjunctions of the durations of six day-nights and twenty-one *Muhurtas* each with the Suns.

Tinneva Uttarāimī Puṇavvasū–Rohiṇī Visāhā ya |
Vaccanti muhutte tinni ceva vīsam ahoratte || 107 ||

Avasesā nakkhattā paṇṇarasa vi Sūrasahagayā janti |
Bārasa ceva muhutte terasa ya same ahoratte || 108 ||

JAMBUDDĪVĀĪSU CANDĀ-SŪRA-GAHĀṆAM SĀNKHĀ

Do Candā do Sūrā, Nakkhattā khalu havanti chppannā |
Chāvattaram Gahasayam Jambuddīve viyārī ṇam || 109 ||

Ekkamī ca sayasahassamī tittīsamī khalu bhavē sahaṣṣāimī |
Nava ya sayā paṇṇāsā Tārāgaṇakoḍikoḍiṇam || 110 ||
(13,395,000,000,000,000)

Cattāri ceva Candā, cattāri ya Sūriyā Lavaṇatoe |
Bāram Nakkhattasayamī, Gahāṇa tinneva bāvannā || 111 ||

Do ceva sayasahassā sattatṭhimī khalu bhavē sahaṣṣā u |
Nava ya sayā Lavaṇajale Tārāgaṇakoḍikoḍiṇam || 112 ||

Cauvīsamī Sasi–Raviṇo, Nakkhattasayā ya tiṇṇi chattīsā |
Ekkamī ca Gahasahassamī chappnnamī Dhāyaisaṇḍe || 113 ||

107. Another six including the three northern constellations (*Uttarā Bhārdrapada*, *Uttarā Phālgunī* and *Uttarāṣāḍhā*) and *Purṇavasū*, *Rohiṇī* and *Viśākhā* have solar conjunctions lasting for the durations of twenty day–nights and three *Muhurtas* each.
108. The remaining fifteen constellations have solar conjunctions lasting for thirteen day–nights and twelve *Muhurtas* each.

THE NUMBERS OF MOONS SUNS AND PLANETS ETC OVER THE JAMBŪDVĪPA

109. Two Moons, two Suns, fifty–six constellations and one hundred and seventy–six planets revolve over the *Jambū–dvīpa*.
110. The number of stars over the Jambūdīvīpa is one hundred and thirty–three thousand nine hundred and fifty *Koṭā–koṭi* (a hundred trillion or 10^{14}) or 13,395,000,000,000,000.
111. Four Moons, four Suns, one hundred and twelve constellations and three hundred and fifty–two planets revolve over the *Lavaṇa–Samudra*.
112. The number of stars over the *Lavaṇa–Samudra* is two hundred and sixty–seven thousand and nine hundred *Koṭā–koṭi* or 26,790,000,000,000,000.
113. The numbers of heavenly bodies that revolve over the *Dhātākikhaṇḍa dvīpa* are twenty–four Moons and Suns (twelve Moons and twelve Suns), three hundred and thirty–six constellations and one thousand and fifty–six planets.

Aṭṭheva sayasahassā tiṇṇi saḥassā ya satta ya sayāim |
 Dhāiyasaṇḍe dīve Tārāgaṇakoḍikoḍiṇam || 114 ||
 (80,370,000,000,000,000)

Bāyālīsami Candā bāyālīsami ca Diṇayarā dittā |
 Kālodahimmi ee caranti sambaddhalesāyā || 115 ||

¹ Nakkhattasahassami egameva chāvattarami ca sayamannam |
 Chacca sayā channauyā mahaggahā tinni ya saḥassā || 116 ||

Aṭṭhāvīsami ² Kālodahimmi bārasi ya saḥassāim |
 Nava ya sayā paṇṇāsā Tārāgaṇakoḍikoḍiṇam || 117 ||
 (281,295,000,000,000,000)

Coyālam Candasayami, coyālam ceva Sūriyāṇa sayami |
 Pokkharavarammi ee caranti sambaddhalesāyā || 118 ||

Cattārimi ca saḥassā battīsami ceva honti Nakkhattā |
 Chacca sayā bāvattara Mahaggahā bārasi saḥassā || 119 ||

Channau sayasahassā choyālīsami bhava saḥassāim |
 Catāri³ taha sayāim Tārāgaṇakoḍikoḍiṇam || 120 ||
 (13,395,000,000,000,000,000)

¹ *Nakkhattāṇa saḥassami egami chāvattarami satami ca 'nnam*, Sami. |

² *°dahimmi tārāi sayasahassāi / Nava*, Sami. || This version is irrelevant. This reading is as per the original text in the *Sūrya-prajñapti*. Although, here an error of two metres is seen as per the poetic convention, no factual error, that can cause a loss of meaning, is seen. However, the learned readers can ignore this error also if they imagine a metric verse other than the *Āryā-chanda*. As per the *Āryā-chanda*, it should be—*°dahimmi bārasi ya (?taha) saḥassāim* ||

³ *Cattāri ya sayāim*, Pra. Sā. |

114. The number of stars over the *Dhātakī-khaṇḍa-dvīpa* is eight hundred and three thousand and seven hundred *Koṭā-koti*¹ or 80,370,000,000,000,000.
115. The numbers of brilliant heavenly bodies with their corresponding hues that revolve over the *Kālodayhi* ocean are forty-two Moons and forty-two Suns and –
116. – One thousand one hundred and seventy-six constellations and three thousand six hundred and ninety-six great planets.
117. The number of stars over the *Kālodayhi* Ocean is twenty-eight *Lākha* (hundred thousand) twelve thousand nine hundred and fifty *Koṭā-koti* or 281,295,000,000,000,000.
118. The numbers of brilliant heavenly bodies with their corresponding hues that revolve over the *Puṣkaravara-dvīpa* are forty-four Moons and forty-four Suns.
119. Also, four thousand and thirty-two constellations and twelve thousand six hundred and seventy-two great planets (revolve over this *Puṣkaravara-dvīpa*).
120. Similarly, the number of stars over the *Puṣkaravara-dvīpa* is ninety-six *Lākha* (hundred thousand) forty-four thousand and four hundred *Koṭā-koti* or 964,440,000,000,000,000.

¹ A *Koṭā-koti* is a very large number, which equals ten millions multiplied by ten millions. Hence a *Koṭā-koti* equals $10^7 \times 10^7$ or 10^{14} .

Bāvattarimī ca Candā, bāvattarimeva Diṇayarā dittā |
Pukkhāravaraḍḍhe caranti ee pagāsintā || 121 ||

Tiṇṇi sayā chattīsā cha cca sahaṣṣā Mahaggahāṇamī tu |
Nakkhattāṇamī tu bhava solāṇi duve sahaṣṣāṇi || 122 ||

Aḍḍayālasayasahaṣṣā bāvīsamī khalu bhava sahaṣṣāimī |
Do ya saya Pukkharaḍḍhe Tārāgaṇakoḍi–koḍiṇamī || 123 ||
(482,220,000,000,000,000)

Battīsā Candasayamī, battīsamī ceva Sūriyāṇa sayamī |
Sayalamī Maṇussaloyamī caranti ee payāsintā || 124 ||

Ekkārāsa ya sahaṣṣā cha ppi ya solā Mahaggahasayā u |
Cha cca sayā channuā Nakkhattā tiṇṇi ya sahaṣṣā || 125 ||

Aṭṭhāsīmī cattāimī sayasahaṣṣāimī Maṇuyalogammi |
Satta ya sayā aṇūṇā Tārāgaṇakoḍi–koḍiṇamī || 126 ||
(884,070,000,000,000,000)

Eso Tārāpiṇḍo savvasamāseṇa Maṇuyalogammi |
Bahiyā puṇa Tārāo Jiṇehimī bhaṇiyā asaṅkhejjā || 127 ||

121. The numbers of brilliant heavenly bodies, with their corresponding hues, that revolve over the *Ardha Puṣkaravara-dvīpa* are seventy-two Moons and seventy-two Suns.
122. Also, six thousand three hundred and thirty-six great planets and two thousand and sixteen constellations (revolve over this *Ardha Puṣkaravara-dvīpa*).
123. Similarly, the number of stars over the *Ardha Puṣkaravara-dvīpa* is decidedly forty-eight *Lākha* (hundred thousand) twenty-two thousand and two hundred *Koṭā-koti* or 482,220,000,000,000,000,000.
124. One hundred and thirty-two Moons and one hundred and thirty-two Suns enlighten and revolve over the entirety of human lands.
125. There are eleven thousand six hundred and sixteen great planets and three thousand six hundred and ninety-six constellations (that revolve over the human lands).
126. Similarly, the number of stars over the human habited part of the universe is eighty-eight *Lākha* (hundred thousand) forty thousand and seven hundred *Koṭā-koti* or 884,070,000,000,000,000,000.
127. Briefly, this is the description of the heavenly bodies that revolve over the human habited part of the universe. However, the *Jinas* have said that the heavenly bodies that revolve over the remaining non-human habited part of the universe are innumerable.

Evaiyam Tāraggam jam bhaṇiyam taha ya Maṇuyalogammi |
Cāram Kalambuyāpupphasaṇṭhiyam Joisam carai || 128 ||

Ravi-Sasi-Gaha-Nakkhattā evaiyā āhiyā Maṇuyaloe |
Jesim nāmā-goyam na pāgayā pannaveinti || 129 ||

JOISIYĀṆAM PĪDAGĀIM PANTĪO
CANDĀIPAMĀṆAM CA

Chāvaṭṭhim piḍayāim Candā“iccāṇa Maṇuyalogammi |
Do Candā do Sūrā ya honti ekkekkāe piḍae || 130 ||

Chāvaṭṭhim piḍayāim Nakkhattāṇa tu Maṇuyalogammi |
Chappannam Nakkhattā ya honti ekkekkāe piḍae || 131 ||

Chāvaṭṭhī piḍayāim Mahaggahāṇam tu Maṇuyalogammi |
Chāvattaram Gahasayam ca hoi ekkekkāe piḍae || 132 ||

Cattāri ya pantīo Candā“iccāṇa Maṇuyalogammi |
Chāvaṭṭhim chāvaṭṭhim ca hoī¹ ikkikkiyā pantī || 133 ||

Chappannam pantīo Nakkhattāṇam tu Maṇuyalogammi |
Chāvaṭṭhim chāvaṭṭhim ca hoi ikkikkiyā pantī || 134 ||

Chāvattaram Gahāṇam pantisayam hoi Maṇuyalogammi |
Chāvaṭṭhim chāvaṭṭhim ca hoi ikkikkiyā pantī || 135 ||

¹ Hoi ekkikki pantīe, Sam. |

128. Also, the heavenly bodies thus described move about in a formation that can be compared to the formation of a *Kadamba* flower.
129. The names and categories of the Suns, Moons etc that have been described are beyond the comprehension of human beings with ordinary intellect.

**GROUPING-WISE NUMBERS OF JYOTISKAS SUCH AS
MOONS ETC.**

130. In the human inhabited universe, there are sixty-six groups of Moons and Suns with two Moons and Suns per group.
131. In the human universe, there are sixty-six groups of constellations as well with fifty-six constellations per group.
132. In the human universe, there are, also, sixty-six groups of great planets with one hundred and seventy-six planets in each group.
133. In the human universe, there are four rows of Moons and Suns with sixty-six Moons or Suns in each row.
134. In the human universe, there are fifty-six rows of constellations with sixty-six constellations in each row.
135. In the human universe, there are one hundred and seventy-six rows of planets with two sixty-six planets in each row.

JOISİYĀṆAM MAṆḌALĀ TĀVAKHETTAM GAĪ YA

Te ¹ Merumaṇucarantī payāhiṇāvattamaṇḍalā save |
Aṇvaṭṭhiehiṁ joehiṁ Canda-Sūrā Gahagaṇā ya || 136 ||

Nakkhatta-Tārayāṇaṁ avatṭhiyā maṇḍalā muṇeyavvā |
Te vi ya payāhiṇāvattameva Meruṁ aṇucaranti || 137 ||

Rayaṇiyara-Diṇayarāṇaṁ
uḍḍhamahe eva saṅkamo natthi |
Maṇḍalasaṅkamaṇaṁ puṇa
abbhintara bāhiraṁ tiriyaṁ || 138 ||

Rayaṇiyara-Diṇayarāṇaṁ
Nakkhattāṇaṁ ca Mahāgahāṇaṁ ca |
Cāravisesaṇa bhava
suha-dukkhavihī maṇussāṇaṁ || 139 ||

Tesiṁ pavisantāṇaṁ tāvakkhattaṁ tu vaḍḍhae niyamā |
Teṇeva² kameṇa puṇo pariaḥāyai nikkhamintāṇaṁ || 140 ||

Tesiṁ Kalmbuyāpupphasaṇṭhiyā honti tāvakhettamuḥā |
Anto ya saṅkulā bāhiṁ vitthaḍā Canda-Sūrāṇaṁ || 141 ||

CANDASSA HĀṆĪ VADḌHĪ YA

Keṇaṁ vaḍḍhai Cando? Pariaḥṇī³ vā vi keṇa Candassa? |
Kālo vā Joṇhā vā keṇa'ṇubhāveṇa Candassa ? || 142 ||

Kiṇhaṁ Rāhuvimāṇaṁ niccaṁ Candena hoi avirahiyaṁ |
Cauraṅgulamappattamī hiṭṭhā Candassa taṁ cariyaṁ || 143 ||

¹ Merumāṇusuttara payā°, Pra. Sā. |

² °va ya kkmeṇaṁ pari°, Pra. Sā. |

³ hāṇī keṇa hoi candasya? Pra. Sā. |

ORBITS REGIONS AND SPEEDS OF JYOTIṢKAS

136. The Suns, Moons, groups of Planets, etc are loosely bonded and, hence, they revolve around *Mt. Meru* in a clock-wise direction.
137. Permanent orbits of constellations and stars are also similar. They, too, circumscribe *Mt. Meru* in a clock-wise direction.
138. The Suns and the Moons do not move vertically. Their motions are inner, outer, transverse and circular.
139. The specific movements of the *Jyotiṣkas* such as the Moons, the Suns, the constellations, etc affect the pleasures and the pains in human lives.
140. As a rule, the temperatures rise as we go nearer these *Jyotiṣkas* and they decrease as we go farther away from them.
141. Their heat regions are in the shape of *Kalambuka* flowers. The shapes of the heat regions of the Suns and the Moons are narrower within and wider without.

