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**TRISASTIŚALĀKĀPURUŚACARITRA**

Vol. I

**ĀDIŚVARACARITRA**



# TRISASTIŚALĀKĀPURUŚACARITRA

Vol. I

## ĀDIŚVARACARITRA

TRANSLATED INTO ENGLISH BY

HELEN M. JOHNSON, Ph.D.

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**With five illustrations**

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1931

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**TO**  
**THE MEMORY**  
**OF**  
**JOHN FINNEY.**

## CONTENTS

	PAGE
I Preface .. .. .	vii
II Abbreviations .. .. .	ix
III Bibliography .. .. .	xi
IV Introduction .. .. .	xix
V Text .. .. .	I
VI Appendix I: Cosmography .. .. .	380
VII Appendix II: Karma .. .. .	402
VIII Appendix III: The Fourteen Guṇasthānas..	429
IX Appendix IV: The Nine Tattvas ..	437
X Appendix V: The Qualities of the Pañca- parameṣṭhins .. .. .	451
XI Appendix VI: New and Rare Words ..	456
XII Text Corrections .. .. .	478
XIII Index of Names and Subjects .. .. .	494
XIV Prakrit and Sanskrit Index .. .. .	516
XV Description of Plates .. .. .	528
XVI Plates.	



## PREFACE

The plan to translate and annotate the whole of the *Triṣaṣṭīśālākāpuruṣacaritra*, of which the *Ādiśvaracaritra* is the first book, evolved from the original intention to translate the *Mahāvīracaritra*. This seemed of sufficient interest to justify the translation of the whole. Its accomplishment was facilitated by a fellowship from the John Simon Guggenheim Memorial Foundation.

This translation was made from the edition of the *Ādiśvaracaritra* published by the Jainadharmaprasāraḥ Sabhā, Bhavnagar, in 1905. While making the translation, I found so many errors in the text that it was necessary to really reedit it before translating. For this I consulted five MSS: one from the Jñāna Mandir, Baroda; one from the Oriental Institute, Baroda; one from the Bhandarkar Institute, Poona; and two from a Jain library in Bhavnagar. I have also had some readings from a manuscript in the Saṅghana Bhandar, Pattan, and from one at Cambay.

I have attempted throughout to make the subject matter clear to a reader who has no knowledge of Sanskrit, but may be interested in Jainism, or fiction in general. I have, therefore, included a number of notes which are superfluous to the Sanskritist, or one who knows India well. The technical notes and appendices are, of course, intended for the specialist.

Like the majority of Jain texts, the work is rich in new linguistic material. I have included a list of new and rare words, which is sufficient to indicate the material for those interested in that field.

Every technical point has been discussed with *sādhus*, both with reference to *āgama* authority and actual practice. Therein lay the difficulty of the work, as the number of persons able to expound Jainism is very limited.

Foremost among these are the disciples of the late Vijaya Dharma Suri, known to all students of Jainism for his learning and sympathetic interest. I am greatly indebted to two of his disciples, Muni Jayanta Vijaya Maharaj and Nyayatirtha Nyayavijaya Maharaj for liberal assistance extending over long periods of time, and to his successor, Jainacarya Vijaya Indra Suri; and also to Jainacarya Jaya Suri.

I wish to express my warmest thanks to Prof. N. G. Suru, Fergusson College, for his disinterested help and willing sacrifice of time; to Mr. N. M. Dutt, Curator of State Libraries, Baroda, for his cordial interest and valuable suggestions; and to Prof. S. V. Shevade, Baroda College, for information on botanical points.

My most grateful appreciation of his unfailing courtesy in granting every facility and rendering every assistance is due Dr. B. Bhattacharyya, both as Director of the Oriental Institute and publisher of the Gaekwad's Oriental Series. I am, indeed, under obligation to the entire staff of the Oriental Institute for their sympathetic cooperation—especially Pandit L. B. Gandhi, whose wide knowledge of the āgamas and ability to locate obscure references were invaluable to me, to Pandit K. S. Ramasvami Shastri Siromani for much useful information, and to Mr. K. Rangasvami and Mr. M. A. Joshi for making the Sanskrit Index.

Copies of many Jain texts are very difficult to obtain, and for help in that respect my thanks are due Mr. A. J. Sunavala of Bhavnagar, Mr. P. K. Mody of Ahmedabad, Mr. Motilal Ladhaji of Poona, the Jñāna Mandir of Baroda, and Ātmānanda Sabhā of Bhavnagar.

A new biography of Hemacandra is needed badly, but as I have heard of two under composition, I have deferred the subject.

BARODA :

HELEN M. JOHNSON.

*January 10, 1931.*

## ABBREVIATIONS

- Abhi. = Abhidhānacintāmaṇi, Bhav. ed.  
Ācār. = Ācārāṅgasūtra.  
Anuyog. = Anuyogadvāra.  
AS = Āgamodayasamiti Series.  
Aup. = Aupapātikasūtra.  
Āva. = Āvaśyakasūtra, Malayagiri's com.  
Āvacurṇi. = Āvaśyakacurṇi.  
ĀvaH = Āvaśyakasūtra, Haribhadra's com.  
B. = Barnett's ed. of Antagaḍadasā and Aṇuttarovavaiya-  
dasāo.  
Bate = Bate's Hindi Dictionary.  
Bhag. = Bhagavatisūtra.  
Brhat. = Brhatsaṅgrahani.  
Chand = Chandonuśāsana.  
DeśiH = Deśināmamālā.  
DLF = Devchand Lalbhai Jain Pustakodhar Fund.  
G. = Der Jainismus.  
GOS = Gaekwad's Oriental Series.  
Guj = Gujarāṭi.  
Guṇa. = Guṇasthānakramāroha.  
H. = Hindī.  
Haim. = Haimaśabdānuśāsana.  
Hindu Holidays = Hindu Holidays and Ceremonials.  
H. I. = Elements of Hindu Iconography.  
H. of J. = The Heart of Jainism.  
H. P. = Fallon's Hindustāni Proverbs.  
Jamb. = Jambūdvīpaprajñapti.  
J. G. = The Jaina Gazette.  
J. G. D. = Jaina Gem Dictionary.  
Jiv. = Jivājivābhigama.  
Jñatā. = Jñatādharmakāthā.  
K. = Die Kosmographie der Inder.  
Kan. = The Study of Jainism.  
Kāvya. = Kāvyaānuśāsana by Hemacandra.

**Kāvya. V.** = Kāvyañuśāsana by Vāgbhaṭa.

**KG** = Karma Granthas.

**KS** = Kalpasūtra.

**KSK** = Kalpasūtra, with Kirañāvali com.

**Lp.** = Lokaparakāśa.

**M.** = Marāṭhī.

**Martin** = The Gods of India.

**M. C.** = Marāṭhī-English Dictionary.

**O. of J.** = Outlines of Jainism.

**Oppert** = On the Weapons, Army Organization and Political Maxims of the Ancient Hindus.

**Pañca.** = Pañcapratikramañasūtra.

**Pañcaprati.** = do.

**Pañcā.** = Pañcāśākagrantha.

**PE** = Ardha-Māgadhī Kośa.

**PH.** = Pāiasaddamañṇavo.

**PJP.** = First Principles of Jain Philosophy.

**Pk.** = Prakrit.

**Popley** = Music of India.

**Pra.** = Prajñāpanā.

**Praś.** = Praśnavyākaraṇa.

**Pravac.** = Pravacanaśāroddhāra.

**Rāja.** = Rājapraśñiyasūtra.

**Sam.** = Samavāyāñgasūtra.

**SBE** = Sacred Books of the East.

**Sth.** = Sthānāñgasūtra.

**T.** = Tattvārthādhigamañsūtra, Jacobi's ed.

**Tri.** = Triśaṣṭiśālākāpuruśacaritra.

**Uttar.** = Uttarādhyayana.

**Uttar. B.** = Uttarādhyayana with Bhāvavijaya's com.

**Uv.** = Uvāśagadaśāo, Hoernle's ed.

**Watt** = The Commercial Products of India.

**Watt Dict.** = Dictionary of the Economic Products of India.

**Wilkins** = Hindu Mythology.

**Yog.** = Yogaśāstra.

**ZDMG** = Zeitschrift der Deutschen Morgenländischen Gesellschaft.

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## INTRODUCTION

The Ādiśvaracaritra is the first book of the Triṣaṣṭiśalākāpuruṣacaritra, the Lives of the Sixty-three Famous Men, by the Jain Ācārya Hemacandra, who lived in Gujarat from 1088 to 1172 A.D. It must be one of his latest works, as is evident from the Praśasti to the tenth book, where he enumerates works that he has written for King Kumārapāla, for himself, and for the people.

The biographies of the Triṣaṣṭiśalākāpuruṣacaritra vary greatly in extent and interest. Some consist of little but statistics, quite as dry as thoroughly authentic ones. Others are rich in folk-lore, fiction, exposition of Jain doctrine, etc. The Ādiśvaracaritra is one of the best, containing the biographies of the first Tirthāṅkara, Rṣabha, and the first Cakravartin, Bharata. It is in itself almost a handbook of Jainism; for the lexicographer it has a large amount of new material; and for the student of folk-lore and the origin of customs it gives the Jain tradition, which is very different from the Hindu.

## CHAPTER I

### *Introduction (1-30)*

We meditate on Arhatship, the foundation of all the Arhats, the abode of the Śrī<sup>1</sup> of emancipation, the light of the three worlds—earth, air, and heaven.

We worship the Arhats, who at all times and all places purify the people of the three worlds by their name, representation, substance, and actual existence.<sup>2</sup>

We praise Rṣabha Svāmin, who was the first king, the first ascetic, the first head of a congregation.

I praise the Arhat Ajita, the sun to the lotus-bed in the form of the universe, in the clear mirror of whose omniscience the world is reflected.

May the words of the Lord of the World, Holy Sambhava, prevail at the time of his preaching—words that resemble rivers in the garden of all the souls who can attain emancipation.<sup>3</sup>

May the Blessed Abhinandana, the moon for the

<sup>1</sup> 1. Śivaśrī. This use of śrī is characteristic of Hemacandra. He habitually uses the word with the personification carried to the point that the translation 'goddess' would be justified; with no reference, however, to Lakṣmī. Cf. the Marāṭhī use, M.C.s.v.

<sup>2</sup> 2. Everything is to be considered from four aspects (nikṣepa): nāma, sthāpanā (more usual term than the ākṛti of the text), dravya, and bhāva. In regard to a Tirthaṅkara, nāma is the name, i.e., the mere word, and its repetition calls up his figure before the mind; sthāpanā, the representation, refers to any material representation of a Tirthaṅkara; dravya, substance (in the case of a human being it is the 'soul'), is the essential qualities that will be transformed into a Tirthaṅkara in the future; bhāva, actual existence, is when he actually becomes a Tirthaṅkara. Anuyog. 8, p. 10 f. O. of J. p. 74.

<sup>3</sup> 5. Souls are divided into two classes: bhavyas—those that can attain emancipation, and abhavyas—those that can not. Āvacurnī. p. 99a. Viśeṣāvaśyakabhāṣya, śloka 1821 ff. T.I.I.C.

exhilaration of the ocean of Anekānta-doctrine<sup>4</sup> give great joy.

May the Blessed Sumati Svāmin, whose toe-nails are sharpened on the whetstone of the gods' diadems, grant your desires.

May the splendor of the Lord Padmaprabha's body, red as if from a burst of anger in crushing internal enemies,<sup>5</sup> promote your emancipation.

<sup>4</sup> 6. The 'Many-sided doctrine' is the Syādvāda, the distinctive feature of Jain logic. It considers everything from 7 points of view from which the further name, 'Sapta-bhaṅgī.'

1. Syād asti: something is. Existence can be affirmed from one point of view.

2. Syān nāsti: something is not. Existence can be denied from another point of view.

3. Syād asti nāsti: something is and is not. Existence can be affirmed and denied with reference to something at different times.

4. Syād avaktavyam: something is indescribable. 'Indescribable' is used in the sense that there is no word exactly suitable for expressing the idea. A thing is indescribable, if existence and non-existence are affirmed at the same time.

5. Syād asti avaktavyam: something is, though it is indescribable. Its existence can be shown.

6. Syān nāsti avaktavyam: something is not, even though it is indescribable. Its non-existence can be shown.

7. Syād asti nāsti avaktavyam: something is and is not, though it is indescribable. Existence and non-existence can be shown.

"It is not meant by these modes that there is no certainty, or that we have to deal with probabilities only, as some scholars have thought. All that is implied is that every assertion which is true is true only under certain conditions of space, time, etc." Bhandarkar, Search for Sanskrit MSS. 1883-4, p. 96.

Though such an important feature of Jain logic, Syādvāda is only briefly mentioned in the āgamas or older commentaries. About the oldest work on Syādvāda is Haribhadra's Anekāntajayapatāka. See also Malliṣena's Syādvādamañjarī; Jainadarśana by Nyāyavijaya (Gujarātī); O. of J. p. 116.

<sup>5</sup> 8. Antaraṅgārī. The internal enemies are the four passions (kaṣāya): anger (krodha), conceit (māna), deceit (māyā), greed (lobha);

Homage to the Lord of Jinas, Holy Supārśva, whose feet are honoured by Mahendra (Śakra),<sup>6</sup> the sun to the sky in the form of the fourfold congregation. <sup>7</sup>

May Lord Candraprabha's form, bright as a mass of moonbeams, as if made of embodied pure meditation,<sup>8</sup> be for your prosperity.

love (rāga), and hate (dveṣa). They are subdivisions of the fourth category, Pāpa. Yog. p. 56a.

<sup>6</sup> 9. Indra's names and epithets are used for Śakra, the Indra of the first heaven (Saudharma), and the most important of the 64 Indras of the Jain pantheon.

<sup>7</sup> 9. Monks, nuns, laymen, and laywomen.

<sup>8</sup> 10. Sitadhyāna. The more usual term is śukladhyāna, the fourth meditation. There is an allusion, of course, to Candraprabha's color, which is white.

Dhyāna is of four kinds ; two evil and two good : 1) āṛta (painful), 2) raudra (evil), 3) dharma (pious), 4) śukla (pure). Each has four subdivisions as follows :

1. Āṛta: a) Thinking about unpleasant things and the desire to become free from them.

b) Thinking about disease, etc., and the desire to be free of them.

c) Thinking about the gaining of pleasant things and pleasant feelings.

d) Performing penance with the desire to be re-born as an Indra or cakravartin (called nidāna).

This dhyāna leads to animal-birth. It is characteristic of those in the first six guṇasthānas.

2. Raudra: a) connected with hīṃsa, b) with falsehood), c) with theft, d) with the acquisition of wealth. This leads to a birth in hell. It is characteristic of those in the first five guṇasthānas.

For these two dhyānas, see Yog. 3. 73 ff., pp. 171 ff.; and T. 9. 29-36.

3. Dharma: a) Ājñācintana, the teaching of the Jinas. It is twofold :

1) āgama, the literal teaching of the padārthas,

2) hetuvāda, the support of āgama by some other authority.

This definition is not very clear, but was explained as follows : all statements in āgama are not supported by any other authority ; some must be taken on faith. When a statement is supported by something



May Suvidhi, who considers the universe as plain as a myrobalan lying in the hand by means of his wealth of omniscience, the depository of inconceivable power, be for your enlightenment.

May the Jina Śītala, a new cloud for making shoot up the bulb of the people's supreme joy, who pours forth the nectar of Syādvāda, protect you.

else, such as a reference to a book on medicine, or some illustration that might come under personal observation, then that is hetuvāda.

b) Apāyacintana, meditation on the difficulties arising from love, hate, and delusion.

c) Vipākacintana, meditation on the results of karma.

d) Saṁsthānacintana, meditation on the form of the universe, which has no beginning and no end, characterized by origination, continuance, and perishing.

Dharmadhyāna leads to heaven and to mokṣa. It is characteristic of those in guṇasthānas seven to twelve inclusive. See Yog. Chap. 10; Tri. 2. 3. 437 ff.; and T. 9. 37-38.

4. Śukla: a) Nānātvaśrutavicāra (or pṛthaktvavitarkavicāra), meditation on substance (dravya) in its various aspects. Vitarka is śrutajñāna. Vicāra is the passing from one object, word, or activity to another. At this stage, they may have all three activities—mind speech, body, or only one. (According to T., they have three.) This has a very slight beginning in the seventh guṇasthāna, but substantially begins in the eighth, and continues through the eleventh.

b) Aikyaśrutāvicāra (or ekatvavitarkāvicāra) has the sphere of only one modification (paryāya, i.e., origination, continuance, and perishing). Śrutajñāna is also employed here. There is only one activity, and there is no vicāra. It is developed in the twelfth guṇasthāna.

c) Sūkṣmakriyāpratipāti. Mind and voice activity have already been completely suppressed and coarse bodily activity also. Fine bodily activity, mere breathing, remains. This belongs to the thirteenth guṇasthāna.

d) Utsannakriyam apratipāti. All activity is completely suppressed. This belongs only to the kevalin in the fourteenth guṇasthāna who is in śaileśī. Śaileśī refers to the outward condition—complete absence of any movement. The fourteenth guṇasthāna, the fourth śukladhyāna and śaileśī are all practically synonymous. They last only long enough for the utterance of five short vowels (a, i, u, ṛ, ḷ).

May Śreyāṅsa, the sight of whom is a physician for creatures afflicted with the disease of existence, the lover of the Śrī of emancipation, be for your emancipation.

May Vāsupūjya, whose acquisition of Tīrthakṛt-karma<sup>9</sup> has been beneficial to the whole universe, entitled to worship from gods, asuras and men, purify you.

May the words of Vimala Svāmin which are like powdered clearing-nut, be successful in clarifying the water of the mind of the three worlds.

May Anantajit, rivaling the Svayambhūramāṇa ocean with water of the feeling of compassion, bestow on you the boundless wealth of happiness.

We worship Dharmanātha, the teacher of fourfold dharma,<sup>10</sup> like a kalpa-tree for attainment of creatures' desires.

May the Jina Śāntinātha, who has brightened the quarters of the sky by the moonlight of his nectar-like words, be a moon to you for dispelling (mental) darkness.

May the Blessed Śrī Kunthunātha, lord of the wealth of the supernatural powers,<sup>11</sup> supreme lord of the lords of gods, asuras and men, be for your emancipation.

<sup>9</sup> 14. Tīrthakṛt-karma is a subdivision of nāma (body-making) karma. See App. II.

<sup>10</sup> 17. For dharma, see below, vv. 152 ff.

<sup>11</sup> 19. These atīśayas, of which there are 34, are characteristics of the Arhats. They are enumerated in Hemacandra's *Abhidhāna-cintāmaṇi* i. 57-64. The body has wonderful beauty and fragrance, is free from disease, free from perspiration and dirt; breath has fragrance of a lotus; flesh and blood are white as a stream of cow's milk; process of eating and elimination is not visible. These are 4 inborn atīśayas.

For a crore of crores of men, gods, and animals to be contained in the space of a yojana; speech corresponding to the speech (bhāṣa) of men, animals and gods, and extending for a yojana; a beautiful halo at the back of the head, whose splendor surpasses that of the sun; in the space of 200 gavyūtis there is no sickness, hostility, plague, pestilence, excess nor lack of rain, hunger,

May the Blessed Aranātha, the sun in the sky of the fourth division of time<sup>13</sup> grant us pleasure with the Śrī of the fourth object of existence (mokṣa).

We praise Malli, a new cloud for the peacocks<sup>13</sup> in the form of lords of gods, asuras and men, Hastimalla (Indra's elephant) for the rooting up of the tree of karma.

We praise Munisuvrata's preaching, which resembles the dawn for the sleep of the world's great delusion.

May the rays of light from Nemi's toe-nails which, falling on the heads of his worshippers, purify them like streams of water, protect you.

May the Blessed Ariṣṭanemi, the moon to the ocean of the Yadu-family, a fire to the straw of karma, destroy your misfortunes.

May the Lord Pārśvanātha, whose attitude of mind was the same toward Kamaṭha and Dharanendra<sup>14</sup> while each was performing actions characteristic of himself, be for your emancipation.

no fear of oppression from own nor another king; these are 11 atiśayas arising from destruction of karma.

A dharmacakra in the sky; chauris; a shining lion-throne with a footstool; three umbrellas; a jeweled banner; golden lotuses for walking on; three splendid walls (samavasaraṇa); fourfold face and body; thorns with points turned down; bending of trees; loud music from a drum; a favorable wind; birds flying to the right; rain of perfumed water; rain of many-coloured flowers; the hair, beard and nails cease to grow; a koṭi of the four classes of gods in order of rank standing near; the favorableness of the seasons always having objects (such as flowers) that appeal to the senses: these are the 19 divine atiśayas. These are given also in Sam. 34, p. 61 f., with differences.

<sup>12</sup> 20. All the Tīrthaṅkaras, except Rṣabha, were born in the fourth period of avasarpinī, duṣṣamasuṣamā, in which evil predominates.

<sup>13</sup> 21. The love of peacocks for clouds is proverbial.

<sup>14</sup> 25. Kamaṭha was Pārśvanātha's enemy and Dharanendra his friend, as the result of an incident in a former birth. See Bloomfield: Life and Stories of the Jaina Savior Pārśvanātha, pp. 9 ff.

May there be good fortune from Holy Vira's eyes whose pupils are wide with compassion even for sinful people, moist with a trace of tears.<sup>15</sup>

In the congregations of the Tirthaṅkaras, there were twelve Cakravartins, nine each of Ardhaçakrins, Rāmas, and Pratyardhaçakrins.<sup>16</sup> These sixty-three famous men, who have attained the Śrī of emancipation or will attain her, were born in the Bharata-zone in the avasarpinī period of time. We shall relate the lives of these famous persons. For the celebration of the noble is the best source of emancipation. From these, now the life of the Blessed Lord Rṣabha is described, beginning with the birth in which he acquired the seed of enlightenment.

*The first incarnation of Rṣabha as the merchant  
Dhana (31-225)*

Now then—there is a continent named Jambūdvīpa, enclosed by innumerable circles of oceans and continents, and surrounded by a diamond wall. It is adorned with rivers, zones, and mountains, and at its center, like a navel, stands Meru made of gold and jewels. It (Meru) is a lac of yojanas high, adorned with three terraces; and its peak, forty yojanas high, is adorned with shrines of the Arhats. To the west of it, in the Videhas there is a large city, Kṣitipratīṣṭhita by name, an ornament to the whole earth. In it Prasannacandra was king,

<sup>15</sup> 26. This has especial reference to Vira's compassion for the god, Saṅgamaka, who had tried in vain for six months to distract Vira from his meditation. Yog. 1. 3, pp. 6a ff. A detailed account of Saṅgamaka's persecutions is given in Tri. 10. 4. 171-303. The source is probably Āvacurṇi. p. 314b.

<sup>16</sup> 27. These with the twenty-four Tirthaṅkaras constitute the Sixty-three Famous men. The Ardhaçakrins and their enemies, the Pratyardhaçakrins, are more commonly called the Vāsudevas and Prativāsudevas. Kṛṣṇa was the ninth Vāsudeva. The Rāmas are the Balarāmas, or Balabhadras, of whom Balarāma, Kṛṣṇa's brother, was the ninth.

unwearied in works of dharma, resembling the king of the gods, resplendent with great magnificence. There also lived a merchant, named Dhana, with a wealth of fame, the sole depository of wealth as the ocean is that of rivers. Unequaled wealth belonged to this magnanimous man, which, like the moon's rays, had benefit to others as its sole result. By whom was he not attended—he, always the sole mountain for the river of good conduct, purifying the earth? In him were qualities, such as generosity, earnestness, strength of character, which are unfailing seeds for the growth of the tree of fame. In his house were heaps of jewels, as if they were grain, and piles of divine garments, as if they were sacks. His house, with its horses, mules, camels, and other draught-animals, looked like the ocean with its sea-monsters. He was foremost among wealthy, virtuous, and renowned men, like breath among the body-winds. A rich man, he filled his attendants with wealth, just as a large lake fills adjacent ground with its water.

One day, he, like embodied energy, wished to go with much merchandise to the city Vasantapura. Then the merchant Dhana had a drum beaten, and a proclamation made to the people throughout the whole city. "The merchant Dhana is going to Vasantapura. Whoever wishes to go, may go with him. He will give merchandise to those without it, conveyances to those who have no conveyances, companions to the friendless, and provisions to those lacking in provisions. He will protect his weak followers from robbers and from attacks by wild animals on the way, and will cherish them like relatives." At an auspicious moment, propitious rites having been performed by high-born women, he, vigorous, ascended his chariot and went outside the city. All the people who were going to Vasantapura came there at the sound of the drum of departure, as if summoned by public-criers.

Just then, the Ācārya Dharmaghoṣa, purifying the

earth by dharma by his wandering as a sādhu, approached the merchant. Dhana hastily rose and with folded hands praised the Ācārya shining like the sun with the light of his penance. Questioned by Dhana in regard to the reason of his coming, the Ācārya explained, "I am going to Vasantapura with your caravan." The merchant replied, "I am fortunate today, O Blessed One, since you who should be visited, have come and are going with my caravan."

He gave orders to his cooks, "Prepare food, drink, etc., every day for the Ācārya." The Ācārya said, "Food, etc., which has not been made nor caused to be made, nor intended (for them) is suitable for ascetics."<sup>17</sup>

<sup>17</sup> 56. There are so many references to the necessary purity of alms and the faults that must be avoided in that connection, that I append a complete list. This is based on Jacobi's list in his edition of the Uttar. with additions and corrections. (See Uttar. 24.II and the commentaries; Yog. 1.38 and com.; and the Sādhupratikramanādi, folio 14 ff.) These faults are sometimes referred to as forty-six, (e.g., in the Uttar. itself), but the number forty-seven is universally recognized at the present time. The explanation of the discrepancy will appear from the list.

There are 16 faults, udgama-doṣas that render food unfit for the monk.

1. Ādhākarmika, the fault in food, etc., which a layman has prepared especially for religious mendicants.

2. Auddeśika, addition of food for monks to food already prepared.

3. Pūtika, is food, etc., which is pure on the whole, but contains particles impure on account of the first fault.

4. Unmiśra, is food, etc., of which a part only had been prepared for the monk in question.

5. Sthāpanākarmika, is food, etc., which has been reserved for the monk.

6. Prābhṛtika, is food, etc., which has been prepared for some festivity celebrated because of a monk's presence. E.g., if a wedding feast is in preparation, and the date has been advanced because of the arrival of a monk.

7. Prāduhkarāṇa, when the layman has to light a lamp, or make a fire, etc., in order to fetch the alms for a monk.

Water too that has come from tanks, wells, ponds, etc.,

8. *Kṛīta*, when he has to buy the things.
  9. *Prāmitya*, when he has to borrow the things from some one else.
  10. *Parāvṛtti*, when he makes any exchange of food, etc.
  11. *Abhyāhṛta*, when a layman carries food to the monks and gives it.
  12. *Udbhinna*, when he has to open locks, before he gets at the food, etc., or opens something that is sealed.
  13. *Mālāpahṛta*, when he has to take the food, etc., from some raised or underground place, or from hanging receptacles.
  14. *Ācchidya*, when the food, etc., was taken by force from some body.
  15. *Aniṣṛṣṭa*, when a man gives anything from a common store without asking the other owners.
  16. *Adhyavapūra*, when the layman knows in advance that the monk may come and additional food is prepared.
- There are also 16 faults, *utpādana-doṣas*, that occur if the monk uses any means to make the layman give alms.
1. *Dhātrīkarman*, when the monk plays with the layman's children.
  2. *Dūtakarman*, when he gives him information about what his people are doing.
  3. *Nimitta*, when he takes the rôle of a fortune-teller, i.e., he seeks favor by predicting good fortune.
  4. *Ājīvikā*, when he makes his birth and family, former occupation, learning, etc., known to the layman.
  5. *Vanīpaka*, when he professes to be the type of person that the layman favors.
  6. *Cikitsā*, when he cures sick people.
  7. *Krodhapiṇḍa*, when he extorts alms by threats.
  8. *Mānapiṇḍa*, when he tells the layman he has made a wager with other monks that he would get alms from him.
  9. *Māyāpiṇḍa*, when he employs tricks or buffoonery in order to procure alms.
  10. *Lobhapiṇḍa*, when he goes begging from a desire for good fare.
  11. *Samstava-piṇḍa*, when he flatters the layman, or when he pretends to know some one in his family to gain a favorable introduction.
  12. *Vidyāpiṇḍa*, when he makes a show of his learning; or when he conjures a god from whom to get alms.

is prohibited unless it is purified by some means,<sup>18</sup> according to the teaching of the Jinas, O caravan-chief."

13. Mantradoṣa, when he does something to oblige the layman.

14. Cūrṇayoga, when he performs some miracle, or makes himself invisible and then takes away the food. (Cūrṇa refers to magic powder.)

15. Yogapiṇḍa, when he teaches people spells, tricks, etc.

16. Mūlakarman, when he teaches them how to obviate evils by roots, charms, etc.; especially the use of a charm in reference to an embryo.

There are 10 faults in the acceptance of the food, grahaṇaiṣaṇā.

1. Śaṅkita, when he takes food about whose purity there is doubt.

2. Mraṅṣita, when the food is soiled by animate or inanimate matter which is not fit for monks.

3. Nikṣipta, when the food is placed among animate things.

4. Pihita, when the food is covered with animate things.

5. Saṁhṛta, when the layman has to take out from one vessel and put into another the thing to be given.

6. Dāyaka, when the condition or occupation of the giver forbids accepting alms from him, e.g., a blind man, or a pregnant woman.

7. Umiśṛita, when the layman mixes up pure and impure food.

8. Apariṇaṭa, when food has not been properly prepared—when germs of life are not destroyed.

9. Lipta, when the layman gives food, etc., with a ladle or his hand soiled with butter, honey, etc.

10. Chardita, when in giving alms he spills milk, etc.

There are four, or five, faults in the use of alms, paribhogaiṣaṇā.

1. Saṁyogauṇā, when the monk puts together the ingredients for a good meal.

2. Apramāṇa, when he accepts more than the prescribed amount of food.

3. Aṅgāra, when he praises good food, or a rich man for his good food.

4. Dhūma, when he blames poor food, or a poor man for his food. These two faults are sometimes combined into one, which explains the discrepancy between the numbers forty-six and forty-seven.

5. Akāraṇa, when he eats choice food on other occasions than those laid down in the sacred texts.

<sup>18</sup> 57. Aśastropahatam. I.e., the life in water must be destroyed. Boiling is the most usual method, but others may be used, such as mixing salt water with fresh, putting in ashes, etc. Śastra here applies to any means of destroying life.



Just then, some one brought the merchant a dish filled with ripe mangoes that looked like fragments of a twilight-cloud. Then Dhana, whose mind was filled with delight, said, "Favor me and accept this fruit." The Śūri said, "We are not allowed to even touch such fruit, etc., that has not been purified, to say nothing of eating it, O layman." Dhana said, "Oh, what observance of vows hard to observe! Such is impossible for careless men even for a day. I will see that you get food, etc., that is suitable for you. Please set out, today." And bowing to the muni, he left him.

Then the merchant set out with horses, camels, carts, and oxen moving to and fro, like the ocean with its high waves. The Ācārya too set out, surrounded by sādhus, like the embodied mūlaguṇas followed by the uttaraguṇas.<sup>19</sup> Dhana went at the head of the caravan and a friend of his, Māṇibhadra, brought up the rear. They advanced unhindered, attended by multitudes of horsemen at their sides. With his white umbrellas he made the sky look as if it were made of autumn clouds, and with his peacock-feather umbrellas he made it look as if made of rainy-season clouds. His merchandise, difficult to carry, was carried by camels, buffaloes, fine oxen, mules and donkeys, like the earth by the

<sup>19</sup> 64. The mūlaguṇas are the same as the mahāvratas and therefore 5 in number. The uttaraguṇas are any additional acts of self-denial and various authors give different numbers. Hem. himself (Yog. p. 251a) says mūlaguṇas for yatis are the mahāvratas, and for laymen the anuvratas. Uttaraguṇas for yatis are piṇḍaviśuddhi, etc., and for laymen the guṇa- and śikṣāvratas. The 'piṇḍaviśuddhi, etc.,' is explained (Yog. I. 26, p. 41b):

Piṇḍasya yā viśodhiḥ samitayo bhāvanās tapo dvidvidham,  
Pratimā abhigrahaścaiva uttaraguṇavidhānāni.

Piṇḍaviśodhi has 4 subdivisions—the 4 kinds of food; samiti 5; bhāvanā 25, (each mahāvratā has 5 supporting clauses, Yog. I. 25, pp. 41 f); tapas 12; pratimā 12 (sādhupratimās); abhigraha 4, with reference to substance, time, place, and condition.

dense winds.<sup>20</sup> The mules had wings, as it were, in the sacks on their sides, and went like deer, so that their steps could not be seen because of their speed. The carts, the place of sport of the young men placed in them, looked like moving houses. The huge-bodied, high-shouldered buffaloes, carrying water, satisfied the people's thirst, like clouds that have reached the earth. Then the earth, pressed on all sides by the weight of his loads of merchandise, cried out, as it were, by the creaking of the line of carts. The dust, raised on all sides by the multitudes of oxen, camels, and horses, covered the sky so that dense darkness prevailed. Far away, the Yaks with their young, their ears erect, trembled at the sounds of the oxen's bells by which the heavens were deafened. Even though carrying large loads, even though walking, the camels frequently lopped off the tops of the trees with their necks turned. The donkeys, with their ears erect and necks outstretched, biting each other with their teeth, were at the very last, with bags put on their backs. Surrounded on all sides by armed guards, the caravan advanced along the road, as if inside a cage of adamant. Robbers stayed at a distance from the caravan though it had great wealth, just as if it were the serpent-king with a head-jewel of great value. Dhana, equally eager for the poor man's obtaining and the rich man's enjoying, led them all with him, like the lord of the herd leading young elephants.

Dhana made a march day by day like the sun, looked for by all the people with wide-open eyes. At that time, it was the fiery summer season terrible to travelers, diminishing the water of the ponds and rivers, as well as shortening the nights. Winds that were like fires, thoroughly unbearable, blew, and the sun spread its heat that was like a mass of fire on all sides. The

<sup>20</sup> 67. See App. I.

members of the caravans stopped at every tree near a pond and, having entered every water-dispensary, drank much water, and fell (on the ground). The buffaloes' tongues hung out, as if impelled by breathing, and disregarding whips, they entered the mud of the rivers. The oxen, too, ignored their drivers, and even if the whips were falling, at every opportunity they went to trees off the road. Bodies melted completely, like balls of wax, from the sun's rays which were like hot needles. The sun assumed the full rôle of a hot plough-share, and the dust had the unbearableness of a dung-fire thrown on the road. The young women of the caravan entered the streams on the way, everywhere, and put on their necks lotus-stalks they had pulled up. The matrons of the caravan looked just as if they were wearing wet clothes (to keep cool) on the road, because of their garments wet from perspiration. The travelers alleviated the fatigue caused by the heat by fans made from the leaves of the palāśa, palmyra-palm, date-palm, lotus, and plantain.

Then arrived the season characterized by clouds that terminated the movements of travelers as well as the duration of the summer. With terror the caravan saw a cloud in the sky that was like a demon holding a bow and discharging arrows in the shape of rain. The cloud, repeatedly brandishing lightning like a fire-brand, terrified the travelers very much, as if they were children. River-banks at once gave way, like the hearts of the travelers, from the high floods of the rivers pouring forth. All the high and low ground of the earth was made level by the waters. Alas! What discrimination can there be in the rise to prosperity of fools?<sup>21</sup> As a result of the impassability of the road from the water, thorns, and mud, two miles seemed like eight

<sup>21</sup> 94. There is double meaning here. The words also mean 'at the rise of waters'.

hundred. Travelers advanced very slowly, sunk into new mud up to the knees as if they had put on boots.

Long clubs of her own arms, as it were, were extended by an evil fate in the guise of rivers to obstruct travelers on every road. The carts mired everywhere in the terrible mud on the road, as if seized by the earth from anger at her long crushing. The camels, led by ropes by their riders who had dismounted, slipped at every step and fell on the road. When the merchant Dhana noticed the impassability of the road, he stopped and made a camp at that very place in the forest. The people made thatched huts there to pass the rainy season. For people who act according to time and place never suffer. The Sūri with the sādhus dwelt in a thatched hut as an upāśraya on ground free from lives pointed out by Māṇibhadra. Because of the size of the caravan and the length of the rainy season, every one's provisions, barley, etc., gave out. Then the members of the caravan, afflicted by hunger, went here and there to eat bulbs, roots, etc., ragged like ascetics. At the beginning of night, the miserable plight of the caravan was fully described to its leader by his friend Māṇibhadra. Then the merchant remained in continuous thought about the caravan's trouble, motionless as the ocean undisturbed by wind. Then in a moment sleep came to him worn out by anxiety. For excessive grief and excessive happiness are its chief causes.

During the last watch of the night, a certain stable-watchman, sincere at heart, recited as follows: "Our Master, whose fame has spread in every direction, keeps his promises even though he has suffered misfortune. He surely does!" When Dhana heard that, he thought, "Some one is ridiculing me. Who can it be? Who in my caravan here is especially unfortunate? Oh, I know. The Ācārya Dharmaghoṣa came with me. He lives only on alms that have not been made, nor caused to be made (for him) and are pure. Now when the whole caravan is

destitute, how does he, who does not touch bulbs, roots, fruit, etc., live? Only today have I thought of him whom I led and for whom I assumed responsibility on the road. What have I, thoughtless, done? How can I show my face to him today, to whom as yet no service, not even in words, has been done? Nevertheless, I will see him today and wash away my sin. What business has he, indifferent to everything, with me?" To him, engaged in these reflections and eager for the sight of the Muni, the fourth watch of the night seemed like another night.

When it was dawn, Dhana with the chief persons (of the caravan), dressed in white and wearing ornaments, went to the Sūri's retreat which was situated on high, dry ground free from lives, covered with a roof of palāśa, with walls of straw with crevices. Dhana saw the Muni Dharmaghoṣa, like the churning-stick of the ocean of evil, like a road to emancipation, like an assembly-hall of dharma, like an abode of splendor, a hoar-frost for the bush of passions, a carrier of the wealth of happiness, a wonderful ornament of the Jain congregation, a wishing-tree for people desiring emancipation, like penance concentrated in a mass, like the scriptures embodied, like a Tirthaṅkara. He saw munis there, some engaged in meditation, some absorbed in silence, some engaged in kāyotsarga<sup>22</sup>; some were reading aloud the scriptures, some were teaching, some sweeping the ground, some paying homage to their gurus, some discoursing on dharma, some expounding texts, some giving their approval (of the exposition), and some reciting the tattvas (supreme principles). He paid homage to the Ācārya and the sādhus in turn, and they gave him the greeting of dharmalābha<sup>23</sup>, the destroyer of evil.

Then he seated himself at the Ācārya's lotus feet, like

<sup>22</sup> 122. Indifference to the body by one standing or sitting, with the arms hanging down, is called kāyotsarga. Yog. 4. 133.

<sup>23</sup> 125. May you obtain dharma.

a king-goose, and penetrated with joy, began to speak thus: "When I invited you to go with me, O Blessed One, I showed zeal which was quite useless, like the thundering of clouds in autumn."<sup>24</sup> From that time on, I never questioned you, nor paid my respects to you, nor aided you at any time with food, drink, clothes, etc. What have I done in my confusion, asleep though awake, since I, forgetful of my promise for a long, long time, have neglected you! Forgive my careless conduct, O Blessed One. For the great, like the earth, always bear everything." The Sūri said, "Have you indeed not aided me by protection from wild beasts and robbers on the road? Your own caravan has given me suitable food, drink, etc. Therefore, we lacked nothing. Do not worry, sir." Dhana replied, "The good always see only good qualities. So to me, though I am sinful, Your Reverence speaks thus. I am completely ashamed of my own negligence. Please send sādhus so I can bestow food, as I desire." The Sūri said, "You know that it will be according to circumstances."<sup>25</sup> Food, etc., that has not been made, nor caused to be made, and is free from life, is suitable for us." "I shall give to the sādhus only that which is suitable," Dhana said, bowed, and went to his own abode.

Then just behind him came two sādhus, and by chance there was nothing, food, drink, etc., suitable for them. Searching here and there, the merchant himself saw some fresh ghee, pure as his own heart. "Here is something suitable," the caravan-chief said. Saying, "I accept it," the sādhu held out his dish. Thinking, "I am blessed, I have done my duty, I am virtuous," with the hair on his body erect from pleasure, he himself gave the ghee

<sup>24</sup> 127. In India, of course, there is no rain in the autumn.

<sup>25</sup> 135. The phrase 'Vartamāna yoga' is still used in reply to an invitation to come for alms. The sādhu will not commit himself, as by doing so, some fault might be committed.

to the sādhu. After the gift of ghee had been made, Dhana paid homage to the munis, making grow his bulb of merit, as it were, with the water of the tears of joy. They bestowed 'dharma-lābha,' equal to a perfect charm for the accomplishing of all happiness, and went to their retreat. At that time, by the power of his gift the seed of the tree of mokṣa, the seed of enlightenment, difficult to gain, was acquired by the merchant. At night he went again to the munis' abode, entered, bowed to the guru, saying, "Instruct me." The Sūri Dharma-ghoṣa gave this sermon, almost equal to that of a Śrutakevalin,<sup>26</sup> in a voice like thunder.

#### *Sermon (146-201)*

"Dharma is the highest happiness. Dharma bestows heaven and emancipation. Dharma shows the road for crossing the wilderness of saṁsāra. Dharma nourishes like a mother, protects like a father, pleases like a friend, and is loving like a kinsman. Dharma imparts very fine qualities like a guru. Dharma confers a distinguished position like a master. Dharma is a mansion of bliss. Dharma is a shield in danger from enemies. Dharma is heat for the destruction of cold. Dharma knows the weak points of sins. From dharma a creature could become a king, from dharma a Rāma, from dharma an ardhacakrin, from dharma a cakrin, from dharma a god, and from dharma an Indra. From dharma one attains Ahamindraship in the Graiveyaka and Anuttara heavens.<sup>27</sup> From dharma one attains Arhatship. What is not accomplished by dharma? Dharma is so-called from supporting creatures who have fallen into a bad condition of existence. It is fourfold with the divisions of liberality

<sup>26</sup> 145. One who knows all the scriptures thoroughly.

<sup>27</sup> 151. In these two heavens, the highest, the gods have no distinction of rank, and all are called 'Ahamindras.' Bṛhat. 3, p. 4b. K. p. 302.

(dāna), good conduct (śīla), penance (tapas), and state of mind (bhāva).

Now of these, liberality (dāna) is said to be of three kinds: the gift of knowledge, the gift of fearlessness, and the gift of the support of religion. The gift of knowledge (jñānadāna) is said to be the gift to those not knowing dharma by teaching, preaching, etc., and the gift of means to acquire knowledge. By the gift of knowledge a creature knows right and wrong, and knows the fundamental principles, soul (jīva), etc.,<sup>28</sup> and acquires renunciation of worldly objects. From the gift of knowledge one attains splendid omniscience and, having favored the whole world, goes to emancipation.

In the gift of fearlessness (abhayadāna) there is the avoidance of injury to living things (jīvas) by thought, word, or deed, by doing, causing to be done, or by approving. Jivas are known to be of two kinds: immovable (sthāvāra) and movable (trasa).<sup>29</sup> In both of these there are two divisions, depending on whether they have faculties to develop (paryāpti) or not. There are six faculties to develop, which are the cause of development: eating food and digesting it, body, senses, breath, speech, and mind. Creatures that have one sense, two

<sup>28</sup> 155. The nine categories. See App. IV.

<sup>29</sup> 158. For convenient reference I append a brief summary of the classification of the jīvas of saṁsāra from the standpoints mentioned in the text. For other classifications see App. IV.



1. Sthāvāra, immovable. These have one sense: touch.

Bādāra Sūkṣma	{	a. Bhūmi, earth-lives.	}	Paryāpta	{	Āhāra, śarīra, indriya,
		b. Ap, water-lives.				śvāsocchvāsa (prāṇa of
		c. Tejas, fire-lives.				the text), are the 4
		d. Vāyu, air-lives.				paryāptis.
		e. Mahīruḥ, plant-lives.				

1. Pratyeka, one body with one soul. Only bādāra.

2. Sādhāraṇa, one body with many souls. Both bādāra and sūkṣma.

2. Trasa, movable.

a. Two-sensed. Touch and taste.

b. Three-sensed. „ „ „ and smell.

c. Four-sensed. „ „ „ „ „ and sight.

These three groups are called collectively vikalākṣa.

They are paryāpta and aparyāpta. The paryāptas have 5 paryāptis, bhāṣā being added to the 4 of the ekākṣas.

d. Five-sensed. Hearing is added to the other senses.

A. Asañjūin.	{	1. Nāraka (only in first hell).	}	Paryāpta, with 5 paryāp-		
		2. Tīryaṅc.		tis		
		3. Maṇṣya. Only aparyāpta. This class consists only of germs. Lp. 7.1 ff.	}	Aparyāpta.		
		4. Deva. { Bhavanapati. { Paryāpta, with 5 paryāptis.		Aparyāpta.		
B. Sañjūin.	{	1. Nāraka.	}	Paryāpta, with 6 paryāp-		
		2. Tīryaṅc.			tis, manas being added.	
		3. Maṇṣya. { Bhavanapati. { Paryāpta, with 6 paryāp-			}	Aparyāpta.
		4. Deva. { Vyantara. { Paryāpta, with 6 paryāp-				Aparyāpta.
		{ Jyotiṣka.				
		{ Vaimānika.				

This is only a bare outline and could be greatly elaborated. The classification of jīvas and their characteristics are discussed in great detail in the Jīv., Pra. (pada 1), Lp., and throughout the Karma Granthas. For a briefer treatment see Uttar. Chap. 36, and T. Chap. 2. There are various points of disagreement. Hemacandra's division into sthāvāra and trasa is also given in the KG, but the other sources I have seen consider only bhūmi, ap, and

to four, or five senses, have respectively four, five, or six faculties.<sup>30</sup> The immovable jīvas having one sense are: earth, water, fire, air, and plants. The first four of these may be either fine (sūkṣma) or gross (bādara).<sup>31</sup> Plants are of two kinds: those that have one soul in one body (pratyeka) and those that have many souls

mahīruh as sthāvara, and tejas and vāyu as trasa. But this inconsistency is explained by the fact that trasas are of two kinds: labdhi-trasa and gati-trasa (Lp. 4. 27). Tejas and vāyu are only labdhi-trasa, i.e., they have the power of motion, but they can not have trasa-nāmakarma, which rises only in those jīvas with more than one sense.

The division into sañjīn and asañjīn is on the basis of birth. Those that are garbhaja, born from the womb (which includes egg-birth), are sañjīn. Those that are sammūrchin, produced by coagulation, like cells, are asañjīn (Lp. 6. 106 ff. T. 2. 34 ff). Nārakas and devas do not belong to either of these classes, but have a spontaneous origin called upapāda. It is difficult to understand how they can be asañjīn; and it is curious that most of the sources treat at inordinate length one-sensed jīvas and give comparatively little space to the five-sensed, in most cases ignoring the question of whether nārakas and devas are sañjīn or asañjīn, and whether they are paryāpta or aparyāpta. However, the Pra. (sū. 315, p. 533) discusses the question, and I based my outline on it. Nārakas are asañjīn, if they originate from asañjīn, i.e., if they were asañjīn in their last birth. Malayagiri, who also wrote the com. to the Pra., says in his commentary to the Jīv. (32, p. 35a) that they are born only in Ratnaprabhā, which is the first hell. The Bhavanapatis and Vyantaras may be either sañjīn or asañjīn on the same principle as the nārakas.

It requires an antarmuhūrta for the paryāptis to develop. If a jīva dies before they are developed, it is classed as aparyāpta. Each jīva has to complete āhāra-, śarīra-, and indriya-paryāpti. These three are necessary for determining ayurbandha for the next birth, and it cannot die before that is done. Lp. 3. 32.

<sup>30</sup> 160. But the five-sensed creatures without intelligence (asañjīn) are considered to have only 5 paryāptis, as mind is lacking; or only a little mind-substance is present. Lp. 6. 109 ff. For further discussion of the paryāptis see KG I. 48, p. 46.

<sup>31</sup> 161. Bādara is when something can be grasped by any of the senses. E.g., air can not be seen, but can be felt.

in one body (sādhāraṇa); and those that have many souls in one body are also of two kinds, fine and gross.

(The movable souls are of four kinds: two-, three-, four-, and five-sensed. Among these, the five-sensed are of two kinds: rational (sañjñin) and irrational (asañjñin). The ones that know how to learn, teach, and converse, they are rational. They have mind-vitality.<sup>32</sup> Others are irrational. The skin, tongue, nose, eye, and ear are the five sense-organs of which touch, taste, smell, form, and sound are the province. Worms, conch-shells, earth-worms, leeches, cowries, and oyster-shells having many forms, are considered to have two senses. Lice, bugs, termites, nits, etc., are considered to have three senses. Moths, flies, bees, gnats, etc., are considered to have four senses. The remainder that have animal-birth-nuclei, living in water, on land, or in the air, hell-inhabitants, men, and gods, are all considered five-sensed. The gift of safety is the avoidance of injuring them in three ways: destruction of life, causing physical pain, and mental pain.<sup>33</sup> Whoever gives the gift of safety gives all the objects of life. If one has life, the fourfold object of existence<sup>34</sup> is gained. What is dearer than life to any creature? Certainly not a kingdom, nor universal sovereignty, nor even Indraship of high rank. Fear caused by loss of life is the same to a worm living in impurity on one hand, and to Hari living in heaven on the other hand. Therefore a pious man should by all means be

<sup>32</sup> 164. In addition to the paryāptis, jīvas have prāṇas (vitalities). One-sensed jīvas have 4 prāṇas: body, breathing, term of life, touch.  
Two- " " " 6 " : taste and speech added.  
Three- " " " 7 " : smell is added.  
Four- " " " 8 " : sight is added.  
Five- " " without intelligence have 9 prāṇas: hearing is added.  
Five- " " with intelligence " 10 " : mind is added.

<sup>33</sup> 169. Duḥkhotpāda and sankleśa, respectively. This is a Jain distinction, not inherent in the words themselves.

<sup>34</sup> 170. The conventional dharma, artha, kāma, mokṣa.

always careful to give the gift of safety desired by the whole world. By making the gift of safety people become charming, long-lived, healthy, with beauty of form, and strong in other births.

The gift of supporting dharma (dharmopagrahadāna) is fivefold: purity of giver, receiver, gift, time, and thought. Whatever a giver, who has lawfully acquired wealth, is learned and pious, gives without desire and without regret, in that there is purity of giver. A giver thinks, 'I have attained my desire, I to whom the wish, the object to be given and a suitable person have come at the same time.' That gift would have purity of receiver, whose receiver is such a man as has ceased censurable activity, is lacking in three vanities,<sup>86</sup> has three controls,<sup>86</sup> observes the five kinds of carefulness,<sup>87</sup> is free from love and hate, has no attachment to towns, dwelling, body, clothes, etc., cheerful in observing the eighteen thousand laws of good conduct,<sup>88</sup> possesses

<sup>86</sup> 178. Gaurava. The three are rasa, ṛddhi, and sāta, choice food, riches and high position, and pleasure. Sam. 3, p. 9a. Uttar. 31. 4.

<sup>86</sup> 178. Gupti. Control of mind, body, and speech. Uttar. 24-19-25.

<sup>87</sup> 178. Samiti. Īryā-, care in walking not to injure any living thing; bhāṣā-, care not to injure any one by speech; eṣaṇā-, care to eat only pure food; ādānanikṣepau-, care in regard to handling possessions; pratiṣṭhāpana-, or utsarga-, care in regard to sanitation. Uttar. 24. 1-18.

<sup>88</sup> 179. Śīlāṅga. These are not so difficult to calculate as one might suppose. The basis is the 10 yatidharma, and the diagram shows how the total is reached. It is all condensed into one Pra. krit śloka, where one word stands for all the divisions of its class.

Je no karanti maṇasā nijjiyāhārasannāsoindi

Puḍhavikāyāyārambham, khantijuā te muṇī vande.

I praise those munis who do not make (etc.) with the mind (etc.) injurious actions to earth-bodies (etc.), whose feeling for food (etc.) and sense of hearing (etc.) are subdued, endowed with forbearance, (etc.). Śīlāṅgādi Ratha Saṅgraha, verse 1. Pravac. 836-46, p. 240 ff. Pañcā. Chap. 14.

doing 6,000	causing to be done 6,000	approving of doing 6,000								
mind 2,000	speech 2,000	body 2,000								
food 500	fear 500	sex 500	possessions 500							
hearing 100	sight 100	smell 100	taste 100	touch 100						
earth-bodies 10	water-bodies 10	fire-bodies 10	air-bodies 10	plant-bodies 10	2-sensed beings 10	3-sensed beings 10	4-sensed beings 10	5-sensed beings 10	ajivas 10	
forbearance kṣānti	humility mādaya	sincerity mārjava	freedom from greed mukti = nirlobhātā	austerities tapas	control samyama = ahimsa avoidance of injury to living things.	truthfulness satya	purity sauca perfect purity arising from not taking anything not given	indifference to body, etc. ākūcanya = aparigrahātā usually called 'poverty.'		cheastity brahmacharya

the three jewels,<sup>39</sup> is resolute, considers gold and a clod to be equal, is firm in the two kinds of good meditation, has subdued his senses, takes food only for his stomach (i.e., enough to live); is unceasingly devoted to various and manifold penance according to his ability, keeps the seventeen kinds of self-restraint unbroken,<sup>40</sup> and practices the eighteen kinds of chastity.<sup>41</sup> A thing given, drink, food, fruit, a sweet, clothing, bed, etc., that is free from the forty-two faults<sup>42</sup> is pure. Whatever is given at a suitable time to a suitable person is pure in respect to time. Whatever is given without desire and with faith has purity of intention. Dharma cannot exist without the body, nor the body without food, etc. Therefore the gift of support to dharma should be practiced constantly. Food, drink, etc., to suitable persons by way of support to dharma make continuation of the order and obtain emancipation.

Good conduct is defined as the rejection of sinful activities. It is twofold: partial (deśavirati) and total (sarvavirati).<sup>43</sup> The five lesser vows (anuvrata), the

<sup>39</sup> 180. Samyag-darśana,-jñāna,-caritra.

<sup>40</sup> 181. Samyama.

1-9. Abstaining from causing injury to 9 forms of life: life in earth, water, fire, wind, and vegetables, and beings with two, three, four, and five sense-organs.

10. Non-possession of much gold, money, clothing, vessels, books, etc.

11. Careful examination of places, equipment, etc., (to see if free from life).

12. Employment of any kind of activity (yoga) for observing restraint.

13. Carefulness in regard to sanitation.

14. Cleaning utensils, etc.

15-17. Restraint of mind, speech, and body.

Sam. 17, p. 33b. Kan. p.61 gives a slightly different list.

<sup>41</sup> 182. Brahmacharya. See 3. 625 and n. 266.

<sup>42</sup> 183. The last five in the list of 47 faults for food are omitted in reference to other things.

<sup>43</sup> 187. Obligatory for laymen and monks, respectively.

three meritorious vows (guṇavrata), the four disciplinary vows (śikṣāvratā) are considered the twelve-fold partial rejection. Among these, avoidance of injury, lying, stealing, impurity, and possessions in their grosser forms are called by the Jinas the 'lesser vows.' The three 'meritorious vows' are: the limitation of travel, the limitation of things of single and repeated use, and the limitation of purposeless injury. The four 'disciplinary vows' are tranquillity, limitation to one place, fasting, and living like a monk, the distribution of alms. This partial-rejection belongs to those householders who possess the attributes of a desire to hear, etc.,<sup>44</sup> devoted to the duties of monks,<sup>45</sup> desiring to take food benefiting dharma, who have attained right belief characterized by tranquillity (śama), desire for emancipation (samvega), indifference to worldly objects (nirveda), compassion (anukampā), and faith in the principles of truth (āstikya), who are entirely free from false belief, noble-minded, devoid of the maturing of permanent anger<sup>46</sup> by destruction of conduct-deluding karma.

The avoidance of injury, etc., both gross and otherwise (i.e., fine), that is total rejection (of sinful activities), the stairs to the palace of emancipation. This belongs to noble-minded munis who have slight passions by nature, are indifferent to the pleasures of existence, and devoted to the qualities of reverence, etc.

That is called penance (tapas) that burns away

<sup>44</sup> 192. Śuśrūṣā dharmarāgo gurudevānām yathāsamādhi,  
Vaiyavṛtṭye niyamo samādīṣṭyās liṅgāni.

Desire to hear (the scriptures, etc.), devotion to dharma, determination to serve gurus and gods in accordance with one's desire are characteristics of right belief. Pañcā. 3. 5.

<sup>45</sup> 192. Yatidharma. These are binding on the layman also, proportionately. They have been enumerated in n. 38 to 179. They are defined in Tri. 3. 3. 81. ff. Jñāta. p. 7.

<sup>46</sup> 194. Anubandha, the worst degree of anger, or of the other passions. It lasts all this life, or even into another birth.

karma. Outer penance is fasting, etc., and inner is confession and penance, etc. Fasting (anaśana), partial fasting (aunodarya), limitation of food (vṛtteḥ saṁksepāṇa), giving up choice food (rasatyāga), bodily austerities (anukleśa), and avoidance of all useless motion (līnatā) are called outer penance. Confession and penance (prayaścitta), service to others (vaiyāvṛtta), study of sacred texts (svādhyāya), reverence (vinaya), indifference to the body (vyutsarga), good meditation (śubhadhyāna) are the sixfold inner penance.

State of mind (bhāvanā=bhāva, 152) is devotion solely to the possessors of the three jewels, service to them, only pure thoughts, and disgust with existence. This fourfold dharma, producing boundless fruit must be observed with care by those who fear wandering through births."

Dhana said, "Master, I had heard of this dharma long ago. For so long a time, I have been deceived by my own karma." After he had paid homage to the guru's lotus-feet and to the other munis, considering himself blessed, the merchant returned to his own abode. Absorbed in deepest joy from this sermon on dharma, Dhana passed the night like a moment. When he arose from sleep at dawn, the panegyrist, charming with a tone of voice deep and sweet like a conch-shell, recited: [ "Night, gloomy from the darkness of clouds, thief of the beauty of the lotuses, has passed like the rainy season, the thief of men's exertions. Dawn with the sun with its increasing splendor, aiding men's exertions, has now appeared, as well as the autumn. The waters of pools and rivers have become clear from autumn, like the minds of wise men from enlightenment by the supreme principles. The roads have become very easily passable with their mud dried up by the sun's rays, like the scriptures with their doubts resolved by instruction from ācāryas. The rivers flow between their banks very slowly, like trains of carts inside wheel tracks.



