

ŚRAMAṆA BHAGAVĀN MAHĀVĪRA

HIS LIFE AND TEACHING



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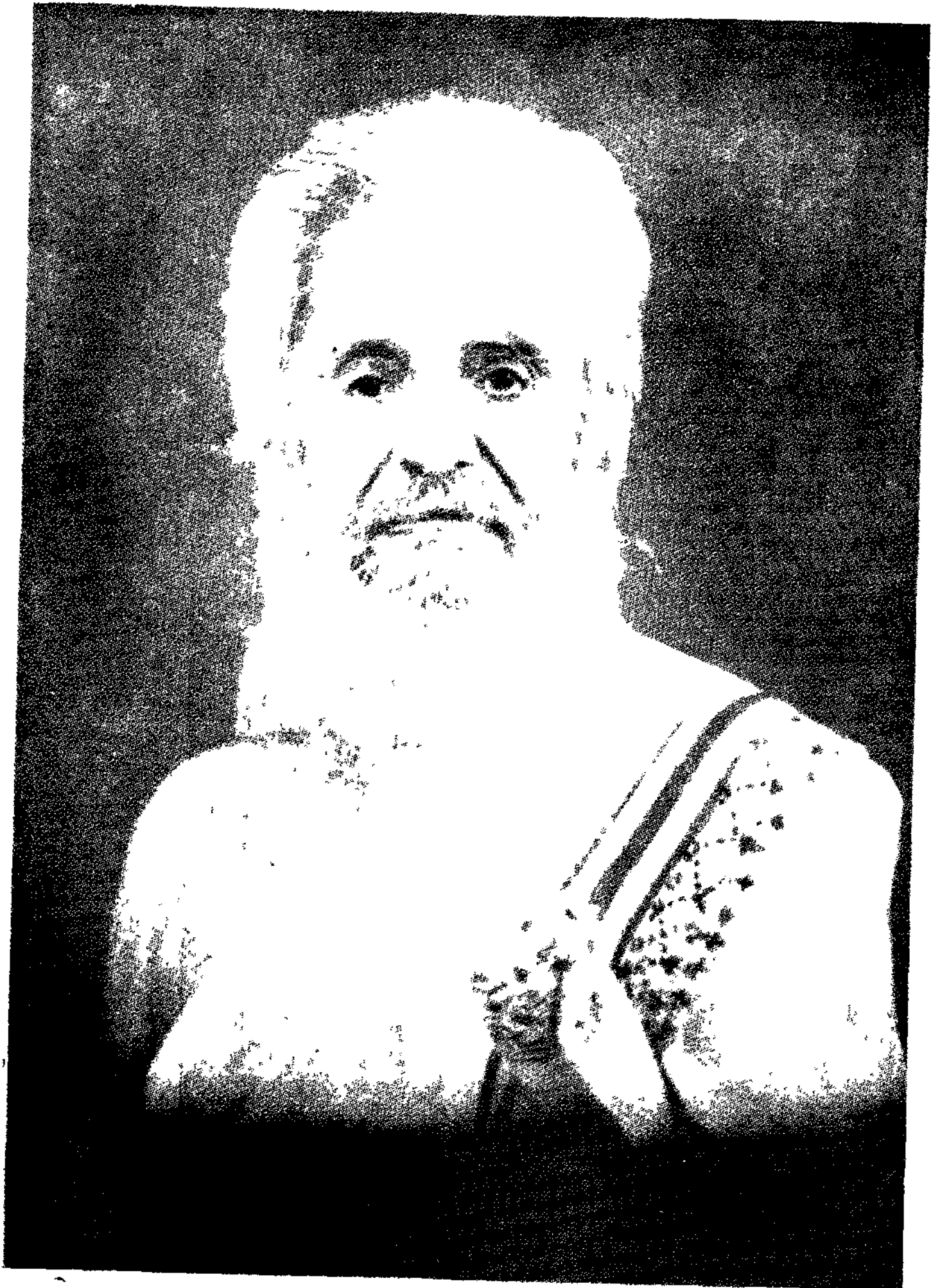
Snowdon,
Simla I
27th July 1949

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve. But I have seen enough to know that they must be of great value to students of religious thought.

With regards,
Your Sincerely
Sd (Radhakrishnan)



MUNI RATNA-PRABHA VIJAYA

ŚRAMAṆA BHAGAVĀN MAHĀVĪRA

HIS LIFE AND TEACHING

**BY
MUNI RATNA-PRABHA VIJAYA**

**VOLUME I PART I
LIFE**

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We would like to put on record our heart felt gratitude to Muni Shilchandra Vijaya Ganī, a family member of the author, for arranging the permission to publish the present volumes

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HIS HOLINESS ĀCĀRYA MĀHĀRAJA
ŚRĪ VIJAYA NEMISŪRĪŚVARAḤ

DEDICATED
INTO
THE LOTUS-LIKE HANDS
OF
MY MOST REVERED GURU
SARVA-TANTRA SVATANTRA, JAGAD-GURU
ŚĀSANA SAMRĀT, SŪRICAKRA CAKRAVARTI
TAPAGACCHĀDHIPATI TIRTHODDHĀRAKA
BHATTĀRAKA
HIS HOLINESS ĀCĀRYA MAHĀRĀJA
ŚRĪ VIJAYA NEMISŪRĪSVARAJI

By
His most grateful and obedient
Disciple
RATNA-PRABHA VIJAYA.

PUBLISHER'S NOTE

Contribution of Jaina scholars to various schools of Sanskrit learning has always been a matter of appreciation. We find almost parallel works on the line of Vedic scholars.

Present work is related to the Jainism Volumes in question contain very interesting and significant matter on various aspects of Jainism. The language is very lucid and formative. It is really very heartening that this treasure of Jainism has been presented in English. It will decidedly be beneficial and conveniently accessible to one and all. An added quality of this is being very authoritative. Persons not only interested in the religion and philosophy of Jainism, even otherwise conscious, will find themselves very much enlightened after reading these volumes.

The work being written by a Jaina scholar by his own pen in English makes the work most authentic based on original sources and tradition of the Sampradaya. The tradition could be preserved so as to guide the coming generations like a torch. Several traditions have either been lost or one finds oneself in dark for the want of a guiding work. Present work will serve the coming generations to find a correct interpretation of various important problems connected with Jainism. It will also apprise a reader of an important branch of Indian culture. Prior to its publication there has been a feeling in the scholars that this is a dry subject or one that could be neglected in a study of Indian culture. The present attempt of Shri Muni Ratna Prabha Vijaya will do away with this.

XII

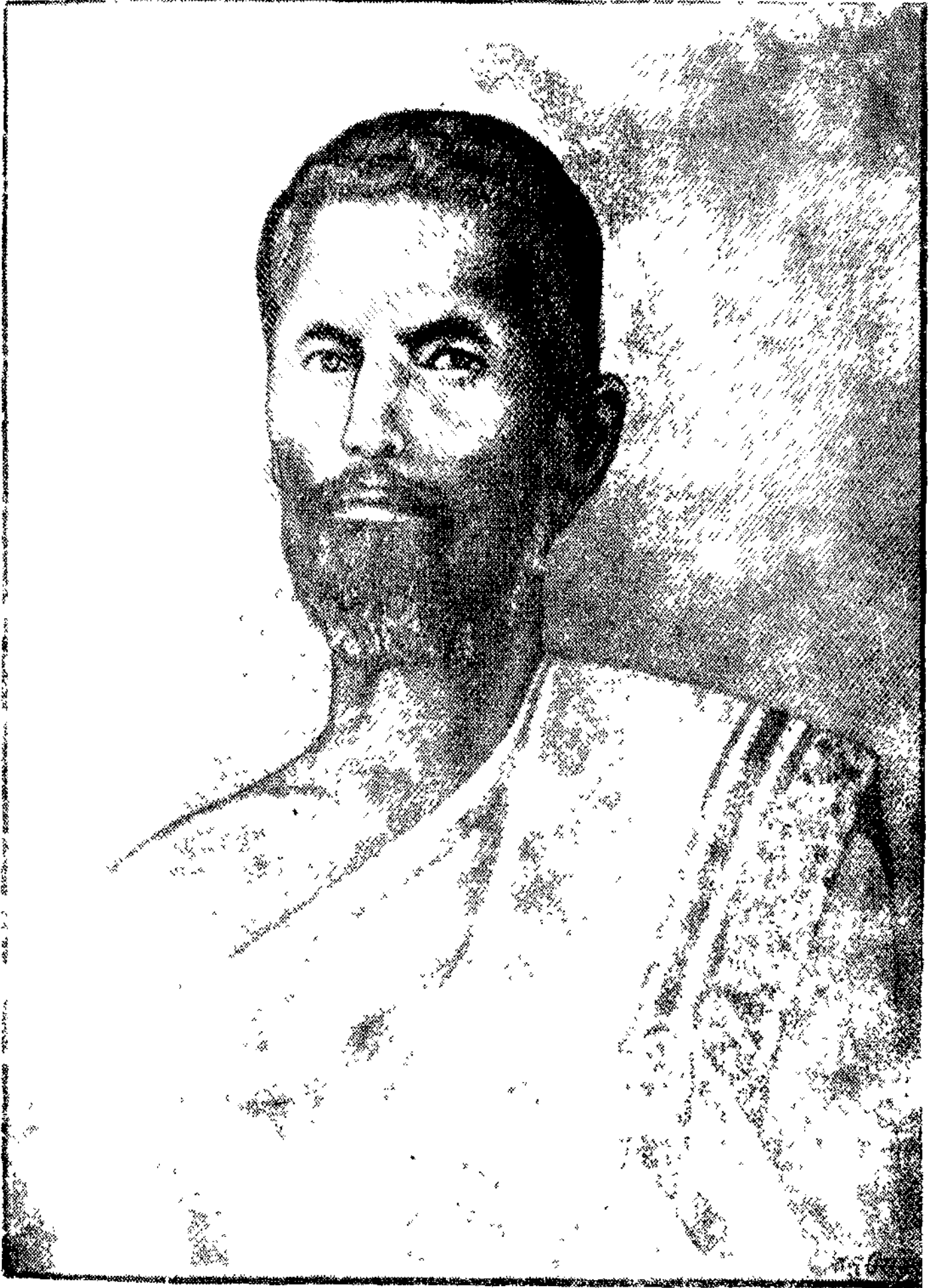
These works are part of a series with a general title. It contains the life of Mahavira down to his leaving the world. The text has been given in Devanagari with transliteration, translation and long quotations from other works. It has been divided up into chapters. It has been enriched with an introduction of Prof. Thakar, wherein, he has made some interesting comparisons with Buddhist practices.

The volume of the Sthaviravali contains the lives of the eleven chief disciples and four of the sthaviras. The next volume discusses important problems of Jaina doctrine (related to Jiva Atman and Karma etc.) each question being discussed with one of the disciples. The original Prakrit, mostly in Arya verse is given with a transliteration and copious extracts from the commentary.

The fourth volume contains the discussion with the seven Nihnavas of the desa-visamavadi type and Botika of the sarvavisamavadi type with an introduction.

The fifth volume contains summaries of life incidents and an index of the chief works composed by Eleven Ganadharas of Sramana Bhagvan Mahavira.

PUBLISHERS



Muni Maharaja Sri Subhadra Vijayaji

OPINIONS.

The Adyar Library Bulletin of The Theosophical Society. Adyar, Madras.

“Jainism and Buddhism are perhaps the most ancient of the religions that rose in opposition to Hinduism, dominated by priestly ritualism. The former of these two, is generally accepted to date from an earlier date. But the religions start with opposing the authority of the Vedas, and this is perhaps the most important common ground. The differences between the two religions, are far too many, the most striking of these, barring doctrinal differences which are too obvious, is that while Buddha is the real founder of Buddhism,—his first sermon as well as the doctrines he preached then being those which are ever to be remembered by his followers, Mahavira with whose name only History can associate the birth of Jainism, is regarded by those that follow him as only a prophet whose business has been to hand over to the world, the principles enunciated by his predecessors,—the twenty-three Tirthankaras who lived before him.

It is the object of the Four Volumes under review, to give an account of the life of this Sramana Bhagavan Mahavira, the 24th Tirthankara of the jains. The first of these, gives an account of fifteen out of the twenty-six previous lives of Mahavira, and the second deals with the twenty-seventh life. The third starts the exposition of the Ganadhara-vada, an explanation of the doubts of the Ganadharas,—the eleven disciples of Mahavira. The fourth volume gives an account of the Ganadharas. The treatment of the subject is on the whole quite good, but statements like, ‘There is a reference of Rīsabha-deva, Ajitnatha and Aristanemi in Yajurveda’ (Introduction to Volume III. p. 3) could have been avoided. I cannot trace the word Ajitanatha in the Yajurveda, in its Sukla or Taittiriya recension. The words Rīsabha and Aristanemi do occur in this Veda, but it is in the highest degree questionable whether these Vedic words mean what they connote in Jainism.

Such defects aparts, the volumes have their own distinct value

By reson of the very antiquity of Jainism, of the profound influence it exertrted on Buddhism, and on Sanlhya and Yoga, it is of very great intrest to the student of Comparative Religion This alone make works like these, which give an account of the “prophet” of this religion, extremely valuable

The author is to be congratulated on his useful undertaking The appearance of the remaining parts of these four volumes is to be eagerly awaited

Adyar Madras.

H. G. Narahari

University of Allahabad

Sanskrit Department

Mahamahopadhyaya

DR. UMESHA MISHRA

KAIVYATIRTH M a D Litt

“Tirabhukti”

1 Allengunj Road

ALLAHABAD.

18th August 1943

Dear Shri Mum Ratna Prabha Vijayaji

Many thanks for all the four volumes of your valuable book **Sramana Bhagavan Mahavira** The volumes contain much interesting and importan matter on different aspects of Jainism I could read several portions from these volumes and I am glad to find them very lucid, and informative It is a matter of great satisfaction that our religious heads are bringing out the treasures of Jainism in English, so that they may be easily available to all These are undoubtedly authoritative

I am sure, those interested in the religion and Phiosophy of Jainism will find these volumes very interesting and beneficial

Yours sincerely
(Sd) **UMESH MISHRA.**



Munī Maharaja Śrī Mokṣananda Vījayaġī

EXTRACT FROM MODERN REVIEW

MARCH 1944

Presidential Address Philosophy and Religions Section) delivered at the Twelfth all India, Oriental Conference held at Benares Hindu University Benares

(December 31 1943 and January 1 & 2 1944)

The Jaina Sadhus have been writing in Sanskrit for a pretty long time on Jaina thoughts. It is gratifying to find that they have lately begun to write in English also, to popularise their thoughts. This will enable us to have more authentic books based on original sources and traditions of the Sampradaya. It is our first duty to preserve the traditions which also can guide us like a torch in our scholarly pursuits to bring into light the hidden treasures of Jaina thoughts. It is because we have lost tradition in several branches of our literature, that we are quite in the dark as to the correct interpretation of various important problems connected with them.

I am glad to mention in this connection the efforts made by Muni Ratna Prabha Vijaya of Ahmedabad. Under the common title, Sramana Bhagavan Mahavira he has brought out four volumes. The first part of Volume I deals with the twenty six Bhavas (existences) of Mahavira after the realisation of Samyaktva (right seventh Bhava) of Mahavira as Vardhamana Kumara. The third volume treats of Ganadhara vada that is the explanation of the doubts of the eleven chief disciples of Mahavira namely of Indrabhuti and others. The fourth volume is named sthaviravali which contains an exposition of the sthaviras that is the old and highly respected learned ascetics. All the works are well annotated, translated, and explained. Every effort has been made to make these volumes useful and up-to-date. The expositions though very lucid, interesting, and informative are sometimes more frivolous. To write much more than what is necessary seems to be a habit with the modern Jaina writer. For a scholarly work brevity of expression should always be adhered to.

From a Review of Books in the Journal of the Royal Asiatic society of Great Britain and Ireland 56 Queen Anne Street London W C I

Ksamasrama Jinabhadra Gani's Ganadharavada. Along with Maladharin Hemachandra Suri's commentary. Edited by Muni Ratna Prabha Vijaya. With translation, digest of commentary, and introduction by Professor, D.P Thaker, 10x7, Pp 38+538 Same publishers, 1942 9s.

These three works are part of a series with a general title, and so far are due to the learning and scholarship of Muni Ratna-Prabha Vijaya. The first contains that portion of the Kalpa-sutra attributed to Bhadrabahu known as the Jinacaritra giving the life of Mahavira down to his leaving the world and is to be completed in a later volume. The text is given in devanagari with transliteration, translation, and long quotations from other works. It has been divided up into chapters, and the horoscope of Mahavira by Mr M.J Doshi is inserted as chapter 5. Professor Thaker has contributed an Introduction, and makes some interesting comparisons with Buddhist practices. It is unfortunate that he relies too much on Max Muller and Rhys Davids without going to the texts. He quotes the five vows of Jain ascetics, and then instead of putting beside them the ten rules of Buddhist ascetics gives the eight rules which Buddhist laymen keep on Fast-day. This is no real comparison, but we should like to know what the corresponding rules of Jain laymen are.

The volume of the Sthaviravati contains the lives of the eleven chief disciples or Ganadharas and four of the sthaviras and is to be completed in a further volume. It appears to be compiled from various pattavalis with the texts transliterated and translated), and contains much information on the Canon and such subjects as the marvellous attainments (Labdhis) of the ascetics.

The third volume discusses important problems of Jain doctrine (on the jiva or atman, Karma, etc.), each question being discussed with one of the disciples. The original prakrit, mostly in arya verse, is given with a chaya and transliteration and copious extracts from the commentary.

Muni Ratna Prabha Vijaya's valuable and painstaking labours should do much to remove the idea that this is a dry subject or one that can be neglected in a study of Indian culture. His method forms an excellent introduction to the obscurities of Jain Prakrit.

E J Thomas

Foreword.

There are a number of learned works and treatises in Ardha-Māgadhi, Sanskrit, Gujarāti, and other vernacular dialects of India by various authors, describing the life-incidents of Śramaṇa Bhagavān Mahāvīra,—the last (twenty-fourth) Tīrthaṅkara of the present series of twenty-four Tīrthaṅkaras of the Jainas, but there is none in the English Language, that can be considered comprehensive as well as authentic.

The present work seems to be an effort to supply the English-knowing public with an accurate, comprehensive, and authentic account of the twenty-six previous Bhavas (existences), and of the twenty-seventh Bhava of Śramaṇa Bhagavān Mahāvīra, during which, after renouncing the luxuries of a royal family, he wandered for nearly twelve and a half years as an ordinary recluse over various towns and villages, practising severe austerities, with fasting without food and water, for two days, three days, eight days, a fortnight, a month, two months, four months, and six months, and taking very meagre diet on 349 days during a period of nearly twelve years and a half, suffered a number of hardships and troubles created by gods and by human beings, and acquired केवलज्ञान Kēvala Jñāna, Perfect Knowledge. During all these years of wanderings for more than twelve years, Śramaṇa Bhagavān Mahāvīra did not at all preach the principles and practices of the Dharma propagated by the Tīrthaṅkaras.

Tīrthaṅkaras—from their very birth possess the undermentioned four मूल अतिशय Mūla Atiśayas,—eminent attributes acquired by birth—viz.—

1. The bodies of Tīrthaṅkaras are most excellent, and excessively more beautiful than the bodies of all the people in the world, and they are always devoid of perspiration, disease, and dirt.
2. Their breath is as fragrant as the perfume of a lotus.
3. The flesh and the blood of a Tīrthaṅkara, are as white as the milk of a cow.

4. The taking-in of food and attending to the call of nature by a Tirthaṅkara are not visible to an ordinary mortal. They can be seen by one with Avadhi Jñāna. केवलज्ञान Kēvala Jñāna, -Perfect Knowledge- is only possible after the destruction of the four घातीय Ghātiya, -destructive Karmas viz. 1. ज्ञानावरणीय Jñānāvaraṇīya, Knowledge-Obscuring, 2. दर्शनावरणीय Darśanāvaraṇīya, Obscuring sensual perception, 3. मोहनीय Mohanīya, Producing delusion of mind, and 4. अन्तराय Antarāya, Producing obstacles in the attainment of a desired object.

Tirthaṅkaras are invariably born with three kinds of Jñāna (Knowledge) viz. 1. मतिज्ञान Mati Jñāna, (Intellect). 2. श्रुतज्ञान Śruta Jñāna, (Scriptural Knowledge) and 3. अवधिज्ञान Avadhi Jñāna, Knowledge with a scope for limits. मनःपर्यायज्ञान Manah Paryāya Jñāna, they have just after Dīkṣā, and they usually acquire केवलज्ञान Kēvala Jñāna, -Perfect Knowledge, -after the destruction of their घातीय Ghātiya (destructive) Karmas.

After the destruction of Ghātiya (destructive) Karmas, and the acquisition of Kēvala Jñāna, Tirthaṅkaras take their seat with their face towards the East, in the Samavasaraṇa prepared for them by the gods, and preach the principles and practice of Dharma propagated by previous Tirthaṅkaras with a speech as sweet as nectar, reaching a distance of one yojana and perfectly intelligible to gods and goddesses, human beings, and lower animals in the area.

On hearing the preaching of the Tirthaṅkara, some persons (males and females) adopt Sarva-virati vrata (the vows of an ascetic with total renouncement of the world) and some of them take Deśa-virati vrata (the partial vows of a house-holder). In this way, a Tirtha or a Saṅgha (Congregation) consisting of Sādhus (Monks) Sādhvīs (Nuns) Śrāvakas (Male devotees) and Śrāvikas (Female devotees) is established by every Tirthaṅkara in the first Samavasaraṇa prepared for him. Tirthaṅkara Bhagavān then selects Ganadharas from among the monks initia-

ted by him, a few monks who are intelligent, clever in Śāstras, and able to act as competent instructors of the Siddhāntas, and out of the selected few, he appoints one-as his chief disciple-and the head of the Church-in accordance with his individual excellent qualities, explains them the त्रिपदि Tripadi, a formula having three syllables (उत्पाद Utpāda, Origin, व्यय Vyaya, Destruction and ध्रौव्य Dhrauvya, Stability) and instructs them to compose the Siddhāntas. The Gaṇadharas being highly talented, renowned, and illustrious, compose the Siddhāntas within 48 minutes.

With the acquisition of Kēvala Jñāna, in addition to the four atīśayas (qualities of excellence) acquired by birth, Tīrthaṅkaras have eleven atīśayas such as freedom from pestilence, famines etc., for a distance of 125 Yojanas etc, and nineteen atīśayas created by gods such as beating of divine drums, showers of divine flowers etc, making a total of thirty-four atīśayas of a Tīrthaṅkara and they are adored by gods, demi-gods, Cakravartins, Baladēvas, Vāsudēvas and by devout human beings. Numerous gods respectfully attend on them. Tīrthaṅkaras then go to various towns and villages preaching the Siddhāntas propagated by previous Tīrthaṅkaras, till at the end they acquire Mokṣa (Final Emancipation).

The life of Śramaṇa Bhagavān Mahāvira is full of many instances of total abhorrence of worldly pleasures, forbearance, undaunted courage in enduring numerous sufferings created by gods and human beings, and severe austerities regardless of his comfort to his body. Śramaṇa Bhagavān Mahāvira was perfectly destitute of Rāga (Affection), and Dvēṣa (Malice). He had the same equanimity of mind towards the farmer who thrust iron-nails into his ears, or the Candakauśika snake who had bitten him when he was in Kāyotsarga, or towards the god Saṅgama, who harassed Śramaṇa Bhagavān Mahāvira with twenty tormenting sufferings during one night, and towards the devout Indra who extolled him.

Śramaṇa Bhagavān Mahāvira was not the Founder of the

Jaina Religion as is maintained by some Western scholars, but he was one of the most convincing and erudite exponents of the codes framed by the Tirthaṅkaras.

Jainism is not an offset either of Buddhism or of the ancient Hinduism, but it is more ancient than Buddhism and the ancient Hinduism, and there are numerous passages in the sacred works of the Hindus to prove the antiquity of the Jaina Religion. Even from the most standard and authentic works of the Hindus, the Jaina Religion is acknowledged to date at least from the time of Tirthaṅkara Bhagavān Śrī Rīṣabha-dēva Swāmī.

The author of the present work is Muni Ratna Prabha Vijayaji—a highly respected disciple of Sāsan Samrāt Acarya Mahārāja Śrīmān Vijaya-Nēmisūrisvaraji. Before joining the Order of Jaina Monks, he was Trikamabhāi. Having matriculated in the University of Bombay from the Government High School at Ahmedabad, he joined the Grant Medical College at Bombay, and completed the full five years' course of Medical studies there. With the object of prosecuting further studies, he went to America, passing by China and Japan route, remained as a regular Medical student for nearly two years at New York Homœopathic Medical College and Flower Hospital at New York, and graduating there, obtained the M. D. degree of the State University of New York, and returned home by Ireland, Scotland, England; France, Belgium, Denmark, Germany, Austria (4 four months at Vienna, for eye ear) Italy,—Alexandria, Cairo, Aden, Bombay, making a short trip round the world.

On his arrival from Europe, Dr. Trikamabhāi was given sole charge of Sheth Jannābhāi Bhagubhāi Homœopathic Dispensary, at Kalupur Road, Ahmedabad, which has till now a daily attendance of 1000 to 1100 patients of all castes and creeds. During his second voyage to Europe in company of Late Seth Bakubhāi (Seth Mansukhbhāi's daughter's son) Dr. Trikamabhāi lived at London for six months attending clinics at London Homœopathic Hospital and at Vienna for eight months for the study of eye

and ear diseases. He was one of the prominent medical practitioners of Ahmedabad and was consulted by numerous persons and the gentry of Ahmedabad, amongst whom he had many patients. His visiting-fees outside of Ahmedabad varied from Rs. 100 to 200 per day. But with the poor, he was very generous; he would, not only refuse to accept any fees, but on the contrary, in many cases he would give something from his pocket.

Throughout his life, Dr. Trikambhāi is a strict vegetarian. He never touched any animal diet and he never tasted a drop of spirituous liquors. He never smoked.

Born in a rich family, brought up in affluence, and having lived, along with his wife and children, throughout his life as a family-member, in the family of Śeṭh Mansukhbhāi and after his death, in that of his brother Śeṭh Jamnābhāi, the respected doctor never had to walk a mile or two. There was a carriage or a car always ready for him.

During the latter part of his life, Dr. Trikambhāi strenuously followed the rigid principles of the Dharma propounded by the Tirthankaras and carefully observed the vows with their accompanying austerities, of a householder. He had Panchai Tapa, Visa Sthānaka Tapa, Ekādasi Tapa, Nava Pada Arādhana etc—for a number of years.

About four years before their Dīksā, Dr. Trikambhāi and his wife Ratanbāi spent Rs. 10000/- in Upadhāna Vrata at Śeṭh Bhagubhāi's Vandā in which 420 persons joined him.

After having successfully practised for thirty-five years as a Medical Practitioner at Ahmedabad, with a keen eye on rendering free service to Sādhus and Sādhvis and alleviating the miseries of the suffering humanity, Dr. Trikambhāi and his wife made up their mind to renounce the world and both of them accepted Dīksā at the same time, amid great rejoicing and celebration, at the pious hands of Sāsan Samrāt Acārya Mahārāja

Śrīmān Vijaya Nēmisūriśvaraji in **Vikrama Samvat 1992**. The **Dīkṣā**-procession was grand, and it was attended by numerous **Muni Mahārājās**, the gentry of **Ahmedabad**, and thousands of people. Some of his Medical friends especially **Dr. Hirālāl K. Nanāvaty**, **Dr. Chhāyā** and **Dr. Bhogilāl P. Shāh**, were very sorry. They wept bitterly at the separation.

Ever since his **Dīkṣā**, **Muni Ratna Prabha Vijayaji** has been carefully observing the rigid rules of an ascetic life, and he has been passing most of his time in reading various canonical works and in writing on religious subjects. He is always found busy either reading or writing.

It is interesting to note that there are five **Dīkṣās** in his family viz:—

1. **Dr. Trikambhāi's** elder brother, **Gokaldās**. He was an able writer both in **English** and **Gujarātī**, and was conducting a weekly paper named '**Jain Advocate**' in **English** for several years, written mostly by himself. In the latter part of his life, he took **Dīkṣā** at the hands of **Śāsan Samrāt Ācārya Mahārāja Śrīmān Vijaya Nēmisūriśvaraji**, and was admitted as **Muni Subhadra Vijayaji**,—one of his own disciples into his Order of **Sādhūs**. Having spotlessly led a life of priesthood for eleven years, **Muni Subhadra Vijayaji** died at **Ahmedabad** in **Vikrama Samvat 1988**. By his death, the **Jaina Community** has lost an able and fearless writer.
2. His brother's daughter, **Campābēn**, took **Dīkṣā** as **Campakariji** when she was twenty-years old. She has five clever disciples under' her.
3. His brother's son, **Amoobhāi**, took **Dīkṣā** when he was eighteen years old at the hands of **Śāsan Samrāt Ācārya Mahārāja Śrīmān Vijaya Nēmisūriśvaraji**, and was admitted as **Mokṣānanda Vijayaji** as a disciple of **Pannyasa Soma Vijayaji Gaṇi**.
4. **Dr. Trikambhāi**.

5. Dr. Trikambhāi's wife, Ratanbāi, A millionaire's daughter, brought up in affluence, and after marriage living in the family of Śeṭh Mansukhbhāi and Śeṭh Jannābhāi, she at once made up her mind to renounce the world as soon as she knew Dr. Trikambhāi's intention of doing so, and she took the lead in getting permission from her mother, brothers, and maternal uncle. She then took Dikṣā along with Dr. Trikambhāi at the hands of Śāsan Samrat Acārya Maḥārāja Śrīmān Vijaya Nēmisūr śvarāji at Śeṭh Hathising Kēsari-sing's Bāhāni Vādi, outside Delhi Gate, Ahmedabad.

All of them except Muni Subhadra Vijayaji are living.

Śramaṇa Bhagavān Mahāvīra, including all previous Tīrthaṅkaras, has always preached a Dharma of Universal Brotherhood laying particular stress on the practice of non-injury even towards the lowest form of animal life.

The system of Logic based on Syādvād and Sapta-Bhaṅgi Naya, of the Jain scholars, is one of the most accurate and comprehensive systems ever invented for arriving at a definite conclusion from various point of view.

C. G. Shah

Order of Sanskrit Alphabets used in the Book.

अ a	क k	त t	श ष
आ ā	ख kh	थ th	ष ष
इ i	ग g	द d	स s
ई ī	घ gh	ध dh	ह h
उ u	ङ ṅ	न n	
ऊ ū	च c	प p	
ऋ ri	छ ch	फ ph	
ॠ rī, rī	ज j	ब b	
लृ lri	झ jh	भ bh	
ए e, è	ञ ñ	म m	
ऐ ai	ट t	य y	
ओ o	ठ ṭh	र r	
औ au	ड ḍ	ल l	
अं aṁ	ढ ḍh	व v	
अः aḥ	ण ṇ		

INTRODUCTION.

According to Aryan scriptures, some eternal elements, which are generated by Nature, control the Universe. One of these elements is Time.

Time is eternal and endless. In the Vēdas, Time is divided into four main parts (1) Satya Yuga or the Golden Age. (2) Trētā Yuga or the Silver Age. (3) Dwāpara Yuga or the Copper Age and (4) Kali Yuga or the Iron Age. These ages come and go at regular intervals. The first age is the longest, the second less long than the first, the third still less than the second, and the fourth is the shortest of all.

According to Jaina Hagio-logy, Time is characterised as eternal and endless but it is differently divided. Time is divided into two equal cycles. One is known as *Utsarpiṇi kāla*, and the other as *Avasarpiṇi kāla*. Each cycle is again divided into six divisions, and each division is technically known as an *ara*¹ (spoke of a wheel). As the wheel rolls round, they move up and down. The wheel of time rolls regularly round, and these divisions begin and end also very regularly.

Each utsarpiṇi kāla and avasarpiṇi kāla extends over ten koṭa koṭi sāgaropam years and each is divided into the under-mentioned six aras (divisions). The present is the avasarpiṇi kāla.

Avasarpiṇi	Utsarpiṇi
1 Susama-susama	1 Duḥṣama-duḥṣama
2 Suṣama	2 Duḥṣama
3 Suṣama-duḥṣama	3 Duḥṣama-suḥṣama
Duḥṣama-suṣama	4 Susama-duḥṣama
Duḥṣama	5 Suṣama
Duḥṣama-duḥṣama	6 Suṣama-suṣama

1. अर Ara Spoke of a wheel

During the commencement of the *Utsarpiṇi kāla* and the end of the *avasarpiṇi kāla*, the condition of the world is extremely bad. With the advance of the *utsarpiṇi kāla*—as the name indicates—everything as time passes on, progresses steadily at first towards the higher and then towards the highest level and there is an ever-growing evolution of piety truth etc and a prosperous condition of the world.

During the *avasarpiṇi kāla*, piety, truth, and dharma (the practice of virtuous qualities) go on decreasing, and there is a prevalence of famines, draughts, pestilences with their attending devastation, and misery, until in the end chaos and confusion reign all over the world.

The first *ara* (division) named *Suṣama-suṣama* of the present *avasarpiṇi kāla* extended over four *koṭākoṭi sāgaropama* years. The second *ara* named *Suṣama* extended over three *koṭā koṭi sāgaropama* years. The third, named *Guṣama-duṣamā*, was of two *koṭā-koṭi sāgaropama* years. The fourth named *Duṣama-suṣamā* was of the duration of forty-two thousand years less in one *koṭā-koṭi sāgaropama* years (one *koṭā-koṭi* years minus forty-two thousand years). The fifth *ara* (the present age named *Duṣamā*—of which nearly twenty-four hundred and seventy-three years have passed is of twenty-one thousand years duration. The last (the sixth) *ara* named *Duṣama-duṣama* of the present *avasarpiṇi kāla*, will be of twenty-one thousand years' duration.

In the *Utsarpiṇi kāla*, the order of *aras* is the reverse.

In the *avasarpiṇi kāla*, the first *ara* is the longest and the last (sixth) is the shortest. The increase and decrease in happiness, wealth, prosperity, health, duration of life, piety, virtue, dharma, and in illusion, temptation, sorrow, unhappiness, and misery, and also in all the things of the world, synchronize with the increase and decrease in the duration of these *aras*. The duration of one *Kāla-cakra* (cycle of time) as included in the *utsarpiṇi kāla* and *avasarpiṇi kāla* is twenty *koṭā-koṭi sāgaropama* years.

During the first ara named *Susama-susamā* of the *avasarpīṇi kāla*, the *yugalika* people lived for three *palyopama* years. They took their food on the fourth day. Their bodies were very tall, and the constitution of their bodies was of the *vajra-risabha-nārāca* variety. The arrangement of bones in their bodies was equi-distant from the four corners of their bodies. Their bodies were marked by numerous auspicious signs, and they were always destitute of anger, pride, deceit, greed, and other passions. They were constantly happy, and they were naturally averse to sinful acts. The most desired wishes of these *yugalika* people were readily supplied by various kinds of *Kalpa Vriksas*, (Wishing Trees capable of fulfilling all the desires of supplicants). The *Kalpa-Vriksas* were chiefly of ten kinds; namely :—

1. The *Kalpa Vriksas* named *Madvāṅga* readily yielded highly delicious drinks at the asking. Just as rich merchants lovingly give valuable gifts to their servants on auspicious festivals at their houses, in the same way, excellent donors do not, in the least, delay in giving gifts.
2. The second variety of *Kalpa Vriksas* named *Bhrīṅga*, respectfully gave suitable utensils to the *yugalikas*.
- 3.. Just as, celestial musicians entertain large assemblies of people with the music of three kinds, in the same way, the third variety of *Kalpa Vriksas* named *Turyaṅga* supplied *yugalikas* with excellent musical instruments.
- 4 5. Just as, virtuous persons illuminate their lineage, in the same way, the fourth variety of *Kalpa Vriksas* named *Dīpa Śikhā* and the fifth variety named *Jyotisk*, illuminate.
6. Just as, gardener-gods of *Nandana Vana* give wished-for flower-garlands to gods, in the same way, the sixth variety of *Kalpa Vriksas* named *Citrāṅga* used to give flower-garlands to *yugalikas*.
7. Just as, wise men welcome their dear friends returning from distant lands, with food-materials of excellent kinds, in the

same way, the seventh variety of Kalpa Vrikṣa named Citra-rasa satisfied them with delicacies of various kinds.

8. Just as, an officer of the Treasury of a King, gives the king various kinds of ornaments asked by him, in the same way, the eighth variety of Kalpa Vrikṣas named Maṇyāṅga gave the yugalikas ornaments of numerous kinds.
9. Just as, a clever carpenter prepares excellent dwellings in a short period of time, in the same way, the Kalpa Vrikṣas named Gḍhākāra, supply the yugalikas with excellent palaces for their use.
10. Just as, pleased masters give excellent garments to their servants, in the same way, the tenth variety of Kalpa Vrikṣas named A-nagna, give excellent garments suitable for seasons to yugalikas as desired.

Besides these, just as Cintāmaṇi Ratna (the thought-gem) supplies all possible objects in the world, in the same way, other Kalpa Vrikṣas yielded a number of other articles. During the first ara, the earth was as sweet as sugar. The waters of rivers, streams, and lakes, were extremely sweet, delicious, and refreshing like nectar.

2. During the second ara named Suṣamā of the *avasarpinī kāla*, the yugalikas had an age-limit of two palyopams. They take their food after an interval of three days. They are invariably tall. The Kalpa Vrikṣas of that period yielded less even when repeatedly solicited. The earth and water became less sweet, and land, water, and other fruitful articles, became less fruitful than they were during the first ara.

3. During the third ara named Susama-dusamā, the yugalikas had an age-limit of one palyopama. They took their food after an interval of two days. During this period, the yielding powers of Kalpa Vrikṣas, the sweetness and fruitfulness of earth and water, and the height and strength of the body, as well as,

the age-limit of their existence went on decreasing, and they became much less than they were during the second ara.

The existence of the yugalikas was limited to the first, second, and third ara of the *avasarpinī kāla* and to the latter part of the fourth and to the fifth and the sixth ara of the *utsarpinī kāla*. The yugalikas after death are, as a rule, born in *svarga-bhūmi* (heavens).

4. During the fourth ara named *Dusama-susamā*, with ever-progressing decrease, the height of human beings was reduced to five hundred *dhanusya* and it went on decreasing till at the end of the fourth ara the height of human beings was reduced to seven hands. The period of age-limit, gradually went on decreasing till, at the end of the fourth ara, it became reduced to one hundred years and less. During this period, there was very slight misery and much happiness. People were wealthy and prosperous. There were timely and sufficient rains. Land was fertile, and yielded abundant crops.

This age is chiefly conspicuous by the existence of highly talented, divine, supremely exalted Seers, who propagated various Religions and Systems of Philosophy all over the world. Lord *Riṣabha-dēva*,—the first *Tīrthaṅkara* of the present series of twenty-four *Tīrthaṅkaras* of the Jainas,—lived in the latter part of the third ara, and the remaining twenty-three *Tīrthaṅkaras* lived during the fourth ara.

5. During the fifth ara named *Duṣamā*—the present age during which we are living, and of which twenty-four hundred and seventy years have passed—the height and age-limit of human beings, becomes reduced to six feet, and less than one hundred years till at the end of the fifth ara the height of human beings will be one hand and their age-limit will be twenty years. The strength of their bodies will be much less and the articulations of their bodies will be very weak. This ara is of the duration of twenty-one thousand years.

During this period a large majority of people will be miserable and only very few persons will be happy, though their so-called happiness will be mixed with periods of un-happiness. Land will be less fertile. There will be un-timely rains, and repeated draughts causing much damage to person and property.

There will be little piety and honesty. People will try to cheat their neighbours. Kings will be selfish, tyrannical, and cruel-hearted. They will be constantly fighting with each other with immense loss to human beings and to the State. There will be frequent famines, pestilences, and danger from wild animals.

During the period of the ara in which the Omniscient Tirthaṅkara Bhagavāns lived, the villages and towns of Bharata Kṣētra were flourishing and the whole country abounded in wealth, mineral products, corn etc. The villages seemed like big towns; towns resembled the svarga-purī (the Capital City of the gods); Kinsmen were noble-hearted; kings were like Kubēra (the god of wealth) ācāryas (preceptors) resembled the Moon; parents were like gods; mothers-in-law were like real mothers, and fathers-in-law were like actual fathers. People were fond of truthfulness and purity. They knew their duty and they rigidly avoided evil acts. They were obedient, full of devotion towards preceptors and gods, and always contented with their own wives. Besides, also, these people knew various arts and sciences, and they had noble birth. There was no danger from invading armies, of other countries, from robbers, and misfortunes, and from burden of taxation. During that period, also, there was molestation to Jaina Sādhūs from persons of other religious creeds who were destitute of devotion towards Tirthaṅkaras. The daśa āścaryas (ten Strange Events) also happened during this period.

During the fifth ara named Duṣamā, a large majority of villages will resemble burial grounds; towns will look like the world of the dead, kinsmen will behave like menials, and kings will be their subjects' chastisers like the God of Death. Kings out of avarice, will oppress their servants, and their servants, in

their turn, cheat their own kinsmen. People will be persecuted by robbers with frequent raids, by kings with heavy burden of taxation, and by kings' officers with pressing and persistent bribery like persons possessed by demons. People will be always intent on selfish motives, perfectly indifferent to the good of others, and, being entirely destitute of truthfulness, sense of shame, and of politeness, they will bear animosity towards their own family-members. Young sādhus will not behave respectfully towards their religious preceptors and the preceptors will not have any affection towards their own disciples and they will not impart them any Scriptural Knowledge. In course of time, Sādhus will like to get themselves separated from the fold of a Congregation of Monks, and have an independent living un-cared-for by any well-disciplined, well-versed ācārya. There will be slackness in the practice of religious duties.

The world will be full of many harmful animals. Celestial Beings will not visit human habitations. Sons will disobey their parents; wives will be revengeful like a serpent; mothers-in-law will be formidable like the night of the destruction of the world at the end of an age; and females of noble families, leaving off all sense of shame, will act like harlots by the repeated use of amorous side-glances, vicious laughters, un-bridled conversations, and of various coquetish pranks.

There will be a gradual decrease in virtuous qualities among śrāvakas (male followers of the Tīrthaṅkaras) and śrāvikās (female followers of the Jaina church); sādhus (Monks) and sādhvis (nuns) will be very rarely invited for taking alms, as well as, their necessary utensils and cloths. There will be an un-detectable use of false weights and measurements, and the use of adulterated articles of food and drink-materials, with an ever destructive influence on the bodily, constitutions of human beings and lower animals. There will be wicked-mindedness among religious preceptors, and well-behaved persons will be unhappy and evil-minded individuals will appear happy. During the present fifth ara there will be a daily diminution in the efficacy of

jewels, incantations, medicinal substances, mysticism, faculty of knowing, wealth, age-limit, and a decrease in the juices of fruits, flowers, and other savoury articles, in comeliness and height of bodies and in benefactory wishes.

During the end of the fifth ara, in the Bharata Kṣētra there will become a religious preceptor named Duh-prasaha, a sādhu named Falgusrī, a śrāvaka named Nāgila and a śrāvikā named Satyśrī with a king named Vimāla-vāhana and his minister named Sanmukha. The height of people will be two hands, and their age-limit will be twenty years. The austerities practised by religiously-minded people will be at the most, a fasting of two days.

A sādhu versed in Daśavai-kālika Sūtra only, will be looked upon as one fully conversant with all the āgamas and the fourteen Pūrvas. Such sādhus will preach the congregation.

Duhprasaha-ācārya will lead a house-holder's life for twelve years, and, having led ascetic life for eight years, and having died at the end of a fasting of three days, he will be born as a dēva (celestial being) in Saudharma dēva-loka. On that day, there will be a cessation of ascetic life during the first portion of the day, of royal power during the middle of the day, and a cessation of agni (fire) during the latter part of the day.

6. After the lapse of the Duhsama ara of twenty-one thousand years' duration, there will be the sixth ara named Duhsama-duḥṣamā of twenty-one thousand years. With the utter destruction of Equability of Reason, there will be a constant Cry of Woe during this period. Even among human beings there will not remain a sense of judicious morality even between a mother and her son, in the same way as it is absent among brutes. Piercing and un-pleasant winds full of dust particles will be blowing day and night, and all the directions will be smoky and terrible. The Moon will be intense by cold and the Sun will become unusually hot and extremely unbearable. Thus people suffering from the effects of intense cold and extreme heat will

become miserable. The rains becoming disagreeable will pour down as caustic, astringent, poisonous, or fiery showers, and people will suffer from catarrh, asthma, colic, leprosy, dropsy, fevers, head-aches, and numerous other diseases. Lower animals inhabiting land, water, and air, will live very miserably. Fields, forests, gardens, creepers, trees, and grass will be destroyed. All the mountain-ranges except the Vaitāḍhya-giri and Rṣabha-kūta, and all the valleys and pits will be levelled to the surface of the ground; and all the streams and rivers except the Ganges and the Indus will disappear. The beds of the Ganges and of Indus, will be immensely reduced, resembling the path produced by a moving chariot-wheel. Ground will resemble a sand-bank of heaps of ashes of live burning coal. At some places, the ground will be full of heaps of dust, and at other places it will be full of dense mire. The height of human beings will be one hand (18 inches) and their bodies will have a filthy appearance. Males, as well as, females will talk harshly. They will be highly diseased, easily excited to anger, flat-nosed, shameless, and perfectly naked. The age-limit of males will be twenty years, and that of females will be sixteen years. During that period, the female will give birth to a child at an age of six years. At an age of sixteen years, she will have many children and she will be a very old dame. They will live in burrows underneath the Vaitāḍhya mountain range. There are rows of nine burrows each on both the banks of the Ganges and the Indus. Altogether there are seventy-two such burrows. Lower animals will remain in their primitive stages. All the human beings and lower animals will be carnivorous, cruel, and impolite. The course of water in the Ganges and the Indus will be of a size produced by a moving chariot-wheel, and it will be full of fishes and crabs. People will take out fishes from the river and leave them on the ground to be baked by the heat of the Sun during the day, and they will maintain themselves at night on the fish and crabs thus obtained. Nothing like milk, or curds, or juicy articles of food, or flowers or fruits or mangoes, can be had. There will be no sitting or bedding materials. This state of things will continue for twenty-

one thousand years of the fifth ara and for twenty-one thousand years of the sixth ara of the present avasarpīṇi kālā.

Similar, to the sixth ara and the fifth ara of the avasarpīṇi kālā, are first and the second ara of the utṣarpīṇi kālā.

At the end of the first ara named Duṣṣama-duṣṣamā, there will be five kinds of rains each lasting for seven days. By the first kind of rain named Puṣkara, the earth will be thoroughly soaked in water. The second kind of rain named Kṣīra-mègha will grow corn. The third kind, named Ghrita-mègha will produce greasiness in objects. The fourth series of rain named Amrita-mègha will grow up medicinal plants and trees. The fifth series of rain named Rasa-mègha will produce fertility in land. In this way, there will be five different kinds of tranquil cloudy rains each of seven days duration, lasting for 35 days.

On seeing the surrounding country abounding in trees, creepers, plants, medicinal plants, and trees etc. the human beings residing in burrows will gladly come out from their dingy holes. The land of Bhārata-varṣa will bear flowers and fruits. People will leave off flesh-eating. With the progress of the ara, there will be a gradual increase in strength of bodily constitutions, age-limit, and charm of face. There will be an increase in the production of corn, wealth-resources etc. and an abundance of water in streams and rivers; cattle and human beings will be contented and healthy.

At the end of the second ara named Duṣṣamā of the ut-sarpīṇi kālā, there will be following seven kula-karas (patriarchs) viz. 1. Vimala-vāhana, 2. Sudāma, 3. Saṅgama, 4. Su-pārśva, 5. Datta, 6. Su-mukha and 7. Saṃmuçi. Out of these, Vimala-vāhana, through the medium of jāti-smaraṇa jñāna (knowledge about previous lives) will get several villages and towns constructed; he will have a collection of cows, horses, and elephants and he will teach people, various kinds of writings, mathematics, trades, ethics, etc. Then, with the production of milk, curds, corn

and fire, the well-wishing king will teach them the art of cooking under fire.

After the lapse of the dubsama ara of the utsarpiṇi kāla, there will be sixty-three excellent personages viz. 24 Future Tīrthaṅkaras, 12 Cakravartins, 9 Vāsudèvas, 9 Prati-vāsudèvas, and 9 Bala-dèvas etc.

These were some of the *fore-tellings given by Śramaṇa Bhagavan Mahāvīra a short time before his Nirvāṇa in 527 B. C.

Early History of Jainism

“The year 527 B. C. the date of Mahāvīra's Nirvāṇa is a land-mark in Indian history. We may say that an accurate knowledge of Indian History begins with the date of Mahāvīra's Nirvāṇa. Mahāvīra was an elder contemporary of Gautama Buddha. He was also the contemporary and a relation of Śrèṇika Bimbisāra who was the king of Magadha with the capital at Rājagriha.

People whose knowledge of Indian history is derived from old Sinclair's School History of India have got extremely erroneous notions about Jainism and its relationship to the other faiths in India. Sinclair, because of inadequate knowledge, gave currency to untruths and errors such as “Jainism is an offshoot of Hinduism and Buddhism and that Mahāvīra was the founder of Jainism.” It is extremely unfortunate that even after accurate knowledge is obtained by oriental scholars of the West and made available to the public, these erroneous views are prevalent among the educated Indians even now. We have only to state that Mahāvīra was the last and the 24th of a series of Tīrthaṅkaras who were supposed

* These are described in detail in Triśasṭhi Śalākā Purusa Caritra (Sarga 10); in Dipāvalikā Kalpa; in Loka Prakāśa; Upa-dēśa Prāsāda; Saṅgrahaṇi etc.

From “Contribution of Jainism to World Culture” Jaina Anti-quary Dec. 1943. by Prof. Chakravarti.

to be the custodians of Jaina Doctrines. Oriental scholars have now definitely accepted that Mahāvīra was not the founder, but he was only a reviser of a Faith that existed even before him. The 23rd Tirthaṅkara, who lived (more than) a couple of centuries prior to Vardhamāna Mahāvīra, is generally recognized now to be a historical personage. Even the 22nd Tirthaṅkara Ariṣṭha Nēmi is considered to be a historical personage. This Ariṣṭha Nēmi was a cousin of Śrī Kriṣṇa of Mahābhārata fame. Though he was the heir to the kingdom of Harivaṁśa, he renounced the kingdom as a youth even before marriage, and adopted asceticism as Gautama Buddha and Mahāvīra did long after him. His place of Nirvāṇa at Mount Gīrnār in Junāgaḍ State, is still a place of pilgrimage for the Jains. Kriṣṇa's age, as also the age of Mahābhārata War, is supposed to be the beginning of Kali Yuga. Therefore, Ariṣṭha Nēmi who was a cousin of Śrī Kriṣṇa must be in the beginning of Kali Yuga. If Śrī Kriṣṇa is admitted to be a historical personality, there is no reason why the same should not be said about Ariṣṭha Nēmi. Further Ariṣṭha Nēmi is mentioned in some of the Rig-vēdic hymns as one of the important Rishis. Hence the Jaina tradition and the non-Jaina tradition seem to accept the historicity of Ariṣṭha Nēmi. Hence, it would not be altogether an improbable thing to suppose that the A-himsā doctrine must have been prevalent even at the time of Ariṣṭha Nēmi who is assigned to the beginning of Kali Yuga. To go beyond that would be to cross the border of history and to enter into pre-historic period whose events cannot be clearly vouchsafed for.

But we have to go to the beginning of Jainism, according to the Jaina tradition, to the age of Lord Rīṣabha. Lord Rīṣabha is considered to be the first of the Tirthaṅkaras. He is placed almost in Kṛitā Yuga according to Jaina tradition. He is supposed to be the last of the manus, and the first of the Jinas. We have a very interesting account of this period.

१. नैन्द्रं तद्वर्द्धमानं स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पुरुषा विश्व-
देवाः स्वस्ति नस्तार्क्ष्येऽरिष्टनेमि स्वस्ति नः

(यजुर्वेदे वैश्वदेवश्रुचौ)

1. Naindram tad-Vardhamānam svasti na Indro vridhhaśra
vāḥ svastinaḥ puruṣā viśva-dēvāḥ svasti nastākaśyoriṣṭha nēmin
svasti naḥ.

Just prior to his appearance in the world, the people were living in a golden age where they had everything necessary for life provided for them by Kalpa Vriksas. The earth itself was surrounded by a sort of luminous atmosphere shedding light over the surface of the earth and preventing a view of the heavenly bodies—Sun, Moon and Stars. About the time of Riṣabha all these things disappeared. Heavenly bodies were seen by the people giving rise to succession of night and day. Kalpa Vriksas (trees) disappeared, throwing the people into a consternation, not knowing how to live. Under these circumstances, Riṣabha is said to have instructed the people to get on with different professions such as agriculture and trade, and taught them how to live at place. He also explained to them the significance of the appearance of the Sun, the Moon, and other heavenly bodies so that their novelty need not be a source of fear to the people. Because of this work of social organisation leading to the settled life of people occupied in different vocations, Lord Riṣabha is very often described as a Creator of the World in the sense of Socio-economic foundation. After ruling over the land for several years he renounced the kingdom in favour of his son Bharata after whom the land is called Bharata-khaṇḍa (Bhārata-varṣa) and went to perform Tapas. After obtaining Sarvajña-hood or Omniscience, he spent several years in preaching the Dharma to the people, and finally obtained Nirvāṇa on Mount Kailāsa which is a sacred place according to the Jainas. For this achievement Lord Riṣabha is designated at Ādi Jina, Ādi Bhagavāna, Ādi Iśvara, Yogīśvara, Mahā yogi and such other names of adoration. For this cycle of time, therefore, Lord Riṣabha is considered to be the first to preach Ahimsā Dharma, and to lay the foundation of Jainism. We need not repeat the fact that this would take us to a far distant pre-historic period whose date cannot be accurately determined.

Here it would not be altogether inappropriate to mention the fact that the story of Lord Risabha, in almost identical words is described in *Bhāgavata Purāṇa and *Visnu Purāṇa of the Hindus. There also, long long prior to the period of Avatāras, Vishnu in order to satisfy the request of Nābhi Rājā, was born as his son Risabha. In this Purāṇic account also, Lord Risabha after reigning over his kingdom for sometimes, abdicates the throne in favour of his son Bharata, and retires into a forest to perform Yoga. There also, he is mentioned to have preached the A-himsā Dharma and Yoga practice. But, according to the Purāṇic account, this new wisdom was not under-

* Some of these śrutis are :—

१. ओम्-लोकश्रीप्रतिष्ठान् चतुर्विंशति तीर्थकरान् ऋषमादि वर्धमानानां तान् सिद्धांतान् शरणं प्रपद्यामहे । ओम् पवित्रमग्निमुपस्पृशामहे येषां जातं सुप्रजानं येषां धीरं सुधीरं येषां नम्रं सुनम्रं ब्रह्मसुब्रह्मचारिणं उदितेन मनसा अनुदितेन मनसा देवस्य महर्षयो महर्षिमिजंहेति याजकस्य यजंतस्य च सा एषा रक्षा भवतु शांतिर्भवतु तुष्टिर्भवतु वृद्धिर्भवतु स्वस्तिर्भवतु श्रद्धा भवतु निर्व्याजं भवतु ॥
(यज्ञेषु मूल मंत्र एष इति विधिकंदल्यात्)

1. Aum Loka śrī pratisthān catur-vimśati Tīrthaṅkarān Riṣa-bhādi Vardhamānāntān Siddhāntān śaranam prapadyāmahē. Aum pavitramagnimupaspraśāmahē yeśām jātam suprajātam, yeśām nagnam su-nagnam brahma-su-brahmacāriṇam, uditēna manasā an-uditēna manasā dēvasya maharsayo maharsibhi-r-jaḥēti yaja-kasya vajantasya ca eā eśā raksā bhavatu śānti-r-bhavatu tuṣṭi-r-bhavatu vridhhi-r-bhavatu svasti-r-bhavatu śraddhā bhavatu nir-vyājam bhavatu.

2. ऋषमं पवित्रं पुरुहूतमध्वरं यज्ञेषु यज्ञपरमं पवित्रं श्रुतधरं प्रति प्रधानं ऋतुयजनपशुमिन्द्रमाह्वेति स्वाहा ॥

2. Risabham pavitram puruhutamadhvaram yajñēsu yajña paramam pavitram śruta-dharam yajñam prati pradhanam ritu-yajana paśumindramāhvēti svāhāb.

३. आतारमिन्द्रं ऋषमं वंदति अतिचारमिन्द्रं तमरिष्टनेमिं भवे भवे सुभवं सुपाश्वमिन्द्रं हवे तु शक्रं अजितं जिनेन्द्रं तद्वर्द्धमानं पुरुहूतमिन्द्रं स्वाहा ॥

stood and appreciated by the people at large who mistook him as a madman, bringing in unintelligible innovations. This lack of appreciation given currency in the Purāṇic story may be explained as a result of unsympathetic attitude of the non-Jaina author of Purāṇas. From these accounts, Jaina and non-Jaina it would not be altogether improbable hypothesis to suggest that

3. Trātāramindram Riṣabham vadanti aticārindram tam ariṣṭha Nēmim bhavè bhavè subhavam su-Pārśvamindram havè tu Sakram Ajitam Jinèndram tad-Vardhamānam puru hūtamindram svāhā.

४. नैन्द्रं तद्वर्द्धमानं स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पुरुषा विश्व-
देवा. स्वस्ति नस्तार्क्ष्योरिष्टनेमि स्वस्ति नः ॥ (यजुर्वेदे वैश्वदेवश्रुचौ)

4. Naindram tad-Vardhamānam svasti na Indro vridhdhaśravāḥ svasti nah puruṣa viśva-dēvaḥ svasti nastākṣyo riṣṭha Nēmim svasti naḥ.

५. दधातु दीर्घायुस्त्वायबलाय वर्चसे सुप्रजास्त्वाय रक्ष रक्षारिष्टनेमि
स्वाहा ॥ (ऋग्वेदे)

5. Dadhātu dīrghāyusvāyabalāya varcasè su-prajāstvāya rakṣa rakṣā-riṣṭha Nēmi svāhā. (Brihad Āraṇyakè)

६. ऋषभ एव भगवान्ब्रह्मा तेन भगवता ब्रह्मणा स्वयमेवाचीर्णानि
ब्रह्माणि तपसा च प्राप्त परं पदम् ॥ (आरण्यके)

6. Riṣabha èva bhagavān Brahma tèna bhagavatā brahmaṇā svayamèvācīrṇāni brahmaṇi tapasā ca prāpataḥ param padam (Āraṇyakè)

७. उपैति वीरं पुरुषमरुहंतमादित्यवर्णं तमसः पुरस्तात् ॥

7. Upaiti Vīram puruṣamaruhantamāditya varṇam tamasaḥ purastāt.

८. नाभिस्तु जनयेत्पुत्रं मरुदेव्यां महाधुतिं ।

ऋषभं क्षत्रियज्येष्ठं सर्वक्षत्रस्य पूर्वजं ॥ १ ॥

ऋषभाद्भरतो जज्ञे वीरपुत्रशताग्रजः ।

अभिषिच्य भरतं राज्ये महाप्रवक्ष्यमाश्रितः ॥ २ ॥

long before the so-called period of Avataras, a sort of religious cult associated with Lord Rīṣabha and based upon Ahimsā Dharma must have been prevalent in India. Though Lord Rīṣabha's activities were associated with Northern India it may be safely asserted that his cult was prevalent probably throughout India and beyond. The ground for such a statement is the account of the rise of Vidyādhara according to Jaina traditions. When Lord Rīṣabha abdicated his kingdom in favour of his son, he

8. Nābhistu janayēt putram Marudēvyām mahādyutim,
Rīṣabham ksatriya jyēṣṭham sarva-kṣatrasya pūrvajam. 1
Rīṣabhād-Bharato jajñē viraputra śatāgrajah,
Abhisicya Bharatam rājyē mahā-pravrajyamasītah. 2

९. इह हि इक्ष्वाकुकुलवंशोद्भवेन नाभिसुतेन मरुदेव्यानन्दनेन महादेवेन
ऋषमेण दशप्रकारो धर्मः स्वयमेवाचीर्णः केवलज्ञानलाभाच्च प्रवर्तितः ॥

(ब्रह्माण्डपुराणे)

9. Iha hi Ikṣvāku kula vamsodbhavēna Nābhisutēna Maru-
dēvyā nandanēna mahādēvēna Rīṣabhēna dasa-prakāro dharmah
svayamēvācīrnah Kēvala Jñāna lābhācca pravartitah.

(Brahmāṇḍa Purāṇa)

१०. युगे युगे महापुण्या दृश्यते द्वारिकापुरि ।
अवतीर्णो हरिर्यत्र प्रभाते शशिभूषणं ॥ १ ॥
रेवताद्रौ जिनो नेमिर्युगादि विमलाचले ।
ऋषीणामाश्रमादेव मुक्तिमार्गस्य कारणम् ॥ २ ॥
पद्मासनवमासीनः श्याममूर्तिर्दिगंबरेः ।
नेमिनाथ शिवेत्याख्या नाम चक्रेऽस्य वामनः ॥ ३ ॥

११. वामनावतारे हि वामनेन रैवते श्रीनेमिनाथाग्रे बलिर्बधनसामर्थ्यार्थं
तपस्तेपे ॥

ईशो गौरीं प्रति—

१२. कलिकाले महाघोरे सर्वकल्मषनाशनः ।
दर्शनात् स्पर्शनादेव कोटियज्ञफलप्रदः ॥ १ ॥

portioned out the country to his decendants before adopting Tapas. He forgot to assign any territories to Nami and Vinami—two junior members—of the tribe. These appealed to him very late and through the intervention of one of the Dèvas, they were asked to settle down in the territory south of Vindhya hills and found the kingdoms associated with the Vidyādhara. This tribe

उज्जयंतेगिरौ रम्ये माघे कृष्णचतुर्दशी ।

तस्यां जागरणं कृत्वा संजातो निर्मलो हरिः ॥२॥ इत्यादि

(प्रभास पुराणे)

10. Yugè Yugè mahā-puṇyā drśyatè Dvārikā puri,
Avatīrṇo Hari-r-yatra prabhātè śaśibhūṣaṇam (1)
Rèvatādrau Jino Nèmi-r-yugādi Vimalācalè,
Risinaṁśramādèva mukti-mārgasya kāraṇam (2)
Padmāsana-samāsinah śyama mūrti-r-digambaraḥ,
Nèminātha śivètyākhyā nāma cakrè'sya Vāmanaḥ (3)
11. Vāmanāvatārè hi Vāmanèna Raivatè Śrī Nèminathāgrè
Bali-bandhana sāmartyartham tapastèpè.

Iśo Gaurīm prati—

12. Kali-kālè mahāghorè sarva kalmaṣa nāśanāḥ,
Darśanāt sparśanādèva koṭi-yajña-phala-pradaḥ (1)
Ujjayanta girim ramyè māghè krishna caturdaśi,
Tasyām jāgaraṇam kritvā sanjāto nirmalo Hariḥ (2)
(Prabhāsa Purāṇè)

१३. कैलासे पर्वते रम्ये वृषभोऽयं जिनेश्वरः ।

चकार स्वावतारं यः सर्वज्ञः सर्वगः शिवः ॥ १ ॥

13. Kailāsè parvatè ramyè, Vriṣabho'yam Jinèśvaraḥ,
Cakāra svāvatāraṁ yah sarvajñaḥ svargagaḥ Śivaḥ.

(Śiva Purāṇè)

१४ अष्टषष्टिषु तीर्थेषु यात्रायां यत्फलं भवेत् ।

भादिनाथस्य देवस्य स्मरणेनापि तद्भवेत् ॥ १ ॥

(भागपुराणे)

of Vidyādhara must therefore be considered as an allied tribe to the Ikshvāku group to which Lord Rishabha and Bharata belonged. These Vidyādhara kings who settled in South of India are supposed to be fore-fathers of the great Rāvaṇa who ruled over Laṅkā, and Vāli and Sugriva who had their kingdom in

14. Aṣṭasaṣṭhisu tīrtheṣu yātrāyām yat phalam bhavèṭ,
Adināthasya dēvasya smaraṇēnāpi tad bhavèṭ.

(Nāga Purāṇe)

१५. स्कंदपुराणे १८ सहस्रसंख्ये नगरपुराणे अतिप्रसिद्धनगरस्थापनादि-
वक्तव्यताधिकारे भवावतार रहस्ये षट्सहस्रैः श्री ऋषभ चरित्र
समग्रमस्ति तत्र ॥

स्पृष्ट्वा शत्रुञ्जयं तीर्थं नत्वा रैवतकाचलम् ।

स्नात्वा गजपदे कुण्डे पुनर्जन्म न विद्यते ॥ १ ॥

पञ्चाशदादौ किल मूलभूमेर्दशोर्द्धभूमेरपि विस्तरोऽस्य ।

उच्चत्वमष्टैव तु योजनानि मानं वंदतीह जिनेश्वराद्वैः ॥ २ ॥

सर्वज्ञः सर्वदर्शी च सर्वदेवनमस्कृतः ।

छत्रत्रयाभिसंयुक्तां पूज्यां मूर्तिमसौ वहन् ॥ ३ ॥

आदित्यप्रमुखा सर्वे बद्धाञ्जलय इदृशं ।

ध्यायन्ति भावतो नित्यं यदांध्रियुग नीरजं ॥ ४ ॥

परमात्मानमात्मनं लसत्केवलनिर्मलम् ।

निरंजनं निराकारं ऋषभं तु महाऋषिम् ॥ ५ ॥

(स्कंद पुराणे)

15. Skanda-Purāṇe 18 sahasra saṁkhye nagara purāṇe ati prasiddha nagara sthāpānadi vaktavyatādhikāre bhavāvatāra-rahasye ṣaṭ sahasraiḥ Śrī Rishabha caritra samagramasti tatra.

1. Sprīṣṭvā Śatrunjayam Tīrtham natvā Raivatakācalam,
Snātva Gajapade kuṇḍe puna-r-janna na vidyatè.

2. Pañcaśadādu kila mūlabhūmē-r-daśordha bhumērapī
vistaro'sya,

Uccatvamaṣṭaiva tu yojanāni mānam vandatiha Jinē-
śvarādrēḥ.

Kishkindhā. Though **Vālmiki Rāmāyaṇa** described these as cannibalistic **Rākshasas** and sub-human tribe of monkeys, the **Jaina** tradition is entirely different and describes them as highly cultured human tribes of **Vidyādharas**, consisting of two branches of which one is associated with **Vāli** and **Sugriva** of **Kishkindhā**. **Jaina** writers make it quite clear that the latter called **Vānaras** by **Vālmiki** is called so by a mistake due to a confusion. They had a **Kapi-dhvaja**, a monkey was inscribed on their banner for which they were called **Vānara-dhvajas**, in short **Vānaras**. The

3. **Sarvajñah sarvadarśī ca sarva-dēva namaskritah.**

Chatra trayābhisamyuktām puṣpām mūrtimasau vahan.

4. **Adityapramukhāḥ sarvā baddhāṅjalaya dṛiṣam,**

Dhyāyanti bhāvato nityam yadāṅghri yuga nīrajam.

5. **Parātmānamātnam lasat Kēvala-nirmalam,**

Niranjanam nirākāram Rīṣabham tu mahā rīṣim.

(**Skanda Purāṇa**)

The **Mahābhārata**, also, refers to the **Jaina** doctrine at several places. Comparatively speaking the references to **Buddhism** are much rarer. The reason of this is obvious. **Jainism** had been prevalent from much remoter times than **Buddhism** which therefore naturally was less often mentioned in the **Mahābhārata**.

In addition to this, some **Mathurā** Inscriptions bear testimony to the fact that, even then, **Risabha-dēva** was looked upon as the 23rd predecessor of Lord **Mahāvīra** in the line of **Tirthankaras**. These inscriptions were made about 600 years after the **Nirvāna** of Lord **Mahāvīra**. Had Lord **Mahāvīra** been the founder of **Jainism** we should have expected that the **Jains** of **Mathurā** would have dedicated their inscriptions to **Mahāvīra** and not to **Risabha-deva**. The underlying idea is that **Jainism** prevailed in **India** from the time of **Risabha-deva**, at least i. e. long before Lord **Mahāvīra**.

According to **Bhāgavat Purāṇa** the origin of **Jainism** is attributed to **Risabha-deva** who flourished just in the beginning of the present period of **Manu** i. e. many crores of years ago.

point to be noted here is that the Jaina tradition that is found in all the Jaina works of Sanskrit and Tāmīl, makes it clear that these Vidyādhara were followers of A-himsā Dharma because of their association with Lord Rīṣabha. As followers of A-himsā Dharma, they were certainly worshippers of Jina and were deadly opposed to animal sacrifice which was prevalent about that time.

There is an interesting Chapter in Padma Purāṇa—the Jaina Rāmāyana—with the heading “Maruta yajña Dhvaṁsa Parva” the chapter dealing with the destruction of Yāga or animal sacrifice proposed to be performed under the patronage of Maruta. Rāvaṇa who was ruling in Laṅkā and who prevented any of animal sacrifice throughout his kingdom, comes to know of the elaborate preparation made by Maruta for conducting Yāga according to Brahmanic Vedic rites. He hastened to prevent this, destroyed all the preparations made therein, drove away the congregations from the place of Yāga-śālā, and issued strict orders to his officers not to permit any kind of sacrifice within his jurisdiction. This story clearly indicates the fact that these Vidyādhara kings who were in the South were of the Rīṣabha cult and hence were strictly opposed to Vedic sacrifice in the form of Yajña. This obviously explains why there was so much opposition between the so-called Rākṣasas of the South and Aryan invaders of the North and why the Aryan Rishis had to obtain armed help for the conduct of their Vedic sacrifices as a protection against the interference by the Rākṣasas? Taking an impartial view of these Jaina traditions it would not be altogether wrong to suggest that throughout India there was prevalent the Rīṣabha cult of A-himsā, not only in the North India but also in the South. That the Rīṣabha cult had been prevalent in

This clearly shows that so early as 5000-7000 B. C. which is generally considered to be the latest time of the Vedic period, the Tīrthaṅkaras were worshipped in India. This ought to convince anyone that Jainism dates from very remote antiquity and that it has prevailed in at least side by side with Hinduism long before Gautama Buddha was born.

North India long before the Aryan invasion is supported by the archeological research at Mohen-jo-daro and Harappa. The objects found there clearly point out the existence of culture and civilisation introduced by Lord Risabha—the Mahā Yogi. The abundance of the symbols of the Bull and the figures of Yogi, is a clear evidence of that nature of culture prevalent in that region. This may represent an indigenous culture or the culture of an earlier tribe of foreigners who came to India. The question may be left open.

Confining ourselves to South India, we may assert without contradiction that the Risabha cult must have been prevalent here long before the origin of Purānic Hinduism which supplanted Jainism in the South. Probably the Śaivite cult of the later Purānic age is a corrupt modification of the Risabha cult of the earlier age. According to Jaina tradition, the symbol or Lānchana for Lord Risabha is the Bull which according to Jaina Iconography is found inscribed even now in the “piṭha”, on which the Idol of Risabha is put up. Risabha Lānchana-mark of the Bull-carved in the pedestal on which Risabha's idol is situated may easily be mistaken for Risabha-vāhana and the God above may be mistaken easily as Risabha, Rudra or Śiva. Curiously, the term ‘Śiva’ is one of the names of Lord Risabha, and we have already mentioned that Mount Kailāsa was the place of Nirvāna of Lord Risabha. When we take these facts into consideration, it is obviously quite easy to change Risabha cult of A-himsā to the Saivite cult of Rudra Śiva of the later day. But it is a deplorable thing that this change introduced an extremely regrettable form of religion. In place of Lord Risabha—the earlier Śiva—who was Sarva-Jīva Dayā-para, we have a Kapāli Śiva with a skull bone in his hand which is said to be dripping with blood. At one stroke the A-himsā Risabha cult is converted into a cult of Himsā giving sanction to Vedic sacrifice involving slaughter of animals. This introduction of Kapālic cult in the South, is associated with the Hindu Revivalistic period of Thevara hymns, when a terrible religious animosity

sprang up between the Hindu Revivalist and the older representatives of South Indian Culture—the Śramaṇas. Any impartial reading of the Thevara hymns will bring out the fact that the Hindu opposition was mainly due to the condemnation by Jainas of the Vèdic sacrifice involving slaughter of animals.

The above account of prevalence of Jainism in the whole of India, would naturally imply the rejection of the theory that Jainism was introduced in the South, about the time of Chandra-gupta Maurya who with his Guru, Bhadra-bāhu-Swāmī the head of the Jaina Saṅgha—migrated to the South, to escape from horrors of a terrible famine in Northern India about 3 centuries prior to the Christian era. This short account will give an idea of the antiquity of the Jaina Faith in India.

We may also mention another fact which is borne out by Vèdic literature. The people who were dwelling in the countries of the Ganges-valley such as Kāśī, Kosala, Vidāha, and Magadha, though of Aryan origin, had fundamental differences in their Faith and social values, from the Kuru-pāncāla Aryans. They were condemned by the more orthodox western Aryans, because they were deadly opposed to animal sacrifice and were preaching the philosophy of the Atman as more important aspect of Dharma, than the Dharma associated with the Yajña. The group of philosophical literature under the name "Upanisads" has sprung from the Ksatriya heroes of the Gangetic Valley to whom also belong the founder of Buddhism—Gautama Buddha—and also the last of Tīrthaṅkaras—Mahāvīra Vardhamāna.

Oriental scholars are generally of opinion that the Aryans who settled down in Indus Valley, came later into India and pushed earlier Aryans who were living there, towards the East. The theory of two different waves of invasions of Aryans not only implies two political groups but also two different cultural groups. The former group of Aryans according to our theory, were the followers of A-himsā doctrines associated with Jainism, which probably was responsible for the springing up of Upani-

sads,—a new ātman cult accepted by the Aryans of the Gangetic Valley and which pushed to the back-ground as inferior and unimportant the cult of Vèdic sacrifice. Rīṣabha-dēva, according to the traditional account, belongs to this group of Āryans. The tribe of Ikṣvāku is referred to in Big-vèdic literature as an ancient tribe. Therefore, by the time the Āryans of the Indus Valley composed their hymns, these Ikṣvākus of which tribe Lord Rīṣabha was the greatest hero, was considered an ancient clan and almost forgotten.

•All these facts go to support our theory that even before the advent of the Āryans and the Vèdic hymns, there was an Āryan group in India from the Himālayas in the North to the island of Ceylon in the South, and who were characterised by an entirely different culture and civilisation mainly opposed to the other Āryan cult of Vèdic sacrifice.

In a later period of Medieval India, the later Āryan cult characterised by Vèdic sacrifice had a predominant influence and eclipsed completely the earlier Āryan cult associated with Lord Rīṣabha and characterised by the doctrine of A-himsā. This domination of Vèdic culture may be seen even in present day India as the main characteristic of Hindu Faith. Though the later revivalist cult of Hinduism successfully crushed out of India, the Buddhism and completely sub-ordinated Jainism, both being based upon A-himsā doctrine, the revivalist Hindu cult of South-India still retains important marks associated with the previous A-himsā cult. The very word “Saivam” in Tāmil parlance means strict vegetarianism. The temple worship in the form of the worshipping the god with the flower instead of by sacrificing animals is also a characteristic of the earlier A-himsā form of religion; Śaivism though modified and degraded by the influence of Kāpālikas still retains essential characteristics of the earlier Rīṣabha cult which was the foundation of South Indian Religion.

Not only the Kāpālika faith had its influence on the older A-himsā cult but also the *śaktāism* left its indelible mark on the earlier faith. Lord Rīṣabha who was Yogīśvara was given a wife

and made a householder. Śakti—the wife of Rudra Śiva with a garland of skull bones, is consistent with Śiva the Kāpālīka. The old lord who was “Sarva-Jiva-dayā” para (compassionate towards all Living Beings)—the symbol of harmony of Love and Peace was made at one stroke Rudra, the terrible destroyer of the Universe. This may be enough for the historical survey of Jainism in South India.

Jainism is Highly Democratic.

The introduction of the Purāṇic Hindu cult of the revivalists not only brought in such a deplorable change in the religious ideal but also brought in an equally deplorable change in the social organisation. According to Jainism, there was no Varṇāśrama Dharma as is associated with Purāṇic Hinduism. Lord Rīṣabha when he organised the society on functional basis of trade, agriculture, and defense, did not introduce the sect of Brāhmins. Bharata, Lord Rīṣabha's son and successor to the kingdom, felt the necessity of creating a new group of people to look after religious worship and propagation of higher Dharma. How he created the Brāhmin group is an interesting study. He devised a method of selecting the best men in the society who would pay unswerving loyalty to A-himsā Dharma, and these were called Brāhmins not by birth but because of qualification, and they were ordained to be the custodians of religious ceremonies and the propagation of religious Dharma. Thus the differentiation in social organisation according to Jainism is entirely due to qualification and not to birth. Even a low born Cāṇḍāla if he had necessary qualification, had the chance of being considered the highest in society. That such was the organisation of society in the South, is borne out by Tāmil literature. Ancient Tāmil literature has two distinct words—one to designate the Brāhmin by birth, and the other to designate the Brāhmin by qualification. The former is always referred to as Parpan and the latter because of his loyalty to A-himsā Faith, is called Andanar. The definition in Kural of an Andanar as one who is of the A-himsā Faith, and who is characterised by his love and sympathy to

all living creatures, is an evidence in support of this view. The social organisation based upon culture and qualification has, at one stroke, been converted to the Varṇāśrama Dharma claiming superiority merely on the ground of birth. Thus, South India not only lost its noble religion of A-himsā, but also lost its democratic organisation of society, and instead voluntarily submitted to a form of social slavery from which it has not been able to liberate itself in spite of strenuous efforts made by it in recent years.

The revivalists introduced a form of social serfdom in place of the noble social democracy of the earlier days. In this connection, it will not be out of place to mention that the Tāmil term "Aram" which is considered to be a translation of the sanskrit term Dharma has nothing to do with Varṇāśrama, which is the only meaning of the term Dharma in Hindu Dharma Śāstra.

: 2 :

Most of the religions of the world however, have only dogmas and myths to offer in place of the scientific thought which alone can satisfy the demands of reason, and from which alone can flow the desired good under all circumstances. Jainism differs from all other so-called religions in so far as it is a perfectly accurate, definite, and exact science free from misty and mystic ritual, unholy superstition, and fear-engendering devotion. It does not ask its devotees to accept its teaching on the authority of anything other than Reason, and invites all to understand the nature of the subject before pinning their faith on it.

To begin with, Jainism explains the nature of happiness which all are a-thirst for. It is obvious that sensual pleasures do not satisfy the Soul however much they might tickle the senses for the time being—Sensual pleasure is essentially im-permanent, depends on contact with other things and bodies, invites trouble and pain in its obtainment, creates worry and uneasiness after its experience, leads to strife with those who happen to be engaged in the pursuit of the same object as ourselves, and gives rise to misery in old age, and on the impairment of the senses

on which alone its enjoyment depends. No one who has analysed his feelings can possibly find anything in common between the ideal of happiness which he seeks and the sensual gratification described above. What one really wants is the happiness which the *gods* enjoy—undying, un-abating, soul-enrapturing happiness—not the temporary gratification of lust but the exhilarating rhythm of ecstacy, delight or Bliss whatever it might be called.

This ecstatic delight which is neither evanescent nor the source of sorrow and pain, like the gratification of sensual lust, is really the nature of the Soul, though through ignorance it is unaware of the fact. The proof of this is to be found in the fact that the pleasure one experiences on the successful performance of some task, comes from within and is independent of the senses. Analysis reveals the fact that the essence of this kind of happiness lies in the notion of freedom, so that whenever the soul is freed from some irksome duty—obligation or restraint—and kinds of activities except the unrestrained “pulsation” of freedom, are only the different forms of “bondage”, its natural *de-light* (from *de*, intense, and *light*, lightness) hence, freedom at once manifests itself.

*The origin and development of the Jaina sect is a subject on which some scholars still think it safe to speak with a sceptical caution though this seems little warranted by the present state of the whole question; for, a large and ancient literature has been made accessible and furnishes ample materials for the early history of the sect to all who are willing to collect them. Nor is the nature of these materials such as to make us distrust them.

We know that the Sacred Books of the Jainas are old, avowedly older than the Sanskrit literature which we are accustomed to call classical. Regarding their antiquity, many of those books can vie with the oldest books of the Northern Buddhists. As the latter works have been successfully used as materials for the history of Buddha and Buddhism, we can find no reason why we should distrust the sacred books of the Jainas as an authentic source of their history. If they were full of contradictory statements or the dates contained in them would lead to contradictory conclusions, we should be justified in viewing all theories based on such materials with suspicion. But the character of the Jaina literature differs little in this respect also from the Buddhistical at least from that of the Northern Buddhists. How is it, then, that so many writers are inclined to accord a different age and origin to the Jaina sect from what can be deduced from their own literature? The obvious reason is the similarity, real, or apparent which European scholars have discovered between Jainism and Buddhism. Two sects, which have so much in common, could not, it was thought, have been independent from each other, but one sect must needs have grown out of or branched off from the other. This a priori opinion has prejudiced the discernment

* From Introduction to Jaina Sutras. Vol. XXII. Acāraṅga Sūtra & Kalpa Sūtra—Sacred Books of the East Vol. XXII Oxford. 1884.

of many critics and still does so. In the following pages I shall try to destroy this prejudice and to vindicate that authority and credit of the sacred books of the Jainas to which they are entitled. We begin our discussion with an inquiry about Mahāvira the founder or at least the Last Prophet of the Jaina Church. It will be seen that enough is known of him to invalidate the suspicion that he is a sort of mystical person invented or set up by a younger sect some centuries after the pretended age of their assumed founder.

2. Prof: WEBER.

Though most scholars do not go the length of denying that Mahāvira and Buddha were different persons, yet some will not admit that this decides the question at issue. Professor Weber in his learned treatise on the Literature of the Jainas* says that he still regards "the Jainas merely as one of the oldest sects of Buddhism. 'According to my opinion' he writes 'this is not precluded by the tradition about the origin of its founder having partly made use of another person than Buddha Sākyamuni; nay even of one whose name is frequently mentioned in Buddhist legends as one of Buddha's contemporary opponents. This rather suggests to me that the Jainas intentionally disowned Buddha, being driven to this extremity by the animosity of the sect. The number and importance of coincidences in the tradition of either sect regarding their founders is on the whole over-whelming."

Professor Weber's last argument the very one on which he seems to base his theory, has, according to my opinion, been fully refuted by our preceding inquiry. This theory, in itself, would require the strongest proof before we could admit it as even probable. Generally, heterodox sects claim to be the most authentic and correct interpreters of the words and tenets of their founders. If a sect begins to recognise another authority than that of the original founder of the main church, it either adopts another faith already in existence or starts a new one. In the

* Indische Studien XVI 210.

first case, the previous existence of the Jaina Faith in some form or other has to be admitted; in the second, we must suppose that the malcontent Buddhists searched in their scriptures for an opponent of Buddha, on whom they might foist their heretical theories—a course in which they were not followed by any other of the many sects of Buddhism. Now, granted for argument's sake, that they really did what they are charged with, they must have proceeded with the utmost dexterity, making use of and slightly altering all occasional hints about the Niganthas and Nātiputta which they were able to hunt up in their ancient scriptures, inventing new facts and fabricating documents of their own, which, to all, not in the secret, would seem just as trust-worthy as those of their opponents. Indeed, the Buddhistical and Jaina traditions about Mahāvīra, the circumstances in, and the people with whom he lived, so very well tally with, complete, and correct each other, that the most natural and plausible way to account for this fact, which our preceding inquiry has established, seems to be that both traditions are in the main, independent of each other, and record what, at the time of their attaining a fixed form, was regarded as historical truth.

3. Prof: LASSEN.

We shall now consider the resemblance between Buddhism and Jainism which has struck so many writers on this topic and greatly influenced their opinion regarding their mutual relation.

Professor Lassen adduces four points of coincidence which, according to his opinion, prove that the Jainas have branched off from the Buddhas. We shall discuss them one after the other.

Both sects give the same titles or epithets to their prophets: Jina, Arhat, Mahāvīra, Sarvajña, Sugata, Tathāgata, Siddha, Buddha, Sambuddha, Parinivrita, Mukta etc All these words occur more or less frequently in the writings of both sects, but there is this difference, that with the exception of Jina, and perhaps Śramaṇa, the preference is given to some set of titles

by one sect, and to another set by the rival sect. e. g. Buddha, Tathagata, Sugata, and Sambuddha are common titles of Śākya Muni, and are only occasionally used as epithets of Mahāvira. The case is exactly reverse with regard to Vira and Mahāvira, the usual titles of Vardhamāna. More marked still is the difference with regard to Tirtha-kara-meaning prophet with the Jainas—but founder of an heretical sect with the Bauddhas. What then may be safely inferred from the peculiar choice which either sect made from these epithets and titles? That the Jainas borrowed them from the older Buddhists? I think not. For, if these words had once been fixed as titles or gained some special meaning beyond the one warranted by etymology, they could have been adopted or rejected. But it was not possible that a word which had acquired some special meaning should have been adopted but used in the original sense by those who borrowed it from the Buddhists. The most natural construction we can put on the facts is, that there was and is, at all times, a number of honorific adjectives and substantives applicable to persons of exalted virtue. These words were used as epithets in their original meaning by all sects; but some were selected as titles for their prophets—a choice in which they were directed either by the fitness of the word itself or by the fact that such or such a word was already appropriated by heterodox sects as a title for their highest authority. Thus, the etymological meaning of Tirtha-kara is founder of a religion,—prophet and accordingly this title was adopted by the Jainas and other sects, whereas the Buddhists did not adopt it in this sense but in that of an heterodox or heretical teacher, showing thereby their enmity towards those who used Tirtha-kara as an honorific title. Again, Buddha is commonly used in about the same sense as Mukta—that is a liberated soul—and in this meaning it is still employed in Jaina writings, whilst with the Buddhists, the word has become a title of their prophet. The only conclusion which might be forced from these facts, is that the Buddhists at the time when they formed their terminology were opponents of the Jainas, but not vice versa.

Lassen, as a second argument in favour of the priority of Buddhism adduces the fact that both sects worship mortal men—their prophets—like gods and erect statues of them in their temples. As Buddhism and Jainism excepted none of the many sects, the founders of which pretended, like Buddha or Mahāvira, to Omniscience and Absolute Perfection, have continued long enough to come within the reach of our knowledge—and all or many of them may, for aught we know, have given the same divine honours to their saints as the Buddhists and Jainas did to their own prophets—it cannot be alleged that the practice of the Buddhists rather than of any other sect was imitated by the Jainas or vice versa. On the contrary, there is nothing in the notion of Buddha that could have favoured the erecting of statues and temples for his followers to worship them, but rather, much that is inconsistent with this kind of adoration; while the Jainas commit no inconsistency in worshipping Mahāvira in his apotheosis. But I believe that, this worship had nothing to do with original Buddhism or Jainism, that it did not originate with the monks but with lay community when the people in general felt the want of a higher cult than that of their rude deities and demons, and when the religious development of India found in the Bhakti the supreme means of Salvation. Therefore, instead of seeing in Buddhism the originals and in the Jainas the imitators, with regard to the erection of temples and worship of statues, we assume that both sects were, independently from each other, brought to adopt this practice by the perpetual and irresistible influence of the religious development of the people in India.

The *third* point of resemblance between both sects, the stress which is laid on the A-himsā or not killing of living beings, will be treated more fully in the sequel.

For this reason, I quickly pass over to Professor Lassen's fourth argument viz that the Buddhists and Jainas measure the history of the world by those enormous periods of time which bewilder and awe even the most imaginative fancy. It is true

that regarding this, the Jainas out-do the Buddhists, but they have the idea of such periods in common not only with the latter but also with the Brāhmanas. The main features of the chronological system of the Jainas equally differ from those of the Buddhists as from those of the Brāhmanas. For, it is impossible to derive the Utsarpiṇi and Avasarpiṇi eras with their six Aras from the Buddhistic four great and eighty smaller Kalpas, which are as it were the acts and scenes in the drama of the successive creations and dissolutions of the Universe, nor from the Yugas and Kalpas of the Brāhmanas. I am of opinion that the Buddhists have improved on the Brāhmanic system of the Yugas, while the Jainas invented their Utsarpiṇi and Avasarpiṇi eras after the model of the day and night of Brahmā.

: 4 :

After having made a careful inquiry about the resemblances of Jainism Buddhism and Brāhmanism, relating to the arguments of Dr. Colebrooke, Prof. Bühler, Professor Weber, Professor Lassen, and Mr. Barth* with regard to the nature of intrinsic principles, the Vows, Rules of Conduct for Ascetics and lay-men, Dvādaśaṅgī, Composition of Sacred Books, Redaction of Canons and a number of other minor subjects the learned Professor Dr. Hermann Jacobi concludes:—"Our discussion which we here close, has, I hope proved that the development of the Jaina church has not been at any time, violently interrupted by some very extraordinary events; that we can follow this development from its true beginning through its different stages and that Jainism is as much independent from other sects especially from Buddhism, as can be expected from any sect. We must leave to future researches to work out the details, but I hope to have removed the doubts entertained by some scholars, about the independence of the Jaina religion and the value of its sacred books as trustworthy documents for the elucidation of its early history. June 1884.— Münster, Westphalia.

* *Revue del' Historie des Religions*. Vol. III pp. 90

For too long a time, Jainism used to be considered as one of the branches—perhaps the most ancient—of Buddhism—and as a result it was reproached for want of originality. This opinion had been maintained by scholars of the very highest eminence amongst others Lassen and Weber. It must be admitted that the arguments of Lassen and others appear to-day puerile, and Dr. Herman Jacobi has done them full justice.

LASSEN.

1. "Jains, like the Buddhists", Lassen urged first of all, "give to to, their prophets, the same title and the same honorific epithets e. g. Siddha, Buddha, Jina, Arhat, Tathāgata, Sarvajña, Sugata etc." But these names are peculiar neither to Jainism nor to Buddhism. They are a part of the general terminology of India to describe a being who has achieved the Final Emancipation. Besides, in this series of synonymous terms, the Jains, like the Buddhists, have made a sort of choice and the choice is not identical.

The Buddha, besides this adjective which has become almost his personal attribute is called in addition Tathāgata or *Sugata*. On the contrary, the twentyfourth prophet of Jainism, Vardhamāna has received in general the name of Mahāvīra or of Vīra. Like the other prophets—his predecessors—he is also a Tīrthaṅkara and this latter designation, honorific with the Jains is described among the Buddhists—the founder of a heretical sect—an opposition which shows distinctly how much the two religions, even in their terminology, are far from similar

2. "The Jains and the Buddhists, worship their prophets in the same way as gods, erect their idols and make a cult of them."

* From an Essay on Jaina Bibliography by M. Guerinot of Paris. (1906)

This cult is a result of the historical development of the two religions. At first, the followers of the former as well as the latter religion contented themselves with a homage to Buddha, to Mahāvīra, and to several of their predecessors. Later on, the laity began to preponderate over the Monks accustomed to Brāhmanical gods, as well as, to the feasts and ceremonies observed in their honour, and when these changed their religion to Jainism, they did not abandon the usages to which they were habituated, and thus was introduced in Jainism and Buddhism, that species of idolatry which we observe to-day.

3. "The Jaina Ethics is rendered similar to the Buddhist system by the famous doctrine of "A-himsā" which emphasises the respect to be observed for every living being.

On this point, the Jains have shown themselves more rigorous than the Buddhists. And more-over, both the former, as well as, the latter have formed the moral precept from the Brāhmanical religion.*

4. Lastly-the computation of Time, among the Jains as well as among the Buddhists, is by enormous periods. "Is not this, says Lassen, a positive proof that the former have copied the latter?

Here again both have followed the example furnished by the Brāhmanas. And, as regards the details, the two doctrines are entirely different. We know that the Jains divide Time in two (recurring) cycles of *Utsarapiṇi* and the *Avasarpiṇi*. This is quite different from the four great Kalpas-or ages of this Universe and the eight smaller Kalpas of the Buddhists.

WEBER

Weber, on his side, accords priority to Buddhism over Jainism, basing his conclusions on the numerical resemblances which

* The only comment a Jaina scholar can make in this connection is that, Analogy is not Identity.

he declared he had observed between the two religious. Are these analogies really so numerous? They are principally either in reference to the times of Mahāvīra and of Buddha, or with regard to the doctrines.

As regards the first of these, the list of similarities is easy to make out (a) Mahāvīra, like Buddha was of the ksatriya caste. (b) Both of them abandoned the honorific stage to which they were entitled by birth in order to lead the severe life of the ascetic.

But how many from amongst their contemporaries became mendicant Monks? And also, we know that most of these monastic orders appealed strongly to the ksatriyas by a reaction against the exclusiveness of the Brāhmanas. On the other hand, the differences between the life of Mahāvīra and that of Buddha are much more numerous. Here are a few of the most important ones :—

Mhāvīra	Buddha
1 Born at Vaiśālī in 599 B. C.	Born at Kapilvastu about 557 B. C.
2 His parents lived to a good age.	His mother died soon after giving him birth.
3 Assumes ascetic life with the consent of relatives.	Makes himself a Monk against the wishes of his father.
4 His preparation in the ascetic life lasts for twelve years.	Obtains illumination at the end of five years only.
5 Dies at Pāvā in 527 B. C.	Dies at Kusinagara about 488 B. C.

Thus it seems scarcely possible to relegate Mahāvīra to the domain of myths, if you consider the Buddha to be a historical personage. They both, no doubt, existed and their careers differed as much as it was possible for two contemporaries of the

same origin, living under similar conditions, and pursuing an analogous aim.

II As regards doctrinal differences, they are not less characteristic. They are to be found in the fundamental dogmas and bring out in distinct relief, the originality of Jainism as compared to Buddhism.

Of course on either side, the question is as to religious atheists who have banished from their systems all idea of a *Personal* Creative God. A Jain gives his faith to the Jainas and the Buddhist to the Buddhas. The Jinas and the Buddhas resemble each other and appear at determined periods. This means that both the former and the latter re-call the ancient Hindu conception of the Avatāras. But while the Buddhists recognize 25 Buddhas, the Jains recognize only 24 Jinas. What does this mean if not that the Buddhists must have come little later than the Jains—and that they have enriched their system as compared with their rivals.

And even if we admit, from the point of view of mythology, the most complete analogy between the two religions, we will be obliged to differentiate them from the philosophical and doctrinal points. The Buddhist theory, for instance has nothing to correspond to the Jaina conception of Knowledge and the five degrees there-of. Besides, we know how different is the system of metaphysics based on the doctrine of “may be” the Syādvādas as opposed to the negative doctrine of the Śūnya-vāda. Lastly if the universe is uncreated and eternal both for the Buddhists and for the Jains, its conception as formulated by the former is totally different from that described by the latter. Here we shall consider how the Jains while rebelling against the Brāhmaṇa exclusiveness, have still retained the secularising notion of the Hindus.

We have noticed already that, it was for India, an ancient principle—universal and supreme as regards the *ātman* or *soul* and the Brāhmaṇa. Every Indian System of Philosophy is per-

vaded by it. Jainism also agreeing with them on this point admits the Atman—the Soul. Buddhism on the other hands criticises and rejects it.

The substance of the world for the Jains is the Jīva or the Living Being or the Soul. This is Ātman described by another term and thereby we get the closest similarities between the Jaina system and the Vedānta or the Sāṅkhya system. For these systems, however, the Ātman is co-extensive, with the universe; while for the Jains, the Jīva is limited, and the Soul is in every being, in every object; it penetrates and animates the lowest particle of dull matter.

In another instance also, Jainism displays an affinity with the other orthodox religions. In the later system, as well as, in the earlier ones the notion of Quality disappears in some measure absorbed by the notion of substance.

According to the Jains, not only the Jīva and the Matter are substances but also Time and Space as well as Dharma and A-dharma. In vain will you search elsewhere than in Jainism for the theory which thus considers as substances Dharma (or Righteousness?) and its opposite*

* These two substances—Dharma and A-dharma—are all throughout by the Western scholars of eminence like Dr. Jacobi and others, and by the Indian scholars like Prof. Manilāl, Nābhobhāi, interpreted incorrectly as here and hence they betray their ignorance.

Dharma, though in a popular sense means, merit, and A-dharma, demerit—they are here taken as substances. “Dharma is a material force in the universe by which alone, the act of movement is possible. From the swiftest movement of electricity to the slowest movement imaginable, it is through “Dharma” that it is possible. Nothing in nature has in itself the power of movement, which only comes through the aid of Dharma—being one of the elements of Nature.

The doctrine in which Buddhism and Jainism resemble each other, to the point of confusion is that of Karma and the Metempsychies (or the changes of existences?) This analogy however, will not permit us to draw any conclusion in favour of or against the one or the other. On this point, both had a common model—Brāhmaṇism. They could not afford to refuse it without risking too great an alienation from the Hindu Thought—To act, to suffer, to die, to be re-born and to reach to the Final Emancipation—this was as we know, the usual mode of philosophical speculation at the time

However, to be freed from the Karman, the means are various; and here too Jainism and Buddhism though quite agreed as to the goal to attain, follow different ways to arrive there. The moral precepts inculcated by the Buddhists, are ten, the last six of which are of a secondary nature and concern points of detail. The first four, on the other hand, form the essence of Buddhist Ethics. Not to kill, not to lie, not to steal, and to remain chaste. These were imposed upon the Brāhmaṇa anchorites and it is from these last that the Jaina and Buddhist Monks have borrowed them. But for the Jains there is a fifth precept viz To renounce everything. This last is not found in the Buddhist Ethics and it gives the Jaina system that character of severity

A-dharma is a fine Matter or Non-soul, which is a force opposite to Dharma; i e. a force through which everything in the universe stops. Had this element been absent from nature, all things would have been in perpetual motion. Thus these substances may be readily described, but it is very difficult to translate them into proper words on account of there being no proper terminology. However they may be, though roughly and insufficiently translated by words like “Substratum of motion” and “substratum of rest” respectively.

It may be noted, to the credit of Dr. Jacobi that he has now seen his this mistake as appears from the correspondence and lectures during his recent stay in India—August September 1914.

which we have already noticed. It is, in fact, the principle of that asceticism which the Jains practise and which they push very often to the extreme limit—the suicide by Inanition. The Buddhists are more indulgent to themselves. Without falling into that laxity, with which their rivals sometimes reproach them, they keep themselves from the opposite extremity and exert themselves to observe the reasonable mean in conformity with human nature. For them, as for Aristotle, virtue consists in the just mean.

There is one last point to which we should draw attention. It is about the definition of “Nirvāṇa.” As regards Buddhism it is generally admitted with Oldenberg that “the orthodox doctrine of the ancient community expressly demanded from its followers, the complete renunciation of the attempt to know the existence or the non-existence of the Being perfectly emancipated.”

The Jains are, in truth, less reserved and less discreet. It was the apostle Sudharmā? (rather Indrabhūti Gautama) who according to the Uttarādhyāyana Sūtra, made to Kēśin—a disciple of Pārśva, this beautiful reply: “The Nirvāṇa is the surest happiest, peace fullest place which the Great Sages attain to.”

Buddhism and Jainism may, then, resemble. Their analogies are explained by the circumstances and conditions in which they have become rooted. But they differed on too many points—and these are the most important—to allow any one to consider the latter as derived from the former.

Jainism has that much only in common to Buddhism which they both owe to Brāhmaṇism; and except these, it has a right to claim for itself independence and originality.”

(From an Essay on Jaina Bibliography by M. Guérinot of Paris. Paris 1906.

The Metaphysics and Ethics of the Jainas. 1908

By

Dr. Hermann Jacobi.

All who approach Jaina philosophy will be under the impression that it is a mass of philosophical tenets not upheld by one central idea and they will wonder what could have given currency to what appears to us an unsystematical system. I myself have held and given expression to this opinion but I have now learned to look at Jaina philosophy in a different light. It has, I think, a metaphysical basis of its own which secured it a distinct position apart from the rival systems both of the Brāhmaṇas and of the Buddhists. This is the subject on which I would engage your attention for a short space of time.

Jainism, at least in its final form which was given it by its last prophet—the twenty-fourth, Tīrthaṅkara Mahāvīra took its rise, as is well known in that part of Eastern India where in an earlier period, according to the Upanisads, Yājñavalkya had taught the doctrine of Brahman and Ātman, as the permanent and absolute Being and where the Mahāvīra's contemporary and rival—Gotama the Buddha—was preaching his Law, which insisted on the transitoriness of all things. Jainism, therefore, had to take a definite position with reference to each of these mutually exclusive doctrines, and these, it will be necessary to define more explicitly.

The one great truth which the authors of the Upanisads thought to have discovered and which they are never weary of exalting is that, underlying and upholding from within all things, physical as well as psychical, there is one absolute permanent Being, without change and with none other like it. The relation between this absolute Being and existent matter has not clearly been made out by the authors of the Upanisads, but all unprejudiced readers will agree that they looked on the phenomenal

world as real. On this point, the different schools of Vēdāntists arrived at different conclusions, which, however need not detain us here.

In opposition to this Brāhmanical doctrine of absolute and permanent Being, Buddha taught that all things are transitory; indeed his dying words were that all things that are produced must perish. The principal heresy, according to the Buddhists is the Ātmavāda i. e. the belief that permanent being is at the bottom of all things, they are, as we should say, but phenomena or as Buddha expressed it, *dharmas*; there is no *dharmīn*, no permanent substance of which the dharmas could be said to be attributes.

Thus the Brāhmanas and Buddhists entertained opposite opinions on the problem of Being because they approached it from two different points of view. The Brāhmanas exclusively followed the dictates of pure reason which force us to regard Being as permanent, absolute, and uniform; the Buddhists on the other hand, were just as one-sided in following the teaching of common experience according to which existence is but a succession of originating and perishing. Either view, the priori view of the Brāhmanas and the a posteriori view of the Buddhists is beset with many difficulties, when we are called upon to employ it in explanation of the state of things as presented to us by our consciousness; difficulties which cannot be overcome without a strong faith in the paramount truth of the principle adopted.

The position taken by the Jainas towards the problem of Being is as follows:—Being, they contend, is joined to production, continuation and destruction (*sad utpāda-dhrauṇya-vināśa yuktam*) and they call their theory, the Theory of Indefiniteness (*anēkānta-vāda*) in contradiction to the theory of permanency (*nitya-vāda*) of the Vēdāntists and to the theory of transitoriness (*vināśa-vāda*) of the Buddhists. Their opinion comes to this. Existing things are permanent only as regards their substance, but their

accidents or qualities originate and perish. To explain -Any material thing continues for ever to exist as matter, which matter, however, may assume any shape and quality. Thus clay as substance may be regarded as permanent but the form of a jar of clay or its colour may come into existence and perish.

The Jaina theory of Being appears thus to be merely the statement of the common-sense view, and it would be hard to believe that great importance was attached to it. Still, it is regarded as the metaphysical basis of their philosophy. Its significance comes out more clearly when we regard it in relation to the doctrines of Syādvāda and of the Nayas.

Syādvāda is frequently used as a synonym of Jaina Pravacana (e. g. at a later date in the title of a well-known exposition of the Jaina philosophy, entitled Syād-vāda Mañjarī) and it is much boasted as the saving truth leading out of the labyrinth of sophisms.* The idea underlying the Syād-vāda is briefly this.-Since the nature of Being is intrinsically indefinite and made up of the contrary attributes of originating, continuance and perishing, any proposition about an existing thing must, somehow, reflect the indefiniteness of Being i. e. any metaphysical proposition is right from one point of view, and the contrary proposition is also right from another. There are according to this doctrine, seven forms of metaphysical propositions, and all contain the word syāt e. g. *syād asti sarvam*, *syād nāsti sarvam* Syāt means "may be" and is explained by *katham cit* which in this connection may be translated "some how". The word *syāt* here qualifies the word *asti* and indicates the indefiniteness of Being (or *asti-tvsm*). For example we say, a jar is somehow i. e. it exists if we mean thereby that it exists as a jar; but it does not exist somehow, if we mean thereby that exists as a cloth or the like.

The purpose of these seeming truism, is to guard against the assumption made by the Vēdāntists that Being is one with-

* Dr. Jacobi possessed very scant knowledge of Syād-vāda.

out a second, the same in all things. Thus we have the correlative predicates *asti* (is) and *is not* (*nāsti*) A third predicate is inexpressible (*avaktavya*); for existent and non-existent (*sat* and *asat*) belong to the same thing at the same time and such a co-existence of mutually contradictory attributes cannot be expressed by any word in the language. These three predicates variously combined make up the seven propositions or *sapta-bhāgas* of the *Syād-vāda*. I shall not abuse your patience by discussing this doctrine at length; it is enough to have shown that it is an outcome of the theory of indefiniteness of Being (*anēkānta-vāda*); and to have reminded you that the Jains believe the *Syād-vāda* to be the key in the solution of all metaphysical questions.

The doctrine of the *Nayas* which I mentioned before, is, as it were, the logical compliment to the *Syād-vāda*. The *nayas* are ways of expressing the nature of things; all these ways of judgement are, according to the Jainas, one-sided and they contain but a part of the truth. There are seven *nayas*, four referring to conception, and three to words. The reason for this variety is that Being is not simple, as the *Vēdāntists* believe but is of a complicated nature, therefore, every statement and every denotation of a thing is necessarily incomplete and one-sided; and if we follow one way only of expression or of viewing things, we needs must go astray.

There is nothing in all this which sounds deeply speculative; on the contrary the Jaina theory of Being seems to be a vindication of common sense against the paradoxical speculations of the *Upanisads*. It is also, but not primarily directed against the Buddhistic tenet of the transitoriness of all that exists. We cannot, however, say that it expressly and consciously combats the Buddhistic view or that it was formulated in order to combat it. And this agrees well with the historical facts that *Mahāvīra* came long after the original *Upanisads* but was a contemporary of Buddha. He was obliged, therefore, to frame his system so as to exclude the principles of *Brāhmanical* speculation, but his

position was a different one with regard to the newly proclaimed system of Buddha.

I have not yet touched on the relation between Jain philosophy on the one hand, and Sankhya-Yoga on the other. We may expect a greater community of ideas between these systems since both originated in the same class of religious men viz the ascetics known as Śramaṇas or to use the more modern term Yogins. As regards the practice of asceticism, the methods and the aims of Yoga, it has long been proved that the Yoga of Brāhmaṇas, Jainas and Bauddhas, are closely related to each other and there can be no doubt they have all developed from the same source. But I am now concerned only with those philosophical ideas which have a connection with ascetic practice and form the justification there of.

Now, the Sāṅkhya view as to the problem of Being is clearly a kind of compromise between the theory of the Upaniṣads and what we may call the common-sense view. The Sāṅkhyas adopt the former with regard to the souls or puruṣas which are permanent and without change. They adopt the latter when assigning to matter or *prakṛiti* its character of unceasing change. The Sāṅkhyas contend that all things besides the souls or puruṣas are products of the one Prakṛiti or primordial matter and similarly the Jainas teach that practically all things besides the souls or jīvas are made up of Matter *pudgala* which is of only one kind and is able to develop into every thing. It will thus be seen that the Sāṅkhyas and Jainas are at one with regard to the nature of matter; in their opinion matter is something which may become anything.

This opinion, it may be remarked, seems to be the most primitive one, not only was it entertained by the ancients but also it underlies the universal belief of transformation occurring in the natural course of things or produced by sorcery and spells. This is a point I wish to make, that the Sāṅkhyas and Jainas started from the same conception of matter but worked it out on different lines. The Sāṅkhyas teach that the products of

Prakriti are evolved in a fixed order, from the most subtle and spiritual one (Buddhi) down to the gross elements and this order is always reproduced in the successive creations and dissolutions of the world.

The Jainas on the other hand, do not admit such a fixed order of development of Matter (pudgala) but believe that the universe is eternal and of a permanent structure. According to them, Matter is atomic and all material changes are really going on in the atoms and their combinations. A curious feature of their atomic theory is that the atoms are either in a gross condition or in a subtle one and that innumerable subtle atoms take up the space of one gross atom. The bearing of this theory on their psychology I shall now proceed to point out. But I must premise that the Jainas do not recognize a psychical apparatus of such a complex nature as the Sāṅkhyas in their tenet concerning Buddhi, Ahamkāra, Manas and the Indriyas. The Jainia opinion is much cruder and comes briefly, to this. According to the merit or demerit of a person, atoms of a peculiar subtle form which we call *karma* matter, invade his soul or jīva filling and defiling it, and obstructing its innate faculties. The Jainas are quite out-spoken on this point, and explicitly say that *karman* is made up of matter (pudgalikam karmam). This must be understood literally, not as a metaphor as will be seen from the following illustrations. The soul or jīva is extremely light and by it self it has a tendency to move upwards, but it is kept down by the Karma matter with which it is filled. But when it is entirely purged of karma matter at Nirvāṇa, it goes upwards in a straight line to the top of the Universe the domicile of the released souls. To take another example:—The karma matter within a soul may assume different conditions. It may be turbulent as mud in water which is being stirred; or it may be inactive as mud in water when it has settled at the bottom of a basin; or it may be completely neutralized as when the clear is poured off after the mud has been precipitated. Here again it is evident that Karma is regarded as a substance or matter, though of an infinitely more subtle nature than the impurities of

water referred to in the illustration. As a third instance I will refer to the six Leśyās or complexions of the souls, ranging from deepest black to shining white colours which we common mortals cannot perceive with our eyes. This doctrine was shared also by the Ājīvikas, on whom Dr. Hoernle* has thrown so much light. These colours of the soul are produced on it by the *karman* which acts as a colouring substance. Here also the material nature of *karman* is quite obvious.

To return from this digression, the karma matter that enters the soul is transformed into eight different kinds of karman about which I shall have to say a word presently. This change of the one substance into eight varieties of karman is likened to the transformation of food consumed at one meal into the several fluids of the body. The Karma matter thus transformed and assimilated builds up a subtle body which invests the souls and accompanies it on all its transmigrations, till it enters Nirvāna and goes up to the top of the Universe. This subtle body or *kārmaṇa śarīra* is obviously the Jaina counterpart of the *sūkṣma śarīra* or *līṅga śarīra* of the Sāṅkhyas † In order to understand the functions of this subtle body, or *kārmaṇa śarīra*, we must take a summary view of the eight kinds of Karman of which it is composed. The first and second (jñānāvaraṇiya and darśanāvaraṇiya) obstruct knowledge and faith; which are innate faculties of the soul or jīva; the third (mohaniya) causes delusion especially the affections and passions; the fourth (vēdaniya) results in pleasure and pain; the fifth (āyuska) assigns the length of life to the person in his present birth; the sixth (nāma) furnishes him with all that belongs to him as an individual; the seventh (gotra) makes him a member of the class or genus which he is to belong to; the eighth (antarāya) produces hindrances to the realization of his virtues and powers.

* Encyclopoedia of Religions and Ethics. Vol. I pp. 259 sq.

† The Jainas recognize four different subtle bodies; see Tattvārth ii 37 sq.

Each of these eight kinds of karman endures for a certain period of varying length with which it must take its proper effect. Then, it is expelled from the soul,—a process which is called *nirjarā*. The opposite process—the influx of Karman into the Soul—is called *Āsrava*—a term well-known also to students of Buddhism. The occasions for *āsrava* are the actions of the body and mind (yoga), they open as it were an inlet for karma matter to invade the soul. If that soul is in a state of iniquity i. e. if the person under consideration does not possess Right Faith or does not keep the commandments (vrata) or is careless in his conduct or does not subdue his passions, then, in all these cases singly or collectively, especially under the influence of passions, the soul must retain the karma matter or as the Jainas say binds it (bandha). But the influx of karma matter or *āsrava* can be prevented; this is called the stopping or *saṁvara*.

These primitive notions of the Jains have worked out into a philosophycal superstructure, which serves just as well as that of the Sāṅkhyas (but on different lines) to explain the problems of mundane existence and to teach the Way of Salvation. In order to make this clear, I must add a few more details.

Samvara is effected i. e. the influx of karma is prevented by the observance of peculiar rules of conduct, by restraint of body, speech, and mind, by strict morality, by religious reflections, by indifference to things pleasant or unpleasant etc. The most effective means, however, is the practice of austerities (tapas) which has this advantage over the other means that it not only prevents karma from accumulating but also consumes the accumulated karma. Tapas therefore produces also *nirjarā* and leads to Nirvāṇa; it is the chief means of Salvation as might be expected in a religion of ascetics.

The denotation of the word “*tapas*” in Jainism is somewhat different from its usual meaning. There is tapas of the body (*bāhya tapas*) and tapas of the mind (*abhyantara tapas*). The former consists in fasting or eating scanty and tasteless

food, in want of comfort, and in mortification of the flesh. The mental tapas contains various items as confession of sins, and penance, monastic duties, obedience, modesty, self-restraint, and meditation (dhyāna). I wish to lay stress on the fact that in the course of asceticism taught by the Jainas, meditation is only one of the many steps leading to the ultimate goal. Though Nirvāṇa is immediately preceded by the two purest stages of meditation, yet all other parts of tapas appear of equal importance. We shall see the significance of this fact more clearly when we compare the Jaina tapas with what corresponds to it in Sāṅkhya Yoga. Their Yoga contains some of the varieties of Jaina tapas, but they are regarded as inferior to meditation or contemplation. Indeed the whole Yoga centres in contemplation; all other ascetic practices are subordinated and subservient to contemplation—dhāraṇā—dhyāna—and samādhi. This is but natural in a system which makes the reaching of the *summum bonum* dependent on Jñāna (knowledge). The theory of the evolution of Prakṛiti, beginning with Buddhi, Ahaṁkāra and Manas, appears to my mind, to have been invented in order to explain the efficiency of contemplation for acquiring supernatural powers and for liberating the soul. Sāṅkhya yoga is a philosophical system of ascetics; but their asceticism has been much refined and has become spiritualized in a high degree.

The asceticism of the Jainas is of a more original character; it chiefly aims at the purging of the soul from the impurities of Karman. Jainism may have refined the asceticism then current in India; it certainly rejected many extravagances such as the voluntary unflinching of pains; but it did not alter its character as a whole. It perpetuated an older or more original phase of asceticism than the Brāhmanical yoga and carries us back to an older stratum of religious life in which we can still detect relics of primitive speculation in the shape of such crude notions as I have had occasion to mention in the course of my paper.

In conclusion, I shall shortly touch on the current of Indian philosophical speculation viz the philosophy of the Pandits which

is represented to us by the Nyāya and Vaiśeṣika systems. This philosophy may be characterized as an attempt to register to define and to arrange in systematic order the concepts and general notions which are the common possession of all who spoke the Sanskrit language. Such a philosophy had some attraction for the Jainas, who, as we have seen, always sided with common sense views and in fact many Jainas have written on Nyāya and Vaiśeṣika. But at the time when the Jaina system was framed, the Pandit as we know him in later times, had probably not yet become distinguished from the Vedic scholar or theologian; it is almost certain that there was yet no class of persons who could be called Pandits and consequently their philosophy also was wanting. And the tradition of the Jains themselves says as much; for according to them the Vaiśeṣika system was founded by Cāluya Rohagupta originally a Jaina and pupil of Ārya Mahāgiri, eighth Sthavira after Mahāvira. Thus, we have no occasion to inquire into the relation between this system and Jainism.

But it may be mentioned that the atomic theory which is a marked feature of the Vaiśeṣika, is already taught in outline by the Jainas.

As regards the Nyāya system, it is almost certainly later than Jainism; for the dialectics and logic of the Jainas are of a very primitive character and appear entirely unconnected with the greatly advanced doctrines of the Naiyāyikas.

In conclusion, let me assert my conviction that Jainism is an original system, quite distinct, and independent from all others; and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India.

EXTRACT FROM A LECTURE

by

H. Jacobi.

13th April 1914

In a lecture delivered by Prof. Hermann Jacobi at Framji Cowasji Institute Bombay, on 13th April 1914. the learned professor says :—

I have been asked by many of my Jain friends, whether I still thought Jainism an off-shoot of Hinduism; for it was believed that I had given expression to that opinion in the introduction to my translation of Jain Sūtras in the Sacred Books of the East.

Now I have never been of opinion that Jainism is derived from Hinduism or Brahmanism. I believe that Jainism is, in the main, an independent religious system; but as the Jains always lived amongst the Hindus, they most probably exchanged ideas with them and adopted some of their. I may be allowed to go into some details in order to illustrate the relations subsisting between Jainism and Brahmanism.

The Jain Theory of Soul or rather their conception of soul has some peculiarities which are in opposition to Brahmanical theory. The original conception of Soul, Jīva or life, by the Jains seems to be that it is the life-giving principle; at any rate they contend that the soul or Jīva is not of a definite size but contracts or dilates according to the body which it occupies for the time being.

The Brāhmins ascribe to the Soul, either infinitely great or small size.

And there is in connection with the tenet of Jīvas, another Jain doctrine peculiar to them viz that the elements earth, water, fire, wind or rather particles of them are bodies of soul incorpo-

rated in them. This belief that matter possesses life is technically called Hyolozoism. It is a belief found in its crudest form with many primitive tribes all over the world. Nothing similar to this doctrine of Prithvi-kāya etc. is found in Brāhmanical Philosophy, and we may presume that it was not with the Brāhmins but with any other section of the nation.

I may further illustrate the peculiarity of Jain doctrine of Jīva by referring to the *Nigoda*. The Nigodas are infinitesimally small globules in which are located numberless jīvas who have all animal functions in common. These Nigodas are of course invisible. The whole universe, according to the Jains, is literally packed with these infinitesimally small globes. Hence the whole space of the world is densely filled with souls. I need not go into more details about this curious doctrine; the general idea of it will be sufficient to mark it as not Brāhmanical.

I go to another point where the Jains are in opposition to the Brāhmanas i. e. the idea of Being. The Upanishads teach that Being is permanent unalterable without attributes and one in all things. This is a metaphysical conception. The idea of Being does not admit of origin or destruction. This is the oldest Philosophy of the Brahmins. Their position has not been accepted by the later philosophers except the Vedāntins but the Upanishad doctrine about Being as one has influenced in a marked degree all later philosophical speculations. Whether Sāṅkhya and yoga or Vaiśeṣika and Nyāya and even the peculiar belief of the Buddhists, which denies permanent Being and replaces it by a continuous originating is but a protest against the Brāhmanical theory of permanent Being.

Now, the Jain theory about Being—Anekānta-vāda—denies the unalterability of Being—a statement of common experience. They say that Being is joined to Permanence, Origin and Destruction. There is nothing metaphysical in it. This tenet admits, as a last truth, what we are taught by common experience.

It is obvious that this principle of Jain Philosophy *has not*

been borrowed from the Brāhmins. It is rather a proof of their *entire independence.* The *Syādvāda* and doctrine of the *Nayas* are auxiliary to the doctrine about indeterminateness of the *Anekānta-vāda*. Those are some doctrines which surely are independent of Brāhmanical peculiarities.

There are some other doctrines which seem to have been borrowed from the Jains by other philosophers, especially I believe that the *Atoms-Paramāṇus-Theory* has been originated in other philosophy.

(Reproduced from Shri Jaina Svetambara Conference Herald of August 1914)

FROM A LECTURE AT DHULIA ON 21-8-21.

By

Dr. O. Pertold M. A. PH. D. 21st August 1921

Dr. O. Pertold M. A. PH. D. * says. —“ And now let us have a look at Jainism from the European scholarly point of view, which may seem perhaps dry and without much enthusiasm to some body, but which is I assure you, strictly scientific and without prejudice.

Jainism is generally dealt with as an offspring of religious currents started in India in the VIIIth century B. C. as an opposition against the Brāhmanic formalism, which at those times, led often to forms not always worthy to be called religion at all. This opinion is, as I said, almost general among the European scholars and with some reservations it is accepted even by the Jainas themselves. And just these reservations of which the roots can be traced very far in the tradition, have brought me to the idea, that our European opinion of Jainism is a *wrong* one.

To be better understood, I must set all the opinions together, one after another. The older European opinion is that Mahāvīra is the founder of the Jaina religion being himself an older contemporary of Buddha. Some of the scholars even consider Mahāvīra's religion to be a sect of Buddhism. This opinion, already a long time ago, proved to be wrong.

The current opinion of the present European scholars is that the Jaina religion had been already started by Pārśva-nātha, § Mahāvīra being only its reformer. But the Jaina tradition teaches

* In a brooklet named “The Place and Importance of Jainism in the Comparative Science of Religions” published by Yasho vijaya Jain Grantha-Mālā, Bhavnagar India.

§ The twenty-third Tirthāṅkara of the Jainas.

us something quite different. According to it, the Jaina religion is eternal and there were several reformers of this religion who are identical with the twenty-four Tirthaṅkaras.

This Jaina tradition is a striking one; and has certainly a concrete fact behind itself; for I have been satisfied already several times that no Indian tradition is without a back-ground of reality. What is the back-ground of this striking tradition, is very difficult to say now, for, it is only now that I have started the investigations on this matter.

But one remark in the article of Prof. H. Jacobi (in the *Encyclopaedia of Religion and Ethics* by Hastings, 1908) seems to show me the right direction, if not even the solution of the problem itself. Jacobi mentions in this topic that perhaps Jainism took some views from older animistic religions. And this opinion of Jacobi is not unimportant, as far as it relates to the Jaina belief that, not only animals, but also plants, and even the minerals, have an animated substratum of life "Jīva".

Therefore, I am now inclined to believe and I shall try presently to prove it scientifically that Jainism is a very very old religion for a scholar can hardly suppose eternity of any religion, the roots of which reach back to very remote times of the pre-Āryan races in India, which took from the Āryan religion everything that was the best or at least better than its own ideas, and which had developed itself parallelly along side of the Brāhmanic forms of the Āryan religion. This supposition does not alter anything in my final conclusions which will be same whether we adhere to the second mentioned opinion or to this my own opinion about Jainism, which I mention only for the purpose of showing my personal point of view in this matter.

Jainism as a religion of the masses can be dealt with only in its final form viz after the reform of Mahāvīra or better in the present form as it is taught by both the most important schools of Jainas viz the Śvetambaras and the Digambaras. And only this form can be considered from the point of view of the

comparative science of religions, as being the only sure and undisputed aspect of it.

In this form, it represents the highest form of the Aryan religion, as the original non-Aryan element was reduced only to faint vestiges. The most important feature of Jainism is that it has overcome the Brāhmanic scepticism, which was threatening the very roots of religion as well as the pure formalism to which the Brāhmanical rites sank at the time just before the reform of Mahāvīra. And by means of Mahāvīra's reforms, Jainism, although it did not spread as much as Buddhism, was of much greater importance for India than the latter, protecting the Aryan religions in India against the influences from the West, if not directly, yet at least indirectly, calling for a reaction in the different sects.

But the real value of Jainism lies in its inner perfection which appears in the proportionate representations of the religious elements so that none over-runs the other. This is the feature in which all the Indian religions in general, but Jainism in particular, differ from the other religions, specially from the Semitic religions among them from the Christian Religion in particular. To be better understood, I feel obliged to explain it in plain words:

Every religion consists mainly of three elements:—viz 1. the Sentimental element. 2. The Intellectual element and 3. The Practical element. In most of the religions, the practical element which appears in the shape of rites and ceremonies, overgrows the whole religion in such a way, that the other elements become an only subordinate addition, the sentimental element being still a favorite. The cultivation of the intellectual element is the special feature of the Aryan religions. But only in Jainism, all these elements are well-balanced; whilst in the old Brāhmanism, and in Buddhism, the cultivation of the intellectual element is often exaggerated.

In order to fix the position of Jainism in relation to the other religions, we must look now a little into the inside of Jainism. As it is not possible to explain in a short lecture, the

whole system of Jainism,—and I think it would be useless to do it, as I hope that every one of you knows it perfectly well—I want to call special attention only to such facts in it as are really prominent for the fixing of its position in the rank of religions, and which are giving to Jainism a particular importance in the Comparative Science of Religions

In the first place of importance, there is its dogmatical view of God. In this respect Jainism is an anthropocentric religion. It is true that already the Vedic and Brāhmanic religions have been anthropocentric but quite in a different way. The anthropocentrism of these religions has been only formal, as they recognised gods as beings, of a superhuman origin, and only subjected to their rites by the own speculation and cunning.* But the real anthropocentrism we find only in Jainism and Buddhism although the latter deviated too much from its original ideas about this dogmatic problem ‡ And besides the original Buddhism went rather further on this point, and we are not yet quite sure, whether it did not deny God originally at all.†

The Jaina view of God is a very natural one for a thinking

* It was specially due to the Brāhmanic doctrine that the prayer must be obeyed by gods, if it is only done perfectly well, without any mistakes as prescribed by the Holy Books.

‡ It was due specially to the fact that Buddhism did not recognise the householders as the real followers of Buddha, but only as friends and helpers of the movement who may gain some merit by supporting the real followers of the Buddha,—the bhikkhus. They have been really left at their discretion, in the lap of other religions, the influence of which worked badly on the developing of the original Buddhist ideas, specially the idea of God.

† This is connected with the Buddhist conception of Soul or rather of the Buddhist denying of the Soul at all as a substance, and therefrom the resulting materialistic conception of the world, life, thought etc.

being. The God according to the Jainas is Paramatman, but not Ishvara, i. e. the God is not a creator and ruler but he is a perfect Being who cannot be set back to the imperfect condition of this world, as such is worshipful. I can compare the Jaina idea of God only with the conception of the "Ueberschensch" (i. e. Super-being) of the great German philosopher Nietzsche whom I do not deny it I consider in many respects, as my spiritual leader.

And this is the very point where I see the greatest sublimity of the Jaina religion and am strongly opposed to those who may call Jainism an atheism, and thereby deny its being a religion at all. My opinion is that the Jaina religion went only up to the highest aim to do everything for the intellectual claims but to remain still a religion with its typical features of which the idea of God is the indispensable one. Therefore, the Jaina religion can be called, with full authority, the limit-form not only of the Āryan religions, but of all religions altogether.

And in this character of a limit-religion lies the great importance of the Jaina Religion for the comparative science of religions. For, it is the required upper limit, according to which we are able to judge of the other human phenomena, whether still religious or not. But this is not the only importance of Jainism for the study of comparative science of religions. Equally important for the scientific study of religions are the Jaina Ethics, not to speak about its Logic.

I have no time to go in details on this subject, but I must mention only a few characteristic manifestations of this superiority of Jainism. I mention only the theory of the Infinite Numbers, as it dealt with the **लोक प्रकाश** Loka-prakāśa, and which corresponds with the most modern mathematical theories. And the Theory of Identity of Time and Space, is one of the problems, which are now most discussed by the scientists owing to Einstein's theory, and which are already solved or prepared for solution in Jaina metaphysics.

From the Jaina Ethics, I will mention only two great problems which are solved in Jainism with the utmost perfection. The first of them is the problem of a Happy Co-existence of all Beings in the world—a problem on which many ethical problems had wrecked, or at least, got a heavy leakage. Its solution in Jainism is a very simple one but the only perfect one viz in the commandment of A-himsā or Non-injury which is not only in theory, but, moreover in practice stricter and more resolute than e. g. the similar commandment in the Christian Religion.

And the other which is dealt with an equal simplicity and perfection is the problem of Sexual chastity. This is not only an ethical, but moreover a biological and social problem of very wide bearing. I mention only the efforts of the great worker in the field of national economy, Malthus* to solve this problem after he had discovered the dangers of overcrowding the world by increasing population, whilst he proved by statistics that the human race is increasing in geometrical progression, the resources, however, only in arithmetical progression I do not say that he was right in every respect, but I rather point to the fact that the problem really exists in Europe too, and that its solution has been already attempted not only by religious reformers but moreover by the scientists too. The Jaina solution of the problem is quite plain, removing the very root of the evil. It is that—what you call Brahmacharya.—I cannot go in details on this subject, but I advise every one who has any interest on this subject, to read or moreover to study the respective part of some standard works on Jaina Ethics † I must emphasize only that the problem is in Jainism solved from quite a different point

* Thomas Robert Malthus (1766-1834) the great political economist of England, who promulgated the above mentioned ideas in his most important book—viz “An Essay on the Principles of Population” (1798).

† 1 Śrī Acārāṅga Sūtram.

2 Śrī Uttarādhyayana Sūtram.

3 Śrī Daśavaikālika Sūtram.

of view than e. g. in the Christian Religion where we may search for the biological substratum in vain.

I think there is no need to go into further details; the subject being now quite clear. But still the conclusion must be drawn from this exposition of facts.

I told you already that the Jaina religion is the limit of religion in general, and at the same time the limit of Aryan religion in particular. It follows from the fact that the Jaina religion is well-balanced in respect of the particular religious elements; that the intellectual element is not pushed aside in it, but rather developed as far as possible without injuring the essential of a religion.

This is specially a great advantage over the Christian Religion which being founded on the Bible—which does not occupy itself with many intellectual problems, being rather intended to work on human sentiments—accepted later on the Aristotelic philosophy to which it adheres upto now—specially in the Roman-Catholic form—although this philosophy cannot be kept along with the modern progress of science, and other intellectual disciplines.

Ofcourse from the sentimental aspect, I dare say the Christian Religion made a further progress than any other religion at all, but I think this sentimental aspect is the least desirable in a modern religion, which must go parallel along with the fast development of sciences.

To make a final conclusion, I venture to say, that the Jaina religion is for the comparative science of religions, one of the most important developed religions, because of its advanced view of religions matters as well as of the methods—I mention only the method of a very modern type, how to consider matters viz Syād-vāda.* Further, the Jaina religion is undoubtdly the upper

* Syād-vāda is often translated into English by “probabalism” which I think to be wrong as far as probabalism is considered to be able to prove everything that is wanted. Syād-vāda,

limit of the religious view in general, and as such must be considered with special care not only for the purpose of classifying the religions, but specially for the purpose of fixing the religious categories and in this way for the theory of religion in general.

moreover, is the consideration of any subject from different points of view in order to get the right knowledge of the matter, and not to prove any wrong supposition.

*The Origin of Religion. 1940

Almost all the world's religions accept the theory in one way or another; that is either openly or secretly. If they are properly studied it will be seen that they believe also in a Nirvāṇa—again either openly or secretly. But in all the mythological religions, the conceptions of Karma and Nirvāṇa are vague and obscure and improperly understood. Even in Buddhism, it is denied that the Karmic bondage is material in its nature, while Nirvāṇa actually stands for annihilation. No doubt Buddha believed in and spoke, at times, of the permanence—the Eternity of Nirvāṇa—but he did not believe in the existence of a Soul and not once did he affirm it. His idea of permanency or eternity, therefore, fixed itself on the condition of Nirvāṇa and not on the Soul which for him did not exist. In other words, Buddha maintained the belief that once release from Karma was obtained by or through annihilation, it could not be formed afresh. On this account alone, then—the display of so much ignorance of the soul and its nature and apart from anything else, Buddhism can quite easily be left out of consideration as a possible source of Religion. The fact that it is also no more than two thousand five hundred years old, further excludes any other claim it might have; for Religion is surely much older.

On the same ground of recency we may also exclude from consideration the Semetic group of religions. viz. Judaism, Christianity and Mohmmadanism. This leaves us with Jainism, Hinduism, Zoroastrianism, Taoism, and the ancient religions of Egypt and Greece. They are all united in teaching the same thing—the Doctrine of Nirvāṇa. They must therefore have had a common source. The question that confronts us is—"Where is this source?" It cannot be outside of them, for there is nothing

* From Scientific Interpretation of Christianity by Miss Elisabeth Frazer. 1940.

to suggest the existence of any other religion, that might be deemed to have taught the doctrine of Nirvāṇa.

When we study Jainism, we find a complete explanation of the theory of Karma, a detailed description of soul-nature, and likewise of the state of Nirvāṇa. In addition, the biographies of a very large number of men who have actually attained the Summum Bonum are also given. But this is not so with any other of the religions we have just named. In no other religion do we find these three features. In other creeds, the description of soul-nature is hazy and vague, either misunderstood or only half-comprehended. In the same way, any account they give of Karma is unscientific, and inadequate. Furthermore, there are no biographies of men who attained Nirvāṇa, as are possessed by Jainism. In fact, no other religion can lay claim that any of its adherents have ever attained that Blessed State.

What however, is most significant and to be carefully borne in mind, when we study Jainism as a possible source of Religion is the fact that it is the only non-allegorical religion—the only creed that is a purely scientific system of religion which insists upon and displays a thorough understanding of the problem of life or soul. No other religion can lay claim to this distinction. All others are unscientific, dressed up in the garments of allegory, and myth, and metaphor, yet daring to masquerade as Truth. Certainly those artistic dabblers in Truth—the people who composed the allegories—must have been acquainted with the principles which they personified as gods and goddesses. For fact must always precede allegory. But clearly they were not omniscient men. Had they been, they would have foreseen the disastrous outcome of their pastime of allegorising—the shedding of blood, the bitter feuds that have arisen from the concealment of Truth, in a misconceived, misleading garb that hides effectively its real nature.

The conclusion to be reached from a study of Comparative Religion is that the only thoroughly practical creed is Jainism.

And for the simple reason that it was founded by omniscient men who did not resort to allegory in their loving labour of spreading Truth. Being omniscient they would foresee the consequence of such folly.

The Jains believe that Religion is a science. For them, Religion is either a set of natural laws based on fact or fiction. Either the one or the other, there being no intermediate place for it. They hold that, that which cannot be conceived clearly and definitely, which, in short, is unreliable, is not a fact. Only that which is certain, definite, and reliable can be termed fact. And fact is ever amenable to rational explanation and scientific treatment. Arguing thus, Jainism is the only religious system that recognises clearly, the truth that religion is a science, as it must be, if it is to be of any use at all. It is for this reason that Jainism is the only *man-made* religion—the only one that reduces everything to the iron laws of nature, and with modern science, refuses and has always refused to acknowledge the existence of a God who is at once the creator and manager of a universe that by its very nature can be neither created nor managed. Putting Religion thus on a scientific basis it is worth while to investigate the Jaina claim that full, penetrating all-elucidating light is to be found only in Jainism. As a matter of fact, it is only Jainism which realises that the question of the origin of Religion in a world that is eternal and uncreated does not arise. It is perfectly true when the Jains say that Religion originated with man and that the first deified man of every cycle of time is the founder of Religion. Whenever a Tirthaṅkara arises he re-establishes the scientific truths concerning the nature of Life and these truths are collectively termed Religion.

Since Jainism is the only religion that lays claim to having produced omniscient men, it does seem plain that Religion does originate from the Jains, that Rīṣabha Dēva—the first perfect man of the current cycle of time—was the Founder of Religion as taught by the Jains, for even the Hindus admit the Jaina claim that he is the founder of Jainism; that it was founded

very very far back in time, countless untold milleniums ago, shortly after the first clouds began to form in the sky and the first water to descend on earth. We can only conjecture as to what really happened but it would seem that after a long time and at a period when there were no omniscient men to give warning, certain of the followers of Jainism who happened to be endowed with a fanciful imagination allied to poetical genius, had the idea of originating a new and pleasant pastime for whiling away the many idle moments they seem to have had. They to toy with the Word of Truth and gradually to personify some aspects of the Doctrine as gods and goddesses building elegant imaginative myths round them. Their work seems to have been much appreciated and their hidden charm to have proved so attractive that men of all classes and all lands took up the cult with enthusiasm. With the result that every body tried to out-vie his neighbour in the new art of clever disguise, and the Word of Law was literally smothered under the prolific productions of poetic fame and came finally to be lost to view.

After a time, temples and pagodas were built to house representatives of those mythological conceptions of the mind and the uninitiated masses were invited and encouraged by the new priestly class that arose, to worship these man-made deities.

Then later still, the rabble turned the tables and then sprang up a sharp division between the esoterics and the exoterics—the priests who held the secret and the vulgar laity who fed them. Men are not born with an understanding of the secret significance of allegorical myths and it came to pass that the masses became firmly fixed in their belief in the exoteric faith which alone was known to them. Intolerance of any other view began to wax strong in them. As it grew stronger, it led invariably to religious persecution. The number of esoterics dwindled. Matters eventually came to such a pass that no esoteric dared preach the truth openly. It was at this time, that the wisdom of secret initiation was recognised and the first institutions and mystery-lodges were established for the purpose. They went by different

names in different countries but the fundamental aim was the same--the resurrection of Life--the Son or the Son of God from the dead.

The estrangement between those who followed the word of Tīrthaṅkara in its unadorned, undisguised form, and the esoteric themselves, fostered as it was by the latter who had to keep up appearances before the rabble, became more and more pronounced. Finally the branch set itself up in opposition to the Tree, and up to the present time, is still engaged in vociferously denying its relationship with the Source, calling it now atheistic, now devoid of sense, now the destroyer of Religion.

The last-comers in the Religions--the mushroom growths of modern times are those which have sprung up either as reformers of existing creeds or who have tried to strike out into paths that run parallel but little to the ancient tracks. They have had no Revelation--Their knowledge is derived mostly from the misunderstood word of some ancient scripture on to which they have fastened themselves. It is possible to come across gleams of real insight here and there in some of their works; but this is only because a reformer stopped to ponder at some particular spot in the course of his rush through the corridor of myth and mythology.

It is not possible at this late date to determine the exact times of the appearance of the various Religions. But to a great extent, the order of their appearance can be deduced. As we have already established, Religion started with the Jains in India as a Science of Salvation. Outside India, no one else has ever claimed to have obtained Salvation and certainly Religion has never worn elsewhere the scientific aspect that it does in Jainism. Then, came the first allegorists--Jains of course--and their method came to be copied far and wide. The descendants of these Āryan allegorists of India, are known to-day as Hindus and the Rīg-vēda is probably the oldest allegorical Scripture in the world. Next arose the sect which popularised sanguinary sacrifice. They

misinterpreted the allegorical text and began to offer up animals on the sacrificial altar, until after a very-long time, a wave of reaction against it set in.

After the Nirvāṇa of the twenty-second Tīrthaṅkara, scientific Religion seems to have suffered an eclipse and almost to have dis-appeared for a time-until in fact, the appearance of the twenty-third World Teacher in the ninth century B. C. In his time, there seems to have been some upheaval in Indian metaphysical thought. It is probable that at least five out of the six schools of Hindu Philosophy originated during his life-time, becoming fixed in their present form a few hundred years later. It is also very probable that the religions of the Parsees, the Jews, and of the Chinese Lao Tse, were founded round about this time.

It was in the sixth century B. C. that the seed of Christianity was taken from India, although the Gospels were written some centuries later.

Buddhism was born during the life-time of the last Tīrthaṅkara as a compromise between the exclusiveness of the Hindus and the rigid disciplinary asceticism of the Jains. Certainly Buddha was not born in the religion he founded. He was the disciple of various teachers including the Jainas, until he struck out for himself a new path.

The various systems of Mysticism that arose in different countries are all naturally posterior to the main creeds.

Having thus traced the History of Religions, it would certainly seem that we may take Jainism to be its source.

To refer again to Christianity, It has already been said that it was taken from India in the sixth century B. C. Its doctrines agree in every particular with Jainism, and as C. R. Jain has shown in his Interpretation of St John's Revelation, the twenty-four Elders of that book, are the Tīrthaṅkaras of Jainism. The countless number of Siddhas (Perfect Souls) in Jainism are also

to be found in the Book of Revelation. The same conceptions of Karma, of the inflow and stoppage and riddance of matter in relation to Karmic activity, are common to both the religions. The description of the condition of the Soul in Nirvāna is identically the same and the same is the case with the natural attributes of soul substance. This is a hundred percent agreement. There may be some agreement between Christianity and other religions on a few points, but never cent percent. This is sufficient to show that Christianity was taken from Jainism. When was it taken?