WAXING AND WANING OF THE MOON

142. Why does the Moon wax? Why does it wane? What are the reasons for the Moon-light and its blackness?
143. The black vehicle (Vimāna) of *Rāhu* always follows the Moon at a distance of four fingers below the Moon's path.

Bāvaṭṭhimi bāvaṭṭhimi divase divase tu sukkapakkhassa |
Jam̐ parivaḍḍhai Cando, khavei tam̐ ceva kāleṇam̐ || 144 ||

Pannarasaibhāgeṇa ya Candam̐ pannarasameva ¹saṅkamai |
Pannarasaibhāgeṇa ya puṇo vi tam̐ ceva² pakkamai || 145 ||

Evam̐ vaḍḍhai Cando, pariahāṇī eva hoi Candassa |
Kālo vā Joṇhā vā teṇa'ṇubhāveṇa Candassa || 146 ||

JOISIYĀṆAM CARA-THIRAVIBHĀGO

Anto Maṇussakhette havanti cārovagā ya uvavaṇaṇā |
Pañcavihā Joisiyā Candā Sūrā Gahagaṇā ya || 147 ||

Teṇa param̐ je sesā Candā“icca-Gaha-Tāra-Nakkhattā |
Natthi gaī, na vi cāro, avaṭṭhiyā te muṇeyavvā || 148 ||

JAMBUDDĪVĀISU CANDA-SŪRĀIṆAM SAṆKHĀ ANTARAM CA

Ee³ Jambuddīve duguṇā,
Lavaṇe caugguṇā honti |
Kāloyagā (Lavaṇagā ya) tiguṇiya
Sasi-Sūrā Dhāyaisaṇḍe || 149 ||

Do Candā iha dīve, cattāri ya Sāgare Lavaṇatoe |
Dhāyaisaṇḍe dīve bārasa Candā ya Sūrā ya || 150 ||

¹ *caṅkamai*, Pra. Ham̐. Sā. | *tam̐ varai*, Sū. |

² *°va'ikkamai*, Ham̐. | *°va vakkamai*, Sū. |

³ In the original text the verses 149 and 150 have been given in the reverse order. However, for the ease of understanding we have changed the order in accordance with *Sūrya-prajñāpti sūtra* || ege, Sā. | evam̐ Sū. |

144. In the brighter fortnight, one sixty-second part of the Moon increases daily while it decreases by the same amount in the darker fortnight of every lunar month.
145. Fifteen parts of the Moon get gradually covered by fifteen parts of Rāhu in the fifteen days of the darker half of the lunar month and in the brighter half they get gradually uncovered.
146. Thus, the Moon waxes and wanes. These are the reasons for the darker and the brighter halves of the lunar months and the Moon-light and its darkness.

MOVING AND STATIC JYOTIṢKAS

147. The *Jyotiṣka* gods born and peregrinating in the human universe are of five types – the Moons, the Suns, the constellations, the planets and the stars.
148. Besides these, there are the Suns, the Moons, the planets, the constellations and stars that are without the human universe. They neither move nor peregrinate.

NUMBERS OF MOONS, SUNS ETC OVER THE JAMBŪDVĪPA AND THEIR DIFFERENCES FROM THOSE OVER THE OTHER DVĪPAS AND SAMUDRAS

149. These *Jyotiṣka* gods are twice in the *Jambūdvīpa*, four times in the *Lavaṇa-Samudra*, and three times that much in the *Dhatakī-khaṇḍa*.
150. Thus, there are two Moons (and two Suns) in this (*Jambu*) *dvīpa*, in the *Lavaṇa-Samudra* there are four Moons (and four Suns) and in the *Dhatakī-khaṇḍa* the number of Moons is three times four i.e. twelve.

Dhāyaisaṇḍappabhiī uddiṭṭhā tigunīyā bhavē Candā |
 Āilla–Candasahiya āṇantarāṇantare khette || 151 ||

Rikkha–Ggaha–Tāraggaṃ dīva–samudde jaicchase nāum |
 Tassa Sasihi u guṇiyam Rikkha–ggaha–Tārayaggaṃ tu || 152 ||

Bahiya u Māṇusanagassa Canda–Sūrāṇa‘vaṭṭhiya jogā |
 Candā ¹ Abhiijuttā, Sūrā puṇa honti ² Pussehim || 153 ||

Candāo Sūrassa ya Sūrā³ Candassa antarami hoi |
 Paṇṇāsa sahaṣṣāim (tu) Joyaṇāṇam aṇūṇāim || 154 ||

Sūrassa ya Sūrassa ya Sasiṇo Sasiṇo ya antarami hoi |
 Bahiya u Māṇusanagassa Joyaṇāṇam sayasahassa || 155 ||

Sūrantariya Candā, Candantariya ya Diṇayarā ditta |
 Cittantaralesāgā suhaḷesā mandalesā ya || 156 ||

Aṭṭhāsīmi⁴ ca Gahā, aṭṭhāvīsam ca honti Nakkhattā |
 Ega Sasīparivāro, etto Tārāṇa vocchāmi || 157 ||

Chāvaṭṭhisahassāim nava ceva sayāim pañcasayarāim |
 Ega Sasī–parivāro Tarāgaṇakoḍi–koḍiṇam || 158 ||

¹ Abhiijuttā, Pra. Ham. Sā. |

² Pūsehim, Sam. |

³ °rā Sasiṇo ya aṇ°, Sā. |

⁴ ṭṭhāsīyam ca, Pra. Ham. Sā. |

151. The number of Moons (and that of Suns) on any *dvīpa* or *samudra* can be obtained by multiplying the number of Moons on the previous *samudra* or *dvīpa* by three and adding the numbers of Moons on all the *dvīpas* and *samudras* prior to the previous one.
152. If the number of any *Jyotiṣka* – *Nakṣatras* (Constellations), *Grahas* (Planets) or *Tārāgaṇa* (Stars) over a *dvīpa* or *samudra* is desired, it can be obtained by multiplying the number of Moons there by a suitable number (as given in verses 157–158).
153. There are Moons and Suns situated outside *Mt. Maṇuṣottara*. There the Moons are in conjunction with the *Abhijita* constellation and the Suns with the *Puṣya*.
154. (Outside the *Mānuṣottara mountain*) the minimum distance between the Moons and the Suns is never less than fifty thousand *Yojanas*.
155. Outside the *Mānuṣottara* mountain the minimum distance between one Moon and the other or that between one Sun and the other one hundred thousand *Yojanas*.
156. The Suns are at an interval from the Moons and so are the Moons from the bright Suns. They are of many coloured rays. The Moons' rays dimmer and the Suns' are brighter.
157. One Moon family has eighty-eight planets and twenty-eight constellations. Now, I shall describe the Stars.
158. There are sixty-six thousand nine hundred and seventy-five stars in one Moon family.

JOISIVADEVĀṆAM ṬHĪ

Vāsasahassam Paliovamam ca Sūrāṇa sā ṭhī bhaṇiyā |
Paliovamam Candāṇam vāsasayasahassamabbhahiyam ||159||

Paliovama Gahāṇam Nakkhattāṇam ca jāṇa Paliyaddham |
Paliyacautthobhāgo Tārāṇa vi sā ṭhī bhaṇiyā || 160 ||

Paliovama‘ṭṭhabhāgo ṭhī jahaṇṇā ua Joisagaṇassa |
Paliovamamukkosam vāsasayasahassamabbhahiyam || 161 ||

KAPPAVEMĀṆIYĀṆAM BĀRASA INDĀ

Bhavaṇavai–Vāṇamantara–Joisavāsīṭhī mae kahiyā |
Kappavāi vi yā voccham bārasa Inde mahiddhīe || 162 ||

Paḍhamo Sohammavāi Īsāṇavāi u bhannae bīo |
Tatto Saṇāṅkumāro havai cauttho u Māhindo || 163 ||

Pañcamao puṇa Bambho chaṭṭho puṇa Lantao‘ttha devindo |
Sattamao Mahasukko aṭṭhamao bhava Sahassāro || 164 ||

Navamo ya Āṇaindo dasamo puṇa Pāṇao‘ttha devindo |
Āraṇa ekkārasamo bārasamo Accuo Indo || 165 ||

LIFE-DURATIONS OF THE JYOTIṢKA GODS

159. The life-durations of the Suns is said to be of the order of one thousand *Palyopama* years each and those of the Moons is said to be somewhat more than one hundred thousand *Palyopama* years each.
160. The life-spans of the planets is one *Palyopama* years each, for the constellations they are half a *Palyopama* years each and those of the Stars is one fourth of a *Palyopama* years each.
161. The minimum life durations of the *Jyotiṣka* gods is said to be one eighth of a *Playopama* years and the maximum life-duration is somewhat more than one hundred thousand *Palyopama* years.

TWELVE INDRAS OF THE KALPA-VAIMĀNIKA GODS

162. I have, thus, given the descriptions of the *Bhavanpati*, *Vāṇavyantara* and *Jyotiṣka* gods. Now, I shall give the description of twelve greatly affluent *Kalpapati Indras*.
163. They are – the first is *Saudharmapati*, the second *Īśānapati*, then (the third is) *Sanatkumāra*, and the fourth (*Kalpapati-Vaimanika Indra*) is *Māhendra*.
164. Here (in the *Kalpa-Vaimānika* heavens), the fifth *Indra* is *Brahma*, the sixth is *Lāntaka*, the seventh is *Mahāśukra* and the eighth *Devendra* (king of gods) is *Sahasrāra*.
165. The ninth is *Āṇata*, the tenth is *Prāṇata*, *Āraṇa* is the eleventh and the twelfth (*Kalpa-Vaimānika*) *Devendra* (king of gods) is *Acyuta*.

Ee bārasa Indā Kappavaī Kappasāmiyā bhaṇiyā |
Āṇāīsariyamī vā teṇa paramī natthi devāṇam || 166 ||

GEVEJJA‘NUTTARESU INDĀBHĀVO, ANNALIṄGI-
DAMSAṆAVĀVANNĀNM GEVEJJA-PAJJANTA-
UVAVĀYAPARŪVAṆAM CA

Teṇa paramī devagaṇā sayaicchiyabhāvaṇāi uvavannā |
Gevijjehimī na sakkā uvavāo annaliṅgeṇam || 167 ||

Je damsaṇavāvannā liṅgagahaṇamī karenti sāmaṇṇe |
Tesimī pi ya uvavāo ukkoso jāva Gevejjā || 168 ||

VEMĀṆIYAINDĀṆAM VIMĀṆASAṆKHĀ

Ittha kira vimāṇāṇamī battīsamī vaṇṇiyā sayasahassā |
Sohammakappavaiṇo Sakkassa Mahāṇubhāgassa || 169 ||

Īsāṇakappavaiṇo aṭṭhāvīsamī bhavē sayasahassā |
Bārasa ya sayasahassā kappammi Saṇāṅkumārammi || 170 ||

Aṭṭheva sayasahassā Māhindammi u bhavanti kappammi |
Cattāri sayasahassā kappammi u Bambhalogammi || 171 ||

166. These twelve *Kalpapati Indras* have, thus, been described as the masters of the *Kalpa* heavens. There is none else who can command the gods there.

NON-EXISTENCE OF INDRAS IN THE GRAIVEYAKA AND ANUTTARAVIMĀNA HEAVENS : BIRTHS UP TO THE GRAIVEYAKA HEAVENS OF THOSE OF OTHER FAITHS AND CORRUPT VISION

167. In the heavens above those (*Kalpa*) the gods are born with the self-governing dispositions, because in the *Graiveyaka* (and *Anuttaravimāna*) heavens the births of gods with other dispositions (of mastership or servitude) is not possible.
168. Those who are of corrupt vision but still observe monastic vows, are born only up to the *Graiveyaka* heavens and not in the heavens beyond them.

NUMBER OF HEAVENLY ABODES (VIMĀNAS) OF THE VAIMĀNIKA INDRAS

169. Here, the noble and affluent *Śakra*, the king of *Saudharmakalpa* is said to have thirty-two hundred thousand heavenly abodes (*vimānas*).
170. The *Indra* of the *Īśānakalpa* heaven possesses twenty-eight hundred thousand *vimānas* and there are twelve hundred thousand *vimānas* in the *Sanatkumārakalpa* heaven.
171. Similarly, the *Māhendrakalpa* heaven has eight hundred thousand *vimānas* and the *Brahmalokakalpa* heaven has four hundred thousand.

Ittha kira vimāṇāṇaṃ pannāsaṃ Lantae sahaṣṣāim |
Cattā ya Mahāsukke chacca sahaṣṣā Sahassāre || 172 ||

Āṇaya-Pāṇayakappe cattāri sayā“raṇa‘ccuesu tinni |
Sattavimāṇasayāim causu vi eesu kappesu || 173 ||

Eyāim vimāṇāim kahiyaṃ jāim jattha kappammi |
Kappavaṇa vi Sundari ! thiiviseṣe nisāmeḥi || 174 ||

VEMĀṆIYAINDĀṆAM THĪ

Do Sāgarovamāim Sakkassa thi Mahāṇubhāgassa |
Sāhiyā Īsaṇe satteva Saṇāṅkumārammi || 175 ||

Māhinde sāhiyaṃ satta ya dasa ceva Bambhalogammi |
Coddasa¹ Lantayakappe sattarasa bhava Mahāsukke || 176 ||

Kappammi Sahassāre aṭṭhārasa Sāgarovamāim thi |
Aṇaya² eguṇavīsā vīsā puṇa Pāṇae kappe || 177 ||

Puṇṇā ya ekkavīsā udahisanāmāṇa Āraṇe kappe |
Aha Accuyammi kappe bāvīsaṃ ³Sāgarāṇa thi || 178 ||

¹ Cuddasa Lantaikappe, Pra. Haṃ. | Caudasa Lantaikappe, Sā. |

² Egūṇāyayakappe, Pra. Haṃ. Sā. |

³ Sāgarovamāim thi, Saṃ. |

172. The *Lāntaka Indra* is the master of fifty thousand *vimānas*, the *Mahāśukra* that of forty thousand and the *Sahasrāra Indra* that of six thousand *vimānas*.
173. There are four hundred *vimānas* in the *Āṇata-Prāṇata kalpa* heavens and three hundred in the *Āraṇa-Acyuta kalpa* heavens. Thus, there are a total of seven hundred *vimānas* in these four *Kalpa* heavens.
174. Thus, O' Pretty one ! listen to the description of the life-durations of the kings of these heavens whose number of *vimānas* have I have just described.