Now the roads show hospitality, as it were, to travelers by ripe millet, wild rice, cucumbers, jujube fruit, etc. The autumn announces, as it were, by the sound of the thickets of sugar-cane rocked by the wind, a suitable time for the effort of departure for those intent upon departure. The autumn-clouds at once become umbrellas for travelers burned by the sun's rays. The oxen of the caravan crush the high ground with their humps, as if to destroy the unevenness of the earth to make traveling easier. The rivers on the road, which appeared formerly roaring and flooding the earth, have disappeared like the clouds of the rainy season. Now the roads provide travelers with provisions without effort by means of their creepers bent with fruit and clear water at every step. The merchants here with their minds filled with energy, hasten to go to foreign countries like king-geese."<sup>47</sup>

When he heard that, the merchant thought, "He has proclaimed the time suitable for departure," and had the departure drum sounded. At the sound of the drum filling heaven and earth, the caravan set out like a herd of cows at the sound of a cow-herd's horn. The Sūri set forth then also, surrounded by sādhus, like the sun by rays, engaged in awakening the lotuses of souls capable of emancipation. The caravan-leader Dhana set out, after he had himself provided for protection of the caravan by guards in front, at the rear, and at the sides. After the caravan had crossed the great forest, the best of ācāryas took leave of the caravan-leader and went elsewhere to wander. Then the merchant, traveling without hindrance, arrived at Vasantapura, like the current of a river at the ocean. In a short time he sold his merchandise and took exchange-goods. For the wise work quickly. Heavily laden with it, like a cloud

<sup>47</sup> 217. Haṅsas can not bear the sight of turbid water. When the rains begin, they return to their native place, Lake Mānasa, and migrate at the end of the rains. Cf. Meghadūta I. 11.

from the ocean, Dhana returned to the city Kṣitipra-  
tiṣṭha. In the course of time, when the term of his life  
was completed, he died.

*Second incarnation as a twin (226-37)*

As a result of his gift to the munis he became a  
twin in the Uttarakurus, who have the period of pure  
happiness present, on the north bank of the river Sitā,  
to the east of the Jambū tree. There people wish to  
eat at the end of the fourth day, and have two hundred  
fifty-six ribs.<sup>48</sup> They are born as twins, are three gavyū-  
tis<sup>49</sup> tall, live for three palyas,<sup>50</sup> bear children toward  
the end of life, have slight passions, and are free from  
self-interest. After they have reared their twin-offspring  
for forty-nine days they die, and are reborn among the  
gods. Among the Uttarakurus the land is naturally  
beautiful, with sand as sweet as sugar and waters  
resembling autumn-moonlight. Ten kinds of wishing-

<sup>48</sup> 228. Karaṇḍaka. The commentators disagree in regard to the  
exact meaning of the word. In Tri. 10. 1. 119, it says Triprṣṭha was  
so named, 'trikaraṇḍakapṛṣṭhatvāt.' In Abhi. 3. 359, it says, 'trayo  
vañśāḥ pṛṣṭhe 'sya triprṣṭhaḥ,' so Hem. clearly uses karaṇḍaka as  
'back-bone' in that case. Here, however, that meaning seems quite  
impossible. The Praś. (15, p. 81a) explains it as 'pṛṣṭhapārśvās-  
thikam,' i.e., 'rib.' In another passage (p. 84a) it is defined as  
'pṛṣṭhāstika.' In the Aup. (10, p. 19a) it is defined as 'pṛṣṭhavañśās-  
thika,' which would apparently mean a 'vertebra,' and sometimes this  
interpretation is taken. The Jamb. (21, p. 117b) says, 'pṛṣṭhakaraṇ-  
ḍukāni pṛṣṭhavañśāvarttyunnatāḥ asthikhandāḥ pañsulikā ityarthāḥ.'  
This might be taken either way, but 'rib' seems more probable.

<sup>49</sup> 229. A gavyūti, in Jain mensuration, is the fourth of a yojana,  
i.e., it equals two miles.

<sup>50</sup> 229. A palya, or palyopama, is an inestimably long period  
of time. It is calculated as follows: a vessel, a yojana wide and  
deep, is filled with the hairs of a new-born lamb—hairs that have  
grown within seven days. If one hair is withdrawn every hundred  
years, the time required to empty the vessel is a palyopama. Com.  
to T. 4. 15.

trees,<sup>61</sup> Madyāngas, etc., always give to the people whatever they desire without effort on their part. Among these, the Madyāngas give wine, the Bhrūngas dishes, the Tūryāngakas choice musical instruments with various times.<sup>62</sup> The Dīpaśikhās and Jyotiṣkas<sup>63</sup> give a wonderful light, the Citrāngas furnish wreaths, and the Citrarasas, in turn, food. Maṅyaṅgas furnish ornaments, the Gehākāras houses, and the Anaṅgas various kinds of divine apparel. These give definite objects, and also indefinite ones; and other wishing-trees there give all things desired. There the jīva of Dhana, like a wishing-tree in heaven, had everything desired and enjoyed pleasures of the senses as a twin.

#### *Third incarnation as a god (238)*

After it had completed the life of a twin, then the jīva of Dhana became a god in Saudharma, as a result of his gift in a former birth.

#### *Fourth incarnation as Mahābala (239-459)*

When he had fallen from Saudharma, then he was born as a son of King Śatabala, the crest-jewel of the Vidyādharas, by his wife Candrakāntā, in the West Videhas, in the province Gandhilāvati, on Mt. Vaitāḍhya, in the country named Gandhāra, in the city Gandhasamrddhaka. He was exceedingly strong, and was named 'Mahābala' because of his strength. Protected by guards and cherished, he gradually grew up like a tree. Gradually filled with all the arts, like the moon with digits, highly distinguished, he became a festival to the eye of the people. At the proper time his parents, who knew the proper time, married him to a maiden

<sup>61</sup> 232. The kalpa-trees are described in detail in Jamb. 20, p. 99 f. and Pravac. 1067-70, p. 314.

<sup>62</sup> 233. Apparently, they played in quick, moderate, or slow time.

<sup>63</sup> 234. The Jyotiṣkas also gave heat.

Vinayavati, who was the Śri of modesty embodied. He attained young manhood, which is the sharp weapon of Kāma, magic for young women, the pleasure-grove of Rati. His feet had smooth soles and were gradually arched like a tortoise; his waist excelled the waist of a lion; his chest bore a resemblance to a slab from Svarṇa-śaila; his high shoulders assumed the beauty of the hump of an ox; his arms had the beauty of the serpent-king's coils; his forehead had the charm of the full moon half-risen; his compact figure bore the full beauty of Meru because of the golden luster of his body and the resemblance of his teeth and nails to jewels.

One day, Śatabala, King of the Vidyādharas, pious, noble, knowing the fundamental principles, reflected thus: “How long, alas! is this body to be preserved by making it, impure by nature, repeatedly renewed by adornment? Surely, surely even the best body ends in dissolution, whether it is repeatedly cared for, or not cared for at all. Alas! people are disgusted with impurities outside the body; why not by those inside the body? Diseases arise in this body causing endless pain like cruel snakes in the hollow of an old tree. This body is perishable by nature like an autumn-cloud, and the glory of youth in it disappears instantly like a flash of lightning. Life is wavering like a banner. Wealth is unsteady like a wave. Pleasures resemble the coils of a serpent. Friendships are like a dream. The soul, burned day and night by the fires of love, anger, etc., is cooked within the body like drugs cooked inside of a leaf. People, alas! thinking that they are happy in the painful objects of the senses, are not at all disgusted, just as a worm in impurity is not disgusted with impurity. People, whose minds are devoted to the pleasures of the senses that end in misery, do not see death, as a blind man does not see a well, at their feet. The soul, made unconscious by poison-like pleasures of the senses momentarily sweet, does not become conscious for its

own benefit. Of the four equal objects in life, the soul, alas! tries only for the evil—love and wealth, but not for dharma and emancipation. In this ocean of boundless saṁsāra, a human birth is very difficult for creatures to obtain, like a priceless jewel. Even though a human birth has been attained, the Blessed Arhat as a divinity and very good gurus are obtained as a result of merit. If we do not use the fruit of this human birth, we are robbed of it now (as if) by thieves in an inhabited town.<sup>64</sup>] Therefore, today we will impose the burden of the kingdom on Prince Mahābala, who is of martial age, and accomplish our own desire.”

After these reflections Śatabala summoned Mahābala and informed him, well-trained as he was, in regard to taking the kingdom. At his father's command he consented to bear the burden of the kingdom. For the noble are fearful of breaking the commands of their elders. Then Śatabala seated Mahābala on the lion-throne, sprinkled him, and made the auspicious tilaka with his own hand. The new king, beautiful as a jasmine, shone with the tilaka of sandal like the eastern mountain with the moon. With his father's umbrella, white as a haṁsa's feather, he resembled lofty Himavat with an autumn-cloud. With a pair of beautiful chauris in motion, he resembled a cloud with a pair of white cranes. At his coronation the auspicious drum sounded with a very deep tone, making the heavens resound like the ocean at the rise of the moon. When all his ministers and vassals had met, they considered him a second Śatabala in a different form.

251

<sup>64</sup> 264. Vasati pattane. For this use of *vas*, cf. the Rauhīṇeya-caritra 19.

Vasann eko varo grāmo dramakaś ca gṛham prati.

Every Indian Sanskritist with whom I have discussed the question insists that this is a perfectly regular use of the active of *vas*.

[After he had thus installed his son in the kingdom, Śatabala himself assumed the sovereignty of tranquillity at the feet of an ācārya. He discarded the worthless objects of the senses and took the valuable three jewels; nevertheless, his equanimity of mind was always unbroken. His senses were conquered, and he rooted up passions by the roots, as the current of a river roots up trees on its bank. His mind delighted in the supreme spirit, his speech was suppressed, his conduct was restrained; noble, he endured trials<sup>55</sup> hard to endure. With unbroken meditation augmented by the mental attitudes—friendliness, etc.,<sup>56</sup> plunged in great joy, he remained always in emancipation, as it were. After passing his life in meditation and penance with great ease, noble, he attained the abode of the gods.]

Mahābala ruled the earth, surrounded by powerful Vidyādharas, his commands unbroken like Ākhaṇḍala's. Surrounded by beautiful women he amused himself in beautiful rows of gardens, delighted like a haṁsa in lotus-beds. The caves of Vaitāḍhya repeated the concerts, as it were, by the echoes of the concerts constantly given in his presence. Surrounded by women in front, at his sides, and at his back, he resembled the Love-rasa embodied. To him always engaged in pleasures of

<sup>55</sup> 277. Parīṣaha. There are 22 of these. Hunger, thirst, cold, heat, stinging insects, nudity, discontent, women, wandering, place for meditation (must sit alone in deserted place, unafraid), lodging (good or bad), abuse, injury, begging, failure in begging, illness, injury from thorns and prickly grass, personal uncleanness, kind treatment (should not be influenced by it), knowledge, ignorance, and right-belief-doubt. This is according to Uttar. Chap. 2, where they are discussed in detail. See also T. 9. 9, and Uv. App. III, P. 47.

<sup>56</sup> 278. Maitrī (friendliness to all creatures), pramoda (showing respect to sādhus having superior qualities), kāruṇya (compassion for the suffering), mādhyasthya (indifference to the disrespectful).

T. 7. 6. Yog. 4. 117.

the senses at will, time had equal days and nights like the equinox.

One day, he occupied his assembly-hall which was adorned by many ministers and vassals as if by additional jeweled pillars. All the councilors sat down in their proper places after bowing to him and, with their eyes fixed on him, had the appearance of yogis. The ministers Svayambuddha, Sambhinnamati, Śatamati, Mahāmāti were present there. There Svayambuddha, an ocean of nectar of devotion to his master, a mountain of jewels of wisdom, the possessor of right belief, thought thus: "While we look on, our Master devoted to pleasure of the senses is carried away by his senses like wicked horses. Shame on us indifferent! The life of our Master engaged in such amusements passes in vain. At that thought my mind is distressed, like a fish in little water. If he does not attain a high place through us ministers, what difference between us and the ministers of pleasure? The Master must be led on the right path by us, informing him about this. For kings, like streams, go wherever they are led. Even if those who live by the Master's sins, revile (us), nevertheless it must be said. Do people refrain from sowing barley from fear of deer?"

After those reflections, Svayambuddha, the foremost of the wise, with folded hands, spoke as follows to the king: "As long as saṁsāra lasts, is the ocean satisfied with the water of the rivers? Or the submarine fire with the water of the ocean? Is death satisfied with lives? Or fire with fuel? Will the soul, in the same way, ever be satisfied with pleasures of the senses? The shade of a bank,<sup>57</sup> wicked people, poison, the objects of the senses, and snakes, if resorted to, always cause disaster. When Love, con-

caritra  
Vasan  
Every  
question insists  
vas.

∴ "The shade of a bank' does not seem especially dangerous. The monsoon in India river-embankments frequently is an idea of danger associated with them.

taining pain within the immediate pleasure, is served, it increases excessively like a skin disease that is scratched. This love is a messenger from hell; love is an ocean of sin; love is the bulb of the creeper of calamity; love is the stream for the tree of evil. People, overcome by love as if by wine, wander off the path of good conduct, and fall into the pit of existence. Love gains an entrance and digs like a rat into wealth, dharma, and emancipation like the houses of householders. Women, like poisonous creepers, through the sight, touch, and enjoyment of them, serve only for intense confusion. Maidens are willingly nets of the hunter, Love, and a source of evil to men who are like deer. The ones who are friends in pleasure are friends only for eating and drinking, since they do not consider the Master's good in the next world. These low profligates, devoted only to their own advantage, confuse their own Master, alas! by stories about women and talk about singing, dancing, and pleasure. How could there be prosperity to well-born people from evil association? Does a plaintain tree thrive near a jujube tree? Therefore, O Lord of my family, please do not become confused. You are wise. Leave devotion to sin. Put your mind on dharma. What good is a man without dharma, like a tree without shade, like a pool without water, like a flower without scent, like an elephant without tusks, like a figure without grace, like a kingdom without a minister, like a shrine without a god, like a night without a moon, like an ascetic without good conduct, like an army without weapons, like a face deprived of eyes?

Even a cakravartin, if without dharma, experiences that birth in which the acquisition of bad food seems like a kingdom. Even one who is born in a great family, if he is deprived of acquiring dharma, will in his next birth eat food left by others, like a dog. Even a Brahman, deficient in dharma, always having



attachment to evil, having evil conduct like a cat, will be born in the Mleccha-birth-nuclei. Creatures, devoid of dharma, are born in many births in the nuclei of cats, vicious elephants, tigers, hawks, vultures, etc. Those people lacking in dharma frequently become worms in manure, etc., and are crushed by the bills and feet of cocks, etc. Men devoid of dharma are tormented in hell by demons<sup>58</sup> with anger as if from enmity. Oh, alas for creatures without dharma who are like balls of tin in the flame of excitement of endless sin. From dharma one obtains protection as from a best friend; one crosses the water of calamity by dharma as if by a boat. Men devoted to the acquisition of dharma are like crest-jewels of men, and are surrounded by wealth like trees by creepers. Pain, disease, calamity, etc.—everything that is the cause of distress is extinguished by dharma like a fire by water. Dharma alone has strength equal to any work, a bail for the acquisition of the wealth of complete happiness in the next birth. What else is to be said? O Master, by very powerful dharma alone people attain emancipation like the top of a palace by a ladder. Only by dharma have you attained the lordship over the Vidyā-dharas. Henceforth rely only on dharma for the highest gain.”

*Exposition of the Cārvāka system (Materialist) (325-45).*

Then Sambhinnamati, like the night before the new moon<sup>59</sup>, a heap of darkness of exceeding wrong belief,

<sup>58</sup> 316. Paramādhārmika. These are demons engaged in torturing souls in hell. There are 15 divisions of them. They are given in detail in Sam. 15, p. 29 f. See also com. to T. 3. 5. and to Uttar. 31. 12.

<sup>59</sup> 324. Darśarātri, i.e., amāvasī. I translate this way rather than the 'night of the new moon' of the Lexs., because it is the night before the new moon is visible, and in the Hindu calendar is the last night of the dark fortnight, not the first of the bright fortnight.

whose mind was like poison, said: "Well said! Well said! Svayambuddha. You desire the Master's welfare, for intention is inferred from speech like food from vomiting. Only hereditary ministers like you, no others, speak thus for the pleasure of the Master who is always sincere and gracious. What teacher, harsh by nature, taught you, that you spoke thus to the King, like an untimely stroke of lightning? The Master is served here by attendants seeking pleasure themselves. Why should they say, 'Do not enjoy pleasures'? Abandoning pleasures of this world and striving for them in the next world is like licking the elbow, leaving what is to be licked in the hand. Dharma is said to have its fruit in the next world. That is very improbable. There is no next world from the very fact of the non-existence of people for the next world. Consciousness arises from earth, water, fire, and air, like the power of wine itself from sugar, flour, water, etc. Certainly there is no soul apart from the body which will go to another world after it has left the body. Therefore, pleasure of the senses is to be constantly enjoyed without fear. One's own soul must not be deceived. Destruction of one's desires is foolishness. Dharma and non-dharma, obstacles to pleasure are not to be feared; since they indeed do not exist at all, like donkey's horns. What merit has been acquired by one stone that it is worshipped by bathing, ointment, wreaths, clothes, and ornaments? What evil has been acquired by another stone that it is polluted? If people are born and die according to karma, as a result of what karma do bubbles appear and disappear? Therefore, so long as consciousness exists, it acts as it desires. Of consciousness that has perished, there is no further birth. 'Whoever dies is born again,' that is mere talk with entirely inconclusive argument. Therefore, our Master should unhesitatingly enjoy himself with young women charming with beauty of form on a couch like śiṛiṣa

petals. He should eat at will nectar-like food and drink. He is an enemy who hinders. Day and night, remain anointed with camphor, aloe, musk, sandal, etc., as if made of fragrance alone. O King, constantly look at whatever abounds in gardens, vehicles, people, picture galleries, etc., for the pleasure of the eyes. Day and night, O Master, have nectar for your ears with sounds of songs echoing with flutes, lutes, and drums. So long as one lives, let him live happily with pleasures of the senses. He should not trouble himself by religious actions. Where is the fruit of dharma and non-dharma?"

*Refutation of the Cārvāka system (346-374).*

Then Svayambuddha said: "People, alas! are made to fall by the atheists who are enemies to themselves and others, dragged like blind men by blind. That the soul exists is known by its own perception, like pleasure and pain. From lack of superior proof, no one can deny it. 'I am happy; I am unhappy,' this unrefuted conviction could not arise to any one without a soul. When a soul has thus been proved in one's own body from one's own feeling, it is also present in other bodies from inference. It is deduced from the perception of action always accompanied by intelligence that consciousness is present in (one's own) body and in other bodies. Whatever creature dies, he is born again. So there is undoubtedly another world of consciousness. One and the same consciousness passes from birth to another birth, just as from childhood to youth and from youth to maturity. For without the continued habits of former consciousness, how can a child, just born, untaught, direct its mouth to the breast? How can a conscious being be produced from unconscious elements? For in this world the result is seen to be similar to the cause. Is a conscious being derived from elements singly or all together? If the former is true,

then why are there not so many conscious beings as elements? If the latter view is true, then how does a conscious being, having one particular nature, arise from elements having different particular natures? As for the earth, it has the qualities of sight, smell, taste, and touch; it is evident water has the qualities of sight, touch, and taste. Light has the qualities of sight and touch, air has the single quality of touch. The different natures peculiar to each of these elements are evident to every one from the ignorant up.

If (as you say), 'A conscious being arises from unconscious elements,' from the argument of the origin of pearls which are very different from water, etc., that is not relevant, since water appears in pearls, etc. There is one form composed of matter (to both). How is there (any) difference? Furthermore, the fact that the power of wine which is unconscious arises from flour, water, etc., which are unconscious—how is that an example in reference to a conscious being? The identity of body and soul can not be stated at any time, since consciousness is not perceived in the body even in that condition. The fact that one stone is worshipped and another defiled is irrelevant, for whence come happiness and pain in an unconscious object? Then this soul exists apart from the body, and exists after death; and there is another world depending on dharma and non-dharma. From women's embraces men's discernment melts away completely, like fresh ghee from the heat of fire. A man, who eats voraciously highly flavored food, does not know at all what is fitting, like a mad animal. From the smell of sandal, aloes, musk, camphor, etc., love at once overcomes a man, like a serpent. A man whose eyes are fastened here on beautiful women, etc., stumbles, just as if the border of his garment were caught on a hedge. Concerts do not serve in any way for one's welfare, like the friendship of a rogue, infatuating again and again by the gift of momentary pleasure. So send far away the objects of the senses,

only friends of vice, only enemies of virtue, snares for dragging you to hell. Good luck to that wise man who does not consider that there is great fruit of virtue and vice, even though seeing it here very clearly from such facts as: one becomes a servant, one becomes a master; one begs for alms, another gives them; one becomes an animal, another mounts him; one asks for safety, another grants it. Therefore, O Master, non-dharma, the cause of pain, must be avoided like the speech of a wicked man. Dharma, the only cause of happiness, must be cultivated like the speech of a good man."

*Statement of Kṣaṇikavāda (the Buddhist doctrine) (375-6).*

Then Śatamati said: "There is no other soul here than the momentary, deceptive knowledge of the sense-objects of the categories. The doctrine in regard to permanence in objects has as its source knowledge derived from memory. The unity of past and present moments is certainly not true."

*Refutation of Kṣaṇikavāda (377-83).*

Then Svayambuddha said: "There is no object free from continuity. For water, grass, etc., make cow's milk surely. There is not a single object here that has no continuity, like a flower in the sky or hair on a tortoise. Therefore the doctrine of instant perishing is false. If an object perishes instantly, then why does its issue not perish instantly? Whence is there momentariness of the whole, when its issue is permanent? If all things are transitory, how pray arises the demand for a return of a deposit, or memory and recognition? In the perishing at the moment of birth, an incongruity arises in the second moment, 'There is no son to the parents and no parents of the son.' 'There is no husband to the wife and no wife to the husband,' is an inconsistency of the husband and wife perishing immediately after the time of marriage. If a person who

commits a crime here does not experience the result in the next world, but another experiences it, then there is destruction of what was done and acquisition of what was not done."

*The doctrine of Māyā (Vedānta) (384-9)*

Then the fourth minister said: "It is illusion; nothing is real. The visible world is like a dream or a mirage. A teacher and a disciple; a father and a son; virtue and vice; one's own and another's; such things as appear, that is only a form of expression, not reality. Just as the jackal left meat, and ran after a fish on the bank, and the fish got in the water and a vulture got the meat,<sup>60</sup> exactly so those men are deceived and deprive themselves of both, who abandon pleasures of this world and run after those of the next world. After they have heard the false teaching of heretics,<sup>61</sup> fearing hell, they foolishly torment their own bodies, alas! by vows, etc. Just as a partridge dances on one foot, afraid that it will fall on the ground, so a man practices penance fearing a fall into hell."

*Refutation of Māyā (390-4)*

Svayambuddha said: "If an object is not real, how can it be useful? If illusion is such, then why does not a dream-elephant perform work? If the existence of cause and effect of objects is not considered real, then why are you afraid of a falling thunderbolt? That being as you say, you are not, I am not; there is no speech, and no speaker. How would the knowledge of the thing desired produce results?"

Your Majesty, you are deceived by these learned

<sup>60</sup> 386. This incident occurs in the Pañcatantra, Bk. 4. Ryder's translation, p. 413.

<sup>61</sup> 388. Pākhaṇḍin is always used from the standpoint of the speaker and includes any one of another faith.

in perverse arguments, themselves greedy for sense-objects, constantly averse to future welfare. Relying on discernment, keep far away from sense-objects. Rely only on dharma, O Master, for happiness in this world and next."

Then the King said, his face charming with graciousness: "O very wise Svayambuddha, you have spoken very well. It is right that dharma should be adopted. We are not hostile to dharma. It should, however, be taken up at the right time like a missile accompanied by a charm. Who, pray, would be indifferent to youth, without showing suitable honor to it, like a friend who has come after a long time? So you did not give this instruction in regard to dharma at the right time. The recitation of the Veda to the accompaniment of a lute is not pleasing. For the next world as the fruit of dharma is still doubtful. Why at an inopportune time do you ward off the enjoyment of pleasures of this world?" Then Svayambuddha, with folded hands, affirmed: "Do not doubt in the least that the fruit of dharma is inevitable. Do you recall that we as boys went to the park Nandana, and saw a very beautiful god? Then the god spoke to you graciously, O King: 'I am Atibala, your grandfather. Disgusted with worldly pleasures as with a cruel friend, I abandoned the kingdom like straw, and adopted the three jewels. I made renunciation of the world, the pinnacle of the palace of vows, at the last minute. By its power I became lord of Lāntaka. You must not act negligently.' When he had spoken thus, he disappeared like lightning that has lighted up the sky. Remembering your grandfather's words, believe in the next world. Why make another proof when visual evidence is present?" The King said, "I am reminded of my grandfather's words to good purpose. I believe the next world to be dependent on dharma and non-dharma."

The chief-minister, a cloud for the heap of dust of

doctrine of wrong-belief, seized the opportunity, and joyfully began to relate: "In your family there were formerly a king, Kurucandra, his wife, Kurumati, and his son, Hariścandra. The king was a Kaula<sup>62</sup> with great enterprises that caused injury and great possessions, foremost in ignoble acts, pitiless like Kṛtānta. Even though wicked and cruel, he enjoyed the kingdom for a long time. Verily, the fruit of previously acquired merit is unequaled. At the time of his death, a change of humors took place that resembled just a sample of the torments of hell that were near at hand. His couch of cotton became as painful as a couch of thorns; his choice food became as bitter as a nimba.<sup>63</sup> Sandal, aloes, camphor, and musk became offensive to him. Sons, friends, etc., caused distress to his eyes, as if they were enemies. Singing tormented his ears, like the noises of a donkey, camel, and jackal. And yet everything becomes changed when merit is consumed. Kurumati and Hariścandra watched beside him secretly with painful attentions that gave pleasure to his senses for a moment.<sup>64</sup> Afflicted by fever in all his body as if touched by charcoal, engaged in evil meditation, the King died. His son, Hariścandra, performed his funeral rites, and governed the kingdom properly, a traveler on the road of good conduct. As he had seen here his father's death with the visible fruit of sin, he constantly praised dharma alone among the objects of existence, like the sun among the planets.

One day, he instructed Subuddhi, a layman, a friend from childhood, "After listening every day to dharma

<sup>62</sup> 410. A follower of left-hand Śākta. See Sādhanamālā, Vol. II. (GOS XLI), Int. p. lx.

<sup>63</sup> 413. The *Melia azadirachta*, vern. nim. Its fruit is noted for its bitterness.

<sup>64</sup> 416. The meaning seems to be that they bestowed attentions on him that would normally have been disagreeable, but were pleasing to him because of his perverted humors.



from those possessing it, you must teach it to me.” With great devotion, Subuddhi did so constantly. For an agreeable command is the cause of eagerness in the good. Daily Hariścandra, afraid of sin, warmly welcomed dharma taught by him, just as a man afraid of disease welcomes medicine.

One day, the gods came to a garden outside the city to honor Muni Śilandhara who had acquired omniscience. The King was informed about this by Subuddhi and, his mind engraved with faith, went on horseback to the best of munis. After the King had saluted him and had seated himself, the Muni delivered a sermon that was moonlight to the darkness of wrong doctrine. At the end of the sermon, the King with folded hands asked him, ‘Master, to what condition of existence<sup>65</sup> did my father go after death?’ The Blessed One said, ‘O King, your father went to the seventh hell. There is no other abode for such people.’ When he heard that, the King felt disgust with the world. He saluted the Muni, arose, and went to his own palace. He handed over the kingdom to his son, and said to Subuddhi, ‘I intend to become a mendicant. Always advise my son in regard to dharma, as you did me.’ He replied, ‘I shall become a mendicant with you, O King. My son will teach dharma to your son, as I did to you.’ The King and the minister took the vow, the thunderbolt for splitting the mountain of karma, and, after observing it for a long time, attained emancipation.

In your family there was another king, named Daṇḍaka, whose rule was cruel, like Yama in person to his enemies. He had a son, known as Maṇimālin, filling the sky with splendor like the sun. Daṇḍaka became infatuated with his sons, friends, and wife, jewels, gold, and

<sup>65</sup> 426. Gati. There are four of these, divine (deva), human (manuṣya), animal (tiryāṅc), and hell-being (nāraka). They belong to nāmakarma.

money, which were more desired than life itself. In course of time Daṇḍaka died, absorbed in painful meditation and was born in his own treasury as a boa constrictor,<sup>66</sup> unrestrainable. Cruel, devouring everything like a fire that has started, he killed whoever entered the treasury.

One day he saw Maṇimālin entering the treasury, and from recollection of his former birth recognized that he was his son. As he presented a quiet appearance, like affection embodied, Maṇimālin knew that he was some relation in a previous birth. Through wise munis he knew that he was his own father and, seated before him, instructed him in the Jain religion. He comprehended the religion of the Arhats and adopted renunciation. He died absorbed in good meditation and became a god. Out of affection for his son, he descended from heaven and gave Maṇimālin the divine pearl-necklace which is now over your heart. You belong to the family of Hariścandra, and I to that of Subuddhi. Because of inherited affection I urged you in regard to dharma. Hear the reason why it was explained at an inopportune time. Today I saw two flying-ascetics in Nandana. Producing light for the world, destroying the darkness of delusion, they were like the sun and moon together in one place in person. Possessing supernatural knowledge, they delivered a sermon. At a suitable time, I asked them how long Your Majesty would live. They affirmed that Your Majesty would live only for a month. Therefore, I hurry you on to dharma alone, wise sir.”

Mahābala said: “O Svayambuddha, treasure-house of wisdom, you alone are my friend, since you are concerned about my affairs. You have rightly waked me who was overcome by worldly pleasures, sleepy with the sleep of confusion. Guide me. What shall I do henceforth ?

<sup>66</sup> 435. That snakes guard treasures is one of the most universal of Indian superstitions. Cf. Folk Lore Notes of Gujarat, p. 140.

How much dharma can be acquired now in the little life left? What sort of well-digging can be done suddenly when the fire is close behind?"<sup>67</sup> Svayambuddha replied: "Do not despair. Be courageous. Have recourse to the duties of monks, the only friend for the next world. A soul that becomes a mendicant even for one day attains emancipation, to say nothing of heaven."

Mahābala agreed, and installed his son in his place, as an ācārya installs an image in a temple. From compassion he gave alms to such an extent to the poor and helpless people that there were no people distressed by begging thereafter. Like another Śakra, he made a pūjā in all the temples with various garments, jewels, gold, flowers, etc. Then he begged forgiveness<sup>68</sup> of his family and retinue, and at the feet of the best of munis took initiation, the friend of the Śrī of emancipation. Together with abandonment of all censurable activities the noble man renounced the four kinds of food.<sup>69</sup> Constantly immersed in the pool of nectar of abstract meditation,<sup>70</sup> he, like a lotus-bed, did not fade at all. He, the crest-jewel of the noble, had undiminished beauty, as if he had been eating food and

<sup>67</sup> 449. Cf. Bhartṛhari's Vairāgyaśataka, 76. (ed. Kale, Bombay 1922).

.. proddipte bhavane tu kūpakhananam pratyudyamaḥ kīḍṣaḥ.

What is the use in trying to dig a well when the house is on fire?

<sup>68</sup> 455. Kṣamayitvā. It is still the custom for a person, on taking initiation, to ask forgiveness for any fault from his family and also others, especially any one with whom any hostility existed. If absent, he even writes. At the same time, he bestows forgiveness. Sādhus do this twice daily in ritual. Laymen ask and bestow forgiveness on the last day of paryuṣaṇa, the most important Jain festival.

<sup>69</sup> 456. Āśana, solid food; pāna, drink; khādyā, fruit; svādyā, betel, ginger, etc., usually taken after meal.

<sup>70</sup> 457. Samādhi, concentrated abstract meditation. It differs from the early stages of dhyāna which involve meditation on an object. It is practically the same as śukla-dhyāna. Hoernle, Uv. n. 163, defines it as a 'state of bodily and mental coma.'

taking drink. Engaged in meditation, recalling the homage to the Five Supreme Ones,<sup>71</sup> he died after fasting for twenty-two days. He went immediately to the Īsāna-heaven, hard to attain, by means of merit acquired, as if by divine horses.

Then he was born<sup>72</sup> in the hollow<sup>73</sup> of a couch in the palace Śrīprabha, like a mass of lightning in a cloud. He had a divine form, symmetrical, his body free from the seven elements,<sup>74</sup> his body was soft as a śirīṣa-flower, the sky was filled with his beauty, he had an adamantine body, was very powerful, was marked with favourable characteristics, could change his form at will, possessed clairvoyant knowledge, was proficient in all kinds of knowledge, endowed with magic-powers to make himself small, etc.,<sup>75</sup> was free from blemishes, had inconceivable glory, and was named 'Lalitāṅga' in the true sense of the word. On his feet were jeweled anklets, a girdle around his hips, a pair of bracelets on his wrists, a pair of armlets on his arms, a string of pearls on his chest, a necklace on his neck, ear-rings in the lobes of his ears, and a wreath and diadem on his head—such a collection of ornaments and divine garments, and with them youth, the ornament of the whole body.

A drum sounded, making the heavens resound with

<sup>71</sup> 459. Pañcaparamesthinamaskriyā. Namo arihantānaṃ, namo siddhānaṃ, namo āyariyānaṃ, namo uvajjhāyānaṃ, namo loe sabbasāhūnaṃ.

Homage to the Arhats, Siddhas, Ācāryas, Upadhyāyas, and to all the Sādhus in the world. Pañcapraṭī. I, p. 1.

<sup>72</sup> 461. 'Birth' is not a strictly accurate translation of upapāda. The gods and hell-inhabitants are not 'born,' but come into existence spontaneously.

<sup>73</sup> 461. Śayanasaṃpuṭa. The usual description of the couch is 'high on both sides and depressed in the middle' (Tri. 2. 2. 53. B. p. 16). I think saṃpuṭa must refer to the depression.

<sup>74</sup> 462. Dhātu. In Jain terminology these are chyle, blood, flesh, fat, bone, marrow, semen. KG I. 48, p. 46a.

<sup>75</sup> 464. See note III.

its echoes, and bards recited: "Hail! O Delight of the the World," etc. The palace, filled with the sounds of song and music and outcries of the bards, thundered as it were with delight at the arrival of the lord. Then he, like one who had just arisen from sleep, seeing this, wondered: "Is this magic? Is it a dream? Is it illusion? What sort of thing is it? Are the singing, dancing, etc., for my benefit? Are these respectful people here for my benefit as their lord? How did I obtain this abode, luxurious, beautiful, enjoyable, pleasant, the abode of joy?" With folded hands the door-keeper gently informed him whose doubt was apparent: "Today, O Lord, we are fortunate, having you as our lord. Show favor to us, humble, with your nectar-like glance. O Master, this is the Īsāna-heaven, granting anything wished for, with great and imperishable glory, always the abode of happiness. In that heaven you now adorn the palace Śrīprabha which was gained by your merit. These are your Sāmānika gods, the ornament of your assembly; with them in the palace you appear like many persons, even though one. These are the Trāyastriṅśas, O Master, the abode of priest- and ministership. They await your commands. Instruct them at the proper time. These are the Pāriṣadya gods, the ministers of pleasures. They will divert your mind in assemblies of sport and pleasure. These are your body-guard (ātmarakṣa), always armed, keen, carrying thirty-six<sup>76</sup> weapons, expert in guarding their master. These are the Lokapālas, super-

<sup>76</sup> 480. Thirty-six weapons seem to be the conventional number for a full equipment, with Jain authors. In the Prabandhacintāmaṇi there are two references to a man learning the use of thirty-six weapons (Tawney, pp. 32, 120). But apparently the number only was fixed, not the weapons. I have found two lists of 36 in Jain works, but the names vary. As so little has been done in this field, I append a list taken from the commentary to the Dvyāśrayakāvya (II. 51), where Hem. refers to the 'thirty-six weapons.' It is curious to note that the two mentioned in the text are not included in the commentator's list.

intendents of your city-police, and these generals (anika-pati) are the chiefs of your army. These Prakīrnaka gods are the subjects in the city and country. Your Majesty, they will bear on their heads the purity of your command. The Abhiyogyas, suitable to be used as conveyances by you, serve you here. The Kilbiṣika gods perform your menial tasks. The palaces, made of jewels, possessing court-yards very beautiful with beautiful young women, giving pleasure to the mind, are yours.

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|---|--|
| 1. cakra, discus,   | 19. ṛṣṭi, 'spear, lance, sword,'<br>(MW),  |
| 2. dhanus, bow,   | 20. kanaya (kanaka), arrow (PH<br>deśi),   |
| 3. vajra, thunderbolt,  | 21. kampana ?  |
| 4. khaḍga, sword,   | 22. hāla, plough-share,  |
| 5. kṣurikā, knife,  | 23. muśala, mace,  |
| 6. tomara, javelin (Hindī),   | 24. gulikā, a ball as a missile,   |
| 7. kunta, lance,  | 25. kartari, knife. (H. katar),  |
| 8. trisūla, trident,  | 26. karapatra, saw,  |
| 9. śakti, spear,  | 27. taravāri, one-edged sword,   |
| 10. paraśu, axe,  | 28. kuddāla, pick-axe (H and M),   |
| 11. makṣikā ?   | 29. dūsphoṭa ?   |
| 12. bhalli, a kind of spear or lance<br>(PH s. v.). This is also the<br>vernacular meaning, though<br>MW quotes 'a kind of<br>arrow.' | 30. gophaṇi, sling (PH),   |
| 13. bhindimāla, sling. Occurs in<br>Marāṭhi (bhindīpāla).   | 31. dāha ? perhaps a fire-arm of<br>some kind,   |
| 14. muṣṭi, hilt ?   | 32. daccūsa ?  |
| 15. luṅṭhi ?  | 33. mudgara, hammer,   |
| 16. śaṅku, dart,  | 34. gadā, club,  |
| 17. pāśa, noose,  | 35. ghāna, 'iron club, mace,<br>weapon shaped like a ham-<br>mer' (MW),                            |
| 18. pattīśa, 'spear with sharp<br>edge or some other weapon<br>with three points' (MW),   | 36. karavālikā, 'a cudgel, short<br>club, or wooden sword, a<br>sword or one-edged knife'<br>(MW). |

In the Prācinagurjarakāvyaśaṅgraha (GOS XIII, pp. 106-107) there is another list of 36, which also contains quite a number with unknown meaning. The Lekhapaddhati (GOS XIX, p. 97) gives a list of 40 weapons, and the Ratnakośa (ms. in the Baroda Oriental Institute, p. 17) gives a list of 30. These are all the Jain lists I have found.

Those tanks are made of jewels and have heaps of golden lotuses. Your pleasure-mountains have ridges of jewels and gold. These pleasure-streams have clear water causing instant delight. These pleasure-gardens have perennial fruit and flowers. This assembly-hall of yours, made of gold and jewels, lights up the sky with its brilliance like the sun. These courtesans, who hold chauris, mirrors, and fans in their hands, always have festivals in your service only. This band of Gandharvas is always ready for a concert in your presence, skilled in the use of fourfold musical instruments.”<sup>77</sup>

Employing concentrated attention,<sup>78</sup> then from clairvoyant knowledge he recalled his former birth like a day that occurred yesterday as follows: “I was a king of the Vidyādharas and was instructed in the religion of the Jinas by my minister, Svayambuddha, my friend in religion. I fasted as soon as I undertook mendicancy, and as the result of that I have obtained this. Oh, the power of dharma!” After he had recalled this, he rose and, leaning on the door-keeper’s arm, adorned his throne amidst cries of “Hail! Hail!” that burst forth. Then the gods consecrated him and fanned him with chauris, and the Gandharvas sang to him with songs, sweet and auspicious. His mind filled with devotion, he arose and went to the temple, and worshipped the eternal images of the Arhats. He sang manifold hymns of praise to the Lord of Jinas, while auspicious songs with a sweet rendering of the three scales<sup>79</sup> were

<sup>77</sup> 489. I.e., drums, stringed instruments, perforated (such as flute), and solid (like cymbals). Abhi. 2. 200. Pravac. p. 315a.

<sup>78</sup> 490. Upayoga, a technical term meaning the expression of the activity of the soul through jūāna and darśana, knowledge and perception. J. G. Vol. 21, p. 251. T. 2. 8 ff.

<sup>79</sup> 496. Grāmatraya. A grāma is a ‘collection of notes,’ i.e., a scale. The conventional three are sadja-, madhyama- and gāndhāra-grāma. The first two were made on earth, the third in heaven, according to the Saṅgītamakarāṇḍa 1. 49 ff.

sung by the gods. Then he read aloud the sacred books, lamps of knowledge, and worshipped the Arhats' bones placed on pillars in the pavilion. Then, shining with a divine umbrella that was like a full moon carried (over him), he went to the pleasure-house.

There the lord of Śriprabha, greatly delighted, saw a goddess, Svayamprabhā by name, who surpassed the lightning in radiance. She was like a bed of lotuses in a river of loveliness under the guise of exceedingly tender feet, hands, eyes, and face. She had round and tapering thighs like Puṣpadhanvan's quivers that had been deposited. She was adorned with broad hips clothed in white, like a river with a sandy beach covered with groups of kalahaṅsas. She looked like the middle part of a thunderbolt with her waist very slender as if from carrying the weight of her high, swelling breasts. She shone with a neck that had three folds, and a deep voice announcing the great victory of King Love as if by a conch. She was adorned with lips that surpassed the bimba (in redness),<sup>80</sup> and with a nose that had the beauty of the stalk of the eye-lotuses. She stole away the heart by her lovely smooth cheeks and forehead that stole the wealth of the Lakṣmi of the full moon divided. She had ears that were thieves of the grace of Ratipati's pleasure-swing, eye-brows that stole the beauty of Smara's bow. She was decorated with a braid of hair that had the glossy beauty of collyrium, that was like a circle of bees following her lotus-face. From the wealth of jeweled ornaments on her body, she gave the impression of a kalpa-creeper endowed with motion. She was entirely surrounded by thousands of charming lotus-faced Apsarases, like the Gaṅgā by rivers. When he was far off, she rose to do him honor with wonderful affection, and the Chief of the gods seated himself with her on a couch.

<sup>80</sup> 504. *Cephalandra indica*. Its fruit is scarlet when ripe, and is commonly used as a synonym for unsurpassable redness. Watt, Dict. Vol. II, p. 252.



Seated together, they looked like a tree and a creeper in one basin of water. Their hearts were always united by mutual love, as if bound by a firm chain. Enjoying himself with her, having the fragrance of unbroken love, he passed a long time like a moment.

Then Svayamprabhā fell from heaven like a leaf from a tree. For when age-karma has expired, even Indra can not remain. Lalitānga swooned from grief at his wife's fall, as if he had been crushed by a mountain, or struck by a thunderbolt. When he had regained consciousness, he immediately began to wail again and again, making the palace Śrīprabha wail with echoes. He did not find pleasure in a garden ; he was not refreshed in a tank ; he was not happy on a pleasure-mountain, and he did not delight in Nandana. Wailing, "Oh, my love, where are you ? Where are you, my love ?" he wandered everywhere, seeing everything as Svayamprabhā.

Now, Svayambuddha felt disgust with the world at his Master's death, took initiation under Śrī Siddha Ācārya, piously observed the vow for a long time without any transgressions, and became an Indrasāmānika, named Dr̥ḍhadharma, in Aīśāna. Inclined to affection like a kinsman because of their relations in the previous birth, and wise, he spoke to console Lalitānga. "Why are you bewildered on account of a mere woman, O noble sir ? Wise men do not reach such a state even at death." Lalitānga replied : "Friend, what are you saying ? For death is easy to bear, but separation from a wife is very hard to bear. A gazelle-eyed woman is the only thing of value in the world ; without whom all wealth, even such, is valueless."

Afflicted by his grief, the Sāmānika god of Īśāna, having employed concentrated attention, knew (the facts) from clairvoyant knowledge, and said : "Do not be down-cast, noble sir. Be at ease now. I have found your wife as I searched for her. In the continent Dhātākhaṇḍa, in the East Videhas in the village Nandi, there

is a miserable householder, named Nāgila. Wandering like a ghost daily to fill his stomach, he goes to bed hungry and thirsty and gets up the same. He has a wife, like hunger to poverty, named Nāgaśrī, crest-jewel of the unfortunate. He has six daughters, daughter after daughter, like boils on the body of a man with skin-disease, boil under boil. These daughters were voracious by nature, ugly, ridiculed by all, like offspring of village swine. In course of time, his wife conceived again. For generally the women of the poor conceive quickly. Then he reflected : 'Of what karma is this the fruit, that I experience the calamities of hell in this world ? I am destroyed by this poverty, fully developed at birth, hard to cure, very great, as a tree is destroyed by ants. Now I am tormented by these daughters, as if by enemies of a former birth, whose bodies have no lucky marks, like misfortune personified. If another daughter is born now, then I intend to go to a foreign country and surely leave behind the family.'

While he was reflecting thus, his wife bore a child, and he heard the news of the birth of a daughter like a needle piercing his ear. His face upturned, Nāgila deserted his family and went away, like a vicious bull that has suddenly thrown off its load. To her (his wife) suffering from child-birth, the pain of her husband's departure was like acid thrown on a wound. In her great sorrow Nāgaśrī did not even give her a name, and the people called her 'Nirnāmikā.' She took no care of her at all, but still she grew up. For there is no death for a person, whose life-term has not expired, even if struck by a thunderbolt. Very ill-favored, causing distress even to her mother, she spends the time performing menial tasks in others' houses.

One day in a festival she saw sweetmeats in the hands of rich children and asked her own mother for some. Grinding her teeth, her mother told her : 'You ask for sweetmeats ! That is fitting ! Did your father eat

sweetmeats? If you want to eat sweetmeats, take a rope, go to Mt. Ambaratilaka for a load of wood, Ugliness.' Burned by that speech as if by a dung-fire, crying, she took a rope and went to the mountain.

At that time omniscience had come to Muni Yugandhara, engaged in pratinā<sup>61</sup> for one night on the peak of the mountain. Then a great festival called 'the festival of omniscience' was being celebrated in his honor by the gods at hand. Then the people living in the towns and villages near the mountain competed with each other to show him honor. When she saw the people, decorated with many ornaments, going there, Nirnāmikā stood in astonishment, as if she were painted in a picture. She found out the reason for the people coming continuously and, throwing aside her load of wood like a load of pain, she set out. With the people Nirnāmikā ascended the mountain, since tīrthas are common to all. Considering the muni's feet to be a kalpa-tree she honored them with joy. The wish is in accordance with fate.

Then the muni, benefiting all the world, delivered a sermon in a deep voice, delighting the world like a cloud: 'The enjoyment of pleasures of the senses by men causes a fall to the ground of existence, like ascending a bed woven of unseasoned ropes. All creatures' association with son, friend, and wife is like travelers' sleeping in a dwelling made in one village. The burden of pain is endless, arising from the manifestations of their karma, for those wandering here in the eighty-four lacs of birth-nuclei.'<sup>62</sup> Then Nirnāmikā with folded hands said to the Blessed One, 'From what you say there is equality between king and beggar. You have declared that saṁsāra is the abode of sorrow. Is there any one in it more afflicted than I am?' The Blessed One replied: 'What

<sup>61</sup> 548. Pratinā in this sense of meditating in a particular posture is practically the same as kāyotsarga. But they must always stand in pratinā, whereas kāyotsarga may be either standing or sitting.

<sup>62</sup> 558. There are 84 lacs of species of birth-nuclei.

pain is yours, lady, thinking yourself afflicted? Hear the afflictions of others. From the modifications of their karma souls are born in hell, doomed to be cut apart, doomed to mutilation, and to have their heads cut off. Some are pressed by machines as if they were pressing sesame-seed; some are torn by cruel saws just as if they were tearing a piece of wood. Some are made to lie constantly on couches with cotton made of spikes; some are thrown on rocks by demons, as if they were clothes. Some are beaten like iron-pots by hard iron-hammers; some are divided into many pieces like a handful of vegetables. Their bodies are put together again, and the same thing is done again and again. Experiencing that pain they wail piteously. When they wish to drink, they have to drink hot tin repeatedly; seeking shade, they are seated under a tree that has leaves as narrow as swords. The hell-inhabitants, reminded of their former actions, are not allowed to exist even a moment in hell without pain. O child, the hell-eunuchs<sup>88</sup> pain causes pain to people just from being heard in entirety.

Furthermore, one can see with one's own eyes that creatures of water, land, and air suffer all kinds of pain arising from their karma. The sea-creatures devour each other voluntarily and eagerly. They are caught by fishermen, and devoured by cranes, etc. They are opened by people skinning them, they are roasted as if roasted on a spit; they are cooked by people wishing to eat them, and swallowed by those wishing their marrow. Creatures on land—the weak, such as the deer, are killed by the stronger, such as the lion, who devour their flesh. Innocent, they are killed by this or that device by men whose minds are devoted to hunting for sport, or from desire for the meat. They endure pain from hunger, thirst, cold, heat, imposition of excessive burdens, etc., from thongs,

<sup>88</sup> 569. Nārakaśandha. Hell-inhabitants and jivas arising from coagulation are neuter, napañsaka. T. 2. 50.

goads, and whips. The birds, such as partridges, parrots, doves, sparrows, etc., are seized by the carnivorous hawks, falcons, vultures, etc. After they have been caught by various stratagems and tricks by fowlers greedy for their flesh, they are killed with various kinds of abuse. Always animals have fear, arising from water, etc., from weapons, etc., that has uninterrupted course, dependent on the bondage of their own karma.

Even when human birth is attained, some persons are born blind and deaf; some are lame from birth, and some are leprous from birth. Some men addicted to theft, some to unchastity, are punished by ever new punishment, like hell-inhabitants. Some, unceasingly afflicted by various diseases, looking to others (for help), are ignored even by their sons. Some, who are slaves, are beaten like mules, bear very heavy loads, endure thirst, etc. There is also unceasing sorrow even of the gods, troubled by mutual injuries, bound by the relationship of master and servant. In this ocean of worldly existence which is valueless and extremely cruel by nature, there is no limit to pains like sea-monsters in the ocean. In existence, the abode of pain, the religion of the Jinas is the only remedy, like a charm in a place filled with ghouls, ghosts, etc. Certainly, injury must not be committed, for by injury people sink in the whirlpool of hell, as a boat sinks from an excessive load. Falsehood must always be avoided, since from the utterance of falsehood a creature wanders a long time in existence, like a straw before a wind. One should not take an object that has not been given, since certainly there is no comfort from the taking of a thing not given, just as from the touch of *kapikacchū* fruit.<sup>84</sup> Unchastity should be avoided, for by unchastity a man is led to hell, as a poor man is led by some one having seized him by the

<sup>84</sup> 588. The *Mucuna pruriens*, a plant causing great irritation. Watt, p. 400.

throat. Possessions should not be acquired, since by the power of possessions a man sinks in the mire of pain, just as an ox sinks from an excessive burden. Whoever avoids these five—injury, etc., even in part, he is the partaker of the wealth of higher and higher happiness.'

Then she acquired a wonderful desire for emancipation, and her knot of karma, indivisible as an iron ball, was broken. Under the great muni she adopted right belief completely, and sincerely assumed the lay-duties as taught by the Jina. She adopted at that very time the five lesser vows—non-injury, etc., food for a traveler to the next world. Then bowing to the lord of munis and taking her load of wood, she went to her own house, delighted as if she had accomplished her purpose. From that time on she piously practiced penance of various kinds, remembering the speech of Muni Yugandhara as well as her own name. No one, to be sure, married her, ill-favored as she was even in youth. Who, pray, likes to eat the fruit, even ripe, of an acrid gourd? At present, because of extreme disgust with the world she has undertaken a fast in the presence of Muni Yugandhara, who has come again to that mountain. Therefore, go and show yourself to her. Dying devoted to you she will be your wife. For whatever the thought is at death, that surely is (one's) destiny." Lalitānga did so. She died devoted to him, and was born as his wife, Svayamprabhā, as before. Then he enjoyed himself exceedingly, after he had gained his wife, lost as if by the feigned anger of a coquette for her lover. In heat shade is conducive to pleasure.

When some time had passed in dalliance with her, Lalitānga observed signs of his own fall. His jeweled ornaments became lusterless, and the wreaths on his head withered as if from fear of the separation. His body-garments became soiled at once. Even the Lord of Lakṣmī (Viṣṇu) is deserted by Lakṣmī, when calamity is

near. He had excessive devotion to pleasure with neglect of dharma. Generally there is a change in the nature of creatures at death. All his retinue spoke inarticulately from grief and pain. Utterance of those talking issues in accordance with the future. He was deserted by Beauty and Modesty, who had been won at the proper time and were always dear, just as if he had committed a crime. Even though not poor, he was attended by Poverty, and by Sleep, though not sleepy, just as an ant is provided with wings at the time of death.<sup>65</sup> His ligaments relaxed together with his heart, and the kalpa-trees unshakeable even by winds shook. The joints of his body and limbs, though healthy, separated as if from fear of pain arising from going to a future evil state. In the same way, his sight became dull in grasping objects, as if unable to see the presence of others. Just then his limbs became tremulous and unsteady, as if from fear of the coming of pain caused by dwelling in the womb. Like an elephant with a driver, he took no pleasure in pleasure-mountains, rivers, tanks, lakes, nor groves, though beautiful.

Then Svayamprabhā said, "Have I committed some fault, my lord, since you look so melancholy?" Lalitānga replied: "My dear, there is no fault of yours. The fault is mine, that I practiced so little penance formerly, fair-browed one. I, always like a person awake in regard to pleasures, and asleep in regard to dharma, was indeed lord of the Vidyādhara in a former birth. Enlightened by my minister Svayambuddha sent by my

<sup>65</sup> 608. Though *kiṭikā* in Sk. includes all kinds of insects, here it is evidently used for 'ant.' Cf. Guj. *kīḍī*, ant.

There are two similar Hindusthānī proverbs (H. P. pp. 57-8):  
When the ant's wings come out his death has come.

When the ants are about to die they get wings.

This is true biologically in the sense that as soon as the ants emerge as complete insects, they take a nuptial flight and the male dies immediately.

good fortune, as it were, I adopted the Jain dharma toward the end of my life. From the power of that dharma I became lord of Śrīprabha for so long a time. I am going to fall from here. What is not to be gained is not gained." As he was speaking thus, the god Dṛḍhadharma came to him at Biḍaujas's command, and said, "The Indra of Aiśāna-heaven intends to go to Nandiśvara, etc., to make a pūjā to the statues of the Jinas. You go also at his command." Saying, "By my good fortune the Master's command comes at just the right time," Lalitāṅga delighted set out with his wife. He went to Nandiśvara and worshipped the eternal statues of the Arhats. From great joy his imminent fall was forgotten. Then as he was going to other tirthas with a pure mind, he died, since his life was expired, just as a lamp goes out when its oil is consumed.

*Sixth incarnation as Vajrajaṅgha (624-715)*

Then he was born as the son of King Suvarṇajaṅgha and Queen Lakṣmī in Jambūdvīpa, in the East Videhas, near the ocean on the north bank of the big river Sitā, in the province Puṣkalāvati, in the city Lohārgala. Then with delight blossoming forth, on an auspicious day the happy parents gave him the name of Vajrajaṅgha. In a short time Svayamprabhā, afflicted by grief, devoted to works of dharma, also fell like Lalitāṅga. In this same province in the city Puṇḍarīkiṇī, she became the daughter of the Cakrin Vajrasena and his wife Guṇavati. She was endowed with beauty surpassing all the world, and was named Śrīmatī by her parents. Cared for by nurses like a creeper by women-gardeners, she grew up gradually, her body delicate and her hands like shining blossoms. As a jewel adorns a gold ring, youth adorned her making the sky blossom, as it were, with her glossy beauty.

One day, for amusement she ascended the high palace



named Sarvatobhadra, like a streak of twilight-clouds on a mountain. Then in a beautiful garden she saw the gods coming to Muni Susthita who had reached omniscience. "Where have I seen this before?" Using ūhā and apoha,<sup>86</sup> she recalled her former births like a dream of the night. At once she fell on the ground in a swoon as if unable to bear in her heart the load of the knowledge of her former births. After she had recovered consciousness from treatment of sandal,<sup>87</sup> etc., administered by her friends, she got up and reflected as follows: "Lalitāṅga, my husband in a former birth, fell from heaven. Where has he descended now? Ignorance of this grieves me. Since he fills my heart, there is no other lord of my heart. Who indeed would put salt in a dish of camphor? He is the lord of my life. If there is no opportunity of conversation with him, what use is there in talking to any one else?" and she took a vow of silence. Fearing that it was a derangement due to supernatural agency, her friends gave treatment of charms, spells, etc., such as was fitting. She did not abandon her silence even from one hundred remedies. For certainly one disease is not cured by the remedy for another. On occasion she gave instruction to her retinue by writing and by gestures with her eye-brows, hands, etc.

One day Śrīmatī had gone to a pleasure-garden, and her nurse, named Paṇḍitā, seized a favorable opportunity and spoke to her privately: "You are like my life to me; I am like your mother. There is no reason for lack of confidence between us. Tell me, daughter, why you have taken to silence. Make your grief easier by sharing it with me. When I know your grief, I shall

<sup>86</sup> 634. These are the second and third divisions of matijñāna. See below, 3. 579-84 and note 248.

<sup>87</sup> 636. To rub sandal-paste on the forehead or chest is a recognized Indian treatment for fainting. To hold an onion under the nose is another.

proceed to the business of curing it. For a treatment of an unknown disease is not right." She then told Paṇḍitā an exact account of her former life, like a man making confession to a good guru. Having represented Śrīmatī's story on canvas by pictures, Paṇḍitā, learned in strategy, went quickly to display it outside. It was the birthday of the Cakrin Vajrasena and for this occasion many kings came there. After she had painted the canvas clearly, Paṇḍitā spread it out on the highway, and stood like the strong desire of Śrīmatī. Some who knew the scriptures praised the painted heaven, Nandīśvara, etc., in it which agreed with the description in the scriptures. Other laymen, nodding their heads, described the images of the holy Arhats one by one. Looking repeatedly with side-long glances, some, who had experience in the arts, praised constantly the purity of line. Others described the colors, black, white, yellow, blue, red, etc., that made the canvas look like a twilight-cloud.