In Mahāvīr's time. For two reasons. Firstly, because it is not likely that the teaching about the Four and Twenty Elders could have been adopted from a distance, or from heresay, so that somebody must have actually seen the glory of Tīrthaṅkara-hood in the person of Mahāvīra, and accepted the teaching about the earlier twenty-three Tīrthaṅkaras also. Secondly, there are some texts in the Gospels which show that they were pronounced at a time when Nirvāna was still attainable by humanity on our globe—that is beyond two thousand four hundred years ago—during which period it has ceased to be attainable. One of these texts says:—"There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." Its real import is the attainment of Nirvāṇa and since Nirvāṇa ceased to be attainable over two thousand four hundred years ago, it must therefore have been uttered in the sixth century B. C. or earlier. European scholarship has also shown that the seeds of Christianity were sown centuries before the supposed date of Jesus. Bearing all these facts in mind, there can be no doubt that Christianity originated in the time of Mahāvīra himself.

The view of Jaina thought will be better appreciated, if we can examine Jaina philosophy from the point of view of modern science. It is not possible for us in a short review to give a fuller account of the scientific aspect of the Jaina philosophy. However, we can mention a few prominent doctrines which clearly appear to be an anticipation of modern scientific thought.

Physics.

In the physical realm, Jaina philosophy postulates five distinct categories as constituent elements for the building up of the cosmos—Jīva, Pudgala, Dharma, Adharma and Ākāśa which may be translated respectively as Life, Matter, the principle of motion (Dharma), the principle of rest (Adharma) and Space. the first, second and the last are obvious; but the two categories Dharma and Adharma are technical and peculiar to Jaina thought. These are not to be confused with the ethical concepts of merit and demerit. They are entirely physical concepts which are credited with powers of holding together the infinite quantity of physical molecules in the form of orderly constituted cosmos. If these categories are not postulated there will be no structure of the world maintained. Material atoms constituting the world, will get dissipated throughout the infinite space. There will be merely a chaotic mass of cosmic dust with no world or life. From this description, it evident that the early Jaina thinkers postulated two physical categories Dharma and Adharma for the purpose of explaining the physical structure of the Universe.

Sound.

One other physical concept worth mentioning here is the Jaina account of Sound—All other Indian systems of thought spoke

* From Contribution of Jainism to World Culture by Prof. A. Chakravarti.—
Jaina Antiquary June 1944.

of sound as a quality of space. But it is interesting to know that Jainism explains sound in relation with material particles as a result of concussion of atmospheric molecules.

To prove this thesis, the Jaina thinker employs arguments which are generally found in text-books of physics—1. That there is no sound if the atmosphere is removed. 2. That it takes time to travel. 3. That it is reflected in the form of an echo by the obstructive barrier are—all facts known to ancient Jaina thinkers.

Biology.

Turning to Biology, Jaina thinkers were acquainted with many important truths relating to this branch of knowledge. The biological concepts found in Jaina thought are unique and interesting. The classification of the biological kingdom into different groups according to the sense-organs is an important point to be noted. This classification is based upon the number of sense-organs present in the organisms. It is recognized that the plant world is also a living kingdom. Plant life is described as life with one sense-organ namely touch alone. Next higher to that comes organism with two senses. Touch and Taste. Above that is the organism with three senses Touch, Taste, and Smell. Then comes the class of organisms with four senses—Touch, Taste, Smell, and Sight. Next to that is the class of five senses—organisms having the sense of hearing in addition to the other four—Touch, Taste, Smell, Sight, and Hearing. The highest class of organisms consists of five senses of organisms with the additional characteristic of *Manas* which is also a form of indriya. The last, would represent human beings. Thus, we have the gradation of the animal kingdom from the lowest organisms to the highest; man figuring as the lord of the organic world. This biological classification of animals is peculiar to Jaina philosophy, and it is nowhere found in Indian thought. We may further add that the doctrine that the vegetable kingdom consists of living organism and that it is a part of the biological world is also

peculiar to Jaina thought. We may assert with certainty that wherever this Jaina concept of life is introduced, the author of the work must be a Jaina in faith for the simple reason that it is found nowhere outside Jainism as previously mentioned.

Here it is interesting to note that the existence of microscopic organisms was also known to Jaina thinkers. Microscopic organisms, technically called *Sukṣma Ekendriya Jīvas* or minute organisms with the sense of Touch alone are assumed to exist all over the world. They may abide in the earth, water, air, and so on; and according to their abode they are classified as the microscopic organisms living in earth, air or water. These microscopic organisms are not perceptible to the ordinary senses though their existence is known by their function and activity. The doctrine of *Ahiṃsā* implies non-injury to these microscopic organisms also but the injunction not to injure these is binding only on the ascetic or the *yatis*, because a house-holder cannot carry out strictly the doctrine of a higher *Ahiṃsā* with reference to these microscopic organisms.

Varieties of Knowledge.

Next we shall consider the psychological concepts of Jainism. Without entering into details, we may mention here the classification of knowledge and the knowing process recognized by Jaina thinkers. The knowing processes are divided into five distinct stages. Beside the ordinary sense-perception and the knowledge through books, Jaina thinkers recognise three other processes of cognition. The two former are called *Mati-jñāna* and *Śruta-jñāna*, knowledge by sense-perception and knowledge by study of books. The latter three are called *Avadhī Jñāna*, *Manah par-yāya Jñāna* and *Kēvala Jñāna*.

Avadhī Jñāna implies a sort of clairvoyant perception of distant objects and events. This is distinctly an extra-perceptual cognition, in as much as it is not obtained through sense-perception. In recent psychic researches, psychologists have been able

to discover this clairvoyant-capacity present in latent form in every human being, Given proper facility, this extra-perceptual cognition may be developed in all persons. Similarly the fourth variety, namely, Manahparyāya Knowledge implies the capacity to appreciate what takes place in another person's mind This is called Telepathy in modern Psychology. The existence of telepathic cognition is also recognised by students of scientific research. There extra-perceptual activities of the mind were evidently developed by yogic practices in ancient India, and the Jaina thinkers seem to have a special study of these. The last is called Kēvala Knowledge on account of its excellence. This is infinite in its nature and comprehension and includes the whole of knowable reality; and it is associated with a Sarvajña or one who has obtained Omniscience after destroying Karmas through Yoga or Tapas. Every individual human being, when he gets rid of all his Karmic bondage through the elaborate process of discipline of Tapas or Yoga, is capable of attaining this stage of all knowing state or Kēvala Jñāna which is the intrinsic characteristic of Paramātman. This process of self-realisation or attaining to the true self-hood with infinite knowledge, is the Goal of life prescribed for reaching the stage which constitutes *Moksa-mārga*. From this point of view, every living being has in itself, in a latent form or in germ this Parmātman-Svarupa and every individual has a right and the possibility of attaining the goal. Each individual personality by its own effort, is capable of extricating himself from the trammels of Karma, and attain the state of reality of Supreme Self. Each individual personality is according to Jainism, an Architect of its own desting.

Art.

Let us look at the Jain contibution to Art. Fine arts are of different kinds –Architecture, sculpture, painting, music, and poetry. In all these different forms, we have contributions made by early Jaina leaders and thinkers. In fact, in ancient India, architecture and sculpture may be said to have in inspired by Jaina thinlars. Vēdic Hinduism does not contemplate anything

like temple worship. Its religious paraphernalia was confined to Yāg-śālā and the field of animals sacrifice.

Jains have emphasised the importance of Caitya and Caityālaya-idol representing the Tīrthaṅkaras and the temples for these idols as objects of worship. Besides, the five objects of Pañca-Paramēṣṭhis Jaina thinkers speak of four other objects, namely Jina-Dharma, Jina Sutra, Jina Caitya and Jina Caityālaya the latter two being idols and the place for idols. Building temples dedicated to different Tīrthaṅkaras whose Prati-Bimba or idol was established therein must have started with Jaina conception of Samavasaraṇa. According to Jaina tradition, every Tīrthaṅkara after attaining Kēvala Jñāna has to spend the rest of his life in Dharma-prabhāvanā-preaching the Dharma-when he is provided with an edifice called Samavasaraṇa,-constructed by Dēvēndra-a hall for the congregation assembled therein to listen to the Divine Words of Wisdom. The description of Samavasaraṇa is generally given in Jaina literature. It will not be far wrong to suppose that this concept of Samavasaraṇa is the source of inspiration for building up Caityālayās of temples-a duty imposed upon Jaina kings and noble-men.

In early India, even in the historical period*, most of the ruling chiefs both in the North and South of India were followers of Jaina faith, and they must have started temple building. From Chandra-gupta Maurya in the north, to Pallava and Pāṇḍya kings in the south, each vied with one another in putting of Caityālayas dedicated to Jinas.

Buddhism also must have had some such architectural scheme when Buddhist builders specialised in putting up Stūpas over the relics of Gautama Buddha Temple architecture as such was not encouraged by Buddhist builders. Medieval India of Pūrāṇic Hinduism must have taken up the elve from the Jaina builders and constructed their own buildings, but very often

* Also during the present age excellent Caityālayās (temples) are being built by Jains.

converted most of the Jaina temples to serve their purpose. The process of temple building not only implied skill in architecture but also necessarily implies a test for the art of sculpture. Individual figures or idols designed and executed by Jaina sculptors even now remain as wonders of Indian sculptural art.

Painting.

Wherever possible they employed painting as a source of instruction and propaganda of the Jaina doctrine. Cave-paintings which are even now existing, such as Ajanta Frescoes are to a very great extent due to the inspiration of the Jaina artists.

Music.

They were also patrons of music. The description of *Samavasaraṇa* contains a description of how Indra with his retinue of *Dēvas*, appears before Jina with music and dancing. *Dēva-nartana* and the *Dēva-dundubhi* are associated with the glory of *Samavasaraṇa*. Naturally, therefore, the temple-worship according to the Jainas, must be a copy of this worship of the Jina by the *Dēvas*. Hence, they encouraged music to a very great extent. It is enough to mention here one important fact as evidence of this. In Hindu epics and *Purāṇas* wherever there is a description of *svayamvara*, we always have victory in a *svayamvara*-*mandapa* achieved merely by physical prowess of breaking a bow or hitting a mark with an arrow, to gain the hand of the princess. But in the case of *Jivaka* winning the hand of *Gandharva-dattā* as narrated in *Jivaka Cintāmaṇi*, we have the story laid in *Svayamvara*-*mandapa* for a musical contest in which *Jivaka* wins the hand of the *Vidyādhara* princess. Hence, it is a point worthy of note that though Jainism seems to emphasise the ascetic aspect to a very great extent, it has not altogether forgotten the aesthetic aspect of life. Musical information given in the Tāmil classic *Śilappadigāram*,—a Jaina *kāvya*—still contains a mine of information relating to the art of music. It has not been fully understood and appreciated by Tāmil scholars.

Poetry.

And lastly we have the art of Poetry. It is in this, that Jaina scholars have excelled all the rest. Their contribution to literature in different languages is the pride of India. Their contribution to Sanskrit literature and their contribution to Prākṛit literature are practically unrivalled. Jaina ascetics made it a point to study the language of the people for the purpose of educating them. Thus wherever they settled, they enriched the literature of the land by their own contributions in the language of the land. The earliest Tāmil works, were most of them associated with Jaina writers. Not only the majority of the Kāvyaas such as Chintāmaṇi, Silappadigārin, and Valayāpadi owe their existence to Jaina writers; but grammatical works such as Tolka ppiyam Nannūl and Yāpparuṅgalam and moral treatises such as Kural and Nālaḍiyār all owe their existence to Jaina writers. But for the Jaina writers, there would have been no Tāmil literature worth mentioning in South India.

The same is the case with Kannaḍa literature. The early works in Kannaḍa literature, were all by Jaina writers. The literature in different languages thus contributed by the early Jainas served as a model for the later literature contributed by the Non-Jaina writers.

Ethics.

The chief ethical aspect of Jainism—the A-himsā Dharma—forms the foundation of moral life for a Jain. Rules are prescribed according to these fundamental principles. Jaina thinkers have formulated different types of moral injunctions—one intended for householder—and the other intended for the ascetic. The latter is more strict and rigorous than the former. The former is called *Srāvakācāra** the course of conduct prescribed for the householder. The latter is called *Yatyācāra*† the course of conduct prescribed for the Yati or the ascetics.

* *Srāvaka Dharma*. † *Yati Dharma*.

The course of conduct which is based on the basic principle of A-himsā prescribed by Jainism consists of five Vratas—(1) Ahimsā, (2) Satya, (3) Astēya, (4) Brahmacharya and (5) Paritaparigraha. 1. Ahimsā implies not merely non-injury to any insect but also the positive characteristic of love and sympathy towards all living creatures. 2. The next vow is Satya or truth. This truth-speaking is also to be derived from the doctrine of Ahimsā which implies love and sympathy to all living creatures. 3. The term Astēya literally means non-stealing or non-acquiring any object belonging to others which is not voluntarily given to you. 4. Brahmacharya, as far as the house-holder is concerned, means family life confined to the enjoyment of one's own wife and avoiding all types of sex-transgressions. 5. The last item is limiting one's own personal possessions in the world. Acquiring of property in the form of land, cattle, gold, or silver is the process of acquiring personal possessions. All these come under the class of Parigraha, and the house-holder is enjoined to limit his personal possessions according to one's own status. Anything acquired beyond this limit must not be considered as one's own and must be used for the welfare and betterment of society as a whole. This last item has got an important economic significance for the modern world, as may be presently noticed.

The same five vows or Panca-Mahāvratas, the Five Great Vows as compared with the Panca-Anuvratas—the Five Smaller Vows which are related to the house-holder. Each of these Panca Mahāvratas is applied to the Yati without any limitation—a limitation which is imposed upon the house-holder as an economic unit of producer. For example, Brahmacharya which excludes sex perversity in the house-holder though it does not exclude sex life with his own wife, would be applied absolutely in the case of the Yati who must observe complete sex abstinence as an ascetic.

Similarly, in the case the last vow of Parigraha parimāṇa, when the house-holder has to limit his personal possessions to

suit his status, the Jaina-ascetic must have nothing as his own. He cannot even acquire a piece of cloth to cover his nakedness. Complete abstinence from personal possessions and undisturbed concentration upon one's own self would imply that one's own body itself is important only as a means of Concentration-Yoga-to attain Self-realisation. Otherwise, even the body becomes superfluous, insignificant, and useless. The Jaina ascetic has no home of his own. He is called an Anagāra-the houseless. Whole living kingdom constitutes his family, the whole earth with the star-spangled canopy of the heavens, would constitute his home. This rigorous discipline imposed upon Jaina ascetic is very often mistaken by the non-Jaina students as characteristics of all Jains because they are not aware of the two-fold organism of Jaina society the majority of which are house-holders and a few ascetics, who devoted their life and energy for the cultural and moral betterment of the society.

In conclusion, it is worth noticing the importance of the first and the last of the vratas for the modern world. The doctrine of Ahimsā though found in Hinduism, is peculiar to Jainism. Though it is adopted by Hinduism, it has not been fully appreciated by the Hindu thinkers. They try to reconcile with this, their doctrine of yāga or animal sacrifice and very often made a conflicting mixture of both as a Hindu religious doctrine. Its full implication has not been appreciated, and very often it is criticised as the cause of the political downfall of modern India, because it is assumed to be the weapon of the weak and helpless. It is assumed to be the mark of cowards. Those critics who talk in this train, are ignorant of Indian history, as well as, of the significance of the doctrine of Ahimsā. The glorious periods of Indian history the periods of Chandra-gupta and Aśoka of the Mauryan dynasty-the emperor Khārvela who came after him the Chālukyas, and the Pallavas in the Deccan-and the Cheras and Chola and Pāndyas of the South, till the period of Hindu-revivalism-had all been followers of Jaina faith based on the doctrine Ahimsā but they were able to build up empires which

had been the pride and glory of India, and with which the foreign kings from the West and the East sought friendly alliance.

Historically, therefore, the great periods of Indian history, were all associated with the doctrine of Ahimsā. But political decline may be said to have begun with Hindu revivalism, which undermined the early Indian empires built by the Jaina sovereigns and which stood for social democracy. Intrinsically, the doctrine of Ahimsā instead of being the mark of cowardice appears to be the quality of the courageous victor. It requires a greater strength of self to face injury than to inflict it. This was the attitude of Christ on the cross: when he was insulted by Roman soldiers, he merely cried, "Father, they know not what they do Forgive them." Similarly whenever a Jaina saint was subjected to all sorts of persecutions by enemies, he never swerved from the path of contemplation but merely smiled in pity for the folly of the ignorant enemy who by injuring the monk, injured himself by walking the path of spiritual damnation. Smiling at the enemy in spite of persecution is a mark of the superman—the victor—who walks on the Path leading to the conquest of Self. No doubt this doctrine is chosen as a method of liberating modern India to its full status of freedom and liberty by one of the great leaders of Modern India. This experiment for the betterment of social conditions in India is not confined to India; its possibilities have world-wide value, and may be applicable to the whole world. The so-called Western civilisation based upon National aggrandisement and consequently generating national animosity cannot preserve itself, unless it accepts this fundamental doctrine of Ahimsā as international ideal of Live and Let Live. Not only this doctrine of Ahimsā is intended to be a panacea for the ills of the world, but also the last doctrine—of Parimita Parigraha—is necessary for the economic re-construction of the world. The Russian experiment of communism,—a form of economic levelling down the institutions of property, is opposed to the existing system of capitalistic economics. As a compromise between these two economic institutions, we must have a process of social reconstruction

leading to voluntary limitation of personal property and setting apart the surplus for the betterment of general society as a whole.

The social and economic reconstruction of the world must, therefore, adapt itself to important principle of Jaina Ethics the doctrine of Ahimsā, and the voluntary limitation of personal property; for, in that way, lies the harmony among nations, as well as, Peace in this World.



CONTENTS.

INTRODUCTION.

CHAPTER I. Jiva Tattva and A-jīva Tattva (1), Kinds and Varieties of Souls (6), Sthāvāra Souls (10), Nigoda Living Beings (12), Tras (mobile) Souls (13), Varieties of Indriya Souls (13), Narkas (14), Tiryanças (14), Manusyas (14), Dēvas (15), Kinds of Tiryanca Pancēndriya Souls (16), Sthalacara-Jalacara (19), Khēcara—The Universe (19) 1 23

CHAPTER II. Su-dēva (24), Arhat Dēva (27), Su-guru (30), Su-dharma (31), Ku-dēva (34), Ku-guru (35), Ku-dharma (36), Mithyātva (37), Kinds of Mithyātva (41), A-virati (52), Pramāda (53), Kinds of Pramāda (53), Kasāyas (53), Kinds of Kasāyas (53) No-kasāyas (54), Yoga (55). 56

CHAPTER III. Samyaktva (57), Kinds of Samyaktva (61), Story of the Farmer (62), Signs of Samyaktva (65). 70

CHAPTER IV. First Previous Bhava of Śramana Bhagavān Mahavīra (71), King Śatru-mardana of Jayanti Nagari (72), Nayasāra (72), Going to neighbouring forests for bringing timber (75), Nayasāra giving food and drink-materials to Sādhus who had lost their way in the forest (77), Preaching of Dharma (78), Varieties of Dāna (89), Śīla (102), (chastity)—Tapah (austerity) (108), Bhava-Samyaktva (109). 113

CHAPTER V. Second Previous Bhava (as a celestial being in Saudharma dēva-loka (114), Dēvas or Celestial Beings (115), Kinds of Bhavana-pati gods (117), Kinds of Vyantara and Vāṇa-vyantara gods (121), Vaimānika gods (129), Number of Vimāns (130), (celestial cars)—Colours of Vimāns (131), Height-Age-limit-Food-Respirations-Leśyās etc. of Celestial Beings (132), Previous Bhavas of Celestial Beings (140), Future Bhavas of Celestial Beings (146). 147

CHAPTER VI. Third Previous Bhava (148), Rājā Rsabha-dēva of Vinitā Nagari (149), Dīksā of Rājā Rsabha-dēva (155), Kēvala Jñāna of Bhagavān Rsabha Swāmī (157), Final Emancipation of Maru-dēvi Matā (158), Sermon of Bha-

gavān Śrī Rṣabha Swāmt (159) Birth of Marīci (163) Dīkṣā of Marīci Kumāra (164), Story of Aṅgāra-dāhaka (166), Marīci Muni becoming slack in performing religious duties—Marīci Muni assuming the apparel of a Parivrājaka—mendicant (169), Bharata Cakravartin orders out five hundred bullock-carts full of food and drink—materials (177), Tīrthaṅkara Bhagavān Śrī Rṣabha-dēva goes to Mount Astapada (180), Explanation of āvagrahas (180), In the Samavasaraṇa there, Bharata Cakravartin asks the Bhagavān whether there will be any other person who will become a Tīrthaṅkara like himself in future or not (180), On Bhagavān's pointing out to him, his own son Marīci, who was sitting in a corner—dressed as a Parivrājaka—as a future Vāsudēva, a future Cakravartin, and as a future Tīrthaṅkara, the delighted Bharata Cakravartin went to Marīci and paid him homage as a future Tīrthaṅkara—Marīci rejoicing with joy and dancing frivolously out of pride for his noble birth, incurred the evil Karma of birth in low families (183), Nirvāna (Final Emancipation) of Tīrthaṅkara Bhagavān Śrī Rṣabha-dēva Swāmt (184), Kapila becomes a disciple of Marīci (190), Some considerations about in a low family (195), Karma Philosophy—(202), Kinds of Karmas (204).

206

CHAPTER VII. Fourth Previous Bhava as a god in Brahma dēva-loka (207), Fifth Previous Bhava as a Brāhmaṇa named Kauśika in Kollāga village (207), Sixth Bhava as a Brāhmaṇa named Puṣpanutra in Sthunaka village (208), Seventh Previous Bhava as a god in Saudharma dēva-loka (208), Eighth Previous Bhava as a Brāhmaṇa named Agni dyota in Caitya-sannivēśa (208), Ninth Previous Bhava as a god in Isāna dēva-loka (208), Tenth Previous Bhava as a Brāhmaṇa named Agnibhūti in Mandira village (209), Eleventh Previous Bhava as a god in Sanat Kumāra dēva-loka (213), Twelfth Previous Bhava as a Brāhmaṇa named Bhāradhvaja in Svētāmbikā (213), Thirteenth Previous Bhava as a god in Mahēndra dēva-loka (214), Fourteenth Previous Bhava as a Brāhmaṇa named Kapila of Rājagriha Nagara (214), Fifteenth Previous Bhava as a charming god in Brahma dēva-loka. 220

Śramaṇa Bhagavāna Mahāvira

CHAPTER I.

Introduction.

There are two great very important categories in the Universe viz. 1. Soul. जीवतत्त्व Jīva Tattva and 2. Non-soul अजीवतत्त्व A-Jīva Tattva, and when we look upon the Universe, from the point of view of Life or Consciousness, we divide all things which it contains into जीवपदार्थ Jīvātmas (Living Beings) and अजीवपदार्थ A-Jīva Padārtha. (Non-living substance).

The Soul जीव Jīva is either LIBERATED (मुक्त Mukta; सिद्ध Siddha) or Mundane संसारी Samsāri-Worldly. Every soul is potentially pure. The Mundane soul is in combination with Karmic matter.

Matter has touch, taste, smell and weight and it fills up space but the Essence of the Soul is conceived in Self-consciousness, absolutely devoid of any tinge of Materiality whatsoever. Matter is only a parasite—an unclean veil obscuring the soul's transparently pure nature.

The Soul is ever all-perfect, all powerful. By ignorance and carelessness, the soul identifies itself with Pudgala-पुद्गल-Matter and hence all its troubles and degradation during all mundane existences. The Soul is conscious; Matter is without consciousness.

The Soul is immaterial; the combination of soul and matter is material and it is effected by the soul's activity. This bondage is called Karma कर्म since it is the Karma कर्म or action of the soul; and it forms a subtle bond of extremely refined Karmic matter which prevents the soul from soaring up to its natural abode of Perfect Knowledge and Eternal Peace i. e. Mokṣa मोक्ष.

“The living body, as we see it, is a combination of two distinct substances i. e. Living and Non-living. On the departure at death of the living substance which actuated the living body

into action during life, what remains in the corpse, is Non-living substance.

The union of the Soul and Matter is self-proved. This is the first point from which Jainism starts. This corresponds to the mighty and pregnant division of all things into Jīva जीव and A-jīva अजीव i. e. Living and Non-living or Soul and Non-soul.

Soul always, and soul alone, has consciousness. It alone, is living i. e. is Jīva, all else is non-soul, non-living, devoid of consciousness, which never had and never shall have consciousness and is incapable of being conscious. Everything that is not Jīva is without consciousness.

Pure Soul is pure consciousness. Pure Non-soul is without any semblance of consciousness. This is not a merely logical division, convenient for analysis, arrangement, or exposition. It is a Basic Fact. It must be thoroughly understood. Any error or doubt about this, will certainly vitiate one's understanding of Truth. The duality of a human being is obvious. My nails detached from me, are different. A still finer observation may be made. Life means a grouping together of so many vitalities e. g. those faculties which enable me to apprehend objects by means of my senses, or to sense my own powers of body, speech, and mind or my respiration. These vitalities exist in me, but not in dead matter. Every fact in life, to the truly observant Soul, cries out in a most unmistakable tone, the message of this inherent and inevitable mundane duality. There is Life. There is Life-less-ness. We see it in everything. We see it around us. We see it in us.

It is only the man who imbued with a philosophy in the phrase of Hume "subversive of all speculation," which blinds himself to the obvious existence of these two facts or who by looking too long and too intently and exclusively, only upon one of these, thinks fit to apotheorize the one and to deny the other.

Of this one-sided attitude are born the pure materialists and

the pure spiritualists typified by the Cārvākas (चार्वाक) and the Vedāntists of India, respectively. For one, all is matter; For the other, all is soul."

"Thus at the very outset, Jainism sounds a clarion note of dissent from these one-sided views of Truth. It takes its stand on the plurality of the aspects of Truth, and teaches us that both the materialists and the spiritualists, are correct but only partially. Certainly, there is matter, there is Ajīva, thus Cārvāka is right and the Vedāntist wrong. There is also Spirit, there is Jīva; thus Vedāntist is true and Cārvāka wrong. We must see both as both are obvious. Take one broad common phenomenon of death. John dies. The whole of John does not disappear. His body is there. His vitality is not. He is not there; he has gone from the body. That 'he' who has gone from the body and who, when he was with it and in it, made it 'alive', is the true John; the Jīva who was called John according to Jainism. The body which he wore and which he dropped or left on death, is the other partner in the firm of Soul and Matter; it is A-jīva, But here the point to be realised clearly is this—that Matter—one of the five chief forms of Ajīva—is in union with the soul, the only living and conscious substance. Lifeless matter is found united with living soul. The whole drama of life is played or danced to-gether by the living soul being in close grasp of lifeless matter. Lifeless space is the stage. Lifeless time is the duration and lifeless Dharma and Adharma, the indispensable assistants for the dancers to move or rest. The exercise of dancing is their eternal move-ment in the cycle of mundane existences. At each step, the momentum for a new movement is gained; at each embrace of matter, the delighted, deluded soul, throbs and vibrates for a fresh embrace. Wily matter is ever ready to attack the Soul to flow into it with its million insinuations and to keep alive and vigorous, the bondage of the living by the non-living. The inflow of the non-living matter into the living soul is called Āsrava (आश्रव). The bondage is Bandha बन्ध. The stoppage of Āsrava is Samvara (संवर.); the release of bondage is Nirjarā

(निर्जरा); the total Liberation of the living, from the bondage of the Non-living is Moksa मोक्ष.”

जिजिव जीवति जीविष्यति चेति जीवः । Jijiva jīvati jīviṣyati ceti Jīvah. That which lived (from time immemorial), which lives (at present), and which shall live (in future) is a Jīva. जीव-प्राणधारणे-इति Jiv prāṇadhāraṇe. The verb Jiv जीव् is used in the sense of possessing life.

A living being is one, that possesses the means of supporting life. That which possesses a definite number of vital parts—at least four for Ekendriya एकेन्द्रिय jīvas and more for others—in accordance with its capacity to possess, out of the ten Prāṇas-प्राण vital parts—of the body, is called a Jīva.

Prāṇa (प्राण) is of two kinds:—Dravya Prāṇa, द्रव्य प्राण and Bhāva Prāṇa भाव प्राण.

There are ten varieties of Dravya Prāṇa,—viz. The five Indriyas इन्द्रिय—the five Organs of Sense,—through the medium of which, the ātmā is able to acquire a knowledge of substances. They are:—1. Sparshana Indriya स्पर्शन इन्द्रिय—Sense of Touch or Tactile Perception. 2. Rasanā Indriya रसना इन्द्रिय Sense of Taste. 3. Ghrāṇendriya घ्राणेन्द्रिय Sense of Smell. 4. Cakṣu Indriya चक्षु इन्द्रिय—Sense of Sight—and 5th Shrotrendriya श्रोत्रेन्द्रिय—Sense of Hearing. 6. Shvāsoshvāsa श्वासोश्वास. Breathing; Respiration. (7–8–9. Activities of Mind, Speech, and Body. (7. मनयोग Mana yoga. 8. वचनयोग Vachana yoga. 9. काययोग Kāya yoga.) and 10. Āyuh. आयुः Life-limit.

1. Ananta Jñāna अनन्तज्ञान Infinite Knowledge. 2. Ananta Darśana अनन्तदर्शन Infinite Perception. 3. Ananta Cāritra अनन्त-चारित्र्य Perfect Conduct and 4. Ananta Vīrya अनन्तवीर्य Infinite Power, are called Bhāva Prāṇas भावप्राण.

All the living beings in this world, possess the number of Prāṇas, suitable to their capacity, out of the above-named ten

Dravya Prāṇas.

The Siddhas or the Liberated Souls, who have totally destroyed all the Karmas and who possess Infinite Knowledge and Infinite Perception and who enjoy Unfathomable Bliss, have the above-said four Bhāva Prāṇas.

Thus, the most characteristic sign of a Jīva is its capability of possessing Prāṇas.

Besides, चैतन्यलक्षणो जीवः इति-Caitanya lakṣaṇo jīvaḥ-A Jīva has consciousness. It means that a Jīva can be known by its ability of experiencing the happiness of good actions or the misery of evil actions and of destroying good and evil Karmas.

According to Vyavahāra Naya, व्यवहारनय-Common Usage, he who, under the influence of good or evil Karmas, does good or evil actions, enjoys the fruit of good or evil actions, goes to all the four gatis गति or conditions of existence, including Naraka Gati, नरकगति in accordance with his actions and who after completely destroying all Karmas, is able to attain Mokṣa मोक्ष or the state of Final Liberation, is a Jīva जीव-a Living Being.

IT IS SAID :—

यः कर्त्ता कर्मभेदानां, भोक्ता कर्मफलस्य च ।
संसर्त्ता परिनिवर्त्ता, स ह्यात्मा नान्यलक्षणः ॥ १ ॥

1. Yah karttā karma-bhēdānām, bhoktā karma phalasya ca;

Samsarttā parinivartā sa hyātmā nānyalakṣaṇah.

1. He, who does various actions, enjoys the fruit of his own Karmas कर्म actions, wanders (in the four Gatis) in this world, and who (after completely destroying all his Karmas) attains Mokṣa मोक्ष, is called a Jīva. A Jīva has no other characteristic.

BESIDES,

ज्ञानं च दर्शनं चैव चरितं च तवो तदा
वीर्यं उद्योगो भ एयं जीवस्स लक्षणं ॥ १ ॥

1. Jñānam ca darśanam cēva carittam ca tavo tahā;

Vîryam uvaögo a òyam Jivassa lakkhaṇam.

1. Jñānam ज्ञानं Knowledge. 2. Darśanam दर्शनं Conation. 3. Carittam चरितं Right Conduct. 4. Tavo तवो Tapah तपः Austerities; penance. 5. Vîryam वीर्यं—Power; strength, and 6. Uvaögo उवओगो Upayoga उपयोग Enjoyment are the characteristics of a Jiva.

“ In the impure state, nine properties of the Soul may be mentioned:—

1. It lived in the past, is living now, and shall live for ever.
2. It has perception and knowledge.
3. It is immaterial, i. e. has no touch, taste, smell or colour.
4. It is the only responsible agent of all its actions.
5. It completely fills the body which it occupies, e-g that of an ant or an elephant.
6. It enjoys the fruits of all its Karmas.
7. It wanders in Samsāra.
8. It can become a Siddha in its perfect condition.
9. It goes upward. ”

“ In every man,—every living being,—a demand for happiness and aversion to pain or trouble, is the first universal feature of Life. Jainism seizes this as the most important characteristic of Soul. It seeks happiness. It seeks this, because it has it not. To science, soul of life is only a mysterious something that lurks behind the marvel of matter. To Jainism and to all religions, this is an incomplete account of reality; the soul is as real as matter itself. The Body is rough and gross; it is fit only for the struggle with its own kin-matter. The Soul is subtle and refined, not meant for struggle with Matter; it is what feels pain and pleasure. The senses and the mind bear messages to it. It is the entity between which and the phenomena of life, the body is

the visible link. It is the something which still feels discontented, when the body and even the mind have found all that they want. It is a more inner principle of life than even mind. It is that which has the instinct of peace and bliss. Despite all our pangs and sorrows, we still hope for the best. This unkillable hope is the faintest index to the Eternal Bliss, which is an ever-present characteristic of soul."

"The hurry and competition of life soon tire us. This is due neither to laziness nor to love of weakness. It is only the germ of compassion which is in the soul of man. It is the pursuit of peace,—of undisturbable tranquility—that is a great feature of the soul in its pure condition. The Peace and Bliss are the twin goals aimed at by the soul. They cannot be ever-lasting unless based on deep, detailed, and well-digested knowledge. Perception and conviction are conditions of Perfect Knowledge. Thus, perception, Knowledge, Peace and Bliss are the great characteristics of soul. In combination, they imply an enormous power in the fully-evolved Soul."

The doctrine of Soul is not, in the Jaina view, a mere matter of faith; it is a matter of observation and common sense. If people shut their eyes to the noon-day Sun, and go on asking: "Where is the Sun, we cannot see it. There is no sun;" there is no remedy; they cannot see the light. By shutting one's eyes to facts or explaining them away, if they oppose our pet theory or scepticism, we cannot kill facts, although Truth is shut out in part or wholly. I try to make this clear, as Jainism cannot be properly understood and followed, unless we believe in a soul and clearly realise our belief, and analyse, in details, the meaning there of.

All the souls in the universe can be classified into two main divisions. One division contains Mukta-tmās मुक्तात्मा or those Liberated Souls who having completely destroyed the bondage of all the eight Karmas and being possessed of eight great qualities of the soul viz.

1. Kēvala Jñāna केवलज्ञान Perfect Knowledge.

2. Kēvala Darśana. कैवलदर्शन Perfect Conation.
3. Ananta Virya अनन्तवीर्य Infinite Power.
4. Samyaktva सम्यक्त्व Perfect Right-Belief.
5. Avyābādhata अव्याबाधता Undisturbability.
6. Saksmatva सूक्ष्मत्वं Kxtreme fineness deyond sense-perception.
7. Avagāhantva अवगाहनत्वं Inter-penetrability or infinite capacity for giving place;—and.
8. Aguru-laghutva अगुरुलघुत्वम् The quality of being neither light nor heavy by nature,

These perfect souls, sublime in the knowledge of the Universe and Beyond (Loka लोक and A-loka अलोक) eternal and steady at the summit of the universe,—are called Muktatmās मुक्तात्मा or Siddhatmās सिद्धात्मा.

The other division consists of Samsāri Jīvātmas संसारी जीवात्मा Mundane or Worldly beings, who under the baneful influence of 1. Mithyātva मिथ्यात्व Wrong Belief. 2. A-virati अविरति—Non-renunciation; vowlessness. 3. Pramāḍa प्रमाद Carelessness. 4. Kaṣāya कषाय Passions and No-Kaṣāya नोकषाय—Minor Passions helping them, and 5. Yoga योग Functional activities of mind, speech and body (Māna Yoga मनयोग Vacana Yoga वचनयोग and Kāya Yoga, काययोग), wander from time immemorial, in this endless misery-stricken Samsāra and assume forms in all the four Gatis गति or conditions of existence viz 1 As a celestial being देव Dēva during Dēva Gati देवगति. 2. As a Manusya मनुष्य—a Human being during Manuṣya Gati. मनुष्यगति 3. As a Tiryanca तिर्यञ्च—a sub-human creature, a lower being or a brute, during Tiryanca Gati तिर्यञ्चगति and 4. As a Nāraka नारक—a hellish being during Naraka Gati नरकगति—in accordance with their good or evil actions.

— THE FOURTEEN SOUL CLASSES. —

बादरसुहुमे इंदिय बि ति चउरिंदिय असण्णीसण्णीय

पज्जत्तापज्जत्ता एवं ते चउदसा हुन्ति ॥

Bādara suhumè indiya bi ti caurindiya asaṇṇi ya;

Pajjattā-pajjattā òvam tè cau-dasā hunti.

The one-sensed souls, fine and gross; the two-three and

four-sensed; the five-sensed, irrational and rational; all these, being developable and non-developable, make the fourteen classes (of Jīva).

This gāthā enumerates the fourteen soul-classes, which may be shown thus:—

1. Fine	} One-sensed	} Each of these is either,
2. Gross		
3. Two-sensed		
4. Three-sensed		
5. Four-sensed		
6. Irrational Five-sensed		
7. Rational „ „		
		1. Developable पर्याप्त
		or
		2. Non-developable अपर्याप्त.

Paryāpta (पर्याप्त Developable) Jīvas are those who, within one antar-muharta i. e. within 48 minutes, gain the capability of fully developing the essential characteristics of the body, into which they are going to incarnate. While, those that do not gain such a capacity, are called Aparyāpta (अपर्याप्त-Non-developable.)

[Antar-muharta is a period of time, which at its minimum consists of nine Samayas and above and at its maximum, of forty-eight minutes, minus one samaya. All the other periods, between these minimum and maximum, are called Antar-muharta]

KINDS AND VARIETIES OF SOULS.

Saṃsāri souls or Saṃsāri Jīvātmanās संसारी जीवात्मा are of two kinds; viz 1. Sthāvara स्थावर Immobile Souls, and 2. Trasa त्रस Mobile Souls, according to the bodies they inhabit.

Sthāvara स्थावर Jīvas are those which are devoid of locomotion and have only one organ of sense, viz that of Touch or Tactile Perception (स्पर्शन Sparsana.). Earth, water, fire, air, and the vegetable kingdom, are known as Jīvas belonging to the Sthāvara class. Symptoms of life in these Saprāna Sthāvara (सप्राणस्थायर) or living fixtures, consist among other phenomena, in RESPONSIVE-NESS, as manifested by the series of changes in the

organic and in-organic worlds, as has also been recently demonstrated by Dr. Jagdish Chandra Bose, the most renowned Bengalee scientist of the day, that, in addition to the dead pudgala-matter, there is something **superphysical**, both in the living and in the so-called non-living. Experiments have shown that, like plants and animals, a piece of metal responds, in a like manner, if suitably influenced. But when killed by poison, like the plant or animal, it does not respond. When this something superphysical, departs from the constitution of the living and the so-called non-living, we say, it is dead, by which we mean that it does not respond.

Sthāvara souls are of five varieties—

1. Prithvī Kāya पृथ्वीकाय Earth-bodied Souls. Mineral substances e. g. Stones, Metals—Gold, Silver, Copper, Tin, Zinc; Diamonds, Sapphire, Arsenic, Mercury, Common Salt, and various kinds of salts, earths, and stones, are examples of Prithvī Kāya substances.

2. Ap Kāya Souls अक्काय Water-bodied Souls. Surface water of rivers, ponds, lakes, seas, oceans; water of wells, deep-springs; rain-water, dew, hail, ice and—Ghanodadhi घनोदधि—solid mass of thick watery stratum supporting the under-ground residences of hellish beings and the celestial abodes of heavenly beings, are examples of Ap Kāya souls.

3. Agni Kāya अग्निकाय Tēu Kāya तेउकाय Tējas Kāya तेजस्काय Fire-bodied Souls. Live burning coals, fire of flames, bright light, sparks of fire emitting from heaps of hay or wood, fire-brand, meteor, torch, lightning and sparks of light coming from stars and planets, are examples of Agni-Kāya souls.

4. Vāyukāya वायुकाय Air-bodied Souls. Wind-storm going high up, wind-storm with a downward direction, wind-storm moving in a circle, mild wind-breeze, great wind-storms, thick and thin air-stratum at the bottom of seas, are examples of air-bodied souls. The air that we breath in, is held to be saturated with very fine animalcules.

5. Vanaspati-Kāya वनस्पतिकाय—Souls in the Vegetable Kingdom—The presence of life in plants, has been proved beyond doubt, by the researches of Dr. J. C. Bose. The plants live, grow, and die, and respond to human and other stimuli applied to them. Jainism has long since credited plants and minerals with the possession of a soul and consciousness of a very low grade.

The vegetable kingdom is divided into two groups.

The one containing Pratyēka Vanaspati Kāya Jīvas प्रत्येक वनस्पतिकाय or Individual-souled Vegetables possessing one soul in one body. They are always Badara बादर gross, never Saksma-सूक्ष्म fine. These Pratyēka Vanaspati Kāya Jīvas have an individual soul for the root, skin, leaves, wood, flower, fruit, and seed.

The other group contains Sādhāraṇa Vanaspati Kāya Jīvas साधारण वनस्पतिकाय—Common or Group-souled vegetables, which have innumerable souls in one body. Bulbous roots, sprouts, buds, moss of five varieties, carrots, potatoes, garlic, yam, turmeric, Amritvāla, thorn-apples, sprouts of newly-grown corn, turnips, cauli-flower, mushrooms, aloes, all unripe fruits, all leaves with hidden veins, green ginger, unripe fruits of tamarinds and mangoes, onions, varieties of thorn trees, Guggula; leaves of hemp, radish, and all those vegetables whose veins, knots, and joints are hidden; which, on division, can be divided equally, which are without fibres and which grow even after they are crushed—are a few examples of Sādhāraṇa Vanaspati Kāya Jīvas. They are also called Ananta (अनंत) Kāya Jīvas.

Besides the above-named Sādhāraṇa Vanaspati Kāya Jīvas, there are a number of other unknown Sādhāraṇa Vanaspati Kāya Jīvas. By destroying a portion of it, innumerable small animacules are likely to suffer. These Sādhāraṇa Vanaspati Kāya Vegetables should not be used as food, because, by the use of such substances, not two or four or even more, but innumerable small animalcules are killed; they should, therefore, be abandoned for ever.

By the operation of the Common साधारण—Sādhāraṇa body-making Karma,—the Nigoda bodies, as they are also called, become

Group-souled. They are again known to be of two kinds gross or fine. Their bodies are gross or fine through the operation of gross or fine body-making Karmas. Obstructive (घात ghāta) body is gross, while non-obstructive अघात A-ghāta body is fine. Gross bodies are called destructible or obstructive, because they alone can destroy each other.

Fine bodies are indestructible or non-obstructive, because nothing can kill them, and they can kill nothing. They die a natural death at the exhaustion of their Age-Karma. They pervade throughout the whole universe.

Nigoda Living Beings.

“ Nigoda ” beings are of two kinds,—fine and gross. Fine Nigoda Living beings exist everywhere in the Universe—from the nether-most hell to the highest region of the eternally Liberated Souls—(14 Rajus high). They are one-sensed, both developable and undevelopable; they take birth and die eighteen times in the short interval of time taken by one pulse-beat of an average human being. Of course, being souls, they have knowledge; but this knowledge preceded by its conation, is limited to the sense of touch. These Nigoda souls are—neither earth-bodied, water-bodied, fire-bodied nor air-bodied. They belong to the vegetable sub-class of the Immobile Class of Souls. They have one body occupied by many souls, which are born, which live, and which die together.

These group-souls are of two kinds:—

1. Those that have never left Nigoda. They are called Nitya नित्य) Nigoda ever—one-body-many souled अव्यवहारराशि.
2. Those that left Nigoda and became embodied in higher forms of soul-classes; but have come down to Nigoda once more. These are called Itara Nigoda इतरनिगोद or Caturgati Nigoda चतुर्गतिनिगोद—One body-many-souled.

These two are also called Sādhāraṇa or Common or Group-souled-classes of vegetables.

The other class of souls is Trasa त्रस-(from Sanskrit त्रस् to fear) or Mobile Souls.

Trasa Jivas are those, who have power of locomotion and are therefore, able to run away from the seat of danger. The distinction is that, the Sthāvara Souls cannot move at all, at their own will, while the Trasa Souls are able to move to a greater or less extent.

The Trasa Souls have sense-organs and they are named द्वीन्द्रिय Dvi-indriya त्रीन्द्रिय-Tri-indriya, चतुरिन्द्रिय Catur-indriya and पंचेन्द्रिय Pancendriya, according as they possess two, three, four or five sense-organs.

द्वीन्द्रिय Dvi-indriya souls are those, which have two senses i. e. that of touch, and that of taste. Conch, shells, cowries, leeches, intestinal worms, silk-worms, maggots etc, are examples of two-sensed souls.

त्रीन्द्रिय Tri-indriya souls are those, which have three senses i. e. the sense of touch, the sense of taste, and the sense of smell. Bugs, lice, ants, centipeds, cochineal, worms in human excrements, worms in excrements of lower animals, insects in spoiled grains of corn, insects found on ears of diseased dogs, worms found in spoiled sugar and sugar-juice, are examples of three-sensed souls.

चतुरिन्द्रिय Catur-indriya souls are those, which have four senses, i. e. the sense of touch, the sense of taste, the sense of smell, and the sense of sight. Scorpions, bees, wasps, flies, crabs, mosquitoes, and brown reddish leech, are a few examples of four-sensed souls.

Two-sensed souls do not usually possess any legs. Three-sensed souls have four to six or more legs. Four-sensed souls have six or eight legs; and five-sensed souls have two or four feet. Serpents, pantheons, and fish have no legs.

Three-sensed jivas have two hairs in front, and four-sensed

jīvas have two horny excrecences in front.

पंचेन्द्रिय-Pancèndriya souls are those, who possess all the five senses—viz, the sense of touch, the sense of taste, the sense of smell, the sense of sight, and the sense of hearing. Pancèndriya jīvas are of four kinds viz, 1. Nāraka नारक Hellish beings, 2 Tiryanca-तिर्यञ्च Lower animals, brutes, 3. Manusya मनुष्य-Human beings, and 4. Dēvas देव Celestial beings.

1. Nārakās नारक Hellish; Nāratās नारता—Un-amused, are so-called because they never like the Dravya द्रव्य Objects; Ksetra, क्षेत्र Place, Kāla काल Time, and Bhāva भाव Conditions, in which they are placed nor do they like each other. All the objects and surroundings in hell, are altogether disagreeable. The very name Nārakā नारका, or Nāratā नारता, signifies that the hellish beings do not, at all, like the conditions of hell nor do they like each other.
2. Tiryanca तिर्यञ्च Crooked,—Sub-human souls, Lower animals or Brutes,—are so-called because they adopt crooked thought-activities, have open indulgence in their animal passions, are in a very low position as regards their body position, have little knowledge, and have multifarious grave demerits.
3. Manusya मनुष्य Mānuṣāh मानुषाः Human beings (Men) are so-called because they always have discrimination, are mentally well-qualified,—strong of will—power, and are descended from the Manus (or Kulkaras) the leaders of men.
Manus or Kulkaras कुलकर are born in the Bharata and Airvata Kṣètras just at the beginning of the transformation of Bhoga-Bhāmi or enjoyment conditions into Karma-Bhāmi or work-conditions. They are sixteen in number and one follows the other after definite intervals. They instruct the people into new ways of living and hence they have been spoken of as the chief ancestors of all men.

During the present age, Nābhī Rājā was the seventh Kulkara and his son Śrī Rishabha-dēva, was the first Tīrthaṅkara of the present series of twenty-four Tīrthaṅkaras of the Jainas and his son Bharata Cakravarti,—after whom the country is named Bharata Ksetra,—was the first Cakravartin.

- † Dēvas देव or celestial beings are so-called because they always amuse themselves with their eight heavenly acquisitions, and have shining heavenly constitutions.

The eight heavenly acquisitions of the celestials which are theirs by nature, are the following—

1. Anīmā अणिमा—This enables them to make their body very small.
2. Mahimā महिमा is the opposite of the first and helps them to extend their bodies to any dimensions.
3. Laghimā लघिमा by which they can make their bodies very light.
4. Garimā गरिमा by which they can make their bodies very heavy.
5. Sakāma Ropitva सकामरूपित्व by which they can, at their own will, adopt any forms and any number of bodies at one time.
6. Vaśitva वशित्व by which they can bring others under subjugation.
7. Isitva इशित्व by which they can exhibit superiority.
8. Prakāmya प्रकाम्य—Power to act as they desire.

Celestial Constitution—The constitution of celestial souls is technically called,—Vaikriyika Śarīra वैक्रियिक शरीर—Fluid body. The celestial beings can assume any form they like. Their body has no flesh, blood, and bones, and there are no filthy excretions from it. It is very lustrous.

We are human beings. The Pancēndriya Jīvas are called rational (संज्ञी Sañjñî—Possessing clear conception) or irrational

(असंज्ञी-A-sañjñī-Not possessing clear conception) in accordance as they possess clear conception or not.

Horses, cows, buffaloes, dogs, asses, elephants, tigers, lions; birds like parrots, pigeons, crows; sea-birds, aligators, fish living in water, snakes, pantheons, crawling on ground—are a few examples of Tiryanca Pancendriya Jīvas.

Varieties of Tiryanca Pancendriya Jīvas.

जलयर थलयर खयर तिविहा पंचिदिया तिरिक्खा य ।
सुसुमारमच्छकच्छवगाहा मगरा य जलचारी ॥ १ ॥

Jalayara thalayara khayarā tivihā pancindiyā tirikkhā ya;
Susumāra maccha kacchava gāhā magarā ya jalacārī.

Tiryanca Pancendriya Jīvas are of three kinds:—1. Jalayara-जलयर—1. Aquatics or those living in water. 2. Thalayara थलयर—Those living on dry land and 3. Khayarā-खयर—Those flying in the air.

Susumāra सुसुमार Sea-whales, Maccha मच्छ Fish; Kacchava-कच्छव Tortoise, Gāhā गाहा-ग्राह Crocodiles and Magara मगर Marine-monsters, aligators,—are examples of Jalacara Jīvas.

चउपय, उरपरिसप्पा भुयपरिसप्पा य थलयरा तिविहा
गो-सप्प-नउल-पमुहा बोधव्वा ते समासेणं ॥ २ ॥

Caupaya Uraparisappā Bhuyaparisappā ya Thalayarā tivihā;

Go-Sappa-Naula-pamuhā bodhavvā tè samāsēṇam.
Thalachara jīvas are of three kinds —

1. Caupaya चउपय Catuspada चतुष्पद Four-footed quadrupeds.
2. Ura parisappā उरपरिसप्पा—Ura parisarpā उरपरिसर्पा—Those moving about on breast—and 3 Bhuya-parisappā भुयपरिसप्पा Bhujaparisarpā भुजपरिसर्पा, Those moving on hands.

Cows, buffaloes, horses, asses, elephants, camels, sheep, goats etc are examples of Four-footed Thalacara Jīvas.

Sappa सप्प-Sarpa सर्प-Serpents, huge snakes, boas, pantheons etc are a few examples of Thalacara Jīvas moving about on breast.

Naula-नउल-Nakula नकुल-Mongoose, rats, squirrels, monkeys etc are a few examples of Bhuja-parisarpa भुजपरिसर्प-Jīvas moving about on arms.

खयरा रोमय-पक्खी चम्मय-पक्खी य पायडा चेव ।

नर-लोगाओ बाहिं समुग्ग-पक्खी विगय-पक्खी ॥ ३ ॥

Khayarā Romaya-pakkhī Camnaya-pakkhī ya pāyadā cèva;

Nara-logāo bāhim Samugga-pakkhī Vigaya-pakkhī.

Khayarā खयरा-Khècarā खेचरा-Birds,--moving about in the air, are either Romaya-pakkhī रोमयपक्खी--possessed of wings furnished with fine hair, or Camnaya-pakkhī चम्मय-पक्खी possessed of wings made of skin, and outside the Manusya loka i. e. Jambū dvīpa, Dhātaki Khandā dvīpa and Arlha Puskaravara dvīpa, where only there are living beings, there are birds with closed wings and with extended wings.

Parrots, pigeons, crows, sparrows, swans, cranes, vultures etc are examples of Romaya-pakkhī रोमय-पक्खी-Jīvas. i. e. birds whose wings are furnished with fine hair.

Bats, nettle-wings etc are examples of Camnaya-pakkhī, चम्मयपक्खी-Jīvas.

सव्वे जल-थल-खयरा समुच्छिमा गब्भया दुहा हुन्ति.

Savvè Jala-Thala-Khayarā samuchchhimā gabbhayā duhā hunti.

All these Jalacara, Thalacara and Khècara Jīvas are born from an uterus, as well as, are born spontaneously without an uterus (or a divine bed or a place of birth for Nāraki Jīvas.)

Paryāpti पर्याप्ति (Developableness)---“ Paryāpati पर्याप्ति is the attainment of the capacity of developing body, mind, speech and the five senses, while Prāna प्राण is the activity of those functionaries. ”

“Biologists and Zoologists alone can say if it is capable of being subjected to experiments.

But the briefest Jaina account is this –The newly-born-Soul is incomplete, but it has the capacity to become complete, in assimilation, body, senses, respiration, speech, and mind. The completion of the capacity to develop these six processes, makes the six Paryāptis.

When a soul goes from one condition of existence to another, it assimilates the molecules of Ahāraka आहारक Matter and also of speech-matter in the case of more than one sense and of mind-matter, in the case of rational beings. The āhāraka molecules form the physical body of human and sub-human beings; the fluid-Vaikriyika वैक्रियिक-transformable body of celestial and hellish beings, and the assimilative body in case of saints. These molecules must be reduced to a primary solid and liquid form. The completion of the capacity to do it, is the Assimilative आहारक-Ahāraka-Development.

The solid portions develop into bone and hard substances, and the liquid into blood, bile etc,—the fluid substances of the body. The completion of the capacity to do it, is the S'arīra शरीर Body Development. The molecular matter assimilated by the soul is further formed into sense-organs; the completion of the capacity to do it, is the Indriya इन्द्रिय-Sense-Development. The wear and tear of the body, is made up by ceaseless Respiration. The completion of the capacity for respiration is Anapāṇa आणपाण Development. The completion of the capacity to form speech-molecules and mind-molecules into speech and mind, is respectively the Speech and Mind Development.

The beginning of the acquiring of four, five or six capacities is simultaneous, but their completion is in the order in which they are named above. And from the first kind, each successive development takes more time to complete itself than its predecessor. But each one individually, and all the six collectively never

take more than one Antar-Muhūrta, the minimum of which is nine samayas, and maximum is forty-eight minutes, minus one samaya. But a completely undevelopable (Labhi Aparyāptaka (लब्धिअप्याप्तक) soul does not complete its capacity of develop and dies within one Antar-Muhūrta which is one-eighteenth of one pulse-beat.

The right place of enjoying the benign fruits of good actions done by human beings and lower animals, is Deva-loka देवलोक, Celestial abodes, and place of enduring the hardships of evil actions done by them, is Nāraka Bhūmi-नारकभूमि Hell.

The Nārakas live under-ground. The middle world of the universe is the region occupied by human beings and the sub-human beings. The middle of the Upper World is the region of heavenly beings.

THE UNIVERSE.

The Universe is 14 Rajus high, 7 Rajus at the base with a thickness, which at its base is 7 Rajus; then it gradually decreases to one Raju at the height of 7 Rajus i. e. at the Middle of the Universe, where the Middle World i. e. the region of the human and sub-human beings is situated.

Then, it gradually grows to a thickness of 5 Rajus at the point where the sixth heaven ends and which marks the Middle of the Upper World or the region of heavenly beings. Finally, it gradually decreases to a thickness of one Raju at the top of the Universe i. e. 14 Rajus high above the base, 7 Rajus high above the Middle World and $3\frac{1}{2}$ Rajus high above the sixth heaven. It is here that the Siddha Kṣetra or the Region of Eternally Liberated Souls is situated. This is at the top of the Universe.

The whole universe is enveloped in three atmospheres, called the Vāta Valayas वातवलय or wind-sheaths. They are:—

- I. The thick wind or very dense atmosphere Ghanodadhi-vāta-valaya घनोदधि-वात-वलय.
- II. The less thick or dense atmosphere Ghana-vāta-valaya घनवात-वलय
- III. The fine wind or rare atmosphere Tanu-vāta-valaya तनु वात-वलय.

The above human region is Adhi Dvīpa अदीद्वीप two continents and a half-viz. Jambū Dvīpa. Dhātaki Khandā, and half Puṣkara-vara Dvīpa.

Space आकाश Ākāśa is divided into the Universe लोकाकाश Lokā-kāśa and Non-universe अलोकाकाश Alokā-kāśa. The universe is divided into three parts. The Upper Universe उर्ध्वलोक Urdhva-loka, the Middle Universe Madhya-loka मध्यलोक, and the Lower Universe अध लोक Adhah-loka. The Upper Universe and that alone contains the heavenly residences of celestial beings. In the centre of the Middle Universe, there is Mount Mēru. It is surrounded on all sides by Jambū dvīpa,—a continent having a diameter of 100000 yojans. Jambū dvīpa is encircled by the Lavana Samudra लवणसमुद्र 200000 yojans in diameter. This is encircled by the continent Dhātaki Khandā धातकीखंड 400000 yojans in diameter encircled by the ocean Kālodadhi कालोदधि 800000 yojans in diameter. This is again encircled by the continent Puṣkara पुष्कर Dvīpa द्वीप 1600000 yojans in diameter. Puṣkara vara dvīpa is bisected through-out by the mountain Mānuṣottara मानुषोत्तर so-called because no human being can exist beyond this mountain. Beyond Puskara vara, dvīpa, there are innumerable oceans and continents, the diameter of each one being double that of its predecessor. The last continent is Svayambhū-ramaṇa and the ocean is also called Svyambhū-ramaṇa स्वयंभूरमण. The last continent is divided in its middle by the mountain Svayamprabhā (स्वयंप्रभा).

The first $2\frac{1}{2}$ continents and the first two oceans, have both Karma Bhūmi-कर्मभूमि and Bhoga-Bhūmi-भोगभूमि. The last ocean

and half of the last continent next to the ocean have got only Karma-Bhūmi. The rest of the oceans and continents have only Bhoga-Bhūmi.

The Middle Universe is the abode of three groups of celestial beings i. e. 1. Bhavanapati भवनपति Residentials 2. Vyantara व्यन्तर Peripatetics and 3. Jyotisk ज्योतीष्क Stellars, as also of the human and sub-human beings. Human and sub-human beings both of Karma-Bhūmi and Bhoga-Bhūmi type are found in the first two oceans and the first two and a half continents i. e. up to the Mānusottara. No human beings of any kind are found anywhere else in the Universe.

One-sensed beings are found in the whole universe, 2 to 4-sensed and 5-sensed irrational beings are found only in the first two oceans, first $2\frac{1}{2}$ continents, last $\frac{1}{2}$ continent and the last ocean.

Five-sensed rational human beings are found only in the first $2\frac{1}{2}$ continents and the first two oceans. Five-sensed rational sub-human beings—lower animals of the Bhoga-Bhūmi type, are found everywhere except the last half continent and the last ocean.

Beyond Mānusottara and the Svayamprabhā, there are only 5-sensed animals with mind only of the Bhoga-Bhūmi type. In the last $\frac{1}{2}$ continent and the last ocean, there are all kinds of animals of the Karma-Bhūmi type.

Our earth is an immense circular body consisting of a number of concentric rings called Dvīpas द्वीप-Islands, separated from each other by ring-shaped oceans. In the centre, stands Mount Mēru. Around this, at its foot, runs the first continent Jambū-dvīpa जम्बूद्वीप. This is surrounded by the Lavana-samudra, or the Salt Sea. Then come the other continents each followed by a sea-ring. The names of the first eight continents beginning from Jambū-dvīpa out-wards are —

1. Jambū-dvīpa जम्बूद्वीप—The Jambū Island.

2. Dhātaki-dvīpa-धातकी द्वीप-called the Grislea Tomentosa Island from its resemblance to the flower of Grislea Tomentosa.
3. Puskara vara-dvīpa पुष्करवर द्वीप called the Lotus Island from its resemblance to the lotus flower.
4. Vāraṇīvara-dvīpa वारुणीवर द्वीप The Water Island.
5. Ksīravara-dvīpa-क्षीरवर द्वीप The Milk-white Island.
6. Ghrutavara-dvīpa घृतवर द्वीप Ghee (Clarified butter) Island.
7. Iksuvara-dvīpa इक्षुवरद्वीप The Iksuvara dvīpa
8. Nandīśvara-dvīpa नन्दीश्वरद्वीप The Nandīśvara Island.

The sea between Dhātaki-dvīpa and Puskara vara dvīpa is the Kālodadhi कालोदधि. The Puṣkaravara dvīpa is divided by Mount Mānuṣottara, which is the ultimate limit of the region inhabited by human beings. Thus, human beings live in two and a half continents: Jambū-dvīpa, Dhātaki dvīpa and half of Puṣkaravara dvīpa. The name of the last sea is Svayambhū-ramaṇa स्वयंभूरमण. Non-human beings (Tiryanea तिर्येञ्च) live in the whole of the Middle World; Immobile souls (Sthāvara स्थावर) in the whole Universe. Aquatic souls are only in the first two seas (Lavana Samudra and Kālodadhi) and in the last.

We are concerned mainly with Jambū-dvīpa. It has six mountains running thru it east and west. These are, from south to north.- (1) Himavāna हिमवान (2) Mahā-himavāna महाहिमवान (3) Nisadha निषध (4) Nīla नील (5) Rukmin रुक्मिन् and (6) Śikharin शिखरिन्. These divide it into seven zones.

From the south, the names are. Bharata-Kṣētra 2. Haimavata-Kṣētra 3. Hari-Kṣētra 4. Videha-Kṣētra 5. Rāmya^k Kṣētra 6. Hairaṇyavata-Kṣētra and 7. Airavata Kṣētra.

Bharata-kṣētra is the part to which we belong. Bharata

ksētra is divided by the Vijayārdha mountain into a northern and a southern region. The northern region is peopled by Mlecchas म्लेच्छ (barbarians) The southern region is divided into three sections by two great rivers—the Mahā-Sindhu महासिन्धु Indus in the west and the Mahā-Gaṅgā महानंगा Ganges in the east. The barbarians, again, people the extreme eastern and western sections.

We belong to the middle section called the Ārya-khaṇḍa. It is bounded by the Great Ganges on the east, by the Vijayārdha Mountain on the north, by the Great Indus on the west, and by the Salt sea on the south

Bharata-ksētra is 526½ yojans broad. The rivers, the Great Indus and the Great Ganges, and the mountain Vijayārdha divide it into six sections as seen above.

Our whole world with its Asia, Europe, America, Africa, Australia etc. is included in Ārya-khaṇḍa.

Chapter II

Su-de'va सुदेव Su-guru सुगुरु Su-dharma सुधर्म.

4. Su-d'èva.

It is said:—

- 1, गजाश्वपोतोश्चरथान् यथेष्टपदास्तये भद्र निजान् परान् वा
भजन्ति विज्ञा सुगुणान् भजैवं शिवाय शुद्धान् गुरुदेवधर्मान् ॥ १ ॥

Adhyātma Kalpa-druma अध्यात्मकल्पद्रुम.

1 Gajā sava potokśa rathān yathesta padāptayè bhadrā'
nījān parān vā;

Bhajanti vijnāh suguṇān bhajaivam śhivāya śhuddhān guru-
dèva dharmān.

1 Just as wise persons take into their service, their own well-equipped elephants, horses, boats, oxen and chariots or those belonging to others, for the purpose of going to a desired place, in the same manner O worthy man!, therefore, adore a Sudèva सुदेव a true God, a Su-guru सुगुरु—a true Guru-teacher and Su-dharma सुधर्म a true Dharma for the attainment of Liberation.

2. न धर्मचिन्ता गुरुदेवभक्तिर्येषां न वैराग्यलवोऽपि चित्ते
तेषां प्रसूक्लेशफलः पशूनामिवोद्भवः स्यादुदरंभरीणाम् ॥ २ ॥

अध्यात्मकल्पद्रुम - Adhyātma Kalpa-druma

2 Na dharmacintābhakti-r-yēsām, na vairagya lavospi cṣittè;
Tēsām prasūklèsa phalah pasūnāmivodbhavah syādudarambha-
rīṇām.

2 The birth, of such voracious persons, who have no consideration for virtuous actions, who have no devotion towards Gurus and Dèvas, and who have not a particle of indifference to worldly objects in their minds, is as distressing as the birth of a lower animal.

Kalikāla Sarvajña Ācārya Mahārāja Śrīmān Hèmcandrā-
chāryaji writes about the most essential qualities of a Sudèva सुदेव
a True God thus:—

- 1 महाज्ञानं धवेद्यस्य, लोकालोकप्रकाशकम्
महादया दमो ध्यानं, महादेवः स उच्यते ॥ १ ॥
- 2 रागद्वेषौ महामल्लौ, दुर्जयौ येन निर्जितौ ।
महादेवं तु तं मन्ये, शेषा वै नामधारकाः ॥ २ ॥
- 3 महाक्रोधो महामानो महामाया महामदः ।
महालोभो हतो येन, महादेवः स उच्यते ॥ ३ ॥

महादेवस्तोत्र-Mahādēva Stotra (Hem)

1. Mahājñānaṃ bhavēdyasya, lokāloka-prakāśakau;
Mahādayā damo dhyānaṃ Mahādēvaḥ sa ucyatē. 1.
2. Rāgadvēsau, mahāmallaṃ, durjayau yēna nirjitau;
Mahādēvaṃ tu taṃ manyē śēṣa vai nāmadhārakāḥ. 2.
3. Mahā krodho, mahā māno, mahā māyā mahā madah;
Mahā lobho hato yēna, Mahādēvaḥ sa ucyatē. 3.

1. He, who has complete knowledge capable of enlightening Loka the Universe, and A-loka-the space outside the Universe; who has great compassion (for living beings); who has self-control; and who is devoted to religious meditation, is called a great God.
2. I really consider him, as a great God, who has conquered, the two very powerful wrestlers,—passion and hatred—which are hard to be conquered; the rest are merely bearing the name.
3. He, who has thoroughly overcome great anger, great pride, great deceit, great conceit, and great greed, is called a great God.

यो वीतरागः सर्वज्ञो यः शाश्वतसुखेश्वरः

क्लिष्टकर्मकलातीतः सर्वथा निष्कलस्तथा ॥ ४ ॥

यः पूज्यः सर्वदेवानां यो ध्येयः सर्वयोगिनाम्

यः स्रष्टा सर्वनीतीनां महादेवः स उच्यते ॥ ५ ॥

—Bhagavān Haribhadra Sūri Aṣṭaka Prakaraṇaṃ.

4. Yo vitarāgaḥ Sarvajno yah śāśvatasukhēsvaraḥ;
Klishtakarmakalātitaḥ sarvathā niskalastathā.
5. Yah pūjyah sarvadēvanām, yo dhyēyah sarvayoginām;
Yah sraṣṭā sarvanītinām, Mahādēvaḥ sa ucyate.

5. He, who has become completely free from passion and hatred; who is Sarvajña सर्वज्ञ Omniscient, who is the Lord of Eternal Happiness; who has completely over-come the smallest portion of Karmas of evil actions; and who has, therefore, become completely free from the minutest part of Karmas in every way, 5. Who is worshipped by all the gods; who is meditated upon by all the Yogins; and who is the creator of all worldly wisdom, is called a great God.

विष्णुर्वा त्रिपुरान्तको भवतु वा ब्रह्मसुरेन्द्रोऽथवा
भानुर्वा शशलक्ष्णोऽथ भगवान् बुद्धोऽथ सिद्धोऽथवा ।
रागद्वेषविषातिमोहरहितः सत्त्वानुकम्पोद्यतो
यः सर्वैस्सह संस्कृतो गुणगणैस्तस्मै नमः सर्वदा ॥ ६ ॥

6. Viṣṇu-r-vā Tripurāntako bhavatu vā Brahma Surēndro'thavā;
Bhānu-r-vā śāśalakṣaṇo'tha Bhagavān Buddho'tha Siddho'thavā.

Rāga-dvēṣaviṣārtiMoharahitaḥ sattvānukampodyato;
Yah sarvaissaha saṁskṛito guṇagaṇaistasmai namaḥ sarvadā.

6. Let him be Viṣṇu or Śiva or Brahmā or Surēndra—the King of the gods—or the Sun or the Moon or Bhagavān Buddha or Siddha Bhagavān. But obeisance always to him, who is devoid of the misery of the poison of Passion and Hatred and Moha मोह (Infatuation; delusion); who is always ready to have compassion for all living beings, and who is adorned with a multitude of virtuous qualities.

7. निर्ममो निरहंकारो निस्सङ्गो निष्परिग्रहः ।
रागद्वेषविनिर्मुक्तस्तं देवं ब्राह्मणा विदुः ॥ ७ ॥

—Śiva Purāṇa, Jñāna Samhitā.

7. Nirmamo nirahaṅkāro nissaṅgo niṣparigrahaḥ;
Rāga-dvèṣa-vinirmuktastam dēvaṃ brāhmaṇa viduh. 7

7. The Brāhmans ब्राह्मणा Theologicians call him a Dēva देव a God, who is free from love towards worldly objects, who is free from egotism, who is free from all desires, who is free from possessions, and who is delivered from the bonds of passion and hatred.

5. Arahāt Dēva or Jinendra Dēva.

रागोऽङ्गनासङ्गमनानुमेयो, द्वेषो द्विषद्धारणहेतुगम्यः
मोहः कुवृत्तागमदोषसाध्यो, नो यस्य देवस्य स चैवमर्हन् ॥ १ ॥
श्री अष्टक प्रकरणम्—Śrī Astaka Prakaraṇam.

1. Rāgo'āṅganāsaṅgamanānumèyo, dvèṣo dviṣaddāraṇahetugamyah;
Mohah kuvrittāgamadoṣasādhyo, no yasya dēvasya sa caiva-
-marhan.

1. Rāga राग Passion is to be inferred by association with young females; Dvèṣa द्वेष Hatred or malice to be known as the sign of destruction of enemies; and Moha मोह (Infatuation or delusion) is to be inferred by the acquisition of defects incidental to evil actions. A god, who does not possess any of these defects is a True God, and he is an Arhant अर्हन्त (Parmātmā).

2. शृंगारादिरसाङ्गारैर्न दूनं देहिनां हितम्
एकान्तशान्ततोपेतमार्हतं वृत्तमद्भुतम् ॥ २ ॥

2. Śringārādi rasāṅgarair-na dunam dèhinām hitam;
Ekāntasāntatopètamārhatam vritamadbhutam.

2. The virtuous conduct of the Arhanta is wonderful. The welfare of living beings is not destroyed by the embers of the relish of sexual love, (as) it is endued with exclusive tranquility

3. जिनेन्द्रप्रणिधानेन गुरुणां वन्दनेन च ।
न तिष्ठति चिरं पापं, छिद्रहस्ते यथोदकम् ॥ ३ ॥

3. Jinendra-praṇidhānēna guruṇām vandanēna ca;
Na tiṣṭhati ciraṃ pāpam chidrahaṣṭhē yathodakam

3. By profound meditation of Jinendra जिनेन्द्र-Parmātmā—the lord of the Jainas,—(who have conquered passion, hatred, delusion etc)—and by respectful salutation to the teachers, sin does not exist, like water in a hand with holes in it.

पापं लुम्पति दुर्गतिं दलयति व्यापदयत्यापदं
पुण्यं संचिनुते धियं वितनुते पुष्पाति नीरोगताम् ।
सौभाग्यं विदधाति पल्लवयति प्रीतिं प्रसूते यशः
स्वर्गं यच्छति निवृत्तिं च रचत्यर्चाऽर्हतां निर्मिता ॥ ४ ॥

4. Pāpam lumpati durgatim dalayati vyāpadayatyāpadam;
Puṇyam sancīnutē sriyam vitanutē puṣṇāti nīrogatām.
Saubhāgyam vidadhāti pallavayati prītim prasūtē yaśah;
Svargam yacchati nivritim ca racayatyarcārhatām nirmitā.

4. The worship, done to the Arhats, destroys sin, crushes misfortune, kills misery, accumulates Puṇya पुण्य Merit, spreads prosperity, nourishes health, bestows good luck, diffuses affection, generates fame, bestows heaven, and accomplishes Mokṣa मोक्ष Liberation.

5. स्वर्गस्तस्य गृहाङ्गणं सहचरी साम्राज्यलक्ष्मीः शुभा ।
सौभाग्यादिगुणावलिर्विलसति स्वैरं वपुर्वेदमनि ।
संसार सुतरः शिवं करतलक्रीडे लुठत्यञ्जसा
यः श्रद्धाभरभाजनं जिनपतेः पूजां विधत्ते जनः ॥ ५ ॥

सिन्दूर प्रकरण-Sindūra Prakaraṇa

5. Svargastasya grihāṅgaṇam saha-carī sāmrajyalakṣmīḥ śubhā;
Saubhāgyādi guṇvalir-vilasati svairam vapu-r-vēsmāni;
Saṃsārah sutarah Śivam karatalakrodē luṭhatyanjasā,
Yah sradhā-bharabhājanam Jinapatēḥ pūjām vidhattē janah.

5. The man, who sincerely worships Jina-pati-जिनपति the Lord of the Jinas—with confidence, has Svarga, स्वर्ग heaven as

the courtyard of his house; the excellent wealth of the universal sovereignty accompanies him; a series of good luck and other virtuous qualities becomes gradually manifest; the Samsāra संसार (the ocean of worldly existence), becomes easy to cross, and prosperity rolls speedily into the cavity of his hand.

6. यः पुष्पैर्जिनमर्चति स्मितसुरखीलौवनै सोऽर्च्यते
यस्तं वन्दत एकशस्त्रिजगता सोऽहर्निशं वन्द्यते ।
यस्तं स्तौति परत्र वृत्रदमनस्तोमेन स स्तूयते
यस्तं ध्यायति क्लृप्तकर्मनिधनः स ध्यायते योगिभिः ॥ ६ ॥

6. Yaḥ puṣṭpair-jinamarcati smitasurastrilocaṇaḥ so'rcyatè;
Yastaṃ vandata èkśastrijagatā so'harniśaṃ vandyatè;
Yastaṃ stauti paratra vritradamanastomèṇa sa stūyatè;
Yastaṃ dhyāyati kṛiptakarmmanidhanah sa dhyāyatè yogibhiḥ.

6. He, who worships a Jina with flowers, is adored by the eyes of smiling divine females; he, who bows down before him only once, is saluted always by the three worlds; he, who subsid-ing enemies, praises him, is praised by euologistic hymns in the next world, he, who with his karmas destroyed by cutting down, meditates upon him, is meditated upon by Yogins.

7. गृहाणि कर्माणि विहाय भव्याः
श्रीवीतरागं परिपूजयन्ति ।
ये शुद्धभावास्त्रिदशधिपत्यं
सम्पादयन्त्याशु शिवं क्रमेण ॥ ७ ॥

7. Grihāṇi karmāṇi vihāya bhavyāḥ;
Śrī Vitarāgaṃ paripūjayanti;
Ye śuddhabhāvastridaśādhīpatyaṃ;
Sampādayantyāsu śivaṃ kramèṇa.

7. Those fortunate persons, who leaving aside their household business, worship with a pure affectionate heart, the Vitarāga श्रीतराग—the Exalted Soul (who is perfectly exempt from worldly desires,) acquire the lordship of the gods, and acquire Liberation quickly in turn.

6. Su-guru सुगुरु.

धर्मज्ञो धर्मकर्ता च सदा धर्मप्रवर्तकः ।

सत्त्वेभ्यः सर्वशास्त्रार्थदेशको गुरुरुच्यते ॥ १ ॥

1. Dharmajno dharmakartā ca sadā dharmapravartakah;
Satvèbbhyah sarvaśāstrārthadhèśako gururucyate.

1. He, who knows the śāstras; who is the maker of the tenets of the śāstras; who always propagates the principles of the religion, and who preaches the meanings of all the śāstras to living beings, is called a Guru गुरु a teacher.

2. विदलयति कुबोधं बोधयत्यागमार्थं
सुगतिकुगतिमार्गौ पुण्यपापे व्यनक्ति
अवगमयति कृत्याकृत्यमेवं गुरुर्यो
भवजलनिधिपोतस्तं विना नास्ति कश्चित् ॥ २ ॥

Sindūra Prakarana सिन्दूर प्रकरण.

2. Vidalayati kubodham bodhayatyagam rtham;
Sugati-kugati-mārgau puṇya-pāpè vyanakti;
Avagamayati kṛtyākṛtyabhèdam guru r-ya;
Bhavajalanidhipotastam vinā nāsti kascit.

2. The teacher destroys wrong belief; he imparts the knowledge of the scriptures; he shows the distinction between merit and demerit, and the right road to happiness and misery; he explains the difference between what is worth doing and what is not. There is none else except such a teacher, who is like a ship in crossing the ocean of Saṃsāra.

3. किं ध्यानेन भवत्यशेषविषयत्यागैस्तपोभिः कृतं
पूर्णभावनयाऽलमिन्द्रियदमैः पर्याप्तमाप्तागमैः ।
किंस्त्वेकं भवनाशनं कुरु गुरुप्रीत्या गुरोः शासनं
सर्वं येन विना विनाथबलवत्स्वार्थाय नालं गुणाः ॥ ३ ॥

3. Kim dhyānèna bhavatyasèṣaviṣayatyaḡai-s-tāpobhiḥ kritam;
Purnabhāvanaya'alamindriyadamaiḥ paryāptamāptāgamaiḥ;
Kintvèkam bhavanāśanam kuru prityā guroḥ śāśanam;
Sarvè yèna vinā vināthabalavatsvārthāya nalam guṇāḥ.

3. What is the use of deep meditation?; Let there be an abandonment of sensual pleasures, away with austerities; suffice with thoughts promoting welfare; enough of restraint of senses; and enough of the precepts of wise persons. However, observe only the commands of the teacher, out of love towards Guru, which destroy future existences in the Saṃ sāra. Because, all the remaining virtuous qualities, without the observance of such commands, are not able to accomplish one's desired objects like an army without a commander.

4. पिता माता भ्राता प्रियसहचरी सूनुनिवहः
सुहृत्स्वामीमाद्यत्करिभटरथाश्वपरिकरः ।
निमज्जन्तं जन्तुं नरककुहरे रक्षितुमलं
गुरोर्धर्माधर्मप्रकटनपरात् कोऽपि न परः ॥ ४ ॥

4. Pitā mātā bhratā priyasahacharī sūnuniwabah;
Suhrut swāmi mādyat kari bhata rathāśvaparikarah;
Nimajjantaṃ jantuṃ naraka-kuharè rakshitu malaṃ;
Guro-r-dharmādharmaprakatanaparāt ko'pi na parah.

4. Except the Guru गुरु-teacher, competent to disclose Dharma and Adharma, there is none else viz a father, a mother, a brother, dear wife, a multitude of sons, a friend, a lord of rutting elephants, warriors, chariots, horses, and retinue, who is able to protect living beings from drowning in the pit of Naraka नरक hell.

7. Su-dharma सुधर्म.

सुखं हि वाञ्छते सर्वेः तच्च धर्मसमुद्भवम्
तस्माद्धर्मः सदा कार्यः सर्ववर्णैः प्रयत्नतः ॥ १ ॥

Daksa Smriti दक्षस्मृति

1. Sukhaṃ hi vāñchatè sarvah tacca darmasamudbhavam;
Tasmāddharmah sadā kāryah sarvavarṇaiḥ prayatnatah.

1. All creatures desire for happiness; that happiness is acquired by Dharma. Therefore, (members of) all the castes should always strenuously observe Dharma.

2. धर्मो मातेव पुष्पाति, धर्मः पाति पितेव च
धर्मः सखेव प्रीणाति, धर्मः स्निहयति बन्धुवत् ॥ २ ॥

Trishashthi, त्रिषष्टि पर्व-१.

2. Dharmo mātēva puṣṇāti, dharmah pāti pitēva ca;
Dharmah sakhēva prīṇāti, dharmah snibhayati bandhuvat.

2 Dharma nourishes like a mother, and dharma protects like a father, dharma pleases like a friend; and dharma shows affection like a brother.

3. धनदो धनार्थिनां प्रोक्तः कामितां सर्वकामदः ।
धर्म एवापवर्गस्य पारम्पर्येण साधकः ॥ ३ ॥

Dharma Bindu-धर्मबिन्दु

3. Dhanado dhanārthiṇām proktaḥ kāmīnām sarva kāmadaḥ;
Dhṛāma ēvāpavargasya pāramparyaṇa sādhakah.

3. Dharma is said to be Dhanada धनद-Giver of Wealth-(Kubēra कुबेर) to persons desirous of wealth, Kāmada कामद granting all desires to those desirous of fulfilling their desires, and dharma alone is useful in accomplishing Final Beatitute by uninterrupted succession.

4. धर्मो दुःखदवानलस्य जलदः सौख्यैक चिन्तामणिः
धर्मश्शोकमहोरगस्य गरुडो धर्मो विपत्त्रायकः ।
धर्म प्रौढपदप्रदर्शनपदुर्धर्मोऽद्वितीयः सखा
धर्मो जन्मजरामृतिक्षयकरो धर्मो हि मोक्षप्रदः ॥ ४ ॥

4. Dharmo duḥkḥhadavānalasya jaladaḥ saukhyaika Cintāmaṇiḥ;
Dharmasoka mahoragasya Garudo dharmo vipat-trāyakah;
Dharmah prauḍhapadapradarsanapatu-r-dharmo a-dvitiyah
sakhā,
Dharmo janmajarāmritikṣayakaro dharmo hi Moksa pradaḥ.

4. Dharma is a shower of rain to the burning flame of misery, the only Cintāmaṇi Ratna, चिन्तामणि,-the magical thought-gem fulfilling its possessor's every wish-of happiness; Dharma is a Garuda गरुड-an Eagle-King of the feathered race-to the great

serpent-sorrow. Dharma is a protector in adversity. Dharma is capable of showing exalted position. Dharma is the only unique friend. Dharma is the destroyer of birth, old age, and death. Dharma alone is the bestower of Moksa मोक्ष Liberation.

5. आहारनिद्राभयमैथुनं च सामान्यमेतत् पशुभिर्नराणाम् ।

धर्मो हि तेषामधिको विशेषो, धर्मेण हीनाः पशुभिः समाना ॥ ५ ॥

Mahā Bhārata-महाभारत.

5. Ahāra-nidrā-bhaya-maithuna^ṃ ca sāmānyamētat pasubhi-r-narāṇām;
Dharmo hi tēsāmalhiko viśeṣo dharmēṇa hīnāh paśubhih samānā.

5. Human beings have this much viz food, sleep fear, and sexual union, in common with lower animals. The human beings have Dharma as an additional peculiarity. Persons neglecting Dharma are like beasts.

सत्येनेत्पद्यते धर्मो, दयादानेन वर्धते ।

क्षमया च स्थाप्यते धर्मः क्रोधलोभाद्विनश्यति ॥ ६ ॥

6 Satyēnotpadyatē dharmo dayā-danēna vardhatē,
Kṣamayā ca sthāpyatē dharmah krodhalobhādvinaśyati. 6

6. Dharma is born from Truthfulness. It increases with compassion towards living beings and with alms-giving. Dharma is made steady by forbearance. But it is destroyed by anger and greed.

मातृवत्परदाराणि परद्रव्याणि लोष्टवत् ।

आत्मवत्सर्वभूतेषु यः पश्यति स पश्यति ॥ ७ ॥

7. Mātrivatparadārāṇi paradravvyāṇi loṣṭhavat,
Atmavatsarvabhūtēsu yah paśyati sa paśyati.

7. He, who looks upon other females as his own mother, who looks upon other's wealth as a clod of earth, and who looks upon all living creatures as his own self, he alone knows the true essence.

8. Ku-dēva कुदेव.

1. ये स्त्रीशस्त्राक्षसूत्रादिरागचङ्कलङ्किताः ।

निग्रहानुग्रहपरास्ते देवाःस्युर्न मुक्तये ॥ १ ॥

Yoga Shāstra-योगशास्त्र.

1. Yē strisastrākṣasūtrādirāgādyaṅka-kalāṅkitāḥ;

Nigrahānugrahaparāstè dēvāsyu-r-na muktayē

1. The gods, whose laps are disgraced by the sign of passion (and hatred), that is to say, females, weapons, and rosary with them, and who are eager for coercion and favour, are not for Mukti मुक्ति Liberation.

2. कोटिजन्मकृतं पुण्यं यक्षदानक्रियादिकम् ।

सद्य सर्वं लयं याति, यक्षभूतादिपूजनात् ॥ २ ॥

Paḍma Purāṇa यक्षपुराण.

2. Kotijanmakritam puṇyam yajñadānakriyādikam;

Sadya sarvam layam yāti, yakṣabhūtaḍipūjanāt.

2. The puṇya acquired during crores of lives by sacrifices, gifts, and meritorious deeds, is totally destroyed immediately by the worship of Yakṣa यक्ष (a class of demi-gods), Bhūta भूत (evil spirits) and others

2. ब्रह्मराक्षसवेतालयक्षभूतार्चनं नृणाम् ।

कुम्भीपाकमहाघोरनरकप्राप्तिसाधनम् ॥ ३ ॥

—Paḍma Purāṇa पद्मपुराण.

3. Brahma-rāksasa,—vètāla-yakṣa-bhūtarcanam nṛinām;

Kumbhīpākamahāghora-narakaprāpti-sādhanaṁ.

3 The worship of Brahma-rāksasa ब्रह्मराक्षस, (a kind of evil demon), Vètāla वेताल (a kind of demon that takes possession of a dead body), Yakṣa यक्ष (a kind of demi-god, attendants of Kubèra), and Bhūta भूत (ghosts), accomplishes the acquisition of a very terrible Naraka (hellish region) named Kumbhīpāka कुम्भीपाक.

9. Ku-guru कुगुरु

सर्वाभिलाषिणः सर्वभोजिनः सपरिग्रहा
अब्रह्मचारिणो मिथ्योपदेशा गुरवो न तु ॥ १ ॥

1. Sarvabhilāṣiṇaḥ sarva-bhojinah sa-parigrāhāḥ;
A-brahmacāriṇo mithyopadēśa guravo na tu.

1. Those who are ambitious about every thing, who eat every thing (eatable or otherwise,) who have family (and property), who are un-chaste, and those who preach wrong beliefs are really not गुरु Gurus,—true teachers

परिग्रहारम्भमग्नास्तारवेयुः कथं परान् ।
स्वयं दरिद्रो न परानीश्वरीकर्तुमीश्वरः । २.

Yoga Śāstra योगशास्त्र.

2. Pari-grahārambhamagnāstāravēyuh katham parān;
Svayam daridro na parānīśvarīkartumīśvarah.

2. How can persons, who are deeply engrossed in property and sinful undertakings, rescue others? (Because), one who is himself a beggar, is not able to make another a lord.

3. फलाद् वृथाः स्युः कुगुरूपदेशतः ।
कृता हि धर्मार्थमपीह सूद्यमाः ।
तद् दृष्टिरागं परिमुच्य भद्रं हे
गुरुं विशुद्धं भज चेद्धितार्थयसि ॥ ३ ॥

—Adhyātma Kalp-drum-अध्यात्मकल्पद्रुम.

3. Phalād vrithāḥ syuh kugurūpadēśataḥ,
Kritā hi dharmārthamapīha sūdyamāḥ,
Tad dṛiṣṭi-rāgam parimueya bhadra hē,
Gurum viśuddham bhaja cēddhitārthyasi.

3. In this world, even great efforts done for virtuous deeds become fruitless by the preaching of a bad teacher. Therefore, O worthy man! if you are desirous of your welfare, leave aside personal attraction, and adore the purest Guru गुरु Teacher.

10 Ku-dharma-कुधर्म.

अज्ञा केचिद्विदधाति मुधा धर्मदंभाद्धर्मं
 कोऽयं धर्मः स्वहृदि नयने मीलयित्वा मृशन्तु ।
 दीयन्ते यद्वनभुवि दवाः प्राणिनस्त्राणहीना
 हन्यन्ते यत्पिशितबलये देवतानां पुरस्तात् ॥ १ ॥

—Karuṇāvajrāyudha Nāṭaka करुणावज्रायुध नाटक

1. Ajñāḥ kēcid vidadhāti mudhā dharmadambhādadharmam,
 Ko'yam dharmah svahridi nayanē mīlayitvā mṛśantu;
 Dīyantē yadvanabhuvī davāḥ prāṇinastrāṇabhīnā;
 Hanyantē yat piśitabalayē dēvatanām purastāt.

1. Some ignorant persons uselessly practise Adharma under the guise of Dharma. For instance, some burn the ground of forests on the pretext of religion where innumerable animals are destroyed, and some kill shelterless animals in the presence of gods for the purpose of giving an offering of flesh to them. Therefore, O wisemen! having closed your eyes, just think over in your mind, what dharma there is in such deeds. Nothing except Adharma.

2. धर्मश्चेत् परदारसंगकरणाद्धर्मः सुरासेवनात्
 संपुष्टिः पशुमत्स्यमांसनिकराहाराच्च हे वीरे ! ते ।
 हत्वा प्राणि च यस्य चेत्तव भवेत् स्वर्गापवर्गाप्तये
 कोऽस्तत्कर्मतया तदा परिचितः स्यान्नेति जानीमहे ॥ २ ॥

2. Dharmaścēt peradārasangakaranād dharmah surāsēvanāt,
 Sampuṣṭiḥ paśumatśyamānsanikarāhārācca hē Virē ! tē;
 Hatvā prāṇi ca yasya cēttava bhavēt svargāpavargāptayē,
 Ko'satkarmatayā tadā paricītaḥ syānnēti jānīmahē.

2. O brave man! if there is dharma in sexual intercourse with another man's wife; if there is dharma in drinking spirituous liquors; if your body strengthens by eating the food of heaps of the flesh of animals and fish, and if your killing of a number of animals, results in the accomplishment of heaven and Mokṣa,

we do not know, what, then, is responsible for such evil actions? Adharma

Every living being in this world, from time immemorial wanders innumerable times in this endless misery-stricken Saṃsāra under the baneful influence of the five under-named evil thoughts viz -1. Mithyātva मिथ्यात्व Wrong Belief. 2. A-virati अविरति Vowlessness. 3. Pramāda प्रमाद Carelessness. 4. Kasāya कषाय Passions and No-kasāya नोकषाय Minor passions or quassi-passions, helping them and 5. Yoga योग Functional vibrations or activities of mind, speech and body, and assumes various forms in the four Gatis or conditions of existence, i. e. that of a Dēva देव a Celestial being. 2. of a Manusya मनुष्य a Human being. 3. of a Tiryanca तिर्यञ्च of sub-human, of lower animals, brutes, and 4. of a Nāraka नारक hellish being, in accordance with his good or evil actions.

11. Mithyātva.

Mithyātva मिथ्यात्व is a condition in which the Soul, due to delusion or infatuation arising from the operation of Mohaniya (मोहनीय) Right-belief-deluding karmas-false perception of false belief-does not believe in the right path to Liberation, but believes in the methods quite contrary to those advocated by the Tīrthan-karas and adopts them. It is a stage of impulsive life, of lust, and enjoyment, least removed from mere animal existence. The soul is quite in the darkness as to its true destiny and goal, and is the fundamental element in the unbroken link of wandering innumerable times in the Saṃsāra.

1. अदेवे देवबुद्धिर्या गुरुधीरगुरौ च या ।

अधर्मे धर्मबुद्धिश्च मिथ्यात्वं तद्विपर्ययात् ॥ १ ॥

—Yoga Śāstra योगशास्त्र.

1. Adēvē dēvabuddhi-r-yā gurudhiragurau ca yā,
Adharmē dharmabuddhisca mithyātvam tadviparyayāt. 1.

1. The thought of a dēva-a god in one who is not a god,
the thought of a guru-a teacher in one who is not a teacher,

and the thought of a Dharma in one that is not Dharma, is Mithyātva मिथ्यात्व Wrong Belief, because it is Perverse Knowledge.

2. जन्मन्येकत्रदुःखाय रोगोध्वान्तरिपुर्विवम् ।
अपि जन्मसहस्रेषु, मिथ्यात्वमन्त्रिकित्सितम् ॥ २ ॥

Yoga Śāstra योग शास्त्र

2. Janmanyèkatradukkhāya rogodhvāntaripu-r-visam;
Api janmasahasrèsu, mithyātvamacikitsitam.

2. A disease, darkness, an enemy, and a poison produce misery during one worldly existence, but Mithyātva मिथ्यात्व Wrong Belief, for which there is no remedy, produces misery for thousands of lives-(worldly existences).

3. वरं विषं भुक्तमसुखयश्ममं वरं वनं श्वापदवन्निवेदितम् ।
वरं कृतं वह्निशिखाप्रवेशनं, नरस्य मिथ्यात्वयुतं न जीवितम् ॥ ३ ॥

3. Varam viṣam bhuktamasuksayakṣamam varam vanam śvā-
padavanniśèvitam;
Varam kritam vahnisikhāpravèśanam, narasya mithyātvayutam na jīvitam.

3. Better to take poison capable of destroying life, better live in a forest like a lower animal, better to enter the flame of fire. But not to live the life of a man joined with Mithyātva.

4. ददातु दानं बहुधा चतुर्विधं
करोतु पूजामतिभक्त्याऽर्हताम् ।
दधातु शीलं तनुतामभोजनम्
तथापि मिथ्यात्ववशा न सिद्ध्यति ॥ ४ ॥

Subhaṣita Ratnasāndoha सुभाषित रत्नसंदोह.

4. Dadātu dānam bahudhā caturvidham,
Karotu pūjāmatibhaktyā'rhatām,
Dadhātu śīlam tanutāmabhojanam,
Tathāpi mithyātvavaśo na siddhyti.

4. A man, enslaved by Mithyātva, may give the four varieties of gifts in many ways, may worship the Arhat Parmātma-

with extreme sincerity, may maintain celibacy, and may observe fasts; still however, he does not attain Mokṣa मोक्ष Liberation.

5. यथाऽन्धकारान्धपटावृतो जने
निचित्रचित्रं न विलोकितुं क्षम
यथोक्ततत्त्वं जिननाथभाषितं ।
निसर्गमिथ्यात्वनिरस्कृतस्तथा ॥ ५ ॥

5. Yatā'ndhadārāndhapatāvrito jano,
Vicitracitram na vilokitum kṣamah;
Yathoktatattvam Jinanāthabhāṣitam,
Nisarga mithyātva tīraskṛita stathā.

5. Just as a man blind-folded by a dense black bandage is not able to see a variegated picture, in the same manner, a man over-come by in-born Mithyātva, is not able to have knowledge of the true principles preached by the Lord of the Jinas.

मिथ्यात्वत्यगतः शुद्धं सम्यक्त्वं जायतेऽङ्गिनां ।
अतस्तत्परिहाराय यतितव्यं महात्मना ॥ १ ॥
नास्ति नित्यो न कर्त्ता च न भोक्तात्मा न निर्वृतः ।
तदुपायश्च नेत्याहुर्मिथ्यात्वस्य पदानि षट् ॥ २ ॥
एतैर्यस्माद्भवेद् वृद्धव्यवहारविलंघनं ।
अयमेव च मिथ्यात्वध्वंसी सदुपदेशतः ॥ ३ ॥
नास्तित्वादिग्रहैर्नैवोपदेशो नोपदेशकः ।
ततः कस्योपकारः स्यात्संदेहादिव्युदासतः ॥ ४ ॥

अध्यात्मसार Adhyātma Sāra.

1. Mithyātvatyagataḥ śuddham samyaktvam jāyatè'nginām,
Atastatparihārāya yatitavyam mahātmanā.
2. Nāsti nityo, na karttā ca na bhoktātmā na nirvṛitaḥ,
Tadupāyaśca nētyāhu-r-mithyātvasya padāni ṣaṭ.
3. Etai-r-yasmād bhavèd vṛiddhavyavahāra-vilāṅghanam,
Ayaṁēva ca mithyātva-dhvamsī sadupadèśataḥ.
4. Nāstitvādigrahai-r-navopadèśo nopadèśakah,
Tataḥ kasyopakārah syat sandèśādi-vyudāsataḥ.

1. Pure samyaktva (correct conviction) of living beings is acquired by the abandonment of mithyātva (wrong belief). Therefore, an effort should be made by a wise man for its avoidance.

2. (1) There is no Atmā (2) Ātmā is not eternal. (3) Atmā is not the doer of actions. (4) Ātmā is not the enjoyer (of pleasure or pain) (5) Ātmā cannot become free (from Bondage) and (6) There is no remedy for its Liberation—These six are the code-words of mithyātva.

3. But because, by these (code-words) there results a transgression of the established usage of ancient learned sages. This, therefore, by itself becomes the dispeller of mithyātva by the preaching of a wise Guru.

4. Possessed by the theory of non-existence of objects etc., it certainly is not a (religious) preaching, and (by its possession) one cannot become a (true) preacher. Therefore, whose benefit will there be by its inability of removing doubts etc ?

Mithyātva exists either, as :—

1. Anādi-Ananta अनादि-अनन्त Existing from time immemorial and continuing to exist for innumerable ages.

2. Anādi Sānta अनादि-सान्त Existing from time immemorial and continuing to exist till the acquisition of Samyaktva which has a beginning.

3. Sādi-Sānta सादि-सान्त It is a stage in which a man acquires Samyaktva which has a beginning, and after the acquisition of that Samyaktva, it is vomited out later on, and

4. Sādi-Ananta सादि-अनन्त, A division with a beginning and lasting for innumerable ages. That which has a beginning must, also, have an end This division does not exist in the case of Mithyātva.

The division अनादि-अनन्त-Anādi-Ananta of Mithyātva is applicable to beings who are perfectly incapable of attaining Lib-

eration and to those who will not attain Liberation although they are capable of attaining it.

The division अनादि-सान्त Anādi-Sānta Mithyātva is applicable to those who have acquired Samyaktva.

The division सादि-सान्त Sādi-sānta Mithyātva is applicable to those, who, after having acquired Samyaktva, have vomited it out like Jamāli, Goṣṭhā Māhula, and other non-believers.

The division सादि-अनन्त Sādi-Ananta is not applicable to Mithyātva.

Mithyātva is either Naisargika नैसर्गिक Natural, in-born or Adhigamita अधिगमित Acquired through the agency of a teacher or any other individual.

Kinds of Mithyātva.

Mithyātva is of the under-mentioned five kinds:—

मिथ्यादृष्टिर्विपर्यस्ता जिनोक्ताद्वस्तुतत्त्वत ।
 सा स्यान्मिथ्यात्विनां, तच्च मिथ्यात्वं पञ्चधा मतम् ॥१॥
 आभिग्रहिकमाद्यं स्यादनाभिग्रहिकं परम् ।
 तृतीयं किल मिथ्यात्वमुक्तमाभिनिवेशिकम् ॥२॥
 तुर्यं शांशयिकाख्यं स्यादनाभोगिकमन्तिमम् ।
 अभिग्रहेण निवृत्तं तत्राभिग्रहिकं स्मृतम् ॥३॥
 नानाकुदर्शनध्वेकमस्मत्प्राणी कुदर्शनम् ।
 इदमेव शुभं नान्यदित्येवं प्रतिपद्यते ॥४॥
 मन्यसेऽङ्गी दर्शनानि, यद्वशादखिलान्यपि ।
 शुभानि माध्यस्थ्यहेतुरनाभिग्रहिकं हि तत् ॥५॥
 यतो गोष्ठमाहिलादिवदात्मीयकुदर्शने ।
 भवत्यभिनिवेशस्तत्प्रोक्तमाभिनिवेशिकम् ॥६॥
 यतो जिनप्रणीतेषु, देशतः सर्वतोऽपि वा ।
 पदार्थेषु संशयः स्यात्तत्सांशयिकमीरितम् ॥७॥
 अनाभोगेन निर्वृत्तमनाभोगिकसंज्ञकम् ।
 यन्स्यादेकेन्द्रियादीनां मिथ्यात्वं पञ्चमं तु तत् ॥८॥

यस्यां जिनाकतस्त्वेषु, न रागो नापि मत्सरः ।
सम्यग्मिथ्यात्वसंज्ञा सा मिश्रदृष्टिः प्रकीर्तिता ॥९॥

धान्येष्विव नरा नालिकेरद्वीपनिवासिनः ।
जिनोक्तेषु मिश्रदृशो, न द्विष्टा नापि रागिणः ॥१०॥

—Loka Prakāsha.

1. Mithyādriṣṭi-r-viparyastā Jinoktādvastutattvatah;
Sā syān-mithyātvīnam, tacca Mithyātvam pancadhā matam.
2. Ābhigrahikamādyam syādanābhigrahikam param,
Tritiyam kila mithyātvamuktamābhinivēśikam.
3. Turyam Sāṃśayikākhyam syādanābhogikamantimam;
Abhigrahēṇa nirvritam, tatrābhigrahikam smritam.
4. Nānā ku-darśanaśvèkamsmātprāṇī kudarśanam;
Idamēva śubham nānyadityēvam pratipadyatè.
5. Manyatè'ngī, darśanāni, yadvaśādakhilānyapi;
Śubhāni madhyasthyahèturanābhigrahikom hi tat.
6. Yato Goṣṭhāmāhilādivadatatunīyakudarśanè;
Bhavatya bhinivēśastat proktamābhinivēśikam.
7. Yato Jinapraṇītèṣu dèśatah sarvato'pi vā;
Padārthèṣu saṃśayah syāt tat Śāṃśayikamīritam.
8. Anābhogēna nirvritamanābhogikasanjñakam;
Yat syādèkèdriyādīnām Mithyātvam pancamam tu tat.
9. Yasyām Jinoktatatvèṣu, na rāgo nāpi matsarah;
Samyagmithyātvasañjñā sā mishradriṣṭiḥ prakīrtitā.
10. Dhānyèśviva narā nālikèradvīpanivāsinah,
Jinoktèṣu miśra-driṣṭo na dvistā nāpi rāgiṇah.

1. That which is contrary to the true nature of objects described by the Tirthaṅkaras, is called False Vision. False vision exists in persons who have Mithyātva मिथ्यात्व Wrong belief. Mithyātva is of five kinds.

2. The first is Abhigrahika अभिग्रहिक, the second Anābhigrahika अनाभिग्रहिक, and the third variety of Mithyātva is said to be Abhinivèśika अभिनिवेशिक.

3. The fourth variety of Mithyātva is called Sāmsāyika सांशयिक, and the last is Anābhogika अनाभोगिक Mithyātva. The Mithyātva caused by an Abhigraha अभिग्रह or Svīya Svīkāra स्वीय स्विकार i. e. a doctrine adopted by one's self, is Abhigrahika Mithyātva.

4. Under the influence of this variety of Mithyātva, an individual considers a particular system, out of the so many false systems in the world, to be the best and nothing else.

5. Anābhigrahika अनाभिग्रहिक is that form of Mithyātva under whose influence an individual assuming an impartial attitude considers all the Darśanas दर्शन Doctrines, to be equally good.

6. The Mithyātva caused by undeserving, persistent insistence, on the false doctrine advocated by an individual, like the false doctrine of Goṣṭhā Māhila and others is Abhinivèśika Mithyātva.

7. The Mithyātva under the influence of which, an individual has doubts-partial or complete-in the doctrines preached by the Tirthaṅkaras, is called Sāmsāyika Mithyātva.

8. The Mithyātva possessed by Ekāndriya एकेन्द्रिय, One sensed and other A-sañjñi असंज्ञि Jīvas, not possessing clear consciousness, is called Anābhogika Mithyātva.

9. The vision under the influence of which, an individual has neither sympathy nor hatred towards the doctrines preached by the Tirthaṅkaras, is a Miśra-dṛiṣṭi मिश्रदृष्टि, a combined vision called Samyag-mithyātva सम्यग्मिथ्यात्व.

10. Just as a person living in a Nālikē dvīpa नालीकोद्वीप-an island where only cocoa-nuts are produced,—has neither a love nor hatred for corn-grains, in the same manner, a person with

a mixed vision has neither love nor hatred towards the doctrines preached by the Tīrthaṅkaras.

Mithyātva, then, exists under five different forms:—viz. Ābhigrahika Mithyātva अभिग्रहिक मिथ्यात्व 2. Anābhigrahika Mithyātva अनाभिग्रहिक मिथ्यात्व 3. Ābhinivēśika Mithyātva अभिनिवेशिक मिथ्यात्व 4. Sāṁśayika Mithyātva सांशयिक मिथ्यात्व, and 5. Anābhogika Mithyātva अनाभोगिक मिथ्यात्व.

1. Ābhigrahika Mithyātva अभिग्रहिक मिथ्यात्व, caused by an Abhigraha अभिग्रह or Svīya Svīkāra स्वीय स्वीकार—acceptance by one's self—is that form of Mithyātva under the influence of which, an individual firmly believes in the doctrine inherited by birth or adopted by him as the best and nothing else worth following, although he may be ignorant of the true nature and minute details of objects and is not open to conviction by others. The Soul involved in wrong-belief thought-activity becomes a perverted believer and certainly has no inclination for Truth, as a man with fever has no taste for sweet sugar-cane-juice. The wrong-believing Soul does not believe in the noble doctrines preached by the Tīrthaṅkaras—and believes in the nature of things as it really does not exist whether it be preached or not by any one.

“Buddhism believes that everything is transient, this is perfectly true so far as the ever-present modifications of substances are concerned, but these modifications must depend upon something in which they are going on. That something remains one throughout its modifications. Truth tells us that every substance is characterised by a number of attributes and modifications. Its modifications are always changing, but its attributes which make it the particular individual substance, remain throughout all these changes.

The substance is called Dravya द्रव्य; its attributes Guṇa गुण; its modifications Paryāya पर्याय. The coming-in of the new modification is Utpāda उत्पाद; the going out of the old one is Vyaya व्यय; and the lasting sameness which always remains in the thing which is modified, is called Dhrauvya ध्रौव्य.

Buddhism also fixes its mind upon modifications. But it ignores the permanence of the substance upon which the modifications depend. This is what is meant by saying that Buddhism is only a one-sided, and therefore, a kind of wrong belief.

If a Jaina or a Non-jaina has firm faith in the explanation of the doctrines preached by the Tīrthaṅkaras after a thorough examination and judicious argumentation, then there is no place for Mithyātva. But if a person born in a Śrāvaka શ્રાવક Jain-family prevents the investigation and publication of scriptural books in accordance with his own obstinate will or with the usage of his individual family, then, Ābhigrahika આભિગ્રહિક Mithyātva is applicable to him.

But if a man bent upon destroying his opponent's theory, employs a false theory for the purpose of refuting his adversary's doctrine, and does not himself accept such a theory, then, the captious argument adopted by him, is sufficient to constitute Ābhigrahika આભિગ્રહિક Mithyātva in itself, because it is associated with dense pertinancy.

Besides, one who is not a learned man, but associating himself, like Māsa Tuṣa માષ્ તુષ્ Munis—who although associating themselves with very learned Gurus, and who after exerting themselves and also their Guru, a great deal on their part, with committing to memory such phrases as Mā rus, Mā tus મા રુષ્ મા તુષ્ 'Do not be angry; do not rejoice;' could only remember as Mās Tus માષ્ તુષ્ instead, on account of intensity of Jñānāvaraṇīya જ્ઞાનાવરણીય Karma, or Knowledge-obscuring Karma and were hence known as Māṣ Tuṣa માષ્ તુષ્ Muni, who, while associating themselves with learned Gurus, and not knowing the underlying principles of true religion and their various explanations, because they were not intelligent and well-versed, but they had perfect faith in the various religious rites whose meaning they had known,—has perfect faith in the explanation obtained by him and he is not open to persuasion by others, because he is unable to accept an Untruth. But, because of his depending

on the commands of worthy Gurus and his complete subordination to them, and only because he is not able to give a detailed satisfactory explanation, that does not, in itself, constitute an Abhigrahika अभिग्रहिक Mithyātva.

2. Anābhignahika अनाभिग्रहिक Mithyātva consists in having an equal faith in the doctrine accepted by himself, as well as, in the doctrines adopted by others, assuming a neutral position and declaring at the same time, that all the forms of the existing religions are equally good and instructing the ignorant in that direction

3. Abhinivēśika अभिनिवेशिक Mithyātva is that form of Mithyātva in which an individual though well-versed in the Śāstras but having practised the religious rites in full conformity with the tenets of the doctrines adopted by him for a long time, but having drawn out their meaning quite contrary to that declared by the Omniscient, insists like Jamālī, Goṣṭhā Māhila and other non-believers, in the propagation of a doctrine quite contrary to the accepted teachings of the Tirthaṅkaras, and considers his doctrine to be the best.

A samyag-driṣṭi individual, sometimes, acquires a false doctrine through carelessness or through the agency of a preceptor. It is said in Uttarā-dhyāyana Niryukti —

सम्मदिट्ठीजीवो उवइहं पवयणं तु सदहह ।
सदहह असम्भावं अणाभोगा गुरुणिओगा वा ॥ १ ॥

1. Sammaditthi-Jīvo uvaittham pavayaṇam tu saddahai;
Saddahai asabbhāvaṃ anābhog guraṇiogā vā.

A samyag-driṣṭi Jīva has faith in the teachings (propounded by the Tirthaṅkaras). He acquires false faith through carelessness or through the agency of his preceptor.

Although a Samyag-driṣṭi Jīva has false belief through carelessness or the agency of the preceptor, Abhinivēśika अभि

निवैशिक Mithyātva is not applicable to him, because he has unswerving faith in the doctrines and teachings of the Tīrthaṅkaras.

Similarly, Nyāyācārya, Nyāyaviśārada Mahopādhyāya Yaśovijayajī Gaṇi writes :—

प्राचां वाचां विषयविमुखोन्मेषसूक्ष्मेक्षिकायां
येऽरण्यानीभयमधिगता नव्यमार्गानभिज्ञाः ।
तेषामेषा समयवणिजां सम्मतिग्रन्थगाथा
विश्वासाय स्वनयविपणिप्राज्यवाणिज्यवीथी ॥ १ ॥

भेदग्राहिव्यवहृतिनयं संश्रितो मल्लवादी
पूज्याः प्रायः करणकलयोः सीम्नि शुद्धर्जुसूत्रम् ।
भेदोच्छेदोन्मुखमधिगतः संग्रहं सिद्धसेन-
स्तस्मादेते न खलु विषमाः सूरिपक्षाख्योऽपि ॥ २ ॥

चित्सामान्यं पुरुषपदभाक् केवलारूपे विज्ञे
तद्रूपेण स्फुटमभिहितं साद्यनन्तं यदेव ।
सूक्ष्मैरंशैः क्रमवदिदमप्युच्यमानं न दुष्टं
तत्सूरीणामियमभिमतं मुख्यगौणव्यवस्था ॥ ३ ॥

Sammati Tarka.

1. Prācām vācām visayavimukhonmēṣa-sūksmēkṣikāyām,
Yē'raṇyānibhayamadhigataḥ navyamārgānabhiñnāḥ;
Tēsāmēṣā samayavaṇijāṃ Sammatigranthagāthā,
Visvāsāya svanayavipaṇiprājyavāṇijyavīthī.
2. Bhēdagrāhivyavahritinayam, saṃśrito Mallavādi,
Puījāḥ prāyah karaṇa phalayoh, sīnni śuddharjusuṭram.
Bhēdocchhēdon-mukhamadhigataḥ saṃgrahaṃ Siddhasēna,
Stasmādētē na khalu viṣamāḥ sūripakṣāstrayo'pi
3. Citsāmānyaṃ puruṣapadabhāk kēvalākhyē viśesē,
Tadrūpēṇa sfutamabhihitam sādyanantaṃ yadēva;
Suksmairanśaih kramavadīdamapyucyamānaṃ na duṣṭam,
Tatsūriṇāmiyamabhimatā mukhyagaṇavyavasthā.

1. These verses of Sammati Tarka are sufficient, like a row of articles arranged in a shop, to bring confidence in the minds of those who are in search of Naya, in the minute details of the divergent opinions of Pūjya Śrī Jina-bhadra Gaṇi, Pūjya Śrī Mallavādiḥ and Pūjya Śrī Siddhasēna Divākaraji Mahārāja, and of those, who, like persons losing their way in a big forest, are full of fears, because they are unacquainted with the methods of Naya.

2. Pūjya Śrī Mallavādiḥ Mahārāja, while asserting that the use of Kēvala Jñāna केवलज्ञान and Kēvala Darśana केवलदर्शन can be made at one and the same Samaya समय Instant, has made that statement on the assumption chiefly of Vyavahāra Naya व्यवहार नय.

Pūjya Śrī Jinabhadra Gaṇi, when asserting that Kēvala Jñāna and Kēvala Darśana can be utilised in different Samayas, has adopted pure Rijusūtra रजसूत्र Naya in the arrangement of cause and its effect.

While Pūjya Śrī Siddhasēna Divākaraji Mahārāja, when asserting that there is no distinction in the use of Kēvala Jñāna and Kēvala Darśana, principally did so, by the use of Saṅgraha संग्रह Naya.

Still, however, the ideas of the three great Acāryas do not conflict with one another.

Because, all of them had perfect unswerving faith in the doctrines and teachings of the Tirthaṅkaras.

3. Consciousness-the general attribute of the Soul-more particularly known as Kēvala केवल, became evident as Kēvala Jñāna and Kēvala Darśana, having a beginning but no end. There is no irrelevancy in saying that Kēvala Jñāna existed first and then Kēvala Darśana followed the next moment, that Kēvala Jñāna and Kēvala Darśana existed together, that is to say, that Kēvala Darśana existed whenever there was Kēvala Jñāna and

that Kēvala Darśana is the general condition and Kēvala Jñāna the particular condition of one and the same attribute; it is only one attribute. The three learned Ācāryas had their own way of reasoning by giving prominence to one Naya and keeping other Nayas as secondary.

The three very learned Ācāryas had a very staunch, unshakeable faith in the doctrines and teachings of the Tīrthaṅkaras and hence Ābhinivēśika अभिनिवेशिक Mithyātva is not applicable to them.

4. Sāṃśayika सांशयिक Mithyātva is that form of Mithyātva in which an individual has doubts in the doctrines and teachings of the Tīrthaṅkaras, whether all the Darśanas in the world are trustworthy or not, or whether this or that particular teaching is trustworthy or not. Even in the minds of highly talented and most considerate Sādhus, some doubts do arise, with regard to minor details, but, that in itself, is not sufficient to cause Sāṃśayika सांशयिक Mithyātva, since they invariably always had perfect faith in the teachings of the Tīrthaṅkaras and they always abided with the Maxim “Tamēva saccam ṇisamkaṃ jam Jiṇēhiṃ pavaiyaṃ” “तमेव सच्चं णिसकं जं जिणेहिं पवइयं” That undoubtedly is the Truth which is promulgated by the Tīrthaṅkaras

5. Anābhogika अनाभोगिक Mithyātva is that form of Wrong Belief which is acquired by a living being by birth or by contact. Just as one-sensed एकेन्द्रिय Ekēndriya or Vikalēndriya विकलेन्द्रिय two or more-sensed, and A-sañjñi Pancēndriya असंज्ञि पञ्चेन्द्रिय-Mindless five-sensed bodies, have no belief in the doctrines and teachings of the Tīrthaṅkaras

मिथ्यात्वं परमो रोगो मिथ्यात्वं परमं तमः ।

मिथ्यात्वं परमः शत्रुर्मिथ्यात्वं पदमापदाम् ॥ १ ॥

1. Mithyātvaṃ paramo rogo, Mithyātvaṃ paramam tamah;
Mithyātvaṃ paramah śatru-r-Mithyātvaṃ padamāpadām.

1. Mithyātva मिथ्यात्व, Wrong Belief is a terrible disease; Mithyātva is great darkness; Mithyātva is a great enemy; and Mithyātva is the source of miseries.

Another author describes the five under-mentioned varieties of Mithyātva —

मिच्छोदयेण मिच्छत्तमसद्दहणं तु तच्च अत्थाणं
एयन्तं विवरीयं विणयं संसयिहमण्णाणं ॥ १ ॥

1. Micchodayeṇa micchattamasaddahaṇam tu tacca atthāṇam;
Eyantam Vivariyam Viṇayam Samsayihamaṇṇām.

1. The delusion stage or Wrong Belief thought-activity-Mithyātva is caused by the operation of the Wrong Belief Mithyātva sub-class of the Right-belief-deluding-Karma. It consists in not having belief in things as they are. e. g. In the nine principles or Tattvas of Jainism, Wrong belief is of five kinds. 1 Eyantam एयन्तं Ekāntam एकान्तं One-sided belief. 2 Vivariyam विवरीयं, Viparitam विपरीतं Perverse belief. 3 Vinayam विनयं Veneration of false creeds. 4 Samsaya संशय Doubtful belief, and 5 Ajñāna अज्ञान—Indiscriminate belief.

1. Ekānta एकान्त—One-sided Mithyātva is that form of Wrong Belief in which an individual firmly believes in the doctrine accepted by himself or inherited by birth as the best and nothing else worth following, although he is ignorant of the true nature of objects, and is not open to conviction by others.

Clear, reasoned argument is at the basis of Wrong Belief. Not only Right Belief is necessary, but it must be based on right reasoning. One of the most important characteristics of Jainism is its अनेकान्त Anekānta (many points of view) All things can be looked at from different points of view. Different stand-points yield different results, which sometimes seem to contradict each other. The value and necessity of a many-sided doctrine are thus evident.

Buddhism believes that everything is transient. This is perfectly true so far as the ever-present modifications of substances are concerned, but these modifications must depend on

something in which they are going on; that something remains one throughout its modifications. Truth tells us that every substance is characterised by a number of attributes, and its modifications are always changing, but its attributes, which make it the particular individual substance, last throughout all these changes.

The substance is called *Dravya* द्रव्य, its attributes, *Guṇa* गुण; its Modifications, *Paryāya* पर्याय. The coming-in of the new modification is *Utpāda* उत्पाद; the going out of the old one is *Vyaya* व्यय, and the lasting sameness which always remains in the thing which is modified, is called *Dhauvya* धौव्य.

Buddhism also fixes its mind upon modifications. But it ignores the permanence of the substance upon which the modifications depend. This is what is meant by saying that Buddhism is only a one-sided, and therefore a wrong belief.

2. *Viparīta* विपरीत Perverse Belief, is that form of *Mithyātva* in which an individual, having drawn out a meaning contrary to that declared by the Omniscient, insists on the propagation of a doctrine quite contrary to the accepted teachings of the *Tirthankaras*, as the best.

The *Vēdas* are the most ancient and most authoritative revealed Sacred Books of the *Hīndus*. Also, they are characterised by the great importance of *Yajña* यज्ञ—Sacrifices of many kinds. Goats, sheep, horses, cows, and even human beings, were brought to the sacrificial altar. According to Jainism, *Punya* पुण्य is Merit and reward in this world and in the next. The perversity and ignorance of this kind of belief is obvious. The first thing to realise is that there is a common or similar current of life in all living beings, and that any injury to the vitality of the lowest animal, is as hurtful and painful to it as to the highest human being.

Then, it would be conceded that it is the duty of every thinking spiritual being, not to hurt anything that lives, and that it is the greatest sin to neglect this first precept of Life,

How can, then, killing of animals for sacrifice bring any good here or here-after to the killer or the killed or indeed to any body else? No example could be a more patent illustration of perverse belief.

Much less justifiable and much more sinful and censurable, then, is the killing of animals for food or sport. Belief that such taking away of life is right or excusable, is certainly a preverse belief. The enormity of sinfulness of modern Wars is obvious.

3. **Vinaya विनय**—Veneration of false creeds—becomes a source of Mithyātva.

True veneration is always the due of real and universal Truth, and of those who have realised it themselves, and are capable of helping others to realise it.

When this veneration is paid to a lesser doctrine or person, it is a sign that the belief which inspires it, is not right. When ignorant or superstitious people worship *Sitlā Mātā* to remove their Small-pox or to give them children; or even educated or scientific people claim provisional or incomplete truth to be whole and eternal truth, and venerate it as such, their veneration cannot be called Right Belief; because it is directed towards a partially or wholly wrong matter.

4. **Samśaya संशय**, Doubtful Belief, is that form of Mithyātva in which an individual has doubts in the doctrines and teachings of the Tīrthaṅkaras; whether all the Darśanas are trust-worthy or not or whether this or that teaching is trustworthy or not, or whether, such a thing as heaven, hell or the fruit of previous Karmas, exists or does not exist.

When a man is not sure about the ultimate right or wrong view of his belief, he is said to have a wrong belief due to doubt.

5. **Ajñāna अज्ञान** Indiscriminate Belief. An indiscriminate belief or absence of knowledge, to whatever cause it may be due,

prevents the belief from being complete and right. Then, the Ajñāna kind of wrong belief is said to arise.

II A-virati अकिरति-Non-renunciation or vowlessness. Vowlessness is of twelve kinds. It is due to -1-6 Want of compassion for the six groups of embodied souls. 7-11. Lack of restraint over the five senses and 12 Lack of restraint on Mind.

III Pramada प्रमाद Carelessness. Carelessness in being attentive to the realisation of Right Belief, Right Knowledge and Right Conduct.

Pramāda is of fifteen kinds :—

1-4. Carelessness about four kinds viz:—1 Strī Kathā स्त्री कथा. Talk about women. 2. Bhakta Kathā भक्त कथा. Talk about food. 3. Dēśa Kathā देश कथा Talk about public opinion. 4. Rājya Kathā राज्यकथा Talk about the king or politics.

5-9. Carelessness with regard to the enjoyment of the five senses of Touch, Taste, Smell, Sight, and Hearing.

10-13 Carelessness with regard to four passions, Anger, Pride, Deceit, and Greed.

14. Carelessness with regard to स्नेह Snehā. (Affection)

15. Sleep.

It is said —

प्रमादः परमद्वेषी प्रमादः परमं विषम् ।

प्रमादो मुक्तिपूर्वास्थुः प्रमादो नरकालयः ॥ १ ॥

1. Pramādaḥ paramadvēṣī, pramādaḥ paramam viṣam;
Pramādo Muktipūrdāsyuḥ, pramādo Narakālayah.

1. Pramāda प्रमाद Carelessness is a great enemy; pramāda is a great poison; pramāda is a thief to the city of Salvation; and pramāda is a hellish abode.

IV. Kaṣāya कषाय Passions. They are of sixteen kinds:—

Four Anantanubandhi, Error-feeding or Wrong Belief-producing

Anantānubandhi Krodha अनन्तानुबन्धि क्रोध Anger

„ Māna अनन्तानुबन्धि मान Pride.

„ Māyā अनन्तानुबन्धि माया Deceit

„ Lobha अनन्तानुबन्धि लोभ Greed

Four A-pratyākhyāni, Partial-vow-preventing.

A pratyākhyāni Krodha अप्रत्याख्यानी क्रोध Anger.

„ Māna अप्रत्याख्यानी मान Pride.

„ Māyā अप्रत्याख्यानी माया Deceit.

„ Lobha अप्रत्याख्यानी लोभ Greed.

Four Pratyākhyāni, Total-vow-preventing.

Pratyākhyāni Krodha प्रत्याख्यानी क्रोध Anger.

„ Māna प्रत्याख्यानी मान Pride.

„ Māyā प्रत्याख्यानी माया Deceit.

„ Lobha प्रत्याख्यानी लोभ Greed.

Four Sañjvalana Perfect Right Conduot preventing.

Sañjvalana Krodha संज्वलन क्रोध Anger.

„ Māna संज्वलन मान Pride.

„ Māyā संज्वलन माया Deceit.

„ Lobha संज्वलन लोभ Greed.

And, No-Kaṣāyas नोकषाय Minor passions; slight-passions. These are nine :—

1. Hāsyā हास्य Laughter. 2. Rati रति Indulgence. 3. A-rati अरति Dissatisfaction; annuei. 4. Bhaya भय Fear, terror. 5. Śoka शोक Sorrow. 6. Jugupsā जुगुप्सा Disgust. 7. Puruṣa Vēda पुरुषवेद Masculine inclinations. 8. Stri Vēda स्त्रीवेद Feminine inclinations and 9. Napuṃsaka Vēda नपुंसक वेद Common inclinations. Inclinations for enjoying both; neuter or common sex.

V. Yoga યોગ Vibrations or functional activities of Mind, Speech, and Body. These are of fifteen kinds. They are four of the mind, four of speech, and seven of the body.

The four thought-activities of the Mind are:—1. Satya Manoyoga સત્યમનોયોગ Activities of true mind. 2. A-satya Mano yoga અસત્યમનોયોગ Activities of false mind. 3. Satyāsatya Mano-yoga સત્યાસત્યમનોયોગ Activities of mixed mind. and 4. Anubhaya Mano yoga અનુભયમનોયોગ Activities of the mind neither true nor false.

The four activities of Speech are - 1. Satya Vacana yoga સત્યવચન યોગ True speech 2. A-satya Vacana yoga અસત્યવચનયોગ False speech 3. Satyāsatya Vacana yoga સત્યાસત્યવચન યોગ Mixed speech and 4. Anubhaya Vacana yoga. અનુભયવચનયોગ Neither true nor false speech.

The seven activities of the Body are —Audārika Kāya Yoga ઔદારિકકાયયોગ Physical body. 2. Audārika Miśra Kāya Yoga ઔદારિકમિશ્રકાયયોગ Physical mixed with Karmic body. 3. Vaikriyaka Kāya Yoga વૈક્રિયકકાયયોગ Fluid body producing modifications at one's own will 4. Ahāraka Kāya Yoga આહારકકાયયોગ Assimilative 5. Āhāraka Miśra Kāya Yoga આહારકમિશ્રકાયયોગ Assimilative with physical 6. Vaikriyaka Miśra Kāya Yoga વૈક્રિયમિશ્રકાય યોગ Fluid with Karmic and 7. Kārmaṇa Kāya Yoga, કાર્મણકાય યોગ Karmic.

There are three varieties of people in this world. A large majority of them keenly fond of enjoying worldly pleasures by acquiring wealth by any means fair or foul, after establishing big concerns involving the destruction of the six classes of Animal Life by killing Pañcēndriya પાંચેન્દ્રિય-Five-sensed and other animals, and eating their flesh and deeply engrossed in Mithyātva મિથ્યાત્વ Wrong-belief and other vices, degrade themselves, even after attaining Manusyatva મનુષ્યત્વ human form, into the rank of a Tiryaṅga તિર્યંગ Pañcēndriya-lower animal or brute or of Nāraka નારક hellish beings in their next life.

Some benevolently-disposed persons, following occupations not involving the destruction of animal life, and working for the alleviation of miseries of their fellow-bréthern, are again born during their next life, as human beings in pious wealthy families described as *Sucinam śrīmatāṃ gṛhē*. सुचीनां श्रीमतां गृहे or in the families of yogis, with better opportunities, for doing good to the suffering humanity.

While only a few fortunate individuals, residing in Aryan countries and hearing the tenets of True Religion, and earnestly endeavouring for the subjugation of *Mithyātva* मिथ्यात्व Wrong Belief and other vices, and for the subsidence of *Darśana Mohantiya Karma* दर्शनमोहनीय कर्म Right Belief deluding Karma—a karma preventing the acquisition of Right Belief,—acquire *Samyag Darśana* सम्यग्दर्शन. Right Vision—an inherent crystal-like pure quality of the Soul, resulting in the maxim —

तमेव सच्चं निस्संकं जं जिनेहि पवइयं

Tameva saccam nissankam jam Jīṇehim pavaiyam

“That alone undoubtedly is the Truth which is proclaimed by the *Tirthaṅkaras*”—a firm belief in the doctrines and teachings of the *Tirthaṅkaras*,—and having cut the internal tie of *Raga* राग Passion and *Dvèṣa* द्वेष Hatred, by renunciation and the practice of various vows, penances, and severe austerities during this life, entitle themselves for the pleasures of *Dèva Gati* देवगति Celestial life of long duration in the next life, and in due course of time, for the Eternal Bliss of *Mokṣa* मोक्ष Final Liberation.

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Chapter III

12. Samyaktva सम्यक्त्व.

या देवे देवताबुद्धिर्गुरौ च गुरुतामतिः ।
धर्मे च धर्मधीः शुद्धा सम्यक्त्वमिदमुच्यते ॥ १ ॥

Yoga Śāstra-योगशास्त्र.

1. Yā dēvē dēvatābuddhi-r-gurau ca gurutāmatih;
Dharmē ca dharmadhīḥ śuddhā samyaktvamidamucyate.

1. The impression of a pure god in a god, of a pure teacher in a guru, and the impression of a pure dharmā in a dharma is called Samyaktva

आत्माऽस्ति कर्मास्ति पराभवोऽस्ति
मोक्षोऽस्ति तत्साधकहेतुरस्ति ।
इत्येवमन्तःकरणे विधेया,
दृढप्रतीति सुविचारणामिः ॥ २ ॥

2. Ātmā'sti karmāsti parābhavo'sti;
Mokṣo'sti tatsādhaka heturasti;
Ityevamantahkaraṇē vidheyā;
Driḍhapratītiḥ suvicāranābhiḥ.

2. That Ātmā आत्मा Soul is-(that Soul is distinct from the body.) That 2. There is Karma. That 3. Ātmā is over-come by karmas. That 4. There is Mokṣa मोक्ष Liberation and That 5. There are means for accomplishing it. The firm belief created by a careful consideration of these noble reflections in one's mind constitutes Samyaktva.

सम्यक्त्वरत्नान्न परं हि रत्नं
सम्यक्त्वमिन्नान्न परं हि मित्रम् ।
सम्यक्त्वबंधोर्न परो हि बंधुः
सम्यक्त्वलाभाच्च परो हि लाभः ॥ ३ ॥

Sūkta Muktvāvali सूक्तमुक्तावलि.

- 3 Samyaktva ratnāṇna param hi ratnam;
 Samyaktvamittrāṇna param hi mitram;
 Samyaktvabandho-r-na paro hi bandhuh;
 Samyaktvalābhāṇna paro hi lābham

3. There is really no ratna रत्न gem, higher than Samyaktva ratna; there is no friend higher than Samyaktva friend; there is no brother higher than Samyaktva-brother; and there is no gain higher than Samyaktva gain.

मानुष्यमार्यदेशश्च जातिः सर्वाक्षपाटवम् ।
 आयुश्च प्राप्यते तत्र कथञ्चित् कर्मलाघवात् ॥
 प्राप्तेषु पुण्यतः श्रद्धा कथक श्रवणेष्वपि ।
 तत्कनिष्ठयरूपं तद् बोधिरत्नं सुदुर्लभम् ॥ ४ ॥

Yoga Śāstra-योगशास्त्र.

4. Mānuṣyamāryadeśasca jātiḥ sarvāksapātavam;
 Ayusca prāpyate tatra kathancit karmalāghavāt;
 Prāptēṣu puṇyataḥ śraddhā-kathaka-śravaṇesvapi;
 Tattva niścaya rūpaṃ tad bodhiratnam su-durlabham.

4. Human birth, Āryan country, high birth, the full possession of all the senses, and long life, are all obtained anyhow by the lightness of Karmas, and by the preponderating influence of good actions. Although an intense desire for Dharma, the गुरु Guru Mahārāja-teacher competent to preach Dharma and the hearing of Dharma, can be acquired under the influence of Puṇya karma, the gem of Samyaktva, having the capability of deciding the true principles, is more unobtainable.

न बान्धवा नो सुहृदो न वल्लभा
 न देहजा नो धनधान्यसंचयाः ।
 तथा हिता सन्ति शरीरिणां जने
 यथाऽत्र सम्यक्त्वमदूषितं हितम् ॥ ५ ॥

Subhāsita Ratna Sandoha-सुभाषितरत्नसंदोह.

5. Na bāndhavā no suhrudo na vallabhā;
 Na dehajā no dhana dhānya saucayāḥ,
 Tathā hitāḥ santi śaririṇām janē,
 Yathā'tra samyaktvamadūṣitaṃ hitam.

5. In this world, brothers, friends, wife, son, wealth, and the mass of corn, are not so beneficent to men, as the acquisition of a faultless Samyaktva

कनीनिकेव नेत्रस्य कुसुमस्येव सौरभम् ।
सम्यक्त्वमुच्यते सारं सर्वेषां धर्मकर्मणाम् ॥ ६ ॥

Adhyātmāsāra अध्यात्मसार.

6. Kaninikēva nētrasya kusumasyēva saurabham;
Samyaktvamucyate saram sarvesām dharmakarmaṇām.

6 Just as, the pupil is the essential part of the eye, and fragrance is of flowers, in the same way, Samyaktva is said to be the essential ingredient of all religious actions.

कोऽप्यन्य एव महिमा ननु शुद्धदृष्टे
यच्छ्रेणिको ह्यविरतोऽपि जिनोऽत्र भावी ।
पुण्यार्गलः किमितरोऽपि न सार्वभौमो
रूपच्युतोऽप्यधिकगुणस्त्रिजगन्नतश्च ॥ ७ ॥

Karpur Prakaraṇa कर्पूर प्रकरण.

7. Ko'pyanya ēva mahimā nanu śuddha dṛiṣṭe;
r-yachrēṇiko hyavirato'pi Jino'tra bhāva;
Puṇyoragalah kimitaro'pina sārvaabhaumo;
Rūpacyuto'pyadhikaguṇastigannataśca.

7. Really, the greatness of one who has acquired pure Samyaktva is supreme, because King Śreṇika, though not acquiring any vows, will become a Tirthaṅkara in Bharata Kṣētra. Does not an ordinary man become a lord of the whole world under the influence of Puṇya karma? Is not man, though ugly but possessing excellent virtuous qualities worshipped by the three worlds?

तनोति धर्मं विधुनोति पातकम् ।
ददाति मौख्यं विधुनोति बाधकम् ॥
चिनेति मुक्तिं विनिहन्ति संसृति ।
जनस्य सम्यक्त्वमनिन्दितं धृतम् ॥ ८ ॥

Subhāṣita Ratna Saṁdoha सुभाषित रत्नसंदोहः

8. Tanoti dharmaṃ vidhunoti pātakam;
 Dadāti saukhyam vidhunoti bādhakam;
 Cinoti Muktim, vinihanti samsritim;
 Janasya samyaktvamaninditaṃ dhritam.

8. The faultless Samyaktva held by a man expands Dharma, destroys sin, bestows happiness, destroys obstacles, gathers up Mokṣa, and cuts short Saṃsāra.

दानानि शीलानि तपांसि पूजा
 सत्तीर्थयात्रा प्रवरा दया च ।
 सुश्रावकत्वं व्रतधारकत्वं
 सम्यक्त्वमूलानि महाफलानि ॥ ९ ॥

—Dharma Parīkṣā धर्मपरीक्षा.

9. Dānāni śilāni tapānsi pūja;
 Sattīrthayātrā pravarā dayā ca;
 Su-śrāvakatvaṃ vratadhāarakatvam;
 Samyaktva mūlāni mahāphalāni.

9. Bestowal of gifts, celibacy, penance, worship, pilgrimage to various sacred places, excellent compassion, acquisition of all the excellent virtuous qualities of a Śrāvaka, and holding of vows, give the utmost benefit, if Samyaktva is at their root.

तीर्थेषु शुद्ध्यति जलैः शतशोऽपि धौतं
 नान्तर्गतं विविधपापमलावलिप्तम् ।
 चित्तं विचिन्त्य मनसेति विशुद्धबोधाः
 सम्यक्त्वपूतसलिलैः कुरुतामिवेकम् ॥ १० ॥

—Subhāṣita Ratna Bhāṇḍagāra सुभाषितरत्नभाण्डागार.

10. Tirthēṣu śuddhyati jalaiḥ śataśo'pi dhautam;
 Nāntargataṃ vivdhapāpamalāvaliptaṃ;
 Cittam vicintya manasēti viśuddhadhāh;
 Samyaktvapūtasalilaiḥ kurutābhiṣēkam.

10. The mind residing within rendered foul by the dirt of evil actions of various kinds, is not made pure even if it be washed hundreds of times with waters of sacred places. Having thought so, in your mind, therefore, O people with pure knowledge ! bathe always with the sanctified water-Samyaktva.

रुचिर्जिनोक्ततत्त्वेषु, सम्यक्श्रद्धानमुच्यते
जायते तन्निसर्गेण गुरोरधिगमेन वा ॥ ११ ॥

—Yoga Śāstra-योगशास्त्र.

11. Ruci-r-Jinoktatattvèsu, samyakśraddhānamucyate;
Jāyate tannisargeṇa guroradhigamena vā.

11. A keen desire for the principles preached by the Tīrthaṅkaras, is called Samyak śraddhā or Samyaktva. That Samyaktva is produced either naturally or by the precept of a Guru.

Nisarga निसर्ग Samyaktva.

आन्तर्मौहूर्तिकं सम्यग्दर्शनं प्राप्नुवन्ति यत् ।
निसर्गहेतुकमिदं सम्यक्छद्धानमुच्यते ॥ १२ ॥

Upadēśa Prāsāda उपदेश प्रासाद.

12. Antarmuhūrtikam samyagdarśanaṃ prāpnurvaṇi yat;
Nisargahetukamidaṃ samyakchraddhānamucyate.

12. The Samyaktva darśana of one antara-muhūrta duration, which people obtain naturally, is called Nisarga Samyaktva.

द्रव्यक्षेत्रादिभावा ये, जिनैः ख्यातास्तथैव च ।
श्रद्धास्ते स्वयमेवैतान्, स निसर्गरुचिः स्मृतः ॥ १३ ॥

—Pārśva Nātha Caritra पार्श्वनाथ चरित्र.

13. Dravya ksètrādi bhāva yè, Jinaiḥ khyātāstathaiva ca;
Śraddhatte svayamevaitān sa nisargarucih smritah.

13. He, who has perfect faith by himself in the objects as described by the Jinēśvaras, with relation to the object, place etc. in the actual way mentioned by themselves, is called a man with Nisarga Samyaktva.

Adhigamaja अधिगमज Samyaktva.,

गुरूपदेशमालम्ब्य, प्रादुर्भवति देहिनाम् ।
यत्तु सम्यक्छद्धानं तत् स्यादधिगमजं परम् ॥

Upadēśa Prāsāda-उपदेश प्रासाद.

Gurūpadeśamālambya prādur-bhavati dehinam;
Yattusamyakchraddhānam tat syādadhigamajaṃ param.

The perfect faith, which becomes manifest to people by instruction from a Guru, is called Adhigamaja अधिगमज Samyaktva.

बलादपि श्राद्धजनस्य दीयते, सदृशं सर्वसुखैकजन्मभूः ।
व्यदीधपद्वीरजिनस्तदुद्यमं भौगौतमेनापि न किं कृषीवले ॥

Balādapi śrāddhajanasya diyate, saddarśanaṃ sarvasukhaika
janmabhūh,
Vyādīdhapadvira-jinastadudyamam Śree Gautamēnāpi na
kim krisīvalè.

Samyaktva, which is the unique source of all kinds of happiness, is even given to a Śrāvaka against his will. Such an effort was made by Śramaṇa Bhagavān Mahāvira, on a farmer through his chief disciple Śrī Gautama Swāmi.

The story of the farmer runs thus —

Bhagavān Śrī Mahāvira Swāmi, who was like a Moving Kalpa-Vriksha कल्पवृक्ष—the Wishing Tree, while going about from village to village, once said to Gautama Gaṇadhara:—O friend ! go and enlighten the farmer there, he will be greatly benefited by you'. On receiving this order, Bhagavān Śrī Gautama Swāmi went to the farmer and said' O fortunate man ! Are you happy ? why do you incur sin needlessly, by killing two-sensed and other Jīvas in agriculture ? Why do you involve your Soul into calamity by maintaining your poor family with such sinful means. Hear —

संसारमावन्नपरस्सभट्टा साहारणं जं च करेइ कम्मं
कम्मस्स ते तस्स उवेयकाले, न बंधवा बंधवयं उविति ॥

Samsāramāvanna-parassatthā sāharaṇaṃ jaṃ ca karèi kamman;
Kammassa tè tassa uvèyakālè, na bandhavā bandhavayam uvinti.