LIFE-DURATIONS OF THE KALPAPATI INDRAS

175. The life-duration of great and noble *Śakra*, the *Saudharmendra* heaven is two *Sāgaropama* years, that of *Īśānendra* is somewhat more than that and the life-span of the *Sanatkumara* is seven *Sāgaropama* years.
176. In the *Māhendra kalpa* the life-duration is somewhat more than seven *Sagaropama* years and in the *Brahmalokakalpa* it is ten *Sāgaropama* years. In the *Lāntakakalpa* and the *Mahāśukrakalpa* it is fourteen and seventeen *Sāgaropama* years respectively.
177. In the *Sahasrārakalpa* the life-span is eighteen *Sāgaropama* years, nineteen in the *Ānatakalpa* and twenty in the *Prāṇatakalpa*.
178. In the *Āraṇakalpa* the life-duration is full twenty-one *Sāgaropama* years and in the *Acyutakalpa* it is twenty-two *Sāgaropama* years.

Esā Kappavaīṇaṃ kappathīī vaṇṇiyā samāseṇaṃ |
Gevejja'ṇuttarāṇaṃ suṇa aṇubhāgaṃ vimāṇāṇaṃ || 179 ||

GEVEJJAGADEVĀṆM NĀMA-VIMĀṆASANKHĀ
ṬHIIĀI

Tiṇṇeva ya Gevejja hitṭhillā majjhimā ya uvarillā |
Ekkekkam pi ya tiviham, evaṃ nava honti Gevejja || 180 ||

Sudamisaṇā Amohā ya Suppabuddhā Jasodharā |
Vacchā Suvacchā Sumaṇā Somaṇasā Piyadamsaṇā || 181 ||

Ekkārasauttarami heṭṭhimae, sattuttarami ca majjhimae |
Sayamegaṃ uvarimae, pañceva Aṇuttaravimāṇā || 182 ||

Heṭṭhima-Gevejjaṇaṃ tevīsaṃ Sāgarovamāimī ṭhīī |
Ekkekkamāruhijjā aṭṭhahimī sesehimī Namiyaṅgi ! || 183 ||

AṆUTTARADEVĀṆAM NĀMA-VIMĀṆA-ṬHĀṆA-
ṬHIIĀI

Vijayaṃ ca Vejayaṇṭamī

Jayantamaparājīyaṃ ca boddhavvaṃ |
Savvaṭṭhasiddhanāmaṃ
hoi caṇḍhamī tu majjhimayaṃ || 184 ||

Puvveṇa hoi Vijayaṃ, dāhiṇao hoi Vejayaṇṭamī tu |
Avareṇaṃ tu Jayantaṃ, avaraīyamuttare pase || 185 ||

179. I have, thus described the life–durations of the Kalpapati Indras in the prescribed order. Now, listen to the description of the section pertaining to the *Graiveyaka* and *Anuttaravimāna* heavens.

NAMES, NUMBER OF VIMĀNAS AND LIFE–SPANS OF THE GRAIVEYAKA GODS

180. The three *Graiveyakas* are – Lower, Middle and Upper. Each has three heavens. Thus, the number of *Graiveyaka* heavens is nine.
181. (The names of the nine *Gariveyakas* are) *Sudarśana*, *Amogha*, *Suprabuddha*, *Yaśodhara*, *Vatsa*, *Suvatsa*, *Sumanasa*, *Somanasa* and *Priyadarśana*.
182. There are one hundred and eleven *vimānas* in the Lower *Gariveyaka* heavens, one hundred and seven in the middle ones and one hundred *vimānas* in the Upper *Garaiveyakas*. The number of *Anuttara–vimānas* is five.
183. O’ Tender–bodied one ! the life–durations of the gods of the lowest *Graiveyaka* heaven is twenty–three *Sāgaropama* years, which keeps on increasing by one *Sāgaropama* years in each of the upper ones.

NAMES, VIMĀNAS AND LIFE–SPANS OF THE GODS OF THE ANUTTARAVIMĀNA HEAVENS

- 184–185. *Anuttaravimāna* heavens are – *Vijaya*, *Vaijayanta*, *Jayanta*, *Aparājita* and *Sarvārthsiddha*. *Sarvārtha–siddhavimāna* is in the middle of the other four, which are, in the East, South, West and North directions respectively.

54 : DEVINDATTHAO

Eesu vimāṇesu u tettīsamī Sāgarovamāimī tñhī |
Savvaṭṭhasiddhanāme ajahannukkosa tettīsā || 186 ||

KAPPA-GEVEJJĀ'ṄUTTARADEVAVIMĀṆĀNA ĀGĀRO

Heṭṭhillā uvarillā do do juvala'ddhasaṇṭhāṇā |
Paḍipunṇacandasāṇṭhiyā majjhimā cauro || 187 ||

Gevejjāvalisarīsā Gevejjā tiṇṇi tiṇṇi āsannā |
¹Hulluyasaṇṭhāṇāimī Aṇuttarāimī vimāṇāimī || 188 ||

VEMAṆIYADEVAVIMĀṆĀṆAM PAIṬṬHĀṆAM

Ghaṇaudahipaiṭṭhāṇā surabhavaṇā dosu honti Kappesumī |
Tisu vāupaiṭṭhāṇā, tadubhayasupaiṭṭhiyā tinni || 189 ||

Teṇaparamī uvarimayā āgāsantarapaiṭṭhiyā save |
Esa paiṭṭhāṇavihī udḍhamī loe vimāṇāṇamī || 190 ||

DEVĀṆAM LESĀO

Kiṇhā-Nīlā-Kāū-Teūlesā ya Bhavaṇa-Vantariyā |
Joisa-Sohammīsāṇe teulesā muṇeyavvā || 191 ||

¹ Dullaya°, Hamī. | Dullai° Pra. | Dullaha° Samī. |

186. The life–durations of the gods in all these *vimānas* is said to be thirty–three *Sāgaropama* years. However, the life–durations of the gods of the *Sarvārtha–siddhvimāna* heaven is invariable thirty–three *Sāgaropama* years.

THE SHAPES OF THE KALPA, GRAIVEYAKA AND ANUTTARA VIMĀNA HEAVENS

187. The two pairs each of the lower (four) and upper (four) *Kalpa* heavens are in the shape of Half–Moons. The middle four *Kalpa* heavens are in the shape of Full–Moons.
188. The *vimānas* of the *Graiveyaka* gods are in three rows of three each. The *Anuttaravimānas* are in the shapes of *Hullaka* flowers.

THE BASES OF THE VAIMĀNIKA VIMĀNAS

189. The *vimānas* in the first two (*Saudharma* and *Īśāna*) *Kalpa* heavens are supported by *Ghanodadhi* (Heavy water?) and the next three (*Sanatkumāra*, *Māhendra* and *Brahma*) are supported by (dense) air (*Ghanavāta*). Those of the next three (*Lāntaka*, *Mahāśukra* and *Sahasrāra*) are situated on the support of both – the heavy water and dense air.
190. All *vimānas* beyond (*Sahasrārakalpa*) are supported by the space. This is the description of the supports of the heavenly *vimānas* in the upper universe (*Urdhvaloka*).

THE BODY HUES OF THE GODS

191. The *Bhavana* and the *Vyantara* gods are of the black, grey, blue and ochre body hues. The *Jyotiṣkas* and those of the *Saudharmakalpa* heavens have ochre body hue.

Kappe Saṇaṅkumāre Mahinde ceva Bambhaloge ya |
Eesu Pamhalesā, teṇaparami Sukkalesā u || 192 ||

Kaṇagattayarattābhā suravasabhā dosu honti kappesu |
Tisu honti pamhagorā, teṇa parami sukkilā devā || 193 ||

DEVĀṆM UCCATTAM–OGĀHAṆĀ

Bhavaṇavai–Vāṇamantara–Joisiyā honti sattarayaṇīyā |
Kappavaṇa¹ ya Sundari! suṇa uccattam suravarāṇam || 194 ||

²Sohamme Īsāṇe ya suravarā honti sattarayaṇīyā |
Do do kappā tullā dosu vi pariaṇīyae rayāṇī || 195 ||

Gaivejjesu ya devā rayāṇīo donni honti uccā u |
Rayāṇī puṇa uccattam Aṇuttaravimāṇavāsīṇam || 196 ||

Kappāo kappammi ³u jassa ṭhiī Sāgarovama‘bbhahiyā |
⁴Usseho tassa bhava ikkārasabhāgaparihīṇo || 197 ||

Jo ya vimāṇusseho ⁵puḍhvīṇa ya jamī ca hoi bāhallamī |
Doṇhamī pi tamī pamāṇamī battīsamī Joyaṇasayāimī || 198 ||

¹ °ṇa‘imī ! Sundari ! Sā. |

² Sohammīśāṇasurā honti save vi satta°, Hamī. | Sohammīśāṇasurā uccatte honti satta°, Pra. Sā. ||

³ ya, Samī. |

⁴ Ussehe tassa bhava ekkārasabhāgaparihāṇī, Hamī. | Ussehe tassa bhava ekkārasabhāgaparihīṇā, Samī. Pra. ||

⁵ °vīṇa jamī, Pra. | °vīṇamī jamī, Sā. ||

192. The body hues of the gods of the *Sanatkumāra*, *Māhendra* and *Brahmaloka kalpa* heavens are lotus coloured. The gods of the heavens beyond (the *Brhamloka kalpa*) are of white body hue.
193. The noble gods of the *Saudharma* and *Īśānakalpa* heavens are of the colour of heated radiant gold while those of the next three (*Sanatkumāra*, *Māhendra* and *Brahmaloka*) *kalpas* have the complexion like that of a lotus flower.

THE HEIGHTS AND STATURES OF GODS

194. The heights of the *Bhavana*, *Vāṇavyantara* and *Jyotiṣka* gods equals seven *Ratnis*. O' Pretty one ! now listen to the description of the statures of the noble *Kalpapati* gods.
195. The noble gods of the *Saudharma* and *Īśāna kalpa* heavens are seven *Ratnis* tall. The statures of the gods in each of the next five pairs of *Kalpa* heavens are equal while they reduce by one *Ratni* in each subsequent pair.
196. The *Graiveyaka* heavens have gods with statures of two *Ratnis* and the gods of the *Anuttaravimāna* heavens have body-statures of one *Ratni* only.
197. The life-durations of the gods increases as we go from one *Kalpa* to the next higher one while the heights of the *Vimānas* reduce by one *eleventh* from one *Kalpa* to the next higher one.
198. The height of a *Vimāna* and the thickness of its ground equal three thousand and two hundred *Yojanas*.

DEVĀṆAM PAVIYĀRĀṆĀ

Bhavaṇavai–Vāṇamantara–Joisiyā hunti ¹ Kāyapavīyārā |
Kappavaīṇa vi Sundari ! voccaham ¹ paviyāraṇavihī u || 199 ||

Sohammīsāṇesumī² ca Suravarā honti Kāyapavīyārā |
Saṇāṅkumāra–Māhīndesu ¹ phāsapavīyārāyā devā || 200 ||

Bambhe Lantayakappe ya suravarā honti ³ rūvapavīyārā |
Mahasukka–Sahassāresu ¹ saddapavīyārāyā devā || 201 ||

Āṇaya–Pāṇayakappe Āraṇa taha Accuesu kapammi |
Devā maṇapavīyārā⁴ parao pavīyāraṇā natthi || 202 ||

DEVĀṆAM GANDHO DIṬṬHĪ YA

Gosīsā ‘guru–Keyapattā⁵–Punnāga–Baulagandhā ya |
Campaya–Kuvalayagandhā tagarelasugandhagandhāya ||203||

⁶ Esā ṇamī gandhavihī uvamāe vaṇṇiyā samāseṇamī |
Diṭṭhīe vi tivihā thira sukumārā ya phaseṇamī || 204 ||

¹ °pariyā°, Samī. |

² °sāṇesumī su°, except in the copy entitled Samī. |

³ rūyapariyā°, Samī. |

⁴ °rā teṇa vareṇamī apavīyārā, Hamī. | °rā teṇa paramī tū apavīyārā, Pra. ||

⁵ °patte pu°, Samī. |

⁶ Eyā ṇamī, Hamī. |

THE CARNAL SATISFACTION OF GODS

199. The carnal activities of the gods (and goddesses) of *Bhavana*, *Vāṇavyantara* and *Jyotiṣka* heavens are physical i.e. they indulge in corporeal carnal acts. O' Pretty one ! now, I shall describe the ways in which gods (and goddesses) of the *Kalpa* heavens derive carnal satisfaction.
200. The gods (and goddesses) of *Saudharma* and *Īśāna kalpa* heavens derive carnal satisfaction physically. Those of the *Sanatkumara* and *Māhendra Kalpa* heavens derive carnal satisfaction just by touching each other.
201. In the *Brahma* and *Lāntaka Kalpa* heavens the gods (and goddesses) derive such satisfaction by sight i.e. just by seeing each other while those of the *Mahāśukra* and the *Sahasrāra Kalpas* do so by hearing each other's voices or by talking to each other.
202. The gods (and goddesses) of the *Ānata-Prāṇata* and *Āraṇa-Acyuta Kalpas* derive carnal satisfaction mentally i.e. just by thinking about it. Gods of heavens beyond the *Kalpas* don't have carnal desires at all.