Just then King Durdarśana's son, who was fittingly named Durdānta, came there. He looked at the canvas with circumspection for a moment, fell on the ground in a pretended faint, and got up like one who has regained consciousness. Questioned by the people as to the reason for his fainting, after he had got up, he told a story giving a false account. "Some one has painted on the canvas the incidents of my former birth, and at the sight of it here the recollection of the birth took place. I am the god Lalitāṅga, and Svayamprabhā was my goddess. All this agrees exactly with what is painted here on the canvas." Then Paṇḍitā asked him, "If that is so, sir, then tell what this composition on the canvas is. Explain it with your finger." He said, "This is Mt. Meru. This is the city Puṇḍarikini." Again asked about the name of the muni, he said he had forgotten the name. Again asked, "Who is this king, surrounded by ministers? Who is this woman ascetic?" he replied, "I do not

know their names.” Recognized as a deceitful person, he was addressed by her with ridicule: “O son, this account of your former birth agrees exactly with this. You are Lalitāṅga, sir, and Svayamprabhā is your wife. Now as a result of karma she is a lame girl in Nandigrāma. From recollection of her former birth, she painted her own life and gave me the canvas when I went to Dhātakikhaṇḍa. I have searched for you out of compassion for her, lame as she is. So, come to Dhātakikhaṇḍa. I shall lead you to her presence. Pitiably in separation from you, she lives in grief. Console at once your wife dearer than life in a former birth, O son.” When Paṇḍitā became silent after speaking thus, the deceitful man was ridiculed by his own friends. “Oh, there is fruition of your merit from this acquisition of a jewel of a woman.” “By all means this lame girl must be approached and supported.” Then Prince Durdānta, his face pale from embarrassment, (looking) like a piece of goods that has been left after a sale, went elsewhere.

Just then Vajrajaṅgha came from the city Lohārgala, saw the events painted in the picture, and swooned. Fanned with fans, sprinkled with water, he got up. Recollection of his former birth took place, as if he had just come from heaven. Questioned by Paṇḍitā, “Why did you swoon, O Prince, when you saw this painting?” Vajrajaṅgha said: “This painting is the life of my wife and myself in a former birth, madam. When I saw it, I fainted. This is the holy heaven Īśāna, and this the palace Śrīprabhā. Here am I named Lalitāṅga, and that is my wife, Svayamprabhā. Here in Dhātakikhaṇḍa, having descended in Nandigrāma, she, named Nirnāmikā, was born in the house of a poor man. Here she has ascended Mt. Ambaratilaka and begun fasting before Muni Yugandhara. Here I have gone to show myself to her. She died devoted to me and was born again as Svayamprabhā. Here in Nandiśvara I am engaged in worshipping the images of

the Jinas, and here, going from there to other tirthas, I have fallen. Here, I think, my wife also is falling. Here is Svayamprabhā, alone, poor, pitiable. I think she is here. Remembering her former birth she painted that. For certainly one person does not know what has been experienced by another." Paṇḍitā agreed, and went to Śrīmatī and told her everything—a remedy for healing the arrow-wound in her heart.

At the recital of the news of her lover, Śrīmatī's hair stood on end from delight, like Vidūra's ground sprouting with jewels at the sound of clouds.<sup>88</sup> Śrīmatī had Paṇḍitā tell her father, for dependence is a natural virtue of high-born women. Delighted at once by that recital like a pea-cock by thunder, King Vajrasena summoned Vajrajaṅgha. The King said to the Prince, "Take now my daughter Śrīmatī for your wife as in a former birth." The Prince agreed, and the King, delighted, married Śrīmatī to him, just as the ocean married Śrī to Hari.<sup>89</sup> Clothed in white linen, like the moon and moonlight united, they had the King's permission to go to Lohārgalapura. Knowing that Vajrajaṅgha was a suitable person, King Svarṇajaṅgha installed him in power and took initiation. Vajrasena also bestowed his sovereignty on his son Puṣkalapāla and became a mendicant. He became a Tirthakara. Vajrajaṅgha, dallying with beautiful Śrīmatī, bore with ease the burden of the kingdom, as an elephant bears a lotus. To them who were never separated like the Gaṅgā and the ocean, enjoying pleasures, a son was born.

Then the border vassals on all sides, very angry

<sup>88</sup> 683. A literary convention. Cf. Kālidāsa's Kumārasambhava I. 24.

<sup>89</sup> 687. An allusion to the epic and Purāṇic story of 'The Churning of the Ocean,' during which Śrī was churned up and taken by Viṣṇu as his wife. Viṣṇupurāṇa, Bk. I, Chap. 9.

like a lot of snakes, were estranged from Puṣkalapāla. For the purpose of subduing them like snakes, the powerful king Vajrajaṅgha, summoned by him, set out. Śrīmatī, whose devotion was unshakeable, also set out with King Vajrajaṅgha, like Paulomī with Biḍaujas. When he had gone half-way, he saw ahead a patch of cane that presented the appearance of moonlight on the night before the new moon. When he was informed by travelers, "Here is a snake whose look is poisonous," he went by another road. For the prudent are devoted to the completion of their purpose. He, resembling a lotus, went to Pundarikīṇī, and the whole crowd of vassals became submissive to Puṣkala. King Puṣkalapāla gave numerous gifts to him, like a disciple greetings to a guru.

One day, he took leave of Śrīmatī's distinguished brother and set out, accompanied by Śrīmatī, like the husband of Śrī by Śrī. When the grindstone of enemies reached the vicinity of the reed-patch, now the experts in his carriage said, "Here two ascetics attained kevalajñāna. The serpent which was poisonous by its glance became poisonless from the brilliance of the gods coming there. The two munis, named Sāgarasena and Munisena, O King, are there like the sun and moon." The King knew that these munis were his brothers and, exceedingly pleased, dwelt in that very place in the forest, like Viṣṇu in the ocean.<sup>90</sup> Bowed with the weight of devotion as it were, together with his wife he paid homage to them preaching there, surrounded by an assembly of gods. At the end of the sermon he gave them food, drink, garments, paraphernalia, etc., and reflected as follows: "These are blessed, free from passions, from self-interest, and from possessions. I, alas! am not such, though born from the same parents. These alone are

<sup>90</sup> The ocean is Viṣṇu's dwelling-place between the Kalpas. He is represented as reclining on Śeṣa-nāga, or on a lotus.

like legitimate sons, since they follow the good road of the father who took the vows; and I am like a purchased son. Even in such circumstances, if I become a mendicant, it is not at all unsuitable for me. For mendicancy even just taken is like a lamp for destroying darkness. Therefore, I shall resort now to my father's course, like a haṅsa to the course of a haṅsa, after I have gone to the city and given the kingdom to my son."

Accompanied by Queen Śrīmatī who agreed about taking the vow, as if her mind were interwoven with his, he arrived at the city Lohārgala. Then his son, eager for the throne, alienated the entire kingdom by money. Money penetrates everywhere like water. The King and Śrīmatī went to sleep at night with the thought that at dawn they would take the vow, and give the kingdom to their son. While they were happily asleep, their son infused poisonous incense into their room. Who could restrain it like fire coming out of a house? The husband and wife died at once from the excessive smoke of the incense which entered their nostrils like a hook for pulling out their lives.

*Seventh incarnation as a twin in the Uttarakurus (716)*

Then they were born among the Uttarakurus as twins, for the same fate results to those who have died with the same thought.

*Eighth incarnation as a god (717)*

After they had completed their life together in accordance with the country, they died and became gods devoted (to each other) in Saudharma.

*Ninth incarnation as a physician Jīvānanda (718-88)*

After he had enjoyed pleasures unceasingly, the soul of Vajrajaṅgha fell from the exhaustion of his life-span, just as a snow-ball melts in the sun. In Jambūdvīpa, in the Videhas, in the city Kṣitipratīṣṭhita, he was born

as the son, named Jivānanda, of the physician Suvidhi. At the same time in this city four other boys were born, like pieces of dharma joined to bodies. Among them, one was the son, named Mahidhara, of King Īśānacandra by his wife Kanakavati. Another was the son of the minister Sunāsira and his wife Lakṣmī, named Subuddhi, resembling Śrinandana (Love). Another was the son, named Pūrṇabhadra, of the trader Sāgaradatta and his wife Abhayavati. The fourth was borne by the wife, Śilamati, of the merchant Dhana; he was named Guṇākara and was like a heap of good conduct. Zealously cared for by nurses day and night, all grew up together like limbs in one body. They played together in sand-piles, and together they absorbed the entire collection of arts as trees absorb water. In the same city the soul of Śrīmati too was born as the son Keśava of the merchant Īsvaradatta. Counting him they were six friends, inseparable always like the mind and the senses. Jivānanda learned the eight-branched<sup>91</sup> Āyurveda followed by his father and also the taste, efficacy, and effect of drugs. Like Airāvaṇa among elephants, like the sun among the planets, he became foremost among physicians, wise and with unquestioned skill. They always amused themselves together like brothers, all staying sometimes at one's house, sometimes at another's.

One day when they were at the house of Jivānanda, the son of the physician, a sādhu came to beg for alms. He was the son of King Pṛthvipāla, named Guṇākara, and had given up the kingdom like an impure thing, and had adopted the empire of tranquillity. Emaciated by

<sup>91</sup> 729. These are given in MW. s.v. as follows: removal of any substance which has entered the body; cure of diseases of the eye or ear, etc., by sharp instruments; cure of diseases affecting the whole body; treatment of mental diseases supposed to be produced by demoniacal influence; treatment of children; doctrine of antidotes; doctrine of elixirs; doctrine of aphrodisiacs.

penance like the water of a river by summer-heat, he was afflicted by worms and leprosy from eating food at the wrong time. Although afflicted with worms and leprosy in his whole body, he did not ever ask for a treatment. For those who desire emancipation are indifferent to the body. As he was wandering at random from house to house to break his three days' fast, they observed him in the courtyard of their own house. Then Prince Mahidhara said tauntingly to Jivānanda, the only physician in the world: "You have thorough knowledge of disease; you have knowledge of drugs; you are experienced in treatment. Compassion alone is wanting. Like a courtesan, you never glance even at a friend even though sick, even though asking, unless you are paid. Nevertheless, the discerning must not be greedy for money solely. In some cases, a cure must be made for the sake of dharma. Shame on all your efforts in treatment and in pathology since you are indifferent to such a worthy person who has come ill."

Jivānanda, an ocean of the jewels of knowledge, replied: "Noble friend, you have astonished me. It is a good thing. A Brahman's relatives free from animosity, a merchant who is not deceitful, a lover who is not jealous, a body free from disease, a learned man who is rich, a meritorious person free from pride, a woman who is not fickle, and a prince who has good conduct—these are seldom seen. I must certainly cure this great muni. The lack of remedies hinders. I have here the oil with a hundred thousand ingredients, but I have not gośīrṣa-sandal and a jeweled blanket. Bring them." "We will bring them," saying, the five went at once to the bazaar. The muni went to his own house.

"Take the price and give us a jeweled blanket and gośīrṣa-sandal," they said to an old merchant. While giving them, he said, "A lac of dinars is the price of each of them. Take them, and tell me what you



intend to do with these objects." They said, "Take the price and give the gośirṣa-sandal and jeweled blanket. Our purpose is to cure a great sādhu with them." Hearing this, the merchant, whose eyes were wide open with astonishment and whose joy was indicated by horripilation, reflected thus in his mind: "On the one hand is their youth intoxicated with wildness, joy, and love; on the other hand their minds, the abode of discernment, suitable for mature age. Such a thing is suitable for people like me whose bodies are decrepit from old age. For them to do it is like untamed animals carrying a load." With these reflections he said: "Take the gośirṣa-sandal and jeweled blanket. Good luck to you, sirs, and keep the money. I shall take imperishable dharma as the price of these two articles. Like brothers you have made me share dharma, which is a good thing." The best of merchants delivered to them the gośirṣa-sandal and jeweled blanket. Devout, he became a mendicant, and attained emancipation.

With all the remedies, they, foremost of the noble, accompanied by Jivānanda, went to the muni. After bowing to him as he was standing in ~~kāyotsarga~~, motionless beneath a banyan tree like its root, they said, "We are going to make an obstacle to your dharma to-day by giving a treatment, Blessed One. Permit it and favor us with merit." Thus informing the muni, they brought a cow recently dead. Certainly doctors do not hesitate. They anointed with the oil every limb of the muni; it disappeared in the body like canal-water in a garden. The muni became unconscious from the oil which had great warming power. An exceedingly strong remedy is suitable for allaying a very strong disease. Confused by the oil, the worms came out of his body, as ants come out of an ant-hill because of water. Jivānanda then covered the muni entirely with the jeweled blanket just as the moon covers the sky with moonlight. Then the worms clung to the jeweled blanket

because of its coolness,<sup>92</sup> just as fish burned by summer midday heat cling to duckweed. Slowly shaking the blanket above the cow's body, the doctor made the worms fall. Indeed, treachery is never present in the good. Then Jivānanda soothed the muni with gośīrṣa-sandal which gives life to creatures like nectar. As only the worms which were in the skin came out from this, Jivānanda anointed again the muni with oil. From that anointing again many worms that were in the flesh came out, like liquids from the vital air that is in the throat and rises upwards. The worms stuck to the jeweled blanket-cover in the same way as bacteria of curds more than two days old stick to a cloth with red lac. Again he made the worms fall from the jeweled blanket on the cow's body in the same way as before. Oh, the knowledge and skill of the doctor! Jivānanda made comfortable the muni with showers of juice of gośīrṣa-sandal, just as a cloud makes comfortable with rain an elephant tormented by summer heat. By another anointing the worms in the bones came out. There is no staying even in adamant cages when the very strong are angry. Again he shook the worms clinging to the jeweled blanket on the cow's body. A low abode is suitable for the low. Again the best of doctors smeared the muni with gośīrṣa-sandal at once with the greatest devotion as if he were a god. The muni, handsome because of the fresh skin that had been produced by the applied remedies, looked like a polished golden statue. When these men skilled in devotion had asked his forgiveness (for any fault they might have committed), he, patient as the earth, went elsewhere to wander. For such as he can remain nowhere.

Endowed with plenty of shrewdness, they sold the remaining gośīrṣa-sandal and the jeweled blanket and received gold. With that gold and gold of their own they had built a lofty Jain temple that was like the

<sup>92</sup> 765. The worms were burned by the oil.

peak of Meru. Worshipping the Jinas and devoted to attendance on their guru, they, noble-minded, wore away time like karma. One day, the six felt disgust with the world and, pious, in the presence of their guru took initiation—the fruit of the tree of human birth. They wandered from city to city, from village to village, and from forest to forest, staying a limited time, like planets going from one sign of the zodiac to another. By penances of two, three, four, etc., days' fast,<sup>93</sup> they made the jewel of good-conduct more shining, though already shining, as if by a whetstone. Not troubling the giver, for the sake of sustaining life they took alms to break fast, following the custom of the bees.<sup>94</sup> Supported by firmness, they endured trials, hunger, thirst, heat, etc., as good soldiers endure blows. With forgiveness, etc.,<sup>95</sup> as weapons they completely overcame the four passions like four branches of the army of King Delusion. After they had first performed *saṃlekhaṇā*,<sup>96</sup> physically and mentally, they began to fast, which is a thunderbolt for destroying the mountain of karma. Engaged in concentrated meditation, recalling the formula of homage to the five Supreme Ones, they abandoned the body. The noble have no delusion.

*Tenth incarnation as a Sāmānika (789–90)*

The six became Śakrasāmānikas in the twelfth heaven named Acyuta. For such penance does not

<sup>93</sup> 783. This is not a strictly accurate translation of the *tūrya* (*caturtha*), *ṣaṣṭha*, *aṣṭama* of the text. Neither is the more usual one and a half, two and a half, three and a half days, respectively. In actual practice the *caturtha* affects three days. Only one meal is eaten on the day preceding the fast day proper, complete fast is observed for one day, and on the third day one meal is eaten. In the same way the *ṣaṣṭha* affects four days, the *aṣṭama* five, etc.

<sup>94</sup> 784. They took alms where they would not be missed, nor cause any trouble to the giver, as bees take honey.

<sup>95</sup> 786. This refers to the *yaṭidharma*. See note 38.

<sup>96</sup> 787. See below, 6. 434 ff.

bear ordinary fruit. They fell after completing a life of twenty-two sāgaropamas.<sup>97</sup> For there is always falling until mokṣa is attained.

*Eleventh incarnation as Vajranābha (791-910)*

In the continent Jambūdvīpa, in the East Videhas, in the province Puṣkalāvati in the vicinity of the ocean, in the city Puṇḍarīkiṇī, they were born in succession as the five sons of King Vajrasena by his wife Dhāriṇī. Among them the soul of the doctor was the first son, named Vajranābha, indicated by fourteen great dreams.<sup>98</sup> The soul of the prince was the second, named Bāhu. The minister's son was named Subāhu. The souls of the sons of the merchant and trader were named Piṭha and Mahāpiṭha; and the soul of Keśava became a Rājput, Suyaśas. Suyaśas was devoted to Vajranābha even from childhood. Affection resulting from a former birth binds friendship. The King's sons and Suyaśas gradually grew up, resembling the six mountain-ranges<sup>99</sup> turned into men. Often riding horseback on the bridle-path, they, powerful, gave the impression of Revanta<sup>100</sup> multiplied. In the study of the arts their teacher in the arts was only a witness, since the merits of the great become apparent by themselves. Their exhibitions of strength were excelled by no one, as they lifted mountains with their arms just as if lifting stones.<sup>101</sup>

Then the Lokāntika gods appeared before the King and announced to Vajrasena, "O Master, found your

<sup>97</sup> 790. Ten crores of palyopamas make a sāgaropama.

<sup>98</sup> 793. These are described in detail in Chap. II.

<sup>99</sup> 797. See App. I.

<sup>100</sup> Revanta was the son of Mārtaṇḍa when he and his wife had the form of horses. He was born, "holding a sword and bow, clad in armour, riding on horseback, and carrying arrows and a quiver." Mārkaṇḍeya Purāṇa, 108. 7-12, Pargiter's translation.

<sup>101</sup> 800. Perhaps a reminiscence of the lifting of the mountain by Kṛṣṇa. Viṣṇupurāṇa, Bk. V, Chap. 11.

congregation." Then Vajrasena installed on the throne Vajranābha, whose strength was equal to the thunder-bolt, who was like a second himself embodied. Then King Vajrasena delighted the earth by distributing gifts for a year, like a cloud water. His festival of departure (niṣkramaṇa) was made by gods, asuras, and kings. He adorned the garden to which he went like the moon the sky. The Blessed One, having self-acquired knowledge, took initiation there, and the knowledge called manah-paryāya was acquired. Rejoicing in the supreme spirit, having a wealth of tranquillity, free from affection, free from possessions, with various resolutions<sup>102</sup> the Lord set out to wander over the earth.

Vajranābha gave provinces to each one of his brothers and, surrounded by them in constant attendance, looked like Indra surrounded by Lokapālas. Suyāśas was his charioteer, like Aruṇa of the Sun. For great warriors must choose charioteers in accordance with themselves. From the destruction of the impurity of the ghaṭi-karmas<sup>103</sup> of Vajrasena, he acquired the highest omniscience like the light of a mirror. Then the cakra, surpassing the sun, entered King Vajranābha's armory. The thirteen other jewels also belonged to him. For acquisition is in proportion to merit, as a lotus is in proportion

<sup>102</sup> 806. Abhigraha. Abhigrahas are special vows taken by sādhus according to their particular notions. They relate to substance, place, time, and condition. A famous example is the resolution of Mahāvira to break his fast only if he were offered kulmāṣa in one corner of a winnowing-basket by a woman whose feet were chained—one foot inside the threshold and one outside, at a certain time of day, and if the woman's head were shaved and if she were crying. The story is told in detail in Tri. 10. 4. 478 ff. Kulmāṣa is said by the sādhus to be the same as uṣad (pulse) boiled in plain water. Now they usually break fast with rice or wheat.

<sup>103</sup> 809. Four of the 8 classes of karma are 'destructive': knowledge-obscuring, faith-obscuring, obstructive, and deluding. See App. II.

to the water. The nine treasures<sup>104</sup> performed service to him, drawn by strong merit like bees by perfume. He conquered the entire province Puṣkalāvati,<sup>105</sup> and all the kings consecrated him as cakravartin. His inclination toward dharma, even as he was enjoying pleasures, increased very much, as if in rivalry with increasing age. Gradually from the increasing wealth of disgust with existence, his inclination toward dharma became very strong like a creeper from water in a basin at its root.

One day the Lord of Jinas, Vajrasena, came there in his wandering, producing the greatest joy like mokṣa embodied. Then the Master delivered a sermon on dharma, which was a fountain of nectar for the ears, under the caitya-tree in the samavasarana.<sup>106</sup> Joyfully, like a king-goose Vajranābha with his brothers approached the lotus-feet of the Lord Jina, kinsman of the whole world. After he had circumambulated three times the Lord of the World and bowed to him, he sat down behind Śakra like a younger brother. Chief of the laymen, he listened to the sermon which resembled rain at the time of Svāti.<sup>107</sup> producing the pearl of enlightenment in the pearl-oysters of the minds of the souls capable of emancipation.

Listening eagerly to the Blessed One's speech like a deer to a song, joyfully the King thought: "The boundless ocean of existence is hard to cross, like the sea. Fortunately, my Father, Lord of the World, is a guide across even it. Delusion makes men completely blind, just as darkness does. The Blessed One destroys delusion completely, as the sun destroys darkness. The heap of karma

<sup>104</sup> 812. The 14 jewels and 9 treasures are discussed in Chap. IV.

<sup>105</sup> 813. One province of Videha is equal to all of Bharata and the conquest of one is sufficient to make a cakravartin.

<sup>106</sup> 817. The preaching-hall erected by the gods for the Tirthankaras. A detailed description occurs in Chap. III.

<sup>107</sup> 820. Each constellation is supposed to have a specific influence on the rain fall. If rain falls at the pearl-beds near Ceylon at the time of Svāti, it turns into pearls in 9 days, according to tradition.

is incurable like a powerful disease that has existed for a long time. My Father is its healer. But what need to say more? He alone is the destroyer of all pain, the sole producer of happiness, an ocean of nectar of compassion. Since the Master is like that, alas! through negligence arising from delusion, we ourselves have deceived ourselves for so long a time." Then in a voice choked from devotion, the Cakravartin announced to the Cakravartin of dharma who had come: "For a long time my mind has been injured by books on statecraft devoted to the acquisition of wealth, just as a ploughed field is injured by kuśa grass.<sup>108</sup> In the same way, desiring worldly pleasures, like an actor I have long made my soul play parts always with karma as a costume. For this sovereignty of mine is dependent on wealth and love. Whatever dharma is considered here is allied with evil. Even though I am my Father's son, if I wander here in the ocean of existence, what deeds of prowess would I, just like every one else, have to my credit? Just as I have taken care of this kingdom I received from you, so I will take care of the empire of self-control. Give it to me."

After he had made the kingdom subject to his son, the Cakravartin—the sun in the sky of his own family, took the vow under the Blessed One. His brothers, Bāhu and the rest, took the vow at that time. For what their father and elder brother had taken came to them by inheritance. The charioteer, Suyāśas, following his master, became a mendicant at the feet of the charioteer of dharma. For servants follow their masters. Vajranābha instantly became completely acquainted with the ocean of scriptures, just as if the twelve āṅgas<sup>109</sup> visible to the

<sup>108</sup> 828. Kuśa, or darbha, is *Poa cynosuroides*, a sacred grass used in some sacrificial ceremonies. It is considered very undesirable in cultivated ground.

<sup>109</sup> 836. The traditional original Jain canon.

eye had become combined in one living body. Bāhu and the others were learned in eleven āngas. For the wealth of merit is varied in accordance with the variation in destruction (kṣaya) and subsidence (upaśama) of karma.<sup>110</sup> Although rich in contentment, they were never satisfied with service at the Tirthaṅkara's feet and with severe penance. Constantly drinking the nectar of the Tirthaṅkara's speech, they did not become emaciated even with penance, such as a month's fast, etc. The Blessed One, Vajrasena, resorted to the last pure meditation and attained emancipation which was celebrated with a great festival by the gods.

Vajranābha, like a brother of dharma, surrounded by munis, brothers in the vow, wandered over the earth. Bāhu and the other brothers and the charioteer had their lord in the Master Vajranābha, like the five senses subject to the mind. By the power of their yoga all the magic powers,<sup>111</sup> phlegm, etc., became apparent like

<sup>110</sup> 837. See Chap. III.

<sup>111</sup> 843. The subject of the labdhis is treated by several of the commentators with varying details. The most complete list which I know is in the Pravac. 1492-1508, p. 430. Most of the names are self-explanatory in the light of our text.

1. Āmarāusadhilabdhi—third of the text.
2. Viprudāusadhi—
3. Khelausadhi—(śleṣman)—first of the text.
4. Jallausadhi—(mala)—second of the text.
5. Sarvausadhi— =eighth of the text.
6. Sambhinnaśroto— =thirtieth of the text.
7. Avadhijñāna-, clairvoyant knowledge.
8. Ṛjumatijñāna- } The two divisions of manahpariyāyājñāna,
9. Vipulamati-jñāna- } 'mind-reading knowledge.'
10. Cāraṇa- =thirty-first and thirty-second of the text. See n. II4.
11. Āśiṣa-'poison-toothed,' =thirty-third of the text.
12. Kevali-
13. Gaṇadhara-
14. Pūrvadhara-
15. Arhat-



mountain herbs by moonlight. The body of a leper, if rubbed with just a particle of their phlegm, became golden like a heap of copper from koṭivedha juice.<sup>112</sup> The

16. Cakravarti-
17. Baladeva-
18. Vāsudeva-
19. Kṣīramadhusarpirāśrava-, two interpretations are given which include the twenty-sixth and twenty-seventh of the text.
20. Koṣṭhakabuddhi- =twenty-first.
21. Padānusāri- =twenty-second
22. Bījabuddhi- =twentieth.
23. Tejoleśyā-, the power to send out a hot-flash which causes destruction. This power is acquired by observing fasts of three days in succession for six months, each fast to be broken only by enough kulmāsa to fill the hollow of the hand and by a handful of water.
24. Ahāraka-, one of the 5 kinds of bodies. See note 157.
25. Śitaleśyā-, the power to send out a cold flash which extinguishes the hot-flash.
26. Vaikurvikaḍeha- includes 11, nine to nineteen of the text.
27. Akṣīnamahānāsi- =twenty-eighth.
28. Pulāka-, a pulāka is the first of the 5 divisions of nirgranthas : pulāka, bahuṣa, kuśīla, nirgrantha, snātaka. Pulāka, though least developed spiritually, has great power. He alone has power to defeat the army of a cakravartin. He displays his powers, however, which he should not do. See T. 9. 48, and for a detailed exposition Bhag. 75I, pp. 89r ff.

This list omits the maṇo-, vāg-, and kāyabala of our text, but these are included in a list in the Aup. (sū. 15). The interpretations by the commentator are much simpler, however. Manobala is defined as 'firmness of mind'; vāgbala as 'ability to carry out anything promised, or speech causing discomfiture to opponents'; kāyabala as 'physical endurance.' Hem., in the commentary to Yog. I. 8-9, gives a list which is more extensive than the one in the text.

The discrimination in regard to the persons who can gain these labdhis is interesting. All of them can be acquired by bhavya-men; but there are ten (nos. 15-18, 6, 10, 13, 14, 24, 28) which are not possible to bhavya-women—the other eighteen are; these ten exceptions plus nos. 8, 9, 12 are not possible to abhavya-men; all these exceptions plus no. 19 are impossible to abhavya-women. This is according to Pravac. loc. cit.

<sup>112</sup> 844. This liquid is also mentioned in the Prabandhacintāmaṇi, Tawney, p. 173; Sk. ed. pp. 309-10.

impurities from their eyes, ears, etc., and from their limbs, having the fragrance of musk, were a medicine for all sick people. Merely from touching their bodies, sick people became well, as if from a bath of nectar. Water, both rain-water and running water of rivers, etc., that had been in contact with their bodies, removed all diseases, as the light of the sun destroys darkness. The bad effects of poison, etc., disappeared from wind that had touched their bodies, just as other elephants disappear because of the scent of the ichor of a rutting elephant. Food, etc., infected with poison, that was placed in their dishes or mouths, became free from poison like pieces of nectar. By hearing their speech, pain left any one afflicted with a very poisonous disease, as poison disappears by a syllable of a charm. The nails, hair, teeth, and everything else produced by their bodies became medicines, just as water in pearl-oysters becomes pearls. They were able to make their bodies smaller than usual, so they could enter the eye of a needle like thread.<sup>118</sup> They had the power of making their bodies very large, so that Mt. Sumeru reached only to their knees. They had the capacity to make their bodies light, so that even the lightness of the air was exceeded. They had the power to make their bodies heavy, surpassing even the thunderbolt, which (power) could not be resisted even by Śakra and the other gods. They had the power of reaching, so that standing on the ground they could touch with their finger-tips the top of Meru, the planets, etc., like leaves of trees. They had the power of irresistible will, so that they could walk on water as well as on land, and dive into and come up from land as well as water. They had power by which they could gain the magnificent state of a cakravartin or Indra.

<sup>118</sup> 852. In the Yog. and Pravac., this is described as having the power to become small enough to enter the hole of a lotus-stalk and still enjoy the prerogatives of a cakravartin.

They had the unprecedented faculty of making others submit, so that free, savage animals became submissive. They had the power of freedom from opposition, so that they had unopposed entrance into the middle of a mountain as if into a hole. They had the power of unfrustrated invisibility, so that they could always be as invisible as the wind. They had skill in changing their form, so they could fill the world with their own multiple forms.

Their seed-like intellect was apparent, supernatural, causing seeds of many ideas to grow from the seed of one idea. They had granary-like faculties so that they retained in due order things heard before without recalling them, like grain thrown in a granary. From their knowledge of all the texts and interpretations, they could continue a text from one word heard at the beginning, end, or middle. They had powerful mental faculties, lifting up from the ocean of scriptures a subject in an *antarmuhūrta*, from their power of immersion. They had a powerful faculty of speech, repeating all the scriptures in an *antarmuhūrta* as easily as the alphabet. They were very strong in body, free from weariness and exhaustion even when they were engaged in motionless *pratimā* for a long time. They were sources of nectar, milk, honey, and ghee from the arrival of the flavor of nectar, etc., even from bad food put in their dishes. Fortunately they were sources of nectar, milk, honey, and ghee from the change of their words into nectar, etc., for those afflicted by pain. They had the power of having unfailing kitchens from the inexhaustibility of even a little food which had been dropped into their bowls, even though very much had been distributed. They had never-failing palaces from the comfortable accommodation of innumerable creatures in a little space as in the case of an assembly of a *Tirthakṛt*. They had the power to acquire one undivided sense-organ from the grasping by one sense alone of the objects of other senses.

They had the art of flying with their legs<sup>114</sup> by which they were able to reach Rucakadvīpa in one jump. Returning from Rucakadvīpa, with one jump they were able to reach Nandīśvara, and with a second the place from which they had started. When going up in the air, with one jump they could go to the garden Paṇḍaka on Meru's peak. Then turning, they were able to go to Nandana<sup>115</sup> with one jump and with a second to the place of the first jump. By the art of flying by knowledge with one jump they were able to reach Mānuṣottara, and with another Nandīśvaradvīpa. With one jump they were able to arrive at the ground of the first jump. They were able to come and go up in the air in the same way as in the Middle World.<sup>116</sup> They had the power of a venomous serpent, able to destroy by a curse or to favor; and they had very many other powers also. They

<sup>114</sup> 874. Jaṅghācāraṇa and vidyācāraṇa (878) are two well-known types of flying ascetics, and are described in many places: Com. to Yog. I. 9., Aup. 15, p. 29., Bhag. 683-4., Pravac. 595-601, p. 168., ĀvaH. p. 47b. All these accounts agree on the main points, but do not give all the same details. The jaṅghācāraṇa acquires the art of flying by penance—according to the Aup. by fasts of four days' each, and good conduct. He flies by use of his legs and supports himself on the sun's rays. He goes to Rucakavaradvīpa or to the top of Meru in one jump, but he requires two for the return in both cases, because his power diminishes from negligence arising from zeal for practicing his art, with the resultant decrease in the time devoted to penance by which he acquired the art.

The vidyācāraṇa acquires the power of flying by his learning and by fasts of three days' each. He flies by the support of learning. He goes to Mānuṣottara in one jump and arrives at Nandīśvara with the second, worships the shrines, and returns in one jump. It takes two jumps to reach the top of Meru, and only one to return. This is because learning becomes stronger with practice. The Aup., the Yog., and Pravac. mention many other kinds of cāraṇas.

<sup>115</sup> 877. Nandana is a half-way garden on Meru.

<sup>116</sup> 879. E.g., when they went to Meru, they went in two jumps and returned in one.

did not make use of their powers at all; for people seeking mokṣa are indifferent to things close at hand.

Now the Master Vajranābha acquired strong Tīrthakṛt-body-making and family-karma by the twenty sthānakas<sup>117</sup> as follows. Of these the first is by worship of the Arhats and Arhat-statues, and by hymns of praise containing true events, avoiding blasphemy. The second is the celebration in words of the true state of emancipation with festivals of watching in the places where the siddhas attained perfection. The third sthānaka is kindness to yatis who are young, sick, students, etc., and affection for the scriptures. The fourth sthānaka is the showing of great devotion to gurus by gifts of food, medicine, clothes, etc., and by making salutation. The fifth is devotion to sthaviras, i.e., those who have been initiated for twenty years, those sixty years old, and the learned. The sixth is the showing of affection by gifts of food, clothes, etc., to those having more learning than oneself in regard to interpretation.<sup>118</sup> The seventh is tenderness to ascetics making protracted penance by the gift of devotion and rest. The eighth is the acquisition of knowledge of both text and meaning of the twelve aṅgas of the scriptures by daily questions, reciting, etc. The ninth is right-belief, free from the faults of doubt, etc.,<sup>119</sup> adorned with the qualities of firmness, etc.,<sup>120</sup> characterized by

<sup>117</sup> 882. There are useful discussions of these in Āva. 176-8, p. 161 and Pravac. 310-19, pp. 82 f.

<sup>118</sup> 888. According to the Āva. p. 161, learning in regard to interpretation is more esteemed than in regard to the text.

<sup>119</sup> 891. The faults of right belief in addition to doubt (śaṅkā) are: acceptance of other doctrines (kāṅkṣā); hate of the Tīrthāṅkaras' speech (vicikitsā); praise of false doctrine (mithyadr̥ṣṭiprasāṅsana); acquaintance with false doctrine (°samtaya). Yog. 2. 17.

<sup>120</sup> 891. The guṇas are: firmness in Jain doctrine (sthairya); promulgation of Jain doctrine (prabhāvanā); devotion to Jain doctrine (bhakti); expertness in it (kauśalā); service to the tīrthas (tīrthasevā). The tīrtha is either dravyatīrtha, places where the Tīrthakṛts were

tranquillity, etc.<sup>121</sup> The tenth is reverence (vinaya)—so-called from the destruction of karma, fourfold with knowledge, belief, good-conduct, and service to one's superiors. The eleventh is earnest, determined avoidance of transgression in the modes of conduct and daily duties.<sup>122</sup> The

born, received initiation, kevalajñāna, and attained mokṣa; or bhāvātīrtha, the fourfold congregation, or the chief gaṇadhara. Yog. 2. 16.

<sup>121</sup> 891. The characteristics (lakṣaṇa) are: tranquillity (śama); desire for emancipation (saṃvega); disgust with the world (nirveda); compassion (anukampā); faith in the principles of truth (āstikya). Yog. 2. 15.

<sup>122</sup> 893. Ichāmīthyākaraṇādīyogeshvāvaśyakeṣu. The Āva. p. 161 gives this sthānaka as āvāśyaka only, so it is surely a noun here and not an adjective. The 'daily duties' are 6, defined in the Anuyog. (58, p. 43) as follows: 1) sāmāyika, the avoidance of injury to living creatures, etc., and cessation of all censurable activity. This, however, does not make clear the entire field of sāmāyika. C. R. Jain, Key of Knowledge, p. 365 ff, says: "The sāmāyika consists in an endeavor to refrain from the commission of all kinds of sin for a certain period of time, usually an antaramuhūrta (about 48 minutes) every day. During this period one should remain cheerful and engaged in subduing the element of mental disturbance arising from personal likes and dislikes, and should dissociate oneself, in one's mind, from all kinds of interests and undertakings of which our worldly personality is made up. The most valuable gain from sāmāyika is the cultivation of an ever-growing feeling of equanimity, that well-balanced state of mental quietude and serenity which is the foremost attribute of divinity. . . . . The Sāmāyika consists in

- (1) repenting for the faults committed in the past,
- (2) resolving to abstain from particular sins in future,
- (3) renunciation of personal likes and dislikes,
- (4) praise of Tīrthaṅkaras,
- (5) devotion to a particular Tīrthaṅkara,
- (6) withdrawal of attention from the body, and its being directed towards the souls."

2) caturvīṃśatistava, praise of the twenty-four Arhats; 3) vandanā, homage to those having the mūla- and uttaragūṇas; 4) pratīkramaṇa, repentance for any fault committed; 5) kāyotsarga, cure of spiritual faults (by meditation); 6) pratyākhyāna, determination to avoid faults in future.

Ichāmīthyākaraṇa belong to the 20 sāmācārī, practices of sādhus.

twelfth sthānaka is the observance without sin of the chief guṇas of non-injury, etc., and the subsidiary ones of carefulness, etc. The thirteenth sthānaka is the making of

They are given in Uttar. 26. 2-7. Anuyog. 118. Pravac. 760-67. Sth. 749, p. 500. As always, there are some variations, but in general they agree. I give the list as taken from the Sth. by Hoernle, Uv. n. 121, with additions and corrections.

1. Icchā, 'acting voluntarily'; i.e., if any one wishes another to do anything for him, he is not to put any pressure on him; it may only be accepted, if done voluntarily; this especially applies to a Sādhu wishing help from an inferior.

2. Micchā (mithyā), 'declaring an act to be false'; i.e., if a Sādhu be betrayed into doing any act inconsistent with his profession, he is to own it in his heart to be false or wrong; i.e., he is to express repentance (paścāttāpakāra).

3. Tabakkāra (tathākāra), 'expressing acquiescence' or 'acceptance'; e.g., if a guru be asked any question, his reply is to be accepted as true and correct. (This also applies further to his sermons, etc.)

4. Āvassitā (āvaśyakī), 'acting unavoidably'; e.g., if a Sādhu, who should never unnecessarily come out of his shelter (upāśraya), finds it necessary to leave it, he should, on coming out, say, "It is necessary."

5. Nisīhitā (naisedhikī), 'warding off other business'; i.e., avoidance of anything that would interrupt his concentration. When he goes to the temple, he says 'niśīhi' three times; when he leaves he says 'avasīhi'; when he returns to his shelter, he again says 'niśīhi.' 'Avasīhi' is the reverse of 'niśīhi'; he is to engage in any necessary work while outside. He says the words three times with reference to mind, speech, and body.

6. Āpucchānā (āpucchānā), 'consulting' or 'conferring'; i.e., if there is any work to be done, one should consult with those who have a right to be asked; e.g., on going to a Jain temple, the guru should be asked.

7. Paḍipucchā (pratipucchā), 'giving notice'; i.e., even in the case of a previously given general permission or of a previous consultation, when the actual moment of action arrives, notice of doing it should again be given. (To this should be added—that if permission was refused when he first asked, he must ask again, if the business is very urgent.) The Uttar. gives quite a different explanation. In the text itself, paḍipucchāna is explained as parakarane, in distinction

pure meditation every minute and every second, with avoidance of negligence. The fourteenth sthāna is constant penance, according to ability, without injury to mind and body. The fifteenth is sharing of food, etc., with ascetics, according to ability, with purity of mind, speech, and body. The sixteenth sthāna is the rendering of service by food, drink, etc., to the ten persons, ācārya, etc.<sup>128</sup> The seventeenth sthāna is enabling the fourfold congregation to concentrate their minds in meditation by warding off all evils. The eighteenth sthāna is the

from āpucchana, which is sayarūkarane. In the commentary the more usual explanation is also given.

8. Chandanā (chandanā), 'invitation'; e.g., if a Sādhu returns from begging food, he is to invite the other Sādhus, who remained at home, to share his meal.

9. Nimantanā (nimantranā), 'making an offer'; e.g., if a Sādhu has no food for himself, he is, on going to beg, to ask the other Sādhus whether he may bring some for them. The Uttar. again has a variation. Here it substitutes abhutthana (abhyutthana) which it explains as gurunā in the text. The com. interprets it also as equal to nimantranā.

10. Uvasampayā (upasampat), 'receiving initiation'; i.e., if any one goes to an ācārya to receive from him initiation or further instruction in matters of knowledge, faith, and conduct, he is to acknowledge himself as his disciple (śiṣya).

<sup>128</sup> 898. The 10 persons entitled to service are: ācārya (head of a group of monks); upādhyāya (preceptor); sthavira (a monk 60 years old, or one who has been initiated 20 years, or a very learned monk); tapasvin (ascetic); glāna (a sick monk); śaikṣaka (a young monk); sādharmika (a co-religionist); kula (a group of sects); gaṇa (a group of kulas); saṅgha (a group of gaṇas). Aup. 20, p. 43. Sth. 397, p. 299. Āva. 176-78, p. 161b. The interpretation of sādharmika varies from that of any one professing the same religion to the narrow definition of one who follows the same detailed practices. These 10 persons are entitled to 13 kinds of service: giving of food; of drink; giving a seat; supplying anything that may be lacking in his equipment; cleansing the feet; giving of clothes; giving of medicine; escort on the road; protection from rogues, thieves, etc.; taking the staff when he enters the house; and 3 kinds of sanitary service. Āva. p. 161b.



daily zealous learning of new texts, interpretations, and both. The nineteenth sthāna is devotion to knowledge of the scriptures by faith, by their publication, by destroying censure, etc. The twentieth is the propagation of the doctrine by vidyās, prognostication, literary composition, discussion, discourses on dharma, etc.<sup>124</sup> Of these (i.e., of the twenty) one is cause for gaining Tīrthakṛtnāmakarma. The Blessed One acquired it by all.

Bāhu, performing service to the sādhus, acquired for himself karma which had as its fruit the pleasures of a cakravartin. Subāhu acquired superhuman strength by giving rest to the great rishis engaged in penance. Then Vajranābha praised Bāhu and Subāhu, saying, "These are indeed virtuous, bestowing service and rest." Pīṭha and Mahāpīṭha reflected, "Whoever confers benefits, he alone is praised. Yet who praises us since we are devoted to the study of the scriptures and meditation, but do not confer benefits? People adhere to those who confer advantages." Because they did not confess this sin caused by jealousy, devoted to deceit and wrong belief, they acquired karma that had woman-birth as its fruit. These six observed their mendicancy free from transgressions, resembling a sword-blade, for fourteen lacs of pūrvas.<sup>125</sup> The six, having pure resolution, undertook the first called pādapopagamana<sup>126</sup>

<sup>124</sup> 902. These are some of the 8 divisions of prabhāvanā (see n. 120). Yog. 2. 16, p. 65, gives the following list; 1) pravacin, one who knows the scriptures; 2) dharmakathin, one who delivers admirable religious lectures; 3) vādin, one who holds disputations; 4) naimittika, one who knows or teaches prognostication; 5) tapasvin, one who practices severe penance; 6) vidyāvat, one who has the vidyās, Prajñapti, etc., as attendant deities; 7) siddha, one who has obtained magic powers; 8) kavi, one who composes literary productions.

<sup>125</sup> 910. A pūrva=8,400,000<sup>2</sup> years.

<sup>126</sup> 911. Seventeen kinds of death are recognized. Bhag. 91, p. 120a. Sth. 102, p. 94b. Sam. 17, p. 34. Pravac. 1006-17, p. 298. Uttar. B. 30. 12 f. The following account is based on the Uttar. Of

accompanied by the two kinds of samlekhanā, and became chief-gods in the Sarvārthasiddhi heaven, with life-periods of thirty-three sāgaropamas.

these, three are from fasting (anaśana). 1) Bhaktapratyākhyāna: in this he makes a confession to his guru in presence of other sādhus, adopts samlekhanā, and rejects all food. He may or may not take water. He is allowed to move, if able; and if not able, can be assisted by others. 2) Īnginī: he makes confession, etc., as before. Rejects water also. Is allowed to move within a limited space, i.e., from shade to sun and vice versa; but cannot be assisted by any one else. 3) Pādapopagamana: as before, but is not allowed to move at all. He goes to a mountain, cave, etc., and remains motionless like a tree until he dies. All the commentators have adopted this Sanskrit for the Pk. pāvagamana, hence the comparison with a tree. These 3 kinds of anaśana are divided into vicāra, 'with motion,' (kāyaceṣṭām udvarttanādikām), which includes 1) and 2), and avicāra, 'without motion,' which applies to 3). They are further divided into parikarma and aparikarma, though the exact difference between vicāra and parikarma is not clear to me, nor to the commentators apparently, since they give two explanations. The first is: sthānopaveśanatvagvarttanodvarttanādi, which certainly does not differ much from kāyaceṣṭā. This includes 1) and 2), and 3) is aparikarma. Another explanation is that fasting is saparikarma when there is samlekhanā. This would be when he fasted in the absence of any fatal injury. In case of a fatal injury he would not be able to perform samlekhanā, and then it would be aparikarma. Again fasting is divided into sanirhāra and anirhāra. This, however, is limited to pādapopagamana. Again explanations vary. The Uttar. gives nirhāra, as going to a mountain, cave, etc., from the village, etc. Anirhāra is defined: 'yat puṇar utthātukāme vrajikādau kriyate tad anirhāri, tatra kvāpi gamanābhāvāt.' The meaning of this is not clear, nor have I been able to obtain any satisfactory interpretation, but apparently he does not leave the village, which is in itself a contradiction of the fundamental definition of pādapopagamana. The Bhag. 91 defines nirhāra as the carrying out of the corpse, when a sādhu dies in the upāśraya. Similarly, Sth. p. 94. But in these, it is not stated in the first place that pādapopagamana must be performed in a remote spot. According to the Pravac., pādapopagamana can be performed only by those having vajrasabhanārāca-bodies.

## CHAPTER II

### *Story of Sāgaracandra, Priyadarśanā, and Asokadatta* (1-108)

Now, in Jambūdvīpa in the West Videhas, there is a city, Aparājītā by name, unconquered by its enemies. In it there was a king, by whose power the world had been subdued, Īśānacandra (the Moon of Īśāna), equal to the Indra of Īśāna in glory. There lived a merchant, preeminent in wealth, foremost among those devoted solely to piety, by name Candanadāsa, sandal for giving delight to the world. He had a son, Sāgaracandra, who was the prime cause of delight to the eyes of the world like the moon to the ocean. Always having an upright character, his actions governed by dharma, possessing discernment, he was the face-ornament of the whole city.

One day, to see King Īśānacandra he went to the palace crowded with vassal-kings who had humbly approached to do service. Then he was received by the King, just as by a father, with great affection shown by giving him a seat, betel, etc. Just then a panegyrist came to the King's door and recited in a voice which surpassed the sound of the conch: "Today, O King, the Śrī of spring with many flowers prepared appears in your garden like a woman-gardener on the alert. Honor with your presence that garden with the quarters made fragrant with the perfume of blooming flowers, like Mahendra Nandana." The King instructed the door-keeper: "Early in the morning everyone must go to the garden. Have it proclaimed in the city." "You too must go to the garden," the King himself commanded the merchant's son. For this is characteristic

of a gracious master. Then dismissed by the King, delighted, he went home and told his friend Aśokadatta about the King's command.

On the next day the King went to the garden with his retinue. The citizens went there also. Subjects follow the king. Like spring with the wind from Malaya, the merchant's son with his friend Aśokadatta went to the garden. Then the people, subject to the rule of kāma, began to amuse themselves by gathering and wreathing flowers, by songs, dances, etc. The citizens, formed into groups here and there, engaged in recreation, took up the yoke of the camp of King Smara who had settled there. While at every step arose loud sounds of songs and musical instruments in conjunction as if to conquer other sense-objects, suddenly from a near-by arbor of trees arose the cry of a terrified woman, "Help! Help!" To ascertain what it was, Sāgara ran quickly, as if drawn by that voice penetrating his ear. He saw there Priyadarśanā, the daughter of the merchant Pūrṇabhadra, who had been seized by bandits like a black doe by wolves. The merchant's son crushed the hand of one bandit and took away his knife, just as one would take a jewel after breaking a serpent's neck. Seeing such strength on his part, the bandits ran away. Even tigers flee at the sight of a blazing fire. Thus Priyadarśanā was freed by Sāgara from the bandits like a mango-shoot from wood-gatherers. "Who is he, best of men, devoted to helping others? Fortunately he came here, drawn by my great good-fortune. Surpassing Smara in beauty, he alone shall be my husband." With these thoughts Priyadarśanā went to her own house. Carrying Priyadarśanā in his heart as if she were sewn there, the merchant's son, accompanied by Aśokadatta, went home.

Then Candanadāsa heard indirectly about the whole incident. By whom could such a thing be concealed?

He thought, "His love for Priyadarśanā is suitable. For friendship between the lotus and king-goose is suitable. This magnanimous act which was performed at that time is not suitable. For heroism must not be shown by a merchant, even though he is heroic. Moreover, as he is honest, his association with Aśokadatta who is deceitful is certainly not a good thing, resembling that of a plantain tree with a jujube."<sup>127</sup> Reflecting thus for a long time, the merchant sent for Sāgara, and began to admonish him in a conciliatory way, as an elephant-driver would a bhadra-elephant.<sup>128</sup> "O son, you are conversant with the customs of all the śāstras, and with business affairs. Still, I shall give you some advice. For we merchants, son, living by skill in our art, unassuming, being well-dressed, are not criticized. Even in youth you must conceal your power. Merchants, even in matters common to everyone, act with apprehension. Wealth, indulgence in pleasure, generosity which must certainly be concealed, are sufficient for our renown, just as the body is sufficient (adornment) for young women. Action which is not suitable to one's birth has a bad appearance, like a gold ornament fastened on a camel's foot. Then time must be given to wealth, as constituting virtue, by those devoted to business and to suitability for their own station, son. Association with the wicked by those who are honest

<sup>127</sup> 31. The plantain tree is very delicate and the jujube very thorny.

<sup>128</sup> 32. "The elephant is of four kinds according to its race; either a Bhadra (propitious), Mandra (pleasing), Mrga (deer), or a Miśra (mixed). The elephant which has honey-coloured teeth, is strong, well-proportioned, has a globular shape, good head and excellent limbs, is always known as a Bhadra.—The height of a Bhadra is 7 cubits (hasta), its length 8 cubits, the circumference of its belly should always be 10 cubits." Oppert, Śukranīti, 4. 7. 34-35, 40. In Abhi. 4. 284, Hem. gives manda (instead of mandra), 'mandasattvāt.'

by nature must be abandoned. In course of time it surely effects a change for the worse, like the poison of a mad-dog. This Aśokadatta friend of yours, always advancing (in influence), will corrupt you entirely, as leprosy spreads and corrupts a body. For he, extremely deceitful, thinks one thing, says another, and does something else, like a courtesan."

When the best of merchants had stopped speaking after giving this careful advice, Śāgaracandra thought to himself, "I think Father has learned about the whole incident of the girl and bandit, since he gives this advice. Aśokadatta does not appear suitable to Father. By the bad fortune of men (our) elders are different (from what they should be). Still, it must be." Reflecting thus a moment, Śāgaracandra said in a respectful voice: "Whatever my Father advises, that must be done. I am your son. Enough of action by which the father's advice is transgressed. However, by chance and unexpectedly, action falls to one's lot which does not allow any time at all for reflection. The time for action passes for one reflecting, as the auspicious hour (for the bath) passes for a lazy person washing his feet. Even though such a time should come, even though my life were in danger, I will do only that which will not cause you embarrassment. As for what my Father said about Aśokadatta, I am not vicious by his vice, nor virtuous from his virtue. The cause of my friendship with Aśokadatta is our living together, playing together in the sand-pile (as children), seeing each other frequently, the same caste, same education, the same habits, the same age, kindness even in absence, sharing of pleasure and pain. I do not see any deceit in him at all. Some one has lied to my father. Certainly malicious people disturb every one. Granted that he is deceitful, what will he do to me? Even when they are placed together, glass is glass, a jewel is a jewel!" To his son who had replied thus the merchant said, "You are a sensible fellow. Nevertheless, I had to advise

you. For the hearts of others are difficult to penetrate.”

Knowing his son's attachment, he asked Pūrṇabhadra for his daughter fully endowed with the virtues of good conduct, etc., for him. Pūrṇabhadra approved his request, saying, “In the beginning that daughter of mine was bought by kindness by your son.” Then the wedding of Sāgaracandra with Priyadarśanā was celebrated by the parents at an auspicious conjunction of the stars on an auspicious day. Then the bride and groom rejoiced at the desired marriage just as at the fall of the thought-about dundubhi.<sup>129</sup> Their affection for each other, like that of two cranes,<sup>130</sup> increased, as if they had one soul from the harmony of their minds. Priyadarśanā, always radiant, with a gentle expression, shone with Sāgaracandra like moonlight with the moon. Of these two, virtuous, handsome, sincere, there was a suitable union from Destiny arranging it after a long time. Certainly because of their faith in each other, there was no lack of confidence between them. The pure in heart never suspect the reverse.

Then Aśokadatta came to the house of Sāgaracandra who had gone out and said to Priyadarśanā, “Sāgaracandra consults constantly in secret the daughter-in-law of the merchant Dhanadatta. What can be his object in this?” Naturally artless, she replied, “Your friend knows this; or you, his second heart, always know. Who knows the business conducted in secret of great men of affairs? He knows. Why should he talk about it at home?” Aśokadatta said, “What your husband's purpose is in consultation with her, that I know. But how can it be told?” Asked by Priyadarśanā, “What is it?” he said, “What my purpose is with you, fair lady, that is his purpose with her.” Again asked by Priyadarśanā,

<sup>129</sup> 59. A throw of dice, evidently lucky.

<sup>130</sup> 60. Sārasas are proverbial as inseparable friends. See H. P. p. 210.

who was artless and did not know his motive, "What is your purpose with me?" he said, "Except your husband alone, what man of sense, understanding different flavors of pleasure, would not have a purpose with you, fair lady?" When she heard that speech that was like a needle in her ear, betraying an evil meaning, angered, her face bent down, she said to him cuttingly: "O villain, basest of men, how can you think this? Or thought, how can you say it? Shame upon the temerity of a fool! Moreover, do you consider my noble husband like yourself, villain! Shame upon you, an enemy in the guise of a friend. Go! Do not stay, scoundrel! From the mere sight of you there is evil."

Thus reviled by her, he went away quickly like a thief. As he went along, his face black with darkness like a cow-killer, disconsolate, Sāgara saw him. "O friend, why do you look as if you are troubled?" Sāgaracandra, who had a crystal-pure mind, asked him. Then the villain, a mountain of deceit and tricks, heaving a deep sigh, his lower lip contracted a little, as if from great strain, said, "You see, brother, the cause of depression of those living in samsāra is like the cause of cold of those dwelling near Mt. Hima. Something is present here like a wound in a secret place which it is desirable neither to conceal nor to tell." Guileless Sāgaracandra reflected, as Aśoka-datta stood, after saying this, with deceitful tears in his eyes, "Oh, samsāra is worthless, in which even in such men such a cause of doubt suddenly arises. Though he does not speak from firmness, his extreme inner despair is clearly indicated by tears, like a fire by smoke." Thinking thus for a long time, at once pained by his pain, again Sāgaracandra said to him in a choking voice, "If it is not untellable, friend, tell the cause of your depression. Now have less pain by sharing your pain with me."

Aśokadatta said, "Nothing else is untellable to you, who are the same as life to me; this matter is especially untellable. My friend knows this—that here a woman is



always the cause of unworthy things, as the night before a new moon is the cause of darkness." Sāgara said, "Now indeed, dear friend, you have fallen into danger from some woman like a snake." Aśokadatta said, displaying simulated embarrassment: "For a long time Priyadarśanā has said improper things to me. For so long a time I disregarded her with shame and scorn on my part, thinking, 'Some time she will cease, ashamed of herself.' But day by day she does not cease speaking to me with words suitable for unchaste wives. Alas, women have persistence in wickedness. Today, moreover, to look for you I went to your house. Friend, I have been detained by her knowing tricks like a Rakṣasi. After I had freed myself in some way from her house, like an elephant from a net, I came here very quickly. Then I thought, 'She will not let me go, so long as I live. So, shall I kill myself today? And yet it is not a good idea to die, since she will describe such a thing falsely to my friend; and that, moreover, in my absence. Rather, I myself will tell everything to my friend, so that, distrusting her, he will not go to destruction. That too is not fitting, since I did not fulfill her wish. Shall I throw acid on a wound by telling her improper conduct?' As I was reflecting thus, you saw me here just now. Know this to be the cause of my depression, friend."

When he had heard this speech, for a moment Sāgara was like one who has drunk poison; then he became calm like the ocean free from wind. Sāgara said: "This is inherent in women, like acridness in water from wells in salty ground. Do not be troubled. Be always busy with auspicious work. Contentment (of mind) must be maintained. Consider that her words are not to be remembered. Let her be whatever she may be. Enough of her, in truth. Only may there be no evil-mindedness between us, brother." So conciliated by him, artless as he was, the basest of men rejoiced. For the deceitful, even having committed crimes, admire themselves. From that time

on, Sāgara, without affection and with depression, endured Priyadarśanā like a finger consumed by disease. Nevertheless, from respect he treated her just as before. For a creeper which one has cherished is not rooted up, even though barren. Priyadarśanā did not tell her husband about Aśokadatta's behaviour, with the idea, "I do not want to cause a quarrel between them." Then Sāgara, considering worldly existence as a prison, made his wealth serve its purpose by employing it for the poor, etc. In course of time, all three, Sāgara, Priyadarśanā, and Aśokadatta, completed their span of life and died.