The man, who, being born in Samsāra, does ordinary work

like cultivation for the maintenance of his family-members, has to suffer alone the evil consequence of such sinful actions at the maturation of that Karma, but his family-members are not put to evil consequences of bondage.

O brother ! therefore, Take the shelter of Dīkṣā and cross the ocean of Saṁsāra. The farmer on hearing these words of Bhagavān Śrī Gautama Swāmi, said, O Lord ! I am a Brāhmin, I have seven daughters. I am doing a number of sinful actions for the purpose of maintaining them all. Henceforward, you are like a brother and a mother to me I shall act according to your orders. I will not disobey you. Thereupon, Bhagvān Śrī Gautama Swāmi gave him the apparel of a Sādhu, and he immediately accepted it. When Bhagavān Śrī Gautama Swāmi was preparing to go to Śramaṇa Bhagavān Mahāvira, taking the new farmer Sādhu with him, the farmer Sādhu asked him ‘O Worthy Sir, where are we going? Bhagavān Śrī Gautama Swāmi said’ ‘We are going to the place where our Venerable Guru is.’ On hearing this, the farmer Sādhu said, “You are worshipped by gods and demi-gods. Have you a Guru adorable by you? Then, what must he be like?” Then Bhagavān Śrī Gautama Swāmi described to the farmer Sādhu a few noble qualities of the Tīrthaṅkara; on hearing which, he attained Samyaktva. Moving forwards, when the farmer Sādhu saw the wonderful splendour of the Tīrthaṅkara’s prosperity, his Samyakta became firm. But, when he finally saw Śramaṇa Bhagavān Mahāvira, with his retinue, an intense feeling of animosity arose in his mind. When Bhagavān Śrī Gautama Swāmi told the farmer Sādhu –“O Muni ! Bow down before the Jineśvara, he replied.- ‘O worthy Sir ! If this is your Guru. I have no necessity for your Dīkṣā. I am not going to be your disciple. Take away this apparel of yours. I am going away home ” So saying, he immediately left off the Sādhu’s apparel, and ran away abruptly On seeing the foolish behaviour of the farmer, the Indras and others laughingly said ‘Oh ! Bhagavān Śrī Gautama Gaṇadhara received a very good disciple.” On seeing such a strange condition; Bhagavān

Śrī Gautama Swāmi bashfully asked Śramaṇa Bhagavān Mahāvira the cause of his animosity. To which he replied “O Gautama! When you narrated the noble qualities of a Tirthaṅkara before the farmer, he cut the tie of Mithyātva by meditating upon these qualities, and so, you, as well as, he, acquired great benefit. Now I will tell you the cause of his animosity towards me.

“I was a Vāsudēva named Tripristha, son of King Prajāpati in Potanapur. There was a Prati-vāsudēva named Aśvagrīva, who was a lord of the three continents, at the time. One day Prati-vāsudēva Aśvagrīva asked an astrologer, a question about his death. The astrologer said “Your death will be caused by Tripristha.” Prati-vāsudēva Aśvagrīva there-after bearing an intense feeling of animosity towards Tripristha Kumāra, tried a number of methods of killing him, but all his efforts proved fruitless. A lion was daily harrassing people in a rice-field near a forest belonging to Aśvagrīva. No one was able to kill the lion Prati-vāsudēva Aśvagrīva ordered all his tributary kings to go and protect the rice-field by turns. One day, thereby, king Prajāpati's turn arrived. Tripristha Kumāra prevented his father from going to the rice-field and he went there alone in a chariot, with only one chariteer. Going to the rice-field, Tripristha Kumāra called out the lion. The lion at once rushed towards Tripristha Kumāra, who taking hold of the two lips of the lion, tore him off like a closed cavity of a shell. The dying lion began to blame himself.—“O! being a lion myself, I am killed only by a human being.” On seeing the lion lamenting thus, the chariteer of Tripristha Vāsudēva said, with sweet words for the purpose of pacifying him.—“O lion! this Kumāra is to be a Vāsudēva. Do not think him to be a poor human being. You are killed by a great sovereign. Why do you lament?

“Tripristha Kumāra is the only Sinha सिंह Lion-courageous man in the human world and you are a lion born in a Tiryanca womb.” Having heard these soothing words, the lion died in perfect peace.

“Out of the three souls—that of Tripristha Vāsudèva, the charioteer, and the lion-wandering through various lives, I am now, the soul of Tripristha Vāsudèva. The farmer is the soul of the lion, and, you Indrabhūti Gautama! you are the soul of the charioteer. In your former life, you had pleased him with sweet words, and I had killed him, so, in this life, he has an affection for you, and he has a feeling of animosity towards me. In this way, you should know the cause of love and hatred in this life. But the farmer has now become शुक्लपक्षी Śukla-pakṣī, that is to say, a jīva whose term of existence in this world has become limited to अर्ध पुद्गलपरावर्तन Ardha Pudgala-parāvartana, while a jīva whose term of existence in this world is more than Ardha pudgala-parāvartana, is called a कृष्णपक्षी Kṛṣṇa-pakṣī jīva.”

On hearing these words of Śramaṇa Bhagavān Mahāvira, many persons acquired Samyaktva. “O Gautama! the farmer, who acquired Samvaktva of only two घटिका Ghaṭikā duration (48 minutes) from you, will attain मोक्ष, Mokṣa, Liberation, within Ardha Pudgala-parāvartana Kāla. I had, therefore, sent you to enlighten him.” On hearing this narration of the farmer, Indra and others became more firm in their Samyaktva. In the same manner, O fortunate people! You should remain firm in in your Samyaktva for a long time.

13. The Signs of Samyaktva.

शमसंवेगनिर्वेदानुकम्पास्तिक्यलक्षणैः ।

लक्षणैः पञ्चभिः सम्यक्, सम्यक्त्वमुपलक्ष्यते ॥

Śama, saṃvēga, nirvèda, anukampā, āstikyalakṣaṇaiḥ;
Lakṣaṇaiḥ pañcabhiḥ samyak samyaktvamupalakṣyate.

Samyaktva can be known clearly by the following five quantities viz by 1. Śama शम Tranquility. 2. Saṃvēga संवेग Renunciation of worldly affections. 3. Nirvèda निर्वेद Freedom from worldly affairs. 4. Anukampā अनुकम्पा, Fellow-feeling, sympathy. and 5. Astikya आस्तिक्य Right Belief.

Śama शम Tranquility.

शमैः शाम्यति क्रोधादीन्पकारे महत्यपि ।
लक्ष्यते तेन सम्यक्त्वं तदाद्यं लक्षणं भवेत् ॥

Upadeśa Prasāda उपदेश प्रसाद.

Śamaih śāmyati krodhādinnapakārè mahatyapi;
Lakṣyatè tēna Samyaktvaṁ tadādyam lakṣaṇam bhavèṭ.

The first sign, Śama शम Tranquility, of Samyaktva, is found in one who pacifies anger and other passions with an aquanimity of mind, towards persons who have done great injustice to him. It is a sign which shows the presence of Samyaktva in an individual. It can be said that, he who possesses Śama, (Tranquility) is an individual with Samyaktva. This quality is described as the first sign of Samyaktva, under different names as Śānti शांति, Kṣamā क्षमा, Kṣānti क्षान्ति, and Śama शम.

Samvèga संवेग.

दुःखत्वेनानुमान्वानः सुरादिविषयं सुखम् ।
मोक्षामिलाषसंवेगाञ्चितो हि दर्शनी भवेत् ॥

Dukhatvènānumānvānah surādivisayaṁ sukham;
Mokṣābhiḷāṣasaṁvègāncīto hi darśanī bhavèṭ.

He, who considers the happiness of the gods as one involving misery, and who is desirous of Mokṣa, and who has renounced worldly affections, readily attains Samyaktva.

Nirvèda निर्वेद.

संसारकारकागार—विवर्जनपरायणा ।
प्रज्ञा चित्ते भवेद्यस्य, तन्निर्वेदकवान्नरः ॥

Samśarakārakāgāra—vivarjanaparāyaṇā;
Prajñā citte bhavedyasya, tannirvedakavānnarah.

One, who has a firm understanding in his mind, capable of making him abandon this world as a dungeon, has a Samyaktva due to Nirvèda निर्वेद.

It is said in Siddhānta—

“ निर्व्वेणं भंते ! जीवे किं जणई ” Nivvèṇaṃ bhantè Jīvē kim jaṇai. O lord ! what does a Soul gain by Nirvèda निर्व्वेद ? Freedom from worldly affairs ?

The Bhagavān says —

“ निर्व्वेणं ते दिव्वमाणुस्सतिरिच्छअसु कामभोगेसु विरज्जमाणे निर्व्वेयं हव्वमागच्छइ । सव्वविसयसु विरज्जइ । सव्वविसयसु विरज्जमाणे आरंभपरिग्गहपरिच्चायं करोति आरंभपरिग्गहपरिच्चायं करेमाणे संसारमग्गं वोच्छिदंति सिद्धिमग्गपडिवन्नेय भवति ” ।

“ Nivvèṇaṃ tē divvamaṇuṣṣatiricchaesu kāmabhogēsu virajjamāṇē nivvèyaṃ havvamaṅgacchai Savvavisaesu virajjai Savvavisaesu virajjamāṇē ārambha-pariggahapariccāyaṃ karoti, Ārambhapariggahapariccāyaṃ karēmaṇē saṃsāramaggam vocchidanti Siddhimaggapaḍivannēya bhavati. ”

By freedom from worldly affairs, he renounces passionate love about celestial, human, and tiryanka sexes, and obtains a real freedom from worldly affairs. He renounces enjoyment of sensual pleasures. By renouncing sensual pleasures, he abandons big undertakings and property. By abandoning big undertakings and property, the path of Saṃsāra becomes annihilated, and सिद्धि-मार्गे Siddhi Mārga, the Path of Liberation, is acquired.

Anukampā अनुकम्पा.

दीनदुःस्थितदारिद्र-प्राप्तानां प्राणिनां सदा ।
दुःखनिवारणे वाञ्छा सानुकम्पाभिधीयते ॥

Dīna duṣṭhita dāridra-prāptānām prāṇinām sadā;
Duḥkhanivāraṇē vāñchā sānukampābhiyātē.

The constant desire of removing the miseries of the poor, distressed, poverty-stricken individuals, is called Anukampā अनुकम्पा.

कार्या मोक्षफले दाने पात्रापात्रविचारणा ।
दयादानं तु सर्वशैर्न कापि प्रतिविध्यते ॥

Kāryā Mokṣaphalē dānē pātrāpātravicāraṇā;
Dayādānaṃ tu Sarvajnai-r-na kvāpi pratiṣidhyatē.

The question of the deserving or undeserving nature of the receiver is to be considered in सुपात्रदान Supātra-dana, which results in Mokṣa, but the Dayā-dana दयादान or Anukampā-dāna is no-where prohibited by the Tirthaṅkaras.

निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।
न हि संहरति ज्योत्स्नां, चन्द्रश्चंडालवेदमनि ॥

Nirguṇeṣvapi sattvèsu dayām kurvanti sādhaveṇ;
Na hi saṃharati jyotsnām, candrascaṇḍalaveśmani.

Virtuous people show compassion even towards persons devoid of good qualities. Because, the Moon does not remove away moon-light from the house of an assaision.

N. B. The moon gives uniform light everywhere, Virtuous people show compassion alike towards virtuous individuals, as well as, towards those who are devoid of any good qualities.

अपकारेऽपि कारुण्यं सुधीः कुर्याद्विशेषतः ।
दण्डशूकं दशान्तं भीवीरः प्रबोधयद्यथा ॥

Apakarē'pi karuṇyam sudhīḥ kuryadvīṣeṣataḥ;
Dandaśūkam daśantaṃ Śrī Virah prabodhayadyathā.

Wise men should especiolly show compassion even towards ungrateful persons. Just as, Bhagavān Śrī Mahāvīra instructs the serpent-Canḍa-kaśika चण्डकौशिक-biting him.

Āstikya आस्तिक्य.

प्रभुमिर्भाषितं यत्तत्त्वान्तरक्षुतेऽपि हि ।
निःशंकं मन्यते सत्यं तदास्तिक्यं सुलक्षणम् ॥

It is said in the Agama आगम Scriptures.—

थयथुमंगलेण भंते ! किं जणइ ? गोयमा ! नाणदंसणवरिसबोहिलाभं जणइ. ।

Thaya thui maṅgalēṇaṃ bhantē ! kim jaṇai ? Goyamā ! Nāṇa dāsaṇacarittabohilābham jaṇai.

Bhagavān Śrī Gautama Swāmi asked:—O • Bhagavān ! what does a soul gain by benedictory poems, in the form of hymns and laudatory verses ? O Gautama ! he acquires **ज्ञान** Nāṇa, Knowledge **दान** Dāṇa, Conation **चरित्त** Caritta, Right Conduct and **बोहिलाभ** Bohilābha Samyaktva.

The condition of the Soul before the acquisition of Samyaktva, is described in the following Gāthā —

सामि ! अणाइअणंते चउगइसंसारघोरकांतारे ।
मोहाइकम्मगुरुटिइविवागवसओ भमइ जीवो ॥

Sāmi ! aṇāi-aṇāntè caugaīsamsāraghorakāntārè;
Mohāikammaguruṭhivivāgavasaō bhamai jīvo ?

O lord ! a jīva wanders in the formidable forest of Saṃsāra with four conditions of existence—without a beginning and without end—enslaved by the fruition of the matured state of the highest period of the eight karmas beginning with Mohanīya Karma.

मोहे कोडाकोडी, सत्तरिवीस च नामगोयाणं ।
तीसायराणि चउण्हं, तित्तीसयराइ आउस्स ॥

Mohè-kodākodi sattarivīsam ca nāmagoyāṇam;
Tisāyarāṇi cauṇhaṃ tittisayarāi āussa.

The highest time-limit of Mohanīya Karma is seventy Kotā-koti sāgaropams; the highest time-limit of Nāma Karma and Gotra Karma is twenty kotā-koti sāgaropams; the highest time limit of the four viz:—Jnānāvaraṇīya Karma, Darśanāvaraṇīya Karma, Vēdanīya Karma, and Antarāya Karma, is thirty kotā-koti sāgaropams; and the highest time-limit of the Āyu Karma is thirty-three sāgaropams.

पल्लोवमाइअहा-पवित्तिकरणेणं को वि जइ कुणइ ।
पलिय असंखभागूण-कोडाकोडी अयरटिइ सेसं ॥

Pallovamāiahā-pavittikaraṇeṇam ko vi jai kuṇai;
Paliya asaṅkhabhāgūṇa-kodā-kodī ayarathīi sēsam.

There are three means of acquiring Samyaktva. They are named 1. Yathā-pravritti karaṇa यथा प्रवृत्तिकरण 2. Apūrva karaṇa अपूर्वकरण, and 3. Anivritti karaṇa अनिवृत्तिकरण. Under the influence of Yathā pravrittikaraṇa, a man reduces the period of the highest time-limit of all the Karmas, except the Āyu karma, to a period of an Asaṅkhyāta-bhāga असंख्यातभाग of a Palyopam less than one Kotā-koti sāgaropam to be known by the illustration of the Cup and other things. That condition of the Soul, during which the highest period of time-limit of each of the remaining seven Karmas is reduced to one kotā-koti sāgaropam by the mind's pure ideas, is caused by the Yathā-pravritti karaṇa.

Out of the eight illustrations named in the under-mentioned Gāthā, two only, apply to Yathā-pravritti karaṇa.

पल्लयगिरिसरिउवला-पिविलियापुरिसपहजरगहिया ।
कोद्वजलवत्थाणि य सामाद्वलाभादि हुंता ॥

Pallayagirisariuvalā-piviliyāpurisapahajaragahiyā;
Koddavajalavatthāṇi ya sāmāiyalābhadi huntā.

There are illustrations explaining the nature of the acquisition of Samyaktva. They are 1. A cup filled with corn-grains. 2. A piece of stone rolling in rivers falling from a mountain. 3. Ants. 4. Of three travellers. 5. Of a man attacked with fever. 6. Of Madanakodravā मदनकोद्रवा a kind of corn-grains. 7. Of dirty water, and 8. Of a dirty cloth.

The subject of the various means of acquiring Samyaktva, has been fully discussed in works like Loka Prakāśa, Samyaktva Sittari, Samyaktva Kaumudi, and in works on Karma Philosophy to which the reader is referred.

Chapter IV

First Previous Bhava.

Nayasāra.

14. In the Mahā Vidēha Kṣētra महाविदेहक्षेत्र of Jambū Dvīpa, there is an extensive Vijaya विजय, a country with an area equal to that of the Bharata Kṣētra, called Mahāvaprā महावप्रा, which is an ornament of the whole western Mahā Vidēha.

The ground of this Vijaya contained many varieties of precious stones such as diamonds, rubies, sapphires etc. which can compete with the brilliant gems in the diadem of the Indra; the whole country was free from the fear of pestilences and invasions from armies of neighbouring king, owing to the presence of the living Tīrthaṅkaras there; the country was adorned by numerous magnificent edifices of Jaina Temples possessing high pinnacles, ornamented at their top with beautiful gold Kalaśas कलश (dome-shaped pointed urnlike vessels) studded with a variety of valuable gems; the country had an abundance of various objects useful for people desirous of worldly enjoyments; the country lessened, to a great extent, the pride of Svarga-bhūmi स्वर्गभूमि-heavens.

In this Vijaya, there was a very large town, deservedly named Jayanti Nagari (जयन्तीनगरी) which was surrounded by a spacious ditch fortified with lofty walls, which was made lovely by little pleasure-gardens furnished with tanks, wells, large lakes, rivulets, and large reservoirs of water prepared for various amusements; which appeared beautiful by well-designed roads and lanes arranged in the form of triangles, squares, spacious courtyards and many rows of hundreds of lofty edifices. The town was full of wise persons who put on pure clean apparel and who had lofty ideals; it was radiant with numerous gems, like Amarāvati अमरावति, (the city of gods), and it was furnished with big doors on four sides like an idol of Brahmā.

The Nagari (town) appeared to laugh out in jest Amarāvati, the City of the Gods, by the sound of various musical instruments. Because, in the Svarga स्वर्ग heaven, there are seven सप्तर्षि Sap-tarṣi-Seven Sages,—but, here, there are numerous sages; there is only one Budha बुध-Planet Mercury in the heavens, but, here, there are many Budhas or enlightened persons who are qualified by good works and Knowledge of the Truth for Nirvāna, and who reveal the true doctrine of Salvation to the world. In this town, only the lotuses experienced the pain of separation from the Sun, but people had no pain of separation from friends. Here only, the ascetics carried Karavāla-Kamaṇḍalu करवाल-कमंडलु—an ascetic's water-pot, but people had no necessity for a Karavāla—a sword. Here, the word कलभ Kalabha, was limited to young elephants, but there was no कलह Kalaha-quarrel—in the population; only the pair of cakravāka-birds had to suffer the pain of separation from the beloved, but the populace did not have any. Here, वसन Vasana,—clothes—were prepared at weavers' factories, but the people did not experience Vyasana व्यसन-Misery.

King Śatrumardana शत्रुमर्दन was the guardian of his subjects. He was the source of all happiness, and he was the source of great delight to them. He used to curb the pride of his enemies; he was an ornament of the royal dynasty; he used to maintain order un-impaired, and used to chastise severely persons going along the path of immorality.

The पादपीठ-Pāda-piṭha, the foot-bench of the King appeared more charming by the radiance of the gems in the diadems of the feudatory kings bowing down at his feet with great reverence. The king was fond of decorating the battle-field with the heads of hundreds of his enemies killed by the sharp arrows thrown from the bow strung by his powerful arms. He was surrounded by many brave warriors and was followed by thousands of leaders of troops. He was marching with a well-formed powerful army, like a chariot fulfilling the secret desires of beggars. He collected many armours, like a man fond of battle-field. He acted according to the advice of his elderly members, like a constellation of stars.

He daily gave दान Dāna, alms, copiously, like the दान Dāna, the fragrant secretion issuing from the temples of elephants in rut. He conquered six kinds of passions like a rishi. He was like a fortress to the administrative justice practised by his ancestors. He was like a Himālaya, the source of the divine river-like extremely lustrous fame, and he was like a great ocean in producing his many virtuous gem-like qualities. With such a king, who had undertaken the burden of administering the extensive kingdom on his own powerful arms, his ministers were kept only for the preservation of administrative ethics; the completeness of materials of elephants, horses, war-chariots, and warriors, was only for the splendour of his court; swords, discus, bows, arrows, and spears were only for show; a consideration of confidence was only expected from servants; the king had no regard for the protection of his own person by other people, so, his body-guards were only for display

King Śatrumardana had, under him, Nayasāra नयसार a chief officer of a village named Prithvi-pratiṣṭhāna पृथ्वीप्रतिष्ठान), who was well-behaved. Nayasāra had heard Dharma Śāstras, and so, he knew well what objects were to be accepted and which of them, to be rejected. He was the receptacle of many virtuous qualities like serenity. He was straight-forward, modest, was speaking sweetly, and was ever ready to render service to others. Although he had no opportunity of rendering service to an ascetic, he was slothsome in doing misdeeds. He discountenanced injury to others, was always intent on acquiring virtues, and was blind to seeing the defects of others.

One of his preceptors once preached Nayasāra, who had so many virtuous qualities, the desirability of acquiring more virtues, thus —

O child! the prosperity of wealth, having appeared once, disappears immediately in an instant by the disturbing force of imprudent behaviour, like the flame of a lamp blown out by disturbing winds. A number of other virtues, as white as a piece

of snow, does not look beautiful without good behaviour like a face without eyes. Without good behaviour, although a man may be famous, very popular, and may be philanthropic, still, he is always deserted like a huge snake. O child! therefore, having intelligently observed the evil consequences of imprudent behaviour, be fond of cultivating good character which is the source of many auspicious things

It is said.—

विणएणं हुंति गुणा गुणेहिं लोगोऽणुरागमुव्वहइ ।
अणुरत्तसयललोगस्स हुंति सव्वाओ रिद्धिओ ॥ १ ॥

1. Viṇaḇeṇaṃ hunti guṇā guṇehiṃ logo'ṇurāgamuvvabhai;
Aṇurattasayaḷalogassa hunti savvāo riddhio.

रिद्धीहिं संगओ गयवरो व्व अणवरयदाणवरिसेण ।
मग्गणगणपणईणं उवयारं कुणइ लीलाए ॥ २ ॥

2. Riddhīhim saṅgao gayavaro vva anavarayaḍaṇavariseṇa;
Maggagaṇapaṇaiṇaṃ uvayāraṃ kuṇai līlāe.

उवयरणेणं तेसिं लब्भइ आचंद्रकालिया किस्ती ।
तीएऽविह लद्धाए किं नो लद्धं तिहुयणेऽवि ? ॥ ३ ॥

3. Uvayaraṇeṇaṃ tesim labbhai ācandrakāliyā kitti;
Tiē'viha laddhāe kiṃ no laddhaṃ tihuyaṇe'vi ?

एसच्चिय जेण थिरा जुगविगमेऽविहु न ववइ विणासं ।
उप्पत्तिपलयकलियं सेसं पुण थवदियहथिरं ॥ ४ ॥

4. Esacciya jeṇa thirā juga-vigame'vihu na vaccai viṇāsaṃ;
Uppattipalayakaliyaṃ sesaṃ puṇa thavadīyahathiram.

इय गुरुजणसिक्खं गिण्ह ऊण तहकहवि संपयट्ठो (सो) ।
वीसासट्ठाणं नरवइस्स परमं जहा जाओ ॥ ५ ॥

5. Iya gurujanaśikkhaṃ giṇha ūṇa tahakahavi sampayaṭṭo (so);
Viśaṣaṭṭhāṇaṃ naravaissa paramaṃ jahā jāo.

1. Virtuous qualities are acquired by polite manners; the devotion of the people increases by virtuous qualities; and prosperity of various kinds is obtained by the contentment of the entire public.

2. On the acquisition of a prosperous state, a man renders friendly service to needy persons with the greatest ease by an uninterrupted bestowal of alms, like a lordly elephant in rut.


3. By rendering service to them, he obtains a fame which remains till the existence of the Moon; after obtaining such a world-wide fame, what else remains in the world, that is not acquired ?

4. That fame remaining permanent, is not destroyed with the change of cosmic age; the rest, which is attended with growth and decay, exists only for a few days.

5. On receiving the good advice of his preceptor, Nayasāra improved his character to such an extent, that he became the receptacle of utmost trust from the King.

One day, King Śatrumardana शत्रुमर्दन called Nayasāra to his presence, for the purpose of bringing timber for buildings and chariots from neighbouring forests, and told him.—“O good friend ! You go to the great forest with many carts and servants, and bring wood suitable for buildings and chariots from it ” Having received reverently the order of his king, and having equipped himself with the necessary carts, servants, and food-material for all, Nayasāra set out on his journey, and reached the great forest in due course of time.

The forest was bounded on all sides by a dense multitude of very tall trees reaching the sky; it was attractive by the sound of torrents of water streaming down the mountain; and it was appearing terrifying by the roarings of various ferocious animals such as bears, lions, tigers, jackals, and antelopes, moving about in accordance with pleasure. The forest was appearing beauti-

ful by trees resembling श्रीवत्स—a kind of figure  resembling the tuft or curl of hair on the breast of Viṣṇu or Kriṣṇa or other great personages; it was full of मातंगs Mātāṅgas, elephants, just as मातंगs Mātāṅgas or low-class people who inhabit the locality of the town which is free from the other populace. It also contained trees resembling the bow-strings of warriors.

The servants began to cut the trees whose trunks were straight, long, spacious, beautiful, and round. While doing this work, it became mid-day, and it was now time for their mid-day meal. Nayasāra was ready to take his meals. The servants placed before him various kinds of delicious food-material prepared for him. At that moment, an idea came up to his mind, “If a hungry mendicant straying away from a caravan, ignorant of right road or from a company of Śramaṇas भ्रमण i e.—Jain or Buddhist monks,—happens to come here as my guest, I will first feed him and, then, I will take my meals”. With this intention in his mind, as Nayasāra was going out and looking forward in all directions, he saw some pious sages who had become separated from the caravan, who were greatly exhausted, were greatly overwhelmed by hunger and thirst, and who were burning under the intense heat of the mid-day Sun, with their clothes drenched in copious perspiration in expectation of the halting place of the caravan. Attracted as they were by the crackling sound of the felling of trees, he saw some sages approaching the place where he had encamped with his men. As soon as Nayasāra saw them, he was greatly delighted, and he immediately advanced forward to receive them. Bowing down respectfully before them, and with a compassionate heart, he said “O venerable sages? Why do you walk about in such a country without the help of men?”

“The Sādhus said” “My good friend! We started in company of a caravan. At meal-time, we went to the neighbouring village in search of water and food. In the mean-while the caravan started on, leaving us behind. We followed the track of the caravan, and arrived into this dense forest.”

Nayasāra said “How cruel! Vilest action! no esire for

Hell ! Breach of confidence ! Fearlessness of sin ! The members of the caravan have thus disgraced their family by sin. How cruel they have become with the Sādhus !

It is said —

सत्तपयमेत्तसंथववसेऽवि सुयणाण वड्ढए नेहो ।
आजम्मदंसणेऽविहु निदयचित्ताण न खलाणं. ॥ १ ॥

Sattapayamètta sam̐sthavavasè'vi suyaṇāṇa vadḍhaè neho;
Ā-jammadaṃsaṇè'viḥu niddayacittāṇa na khalāṇaṃ.

1. Virtuous people become more affectionate by approaching them seven steps and by praising them a little, but wicked persons, devoid of compassion, do not give access to affection in their heart even when they are connected for the whole life."

"If they wanted to behave thus, why did not, these wicked persons, prevent the magnanimous Sādhus in the beginning, when they started with the caravan? In the event of an accident from a lion or any other ferocious animal, these wicked persons are sure to have an abode in hell. Or else, what is the use of talking about the wicked persons who have defiled their religion? O magnanimous personages! Please accompany me to my dwelling and do me favour."

On being thus requested by Nayasāra, the Sādhus who were a visible embodiment निधान *Nidhāna* treasure, of Dharma, went to his dwelling with their gaze directed towards the ground युग प्रमाण *Yuga-pramāna*—about six feet in front of their feet. Nayasāra, then, provided them with water and food with due ceremony and with an intense faith augmented by a feeling of affection created by the auspicious occasion of the sight of saintly personages. Having thus received water and food, the Sādhus went to a faultless locality, free from insects and green grass near-by, इरियावहि पडिक्कमी *Iriyāvahi paḍikkamī*—having atoned for slight injury to animal life even while moving about with care, भक्तपान आलोची *Bhakta-pāna ālocī*—having minutely examined water and food materials, चैत्यवन्दन करी—*Caitya-vandana-karī*—and

having recited sutras of respectful salutation to Tirthaṅkaras, and having recited verses of सज्ज्ञाय-Sajjhāya prescribed by previous sages, they meditated, for a while, on शुभध्यान-Śubha dhyāna-on subjects leading to Final Liberation, and, then, they took their meals, leaving aside राग Raga-Vehement love and द्वेष Dvēṣa-Hatred.

In the meantime, Nayasāra, having finished his meals and thinking himself well-satisfied, approached the Sādhus and said "O magnanimous persons! You come with me. I shall show you the road to the town." The Sādhus accompanied him.

One of the Sādhus, who was well-versed in narrating religious stories, thought:-"This is a suitable opportunity for instructing Nayasāra in true religion, and he is the proper person to be necessarily so instructed." Thinking so, he told Nayasāra "O illustrious man! We are benefited by your liberality in giving us water and food so respectfully and hospitably at a time when we were greatly exhausted by moving about here and there after losing our track, and we were over-whelmed with hunger and thirst, we are now desirous of showing you the path of virtue." Nayasāra said; O venerable persons! Why do you entertain any doubts about it? I am prepared to accept your order even at the risk of my life."

15. The Sādhu, then, commenced the preaching of True Religion thus —

धनुसिक्खाविरहिय पुरिसखित्तसरजणिय राहवेहं व ।
तुडिजोगामणुयत्तं लब्धुणं कुसलबुद्धिमया ॥ १ ॥

Dhaṇusikhāviraḥiya purisakhittasaraṇiya rāhavēhaṃ va;
Tudijogāmaṇuyattaṃ laddhūṇaṃ kusalabuddhimaya.

सग्गापवग्गफलसाहगस्स धम्मस्स पायवस्सेव ।
मूलं सम्मत्तमहो जाणेयव्वं पयत्तेणं ॥ २ ॥

Saggāpavaggaphalasāhagassa dhammassa payavaṣṣeva;
Mūlaṃ sammattamahō jāṇeyavvaṃ payattēṇaṃ.

मिच्छत्तपंकडलावलुत्तसञ्जाणनयणपसराणं ।
सिरसूलमूलमेसा जणाण सम्मत्तवत्ता वि ॥ ३ ॥

Micchattapaṅkapadalāvaluttasannāṇanayaṇapasarāṇaṃ;
Sirasūlamūlamēsa jaṇāṇa sammattavattā vi.

जुत्ताजुत्तं केणवि करुणापर बुद्धिणोवइत्तं पि ।
दुस्सुमिणंपिव सोउं नेव वंछंति तुच्छमई ॥ ४ ॥

Juttājuttam kēṇavi karuṇāpara buddhiṇovaiṭṭhampi;
Dussumiṇaṃpiva soṭṭu nēva vācchānti tucchamaī.

दढमूढगुरुपरुषणवसेण कम्मं च तं पकुव्वंति ।
जेण निमज्जंति अहो कूवक्खणणुज्जय नरो व ॥ ५ ॥

Daḍhamūḍhaguruparūvaṇavasēṇa Kammam ca taṃ pakuvvanti;
Jēṇa nimajjanti aho! kūvakkhaṇaṇujjaya naro vva.

जं मिच्छत्तोदयओ अगुरुं पि गुरु अदेवमवि देवं ।
धत्तुरिओ व्व गेण्हइ लेद्धुं व सुवण्णबुद्धिए ॥ ६ ॥

Jaṃ micchattodayaō agurum pi guru adēvamavi dēvaṃ;
Dhattūriō vva gēṇhaī leṭṭhum va suvaṇṇa-buddhiē.

तेणं चिय पाणिगणोगणणाइकंतवेलमणुभवइ ।
तं किं पि दुक्खनिवहं जं जाणई केवली सम्मं ॥ ७ ॥

Teṇaṃ ciya pāṇigaṇogaṇaṇāikkantavēlamaṇubhavai;
Taṃ kiṃ pi dukkha-nivahaṃ jaṃ jaṇai kēvali sammam.

इय भो देवाणुप्पिय ! मिच्छत्तं सयलदोसकुलभवणं ।
नीसेसदुग्गदुग्गइसंसग्गकरं लहुं चयसु ॥ ८ ॥

Iya Bho! dēvaṇuppiya! micchattam sayaladosakulabhavaṇaṃ;
Nīsēsaduggaduggaīsaṃsaggakaram lahum cayaṣu.

सम्मत्तं पुण नीसेसदोसविरहियमसेसमुहफलयं ।
जीवाण तिव्वजरमरणदुक्खवुच्छेयणसमत्थं ॥ ९ ॥

Sammattam puṇa nīsēsadosa virahiyamasēsamuhaphalayaṃ;
Jivāṇa tivvajaramaraṇa-dukkhavucchēyaṇasamattham.

जं मोहणिज्जपबलत्तविगमओ गुरुवसा सयं वावि ।
उल्लसई कल्लणयवल्लीजलकुल्लतुल्लं व ॥ १० ॥

Jam Mohaṇijjapabalattavigamaö guruvasā sayam vāvi;
Ullasai kallaṇayavallijalakullatullaṃ va.

तत्तो अट्ठारसदोसवज्जिवरंमि पडिवत्ती ।
देवो त्ति समुप्पज्जइ निरवज्जा वज्जघडियव्व ॥ ११ ॥

Tatto atṭhārasadōsavajjiè Jigavarammaṃmi paḍivatti;
Dēvotti samuppajjai niravajjā vajjaghadiyavva.

सयमवि धम्मपरेसुं सिद्धंतवियारणेक्कुसलेसु ।
धम्मोवएसनिरएसु होज्ज साहसु गुरुबुद्धि ॥ १२ ॥

Sayamavi dhammaparēsumṃ Siddhantaviyāraṇēkkusalesu;
Dhammovaḥsaniraḥsu hojja sāhūsu gurubuddhī.

ता जिणवयणायाण्णण विण्णाय समत्थतत्तरयाणस्स ।
विरमइ य मई लोइयधम्माउ कुवस्सयाउव्व ॥ १३ ॥

Tā Jīṇavayaṇayaṇṇaṇa viṇṇāya samatthattattarayaṇassa;
Viramai ya mai lōiyadhammāu kuvassayāuvva.

अवगणइ गोपयं पिव दुग्गाइदुहमयरभीसणावत्तं ।
कम्मजलुप्पीलाउलमरइरउहं भवसमुहं ॥ १४ ॥

Avagaṇai gopayaṃ piva duggaiduhamayabhīsaṇāvattamṃ;
Kammajaluppilāulamaraṇirauddamṃ bhavasamuddamṃ.

सम्मत्तुत्तमसन्नाहविहिययरक्खो खणेण विक्खिवइ ।
सुहडो व्व तित्थियभडुब्भडंपि मिच्छत्तसंगामं ॥ १५ ॥

Sammatuttamasannāhavihiyarakkho khaṇēna vikkhivai;
Suhado vva titthiyabhaḍubbhaḍampi micchattasaṅgāmaṃ.

पासायस्स व पीढं पुरस्स दारं व मूलमिव तरुणो ।
बारसविहधम्मस्स वि आइं किंसित्ति सम्मत्तं ॥ १६ ॥

Pāsāyassa va pīḍham purassa dāramṃ va mūlamiva taruṇo;
Bārasavihadhammassa vi āiṃ kinttinti sammattamṃ.

इय भो एवं लक्खिय निरवेक्खो लोएसु मग्गेसु ।
सहहणनाणसारं सरहसमणुसरसु सम्मत्तं ॥ १७ ॥

Iya bho evaṃ lakkhiya niravèkkho lōesu maggēsu;
Saddahaṇa-nāṇasāraṃ sarahasamaṇusarasu sammattaṃ.

1-2. A skilful wise man, having acquired मणुयत्तं Maṇuyattam, human birth, as a consequence of virtuous actions (done in a former life), like piercing with an arrow thrown by a man ignorant of archery, should certainly, know Samyaktva strenuously, which is the foundation of Dharma, capable of acquiring स्वर्ग Svarga, heaven, and मोक्ष Moksa, Liberation.

3. To people whose sight of True Knowledge has been destroyed by the veil of dirt of Mithyātva, the mere talk of Samyaktva, appears like an acute pain in the head.

4. The witless vain man, does not desire to hear the advice of what is suitable for him and what is unsuitable, given by a wise man with a compassionate disposition, like the story of a bad dream.

5. Under the instruction of a very stupid preceptor, some persons perform such an action, that they degrade themselves to a lower status, like a man digging a well.

6-7. Just as, a man eating white thorn-apple धत्तूर Dhattura (Daturā Albā) accepts a piece of stone for gold, in the same manner, a man under the influence of Mithyātva, accepts a bad preceptor as a True Guru and a Bad Dēva as a True God, and thereby, people experience calamities for innumerable years which only a Kēvalin can know and describe correctly.

8. O beloved of the gods! therefore, give up Mithyātva speedily, as it is the abode of all vices and it leads one to a low state.

9. Besides, Samyaktva is free from all vices, it is the source

of all happiness, and it is capable of removing acute pains attending birth, old age, and death of all beings.

10 Samyaktva is like a canal to the creeper of कल्याण-Kalyāṇa, prosperity, and it becomes manifest by itself or by contact with a good preceptor, or by the removal of the predominating influence of मोहनीय कर्म Mohanīya Karma (Deluding-Infatuating-Karman.)

11. With the acquisition of Samyaktva, there arises a permanent and faultless faith in a Jinēśvara, as a god who is free from the eighteen defects.

12. Then, there arises spontaneously a conviction of accepting as Gurus only Sādhus who are exclusively devoted to the practice of True Dharma, who are competent in the study and teaching of Siddhānta, and who are fond of preaching Dharma Śāstras.

13. By hearing the Scriptures promulgated by the Tīrthāṅkaras, the belief of the person conversant with all other principles attains a dislike for the Dharma of ordinary people, like a prisoner in the hold of other persons.

14 He considers as rather insignificant, like a गोपद-Gospada—a cow's foot,—a mere trifle, the ocean of mundane existence which is terrifying on account of the मकर Makara,—a marine monster in the form of misery of low-birth; which is filled with a mass of Karmans; and which is formidable on account of discontent.

15. And, like a warrior protected by an excellent armour in the shape of Samyaktva, he throws into confusion the ordeal of battle of Mithyātva, assisted by powerful warriors of ordinary Dharma.

16. Samyaktva has been described as the foundation of the building of Dharma, as the city-gates of the town of Dharma, as the roots of the tree of Dharma, and as the prime cause of

the twelve vows of **श्रावकधर्म**—Śrāvaka Dharma,—the duties of a Śrāvaka.

17. Therefore, O excellent man! having realised the true nature of Samyaktva, and not getting yourself enamoured of the path of ordinary people, endeavour carefully to accept Sampaktva which is a principle without comparison, and which is the essence of Right Belief and Right Knowledge.

On hearing these words of the Guru Mahārāja, Nayasāra, with his two hands folded in the form of a lotus kept in front of his fore-head, bent forward under the burden of devotion, said reverentially “O Magnanimous persons! Why do you instruct, thus, a man like myself, who is actually like a beast, who is extremely incompetent, who is devoid of intellect, and who is engrossed uninterruptedly in evil deeds.”

The Guru said “O excellent man, ! Do not say so. Your complete fitness becomes evident from some of your visible signs. Otherwise, how can we, who happened to come into this terrible forest, who were lost from our track and who were extremely exhausted, at all be seen by you? Even if we were at all seen, how can you expect the unusual rejoicing with bristling of hair on seeing us, like beloved persons seen after a long time, or how can you expect the thought of giving to us who were overwhelmed by hunger and thirst, the food prepared and brought for you at dinner-time? Persons devoid of religious merit, can never have such a way of thinking, and homeless wandering persons like ourselves, can hardly come within the range of sight of such persons. Is it ever possible to have a mine of jewels in the house of a beggar or a **कल्पवृक्ष** Kalpa Vrikṣa,—the Wishing Tree,—in a sandy waste, or a lotus blossom on a dry piece of land? Why, therefore, my worthy sir! there cannot be a fitness for true religion in you, indicated by such completeness of materials with you? Such materials are only certainly possible, under the influence of religious merit, for persons desirous of Mokṣa. You have acquired a birth in Ārya-Kṣētra **आर्यक्षेत्र**, a spotless

high family, human birth, a handsome appearance, a body free from disease, skill in many arts, and a contact with virtuous people. One of these materials can be acquired like an ordinary thing by innumerable persons baffled by the blows of Karman and wandering in Saṃsāra. But you have acquired all these materials by the predominating influence of पुण्य Puṇya,—religious merit. These materials are capable of giving the excellent Eternal Happiness of Mokṣa as a reward. Just as, the feathered tail of a pea-cock, and the gem in the hood of Śeṣa Nāga शेषनाग (name of a serpent supporting the earth and forming the couch of Viṣṇu during his sleep) are very precious, in the same manner, O worthy sir! accept the Dharma promulgated by the Tīrthaṅkaras,—a Dharma which you have not acquired before.”

While experiencing an acute feeling of disgust towards Saṃsāra on hearing these words of the preceptor, Nayasāra began thinking within himself thus:—

“Ah! What an emotion was produced in my mind on seeing for a moment, the Sādhu Mahārājas, who are averse to seeking their own interest; who are a mine of virtues; who are an ocean of mercy, and who have an equal regard for a king as for a beggar. Such ascetics do not even look at such immoral persons. It is, therefore, always proper for me to act according to their injunction.” With this idea uppermost in his mind, Nayasāra resting his head on the ground, and bowing down before the feet of the Guru, said with his eyes full of tears of joy, “O disinterestedly affectionate magnanimous personages! Who are exclusively devoted to rescuing all living creatures! I have now become indifferent to worldly enjoyments; please, therefore, institute Samyaktva in me.” Thereupon, knowing his fitness by the practical morality taught by Jinēśvaraṣ, and knowing the important good omens present at the time, such as force of energy, the Guru Mahārāja, saying “You should seriously accept Arhanta Dēva as your True God, well-behaved virtuous Sādhus as your Guru, and the Dharma promulgated by the Tīrthaṅkaras as the True Dharma,” instituted Samyaktva in

him and said “O worthy man! I have given you Samyaktva which is the basis of Moksa. You should always protect it without any transgression such as शंका-Śaṅkā,—Doubt. O worthy man! You are fortunate, that you have acquired Jaina Dharma जैनधर्म,—the Dharma promulgated by the Tīrthaṅkaras—which is like a ship in the ocean of Saṃsāra made formidable by hundreds of miseries. Innumerable persons have banished for ever miseries by the supernatural power of constantly maintaining it. Besides, O worthy man! Do not be ever careless in observing Dharma, on account of the naturally transitory pleasures of this Saṃsāra.

Then, bowing down low before the feet of the Guru Mahārāja, who was like a shelter to persons afraid of worldly existence, Nayasāra said with a heart full of extreme joy “People respectfully do homage to persons who have done an insignificant service to others, what service in return can I do to you who have done such incomparable service to me? Nevertheless, O worshipful men! You become free from your maintenance by mendicancy, and accept wealth, jewels, buildings, and Saṃsāra or else what is the use of giving only that much? My whole life is at your disposal.”

On hearing this, the Guru Mahārāja devoid of attachment for his own person, said thus while instructing Nayasāra —“O, noble person! You did well that you said so, because a Guru, giving Samyaktva cannot be recompensed by service in return, and by rendering thousands or crores of friendly services during several अवस्था Bhavas, existences. But O worthy man! By your constant diligence in virtuous deeds, you have, in reality, given us everything.”

Having thus explained the real essence of the Jaina Dharma, the Guru said “O worthy man! Now permit us to move on.” On hearing these words, Nayasāra grieved by the pain of separation, followed the Guru for a long distance, and showing him the right track, returned, and reached his dwelling-place in the forest, meditating on the words of the Guru, thinking of the terrible miseries of this world, and of being adorned with Samyaktva.

After finishing whatever work remained to be done, and having the carts filled with the necessary wood, Nayasāra returned towards his village with all his servants, and reaching it in due course of time, sent all the wood to the king.

16. Hence-forward, Nayasāra began to pass his time in studying Jaina Śāstras every day, in accomplishing faithful attachment towards Sadhus, in thinking about the Nine Principles, such as Jīva, A-jīva etc, in having compassion towards all creatures, in respecting his co-religionists with marks of honour, and in carefully augmenting the dignity of the Jaina Dharma.

All the substances in the universe are frail. This body is prone to decay or death. At the approach of death, Nayasāra, uninterruptedly maintained his Right Belief सम्यग्दर्शन-Samyag-darśana, practised निज्जहामणा-Nijjhāmaṇā-atonement for evil deeds done in previous existences, and died while remembering the sacred Pancha Paramēsthī Mahā-Mantra पंचपरमेष्ठी महासंघ i. e. Obeisance to the Five Exalted Ones,

APPENDIX No. 1.

Some events of the life of Nayasāra are exemplary. He was the chief officer of a village, and as a servant of his king, he had gone to the forest principally with the object of having logs of wood cut and prepared for the king's use—a work involving the destruction of animal life; still, on account of his in-born virtues and the best usage of a house-holder, Nayasāra had the fancy of giving food and drink to a mendicant at dinner-time, even in an unfathomable forest. Although it was mid-day and Nayasāra was hungry, still, he was looking around with the idea of nurturing his fancy. The pious fancies of lucky persons sometimes bear fruit instantly. Nayasāra meets with such worthy ascetics without the least trouble, in an unfathomable forest and gives them food and drink with a pure heart, full of joy.

Here, a combination of three circumstances happens; Nayasāra, had a mind to give food and drink to the Sādhus, the material to be given is ready and worthy ascetics had unexpectedly come. It becomes a medium of great profit i. e. Samyaktva to Nayasāra.

After taking his meals, Nayasāra had gone to the place where the Sādhus were resting themselves, he had requested them to join their company for the purpose of showing them the way out of the forest, and he had personally shown them the road to the town. Here, the good virtuous qualities and the purity of the soul of Nayasāra, are put to a severe test. Had it been otherwise, even after giving food and drink materials to the Sādhus, he would not have gone to the Sādhus with a request to show them the way out, but on the contrary, the Sādhus would have been obliged to go to him with such a request or perhaps Nayasāra would not have gone personally but he would have sent one of his servants with them. Notwithstanding that, he thought it to be a personal duty of his, to help them and acted accordingly. The quality of **विनय** Vinaya,—polite manners,—

remaining concealed in the heart of Nayasāra, becomes thus clearly manifest then. Wise men have deservedly given a prominent place to this virtue. A well-behaved man, acting discreetly, benefits himself at every time, at every place, and at every work, on account of that virtuous quality.

When Nayasāra and the party of Sādhus arrived at the main road to the town, the chief of the party, sitting under a tree, explained to him, the essence of the True Religion. On hearing the preaching of the Sādhu, Nayasāra considered himself very fortunate and from that time onwards, he acquired Samyaktva सम्यक्त्व i. e. firm belief in the doctrines and teachings of the Tirthankaras. The soul of Nayasāra was, in every way, getting purified from the time of the mid-day meal; that purity was greatly enhanced by the preaching of the Sādhu; and it bore fruit in the shape of Samyaktva.

It is said:—

दुर्गतिप्रपतजन्तुधारणाद् धर्म उच्यते ।

दान-शील-तपो-भावमेवात् स तु चतुर्विधः ॥ १ ॥

1. Durgatiprapatatjantudhāranād dharma ucyatè
Dāna-sīla-tapo-bhāvabhèdat sa tu caturvidhah

1. That which rescues people from falling into misfortunes is called Dharma. It is of four kinds -1. Dāna दान 2. Śīla शील 3. Tapah तपः and 4. Bhāva भाव.

दुर्गनौप्रपततः जन्तून् धारयति तद् धर्मः ॥ That which rescues people from falling into a degraded state is called धर्म Dharma-Duty. *Varieties of Dāna.* Dāna दान-Liberality,—the duty of alms-giving—is of five varieties viz. 1. Abhaya Dāna अभय-दान. Giving safety to any living creature. 2. Supatra Dāna सुपात्रदान Giving of food drink, and other articles to worthy ascetics. 3. Anukampā Dāna अनुकंपादान Giving out of compassion. 4. Ucita Dāna उचितदान-Giving of dowries etc. to ones' family-members, and 5. Kīrti Dāna कीर्तिदान is that which is given for the spread of one's

same But out of these, Abhaya Dāna and Supātra Dāna are the motive elements in the attainment of Liberation. The opportunity of giving Supātra Dāna to worthy ascetics occurs mostly to persons whose deliverance from transmigration is near.

It is said,

तत्र तावद् दानधर्मस्त्रिप्रकारः प्रकीर्तितः ।

ज्ञानदानाऽभयदान-धर्मोपग्रहदानत ॥

Tatra tāvad dāna-dharmastriprakārah prakīrtitaḥ
Jñāna dāna, Abhaya dāna, Dharmopagraha dānataḥ.

1. There, then, Dāna Dharma is described to be of three kinds - 1. Jñāna Dāna ज्ञानदान 2. Abhaya Dāna अभयदान and 3. Dharmopagraha Dāna धर्मोपग्रहदान .

Jñāna Dāna.

दानं धर्मानभिज्ञेभ्यो वाचना-देशनादिना ।

ज्ञानसाधनदानं च ज्ञानदानमितीरितम् ॥ १ ॥

ज्ञानदानेन जानाति जन्तुः स्वस्य हिताहितम् ।

वेत्ति जीवादितत्त्वानि, विरतिं च समश्नुते ॥ २ ॥

ज्ञानदानादवाप्नोति, केवलज्ञानमुज्ज्वलम् ।

अनुगृह्याऽखिलं लोकं लोकाग्रमधिगच्छति ॥ ३ ॥

1. Dānaṃ dharmānabhiññèbhyo, vācanā-deśanādīnā;
Jñānasādhana-dānaṃ ca Jñāna-dānamitīritam.
2. Jñāna-dānèna jānāti jantuh svasya hitāhitam;
Vetti Jīvādītattvāni, viratim ca samasñutè.
3. Jñāna-dānādavāpnoti Kevalajñānamujjvalam;
Anugrihyā'khilam lokam lokāgramadhi-gacchati.

1. The imparting of knowledge by reading and by teaching and by other means to persons who are ignorant of Dharma, and the giving of the means required, such as books, paper, etc. for imparting knowledge, is described as Jñāna Dāna ज्ञानदान.

2. By the imparting of Knowledge, a person knows what is suitable and what is not suitable for him, he knows the (nine) principles such as Jīva, A-jīva etc. and he attains freedom from worldly attachments.

3. By the imparting of knowledge, he obtains the brilliant Kēvala Jñāna केवलज्ञान and having done favour to the whole world, he attains Mokṣa.

Abhaya Dāna.

भवत्यभयदानं तु जीवानां वधवर्जनम् ।
मनोवाक्कायैःकरणकरणाऽनुमतैरपि ॥ १ ॥

तत्पर्यायक्षयाद् दुःखोत्पादात् संक्लेशतस्त्रिधा ।
वधस्य वर्जनं तेष्वभयदानं तदुच्यते ॥ २ ॥

ददात्यभयदानं यो दत्तेऽर्थान् सोऽखिलानपि ।
जीविते सति जायेत यत् पुमर्थवतुष्टयी ॥ ३ ॥

जीवितात्परं प्रेयो जन्तोर्जायेत जातुचित् ।
न राज्यं न च साम्राज्यं, देवराज्यं न चोच्चकैः ॥ ४ ॥

इतोऽशुचिस्थस्य कुमेरितः स्वर्गसदो हरेः ।
प्राणापहारप्रभवं द्वयोरपि समं भयम् ॥ ५ ॥

समप्रजगदिष्टायाऽभयदानाय सर्वथा ।
सर्वदाऽप्यप्रमत्तः शनैः प्रवर्तेत ततः सुधीः ॥ ६ ॥

भवेद्भयदानेन, जनो जन्मान्तरेषु हि ।
कान्तो दीर्घायुरारोग्य-रूप-लावण्यशक्तिमान् ॥ ७ ॥

1. Bhavatyabhayadānam tu Jivānām vadhavarjanam;
Mano-vākkāyāih karaṇa kāraṇ ā'numatairapi.
2. Tatparyāyakṣayād dukkhotpādat saṅkleśatastriadhā;
Vadhasya varjanam tesvabhayadanam taducyate.
3. Dadātyabhayadānam yo datte'rthān so'khilānapi;
Jivite sati jāyeta, yat pumārtha catuṣṭhayi.
4. Jivitātparam preyo jantorjāyeta jātuait;
Na rājyam na ca sāmrajyam, dēvarājyam na oocakaiḥ.

5. Ito'suciasthasya krimèritah svargasado Harèh;
Prānāpahāraprabhavaṃ dvayorapi samam bhayaṃ.
6. Samagrajagadisthayā'bhayadānāya sarvathā;
Sarvadā'pyapramattah śanaih pravarteta tataḥ sudhīh.
7. Bhavèdabhayadānena, jano janmāntarèṣu hi;
Kānto dirghāyurārogya-rūpa-lāvaṇya-śaktimān.

1. Abhaya-dāna is avoidance of the killing of animals, mentally, by speech, bodily, and by doing it oneself, having it done by some other person, or by approbation of the act.

2. Abhaya-dāna consists in avoidance of injury to animals in three ways 1 Avoidance of the destruction of existing life-condition. 2. Avoidance of causing pain, and 3. Avoidance of mental affliction.

3. He, who gives Abhaya dāna gives all useful objects; because, when a man is alive, he obtains the four useful objects viz. Dharma धर्म 2. Artha अर्थ. 3. Kāma काम and 4. Mokṣa मोक्ष.

4. Because, neither a kingdom, nor a lordship of the whole universe nor the best sovereignty of the celestial abode, can ever be more agreeable to any body, than life itself.

5. Therefore, the fear arising from taking away the life, is similar for a worm living in excreta, as for an Indra residing in the heaven

6. A man possessing good understanding, should always act carefully in the practice of Abhaya dāna, which is in every way desired by the whole world.

7. By the giving of Abhaya dāna, he becomes beloved, long-lived, healthy, handsome, attractive, and powerful.

अहिंसालक्षणे धर्मो, अधर्मः प्राणिनां वधः ।

तस्माद्धर्मार्थिनां वत्स ! कर्तव्या प्राणिनां दया ॥ ८ ॥

8. A-himsā lakṣaṇo dharmo a-dharman prāṇinām vadhaḥ;
Tasmāddharmārthinām vatsa ! kartavyā prāṇinām dayā.

8. *A-himsā* (non-injury to living beings) is the attribute of religiousness. Therefore, O child ! Compassion towards animals should be practised by those who are desirous of religiousness.

सर्वे वेदा न तत्कुर्युः सर्वे यज्ञाश्च भारत ।।
सर्वे तीर्थभिक्षेकाश्च, यत्कुर्यात्प्राणिनां दया ॥ ९ ॥

9. *Sarvè Vēdā na tatkuryuh sarvè yajñāśca Bhārata !*
Sarvè tīrthabhiṣēkaśca, yatkuryāt praṇinam daijā.

9. O *Bhārata* ! All the *Vēdās* and all the *Yajnas* (sacrifices) and all the ablutions done in sacred places will not do that which Compassion towards animals does.

जीवानां रक्षणं श्रेष्ठं, जीवा जीवितकांक्षिणः ।
तस्मात्समस्तदानाना-मभयदानं प्रशस्यते ॥ १० ॥

10. *Jivānām rakṣaṇam śreṣṭham jivā jivita-kāṅkṣiṇah;*
Tasmatsamasta-dānānā-mabhaya-danam praśasyatè.

10. The protection of living beings is excellent. (All) living creatures are desirous of their own lives. Therefore, out of all *dānas* (gifts), the gift of life is extolled.

अहिंसा सर्वजीवानां, सर्वज्ञैः परिभाषिता ।
इदं हि मूलं धर्मस्य, शेषस्तस्यास्ति विस्तर ॥ ११ ॥

11. *Ahimsa sarva-jivānām sārva-jñāih paribhāsitā;*
Idam hi mūlam dharmasya, śeṣastasyāti vistarah.

11. Non-injury of all living creatures, has been repeatedly praised by the Omniscients. This really is the root-cause (essence) of every Religion. The rest is its detailed description.

अहिंसा सर्वजीवाना-माजन्मापि हि रोच्यते ।
नित्यमात्मनो विषये, तस्मात्ध्येया परेष्वपि ॥ १२ ॥

12. *A-himsā sarva-jivānamājanmāpi hi rocyatè;*
Nityamātmano viṣayè, tasmātdhyèyā parèsvapi.

12. Non-injury is decidedly liked by all living creatures

even from their very birth. Therefore, it (non-injury), should always be thought of also in the case of others as concerning one's own self

अहिंसा प्रथमं प्रोक्ता, यस्मात्सर्वजगत्प्रिया ।
तस्मात्सर्वप्रयत्नेन कर्तव्या सा विचक्षणैः ॥ १३ ॥

13. A-himsā prathamam proktā yasmāt-sarva-jagatpriyā.
Tasmāt-sarva-prayatnēna, kartavya sā vicakṣaṇaiḥ.

13. A-himsā (non-injury) has been mentioned first (or given prominence) because, it is pleasing to the entire Universe, Therefore, it should be practised by wisemen with all persevering effort.

अभयं सर्वे सत्त्वैर्भ्यो यो ददाति दयापरः ।
तस्य देहवियुक्तस्य, भयं नास्ति कुतस्तनः ॥ १४ ॥

14. Abhayam sarva satvèbnyo yo dadāti dayāparaḥ !
Tasya dèhaviyuktasya bhayam nāsti kutastanaḥ.

14. He, who becoming compassionate, gives security of person to all living creatures, has no fear any where even after his death.

मरिष्यामीति यदुःखं, पुरुषस्येह जायते ।
शक्यस्तेनानुमानेन, परोऽपि परिरक्षितुम् ॥ १५ ॥

15. Marisyāmiti yadduḥkham purusasyèha jāyatè;
Śakyastènānumānēna paro'pi parirakṣitum.

15. By the same inference from the agony which is produced to a person in this world, by the idea that "I shall die," it is possible to completely protect others also.

उद्यतं शस्त्रमालोक्य विषादभयविह्वलाः ।
जीवाः कंपन्ति संव्रस्ता, नास्ति मृत्युसमं भयम् ॥ १६ ॥

16. Udyatam śastramālokyā viṣāda-bhaya-vihvalāḥ,
Jivāḥ kampanti samtrastā, nāsti mṛityusamam bhayam.

16 On seeing the weapon raised up, animals,-terrified and

be wildered with affliction and fear,-tremble. Because there is no fear like that of Death.

कंटकेनपि विद्धस्य महती वेदना भवेत् ।

चक्र-कुंता सि शक्त्याद्यैश्छिद्यमानस्य किं पुनः ? ॥ १७ ॥

17. Kantakēnapi viddhasya mahatī vèdanā bhavèṭ;
Cakra-kuntā-si-śaktvadyaischidyamanasya kim punah?

17. When great agony is produced to one who is pricked even by a thorn, then, how much more agony to one who is cut off by a discus, by a spear, by a sword, by a lance, and by other weapons?

दीयते मार्यमाणस्य कोटि जीवितमेव वा ।

धनकोटि न ग्रहणीयात्सर्वो जीवितमिच्छति ॥ १८ ॥

18. Diyatè māryamāṇasya kotim jīvitamēva vā;
Dhana kotim na grahantiyā-tsarvo jīvitamicchati.

18. If ten millions of wealth or only life be given to one who is to be killed, he would not accept ten millions of wealth. All desire for life.

यद् दद्यात्काञ्चनं मेरुं, कृत्स्नां चापि वसुंधराम् ।

सागरं रत्नपूर्णं वा न च तुल्यमहिंसया ॥ १९ ॥

19. Yad dadyātkāncanam merum, kritsnām cāpi vasundharām;
Sagaram ratnapūrṇam vā, na ca tulyamahimsayā.

19. If he be given mount mēru of gold and even the entire earth or the ocean full of gems, it is not however equal to a-himsā (non-killing).

अमेध्यमध्ये कीटस्य, सुरेन्द्रस्य सुरालये ।

समाना जीविताकांक्षा तुल्यं मृत्युभयं द्वयोः ॥ २० ॥

20. Amèdhyamadhyè kiṭasya, surendrasya surālayè;
Samānā jīvitākāṅksa, tulyam mṛitya bhayam dvayor.

20. The desire for life of a worm in the midst of excreta

and of the king of gods in heavenly dwellings is similar The fear of death of both of them is of like account.

वरमेकस्य सत्त्वस्य दद्यादभयदक्षिणाम् ।
न तु विप्रसहस्रेभ्यो गोसहस्रमलंकृतम् ॥ २१ ॥

21. Varamèkasya satvasya dadyā-dabhaya dasiqām;
Na tu viprasahasrèbhyo go-sahasra-malankritam.

21. O Yudhisthira! It is better if a promise of a-bhaya (security) be given to only one animal, but not so, if thousands of decorated cows be given to thousands of Brāhmaṇas.

हेमधेनुवरादीनां दातारः सुलभा भुवि ।
दुर्लभः पुरुषो लोके यः प्राणिष्वभयप्रदः ॥ २२ ॥

22. Hēma-dhènuvar-ādīnām datarah sulabhā bhuvī;
Durlabhah puruṣo lokè yaḥ prāṇiṣvabhaya-pradaḥ.

22. In this world, the bestowers of gifts of gold, cows, and of excellent gifts are easily obtainable. But, the person who bestows security of person to animals, is hard to obtain in the Three Worlds.

महतामपि दानानां कालेन क्षीयते फलम् ।
भीताभयप्रदानस्य क्षय एव न विद्यते ॥ २३ ॥

23. Mahatāmapi dānānām kālèna kṣīyatè phalam;
Bhittābhaya pradānasya ksaya èva na vidyatè.

23. The phalam (reward) of even great gifts, becomes lost in course of time. But there is, indeed, no loss to one who affords security of person to the terror-stricken.

यथा मेऽप्रियो मृत्युः सर्वेषां प्राणिनां तथा ।
तस्मान्मृत्युभयप्रस्ता-स्त्रातव्याः प्राणिनो बुधैः ॥ २४ ॥

24. Yathā mè'priyo mrityuḥ sarvèṣām prāṇinām tathā;
Tasmānmrityubhayatrastā-strātavyāḥ prāṇino budhaiḥ.

24. Just as, death is unpleasant to me, in the same way, it

is such with all animals. Therefore, animals terror-stricken by the fear of death, should be protected by wise persons.

सर्वसत्त्वेषु यद्दान-मेकसत्त्वे च या दया ।
सर्वदानप्रदानाधि-दयैवैका प्रशस्यते ॥ २५ ॥

25. Sarva-satvèsu yaddāna-mèka satvè ca yā dayā;
Sarva-dāna-pradānadhi-layaivaikā praśasyatè.

25. O Yudhiṣṭhira ! Out of the two viz. 1. Bestowal of gifts (of gold etc.) to all living beings and 2. Compassion towards one animal, only the compassion towards one animal, is more praised than the bestowal of gifts to all living beings.

यूकामत्कुणदंशादीन् ये जंतुंस्तुदतस्तनुं ।
पुत्रवत्परिरक्षन्ति ते नराः स्वर्गगामिनः ॥ २६ ॥

26. Ukāmatkūṇa-damśādīn yè jantun-studatastanum;
Putravat-pariraksanti tè narāḥ svarga-gāminah.

26. Besides O Yudhiṣṭhira ! Those persons who protect like their own progeny, lice, bugs, mosquitoes, and other vermin which infest the bodies of animals, out of compassion, enjoy heavenly dwellings.

शुक्र-शोणितसंभूत-ममेध्यं-मांसमुच्यते ।
यस्मादमेध्यसंभूतं तस्माच्छिष्टो विवर्जयेत् ॥ २७ ॥

27. Śukra-śoṇitasambūta-mamèdhyam-māmsamucyatè;
Yasmādamèdhyā-sambhūtam, tasmācchiṣṭo vivarjayèt.

27. Also, Yudhiṣṭhira ? Flesh being produced from semen and blood, is said to be unclean like foeces. Because, it is produced from excreta, therefore, a wise person should abandon it.

देवानामग्रतः कृत्वा घोरं प्राणिवधं नराः ।
ये भक्षयन्ति मांसं च ते ब्रजन्त्यधमां गतिम् ॥ २८ ॥

28. Dèvānamagrataḥ kritva ghoram prāṇivadham narāḥ;
Yè bhaksayanti māṁsam ca tè vrajanyadhamām gatim.

28. Those persons, who, having done horrible slaughter of animals in the presence of deities, eat their flesh, become degraded into a low status in hell.

मांसं पुत्रोपमं मत्वा सर्वमांसानि वर्जयेत् ।
दयादानविशुद्ध्यर्थं ऋषिभिर्ब्रजितं पुरा ॥ २९ ॥

29. Māṃsam putropamam matvā sarva-māṃsāni varjayet;
Dayā-dāna-viśuddhyartham risibhi-r-varjitam purā.

29. Having considered flesh as one's own putra (progeny) one should discard flesh of all kinds And for that same reason, it was abandoned in ancient times by sages, for the purification of their feelings of compassion and of gifts offered to mendicants.

किं जाप-होम-नियमैस्तीर्थस्नानैश्च भारत । ।
यदि खादन्ति मांसानि, सर्वमेव निरर्थकम् ॥ ३० ॥

30. Kim jāpa-homa-niyamaistīrthasnanaiśca Bhārata !
Yadi khādanti māṃsāni sarvamēva nirarthakam.

30. O Bhārata ! If they eat flesh of various kinds, what is the use of muttering of prayers, of sacrifices, of the practising of religious observances, and of ablutions in holy places ? Because, by eating flesh, all this is decidedly rendered useless.

यावन्ति पशु-रोमाणि पशुगात्रेषु, भारत । ।
तावद्वर्षसहस्राणि पच्यन्ते पशुघातकाः ॥ ३१ ॥

31. Yāvanti paśu-romāṇi paśugaṭrèsu, Bhārata !
Tāvadvarsasahasrāṇi pacyantè paśughātakāh.

31. O Bhārata ! The killers of animals are roasted for as many thousand years as there are small hairs on the bodies of animals.

आकाश-गामिनो विप्राः पतिता मांसभक्षणात् ।
विप्रानां पतनं दृष्ट्वा तस्मान्मांसं न भक्षयत् ॥ ३२ ॥

32. Akāśa-gamino viprāḥ patitā māṃsa-bhakṣaṇāt;
Viprānām patanam driṣṭvā tasmānmāṃsam na bhakṣayèt.

32. Brāhmaṇas, who were moving about in the skies, became degraded into a low condition by the eating of flesh. Therefore, on seeing the degradation of the Brāhmaṇas, one should not eat flesh.

Dharmopagraha Dāna.

धर्मोपग्रहदानं तु जायते तत्र पञ्चधा ।

दायक-ग्राहक-देय-काल-भाव-विशुद्धत ॥ १ ॥

तत्र दायकशुद्धं तन्मयाय्यर्थो ज्ञानवान् सुधीः ।

निराशंसोऽननुतापी, दायकः प्रददाति यत् ॥ २ ॥

इदं चित्तमिदं वित्तमिदं पात्रं निरन्तरम् ।

सजातं यस्य मे सोऽहं कृतार्थोऽस्मीति दायकः ॥ ३ ॥

1. Dharmopagrasahadānaṃ tu jāyatè tatra pancadhā;
Dāyaka-grāhaka-dāya-kāla-bhāva-viśuddhstah.
2. Tatra dāyaka-śuddham tannyāyyārtho jñānavān sudhīḥ;
Nirāśamso'nanutāpi dāyakaḥ pradadāti yat.
3. Idam oittamīdam vittamīdam pātraṃ nīrantaram;
Sanjātaṃ yasya me so'ham kritārtho'smīti dāyakah.

1 Dharmopagraha dāna is of five kinds with regard to purity viz. 1. Purity of the giver 2. Purity of the person receiving the dāna 3 Purity of the articles given. 4. Purity with regard to time, and 5. Purity of intention.

2. Dāyaka-śuddham is that dana in which the giver gives what is acquired by wealth obtained by fair means, the giver is intelligent, wise, devoid of any expectation, and devoid of any regret after giving the thing.

3. The dāyaka is one who always has this in his mind, 'Here is the intention to give, here is the object to be given, here is the person at hand to receive, and I have fulfilled my desires.'

Grāhaka Śuddhi.

सावद्ययोगविरतो गौरवत्रयवर्जितः ।
 त्रिगुप्तः पञ्चसमिन्तो रागद्वेषविनाकृतः ॥ १ ॥
 निर्ममो नगरवस्त्यङ्गोपकरणादिषु ।
 तथाऽष्टादशशीलाङ्ग सहस्रधरणोद्धुरः ॥ २ ॥
 रत्नचयधरो धीरः समकाञ्चनलेष्टुकः ।
 शुभध्यानद्वयस्थानुर्जिताक्षः कुक्षिशम्बलः ॥ ३ ॥
 निरन्तरं यथाशक्तिनातविभ्रतपः परः ।
 संयमं सप्तदशधा धारयन्नविशेषितम् ॥ ४ ॥
 अष्टादशप्रकतरं च ब्रह्मचर्यं समाचरेत् ।
 यत्रेदम् ग्राहको दानं, तत् स्याद् ग्राहकशुचियत् ॥ ५ ॥

1. Sāvadyayogavirato gauravatrayavarjitaḥ;
Triguptaḥ pancasamito rāgadvēṣavinākṛitaḥ.
2. Nirmamo nagaravastyaṅgopakaraṇādīṣu;
Tathā'stādaśaśilāṅga-saraḥastradharaṇodḍhuraḥ.
3. Ratnatrayadharo dhīraḥ sama-kāñcana-leṣṭukaḥ;
Śubhadhyāna dvaya sthānurjitakṣaḥ kuṣṣiśambalaḥ.
4. Nirantaram yathāśaktinānavidhatapahparaḥ;
Saṁyamam saptadaśadhā dhārayannavikhaṇḍitaṁ.
5. Aṣṭhādaśaprakāraṁ ca brahmacāryaṁ samācāraṁ;
Yatrèdruḥ grāhako dānaṁ tat syād grāhaka-śuddhimat

1-5. The dāna in which the receiver of the dāna possesses the attributes named below, is pure as regards its receiver. That is to say, he possesses the under-mentioned qualities.—

The receiver of the dāna has desisted from sinful action; he is free from three kinds of Gaurava गौरव Dignity (Rasa Gaurava रसगौरव, Buddhi Gaurava बुद्धिगौरव and Sātā Gaurava

शाता गौरव); he is guarded by three kinds of Gupti गुप्ति, Restraint (Manah Gupti मनःगुप्ति Vācāna Gupti वचनगुप्ति Kāya Gupti काय गुप्ति); Samiti समिति Careful conduct-(Iryā Samiti इर्या समिति, Carefulness while walking about; Bhāsā Samiti भाषा समिति Carefulness in Speech; Eṣaṇā Samiti एषणा समिति Carefulness while collecting food & drink; Adāna-bhaṇḍa niksēpaṇā Samiti आदानभण्डनिक्षेपणा समिति, Carefulness in taking and placing back of articles, and 5 Pāriṣṭhāpanīka Samiti पारिष्ठापनीका समिति Carefulness in disposing excreta such as urine, foeces, phlegm, &c); he is devoid of Rāga राग Passion, and Dvēsa द्वेष Malice. He is indifferent towards any residence and city or towards any articles for his personal use; he is bent on preserving the 18000 forms of celibacy, on holding Samyag Cāritra and on steadying persons who have become unsteady. He looks with a similar eye on gold and a clod of earth. He remains in the two kinds of Śubha dhyāna शुभध्यान Pure meditation. (Dharma-dhyāna धर्मध्यान Meditation on Dharma, and Śukla-dhyāna शुक्ल ध्यान Concentration on bright objects). He has conquered the passions of all his senses; he is constantly ready in observing penances of different kinds according to his strength. He is observing Samyama Dharma संयम धर्म seventeen kinds of Vows of an Ascetic, and he has been acting in accordance to the eighteen rules of celibacy.

Dēya Śuddhi.

देयशुद्धं द्विचत्वारिंशदोषरहितं भवेत् ।

पानऽशन-खाद्य-स्वाद्य-वस्त्र-संस्तारकादिकम् ।

1. Dēya-śuddham dvicatvāriṁśaddośarahitaṁ bhavèṭ;
Pāna-aśana-khādyā, swādyā-vastra-saṁstarakādikaṁ.

1. The purity of the articles to be given, results when the articles of Pāna पान Drink, Aśana अशन Food, Khādyā खाद्य Savouries, Svādyā स्वाद्य Lickables, Vastra वस्त्र Clothes, and Saṁstāraka संस्तारक-Bedding, are free from forty-two defects.

Kāla Śuddha-Bhāva Śuddha.

कालशुद्धं तु यत् किञ्चित्, काले पात्राय दीयते ।
 भावशुद्धं त्वनाशंसं, श्रद्धया यत् प्रदीयते ॥ १ ॥
 न देहेन विना धर्मो न देहोऽन्नादिकं विना ।
 धर्मोपग्रहदानं तद् विदधीत निरन्तरम् ॥ २ ॥
 पात्रेभ्योऽशनपानादि धर्मोपग्रहदानतः ।
 करोति तीर्थाव्युच्छित्तिं प्राप्नोति च परं पदम् ॥ ३ ॥

1. Kālaśuddham tu yat kiñcit kālè pātrāya diyatè;
 Bhāva-śuddhamtvènāśamsam, śraddhayā yat pralīyatè.
2. Na dèhèna vinā Dharma, na dèho'nnādikaṃ vinā;
 Dharmopagrahadānam tad vidadhīta nirantaraṃ.
3. Pātrèbhyo'āśanapānādi dharmopagrahadānataḥ;
 Karoti tīrthāvyuechittiṃ prāpnoti ca param padaṃ.

1. That which is given to the receiver at the right time, is Kāla-śuddha कालशुद्ध,-Pure with regard to time; that which is given without expectation and with faith is Bhāva-śuddha भावशुद्ध,-Pure with relation to Bhāva भाव Intention.

2. There cannot be any Dharma without a body, and there cannot be any body without food etc. Therefore, Dharmopagraha-dāna should be done un-interruptedly.

3. He who gives food, drink, etc. to worthy ascetics with the object of giving Dharmopagraha-dāna, creates an uninter-ruption of Tīrth तीर्थ, (an assemblage consisting of Sādhus साधु Monks, Sadhvi साध्वी, Nuns, Srāvakas श्रावक, Laymen and Śrāvikas, श्राविका. Lay-females.) and obtains the seat of Eternal Bliss.

It is said:—

चारित्रं चिनुते चिनोति विनयं ज्ञानं नयत्युन्नतिं
 पुष्पाति प्रशमं तपः प्रबलवत्युल्लासयत्यागमम् ।
 पुण्यं कंदलयत्ययं दलयति स्वर्गं ददाति क्रमात्
 निर्माण-भियमातनोति निहितं पात्रे पवित्रं धनम् ॥ १ ॥

1. Cāritram cinutè, dhinoti vinayaṃ, jñānamnayatyunnatiṃ,
Pusṇāti praśamaṃ, tapah prabalaṃyatyullāsayatyāgamaṃ;

Puṇyaṃ kandalayaṭyaghaṃ dalaṃyati svargam dadāti kramāt,
Nirvāṇa śriyamātanoti nihitaṃ pātrè pavitraṃ dhanam.

1. The Pavitraṃ Dhanam पवित्रं धनम्, -The pure wealth obtained by fair means, -increases good conduct; gladdens polite manners; augments knowledge; nourishes tranquility; strengthens penance; unsheaths the scriptures; produces Puṇya in profusion; reduces wickedness to pieces; bestows heaven; and gradually augments the wealth of Mokṣa, when it is assigned for suitable worthy persons.

Śīla शील,

सुविसुद्धशीलशुचो पावक किञ्चित् जसं च इह लोके ।
सव्वज्जवल्लहं चित्तं सुहगं-भागी अ परलोके ॥ १ ॥

1. Suvisuddhasīlajutto pāvai kittim jasaṃ ca iha lōḇe;
Savvajṇavallaha cca suhagai-bhāgi a paralōḇe.

देव-दानव-गंधर्वा जक्ख-रक्खस-किन्नरा ।
बंभयारिं नमंसन्ति दुक्करं जे करन्ति तं ॥ २ ॥

2. Dēva-dāṇava-gandhavvā, jakkha-rakkhaṣa-kinṇarā;
Bambhayārim namansanti, dukkaraṃ jè karanti tau;

जो देह कणय-कोडिं अहवा कारेह कणय-जिण-भवनं ।
तस्स न तत्तिअ-पुण्णं जत्तिअ बंभव्वए धरिण ॥ ३ ॥

3. Jo dēi kaṇaya-kodiṃ ahavā kārēi kaṇaya-jinabhavaṇaṃ;
Tassa na tattiapuṇṇam jattia bambhavvaḇ dhariḇe.

शीलं धाम नृणां कुलोन्मत्तिकरं, शीलं परं भूषणं ।
शीलं ह्यप्रतिपातिर्विस्तमनघं, शीलं सुमत्यावहम् ॥

शीलं दुर्गतिनाशनं सुविपुलं, शीलं यशःपावनं ।
शीलं विवृतिहेतुरेव परमः, शीलं तु कर्मद्रुमः ॥ ४ ॥

4. Śīlam nāma nriṇām kulonnatīkaram, śīlam param bhūṣaṇam,
 Śīlam hyapratipāti vittamanagham, śīlam sugatyāvahanam;
 Śīlam durgatināśanam suvipulam, śīlam yaśah pavanam,
 Śīlam nirvritibhēturēva paramah, śīlam tu kalpadrumah.

शीलं सर्वगुणौघमस्तक्रमणिः शीलं विपद्रक्षणं,
 शीलं भूषणमुज्ज्वलं मुनि-जनैः सर्वैः समासेवितम् ।
 दुर्वाराधिजदुःखवह्निशमने प्रावृत्त्ययोदोदकम् ,
 शीलं सर्वसुखैककारणमतः स्यात्कस्य नो सम्मतम् ? ॥ ५ ॥

5. Śīlam sarvagunaṅghamastakamanib śīlam vipadrakṣaṇam,
 Śīlam bhūṣaṇamuḥjvalam muni-janaiḥ sarvaiḥ samāsēvitam;
 Durvārādhijaduḥkhavahniśamanē prāvrit payododakam,
 Śīlam sarva-sukhaikakāraṇamataḥ, syātkasya no sammataṃ ?

ऐश्वरस्य विभूषणं मधुरता, शौचस्य वाक्संयमो,
 ज्ञानस्योपशमः, श्रुतस्य विनयो, वित्तस्य पात्रेव्ययः ।
 अक्रोधस्तपसः, क्षमा प्रभवतो, धर्मस्य निर्वच्यता;
 सर्वकामवि सर्वकामगणितं शीलं परं भूषणम् ॥ ६ ॥

6. Aiśvarasya vibhūṣaṇam madhuratā śauryasya vākṣaṇyam.
 Jñānasyopaśamah, śrutasya vinayo, vittasya pātrēvyayah.
 Akrodhastapasah, kṣamā prabbhavato, dharmasya nirvāṇeyatā,
 Sarvēśāmapī sarvakāmagaṇitaṃ śīlam param bhūṣaṇam.

नास्त्यहिंसासमो धर्मो, न संतोषसमं व्रतम्
 न सत्यसदृशं शौचं, शालतुल्यं न मण्डनम् ॥ ७ ॥

7. Nāstyahiṃsāsamo dharmo na saṃtosasamaṃ vritam;
 Na satyasadriśam śaucam śīlatulyaṃ na maṇḍanam.

यस्तु स्वदारसंतोषी, विषयेषु विरागवान् ।
 गृहस्थोऽपि स्वशीलेन, यतिकल्पः स कल्प्यते ॥ ८ ॥

8. Yastu vādārasaṃtosi, visayēṣu virāgavān;
 Grihastho'pi sva śīlēna, yati-kalpaḥ sa kalpyatē

वर अग्निगमि पवेसो वरं विसुद्धेण कम्मणा मरणं ।
मा गहिअ-व्वयभंगो मा जीअं खलिय-सीलस्स ॥ ९ ॥

9. Vara agginmi pavèso varaṃ visuddhèṇa kammunā maraṇaṃ;
Mā gahiya-vvaya bhaṅgo mā jāaṃ khaliya-sīlassa.

वरं शृङ्गोत्तुङ्गाद्-गुरुशिखरिणः कापि विषमे
पतित्वाऽयं कायः कठिनदृढदन्तर्विदलितः ।
वरं न्यस्तो हस्तः फणिपतिमुखे तीक्ष्णदशने ।
वरं बह्वौ पातस्तदपि न कृतः शीलविलयः ॥ १० ॥

10. Varaṃ śringottuṅgād guru śikhriṇaḥ kvā'pi viṣamè,
Patitvā'yaṃ kāyaḥ kaṭhina-driṣa-dantarvidalitah;
Varaṃ nyasto hastah phaṇipati-mukhè tiksṇa-daśanè.
Varaṃ vahnau pātastadapi na kritah śīla-vilayah

दत्तस्तेन जगत्यकीर्तिपटहो गोत्रे मषीकूर्चकः
चारित्रस्य जलांजलिर्गुणगणाऽऽरामस्य दावानलः ।
संकेतः सकलाऽऽपदां शिवपुरद्वारे कपाटो दृढः
शीलं येन निजं विलुप्तमखिलत्रैलोक्यचिन्तामणि ॥ ११ ॥

11. Dattastèna jagatyakīrtipataho gotrè maṣikūrcakah,
Cāritrasya jalāṅjalirguṇagaṇā'rāmasya dāvānalah;
Saṅkètah sakalā'padāṃ śivapuradvārè kapāto driḍhah,
Śīlaṃ yèna nijaṃ viluptamakhilatrailokyacintāmaṇih.

1. One having a pure guiltless moral character acquires fame and renown, and becomes dear to all persons in this world, and he becomes a participator of good existence in after-life.

2. Celestial beings, asuras, divine musicians, demi-gods, evil spirits and ghosts, bow down before the person who practises celibacy; who does what can be done with great effort.

3. He who gives crores of gold coins in charity or gets gold temples of Tirthaṅkaras prepared, does not acquire as much Punya पुण्य Merit, as a man practising celibacy.

4. Chastity elevates the prosperity of a family; chastity is an excellent ornament; chastity is an indestructible sinless wealth; chastity is the messenger of good existence in future life; chastity completely destroys the evil condition of existence. Chastity purifies fame; chastity is the best cause of Mokṣaḥ; chastity is also an actual Kalpa Vrikṣa कल्पवृक्ष—the Wishing Tree.

5. Chastity is a precious gem, among all virtues, like the jewel on the head of the serpent; chastity protects from adversity; chastity is a bright ornament enjoyed by all sages. It is like a shower of water from the clouds of the rainy season, pacifying the fire of pain arising from irresistible mental affliction; who does not admit that chastity is the only source of all happiness?

6. Sweetness is the ornament of supreme power; restraint of speech is the ornament of valour; peace of mind is the ornament of knowledge; polite manners, of persons versed in sacred literature; expenditure of money for suitable worthy persons is the ornament of wealth; freedom from anger, of Tapah तपः Penance; forbearance is the ornament of the powerful; Final Emancipation, of Dharma; (and) chastity is an excellent ornament calculated to fulfil all the desired objects of all persons.

7. There is no Dharma equal to A-himsā अहिंसा—Desistence from doing injury to living beings, there is no vow equal to contentment, there is no purifying agent like Truth, (and) there is no ornament like Śīla शील chastity.

8. He, who is satisfied with his own wife and is indifferent to sensual enjoyments, is considered nearly like an ascetic, on account of his morality, although he is a house-holder.

9. Better to enter a blazing conflagration of fire; better to die by pure karmas. But, better not to have the breach of an accepted vow; and better not to keep up the life of any one who has transgressed his morality.

10 Better to have this body split by hard millstones after falling down from some rugged tall-peaked top of a high mountain. Better to have the hand placed in the mouth of a gigantic serpent with sharp teeth. Better falling into a conflagration of fire. But not to have destruction of morality.

11. He, who has destroyed his morality (the precious jewel चिन्तामणि Cintāmaṇi of the whole Three Worlds), has sounded a public proclamation, with a beating of drums, of his infamy; has applied black paint with a brush to his family, he has done farewell for ever to right conduct; has applied extensive fire to the seats of a multitude of good virtues; has given a signal to all misfortunes; and he has applied firm gates on the doors of the town of Mokṣa.

नपुंसकत्वं तिर्यकत्वं दौर्भाग्यं च भवे भवे ।
भवेन्नराणां स्त्रीणां चान्यकान्तासक्तचेतसाम् ॥

12. Napuṃsakatvaṃ tiryak-tvaṃ daurbhāgyaṃ ca bhavè bhavè;
Bhavènnarāṇaṃ strīṇāṃ cānyakāntāsaktacètasām.

12. The males and females, who have become attached with other's beloved persons, become emasculate, and attain the condition of beasts, and misfortune in every future life.

It is said,

प्राणभूतं चरित्रस्य परब्रह्मकारणम् ।
समाचरन् ब्रह्मचर्यं पूजितैरपि पूज्यते ॥ १ ॥

1. Prāṇabhūtaṃ caritrasya Parabrahmaika kāraṇam;
Samācaran brahmacaryam pūjitairapi pūjyatè.

1. Brahmacarya ब्रह्मचर्य Chastity-is the essential life of good conduct and is the only prime cause of Mokṣa. Any one practising chastity is worshipped even by those who are adored i. e. the gods, demi-gods, Indras, and human beings.

Kali Kāla Sarvajña Ācārya-dēva Śrīmān Hēmacandra-
ācārya says :—

उर्ध्वरेता भवेत् प्राज्ञ Urdhva-rètā bhavèṭ prājñah.

He, whose seed-semen remains above, that is to say, who is chaste, and who does not waste his semen in frolicking with females or in vicious habits, becomes prudent.

चिरायुषः सुसंस्थाना दृढसंहनना नराः ।
तेजस्विनो महावीर्या भवेयुर्ब्रह्मचर्यतः ॥ २ ॥

2. Cirayusaḥ su-saṁsthānā, dṛḍhasaṁhananā narāḥ;
Tèjasvino mahāvīrya bhavèyu-r-brahmacaryatah.

2. People become long-lived, well-formed, of robust constitution, glorious, and very powerful, on account of celibacy.

ब्रह्मचर्ये भवेन्मूलं, सर्वेषां ब्रह्मचारिणाम् ।
ब्रह्मचर्यस्य भंगेन व्रताः सर्वे निरर्थकाः ॥ १५ ॥

15. Brahmacaryam bhavènmūlam sarvèṣām brahmacāriṇām;
Brahmacaryasya bhaṅgèna vratāḥ sarvè nirarthakāḥ.

15. O Yudhiṣṭhira! chastity is the foundation of all religious students. With the violation of chastity, all the vows are rendered useless.

ब्रह्मचर्येण शुद्धस्य सर्वभूतहितस्य च ।
पदे पदे यज्ञफलं प्रस्थितस्य युधिष्ठिर! ॥ १६ ॥

16. Brahmacaryèṇa śuddhasya sarva-bhūta-hitasya ca;
Padè padè yajna-phalam prasthitasya Yudhiṣṭhira.

16. O Yudhiṣṭhira! A Brahmana, who is pure in morals and who is desirous of doing good to all creatures, acquires the recompense of an Yajna at every step.

एकरात्र्युषितस्यापि या गतिर्ब्रह्मचारिणः ।
न स्म क्रतुसहस्रेण, वक्तुं शक्या युधिष्ठिर! ॥ १७ ॥

17. Ekarātryusitasyāpi yā gati-r-brahmacāriṇaḥ,
Na sma kratusahasrèṇa vaktum śakya Yudhiṣṭhira

17. O Yudhiṣṭhira! The condition of one who observes celibacy even for one night, cannot even be compared with that of one doing one thousand sacrifices.

नैष्टिकं ब्रह्मचर्यं तु ये चरन्ति सुनिश्चिताः ।
देवानामपि ते पूज्या पवित्रं मंगलं तथा ॥ १८ ॥

18. Naiṣṭikam brahmacaryam tu ye caranti su-niścītāḥ,
Dēvānāmapi tē pūjyā pavitram maṅgalam tathā.

18. Those firmly resolute persons, who observe natural celibacy, are adorable even by gods; because, it is pure and auspicious.

शीलानामुत्तमं शीलं, व्रतानामुत्तमं व्रतम् ।
ध्यानानामुत्तमं ध्यानं, ब्रह्मचर्यं सुरक्षितम् ॥ १९ ॥

19. Śīlānāmuttamam śīlam, vratānāmuttamam vratam;
Dhyānānāmuttamam dhyānam brahmacaryam su-rakṣitam.

19. Well-preserved celibacy is the best of moral virtues, the best of vows, and the best of religious contemplations.

पुत्र-दा-र कुटुंबेषु सक्ता सीदन्ति जंतवः ।
सरःपङ्कार्णवे मग्ना, जीर्णवीर्या गजा इव ॥ २० ॥

20. Putra-dāra-kuṭumbèsu saktā sīdanti jantavaḥ;
Sarah-paṅkāraṇavè magnā, jīrṇa-vīryā gajā iva.

20. Low persons attached to one's own sons, wife, and family-members, become afflicted like elephants-whose strength has become exhausted-drowned in the ocean of mire in a lake.

Tapah तपः Penance

यद्दूरं यद्दुरारध्यं, यच्च दूरे व्यवस्थितम् ।
तत्सर्वं तपसा साध्यं, तपो हि दुरतिक्रमम् ॥ १ ॥

1. Yaddūram yaddurārādhyam, yacca dūre vyavasthitam,
Tatsarvam tapasā sādhyam, tapo hi duratikramam.

1. Whatever is remote, whatever is difficult to be accomplished, and whatever is situated at a long distance, all that is accomplished by penance; तपः Tapah. Penance is hard to be overcome.

तपः सकललक्ष्मीणां, नियन्त्रणमशृङ्खलम् ।

दुरित-प्रेत-भूतानां, रक्षामन्त्रो निरक्षरः ॥ २ ॥

2. Tapah sakalalakṣmīṇāṃ, niyantranāmaśṛṅkhalam;
Dūrita-preta-bhutānām, raksāmantro niraksarah.

2. Penance is the unfettered ruler of all kinds of wealth. It is the unwritten protective spell against misfortune, evil spirits, and goblins.

यस्माद्विघ्नपरम्परा विघटते दास्यं सुराःकुर्वते

कामः शाम्यति दाम्यतीन्द्रियगणः कल्याणमुत्सर्पति ।

उन्मीलन्ति महर्द्धयः कलयति ध्वंसं च यत्कर्मणां

स्वाधीनं त्रिदिवं करोति च शिवं त्दास्यं तपस्तप्त किम् ॥ ३ ॥

3. Yasmād-vighna-paramparā vighatè, dāsyam surāḥ kurvatè,
Kāmaḥ śāmyati dāmyatīndriyagaṇaḥ kalyaṇamutsarpati;
Unmīlanti maharddhayaḥ kalayati dhvaṁsam ca yatkarmaṇām,
Svādhīnam tridivam karoti ca Śivam ślāghyam tapa-
stenna kim ?

3. Is it not, then, praiseworthy, that penance removes successions of obstacles, makes the gods do servitude (to human beings), calms passion, subdues the group of senses, approaches welfare, displays immense fortunes, causes destruction of Karmans, lays the third (highest) heaven at one's disposal, and acquires Eternal Bliss ?

Bhāva भाव Pure Intention.

तत्तद्विदुषो विज्जो लक्खणहीणो अ पंडितो लोप ।

भावविदुषो धम्मो तिम्मिणि नूनं हसिज्जन्ति ॥ १ ॥

1. Takkavīhūṇo vijjō lakkhaṇahīṇo a paṇḍitō loḇ;
Bhavavīhūṇo dhammo tinnivi nūṇam hasijjanti.

1. In this world, the three are certainly laughed at, viz—a physician devoid of speculative conjecture, a learned man deprived of auspicious signs, and a dharma without pure sentiment.

થોવંવિ અણુઢાણં ભાવવિસુદ્ધં હણેદ કમ્મમલં ।
લહુઓ વિ સહસકિરણો તિમિરનિઅમ્બં પણાસેદ ॥ ૨ ॥

2. Thovamvi aṇuṭṭhāṇam bhāva-visuddham haṇēi kaṇṇa-malam;
Lahuo vi sahasakiraṇo timiraniambam paṇāsēi.

2. Even a little religious ceremony performed with pure intention, destroys the dirt of Karmans. Even a small Sun removes the mass of darkness.

ભાવો ધર્મસ્ય હૃન્મિત્રં, ભાવઃ કર્મેન્ધનાનલઃ ।
સત્કૃત્યાન્ને ઘૃતં ભાવો, ભાવો વેત્રી શિવશ્રિયઃ ॥ ૩ ॥

3. Bhāvo dharmasya hrinmitram, bhāvaḥ karmēndhanānalah;
Satkṛityānnē ghritam bhavo, bhāvo, vētri Śivaśriyaḥ.

3. Bhava (pure intention) is the affectionate friend of Dharma; bhāva is fire to the fuel of Karmans; bhāva is butter to the delicious food of good actions; and bhāva is the door-keeper to the prosperity of Eternal Bliss.

ઘનં દત્તં વિત્તં જિનવચનમભ્યસ્તમશિલં ।
ક્રિયાકાણ્ડં ચણ્ડં રજિતમવન્નો સુત્તમસકૃત્ ।
તપસ્તપ્તં તીવ્રં ચરણમપિ ચીર્ણં ચિરતરં
ન ચેદ્વિત્તે ભાવસ્તુષવપનવત્સર્વમફલમ્ ॥ ૪ ॥

4. Ghanam dattam vittam, Jinavacanamabhyastamakhilam,
Kriyākāṇḍam caṇḍam racitamavansu suptamasakrit;
Tapastaptam tivrāṇi caraṇamapī cīrṇam cirataram,
Na cēcittē bhāvastuṣavapanvat sarvamaphalam.

4. Although immense wealth has been given away in charity; the entire doctrines of Jineśvaras have been studied; violent ceremonial rites have been performed; have slept very often on the ground; severe austerities have been performed; good

conduct however has been preserved for a long time if there is no भाव Bhāva,—Pure intention at heart,—everything is fruitless like the sowing of chaff.

न काष्ठे विद्यते देवो, न शिलायां न कर्दमे ।
भावेषु विद्यते देवस्तस्माद्भावो हि कारणम् ॥ ५ ॥

5. Na kāṣṭhè vidyatè dèvo, na śilāyām na karddamè;
Bhāvēsu vidyatè dēvastasmad-bhāvo hi karaṇam.

5. There is no deity in wood, none in a slab of stone, and none in mud. There is deity in pure intentions, therefore, भाव Bhāva,—Pure intention,—is really the prime cause.

Principal means of Crossing the Ocean of Samsāra.

Out of the four principal means of crossing the ocean of Samsāra, viz Dāna दान Śīla शील, Tapa तप, and Bhāva भाव the only rafter left for a house-holder desirous of crossing the ocean of Samsāra, is दान Dāna.

One of the chief duties of a house-holder being the maintenance of his family-members and his dependents, he has to take up a number of small or large undertakings, majority of them involving the destruction of animal life, in accordance with the condition of his social life, if not with the object of hoarding money, at least to keep body and soul together.

When the question of livelihood is not urgent, a house-holder with ample resources should carefully avoid falling into the habit of enjoyment of the pleasures of the senses to which he is naturally prone, and which in the long run is disastrous.

A house-holder, surrounded as he is, the whole day and night, by females and other attractive objects of enjoyment of worldly pleasures, cannot possibly remain morally chaste. When even an ascetic practising severe austerities, who has left his wife and family-members for a number of years, and who has nothing with himself to pay for the enjoyment of worldly pleasures, is not liable to remain mentally, vocally, and bodily chaste if he comes in contact with females only for a few days, how

is it possible for a well-nourished house-holder with ample means, to remain sexually chaste when he is surrounded, all the twenty-four hours of the day and night, by females and other objects of enjoyment ?

A house-holder who has to work hard for the maintenance of his family under ever-changing conditions of pestilence, famine, wars, and their attendant disasters, with a number of liabilities over his head, cannot naturally think of practising **तप** Tapa, Penance, and severe austerities.

A house-holder under such circumstances is not expected to have **सत्य** Bhāva,—Pure intentions for the Liberation of his Soul.

Dāna दान being the only rafter left for a house-holder desirous of crossing this ocean of Samsāra, it is essential that it should be developed to a high degree.

दान मोहत्यागः Dānah Mohatyagah. Dānah (Giving away) implies freedom from infatuation. As long as, I am in possession of any object that is dear to me I am always careful to keep it with me, and studiously avoid losing it. But, as soon as, I give it away to any one else, I become free from the infatuation I had for it, saying “It is mine.” The sense of **ममत्त्व** Mamatva, Attachment for the object as “mine”, disappears.

Indeed, Dāna Dharma दान धर्म—The Noble Virtue of giving away of food and drink-materials, other necessities of life, gifts etc to needy persons, is a very valuable quality of the Soul. All the Tīrthaṅkaras and other saintly persons, who, rising higher spiritually attained Kēvala Jñāna and Final Emancipation, have always practised the noble virtue of दानधर्म Dāna Dharma the duty of alms-giving, during their house-holder life.

During the time of Tīrthaṅkara Bhagavān Śrī Rīṣabha-dēva and thereafter, people were of strong constitution, tall, well-balanced, and with great endurance; they were therefore able to observe celibacy of long duration, and practise severe austerities.

Later on, during the present Avasarpini era, with the decadence of bodily constitution, the rules of celibacy became gradually lax, and people were not able to practise severe austerities. Hence, the time-limit of practising austerities continuously at a time, which was of one year's duration during the time of Tīrthaṅkara Bhagavān Śrī Rīṣabha-dēva, was reduced to six months' time during the time of Śramaṇa Bhagavān Śrī Mahāvīra Swāmī, the last Tīrthaṅkara of the present series of twenty-four Tīrthaṅkaras.

There resulted a retrenchment with respect to Śīla शील, Tapa तप, and Bhāva भाव. But there was no retrenchment in case of Dāna दान.

Śramaṇa Bhagavān Mahāvīra Swāmī gave the same amount of gold coins for two प्रहर Prabarās,—a period of about six hours-daily, during one year previous to his दीक्षा Dīkṣā, known as संवत्सरिकदान Saṃvatsarika Dāna viz 3888 million gold-coins during one year, the same amount of gold-coins that was given away as दान Dāna by Tīrthaṅkara Bhagavān Śrī Rīṣabha-dēva at the time of his Dīkṣā.

Only lucky persons possess a combination of 1. A keen desire to give 2. Wealth acquired by fair means, and 3. A rare opportunity of meeting with worthy ascetics to whom food, drink etc may be given.

Nayasāra possessed the three invaluable attributes of a householder.

Happy are the Noble Souls who have the rare opportunity of meeting with such esteemable combinations.



Chapter V

The Second Previous Bhava.

17. After death, the Soul of Nayasāra, who had acquired Samyaktva from the Guru Mahārāja, was born during the second Bhava as a celestial being in Saudharma Dēva-loka सौधर्म देवलोक and was transformed into a perfect being within an Antar-Muhūrta अन्तर्मुहूर्त समय (i. e. one samaya less than two Ghatiks घटी or one Mūhurta i. e. 48 minutes) with an age-limit of one Palyopāma. As soon as he was born in the Upapāta Śayyā उपपात शय्या,—the celestial bed,—the servant-gods began to utter Jaya Jaya Nandā! Jaya Jaya Bhaddā! जय जय नन्दा! जयजय भद्रा! Victory to the Prosperous! Victory to the Worthy person! and did their appropriate work. The Dēva, then, began to pass his time sportively, getting himself engrossed in enjoyments, while amusing himself at various pleasure-grounds with charming divine young females adorned with wreaths of pearls hanging on their breasts, with faces resembling blue-lotuses adorned with leaflike marks of various shapes painted on their pure white cheeks, with handsome gold bracelets on their hands; and he began to celebrate Atṭhāi Mahotsava अट्ठाई महोत्सव—a festival lasting for eight days,—full of extreme joy, on Nandīśvara (नन्दीश्वर) and other continents on the five auspicious occasions like descent from heaven, birth, dīksā etc. of Tīrthaṅkaras, leaving aside all his amusing sports; and thinking thus within himself, “These are like ships to a vowless individual like myself, for crossing the ocean of the worldly existence, like nectar to those who are distressed by three kinds of miseries, and like the Cintāmaṇi चिन्तामणि—the precious jewel—in supplying what-so-ever is desired,” he went daily for worshipping the temples of the Siddhas on Himvanta and other very high mountains, riding on divine chariots, and he began to carefully hear the Preaching of the Dharma causing aversion to the world, from the lotus-like lips of the Tīrthaṅkara Bhagavāna moving about from place to place, and he began to worship mentally, by speech, and bodily, Sādhus who had become emaciated by practising severe austerities and other valuable virtues.

In this way, he lived as a celestial being for one Palyopam.

APPENDIX No. 2.

देव Dèvas (Celestial Beings).

Celestial beings present a number of characteristics which are not met with in human beings.

The chief characteristics of celestial beings are —

1. Celestial beings are extremely beautiful, charming, and sportive. Their bodies are वैक्रियक Vaikriyaka-Subject to modifications at will,—lustrous, healthy, well-developed, and perfectly symmetrical. They do not perspire. Their eyes are always steady; they do not twitch.
2. Celestial beings are always young and sportive during their divine existence. They never suffer from infirmities of old age, and are therefore described as अजर Ajara, Not aging; ever young. They are not obliged to undergo various births and deaths during their existence of kotā-koti years, and hence they are styled अमर Amara, Immortal.
3. Celestial beings are born by उपपात Upapāta, Spontaneous rise in the उपपातशय्या Upapāta Śayyā, the bed covered with a divine cloth in their respective abodes and Vimānas, from which celestial beings take spontaneous rise. Within an period of twenty-four minutes soon after their birth, they attain youth and become perfectly matured. They are, then, given an invigorating bath by attending gods and goddesses, and dressed with costly garments and precious ornaments in the आभूषण सभा Abhūṣaṇa Sabbhā,—the Dressing and Ornament Hall—and they soon begin to indulge in the various divine amusements accompanied by musical instruments and dramatic performances by numerous celestial musicians and players in their various dancing-halls and pleasure-gardens. They become so deeply engrossed in the enjoyment of these

divine pleasures that they do not even know how quickly thousands of years pass away.

4. Celestial beings do not desire to visit human habitations. Because,
 - (a) They do not like to leave off abruptly the pleasure of witnessing dramatic performances, and various celestial amusements in which they are deeply engrossed, before the amusements have ended. These dramatic performances and celestial amusements continue for thousands of years at a time.
 - (b) They do not like the foul odour emanating from dead bodies, urine, and faeces, and from decaying matter around human habitations, which spreads in all directions for a distance of four to five hundred yojanas.
5. Celestial beings visit human habitations 1. On the auspicious occasions of Birth, Dīksā, Kēvala Jñāna, Mokṣa etc. of Tīrthaṅkaras. 2. In consequence of supernatural powers of severe austerities performed by a great sage, 3. Out of affection for a beloved person during previous life, and 4. Out of jealousy for a magnanimous person with the object of trying his personal endurance.
6. When the celestial beings visit human habitations, their feet do not touch the ground. They stand about four inches above the surface of the ground.
7. The flower-garlands on the necks of celestial beings do not wither away even after thousands of years.
8. The highest period of existence for a human being ranges from one hundred to one hundred and twenty-five years, or at the most one hundred and fifty years. While the minimum period of existence as a celestial being is ten thousand years and the maximum time-limit of existence as a celestial being, is thirty-three sāgaropams.

Classification of Celestial Beings.

18. There are four classes of celestial beings viz भुवनपति Bhuvanapati, Residential. 2. व्यन्तर Vyantara, Peripatetic. 3. ज्योतिष्क Jyotiṣk, Stellar, and 4. वैमानिक Vaimānika, Born in a celestial car.

भुवनपति Bhuvan-pati, Residential celestial beings are of 10 kinds.

व्यन्तर Vyantara, Peripatetic	...	...	...	8	„
ज्योतिष्क Jyotiṣk, Stellar.	...	...	...	5	„
वैमानिक Vaimānika, Heavenly.	...	...	...	12	„

भुवनपति Bhuvana-pati (Residential Celestial Beings)

The ten kinds of भुवनपति Bhuvana-pati gods are the following :—

1. असुरकुमार Asura Kumāra.
2. नागकुमार Nāga Kumāra.
3. सुवर्णकुमार Suvarṇa Kumāra.
4. विद्युत्कुमार Vidyut Kumāra.
5. अग्निकुमार Agni Kumāra.
6. द्वीपकुमार Dvīpa Kumāra.
7. उदधिकुमार Udadhi Kumāra.
8. दिशिकुमार Diśi Kumāra.
9. वायुकुमार Vāyu Kumāra.
10. स्तनितकुमार Stanit Kumāra.

These ten kinds of Bhuvana-pati gods are always young and sportive, and hence they are called कुमार Kumāra.

The colour of the body of Bhuvana-pati gods is :—

1. Asura Kumāra	Dark
2. Nāga Kumāra	White
3. Suvarṇa Kumāra	Golden Yellow
4. Vidyut Kumāra	Red
5. Agni Kumāra	Red
6. Dvīpa Kumāra	Red

7. Udadhi Kumāra	White
8. Diśi Kumāra	Golden-yellow
9. Vāyu Kumāra	Dark-blue-
10. Stanit Kumāra	Golden yellow

The colour of garments of the Bhuvana-pati gods is.—

1. Asura Kumāra	Red
2. Nāga Kumāra	Dark-blue
3. Suvarṇa Kumāra	White
4. Vidyut Kumāra	Dark-blue
5. Agni Kumāra	Dark-blue
6. Dvīpa Kumāra	Dark-blue
7. Udadhi Kumāra	Dark-blue
8. Diśi Kumāra	White
9. Vāyu Kumāra	Sky-colour
10. Stanit Kumāra	White

The distinguishing sign for recognizing the species of Bhuvana-pati gods, is the presence of the following mark in their diadems and other ornaments—viz.

Kind of Bhuvana-pati gods.	Presence of signs on diadems and ornaments
1. Asura Kumāra	Cūḍamaṇi-Ratna-crest jewel.
2. Nāga Kumāra	Serpent
3. Suvarṇa Kumāra	Garuda—the King of Serpents
4. Vidyut Kumāra	Thunder-bolt
5. Agni Kumāra	Kalaśa
6. Dvīpa Kumāra	Lion
7. Udadhi Kumāra	Horse
8. Diśi Kumāra	Elephant
9. Vāyu Kumāra	Alligator
10. Stanit Kumāra	Hemispherical bowl.

The colour of the body, the colour of garments and the distinguishing mark on the diadems and other ornaments of Bhuvana-pati gods are given in the following Table:—

Table.

Kinds of Bhuvana-pati gods	Colour of Body	Colour of Garments.	Mark on diadems etc.
Asura Kumāra	Dark-blue	Red	Cūdāmaṇi Ratna
Nāga Kumāra	White	Dark-blue	Serpent
Suvarṇa Kumāra	White	White	Garuḍa
Vidyut Kumāra	Red	Dark-blue	Thunder-bolt
Agni Kumāra	Red	Dark-blue	Kalaśa
Dvīpa Kumāra	Red	Dark-blue	Lion
Udadhi Kumāra	White	Dark-blue	Horse
Diśi Kumāra	Golden yellow	White	Elephant
Vāyu Kumāra	Dark-blue	Evening twilight	Alligator
Stanit Kumāra	Golden yellow	White	Hemispherical bowl

Abodes of Bhuvana-pati Celestial Beings.

The abodes of Bhuvana-pati celestial beings are located in an area of 178000 yojanas after leaving off an area of one thousand yojanas above and one thousand yojanas below from the aggregate area of 180000 yojanas, which forms the stratum of रत्नप्रभा Ratna Prabhā earth. They are arranged in rows in the North and South, forming उत्तरश्रेणी Uttara-śrēṇī, Northern Row and दक्षिणश्रेणी Dakṣiṇa-śrēṇī, Southern Row.

The number of abodes in the two rows is as follows:—

	Number of abodes. in Northern Row	Number of abodes in Southern Row.
Asura Kumāra	3000000	3400000
Nāga Kumāra	4000000	4400000
Suvarṇa Kumāra	3400000	3800000
Vidyut Kumāra	3600000	4000000
Agni Kumāra	3600000	4000000
Dvīpa Kumāra	3600000	4000000
Udādhī Kumāra	3600000	4000000
Diśī Kumāra	3600000	4000000
Vāyu Kumāra	4600000	5000000
Stanit Kumāra	3600000	4000000
	<hr/> 36600000 <hr/>	<hr/> 40600000 <hr/>
	Total 77200000 (of both Rows)	

Indras of Bhuvana-pati gods

19. There are two Indras—one for the Northern Row and one for the Southern Row—for each of the ten kinds of Bhuvana-pati gods. Twenty Indras for the whole group. They are:—

	Southern Row.	Northern Row.
Asura Kumāra	चमरेन्द्र Camarèndra	बलीन्द्र Balīndra
Nāga Kumāra	धरणेन्द्र Dharanèndra	भूतानेन्द्र Bhūtānèndra
Suvarṇa Kumāra	वेणुदेवेन्द्र Vèṇudèvèndra	वेणुदालिन्द्र Vèṇudālīndra
Vidyut Kumāra	हरिकान्तेन्द्र Harikāntèndra	हरिसहेन्द्र Harisahèndra
Agni Kumāra	अग्निशिखेन्द्र Agniśikhèndra	अग्निमानवेन्द्र Agnimānavèndra
Dvīpa Kumāra	पूर्णेन्द्र Purnèndra	विशिष्टेन्द्र Viśiṣṭhèndra
Udādhī Kumāra	जलकान्तेन्द्र Jalakantèndra	जलप्रमेन्द्र Jalaprabhèndra
Diśī Kumāra	अमितगतीन्द्र Amitagatīndra	अमितवाहनेन्द्र Amitavāhanèndra
Vāyu Kumāra	बेलंबेन्द्र Vèlambèndra	प्रभजनेन्द्र Prabhajanèndra
Stanit Kumāra	घोषेन्द्र Ghosèndra	महाघोषेन्द्र Mahā-ghosèndra

अग्रमहिषी Agra-mahiṣī, Chief consorts of Indras

चमरेन्द्र Camarèndra and बलीन्द्र Balindra, the two Indras of the Asura Kumāra group, have each of them, five अग्रमहिषीs Agra-mahiṣī, chief consorts, the rest have six each.

आयुः Āyuh, (Allotted term of life) of Bhuvana-pati gods.

The minimum and maximum आयुः Āyuh, Allotted term of life, of the Indras, their consorts, ordinary gods, and goddesses is given in the following Table.

TABLE.

Kinds of gods	Minimum term of life.	Maximum term of life.
चमरेन्द्र Camarèndra (Indra of Southern Region)	The minimum term of life of these gods and of goddesses is 10000 years	One Sāgaropam.
बलीन्द्र Balindra (Indra of Northern Region.)		Something more than one Sāgaropam
Remaining nine Indras of Southern Region.		1½ Palyopama.
Remaining nine Indras of Northern Region.		Something less than two Palyopamas.
अग्रमहिषी Agra-mahiṣī The chief consorts of Camarèndra.		3½ Palyopamas
अग्रमहिषी Agra mahiṣī The chief consorts of Balindra.		1½ Palyopamas
Other goddesses.		3½ Palyopamas

व्यंतर Vyantara, Peripatetic Celestial Beings

The Vyantara celestial beings are of the under-mentioned eight kinds viz —

1. पिशाच Piśāca

2. भूत Bhūta
3. यक्ष Yaksa
4. राक्षस Rākṣasa
5. किन्नर Kinnara
6. किंपुरुष Kimpurusa
7. महोरग Mahoraga
8. गंधर्व Gandharva.

1. पिशाच Piśāca-celestial beings are handsome, charming and powerful. They are of the under-mentioned fifteen varieties—
 1. कुष्मांड Kusamāṇḍa 2 पटक Paṭaka 3 जोष Josa 4 आन्हिक Ānhika
 5. काल Kāla 6. महाकाल Mahākāla 7 चोक्ष Coksa 8. अचोक्ष Acokṣa
 9. तालपिशाच Tala-piśāca 10 मुखरपिशाच Mukhara-piśāca 11. अध-
 स्तारक Adhas-tāraka 12. देह Dēha 13 महादेह Mahā-dēha 14. तूद-
 श्नीक Tūdaśnīka and 15. वनपिशाच Vana-piśāca.

भूत Bhūta-gods are beautiful, with lovely faces. They besmear their bodies with pastes of various kinds. Bhūta-gods are of nine varieties. They are 1. स्वरूप Svarūpa 2. प्रतिरूप Prati-rūpa 3. अतिरूप Ati-rūpa 4. भूतोत्तम Bhūtottama 5. स्कंदिक Skandika 6. महास्कंदिक Mahā-skandika 7. महावेग Mahā-vēga 8. प्रतिछत्रा Prati-chatrā and 9. आकाशगा Akāśagā.

यक्ष Yaksa-gods are deep-thinking and attractive, with their bodies of well-proportioned measure and weight. The palms of their hands, soles of their feet, their nails, palate, tongue, and lips are red. They put on precious diadems on their heads and brilliant ornaments on different parts of their bodies. The Yaksas are of the following thirteen varieties viz 1. पूर्णभद्र Pūrṇabhadra, 2. माणिभद्र Māṇi-bhadra 3. श्वेतभद्र Śvēta-bhadra 4 हरिभद्र Hari-bhadra 5. सुमनोभद्र Sumano-bhadra 6. व्यतिपातभद्र Vyatipāta-bhadra 7. सुभद्र Su-bhadra 8. सर्वतोभद्र Sarvato-bhadra 9. मनुष्ययक्ष Manu-sya-yaksa 10. धनाधिप Dhanādhipa 11 धनाहार Dhanāhāra 12. रूपयक्ष Rūpayaksa and 13. यक्षोत्तम Yaksottama.

राक्षस Rākṣasa-gods are fear-inspiring, formidable, and cruel with long red lips. They put on bright terrifying ornaments, and besmear their bodies with a variety of foul-smelling pastes. They

are of the following seven varieties. viz 1. भीम Bhîma 2. महाभीम Mahā-bhîma 3. विघ्न Vighna 4. विनायक Vināyaka 5. जलराक्षस Jala-raksasa 6. यक्षराक्षस Yakṣa-rākṣasa, and 7. बह्वराक्षस Brahma-rākṣasa.

किन्नर Kinnara-gods are calm with handsome faces They put on valuable diadems on their heads They are of the following ten varieties viz 1. किन्नर Kinnara 2. किंपुरुष Kim-puruṣa 3. किंपुरुषोत्तम Kim-puruṣottama 4. हृदयगम Hridayam-gama. 5. रूपशालिन् Rūpa-śālin 6. अनिदित Anindita 7. किन्नरोत्तम Kim-narottama 8. मनोरम Manorama 9. रतिप्रिय Rati-priya, and 10. रतिश्रेष्ठ Rati-śreṣṭha.

किंपुरुष Kim-puruṣa-gods have handsome arms and legs. They have beautiful faces and they wear various ornaments on their bodies. They are of the following ten varieties—viz 1. पुरुष Puruṣa 2. सत्पुरुष Sat-puruṣa 3. महापुरुष Mahā-puruṣa 4. पुरुषवल्लभ Puruṣa-vallabha 5. पुरुषोत्तम Puruṣottama 6. अतिपुरुष Ati-puruṣa 7. महादेव Mahādēva 8. मरुत् Marut 9. मेरुप्रभ Mēru-prabha, and 10. यशस्वंत Yaśasvanta.

महोरग Mahoraga-gods are very impetuous, with lovely faces. Their bodies are large with well-developed extensive shoulder and neck. They put on ornaments of various designs on their bodies They are of the following ten varieties viz—1. भुजंग Bhu-jaṅga 2. भोगशालिन् Bhoga-śālin 3. महाकाय Mahā-kāya 4. अतिकाय Ati-kāya 5. स्कंधशाखिन् Skandha-śākhin 6. मनोरम Manorama 7. महावेग Mahāvēga 8. महेश्वक्ष Mahēśvakṣa 9. मेरुकांत Mērukānta, and 10. भास्वंत Bhāsvanta.

गंधर्व Gandharva-gods have handsome appearance, lovely faces and sweet speech They wear diadems on their heads and necklaces on their necks They are of the following twelve varieties viz 1. हाहा Hāhā, 2. हुहू Hūhū 3. तुंबरु Tumbaru, 4. नारद Nārada 5. रुषिवादक Rṣi-vādaka 6. भूतवादक Bhūta-vādaka 7. कादंब Kādamba 8. महाकादंब Mahā-kādamba 9. रैवत Raivata 10. विश्वावसु Viśvāvasu 11. गीतरति Gīta-rati and 12. गीतयश Gīta-yaśa.

	1. Piśāca.	2. Bhūta.	3. Yakṣa.	4. Rākṣasa.
1	Kuṣmāṇḍa	Svarūpa	Pūrṇa-bhadra	Bhīma
2	Pataka	Prati-rūpa	Māṇi-bhadra	Mahā-bhīma
3	Joṣa	Ati-rūpa	Śveta-bhadra	Vighna
4	Anhika	Bhūtottama	Hari-bhadra	Vināyaka
5	Kāla	Skandika	Sumano-bhadra	Jala-rākṣasa
6	Mahākāla	Mahā-skandika	Vyatipāta-	Yakṣa-rāk-
7	Coksa	Mahā-vēga	bhadra	sasa
8	A-coksa	Pratichatrā	Su-bhadra	Brauh-
9	Tāla-piśāca	Akāśagā	Sarvato-bhadra	rākṣasa
10	Mukhara-piśāca		Manusya-yakṣa	
11	Adhastāraka		Dhanādhipa	
12	Dēha		Dhanāhāra	
13	Mahā-dēha		Rūpa-yakṣa	
14	Tudaśnika		Yaksottama	
15	Vana-piśāca			

	5. Kinnara	6. Kim-puruṣa	7. Mahoraga	8. Gandharva
1	Kinnara	Puruṣa	Bhujaṅga	Hahā
2	Kimpurusa	Sat-purusa	Bhogasālin	Hūhū
3	Kimpuruṣot-	Mahā-puruṣa	Mahā-kāya	Tumbaru
	tama			
4	Hridayaṅgama	Puruṣa vrisabha	Ati-kāya	Nārada
5	Rūpaśālin	Purusottama	Skandha-śāi-	Rusi vādaka
			khin	
6	Anindita	Ati-purusa	Manorama	Bhūta vādaka
7	Kim-narottama	Mahādēva	Mahāvēga	Kādamba
8	Manorama	Marut	Mahēśvakṣa	Mahā-kāda-
				mba
9	Rati-priya	Mēruprabha	Mērukānta	Raivata
10	Rati-śreṣṭha	Yaśasvanta	Bhāsvanta	Viśvāvasu
11				Gīta-raṭi
12				Gīta-yaśa

Colour of Bodies of Vyantara Celestial Beings.

The colour of bodies of Vyantara celestial beings is as follows :—

—Colour of Body—

1. Piśāca	Dark
2. Bhūta	Dark
3. Yaksa	Dark
4. Rākṣasa	White
5. Kinnara	Dark-blue
6. Kimpurusa	White
7. Mahoraga	Dark
8. Gandharva	Dark

The individual Vyantara celestial beings have the under-mentioned distinguishing marks on their banners.

—Marks on Banners—

1. Piśāca	A Kadamba Tree
2. Bhūta	Sulasa Tree
3. Yaksa	Banyana Tree
4. Rākṣasa	A club-shaped utensil used by ascetics resembling the foot of a bedstead.
5. Kinnara	Aśoka Tree
6. Kimpuruṣa	Michelia Champaca
7. Mahoraga	The Betel Plant
8. Gandharva	The long bottle-gourd

— The Vyantara dēvas have the following sixteen Indras —

Kinds of gods.	For Southern Division	For Northern Division
1. Piśāca	Kālendra	Mahā-kālendra
2. Bhūta	Svarāpendra	Prati-rūpendra
3. Yaksa	Pūrṇabhadra	Māni-bhadra
4. Rākṣasa	Bhīmendra	Mahā-bhīmendra
5. Kinnara	Kim-narendra	Kim-purusendra
6. Kim-purusa	Sat-purusendra	Mahā-purusendra
7. Mahoraga	Ati-kāyendra	Mahā-kāyendra
8. Gandharva	Gīta-ratindra	Gīta-yaśendra

Dwelling Places for Vyantara Dèvas.

The dwelling-places for Vyantara gods are located in the intervening space of eight hundred yojanas remaining after leaving off a space of two hundred yojanas—one hundred yojanas above and one hundred yojanas below—from one thousand yojanas of Ratna Prabhā Earth left above.

They are arranged in the shape of numerous towns. Some of the dwelling-places in these towns are round on the external surface and square-shaped in the interior. On the low level, they resemble the pericarp of a lotus.

While diligently engaged in delightfully and happily enjoying the divine singing and dramatic performances of young celestial damsels accompanied by the constant playing of musical instruments and beating of drums, the Vyantara gods do not realize how easily thousands of years pass away in merriment.

Vāṇa-vyantara Celestial Beings.

Besides these, there is a species of Vyantara dèvas, known as Vāṇa-vyantara, which includes the under-mentioned varieties.—

- | | |
|----------------------|-------------------------|
| 1. अणपन्नी Aṇapannī | 5. कंदित Kandita |
| 2. पणपन्नी Paṇapannī | 6. महाकंदीत Mahākandita |
| 3. ऋषिवादी Risivādī | 7. कोहंडिक Kohaṇḍika |
| 4. भूतवादी Bhūtavādī | 8. पतंग Pataṅga. |

Dwelling Places for Vāṇa-vyantara Dèvas.

The dwelling-places for Vāṇa-vyantara gods are located in the intervening space of eighty yojanas remaining after leaving off a space of twenty yojanas—ten yojanas of Ratna Prabhā Earth left above.

The following are the sixteen Indras of Vāṇa-vyantara gods —

1. Sannihitendra	7. Isvarendra	13. Śveta Indra
2. Sāmānendra	8. Mahēśvarendra	14. Mahāśveta Indra
3. Dhatā Indra	9. Suvratendra	15. Pataṅga Indra
4. Vidhātā Indra	10. Viśālendra	16. Pataṅga pati Indra.
5. Risi Indra	11. Hāsyendra	
6. Risi Pālendra	12. Hāsyā-rati Indra	

The under-mentioned Table gives the minimum and maximum age-limits of Vyantara and Vāṇa-Vyantara gods and goddesses and their Indras and Indrāṇis. —

TABLE

Kinds of gods.	Minimum Age limit.	Maximum Age-limit
1. Vyantara and Vāṇa vyantara gods	10000 Years	1 Palyopama
2. Vyantara and Vāṇa-vyantara goddesses	10000 Years	Palyopama
3. Indras	10000 Years	Palyopama
4. Indrāṇis	10000 Years	$\frac{1}{2}$ Palyopama.

ज्योतिष्क Jyotiska, Stellar Heavently Bodies.

20. The classes of ज्योतिष्क Jyotisk, Stellar heavenly bodies are:—

1. सूर्य Sūrya, the Sun
2. चन्द्र Candra, the Moon
3. ग्रह Graha, the Planets.
4. नक्षत्र Naksatra, the Constellations
5. प्रकीर्णक तारका: Prakirṇaka Tārakāh, Scattered stars.

The **ज्योतिष्क Jyotiṣk**, Stellar heavenly bodies are located in the upper portion of one hundred and ten **yojanas** of **तिर्यक् लोक Tiryac Loka**, the Middle World, which forms an intervening space of eighteen hundred **yojanas**—namely—nine hundred **yojanas** above the **मध्यरुचक प्रदेश Madhya Rucaka Pradeśa**, the central **Rucaka** space in the middle of Mount **Mēru** (whence the directions commence) and nine hundred **yojanas** below it.

They are arranged in the following order —

The stellars begin at a height of 790 **yojanas** from the level of the earth on which we live. The lowest are the **Stars**. Ten **yojanas** above them are the **Suns**. Eighty **yojanas** above the suns are the **Moons**. Four **yojanas** above the moons, are the **Nakṣatras** (Constellations). Four **yojanas** above the **Nakṣatras** is the Planet **बुध Buddha** (Mercury). Three **yojanas** above it, is the Planet **शुक्र Śukra** (Venus). Three **yojanas** above the Planet **Sukra** is the Planet **बृहस्पति Brihaspati** Jupiter. Three **yojanas** above it is the Planet **मंगल Maṅgala** or **अंगारक Aṅgāraka** Planet **Mars**, and three **yojanas** above all of them is the Planet **शनि Śaniścara** the Planet **Satura**.

Thus included in a space of one hundred and ten **yojanas**, upto 900 **yojanas** from the level of the earth upwards are found the stellar classes of celestial bodies. The **yojana** to be calculated here is of 2000 **kosas**.

Some of these heavenly bodies are **चर Cara**, Moving round Mount **Mēru**, and some of them are **स्थिर Sthira**, Immovable. The stellar bodies within the **Manuṣya kṣētra** (human regions) are moving, while those outside it are immovable.

Detailed descriptions of the various forms of movements of these heavenly bodies and of the distances of their orbits from the central **Rucaka Pradeśa**, are given in **सूर्यप्रज्ञप्ति Sūryaprajñapti** **चन्द्रप्रज्ञप्ति Candraprajñapti**, and other works of a kindred nature.

Of *Sūryaprajñapti*, the fifth *Upāṅga*, Dr. Weber writes:—
“In it, we find the most remarkable statements concerning the Astronomy of the Jainas arranged in a systematic form of presentation.

It is an open question whether Greek influence made itself felt in this rectification; at any rate, we have to deal with an indigenous style of Indian Astronomy antecedent to the authoritative and preponderating influence of the Hellenes.”

This fact of the *Sūryaprajñapti* being a unique specimen of “an indigenous style of Indian Astronomy,” even prior to the days of Greek influence in the East, is believed in by other learned scholars such as Dr. Hermann Jacobi, Leumann, Thibaut etc. also, and its importance in the light of Jaina history is self-evident.”

वैमानिक Vaimānika Celestial Beings.

21. There are two kinds of Vaimānika celestial beings viz. 1. कल्पोपपन्न Kalpopapanna, Born-in the twelve heavens and with ten grades, and 2. कल्पातीत Kalpatīta,—Born beyond the twelve heavens. These have no grades or classes. They are all alike. These are the celestial beings residing in the nine ग्रैवेयक Graivēyaka and five अनुत्तर Anuttara heavens.

कल्पोपपन्न Kalpopapanna Celestial Beings.

There are twelve kinds of Kalpopapanna celestial beings residing in the respective heaven in which they are born. They are:—

1. सौधर्मदेवलोक Saudharma Dēva-loka.
2. ईशान देवलोक Isāna Dēva-loka.
3. सनत्कुमार देवलोक Sanat Kumāra Dēva loka.
4. माहेन्द्र देवलोक Māhēndra Dēva-loka.
5. ब्रह्म देवलोक Brahma Dēva-loka.
6. लांतक देवलोक Lāntaka Dēva-loka.
7. शुक्रदेवलोक Śukra Dēva-loka.

8. सहस्रार देवलोक Sahasrāra Dēva-loka.
9. आनत् देवलोक Ānat Dēva-loka.
10. प्राणत् देवलोक Prāṇat Dēva-loka.
11. आरण देवलोक Āraṇa Dēva-loka.
12. अच्युत देवलोक Acyuta Dēva-loka.

Distinguishing Marks.

The twelve kinds of Vaimānika celestial beings have the under-mentioned distinguishing marks on their diadems and other ornaments:—

1. Saudharma	Deer
2. Isāna	Buffalo
3. Sanat Kumāra	Hog
4. Māhendra	Lion
5. Brahma	She Goat
6. Lantaka	Frog
7. Śukra	Horse
8. Sahasrāra	Elephant
9. Ānat	Serpent
10. Prāṇat	Rhinoceros
11. Araṇa	Bull
12. Acyuta	Goat

Number of Vimānas.

The following Table gives the number of Vimānas for the respective heavens.—

Dēva-loka.	Number of Vimānas.
1. Saudharma	3200000
2. Isāna	2800000
3. Sanat Kumāra	1200000
4. Māhendra	800000
5. Brahma	400000

6. Lāntaka	50000
7. Śukra	40000
8. Sahasrāra	6000
9. Anat	400
10. Prāṇat	400
11. Āraṇa	300
12. Acyuta	300
Lower Graivḍyaka	111
Middle Graivḍyaka	107
Upper Graivḍyaka	100
Anuttara	5
Total	8497023

COLOURS OF VIMĀNAS.

Vimānas	Colour of Vimānas.
1. Saudharma	Black Green Red Yellow White
2. Isāna	
3. Sanat Kumāra	Green Red Yellow White
4. Māhendra	
5. Brahma	Red Yellow White
6. Lāntaka	
7. Śukra	Yellow White
8. Sahasrāra	
9. Anat	White
10. Prāṇat	
11. Āraṇa	
12. Acyuta	
Bhuvana-pati	Variegated colours.
Vyantara	
Jyotiṣk	

Saudharma Dēva-loka and Isāna Dēva-loka with their respective Vimānas are supported by घनोदधि Ghanodadhi, an ocean with ice-like frozen water, 20000 yojanas in depth, circular in form, under each of the seven hell-worlds. The third, fourth, and the fifth dēva-lokas are supported by घनवात Ghana-vāta, a layer

of thick dense highly compressed air of the density of thick clarified butter, encircling the Ghanodadhi. The sixth, seventh and eighth dēva-lokas are supported by a combination of Ghanodadhi and Ghana-vata. The remaining dēva-lokas and their Vimānas are supported by आकाश Akāśa, Clear space.

Height, Age-limit, and Sexual Desires of Celestial Beings.

Bodies of celestial beings are of various heights. The age-limit of their existence as gods, varies in different dēva-lokas. The sexual desires of various kinds of celestial beings are fulfilled in various ways. A statement of heights, age-limit, and the ways of accomplishing sexual desires, is given in the following Table:—

TABLE.

Kind of gods	Height	Maximum Age-limit	Sexual Enjoyment
Bhuvana-pati	7 hands	Sāgaropam +	Bodily sexual enjoyment like human beings
Vyantara	7 hands	One Palyopam	
Jyotisk	7 hands	One Palyop +	
Saudharma	7 hands	Two Sāgaropm	
Isāna	6 hands	Two Sāgaras +	By Touch
Sanat Kumāra	6 hands	7 Sāgaras	
Māhendra	5 hands	7 Sāgaras +	By Touch
Brahma	5 hands	10 Sāgaras	Sight of beauty
Lāntaka	4 hands	14 Sāgaras	Sight of beauty
Śukra	4 hands	17 Sāgaras	Hearing songs
Sahasrāra	3 hands	18 Sāgaras	Hearing songs.
Anat	3 hands	19 Sāgaras	By mind only
Prāṇat	3 hands	20 Sāgaras	
Āraṇa	3 hands	21 Sāgaras	
Acyuta	3 hands	22 Sāgaras	Devoid of Manifest Sensual pleasures.
Nine Graivēyakas	2 hands	31 Sāgaras	
Five Anuttara	1 hands	33 Sāgaras	

Food, Respiration, and Lāśyās of Celestial Beings.

A living being formed by the union of the semen of the male with the blood of the female, gets its food-supply from the uterine blood-vessels of the mother. When a soul goes from one condition of existence to another, it assimilates the molecules of Āhāraka matter, and also speech-matter in the case of more than one-sensed, and of mind-matter in the case of rational beings.

The āhāraka molecules form the physical body of human and sub-human beings, the Vaikriyaka (transformable) body of celestial and hellish beings, and the आहारक Āhāraka, Assimilative body in case of saints with supernatural powers. These molecules are reduced to a primary solid and liquid form. The completion of the capacity to do it, is the 1 आहारक पर्याप्ति Āhāraka Paryāpti, Assimilative Development. The solid portions develop into bone etc, hard substances, and the liquid into blood, bile etc, the fluid substances of the body.

The completion of the capacity to do it, is the 2. शरीर पर्याप्ति Śarīra Paryāpti, Body Development. The molecular matter assimilated by the soul is further formed into sense-organs; the completion of the capacity to do it, is the 3 इन्द्रियपर्याप्ति, Indriya Paryāpti, Sense Development. The wear and tear of the body is made up by ceaseless respiration. The completion of the capacity to do it, is 4. श्वासोश्वासपर्याप्ति Śvāsośvāsa Paryāpti or आणपाण पर्याप्ति, Āṇa-pāṇa Paryāpti, Respiratory Development. The completion of the capacity to form speech-molecules and mind-molecules into speech and mind is respectively the 5. वचनपर्याप्ति Vacana Paryāpti, Speech Development, and 6. मनःपर्याप्ति Manah Paryāpti Mind Development.

The beginning of the acquiring of 4, 5, or 6 capacities is simultaneous; but their completion is in the order in which they are named. From the first kind, each successive development takes more time to complete itself than its predecessor.

Each one individually and all the six collectively, never take

more than one अन्तर्मुहूर्त Antar-Muhūrta, the minimum of which is nine समय Samayas and maximum is 48 minutes minus one instant. ”

Regarding the three modes of taking food-materials viz. 1. ओजाहार Ojāhāra, Food-material derived from blood of the mother 2. लोमाहार Lomāhāra, Food-material obtained through the innumerable pores of the skin, and 3. प्रक्षेपाहार Praksēpāhāra or कवलाहार Kavalāhāra, Taking of food-material by mouth. All अपर्याप्त A-paryāpta, Undeveloped, one-sensed, two-sensed, three-sensed, four-sensed and five-sensed (undeveloped) living beings are ओजाहारी Ojāhāri, capable of taking food-material from their seat of production. All पर्याप्त Paryāpta, Developed living beings including पर्याप्त Paryāpta, Developed one-sensed beings, नारक Nārakas, Hellish Beings and देव Devas, Celestial beings have लोमाहार Lomāhāra, Food-material obtained through the pores of the skin; and पर्याप्त वेदन्द्रिय Paryāptā Bēindriya, two-sensed, त्रेदन्द्रिय Tēindriya, three-sensed, चतुर्दन्द्रिय Caurēndriya, four-sensed, पञ्चेन्द्रिय तिर्यञ्च Pancēndriya Tiryanca, five-sensed sub-humans, and पञ्चेन्द्रिय मनुष्य Pancēndriya Manuṣya, Human beings, take कवलाहार Kavalāhāra, Food-material by mouth.

Celestial beings take लोमाहार Lomāhāra, Food-material by the pores of the skin. भुवनपति Bhuvana-pati and व्यन्तर Vyantara celestial beings with the minimum age-limit of ten thousand years, experience a desire for food at an interval of one day and one night, and they fulfil their desire with excellent अचिन्त Acitta, Lifeless materials. Celestial beings with an age-limit of more than ten thousands years up to something less than one Sāgaropam, take their food at an interval of two to nine days, upto one thousand years for celestial beings with an age-limit of one Sāgaropam. The limit advancing further by 2 to 9 days for each increase of every Samaya in age beyond ten thousand years, goes on increasing till a limit of an interval of one thousand years between each meal is reached for an age-limit of one Sāgara.

Celestial beings with an age-limit of one Sāgaropam and

above viz some Bhuvana-pati and Vyantara gods and all Vaimānika, Graivēyaka and Anuttara Vaimānika gods take their food-material at an interval of as many thousand years as they have an age-limit in Sāgaras. Thus —Vaimānika celestial beings with an age-limit of four Sāgaropams take their food at an interval of four thousand years, and gods of Anuttara Vimānas with an age-limit of 33 Sāgaropams take their food at an interval of thirty-three thousand years.

Respiration.

With regard to respiration, celestial beings with an age-limit of ten thousand years, take a respiration at an interval of seven ~~स्तोत्र~~ Stokas, or one ~~लव~~ Lava, a period of time taken by 49 respirations of an adult human being.

Celestial beings with an age-limit of more than ten thousand years upto some-thing less than one Sāgaropam take a respiration at an interval of one ~~मुहूर्तपृथक्त्व~~ Muhūrta Prithaktva,—A period of two to nine muhūrtas upto one fortnight,—for celestial beings with an age-limit of one Sāgaropam. The limit advancing further by 2 to 9 muhūrtas, for increase of every Samaya in age beyond ten thousand years, goes on increasing till a limit of an interval of one fortnight between each respiration is reached for an age-limit of one Sāgaropam.

All the celestial beings with an age-limit of one Sāgaropam and beyond, take a respiration at an interval of as many fortnights as they have an age-limit in Sāgaropams. Thus —Vaimānika celestial beings with an age-limit of four Sāgaropams take a respiration at an interval of four fortnights, and gods of Anuttara Vimānas with an age-limit of 33 Sagaropams, take a respiration at an interval of thirty-three fortnights.

Lēśyā.

The six thought-tints produced by a particular activity of the Soul, by means of which, it is tinted with ~~पुण्य~~ Punya, Merit, and ~~पाप~~ Pāpa, Demerit, are called ~~लेश्या~~ Lēśyas. The colour of the Karmans or of the souls affected by them is

determined by their particular tint of merit or demerit, i-e by their particular lèśyā. These lèśyās are designated as 1. कृष्ण Kṛṣṇa, Black, 2. नील Nīla, Blue, Indigo, 3. कापोत Kāpota, Grey, 4. तेजो Tèjo, Red, 5. पद्म Padma, Pink, and 6. शुक्ल Śukla, White, corresponding with the thought-paints indicated by the particular colour.

They are either meritorious or sinful. Sinful lèśyās give rise to black, indigo, and grey colours. Meritorious lèśyās give rise to red, pink, and white colours.

In illustration of thought-tints produced by these lèśyās, an account is given in Jaina books, of six persons who, having lost their way in a big forest, happen to come under a big जम्बूवृक्ष Jambū Vrikṣa, Tree of Rose-apples. They were hungry and all of them desired to eat some Rose-apples. One of them said "Let us cut down the roots of the tree, and we shall be able to eat plenty of them." Another said, "Let us leave the root in tact, but cut off the trunk." The third said "Let us spare the root and the trunk but chop off all the big branches of the tree." The fourth said, "Let us spare the root, the trunk, and all the big branches but cut off only a few small twigs bearing ripe fruits." The fifth said, "Let us spare the root, the trunk, big and small branches, but let us pluck out only ripe fruits from the nearest twigs." The sixth man said "Let us spare the root, the trunk, big and small branches, and even the ripe fruits on the tree. Let us pick up the ripe fruits that have fallen here on the ground from the tree, and let us hereby satisfy our hunger."

कृष्णलेश्या Kṛṣṇa Lèśyā, Black Thought-tint. A man affected with this lèśyā, tries entirely to destroy everything that had excited his anger, malice etc. Denizens of hell and human beings undertaking concerns involving the destruction or wholesale slaughter of human beings or lower animals, and some cruel demi-gods, have this lèśyā in a marked degree. The individual affected with this lèśyā goes to a tree and uproots the whole well-grown tree in order to eat only a few fruits growing on it. The aura of wicked and sinful persons is black.

नीललेखा Nīla Lēśyā, Blue or Indigo Thought-tint. This is a little better than the last. It is like the man sparing the root, but cutting the trunk of the tree. The man does not entirely destroy the object of his anger, hatred or malice, but he causes greater injury than is necessary or just. The colour of the aura of a person possessing this lēśyā, resembles the colour of **अशोकवृक्ष** Aśoka Vrikṣa, —the Aśoka Tree—or of the feathers of the bird **चास** Cāsa, Blue Jay, or the colour of **वैदूर्यरत्न** Vaidūrya Ratna, Cat's Eye jewel.