THE SMELL SIGHT AND TOUCH OF THE GODS

203. The gods are sweet smelling just as the fragrance of *Gośīrṣa* sandal, incense, *Ketakī* leaves, *Punnāga*, *Bakula*, *Campaka* and Lotus flowers.
204. This description of the gods' smell is briefly stated by way of comparison. The gods have stable sight and their touch is very tender.

ĀVALIYA–PAIṆṆAYAVIMĀṆĀṆAM SAṆKHĀ
ANTARAM CA

Tevīsami ca vimāṇā caurāsīmi ca sayasahassāmi |
Sattāṇau saḥassā uḍḍhamloe vimāṇāṇam (8497023) || 205 ||

Auṇāṇau saḥassā
caurasīmi | ca sayasahassaim | |
Egūṇyam divaḍḍham sayami ca
pupphāvakiṇṇāṇam (8489149) || 206 ||

Satteva saḥassāmi sayāmi covattarāmi aṭṭha bhava (7874) |
Āvaliyāi vimāṇā, sesā pupphāvakiṇṇā ṇam || 207 ||

²Āvaliyavimāṇāṇam tu antaram niyamaso asaṅkhejjam |
Saṅkhejjamasāṅkhejjam bhaṇiyam pupphāvakiṇṇāṇam || 208 ||

ĀVALIYAVIMĀṆĀṆAM ĀGĀRĀ KAMO YA

Āvaliyāi³ vimāṇā vaṭṭā tamisā taheva cauramisā |
Pupphāvakiṇṇayā puṇa aṇegaviharūva–saṇṭhāṇā || 209 ||

Vaṭṭam ya valayagam piva, tamisā siṅghādayam piva vimāṇā |
⁴Cauramisavimāṇā puṇa akkhādayasaṇṭhiyā bhaṇiyā || 210 ||

¹ °ssā ya, Sam. |

² āvaliyāi vimāṇāṇa antaram, Pra. Sā. |

³ °yāya vi°, Sam. |

⁴ puṇa cauramisavimāṇā a°, Pra. |

TYPES NUMBERS AND DIFFERENCES OF SERIALISED AND MISCELLANEOUS VIMĀNAS

205. The total number of *Deva-vimānas* (heavenly bodies) in the upper universe is said to be eighty-four *lākha* (hundred thousand) ninety-seven thousand and twenty-three or 8497023.
206. Out of these the number of flower-shaped (? Laden, decorated) *vimānas* is eighty-four *lākha* (hundred thousand) eighty-nine thousand one hundred and forty-nine or 8489147.
207. The *vimānas* arraigned in series are seven thousand eight hundred and seventy-four or 7874. Rest of the *vimānas* are (arraigned) in the shape of flower-petals.
208. The interval between the series of *vimānas* is innumerable (*Yojanas*). That between the *vimānās* arraigned in the shape of flower-petals is numerable-innumerable *Yojanas*.

THE SHAPES AND ORDER OF THE SERIALISED VIMĀNAS

209. The *vimānas* arraigned in series are in the shape of circular, trigonal and quadrangular. However, the *vimānas* arraigned in the shape of flower-petals are said to be of various shapes.
210. Circular (ring-shaped) *vimānas* are in the shape of bangles, the trigonal ones are in the shape of *Aqua-nut* (*Śrighātaka* or *Singhādā*) and the quadrangular *vimānas* are in the shape of wrestling arenas (*Akṣātaka* or *Akhāḍa*).

Paḍhamamī vaṭṭavimāṇamī,
bīyamī tamisamī, taheva cauramisamī |
Egantaracauramisamī,
puṇo vi vaṭṭamī, puṇo tamisamī || 211 ||

Vaṭṭamī vaṭṭassuvarimī, tamisamī tamisassa ¹upparimī hoi |
Cauramīse cauramisamī, uḍḍhamī tu vimāṇaseḍḍhīo || 212 ||

Olambayarajjūo² savvavimāṇāṇa honti samiyāo |
Uvarimā-carimantāo heṭṭhillo jāva carimanto || 213 ||

KAPPAVAIVIMĀṆĀṆAM SARŪVAM

Pagāraparikkhittā vaṭṭavaimāṇā havanti savve vi |
Cauramisavimāṇāṇamī cauddisimī veiyā bhaṇiyā || 214 ||

Jatto vaṭṭavaimāṇamī tatto tamisassa veiyā hoi |
Pagāro bodhavvo avasesāṇamī tu pāsāṇamī || 215 ||

Je puṇa vaṭṭavaimāṇā egaduvārā havanti savve vi |
Tinni ya tamisavimāṇe, cattāri ya honti cauramīse || 216 ||

BHAVANAVALI-VĀṆAMANTARA-JOISIYĀṆAM BHAVAṆA-NAGARA-VIMĀṆASANKHĀ

Satteva ya koḍīo havanti bāvattarimī sayasahassā |
Eso bhavaṇasamāso ³Bhomejjāṇamī suravarāṇamī || 217 ||

¹ uppare, Samī. | upparamī, Pra. ||

² Uvalambayara°, Pra. |

³ Bhomejja is the alias for the Bhavanapati gods.

211. (In the series) the first is the circular *vimāna*, the trigonal *vimāna* the second and the third one is the quadrangular *vimāna*. After an interval again comes the quadrangular one then the circular one and then, again the trigonal *vimāna* and so on and so forth.
212. In the columns of *vimānas* the circular *vimānas* come over the circular ones, the trigonal ones over the trigonal *vimānas* and the quadrangular *vimānas* come over the quadrangular ones.
213. The supporting ropes of all the *vimānas* are the same from top to bottom and from one end to the other.

THE SHAPES OF THE KALPAPATI VIMĀNAS

214. Compound walls enclose all circular *vimānas* and all quadrangular *vimānas* have platforms in the four corners in four cardinal directions.
215. The platforms of the trigonal *vimānas* are in the corners facing the circular ones. The remaining sides are walled with compound walls.
216. All the circular *vimānas* have only one door each, the trigonal *vimānas* have three and the quadrangular ones have four doors.

NUMBERS OF PALACES, CITIES AND VIMĀNAS OF THE BHAVANAPATIS, VĀṆAVYANTARAS AND JYOTISKAS

217. The *Bhavanapati* gods have seven hundred and seventy-two hundred thousand (77,200,000) mansions (*Bhavanas*). This is the brief description of their *mansions*.

Tiriovavāiyāṇaṁ rammā Bhomanagarā asaṅkhejjā |
Tatto saṅkhejjaguṇā Joisiyāṇaṁ vimāṇā u || 218 ||

CAUVVIHADEVĀṆAM APPABAHUTTAM

Thovā Vimāṇavāsī, Bhomejjā Vāṇamantaramasaṅkhā |
Tatto saṅkhejjaguṇā Joisavāsī bhava devā || 219 ||

VEMĀṆIYADEVĪṆAM VIMĀṆASAṅKHĀ

Patteyavimāṇāṇaṁ devīṇaṁ chabbhave sayasahassā |
Sohamme kappammi u, Īsāṇe honti cattari || 220 ||

AṆUTTARADEVĀṆAM VIMĀṆASAṅKHĀ SADDĀIAṆUBHĀGO YA

Pañceva‘ṇurattāimi¹ aṇuttaragaīhim jāimi diṭṭhāimi |
Jattha Aṇuttaradevā bhogasuhāmi aṇuvamāni pattā || 221 ||

Jattha aṇuttaragandhā taheva rūvā aṇuttarā saddā |
Accittapoggalāṇaṁ raso ya phāso ya gandho ya || 222 ||

² Papphoḍiyakalikalusā

papphoḍiyakamalareṇusaṅkāsa |

Varakusumamahukarā iva

³ suhamayarandaṁ nighoṭṭanti || 223 ||

¹ °rāṇaṁ aṇu°, Saṁ. |

² apphoḍiya°, haṁ. |

³ sukhamakaraṇaṁ āsvādayanti |

218. The *Vāṇavyantara* gods of the lateral (middle) universe have innumerable cities and mansions. The number of *vimānas* of the *Jyotiṣka* gods is numerable times more than those of the *Vāṇavyantara* gods.

COMPARATIVE NUMBERS OF FOUR TYPES OF GODS

219. *Vaimānika* gods are few (numerable), the *Bhavanavāsī* and *Vāṇavyantara* gods are innumerable times more and the *Jyotiṣka* gods are numerable times more still.

NUMBERS OF VIMĀNAS OF VAIMĀNIKA GODDESSES

220. In the Saudharma Kalpa the number of separate *vimānas* of the *Vaimānika* goddesses is six hundred thousand (600, 000), in the *Īśānakalpa* it is four hundred thousand (400, 000).

NUMBER OF VIMĀNAS, NATURE AND SOUND ETC OF THE ANUTTARA GODS.

221. Five types of *Anuttara* gods are the best as per the considerations of class, caste, and appearance. They enjoy incomparable pleasures.
222. As the gods of the *Anuttara-vimānas* have the best of sight, sound, smell, touch and taste, the inanimate matter there, too, has the best of these qualities.
223. As the humming black bee enjoys sucking honey from the best of buds, flowers and lotuses in bloom, so do the gods (and goddesses) of the *Anuttara-vimānas* enjoy the best of material pleasures.

Varapaumagabbhagorā savvete egagabbhavasahīo |
Gabbhavasahīvimukkā Sundari! sukkhami aṇuhavanti || 224 ||

DEVĀṆAM ĀHĀRA-ŪSĀSĀ

Tettīsāe Sundari ! vāsasahashehim hoi puṇṇehim | ¹ Āhā
ro devāṇam Aṇuttaravimāṇavāsīṇam || 225 ||

Solasahim sahashehim ² pañcehim saehim hoi puṇṇehim |
Āhāro devāṇam majjhimamāum dharentāṇam || 226 ||

Dasavāsasahassāim jahannamāum dharanti je devā |
Tesim pi ya āhāro cautthabhatteṇa bodhavvo || 227 ||

Samivaccharassa Sundari ! māsāṇam addhapañcamāṇam ca |
³ Ussāso devāṇam Aṇuttaravimāṇavāsīṇam || 228 ||

Addhaṭṭhamehim rāidiehim aṭṭhahi ya Sutaṇu ! māsehim |
Ussāso devāṇam majjhimamāum dharentāṇam || 229 ||

Sattaṇhami thovāṇam puṇṇāṇam puṇṇayandasarisamuhe⁴ |
Ussāso devāṇam jahannamāum dharentāṇam || 230 ||

Jai Sāgarovamāim jassa thiī tattiehim pakkhehim |
Ūsāso devāṇam, vāsasahashehim āhāram || 231 ||

¹ Āhāro bahi devā‘ṇu°, Sami. Pra. |

Āhāravahi devā‘ṇu°, Hami. Sā. ||

² pannehim, Sami. Hami. |

³ Ūsāso, Sami. Hami. |

⁴ ṇṇindasa°, Pra. Hami. | ṇṇindusa°, Sā. ||

224. O' Beauteous one ! all of them (gods and goddesses of the *Anuttara-vimāna* heavens) are as fair as the best of lotuses, they are born in the same heavens (according to their classes) and they experience the pleasure of liberation on coming out of those heavens (i.e. they liberate in the births next to theirs).

THE FOOD AND RESPIRATION OF THE GODS

225. O' Pretty one ! the gods of the *Anuttara-vimāna* heavens feel like having food once in every thirty-three thousand years.
226. The gods with medium life-spans have food once in every sixteen thousand and five hundred years.
227. The gods with life-spans of ten thousand years have food every alternate day.
228. O' Beauteous one ! the gods of the *Anuttara-vimāna* heavens respire once in every year and four and a half months.
229. O' Beauteous bodied one ! the gods with medium life-spans respire once in every eight months and seven and a half days.
230. O' Moon-faced one ! the gods with the minimum life-spans respire once in every seven stokas (a measure of time not current now).
231. The gods respire one in as many fortnights as their life-spans in *Sāgaropama* years and they feel like having food once in as many thousand years.

Āhāro ūsāso eso me vaṇṇio samāseṇaṃ |
Suhamantarā ya nāhisi Sundari ! acireṇa kāleṇa || 232 ||

VEMĀṆIYADEVĀṆAM OHINĀṆAVISAO

Eesimī devāṇaṃ¹ visao Ohissa hoi jo jassa |
Taṃ Sundari ! vaṇṇe haṃ ahkkamaṃ āṇupuvvīe || 233 ||

Sakkīsāṇā paḍhamamī
doccaṃ ca Saṇaṅkumāra–Māhindā |
Taccamī ca Bambha–Lantaga
Sukka–Sahassāraya cauttimī || 234 ||

Āṇaya–Pāṇayakappe devā pāsanti pañcamimī puḍhaviṃ |
Taṃ ceva Āraṇa–‘ccuya Ohinnāṇeṇa pāsanti || 235 ||

Chaṭṭhimī hitṭhima–majjhimagevejjā sattamimī ca uvarillā |
Sambhinnaḷoganālimī pāsanti Anuttarā devā || 236 ||

Saṅkhejja Joyaṇā khalu devāṇaṃ addhasāgare ūṇe |
Teṇa paramasaṅkhejja jahannayaṃ pannavīsamī tu || 237 ||

¹ °vāṇaṃ Ohī ua visesao ū jo jassa, Pra. Sā. |

°vāṇaṃ Ohissa visesao u jo jassa, Haṃ. ||

232. I have, thus, briefly described the schedule of eating and respiration of the gods. O' Beauteous one ! soon I shall describe their finer details.