*Divisions of time and description of the Golden Age*  
(109-156)

Then Sāgara and Priyadarśanā were born in the form of twins in the southern part of Bharatakṣetra in Jambūdvīpa, in the middle part of the space between the Gaṅgā and Sindhū,<sup>191</sup> in the third period in avasarpinī, when there was the eighth part of a palya remaining. In the five Bharata- and Airavata-zones the twelve-spoked wheel of time is the basis of the law of time. Time is two-fold from the division into avasarpinī and utsarpinī. There are six spokes in avasarpinī, beginning with Ekāntasuṣamā (Pure Bliss). Of these Ekāntasuṣamā lasts for four crores of crores of sāgaras, and Suṣamā (Bliss) for three; Suṣamā-duṣamā (Bliss-Sorrow) for two, Duṣamasuṣamā (Sorrow-Bliss) for one crore of crores of sāgaropamas minus forty-two thousand years; Duṣamā (Sorrow) lasts for twenty-one thousand years, and Ekāntaduṣamā (Pure Sorrow) for the same measure of years. The spokes which are in avasarpinī, these have been described. They are the

<sup>191</sup> 109. All the MSS. I have seen have either the reading of the ed., gaṅgāsindhūttarasyāntarbhāge, which is quite impossible, as it has already been stated that it is the southern half of Bharata; or gaṅgāsindhvantarasyāntarbhāge, which is not satisfactory either, but seems the less undesirable of the two.

same in utsarpini, but in reverse order. So in avasarpini and utsarpini together there are twenty crores of crores of sāgaropamas.

In the first of these spokes, human beings live for three palyas, are six miles tall, and eat every fourth day. They have symmetrical bodies,<sup>132</sup> marked with all the good marks, with joints firmly knit as if with mortise, collar and pin,<sup>133</sup> always healthy. They are free from anger, conceit, deceit, and greed, by their very nature shunning unrighteousness on all occasions. In it, ten wishing-trees, Madyāngas, etc., just as in the Uttarakurus, grant their desires day and night. The Madyāngas give sweet wines, as soon as asked; Bhr̥ngas give dishes, etc., like keepers of store-houses of them. Turyāngas distribute musical instruments producing concerts. Dīpaśikhās and Jyotiśikas

<sup>132</sup> 119. Caturasrasasamsthana. This is the first and best kind of body—of which there are 6 varieties. 1) Samacaturasrasamsthana (the more usual form) is a perfectly symmetrical body. 2) Nyagrodhaparimaṇḍala,° the body is like a banyan-tree; the upper part is symmetrical but the lower does not correspond. 3) Sādi° is the reverse of the second. The lower part is properly formed, but the upper part is not. 4) Kubja,° hunchback. The neck, hands, and feet are properly proportioned, but the torso is contracted and misshapen. 5) Vāmana,° usually translated 'dwarfish,' but that is not accurate in this connection. It is the reverse of kubja. The torso is properly formed, but the neck, hands, feet, etc., are not. These are the usually accepted definitions of kubja and vamana, and certainly the correct ones, but the Sth. reverses the definitions. 6) Huṇḍa,° in which every part of the body is misshapen. Sam. 155, p. 150. Sth. 495, pp. 357-8.

<sup>133</sup> 119. Vajrasabhanārācasamhanana. There are also 6 varieties of joints, of which this is the best and first kind. Vajra is a 'bolt,' ṛṣabha, a 'collar or binding,' nārāca, a 'double mortise'. The two bones are joined by a double mortise, bound with another bone, and fastened by a fourth as a bolt. The second kind is without the bolt and is called 'ṛṣabhanārāca'; the third kind (nārāca) is joined only by the double mortise; the fourth (ardhanārāca) has a mortise on one side and a bolt on the other; in the fifth (kilika) the bones are merely bolted together; in the sixth (sevārta) the bones only touch each other, Sam. 155, p. 150. Sth. 494, p. 357.

also give unequalled light. The Sucitrāngas produce variegated wreaths; Citrarasas, like cooks, produce many kinds of food. Manyāngas bestow ornaments at will; Gehākāras fine houses, instantly, like a city of the Gandhārvas. With uninterrupted desire the Anagnas give clothes. Each of these give many other objects also. Then the ground is sweet like sugar, and the waters in the rivers, etc., are unexcelled by the sweetness of nectar. As that spoke passes, the joints, etc., and the powers of the kalpa-trees deteriorate very, very slowly.

In the second spoke, mortals live for two palyas, are four miles tall, and eat every third day. The powers of the wishing-trees are somewhat less; the waters and the ground-sugar are somewhat deficient in sweetness. In this spoke too, in course of time, as in the former one, abundance gradually decreases, like the size of an elephant's trunk. In the third spoke, men live for one palya, are two miles tall, and eat every second day. And in this spoke, as before, body, age, sweetness of the ground, and power of the wishing-trees become still less. In the fourth spoke lacking former power, men live for a crore of pūrvas, five hundred bows tall. In the fifth, they live for one hundred years and are ten and a half feet tall; but in the sixth they live for sixteen years and are one foot and a half high, filled with pure sorrow. In utsarpiṇī also men must be known to be such (as in avasarpiṇī) in the six spokes in reverse order.

From being born at the end of the third spoke, the twins were nine hundred bows tall; they lived for the tenth part of a palya; their bodies had mortise-collar-and-pin joints, and they were provided with a perfectly symmetrical form. The man-twin with a complexion the color of pure gold together with his wife, the color of the priyaṅgu,<sup>134</sup> had the beautiful appearance of Sumeru with a mass of clouds. In the same place, because of the deceit

<sup>134</sup> 139. I.e., dark.

practiced in the former birth, Aśokadatta became an elephant, snow-white, with four tusks, like an elephant of the gods. One day, as he was wandering at will, the elephant saw before him the man-twin, his friend of a former birth. Affection sprang up from his body expanded by the shower of nectar of his sight, like a shoot from a seed. He (the man), even though unwilling, was made to mount his shoulder by the elephant, who had seized him and embraced him with his trunk at pleasure. From the two repeatedly seeing each other, the recollection of their former birth arose, just as if shown before their eyes. The other twins, their eyes wide-open with astonishment, saw him, like Indra, mounted on a four-tusked elephant. Then the twins called him by the name 'Vimalavāhana' (The White-vehicled), because "He is seated on an elephant white as the conch, jasmine, and moon." Knowing ethics (niti) from recollections of former births, having the white elephant as a vehicle, naturally handsome, he became head of all the people.

With the passing of time there the power of the wishing-trees diminished, like that of ascetics whose good-conduct has been violated. The Madyāṅgas gave wine tasteless, scanty, and slow, as if inferior trees had been brought by an evil fate that had changed them. As if powerless from reflecting, "Shall they be given, or not?" the Bhr̥ṅgas when asked gave dishes reluctantly. The Turyāṅgas did not produce such musical instruments, etc., like slave-Gandharvas who had been dragged there with abuse. Even though asked repeatedly for light, the Jyotiṣka-trees, as well as the Dīpaśikhās,<sup>135</sup> did not diffuse such light as before, like torches by day. The Citrāṅgas, like disrespectful servants, did not bestow wreaths, etc., quickly as the result of a wish. The Citrarasas did not give as before the fourfold food, like food-dispensary donors whose desire to give is being destroyed. The

<sup>135</sup> 152. There must certainly be a double meaning to dīpaśikhā.

Manyāngas likewise did not deliver manifold ornaments, etc., as if filled with anxiety, "How will they be replaced again?" The Gehākāras made houses slowly, slowly, like poets whose powers and proficiency are dull producing good poems. Even the Anagnas gave clothes very reluctantly like clouds that have cruel planets<sup>136</sup> as obstacles giving rain.

As the consequence of such a time, the twins developed a sense of ownership in the wishing-trees, as if in their own bodies. When one of them approached a wishing-tree considered his own by another, it was a great insult to the one having first claim to ownership. Then unable to endure the mutual injuries, they made Vimalavāhana their chief, with authority as lord. Knowing niti from recollections of former births, he divided the wishing-trees and gave them to the twins, as an old man divides property among members of his family. He promulgated the law of Hākāra for the punishment of any one who crossed the boundary from desire for another's wishing-tree. As a result of his punishment with the words, "Hā! you did that wickedly," the twins did not exceed the boundaries, as waters do not exceed the bank of the ocean. In regard to the Hā-punishment the twins thought, "Better corporal punishment, etc., than the disgrace of the Hā".

When half a year only of his life remained, his wife Candrayaśas bore twins. A boy and girl, with lives of numberless pūrvas, with good bodies, having the first kind of joints, dark, eight hundred bows tall, named Cakṣuṣmat and Candrakāntā by the parents, born together, they grew up like a creeper and a tree. After caring for the twins for six months, Vimalavāhana died without old age or disease, and was born among the Suvarṇakakumāras. At the same time Candrayaśas died and was

<sup>136</sup> 156. The cruel planets are Śani (Saturn), Maṅgala (Mars), Ravi (Sun), Rāhu, and Ketu. The favorable ones are Budha (Mercury), Śukra (Venus), Brhaspati (Jupiter), and Candra (Moon). Wilkins, p. 359. Martin, pp. 295 f.

born among the Nāgas. Moonlight cannot remain when the moon has set. Having completed his own life there, the elephant too attained the state of being a Nāgakumāra. Such is the power of time. By the law of the Hā-punishment alone, Cakṣuṣmat preserved the boundaries of the twins, like Vimalavāhana. The last period of the life of Cakṣuṣmat and Candrakāntā having arrived, twins Yaśasvin and Surūpā were born. Having the (same) joints, figure and color (as their parents), a little shorter lived, they gradually attained growth, like strength and intellect. Always going together, seven hundred and fifty bows tall, the two had the appearance of pillars of an arch. In course of time Cakṣuṣmat died and was born among the Suvarṇas, and Candrakāntā at once among the Nāgas.

Then Yaśasvin, like his father, controlled all the twins easily for a long time, as a cow-herd controls cows. Then gradually the Hākāra was disregarded by the twins, like the elephant-goad by elephants whose internal-ichor is appearing. Yaśasvin made the Mākāra punishment to curb them. In a disease that can not be subdued by one remedy, another remedy must certainly be applied. He, having great judgment, used the first law for a small offense, the second one for a moderate offense; and both in a serious offense. When their lives were almost ended, Yaśasvin and Surūpā had a girl and boy together like knowledge and humility. They named the son, as bright as the moon, Abhicandra, and the daughter who resembled the priyaṅgu-creeper, Prtirūpā. Having shorter lives than their parents, six hundred and fifty bows tall, united like śami and aśvattha trees, they gradually grew up. Always they had the beautiful appearance of the holy streams Mandākinī and Yamunā with their waters mingled. When his life was completed, Yaśasvin was born among the Abdhikumāras; and at the same time Surūpā among the Nāgakumāras.

Like his father, Abhicandra ruled all the twins for a

long time by the same maintenance of discipline and by the same two laws. Finally twins were borne by Pratiṛūpā, just as the moon, desired by many creatures, is borne by the night. The parents gave the name Prasenajit to the son, and to the daughter the name Cakṣuḥkāntā, because she was pleasing to the eye. Having shorter lives than their parents, with the dark luster of the betel-vine, together they gradually grew up like intellect and vigor. Both six hundred bows tall, having equal beauty, they were like day and night of the equinox. After death Abhicandra was born among the Udadhikumāras, but Pratiṛūpā among the Nāgakumāras at the same time.

Then in the same place Prasenajit became lord of the twins. For generally the sons of the eminent are also eminent. Then the twins gradually transgressed the Hākāra-law and the Mākāra-law, as those afflicted by love transgress modesty and the bounds of good behavior. Prasenajit made another law of Dhikkā resembling a charm for terrifying the great bhūt of transgression. Clever in their administration, by these three laws he ruled all the people like an elephant by the three yatas.<sup>187</sup> Then toward the end of the time (i.e. her life) Cakṣuḥkāntā bore twins, a boy and girl, whose lives were somewhat shorter. They were five hundred and fifty bows tall, and together increased in size like a tree and its shadow. The son became known among the people by the name Marudeva and the daughter by the name Śrīkāntā. Marudeva, gold-color, with his wife, who was the color of the priyaṅgu, had the beautiful appearance of Mt. Kanaka (Meru) with a row of trees in Nandana. Then after death Prasenajit was born among the Dvīpakumāras, and Cakṣuḥkāntā at the same time among the Nāgakumāras.

Then Marudeva directed all the twins by the same series of laws, as the king of the gods directs the gods.

<sup>187</sup> 194. The three are voice, foot and goad. Mātāṅgalīlā, 12. 8 ff.



Finally, twins were born from Śrikāntā, boy and girl, named Nābhi and Marudevī. Five hundred and twenty-five bows tall, together they grew up like forgiveness and self-control. Marudevā, with the beauty of the priyaṅgu, and Nābhi, having the color of pure gold, looked like images of their parents from the identity of color. The life of these two noble persons was measured by numbered pūrvas<sup>188</sup> and was somewhat less than Śrikāntā's and Marudeva's. After death Marudeva attained the status of a Dvīpakumāra and Śrikāntā that of a Nāgakumāra. After that Nābhi became the seventh patriarch of the twins, and ruled them properly by these three laws.

*The birth of Rṣabha. The thirteenth incarnation  
(207-272)*

When there remained in the third spoke of time eighty-four lacs of pūrvas plus eighty-nine fortnights, on the fourth day of the dark fortnight of the month Āṣāḍha, when the moon was in conjunction with the Uttaraṣāḍhā constellation, the soul of Śrī Vajranābha, after completing a span of life to the extent of thirty-three sāgaropamas, fell from Sarvārthasiddhi and descended into the womb of Marudevī, the wife of Śrī Nābhi, as a haṅsa would descend from Lake Mānasa to the bank of the Mandākinī. At the time when the Master descended, for a moment there was happiness for all creatures in the three worlds from the destruction of pain, and also a great light. Then Marudevī, asleep in her bed-chamber, saw fourteen great dreams on the night of the avatar. (First) A bull, white, massive-shouldered, with a long, straight tail; with a wreath of golden bells like lightning in an autumn-cloud. (Second) A king-elephant, four-tusked, white, gradually swelling, charming with a trickling stream of ichor, like a living Kailāsa. (Third) A lion, red-eyed,

<sup>188</sup> 204. Heretofore the twins had lived for numberless pūrvas of years.

long-tongued, with a waving mane, displaying a banner among warriors, as it were, under the pretext of raising his tail. (Fourth) The goddess whose resting-place is a lotus, with eyes resembling lotuses (i.e. Śrī), adorned with pitchers full of water lifted up by the trunks of the elephants of the quarters. (Fifth) A wreath twisted from flowers of various and numerous divine trees like a pendent rain-bow. (Sixth) A moon-orb having the sky-orb resplendent with a flood of light, producing joy like the image of her own face. (Seventh) A sun, giving the delusion that it was day at that time, though it was night, destroying all darkness, having blazing light. (Eighth) A flag-staff with a fluttering pennant having a wreath of bells like an elephant with its ears flapping. (Ninth) A pitcher of water, a gold pitcher, its mouth covered with full-blown lotuses, resembling the pitcher of nectar which appeared at the churning of the ocean. (Tenth) A great lotus-pond become many mouths, as it were, to praise the first Arhat by means of lotuses resonant with bees. (Eleventh) An ocean of milk pleasing the mind with masses of high waves that were thieves of the beauty of masses of autumn clouds scattered over the earth. (Twelfth) A heavenly palace (vimāna)<sup>139</sup> with immense luster, as if that palace in which the Blessed One had lived as a god had come here from former affection. (Thirteenth) A great collection of jewels with radiant light massed in the sky like a collection of stars come together in one place from somewhere. (Fourteenth) A smokeless fire that was like the collected brilliance of all the brilliant objects present in the womb of the three worlds. These entered her mouth. At dawn, the Lady Marudevi woke up at the end of her dream with a smiling face like

<sup>139</sup> 224. The word vimāna is used both for the palaces of the gods and for the aerial cars which serve as their conveyances. In the representations of the dreams which every temple possesses the vimāna is always made to represent the aerial car. But the text here makes it quite clear that Hem. has a palace in mind.

a lotus. As if pouring forth unequalled joy, with tender words the Lady at once told Nābhi the dreams in detail. "Your son will be the best patriarch (kulakara)," Nābhi explained the dreams in accordance with his own simplicity.

Then the thrones of the Indras shook as if from anger at the thought, "The birth of the Master in a mere Kulakṛt's family is not suitable." "What is the reason for this sudden trembling of our thrones?" They ascertained that after employing knowledge and perception. Then the Indras came all together, like friends having an appointment, to interpret to the Blessed One's Mother the meaning of the dreams. With buds made from their folded hands on their heads from reverence, they made clear the interpretation of the dreams, like commentators a text. "O Mistress, from the sight of the bull in your dream—a son will be to you, able to lift up the chariot of dharma sunk in the mud of delusion. From the sight of the elephant, O Lady—your son will be the greatest of the great, and the sole abode of great power. From the sight of the lion—your son will be a lion among men, resolute, always fearless, a hero with unflinching valor. From the fact that Śrī was seen, O Lady, is indicated that your son, the best of men, will be the Lord of the Śrī (Glory) of the sovereignty of the three worlds. From the sight of a wreath in a dream—the sight of your son will be auspicious, his rule worn on the head like a wreath by all the world. O Mother of the World, that a full moon was seen in your sleep means that your son will be pleasing, a joy to the eye. That you saw a sun means that your son will be the creator of the light of the world by destroying the darkness of delusion. That you saw a great banner in a dream, O Lady, that means that your son will be a dharma-banner, the founder of a great line. That you saw a pitcher full of water means that your son will be a vessel filled with all the supernatural powers (atīśayas).

That you saw a lotus-pond, Mistress, means that your son will take away the pain of those who have fallen into the desert of samsāra. That your Ladyship saw an ocean means that your son will be inaccessible and accessible. That you saw a heavenly palace, a marvel to the earth, O Lady, means that your son will be worshipped even by Vaimānika gods. That you saw a heap of jewels with flashing light means that your son will be a heap of jewels of all the virtues. That you saw a flaming fire enter your mouth means that your son will absorb the dignity of other dignitaries. O Mistress, it is indicated by these fourteen dreams that your son will be Master in the world extending for fourteen rajju.<sup>140</sup> Having related thus the interpretation of the dreams, and having bowed to Marudevī, the lords of the gods at once went to their own abodes.

Her body, sprinkled by the nectar of the Indras' interpretation of the dreams, expanded like the earth sprinkled with water by the clouds. She was beautified by the embryo, like a bank of clouds by the sun, like a pearl-oyster by a pearl as its fruit, like a mountain-cave by a lion. Marudevī, who was naturally the dark color of a priyangu, became fair from the embryo, like a bank of autumn-clouds. Her breasts became very large and high, as if from joy at the thought: "The Master of the World will suck us." Her eyes became very wide-open, as if extremely eager to see the face of the Blessed One. The wall-like surface of the Mistress's hips, though wide, became more so, like the sandbar of a river, after the

<sup>140</sup> 249. The height of the universe. A rajju is, in most of the texts, defined as the diameter of the Svayambhūramāna ocean, but that is always given merely as a rajju. The Ratnasañcayaprakaraṇa 483, p. 189 defines rajju as follows: "A god can go 100,000 yojanas in the winking of an eye. The distance he can go in 6 months is a rajju." This verse is said by the commentator to be taken from the Bṛhat., but I have not been able to locate it. K. p. 210, gives a similar definition.

passing of the rains. Her gait, slow by nature, became slower, like that of an elephant that has reached the rutting-condition. At that time her wealth of beauty increased greatly, like the knowledge of a learned man at dawn;<sup>141</sup> like the bank of the ocean in the hot season. Even though she was carrying the embryo, the sole essence of the three worlds in her womb, she did not become wearied. This is the power of the Arhats while they are in the embryo-stage. Gradually, gradually, in the womb of Marudevā, the embryo grew secretly like a bulb in the ground. By his power the Mistress became especially compassionate toward all. Water, even though cold, may become colder from snow thrown into it. By the power of the Blessed One having descended into her womb, Nābhi was honored more than his father by all the twins. From his power the kalpa-trees became especially efficacious, just as the moonbeams in the autumn become especially beautiful. By his power the earth had the hostility of men and animals appeased. For always the burning heat is allayed at the coming of the rain.

When nine months, seven and one half days had passed, at midnight on the eighth of the black fortnight of Caitra, the planets being in exaltation, the moon being in conjunction with Uttarāśādhā, the Lady gave an easy birth to a son, a twin. The skies became bright then as if from happiness; the people devoted themselves to sport with great joy, like gods. He looked like a god that had appeared on the couch of spontaneous birth, free from stains, afterbirth, blood, etc. Then there was a light in the three worlds, like lightning, causing surprise to the eyes of the world, destroying darkness. Though unbeaten by servants, the drum having the deep sound of clouds resounded aloud in the sky from joy, like Heaven itself. Even the hell-inhabitants, who had never before attained

<sup>141</sup> 257. It is customary for students and teachers in Indian schools (old style) to rise very early, about 4 : 00 a.m.

happiness, experienced it, to say nothing of animals, men, and gods. The dust was removed from the earth by winds blowing slowly, slowly over the earth as if by servants. Garments were waved, and perfumed water was rained by the clouds, and the earth expanded like watered seed.

*Birth ceremonies (273-646)*

Then eight Dikkumāris living in the lower world, their thrones being shaken at once, came to the birth-house. Bhogaṅkarā, Bhogavati, Subhogā, Bhogamālini, Toyadhārā, Vicitrā, Puṣpamālā, Abhinditā. After they had circumabulated three times the first Tirthakara and his mother, and had paid homage to them, they said, "Reverence to you, Mother of the World, Giver of the Light of the World. We eight Dikkumāris, living in the lower world, have come here by his power to make a festival to him, knowing by clairvoyant knowledge the purifying birth of the Tirthakṛt. Therefore, do not be afraid." Saying this, standing in the northeast region, they made a lying-in house with one thousand pillars, facing east. They removed all the gravel, thorns, etc., around the birth-house to the extent of a yojana by means of a whirlwind. Then, after checking the whirlwind and bowing to the Blessed One, they continued to sing to him, seated near him.

Likewise, having known by the shaking of their thrones, the eight Dikkumāris living on Mt. Meru, inhabitants of the upper world, came. Meghaṅkarā, Meghavati, Sumeghā, Meghamālini, Toyadhārā, Vicitrā, Vāriṣenā, Balāhakā. After bowing to the Jina and the Jina's mother and announcing themselves as before, they quickly made a mass of clouds in the sky, like the month Nabhasya. For a yojana around the house they laid the dust completely with perfumed water like darkness by moonlight. They made a shower of five-colored flowers knee-deep, making the earth made of variegated paintings as it were. Likewise singing

the spotless virtues of the Tirthanātha, filled with a high degree of joy, they stood—each in her proper place.

Eight Dikkumāris, living on the eastern Rucaka Mountains,<sup>142</sup> came in chariots rivaling the mind (in speed) as it were. Nandottarā, Nandā, Ānandā, Nandivar-dhanā, Vijayā, Vaijayanti, Jayanti, Aparājitā. After bowing to the Master and to Marudevā and announcing themselves as before, singing auspicious songs, they stood in front, holding mirrors.

The same number of Dikkumāris, living on the southern Rucaka Mountains, came there, impelled by joy like a whip. Samāhārā, Supradattā, Suprabuddhā, Yaśo-dharā, Lakṣmivati, Śeṣavati, Citraguptā, Vasundharā. Having bowed to the Lord of Jinas and his mother and having introduced themselves as before, they stood on the right, singing, with pitchers in their hands.

Eight Dikkumāris also, living on the west Rucaka Mountains, came in haste, as if outstripping each other from devotion. Ilādevī, Surādevī, Pṛthivī, Padmavati, Ekanāsā, Navamikā, Bhadrā, Aśokā. Having bowed to the Jina and the Jina's mother and having announced themselves as before, they stood behind, holding palm-leaf fans, singing.

Eight Dikkumāris from the northern Rucaka Mountains came quickly by means of the Ābhiyogika-gods who had become chariots like the wind (in speed). Alambuśā, Mīsrakeśī, Pundarikā, Vāruṇī, Hāsā, Sarva-prabhā, Śrī, Hri. After bowing to the Jina and to his mother and announcing their purpose as before, they stood on the left holding chauris, singing.

Four Dikkumāris, named Citrā, Citrakanakā, Saterā, Sautrāmaṇī, came from the intermediate points of the

<sup>142</sup> 287. In the continent Rucakadvīpa is a circular mountain-range, Rucaka. On this in the four directions are 4 temples, and on both sides of each temple are 4 mountain peaks, making 8 peaks in each direction. Each peak is inhabited by a Dikkumārī. K. pp. 257 f.

compass of the Rucaka Mountains. When they had bowed to the Jina and the Jina's mother and had introduced themselves in the same way, they stood in the northeast, etc., directions, holding lights, singing.

Four Dikkumāris came from Rucakadvīpa, Rūpā, Rūpānśikā, Surūpā, and Rūpakāvati. They cut the Lord's navel-cord, leaving three inches, made a hole in the ground, and deposited it there. They filled the hole with diamonds and jewels quickly, and made a platform covered with durvā-grass<sup>143</sup> over it. To the east, south and north of the Lord's birth-house, they created three houses of plantain<sup>144</sup> like houses of Śrī. In each one of them, they created an extensive four-room apartment adorned with a lion-throne, resembling their own palaces. Setting the Jina on their folded hands, and supporting his mother on their arms, like expert servants they led her to the southern four-room apartment. After seating them on the lion-throne, they anointed them both with fragrant oil composed of a thousand ingredients, like expert shampooers. Quickly they massaged them both with divine unguent, the heavens being delighted by a stream of great fragrance. After conducting them to the eastern four-room apartment and seating them on the lion-throne, they bathed them with water pure as their own minds. They rubbed their bodies with fragrant reddish cloths, and quickly anointed them with gośirṣa-sandal paste. They put on them garments of devadusva-cloth, and various ornaments resembling a flash of lightning. Then, having led them to the northern four-room apartment, they seated the Blessed One and the Blessed One's mother on the lion-throne. They had gośirṣa-sandal-fuel collected quickly by the Ābhiyogika-gods from Mt. Kṣudrahimavat. Having

<sup>143</sup> 303. Cf. KSK 1. 97, p. 81.... pīṭham ādadhuḥ, baddhvā tad dūrvayā.....

<sup>144</sup> 304. Plantain is still used for temporary constructions in the temples and festivals.



speedily produced a fire by the two pieces of wood for kindling fire by attrition, they made a sacrifice with the gośirṣa-sandal made into fuel. With the ashes of the fire they made an amulet. For that is the course of devotion to those two, even though they are very powerful. Saying aloud, "May your life be as long as that of a mountain," they struck together stone-balls near the Lord's ears.<sup>145</sup> Having placed Marudevi and the Lord on a couch in the lying-in house, they stood singing auspicious songs. Then simultaneously in the heavens, there was the loud sound of the eternal bells, like the sound of musical instruments at the time of a wedding.

At that time the thrones of the Indras, though immovable as mountain-peaks, trembled like hearts from confusion. Then the Lord of Saudharma, his eyes red from a burst of anger, his face knitted in a frown on the broad surface of his forehead, making his lower lip tremble like a flame from the fire of internal anger, taking a deep breath as if to make firm his throne with one foot, saying to himself, "Whose name-paper has been turned up now by Kṛtānta?" starts to take his thunderbolt, the wind to the fire of his own arrogance. When he saw Purandara thus like an angry lion, his general, like pride incarnate, bowed to him and asked: "O Master, with me present as a soldier, why this anger on your part? O Lord of the World, tell me what enemy of yours I am to destroy." Then the Lord of the gods composed his mind, employed clairvoyant knowledge, and knew the birth of the first Jina. At once Śakra, the violence of his anger oozing away from joy, became like a mountain with a forest-fire extinguished by rain. "Alas for what I thought. May my sin be without consequences." Saying this, the chief of the gods left the lion-throne. He took seven or eight steps,

<sup>145</sup> 316. I am told by Gujarātis that this custom still exists in some parts of Gujarāt, and is supposed to give long life to the child.

put on his head his folded hands which bestowed the beauty of a second jeweled crown, bowed, touching the earth with the lotuses of his knee and head, and with his hair erect from joy began a hymn of praise to the Arhat as follows :

*Stuti* (330-37)

“Reverence to you, O Lord of the Congregation, Protector of the World, Ocean of Compassion, O Lord, son of Śrī Nābhi. O Lord, you are resplendent with the three knowledges, sense-knowledge,<sup>146</sup> etc., innate, like Mt. Meru with the parks, Nandana, etc. O God, this zone of Bharata today surpasses heaven, since it is adorned by you, the crest-jewel of the three worlds. Like you, this day is to be held in respect throughout samsāra, purified by the festival of your birth-kalyāna,<sup>147</sup> O Lord of the World. From the auspicious occasion of your birth, happiness arose even for the inhabitants of hell. For whom is the birth of the Arhats not a destroyer of pain? Henceforth, let dharma, lost like a (hidden) deposit in the country of Bharata in Jambūdvīpa, spring up from the seed of your power. Who that has attained to your feet will not cross samsāra? Even iron in a ship reaches the bank of the ocean. Like a wishing-tree in a treeless place, like a river-torrent in the desert, O Blessed One, you have descended into Bharata, because of the merit of the people.”

Having praised the Blessed One thus, the Lord of the first heaven instructed his general of infantry, Naigameṣin : “In the middle division of the southern half of Bharata in Jambūdvīpa, from the wife of the Patriarch Nābhi, Marudevā, a son, a depository of good fortune, is born. Summon all the gods for his birth-bath.” Then striking three

<sup>146</sup> 331. The Tirthaṅkaras possess at birth three of the 5 kinds of knowledge: i.e., mati, sense-knowledge, śruta, study-knowledge, and avadhi, clairvoyant knowledge.

<sup>147</sup> 333. Kalyāna is a technical word for 5 important occasions in the life of a Tirthaṅkara: conception, birth, initiation, attainment of omniscience, and nirvāṇa.

times the bell Sughoṣā<sup>148</sup> which has a wonderful sound for a radius of a yojana, he made it ring. With Sughoṣā the bells of all the other palaces rang, like birds singing with the bird leading the singing. The sound of these bells increased from the echoes arising in the skies like a family of the noble from sons resembling themselves. Springing up in thirty-two lacs of palaces, the sound expanded in the form of echoes like a word in the palate. The gods sunk in negligence were dazed by that sound. Saying, "What is this?" confused, they paid attention. Vajrin's general announced to them, attentive, in a voice deep as thunder: "Hear, all you gods. Pākaśāsana, whose command is not to be transgressed, instructs you with your retinues, goddesses, etc. 'In the southern half of Bharata in Jambūdvīpa the first Tīrthakṛt is born in the family of the Patriarch Nābhi. Hasten, like us, for the purpose of making the kalyāṇa-festival at his birth. Henceforth there is no other duty.'"

Some from devotion to the Arhat, like deer windwards; some drawn by Śakra's command, like iron by a magnet; some made to move by their wives, like aquatic monsters by the river-floods; some carried along by friends, like perfumes by the winds—the gods came by means of shining cars and other conveyances to Śakra's presence as if making another heaven. Vāsava instructed an Ābhiyogika-god named Pālaka, "Make a car that can not be copied." Then Pālaka, observing the Lord's command, made a car that filled the sky with a flood of light from a thousand jeweled pillars; having eyes, as it were, in the form of windows; having teeth, as it were, in the form of balconies; having horripilation, as it were, in the form of finials; five hundred yojanas high and a hundred thousand square,<sup>149</sup> moving from the inference of a wish.

<sup>148</sup> 341. The bell in Śakra's palace.

<sup>149</sup> 356. This is the usual description of Śakra's car, and other cars are described in the same proportions; but in all representations of the cars they are invariably much higher than wide.

There were three flights of steps to the car that were like Mt. Himavat's rivers with shining waves.<sup>160</sup> In front of them arches made of jewels of various colors had the beauty of a three-fold rainbow. Inside it, the floor, level and round, shone like the moon, like a mirror, like an ālingimrdaṅga,<sup>161</sup> like an excellent light. It made curtains, as it were, over the pictures on the walls by the dense masses of light from inset jeweled slabs. In its center was a theater-pavilion made of jewels, adorned with puppets superior to Apsarases. Within the pavilion was a dais made of beautiful jewels, like the pericarp of a full-blown lotus. Eight yojanas in breadth and length and four yojanas in height, it shone like the couch of the Śrī of Indra. On it shone a great jeweled lion-throne, as if it had been made by collecting the essence of all the constellations. Above the throne shone a canopy of perfect beauty, studded with various jewels, filling the sky with rays of light. In its center shone a diamond-goad, as if in an elephant's ear, and a kumbhika-string<sup>162</sup> of pearls resembling the pleasure-hammock of Lakṣmī. With adjacent half-kumbhika-strings of pearls, half so wide as it was, that

<sup>160</sup> 357. The Mountain-range Himavat is the southernmost of the seven ranges of Jambūdvīpa and the northern boundary of Bharatavarsa. Three rivers rise in it: Gaṅgā and Sindhu flowing to the south, and Rohitāṅśā flowing to the north. K., pp. 220 f.

<sup>161</sup> 359. The ālingimrdaṅga is one of 3 kinds of mṛdaṅgas—ankī, ālingī, and ūrdhvaka. Abhi. 2. 207 and com. The name is not in use at the present time, and no present-day mṛdaṅga could be compared with the moon or a mirror. There are, however, flat, circular drums in use, one variety of which is held on the left arm, and beaten with a stick.

<sup>162</sup> 366. Kumbhika is not quite clear in this connection. It might refer to the origin of pearls from the elephant's kumbha, or it might refer to the measure kumbha. Hem. evidently has the measure in mind, as he uses kumbhameya in 6. 590 and ardhakumbhaprama in Tri. 2. 2. 297. Kumbha is a bulk measure, but it apparently does not refer to the size of the pearls, as in 6. 590 it says they are the size of a myrobalan. Perhaps it refers to the quantity used in the necklace.

string had the beautiful appearance of the Gaṅgā with other rivers. As if greedy for the pleasure of touching it, the east wind and other winds, with faltering course rocked them slowly, slowly. Blowing between them, the wind made a sound pleasant to hear, as if a flatterer were singing the spotless glory of Indra.

Near his lion-throne in the northwest and north directions and in the northeast, there were so many thrones in succession for the Sāmānika-gods as there were gods, eighty-four thousand, like crowns of heavenly Śris. In the east there were eight thrones of the eight chief-goddesses, having the same shape, as if produced at the same time. In the southeast direction there were twelve thousand thrones for the gods of the inner council; and in the south fourteen thousand seats in succession for the gods in the middle council; and in the southwest a row of seats of the sixteen thousand gods of the outer council. In the west the seven thrones of the seven generals shone as if fallen from one disc. Eighty-four thousand seats of the body-guards shone in every direction around Śakra, like the stars around Meru.

When the Ābhiyogika-gods had completed the aerial car, they reported to the Master of the gods. Then Purandara changed into his best form; for the assumption of any form at will is natural to the gods. Together with his eight chief-queens like heavenly Śris, Vāsava had interesting things shown by troops of actors and Gandharvas. Then, after circumambulating it, he ascended his aerial car, like his own lofty pride, by the east steps. Sahasrākṣa, his image reflected in the jeweled walls as if he had thousand bodies, seated himself on his own throne, facing the east. Then Śakra's Sāmānikas, like other forms of Śakra, ascended by the north steps and took their proper seats. The other gods entered by the southern steps and sat down, each on his own seat. Before the Master there is no transgression in regard to the seat.

In front of the Lord of Paulomī (Śakra) seated on the lion-throne shone eight groups of the eight auspicious

things, mirror, etc.<sup>153</sup> The lotus in the form of Bidaujas shone, fair as the moon, and chauris being waved (looked like) hansas approaching (it). In front of the aerial car an Indradhvaja,<sup>154</sup> one thousand yojanas high, shone like a mountain with cascades. Then surrounded by Sāmānikas and other gods, Śakra looked like the ocean with a crore of rivers. His aerial car, surrounded by the aerial cars of the other gods, looked just like the principal shrine with shrines in an outer circle. The aerial cars, reflected in each other's beautiful jeweled walls, shone as if filled with (other) aerial cars. With cries of "Hail! Hail!" from the bards, with the noise of drums, and the sound of musical instruments of troops of Gandharvas and troops of actors reverberating against the quarters of the sky, at the wish of Hari the aerial car set out from Saudharma, just as if splitting the sky. Descending by an oblique path from the north of Saudharma, it appeared like a vessel for the covering of Jambūdvīpa.

"O elephant-rider, go from here; my lion will not endure (you)." "O horseman, go away; an angry buffalo is my animal." "O you with a deer-vehicle, do not come near; for I am riding a tiger." "O you with a serpent-banner, go away from here; look at the Garuḍa on my banner." "Why do you fly near me? You are obstructing movement forward." "Sir, why do you bump my car with your car?" "Why have you fallen behind? Come quickly. The Lord of the gods is going." "Do not be angry at the bumping to-day. There is (always) crowding on an auspicious occasion."

Thus great confusion arose mutually, produced by the

<sup>153</sup> 385. The 8 auspicious things are: svastika, śrīvatsa, nandyāvarta (three auspicious signs), vardhamāna (powder-flask), bhadrāsana (throne), kalāśa (pitcher), darpana (mirror), matsyayugma (two fish). Aup. 31, p. 68.

<sup>154</sup> 387. An Indradhvaja is a flag-staff with a large banner on top, and many smaller pennants attached, all up and down the staff. There are 108, or 1008, of these pennants. See App. V.

eagerness of the gods of Saudharmakalpa following the Lord of the gods. The car with its great flag, descending from the surface of the sky, looked like a ship descending from the crest in the middle of the ocean. Inside the constellation-circle, like an elephant inside a group of trees, making the sky seem <sup>166</sup> to be covered with clouds, as it were, after crossing numberless continents and oceans, like the wind in speed, the car arrived at Nandīśvaradvīpa. Going to Mt. Ratikara in the southeast, Indra contracted the car, like a learned man abridging a book. Then, after crossing continents and oceans on this side, gradually contracting the car more and more, Vāsava arrived at the continent named Jambūdvīpa, at the southern half of Bharata, and at the birth-house of the first Tīrthakṛt. Then with the car he circumambulated the Master's lying-in house, like the sun going around Meru. The Lord of the northeast quarter parked his car in the northeast, like a treasure in the corner of a house.

Then, descending from the car (vimāna) like a muni from conceit (māna), with a gracious mind Śakra went to the Master's presence. At the mere sight of the Lord, the Lord of the gods bowed. For at the sight of the master, a bow is the first present. Then after circumambulating the Blessed One and his mother, Śakra bowed again. In devotion, there is no such thing as repetition. With folded hands on his head, the King of the gods addresses the Lady Marudevā with devotion :

“O Lady, carrying a jewel in the womb, producing light for the world, hail to you, Mother of the World. You are blessed; you possess merit. You have a fruitful birth; you have the best attributes. Among mothers you alone are purifying the three worlds. This first Tīrthanātha, the Blessed One, the shower of the hidden path to mokṣa, a draught-animal for raising up dharma, was borne by you. I, the Indra of Saudharma,

<sup>166</sup> 400. Matīkurvad? All the MSS. have this reading.

O Lady, have come here to hold the birth-festival of the Arhat, your son. Your Ladyship must not be afraid." Having spoken thus, Śakra made a sleeping-charm for Lady Marudevi. Then Maghavan made an image of the son of Nābhi, and put it down at the side of Lady Śrī Marudevā. He made himself five-fold; then there were five Śakras. Suitable devotion to the Master cannot be made by people with one body. Of these, one Saṅkrandana came forward, bowed, and said reverently, "O Blessed One, allow me," and with auspicious devotion took the Lord of the World, as if he were good fortune incarnate, with hands covered with gosirṣa-sandal. One Śakra, going behind, held an umbrella over the head of the Lord of the World, who was the sole umbrella for destroying the heat of the world. Two others, lords of chauris, stood like arms at the sides of the Master, bearing beautiful chauris. Carrying the thunderbolt as a staff, running like a chief door-keeper, there was another Śunāsira, preceding the Lord of the World. The Indras flew through the air, their minds spotless as white garments, surrounded by gods filling the sky with noise by cries of "Hail! Hail!" The glances of the eager gods fell on the Blessed One's body, like those of thirsty travelers on a pool of nectar. The gods in front wished they had eyes in their backs to see the wonderful beauty of the Lord. The gods going at the side, not satisfied in looking at the Master, were not able to direct their eyes elsewhere, just as if transfixed by a charm. The gods following, wishing to go in front to see the Lord, did not consider their friends, masters, etc. Carrying the Arhat on the door of his heart, as if inside his heart, the Lord of the gods reached Mt. Meru. There the Lord of the east quarter, with the Lord on his lap, sat down joyfully on the lion-throne suitable for the Arhat's bath on the rock Atipāṇḍukakambalā with a shining luster inside the grove Pāṇḍaka to the south of the crest.



In the meantime attended by the gods living in the twenty-eight lacs of palaces, aroused by the sound of the bell Mahāghoṣā, the Lord of the Aisāna-kalpa, carrying a trident, having a bull as a vehicle, seated in a car Puṣpaka made by the Abhiyogya Puṣpaka, descended on the south of Aisānakalpa by an oblique path to Mt. Ratikara in the northeast of Nandiśvara and, having contracted his car like the Indra of Saudharma, quickly went before the Blessed One on Mt. Meru with devotion. Sanatkumāra, surrounded by gods living in the twelve lacs of palaces, came in the car Sumanas. Mahendra, accompanied by gods of eight lacs of palaces, came quick as thought in the car Śrīvatsa. Brahmā, attended by gods of four lacs of palaces came to the Master's presence in the car Nandyāvarta. Lāntaka came to the Jina's presence in the car Kāmagava with gods of fifty thousand palaces. Śukra came to the peak of Meru in the car Pritiṅgama, with the gods of forty thousand palaces. Sahasrāra with the gods of six thousand palaces came to the Lord of Jinas with the car Manorama. The Indra of Ānata and Prāṇata came in the car Vimala with gods of four hundred palaces. The Lord of Āraṇa and Acyuta with gods of three hundred palaces came in great haste in the car Sarvatobhadra.

Then the thrones of the Indras of the Bhavanavaṣins and Vyantaras living in Ratnaprabhā within the thickness of the earth shook. In the city Cāmaracañcā in the assembly-hall Sudharmā, the Asura Camara, seated on the lion throne Camara, knew the Jina's birth by clairvoyant knowledge and had the bell Oghasvarā rung by Druma, the chief of his infantry, to inform the people. Attended by sixty-four thousand Sāmānikas, thirty-three Trāyastriṅśas, four Lokapālas, five chief-queens, three councils, seven great armies and their seven commanders, sixty-four thousand body-guards in

each direction,<sup>156</sup> and by other powerful princes also, the Asura got into a car fifty thousand yojanas square, adorned with a great banner five hundred yojanas high, which had been made at once by an Abhiyogya-god, and set out with the desire to perform the birth-festival of the Master. Having contracted his car on the road like Śakra, the Asura Camara went to Meru's peak purified by the Master's arrival. Bali, the Asura-lord of Balicañcā, attended by sixty thousand Sāmānikas who had been summoned by the general Mahādruma, who first rang vigorously the bell Mahaughasvarā, and by the fourfold body-guard, the Trāyastriṅśas and the other gods, like Camara, went quickly to Mt. Mandara, the home of joy. The Indra of the Nāgas, Dharāṇa, accompanied by six thousand Sāmānikas, the fourfold body-guard and six chief queens, and by other Nāgas awakened by the general Bhadrāsena by ringing the bell Maghasvārā, ascended the jeweled car twenty-five thousand yojanas square, adorned with an Indradhvaja two hundred fifty yojanas high, eager for a sight of the Blessed One, and in a moment stopped on the peak of Mt. Mandara. Bhutānanda, the Nāga-indra, attended by the Sāmānikas and others summoned by Dakṣa, the chief of the infantry, ringing the bell Meghasvarā, ascended the car made by an Abhiyogika-god and went to Mt. Meru occupied by the Lord of the Three Worlds.

The Indras of the Vidyutkumāras, Hari and Harisaha; the Vāsavas of the Suparṇas, Veṇudeva and Veṇudārin; the Indras of the Agnikumāras, Agniśikha and Agnimāṇava; and of the Samīraṇakumāras, Velamba and Prabhañjana; the chiefs of the Stanitas, Sughoṣa and Mahāghoṣa; likewise of the Udadhikumāras, Jalakānta and Jalaprabha; Pūrṇa and Avaśiṣṭa, the Purandaras

<sup>156</sup> 448. I.e., the total was 256,000.

of the Dvīpakumāras; likewise Amita and Amitavāhana, Indras of the Dikkumāras, (came to the peak of Meru).

Among the Vyantaras—Kāla and Mahākāla, Piśāca-indras; Svarūpa and Prati-rūpa, Bhūta-purandaras; the Yakṣa-kings, Pūrṇabhadra and Māṇibhadra by name; Bhīma and Mahābhīma, Indras of the Rakṣases; Kinnara and Kimpuruṣa, the chief lords of the Kinnaras; Sat-puruṣa and Mahāpuruṣa, lords of Kimpuruṣas; Atikāya and Mahākāya, Mahoraga-purandaras; Gītarati and Gīta-yaśas, Vāsavas of the Gandharvas; and in the same way the sixteen Indras of the eight classes of Vyantaras—Aprajñapti, Pañcaprajñapti, etc., came together.

The Indras of the Aprajñaptis, Sannihita and Samānaka; Dhātṛ and Vidhātṛ, the Adhīśvaras of the Pañcaprajñaptis; Ṛṣi and Ṛṣipālaka of the Ṛṣivādītakas; likewise Īśvara and Maheśvara of the Bhūtavādītas; and the Indras, Suvatsaka and Viśālaka of the Krandītas; Hāsa and Hāsarati, Haris of the Mahākrandītakas; Śveta and Mahāśveta, Purandaras of the Kuṣmāṇḍanas; Pavaka and Pavakapati, Indras of the Pāvakas; and innumerable suns and moons of the Jyotiṣkas came. Sixty-four Indras as named came to the peak of Meru.

The Indra of Acyuta instructed the Ābhiyogika-gods: “Bring the paraphernalia for the Jina’s birth-ablutions.” Then, after going a short distance to the northeast in a moment and attracting the best substances by means of a vaikriyasamudghāta,<sup>167</sup> they created (vikṛ)

<sup>167</sup> 476. The whole theory of samudghāta is very complicated. To begin, there are 5 kinds of bodies: 1) audārika, the ordinary human body of all creatures in this world; 2) vaikriya, the outer body of gods and hell-inhabitants. It can also be acquired by men by penance and can be changed in form at will by those possessing it; 3) āhāraḥ, which can be acquired by one who knows the 14 pūrvas. By means of it, which leaves his earthly body, he may consult Arhats in other worlds about difficult points in the Scripture; 4) the taijasa, magnetic body, also belonging to all souls who have not attained emancipation. It is from this body that the hot and cold flashes emanate; 5) kārmaṇa,

water-pots a yojana high, gold, silver, made of jewels, gold and silver, gold and jewels, gold, silver and jewels, silver and jewels, and earthenware, beautiful, one thousand and eight of each. Then they offered vases, mirrors, jeweled boxes with bases, plates, cups, and flower-baskets, likewise made of gold, etc., of each one the same number as of the water-pots as if prepared beforehand. Having taken the water-pots, the Ābhiyogika-gods took water from the ocean of milk, like clouds. From it they took white lotuses, blue lotuses, and red lotuses, as if to show to Hari a token of (the taking of) the waters. They took lotuses also from the ocean Puṣkarārdha, like water-carriers with water-pots in their hands from a pool. At the tirthas, Māgadha, etc., of Bharata, Airāvata, etc., they took water and clay as if to make additional pitchers. They took with them water from the great rivers, the

karmic body composed of the karmic matter which is inseparable from all unemancipated souls. Each one of these bodies is finer and lighter than the preceding one.

A samudghāta is a process by which a jīva makes emanate soul-particles, together with the karmic matter which is inseparable from them, for some particular purpose. There are 7 kinds of samudghātas; vedāniya, kaṣāya, vaikriya, māranāntika, taijasa, āhāra, and kevali-samudghāta. The vaikriyasamudghāta is performed when a strong new vaikriya-body is wanted for a special work. A soul that has the vaikriya-power (gods and hell-inhabitants and some humans) makes emanate soul-particles (jīvapradeśa) which take the form of a staff with the breadth and thickness of the body, but many yojanas long. The length is to collect new matter. Then he (the jīva) destroys the coarse matter of the old vaikriya-body and retains the fine. Then new matter consisting of all kinds of jewels is collected, of which the coarse part is rejected and the fine retained, to make a new vaikriya-body. The commentators note the difficulty that jewels are audārika-matter, whereas only vaikriya-matter can be used here. They explain it, therefore, as 'matter as precious as jewels,' or that audārika-matter is transformed into vaikriya-matter. See Pravac. 1311-16, p. 384b. Lp. 3. 213 ff. KSK I. 27, p. 41a. Pra. 343, p. 596. Bhag. 126, p. 154.

In the case in our text the vaikriyasamudghāta is performed to attract the superior matter for making the pitchers.

Gaṅgā, etc., freely, like customs officers samples.<sup>188</sup> Going to Kṣudrahimavat, they took the best perfumes of mustard flowers and also all the medicinal herbs, as if they were deposits. From the lake named Padmā on it, they took water and lotuses, white, fragrant, pure. Likewise they took lotuses, etc., on the other mountain-ranges, eager in this one task, as if rivaling each other. In every zone and also in the Vaitāḍhya provinces, they took water, lotuses, etc., insatiable for them like the Master's favor. They took various objects, purifying and fragrant, from the Vakṣāraka Mountains, as if they were their wealth piled up. Energetic, they filled the water-pots with water from the Devakurus and Uttarakurus as they filled themselves with joy. In Bhadraśāla, Nandana, Saumanasa, and Pāṇḍaka they took everything, the best gośirṣa-sandal, etc. After mixing together the fragrant substances and water, they went quickly to Mt. Meru.

Surrounded on all sides by ten thousand Sāmānikas, by the fourfold body-guards, by the Trāyastriṅśas, the three assemblies, the four Lokapālas, the seven great armies and the seven generals, the Indra of Āraṇa and Acyuta, pure, began to bathe the Blessed One. After putting on his upper garment, possessing unselfish devotion, Acyuta took a double handful of flowers of the blooming coral-tree, etc. After perfuming it with fragrant dense smoke from incense, he threw the double handful of flowers before the Lord of the Three Worlds. The gods brought the pitchers of perfumed water adorned with wreaths as if smiling from joy produced by the Master's nearness. With buzzing bees on the lotuses in their mouths they looked as if they were reciting the first prayer of the Master's bath. The pitchers looked like Pātāla-water-pots that had come from Pātāla for the sake

<sup>188</sup> 485. Apparently, a reference to the alleged practice of some octroi-officials of taking small quantities of grain, etc., from the farmers taking in produce.

of bathing the Master. With the Sāmānikas, etc., the Indra of Acyuta took up the one thousand and eight pitchers like the fruit of his own glory. Present in their raised hands they looked like lotus-buds with upraised stalks. The Indra of Acyuta began to bathe the Lord of the World, bending the pitcher a little, as if it were his own head.

Then some gods beat loudly drums that made the mountains of the gods reverberate with loud echoes from caves. Others, full of devotion, sounded heavenly-drums (dundubhi) whose sounds stole the beauty of the murmur of the great ocean stirred by the churning-stick. Some, impetuous, beat together cymbals, as winds beat waves of water with a confused noise. Others beat energetically kettle-drums whose faces were turned up as if extending the Jinendra's command everywhere in the Upper World. Some gods, standing on the top of the rock, blew kāhalās<sup>160</sup> having a powerful sound like cowherds blowing cowhorns. Some gods repeatedly beat drums with their hands, as if they were bad pupils, for the sake of a proclamation. Other gods made sound cymbals of gold and silver, rivaling the beauty of the suns and moons that had come beyond number. Some gods blew conches loudly with cheeks puffed out as if they had a mouthful of nectar. Various musical instruments being played by the gods in this way, the sky was like a musical instrument without a musician from its echoes. "Hail! Rejoice! O Lord of the World, attaining emancipation, O Ocean of Compassion, Promoter of Dharma," etc., the flying ascetics sang.

After reciting a hymn of praise delightful with various dhruvakas, ślokas, utsāhas and skandhakas also, with galitas, vastuvadanas, and prose,<sup>160</sup> the Indra of Acyuta

<sup>160</sup> 509. Apparently a kind of flute. It is defined (Nāṭyadarpaṇa, p. 2) as being made of pure copper, hollow in the middle.

<sup>160</sup> 515. Dhruvaka is an introductory verse; śloka is the epic

with his gods slowly emptied the pitchers over the Lord of the World. Being turned over the Master's head, the water-pitchers shone like rain-clouds over the peak of Sumeru. Being made to bend by the gods on both sides of the Lord's head, they at once assumed the appearance of jeweled ear-rings. The streams of water falling from these pitchers with yojana-wide mouths looked like cascades from mouths of mountain-caves. The jets of water spurting up in all directions from the region of the head looked like shoots from the bulb of dharmā—the Master. Spread out on the head in a circle like a white umbrella; spreading out on the forehead like a forehead-ornament of sandal; on the ears like beauty gained by eyes extending to the ends of the ears; like a canopy of camphor-leaves and vines on the sides of the cheeks; like a cluster of bright smiles on his beautiful lips; like a string of large pearls on his neck; like a tilaka of sandal on the shoulder; like a broad jacket on the arm, chest and back; like an uttariya (upper garment) on the space between hip and knee; falling on the Master, the water from the Ocean of Milk shone.

As soon as the Lord's bath-water fell on the ground, with devotion it was seized by some, like rain by cāta-kas.<sup>161</sup> "Where, pray, will we obtain that again?" With this thought, some gods put the water on their heads like men in a desert. Some gods with eagerness sprinkled their bodies again and again, like elephants suffering from summer-heat. Advancing quickly on the plateaux of Mt. Meru, the water formed a thousand rivers on all sides. It (the water) assumed the appearance of a wide-spreading unequalled river in the gardens

meter; skandhaka is a kind of ārya-meter; galita is a kind of meter; utsāha and vastuvadana are Apabhraṅśa-meters. See Hem. Chandonu-sāsana, Chap. 4, padas 6 and 7, pp. 30 f., for ārya and galita-meters; Chap. 5, padas 10 and 11, pp. 35 f., for utsāha and vastuvadana.

<sup>161</sup> 526. Cuculus melanoleucus. According to literary convention, it subsists on rain-drops.

Pāṇḍaka, Saumanasa, Nandana, and Bhadraśālaka. As Hari gave the bath to the Blessed One, the pitchers with their mouths turned down looked as if they were ashamed, because their store of water was exhausted by the bath. The Ābhiyogika-gods filled those pitchers with the water of other pitchers at their Master's order. Moving from hand to hand of the gods, the pitchers looked like small boys of the wealthy. The row of pitchers placed around the son of Nābhi had the appearance of a wreath of golden lotuses being put on. Again the gods turned the pitchers over the Master's head, their mouths talking with the water, devoted to praise of the Arhat, as it were. The gods filled the pitchers emptied repeatedly in the Lord's bath by Hari, like Yakṣas a Cakrin's treasure-pitchers.<sup>102</sup> Emptied again and again, brought again and again, moving to and fro again and again, the pitchers looked like jars on a machine for drawing water. Thus the Master's wonderful bath was made with crores of pitchers by the Indra of Acyuta, as desired. His (Acyuta's) soul was purified.

The Lord of Āraṇa and Acyuta dried the Lord's body with a divine fragrant reddish-brown cloth, considering himself purified, moreover. Touching the Master's body, the fragrant reddish-brown cloth shone like a row of twilight clouds touching the disc of the sun at dawn. The Blessed One's body dried in this way looked like the whole of the wealth of gold collected in one place from Mt. Suvarṇa. Then the Abhiyogyas brought moist paste of gośirṣa-sandal in various dishes to Acyuta. With it Purandara began to anoint the Lord, like the moon the ridge of Mt. Meru with moonlight. Around the Master some gods stood, wearing upper-garments, in their hands large incense-burners. Other gods threw incense into them, making as it were another sapphire-peak on Meru by the

<sup>102</sup> 536. As attendants of Kubera, the Yakṣas are the traditional suppliers of wealth.



unctuous line of smoke. Some carried large white umbrellas, as if making the sky a huge white-lotus pond. Some of the highest gods waved chauris, as if summoning their own people for the sight of the Master. Some gods, girded up, carrying each his own weapon, stood around the Master like bodyguards. Some gods waved fans of jewels and gold, as if showing in the sky the imitation of a rising flash of lightning. Other gods, exceedingly joyful, made a rain of variegated divine flowers, like stage-managers. Others rained on all sides a very fragrant powder resembling the uprooting of evils in the form of powder. Some gods made a rain of gold, as if wishing to add to the extreme wealth of Mt. Meru occupied by the Master. Some made a heavy shower of jewels that resembled stars descending to bow at the Master's feet. Some sang to the Master, each with new grāmarāgas<sup>168</sup> with sweet notes, surpassing a troop of Gandharvas. Others made resound musical instruments—stringed, drums, solid instruments, and perforated ones. For devotion takes many forms.