कापोतलेखा Kāpota Lēśyā, Grey Thought-tint. This is slightly better than the last. It is like sparing the root and trunk of the tree but cutting off all the big branches. The main desire is to cause pain or injury in order to gain his end. "Achieve by any means, fair or foul" "the end justifies the means" will belong to this lēśyā. The colour of the aura of the person with this lēśyā, resembles the colour of the feathers of the cuckoo, or that of the neck of a pigeon.

तेजोलेखा Tējo Lēśyā, Orange-red Thought-tint. This is better than the last. The man with this lēśyā, tries to achieve his end with as little harm or injury to others as possible. The man is careful to avoid injury to the root, trunk and big branches, but cuts off only a few small twigs laden with fruits. The colour of the aura of the person with this lēśyā resembles the colour of vermilion or the rising Sun, or of the beak of a parrot.

पद्मलेखा Padma Lēśyā, Pink Thought-tint. This is a brighter hue. Man with this lēśyā is very careful not to do injury or pain to others even for the sake of his own good. He is careful not to inflict any injury to the root, trunk, big and small branches, but plucks the ripe fruits from the nearest branches. The colour of the aura of the person with this lēśyā resembles the colour of yellow orpiment or of turmeric

शुक्ललेखा Śukla Lēśyā, White Thought-tint. This is the

brightest-most auspicious hue. This lèśyā is found in persons who are god-fearing, benevolent and pious. It indicates purity of intention, compassion, and a life involving no loss or pain to others. The nian, in the illustration, is satisfied only with picking up ripe fruits that have fallen to the ground under the tree.

The inhabitants of the best bhoga-bhūmi (like those of the first age of our avasarpinī era) have white lèśyā like the Sun; those of the middle bhoga-bhūmi have white like the Moon.

The colour of the aura of religiously virtuous people and of saints is pure shining white, with a very slight bluish tint. Yogis and those who are engaged in deep meditation about the Soul have शुक्ललेइया Śukla Lèśyā, White thought-tint.

Bhuvana-pati and Vyantara gods have the first four lèśyās viz कृष्णलेइया Kṛṣṇa Lèśyā, नीललेइया Nīla Lèśyā, कापोतलेइया Kāpota Lèśyā, and तेजोलेइया Tèjo Lèśyā. परमाधामी Paramādhāmī, Menial gods, have कृष्णलेइया Kṛṣṇa Lèśyā only.

ज्योतिषी Jyotist and सौधर्म Soudharma and ईशान Isāna gods have तेजोलेइया Tejo Lèśyā. सनत्कुमार Sanat Kumāra, माहेन्द्र Māhendra and ब्रह्मदेवलोक Brahma-devaloka have पद्मलेइया Padma Lèśyā.

All the other celestial beings of a higher grade with an age-limit of more than ten Sāgaropams, viz gods of Lāntaka, Sukra, Sahasrāra, Anat, Prāṇat, Araṇa and Acyuta dèva-lokas, the gods of the nine Graivèyaka, and the gods of Anuttara Vimāns have शुक्ललेइया Śukla Lèśyā.

The Avadhi Jñāna of Celestial Beings.

All celestial beings possess अवधिज्ञान Avadhi Jñāna, Visual Knowledge, at birth. The extent of the Avadhi Jñāna varies with their age-limit.

Bhuvana-pati gods with an age-limit of ten thousand years and Vyantara and Vāṇa-vyantara gods have a minimum range of vision of twenty-five yojanas. The Bhuvana-pati gods of the Asura Kumāra variety, have a maximum range of vision of असंख्याता A-saṁkhyatā, innumerable continents and oceans; the remaining nine varieties of Bhuvana-pati gods, are able to see a limited number of them.

ज्योतिष्क Jyotisk, Stellar gods have a minimum, as well as, maximum range of vision extending over a limited number of continents and oceans.

The gods of Saudharma and Isāna dēva-lokas see as far as the lower limit of रत्नप्रभा Ratna Prabhā Earth.

The gods of the Sanat Kumāra and Mahēndra dēva-lokas see as far as the lower limit of शर्कराप्रभा Śarkarā Prabhā Earth.

The gods of the Brahma and Lāntaka dēva-lokas, with the highest age-limit, are able to see as far as the lowest limit of वालुकाप्रभा Vālukā Prabhā Earth.

The gods of the Śukra and Sahasrāra dēva-lokas are able to see as far as the lowest limit of पंकप्रभा Paṅka Prabhā Earth.

The gods of Āṇat, Prāṇat, Araṇa, and Acyuta dēva-lokas are able to see as far as the lowest limit of धूमप्रभा Dhūma Prabhā Earth; the only distinction being that the gods of the Araṇa and Acyuta dēva-lokas see all the strata of the fifth earth more clearly and in full detail, in the downward direction.

The three lower and three middle Graivēyaka-gods are able to see the lowest limit of the तमःप्रभा Tamaḥ Prabhā Earth.

The three upper Graivēyaka-gods are able to see the lowest, limit of तमःतमःप्रभा Tamaḥ-tamaḥ Prabhā Earth.

The Indras of the five Anuttara Vimāns have a range of vision extending from the top of the flag on their Vimāna in the upward direction to the lowest limit of the whole लोक Loka, Universe.

The Previous Birth of Celestial Beings.

22 In accordance with the inflexible law “जं लेसआ मरइ तं लेसआ उवज्जइ—Jam lèsaā marai tam lèsaā uvajjai”—Individuals are born with the same lèśyas with which they die”, the celestial beings have various grades according to the lèśyās with which they are born.

Grades of Celestial Beings.

The four classes of celestial beings have the following ten grades:—

1. इन्द्र Indra, Powerful and of supreme authority like a king.
2. सामानिक Sāmānika, Powerful but not authoritative like the Indra, but like a father or a teacher.
3. पारिषद् Pāriṣad, Members of an assembly or council; courtiers.
4. आत्मरक्षक Ātma-rakṣaka, Body-guards.
5. लोकपाल Loka-pāla, Protectors of the people—Guardians of the world.
6. अनीक Anīka, The army; troops.
7. प्रकीर्णक Prakīrṇaka, Miscellaneous gods.
8. आभियोग्य Ābhi-yogya, The diligent class. That grade of celestial beings who transform themselves as conveyances as a horse, a lion, a swan, etc for the other grades.
9. त्रायंत्रिंश Trayantriśa, Like ministers or priests. They are so-called because they are 33 in number.
10. किल्बिषिक Kilbiṣika, A kind of the lowest grade of gods performing the meanest action.

Āgati आगति of Celestial Beings.

23. The आगति āgati,—the previous births after which the celestial beings are born—as gods during their divine existence is described in the undermentioned verses.

नर-पंचिदिय-तिरिया, णुप्पती सुरभवे पजसाणं ।
 भज्जवसाय विसेसा, तेसिं गइ तारतम्मं तु ॥ १ ॥
 नरतिरि असंखजीवी, सब्बे नियमेण जंति देवेषु ।
 नियमाउय समहीणा-उपसु ईसाण अंतेसु ॥ २ ॥

जंति समुच्छिमतिरिया भवणवणेसु न जोइमाईसु ।
 जं तेसिं उववाओ, पलियासंखं स आऊसु ॥ ३ ॥
 बालतवे पडिबद्धा, उक्कडरोसा तवेण गारविया ।
 बेरेण व पडिबद्धा, मरिउं असुरेसु जायंति ॥ ४ ॥

रज्जुगहवीसमक्खण, जलजलणपवेसतण्हल्लुहदुहओ ।
 गिरिसिरपडणाउ मुया, सुहभावा हुति वंतरिया ॥ ५ ॥
 तावस जा जोइसिया, चरगपरिवाय बंभलोगो जा ।
 जा सहसारो पंचिदि-तिरिया जा अच्चुआ सद्धा ॥ ६ ॥

जइलिंग मिच्छदिदढी, गोविज्जा जाव जंति उक्कोसं ।
 पयमवि असइहंतो, सुतत्थं मिच्छदिदढीओ ॥ ७ ॥

सुत्त गणहररइयं, तहेव पत्तेयबुद्धरइयं च ।
 सुयकेवलिणा रइयं, अभिन्नदसपुब्बिणा रइयं ॥ ८ ॥

अत्थं भासइ अरिहा, सुत्तं गुत्थंति गणहरा निउणा ।
 सासनस्स हियड्ढाप, तओ सुत्तं पवत्तइ ॥ ९ ॥

पयमक्खरंपि पगं, जो नवि रोयइ सुत्तनिदिदढा ।
 सेसं रोयइ अ बहु मिच्छादिदढी मुणेयव्वो ॥ १० ॥

छउमत्थसंजयाणं उववाओ उक्कोस सब्बडे ।
 तेसिं सद्धाणंपि य, जहन्नओ होइ सोहम्मे ॥ ११ ॥

लंतंमि चउदसपुब्बिस्स, तवसाईणं वंतरेसु तहा ।
 एसो उववायविहि, नियकिरियाठियाण सब्बो वि ॥ १२ ॥

अणुवव महव्वपहि य, बालतवाकामनिउजराय व ।
 देवाउयं निबंधइ सम्मदिदढी य जीवो ॥ १३ ॥

क्खणस्स केवलीणं, धम्मायरियस्स सब्बसाइणं ।
 माई अवण्णवाई, किल्लिसियभावणं कुणई ॥ १४ ॥

काऊयभूइकम्मे, पसिणापसिणे निमित्तमाजीवे ।
 इट्ठिरससायगरुओ, अमिमोगं भावणं कुणई ॥ १५ ॥
 दुविदो खल्लु अमिमोगो, दव्वे भावे य होइ नायव्वो ।
 इब्बंमि होइ जोना, विउजामंता य भावंमि ॥ १६ ॥

1. Nara-pāncin liya-tiriyā-nuppatī sura-bhavè pajjattāṇaṃ,
Ajjhavasāya visèṣā, tēsim gai tārataṃyaṃ tu.
2. Naratiri asaṅkhajivi, savvè niyamèṇa janti dèvēsu,
Niyaāuya samahiṇā-uesu Isāṇa antèsu.
3. Janti samucchima-tiriyā bhavaṇa-vaṇèsu na Joimaṭṭsu.
Jam tesim uvavāḍ paliyāsaṃkham sa āūsu.
4. Balatavè paḍibaddhā, ukkadarosā tavèṇa gāraviyā,
Vèrèṇa ya paḍibaddhā, marium asuresu jāyanti.
5. Rajjuggaha-vīsa-bhakkhaṇa jala jalāṇa pavèsa taṇha chuḥ
duhaḍ,
Girisira padaṇāu muyā, suhabhavā hunti Vantariyā.
6. Tāvasa jā Joisiyā, caraga-parivāya Bambha-logo jā,
Jā Sahasāro paṇcindi-tiriyā jā Accuā saddhā.
7. Jaihiṇa micchadiṭṭhi, Gèvijjā jāva janti ukkosam,
Payamavi asaddahanto suttham micchadiṭṭhiḍ.
8. Sutta Gaṇahara-raiyam, tahèva pattèya-buddha raiyam ca,
Suya Kèvaliṇā raiyam abhinnadasapuvīṇā raiyam.
9. Attham bhāsai Arihā, suttam gunthanti gaṇaharā niuṇā,
Sāsaṇassa hiyṭṭhāḍ, taḍ suttam pavattai.
10. Payamakkharampi ègam, jo navi roḍi suttaniddiṭṭhā,
Sèsam royai a bahu miccha diṭṭhi muṇe-yavvo.
11. Chaumattha saṅjayāṇam uvavāḍ ukkosa Savvaṭṭhe,
Tēsim saddhāṇampi ya, jahannaḍ hoi Sohammè.
12. Lantammi caudasapuvvissa, tavaṣ iṇam Vantaresu tahā,
Eso uvavāyavibi, niyakiriyā ṭhiyāṇa savvo vi.
13. Aṇuvaya mahavvaḍhi ya, balatavā-kāma-nijjarāe va,
Devāuyam nibandhai, sammadiṭṭhi ya jīvo.
14. Nāṇassa Kèvaliṇam, Dhammāyariyassa savva-sāhūṇam,
Māi avaṇṇavāi kilbisiya bhāvaṇam kuṇai.
15. Kāūya bhūi kamme, pasiṇāpasīṇe nimittamājive,
Idhdhīrasa sāyagaruḍ, abhiogam bhāvaṇam kuṇai.
16. Duviho khalu abhiogo, davve bhāve ya hoi nāyavvo,
Davvammi hoi jogā vijjā-mantā ya bhāvammi.

1. Fully-developed human beings, and fully-developed five-sensed lower animals are born as celestial beings. There are however, variations in their grades, in accordance with their thought-activities.

[One individual, after death is born as a Bhuvana-pati god, another is born as a Vyantara-dēva, a third as a Jyotisk and a fourth as a Vaimānika god. One god is born with immense affluence while another has meagre resources. One god has an age-limit of 33 Sāgaropams, while another dēva has an age-limit of ten thousand years only. All this state of varying existences is brought about by variations in the nature of thought-activities at death.]

2. All human beings and lower animals with an age-limit of असंख्याता Asaṅkhyātā,--Innumerable-years, are, as a rule, born as gods. They are born in the dēva-lokas upto the Isāna-dēva-loka with an age-limit equal to or less than their previous age-limit.

[Human beings of this world have an age-limit of संख्याता Saṅkhyāta,--Limited-number of years, say, 100 to 125 or 150 at the utmost. All yugalika human beings, lower animals, and birds with an age-limit of असंख्याता Asaṅkhyātā, Innumerable years an infinitesimal part of a Palyopama, residing in भरतक्षेत्र Bharata ksētra and ऐरावत Airavata ksētra and in any of fifty-six अंतरद्वीप Antar-dvīpas, the islands known as Antar-dvīpas, are born as Bhuvana-pati and Vyantara gods with an age-limit equal to or less than that in their previous life. Yugalika human beings with a higher age-limit are born as gods in the dēva-lokas up to Isāna dēva-loka, but not beyond, with an age-limit equal to or less than that in their previous life.]

3. समूर्च्छिमतिर्यञ्चस Samūrcchima tiryancas, Lower animals born by themselves, without any uterine cavity, are born as gods in Bhuvana-pati and Vyantara dēva-lokas, but not in Jyotisk. Because, they are born with an age-limit of an infinitesimal part of a Palyopama.

4. Those, who are addicted to **बालतपः** Bāla-tapa, Penances practised with ignorance, those who are very vehemently angry, those who are proud about their penances, and those who are intent on hostility, are born after death as **असुरकुमार** Asura kumāras.

5. Those, who while dying by strangulation at the neck with a cord, or by swallowing a poison, or by drowning in water, or entering a blazing fire or by the misery of thirst or hunger or by a precipitous falling down from the top of a big mountain, die with meritorious intentions, are born as Vyantara gods.

6. Hermits living in forests and partaking of green fruits and bulbs or roots, are born as gods upto **ज्योतिष्क** Jyotiṣka dēva-loka, **चरक** Carakas, A class of wandering beggars who get food by violent means and **परिव्राजक** Parivrājakas, A class of wandering mendicant ascetics, and a sannyāsi who holds a particular stick, go as far as **ब्रह्मलोक** Brahma-loka. Fully-developed five-sensed lower animals born from an uterus, go at the most upto **साहस्रारा** Saha-srāra dēva-loka and a Jaina lay-man goes, at the most, upto **अच्युत** Acyuta dēva-loka after death.

7. One with a false belief but carefully observing all the duties of an ascetic, is born at the most in the nine **ग्राव्येयक** Graivēyaka dēva-lokas, even if he has no faith in the syllable of the original sacred canons and their meanings.

8. **सूत्र** Sūtra,—the Original Scripture is composed by 1 **गणधरा** Gaṇadharas, chief disciples or apostles, as well as by a 2 **प्रत्येकबुद्ध** Pratyēka buddha—A great sage who is led to Salvation by fully knowing one thing only through his own intuition, or by a 3 **श्रुतकेवली** Śruta kēvali, who has perfect knowledge of the scriptures or by a 4. Highly talented ascetic who is a thorough master of the ten complete pūrvas.

9. The Arihanta Tīrthaṅkara Bhagavān explains the meaning and the clever apostles compose the Sūtras. There-after, the Sūtras exist for the welfare of the world

10. He, who has no faith in any one sentence or syllable enjoined by the Scriptures, and has full faith in the rest, should be known as a false believer.

11. The birth of ascetics who are possessed of imperfect knowledge (one not omniscient) takes place at the highest, upto **सर्वार्थसिद्धविमान**-Sarvārtha-siddha Vimāna,-the celestial car named Sarvārtha Siddha. Their birth at the lowest, and the birth of a lay-man having perfect faith in religion, take place in **सौधर्म** Saudharma dēva-loka.

12. The birth of an ascetic with a knowledge of the fourteen pūrvas, takes place upto **लान्तक** Lāntaka dēva-loka, and the birth of hermits, sannyāsis and Buddhist monks etc, takes place in Vyantara dēva-loka. This limit set by the scriptures holds good in the case of those ascetics who are very keen about the observance of their sacred duties

13. A **सम्मदिट्ठी जीवो** Samma diṭṭhi jīvo, A soul having a right belief, acquires the age-limit of existence as a celestial being while observing the minor vows (of a lay-man) or the five great vows (of a Sādhu) as well, while practising penance through ignorance or enduring hunger, thirst etc from compulsion, without any desire to put a stop to the fructification of Karma.

14. He, who practises deceitful tactics towards or censures Right Knowledge, the Perfected Souls, the religious preceptors or the Sādhus, is born as a lower kind of god performing meanest frightful obscene actions.

15. One who is busy with performing wedding investiture with the nuptial cord and rites for welfare such as domestic ceremonies at birth, death etc, or one who is busy in stating to both, who asks or does not ask, omens and maintains himself on the Science of Augury (fore-telling of past and future events etc) or, one who is burdened with the pride of prosperity, enjoyment, and happiness, is reduced, actuated as he is by the practice of fascination by charms and incantations, to a state leading to a

birth, as a servant-god among subordinate gods, acting as servant gods called Ābhiyogika gods.

16. This अभियोग abhiyoga, Practice of fascination by charms and incantations, leading to a birth among Abhiyogika gods, is of two kinds viz. 1. द्रव्यअभियोग Dravya Abhiyoga, that practised through the medium of any object such as a fruit or flowers or any other object subjected to the influence of incantations; and 2. भाव अभियोग Bhāva Abhiyoga that practised by incantations and mental influence.

The Future Bhāvas of Celestial Beings.

24. The गति Gati, the future existence of celestial beings is explained in the following two verses :—

जंति सुरा संखाडय गग्भय पज्जत्त मणुयतिरिएसु ।
पज्जत्तेसु य बायरं भूदगपत्तेयगवणेसु ॥ १ ॥

1. Janti sura samkhāuya gabbhaya pajjatta mṇuyatiriḥsu,
Pajjattḥsu ya bāyaram, bhudagapatteyagavanḥsu.

1. Celestial beings (after death) are born as well-developed (गर्भज Garbhaja-Born from a womb,) human beings, and lower animals and also as well-developed gross one-sensed beings such as earth-bodied or water-bodied souls or as प्रत्येक वनस्पतिकायिक Pratyēka vanaspati-kāyika (Vegetable-bodied) with an individual soul for each member, (for which they had an intense longing during their celestial life) with an age-limit of limited calculable संखाडय Saṅkhāuya number of years.

2. तत्थवि सणंकुमार-प्पमिई एगिंदिएसु नो जंति ।
आणयपमुहा चचिउं मणुपसु चेव गच्छंति ॥ २ ॥

2. Tattha vi Saṇaṁ kumāra-ppabhai egindiesu no janti,
Āṇaya pamuhā cavium maṇuḥsu ceva gacchanti.

2. Even then, celestial beings beginning with Sanat Kumāra to Sahasrāra gods (both inclusive) are not born as one-sensed beings Celestial beings from Ānata dēva-loka to those of

the five Anuttara Vimānas (both inclusive) do verily go to human regions after death.

Siddhāyatanas in the Celestial World.

25. There are numerous सिद्धायतन Siddhāyatanas (Eternal temples and images) in the celestial world to which the celestial beings go for worship. The number of such eternal temples and the number of images existing there-in, is given in the following Table:—

TABLE.

Kind of Dēva-loka	Number of Eternal Temples.	Number of images.
Bhuvana-pati	77200000	1389600000
Tirchā-loka	3199	383880
Saudharma	3200000	376000000
Isāna	2800000	501000000
Sanat Kumāra	1200000	216600000
Māhendra	800000	144000000
Brahma Loka	400000	72000000
Lāntaka	50000	90000000
Mahā śukra	40000	72000000
Sahasrāra	6000	1080000
Ānat	400	72000
Prāṇat		
Āraṇa	300	54000
Acyuta		
Nine Graivēyaka	318	38160
Five Anuttara	5	600
Nandiśvara dvīpa	52	6448
Rucaka dvīpa	4	496
Kuṇḍala dvīpa	4	496
	85700282	15425836080

Chapter VI.

* Third Previous Bhava.

Marici.

26. In the Jambū Dvīpa-surrounded by many oceans and continents with Mount Mēru in its center, and in the southern half of Bharata Kṣētra भरतक्षेत्र,-which is like a string applied to the bow and whose central district is watered by the two great rivers Gangā गंगा-the Ganges, and Sindhu सिंधु-the Indus-there was a great town named Vinitā विनीता surrounded on all sides with numerous rows of magnificent trees, decorated with white sugarcane, tall palmyra trees, and plants of red rice growing abundantly in its near-most boundary-a beautiful town, whose ground area was studded with numerous kinds of precious stones and emeralds; a great town, appearing beautiful by new families, was an actually new city like the Nāsatya नासत्य gods in Amara-vati अमरावति the city of gods-a great town proud of-cleverness and strength like Sītā सीता proud of her two sons Kuśa कुश and Lava लव; a great town elegant with broad thorough-fares and streets, like the broad eyes of amorous females; a great town unseen by terrible defects, like Bibhiṣaṇa विभीषण in the army of Rāmacandra रामचंद्र, a great town inhabited by excellent people like Pātāla Nagari पातालनगरी a town in Infernal Regions inhabited by Nāga Kumāra नागकुमार devas-a species of gods; a great town, twelve yojans long and nine yojans in extent, enclosed by very high golden fortress-walls adorned by numerous rows of excellent buildings and replete with wealth, gold, and precious stones; a great town in which the citizens fond of spotless beauty charm and youth, resembled Kāma-dēva कामदेव-the God of Love, in which the young females possessing natural beauty and charm would laugh at heavenly nymphs by the excellence of their beauty and charm.

* This event took place during the time of Tīrthaṅkara Bhagavān Śrī Rṣabha-dēva Swāmī-Adi Nāth (First Tīrthaṅkara).

Besides, it was a great town, in which the word Margaṇa मार्गण meaning a bow was heard only amongst warriors, while there was no Mārgaṇa मार्गण beggar in the entire population; in which Doṣī दोषी, Drapers, alone entertained दोष्याभिलाष Doṣyā-bhilāṣa—the desire of selling clothes, while others had no desire for दोष Doṣa—blemishes; in which elephants had their passage blocked only by trees, while people had no use of mace or any weapon; in which the word Vaira वर or Vajra वज्र meaning a diamond was applied to precious stones, but there was no mention of Vaira वैर Enmity—in the whole population.

Iksvākula.

Śrī Rīṣabha-dēva was the king of Vintā. He was anointed and enthroned as a king by the Indras who went there with gold Kalaśa कलश water-pot in their hands on the shaking to and fro of their celestial seats. He established four varieties of families—namely 1. Ugra Kula उग्रकुल a family of police-magistrates. 2. Bhoga Kula भोगकुल a family of king's friends. 3. Rājanya Kula राजन्यकुल a family of king's family-members and relatives and 4. Kṣatriya Kula क्षत्रियकुल a race of Kṣatriyas—warrior race—and the military force consisting of four parts, viz—elephants, chariots, cavalry and infantry—and putting on divine ornaments such as gold bracelets, armlets, and the diadem beset with emeralds and precious stones presented on the occasion by the Indras, king Rīṣabha-dēva governed his kingdom very judiciously.

The soul of Rīṣabha-dēva descending from the सर्वार्थसिद्ध-विमान Sarvārtha Siddha Vimāna took the form of a foetus in the embryo of श्री मरुदेवीमाता Śrī Maru-dēvi Mātā at the house of Śrī Nābhi Kulakara श्री नाभिकुलकर, portended by fourteen auspicious great dreams, on the fourth day of the dark-half of the month of Āṣāḍha, when the Moon was in conjunction with Uttarāṣāḍhā constellation. By the quivering of his lion-shaped throne in the heaven by the supernatural influence of the mass of meritorious deeds of Rīṣabha-dēva accumulated in previous

lives, देवेन्द्र Dèvèndra—the king of the gods—went there out of devotion and joyfully made obeisance before the Lord in the uterus and his mother.

Kumāra Riṣabha-dèva was born, like the full-moon, gladdening all the creatures of the three worlds for a moment, at mid-night with the Moon in conjunction with Uttarāṣādhā constellation, on the eighth day of the dark-half of the month of Caitra. On the quivering of their individual seats, the fifty-six दिग्कुमारी Digkumārīs—the goddesses of all the directions दिशा-Disā, instantly performed their individual ceremonies of birth. The thirty-two Dèvèndras देवेन्द्र—kings of the gods—accompanied by their respective retinue, celebrated the festival of bathing at birth, on the golden peak of Mount Mèru. On seeing the mark of a bull on his thigh, Nabhi Rājā lovingly named the child as Riṣabha-ऋषभ. By receiving a stalk of sugar-cane held in the hand of Indra, and offered to him, his family was appropriately styled as Ikṣvāku इक्ष्वाकु.

King Riṣabha-dèva taught the under-mentioned seventy-two arts of males:—

1. Lekhanam लेखनं Writing 2. Gaṇitam गणितं Calculation
3. Gītam गीतं Singing 4. Nrityam नृत्यं Dancing 5. Vādyam वाद्यं Playing on musical instruments 6. Paṭhana पठन,~Reciting; reading
7. Śikṣā शिक्षा Teaching 8. Jyotiḥ ज्योतिष् Astronomy 9. Chandaḥ छन्दः Prosody 10. Alaṅkāriti अलङ्कृति Rhetory 11. Vyākaraṇa व्याकरण Grammar 12. Nirukti निरुक्ति Etymological explanation 13. Kāvya काव्य Poetry 14. Kātyāyanam कात्यायनम् Katyāyana Sūtra 15. Nighaṇtu निघण्टु Glossary 16-17. Gaja-turagā-rohaṇam गजतुरगारोहणं Riding of elephants and horses. 18. Tayo śikṣā तयो-शिक्षा Their training. 19. Śastrābhyāsaḥ शास्त्राभ्यासः Practice of swords, daggers, armoury etc. 20. Rasa रस Alchemy 21. Mantraḥ मन्त्रः Incantations. 22. Yantra यन्त्र Mechanical appliances 23. Viṣa विष Poisons 24. Khanya खन्य Mining 25. Gandha vādyah गन्धविद्याः Science of perfumery 26. Prākṛita प्राकृत Prākṛita dialect 27. Saṅskṛit संस्कृत Sanskrit 28. Paisācikā पैशाचिका Paisācikā 29.

Apabhramśā अपभ्रंशा Ungrammatical vulgar dialect. Smṛiti स्मृति Smṛiti 31. Puraṇa पुराण Purāṇas 32. Vidhi विधि Rituals; ceremonies. 33. Siddhānta सिद्धान्त Canonical works 34. Tarka तर्क Logic. 35. Vaidaka वैदक Medicine 36. Vēda वेद The Sacred Vēdas. 37. Āgama आगम-The Scriptures 38. Saṃhitā संहिता-Saṃhitā 39. Itihāsa इतिहास-Legends 40. Sāmudrika सामुद्रिक Science of lines etc. 41. Vijñāna विज्ञान A doctrine maintaining that knowledge alone has real existence 42. Ācāryaka Vidhyā आचार्यकविद्या-The science of teachership 43. Rasāyanam रसायनं The science of life-prolonging medicines 44. Kapatam कपटम्-The art of cunning devices. 45. Vidyānuvāda darśana विद्यानुवाददर्शन-The teaching of repetition of knowledge 46. Saṃskāra संस्कार Sacrament. 47. Dhūrta sambalakam धूर्तसम्बलकं The feeding of knaves. 48. Maṇi-karma मणिकर्म. Polishing of jewels 49. Taru-cikitsā तरुचिकित्सा The treatment of trees. 50. Khēoarya खेचर्य-Magical power of flying in the sky 51. Maṇi-Kalā मरीकला The art of assuming divine form. 52. Indra-jāla इन्द्रजाल Magic. 53. Pātāla-siddhi पातालसिद्धि-The magical power of going to nether-world. 54. Yantraka यन्त्रक Mechanist. 55. Rasavati रसवती Cookery. 56. Sarva Karaṇi सर्वकरणी-Occupations of all kinds 57. Prāsāda lakṣaṇam प्रासादलक्षणम्-Description of lofty buildings. 58. Paṇa पण Bargains. 59. Citropala चित्रापल Varieties of stones. 60. Lēpa लेप Anointing. 61. Carma Karmāṇi चर्मकर्माणि Working in leather. 62. Patracchēda पत्रच्छेद Picking of leaves. 63. Nakhacchēda नखच्छेद-Removal of Nails. 64. Pātra parikṣhā. पत्र परिक्षा Examination of feathers. 65. Vaśīkaraṇam वशीकरणम् Subjugation by magical expedients. 66. Kaṣṭha-kaṣṭha-yatna, Joining of wood. 67. Dēsha bhāṣha देशभाषा Language of the country. 68. Gāruda गारुड Referring to Gārudi-vidyā-the removal of poison of serpents by Mantras मन्त्र Incantation. 69. Yōgaṅga योगाङ्ग-The constituent parts of Yoga 70. Dhātu-karmāṇi धातुकर्माणि, Metallurgy. 71. Kevali-vidhi केवलिविधि-The methods of replying to questions asked 72. Lipi लिपि-Script.

Brāhmi was taught the Lipis लिपि hand-writing of eighteen kinds by Rājā Risaḥha-devas right hand Gaṇitaṃ गणितं Calculation as-Daśa दश Ten (10); Śataṃ शतम् Hundred (100) Sahasraṃ सहस्रं Thousand (1000) Ayutaṃ अयुतं Myriad (10000) Lakṣaṃ लक्षं

A lac; hundred thousand, (100000) Prayutam प्रयुतं Million (1000000) Kotih कोटी: Ten millions (10000000) Arbudam अर्बुदं (100000000) Abjam अब्जं (1000000000) Kharva खर्व (100000000000) Quadrillion Nikharvam निखर्व (1000000000000) Mahāpadmam महापद्मं (10000000000000) Shanku शङ्कु (00000000000000) Jaladhi जलधि: (1000000000000000) Antyam अन्त्यं (10000000000000000) Madhyam मध्यं (100000000000000000) Parārdham (1000000000000000000) was taught to Sundari by the left hand; working in wood, metal, etc to Bharata, and Astronomy, Astrology etc were taught to Bahūbali.

The following sixty-four arts for females were also taught:-

1. Nritya नृत्य Dancing 2. Aucitya औचित्य Behaving with propriety 3. Citram चित्रं Painting 4. Vāditra वादित्र Musical choir.
5. Mantra मन्त्र Incantation 6. Tantra तन्त्र Magical and mystical subjects 7. Ghana Vristi घनवृष्टि Showering from clouds 8. Phalākṛiṣṭi फलकृष्टि-Bringing of fruits by magical attractive spell 9. Sanskrit jālpah संस्कृतजल्प Talking with polished expression 10. Kriyā Kalpah क्रियाकल्प Body of Rules on Ritual 11. Jñāna ज्ञान Superior knowledge 12. Vijnāna विज्ञान Intelligence 13. Dambha दम्भ Hypocrisy 14. Ambustambhā अम्बुस्तम्भा Arresting of flow of water 15. Tālī ताली Clapping of hands 16. Gīta गीत Singing i e. Mānam मानं Meter, Metrical arrangement of singing and clapping of hands 17. Ākāra-gopana आकारगोपन The concealment of shape 18. Arāma-ropana आरामरोपण The planting of gardens 19. Kāvya-śakti काव्यशक्ति The gift of composing poems 20. Vakrokti वक्रोक्ति Ambiguous expression 21. Nara lakṣaṇam नरलक्षणं The characteristic indications of husbands 22-23. Gaja haya vara parikṣam गजहयवरपरीक्षण, The examination of excellent elephants and horses 24. Vāstu śuddhi laghu buddhi वास्तुशुद्धिलघुबुद्धि Keeness in accurate knowledge regarding buildings 25. Śakuna Vicāra शकुनविचार Examination of good omens 26. Dharmā-cāra धर्माचार: Fulfilment of duties 27. Anjana अञ्जन Anointing 28. Chūrṇa-yoryogāh चूर्णयोर्योगा: Combination of powders 29. Grihi Dharma गृहिधर्म The duties of a house-holder 30. Suprasādana Karma सुप्रसादनकर्म The act of pleasing 31. Kanaka-siddhi कनकसिद्धि-Accomplishment of gold 32. Varṇikā Vriddhi वर्णिकावृद्धि Augmentation of pigment 33. Vak pātava वाक्पाटव Cleverness in speech 34.

Kara lāghava करलाघव Dexterity of hands 35. Lalita carana ललितचरण Graceful walking about 36. Taila surbhitā-karana तैल सुरभिषाकरण Rendering oils fragrant with perfumes 37. Bhṛityo-paoāra भृत्योपचार Conduct towards servants 38. Gēhāchāra गेहाचार Rules for houses. 39. Vyākaraṇa व्याकरण Grammar. 40. Para nirākaraṇa परनिराकरण Removal of others 41. Viṇā-nāda वीणानाद The sound of a lute 42. Vitandā-Vada वितण्डावाद Discussion with a captious argument 43. Aṅkasthiti अङ्गस्थिति. The position of the lap. 44. Janācāra जनाचार The customs of the people. 45. Kumbha-bhṛama कुम्भभ्रम-Rotation of a pot. 46. Sāriśrama सारिध्रम Playing with dies 47. Ratna maṇi-bhēda रत्नमणिभेद The examination of precious jewels 48. Lipi Paricchēda लिपिपरिच्छेद Exact discrimination of writing. 49. Vaidya Kriyā वैद्यक्रिया Medical Treatment 50. Kāmāvis-Karaṇa कामाविष्करण-Manifestation of Kāmā-sensual desires. 51. Randhanaṃ रन्धनं Cooking. 52. Cikura bandhaḥ चिकुरबन्धः Tying of hair. 53. Śālī-khaṇḍanaṃ शालीखण्डनम्-Crushing of rice and other similar grains. 54. Mukha Maṇḍana मुखमण्डन Beautifying of face 55. Kathā-Kathana कथाकथन Story-telling 56. Kusuma-sugrathana कुसुम-सुग्रथन-Tying together well of flowers. 57. Vara-vēsa वरवेष-Most excellent method of putting on apparel. 58. Sarva bhasā viśēsa सर्वभाषा-विशेष-Distinction between various languages. 59. Vāṇijya वाणिज्य-Trade; commerce. 60. Bhojya भोज्य Concerning what is eatable. 61. Abhi-dhāna pariñāna अभिधानपरिज्ञान-Complete knowledge of words. 62. Abharaṇa-yathāsthāna vividha paridhāna आभरणयथास्थान-विविधपरिधान Various modes of putting on ornaments in their proper place. 63. Antyaksarikā अन्त्याक्षरिका The composition of verses from the last word of a syllable. 64. Praśna-prahēlikā प्रश्नप्रहेलिका Riddles of questions.

Besides the above-named seventy-two arts suitable for males and the sixty-four accomplishments suitable for females, Rājā Rīsabha-dēva taught Agriculture, Metallurgy, Painting, Pottery, Weaving, Shaving, Sculpture, mining, Commerce, and the Cooking of unripe grains and fruits, for the benefit of his subjects. He also introduced the political and social ethics of protecting the deserving persons, and of punishing wicked persons by conciliatory

words, bondage, &c. Rājā Riṣabha-dēva had no restriction what so-ever in teaching with a purity of heart, Grammar, Prosody, Story-telling, Composition of Poems, Astronomy, and other arts that he had acquired. He also taught the fixed rules of conduct in accordance with their respective functions,—the ways of respecting elderly individuals, and the arrangement of the people into castes in accordance with their individual occupations. This science of political and social ethics promulgated by Rājā Riṣabha-dēva is still prevalent during the present age as his eternal monument even in the minds of those who are devoid of the knowledge of what is suitable, as well as, of what is otherwise.

Rājā Riṣabha dēva, equipped with elephants, horses, and other paraphelia of royalty, and deciding the dubious questions of the populace, in relation to respective distinction in apartments of families, and in questions of disagreement on public welfare, passed his days, enjoying worldly pleasures with Sunandā सुनन्दा and Sumaṅgalā, सुमंगला. Sumaṅgalā-dēvi gave birth to a twin Bharat भरत and Brāhmi ब्राह्मी and Sunandā gave birth to Bāhu bali बाहुबलि and Sundarī सुंदरी.

In due course of time, Sumaṅgalā gave birth to other forty-nine male twins. Bharata and other princes, coming to their respective ages, became skilful in many arts.

Having thus taught the arts and the management of family-matters, leading the life of a house-holder for eighty three lac pūrvas while preserving the ordinary customs of the people and seeing the people devoid of the practice of Dharma suitable for the Path of Moksa, and on seeing them falling into the mire of Saṁsāra, with an ever increasing sense of compassion in his heart, when the Sārasvata Lokāntika-dēvas came there on the quivering of their thrones in heaven and requested Rājā Riṣabha-dēva to propel the wheel of Dharma, Bhagavān Riṣabha-dēva becoming free from the desire of worldly enjoyments called Bharata and his other sons to his presence, and distributed his kingdom among his hundred sons.

Abandoning the burden of governing practically the whole world, and gladdening the hearts of the miserable and beggars by showering gold coins for one year and accompanied by four thousand rulers of countries, like Kaccha कच्छ and Mahākaccha महाकच्छ who entrusted their kingdom to their sons, Rājā Rīṣabha-dēva sitting in a palanquin named Sudarśanā सुदर्शना adorned with a variety of pictures and carried by gods and demi-gods and surrounded by the excellent splendour of his retinue, went to the pleasure-garden near the town—which was like the amusement-garden of the wealth of all pleasure-gardens; he was practising very severe austerities; and abandoning all ornaments worn on various parts of his body, he tore out all the hair of his head, mustache and beard by four handfuls—and bowing down before Siddha Bhagavantas accepted Sarva sāvadya virati सर्व सावद्यविरति i. e. Renunciation of all Sinful Enjoyments. When he was being heartily adored by thirty-two Indras and the gods of the four kinds with a praiseworthy speech full of momentorous meaning, Bhagavān Śrī Rīṣabha-dēva, who had restrained the enjoyment of the five senses, renounced the world and became an ascetic.

Then, carrying the divine cloth placed by Dēvendra on his shoulder, and accompanied by Kaccha, Mahākaccha and other ascetics Bhagavān Śrī Rīṣabha-Swāmī, giving up association with sinful engagement, guarding against three kinds of actions and unhindered, began to wander from village to village. At that time, people affluent with money and gold did not know what begging was and who can be its recipient; so, knowing Bhagavān who was going about as a medicant, to be their lord, they would bow down before him and would offer gold, elephants, horses, maidens, valuable garments, and other desirable articles, so Kaccha, Mahākaccha and other ascetics not getting the required food, were greatly distressed bodily by pangs of hunger on account of continuous daily fasting. Bhagavān Śrī Rīṣabha-Swāmī was all this time, observing a vow of complete silence;

hence, having no other means at hand they remained in the forest living on ripe leaves fallen from trees.

Bhagavān himself perfectly firm like Mount Mèru, on account of his superior body-constitution began to wander about without food, from village to village quite alone, without the least sorrow on his part.

Nami (नमि) and Vinami विनमि the sons of Kaccha and Mahākaccha, desirous of getting the wealth of a kingdom, went there and began to serve the Bhagavān with great devotion as if they were preserving a Cintāmaṇi Ratna (चिन्तामणिरत्न the magical thought-gem philosopher's stone-fulfilling every desire of its possessor) Being pleased with their devotional service, the Nāgendra नागेन्द्र, -king of the dēvas, -gave them some magical spells and kingdoms in fairy-land. Perfectly satisfied, they went to their respective towns.

Bhagavān, with a body rendered slender by want of food, wandering from town to town and village to village, went to the town of Gajapura गजपुर in Kuru-dēśa. At that time Śrī Śrēyāṃsa Kumāra, the grand-son of Bāhubali actuated by an intense faith arising from a remembrance of events of previous life by the sight of Bhagavān Śrī Riṣabha-dēva, fed the Bhagavān with fresh sugar-cane juice brought by some persons arriving there at that time, as a break-fast on the conclusion of fasting without food and water for one year. At that time, there was a shower of gold coins and gods played celestial music. Citizens assembled there and Śrēyāṃsa Kumāra narrated his whole account before them.

After break-fast, Bhagavān wandering in Bahali, Lankā and other countries, and promoting the welfare of the people by his magnanimity although he was silent, engrossed in the practice of various kinds of penances, and observing vows without any calamities on account of the absence of such Vēdñiya-karma वेदनीय कर्म Pain-producing karmas and the innocence of the people of the times-passed one thousand years there.

Bhagavān Śrī Rīsabha-dēva, then, went to the town of Purimatāla पुरिमताल near Vinitā Nagari. Remaining under a banyan tree in the pleasure-garden named Sakatamukha शकट-मुख on the north-east corner of the town and observing a fasting of three days, Bhagavān Śrī Rīsabha-dēva, the only friend in the Three Worlds, while deeply engrossed in excellent bright meditation, acquired the divine endless, Kēvala Jñāna केवलज्ञान capable of bringing to light the remotest meanings of all the objects in the Universe as well as of those outside it, during the first half of the eleventh day of the dark fortnight of the month of Fālguna फाल्गुण when the Moon was in conjunction with the Uttarāśādhā constellation.

Dēvēndras—the kings of the gods—knowing the occurrence of Kēvala Jñāna through the medium of their Avadhi Jñāna अवधिज्ञान—by the quivering of their thrones due to the supernatural influence of the Kēvala Jñāna, proclaimed its occurrence by loud beating of drums which caused a severe agitation in the divine world, and the whole space becoming filled with the sound of diamond armlets hanging down the arms of divine females dancing with extreme joy, the thirty-two Indras came there with their respective retinue, and began to construct a Samavasaraṇa.

At the place, where the mass of fine dust had become calm by very fragrant cool breezes, where the dust had become tranquil by the sprinkling of water scented with the perfumes of saffron and camphor; where the floor of ground, set with precious stones, had been rendered hand-some by the flowers placed over it knee-deep; where the darkness arising from the smoke of burning incense created an apprehension of clouds in the minds of pea-cocks; where the rays of the Sun had been hindered by the three canopies as white as the foam, over the gold throne embellished with gems and precious stones on all sides; beautified by the three silver ramparts shining brilliantly by gems, gold and bright light, with the vault of the sky, decorated by young sprouts of Aśoka tree, set in motion by mild wind, in the

middle portion of the **समवेसरण Samivasarāṇa** : Raised dais, faultlessly prepared by gods, Bhagavān Śrī Rīsabha Swāmī, the Best Teacher of the World, sat facing the East, worshipped by numerous gods and goddesses, and saying **नमो तित्थस्स Namō Tittḥassa**,—Obeisance to the Congregation consisting of **साधु Sādhu** Monks, **साध्वीः Sādhvīḥ** Nuns, **श्रावक Śrāvakas** Male devoties and **श्राविकाः Śrāvikāḥ** Female devotees; where the gods from heavens were making proud sounds of **दुन्दुभि Dundubhi**, Kettle-drum; where darkness had been dispelled by **भामण्डल Bhāmandala**,—the luminous circular disc of light moving in all directions; and where yāḱ chowries as white as the mass of rays of the autumnal Moon, were being waived to and fro.

The four varieties of gods, extremely delighted, took their appropriate seats.

The entire vault of the sky became filled with flags of five colours, flowing from the tops of hundreds of thousands of celestial cars of gods and goddesses coming and going away from there.

At that time, persons appointed to convey the information of the arrival of Jinēśvara Bhagavān to Bharata Mahārājā, hastily came to him simultaneously and informed him about the occurrence of acquisition of **केवलज्ञान Kēvala Jñāna**, Perfect Knowledge to Bhagavān Śrī Rīsabha-dēva, and appearance of **चक्ररत्न Cakraratna**;—the discus of a cakravartin in the armoury, governed by numerous demi-gods, and capable of removing darkness, instantly by its unparalleled brilliance.

On hearing the account of both the messengers, Bharata Mahārājā thought, “Cakra-ratna is only instrumental in the acquisition of the insignificant pleasure of this world, while the Perfect Knowledge of the Tīrthaṅkara is the source of incomparable happiness in this world, as well as, in the next. With this idea in his mind, having seated Maru-dēvā Mātā, bewildered by the pangs of separation from her son, on an excellent female

elephant, Bharata Mahārājā joyfully started out in company with all his princes and the four-divisioned army, with the object of celebrating the occasion of acquisition of Kēvala Jñāna.

Marching onward, Maru-dēvā Mātā, on seeing the magnificence of the splendour of canopies and other insignia of prosperity of Bhagavān Śrī Risabha-dēva, became absorbed in **शुद्धध्यान** Śukla-dhyāna—Absolute Concentration on the Soul—and became an **अंतकृत केवली** Antakrita Kēvali, and she immediately attained Final Emancipation.

At that time, the demon gods, knowing that Maru-dēvā Mātā was the first person to acquire Final Emancipation during that age, celebrated the festival of her Kēvala Jñāna and they consigned her body to the Milk-Ocean.

Bharata Mahārājā then, very joyfully went three times from right to left round Bhagavān Śrī Risabha Swāmī and adored him in various ways, and when he took his seat in the assembly of gods, demi-gods and human beings, Bhagavān Śrī Risabha Swāmī commenced to preach as follows with a speech as solemn as the sound of the clouds full of water, voice reaching as far as one yojana (about four miles), and with a speech capable of simultaneously removing the doubts of every body—

परमज्ञाणि उ चत्तारि दुलहलब्धाणि एत्थ जीवाणं ।
 माणुस्सं धम्मसुई सद्धा तवसंजमे विरियं ॥ १ ॥
 संसारधिरत्तेहि एयं नाऊण धीरपुरुसेहि ।
 सव्वायरेण जसो कायव्वो धम्मकज्जेसु ॥ २ ॥
 बहुदुक्खपीडियाणं मच्छुपरद्धाणं कम्मवसगाणं ।
 अन्नं न किं पि सरणं धम्मं मोत्तूणं संसारे ॥ ३ ॥
 विहडन्ति सुया विहडन्ति बन्धवा विहडइ सुमंचिओ अत्थो ।
 एको नवरि न विहडइ विहिणा आराहिओ धम्मो ॥ ४ ॥
 सयणाइमोहमूढो काऊण महापरिग्गहारम्मे ।
 एको जाइ परभवं एको चिय वेयए दुक्खं ॥ ५ ॥
 जह कयलीए न सारो जह वालुयपीलणे य नो तिल्लं ।
 मायण्हियाए न जलं तह संसारे सुहं नत्थि ॥ ६ ॥

किंपागस्स फलं पिब हलालमीसिय व्व परमन्नं ।
 आवायमेत्तसुहया विसया परिणामविरसा उ ॥ ७ ॥
 जह किर दुद्धं पेच्छइ मज्जारी नाउण लउडयं मुद्धा ।
 तह मूढो विसयसुहं पेच्छइ नो नरयदुक्खाइं ॥ ८ ॥
 जह रयणखणि पत्तो महग्घमोल्लाइं मोसुं रयणाइं ।
 गेण्हइ वण्णइठाइं अइमूढो कायखण्डाइं ॥ ९ ॥
 तह पत्ते मणुयत्ते सम्मपवग्गाइसोक्खसखणणे ।
 न करन्त धम्मतत्ति विसए सेवन्ति मूढप्पा ॥ १० ॥
 जो विसयसुहपत्तो लडुं मणुयत्तमाइसामग्गि ।
 न कुणइ धम्मं कागणिसहस्सहारगसरिच्छो सो ॥ ११ ॥
 एवं नाउं तुम्हे जाव न वाहीविडम्भए देहं ।
 जाव न जरा न मच्चू अप्पहियं ताव चिन्तेह ॥ १२ ॥
 सम्मत्तं पडिवज्जइ करेह सावज्जजोगवेरमणं ।
 निज्जिणह कसायरिबू दण्डत्तियनिग्गहं कुणह ॥ १३ ॥
 मिच्छइंसणअविरइकसायमणमाइदुद्धजोगेहिं ।
 जीवो बन्धइ कम्मं कम्मेण य भमइ संसारे ॥ १४ ॥

1. Paramaṅgāṇi u cattāri dulahalabbhāṇi ettha jīvānam;
Māṇussam, dhammasu, saddhā tavaśāṇame viriyam.
2. Samsāravirattēhim ēyam nāūṇa dhīrapurisehim;
Savvāyarēṇa jatto kāyavvo dhamma-kajjēsu.
3. Bahu-dukkhapīdiyāṇam maccuparaddhāṇa kammavasagāṇam;
Annam na kim pi saraṇam dhammam mottūṇa saṁ-ārē.
4. Viḥadanti suyā viḥadanti bandhavā viḥadai su-sañcio attho;
Ekko navari na viḥadai vihiṇā ārahio dhammo
5. Sayañāi mobamūḍho kāūṇa mahāpariggahārambbē;
Ekko jāi parabhavam ēkko cciya vēyaē dukkham.
6. Jaha kayalīē na sāro jaha valuyapīḷaṇē ya no tillam;
Māyanhiyaē na jalam taha saṁsārē suham natthi.
7. Kimpāgassa phalam piba bālāhalamīsiya vva paramannam;
Āvāyamēttasuhayā visayā pariṇānavirasā u.
8. Jaha kira duddham pēcchai majjāri nāūṇa laudāyam muddhā;
Taha mūḍho visayasuham pēcchai no narayadukkhaim.

9. Jaha rayanakhaniṃ patto mahagghamollāṃ mottu rayanāṃ;
Geṇhai vaṇṇaddhāṃ aṇṇuḍḍho kāyakhandāṃ.
10. Taha pattè maṇuyattè saggapavaggai sokkha sanjaṇagè;
Na karanti dhammatattim visaḍḍhè sèvanti mūḍhappā.
11. Jo visayasuhapasatto laddhum maṇuyattamaṣṣāṇaggaṃ;
Na kuṇai dhammam kāṇisaḥassahāragasariṇṇo so.
12. Evam nāṃ tumhè jāva na vāhividambhaḍḍhè dèham;
Jāva na jarā na maccū, appahiyaṃ tāva cintèha.
13. Sammattam paḍivajjaha karèha sāvajja-joga-vèramanaṃ;
Nijjīṇaha kasāyarivū daṇḍattiyaniḍḍhaṃ kuṇaha.
14. Micchaddamsaṇa avirai kasāyamāṇamāi-duṭṭha-jogèhim;
Jīvo bandhai kammaṇa ya bhamai saṃsārè.

Trans —1-2. In this world, these four excellent acquisitions are hard to obtain viz. 1. Human existence, 2. A love of hearing traditional religious precept, 3. A sincere longing after Dharma, and 4. A desire of training manly vigour in the practice of penance and control over senses. Realizing this, wise persons indifferent to worldly attachment, should very seriously endeavour to exert themselves in religious duties.

3. For those who are afflicted with many miseries and for those who have been subjected to the influence of death and dependence on others, there is nothing else affording shelter, except Dharma.

4. The sons torment him, the kinsmen torment him, his well-accumulated wealth torments him; only the duly-adored Dharma does not torment him.

5-6. Bewildered with delusion about kinsmen and others and having acquired immense wealth, property, by great enterprises, he alone is born in the next world, and he alone, decidedly suffers agonies. Just as there is no core in a plantain tree, just as there is no (extraction of) oil while pounding sand, just as there is no water in a mirage, in the same manner, there is no happiness in this world.

7. Sensual enjoyments intermixed with misery and happiness are unpleasant in the end, as it were,—the best food mixed with a deadly poison, like **किंवाकफल Kimpāka phala**, the fruit of Kimpāka.

8 Just as a parrot vainly seeks after an insignificant quantity of milk and does not look to the cat, in the same manner, the bewildered man seeks after pleasures of the senses, but does not look to the miseries of hell,

9. Just as a very stupid man entering a mine of jewels takes hold of pieces of glass of beautiful colours, leaving away gems of immense value.

10. In the same manner, having acquired human existence, capable of accomplishing the happiness of heavens and Final Emancipation, stupid persons do not inquire into the underlying principles of Dharma, but enjoy sensual pleasures.

11. The man desirous of acquiring the happiness of sensual enjoyments, who, having obtained the completeness of material e. g. human existence etc, does not practise Dharma (religions) is like one possessing a neck-lace of thousand cowries.

12. Knowing this, you meditate on the welfare of your Soul, so long as disease does not over-power the body, and so long as there is no old age and no death.

13. Accept Samyaktva, practise abstinence from sinful occupations, conquer the enemy **कषाय Kaṣāya**, Passion, and have control over **दण्डसियं Danda-ttiyam**, the three kinds of thought-activities of mind, speech and body, which result in evil Karmas.

14. A soul attracts Karmas to itself under the influence of **Mi-thyātva** (False Belief), **Avratī** (Vowlessness), **Kaṣāyas** (Passions), and evil thought-activities of mind, speech and body, and wanders in the Samsara under the influence of his Karmas.

On hearing the preaching, Bharata Mahārājā accepted the vows of a Śrāvaka. Brāhmī became a nun. Riṣabha-sēna, the son of Bharata Mahārāja, who had acquired the Karma of becoming a Gaṇadhara in his previous life, renounced the world and accepted Dīkṣā. Sundarī took the vows of a Śrāvikā (a female devotee).

Inauguration of Śrī Saṅgha.

In this way, Bhagavān Śrī Riṣabha Swāmī inaugurated the institution-Śrī Saṅgha (a corporation) consisting of Sādhus (Monks), Sādhvis (Nuns), Śrāvakas (Lay-men), Śrāvikās (Lay-women).

At that time, the sons of Bharata Mahārājā except Kaccha and Mahākaccha, who had become hermits, on hearing the dignity of Kēvala Jñāna, and on seeing Bhagavān Śrī Riṣabha Swāmī surrounded by a retinue of Bhavanapati, Vaṇa-vyantara, Vaimānika, and Jyotiṣk gods, accepted Dīkṣā again.

Simultaneously, five hundred sons and seven hundred grandsons of Bharata Mahārājā becoming disgusted with the frailty of worldly enjoyments, renounced the pleasures of royal prosperity, and accepted Dīkṣā in the same Samavasaraṇa.

Birth of Marīci Kumāra.

27. The Soul of Nayasāra having completed a term of one Palyopam as his existence as a god in Saudharma-dēva loka, took the form of a foetus, in the womb of Vāmā-dēvi, wife of Bharata Mahārājā, portended by excellent dreams, on account of his association with Jain Sādhus, during his previous life.

After a period of nine months and seven and a half days, the fortunate soul, capable of dispelling the darkness of the ten directions of the Universe, and of spreading the brilliance of his excellent lustre like a celestial being, was born as a son at a very auspicious moment during a favourable constellation.

On hearing an account of his wonderful lustre and excellent birth, Bharata Mahārāja appropriately named him as Marīci.

Appearing beautiful like a great Aśoka tree on account of his excellent fingers, and pleasing to the mind of the entire populace, Marīci eventually grew up to youth.

Dīkṣā of Marīci Kumāra.

On seeing the splendour of the miracles such as Aśoka Vrikṣa, Puṣpa Vriṣṭi etc created in the Samavasaraṇa of Bhagavān Śrī Rīṣabha Swami by the gods of four kinds, and on hearing his preaching resembling the flow of nectar in peacefully removing all the doubts in relation to the nature of objects of the past, present, and future, and on realizing this worldly existence to be as fickle as the movements of the ears of an elephant, on considering the pleasures of association with lotus-eyed young females as well-blossomed large poison-creepers; on knowing the affectionate relationship of loving individuals to be as momentary as the flashing of an untimely lightning, and at a time when he had an intense longing for developing the True Religion, Marīci Kumāra took भगवति दिक्षा Bhāgavati Dīkṣā, the Initiation preached by the Tīrathāṅkaras, with great pomp at the hands of his grand-father.

Now, having commenced the duties of an ascetic in right earnest, Marīci Muni, exclusively devoted to the observance of the five kinds of आचारस आचाराः Ācāras,--customary rules of conduct (for an ascetic), exceedingly careful with regard to the five समितिस Samitis, Correct ways of behaviour on various occasions, three kinds of गुप्तिस Guptis, Control over mind, speech, and body, and with regard to the strict observance of the five महाव्रतस Mahā-Vratas, great vows (of an ascetic); devoid of interest for his own body; abandoning greed like Ratna-Vanika throwing away the heap of iron; agreeable to others like an ocean to the crocodile, being himself free from pride; capable of removing vices of others like the Sun dispelling the darkness of the night; maintaining patience like the नागराज Nāgarāja, the Serpent-king, holding the earth on his head; the destroyer of the four Passions, like Mount Mandara churning the ocean; the exploiter of difficult

actions, like a great warrior, or a well-devised plan, being himself capable of doing great deeds; moving about without hindrance in different directions in villages or towns, and holding steadfastly a knowledge of the aphoristic rules of the eleven Āngas and their meanings, walked about from village to village and town to town, in company with Bhagavān Śrī Rīṣabha Swāmī.

After the appearance of चक्ररत्न Cakra-ratna--the excellent discus--of a cakra-vartin, Bharata Mahārājā, having conquered the six continents of Bharata Kṣētra, with the aid of his four-divisioned army, as far as मागधतीर्थ Māgadha Tīrtha in the East, वरदामतीर्थ Varadama Tīrtha in the South, प्रभासतीर्थ Prabhāsa Tīrtha in the West, and as far as the small Himavanta Mountain in the North, returned to his capital city, accompanied by thirty-two thousand crowned kings and their retinue after a lapse of sixty-thousand years. For twelve years, the great ceremony of his inauguration as a mighty cakra-vartin, was celebrated throughout his dominions, and the feudatory kings went to their homes in distant countries, from which they had accompanied him.

Now one day, Bharata Cakra-vartin sent word through messengers to his ninety-eight younger brothers "You accept my sovereign rule or give up your kingdoms or be ready for a fight; otherwise find out some suitable remedy." On hearing these words of the messengers, all of them with their eyes blood-shot with anger and vehemently striking the ground with a big stick, wrathfully said "O wicked messenger! Who is Bharata? What right has he of giving such silly orders? Our father Bhagavān Śrī Rīṣabha-dēva has apportioned kingdoms individually to all of us as well as to Bharata, so, we are quite willing to act in accordance with the orders of our father."

With these words, they angrily caught the messengers by the throat and drove them away by the back-door.

At that time, Bhagavān Śrī Rīṣabha Swāmī, walking from village to village went to अष्टापदपर्वत Mount Astāpada. Gods of

four kinds were present there. The ninety-eight brothers of Bharata Mahārājā hastily went to the Samavasarana and having joyfully done respectful obeisance before Bhagavān Śrī Risabha Swāmī, they took their seats at appropriate places.

At a suitable opportunity they briefly stated the orders of Bharata Mahārājā and respectfully inquired “O Father ! Please let us know whether we should fight or whether we should abandon our kingdoms.”

Bhagavān Śrī Risabha Swāmī, thereupon, knowing them to be suitable individuals, narrated to them the undermentioned story of an अंगारदाहक Āṅgāra-dāhaka, a charcoal-burner, with the object of removing them from worldly enjoyments and dispelling their evil inclinations.

The Story of An Āṅgāra-dāhaka.

“An Āṅgāra-dāhaka अंगारदाहक, a charcoal-burner went to a neighbouring forest in summer, for the purpose of preparing coals with a vessel full of drinking water. There was a large quantity of dry wood in the forest. He collected them all in one place and set fire to the heap. He sat near the fire. His body became greatly heated by the burning wood. He was fatigued by preparing wood from the trees, and as he was very thirsty on account of the intense heat of the mid-day Sun of summer, he slept there.

“Meanwhile, the charcoal-burner had a dream. During the dream, he drank, the quantity of water he had brought with him like an old, hard-working bullock of Mārwar, distressed by excessive heat of summer. His thirst was not quenched; so, he drank what-ever quantity of water there was in water-pots in his house, and then, he entered wells, tanks, and lakes in pleasure-gardens. Having drunk the whole quantity of water there, he entered big rivers like the Ganges, and made them dry like the hot Sun of the final annihilation of the world. The charcoal-burner, then, drank the entire quantity of the water of the oceans as if it

were only two handfuls. His thirst was not at all lessened, but on the contrary, it gradually increased, and so, immensely distressed by his inability to obtain water in any place in the whole world, he carefully went in search of water.

“ Eventually, the charcoal-burner found out a very deep well with a small quantity of foul-smelling water. On seeing the well after a long time, he was excessively delighted. Being unable to enter the well, he tied a bunch of hay with a long piece of string and threw it into the well with the object of removing his pangs of thirst, and began to pass his days by drinking, with his mouth wide open, whatever drops of filthy water he was able to get dribbling from the bunch of hay taken out from the well.

“ O dear children! just as when the thirst of the charcoal-burner was not alleviated by drinking the entire quantity of water in wells, ponds, rivers, and oceans, do you think his thirst will ever be pacified by drops of filthy water dribbling from the bunch of hay? In the same manner, O beloved of the gods! You have enjoyed the excellent pleasures of the five senses in your previous lives. During your last **भव** Bhava, (worldly existence), you enjoyed without hindrance, the happiness of the excellent **सर्वार्थसिद्धिचिमान** Sarvārtha-Siddha Vimāna, -the celestial chariot Sarvārtha-Siddha for thirty-three Sāgaropams. However, O Magnanimous people! When you have not become satisfied by these excellent pleasures, do you think you will be satisfied by governing a small kingdom? Therefore, do not have attachment, even for a moment, for pleasures of human existence which are produced by contact with dirty objects, which are short-lived, full of miseries in the end, insignificant, detestable, and capable of giving delight only in the beginning but the cause of misery and death to thousands of lives in this Samsāra, and which have evidently been abandoned by wise people. ”

Having instructed the ninety-eight brothers, Bhagavān Śrī **Hisabha Swami** instantly prepared the excellent **वैतालिक** Vaitālika

Adhyayana, and gave all of them, **भागवति दीक्षा Bhāgavati Dīkṣā**, (Initiation into the Order of Monks preached by the Tīrthaṅkaras.)

These ascetics, appearing beautiful by their highly well-behaved conduct as Sādhūs, who had destroyed their remaining injurious Karmas and whose feet were worshipped by the entire population, eventually acquired **केवलज्ञान Kēvala Jñāna**, Perfect Knowledge, and they began to move about on the earth adorned with beautiful villages and towns, in company with Bhagavān Śrī Rīṣabha Swāmi.

Now, Bharata Mahārājā sent a messenger to his younger brother **बाहुबलि Bāhubali**, who, having insulted the messenger commenced a fight with Bharat Mahārājā but becoming vehemently disgusted with worldly enjoyments, finally took **भागवति दीक्षा Bhāgavati Dīkṣā**, Initiation into an Order of Monks preached by the Tīrthaṅkaras, out of his own accord.

After taking up the duties of an ascetic, an idea occurred to Bāhubali "Why should I do respectful salutation to my younger brothers who have adopted asceticism previously? With this idea in his mind, Bāhubali remained in **कायोत्सर्ग Kāyotsarga**, an act of stopping the activities of the body and meditating upon the Soul.

Bhagavān Śrī Rīṣabha Swāmi, sent two nuns viz **ब्राह्मी Brāhmī** and **सुन्दरी Sundarī** to the spot, for the purpose of instructing him to the Right Path, and both of them advised him by citing an example of an intoxicated elephant which he was riding. As soon as Bāhubali Muni raised up his foot with the object of going to Jinēśvara Bhagavān Śrī Rīṣabha Swāmi for the purpose of bowing down before his younger brothers, he acquired **केवलज्ञान Kēvala Jñāna**, Perfect Knowledge.

Bharata Mahārājā, then, conquered all his enemies, and, remaining in his capital city, governed his extensive kingdom very judiciously, to the best of his abilities.

Marici Muni, while strictly observing the ten principal kinds

of religious practices which must necessarily be daily performed, devoted himself to the practice of self-control, directing his thoughts to the frailty of worldly objects, and practising the eighteen kinds of celibacy,—passed many years of ascetic life.

Marici Muni as a Parivrājaka.

One day in summer—when the hot rays of the dreadful Sun resembled the flame of fire,—when the hot winds blew as if from the burning furnace of a black-smith,—when the surface of the earth became hot like the hearts of affectionate females separated from their beloved ones,—when his whole body was full of dirt on account of his remaining without a bath for a long time,—and when he was perplexed and greatly afflicted by the quantity of perspiration coming out from his whole body,—the mind of Marici Muni humiliated by excessive thirst following heat all over his body caused by the intense heat of the terrible Sun of summer, became at once alienated—powerless—from asceticism, at a critical moment during which his heart became defiled under the evil influence of चारित्रावरणीयकर्म *Cāritrāvarāṇīya Karma*,—a Karma obscuring inclinations for self-control,—although he did not possess any bad friend, although his body had become emaciated by the practice of two days' and three days' fasting while residing among a group of ascetics under his preceptor, and although he was always revising the study of the Eleven Āṅgas and their meanings.

When the extremely powerful warrior मोह *Moha*, Infatuation—The fourth deluding karma out of the eight chief Karmas,—at whose appearance, a soul is subject to attachment, hatred, passion, sexual enjoyment, and falsehood,—is able to defile the minds of such mighty pious souls, what else cannot be accomplished by the eight Karmas which are capable of making things that are quite unaccomplishable by human intelligence, as objects easily accomplished?

Besides, so long as a Soul is not enslaved under the fetters of this great monster *Moha*, till then, the sense of remaining

firm to one's religious duties, becomes wide awake, and till then only, an individual can be exempt from censurable undertakings. The precious treasure Moksa is lost, and then the **परीषद्** Parīṣaḥ,--the endurances of twenty-two accidental miseries,--defeat even a dutiful ascetic like so many venomous snakes.

Marīci Muni, whose efforts for the maintenance of religious duties were becoming slack, now thought --" I am now, in every way, unable to duly perform my duties as an ascetic. Therefore, what should I do? What remedy should I adopt? Should I go away to a foreign country or find out a plan for propitiating any deity? What is the use of entertaining such false notions?

" Or, leaving aside the duties of an ascetic, should I, now, go home? But, I am afraid, that expedient is not safe for me. Because, being the son of Bharata Cakravartin, who is the protector of the earth ornamented by the girdle of the four oceans; who has crushed down invincible enemies by his powerful arms; whose feet are embellished by the mass of rays coming from the diadems of kings bowing down before him; who is the lord of ninety-six crores of villages and towns, and whose orders are not infringed by any one, how can I not feel ashamed in asking for the house and property already abandoned by me, out of my own accord? Or, while going home, how cannot the faces of my parents become gloomy with shame on their knowing me to be one who has violated his vows? Or, how can I become the first to defile the dazzling bright fame of **इक्ष्वाकु कुल** Ikṣvāku-kula,--the race of Ikṣvāku,--which is as white as snow, a pearl neck-lace, cow's milk, the Jasmine flower, or the Moon? Or, will not my own brothers and kinsmen brought up along with me, censure me for frivolously abandoning the excellent path will-fully adopted by me? Or will not, my case serve as a faithful example for wicked individuals?"

" It is, therefore, perfectly inappropriate for me to go home in every way.

" But it is, now, advisable for me, any how, to restrain my mind with a clear conscience.

“ I am not, however, competent to keep my mind steady, even for a moment, like a big slab of stone tumbling down from the top of a mountain, or like a huge wave of the ocean tossing about by the fierce wind prevailing at the time of the annihilation of the world, or like a great mass of brightness issuing from the disk of the Sun or like the great fire burning furiously in a very dry forest.

“ The duties of an ascetic deserve to be observed by exceedingly careful and strong-minded persons, and I am like an unbridled ass. They are suitable for great persons, who are like huge elephants with powerful trunks, and I am a coward. How can I, therefore, enter into a terrible fight with very strong warriors intimidating me by fearful expressions of eye-brows ?

“ Besides, defeated by an array of irristible endurances of accidental miseries, I am, for the present, entirely unable to perform the duties of an ascetic in a way that ought to be performed, however charming they are by the possession of the eighteen thousand ways of maintaining chastity. Self-control is hard to be traversed like Mount Mèru, and I am, now, highly dejected, how can I carry the burden with a despondent mind throughout my whole life ?

“ Although my grand-father Bhagavān Śrī Rīṣabha Swāmī, with manifest supernatural powers is able to see the unsteady state of my mind like a fruit in the palm of his hand, how can I possibly observe the highly sublime duties of an ascetic with indifference to worldly attachment, by the use of such methods ? The orders of my religious preceptor can be strictly followed for a few days, but, how can self-control be practised throughout life ? Now that my mind has become enfeebled, I am undoubtedly unable to observe the duties of an ascetic without a blemish. The state of a householder, is also, unsuitable, ill-omened, for me.

“ What expedient should I, now, devise ?

Bewildered thus, with the idea “ What to do now ? Under

the inconceivable supernatural powers of Karmas and under conditions favourable for wandering in the endless ocean of Samsāra, with such an idea as a consequence of inevitable Fate, and while finding out assiduously a remedy suitable to both the conditions of life, Marici Muni, had the under-mentioned thought in his mind, out of his own accord, and he eventually assumed the dress of a wandering religious mendicant.—

तथाहि-श्रमणास्त्रिदण्डविरता. अहं तु न तथा इति मम त्रिदण्डं चिन्हमस्तु; श्रमणा द्रव्यभावाभ्यां मुण्डाः अहं तु न तथेति मम शिरसि चूडाक्षुरमुण्डनं चास्तु. तथा श्रमणानां सर्वेभ्यः प्राणातिपातादिभ्यो विरतिर्मम तु स्थूलेभ्यः साऽस्तु; शीलसुगन्धाः साधवो नाऽहं तथेति मम चन्दनादिविलेपनमस्तु; तथा अपगतमोहाः श्रमणाः, अहं तु मोहाच्छादित इति मे छत्रकमस्तु; श्रमणा अनुपानचरणाः मम तु चरणयोरुपानद् अस्तु; श्रमणाः निष्कषायाः, अहं तु सकषाय इति मम काषायं वस्त्रमस्तु. श्रमणाः स्नानाद्विरताः मम तु परिमितजलेन स्नानं पानं चास्तु, एवं स्वबुद्ध्या परिव्राजकधर्मे विकल्पितवान् ॥

Tathāhi-Śramaṇā-stridaṇḍāviratāḥ aham tu na tathā iti mama tridaṇḍam cinhamastu; śramaṇā dravyabhāvābhyam muṇḍāḥ aham tu na tathēti mama śīrasi cūḍa-ksuramuṇḍanam oāstu; tathā śramaṇānām sarvèbhyah prāṇātipātādibhyo virati-r-mama tu sthūlèbhyah sā'stu; śīlasugandhāḥ sādhave nāham tathēti mama candanādi vilèpanamastu; tathā apagatamohāḥ śramaṇāḥ aham tu mohācchādita iti mē chātrakamastu; śramaṇā anupāna-ccaraṇāḥ mama tu caraṇayorupānad astu; śramaṇāḥ niskasāyāḥ aham tu sakaśaya iti mama kāśayyam vastramastu; śramaṇāḥ snānādviratāḥ mama tu parimitajalēna snānam pānam oāstu, èvam sva-buddhyā parivrājakadharmam vikalpitavān.

Explanation.—The worthy ascetics have complete control over the activities of the mind, speech, and body, and by abandoning activities for evil deeds, they are always busy with harmless activities. I do not possess these admirable qualities. I am overpowered by sensual enjoyments and am destitute of any control over activities of mind, speech, and body. So, let there be a significant sign of त्रिदण्ड Tri-daṇḍa,—the triple staff—indicating want of control over thought, word, and deed, for me.

The worthy ascetics pluck out the hair of their head and beard, and they have complete control over senses.

But, why should there be plucking out of hair for me as I am without any restraint over senses. So, let there be a **शिखा Śikhā**—a tuft of hair on my head,—and shaving with a razor, in contrast with the plucking out of the hair of an ascetic.

The worthy ascetics observe their sacred duties while carefully giving attention to the protection of visible and invisible living beings, by mind, speech, and body. But I am unable to do it. Let there be a protection of visible living beings only for me.

The worthy ascetics have renounced wealth and property, while I have not; so, let there be a gold thread worn over my left shoulder, as an indication of wealth for me.

The worthy ascetics, who wash away the dirt of their Karmas by the practice of chastity, are always adorned with the fragrance of celibacy, while I am full of foul odour. So, it is appropriate for me to besmear my body with sandal-wood-paste and fragrant powders with the object of removing that foul odour.

The pious ascetics are free from **मोह Moha**, Infatuation, and they do not use shoes without any urgent necessity, but I, being enslaved by **Moha**, always look to the comforts of my body. So, I stand in need of an umbrella and shoes for the protection of my body.

The magnanimous ascetics put on worn out, white, contemptible, few, and dirty garments, but I am impure-minded with vehement passions, so, let there be garments dyed red with colouring substances for me.

The worthy ascetics, being afraid of censurable undertakings, do not, even mentally, desire for undertakings requiring the use of large quantity of water which is full of small animalcules, but, I, being connected with mundane existence, will use a measured quantity of such water for drinking, beathing, and other purposes.

Leaving aside the duties of an यति Yati,—a Jaina ascetic, Marīci Muni now commenced the life of a परिव्राजक Parivrājaka, a wandering religious mendicant with an apparel quite different from that of a Jaina ascetic, but invented by himself.

Marīci Parivrājaka, however, having a special predilection in his heart for the uninterrupted hearing of Right Knowledge, used to move about to villages and towns in company with Bhagavān Śrī Rīṣabha Swāmī.

Now, on seeing a परिव्राजक Parivrājaka, with an altogether different apparel, with an unabrella in his hand, with a long hanging tuft of hair on his head, with a triple staff in his side careful about decorating his body, resplendent with garments coloured with ochre appearing like the setting Sun, with his body besmeared with sandal-wood-paste, and with shoes on his feet, in a congregation of Jaina ascetics, people requested Marīci Parivrājaka for instruction on religious subjects, out of curiosity.

Marīci being well-versed in Jaina Canonical Works and clever in explaining True Religion, began to preach on the duties of an ascetic as follows:

An ascetic should carefully avoid injuring or killing visible, as well as invisible living beings throughout his life. He should never tell a lie regarding the life of a living being, out of anger, greed, ridicule, fear or sacrifice of life. He should never mentally verbally, or bodily, take away any object, animate or inanimate, small or big, that is not given by its possessor, either in a village, or a town, or in a forest. Avoiding celestial, human, or tiryanka females, however charming and beautiful they may be, as so many venomous snakes, an ascetic should not have any sexual intercourse with them even for a moment. He should never ask for cotton-beddings, or cotton-pillows which are pleasing to touch, except a संस्तार Samstara, a bed of blankets measuring two and a half arms. Although he may be distressed on account of food and drink without taste or of unpleasant food and drink, an

ascetic should never think of asking for food and drink of a delicious taste. When his organ of smell (nose) comes in contact either with the fragrant smell of बकुल Bakula, (Mimusops Elengi), मालती Mālātī, (Jasminum Grandi-florum), and कमल Kamalā, (Lotus) or, on the contrary, in contract with very foul odour, an ascetic should entertain a homogeneous feeling. He should not be pleased on seeing a handsome form that is attractive to the eyes and delightful to the mind, or be angry on the contrary, on seeing an ugly shape. An ascetic should have an uniform disposition on hearing the music of a वेणु Vēṇu, a flute, वीणा Vīṇā, a lute, and the variegated music of divine songsters or the unpleasant yellings of an ass or of a cat. He should not be angry with stupid persons who may be intent on ridicule, striking, or offending him, as if they were his own kinsmen. An ascetic should not be proud of acquiring fame, or of astonishing the world by some great deed or of possessing some excellent virtues. He should immediately avoid माया Māyā, Deceit, as if it were a faithless wife; because, it creates breach of trust, closes up the door of happy lot in future life, and results in endless miseries. He should never harbour the demon लोभ Lobha, Greed, as it is always intent on artful management at the least opportunity. He should restrain the wicked mind like a wild elephant destroying the excellent tree in the form of शील Śīla, Chastity, affording pleasant shelter and happy result. In censurable dealings, he should always necessarily speak out the Truth, but at times when there is an imminent danger of injury or death to living beings, only on such rare occasions, there is no harm in swerving a little from the right path. He should very carefully observe the duties of an ascetic. An ascetic should not use an umbrella or shoes even if he be greatly distressed by the heat of summer. He should completely avoid taking undue care of his own body. He should not give up the practice of plucking out of the hair of his head although it is painful. He should never ask for clothes dyed with minerals.

In this way, Marici explained the Rules of Conduct of an ascetic.

In conclusion he said, "If you are desirous of the entire Happiness of Final Emancipation, you should carefully observe the rules of conduct briefly explained by me.

People were greatly delighted, and they said, "O worthy sir! if such are the rules of conduct for an ascetic, how is it that you make use of an umbrella and other materials, and how is it that you do not pluck out the hair of your head as prescribed in the Śāstras?

Martci replied, "O magnanimous people! You do not entertain a doubt in your mind that this ascetic says one thing and does the other. Because, my judgment has been overcome by worldly enjoyments; I am vanquished by the mighty wrestler मोह Moha,—Delusion of mind preventing discernment of the Truth—and making men believe in the reality of enjoyment of worldly pleasures; I am baffled by unfettered wicked passions; my wealth of tranquilization has been stolen away by the robbers i-e by the senses which are hard to control; the malicious Evil Fate is intently staring at me, therefore, like a very valuable gem given by a mean man, or like an excellent magic spell shown by a विद्याधर Vidyādhara,—a kind of aerial genius dwelling in the Him-ālayas, attendant on Śiva and possessed of magical powers,—or like the right path to the wished-for town shown by a low-caste man, or like an excellent remedy shown by a highly-diseased physician, you leave aside the question of my merits or demerits, and accepting the duties of an ascetic, accomplish your most desired object.

On listening to the valuable advice of Martci, numerous persons of Kṣatriya royal families renounced the world out of their own clever intellect, and abandoning their sons, wives, family-members, friends, and immense wealth with a firm faith in the Doctrines preached by the Tīrthāṅkaras, became ready to take up Dīksā. On knowing them to be persons ready to become his disciples, Martci used to send them to the illustrious Bhagavān Śrī Rīṣabha Swāmī,—the Lord of the Three Worlds,—who was like

a blazing flame in burning away the trees of the Saṃsāra, and who was appearing extremely glorious by the eight kinds of excellent attendant miraculous objects.

Marīci, now, passed his days, going in company with Bhagavān Śrī Rīṣabha Swāmī, to towns and villages, enlightening, at the same time, numerous individuals in the True Religion, censuring always his blame-worthy conduct, having predeliction for worthy ascetics; meditating on the various interpretations of Sacred Books; and wearing the apparel of a परिव्राजक Parivrājaka, (a wandering religious mendicant) invented by himself.

When one day, Bhagavān Śrī Rīṣabha Swāmī, going from town to town and village to village, went to Mount अष्टापद Aṣṭāpada for a pilgrimage, Bharata Cakravartin, on hearing that his younger brothers had taken Dīksā, became extremely sorry. With the idea that they may still accept the management and control of kingdoms, Bharata Cakravartin respectfully prostrated himself before Bhagavān Śrī Rīṣabha Swāmī, and requested his younger brothers to accept the pleasures of enjoyment of kingdoms. His younger brothers who were not the least desirous of the pleasures of this world, replied, 'O illustrious king! Having once abandoned, out of our own free will, the enjoyment of worldly pleasures which are the source of a multitude of miseries, and which are like a secret thorn to our hearts, how can we possibly accept them again? These enjoyments may appear delightful as they are associated with erotic sentiments of sexual pleasures with affectionate young women, but we do not desire to hear anything about them.'

When his brothers renounced everything in this world, Bharata Mahārājā thought "Since my brothers have abandoned all objects of worldly enjoyments, let me acquire पुण्य Puṇya, Merit, by giving them articles of food and drink."

With this idea in his mind he ordered five hundred bullock-carts full of excellent food-materials to be brought there and requested the Sādhūs to accept the food-material from them.

Refusing him again, they said, "O excellent worthy man! Food and drink materials specially prepared for Sādhūs or specially brought for them, cannot be accepted." He therefore requested them to accept the food prepared for his house-hold. But when the Sādhūs refused to accept it also, saying "As food belonging to a king, it also is unacceptable to Sādhūs, Bharata Cakravartin becoming greatly distressed, deplorably said "O! The Sādhūs have now forsaken me in every way." Now seeing Bharata Cakravartin in a dejected mood, Indra, with the object of satisfying him, requested Bhagavān Rīṣabha-dēva to explain him the varieties of अवग्रह Avagraha-the limits of personal authority.

Bhagavān Śrī Rīṣabha-dēva said, "O Indra of the gods The avagrahas are of five kinds. They are-1. इन्द्रावग्रह Indrāvagraha 2. राजावग्रह Rājāvagraha 3. गृहपतिअवग्रह Grihpati Avagraha 4. सागारिक अवग्रह Sāgarika Avagraha, and 5. साधर्मिक अवग्रह Sādharmika Avagraha.

O Indra! You are the lord of the southern portion of the Jambū-dvīpa, the Sādhūs should, therefore, go about in that portion of the continent with your permission; because it is Indrāvagraha 2 राजावग्रह Rājāvagraha-the limit of the authority of a king; Bharata Cakravartin! now as you are the lord of the six continents, Sādhūs residing here should take your permission. 3. गृहपति अवग्रह Grihpati Avagraha-the limit of the authority of the head of a family or of a province. He being the head of his circle of individuals must be requested for permission. Sādhūs should always take his permission 4. सागारिक अवग्रह-Sāgarika Avagraha. Relating to the permission of a layman who orders a place of residence for an ascetic The house-holder is the giver of the place of residence, and a house, or a shed, or a suitable building, is the place of residence. By the giving of a place of residence, a house-holder is able to cross the ocean of Saṃsāra. The name is quite appropriate. Because, whatever benefit is derived by the religious preaching to devout individuals by the Sādhūs living in that place of residence becoming absorbed in

religious meditation or in the study of remarkable Scriptural works, or in the practice of religious vows or difficult penances such as fasting for two, three, or more days, and when the ascetics do not feel the want of clothes, utensils, and food-materials, the place of residence can, in every way, be the highest and most efficient instrument of benefit. In this way, the donor of a place of residence is able to cross readily the unfathomable ocean of Samsāra, which is full of the waves of terrible miseries. In the absence of a suitable place of residence, if one cannot minutely look to the protection of small animals, how can he possibly expect the observance of a good religion unimpededly in all its details? 5. **साधर्मिक अवग्रह** Sādharmika Avagraha, Relating to co-religionist Sādhūs desirous of living in one locality in accordance with an universally accepted principle. For instance—A Sādhū desirous of occupying a portion of a place of residence should ask the permission even of his co-religionist Sādhū occupying the building with the permission of a house-holder.

On hearing the explanation of the five kinds of Avagrahas, the Indra, bowing down respectfully before the Bhagavān in such a way that his five limbs—head, two arms, and two knees—touched the ground, said, “O Worshipful Lord! from now, I give my consent to the permission to go about to the Jain ascetics residing in the southern half of Bharata kṣētra. The Bhagavān said “O Indra of the gods! It is quite appropriate.” On hearing this, Bharata Cakravartin also, becoming contented, said “O Worshipful Lord! I give permission for a place of residence to all the Sādhūs residing in Bharata-kṣētra.”

Then, Bharata Cakravartin, with the advice of Indra, had, all food-material brought for the Sādhūs, given away to the **आवक** Śrāvakas, Laymen-votaries possessing the twelve vows of a house-holder. With the idea that in this way the destruction of Karmas can also be effected, Bharata Cakravartin commenced the giving of food every day to Śrāvakas. Bhagavān Śrī Risa-bha-dēva then went else-where.

All those Śrāvakas also, leaving aside their house-hold business, adopted the Vēda full of benedictory verses in praise of the Tīrthaṅkara, composed by Bharata Cakravartin and having three lines scratched by Kākinī Ratna in the place of the sacred thread as their distinguishing mark during the sixth month, they began to pass their time in innocent pursuits.

Pride of Noble Birth.

One day, Bhagavān Śrī Riṣabha-dēva enlightening devout individuals of other places in the principles of the True Religion, again went to Mount अष्टापद Aṣṭapada. There, the gods prepared a समवसरण Samavasaraṇa, with three enclosing spacious walls, delightful with chowries, with a heap of flowers of five varieties spread out reaching to the knees, and a group of buzzing drones hovering about; beautiful with thousands of celestial cars of gods coming down from the sky, charming with flags flying slowly with gentle winds, splendid with a big, excellent, extensive अशोकवृक्ष Aśoka Vrikṣa, Aśoka Tree of gems, and a lion-seated throne made of five kinds of precious stones.

The only grand-father of the three worlds—the First Tīrtha-ṅkara—took his seat on the throne, and, in regular order, the Gaṇadharas and the Sādhūs, and the Indras surrounded by many millions of gods, took their appropriate seats.

On hearing the arrival of the Bhagavān there, Bharata Cakravartin accompanied by all his magnificence, went there, and having respectfully paid homage to the Tīrthaṅkara Bhagavān took a proper seat. Now Bharata Cakravartin, with his eyes wide open with joy on seeing Bhagavān Riṣabha-dēva's Samavasaraṇa possessing excessive beauty in the three worlds, as if it were prepared by the entire wealth of the three worlds, and as if it were the place of all prosperity, and on seeing the supreme dominion of the Tīrthaṅkara, asked, "O Father! Just as you have acquired the pre-eminence of worshipful respect as the great teacher of this world, in the same manner will there be other Tīrthaṅkaras like yourself, in this Bharata-kṣētra? Bhagavān said

“O Bharata ! There will be.” Bharata said, “Of what kinds ? Thereupon, Tīrthaṅkara Bhagavān Śrī Riṣabha-dēva, gave an account of twenty-three Tīrthaṅkaras—from Ajita Nātha to Mahāvīra Swāmī—whose strength, intellect and virtuous conduct are similar and whose lotus-like feet are worshipped by the people of the three worlds,—and gave details about the interval between each of them, the colour of their bodies, the height of their bodies, their age-limit, गोत्र Gotra, Lineage, names of their mother, father, birth-place, time of boy-hood, period of sovereignty, total period of ascetic life, and the acquisition of Eternal Bliss.

Bharata Cakravartin, again asked, O Lord ! How many Cakravartin's will there be like myself ? Swāmin said, “There will be eleven Cakradhars, Sagara and the rest, like yourself. Bhagavān again said without being requested by Bharata Cakravartin “There will be nine Baladēvas and nine Vāsudēvas in Bharata-ksētra.” On seeing the assembly full of a large number of gods, of Sādhūs enfeebled by fasting of two three or more days and also of devout laymen, Bharata Cakravartin asked Bhagavān Śrī Riṣabha-dēva,—the great illuminator of the three worlds “O Worshipful Lord ! Is there any body in this assembly who will acquire the magnificence of the exalted position of a Tīrthaṅkara ? or the immense wealth with the fourteen excellent gems of a Cakravartin or the status of a Vāsudēva, in the Bharata-ksētra ?

Bhagavān Śrī Riṣabha-dēva Swāmin then showing Marīci, dressed as a Parivrājaka and sitting in a corner, said “This son of yours will become the twenty-fourth Tīrthaṅkara. He will become the first Vāsudēva named Tripriṣṭha, the owner of half the portion of Bharata-ksētra full of numerous prosperous cities towns and villages. Besides, he will also become a Cakravartin named प्रियमित्र Priyamitra, in मूकानगरी Mūkā Nagari in Mahāvidēha, possessing immense affluence.”

Rejoicing greatly on hearing this, Bharata Narēndra, bowed down respectfully before the lotus-like feet of Bhagavān Śrī Riṣabha-dēva, and accompanied by numerous valient generals, he

went to pay homage to his son Marici. While going there, and bending down his head devoutly, and giving respectful obeisance at every spot to the great sages who possessed चारण लब्धि Cāraṇa Lablhi, Avadhi Jñāna, Manah paryāya Jñāna, who were always ready to practise severe penances, who were exposing themselves to the rays of the Sun, who were practising various difficult painful sitting-postures, and who were wholly occupied in solving the difficult problems of the Śāstras, and looking towards them with unwinking eyes, he reached the place where Marici was sitting. Marici had placed his त्रिदण्ड Tridaṇḍa, -Triple-staff of the Brāhmaṇa ascetic-on his side; he had warded the heat of the Sun by a white umbrella, and his mind was directed to giving religious preaching to people coming to him out of curiosity on seeing his strange appearance on account of various articles of use such as clothes, utensils, etc. suitable to the occupation devised by his own untutored intellect.

On seeing him from a distance, as if he manifested an uncommon pious devotion by horripilation; as if he showed the unprecedented affection of his heart; as if he adorned him with flowers falling from his head bent down on his first sight; as if he indicated the auspicious lamp by the mass of rays spreading out in various directions from the spotless precious stones of the finger-rings of his hands; and as if he showed excess of pious devotion by mind, speech, and body, while going thrice around him, Bharata Cakravartin made respectful obeisance by bowing down his head to the surface of the ground, became deeply engrossed in profound rejoicing, and said " O child, you are a receptacle of numerous excellent qualities. Your name occupies a pre-eminent place among virtuous people How cannot any one be proud of the excellent इक्ष्वाकु Ikṣvāku Race in which your spotless fame appears elegant like a flag of victory? Or to whom is not the soil sanctified by your lotus-like feet, worshipful? You have already acquired whatever great benefits can be gained to devout persons by severe penances." Because Bhagavān Śrī Riṣabha-dēva Swāmī indicating the supreme nature of his Soul, said " You will become the son of King Siddhartha of the Kṣa-

triya Kuṇḍagrāma nagara and the last Tīrthaṅkara during the present Avasarpini era. You will become a Vāsudēva named Tri-
priṣṭha at Potanapura,—the first Vāsudēva,—and the sovereign of
the three divisions of Bharata-ksētra Besides, you will also become
the first Cakravartin at Mūkā Nagari in Mahā-vidēha-ksētra,
and thirty-two thousand crowned kings will bow down at your
feet. I do not pay homage to your assumed appearance as a
religious mendicant, but I bow down at your feet, because you
will become the last Tīrthaṅkara.”

28. After praising him with increasingly affectionate speech,
Bharata Cakravartin riding on his champion elephant went to
Vinītā Nagari. But here Marici, becoming thrilled with joy on
hearing his praise from the mouth of Bharata Cakravartin, leaving
aside considerateness inherited by a birth in a noble family,
abandoning politeness derived from reflecting on the meanings of
the Scriptures of the Tīrthaṅkaras, forgetting even the bashful-
ness generally met with in human beings, resorting to an irresis-
tible impulse of insanity, striking the triple-staff boastfully on
the ground like a warrior in the battle-field, and widely opening
his eyes with joy and dancing merrily in the midst of people in
the presence of all the Sādhūs, began to say thus:—

प्रथमो वासुदेवोऽहं, मूकायां चक्रवर्त्यहम् ।
चरमस्तीर्थराजोऽहं, ममाऽहो ! उत्तमं कुलम् ॥ १ ॥
आद्योऽहं वासुदेवानां, पिता मे चक्रवर्तिनाम् ।
पितामहो जिनैन्द्राणां, ममाऽहो ! उत्तमं कुलम् ॥ २ ॥

1. Prathamō Vāsudēvo'ham Mūkāyām Cakravartyaham,
Caramastīrtharājo'ham mamā'ho ! uttamam kulam. 1.
2. Adyo'ham Vāsudēvānām pitā me Cakravartinām,
Pitāmaho Jinēndrāṇām mamā'ho ! uttamam kulam. 2.

1. I will become the first Vāsudēva. I will become a Cakra-
vartin in Mūkā Nagari. I will become the last Tīrthaṅkara. O !
my family is excellent.

2. I will become the first Vāsudēva. My father is the first

Cakravartin. My grand-father is the first Tīrthaṅkara O! my family is excellent.

But,

जाति-लाभ-कुलै श्वर्य-बल-रूप-तपः श्रुतैः ।
कुर्वन् मयं पुनस्तानि हीनानि लभते जनः ॥ १ ॥

1. Jāti-lābha-kulaisvārya-bala-rūpa-tapah-śrutaiḥ,
Kurvan madam puṇastāni hīnāni labhatè janah. 1.

A man becoming conceited regarding his 1. जाति Jāti, Birth Origin, 2. लाभ Labha, Acquirements, 3. कुल Kula, Family, 4. ऐश्वर्य Aisvārya, Supreme dominion, 5. बल Bala, Strength, 6. रूप Rūpa, Handsome appearance, 7. तपः Tapah Penance, and 8. श्रुति Śruti Sacred Knowledge known through hearsay,—has a deficiency of these again and again.

In this way, owing to the boastful bragging of the excellence of his family, Marīci Parivrājaka acquired for himself the ill-fate of being born in a low family, enduring various hardships during numerous future lives. While experiencing such hardships calmly, the molecules of नीचगोत्र Nīca Gōtra, Birth in a low family, were getting destroyed; the remaining molecules may even be experienced during the life in which he was to be a Tīrthaṅkara.

Nirvāṇa of Rīṣabha-dēva.

Then, Bhagavān Śrī Rīṣabha-dēva Swāmi after instructing numerous devout individuals in the principles of the True Religion, at various villages, towns, fortified cities, sea-port towns, and knowing his end near, went to Mount अष्टापद Aṣṭāpada on the completion of his existence as a Kēvalin for something less in one hundred thousand (100000) pūrva years. There, on the thirteenth day of the dark-half of the month of माघ Māgha, (January–February) with the Moon in conjunction with the lunar-mansion अभिजित् Abhijit, during the fore-part of the day, with eighty-nine fortnights of the third era, (namely सुषमदुषम

Suṣama-duṣama) remaining (to be passed over) Bhagavān Śrī Riṣabha-dēva Swāmin, fasted for six days abstaining from the four varieties of food and drink-materials, keeping his body perfectly rigid in renunciation like a tree, sitting in a squatting posture and having completely destroyed the remaining four Karmas, viz वेदनीय Vēdanīya, आयु Āyu, नाम Nāma, and गोत्र Gotra karma-along with ten thousand Sādhūs and all of them acquired मोक्षपद Moksa Pada, Final Emancipation, which is most excellent and persistent.

The thirty-two Indras with their eyes wet with the flow of unceasing tears, bewildered with unbearable agony, went there along with Bharata Cakravartin, bowed down respectfully, and ordered gods to bring logs of wood of fresh गोशीर्षचंदन Gośīrṣa candana, An excellent kind of sandal-wood. कृष्णागुरु Kṛṣṇāguru, Black aloes, and other costly wood-material from नंदनवन Nandana Vana.

A funeral pyre of a circular shape was prepared in the East for the body of Bhagavān Śrī Riṣabha-dēva Swāmin.

A pyre in the South was made for the bodies of Sādhūs of Ikṣvāku Race, and an extensive square one in the West was prepared with excellent wood for the cremation of the bodies of the rest of the Sādhūs.

The Indras bathed the body of Bhagavān Śrī Riṣabha-dēva Swāmin with the water of क्षीरोदधि Kṣīrodadhi, the Milk Ocean, besmeared it with pure fragrant sandal-paste, and placed it on the funeral pyre prepared for it. Then Bhuvana-pati and other gods bathed and anointed the bodies of the Sādhūs and placed them over the funeral pyres prepared for them. The अग्निकुमार Agnikumāra gods then ordered by Indra, ignited into blazing flames the funeral pyres in regular order, with their faces full of deep sorrow. Having thus respectfully cremated their bodies, the Indras went to their respective abodes with their faces darkened with intense grief, and Bharata Narēndra also went home with his heart filled with violent grief. There also, with his body

enfeebled with greater sorrow than that of a strong thunder-bolt—with his throat suffocated with agony, and becoming deeply engrossed in great anguish with lamentation and crying aloud, Bharata Cakravartin had a large dome-shaped monumental temple studded with precious stones built on the top of Mount Aṣṭāpada and ninety-nine small canopies for Bāhubali and his other brothers.

Besides, on the place of the Final Emancipation of Bhagavān Śrī Riṣabha-dēva Swāmī, a huge temple three koshes high and one yojana in area with a lion-seated throne, presided over by twenty-four images of Tīrthaṅkaras made of jewels of their individual colour and size, with charming bright festoons of wel-come tied in arched portals appearing beautiful with dolls stationed at various places, with gold vases decorated with excellent flowers of five colours placed on both the sides of the doors and covered with fragrant white lotuses; where the directions have become darkened by the smoke of the incense prepared with black aloe, benzoin, camphor, and other fragrant substances; in which goddesses had been dancing in a circle with the accompaniment of rhythmical clapping of hands, and celestial musicians were singing with zealous devotion; where the atmosphere resounded with the tunes of varieties of benedictory verses by heavenly beings possessing magical powers and by ascetics with Cāraṇa Lahdhi, and which was furnished with mechanical contrivances made of iron which served as door-bolts—was built by Bharata Cakravartin—a temple which was like a boat to people being drowned in the ocean of Saṃsāra, and which appeared beautiful with white flags moving to and fro by gentle wind. It appeared beautiful as if it were the pinnacle of the bright fame of the kings of Ikṣvāku Race visibly established on the Earth, like Mount Kailās. The entire portion of its turrets was surrounded by a covering of clouds despatched by winds, and hordes of drones were hovering near it as if on half-opened buds of night-lotuses.

Besides, on looking at the white flags set in motion by the wind, it seems to me that the fame of the celestial river (Ganges)

falling from the peak of the great Mountain, became manifest in the world.

On seeing the temple of the Tirthaṅkaras built by Bharata Cakravartin, other people also became ready to have images of Tirthaṅkaras prepared for themselves.

It is also quite appropriate. Because, it is said,

एयं खु दुग्गइदुवार (पिहाण) फलिहोवमं जिणा बिति ।
नीसेससत्तसंताणताणदाणेक्कहेउं च ॥ १ ॥

एक्को (त्तो) छिय तक्कालियमुणिगणहरकेवलीहिं न निसिद्धं ।
चेइहराभावे जं तित्थुच्छेओ भवे पच्छा ॥ २ ॥

1. Eyam khu duggaiduvāra (pihāṇa) phalihovamam Jiṇā binti,
Nisēsa satta santāṇa dāṇēkka hēum ca.
2. Ekko (tto) cēiya takkāliya muṇi Gaṇahara Kēvalīhim na
nisiddham,
Cēiharābhāvē jam titthucchēo bhavē pachā.

The Tirthaṅkaras declare as follows:—

1. It (the temple or an image of a Tirthaṅkara) is certainly a bar (or a lid) to the door of evil state, and it is the only efficient cause of charity for the shelter and protection of all the beings.

2. It was, therefore, undoubtedly, not prohibited by the Sādhūs, Gaṇadharas (chief disciples), and the Kēvalins of that time. Because, in the absence of an image or a temple of Tirthaṅkaras, the तीर्थ Tīrtha, (an order of Monks, Nuns, Lay-men and Lay-women established by the Tirthaṅkaras,) may become exterminated later on.

Becoming acquainted with the highest truth of objects as they really are, by meditating on the praise-worthy attributes of the image of a जिनेन्द्र Jinendra,—Lord Jina, a Tirthaṅkara,—some individuals disgusted with the miseries of the Samsāra, often

practise religious rites. Ascetics also walking from village to village, go to the temples with the object of paying homage to the images of the Tirthaṅkaras, and instruct people in the principles of the True Religion strictly in accordance with teachings of the Tirthaṅkaras. On hearing the preaching, devout persons become enlightened and accept the flawless Dharma. Thus, the Order established by the Tirthaṅkaras goes on increasing. What more! By the excellent merit of preparing temples, images etc. of Tirthaṅkaras, the wealth of the celestial kingdom and of Final Emancipation is easily available to the lotus-like hands of devout persons.

In this way Bharata Narèndra had an excellent temple for Tirthaṅkaras built on Mount Aṣṭāpada. He governed his kingdom and enjoyed worldly pleasures for a long time.

Kèvala Jñāna to Bharata.

One day, Bharata Cakravartin, adorned with various valuable ornaments, entered a house of glass-mirrors decorated with precious stones, with the object of viewing his own appearance. While looking out for his appearance from different stand-points, a finger-ring dropped down from one of his fingers and the finger without the ring, appeared displeasing. On seeing the finger devoid of beauty, Bharata Cakravartin, with the object of seeing his natural appearance, removed all the ornaments, one by one, from the different parts of his body, and he, becoming violently agitated on very carefully looking at his own body which was devoid of brightness, beauty, and loveliness, like the vault of the sky from which all the stars have disappeared, like a corn-field with all the crop of the corn removed from it, like a lake without a lotus or like a rigid cage of bones made as if from the wood of a tree with the ends of its branches chopped off, and becoming stimulated by an increasing desire of indifference to worldly objects he began to think thus —

“Becoming infatuated towards this despicable body, why did I commit extremely-terrible great sins for a long time for it?

Becoming enchanted by the pleasures of this world, and remaining destitute of merit, why did I not considerately accept the True Religion taught by the Tīrthaṅkaras? Although already in possession of चिन्तामणि Cintāmaṇi,—a magical thought-gem,—कल्पवृक्ष Kalpa Vrikṣa, the fabulous Wishing Tree, or a कामधेनु Kāma-dhēnu, a cow yielding as much milk as one desires,—will any wise man ever like to be without it? Bāhubali and other brothers of mine, are fortunate and happy because they have accomplished the excellent Final Emancipation with the help of this fragile body. Having completely destroyed मोह Moha, Infatuation, with the flame of meritorious sentiments, like a small bundle of grass, Bharata Mahārājā acquired केवलज्ञान Kēvala Jñāna, which is the source of Endless Happiness. The gods gave him the appared of an ascetic, and he immediately left off the house-holders' fold. Bharata Kēvalin then went about from village to village and town to town in company with ten thousand kings who took Dīkṣā at the time. On the completion of one hundred thousand (100000) pūrva years as his time-limit as a Kēvalin, Bharata Muni acquired Final Emancipation during one instant.

After the निर्वाण Nirvāṇa, Final Emancipation of Bhagavān Śri Riṣabha-dēva Swāmī, the itinerant Marīci Parivrājaka continued moving about unhindered from village to village and town to town along with the Sādhūs and preached the True Religion taught by the Tīrthaṅkaras, at various places. He used to send all the persons for initiation, to the Sādhūs, after they were enlightened by him in the True Religion and were desirous of having Dīkṣā.

One day, Marīci was suffering from some serious disease. He was unable to bring food and drink-materials even for himself, was powerless to attend to the toilet of his own body, and he had no strength even to talk. On seeing him in this condition, the Sādhūs, who were near him, did not ask him anything about his health, did not give food and drink-materials, did not call any physician, and they did not give him any medicinal treatment, what more? they did not even talk with him, because he was not consecrated.

Thinking himself in great distress, Marīci thought “O! these Sādhūs are cruel. They do not even pay any attention to me. O! They are careful about accomplishing their own business. O! all of them are indifferent to popular usage. O! they are fond of filling their own bellies. Because, although they are benevolent, well-acquainted, initiated at the hands of the same Guru, have lived with me, have been connected by the sameness of religious observances, and although they are constantly busy in seizing the virtuous qualities of others, they do not even take the trouble of looking towards me with an affectionate eye.

“Or, these ideas of mine are not reasonable. Because, these worthy saints have no affection even for their own bodies, and so, how can they attend to the medicinal treatment of one who is devoid of any vows? Hence, if, I am now cured of my serious illness, I will, with my own hands, give Dīkṣā to any one who is desirous of taking it, because, it is difficult to bear hardships of living alone.”

As Fate so desired it, and with the partial destruction of वेदनीयकर्म Vēdanīya Karma,—the Karma of experiencing auspicious or inauspicious actions,—and as he was to remain as a Parivrājaka mendicant for a long time, and also, as his disease had become alleviated and he had completely regained his usual strength, Marīci began to wander about to different places.

Kapila.

One day, when Marīci Parivrājaka was preaching on religious subjects, a prince named कपिल Kapila, came to him. When Marīci explained him साधुधर्म Sādhū Dharma,—the duties of an ascetic,—chiefly dependent on the careful observance of the Five Great Vows, associated with tranquility of the mind, and other virtuous qualities, sanctified with restraint over the pleasures of the five senses, and entirely capable of giving the most excellent fruit i. e. मोक्षमार्ग Mokṣa Mārگا, the Path of Final Emancipation, Kapila said, O worthy master! You seem to be strange by

your external costume, but your preaching is of a different nature. Now, what is the truth ?

Marici said, "O excellent man ! I have explained to you the duties of an ideal ascetic. But, being unable to carefully observe the duties of an ascetic as prescribed in the Śāstras, and as a result of the fructification of पापकर्म Pāpa Karma, evil deeds, and also on account of an inclination of entering into an evil state, I have adopted this characteristic dress (of a Parivrājaka) entirely invented by my personal artistic skill. O child ! it is the costume of an alien assembly of mendicants. Therefore, you adopt the vows of an ideal ascetic without entertaining any doubt in your mind. Kapila then asked, "O worthy master ! However, is there or is there not any object capable of destroying Karmas in your doctrine ? To which Marici replied, "O excellent man ! the object suitable for the destruction of Karmas, exists unquestionably in the observance of the vows of an ascetic, and it exists somewhat here (in my doctrine) also."

By the propagation of a wrong belief in this way, Marici increased for himself a wandering for koṭā-koṭi years in Samsāra. One may here ask a question How is such a thing at all possible simply by saying out only this much that is contrary to the teachings of the Tirthaṅkaras ? What is strange in this ? Because, one incurs false belief even by saying out one word that is contrary to the teachings of the Tirthaṅkaras. An agonising virulent disease will certainly arise by continually taking unwholesome diet.

Some one may again raise a doubt. On the contrary, when लिङ्गधारी Liṅga-dhāri, persons putting on the apparel of an ascetic, but devoid of their original, as well as, the accessory vows, are heard to preach strictly in accordance with the teachings of the Tirthaṅkaras, what sin can be more heinous than that of wounding with the sharp dagger of preaching a false belief, people who have taken your shelter, being afraid of the miseries of this world ? However preponderating another sin may be, it is not

so heinous as that resulting from the preaching of a tenet contrary to the teachings of the Tirthaṅkaras.

Now, when, under the evil influence of a violent false belief, like a man affected with delirium, disregarding an excellent medicine, like one possessed by a great demon but not adopting actions combined with specific incantations, and like a bewildered man not believing in the words of the Tirthaṅkaras, Kapila did not adopt यतिधर्म Yati Dharma,—the duties of a True Sādhū,—classified into ten kinds, Marīci thought “Kapila does not accept Yati Dharma, but I am in want of an assistant, who can carry my umbrella and utensils while going to another village, and who can be useful to me at the time of any illness, or at any other occasion, and so, I will initiate him as a Parivrājaka mendicant.”

With this idea in his mind, Marīci initiated Kapila, as a Parivrājaka mendicant, and taught him some difficult external practices. In this way, Kapila putting on red garments, holding a त्रिदण्ड Tridaṇḍa,—a triple staff,—and having a कमण्डलु, Kamaṇḍalu a wooden or earthen pot for drinking water carried by ascetics and other utensils with him, began to go about from village to village with Marīci, serving him as a father, a god, a master, a benefactor, as an instructor about a treasure of precious stones, and also as a bestower of life.

Passing his life in this way, Marīci at last died without confessing his sinful actions and without taking any vow to refrain from them, after having completed an age-limit of eighty four hundred thousand (8400000) years and was born as a god in ब्रह्मदेवलोक Brahma dēva-loka with an age-limit of ten Sāgaropams.

Kapila, also, without knowing the excellent meaning of the Śāstras, but fond only of external articles of possession, and becoming greatly distressed by various bodily exertions advised by Marīci, began to wander about alone.

On seeing his strange apparel, people used to go to him with the object of hearing some religious discourses, but Kapila being ignorant of the Śāstras of the Jaina Sādhūs, and of the correct mode of preaching, thought :—

युक्तायुक्तपरिज्ञानशून्यचित्तस्य देहिनः ।

अलब्धमध्यताहेतुमौनं सर्वार्थसाधनम् ॥ १ ॥

1. Yuktāyukta-parijñāna-śūnya cittasya dēhinaḥ;
Alabadhamadhyatāhētu-r-maunam sarvārtha sādhanam. 1.

1. With people devoid of discrimination between what is suitable and what is not, but who are ignorant of the internal motive, silence is the means of accomplishing every thing.

He, thereupon, began to pass his days in deep silence.

Having duly initiated Prince **असुरि** Asuri and other pupils as Parivrājaka mendicants, having taught them requisite external ceremonies, and having practised penance ignorantly for a long time, Kapila died, and was born as a god in **ब्रह्मदेवलोक** Brahma dēva-loka.

Becoming extremely astonished there, with wonderful celestial wealth never heard of or never seen before, Kapila thought within himself “ Methinks, could I have practised very difficult penance? Or, could I have observed excellent and spotless celibacy as pure as the Moon? Or, could I have given food and other materials bought from the wealth earned by my personal labour to deserving Sādhūs, who were very attentive to difficult penance and religious observances? Or, becoming adventurous, could I have consigned my body to the blazing flames of a series of fires?”

After indulging for a while in a variety of doubtful speculation, Kapila through the medium of his in-born **अवधिज्ञान** Avadhi Jñāna, (Visual Knowledge), saw his own consecrated but lifeless body lying there, and also saw his own pupils who were perfectly ignorant of the correct meaning of the teachings of the Śāstras.

Actuated by an intense partiality for his own doctrine, Kapila left off his divine functions, descended into the sky for the purpose of teaching the truth about his doctrine to his pupils, and remaining invisible in an excellent circle of five colours, and addressing Asuri and his other pupils, said:—

“अवस्तानो वत्तं पमवद्” इत्यादि

“Avattāḥ vattam pabhavai”; ityādi. “Perceptibility results from unevolved primordial matter.” etc.

On hearing this utterance of the very essence of their doctrine, Asuri composed sixty works, and, thus, the lineage of pupils and of their pupils commenced. In this way, the creed of the Parivrājakas began to spread. Kapila also, greatly rejoiced in mind, went to his celestial residence, and began to enjoy various pleasures of the senses there.

APPENDIX No. 3

Some Considerations about Birth in a Low Family.

The Soul rises high and higher in spirituality by the careful observance of pure conduct associated with spotless purity of sentiments. Marici possessed these valuable means for the improvement of his spiritual life during his present Bhava, but he being distressed with slight inconveniences, eventually got tired of availing himself of these rare opportunities. At the ripe time of strictly observing religious rites, he became negligent on account of heat and thirst; a desire for his personal happiness became predominating in his mind; and he considered himself unable to practise the religious rites prescribed by Tirthaṅkaras. But it must be remembered that he had unswerving faith in the pure doctrines and teachings of the Tirthaṅkaras. Marici thought himself unable to observe the strict discipline of religious rites, but he was ashamed to leave aside the honorable apparel of a Jaina ascetic and to again join the fold of house-holders. His mind became wavering. However, he found out a new device and invented a new apparel and clothed himself as a परिव्राजक Parivrājaka, a wandering mendicant. He did not take into consideration the disadvantages involved in his rash act. Had he conveyed the ideas sprouting out in his mind to Bhagavān Śrī Rīṣabha-dēva or to the worthy Sādhūs, he would have been prevented from making such a grave blunder, but the sensible ideas of taking the advice of competent persons are not possible with individuals solely bent upon acting in accordance with their personal independent will. He accepted the plan originating with his own independent imagination, and commenced acting accordingly. But he had invariably preached in strict conformity with the doctrines and teachings of the Tirthaṅkaras. When an individual ceases to rise high and higher in Spiritual Advancement but falls down spiritually, he misuses very often, the rare

auspicious opportunities available to him, and thus degrades himself.

Bharata Cakravartin with a pure heart requested Bhagavān Śrī Rīṣabha-dēva to give him a brief account of future Tīrthaṅkaras and the Bhagavān gave him a lucid account through the medium of his क़ेवलज्ञान Kēvala Jñāna, Perfect Knowledge. The soul of Marīci was to be the last (twenty-fourth) Tīrthaṅkara in future, and on account of his pure devotion to the dignity of a Tīrthaṅkara, and of his having acquired the golden opportunity of respectfully bowing down before a future Tīrthaṅkara, Bharata Cakravartin thought of availing himself of the rare opportunity.

Although knowing the unfitness of Marīci for such respectful salutation, the discreet and devoted Bharata Cakravartin, with the permission of Bhagavān Śrī Rīṣabha-dēva, prostrated himself before him and explained to him the object of his respectful salutation. However, Marīci became elated with the conceit of his noble birth.

It is said.

१ गुणपेही मयरहिओ अज्झयण-ज्झावणारुई निच्छं ।
पकुणइ जिणाइमत्तो उच्चं, नीधं इअरहा उ ॥ १ ॥

1. Guṇapehī mayarahiō ajjhayaṇa-jjhāvaṇā ruī niocam,
Pakuṇai Jīṇāibhatto uccam, niam iarahā u.

1. He, who is careful about recognition of merit, who is devoid of conceit, who takes delight in the study and teaching of Scriptures, and who is devoted to True God, True Teacher and True Dharma, is certainly born in a Noble family. Any one acting otherwise, is born in a low family.

वरस्य निन्दावक्षोपहासाः सद्गुणलोपनम् ।
सदसदोषकथनमात्मनस्तु प्रशंसनम् ॥ १ ॥
सदसद्गुणशंसा च स्वदोषाच्छादनं तथा
जात्यादिभिर्नदंष्ट्रेति, नीचैर्गोत्राश्च वा अमी ॥ २ ॥

Parasya nindāvajñopahāsāḥ sadguṇalopanam,
Sadasaddoṣakathanamātmanastu praśansanam.

Sadasadguṇaśansā ca svadoṣa-ccḥādanam tathā,
Jātyādibhi-r-madścèti, nīcai-r-gotrāśravā amī. 2.

1-2. Censure, disregard and ridicule of others, the suppression of good qualities, the narration of existing and non-existing defects, self-praise, praise of existing and non-existing qualities, the concealing of one's own faults, also, conceit about one's origin (birth)-these are the **अश्रव** Aśravas, Sluices (gates) for the inflow of the Karma of being born in a low family.

Those who are capable of recognition of merit, who are devoid of conceit, who take delight in the study and preaching of True Religion, and those who are sincere devotees of a True God, a True Teacher, and of a True Dharma, are invariably, born in noble families; while those who are fond of defaming others and of extolling their own small merits, who perform evil deeds, who are negligent in the study and preaching of True Religion and those who are addicted to the adoration of wicked gods, wicked teachers and wicked Dharma, are usually born in low families.

Here, on account of his deep conceit for noble birth, Marīci becomes fettered with the evil Karman of being born in a low family. As a result of this blunder, Marīci had to suffer great hardships during many future lives. While experiencing such hardships calmly, the molecules of **नीचगोत्रकर्म** Nīca gotra Karma, -A Karman producing birth in a low family,-are gradually getting destroyed; the remaining molecules of such a Karman may even be experienced during the commencement of his life in which he was to be a Tirthaṅkara, as was the case with Śramaṇa Bhagavān Mahāvīra.

Karman is such an impartial and exacting instrument that it does not have predilection for any particular individual in this world Karman does not show any partiality in subjecting any

one to the good or evil consequences of his own deeds. People should always remember this fact in dealing with other persons.

Learned men have described hypocrites as undeserving of respect. By paying them homage as worthy persons or Gurus (teachers), both are put to a great loss. The person paying homage nourishes Mīthyātva, and the one adored becomes proud of his hypocrisy; both the souls are working under a great disadvantage. The respectful bowing down to Marīci by Bharata Cakravartin was not done to him out of his respect towards him as a worthy man or a Guru, but it was done as Marīci's soul was to be a future Tīrthaṅkara, and it was out of his devotion to the dignity of a Tīrthaṅkara, that Bharata Cakravartin paid homage to him. That respectful bowing down to Marīci was not, in any way detrimental to the soul of Bharata Cakravartin, but it became the source of many evil Karmas to Marīci.

It is apparent from this, that, adoration and respectful salutation to an unworthy person of low moral character, becomes extremely harmful to his own interest. Persons desirous of self-elevation should always use discrimination, at the time of respecting unworthy persons and hypocrites and also men who are negligent of the rules of conduct.

Consequences of उत्सृजभाषण Utsūtra Bhāṣaṇa.

Another great blunder of Marīci occurs while answering the questions of Kapila about the essence of his doctrine. The Omniscient Lords have given a prominent place to the evil consequences arising from the propagation of a False Belief. The propagation of a False Belief is the deep-acting evil consequence resulting in one of the most formidable Karmas. Among the evil causes leading to the bondage of the eight varieties of Karmas, the evil cause arising from the propagation of a Wrong Belief is very deep-acting and severe. The person acquiring any other Karman experiences the good or evil consequences of that Karman himself, while the person propagating a False Belief not only acquires an evil Karman for himself but people taking advantage

of that mischievous propagation and many other persons also, acquire evil Karmas in regular succession and wander through a cycle of numerous births and deaths in this world. Persons propagating false beliefs are at the bottom of numerous hardships.

It was on account of these two blunders of Marici that he had to be born in low families during numerous future lives and to wander in this Saṁsāra for Kotā-koti years.

Because, it is said,

॥ उत्सुतभासगाणं बोहीणासो अणंतसंसारो ॥

Ussuttabhāsagāṇam bobhīṇāso aṇanta saṁsāro.

[उत्सूत्रभाषकाणां बोधिनाशोऽनन्तसंसारः]

Utsūtrabhāṣakāṇām bodhināśo'nanta-saṁsārah]

Persons propagating a False Belief have बोधिनाशः Bodhināśah, Loss of enlightened intellect of a Buddha or Jina, and अनन्त संसारः Ananta Saṁsārah, endless Saṁsāra, i. e. wandering in this world for innumerable lives.

The author of a Wrong Belief, possessing intensely violent propensities, thus wanders, even an endless number of times in Saṁsāra.

There are four kinds of सद्दहणा Saddahaṇā Convictions, of Samyaktva, viz 1. परमार्थ संस्तव Parmārtha Saṁstava, An earnest desire for knowing objects as they are described by the Tīrthan-karas. 2. गीतार्थ पर्युपास्ति Gitārtha Paryupāsti –Courtesy towards worthy ascetics and rendering service to them. 3. व्यापन्नदर्शनवर्जन Vyāpanna darśana varjana, Avoidance of persons who Samyaktva is destroyed and 4. मिथ्यादृष्टिसंसर्गवर्जन-Mithyādrīṣṭi saṁsarga varjana–Avoidance of the company of heretics. Out of these, the second relates to persons who are really deserving of respectful salutation and the third to those who are not.

For the second सद्दहणा Saddahaṇā,–Conviction, it is stated that the learned preceptors who have a keen desire for the reno-

uncement of this world and for the propagation of the True Religion, those who are always ready to abide by the commands of the Tirthaṅkaras, and those who are exclusively devoted to the careful observance of the rules of Right Conduct, according to their own capacity, are really deserving of respectful salutation and service to them.

For the third **सद्गुण** Saddaḥaṇā,—Conviction, it is stated that those who have fallen from asceticism, those who are bringing disgrace on their creed, those who are very slack in observing the rules of right conduct, and those who are of a bad character, should not be respected, and such wicked persons do not deserve to be associated with.

Many misfortunes can be prevented by carefully acting in accordance with the sound advice contained in these statements of the Tirthaṅkaras. While replying to Kapila, as to whether there existed any essence of True Religion in his doctrine or not, Marīci said.—

कविला इत्थं पि इहयं पीति

Kavilā ! ittham pi ihayam pti

Kapila ! it (the essence of the True Religion) is there (in the religion of the Sādhūs) and it is here (in my doctrine) also.

By this ambiguous preaching, Marīci increased his wandering in the Saṁsāra to Kotā-koti Sāgaropam years.

In this connection, the author of the **किरणावली** Kiraṇāvalī, commentary on Kalpa Sūtra argues that this statement of Marīci was not **उत्सूत्र भाषण** Utsūtra Bhāṣaṇa, a preaching contrary to the Jain Religion, but it was only **उत्सूत्रमिश्रित** Utsūtra miśrita, mixed up with a tenet contrary to it. He is of opinion that people propagating a wrong belief, must necessarily, as a rule, have an endless wandering in Saṁsāra. He argues that if this statement of Marīci were an **उत्सूत्र** Utsūtra, a statement contrary to the tenets of Jain Religion, then, he must, as a rule, have been encumbered with an endless Saṁsāra, but he is not; and

therefore, his preaching must be उत्सृजमिश्रित Utsūtra miśrita, mixed up with a wrong belief. But his contention is inappropriate. Because, there is no fixed rule that persons preaching a wrong belief have necessarily an endless wandering in this world. Besides, according to Śrī Bhagavatī Sūtra and other standard works, even the great heretic जमालि Jamāli, who was the chief propagator of a wrong belief, had a limited number of future existences. Also just as the poisonous effect of food mixed with a poison is not lost, in the same manner, the injurious effect of Marici's preaching of a false belief does not disappear, even if we were to call his preaching as उत्सृजमिश्रित Utsūtra miśrita, a mixture of a false belief.

But, let it be remembered that

मनः एव मनुष्याणां कारणं बन्धमोक्षयोः

Manah ēva manusyāṇām kāraṇam bandha-moksayoh

Mind alone, is the cause of bondage of Karmas, and of freedom from them, among human beings.

Meritorious deeds are rewarded with freedom from evil Karmas, while wicked actions are fettered with evil Karmas for numerous future lives.

The preaching of a wrong belief is disastrous not only to the person propagating it, but to persons taking advantage of it, and it is equally disastrous to numerous other persons who are acting according to it.

Preachers should always look to the spiritual advancement of the people, and they should scrupulously avoid preaching against the prescribed tenets of any religion and also against the teachings of the Tirthaṅkaras.

A spirit of toleration and mutual help will win numerous adherents if the underlying principles are sound. Do not believe in what-ever I say because it is traditional. Do not believe in

whatever I say because it is logical. Do not believe in whatever I say because it is popular. Do not believe in whatever I say because it nourishes your faith. Do not believe in whatever I say because I am a famous Sādhū. But accept my word only if my preaching appears sound by, your in-born intelligence.

A vowless man with Samyaktva, a man with partial vows, an ascetic with desires for worldly pleasures, a person practising penance out of ignorance, a man having disgust towards worldly objects on account of misfortunes, a man having disgust for worldly objects on account of infatuation, and a man involuntarily suffering hardships, i. e. hunger, thirst, etc from compulsion without any desire to purge away the evil effects of Karmas—all these persons, destroying their Karmas, are born as celestial beings.

Marici, by reason of his observing even the impure irreligious rites of an ascetic owing to ignorance and infatuation, goes to heaven. Here, the soul of Nayasāra, passing as Marici Parivrajaka through the third previous Bhava of Śramaṇa Bhagavān Mahāvira, was born as a god during the fourth previous life.

We shall be able to know from the accounts of future lives, how a mixture of good and evil Karmas matures in a variety of ways, and shows pleasant or harsh consequences by giving a soul noble or low births.

KARMA THEORY.

29. It is advisable at this stage to have some acquaintance with Karmas and their varieties.

In this world, one living being is born as an ant while another living being is born as an elephant. One man is wise while another is a dunce; one is rolling in wealth while another is a pauper; one is quite healthy and strong, while another is greatly diseased; one is happy another is very miserable; one is liberal another very miserly; one is a master another his servant; one has ample to eat while another has to work hard for a

morsel of meagre bread, one is brave while another is very timid. Even out of the two sons of the same parents, one becomes a king, while the other has to lead a very miserable life. A son, a father, a brother or a wife of whom an individual is very fond, becomes an eye-sore to him for some time and becomes an object of love again. A son who has been brought up with extreme fondness by his parents, kills them. A millionaire becomes a pauper and again a millionaire, a pauper becomes a millionaire, and again a pauper.

There must be some unforeseen agency to account for such strangeness in this world.

It is said,

क्षमाभृद्रङ्कयोर्मनीषिजडयोः सद्रूपनीरूपयोः
सौभाग्यासुभमत्वसङ्गमजुषोर्नीरोगरोगार्तयोः ।
श्रीमद्दुर्गतयोर्बलाबलवतोस्तुल्येऽपि नृत्वेऽन्तरं
यस्तत्कर्मनिबन्धनं तदपि नो जीवं विना युक्तिमत् ॥ १ ॥

1. Kṣmābhridrankayo-r-manîsi jaḍayoh sadrûpa nîrûpayoh
Saubhāgyāsubhagatva saṅgamajuṣo-r-nîroga-roḡartayoh
Śrîmaddurgatayo-r-bal balavatostulyè'pi nritvè'ntaram
Yattat-karmanibandhanam tadapi no jîvam vinā yuktimat.

I thought there is a similarity of becoming a human being between a king and a pauper, a wise man and a dunce, a beautiful man and a deformed person, a fortunate individual and a miserable one, a healthy person and one greatly diseased, a wealthy man and a penniless one, and between a powerful person and a delicate weakling, there is a distinction of Bondage of Karmas; and that even is not justifiable without जीव Jîva, Individual Soul.

Karma in its philosophical sense, is work, motion, vibration, action, or action-current, as our great Indian scientist Dr Jagadish Chandra Bose has recently shown. In Jaina Philosophy, the word is used with a double signification - viz-it is used not only for

vibrations or action-currents but also for their materialised effects even during the next life or a series of future existences, greatly modifying the subsequent career.

The Soul has four great qualities,—viz—1. अनन्तदर्शन Ananta Darśana, Perfect Perception and faith in the reality of things, 2. अनन्तज्ञान Ananta Jñāna, Perfect Knowledge 3. अनन्तवीर्य Ananta Virya, Perfect power and 4 अनन्तसुख Ananta Sukha, Perfect happiness. Association with Karmic matter keeps the soul from the realisation of this four-fold greatness, obscuring its perception and knowledge, obstructing its progress onwards, and disturbing its happiness.

Kinds of Karmas

The main divisions of the nature of Karmas are eight viz 1. ज्ञानावरणीय Jñānāvaraṇīya, Knowledge-obscuring 2. दर्शनावरणीय Darśanāvaraṇīya, Conation-obscuring. 3. वेदनीय Vēdaniya, the feeling-determining Karma 4. मोहनीय Mohaniya, Deluding Karma 5. आयु Ayu, Age-determining Karma 6. नाम Nāma, Body-Making Karma 7. गोत्र Gotra, Family-determining Karma and 8. अन्तराय Antarāya, Obstructive Karma.

The Karmas are of two kinds. They are .—

1. घातिया Ghātiyā or Destructive Karmas which attack and affect the very nature of the soul.
2. अघातिया A-ghātiyā or Non-destructive, which do not affect the very nature of the soul.

The following four are घातिया Ghātiyā Karmas :—

1. ज्ञानावरणीय Jñānāvaraṇīya, Knowledge-obscuring Karma which obstructs the acquisition of knowledge.
2. दर्शनावरणीय Darśanāvaraṇīya, Conation-obscuring Karma. It obscures conation.
3. मोहनीय Mohaniya, Infatuating Karma which deludes the Soul. It affects both Right Belief and Right Conduct. It is like a solution of chalk in water. When the chalk settles down,

the opacity of the solution is lost, and transparency is restored, for the time being, to the water, or the chalk may be entirely separated from the solution and permanent transparency obtained for the water. Under the influence of this Karma, the person loses his equilibrium of thought and feeling.

4. **अंतराय** Antarāya, Obstructive Karma which obstructs the progress of the soul.

These destructive Karmas retain the soul in mundane existence.

The **अघातिया** A-ghātiyā, Non-destructive Karmas or the action-currents of non-injury do not affect the very nature of the soul but determine merely the body and the environments in which the mundane soul must exist They are :—

1. **आयु** Ayu, the Karma which determines the duration of the lives of all living beings.
2. **नाम** Nāma, the Karma which determines the character of our individuality i. e. body, height, size, colour etc.
3. **गोत्र** Gotra, the Karma which determines our family, nationality etc.
4. **वेदनीय** Vēdaniya, the Karma which gives pleasure or pain in mundane life.

“ Through the removal of **knowledge-obscurance** the souls have Perfect Knowledge. Through the destruction of **perception-obscurance** or faith-obscurance, there arises in them Perfect perception (or faith). Through the destruction of the **vēdaniya** Karmas, they attain immunity from affliction. Through destruction of the **Mohaniya**, they attain unshakable perfection. Through destruction of **Ayuh** (vitality) they acquire supreme fineness. Through destruction of **Nāma**, they acquire the capacity of allowing all objects to occupy the same place with them (**avagāhana**). Through destruction of **gotra**, the souls are neither light

nor heavy, noble nor mean. Through destruction of obstructive Karmas they attain infinite strength.

The psychical condition, which makes the inflow of Karmic matter into the Soul possible, and which results in कर्मबन्ध Karma Bandha, Bondage of Karmas, is caused by the baneful influence of 1. मिथ्यात्व Mithyātva, Wrong belief or perverse conviction. 2. अविरति Avirati, Vowlessness; non-renunciation An undisciplined vowless characterless life. 3. प्रमाद Pramāda, Carelessness. 4. कषाय Kasāya, Passions, and 5. योग Yoga, Vibrations in the soul through mind, speech and body.

The varieties of Mithyātva, Avirati, Pramāda, Kaṣāya and Yoga, are described in a previous chapter, to which the reader is referred.

This bondage of Karmas is of four kinds according to 1. प्रकृतिबंध Prakriti Bandha,—the nature of the Karmic matter which has invested the soul. 2. स्थितिबंध Sthiti Bandha,—the period during which it is capable of remaining attached to the soul. 3. रसबंध Rasa Bandha,—the character—mild or strong—of the actual fruition of this Karmic matter and 4. प्रदेशबंध Pradēśa Bandha,—the number of the Karmic atoms.

Chapter VII.

Fourth to the Fifteenth Previous Bhava.

Fourth Previous Bhava of Śramaṇa Bhagavān Mahāvira.

30. After completing an existence of eighty-four hundred thousand years, without censuring his wicked actions and without making a firm resolve to abstain thenceforward from such wicked deeds, the soul of Marīci was, after death, born as a celestial being with an age-limit of ten Sagaropams in Brahma dēva-loka.

Fifth Previous Bhava.

On descent from Brahma dēva-loka at the expiry of his existence as a celestial being there, the soul of Marīci was born, during the fifth Previous Bhava of Śramaṇa Bhagavān Mahāvira, as a Brāhmaṇa named कौशिक Kauśika, in a village named कोल्लाग Kollāga which was inhabited by merchants of various kinds who had come to settle there from distant parts of country, which was a safe residential place for many pious ascetics practising numerous religious observances in surrounding districts, and which was very prominent among all adjoining villages.

Kauśika was well-versed in the six religious duties of a Brāhmaṇa, proficient in explaining the various interpretations of the Vēdas, and was well-known throughout the country. He was engrossed in worldly pleasures, busy with devising numerous plans for the acquisition of wealth, not the least afraid of undertaking huge concerns involving the destruction of animal life even of five-sensed living beings, and was fond of holding मिथ्यात्व Mithyātva, False belief.

During the latter part of his life, he became a त्रिदंष्ट्र Tri-danḍi sannyāsi, An ascetic bearing a triple staff. He died after completing an age-limit of eighty hundred thousand years.

Sixth Previous Bhava.

After enduring innumerable miseries as a minor god or as

a lower animal being resulting from absolute dependence on others during several minor Bhavas as a result of his wicked deeds during previous lives, and after wandering in Saṁsāra for a long time, he was born during the sixth previous Bhava of Śramaṇa Bhagavān Mahāvīra, as a Brāhmaṇa named पुष्पमित्र Puspamitra in स्थुणाक Sthunāka village.

Becoming disgusted with enjoying worldly pleasures for a long time, Puspamitra took परिव्राजकदीक्षा Parivrājaka Dīkṣā, Initiation into a Order of Parivrājaka mendicants, observed numerous religious practices mentioned in their canonical works and practised very severe austerities.

Puspamitra lived for seventy-two hundred thousand pūrva years.

Seventh Previous Bhava.

Puṣpamitra was born, during seventh previous Bhava of Śramaṇa Bhagavān Mahāvīra as a god adorned with divine ornaments in Saudharama dēva-loka.

Eighth Previous Bhava.

Descending on the expiration of his divine age-limit as a celestial being, he was born as a Brāhmaṇa named अग्निद्योत Agni-dyota in चैत्यसंनिवेश Caitya Sannivēśa. During the latter portion of his age-limit of sixty-four hundred thousand pūrva years, he took Parivrājaka Dīkṣā.

Ningth Previous Bhava

After death, he was born, during the ninth previous Bhava of Śramaṇa Bhagavān Mahāvīra, as a god with a medium age-limit in lśāna dēva-loka.

Tenth Previous Bhava

After experiencing various divine pleasures for a long time, he was born, during the tenth previous Bhava of Śramaṇa Bha-

gavān Mahārtra, as a son named अग्निभूति Agnibhūti to शिवभद्रा Śivabhadra, wife of a Brāhmaṇa named सोमिल Somila of मंदिर Mandira village.

In due course of time, Agnibhūti attained youth.

One day, a Parivrājaka mendicant named सूरसेन Sūrasēna, wandering from village to village happened to arrive at Mandira village. He was competent in sixty kinds of physical sciences, clever in preaching religious stories, and intelligent in reading the thoughts of others. On hearing the news of his arrival to the village, many persons went to see him.

Sūrasēna preached an exposition of the tenets of his creed. People became greatly delighted on hearing his preaching, and they went home full of joy in their minds. He became well-known in the village. On the next day when Agnibhūti and others went to him, they were cordially received by Sūrasēna. They then took their seats at a suitable place for the purpose of hearing his preaching, and Sūrasēna carefully explained in detail the various tenets of his religious creed.

All the people assembled there were greatly delighted.

Meanwhile, one man from the audience, addressing Sūrasēna said, “O Master! Why did you adopt the rigorous mortifying strict methods of ascetic life during your youth,—which is delightful to the people like the Moon,—which is fit to be associated with delighted bright-eyed young females like a pearl necklace,—which is fit for sportive amusements like नंदनवन Nandana Vana, on Mount Mèru,—which is replete with the bounty of grace like the ocean,—and which is powerful enough to remove the pride of the God of Love? Because a thin string prepared from a lotus-fibre is not sufficient to restrain an intoxicated elephant, the young sprouts of a mango tree cannot bear the burden of the weight of the feet of a strong हेंक Dhēnka bird, and because a lotus-fibre cannot tolerate the touch of the pointed end of a sharp-edged sword; similarly, the bounteous grace of your

beautiful body is perfectly unfit for the practice of the austerities suitable for a hardy individual.

It may perhaps have been caused by bereavement of separation from a beloved female or from loss of property or it may have been caused by separation from relatives or by some other misfortune. I am very anxious to know this matter, so if there be no objection on your part, please let me hear it."

The Parivrājaka ascetic said "O worthy man! what is possibly unaccountable to you? Hear me if you have a curiosity to know.

An account of the Parivrājaka.

"I was a very wealthy man at कौशांबी Kauśāmbi, and was always ready to help numerous poor, helpless, estranged, and terrified persons, and to give them shelter.

One day, when I was asleep at night I heard a terrific noise. Becoming afraid, I at once got up from my couch and as I was looking around I saw several formidable blood-thirsty bandits fully equipped with sharp daggers, bows and arrows, discs, spears and other sharp-pointed weapons in their hands, and shouting loudly "Kill, Kill", plundering the mass of wealth carefully hidden under the ground, taking possession of horses from different stables, defeating servants and guardians fighting with them in self-defence, and taking away metallic vessels and house-hold furniture, as if they were warriors of the God of Death or the companions of Hell or the Grand-fathers of Wickedness.

On seeing them and becoming bewildered with imminent danger of impending death, I called out for my body-guards, but although I repeatedly called out for them, they did not even answer once, as if they were intoxicated or in a swoon or as if they had become perfectly senseless. I at once thought that they must have been placed under the influence of artificial sleep by the robbers or they must have been rendered senseless by some

medicinal influence, otherwise, they cannot possibly fall into such profound sleep. Whatever it may be, I must now take care of my own body.' With this idea in my mind, I walked slowly forward and concealed myself in a thick forest. The robbers took away every-thing else except the stones and pillars of the house.

At day-break, people of the town woke up. The talk about robbery spread everywhere. When I came to my house with some people and saw at each and every corner, I found that there was not left anything even sufficient for one day's meal. With total loss of wealth, there was no money left with me with which to devise any means even for my maintenance. When there was nothing left for my maintenance, I thought within myself, "Can I not feel ashamed by becoming a wandering mendicant after leading the life of a very prominent citizen in the town? I was taking my meals daily after giving alms to poor and helpless needy persons, how can I now look decent by always looking out eagerly for a morsel of bread for filling my cursed belly? I was invariably riding a horse accompanied by a coterie of servants, how can I now wander about on foot, alone in the town? How can I now lead a worthless life without fulfilling the wished-for desires of my fellow-brothers who were my playmates in dust? Having now lost all property, how can I listen to the taunting words of my proud enemies? Should I therefore leave this place and go away to a distant land?"

With this idea in my mind, I walked in the Northern direction and reached a village after some days. There, I went on a begging-tour, and took my meals. I lived in the village for many days. One day I met a **त्रिदण्डी** Tridandī,—an ascetic bearing a triple staff. I respectfully bowed down before him and took my seat facing him. We then narrated our mutual experiences of this life and I gave him a short description of my wretched life. The ascetics said, "O child! leave aside your sorrow and adopt fortitude. It is a very common occurrence.

It is said:—

It is not a very sad event that wealth does not remain per-

manent with wicked persons but what is highly sorrowful is that wealth ignores even excellent individuals.

Besides, the insolent and indifferent wealth does not even care for noble birth, beauty, strength, superior knowledge, or for valour.

How can good conduct be expected from the overwhelming influence of the wealth which has acquired fickleness by its association with the waves of the ocean, which has got adamant power by being produced along with कौस्तुभमणि Kaustubha Mani (a jewel produced at the churning of the ocean; an ornament of Visṇu), which has acquired dirty habits by contact with the कलङ्क Kalaṅka, Blemish, of the Moon with whom she lived, which has left off polite manners by association with the celestial horse, which is a source of misery like the close contact with a dangerous poison, which has got deceitful feelings by attachment for a conch-shell, and which has left off sweetness by constantly living in the salty ocean?

Because, any one associating himself with unlike companions is not able to accomplish the superior attributes. Therefore, O worthy man! Leave aside your grief, carry on human effort and engage yourself in some useful undertaking. Wise men do not at all conceal anything after realizing the true nature of things. Besides, "O worthy man! Are you the only man deserted by wealth that you are so much distressed and you are at present withholding yourself from any useful undertaking?"

I said "Master! What should I do now?"

He replied "O illustrious man! Now you should always keep yourself with religious observances in every way, because even immense wealth of persons disinclined to religious practices goes to destruction, while those who are very careful in religious observances readily acquire prosperity even if they are destitute of wealth."

On hearing this precept and becoming indifferent to worldly

enjoyment, I accepted दीक्षा Dīksā, Initiation in an Order of Tridaṇḍi ascetics. Therefore, O worthy man! I have thus narrated the account of the cause of my indifference to worldly objects previously asked by you. Now begin to practise religious observances.”