CLAIRVOYANT PERCEPTION OF VAIMĀNIKA GODS

233. O' Beauteous one ! I shall, now, describe the subject of the limits of clairvoyant perception of various types of gods serially and in the prescribed order.
234. Downwards, the gods of the *Śakra* (*Saudharma*) and *Īśāna* heavens see upto the first (hellish ground). Those of the *Sanatkumāra* and *Māhendra* heavens see up to the second, the *Brahma* and *Lāntaka* gods see upto the third and those of the *Śukra* and *Sahasrāra* heavens see up to the fourth hellish ground.
235. The gods of the *Āṇata* and *Parāṇata* heavens can see up to the fifth hellish ground and, similarly, those of the *Āraṇa* and *Acyuta* heavens are also able to see upto the fifth hellish ground.
236. The gods of the lower and middle (triads of) the *Graiveyaka* heavens are able to see upto the sixth hellish ground, those of the upper (triad of) the *Graiveyaka* heavens can see upto the seventh hellish ground. The gods of the five *Anuttara-vimānas* can see the entire universe downwards.
237. In the middle universe, the limit of clairvoyant perception of the gods of life-spans upto a half *Sāgaropama* years is that of numerable *Yojanas*. The minimum limit of the clairvoyant perception of the gods with life-spans upto twenty-five *Sāgaropama* years is also numerable *Yojanas*.

Teṇa paramasaṅkhejja tiriyamī dīvā ya sāgarā ceva |
Bahuyayaramī uvarimayā, uḍḍham tu sakapṭhūbhā || 238 ||

Neraiya–Deva–Titthaṅkarā ya Ohissa‘bāhirā honti |
Pāsanti savvao khalu, sesā deseṇa pāsanti || 239 ||

Ohinnāṇe visao eso me vaṇṇio samāseṇamī |
Bāhallamī uccattamī vimāṇavannamī puṇo vocchamī || 240 ||

VEMĀṆIYADEVĀṆM VIMĀṆA–ĀVĀSA–PĀSĀYA–
VAYA–ŪSĀSASARĪRĀI VANṆANAM

Sattāvīsamī Joyaṇasayāimī puḍhavīṇa¹ hoi bāhallamī |
Sohammīsāṇesumī rayaṇavicittā ya sā puḍhvī || 241 ||

Tattha vimāṇa bahuvihā pāsāyā ya maṇiveiyārammā |
Veruliyathūbhiyāgā rayaṇāmayadāma‘laṅkāra || 242 ||

Keittha‘siyavimāṇā Añjaṇadhāūsamā² sabhāveṇamī |
Addayariṭṭhayavaṇṇā³ jatthā“vāsā suragaṇāṇamī || 243 ||

Kei⁴ ya hariyavimāṇā Meyagadhāusarisā sabhāveṇamī |
Moraggīvasavaṇṇā jatthā“vāsā suragaṇāṇamī || 244 ||

¹ °ṇa tāṇa bā°, Pra. Sā. |

² °dhāusarisā sabhā°, hamī. Sā. |

³ °ṭṭhasavaṇṇā, Sā. |

⁴ Keī ha°, Samī. |

238. The gods with life-spans more than that (twenty-five *Sāgropama* years) are able to see upto innumerable lands and oceans. Upwards, all the gods can see upto the heights of the domes of their own *Kalpas*.
239. The hellish creatures, the gods and the *Tīrthanīkaras* have clairvoyant perceptions from their births and they can see wholly while the others (who acquire it through spiritual efforts) can see only partially.
240. Thus, I have briefly described the subject of the limits of clairvoyant perception. Now, I shall, again, describe the colours, thicknesses and heights of the *Deva-vimānas*.

DESCRIPTION OF VIMĀNAS, MANSIONS, PALACES, LIFE-SPANS RESPIRATION AND BODIES ETC OF THE VAIMĀNIKA GODS

241. The land in the *Saudharma* and the *Īśāna Kalpa* heavens is two thousand and seven hundred Yojana thick and it is strewn and studded with various kinds of gems.
242. In those *vimānas* there are many mansions and palaces with beautiful gem-studded platforms, domes of *Vaiḍūrya* gems, which are decorated with gem-garlands and gem studded-jewellery.
243. Out of those *Deva-vimānas*, the black ones, where the gods live, appear like the black metal or the dark cloud or the crow-feather.
244. The green coloured *Deva-vimānas*, where the gods live, appear like the *Medaka* metal or like the neck of the peacock.

Dīvāsīhasarisavaṇṇittha kei Jāsumaṇa-sūrasarivannā |
Hiṅguluyadhāuvaṇṇā¹ jatthā“vāsā suragaṇāṇam || 245 ||

Koriṇṭadhāuvaṇṇa‘ttha² kei phullakaṇiyārasarisavaṇṇā |
Hāliddabheyavaṇṇa jatthā“vāsā suragaṇāṇam || 246 ||

Aviuttamalladāmā nimmalagattā³ sugandhanīsāsā |
Savve avatṭhiyavayā sayampabhā aṇimisa‘cchā || 247 ||

Bāvattarimikalāpaṇḍiyā u devā havanti save vi |
BhavaśaṇKamaṇae tesim paḍivāo hoi nāyavvo || 248 ||

Kallāṇaphalavivāgā sacchandaviuvviyābharaṇadhārī |
Ābharaṇa-vasaṇarahiyā havanti sābhāviyasarīrā || 249 ||

⁴Vatulasarisavarūvā devā ekkammi ṭhiivisesammi |
Paccaggahīṇamahiyā⁵ ogāhaṇa⁶-vaṇṇapariṇāmā⁷ || 250 ||

Kiṇhā Nīlā Lohiya Hāliddā sukkilā virāyanti |
Pañcasae uvvidhā pāsāyā tesu kappesu || 251 ||

Tatthā“saṇā bahuviḥā, sayañijjā ya maṇibhattisayacittā |
Viraiyavittḥadadūsā⁸ rayaṇāmayadāma‘laṅkāra || 252 ||

¹ Maragayadhau, Pu. |

² °vaṇṇittha, Sā. |

³ °lagāyā su°, Pra. Sā. |

⁴ Bahutula°, Sami. Hami. |

⁵ °mahimā, Sā. |

⁶ uggāhaṇa°, Pra. |

⁷ °parimāṇā, Pra. Hami. Sā. |

⁸ °ḍabhūsā, Pra. Hami. Sā. |

245. Out of those *Deva-vimānas*, the flame coloured ones, where the gods live, appear like the *Hingula* metal or the *Japa* flower or the Sun.
246. Out of those *Deva-vimānas*, the yellow coloured ones, where the gods live, appear like the *Koraṇṭa* metal or the blooming yellow flower or turmeric.
247. These gods have bodies that don't show age and which always appear fresh and clean. They wear garlands which don't wilt, their exhalation is fragrant, they emit light and their eye-lids don't bat.
248. All gods are skilled in seventy-two skills. They always fall from the heavens during the process of change of birth. (ie. on the expiry of their heavenly life-span, the gods are always reborn in species, which are lower than their own).
249. The natural bodies of those gods, who enjoy the fruits of their meritorious karma, are without clothes or jewels. However, they wear clothes and jewels manifested at will.
250. Like the round mustard-grains are exactly alike, these gods are also exactly similar in their glories, complexions, statures, sizes, and life-spans etc.
251. There, in those *Kalpa* heavens, there are five hundred black, blue, red, yellow and white tall and graceful mansions and palaces.
252. There are many types of seats, large and decorated bedsteads, clothes, jewels and gem-garlands, which are studded with hundreds of precious gems.

¹ Chavvīsa Joyaṇasayā puḍhavīṇaṃ tāṇa hoi bāhallamī |
Saṇaṅkumāra–Māhinde rayaṇavicittā ya sā puḍhvī || 253 ||

² Tattha vimāṇa bahuviḥā pāsāyā ya maṇiveiyārammā |
Veruliyathūbhiyāgā rayaṇāmayadāma‘laṅkāra || 254 ||

Tattha ya Nīlā Lohiya Hāliddā Sukkilā virāyanti |
Cha³ cca sae uvvidhā pāsāyā tesu kappesu || 255 ||

Tatthā“saṇā bahuviḥā, sayañijjā ya maṇibhattisayacittā |
Viraiyavittthaḍadūsā rayaṇāmayadāma‘laṅkāra || 256 ||

Paṇṇāvīsamī Joyaṇasayāṃ puḍhavīṇa hoi bāhallamī |
Bambhaya–Lantayakappe rayaṇavicittā ya sā puḍhvī || 257 ||

⁴ Tattha vimāṇa bahuviḥā pāsāyā ya maṇiveiyārammā |
Veruliyathūbhiyāgā rayaṇāmayadāma‘laṅkāra || 258 ||

Lohiya Hāliddā puṇa Sukkilavaṇṇā ya te virāyanti |
Sattasae uvvidhā pāsāyā tesu kappesu || 259 ||

⁵ Tatthā“saṇā bahuviḥā, sayañijjā ya maṇibhattisayacittā |
Viraiyavittthaḍadūsā rayaṇāmayadāma‘laṅkāra || 260 ||

¹ The verses from No. 253 to 272 are not in the same order in all the mss. However, seeing the differences in texts therein, they have been put in a desirable order here for the sake of deriving the right meaning.

² This verse is not there in all the copies.

³ Verses 255–261 are not there in copies entitled Samī. and Hamī. |

⁴ Verses 258–261 are not there in all the copies except in a copy available in the L.D. Institute. It is also available, with some changes, in the copy by Śrīmad Sāgarānandasūri.

⁵ This verse is not seen in any of the versions.

253. The land in the *Sanatkumāra* and *Māhendra Kalpa* heavens is two thousand and six hundred *Yojana* thick and it is strewn and studded with various kinds of gems.
254. In those *vimānas* there are many mansions and palaces with beautiful gem-studded platforms, domes of *Vaiḍūrya* gems, which are decorated with gem-garlands and gem studded-jewellery.
255. There, in those *Kalpa* heavens, there are six hundred blue, red, yellow and white tall and graceful mansions or palaces.
256. There are many types of seats, large and decorated bedsteads, clothes, jewells and gem-garlands, which are studded with hundreds of precious gems.
257. The land in the *Brahma* and *Lāntaka Kalpa* heavens is two thousand and five hundred *Yojana* thick and it is strewn and studded with various kinds of gems.
258. In those *vimānas* there are many mansions and palaces with beautiful gem-studded platforms, domes of *Vaiḍūrya* gems, which are decorated with gem-garlands and gem studded-jewellery.
259. There, in those *Kalpa* heavens, there are seven hundred red, yellow and white tall and graceful mansions or palaces.
260. There are many types of seats, large and decorated bedsteads, clothes, jewells and gem-garlands, which are studded with hundreds of precious gems.

Cauvīsa Joyaṇasayāim puḍhavīṇam tāsī hoi bāhallam |
Sukke ya Sahassāre rayaṇavicittā ya sā puḍhvī || 261 ||

Tattha vimāṇa bahuviḥā pāsāyā ya maṇiveiyārammā |
Veruliyathūbhiyāgā rayaṇāmayadāma‘laṅkāra || 262 ||

Hālidabheyavaṇṇā sukkilavaṇṇā ya te virāyanti |
Aṭṭhasate uvvidhā pāsāyā tesu kappesu || 263 ||

Tatthā“saṇā bahuviḥā, sayañijjā ya maṇibhattisayacittā |
Viraiyavittḥaḍadūsā rayaṇāmayadāma‘laṅkāra || 264 ||

Tevīsa Joyaṇasayāim
puḍhavīṇam tāsī hoi bāhallam |
Āṇaya–Pāṇayakappe Āraṇa–‘ccue
rayaṇavicittā u sā puḍhvī || 265 ||

Tattha vimāṇa bahuviḥā pāsāyā ya maṇiveiyārammā |
Veruliyathūbhiyāgā rayaṇāmayadāma‘laṅkāra || 266 ||

Sanṅkaṅkhasannikāsā savve dagaraya–tusārasarivaṇṇā |
Nava ya sate uvvidhā pāsāyā tesu kappesu || 267 ||

Tatthā“saṇā bahuviḥā, sayañijjā ya maṇibhattisayacittā |
Viraiyavittḥaḍadūsā rayaṇāmayadāma‘laṅkāra || 268 ||

261. The land in the *Śukra* and *Sahasrāra Kalpa* heavens is two thousand and four hundred *Yojana* thick and it is strewn and studded with various kinds of gems.
262. In those *vimānas* there are many mansions and palaces with beautiful gem-studded platforms, domes of *Vaiḍūrya* gems, which are decorated with gem-garlands and gem studded-jewellery.
263. There, in those *Kalpa* heavens, there are eight hundred yellow and white tall and graceful mansions and palaces.
264. There are many types of seats, bedsteads, large and well-woven beautiful clothes, jewells and gem-garlands, which are studded with hundreds of precious gems.
265. The land in the *Āṇata* and *Prāṇata Kalpa* heavens is two thousand and three hundred *Yojana* thick and it is strewn and studded with various kinds of gems.
266. In those *vimānas* there are many mansions and palaces with beautiful gem-studded platforms, domes of *Vaiḍūrya* gems, which are decorated with gem-garlands and gem studded-jewellery.
267. There, in those *Kalpa* heavens, there are nine hundred snow-white and shell-white tall and graceful mansions and palaces.
268. There are many types of seats, bedsteads, large and decorated well-woven and beautiful clothes, jewells and gem-garlands, which are studded with hundreds of precious gems.

Bāvīsa Joyaṇasayāim puḍhavīṇam tāsī hoi bāhallam |
Gevejjavimāṇesumī rayaṇavicittā u sā puḍhvī || 269 ||

Tattha vimāṇa bahuvihā pāsāyā ya maṇiveiyārammā |
Veruliyathūbhiyāgā rayaṇāmayadāma‘laṅkāra || 270 ||

Sanṅkaṅkhasannikāsā savve dagaraya–tusārasarivaṇṇā |
Dasa ya sae uvvidhā pāsāyā te virāyanti || 271 ||

¹ Tatthā“saṇā bahuvihā, sayañijjā ya maṇibhattisayacittā |
Viraiyavithaḍadūsā rayaṇāmayadāma‘laṅkāra || 272 ||

Igavīsa Joyaṇasayāim puḍhavīṇam tāsī hoi bāhallam |
Pañcasu Aṇuttaresumī rayaṇavicittā u sā puḍhvī || 273 ||

Tattha vimāṇa bahuvihā pāsāyā ya maṇiveiyārammā |
Veruliyathūbhiyāgā rayaṇāmayadāma‘laṅkāra || 274 ||

Sanṅkaṅkhasannikāsā savve dagaraya–tusārasarivaṇṇā |
Ikkārasasaya uvvidhā pāsāyā te virāyanti || 275 ||

Tatthā“saṇā bahuvihā, sayañijjā ya maṇibhattisayacittā |
Viraiyavithaḍadūsā rayaṇāmayadāma‘laṅkāra || 276 ||

¹ This verse is not seen in any of the other versions.