Some gods danced, shaking the peaks of Meru with blows from their feet, as if wishing to make them dance. Other gods began a concert splendid with varied gestures, like dancers with their wives. Some gods flew up in the sky, as if thinking themselves like Garuḍa; some flew down to earth, for fun, like cocks. Some pranced gracefully, like champions chosen to decide a battle; some made a lion-roar, like lions, from joy. Some trumpeted aloud like elephants; some joyfully neighed like horses; some made a rattling noise like chariots; some, like buffoons, made the four noises of the others. Some, leaping, shook violently the peaks of Meru by stamping their feet, like monkeys shaking the branches of trees. Others hit the

<sup>168</sup> 554. Grāmarāgas. Clements, Introduction to Study of Indian Music, p. 3, says they 'may be regarded as generic melody types,' prototypes of the modern rāgas. Popley, p. 33, thinks grāmarāga is the same as jāti, which he takes to be the ancient name of rāga.

ground hard with open hands, like men eager to make promise of battle.<sup>164</sup> Some made an uproar, as if they had won wagers; some played on their puffed-out cheeks, as if they were musical instruments on their shoulders. Some like clowns changed their appearance and made the people laugh; others bounded in front, at the sides, and at the back like balls. Some made a circle and, singing in a rustic-dance-circle, gave a charming dance, like women giving the hallisaka. Some burned like a flame; some shone like the sun; some thundered like a cloud; some flashed like lightning. Some were transformed like pupils filled with boiled rice (i.e., satisfied). Who can conceal such joy arising from the Master's arrival? Even while the gods were giving manifestations of joy in many forms, the Indra of Acyuta anointed the Lord. With flowers of the coral tree, etc., blooming like his own devotion, then the Lord of Acyuta himself made a pūjā to the Lord of Jinas. Then having withdrawn a short distance, bent from devotion, Vāsava bowed and praised the Master, like a pupil. In the same way, the sixty-two other Indras, in order of seniority like brothers, made the bathing and anointing and pūjā to the Lord of the World.

The Indra of Aisāna made himself five-fold, like the King of Saudharma, and took the Lord of the Three Worlds on his lap. Of these, one held over the Lord's head a camphor-white umbrella, giving a lāsyā of the quarters, as it were, with its swinging pearl-pendants. Two others fanned the Lord of the Jinas with chauris dancing from joy, as it were, from the various movements of the body. Another, twirling a trident in his hand, went in front as if thinking to purify himself by the Master's glances. Then the Indra of Saudharmakalpa created four tall bulls from crystal in the four directions from the Lord of the World. The bulls, brilliant with lofty horns, looked like pleasure-mountains made of moonstone of the four

<sup>164</sup> 563. A form of challenge still in use among Indian athletes.

quarters. Continuous streams of water shot up in the sky from the eight horns resembling veins of Pātāla burst open.<sup>165</sup> Separated at the source, the unbroken series of streams of water joined at the end gave the appearance of a confluence of rivers in the sky. Being seen with wonder by the goddesses and female Asuras, they fell on the Lord of the World like rivers into the Lord of Waters. The Blessed One, the first Tirthakṛt, was bathed by Śakra with the streams of water flowing from the horns resembling water-works. The clothes of the gods were wet from the Master's bath-water going far, just as their minds were tender from devotion. Prācīnabārhis made the four bulls disappear suddenly, like a magician a magic display.

After bathing him thus with great pomp, the Lord of the gods rubbed the Lord's body like a jeweled mirror with a divine cloth. Then the gods designed the eight auspicious things out of spotless silver whole-rice on a jeweled tablet in front of the Master. Vāsava anointed the Teacher of the World's body with very precious ointment, as if with his own affection. The King of the gods made a pūjā with white divine garments, giving the appearance of moon-light to the moon of the Master's smiling face. Vajrabhṛt placed a diamond and ruby diadem on the head of the Lord of the Three Worlds, a sign of being the head of all. Maghavan placed golden earrings in the Lord's ears, like the sun and moon in the east and west quarters of the sky at evening. A long string of divine pearls, which had the appearance of a swing of Lakṣmī, was placed by Puruhūta on the Master's neck. He put a pair of armlets on the arms of the Lord of the Three Worlds, like golden circles on the tusks of a bhadra-elephant. On the Lord's wrists he put bracelets of round, large pearls, resembling clusters of flowers on the branches of trees. He put a golden girdle on the Lord's hips, having the appearance of a golden bank on a zone-

<sup>165</sup> 579. Ocean-water comes from Pātāla. See App. I.

mountain slope. On the Lord's feet he put ruby anklets clinging on all sides, like the brilliance of gods and demons. These ornaments which Indra put on him for adornment were, on the contrary, adorned by the body of the Teacher of the World. Vāsava, his mind perfumed with devotion, made a pūjā to the Supreme Lord with wreaths of blooming coral-tree flowers, etc. After withdrawing a little, like one who has accomplished his purpose, Purandara stood in front of the Lord of the World and took up the vessel for waving lights. Kauśika, because of the brilliance of the flaming lamps, looked like a great mountain with a peak which had a circle of shining herbs. The Chief of the gods caused the faithful chief-gods to rain down a heap of variegated flowers on the Lord three times. Then Śakra, after he had praised the Supreme Lord with a Śakra-stava,<sup>166</sup> devoted, the hair on his body erect from joy, began a hymn of praise.

<sup>166</sup> 60r. A stereotyped hymn of praise still used in ritual. It is as follows:—

Namo 'stvarhadbhyo bhagavadbhya ādikarebhyas tīrthakarebhyaḥ svayaṁ sambuddhebhyaḥ, puruṣottamebhyaḥ puruṣasīnhebhyaḥ puruṣavarapuṇḍarīkebhyaḥ puruṣavaragandhastibhyo lokottamebhyo lokanāthebhyo lokahitebhyo lokapradīpebhyo lokapradīyotakarebhyo 'bhayadāyebhyaś cakṣurdayebhyo mārgadāyebhyaḥ śaraṇadāyebhyo bodhidāyebhyo dharmadāyebhyo dharmadeśakebhyo dharmanāyakebhyo dharmasārathībhyo dharmavaracaturantacakravartībhyo 'pratihatavarajñānadarśanadharebhyo vyāvṛttacchadmabhyo jīnebhyo jāpakebhyaḥ, tīrṇebhyas tārakebhyaḥ, buddhebhyo bodhakebhyaḥ, muktebhyo mocakebhyaḥ, sarvajñebhyaḥ sarvadarśībhyaḥ śivamacalamarujāmanantamakṣayamavyābādhamapunarāvṛttisiddhigatināmadheyāṁ sthānaṁ samprāptebhyo namo jīnebhyo jītabhāyebhyaḥ.

This is from Pañca. p. 33. It also gives the original Prakrit in the form of nine verses. The source is the Kālpasūtra, 1. 16 (KSK, p. 28).

'Homage to the Arhats, the Blessed Ones, Creators (according to the KS, in regard to interpretation of Śrutadharmā permanently, and in regard to text for their respective congregations), Founders of the congregation, Self-enlightened, Best of men, Choice lotuses among men, Choice perfume-elephants among men, Best of the people (loka = bhavyaloka, KS), Lords of the people, Benefactors of the people, Lights to the people, Makers of light to the people, Givers of fearless-

*Stuti* (602-9)

“Hail to you, Lord of the World, Sun to the lotus in the form of the three worlds, Wishing-tree in the desert of samsāra, Friend for the rescue of all, this moment is to be praised in which took place the birth of you who have birth in dharmā, not having rebirth, destroying pain of all creatures. Now Ratnaprabhā, O Lord, is inundated by the streams of water from your birth-ablutions, its stain washed away without effort, pure. Indeed, those mortals are blessed who will see you day and night. What are we, compared with them, since we see you only on special occasions? The whole path to salvation which has been blocked for the creatures of Bharatakṣetra will become manifest through you, a new traveler, O Lord. Even the sight of you gives bliss to creatures, to say nothing of your nectar-like preaching of dharmā. No one is a suitable subject for comparison with you, O you who cause passage across existence. If we describe you only as you are, in that case, what praise is there of you? I am not able to enumerate your attributes that really exist, O Lord.

ness, Givers of sight, Givers of the path, Givers of protection, Givers of enlightenment, Givers of dharmā, Teachers of dharmā, Leaders of dharmā, Charioteers of dharmā, Cakravartins of the earth of the best dharmā, Possessors of unobstructed best knowledge and belief, Possessing freedom from error, Victors, Givers of victory, Achievers of the passage (of the ocean of existence), Makers of the passage, Enlightened, Makers of enlightenment, Emancipated, Makers of emancipation, All-knowing, All-seeing, who have attained the status called siddhigati which is blissful, immovable, free from disease, infinite, imperishable, free from disturbance, from which there is no return; homage to the Jinās, who have conquered fear.’

This Śakrastava is used in connection with all the Jinās. Some verses are added in the KS which have specific reference to Mahāvīra.

The sādhus add another verse when reciting it :

Ye cātītāḥ siddhā ye ca bhaviṣyantyanāgate kāle  
Samprati ca vartamānāḥ sarvān trividhena vande.

I praise in the three ways all emancipated souls of the past, future, and present.

Who can measure the depth of the ocean Svyaṃbhūramāṇa?"

After this hymn of praise to the Lord of the World, his mind fragrant with joy, the Lord of the eastern quarter made himself five-fold as before. One of these Śakras very carefully took the Lord of the World from Īśāna's lap, and held him close to his heart like a secret. Other Bidaujases, skilled in the Master's service, performed their separate tasks as before, just as if they had been commanded. Surrounded by all his own gods, the Chief of gods went through the air to the house adorned by the Lady Marudevā. Vāsava took away the Tirthakṛt's image and placed the Master in the same way near his mother. The Lord-of-the-sky took away the sleeping-charm from the Lady Marudevā, as the sun takes away sleep from the lotus. He put on the Lord's pillow a pair of garments of fine cloth resembling a circle of lovely haṃsas on a river-bank. Likewise he put a pair of jeweled ear-rings on the Lord which looked like a halo that had appeared even in childhood. So Purandara placed on the canopy above the Master to amuse his eyes a śrīdāmagāṇḍa, made of gold-leaf,<sup>187</sup> a golden sun rich with necklaces and half-necklaces of various jewels, like the sun in the sky.

Then he instructed Śrīda : " Now, just as a cloud deposits its water, quickly deposit everywhere in the Master's house thirty-two crores each of wrought and unwrought gold,<sup>188</sup>

<sup>187</sup> 618. Suvarṇapṛākāranīmitam. Though all the manuscripts which I have seen have this pṛākāra, it is quite meaningless and certainly an error. The Prakrit in the descriptions of the object is suvarṇapayaragamāṇḍiyam. The payaraga might be prakaraka or prakāraka, but not pṛākāraka. ĀvaH interprets it as prataraka, which is evidently based on Āvacurṇi (p. 150b), pataraga. Payaraga and pataraga would both give Sk. patraka, i.e., the śrīdāmagāṇḍa was made of gold-leaf, was round, and adorned with jeweled festoons. I can not account for the pṛākāraka of the text. See Āva. p. 191a. ĀvaH p. 124b. Jamb. 123, p. 423b.

<sup>188</sup> 620. Hiranyasvarṇa. It is impossible to tell whether Hem. uses hiranya in the earlier sense of 'unwrought' gold or in the later of

and jewels; thirty-two each of round iron seats, thrones and other charming things, clothes, ornaments, etc., precious objects giving pleasure to the creatures of saṁsāra." Kubera at once had that done by Jṛmbhaka<sup>169</sup> gods. For the command of those having powerful commands is accomplished with the utterance. Then Vāsava instructed the Ābhiyogika-gods: "Proclaim aloud to the four classes of gods, 'If any one thinks anything unfavourable to the Arhat and the Arhat's mother, his head will split into seven pieces like the clusters of blossoms of the ariaka.'" <sup>170</sup> They proclaimed that to the Bhavana-patis, the Vyantarās, Jyotiṣkas, and Vaimānikas, like pupils repeating the speech of a distinguished teacher. Then Śakra inserted nectar composed of the juice of various foods in the Master's thumb, just as the sun puts a watery substance in the circle of rays named amṛta.<sup>171</sup> Moreover, when hunger arises, since the Arhats do not nurse, they suck their thumbs which pour out juice. The Lord of the gods appointed five Apsarases to perform all the nurses' duties for the Lord.

Then many gods, immediately after the Jina's bath, went to the continent Nandiśvara direct from the peak of Sumeru. The Indra of Saudharma also went from the house of the son of Śrī Nābhi to Nandiśvaradvīpa, the abode of the gods. Then Śakra descended to the Añjana

'wrought' gold. The commentator to Ācār. II. 2. 1. 11 explains it as 'unwrought.' Hoernle also favors this for Uv. I. 17, n. 22. Malayagiri (Āva. p. 192) explains hiraṇya as 'wrought' and suvarṇa as 'unwrought.'

<sup>169</sup> 623. These gods are servants of Kubera.

<sup>170</sup> 625. The *Ocimum gratissimum*, the rām-tulsi. Its blossoms grow in clusters, but the number is not always 7. It varies from 6-10.

<sup>171</sup> 627. For an explanation of this idea, see Raghuvāṁśa 10. 58, and Mallinātha's commentary with a quotation from Yādava. The idea is that certain rays of the sun, 400 in number, named amṛta, carry a watery vapor and are responsible for rain. There is probably also an allusion to the fact that the vein leading to the thumb is called 'amṛta,' and the whorl on the end of the thumb is called 'cakra.'

mountain, named Devaramaṇa, situated in the eastern quarter, the size of a Kṣudrameru. There the Lord of the gods entered the temple with four doors, with a dais made of varied jewels, marked with a caitya-tree and an Indradhvaja. There he made a pūjā accompanied by an eight-day festival, suitable to the eternal images of the Arhats, Rṣabha, etc. On the four crystal Dadhimukha Mountains which are in the great lakes in the four directions from the (Añjana) mountain, Śakra's four Dikpālas made a fitting eight-day festival to the eternal images of the Arhats in the shrines. The Indra of Īsāna also descended to the Añjana mountain Ramaniya, always charming, situated in the north. In the same way in the shrine there he made an eight-day festival to an equal number of eternal images of the Arhats. In like manner his Lokapālas made a festival to the eternal Arhat-images on the Dadhimukha Mountains in the lakes. The Indra Camara descended to the Añjana mountain named Nityodyota, which had the continual splendor of jewels, in the southern quarter. With great devotion, he too in the shrine there made a fitting eight-day festival to the eternal images. His Dikpālas made a great festival to the Jinas' images on the Dadhimukha Mountains in its lakes, their minds immovable. The Indra Bali also descended to the Añjana mountain, named Svayamprabha from its beautiful clouds, located in the west. He likewise made a festival purifying the eyes of the gods to the eternal images of Rṣabha, etc. His Dikpālas also made a festival to the eternal images on the lofty Dadhimukha Mountains in its lakes. After making in this way a festival on Nandiśvara, the gods went each to his own abode by the same path by which he had come.

*The Lord's childhood (647-685)*

Then the Lady Marudevā awakened and related to Nābhi this meeting with the gods like a dream at night.



Since a bull was the mark on the thigh of the Lord of the World, and since a bull was seen first by his mother in her dream, the delighted parents named him Rṣabha, with a festival on an auspicious day. Then the parents gave a suitable purifying name also, Sumaṅgalā, to the daughter born as his twin. The Master sucks the nectar placed in his own thumb by Śakra at suitable times, like a tree absorbing water from a canal. The Blessed One, placed on his father's lap as a child, shone like a beautiful young lion on a mountain slope. The five nurses, appointed by Śakra, certainly did not leave the Supreme Lord at all, like the samitis a great muñi. A little less than a year after the Lord's birth, the Vāsava of Saudharma came with the object of establishing a family-line. As if with the thought, "A servant, empty-handed, must not see the Master," he took a large stalk of sugar-cane. Sunāsira with the stalk of sugar-cane like autumn-time personified,<sup>172</sup> went before the Master seated on Nābhi's lap. The Lord, having known Śakra's intention by clairvoyant knowledge, raised his hand, like an elephant its trunk, to take the stalk of sugar-cane. Bending his head, knowing the Master's intention, Śakra gave the shoot of sugar-cane like a present. Then the Lord-of-the-sky went to heaven, having established the Master's family with the name 'Ikṣvāku,' because the sugar-cane was taken by the Lord.

The body of Yugādinātha was free from perspiration, disease and dirt, fragrant, with a beautiful shape, like a golden lotus; flesh and blood were white as a stream of cow's milk, free from odor of flesh; the process of eating and eliminating food was not visible to the eye; the fragrance of his breath resembled the fragrance of a full-blown lotus; these four manifestations of supernatural powers appeared with his birth. The Lord, having a

<sup>172</sup> 656. Formerly in Gujarāt sugar-cane was planted in December and ripened in September or October. Now it is planted in May and June.

body with mortise-collar-and-pin joints (vajrasabhanā-rāca), walked slowly, as if from fear of breaking the earth with his feet. The Lord spoke, even as a child, with deep, soft tones. For the childhood of great men is only in respect to the body. The Master's body, perfectly symmetrical, looked like a golden play-ground of Śris desiring to play. To gratify their wishes, the Master Vṛṣabha played with gods in the form of boys who had become his companions, and had come together in company. While playing, his whole body gray with dust, wearing a wreath of bells, the Lord looked like a rutting elephant. Whatever the Master took by the hand even in play, indeed, no god, even a very powerful one, could snatch away. Whoever put even his finger on the Lord to test his strength went far away like dust, just from the wind of his breath. Some god-boys amused the Master with various balls, rolling like balls on the ground.

Some, turned into king-parrots, repeatedly called out flattering remarks like flatterers, "Long live! Long live! Rejoice! Rejoice!" Some, having become peacocks for the Master's pleasure, excelling in peacock cries, danced in front of him, singing the first note (of the scale).<sup>178</sup> Others, having become haṅsas, having the third note, went to the Lord's side, delighting in the contact from taking his lotus-hands in play. Some became curlews before him, calling out on the middle note, wishing to drink the nectar of his glances gentle from affection. Some became male cuckoos and, sitting in trees near the Master, sang in the fifth note to please his mind. Others, who became horses, came neighing in the sixth note, wishing to purify themselves by acting as vehicles

<sup>178</sup> 672. I have taken the order of the notes as given in the Sth. 553, p. 394. This is also the modern order, Popley, p. 32. The Sth., however, gives the origin of the names as depending on the parts of the body involved in producing them, and not with reference to their position in the scale. It is to be noted that Hem. represents the third note (gāndhāra) by the cry of the haṅsa, not the goat.

for the Master. Some, turned into elephants, went trumpeting in the seventh note, their faces bent down, touching the Lord's feet with their trunk. Some became bulls, charming with the second (ṛṣabha) note, and striking the banks with their horns, gave amusement to the Lord's eye. Some became buffaloes and stood like the Añjana Mountains; fighting with each other, they gave an exhibition of a fictitious fight to the Lord. Some, for the Lord's amusement, slapping their arms constantly, having become wrestlers in the arena, challenged each other. Thus worshipped continually by the god-boys with various amusements, like the Supreme Spirit by Yogis, cherished carefully by these nurses, like a tree by women-gardeners, the Lord gradually grew up. When they are in the next period, that of a householder, after the stage of sucking their thumbs, the Arhats eat perfect food. The Blessed One, the son of Nābhi, always ate the fruit of Uttarakuru brought by the gods, and drank the water of the Ocean of Milk. The Lord, having passed childhood, reached the second period which has several divisions, just as the sun reaches midday, having passed daybreak.

*Personal description of the Lord (686-734)*

In youth the feet of the Lord were soft, red, like the inside of a lotus, warm, firm, free from perspiration, with smooth soles. As if for removing distress of those bowed (at his feet), the Lord's cakra appeared, and the wreath, goad, and banner, like those of the elephant of Śri always present. The conch and the pitcher shone on the soles, and the svastika on the heels of the Master's feet like pleasure-houses of Lakṣmi. Fleshy, round, high, like a serpent's hood, the great toe of the Master was marked with a śrivatsa, like a calf. The Lord's toes were like the flame of a lamp, motionless, steady, shining, touching each other, straight like petals of a foot-lotus. Nandyāvartas shone on the soles of the feet

and toes of the Lord of the World, copies of which served as a foundation for the establishment of dharma on earth.<sup>174</sup> Barley-corns beneath the joints of the toes of the Lord of the World shone with the well-marks<sup>175</sup> as if sown for the wedding of the World and Lakṣmī. Like a bulb of the foot-lotus, the heel was rounded, long and broad; the nails resembled the hood-jewels of the serpents of the great toe and other toes. Hidden ankles of the Lord's feet attained the extreme beauty of the round pericarps of golden lotus-buds. The upper part of the Lord's feet, gradually arched like a tortoise, the veins invisible, had smooth skin and was free from hair. The Lord of the World's lower legs were fair, resembling the legs of deer, strong, adorned with flesh covering the bones. The Master's knees, round, covered with flesh, gave the appearance of mirrors put inside a cover filled with cotton. His thighs, soft, smooth, gradually filled out, gave the impression of mature plantain-stalks.

His loins were long, fleshy, thick, broad, firm; his waist resembled the middle of a thunderbolt in its slenderness. A deep navel gave the impression of a whirlpool in a river; the abdomen was smooth, fleshy, soft, straight, level. The breast, broad as a slab of gold, high, marked with the jeweled background of the śrīvatsa,<sup>176</sup> had the beauty of a playground of Śrī. Firm, massive, high shoulders resembled the hump of a bull; armpits had little hair, were curved, free from the odor of perspiration and dirt. Massive arms, terminated by hands like serpents' hoods, hanging down to the knees, were like nooses for restraining

<sup>174</sup> 691. The nandyāvarta, a kind of svastika, is one of the 8 auspicious signs.

<sup>175</sup> 692. Vavas are the lines beneath the joints. Vāṇī is one of the marks on hand or foot.

<sup>176</sup> 704. The śrīvatsa, originally a curl of hair, came to be a mark with the general shape of 4 petals, frequently represented enclosed in a rectangular background.

fickle Śrī. The Lord of the World's palms were reddish like a young mango-shoot, not hard from work, not perspiring, with fingers touching each other, warm. Like the feet, the hands were marked with the rod, disc, bow, fish, śrīvatsa, thunderbolt, goad, banner, lotus, chauri, umbrella, conch, pitcher, ocean, Mandara, makara, bull, lion, horse, chariot, svastika, sky-elephant, palace, gateway, and island. The thumb and fingers were red, straight, springing from the red hand like shoots from a wishing-tree, adorned with rubies on the ends. The barley-corns shone clearly on the Master's thumb-joints, the causes of the preeminent growth of the best horse of fame. On the ends of the Lord's fingers whorls to the right, indicating success in everything, assumed the appearance of a conchshell turning to the right. At the beginning of the lotus hands three lines, like lines for counting, shone, indicating, "Three worlds are to be rescued from misery."

Round, not too long, purified by three lines, having a deep voice, the neck was like a conch. Fair, round, with waves of light the Lord's face was like another moon, free from spots. Soft, fleshy, smooth, the broad cheeks of the Lord were like golden mirrors of Vāc and Lakṣmi dwelling together. The ears, pretty with inside convolutions, hanging to the shoulders, were like pearl-oysters on the bank of the river of the beauty of the Lord's face. The lips were like bimba-fruit; the teeth were like thirty-two jasmine-flowers; the Supreme Lord's nose gradually widened, with a gradually arched bridge. Neither small nor large, his chin was fleshy, round, soft; the Protector's beard was dark, thick, glossy, soft. The Lord's tongue, begetting the contents of the scriptures having twelve aṅgas, was not too thick, soft, reddish, like the young shoot of a kalpa-tree. His eyes were white with black in the center, red at the ends, as if they had insets of sapphire, crystal and rubies. They reached to the ears, their eyelashes black as collyrium, wide-open, like blossoming lotuses filled with clusters of bees. The dark,

curved eyebrows of the Lord had the beauty of a creeper that had appeared on the shore of the lotus-pond of the eye.

The Lord of the World's forehead was broad, fleshy, round, firm, soft, smooth, like the moon of the eighth day. The Master of the World's head, gradually arched, rivaled in appearance an umbrella with its face turned downwards. The round, tall head-dress on the head-umbrella of the Great Lord, indicating lordship over the three worlds, took on the appearance of the projecting point (of an umbrella). The hair on the Lord's head shone, black as bees, curled, soft, glossy, like the waves of the Kāṇḍī. His skin, fair as the interior of (a ball of) yellow orpiment,<sup>177</sup> smooth and clear, shone on the body of the Lord of the Three Worlds, as if it were anointed with melted gold. The hair on the Master's body was soft, dark as bees, having an unique source (i.e., his body), fine as lotus-fiber. The Lord, marked with these various remarkable signs like an ocean with jewels, for whom indeed was he not one to be worshipped?

Supported by Mahendra, with chauris held by Yakṣas, with Dharanendra acting as door-keeper, with an umbrella held by Pracetas,<sup>178</sup> surrounded by gods saying "Long live! Long live!" unassuming, the Master of the World passed his time agreeably. Resting on a seat brought by the gods, his feet put on Balindra's lap, the upper part of his body resting on the couch of Camarendra's lap, attended on all sides by Apsarases who had handkerchiefs in their hands, (even though) indifferent, he saw a celestial concert.

<sup>177</sup> 728. Gorocanagarbha. Gorocana (as actually used) comes in a ball of compact powder which is much lighter on the inside than on the external surface.

<sup>178</sup> 731. The only Jain Pracetas that I have been able to locate is Varuṇa, the Lokapāla of the West. For the other names, see App. I.

*The Lord's marriage (735-881)*

One day, a pair of twins, as they were playing together in accordance with the nature of children, went together under a palm-tree. By the evil contrivance of fate, just then a large palm-fruit fell from the tree on the boy's head like a stroke of lightning on a castor-bean plant. Struck on the head in the manner of the crow-and-palm-tree fable,<sup>179</sup> the boy died then by the first accidental death. Because he had very slight passions, the boy-twin went to heaven. Cotton indeed rises in the air from its lightness. Formerly, large birds at once lifted up the bodies of dead twins like nestwood, and threw them in the ocean. At that time, from the deterioration (of the times), the body remained just so. For the avasarpinī has decreasing power. Then the second one of the twins, the girl, by nature endowed with innocence, stood with tremulous eyes, like a remnant after a sale. Her parents took her and raised her, and gave her the name Sunandā. After a few days her parents also died. For the twins live but a short time after their children are born. The girl, dazed by wondering what to do, with restless eye, wandered alone in the forest like a deer lost from the herd.

Planting as it were blossoming lotuses in the ground at every step with feet having leaves of straight toes; with legs like the golden quivers of Kāma, and gradually broad, round thighs like the trunk of an elephant; adorned with hips, fleshy, very large, having the appearance of a golden dice-board of the gambler Kandarpa; and with a waist that could be embraced by a hand like a magnet of Love, and also with the navel-region like a pleasure-pond of Love alone; having on the abdomen three waves of wrinkles, like three lines of victory over the women of the three worlds overcome

<sup>179</sup> 737. I.e., the fable of the fruit falling unexpectedly just when the crow alighted, and killing it.

by her beauty; with breasts like pleasure-peaks of Rati and Pṛiti,<sup>180</sup> and arm-creepers like the cords of their golden hammocks; exceedingly beautiful with a neck with three lines having the appearance of a conch; with the color of ripe ~~bimba~~-fruit surpassed by her lower lip; exceedingly charming with teeth placed inside the pearl-oyster of the lower lip like seed-pearls; with a nose like the stalk of the lotus of the eye; having cheeks that were thieves of the beauty of the half-moon as if in rivalry with the forehead; with hair clinging like bees to the lotus of the face; fair in the whole body, a river of the nectar of virtue and loveliness, wandering in the forest, she looked like a forest-goddess.

Then seeing her alone, young and beautiful, the twins bewildered as to what to do, approached Śrī Nābhi. "Let her be the lawful wife of Lord Ṛṣabha," saying, Nābhi took her, full-moonlight for the (night-blooming) lotus of the eye. Just then, knowing by the employment of clairvoyant knowledge that it was time for the Lord's wedding, Purandara went there. Bowing at the Lord's feet, standing before him with folded hands like a footman, the Lord of heaven declared: "The man who, ignorant, thinks of encouraging by word or thought the Lord, who is the depository of knowledge, verily he is the abode of ridicule. By the great graciousness of the Master, servants who have been seen always (i.e., old servants), say anything they like at any time. They are (true) servants who, knowing the Master's wish, declare it. That I speak without knowing, do not for that reason, O Lord, be displeased with me. I think the Master has been free from passion from the time that he was in the womb, devoted to the fourth object of existence (mokṣa), indifferent to the other three. Nevertheless, O Lord, the

<sup>180</sup> 750. The two wives of the god of Love.



path of conduct for the people will be made entirely plain by you alone, just like the path of moksa. I wish that the great festival of marriage should be established for the conduct of the people. Favor me. O Master, you ought to marry the Ladies Sumaṅgalā and Sunandā, ornaments of the earth, suitable for yourself, beautiful." The Master knew by clairvoyant knowledge: "For sixty-three lacs of pūrvas we must destroy powerful karma which has pleasure as its fruit. This karma must be inevitably destroyed." Thinking thus, the Master stood, nodding his head, downcast, like a lotus at evening.

Then having ascertained the Lord's purpose, Purandara at once summoned gods for the tasks of the wedding-preparations. Then the Ābhiyogika-gods at the order of Pākaśāsana made a pavilion that was like the younger brother of Sudharmā.<sup>181</sup> Its pillars of gold, jewels, and silver shone like peaks of Meru, Rohaṇa, and Vaitāḍhya piled together. Golden pitchers, giving light, shone like the circles made by a Cakrin's cowrie-jewel.<sup>182</sup> Golden daises shone there with rising rays of light, as if surpassing the sun, unable to endure another light. Some entering were reflected in the walls of jeweled slabs; some did not attain to the functions of the retinue in it. Set on the jeweled pillars, tall puppets shone, looking like dancers tired from a concert. There were arches in every direction with kalpa-shoots, like bows that had been made ready by Manobhū. Arches of sapphire on the crystal door-posts resembled a row of parrots placed in the center of a row of autumn clouds. In some places the pavilion gave the appearance of a pleasure-pool of nectar with its dense light from the floor paved with crystal. In some places it showed a collection of divine, extensive safflower-colored cloths (as it were) with shining piles of projecting ruby

<sup>181</sup> 769. The Council-hall in the cities of the gods.

<sup>182</sup> 771. See Chap. IV.

slabs. In some places it looked like sprouts of auspicious barley sowed repeatedly with its very beautiful shoots of light from sapphires. In some places, by its unbroken reeds of light from the emerald ground it caused fear to the green auspicious bamboos that had been brought. Under pretext of a canopy of white, divine cloth, it was inhabited, as it were, by the heavenly Gaṅgā with a desire to see the ceremony. Around the canopy were hung pearl-wreaths that shone like joyful laughter of the eight quarters. Four lofty rows of jeweled pitchers, like treasures of Rati, were placed around by the goddesses. Green bamboos shone, giving support to the pitchers, indicating the growth of the Master's family which was the support of all the world.

“O Rambhā, make the wreaths; prepare the dūrvā-grass, Urvaśī; Ghṛtācī, bring the ghee, curd, etc., for the groom's reception; Mañjuhoṣā, have women-friends sing sweetly auspicious songs; Sugandhā, prepare the perfumes. Tilottamā, put the best svastikas on the door; Menā, receive with delightful conversation the ones who have arrived. Sukeśī, bring the hair-ornaments for the brides and groom; Sahajanyā, show the place to the men of the wedding procession. Citralekhā, paint the various pictures in the shrine;<sup>188</sup> quickly make ready the vessels filled with gifts, Pūrṇinī. Puṇḍarikā, decorate the full pitchers with lotuses; put the groom's chair in the proper place, Amlocā. Bring the brides' and groom's shoes, Haṅsapādī; quickly smear the pavilion-ground with cow-dung, Puñjikāsthālā. Why are you playing elsewhere, Rāmā? Hemā, why do you look at gold? Kratusthalā, why are you confused, as if drunk? What are you thinking, Mārīcī? What are you looking at, Sumukhī? Why are you not on this side, Gāndharvī? Why do you joke idly, Divyā? Time for the

<sup>188</sup> 789. Mātrveśma. It is decorated with marks to indicate the seven Mātrdevīs. Svastikas and other auspicious signs, and drawings for decorations are also made.

ceremony is near. Then with all your heart hurry, each one of you, to your wedding-task that must be done." From the bustling of the Apsarases instructing each other in this way, and frequently calling names, a mighty tumult arose.

Sumaṅgalā and Sunandā then were seated on a seat by some Apsarases for the sake of the auspicious bath. They anointed their bodies with fragrant oil, while a low-toned auspicious song was being sung. They rubbed them with finely ground powder, the ground being purified by a falling heap of unguents. On their feet, knees, hands, shoulders, and forehead, they made tilakas, like nine pitchers of nectar, clinging to the body.<sup>184</sup> They touched their bodies on right and left with spindles of safflower-thread, as if to test the perfect symmetry. Carefully they made an application of ointment to the brides, restraining them from motion, like nurses.<sup>185</sup> Just then in the same way, excited with pleasure, they made an ointment-removal like a brother of the application. Seating them on another seat, they bathed them like their household-divinities with water from a golden pitcher. They dried their bodies with fragrant, red-brown cloths and bound their hair with a soft cloth. After putting linen garments on them and seating them on another seat, they squeezed water from their hair, like a rain of pearls from heaven. With divine perfumes they perfumed the hair somewhat moist, distinguished by an abundant beauty increased by unctuous smoke-creepers. They adorned their feet with the juice of red lac, resembling the luster of dawn falling on a lotus-bed. The

<sup>184</sup> 799. I have not been able to locate the origin of references to the 'nine tanks of nectar.' Below, 923, another reference places them in 'nāgaloka.' There is another allusion in the *Kāvyaakāpalatā*, p. 354, but it throws no light on the subject.

<sup>185</sup> 801. Now this application of ointment is made morning and evening for three days in succession to both bride and groom. During this time they can not move from the house. After the third day they take the bath.

smear the bodies of these women-jewels with beautiful ointment, like gold with ocher.

On their necks, palms, breasts, and cheeks, they drew vines with leaves, like the glorification of Love. On their foreheads they made a beautiful sandal-tilaka like a new circle for the descent of the goddess Rati.<sup>188</sup> They decorated their eyes with collyrium so they resembled black bees that had gone to a cluster of blue-lotuses. They bound their coils of hair with wreaths of full-blown flowers, as if an armory had been made by the God of Love for himself. They put wedding clothes on them that had the moon's-rays surpassed by the rows of fringe hanging down. On their heads they put diadems shining with various jewels like the sun and moon of the east and west quarters. They put jeweled ear-rings in their ears, thieves of the wealth of pride of the ground of Meru sprouting with jewels. They also put divine pearl ear-rings resembling new flower-clusters on their ear-creepers. They put on their necks gold ornaments, filling the sky with the light of various jewels, stealing away the beauty of contracted rainbows. On their arms they joined armlets adorned with jewels resembling insignia fastened to the bow of the God of Love. They put necklaces on their high breasts giving the appearance of rivers rising and falling on high ground. Pearl bracelets were put on their wrists, like basins full of water on the ground around creepers. They presented to their hips jeweled girdles that had a row of tinkling bells, like reciters of auspicious things of the goddess Rati. They put jeweled anklets on their feet, that tinkled, tinkled, as if praising their virtues. After the goddesses had prepared them thus, and had lifted them up and led them to the shrine, the Ladies were seated on a golden throne.

The Lord, Vṛṣabha-marked, begged persistently by Namucidviṣ, who had come, to be ready for the wedding, reflected, "Customs must be shown to the people; and

<sup>188</sup> 810. It is customary to draw a circle when invoking a deity.

I have karma with pleasure as its fruit to be destroyed," and consented. Then Mahendra, knowing proper procedure for the occasion, after he had bathed and anointed him, adorned him suitably with ornaments, etc. His path cleared ahead by Mahendra, as if by a staff-bearer, with salt being waved by the Apsarases at his sides, with very beautiful, auspicious songs being sung by the wives of the Indras, having the way shown by the Sāmānikās and other goddesses, with musical instruments being played by Gandharvas, etc., with spontaneous joy, the Master went to the door of the pavilion by means of a divine vehicle. The Master himself, knowing what was proper, descended from his chariot there, and stopped at the place which had a creeper for a boundary,<sup>187</sup> like the waves of the ocean (at the shore). There the Lord, supported by the Lord of the gods, shone like an elephant resting against a tree. The women of the pavilion set down in the door an earthenware covered box filled with fire and salt that made a crackling noise. One woman in front carried a silver dish characterized by auspicious things, such as dūrvā, etc., like the night of full moon carrying the moon. Another in front, lifting in her hand the churning-stick like auspiciousness personified, was clothed in a safflower-garment for the reception of the groom.

"O Arghadā, give a respectful reception to the one entitled to it (the groom); lift up instantly the fresh butter; take curd from the dish like nectar from the ocean. O Sundarī, take up the sandal-stuff brought from Nandana; joyfully raise the dūrvā brought from the ground of Bhadraśāla. The bridegroom, the best

<sup>187</sup> 830. At the present time, a torana, or festoon, is placed over the door of the house, if the wedding takes place there, or of a pavilion erected for the marriage. Now this festoon is made of mango or aśoka. The bridegroom stops at this door and the bride's mother comes to meet him, carrying grain and short pieces of bamboo which she scatters. The priest recites some mantras, and the groom enters the door. This is in the case of Gujarātī banyas.

of the three worlds, with a living festoon made from the rows of eyes of the people that have come together, is at the festooned door. His body entirely covered by his upper garment, he stands erect like a young king-geese veiled by the Gaṅgā's waves. The flowers are being blown away by the wind and the sandal is drying up. O Sundari, do not keep, do not keep the bridegroom long at the door."

Such auspicious songs being sung aloud by the goddesses, she gave a respectful reception to the bridegroom deserving a respectful reception from the three worlds. Her loud-tinkling armlets beginning an auspicious song, as it were, she, having bimba-lips, kissed the forehead of the Lord of the Three Worlds three times with the churning-stick. With the shoe on his left foot the Lord broke the earthenware dish filled with fire as easily as a jar filled with snow. Then the Lord went to the shrine, being dragged by a safflower-cloth thrown around his neck by the one giving the reception. The hand-thread, adorned with a mainphala<sup>188</sup> like a bulb of love, was tied on the hands of the brides and groom. In front of the mother-goddesses the Lord sat on a high golden throne like a lion on the peak of Meru. When they had ground the bark of the śami and aśvattha trees, the women placed hand-ointment in the hands of the brides, like a pregnancy-whim of the tree of love. Then the Lord, clever, at the arrival of the auspicious moment quickly took with his own hands their hands with the hand-ointment. Then Sutrāman threw a ring<sup>189</sup> in the hand-ointment in the hollow of the hand, like

<sup>188</sup> 844. The mainphala (H), a small apple-like fruit, is tied to the wrist of the bride and groom in Gujarātī weddings. This is the madana of the text. Mainphala is the Randia dumetorum. Watt, Dict. Vol. VI, Part I, p. 391. The Marāṭhas use turmeric.

<sup>189</sup> 848. I have not been able to find any modern parallel for this use of the ring. The only use of a ring I have found is in a game played in Gujarātī baniya weddings. When the bride and groom have gone to the bridegroom's house after the ceremony, the priest throws a ring and a rupee. Each one tries to get the ring—as symbol of which one shall rule the household. The throw is made seven times, and the

a rice-seed in a pond. With these two fair ones taken by both hands, the Lord looked like a tree with two creepers clinging to two branches. The eyes of the brides and groom sped toward each other, like the water of the rivers to the ocean on the auspicious occasion of the conjunction of the stars. Then glance was joined with glance, motionless as water free from wind, as mind was joined with mind. Reflected in the pupils of each other's eyes, they looked as if entering each other's hearts from love.

Now, the gods, Sāmanikas, etc., having become servants, stood at the Lord's sides, like Vidyutprabha, etc., at the sides of Meru. The two brides' women-attendants, clever in the art of ridicule, began to sing comic songs. "Eager to eat the sweetmeats, like a man with fever to drink the ocean dry; what, pray, is the intention of the best man? His gaze fixed on the pastries, greedy like a confectioner's dog; what is the intention of the best man? The best man is eager to eat cakes like a poor boy who has never seen them before in all his life; what is his intention? The best man is greedy for areca nuts, like cātakas for water, like beggars for rich men; what is his intention? Now the best man is longing for the leaves of the betel-creeper, like a calf for grass; what is his intention? The best man is greedy for sandal-powder like a cat for fresh butter; what is the intention of the best man? The best man longs for ointment like a buffalo for the mud of a field; what is the intention of the best man? The best man, whose eye is wavering, desires the garlands, like a drunk man the remains of the sacrifice; what is his intention?"

Listening to comic songs of this kind, the gods stood, their ears pricked up from curiosity, as if painted in a picture. Thinking, "This custom must be taught to the people," the Lord looked on indifferently like an umpire in

one, who gets the ring the majority of times, wins. In Kathiawar, the game is somewhat different.

a dispute. Balasūdāna tied the garments of the Ladies with the garments of the Lord, like those of boats with those of a great ship. The Chief of the gods, like an Ābhiyogika-god, mounted the Master on his hip with devotion, and went to the house containing the altar. Quickly the Ladies were put likewise on their hips by two of Indra's wives and made to go with the Master, their fingers unseparated. They entered the altar-house by the east door with the brides and groom who were the head-jewels of the three worlds. There a Trāyastriṅśa-god quickly made appear a fire in the altar-fire-hole, as if it had sprung up from the middle of the earth. From the lighting of the fuel, lines of smoke disappeared in the sky, after a long time forming ear-rings for the Khecara-women. To the accompaniment of auspicious songs by women, the Master circled the fire with Sumaṅgalā and Sunandā until the eighth circle was completed. When they let go hands, Vāsava untied their garments, while blessings were being sung.

Then Maghavan and his wives danced with graceful gestures of the hands. Joy arising from the Master's festival acts as stage-manager. After him, other gods danced, delighted, like creepers on a tree made to dance by the wind. Some gods gave cries of "Hail! Hail!" like bards; some danced with various steps like actors; others sang charming melodies like Gandharvas; others played clearly with their mouths as musical instruments; some took quick leaps like monkeys; others made all the people laugh like clowns; others drove away the people like door-keepers. Devotion to himself being shown thus by the gods intoxicated with joy, the Lord, both sides adorned by Sumaṅgalā and Sunandā, ascended the divine vehicle and went to his own house. After performing in this way the wedding-ceremony, bowing to the Lord, Adribhid went to his own abode like a stage-manager whose play is finished. Beginning from that time, the wedding customs observed by the Master were followed.



For the practices of the great are for the guidance of others.

*Coronation as king (882-911)*

The Master, even though indifferent, enjoyed pleasures with his wives for a long time ; for good-feeling karma can not be destroyed otherwise. When a little less than six pūrvas had passed after the wedding, while the Lord enjoyed himself with them, the jīvas of Bāhu and Piṭha fell from Sarvārthasiddhi and entered Sumaṅgalā's womb as twins. Likewise the jīvas of Subāhu and Mahāpiṭha fell from Sarvārthasiddhi and entered Sunandā's womb. Then Lady Sumaṅgalā, like Marudevā, saw fourteen great dreams, indicating the importance of the embryo. The Mistress related the dreams to the Master, who said unhesitatingly, "Your son will be a Cakrabhrt." Sumaṅgalā bore children, Bharata and Brāhmī, as the east bears the sun and (morning) twilight lighting up the quarter of the sky. Lady Sunandā bore Bāhubali and Sundarī with fair figures, like the rainy-season bearing clouds and lightning. In course of time Lady Sumaṅgalā bore forty-nine pairs of twin-sons, like Vidurabhū jewels. These grew up gradually, playing here and there, very strong, very energetic, like young elephants on the Vindhya Mountains. Vṛṣabha Svāmin, surrounded on all side by his children, shone like a great tree with many branches.

Then through the fault of time, the efficacy of the wishing-trees diminished, like the splendor of torches at daybreak. The passions, anger, etc., of the twins appeared like grains of lac on aśvattha trees,<sup>100</sup> gradually, gradually. Then the twins transgressed the three laws called 'hākāra,' 'mākāra,' 'dhikkāra,' like rogue-elephants three-fold control. Together the twins approached Rṣa-bhanātha, and told him all the sin that was being committed. Possessing the three kinds of knowledge, recalling

<sup>100</sup> 894. The pippal is one of the trees most frequented by the lac-insect.

(former) births, the Master said, "A king will be the punisher of those transgressing boundaries. Seated on a very high throne, consecrated first, having at hand the fourfold army, he should have unbroken commands." They said, "Be our king. Why do you neglect us? No one else like you is seen among us." "Go and ask Nābhi, the best of Kulakaras. He will give you a king," the son of Nābhi replied. Asked by them for a king, Nābhi, chief of Kulakaras, said to them, "Let Ṛṣabha be your king." Then the twins, delighted, approached the Lord, and said, "You have been given to us as a king by Nābhi."

Then the twins went for water for the Master's consecration; and the lion-throne of Triviṣṭapapati shook. Knowing by clairvoyant knowledge that it was time for the Lord's consecration as king, Sutrāman went there in a moment, as if from house to house. The Lord of Saudharmakalpa made a golden dais, and placed on it a lion-throne like Atipāṇḍukambalā. The Lord of the east quarter, like a family-priest, made Ṛṣabha Svāmin's consecration as king with water brought from the tirthas. Vāsava clothed the Master in divine clothing made of beautiful moonlight with a wealth of white color, as it were. Vṛtrahan put diadems, etc., on the Lord, the diadem of the three worlds, and ornaments and jewels on his body in the proper places. The twins, after getting water with lotus-leaves, came and, seeing the Lord adorned, stood like people holding up a reception-gift. Saying, "It is not proper to throw it on the Lord's head since he is adorned with divine ornaments and clothes," they threw the water on his feet. "These are truly polite," and for that reason Maghavan ordered Śrīda to lay out a city, named Vinitā, for the Lord, and went to heaven.

#### *Description of Vinitā (912-923)*

He (Kubera) made the city Vinitā, also called Ayo-dhyā, twelve yojanas long and nine wide. After laying it out, the Yakṣa-king, free from deceit, filled it unceasingly

with inexhaustible clothes, ornaments, money, and grain. Even without a wall (as background for painting) a painting was made in the sky from the variegated light from palaces of diamond, sapphire, and cat's eye. In it the appearance of challenge-papers, as it were, to the peaks of Meru was made by the lofty golden palaces in the guise of banners. The rows of coping of bright jewels on its wall became without effort mirrors for the Khecara-women after a long time. Girls play the karkaraka-game<sup>191</sup> at will with the pearl settings of the svastikas in its court-yards. The cars of the Khecaris become nests in a moment, being obstructed day and night by the tops of the tall trees in its gardens. By those who have seen the heaps of jewels piled up in its markets and palaces Mt. Rohana is considered a heap of their sweepings. The house-pools there have the beauty of Tāmraparṇī from the broken pearl-necklaces of women enjoying water-sports. There are rich men in it, the merchant-son of any one of whom, I think, having gone to trade, is like Kubera. Its roads everywhere have the dust laid by water dripping at night from houses with walls of moonstone.<sup>192</sup> With its lacs of tanks, wells, and ponds whose water was like nectar, it surpassed Nāgaloka with its nine nectar-tanks.

#### *Establishment of customs (924-984)*

Twenty lacs of pūrvas after his birth, the Lord became king in this city to guard the subjects. The first king of kings, like the oṅkāra of mantras, he guarded his subjects like his own children. The Lord appointed ministers, like the minor members of his own body, able in

<sup>191</sup> 917. A game of tossing and catching pebbles played by girls in Gujarāt.

<sup>192</sup> 922. "In general acceptance the moonstone is formed from the coagulation of the rays of the moon, and dissolves under the influence of its light." Bloomfield, Pārçvanātha, p. 57, n. 27. Kathāsaritsāgara T. Vol. I. p. 266 n.

the punishment of the wicked and protection of the good. The King, Vṛṣabha-marked, established able police for guarding against theft, etc., like Sutrāman Lokapālas. For the government he, the elephant of kings, collected elephants, the superior branch of the army like the best member of the body. He, Vṛṣabha-bannered, maintained fine horses holding their necks very high, as if in rivalry with the horses of the sun. The son of Nābhi himself built chariots made of close-fitted wood like aerial cars on earth. Then the son of Nābhi made a collection of foot-soldiers of well-trying courage, just as in a cakravartin-incarnation. The son of Nābhi established in it army-commanders like very strong pillars of the palace of new sovereignty. The Lord of the World collected oxen, camels, buffaloes, mules, skilled in their use.

The wishing-trees having become extinct, like families without children, at that time the people ate bulbs, roots, fruits, etc. They ate herbs also, rice, wheat, chick-peas, beans, etc., grown up of their own accord like grass, uncooked. Being told by them, "This food does not digest," the Lord said, "Crush and skin them with your hands, then eat." They obey the advice of the Lord of the World, but the food does not digest from the hardness of the herbs. Again told by them, the Master said, "Crush with your hands, wet with water, put in a leaf-cup and eat." They did just so. In that case too the Lord of the World, told again by them about the pain from undigested food, instructed them again: "Follow the former procedure, put the herbs in your hands and put them in the heat under the arms, then eat them with pleasure." While the people were weak from food undigested in that case also, a fire started from the rubbing together of branches in a group of trees. It burned grass, wood, etc. From the mistaken idea that it was a shining jewel, the people ran and began to take it with outstretched hands. Burned by the

fire, terrified, they went to the Lord and said, "Some wonderful new thing has happened." The Master said, "The fire started from the fault of the period of time that is both good and bad. It does not exist in the period that is entirely bad nor in the one that is entirely good."<sup>193</sup> Standing at the side of the fire, take way all adjacent grass, etc., and then take it afterwards. Then having prepared the food according to the method told you before, throw the herbs in the flame, cook, and eat." They did so, ignorant; and the herbs were burned by the fire. They went to the Master again and said, "O Master, this greedy (fire) gives us nothing. Like a glutton he alone devours completely the herbs thrown in." At that time the Lord was seated on an elephant's shoulder, and had them bring a lump of wet clay. Placing the clay on the protuberance on the elephant's forehead (kumbha) and spreading it with his hand, the Lord made a vessel having its (the kumbha's) shape—the first of the arts.<sup>194</sup> The Master said, "Make other dishes in this way; put in the fire, cook the herbs, and then eat." Then they executed the Master's command just so.

From that time, the first artisans, the potters, arose. For the sake of houses for the people, the Lord appointed carpenters. Verily, the procreation of great men is for the procreation of happiness for everyone. He, wise, appointed painters for the painting of the houses, for the sake of diversity of the people's

<sup>193</sup> 944. The terms here, 'ekāntarūkṣa' and 'ekāntasnidgha' equal the more usual 'suśamasuśama' and 'duḥsama'; while 'snidgharūkṣa' equals 'suśamaduḥsama.'

<sup>194</sup> 950. This account and the following description of the origin of customs follows very closely the account in the Āva. 199 ff., pp. 195 ff. The Āva. gives a list of 39 occupations and customs originating at this time, all of which Hem. treats here, or elsewhere, in this text, with the exception of rūpa (sculpture). The difference between karma and śilpa can not be defined very satisfactorily. The Jamb. 30, p. 136, defines śilpa as taught by an ācārya; karma as not taught.

pleasure. He established weavers for the people's clothes; for in the place of all the wishing-trees, the Lord alone was a wishing-tree. The Master, sole father of the world, appointed barbers for the people who were much annoyed by the growth of hair and nails. These five arts, each divided into twenty parts, one hundred-fold, spread among the people like the waters of rivers. He established grass-gathering, wood-carrying, ploughing and trade—these businesses for the sake of the people's livelihood. The Master established the fourfold means: conciliation, bribes, dissension, and force—the junction of the four roads in the city of law of the world. He taught Bharata all the seventy-two arts,<sup>195</sup> as if in accordance with the custom, "Teach spiritual knowledge to the eldest son." Bharata taught fully the other sons, his brothers. For knowledge is one hundred-branched in the case of a proper recipient. The son of Nābhi told Bāhubali the characteristics with many subdivisions of elephants, horses, women, and men. He taught the eighteen alphabets<sup>196</sup> to Brāhmi with his right hand, and with his left hand arithmetic to Sundari.

Then the Lord established measures<sup>197</sup> of bulk, weight, linear measure, and jewelers' weight in objects;

<sup>195</sup> 960. These are enumerated at several places, but all the lists vary. The oldest lists are in the Sam. 72, and in the Antakṛddasā (B. p. 30), where the names are given in the mūlasūtra. Another list is given in the text of the Rāja. 83. In the commentary to Jamb. 30, pp. 136 ff., a list with explanations is given. This is apparently a combination of the Sam. and Rāja. lists. The 64 arts of women are also enumerated here. The KSK p. 150, also gives a list for men and women.

<sup>196</sup> 963. These are enumerated in Sam. 18. In fact, there seem to be 20 distinct alphabets enumerated. The *ṭikā* gives no explanations. The *Abhidhānarajendrakōśa* gives an entirely different list taken from the *ṭikā* to the *Viśeṣāvaśakyabhāṣya*, gā. 464.

<sup>197</sup> 964. *Mānonmānāvamānāṇi pratimānāni*. These are subdivisions of *dravyapramāṇa*, itself a subdivision of *pramāṇa*.

boats; and gems, etc., threaded.<sup>198</sup> At that time was instituted court-procedure—plaintiff and defendant with king, magistrate, court-house,<sup>199</sup> and witnesses. Worship of elephants, etc., archery, medicine, attendance on kings,<sup>200</sup> etc., battle, science of politics, binding, beating, killing,<sup>201</sup> and organizations arose then. Extreme selfishness of the people, saying “That is my father, mother, brother, wife, son, house, money,” and things like that, commenced at that time. Because they had seen the Master decorated and ornamented at the wedding, after that the people decorated and ornamented themselves. Because they had seen the Lord take the hand (of the bride) for the first time, the people do it even today. For the path made by the great is permanent. From the time of the Lord’s marriage, there was marriage with girls who were given.<sup>202</sup> Then also

Dravyapramāna is of 2 kinds: pradeśanīspanna and vibhāganīspanna. The latter has 5 divisions: māna, measure by bulk, both solid and liquid; unmāna, measure by weight; avamāna, linear measure; ganita, numerical measure (which Hem. omits); and pratināna, which is another measure by weight by guñja, etc., such as jewelers and goldsmiths use. See Sth. 258, p. 198. Āva. 213, p. 198, where māna is used for the inclusive term. Discussed in great detail in Anu. 131 ff., pp. 151 ff. But, in the frequently occurring compound mānonmānapramāna, pramāna means ‘height.’ See Aup. 7, p. 13. Pravac. 1410, p. 411a. Tri. I. 4. 575.

<sup>198</sup> 964. The original in Āva. 214 is potā, which is explained as either ‘pearls, etc., being strung on threads,’ or as ‘boats.’ Hem. includes both.

<sup>199</sup> 965. Kulagrha. In parallel passages, rājakulakarana, the scribe before whom depositions were made, occurs.

<sup>200</sup> 966. Upāsana is explained (Āva. p. 199b) as either nāpita-karma, barbers’ work, or attendance on gurus, kings, etc. As the barbers have already been disposed of, the latter seems more plausible.

<sup>201</sup> 966. The Āva. says capital punishment started in Bharata’s time.

<sup>202</sup> 970. The Prakrit here is dattī (Āva. 224, p. 200b) which is explained in several ways. The first interpretation is that it refers to the giving in marriage by Rṣabha of Brahmī to Bāhubali and of

began tonsure and initiation, battle-cries, and enquiries.<sup>208</sup> All this, even though censurable, the Master, knowing his duty, instituted from compassion for the people. From oral tradition about them, the arts, etc., even today exist on earth, put in the form of treatises by learned men of recent times. By the teaching of the Master all the people became skilled. Without a teacher even men act like cattle.

Then, the stage-director of the play of the order of the world, he made the people into four divisions: Ugras, Bhogas, Rājanyas, and Kṣatras. The Ugras were the guardsmen, appointed to give cruel punishments; the Bhogas were the ministers, etc., of the Lord, like the Trāyastriṅśas of Hari. The Rājanyas were the companions of the Lord, and all the other people were Kṣatriyas by name. After arranging thus a new order of customs and law, the Lord enjoyed a new Śrī of sovereignty like a new bride. The son of Nābhi prescribed a punishment according to the crime for those deserving punishment, just as a doctor prescribes a medicine for the sick according to the disease. Terrified of punishment then the people did not commit theft, etc., at all. Verily the law of punishment alone is a snake-charmer for the serpent of all crime. No one crossed the boundary of anyone else's fields, gardens, houses, etc., as the people, well-

Sundarī to Bharata; i.e., contrary to the custom of twin-marriage, the girls were given to their half-brothers. Hem. evidently follows this. Alternatives are that it refers to Ṛṣabha's bestowal of gifts for a year, or to the giving of alms.

<sup>208</sup> 970. Kṣvedāprcchā. Both these words seem to have presented difficulties to the commentators, as they offer a great variety of interpretations. Āva. p. 201a does not have kṣvedā in the text, but chelāvaṇa, which seems the equivalent. It is explained as 'battle-cry,' or 'cry of joy,' or 'child's toy,' or 'śeṅṅita.' (?) Prcchā is explained as 'asking for the interpretation of dreams, etc.,' or 'enquiry about health, etc.,' or 'what is to be done.' A fantastic interpretation, referring it to the power of some persons to summon Yakṣas, who carry out their orders, is also given.



taught, did not transgress the Lord's command. At the proper time the cloud rained for the maturity of the grain, as if praising the Lord of the World's law under pretext of thundering. The countries, filled with fields of grain, plantations of cane, herds of cattle, indicated by their wealth the Master's lack of greed. The Lord made Bharata-zone like Videha-zone in general by the people being made to know discernment about what was to be accepted and what rejected. From the time of his coronation as king, the son of Nābhi passed sixty-three lacs of pūrvas directing the earth.

*A spring festival (985-1017)*

One day, when Spring, the abode of love, had come, the Lord went to a garden to please his retinue. There in a bower of flowers, the Master of the World, adorned with ornaments of flowers, sat like Spring personified. The Lakṣmi of Spring, as it were, gave welcome to the Lord of the World by humming bees intoxicated by the juice of blossoming mango-trees. An overture, as it were, being performed by cuckoos singing the fifth note, the wind from Malaya, the leader of the dance, showed the dance of the creepers. Gazelle-eyed maidens gave embraces, kicks, and nectar from their lips to the henna plant, aśokas, and bakula,<sup>204</sup> as if to lovers. A bee, delighted with strong fragrances, like a tilaka, made the wood look like the forehead of a young man. The lavali-creeper was bent with the weight of clusters of blossoms, like a slender-waisted maiden with the very great weight of her swelling breasts.