Becoming greatly rejoiced on hearing this account, and with an ardent desire of taking Parivrājaka Dīksā, Agnibhūti, the soul of Marīci, bowed down before the Tridaṇḍi ascetic and bringing the folded cavity of the palms of his hands in front of his forehead, spoke thus.—

O Master! You have done well that you accepted Dīksā under those circumstances causing indifference to worldly objects. By hearing this account, my desire for enjoying the pleasures of this world has completely disappeared, fascination for deceit has ceased, and the jewel of correct knowledge has manifested itself. Now do me the favour of giving me Dīksā of your creed.” He was thereupon admitted into the Order of Parivrājaka mendicants.

He practised austerities and died after completing an age-limit of fifty-six hundred thousand pūrva years.

Eleventh Previous Bhava.

The soul of Marīci during the eleventh previous Bhava of Śramaṇa Bhagavān Mahāvīra was born as a god in Sanat Kumāra dēva-loka.

Twelvth Previous Bhava.

Leaving the Sanat Kumāra dēva-loka in due course of time, the soul of Marīci during the twelvth previous Bhava of Śramaṇa Bhagavān Mahāvīra was born as a Brāhmaṇa named भारद्वाज Bhāradvāja in the excellent town श्वेतम्बिका Śvètambikā.

There also, after enjoying pleasures and pains of this world acquired by his previous deeds, he took Parivrājaka Dīksā during his old age in consequence of the penance of his former life, and

after practising severe foolish penances becoming covered by a wicked dusky veil of wrong preaching like young boys playing with a cover of dust on them, he died on the completion of an age-limit of forty-four hundred thousand pūrva years.

Thirteenth Previous Bhava.

During the thirteenth previous Bhava of Śramaṇa Bhagavān Mahāvīra, the soul of Marīci was born as a god in Māhendra dēva-loka. Surrounded by numerous attending gods in the Vimaṇa shining brilliantly by the rays of gems and precious stones, he began to amuse himself with various divine sports.

On the completion of his age-limit, he left the dēva-loka.

Fourteenth Previous Bhava.

After a number of repeated minor births as a bad god, a human being, a lower animal, or as a hellish being, the soul of Marīci, during, the fourteenth previous Bhava of Śramaṇa Bhagavān Mahāvīra, was born as a son to कान्तिमति Kāntimati, wife of a Brāhmaṇa named कपिल Kapila of राजग्रहनगर Rājagriha Nagara.

He was named थावर Thāvara and in due course of time, increasing in vital power, strength, and body, he reached youth. Although desirous of accomplishing religious observances on seeing people afflicted with the misery of constant birth, old age, death, and numerous diseases, he never went to Jaina ascetics practising difficult religious vows nor to wandering mendicants of any other creed out of enchantment of excessive illusion.

One day, he met with a त्रिदण्डी Tridaṇḍī ascetic whose nose was flat and whose teeth and upper lip were cleft. On seeing him, he was at once greatly pleased, as if by the accidental meeting of an unobtainable favourite individual like the night lotus by the sight of the Moon or the day-lotus by the sight of the Sun, with his lotus-like eyes shining brilliantly like the Aśoka Tree blooming by the striking with the feet of a young female dressed with a scarlet-red cloth.

Prompted by an urgent desire arising from his inclination of taking the vows of a Parivrājaka mendicant consecutively during some of his preceding lives, he went to the Tridaṇḍi ascetic and bowing down respectfully before his feet, he requested him for a preaching on religion.

Thinking him to be a fit person, the Tridaṇḍi ascetic explained him the principles of his cult, and then said :—

O excellent man! You are a lucky man. You should not remain in this Saṃsāra in the manner I lived a miserable life and became a victim of worldly desires.

Thāvara asked :—O Lord! How were you miserable before and how were you harassed by worldly desires? I am anxious to know it. Please, therefore, narrate your account.

The Tridaṇḍi ascetic said “O excellent man! Listen!

Having thoroughly attained puberty, perfectly full of the relish of sexual desires, fearful on account of marine fishes in the shape of ignorance, coupled with surf waves in the form of pleasures of the senses, pervading with the charm of the tide of shamelessness, unsurmountable on account of the whirlwind of bad disposition, full of the mud of wicked sentiments, inherent with an innumerable group of crafty crooked ideas, combined with the dreadful roaring of arrogance, and with the flame of the fire of मन्मथ Manmatha, the God of Love and tender with the dense cover of vice; and leaving off disrespectfully my home and my kinsmen like a hermit, and becoming devoutly attached to coquettish young handsome females with eyes resembling an expanded blue-lotus, elegant with exalted breasts fit for great enjoyments, with charming forearms resembling surging waves, walking like royal swans with their lotus-like feet, making soft note, and handsome like small garden ponds, I spent much time in enjoying amorous sports with a dancing-girl named अङ्गसेना Anaṅgasenā

Deeply involved in filial love towards her, I used up the

entire wealth earned by my father and my grand-father, in constantly giving her costly ornaments, valuable garments, eatables, flowers, and perfumes. When however, Anaṅgasenā knew that I had become extremely poor, she abruptly left me with many insults, like a succulent colouring plant deprived of its juice, like a vessel of an intoxicating drink after the contained intoxicating drink has been drunk off, or like a meagre residue of offal remaining after the completion of a meal.

I then left Anaṅgasenā's residence and went to my own house. Becoming greatly distressed, on seeing my house full of innumerable pits and holes, its former grandeur lost and appearing terrific like a vast burning ground, I went to a foreign country and wandering a number of days, I at last reached a deserted village. There, I saw a small bundle of ashes lying on the ground. I picked it up and on opening the various knots securely fastened with sealing wax, I found a written भोजपत्र Bhoja-patra,—Leaf of a Birch Tree,—and on reading the writings out of curiosity, I came to know the account of a hidden treasure of ten million jewels with the name of the village, surrounding direction, and other tokens of the treasure; and greatly rejoiced, I secretly concealed the written leaf in every way. Going towards the direction described in the leaf, I reached the village in a short time. I examined the place of the hidden treasure and was immensely pleased when all the signs tallied with the description on the leaf. Then, on an excellent night after giving an oblation of food in various directions, I commenced to dig out the place of the hidden treasure and as soon as I had not even dug out one hand deep, a number of huge snakes, formidable with the inflation of their very strong hoods, moving their unsteady tongues to and fro like the flash of a lightning, pouring out poisonous emanations like sparks of fire produced by the exhaled wind taken by the mouth, striking the ground with the mass of their tails, and moving fiercely their red eyes shining brightly like the flame of a lamp, instantly made their appearance and biting me severely, they violently tore up my whole body.

Stupified by the excitement of very powerful poisons, I fell down on the ground.

The night passed off in a miserable state and the blessed Sun rose as if with the object of doing me a great favour. The people of the village saw my deplorable condition, and, out of compassionate tenderness, they treated me for snake-poisoning. By their medicinal treatment and the influence of mystic spells, I was perfectly cured of my snake-poisoning. When the people of the village asked me about my misfortune of the previous night, I narrated the account of the treasure as it was.

I lived there for several days, and then went in one direction. Going onward one day, I met with one man. On account of similarity of innate disposition, a friendly relation was formed with him. On a certain occasion, he secretly taught me the correct method of conjuring up a female yaksa in a cave and requested me very respectfully, saying, "If you become my associate, we will enter the cave." I accepted his request owing to my strong attachment for enjoyment of sensual pleasures.

After an uninterrupted journey for several days, we reached a cave named वलयामुख Valayāmukha. We worshipped the door of the cave and the female guardian-spirits of the door of the cave. On an auspicious day with the planets in lucky conjunction, we took abundant food with us, entered the cave with lamps in our hands, and passing over several low and high places, we saw at one spot, a female Yaksa sitting on an excellent gold lion-seated throne shining brightly like a mass of lightning. Her face appeared extremely handsome by the mass of splendour of brilliant ear-rings hanging on her cheeks. Her body appeared very beautiful by ornaments of various kinds of jewels. She had a neck-lace of nine strings of pearls as big as the fruit of आमलक Amalaka Tree (Embelic Myrobalan). On beholding the unforeseen and wonderful appearance of the charming body of the female Yakṣa who resembled the tender branch of the full-bloomed and captivating tree-मन्मथ Mammatha,—the God of Love,—who enchan-

ted the mind like a Goddess of Prosperity and Beauty of the under-world, or रति Rati,—one of the wives of Kāma, or a divine female, and who held toy-lotuses in her charming hands, and becoming love-lorn by the lust of sexual love, we tried to approach the female Yakṣa. As soon as she saw us coming towards her, she at once entered a round fire-pit dreadful with a highly illuminating fierce flame. As if wounded by a heavy hammer, and with our faces darkened by remorse, we began to think within ourselves, “Shall we now go back? or should we sacrifice our bodies in the fire-pit full of the loveliness of the contact of her body, like so many butterflies? This terrible fire will burn out our bodies only within a moment, and the question of meeting the female Yakṣa is full of doubts. But if we are kept alive, we will again acquire wealth and happiness.”

While we were thus meditating within ourselves, a क्षेत्रपाल Kṣètrapāla,—a tutelary deity of the fields,—with a very heavy body like a huge elephant issuing from a bower of creepers in a thicket, shaking the earth with his bulky heavy body, deafening the directions by the mass of echo arising by repeatedly striking the ground, terrifying on account of the dark envelope of radiance of his armlets made from the horns of a wild buffalo as dark as lamp-black, holding a large skull in his hand, appearing as if he were the creator of the dark-night of the God of Death, emitting an unpleasant mass of smoke difficult to look at, from his mouth, and with the bunch of his hair tied with terrible black snakes making a fierce hissing sound, came at once to the spot, and looking at us with his eyes red-shot with violent anger, he said, “O vile people! You have entirely left aside your virtuous conduct. You are frightened even by the noise of my body; could you not find out any other place for your consolation that you thought of coming here? Suffer now the evil consequences of your immodest behaviour.” With these words, he caught hold of us who were trembling with fear like withered leaves set in motion by winds, and seizing us suddenly by the feet like a young lamb, he hurled us with such tremendous force that we fell in front of the door of the वलयामुख Valayāmukha cave.

We passed the remaining portion of the night, as if we were in deep sleep.

At Sun-rise, we opened our eyes and began to think "Which is this country? Who brought us here? Why did we sleep on this ground? Where is that cave? Where is the यक्षकन्या Yakṣa kanyā,—female Yakṣa? O! is it a dream or jugglery? Or, is it an intimidation or an illusion?" Remaining in doubt for a long time we at last knew the true nature of the accident. We then proceeded on and reached बेनातटनगर Bēnātata Nagara.

There also, we found out a man possessing supernatural knowledge and powers, named शिवसुंदर Śivasundara. We secured him by politeness and other means. He was greatly pleased with us, and he willingly gave us कात्यायनीय मंत्र Katyāyanīya Mantra,—the Kātyāyanīya spell—and showed us the procedure of accomplishing it.

I commenced the sacrificial ceremony, in the temple of चण्डिका Caṇḍikā, Durgā-dēvi, as shown by the teacher. Although becoming terrified, owing to want of audacity even by the shaking of a blade of grass, I boldly tried the accomplishment of the spell. But suddenly a terrible great demon, accompanied by a retinue of very strong, tall, and frightful कालवेताल Kāla-vēṭāla, (a kind of wicked demons that take possession of dead bodies) appeared before me.

Becoming bewildered with fear of death at the terrible sight, I forgot the words of the Mantra (incantation), and began to run away to my residence. Then, saying, "You have been mis-instructed by some impudent man and undoubtedly stretching forth his powerful arm, he drew me near Durgā-dēvi and dealt me such a severe blow with his fist that my nose became flat and unfortunately some of my front teeth were broken in pieces". Therefore, O! worthy man! if you are not convinced of the statement of the previous account of my life which you asked me to give, then, satisfy yourself by looking at my mouth.

Thāvara, then, said, O Master! which wise man will not believe in the fault of desire of worldly pleasures which is quite

apparent? You have acted very wisely that you took this vow. I am also desirous of having that vow, you, therefore, do me the favour of giving me Dīkṣā. He, there-upon, initiated Thāvara into his Order of Mendicants, and Thāvara was then busy with his religious duties. He was very firm in practising most difficult penances, but his true knowledge was occluded by false belief. He died after completing an age-limit of thirty-four hundred thousand pūrva years.

Fifteenth Previous Bhava.

After death, the soul of Marīci, was born during the fifteenth previous Bhava of Śramaṇa Bhagavān Mahāvīra, as a magnificent god in ब्रह्मदेवलोक Brahma dēva-loka.

Let it be remembered that the soul of Marīci became a wandering mendicant for six future lives on account of his fondness for the doctrine of a त्रिदण्डि Tridaṇḍi,—an ascetic bearing a triple-staff invented by his own in-born intellect. Besides, he was born in families of beggars, Brāhmaṇas (with begging proclivities), and other low families, caused by the evil influence of नीचगोत्रकर्म Nīca Gotra Karma,—a Karma inducing birth in low families-on account of his boasting for his noble family.

Therefore, on seeing the evil consequences of propagating against the Teachings of the Tīrthaṅkaras, and of boasting for noble birth, O wise devout persons! leave off for ever, the wicked practice of propagating against the teachings of the Tīrthaṅkaras and of boasting for noble birth.

INDEX.

INDEX.

- Abhaya-dāna 88, 90
 Abhigraha 43
 Adhaḥ Loka 20
 Aḍhi Dvīpa 22
 Adharma 3
 Adhigamaja Samyaktva 61
 Aghātiya 12
 Agnibhūti 209, 213
 Agnidya 206
 Agni Kāya 10
 Agni Kumāra
 Agni-mānendra 120
 Agra-mahisī 14
 Aguru-laghutva 8
 Airāvata-Kṣetra
 A-jīva Tattva 1
 A jīva 1, 2, 3
 A-jñāna 52
 A-loka 8
 A-lokākāśa 20
 Amitagatindra 120
 Ananta Cāritra 4
 „ Darśana 4
 „ Jñāna 4
 „ Kāya Jīvas 10
 „ Vīrya 4, 8
 Anābhigrahika Mithyātva 43, 44
 Anābhogika mithyātva 43
 Anādi Ananta 40
 „ Sānta 40
 Aṇimā 15
 Antarāya Karma 69
 Anukampā 65, 67
 Ap Kāya 10
 A parigraha
 Aparyāpta
 Asañjñi
 A-sañjñi Pañcendriya
 Asura Kumāra
 Avadhi Jñāna 138
 Avagāhanatva 8
 Avyābādhatā 8
 A-virati 8
 Ābhigrahika mithyātva 44, 45
 Ābhinivēśika mithyātva 44, 49
 Āhāraka 18
 Aṇapaṇa 18
 Ārya Kṣetra 23
 Āśrava 3
 Āstikya 68
 Āsuri 194
 Ātmā 4
 Ayuḥ Karma 69
 Balindra 120, 121
 Bandha 3
 Bādara 11
 Bāhubali
 Bhakta Kathā 53
 Bharata Cakravartin 177, 178,
 179, 180, 181
 „ Mahārājā 177
 Bharata Kṣetra 22, 23, 179
 Bhāradhvāja 213
 Bhoga Bhūmi 26
 Bhuja Parisarpa 16, 17

- Bhuvana-pati gods 21, 117
 Bhūtānendra 120
 Birth of Marīci Kumāra 168
 Brahmācārya 106
 Brahma dēva-loka 138
 Brāhmi 101, 154
 Caksu Indriya 4
 Camarēndra 120
 Catur-indriya 13
 Catur-vidh Saṅgha
 Catuspada 8
 Cāritra 4
 Cārvāka 3
 Darśana Mohaniya
 Darśanāvaraṇīya Karma 69
 Dayā 68
 Dayā-dāna 68
 Dāna 112
 Dāyaka Suddhi 98
 Dēsa Kathā 53
 Dēsa Vīrti
 Dēva Gati 8
 Dēva 115
 Dēya Suddhi 100
 Dharaṇēndra 120
 Dharma 3, 84, 85
 Dharmopagrahika-dāna 98
 Dhātaki Khaṇḍa 20
 Diga-kumāri 120
 Diśi Kumāra 120
 Dikṣā of Marīci Kumāra
 Dravya 15
 Dravya Prāna 4
 Dvēṣa 78
 Dvi-indriya 13
 Ekēndriya Jīvas 4, 13
 Eternal Peace 1
 Final Bliss
 Final Emancipation
 Garima 15
 Ghana Vāta Valaya 20
 Ghaṇoḍadhi Vāta Valaya 20
 Ghoṣēndra 120
 Ghrāṇēndriya 4
 Goṣpada 82
 Gotra Karma 69
 Grāhaka Suddhi 99
 Haimavata Kṣētra 22
 Hairanya Kṣētra 22
 Hari Kṣētra 22
 Harikāntēndra 120
 Hari sāhēndr 120
 Himavān 22
 Iksu-vara Dvīpa 22
 Inauguration of Śrī Saṅgha 163
 Indra 120
 Indriyas 6
 Isāna dēva-loka
 Isānēndra
 Jalacara Jīvas 16, 17
 Jalakantēndra 120
 Jala prabhēndra
 Jambu Dvīpa 21
 Jambu Vriksa
 Jāti 184
 Jīva Tattva 1
 Jīva 1, 2, 3
 Jñāna Dāna 89
 Jñānāvaraṇīya Karma 69
 Jñāt Khaṇḍa Vana
 Jñāt Kṣatriya
 Jyotiṣk 21
 Kapila 214

Karma 1, 5
 Karma Bhumi 20, 21
 Kauśika 207
 Kāla 101
 Kāla Suddhi 101
 Kālodadhi 20
 Kāpota Lēśyā 136
 Kāya Yoga 4
 Kēvala Darśana 48, 49, 168
 „ Jñāna 48, 49, 168
 Kriṣṇa Lēśyā 136
 Ksatriya 56
 Kṣētra 14
 Ksīra 22
 Ksīra Samudra 22
 Ksīra-vara Dvīpa 29
 Ku-dēva 34
 Ku-dharma 36
 Ku-guru 35
 Kulakara 14
 Kundala Dvīpa
 Laghimā 15
 Lavaṇa Samudra 20
 Lantaka dēva-loka
 Liberation 1, 2, 40, 41
 Liberated Souls 1, 2
 „ vīṅ 1, 2, 3
 Living Beings 1, 2, 3
 Living matter 1, 2, 3
 Living Souls 2, 3
 Lokākāśa 20
 Madhya Loka 20
 Mahā Himavān 22
 Mahā Sāla
 Mahimā 15
 Makara 82

Mana Yoga 4
 Manah Paryāya
 Manusya 14
 Marīci Kumāra
 Marīci Muni
 Marīci Parivrajaka
 Materiality 1
 Matter 1, 2, 3
 Mahā ghosendra 120
 Mahendra 129
 Mānas Sarovara 68
 Mānusottara 20, 22
 Mithyātva 37, 49, 64, 81, 82
 Moha 176
 Mohanīya 67, 82
 Moksa 1, 45, 68, 85, 150
 Mokṣa mārṅa 45, 68, 150
 Moksa Pada 185
 Mount Aṣṭāpada 177, 180
 Mount mēru 21
 Mukātma 1, 7, 8
 Mundane 1, 2, 3
 Nami 15, 156
 Nandana Vana 209
 Nandiśvara Dvīpa 22
 Naraka Gati 13
 Nayasāra 73, 75, 76, 78, 84, 85
 Nāga Kumāra
 Nārakas 14
 Nāraka Bhumi 14
 Nirjara 5
 Nirvāṇa 186
 Nirvēda 65
 Nisadha 22
 Nisarga Samyaktva 61
 Nīla 22

- Nila Lèśyā 137
 Non-living 1, 2
 Non-Soul 1, 2
 Padma Lèśyā 137
 Pancèndriya 14
 Pañka Prabha 139
 Paramādhāmi 138
 Paryāpta 9
 Paryāpti 17
 Paryaya 9
 Patañga 126
 Perfect Knowledge 1
 Prabhajanendra 120
 Prakāmya 15
 Pramāda 53
 Prāṇa 4, 17
 Prithvi Kāya 10
 Pudgala 1
 Puṇya 4
 Purima-tāla
 Purnendra 120
 Puṣkara-vara Dvīpa 20
 Puspamitra 208
 Ramyaka Kṣetra 22
 Rasanā Indriya 4
 Ratna Prabhā 139
 Rāja Riṣabha-dēva
 Rājya Kathā 53
 Rijusutra 48
 Riṣabha-dēva Swāmi
 Romapakkhi 17
 Rukmiṇi 22
 Śaṅkā 85
 Satrumardana 72, 73, 75
 Śeṣa Nāga 85
 Sikharin 22
 Śīla 102, 105
 Śrotrèndriya 4
 Sukla-dhyāna
 Śukla Lèśyā 137, 138
 Śvasośvāsa 4
 Sakāma Rūpitva 9
 Samśaya 52
 Samsāri Jīva 9
 Samvara 3
 Samvēga 65
 Samyaktva 8, 65, 84, 85
 Sangraha Naya 48
 Sanjñi 15
 Sanat Kumāra 138
 Sa-prāṇa Sthāvara 9
 Saudharma dēva-loka 138
 Saudharmendra 129
 Sādharaṇa Vanaspati Kāya 11,12
 Sāla 65
 Soul 1, 2
 Sparśana Indriya 4
 Sthāvara 9, 13, 22
 Sthānāka Sannivēśa 208
 Strī-Kathā 53
 Su-dēva 24
 Su-dharma 31
 Su-guru 34
 Su-patra Dāna 68, 88
 Susumāra 16
 Suvarṇa Kumāra
 Sūkmatva 8
 Sūmaṅgala 68, 154
 Sūndarī 68, 154
 Sūrasēna 209, 211
 Svayambhu Ramana 22
 Svayam Prabhā 22

Tamah Prabhā 20
 Tamah Tamah Prabhā 20
 Tējolēśya 136
 Thalacara Jīvas 16, 17
 Tiryanca 14
 Trasa Jīvas 9.
 Tri-indriyas 13
 Udaddhi Kumāra
 Urdhva Loka 20
 Vacana Yoga 4
 Vaikriyaka Sarīra 15
 Vaimānika 129
 Vanaspati Kāya 11
 Vaśitva 15
 Vālukā Prabha 20
 Vaṇa Vyantara 126, 127
 Vāruṇī-vara Dvīpa 22
 Vāta Valaya 19

Vāyu Kāya 4
 Vāyu Kumāra 113, 118, 119
 Vēdanīya Karma 69
 Vēdāntists 3
 Vēṇu-dēvēndra 120
 Vidēha Kśētra 22
 Vidyā dhara 176
 Vidyut Kumāra 120
 Vikalēndriya 53
 Vinami 156
 Vinaya 52
 Vinita Nagari 148
 Viśiṣṭhēndra 120
 Vīrya 6
 Vyantara 21, 126, 127, 134
 Vyavahāra Naya 51
 Vyavahāra Rāśi 12

Śramaṇa Bhagavān Mahāvira

VOLUME I. PART II.

L I F E

INTRODUCTION.

It is important to remember that during the First Previous Bhava, the soul of Śramaṇa Bhagavān Mahāvīra, as Nayasāra had acquired Samayakta (Right Belief) soon after his coming in contact with the Jaina Sādhūs who had lost their way in the forest in which he was supervising the work of preparing timber for his king's use.

During the Second Bhava, he was a god in Saudharma déva-loka.

During his Third Previous Bhava, the soul of Śramaṇa Bhagavān Mahāvīra as Maricī Muni becomes slack in ascetic life after taking Bhāgavati Dīkṣā, and over-powered by Mithyātva Mohaniya Karma, he had to be born in low families during his future existences as a human being, up to his fifteenth previous bhava as will be seen from the Table given below:—

Bhava.

Third	Son of Bharata Cakravartin.
Fourth	As a god in Brahma déva-loka.
Fifth	As a Brāhmaṇa named Kauśika in Kollāka village.
Sixth	As a Brāhmaṇa named Puṣpamitra.
Seventh	As a god in Saudharma déva-loka.
Eighth	As a Brāhmaṇa named Agnidyota in Caity Sannivésa.
Ninth	As a god in Isāna déva-loka.
Tenth	As a Brahmaṇa named Agnibhūti in Mandira village.
Eleventh	As a god in Sanat Kumāra déva-loka.
Twelfth	As a Brāhmaṇa named Bhāradvāja in Śvetambikā.
Thirteenth	As a god in Mahendra déva-loke.
Fourteenth	As a Brāhmaṇa named Thāvara at Raja-griha Nagara.
Fifteenth	As a Magnificent god in Brahma déva-loka.

Descending from Brahma déva-loke, the soul of Maricī Muni was born during the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra as Viśvabhūti Kumara in the family of King

Viśva-nandi of Rājaḡriha Nagara. Viśvabhūti Kumāra had Bhāgavati-Dīkṣā, and he practised severe penance. During the Seventeenth Previous Bhava, he was born as a god in Mahāśukra dēva-loka.

Descending from Mahāśukra dēva-loka, the soul of Viśvabhūti Muni was born as Triprīṣṭha Vāsudēva during the Eighteenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra. As a result of many wars causing deaths of thousands of warriors and numerous kings and other evil acts, he was born in Seventh Hell. It was during this bhava, that the soul of Śramaṇa Bhagavān Mahāvīra as Triprīṣṭha Vāsudēva did the cruel act of pouring molten lead into both the ears of his bed-chamber attendant for which he had to suffer the agonies of wooden sticks thrust into both his ears during his twenty-seventh bhava as a Tirthaṅkara.

During the Nineteenth Previous Bhava, he was born as as a Nāraka (hellish being) in the Seventh Hell.

During the Twentieth Previous Bhava, the soul of Nayasāra was born as a lion.

On the completion of his life as a lion, he was born as a Nāraka in Fourth Hell during his Twenty-first Previous Bhava.

After wandering in Saṃsāra as a human being and as a tiryanka for several minor bhavas, the soul of Nayasāra during the Twenty-second Previous Bhava was born in royal family as Prince Vimala son of King Priya-mitra of Rathapura. He was made a king. King Vimala once set free a large flock of innocent deer entrapped by a hunter. He was merciful and bene-volent King Vimala had Bhāgavati Dīkṣā, and as Vimala Muni, he practised severe penance. It seems there was a minor bhava as a god* after this bhava.

*Śrīmān Guṇa Candra Sūrī in his Prakrit Mahāvīra Carīyaṇi mentions this bhava. Works like Triṣaṣṭhi Śataka Puruṣa Caritra, Āvaśyakacūṛṇi and some other works do not mention this bhava as this may be a bhava as a vyantara or any other celestial being. Other celestial bhavas were Vaimānika.

During the Twenty-third Previous Bhava, he was Priya-mitra Cakravartin. During the latter part of his life Priya-mitra Cakravartin took Bhāgavati Dikṣā, and as Priya-mitra Muni, he led a strict exemplary ascetic life, and observed sever austerities for thousands of years.

During the Twenty-fourth Previous Bhava, the soul of Nayasāra, as Priya-mitra Muni of the preceding bhava, was born as a beautiful god in Sarvārtha Vimāna of Mahā Śukra déva-loka.

Descending from Sarvārtha Vimāna, the soul of Priya-mitra Muni was born as Nandana Kumāra in the royal family of King Jita Satru of Chatrā Nagari, during the Twenty-fifth Previous Bhava of Śramaṇa Bhagavān Mahāvira. Nandana Kumāra was installed as a king by his father. King Nandana governed his kingdom very judiciously. He was merciful and benevolent. Renouncing the worldly pleasures of excellent royal wealth King Nandana had Bhāgavati Dikṣā. As Nandana Muni, he led an exemplary ascetic life and practised sever austerities. He had 1180 645, fastings of one month each and he carefully worshipped all the twenty sthānakas of Viśa-sthānaka Pada Tapa, and he thereby earned for himself, Tīrthaṅkara Nāma Gotra Karma (a highly auspicious-but extremety rare-Karma of being born as a Tīrthaṅkara.

During the Twenty-sixth Previous Bhava of Śramaṇa Bhagavān Mahāvira, the soul of Nayasāra of the First Bhava, was born as an affluent god in Puṣpottara Vimāna of Prāṇat déva-loka (Tenth svaraga-loka) with an age-limit of twenty Sāgaropams.

After completing his age-limit as a celestial being, the the soul of Nayasāra, having descended from the Prāṇat déva-loka, took the form of a foetus in the womb of Brāhmaṇi Dēvā-nandā, wife of Brāhmaṇa-Risabha-datta of Kodāla-gotra, in Māhaṇa Kuṇḍa-grāma Nagara on the sixth day of the bright half of Āṣāda-māṣ, during the Twenty-seventh Bhava of Śramaṇa Bhagavān Mahāvira.

CONTENTS.

Chapter I Sixteenth Previous. Bhava Viśva-bhūti Kumāra Viśva-bhūti Muni Seventeenth Previous Bhava: 1-45		
Chapter II Eighteenth Previous Bhava-Tripriṣṭha Vāsudēva		46
Chapter III Nineteenth to Twenty-second Previous Bhavas		125
Chapter IV Twenty-third Previous Bhava-Priya- mitra Cakravartin; Priya-mitra Muni. Twenty- Fourth Previous Bhava		128
Chapter V Twenty-fifth Previous Bhava Nandana Rājā-Nandana Muni		159
Chapter VI Twenty-sixth Previous Bhava		281
Appendix	No. 1	37
Appendix	No. 2	101
Appendix	No. 3	106
Appendix	No. 4	144
Appendix	No. 5	156
Appendix	No. 6	284

Śramaṇa Bhagavān Mahāvira

VOLUME I. PART II.

CHAPTER I



Sixteenth Previous Bhava

Viśvabhūti Muni

In the famous town of राजगृह्णनगर Rājagriha Nagara,—which was most leading (like a diadem) among the principal towns of Bharata Kṣétra in Jambū-dvīpa, and which was appearing lovely by the various festivals occurring there daily,—there was a king named विश्वनन्दी Viśvanandī; who was foremost among donors; who was a favourite of meritorious people; who was popular with the public; who was as dear as life itself to his relatives and acquaintances; who had sportively placed the burden of governing the world on his powerful long arms; and who was capable of knowing the essence of True Religion by the superiority of his pure intellect. He had a queen named मदनलेखा Madanalékhā, and a prince विशाखनन्दी Viśākhanandī, and a crown-prince named विशाखभूति Viśākhabhūti, who was greatly attached to him by a strong bond of love towards himself and who was separate only by body.

The crown-prince Viśākabhūti had a wife named धारिणी Dhāriṇī who was clever, like the soil of रोहणाचल Rohaṇācala, a mountain (Adam's Peak in Ceylon), in preserving her beauty and her numerous qualities.

The soul of Marīci having descended from ब्रह्मदेवलोक (Brahma déva-loka) and having repeatedly wandered several times in the four *gatis* (conditions of transmigration) of this Saṁsāra, took the form of a foetus in the womb of धारिणी Dhāriṇī, as a consequence of meritorious deeds during his previous lives. On an auspicious day, he was born. He was named विश्वभूति Viśvabhūti. In due course of time, he became skilful in various arts and sciences. Having entered the age of adolescence, he was married with thirty-two charming girls,—born in excellent royal families and as beautiful as celestial damsels,—and was passing his time in the enjoyment of the various pleasures of this world with them.

Spring-Season.

Then, with the advent of वसन्तऋतु Vasanta Ritu, the Spring-season,—capable of producing changes in the three worlds, producing loveliness in trees and astonishment in the hearts of ascetics,—in which the speed of the gait of middle-aged women is lessened by the weight of their rounded breasts; the southern wind, moving to and fro by the deep sighs of young love-lorn girls separated from their beloved ones, and becoming fragrant with the perfume of *Candana* (Sandal), *Nīpa* (Nauclea Kadamba), *Kumud* (Night-lotus) *Kamala* (Day-lotus), and कुबलय (Kuvalaya) blue-lotus,—was blowing in the four directions, and enamoured by its fragrant smell the गन्धसिन्दुर Gandha-sindura (intoxicated elephant with rut on its temples which by its scent frightens away other elephants) was roaring loudly under the suspicion of the presence of an intoxicated elephant there.

The dancing of courtezans at various places appeared very pleasant, accompanied as it was with excellent music agreeably combined with the sound of gold anklets produced by their

walking round swiftly, with the charming soft note of the tinkling of their jewelled bracelets, and with the timely tunes of the jingling of bells attached to their breast-coats reaching the buttocks.

Prince Viśvabhūti going to Pleasure-Garden.

With the object of seeing the great festival of spring-time Prince विश्वभूति Viśvabhūti, followed by the entire splendour of his retinue of sycophant-servants, soldiers, and family-servants, and accompanied by an aggregate of female courtiers, his young wives, and other females of his harem,—went into the pleasure-garden named पुष्पकराण्डक Pুষpa Karaṇḍaka,—where the trees were looking elegant as if they were singing on account of the hordes of enamoured drones who were roaming around them with the object of tasting the plentiful juice of their flowers, as if they were dancing on account of their large branch-like off-shoots set in motion by fierce wind, and as if they were smiling on account of the long-petal-leaves of केतकी Kétaki,—name of a flower-plant, (Pandanus Odoratimus)—which were as white as a mass of foam, and which were perfectly developed—where the trees of *Jāmbu* (Rose-apples) *Jambīra* (Citruses Jambirica) *Khajuri* (Date-palm) *Anjana* (a kind of tree), tall *Nārikér* (Cocoa-nut) *Phaṇasa* (Jack-fruit), *Arjuna* (name of a tree), *Khadira* (a kind of acacia) *Śrīkhaṇḍa* (sandal tree), *Kārpūra* (Camphor tree), *Pūgi* (betel-palm, areca catechu), *Preyāla* (Buchananla latifolia commonly called Piṇāl), *Nīma* (a tree with bitter fruits; Azadirchta Indica), *Āmra* (Mango tree), *Bakula* (Minusops Elenge, said to blossom on being sprinkled with wine from the mouth of young women), *Vata* (Indian fig-tree) *Peepal* (Sacred Fig-tree and its fruit, Ficus Religiosa), *Kadalī* (Plantain tree), *Navamallikā* (Double jasmine, Jasminum Sambic), *Mādhavi* (Spring-creeper bearing fragrant white flowers (Gaertnera Racemosa), *Sāla* (Vatica Robusta), *S'allakī* (Incense tree, Boswelvia Thurifera), *Sāga* (teak-wood), *Nīpa* (Nau-clea Cadamba), *Hintāla* (a kind of palm—Phoenix Paludosa), वंश Vamśa (bamboo), तपिच्छ Tāpiccha, (a Tamāla tree), कच्छुर Kacchura an aquatic plant, and other trees were carefully preserved with

sufficient water, and they always looked elegant. At some places the pleasure-garden was decorated with the clusters of blossoms of mango-tree; at some places, it was adorned with the fresh sprouts of Aśoka tree; at some places, it was appearing pleasant by the scarlet-red footprints of young females of noble birth; at some places, it was intermixed with a collection of fresh flowers of red rose plants; at some places, it was abounding in rows of buzzing bees; and at some places, the pleasure-garden was abounding in groups of flowers of मालती Mālātī, a kind of Jasmine with fragrant white flowers which open towards evening (*Jasminum Grandiflorum*). It seemed as if the pleasure-garden becoming joyful, was showing its splendour. Besides this, the pleasure-garden was inhabited by various birds such as कारण्डव Kāraṇḍava, a kind of duck, हंस Hamsa, swan, बक Baka, a kind of heron (*Ardea Nivea*) (regarded as a type of circumspection as well as roguery and hypocrisy), चक्रवाक Cakravāka, Ruddy Goose, (the male and female regarded as a pattern of conjugal love are supposed to pass the night apart during which their plaintive cries are heard; poets frequently refer to the pangs suffered by them in separation), भरण्ड Bhāraṇḍa, (a kind of bird with two strong necks and bills and one body, three legs, with speech resembling human speech, and with very powerful and extensive wings capable of carrying three to four elephants on them. This bird is regarded as a type of carefulness, which Yogis and other people desirous of spiritual advancement are recommended to imitate. The bird is always careful to take its food by means of one bill only at a time, but it is said, it dies when there arises a separate desire of taking food of a different kind by means of each of the two bills), शुक्र Śuka, Parrots, कुरुर Kurara, Osprey, चक्रेर Cakora, a kind of partridge (*Perdix Rufa*—supposed to feed on moon-beams; hence an eye that gazes on a face of moon-like beauty is so called; its eye is supposed to turn red at the sight of poisoned food), कातक Cātaka, a kind of Cuckoo (supposed to live on drops of rain only), जलखग Jalakhaga, an aquatic bird खजरीट Khanjarita, Wag-tail, हारीत Hārīta, (a kind of pigeon), and pigeons of five colours who were living there as if they were affectionate brothers.

Besides, lovely young women separated from their beloved ones and worn out miserably by the strokes of unendurable arrows of the God of Love, were passing their days, closing their ears with their own hands out of fear of becoming swooned by hearing the clear and melodious cry of the Indian Cuckoo, while resting on a bed of soft मृणाल Mr̥ṇāla, esculent tubular fibrous roots of the lotus-plant and of tender leaves of young lotuses, and the trees of चंपक Campaka – Michelia Champaca, –crowned as it were with clusters of fresh flowers, appeared as if they were ready to burn away the multitude of travellers by exciting the fire of sexual love in them, and on seeing the disc of the Sun covered with flower-juice wafted there by fierce wind, the चक्रवाक Cakravāka birds-ruddy geese, male and female, were under the impression of संध्या Sandhyā, –evening twilight –even at mid-day. In it, the trees with flowers on them, did not endure pressure from people but pious saints were restraining their organs of senses and passions, and female snakes were eager to remain in beautiful creepers, and coquettish girls were intent on the pastime of a particle of happiness.

When Viśvabhūti, Kumāra accompanied by beautiful young females and led by his astonished retinue of domestic-servants, was roaming about in the central part of the pleasure-garden and carefully examining the splendour of the garden, a gardener went to him and said, “O prince ! You please cheerfully examine here These rows of mango-trees are beginning to have clusters of blossoms; the jasmines are flowering; these tender Aśoka trees have visible sprouts, the crimson amaranths have buds on them; these oleander plants are commencing to have flowers; and this Punnāga tree (Rottleria Tinctoria) has new offshoots on them.”

In this way, the Prince was passing his time by amusing himself in the pleasure-garden. At times, he used to hear discourses on statesmanship; at times, he was thinking about some mystical meaning; at times, he used to have dramatic representation of plays composed by distinguished poets by actors who were clever in the art of acting and in reproducing blandish-

ments of amorous women and of different gestures of hands, feet, eyes etc; and at times, he was listening to the music of वीणा Vīṇā,—Indian Lute,—played by some clever songster, in the पञ्चम Pancama (fifth-later seventh) musical note of the Indian scale, rendered delightful by pleasant metrical timing

While living in this way in a solitary locality, Prince Viśvabhūti, one day, heard the following taunting words of a female messenger :—

O lord ! the other day you gave her the stain of inferiority for the whole life, while accepting her as your co-wife O fortunate man ! While bringing fresh lotus-stalks to her for the purpose of pacifying her unbearable fire of separation, all the lotus-stalks in the ponds were exhausted; while collecting young blossoms of mango-tree daily for her protection, the nails of my fingers were worn out; while driving away every moment the sweet-voiced Cuckoo who was making her shrill cries near her, my arms became exhausted; and saying frequently, " Here comes your beloved one ! He must be the same person. Have courage for a while, " my tongue got tired of speaking. Now your affectionate one is in a miserable condition. Therefore, if you like to keep her alive, O Prince ! You immediately go to her "

Besides this, the Prince was passing his time in amusing himself with the best methods of pacifying wrath of some blunder in addressing their names; sometimes, in playing with parrots and सारिका Sārikā, female parrots, sometimes, in hearing the noise of quarrels among his beautiful young wives; sometimes, in supplying nourishing materials desirable for new plants brought from various distant countries; and sometimes, in witnessing the dancing of intoxicated forest pea-cocks.

One day, while playing gambling with his young wives, it became mid-day, and the Prince, accompanied by the females of his harem, came out for sporting in water and went to the lake in the pleasure-garden. While being dragged along with the current of a big wave, the Prince was in a moment, seen

withholding the force of a large mass of springing water caused by his precipitous fall from a tree on the shore of the lake. The young girls, creating a melodious sound by their jewelled girdles, moving their eyes to and fro with fear, and mutually instigated, began forcibly to push each other into the water. The Prince, then, began to amuse himself by discharging a fine stream of water from gold syringes over some of the bold young girls who were sitting on swans with a feeling of pride and slight fear. By the rise of the current of water like the approach of rains from dense clouds, all the lotuses in the lake appeared to be drowned as if conquered by the charm of the beauty of the faces of these young girls. After doing a number of amusing sports in water, the Prince accompanied by young females of his harem, came out of the lake and went into his dwelling-place there.

With the setting of the crest-jewel of the sky—the Sun—lotus-flowers became closed with the wrath of affectionate women, the pairs of चक्रवाक Cakravāka birds became separated with the separation of pairs during day-time; owls began to roam about joyfully like unchaste women; birds accommodated themselves in their individual places like ascetics (who have taken a vow of silence); terrible darkness spread like the army of evil spirits, and lamps of evening-time appeared every where like Gods of Love.

With the approach of night-fall, the Prince, having done his evening-prayers, and having passed some time in interesting and slightly funny conversation, or in musical entertainment, slept on a cot of happiness.

In regular order, the night passed; and with the rise of the Sun the next day, the Prince got up from his cot and having done his usual morning prayers, he began to enjoy happiness with coquettish handsome girls like a shining god. He passed many days in amusing himself uninterruptedly in this way, in the pleasure-garden.

Queen Madana-Lékhā

One day, some maid-servants of the chief consort of King Viśvanandī went into the pleasure-garden, for the purpose of bringing flowers, fruits etc for her. On seeing the Prince Viśvabhūti taking delight in amatory postures while amusing himself with the females of his harem, they became excessively enraged and with their hearts pierced with the thorn, of jealousy, they at once went back and narrated to the queen the whole account of the amusements of the prince in the pleasure-garden. With a deep sigh for a moment, they again said, "O queen! What is the use of this existence of yours or of the extent of your kingdom? What is the use of this grandeur of yours? If your son Viśākhanandī cannot enjoy the pleasures of the Puṣpakaraṇḍaka pleasure-garden, all this grandeur of yours is in vain." On hearing this and actuated by inherent thoughtlessness of a woman, natural want of foresightedness in a woman, dullness of intellect, and by fearlessness about a stain on one's family, the chief consort of the king was vehemently enraged. She abandoned her meals and the toilet of her body. She sent her female companions to different places and accompanied by a few maid-servants, she entered a कोपगृह Kopagriha, a resorting-place for one who is enraged.

When king Viśvanandī went there at night and he could not find the queen, and when he asked the maid-servant of the bed-chamber and other servants of the harem one of them said "O lord! The queen, with a face full of intense sorrow for some unknown reason, has entered the कोपगृह Kopagriha. The king immediately went there, and on seeing the queen sighing deeply as if disabled to take an upward respiration and burning with rage, he sat on a seat offered to him, and said "O queen! Why this changed condition of yours? What is the reason for it? Tell me the truth. I do not at all remember if I have done any unseemly behaviour towards you. None of my domestic servants can insult you in the least. Besides, there is no lack of jewelled ornaments of various kinds. Then, why should there be useless wrath?"

The queen said 'O great king! All you say is quite true. There is nothing wanting here But what is the use of that which is simply futile and common in the whole world? The king replied—"Then, what is un-futile and un-common in the whole world? The queen said "O great king! The enjoyment of pleasures in the Puṣpa-karaṇḍaka pleasure-garden. The king said, "How are you interested in it? The queen said, "I am interested in it as I want it for enjoyment of pleasures there for my son Viśākhaṇandī. The king said "O queen! Do not be angry, leave aside this evil sentiment, avoid the fickleness easily suitable to women; remember the regular order of over family; have you ever seen any prince of our family entering the Puṣpakaraṇḍaka pleasure-garden when one prince is already there? How can I break the settled rule of my ancestors? Any how, you ask for some-thing else for the present."

The queen said "O noble-minded king! You go to your dwelling-place. What is the use of any other thing except the amusement in the pleasure garden? Without it, I have no interest in royalty, dominions, wealth, kinsmen, brothers, or nourishment of my body. O king! while I am alive, if I do not see my son amusing himself in the pleasure-garden, under your graceousness, this existence of mine is fruitless. O lord! if this desire of mine cannot be fulfilled in your presence, then, leaving everything else aside, you should entertain some doubt about taking even my meals. Besides, O Sir! I think, you are made of adamant, that you are sitting happily although you are seeing the miserable state of humiliation of your son. Ah! you are not at all pained at it." Even though the mind of the king was firm, however, it became distressed on account of affection, by the various water-like words of the queen, like the bank of a great river. The king said, 'O beautiful lady! Do not be distressed. Remember your duty. Leaving every thing else aside, this life of mine is at your disposal' Having reconciled her mind in a number of ways, the king, then, went to the royal court

There, the king called to-gether his ministers and privately narrated to them, the whole account of the wrath of the queen,

and the settled rule of his family. The ministers said, "O king! You become calm. We shall go to the queen and reconcile her mind." With the permission of the king, they went to the queen and tried to persuade her in various ways, but her mind was not reconciled at all. The ministers then, greatly disappointed, went back to the king, and said, "O king! Indeed the queen's wrath is intense. She may perhaps, have recourse to untimely death. It is better therefore to reconcile her mind by any means. The king said, "Ah! What do you say? Do you not know the established usage of my family that when one prince is amusing himself in the pleasure-garden, another cannot enter it? For the present, with the advent of the Spring, prince Viśvabhūti has been amusing himself with various sports in the pleasure-garden." The ministers said, O great king! We all know it. But the obstinacy of a female is hard to be repressed." The king, then said with great remorse, "On one side, there is a violation of an established usage of my family, and on the other, there is death of my beloved wife. For the present, I am in a great calamity. The minds of firmly affectionate kinsmen and friends, will certainly be alienated in accordance with a ruling of fate during this time of adversity. Besides, the disgrace—that the king enslaved by a woman does not think of what is appropriate and what is not—will uninterruptedly spread in all the directions and will continue to exist for a long time. Therefore, O ministers I now find out some pure remedy by which the queen will remain alive and the established usage of the family be preserved." On hearing this, the ministers saying "Just as your Majesty orders," met in a solitary place, and having thoroughly decided on the true nature of the work with their clever intellect, they informed the king :—

"O great king! Under such circumstances, it is quite appropriate that messengers carrying letters and written documents should bring letters with the intimation that a certain feudatory prince of the neighbouring village, has become insolent and that he has been devastating the surrounding country, and they should give these letters to you. On reading those letters, you should give orders for the marching of an army against him. All the

feudatory princes will be thrown into confusion. On hearing this accident, Prince Viśvabhūti will immediately leave the Puṣpakaraṇḍaka pleasure-garden, and will come here. It will be quite suitable in both ways." The king accepted the advice; the ministers got up, and they narrated the device to the queen, who was sitting in the solitary place. The queen was pleased; she took her meals and abandoned her wrath.

The next day, the ministers brought some persons with their legs (from ankle to knee) full of dust and appearing to be exhausted by continuous walking, with fraudulent letters in their hands into the presence of the king, and they gave him those letters. The king read them, and having known their meaning, he ordered his servants with an acme of fury :—

" O brave people ! Beat the kettle-drum for preparations for the battle-field; make ready the elephants and send them out of the town; put on divine weapons. Bring the elephant जयहस्ति Jaya-hastī, for me so that I will lead the march." The servants did everything, as ordered by the king.

Prince Viśvabhūti Sent to Puruṣasinha.

On hearing the sound of the kettle-drum, all the feudatory princes were greatly agitated, the soldiers became ready, the horses began to run about in all directions, and all the generals assembled. What to say more ? The entire locality appeared disturbed. The king led the march. Having come to know that the king was marching for the battle-field, Prince Viśvabhūti came out of the Puṣpakaraṇḍaka pleasure-garden, and approaching the king, he bowed down at his feet, and inquired about the cause of his sudden march. The king said. " O child ! a tributary chief named पुरुषसिंह Puruṣasinha, of the neighbouring boundary, who was affectionate and obedient before, has become very insolent, and he has been oppressing people of the neighbouring villages. He has been violating the orders of the ruling authorities. O son ! it is a great humiliation to me; who will lead a

life uselessly defiled by seeing the country acquired by his father or his fore-fathers going into the hands of other people? Now-a-days, some valient people of a family, subjugate their enemies with their powerful arms, and take away their countries, but we are not even able to protect our land. Why do females give birth to sons who are devoid of force of energy? Who are a source of rejoicing for their enemies? Who are without resoluteness, and who are without friends? Therefore, my dear son! it is quite suitable for me to have recourse to battle-field which is like water in washing away the mire of disgrace, and an invigorating medicine for a person afflicted by old age." When addressed in this way, the prince, angrily pressing his two lips together fell down at the feet of the king, and imploringly said " Father! you leave off the sudden impulse of your anger. Why do you attach so much importance to that wicked man? A maned lion who can sportively crush the temples of rutting elephants, will never like to attack a jackal. How can an Indra's thunder-bolt which is powerful enough to grind tops of high mountain-ranges, spend up its force on a castor plant? Can a planet which seizes and eclipses the Full Moon and Sun, desire to eclipse the multitude of stars? O father! therefore, you desist from this adventure of yours, but order me, so that, with your grace, I may remove the itching of the hands of the hypocrite, who has become proud of his valour. Besides, it is not desirable for a father to enter into such an enterprise when we-his sons-are existing. Indeed, your glory alone, will certainly accomplish such deeds. Because, with the rise of the Sun, on the पूर्वाचल Pūrvācala-Sun-rise Mountain, only the rays of the Sun, are able to overthrow the darkness existing everywhere. Only the flood-tide of a calm and deep ocean, can approach, as a great current, the regions of पातालकलश Pātāla Kalaśa, (the subterranean pot situated in the Salt Sea.). The lotuses with excellent leaves, buds, and stamens, shining on tall stalks on the Himālayas, are destroyed by grains of snow-flakes brought to them by winds." With these pertinent words of the prince, the king ordered him to lead the march.

The prince, accepting the command of the king, ordered the march, and the army consisting of four constituent parts began to move on. The elephants darkening the directions with the fragrant temple-juice oozing out from their temples, forming crooked lines of the fragrant temple-juice by the brisk flapping of their ears, creating a presumption about the churning of the क्षीरसागर Kṣîra Sāgara, (the Milk Ocean), by the roaring of their terrible sound, appearing like the vault of the sky dazzling with bright stars or beautified with ornaments like stars, appearing elegant like forests of plantain-trees, elephants with their formidable temples smeared with red chalk, and elephants, who were tall like moveable mountain-ranges—immediately commenced the march.

The horses, as swift as the wind, digging the ground with the topmost parts of their hard iron-hoofs, and spreading the fame of the prince, under the pretence of blowing out foam—began to move on.

Warriors with spears, bows, sharp lances, javelins, and swords in their hands—warriors equipped with armours and with the strength of their powerful arms—warriors regarding the enemy's army as worn-out grass by the intensity of their valour; warriors whose armours had broken loose by the stretching produced by the exclamation every moment of the cry of Ah ! warriors—who had sent back home their beloved persons and warriors who were eminent for their pride of adventure—went along

Besides, chariots filled with weapons of various kinds, formidable with the rattling noise of their heavily-laden wheels, and chariots adorned with flags moving in all directions with the wind—began to run about.

In this way, the complete army (consisting of infantry, cavalry, elephants, and chariots) became ready with increasing delight, before the prince, like the meritorious karma acquired by giving gifts to ascetics

Then, destroying big settlements of Bhīla tribes established on tops of mountains, menacing robbers intent upon harassing the public, observing the earth adorned with towns, villages, mountains, and gardens, and accepting various ornaments, elephants, horses, and other articles given by tributary chiefs Viśvabhūti Kumāra reached Mount Vindhya.

Keeping his army in a safe locality, the Prince accompanied by a few clever ministers, went to Vindhya-giri out of curiosity. He saw tall intoxicated elephants grazing at pleasure on the way and eating big grape-creepers growing on the banks of the रेवानदी Rēvā Nadi (River Narmada), hearing the पञ्चम Pancama (fifth later seventh) note of Indian music uttered by celestial songsters along with their affectionate young females and accompanied with the soft note of clapping of their hands and witnessing the frantic dance of pea-cocks considering themselves as wise without being taught, under the apprehension of the sound of dense clouds on hearing the purling of torrents. Going onward, he saw a frightful forest-fire, singing as it were by the hum of the fierce wind, laughing out as it were by the pouring out of sparks jumping very high, dancing as it were, by big fire spreading everywhere by fierce winds, and appearing as if it had loosened its mass of hair by the veil of smoke reaching the vault of the sky, crossing it and going onward, the Prince ascended Mount Vindhya, which was of a very elevated height and full of elegant bamboos like a tall principal man of noble birth; which was full of scenery of various sorts like the treasure of excellent gems, wealth, etc of a king; which was inhabited by numerous people of various kinds, on the other side, whose feet were adorned by numerous people; which was hard-hearted like a contemptible creature, in the other case, was occupied by wicked animals; and which, being of a coarse nature was hard to be crossed like the heart of a female; and which was appearing beautiful by the water-bearing lakes. Greatly exhausted by wandering about for a long time in forests, torrents, caves, summits hard to climb, pleasure-houses of plantain-trees, slabs fragrant with divine odours, and in lovely localities of different

kinds, the Prince sat in a pleasure-house of माधवीलता Mādha-vīlatā, (the Spring-creeper) A bard, at that time, said, O prince! You are also like Vindhya-giri, because Vindya-giri is associated with नर्मदा Narmadā river and you are associated with court-jesters; the mountain is full of deer and you are equipped with bows; the mountain has a gathering of big elephants and young elephants, and you are devoid of quarrels in your family and you are compassionate; the mountain maintains the burden of the earth, and you are indulgent; the mountain is pleasing to gods and you are pleasing to learned men; the mountain appears beautiful with मदन Madan plants and you are as beautiful as मदन Madana-the God of Love; you are not, in any way, inferior to Mount Vindhya." The prince was greatly pleased, and he said O! he has given a good description of the great mountain, so give him one hundred thousand gold coins " The treasurer saying 'Just as your majesty orders' immediately executed the order.

After a while, the Prince reached his dwelling-place, and journeying onwards, he went into the adjoining country. On minute observation, there he saw his country-men delight-fully enjoying themselves, and cows, buffaloes, camels, asses, and other beasts happy and the towns and villages affluent with corn and wealth. Becoming astonished, he called leading citizens and merchants of the country into his presence and giving them betel leaves and betelnuts, he asked them about the comforts or trouble of the people there. They replied "O prince! while remaining in the grated enclosure of your powerful arms, which cunning man will desire even to harass us deliberately? Which wise man having regard for his own life, will desire to pluck the mane of the lion or will stretch out his hand to take away, the gem from the hood of Nāga (the venomous serpent king)? However, the only slight trouble is that prostitutes who were showing great affection and were bereft of hope even by the arrows of side-glances liberated from their bow-like eyes, are now able to attract and entice the hearts of travellers in all the directions. Besides, although there are best of ascetics who are intent upon preaching about the miseries of the enjoyment of sensual pleasures, and are able to

show, every day, the True Path of Duty, we house-holders, doubting the existence of fear of the next life, desire for the enjoyment of pleasures of various kinds, and there, we are not able to attain the desired object."

On hearing the prince, expanding slightly his cheeks, smiling a little and praising the arrangement of their words, had betel leaves and betel-nuts distributed to the leading citizens and merchants, and he sent them away.

The prince then, sent word through a messenger to Puruṣasimha, "The prince is very anxious to see you." Puruṣasimha sent some of his principal persons to the prince and the prince, at their persistent request, went with them. His entry into the capital city of Puruṣasimha was done with great splendour. He was very hospitably treated and well-fed. Puruṣasimha, then, made him presents of elephants, horses, chariots, and much wealth, and with his two open hands held together hollowed in the form of a folded cavity raised to the fore-head, requested the prince thus- "O prince! you have done me a great favour by sanctifying my residence with your lotus-like feet. Now you remain for some days here. Your presence is hard to be obtained" The prince said, "O king! the continuity of your affection is unprecedented, your lovely conversation is uncommonly polite; your hospitality is wonderful; and your goodness is inconceivable. You have attracted my mind beyond measure in a moment by the multitude of your virtuous qualities. Even if I were to remain here for some more days, I cannot easily over-come the reconciliation of my mind." It is verily said,

अत एव हि नेच्छन्ति साधवः सत्समागमम् ।

यद्वियागासिलूनस्य, मनसो नास्ति भैषजम् ॥

Ata éva hi nēcchanti sādhabaḥ satsamāgamam,

Yadvīyogācīlūnasya, manaso nāsti bhaiṣajam.

It is for this very reason, indeed, that ascetics do not

desire for confluence of good persons, because there is no remedy for the mind severed by the sword of their separation. Therefore, give me your consent to depart from here '

With tears in his eyes caused by the grief of unbearable separation, Puruṣasimha accompanied the Prince with a retinue of elephants, horses, and chariots, for a long distance, and then returned home.

The Prince, by uninterrupted journeying, commenced to return to Rājagriha Nagara.

Here, King Viśvanandī told Viśākhanandī Kumāra— "O child! Enjoy the pleasures of the splendour of the forest in company with gazelle-eyed young females, without fear even from Indra himself, in this pleasure-garden. "

Leaving aside all his other engagements, Viśākhanandī Kumāra lived in the Puṣpakaraṇḍaka pleasure-garden with increasing delight in company with handsome young females, and began to amuse himself with various sports there.

33. After uninterrupted journeying, Viśvabhūti Kumāra arrived at Rājagriha Nagara. He sent away the feudatory princes, the generals of the army, and other persons to their respective places, and on account of his long-timed eagerness of visiting the pleasure-garden owing to his intense fondness for it, Prince Viśvabhūti tried to enter the Puṣpakaraṇḍaka pleasure-garden. The gate-keeper at the door said, "O prince! it is not advisable to enter the garden now. Prince Viśākhanandī is amusing himself here with the females of his harem. Viśvabhūti Kumāra inquired, "When did he come here"? The gate-keeper replied;— "Immediately after you left the place. "

Then with his eyes red-shot with violent anger, with his eye-brows raised high on the fore-head, with his face bewildered and terrifying, and with drops of copious perspiration flowing instantly, the Prince began to think thus—" Under the pretence of an insolent behaviour of a neighbouring feudatory chief, the

king has, indeed, intentionally driven me away from the Puṣpakaraṇḍaka pleasure-garden. I have seen with my own eyes that the towns, villages, grazing places etc in that country are perfectly quiet. the whole country is affluent with wealth and corn and perfectly free from the fear of harassment from other rulers, robbers, or other individuals. The king has made this deceitful arrangement for the purpose of allowing his son to amuse himself in the pleasure-garden with the object of avoiding infamy of violating the established usage of his family. He has positively done wrong. Fraudulent behaviour with one who has thorough confidence in him, is not worthy of him."

After a while, angrily threatening the servants of Viśākha-nandī, the Prince said, "O wicked persons! Why did you enter the Puṣpakaraṇḍaka garden although I had not quitted it? What strength have you? Or, why do you wilfully take delight here without knowing the prowess of other individuals? Who will protect you while you are being defeated at my hands?"

Then, under the influence of irresistible arrogance and with the object of showing his valour, he gave a forcible blow with his fist to a big कपिथ Kapiṭha tree (Wood-apple tree,) with branches hanging low with the burden of its fruits. By the blow, the surface of the ground began to quiver as if struck with chief mountain-ranges, and by the breaking asunder of rigid ties, all the fruits from the tree fell on the ground. Proudly directing the attention of the servants of Viśākha-handī to the condition of the fruits, the Prince said, "O vile persons! Just as I have felled down these fruits, in the same manner, I will throw asunder your heads and will put a stop to your imprudent behaviour. I will also kill your ambition of playing in the pleasure-garden, but the sense of modesty towards my father, obstructs me. I am afraid of a stain on the bright fame of my family, and there is no remedy to avoid public censure."

Dikṣā of Viśvabhūti Kumāra

The violent excitement of Prince Viśvabhūti quieted down.

The idea of abhorrence to worldly pleasures becoming uppermost in his mind, Viśvabhūti began to think thus :—“ In what different ways are not people subservient to worldly enjoyments, defeated ? Or, in what different enterprises, are they not engaged ? Or, who are not unexpectedly overpowered by severe calamities full of numerous misfortunes, as if by Indra’s thunder-bolt ? What light-hearted mean man, though himself censured by wise men and entirely without decorum, will not behave imprudently towards people who are devoutly attached to sensual pleasures ? That is say, even such a despicable man will not remain contented without showing disrespect towards them. Besides, gazelle-eyed women are certainly an unimpeded source of sensual pleasures. Why did the Sinful Fate create the female sex ? If a man becomes indifferent to the female sex, he will never see the pangs of miseries even in a dream. The indiscrete Fate has created a big mechanism in the form of a woman which is like a halter for elephants, like a snare in the form of a light bondage for deer, like a cage for birds, like the tip of the flame of a lamp for butterflies, and which is like a fish-net for people who are desirous of enjoying the pleasures of the senses at their free will. But what will even the perfumed smell of fresh flowers abounding with the fragrance of fresh मालती Mālātī (Jasminum Grandi-florum) fragrant white flowers which open towards evening (Jasminum Grandiflorum) do to a man who has no place for gazelle-eyed women in his mind ? Even the wind of मलयाचल Malayācala, (the Malayācala mountain-range,) which is disturbing the whole world and which is capable of violently arousing lust, will not disturb the people whose minds have become estranged from women. The Moon-light bright with the beams of the Autumnal Moon, will not produce the slightest disorder in people who are skilful in crushing the strength of the God of Love. My vision of discrimination, has become occluded by the darkness of youth, alas, why did I—a wicked-hearted man—remain uselessly as a house-holder for a long time ? Or, why should I uselessly repent for what has elapsed ? However, even now, nothing has been spoiled. Therefore, let me be ready for religious duties.”

Then, with the rise of great abhorrence to worldly desires, with the increase of complete indifference to sensual pleasures, and with the assurance of the worthlessness of worldly objects, Prince Viśvabhūti Kumāra went to Sambhūti Sūri who was an ocean of highly praiseworthy virtuous qualities; who was like the Sun on account of his mass of brightness, like the Full-Moon on account of his placidness, like the trunk of the creeper of pure happiness; who was firm like the summit of Mount Méru; who was capable of doing all the works of the community; whose orders were obeyed by kings and gods; who was able to dispel the ve of darkness of wicked desires; who was endowed with the pure sentiment of destroying sins by the fire of penance; who was always well protected by a control over three varieties of activities (i. e., of mind, speech, and body); who always had praiseworthy thought-taints; who was free from severe transgressions of three kinds; who was filled with an intense longing for the Teachings of the Jinéndras; who was able to dissipate anger, pride, deceit and greed; who was always willing to instruct devout persons; who had strength to crush the impudence of bad teachers; who resembled as excellent कल्पवृक्ष Kalpa Vrikṣa, (the Wishing Tree capable of fulfilling all desired objects); who was adored by excellent ascetics; whose internal enemies had become destroyed; who was gladdening the hearts of all people; who was competent to remove various doubts; and who was perfectly free from blemishes of all kinds. Thinking himself sanctified as if by a visit to all the sacred places, immediately on seeing the worthy preceptor, Viśvabhūti Kumāra very respectfully saluted his lotus-like feet, and took his seat on a neighbouring spot. The Guru Mahārāja then commenced the preaching with a voice as solemn as the blowing of the conch-shell by Śrī Kṛṣṇa:—

संसारखंदरंगे सइलसेहि व चित्तखवेहि ।

सो नत्थि किर पएसो जीवेहि न नचियं जत्थ ॥ १ ॥

चउमइजलपडलाउलभवण्णवेऽणेगसो करेतेहि ।

दुहिणहि मज्झणुम्मज्झणाइं कुम्मेहि व कहिपि ॥ २ ॥

आरियखेतुप्पत्ती नो पाविज्जइ पभूयकालेऽवि ।
 तीए वि हु पत्ताए कहिचि कम्मक्खओवसमा ॥ ३ ॥
 धम्मत्थकामसाहणकारणमेगंतियं न मणुयत्तं ।
 पावन्ति पावविहया भममाणा विविहजोणीसु ॥ ४ ॥
 लद्धेऽवि तत्थ जरकाससासकंदूपमोक्खदुक्खेहिं ।
 निहयाण धम्मकम्मज्जमोऽवि दूरेण वच्चेज्जा ॥ ५ ॥
 नीरोगत्ते पत्तेऽवि रुद्धदारिद्रविहुयसरीरा ।
 उट्ठरभरणत्थवाउलचित्ता वोळिति नियजीवं ॥ ६ ॥
 इस्सरिएऽवि हु बहुदविणवद्धणारद्धविविहवावारा ।
 लोभेण भोयणंपि हु काउं न तरन्ति वेलाए ॥ ७ ॥
 संत्तोसेण वि मिच्छत्तपंकपसरेण मइलमइविभवा ।
 सव्वण्णुमयं सम्मं सुयन्ति नेवावबुज्झन्ति ॥ ८ ॥
 सव्वण्णुधम्मबोहे जाएऽवि हु कम्मपरिणइवसेणं ।
 नीसेसगुणावाप्तो गुरुवि न कहिपि संपडइ ॥ ९ ॥
 लद्धेऽवि गुरुमि समत्थवत्थुक्तिथारययइण्यमईवे ।
 सिद्धिपुरपरमपयनी न पयइइ तइवि तिरइमई ॥ १० ॥
 तीए वि तिवरवहुदुक्खल्लत्तनिस्सेवकारणं पावो ।
 पसरंतो न एममओ खल्लितं तीरेइ वणकजरिक्ख ॥ ११ ॥
 इय उत्तरोत्तस्महप्पबंधहेउप्पसाहयिज्जंमि ।
 मोक्खसुहे धण्णाणं केसिं पि मणो ससुल्लसइ ॥ १२ ॥

अग्नेसि एवंविहसमग्गसामग्गिसंमवेऽवि मई ।
 चप्पज्जइ संसारियसुहेसु विरसावसाणेसु ॥ १३ ॥
 को वाऽविहु सलहेज्जा को वा नामंपि तेसिं निण्हेज्जा ।
 जे भोगामिसगिद्धा रमंति इह सारमेयव्व ॥ १४ ॥

अचिय

जोव्वणपडलच्छाइयविवेयनयणा मुणंति तरुणीणं ।
 केसेसु कुडिलत्तं न उणो तासिं चिय मणंमि ॥ १५ ॥
 बहुद्वाराबुद्धामं उब्भट्ठनासं सुदीहरच्छं च ।
 पवियंभियसत्तिलयं नियति वयणं न उण नरयं ॥ १६ ॥
 परिणाहसालिवित्तं सिथि [थ]णेसुं न धम्मबुद्धिसु नियंति ।
 पेहंति तणुयसुयरं साणंदा न उण नियआउं ॥ १७ ॥
 सुरमणुयगई परिहंपि सुंदरं भुयजुयं पसंसंति ।
 जंघोरुजुयं अइअसुइयंपि उवमिति रंमाण ॥ १८ ॥
 इय भो देवाणुप्पिय ! विप्पियहेउं पि जुवइजणदेहं ।
 मणयोहणवम्महचुण्णपुण्णचित्ता अभिलसंति ॥ १९ ॥
 ते चिय पमाणमवलंबिऊण भोगेसु को पयहेज्जा ? ।
 कुपहपवण्णो किं होज्ज कोइ कुसलाणुसरणिज्जो ॥ २० ॥
 नवजोव्वणोऽवि निप्पडिमसरुवकलिओऽवि लच्छिनिलओऽवि ।
 पवरविलासीवि तुमं भइ ! धुवं धम्मजोग्गोऽसि ॥ २१ ॥
 तेजेवंविहपवरोवएसरयणाइं तुज्ज दिज्जंति ।
 न कयाधि पुण्णरहिषा चित्तामणिकाभमरिहंति ॥ २२ ॥

इय भणियंमि गुरुहिं समहिगसंजायधम्मपरिणामा ।

मत्तिभरनिब्भरंगो कुमरो भणिउं समादत्तो ॥ २३ ॥

मयवं ! सव्वमसेसं कहिय तुम्हेहिं सिवसुहकणं ।

ता सम्मं पव्वज्जं निरवज्जं देह मह इण्हि ॥ २४ ॥

1. Samsārarundaraṅgé saṅgūśēhim va cittarūvēhim,
So natthi kira paēso jīvēhim no nacciyam jattha.
2. Cau-gai-jalapadalāula bhavaṇṇavé'ṇēgaso karéntēhi,
Duhīēhim majjaṇummajjaṇālm kummēhi va kahimpi.
3. Āriya-khétuppattī no pāvijjai pabhūya-kālē'vi,
Tie vi hu pattāē kahimci kammakkhaovasamā.
4. Dhammattha kāma sāhaṇa kāraṇamēgantiyam na maṇuyattam,
Pāvanti pāvavihayā bhamamaṇā viviha-joṇisu.
5. Laddhé'vi tattha jara-kāsa-kandūpa-mokkhaḍukkēhim,
Nihayāṇa dhammakammujjamo'vi dūrēṇa vaccéjjā.
6. Nīrogattē pattē'vi rudda-dāridda-vidduya-sarīrā,
Udarabharaṇatthavāulacittā volinti niyajīvam
7. Issariē'vi hu bahu-davīṇa-vaddhaṇāraddha-vivihavāvārā,
Lobhēṇa bhoyaṇampi hu kāum na taranti vėlāe.
8. Samtosēṇa vi micchatta-paṇka-pasarēṇa mailamai-vibhavā,
Savvaṇumamayam sammam suyanti nēvāvabujjhanti.
9. Savvaṇu-dhammabohē jāē'vi hu kamma-pariṇaivasēṇam;
Nīsēsa guṇāvāso gurūvi na kahim sampadai;
10. Laddhé'vi gummī samattha vatthu vītthāra payadaṇa paive;
Siddhipura parama payavī na payattai tahavi viraimai.
11. Tiēvi tikkha-bahu dukkha-lakkha nikhēva kāraṇam pāvo;
Pasaranto na pamāo khalium tīrēi vaṇakarivva.

12. Iya uttarottara-mahappabandhaheuppasāhaṇijjammi;
Mokkha suhe dhaṇṇāṇam kesim pi maṇo samullasaḥ.
13. Annesim évamviha-samagga-sāmaggisambhāvē'vi māi;
Uppajjal saṁsāriyasuhésu vírasāvasāṇesu.
14. Ko vā'viha salahejjā ko vā nāmampi tésim giṇḥéjjā;
Jé bhogāmisagiddhā ramanti iha sārameyavva.
Aviya
15. Jovvaṇa-padala cchāiya-vivéya-nayaṇā muṇanti taruṇiṇam;
Késésuṁ kudilattam na uṇo tāsīm ciya maṇammi.
16. Bahu-hārāvuddāṁmam ubbhada-nāsam sudīharaccham ca;
Paviyam-bhīyasattilayam niyanti vayaṇam na uṇa narayam.
17. Parināhasālivittam sitthi(tha)ṇésu na dhammabuddhisu niyanti,
Péhanti taṇuyamuyaram sāṇandā na uṇa niya-āṁ.
18. Sura-maṇuya gaī parihampi sundaram bhuyajuyam pasansanti
Jaṅghorujuyam al asuyampi uvamīṇīti rambhāe.
19. Iya bho devāṇuppiya ! vippiyahéumpi juvaī-jaṇadéham;
Maṇamohana-vammaha-cuṇṇa-puṇṇa-cittā abhilasanti.
20. Té cciya pamāṇamavalambīūṇa bhogésu ko payahejjā,
Kupaha-pavaṇṇo kim hojja koi kusalāṇusaraṇijjo ?
21. Nava-jovvaṇo'vi nippaḍisaṛūva kalio'vi lacchi-nilao'vi;
Pavara-vilāsī vi tumam bhadda ! dhuvam dhamma-joggo'si.
22. Téṇévaṁ viha pavarovaésa rayaṇāim tujjha dijjanti;
Na kayāvi puṇṇarahiyā cintāmanītabhamarihanti.
23. Iya bhaṇiyammi gurūhim samahiga saṇjāya dhammaṇariṇāmo;
Bhattibhara nibbharāṅgo kumaro bhaṇium samāḍhatto.
24. Bhayavami savvamaśésam kaḥiyam tumhéhi sivasuḥa kaṇam
Tā sammam pavvajjam nīravajjam déha maha iṇhim.

1. There is, indeed, not a single region on the extensive stage of this world in which living beings have not danced as actors of various kinds.

2-4. People distressed in the ocean of existence with an envelope of water in the form of four kinds of existences, do acquire birth in **आर्यक्षेत्र** Ārya-Kṣétra, (the country inhabited by the Āryans,) like tortoises plunging into water and coming out of it a number of times even after a long time Having acquired it by the subsidence of that Karma, they, wandering in different places of birth, and overpowered with evil Karmas, do not acquire **मनुष्यत्वं** Manuṣyatvam, (existence as a human being), which is the absolute instrumental cause of accomplishing **धर्म** Dharma, (Religious Duty), **अर्थ** Artha, (Wealth), and **काम** Kāma, (Desires of worldly pleasures).

5. Having obtained it, and having become distressed by old age, asthma, cough, itching, and other diseases, they become far-removed from an effort of accomplishing religious duties.

6. Having obtained a healthy state also, and having become distressed by sentiments of wrath and misery, they pass their life in a bewildered desire of filling their bellies.

7. Having obtained even wealth, and becoming eager of doing numerous trades with the object of increasing much wealth, out of avarice they do not get time even to take their meals at the appropriate hour.

8. Even if they are contented, they hear the doctrines of the Omniscients, but they do not become enlightened, because their intellect has been rendered unclean by the spread of the mire of **मिथ्यात्व** Mithyātva, (False Belief).

9. Even if an enlightenment in the Teachings of the Omniscients has been produced as a consequence of the maturity of an evil Karma, they do not meet with preceptors who are the receptacles of entire virtuous qualities.

10. Even if they get preceptors capable of playing the part of a lamp in disclosing the details of all objects, they do not, however, show the devout thought of Renunciation, which is the most Excellent Path to **सिद्धिपुर** Siddhipur, (the city of Final Emancipation.)

11. Then, also, if there is a desire for renunciation, with the appearance of an evil karma in the form of an independent cause of numerous severe miseries, carelessness becomes difficult to be abandoned like a forest—elephant

12. In the happiness of Final Emancipation, accomplished by ever-increasing continuous series of great events, the mind of only a few fortunate individuals, becomes expanded (with joy).

13 While the great majority though well-equipped with uninterrupted opportunities, have their intellect bewildered by worldly pleasures which are unpleasant in the end.

14. Out of those who take delight in their vehement desire for the flash of sensual pleasures like dogs, who can even have that rare opportunity or who can even think of it ?

Besides,

15. Those, whose sight of correct judgment has been occluded by the veil of prime of youth, think of the curliness of the hair of young females, but they do not think of the deceitfulness of their minds.

16-17. Some gaze at the faces of a group of young females who are unbridled mostly in speech, who have prominent noses, who are long-eyed, and who are very eager for sensual pleasures, but they do not look to the (future) hell. Some look rejoicingly at their round breasts of extensive circumference, but they do not look to the intellect for religious duties. They look with joy at their slender bellies, but they do not look to the minuteness of their own age-limit.

18. They praise their handsome pair of arms which are like an iron gate-bar to their own existence as a divine being or as a human being. They compare even their pair of plumpy thighs, which are very unclean, to the trunk of a plantain-tree (*Musā Sapientum*)

19. Thus, O beloved of the gods ! only those, whose minds are filled with the miraculous power of the God of Love deluding their minds, desire for the body of young females, which is the cause of unpleasantness.

20. Then, depending upon such a correct notion, who will engage himself in worldly pleasures ? Will any one following clever persons ever go along a wrong path ?

21. You are in the first bloom of youth, you are possessed of incomparable beauty of form, you are an abode of prosperity and wealth, and you are also highly amorous, O worthy man ! You are certainly fit for religious duties.

22. You are, therefore, given such gem-like excellent preachings. Because, persons devoid of meritorious Karmas, do not ever aspire after the acquisition of चिन्तामणि—*Cintāmaṇi*, (a gem ful-filling all desired wishes of its possessor).

23. When addressed thus by Guru, the Prince becoming actuated by an increasing sentiment of renouncement and with a heart full of devotion, said :—

24. O Worshipful Master ! Whatever you have said is conducive to the happiness of Final Emancipation; you, therefore, now give me the *Dikṣā* which is faultless in every way.

Saying so, the Prince removed all the ornaments worn by himself, and the revered Guru gave him *Bhāgavati Dikṣā* in accordance with religious rites prescribed by the *Jaina Siddhāntas*, and taught him the daily routine of religious practices. He then explained the nature of the wealth of self-restraint and taught him *Sāmāyika* and other *Sūtras*.

On hearing the news of the प्रव्रज्या Pravrajya, (Joining the Monastic Order) by the Prince, the king Viśvanandî, extremely grieved and as if hit by a thunder-bolt, went there accompanied by the females of his harem and by crown-prince Viśākhanandî. Having done reverent salutation to the Ācārya and having respectfully greeted Viśvabhūti Muni, King Viśvanandî reproachfully and affectionately said, “O child! Is this befitting any one who has been bred up in a excellent family that you accepted these difficult vows of an ascetic, without informing any one about your intentions of doing so? Who offended you? Or, was it our fault? Who did not obey your orders that you abruptly adopted an impolite behaviour? Or, what is the use of speaking much? Without you, with whose help shall we able to accomplish our undertakings? Who will be our support in times of severe difficulties? So, for the present, you any how leave aside the ascetic’s vows, and accepting the kingdom, amuse yourself in the Puṣpakaraṇḍaka pleasure-garden according to you own desire. Do not supply a deficiency to the wild fancies of my enemies; do not make your charming wives,—who are like a garden of lotuses,—helpless. Do not be indifferent to your country which has been so ably protected by your ancestors. Do not make your heart coarse like a tight-knot.”

On hearing this, Viśvabhūti Muni calmly said “O king! You leave aside your affliction, and accomplish your wished-for affairs. There is nothing to be said in this connection now. You engage yourselves in your respective work. By abandoning worldly enjoyment, one thing becomes perfectly clear that people doing wicked actions while becoming fascinated by their affection towards their kinsmen, have to suffer evil consequences during their degraded existences. Even the kinsmen do not, in the least, afford shelter in times of distress, although they are well-taken care of in various ways, except the Jain Dharma.” When thus spoken to by Viśvabhūti Muni, the king grieved at this own fault, bowed down before the Muni and went home.

Viśvabhūti Muni, while regularly observing the duties of

an ascetic, ever ready in service at the feet of the Guru, regardless of life or death, and completely conquering his enemy—the five senses—then, remained for a long time in the service of his Guru. One day, knowing him to be a suitable person, as he was well-versed in various Sūtras and their correct meanings, and was well-behaved in various ways, the Guru Mahārāja permitted him to go about alone, and while observing fasting of two days, three days, and more days, bearing patiently a number of endurances; going about to towns and villages without any hindrance like a man devoid of affection or hate, practising वीरासन Vīrāsana (A posture of a man sitting on a chair etc. when it is removed from him), कुर्कुटासन Kurkutāsana, a posture resembling a cock, and many other postures, exposing himself daily for some time to the rays of the Sun, carefully protecting living beings considering their life more valuable than his own, and taking very pure and tasteless food devoid of forty-two defects, he went in due course of time, to Mathurā Nagari, which was full of varieties of enjoyable objects like Amarāvati, (the city of gods).

While living there in a lonely locality free from females, lower animals, and eunuchs, and in company of ascetics intent on severe austerities, Viśvabhūti Muni passionately began to contemplate thus for a life—long religious observance:—

एसोऽमिकंखइ सुहाइं जिओ दुहाइं दूरेण मोचुममिबंछइ तुच्छबुद्धी ।
 एवं न जाणइ जहा न कहिं पि धम्मसंबंधसिद्धिविरहेण भवंति ताइं ॥ १
 भोगे समीहइ करेइ रहं कहासु, देसित्थिपत्तिवसुसोयणसंगयासु ।
 सीउण्हदंसमसगाइपरिसहे य, सम्मं तितिकखइ न मूढमई पमाया ॥ २ ॥
 मत्त वरं निसियधारकरालकालकंतिच्छडालकरवालकरो सुकुद्धो ।
 घायत्थमुज्जुयमई वरमग्गभोगभोगीसरो वसिउमुद्धमरो कणच्छो ॥ ३ ॥
 उइंदमारुयपरिवियदीहजाळामाळाउलो य जळणो वरसंगळग्गो ।
 नीसेसदोसनिलओ न खणपि नूणं, जुत्तो न गंतुमइमो हि इमो पमाओ ॥ ४ ॥
 एए हि सत्तुपप्पहा मणुयाण दिंति निव्वावि एणभवणोपरमेव मज्झुं ।

एसो वईमकमुदुस्सहतिकखदुक्खलक्खक्खणी तदहिं परिवज्जणिज्जो ॥ ५ ॥

वज्जणमेयस्स पुणोआहारचागओ घटइ सम्मं ।

ता सव्वहेव जुत्तं मम काउं उग्गतवचरणं ॥ ६ ॥

1. Eso abhikamkhal suhāim jīo duhāim, dūrēga motumabhivanchai
ruccha-buddhī ।

Evam na jāpai jāhā na kahim pi dhamma-sambandha-siddhī
virahēga bhavanti tāim. 1.

2. Bhogē samīhai karēi raim kahāsu, dēsitthi patthiva subhoyāga
saṅgayāsu ।

Si-unha-daṁsa-masagāi parisahē ya, sammam titikkhai na
mūḍhamai pamāyā. 2

3. Sattum varam nīsiyadhāra karāla kāla kanti cchadāla karo
sukuddho ।

Ghāyattha mujjuyamai varamagga bhogo, bhogīsaro dasīumu-
ddamaro ruṇaccho. 3.

4. Uddandamāruya-palviya-dīhajālāmālāulo ya jalaṇao vara-
saṅga-laggo ।

Nisēsa dosa nilāo na khanam pi nūṇam jutto na gantumahamo
hi imo pamāo. 4.

5. Ee m satan pamuhā maṇuyāga dīnti tīvāvi égabhava-goyara-
méva meccum ।

Eso paibhava-sudussaha-tikkha-dukkha-lakkhakkhaṇi tadahi-
gam parivajjaṇijjo. 5.

6. Vajjaṇamēyassa puṇo āhāraccāgaō ghaḍai sammam;

Tā savvaheva juttam mama kāum ugga-tava-caraṇam.

1. This mean-minded individual, desires for worldly happiness and wishes to leave off miseries to a distance, but he even does not know that it never happens without the accomplishment of Dharma.

2. He desires for sensual pleasures, and creates a love

for talks about the country, females, king, and delicious food, but the silly person does not patiently bear the endurances of cold, heat, gadfly, and mosquitoes out of carelessness.

3-4. Better to have a highly enraged enemy with an intention to inflict a blow, having a terrible death-inspiring glittering sword with sharp edge in hand; better to have a serpent capable of eating in abundance, with red eyes and ready to bite; better to have a fire with a series of long blazing flames enhanced by strong blowing winds ready to touch the body; but it is decidedly not proper to be addicted even for a moment, to this vile प्रमाद Pramāda, (carelessness), which is the abode of all faults.

5. All the enemies however terrible they may be, afford worldly death only for one भव Bhava, (existence), but this (carelessness) results in numerous unbearable and severe miseries during every existence. It is, therefore, to be specially avoided.

6. Besides, its avoidance can be regularly (efficiently) accomplished by abandonment of food. It is therefore proper for me to do severe austerities in every way."

Having, thus, made a firm determination, Viśvabhūti Muni commenced a fasting of thirty days. He became more careful in observing religious rites. Practising meditation every day, he gradually stopped the unbridled condition of his mind. On the completion of thirty days' fasting, Viśvabhūti Muni carefully cleaned his wooden utensils, and with an unhasty and steady gait, keeping his eyes युगमात्र yugamātra, (the length of a yoke (four hand-lengths)); going on a begging-tour for food and drink-materials to rich and poor families not before three hours after Sun-rise as prescribed in the Śāstras; and carefully examining the defects pertaining to the preparation of the food and drink-materials and the method of bringing them, without feeling pleasure on getting them, and pain at not getting them;

shaking violently like a piece of grass with fierce winds on account of emaciation of his body brought on by severe austerities, and with a skeleton-like body manifestly covered only with skin and blood-vessels by the wasting of muscles and blood, the Muni, as white as the Moon of the first day of the month, went along the high road, where Viśakhanandī Kumāra who had come there with the object of marrying the daughter of the king's sister, had previously put up.

34. Now, on seeing Viśvabhūti Muni there, and recognizing him by a few prominent signs, some of the domestic servants of Viśākhanandī Kumāra said "O master ! Can you identify this Muni ? He said " I cannot recognize him accurately. They, then, said:-O Prince ! He is the same Viśvabhūti Kumāra who had taken Dīkṣā before." On exactly recognizing the Muni, Viśākhanandī Kumāra was greatly enraged on account of his previous displeasure towards him.

At that time, while Viśvabhūti Muni was passing by that road and his mind was studiously engaged in careful-walking so as to avoid destruction of animal life, he was accidentally tossed up and thrown down on the ground by a recently-delivered cow. On seeing Viśvabhūti Muni thus fallen on the ground, Viśākhanandī and his servants rejoicingly made a challenging shout, dashed with their feet three times against the ground, clapped their hands a number of times, and creating noise amongst themselves, loudly said, " Ah ! Where is that strength of yours, capable of felling down wood-apples, gone away that you have been thrown down by an ordinary cow ? " On turning his face towards that direction and opening his eyes wide awake, Viśvabhūti Muni saw Viśākhanandī and his servants and he accurately recognized them.

From that time onward, the serenity of his mind disappeared, discrimination left him, intense wrath commenced to leap up and manly vigour began to manifest itself. He at once ran, and holding the cow firmly by her horns and turning her like

a flag, over his own head, he threw her on the ground and addressing Viśakhānandī and his servants, he said, "O wicked persons! Destitute of strength and unworthy in every way! You are cracking jokes against me, but you do not know, that even thousands of jackals cannot transgress the limit of the manly vigour of a debilitated lion, that serpents are not able to endure the soft blows of the bill of a young eagle, and although you see me emaciated by severe austerities, thousands of persons like yourselves cannot equal me in valour. O people living on the morsel of food of other persons and sullied by their defects! What is the use of telling you more? Although I am within your sight, you are not able to do me the slightest injury."

Having reproached them with harsh challenging words, Viśvabhūti Muni went to his own residence, and commenced thinking thus:—"Even now, these wicked persons do not, in the least, leave off the malice they previously bore towards me. Although I am adorned with **प्रव्रज्या** Pravrajyā, (Religious mendicancy), these vile people have, by some reason or another, become unreasonably my enemies. Or, where is the fault of these ignorant individuals? It is the maturing of the fruit of Karmas of good or evil actions of previous existences. I will now do such a thing that I may not anywhere become the receptacle of such insults even in a dream in future existences."

Then, disregarding conventional usage and the excellent truth of the Śāstras, and without thinking about the multitude of miseries of the Samsāra coming on one after another, he became ready to reject food and to make a firm determination with certain limitations, with the object of getting some worldly objects, and addressing the ascetics who were near him, Viśvabhūti Muni said, "If there be any inconceivably great reward for the fasting of two days, three days, or more days at a time with careful meditation, for the taking of perfectly pure food and drink after avoiding the forty-two defects of preparation and methods of taking them, for the time spent on reflection of the underlying principles of the True Religion and in the

service of elderly persons, and for the strict observance of the five great vows of ascetic life, then, I fervently desire to be born with immense strength during my next-life." Having, thus, made this undesirable firm resolution, Viśvabhūti Muni sat on a clean slab of stone.

On hearing about this undesirable resolution of Viśvabhūti Muni, other ascetics who were near by, went to him and respectfully said, "O illustrious man! You know what is proper and what is not. It is, therefore, unnecessary to give you any admonition. However, we like to tell you this much. "None will destroy a magnificent palatial building for the sake of an iron-nail. None will give away crores of gems in return for a cowrie. Besides, none will burn up the excellent wood of गोशिरष Gandhin Geśirṣa candana, (an excellent kind of sandal wood) and अगर Agara (a highly scented wood for costly incense), for the preparation of wood-charcoal. It is not at all advisable for you to make this dangerous resolution which is like the poisonous fruit of किंपाकवृक्ष Kimpāka Vrikṣa in the end, after practising various spotless penances for such a long time."

Besides, it is said:—

किं पशुणःशृङ्गिण्यहिं कं पिज्जइ मंदरो रउहेहिं ।

दुज्जणवयणेहिं मणो किं वा पक्खुइइ साङ्खणं ? ॥ १ ॥

चिरकालुव्वुहं किं मज्जायमइकमंति जलनिहिणो ।

हरिणंकदिणकरा किं तिमिरप्पसरेहिं रुज्झंति ॥ २ ॥

निम्मल्लगुणरयणमहानिहाण ! तुम्हारिसावि सप्पुरिसा ।

ववसंति एरिसं जइ धम्मसिरी ता कमल्लियड ? ॥ ३ ॥

कत्थ व वच्चड विणओ ? वोढूं को वा खमो खममियाणि ।

मग्गनिवासो गच्छउ कत्थ वराओ विवेओऽवि ? ॥ ४ ॥

एमाइविविहवयणेहिं मासिओ जा न देइपडिवयणं ।

नियनियठाणेसु गया ताव मुणिदा निराणंदा ॥ ५ ॥

1. Kim pavaṇa-guṇjīēhim kampijjai Mandaro rauddēhim,
Dujjaṇa-vayaṇēhim maṇo kim vā pakkhubai sāhūṇam ? 1
2. Cira-kālurvūḍham kim majjāyamaikkamanti jaṇaṇhiṇo !
Hariṇaṅka-diṇayarā kim timirappasarēhim rujjhanti. 2
3. Nimmala-guṇa-rayana-mahāṇihāṇa ! tumbhāri-sāvi sappurisa.
Vavasanti érisam jai dhammasiri tā kamalliyau ? 3
4. Kattha va vaccau viṇaṇo ? Voḍhum ko vā khamo
khamamiyāṇim ?
Bhagga-nivāso gacchau kattha varāṇo vivēṇo vi ? 4
5. Emāi-viviha-vayaṇēhim bhāsiṇo jā na dēi paḍivayaṇam,
Niya-niya-ṭhāṇesu gayā tāva muṇindā nirāṇandā. 5

“Will the मंदराचल Mandarācala, Mount Mandara, (the sacred mountain with which the ocean was churned) tremble by the humming sound of fierce wind? Will the minds of virtuous persons ever be agitated by the words of wicked individuals? Will seas ever transgress their long-continued boundary? Will the Moon and the Sun be obstructed by the spread of darkness? Therefore, O treasure of pure spotless gem-like virtues! If wise men like yourself, behave thus, where else will the wealth of Dharma reside? Where will good behaviour go away? Who is now able to maintain as much forbearance as you are? Where will the helpless, homeless, correct judgment find a refuge.” Besides, even though the ascetics advised him in various ways, Viśvabhūti Muni did not even reply, so all of them disappointedly went away to their respective abodes.

Seventeenth Previous Bhava.

Having died without becoming free from the dangerous resolution of vengeance, and without expiating for the sins at death-time, Vīśvabhūti Muni became, during the Seventeenth Previous Bhava of Śramaṇa Bhagavān Mahāvīra, a god with highest age-limit in Mahāsukra déva-loka (7th déva-loka).

Having descended from the Mahāsukra déva-loka, on the completion of his age-limit as a god there, he will be born during the next Bhava, as Tripristha Vāsudéva, son of king Prajāpati of Potanapura.

APPENDIX No. I.

Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvira

Let us now review some of the events of the life of Viśvabhūti Muni during the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvira.

It is an immutable Law of Karmic Theory, firstly-That the good or evil molecules of Karmic Matter which have been acquired by the Soul during previous lives by the performance of good or evil deeds, become intimately mixed up with the molecules of the Karmic matter of the Soul, and secondly, That those molecules of Karmic Matter classified as good or bad, become manifest as sources of good or evil Karmas, and at the time of maturity of those good or evil Karmas, they eventually lead the Soul to bear the good or evil consequences of those deeds on getting a suitable opportunity.

The application of this Law, under both the categories, is fully exemplified during this Bhava—

As a sequence of abhorrence of sensual pleasures, and repeated renunciations of the world as a human being, during previous lives he had the same experience during this Bhava also. Prompted by the cunningness of the crafty strategem of removing him from the Puṣpa Karaṇḍaka pleasure-garden, of his own father at the suggestion of his mother, Viśvabhūti Kumāra was deeply enraged to renounce the pleasures of a princely life and assume the arduous duties of a Jaina sādhu from a Jaina ācārya. After his dīkṣā, Viśvabhūti Muni had studied Jaina Siddhāntas under his preceptor, and had taken great delight in performing various forms of difficult austerities.

The unclean fancy of assuming the life of a त्रिदण्डिन Tridaṇḍin—a wandering Parivrājaka mendicant bearing the triple staff of the Brahmana ascetic,—which the Soul of Śramaṇa

Bhagavān Mahāvīra had during his third previous Bhava as Marīci Muni, continued in constant succession during his next fourteen Bhavas, and consequently he repeatedly adopted the life of a wandering mendicant. The evil influence of the चारित्र मोहनीयकर्म—Cāritra Mohaniya Karma—A Karma preventing the adoption of a duly-regulated ascetic life—which he had acquired during his Bhava as Marīci Muni by discarding a highly-regulated ascetic life, had become gradually less during succeeding lives and with complete subsidence, and destruction of the Cāritra Mohaniya Karma, during the Sixteenth Bhava, Viśvabhūti Kumāra on getting a slight pretext adopted a well-regulated ascetic life.

While carefully observing the religious duties of a well-regulated ascetic life, Viśvabhūti Muni studied the Siddhāntas and he then commenced the practice of difficult austerities. He used to observe one month's fasting at a time, and his body had consequently become emaciated. It is interesting to know how the supreme influence of previous Karmas was relentlessly exercised by creating opportunities even for such a pious and highly devout Muni (well-regulated ascetic) in bringing him to a low degraded condition. It came to be devised that one day Viśvabhūti Muni went about on a begging-tour in Mathurā with the object of getting some food, and drink-material for breaking fast at the end of one of his oft-repeated one month's fasting at a time. And at that time he happened to pass by the place where Viśākhānandī—his cousin—who had gone there with a large retinue for his own marriage-ceremony. All the members of the family saw and recognized the Muni. Instead of utilizing the excellent opportunity of reaching a higher stage of spirituality by bowing down before a highly pious Muni observing numerous one-monthly fastings, and giving food, and drink-materials to such a deserving individual, they misused the chance and thus they became the prime cause of evil to both. Foolish persons desirous of a long-continued Samsāra always create evil both for themselves and for others. It is but natural that body becomes debilitated by severe austerities. The body of the pious saint Viśvabhūti Muni had become greatly emaciated.

He fell down on the ground by a push from a cow. Viśākhānandī born in a royal family but a mean-minded fellow—cracks jokes at the wasted strength of Viśvabhūti Muni out of envy and ignorance. Viśvabhūti Muni overhears the actual wording of the jokes.

Ascetics have to undergo a variety of ordeals during their ascetic life. The number of such परीसह Parīśahas-ordeals is twenty-two. If people desirous of self-realization, bear with perfect equanimity any one of these twenty-two ordeals, then, every one of these ordeals becomes a source of destruction of old Karmas and stoppage of the bondage of new Karmas, and it thus does the service of a true friend in bringing them nearer to Final Emancipation.

The cracking of jokes done by Viśākhānandī and his retinue is the twelfth ordeal named आक्रोशपरीसह Ākrośa Parīśaha—An ordeal of abuses—If an ignorant person, out of anger or envy foolishly abuses a saint or uses insulting words against him, the saint or ascetic should not be angry with the person using such filthy language but he should think thus :—“ The person using abusive language against me, does me some service because even though the words used for me may be true or may not be true it is not fit for me to be angry with him.” With this idea in his mind, the saint or ascetic should not be angry with him but he should calmly bear the ordeal.

The following is one of the commandments of the Śāstras with relation to the practice of austerities :—

चतुर्विहा खलु तवसमाही भवइ, तं जहा—नो इहलोगद्वयाए
तवमहिद्विज्जा १, नो परलोगद्वयाए २, नो कित्ति—वण्ण—सद्ध—सिलोगद्वयाए
तवमहिद्विज्जा ३, नमत्थ निज्जरद्वयाए तवमहिद्विज्जा ४, चउत्थं पयं भवइ,
भवइ य एत्थ सिलोगो—
विविहगुण—तवो—रए य निचं
भवइ निरासए निज्जरद्विण ।

तवसा धुणइ पुराण-पावगं

जुत्तो सया तव-समाहिण ४

श्री दशवैकालिक सूत्र ९ अध्ययन ४-४

Cauvviḥā khalu tavas amāhī bhavaī, tam jahā-No ihaloga-
tṭhayāe tavamabhiṭṭhijja-No para logaṭṭhayāe-no kitti-vanna-sadda-
silogaṭṭhāe tavama-bhiṭṭhijjā, nannattha nijjara-tṭhāe tavamahitthi-
jjā-cauttham payam bhavaī, bhavaī ya ettā silogo—

Vlviha guṇa-tavo-rae ya niccam.

Bhavaī nirāsaē nijjaratṭhiē

Tavasā dhuṇaī purāṇa-pāvagam

Jutto sayā tava-samāhiē. 4

Śrī Daśavaikālika Sūtra 9-44.

A devout performance of austerities is, really of four kinds viz 1. Austerity should not be done with the object of gaining (happiness of) this world 2. Austerity should not be done with the object of gaining (happiness in) the other world 3. Austerity should not be done with the object of gaining fame, distinction, praise, and epic stanza. 4. Austerity should not be performed except with the object of removing (previous evil Karmas). It becomes (the source of) the fourth stage (Mokṣa)

Here is a verse—

One who is devoutly intent on the (good) qualities of various kinds of Tapah always without the expectation of (gaining worldly objects), becomes (useful for) the purpose of shedding Karmas. Becoming always attached to the devoutness for Tapah, he destroys former evil Karmas by Tapah.

Śrī Daśavaikālika Sūtra 9. Adhyayana 4.

Tapah (penance) should be faultless. It should be done without the least desire of obtaining any wished-for object of this world as well as of the other world, and it should only

become the means of removing or shedding off of evil Karmas of previous lives

That which warms up the body is called Tapah. It is so called because blood, secretions, flesh, marrow, bones, semen, nervous system etc, and evil Karmas, are disintegrated and wasted away by it. The man who makes up his mind for acquiring worldly gains, after leading a scrupulously faultless religious life, tries to breed up a Kalpa Vrikṣa (the eternal Wishing Tree) and then, to burn it up.

The Tapah should be practised with great delight of heart. It should not be done like some toilsome work wantonly imposed by a tyrant king. Besides, it should be done strictly in accordance with one's own power of sustenance.

The Tapah should be carried on in such a way that, firstly, the इन्द्रिय Indriyas Sense-organs may not be endangered, secondly, the mind may not be led to vicious ideas, and thirdly, the activity of the mind, body, and speech may not be impaired. The wilful ignorant penance in the form of total abstention of food caused by non-acquisition of food-materials on account of helplessness and want of independence, is not a penance as it is a source of evil Karmas, and a hot bed of anger, and other passions, but it is only the fruition of अज्ञाता वेदनीय कर्म—Aśātā Védaniya Karma (the Karma of undergoing painful sufferings) resulting from non-acquisition of wished-for objects on account of evil deeds in previous lives.

Voluntary abstinence from food and drink-materials, is द्रव्यतप Dravya Tapaḥ (Material penance) and meditation on the nature of the Soul, is भावतप Bhāva Tapaḥ (Sentimental penance) The sentimental penance should preferably be practised along with the *dravya tapaḥ* in accordance with one's strength. People who have an abhorrence towards worldly objects and who have a liking for spiritual knowledge do not feel this dravya tapaḥ as burdensome. Just as, householders busy with acquiring wealth

do not feel the discomfort of cold, heat etc. in the same way, persons desirous of the Happiness of Mokṣa (Final Emancipation) do not care for the discomforts of penance.

A niyāṇu (an intense desire for obtaining the wished-for objects of this world, as well as, of the other world, is in relation with the under-mentioned nine subjects viz 1. It may be in connection with a king or his kingdom. 2. It may be in connection with a merchant or his merchandise. 3. It may be in connection with a male being. 4. It may be in connection with a female being. 5. It may be in connection with a happy deliberation about one's own welfare. 6. It may be in connection with a happy deliberation about another's welfare. 7. It may be in connection with unusual pranks. 8. It may be in connection with poverty, and 9, It may be in connection with the condition of a Śrāvaka i-e a devotee of the Tirthaṅkaras. Persons desirous of the Happiness of Mokṣa (Final Emancipation) should strictly avoid such absurd notions.

The nature of these *niyāṇās* has been elaborately explained in the Scriptural Writings of the Jainas. They produce an increase of wandering in the Saṃsāra. The Tapah (penance) which is always one of the means of putting an end to the Saṃsāra by the destruction of previous Karmas,—the same tapah sometimes becomes the primary cause of increase of Saṃsāra. Ascetics and persons desirous of the up-lift of their Soul, are always advised by the Śāstras to carefully avoid falling into such ugly pits. Disregarding the precious advice of the Śāstras, they miss the unique opportunity at the most critical moment, and commit most mischievous blunders. No doubt their well-cherished desires are fulfilled and the attainment of such worldly objects is accomplished but at the time of making the resolution, they overlook the notion that they thereby earn for themselves an extra wandering in the Saṃsāra for a number of lives.

The soul of Nayasāra incarnated as Vīśvabhūti Muni forgets his own uprightness at the jokes practised at him by

Viśākhānandi and with the object of showing that he possessed more strength than what he had at the time of felling down fruits from a wood-apple tree by a blow with his fist, he made an exhibition of his strength by taking hold of the cow by her horns and tossing her up in the air.

Viśvabhūti Muni, then, had an evil emotion of taking revenge on Viśākhānandi on account of the jokes practised at him, and he made the following firm determination:— “By the supernatural power of my severe penance, may I become very powerful in my future lives, and may I kill Viśākhānandi.” Then having led an ascetic life for a long time and having died without expiating for the sin of having made up the resolution of killing Viśākhānandi, the pious Muni was born as a god in Śukra déva-loka during the seventeenth *bhava*.

He was born as a Vāsudéva during the eighteenth *bhava* as a result of the *niyāṇu* done during his previous *bhava*.

Viśvabhūti Muni became very angry, and he consequently made up his resolution of killing Viśākhānandi. Now, let us inquire about Mohaniya Karma in relation to spiritual stages. Jaina sādhus are in the sixth and the seventh spiritual stages. The sixth spiritual stage is called प्रमत्तसंयतगुणस्थानक *Pramatta Saṁyata Guṇa-sthānaka* spiritual stage for negligent ascetics. Ascetics possessing slightly destroyed, and subdued सम्पद्य *Samyaktva*, Right Belief—are under the influence of one hundred and forty-eight forms of the eight kinds of Karmas including the twenty-eight forms of Mohaniya Karma (Deluding Karma).

It is no wonder that in the presence of all these Karmic influences, passions such as anger, etc., do arise with the least approach of unclean ideas. People desirous of the welfare of the soul, should depend entirely on the immense preponderating force of the Soul. With the predominance of the influence of the Soul, passions become unsuccessful. But, instead of this, if the soul becomes enslaved by passions, there is a bondage of

additional fresh Karmas and a succession of evil Karmas is increased.

Viśvabhūti Muni loses sight of the dignity of the influence of the Soul, and becoming enslaved by Karmas, he made the *niyāṇu*. This indicates the predominating influence of Karmas.

Viśākhānandi causes trouble to the Muni by unnecessarily cracking jokes at him. Hāsyā Mohaniya Karma (Mohaniya Karma caused by cracking jokes) is a form of the nine kinds of *नोकषाय* No-Kaṣāya (minor passions)—a sub-division of one of the varieties of Cāritra Mohaniya Karma (Karma preventing the adoption of ascetic life.)

People become pleased by cracking jokes at other persons, but they do not realize that at that time, they unluckily acquire the evil Karma of Hāsyā Mohanī. There are numerous examples, cited in the Sāstras, of terrible miseries experienced by people in future lives, as a result of evil Karmas previously acquired. "Slanders in jest often prove serious injuries." The soul of Viśvabhūti Muni is born as Triprīṣṭha Vāsudēva during the eighteenth Bhava, as a result of the *niyāṇu* and the lion killed by him is the soul of Viśākhānandi born as a lion. From the state of a human being — a prince in a royal family, the soul of Viśākhānandi is degraded into that of a brute, and from that condition, he is further degraded to the state of a Nāraka, (a denizen of hell) and having suffered immense misery in that stage, he wanders for a very long time in Saṁsāra through various miserable Bhavas.

Besides this, during the twenty-seventh Bhava, when Śramaṇa Bhagavān Mahāvīra Swāmī was going from place to place in company with Gaṇadhara Gautama Swāmī and others after the acquisition of Kévala Jñāna, he pointed out a farmer to Gaṇadhara Gautama Swāmī and ordered him to instruct the farmer into the Right Path. We shall read the account of the farmer during the narration of events of that Bhava. Suffice to remember that the farmer was the soul of Viśākhānandi incarnated during that Bhava.

We have seen how Viśākṣānandi—a prince of a royal family—foolishly degraded himself by cracking jokes at Viśvabhūti Muni—his cousin—during his house—hold state out of his pride of youth and royal affluence. Taking the example of Viśākṣānandi as a beaconlight, every one should try to be cautious by refraining from evil Karmas at the right opportunity.

Further, we have to be well-guarded against making a niyāṇu. The unwise conduct of a well-regulated pious ascetic like Viśvabhūti Muni in making up a niyāṇu and the unnecessary wandering in the Saṁsāra for a number of future lives resulting from it, should also be carefully noticed for avoiding such nasty pit-falls.

Chapter II.



Eighteenth Previous Bhava Tripristha Vāsudéva.

35. In पोटनपुरनगर Potanapura Nagara in Bharata Kṣétra of this Jambū-dvīpa, there was a king with an appropriate name of रिपुप्रतिशत्रु Ripupratishatru. He had a chief queen named भद्रा Bhadrā who was the most excellent in the whole harem. He had a son named अचल Acala, whose birth was portended by four great dreams, and who was extremely powerful and very famous. Then, in course of time, the queen again became pregnant and she eventually gave birth to a daughter, adorned with many auspicious marks, who was named मृगावती Mrigāvatī.

In due course of time, having attained perfect youth Mrigāvatī appeared lovely. On her head, the mass of her black glossy, curly hair assumed the beauty of Rāhu, who came there out of delusion for her Moon-like face. The tuft of very curly hair on her fore-head appeared handsome as if it were an eulogical inscription of the victory of the God of Love. Her mouth was appearing charming like a treasure of gems by her upright (straight-forward) eyes, by her moon-like fleshy cheeks and by her lower lip having the colour of a red-lotus. Her spotless charming neck marked with auspicious circular lines and adorned with ornaments of a variety of precious gems, resembled a pure white conch-shell. The pearl-necklace hanging on the surface of her round capacious breasts—which were like the abode of the God of Love,—seemed beautiful like a gate keeper of Love. Her lovely pair of thighs as charming as golden lotuses, and exuberant like plantain-trunks appeared as if they were two pillars of the mansion of great enjoyment of sensual pleasures. Her pair of feet stained with the colour of deep-scarlet dye, and placed on a flooring beset with gems, appeared handsome as if they were a present from the Goddess of Wealth and Prosperity.

King Ripupratīśātru's Marriage with Mrigāvatī

Now, seeing Mrigāvatī in marriageable youth, Queen Bhadrā having decorated her with costly garments and valuable ornaments, one day, sent her to pay homage to her father King Ripupratīśātru. Mrigāvatī went to her father accompanied by a few maid-servants and bowed down at his feet. The king very attentively looking at her with a delighted sight, affectionately made her sit on his lap. Then, becoming enraptured by her excessive beauty and charming youth, the king began to think within himself :—

“ Ah ! Her handsome form capable of humiliating the beauty of celestial damsels ! Ah ! the charm of all the limbs of her body ! Ah ! the mass of radiance of the brilliance of her Autumnal Moon-like face ! Ah ! her sweet speech more attractive than the melodious tunes of the flute and of the Indian lute ! Besides, her every gesture is always wonderful to the whole world. Indeed, such a gem-like virgin may not have been prepared by Fate, in a Kṣatriya family in former times, and hence, मन्मथ Manmatha, (the God of Love) accepted Ratī as his consort, महादेव Mahādvēa (the great God Śiva) took Pārvatī the daughter of a mountain-as his wife, श्रीकृष्ण Śrī Kṛṣṇa, made Lakṣmī coming out as a human female from the Milk-Ocean by churning it with Mount Mandara, his own beloved, and Indra himself married the virgin daughter of Puloma Munī. O ! I consider myself very fortunate that a gem-like daughter has been born in my harem as if in a great ocean.”

Now मन्मथ Manmatha, (the God of Love), although possessing tender arrows in the form of sweet side-glances of lotus-eyed young females and arrows in the form of showers of five colours, became at once ready to be equipped as if with thousand arrows out of his greed for more arrows. So, wherever the young damsel threw her bewitching eyes, Manmatha (God of Love) began to throw a series of sharp arrows. The councillors of the king's assembly became afflicted with carnal

desire and king Ripupratishatru himself became intensely enamoured with the girl. Having become thus bewildered by the blows of arrows of मदन Madana, (God of Love), the king, began to think—"O! This girl has now become of marriageable age; what to do? Can such a charming girl be given to other people and driven away from my own house? It is not at all proper. Although all the people are interested in giving away their daughters to other people, such a blind following after another without due consideration, does not deserve to be acceptable for people of sound intelligence." With this firm resolution uppermost in his mind, and disregarding public censure of a very long duration, without thinking about the long-continued Path of Justice, but unable to suppress the agonies the God of Love, and desirous of having marriage-alliance of the girl with himself, the king concealing with great difficulty his own amorous emotions, sent the girl to his harem.

Then, next day, the king called prominent citizens, leaders of caravans, heads of corporations, generals, and feudatory princes into his presence, and having seated them at their appropriate places, he respectfully said, "O excellent people! You are the persons to fix and regulate the rules of proper and improper customs of various families, of doubtful procedure of justice, and of popular usage, and you deserve to be consulted by me beforehand in all matters. Now, tell me who is the owner of a gem that is produced in this part of the country?" Not knowing the true state of affairs, they declared "O Sir! There is nothing to be asked in it. You yourself are the owner of the gem." Having made them repeat the declaration three times before the assembly, and having summoned his daughter into his presence, the king told the citizens, "Ah! This girl has been produced as a gem in my harem, and according to your advice, I am myself desirous of effecting a marriage-alliance with her, because your word cannot be disobeyed by me in any way."

Then, bending their necks low out of shame, looking at each other's face, and experiencing much mental agony caused

by these words of the king, all the citizens went home in great despair. The next day, although prohibited by Queen Bhadrā, prevented by elderly women of the family, ridiculed by obedient councillors, tauntingly restrained by ministers, brought to his senses about the direful consequences of his immoral behaviour by the priests, and unable to curb his mental emotions, the king himself married his own daughter in accordance with the instincts of love-marriage, and made her his chief queen. He then began to enjoy sensual pleasures with her.

Becoming greatly disgusted with this indecent behaviour of the king highly censured by the people, and contrary to (the rules of) morality in this and the next world, and the indecent behaviour ridiculed in several triangular open spaces (where three roads meet), in market-places, and in public-places (where numerous people meet), and becoming extremely afflicted mentally, Queen Bhadrā, accompanied by her son Prince Acala Kumāra, and taking much wealth and a number of prominent citizens with her, went to the South and there she had a large town with numerous high-storeyed buildings, temples, fortresses, principal doors, city gates etc., built and peopled. The new town built with great affluence, became known in other countries by the appropriate name of **माहेश्वरी Māhēśvarī**. Leaving Queen Bhadrā there, Prince Acala Kumāra returned to his father. In course of time, the king having become desirous of enjoying his own daughter, came to be thus known as **प्रजापति Prajāpati**,—**पति Pati**, husband, of his own **प्रजा Prajā** progeny (daughter).

Birth of Tripriṣṭha Kumāra

One day, the soul of Viśvabhūti Muni, descending from Mahāśukra déva-loka, took the form of a foetus in the womb of **मृगावती देवी Mrigāvatī Dévi**.

Mrigāvatī happily sleeping at night, woke up on seeing seven great dreams, and rejoicing in her heart, she went to the king. There, she narrated the account of her dreams before the king.

The king said, " O queen ! you will certainly have an illustrious son, whose lotus-like feet will shine brilliantly by the lustre of the coronets of all his tributary chiefs, who will repress his enemies by his vigour, and who will be like a flag to our family. Because, O good lady ! Such auspicious dreams are visible only to very lucky persons; therefore, you honour them respectfully. " The king, then, invited clever interpreters of dreams in the morning. Having joyfully honoured the order of the king, the interpreters of dreams,—well-versed in various codes of morality and in the Science of Omens acquired through numerous generations,—bathed and offered oblations to family-gods, wore clean and costly garments, placed rice-grains and flowers on their heads, made sectarian marks of sandal-paste on their fore-heads, took a number of books on the Science of Omens with them, and went to the palace of the king. There, the king having respected the interpreters of dreams with gifts of fruits, flowers etc, and having offered them seats on elegant state-chairs, asked them the meaning of the dreams. The interpreters having deliberately thought with their individual natural intellect, and having carefully decided among themselves, informed King Prajāpati thus:—" O King ! By the supernatural influence of the greatness of these dreams, you will certainly have a son, who will be the first Vāsudéva, famous in the whole world—the lord of the three continents of Bharata Kṣétra—and who will be extremely powerful with unquestioned authority. " On hearing this, the king, immensely rejoicing within himself, gave varieties of wealth to the interpreters of the dreams, and they returned home.

The king, then, narrated the explanation of the meaning of the dreams before Queen Mrigāvatī. She was greatly rejoiced. In due course of time, at fully-mature period, Queen Mrigāvatī gave birth, on an auspicious day, to a son with the palms of his hands as soft as the foliage of the पाटला Pātalā tree, (the tree bearing the trumpet flower,) with a body as dark-coloured as the leaf of the Tamāla tree, adorned with more excellent marks than the rest of the humanity, and elegant with the

splendour of a spinal column with three separate bones. On hearing the news of the birth of a son, King Prajāpati became greatly pleased and he ordered great festivals to be celebrated in temples. Besides, a great festival was celebrated in the whole town, where beggars were greatly delighted by receiving unimpeded gifts of gold, where the main road appeared beautiful by quantities of flowers strewn there, where handsome young females met together singing auspicious songs, and where several religious rites for averting evil had begun at various places.

On the next day, the elderly women of the family, on seeing an articulation with three separate bones on the back of the child, decided and named him **Triprīṣṭha** with great pomp. Carefully nourished by five wet-nurses, affectionately passing from one lap to another for being fondled like a precious gem, and surrounded by numerous servants and flatterers, **Triprīṣṭha Kumāra**, grew up to boyhood. On an auspicious day, with omenous planetary conjunction, **Triprīṣṭha Kumāra** was sent with due ceremony to a teacher for the study of various arts and sciences. With his superior in-born intellect, **Triprīṣṭha Kumāra** was able to learn all the arts and sciences from his Guru in a short time. Acquiring extensive knowledge, **Triprīṣṭha Kumāra** respectfully knelt down at the feet of his respected teacher, and with his permission, he went to his own palace.

Then, not enduring a moment's separation from his brother **Acala Kumāra**, the sportive **Triprīṣṭha Kumāra** began to amuse himself fearlessly as he liked, in excellent pleasure-gardens. Although his body was smooth, and tender, on seeing the prowess of his strong arms, thousands of wrestlers and warriors used to tremble with their faces gloomy through terror. People jokingly given a slight blow with his fist, were able to survive only by efficacious treatment from their servants. Wherever **Triprīṣṭha Kumāra** sportively placed his lotus-like feet, the earth below it, used to shake as if beaten by a thunder-bolt. Besides, wherever he threw his sight, servants leaving aside their work

used to run after him, and respectfully bow down before him, and and servants receiving even a slight order from him used to feel themselves highly contented as if they came in possession of a hidden treasure. Whenever he spoke in any assemblage, people used to leave aside all other talk, and repeatedly talk about the achievements of the Kumāra. Accordingly, Tripristha Kumāra passed his days in company of his brother Acala Kumāra, with increasing happiness acquired by meritorious deeds of his former lives.

Prati-Vāsudéva Aśvagrīva.

Now, in Rājagriha Nagara, a Prati-Vāsudéva king named Aśvagrīva, whose foot-stool was being touched by the jewelled diadems of the kings of half the continent of Bharata-kṣétra, who was overpowering the directions by his great power like the orb of the Sun of the Great Deluge; who was elegant with the abundance of royal wealth residing in the pavillion of his resolute powerful arms; who decorated the ground with the pearls oozing out from the temples of intoxicated elephants killed on the battle-field; who was like an extensive iron-bar to the great city-gate; who was putting on *Viravalayas* (armlets indicative of might of arms,) and who was chopping off the necks of enemies by means of a terrible cakra (wheel) with sharp edges—was enjoying the wealth of excellent pleasures of the senses, which were charming in every way.

After some time, Viśākhānandī Kumāra, having died after governing his kingdom for a long time, and having wandered in this world as a Nāraka (a hellish being), and as a lower animal, was born as a lion in the cave of a big mountain. Having reached youthful age, the lion was wandering here and there for prey, and was harassing the cultivators of excellent rice-fields of King Aśvagrīva.

Humiliated by the great nuisance, the cultivators approached the king, and narrating the calamity from the lion, said

“ O Sire ! if you are not able to protect us from the ravages of this death-like lion, you have your fields tilled by other people. We shall go away to another locality.” The king said, “ Why do you become so timid ? I shall so arrange that the wicked animal will not harass you in the least ” To prevent the lion from doing harm to the cultivators, the king sent orders to his sixteen thousand feudatory chiefs. The cultivators, rejoicing immensely, went home.

One day, King Ásvagrīva becoming infatuated and covetous with females of the harem as charming as celestial damsels with treasure of wealth more than that of Kubér, with excellent elephants and horses and other paraphelia of dominionship, and with the prosperity of the king of gods, thought within himself :—“What should I now surmise ? Is there any body powerful enough to to destroy me although I am fully-equipped with the completeness of all materials, un-overwhelmed even mentally by any enemy, well-protected always very carefully by body-guards, and I am competent to grasp irresistibly the discus only on recollecting it ? If I am able to know it by any means, I may resist him and protect my-self in every way ! He accordingly called in, a fortune-teller and giving him a suitable seat in a private room, respectfully said, “ O worthy man ! Carefully think over my question and let me know whether there is any body who will kill me.” Meditating well the fortune-teller said : “ O lord ! May your mishap disappear ! Why do you talk of a calamity ? ” The king said, “ O worthy man ! Do not be disturbed. Give an accurate answer to my question.” The fortune-teller said “ O king ! If it be so, there is one man who will kill you. The king said :—“ How can I know it ? ’ He replied “ O lord ? The man, who will kill the lion devastating your rice-fields and who will insult your messenger Candavéga respected by all your feudatory chiefs, will positively kill you, and he must be avoided by all means.” On hearing this, the king sent away the fortune-teller, and coming into the assembly-hall, he asked his councillors thus— ‘ Who is now-a-days heard to be of unequalled valour among

kings, chiefs and princes ?” They replied—“ O lord ! who else can be more powerful than your majesty that we can name him ? Can stars appear shining so long as the Sun is in existence on the earth ? The king said, “ There are numerous jewels on the earth. What is impossible in it ? ” The councillors replied :—“ O king ! We do not know with certainty. But by hearsay, we know that the princes of King Prajāpati are able to surpass the pride of valour of other persons with the greatest ease and they are exceedingly powerful.” The king then told the messenger Caṇḍavéga, “ O good man ! You go to King Prajāpati and tell him that I want him for some urgent business.” With the words “ Just as your majesty orders ” the messenger went to Potanapur with a retinue of numerous persons

King Prajāpati, wearing costly garments and precious ornaments, was sitting in his harem, surrounded by a retinue of his princes, domestic servants etc. There was, at that time, a dramatic representation performed, which was beautiful with the moving to and fro of the body in various directions and with strange actings, attended with charming sound of anklets producing a jingling rattle; in which the strings of pearls of necklaces were breaking loose by a springing motion of the body while turning it suddenly; in which various amorous pastimes caused by the play of eye-brows were readily visible; in which singing in strict accordance with the tune of well-arranged musical instruments was going on by competent songsters possessing voice as sweet as that of a Cuckoo; in which tabors were being played on with a melodious ringing sound mixed with the beating of the big kettle-drum. While the dramatic performance by young females was in full swing, and the whole atmosphere was filled with remarkable merriment, the whole assembly with unwinking eyes appeared as if in sleep or painted in a picture or prepared with a plaster, or bound to one place by a long piece of cord, or as if the whole assembly was devoid of the feeling of other sense-organs stunned as it were by the intoxicating influence of wine.

Caṇḍavéga

At that moment of extreme revelry, messenger Caṇḍavéga, terrifying as if, even the gods, by the pouring out of poison produced at the end of the churning of the Kṣīra Sāgara (Milk Ocean), and with an unimpeded gait as if of the God of Death, hurriedly entered the royal assembly. On seeing him, the king at once got up from his seat, and knowing him to be the messenger of his sovereign lord, received him cordially and having inquired about the well-being of Prati-vāsudéva Aśvagṛīva, he accepted his orders. The dramatic performance having been stopped, all the people went to their respective places. There was a sudden break in revelry, and Triprīṣṭha Kumāra becoming angry, asked a domestic who was near by, 'Who is this man? Why did my father get up from his seat to receive him? Why did not the gate-keeper prevent him from entering the hall?' He said:—"O prince! He is the chief messenger of Prati-vāsudéva Aśvagṛīva, and thinking him to be the sovereign's equal, the king got up from his seat and the gate-keeper also did not prevent him. We remain happy here only by his favour. It is the duty of a servant to act in accordance with the will of the master. The prince replied "Now, everything will come to light. Who is whose master? There is no need of discussing this subject at present. The boastfulness of people with unmanifest manly vigour is fruitless; their gerrulousness is vain; their pride of might is improper, and the pomp of their clothes etc. is inappropriate. For the present, you inform me when the messenger is on his way back to his town, so that, I may offer him a nice hospitality." The servant accepted his order saying "Just as the Prince pleases."

Now, the messenger having talked on various subjects with the king, gave him the message of his sovereign. When the messenger having received various presents and marks of respect, was returning to his town, Triprīṣṭha Kumāra in company with his brother Acala Kumāra, prevented him on the

way and said :--“ O wicked messenger ! O rogue ! O vile man O evil-doer ! You created a break of revelry during the dramatic performance in my presence, where are you now running away ! O unfortunate man ! Although you have lived for a long time in the service of a great king, you do not even know what is proper or not. What have you learnt ! O mean man ! The arrangement of your words and your other qualities will ridicule बृहस्पति Brhaspati, (The teacher of gods.) Your shrewdness is unique, O sinful man ! Now, suffer the evil consequence of your wicked actions. Remember your beloved god, lest an evil-doer like yourself, may not die without doing a meritorious act at the last moment.” With these words while Triprīṣṭha Kumāra was raising up his powerful fist to strike a blow with the object of killing him, Acala Kumāra at once prevented him, saying “ O Prince ! abstain from killing him as if it were the slaughter of a cow, because messengers, immoral women, and jesters do not deserve to be killed, even if they are guilty.” The Prince ordered his servants, “ You leave this wicked man alive but snatch away his clothes and other belongings without delay.” Under the orders of the Prince, the servants dealt the messenger Caṇḍavéga, blows with sticks and fists and took away his belongings. Becoming bewildered with excessive fear, and his whole body becoming dirty with dust, he (Caṇḍavéga) appeared like a mendicant, or a hermit. His retinue desirous of self-defence threw away their weapons on seeing Triprīṣṭha Kumāra, and ran away in various directions. Having reduced Caṇḍavéga and his retinue to a pitiable state, the princes returned home. When King Prajāpati came to know about the incident, he became alarmed, and thought “ O ! the princes have done a harmful act. By incurring the displeasure of Caṇḍavéga, I have really speaking, displeased Prati-vāsudéva Áśvagrīva. An improper use of strength becomes the source of one's own destruction. None will accept my innocence if I were to say anything in my self-defence when the princes are at fault, and even if any one were to accept my innocence in the least, it is a clear rule

that the master is punished at the fault of the servant. I am in great difficulty. Or, what is the use of needless anxiety ! The remedy alone is the abettor of an act to be accomplished." With this idea in his mind, King Prajāpati had the messenger Caṇḍavēga brought into his presence, and having rendered him hospitality on a more elaborate scale, and having given him very valuable presents and four times more money, he consolingly said " O worthy man ! Being devoid of politeness in boyhood, and full of immodest pranks in youth, and being insolent on account of their birth in a royal family, the princes troubled you a great deal, but you should not be grieved and should not be angry in any way. I have high regards for you. Childish sports are not unpleasant to members of the assembly of a paternal king. I am their father. You should try to extol the good qualities of my princes, and do me the favour of forgetting the insult done to you. "

36. The messenger replied " O great king ! Why do you become so irritated ? Can any one doubt impoliteness in one's children ? Or, there can be no place for fault-finding out of affection towards them. " The king said, " It is quite right. I know the condition of your mind. I praise your faithfulness.

But, now do one thing that Prati-vāsudēva Aśvagrīva may not be informed of this incident." Having accepted the king's words, messenger Caṇḍavēga, left him and eventually reached Aśvagrīva.

Now, Caṇḍavēga saw that Prati-vāsudeva Aśvagrīva, was very angry, and terrifying with his eye-brows raised up and blood-shot eyes and he at once realized that the Prati-vāsudēva had known the incident from some of the men of his retinue who went there earlier. Having respectfully bowed down, the messenger took his appropriate seat. On being asked by Prati-vāsudēva Aśvagrīva, messenger Caṇḍavēga narrated the whole account and said, " The princes of king Prajāpati unexpectedly beat me without recognizing me. They have insulted

me out of childish ignorance. But King Prajāpati has been immensely grieved at the incident. Besides, becoming humble with obedience, he meekly accepts your orders and he evidently manifests his servitude always excessively. Your virtuous qualities are daily sung by professional bards at his palace, and so, at times, the sound of anklets of young females is not audible. O king! What else can I say? I have a personal experience with numerous kings, but none can equal him in his devotion towards his supreme lord."

On hearing this, Prati-vāsudeva Āśvagrīva recollected the words of the fortune-teller; and trembling with fear, thought, "Ah! One word of the fortune-teller has proved to be true, but in case, the second statement turns out to be true in the same way, then there is certainly some misfortune." Prati-vāsudéva Āśvagrīva, there-upon, called another messenger and said, "O! You immediately go to Prajāpati and give him my order. "Tell him to go to the rice-fields which are full of corn and protect them from the ravages of the lion." The messenger, saying "Just as your Majesty orders" went to King Prajāpati. When King Prajāpati anxiously inquired about the object of his arrival there, and when he was informed of the order of Prati-vāsudéva Āśvagrīva for the protection of rice-fields from the ravages of the lion, he accepted the orders from the messenger, and having sent him away, he called his princes into his presence and reprimanded them thus:—"O Princes! By insulting the messenger of Prati-vāsudéva Āśvagrīva you have certainly provoked the the God of Death at an inopportune time. I have, consequently, received the terrible order of preventing the ravages of the deadly lion." The princes said, "Father! How did we provoke the God of Death?" The king replied:—"The cultivators of the rice-fields of Prati-vāsudéva Āśvagrīva are harassed by a lion, and every year, all the feudatory kings are required to protect them by turn in regular order, but as you insulted the messenger of Prati-vāsudéva Āśvagrīva, he angrily ordered me to do the work now, without any regular order of one's turn to do it. It amounts to provoking the God of Death." With these

words, he made preparations for a march. The princes entreatingly said :—" Father ! Permit us to go and do the work " The king replied, " My dear children ! You are not yet full-grown and you do not yet know what is right and wrong. You, therefore, desist from this procedure. I myself will go." The princes said " Any how, you send us there, we certainly desire to go and we are anxious to see what that lion is like." The king said, " My dear sons ! Birth in a spotless family as pure as the Moon, the accumulation of more wealth than that possessed by the God of Wealth, the supremacy of unfringible order, unparalleled cleverness in clean arts and sciences, ability in understanding the meanings of all Śāstras (religious doctrines), exertion with all weapons, uncommon vigour the wealth of matchless beauty-only one object out of these is able to lead any one to a wrong path, then, why should there be so much pertinacity in this matter alone ? You possess all the articles mentioned above and who is going to prevent you from employing them to your advantage ? Besides, enemies are very spiteful and unbridled rogues. No one knows when miseries will befall us and you are very careless. We cannot at present know what the future consequences will be. You, therefore, leave aside your intense obstinacy." They replied-" Father ! Let things happen as they naturally do ! But, we are certainly desirous of going there. "

Princes go to Rice-fields.

Though prevented from going there, the Princes took several officers, elephants, horses, chariots, soldiers, and attendants with them, and reached the rice-fields where the lion was living. There, they asked the cultivators—" Ah ! How did other kings protect you from the ravages of the lion before ? " They replied :—" O princes ! Arranging an enclosure like three ramparts with best elephants appearing beautiful by the splendour of their extensive armours, with handsome well-bred horses having a velocity greater than that of the wind, and with multitudes of warriors bearing spears, javelins, arrows, lances, and other

implements of war, remaining extremely careful, and trembling with the great danger of death, the kings kept an unwinking eye towards the lion's den and protected us. Although they were thus well-guarded, on hearing at every moment, the rising echo of the roaring sound of the lion, the elephants disregarding the stroke of a sharp goad and with the disappearance of the intoxicating temple-juice from their temples, used to run away here and there; the horses stumbling down continuously, used to disperse in the eight directions; and the foot-soldiers, remembering their favourite gods and leaving aside the pride of their strength, used to run away in the four directions." The prince said, "O! the great valour of that lion! O! his matchless vigour! Ah! his greatness in overcoming the pride of all the warriors! his behaviour astonishing the whole world! that they thus remained in constant dread even from a mere beast. Ah! even enduring such calamities how long are you obliged to prevent him thus!" They said "Till the entire corn is brought into our houses." The prince said:—"O farmers! Becoming humiliated by the unbearable cold winds of the rainy season and being separated from his happy kinsmen and attendants, who will like to stay here for such a long time, when the surface of the earth has become intermixed with mud a series of clouds are spreading in the four directions, and when the showers of rain-water capable of producing an emotion of sexual passion even in the minds of ascetics, of making the pea-cocks dance merrily and capable also of producing the fire of the passion of sexual union in the hearts of young females separated from their beloved ones, are pouring? Now, show me the locality where the lion lives." The cultivators saying "Just as the Prince orders," and standing at a distance showed him the den of the lion. The prince again asked them—"What is the progeny of the lion?" They said "O Prince! He is alone." The prince said "If it be so, not becoming ashamed, why do those kings unnecessarily extend the pride of the strength of their arms sung by bards? Ah! Repeated shame to them that although those kings were capable of pressing down the surface

of the earth by the impact of numerous warriors, horses, and elephants but becoming timid with fear, they were not able to approach an unassisted only one lion. Only those are fortunate in this world, and their masters alone can be considered as possessed of a son in the true sense of the word, only by the thundering roar of whose throat even strong persons are deprived of their life. Why should not an unassisted lion, whose strength can be made to sprout up in such a way that it becomes irresistible, acquire celebrity?"

Killing the Lion

Having thus praised the lion for a long time and having become delighted by the bustle, the prince, riding an excellent chariot, sent back his retinue, went towards the den and eventually reached it. Many persons assembled there out of curiosity and created a great noise on both the sides of the den. By the loss of sleep on hearing the noise, the lion, with his formidable mouth widened while yawning, imitating the moon reddened by the dawn of the twilight by the mass of his molar teeth throwing out red blood derived from his drinking the blood of deer, shaking his dust-coloured mane, formidable by his raised up neck, deafening all the quarters by the sound arising from the dashing of his long, raised up, tail on the ground, and uttering a terrifying roar resembling the thundering of the clouds in the beginning of the rainy season, -(the lion) got up and began to look amusingly towards the prince with perfect indifference.

When Tripriṣṭha Kumāra was walking leisurely onward, observing the scenery of verdure sinking down low under the weight of fruits, listening to the melodious sound of the dance and singing of females guarding the irrigated fields, and also enjoying the loveliness of the forest, he happened to see the lion. On seeing him, the Kumāra thought:—"Ah! this high-minded soul is walking on the ground, and I am riding on a chariot yoked with excellent horses, equipped with various weapons, and furnished with glingling bells producing

a tinkling sonorous sound. It is not appropriate for superior persons to have a fight with unequal partners." With this idea in his mind, the Kumāra holding a sword as terrifying as the tongue of the enraged God of Death, and shining like the flower of the linseed plant, in his right hand, and a shield resembling a disc of the Full Moon and budding stars in his left hand, got down from the chariot and kept standing on the ground again thinking thus—"This poor creature is armed only with deep molar teeth in his mouth and with dull and curved claws stirred up by his fore-foot, and I carry a sharp sword and a shield in my hand. It is not reasonable." Thinking thus, Triprīṣṭha Kumāra left off his sword and shield. On seeing this unnatural behaviour of the Kumāra, the lion angrily thought:—"Ah ! How respectfully was I guarded by the kings with a careful arrangement of intoxicated big elephants, horses, chariots and warriors ? Although they were proud about their excessive valour and were fond of the battle-field, none had boldness to come into my death-like range of vision. And this recently-weaned child, with a body as tender as fresh butter, unequipped with any horse, elephant, or a brave warrior, but, on the contrary, getting down with perfect indifference from his excellent chariot, talking indifferently with amusement while standing on the ground, besides, leaving off the din of a weapon out of pride of his own strength of arms and considering myself as a gnat is ready to enter my cave. Do not all the living beings see or hear that even such persons are now ready to insult me ? Although my curved lance-like claws are powerful enough to pierce the temples of lordly elephants, however, let me show him the fruit of his intensely unseemly behaviour."

With this intention, as soon as, the lion, as if smashing the belly of the universe by the sound of his roar; as if crushing the surface of the earth by the dashing of his tail, as if filling up the interior of the sky with the mass of rays of his molar teeth appearing visibly in his widely expanded mouth; as if permeating all the quarters with constantly

appearing lightening by the brightness of his red eyes; as if throwing out through the medium of his long hanging mane the collection of his wrath that could not be subdued within; as if desirous of leaping forward and swallowing the front portion of the body by means of the front part of his body on account of his belly becoming thinner while joyfully making a long jump; and as if longing for making a mouthful of the entire population of the world in a moment, came within the reach of the lotus-like hands-as tender as the excellent fibrous root of the lotus plant-of Triprīṣṭha Kumāra, the Kumāra instantly caught hold of the lower lip of the lion with his one hand and tightly holding his upper lip with the other hand, tore him into two pieces with a crackling noise like a worn-out piece of cloth, a yellow (withered) leaf, or like the bark-of the birch tree and left him off. The people who had assembled there made a loud cry and a shout of victory. On seeing the valour of Triprīṣṭha Kumāra, celestial musicians, Yakṣas, Rākṣasas, Vidyādhara and Kinnaras widening their eyes with visible delight played music with drums, kettle-drums and other musical instruments, and saying :- "O ! A good vigorous battle ! They raised a shout of victory. Divine females possessing long eyes resembling the petals of a blue lotus, showered flowers of five colours full of wasps attracted to them by their fragrance. The gods gave him a present of a diadem of gems, gold earrings, a loin-girdle, armlets, necklaces, and other excellent ornaments. At that time, the cowherds rejoicing with great delight, began to sing praises of the excellent qualities of Triprīṣṭha Kumāra and young females danced merrily. A battle-field was thus converted into a place of great rejoicings.

Now, the lion cut into two pieces becoming influenced by a pride of his own strength and tossing about painfully thought:-

Ah ! I am killed with the greatest ease without a fight at the hands of a mere child who was unarmed and was alone. Ah ! my cowardice ! Ah ! want of vigour ! Ah ! debilitated body ! Ah ! adverseness of Fate ! I have vainly adopted the nickname

of Sāraṅgarāja (the lord of the deer) for such a long time. Ah! Repeated shame to such a life." On knowing the idea of the tossing lion, the charioteer of Triprīṣṭha Kumāra consolingly said with sweet words:- O lion! capable of crushing intoxicated elephants with the greatest ease! O lord of the deer! capable of terrifying enemies with unparalleled strength! O king of the forest! powerful enough to vanquish thousands of kings equipped with an army of warriors arranged in an impassable enclosure! O good soul! why do you now needlessly entertain anger! Don't think that you are killed by a mere child. He is the source of great pleasure to his family like the Moon in the vault of the sky. Besides, it has been foretold by interpreters of dreams—"This child will become a Vāsudéva—a lord of half the portion of Bharata Kṣétra". Therefore, O good soul! you are a lion among wild animals and he is a ~~king~~ Simha, a lord among human beings. So what discredit or insult is there if a lion kills a lion." The lion, thus becoming tranquil at heart by hearing the honey-like or nectar-like words of the charioteer, died, and was born as a Nāraka in hell, and the charioteer, will, in course of time, become the first Gaṇadhara (chief disciple) named Gautama of Śramaṇa Bhagavān Mahāvīra, when Triprīṣṭha Vāsudéva will eventually become a Tirthaṅkara named Śramaṇa Bhagavān Mahāvīra.

Triprīṣṭha Kumāra, taking the skin of the killed lion with him, became now ready to go home, and giving the skin of the lion to the cultivators, he said, "O! farmers! You take this skin of the lion to King Aśvagrīva and tell him, "May you become unmolested and fearless and may you eat the food of your rice-fields. For the present, all molestation has passed off." The cultivators did what-so-ever was told by the prince. Triprīṣṭha Kumāra then returned home and doing reverent salutation to King Prajāpati, narrated the whole account of the lion to him. There was great rejoicing in the whole town.

The cultivators went to Prajī-vāsudéva Aśvagrīva and told him the entire account of the lion killed by the son of

Prajāpati. Aśvagrīva becoming disturbed mentally began to think:—"Ah! Both the signs told by the interpreter of dreams are now substantiated. There is, therefore a decided danger to me from the sons of Prajāpati. But what to do now! There is a punishment of the God of Death hanging on my head. Royal wealth even if tied tightly with a string of admirable qualities is sure to pass away. Servants subordinated by gifts and honours will be changed. Oh! What does not happen when the Fate is adverse? However, even now, an intelligent human effort should not be abandoned, because, under its influence, future misfortunes are also averted and lost property is regained. It is therefore not proper to be indifferent. An insignificant malady should receive medical treatment even throughout life. Even a small particle of fire is sufficient to burn away a mass of wood on Mount Kailāsa. Or, it does not ever happen that the young one of a huge snake with poisonous emanations from his eyes will not prove poisonous even if it is distressed (*i. e.* it will always prove to be poisonous). It is, therefore, proper that the sons of Prajāpati should be allured to come here and after they have confidence in me by giving them gifts and honours, they should be destroyed."

With this idea in his mind, and ordering a messenger to bring the sons of Prajāpati, into his presence, the Prati-vāsudeva said, "O! Tell Prajāpati—you have become disabled for service, therefore, send your sons immediately and they will be given the rank of a tributary chief. If he does not send his sons, let him be ready for a fight." Accepting the words of his master, the messenger saying, "Just as your Majesty orders" soon left the place, and in course of time, reached Potanapur. Immediately on seeing him, King Prajāpati respectfully offered him a seat and asked him the object of his coming to him. The messenger said "Prati-vāsudéva Aśvagrīva orders you as follows --"You have become debilitated by old age-you are unfit for service; send your sons to me, so that I may honour them with my own hands, and giving them excellent elephants,

horses, towns, mines, and villages, I will make them independent owners of a large country."