269. The land in the *Graiveyaka* heavens is two thousand and two hundred *Yojana* thick and it is strewn and studded with various kinds of gems.
270. In those *vimānas* there are many mansions and palaces with beautiful gem-studded platforms and *Vaidūrya*-domes, decorated with gem-garlands and gem-studded jewellery.
271. In *Graiveyaka-Kalpa* heavens, there are one thousand snow-white and shell-white tall and graceful mansions.
272. There are many types of seats, bedsteads, large and decorated well-woven and beautiful clothes, jewells and gem-garlands studded with hundreds of precious gems.
273. The land in the five *Anuttara-vimāna* heavens is two thousand and one hundred *Yojana* thick and it is strewn and studded with various kinds of gems.
274. In those *Anuttara-vimānas* there are many mansions and palaces with beautiful gem-studded platforms, domes of *Vaidūrya* gems, which are decorated with gem-garlands and gem studded-jewellery.
275. There, in those *Anuttara-Kalpa* heavens, there are one thousand and one hundred snow-white and shell-white tall and graceful mansions and palaces.
276. There are many types of seats, bedsteads, large and decorated well-woven and beautiful clothes, jewells and gem-garlands, which are studded with hundreds of precious gems.

ĪSIPABBHĀRĀE SIDDHISILĀE PUḌHAVĪ ṬHĀṆM
SAṆṬHĀṆAM PAMĀṆAM CA

Savvaṭṭhavimāṇassa u savvucarillāo thūbhiyantāo |
Bārasahim Joyaṇehim Īsipabbhārā tao puḍhavī || 277 ||

Nimmaladagarayavanda-Tusaraḷ Gokh¹ra¹-hārasarivaṇṇā |
Bhaṇiyā u Jīṇavarehim Uttāṇayachattasaṇṭhāṇā || 278 ||

Paṇayālīsami āyāma-vitthaḍā hoi sayasahassāim |
Tam tiguṇam savisesam parīrao hoi bodhavvo || 279 ||

Egā Joyaṇakoḍī bāyālīsami ca sayasahassāim |
Tisam ceva sahasā do ya sayā auṇaṇnāsā (14230249) || 280 ||

Khetaddhayavicchinnā aṭṭheva ya JoyaṇāṇI bāhallam |
Parihāyamāṇī carimante macchiyaṇpattāo taṇuyayaro || 281 ||

Sanikaṇkhasannikāsā nāmeṇa sudamisaṇā āmohā ya |
Ajjūṇasuvaṇṇayamāi uttāṇayachattasaṇṭhāṇā || 282 ||

SIDDHĀṆAM ṬHĀṆAM SAṆṬHĀṆAM OGĀHAṆĀ
PHĀSAṆĀ YA

Īsipabbhārāe² uvarim khalu Joyaṇammi loganto |
Tassuvarimammi bhāe solasame Siddhamogāḍhe || 283 ||

¹ °ra-phenasari°, Pra. Ham. Sā. |

² °e sīyāe Joya°, Pra. Ham. Sā. |

POSITION SHAPE AND SIZE OF THE ĪSATPRĀGBHĀRA LAND OR SIDDHAŚILĀ

277. Twelve *Yojana* above the highest dome of the *Sarvārtha-siddha Anuttaravimāna* heaven is the land called *Īśatpragbhāra pṛthvī* or the *Siddhaśila*.
278. That land is said to be of as pure white colour as the cows' milk or the sea-lather or flawless water droplets or snow-flakes and it is in the shape of an inverted umbrella.
279. This (*Īśatprāgbhāra*) land is forty-five hundred thousand *Yojana* in length and as much in breadth. Its perimeter is somewhat more than three times as much.
280. This (perimeter) is somewhat more than one hundred and forty-two hundred thousand thirty thousand two hundred and forty-nine (14230249) *Yojanas*.
281. In the middle this (*Īśatprāgbhāra*) land is eight *Yojana* thick which tapers down to a thickness of less than a fly's feather at the edges.
282. That land (*Īśatprāgbhāra* or *Siddhaśila*) is as white as the shell, white gem and the *Arjuna Suvarṇa* (white gold or platinum) and is in the shape of an inverted umbrella.

POSITION SHAPE, SIZES AND TOUCHES OF THE SIDDHAS

283. One *Yojana* above the *Siddhaśilā* is the end of the universe. The situation of the *Siddhas* is in the topmost one sixteenth of that one *Yojana*.

284. There, those *Siddhas* are certainly without any pain, affection, attachment and bodies but shaped by their densed soul-spaces.
285. Where do the *Siddhas* stop? Where are they situated? Where do they discard their bodies? And where do they attain the perfect accomplishment of *Siddhatva*?
286. The *Siddhas* stop at the beginning of the non-universe (*Aloka*). They are situated at the foremost portion of the universe. They discard their bodies in the middle universe. And they attain the supreme accomplishment of *Siddhatva* on reaching there (*Siddhaśila*).
287. The shapes of the densed soul-spaces of the *Siddhas* are the same as those at the ultimate moment of discarding their bodies in this (middle) universe.
288. The sizes of the densed soul-spaces of the *Siddhas* are two thirds of the large or small statures in their respective last births just before liberating from this world.
289. The maximum stature of the densed soul-spaces of the *Siddhas* is somewhat more than three hundred thirty-three bows (*Dhanuṣa*).

Cattāri ya Rayaṇīo Rayaṇitibhāgaūṇiyā ya bodhavvā |
Esā khalu Siddhāṇaṃ majjhimaogāhaṇā bhaṇiyā || 290 ||

Ekkā ya hoi Rayaṇī aṭṭheva ya aṅgulāimī sāhīyā |
Esā khalu Siddhāṇaṃ jahaṇṇa ogāhaṇā bhaṇiyā || 291 ||

Ogāhaṇāi Siddhā bhavattibhāgeṇa hunti parihīṇā |
Saṇṭhāṇamaṇitthanttham jarāmaraṇavippamukkāṇaṃ || 292 ||

Jattha ya ego Siddho tattha aṇantā bhavakkhayavimukkā |
Annonnasamogādhā puṭṭhā savve a logante || 293 ||

Asarīrā jīvaghaṇā uvauttā damisaṇe ya nāṇe ya |
Sāgāramaṇāgāraṃ lakkhaṇmeyamī tu Siddhāṇaṃ || 294 ||

Phusai aṇante Siddhe savvapaesehimī ṇiyamaso Siddho |
Te vi asaṅkhejjaguṇā desa-paesehimī je puṭṭhā || 295 ||

SIDDHĀṆAM UVAOGO

Kevalanāṇuvauttā jāṇantī savvabhāvaguṇa-bhāve |
Pāsanti savvao khalu ¹Kevaladiṭṭhīhaṇantāhimī || 296 ||

¹ °ladiṭṭhīṇaṃ°, except in the copy entitled Samī. |

290. The medium stature of the densed soul—spaces of the *Siddhas* is somewhat more than four and two thirds *Ratnis*.
291. The minimum stature of the densed soul—spaces of the *Siddha* is somewhat more than one *Ratni* and eight fingers.
292. The statures of the densed soul—spaces of the *Siddhas* are one third less than the statures of their last bodies. The forms of the *Siddhas*, who are free from ageing and death, are invariable.
293. Where one *Siddha* resides, infinite number of worldly bondage destroyed and liberated *Siddhas* can reside. All of them reside touching the top end of the universe and accommodating one within the other.
294. The attributes of the *Siddhas* are incorporeality (bodylessness), densed soul—spaced, always engaged in the unspecific vision (*Darśan*) and specific knowledge (*Jñān*).
295. The perfected soul (*Siddhātma*) touches infinite other *Siddhas* with its soul spaces. Those touched by the parts of soul—spaces are innumerable times more.

CONSCIOUSNESS OF THE SIDDHAS

296. Through their infinite pure (specific) knowledge (omniscience) the *Siddhas* know all the qualities and modes of all substances. Through their infinite (general) vision they see everything every time everywhere.

Nāṇammi damisaṇammi ya itto egyarayammi uvauttā |
Savvassa Kevalissa jugavam do natthi uvaogā || 297 ||

SIDDHĀṆAM SUHAM UVAMĀ YA

Suragaṇasuham samattam savvaddhāpiṇḍiyam aṇantaḡaṇam |
Na vi pāvai muttisuham ṇantāhim vaggavaggūhim || 298 ||

Na vi atthi māṇusāṇam tam sokkham na vi ya savvadevāṇam |
Jam Siddhāṇam sokkham avvābāham uvagayāṇam || 299 ||

Siddhassa suho rāsī savvaddhāpiṇḍio jai havijjā |
ṇantaḡaṇavaggubhaio savvāḡase na māejjā || 300 ||

Jaha nāma koi miccho nayaragūṇe bahuvihe viyāṇanto |
Na caei parikaheum uvamāe tahim asantīe || 301 ||

Ia Siddhāṇam sokkham aṇovamam, natthi tassa ovammam |
Kiñci viseseṇitto sārikkhamiṇam suṇaha voccham || 302 ||

Jaha savvakāmaguṇiyam puriso bhottūṇa bhoyaṇam koī |
Taṇhā-chuhāvimukko acchijja jahā amiyatitto || 303 ||

Iya savvakālatittā aulam nivvāṇamuvagayā Siddhā |
Sāsayaṇavvābāham ciṭṭhanti suhī suham pattā || 304 ||

297. Out of these two consciousnesses of infinite general perception (*Kevaladarśana*) and infinite specific perception (*Kevalajñāna*), all omniscients have one at a time and not two of them together.

THE BLISS AND SIMILIES OF THE SIDDHAS

298. Even if all the pleasures of all the heavenly gods be multiplied infinite times and squared again and again infinite times, they together cannot reach (compare with) the infinite *bliss* of the *Siddhas*.
299. The unhindered pleasure that is available to the *Siddhas* is neither available to the humans nor to any of the gods.
300. If the infinite bliss of the *Siddhas* is square-rooted infinite number of times, the quantity (numerical value) that is obtained is unaccommodable in the entire space.
301. An uncivilised country bumpkin knows but cannot describe many an attributes of the town due to lack of similies (in his language) i.e. due to his lack of ability to put in words what he knows.
302. Similarly, the infinite bliss of the *Siddhas* is incomparable and cannot be described. Even then I shall try to describe it with the help of some similies, listen.
303. Eating and drinking the best foods and drinks satisfy a hungry and thirsty person, as if he has ingested elixir.
304. Similarly, the *Siddhas* always remain completely satisfied and contented on acquiring incomparable, eternal and unhindered bliss of liberation.

Siddha tti ya Buddha tti ya
Pāragaya tti ya Paramparagaya tti |
Ummukkakammakavayā
ajarā amarā asaṅgā ya || 305 ||

Nicchinnasavvadukkhā jāi-jarā-maraṇa-bandhaṇavimukkā |
¹ Sāsayamavvābāhami aṇuhunti suhami sayākālam || 306 ||

JIṆAVARĪṆAM IDDHĪ

Suragaṇaidḍhi samaggā savvaddhāpiṇḍiyā aṇantagaṇā |
Na pi pāve Jiṇaḍḍhim ṇantehim vi vaggavaggūhim || 307 ||

Bhavaṇavai Vāṇamantara Joisavāsī Vimāṇavāsī ya |
Savviḍḍhipariyāro² Arahante vandayā honti || 308 ||

Bhavaṇavai Vāṇamantara Joisavāsī Vimāṇavāsī ya |
Isivāliyamaimahiyā³ karenti mahimam Jiṇavarāṇam || 309 ||

¹ Sāsayamavvābāhami aṇuhuntī sāsayam Siddhā, Sami. Hami. |

Sāsayamavvābāhami aṇuhavanti sayākālam, Pra. |

Sāsayamavvābāhami aṇuhavanti suhami sayākālam, Sā. |

Avvābāhami sokkhami aṇuhuntī sāsayam Siddhā, Prajñāpnāsūtre Verse 179. | Here, the reading in the Prajñāpnāsūtra is flawless and faultless. The different versions in all the copies suffer from the faults of metre, repetition, etc. Therefore, those learned in scriptures and poetry know better.

² Sarvaśvāsau ṛddhibhūtaḥ parivāraḥ sarvarddhiparivāraḥ cakāraścā tra śeṣo draṣṭavyaḥ, Sarvarddhi parivāraśca ityārthaḥ | Savviḍḍhiparivāro, Hami. | Savviḍḍhipariyariyā, Pra. Sā. ||

³ °yamayama°, Pra. Hami. Sā. |

305. Those *Siddhas* are all accomplished, enlightened, forded (across the worldly ocean), traditionally liberated, free from the armoured shackles of karma, ageless, immortal and unattached.
306. Those (*Siddhas*), who have dispelled all pain and misery, are free from the shackles of caste, creed, birth, decay and death and they always experience eternal and unhindered bliss.

THE WEALTH OF THE LORDS – JINA

307. Even infinite times all time wealth of all the heavenly gods is not equal to the infinito–infinitesimalth part of the wealth of the Lord – Jina.
308. All powerful and wealthy *Bhavanapti*, *Vāṇavyantara*, *Jyotiṣka* and *Vaimānika* gods also bow to the *Arahantas*, the conquerors of the spiritual foes.
309. *Bhavanapati*, *Vāṇavyantara*, *Jyotiṣka* and *Vaimānika* gods as well as *Ṛṣipālita* (the author), thus, describe the glory of the lords *Jinendra*.