The wind from Malaya slowly, slowly embraced the mango-shoot, like a well-versed lover an innocent young girl. Love, like one carrying a club, was strong enough to kill the travelers with his clubs in the form of stalks

<sup>204</sup> 989. These trees are said to blossom from this treatment by women.

of jambū, kadamba, mango, campaka, and aśoka. To whom did not the wind from Malaya, like water, give pleasure, made fragrant by union with fresh flowers of the trumpet-flower tree? The mahua, stored with sweet juices like a dish of honey, was filled with humming by the bees approaching. Balls were arranged, I think, under the guise of kadamba-flowers, to make practice of ball and bow<sup>206</sup> by the God of Love. The vāsanti-flower was made a well of juice for bee-travelers by Spring, as if devoted to establishing water-supplies for the public. The sinduvāra caused great stupor to travelers by its blossoms' wealth of perfume hard to restrain like poison in the nose. The bees wander fearlessly like guards appointed over the campakas by the gardener of Spring. Spring showed a wealth of fine and superfine trees and plants, like the youth of men and women.

Gazelle-eyed maidens began to gather flowers there as if eager to give wealth to the great tirtha of Spring. "Since we have become weapons of Smara, what need of other weapons?" as if with this idea, the amorous women gathered flowers. Her flowers having been gathered, pained by separation from them, the vāsanti cried out, as it were, by bees humming low. One maiden, when she had gathered jasmine, stopped as she was going away, because her dress clung to it, as if restrained by the jasmine, saying, "Do not go elsewhere." As one was gathering campaka, she was stung on the petal-lip by a young bee flying up as if from anger at the breaking up of his shelter. One, with her creeper-arm raised, gathered flowers very high together with the minds of young men who saw the hollow of her arm. Creepers looked like living gatherers of flowers, with hands that were masters of clusters of fresh flowers. The trees looked as if they bore women as fruit, with women clinging to each branch from the desire to gather flowers.

<sup>206</sup> 996. The kadamba flower is perfectly globular.

One man made a body-ornament for his sweetheart from jasmine flowers that he himself had gathered, which resembled a wreath of pearls. One filled his sweetheart's coil of hair with full-blown flowers with his own hand, like a quiver of the God of Love. One satisfied his beloved by giving a wreath, resembling the rainbow, woven by himself from five-colored flowers. One gracefully caught in his hands a ball of flowers thrown by his sweetheart, like a servant a gratuity. Gazelle-eyed maidens going to and fro from the motion of the swings kicked the tree-tops as if they were guilty husbands. One bride, seated in a swing, endured blows from creepers from her women friends who asked her husband's name, her mouth sealed from modesty.<sup>206</sup> One man who was seated with a timid-eyed maiden opposite, swung the swing very hard from the desire for a close embrace with her. Young men engaged in the sport of swinging the swings on every branch looked like monkeys on the garden-trees.

*Attainment of disgust with existence (1017-1040)*

While the citizens were playing there in this way, the Master thought, "Is there such sport anywhere else?" Then by clairvoyant knowledge the Master knew the very highest pleasure of heaven and that pleasure of Anuttara-heaven formerly enjoyed by himself. His bonds of delusion dropping away, again he reflected thus: "Alas! these people, overcome by sense-objects, do not know their own good. Ah! in this well of samsāra, jīvas from their karma perform actions that are nothing more than coming

<sup>206</sup> 1014. Orthodox Hindu women do not use their husbands' names—neither in addressing them nor in speaking of them. Among the Marāṭhas they may do so on one day in the year, during the Gaurīpūjā. Gaurī, the wife of Śiva, is worshipped during Caitra by all married women whose husbands are living. Different families perform the pūjā on different days and invite their friends. On the day on which she performs the pūjā a woman may speak her husband's name.

Hindu Holidays, p. 18.

and going like a jar on a water-wheel. Alas! alas! for creatures whose minds are blinded by delusion this birth always passes in vain like the night for those asleep. Love, hate, and delusion cut down people's dharma at the root, even though it is shooting up, like rats a tree. Ah! anger is made to grow by the foolish like a banyan-tree which will entirely consume even its own cultivator.<sup>207</sup> Men mounted on conceit consider nothing, like elephant-drivers mounted on elephants crossing a boundary. Evil-hearted creatures do not abandon deceit which always causes trouble like the seed-vessel of the kapikacchū. Even a spotless collection of virtues is spoiled by greed alone, like milk by sour gruel, or a white cloth by collyrium. So long as the four passions close at hand watch like guards in the prison of worldly existence, whence will mokṣa come to men? Persons, engaged in the embraces of women, as if afflicted by bhūts, do not know themselves completely ruined. The intoxication of oneself by oneself is produced by various kinds of food for the sake of worthless things, like the cure of a lion by herbs. Saying, "This is fragrant; *this* is fragrant. Which shall I choose?" a greedy fool, wandering like a bee, never takes pleasure. People deceive themselves by material objects such as beautiful women, pleasant for the moment, alas! like a child by its play-things. Their ears given to the sounds of flutes, lutes, etc., they are torn away from their own good, like one who wishes to sleep from meditation on the śāstras. At the same time the consciousness of creatures, alas! alas! is bewildered by these sense-objects all together, as if by wind, bile, and phlegm that have become very strong."

While in this way the Supreme Lord's mind was woven with the threads of continuity of disgust with samsāra, then the Lokāntika-gods who have nine sub-

<sup>207</sup> 1023. I have found no proverb about the destructiveness of the banyan tree, but it obviously occupies a large amount of ground with its spreading roots. There is a similar allusion in Vivekavilāsa 8. 106.....nṛpapiḍām vaṣāḍ gehe.

divisions—Sārasvatas, Ādityas, Vahnīs, Aruṇas, Gardatoyas, Tuṣitas, Avyābādhas, Maruts, and Rīṣtas, living at the end of Brahmāloka, having additional ornaments made by folded hands like lotus-buds on their heads, came to the feet of the Lord of the World. They spoke as follows: “O you who have lotus-feet sunk in the water of light from the crest-jewels of Śakra, O light for the path of mokṣa lost in Bharata-kṣetra, just as the first laws for the people have been established, O Lord, likewise establish a dharmatīrtha. Remember your own task.” After making this request of the Lord, the gods went to their respective abodes in the Brahmāloka. The Master also went at once to his own palace from the garden Nandana with the desire to be a wandering mendicant.

### CHAPTER III

#### *Rṣabha's initiation (1-80)*

The Master then summoned his vassals, etc., from all quarters; and Bharata and his other sons, Bāhubali, etc. The Lord addressed Bharata, "Son, take our kingdom. Now we intend to assume the sovereignty of self-restraint." At this speech of the Master, Bharata stood for a moment with his face downcast; then bowed, his hands folded together, and spoke in a choked voice: "Even as there is happiness for me in falling before the foot-stool of your lotus-feet, so there is none for me seated on the jeweled lion-throne, O Master. Even as there is happiness for me running on foot before you, O Lord, so there is none for me mounted on the shoulder of a pleasure-elephant. Even as there is happiness for me clinging to the shadow of your lotus-feet, so there is none for me covered by the shadow of the white umbrella. If I should be deprived of you, what use would I have for the glory of sovereignty? The pleasure of sovereignty is like a drop in the Ocean of Milk of your service." The Master said, "In any case, we are resigning the kingdom. In the absence of a king, the law of the fishes prevails on earth. Therefore, son, control this earth properly. You are obedient. This is our command."

Unable to transgress the Lord's unalterable command, he agreed. Such, indeed, is the proper behavior toward superiors. Bowing his head before the Master in reverence, Bharata then adorned his father's lofty lion-throne, as well as his noble stock. At the Master's command, Bharata's consecration was made by ministers, vassals, and generals, just as that of the Lord

had been made by the gods. Then an umbrella resembling the full moon shone over Bharata's head, like the Master's unbroken command. At his sides shone two waving chauris, like two messengers who had come from the future Śris of the two halves of Bharata. The son of Vṛṣabha shone with garments and pearl-ornaments that were like his own exceedingly pure virtues. From a desire for their own prosperity the circle of kings<sup>208</sup> paid homage to the new king, a suitable recipient of great honor like the new moon.<sup>209</sup>

Next the Lord apportioned fittingly territories among his other sons, Bāhubali, etc. Then the Lord, like a wishing-tree, commenced bestowing gifts on men for a year, in accordance with their unrestricted requests. "Everyone may take whatever he desires." The Lord had a proclamation to this effect made aloud at the cross-roads, city-gates, etc. The Jṛmbhaka gods, sent by Kubera at the order of Vāsava, collected treasures, silver, gold, jewels, etc., everywhere, those that had been lost for a long time, disappeared, whose owners were missing, whose landmarks were completely destroyed, those inside mountains and bowers, concealed in cemeteries, and hidden in houses, and bestowed them as a gift on the Lord, like clouds giving water. Daily, the son of Nābhi gave away one crore and eight lacs of gold between sun-rise and meal-time (i.e. sunset). In the course of the year the son of Nābhi gave away three hundred eighty-eight crores and eighty lacs of gold.<sup>210</sup> The people

<sup>208</sup> 16. Rājacakra. Here cakra equals the more usual maṇḍala—the circle of a king's neighbors with whom he maintains relations. The number varies from 4 to 12, but Hem. makes it twelve. Tri. 10. 11. 307.

<sup>209</sup> 16. Hindus and Jains make a point of seeing the new moon on the second day of the bright half of the month, and make na-maṣkāra to it. Cf. Folk Lore Notes of Gujarat, p. 17.

<sup>210</sup> 24. Hiranya here is probably 'unwrought' gold, when it was measured by weight or quantity. See Uv. n. 22 and n. 316.

in whom the Master's initiation had produced disgust with existence took only the remains of the sacrifice—nothing more, even though they might have taken at will.

Then at the end of the giving that lasted for a year, Vāsava's throne shook; and he approached the Blessed One, like another Bharata in devotion. Together with the chief-gods, who held pitchers in their hands, he made the ceremony of the initiation of the Lord of the World like his coronation-ceremony. The Lord of the World quickly put on divine garments, ornaments, etc., brought by Balārin like an official. Hari had made for the Lord a litter, named Sudarśanā, like a palace of the Anuttaravimānas. Supported by Mahendra, the Lord ascended the litter like the first flight of stairs to the house of mokṣa. The litter was lifted in front by mortals with hair erect from joy, as if it were a load of their own merit embodied, and at the back it was carried by immortals. Choice auspicious musical instruments, played by the gods and asuras, filled the skies with sounds like Puṣkarāvartaka clouds.<sup>211</sup> At the sides of the Lord of the Three Worlds, a pair of chauris shone like the personified spotlessness of this

He gave daily 10,800,000 measures (?), and his total was 3,888,000,000. That would mean a year of 360 days. In actual practice the Hindu calendar has a lunar year of 360 tithis (the time occupied by the moon in increasing the distance from the sun by 12 degrees is a tithi) or 354+ days; and a solar year of 365+ days, like the Western calendar. In this case, Hem. specifies that the gold was given away at sunrise, which suits neither calculation. There are, however, many methods of calculating a year (theoretically). See Bṛhat-saṃhita, Chap. 2, pp. 30 ff. where numerous calculations are given, some of which make 360 days. But none gives a year of 363 days, which Hem. mentions later. See IV. 719, n. 321.

<sup>211</sup> 32. These clouds are generally spoken of as a beneficial variety, conducive to fertility of the earth. See Pañcaprati. p. 264. Meghadūta 1. 6. They are, however, also associated with the end of the world. Infra 5. 328 and 600. Cf. Veṅṣaṃhāra III. 4.



world and the next. Crowds of gods, like bards of the Lord, made loud cries of "Hail! Hail!" delighting the ears of men. As the Lord went on the way, seated in the litter, he looked like an eternal image in a palace of the highest gods.

When they saw the Blessed One coming like that, all the citizens ran after him eagerly, like children after a father. Some men climbed on the branches of tall trees to see the Master from afar, like peacocks to see a cloud. Some, who had climbed to the tops of houses on the road to see the Master, considered the intense heat of the sun like the heat of the moon. Some, unable to endure the delay, did not mount horses, but themselves skipped rapidly along the road like horses. Some, from a desire to see the Master, penetrated the crowds, as heat penetrates water, and appeared in front. Some women, running around the Lord of the Three Worlds, threw handfuls of parched rice, as it were, from their necklaces broken from haste. Some, from a desire to see, went in front of the Lord and stood with children on their hips, like branches of trees with monkeys seated on them. Some, who were inactive from the burden of their breasts, hurried, clinging to the arms of friends on both sides as if they had made wings. Some women, from longing for the moment of seeing the Lord, reviled their hips—weights obstructing their gait. Some high-born women in the houses on the road, clothed in auspicious safflower-color, made a full dish of offerings, resembling twilight with the moon. Some coquettish-eyed women shook the ends of their garments, like chauris, with their lotus-hands at the sight of the Lord. Some women threw parched rice around the son of Nābhi, as if ardently sowing the seeds of merit for themselves. Some sang blessings and speeches, such as "Long live! Long rejoice!" just like women with living husbands to their own families. The women of the city followed, looking

at the Lord, some with fixed glance, some with restless glance, some going quickly, some going slowly.

Then the gods of the four classes assembled in the sky, making a single shadow on the earth's surface with their large cars. Some of the highest gods, who came flying with elephants raining ichor, made the sky appear filled with clouds. Others, who had whips as oars, flew to see the Lord by means of the best horses—boats in the ocean of the sky. Some approached Nābhi's son in chariots with remarkable speed like the winds personified. The gods did not wait for each other, not even for friends, as if they had made bets on a vehicle-race. Saying to each other, "There is the Master! There is the Master!" the gods stopped their vehicles, like travelers who had reached a village. Then there was a second Vinitā in the sky, as it were, with cars as palaces, elephants, horses, and chariots. The Lord of the World was surrounded by eminent gods and men, like the peak of Mānuṣottara by suns and moons. Attended by Bharata and Bāhubali at his sides, Rṣabha-bannered looked like the ocean with its banks. The Master of the World was followed by his other ninety-eight reverent sons, like the lord of the herd by elephants. His mother, wives, daughters, and other women followed the Lord in tears, resembling lotuses with dew-drops.

The Lord of the World halted in a garden, Siddhārtha by name, which resembled the heavenly palace Sarvārthasiddhi of a former birth. Completely indifferent, the son of Nābhi descended from the jewel of a litter, as if from saṃsāra, under an aśoka-tree. At once the son of Nābhi abandoned all clothes, wreaths, ornaments, as well as the passions. The Lord of the gods placed on the Lord's shoulder a devadūśya,<sup>212</sup> soft, white, fine, as if sewn with

<sup>212</sup> 64. Here devadūśya is certainly an upper garment and would be made of wool; but as Hem. generally uses the word, it seems to refer to the material rather than a specific garment.

moon-beams. Then on the dark eighth of Caitra, the moon being in conjunction with the constellation Uttarāṣādhā, observed by men and gods pouring forth exceeding joy, as it were, in the guise of the rising tumult of cries of "Hail! Hail!" the Lord tore out the hair of his head in four handfuls, as if intending to give the remains of the sacrifice to the four quarters. The Lord of Saudharma catches in the hem of his garment the Lord's hair which made an ornament with thread of a different color. As the Lord of the World was on the point of pulling out the rest of his hair in a fifth handful, Namucidviṣ asked him, "O Lord, this hair-creeper brought by the wind to your golden shoulders shines like an emerald.<sup>218</sup> So let it remain." The Lord kept the creeper of hair just as it was. Masters do not refuse a request from those who are completely devoted. After the Lord of Saudharma had thrown the hair in the Ocean of Milk and returned, he stopped the tumult by a gesture of his hand like a stage-director. After fasting for three days and making the namaskṛti to the siddhas, in the presence of gods, asuras, and men, saying "I renounce all censurable activity," the son of Nābhi adopted good conduct which is like a chariot on the road to mokṣa. For a moment even the hell-inhabitants had happiness from the Master's initiation-festival, like those burned by autumn-heat from the shadow of a cloud. The Lord's manahpariyāya-knowledge, which makes clear the mind-substance<sup>214</sup> of the human world, arose just as if it had an appointment with the initiation.

Opposed by friends, hindered by relatives, and restrained even by the Lord of Bharata again and again,

<sup>218</sup> 70. The comparison of dark hair with an emerald seems a little strange, but marakaṭa is used synonymously with nila, kṛṣṇa, harita, and śyāma. Kāvya. p. 13. Kāvya. V. p. 10.

<sup>214</sup> 76. I.e., it enables one to know the mental processes of others. It is limited to the human world (the manuṣyaloka).

recalling the former wonderful favor of the Master, unable to bear separation from his lotus-feet like bees, abandoning sons, wives, and sovereignty as easily as a straw, saying resolutely, "Whatever may be the Master's course, that alone is ours," four thousand kings, Kaccha, Mahākaccha, etc., joyfully took initiation. For that is the proper conduct of servants.

Stuti (81-90)

The gods, Śacinātha and others, bowed to Ādinātha and with folded hands recited a hymn of praise as follows: "We are unable to describe your qualities fittingly. Nevertheless, we praise them. For knowledge becomes great by your power. Reverence to thee, sole bestower of the gift of fearlessness by the avoidance of injury to lives, both movable and immovable. Reverence to thee, an ocean of the nectar of suitable, truthful, and pleasant speech by the complete renunciation of falsehood. Reverence to thee, O Lord of the World, first traveler on the road through the waste-land of refusal to take what had not been given, O Blessed One. May reverence be to thee, O Blessed One, sun with the great brilliance of unbroken chastity, destroyer of the darkness of love. Reverence to thee, whose mind is on emancipation, abandoning simultaneously all possessions, the earth, etc., like grass. Reverence to thee, bull for the load of the great vows, tortoise for the crossing of the river of samsāra, great-souled. Reverence, reverence to thee, Ādinātha, observing the five cares that are like sisters to the five great vows. Reverence to thee possessing the three controls, your mind on the supreme spirit alone, your speech controlled, all action ceased." After praising the Lord thus in a fitting manner, the gods went to Nandiśvara, just as for the bath-festival. After bowing to the Lord, Bharata, Bāubali and the others, like the gods, went unwillingly to their respective abodes.

*The Lord's life as a chadmastha* (93-123)

Followed by kings, Kaccha, Mahākaccha and others, who had taken the vow of mendicancy after him, the Lord began to wander over the earth in silence. The Lord did not obtain alms anywhere even on the day for breaking his fast; for the people at that time were thoroughly simple and were not familiar with alms-giving. Some people brought the Master, who had come for alms, horses surpassing in speed Uccaiḥśravas (Indra's horse); others brought choice elephants whose strength was superior to that of the elephants of the quarters; some brought maidens excelling the Apsarases in loveliness; others ornaments that had the brilliance of lightning; others garments of various colors like twilight clouds; still others garlands and wreaths rivaling wreaths of the coral-tree; some brought a heap of gold resembling Meru's peak; others a pile of jewels like the peak of Mt. Rohaṇa; for they knew the Lord only as a king as before. Even though not obtaining alms, undepressed in mind, always wandering, the Master made the earth pure, like a living tirtha. Healthy, as if his body had been separated from the seven elements, the Blessed One endured trials, hungers, thirst, etc.

In the same way wander the kings self-initiated,<sup>215</sup> following the Master like boats a wind. Then the ascetic-kings, worn out by hunger, etc., deficient in knowledge of the tattvas, thought in accordance with their own knowledge: "He does not take fruit even when it is sweet, as if it were kimpākas.<sup>216</sup> He does not drink water, even fresh, as if it were salty. Indifferent to care of the body, he does not bathe nor anoint himself; he does not put on clothes, ornaments, nor wreaths, as if they were

<sup>215</sup> 102. The Tirthaṅkaras initiated no one before they became Kevalins, so these kings who took initiation at the same time as Rṣabha were self-initiated.

<sup>216</sup> 104. The kimpāka (Tricosanthes) has a very bad taste. The word also means 'green.'

burdens. He is covered with dust of the road raised by the wind, like a mountain; he endures on his head excessive heat burning the forehead. Deprived of a couch, etc., he does not become fatigued; like a mountain-elephant he is not exhausted by heat and cold. Verily, he does not consider hunger nor know thirst. Like a warrior who has an enemy, he does not resort to sleep. Now he does not favor us with a glance—us who became his followers—as if we were criminals, to say nothing of talking to us. We do not know what the Lord thinks in his mind, though he has turned away from possessions, children, wife, etc.”

Then the ascetics said to Kaccha and Mahākaccha, (former) attendants near the Lord, who had become foremost in their own group: “Why is the Master here victorious over hunger, and we like worms in regard to food? Why does he have thirst subdued, when we are like frogs for water? Why is he victorious over heat, and we like bugs for shade? Why is he unconquered by cold and we like monkeys in regard to cold? Why does he do without sleep when we are boa-constrictors for sleep? Why does he never sit, and we are lame from sitting? We have undertaken to follow the Lord in the vow, like crows undertaking to follow Garuḍa in crossing the ocean. Shall we take our own kingdoms for a livelihood? But these have been taken by Bharata. Where can we go? Or, shall we go to Bharata himself for a livelihood? We are afraid of him, if we go after leaving the Master. Therefore, sirs, tell us who are confused about our course of action, what we are to do. Formerly always near the Lord, you know his intention.” They replied, “If one can reach the bottom of the Svayambhūramāna Ocean, then one can fathom the Lord’s intention. Formerly, we always did what the Master commanded; now he has become silent and commands nothing at all. We know no more than you. The fate of all is the same. Say, what are we to do?” After

taking counsel together, all apportioned the woods on the bank of the Gaṅgā, and ate bulbs, roots, fruit, etc., as they liked. From that time there were here on earth ascetics, living in the forest, wearing matted hair, eating bulbs, fruit, etc.

*Founding of Vidyādhara cities (124-233)*

Now, the sons of Kaccha and Mahākaccha, Nami and Vinami by name, men of good training, had gone previously to distant foreign countries at the Master's command. Returning by the road through this forest, they saw their fathers, and reflected : " Why have our fathers come to such a state, as if they were without a lord, when Vṛṣabhanātha is their lord ? Then they had garments of Chinese silk ; now garments of bark suitable for Kirātas. Then there was ointment on their bodies ; now dust suitable for animals. Then their hair was coiled with wreaths ; now it is matted like a fig-tree. Then they rode on elephants ; now they go on foot like foot-men." Thus reflecting, they bowed and questioned their fathers. Kaccha and Mahākaccha said : " Abandoning the kingdom, the Lord of the World, blessed Rṣabha-bannered, divided the earth, gave it to Bharata and others, and took the vow. Then under the influence of excitement the vow was undertaken by all of us along with the Master, like the eating of sugar-cane by an elephant. Oppressed by sufferings, hunger, thirst, cold, heat, etc., we gave up the vow, just as a yoke is put down by disobedient bullocks. Even if we are not able to follow the Master's course, nevertheless we have given up being house-holders, and live in this ascetics'-grove."

Saying, " We too shall ask the Master for a share of the earth," Nami and Vinami approached the Master. Thinking, " He is free from worldly attachment," not knowing that the Lord was engaged in *pratimā*, bowing, both spoke as follows : " While we were in a distant foreign country, on duty as servants of the Lord, you

divided the earth and gave it to Bharata and your other sons. Why was no territory, not even the size of a cow's hoof, given to us? By your favor give that now, O Lord of All. Has the God of gods seen some fault in us that you do not give even an answer, to say nothing of anything else?" The Lord made no reply to them speaking at that time; for those free from worldly attachments are not contaminated by any one's worldly anxiety. Reflecting, "Even if the Master does not speak, this is our course, nevertheless," they began to serve the god (Rṣabha). To lay the dust near the Master, they sprinkled water brought constantly from a pond in lotus-leaves. At dawn they put before the Dharmacakrin a heap of flowers intoxicating a multitude of bees by its perfume. With drawn swords, they served the Master as attendants day and night, like the Sun and Moon around Mt. Meru. Three times a day they bowed with folded hands and asked, "There is no other Master. Give us a kingdom, O Master."

One day, Dharāṇa, the lord of the Nāgakumāras, a layman, came there wishing to honor the Master's feet. With amazement the Nāga-king saw them serving the Master, asking him for wealth like simple children. He said to them in a voice resembling a stream of nectar, "Who are you? And for what do you, full of perseverance, ask resolutely? For a year the Master of the World gave unceasingly great gifts, whatever desired. Where were you then? Now the Master is free from worldly attachment, without property, free from anger, joy, etc., indifferent even to the body." Thinking, "He is some worshipper of the Master," both answered respectfully the lord of the serpents, Dharāṇa. "We were servants, and he our lord. He himself sent us away somewhere. Then dividing the kingdom, he gave it all to his sons. Even if his wealth has been given away, he is the one to bestow a kingdom on us. What thought is there, 'There is or there is not'? Service must be



done by servants." "Go ask Bharata; the son of the Master is the same as the Master," the Indra Dharāṇa told them. They spoke again, "We do not make any one else our Master, after having him, the Lord of All. After resorting to the wishing-tree, who will care for the karira-tree?<sup>217</sup> We do not seek any one else except the Supreme Lord. Does the cātaka seek another except the cloud? Enough of that idea of yours—'Prosperity may come from Bharata and others.' Whatever happens from this Master, that may happen. What has any one else to do with it?"

Answered by them in this way, the lord of the serpents said, "I am lord of Pātāla, a servant of the Master only. This firm resolve of yours, O fortunate and noble ones, 'The Master alone, and no one else, is to be served,' is a very good thing. By service to him, the Master of the World, royal wealth comes quickly to a man as if drawn by a noose. By service to him the Indraship of the Vidyādhara on Mt. Vaitādhya is exceedingly easy for men here to acquire, like hanging fruit. Just by service to him, the Śrī of the lordship of the Bhavanas is attained without effort, like treasure deposited at one's feet. The Śrī of the Indras of the Vyantarās attends upon those serving him, completely submissive as if from magic. The Śrī of the lordship of the Jyotiṣkas quickly chooses of her own accord his servant, like a young woman choosing a fortunate youth in a syāmanvara. From service to him alone comes the splendor suitable for Indras, just as varied splendors of flowers are produced by spring. From service to him they attain quickly the Śrī of the Ahamindras, hard to win, who is like a younger sister of emancipation. A person serving him alone, the Lord of the World, obtains an abode from which there is no return (i.e., mokṣa), always joyful. In this world, lord of the three worlds; in the other world, a

<sup>217</sup> 154. *Capparis aphylla*. A thorny desert plant.

siddha in form, a person can be like him by service to him, the Master, alone. I am the Master's slave; you are his servants. As the fruit of service to him, I give you lordship over the Vidyādhara. Know that it has been obtained only by service to the Master, look you, not otherwise. For light on earth, even though produced at dawn, is produced only by the sun." After enlightening them in this way, he gave them the forty-eight thousand vidyās,<sup>218</sup> Gaurī, Prajñapti, etc., which accomplish results by (their) recitation. He instructed them: "Go to Vaitādhya, found two rows of cities there, establish imperishable sovereignty." Bowing to the Arhat, they made (by magic) a car named Puṣpaka. Ascending it, they set out with the lord of serpents. They went and told their fathers, Kaccha and Mahākaccha, about their new prosperity that was the fruit of the tree of service to the Master. They went and told their success to the Lord of Ayodhyā. For the fruitful accomplishment of their purpose on the part of the determined is shown by position.

### *Description of Vaitādhya (175-85)*

Taking their families and all their retinue and ascending the best of cars, they went to Vaitādhya. They landed on Mt. Vaitādhya which is kissed by the mass of waves of the Lavaṇa Ocean at its borders, placed like a measuring-rod between the east and west quarters; a boundary between the northern and southern parts of Bharata, fifty yojanas wide north and south; buried six and a quarter yojanas in the earth, twenty-five yojanas high; embraced on all sides by the Gaṅgā and Sindhu rivers as if by Mt. Hima with arms stretched out from afar; possessing caves named Khaṇḍaprapātā

<sup>218</sup> 170. The vidyās here are mantras. The KS. 1.212 (K. p. 153a) gives the number as 48 only, but does not give the names, except of 4 mahāvīdyās, Gaurī, Gāndhārī, Rohinī, Prajñapti.

and Tamisrā that were like houses of pleasure and rest of the Śris of the two halves of Bharata ; endowed with wonderful splendor from its peak Siddhāyatana having the eternal images, like Sumeru with its crest ; possessing nine peaks made of various jewels, lofty pleasure-grounds of the gods, resembling the nine Graiveyaka-heavens ; supporting two rows of dwellings of the Vyantaras on the north and south sides, like garments, twenty yojanas above the ground ; made of beautiful silver slabs from base to peak, like an anklet that had fallen from heaven to earth ; calling them frequently from afar, as it were, by its arms of large tree-tops shaken by the wind.

Ten yojanas above the earth, King Nami made fifty cities on the mountain in a southern row. Prākkinnara, Naragita, Bāhuketupura, Puṇḍarika, Haritketu, Setuketupura, Sarpāriketunagara, Śribāhu, Śriḡṛha, Lohārgala, Ariyaya, Svargalīlāpura, Vajrārgala, Vajravimokanagara, Mahīsāra, Purañjaya, Sukṛtamukhi, Caturmukhi, Bahumukhā, Ratā, Viratā, Akhaṇḍalapura, Vilāsayonipattana, Aparājita, Kāñcidāma, Suvinaya, Kṣemaṅkara, Sahacihnapura, Kusumapurī, Sañjayantī, Śakrapura, Jayantī, Vaijayantī, Vijayā, Kṣemaṅkarī, Candrabhāsapura, Ravibhāsapura, Saptabhūtalāvāsa, Suvicitra, Mahāghna, Citrakūṭa, Trikūṭaka, Vaiśravaṇakūṭa, Śaśipura, Ravipura, Vimukhi, Vāhini, Sumukhi, Nityodyotini, and Nami himself lived in Śrirathanūpuracakravāla, the capital city among these cities.

In the same way Vinami made at once sixty cities in a northern row at the command of the Nāga-king. Puryarjunī, Vāruṇī, Vairisaṁhāriṇī, Kailāsavāruṇī, Vidyuddipta, Kilikila, Cārucūdāmaṇī, Candrabhābhūṣaṇa, Vaśavat, Kusumacūla, Haṁsagarbha, Meghaka, Śaṅkara, Lakṣmi-harmya, Cāmara, Vimala, Asumatkrta, Śivamandira, Vasumatī, Sarvasiddhastūta, Sarvaśatruñjaya, Ketumālānkanagara, Indrakānta, Mahānandana, Aśoka, Vītaśoka, Viśokaka, Sukhāloka, Alakatilaka, Nabhastilaka, Madira, Kumudakunda, Gaganavallabha, Yuvatītilaka, Avantītilaka,

Sagandharva, Muktahāra, Animiṣaviṣṭapa, Agnijvālā, Gurujvālā, Śriniketapura, Jayaśrinivāsa, Ratnakuliśa-pattana, Vasiṣṭhāśraya, Draviṇajaya, Sabhadraka, Bhadrā-sadyapura, Phenāśikhara, Gokṣtravaraśikhara, Varyakṣo-bhaśikhara, Giriśikharaka, Dharaṇivāraṇi, Sudarśanapura, Durga, Durdhara, Māhendra, Vijaya, Sugandhini, Surata-nāgarapura, and Ratnapura. Vinami himself, who had resorted to Dharaṇendra, inhabited the city Gagana-vallabha, the capital of these.

The two rows of Vidyādhara-cities looked very magnificent, as if the Vyantara rows above were reflected below. After making many villages and suburbs, they established communities according to the suitability of place. The communities there were called by the same name as the community from which the men had been brought and put there. Then Nami and Vinami established the Lord, the son of Nābhi, in these cities in the assembly as in their own minds. "Do not let the Vidyādharas, insolent because of their vidyās, show disrespect." Dharaṇendra instructed them about the law as follows: "If any insolent persons show disrespect or do injury to the Jinas, or the Jinas' shrines, or to those who will attain mokṣa in this birth, or to any ascetics engaged in pratimā, the vidyās will abandon them at once, just as wealth abandons lazy people. Whoever kills a man with his wife, or enjoys women against their will, the vidyās will abandon him at once." After proclaiming aloud this law to last so long as the moon, the Master of the Nāgas had it inscribed in edicts on the jeweled walls. After installing them by his favor in the lordship of the Vidyādharas and after laying down the law, the Indra Dharaṇa departed.

There were sixteen classes named after their respective vidyās: Gaureyas from the name of the Gauris; Manupūrvakas from Manus; Gāndhāras from Gandhāris; Mānavas from Mānavis; Kauśikipūrvakas are known from the vidyās Kauśikis; Bhūmituṇḍakas are named from the vidyās Bhūmituṇḍās; Mūlaviryakas are known from the vidyās

Mūlaviryās; Śaṅkukas from the Śaṅkukās; and Pāṇḍukas from the Pāṇḍukis; Kālikeyas from the Kālis; Śvapākakas from Śvapākis; Mātāngas from Mātāngis; Pārvatas from the Pārvatis; Vaṅśālayas named from the Vaṅśālayās; Pāṅsumūlakas known from the Pāṅsumūlavidyās; and Vṛkṣamūlakas from the vidyās Vṛkṣamūlās.<sup>219</sup>

After dividing them, King Nami took eight classes of the Vidyādharas and Vinami took eight. With devotion they established divinities presiding over the vidyās in each class just as in their own hearts. They constantly observed the suitable occasions for pūjā to Rṣabha Svāmin's image and, without any injury to dharma, enjoyed delights like gods. Sometimes they, like another Śakra and Īśāna, sported with beautiful women in the lattice window-recesses on the wall around the continent. Sometimes in the gardens, Nandana, etc., on Sumeru's peak they wandered, always joyful, free as air. Sometimes they went to the holy places of Nandiśvara, etc., for worship of the eternal images. That is the fruit of a layman's prosperity. Sometimes in the zones Videha, etc., they went to the samavasaraṇa of the holy Arhats and drank the nectar of their speech. Sometimes they listened to the preaching of dharma by flying ascetics, their ears pricked up like young deer listening to a song. Possessing right belief, their treasures undiminished, surrounded by Vidyādharas, they exercised sovereignty fittingly without injury to the three things (dharma, wealth, love).

*Continuation of Rṣabha's life as a sādhu (234-385)*

Kaccha, Mahākaccha, and the other royal ascetics, dwelling in the forest on the right bank of the Gaṅgā like deer; wearing bark-garments like living trees; not touching householders' food like something that had been vomited; their bodies very thin like empty skins, the

<sup>219</sup> 224. One would expect these 16 classes of vidyās to correspond to the names of the 16 vidyādevīs named in Abhi. 2. 153-4, but they do not. The whole subject of the vidyās needs investigation.

elements dried up by fasts of two, three, or more days; even on the day for breaking fast eating dried leaves, dried fruit, etc., continued to think in their hearts only of the Blessed One, and did not go to another. The Blessed One, after wandering in silence among the Āryas and non-Āryas for a year without food, reflected as follows: "Just as lamps exist on oil, as trees on water, so on food alone the bodies of living creatures exist. Food which is entirely free from forty-two faults must be taken by the ascetic at the right time in a bee-like way. Moreover, if today I do not take food, as in the days past, for the sake of my vow, what then will happen? Other munis in the future, suffering from lack of food, will break the vow as these four thousand did." With this thought, the Master set out to obtain alms and arrived at the city Gajapura, the ornament of a circle of cities.

In this city King Śreyāṅsa, the heir of King Somaprabha who was the son of Bāhubali, saw in a dream: "Meru, entirely dark, was made extremely brilliant by my sprinkling it with pitchers of water." The merchant Subuddhi saw a thousand-rays fallen from the sun; replaced in it by Śreyāṅsa, then the sun too was very bright. King Somayaśas (=°prabha) saw one man completely surrounded by many enemies gain the victory with the assistance of Śreyāṅsa. These three told each other their dreams in the assembly and, not knowing their interpretation, went again to their own houses. Just then, as if to make apparent the meaning of the dreams, the Master entered the town Hastināpura (Gajapura) for alms. Walking with the grace of a bull, even though without food for a year, Lord Vṛṣabha was seen by the citizens made joyful. Getting up and running in haste, the citizens surrounded the Master as if he were a relative who had come from a foreign country.

One said, "O Blessed One, come, favor our houses. O Lord, you are seen after a long time like the spring-festival." Another said, "Since clothing, water, oil, and

powder, suitable for the bath, are ready, bathe, O Master. Favor us." Another said, "O Master, gratify my real sandal, camphor, musk, and yakṣakardama-ointment by their use." Another said, "O Jewel of the World, adorn our jeweled ornaments by putting them on your body. Show compassion." Another said, "Enter my house, Master, and purify fine garments pleasing to the body." Still another said, "Your Majesty, take from us a maiden like a goddess, O Lord. We are blessed from meeting you." One said, "Enough of this going on foot even in sport. Do you, elephant of kings, mount this elephant that is like a mountain." Another said, "Take my horses that are like horses of the sun. Why, by not accepting hospitality, do you make us useless?" Another said, "Take chariots equipped with excellent horses. What, pray, are these to be used for, when the Lord is going on foot?" Another said, "Accept these ripe mangoes from us, O Lord. Do not scorn (your) friends." Another said, "Accept from me these leaves of the betel-vine and supāri-nuts.<sup>220</sup> Be gracious, thou who alone are dear." Another said, "Have I committed some crime, O Master, since you do not answer me, as if you did not hear me?" Even though urged in this way, the Lord did not take anything because of their unsuitability and went from house to house, like the moon from lunar mansion to lunar mansion.

Then Śreyāṅsa, who was in his own house, heard the confusion of the citizens like that of birds at dawn. He asked the head door-keeper, "What is this?" and he replied, standing before him with folded hands, "He who is served by Indras as well as by kings with intense devotion, falling in front of his footstool, the ground

<sup>220</sup> 262. The chief ingredients of the pān-supāri, commonly spoken of as "betel" for the whole preparation. The areca nut with spices and lime is rolled in the betel-leaf. This is chewed after eating, and is presented at the close of all ceremonies.

touched by their crowns; who, from compassion for the people made plain crafts for the sake of livelihood, as the sun makes plain objects; who divided this earth like the remains of his sacrifice and gave it to Bharata, etc., and also to you, when he intended to take initiation; who himself undertook penance, summer heat for drying up the mud of the eight karmas, by shunning all censurable activity; from the time of his vow the Lord has wandered, indifferent to worldly interests, free from self-interest, without food, purifying the earth with his feet. He does not shrink from the heat of the sun, he does not delight in the shade. Like a mountain, the Master is the same to both. He does not lose color from cold; he does not become red from heat; as if having an adamant body, the Master remains any place. His gaze directed ahead for the space of six feet, not crushing even a worm, he wanders on foot, the lion to the elephant of saṁsāra. The divinity of the three worlds, to be pointed out in visible form, by good fortune, your paternal great-grandfather comes here. That low murmur now is from all the citizens who are running after the Master, like cows after the cow-herd."

*The fast-breaking of the Lord (277-334)*

When he saw the Master coming, the Heir-apparent instantly ran on foot, outstripping even the footmen. Because the Prince ran without his umbrella and shoes, the assembly, also without umbrella and shoes, ran after him like his shadow. Bounding along in haste, his ear-rings dangling, the Heir-apparent looked as if he were again indulging in childish play before the Master. Śreyāṁsa threw himself at the feet of the Lord, who was in the court of the house, and wiped his lotus-feet with his hair resembling a chauri. After he had risen and circumambulated the Lord of the World three times, he bowed, washing his feet with tears of joy, as it were. Rising and standing before the Master, he looked at the lotus-face with joy, like the



cakora<sup>221</sup> seeing the full-moon. Thinking, "Where have I seen such a costume?" he achieved recollection of his former births—the seed of the tree of discernment. He knew as follows:

"In East Videha the Blessed One was a cakravartin, Vajranābha,<sup>222</sup> and I was his charioteer. In that same birth, I saw the Lord's father, named Vajrasena, wearing such a Tirthānkara-costume. Vajranābha adopted mendicancy at the feet of the Master Vajrasena, and I also, following him. I myself heard the Arhat Vajrasena say, 'Vajranābha will be the first Tirthakṛt.' I wandered with him through births as Svayamprabhā, etc. Now the Master, my paternal great-grandfather, is present. By good fortune, I have seen the Lord of all the worlds, as if emancipation had come in person to favor me." Just then, some one joyfully brought jars filled with fresh sugar-cane juice to the Prince as a present. Then, knowing the rules for giving alms free from faults, he said to the Lord, "Take this juice which is suitable." The Lord put together his hands and held out a dish made from his hands; Śreyāṅsa, lifting up the pitchers of cane-juice in succession, emptied them. The juice, though much, was contained in the Blessed One's hand-dish; but his joy at that time was not contained in Śreyāṅsa's heart. Then the juice in the Master's hand congealed into a lofty pillar. Certainly the Lords have powers unthought of.

Then the Blessed One broke his fast with that juice; but the eyes of gods, asuras, and men (were fed) by the nectar of the sight of him. In the sky sounded drums, intoxicating by their echoes, like bards proclaiming Śreyāṅsa's happiness. In Śreyāṅsa's house there was a rain of jewels from the gods together with a rain of tears of joy from the people's eyes. The gods sent a shower of five-colored flowers from the sky, as if to make a pūjā

<sup>221</sup> 282. A kind of partridge, said to live on moon-beams.

<sup>222</sup> 284. This refers to the eleventh incarnation, in Chap. I.

to the earth purified by the Master's feet. Then the gods made a rain of perfumed water like the combined juice of the flowers of all the trees of the gods. Gods and men waved garments like chauris, making the sky appear to have divine, two-colored clouds.<sup>223</sup> This inexhaustible gift was made on the bright third of Rādhā and that was the beginning of the present-day festival of Akṣayaṭṛtiyā.<sup>224</sup> Beginning with Śreyāṅsa the duty of giving originated on earth, just as the course of all practices and laws with the Master.

Amazed by the presence of the gods and by the Master's fast-breaking, the kings, townsmen, and others went to Śreyāṅsa's house. Then Kaccha, Mahākaccha and the other kṣatriya-ascetics experienced great joy at the news of the Master's breaking fast. The kings, townsmen, and the other people living in the country, their bodies blossoming with hair erect from joy, said to Śreyāṅsa: "O Prince, you are fortunate, a crest-jewel of men, since you persuaded the Master to accept even a little cane-juice. He did not accept even wealth which we offered him, and considered it less than straw. The Lord was not gracious to us. Wandering for a year through villages, mines, cities, and forests, the Master did not accept hospitality from anyone. Alas for us who thought ourselves devoted! The Master did not even speak to us today, to say nothing of accepting garments or resting in our houses. Formerly, for several lacs of pūrvas he cared for us like sons; now the Lord comes to us like a stranger."

Śreyāṅsa said to them: "Why do you talk in this way? For the Master is not a king devoted to possessions

<sup>223</sup> 300. These 5 things—the sound of drums, a shower of jewels, a shower of five-colored flowers, a shower of fragrant rain, and waving of garments, take place on auspicious occasions.

<sup>224</sup> 301. This is the first festival of Vaiśākha (Rādhā). Oblations are made to deceased parents. A pot full of water, a fan, and a pair of shoes are given to a priest for the use of the dead father during the hot season. Hindu Holidays, p. 5.

as before. The Lord acts now to avoid the whirlpool of existence. He is a monk who has acquired freedom from all censurable activity. A man who desires pleasure makes baths, ointments, ornaments, and clothes his own. What use are these to the Master, disgusted with them? A person who is subject to love accepts maidens. Women are no more than stones to the Master, who has conquered love. He who desires great sovereignty accepts elephants, horses, etc. They are like burned cloth to the Lord, who has sovereignty over self-control. He who commits injury takes fruit, etc., which contains life. The Master gives all creatures fearlessness in regard to life. The Lord of the World takes food, etc., that is free from faults, according to rule, and pure. You, ignorant, do not know that."

They said to the Prince: "The people know only the arts, etc., whatever the Master taught formerly. The Lord did not teach thus; and so we do not know this. Tell us, please, how you knew it." The Prince explained: "At the sight of the Blessed One, the memory of former births awoke in me, like knowledge at the sight of a book. I wandered with the Master through eight different births in heaven and on earth, like a servant through different villages. In the third preceding birth from this one, the Lord's father, Vajrasena, was a Tirthakṛt in the Videha-zone. The Master became an ascetic in his presence, and later I also. From the memory of that birth I knew all this. So now the fruit of the three dreams, mine, my father's, and the merchant Subuddhi's, is plain. I saw a dark Meru and washed it with water; that means that the Master emaciated by penance shone from the fast-breaking with the cane-juice." The King saw the Lord fighting with his enemies; that means that he conquered the 'trials' because of the approach of fast-breaking at my hands. The merchant Subuddhi saw a thousand-rays which had fallen from the sun-disc replaced by me; and then the sun shone brilliantly. The

sun was the Blessed One, the thousand-rays were omniscience. That had been injured and was restored today by my food to break fast, and he shone." When they had heard that, they all said to Śreyāṅsa, "Very well; very well;" and delighted went to their own houses. After the Master had broken his fast, he went from Śreyāṅsa's house elsewhere. For a Tirthakṛt, before he has become a kevalin,<sup>225</sup> can not remain in one place.

Saying, "No one is to cross over the place of the Blessed One's fast-breaking," Śreyāṅsa put there a jeweled platform. Bowed with a load of devotion, Śreyāṅsa worshipped the jeweled platform three times a day like the Lord's feet actually present. Questioned by the people, "What is this?" the son of Somaprabha told them, "This is the Ādikṛtmaṇḍala." Wherever the Lord took alms, there the people made a platform, and in course of time that became known as 'Ādityapīṭha.'<sup>226</sup>

In the evening the Master reached the city Takṣaśilā which belonged to Bāhubali in the Bahali-country, like an elephant an arbor. In a garden outside of it the Lord stood in meditation, and his arrival was announced to Bāhubali by his agents. At once the King instructed the city-guards, "Make various preparations in the city, adornment of the market-place, etc." At every step there was a row of festoons on plantain-pillars, the heads of passers-by being kissed by hanging tassels. At every

<sup>225</sup> 330. I.e., chadmastha. It is defined in Āva. 232, p. 202a, as 'one who still has four ghāti-karmas.' It applies to laymen as well as sādhus. A layman might excuse his ignorance by saying, 'I am only a chadmastha.' Hem. always uses it only of the sādhu before he becomes a kevalin. The ghāti-karmas are destroyed then.

<sup>226</sup> 333. This is a linguistic development through the Pk. According to the Āva (p. 226b), Śreyāṅsa's answer was 'ātitthayamaṇḍalam,' which was gradually corrupted by the people into 'acchapiḍham.' This was Sankritized into 'ādityapīṭham.' Cf. Upadeśacintāmani 742, tad ādipīṭham ādityapīṭhākhyam sthāpītaṁ janaiḥ.

road platforms were shining with jeweled vessels, as if cars of the gods had come for a sight of the Blessed One. Then the city, made thousand-armed, danced with joy, as it were, under the pretext of rows of large banners shaken by the wind. The earth was at once anointed with auspicious ointment, as it were, with the quantities of new saffron water on all sides. Then the city was awake like a bed of lotuses (kumuda) at a meeting with the moon of eagerness for a sight of the Blessed One. The night seemed like a month to Bāhubali wishing, "At dawn I shall purify myself and the people by a sight of the Master." As soon as the first light dawned, the Lord of the World completed his meditations and went elsewhere, like the wind.

At dawn, attended on all sides by powerful crowned kings like many suns; surrounded by many most excellent ministers like houses of the (four) methods (upāya), like polities embodied, like Śukra, etc.;<sup>227</sup> his splendor spread in all directions by a lac of horses, swift in crossing the world like Garuḍas whose wings are concealed; adorned by tall elephants that laid the dust of the earth by a falling stream of ichor, like mountains with cascades; surrounded by thousands of women from the harem, Vasantaśrī and others, who never saw the sun like maidens of Pātāla; attended at both sides by courtesans with chauris, like Prayāga<sup>228</sup> by Gaṅgā and Yamunā with king-geese; adorned with a very beautiful white umbrella over him, like a mountain by the moon on a night of full-moon; his door-keeper, holding a golden-staff, clearing the road ahead for him, like Devanandin for Indra; followed by many rich men horseback adorned with jeweled ornaments like children of the goddess Śrī; mounted

<sup>227</sup> 346. Śukra was the very wise preceptor of the Daityas.

<sup>228</sup> 350. Prayāga was situated at the junction of the Ganges and Jumna, the modern Allahabad.

like Indra on the shoulder of the best of bhadra-elephants, like a young lion on a mountain-ridge; his head resplendent with a jeweled diadem with waves of splendor, like Amarācala with its crest; wearing pearl earrings that resembled the moons of Jambūdvīpa come to see him, whose beauty was surpassed by the beauty of his face; wearing on his heart a necklace made of large pearls that was like a rampart on the temple of Lakṣmī; having armlets of genuine gold on his upper arms, just as if tall trees in the form of arms had been surrounded by new creepers; wearing on his wrists pearl-bracelets like a mass of foam on the bank of the stream of loveliness; wearing rings that filled the sky with shoots of beauty like large jewels on his hands resembling serpent-hoods;<sup>229</sup> adorned with a fine white jacket clinging to his body so it could not be distinguished from sandal-ointment; wearing a garment rivaling the beautiful heap of waves of the Mandākinī, just like the moonlight on a night of full-moon; shining with an under garment bright with various colors, like a mountain with the ground at its foot bright with various minerals; whirling in his hands a thunderbolt like a powerful kuṭikā<sup>230</sup> for the sport of drawing here the Śrīs; with the heavens filled with cries of "Hail! Hail!" from a throng of bards, powerful Bāhubali went to the grove purified by the Master's feet.

Descending from the elephant's shoulder, like Garuḍa from the sky, abandoning royal insignia, umbrella, etc., he entered the garden. The son of Viṣabha saw the garden without the Master, like the sky deprived of the moon, like a nectar-pitcher without the nectar. "Where, pray, is the Venerable Blessed One who gives joy to the eyes?" he eagerly asked all the gardeners.

<sup>229</sup> 360. I.e., traditionally, serpent-hoods contain jewels.

<sup>230</sup> 364. Of uncertain meaning. Obviously something with which one can pull, perhaps a 'crook.'

They said, "The Lord departed just a little while ago like the night. Just as we were going to tell you, Your Majesty arrived." His chin supported on his hand, his eyes tearful, the Lord of Takṣaṣilā reflected with distress: "My wish, 'Together with our retinue we will worship the Master,' was as fruitless as the growth of a seed in saline soil. Alas! The foolishness of my procrastination for a long time from a desire to benefit the people has been made apparent by the loss of my own desire. Alas for this hostile night! Alas for this thought of mine creating obstacles to the sight of the Master. Daybreak is not daybreak; the sun is not the sun; eyes are not eyes even, since I do not see the Master. Here the Lord of the Three Worlds stood in meditation during the night, while I, Bāhubali, shameless, slept in a palace."

Then, seeing Bāhubali distressed by his train of thought, the minister said to him with a speech that was a remedy for healing the wound of the arrow of sorrow: "Why do you grieve, Your Majesty, thinking 'I cannot see the Master who came here'? A constant dweller in the heart, he is seen. The Master himself is seen in reality by seeing the prints of the Master's feet marked with the thunderbolt, goad, disc, lotus, banner, fish, etc." When he had heard this, Sunandā's son together with the women of his family and retinue honored devotedly the prints of the Master's feet. With the idea, "No one is to walk on these footprints," Bāhubali put over them a jeweled dharmacakra. Eight yojanas broad, four high,<sup>281</sup> and having a thousand spokes it shone like the complete disc of the sun. By the power of the Master of the Three Worlds who possessed supernatural powers, it (the wheel) appeared at once actually made, though difficult even for the gods to make. The King worshipped it so much with

<sup>281</sup> 380. I.e., it was lying flat on the ground.

flowers taken from all sides that it looked to the townspeople like a mountain of flowers. There he made an eight-day festival, wonderful with excellent concerts, plays, etc., just like Śakra's in Nandiśvara. After giving instructions to the guards and priests there, the King, knowing what was proper, bowed, and went to his own city.

*The Lord's kevala (386-399)*

Independent, unstumbling like the wind, practicing various and manifold penances, persevering in manifold vows, the Blessed One wandered for a thousand years as easily as a day in Mleccha-countries—Yavana, Domba, etc., observing silence, making non-Āryas well-disposed to others just from the sight of him, untouched by disturbances, enduring trials. The Blessed One, Vṛṣabha-bannered, went to Purimatāla, the chief suburb of the great city Ayodhyā. To the north of it was a beautiful grove Śakatamukha, that was like a second Nandana, which the Lord occupied. After fasting for four days, standing in meditation under a banyan tree, he attained the gunasthāna called apramatta.<sup>232</sup> Then after ascending the apūrvakarana (the eighth), he attained the first pure meditation. Then having attained anivṛtti (the ninth) and sūkṣmasamparāya (the tenth), the Teacher of the World instantly achieved destruction of the passions.<sup>233</sup> After he had destroyed greed which was instantly precipitated by that very meditation, he was in a state of 'passions suppressed' like water cleared by a clearing-nut. Then instantly he reached the second pure meditation, and in the next moment his delusion was destroyed (twelfth gunasthāna).

<sup>232</sup> 301. The seventh gunasthāna. For the gunasthānas see App. III.

<sup>233</sup> 393. Only 3 kaṣāyas were really destroyed at this stage. Slight greed remained.



He destroyed the five knowledge-obscuring karmas,<sup>234</sup> the four belief-obscuring and the five obstructive karmas—the destructive karmas which remained (at that time). When one thousand years had passed since he took the vow, on the eleventh of the dark half of Phālguna, the moon being in conjunction with Uttarāṣādhā, at dawn the Lord's omniscience became manifest. It had the three periods of time (past, present, and future) as its sphere and made visible the entire three worlds as if held in the hand. The heavens were gracious; the winds gave comfort; a moment of ease even for hell-inhabitants was produced at that time.

*Description of Airāvāṇa (400-422)*

Then the thrones of all the Indras shook, as if to urge them in the business of the Master's kevala-festival. The bells in the heavens rang at once with a penetrating sound, like messengers in the business of summoning their respective people. From the mere thought of the Lord of Saudharma wishing to go to the Master's feet, the god Airāvāṇa, turned into an elephant, approached. With his body a lac of yojanas long he shone like Meru which had become alive, wishing to see the Master. He spread sandal-ointment, as it were, all over the sky with the light of his body white as frost; and made the ground in heaven marked with a quantity of musk by the fragrant ichor trickling from his cheeks. By the waving fan-like flaps of his ears, he kept off a row of bees blind from the perfume falling on the surface of his cheeks. The newly-risen sun-disc was surpassed by his forehead-protuberance; the King of the Nāgas was surpassed by his trunk, round, and increasingly fat. His eyes and tusks resembled honey in color; his palate was like a tāmra-leaf;

<sup>234</sup> See App. II. The 4 belief-obscuring are the first four : cakṣu—, acakṣu—, avadhi—, and kevala—.

his neck was round and white like a drum; there was hair on his broad fore-quarters. His back-bone looked like a strung bow, his belly was lean, he was adorned with a circle of nails like the moon-circle; his breath was fragrant and deep; the end of his trunk quivering and long, his lip-buds long, his liṅga long, his tail long; he was marked with bells on his sides like Meru with the sun and moon; he wore a girth covered with flowers of the trees of heaven.

His faces, with their foreheads ornamented with golden frontlets, looked like pleasure-grounds of the Śris of the eight quarters. In each face eight tusks, curved, long, and turned upwards, massive, looked like peaks of a large mountain. In each tusk was a lotus-pond with sweet, spotless lotuses, like the lake on each zone-bounding mountain. In each pond were eight lotuses that were like faces put outside the water by the water-nymphs. In each lotus eight full-blown petals looked like islands for resting-places of goddesses at play. On each petal shone eight companies of actors, each endowed with the fourfold modes of conveying pleasure.<sup>285</sup> In each company there were thirty-two actors, like cascades with a wealth of waves of sweet emotions. Then Vāsava with his retinue mounted the best of elephants in the seat of honor, his nose concealed by the top of the protuberance. When Vāsava and his retinue were seated, the lord of

<sup>285</sup> 418. Abhinaya. "Mode of conveyance of the theatrical pleasure to the audience, which pleasure, called *rasa*, is pure and differs from the pleasure we derive from the actual contact with the objects of the world which is always mingled with pain." *Nāṭyaśāstra*, GOS XXXVI, p. 7. The four are: *sāttvika*, conveyed by effort of the mind; *āṅgika*, conveyed by the body; *vācika*, conveyed by expression; *āhārya*, conveyed by dress, deportment and mise-en-scène. The Jain work, *Nāṭyadarpaṇa*, (pp. 188 ff.) gives the same. The *Āva.* (p. 189b) gives the 4 abhinayas as *dārṣṭāntika*, *pratiśrutika*, *vinipātika*, and *lokamadhyāvasānika*, but no explanation of the meaning of these terms in this connection.

elephants set out impetuously, like the whole Saudharma-kalpa. In a moment he arrived at the garden purified by the Master Rṣabha, gradually contracting his body like Pālaka.<sup>286</sup> The other Indras, Acyuta and the rest, came there with troops of gods making great haste as if from the desire to be first.

*Description of a samavasarana (423-477)*

Then the Vāyukumāras themselves, purged of pride, cleaned the surface of the earth for one yojana. The Meghakumāras sprinkled the earth with fragrant water; by fragrant vapors it made incense-worship, as it were, to the Lord who was to come. The Vyantaras covered the surface of the earth with shining mosaics of gold and jewels like themselves with devotion.

They scattered five-colored fragrant flowers with their stalks turned downwards, as if they had sprung from the earth. In the four directions they created arches of jewels, rubies, and gold, as if they were neck-ornaments for their decoration. On top of them tall puppets looked as if embraced by friends, because of reflections made in each others' bodies. Makaras made of glistening sapphire shone on the arches, giving the impression of banners abandoned by dying Makaraketu.<sup>287</sup> White umbrellas looked like haṅsas of the quarters with joy arising from the Blessed One's kevalajñānakalyāna. Flags shone there, like arms raised by the goddess Earth, as if she herself had the desire to dance from great joy. Below the arches were the eight auspicious signs, svastika, etc., just like those on offering-stands.<sup>288</sup>

<sup>286</sup> 421. Indra's car, which he used in Chap. II.

<sup>287</sup> 429. Makaraketu (Love) approaches Śiva when he is engaged in meditation with the intention of inflaming him with love for Pārvatī. But Śiva sees him and darts fire from his third eye which consumes Makaraketu. Kumārasambhava III.