On carefully listening to the messenger, King Prajāpati thought—Aśvagrīva is immensely powerful, hard to reconcile, and irresistible in thoughtlessly inflicting punishment. Besides, my sons have never experienced any distress from other persons. Triprīṣṭha Kumāra especially has never experienced it. With this idea in his mind, Prajāpati told the messenger, "O good man! My sons do not know the rules of service, they do not know the distinctive trails of behaviour and they are not careful about what is right and what is wrong. I will, therefore, present myself in the service of the master with sufficient conveyances."

The messenger said "Such is not the order of the master. Or, what is the use to you of a service difficult to be accomplished even by ascetics? You enjoy the pleasures of the senses at will remaining constantly in the midst of young females. What unfavourable occurrence or misfortune will befall you, if your sons go there and receive royal wealth by the grace of the master? Prati-vāsudēva Aśvagrīva had been greatly pleased (in another sense, displeased) on hearing the account about the lion, he is desirous of making use of a **महामंडल** mahāmaṇḍala, a large country (in another sense, a circular array of army), he is also desirous of his **पाणिग्रहण** Pāṇigrahaṇa, marriage (in another sense, grasping his hands as a captive). On hearing these words, King Prajāpati thought—Ah! this messenger looks pleasing to all external appearance like the fruit of colocynth but inwardly he utters ambiguous words full of miserable consequences. His words are distressing in every way and they must be carefully examined, because undertakings done in haste, turn out to be terrible in the long run." With this idea in his mind, he sent away the messenger to his residence and remaining in a solitary place, he invited his very intelligent ministers capable of solving intricate questions for his consultation. Having seated them on comfortable seats, the king said:—"Ah! Prati-vāsudēva Aśvagrīva orders me—Send your sons immediately to me. Now tell me

what is proper for me" The ministers said "O lord! Aśva-grīva is extremely powerful and he is very mysterious in the employment of secret designs and you are his servant always obedient and weak. Why should we have enmity with him? Anger beyond capacity results in one's own destruction." The king said "If such is the case, let the princes be sent." The ministers said, "O lord! The princes have not yet become sufficiently powerful and they are ignorant of the method of service. How can they, then, be sent? Besides, it is said:— "Even if wealth be at all capable of accomplishing very difficult objects, who will ever put his hand into a hole terrible with a huge snake! King's mind is necessarily attracted to a low-lying locality like water, which does not care what is accessible or what is not and which is full of foulness. Besides, that service does not accomplish another's object like a very small bit of cotton. Service rendered to a king is destructive to one's own or another's interest, because such service is destructive immediately to people destitute of the prescribed methods of service, and to people of unstable mind like an art accomplished in a wrong way. Thus, O lord, the princes are not clever enough to render service to the master. It is therefore better to persuade the messenger with sweet words."

At the suggestion of the ministers, King Prajāpati called the messenger into his presence and told him with pacifying words:— "O good man! You go and tell Prati-vāsudēva Aśva-grīva:— The princes are not competent to render you suitable service and so Prajāpati himself thinks of coming." The messenger said, "Ah! Prajāpati! Why do you repeatedly talk thus like a man rendered foolish by excess of bile! You send the princes immediately or be ready for a fight; such is the order of the master." With these words, the messenger left the place. But Triprīṣṭha Kumāra enraged by the bad words of the messenger, hit him with blows of sticks and kicks, and seizing him by the throat, drove him out by the back-door.

Fight with Prati-Vāsudēva.

When in course of time, the messenger came into the presence of Prati vāsudēva Aśvagrīva, and narrated to him the account of what happened at Prajāpati's council, on hearing it, Aśvagrīva became vehemently angry and his entire council was greatly enraged—some warrior became difficult to be looked at by a violent impulse of anger, and began to wipe off his face which had become extraordinary by the constant appearance of drops of perspiration; some one began to cast his black sight as dark as a wasp on a sword shining brightly like a garland of fresh water-lilies; the forehead of some, formidable by the bending of lines and raised eye-brows appeared like the vault of sky ornamented by the disk of Rāhu at the time of the annihilation of the world; the earth struck by the blows of the powerful fist of some one as hard as a thunderbolt, began to quiver like an insolent criminal; the gold bracelets of some worn for a long time began to break loose by the hands becoming swollen on account of horripilation caused by the agreeable eagerness for the battle-field; and some one was restraining with great difficulty by means of a cavity of lips bounded by teeth, the tongue which had become active under the influence of pride and which was endeavouring to speak. The warriors actuated by a strong impulse of anger and a fight on the battle-field, began thus to do some silly acts. Prati-vāsudēva Aśvagrīva then said, ' Ah! Persons mercifully treated with indulgence very often act thus. Or else, had I only suppressed him at the time of his marriage with his own daughter, he would not have developed his strength to such an extent. Besides, is it improper that a man who is desirous of having sexual enjoyment with his own daughter, will also cause difficulties even to his master? Or, what is the use of talking thus? I will yet humiliate that great rogue, therefore, Ah! beat loudly the drum for preparation for the battle-field, make excellent elephants armed with weapons, keep horses ready, make the chariots ready, and call at once all the feudatory chiefs.' Being thus commanded, the servants at once made all the preparations.

38. Prati-vāsudéva Ásvagrīva then, went into his bath-room. He had an excellent bath. He wore beautiful garments as bright as the flowers of the Kuśa grass, tied fragrant flowers to his hair, and applied a paste of sandal-wood to his whole body. The royal chaplain, then, did propitiatory rites for averting evil and he placed Dūrvā (a kind of millet-grass-Panicum Dactylon) grass and rice-grains on the head of the king. Auspicious jugs were placed before him, a vessel filled with clarified butter was shown to him, and the eight auspicious objects were painted before him

Prati-vāsudéva Ásvagrīva, then mounted a lordly elephant painted bright red with red lead on his temples and decorated with various ornaments on his body, from whose temples intoxicating temple-juice was oozing out, and who was extremely irresistible in overcoming enemies. A spacious white umbrella as bright and white as a mass of foam capable of defeating by its extent the area of orb of Full Moon, and embellished with a border of hanging strings of pearls, was held over his head. Courtezans fanning him with white chowries kept standing on both his sides, and battle-drum, Mukund (wind instrument) kettle-drums, and large drums, giving out solemn sound like the bellowing of elephants of quarters began to beat violently, and the king became ready for a march.

Huge elephants as if fanning like chowries with their ears-irresistible by their violent arrogance, with temple-juice oozing out from their temples, as black as the leaves of Tamāla Trees; unapproachable owing to extreme valour; tall like great mountains; and furnished with small bells making a jingling noise, -started on. Then, horses-beautiful with long tails, well-instructed, satisfying their owners with their handsome gait, with a speed as swift as that of wind marked with auspicious signs on their bodies, not encountered before by enemies and lovely like the horses of the Sun,-proceeded on. Then, chariots-beautified with paintings of various kinds, capable of gaining victory, equipped with numerous weapons, furnished with

tinkling small bells and excellent hanging flags, and powerful in crushing the strength of invincible enemies—moved on. Then, followed great warriors—with swords, bows, and discus in their hands, capable of tearing to pieces the warriors of the enemy, clever in devotion towards their master, competent in various stratagems, covetous only in acquiring victory, with inconceivable adventure, and armed with steel armours on their bodies.

Kings of Cola (Koromandel coast) Lāta (country near the southern boundary of Narmudā river), Mahārāṣṭra (Deccan) Cutch, and Kalinga, leaving aside their other work only by the order of Prati vāsudēva Aśvagrīva, and becoming armed with steel armours and numerous weapons and renowned for their many victories, presented themselves for service before Aśva-grīva, with their entire armies.

39. When all preparations were completed, Prati-vāsudāva had battle-drum beaten and the whole army consisting of four parts commenced marching forth. With the commencement of the march unbearable wind began to blow—the umbrella fell down and its staff broke down,—firebrands terrible with numerous particles of fire fell from the sky,—stars were seen during day-time,—there was a shower of blood,—there was lightning in a cloud-less sky,—the lordly elephant accidentally fell down with a crackling noise without any cause,—the tails of well-bred horses were burnt away by fire arising without any efficient cause,—the flagstaff of the banner of victory broke down by itself, and the banner of victory fell down,—the temple-juice of elephants dried up,—the directions became pallid and hard to perceive by the constant showering of dust,—idols of gods began to shed tears,—pictures even began to ridicule among themselves and dogs began to cry out loudly. Thus, there were several ill omens at that time. The wise ministers of the king, always desirous of prosperity, but afraid of experiencing an ill-boding misfortune in future, respectfully and humbly entreated Prati-vāsudēva Aśvagrīva thus:—“ O lord ! Your enemy

will be easily destroyed like a small quantity of snow, by the heat of your glory, then, why should there be preparations for a battle-fight at such an inopportune time? Even the Sūra (the Sun) or the Sura-vîra (a brave warrior) hides himself under the dense covering of dust springing up from the hard hoofs of your horses, then, who else can dream of showing his valour? Leave aside, therefore, your intentions of a march for victory, and immediately return, for the present, to your own capital, and let sacrifices be performed and let offerings be given to displeased gods for the purpose of averting evil. O lord! We do not see anything profitable by these ill omens. Then, why do you thus unnecessarily fulfil the wicked intentions of our enemies?"

Parti-vāsudēva Aśvagrīva said:—"Ah! why have you become so crazy without any cause? Do you not know the prowess of my powerful arms? Or, do you not remember the victories I obtained after vexing my enemies by a continuous fight for a long time? Or, do you not see the countless armies, consisting of four parts, filling up the low and high quarters of the earth and spread out in the four directions like the waters of a big ocean? Why do you frighten me at the wrong time? Or, why do you advise me to return to my capital town? Because, people disregarding an act already commenced, do not gain applause in this world. Besides, mighty persons are not thrown into confusion by some doubtful ill omens; motion of groups of planets, vision of dreams, the dignity of gods, the crying of dogs, asses etc. are known as such by the people; and ill-omens like the appearance of firebrands in the sky, showering of blood from the skies etc, are like worm-marks in wood looking like a letter. Who will be afraid of them? Have patience. I am going to hurl all these ill omens against the head of Prajāpati." With these words, disregarding the sayings of fortune-tellers, on account of his future ruin, with hostility of Fate, forbidden by experienced persons, staggering at ill omens, perseveringly prevented by the lovely young females of the harem, and although regularly informed about

the breaking of the chatra (umbrella) from above his head by the fortune-tellers, Prati-vāsudéva Áśvagrīva moved on uninterruptedly along with his entire army and, in course of time, arrived in the regions of Rathāvarata Parvata (Rathāvarta Mountain) near the boundry-line of his kingdom. He had his entire army encamped there, and calling out to a messenger he said " O! You immediately go to Prajāpati " and tell him " King Áśvagrīva has come here ready for a battle-fight and you speedily come to oppose him or send your princes for his reception. " The messenger having accepted his orders by saying " Just as your Majesty orders " went to King Prajāpati and gave him the orders of Prati-vāsudéva Áśvagrīva. On hearing the orders, Triprīṣṭha Kumāra very angrily said " O messenger ! You are un-killable and perfectly secure. But you go to your horse-necked Áśvagrīva and tell him in plain words, with a protest from me :—" Although you are surrounded by a large retinue, you will not now remain safe. This Triprīṣṭha will kill you in a very short time, like a lion killing a deer. Even if King Prajāpati were to remember his own name as Prajā-and-Pati (Protector of one's subjects) in name and meaning, and if you leave aside harshness, and adopt a feeling of love, he may perchance protect you; but people under excitement always look to faults of others even though they are rightly instructed. Now, what is the use of this moral precept ?

The messenger said :—" You are as yet ill-instructed. You do not realize the strength of the master, and, therefore, you are thus talking fearlessly " Prajāpati said " O good man ! You go to your master and tell him Prajāpati will meet you soon " The messenger at once left the place.

King Prajāpati then made preparations for equipping his army. Horses neighing violently with pride were dressed beautifully with finery, troops of elephants were fitted with armours, and clever and energetic warriors bearing missile weapons became ready. Archers making a sound by the tinkling of the string of bows resembling the bow Gāṇḍīva-of Arjuna,-

began to leap forwards. Powerful warriors speedily mounted chariots, and warriors bearing various deadly weapons came forward. In this way, the entire army consisting of four parts became ready for a march. King Prajāpati, sitting on a lordly elephant, appearing beautiful by the magnificence of a big armour, and surrounded by the army, came out of the town.

Then Tripriṣṭha Kumāra,—whose extensive chest was ornamented with a necklace of pearls as big as the fruit of Āmalaka (Myrobalan Embellicum), like the sky beautified with the stream of the heavenly Ganges,—whose body was appearing lovely by the pair of clothes resembling the rays of the Rising Sun like the sea by the mass of submarine fire,—whose face shone brightly by the beautiful ear-rings in his ears, like the amorous side-glances of royal prosperity eagerly desirous of meeting him, giving vent as if to his anger by the reddish lustre of gold with which the diamond stick held in front of him was in-laid, and surrounded by feudatory chiefs assembled around a big swinging dark-coloured banner as black as a large Tāla-patra (Palmyra leaf), followed by Acala Kumāra, who wore dark-coloured clothes, who was armed with a plough and a club in his hands, and who was very eager for a victorious fight—immediately joined King Prajāpati and told him:— ‘Father! You abstain from this work and give me your permission to do it. Of what account is that Aśvagrīva? By your favour, I will overcome his malicious pride. Besides, you need not imagine that he has many associates. They are only his associates for dinner. Really speaking, he is alone. The king said:—‘O darling! What is unconquerable to the brave man who killed the violent young lion sportively (with the greatest ease), and who is strong enough to defy millions of enemies by his prowess? We shall remain at a distance, and only watch the strange event with interest.’ The Kumāra said “Well, let it so happen.”

39 Now, Tripriṣṭha Kumāra, having excellent omen and great delight at heart, marched on uninterruptedly and reached

the vicinity of Mount Rathāvarta. With the increase of tumult on seeing each other's army near by, the equipped horses and armoured elephants at once became ready, and both the armies raising up their individual ensign-banners, came face to face and the fight commenced. During the fight, the minds of ordinary people were pleased by the sound of musical instruments, timid persons were trembling with fear, warriors were induced into energetic fight by the eulogy of bards, and the flag-cloths on chariots appeared dirty by the accumulation of dust over them. Lancers were repulsed by rows of well-equipped horsemen with piercing sharp arrows. Hands of warriors were cut asunder by the sharp swords of cavalry men. Rows of densely-arranged lines of horses were pierced by big armoured elephants. There was violent collision caused by the meeting of the two armies. Elephants were running away by the injuries in their temples inflicted by blows from straight missiles. Powerful and fat horses were walking bewildered. Warriors were lying prostrate wounded by tridents, lances, javelins, spears, and other weapons; umbrellas and persons holding them were lying on the ground. Particles of fire were coming forth by mutual friction of the tusks of elephants. Many trunks of bodies (without heads) were dancing with their hands raised up. Charioteers pierced by sharp points of glittering lances were running about. The surroundings appeared dreadful by the killing of warriors fighting in the middle portion of the battlefield. The flow of blood from the temples of elephants was springing up. The path was blocked by big elephants lying insensible on the ground. The whole atmosphere looked formidable by the yelling of bears and jackals attracted there with their eyes wide open. Warriors fond of hard fighting, felt satisfied. After having pulled down staff of banner of victory and after having finished other military tactics, archers were engaged in fight with archers, warriors with their similar warriors, lancers with lancers, and swordsmen were fighting with warriors having javelins in their hands. Horses were dashing against horses. The temples of elephants

were wet with temple juice issuing from temples pierced by sharp weapons. Elephants approaching nearer had tightly caught hold of each others' trunks. Violent anger was manifest everywhere, and at every moment, terrifying echo was heard. Although greatly disappointed, several warriors were inflicting blows all around in the battle-field even at the cost of their lives.

Kings equipped with various weapons in their hands were engaged in fight with each other, and when the leader of the troops was lying dead on the ground, and when the path had become impassable by the stream of blood, the combatant king Prajāpati with his eyes as red as those of the **शेषनाग Śeṣa Nāga**, (the serpent supporting the earth and forming the couch of Viṣṇu during his sleep), and saying out "Point out to me Aśvagrīva ready for a fight on the battle-field", came forward inflicting wounds on the enemy. Kings of Bengal and Kalinga, at once stopped him from fighting by means of powerful missiles thrown towards him at a time, and he became devoid of pride like an ascetic. The invincible and extensive army of Aśvagrīva consisting of elephants, horses, chariots etc., at once exerted the prowess of Prajāpati and made him helpless. On seeing him defeated, Acala Kumāra appearing like a personification of the God of Death, with his face terrifying with violent anger and dreadful frowns, immediately rushed in front of the enemy wielding his divine plough and club. The kings boastful of the pride of long-continued victories, bearing violent haughtiness, and roaring proudly and throwing missiles, arrows, and other weapons, at once came near Acala Kumāra. Becoming intensely delighted with joy the joints of his armour became loose, and he fearlessly and deplorably said:—"Ah! You immediately run away from the path of my vision. Why do you unnecessarily become ready to go to the abode of the God of Death (to die)! Ah! do you not see my irresistible indigent angry-looking plough with a white point? Besides, do you not even see the club-endowed with black lustre as brilliant as that of wasps-whose mouth is prepared with excellent particles of the most valuable gems of this world,-which is capable of

tearing the chests of enemies—and which is capable of illuminating the sky by its brilliance, that you are endeavouring to gain a victory on the battle-field? They replied—“ Ah! What supremacy have you? We have seen numerous plough-men like you; and clubs are easily used by females (for pounding rice) ”.

Acala Kumāra then suddenly rushed with his plough in his hand towards the enemy, and began beating some warriors with blows from his fists, crushing some insolent warriors with his club, tearing asunder the thighs of some with the pointed portion of his plough and levelling some to the ground by striking them with his feet. He was knocking down huge elephants with one blow, and was throwing up into the skies big charolts like a bundle of hay. However, he used to spare those warriors, out of compassion towards them, who sought his shelter by leaving aside all their weapons. Even the Rising Sun was not able to remain on his face on account of the superiority of the brilliance of his face. The able-bodied and extremely courageous valient Baladēva rapidly destroyed the prowess of the entire army of Aśvagrīva and the pride of the warriors, and they began to run away in various directions.

By daily fighting, in this way, between the armies of both the sides, the battle-field appeared dreadful in a number of apparent circumstances. In one direction, the mournful weeping of young females of kings who had been killed on the battle-field, was heard, and in another direction, hostile warriors used to turn back (to the battle-field) by the menace of bards were coming together. In one direction, charioteers were killed by the swords of warriors pierced by the pointed parts of tusks of elephants, and in another direction, timid persons afraid of danger, used to hold their fingers into their mouth out of amazement. At one place, brave warriors used to call out each other by raising up their hands, and at another place, familiar mahuts were turning round elephants who were running away from unfamiliar mahuts. In one locality, dreadful demons meeting by clapping of hands were creating intense clamour, and in another locality, jackals were eating away dead persons.

On one side, many persons on the ground were being crushed by a wheel with very sharp teeth, and on the other, warriors were satisfied on listening to adventures of great men sung by bards. When these various dreadful military operations done by warriors of the armies of both the sides were in active progress, the battle-field appeared to be dreadful even to demi-gods, and on looking to ears, heads, hands, feet, thighs and other parts of bodies lying there, it seemed as if it were the house of the Creator of the Universe ready with the preparation of the people of this world.

When battle-fight lasted, thus for many days, numerous huge elephants were lying prostrate with their temples pierced by sharp arrows, many beautiful and tall chariots were crushed, thousands of kings were killed, and the terrible words "Kill, Slaughter, Cut down," etc., were heard at every moment. On seeing the destruction of numerous persons, Tripristha Kumāra sent word through a messenger—"What is the use of this unnecessary destruction of innocent servants? Enmity exists mutually between both of us. Ascertain the strength of your arms and make your mind firm. Abandon your timidness and leave aside your dependence on the efforts of other individuals. Show the cleverness of your arms, leave aside the tenderness of your body, and be ready to have a duel with me, alone, and unassisted by any other person."

The messenger firmly retaining the exact wording of the message in his mind, went to Prati-vāsudéva Ásvagrīva and informed him of the Kumāra's message. Prati-vāsudéva Ásvagrīva gave his consent to the proposal.

The next day, Prati-Vāsudéva Ásvagrīva and Tripristha Kumāra mounting their individual chariot, equipped with various weapons, yoked to excellent horses, and only with their charioteer as their attendant, entered the battle-field, and the armies of both the sides stood watching the valour of their individual master out of curiosity. Royal princesses taking hundreds of

vows before Rudra, Skanda, Caṇḍi, Kuṣmāṇḍī and other gods, and eagerly giving various gifts, sat concealed on a highly elevated locality. Gods, celestial musicians, demi-gods, and ghosts desirous of seeing the duel, kept standing in the skies. At this time, Nārada Muni with the long braid of his hair hanging loose, with a chatra (an umbrella) in his hand, eagerly desirous of seeing the duel, making a loud laughter, and giving enjoyment to the groups of celestial beings, put in his appearance there.

Prati-vāsudēva Aśvagrīva then told Triprīṣṭha Kumāra—"Ah! You are showing the pride of your strength by killing a lion who was distressed by his long continued residence in the cave of a mountain,—who had become worn out by disease and old age—and who was an object of pity! Was I not strong enough to kill him with ease in the first place? I did not kill him simply because a lion may be dishonoured by killing a deer. Perhaps, wise persons may not advise you, thinking you to be a recently-weaned child, however, why do you intentionally become uselessly adverse to moral code? It is true that the God of Death does not himself give slaps with his own hands, but giving him mean wishes he causes his destruction at the hands of other persons. Whatever greater strength that you possess than other people, is chiefly for your destruction like the appearance of wings to ants at the time of their destruction. O good man! You have really proved your-self as indicative of the destruction of the age-worn King Prajāpti, like a Comet, in the form of his son.

Triprīṣṭha Kumāra replied—"Is this abusive language a first step to your old age? Or, else, you thus utter such shameless words on account of your cruel nature arising from your imminent association with the God of Death! and O old man! You utter your praises with your own mouth! The superior eminence of a person whose excellent heroism has been tested, like gold on the touch-stone of battle-field, seems elegant when it is being sung by others. You, therefore,

withdraw for a moment, these words of yours. Now, let series of energetic arrows capable of vexing the enemy, whirl round between you and me.

Aśvagrīva again said:—"O good man ! You are as yet a child and hence my hands are not entitled to strike you. Therefore, give the first blow." Triprīṣṭha said;—"O horse-necked Aśvagrīva ! You were formerly the master of my father, your word is, therefore, unfringible in compliance with regular succession. Be ready now. Now, look here ! a series of arrows unendurable like the eye-sight of the God of Death, will soon befall you." With these words, Triprīṣṭha Kumāra drew his bow towards his ear and producing a ringing noise with his bow-string, he set free a series of iron-like and very hard arrows piercing vital organs like a row of rogues.

Aśvagrīva broke them half-way with his cleverness in archery by means of a sharp spade. The Kumāra then threw a series of arrows capable of penetrating regardless of any body, like a king's servant of one's own side but it was baffled also like the heart's desires of an unfortunate man. What more can I say ? Whatever missiles the Kumāra would throw against the king were cleverly obstructed by Aśvagrīva, it was also baffled like a clever physician towards a malady. Both of them, striking like Bharata and Bāhubali against each other with great wrath, appeared like Rāhu and Śaniścara. (Saturn) at the time of the destruction of the Universe. When they were thus fighting with each other with violent pride, the earth pressed by the weight of their feet, began to tremble along with moving and immovable objects.

At that time, the mass of Aśvagrīva's weapons became completely exhausted like the mass of one's good deeds, by uninterrupted throwing, and becoming vacant-minded as to what to do and bewildered with annoyance, and on seeing the undisturbed advance of the enemy, Aśvagrīva, afflicted with rage, thought of Cakra (discus) as if of wealth in misery,

of an affectionate friend, and as if of a beloved, wife and the precious discus—possessing thousands of offshoots of rows of dense rays of spreading fire hard to be seen like the orb of the excessively hot Sun of the end of a Kalpa (destruction of the world) -formidable like the reddish eyes of the God of Death; or appearing like a cover of entire lightning collected at one spot,—at once came into the hands of Aśvagrīva. With the joints of his armour becoming loose with extreme delight, Aśvagrīva immediately directed the discus towards Triprīṣṭha Kumāra with the object of killing him. The discus going swiftly to the cup-board-like extensive chest of the Kumāra, came in contact with his forehead like a beloved person desirous of seeing him after a very long time. Triprīṣṭha Kumāra becoming bewildered by being wounded on the head by contact with the hard discus, fell down in a swoon on the ground with his eyes closed, and the army of Aśvagrīva made a great uproar mixed with the shouts of victory out of great delight, and as soon as the warriors of Aśvagrīva came rushing with various weapons in their hands, Triprīṣṭha Kumāra, becoming free from swoon, at once threw his shining discus towards Aśvagrīva, saying “ O horse-necked ! See that you will be instantly killed,” and the discus came back into his hands immediately cutting off the head of Aśvagrīva like the fruit of the Palmyra Tree cut off with a sharp edge.

After Aśvagrīva was thus killed, the gods and demi-gods shouted words of victory with their hearts extremely delighted with joy, and showered five-coloured flowers of white lotus, blue lotus, jasmine etc. knit with blossoms of Pārijāta (coral tree bearing crimson flowers), containing humming bees attracted there by their unparalleled fragrance, and making all the directions fragrant with the perfume of the drops of plentiful flower-juice coming out continuously from them, and proclaiming with a loud voice, they said:—“O kings! Now leave aside your violent desire for wrath. Abandon your unendurable imprudent behaviour Forsake your partisanship for Aśvagrīva. Leave off your unattainable efforts and bow down respectfully before

Triprīṣṭha Kumāra. He is the best among all powerful persons in this Bharata Kṣētra, and he is born the First Vāsudēva as a hidden treasure of very illustrious coincidences arising from meritorious deeds done during his previous lives."

On hearing this, thousands of kings having abandoned all their weapons, with bewildered eyes, and illumining the nails of his feet by the tips of their jewelled diadems wavering with the intense desire of being the first, and with their hands folded like a cavity in front of their foreheads, prostrated before Triprīṣṭha Kumāra in a way that the five limbs of their bodies (i. e., head, two hands, and two feet) touched the ground, and requested him thus :—"O Lord ! You forgive us, now, for all the offences we have committed by not knowing what is right and what is wrong on account of our dependence on other's will, and oblige us with the favour of serving your lotus-like feet. We have no other master except you."

Triprīṣṭha Kumāra said:- "O Kings ! Why do you talk thus ! What is your fault in this ! Such is always the case with dependents. Leave aside, therefore, your fear from me. You enjoy your individual kingdoms with cessation of fear and calamity. By remaining under the shadow of my *chatra* (Royal umbrella), even the Indra (king of gods) will not defeat you"

At that time, on seeing the kings attending in the service of Triprīṣṭha Kumāra, and having ascertained about the death of Aśvagrīva, the royal princesses went to the spot where Aśvagrīva was lying dead. Besmeared with the mud mixed with the blood coming out from the arteries of his divided neck, he seemed to be anointed as if with a paste of red-sandal on his body, provided as if with an umbrella obstructing the rays of the Sun by the hovering above him of hungry birds greedy for his flesh, and he seemed to be sitting as if in his royal assembly on account of the chief officers of his state lying dead on the ground around him. On seeing this unexpected and extremely distressing condition of Prati-

vāsudēva Aśvagrīva, the females of his harem began to lament loudly thus:— Ah! alas, God of Death! Why did you do such a sinful act? Ah! Wicked Soul! You killed even this king of the world. Ah! You have not become satisfied with having killed so many millions of soldiers, that, O sinful man! You even killed the king! O pitiless discus! Why did you choose disgrace by the destruction of your own master? O Yakṣas! why did you pitilessly disregard this discus? O God of Death born in an excellent family! What is the use of this quality of yours? Ah! alas! preservative jewels! You have also turned out to be destructive to one who had confidence in you! O vile *purohita* (chaplain)! You propitiated Agni (fire) for a long time. O shameless one! Now say out how this mischief took place that all this has stumbled down. O body-guards! Why did you also run away at this time? Ah! Alas! Everything became adverse all at a time. Alas! O lord of our life! You have killed thousands of warriors, and now that you are dead, whose drum of victory will henceforth beat? Alas! Royal Wealth! Why do you, till now, live though you are blemished by widowhood! Otherwise, annoyed by a bad master, you will experience misery."

Lamenting in this way, beating their breasts violently, pulling off their pearl-necklaces afflicted with the pain of widowhood, throwing far away their armlets and shedding an uninterrupted flow of tears, the females of the harem, kept weeping in such a way, that on hearing it even the birds of surrounding locality, began to wail. The servants, weeping loudly, then, consigned the dead body of Aśvagrīva to blazing fire.

Then, as if unable to endure the pain of widowhood of royal wives, as if terror-struck on seeing fierce fighting, as if the horses of his chariot had become disgusted on seeing the the headless trunks of horses killed by sharp swords, and as if sprinkled by the drops of blood wafted there by wind, the thousand-rayed (Sun) became red and set.

With the extension of night, covered by a veil of covering of black darkness resembling the circumference of the horn of a wild buffalo, glistening with eyes in the form of stars, throwing off as if mouthfuls of blood from the excess of blood of warriors drunk against one's desire, in the form of pouring forth of particles of fire of constant showers of fire-brands in the sky, and terrifying like a huge demon, all the people remained at their respective places.

At day-break, Tripriṣṭha Kumāra informed his servants;—“Ah! You go over the entire battle-field and make inquiries about warriors wounded with blows. Have their wounds carefully bandaged and take care of them with proper medicines. Make inquiries about kings knocked down by wicked horses.” Having appointed some of his servants for the work, and accompanied by his harem and surrounded by all the kings, Tripriṣṭha Kumāra returned towards Potanapura.

Tripriṣṭha Kumāra, with manifestation of might, then, entered the town of Potanapura,—decorated by citizens with thousands of flags and banners,—lovely with courtesans dancing on raised platforms at various places,—with the royal road abounding in heaps of fragrant flowers spread out there, and roaring with the loud sound of shouting of victory and charming drums. The rest of his retinue remained at appropriate places.

Dig Vijaya.

40. After remaining for a few days at Potanapura, Tripriṣṭha Kumāra took all his army, and the following precious objects with him viz, 1 चक्र Cakra, (Discus.) 2 छत्र Chatra, (Umbrella) 3 धनुष्य Dhanuṣya, (Bow.) 4 मणि Maṇi, (Gem.) 5 माला Mālā, (Rosary) 6 गदा Gadā, (Club,) and 7 शङ्ख Saṅkha, (Conch,) and set out for a दिग्विजय Dig-vijaya, (Conquest in all directions; World Conquest) In course of time, he conquered half the continent of Bharata-kṣétra. He humbled down kings who were not under his sway, and appointed them in his service, and he received elephants, horses, gems, and other valuable presents

from them. Followed by the thousands of rulers of small countries, visiting remarkable towns etc, and appointing different kings for Aṅga, Vaṅga, Kallīga and other countries, he reached Magadha.

There, Triprīṣṭha Kumāra saw a huge slab of stone which could be raised up by ten million persons, and having raised it high quite easily by his left arm with the pride of the strength of his arms, he supported it over his head like an umbrella. On seeing him possessed of unequalled valour, the kings with their eyes widening with great delight, made a shout of victory, and the bards began to praise him thus:— O lord! Your arm resembling the esculent tubular fibrous root of the lotus and capable of supporting the extensive Koṭṣīlā shows your equality with Śeṣa Nāga (serpent holding the surface of the earth on its head) Whose heart will not tremble by this sportiveness of yours? But that man should not always be made of stone." Being thus praised in various ways by bards, the Kumāra left the Koṭṣīlā there, and proceeded to return to his capital town. On his way back, he went to Dandakāraṇya, and having kept his entire army with him, he remained there for several days.

Marriage with Vijayavati

One night, when all the servants were fast asleep, Triprīṣṭha Vāsudēva, with the object of testing the sincerity of faithful and faithless servants, put on a changed apparel, and taking discus in his hand and escaping the notice of his bodyguard-sentinels riding on elephants for patrol, went out of his tent, and as soon as he was preceeding onward after walking here and there without his foot-steps being heard, and leaving behind him the locality occupied by his army, he heard a gentle noise at a short distance. Triprīṣṭha Vāsudēva at once ran in the direction out of curiosity, and reached an extensive forest full of numerous trees. On his arrival there, the noise at once subsided, and while he was thinking:—"Is it an indication of some approaching danger or is it an aberration of my mind?

He heard the mourning sound of a distressed man. Following the sound, Tripristha Vāsudéva went onwards and with the disappearance of darkness by the rays of the Kaustubha-gem glittering on his chest, he saw a man bound to a tree by numerous bands. Tripristha Vāsudéva respectfully asked him, "Who has reduced you to this condition?" He replied:—"O worthy man! I cannot say anything as I am bound tightly by numerous bandages. You, therefore, remove my bandages and I will narrate my account." Tripristha Vāsudéva, then, cut off his ties with his discus, and becoming comfortable, he said:—"O brother! Hear my account I am a *vidyādhara* named Ratnaśekhara. Vijayavati, a daughter of Sinhala Rājā, blessed with charming beauty and other admirable qualities, was offered to me for marriage after numerous requests. I started with all preparations with the object of marrying her, and as soon as I came into this country, a spiteful *vidyādhara* named Vāyuvéga, deprived me of everything and went away after binding me thus with tight bandages. Tripristha Vāsudéva said:—"You being a *vidyādhara*, why are you desirous of marrying a daughter of a human being?" He replied, "O worthy sir! Her beauty is unequalled and her charm is unique." Tripristha Vāsudéva then thought, "If she is really endowed with such qualities, she is fit to be married with me." He told the *vidyādhara*, Ah! Even if you marry her, your enemy will carry her away, what is the use of marrying her then? The *vidyādhara* replied:—"You are quite right. If you are powerful enough, you can marry her. I abandon all hopes of marrying her." Tripristha Vāsudéva accepted his words and the *vidyādhara* went away to his abode with a respectful salutation. Persuading Sinhaleśvara in various ways, Tripristha Vāsudéva, contracted marriage with Vijayavati, daughter of Sinhaleśvara.

Tripristha Vāsudéva then returned to his capital. A great coronation-festival was observed and he married thirty-two thousand girls. Living in an extensive palatial building, decorated with charming paintings of various kinds, equipped with servants, buffoons, actors, and musicians, with the beating

of drums mixed with the constant sound of melodious singing, protecting half the continent of Bharata kṣétra by subduing all his enemies, saluted respectfully by all his feudatory kings, and remaining in the midst of young beautiful females, Tripriṣṭha Vāsudéva enjoyed the worldly pleasures of the five senses like a magnificent Indra, but he did not even remember the name of Vijayavati, and she consequently began to entertain great malice towards him on account of envy and disappointment.

In course of time, one day, Tirthaṅkara Bhagavān Śrī Śréyāmsa Nāth dispelling famine and other miseries by his supernatural powers, arrived there. The gods prepared a spacious Samavasaraṇa with three extensive ramparts, charming with a lion-seated throne of various gems, which was, as it were, an abode of tranquillity to devout persons afflicted with the dread of pains and troubles of this world. Respectfully praised by the Indras of gods assembled there, the Jineśvara Bhagavān took his seat on the throne in the Samavasaraṇa. Persons appointed specially by Tripriṣṭha Vāsudéva for informing him about the arrival of the Jineśvara Bhagavān there, informed him about the Bhagavān's arrival in the adjoining park. On hearing the news, the Vāsudéva, with the horripilation of his hair caused by great delight, gave them twelve crore and a half worth of gold-coins as presents from him.

Tripriṣṭha Vāsudéva accompanied by his brother Acala Kumāra, and surrounded by his entire army and vehicles, then went to Jineśvara Bhagavān with the object of making respectful salutations to Him. Proceeding onward, and on seeing the chatra (umbrella) and other insignia of the magnificence of the dignity of a Tirthaṅkara Bhagavān, Tripriṣṭha Vāsudéva abandoned all his royal ensigns, and walking a long distance on foot, went three times from right to left, in the form of a pradakṣiṇā round the Jineśvara Bhagavān, and bowing down respectfully, he began to praise him thus :—

जय संसारमहोयहिपडंतजणजाणवस ! जयनाह ।

परमसिवमोक्खकारण ! रणवज्जिय ! विजियमयमाण ! ॥ १ ॥

निम्महियमोहमाहप्प ! दृढकंदप्पदप्पनिदलण ! ।

मायाविसवल्लिविणासपरसु जय जय जयप्पवर ! ॥ २ ॥

जय संजमसिरिवल्लुह ! कोहमहाजलणसजलजलवाह ! ।

जय निम्मलकेवलकलियसयलजीवाइयपयत्थ ! ॥ ३ ॥

जय विण्डुकुलंबरपुण्णचंद ! सुररायनमियपयकमल ! ।

निप्पडिमपसमवरपुरपायार ! गुणोहसाहार ! ॥ ४ ॥

जय करुणामयसारणिसरिच्छ ! निच्छिन्नकम्मदुममूल ! ।

दुहसेल्लदलणदंभोलिसरिसनामग्गइण ! देव ! ॥ ५ ॥

नाह ! तुह पायपंकयमंदमयनिवहकंतिमयरंदं ।

फुल्लंधयं व धण्णो सयाऽवितण्हो समल्लियइ ॥ ६ ॥

को तुह जिणवर ! वयणं अमयं व समत्थदोसहरणस्वमं ।

पाऊण कुतित्थियिवक्कल्लससलीलं समीहेइ ॥ ७ ॥

जइ वि इ दूरमसारो संसारो तहवि देव तुम्हेहिं ।

विहरंतेहिं मुणिज्जइ सारो निव्वुइपुरीओऽवि ॥ ८ ॥

आसग्गीवाइनरिदविजयल्लाभाइ [मेऽवि] नेरिसो नाह ! ।

जाओ ममप्पमोओ जह दंसणमेत्तओ तुज्झ ॥ ९ ॥

ता पसिय भुवणबंधव ! जइवि तुमं सव्वहा विगयरगो ।

नियचरणदंसणणुग्गहेण मम तहवि सेयंस ! ॥ १० ॥

- Jaya saṁsāra-mahoyahi-padanta-jāṇa jāṇavatta ! jaya nāha !
 Parama siva mokkha kāraṇa ! raṇavajjiya ! vijīya-maya-māna ! 1
 Nimmahiya mohamāhappa ! duṭṭha kandappadappa-niddalaṇa !
 Māyā-visavallī-viṇāsa-parasu jaya jaya jayappavara ! 2
 Jaya sañjama siri vallaha koha mahājalāṇa sajala jalavāha !
 Jaya nimmala Kēvala-kaliya-sayala-Jivāliya-payattha ! 3
 Jaya Viṇhu-kulambāra-puṇṇa-canda ! surarāya namiya paya kamala !
 Nippadīma-pasama-vara-pura-pāyāra ! guṇohasāhāra ! 4
 Jaya karuṇā-maya sārani-sariccha ! nicchīna Kamma dumi mūl !
 Duha-sēla-dalaṇa-dambholi-sarisa nāmaggabana ! dēva ! 5
 Nāha ! tuha pāya-paṅkayamanda-maya nivaha kanti mayarandam ;
 Phullandhayam va dhaṇṇo sayā-vitaṇṇo samalliyal. 6
 Ko tuha jīṇavara ! vayaṇamamyamva samattha dosa haraṇa khamam,
 Pāṇa kutthiya-vakka-kalusa salīlam samīhēl. 7
 Jai vi hu dūramasāro saṁsāro tahavi dēva ! tumhēhim ;
 Viharantēhim muṇijjai eāro nivuipuriō' vi. 8
 Āsaggivāinarinda vijayalābhāi (bhē'vi) nēriso nāha !
 Jāo mamappamōo jaha daṁsaṇamēttao tujjha. 9
 Tā pasiya bhuvāṇabandhava ! jai vi tumam savvahā vigayarāgo ;
 Niyacaraṇadaṁsaṇanuggahēṇa mama tahavi Sēyaṁsa ! 10

1. Victory to you, O Lord of the Universe ! You are like a yāna (a steamer) to persons falling down into the Ocean of this Saṁsāra ! May you be victorious. O source of the most auspicious Mokṣa (Liberation). Devoid of battle-field ! Conqueror of pride and boastfulness.

2. O Lord of the World ! You are the destroyer of the magnitude of Moha (Infatuation) ! You have crushed the arrogance of the wicked God of Love ! You are like an axe in cutting off the poisonous creeper of Māyā (deceit). May you be victorious

3. You are the beloved of the Wealth of Right Conduct ! You are like a great cloud full of water in pacifying a great fire of anger ! You are able to know all living, and non-living objects through the medium of your spotless Kévala Jñāna (Perfect Knowledge) ! May you be victorious !

4. You are like the Full Moon in the sky, to the family of Viṣṇu ! Your lotus-like feet are worshipped by kings of gods ! You are like a fortress to the town of unparalleled tranquillity, and you are a receptacle of a multitude of virtuous qualities. May you be victorious.

5. You are like an outlet of the Nectar of Compassion ! You have destroyed the root of the tree of Karma ! The remembrance of your name is like Dambholī (Indra's weapon) in crushing mountains of misery ! May you be victorious. O Lord !

6. O Lord ! Only those devout souls are fortunate who like a spreading flag are insatiably attached to your lotus-like feet, which are full of fragrant juice flowing constantly from them.

7. O Jinéśvara ! Who will long after the muddy-water-like speech of heretics after receiving the nectar-like speech which is capable of removing all blemishes.

8. Although this Samsāra is very worthless. O Déva ! while you are in existence, it appears valuable with the abode of Mokṣa (Liberation) in it

9. O Lord ! I did not have as much delight in the acquisition of victory over Prativāsudéva Áśvagrīva, as I had only by your darśana.

10. O Brother of Three Worlds ! Although you are devoid of affection in every way, O Śréyāmsa Nāth, always favour me with the bestowal of the darśana of your feet.

Preaching of Tīrthaṅkara Bhagavān Śrī Śrēyāṃsa Nāth.

41- After having thus adored the Jineśvara Bhagavāna for some time, Tripriṣṭha Vāsudeva took his seat at an appropriate place. Tīrthaṅkara Bhagavāna Śrēyāṃsa Nāth, then, commenced preaching with a voice that could be heard as far as one yojana:—

Preaching.

जहा—मोभो देवाणुप्पिया ? कहकहवि चिरं संसारकंतार—
मणुपरियदुमाणेहिं तुम्हेहिं पाविओ एस मणुयजम्मो, जायं अविकल
पंचिदिक्खणं, संपत्ता निकलंककुलारोगाइया सामग्गी, समुल्लसिया सद्धम्मबुद्धी
ठा दुगुच्छह मिच्छत्ताविरइसंगं समीहह संमत्तनाणचरित्तवित्तं पेच्छह
कमायपर पाणिगणदुहविवागं अणुचित्तह खणदिट्ठनट्ठसरूवये सध्वभावाणं विमंसह
पुणो दुल्लहत्तणं आरियस्सेत्ताइळाभस्स, अन्नं च—

तुच्छेहियसुहल्लवमेत्तलालसा कीस वसह निस्संका ? ।

किं तुम्ह कयंतेणं निब्भयपत्तं सयं लिहियं ? ॥ १ ॥

किं वा केणवि अजरामरत्तणं तुम्ह दावियं ? अहवा ।

मरणाइदुःक्खरहियं ठाणं वा कत्थविय दिट्ठं ? ॥ २ ॥

अहवा सासयभावत्तकारणं किं रसायणं लद्धं ? ।

जेणुसुगत्तठाणेऽवि गाढमंदायरा होइ ॥ ३ ॥

मो मो देवाणुप्पिया ! सद्धम्मोवज्जणे समुज्जमहा ।

परिहरह पावयित्तेहिं संगतिं दुक्खसयजणणिं ॥ ४ ॥

पडिबज्जह निरवज्जं पव्वज्जं देसविरइमहवावि ।

निसुणह पसिद्धसिद्धंतदेसणं मोहनिम्महणिं ॥ ५ ॥

अत्तसमं पाणिगणं रक्खह पाळेह सीलमकलंकं ।
साहम्मिएसु रज्जह वज्जह विसएसु य पविर्त्ति ॥ ६ ॥

निग्गुणजणं उवेकखह अत्तुकरिसं सयावि परिहरह ।
अप्पत्तपुण्वगुणगणमन्मसह नासह कसाए ॥ ७ ॥

संतोसं च निसेवह परपरिवायं कयावि माऽऽयरह ।
ईसरिए मा मज्जह, मा रज्जह पार्क्कजेसुं ॥ ८ ॥

दाणाईसु पयट्ठह सेवह सुविसुद्धबुद्धिणा गुरुणो ।
परवयारे गिज्झह मा मुज्झह बुज्झह सत्तत्तं ॥ ९ ॥

Jahā—Bho bho devāṇuppiyā ! kaha kahavi cīram samsāra kantāra-
maṇupariyatta māṇehim tumhehim pāvio esa Maṇuya Jammo,
Jāyam avikala pañcīndiattaṇaṃ, Sampattā nikkāṅka kulārogāyā
sāmaggi, samullasiyā saddhamma buddhī, tā duguñchaha micchat-
vira saṅgam, samīhaha saṃmoata nāna caritta vittaṃ peccaha
pamāya para paṇi gaṇa duha vivāgam, aṇucintaha khaṇa diṭṭha
naṭṭha sarūvayam savvabhāvāṇāṃ, vimamsaha puṇo duḷlaḥattaṇaṃ
āruja khellailābhassa, annam ca—

1. Tucchéhiya suho lavamétta lālaṇā kisa vasaha nissāṅkā?
Kiṃ tumha kayantēṇaṃ nibbhaya pattam sayam lihiyaṃ ?
2. Kim vā kēṇavi ajarāmarattaṇaṃ tumha dāviyaṃ? ahavā
Maraṇāi—dukkharahiyaṃ tṭhāṇaṃ vā katthaviya diṭṭhaṃ? 2
3. Ahavā sāsaya bhāvatta kāraṇaṃ kim rasāyaṇaṃ laddhaṃ ?
Jēṇūsugattaṭṭhāṇe'vi ghāḍhamandāyarā hoha 3
4. Bho! Bho! devāṇuppiyā! saddhammovajjane samujjamaha.
Pariharaha pāvamittēhim sangatim dukkha saya jaṇaṇim 4
5. Padivajjaba niravajjam pavvajjam desaviriāimāhavāvi
Nisupaha pasiddha-siddhanta—désaṇaṃ Moha nimmaṇaṇim

6. Attasamam pānigaṇam rakkhaha pālēha sīlamakalaṅkam
Sāhammiēsu rajjaha vajjaha viśaēsu ya pavittim 6
7. Niggaṇa jaṇam uvēkkhaha, attukkasam sayāvi paribaraha
Appattā-pūvva-guṇa-gaṇamabbhassahā nāsaha kasāe. 7
8. Santosam ca nisēvaha, paraparivāyasm kayāvi mā' yaraha
Jsururie mā ma (jjhaha ma rajjaha pāva kajjesu 8
9. Dānāisu payatthaha sevaha suvisuddha buddhiṇā guruṇo
Para-uvayāre gijjhaha mā mujjhahi bujjhaha sataṭam. 9

O Beloved of the gods! Having repeatedly wandered in the great forest of saṁsara for a long time. You have any how obtained birth (existence, as human beings. You have got unmutilated five sense-organs. You have a sportless family and a healthful state at your disposal, and wisdom of religious duty has appeared in you. Avoid therefore, association with persons having wrong beliefs and persons devoid of vows (of renunciation). Eagerly wish for the Wealth of Right Knowledge and Right Conduct. Look to the consequences of miseries to other living beings caused by carelessness. Meditate about the state of production and destruction, at every moment of all objects and think about the rarity of acquisition of the benefit of birth in Ārya kṣētra etc

Besides,

1. Why do you fearlessly maintain the fragmentary ardent longing for the insignificant pleasures of this world? Has a document of fearlessness been written to you by the God of Death himself?

2. Or, by whom has a state devoid of old age and death been given to you? or, has a place devoid of the Misery of Death etc been seen by any one?

3. Or, has an elixir of life been taken with an object of attaining an Eternal State, that you have become so very indolent even for an eagerly solicited locality?

4. O beloved of the gods ! Diligently endeavour for the acquisition of True Religion. Leave off association with wicked friends which is the mother of hundreds of miseries.

5. Accept a vow of abstinence from all sinful acts or abstinence from partial vows, and carefully listen to the preaching of the famous Siddhānta which is capable of destroying Moha (infatuation)

6. Protect the multitude of living beings like your own self, observe spotless celibacy, be devoted to co-religionists, and refrain from indulgence in sensual pleasures.

7. Have an attitude of neutrality towards a man devoid of virtuous qualities, always - leave off self-egotism, practise a series of virtuous qualities not acquired before, destroy passions.

8. And, carefully maintain contentment, do not ever indulge in the calumny of others, do not be interested in wicked actions.

9. Endeavour to give gifts etc., render service to the preceptor with a very pure intellect, eagerly desire for the well-being of others, do not be infatuated, and think about self-realization.

On hearing the religious preaching of the Tīrthaṅkara Bhagavān, some devout persons with their eyes expanding with great delight, renounced their sons, wives, wealth etc, accepted vows of total abstinence from all sinful deeds; some took vows of practising right belief; some had abstinence of partial vows and many persons had their doubts removed. Prince Acala Kumāra and Triprīṭha Vāsudēva took vows of adherence to Right Belief. At about three hours after Sun-rise, all of them bowed down low before the Tīrthaṅkara Bhagavān and they went away to their respective dwellings. Tīrthaṅkara Bhagavān Śreyāṃsa Nāth also went elsewhere.

42 After a few days, some songsters capable of competing with the melodious tunes of celestial musicians, went into the assembly-hall of Tripriṣṭha Vāsudeva who was deeply engrossed in enjoying the pleasures of this world. They enchanted the heart of Tripriṣṭha Vāsudēva by their cleverness in the art of singing, because people who had ever heard the smallest portion of the melodious sound of their singing very eagerly leave aside all their other engagements and attentively listen becoming motionless as if they were drawn as pictures in a painting. Ah! leaving aside the question of human beings, even the lower animals coming under the influence of their singing and remaining steadily with their eyes closed would not care for their food etc. They, thus, remained constantly with Tripriṣṭha Vāsudēva on account of their divine skill and they were objects of his excellent favours.

One day, the songsters commenced singing in the presence of Tripriṣṭha Vāsudēva who was sitting happily at night, in his sleeping-bed. The mind of the Vāsudēva was greatly delighted with the singing. At sleeping-time, Tripriṣṭha Vāsudēva, instructing the servant of his bed-chamber, said, :—"O Good Man ! You dismiss these songsters when I am asleep. The servant accepted the order saying "Just as your Majesty orders." After some time, the Vāsudēva was enjoying sound sleep; but the servant did not dismiss the songsters and the singing was continuing as before. When, however, the Vāsudēva woke up late at night, on hearing the singing going on as before, he asked the servant:—"Ah! Why did you not dismiss the songsters."

The servant replied:—"O Lord ! "The singing was extremely pleasant to my ears and so I engaged them for some time" Although Tripriṣṭha Vāsudeva was very angry, he curbed his anger for the time being and remained silent. When the Sun capable of expanding the forests of lotuses had risen, the Vāsudēva got up from his bed, did his morning duties, and then sat in the assembly-hall. The feudatory princes, ministers, warriors, and others took their appropriate seats.

Pouring of Molten Lead into the Ears of his bed-chamber attendant.

Tripriṣṭha Vāsudéva, at that time, had a recollection of the night incident of the servant of his bed-chamber with the songsters, he accordingly called forth the servant and ordered his servants of the assembly:- “Ah! You pour red-hot molten liquid of lead and copper into the ears of the servant of my bed-chamber, who, becoming very fond of the music of songsters, has rudely violated my orders. His ears are blameworthy.” On hearing this order of the Vāsudéva, the servants took him into a corner, poured red-hot molten liquid of lead and copper into his ears. The servant of the bed-chamber died immediately with great agony.

By doing this heinous act, Tripriṣṭha Vāsudéva foolishly acquired for himself, the most formidable Vedniya Karma of suffering terrible miseries. The evil consequences of this atrocious deed, came to be experienced even during his twenty-seventh Bhava as Śramaṇa Bhagavān Mahāvīra, the last (twenty-fourth) Tirthankara of the present series of twenty-four Tirthankaras of the Jains in the form of very sharp-pointed pieces of hard wood thrust forcibly into his ears by the soul of the servant of the bed-chamber who was born as a cowherd during that Bhava when the Bhagavān was standing in Kāyotsarga outside वण्मनिग्राम Saṃmānigrām.

Vijayavatī—the chief consort of Tripriṣṭha Vāsudéva and the daughter of the king of सिंहलद्वीप Sinhala-dvīpa, Lankā, (Ceylon)—becoming disrespected at various places and not receiving even an honourable mention from the Vāsudéva, led a very miserable life, and on death, she was born as a brute during her next life.

43. Tripriṣṭha Vāsudéva also, having enjoyed various worldly pleasures, with an eager desire for acquiring different countries, disregarding other warriors by the prowess of his arms, and having entirely lost his Right Belief by engaging himself

with cruel intentions in various undertakings involving the destruction of numerous lives with the object of acquiring immense wealth, earned for himself an existence as a Nāraka (hellish being) during his next life, and having died after an age-limit of eighty-four hundred thousand years, was born as a Nāraka with a body of 00 Dhanuṣa in the hellish abode of named Apratiṣṭhān one hundred thousand yojans in the seventh hellish region named तमस्तमा Tamastamā

There also, overwhelmed completely by extremely hedious, and terrible evil deeds done during previous lives, suffering unbearable sharp pains, being cut and pierced by Vajra (thunderbolt), lances, and sharp-pointed daggers from all sides, and lamenting moaningly at every moment with piteous cries, the soul of Tripriṣṭha Vāsudéva began to think thus :—“ Ah ! What an amount of evil deeds must I have done in my previous lives that I am born in this eternally dark, and filthy locality ! ” Besides, being cruelly tormented, at every moment by terrible agonies, his soul remained frequently lamenting there like a lameman lodged in a house burning fiercely on all sides.

Tripriṣṭha Vāsudéva was a Kumāra (prince) for twenty-five thousand years and a feudatory king for twenty-five thousand years. He spent one thousand years in conquering the kings of the three continents, eighty-three hundred and forty nine thousand years in enjoying the sovereignty of the three continents, and having lived a total life-limit of eighty-four hundred thousand years he was born as a Nāraka with an age-limit of thirty-three sāgaropams during his nineteenth previous Bhava as Sramaṇa Bhagavān Mahāvira in the hellish abode named Apratiṣṭhāna of the seventh hellish region.

Then, having performed the funeral ceremony of Tripriṣṭha Vāsudéva, his elder brother Acala Baladéva who was greatly distressed, did not care for his most favourite beloved persons regarding his own palace like a cremation ground, considered his relatives as so many bondages, thinking sensual pleasures as poison, did not care to cast a glance even for a moment on his

young beautiful wives with valuable garments, and precious ornaments who were amusing themselves in ponds beautified with lotuses, blue lotuses, and amaranthus flowers in the Nandana-vana embellished by excellent trees, but considering the frailty of worldly objects and carefully bearing in his mind the excellent religious preaching of Tirthaṅkara Bhagavān Śrī Śréyāmsa Nath he remained there for a few days at the persuasion of his relatives, being desirous of abandoning a house-holder's life like an enemy's dwelling, and having then gone to Ācārya Śrī Dharmaghoṣa Mahārāja, he respectfully bowed down low before him with great devotion. The Ācārya, then knowing his thoughts by supernatural knowledge, commenced religious preaching thus:—

खणसंजोगविओगं खणपरियट्ठंतविविहसुहदुक्खं ।

नहनच्चियच्च संसारविलसियं चित्तरूढधरं ॥ १ ॥

ददूण को पमायइ जिणिदधम्मंमि सोक्खहेउम्मि ? ।

अच्चंतवल्लहे वा मयंमि को सोयमुच्चहइ ? ॥ २ ॥

जइ एगस्सेव मवेज्ज एत्थ वल्लहजणेण सह विगमो ।

ता परिभवोत्ति काउं सोगोऽवि जणेण कीरेज्जा ॥ ३ ॥

जाव य समग्गभरहाहिवावि भरहाइणो कयंतेणं ।

विज्झविया दीवा इव पवणेण पयंदवेगेण ॥ ४ ॥

ता कीस कुसलमइणो अट्ठाणे चिय कुणंति संतावं ? ।

नाए वत्थुसरूवे खिज्जंति न जेण सप्पुरिसा ॥ ५ ॥ तीहिंविसेसयं

नियजीवियस्सवि जया धरणोवाओ न तीरेण काउं ।

तत्थऽण्णजीवियव्वे चलंमि कह कीरइ थिरत्तं ? ॥ ६ ॥

इयरजणस्स व सोगो काउं न उ जुज्जए तुह कहंपि ।

किं गिरितरूणि [ण]मंतरमणिलेणं चलंति जइ दोवि ।

(अणिछेण गिरितरूणि चलिज्ज नवि मंदरो उ गिरी) ॥ ७ ॥

एसो खु सुद्धबुद्धिस्स विन्ममो जं पियस्स मरणंमि ।

अकंदणेण सिरकुट्टणेण अवणिज्जई सोगो ॥ ८ ॥

उत्तममईणं पुण भवविरुवयाऽऽलोयणेण निव्वेओ ।

उप्पज्जइ तत्तो चिय विसेसधम्मज्जमो होइ ॥ ९ ॥

इय चयसु सोगपसरं सरेसु संसार दारुक्खत्तं ।

पव्वजं निरवज्जं चिच्चा रज्जं च रट्ठं च ॥ १० ॥

1. Khaṇaṣaṇjogaviogam khaṇapariyattantavivihasuha-dukkham
Nadanacciyavva saṁsāravilasiam cittarūvadharam.
2. Datthūṇa ko paṁāyai Jīṇinda-dhammammi sokkha-héummi ?
Accanta-vallahé vā mayammī ko soyamuvvahai ? 2.
3. Jai égasséva bhavéjja éttha vallahajaṇéṇa saha vigamo,
Tā paribhavo tti kāum sogo'vi jaṇéṇa kiréjjā. 3.
4. Jāva ya samagga-bharahāhivāvi Bharahaṇṇo kayantéṇam,
Vijjhavlyā divā iva pavaṇéṇa payanda-végéṇa. 4.
5. Tā kisa kusalamaiṇo aṭṭhāṇe cciya kuṇanti santāvam ?
Nāe vatthusarūvé khijjanti na jéṇa sappurisā 5.
Tihim visésayam.
6. Niya jīviyassavi jayā dharaṇovāo na tīrae kāum,
Tattha'ṇṇajīviyavvé calammi kaha kirai thirattam ? 6.
7. Iyara jaṇassa va sogo kāum na u jujjaé tuha kahampi,
Kim giritarūṇi (ṇa) mantaramaṇileṇa calanti jai dovi
(Aṇiléṇa giritarūṇi calijja navi mandaro u girī) 7.
8. Eso khu suddha-buddhissa vibbhamo jam piyassa maraṇammī,
Akkandaṇéṇa sira kuṭṭaṇéṇa avaṇijjai sogo 8.
9. Uttama-maṇṇam puṇa bhava-virūvayā" loyaṇéṇa nivvéö,
Uppajjai tatto cciya vleésa dhammujjamo hoi. 9
10. Iya cayasū soga-pasaram sarésu saṁsāra-dārukaravattam,
Pavvajjam niravajjam ciccā rajjam ca raṭṭham ca. 10.

1-2. Who will be careless in (the observance of Jina Dharma (the religious doctrines preached by the Jinésvaras) which is the source of happiness, on seeing the wantonness of the Samsāra (worldly existence), which is combined with momentary union and momentary separation, which is associated with various pleasant and miserable events changing at every moment, and which is capable of assuming different aspects like the dancing of a dancer ? Or, who will entertain sorrow at the death of a very affectionate beloved person ?

3-5. If there is separation, here (in this world) from only one affectionate individual, then, even, sorrow may be entertained by any one, knowing it to be one's own humiliation. Since even all the sovereigns of Bharata Kṣétra-Bharata etc.-have been destroyed by the God of Death like lamps by wind having fierce force, then, what wise persons will really be afflicted with pain at the wrong moment ? Because, wise persons having known the (true) nature of things, do not feel distressed.

6. If one is not able to do the utility of the maintenance of one's own life, then, how can he do the steadiness of the duration of life of another person which is moving to and fro ?

7. You do not deserve, any how, to entertain sorrow like any other person. What distinction is there between a mountain, and the trees if both (of them) move by the wind ? (By the wind, the trees on the mountain move, but not the Mandāra-giri).

8. It is really the delusion of the dull-witted person that sorrow at the death of the beloved person disappears by weeping, and by striking the head with blows.

9. With excellent-witted persons, however, disgust results on seeing the variegated nature of life. Thence, really, arises an extensive effort towards religious duties.

10. Leave off, therefore, augmentation of sorrow, and having abandoned kingdom and dominions, practise the blame-

less **प्रव्रज्या** Pravrajyā—Religious mendicancy, which is like a saw in cutting wood in the form of Samsāra

On hearing the preaching, Baladéva Acala Kumāra left off all his sorrowful state, and said:—“ O Bhagavān ! You have compassionately, and benevolently given me the True Preaching; now, do me the favour of giving me, just now, the blameless **प्रव्रज्या** Pravrajyā Religious mendicancy. On knowing the genuine inclination of his mind, the Ācārya, adorned him with the paramount supremacy of ascetic life, gave him instructions in duties of an ascetic, and showed him the correct procedure in the observance of the ten varieties of the duties of a true ascetic

Acala Muni acquired a vast amount of knowledge. Then going unhindered from village to village, and town to town, and having withered away his body, and the mass of all his Karmas by the practice of extraordinarily hard penances for some time, Acala Muni attained the eternal, blissful, Liberation.



APPENDIX NO. 2.

Hints on the Eighteenth Previous Bhava of Sramaṇa Bhagavān Mahāvīra.

On account of the **निष्ठा** *niṣṭhā* (a firm resolution of acquiring the pleasures of worldly or celestial happiness as a reward of having practised severe austerities which ultimately lead to Liberation) done by him in expectation of a reward for his austerities, Viśvabhūti Mani acquired for himself the prosperity of a Vāsudéva during the eighteenth previous Bhava (as Triprīṣṭha Vāsudéva) as a result of **पापानुबन्धिपुण्य** *Pāpānubandhī Puṇya* (merit followed by sinful Karmas). But the prosperity of a Vāsudéva thus acquired, led him on to a very degraded state. One should carefully inquire into the causes that eventually lead him on towards the Exalted State, and the causes that degrade him.

Besides, it is note-worthy how Viśākhā-nandi had to undergo various miseries as a result of cracking jokes at Viśvabhūti Muni who was a near relative of his, during the sixteenth, previous Bhava. The lion killed by Triprīṣṭha Vāsudéva in this (eighteenth) Bhava was the soul of Viśākhā Nandi born as a lion in *tiryanka gati* (state of a lower being) after wandering long in Samsāra. It is quite apparent from the life-history, that people have to suffer miseries, as a result of previous wicked *Karmas* either during the same *bhava*, or in future *bhavas*. It is not at all doubtful that there is a bondage of evil Karmas, as a result of wicked deeds done intentionally even through ignorance.

The good qualities of intelligent and valient persons become at once visible during their child-hood; self-respect is natural with them. It is proper to know the distinctive meaning

of three words:— अभिमान *abhimāna*, मिथ्याभिमान *Mithyābhimāna* and स्वमान *Sva-māna* *Abhimāna* (pride) is a vice *Mithyābhimāna* (Boasting with false statements) is a much greater vice. While *Svamāna* (keeping up of self-respect) is a virtue. When the quality of *sva-māna* is carefully developed in its genuine forms, the opportunities for the bondage of evil Karmas are greatly reduced.

Tripriṣṭha Kumāra could not tolerate the want of discrimination shown by messenger Caṇḍavéga in the court of King Prajāpati, on account of the predominating strength of his master. The disgraceful treatment given to Caṇḍavéga, without in the least, thinking about, firstly, whose messenger Caṇḍavéga was secondly, that his father was only a tributary chief, and thirdly, about the serious consequences of punishing Caṇḍavéga—the messenger of Aśvagrīva,—is a real indication of his self-respect and valour.

When, however, King Prajāpati was ordered by Prati-Vāsudéva Aśvagrīva to go and protect the surrounding country from the ravages of the lion, Prajāpati was disturbed, but the valorous Tripriṣṭha Kumāra was not, in the least afraid. On receiving permission from his father, Tripriṣṭha Kumāra went along with his elder brother Acala Baladéva, instead of his father, for the purpose of preventing the nuisance of the lion. The lion was alone, unequipped with any vehicle, and un-armed. The valient Tripriṣṭha Kumāra, thought it to be a true Kṣatriya,—dharma (the duty of a true Kṣatriya,) to encounter the lion, going there, himself un-armed and on foot, and he acted accordingly. Kings and princes needlessly proud of their duty as a Kṣatriya, and desirous of wantonly killing innocent beasts and birds with the idea of hunting them, equipped as they are, with a number of helping men and weapons, under the false notion that hunting was one of the most important duties of a Kṣatriya, should carefully adopt the noble example of Tripriṣṭha

Kumāra and try to have a duel with their adversaries, unarmed and unaided as in duty bound.

Prati-vāsudéva Aśvagrīva who had obtained suzerainty over three continents, now, became anxious lest an invincible adversary may not crop up. This chivalrous action of Triprīṣṭha Kumāra—of killing the lion himself unarmed and unaided—became a source of trouble to Prati Vāsudéva Aśvagrīva like a prickle of any foreign body in the eye, when he was informed of the true nature of events by experts in the science of omens. The utmost extremity of *Moha* (infatuation) is visible here. Persons blinded by *Moha* do not care to know the real nature of things. Their judicious sight becomes closed and everything appears dark on account of blindness through pride. In order that his own dignity and the prosperity of the three continents acquired by him may remain intact, Prati-vāsudéva Aśvagrīva anxiously looks for opportunities of killing Triprīṣṭha Kumāra—a prince of his feudatory chief King Prajāpati—and he himself has to suffer the evil consequences of his cruel motives in the long run.

Jvalanajati—a vidyādhara king—had fore-sightedly and judiciously contracted marriage of his daughter Svayamprabhā with Triprīṣṭha Kumāra. Prati-Vāsudéva Aśvagrīva could not tolerate the lucky union. The popular saying “Pride goeth before destruction” is in no small measure indicative of future events.

Svayamprabhā was duly married with Triprīṣṭha Kumāra, and Aśvagrīva makes a demand for handing over the married girl to him through his messenger. The reply given to this unjust demand by Triprīṣṭha Kumāra is deserving of a valiant person.

Some facts regarding the fight between Prati-vāsudéva Aśvagrīva and Triprīṣṭha Vāsudéva are note-worthy. One must have perfect information about the strength of the enemy, during

a fight. In a fight, thousands of soldiers of both the sides are killed. In ancient times, it was customary with the chief fighting kings to have a duel fight between themselves personally with the object of preventing the destruction of soldiers. It is perfectly clear from this that heirs to the throne received a training in all the tactics of war. These tactics were the source of their independence. Triprishtha Vāsudéva had an intelligent and detailed knowledge of tactics of war during his young age.

People desirous of their own welfare or happiness by injuring others or destroying them, and attempting for destruction of others, are not mostly successful in their attempts. Because, in case if persons whom they are trying to injure, have an abundance of meritorious Karmas, they can do them no harm. But on the contrary, they themselves needlessly earn for themselves, a bondage of evil Karmas, and they are eventually destroyed in the long run. The evil intention of Prati-Vāsudéva Ásvagrīva, of killing Triprishtha Vāsudéva, was not successful; but the wicked idea becomes the source of his own destruction.

The two personalities viz that of the lion killed by Triprishtha Vāsudéva, and the charioteer of the Vāsudéva, who did atonement for the dying lion, should be carefully remembered as they have some relation with the twenty-seventh Bhava of Śramaṇa Bhagavān Mahāvīra.

The ideal remedy of shedding previous Karmas, and of preventing the coming-in of New Karmas shown by the preaching of the eleventh Tirthaṅkara Bhagavān Śrī Śrēyāmsa-Nāth given to Triprishtha Vāsudéva, when the Vāsudéva went to do homage to him, is worth meditating on, and fit to be seriously adopted in accordance with one's power of endurance as without it, the enchained Soul cannot consume previous Karmas, and cannot, hence, rise to a higher stage.

There was mutual attachment, and genuine love between Tripriṣṭha Vāsudéva, and his elder brother Acala Baladéva, and the completeness of enjoyments, and of the means of such enjoyments for both of them, was similar, but their previous Karmas were different, and they end in different forms during this *Bhava*. Tripriṣṭha Vāsudéva goes to the Seventh hell, while Acala Baladéva after renouncing the world, leads the life of a genuine ascetic, and eventually attains Final Emancipation by the practice of a regular, spotless, disinterested, religious life. One brother goes to hell, and the other attains Final Emancipation. Ah ! the strangeness of events ! Kinship is not useful in the bondage or dissolution of Karmas, but the pure or impure development of the Soul, is only responsible for them.

APPENDIX NO. 3

Tri-śaṣṭhi Śalākā Puruṣa

63 Pre-eminently Spiritual Persons

According to Jain Hagiology, 24 Tīrthaṅkaras, 12 Cakra-vartins, 9 Vāsudévas, 9 Bala dévas, and 9 Prati-vāsudévas are produced during each Utsarpiṇi and Avasarpiṇi era. This rule is current from time immemorial and the same number of eminently spiritual persons will also be born during each cycle in future. They are sixty-three for each era, and are called त्रिषष्टिशलाकापुरुष Triṣaṣṭhi Śalākā Puruṣāḥ sixty-three spiritually eminent persons. All of them are not saints (sādhus) but they are spiritually eminent. They attain मोक्ष Mokṣa (Final Emancipation) either in the same Bhava or in future Bhavas.

Tīrthaṅkaras (24). The soul of a Tīrthaṅkara adores वीशस्थानकपद Viśasthānaka pada—A series of twenty exalted dignitaries—during the third *bhava* previous to the *bhava* in which He is born as a Tīrthaṅkara and acquires for himself तिर्येकरनामकर्म (Tīrthaṅkara Nāma Karma)—one of the most excellent forms of पुण्यकर्म Puṇya Karma. In case, there is no bondage of an age-limit of *Naraka gati* (state of a denizen of hell) before the acquisition of Tīrthaṅkara Nāma Karma, he is born as a god after having done a bondage for *dēva-gati* (the state of a god) during his highly religious life, and on the completion of his age-limit as a god, he is finally born during his life as a Tīrthaṅkara, as a human being with *Avadhī Jñāna* (Visual Knowledge). Or, if there is already a bondage for *Naraka gati* [state of a denizen of hell] and the bondage of Tīrthaṅkara Nāma Karma happens later on during his highly religious life, he is born in *Naraka gati* and on the completion of his age-limit as a Nāraka, he is finally born during his life as a Tīrthaṅkara, as a human being with *Avadhī Jñāna*. As a consequence of the extreme excellence of the Tīrthaṅkara Nāma Karma, he enjoys the prosperity of a kingdom and having renounced all pleasures, he adopts ascetic life and after the total annihilation of the four चातीय

Ghātiya (*Destructive*) Karmas, he acquires *Kēvala Jñāna* (Perfect Knowledge). After the acquisition of *Kēvala Jñāna*, a Tīrthaṅkara worshipped by millions of gods and demi-gods, gives a religious sermon while sitting in a Samavasaṇa prepared for him by the gods, and going from place to place and instructing devout individuals in religious matters, he destroys the remaining particles of Tīrthaṅkara Nāma Karma and having completed the age-limit of his existence as a human being, the noble soul attains Mokṣa (Final Emancipation) as a result of Tīrthaṅkara Nāma Karma.

Cakravartins (12). After having obtained the suzerainty of the six continents of the world, if a cakravartin adopts ascetic life 'during' the latter part of his life after renouncing the enjoyments of this world, and spends the remaining portion of his life in religious meditation, he completely destroys all his previous Karmas and attains Mokṣa or with the bondage of *dēva-gati*, he is born as a celestial being.

But, after the acquisition of the prosperity of a Cakravartin, if the *bhava* of a Cakravartin ends in *Moha* (infatuation for worldly enjoyments), he gets a bondage of *Naraka gati* (state of a denizen of hell) on account of great undertakings involving the destruction of life, and intense desire for worldly enjoyments; and on the completion of his age-limit as a Cakravartin, he is, as a rule, born in *Naraka gati*.

Vāsudēva (9) Having acquired the suzerainty of three continents of the world, during his existence as a Vāsudēva, he enjoys the prosperity of a Vāsudēva, and on account of the bondage of *Naraka-gati* owing to a *niyāṇu*, he is born as a *Nāraka* in his future life.

Baladēva (9) Although a Baladēva is a step-brother of a Vāsudēva, there is intense mutual love between both of them. Both are born as brothers, however, Baladēva, assumes the life of an ascetic, and by destroying completely all his previous Karmas by

severe penance, he attains *Mokṣa* or, by having a bondage for *dēva-gati*, is born as a god on the completion of his life as a Baladēva, while his brother Vāsudēva goes to hell.

Prati-Vāsudēva (9) A *Prati-Vāsudēva* also has suzerainty of three continents, but as soon as there is an opportunity for enjoying the happiness of that prosperity there occurs a cause of enmity with Vāsudēva. A desperate fight occurs with both of them. Prati-vasudēva has half the strength of that possessed by Vāsudēva, hence, he is killed by the hands of Vāsudēva, and the prosperity of three continents obtained by him goes to the share by Vāsudēva. On account of evil sentiments of wrath during fight, Prati-Vāsudēva gets a bondage of *naraka-gati* and is born a Nāraka on the termination of his life.

The त्रिषष्टिशलाकापुरुषा Triṣaṣṭhi Śalākā Purusāḥ Sixty-three eminently spiritual personages, are 24 Tirthnkaras 12 Cakravartins 9 Vāsudēvas, 9 Baladēvas and 9 Prati-Vāsudēvas.

The accompanying Tables give particulars :—

TABLE

The Present Series of Twenty-four Tirthankaras

Names 1	Father 2	Mother 3	Emblem 4
1 Śrī Rīṣabha-dēva	Nābhi-rāja	Maru-dēvi	Bull
2 Śrī Ajit-Nātha	Jita-śatru	Vijayā-dēvi	Elephant
3 Śrī Sambhava-Nāth	Jitārī	Sēnā	Horse
4 Śrī Abhinandna Swāmi	Samvara	Siddhārthā	Monkey
5 Śrī Sumati-Nāth	Mēgha	Maṅgalā	Krañca (curlew)
6 Śrī Padma-Prabhu	Dhara	Susimā	Red Lotus
7 Śrī Supārśva-Nāth	Pratiṣṭhā	Prithvī	Svastika
8 Śrī Candrar-Prabha	Mahasēna	Lakṣmaṇā	Crescent
9 Śrī Suvidhi-Nāth	Sugriva	Ramā	Makara (Dalphin)
10 Śrī Sitala-Nāth	Dīdharatha	Nandā	Śrī Vatsa (Figure of tuft of hair on chest)
11 Śrī Srēyāmsa-Nāth	Viṣṇu	Viṣṇu	Rhenoceras

(1)	(2)	(3)	(4)
12 Śrī Vāsūpujya (swāmi)	Vasūpujya	Jayā	Buffalo
13 Śrī Vimala-Nāth	Kritavarmā	Śyāmā	Boar
14 Śrī Ananta-Nāth	Simha-sēna	Suyatā	Eagle
15 Śrī Dharma-Nāth	Bhānu	Suvratā	Vajra (Indra's club)
16 Śrī Śānti-Nāth	Viśva-sēna	Acirā	Deer
17 Śrī Kunthu-Nāth	Sūra	Śrī	He-goat
18 Śrī Ar-Nāth	Sudarśana	Dēvī	Nandyāvarta
19 Śrī Malli-Nāth	Kumbha	Prabhāvatī	Kalāśa
20 Śrī Muni Suvrata Swāmi	Sumitra	Padmāvatī	Tortoise
21 Śrī Nami-Nāth	Vijaya	Vaprā	Blue Lotus
22 Śrī Nēma-Nāth	Samudra-vijaya	Śivā	Conch
23 Śrī Pārśva-Nāth	Aśvasēna	Vāmā	Serpent
24 Śrī Mahāvira Swāmi	Siddhārtha	Trīśalā	Lion

Table—of Tirthankaras (Conted).

Colour of Body	Cyavana Kāla	Janma Kāla	Janma Nakṣatra	Janma Rāśi	Janma-athāna, Birth-place
5	6	7	8	9	10
1 Golden-yellow	Āśādha K. 4	Caitra K. 8	Uttarāśādhā	Dhanuh	Vinitā (Ayodhyā)
2 "	Vaiśākḥ S. 13	Māgh S. 8	Robhī	Vriṣah	"
3 "	Fālguna S. 8	Margaśīrṣa S. 14	Mrgasir	Mithuna	Śrāvastī
4 "	Vaiśākḥ S. 4	Māgh S. 2	Punarvasu	"	Ayodhyā
5 "	Śrāvaṇa S. 2	Vaiśākḥ S. 8	Maghā	Simha	"
6 Red like Lotus	Māgh K. 6	Kārtika K. 12	Citrā	Kanyā	Kauśāmbī
7 Green	Bhādrapada K. 8	Jyestha S. 12	Viśākhā	Tulā	Vānārasi (Benares)
8 White	Caitra K. 5	Posa K. 12	Anurādhā	Vrścika	Candrapurī
9 "	Fālguna K. 2	Margaśīrṣa K. 5	Mula	Dhanu	Kākaṇḍī
10 Golden-yellow	Vaiśākḥ K. 6	Māgh K. 12	Pūrvaśādhā	"	Bhaddilapura
11 "	Jyestha K. 6	Fālguna K. 12	Śrāvaṇa	Makara	Simhapurī
12 Red	Jyestha S. 9	Fālguna K. 16	Śatabhiṣak	Kumbha	Campāpurī
13 Golden yellow	Vaiśākḥ S. 12	Māgh S. 3	Uttarabhādrapada	Mina	Kāmpilyapurī
14 "	Śrāvaṇa K. 7	Vaiśākḥ K. 13	Révati	"	Ayodhyā
15 "	Vaiśākḥ S. 1	Māgh S. 3	Puṣya	Karkāṭa	Ratnapurī
16 "	Bhādrapada K. 7	Jyestha K. 13	Bharanī	Mésa	Gajapura
17 "	Śrāvaṇa K. 9	Vaiśākḥ K. 14	Krtikā	Vriṣah	"
18 "	Fālguna S. 2	Margaśīrṣa S. 10	Revati	Mina	"
19 Green	Fālguna S. 4	S. 11	Aśvinī	Mésa	Mithilā
20 Black	Śrāvaṇa S. 15	Jyestha K. 8	Śrāvaṇa	Makara	Rājagriha
21 Golden-yellow	Āśvini S. 15	Śrāvaṇa K. 8	Aśvinī	Mésa	Mithila
22 Black	Kārtika K. 12	" S. 5	Citrā	Kanyā	Sauryapura
23 Green	Caitra K. 4	Posa K. 10	Viśākhā	Tulā	Vānārasi (Benares)
24 Golden-yellow	Āśādha S. 6	Caura S. 13	Uttarāśādhā	Kanyā	Kuṇḍapurā

Table of Trithankaras (contd.)

Dikṣā on	Dikṣā Nakṣatra	Place of Dikṣā	Kevala Gnāna on	Kevala Gnāna Nakṣatra	Place of Gnāna
11	12	13	14	15	16
1 Caitra K. 9	Uttarāśādhā	Ayodhyā	Fālguna K. 11	Uttarāśādhā	Purimatāla
2 Māgha S. 9	Rohini	Ayodhyā	Posa S. 11	Rohini	Ayodhyā
3 Mrgasīrṣa S. 15	Mrgasīrṣa	Śrāvastī	Kārtika K. 5	Mrgasīrṣa	Śrāvastī
4 Māgh S. 12	Punarvasā	Ayodhyā	Posa S. 14	Punarvasū	Ayodhyā
5 Vaiśākha S. 9	Maghā	"	Caitra S. 11	Maghā	"
6 Kārtika K. 13	Citrā	Kauśambi	Caitra S. 11	Citrā	Kauśambī
7 Jyēsthā S. 13	Viśākhā	Vānārasī (Benares)	Fālguna K. 6	Viśākhā	Vānārasī
8 Poṣa K. 13	Anurādhā	Candrapurī	Fālguna K. 7	Anurādhā	Candrapurī
9 Mrgasīrṣa K. 6	Mula	Kakandī	Kārtika S. 3	Mula	Kakandī
10 Māgha K. 12	Pūrvāśādhā	Bhaddilapura	Posa K. 14	Pūrvāśādhā	Bhaddilapura
11 Fālguna K. 13	Śravaṇa	Simhapurī	Māgha K. 15	Śravaṇa	Simhapurī
12 Fālguna K. 15	Śatabhiṣak	Campāpurī	Māgha S. 2	Śatabhiṣak	Campāpurī
13 Māgha S. 4	Uttarābhādrapada	Kāmpilyapura	Posa S. 6	Uttarābhādrapad	Kāmpilyapura
14 Vaiśākha K. 14	Révatī	Ayodhyā	Vaiśākha K. 14	Révatī	Ayodhyā
15 Māgha S. 13	Pushya	Ratnapurī	Posa S. 15	Pushya	Ratnapurī
16 Jyēsthā K. 14	Bharanī	Gajapura	Posa S. 9	Bharanī	Gajapura
17 Vaiśākha K. 5	Kritikā	"	Caitra S. 3	Kritikā	"
18 Mrgasīrṣa S. 11	Révatī	"	Kārtika S. 12	Révatī	"
19 " S. 11	Āśvinī	Mithilā	Mrgasīrṣa S. 11	Āśvinī	Mithilā
20 Fālguna S. 12	Śravaṇa	Rājagriha	Fālguna K. 12	Śravaṇa	Rājagriha
21 Āśādhā K. 9	Āśvinī	Mithilā	Mrgasīrṣa S. 11	Āśvinī	Mithilā
22 Śravaṇa S. 6	Citrā	Dwārakā	Āśvin K. 15	Citrā	Ujjayanta Monṭ Girnār
23 Poṣa K. 11	Viśākhā	Vānārasī (Benares)	Caitra K. 4	Viśākhā	Vānārasī (Benares)
24 Mrgasīrṣa K. 10	Uttarābhādrapad	Kuṇḍapur	Vaiśākha S. 10	Uttarābhādrapad	Jambhika-grāma

Chadmantha Kāla	Date of Nirvāṇa 18	Nirvāṇa Naksatra 19	Place of Nirvāṇa 20	Yakṣas 21	Yakṣaṇi 22
1 100 Years	Māgh K. 13	Abhijit	Mount Aṣṭāpada	Gomukta	Cakreśvari
2 12 Years	Caitra S. 5	Mārgaśīrṣa	Sammetaśikhara	Mahāyākṣa	Ajita
3 14 Years	Caitra S. 5	Ārdrā	Mount Pārasnāth	Trimukha	Durītāri
4 18 "	Vaiśākha S. 8	Puṣya	"	Yakṣeśa	Kālī
5 20 "	Caitra S. 9	Punarvasu	"	Tumbaru	Mahā Kālī
6 6 Months	Mārgaśīrṣa K. 11	Citrā	"	Kusuma	Acyutā
7 9 Months	Falgun K. 7	Anurādhā	"	Mātāṅga	Sāntā
8 3 "	Bhādrapada K. 7	Jyēsthā	"	Vijaya	Īvālā
9 4 "	S. 9	Mulā	"	Ajita	Sutārakā
10 3 "	Vaiśākha K. 2	Pūrvāṣadhā	"	Brahma-yakṣa	Aśokā
11 2 "	Śrāvaṇa K. 3	Dhanīṣṭhā	"	Manuje-sovara	Srī-vatsā
12 1 Month	Āśādh S. 14	Uttar-bhādrapada	Campāpurī	Kumārā	Pravarā
13 2 Months	Āśādh K. 7	Révati	Sammetaśikhara	Sapmukha	Vijayā
14 3 Years	Caitra S. 5	"	"	Pātālā	Aṅkuśā
15 2 Years	Jyēsthā S. 5	Puṣya	"	Kinnara	Pregnapti
16 1 "	Jyēsthā K. 13	Bharāṇī	"	Garudā	Nirvāṇī
17 15 "	JVaiśākha K. 1	Kṛtikā	"	Gandharva	Acyutā
18 3 "	Mārgaśīrṣa S. 10	Revati	"	Yaśendra	Dharaṇī
19 1 day+1 night	Falgun S. 12	Bharāṇī	"	Kubera	Vairotayā
20 11 Months	Jyēsthā K. 9	Śrāvaṇa	"	Varuṇa	Dattā
21 9 "	Vaiśākha K. 10	Āsvini	Mount Girnāra	Bhrakuti	Gandharī
22 54 days	Āśādh S.	Citrā	Sammetaśikhara	Gomedha	Ambā
23 84 days	Śrāvaṇa S. 8	Vaiśākha	Pāvāpurī	Pārsva	Padmāvatī
24 12; Years and 15 days	Kārtika K. 15	Svāti	"	Mātāṅga	Siddhāyikā

	Number of Ganadharas 23	Number of Sādhus 24	Number of Sādhis 25	Number of Śrāvakas 26	Number of Śrāvikas 27	Number of Kévalis 28
1	84	84000	300000	305000	554000	20000
2	95	100000	330000	298000	545000	20000
3	102	200000	336000	293000	636000	15000
4	116	300000	630000	288000	527000	14000
5	100	320000	530000	281000	516000	13000
6	107	330000	420000	276000	505000	12000
7	95	300000	430000	257000	493000	11000
8	93	250000	380000	250000	491000	10000
9	88	200000	380000	229000	471000	7500
10	81	100000	380000	289000	458000	7000
11	76	84000	120000	279000	448000	6500
12	66	72000	106000	215000	436000	6000
13	57	68000	103000	208000	424000	5500
14	50	66000	100800	206000	414000	5000
15	43	64000	62400	204000	413000	4500
16	36	62000	61600	290000	393000	4300
17	35	60000	60600	179000	381000	3200
18	33	50000	60000	184000	382000	2800
19	28	40000	55000	183000	372000	2200
20	18	30000	50000	172000	350000	1600
21	17	20000	41000	170000	348000	1600
22	11	18000	40000	169000	336000	1500
23	10	16000	38000	168000	339000	1000
24	11	14000	36000	159000	318000	700

Number of Manah-paryavis 29	Number of Avadhī guṇāni 30	Number of Caturdaśapūrvī 31	Number of Vaiśriya- labdhī Muni 32	Number of Vādi Muni 33	Sāmvatsarika Dāna before Dīkṣā 34
1	12750	4750	20600	12650	3888000000 Gold coins
2	12500	3720	20400	12400	38880000000
3	12150	2150	19800	12000	38880000000
4	11650	1500	19000	11000	38880000000 Gold coins
5	10450	2400	18400	10650	"
6	10300	2300	16103	9600	"
7	9150	2030	15300	8400	"
8	8000	2000	14000	7600	"
9	7500	1500	13000	6000	"
10	7000	1400	12000	5800	"
11	6500	1300	11000	5000	"
12	6000	1200	10000	4700	"
13	5500	1100	9000	3600	"
14	5000	1000	8000	3200	"
15	4500	500	7000	2800	"
16	4000	800	6000	2400	"
17	3340	670	5100	2000	"
18	2551	610	4300	1600	"
19	1750	568	2900	1400	"
20	1500	500	2000	1200	"
21	1250	450	2000	1000	"
22	1000	450	1500	800	"
23	750	350	1100	600	38880000000 Gold coins
24	500	300	700	400	38880000000 Gold coins

TABLE

Twenty Viharamāna Tirthaṅkaras

Name 1	Location of Mahāvidéha 2	Vijaya 3	Birth-place 4
1 Simandhara Swami	In Mahāvidéha of Jambū Dvīpa	8th Puṣkalāvati	Puṇḍaragiri
2 Yugamandhara		9th Vapra Vijaya	Vijayāpurī
3 Bāhu		24th Vatsa-Vijaya	Susīmāpurī
4 Subāhu		25th Nalināvati-Vijaya	Ayodhyāpurī
5 Sujāta	In Mahāvidéha of पूर्वोत्तराक्षी क्षेत्र East Dhātākī	8th Puṣkalāvati	Puṇḍaragiri
6 Svayamprabha		9th Vapra Vijaya	Vijayāpurī
7 Rishabhānana		24th Vatsa-vijaya	Susīmāpurī
8 Anantavīrya		25th Nalināvati vijaya	Ayodhyāpurī
9 Suraprabha	In Mahāvidéha of पश्चिमोत्तराक्षी क्षेत्र West Dhātākī	8th Puṣkalāvati	Puṇḍaragiri
10 Viśalāprabha		9th Vapra vijaya	Vijayāpurī
11 Vajradhara		24th Vatsa-vijaya	Susīmāpurī
12 Candrānana		25th Nalināvati vijaya	Ayodhyāpurī
13 Candrabāhu	In Mahāvidéha of पूर्वोत्तराक्षी क्षेत्र East Puṣkarārdha	8th Puṣkalāvati	Puṇḍaragiri
14 Bhujāṅga Swami		9th Vatsa-vijaya	Vijayāpurī
15 Isvara		24th Vatsa-vijaya	Susīmāpurī
16 Némiprabha		25th Nalināvati-vijaya	Ayodhyāpurī
17 Vīrasēna	In Mahāvidéha of पश्चिमोत्तराक्षी क्षेत्र West Puṣkarārdha	8th Puṣkalāvati	Puṇḍaragiri
18 Mahābhadrā		9th Vapra-vijaya	Vijayāpurī
19 Dévayasā		24th Vatsa-vijaya	Susīmāpurī
20 Ajitavīrya		25th Nalināvati-vijaya	Ayodhyāpurī

	Father 5	Mother 6	Emblem 7	Wife 8
1	Śrēyāmsa Rājā	Satyakī	Bull	Rukmiṇī
2	Sudrdha Rājā	Sutārā	Elephant	Priyamaṅgalā
3	Sugrīva Rājā	Vijayā	Deer	Mohiṇī
4	Nisadha Rājā	Bhūnandā	Monkey	Kimpurisā
5	Dévasēna Rājā	Dévasēnā	Sun	Jayasēnā
6	Kīrtigaja Rājā	Maṅgalā	Moon	Priyasēnā
7	Kīrtidhara Rājā	Vīrasēnā	Lion	Jayāvati
8	Mégharatha Rājā	Maṅgalāvati	Elephant	Vijayāvati
9	Vijaya Rājā	Vijayā	Moon	Nandasēnā
10	Śrī Nāga Rājā	Bhadra	Sun	Vimalā
11	Padmarath Rājā	Sarasvati	Conch	Vijayādēvi
12	Vālmika Rājā	Padmāvati	Bull	Līlāvati
13	Dévananda Rājā	Répuṅkā	Lotus	Sugandhā
14	Mahābala Rājā	Mahimā	Lotus	Sugandhasenā
15	Gajasena Rājā	Yaśojvalā	Moon	Bhadrāvati
16	Vīrabhadra Rājā	Sēnāvati	Sun	Mohiṇī
17	Bhūmipāla Rājā	Rhānumati	Bull	Rājasēnā
18	Dévasēna Rājā	Umā	Elephant	Sūrikāntā
19	Samvarabhūti	Gaṅgāvati	Moon	Padmavati
20	Rājapāla Rājā	Kankāvati	Couch	Ratramālā

	Colour of Body 9	Height 10	Age 11	Bachelor life 12
1	Golden-yellow	500 Dhanus	84 lakhpūrva	20 lakhpūrva
2	Golden-yellow	500 Dhanus	84 lakhpūrva	20 lakhpurva
3	"	"	"	"
4	"	"	"	"
5	"	"	"	"
6	"	"	"	"
7	"	"	"	"
8	"	"	"	"
9	"	"	"	"
10	"	"	"	"
11	"	"	"	"
12	"	"	"	"
13	"	"	"	"
14	"	"	"	"
15	"	"	"	"
16	"	"	"	"
17	"	"	"	"
18	"	"	"	"
19	"	"	"	"
20	"	"	"	"

	Rāja Avasthā	Cāritra Paryāya	Sādhus	Number of Kévalis
	13	14	15	16
1	63 lākh pūrva	1 lākh pūrva	100 Krore	10 lakh
2	"	"	"	"
3	"	"	"	"
4	"	"	"	"
5	"	"	"	"
6	"	"	"	"
7	"	"	"	"
8	"	"	"	"
9	"	"	"	"
10	"	"	"	"
11	"	"	"	"
12	"	"	"	"
13	"	"	"	"
14	"	"	"	"
15	"	"	"	"
16	"	"	"	"
17	"	"	"	"
18	"	"	"	"
19	"	"	"	"
20	"	"	"	"

The twelve Cakravartins are:

1 Bharata	7 Ara (ha)-Nāth
2 Sagara	8 Su-bhauṃa
3 Maghavan	9 Padma-Nātha
4 Sanat-Kumāra	10 Hariséna
5 Śānti-Nātha	11 Jaya
6 Kunthu-Nātha	12 Brahma-datta

TABLE

	Vāsudéva	Prati-Vāsudéva	Bala-déva
1	Tripristha	Aśva-grīva	Acala
2	Dvipristha	Tāraka	Vijaya
3	Svayamprabhu	Naraka	Śrī Bhadra
4	Purusottama	Nisumbha	Suprabha
5	Puruṣasimha	Mahlāda	Sudarśana
6	Puruṣa-puṇḍarika	Prahlāda	Śrī Ānanda
7	Datta	Bali	Śrī Nandana
8	Lakṣmaṇa	Rāvara	Śrī Padma (Rām-çandra)
9	Śrī Kṛṣṇa	Jarā-sandha	Śrī Rāma (Balabhadra)

Tirthaṅkaras	4
Cakravartins	12
Vāsudévas	9
Prati-vāsudévas	9
Bala-dévas	9

Table.

Vasudevas

	Name 1	Father 2	Mother 3	Gotra 4	Birth-place 5
1	Triprastha	Prejapah	Mrgāvatī	Gautama	Potanapura
2	Dviprastha	Brahma	Umā	"	Dwarikā
3	Svayambhu	Rudra	Prathvī	"	"
4	Purushottama	Soma	Sitā	"	"
5	Puruṣaśimha	Siva	Ambā	"	Aśvapara
6	Puruṣapūṇḍarika	Mahāśiva	Lakṣmivatī	"	Cakrapura
7	Datta	Agnisikhā	Śatāvati	"	Vāṇarasi (Benares)
8	Lakṣmāya	Dasaratha	Kaikeyī	"	Rājagrahī
9	Kṛṣṇa	Vāsudeva	Devakī	Kāśyapa	Mathurā

Table of Vāsudevas (Contd)

	Colour of Body 6	Height 7	Age 8	Colour of Garments 9	Weapons 10	Banner 11
1	Green Colour	80 Dhanu	84 lakh years	Green sukra	Cakra	Palmyra
2	"	70	72	"	"	Palm and Ægle
3	"	60 Dhanu	60	"	"	"
4	"	50	30	"	"	"
5	"	45	10	"	"	"
6	"	29	55000	"	"	"
7	"	26	56000	"	"	"
8	"	16	12000	"	"	"
9	"	10	1000	"	"	"

Table of Vasudévas (contd)

	During the Name (Tirthaṅkara) 12	Gati after death 13	With or without Niyāṇu 14	Remarks 15
1	Śrī Śreyāṃsa-Nātha	Seventh Hell	Always with a Niyāṇu	Going low (Adho-gati)
2	Śrī Vāsupūjya-Swāmī	Sixth Hell		
3	Śrī Vima'a-Nātha	"		
4	Śrī Ananta-Nātha	"		
5	Śrī Dharma-Nātha	"		
6	Śrī Ar-Nātha	"		
7	Śrī Malli-Nātha	Fifth Hell		
8	Śrī Munisuvrata swami	Fourth Hell		
9	Śrī Nemi-Nātha	Third Hell		

TABLE

Baladévas

	Nāme 1	Father 2	Mother 3	Gotra 4	Brith-place 5
1	Acala	Prajāpati	Bhadrā	Gautama	Potanapura
2	Vijaya	Brahma	Subhadrā	"	Dwārika
3	Bhadra	Rudra	Suprabhā	"	"
4	Suprabha	Soma	Sudarśanā	"	"
5	Sudarśana	Śiva	Vijayā	"	Aśvapura
6	Ānanda	Mahāswa	Vaijayanti	"	Cakrapura
7	Nandana	Agnisikha	Jayanti	"	Āṇārasi (Benares)
8	Padma	Dasarath	Aparājita	"	Rajagrahi
9	Rāma	Vasudéva	Rohiṇi	Kāśijapa	Mathura

Table of Baladévas (contd)

	Colour of Body 6	Height 7	Age 8	Colour of Garments 9	Weapon 10	Emblem on on Banner 11
1	White	80 Dhanu	85 lakh years	Yellow silk	Plough and Club	Palmyra-palm and Ægle
2	"	70 "	75 "	"	"	"
3	"	60 "	65 "	"	"	"
4	"	50 "	55 "	"	"	"
5	"	45 "	17 "	"	"	"
6	"	29 "	85000 years	"	"	"
7	"	"	"	"	"	"
8	"	26 "	65000 "	"	"	"
9	"	16 "	15000 "	"	"	"
	"	10 "	1200 "	"	"	"

Table of Baladvas (contd.)

	During the time of 12	Gati (Exist ence during next life 13	With or with- out Niyāṇu 14	Remarks. 15
1	Śrī Śreyāmsa Nāth	Mokṣa after Dikṣā	Without Niyāṇu	Always rising higher till Mokṣa
2	Śrī Vāsupūjya Swami	"	"	
3	Śrī Vimala Nāth	"	"	
4	Śrī Ananta Nāth	"	"	
5	Śrī Dharma Nāth	"	"	
6	Śrī Ar-Nāth	"	"	
7	Śrī Malli-Nāth	"	"	
8	Śrī Muni Suvrata Swāmi	"	"	
9	Śrī Nemi-Nāth	Brahmadéva- loka	"	

Table of Prati-Vāsudévas

	Name	Town	Father	Mother
	1	2	3	4
1	Aśvagrīva	Ratanapura	Mayurgrīva	Nilāñjanā
2	Tāraka	Vijayapura	Śrīdhara	Śrīmati ¹
3	Méraka	Nandanapura	Késari	Sundarī
4	Madhu	Prithvipura	Vilāsa	Gugavatī
5	Nisumbha	Haripura		
6	Ball	Arinjaya		
7	Prahlaḍ	Tilakpur		
8	Rāvaṇa	Lañkā		
9	Jarā-saṅgh	Rājagrīha		

Table of Prati-Vāsudévas (contd.)

	Hight	Life-limit	Gati-
	5	6	7
1			7th Hell
2		72	Sixth Hell
3	60	60	"
4	50	30	"
5	45	10	"
6	26	10	"
7			
8	More than 16.		Fourth Hell
9			Fourth Hell

Chapter III

-Nineteenth to Twenty—second Previous Bhavas.

Nineteenth Previous Bhava

During the eighteenth Previous *Bhava*, the soul of *Nayakāra* born as *Triprīṣṭha Vāsudéva* had the prosperity of three continents of the world and he passed eighty-four lakh years in worldly enjoyments, and in infatuation for great undertakings involving the destruction of numerous lives and for immense possessions.

Besides, he had red-hot boiling lead poured into the ears of his bed-chamber. As a result of his evil deeds, *Triprīṣṭha Vāsudéva*, had obtained a bondage of the evil Karma of being born as a *Nāraka* in the Seventh Hell.

On the completion of his age-limit as a *Vāsudéva*, the soul of *Triprīṣṭha Vāsudéva* was, there-fore, born during the nineteenth *Bhava*, as a *Nāraka* in the Seventh Hell, with an age-limit of thirty-three *Sāgaropams*.

The highest age-limit for a denizen of the Seventh Hell is thirty-three *Sāgaropams*.

Denizens of hell are not born in future life as *dévas* (celestial beings) or as *Nārakas*. They usually have *manuṣya gati* (existence as a human being) or *tiryanka gati* (existence as a lower animal) during their next life. The peculiarity about denizens of the Seventh Hell is that they cannot be born as human beings during their next life. Once a soul degrades himself, there are several natural difficulties and obstacles in his progress to a higher stage. We should, therefore, be extremely careful in avoiding mishaps which may eventually lead us to a degraded state.

Twentieth Previous Bhava

During the twentieth *bhava*, the soul of Nayasāra was born as a lion on the completion of his existence as a Nāraka for thirty-three sāgaropams. The life of a lion is mostly responsible for the killing of numerous innocent creatures. Wandering fearlessly and without any obstacle in the forest like the God of Death, the lion used to tear off the temples of huge elephants by his sharp claws and to terrify innocent hordes of deer by his loud roarings. The young lion was always ready in killing numerous animals of various kinds.

Individuals engrossed in a state of intense anger with wicked intentions and intent on killing living beings, usually earn for themselves, the evil Karma of being born as a Nāraka during future life.

Twenty-first Previous Bhava

On the completion of his life as a lion, the soul of Nayasāra was born as Nāraka in the Fourth Hell during his twenty-first *bhava*. Having suffered life-long agonies of being cut into pieces, of being pierced, of being hoisted on gallows of Sémul Tree (*Salmalia Malabarica*-a tree of torture in hell) and of being put to numerous other tortures—a remembrance of which is sufficient to cause horripilation to many,—the soul of Nayasāra wandered through several minor human and *tiryanka bhavas*.

Twenty-second Previous Bhava

After wandering in Samsāra as a human being and as a *tiryanka* for several minor lives, the soul of Nayasāra was born as a prince named Vimala—son of the queen Vimaladevī of King Priya-mitra in the town of the Rathapura, during his twenty-second *bhava*. Prince Vimala studied all the arts and sciences during his young age. Considering him fit for the government of a kingdom, King Priyamitra installed him on the throne as his successor and entrusted him with the management of his entire kingdom.

King Vimala ruled very judiciously over his territories. He was very good and compassionate.

One day, King Vimala went into a forest for amusing himself there. He saw a number of deer entrapped into a snare by a hunter. The merciful king, thinking that it is very cruel on the part of hunters to unnecessarily entrap innocent deer into snares and kill them, he set the entire horde of deer free from the net, and had them placed in a locality of perfect safety.

On account of his merciful and benevolent nature, king Vimala had manuṣya gati (existence as a human being) again during his next life. He adopted Dikṣā during the latter portion of his life. He studied Siddhātāntas and became well-versed in them. By the practice of severe penance of various types, Vimala Muni acquired for himself the meritorious Karma of being born as a Cakra-vartin during his next life. He died in devout meditation after remaining without food and water for one month.

Chapter IV.

Twenty-third Previous Bhava

Priyamitra Cakravartin

44. During the Twenty-third Previous Bhava of Śramaṇa Bhagavān Mahāvīra, the soul of Triprīṣṭha Vāsudéva took the form of a foetus, portended by fourteen excellent dreams, in the womb of धारिणी Dhārīṇī, the chief consort of King धनंजय Dhananjaya with his capital city, at मूका Mūkā, in the charming regions of महाविदेह Mahāvidéha which place is rich in eternal prosperity and which is noteworthy with the permanent presence of Tirthaṅkaras, Cakravartins, Baladévas, Vāsudévas, and other highly meritorious personages.

In the middle of the night of conception, Queen Dhārīṇī saw fourteen illustrious dreams suitable for a Cakravartin. She became greatly delighted on seeing such excellent dreams. The King was informed about the account of the dreams and on consultation with interpreters of dreams it was decided that she will have a handsome son and that he will be a Cakravartin.

When the soul of a Tirthaṅkara enters the womb of his mother, the mother of the Tirthaṅkara sees fourteen illustrious dreams, and the mother of a Cakravartin sees the same fourteen great dreams. But the distinction between the two sets of dreams is that the dreams seen by the mother of a Tirthaṅkara are brilliant and divinely beautiful, while the same fourteen dreams seen by the mother of a Cakravartin are less lustrous.

At the full term of pregnancy, Queen Dhārīṇī gave birth to a lovely son. King Dhananjaya celebrated his birth festival. The child was named प्रियमित्र Priyamitra. With increase in age, Priyamitra became clever in arts and sciences.

On seeing the youthful beauty of the body of his son Priyamitra, with a face as lovely as the Full Moon of autumn, with his eyes resembling white lotus flowers—expanded by the Rising Sun, with ear-rings of gems hanging on his round

muscular cheeks, with a straight and prominent nose, with his lips as red as soft coral, with his mouth ornamented by glossy and well-united rows of teeth resembling a rosary of buds of Jasmine flowers, with his neck decorated by praiseworthy lines, with a muscular and expanded chest, with his arms resembling the door-posts of a great city, with a well-measured middle portion of the body beautified by muscular hind parts, with his slender umbilicus resembling an expanded hundred-petalled lotus flower, with his waist resembling that of a noble well-bred horse, with his thighs resembling the trunks of the elephant of Indra, and with a firm and ruddy pair of gentle and muscular soles of his feet, King Dhananjaya rejoicingly got him married with several handsome young princesses of excellent royal families and, having installed him as a king in his own stead, he himself adopted the life of a religious mendicant at the hands of a venerable Ācārya Mahārāja.

While judiciously governing his kingdom with an undivided sway Priyamitra had the undermentioned fourteen fourteen excellent things suitable for a Cakravartin viz:—

सेणावइ गाहावइ पुरोहित्य तुरय वड्डइ गयित्थी ।

चक्रं छत्तं चम्मं मणि कागाणि खग्न दंदो य ॥ १ ॥

1. Senāvai gāhāvai hurohiya twcaya vadḍhal gayitti

Cakkam cchattam cammam maṇi kāgaṇi khagga danda ya.

1. सेणावइ Senāvai (सेनापति Sēnāpati) Commander of an army 2. गाहावइ Gāhāvai (गाथापति Gāthāpati गृहपति (Grihapati) A royal caterer who looks after his food and house-hold, 3. पुरोहित्य Purohiya (पुरोहित Purohita,) A royal domestic chaplain. 4. तुरय Turaya (तुरग Turaga) A horse for riding : वड्डइ Vadḍhal (वार्धिक Vārdhika) An engineer 6-7 गयित्थी Gayittthī (गज Gaja and स्त्री Strī) An elephant. 7 A royal consort 8 चक्रं Cakkam चक्र Cakram Discus. 9 छत्तं Chatram. A royal umbrella 10 चम्मं Cammam चर्म Carma, Leather. 11 मणि Maṇi jewel. 1 कागाणि Kāgaṇi काकिणी Kākiṇī Kākiṇi

Gem. 13 खड्ग Kṭagga खड्ग Khadga, A dagger-and, 14 दण्डो Dando (दण्डः Darḍah) A club. (suitable for a cakravartin's *Dig-Vijaya*.)

45 After the acquisition of the above-named fourteen excellent articles, King Priyamitra, accompanied by numerous feudatory princes, started on a journey to मागधतीर्थ Māgadha Tīrtha for a conquest of continents, carefully following the Course of the चक्ररत्न Cakra-ratna-the gem-like discus, and having stationed his army in the country surrounding the Māgadha Tīrtha, he observed a three days' fasting with the object of reaching his goal by propitiating the presiding-deity of the sacred place.

Then, riding an excellent chariot, well-decorated with four big bells, and yoked to beautiful white horses, and accompanied by numerous equipped horses, warriors, and chariots, and advancing forward in the path of the चक्ररत्न Cakra-ratna,-the gem-like discus-King Priyamitra valiently held a dreadful bow, resembling the brow of wrathful God of Death, and equipped with a string enlightening the directions by the rays of numerous gems in his left hand having drawn an arrow surmounted by a sharp adamantine point and by sides inlaid with numerous brilliant gems and marked by gems with the name of the Cakravartin by his right hand towards his ear, he threw the arrow towards the presiding deity of the Māgadha Tīrtha.

The arrow rapidly travelled a distance of twelve yojans, and fell before the Māgadha Déva sitting in his assembly.

Then, with a face terrible with up-raised eyebrows on his contumelious fore-head and with eyes, glistening and red-hot by vehemant anger, Māgadha Déva said:—"Ah! Who has to-day remembered the God of Death? Or, who has no affection for his own life? That he desires to fall, like a butter-fly, in the flame of my intense anger. Or, is this arrow thrown by a celestial being or a human being or an Yakṣa (a demi-god) or a Rākṣasa (an evil spirit) who has become proud of the valour of his arms?

Thinking thus for a moment, Māgadha Déva took the arrow into his hands, and having tranquillized his anger on seeing the name of the Cakravartin inlaid with gems, he went to Priyamitra Cakravartin with a present of numerous precious gems, ornaments, and the arrow engraved with the name of the Cakravartin, and having welcomed him respectfully with a low bow and a folded cavity of hands held in front of his forehead, he said:—"I shall hence-forth act strictly in accordance with your esteemed orders like an obedient servant. Please accept this present of mine given through affection"

With these words, he gave away his bow and ornaments to the Cakravartin. Priyamitra Cakravartin also gave him hospitable treatment and having duly respected him and having sent him away to his own capital, he drove back his chariot and returned to his own camp. After taking his meals there, Cakravartin had a great festival lasting for eight days, celebrated by his servants in honour of the Māgadha-déva.

Then, following the course of the discus and accompanied by numerous warriors bearing swords, bows, scythes, lances, javelins, slings etc Priyamitra Cakravartin mounted his excellent elephant and covering, as it were, the sky by various banners of dark, yellow, red, and white colours, and deafening, as it were, the entire world by the noise produced by the neighing of horses, roaring of elephants, and rattling of chariots, he went in the direction of Varadāma Tīrtha. Going there in due course of time, he did fasting for three days, throwing of the arrow, acceptance of gifts and the celebration of festival for eight days etc for the Varadāma déva in accordance with the ceremonies previously done.

Similarly, he subdued the presiding deity of the Prabhāsa Tīrtha. The characteristic difference in this case was that he gave garlands, diadem, pearls, armlets, bracelets, and other ornaments as presents to the Cakravartin.

Then, following the course of the discus moving in the skies and presided over by one thousand Yakṣās, Priyamitra

Cakravartin went to the temple of सिंधुदेवी Sindhu-dévi on the southern bank of सिंधुमहानदी Sindu Mahānadi—the great river Sindhu. There also, by the fasting of three days, the lion seated throne of Sindhu dévi who was sitting on her comfortable seat-began to shake to and fro. On knowing the arrival of Priyamitra Cakravartin through the medium of Avadhi Jñāna, Sindhu-dévi went to him with various gems, gold, diamonds, various pictures two state-chairs, armlets, bracelets, clothes etc. and, with a bow to Priyamitra Cakravartin, and with her two hands folded in the form of a hollow cavity in front of her forehead, she gave all these presents to him. The Cakravartin also gave her hospitable reception and honoured her in various ways. Sindhu-dévi then went away to her temple.

Further following the course of the discus, Priya-Mitra Cakravartin, went to Mount Vaitādhya, and in course of time, he reached the foot of the mountain alone with his army and vehicles. There, his army-camp was stationed. The lion-shaped throne of कुमारदेव Kumāra-déva, the presiding god of Vaitādhya-giri began to shake. The Kumāra-déva, gave Priyamitra Cakravartin presents of various ornaments, and accepted obedience to Cakravartin's orders

After a few days, Priyamitra Cakravarti went near तमिस्रगुफा Tamisra Guphā—the Tamisra cave. The lion-shaped throne of कृतमालदेव Kritamāla-déva began to shake, and the god with an anjali of his hands at once went to Priyamitra Cakravartin and having given the Cakravartin presents of jewelled ornaments suitable for his chief consort and various other ornaments, saluted him and accepted obedience to his orders before going to his temple.

Priyamitra Cakravartin then, called, his excellent Commander of his army to his presence and said "O Vijayaséna, you go and conquer the नगपर्वत Naga Mountain and towns on the west of the great river Sindhu, and return speedily to me." The commander accepted the order respectfully, with the words. "Just

as your Majesty orders" and having done bathing and other ceremonies suitable for the occasion and being surrounded by several heads of troops and heads of fortresses who were valient lustrous, clever in barbarian languages, renowned for fame, who were armed with armours, and who had bows tightly fixed on their backs. he with a white umbrella held over his head with pure chowries waived about him, and with the directions deafened by the sound of musical instruments, rode on an excellent elephant, and he reached the bank of river Sindhu. He then spread the चर्मरत्न Carma-ratna-the excellent leather twelve yojans in extent, to serve as a boat for crossing the great river. Then, remaining on the Carma-ratna along with his horses, elephants, warriors, and cakra (discus), the Commander fearlessly crossed, as it were the GOSPADA (cow's foot prints) the great river in which big waves were surging high and having made all the barbarous races obedient to his orders, he took presents of gems etc from them. The barbarians saying "O supreme lord! you are our only means of support," went back to their respective places. Commander Vijayaséna returned to Priyamitra Cakravartin, and making a low salute to the lotus-like feet of the Cakravartin, he handed over the gems, ornaments etc to him, and narrated the account of his victory over the barbarians to him.

Priyamitra Cakravartin, then, told Commander Vijayaséna, "O good man! you go to Tamīsrā cave and open its door." In strict obedience to the Cakravartin's orders, Vijayaséna went to the cave along with all his army, and commenced the three days' fasting

By, striking three times with thick, and sharp दण्डरत्न Daṇḍa-ratna, the jewelled staff-on the adamantine doors the doors urged by the blow, opened wide with a crackling noise, like a secret imparted to a bad woman. Vijayaséna then returned to Priyamitra Cakravartin, and narrated the whole account to him.

Then riding on an intoxicated elephant and accompanied by his entire army, Priyamitra took the मणिरत्न emerald gem capable

of warding off disease and evil, with him and entered the Tamisrā cave going along the course of Cakra-ratna. With the object of dispelling the darkness of the cave, he made big circles on its walls with the ककिणी Kākinī ratna. The darkness was removed by the mass of rays of circles, and Priyamitra Cakravartin was able to go through the cave easily along with his entire army.

The extremely valient barbarian tribes of the remoter portion of Vaitadhyā giri, who were affluent with gold, gems, wealth and corn, and who possessed invincible powers, now saw the mirage of showers of blood, earth-quakes and numerous other mishaps. On seeing the army of the Cakravartin, they became joyless, distressed, and baffled in their attempts with humiliation, and Priyamitra Cakravartin, creating the suspicion of churning of the sea by the sound resembling, roaring of lions and accompanied by warriors bearing swords, javelins, lances, spears, and other weapons, at once reached the interior of the barbarian's country.

On hearing the news of arrival of Priyamitra Cakravartin, these barbarians with their eyes blood-shot with intense anger, began to think, thus, amongst themselves:—"Ah! this poor soul sent by the God of Death, has come here to molest our country, let us, therefore so arrange ourselves, that he will be annihilated in the midway." With very strong unbreakable armours on their bodies and armed with various weapons in their hands, they hastily marched on-ward with banners bearing the figures of alligators, human beings, tigers, eagles, and other animals, and boasting of their, valour they began to fight with the front portion of the army of Priyamitra.

On seeing the front portion of the army Priyamitra Cakravartin, with several warriors lying dead, with excellent chariots shattered to pices, with well-bred horses severely wounded, and with some of his tributary kings faltering in their onward march, Commander Vijayasēna, became greatly enraged and so

he mounted his horse named कमलामेलक Kamalāmēlaka, and having taken the gem-like sword as black as the pith of the blue-lotus and irresistible everywhere, from the hands of Priyamiitra Cakravartin, he completely impeded onward march of the barbarians who had gathered together in multitudes round the army. Briefly speaking the barbarians attacked by the commander, became terror-stricken and they ran away to their respective abodes like the darkness by the light of the Sun, and like snakes by the eagle. They then took away their sons, wives, and other valuable articles with them, on account of fear of death, and they went away to other hideous localities.

Then, leaving aside all their engagements, they went to the bank of the river Sindhu (Indus) and becoming perfectly naked, they fasted for three days keeping their faces high up towards the Sun and carefully meditated on their family-gods मेघमुख Meghamukha who had helped them in reducing the strength of their enemies on previous occasions. At the end of three days fasting, with the shaking of their respective thrones, the gods appeared on the spot and remaining in the vault of the sky they said "Why are we remembered?" The barbarians replied "We are defeated by the army of the enemy, vanquish therefore, the entire army of our enemy for our welfare." The gods said "He is a Cakravartin named Priyamiitra. Even Indra himself is not able to destroy him. It is very difficult to defeat him. However, simply for your welfare, we will molest them a little" The gods, then disappeared and creating a mass of clouds they began to pour constant showers of torrential rains for seven days.

On seeing this annoyance of constant rains, Priyamiitra Cakravartin rubbed gently with his hands the excellent चर्मरत्न Carmd-ratna, and it suddenly expanded to an extent of twelve yojanas all around. The whole army of the Cakravartin was comfortably accommodated on the divine leather. An excellent umbrella a little more than twelve yojanas in extent, ornamented, with ninety-nine thousand gold-sticks, adorned with various

designs of precious gems and as white as a mass of foam, was held over it and the मणिरत्न manirratna, the divine emerald gem as bright as the sun of autumnal months, and capable of expanding the rays, was placed in the centre. Gathāpati (the master of the house) then, arranged thousands of earthen-hots full of corn of all varieties, carefully cleaned, Priyamitra Cakravartin then remained on the carma ratna, and under the shelter of the spacious umbralla, and, in the brilliance of the excellent gem and with the Gāthāpati (master of the house) preparing varieties of corn, the Cakravartin remained happily and without uneasiness of any kind, as if he were living in his own palace. Briefly speaking, there was no hunger or disease or fear misery either for the victorious Cakravartin or for his entire army.

At the end of seven days, Priyamitra Cakravartin thought:—“Who is there to insult me by showers of rain?” Soon afterwards, sixteen thousand yakṣas armed with various weapons went to Meghamukha gods and said “It seems, you are eagerly desirous of unwholesome events that you have become ready to molest even a mighty Cakravartin. So, you speedily run away. Otherwise be prepared for a fight.”

On hearing these words of the Yaksas, the Meghamukha gods went to the barbarians and after narrating the whole account including their inability to help them, they sent the barbarians to render service to the Cakravartin. The barbarians gently passing their hands on their disunited mass of hair, becoming disarmed of all weapons, putting on wet clothes, and becoming greatly bewildered by intense terror, bowed down low before the Cakravartin, and making presents of gold various gems and other valuable articles and accepting service under him, they requested him to forgive them for their offence. Accepting, thus the service of the barbarians under his supremacy Priyamitra Cakravartin received them hospitably, and then, they went away to their own respective places.

Priyamitra Cakravartin, then, sent, as before, his commander Vijayasēna to the remaining country around the river Sindhu (Indus) with the object of conquering that Country.

On the return of Commander Vijayaséna after his conquest of Indus River Country, Priyamitra Cakravartin, following the direction of Cakra-ratna, went to the Vaitāthya-girl and eventually reached the top-most regions of the mountain. There, he meditated on the विद्याधर Vidyādhara, aerials of the northern and southern rows. Becoming terrified with fear, they gave gold, gems, and valuable articles as presents to the Cakravartin and consented to abide by his orders.

Then, as arranged previously, Commander Vijaysena, having conquered the country to the east of गंगानदी Gaṅgā Nadi, (River Ganges,) returned to the Priyamitra Cakravartin, soon after the conquest, and the Cakravartin crossed the cave again as before along with his entire army, encamped his army there, and having fasted for three days, he took the nine hidden treasures, —which are capable of supplying all the wished-for objects,—which are furnished with adamantine doors, and which are acquired after intensely meritorious deeds. The nine hidden treasures are famous under the following names:—

1. नैसर्प Naisarpa, 2. पाण्डुक Paṇḍuka 3. पिंगल Piṅgala 4. सर्वरत्न Sarva Ratna 5. महापद्म Mahā Padma 6. काल Kāla 7. महाकाल Mahā Kāla 8. माणवक Maṇavaka and 9. संख Saṅkha The extremely valient Priyamitra Cakravartin respectfully celebrated a great festival lasting for eight days, as a token of acquisition of the nine (hidden) treasures. Commander Vijayaséna conquered the other portion of the country on the east of the Ganges, and the master of the family remained there enjoying various pleasures of the world.

Priyamitra Cakravartin having thus conquered the six continents having brought all the vanquished enemies under his sway, showing the prowess of his strength to kings, and giving gifts and valuable articles to servants and constant alms to the poor and needy persons, entered his capital city मूकानगरी Mūkā Nagarī accompanied by thirty-two thousand kings. The kings celebrated a great festival lasting for twelve years in honour of his anointment as a Cakravartin.

Having successfully attained his object and being accepted as the supreme lord of thirty-two thousand theatrical performances combined with thirty-two actors, sixteen thousand Yakṣas, three hundred sixty-three cooks, eighteen rows and subsidiary rows, eighty-four lac horses, eighty-four thousand big elephants, ninety-six crore human beings, seventy-two thousand excellent towns, thirty-two thousand provinces, ninety-nine thousand *drona mukhas* (towns having access by land and water) twenty-four thousand *karbaṣas* (small towns) forty-eight thousand cities, twenty-four thousand *madambas* (villages without a village in a radius of one yojana) twenty thousand mine-districts, sixteen hundred *khetas* (towns with mud walls,) fourteen thousand valient warriors, crown princes, merchants, commanders, etc, Priyamitra Cakravartin passed his days merrily, enjoying the most excellent pleasures of the world.

Renunciation.

46 When one day Priyamitra Cakravartin was calmly looking at the sky from the uppermost part of his palace, he saw a recently-formed and slightly expanded cloud as dark as lamp-black, a wash, a wild buffalo, a cackoo, or the waters of Jamnā river, which appeared formidable on account of thrilling lightning; which was handsome like purified gold or like a row of white cows, which was lovely by the elegance of the delightful rainbow, which was pleasant by the mass of drops of slowly pouring showers of rain, and which was capable of making peacocks dance joyfully by the melodious roaring, and when that cloud was, in a moment spread out in various directions and destroyed in every way by a powerful gust of forcible wind, Priyamitra Cakravartin thought:— “Ah! what is the nature of transformation of objects? That the extremely delightful mass of clouds developed beautifully in a moment and disappeared completely in the next moment, By inference all the objects in the world undergo the same change. Why should there be a logical impediment or gratification for an object perishable in a moment or why should there be an effort for a regular succession of

deeds ? Or, why should we have confidence even for a moment in external objects ? Or, leaving aside external objects, this body—the temple of all beautiful fancies—for which efforts are made for the acquisition of constituent parts of kingdom such as elephants, horses, chariots, warriors, young beautiful women, cities, mine-districts etc, is decidedly perishable like the momentarily seen and momentarily perishing cloud on account of its property of Birth, Destruction etc. Why should wise persons acquire kingdoms for the fondling of this body—an accumulation of worthless materials formed as an above of bones, marrow, fat, blood, semen, flesh etc, overcome by bathing, anointing, food and other procedures every day, fit to be protected from cold, heat, and the evils of ailments, which is full of extremely disgusting foul smell resembling that of a pot filled with feces, which is lovely only externally and thoughtlessly beautiful like the doing of the wicked person and which is full of fondness for extreme pleasures like a great king and unmindful of the violent blows of the God of the Death, like a cat tastefully drinking milk ? Why do they thoughtlessly commit sins. Why do they use weapons always for protecting it ? Why are they afraid of their enemies who may be living at the distance of thousands of yojanas when they over-look their internal enemies in the form of anger, greed etc which are constantly troubling them and which are always known to them ? Why do they consider as fraudlessly affectionate, those followers who show affection only for their own personal interest ? Why do they think as unperishable the wealth which is decidedly perishable ? Ah ! their carelessness, Ah ! their want of discrimination, Ah ! the might of Moha (infatuation), Ah ! their subservience to worldly restrictions, Ah ! their carelessness about future miseries, Ah ! their repugnance of looking to the fruition of evil deeds.” When Priyamitra Cakravartin was reflecting on, thus, a bard proclaiming the hour of the day said : “ Ah ! with the going of the lusterless Sun towards the West (with the setting of the Sun) the swarms of bees are crying, as it were by the intense humming on account of the contraction of the day-lotus flowers, and *cakra-vāhas*”

(ruddy geese) distressed by the terrible pangs of long separation are lamenting bitterly. Ah! lie on this worthless Samsara where there is really not any eternal object." On listening to this Priyamitra Cakravartin thought:—Ah! he spoke well about impermaence (of objects of this world). It is therefore, quite appropriate that I should hence-forword, endeavour for my religions duties. "With this idea in his mind the Cakravartin lay down for sleep. However, the night was passed with great difficulty, in thinking about the worthlessness of worldly objects at every moment, in censuring evil deeds including injury to living beings etc, in experiescing an abhorence towards this Samsāra, in conisdering the relationship of kinsmen as bondages, in thinking of worldly pleasures as serpents, in glancing at the wantonness of the world as a manifestation of the rain-bow and even in experleencing anxiety in a highty comfortable bed.

47. At Sun-rise a panegyrist said "The disc of the Sun, capable of warding off an adversary, affording delight to cakravākas, greatly desired by delighted good people on account of gentle rays (or hands and) capable of dispelling night (or blemishes) like you, has now made its appearance on the Sun-rise mountain. "

On hearing this verse adorned by the word उदय Udaya, Rise, Priya-Mitra Cakravartin, supposing it to be a probable acquisition of some inestimable benefit, got up from his bed, and having finished his morning duties, took his seat on the throne. Then, some guardlans of pleasure-gardens came there, and with a low bow, announced; "Oh ! lord ! we give you the good news that worshipful Bhagavān Pottilācārya, has arrived in our pleasure-garden with a retinue of many pupils. " Becoming extremely delighted on hearing this welcome news, Priyamitra Cakravartin gave them more gifts than ever expected from him. The Cakravartin mounted an excellent elephant, and accompanied by a large retinue, he went to the pleasure-garden with great pomp. He bowed down respectfully before the Ācārya Mahārāj and taking his seat on the ground nearby, and with the cavies

of hands folded in the form of a lotus and held in front of his forehead, he narrated his auspicious fancies on seeing the transformations in the clouds, and his final determination of following a true religion, before the Guru Mahārāja.

The Guru Mahārāja then said, " O Great King ! Your intellect follows the path of wise persons. You have the good fortune of knowing the loopholes of Karman. The happiness of the wealth of Mokṣa (Final Liberation) is now in your lotus-like hands that you have happily acquired such meritorious notions. O King ! People are of three kinds viz 1. *Uttama* (excellent) 2. *Madhyama* (mediocre) and 3. *Jaghanya* (Low), Out of these, excellent persons soon, after knowing the frailty of worldly objects by their own intellect, leave off their wives, sons, wealth etc. and lead the life of religious mendicancy which is beneficent in the next life. Mediocre people on the other hand, become attached to Jain Dharma with great difficulty, on experiencing the agonies of a great disease or the pangs of unavoidable separation, While low people drowned in a variety of miseries do not, in any way, get themselves engaged in walking along the path of Final Emancipation, although they are drowned in a variety of miseries, and afflicted with hundreds of misfortunes. Leaving aside the question of adopting religious duties on instruction with various words by the highly merciful Guru Mahārāja, they do not even have faith in the True Religion. Excellent persons cognizant of the peculiarities of Bhava, are naturally eligible for Dharma, while mediocre, and low people are not eligible. O illustrious man ! You are fit for the Dharma promulgated by the Tīrthaṅkaras. Now, adopt it and make your life blessed. Wise man are never careless in accepting Cintāmaṇi ratna, and other precious articles after knowing the real nature of these objects. Life is flickering like a drop of water, love is transitory like the colours of rainbow, the comeliness of body, even if perfect, is fleeting like the movements of the ears of an elephant, youth is moving rapidly like the movements of a dry leaf set in motion by fierce wind, and wealth accumulated with immense trouble becomes the source of hundreds of misfortunes. Every one of these items is

likely to prove to be a determining cause of abhorrence to the world for a wise man, then, what to say about a combination of them ? It is one of the greatest wonders that people do not make an effort to walk on the path of Final Emancipation, although objects capable of creating abhorrence to world are always visibly existent. What to say more ? You, now, adopt the True Religion. There arise a number of mishaps in a meritorious act. It is not fit to postpone. "

On hearing this, Priyamitra Cakravartin, respectfully laid himself low at the feet of Guru Mahārāja Potillacārya, and said " O worshipful lord ! Whatever you have said is quite appropriate. I am now desirous of abandoning my household etc, and of entering the life of a religious mendicant. The Guru Mahārāja said:—"O good man ! Do not delay now. That is the most appropriate path for wise persons like your-self knowing the excellent path. Priyamitra Cakravartin then saluted the Guru Mahārāja, and he went to his palace. There he called some prominent citizens, his ministers, commander-in-chief, and other officers of the state, and told them; " O good people ! I am, now, desirous of renouncing the enjoyments of this life, and leading a well-regulated ascetic life, I ask your pardon, if I have harassed you when I took you under my suzerainty or have exacted service by force or have troubled you by taking more taxes from you. They said " O lord ! Our own heart is really made of adamant stone that it is not shattered to pieces by hearing these words. Our parents were primarily beneficient towards us but you have established progressively virtuous qualities in us; we are now ashamed of heartlessly remaining in our houses without rendering service to your lotus-like feet. Who else can tolerate our faults, in the way, that you have personally done ? You are, therefore, our object of shelter during the next life, as well as, during this life ". The Cakravartin replied :—" If it be so, you go to your respective houses, and having entrusted all your worldly affairs to your sons, you do everything that is necessary, and having speedily done all the work, you come to me in palanquins. Having respectfully accepted the words of the

Cakravartin, they went home, and did everything that was necessary for the occasion.

The Cakravartin Priyamitra also, installed his successor and made him supreme lord of all the elephants, horses, army, and the wealth of the State.

After a bath, Priya Mitra Cakravartin put on excellent ornaments, and surrounded by all the feudatory chiefs who were willing to adopt ascetic life, and giving constant gifts of gold, and other articles on the way with the playing of various musical instruments, with dancing of young females and with laudatory verses sung by bards, he eventually reached the pleasure garden. Getting down from the palanquin he paid his homage to the Ācārya Mahārāja by going round him three times from right to left.

Priyamitra Cakravartin, then, removed all his precious ornaments, and valuable garments from his body, and Guru Mahārāja initiated him into his Order of Monks. He accepted the Dīkṣā with a pure heart.

While studying the Siddhāntas preached by the Tīrthaṅkaras, giving careful attention in the service of the Guru Mahārāja, abandoning carelessness, violence, and deceitful intrigues, wasting his body by penance of various kinds, accumulating a mass of pure qualities, conquering the God of Love and other internal enemies, protecting all other animals like his own life, not leaving off even for a moment the meditation of the meanings of the Sūtras, holding a well-balanced mental disposition in relation to happiness or misery a precious gem or a piece of stone, an enemy or an affectionate friend, and giving up all association like a piece of straw clinging to one's garment, the worshipful ascetic Priyamitra Muni, thus, led a strictly religious life for one crore years.

Soon after death, Priyamitra Muni was born as a very affluent god in *Śukra deva-loka*.

APPENDIX NO. 4.

Some Observations about Previous Bhavas

The soul of Nayasāra wandered in Saṁsāra in various *gatis* existences), as a *dēva* (celestial being) as a *manuṣya* (human being), as a *tiryanca* (lower animal) and as a *Nāraka* (denizen of hell) during twenty-one principal bhavas, and numerous minor bhavas. Majority of his evil Karmas were consumed by his calmly experiencing terrible pains during his existence as a denizen of hell, and as a lower animal.

During the twenty-second bhava the soul of Nayasāra was a king born in noble Kṣātriya family. Here, there is an end of *Nāraka gati* as well as of *tiryanca gati* for him. All his future *bhavas* were either as a human being or as a celestial being. His human bhavas henceforward were progressively more and more fully equipped with worldly enjoyments.

The soul of Nayasāra during the twenty-second bhava, was King Vimala son of King Priyamitra of Rathapura. He ruled over his subjects very judiciously. He was very kind-hearted and benevolent. One day King Vimala went into a forest for amusing himself there. He saw a number of deer entrapped into a snare by a hunter. The merciful king knowing that it is very cruel on the part of hunters to heedlessly entrap innocent animals into snares, and then to kill them, set the entire horde of deer free from the net, and had them placed in a locality of perfect safety.

On account of his merciful, and benevolent nature, King Vimala had *manuṣya gati* (existence as a human being) again during his next life.

During the latter part of his life, King Vimala became disgusted with the pleasures of this world. Having abandoned royal wealth King Vimala took Bhagavatī Dīkṣā. He studied Siddhāntas, and became well-versed in them. By the practice of severe penance of various types, Vimala Muni acquired for

himself the meritorious Karma of being born as a Cakravartin during his next life.

With regard to the reward of meritorious deeds done in previous lives, celebrated Ācārya Śrīmān Haribhadra-sūrisvaraj Mahārāja writes in the seventh *adhyāya* named Dharma-phala Vidhi, of his famous work धर्मबिन्दु Dharma Bindu as follows:—

यथा-विशिष्टं देवसौख्यं यच्चिवसौख्यं च तत्परम् ।

धर्मकल्पद्रुमस्येदं फलमाहुर्मनीषिणः ॥ ३ ॥

Yathā-Viśiṣṭam dévasaukhyam yacchivasaukhyam ca tat-param

Dharma-kalpa-drumasyédam phalamāhu-r-manīṣiṇaḥ.

1 Great sages say that the fruit of the Kalpa-druma (Wishing Tree) of Dharma (performance of meritorious acts), is the acquisition of the excellent happiness of divine life and superior to it, is (the acquisition of Śiva-sukha (the happiness of Mokṣa or Final Emancipation.)

द्विविधं फलमनन्तर परंपरा भेदादिति ।

Dvividham phalamanantara paramparā bhédaditi

The fruit is of two kinds viz:—1 anantarama (following immediately), and 2 paramparā (Indirectly).

तत्रानन्तरफलमुपप्लवहास इति । तथा-भावैश्वर्यवृद्धिरिति ।

तथा-जनप्रियत्वमिति ॥

Tatrānantara phalamplavahrāsa Iti tathā-bhvaiśvaryavṛddhirity tathājanpriyattvamiti !

The immediate fruit is *upaplava-kṛāsa* complete destruction of upaplava (misfortune in the form of rāga (love) and dvéṣa (hatred)

Also—bhāvaśvarya-vriddhi—the increase of bhāvaśvarya (acquisition of the virtuous of liberality, agreeableness, censure of of sinful acts etc), Also—the quality of becoming delightful to the people.

परंपराफलं तु सुगतिजन्मोत्तमस्यान परंपरानिर्वाणावाप्तिरिति.

Paramparāphalam to sugati janmottamasthāna-paramparā Nirvāṇāvaptiriti.

The indirect fruit (of Dharma) is su-gati in a déva-loka such as Saudharma déva-loka etc) and the acquisition of an excellent abode-indirectly the acquisition of Nirvāṇa (Final Emancipation).

। सुगतिर्विशिष्टदेवस्थानमिति ।

Sugati-r-viśiṣṭa dévasthānīti.

Sugati-is (birth in) a déva-loka such as Saudharma déva-loka and other celestial abodes.

तमोत्तमा रूपसंपत्, सत्स्यतिप्रभावसुखद्युतिछेद्यायोगः, विशुद्धेन्द्रियावधित्वं, प्रकृष्टानि भोगसधनानि, दिव्यो विमाननिवहः, मनोहराण्युद्यानानि, रम्या जलाशयाः, काम्ता अप्सरसः, अतिनिपुणाः किंकराः, प्रगल्भो नाट्यविधिः, चतुरोदारा भोगाः सदाचित्ताढादः, अनेकसुखहेतुत्वं, कुशलानुबन्धः, महाकल्याणपूजाकारणं, तीर्थकर सेवा, सद्धर्मश्रुतौ रतिः, सदासुखित्वमिति ॥

Tatrottamā rūpasampat, satatīti prabhāva, sukha-dyuti lésyā yogah. Viśuddhēndriyāvadhitvam, pra-krṣṭāni, bhoga sadhanāni diuyo vīman nivahah, manoharā nyudyaṇi, ramyā jalāśayāh kānta apsarasaḥ, atī-nīpuṇāḥ ktmkarāḥ, pragalbho nātya-vidhiḥ, caturōdārā bhogaḥ, sadācittahlādaḥ anēka-sukha-hetutvam, kuśa-

latānu-bandhaḥ, mahākalyāṇa pñjākaraṇam Tīrthakara sēvā, saddharma Śrutauratiḥ sadā sukhītvamīti.

There (in the déva-loka) abundance of excellent beauty; a combination of an existence of long duration, excellence of dignity, happiness, lustre, and of thought-activity; perfect sense-organs and perfect Avadhī jñāna; excellent means of enjoyment; a multitude of divine celestial cars; charming pleasure-gardens; delightful ponds; charming celestial nymphs; very clever servants; majestic dramatic performances especially relating to the incidents of the lives of Tīrthāṅkaras; sensual enjoyment of sound and sight capable of attracting senses and mind, permanent mental rejoicing; becoming a source of pleasure to other gods; blissful consequences of all deeds; worship of Jīneśvaras on the auspicious days of their birth, dīksā, Kéval Jñāna etc.; adoration of Tīrthāṅkaras; pleasure of hearing the preaching of the True Religion; attainment of Permanent Happiness.

तथा-तच्छ्रुतावपि विशिष्टे देशे विशिष्ट एव काले स्थीते महाकुले
निःकलङ्केऽन्वयेन उदग्रे सदाचारेण, आख्यायिका पुरुषयुक्ते अनेकमनोरथा-
पूरकमत्यन्तनिरवधं जन्मेति ॥

Tathā-taccyutāvapi viśiṣṭé désé viśiṣṭa éva kālé sphīté mahākulé nih—kalaṅké nvayēna udagré sadācārēṇa ākhyāyikā puṇṣayukté, anéka-manorathāpūrakamatyanta niravadyam janméti.

Also, after descent from it (déva-loka), birth in a good country (e-g Magadha) at a good time (e-g susama-duṣsama) in a flourishing spotless (free from the stain of ill-fame) and virtuous family;—in a family renowned by great men whose virtuous qualities are described in legends; birth in such a family is capable of fulfilling the wishes of family-members, as well as, of other people; and birth of such persons is destitute of all faults (as the descent takes place on an auspicious, day with conjunctions of planets in exalted conditions). Such persons have following qualities :—

सुन्दरं रूपं, आलयो लक्षणानां, रहितमामयेन, युक्तं प्रज्ञया संगतं
कलाकलापेनेति ॥

Sundaram rūpam, ālayo lakṣaṇānām, rahitamāmayēna,
yuktam prajñayā, saṅgatam kalā-kalāpēnēti.

They possess handsome form, and appearance; they are a seat of auspicious signs (such cakra, vajra, svastika, kamala etc); they are free from āmaya (sickness-fevers, diarrhoeas, fistula-in-ano); they are rich in wisdom; and they are intimate with a knowledge of all arts and sciences.

तथा—गुणपक्षपातः असदाचारभीरुता. कल्याणमित्रयोगः, सत्कथाश्रवणं
मार्गानुबोधः सर्वोचितप्राप्तिः, हिताय सत्त्वसंघातस्य, परितोषकरी गुरुणां
संवर्द्धनी गुणान्तरस्य, निदर्शनं जनानां, अत्युदारआश्रयः, असाधारणा
विषयाः, रहिताः संक्लेष्टेन अपरोपदापिनः अमङ्गुलावसाना इति ॥

Tathā—Guṇa pakṣa pātaḥ, āsadācārabhīrutā, kalyāṇa mitra
yogaḥ satkathā śravaṇam, mārṅānubodhaḥ sarvocitaprāptiḥ, hitāya
sattvasaṅghātasya, paritoṣakarī gurūṇām samvarddhanī guṇānta-
rasya, nidarśanaṁ janānām, atyudāra āśayaḥ a-sādhāranā viṣayāḥ,
rahitāḥ saṅkleśēna, a-paropatāpināḥ, a-maṅgulāvasānā iti.