DEVINDATTHAOVASAMHĀRO TAKKĀRAGĀ YA

Isivāliyassa bhaddam suravarathayakārayassa vī(?dhī)rassa |
Jehim | saya-thuvvanta-savve lnda¹ ya pavarakittiyā² ||
³Tesim surā'suragurū Siddhā siddhim ⁴uvavihintu || 310 ||

Bhomejja-Vaṇayarāṇam Joisiyāṇam Vimān,avāsīṇam |
Devanikāyāṇam thao iha sammatto apariseso || 311 ||

|| DEVINDATTHAO⁵ SAMMATTO ||



-
- ¹ °dā para(?pavara) kittiyā, Pra. | °dā ya kittiyā, Hami. | °dā pavarakittī, Sā. |
² After this 'Isivāliyassa bhaddam suravarathayakārayassa vīrassa' half verse is in excess. Sā. |
³ This half verse is not there in the copy entitled Hami. |
⁴ uvamihintu, Pra. | uvaṇamntu, Sā. ||
⁵ ttthao sammtto sattamao, Pra. | ttthayapaiṇṇayam sammattam, Sā. |

CONCLUSION OF DEVENDRASTAVA

305. May *Rṣipālita*, the author of this eulogy of the *Indras* and the *Lord (Mahā)vīra*, be blessed. May the *Siddhas*, the spiritual teachers and torch-bearers of the gods and the demons, whom all the glorious *Indras* also bow, bless him with eternal bliss of *Siddhi*.
306. Thus, the eulogy of the gods of *Bhavanapati*, *Vāṇavyantara*, *Jyotiṣka* and *Vaimānika* heavens has concluded.

|| DEVENDRASTAVA CONCLUDED ||



DEVINDATTHAO

APPENDICES

- A – Transliteration Convention
- B – Alphabetical order of verses
- C– Bibliography

DEVENDRASTAVA

- i -

A-TRANSLITERATION CONVENTION KEY TO DIACRITICAL MARKS

v	a	d	ka	r	ta
v k	ā	[k	kha	ʁk	tha
b	i	x	ga	n	da
bZ	ī	ʒk	gha	/k	dha
m	u	³	ña	u	na
À	ū	p	ca	i	pa
,	e	N	cha	Q	pha
, s	ai	t	ja	c	ba
v ¨	o	>	jha	Hk	bha
v ©	au	'	ña	e	ma
v a	am	V	ṭa	;	ya
v %	aḥ	B	ṭha	j	ra
_	ṛ	M	ḍa	y	la
y`	ḷ	<	ḍha	o	va
		.k	ṇa	'k	śa
'k	ṣa	l	sa	g	ha
{k	kṣa	=	tra	K	jña

B – ALPHABETICAL ORDER OF VERSES

<u>Verse</u>	<u>Verse</u>	<u>No.</u>	<u>P. No.</u>
Āhāro ūsāso eso		232	68
Āṇaya-Pāṇayakappe Āraṇa		202	58
Āṇaya-Pāṇayakappe cattāri		173	50
Āṇaya-Pāṇayakappe devā		235	68
Āvaliyāi vimāṇā vattā		209	60
Āvaliyavimāṇāṇaṃ tu antarami		208	60
Abhiī chacca muhutte		105	30
Aḍayālisaṃ bhāgā vicchinnam		88	26
Aḍayālasayasahassā bāvīsaṃ		123	36
Addhajoṇiyā u Gahā		89	26
Addhakaviṭṭhagasaṇṭhāṇasaṇṭhiyā		82	24
Addhaṭṭhamehiṃ rādiehiṃ		229	66
Aloe paḍihayā Siddhā		286	82
Amara-naravandie vandiūṇa		1	2
Amiyagaissa vi visao		58	18
Anto cauraṃsā khalu		33	10
Anto Maṇussakhetṭe havanti		147	42
Appiḍḍhiyā ya Tārā, Nakkhattā		96	28
Asarīrā jīvagaṇā uvauttā		294	84
Asurāṇaṃ Nāgāṇaṃ		48	16
Aṭṭhāsīm ca Gahā		157	44
Aṭṭhāsīm cattāim sayasahassāim		126	36
Aṭṭhasae āsīe Cando		84	24
Aṭṭhāvīsaṃ Kālodahimmi		117	34
Aṭṭheva joṇāim uvviddhā		37	12
Aṭṭheva sayasahassā Māhindammi		171	48
Aṭṭheva sayasahassā tiṇṇi		114	34
Auṇāṇau saḥassā caurāsīm		206	60
Avasesā nakkhattā paṇṇarasa		108	32
Avasesā nakkhattā panarasa		104	30
Aviuttamalladāmā nimmalagattā		247	72

ALPHABETICAL ORDER OF VERSES : v

Verse	VerseNo.	P. No.
B		
Bahiyā u Māṇusanagassa	153	44
Bambhe Lantayakappe ya	201	58
Battīsa Candasayamī	124	36
Battīsam devindā jassa guṇehim	6	2
Battīsam Devinda tti bhaṇiyamittammi	7	4
Bāvīsa Joyaṇasayāimī	269	78
Bāvattḥimī bāvattḥimī divase	144	42
Bāvattarimī ca Candā	121	36
Bāvattarimīkalāpaṇḍiyā u devā	248	72
Bāyālīsamī Candā	115	34
Bhavaṇavai Vāṇamantara	308	88
Bhavaṇavai Vāṇamantara	309	88
Bhavaṇavai-Vāṇamantara-Joisavāsī	162	46
Bhavaṇavai-Vāṇamantara-Joisiyā	194	56
Bhavaṇavai-Vāṇamantara-Joisiyā	199	58
Bhavaṇa-Vimāṇavaiṇamī	43	14
Bhomejja-Vaṇayarāṇamī	311	90

C

Camarassa Sāgaraovama Sundari !	28	10
Camara-Vairoyaṇāṇamī	21	8
Camare Dharāṇe taha Veṇudeva	39	12
Candā Sūrā Tārāgaṇā ya	81	24
Candaṇapayaṭṭhiehi ya	36	12
Candāo Sūrassa ya Sūrā	154	44
Candehi u siggharayarā Sūrā	94	28
Cattāri ceva Candā	111	32
Cattāri ya pantīo Candā	133	38
Cattāri ya Rayaanīo Rayaanitibhāga	290	84
Cattārimī ca sahaṣṣā battīsamī	119	34
Causaṭṭhī saṭṭhī khalu	44	14
Cautīsā coyālā aṭṭhattīsamī	41	12

Verse	Verse	No.	P. No.
Cauvīsa Joyaṇasayāim		261	76
Cauvīsam Sasi-Raviṇo		113	32
Channauī sayasahassā		120	34
Chappannam khalu bhāgā		87	26
Chappannam pantīo Nakkhattā		134	38
Chatthim hiṭṭhima-majjhimagevejja		236	68
Chāvatthī piḍayāim Mahaggahāṇam		132	38
Chāvatthim piḍayāim Candā		130	38
Chāvatthim piḍayāim Nakkhattāṇa		131	38
Chāvatthisahassāim nava ceva		158	44
Chāvattaram Gahāṇam		135	38
Chavvīsa Joyaṇasayā puḍhavīṇam		253	74
Covatthī Asurāṇam		25	8
Coyālam Candasayam		118	34

D

Dīham vā hussam vā jam	288	82
Dīva-Disā-Aggīṇam	49	16
Dīva-Disā-Udahīṇam	26	8
Dīvasihasarisavaṇṇittha kei	245	72
Dasavāsasahassāim jahannamāum	227	66
Dasavāsasahassāim ṭhiī jahannā	79	24
Dharaṇiyalāo samāo sattahim	83	24
Dharaṇo vi Nāgarāyā	54	16
Dhāyaisaṇḍappabhiī uddiṭṭhā	151	44
Do Bhavaṇavaīindā Camare	15	6
Do Candā do Sūrā	109	32
Do Candā iha dīve	150	42
Do ceva Jambudīve	46	14
Do ceva sayasahassā	112	32
Do Sāgarovamāim Sakkassa	175	50
Do Suyāṇu ! Suvāṇṇindā	16	6
Do Suyāṇu ! Suvāṇṇindā	23	8
Do Udahikumārindā Jalakante	17	6

Verse	Verse No.	P. No.
Do Vāūkumārindā	18	6
Do Vijjukumārindā Harikanta	19	6
Donni sae chāvaṭṭhe jahannayamī	100	30

E

Ee bārasa Indā Kappavaī	166	48
Ee Jambuddīve duguṇā	149	42
Ee Viyasiyanayaṇe	20	8
Eesim Devāṇam bala-viriya	51	16
Eesim devāṇam visao Ohissa	233	68
Eesu vimāṇesu u tettisamī	186	54
Egā Joyaṇakoḍī bāyālīsamī	280	80
Egaṭṭhibhāga kāūṇa joyaṇamī	85	26
Ekkā ya hoi Rayaṇī	291	84
Ekkāe aggijālāe Jambuddīvamī	62	18
Ekkāe jalummīe Jambuddīvamī	57	18
Ekkāe vāyuguṇjāe	59	18
Ekkāe Vijjuyāe Jambuddīvamī	61	18
Ekkamī ca sayasahassamī	110	32
Ekkārasa ya sahasā cha	125	36
Ekkārasauttaramī heṭṭhimae	182	52
Ekkekkaṃmī ya juyale	27	8
Ekkekkaṃmī ya juyale niyamā	74	22
Esā Bhavaṇavaīṇamī bhavaṇaṭṭhiī	66	20
Esā Kappavaīṇamī kappāṭṭhiī	179	52
Esā ṇamī gandhavihī uvamāe	204	58
Esā Vantariyāṇamī bhavaṇaṭṭhiī	80	24
Eso Tārāpiṇḍo savvasamāseṇa	127	36
Eso viṭṭhiiviseso	31	10
Ete u samāseṇamī kahiyā	68	20
Evaiyamī Tāraggaṃ jāmī	128	38
Evamī vaḍḍhai Cando	146	42
Eyāimī vimāṇāimī kahiyāimī	174	50
Eyassa Candajogo sattaṭṭhimī	101	30

Verse	VerseNo.	P. No.
-------	----------	--------

G

Gaivejjesu ya devā	196	56
Garulinda Veṇudevo	55	18
Gevejjāvalisarisā Gevejjā	188	54
Ghaṇaudahipaitṭhāṇā surabhavaṇā	189	54
Ghoso vi Jambuddīvam	60	18
Gosīsā'guru-Keyapattā-Punnāga	203	58

H

Hālidabheyavaṇṇā sukkilavaṇṇā	263	76
Hāse Hāsaraī vi ya	72	22
Hetṭhillā uvarillā do do	187	54
Hetṭhima-Gevejjāṇam tevīsam	183	52

I

Ia Siddhāṇam sokkham aṇovamam	302	86
Igavīsa Joyaṇasayāim	273	78
Indavilayāhim tilayarayaṇāṅkie	4	2
Īsāṇakappavaiṇo aṭṭhāvīsam	170	48
Īsipabbhārāe uvarim khalu	283	80
Isivāliyassa bhaddam suravara	310	90
Ittha kira vimāṇāṇam battīsam	169	48
Ittha kira vimāṇāṇam pannāsam	172	50
Iya savvakālatittā aulam	304	86

J

Jaha nāma koi miccho	301	86
Jaha savvakāmaguṇiyam puriso	303	86
Jahim devā Bhavaṇavaī	38	12
Jahim devā Joisiyā	86	26
Jahim devā Vantariyā	76	22
Jai Sāgarovamāim jassa ṭhiī	231	66
Jam saṇṭhāṇam tu iham bhavam	287	82

Verse	VerseNo.	P. No.
Jambuddīvaṃ kāūṇa chattayaṃ	65	20
Jambuddīvasamā khalu ukkoseṇaṃ	75	22
Jannāmae samudde dīve	47	14
Jattha aṇuttaragandhā taheva	222	64
Jattha ya ego Siddho tattha	293	84
Jatto vaṭṭavaimāṇaṃ tattoo	215	62
Jāva ya Jambuddīvo jāva	52	16
Je dāhiṇāṇa Indā	29	10
Je dāṃsaṇavāvannā	168	48
Je puṇa vaṭṭavaimāṇā egaduvārā	216	62
Je uttereṇa Indā	30	10
Jo jassa u vikkhambho	91	26
Jo ya vimāṇusseho puḍhvīṇa ya	198	56
Joyaṇamaddhaṃ tatto ya	90	26
Joyaṇasahassamegaṃ ogāhittūṇa	32	10

K

Kahim paḍihayā Siddhā?	285	82
Kāle Surūva Puṇṇe Bhīme	77	22
Kāle ya Mahākāle Surūva	69	20
Kallāṇaphalavivāgā sacchanda	249	72
Kaṇaga-maṇi-rayanaṭhūbhiyarammāim	40	12
Kaṇagattayarattābhā suravasabhā	193	56
Kappammi Sahassāre aṭṭhārasa	177	50
Kappāo kappammi u jassa	197	56
Kappe Saṇaṅkumāre Mahinde	192	56
Kayare te battisaṃ Devindā?	8	4
Ke keṇā“rāhanti va	10	4
Kei ya hariyavimāṇā	244	70
Keittha‘siyavimāṇā Añjaṇadhāūsamā	243	70
Keṇaṃ vaḍḍhai Cando?	142	40
Kevaiyā va vimāṇā? Bhavaṇā?	9	4
Kevalanāṇuvauttā jāṇantī	296	84
Khetaddhayavicchinnā aṭṭheva	281	80

Verse	VerseNo.	P. No.
Kiṇhā Nīlā Lohiya Hāliddā	251	72
Kiṇham Rāhuvimāṇam niccam	143	40
Kiṇhā-Nīlā-Kāū-Teūlesā ya	191	54
Kinnara Kimpurise khalu	70	20
Koi paḍhame paosammi	2	2
Koriṇṭadhāuvaṇṇa'ttha kei	246	72