<sup>288</sup> 432. Balipatta is a platter with low legs, made of wood or

Then the Vimānapatis made the uppermost rampart of jewels, so that it was like a girdle taken away from Ratnagiri. On it were battlements made of various gems, which made the sky like a cloth of varied colors by their rays. In the middle part, moreover, the Jyotiṣpatis made a wall of gold, as if the light of their own bodies had been collected together. They made battlements of jewels on it which resembled mirrors of jewels for the faces of the women of the gods and asuras. Outside of that, a wall of silver was made by the Bhavana-patis, as if Mt. Vaitādhya had become a circle through devotion. Above it there were extensive battlements like golden lotuses in the water of a divine pool. She (the earth), with the three ramparts made, looked as if she had a single ear-ring made of the wealth of the Bhavanā-dhīpatis, Jyotiṣpatis and Vaimānikas. There the arches of rubies, having rows of flags, appeared to have other flags made from the circles of rays. In each rampart four ornamental gate-ways were made, like pleasure-balconies of fourfold dharma. At each gate jars of incense were set down by the Vyantara gods, sending forth creepers of smoke like pillars of sapphire. At each gate they made a tank with golden lotuses having four gates like the rampart of the samavaśaraṇa.

To the northeast inside the second wall, they made a dais for the Master's rest. On both sides of the east gate of the first rampart stood two gold-colored Vaimānika-gods as door-keepers. At its south gate at the sides stood two white Vyantara-gods, like reflections of each other, as door-keepers. At the west gate, two Jyotiṣkas stood as door-keepers, red like the sun and moon in the evening. At the sides of the north gate two Bhavanādhīpatis stood as door-keepers, like lofty black clouds. At the four gates of the second wall,

metal, used to hold offerings in important temple functions. It has the 8 auspicious things carved or made in relief.

in the same order beginning with the east, stood the goddesses Jayā, Vijayā, Ajitā and Aparājitā, all having one hand in the position bestowing fearlessness<sup>239</sup> and the others holding noose, goad, hammer; moonstone, ruby, gold, and sapphire-colored, respectively. On the last rampart at each gate stood a Tumburu<sup>240</sup> as door-keeper, carrying a skull-crowned club, having a garland of human skulls, adorned with a coronet of matted hair.

In the midst of the samavasaraṇa, a caitya-tree made by the Vyantaras, rising for three kos,<sup>241</sup> indicated the rise of the Three Jewels. Beneath it, they made a platform with manifold jewels; on it they made a dais of incomparable gems. In the center of it to the east, they made next a jeweled lion-throne with a foot-stool, the essence of all the Śris, as it were. Above it were made three white umbrellas like three distinct signs of the Master's lordship over the three worlds. On both sides Yakṣas held two white chauris, as if loads of devotion to the Master, kept in the heart, had become external. Then at the gate of the samavasaraṇa they made a dharmacakra, a wheel with remarkable light. Whatever else there was to be done, the Vyantaras did all that. They are the functionaries in the case of all samavasaraṇas.

Surrounded by crores of the four classes of gods, the Blessed One set out at daybreak to reach the samavasaraṇa. Then the gods prepared nine golden thousand-petaled lotuses, and put them in front of the Master in turn.<sup>242</sup> The Master put his feet on them,

<sup>239</sup> 449. The hand held erect with the palm out, abhayada.

<sup>240</sup> 451. The Tumburus are a subdivision of the Gandharvas, who are a subdivision of the Vyantaras. T. 4.12 and com.

<sup>241</sup> 452. One-fourth of a yojana. The Jain yojana is eight miles, approximately.

<sup>242</sup> 460. There must be some significance to the number 'nine.' Perhaps it represents the 9 tattvas.

two by two, and the gods quickly moved the others forward. Then the Lord of the World entered the samavasaraṇa by the east gate and made the prada-kṣiṇā of the caitya-tree. After bowing to the congregation, the Master sat on the lion-throne, facing the east, like the sun on the eastern mountain, for the destruction of the darkness of the confusion of the world. At once the Vyantara women made three images of the Blessed One placed on jeweled thrones in the other directions. The gods are not able to make a figure like the Lord's, not even of a finger; but such things were from the Master's power. Then behind his body appeared the Lord's halo, compared with which the sun-disc was like a fire-fly. A drum sounded in the sky like a deep cloud, making the four quarters ring with its echoes. A jeweled banner blazed in front of the Lord, like an arm uplifted by Dharma<sup>248</sup> saying, "The Blessed One alone is Master."

Entering by the east gate, making pradakṣiṇā three times, bowing to the Lord of the congregation and the congregation, avoiding the place of the sādhus and sādhvis within the first wall, the Vaimānika-women stood between these in the southeast direction. Entering by the south gate with the (same) ceremony, the women of the Bhavaneśas, Jyotiṣkas, and Vyantaras stood in succession in the southwest. Entering by the west gate with the former ceremony, the Bhavana-patis, Jyotiṣkas, and Vyantaras stood in the west. Entering by the north gate with the same ceremony, the Kalpadevas, men and women, stood successively in the northeast. The inferior man, who had come there first, bows to the superior one coming; bowing also to the one who had come first, he passed on. In the samava-saraṇa there was no restraint, and no dissension at

<sup>248</sup> 468. The parallel passage in the Yog. has 'Indra' instead of 'Dharma.'

all; even between enemies there was no mutual jealousy nor fear. The animals stood inside the second wall and the animals used as conveyances inside the third wall. But in the space outside of the third wall, there were animals, men, and gods, some going in, some going out.

*Stuti (478-486)*

Then the Indra of Saudharmakalpa bowed with folded hands, his hair erect from joy, and began to praise the Lord thus: "O Master, on the one hand, here am I, poor in intellect; on the other hand, are you, a mountain of merit. Nevertheless, made very garrulous from devotion, I shall praise you. You alone in this world are resplendent with infinite belief, knowledge, power, and bliss, like the ocean with jewels, O Lord of the World. You are like the only seed of a tree for the shooting-up of dharmā, long completely lost here in Bharataṣetra, O God. You, living here, know and destroy the doubt of the Anuttara-gods living there (heaven). There is no limit to your power. The fruit of very little devotion to you is an abode in the heavens of the gods, all glorious with power and light. O God, even great penance of those lacking in devotion to you results in misery, like the study of books by ignorant men. You are indifferent to both—the one who praises you and the one who hates you. However, the different results, good and bad, surprise us. I take no delight even in the sovereignty of heaven; therefore, O Lord, I pray for this: May my very great devotion to you be undying, O Blessed One." After he had spoken this hymn of praise and bowed with folded hands, Hari sat down in front of the women, men, kings, and gods.

*Marudevī's omniscience and death (488-534)*

From here the Lord of Bharata, polite, went to Vintā to pay homage to Marudevā at daybreak. Bharata bowed to her, his paternal grandmother,

whose lotus-eyes were injured by disease caused by unceasing tears on account of the separation from her son, announcing himself, "Your eldest grandson bows at your lotus-feet, O Lady." Lady Marudevā gave her blessing to Bharata and uttered a speech that was like the sorrow that would not be contained within her heart. "My son, leaving me, you, the earth, his subjects, and wealth, as if they were straw, has gone away alone. Alas! Marudevī does not die easily (or she would have died of grief). Formerly, my son's head was shaded from (even) the heat of the moon by an umbrella; now his whole body is burned by the heat of the sun. Formerly, my son traveled by conveyances with pleasurable gaits, such as elephants, etc.; now he goes on foot in a way suitable for guides. Formerly, there were beautiful chauris waved by courtesans: now my son is attacked by gnats, mosquitoes, etc. Formerly, he lived on divine food brought by the gods; now his food is alms and, just now, even no food at all. Formerly, there was a splendid seat on a jeweled lion-throne: now my son, like a rhinoceros, does not sit at all. Formerly, his abode was in a city protected by guards and bodyguards; now my son's abode is in a forest, the home of lions, snakes, and evil wild animals. Then there was singing by Apsarases, an elixir of nectar for the ears; now the howls of jackals pierce my son's ears. Oh, the misery, the misery to think that in the rainy season my son endures floods, like a tender bed of lotuses. In the winter season, he is constantly reduced to a state of misery from subjection to cold, like a jasmine-stalk in the forest. In the hot season, he experiences extreme burning from the cruel rays of the sun, like an elephant. So in all seasons, dwelling in the forest without shelter, like a low person, alone, my son is an object of sorrow. Seeing my son, as if he were before my eyes, burdened with pain, I torment you too, alas! by constantly speaking in this way."



Folding his hands and raising them, the King spoke to Lady Marudevī burdened with sorrow in a voice resembling new nectar. "Why do you grieve thus, O Lady, when you have become the mother of my father who is a mountain of fortitude, whose nature is adamant, the crest-jewel of the noble? My father, intent upon crossing the ocean of samsāra quickly, justly abandoned us, who were like rocks tied to his neck. By the power of the Lord wandering in the forest, even wild animals are not able to cause any trouble, as if they were made of stone. Whatever troubles are hard to endure, such as hunger, thirst, heat, they are like allies of my father for the destruction of the enemy karma. If you are not convinced by my speech, nevertheless, you will be convinced by the news of the festival for my father's newly manifested omniscience."

Just then, two men, named Yamaka and Śamaka, approached and were announced to the King by the King's door-keeper. Bowing, Yamaka announced to the Lord of Bharata, "You have cause for congratulation today, Your Majesty, in the news of the kalyāna. In the city Purimatāla in the grove Śakatānana, Holy Yugaḍinātha's kevala became manifest." Śamaka, bowing, announced in a loud tone, "Now the cakra-jewel has appeared in the armory." "On the one hand is my father whose kevala is manifested; on the other hand, the cakra. Which shall I worship first?" The King considered for a moment. Reflecting, "Whereas my father gives fearlessness to all, the cakra causes destruction of life," he gave orders to his people for a pūjā to the Master. After giving them a suitably magnificent gratuity, the King dismissed the men and said to Marudevā, "O Lady, you always used these compassionate words, 'My son, with alms for food, alone, is an object of sorrow.' Now see the glory of your son, who possesses the lordship of the three worlds." Saying this, he mounted her on an elephant.

Then he set out with horses and elephants ornamented with gold, diamonds, and rubies, with infantry, and chariots made of embodied wealth, as it were. As he went along with the soldiers having moving festoons made by the heaps of splendor from their ornaments, the King saw from afar the jeweled-banner<sup>244</sup> ahead. Then Bharata said to Marudevā, "O Lady, that in the distance is the Lord's samayasarana, built by the gods. You hear a tumult of cries of 'Hail! Hail!' of gods who have come to the festival of worshipping my father's lotus-feet. This drum, sounding in the sky, deep and sweet, O Mother, spreads the Lord's heart's joy, like a bard. The loud sound of bells starting in the palaces of the gods who are praising the Master's lotus-feet is the guest of our ears. The lion's roar of the gods delighted at the sight of the Master is heard in the sky, like thunder of the thunder-clouds. This song of the Gandharvas, purified by grāmarāgas, like a slave of the Master's speech, nourishes our joy today."

Then the eye-disease was washed away like mud by Lady Marudevi's copious tears of joy, when she heard this. She saw her son's Tirthakrt-splendor accompanied by the supernatural powers, and from joy at the sight of that, her absorption-in-that took place. She mounted at once the ksapakaśreṇi and, the eight karmas being destroyed, she attained omniscience at once from the eighth gunasthāna. While still seated on the elephant's shoulder, the Mistress Marudevi attained mokṣa simultaneously with death and omniscience. She was the first person to attain mokṣa in this ayasarpinī. The gods deposited her body in the Ocean of Milk after performing rites. From that time funeral rites existed among the people. Whatever the great do, that becomes a custom. When the King knew of her mokṣa, he was penetrated by

<sup>244</sup> 521. One of the atiśayas. See n. 11.

joy and sorrow, like the autumn season by shade of the cloud and heat of the sun.

*Stuti* (535-553)

Abandoning royal insignia, going on foot with his retinue, he entered the samavasarana by the north gate. The Lord of Bharata then saw the Master, the moon to the cakora of the eye, surrounded by the four classes of gods. After he had made pradaṅṣinā three times and bowed to the Blessed One, with folded hands on his head, the Cakrin began a hymn of praise as follows: "Hail! lord of the whole world. Hail! granter of fearlessness to all. Hail! lord of the first tirtha. Hail! leader across saṁsāra. Sun to the multitude of lotuses of people of the present ava-sarpinī, when you were seen, dawn took place for me whose darkness was destroyed. Your voice, like powder of the clearing-nut, is successful in the task of purifying the water of the minds of souls capable of emancipation. For those who are mounted on the great chariot of your teaching, O Lord, mokṣa is not far away, O ocean of the milk of compassion. We consider saṁsāra, in which we see you—a disinterested brother of the world—in person, better even than the abode of emancipated souls, O God. The happiness of mokṣa, O Master, is experienced even in saṁsāra by eyes flowing with a stream of great joy at the sight of you. The world, besieged by passions, love, hate, etc., is freed from enemies by you alone, creator of fearlessness, O Lord. You yourself declare the principles; you show the road; you yourself protect all. What do I ask from you, O Lord?

Kings, who have destroyed each others' village-lands in various assaults and battles, have become friends and remain here in your assembly. This elephant has come to your assembly and, drawing with his trunk the lion's paw, frequently scratches his

temple. Now the buffalo rubs the neighing horse with his tongue frequently from affection, as if he were another buffalo. The deer here, with pricked-up ears and his tail waving from pleasure, his face bent, smells the tiger's face with his nose. This young cat embraces the mouse running at his side, in front, and behind, as if it were his own off-spring. This serpent, fearless, coiled in a circle, sits like a friend in the vicinity of a large ichneumon. O Lord, whatever creatures have been eternal enemies, they remain here free from hostility. For this is your unequalled power." After making in these words a hymn of praise to the Lord of the World, the King withdrew according to custom, and sat down beside the King of the gods.

*Sermon (554-643)*

By the power of the Lord of the Tirtha, crores of crores of creatures were contained in this space of a yojana without crowding. The Lord delivered a sermon in speech extending for a yojana, touching every dialect,<sup>245</sup> possessing the thirty-five supernatural powers.<sup>246</sup>

"This samsāra is like burning charcoal, filled with a hundred flames of anxiety, disease, old age, and death for all creatures. Therefore, negligence is not in the least suitable for a wise man. Who, even though a child, is careless in crossing a wilderness at night? For those wandering here in the ocean of samsāra filled with a whirlpool of numerous birth-nuclei, a human birth is hard to attain, like a choice jewel. A human birth of creatures bears fruit quickly by the attainment of moksa,<sup>247</sup> like a tree by its desire to be touched by a woman at budding time. Pleasant only

<sup>245</sup> 555. That is, every one—men and animals—could understand as if this speech were in his own language.

<sup>246</sup> 555. These are enumerated in Abhi. 1.65-71, and Sam. 35, p. 63.

<sup>247</sup> 559. This seems to be the meaning of paraloka here.

in the beginning, very cruel in course of time, in the end the objects of the senses deceive everybody, like the words of a rogue. Unions of all things in the womb of saṁsāra suffer separation finally, just as high places fall in the end. Life, money, and youth of creatures in this saṁsāra disappear very quickly, as if in rivalry with each other. In the four conditions of existence (gati) in saṁsāra, there is not a particle of pleasure, like sweet water in a desert. For instance, whence is there any happiness to hell-inhabitants who are tormented alternately by the fault of the place and by the demons? Whence is there any happiness to animals tormented in numerous ways by cold winds, heat, water, slaughter, captivity, hunger, etc.? Whence is there any happiness to humans nursed by discomforts caused by dwelling in the womb, birth, disease, old age, poverty, and death? There is not the least happiness even to gods because of the unhappiness produced by jealousy of each other, anger, quarrelling, and falling from heaven. Nevertheless, again and again men creep toward saṁsāra from ignorance, like water trickling to a low place.

Therefore, you who are capable of emancipation, possessing understanding, do not nourish saṁsāra with this birth of yours, like a serpent with milk. After considering the many kinds of pain that arise from living in saṁsāra, struggle with your whole soul for mokṣa, you who have discernment. In mokṣa, contrary to saṁsāra, creatures certainly do not suffer pain arising from being in embryo, similar to the pain of hell. Pain arising from birth, resembling the pain of hell—inhabitants being dragged out of a jar, also is not produced in mokṣa. Mental anxieties and diseases like arrows, scattered inside and out, the cause of pain, do not exist there. In it there is never old age, the advance messenger of Kṛtānta, the thief of the wealth of splendor, the mother of dependence. There

is no death, again the cause of wandering in birth, as there is of hell-inhabitants, animals, men, and gods. Moreover, in mokṣa there is great joy, happiness wonderful and imperishable, an eternal form and light, brilliant with the luster of omniscience.

### *Right Knowledge (578-584)*

Mokṣa is attained by those who practice unceasingly the brilliant triad of knowledge, faith, and conduct. Among these, exact knowledge which comes from a summary or detailed study of the principles, jīva, etc., is called 'right-knowledge' (samyag-jñāna). That is considered five-fold: mati, śruta, avadhi, manahparyāya, and kevala with their subordinate divisions. Matijñāna is said to be divided into avagraha, etc., and these again into bahu, etc.,<sup>248</sup> and originates by means of the senses, and by means of the mind. Śrutajñāna, several fold, must be known as characterized by the word svād,<sup>249</sup> made many fold by the Pūrvas, Āngas, Upāngas and Prakīrnakas.<sup>250</sup> Avadhi is innate to gods and hell-inhabitants. Of others it is six-fold,<sup>251</sup> characterized

<sup>248</sup> 580. There are 4 sub-divisions of mati, 'sense-knowledge.' Avagraha is perception of something by the senses; īhā (or ūhā) is the desire to know more about it; avāya, finding out the fact in the case; dhāranā, remembered knowledge leading to recognition. The 'bahu, etc.' refers to 12 sub-divisions of each of these 4 classes: much, manifold, quick, not indicated, untaught, firm, and the opposites of these. See T. I. 9 ff. O. of J. pp. 61 f.

<sup>249</sup> 581. See n. 4.

<sup>250</sup> 581. The Pūrvas have been lost and also the twelfth Āṅga to which they probably belonged. Eleven Āngas are extant, 12 Upāngas, 10 Prakīrnakas. In addition to these, 6 Chedasūtras, 2 Sūtras and 4 Mūlasūtras constitute the present accepted canon of the Śvetāmbaras.

<sup>251</sup> 582. Avadhi is clairvoyant knowledge of physical objects. Its 6 sub-divisions are; 1) anānugāmikā, it is extinguished if they change place; 2) ānugāmikā, it is not extinguished; 3) hiyamānaka, in some its sphere of influence is greatly diminished or it disappears

by destruction and suppression. Manahparyaya is two-fold: rju and vipula. The distinction between them may be understood to lie in purity and not being lost.<sup>252</sup> Kevalajñāna has as its sphere all substances and their modifications, perceives every thing, is infinite, one (i.e., undivided), and beyond the pale of the sense-organs.

### *Right-belief (585-619)*

Attachment to the principles told by the scriptures is called 'right-belief' (samyakśraddhāna=darśana), and is produced by intuition or instruction of a guru.<sup>253</sup> It is said that in creatures belonging to the whirlpool of existence without beginning or end, the duration of the karmas called knowledge-obscuring, belief-obscuring, feeling, and obstructive is thirty crores of crores of sāgaropamas; twenty of family and body-making, and seventy of deluding.<sup>254</sup> From the law of the rolling of a stone in a mountain-stream, all karmas gradually perish of their own accord from the realization of their fruit. After rooting up the duration of karmas for twenty-nine, nineteen, and sixty-nine crores of crores of sāgaras (respectively), creatures arrive at the stage of the granthi (knot) by means of the

completely; 4) vardhamānaka, its sphere of influence increases greatly; 5) anavasthita, in some cases it is fluctuating or intermittent; 6) avasthita, constant and unfluctuating. T. 1. 23, com.

<sup>252</sup> 583. Manahparyaya is the power to read other persons' thoughts. Vipula perceives the finest details of mental processes, and its possessor never loses it. The spelling °paryaya or °paryāya is used indiscriminately.

<sup>253</sup> 585. For samyaktva see T. 1. 1. ff. O. of J. p. 55.

<sup>254</sup> 587. These are maximum figures. Āyus is not given here, but it is 33 sāgaropamas. The minimum of feeling is 12 muhūrtas (one=48 min.); of family and body-making 8 muhūrtas; and of the others an antarmuhūrta. T. 8. 15-21.

yathāpravṛttikaraṇa,<sup>255</sup> when there is something less<sup>256</sup> than a crore of crores of sāgaras remaining.

The thought-activity (pariṇāma) of love and hate, hard to destroy, is called granthi, always very hard to cut, very firm as if of wood. Some, impelled by love, etc., are turned back again, like large ships near the shore struck by the wind. Right there others sit, from a different kind of thought-activity, like the waters of streams whose course is impeded by dry land. On the other hand, other creatures who are capable of emancipation, who are destined for mokṣa, having manifested a superior inner power, by means of the apūrvakaraṇa cross quickly the granthi, hard to cross, like travelers who have made a long journey crossing mountainous country.

The right-belief lasting for an antarmuhūrta which creatures in the four conditions of existence attain, having destroyed wrong-belief by anivṛttikaraṇa, the division being made,<sup>257</sup> that is called innate right-belief. But the

<sup>255</sup> 590. There are 3 of these karaṇas, yathāpravṛttikaraṇa, apūrvakaraṇa and anivṛttikaraṇa. They are mental processes by which karma is destroyed. By the yathāpravṛtti a huge reduction in the length of time of the karmas is to be achieved. The feeling that samsāra is full of sorrow and misery should arise in the mind. When the duration of the karmas (except āyus) is reduced to less than a crore of crores of sāgaropamas, one approaches the cutting of the karmic knot. Apūrvakaraṇa makes a further reduction of karmas. In this, one manifests the desire to remove the worst type of the 4 passions. In anivṛttikaraṇa he actually controls the worst type of 4 passions. The 3 darśanamohanīyakarmas and the worst stage of the 4 passions are rendered powerless. Then the karmic knot is cut and he reaches the first kind of samyaktva. All of these karaṇas must be performed before he reaches the fourth guṇasthāna when he gets samyaktva. Apūrvakaraṇa is repeated—in higher degree—in the eighth guṇasthāna and anivṛttikaraṇa in the ninth guṇasthāna. The second time caritramohanīyakarma is destroyed. See Adhyātmatattvaloka, p. 300, and K.G. II. 2, pp. 57 f.

<sup>256</sup> 590. Less than a palyopama less. K.G. II, p. 57a.

<sup>257</sup> 596. While engaged in anivṛttikaraṇa one makes a division



right-belief of creatures here capable of emancipation which is dependent on the teaching of gurus, that is said to originate in external instruction. It is five-fold: aupaśamika (which arises from suppression of karma); sāsavadāna (which has just a flavor of right-belief); kṣayo-paśamika (which arises from combined suppression and destruction of karma); vedya (feeling), and kṣāyika (which arises from destruction of karma). Of these, the aupaśamika arises at the first acquisition of right-belief by a creature whose knot of karma has been cut, and lasts for an antarmuhūrta. There is also a second aupaśamika,<sup>258</sup> produced by suppression of delusion, from the mounting of the upaśamaśreṇi by one whose delusion is suppressed. The right-belief-thought-activity, lasting six āvalis as maximum and one samaya as minimum, of the psychical condition of right-belief abandoned and wrong-belief present of a creature who has the worst degree of passions uprisen, is called sāsavadāna.<sup>259</sup> The third, arising from combined destruction and suppression of wrong-belief, belongs to one who has thought-activity from the rising of right-belief-matter.<sup>260</sup> The right-belief of one who has ascended the kṣapakaśreṇi,<sup>261</sup> destruction of the worst type of passions having taken place, complete perishing of wrong-belief and mixed belief having taken place, who is approaching kṣāyika-right-belief, who is enjoying the last particle of

of wrong-belief karma into that of short and long duration. K.G. II, p. 57b.

<sup>258</sup> 601. These 2 kinds of aupaśamika are very confusing. They are not connected. The first is the same mentioned a few lines earlier as being 'innate.' This occurs only once. The second aupaśamika may be lost and regained as many as 4 times. It may exist' from the fourth to the eleventh guṇasthāna.

<sup>259</sup> 603. This exists only in second guṇasthāna.

<sup>260</sup> 604. This exists in guṇasthānas 4-11, and has a minimum duration of an antarmuhūrta, and a maximum of 66 + sāgaropamas.

<sup>261</sup> 605. This must refer to the ladder for destruction of darśana-mohanīyakarma, not caritra-mohaniya.

(kṣayopaśamika)-right-belief, is called vedaka (vedya).<sup>202</sup> The fifth kind of right-belief, named kṣāyika,<sup>203</sup> belongs to a creature with pure psychical condition, who has destroyed the seven (prakṛtis).<sup>204</sup>

Right-belief is three-fold from the stand-point of qualities (guṇas), namely rocaka, dipaka, and kāraka. In the case of a firm uprising of confidence in the principles described in the scriptures, without reason and illustration, that is rocaka. It is called dipaka, when it is a light for right-belief for others; kāraka, when it is the cause of restraint, penance, etc. Moreover, right-belief is marked by five characteristics: equanimity, desire for emancipation, disgust with existence, compassion, belief in principles of truth. Equanimity (śama) is the non-rising of the worst degree of passions, either by nature or from the sight of the results of passions. It is called desire for emancipation (saṁvega) when there is disgust with the objects of the senses on the part of one meditating on the results of karma and the worthlessness of samsāra. This thought of the one desiring emancipation, "Dwelling in samsāra is like a prison; relatives are like bonds," is called disgust with existence (nirveda). Tenderness

<sup>202</sup> 605. Some authors omit vedaka. It is the summit of kṣayopaśamika and the foundation of kṣāyika. It lasts only 1 samaya, and a jiva possesses it only once. Its name is derived from the fact that in it one experiences the matter of right-belief. It belongs to guṇasthānas 4-7.

<sup>203</sup> 606. This is imperishable in reality, as even siddhas possess it, but so far as one birth is concerned its minimum duration is an antarmuhūrta and its maximum 33 + sāgaropamas. It may be acquired in any guṇasthāna from fourth to twelfth and lasts through the fourteenth. It can be attained only in a human birth, but may be retained in other births, as it is never lost. Furthermore, it can be attained only in Jinakāla, i.e., when it is possible for a Tirthankara to appear. For Bharata-kṣetra this is in the third and fourth divisions of avasarpinī.

<sup>204</sup> 607. The 7 prakṛtis are the 3 darśanamohanīyakarmas and the worst degree of the 4 passions. See App. II.

of heart of the one seeing the misery of all creatures, those with one sense, etc., mired in the ocean of existence, pain at their pain, and activity as much as possible for the sake of aiding them, that is called compassion (*anukampā*). Confidence in the principles of the Arhats, even when hearing other principles, free from desire, is called belief in principles of truth (*āstikya*). When a creature acquires right-belief so described, at once the wrong sense-knowledge which formerly existed becomes sense-knowledge; the wrong knowledge of the scriptures becomes knowledge of the scriptures; wrong clairvoyant knowledge becomes clairvoyant knowledge.<sup>265</sup>

### *Right-conduct (620-642)*

The abandonment of all censurable activities will lead to right-conduct (*çāritra*), known by its five divisions, the vow of non-injury, etc. Non-injury, truthfulness, honesty, chastity, and poverty, with five supporting clauses each, lead to *mokṣa*. The non-injury by negligence of living things movable and immovable, is considered the vow of non-injury (*ahiṃsa*). Speech, pleasant, wholesome, truthful, is called the vow of truthfulness (*sūnṛta*). That which is unpleasant and unbeneficial is not truthful, even though truthful. Not taking what is not given, that is called the vow of honesty (*asteya*). Wealth is the external breath of men. It is destroyed by one who takes it. The abandonment of divine and earthly loves by action, consent to action, or causing others to act, with reference to thought, speech, and body, is called the eighteen-fold chastity.<sup>266</sup> Poverty (*aparigraha*) is the abandonment of infatuation with all objects, since bewilderment

<sup>265</sup> 618. Of the 5 kinds of knowledge described above, the first 3 may be wrong-knowledge.

<sup>266</sup> 625. There is a slight variation, which is also considered correct. Cf. H. of J.p.236. "One should have no dealings with gods, human beings, or animals of the opposite sex, should not encourage them, or cause others to do so, by speech, thought, or deed."

of the mind would result from infatuation even with unreal things.

*The twelve vows of the layman (627-642)*

The restraint of the senses with the whole soul is called cāritra.<sup>267</sup> It may be partial in laymen devoted to the yatidharmas. The roots of right-belief are the five lesser vows (aṇuvratas), the three meritorious vows (gunavratas), and the four disciplinary vows (śikṣāvratas) of laymen. A wise person, who has seen lameness, leprosy, crookedness, etc.—the fruit of injury, free from sin, should resolutely avoid injury to all movable souls. When he has seen defectiveness in speech-organs, indistinct speaking, dumbness, mouth-disease—the fruit of falsehood, he should avoid falsehood, false statements about girls, etc. He should avoid lies about girls, cattle, ground, taking of deposits, and false witnessing—the five gross falsehoods. When he has known the fruit of stealing to be misfortune, servitude, slavery, loss of a limb, and poverty, he should avoid gross theft. When he has seen impotence and destruction of virility to be the fruit of unchastity, a wise man should be satisfied with his own wife and avoid the wives of others. When he has considered big enterprises—the fruit of delusion, causing dissatisfaction, inspiring lack of confidence, the cause of pain, he should limit his property.

When a limit is set in the ten directions<sup>268</sup> that can not be crossed, that is called digvirati, the first gunavrata. The measure of objects of momentary and repeated use is the second gunavrata, in which the number of objects of momentary and repeated use<sup>269</sup> is made according to ability. The abandonment of purposeless injury consisting

<sup>267</sup> 627. The second and third chapters of Yog. deal with this in great detail.

<sup>268</sup> 635. Up and down, in addition to the usual eight.

<sup>269</sup> 636. The things of momentary use are such as food, drink, ointment, bath, and incense—things that can be used only once. Things

in bad meditation—painful and evil, the teaching of evil conduct, the giving of assistance to injury, and careless conduct, in contrast to intentional injury to the body, etc., is the third *guṇavṛata*.

Tranquillity for three-quarters of an hour of one who has abandoned painful and evil meditation, and has abandoned censurable activity is known as the *sāmāyika-vṛata*. The further limitation of the distance allowed in the *digvṛata*, day and night, is called the *deśavakāṣikavṛata*. The *poṣadhavṛata* is the observance of the *caturtha-fast*, etc., on the four moon-days in the month,<sup>270</sup> abstention from wicked acts, chastity, and abandonment of business, bathing, etc. Giving fourfold food, utensils, clothes, and shelter to guests is called the *atithi-samvibhāga*.

These three jewels must be unremittingly observed in full by monks, and also by laymen, in order to acquire *mokṣa*."

*The foundation of the tīrtha (644-92)*

After listening to this sermon, Bharata's son, Rṣabhasena, rose, bowed, and declared to Rṣabha Svāmin: "O Master, you rain the best nectar of the principles on this forest of existence, cruel with the forest-fires of passions, like a new cloud. You are attained by people terrified of existence, O Lord of the World, like a boat by those sinking, like a well by the thirsty, like a fire by sufferers from cold, like a tree by sufferers from heat, like a torch by those plunged in darkness, like a treasure

of repeated use are such as clothing, ornaments, beds, seats, vehicles, etc. Yog. 3. 5.

<sup>270</sup> 641. The four moon-days are the eighth, the fourteenth, the full moon, and the day before the new moon. Yog. 3. 85. That makes six days. The fourteenth would always fall before the full moon and day-before-new moon, so making two days in succession. I am told even a devout layman rarely observes more than four days. Cf. Uv. App. III, p. 39.

by the poor, like nectar by people afflicted by poison, like a drug by the sick, like a fortress by people attacked by strong enemies. Protect! Protect! O depository of compassion. Enough of fathers, brothers, nephews, and other relatives, as well as strangers, the causes of wandering through existence. O protection of the world, I have resorted to you alone as refuge, O you who lead across the whirlpool of existence. Give me initiation. Favor me."

After this speech, he took the vow together with four hundred ninety-nine other sons and seventy grandsons of Bharata. When he had seen the Lord's kevala-festival made by gods and asuras, Marici, the son of Bharata, took the vow. Permitted by King Bharata, Brahmī took the vow. The teaching of a guru is usually a veritable eye-witness for people whose karma is light. Sundarī obtained Bāhubali's permission to take the vow, but was restrained by Bharata, and became the first laywoman. Bharata adopted laymanship at the Master's feet. For the vow does not take place until karma which has pleasure as its fruit has been consumed. Some among animals, men, and gods took the vow then; others took laymen's vows, and others adopted right-belief. The royal ascetics, except Kaccha and Mahākaccha, came and joyfully took initiation at the Master's side. Sādhus, Puṇḍarika, etc.; sādhvīs with Brāhmī at their head; laymen, Bharata, etc.; and laywomen with Sundarī at their head—this became the rule of the fourfold congregation at that time and continues even today—the best house of dharma.

Then the Lord of the World taught eighty-four wise ascetics—Rṣabhasena and others, who had the body-making karma of ganabhṛts, the holy 'three steps,' origination (utpāda), perishing (vigama), and permanence (dhrauvya), the mother of all the scriptures. He taught the fourteen pūrvas,<sup>271</sup> and then they gradually made the twelve

<sup>271</sup> 662. According to tradition, these belonged to the twelfth aṅga, which is lost.

āṅgas in accordance with the 'three steps.' Then Purandara took a dish filled with divine powdered sandal and, surrounded by gods, approached the feet of the God of gods. Then rising and sprinkling the ganabhṛts in turn with the powder, he gave permission himself for exposition by both text and interpretation, by substances, qualities, modifications,<sup>272</sup> and modes of expressing things;<sup>273</sup> and permission for the ganas. Then the gods, men, and women from all sides threw powder<sup>274</sup> on them accompanied by the sound of the heavenly drum. The gaṇadhāras stood with folded hands, receiving the Master's speech like trees receiving rain. Ascending his lion-throne again, facing the east as before, the Master delivered another sermon containing instruction. Then the period of three hours,<sup>275</sup> resembling the ocean bank with unrestrained waves of the sermon arising from the ocean of the Master, was completed.

Just then the oblation made from whole, husked, shining rice, four prastha.<sup>276</sup> in measure, placed in a dish, its fragrance doubled by perfumes placed on it by the gods, carried by men of first rank, ordered made by Bharata, the heavens being filled with echoes of the

<sup>272</sup> 665. Substance (dravya) is—e.g.—the material from which a pot is made; color is one of its qualities (guṇa); but the color might change (paryāya).

<sup>273</sup> 665. Naya. For the 7 nayas, see T. 1. 34 and com., and Jhaveri, P. J. P. pp. 49 f.

<sup>274</sup> 666. Vāsakṣepa. The powder is a mixture of various fragrant ingredients, named to me—on one occasion—as musk, camphor, ambergris, and sandal. It is put on the head of the newly-initiated, and also on the heads of other participants in some festivals—such as the Paryuṣāna.

<sup>275</sup> 669. Pauruṣī. The Tirthaṅkaras preached during the first period, which began at sunrise.

<sup>276</sup> 670. Prastha is a bulk measure. The Āva. (198b) gives a table beginning with asati, which makes a prastha=64 asatis. Asati is apparently the same as asali, a word in use at the present time in Kathawar, meaning 'handful.'

sounds of the drum of the gods, accompanied by women singing auspicious songs, surrounded by the citizens like a heap of merit originating by the power of the Lord, entered the samavasaraṇa by the east gate. After it had circumambulated the Lord three times, the oblation was thrown up before him, like a strong, unexcelled seed of the grain of happiness. As it was falling from the sky, half of it was taken in mid-air by the gods, like rain-water by the cātakas. The Lord of Bharata took half of what fell to the ground, and the people took the rest, dividing it like members of a family. From the power of the oblation, all diseases which had formerly appeared disappear and do not reappear for six months.

Then the Lord rose and went away by the north gate, accompanied by the Indras of the gods, like a mass of lotuses by bees. The Blessed One rested on a dais in the northeast between the jeweled and gold ramparts. Then Ṛṣabhasena, the face-ornament of gaṇabhrts, occupying the Blessed One's footstool, delivered a sermon on dharma. Removal of the Master's weariness, display of the disciples' qualities, and reliance on each other, are the qualities of the gaṇabhrts' preaching. When the gaṇadhara had completed his sermon on dharma, all departed to their respective homes, after bowing to the Master. A Guhyaka (Yakṣa), named Gomukha, who appeared in the congregation, adorned with two right arms—one in varada-position<sup>277</sup> and one holding a rosary, and with two left ones—one holding a citron and one a noose, gold-color, having an elephant-vehicle, became the Lord's attendant. Apraticakrā, gold-color, with a garuḍa-seat, with one right arm in varada-position and the others holding an arrow, disc, and noose, her left arms holding a bow, thunderbolt, disc, and goad, originated in that congregation and became the Lord's messenger-deity.

<sup>277</sup> 683. The fingers pointing down and the palm out.



Then the Blessed One went elsewhere to wander, surrounded by great rishis like the moon by constellations. As the Master proceeded, trees were bent as if with devotion, thorns were turned face-down, and birds flew to the right. Sense-objects of the seasons were favorable, winds were favorable; a minimum of a crore of gods was at the Lord's side. The hair, beard, and nails of the Lord of Three Worlds did not grow, as if from fear of seeing the destruction of karma arisen in another existence. Wherever the Master went, there was no hostility, pestilence, drouth, famine, excessive rain, no fear of one's own ruler nor of another. Endowed with supernatural powers causing wonder to everyone, thus the Lord, son of Nabhi, his mind devoted solely to benefiting the world of samsāra, wanders over the earth, like the wind.

## CHAPTER IV

### *Preparations for expedition of conquest (1-39)*

Now, the Cakrin Bharata, eager for the cakra as for a guest, went to the armory by the central road in Vinitā. At the mere sight of it the King bowed. For warriors look upon a weapon as a chief-divinity in person. Then taking a woolen brush, Bharata cleaned it. For that is the practice among the devoted—no dust on such a jewel. The King bathed it with pure water, as the eastern ocean bathes the rising sun. On it, just as on the back of a chief-elephant, the King put tilakas of gośirsa-sandal indicating it was entitled to worship. The King worshipped it, as if it were the Śri of victory in person, with flowers, perfumes, fragrant-powder, clothes, and ornaments. In front of it, he designed the eight auspicious things with silver rice, and in front of each auspicious thing enclosed a Śri of the eight quarters. In front of it (the cakra), the King made an offering of five-colored flowers that made the earth have various colors. The King then burned the best incense consisting of divine sandal and camphor zealously, as if it were the glory of his enemies, before the cakra. Then the Cakradhara made the pradakṣiṇā three times to the cakra and stepped back seven or eight steps, as if before a teacher. Then bending the left knee, and placing the right on the ground, the King paid homage to the cakra, as suppliants did to him. Taking up his residence in that very place, the King like joy embodied made an eight-day festival in honor of the cakra. The wealthy citizens also made a pūjā-festival to the cakra. For one that is worshipped by persons who are worshipped (by others), by whom is he not worshipped?

Wishing to employ the cakra-jewel for the conquest of various countries, the King went to the bath-house for an auspicious bath. There, his collection of ornaments laid aside, wearing white garments suitable for the bath, facing the east, the King sat on the bath-throne. The King was anointed with oils—the oil with a thousand ingredients and others, as fragrant as if made of the essence of the blooms of the trees of heaven. Then the King was bathed by expert shampooers, who knew which places were to be rubbed and which not rubbed, according to the four kinds of shampooing—the source of comfort to the flesh, bone, skin, and hair, with the three kinds—gentle, medium, and harsh—of touch. They polished the King quickly like a mirror, a vessel of spotless light, with fine divine-powder. Some noble women with golden pitchers held up in their hands, like ponds of beauty with new lotuses with upraised stalks; some women holding silver water-pitchers, like waters that had become congealed turned into vessels for containing water; some women carrying in their beautiful hands pitchers of sapphire giving the illusion of toy-blue-lotuses; other women carrying divine jeweled pitchers, their extreme beauty being increased by the great splendor of the nail-jewels, in turn bathed the King with fragrant, purified streams of water, as the goddesses had bathed the Jinendra.

Then after he was bathed and rubbed with divine ointment; adorned with white clothes as if by the light of the quarters on all sides; wearing on his forehead a new auspicious sandal-tilaka like a new shoot sprung up from the tree of glory; supporting pearl ornaments spotless as the heap of his own glory, as the sky supports the shining multitudes of stars; ornamented with his crown, like a palace with a finial, which shamed the sun by its mass of wavering light; decorated with chauris that resembled ear-ornaments, frequently raised by the lotus-hands of courtesans;

adorned with a white umbrella with a golden tip that resembled Himavat with its lotus-pond holding the lotus-abode of Śrī; always completely surrounded by sixteen thousand devoted Yakṣas as if by door-keepers stationed near, the King like Vāsava mounted the elephant-jewel like Airāvaṇa, which obscured one quarter of the sky by the top of its high protuberance. The noble elephant, giving loud roars, at once became another cloud, as it were, with unlimited streams of ichor. The cry of "Hail! Hail!" was made simultaneously by throngs of bards making the sky full of shoots, as it were, by raising their hands.

Then the drum, being beaten and giving loud sounds like a chief-singer, made the quarters, like singing-girls, respond. Other choice, auspicious musical instruments resounded, turned into messengers in the task of summoning the other troops. With elephants whose protuberances bearing vermilion were like mountains bearing minerals; with horses giving the impression that the horses of the sun had been multiplied; with chariots spacious as his own wishes; with powerful infantry like submissive lions, the King set out first to the east, spreading a cover for the sky, as it were, by the dust raised by his army.

#### *Conquest of Māgadhatīrtha (40-153)*

Then the cakra-jewel, preceding the army, attended by a thousand Yakṣas advanced in the sky like the sun's orb. Following it, the bearer of the staff-jewel, the general-jewel named Suṣeṇa, mounted the horse-jewel and set out, like the cakra. The priest-jewel went with the King like a personified tranquillity-charm for the accomplishment of complete tranquillity. The steward-jewel advanced like a living food-dispensary, a shelter in the army able to produce divine food. The carpenter-jewel went with the King, able to create quickly the royal camp, etc., like Viśvakarman. The

skin-jewel set out, as well as the wonderful umbrella-jewel, possessing the power of expanding to the size of the whole royal camp.<sup>278</sup> The gem- and the cowrie-jewels went along, able to destroy darkness, like the sun and moon, by their light. The sword-jewel went with the King, as shining as if made from the essences of the best weapons of the gods and asuras.

Then the Lord of Bharata, the Cakrabhrt, with the army in cakra-formation went following the cakra on the road, as if following a door-keeper. Everywhere this universal conquest was announced by favorable winds and favorable omens, as if by astrologers. The general, going in advance of the army, smoothed the uneven ground, that was like a ploughed field, with the staff-jewel like a harrow. The sky, cloudy from the dust raised by the army, shone with the pennants of the chariots and elephants that were like cranes.<sup>279</sup> The Cakravartin's army with the rear-guard invisible appeared like a second Gaṅgā, having an unimpeded course everywhere. The chariots by creaking, the horses by neighing, the elephants by roars, hastened each other as if to the business of a conquest-festival. The cavalry's lances shone in the dust dug up by the army as if laughing at the rays of the sun hidden by the dust. The best of kings, advancing surrounded by devoted crowned kings, looked like Śakra with his Sāmānikas.

When it had gone to the end of a yojana, the cakra stopped, and in accordance with its march the measure of a yojana resulted. Then the King, traveling by marches of a yojana, arrived in a few days at the right bank of the Gaṅgā. The King, reducing the broad sandy beach of the Gaṅgā by numerous, contiguous dwellings, took a rest. Then the earth of the river Mandākinī's bank became as muddy from the flowing ichor of the

<sup>278</sup> 45. Both the skin and umbrella had this power.

<sup>279</sup> 51. These are rainy-season birds.

elephants as in the rainy season. Then in the clear stream of the Jāhnavi the best elephants took up the water at will, as clouds take up the water in the ocean. Again and again the horses bathed, jumping up with much swimming about, giving the impression of being waves. The Gaṅgā appeared to have new crocodiles everywhere from the elephants, horses, buffaloes, and oxen that had entered because of fatigue. By the mist raised by its waves, the Gaṅgā removed fatigue from the army immediately, as if to favor the King on the bank. Being used by the huge army of the king, the Gaṅgā became small at once, like the glory of enemies. The deodar trees growing on the bank of the Bhāgīrathī served as tying posts (ready) without effort for the king-elephants of the army. In a moment the elephant-keepers cut with axes sprouts of the pippal-tree, of śallaki, karnikāra, and udumbara for the elephants. The horses, tied in rows by the thousand, making arches as it were with their raised ear-shoots, had a beautiful appearance. Quickly the horse-keepers placed before the horses, like relatives, kidney-beans, green gram, chick-peas, and barley.

Cross-roads where three and four roads met, and two rows of shops sprang up at once in the camp, like those of Vinitā. The whole army ceased to remember their former houses, being comfortable with concealing, heavy, thick felt-tents beautiful with curtains. The camels lopped thorny trees such as the sponge and jujube, as if showing the soldiers the removal of thorns (to the state) that had to be made. The mules with waving manes rolled at will on the sandy bank of the Gaṅgā, like servants before a master. Some men brought fuel; some water from the river; some loads of dūrvā-grass, etc.; some vegetables, fruit, etc.; some dug out fire-places; some removed the husks from rice; some lighted the fire; some boiled the rice; some bathed with clear water on one side as if in their own houses; some after

bathing burned incense to themselves with fragrant incense ; some of the infantry who had eaten first enjoyed themselves as they liked ; some with their wives anointed their body with unguents. In the Cakravartin's camp which had every resource for gaining pleasure, no one considered himself in a camp at all.

When a day and night had passed,<sup>280</sup> again at dawn the cakra-jewel and the Cakravartin went one yojana. By daily marches of one yojana, following the cakra, the Cakrin arrived at Māgadhatīrtha. The King established a camp nine yojanas broad and twelve yojanas long on the bank of the eastern ocean. In it the carpenter made houses for all the soldiers and a pausa-dha-house<sup>281</sup>—the house of the elephant of dharma. The King, with the desire of performing religious practices in the pausa-dha-house, descended from the elephant's shoulder, as a lion descends a mountain. In it (the house) the King spread a new bed of darbha-grass, resembling the lion-throne of the Lakṣmi of the realm of self-restraint. Concentrating his mind on the deity, the Māgadhatīrthakumāra, he engaged in four days' fast, the foremost door to the accomplishment of desires. Wearing a white garment, his finery, wreaths, and ointments removed, his weapons laid aside, he began the pausa-dha, the herb for the nourishment of merit. On the bed of darbha-grass, the King remained watching through the pausa-dha, free from worldly activities like a siddha in moksa. At the end of the four days' fast, the pausa-dha completed, the King come out of the pausa-dha-house, like the sun from an autumn-cloud, extremely brilliant. The King, expert in everything, after bathing made the oblation-ceremony properly. For people who know the rules do not forget the rule.

The best of charioteers mounted the chariot, which

<sup>280</sup> 78. The 'day and night' included the march and rest.

<sup>281</sup> 81. A place in which to observe the pausa-dha-yow.

had a flag-staff with pennants like a living palace; decorated with several rows of weapons like an armory; beautiful with four bells tinkling loudly, as if for the purpose of summoning the Śris of conquest of the four directions; provided with horses swift as the wind, brave as lions. The charioteer, knowing the details of the King's intention as Mātali<sup>282</sup> that of Vāsava, urged on the chariot-horses merely by shaking the reins. Like a second ocean with a multitude of mountains in the form of huge elephants, with a multitude of crocodiles in the form of big carts, with waves in the form of moving horses, terrifying with its serpents in the form of various weapons, with a coast of dust from the ground rising up, thundering with the noise of chariots, the King advanced to the ocean. He crossed the ocean with his chariot until the water reached to the hub, accompanied by cries of multitudes of crocodiles terrified by the increased noise of the water.

Placing one hand on the middle part, and the other on the side of the notched end of the bow, he strung the bow so that it resembled the moon of the fifth night. The Lord of Bharata, pulling the bow-string a little with his hand, made a loud twanging like the oṅkāra of the Dhanurveda. The King took from the quiver an arrow marked with his name which resembled the King of the Nāgas leaving the door of Pātāla. Taking the feathered end with his hand in the lion's-ear<sup>283</sup> position, he placed on the bow-string the arrow (like) the diamond staff (jewel)<sup>284</sup> against enemies. He drew up to the end of his ear the golden arrow which had the appearance of a stalk of the golden ear-ornament-lotus. The great arrow shone with the light

<sup>282</sup> 92. Indra's charioteer.

<sup>283</sup> 99. In this the tips of the fingers are joined to the thumb. H. I. Vol. I, p. 15.

<sup>284</sup> 99. Vajradaṇḍa. I do not believe this refers to the shaft of the arrow here. It was gold, as a matter of fact. Cf. Yog. p. 24a for the vajradaṇḍa. Or perhaps it should be emended to vajratuṇḍa from parallel passages, though all the MSS have vajradaṇḍa here.



flowing from the King's nail-jewels, as if surrounded by brothers. The shining arrow at the end of the drawn bow had the appearance of a tongue swaying from the wide-open mouth of Yama. The King of the Middle World, being within the circle of the bow, shone like a harsh sun within a halo. Then the Lavaṇa Ocean shuddered all over as if thinking, "Will he make me go from this place, or will he punish me?" Then the King shot the arrow, attended outside, inside, on the tip, on the feathered end, everywhere by Nāga-, Asura-, Suparna-, etc., gods, like a messenger executing a command, terrifying from its threatening words, at the Lord of Māgadhatīrtha. Instantly the arrow departed swiftly like the king of birds (Garuḍa), the firmament being filled with the loud noise of its feathers. Flying from the King's bow, the arrow shone like a fire-brand from a fire, like a hot flash from an ascetic, like lightning from a cloud, like a fiery meteor from the sky, like fire from the sunstone, like a thunderbolt from Indra's arm.

After traversing twelve yojanas the arrow fell suddenly in the Lord of Māgadha's council, like an arrow in the heart. At this unexpected fall of the arrow, the King of Māgadhatīrtha was extremely angry, like a serpent at a blow with a stick. Bending both his eyebrows like cruel bows, making his eyes red like lighted arrows of fire, opening wide his nostrils like bellows, twitching his lower lip-petal like the younger brother of the Nāga Takṣaka, making on his forehead lines like comets in the sky, grasping a weapon in his right hand like a snake-charmer a snake, striking with his left hand his seat like an enemy's cheek, the Lord of Māgadha spoke a speech equal to fire and poison: "Who wishes to make ear-ornaments, first cutting the tusks of Airāvaṇa? Who wishes to make earrings from the wings of Suparṇeya? Who wishes to seize the string of head-jewels of the lord of serpents? Who wishes to steal the horses of the sun? Who, seeker of death, considering himself a hero,

unreflecting, of little wit, has sent this arrow into our house? I shall take away his arrogance, as Suparṇa takes away that of the serpent." Saying this, the Lord of Māgadha stood up impetuously. He pulled the hilt of his sword from its scabbard, like a serpent from a cave, and waved it in the sky, giving the illusion of a comet. His entire retinue, hard to restrain like the ocean-current, got up together in a fit of anger. Some with their swords made the sky appear to have black lightning; some by their shining shields made it appear to have several moons; some waved in the sky lances, extremely sharp as if made from whole rows of Kṛtānta's teeth; some took up axes resembling tongues of fire; some took hammers with ends terrifying to Rāhu; others took spears in their hands, superior to a crore of thunderbolts; others took up rods cruel as the rod of Yama; some clapped their hands, a cause of enemies' scattering; some gave a lion's roar like loud thunder; some said, "Kill, kill!" others, "Capture, capture!" some, "Wait, wait!" others, "Go, go!"

While his retinue was engaged in various preparations of this sort, his minister examined the arrow carefully. The chief-minister saw on the arrow words like the words of a divine charm, powerful, noble. "If you have need of your kingdom or your life, then pay homage to us with the gift of your wealth. It is the Cakravartin Bharata, son of Rṣabha Svāmin—the Lord of gods, asuras, and men who gives you this order in person." When the minister had seen these words, he understood by clairvoyant knowledge and, showing the arrow to his master, said emphatically, "Oh! all of you courtiers, shame on you urging violence. With the idea of benefiting the Master, you are doing him an injury, thinking yourselves devoted. Bharata became the first cakravartin in Bharata-kṣetra. He is the son of the first Tirthēśa, Rṣabha Svāmin. Cruel in his commands like Pakaśāsana, he asks for tribute from you and wishes to impose his own

authority upon you. Though the ocean might dry up, Meru be rooted up, Kṛtānta be killed, the earth thrown up, the thunderbolt burst, the submarine fire destroyed, the Cakravartin can be conquered in no way on earth. Your Majesty, let these people with little wit be restrained, O chief of the wise. Let the tribute be made ready. Be submissive to the Cakrin." After hearing the minister's speech and seeing the words, he became calm like an elephant that has smelled the perfume of a rutting elephant.

The Lord of Māgadha, taking the gift and the arrow, approached the Lord of Bharata, bowed, and said, "By good fortune, O King, you have now come before my eyes, like a full moon before a mass of (night-blooming) lotuses. O Master, you, the first Cakravartin, are victorious on earth, like the Blessed One, Ṛṣabha Svamin, the first Tirthakṛt. What elephant would contest with the elephant of the gods? Who can compete (in speed) with the wind? Who can rival the sky (in extent)? And who would be your opponent? Who is able to endure your arrow, which is like the thunderbolt of Biḍaujas, shot from the bow drawn to the ear? Like a door-keeper sent to announce what must be done, that arrow was shot by you showing favor to me careless. Henceforth, O Lord, crest-jewel of kings, I shall carry on my head your command like a crest-jewel. O Master, at this Māgadhatirtha I shall remain sincerely devoted, like a pillar of victory in the east set up by you in this very place. We, this kingdom, all the retinue are yours alone, and every thing else also. Command us like a soldier in the east." Saying this, the god handed the arrow to the Cakrin, water from Māgadhatirtha, a crown, and earrings. The King accepted this and entertained the Lord of Māgadha. For the great are affectionate to those who have humbly approached for service. Then turning his chariot, the King went to his own camp by the same road by which he had come, like Sutrāman to

Amarāvati. After descending from his chariot and bathing his body, together with his retinue the Lord of Bharata took food at the end of the four days' fast. Then the King made an eight-day festival with great splendor to the Lord of Māgadha like that to the cakra, when it had approached.

*Conquest of Varadāmatīrtha (154-194)*

At the end of the eight-day festival the cakra-jewel, exceedingly brilliant as if it had fallen from the Sun's chariot, advanced in the sky. Then the cakra went to Varadāmatīrtha in the south and the Cakravartin followed it, like pra, etc., a root.<sup>285</sup> Going by daily marches of a yojana, the King arrived gradually at the southern ocean, like a king-goose at Mānasa. The King established his soldiers on the southern ocean's bank, which was covered with cardamon, clove-trees, lavali-creepers and kak-kola plants. At the Cakravartin's command, the carpenter made houses for all the army and a pausadha-house as before. Directing his mind on the deity of Varadāma, the King made a four days' fast, and undertook the pausadha-vow in the pausadha-house. At the end of the pausadha, the King went outside the pausadha-house and the best of bowmen, took up the bow, Kālapṛṣṭha.<sup>286</sup> The King mounted his chariot made entirely of gold, studded with crores of jewels, the abode of the Śri of victory. The chariot occupied by the King, whose form was exceedingly noble, shone like a temple occupied by a god. The best of chariots, decorated with pennants

<sup>285</sup> 155. From our point of view, of course, a Sanskrit preposition, precedes a root, but considering the sentence as a moving object the root goes in advance.

<sup>286</sup> 160. I am in doubt whether this should be taken as a proper name, as I find no other reference to Bharata's bow being so named. It occurs again in 5. 410. Perhaps, it should be taken as an adjective in its etymological sense. But, Hem. (Abhi. 3.375) interprets it as meaning, 'having death at its back,' not 'black-backed.'

fluttering in a favorable wind, entered the ocean like a boat. After going into the ocean until the water was up to the chariot's hub, the chariot stopped, the horses stumbling, the charioteer in the forepart of the chariot.

Then the King bent the bow and joined the arrow to the bow-string as an ācārya joins his disciple to merit.<sup>287</sup> He made the bow-string twang like the sound of the benedictory stanza at the beginning of the action of the play of battle, a charm for summoning death. Drawing the arrow, the thief of the beauty of the tilaka made on the forehead, from the quiver, the King set it on the bow-string. The King brought the arrow, which conveyed the impression of an axle in the center of a wheel made from the bow, up to the end of his ear. The King discharged the arrow, which had come to the end of his ear as if wishing to say, "What am I to do?" at the Lord of Varadāma. The arrow, beheld with terror by the mountains under the impression that it was a falling thunderbolt, by the serpents thinking it Garuḍa, and by the ocean thinking it another submarine fire, making the sky very bright, fell like a meteor in Varadāma's assembly, after it had gone twelve yojanās. When he saw the arrow, like a man sent by an enemy to make destruction, fall before him, the King of Varadāma was enraged. The Lord of Varadāma, resembling an overflowing ocean with his eyebrows agitated like waves, spoke an unrestrained speech. "Who has touched the sleeping lion with his foot and awakened him today? Whose (name-) paper was turned up today by Death to have it read? Or who, disgusted with life like a leper, threw this arrow into my assembly with violence? With this very arrow, I shall kill him." Saying this, the King of Varadāma, possessed by a demon of anger, arose and took the arrow in his hand.

<sup>287</sup> 165. There is an untranslatable pun here on adhiguṇam, 'bow-string' and adhi guṇam.