Also, such persons have:—

Partiality towards virtuous qualities; dread of immo-
rality; association with noble-natured friends; hearing of virtuous
stories; understanding of the Path of Mokṣa; attainment of the
proper methods of acquiring Dharma, Artha (wealth), and Kāma
(worldly enjoyments); this attainment of Dharma, Artha, and
Kāma is for the welfare of the multitude of living beings; it
is completely gratifying to highly respected persons; it attains
superior excellence; it indicates the Path to people; it creates a
noble mental attitude; it acquires unique opportunities (e-g
those acquired by Śālibhadra). These opportunities are bereft of

agonies, and they do not torment others; and they produce excellent consequences.

It is said :—

असन्तो नाभ्यर्थ्याः सुहृदपि न याच्यस्तनुधनः ।

प्रिया वृत्तिर्न्याय्या मलिनमसुभङ्गेऽप्यसुकरम् ॥

विपद्युच्चैःस्थेयं पदमनुविधेयं च महतां !

सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥१॥

Asanto nābhyarthyaḥ suhrudapi na yācyastanudhanah

Privā vṛitti-r-nyāyyā malinama-subhaṅgépyasukaram

Vipadyucchaḥ sthéyam padamanu-vidhéyam ca mahatām

Satām kénoddīṣṭam viṣamamasi-dhārā-vratamidam

1. Bad persons should not be solicited. Even a friend, with slender means of wealth, is not fit to be asked for a gift. Maintenance by just methods is loveable. A foul act should not be done even at the expense of one's life. One should hold up a high standard even in a adversity; and the foot-step of great persons should be followed. By whom is this difficult and sharp like the edge of a sword-vow proclaimed to good persons ?

तथा-काले धर्मप्रतिपत्तिरिति ॥

Tathā-Kālē dharma-pratipattiriti.

Also—at the right time (of renouncing worldly pleasures) there is comprehension of dharma (in the avowal of sarva-vratā dharma) resulting in abstention from all sinful acts,

तत्र च गुरुसहायसंपदिति.

Tatra ca gurusahāya-sampaditi.

There, also great (devoid of all blemishes) acquisition of guru and associate śādhus

ततश्च-साधुसंयमानुष्ठानमिति ।

Tataśca-Sādhu : anyamānuṣṭhānaméti

And then—well-controlled ascetic conduct free from all kinds of transgressions; abstention from all varieties of sinful acts.

ततोऽपि-परिशुद्धाराधनेति ।

Tato'pi, Paris'uddhārādhanéti

Even after that—Performance of highly purificatory atonement at death-time.

तत्र च-विधिवच्छरीरत्याग इति

Tatra ca-Vidhivaccharitra-tyāga.

There also—Abandonment of body in accordance with the tenets of the Śāstras.

ततो विशिष्टतरं देवस्थानमिति

Tato-Viśiṣṭataram dévasthānam.

Acquisition of a more elegant déva-loka (with better equipment with regard to vīmānas, retinue of gods goddesses, celestial nymphs internal happiness etc) than the one previously obtained.

ततःसर्वमेव शुभतरं तत्रेति ।

Tataḥ sarvaméva Śubhataram tatréti.

There also, everything is more beautiful than that in the déva-loka previously acquired; with regard to beauty of form,

lustre, time-limit, retinue, vīmanas, celestial nymphs, internal happiness etc).

He acquires much more beautiful objects as he advances high and higher spiritually—both during his existence as a celestial being or as a human being, till he attains Final Emancipation.

During the twenty-third bhava, he acquired the prosperous state of a Cakravartin. The status of an Indra is superior among gods; the status of a Cakravartin is superior among human beings, and that of a lion is superior among lower animals. The possession of royal wealth is a special distinction during human existence. The prosperity of a Cakravartin is the best of all. The strength and glory of a Cakravartin is the best of all among human beings. A Cakravartin is, therefore, spoken of, as a Nara-dēva (god among men): He who is the possessor of *Cauda-ratnas* (Fourteen precious articles,) and *Nava Nidhānas* (nine treasures) is called a nara-deva.

A Cakravartin acquires cauda-ratnas and nava nidhānas (nine treasures) through the supernatural power of meritorious deeds done in previous lives.

The fourteen precious objects are the following:— 1 Senāpati (commander of the army) 2. Grihapati [master of the house looking after his domestic affairs] 3 Purohita 4 Hāthi [elephant] 5. Aśva [horse] 6. Vardhika [engineer] 7 Śrī-ratna. 8 Cakra [discus] 9 Chatra [Umbrella] 10 Carma [Leather] 11 Maṇi [jewel] 12 Kāṅkīṇi-ratna 13 Khadga [dagger] and 14 Daṇḍa [scepter].

Out of these, the first seven are Pañcēndriya (five-sensed). The first four viz Senāpati, Grihapati, Vardhika and Purohita are born in the capital city of the Cakravartin. The śrī-ratna [his chief consort] is born in the town of Vidyādhara on Mount Vaitādhya. His elephant and horse—both of them—are born near the base of Mount Vaitādhya.

The remaining seven vig Cakra, chatra, carma, maṇi, kāṅkani, khadga, and Daṇḍa are one-sensed. The cakra-ratna moves in front and shows the path along which the six continents are to be reached and conquered; *khadga-ratna* cuts asunder the head of the enemy; *chatra-ratna* is one dhanu long but by the touch of the Cakravartin's hand, it attains an extent of twelve yojans, *Carma-ratna* is two hands long and two hands broad but whenever required, it can attain an extent of twelve yojans by the touch of the hand of the Cakravartin. A unique peculiarity of this Carma is that fruits and corn grown under it in the morning become ripe for use in the evening. *Daṇḍa-ratna* is one dhanu long. It removes irregularities in ground. It cuts through one thousand yojans of ground and it does the work of ground and it does the work of opening the doors of Tamisrā and other caves; *maṇi-ratna* is four fingers long and two fingers wide. The supernatural power of this *ratna* is that, if tied on the arm or applied to the head, it removes diseases of all kinds, and it spreads its brightness for twelve yojans. The *Kāṅgiṇī-ratna* is made of gold and it is four fingers long. It is useful in making forty-nine circles on both the walls of the cave on Valtādhya mountain.

Cakra, khadga, chatra and daṇḍa are produced in the the armoury of the Cakravartin. Carma, Maṇi and Kāṅgiṇī-ratna are produced in the Cakravartin's treasure-house. The nava-nidhānas [nine treasures] acquired by a Cakravartin are obtained from the **मुख** Mukha-source of the river Ganges. They are Naisarpa नैसर्ग 2. Pāṇḍuka (पाण्डुक) 3. Piṅgala (पिङ्गल) 4. Sarva-ratna (सर्वरत्न) 5. Mahāpadma (महापद्म) 6. Kāla (काल) 7. Mahā Kāla (महाकाल) 8. Māṇavakaḥ (माणवक) and 9. Śankha (शङ्ख)

Each of these nine treasures is presided over by a god of the same name and hence the treasure is known by the name of the god presiding over it. The individual god presiding over each treasure helps the Cakravartin, by his divine Valkriyaka Labdhi with the materials at his command in the treasure and

does service to him during his march for the conquest of the six continents or whenever desired.

These treasures are permanent and indestructible. The treasures contain divine and eternal books describing all the objects of the world. Another version is that objects mentioned under various subjects in the books, become manifest in the individual treasure.

1. Naisarpa (नैसर्प) treasure presided over by god Naisarpa has a permanent book describing the arrangement of construction of villages, towns, capital cities, dropa mukha (accessible by water as well as by land), madambaka (a town without any village round about within a distance of $2\frac{1}{2}$ kosas), skandā-vāsas (camping stations for armies.) It also contains arrangements of various designs of construction of buildings.

2 Pāṇḍuka (पाण्डुक) treasure presided over, by a god of the same name, contains descriptions of standards of counting articles such as gold mohurs, cocoa-nuts, pearls etc; of measuring corn with a measuring vessel; of weighing substances like molasses, paddy, wheat, pulses; and various methods of measuring, weighing ect,

3. Pinagla (पिङ्गल) treasure has a book containing descriptions of various kinds of ornaments for females and males. It also has descriptions of different kinds of horses and elephants.

4. Sarva-ratnaka (सर्वरत्नक) treasure contains a description of the fourteen रत्नानि ratnāni-excellent gems and articles of a Cakravartin. Some say that these fourteen *ratnas* of the Cakravartin become more brilliant by the benign influence of this Treasure.

5. Mahāpadma (महापद्म) treasure has a description of the processes of the manufacture of all varieties of garments, methods of dyeing and printing, and different processes of washing them.

6 Kāla (काल) treasure contains a description of a knowledge of Kāla (time) of various astronomical objects. It gives a description of the past, present and future events happening of Arihanta Mahārājas, Cakravartins, Baladévas, Vāsudévas etc. These events good or bad, can be known from this treasure. All the conditions about agriculture, trade, and hundred kinds of śilpa-decoration, ornamentation—are mentioned in this treasure.

7. Mahākāla (महाकाल) treasure contains a description of sources of mines of iron, silver, gold, of emeralds, Candra-kānta and Sūrya-kānta gems, of pearls, sapphires, corals etc

8. Māṇavaka (माणवक) treasure contains a description of the various processes and other weapons; of swords, spears, and other weapons; of shields and armours; of methods of fighting; of arrangements of armies: of different ways of punishment viz 1 Hākāra-exclamation of hā. 2 Mākāra prohibition by words. 3 Dhikkāra-Reproach; disapprobation; 4 Pari-bhāṣaṇa Reprimand, 5 Maṇḍalé bandhanam—Restriction to an allotted locality. 6 Kāraṣepaṇam—Imprisonment and 7 Anga-khaṇḍanam-amputation of any portion of the body. +

9 Śaṅkha (शङ्ख) treasure contains a description of various dramatic performances, and modes of actings and dancing; and numerous methods of gesticulations.

The supernatural power and splendour of these fourteen ratnas, and nine nidhānas (treasures) is unique. When a Cakravartin acquires his suzerainty over his own kingdom, the cakra-ratna presided over by its individual god, makes its appearance in his armoury. The Cakravartin, out of joy, celebrates a festival. Under the preponderating influence of Cakra-ratna, the

+ तथोक्तं स्थानाङ्गे-सत्तविहा दण्डनीई पण्णत्ता-तं जहा-इकारे १ मकारे-२ धिकारे ३ परिभासे ४ मण्डकिबंघे ५ चारए हेछविच्छेद,

Tathoktam Sthanāṅgē-Sattavihā daṇḍanīi paṇṇattā-tam Jahā- 1 Hakkārē 2 Makkārē 3 Dhikkārē 4 Paribhāsē 5 Maṇḍali 6 Cāraē 7 Chavicchēda.

Cakravartin marches onward with the object of conquering the six continents. When the Cakravartin returns to his capital town, after the conquest of the six continents, all the kings of the six continents and gods, elevate him to the exalted position of a Cakravartin amid great celebration. The acquisition of such a distinguished condition is the blessed consequence of meritorious deeds done in previous lives.

Twenty-fourth Previous Bhava

During the preceding bhava, Priyamiṭra Muni led a strict exemplary ascetic life and observed severe austerities for one crore years. After death, the soul of Nayasāra, as Priya-mitra Muni of the preceding *Bhava*, assumed a celestial form, in the next bhava (twenty-fourth previous bhava of Śramaṇa Bhagavān Mahāvīra) as a *maharddhic god*—a god possessing great affluence of vimānas, celestial enjoyments, dramatic performances, superior body-lustre, etc, as well as, superior natural powers, in the सर्वार्थ विमान Sarvārtha Vimāna of महाशुक्रदेवलोक Mahā-śukra déva-loka (seventh déva-loka) with an age-limit of seventeen Sāgaropama.

APPENDIX NO. 5.

Table of Cakravartins

Name 1	Birthplace 2	Father 3	Mother 4	Age-linuit 5
1 Bharata	Ayodhyā	Riṣabhadeva	Sumaṅgalā	84 lakh pūrva
2 Sagara	"	Sumitra	Yaśomatī	72 lakh pūrva
3 Maghavan	Śrāvastī	Samudravijaya	Bhadra	5 lakh years
4 Sanat Kumāra	Hastināpura	Aśvasena	Sahadevī	3 "
5 Śrī Śāntinātha	"	Vigvasena	Acirā	1 "
6 Śrī Kunthunātha	"	Surasena	Śrīdevī	95 thousand years
7 Śrī Ar-nātha	"	Sudarāna	Dēvi-rāṇī	84 "
8 Subhūma	Vānārasi (Benares)	Kīrtivīrya	Tārā-rāṇī	60 "
9 Mahāpadma	Hastināpura	Padmaratha	Jvālā	30 "
10 Hariṣeṇa	Kampilapura	Mahāhari	Mérādēvī	10 "
11 Jāya	Rājagrihi	Samudravijaya	Viprā	3 "
12 Brahmadatta	Kampilapura	Bahmarāja	Culaṇī	700 years

Table of Cakravartins (Cont)

	Height 6	As a prince 7	As a feudatory chief 8	Years spent in Digvijaya 9	As a Cakravartin 10
1	500 Dhanu	77 lakhpūrva	1000 years	60000 years	
2	450 "	50 thousand pūrva	50000 "	30000 "	
3	42 ½	25 "	25000 "	20000 "	380000 years
4	41 ½	50 "	50000 "	10000 "	99000 "
5	40	25 "	25000 "	800 "	24200 "
6	35	23750 years	23750 "	600 "	23150 "
7	30	21000 years	21000 "	500 "	20500 "
8	28	5000 "	5000 "	400 "	49600 "
9	20	5000 "	5000 "	300 "	18700 "
10	15	325 years	325 "	150 "	1870 "
11	12	300 "	300 "	100 "	1900 "
12	7	28 "	56 "	16 "	600 "

Table of Cakravartins (Cont)

	Śrī Ratna (Chief Consort)	Dikṣā	Gati	During the time of
	11	12	13	14
1	Subhadrā	11 Lakh pūrva in aṣṭaśayana	Mokṣa	Śrī Risaḥbhadrā
2	Bhadrā	1 Lakh pūrva	"	Śrī Ajita-nātha
3	Sunandā	50000 years	Sanat Kumāra	Śrī Dharma-nātha
4	Jayā	10000 years	Mokṣa	" "
5	Vijayā	25000 "	"	Himself became a Tirthaṅkara
6	Kṛpā Śrī	23750 "	"	"
7	Sura Śrī	21000 "	"	"
8	Dadama Śrī	No Dikṣā	7th Hell	Śrī Ar-nātha
9	Vasundharā	1000 years	Mokṣa	Śrī Muni Suvrata Swamī
10	Dévi-rāpi	7330 "	"	Śrī Naminātha
11	Lakṣmīpā	400 "	"	" "
12	Kurmatī	No Dikṣā	7th Hell	

Chapter XII.

Twenty-fifth Previous Bhava Nandana Rājā. Nandana Muni.

48 In a capital town named **कुशा** Chatrā which was appearing as beautiful as a pair of jewelled kuṇḍalas (ear-rings) on the ears of a young handsome female throughout the world, and which was capable of being deluded into the capital city of the **कुबेर** Kubér the treasurer of gods—the possessor of wealth and prosperity), there was an illustrious king named **जितशत्रु** Jita-śatru, who resembled Dharma-rājā by his highly judicious conduct; who was like kritānta (the God of Death) when enraged; who was famous like Arjuna, powerful like Balabhadra in strength of arms, perfectly serene like the Moon, illuminous like the Sun; who was eminently intelligent like Brihaspati; who was extremely vallent like Kṛṣṇa in reducing the strength of his enemies; who was very handsome like Cupid (God of love); and whose fame spread every where throughtout the world.

King Jita-śatru had a queen named **भद्रा** Bhadra, who was perfectly devoid of pride, although she was more handsome than Rati (the wife of Cupid) and was perfectly free from deceit although she belonged to the female sex (which is invariably full of decitful tactics). The king passed several years in company of the queen, enjoying happy pleasures of this world.

One day, the soul of Priyamitra descended from heavens at the completion of his divine existence and took the form of a foetus in the womb of queen Bhadrā. After birth, the child was named Nandana Kumāra at an appropriate time. The boy began to grow up in body and arts like the Moon of the bright half of the month. In course of time, King Jitaśatrua, thinking his son to be a suitable successor, installed him on his throne. Nandana Kumāra eventually became a king and he began to protect his kingdom.

King Nandana thus passed eighty-four hundred-thousand years in conquering the multitude of his enemies and the mass of his passions, spreading the prowess of his untinged fame and virtuous character in all directions, subduing wicked persons and their evil habits, in bringing his kinsmen and his treasure into prosperity, in protecting virtuous people, and in acting in accordance of the precepts of saintly persons.

One day, an eminent preceptor named Śrī Poṭṭilācārya,—who was like a capacious boat in crossing the formidable ocean of this worldly existence; who was a treasure of gemlike virtuous qualities; who was powerful in over-coming the great wrestler-Moha [Infatuation]; who was like the Sun in dispelling the darkness of wrong beliefs; who was like a strong staff in rescuing devout beings blinded by false ideas; who was capable of expanding the lotus-like hearts of devout people; and who was the medium of good fortune only by the utterance of his auspicious name, arrived in the pleasure-garden outside the town.

On being informed of the Ācārya's arrival there, King Jitaśatru, with his face brightened with joy, with his cheeks expanding wide and with pleasant horripilation on his entire body, went to pay homage to the learned preceptor. Then, walking respectfully thrice round Poṭṭilācārya, with a devotion as if he was worshipping all the limbs of the Ācārya's body, with white flowers swarming with buzzing bees, under the pretext of the fall of pure-eye sight resulting from increasing joy on the occasion of his first meeting, and as if he was ready to wash the lotus-like feet of his Guru, by the uninterrupted flow of manifest tears of joy, and with an intense desire of listening to the religious sermon King Jitaśatru becoming free from pride and sorrow, bowed down low at the feet of the Ācārya, who was powerful enough to vanquish the God of Love, and rejoicingly said "O Lord! On receiving the unobtainable service of your divine feet, I consider myself more fortunate even than Indra Mahādēva, Vāsudēva, or gods. Only those fortunate individuals who devoutly adhere to the service of your lotus-like feet

like a swarm of bees, become the receptacle of immense permanent happiness. One should always live in this miserable world only with a keen desire of meeting pious saints like your worthy self May the earth which still holds gem-like personages like yourself, bear the manifest name of Vasundharā (holding or containing treasure) in the three worlds. Soon after the end of King Jitasatru's devotional eulogy, Pottila-cārya commenced his religious preaching thus:—

Preaching

४९ भो नरवद् ! संसारे सुचिरं परिममिय दुक्खसंतत्ता ।
 नरयाइगईसु केऽवि पाणिणोऽण्णंतेकाळेणं ॥ १ ॥
 बाळुतवायरणाओ अहवावि अकामनिज्जरवसेण ।
 पावंति माणुसत्तं कहकहवि हु रिद्धिसंजुत्तं ॥ २ ॥ जुम्मं ॥
 पत्ते य तंमि अबिगणियमवभया चत्तधम्मपट्ठिवंधा ।
 हीलियधम्मायरिया उवहसियविसिद्धजणचेट्ठा ॥ ३ ॥
 विसएसु पसज्जंती पाणिबहाईसु संपयहंति ।
 मंगुरमवि ससरीरं मज्जंता सासयं मूढा ॥ ४ ॥ जुम्मं ॥
 जजे पुण मणवंछियमोगुवभोगोवळंममावेऽवि ।
 आणिस्सरियपहाणे विस्संमरनायगत्तेऽवि ॥ ५ ॥
 विसयब्बामूढावि हु धम्मगिरं सुणिय धम्मगुरुमूले ।
 नरवद् ! नरसिंहो इव पक्खज्जं संपवज्जति ॥ ६ ॥ जुम्मं ॥
 अहवा पुण्णवसज्जिपरज्जुदुगुहामलच्छिविच्छड्डो ।
 नरविकमनरनाहो तस्सेव सुओ महासत्तो ॥ ७ ॥
 एए ब्बिय महणिज्जा पवरं एयाण चेव पुरिसत्तं ।
 जेसिं जणविम्हयकरं चरियं सळहिज्जइ जयंमि ॥ ८ ॥

- 1 Bho naravaī ! Saṁsāra sucīram paribhamiya dukkhaṁ
santattā !
Naravāigaīsu ke'vi paṇiṇo'ṇanta-kālēṇam. 1
- 2 Bāla tavāyaraṇāo ahavāvi akāma nijjara vasaṇa !
Pāvanti māṇusattam kahakahavi hu riddhisaṇjuttam 2
- 3 Patte ya tammi avigaṇiyabhavabhaya catta-dhamma paḍi-
badhā !
Hiḷiyadhammāyariyā uvahasīyavisitthajāṇacēṭṭhā 3
- 4 Visaṣsu pasajjanti paṇivahāisu sampayaṭṭanti !
Bhaṅguramavi sasarīram mannantā sāsayaṁ mūdhā 4
- 5 Annē puṇa maṇavaṇchiyabhoguvabhoga valambh bhāvē'vi !
Āḷissariyapahāṇe viṣaṁbharanāyagattē'vi 5
- 6 Visaya vyāmūdhāvi hu dhammagiram suṇiya dhamma guru
mūlē ! 6
Naravaī ! Narasiṁha iva pavvajjam sampavajjanti 6
- 7 Ahavā puṇṇa sajjīya rajja duguddāmalacchivicchaḍḍo !
Naravikkama naraṇāho tasseva suo mahāsatto
- 8 Ee cciya mahaṇijjā pavaram eyāṇa Ceva puriṣiṭtam !
Jēsīṁ jaṇa vimbhayakarāṁ cariyam salahijjaī jayammi 8

Trans 1-8. O kṛg ! In the world, some persons afflicted by misery after having repeatedly wandered through *Naraka* (hellish) and other (low) gatis (existences) for a long time, acquire human existence attended by affluence, with great difficulty, at the end of innumerable years, by the practice of ignorant penances, or under the shedding of Karmas without any desire for worldly acquirements. Having even acquired it, some stupid persons, abandoning the restrictions of dharma (duty) without any regard for the terrible consequences during future lives, insulting dharma and preceptors, laughing out the praise-worthy activities of meritorious persons, become engrossed in pleasures of the senses, and having regarded their frail body

as eternal, they engage themselves in pursuits involving the destruction of living beings. Besides, O king! there are several other individuals, however, who having acquired all their desired articles of dally enjoyment, as well as, of occasional enjoyment, having superme authority associated with great prosperity over the entire world, and who even being engrossed in worldly pleasures, hear religious sermons at the feet of religious preceptors and renouncing the world, take Dīkṣā like Narasimha or his highly meritorious son Naravikrama-rājā associated with the superior prosperity of the two kingdoms obtained by highly virtuous deeds. Only such persons are honoured in this world, Their heroisin is so prominent that the account of their life, so amusing to the public, is praised in the whole world."

On hearing this, the king inquired "O Lord! Who is Narasimha; and who is his son Naravikram? How did he attain Dīkṣā after having abandoned the kingdom of two regions. Please give me a detailed description of everything. I am very curious to know it.

The Ācārya Mahārāja then said; listen:—

Account of King Narasimha and his son

50 In a town named जयन्ती Jayanti, which was the chief city in कुरुदेश Kurudeśa which was free from terrors of neighbouring kings, and which was full of multitudes of people, there was a very powerful king named Narasimha with a spotless fame spreading like the Moon, who was fully equipped with big elephants, horses, and brave warriors, who was like an Indra in Amara-vatī अमरावती (the city of gods) and whose lotus-like feet were saluted by enemies conquered by his matchless prowess.

He had a queen named Campakamālā चंपकमाला who was his principal queen, who would discard the full disc of the Moon by the loveliness of her face, who would defeat a royal swan by her graceful movements, whose feet were elevated like a tortoise and were smooth and red like a red lotus, who was,

as it were, the metropolis of Cupid, who was, as it were, a spacious receptacle of a very precious virtue of spotless chastity, and who was, as it were, a valuable treasure-house of the enjoyment of the happiness of sensual pleasures of all kinds. There was frailty in her oblique glances but there was no frailty in her eagerness for doing meritorious deeds. There was swinging motion in her necklace of pure pearls and gems, but there was no undulatory motion in her specific popular dealings. There was thinness of her abdomen, but there was none in her voice.

Besides, there was crookedness in the braid of her hair but none in her amiable conversation. Even Brihaspati बृहस्पति the teacher of the gods, was not able to describe with hundred tongues the admirable qualities, of speech of pleasures, of ornamentation, and of cleverness of queen Champaka Mālā, who would humiliate the pride of youth of heavenly females by her beauty, who possessed eyes resembling expanded lotuses, and who resembled the violent waves of a great ocean by the variegated colours of her dress.

The king, also, had Buddhisaṃra बुद्धिसार and other ministers, who were clever in protecting the boundaries of the country, who were greatly attached in the welfare of the people, who were affectionate towards each other, highly contented, cautious in the good management of the state, diligent in knowing the secret movements of enemies, devoted towards their master, affectionate towards virtuous persons, competent in bearing the the burden of the state, willing to undertake great enterprises, adorned with one chief virtue, and who possessed extensive intellect by hearing all sciences of equity. The ministers who were to defeat enemies by the greatness of their intellect, would laugh out even Brihaspati बृहस्पति the teacher of the gods, on hearing the condition of Amarāvati which appeared beautiful even by the divine women who were agonised by the terror of the permanent ravages of devils. Say, with whom can such a class of ministers be compared ?

The renowned king was passing his days by sportively holding the earth embellished with villages, towns, castles, and beautiful buildings after laying the great burden of the anxiety of governing the kingdom on his ministers, by conquering wicked petty chiefs who had become unmindful of the terror of death, by founding extensive alma-houses for the purpose of satisfying the wished-for desires of poor and homeless individuals, in erecting beautiful temples with high peaks capable of laughing out summits of Himālaya, in hearing many Śāstras explaining Dharma, in devotedly worshipping the lotus-like feet of the Guru, who was able to remove the mire of sinful action by the nectar of difficult religious austerities, in hindering the progress of persons hostile to religion, who are deluding people by misrepresentation, in respecting virtuous affectionate people or family members, in fearlessly enjoying the happiness acquired by the mass of meritorious actions in previous life, and in his readiness of serving manliness. He was just and polite. His virtuous character was sung by bards who were pleased by his valuable gifts.

Once upon a time, when the king was lying down on his festal couch in his charming bed-chamber decorated with variegated pictures, and when the advent of sleep had slowed down, a strange sentry said in the latter part of the night:—

“How cannot those persons, who are adorned with Dikṣā दीक्षा (Initiation into an Order of Monks) by renouncing the pleasures of the world after entrusting their work to their son, who is like the root of the tree of the race of their ancestors, who is like a big elephant in crushing the families of their enemies, and who is the receptacle of many virtuous qualities, acquire Mokṣa मोक्ष Liberation from evil Karmas in their next life?”

On hearing this, the king thought within himself; “It is a thing to be acquired with difficulty. With so many young females and after the lapse of such a long period of time, I

have not, till now, acquired a son who can become a support of my family. Leaving aside all other things, what should I do under such such circumstances? When can I adore? Where can I go? Before whom can I say out? What remedy can I employ? or whom can I engage as my helper in such a piece of work? How much can I accomplish by manly efforts? What must be the nature of my previous Karmas कर्म actions.?" Thinking in this way, the king remained confused for a while as to what should be done, but quickly regaining his original disposition, he rightly thought "Although people endeavouring after happiness in future lives, do not at all stand in need of the help of a son, because just as an elephant mounting even the top of mountain creates ravages there, in the same manner, a son transgressing the boundary-line of prudence, becomes the source of great calamity, still, however, the break in the lineage of my previous great ancestors who have valiently protected Kuru désa, only produces anguish in my mind."

Meanwhile, a noise of Bhārand भारंड (Bird) Kārand कारंड (Bird) Hamsa हंस swans, Cakrawāk चक्रवाक, Cuckoo and other birds was heard, the stars appeared dim, the grandeur of the Rising Sun resembling a heap of red lead, began to expand; the sound of kettle-drum, tabor, gongs, water-pots, and morning benedictory songs began to be heard; and the Sun appeared with rays capable of removing the extreme dullness of lotuses.

The king got up from his bed, came out of the bed-chamber, did his early-morning work, went to the Council hall, accompanied by body-guards, by persons clever in rubbing the back, and other servants, and sat on the gold lion-seated throne, resembling the Sun on the summit of Mount Méru. Then, females fanning chowries, kept standing on both sides, and ministers, petty chiefs, warriors, Jāgiradārs, and other officials of the State occupied their individual seats. Valuable presents from kings of the boundary-limit were then received and deliberations about the management of state-affairs were then held. On bidding

farewell to the petty chiefs and other petty officials, the king sat in private consultation with his high officials, and narrating the incident of the night, the king asked Buddhisāra and his other ministers thus—"O Ministers ! You all know the sciences of mystic spells and incantations, you adore people who have accomplished various arts and sciences, and using your intellect in all affairs, you show the ways of dealing in secret matters. Now, you show me, how I can cross the ocean of my anxieties about the acquisition of a son. The ministers, then thinking for a while what is suitable and what is not, said:—Your effort is in the right direction. We were willing to inform you in the beginning but it is good, that you yourself have instructed us now about it. However, you ask us a remedy for it. What can we say in this matter ? What remedy can we show and what reply can be given in a subject which is within the range of super-human knowledge ? Persons like ourselves, can draw out inferences in matters which are accessible by form, signs, movements, and talk, but we are not competent in such matters; however, we know this much that people can acquire sons and other objects in places suitable to their individual Karmas even without applying remedies." The king smilingly said; "What is improbable in it, if they are produced every moment like the vault of the sky, even with the absence, of the producer and the produced ? Admitting therefore the supreme influence of Karmas, do not accept a one-sided view, because *Dravya* द्रव्य Substance, *Kṣētra* क्षेत्र Place, *Kāla* काल Time, are the fundamental causes in the accomplishment of a work.

Then, bringing their folded hands in front of their foreheads, Buddhisāra and other ministers said. " Whatever you say is quite true, .O Lord ! 'if such be the thing, please listen'—

Ghoraśiva

Hear, there is a hermit named Ghoraśiva घोरशिव who is clever in the knowledge of propitiating Goddess Durgā, who wears a rosary of skulls; who is skilled in subduing ghosts; who

is adventurous in restraining witches, and powerful in inviting local guardian deity; who is clever in removing old age and widowhood by the use of thousands of medicinal powders and by the use of alchemy; who is learned in the nature of repeated enjoyments of thousands of minor deities gratified by entering their caves; and who is adopting the guise of a person with great vows.

Besides, he is proficient in expert in the removing the terrible venom of serpents, clever in creating confusion and cautious in fascination. He is able to show things, which are not mentioned in the Śāstras, which were incomprehensible to the acute intellect of ancestors, which were not comprehensible to former learned persons, which were outside the range of ingenuity, which were not believed in by competent persons although heard, and in which even competent persons have to remain in doubt although they have the object for a long time.

Besides, he says—"There is nothing unattainable for me in the three words." Although he is clever in such subjects, your opinion is quite authoritative. On hearing this, the king said, out of curiosity 'Then, bring him here promptly.' There upon saying "Just as is your honour's commands" they came out of the royal palace and went to the hermitage of Ghoraiśva.

Saluting the hermit, they told him the object of their arrival there. Ghoraiśva with his eyes wide-awake with joy and thinking himself well-satisfied, went with the servants of the king and entered the royal palace. On receiving information from the gate-keeper, he went to the king, and sat on a suitable seat. The king respected him adequately, and asked him Well, Sir, from which direction have you arrived here? Now, where do you intend going? or what is the object of your coming here? Ghoraiśva said "O great king! I am coming from Śrī Parvta शीशपर्वत Mount Śrī Parvata and intend going to Jalandhara Nagara जालंधर नगर which is like a large ear-ring on the ears of a beautiful female in the north direction. Now, what you asked me as to the object of my Coming here

seeing you personally is the special object, and now, it is an accomplished fact " The king said, Well, Sir, it is heard that you possess immense ability on the subject of mystic spells and incantation; show me, therefore, some strange event; Then, saying " Just as your Highness pleases, he fascinated the heart of the king, by talking about escaping from sight, the descent of gods, aiming at a man, puncturing a flower, destruction by incantation, and the knowledge of the advent of happiness or misery. At that moment, knowing the right occasion, the king again said, Is your superiority of knowledge only in such strange events, or is it found in other things also? The hermit said " O king, why do you say this thing as improbable, which is not deserving a person like yourself; you say out in word only and I will do for you what is improbable. The king then explained to him, the necessity of acquiring a son; Ghorasiva said " Why are you grieved at such a trifling thing? I will do this work without delay even though it may be untimely. The king said " It will be a great favour on me if it so happens. But what remedy should I employ in the matter? " Ghorasiva said ' I shall say it out in private. The king then turned his eyes resembling the pith of a lotus towards his ministers and the ministers who were clever in the knowledge of signs, slowly withdrew from the presence of the king; and there was no one else left behind. Ghorasiva then said, ' O great king! I will have to propitiate Fire अग्निदेव Agni Déva with an abundance of flowers, fruits, incense, and offerings of food-materials, along with you, in a great burning-place during the night of the fourteenth day of the dark-half of the fortnight." The king thought ' How can I propitiate Fire with flowers and other articles? It appears like an abusive word, or else, there is some good meaning, in the words of the sages, there is no absence of connection or default of attributive of quality in them. Ghorasiva at once said ' O king, why do appear vacant-minded? The king said " Do not have any suspicion in your mind Let me know whatever is to be done.' The hermit said, " Then, the god Fire becoming quite evident and filling up the vault of the sky with the hot collection of flames

will give you your wished-for object like the Kalpa Vrikṣa कल्पवृक्ष the Wishing Tree yielding whatever is desired. The king then said "If it be so, I shall positively come on the night of the fourteenth day of the dark-half of the fortnight. That work is certainly to be accomplished." The king thus accepted the invitation to go with him. Ghoraśiva, respected with flowers and betel-leaves went to his hermitage. The king then began to pass his days in worshipping the lotus-like feet of the gods and in amusing himself in various sports like restraining of horses and other active sports. In course of time, on the fourteenth-day of the dark half of the fortnight, the King, called his ministers and having informed them of the private talk with Ghoraśiva asked them "What is to be done now? The ministers said "My lord! Some deeds are good in the beginning but their result is miserable like the fruits of Kimpāka किंपाक while there are some deeds which also result happily. A work is ordered to be done as the chief factor in the accomplishment of a desired object although there is a doubt about its efficacy; however, one should always make efforts in all directions without losing confidence." The ministers, then went to their respective places.

At night, the king changed his dress, and dismissing guardians of his back and other servants, taking flowers, fruits and all articles of offering, holding a sharp sword in his hand, unnoticed by guardians, menials and other servants, urged by agreeable omens and warding off ill omens and having established excellent incantation-words of protection on various parts of his body, and accompanied by Ghoraśiva, went to the great burning-place, where, on one side, some of his accomplices were achieving their spells, on the other, persons engaged in giving offerings were standing with vessels containing offering-materials; on one side, there were crores of skulls of various kinds, lying there, on the other, owls were creating loud noise; on one side, thousands of jackals were running about here and there, on the other, many योगिनी yoginis, females practising sorcery were collecting there. One side appearing dreadful by the presence of numerous ghosts was speedily destroying the essence (vital

breath) of timid persons, and on the other side cruel animals were making great uproar; on one side, high flames of active fire were rising, and on the other female demons were asking for flesh; some place was looking terrible on account of many giants merrily making loud laughter; in some places, vultures sitting on big trees were producing gloomy noise, and on one side, evil spirits gathering from above at the sound of clapping of hands were producing great uproar. That burning ground, thus, appeared, as if it were prepared by विधाता Vidhātā—the goddess of destiny, as a sporting garden for the King of Death.

On that burning-ground, Ghoraśiva found out a piece of land possessed of good marks. On it, he gave बलि Bali, offerings to deities, commenced the worship of क्षेत्रपाल Kṣétrapāla tutelary deities of the fields, dug out a Védī-shaped altar-ground and filled it with live coals of *Khera* tree (Minose Catechu) from the burning place. Then addressing the King, Ghoraśiva said “Ah! this is the right opportunity. So you become extremely careful and sitting in the north-east at a distance of one hundred hands, you become my chief assistant. But you do not move a step from there without being called.” Repeatedly prohibiting him in this way, he sent away the King. After the king's departure, Ghoraśiva scratched out a circle around him and he sat there in the lotus-like posture (Padmāsana). Besides, having performed certain rites, he commenced the repetition of *Mantras* in a low voice keeping his eyes fixed on the tip of his nose, and he was greatly involved in deep meditation.

The King, then, thought” My ministers have advised me on previous occasions “One should not over-trust any body.” Besides, he has repeatedly perseveringly insisted upon me that I should not move a step without being called. Excessive attention creates suspicion. Such कापालिक मुनि Kāpālīka munis—Śalva munis wearing and eating out of human skulls) are, in all probability not good. So, let me slowly and slowly go near him and see his performance of rites. With this idea in his mind, as soon as the king began to move, his right eye quivered.

Firmly ascertaining it as a good omen of acquiring his wished-for object, with a sword in his hand, with a covering of dark cloth over his entire body, and with very gentle footsteps, the King went to the spot and sitting behind Ghorasiva, he began to hear attentively. Without the least care for some unexpected danger on account of the intensity of his concentration, without the least thought about the adversity of Fate, and without the least suspicion about the arrival of the King there on the part of Ghorasiva, the King heard Ghorasiva uttering mystical verses intended for stiffening him in accordance with the method of witch-craft previously commenced. The king thought "Ah! He is a wicked hermit. Having killed me by the sharp scissors—resembling the mouth of enraged God of Death, he intends pacifying the Fire, because miscreant deities become obedient by gifts of sacrificial offerings of bodies of eminent persons. Now, what is proper for me to do in this matter? Should I cut off the head of this hypocrite by this sharp sword like a pith of plantain, although he is in meditation? Or, it seems he will be ashamed of receiving a blow from a sword sharpened by stroker on rutting elephants of my irresistible enemy. Any how, at such an opportunity he is decidedly not fit to be connived at. He is thinking of killing me after making me rigid by spell; his mind is engrossed in concentration. However, if I think of killing him in this state, my parents, and other venerable persons in heavens will become displeased. It is advisable, therefore, that, standing at a distance I should caution him, and that I should strike him after I receive a blow from him." With this idea in his mind, the king stood at a distance, and said, "O hypocrite, O wicked man! Pick up a weapon in your hand". Becoming enraged at the interruption of concentration of his meditation, Ghorasiva, with red-shot eyes, and terrible knitting of eyebrows on his forehead, suddenly got up, and cutting his dark braid of hair with the sharp scissors in his hand, proudly roaringly yelled, "O vile king! O shameless creature, O courageless wretch! You do not run away, so that, I may deliver you from your acute pangs on the subject of a son to you. The king then

replied, " Ah ! Do not vainly roar. You strike a blow first. In my family, none of my ancestors dealt the first blow. Then all of a sudden, Ghorasiva, clever in different methods of using weapons, very smartly drove the sharp scissors on the neck of the king. At the moment of the blow, the king very skilfully caught Ghorasiva's hands with the weapon into his powerful arms. By the tight pressure of the king's arms, the scissors from his hand fell down on the ground. The king, then, knocked him down on the ground by blows of his fist. At that time, the magical power of his *Mantras* (Magic verses) disappeared also. Or else, everything changes with the adversity of Fate. Resting for some few moments, and recuperating his strength, Ghorasiva suddenly got up, and he began to fight in a duel with the king. In this pugilistic encounter, fighting with fists like wrestlers, falling down in a moment, getting up the next moment, running in a circle at one moment, and galloping at the next, in this way, the fight between the king, and Ghorasiva appeared dreadful, and the ghosts coming there to witness the duel began to ridicule. The king, then, pressed Ghorasiva with a very tight grip of his arms, and he fell down in a swoon with his eyes closed.

At that moment, goddesses, with a shout of Victory ! Victory ! poured blooming fragrant flowers on the king's head, and a benevolent goddess with necklaces of 18 strings of pearls, necklaces of 9 strings of pearls, bodice-ornaments, with her body ornamented with gems and coronet, ornamented with anklets filling up all the ten directions with the melodious sound of their tinkling, with the buzzing of the mass of bees meeting swiftly on the fragrance of the fresh blossoms of the coral tree (*Erythrina Indica*), and the goddess with a white umbrella on her head, instantly came there, and said, " O Narasimha ! You are really a *Narasimha* (as powerful as a lion) among human beings, -so that you defeated that great rogue who intended to destroy kṣatriya families. "

The king said, " O goddess ! How can he become the destroyer of the kṣatriya race so long as I am alive ? The goddess

informed the king " That wicked wretch has killed kings of Kallīga, Vaṅga, Aṅga, Pañcāla and kings of other countries desirous of acquisition by magic spell or whom has he not cheated by showing wonders through fraudulent misbehaviour like fraudulent manifestation of attentions, magic, and other tricks ? He has not been deceived by any one. Besides, his character has not become known to any body. You have done both. Ah ! your pure conscience ! I am greatly delighted by your uncommonly adventurous nice deeds. Now let me know about any boon aspired by you, so that I may immediately fulfil your wishes. " The king, with his two open hands held together hollowed, and raised to the forehead (as a reverential salutation), and with his head bent low, said, " O goddess ! What else is a more auspicious boon than your sanctifying presence ? The goddess replied, O king ! you do not request for a boon like an ordinary being, but all your desires will be fulfilled by my supernatural powers ". On hearing these words, the king bowed down respectfully before her with extreme devotion, and she instantly disappeared like the wealth of an unfortunate individual. With the disappearance out of sight of such a wonderfully handsome form of the goddess, the king quite anxiously thought:—Ah ! Is this a dream or an illusion or is it a cunning trick of the wicked Kāpālīka hermit ? Or, is it mental confusion or is it in every way true ? When the king was thus hesitating, cherishing doubt regarding this phenomenon; a voice from the sky prevented him, saying, " O king ! do not entertain doubt.

Then, as if, intoxicated or in a swoon, beaten severely by a club, rendered motionless by a great giant, plundered as if of all his valuable articles, rendered submissive, as if by a great planet in the form of separation from his dear relatives, remaining motionless for a moment with his vitality lost as if by a draught of an injurious drug, regaining consciousness by the consoling influence of cool winds on his body, slowly opening his eyes, and sighing deeply with a very pitiable face on account of agitation over his entire body caused by shame, Ghorasīva began to gaze at the king. The king, also, out of compassion at his

miserable condition, addressing Ghoraśiva said:—“ Ah ! what are you looking at ? Ghoraśiva, with a faltering voice, replied:—“ I am, O great king, witnessing the result of the maturity of my yesting. The king said “ Why do you talk despondently Now, have courage in every way. Abandon wicked thoughts, leave aside your itching of anger, forsake the desire for triumph, have love for mental calm, drink the elixir of compassion, think about appropriateness or the otherwise, and renounce completely your addictions to methods of work suitable for low persons. Besides, if you are grieved at the non-accomplishment of your wished-for object, you take up my sword resembling the tongue of the enraged God of Death, and darkening all the directions by the mass of its dark radiance, and accomplish your desired object by the destruction of my body, because I leave aside the least idea of pride for the accomplishment of your object. Besides, leaving aside the question of this body—which is transitory and worthless, wise persons live only for the welfare of others. However, there was a special reason why I did not give up my body first for your sake but only caused an interruption in your concentration of meditation. By my death, the entire populace and especially pious persons will be made spiritually depraved by wicked individuals, but looking to your intense agony now, my heart, becoming very hard, has become indifferent to other matters. Ghoraśiva said “O extremely fortunate man ! do not say so, may you be long-lived as long as the mountains seas, the Moon, stars, and the Sun exist even at the loss of my life. But kindly grant me one favour”. The King said “Why do you talk like this? Is any thing else more precious to be given than the gift of life ? Then, ask it without any reserve on your part. Ghoraśiva said “If it be so, you give me permission to enter the fire of the burning-ground, devouring the mass of butterflies in thousands of flames actively burning there, and inaccessible on account of foul odour arising from half burnt bodies remaining to be completely burnt away. By doing this, you will become my great benefactor. I am completely overwhelmed by a mountain of great crimes previously done and there is no resting-

place for me anywhere else. The king said "Where is the possibility of sinful deeds previously done by you? You have done various austerities, you have practised religious meditation dispelling sins, you have worshipped the lotus-like feet of gods; you have studied the chapters on the essential nature of the Védas; you have rendered service to venerable Gurus, and you have directed numerous individuals to the path of Dharma (duty). It is, therefore, entirely improper for you to talk thus. Ghorasiva said "O Mahārāja, Enough of it! Like an assassin among hypocrites, a murderer of confidential persons, a conjurer of tricks of different kinds, entirely devoid of courtesy, cruel like a demon, pleasing only externally like the fruits of Kimpāka trees; controlling movements of hands and feet like a *baka* (heron-rogue), wholly occupied with seeing the defects of others like a cobra, and talking sweet words only by the mouth like a wicked man, I am not at all deserving of praise, I have become perfectly indifferent to this body full of the mire of sin. There is no other remedy for the purification of my sins." The king said "Why do you so repeatedly dishonour your manly power like a helpless wretch? You clearly narrate your previous account. Ghorasiva said "O king! It is very lengthy." The King said "What is inappropriate in it? Just narrate. Ghorasiva began to narrate saying "If it be so please listen:—

An Account of Ghorasiva

There is a city named श्रीनगर Śrī Nagara, where the surrounding country is sanctified by the cool spray of the waters of the Ganges; which is decorated by numerous market-places, and rows of houses, and in which, the tops of the temples of gods appear beautiful by white flags tied on them. In that city, there was a king named अवन्तिसेन Avantisena, who was removing his enemies by his excellent dignity like the hot Sun drying up a pond of water. All the directions appeared as if the remaining portion of the day had expired on account of the sky being concealed by a white umbrella over the king's head, resembling his victory-march surrounded by retinues of thousands of kings. The royal wealth of the king

was following the cup-board like expansive chest of the king, like a girl afraid of going to meet her lover on account of the darkness on a rainy day caused by showers of temple-juice constantly pouring from the temples of roaring intoxicated elephants. Royal swans used to run away to a great distance, on hearing the dreadful clatter of the weapons (of the four kinds) of the king, resembling the roaring of a mass of clouds. Besides, on the battle-field, the eyes of the king, were red with anger; but towards warriors of the hostile army, his eye-sight was gentle as well as hot like a rosary of reflected and expanded flowers of Kapér. He had two queens named पत्रलेखा Patralekhā, and मनोरमा Manoramā, who by virtue of their beauty, loveliness, and youth, had discarded the fame of Rati, and who were chief among all the females. I was born as, a son named वीरसेन Vīrsēna to the first queen while the other queen Manoramā had a son named विजयसेन Vijayasēna. Both of us learnt the true secret about archery, became clever in painting and the cutting of leaves, became proficient in the use of the shield and sword, and we became brave in fighting in big wars. What more? We became very skillful in all arts.

One day, King Avantisēna, thinking me to be a fit person, appointed me as his heir-apparent to the throne, and entrusted me with the income of Lāta, Cola, Saurāstra, and other countries for my enjoyment. From that time I was known as Crown Prince. Troops of proud rutting elephants with a coteri of warriors, began to follow me brisk horses were running in my path-way, and I was surrounded on all sides by body-guards equipped with hatchets, spears, high bows, mass of arrows, lances, clubs, and other weapons. My step-brother was given several villages by my father. Enjoying pleasures of this world, we thus passed our days merrily.

One day, owing to the momentariness of the pleasures of this mortal world, to perishable nature of the particles of आयुर्कर्म Ayu Karma (a karma determining the existence of life) owing to the irrisible chastisement of the God of Death, and

also owing to the fickleness like a rain-bow of the happiness resulting from the association of dear relatives, King Avantisena died. Soon after the completion of his funeral ceremonies, I was installed on the throne by ministers, feudatory chiefs, body-guards, and other principal citizens of the town. I established big charities for giving help to poor, helpless, persons, to the unsupported, to foreigners, and to people distressed with poverty; built temples with high tops; and I appreciated the worth of powerful individuals. In course of time with the lessening of my sorrow, I subdued my feudatory chiefs, drove out robbers creating molestation in my kingdom, and I enforced the rule followed by my predecessors.

One day, riding a white elephant, with white chowries waved by courtezans with a white umbrella held over my head, surrounded by retinues of celestial songsters and my own servants, and by furious horses bent upon going along the wrong road and kicking up a mass of dense dust, I went out of the town with the object of witnessing the wealth of the forest region, and when I was having a view of tender trees lovely with flowers and fruits, when I was wandering in bowers of Mādhavi creepers (spring-creeper-Gaertnera Racemosa), when I was looking at the expansion of plantain-leaves, when I was viewing at the leaves of Kétaki tree as white as the collected portion of the Moon, when I was smelling the fragrance of a heap of Bakula (Mimusops Elengi), and Mālati (Jasminum Grandiflorum) flowers and when I was taking into my hand a small collection of fresh mango-blossoms whose flower-juice was being smelt by humming bees attracted by their supreme fragrance I instantly, heard the loud noise of attendants saying "O Lord ! See, what a fearful fight is being carried on in the vault of the sky ! It seems dreadful, and extremely terrible even to gods and vidyādhara (fairies). On looking high with my eyes wide awake, I saw vidyādhara engaged in mutual fight by inflicting injuries with various sharp-pointed javelins, spears, tridents, bhindipāls (a kind of piercing weapon), and other weapons, and making futile the well-directed aims of their adversaries, they

were repeatedly dealing blows with object of spreading their fame on all sides throughout the world. In a moment, some were ready to deal blows with their fists, and in another moment they receded back; in a moment, some abused each others' parents, and in another moment, they went on praising their own valour. Having accomplished *viṣaya-vidyā*—the art of having success on a battle-field—for a long time with their eyes closed in a solitary place, they become ready for a fight at every moment, and warriors eager for a battle, were fighting without caring even for life on account of the pride of great strength of their powerful arms. When the *vidyādhara*s were thus fighting with each other one of the *vidyādhara*s, cunningly gave his adversary a severe blow on his head with a big club. The beaten *vidyādhara*, devoid of consciousness, and with his eyes closed on account of mental stupefaction, and becoming destitute of the strength of his brilliance, fell down on the ground near me, like a severed tree without a support.

At that time, another *vidyādhara* with a sharp sword in his hand immediately followed him with the object of killing him. I knew that the other *vidyādhara* was coming there with the object of killing him, and so, hinting by sound, I informed my bowmen and body-guards, "Ah ! protect this fortunate man lying on the ground and prevent the other *Vidyādhara* from injuring him." My warriors, with swords and shields in their hands, made a ring around his body and rescued him. The other *Vidyādhara*, not getting any opportunity of killing him, told me. "O king! place this wicked *Vidyādhara* in front of me, for the purpose of killing him. He is my enemy. I certainly want to destroy him." I told the *vidyādhara* "Why do you prattle like a person enslaved by a *piśāca*? Is it *kṣatriya* dharma-duty of a *Kṣatriya*—that I can do as you order me to do? Besides how has he offended you that you are, thus, ready to kill him. The *vidyādhara* replied—"He has become fond of sexual intercourse with my beloved. He is, therefore, certainly fit to be killed. I told him. "Let him be a virtuous man or an ordinary man or a wicked man, but I am not going to hand him over to you

One should always give protection to persons who have come under his shelter. It is a solemn vow for Kṣatriya kings." With his eye-brows raised up, and unpleasant to be looked on account redshot eyes caused by violent anger, the *vidyādhara* told me, with harsh words, "O vile king ! do not wake up the lion who is sleeping happily, and do not try to scratch with your finger the mouth of a serpent emitting poison all around from his eyes. Do not fall like a butterfly, into fire formidable with rising flames. If you are desirous of governing your kingdom for a long time in this world, do not unnecessarily excite me to violent anger." I told him "Ah ! shameless creature ! Why do you talk thus ? While walking along the foot steps of wise-men let things happen to me as they do. Even after living for a long time, everyone has certainly to undergo death at the end, therefore, you go away far out of my sight, and do what-ever you think fit to do." The *vidyādhara* again said "If it be so, O king ! Do not blame your Fate." With these words, the *vidyādhara*, angrily went away. Then I critically examined the *vidyādhara* lying senseless on the ground. He was still alive. He was given cold applications like sandal-paste, and his whole body was shampooed by clever masseurs. When after a moment, the *vidyādhara* regained his consciousness, and looking around on all sides with his eyes wide open, he inquired "O fortunate people ! Why have I fallen on the ground ? Where did the other *vidyādhara*-my enemy-go away ? Which is this country ? What is the name of this town ? Or, who is this fortunate great king-with an umbrella warding off the rays of the Sun, and with white chowries waved about him-sitting before me and engaging his domestics for my treatment ?" One of the attendants narrated the whole account commencing with his fall from the skies, and the *vidyādhara* sitting near me with deep sighs, began to implore me with his hands formed into an *anjali*- 'O illustrious man ! Happy are the people of the country whose supreme lord you deservedly are. Lucky are the domestics who are in service of your lotus-like feet. Fortunate are your warriors who do not care a straw for their lives for your sake. Ah ! Your benevolent

spirit ! Ah ! Your conduct indicative of an excellent person. Ah ! Your indifference towards your own self. Ah ! Your tenderness towards persons coming under your shelter I am not at all afflicted in any way by my defeat at the hands of my enemy. But I have happily met with an excellent person in your own self

He said :—“O good man ! Deceitful Fate is devoid of the idea of what is suitable or what is not so, and hence such difficulties unexpectedly overcome me and I have to suffer from the consequences of unendurable circumstances never experienced before. All this is entirely different. A plantain pillar does not endure the pressure of the temples of a huge intoxicated elephant. Besides, he is not tied by a snare of a fibre of a lous. Now, give me your own account. He replied : - What is there to be said ? You have actually seen with your own eyes. I said :—“Say out your actual account.” The vidyādhara again replied :—“If you are really curious to know it, listen carefully.

You must have heard that there is in Bharata kṣétra a high mountain named Vaitāḍhya-giri-beautified with silvery fortresses, and adorned by numerous jewels—which looks charming by couples of gods, siddhas, yakṣas, rakṣasas, kinnaras, kimpuruṣas etc. and by trees decorated with fragrant flowers spreading on all sides. There is a famous town named *Gagana-Vallabha*-lovely with handsome young females of *Vidyādhara*s, and capable of dispelling the beauty of all other towns. It was ruled by a king named Vijayarāja whose feet-toes were beautified by the jewelled diadems of aerial kings puffed with pride of their thousand arts, bowing low at his feet; who was comparing his own strength with that of Indra himself, who was capable of defeating his enemies by the magnanimity of his prowess; and who was well-known throughout the three worlds. He had a queen named Kāntimatī who was endowed with beauty and suitable virtuous qualities and who was passionately affectionate towards himself. I was his only son. On my birth-day, the vidyādhara-kings joy-fully celebrated a great festival in the town and all except elephants

were set free from their bondage. On an auspicious day, all my elderly persons, family members, and acquaintances were entertained sumptuously and I was named Jayatékharā. I was taught the art of moving about in the sky and other useful arts and sciences. On attaining youth, I was married with an excellent girl bred up in the house-hold of a powerful vidyādhara-king and who looked charming as if she were a banner of victory of the God of Love on account of her exquisite beauty.

My inimical vidyādhara was the son named Amaratēja of King Samarasimha of Ratha-nupura. He was my fellow-playmate with intense affection towards me, perfectly trustworthy and capable of being consulted in all matters of importance. We slept together, took our meals and drinks together. We moved about together and we lived together and thus, conjointly we passed our days happily in mutual company.

One day, one of my attendants told me in private :—This friend of yours has become enamoured of your wife. Distrustful of his words, I prevented him from saying out such harsh words.

O good man ! Do not again utter such indecent words before me. Wise persons always say out whatever is reasonable and only whatever they have seen with their own eyes. A word uttered hastily creates nuisance afterwards like an unwholesome diet." Although the incident was concealed by a friendly compliance, it became widely known like the Sun coming out of its covering of dense clouds. When one day, I was returning home from the royal palace, I saw that my ill-behaved friend was busily engaged in his unseemly pursuit. While I was thinking secretly about his unprecedented behaviour, he quickly ran away with his own rein. I, equipped with weapons immediately followed him accompanied by some of my attendants. He was invisible for the time being. Influenced by a sudden impulse of mind, I very hastily came here and I caught a glimpse of the villain. In the meantime, I had sent away all my attendants in all the directions with the object of killing him, and so, I came here alone. On seeing me unaccompanied by any of my

attendants he instantly began to fight with me. Besides you are not unacquainted with what happened next" Vidyādhara equipped with the prowess of firm body-power and with armours on their bodies, on seeing the surface of the earth, instantly came here. I asked them :—Ah ! What is your object in coming here !" They said "We have heard that our master has accidentally come here." I showed them the fallen vidyādhara. Becoming immensely delighted at the medicinal treatment rendered to him, they told me—O king ! you have done well that you have timely come to his help. The king of the vidyādhara is greatly distressed, and so he has sent vidyādhara warriors every where with the object of finding him out. He is the only son of the king of the vidyādhara. Please, therefore, send this Jayasekhara Kumāra with us, so that, we can readily entrust him, to his parents and family-members who are eager for his darśana. I told the vidyādhara :—"O Kumāra ! You have heard whatever your attendants are desirous of telling you; now, let me know what answer I should give them. The Kumāra said :—"On one side, I have unparalled affection from you, and on the other, there is separation from my family-members. Both these ills have been agitating my mind. I entertained him by giving him delicious food, divine clothes, gems, and various utensils and sent him to his own abode. At the time of departure, he said, "O King I shall go bodily from here, but my heart will remain with you as if it were fastened by a chain. Better to have loss of wealth, better to go away to a foreign land, and better to suffer from the misery of one's death, but separation from a good man produces millions of acute agonies." With these words, the vidyādhara, with his cheek wet by the flow of tears from his eyes caused by the agony of sorrow, saluted me, and went away into the sky accompanied by his attendants.

After I was looking at the valour of these vidyādhara flying in the sky, thinking about the fight between the vidyādhara that I had before witnessed, and after I was considering about the length of time that I was here, I began to think about my administrative affairs. When I was thus meditating

upon things of enjoyment, and kindred works, I recollected the indignant words of the wicked vidyādhara who was ready to kill the vidhādhara fallen from the sky.

One day, when I was talking with some of the ministers about the happiness or misery of their own countries, listening to the secret conversation about other kings, discussing about the merits or demerits of elephants, horses etc, hearing the sweet tones of clever musicians, looking at the curious setting down of the feet of courtezans dancing respectfully, and when I was amusing myself with the answers of riddles after the removal of anusvara from the syllable, I heard a terrible clamouring noise—resembling the formidable thundering noise of the sudden bursting of the Egg of Brahman, harsh like the beating of the drum done by Bhairavas (a kind of demi-gods) dancing at the end of a yuga (cosmic age), fierce like the dreadful roaring of big elephants lacerated by powerful claws, and I heard a terrible noise unendurable by thousands of echoes reverberating from striking against the walls of the neighbouring mansion. As soon as I was looking around with my eyes wide open, I saw vidyā-dharas bearing swords shining like light lightning, at once rushing into the main door of my palace and saying Kill, Kill, Kill. On seeing them, my attendants trembling violently with fear, and uttering pitiful, and wailing words, immediately ran away in various directions. Although I was alone, and unarmed, I kept standing against them and told them :—Why do you prattle such worthless, meaningless, unpleasant talk like one seized by the neck ? Who are you ? Who has sent you ? Or why have you come here ? ” They said :—O wicked king ! The other day while giving shelter to the enemy of our master you rashly disregarded our words, and now you have been cunningly asking who are you, who has sent you or why have you come here, as if you were perfectly unacquainted. In case you are satisfied with further saying, listen We are vidyādharas and we are sent by Amaratēja Kumāra—son of Samarasimha—king of vidyādharas of Rathanupura Nagara enraged at your disobedience in not handing over his adversary vidyādhara with the object of tea-

ching you a lesson." I told them :—" If it be so, you execute his orders." They lifted me up without causing slightest injury to my body, and flying into the sky they went to a distant place, and placed me into a mountain-cave formidable with big snakes. I told them, " Ah ! Why do you thus leave me alone here ? Why do you not strike me ? They replied,—This much is the order of our master." With these words, they flew up again into the sky. With all the directions becoming as dark as Cuckoo or the wild buffalo, with the forests appearing terrible by the unpleasant sound of deer lacerated cruelly by the young of lions, the roads becoming impassable by the mire springing out from small pools by the immersion of forest buffaloes into them, with the mass of bamboos burning by the fire resulting from the mutual rubbing together of branches of trees, with the *rākṣasas* possessing fearful and glittering red eyes resembling the flame of a burning lamp wandering here and there, and being unable to find out the right path or the wrong path in the forest region dug out low or high by the sharp teeth of hogs, and being unfamiliar with the locality, and also being unable to walk further on foot, I climbed up a spacious branch of a large tree, and slept on it. But like a vicious woman, sleep was attained with great difficulty. During the last quarter of the night, leopards sat around me instead of the guardian—elephants, aged jackals began to cry aloud instead of auspicious melodious tunes of musical instruments at the time of waking up in early morning hours, and birds began to sing around instead of bards uttering eulogy. With the rise of the Sun—the illuminator of the three worlds,—I got up, and having done my morning religious rites, I came down from the tree, and walked in one direction. After a moment, a *bhilla* (one belonging to a wild mountain tribe)—with his waist tied by the bark of a fresh soft plant—with a bow and arrows in his hand—followed by his loving wife—with his neck decorated by a rosary of *gunjā* beads—with the braid of his hair tied with cast-off skin of a cobra—and with his ears adorned with an ear-ornament made from freshly plucked peacock feathers, met me. I asked him O good man ! What is the

name of this forest, and of this mountain capable of hindering the path of the horses of *Sūrya-ratha*—the vehicle of the Sun—by the pinnacles of its top—most parts ? Where does this road lead to ? The bhilla replied—This is a forest named *Anāmikā*. The mountain is *Sahya Mountain*, and this road leads to *Kancanapura Nagara*. I went along that road, and maintaining myself on bulbous roots and fruits like a *tāpasa* (hermit) or like one devoted to religious austerities, I reached *Kancanapura* after a few days. Living there unhindered like a muni, and bereft of association with any body else like one who has renounced the world for a few days, and moving about constantly, and seeing various places in different villages and towns, and visiting tall and elegant temples built by religious devotees, and also, taking my meals in alm-houses like a wandering mendicant, I arrived at a village on the border-land of my father's kingdom. Taking rest for a few days, I went in the direction of my town. On the way, on hearing the extent of grandeur of my brother *Vijayasēna*, who had become the owner of the kingdom, I thought :—*Vijayasēna* has become the owner of the kingdom. It is not advisable for me to go there. Who will like to give away to another person the royal wealth like *Cintāmanī* (the precious gem capable of fulfilling one's desires) acquired by the influence of meritorious deeds done in former lives ? However, let me listen to the artful talk of my friends, ministers, feudatory princes etc. With this idea in my mind, I eventually came to a town named *Śrībhavana*. Unnoticed by any citizen I went to the house of a play-mate of my childhood—named *Samadatta*. Immediately on seeing me, he recognized me and joyfully falling at my feet, he lamented loudly and said :—“O excellent man ! After your separation from me, one day seems like one year to me. Also, snow, pearl-garland, sandal-paste, as well as, the Moon felt warm to my body. My house looked like a burial ground; the females seemed like witches, and my family-members, like so many snakes, did not give me the slightest comfort. People have persistently prevented me with great difficulty O master ! If you had not come here now, I would have gone away to a foreign land, there-

fore, O King! you kindly accept this excellent house, this wealth, treasure, these horses, and domestics—”

When Somadatta was uttering these loving words, I told him :—O good friend ! why do you thus become overwhelmed with sorrow ? Or, why do you give away your house, wealth etc to me ? Will your unique affection towards me become manifest by doing so ? Is there any other person more affectionate to you than any one else ? Or what other object have I in coming here except your *darśana* ? Now, have courage. Leaving aside your gift of all your belongings, even your life depends on me :—” Then he had a bath, anointing, and dinner, ready for me After a moment, I asked him :—O dear friend, now, tell me what I should do.” Somadatta said :—O Lord ! What else can I say ? Except myself, all the ministers and feudatary princes have strong partiality towards Vijayaséna They do not even like to utter your name.” Besides, they also say :—Even if he comes, the government of the kingdom will rest with Vijayaséna because his dull-witted intellect is always dependent on us and he never contradicts our slightest advice. But Vijayaséna is constantly distressed on account of your separation from me, and he says :—“ If my elder brother comes here, I will certainly entrust the entire management of the kingdom into his hands, because it is our family-custom that the elder prince invariably governs the kingdom.” Such being the existing circumstances, one cannot decide what is proper and what is not. In order that I may be able to understand the motive of the king and of his ministers, you remain here a few days, unnoticed by any one.” I told him :—Alright, let it be so.” Then Somadatta tried to win over ministers, feudal princes etc. by any one or all of the four strategems viz-1. *Sāman*-(Conciliatory words) 2. *danḍa* (Corporeal chastisement), 3. *Bhēda* (sowing dissension) and 4. *Upa-pradāna* (donation) but like a firm adamantine knot, they could not be won over by any means. However, they came to know that, I had secretly put up at the house of Somadatta, and they had, therefore, ordered the gate-keepers of the palace :—“ Do not allow Somadatta to enter the royal palace.”

Besides, they have also informed Vijayaséna :—" It is heard that your elder brother has died." On hearing these words, Vijayaséna was much grieved at heart, and he had done all the funeral ceremonies incidental to your death." In this way, all the efforts made by clever Somadatta for obtaining kingdom for me, were chiefly frustrated by cruel Fate.

Becoming extremely sorry on knowing the real state of affairs, Somadatta, one day, told me :—O worthy man ! the wicked ministers and feudatory princes have treacherously announced your death before Vijayaséna and so it will be better if you remain within the range of sight of Vijayaséna, and make yourself visible to him when he has gone out for a drive. He is anxiously desirous of seeing you." I complied with his request. When, one day, Vijayaséna, riding an excellent elephant had gone out for a drive, I kept sitting on the top of a pinnacle of a temple in such a way that I may be clearly seen by the king. Vijayaséna immediately saw me and when he was uttering the following, words of greeting with his eyes wide open with intense joy :—
 " Welcome ! Welcome ! to a brother seen after a long interval !" the ministers and feudatory princes immediately arranged a cloth-screen high up in the sky between the king and myself, and they made a great uproar. The king had to turn back from his intended drive. They informed the king :—O Lord ! you have seen a piśāca. It is baneful. Otherwise, can a dead man be ever seen visibly ? Let us immediately go back to the palace. Let rites for averting evil be performed. Give offerings of food etc to ghosts. Perform sacrifices. Repeat the mṛityamjaya verses (for over-coming death) and give gold coins in charity to Brāhmaṇs, ascetics, and to your kinsmen." By their orders, the elephant-driver turned the elephant back. On reaching the palace the dull-witted Vijayaséna ordered to be performed whatever had been advised by them. Becoming destitute of joy and alacrity, and losing patience, I got down from the pinnacle, and taking my seat in a lonely locality without informing Somadatta, I thought :—

“Why do not the wicked feudatory princes recongnize me like intoxicated individuals while I am standing quite opposite to them although they had been constantly gratified by gifts of gold? Or, why do not the shameless ministers care even a straw for me although they had been re-installed to their former post even after numerous offences? Besides, how is it that citizens do not even talk with me with affectionate words when I have become perfectly disappointed, although they have been treated hospitably by me on numerous occasions? In the same way, why does Jayasékhara Kumāra-born and bred up in the family of the king of vidyādhara,–disregard me like an ordinary man, although he had been well-protected and hospitably treated by me? Or else, what is the use of such speculations? Let me now look to the welfare of my soul. I will abandon this town and go away to some other country, and there, seek the shelter of a great king. Or being the son of the world-renowned vallent Avantiséna Mahārāja and having enjoyed royal wealth of excellent prosperity for a long time, how is it possible for me to remain as an obedient servant of another person? Such an idea is altogether worthless. Now nothing short of suicide by a precipitous fall from a high mountain is the best remedy of becoming free from all these troubles. With a firm resolution in my mind, I went out of the mountain. After continuous walking, I reached a little forest-lovely with the pompous dancing of excellent pea-cocks, noisay with the soft melodious notes of swans, cranes, ruddy geese, Cuckoo, and other birds–and beautiful with punnāga (Rottleria Tinctoria) Nāga (the betel plant) Jāmbu (the rose-apple) Nimba (Azadirchta Indica) Āmra (mango-tree) Campaka (michelia Champaca) Aśoka (Aśoka tree) and other elegant trees–located in the neighbourhood of the mountain. There, I saw a Yogācāra (a teacher of magic) named Mahākāla–who was saluted by numerous persons, who was collecting skulls of persons having eminent qualities, who was wholly engrossed in meditation of mantras (incantations), who was keeping the Yoga-danda (the magic stick) in his hand, who was very clever in all arts and sciences



and who was gratifying the hearts of *vetāla* (a king of demon that take possession of dead bodies) by his adventure. Immediately on seeing him, I saluted him and with a respectful blessing from him, I sat down on ground near him. After seeing me with an affectionate eye for some time, he addressed me:—O good man ! You seem to be greatly troubled in mind. Have you lost your wealth ? Is it because you have come to a foreign land or is there any other reason for it ?” I replied:—O worshipful master ! Unfortunate persons like myself are in trouble at every step, how many causes can be mentioned ? He said:—“I am desirous of knowing any special cause.” I told him:—O worshipful master ! What is the use of saying out reasons which are capable of doing hindrance to your meditation ? Mahā-kāla said:—“Why do you think about my meditation ? Do as I tell you to do. I then narrated my account regarding-my meeting with the vidyādhara,-my hospitable treatment of the vidyādhara who had fallen from the sky-my being dropped into a big forest,-my coming back into my own town and the insult I had from my ministers, feudatory princes, and the towns-people-my misfortune of losing my right to my father’s kingdom,-indifference from the vidhyādhara who had been so nicely treated by me-and my leaving the town with the intention of having a suicidal fall from a high mountain-and my accidental meeting with him. On hearing this account, Mahā-kāla said:-Ah ! all this is the inconsistent gesture of cruel Fate that having created unusually adventurous persons it makes them the receptacle of such harsh miseries. Or, the heart of daring persons easily tolerates even endurable miseries befalling them, but ordinary people instantly perish with a slight misfortune like a tottered leaf rolled into a funnel shape and ultimately become greatly dis-appointed. Adventurous persons usually have greater afflictions, and they comparatively have higher happiness, while ordinary people always have pleasure mixed with pain. Or, who has acquired unmixed happiness ? Who has not been visited by calamities ? Who has not been deceived by treacherous persons ? Or whose wealth has remained perpetually

steady ? Now, leave asied your sorrow. You will now obtain your much-desired objects. The Sun always rises after the disappearance of the darkness of the night. Besides you told me:— I will have a suicidal fall from a high mountain. But that rash act has been forbidden by wise people, and it is contrary to the stern duties of a kṣatriya. Only Common people advise premature death but sober persons never do it. They intelligently improve the evil even by fate. By foresaking the dint of sorrow, wealth necessarily follows as if delighted although it may be far off—a man who is devold of sloth and who is fond of valorous deeds.” I told him:—“ For the present I am deficient in diserction. I do not know what is correct and what is not. I do not know the most suitable means of removing this trouble. I cannot give attention to the honorable duties of a kṣatriya. The idea of public censure does not come to my mind. I do not care for future happiness or misery. Besides, my mind does not, in the least, become steady as if it were always riding a potter’s wheel set in motion by his powerful stick. O worshipful master ! Now you tell me what I should do. Or, what is the most suitable means of accomplishing my much-desired objects ?” Mahā-kāla said:—“ O child ! you accept my dīkṣā. You worship my lotus-like feet and study the science of Yoga; all your much-desired wishes will be fulfilled by your devotion towards your Guru. Then I began to pay homage to him with due respect like one over-whelmed with misery, suppliant for shelter, like a pauper loving the Kalpa-vrikṣa (the Wishing Tree capable of fulfilling one’s much-desired wishes), like a highly-diseased patient desiring for a clever physician or like a blind man soliciting a man who can show him the Right Path. I was able to win over his heart in a short time by polite manners and he admitted me into his secret localities teaching me at the same time ākruti (attractive spells) and other magical practices. One day in an auspicious hour with a lucky constellation and at a blessed moment, he joyfully taught me a mantra (incantation) named *trailokya vijaya*, in secret, and explaining me in detail, the method of accomplishing it he said.—

"Propitiate the fire of the funeral ground with the bodies of one hundred and eight well-renowned Kṣatriyas; give sacrificial offerings to deities of all directions and constantly remember the repetition of the *mantra*. The excellent *mantra* will be accomplished, and it will give you supreme authority over the entire world." With a bow, I respectfully accepted all this, and I went to Kalinga-deśa (the country of the Kalingas) with the object of gaining power by spells. There, I enticed excellent kṣatriyas and began to sacrifice them just as it became profitable to me. I did all these magical spells for such a long time. Therefore, O king Narasimha ! This is the special reason for what you asked me before viz—"Why do you blame your Soul so much !" I annoyed living beings with various deceitful tactics like deer trembling from fear. The recollection of these misdeeds now torments my heart. I did not know it before, as my intellect was defiled previously by evil meditation but at present, my right judgment has shone forth by your *darśana* (presence)."

Thereupon, king Narasimha said :—" It is true that you have done many sinful deeds. It is a great sin to kill even small creatures like ants, what then, to say about the murder of kings? Besides, by killing them there results a loss of moral ethics, and of kingdoms. During their mutual quarrelling with each other, the chastity of females is lost. Although you censure ill-behaviour and your sense of duty is desirable; however, it is not proper for you to consume your self by entering a blazing fire. Go, therefore, to sacred places of pilgrimage; worship deities there; abandon your censurable inclinations; do careful penances; censure your past evil deeds at every moment; hear *dharma śāstras*; associate with well-behaved persons; leave off violent passions; cut asunder animosity and sorrow; shatter the tree of dangerous sensual pleasures; regard all living beings as your own life; always drink the nectar of tranquility; give up mean habits; carefully think about what is proper and what is not in all matters; meditate about the frailty of all objects in this world, and bear in mind

that your meritorious, as well as, your evil deeds will invariably follow you during your next life. By carefully observing these practices, your mind will certainly become pure. Only butterflies try to enter a blazing fire. Wise persons never do it."

When King Narasimha was resting himself after preventing Ghorasiva from his determination of committing suicidal death, the directions resounded with the din of drums kettle-drums and other musical instruments, and *Vidyādharas* came down from the sky rendering the burial ground many-coloured by the rays of their various jewelled ornaments, and having joyfully bowed down at the feet of Ghorasiva they addressed him thus :—

"O worthy master! We have been sent here by Jayasékharā Kumāra, son of the vidyādhara king of Gagana Vallabha Nagara, with the object of taking you to him, you therefore, do us the favour of riding this excellent Kusumāvataṁsaka celestial car beautified with numerous flags shaking in the air, capable of darkening the directions by the smoke of burning incense of *Kṛṣṇāgaru* (black aloes) and Kapūr (Camphor), and charming with walls tassellated in various ways by emeralds, gold, sapphires, rubies etc." Ghorasiva replied :—O vidyādharas, ! You leave off your eagerness for me. For the present, I am not in my former state. I have become free from the thirst of enjoyments. I am desirous of living in forests devoid of human beings. I am anxious to form family relations with deer. My love for deceit has vanished, and I look upon this world as a bundle of blazing fire. Now, you go back your own way, and you narrate my account before the Kumāra." The vidyādharas said:—"You do not say so. Commencing from the day that Jayasékharā Kumāra went away from you, there was a severe fight with the vidyādhara king. Samarasimha and several warriors were killed. Wicked Amara-tēja was killed with much difficulty in the affray. Now, mutual peace has been established, and there were mutual dinners and an exchange of gifts of various kinds. Jayasékharā Kumāra was very busy with his own affairs, all this time. He knew the incident of your being carried into a thick forest,

only recently and becoming much grieved at heart, he sent us for the purpose of making inquiries in the four directions saying:-Ah! As soon as you meet with that illustrious man, you bring him speedily to me. I am not going to take my meals without him. After making careful inquiries at various places, we came to this locality, and, on hearing your voice, and out of curiosity as to who must be in the terrible burning-ground at such an odd hour, and also under the presumption that we had previously heard your voice when we came to take away the Kumāra with us, we readily recognized you; therefore, you do the favour of giving life to Jayasēkhara Kumāra."

Becoming acquainted with the real cause, King Narasimha said "O great man! Leave aside harsh inclinations. The hearts of good persons are afraid of a breach of affection. You therefore accept their request.

Ghoraśiva said:-O great king! My mind has become perfectly indifferent to the acquisition of a kingdom, because, it is a source of immense sin. The king said:-'Do not say so; because, by leading people to the right path, by giving protection to excellent munis (ascetics), by punishing wicked persons always by the best moral codes, by giving alms to the poor, and by governing the kingdom in accordance with one's unbiased intellect, a king gains much spiritually. Such a gain is not possible even for a self-controlled and well-behaved sādhu." To this, Ghoraśiva replied:-O great king! Whatever you have said is quite true. The king said:-"Then, you go and accept the hospitality of Jayasēkhara Kumāra. Ghoraśiva finally replied:-"Well! I shall act as you desire me to do." The vidyādhara were greatly pleased, and they politely suggested the king:-O illustrious man! Really speaking, you have saved the life of our master." Then, leaving aside human skulls and other ugly-looking accessory objects from his body, Ghoraśiva, with his face constantly washed by the unceasing flow of tears caused by the pain of separation, vehemently embraced the king and with a faltering speech, he said:-"O king! now, pardon me for what-

ever offence I may have committed by evil intention on account of my eyes having been distracted by the darkness of false illusions. O Narasimha! I am like your pupil, your domestic, your debtor, or like your slave. Now, order me what I can do. The king said:—O good man! You narrate your account to me for my satisfaction when you acquire the wealth of your own kingdom." Saying "Well I shall do it" Ghorasiva took his seat in the celestial car along with the vidhādharas, and he immediately reached the desired region.


Then, King Narasimha, thinking himself, as if he, had acquired the royal wealth of the three worlds, as if he gained the accumulated mass of all his meritorious deeds, and thinking himself as if he had become purified by visiting all praise-worthy sacred places of pilgrimage, went into his own palace with a sword in his hand. Lying down in his comfortable bed, the king had sleep for some time.

During early-morning, Queen Campakamālā—impeding the progress of Cakravāka birds following the tinkling noise of her jewelled anklets—lovely with excellent bodice, and ornaments for the neck, and braid of hair, and surrounded by Kubjā, Vāmanī Pulindī, and other maid-servants who had joyfully accompanied her, came there. On seeing the limbs of King, lying a little away from the bed on account of sound sleep, the queen said;—“ Ah! the king has been lying perfectly free from care, as if he had just recently finished with the marriage-celebration of his son, as if he had enemies, as if he had inexhaustibly increased his wealth, or as if he had mastered all the śāstras.” After a little while, with the melodious sound of auspicious morning music, and with the spreading of light in all directions, a bard said :—O good king! Like you, the Sun after having crossed the unfathomable ocean of faults of night, having abandoned ignorance—darkness, having brought his family into prominence by the strength of his own power, having travelled over burial grounds and other difficult paths, and having filled in all the directions with immense light or power coming out from his own body—

acquires the wealth of rise—the rising wealth.”—On hearing these words, the king woke up, and began to think :—Ah ! How sweetly did the bard say out, as if it were the speech of Sarasvatī—(Goddess of Speech) expressing the real state of affairs ? ” Repeatedly thinking about it, the King got up from his bed. On seeing Queen Campaka-Mālā with her lotus-like eyes expanding with joy, the king asked her the object of her coming there. She said :—O great king ! to-night when during the half a prahara previous to the termination of the night I was sleeping happily I saw in a dream suddenly entering into my mouth an unparalleled tall banner—decorated with garlands of emeralds, and diamonds beautiful with cloth flowing by the force of wind, and charming with a crystal rod as white as foam.” Just now waking up after seeing a dream never known before, I came here for the purpose of knowing the good or evil consequences of the dream. Please explain me the result of the dream.—The king said :—O queen ! You have seen an excellent dream. You will have a son who will become the master of the mahl (earth) girdled by four oceans—of mahilā (females) and eminent—like a banner—in our family.” Saying “ O king ! what you say is quite true,” the queen applied a tight omenous knot in her upper garment, and after conversing for a short time, she went to her own palace. The king having finished his morning duties, went to the assembly-hall. Buddhisāgara, and other ministers who were very anxious to know some curiosities, knelt down at the feet of the king, and requested him :—O great king ! to-day, the night of four yāmas (period of three hours each) seemed as if it were thousand-yāmed; we passed it with great difficulty. We are very anxious to hear the account of Ghorasīva. Although, on looking at your tranquil face, we are slightly confident of the easy accomplishment of the work, we are desirous of knowing it especially from your mouth; please, therefore, do us the favour of narrating the incident of the night. On compliance with their request, the king smilingly narrated briefly the entire account as to how he accompanied Ghorasīva to the burial ground, and instantly becoming aware of his deceitful tactics by

his instructions to keep a watch with a sword in my hand, and by the way in which he applied the dagger on his own neck, also by the way I caught tightly by his hands with the dagger held in his hands, and threw him down on the ground; how he got up for a fight soon after regaining his consciousness; how the divine females showered flowers—the sylvan deity made her appearance, and having given a blessing, she disappeared immediately;—how Ghorasiva had a disgust for worldly enjoyments and he left the town with the object of committing suicide; how he readily narrated his previous account, as well as, his compliance with my efforts at preventing such a heinous act, and also how Ghorasiva went to see the vidyādhara of his former acquaintance, in the vidyādhara's celestial car. The ministers, and citizens were greatly pleased on hearing the account, and they celebrated a great festival in the town.

For several days, Queen Campaka-Mālā had some *dohalā* (violent longings) owing to the supernatural influence of the distinguished foetus, viz. To give protection to needy persons, 2 To give alms to the poor and helpless individuals, 3 To worship gods and religious preceptors, and 4 To give to the family-members and other relations in accordance to their hearts' content. She thought:—"Happier than myself are the females who happily carry on their foetus to full maturity with all their longings perfectly fulfilled. Since the queen's *dohalās* (longings of pregnancy) were not satisfied, she began to experience emaciation like the waning Moon of the dark-half of the month." One day, the king inquired:—"O queen! How is it that you become so emaciated every day? After persistent questioning, she explained the cause to be her *dohalās* (puerperal longings). The king very joyfully fulfilled all her longings in all their completeness. Soon after the fulfilment of her longings, the queen comfortably bearing her foetus like the earth bearing a treasure, and the directions bearing a treasure, and the directions bearing the Sun passed her days quite happily. After the lapse of nine months and seven days and a half, on the auspicious day with a lucky omen under the influence of a

propitious constellation, and at a happy moment, Queen Campaka-Mālā like the east giving birth to the Sun, gave birth to a son with hands and feet soft and red, and beautiful with completeness of all the parts of his body and limbs. Immediately some maids of the harem full of joy, went to the king's palace and congratulating the king, said "O good master! Congratulations of victory to you! Just now Queen Campaka-Mālā has given birth to a son capable of illuminating all directions like the Sun. On hearing the happy tidings, the king gave them gifts in abundance and made them perfectly free from servitude. The king then called chiefs of departments and told them:- Let birth-celebrations be observed at triangular places, squares, public places, and in the temples of Skanda (son of Śiva) Mukunda (Viṣṇu) Suréndra (Indra), Gaṇapati (son of Śiva and Parvati) and other gods in the town. Commence the giving of gold gifts without any restriction, and set free prisoners from the jail-saying just as your Majesty orders" they accepted the orders of the king, and commenced the birth-celebration festival throughout the town. Blessed *Svastikas* (auspicious cross with bent ends, ) of different colours were arranged, the floorings of buildings appeared beautiful with *akṣat* (grains of sacred rice), *dūrvā* (millet grass *Panicum Dactylon*), and *pravāla* (coral); necklaces were slipping down from the chests of females dancing joyfully; the elegance of buildings was enhanced by the leafy portal arches at their main doors; jar-like vessels filled with clear water and covered with lotus-flowers were placed near the doors of houses; the directions were filled by the high roar-like noise of the beating of drums; needy persons were satisfied by the giving of gifts in excess of their much-desired wishes; all the citizens were greatly delighted; all the elderly females were singing benedictory songs; and in this way, the birth-celebration festival was highly satisfactory to the King. Besides, the king received congratulatory presents of horses, chariots, gems, and other costly articles.

Vidhyādhara entrusted Ghorāśiva to Jayaśekhara Kumāra. Jayaśekhara Kumāra celebrated a great festival in honour of his

arrival there, as he would do at the time of the arrival of his own father, or of his Guru (religious teacher), and inquired about his course of events after his previous meeting. Then rendering him hospitable treatment by bathing, anointing, delicious dinners and gifts of costly garments, valuable ornaments etc, Jayasékharā Kumāra kept Ghorasīva for a number of days. Then, accompanied by his four-divisioned army, Jayasékharā went to Śrī Bhavana Nagara, and having shown Gorasīva to king Vijayasēna, and after having taught a lesson to ill-behaved ministers and arrogant feudatory princes, by explaining to him the exact state of affairs, he with his own hands installed Ghorasīva to the royal throne, and made Vijayasēna as yuvarāja, (crown-prince). Having accomplished his wished-for object Jayasékharā Kumāra went home. Ghorasīva began to govern the kingdom as before.

One day, Ghorasīva remembered the promise he had given to King Narasimha to inform King Narasimha about his having re-gained his royal wealth, and so, he sent some of his chief persons with excellent presents to King Narasimha with the object of making him acquainted with his own account. After continuous travelling, these persons reached the pleasure-garden outside Jayantī Nagari. Soon after receiving the news of their arrival, the king had them enter the town amid great pomp. They made presents to the king, and narrated the entire account of King Ghorasīva to him. The king was greatly delighted, and with hospitable treatment and suitable gifts, they returned home.

On an auspicious day, King Narasimha celebrated the *Nāma-Karṇa* (ceremony of giving a name) of the newly-born prince. Elderly females of the family were invited. With musical instruments of various kinds playing sweet melodious tunes, with young females dancing merrily, with courtesan females singing auspicious songs, and with professional bards uttering eulogistic benedictions, the king named the child Nara-Vikrama in accordance with his ancestral regular order.

In due course of time, the young Nara-Vikrama Kumāra was entrusted, with great pomp, for study to an ācārya (preceptor) (clever in various arts and sciences), along with a number of the prince's personal attendants. Nara-Vikrama Kumāra became clever in archery, wrestling, painting, thought-reading, astrology, piercing of leaves, shooting by sound, science of words, science of spells, magic, science of good or bad qualities of elephants, horses, males, females, and of houses and playing on musical instruments, dancing gambling, and various kinds of singing; what more to say! Nara-Vikrama Kumāra became as proficient in different arts and science as his own Guru (teacher). When the Kumāra had studied all the arts and sciences, his Guru took him to the king. The king getting up his own seat, respectfully offered him a suitable seat and inquired about his object in coming there. The Guru said, "O great king! your Kumāra has learnt all the arts and sciences, and he has acquired as much proficiency as Brihaspati (the teacher of gods; the god of wisdom and eloquence). There remains nothing more that I can teach him. I am now desirous of going home." The king, greatly delighted on hearing about the proficiency of his son, acquired during a few years, respectfully gave, with his own hands, presents of a pearl-necklace of nine strings—a lasting memorial of permanent utility, and of valuable gold, gems, costly garments flowers, betel-leaf-packets etc. to the Guru, and having duly honoured him, he gave him his permission to go home.

Hence-forth, Nara-Vikrama Kumāra took an active part in the training of elephants and horses. On account of his own steady sitting posture, resolute courage, and great strength, Nara-vikrama Kumāra was tiring seven intoxicated elephants, fourteen speedy horses, and eight strong wrestlers in a period of three hours. On seeing unique strength of arms, predominance of intellect, cleverness in arts and sciences, preservance of justice, polite manners, knowledge of established usage, uncommon adventure, beauty in excess of that possessed by *manmatha* (God of Love), fellow-feeling towards his own subjects and other

praiseworthy qualities of Nara-Vikrama Kumāra, the king lovingly told bards to utter eulogic benedictions in honour of the prince, he used to get paintings of the prince prepared on walls, he used to hear the tidings of fame of the prince only and he was having dramatic performances done chiefly with the object of pleasing the prince.

It is said:—

रुदेवि दुद्धसीलेऽवि रुवरहिण्णवि गुणविहीणेऽवि ।

लोओ पुत्ते पणयं किंपि अपुव्वं पयासेइ ॥ १ ॥

किं पुण चिरकालसमुम्भवंमि नीसेसगुणमणिनिहिमि ।

सकुलब्धुद्धरणखमे न होज्ज नेहो नरवइस्स ? ॥ २ ॥

1 Ruddévi duṭṭhasīlē'vi rūvarahie'vi guṇavihiṇē'vi
Loṭṭ putté paṇayam kimpī apuvvam payāsēi.

2 Kim puṇa cira-kālasamubbhavammi nīsésagunamaninihinimi
Sa-kulabhuddharapaṇakhamé na hojja ného naraviṣṣa ?

1. Even towards a fierce, ill-behaved de-formed and mer-
tless son, people show a some-what extra-ordinary affection.
Then, however, why should there not be an affection of the
king towards his own son who has been re-gained after a long
time, who is as it were a treasure of all gem-like virtuous quali-
ties, and who is capable of bringing prosperity to his own
family ?

One day, the king was sitting in the audience-hall and the
prince Nara Vikrama was sitting near the king's foot-stool. The
ministers and the feudatory rulers took their appropriate seats.
When musicians were commencing singing with charming melo-
dious tunes, and when female courtezans clever in dramatic
performances, were dancing with variegated setting of foot-steps,
a gate-keeper entered the hall, and addressing the king respect-
fully said:—O great king ! a messenger of King Dévaséna of

of Harṣapura is waiting at the door. He is desirous of seeing you.”—The king said:—O good man! Let him come in at once.” The gate-keeper saying “Just as your majesty orders”—allowed the messenger to enter. The king gave the messenger suitable reception and inquired about the object of his coming there. The messenger said:—King Dévaséna of Harṣapura has sent me here for the purpose of selecting a bride-groom for his daughter named Śilavatī who can laugh out a celestial damsel by her beauty, youth, and virtuous qualities.” The king replied:—O good man! You look at the prince sitting near my foot-stool and decide for yourself whether he is fit or not! The messenger, then, said:—O great king! I have one request to make. The king said:—Well! let me know it. The messenger said:—Our king Dévaséna has a powerful wrestler named Kāla-méggha—the best among all valient persons.—What else can I say about the superiority of his strength? He is ready to fight head long on account of pride of his own valour with a well-built strong and hard hearted—highly enraged wild buffalo. Also, he sportively drags along, an intoxicated elephant holding him by his trunk with his own hands as if it were a heifer born that day. He easily breaks an iron chain weighing twenty-four maunds like a worn-out piece of thread and a big slab of stone with his fist. Iron is considered hostile to flesh but it is because arrows carefully delivered towards him do not even touch his external parts. In like manner, considering the three worlds as a decrepit piece of straw on account of his pride of strength, he moves about un-restrained like an intoxicated elephant, in the town.

At that time, some wrestlers intolerant of the fame of Kāla-méggha came there from foreign countries. They went to the king, and informed him about the object of their arrival there. The king summoned Kāla-méggha to his presence, and explained him the object of the coming of wrestlers there. Kāla-méggha consented to have a wrestling-struggle with them. Both the parties became ready, and a large arena for the contest was prepared. Platforms on columns for spectators were arranged

around on all sides. The king, along with the members of his harem, and a variegated company of the chief citizens were sitting there for observation. The wrestlers on both the sides, had hand-to-hand fighting across of feet, and other difficult feats for contest. Within a short time Kāla-mégħa defeated the wrestlers of the opposite side, by a forcible blow of his fist. People shouted a sound of victory. The king gave him a testimonial of victory, and honoured him with various garments and ornaments. The citizens went to their respective homes and the king along with the harem returned to his palace.

Śīlavatī.

The next day Queen Padmāvatī sent her daughter Śīlavatī—decorated with various costly garments and precious ornaments, to the king to do respectful salutation to him. Accompanied by a number of maid-servants, Śīlavatī went to her father, and made a low obeisance to him. The king made her sit in his lap, and inquired about the cause of her visit. Śīlavatī replied :—“ Father ! my mother has sent me to do respectful obeisance to you.” The king thought :—“ The queen, thinking her daughter to be of marriageable age must have sent her here. Now, what should I do ? The girl is the only daughter of my highly affectionate chief queen, and she has become fit for marriage. now who will be her husband ? If I get her married with any royal prince without knowing her desires, she will be unhappy throughout her whole life.” With this idea in his mind, the king asked her :—“ O child ! What sort of a husband do you want ? Do you want a handsome one ? Or, a highly valorous one capable of resisting good warriors on the battle-field ? Or, do you want one afraid of battle ? ” Smiling a little she replied : “ That, you know better ” The king said, “ Daughter ! Acts done under pressure, do not turn out happy in the end.” So, say out after deliberate thinking”. Śīlavatī again replied :—“ Father ! If it be so, one who will overcome wrestler Kāla-mégħa by the strength of his arms, will become my husband.” On hearing these words, the king thought :—“ Oh ! my daughter has

partiality towards one having great strength; but who is powerful enough to achieve such a success ! With this idea in his mind, the king said, " Darling ! Do not be obstinate. He is an unique wrestler; ask for some other boon. Śilavatī then replied :— If it be so; any other husband for me is blazing fire. Knowing the firm determination of his daughter, the king sent messengers to a number of kings with his daughter's message. Their princes rejecting the terms, began to say :—" Who will awaken the sleeping God of Death ? Or, who will take a virulent poison ? Who will be prepared to have a fight with the wrestler Kāla-mégha ? We are not, in the least, desirous of having such a kingdom, and we are not looking out for a wife who can be acquired with difficulty—even with much peril to our lives. Without accomplishing their respective mission, the messengers returned disappointedly, and they informed the king about all the princes rejecting the proposal of a wrestling contest. King Dévaséna was much grieved. The ministers and feudatory princes, requested the king :—O Lord ! Why do you become so spiritless ? You may not, perhaps, have heard that Nara-Vikrama Kumāra, son of the king of Kuru-déśa is very powerful. The king said :—He will, also, turn away disappointed in the same way. The ministers and the feudatory princes said :—O Lord ! please, do not say so, the superiority of his strength is un-bounded. His exertion on battle-field is un-imaginable, and his skill in the art of *Malla-yuddha* (pugilistic encounter, boxing match) is indescribable. What more can we say ? What description can any one give of the prince given to King Narasimha by the goddess who had been greatly satisfied by his adventurous deeds ? Only in body he is a human being but all his virtuous qualities are supremely divine.

Being greatly pleased on hearing the admirable qualities of Nara-Vikrama Kumāra, our king has sent me to you. That is O Lord ! my only request. The king said :—O good man ! your request creates fear, and joy at the same time, like a lion's den filled with excellent gems or like a gem on the hood of śeṣa-nāga (the serpent supporting the earth, and forming the couch

of Viṣṇu during his sleep). The messenger replied :—“O Lord ! It is so. The king, then, looked at the face of Nara-Vikrama Kumāra with an oblique gaze. The Kumāra at once got up, and with a low bow at the feet of the king, he said :—“ Father ! order me what is to be done. The king said :—Kumāra ! Did you hear the words of the messenger ? Or, what is the prowess of your arms ? The Kumāra replied :—Perhaps, you know it. ” Thinking Nara-Vikrama Kumāra to be the fit person, the king accepted the proposal of a wrestling-contest, and having honoured the messenger with suitable garments and other presents, the king permitted him to go. The messenger narrated the whole account before king Dévaséna. The king was greatly pleased. An auspicious day for the performance of the marriage-ceremony was fixed. Some clever ministers were sent to King Narasimha. After continuous journeying, they came to Jayantī Nagari. At a suitable time, they informed the king about the object of their arrival there. King Narasimha sent Nara-Vikrama Kumāra accompanied by numerous elephants, horses, and warriors along with them. In course of time, Nara-Vikrama Kumāra reached the vicinity of Harṣapura Nagara. On hearing about the arrival of Nara-Vikrama Kumāra, the king had the entire town beautified with flags and banners at various places; the roads were sprinkled with scented waters; flowers full of buzzing bees were spread; squares, public places, market-places, and other thoroughfares appeared lovely with dancing girls, story-tellers, and bards.

Besides, an elegant palace—with one hundred pillars—suitable for the Kumāra—with large hanging garlands of flowers of various colours arranged in various ways at every place—with auspicious svastikas made with sandal-paste, was kept ready for the use of Nara-Vikrama Kumāra. There was nothing remaining to be done which the king had not done on account of intense joy.

The ministers saw the king and with due salutation, they informed him:—O great King ! We hail you with the happy arrival of the Kumāra near the town. King Dévaséna—riding

a white elephant with an umbrella resembling the whole orbit of the Moon held over his head, accompanied by his four-divisioned army marching with thousands of flags and banners went to receive the Kumāra. Within a short time, King Dévasena met Nara-Vikrama Kumāra, and with an affectionate embrace, the king inquired about his health. On seeing the excellence of the shape of the body of Nara-Vikrama Kumāra, in a moment the king thought:—"Now, the pride of the strength of arms of Kāla-Mégha will certainly vanish." After remaining in company with the Kumāra for some time, the King sent away the retinue of the Kumāra to the places made ready for them; Nara-Vikrama Kumāra was kept in the palace specially decorated for him. Elephants, horses etc. and suitable articles of food and drink-material were sent for his use. Various dishes of numerous vegetables and other cooked articles of food were sent for the Kumāra and his associates. Besides this, whatever was appropriate for the occasion, was speedily done.

In the after-noon, the king summoned some of his ministers to his presence, and said:—Ah! you go to the Kumāra and tell him that my daughter is fond of strength. Therefore you vanquish wrestler Kālanéggha and show your valour." Saying just as your majesty orders" they went to the Kumāra and informed him about the message of King Dévasena. Immediately Nara-Vikrama Kumāra accepted the proposal of a fight with Kāla-méggha.

On the next day, a spacious arena was prepared, and platforms of columns for spectators were arranged. Citizens assembled out of curiosity. The king along with the members of his harem came there. Śilavātī—surrounded by numerous maid-servants and with a garland of expanded flowers of various kinds took her seat on the platform. At that locality, entrance of other people was strictly forbidden. Body-guards kept up a protective circle. Musical instruments of many kinds, making deep solemn notes resembling the sound of agitated great ocean of the destructive age or the roar of the peculiar cloud causing dearth—were creating a pleasant scene.

At the right moment, girding his loins with a tightly fitting cloth, and securely tying his braid of hair, and also abandoning all his ornaments Nara-Vikrama Kumāra, difficult to be looked at by the excellence of his valour resembling fire—as if he were in close proximity of a delty—immediately came down from his seat on the platform. The bright flower-garland from his neck was hanging as far as the surface of his feet. He had put on vira-valayas (armlets indicative of heroism); and he was roaring like the cloud of the *pralaya-kāla* (destructive age). At this time, Kāla-mégħa—with his eyes red on account of bewilderment caused by pride, keeping his shoulder high out of pride, came there with a speedy and active gait, surrounded by a crowd of spectators.

Nara-Vikrama Kumāra addressing wrestler Kāla mégha, said :— Ah ! wrestler! Leave aside all the pride of your previously acquired fame, and you immediately accept your defeat.” On hearing the dignified words of Nara-Vikrama Kumāra, the pride of Kāla-mégħa became dull and he began thinking about what is right and what is wrong by his own natural intellect—“Even if I were to defeat the prince, it is no great credit to me. But if I am defeated, I will certainly lose my livelihood. He possesses unparrelleled strength and valour. I am very doubtful about my success. This is a great calamity encircling me like a big rope, on all sides.” Under the influence of numerous depressing sentiments, the heart of Kāla-mégħa was rent and he died of heart-failure. There was much up-roar and people loudly declared:— Ah! the sight of the prince is immensely powerful; only by looking at Kāla-mégħa, adamant heart of the wrestler was lacerated with a noise. Nara-Vikrama Kumāra is, in every way, victorious”

Coming down from her seat on the platform, Śīlavatī, surrounded by her maid-servants, placed the varamāla (garland given by a bride to a man of her choice) on the neck of Nara Vikrama Kumāra, with gratification of her heart. Drums and musical instruments—suitable for auspicious occasions and capable

of shaking buildings by their intense noise began to play auspicious music. There was great rejoicing in the town, and the king and his feudatory princes were immensely satisfied. The marriage-ceremony was celebrated with great pomp, to the entire satisfaction of both the sides. On the conclusion of the marriage-ceremony, King Dévaséna gave Nara-Vikrama Kumār 500 rutting auspicious elephants, 12000 curved necked, speedy, well-bred horses, 2000 charlots with high tops, 30 crores of gold coins, and a large quantity of costly silken garments as marriage-present at the time of release of the bride-groom's right hand. Every thing that was to be done was done profusely. There was increase in mutual affection.

One day, Nara-Vikrama Kumāra sent some of his chief men to king Dévaséna for permission to go to his own town. They informed him of his intention of doing so. The king at that time, also gave Nara-Vikrama Kumāra numerous costly presents. The day of beginning the journey having been duly fixed, King Dévaséna sent some of his watch-guards to accompany the Kumāra. On an auspicious day, Nara-Vikrama Kumāra, did whatever was necessary for journey towards his own town accompanied by numerous elephants horses, and warriors.

Then,

सन्वाङ्कारधरिं सीलवहं चेष्टियाजणसमेयं ।

लच्छिंव कुमारपुरो काउं रत्ना भणियमेयं ॥ १ ॥

पुत्ति ! पवित्तं सीलं पालेज्जसु मा करेज्जसु कुसंगं ।

अणुवत्तिज्जसु गुरुजणमवणिज्जसु दुव्विणयभावं ॥ २ ॥

सेविज्जसु नयमगं मियमहुर-क्खरगिरं वण्णजासि ।

आराहेज्जसु सपियं देवो मत्ता कुलवह्णं ॥ ३ ॥

कुमरोऽवि इमं बुत्तो एसा एका सुया ममं इहा ।

छायन्व सहयरी जह हवइ सया तह तए किच्चं ॥ ४ ॥

इय सिक्खविडं राया धुवं विरहग्गिदुमियसरीरो ।

अणुगमिऊण कुमारं नियनयराभिमुहमह चळिओ ॥ ५ ॥

1. Savvālaṅkāradharim Sīlavaim cédlyājaṇa saméyam
Lacchinava kumārapuro kāum rannā bhaṇiyaméyam 1.
2. Putti ! pavattam sīlam pālejjasu, mā karéjjasum ku-saṅgam
Aṇuvattijjasu gurujāṇamavaṇijjasu duvvinayabhāvam 2.
3. Sévijjasu nayamaggam miyamahurakkharagiram vaéjjāsi;
Ārāhéjjasu sa-piyam dévo bhattā kulavahūnam 3.
4. Kumaro'vi iman vutto ésa ékkā suyā mamam itthā,
Chāyavva sabacarī jaha havi sayā taha taé kiccam 4.
5. Iya sikkhaviḍum rāyā dhūvam virahaggidūmiya sarīro
Aṇṇamiūṇa Kumāram niyanayarābbhimuḥa maha caḷḷo 5.

1. The king told Sīlavatī who had put on all ornaments and who, like the Laxmī (Goddess of Wealth and Prosperity) was surrounded by her maid-sevants-in the presence of Kumāra-thus.

2 Daughter ! observe pure chastity; do not have association with mean persons; obey your elderly persons; and discard ill-behaviour.

3. Cherish the path of justice; speak language full of measured and sweet words; try to win the favour of your husband; (because) females of good family and character consider their husband as a god

4. The Kumāra also was told thus:- She is my only affectionate daughter; you should always act in such a way that she may become your companion like the shadow of your body.

5. Having thus advised his daughter and having accompanied the prince (for a short distance), the king with his body afflicted by the fire of separation, went in the direction of his own town.

Viewing the scenery of the country beautified by mountains, cities, mines, villages and forests; subduing chiefs of hills (a wild mountain tribe) living in inaccessible colonies of huts—establishing the policy of his ancestors, beholding hermitages made charming by the splendid dancing of pea-cocks doubting the appearance of clouds on seeing a covering of smoke springing up from the constant burning of ghee, honey, sacrificial sticks for the sacred fire, and Dūrvā grass, Nara-Vikrama Kumāra after daily journeying for several days, reached the pleasure-garden outside Jayantī Nagari. King Narasimha was informed of the arrival of the Kumāra there. The town was decorated and silken flags and banners were hung on public roads. On an auspicious day, Nara-Vikrama Kumāra, accompanied by King Narasimha surrounded by members of his harem and by his ministers, feudal rulers, and citizens, entered the town. In buildings on both the sides of the public roads, people were sitting with rice-grains mixed with flowers in their hands, out of curiosity of seeing Nara-Vikrama Kumāra, and young females began to manifest various pranks caused by amorous emotions on seeing the beauty of the Kumāra. Some female began to hit Nara-Vikrama Kumāra with rice grains mixed with flowers as if out of envy on seeing the image of the prince reflected on the shining cheeks of her co-wife. Some silly female, smitten by the God of Love on looking at the Kumāra with her eyes wide open, could not even notice her garment slipping down from her waist by a gust of wind. Some young female becoming bewildered on steadily looking at Nara-Vikrama Kumāra from the terrace of her house, appeared like a flag by the flowing to and fro of her cloth by wind. Also, some lovely female told her mother:—Mother! There is much confused noise on all sides. I am going to see what it is due to.” Her mother replied—O deer-eyed! Do not go there. It certainly is that the Kumāra is coming. An exceedingly simple-minded girl told her mother-in-law, when she was returning “On seeing the prince Nara-Vikrama Kumara, one’s mental quietude is lost.” Now, prince Nara-Vikrama Kumāra whose beauty of form had been deservedly sung sportively

by the females of the town, came to his palace along with his newly-married wife. The Kumāra did respectful salutations to all the elderly members of the family. A lofty very high excellent palace was reserved for the Kumāra. Living in his highly decorated palace, Nara-Vikrama Kumāra began to pass his days happily enjoying worldly pleasures like the Indra in dévaloka, and Dharaṇendra in the pātāla-(the lower regions). Occasionally the Kumāra was riding horses, restraining intoxicated elephants, practising boxing, showing the skill of rādhā-védha (an attitude in arrow-shooting), hearing dharma-śāstras, becoming acquainted with news about distant countries, was rendering service to elderly members of the family, and he was giving alms to the poor and needy persons in accordance with their own desires. While enjoying pleasures of the world, Nara-Vikrama Kumāra eventually had two sons named Kusuma-sékharā and Vijaya Sékhara by his queen Śilavatī. The two princes were very dear to their grand-father (King Narasimha); and being fostered and fondled in many ways, they began to grow up.

One day, when Nara-Vikrama Kumāra was sitting with the king, and all the officers of the state were seated in their appropriate places, the Jaya-kunjara elephant of King Narasimha formidable like the Yama (God of Death) of the *Pralaya-Kāla* (the time of extensive destruction or annihilation of the whole universe)-was running everywhere in the interior of the town. He, reminding one of the destructive current of the arrogant, self-willed Jamnā River devastating big forests, broke with a loud noise a very strongly made iron-chain weighing several maunds. He broke into hundreds of pieces his big tying-post, repulsed elephant-drivers by heavy blows by his trunk, up-rooted big trees and also appearing terrible by destroying with a loud noise several others, he had broken tops of temples by friction with his temples, and he had shattered the strong, and tall fortress by the thrashing of his trunk. He had annoyed bees by the speedy flapping of his fan-shaped ears. By his extremely speedy gait, he had created doubts about the gait of his kindred-

the principal mountains. He had pulled down balconies by the dashing of his firm tusks, and he had injured numerous persons by blows with his trunk, by wounding with his tusks, and by pressure with his feet. By the spread of lamentations of people in squares, market-places, and public places—resembling the dense roaring of the great ocean churned by Mandarā-cala (name of a sacred mountain with which the ocean was churned), the king Narasimha inquired:—“Ah ! How is it that such tumultuous-noise is heard in the town ?” People informed him ;—“O good king ! Your Jaya-Kunjara elephant has shattered the tying-post, and he is destroying people, and property in the town.” On hearing this, the king sent his prince Nara-Vikrama Kumāra and a number of his ministers, and feudatory rulers to seize Jaya-Kunjara elephant saying :—“Ah ! You catch him without inflicting any blow with a weapon”. Having duly received order, all of them went in the direction of the elephant; but they could not find out any stratagem by which Jaya-Kunjara elephant can be entrapped.

Just at this moment, a respectable female of a good family, running here and there, out of alarm, was seen by Jaya-Kunjara elephant. She was bearing the full term of pregnancy; she was walking very slowly on account of the heavy burden of her foetus and her entire body was trembling with fear of imminent danger to life. On seeing her, the elephant, raising his trunk, ran towards her as fast as wind. When she saw the elephant quickly approaching her, she became perfectly unable to move on account of great fear, and she began to lament with a piteous and mournful voice:—“O Mother ! O brother ! O father ! Protect me. Do not disregard me at this hour. This wicked elephant has come quite close to me with the object of killing me. Ah ! spectators ! Do not become hard-hearted. Stop this elephant. How can I run as I am with a burden of a foetus of full term of pregnancy ! Ah ! how swiftly the wicked elephant has come near me ! I am defenceless and help-less ! What course can I take ? Is there not any great man living for the welfare of

others, who can take care of me at this critical moment? I am miserable and on the point of being killed" She uttered these piteous and mournful words a number of times. In a moment, with her eyes closed in a swoon, she fell down on the ground. The elephant with his eyes red with great anger, came within a short distance of the lying female. Nara-Vikrama Kumāra on seeing the respectable woman lying helplessly on the ground, on account of bewilderment of danger to her life, thought:- It is not proper to disregard the condition of the female. In the first place, she is a woman (belonging to the weaker sex) and also, she is big with a child and she is lying helplessly with her eyes closed in a swoon. On the other hand, Jaya Kuñjara elephant is very dear to my father and we are strictly forbidden to hit him with any weapon. This affair is really very intricate. However, let my father do what-so-ever he likes to do with me out of anger. The elephant is fit to be killed. It is my duty to give protection to a helpless woman." With this firm resolution in his mind, Nara-Vikrama Kumāra tightly girding his waist with a loin-cloth, got down from his horse, and, being advised by his attendants and remonstrated with by his body-guards to desist from such a risky undertaking, in the presence of citizens, he at once ran and mounted, like an Indra, by a skilful manoeuvring, on the hind part of the Jaya-Kuñjara elephant who was calming the mass of dust like a cloud by the shower of his rutting juice, who was roaring loudly, and who had come within a very short distance of the lying female, and he dealt a severe blow by his hard adamant fist on the temple of the big elephant. However, when the enraged elephant was not, in the least, prevented from his efforts of killing the helpless woman Nara-Vikrama Kumāra hit him in both the temples, with all his force by means of a very sharp knife resembling the tongue of *Yama* (the God of Death). A large quantity of blood resembling the colour of the rays of newly-rising Sun, resembling the colour of the flower-juice in the forest of lotus-flowers set in motion by strong wind, and the flow of blood resembling the colour of the quantity of water coming out from the mines of *gairika* (red chalk) of the

great mountain, began to pour out from the elephant's temples. At once the eye-sight of the elephant became dull and with increasing loss of sight due to bewilderment, the elephant stood steady as if he was lifeless, or in a swoon or as if he were bound tightly by thousands of firm ties. Nara-Vikrama Kumāra got down from the elephant, and having made the lying woman quite comfortable, he had her conveyed to a place of safety. The Kumāra, then, went to his own palace. Elephant-drivers then caught the elephant and pouring thousands of pots filled with cold water on him, they adopted cold methods of cure and applied drugs for the healing of the wound. With great difficulty they led the elephant to his usual abode.

As soon as King Narasimha knew the detailed account of the incident, he was very angry and much grieved at heart. He said;—“Ah! domestics! you go to Nara-Vikrama Kumāra, and drive out the naughty prince from my kingdom. He wounded my Jaya-Kunjara, and still, how is it that the shameless man is, till now, living here? Ah! the goddess pleased by my adventure gave me a handsome boy who turned out *a-mitra* (an enemy). Oh! even the gods do not hesitate to deceive; people are silly that they become sorry for want of a son but they do not realize that by the practice of such a misdemeanour they manifestly become inimical. The axiom अणुत्रस्य गतिर्नास्ति A-putrasya gotir-nāsti. A son-less man has no place (in the next world) is only a mockery of the ignorant. One who turns out an enemy in this world is never expected to give happiness in the next world. Now, tell me how he did not care even for me in wounding the Jaya-Kunjara elephant who was an invaluable asset to my entire kingdom. I protected my kingdom single-handed before, and from now, I shall do it alone. But drive out that enemy of mine. One who is sitting fearlessly after deliberately doing such an unworthy act, will certainly kill me one day and take away my kingdom.”

On knowing the firm determination of the king, some of his ministers went sorrowfully to Nara-

Vikramo Kumār's palace and having saluted the prince, they took their seats on one side with their faces darkened with deep mourning. On seeing them destitute of alacrity, the prince inquired:—Ah! why do you suddenly look overwhelmed with grief. Now, tell me what is the cause of this? With their throak choked up for a while, with hot and deep sighs, the ministers of the king, wiping their eyes filled with the flow of unceasing tears caused by bewilderment of unbearable separation, said "O Kumāra! What else can we-unfortunate persons—say? Kumāra said:—What is it?" They replied:—A long unendurable separation from you is ordained. On knowing their ideas by his cleverness in learning internal thoughts by external gestures the Kumāra said:—"Is it that my father orders for me banishment from his kingdom out of anger? The ministers said:—"How can we utter the words which even the gods are afraid of using". Then, after due reception with clothes betet leaf-packets etc, the ministers went away. Nara-Vikrama Kumāra then, summoned his domestic servants to his presence and told them:—O good men! my father, enraged with me for wounding the temples of Jaya-kunjara elephant, has ordered banishment from his kingdom for me, you go home, you can come back at a suitable time." Having fully satisfied his servants Nara-Vikrama Kumāra sent them home, full of towards him. Now, he told Śilavatī:—"Dear! You go to your father you can return at a suitable time". On hearing these harsh words, Śilavatī unable to endure even a moment's pain of separation began to lament loudly with a constant flow of dark tears blackened by collirium on her eyes—resembling the dark waters of river Yamunā (Jamnā). Nara-Vikrama Kumāra made his queen calm by sweet words of various kinds but she was not, in the least, willing to have a moment's separation. The Kumāra again persuading her, said:— Dear! Uneven, impassable roads and paths are unsuitable and annoying for persons who have brought up in happiness from birth; you have not still regained your usual strength; besides, your two children are dependent on you. Do me the favour, therefor of desisting from this ill-

conceived idea. Śīlavatī replied:— O Ārya-putra ! (son of an honourable man). Do you remember the advice given by my father, the other day ? Kumāra said—“ I do not quite remember it.” Śīlavatī said:—“ My father told you like this—This, my only daughter, is an excellent repose of my confidence; you, therefore, act in such a way that she may become your sonstant companion like the shadow of your body.” Kumāra replied:— O beloved ! yes yes, I now perfectly remember those words . She said—Then, why do you prevent me from accompanying you ? Kumāra said—I prevent you from coming with me on account of exertion of bad roads. If, however, you are really disirous of coming with me, you make yourself ready. Leave aside all ideas of living in palaces and abandon tenderness.” Śīlavatī replied:— “Perfectly desirous of suffering pleasure and pain equally I am ready.” Equipped with a bow in his hand and an arrow-case full of arrows on his back— accompanied by Śīlavatī and two young princes, the citizens sleeping happily—the sound of music having been stopped—the body-guards lying in their usual places— the watch-gaurds becoming careless and while sending away his domestic servants in various directions, Nara-Vikrama Kumāra went out of the town and by constant journeying, he reached foreign territories.

On hearing the news of the Kumāra's going to foreign countries, the citizens began to lament bitterly. Even the ministers left off all administrative work and becoming bewildered as if all their belongings had been stolen away, they went to the king and began to reproach him:—Even for a very trivial business you used to consult us before doing it, but you did not even ask us anying in this serfous work of tremendous significance. O great king ! Is it praise-worthy on your part to act thus ? For an insignificant affair, you banished the prince who was very clever in bearing the burden of governing our entire kingdom ! Has any king treated his son—who was dear to him as hisown life—so meanly, only for the sake of a wicked elephant ? Or Is it that all the elephants living in the vicinity of Vindhya Mountains have been stolen away by robbers that you

became so perplexed? Over and above that, what wrong did the Kumāra do in giving protection to a helpless respectable pregnant woman? Fathers are satisfied even with wicked pranks of their children. You have spread your infamy with your own hands and religious preceptors will also discard the kingdom of King Nara-simha. You take back the signet rings of our appointment as ministers along with our wealth and property and make us free from your service. O lord! we cannot tolerate the touch of the dust of such infamy. "On hearing this, the King was much grieved at heart and immediately admitting his fault, he told the ministers:— O good!-hearted ministers! You give me pardon for my fault that I took this rash step without asking you. On account of intense anger, I could not make out what was right and what was wrong. But from what you say that one would not like to forsake his own son although the son may be blame-worthy, I now understand that Laxmi (the Goddess of Wealth and Prosperity) has cheated me under the pretext of this incidence. I also understand that since you are ready to resign your much-coveted post of a minister, I do admit that officers who are devoutly attached to the State are good-minded, but my only son capable of bearing the burden of government of my entire kingdom, went away to a foreign land and you are now ready to discard me. I am not able to suffer the pangs of both the incidents. I request you to attend to your usual work, and make inquiries in every way you possibly can, about the where-about of the prince. This is not an occasion for manifestation of anger."

By the judicious persuasion of the king the ministers accepted the King's proposal and sent experienced horse-men in all directions for making inquiries about the Kumāra's whereabouts. They made careful inquiries in various provinces for many days but unable to trace out any news about the Kumāra they returned home and informed the king who was sitting with his ministers in the assembly-hall about the failure of their mission. The King was extremely sorry. The ministers told the bewailing king:—"O good king!

What is the use of sorrow or lamentation now ! Can Cintā-maṇi (the thought-gems) lost from the palm of the hand, be re-gained repeatedly? Can royal wealth chastised by a penalty of injustice ever enter royal palace again ? Can a wise good-natured man, greatly insulted without the slightest cause, possibly come back?" The king said:—"It would have been better if you had prevented him in the beginning. The ministers told the king :- It would have been much better if you had not insulted him in the beginning. If the wise intellect developing after the deterioration of a noble cause, manifests itself in the beginning, O good king! what else cannot be accomplished? Really fortunate are the persons, who, having grasped the thing in general, and having grasped the thing in general and its essence by the greatness of his inherent intellect in the beginning, hold it tightly like the mouth of a serpent. The king said " What you say is quite true; but ah! how will the prince, accompanied as he is only by his wife, walk a very long distance without a vehicle? The ministers said:- O good king! The Fate that did this separation-the same Fate- will also speedily take the prince far." Becoming distressed for a long time, the ministers again sent spies to various countries, with the object of getting news about the where-about of the prince, and then they went home. The King went into his harem for the purpose of pacifying the sorrow of Queen Campaka-Māla who was distracted by the pangs of separation from her son.

In course of time, Nara-Vikrama Kumāra, after a long journey, came to a sea-port town named Syandanapura which was built by the satisfied Prajāpati (Viśvakarman-the architect of the gods) for Laxmī-dēvi-who had been annoyed by walking in forests of Lotus-flowers for a long time-for her residence-which prevented the entrance of the rays of the Sun by splendid trees of various kinds and which was full of numerous millionaires. Ignorant of the distinction between houses of the rich, as well as, of the poor, Nara-Vikrama Kumāra entered the house, of a gardener named Pāṭala located near the main gate of

the town. Immediately on seeing him, Pātala knew from the excellence of his features:—"He is some great man; and advancing towards him, he received him respectfully. The Kumāra took his lodging in house shown by the gardener and Pātala began to serve him with disinterested affection as if he were his brother. Kumāra also began to pass his days there, like a monkey separated from his flock.

When all the money in his possession had become exhausted, one day, Pātala told Nara-Vikrama Kumāra:—"O good man ! O illustrious man ! How can any one maintain himself without work ? Therefore, leave off your idleness and take one portion of my garden. Gather flowers and having prepared garlands of various shapes and colours, sell them on public roads; you will thereby be able to maintain yourself comfortably." The Kumāra thought:-

जह जह वाएइ विही विसरिसकरणेहिं निटूरं पढं ।

धीरा पहासितवयणा नच्चन्ति तदा तह च्चेवं ॥ १ ॥

1. Jaha jaha vāēi vihi visarisa-karanēhim niṭṭhuram paḍaḥam
Dhirā pahasita vayaṇā naccanti taḥā taḥ ccēvaṁ. 1.

1. Persons of firm resolve, dance with smiling faces, to the tune of cruel drum which Fate beats, on account of variety of causes.

Although the proposal of Pātala was at variance with the the essential characteristic attributes of a Kṣatriya, the Kumāra accepted it on account of the persistence of the gardener. Nara-Vikrama Kumāra was daily going with Śilavatī to gather flowers from the portion of the garden shown by Pātala, and after having prepared garlands of numerous designs Śilavatī used to accompany Pātala's wife for the purpose of selling them on public roads. By this, their income began to increase and they maintained themselves comfortably by the daily sale of flower-garlands.

When one day, Śīlavatī went on public roads for the selling of her garlands of expanded flowers, a millionaire mariner named Déhila enamoured of the beauty, youth, charm, and grandeur of Śīlavatī came there. He asked Śīlavatī:—O good woman ! for how much can these garlands be had ? She replied:—For five gold-mohurs". He, thought:—

दानेन वैराण्ययान्ति नाशं, दानेन भूतानि वशीभवन्ति ।
दानेन कीर्तिमेवन्तीन्दुशुभ्रा दानात्परं नो वरमस्ति वस्तु ॥ २ ॥

i Dānéna valrāṇyapayānti nāśam, Dānéna bhūtāni vaśībhavanti
Dānéna kīrti-r-bhantīnduśubhrā Dānātparams varamasti
vastu. 1

1 By gifts, animosities go to destruction; by gifts, living beings become subdued; by gifts fame becomes shining like the Moon; there is no better object than the giving of gifts.

With the object of gaining the mind of Śīlavatī, the mariner Déhila, gave her three gold mohurs. Becoming delighted she gave him flower-garlands. Then the merchant gently told her:— O good woman! you do not give these garlands to any other person. I shall take them even by giving more money." Śīlavatī accepted the offer. Both of them went away to their respective dwellings. Déhila, thus, began to buy flowergardands dally from her, and by the gain of more money, Śīlavatī was giving him the garlands !

One day, Déhila kept a cargo-boat filled with costly groceries of various kinds, ready at the port, for a voyage to another port, and informed Śīlavatī:— ' O good woman ! tomorrow I am going abroad,, you come to a certain locality of the port with flowers of kunda (white Jasmine) nava mālatī (a fresh variety of fragrant Jasmine) pātala (trumpet flower—Bignonia Suaveolens) atimuktaka (Dalbergia Gujeinensis, campaka (a tree with yellow, fragrant flowers) and other fragrant varieties and give them to me. I shall give you four times their value. Śīlavatī consented to go there joyfully but she could not grasp the real intention.

The next day she went to the appointed place, with the garlands. She saw the merchant sitting in the boat and when she extended her arms resembling the stalk of a lotus flower for the purpose of giving him flowers, Déhila joyfully lifted her along with her flower garlands into the boat and placed her on the upper portion of the boat. Auspicious music drums began to beat loudly and the boat was ready to move on. With the sails on and with fast rowing, the boat moved on rapidly like an arrow discharged from a bow.

When Śīlavatī did not return home even after a long delay, Nara-Vikrama Kumāra, full of anxiety, began to make inquiries about her. When he could not see her, he asked the neighbours. He searched out all the public roads, squares, and public buildings. He made inquiries at various temples, inns, and gardens. He informed Pātala about the incident. Pātala also made careful inquiries about Śīlavatī, but when he could not get any news, he returned home and told the Kumāra:—O Kumāra Be patient and leave off timidity." The Kumāra said:— "I have nothing to be afraid of, but I cannot tolerate the piteous lamentations of these two children bewildered by separation from their mother. Pātala said:— "Any how, we must keep up our efforts for search; I am going in the Eastern direction, and you go with your children and make careful inquiries in streamlets, caves, pits, and uneven surfaces, on both the banks of the river, in the North." Saying 'Yes! I am doing that' the Kumāra went to the river-side, taking both his children with him. He quieted his two children without keeping them, in the least aloof from his side, and thought:— Ah! Is it possible that Śīlavatī must have been taken away by some body? Or, some one may have entrapped her? Or, she may be sitting somewhere owing to pain. Or, becoming offended with me, she may have become attached to some other person. But living always affectionately with her, I do not remember any cause of offence. However, even if she were offended, she would not abandon her children, because, love towards one's own children is immeasurable. Besides, there is no likelihood of her thinking, even mentally,

of any other person. Because, being born in such a high family, how can she spoil her chastity which is as white as the Moon ? Or, who can read the unfathomable mind of females, resembling the net-work of bamboos, who show love externally but who, at heart, are full of deception ? Females say out something quite different in the beginning and their behaviour is quite the reverse; they fix their mind on another, and again, they do according to their own will. Those who can count the multitudes of stars in the sky; those who can estimate measurements of water in great oceans; and those who can fore-tell what is going to happen in future,—they also cannot know the mysterious deeds of females. It is true that females are such and there is no doubt as to this, but I have never seen any misdemeanour on her part. She is not in any way fit to be disregarded.” With a firm resolution, Nara-Vikrama Kumāra kept his two children sitting on the back of the river and he entered the river, with the object of making inquiries for Śilavatī on the opposite bank and reached the mid-current. Just at this moment, because evil-minded Fate is un-controllable, and because, it is the nature of bhavitavyatā (what is destined to happen) to bring about events which are considered unsuitable, and also because of the preponderance of Védanīya Karma (Karma causing agonies), the river was flooded with torrential currents by heavy rains on mountains and became unfathomable. The foot-steps of the Kumāra became very unsteady in the current of water and he was drawn away into the flood of gushing water along with trees and sprouts, and drifted to a distant land. As a result of meritorious deeds in previous life, he caught hold of a large piece of board, and was able to get down on the bank of the river. Sitting under the shade of a big tree, Nara-Vikrama Kumāra thought:—How did all this occur unexpectedly viz—1. Banishment from my own town. 2. Coming here. 3. Separation from my wife. 4. Separation from my children, and 5. Being carried away along with the current of water ? Why did my retinue suddenly go away in such a short time like a mass of dust set in motion by fierce wind or like an offering of food etc given to a deity ? O

Fate! I do respectful salutation to Thee! Shower all calamities on me, instead on my family-members, by which other persons may live happily.

At this time, King Kīrtivarmā of the neighbouring Jayavardhana Nagara died suddenly from intestinal colic. He was without an heir and so, his ministers and feudatory rulers met together and they made a following panca-divya—Five excellent objects:— viz 1. Female elephant with a Kalāśa in her trunk. 2. Horse 3. Cāmara (a chowrie) 4. Chatra (an umbrella), and 5. Dhvaja (a banner) pure by ablation. Then they went in search of any person suitable for the kingdom. They could not find out any suitable man in the town, and so, they went out of the town with the panca-divyas and came to the place where Nara-Vikrama Kumāra was sitting, with his mind engrossed in anxiety. On seeing a big elephant with an extensive, terrible trunk coming swiftly towards him, the Kumāra thought:—It seems to me that Fate is now desirous of doing that which had been ordained by it previously; otherwise, why should there be an elephant with his trunk raised up, coming here? Or, let him come here and do whatever he likes, so that my pain of separation from my wife and from my children may be extirpated” With a roaring noise resembling the thundering of clouds, the elephant lifted up Nara-Vikrama Kumāra by her trunk and immediately placed him on his back. The horse made a neighing sound and there was a sudden outburst of Jaya-dhvani (Sound of Victory) The Kumāra surrounded by ministers and feudatory princes entered the town. There was great rejoicing in the town, and kings who had not been subdued before, came and bowed down low at the Kumār's feet. Nara-Vikrama Kumāra thus had the entire kingdom under his authority, and he had elephants, horses, wealth, jewellery and prosperity of kingdom similar to that of King Narasimha. The Kumāra thus, began to enjoy various pleasures of this world, but the unbearable separation from his wife and children, was constantly pinching his heart like a thorn.

51. One day, a Jaina Ācārya named Sāmanta-bhadra-Sūri who was unassailable like a lion—who was capable of dispelling the darkness of ignorance like the Sun,—who was very pleasing like the Moon,—who was steady like Mandarācala— who was able to stand the tests of proving like original gold of standard quality— who was observing the rules of asceticism without any diversion— who was carefully protecting all living beings from injury—who was curbing his mental inclination by careful restraint —who was always tranquil—who was like the region of Rohaṇācala (the Rising Mountain—name of a mountain in Ceylon) for the gem-like thirty-six virtuous qualities—who was a treasure-house of intellect—who was as it were a treasure-house of Dharma—who was like a shining lamp in the world—who was like a merchant on Śiva-Mārga (the Path of Bliss)—who was like a blazing fire to the trees of Karmas—who was like a Nāga-damaṇi (Piper betel) in capturing the serpent of mahāt garviṣṭa Kandarpa the haughty God of Love—who was like an ocean for the current of one's own established customs and those of others—who was the locana (organ of sight) of the whole world— who was like a snare for deer to the organs of sense working at will in their respective spheres. —who was like a boat to living beings falling down into the ocean of worldly existence filled with waters of Mithyātva (wrong belief) —who was capable of bearing the great burden of panca-vidha ācāra (the established usage, of five kinds—Jñānācāra. Darśanācāra—Cāritrācāra—Tapācāra—Vīryācāra)— who was establishing in Śrāvaka dharma (the duties of a Jaina layman) those devout persons who were unable to adopt Yati dharma (the duties of an ascetic)—who was introducing able persons to the duties of an ascetic, and who going about from one place to another and worshipping remarkable temples on the way,—came to the pleasure-garden outside Jaya-Vardhana Nagaṛa. It became known in the town, that:—An ācārya who is the receptacle of all virtuous qualities, has arrived. Some, with curiosity, some, owing to disgust of worldly cares and trouble; some with the object of clearing doubts; some with the object of doing great respect; some, for hearing the preaching

of dharma; in this way—a number of ministers, feudatory rulers, wealthy persons, merchants, magistrates, and citizens came to the learned Ācārya, and having paid homage to him, they took their appropriate seats on the adjoining ground. Then, directing his eye-sight resembling the shower of nectar on creatures tormented by the fire of dense Karmas acquired in previous existences, the Ācārya Mahārāja, commenced dharma-dēśanā (religious preaching) with a deep voice resembling the sound of kṣīra-sāgara (Milk-Ocean) churned by Mandarācala (name of a mountain used by the gods and demons as a churning stick when they churned the ocean for nectar):—

Preaching.

स्वरपवणपणुषङ्कुसगलगगजलविन्दुचंचलं जीयं ।

सुररायचावचपलं स्वणेन वि गच्छ सरीरवलं ॥ १ ॥

पेम्पपि तुंगगिरिसिरसरंतसरियातरंगमिव तरलं ।

कच्छीवि छडुण्डुमरवंछिरी पेच्छइ छलाइं ॥ २ ॥

पयडपयट्टियदाणविविहवियारा महासमुद्देव ।

निवडंति आवया आवयव्व निव्वं सरीरं मि ॥ ३ ॥

मणिमंततंतदिव्वोसहीण वा वारणेवि अविणासं ।

भुंजंता देति दुहं विसया विसवल्लरीवव्व ॥ ४ ॥

मिच्छत्तमोहमोहियमईहिं कीरंति जाइं पावाइं ।

भवसयपरंपरासु वि वेरिव्व भुयंति नो ताइं ॥ ५ ॥

पियपुत्तकलत्ताईण जाण कज्जेसु वड्डियं वड्डुसो ।

परलोयपयट्ठाणं ताणि वि नो हुंति ताणाय ॥ ६ ॥

इय भो नाडं जिणवम्ममणुदिणं सरह सरहसं कुसळा ! ।

जावज्जवि वज्जमहासणिव्व निवडइ न तुम्ह जरा ॥ ७ ॥

तीसे पढणे पुण छिन्नपक्खपुडया विहंगवग्गव्व ।

वड्हियदाढाह्वयग्गव्व हरियरज्जा णरिंदव्व ॥ ८ ॥

सच्छंदगमणपरभीइजणणसञ्चत्थसाहणविहीणा ।

चिर रिद्धिं सुमरंता सुचिरं तुब्भे किलिस्सिहिह ॥ ९ ॥

पज्जसे एतो जंपिण्ण जइ कामियाइं सोकखाइं ।

मोसुं वेछइ ता वीयरायवयणे समुज्जमइ ॥ १० ॥

- 1 Khara pavaṇa paṇunna kuṣagga lagga jala bindu cancelam
jīyam
Surarāya-cāva-cavalam khaṇeṇa vi galai sarīra-balam 1
- 2 Pemmampi tunga giri sira saranta sarīyā taraṅgamiva taralam
Lacchivi chaḍḍaṇuḍḍamaravamchi-rī pécchai chalāim 2
- 3 Payaḍa-paṭṭiya, dāruṇa-viviha-viyārā-mahāsamuddé va
Nivanti āvayā āvayavva niccam sarīram mi 3
- 4 Maṇimanta-tanta-divvosahīṇa vā vāraṇévi avlāṣam
Bhunjantā dénti duham visayā visaballari uvva 4
- 5 Micchatta-Moha-mohiya maṭṭhim kīranti jāim pāvāim
Bhava-saya-paramparāsu vi vérivva muyanti no tāim 5
- 6 Piyaṇṇa-kalattāṇa jāṇa kajjésu vaṭṭiyam bahuso
Paraloyāṭṭāṇam tāṇivi no hunti tāṇaya 6
- 7 Jya bho nāum Jīṇadhammamāṇuḍiṇam saraha sarahaṇam
kusalā
Jāvajjavā vajjāmahāsaṇivva nivadaḥ va tumha jarā 7
- 8 Tisé paḍaṇé puna echinna pakkha puḍayā vihaṅgavaggavva
Uḍḍhiya dāḍhābhuyagavva hariya-rajjā ṇarindavva 8
- 9 Sacchanda-gamaṇa parabhi jāṇa savvattha sāhaṇavihiṇā
Cīrariddhiṇa sumarantā su-cīram tubbhé kilissihīha 9

10 Pajjantam étto jampiēṇa jai Kāmiyāim sokkhāim

Bhottum vāṇchaha tā vīyarāya-vayaṇé senujjamaha 10.

1. This life is fickle like the drop of water attached to the end of kuśa (a kind of grass considered holy and forming an essential requisite of several religious ceremonies) set in motion by sharp wind; and the strength of (this) body melts away at every moment like the transient arrow of the king of the gods.

2. Love also is unsteady like the wave on the river falling down from the top of a high mountain and wealth desirous of abrupt abandoning seeks out devices of escape.

3-4 Misfortunes capable of evidently manifesting fearful disorders, always invade the body like the churning of a great ocean. Pleasures of sense also, treated by gems, incantations magic and divine medicines, constantly give pain when enjoyed, like the poison-creeper.

5. The sins, which people bewildered by Mithyātva-Mohaniya, (infatuation by mithyātva-false belief) do not leave them, like an enemy, for a series of hundreds of bhavas (existences.)

6 Dear son, wife, and others for whom every one does evil deeds very often,—they even—do not afford any protection for a journey to the next world.

7. Therefore, O wise men! so long as old age resembling an adamant hammer has not overcome you, you passionately practise Jina Dharma (the dharma propagated by Jineśvaras) every day.

8.-9. But with the advent of it (old age) you, by moving wilfully, by causing fear to other persons and by becoming bereft of means of attaining Mokṣa, will try to remember your former happiness, and will be afflicted for a long time like a bird with his wings cut off or a snake with his teeth removed, or like a king having his kingdom taken away from him.

10. What more can be said? If you are desirous of enjoying wished-for objects of happiness then, adore the preachings of vitarāgas (exalted souls who are free from passions.)”

In this way, by the preaching of the fickleness of worldly objects, several persons were enlightened.

Being informed of the arrival of the Ācārya Mahārāja near the town, King Nara Vikrama accompanied by numerous elephants, horses, and attendants, went to the Guru Mahārāja on the next day with the object of getting some news about his wife and children. Having made respectful salutation to the Ācārya Mahārāja, the king thought:—Ah ! his charm of features capable of bewitching the entire world; his eye—eight resembling the shower of nectar; his melodious voice resembling the roaring of clouds full of water; his body adorned with all praiseworthy signs; and his speech delightful to all living beings ! Besides, how can the Moon occluded by Rāhu or darkness of the Sun becoming deficient in heat or even the sea over-come by a mountain, be his equal ? There is nothing past, present, or future that he cannot know. Let me, therefore, inquire about the news of my wife and children’. With this idea in his mind, King Nara Vikrama took his seat at an appropriate place and the Ācārya Mahārāja gave an instructive sermon. Several devout persons again had enlightenment. On getting a suitable opportunity, the King asked the Guru Mahārāja:—O Bhagavan ! I am convinced that there is nothing that you do not know. Therefore, do me the favour of telling me when I shall be able to meet with my wife and children ! Guru Mahārāja said:—O great king ! By the practice of meritorious deeds, the Karma known as Antarāya Karma (a Karma causing hindrance to the acquisition of a wished-for object) will become abated and ultimately destroyed, and you will be able to meet them”. The king replied:—O Bhagavan ! I know it, but becoming bewildered on account of un-bearable pain of separation, I am unable to fix my mind on religious duties; mental self-control is the principal requisite of dharma, how is it possible for a person of my status in life ? Therefore be pleased to show me any other remedy’. Guru Mahārāja said:—

जइ एवं ता पज्जुवासेसु पइदिणं मुणिजणं, एयं खु परमोवाया
वंछियकज्जसिद्धीए, जओ

विहइ निविडकम्मनिगदं पि हु मिदइं दुग्गइं ।

कहु कल्लाणबल्लिमुल्लासइ नासइ दुक्खसंगइं ।

वंछइ लच्छि पास घरिसप्पणु दप्पणु जिम पभासए

मुणिजणसंगयेवि किं किं जणु जं नवि सोक्खु पासए ? ॥ १ ॥

If it be so, then, render service every day to muni-jāṇa (best of ascetics); This, really, is the excellent remedy for the accomplishment of your wished-for object.

Because,

It (service rendered to a muni) breaks even the chain of dense Karmas; pierces also durgati (going to low existences) delights the creeper of happiness; dispenses with the association of misery; and wealth desires always to creep in at the side like an image on a bright mirror. Which ever is the happiness that a man does not get by association with munis ?”

The king very joyfully accepted the wording of the Guru Mahārāja just as a patient accepts the medicine prescribed by a physician or as a man strayed away from a path does a hint for a good path, or just as a thirsty man accepts the news about a big lake full of clear water; and having done respectful salutation to the Ācārya, he went home.

When both the princes of Naravikrama Kumāra, bewildered with hunger and thirst were sitting on a bank of the river, a cow-herd who had gone into the town for the sale of his curds and whey, came there. On seeing the two boys who were as beautiful as a divine being and who were crying piteously the cow-herd asked them:—O boys! Why are you crying? Who brought you here? Or, who is your kinsman here? The older of the two brothers then narrated their entire account. On knowing

it, the cow-herd made them cheerful by giving them food and drink materials to eat and drink, and having allured them in various ways he took the two boys into his cow-pen, and handed them over to the chief cow-herd, who entrusted them to his wife. The chief cow-herd's wife took care of the two boys as if they were her own sons and she was keeping them constantly pleased by giving them pieces of savoury articles of food and other objects.