L

Lohiya Hāliddā puṇa Sukkila	259	74
-----------------------------	-----	----

M

Māhinde sāhiyāim satta ya	176	50
Maṇi-kaṇaga-rayañathūbhiya	78	24

N

Na vi atthi māṇusāṇam tam	299	86
Nāgakumārindāṇam	22	8
Nakkhattasahassam egameva	116	34
Nakkhatta-Tārayāṇam	137	40
Nāṇammi damisaṇammi ya	297	84
Navamo ya Āṇaindo	165	46
Neraiya-Deva-Titthaṅkarā ya	239	70
Nicchinnasavvadukkhā jāi-jarā	306	88
Nimmaladagarayavaṇṇā Tusāra	278	80

O

Ogāhaṇāi Siddhā	292	84
Ohinnāṇe visao eso	240	70
Olambayarajjūo savvavimāṇāṇa	213	62

P

Pabhū annayaro Indo	64	20
Paḍhamam vaṭṭavimāṇam	211	62

ALPHABETICAL ORDER OF VERSES : xi

Verse	VerseNo.	P. No.
Paḍhamo Sohammavaī	163	46
Pagāraparikkhattā vaṭṭavaimāṇā	214	62
Paliovama Gahāṇam	160	46
Paliovama'tṭhabhāgo ṭhiī	161	46
Pañca'ggamahīsīo Camara-Balīṇam	45	14
Pañcamao puṇa Bambho	164	46
Pañceva dhaṇusayāim jahannayam	99	28
Pañceva'nurattāim aṇuttaragaīhim	221	64
Paṇayālīsam āyāma-vitthaḍā	279	80
Paṇṇāvīsam Joyaṇasayāim	257	74
Pannarasai bhāgeṇa ya Candam	145	42
Papphoḍiyakalikalusā	223	64
Patteyavimāṇāṇam devīṇam	220	64
Phusai aṇante Siddhe	295	84
Pisāya Bhūyā Jakkhā ya	67	20
Puṇṇā ya ekkavīsā udahisa	178	50
Puṇṇo vi Jambuddīvam	56	18
Purao vahanti sīhā	93	28
Puvveṇa hoi Vijayam	185	52

R

Ravi-Sasi-Gaha-Nakkhattā	129	38
Rayaṇappabhāpuḍhavīnikuḍavāsī	14	6
Rayaṇiyara-Diṇayarāṇam Nakkhattā	139	40
Rayaṇiyara-Diṇayarāṇam uḍḍhamahe	138	40
Rikkha-Ggaha-Tāraggam	152	44

S

Sakkīsāṇā paḍhamam doccam	234	68
Samivaccharassa Sundari !	228	66
Saṅkaṅkhasannikāsā nāmeṇa	282	80
Saṅkaṅkhasannikāsā savve	267	76
Saṅkaṅkhasannikāsā savve	271	78
Saṅkaṅkhasannikāsā savve	275	78

Verse	VerseNo.	P. No.
Saṅkhejja Joyaṇā khalu devāṇaṃ	237	68
Sannihie Sāmāṇe Dhāya	71	22
Sattaṇhaṃ thovāṇaṃ puṇṇāṇaṃ	230	66
Sattāvīsaṃ Joyaṇasayāmi	241	70
Satteva sahaṣṣāmi sayāmi	207	60
Satteva ya koḍḍo havanti	217	62
Savva'ppagaī Candā, Tārā	95	28
Savvabbhintara'bhī, Mūlo	97	28
Savvaṭṭhaviṃṣassa u	277	80
Savve Gaha-nakkhattā majjhe	98	28
Sayabhisayā Bharaṇīo Addā	102	30
Sayabhisayā Bharaṇīo Addā	106	30
Siddha tti ya Buddha tti ya	305	86
Siddhassa suho rāsī	300	86
Sohammīsāṇesumī ca Suravarā	200	58
Sohamme Īsāṇe ya suravarā	195	56
Solasa ceva sahaṣṣā aṭṭha ya	92	26
Solasahimī sahassehimī pañcehimī	226	66
Sudamisaṇā Amohā ya	181	52
Suṇa vāgaraṇāvaliyamī rayaṇamī va	13	6
Suragaṇaiddhi samaggā	307	88
Suragaṇasuhamī samattamī	298	86
Sūrantariyā Candā	156	44
Sūrassa ya Sūrassa ya Sasīṇo	155	44
Suyaṇāṇasāgarāo suṇimī	12	4

T

Tīsā cattālīsā cautīsamī	42	14
Tamī ceva samairegamī	53	16
Tassa thuṇantassa Jīṇamī	3	2
Tattha vimāṇa bahuviḥā	254	74
Tattha vimāṇa bahuviḥā	258	74
Tattha vimāṇa bahuviḥā	262	76
Tattha vimāṇa bahuviḥā	266	76

Verse	VerseNo.	P. No.
Tattha vimāṇa bahuviḥā	270	78
Tattha vimāṇa bahuviḥā	274	78
Tattha vimāṇa bahuviḥā pāsāyā	242	70
Tattha ya Nīlā Lohiya Hāliddā	255	74
Tatthā“saṇā bahuviḥā	252	72
Tatthā“saṇā bahuviḥā	256	74
Tatthā“saṇā bahuviḥā	260	74
Tatthā“saṇā bahuviḥā	264	76
Tatthā“saṇā bahuviḥā	268	76
Tatthā“saṇā bahuviḥā	272	78
Tatthā“saṇā bahuviḥā	276	78
Tatthete niccayaṇā aveyaṇā	284	82
Te Merumaṇucarantī	136	40
Teṇa paramasaṅkhejja tiriyaṁ	238	70
Teṇa param devagaṇā	167	48
Teṇa param je sesā Candā	148	42
Teṇaparam uvarimayā āgāsantara	190	54
Tesiṁ Kalmbuyāpupphasaṇṭhiyā	141	40
Tesiṁ pavisantāṇaṁ tāva	140	40
Tettīsāe Sundari ! vāsasahassehimi	225	66
Tevīsa Joyaṇasayāim	265	76
Tevīsaṁ ca vimāṇā caurāsīim	205	60
Thovā Vimāṇavāsī Bhomejjā	219	64
Tiṇṇeva ya Gevejjā hiṭṭhillā	180	52
Tiṇṇi sayā chattīsā cha	122	36
Tinneva Uttarāim Puṇavvasū	103	30
Tinneva Uttarāim Puṇavvasū	107	32
Tinnisayā tettīsā dhaṇuttibhāgo	289	82
Tiriovavāiyāṇaṁ rammā	218	64
Tiriyaṁ tu asaṅkhejjā	63	18

U

Uddhamahe tiriyaṁmi ya	73	22
Ukkinnantaraphalihā abhintarao	34	10

Verse	VerseNo.	P. No.
V		
Varapaumagabbhagorā savvete	224	66
Varapaumakaṇṇiyāsaṇṭhiehini	35	10
Vāsasahassam Paliovamam ca	159	46
Vaṭṭam vaṭṭassuvarim	212	62
Vaṭṭam ya valayagam piva	210	60
Vatulasarisavarūvā devā	250	72
Vāukumārindāṇam Velamba	24	8
Vāu-Suvaṇṇindāṇam	50	16
Vijayam ca Vejayantam	184	52
Viṇayapaṇaehi siḍhilamauḍehini	5	2



C – BIBLIOGRAPHY

1. Ācārāṅga Cayanikā, Dr. Kamalchand Sogani, Prakrita Bharati Academy, Jaipur.
2. Abhidhāna Rajendra Kośa : Parts 1–7, Śrī Vijaya Rajendrasūri, Ratlam.
3. Abhinava Prākṛta Vyākaraṇa, Nemicchand Shastri, Tara Publications, Varanasi.
4. Ardhmāgadhī Kośa : Parts 1–5, Pt. Muni Ratnacandrajī, Amar Publications, Varanasi.
5. Candra–prajñapti, Acharya Gahasilalji, Jaina Shastroddhara Samiti, Rajkot.
6. Daśavaikālika Cayanikā, Dr. Kamalchand Sogani, Prakrita Bharati Academy, Jaipur.
7. Dictionary of jaina Technical Terms, Dr. R.C. Jain, SJVG Institute, Sonagir.
8. Gaṇitānuyoga, Muni Kanhaiyalal ‘Kamal’, Āgama Anoyoga Trust, Ahmedabad.
9. Gaṇitasāra, L.C. Jain, Jain Sanskriti Rakshaka Sangha, Sholapur.
10. Hema Prākṛta Vyākaraṇa, Pts I and II, Muni Pyārachandji.
11. Jīvābhigamasūtra, Acharya Gahasilalji, Jaina Shastroddhara Samiti, Rajkot.
12. Jaina Āgama Sahitya : Manana Aur Mīmāṃsā, Acharya Devendramuni, Udaipur.
13. Jaina Sāhitya Kā Vṛhat Itihāsa, Pt. II, Dr. Mohanlal Mehta.
14. Jaina Tattva Prakāśa, Amolakarishi, Amol Jain Jnanalaya, Dhuliyā.
15. Jainendra Siddhanta Kośa ; Parts 1–4, Jinendra Varṇī, Bhāratīya Jñānapīṭha, Delhi.
16. Jambūdvīpa–prajñapti, Acharya Gahasilalji, Jaina Shastroddharddhar Samiti, Rajkot

17. Joisakaraṇḍaga Painṇayam, Painṇayasuttāim Ibid.
18. Kalpasūtra, M. Vinayasagar, Prakrit Bharati Academy, Jaipur.
19. Lokavibhāga, Balchand Siddhantashastri, Jain Sanskriti Rakshaka Sangha, Sholapur.
20. Mūlācāra, Vattaker, Tr. And Commentary by Aryika Jnanamati, Jnanapeetha, Delhi.
21. Nālandā Viśāla Śabdasāgara, Navalji, Adeesh Book Depot.
22. Nandīsūtra Cūrṇi, Devavācaka, Ed. Muni Puṇyavijayajī, Prākṛta Texts Society, Varanasi.
23. Nandīsūtra, Muni Madhukara, Āgama Prakāśana Samiti, Beawar.
24. Oxford Advanced Learners' Dictionary.
25. Pāiasaddamaḥaṇṇavo, Pt. Hargovindadas, Prākṛta Texts Society, Varanasi.
26. Painṇayasuttāim : Parts 1–2, Muni Puṇyavijayajī, Mahāvīra Jaina Vidyālaya, Mumbai.
27. Pākṣikasūtra, Devacandra Lālbhāi Jaina Pustakoddhāra Fund.
28. Prajñāpanāsūtra, Muni Madhukara, Āgama Prakāśana Samiti, Beawar.
29. Prakīrṇaka Sūtra, Āgamodaya Samiti, Surat.
30. Prākṛta Bhāṣāon Kā Vyākaraṇa, Dr. Pishel, Bihar Rashtrabhasha Parishad, Patna.
31. Prākṛta Sāhitya Kā Itihāsa, Dr. Jagdeeshchandra Jain.
32. Roget's Thesaurus of Synonyms and Antonyms, Peter Mark Roget, Gally Press, London.
33. Saṁskṛta Hindi Kośa, Vaman Shivaram Apte, Prakrita Bharati Academy, Jaipur.
34. Saṁskṛta–English Dictionary, Monier Williams.
35. Samavāo, Acharya Tulsi, Jaina Vishva Bharati, Ladnun.
36. Samavāyāṅgasūtra, Ed. Muni Madhukara, Āgama Prakāśana Samiti, Beawar.
37. Siddhantasāra, Jinadas Shastri, Jain Sanskriti Rakshaka Sangha, Sholapur.

38. Sthānāṅga, Acharya Tulsi, Jaina Vishva Bharati, Ladnun.
39. Sthānāṅgasūtra, Ed. Muni Madhukara, Āgama Prakāśana Samiti, Beawar.
40. Sūrya–prajñapti, Acharya Gahasilalji, Jaina Shastroddhara Samiti, Rajkot.
41. Sūtrakṛtāṅgasūtra, Muni Madhukara, Āgama Prakāśana Samiti, Beawar.
42. Tiloyapaṇṇatti,
43. Titthogāli Paiṇṇayam, Paiṇṇayasuttāim̐ ibid.
44. Uvasaggahara stotra, Pañca–Pratikramaṇasūtra.
45. Vidhimārgaprapā, Niryukti Saṅgraha,
46. Vṛhad Anuvāda Candrikā, Chandradhar Shastri, Motilal Banarasidas, Delhi.



ĀGAMA SAMSTHĀNA

Āgama Ahimsā Samatā Evam Prākṛta Samsthāna was established in January 1983 to commemorate the Rainy-stay (Varṣa-vāsa) of Ācārya Śrī Nānālālī Mahārāja in Udaipur in the year 1981. The main objectives of the samsthāna are to prepare scholars of Prākṛta and Jaina Studies, to publish unpublished Jaina literature, to provide means of study to the desirous students of Jaina Studies, to obtain the treatises on Jaina philosophy, conduct and history, based on scientific research, prepared in order to preserve and promote Jaina culture and to organise lectures, discussions and ceremonies with a view to promote the spread of Jaina studies. The Samsthāna is one of the major activities of Akhil Bhāratvarṣīya Sādhumārgī Jain Saṅgha.

The Samsthāna is registered under the Rajasthan Societies Act, 1958 and donations to it are exempt from Income Tax under section 80(G) and 12(A).

You can also become a participant in the pious activities of the Samsthāna as follows:

1. Individuals and organisations can become Chief Patrons by donating Rs. One Lakh. The names of such donors are printed on the latterhead of the Samsthāna in the chronological order of their donations.
2. Become Patrons by donating Rs. 50000.00.
3. Become Promotermembers by donating Rs. 25000.00.
4. Become assisting members by donating Rs. 11000.00
5. Become ordinary members by donating Rs. 1000.00
6. The saṅghas, trusts, boards, societies, etc that donate Rs. 20000.00 in lump sum to the Samsthāna become the organisational members of the Samsthāna Parishada.
7. By donating towards building construction and purchase of essential equipment in the memory of your dear departed ones.
8. By donating old manuscripts, Āgamic literature and other useful things.

Your cooperation will further the cause and progress of Jaina knowledge and studies.