The chief cow-herd was a favourite of the King of Jaya-Vardhana Nagara. One day he went to Jaya-Vardhana Nagara, with a costly present, accompanied by the two boys to do respectful salutation to King Nara-Vikrama Kumāra. Having bowed down low before the king, the cow-herd respectfully presented the gift to the king. The king gave him tāmḃūla (the leaf of piper-betel, together with areca nut, catechu, chunam and spices folded in the form of packet) with his own hands and inquired about causes of his pleasures and pain. Just at that time, the eye-sight of King Nara-Vikrama accidentally fell on the two boys who were sitting by the side of the cow-herd. The King was greatly delighted. He thought:- These two boys who were sitting by the side of the cow-herd are mine, let me, therefore, ask the cow-herd" With this idea in his mind, King Nara-Vikrama asked the cow-herd:- O good man! whose sons are these two boys? The cow-herd replied:-O good king! they are the sons of a relative of mine; my wife has nourished them from their child-hood." The king demanded.-"Good Man! Say out truth" Becoming perturbed mentally, the chief cow herd narrated the whole account commencing with his meeting the two boys on the bank of the river. King Nara-Vikrama was immensely delighted, and with an affectionate embrace he made the two boys sit on his lap. On seeing this incident, the chief cow-herd said:- O good king! From the various gestures and actions of the two boys I knew, in the beginning, that they must be the sons of some feudatory ruler or some general of an army or of some king, separated

from their parents by some mysterious circumstances in the way; otherwise, how are such strange sports of various kinds possible every day with them? They prepare elephants from clay by their natural intellect and pierce them with weapons; imagining artificial horses, they make them run; making chariots from mud they make them move on; and lifting powerful sticks imagined as weapons by their natural intelligence, they wield them. In this way, equipped with their four-divisioned army, they fight an imaginary battle, and give villages, towns, and other objects as presents of victory to children of the town. Such actions are not possible among children of ordinary people. Besides, when ever I came here to do respectful salutation to you, they insisted on seeing the royal palace, but very often I was coming either by alluring them with some cloth or object or by eluding them. To-day their eagerness was persistent, and without leaving my presence even for a moment, they came with me." The king thought:- This fortunate man has done me a "great favour." Becoming greatly delighted, King Nara-Vikrama gave the chief cow-herd, the entire possession of the cow-pen and one hundred cows with hereditary rights from one generation to another of the kingdom; and after giving him numerous costly clothes, and betel-leaves, the king sent him home.

Having taken the two princes with him, King Nara-Vikrama went to the Ācārya and having done him respectful salutation with great devotion, the king narrated the entire account of meeting with his sons. The Ācārya Mahārāja said:- O king! Do you now remember what I told you the other day? The king replied:-O Bhagavan! I remember it fully as my own name. Guru Mahārāja said:-O fortunate man! There is nothing which cannot be accomplished by rendering service to saints. The King replied:- O Bhagavan! It is perfectly true. I am evidently convinced. What doubt can there possibly be? Now, do me the favour of dispelling my pain of separation from my wife." Guru Mahārāja, said.-O great king! Do not become hasty. Accepting the words of the Guru Mahārāja as true, the king went to his palace.

With favourable winds, the ship-owner Dēhila began to move on swiftly in his ship, by the propelling power of the sails. At that time, by experiencing the cruel incident unheard of before, Śīlavatī fell down in a swoon, with her eyes closed, on the flooring of the ship, as if struck by an accidental blow of thunder-bolt, like a campaka creeper cut off by a hatchet, saying "O darlings ! Ah ! most beloved ! why did such a misfortune overcome me ?" Attendants who were near-by, quieted her by cooling applications. When, after a moment, Śīlavatī regained her consciousness, she becoming bewildered with the agony of separation from her beloved husband and two children, began to lament thus with a continuous flow of tears from her eyes:—O world-renowned all-powerful father ! Why do you now discard your own miserable daughter who was dearer to you than your life itself ? O King Narasimha ! why are you also, indifferent to the helpless wife of your own son carried away forcibly by a wicked man ? Ah ! Ah ! Even the gods are unfavourable now. Ah ! beloved husband ! Ah ! Family deity ! Ah ! all the dig-pāls (guardians of the eight cardinal points) Protect this unprotected woman being carried away by a wicked man. Protect me." On seeing Śīlavatī lamenting loudly with a piteous voice, Dēhila told her :—O good woman ! why do you lament thus ? Have patience I am not at all willing to do any wrong to you even in a dream. All this inexhaustible wealth is at your supreme sway, and you think me to be your own slave; accept the word swāminī (mistress of the house) for your own self, and know these servants to be your own for household work." Śīlavatī replied :—O cruel-hearted ! O shameless ! O wile ! O evil-minded ! Go away from my range of vision, otherwise I will put an end to my life by suffocation. Ah ! I am born in a noble kṣatriya family. I am perfectly chaste from my birth. Are you not even ashamed of your life by uttering such filthy words before me ? Besides, let this body be tormented, let this life be destroyed, and let a series of misfortunes come on my head one after another, however, I will never give up the name of the husband given by my father." On knowing

this firm resolution of Śīlavatī, the wicked merchant Déhila prohibited the giving of food, and drink-materials to her. Although overcome by hunger, and thirst, Śīlavatī did not abandon her firm resolution.

Becoming perfectly satisfied with the pure chastity of Śīlavatī, the Goddess of the adjoining Sea, put Déhil's ship into a whirl-wind. She set in motion violent wind resembling the wind of the time of annihilation of the world; she produced waves on water as tall as high mountains; she created terrible images of gandharva-nagara (mirages resembling the city of gandharvas) in the sky, and she displayed clouds accompanied by terrible roarings, and sharp lightning. The pilot of the ship became terrified; armed warriors became confused; oarsmen were alarmed; and Déhila-the owner of the ship was greatly bewildered. At that time, a goddess from the sky said :—Ah ! Vile son of a merchant ! Destitute of judgment ! O love-sick, O libidinous ass ! Ah ! Fire-like ! Scornful like a bear ! Contemptible to the people like ajāgala stanā-(nipple hanging down the neck of goats—an emblem of anything worthless or useless.) If you will harass Śīlavatī, you will instantly perish ” Then, with a white uttarāsaṅga (upper garment), he commenced the ceremony of worshipping the deity, and with a brass-vessel of incense, he respectfully entreated the goddess thus :—O goddess ! Pardon this only fault of mine as of your slave, and leave aside your anger. Henceforward, I will never commit such an offence. Gods are defenders of the obedient.” The goddess, then, told Déhila :—Ah ! If you will protect Śīlavatī happily like your own mother, then, alas ! You will be kept alive ” Becoming terrified of danger to his own life, Déhila fully accepted what the goddess said. The goddess then removed all the unfavourable circumstances, and became invisible. With favourable winds, the ship took the right course, and the pilot, and other persons on the boat were pleased. The merchant was greatly satisfied and bowing down respectfully at the feet of Śīlavatī, and having asked pardon for his misconduct he said :—O lovely lady ! You

no not be sorry at all. I shall adopt some means by which you will be able to meet with your beloved husband." With these words, Déhila made her eat something, and gave her an upper portion of the boat for her comfortable use during the voyage. Hence-for-ward Déhila was considering Śilavatī as his own mother, sister, deity, Guru, or his master's wife, and showing hospitality to her with good food, clothes, medicines, betel-leaves and other objects, he reached the port of his destination. By selling his groceries, Déhila acquired much wealth. After finishing all his work there, he made his way towards his own town. With failure of favourable winds, Déhil's boat took another direction, and reached Jaya-Vardhana Nagara. Anchor was cast, and the sails were lowered down. Déhila came down on shore with a number of his servants, and he went to King Nara-Vikrama with valuable articles from the other port, to be given as presents to the king. On receiving permission from the door-keeper, Déhila saw King Nara-Vikrama, and gave him the various presents. The king received him respectfully. Déhila sat with the King for nearly three hours, conversing about cities, and kings of the distant land, about his voyage on the sea, and about the merits, and de-merits of the various articles of his grocery. Late in the evening, Déhila requested the king :—O good king-! My ship is un-guarded. Night is coming on Please permit me to go. The king thought :—Let this merchant entertain me during the night, as I am forlorn with the pain of separation from my dear wife." Thinking thus, the king told him :—O good man ! You peacefully stay here with me. I shall send my men for the protection of your ship. Saying just as your Majesty orders," Déhila accepted the words of the king. King Nara-Vikrama sent his warriors for the protection of Déhil's ship. At that time, both the princes got up, and requested the king :—Father ! We are very eager to see it. With your permission we can go there." On knowing the idea of the two princes, King Nara-Vikrama gave them his permission to go. They went to the ship with their body-guards. After carefully seeing all the curious articles on the ship, both the brothers

sleeped there for the night. During the last quarter of the night, the younger of the two told his elder brother :—Brother ! Let us have some unprecedented story, so that we may be able to pass our night nicely here. The elder brother said :—My dear ! What is the use of listening to other stories. Hear our own interesting account.” He replied, “ Well, let it be so.” The elder brother, then, commenced the following account :—

“Our mother went to public roads with flower-garlands in her hands, but she did not return home. Even with careful search in the whole town, no clue about her whereabouts was obtained. Our father, also, becoming distressed, went to the bank of the river with both of us. While crossing the river with the object of making inquiries about our mother on the other bank of the river, our father was dragged in water, and, being carried away in the swift current of waters of the river, he went away to a distant land. We both of us were helpless, and a cow-herd took us to his cow-pen. We grew up there. One day, we went to see the king. The king—our father—recognised us. While living here we came to the ship out of curiosity.” In this way, the elder of the two, narrated the account to his younger brother. Śilavatī, who was staying in the adjoining compartment over-heard the whole account from its beginning and becoming greatly delighted on knowing the indescribable but entirely experienced account given by her sons, with her bodice torn on account of intensive horripilation of joy, and with the flow of milk from her breast owing to love for her children, at once went to them saying ‘ O sons acquired after a long time ! Come and give a loving embrace to me—your mother. She told them her previous account. Her elder son recognised her perfectly well. With both her sons clinging fast to her neck, she began to lament with a faltering tone expressive of a long-continued violence of the agony of separation. On knowing the true state of affairs, the attendants of the two princes consoled her disturbed mind.

At Sun-rise, one of the attendants speedily went to King Nara-Vikrama and told him:—O great king ! Your beloved—

-our queen-has met with her two sons on the ship of this merchant. Becoming extremely delighted, the king asked the ship-owner with astonishment:-“ O good man ! What is the true account ? Becoming frightened, Dēhila said:-“O good king ! In the first place, please favour me with the grant of protection to my life, and I will tell you the whole account. The king accepted his request, and Dēhila narrated the complete account including his attachment towards her, her being carried away in his ship, her lamentations, his own allurements to her, and threat of danger to his life from the Goddess of the Sea. On hearing this, King Nara-Vikrama allowed the merchant to go away along with his ship and merchandise. Then, Śīlavatī was seated on an elegant female elephant, equipped with a capacious umbrella and white chowries on each side, and she entered the royal palace with great pomp, being honoured and praised by the people at every step, and giving gifts of gold to the poor and helpless, at numerous places. The king celebrated a festival of rejoicing for eight days in the town. The king, putting on costly garments after bath and anointment, relating his own previously experienced incident to Śīlavatī who was extremely delighted at heart and was surrounded by her two sons, and carefully listening to the episode of her abduction, accidentally remembered the unparalleled good behaviour of gardener Pātala. The King told Śīlavatī:-Dear ! Even a father cannot be as affectionate as that great man- the gardener. Śīlavatī replied :- Dear husband ! What you say is quite true. You confer favour on him by giving him affluent wealth. Ah ! dear ! ready accomplishment of the desires of one's benefactors is the fruit of wealth which is as fickle as the clouds of the late evening.” King Nara-Vikrama accordingly sent for the gardener from Syandana Nagara. Gardener Pātala was made a king of a province, and he was given many elephants, horses, chariots, armed warriors, wealth, and many articles suitable for a kingdom.

One day, King Nara-Vikrama, accompanied by Queen Śīlavatī and the two princes, went to the pleasure-garden outside

the town, with great pomp. On seeing the Guru Mahārāja there the King respectfully knelt down at the feet of the Ācārya and narrated the whole account of the acquisition of his wished-for object—the Queen Śilavatī. Guru Mahārāja said:—O King! Many such auspicious objects of various kinds, are attained by rendering service at the feet of sages. The words of the Guru Mahārāja are infallible “Ah! the glory of Jaina Dharma! Ah! I am also fortunate, in every way, that I met with such a worshipful Guru.” While reflecting on this topic, King Nara-Vikrama earned for himself, the divine truth of samyaktva (right belief) the Kalpa Vrikṣa (the Wishing Tree) of Bliss. Guru Mahārāja said:—“O King! Henceforth, you accept Jaina Dharma with firm conviction.” The king replied:—O Bhagavān! Only extremely vigilant persons are suitable for Jaina Dharma. How can ordinary persons like myself observe the religious rites? Guru Mahārāja was at once led to realise that—As yet the knot of Moha (infatuation) is strong. The inclination towards Mithyātva (wrong belief) is fixed. The resistance to sensual pleasure is yet violently blended and religious preaching is especially only for the act of hearing. Friendliness is only suitable for him for the present. With this idea in his mind, the Guru Mahārāja said “O good King! If it be so, you render service to well-behaved sādhus. Extol Jaina Dharma, and sympathise with devout persons who are eagerly following the principles of religion preached by Jineśvaras. Your Karmas of very long duration, will thereby be destroyed” With perfect faith in the words of Guru Mahārāja, King Nara-Vikrama went to his own palace. While enjoying various worldly pleasures, the fame of King Nara-Vikrama spread in all directions.

Ācārya Mahārāja, establishing devout beings on the path of True Religion, left that place along with his disciples and illuminating the lotus-like hearts of devout persons by the rays of his nectar-like speech, the ācārya, in course of time, reached Jayanti Nagari. With the permission of King Narasimha he stayed in Campaka pleasure garden outside the town, accompanied by a number of his ascetic-disciples who were always eager

in performing their religious duties. It became known in the town that an Ācārya well-versed in all the Siddhāntas has arrived in the pleasure-garden." People of the town went to do respectful salutation to the Ācārya Mahārāja and King Narasimha, also, accompanied by elephants, horses, chariots, warriors, and by his harem, went there. Having respectfully done Pañcāṅga Namaskāra (obelsance done in a way that the five members of the body viz, arms-thighs-head-chest-abdomen touch the ground) to the Ācārya Mahārāja and the munis, the king sat on the ground and the Ācārya Mahārāja commenced religious preaching capable of dispelling moha (infatuation) and explaining the frailty of worldly objects.

५२ जहा-बलयासिंधु निम्नगवद्वीयं व दुल्लहं ।
 को पाणुससं संपद्य, पमाएज्ज वियकखणो ? ॥ १ ॥
 खणोऽवि नावकम्मस्स जाइ जेणाविणस्सरो ।
 तेणेव मुच्छिओ लोओ निरुन्विग्गो कहं भवे ? ॥ २ ॥
 भवेज्ज कोऽवि कि धीमं, निहाकरणलालसो ।
 मंदिरे हव्ववाहुग्गजालामालापलीविण ? ॥ ३ ॥
 विण्णसे मुइगम्मेवि सण्णाहेओ पयइइ ।
 दुग्गेऽण्णते भयद्वाणे जेन किं पि समीरण ॥ ४ ॥
 इण से नियबुद्धीण ठाणे ठाणे विसीयइ ।
 अच्चे सोकुखे न पावेइ, सिद्धिसद्धम्म संबळे ॥ ५ ॥
 बळेण तेण किं कज्ज ? किंवा तेण धणेण वि ? ।
 न जं सद्धम्ममग्गस्स उवयारे निजुजइ ? ॥ ६ ॥
 जण्णज सव्वहा धम्मे पमायपरिहारओ ।
 जीवधायनिवित्तिमि पवित्तिमि सुहेसु य ॥ ७ ॥

सुषाहमोहसंबद्धा पावं कुर्वन्ति पाणिनो ।

तेण पावेण संतत्ता, निवडंति अहोगई ॥ ८ ॥

ग दा इव वज्झन्ति जोर्णिळकखेसु णेगसो ।

किं किं दुःख न पेकखन्ति ते तिकखमवियकखणा? ॥ ९ ॥

तम्हा एवं नाउं जइघम्मं सज्जहा समायरह ।

एसो खु तिव्व दुइजळणसमणघणवरिसणसमोजं ॥ १० ॥

सग्गापवग्ग मंदिर रोहण निस्सेणिदंडसारिच्छो ।

कम्म उभडविडविविहाडणेकधारुक्कडकुहाडो ॥ ११ ॥

अचिरेण दिन्ननिस्सेस सारनिस्सेयसो सुइत्थीहि ।

अणुसरियव्वो सम्मं सुसत्तिजुत्तेहि सत्तेहि ॥ १२ ॥

Jahā :- Valayāsindhu nimmagga vadabīyam dullaham,

Ko māṇusattam sampayya pamaéjja viyakkhāṇṣ.

1.

2. Khano'vi nāukammassa jāi jénā-viṇāssaro,

Teṇeva mucchio lōo niruvviggo kaham bhavé ?

2.

3. Bhavéjja ko'vi kim dhīmam niddā-karaṇelālaso,

Mandiré havvavāliugga-jālā mālāpa-līvié ?

3.

4. Viésé euhagammévi sappāhéo payattai,

Duggé'ṇanté bhavaṭṭhāṇé jé na kimpī samīhaé.

4.

5. Haé sé niyabuddhié ṭhāṇé ṭhāṇé visīyai,

Anné sokkhé na pāvēi siddhisaddhamma sambalé.

5.

6. Baléṇa téṇa kim kaṇjam ? kim vā teṇa dhaṇṇepavi ?

Na jam saddhammamaggassa uvayāré nijujjai ?

6.

7. Jaéjja savvahā dhammé pamāya-parihāraḍ,

Jivaghāya-nivittimmi pavittimmi suhésu ya,

7.

8. Suyāi Moha sambaddhā pāvam kuvvanti pāṇiṇo,
Tepa pāveṇe santattā nivadanti aho gāṃ, 8.
9. Galindā iva bajjhanti joṇilakkhēsu ṇegaso,
Kim kim dukkham na pēkkhanti té tikkhamaviyakkaṇa ! 9.
10. Tambā evam nāum jaidhammam savvahā samāyaraṇa,
Esokhu tivva duhaḷaṇasamaṇaḷaṇa varisanaṇasamo jam. 10.
11. Saggapavagga mandira roḷaṇa nissēnidanda sārīccho,
Kammubbhadaḷavida vivihāḷaṇekka dhārukkada kuhāḷo 11.
12. Acirēṇa-dinna-nissesaṇa-nissēyaṇo subhatthīhim,
Aṇusaṇṇavavvo sammam su-satti-juttehim sattehim 12.

As follows :—

1. Which wise man will be careless after having attained manuṣyatva (existence as a human being) which is difficult to be obtained like the seed of the fig tree sunk into a great ocean.

2. Even a moment of āyu karma (karma determining age-limit) is not gone. It is non-permanent. The world is infatuated with it. How can any one become free from distress !

3. Can any intelligent man be so careless as to be eager for sleeping in a house burning in flames of fire.

4-5. People travel with provisions for journey even for a foreign country which can be easily reached. Those, who do not at all desire for any (provisions) for their journey in the dreadful, and endless positions of worldly existence, become grieved at every step, hurt by their own mean intellect; and they, unprovided with any provision in the form of True Religion for the attainment of *siddhi* (Final Emancipation) do not get any happiness.

6. What is the use of strength ? or what also, with that wealth which is not employed in the welfare of the path of True Religion ?

7. Becoming free from carelessness, always endeavour for True Religion, and, also, for abstinence from jīvaghāta they (Injury to living beings), and for efforts in meritorious deeds.

8 People entrapped in infatuation for their sons and others, do a wicked action, and distressed by that wicked action, they degrade themselves to a position in the lower region (hell).

9. They become fettered innumerable times in thousands of births as lower animals like elephants, and beasts and what severe miseries do not these ignorant persons experience !

10-12. Therefore, knowing this, practise Yatī Dharma (duties of an ascetic) by all means. It is like a shower of rains for pacifying the fire of severe misery. Also, it is like the foot-path of a ladder for ascending svarga (heaven) and the abode of Final Beatitude; and it is like a sharp axe in cutting down the trees of Karmas Besides, it soon gives most excellent niśréyasam (Final Emancipation) It is certainly fit to be practised constantly for persons who are desirous of happiness and who are endowed with power of energy.

On hearing the preaching, the King said :—O Bhāgavan ! Leaving off the care of my kingdom, I will entrust my son with the burden of my kingdom and I will take pravrajyā (religious mendicancy) as you advise ” Guru Mahārāja said :—“ It is proper for a man like yourself who is afraid of worldly existences. You do that work speedily, so that there may be no obstacle in it; and diligently avoid carelessness.

53. King Narasiṃha, then, returned to his palace and having done necessary work he called his ministers to his presence, and made them acquainted with his own intentions. The ministers readily comprehended the entire situation. The private individuals who had been sent previously for careful search of the Kumāra, came to the king, and, with a low bow, they narrated the entire account of Nara-Vikrama Kumāra to the king, beginning with his leaving the town and ending with his acquisition of the

kingdom of Jaya-Vardhana Nagara. The king was extremely pleased, and he made these persons contented by giving them more wealth than they ever expected to get. Then, the king sent Buddhi-Sāgara and other ministers for the purpose of bringing back Nara-Vikrama Kumāra to him. After a continuous journey for several days, they reached Jaya-Vardhana Nagara. On hearing the news of the arrival of the ministers, Nara-Vikrama Kumāra accompanied by a number of attendants, went personally to receive them. The ministers were made to enter the town with great pomp. King Nara-Vikrama respectfully honoured them as he would his own father, and at a suitable opportunity, he inquired about the object of their arrival there. The ministers replied:- O Kumāra ! The king is desirous of having dīkṣā (renunciation of worldly pleasures and adoption of ascetic life) and he is thinking of entrusting the burden of governing the kingdom to you. He has, therefore, sent us here with the object of taking you to him." King Nara-Vikrama installed his elder son on the throne in his stead and, accompanied by his army, he went with the ministers and reached the outskirts of Jayantī Nagarī in due course of time. On hearing the news of the arrival of Nara-Vikrama Kumāra there, King Narasimha accompanied by his Queen Campakamālā went a long distance to receive him. As soon as Nara-Vikrama Kumāra saw his father coming to him, he was greatly delighted and getting down from the elephant, and going there with the ministers, he prostrated himself low at the feet of his parents. By seeing Nara-Vikrama Kumāra after a long time, his parents were extremely delighted and with an affectionate embrace, they made him sit on their laps. King Nara-Simha inquired about the Kumār's health, and after some time both of them went to their respective palaces. When asked, the Kumāra narrated all the account commencing with the time of his leaving his father's capital town. Experiencing much delight by meeting with each other after a long interval, they passed their days happily.

One day King Narasimha told Nara-Vikrama Kumāra :-

"My son! Strictly observing the customary usage of my ancestors and justly punishing rogues, I governed my kingdom for a long time. Now, you excel me by bodily strength, excellence of meritorious deeds, and valour, you, therefore, accept the kingdom and protect the country in accordance with our hereditary custom; and I shall practise the True Religion followed by my ancestors." Nara-Vikrama Kumāra replied:—"Father! Please suspend this idea for the present. I am extremely eager for your *darśana* (meeting). I have come here after a long interval. This is not the appropriate opportunity for that auspicious deed. You remain a house-holder for a few years more." The king said:— My dear son! Do you not see this head full of white hairs? Why do you not examine this skeleton-like body? These rows of teeth shake when I attempt to chew a little; my eye-sight cannot do the work of seeing objects; my whole body is full of wrinkles and my body has become disabled to do my work. O son! Do you not actually see my deplorable condition? Even after actually experiencing the disordered condition of my body by the loss of its former elegance, how can I possibly remain as a house holder even for a moment, like the withered disc of the Sun gone to the West, and the disc of the Moon during early morning or like the withered leaves of an extremely old worn out tree, and the forest of lotus-flowers contracting at the setting of the Sun. You, therefore, leave off your insistence. Accept my words and be a helper in my religious affairs." On knowing the firm resolution of his father, the Kumāra sitting still, as if he had been hurt by a thunder-bolt on account of agonies never previously undergone or as if he were prepared from plaster or as if he were engraved in a piece of marble or as if he were painted in a portrait, began to cry very loudly. The king quieted him with gentle words. Nara-Vikrama Kumāra accepted with great difficulty, the king's proposal of his coronation. On an auspicious day, the coronation-ceremony of Nara-Vikrama Kumāra was performed in the presence of ministers, feudatory rulers, friends, grandees, and

citizens, and he was anointed with one hundred and eight Kalāśas amid great pomp. King Narasimha, giving paternal advice to Nara-Vikrama Kumāra said:- "Dear Son! Although you are an ocean of justice, politeness, truth, and a multitude of other gem-like qualities, it is my duty to give you some advice. This royal wealth is, like blindness without the formation of cataract; intoxicating without wine-drinking, and it is like darkness impenetrable to the rays either of the Sun or of the Moon. You should, therefore, act in such a way, that the fame of our family resembling the whiteness of the Moon, may not be stained; that the tree of our valour flourishing since a long time may not be broken; that the lotus-like morality of our family may not get withered; that roguish persons may not become unrestrained; that the public may not become estranged; and that your subjects may not be made miserable by the burden of heavy taxation. O Son! by acting in accordance with my advice, you will be able to secure all your wished-for objects according to your will in this world, and you will be happy in your next life."

54. Soon after giving advice to the Kumāra, King Narasimha went to Ācārya Mahārāja Sāmanta-bhadra Sūri. Now King Nara-Vikrama had a big palanquin capable of being carried by one thousand persons, made ready for the dīkṣā of King Narasimha. After a bath, King Narasimha, putting on various ornaments on his body, sat on the palanquin. Strong persons having put on clean clothes and excellent ornaments, carried the palanquin. Then, King Narasimha, having gone out of the town with great pomp, while giving valuable gifts to the poor and needy persons, with musical instruments of various kinds playing melodiously, being praised by bards, with songsters singing merrily, amid the enchanting sound of auspicious songs of females of the town, and amid elaborate dancing of dancing-girls, went to the Ācārya Mahārāja, and having come down from the palanquin, and going three times round, he knelt at the feet of the Guru Mahārāja and with an *anjali* (closed palms in the

form of a lotus) in front of his fore-head, he said :-O Bhagavān ! Please give me Bhāgavatī dīkṣā (a form of dīkṣā preached by the Tīrthaṅkareṣ) and rescue me from worldly miseries” Guru Mahārāja accepted his request. King Narasiṃha removed all the ornaments and costly garments from his body, and putting on only one cloth, he adopted the faultless dīkṣā which is like a thunderbolt in destroying the great mountain of Karmas in accordance with the injunctions laid down in the Siddhāntas, with an auspicious perfectly white shining thought-tint increasing at every moment by excellent calmness of mind. Guru Mahārāja at that time, gave him advice as follows .-

मणिओ य जहा-भइय ! एसा संसारसिंधुनावव्व ।

तुमए गहिया दिक्खा ता सम्मं उज्जमिज्जासु ॥ १ ॥

मा काहिसि खणमेकंपि पापमित्तेहिं दुहनिमित्तेहिं ।

संसग्गिं दुक्खेहिं विसय-कसाएहिं सह भइ ! ॥ २ ॥

एवं चंकमियव्वं भोत्तव्वं एवमेव सइयव्वं ।

एवं भासेयव्वं इच्चाइ निवेइयं गुरुणा ॥ ३ ॥

1 Bhaṇiö ya jahā-Bhaddya ! Esā samsāra sindhu nāvavva

Tumaé gahiyā dikkhā tā sammam ujjamijjāsu 1

2 Mā kāhisi khaṇamékkampi pāpamittéhim-duha nimittéhim

Saṃsaggim dukkéhim visaya-kasāéhim saha bhadda ! 2

3 Evam camkamiyavvam bhottavvam évaméva saiyavvam

Evam bhāseyavvam iccāi nivéiyam gurunā 3

1. And he said as follows:- O fortunate man ! You have taken this dīkṣā which is like a ship for crossing the ocean of saṃsāra (worldly existence) Therefore, make strenuous effort by all means.

2. O illustrious man ! Do not have association, even for a moment, with sensual pleasures and passions, which are bad

counsellors and which are sources of misery.

3 You should move about thus with carefulness. You should eat thus. You should sleep thus. You should talk thus. All these were explained by the preceptor

Then, making his body lean by the continuous observance of fastings of two days, three days, and thirty days at a time, by going about unrestrictedly in villages, towns, cities, by studying diligently the rituals of an ascetic, by becoming perfectly occupied in ceremonies prescribed by the Siddhāntas, and by the destruction of all his Karmas, while protecting-Samyaṃ Dharma (duty of an ascetic) as if it were his own wealth, King Narasiṃha eventually attained Final-Emancipation. His son King Nara Vikrama ruled over the kingdom of two places, and, having entrusted the government of the two kingdoms to his sons, he, also, took Bhāgavatī dikṣā. After practising severe penance, he was born as a god in Māhendra dévaloka-

End of King Narasiṃha's Story.

“ O King Nandana ! I narrated the life-incidents of excellent persons as desired by you. By hearing it, O King ! You, also, engage yourself so diligently in religious practices that, in a short time, your life may become exemplary to excellent persons.

On hearing this, King Nandana prompted by an intense feeling of abhorrence to worldly objects, requested Guru Mahārāja “ O Bhagavan ! You are like a shower of nectar to living beings heated by the fire of worldly miseries, like a treasure of eatables to hungry persons, like Cintāmaṇi (thought-gem capable of fulfilling all desires) to people dominated by misfortune, like a lamp capable of illuminating objects in a mountain-cave invisible through darkness, like a residential-island for persons drowned in a great ocean, and you are like an excellent *Sārthavāha* leader of a caravan) to people making vain struggles for finding out a way in a dreadful forest. I was very fortunate in meeting with you. O ornament of the noble lineage of compassion ! I

sincerely wish that you get me safely through the ocean of worldly existence which is unfathomable with the mass of water in the form of endless, terrible, and immeasurable Mithyātva (wrong belief), which is non-navigable on account of great whirlwinds in the form of *Moha* (infatuation), which is full of series of waves in the form of constantly occurring births and deaths, which is filled with the mire of passions; which is overwhelmed with multitudes of crocodiles in the form of diseases befalling in various ways; which is impenetrable on account of the darkness of ignorance needing careful consideration; which is terrible like a battle-fight to timid persons as it is naturally inaccessible, fearful, interwoven with evil consequences, ungrateful, and a source of grief, exertion, and other troubles, and a source of commotion; and which is capable of causing intense horripilation by meditating calmly from various stand points, by becoming my pilot of a ship-in the form of faultless asceticism-whose holes are covered by tightly fitting precepts of Jñāna (knowledge) and Darśana (perception) which is very firmly encrusted with an adamantine plastering of stoppage of Karmas—which is bound for the Path of Renunciation by the force of the wind of penance which is unshaken by the waves of other philosophical doctrines, and which is filled with thousands of gems in the form of various kinds of virtuous conduct” Guru Mahārāja said—“O good King! do not delay now.” King Nandana then, entrusted the burden of government of his kingdom to his son, and having renounced royal wealth, as if it were a malady, he came out from the state of a house-holder like a bird from a cage, and became a Jain ascetic, endowed with five varieties of samiti (carefulness in making movements), restrained with three kinds of *guptis* (guardedness with regard to activities of mind, speech and body) who was able to conquer all the *parisahas* (troubles created by other agencies), who was powerful in subduing all the passions and who was capable of pacifying all sinful acts. In course of time, Nandana Muni studied Eleven Āngas, and although his body was becoming lean by practising, without the least disturbance severe austerities, of one month’s duration each, difficult to be

undertaken by timid persons, with the object of destroying previous Karmas not atoned for, during past existences, he began to move about without any restriction

55. Besides this, Nandna Muni devoutly adored the Vīṭa-sthānakas (the Twenty Exalted Dignitaries) which are chiefly instrumental in the attainment of Tīrthaṅkara Gotra Nāma Karma in the following manner:—

सखजगजीवबंधुरबंधवभूष जिणे जियकसाए ।
 सिषपंथसत्यवाहे तत्थाहिं गिराहिं थुणमाणो ॥ १ ॥

वधगयजरमरणभए सिषमयळमणंतमक्खयं पत्ते ।
 परमेसरे य सिद्धे समिद्धसोक्खे नमंसंतो ॥ २ ॥

सक्काणवरणदंसणमहामरुद्धरणपच्चलसहावं ।
 चाउवमं संवं एक्कं सरणंति मसंतो ॥ ३ ॥

करुणोयहिणो गुरुणो पंचविहायारवरणधीरस्स ।
 अणुवकयजणाणुगहभावे सम्मं पसंसंतो ॥ ४ ॥

सद्धम्मसिद्धिचित्ते सत्ते धम्मे थिरीकरेमाणे ।
 परियायपमुहचेरे उववूहंतो य भयवंते ॥ ५ ॥

ससमयपरसमयरुद्धगाढ-संसयसहस्सनिम्महणे ।
 सुस्सुसंतो निच्चं बहुस्सुए साहुणो पवरे ॥ ६ ॥

मासदुमासतिमासाइविविहतवक्कम्मकरणपडिबद्धे ।
 बिस्सामणादणा तह तवस्सिणो पडिचरेमाणो ॥ ७ ॥

अंगाणंगसरुवे सुयंमि सव्वन्नुनिच्छियत्थंमि ।
 अणवरयं गयचित्तो तयत्थपरिमावणुज्जुत्तो ॥ ८ ॥

तत्तत्थसहहाणप्पहाणसम्मत्तपवरवत्थुंमि ।
 संकाइ दोसजाळं परिहरमाणो पयत्तेण ॥ ९ ॥

नाणार्णं उवयारपमुहविणयंवि बहुभिन्नयंवि ।
 अइयारपरंपरयं वज्रंतो विडणशुदीए ॥ १० ॥
 पडिकेइमापमअणपमुहावस्सयविहीसु विविहासु ।
 सद्धम्मपद्धलकूलो स्वकियं विधंवि रक्खंतो ॥ ११ ॥
 सीळे पिंडुग्गमपमिइदोसविहरहा वएसु पंचसुवि ।
 पाणवइआईपसु य विसोइयंतो य माकिअं ॥ १२ ॥
 पइसमयं संवेमाइभावणाजाकभावणुण्णुतो ।
 ससरीरेऽविहु निच्चं ममत्तपुट्ठि अकुणमाणो ॥ १३ ॥
 वज्झन्मंतररुवं बारसमेयंवि घोरतपकम्मं ।
 अनिगूहियनियसत्ती आयरमाणो य पइदिवसं ॥ १४ ॥
 धम्मोवणारिसाट्ठण वत्थकंबलपमीकस्समुवजरणं ।
 देतो कोइआईनं निच्चं चार्य कुणंतो य ॥ १५ ॥
 आयरिओज्झायसवत्तिसवेरसाहस्सियत्तं सेहाणं ।
 कुकणणगिळ्ळणसंचे वेयावच्चंमि वहुंतो ॥ १६ ॥
 एएसिपि तहाविहआवयवसजायदुत्थविंसाणं ।
 ओसइदाणार्इहिं सम्राडिभावं च जणमाणो ॥ १७ ॥
 अक्खरपयगाहसिल्लोगमेत्तयं सम्बथा अपुण्णसुयं ।
 अहिगयसुत्तत्योऽविहु सुयाणुरागेण पढमाणो ॥ १८ ॥
 भत्ति तह बहुमाणं तद्विदुत्थाण सम्मभावण्यं ।
 विहिमइणं चिय निच्चं सुमस्स सम्मं पयासितो ॥ १९ ॥
 भठवाण धम्मकइणेण पइदिणं पवयणुअई परमं ।
 सियवायसाइणेण य कुणमाणो सुद्धचित्तेण ॥ २० ॥

सो मेदणमुणिसहो इय वीसइउण्णाइं कासित्ता ।

तित्थयरनामगोत्तं कम्मं कंवेइ परमणा ॥ २१ ॥

1. Savva jaga jivabandhura bandhvabbūé Jīné jiya-kasāé,
Sivapanthasatthavāhé tatthāhim girāhim tuṇamāṇo. 1
2. Vavagaya jara marana bhaé sīvamayalamāṇantama-
kkhaym patté
Paramésaré ya-siddhè samiddhasokkhé namamsanto. 2
3. Sannāna caraṇa dāṇsaṇa mahābharuddeharāṇa paccala saḥgvaṃ
Cāuvvanpaṃ saṅghaṃ ékkam saraṇanti mananto. 3
4. Karuṇoyahiṇo guruṇo paṇcavihāyāradharāṇadhīraesa
Aṇuva kayajapaṇuggahabhāvaṃ sammam pasamsanto. 4
5. Saddhammasiḍḍhiṇa-citté satté dhammé thīrikarémāṇé;
Pariyāya-pamuha-théré uvavūhnto ya bhayavanté 5
6. Sasaṃaya parasasaṃaya parūḍha gāḍha saṃsaya saḥassa
nimahaṇé;
Susaṃsaṇto niccaṃ bahusaṇé sāhuṇo pavaré 6
7. Māsadumāṇa-tīmāsāir-vivīha tava kamma-karaṇa paḍibaddé
Vissāmaṇaṇā taha tavassiṇo paḍicarémāṇo. 7
8. Aṅgāṇaṅgasarūrvé suyammi savvanu-nicchiyatthammi;
Āṇavarayam gayacitto tayatthaparibhāvaṇujjutto 8
9. Tattattha saddaḥāṇaṇṇapahāṇa sammattapavara vatthummi;
Saṅkāldosaṇṇāṇa pariharamāṇo payattēṇa. 9
10. Nāṇāṇaṇṇam uvayārapamuha viṇayammi bahuvigappammi;
Aiyāpāramparayam vajjanto niṇṇabuddhié 10
11. Paḍilēhaṇṇaṇṇa paṃajjaṇa paṃuhāvaṇṇasaṇṇavihiṇsu vivihāsu;
Saddhammabaddhalakkho khalliyamniccampaṇi rakkhanto 11
12. Sīlé piṇḍuggamaṇṇapabbhī dosavīrahā vaṇesu paṇcasu vi;
Paṇavahāṇēsu ya viṇṇayaṇto ya-mālinnam. 12

13. Paisamayam samvégāi bhāvaṇā jāla bhāvaṇujjutto;
Sasariré'viḥu nīccam mamattabuddhim a-kuṇamāṇo. 13
14. Bajjhabbhantararūvam bārasabhéyampi ghora tava kammam
Anigūhiyaniyasattī āyaramāṇo ya pai-divasam. 14
15. Dhammovagāri sāhūṇa vattha kambala mokkhamuvagaraṇam;
Dento kohāṇam nīccam cāyam kuṇanto ya. 15
16. Āyariojjhāya tavassi thera sāhammīyāna séhāṇam;
Kula-gaṇa gilāṇasāṅghé véyāvaccammi vaṭṭanto. 16
17. Eésimpi tataviha āvayavasajāyadutthacittāṇam;
Osaḥadāṇāhiṃ samahibhāvam ca jaṇamāṇo. 17
18. Akkhara paya gāha siḷogaméttayam savvayā a-puvvasuyam;
Aḥigaya suttatho' viḥu suyāṇurāgēṇa paḍhamāṇo. 18
19. Bhattim taha bahumāṇam taddiṭṭhāṇa sammabhāvaṇayam;
Vihigaṇam ciya nīccam suyassa sammam payāsinto. 19
20. Bhavvāṇa dhamma kahaṇeṇa paḍiṇam pavayaṇunnāṃ
paramem;
Siyavāyasāhaṇeṇa ya kuṇamāṇo suddhacittēnam. 20
21. So Nandaṇa-muṇi vasaho iya vīsaṭṭhāṇagāṃ phasittā;
Tittayara-nāma-gottam kammam bandhēl paramappā. 21

1. Having praised with suitable speech, the Jñésvaras who are like disinterested brothers to all the living beings of the world, who have conquered passions and who are like a leader of a caravan in showing the Path of Mokṣa (Final Emancipation).

2. Having done obeisance to Siddhas (Liberated Souls) who have become free from the fear of old age and death, who are the great souls who have acquired Śivam (Final Beatitude) which is permanent, endless, and unperishing; and who enjoy uninterrupted happiness.

3. Having considered that the cāvannam saṅgham [the congregation of four units viz. Sādhus (ascetics), Sādhvis (nuns), Śrāvakas (male followers of Jineśvaras), and Śrāvikās (female followers of Jineśvaras) which is capable of bearing the great burden of Right Knowledge, Right Belief and Right Conduct, is the only resting-place.

4. Having extolled impartially the preachers who are the treasure of Compassion, who are courageous in carrying on the Ācāra (customary rites) of five kinds viz. 1. Jnānācāra. 2. Darśanācāra. 3. Cāritrāra. 4. Tapācāra and 5. Viryācāra.) and who are intent on favours towards even people who have not done any service to them.

5. Having applauded the excellent saints who make steadfast in religious duties living beings whose mind had become slackened in the practice of True Religion.

6. Having rendered service to well-versed excellent sādhus (ascetics) capable of removing thousands of deep doubts relating to those of others.

7. Having become a place of repose for penitent ascetics who are busy with austerities of fasting for one month, two months, three months, and other austerities.

8. Becoming uninterruptedly engrossed in the sacred Learning embodied in Aṅgas or that outside the Aṅgas, whose various meanings have been ascertained by the Omniscients and becoming engaged in the repeated meditation of their meanings.

9. Carefully avoiding the net-work of doubt, and other blemishes regarding the excellent object-samyaktva predominant with right faith in the Sacred Knowledge and their meaning.

10. Abandoning by shrewd intellect, the consecutive succession of transgressions about guidance in customary obeisance to Jnāna (True Knowledge), Darśana (Conation) etc.

11. Becoming devoutly attentive in religious duties such as āvaśyaka vidhi (inevitable ceremonies) viz pratilékhanā (careful examination of utensils by the eyes) pramānjana (cleansing) etc. and guarding oneself from transgression.

12. Becoming free from faults relating to alms, and their production etc. in s'ila (daily practice, as well as, morality) and cleaning the dirt from the five vows such as prāṇātīpāta-(abstinence from injury to living beings) etc.

13. Becoming engaged, at every moment, in the net-work of renunciation towards worldly objects, and always not doing, in the least, mamatva buddhi (affectionate regard; Regarding as "mine" or one's own) towards his own body.

14. Practising every day severe penance of twelve kinds—in the form of external and internal austerities, without concealing his own capacity.

15. Giving clothes, woollen shawls, and other articles, to sādhus who have done service to him in carrying on his religious duties, and always abandonings anger and other passions.

16. Rendering service to Ācāryas (heads of the church), upādhyāyas (teachers), devout ascetics, venerable aged saints, co-religionists, and to Kula (a congregation of many families of ascetics), to gaṇa (a class of disciples of one ācārya), to diseased ascetics, and to sri saṅgha (a congregation consisting of sādhus (ascetics), sādhis (nuns), śrāvakas (male followers of Jīneś, varas) and śrāvikas (female followers of Jīneśvaras).

7. Reconciling the minds of these pious souls when they have become disheartened owing to some calamities, by the giving of medicines etc.

18. Reciting repeatedly the previously un-heard of words, syllables, verses, and metrical verses of praise, on account of his love for Sacred Learning, although he knew the sūtra and its meaning in every way.

19. Accurately displaying devotion and high opinion of the Scriptures, carefully reflecting on their meanings, and acquiring them in accordance with the prescribed order.

20. Elevating excellently with a pure mind, the status of the Siddhāntas by the daily preaching of religious doctrines with the help of syādvāda, to devout individuals.

21. The excellent Nandana Muni—having thus performed the religious rites of *visaithānagāi* (twenty exalted dignitaries) —the supreme soul—acquired the Karma named Tirthaṅkara-nāma-gotra Karma.

Appendix No. 6

56. Ācārya Mahārāja Śrīmān Hēmcandrācārya Sūri describes the ascetic life of Nandana Muni in his well-known work Triṣeṣṭhi Śalākā Puruṣa Caritram Parva 10 as follows :—

चतुर्विंशत्यब्दलक्ष्मीं जन्मतोऽतीत्य नन्दनः ।

धिरक्तः पोट्टिलाचायसिमीपे व्रतमाददे ॥ २२० ॥

मासोपवासैः सततैः श्रामण्यं स प्रकर्षयन् ।

व्यहारीर्षुद्गुणा सार्धं द्रामाकरपुरादिषु ॥ २२१ ॥

उभाभ्यामपध्यानाभ्यां बन्धनाभ्यां च वर्जितः ।

त्रिभिदर्द्धैः वैश्वं क्षल्यैश्च राहतः सदा ॥ २२२ ॥

प्रक्षीणचतुष्कषायश्चतुः संज्ञाविवर्जितः ।

चतुर्विकथारहितश्चतुर्धर्मपरायणः ॥ २२३ ॥

चतुर्विधैरुपसगरपरिस्वलितोद्यमः ।

व्रतेषु पञ्चसूनुक्तो द्वेषी कामेषु पञ्चसु ॥ २२४ ॥

पञ्चप्रकारस्वाध्यायप्रसक्तः प्रतिवासरम् ।

विभ्राणः समितीः पञ्च जेता पञ्चेन्द्रियाणि च ॥ २२५ ॥

षड्जीवनिकायत्राता सप्तभीस्थानवर्जितः ।

विमुक्ताष्टमदस्थानः स नवग्रहागुप्तिकः ॥ २२६ ॥

दधदशविधं धर्मं सम्यगेकादशाङ्गमूत् ।

तपो द्वादशधा कुर्वन् द्वादशमतिमारुचिः ॥ २२७ ॥

दुःसहायपि सहिष्णुः परीषदपरंपराम् ।

निरीहो नन्दनमुनिर्वर्षकसं तपोऽकरोत् ॥ २२८ ॥

॥ सप्तमिः कुक्कम् ॥

अर्हज्जकत्यादिमिः स्थानैर्विज्जत्यापि महातपाः ।

दुरर्जमर्जयामास तीर्थकुञ्जामकर्म सः ॥ २२९ ॥

स निष्कलंकं भ्रामण्यं चरित्वा मूलतोऽपि हि ।

आयुःपर्यन्तसमये व्यवादाद्वाराधनामिति ॥ २३० ॥

ज्ञानाचारोऽष्टधा प्रोक्तो यः कालविनयादिकः ।

तत्र मे कोऽप्यतिचारो योऽभून्निन्दामि तं त्रिधा ॥ २३१ ॥

यः प्रोक्तो दर्शनाचारोऽष्टधा निःशङ्कित्यादिकः ।

तत्र मे योऽतिचारोऽभून्निधापि व्युत्सृजामि तम् ॥ २३२ ॥

या कृता प्राणिनां हिंसा सूक्ष्मा वा बादराणि वा ।

मोहाद्वा क्रोमतो वापि व्युत्सृजामि त्रिधापि ताम् ॥ २३३ ॥

हास्यभीलोभक्रोधाधैर्यनृषा भाषितं यथा ।

तत्सर्वमपि निन्दामि प्रायश्चित्तं चरामि च ॥ २३४ ॥

अल्पं भूरि च यत्क्वापि परद्रव्यमदत्तकम् ।

आर्त्तरागादथ द्वेषात्तत्सर्वं व्युत्सृजाम्यहम् ॥ २३५ ॥

तरश्च मानुषं दिव्यं मैथुनं मयका पुरा ।

यत्कृतं त्रिविधेनापि त्रिविधं व्युत्सृजामि तत् ॥ २३६ ॥

बहुधा यो धनधान्यपञ्चादीनां परिग्रहः ।

लोभदोषान्मयाकारि व्युत्सृजामि त्रिधापि तम् ॥ २३७ ॥

पुत्रे कलत्रे मित्रे च वन्धौ धान्ये धने वृद्धे ।

अन्येष्वपि ममत्वं यत्तत्सर्वं व्युत्सृजाम्यहम् ॥ २३८ ॥

इन्द्रियैरभितेन य आहारश्चतुर्विधः ।

मया रात्रावुषामोक्षि निन्दामि तमपि त्रिधा ॥ २३९ ॥

क्रोधो मानो माया लोभो रागो द्वेषः कलिस्तथा ।

पैशून्यं परनिवीदोऽभ्याख्यासमपरं च यत् ॥ २४० ॥

चारित्र्याचारविषयं दुष्टमाचरितं भषा ।

तदहं त्रिविधेनापि व्युत्सृजामि सम्पन्नतः ॥ २४१ ॥

यस्तपः स्वतिचारोऽभूद्वाशेषवाभ्यन्तरेषु च ।

त्रिविधं त्रिविधेनापि निन्दामि तमहं खलु ॥ २४२ ॥

धर्मानुष्ठानविषये यद्दीर्यं गोपितं मया ।

वीर्याचारातिचारं च निन्दामि तमपि त्रिधा ॥ २४३ ॥

इतो दुरुक्तश्च मया यो यस्याहारि किञ्चन ।

यस्यापाकारि किञ्चिद्वा मम साम्यतु सोऽस्मिन्नः ॥ २४४ ॥

यश्चमित्रममित्रो वा स्वजनऽरिजनोऽपि वा ।

सर्वः साम्यतु मे सर्वं सर्वेष्वपि समोऽस्म्यहम् ॥ २४५ ॥

तिर्यक्स्त्वे सति तिर्यश्चो नास्मत्स्वे च नास्माः ।

अमरा अमरस्त्वे च मानुषस्त्वे च मानुषाः ॥ २४६ ॥

ये मया स्थापिता दुःखे सर्वे साम्यन्तु ते मम ।

साम्याम्यहमपि तेषां मैत्री सर्वेषु मे खलु ॥ २४७ ॥

जीवितं यौवनं लक्ष्मीरूढं प्रियसमागमः ।

चलं सर्वमिदं वात्यानर्दितान्निवस्रंसजम् ॥ २४८ ॥

व्याधिजन्मजरामृत्युग्रस्तानां प्राणिनामिह ।

विना जिनोदितं धर्मं शरणं कोऽपि नापरः ॥ २४९ ॥

सर्वेऽपि जीवाः स्वजना जाताः परजनाश्च ते ।
 विदधीत प्रतिबन्धं तेषु को हि मनागपि ॥ २५० ॥
 एक उत्पद्यते जन्तुरेक एव विपद्यते ।
 सुखान्यनुभवत्येको दुःखान्यपि स एव हि ॥ २५१ ॥
 अन्यद्वपुरिदं तावदन्यद्दान्यधनादिकम् ।
 बन्धवोऽन्येऽन्यश्च जीवो ह्येषा मुह्यति बाह्विजः ॥ २५२ ॥
 वसारुधिरमासास्थियकृद्दिष्मूत्रपूरिते ।
 वपुष्यशुचिनिलये मूर्च्छां कुर्वीत कः सुधीः ॥ २५३ ॥
 अवक्रयात्तवेश्मेव मोक्तव्यमचिरादपि ।
 कालितं पालितं वापि विनम्बरमिदं वपुः ॥ २५४ ॥
 भीरेण कातरेणापि मर्तव्यं खलु देहिना ।
 तन्म्रियेत तथा धीमान्न म्रियेत यथा पुनः ॥ २५५ ॥
 अर्हन्तो मम शरणं शरणं सिद्धसाधवः ।
 उदीरितः केवलमिभिर्धर्मैः शरणमुच्चकैः ॥ २५६ ॥
 जिनधर्मो मम माता गुरुस्तातोऽथ सोदराः ।
 साधवः साधर्मिकाश्च बन्धवोऽन्यस्तु जालवत् ॥ २५७ ॥
 ऋषमादींस्तीर्थकरास्त्रयस्याम्यखिलानपि ।
 भरतैरावतविदेहार्हतोऽपि नमाम्यहम् ॥ २५८ ॥
 तीर्थकुञ्जयो नमस्कारो देहभाजां भवच्छिदे ।
 भवति क्रियमाणः स बोधिलाभाय चोच्चकैः ॥ २५९ ॥
 सिद्धेभ्यश्च नमस्कारं भगवद्भयः करोम्यहम् ।
 कैर्मधोऽदाहि यैर्ध्यानाग्निना भवसहस्रजम् ॥ २६० ॥

आचार्येभ्यः पञ्चविधाचारेभ्यश्च नमो नमः ।

वैर्धार्यते प्रवचनं भवच्छेदे सदोद्यतैः ॥ २६१ ॥

श्रुतं विश्रुति ये सर्वे शिष्येभ्यो व्याहरन्ति च ।

नमस्तेभ्यो महात्मेभ्य उपाध्यायेभ्य उच्चकैः ॥ २६२ ॥

शीलव्रतसनायेभ्यः साधुभ्यश्च नमो नमः ।

भवलक्षसन्निबद्धं पापं निर्नाशयन्ति ये ॥ २६३ ॥

सावद्यं योगमुपर्वि बाह्यामाभ्यन्तरं तथा ।

यावज्जीवं त्रिविधेन त्रिविधं व्युत्सृजाम्यहम् ॥ २६४ ॥

चतुर्विधाहारमपि यावज्जीवं त्यजाम्यहम् ।

उच्छ्वासो चरमे देहमपि हि व्युत्सृजाम्यहम् ॥ २६५ ॥

दुष्कर्ममर्हणां जन्तुक्षमणां भावनामपि ।

चतुःशरणं च नमस्कारं चानशनं तथा ॥ २६६ ॥

एवमाराधनां षोढा स कृत्वा नन्दनो मुनिः ।

धर्माचार्यानिक्षमयत् साधून् साध्वीश्च सर्वतः ॥ २६७ ॥

षष्टिं दिनाभ्यनशनं पालयित्वा समाहितः ।

पञ्चविंशत्यब्दलक्षपूर्णायुः सोऽममो मृतः ॥ २६८ ॥

अथापि प्राणतं पुष्पोत्तरनामनि विस्तृते ।

विमाने स उषपेदे शय्यायामुदपद्यत ॥ २६९ ॥

अन्तर्दृष्टीभिष्पन्नः स तु देवो महर्दिकः ।

अपनीय देवदृष्यमुपविष्टो व्यलोकयत् ॥ २७० ॥

विमानं देवसंपातं देवर्द्धिं च विलोक्य ताम् ।

दृष्ट्वौ विस्मयः प्राप्तं केनेदं तपसा मया ॥ २७१ ॥

सोऽपश्यन्नावधेः पूर्वभवं तच्च व्रतावनम् ।
 अहो प्रभावोऽर्हद्वर्मस्येति चेतस्वचिन्तयत् ॥ २७२ ॥
 अत्रान्तरे सुराः सर्वे समुत्सर्गं सुरोत्तमम् ।
 संभूय वद्धाञ्जलयो जगदुर्ध्वदिता इति ॥ २७३ ॥
 स्वामिञ्जय जगन्मन्द जगद्भद्र चिरं जय ।
 त्वं नः स्वामि जितं त्रायस्वाजितं विजयस्व च ॥ २७४ ॥
 इदं विमानं भवतो वयमाज्ञाकराः सुराः ।
 अमून्युपवनान्युच्चैरभूर्मज्जानवापयः ॥ २७५ ॥
 इदं च सिद्धायतनं, सुधर्म्यं महासभा ।
 मज्जानौकोऽकंकुष्वामिवेकं कूर्महे यथा ॥ २७६ ॥
 एवं तेरमरैरुक्तः स गत्वा मज्जानौकसि ।
 सिंहासने सांघ्रिपीठे निषसादामराग्रणीः ॥ २७७ ॥
 दिव्येन पयसा तत्राभिषिक्तः कुम्भपाणिभिः ।
 निन्ये च किंकःपुरैः सोऽर्हकारभिकेतनम् ॥ २७८ ॥
 देवदूष्ये न्यधादंगे वाससी वज्र सोऽग्रः ।
 अंगरागं भूषणानि किरीट्यभृतीनि च ॥ २७९ ॥
 न्यवसायसभां गत्वा वाचयत्पुस्तकं च सः ।
 पुष्पादिषुजाभादप्य सिद्धाकवमिषाय च ॥ २८० ॥
 अष्टोत्तरार्हत्प्रतिमाश्रितं स्नपयति स्म सः ।
 आनर्चं च वचन्दे च तुष्टाव च समहितः ॥ २८१ ॥
 गत्वा सुधर्माभास्थानीं संगीतकर्मकारयत् ।
 विमाने तत्र भोगांश्च भुञ्जानोऽस्वाध्याययत् ॥ २८२ ॥

कलयाणकेष्वर्हतां स विदेहादिषु भूमिषु ।

अगाज्जिनान ववन्दे च सम्यक्त्वगुणभूषणः ॥ २८३ ॥

आयुर्विंशतिसागरोपममितं सोऽपूरि देवाग्रणीः ।

पर्यन्तेऽपि विशेषणः प्रतिकलं देदीप्यमानःश्रिया ॥

पुण्यं हि स्वपरे त्रिविष्टपसदः षण्मासशेषावुषः ।

काप्युच्चैर्न तु तीर्थकृद्विषदोऽस्त्यासन्नपुण्योदयाः ॥ २८४ ॥

1. Catur-vimsatyabda-lakṣmim janmato atitya Nandanah
Viraktah Poṭṭilācārya-samīpē-vratamādadé. 220
 2. Māsopavāsaiḥ satataḥ śramanyam ca prakarṣayan
Vyahārṣid guruṇā sārddham grāmā-kara-purādīṣu 221
 3. Ubhābhyāmapadhyānābhyām bandhanā-bhyām ca varjitah
Tribhirdaṇḍai r gauravaiśca śalyaiśca rahitah sadā 222
 4. Prakṣiṇa catuskaśaya ścatuḥ sañjnā vīvarjītaḥ
Caturkathā rahitaścaturdharma-parāyanah 223
 5. Caturvidhairupasargaira pariskhalito-dyamaḥ
Vratēṣu pancasūdyukto dvēṣi kāmēṣu pañcasu 224
 6. Pañcaprakāra-svādhyāya prasaktaḥ prativāsaram
Bibhrāṇah samittīḥ pañca-jētā pañcāndriyāṇi ca 225
 7. Śaḍ jīva-nikāya-trātā sapta-bhīsthāna-varjītaḥ
Vimuktāṣṭamada sthānaḥ sa nava-brahmaguptīkaḥ 226
 8. Dadhad daṣavidham dharmam samya gekādaśāṅgabhrīḥ
Tapo dvādaśadhā kurvan, dvādaśa-pratīmāruṣiḥ 227
 9. Duṣsahāmapī sahiṣṇuḥ pariṣahaparamparam
Nirīho Nandana Muni-r-varṣalaksam tapo' karot 228
- Saptabāḥ Kulakam.
10. Arhadāhaktyādibhiḥ sthānairvimsatyāpi mahātapaḥ
Durarjamarjayāmāsa Tīrthakriṣṇāma-karma saḥ 229

11. Sa niṣkalaṅkam śrāmaṇyam caritvā mūlato'pi hi;
Āyuh paryanta samayé vyadhādārādhanāmiti. 230
12. Jñānācāro'stadhā prokto yaḥ kāla-vinayādikaḥ;
Tatra mé ko'pyaticāro yo'bhunndāmi tam tridhā. 231
13. Yaḥ prokto darśanācāro'stadhā Niḥ samkīṭādikaḥ;
Tatra mé yo'ticāro' bhut tridhāpi vyutsrijā mi tam. 232
14. Yā kritā prāṇinām himsā sūkṣma vā bādarāpi vā;
Mohādvā lobhato vāpi vyutsrijāmi tridhāpitām. 233
15. Hāsa-bhī-lobha-krodhādyair yaḥ mrisā bhāṣitam mayā;
Tatsarvamapi nindāmi prāyascītam carāmi ca 234
16. Alpam bhūri ca yat kvāpi paraḍravyamadattakam;
Attam rāgādatha dvétat tatsarvam vyutsryā myaham 235
17. Tairaścam mānuṣam divyam malthūnam mayakā purā;
Yat kritam trividhēnāpi trividham vyutsrijāmi tat. 236
18. Bahudhā yo dhanadhānya paśvādīnām pari-grahaḥ;
Lobha doṣānmayākāri vyutsrijāmitridhāpi tam 237
19. Putré kalatré mitré ca bandhava dhānyé dhané grihé;
Anyésvapi mamatvam yat tatsarvam vyutasrujāmyaham 238
20. Indriyairabhibhūtena ya āhāraścaturvidhaḥ;
Mayā rātrāvupābhoji nindāmi tamapi tridhā. 239
21. Krodho-māno-māyā-lobho-rāgo-dveṣaḥ-kālistathā;
Pāśūnyam parantīvādo'bhyākhyānamaparam ca yat. 240
22. Cāritrācāraṇīyam duṣṭamācaritam mayā;
Tadāham trividhēnāpi vyutsrijāmi samantataḥ. 241
23. Yastapaḥ svaticāro'bhud bāhyésvābhyantarésu ca;
Trividham trividhēnāpi nindāmi tamaham khalu 242
24. Dharmāmuṣṭhāna-ṇīṣayé yadvīryam gopitam māyā;
Vīryācāram ca nindāmi tamapi tridhā. 243

25. Hato duruktaśca māyā yo yasyāhāri kincana;
Yasyāpākāri kimcid va ksāmyatu so' khilaḥ 244
26. Yaśca mitramamitro vā svajano'rijano' pi vā;
Sarvaḥ ksāmyatu me sarvam sarveṣvāpi samo'smyaham 245
27. Tiryaktvé sati tryaṅco nārakatvé ca nārakāḥ;
Amarā amaratvé ca mānuṣatvé ca mānuṣāḥ. 246
28. Yé mayā sthāpitā duḥkhé sarvé ksāmyantu té mama;
Ksāmyāmyémyahamapi téṣam maitrī sarvéṣu mé khalu 247
29. Jīvitam yauvanam lakṣmī rūpam priyasamāgamah;
Calam sarvamidam vātyānartitā-bdhitarāṅgavat. 248
30. Vyādhijanmajarā-mṛityu grastānām prāṇināmīha;
Vinā jīnoditam dharmam śaraṇam ko'pi nāparaḥ 249
31. Sarvé'pi jīvāḥ svajanā jātāḥ para-janāśca té;
Vidadhīta pratibandham téṣu ko hi manāgapi 250
32. Ēka utpadyaté janturēka éva vipadyaté;
Sukhānyanubhavatyēko duḥkhānyapi sa éva hi. 251
33. Anyadvapuridam tāvadanyddhānya-dhanādīkam;
Bandhavo'nyé'nyaśca jivo vrīthā muhyati bālīśaḥ. 252
34. Vasārudhira-mānsāsthi-yakrut-viḥmūtra-pūrité;
Vapuṣyaśucinilayé mūrchām kurvīta kaḥ sudhīḥ 253
35. Ava-krayāttavésméva moktavyamacirā-dapi;
Lālitam pālitam vāpi vīnaśvaramidam vapuh. 254
36. Dhīreṇa kātarēṇāpi martavyam khalu dehīnā;
Tanmriyeta tathā dhīmānna mriyēta yathā punaḥ. 255
37. Arhanto mama śaraṇam śaraṇam Siddha-sādhavaḥ,
Udīritāḥ kévalibhi-r-dharmāḥ śaraṇamuccakāḥ. 256
38. Jīna-dharmo mama mātā gurustāto' tha sodarāḥ;
Sādhavaḥ sādharmaikśca bandhavo' nyattu jālavat. 257

39. Risabhādīnstīrthkarānnamasyāmya-khilānapi,
Bharatairāvata-vidéhārható'pi namāmyaham 258
40. Tīrthakrīḍbhyo namaskāro déhabhājām bhavacchidē;
Bhavati kriyamāṇaḥ sa bodhi-lābhāya cecakaliḥ. 259
41. Siddhébhyasēa namaskāram bhaga vadbhyaḥ karomyaṇam,
Karmaldho'dāhi yai-r-dhyānīnā bhavasahasrajam. 260
42. Ācāryébhyaḥ pañca vidhācārébhya-sca namo namaḥ;
Yai-r-dhāryatē pravacanam bhava-ohédē sadodyataiḥ. 261
43. Śrutam bijhrati yé sarvam śiṣyébhyo vyaharanti ca;
Namastébhyo mahātmabhya upādhyāyē bhya uccakaliḥ. 262
44. Śīlavrata sa-nāthébhyaḥ sādhubhyaśēa namo namaḥ;
Bhava lakṣa sannibaddham pāpam nirnāśayanti ye. 263
45. Sāvadyam yogamupadhim bāhyamā-bhyantaram tathā;
Yavajjīvam trividhena trividham vyuterijāmyaham 264
46. Caturvidhābhāhāramapi yāvajjīvam tryjāmyaham;
Ucchvāsē caramē déhamapi hi vyutsrijaṃmyaham 265
47. Duṣkarama garhaṇām jāntuḥṣamaṇām bhāvanāmpi;
Catuḥ śaraṇam ca namaskāram cānaśanam tathā 266
48. Évamārādhaṇā ṣoḍhā sa kritvā Nandano Munīḥ;
Dharmācāryānakṣamayāt sādhuṃ sādhuṃsca sarvataḥ. 267
49. Saṣṭim diñānyanaśanam palayitvā samāhitāḥ;
Pancavimsatyabdalakṣapūrṇāyuh so'mamo mrutah. 268
50. Athādhiprāṇatam Puṣpottara nāmnī vistrute;
Vimāne sa upapédē śayyāyāmuda-padyata. 269
51. Antarmuhūrtānniṣpaṇaḥ sa tu dévo maharddhikah;
Apanīya dévaduṣyamupaviṣṭo vyalokayat. 270
52. Vimānam dévasampātam devarddhim ca vilokya tam;
Dadhyau sa vismitaḥ prāptam kēśēdam tapasā mayā. 271

53. So'paśyaccavadhéh pūrva-bhavam tacca vratāvanam;
Aho prabhavo'rhalddharmasyeti cétasya-cintayat. 272
54. Atrāntaré surāḥ sarvé tamutpannam surottamam;
Sambhnya baddbāñjalayo jagadur-muditā iti. 273
55. Svāminjaya jagannanda jagadbhedra cīram jaya;
Tvam nah svāmī jitam trāyasvājītam vijayasva ca. 274
56. Idam vimānam bhavato vayamājnākārāḥ suraḥ;
Amūnyupavanānyuccaīramū-r-majjāna vāpayah 275
57. Idam ca Siddhāyatanaṁ Sudharmēyam Mahāseabhā;
Majjānanko'lankuruṣvābhīśekam kurmahé yathā. 276
58. Évam tairamaralruktah sa gatvā majjanakasi;
Simbāsané saṅghripīṭhē niseṣadā-marāgraṇīḥ 277
59. Divyēna payasā tatrābhīśaktaḥ kumbha-pāṇibhīḥ;
Ninyé ca kiṅkara suraīḥ so'laṅkara-nīketanum 278
60. Déva-dūsyé nyadbhādaṅgé vāsasī tatra so'maraḥ;
Aṅgarāgam bhūṣaṇāni kirītaprabhu tini ca. 279
61. Vyavasāya-sabhām gatvā vācayat pustakam ca sah;
Puspādīpujāmādāya Siddhālayami; āya ca 280
62. Aṣṭottarārhatpratimāśatam śnapayati sma sah;
Ānarca ca vavandé ca tustāva ca samāhitaḥ. 281
63. Gatvā Sudharma-nāsthānīm saṅgīta kamakārayat;
Vimāné tatra bhogānsca bhuñjānśo sthādyathāruci. 282
64. Kalyāṇakēśvarhatam so Videhādīṣu bhūmiṣu;
Agājīrān-vavandé ca samyaktvaguṇa bhūṣaṇah 283
65. Āyur vimśati sāgaropamamītam so' pūri devāgraṇīḥ;
Paryanté'pi viśé sataḥ pratīkalam dēdīpyamānam śrīyā,
Muhyanti hyaparé trivīṣṭapasadah saṁmāśeṣāyusaḥ,
Kvāpyuccaīr-na tu Tīrthakriddivīśado' tyāsanna
puṇyodayāḥ 284

1. Becoming disgusted with worldly objects, Nandana (Muni) took the vow of asceticism under Poṭṭilācārya after the lapse of twenty-four lac (hundred thousand) years from his birth.

2. Illuminating his ascetic life by his constant observance of fasting of one month's duration at a time, he went about villages, towns, dwelling places etc along with his Guru.

3.—7 Nandana Muni—devoid of two kinds of evil thoughts (ārtta dhyāna—meditation about doing injury to others, and raudra dhyāna—sentiment of wrathful injury) and of two varieties of bondage rāga—affection, and dvēsa—hatred)—always free from three kinds of chastisement (mana daṇḍa—mental chastisement, vacana daṇḍa—verbal chastisement, kāya daṇḍa—corporal chastisement), three kinds of gaurava (rasa gaurava—dignity of objects of taste, riddhi gaurava—dignity of prosperity, śātā—gaurava dignity of freedom from pain.) and three kinds of śalya (Māyā Śalya—a thorn like sting caused by deceit Niyāṇā śalya—a thorn like sting caused by a firm resolution of obtaining worldly objects during next life, Mithyātva—darśana śalya (a thorn—like sting caused by wrong belief):—with four kinds of kaṣāya (passions) Krodha—anger, Māna, pride, Māyā deceit, Lobha greed) perfectly destroyed—with absolute freedom from four kinds of sañjṛā (consciousness) āhāra sañjṛā instinct from food, bhaya sañjṛā—instinct from fear, Maithuna sañjṛā—instinct for cohabitation, Parigraha Sañjṛā, instinct for hoarding of property possessious etc).—without indulgence in Vikathā irrelevant talk) about (1 Rāja Kathā—talk about a king, his ministers—his administration etc. 2 Dēśa Kathā talk about various countries, the habits and customs of their people their morality administration etc. 3. Strī Kathā—talk about females, their appearances forms of beauty moral or immoral habits, love matters etc. 4 Bhakti Kathā—talk about eatables, food—materials, drinks etc—and deeply engrossed in four kinds of dharma (1 dāna abbaya dāna /giving protection to living beings, jñāna dāna (teaching of sacred writings) 2 Śīla—observance of chastity and teaching of morality to others. 3 Tapa—twelve kinds of penance. 4. Bhāva—Religious meditation about

self)—steadily unbaffled by four varieties of *upasarga* (hindrances) viz (1. Favourable and 2 Unfavourable troubles from friends; and 3. Favourable and 4. Unfavourable troubles from enemies)—absorbed in the five vows (1. *Prāṇā tipāt viramaṇa* – abstention from injury to living beings. 2. *Mriṣāvāda virmaṇa* abstention from telling a falsehood 3. *A-dattādāna viramaṇa*—abstention from taking a thing not given;—theft—stealing. 4 *Maithuna viramaṇa*—abstention from sexual intercourse. 5. *Parigraha viramaṇa*—abstention from hoarding of unnecessary possessions, property etc. —adverse to various kinds of pleasures of the five organs of sense—daily devoted to the five varieties of *svādhyāya* (study of the self) (1. *Vācanā*—reading, recitation, 2. *Pricchana*—questioning, 3. *Prēkṣaṇā* deliberation 4. *Anu-prēkṣaṇā*—repeated deliberation, and 5 *Dharma Kathā*—religious stories; legends]—Nourishing the five *Samitis* 1. *Iryā-Samiti*—Carefulness in moving, about. 2. *Bhāṣa-Samiti*—Carefulness in speech 3. *Eṣaṇā-samiti*—Carefulness in acceptance of alms. 4. *Ādāna bhandā nikṣepaṇā-samiti*—Carefulness in taking and re-placing of utensils. 5. *Pāriṣthāpanikā-samiti*—Carefulness in the disposal of secretions from the nose and throat, and excretion (urine, foeces etc of the body)—Conqueror of the five organs of sense—Protector of the six kinds of living beings (1. *Prithivīkāyika*—earth-bodied. 2. *Apkāyika*—water-bodied. 3. *Téjas-kāyika*—Fire-bodied. 4 *Vāyukāyika*—air-bodied. 5. *Vanaspati-kāyika*—Vegetable-bodied. 6. *Trasa kāyika*—Mobile living beings)—exempt from seven kinds of fear (1. *Iha loka bhaya*—fear of danger from objects or living beings of this world or about one's future in this life. 2. *Paraloka bhaya*—fear of danger from wicked gods or demons or of one's position in next life. 3. *Ādāna-bhaya*—fear of their of one's wealth and property. 4. *Akasmād bhaya*—fear of unforeseen misfortunes. 5. *Ājivikā bhaya*—fear of the loss of the means of one's maintenance 6. *Marāṇa bhaya*—fear of death and 7. *Apayaśa bhaya*—fear of dishonour)—perfectly free eight varieties of pride (1. *Jāti mada*—pride of one's family. 2. *Kula mada*—pride of one's noble lineage. 3. *Lābha-mada*—pride of one's acquisitions 4. *Alśvarya-mada*—pride about one's supreme authority. 5. *Bala-mada*—pride about

one's strength 6 Rūpa mada-pride about one's beauty. 7 Tapa-mada pride about one's religious austerities and 8. S'ruta-mada pride of one's Sacred Knowledge)—well-guarded with regard to the nine fences of the vow of chastity—They are:—

गाथा—

वसहि^१ कह^२ निसिज्जिदिय^३ कुडित्तर^४ पुव्वकीलिय^५ पणिय^६ ।
अहमायाहार^७ विभूषणाय^८ नव^९ बंधेचेरगुत्तीओ ॥

Gāthā

Va^१shi ka^२ha ni^३sijjā in^४diya ku^५ddintara pu^६va kī^७lié pa^८ṇié

Ai^९mayāhāra vi^{१०}bhūsaṇāya na^{११}va Ba^{१२}mbha^{१३}cēra gu^{१४}ttio

1. (With regard to वसहि Vasahi वसति Vasati Avoidance of a dwelling place frequented by females, lower animals (of both sexes), eunachs etc. 2. कह Kaha कथा Kathā Avoidance of familiar conversation or of religious preaching to females in secluded places—unattended by a number of other females and avoidance of talk on love-matters. 3. निसिज्जा nisijjā निषद्या niṣadyā—Avoidance of sitting on the seat occupied by a female or of sitting on the seat previously occupied by a female before the expiry of forty-eight minutes. 4 इदिय Indiya इन्द्रिय indriya—Avoidance of looking at the face, breasts, eyes, hands, feet, and other parts of the body of a female 5. कुडित्तर Kuddintara कुडयन्तर Kudyantara—Avoidance of listening to amorous talks of lovers from an intervening screen or wall. 6. पुव्वकीलिय puvvakīliya पूर्वकीलित pūrva kīdita—Avoidance of remembrance of sexual enjoyments previously done with females. 7. अहमायाहार aimāyāhāra आतमात्राहार atimātrāhāra—Avoidance of taking highly nutritious food and drink—materials in excessive quantities. 8. पणिय paṇiya प्रणीत praṇita—Avoidance of taking highly nutritious food and drink materials. 9 विभूषणा Vibhusaṇā विभूषणा Vibhuṣaṇā—Avoidance of adornment of body)—preserving the ten varieties of virtuous qualities of ascetic life (1. क्षांति kṣānti क्षमा kṣamā— forbearance. 2. मार्दव Mārdava—gentleness. 3. अर्जव ārjava—honesty.

4 मुक्ति (निलोभता) Mukti (nirlobhata)—freedom from avarice 5 तप tapa—religious austerity. 6 संयम Samyama—self-control. 7. सत्य satya—Truth 8. शौच (अचौर्य) Śauca (a-caurya)—purity of mind and body. 9. अपरिग्रह a-parigraha—A state of remaining without wealth and property. 10. ब्रह्मचर्य Brahmacharya celibacy, chastity) —Well-stored up with (a knowledge of) Eleven Āṅgas—practising twelve varieties of तप tapa—religious austerities (Tapa is of two kinds viz बाह्य bāhya (external) and अभ्यन्तर abhyantara (internal).

Bāhya tapa is of the following six varieties—

अणसणमूणो अरिया-वित्तीसंखेव णं रसचाओ ।

कायकिलेसो संली-णया य बज्झो तवो होइ ॥

Anaśaṇamūṇoariyā-vittīsaṅkhevaṇam ra-saccāo

Kāyakilēso sanlīṇayāya bajjho tavo hoi.

(1. अणसणम् aṇasaṇam अनशनम् anaśanam—Remaining without food; observance of fasting. 2. ऊणोअरिया ūṇoariyā उणोवरिका unodarikā—Partial feeding; taking four or five mouthfuls less than what is necessary. 3. वित्तीसंखेवणं Vittīsaṅkhevaṇam वृत्तिसंखेप vrittisaṅkṣepa—Taking of minor vows with the object of lessening the number and quantity of the articles necessary for maintaining oneself. 4. रसचाओ rasaccāo रसत्याग rasatyāga—abandoning of articles like milk, curds, ghee, molasses, oil, and sugar capable of producing passions 5. कायकिलेसो Kāya-kilēso कायक्लेश kāya-kleśa—Endurance of pains of लोच loca—plucking out of the hair of the head and beard and also exposure to rays of the Sun etc. 6. संलीनता Sanlīnatā contracting of body limbs.

Abhyantara tapa is also of six varieties

प्रायच्छित्तं विणओ वेयावच्चं तहेव सज्जाओ ।

ज्झाण उस्सग्गो वि अ अब्भितरओ तवो होइ ॥

Pāyacch'ittam viṇaō veyāvaccam :ahéva sajjhāo

Jjhāṇa ussaggo vi a abbhintaraō tavo hoi

(1. पायच्छित्तं pāyacchittam प्रायश्चित्त prāyaścitta—purification of mind mostly (from previous sins.) 2 विनय Vinaya—respectful behaviour towards persons possessing virtuous qualities: 3. वेयावचम् Vēyāvaccam वैयावृत्य vaiyāvrittya—rendering service to elderly members of the gaṇaccha and to give them food-materials, medicines, clothes etc; also to young disciples, diseased sādhus and to sādhus observing religious austerities 4. सज्जामो Sajjhāo स्वाध्याय svādhyāya—study. 5. ध्यान dhyāna—concentration of mind and 6 उस्सग्गो ussaggo, उत्सर्ग उत्सर्ग utsarga—relinquishing the body in meditation:—desirous of avoiding transgression in the twelve *pratimās* (Yogic practices) of ascetic life—and tolerant of series of unendurable troubles disinterestedly practised austerities for one hundred thousand years.

8. He, whose penance is great, acquired the Karma Tīrthakritnāma karma" (Tīrthāṅkara Nāma Karma by his devotion to Tīrthāṅkaras and others, through the medium of (his adoration of) twenty exalted dignitaries

9. Having spotlessly led ascetic life from the beginning, he did ārāḍhanā (adoration) even at the end of his life.

10. What-so-ever transgression had been done by me in Jñānācāra (acquisition of knowledge) which is spoken of as of eight kinds viz with regard to Kāla (time), Vinaya (polite manners) etc. I censure it tridhā (mentally, vocally and bodily).

11. What-so-ever transgression had been done by me in darśanācāra (observance of right belief which is spoken of as of eight kinds viz with regard to niḥsaṅkita (fearlessness) etc I abandon it tridhā (mentally, vocally, and bodily.)

12. The injury to animals small or even great, done out of infatuation or out of avarice I abandon, even tridhā (mentally, vocally, and bodily.)

13. I censure all falsehood spoken by me, either jokingly or on account of fear, avarice, anger etc. and I move about mostly with a mind free from sin.

14. I abandon all that *paradravya* (article belonging to another but not given, small as well as great,) which had been taken by love or hatred.

15. I abandon mentally, vocally, and bodily, the sexual intercourse, done by me before relating to brute life, human life, and divine life, in past, present, and future.

16. I abandon mentally, vocally, and bodily whatever hoarding chiefly of wealth corn, domestic animals, I did out of fault of avarice.

17. I abandon all the *mamatva* (sense of mine), self-interest that I had with regard to son, wife, friend, brother, corn, wealth house, and other articles)

18. I also censure mentally, vocally, and bodily the food and drink-materials of four varieties eaten by me at night, when I was betrayed by senses.

19-20. I abandon collectively whatever wicked acts I did through anger, pride, deceit, avarice love, hatred, quarrel, slander, blame, reporting.

21. I really censure mentally, vocally, and bodily, whatever transgression was done by me in external and internal penance in past, present, and future.

22. I also censure mentally, vocally and bodily, whatever transgression in *vīryācāra* I did, by sparing my strength in the matter of religious rites.

23 He, who has been injured, slandered, robbed in the least, or ill-treated by me, may show indulgence, wholly to me.

24. One who is a friend, or an enemy, or a relative or an enemy, or a relative or an inimical person, may all show indulgence to me. I am completely identical with all.

25 -26 Those lower animals in their brute condition,

hellish beings in the Naraka State, celestial beings in their divine state and human beings in human existence, who have been put to misery by me, may all show indulgence to me. I also show indulgence towards them. I really have friendship with all

27 Life, youth, wealth, beauty, association with beloved persons—all this is unsteady like the waves on a sea set into motion by wind 248

28. In this world, there is no other shelter except the Jinoditam Dharmam (the religion preached by Jinésvaras) for living beings who have been afflicted with disease, birth, old age, and death. 249.

29. Even all the beings are born as one's kinsmen and as strangers, who will ever do affection towards them in the least? 250

30. A living being is produced alone; he alone dies; he alone experiences pleasures; he alone experiences miseries also. 251

31. This body is different, and different from it, is corn, wealth etc; kinemen are different and Jīva (life) is different; the fool vainly becomes bewildered. 252

32. Which wise man will have murchā (mental delusion) for the body filled with fat, blood, flesh, bone, liver, foeces, and urine—the abode of filth. 250

33. This perishable body, even if fondled or protected, should be given up like a house taken by hire. 254

34. Embodied living beings courageous as well as timid—should certainly die. Therefore, a wise man should die in such a way, that he may not die again. 255

35.. Arhats (the worshipful Tīrthaṅkaras) are my shelter; Siddha-Sādhavas (the Liberated sages) are my shelter; the

Dharma propagated by the Kévalins is the shelter in the highest degree. 256

Jina-dharma (the religion propagated by the Jinésvaras) is my mother; the religious preceptor is my father; also the Sādhus are my brothers, and co-religionists are my family-members. Everything else is indeed like a snare. 257

37 I bow down low before all Tīrthaṅkaras—Riṣabha-déva and others Also, I bow down low before Arhats of Bharata-kṣetra, Airvat, and Videha kṣetras. 258

38. Namaskāra (obeisance) to Tīrthaṅkaras results in cutting down of worldly existences of embodied beings. Any one doing it, acquires enlightenment in the highest degree. 259

39. I do obeisance to Siddha Bhagavāns by whom Karméndha (the Karmas as wood) generated in thousands of worldly existences) was burnt by the fire of dhyāna (religious meditation). 260

40. Obeisance to the ācāryas practising the five-fold ācāra (Jñānācāra, Darśanācāra, Cāritrācāra, Tapācāra, Vīryācāra) by whom is assiduously preserved the pravacana (sacred scriptures) for the cutting down of worldly existences. 261

41. Obeisance in the highest degree, to the noble-souled Upādhyāyas who hold the entire Sacred Knowledge, and who explain it to students. 262

42. Obeisance, to the sādhus, endowed with the vow of perfect celibacy, who dispel the sin accumulated during hundred-thousand worldly existences 263.

I abandon in past, present, and future, sinful combination of external as well as internal fraud, so long as I am alive, mentally, vocally, and bodily. 264

44. I leave off food of four kinds as long as I live, and I abandon even the body with the last breath. 265

45 46. Having thus done the adoration in six ways viz 1 *Duṣkarma garhaṇā* (censure of evil deeds) 2. *Jantu Kṣamaṇa* (showing of indulgence to (all) creatures) 3 *Bhāvanā* (directing one's thought to religious subjects), 4. *Catuḥśaraṇam* (seeking the shelter of four:- a. Arihanta, Bhagavān, b. Siddha Bhagavāns. c. Sādhus. d. the Religion preached by the Kévalins) 5. *Namaskāra* (obeisance) and 6. *Anaśanam* (avoidance of food and drink-materials), Nandana Muni, asked pardon from religious preceptors, Sādhus, and Sādhvis, in every way. 266-267.

47. Having observed abstinence from food peacefully for sixty days, he died disinterestedly with a completed age-limit of twenty-five hundred-thousand years. 268

48. Then he assumed the form of a god in the extensive *vimāna* (celestial car) named *Puspottara* in *Praṇat déva-loka* (appeared in the *Śayyā* (divine bed). 269

49. He-the affluent god-produced within a *muhūrta*-having removed the divine cloth and having taken his seat-looked around. 270

50. Having seen the celestial-car prepared by gods and divine splendour, he thought astonishingly:-By what penance is this acquired by me? 271

51. He, saw, through the medium of *Avadhi Jñāna* his previous *bhava* (worldly existence) and the observance of vows. He thought within his mind, Aho! it is the splendour of the Religion propagated by the Arhats. 272.

52-55. Mean while, all the gods delightedly assembled and with closed *añjali* addressed the excellent god who had been (recently) produced; thus:-Victory *Swāmin*! the gladdener of the world! The benefactor of the world! May you prosper long! You are our lord. You protect the conquered; and have victory over the unconquered. This *vimāna* (celestial car) is yours; we are gods obeying your orders. These are pleasure-gardens. These, again, are bathing-wells This is the *Śiddhāyatanam*

(celestial temple). This is the Sudharmā Mahā-sabhā and bathing house. You put on ornaments, and we do the anointing 273-274-275-276

56. Being thus spoken to by the gods, he-the foremost of the gods-having gone to the bathing-house, sat on a lion-seated throne equipped with a foot-stool. 277.

57. Anointed there, with divine water by servant-gods with pots in their hands, he was then led to the treasure-house of ornaments. 278.

58. That god, there, put on garments of divine cloth, and also paints, ornaments, diadem etc. 279.

59. Having gone to the Vyavasāya Sabhā (study-hall) he read books and having taken flowers, and other articles of worship, he went to the *Siddhālaya* (temple of the Siddha Bhagavāns). 280.

60. He did the ceremony of bathing one hundred and eight images of Arhats, and he peacefully worshipped, did obeisance, and was satisfied. 281.

61. Having gone to Sudharmā council-all he had singing performed, and enjoying pleasures there according to his own will, he lived in the vimāna. 282.

62. He-the ornament of the virtue of samyaktva-went to Vidéha and other countries, on the auspicious days (*Kalyāṇakésu*) of Arhats, and did obeisance to Jineśvaras. 283.

63. He-the foremost of the gods-completed the age-limit of twenty sāgaropams; even at the end, he was every-day especially brilliant in splendour. Some other gods, become bewildered in the highest degree, within six months of their living remaining as their age-limit. But not the Tirthankaras dwelling in heavens whose rise of fortune in consequence of antecedent good works, is too near. 284.

Muni Śrī Nandana Rīṣi had led a spotless highly exemp-

lary ascetic life for one hundred thousand years. During that time, he did 1180500 Māsa kṣamaṇa (observance of fastings of one month's duration at a time) and having devoutly worshipped the Viśasthānaka padas (the twenty exalted dignitaries), he acquired for himself, the excellent, un-perishable, highly adorable Tirthaṅkara-gotra Nāma Karma (a Karma suitable for birth as a Tirthaṅkara).

On Death Bed.

Besides this, on his death-bed, he seriously thought about the following by way of (1) Duṣkṛita garhā (censure of evil actions) (2) Śākala jīva kṣamaṇa (fore-give-ness towards all living beings. (3) Bhāvanā (purity of thoughts) (4) Catuḥśaraṇa (thinking of Arihant Bhagavān, Siddha Bhagavān Sādhus, and the Religion preached by the Kevalins as the chief support of life). (5) Namaṣkāra (obeisance to exalted souls) and (6) Anaśana (remaining without food and drink).

1. I censure mentally, vocally, and bodily every transgression in Jñānācāra (acquisition of right knowledge) with regard to Kāla (time), Vīnaya (respect) etc.

2. I renounce mentally, vocally, and bodily every transgression in darśanācāra (right thinking) with regard to doubt etc.

3. I atone mentally, vocally, and bodily, for injury or causing death to gross or minute living beings that I may have done through avarice or infatuation.

4. I censure my conduct and seek penance for telling lies through derision, fear, anger, or greed.

5. I repent for having taken through love or hatred, things not given to me by the owner.

6. I atone for having done, having got it done, or for having given my consent, for sexual intercourse with a human female, a brute female, or with a divine female, either mentally, vocally, or bodily.

7. I censure mentally, vocally, and bodily, the hoarding

of corn, wealth, fields, horses, cows, vehicles, furniture etc. done by me in my previous lives through greed.

8. I renounce whatever attachment I may have for my sons, wife, friends, brothers, wealth, corn, houses, and other such worldly articles.

9. I censure mentally, vocally, and bodily my conduct in having eaten food and drink-materials at night for the purpose of sensual gratification.

10. I censure mentally, vocally and bodily, whatever transgressions I may have done or whatever wicked acts I may have done in my Cāritracāra (Right Conduct) through anger, pride, deceit, greed, love or hatred, quarrel, cunningness, slander, blasphemy, or through any other vice.

11. I censure mentally, vocally, and bodily, whatever transgressions I may have done while practising external, as well as internal, austerities.

12. I censure my conduct mentally, vocally, and bodily for having committed a fault in vīryācāra [use of strength] by concealing my strength in the performance practice of religious duties.

13. Let those who may have been beaten by me or addressed with abusive language, or robbed of their belongings, or those who may have received ill-treatment at my hands, or those who are my friends or my enemies, or those who are my kinsmen or other individuals, pardon me. I entertain neither love nor hatred towards them.

14. Let all those whom I may have tormented—brutes in the brute state, hellish beings in their hellish state, gods in their divine life, and human beings in their human lives, forgive me for my misconduct, and I ask pardon from all of them. I have fraternal love for all.

15. This life, youth, wealth, beauty, and association with beloved individuals—all are as fickle as waves on a sea set in motion by a strong current of wind.

16. There is no other shelter in this world except the Religion preached by Jñéन्द्रas for living beings afflicted by disease, and agonies of birth, old age, and death.

17. All the beings have at one time or another, been born either as one's kinmen or as others'. Now, who will create the slightest obstruction ?

18. Every living being is born alone. He alone dies. He alone enjoys happiness. He alone experiences misery

19. The Soul is distinct from this body. Wealth, corn, etc are something else. Kinsmen also are other bodies. The Soul is quite distinct from this body, wealth, corn, and family members. However, only a foolish man has a vain infatuation for them.

20. Which wise man will have a *Moha* (an intense longing) for this body, which is a filthy receptacle for fat, blood, flesh, bones, tumours, foeces, urine etc ?

21. This body is certainly to be left off in the end, like a tenanted house. That is to say, it is perishable, even though it may have been carefully nourished, and protected in various ways.

22. All living beings—the bold as well as the timid ones—must necessarily die; but wise persons should die in such a way that there is no further death left for them

23. May the *Arihant Bhagavāns* protect me.

24. May the *Siddha Bhagavāns* protect me.

25. Let the *Sādhus* be my shelter.

26. Let the Religion preached by the *Kévalī Bhagavāns* be my shelter.

27. Jaina Dharma is my mother, its preceptors are my father; the Sādhus are my brothers, and my co-religionists are my family-members. Everything else in this world, is like the colours of a rain-bow.

28. I bow down respectfully before Tīrthaṅkara Bhagavan Śrī Rīṣabha Déva Swāmī and other Tīrthaṅkaras of the present series of Twenty-four Tīrthaṅkaras, and also before the Arhats of other Bharata Kṣetras, Airavata kṣetra, and Mahā-Videha kṣétra- The Namaskāra (obeisance) done to Tīrthaṅkaras destroys worldly existence for all living beings, and it is productive of Enlightenment.

29 I bow down before Siddha Bhagavāns who have burnt away all the Karmas of thousands of living existences by the fire of religious contemplation.

30. I bow down before the Ācāryas (the leaders of a company of saints) who carefully observe the five ācāras (rules of conduct viz. 1. Jñānācāra) to increase knowledge. 2. Darśanācāra (to induce strong and steady faith) 3. Cāritrācāra (to improve one's daily life.) 4. Tapācāra to practise austerity. 5. Vīryācāra (to increase the power of ones' inner self).

31. I bow down before worthy Upādhyāyas, who, being desirous of destruction of worldly existences, are the repositories of Scriptural Knowledge and who are especially, qualified to teach, and are in charge of instruction to saints.

32. I bow down before well-disciplined Sādhus, who are able to destroy, in a moment, evil Karmas, accumulated during thousands of worldly existences.

33 I abstain from mental, vocal, and bodily activities of sinful acts, and I relinquish all external and internal attachments mentally, vocally, and bodily till the end of my life.

34. I abstain from all the four varieties of food and drink-materials till the end of my life.

35. I abandon this body at the lest breath of this worldly existence.

Having thus seriously thought about the above-named conditions of life, Muni Nandana Risi asked pardon from his dharmācārya (religious preceptor), sādhus, and sādhis (nuns).

Having remained without food and drink for sixty days; having led sannyāsa dharma (ascetic life) for one hundred thousand years, and having completed a total age-limit of twenty-five lacs of years at death, the illustrious muni appeared as a charming god in the Upapāda Śayyā (divine bed of birth) in the extensive *vimāna* named Puspottara in the Prāṇat déva-loka (tenth heaven) with an age-limit of twenty sāgaropams during his next life.

Chapter VI

Twenty-Sixth Previous Bhava.

As an affluent god in Prāṇat-déva loka.

The soul of Nayasāra during the twenty-sixth previous life of Śramana Bhagavān Mahāvīra was born as an affluent god in Prāṇat deva-loka.

Having completed his full term of life, Muni Nandana Rīṣi, within an antar-muhūrta (48 minutes) of his death, appeared during his next life—the twenty-sixth Previous life of Śramana Bhagavān Mahāvīra—as an affluent god in the *upapāda-saiyyā* (divine bed of birth) of the extensive *Vimāna* (aerial car) named Puspottara in the Prāṇat déva-loka (tenth heaven). On removing the divine cloth from the bed, and taking his seat on it, the god looked around, and on seeing the unexpected acquisition of vimānas (aerial cars), multitudes of gods, and great prosperity, the newly-born god amazingly thought:—“By what austerities did I acquire all this?” Then, through the medium of his Avadhī Jñāna (visual knowledge) which he had only recently acquired on account of his birth as a divine being, he saw his previous life, and on having a recollection of the severe austerities done during that life as Nandana Rīṣi, he thought:—O ! How wonderful is the sublimity of Jaina Dharma !

At that time, all servant-gods of the vimāna, went to the new-born god, and rejoicingly bowing down with *anjalis* in front of their fore-heads, they said:—O Lord ! You are the gladdener of this world ! You are the benefactor of the universe ! Victory to you ! May you remain happy for a long time ! You are our master and protector ! You are fortunate. This vimāna is yours. We are your humble servants. These are the beautiful pleasure-gardens. These are vāpis (square-wells) for bathing and amusement. These are Siddhāyatanaṣ (eternal temples) This is the great assembly-hall named Sudharamā. This is the snāna-griha

(bathing chamber). You come into the bathing chamber, and let us do your anointing ceremony.”

Having accepted the request of the servant-gods, the god went into the bathing-chamber and took his seat on a lion-seated-throne equipped with a foot-stool. The servant-gods gave him a bath and anointed him with divine waters. He, then, was taken into the chamber of divine garments and ornaments. There, he wore two divine garments, applied divine perfumes to his body, and put on a diadem and other divine ornaments. From there, the god went into the *Vyavasāya Sabhā* (assembly-chamber) and read some books there. Then, taking fragrant flowers and other articles of worship, he went into the *Siddhāyatana* (eternal temple of Siddhas) and worshipped one hundred and eight images of Arihant Bhagavāns successively with water-ablutions, with fragrant substances, flowers, obeisance and eulogic hymns. Then, entering the *Sudharmā sabhā* he listened to the singing and dancing of divine actors. The god, then, began to enjoy the divine pleasures of senses in his *Vimāna*.

Occasionally, the god went to Mahāvidéha and other sacred places on the auspicious days of Janma (birth), Dīkṣā (renunciation) etc, of Tīrthaṅkara Bhagavāns with the object of worshipping with eulogic hymns the existing Jinésvaras there, and rendering them service.

All the gods, except the gods who are to be Tīrthaṅkaras, in their future life, suffer from great anguish through infatuation when six months remain for the termination of their divine existence. They feel annoyance and lassitude because they know that they will lose all divine happiness and that they will not get such prosperity in any other condition of life. The flower-garlands on their necks become withered and the beauty of their face becomes lusterless.

On the other hand, gods, who are to be Tīrthaṅkara in their future life, do not in the least, get infatuated on account

of the preponderance of their meritorious Karmas. The flower garlands on their necks do not wither. They have strong faith in the Teachings in the Jineśvaras and being perfectly familiar with the distinction between living objects and dead matter, they always behave with a well-balanced equanimity of mind for the ultimate betterment of their soul.

In this way, the god of the Puṣpottara vimāna completed an age-limit of twenty sāgaropama years.

This finishes the description of the twenty-six bhavas (worldly existences) of the soul of Nayasāra.



Appendix No. 7

Viśa-sthānaka Pada

The soul of Śramaṇa Bhagavān Mahāvīra, during his previous twenty-fifth *bhava* as Nandana Rīṣi carefully worshipped the viśa-sthānaka padas (twenty most exalted ranks represented by twenty dignitaries). These dignitaries described below are as follow:—

Śrī Arihanta Pada—Arihanta Pada is adored by rendering service with suitable objects and with a pure heart, to an Arihanta Bhagavān during his life-time or in his absence by worshipping a consecrated emblem, representation or his pratimā, as well as, by faithfully acting strictly in accordance with his commandments; by worshipping images of Jinésvaras with greater devotion on the auspicious days of their *cyavana* (descent from heaven) *janma* (birth) *dīkṣā* (adopting ascetic life), *Kéval Jñāna* (acquisition) (of Perfect knowledge) and *Mokṣa* (Final Emancipation); by having images of Jinésvaras prepared of gold, silver, combination of metals, of diamond, emerald, rubies, stones etc., and having them consecrated with due ceremonies; by having temples of Jinésvaras built with money earned by honest dealings, and having idols of Jinésvaras installed in them; by getting worn out delapidated temples of Jinésvaras repaired and re-built, and by constantly worshipping the pratimās of Jinésvaras—with cleanliness with regard to *aṅga*-(body), *-manas* (mind), *vastra* (clothes) *bhūmikā* (place), and *pūjopakaraṇa* (articles and utensils of worship) from *nyāyopārjita dravya* (articles, utensils etc., bought by money obtained by honest dealings) and *vidhi* (due ceremony) separately with eight, seventeen, or twenty-one articles; the *abhiśekas* to be done twenty-seven times or one hundred and eight times as in *Laghu-snātra* or *Brihat-snātra* respectively. It occupies the fore-most place among the *Panca Paramēsthī* [the five exalted dignitaries] extolled in the *pañca paramēsthī mahā-mantra* [the auspicious incantation—*pañca paramēsthī namaskāra mahā-mantra*] which is the real essence of the *Siddhāntas* preached by the Jinésvaras.

2. *Śrī Siddha-pada*—The Siddha-Paramātmās reside on Siddha-śīlā at the top-most portion of the end of the Loka [the universe] after destroying completely all their previous karmas at the end of the fourteenth Guṇa-sthānaka [stage of spiritual development.] These *Guṇa-sthānakas* are elaborately discussed in works on Karma Philosophy.

The Siddha-pada is represented in four ways:—viz aa. 1. Nāma Siddha. 2. Sthāpanā Siddha. 3. Dravya Siddha and 4. Bhāva Siddha. Of these 1. the term Siddha expressed by *nāma siddha* exists eternally—in past, present, and future—applicable to an individualised object 2. *Sthāpanā Siddha*—The installation of an image or engraving of a Siddha Bhagavān, is called is called its *sadbhāva sthāpanā* [establishment of an existing object] while writing the word siddha, is its *a-sad bhāva sthāpanā* [writing of an non-existing object]. 3 Dravya Siddhas are the Kévalī Bhagavāns existing in the thirteenth and fourteenth and the fourteenth Guṇa sthānaka with regard to their bodies which will attain Final Emancipation. 4. Bhāva Siddha. .The exalted Siddha Paramātmās, who residing on Siddha-śīlā at the end of Loka, enjoy eternal un-impaired happiness after the destruction of their entire previous Karmas, are bhāva siddha.

Siddha-pada is worshipped by contemplation on the eminent, soul-elevating qualities of Siddha Paramātmās after getting acquainted with their essential nature through the medium of various *nityepās* (definite arrangements of their words and their numerous meanings), of *sapta nyas* seven stand-points of reasoning of Jaina Logic), and through the medium of a deep insight into an unprejudiced knowledge of **Nava Tatvas* (the Nine Principles—viz 1. Jīve (Soul) 2. A-Jīva (Non-soul) 3 Puṇya (Merit) 4 Pāpa (Sin; de-merit) 5. Āsrava (influx of Karma), 6. Saṃvara (stoppage of inflow) 7. Nirjarā (falling off; shredding)

* जीवाऽजीवा पुण्यं पापाऽऽस्रव संवरो य निज्जरणा ।

बन्धो मुक्त्वो य तथा, नवतत्ता इति नायञ्चा ॥ १ ॥

[जीवाऽजीवौ पुण्यं पापाभवौ संवरश्च निज्जरणा ।

बन्धो मोक्षश्च तथा नवतत्त्वानि भवन्ति ज्ञातव्यानि ॥१॥

8. Bandha (bondage) and 9. Mokṣa (Final Liberation or Nirvāṇa) etc.—by constantly repeated reflections on them and taking sincere delight in their virtuous qualities,—by worshipping images of Jinésvaras with excellent materials of worship and with a pure heart as they are representations of Siddha Bhagavāns— by going on pilgrimage to sacred places suitable for the attainment of Siddha Pada—by having un-swerving faith in Siddha-pada after having acquired a thorough knowledge of its excellent merits—and by having a keen desire of acquiring the noble qualities suitable for Siddha Pada.

4 *Śrī Pravayāṇa (Pravacana) Pada*—The word pravacana is indicative of 1. Śrī Caturvidha Saṅgha (the Congregation consisting of Sādhus (ascetics), Sādhvīs (nuns), Śrāvakas (male followers of Jinésvaras), and Śrāvikās [female followers of Jinésvaras] 2. *Dvādaśāṅgī*— The twelve Aṅgas of Jaina Scriptures and 3. The chief gaṇadhara.

Persons following the same religious doctrines are called co-religionists, and, as such, they should render mutual help. Śrāvakas and Śrāvikās, being house-holders, should give utmost help to Sādhus and Sādhvīs and they should provide them with 1 Suitable places for study, contemplation etc. 2. Food and drink materials. Medicines etc for maintaining a healthy condition of their bodies. 3. Clothing, books, and other articles necessary for an efficient carrying on their ascetic life, to reach their goal of Final Liberation. Sādhus and Sādhvīs should render service to ācāryas, sick sādhus, sādhu-guests, to Sādhus observing austerities, to young, as well as, aged Sādhus, and to newly-initiated ascetics. The most important duty of becoming thoroughly familiar with the Teachings of the Jinésvaras and preaching them to the world rests with them.

Dvādaśāṅgī—is the valuable treasure of the Sacred Scriptures of the Jaina Religion.

*1. Jīva 2. A-Jīva 3. Puṇya 4. Pāpa 5. Āśrava 6. Samvara 7. Nirjarā 8. Bandha, and, 9 Mokṣa—are the nine principles fit to be studied.

नवतत्त्व प्रकरण [Nava Tattva Prakaraṇa].

3. Gaṇadharas are the disciples of the Tīrthāṅkara of the time, and they become great apostles of the Religion. Soon after receiving *tripads* from the Tīrthāṅkara, they compose Holy Scriptures. They are great benefactors of the human race, and as such, they deserve highest respect. Pravacana pada can be adored by rendering service to the three above named objects.

4. Śrī Ācārya-pada. Ācārya-pada can be adored by rendering service with objects useful to them and by good intention—to Ācārya Mahārājas who are adorned with the *thirty-six virtuous qualities of an ācārya, who are preachers of the True Religion full of the tenets of universal mercy promulgated by Jñeśvaras, who are always ready to be in utmost carefulness for avoiding sins, who constantly meditate on religious contemplations,

* पंचिदियसंवरणो तह नवविहंबभचेरगुत्तिधरो ।

तह चत्तचउकसाओ अट्टारसगुणेहि संजुत्तो ॥ १ ॥

पंचमहव्वयजुत्तो पंचविहायारपाल्लणसमत्थो ।

पंचसमिइतिगुत्ति-गुत्तो उत्तीसगुणकल्लिओ ॥ २ ॥

1. Pancindiya samvaraṇo tahaṇavaviha bambhacērd guttidharo;
Taha cattacaukasāo aṭṭhārasa guṇehim saṇjutto.

2. Pañcamaha-vvayajutto pañcavihaṣāra-pālāṇa-samattho;
Pancasamiḥ-tigutti-gutto chattisagaṇa kallo.

An Ācārya has the following thirty-six meritorious qualities:— He is the protector (of the pitfalls) of the enjoyments of the five sensual organs; he is the guardian of the nine kinds of preservation of celibacy viz

वसहिकहनिंसिज्जिंदिय कूड्ढितर पुव्वकळिए पूणिए ।

अइमायाहारविभूसणाय नवबंभचेरगुत्तिओ ॥ १ ॥

Vasahl kaḥa niṣṣjīndīya kuḍḍintara puvaḥkallīe paṇīe;
Aimāyāhara vibhusaṇaya nava bambhacēra guttlo

Self control in respect of sex-function is of the following

who give detailed instructions to young ascetics about 1 **ग्रहणशिक्षा** *grahana śikṣā* (various modes of studying the sūtras and of studying their appropriate meanings, and 2. **आसेवनशिक्षा** *āsēvana śikṣā* (Instructions about the correct ways of doing daily rites and corrects ways of bringing food and other materials,—and who are themselves very careful in observing the rules of conduct regarding **पञ्चाचार** *pañcācāra* (five kinds of daily exercises) viz. 1. **ज्ञानाचार** *Jñānācāra* (daily acquisition of knowledge) 2, **दर्शनाचार** *Darśanācāra* (creating strong and steady faith) 3 **चारित्र्याचार** *Cāritrācāra* (improvement of ones daily life) 4. **तपाचार** *Tapācāra* (practice of religious austerities with the object of subduing one's inner passions), and 5. **वीर्याचार** *Vīryācāra* (Increase of power of one's inner self) and who always advise young sādhus to follow the right path.

5 Śrī Sthavira Paḍa— One who brings persons going astray to the right path is called a sthavira (a venerable person). One's parents and other elderly persons are laukika sthaviras while worthy ascetics who are strictly following the five Great Vows of a Jain Sādhu, are lokottara sthaviras (worthy ascetics who always look to the well-being of the next life). In Jain literature, sthaviras are of three kinds—namely 1 **वयस्यवीर** *Vaya-sthavira* 2. **पर्यायस्यवीर** *Paryāya sthavira* and 3 **श्रुतस्यवीर** *Śruta-sthavira*. An ascetic who is more than sixty years old is *Vaya Sthavira*. One who has completed twenty years of ascetic life is *Paryāya Sthavira*, while one who has studied upto *Samavāyāṅga sūtra* is a *Śruta Sthavira*. These worthy persons deserve high respect.

nine kinds:— 1. A sādhu should not remain in a place frequented by females—human, animal, celestial, a—cetana (lifeless, artificial) or eunachs. 2. He should avoid talking with females and eunachs, as well as, talks about love matters. 3. He should not occupy the same seat as a female. 4. He should avoid looking at the beautiful limbs and charming bodily organs of females, as they are likely to arouse sexual instincts. 5. He should not listen to amorous talks of loving couples residing in a building with a

6. Śrī Upādhyāya Pada—The upādhyāyās are always careful in leading an exemplary ascetic life. They are well-versed in their knowledge of Jaina Scriptures. They teach young sādhus the various sūtras and their meanings of the Jaina Canon with benevolent wishes—without any expectation of a recompense. They are capable of making dull-minded pupils, well-disciplined hard-working students. They are always busy with contemplations about ever-increasing self-lessness. Upādhyāya pada is

wall or a partition intervening them. 6. He should not try to recollect previous sex-gratifications of this life or previous lives. 7. He should not take rich food full of articles exciting sexual passions. 8. He should not eat in excess. 9. He should not care for bodily decoration—These are the nine kinds of self-control with regard to celibacy. Also, he is one who has left off the four kinds of major passions—viz 1. क्रोध Krodha—Anger, 2. मान Mana, Pride. 3. माया Mayā Deceit and. 4. लोभ Lobha Greed. In this way, he is adorned, thus far with eighteen meritorious qualities— Besides, he is (already) endowed with the five Great Vows of a Jaina Sādhu viz सव्वाओ पाणाइवायाओ वेरमणं savvāo pāṇāivāyāo véramaṇam [Total abstinence from doing injury to living being] 2. सव्वाओ मुसावायाओ वेरमणं Savvāo Musā-vāyāo véramaṇam (abstinence from all varieties of false-hood.) 3. सव्वाओ अदिन्नादाणाओ वेरमणं Savvāo adinnādāṇāo véramaṇam [Total abstinence of taking things not given by the owner.] 4. सव्वाओ मेहुणाओ वेरमणं [Savvāo méhuṇāo véramaṇam [Perfect abstinence from all kinds of sexual intercourse.] 5. सव्वाओ परिगहाओ वेरमणं Savvāo pariggahāo véramaṇam (Perfect renunciation of all worldly attachments)— he is able to observe rules of conduct regarding five daily exercises of Jñāna, Darśana, Cāritra, Tapa and Vīrya embodied in 1 Jñānācāra 2 Darśanācāra, 3 Cāritrācāra 4 Tapācāra and 5 Vīryācāra. He is also adorned with five samitis and three guptis— The five samitis [religious observances] are 1. इयांसमिति Iryā Samiti (carefulness in walking with fixed gaze directed in front for a distance of 6 feet, so as to avoid treading upon any living being. A sādhu does not move about in the

adored by showing respect and rendering service to deserving upādhyāyas. It has 25 meritorious qualities *

7. *Śrī Sādhū Pada*—One who is trying to accomplish the eternal happiness of Mokṣa (Final Emancipation) through the medium of Right knowledge, Right Faith and Right conduct is called a sādhu, *Muni*, *Rishi*, *Tapashī*, *anagāra* (houseless recluse) *sarva-virati* (one who has renounced all worldly attachments), are synonymous terms. A sādhu always observes the Five Great Vows of a Jaina Ascetic and the sixth vow of *सव्वामो राईभोजामो वेरमणं* Savvāṃ rāi-bhōṇāṃ vēramaṇam (abstinence from partaking of all kinds of food and drink materials at night) He is adorned with

dark or on grass. He goes out mostly for some *dharmic* purpose. 2. भाषासमिति Bhāṣā samiti (carefulness about talk) It must be *hita* (productive of supremely desirable fruit namely Mokṣa (Salvation), *mīla* (brief and to the point), and it must be *priya* (pleasing to the heart of every worthy soul). A sādhu avoids falsehood, back-biting, slander, and unwholesome words) 3. एषणासमिति Eṣaṇāsamiti (carefulness about the proper manner of accepting food) 4. आदानमंडमस्तनिक्षेपणासमिति Ādāna bhaṇḍa matta niksēpaṇā samiti [carefulness in handling of bowls, utensils etc. which are allowed to be used by sāstras]. 5. उच्चारपासवणखेलजल्लसिंघाण पारिष्ठापनिकासमिति Uccāra pāsavaṇa khēla jalla singhāṇa pāriṣṭhāpanikā Samiti [careful disposal of faeces, urine, phlegm, dirt from the body, mucus and dirt from nose etc) The three guptis are मनेणं (by mind), वापणं vāeṇam (by speech), कायेणं (by body). He is in this way, adorned with the thirty-six good qualities of an Ācārya.

* इकारसंगधारी ११ बारसउवंगणि १२ अहिज्जेइ ।

तह चरण १ करण १ सतरी धरावइ धरइ पणवीसं ।

Ikkārasaṅgadhārī bārasauvāṅgaṇi 12 jo ahijjēi

Taha caraṇa karaṇa sattarī dharāval dharai paṇavīsam.

One who is well-versed in the Eleven Aṅgās (of Jaina Āgamas) and knows (and teaches) the twelve upāṅgas and also,

the twenty-seven meritorious qualities of a jaina sādhu,* and he is always ready to acquire the seventy attributes of **करणसत्तरी** *carapa sattari* (seventy rules of (good) conduct, and **करणसत्तरी** *Karapa sattari* (seventy modes of religious rites). He only accepts and uses food and drink materials which are perfectly free from 42 faults, simply for the purpose of maintaining his cāritra dharma (duties of ascetic life). Sādhu pada is adored by rendering service to such worthy persons; as they are always ready to act strictly in accordance with the religious tenets preached by the Jinéśvaras

who helps (others) in the observance of **करणसत्तरी** *carapa sattari* (seventy rules of good conduct,) and of **करणसत्तरी** *Karapa sattari* [seventy modes of religious rites,] bears the twenty-five meritorious qualities of an Upādhyāya.

छव्वय ६ छकायरक्खा १२ पंचिंदिय १७ लोहनिग्गहो १८ खंती १९ ।

भावविमुद्धी २० पटिलेहणाइकरणे विमुद्धी च २१ । १९९ ॥

संयमजोएजुत्तो २२ अकुसलमणवयकायमंरोहो २५

सीयाइपीडसहमं २६ मरणं उवसग्गसहणं च २७ ॥ २०० ॥

सत्तावीसगुणेहिं अन्नेहिं जो विभूसिओ साहु ।

जिज्जास्तपवेसे दूयास्समो रम्मगुणनिवहो ॥ २०१ ॥

Chavvaya 6. Chakāya rakkhā 12. pañcīndiya 17. loha niggaḥo 18. Khanti 19. Bhāva visuddhī 20. paḍilēhaṇāi karaṇe visuddhī ya 21 (199) Saṃyamajōé jutto 22 a-kusala maṇa vāya kāya samroho 25 Siyāi piḍa sahaṇam 26 maraṇam uvasagga sahaṇam ca 27 Sattā viṣaṇeḥim annēhim jo vibhūsīo sāhu Jīna pāsāya pavésé duyāra samo ramma guṇa nivaho (201)

The sādhu, who is adorned with the twenty-seven virtuous qualities—viz protector of six vows (of an ascetic), and of six kinds of living beings 1. earth-bodied souls, 2 water-bodied souls, 3. fire-bodied, 4. air-bodied, - 5. vegetable-bodied, and 6. moving souls, 12.

8. *Śrī Jñāna Pada*— The correct understanding of the noble truths contained in the Āgamas preached by the सर्वज्ञ Sarvajnas (Omniscients) is सम्यग्ज्ञान samyag jñāna (Right Knowledge) Right knowledge is of five kinds viz 1. मतिज्ञान Mati Jñāna (knowledge of existing objects acquired through the medium of the five sense-organs or by means of mind) 2. श्रुतज्ञान Śruta Jñāna [scriptural knowledge acquired by Tīrthaṅkaras (Exalted Souls with Perfect Knowledge) and transmitted and preserved from ear to ear by tradition of various generations, describing the true meanings of visible and invisible objects and of their modifications, as were seen by them through the medium of their super-human knowledge. Broadly speaking, Śruta Jñāna is either अङ्गप्रविष्ट Aṅga-praviṣṭha (included in the Twelve Aṅgas) which are composed by Kévalins, and अङ्गबाह्य or Aṅga-bāhya (not included in the Twelve Angas but consisting of Sūtras composed by śruta kévalins, Yuga pradhānas, or by highly talented ācāryas 3. अवधिज्ञान Avadhī Jñāna (knowledge of the past or of remote objects). It is भवप्रत्ययिक bhava pratyayika [innate as in case of dévas (celestial beings), as well as, in the case of nārakas (denizens of hells) or क्षयोपशम निमित्तक Kṣayopasama nimittaka (caused by the precipitation and annihilation of Karmic matter and is acquired by human beings and animals. Ascetics acquired it by austerities 4 मनःपर्ययज्ञान Manaḥ paryaya Jñāna (knowledge of the thoughts and feelings of others). It is possessed by well-disciplined Sannyasins only i-e by persons who are masters of self-control, and who have practised the restraint of mind, speech, and body. 5. केवलज्ञान Kévala Jñāna [Full or Perfect Knowledge) applies to all things

restraint over enjoyments of the five senses and over greed 18. forgiveness 19. purity of thought 20. purity in examination of articles—bowls,—utensils—clothes etc 21. busy in activities of self-restraint 22. Control over evil activities of mind, speech, and body 23. endurance of agony of cold etc, 24. also death and of hardships—25. and with other kinds of (twenty-seven qualities) is a treasure of charming qualities—resembling a door for entrance into the temple of Jinésvara Bhagavān.

and to all their modifications. It is in fact a characteristic of the soul entirely liberated from the bondage of matter.

ज्ञानावरणीय कर्म Jñānāvaraṇīya [knowledge obscuring] Karmas are of five kinds according as they obscure 1. Matī 2. Śruta 3. Avadhi 4. Manaḥparyaya 5. Kevala Jñāna. This Jñānāvaraṇīya karma [knowledge-obscuring karma] can be removed— 1. By the persevering faultless study of Right knowledge exactly in accordance with the rules prescribed by the Śāstras 2. By imparting that knowledge to others. 3. By carefully listening to the noble tenets. 4. By having canonical works hand-written, by having old worn-out copies of rare works re-written and printed, and by preserving them with utmost care.

Jñānā Pada is adored by taking scrupulous care about books, manuscripts, slates etc and by rendering service to learned persons.

9 Śri Darśana Pada—Unflinching faith in a su-dēva (a true god) su-guru (a good preceptor) and in su-dharma (a true religion) is samyaktva.

Darśana Pada can be successfully adored:— 1. By having perfect faith in an Arhat-dēva, who is entirely free from Love and Hatred and who has conquered the eighteen defects of good conduct. 2. By having as his Guru (preceptor), one who is adorned with the five महाव्रत Mahāvratas, Great Vows of Ascetic life, one who has abandoned wealth and woman, and one who is always busy in following the rules of ascetic life prescribed by the Jineśvara Bhagavāns, in accordance with his strength. 3. By accepting as his favourite religious creed, the True Religion full of noble tenets of compassion towards minutest living substance, preached by Sarvajnas. 4. By renouncing false beliefs after a careful study of the sixty-seven forms of Right Belief, and by adopting samyaktva and carefully preserving it. Vows and restrictions, and religious rites, attended by samyaktva, are beneficial to the Soul. Darśana Pada is not only instrumental in the acquisition of Mokṣa Pada, but it limits the period of

wandering in the Samsāra for a person with Samyakta (Right Belief) to अर्धपुद्गलपरिवर्तनकाल *Ardhapudgala parāvartana Kāla at the most and as a rule, it prepares him for Final Emancipation.

10 *Śrī Vinaya Pada*—Vinaya (polite manners) is the root-cause of all virtuous qualities. Service rendered to the nine dignitaries viz 1. Arihanta 2. Siddha 3. Ācāryas 4. Upādhyāyas 5. Sādhus 6. Darśana Pada 7. Jñāna Pada 8. Cāritra Pada, and 9 Tapa Pada, and to learned preceptors and other virtuous persons results in one's own welfare. Vinaya is of various kinds; by becoming acquainted and acting strictly in accordance with each one of them one is benefited in constant succession. By polite disciplinary manners and perseverance, one readily acquires Right Knowledge creates Right Faith Right Faith generates Right conduct. Right Conduct is instrumental in Karma-kṣaya—(destruction of Karmas). Vinaya thus becomes an excellent virtue capable of leading one to the Path of Mokṣa (Final Emancipation.)

11. *Cāritra Pada*—This is also called Āvaśyaka Pada. This pada can be adored by carefully practising the following six Āvaśyaka kriyās (necessary performances which must be daily done) viz 1. सामायिक Sāmāyika (religious meditation for 48 minutes) 2 चउवीसत्थो Cauvisattho चतुर्विंशतीस्तवन Caturvimsāti stavana Eulogical hymns of the Twenty-four Tīrthaṅkaras 3. वंदन Vandana Obelance 4 प्रतिक्रमण Prati kramaṇa-Atonement of daily transgressions 5 कायोसर्ग Kāyotsarga-Relinquishment of the body in religious meditation, and 6 पचक्खण Paccakhāṇa. Vows of disavowal.

12. *Brahmacarya Pada*—This is also called Śīla Pada. It

* Ardha-pudgala Parāvartana Kāla—Half the period of time, which all the objects of the Universe take when they assume, all the transformations with regard to form, colour etc, that they are capable of taking in regular succession. This time is ananta Ardha-pudgala Parāvartana Kāla is thus, limited to half the portion of that time.

can be observed with total abstinence by *sādhus*, and with partial abstinence by house-holders. Out of all the vows, *Brahmacarya vrata* is considered to be the most important. It is the fourth vrata named *मैथुनविरमणव्रत* *Maithuna Viramaṇa Vrata*—A vow of total abstinence from sexual intercourse out of the Five Great Vows of an Ascetic. A muni (an ascetic) should strictly observe this vow by abstaining from sexual intercourse, mentally, vocally, and bodily, by not doing it himself, by not having it done by others, and by not praising the act. A house-holder can easily observe this vow by strictly adhering to the custom of having sexual connection only with his duly married wife, and observing celibacy on the 1. auspicious days of the *Kalyāṇakas* (auspicious events) of *Tīrthaṅkaras*. 2. Five days of the month (8th, and 14th day, of both the fortnights and the 5th day of the bright half). 3. Ten days (1st, 5th, 8th, 11th, and 14th day of both the fortnights of the month). 4. Twelve days, (2nd, 5th, 8th, 11th and 14th, and 15th day of each fortnight) 5. Days of six *aṭṭhāis* of the year (3 quarterly *aṭṭhāis*) 2. *Āyambīla Vrata* *aṭṭhāis*—one, in *Caltra māsa* and the other in *Āsvīn māsa*, and one of *Paryūṣana aṭṭhāi* (the eight days of *Paryūṣana* religious holidays), and 6. On other *Jaina Parvas*.

13. *Śubha Dhyāna Pada* – *Śubha Dhyāna* (meritorious religious contemplation) is like fire for the burning away of evil *Karmas*, while *a-śubha dhyāna* (meditation about sinful actions) is the cause of *tiryanka gati* (birth as a beast) and *naraka gati* (birth as a hellish being) in this *Saṃsāra*. *Ārta Dhyāna* (ideas about causing injury) and *Raudra Dhyāna* (ideas about causing violence and death) are varieties of *a-śubha dhyāna*; while *dharma-dhyāna* (ideas about virtuous deeds), and *śukla dhyāna* [meditation about noble religious deeds] are varieties of *śubha dhyāna*.

Dharma dhyāna and *Śukla Dhyāna* are chiefly instrumental in the acquisition of *Moksa Pada*. *Śubha Dhyāna* can be accomplished by carefully avoiding the causes of *Ārta* and *Raudra dhyāna*, and by diligently engaging one's self in *Dharma Dhyāna*. This subject deserves to be carefully studied before a learned

preceptor; and its knowledge becomes beneficial when it is applied with due consideration.

1-3. *Tapa Pada*— Tapa (austerity) burns away the particles of evil Karmas which have become attached to the regions of Ātmā from times immemorial, and separates the evil particles from those regions. It is also called Nirjarā Tattva.

Tapa is of two types viz Bāhya (external) and Abhyantara [internal]. Each one of these is of six kinds. Bāhya [external] Tapa can be accomplished in six ways:— viz 1. Anaśana [abandonment of the four kinds of eatables], 2, Unodari [taking a few morsels of food less than the daily quantity] 3. Vritti samkṣēpa [curtailment of articles of maintenance.] 4 Rasatyāga [abandonment of savoury articles of food] 5 Kāya klēśa [bodily distress such as plucking of hair etc] and 6. Samlīnatā [contracting body-limbs].

Abhyantara Tapa is of the following six kinds:— 1. Prāyaścita [atonement] 2. Vinaya [discipline] 3. Valyāvratā [rendering of service to deserving persons]. 4. Svādhyāya [repeating of study to one's self.] 5. Dhyāna [religious contemplation], and 6. Kāyotsarga- [relinquishment of the body in meditation].

Tapa should always be practised in such a way that there may not be any dur-dhyāna [evil meditation], that there may not occur any diminution in the activities of mind, speech, and body; and that the sense-organs may not become weakened. Besides, one is greatly benefited when austerity is practised [a]. without any desire of happiness of this world, wealth, or of fame. [b] without a niyāṇu* [an eager desire] for acquiring any of the nine wished-for objects and [c] by observing perfect tranquility of

* The niyāṇu or an eager desire relates to any of the following nine objects viz. [1] Of becoming a king [2] of becoming a very rich merchant [3] of becoming female [4] becoming a male [5] possessing sexual instinct towards one's self. [6] Possessing sexual instuct towards others [7] Becoming less diseased, [8] Becoming a pauper [9] Becoming a Śrāvaka.

mind. Suppression of one's desire is the essence of austerity. This pada can be easily practised by suppressing the greatest number of one's desires, and it should be done without sparing one's superior energies.

15. *Su-pātra Dāna Pada*—Dāna (giving of gifts) to deserving persons is one of the most prominent duties of a house-holder desirous of crossing of the ocean of worldly existence. Su-pātra Dāna is of five kinds; viz:—1. Abhaya Dāna—Security of life to all living beings giving them freedom from fear to life. 2. Su-pātra Dāna—Giving of gifts to deserving ascetics. 3. Anukāmpā Dāna—Giving of gifts out of compassion only. 4. Ucita Dāna [The gifts given to proper persons at the appropriate time. Giving of dowry to one's daughter is ucita dāna] and 5. Kīrti Dāna—The giving of gifts with the object of spreading one's fame to distant countries. The first two varieties of dāna, that is to say, Abhaya Dāna and Su-pātra Dāna are mostly instrumental in acquisition of Mokṣa Pada [Final Emancipation]. One gets happiness by anukāmpā dāna, praises by ucita dāna, and he gets greatness by kīrti-dāna.

16. *Vaiyāvṛata pada*—The pada can be adored by giving food, clothing, medicines etc to Ācāryas, Upādhyas, Sādhus Sadhvis to young newly-initiated sādhus, diseased sādhus, and to old aged Sādhus and Sādhvī's, and by rendering service to them.

17. *Samādhi Pada*—This pada can be adored by adopting measures conducive to external, as well as, internal peace to the four constituents of Śrī Saṅgha, namely to Sādhus [ascetics] Sādhus [nuns] Śrāvakas [male followers of Jinésvaras] and Śrāvikās [female followers of Jinésvaras]. Efforts made to keep one's mind in religious contemplation after gaining external, as well as, internal peace are highly beneficial to one's soul, although there may be causes of distress to one's self.

18. *Śrī Abhi-nava Jñāna Pada*—It is also called A-pūrva Śruta Grāhī Pada. The main object of adoring this pada is that one should study new gāthās of the sūtras and meanings of

Āngas and the Upāṅgas of the Jain Āgamas every day By carefully following this method, one will have a detailed knowledge of the Principles of the True Religion and of the objects that are to be strictly avoided.

19. Śrī Śruta-bhakti Pada. The preachings of the Jinēndras are called Śruta Jñāna; they are like candana [sandal] in removing the heat of sinful actions of living beings. Śruta Jñāna is of two kinds— 1. Dravya Śruta and 2. Bhāva Śruta. The Āgamas—Dvā-dāśāṅgī—composed in writing are called Dravya Śruta. The study of the individual sūtras including the explanations of the substance of the Universe, given by the Jinēśvaras and the critical study of the meanings of the words in all their bearings, is Bhāva Śruta. Śruta Jñāna composed in the form of Dvādaśāṅgī is of four types, namely 1. Dravyānu-yoga—containing explanations about Nava Tattvas [Nine Principles or Categories] Saṭ Dravya [Six Substances] Nayas [Seven Points of View], Niksēpas [Logical arrangements] etc. 2. Gaṇitānuyoga—treating of mathematical calculations of measurements of objects. 3. Carāṇa Karaṇānuyoga containing rules of conduct for ascetics and house-holders, and 4. Kathānuyoga—containing the blessed words of admonition by citing the life-incidents of Tīrthaṅkaras, of their apostles, and other saints, as well as, house-holders of religious merit who had successfully achieved their wished-for objects and by citing the incidents of persons who had failed in achieving their object. This pada is adored by studying the above named four types of the dvā-dāśāṅgī, in detail.

20. Śrī Tīrtha-prabhāvanā Pada— This pada is comprehensive. It can be easily adored by rendering service any of the Sāta Kṣētras, [the seven principal constituents] of the Jain Śrī Saṅgha namely 1. Jina-Pratimā—the images, statues, paintings, and representations of Jinēśvaras 2. Jina Caityas—temples, topes, etc of Jinēśvaras. 3. Jñāna—Sacred Knowledge. 4. Sādhus(monks) 5. Sādhvis (nuns). 6. Śrāvakas (male followers of the Jinēśvaras) and 7. Śrāvikās (female followers of Jinēśvaras) It can be usefully effected by getting prepared and duly consecrated pratimās,

statues, etc of Jinēsvaras; 2. By (a) building temples for these pratimās (b) or by having old, debilitated temples repaired with nyāyoparjita dravya (money acquired by honest means) 3. By (a) getting the various sūtras of the Jain Āgamas (Sacred Books) written and having numerous copies prepared, so that they may become useful to various persons, and (b) by having old manuscripts repaired and published, and by giving help to (4 Sādhus (5) Sādhvis (6) Śrāvakas (7) Śrāvīkās, and to co-religionists. Prāvacanika Prabhāvika Puruṣāḥ (persons who are well-versed in Sacred Knowledge are of the following eight kinds : viz :- 1. Prāvacanika-Persons who are well-versed in the pravacana (Sacred Knowledge) existing at the time. 2. Kāthika-those who are clever in giving sermons, lectures, story-telling etc. 3. Vādi those who are competent in religious discussions. 4. Naimittika-those who are clever in reading Signs of Omens. 5. Tapasvināḥ-those who are practising various austerities. 6. Māntrika-those who are clever in religious rites, in Mantra Śāstra (study of incantations etc. 7. Siddhas those who have accomplished various labdhies (excellence) and vidyās (arts), and 8. Kavi-those who are competent to please learned men and kings by their poetical works.

Readers desirous of a detailed description about Viśa-sthānaka Padas should consult works on the individual subjects of each pada.

The excellence of the Viśa-sthānaka Padas is that by perseveringly adoring any one of the twenty padas, one is able to be blessed with the meritorious excellent Karma of Tīrthāṅkara-gotra Nāma Karma. Persons desirous of the well-fare of their own Soul, should necessarily adore and worship with a devout heart, any one or more padas of this excellent austerity.

The soul of Śramaṇa Bhagavān Mahāvira had adored and worshipped all the twenty sthānaka padas, during his previous twenty-fifth bhava as Nandana Muni.

INDEX

Abhimāna	102.	Brāhmaṇa	37.
Acala	46.	Brihaspati	56,164.
Acala Baladéva	105.	Buddhisāra	164.
Acala Kumāra	48,55,56,73,75,77, 86,93,100.	Cakore	4.
Acala Muni	100.	Cakra	79.
Agni	82.	Cakravartin	106,107,154,155,156, 157,158.
Agni-déva	169.	Cakravāka	4,7,166.
Aṅga	84,174.	Campaka	5,189.
Amarāvati	164.	Campaka Mālā	163,164.
Anjana	3.	Caṇḍavéga	51,53,54,55,56,57,102.
Apratiṣṭhāna	96.	Candana	2.
Arjuna	3,72.	Caṇḍā	78.
A-śātā Védanīya Karma	41.	Cātaka	4.
Aśoka	4,5,189.	Chatra	83.
Aśvagrīva	65,65,67,68,72,73,76, 79,80,81,82.	Cuckoo	3.
Autumnal Moon	19.	Cutch	70.
Avadhi Jñāna	106.	Dambholi	89.
Āmalaka	73.	Daṇḍakāraṇya	84.
Āmra	3,189.	Dasavaikālika	46.
Baka	4.	Dhananjaya	128.
Bakula	3.	Dhanusya	83.
Baladéva	76,106,107,122,123.	Dharma	35.
Bali	171.	Dhārinī	2,128.
Bāhubali	79.	Dig Vijaya	83.
Bengal	75.	Dikṣā	145,168.
Bhadrā	46,49,159.	Dravya Tapah	41.
Bharata Cakravarti	79,120.	Final Emancipation	105.
Bharata Kṣétra	1,46,64,81,83,86	Full Moon	69.
Bhāgavati Dikṣā	144	Gadā	38.
Bhāraṇḍa	4,166.	Gaṇadhara Gauta	Swāmi 4,64.
Bhāva Tapah	41.		

Gandha-sindura	2.	Karmic Matter	37.
Ganges	73.	Karpura	3.
Gāṇḍīva	72.	Kāla	154.
Ghorasiva	167,168,169,170,171, 172,174,175,176.	Kāpalika Muni	171.
God of Death	58,65,75,78,79,80, 82,99,172,173.	Kaustubha-gem	85.
God of Love	19,46,48,64.	Kāraṇḍa	4,166.
Gośirṣa Candana	34.	Kétaki	3.
Haṃsa	4,166.	Kévala Jñāna	44 107.
Hārīta	4.	Khadira	3.
Hāsyā Mohaniya Karma	44.	Khajuri	3.
Himālaya	165.	Khanjarita	4.
Hintāla	3.	Kimpāka Vrikṣa	34,170.
Indriya	41.	Kinnaras	63.
Jaina Ācārya	37.	King Aśvagrīva	52,53,54 64,72
Jaina Sādhu	37,43.	King Dhananjaya	128.
Jaina Siddhānta	37.	King Jitasatru	159,160,161.
Jala-khaga	4.	King Nara Simha	161,163,173, 192.
Jambīra	3.	King Nandana	160.
Jambū Dvīpa	1.	King Nara Vikrama	160.
Jaya Hasti	11.	King Prajāpati	37,54,55,56,57, 64,65,66,72,73 102,103.
Jayanti Nagari.	163.	King Vimala	127,144.
Jālandhara Nagara	168.	Kopa griha	38.
Jāmbū	3,109.	Kotiśilā	84.
Jita Śatru	159.	Kṣétra pāla	171.
Kacchura	3.	Kṣīra Sāgara	13 55.
Kadali	3.	Kumuda	2.
Kaliṅga	75,84,174,192.	Kurara	4.
Kalpa Vrikṣa	20,170.	Kuru-déśa	163.
Kamala	2.	Kusmāṇḍi	78.
Kamalāmélaka	135.	Kuvalaya	2.
Kapittha	18,44,141.	Madana	15,48.
Karma	33,37,104,105.	Madana-lékhā	1,8,35.
		Maghavan	120.
		Mahā-déva	47.

Mahā-Kāla	189,190,191.	Nayasāra	42,126.
Mahā-Manḍala	66.	Nāga	15,189.
Mahā-padma	153.	Nāreda Muni	78.
Mahā-Śukra dēva-loka	36.	Nāraka	44,52,125,126.
Malayācala	19.	Nārikēra	3.
Mandarācala	35,153.	Nima	3.
Maṇi	83,136.	Nimba	189.
Manmath	47.	Nipa	2.
Mantra	171,172,173,174.	Niyāna	42.
Mādhavi	3,15.	No-Kaṣāya	44.
Māgadha Tīrtha	130.		
Māhēśvari	49.	Pancama	6,14
Māṇavaka	154.	Pārivrājaka	37.
Mālati	4,19	Pāṇduka	153
Mālā	83.	Pāṇigrahaṇa	66.
Māyā	88.	Pārijātaka	80
Mithyābhimāna	102.	Pātālā Tree	50.
Moha	103.	Pātāla Kalaśa	12.
Mobanīya Karma	43.	Peepal	3.
Mokṣa	42,89,108,141,165.	Piṅgala	153.
Moon	35.	Phanas	3.
Mount Kailāsa	65.	Potanapura	46,83.
Mount Mandara	35.	Pottilācārya	140,142,160,161.
Mount Mēru	20,166.	Prabhāsa Tīrtha	131.
Mount Rathāvarta	74.	Prajāpati	36,44,49,58,65,67, 68,71,72.
Mount Vindya	14,15.	Pramatta Saṃyata Guṇa Sthānaka	43
Mrigāvatī	46,47,49,50.		
Mriṅāla	5.	Prati-Vāsudēva	108,124.
Mūkā Nagari	128,136,159.	Prati-Vasūdēva Aśva-griva	52,55, 56,57,58,59,64,65,66,67,68,69, 70,71,72,78,82,102,103,108.
		Pravrajyā	128.
Naisarpa	153.	Préyāla	3.
Nandana Kumāra	159.	Priyamitra	128.
Nandana Muni	159.	Priyamitra Cakravartin	131,132,
Naraka Gati	106,107,136.		
Narmadā	15.		
Nava-Mālikā	3.		

	133,134 135,136,137,138, 139,140,141,142,143.
Pugi	3.
Punnāga	5,159.
Puṇya	106.
Purohita	82.
Purusasiṃha	11,16.
Puspakaraṇḍaka	3,8,9,11,17, 18,37.
Pūrvācala	12.
Rathāvarta	78.
Ratna Śekhara	85.
Rāhu	79.
Rākṣasas	63.
Rājagriha Nagara	1,17,5,2.
Révā Nadi	14.
Right Belief	93,96.
Right Conduct	92.
Right Knowledge	92.
Ripu-prati Śatru	46,48.
Rising Sun	76.
Rohanācala	2.
Rudra	78.
Śaṅkha	83,154.
Śallaki	3.
Śaniścara	79.
Śeṣa Nāga	42 75,84.
Śramaṇa Bhagavān	
Mahāvira	36,37,44,64,95,128.
Śrāvaka	42.
Śrāvikā	42.
Śrī Kriṣṇa	20.
Śrī Nagara	176.
Sun	81 82.
Śūka	4.
Sagara	129.

Sambhōti Sūri	20.
Saṃsāra	33,42,45,86 93.
Samavasaraṇa	86.
Samyaktva	43.
Sanat Kumāra	129.
Saturn	79.
Sarva Ratnaka	153.
Sāga	7.
Sāgaropam	125.
Sāla	3.
Sāraṅgarāja	64.
Sārikā	6.
Science of Omens	50.
Siddhāntas	93.
Siṃha	64.
Sinhala Dvīpa	95.
Sinhalésvara	85.
Sinhala Rājā	85.
Skanda	78.
Somadatta	186,187.
Soul	37,43.
Sun	36 65,81 82
Sva-Māna	102.
Svayamprabhā	103.
Tamāla	50,69.
Tapah	40,41 42.
Tāla-patra	73.
Tāpiccha	3.
Tīrthaṅkara	64,108,109.
Tīrthaṅkara Bhagavān Śrī	
Śrēyāṃsa Nath	86,90,93,97,104.
Tīrthaṅkara Nāma Karma	106.
Tridaḍin	37.
Tripriṣṭha Kumāra	51,53,60,61, 63,64,67,72,73,77,78, 80,81,83,84.

Tripristha Vāsudéva	36,39,48, 49,51,53,54,84,85,86, 90,93,94,95,96,101, 102,104,105,125.	Vijayadēva	134,135,136,188.
Vaṅga	85,174.	Vijayavati	84,85,86,96.
Vaṃsa	3.	Vimala	126.
Varadāma Déva	131.	Vimala Muni	127,144.
Varadāma Tirtha	131.	Viśākha-bhūti	1,17.
Vasanta Ritu	2.	Viśākha nandi	1,8,17,18,33,43, 44,45,52,101.
Vaṣa	3.	Viśvabhūti Kumārā	2,3,5,6,8,10 11,14,17,18,20,37.
Vāsudéva	43,64,86,108,120, 121,122.	Viśva-bhūti muni	33,34,35,36, 37,43,44,45,101.
Védhānīya Karma	95.	Viśva-nandi	1,17.
Vidātāh	171.	Vijñā	6.
Vidyādhara	63,85.	Yakṣa	63,83.
Vitaya	2.	Yogacāra	189.
		Yogini	170.