Then the Lord of Varadāma, like the Lord of Māgadha, saw the words there on the Cakrin's arrow. When he had seen these words, the Lord of Varadāma at once became calm, like a snake that had seen a nāgadamanī-plant,<sup>288</sup> and spoke as follows: "Like a frog eager to give a slap to a black snake; like a ram desiring to strike an elephant with its horns; like an elephant wanting to throw down a mountain with its tusks; I, feeble-minded, wish to struggle with the Cakravartin Bharata. May nothing of ours be destroyed today." Saying this, he ordered his people to bring divine gifts. Then taking the arrow and wonderful gifts, he went to the son of Rṣabha, as Indra went to Śri Rṣabha-bannered. Bowing, he said to him, "Today I have come here summoned by the arrow as if by your messenger, O Indra of the earth. That I did not come of myself to you come here, O King, pardon me, ignorant, for that. Ignorance covers a fault. Now you have been attained as master by me who had no master, like a refuge by a tired man, like a full pond by a thirsty man, O Master. From today, O Lord, established here by you, I shall remain guarding your boundary, as a mountain guards the ocean-shore." With these words, feeling intense devotion to the Lord of Bharata, he handed over the arrow like a deposit previously made. He gave the King a jeweled girdle which lighted up the sky radiantly as if woven from the light of the sun. Before the Lord of Bharata he made a shining heap of pearls, like his own glory collected over a long period. He gave the King a heap of jewels which had a dazzling, spreading light like the ocean's wealth. The King took all that, and favored the Lord of Varadāma and established him in that very place like a monument to himself. After speaking graciously to the Lord of Varadāma and dismissing him,

<sup>288</sup> 178. The *Artemisia vulgaris*, or wormwood. Supposed to be an antidote for snake-bite.

the victorious King went to his own camp. After descending from the chariot and having a bath, he took food with his people at the end of the four days' fast, the moon of kings. Then he made an eight-day festival in honor of the Lord of Varadāma. The powerful exalt their own people for the sake of giving prestige (to themselves) in the world.

### *Conquest of Prabhāsatīrtha (195-214)*

Like another Prācinabarhis in strength, the Cakrin went to the west toward Prabhāsa, following the cakra. Filling the space between heaven and earth with solid dust raised by the soldiers, in a few marches he arrived at the western ocean. Then he placed his camp on the western ocean's bank covered with a forest of areca-nut trees, betel-vines, and cocoa-nut trees. Then the King made the four days' fast with reference to the Lord of Prabhāsa, and observed pausaḍha in the pausaḍha-house as before. At the end of the pausaḍha, the King mounted the chariot and entered the ocean like another Varuna. After crossing the water up to the hub of the chariot, the King stopped the chariot and strung the bow. With his hand the King made the bow's bow-string give a loud sound, as if it were a string of the pleasure-lute of the Śrī of victory. The King drew an arrow from the quiver like a stalk of reed from the ocean and set it on the bow like a guest on a seat. Then the King shot the arrow, like a ray taken from the sun's disc, in the direction of Prabhāsa. Crossing twelve yojanas of the ocean as quickly as the wind, lighting up the sky with its light, it arrived at the house of the Lord of Prabhāsa. Angered when he saw the arrow, he became calm at once when he saw the words, like an actor who portrays different emotions.

Taking the arrow and also other gifts, the Lord of Prabhāsa went himself to the King, bowed, and announced, "Today, your Majesty, I am Prabhāsa

(Splendor), made splendid by you as master. For lotuses are lotuses from the rays of the sun.<sup>289</sup> At the boundary of the west quarter like your vassal-king, O Lord, I shall always take on my head the command of the ruler of the earth." With these words, the Lord of Prabhāsa, like a foot-soldier on the parade-ground, gave the Lord of Bharata first the arrow that had been discharged. He gave the King also bracelets, a girdle, a crest-jewel, a breast-jewel, neck-ornament, etc., like his own splendor personified. For the sake of reassuring him, the King accepted all that. For the first indication of a lord's favor is the acceptance of gifts. Installing him in that same place like a tree in a basin of water, he, a restrainer of enemies, went again to his camp. At that time he broke his four days' fast with divine food brought by the steward-jewel like a wishing-tree. The King made an eight-day festival to the god Prabhāsa. In the beginning honors are customary even to a mere vassal.

*Conquest of the goddess Sindhu (215-226)*

Then the King went behind the cakra, like light behind a torch, and reached the south bank of the great river, the Sindhu. The King went toward the east on the same bank, and made a camp near Sindhu's dwelling. Concentrating on Sindhu, he made a four days' fast, and the goddess Sindhu's throne shook like a wave struck by wind. Then she knew by clairvoyant knowledge that the Cakravartin had come, and she approached to worship with numerous divine gifts. Then standing in the air, crying "Hail! Hail!" accompanied by blessings, she said, "I am here, O Çakrin, your servant. What can I do?" She gave the King one thousand and eight jeweled pitchers that were like the wealth of the goddess Śrī, like a succession of deposits. She gave the King two jeweled lion-thrones, suitable for the Śris of fame

<sup>289</sup> 207. Kamala. I.e., the day-blooming lotus.



and victory, appointed, as it were, to be his brides. She gave armlets of shining jewels, as if made by some one who had taken the head-jewels of the King of Nāgas. She gave also bracelets that resembled the sun-disc with the middle cut out, and divine, soft garments that could be grasped with one hand. He accepted all that from Sindhu, as if he were the King of Sindhu. After delighting her with gracious speech, he dismissed her. Then at the end of the four days' fast the lord of kings took food in a golden dish that was like a newly-risen full moon. The King made an eight-day festival for the goddess Sindhu ; and set out, the road being shown by the cakra always in advance.

#### *Conquest of Vaitādhya (227-236)*

The Lord of Bharata, advancing gradually by the northeast, arrived at Mt. Vaitādhya, the boundary between the two halves of Bharata. On its right slope the King established a camp, possessing length and breadth like an island. There the King made a four days' fast, and the Prince of Mt. Vaitādhya's throne shook. "The first Cakravartin in Bharataḥṣetra has arisen," the Prince of Vaitādhya knew by clairvoyant knowledge. Then he went to Bharata and, standing in the air, said, "O Lord, hail ! Hail ! I am your servant. Command me." He gave the King valuable jewels and jeweled ornaments and divine garments, as if he were a treasury agent. He bestowed on the King many beautiful thrones, play-houses of Splendor and Wealth. The King accepted everything from him. For even persons who are free from greed take for the sake of favoring servants. The King spoke with him and dismissed him with honor. The great do not despise a dependent even though insignificant. At the end of the four days' fast, the King took food and made an eight-day festival for the deity of Mt. Vaitādhya.

*Conquest of Tamisrā (237-247)*

Then the cakra-jewel started out in the direction of the cave Tamisrā. The King followed it as if it were a pathfinder. When he had reached the vicinity of Tamisrā, the King settled the soldiers in dwellings, as if the cities of the Vidyādharas had descended to the foot of the mountain. Concentrating his mind on the god Kṛtamāla, the King made a four days' fast, and the deity's throne shook. He knew from clairvoyant knowledge that the Cakravartin had arrived, and he came to worship him as if he were a guru who was a guest after a long time. Saying, "O Master, I am like a door-keeper of yours at this door of Tamisrā," he accepted service to the great King. He bestowed on the King the very best collection of divine ornaments, of which the tilaka is the fourteenth, suitable for the woman-jewel.<sup>290</sup> He gave the King wreaths, and divine garments suitable for him, as if they had been laid aside for him in advance from zeal. The King accepted all that. Kings, even though their desires are accomplished, do not abandon tribute from (all) quarters, the cognizance of the Śri of conquest in all directions. After talking with him with great graciousness, Ārṣabhi dismissed

<sup>290</sup> 242. This refers to a conventional list of 14 ornaments given in Jamb. 51, p. 216. 1) hāra, necklace; 2) addhahāra (ardhahāra), half-necklace; 3) iga. Cf. H. ikkā, an ear-ring consisting of a single pearl (Bates); 4) kanaya (kanaka), gold; 5) rayana (ratna), jewel; 6) muttāvali (muktāvali), string of pearls; 7) keūra (keyūra), armlets; 8) kaḍaa (kaṭaka), anklet. This is certainly the H. kaṛā and the Guj. kalī or kalluṅ, both of which mean either 'bracelet' or 'anklet.' As anklets would hardly be omitted in a list of jewelry for an Indian woman, and as bracelets occur once in the list, I think it must be taken as 'anklet,' though both the Jñāta. (p. 43b) and Āva. (p. 166a) com. interpret it as 'kaḷācīkābharana,' an ornament for the fore-arm. Kaṭaka is also quoted only 'bracelet' (MW); 9) tuḍia (trutiṭa), bracelet; 10) muddā (mudrā) ring; 11) kuṇḍala, ear-ring; 12) urasutta (urasūtra), pearl-necklace hanging on the breast; 13) cūlamaṇi (cūḍāmaṇi), crest-jewel; 14) tilaya, tilaka.

him like a teacher a pupil at the end of his studies. He broke his fast together with powerful monarchs, who were like parts of his own body that had become separated, eating from dishes placed on the ground in front of them. He held an eight-day festival for the god Kṛtamāla. What will lords, gained over by submission, not do ?

*Conquest of southern district of Sindhu (248-284)*

The next day the King summoned the general named Suṣeṇa and gave him instructions, like Hari to Naigameṣin. "Cross the river by the skin-jewel and conquer the southern district of the Sindhu, bounded by the Sindhu, the ocean, and Vaitāḍhya. Strike the Mlecchas there with clubs as weapons, like a forest of jujube trees, and bring the fruit of various jewels and wealth." Then the general, like a lion in strength, like the sun in splendor, like Bṛhaspati in powers of intellect, knowing the paths of low places and high places,<sup>291</sup> and of other inaccessible places belonging to both water and dry land, as if born in them, having all the good marks, understanding the language of all the Mlecchas, took his lord's command on his head like a favor.

After bowing to his master and going to his own abode, he gave instructions for the march to the vassal-kings, etc., like images of himself. Then after bathing and making the oblation, wearing a few ornaments of great value,<sup>292</sup> fully armed, the propitiatory rite of the

<sup>291</sup> 252. The nikuṭānām of the ed. must be emended to niskuṭānām of the MSS. But still it is not clear. Niṣkuṭa, as used a few lines earlier and throughout to mean a district of the country, does not suit here. Neither do the interpretations of the lexicons. It is obviously contrasted with nimnānām.

<sup>292</sup> 255. The compound here is mahārghyasvalpabhuṣana, which favors Hoernle's interpretation of the Pk. appamah'aggha. See Uv. 7. 208, n. 301, and B. p. 23, n. 1.

tilaka<sup>293</sup> and auspicious marks being made, wearing a divine jeweled necklace that was like an arm thrown in an embrace about his neck by the Śri of victory; resplendent with a banner showing insignia just like a state-elephant, holding a sword, wearing on his hip a dagger like power embodied, carrying two large golden quivers of a straight shape like two arms made by magic for fighting even in the rear, surrounded by heads of organizations, generals, merchants, caravan-leaders, like an heir-apparent by treaty-agents, spies, etc., the general mounted the elephant-jewel tall as a mountain, keeping the seat of honor unshaken as if he had been born with the seat. Adorned, like a chief-god, with a white umbrella and chauris, he urged on the elephant by signals with his toes. After he had reached the bank of the Sindhu with half of the King's army, he halted, making a dam, as it were, from the dust that had risen.

The general touched with his hand the skin-jewel which expands for twelve yojanas when it has been touched. Grain sowed on it at dawn ripens at the end of the day; and it is able to carry people across the waters of rivers, ponds, oceans. When the skin-jewel was thrown on the water, by its inherent power it spread from bank to bank like oil. The general and his army crossed to the far bank of the pathless river by the skin-jewel as if by a path. Wishing to conquer the whole southern district of the Sindhu the general advanced like the ocean at the end of the world. Eager for battle, cruel with a roar in the form of the twang of the bow, like a lion he conquered the Siñhalas easily. He made the Barbaras subject to himself like bought slaves. He marked the Ṭankanas with the royal mark

<sup>293</sup> 255. Prāyaścittakautukamaṅgala. Kautuka is defined as 'tilakādi'; maṅgala as 'dadhidūrvākṣatāni tāny eva prāyaścittāni duḥsvapnādi vidhvañsakāni kṛtāni.' KS. 1.67, Subodhikāvṛtti, p. 62b. KSK. adds mustard to the list of auspicious things. See also Uv. 7.208, n. 299, and B. p. 22, n. 4.

like horses. The man-tiger conquered with ease Javana-dvipa, so full of jewels and gems that it resembled a waterless ocean. The Kālamukhas<sup>204</sup> were so defeated that they put their five fingers in their mouths (as a sign of submission), though not eating. The Mlecchas named Yonaka turned away their faces from him when he started out, like sprouts of trees from the wind. He subdued other Mleccha-tribes also inhabiting the country at the foot of Mt. Vaitāḍhya, like a snake-charmer subduing species of snakes.

Proceeding in a bold and splendid progress without hindrance, he crossed the whole Kaccha-country, like the sun the sky. After crossing the district, like a lion a forest, the general halted comfortably on the plain of the Kaccha-country. Then Mleccha-kings approached the general with various gifts as wives approach their husbands with devotion. Some gave heaps of jewels and gold resembling the slopes of Svarṇaśaila; some elephants like the Vindhya mountains moved (from their place). Some gave horses superior to the horses of the sun; some chariots made of antimony like the chariots of the gods. Whatever other wealth there was, they gave it all to him. A jewel borne by a river from the mountains will go to the ocean. "Henceforth we are like your agents, carrying out your commands. We shall remain in our respective territories," they said to the general. He entertained the kings fittingly and dismissed them. As before he crossed the Sindhu river comfortably. The general gave the Cakrin all the tribute taken from the Mlecchas which resembled a pregnancy-whim of the creepers of fame. After being entertained graciously by the Cakrin who was satisfied, the delighted general went to his own abode. The Lord of

<sup>204</sup> 271. All these names occur in the lists of Mleccha tribes found in the āgamas (see K. p. 227), except the Kālamukhas. PE quotes Kālamukha from the Jamb. (no. ref.) as being a tribe of Uttarabharata. Here it belongs to the southern half.

Bharata remained there comfortably, just as in Ayodhyā. For wherever a lion goes that place is his home.

*March through Tamisrā (285-334)*

One day the King summoned the general and instructed him, "Open the double-door of Tamisrā." Taking on his head the King's command like a wreath, the general went near Tamisrā and halted. Concentrating his mind on the god Kṛtamāla, the general made a four days' fast. For all supernatural powers have their roots in penance. Then the general bathed and left the bath-house like a king-goose a pool, having wings in the form of white garments. Carrying in his hand a golden incense-burner like a toy golden lotus, Suṣeṇa sat at the door of Tamisrā. Then he looked at the doors and bowed. The great, even though possessing power, use conciliation first. Then he held a very splendid eight-day festival, an herb for the transfixing (with astonishment) of the Vidyādhara-women coming from Vaitāḍhya. The general designed out of whole rice the eight auspicious things which bring good fortune, like a conjuror a circle. The general took in his hand the Cakrin's staff-jewel, destroying enemies, like Indra's thunderbolt. Desiring to strike he withdrew seven or eight steps. Even an elephant desiring to strike withdraws a little. The general struck the double-door with the staff three times, making the cave give out a very loud noise, like a drum. The doors made of diamond, like eye-sockets of Mt. Vaitāḍhya, did open. Then the doors, opened by a blow with the staff, wept aloud, as it were, by their creaking.

The general reported to the King the opening of the doors, auspicious for a march of conquest of the northern divisions of Bharata. Mounting the elephant-jewel, the King with a complete and powerful army went to Tamisrā, like the moon. The King took the gem-jewel by means of which, like the tying of the tuft

of hair on the head,<sup>295</sup> calamities arising from animals, men, and gods, do not befall; by which sorrow, as well as darkness, completely disappears; by which diseases, as well as blows from weapons, do not prevail; brilliant like the sun, attended by one thousand Yakṣas, four fingers (in dimension).<sup>296</sup> The destroyer of enemies set it on the right protuberance of the elephant like a golden cover on a full pitcher. Then the man-lion entered the cave-door like a lion following the cakra, accompanied by the four-part army in the cakra-formation.

The King took the cowrie-jewel which weighed eight suvarṇas,<sup>297</sup> was six-sided, twelve-edged, smooth-surfaced, provided with suitable bulk, weight, and height, always attended by one thousand Yakṣas, eight-cornered, destroyer of darkness for twelve yojanas, shaped like an anvil, with the brilliance of the sun and moon, four fingers (in each dimension).<sup>298</sup> He went in a

<sup>295</sup> 300. The tuft of hair, the coṭī, which Hindus wear on the head must always be tied, except in cases of mourning. Loose hair is considered inauspicious.

<sup>296</sup> 302. The shape of the maṇi-jewel is not at all clear to me. Usually when one dimension is given, it is the diameter of a circle or the side of a square. But the maṇi is triangular, according to Jamb. 54, p. 225b and Pravac. 1213-17, p. 350b. The Jamb. says it is 4 āṅgulas in length and 2 in 'prthula,' that it is tryasra and also ṣaḍasra, which might be an equilateral triangle, 4 āṅgulas long and 2 thick. But it is compared in shape with a mrdaṅga. Perhaps it was something like two pyramids put together. The Pravac. calls it tryasra and ṣaḍaṅśa. Placed on the handle of the umbrella-jewel it gave light for 12 yojanas. Fastened on the head or wrist it keeps off all calamities and disease, gives protection in battle, and preserves youth. Sth. 558, p. 399, also gives 4 āṅgulas dimension and half as broad, but no details as to shape.

<sup>297</sup> 305. A suvarṇa is about 175 grains troy (MW). Jamb. 54, p. 226a, gives a table starting with 'madhuratrṇaphala' and ending with 'suvarṇa.' According to it, one suvarṇa=10,240 madhuratrṇaphalas. In this same table, 80 guṅjas=1 suvarṇa, which would be about 175 g. t.

<sup>298</sup> 307. The kākinī was a cube. It is described also in Jamb.

zigzag course, drawing circles on the two sides of the cave at the end of each yojana. Forty-nine circles producing light were made, one to each yojana, with a diameter of five hundred bows. These remained, and the mouth of the cave was open so long as the illustrious Cakravartin lived on earth. By the light of the circles, the army advanced without stumbling, comfortably following the King who was following the cakra. In the light of the jewel the cave shone with the Cakravartin's advancing army like the center of Ratnaprabhā with forces of Asuras, etc. By the army advancing in cakra-formation the cave was filled with a vast noise, like a churn by a churning-stick. The road in the cave, marked by straight lines at once by the chariots, with stones broken by the horses' hooves, became like a city street, though unfrequented. Because of the army-people inside it, the cave became like the lokanāli<sup>299</sup> made horizontal.

In the middle of Tamisrā, the King came to the two rivers Unmagnā and Nimagnā resembling girdles for a garment. They had been made by the mountain like letters of command in the guise of rivers for men coming from the north and south of Bharata-kṣetra. In the one even a stone rises like a gourd; in the other even a gourd sinks like a stone. Coming from the east wall of Tamisrā, going out through the west wall, they unite in the Sindhu. Then the carpenter made a path across them which was beyond criticism, like a long secret couch of the god of Mt. Vaitādhya. The path was produced in a moment by the Cakrabhart's carpenter. For there was no delay of material from the Gehākāra-trees. Though made from many stones, their joints were fitted so closely that it looked as if made of

54, p. 226. Pravac. 1213-17, p. 350. The descriptions agree with this one and add the facts that it was the shape of a goldsmith's anvil, was made of gold, and could remove poison.

<sup>299</sup> 315. The same as trasanāḍi. See App. I.



one stone of such a size. With a surface as smooth as the hand, very hard like a diamond, it appeared to be made from the doors of the cave's entrance. The Cakra-vartin with his army crossed the rivers, though difficult to cross, with perfect ease, in the manner of the rule for compounding words of connected meaning.<sup>300</sup>

Gradually advancing with the army, the King arrived at the cave's north entrance resembling the mouth of the north quarter. The doors opened at once of their own accord as if terrified after hearing the noise of the blow on the doors of the south entrance. Opening, they made the sound 'sarat, sariti,' as if hurrying the departure (sarāna) of the Cakrin's army. The doors were joined with the side-walls of the cave so closely that they appeared not to be there. Then the cakra, preceding the Cakravartin, came out of the cave first like the sun out of a cloud. The supreme lord of the powerful departed by the cave-entrance, like Bali by the chasm to Pātāla. The elephants left the cave like a wood on the plateau of Vindhya with a fearless, easy gait. The horses left the cave prancing gracefully, resembling the horses of the sun leaving the ocean. The chariots also left the cave of Vaitāḍhya, making the sky resound with their own noise, uninjured as if leaving a rich man's house. The infantry, very powerful, issued from the mouth of the cave like serpents from the mouth of an ant-hill suddenly burst open.

#### *Conquest of northern half of Bharatakṣetra (335-459)*

After traversing the cave fifty yojanas long, the King started to conquer the north half of Bharatavarṣa. There

<sup>300</sup> 324. 'Samarthah padavidhiḥ' is the name of a grammatical sūtra to the effect that complete words must have a connected meaning in order to be made into a compound. See. Haim. VII. 4.122 and Sid-dhānta Kaumudī, XVII. 647. The comparison does not seem very felicitous. The rivers represent two words which have been joined.

dwelling Kirātas, named Āpātas, arrogant, rich, powerful, fiery, like demons on earth. They have unlimited mansions, couches, seats, and vehicles, much gold and silver, like relatives of Kubera. They are rich with much livestock, have retinues of many slaves, in general free from humiliations, like trees in the garden of the gods. With strong forces ready for many battles they are always like oxen for loads of big carts. As soon as the Lord of Bharata started out like Kṛtānta, portents took place indicating misfortunes to them. The earth, houses and gardens being shaken, trembled as if pained by the weight of the vanguard of Bharata's army advancing. Flames in the sky appeared like forest fires, as if from the great splendor of the Cakrin penetrating to the end of the horizon. The heavens became quite invisible from the floating dust. Evil winds spread, with a cruel noise painful to hear, striking against each other, like sea-animals in the ocean. Meteors fell on all sides from the sky like fire-brands, causing agitation in all the tigers of Mlecchas. There were claps of thunder, terrifying from their great noise like blows with the hand on the earth by Kṛtānta angered. Here and there in the sky circles of crows and kites wandered, like umbrellas of the approaching Śrī of Death.

The Kirātas became extremely angry when they saw Bharata who had come, making a sun with crores of rays in the sky, as it were, by the rays from the golden armor, axes, and darts; providing the sky with teeth by upraised staves, bows, and hammers; terrifying the troops of Khecaras in the sky by the lions, tigers, etc., on the banners; darkening the face of the sky by the clouds in the form of the troop of elephants; with the faces of the makaras on the front of the chariots rivaling the face of Yama; splitting open the earth, as it were, by the blows of the horses' hooves; bursting open the sky, as it were, by the terrible noise of the drums of conquest; terrifying from the cakra, like the sun with the planet Mars going in advance.

Coming together, like a conjunction of cruel planets, as if wishing to seize the King, they said to each other angrily, "Who is this seeker of death, like a child of little wit, like a low-caste person, lacking in majesty, shame, resolution, and fame? Born on an auspicious fourteenth which was lost,<sup>801</sup> devoid of marks, he comes to our territory, like a deer to a lion's cave. Therefore we shall at once dispel him, whose appearance is arrogant, even though advancing from every direction, like a whirlwind dispelling a cloud."

Talking like this, they rose together for battle against Bharata, like śarabha against a cloud.<sup>802</sup> The lords of the Kirātas wore armor, indivisible as if made of tortoise-shell. They put on their heads helmets covered with the hair of bears, etc., giving the appearance of Rākṣasa-heads with hair standing up. Their chain-armor split repeatedly from their bodies swelling with eagerness. Oh, their eagerness for battle! The helmets were lifted by the heads by their hair standing erect, as if saying from jealousy, "Is there another protector besides us?" Some, after stringing them with ease, held their bows made of

<sup>801</sup> 355. Parikṣiṇapūnyacaturdaśīka. This puzzling expression is explained in Jamb. 45, p. 202b, Bhag. 144, p. 174, and Uv. 2. 95, n. 186, though Hoernle misses the point of the commentary here. The fourteenth day (tithi) is auspicious (contrary to the general Hindu belief), and a 'full' fourteenth is especially auspicious, whereas a fourteenth that is lost is inauspicious. A tithi theoretically should be about 24 hours, but the actual length varies from about 21½ hours to about 26 hours. Ordinarily, a tithi begins on one day (solar) at any hour and ends on the next. For civil purposes the tithi current at sunrise is the one counted for the day, and a 'pūrnatithi' is one that is current at sunrise and extends to the next sunrise. But sometimes a short tithi falls within the limits of a solar day and does not touch any sunrise, in which case it is eliminated. It is called 'kṣayatithi' and is considered inauspicious. From the Hindu point of view the tithi that extends beyond the second sunrise is also inauspicious. See The Indian Calendar, pp. 3. ff.

<sup>802</sup> 357. The śarabha attacks the cloud with the idea that it is an elephant. Cf. Meghadūta I. 54.

horn curved like frowns of Yama angered; some drew from the scabbard terrible one-edged swords, hard to restrain in battle, like pleasure-couches of the Śri of victory. Some, like younger brothers of Yama, took up staves; some made lances dance in the sky like comets. Some carried spears as if to impale enemies from friendship for Yama invited to the battle-festival. Others took in their hands iron arrows like hawks, robbers of the wealth of life of the circles of quails of the enemy. Some took at once hammers with a firm grasp as if wishing to knock down a multitude of stars from the sky. Others, desiring battle, took various weapons. No one was without a weapon, just as no serpent is without poison.

Then they ran forward at the same time as one person toward the army of Bharata, eager for the rasa belonging to an army (heroism). The Mlecchas fought ardently with the van of Bharata's army, raining weapons like inauspicious clouds hail-stones. Weapons sprang up, as if from the middle of the earth; flew, as if from the quarters of the sky; fell, as if from the air, from them on all sides. There was no part of the van of Bharata's army that was not divided by the arrows of the Kirātas as if by words of rogues. The advance cavalry of the Lord of Bharata, turned back by the army of Mlecchas, trembled like the waves at the mouth of a river turned back by the waves of the ocean. The Cakrin's elephants were terrified, crying out with a disagreeable noise, as the lions of Mlecchas attacked them with sharp nails of arrows. The King's infantry fell, rolling like balls, struck repeatedly by the Mleccha-soldiers with their cruel staff-weapons. The chariots in the van of the king's army were divided by the Mleccha-army at will by blows with clubs, like mountains by blows with the thunderbolt.

The general, Suṣeṇa, seeing the army defeated as if it had no general, was impelled by anger like a command of the king. Instantly his eyes became red, his face red, hard to look at like Agni himself in the form of a man.

General Suṣeṇa armed himself like a king of the Rākṣasas to devour all the enemies' soldiers. The golden armor, which became exceedingly tight from the body swelling from eagerness, looked like another skin of the general. The general mounted the king of horses that was like victory in person, eighty fingers in height,<sup>303</sup> ninety-nine in circumference, one hundred and eight in length; his head was thirty-two fingers long, gradually arched; the ear was four fingers; the upper part of the leg twenty, the shank sixteen, the knee four, the hoof four fingers high; the belly round and winkled; his back was broad, well-proportioned, curved and soft, covered with hair soft as threads of very fine cloth; having twelve auspicious locks of hair curled backwards; marked with favorable marks; his color attained by beautiful youth, pale like that of a parrot's tail-feathers; free from blows with a whip; following his rider's thought; embraced by the arms of Śrī, as it were, in the guise of a bridle of jewels and gold; with sweet sounds from a multitude of small golden bells tinkling, as if worshipped with lotus-wreaths with bees buzzing inside; his face was like an ornament of a pennant of extraordinary beauty with the rays of ornaments of gold joined with five-colored jewels; with a tilaka of a golden lotus like the sky marked by Mars; having two extra ears, as it were, in the guise of chauri-ornaments; attracted by the Cakrin's merit like a vehicle by Indra's thought; setting down his arched feet as if they were sinking from a caress; like Suparṇa in another form, like the wind embodied, his power seen in the crossing of one hundred yojanas in a moment; skillful in transporting

<sup>303</sup> 382. The description of the horse-jewel does not quite tally with that of the perfect horse, according to the Śukranṭi. His head should be 40 aṅgulas long, and the rest of his body in proportion to his head. The height should be three times the length of the head; the length four times; circumference three times plus three aṅgulas. The equine aṅgula is five barley corns, whereas the elephantine aṅgula is eight. Śukranṭi 4. 7. 43 ff.

across mud, water, stones, gravel, holes, and uneven ground and from plateaux, mountains, caves, and inaccessible spots; apparently moving in the sky, to judge from the slight track left on the ground; intelligent, well-trained, overcoming fatigue by the five gaits,<sup>304</sup> his breath fragrant as a lotus, named Kamalāpīḍa.

The general seized the sword-jewel, like Yama the (name-)paper of enemies, fifty fingers long, sixteen fingers wide, one-half finger thick, with a hilt of gold and jewels, its scabbard discarded, like a snake whose skin is discarded, sharp-bladed, very firm like a second thunderbolt, adorned with the clear colors of a row of variegated lotuses. With the sword-jewel, the general became like a winged king of serpents, like an armored lion. Waving his glittering sword, like a flash of lightning in the sky, the general urged on his war-like horse. Splitting a detachment of enemies, like the wind the water, Suṣeṇa entered the field of battle horseback. When Suṣeṇa began to hew down, some of the enemy were terrified like deer; some closing their eyes remained as they fell, like hares. Others remained standing, like tired antelopes; some climbed like monkeys to uneven ground. Of some the weapons fell like leaves of trees; of some the umbrellas fell on all sides like their glory. Of some the horses stood like serpents transfixed by a charm; of some the chariots were split as if made of clay. Some disregarded their own people as if they were strangers but, saving their own lives, the Mlecchas fled in every direction. Overthrown by Suṣeṇa, like trees by a stream of water, powerless, they retreated many yojanas. They came together in one place like friends and, after considering for a moment, went to the river

<sup>304</sup> 394. The Abhi. 4. 312-315 enumerates the 5 gaits of a horse: ḍhorita, 'like a mongoose, heron, peacock, or boar'; valgita, which seems to be 'gallop'; pluta or plāṅghana, 'resembling the gait of a bird or deer'; uttejita or recita, 'a gait with moderate speed'; utterita, or upakanṭha, or āskandita, 'jumping with all the feet as if in anger,' apparently 'bucking.'

Sindhu, like sick men to a mother. After making beds out of sand-piles on her sandy beach, they sat down like people waiting for a bath after a funeral. Nude, supine, they concentrated their minds on the Nāgakumāras, the Meghamukhas,<sup>305</sup> their family deities, and made a four days' fast.

At the end of the four days' fast, the seats of the Nāgakumāras trembled, as if from fear of the cakra's brilliance. Seeing by clairvoyant knowledge the Mlecchas in distress like that, approaching like a father in case of sickness, they became visible to them. Standing in the air, they said to the Kirātas, "What desire have you in mind now? Speak, sirs." When they saw the Nāgakumāras, the Meghamukhas, in the air, they placed their folded hands on their foreheads, like people who want a great deal, and said, "Now, some one has come to our country, never conquered before. Make him go away." The Meghamukhas said, "This is Bharata, the Cakravartin, invincible to gods, demons, and men, like Indra. The cakravartin on earth, he is impervious to charms, spells, poison, weapons, fire, magic powers, etc., like mountain-stone to chisels. Nevertheless, out of consideration for you, we will make trouble for him." With these words they departed.

Clouds appeared at once spreading over the sky, black as collyrium, like oceans that had sprung up from earth. They scolded, as it were, the army of the Cakrabhart with the threatening finger of lightning; they screamed repeatedly, as it were, with loud cries of thunder. They stood above the King's camp at once, resembling a thunderbolt the size of the camp lifted for crushing it.

<sup>305</sup> 410. In the Jamb. (p. 240) also the Meghamukhas are mentioned as belonging to the Nāgakumāras, but I have not found them in any of the schemes. The Nāgakumāras are a subdivision of the Bhavanapatis. Hem. frequently refers to the Meghakumāras, but they also are not given in the lists. Perhaps they and the Meghamukhas are the same.

Then they began to rain with streams of water that were like pestles, like iron arrows, like tusks. The earth being completely filled with water, the chariots were like boats, the elephants, etc., like crocodiles. The sun seemed to go away somewhere; the mountains seemed to disappear because of the darkness of the cloud thundering like a night of destruction. On earth pure darkness and pure water appeared simultaneously like twins.

When the Cakravartin saw the prolonged, inauspicious rain, he touched with his hand the skin-jewel like a dear servant. Touched by the Cakrin's hand, the skin-jewel expanded for twelve yojanas, like a cloud touched by the north wind. Together with his army, the King stayed on the skin-jewel placed on top of the water, as if on the earth on top of the dense-vapor (sheath).<sup>306</sup> The King touched with his hand the umbrella adorned with ninety-nine thousand golden ribs of beautiful splendor, like the Ocean of Milk with coral; beautiful with a golden handle free from cracks and joints and perfectly straight, like a lotus with its stalk; affording protection against water, heat, wind, and dust; and it expanded like the skin-jewel. The King set the gem-jewel, surpassing the sky-jewel in light, on top of the umbrella-handle to dispel darkness. The box made from the umbrella and skin looked like a floating egg; from that time the legend of the Brahmānda<sup>307</sup> existed among the people. From the power of the steward-jewel grain sown at dawn on the skin-jewel like a good field was ready at evening. Pumpkin-gourds, greens, radishes, etc., planted at dawn came up at the end of the day, like palaces of the moon.<sup>308</sup> Fruit trees, such as mango and plantain, planted at dawn bear fruit at the end of day, like enterprises of

<sup>306</sup> 428. See App. I.

<sup>307</sup> 433. For the formation of the universe from Brahmā's egg, see Wilkins, p. 85.

<sup>308</sup> 435. I have not been able to find an explanation for this allusion.



the great. The people, delighted, ate this grain, vegetables, and fruit; resorting to pleasure in gardens, they did not know the fatigue of an army.

The Lord of the Middle World with his retinue remained as comfortable inside the skin- and umbrella-jewels as in his own house. For seven days and nights without interruption the Nāgakumāras rained there, as if it were the end of the world. "Who are these villains who are eager to cause me such trouble?" Knowing this conjecture of the powerful King, the sixteen thousand Yakṣas always in attendance came armed, with quivers fastened on, with bows strung, as if ready to burn enemies on all sides with the flame of their anger, and spoke to the Nāgakumāras, the Meghamukhas. "O wretches, do you, indeed, as if you were creatures without a mind, not know the King, the Cakrin, Lord of Bharata? This King being invincible to all, this undertaking of yours is doomed to calamity, like an attack on a huge mountain by elephants with their tusks. This being so, hurry away like bugs. Otherwise, sudden death as never seen before will surely befall you." Confused by hearing this, the Meghamukha-gods dispelled at once the mass of clouds, like magicians an illusion.

The Meghamukhas went to the Kirātas, related this, and advised them, "Go and take refuge with Bharata." Then the Mlecchas, their desires destroyed by that speech, took refuge with the Lord of Bharata, as they had no other refuge then. Bowing to the Lord of Bharata, they delivered as presents gems like the hood-jewels of snakes heaped together, a heap of beautiful gold like the internal contents of Meru, horses by the lac like images of the horse-jewel. With folded hands placed on their heads, they spoke aloud with flattery like brothers of bards: "Be victorious, O Lord of the World, who have severe, unbroken power. You are like Indra in the six-part country. Who except you is able to open the great gateway of Mt. Vaitādhya, the very rampart of our land, O King? Who

else is able, O conqueror, to support a camp above water like the circle of heavenly bodies in the sky? You are known as 'invincible' even by the Master of the gods, because of such wonderful power. Pardon our crime of ignorance. Now place your hand, a new life-giving drug, on our backs. Henceforth we will remain subject to your commands, O Lord." After making them subject to himself and entertaining them, Bharata, knowing what was suitable, dismissed them. For the anger of the great is limited by submission. Then at the King's command Suṣeṇa returned after conquering the north district of the Sindhu, bounded by the mountain and the ocean. Enjoying delights, the King remained there a long time, as if to make non-Aryans Aryans by contact with his own Aryan people.

#### *Conquest of Kṣudrahimavat (460-481)*

One day, the King's cakra-jewel, extremely brilliant, left the armory, a security for the conquest of the quarters. The King went by its path, like a river by a channel, as it went by a path in the east to Mt. Kṣudrahimavat. Going with ease like a noble-elephant, the King arrived after a few marches at the southern slope of Mt. Kṣudrahima, which was covered with birch, tagara, and deodar groves. The King established his camp there, like Indra in Pāṇḍaka. Concentrating on the deity of Kṣudrahimavat, Ārṣabhi made a four days' fast, auspicious and of prime importance for the accomplishment of actions. Then at the end of four days' fast, mounting his chariot, he left the ocean of the camp at dawn with great splendor like the sun. Quickly he went to Mt. Himavat, and the chief of kings struck it arrogantly three times with the front of his chariot. Then the King, standing in the vaiśākha position,<sup>809</sup> discharged an arrow marked with his name at the

<sup>809</sup> 467. In the vaiśākha-position one foot is advanced. It is the position of the 'world-figure,' which is erroneously represented in

Prince of Mt. Hima. After the arrow had traveled like a bird for seventy-two ~~yojanas~~ in the sky, it fell in front of the Prince of Himavat. He looked at the arrow, like a vicious elephant at a goad, and became red-eyed from anger. After he had taken the arrow in his hand and had seen the letters of the name, he became quiet, like a light at the sight of a snake.<sup>810</sup>

Taking presents, he went with the King's arrow like a distinguished person to the Lord of Bharata. Saying, "Hail! Hail!" in loud tones, standing in the air, he first delivered the arrow to the King, like an arrow-maker. He took the King a wreath of deodar-flowers, gośirṣa-sandal, and all the herbs and water from his pool, for that was his wealth. He gave the King bracelets, armlets, and garments of devadūsyā-cloth as tribute in the guise of presents. He said, "O Master, as your agent I am here at the northern boundary," and stopped speaking. The King entertained him and dismissed him. He turned his chariot, that was like the high plateau of the mountain setting out with him, like the wish of his enemies. Then the son of Rṣabha Svāmin went to Mt. Rṣabhakūṭa, and struck it three times with the front of his chariot, like an elephant-king with his tusk. Stopping the chariot there, the King took the cowrie-jewel in his hand, like the sun a store of rays. "I am Bharata, the Cakrin at the end of the third avasarpinī," he wrote the words with the cowrie on its east side. Then, being of good conduct, he turned and went to his own camp, and broke his four days' fast. Then the King made an eight-day festival for the Prince of Kṣudrahimavat, in accordance with the dignity of the Cakrin.

pictures as having both feet level with toes turned out. Yog. 4. 103, p. 320.

<sup>810</sup> 470. There is a proverb: Kāle ke āge chirāg nahiṃ jaltā : No lamp will burn before a black snake. Because it is supposed to carry a bright jewel in its head. H.P. p. 128. The 'black snake' is a black cobra, Coluber Nāga, the most deadly species.

*Conquest of Vidyādhara* (482-536)

The Cakrin arrived at Mt. Vaitāḍhya, following the cakra-jewel like a noble elephant a horseman, with his horses prancing in the air as if not finding room on the ground between the great rivers, Gaṅgā and Sindhu; with rutting elephants raining a stream of ichor, as if wishing to water the earth fatigued by the burden of the soldiers; with chariots of the highest speed making the earth adorned with hair-partings, as it were, by the marks of the large wheel-rims; with a crore of foot-soldiers advancing on the earth with peerless strength, as if showing that it was made only of men. The King established his camp on the mountain's north plateau where the first Jina was praised in the harmonious songs of the Śābaris. Then the King sent an arrow, seeker of tribute, to the Vidyādhara lords, Nami and Vinami. When they saw the arrow, the two chief Vidyādhara lords, possessed by a fit of anger, took counsel together. "Now Bharata, indeed, the first Cakravartin, has arisen here in Bharatavarṣa in the continent Jambūdvīpa. After writing his name himself on Mt. Ṛṣabhakūṭa as if on the moon, turning back, he has come here. This King, proud of the strength of his arm, has made his abode at the side of Mt. Vaitāḍhya, like a rider at the side of an elephant. So, being a conqueror he wishes to take tribute from us also, I think. Therefore, he threw this terrible arrow at us."

After talking this way to each other, they rose and, expecting battle, set out, concealing the mountain-plateau with their forces. The Vidyādhara armies came there at their command, like armies of the gods at the command of the Lords of Saudharma and Īśāna. Mt. Vaitāḍhya laughed as it were, thundered as it were, burst on all sides as it were, with their loud cries of "Kila! Kila!" The servants of the Vidyādhara lords made resound drums of gold like caves of Vaitāḍhya. The lords of the villages and cities of the districts of the north

and south rows, wearing various jeweled ornaments like sons of the ocean, with un stumbling gait in the sky like Garuḍas, set out with Nami and Vinami like other forms of them. Some, who could not be distinguished from Vaimānika gods, went by aerial cars which lighted up the heavens by the splendor of various jewels. Others set out with roaring, rutting elephants raining showers of mist, resembling Puṣkarāvartaka-clouds. Some flew in chariots made of gold and jewels as if cut from the heavenly bodies, the moon, sun, etc. Some set out with horses like the Vāyukumāras in speed, prancing beautifully in the sky, possessing supernatural speed. Some, their hands full of a multitude of weapons, wearing diamond armor, leaping like monkeys, went as infantry. Surrounded by the forces of the Vidyādhara, the two descended from Vaitādhya and, wishing to fight, armed, they approached the Lord of Bharata. Then Bharata saw the Vidyādhara army making the sky appear to have many suns from their jeweled cars, to have streaks of lightning from their flaming weapons, to have thunder from the loud noise of drums. Saying "O seeker of tribute, you will receive punishment from us," arrogant because of their magic arts, they summoned the King to battle. Then he fought with them and their armies, separately and together, in numerous battles, since the Śris of victory are won by battles.

After twelve years of fighting, the Vidyādhara lords were conquered and, bowing before the Lord of Bharata with folded hands, said, "What light is brighter than the sun? Who is swifter than the wind? What happiness is superior to mokṣa? And who is more powerful than you? You have been seen today, O son of Rṣabha, like the Blessed Rṣabha in person. From ignorance we fought with you. Pardon us, O our hereditary lord. Formerly we were Rṣabha Svāmin's servants, but now we are yours. There is no disgrace in serving the son of the master like the master. We will remain here at

your command, like governors of forts, on the two sides of Vaitādhyā in the north and south halves of Bharata.” At the end of the speech to this effect, King Vinami bowed with folded hands like a man wishing to ask for something, though he wished to give.

Then he gave his own daughter, named Subhadrā, a woman-jewel who was like Śrī made permanent, with a form perfectly symmetrical as if made by using a measure; made from a mass of brilliance of the jewels of the three worlds, as it were; highly adorned by youth with beautiful hair and nails, as if by attendants always present knowing their duties; curing all diseases, very powerful like a divine herb; with a touch cool or hot at will like divine water; dark in three places,<sup>811</sup> fair in three, red in three, high in three, deep in three, broad in three, long in three, slender in three; surpassing the tails of peacocks with her mass of hair, superior to the moon of the eighth day with her forehead, possessing eyes that were pleasure-pools of Rati and Pṛiti, and a nose like a long stream of water from the ocean of loveliness of her forehead; graced with cheeks that were like new golden mirrors, and with ears, like swings, touching the shoulders; with lips that resembled twin bimbās and teeth surpassing in beauty a row of small diamonds; her neck, as well as her waist, marked with three lines, and her arms straight as a lotus-stalk and soft as a lotus-fibre; possessing breasts like the festival pitchers of Kāma, and a waist slender as if the thickness had been presented to the breasts; bearing a navel-circle like the whirlpool of a river, and a row of hair like a row of dūrvā-grass on the bank of the pool of the navel; adorned with broad hips like the couch of Manobhū, and with thighs like the golden pillars of a swing; surpassing completely (in slenderness)

<sup>811</sup> 519. The 32 lakṣanas of men are enumerated in the KSK. 1.9, p. 21; but I have found no category of strīlakṣanas that agrees with these mentioned. The Sāmudrikaśāstra, pp. 12 ff. discusses 16 strīlakṣanas, but from a different point of view.

the legs of a deer by her legs, and excelling lotuses by her feet as well as her hands ; like a creeper with shoots with the petal-fingers of her hands and feet ; like the slope of Ratnācala with the shining jewels of nails ; adorned with garments, flowing, white, soft, like a river with waves made by a gentle wind stirring ; ornamenting ornaments, though of gold and jewels, by her charming limbs having waves of bright luster ; attended by a woman, like a shadow, holding an umbrella at her back, and resembling a lotus-pond with a pair of hansas with two chauris moving together ; surrounded on all sides by thousands of women-friends, like Śrī by Apsarases, like Jāhnavī by rivers. Nami also gave the King jewels of great value. For when the Master has come to the house, what is not to be given by the noble ? Then dismissed by the King, they installed their sons in their kingdoms and, disgusted with existence, took the vow at the feet of Lord R̥sabha.

#### *Conquest of the Gaṅgā (537-547)*

Then following the cakra-jewel which had set out, with great magnificance he arrived at the bank of the Mandākinī. The only Indra on earth, he established his soldiers not too near and not too far from the home of Jāhnavī. After crossing the Gaṅgā like the Sindhu at the King's command, General Suṣeṇa conquered the north district of the Gaṅgā. Then he subdued the goddess Gaṅgā by a four days' fast. Politeness on the part of the powerful is conducive to immediate accomplishment. Gaṅgā gave the King two jeweled thrones and one thousand and eight jeweled pitchers. When she saw Bharata, who was superior to Manmatha in beauty of form, Gaṅgā fell into a state of trembling. Her whole body adorned with pearl-ornaments like shining multitudes of stars following the moon of her face ; wearing clothes that resembled (in softness) the inside of a plantain-skin, like the water of her own stream changed into their form ; her bodice

split by her breast raising the bodice by the hair rising with delight; throwing a dazzling glance like a svayamvara wreath,<sup>512</sup> urging the King in a voice choking from love, wishing dalliance, she led the King to the pleasure-house. Enjoying manifold delights there with her, the King spent a thousand years like a day.

*March through Khaṇḍaprapātā (548-567)*

After informing Jāhnavī and taking leave of her with difficulty, he went toward Khaṇḍaprapātā with a strong force. Then the King with undivided forces went from his abode to the cave, named Khaṇḍaprapātā, like a lion from forest to forest. At a distance from the cave Khaṇḍaprapātā, very powerful because of his army, he encamped his army. There the King fasted for four days, concentrating his mind on the deity Nāṭyamāla; and the deity's throne shook. Knowing by clairvoyant knowledge that the Cakrin Bharata had come there, he came with presents, like a debtor to a creditor. The deity, very devoted to the ornament of the six-part country, brought ornaments and undertook service. Then the King, possessing discernment, graciously dismissed the deity Nāṭyamāla like an actor who has finished his play. The King broke his fast, held an eight-day festival in his honor, and instructed Suṣeṇa, "Open Khaṇḍaprapātā." The general concentrated his mind on Nāṭyamāla as if he were a charm, fasted for four days, and observed the pausaḍha-ceremony in the pausaḍha-house. After leaving the pausaḍha-house at the end of the four days' fast, he performed the oblation-ceremony, like the best of ācāryas at a dedication.

Then after making the propitiatory rite of the tilaka and auspicious things, wearing a few ornaments of great

<sup>512</sup> 545. A ceremony in which a girl chooses her husband, over whom she throws a wreath.



value, he burned incense. He went to Khaṇḍaprapātā, bowed as soon as he saw it, worshipped it, and drew the eight auspicious things on its door. Advancing for seven steps, he took up the staff-jewel like a golden key for opening the door. The double-door opened as soon as they were struck by the staff like a lotus-bud touched by the sun's rays. Mounted on the elephant's shoulder, and setting the gem-jewel properly on the right frontal protuberance, the King entered the cave. Followed by his army, Bharata advanced, drawing circles to destroy darkness as before. The King arrived at the rivers Unmagnā and Nimagnā, flowing from the west wall of the cave through the east wall and joining the Jāhnavī just like two friends joining a friend, and as before crossed at once with the army by a path. The south door of the cave at once opened by itself, impelled by Mt. Vaitāḍhya, as if pained by the arrow of the army. The King left the interior of the cave like a lion, and put his camp on the west bank of the Gaṅgā.

*The nine treasures (568-587)*

The King made a four days' fast, directed toward the treasures, a guide on the path of acquisition of powers earned by former penance. At the end of the four days' fast, the nine famous treasures approached him, each always attended by one thousand Yakṣas, Naisarpa, Pāṇḍuka, Piṅgala, Sarvaratnaka, Mahāpadma, Kāla, Mahākāla, Māṇava, Śaṅkhaka. They were mounted on eight wheels, eight yojanas high, nine yojanas broad, twelve yojanas long, their faces concealed by doors of cat's-eye, smooth, golden, filled with jewels, marked with the cakra, sun, and moon. As their guardians, Nāgakumāra-gods with names the same as theirs, with life-periods of a palyōpama, inhabited them. The building of houses of camps, cities, villages, mines, towns approached both by land and water, and of isolated towns, originates in Naisarpa. The origin of bulk, weight, and height and

of all numbers, of grains and seeds is in the treasure Pānduka. The whole business of ornaments of men, women, elephants, and horses is from the treasure Piṅgala. The Cakṛin's fourteen jewels, the seven of one sense and the seven of five senses, originate from the treasure named Sarvaratna. The source of clothes of all patterns, both white and colored, is the great treasure Mahāpadma. The knowledge of the future, past, and present for three years, labor such as agriculture, etc., and the arts also are from Kāla. The origin of coral, slabs of silver and gold, pearls, and iron, of mines of iron, etc., is in Mahākāla. Abundance of soldiers, weapons, and armor, also the whole science of fighting and administration of justice are from Mānava. The origin of fourfold poetry,<sup>818</sup> of concerts, and dramatic art, and of all musical instruments is from the treasure Śaṅkha.

They said, "We, living in Māgadha (tirtha) at the mouth of the Gaṅgā, have come to you, O Fortunate One, made submissive by your good fortune. Enjoy, and give unceasingly as you like. Even though the water in the ocean should be exhausted, we would not be exhausted." After the treasures had submitted, the King broke his fast and, free from hostility, held an eight-day festival for them. At the King's command, Suśeṇa conquered all the south district of the Gaṅgā as easily as a small town, and returned. There the King remained for a long time like a second Vaitāḍhya by whom the east and west oceans had been reached with ease.

<sup>818</sup> 582. The four kinds are : 1) that which concerns itself with the 4 objects of existence (purusārtha); duty, wealth, love, and emancipation; 2) that which is composed in Sanskrit, Prakrit, Apabhraṅśa, or mixed language; 3) that which is composed in a meter with a fixed number of syllables, like anuṣṭubh, (samavṛtta); composed in an irregular meter (viśamavṛtta); composed in a meter in which first and third, and second and fourth padas are equal (ardhasamavṛtta); and prose; 4) prose, poetry, singing, and blank verse (?) (varṇapada). Sth. 673, p. 450a.

*Return to Ayodhyā (588-668)*

One day, when all of Bharata had been conquered by the Lord of Bharata, the çakra set out in the sky toward Ayodhyā. After Bharata had bathed; had performed the oblation-ceremony; wearing a fine costume, had made the propitiatory rite of the tilaka and auspicious things; mounted on the shoulder of the best elephant like the king of the gods; his treasury filled by the nine treasures as if by wishing-trees; constantly attended by the fourteen jewels, like fruit of each of the dreams of Sumaṅgalā; accompanied by thirty-two thousand women of the harem, daughters of kings married in turn, like family Śris; adorned by the same number of fair women of the people like exceedingly beautiful Apsarases; glorified by thirty-two thousand kings like footmen; made splendid like Mt. Vindhya by eighty-four lacs of elephants; and by the same number of horses and chariots as if summoned from all sides; surrounded by ninety-six crores of soldiers, who concealed the earth; sixty thousand years having passed from the day of the first march, he set out following the çakra.

Making even the Kheçaras as dusty from contact with the flood of dust raised by the soldiers as if they had rolled on the ground; terrifying the Vyantarās and Bhavana-patis living within the earth by making them fear that the earth would split from the weight of the soldiers; accepting fresh butter, that was like a priceless object because of devotion, at every cow-pen from the milk-maids with wide-open eyes; taking from the Kirātas in every forest gifts, such as pearls that had originated from elephants' temples;<sup>314</sup> accepting many times the contents of jewel and gold mines brought to him by the mountain-lords at every mountain; treating graciously at every

<sup>314</sup> 600. One of the 8 sources of pearls: clouds, elephants, fish, serpents, bamboos, conch-shells, boars, and oyster-shells. Sch. on Kir. XII, 40 (MW).

village the eager village-elders like relatives by accepting some gifts and not accepting others; keeping the soldiers, who were streaming forth in all directions, from the villages just like cows from fields by the severe staff of his command; looking at the village-children, who had climbed on trees like monkeys, gazing with delight, as a father looks at his children; seeing the prosperity of the villages evidenced by grain, money, and live-stock which never suffered from calamities, the fruit of the creeper of his own government; turning the rivers into mud and drying up the pools, making the tanks and wells like openings of Pātāla; proceeding very slowly with pleasure to the people like the wind from Malaya, the King, punisher of disrespectful enemies, arrived at Vinītā.

Not far away from Vinītā, the King placed his camp like Vinītā's brother that had become a guest. Concentrating his mind on the capital, the crest-jewel of kings made a four days' fast which provides certain freedom from calamity. Leaving the pausadha-house at the end of the four days' fast, together with the kings the King broke his fast with a divine meal. Arches were set up in Ayodhyā at every step, like tall play-swings of Śris who had come from foreign countries. The citizens sprinkled every road with saffron-water, like the gods with perfumed water at the Jina's birth. The townspeople erected platforms with golden pillars like the treasures multiplied and come forward. The platforms shone on both sides of the road facing each other, like the Svarna mountains around the five lakes in the Kurus. On each platform were festoons—receptacles of jewels, surpassing the beauty of a row of rainbows. With musical instruments, lutes, drums, etc., singers stood on the platforms like troops of Gandharyas in the heavenly palaces. Pearl-wreaths, hanging from the platform-canopies as if on dwelling-houses of Śri, made the sky blossom with their beauty. The people made the bazaar splendid with chauris like the laughter of the city-goddess delighted, with pictures

like ornaments of the sky, with golden mirrors like stars that had come from curiosity, with choice cloths like handkerchiefs of the Khecaras, with wreaths of various jewels like girdles of Sris on pillars that had been erected. Rows of tinkling bells and banners were put up, giving the appearance of the autumn-season with cranes with sweet cries. Every day at every house the people made pearl-svastikas in the courtyards smeared with yakṣakardama ointment and cow-dung. At every step there were incense-jars filled with aloe-powder, their smoke going high enough to perfume even the sky surely.

Eager to enter the city, at an auspicious moment, the Cakrin, an Indra on earth, mounted the elephant roaring like a cloud. Beautifying the sky with only one umbrella white as camphor-powder, like the moon-ornament; attended by Gaṅgā and Sindhu, as it were, who had approached, contracting their bodies from devotion, in the guise of chauris; adorned with white clothes, fine, soft, firm, as if made by some one who had peeled the essence of the slabs of Mt. Sphāṭika; his whole body covered with various jeweled ornaments, as if the ground of Earth had given her own essence from affection; escorted by kings crowned with jeweled diadems, like the Nāga-king by Nāga-kumāras having their hood-jewels; his wonderful virtues celebrated by delighted bards with cries of "Hail! Hail!" like Sutrāman by celestial singers; with auspicious sounds made frequently by heaven and earth in the guise of an echo of the sounds of auspicious musical instruments; a Biḍaujas in splendor, like a store-house of strength, urging on the elephant a little by spurring with his feet, the King set out.

The people came from the villages, etc., to see the King who had come after a long time, as if he had descended from the sky, as if he had risen from the earth. The entire army of the King and the people became mixed. All the people appeared to be made into one ball in one place. There was so little space between the

armies and people who had come that, if a sesame seed were dropped, it did not fall to the ground. Being praised by some, as if by bards excited from joy; fanned by some with the ends of their garments waving like chauris; worshipped like the sun by some with folded hands on their foreheads; fruit and flowers being delivered by some like gardeners; bowed to by some like their family-deity; with blessings bestowed by some like elders of the gotra, the King entered the four-gated city by the east gate, like the son of Nābhi the samavasaraṇa.

Then there were concerts on all the platforms, just like the simultaneous sounds of musical instruments at an auspicious time. Delighted women of the city standing in shops on the main street threw parched rice, as well as glances, as the King advanced. Entirely covered with wreaths of flowers thrown by men of the city, the elephant of the elephant of kings resembled a pleasure-chariot. Very slowly, the King advanced on the king's highway, accompanied by the keen eagerness of the eager people. Disregarding fear of the elephant, coming near, the townsmen gave fruit, etc., to the King. Joy is surely very powerful. Striking the protuberance with the goad-handle, the King stopped the elephant in front of every pair of platforms. High-born young women in front of the pairs of platforms simultaneously waved burning camphor before the Cakravartin. Then the King, with a swinging, blazing light-vessel on both sides, had the beauty of Mt. Meru with the sun and moon on both sides. Lifting up the dishes filled with pearls like unhusked rice, he embraced with a glance, as it were, the merchants in front of the shops. The King accepted auspicious gifts from the high-born young women standing in the doors in the palaces situated on the highway, as if they were his sisters. The King, his hand raised in the gesture bestowing fearlessness, protected the people, who had come near from a desire to see him like attendants, from the staff-bearers.

The King arrived at the seven-storied ancestral palace, very charming with elephants set up on both sides of the courtyard like tall pleasure-peaks of the King's Laksmī; resplendent with a door very beautiful with golden pitchers on both sides, like a broad stream with two cakravākas; adorned by a very beautiful festoon entirely of mango leaves, like a sapphire necklace; auspicious with svastikas sometimes made of quantities of pearl beads, sometimes from camphor-dust, sometimes from moonstone; having rows of pennants, some of China silk, some of fine cotton cloth, some of devadūsyacloth; its courtyard sprinkled in some places with camphor-water, in some places by juices distilled from flowers, and in other places by the ichor of elephants; with a sun at rest, as it were, in the guise of a golden finial. Setting foot on the covered platform in the front courtyard, the King descended from the elephant, supported by the door-keeper. Like an ācārya, he made a pūjā to his sixteen thousand guardian-divinities, and dismissed them. Likewise he dismissed the thirty-two thousand kings, the general, the priest, the steward, and the carpenter. The King sent the three hundred and sixty-three cooks to their respective homes by a glance, like elephants to a hitching-post. He dismissed the merchants, guardians of the fortresses of the eighteen guilds and the sub-guilds,<sup>815</sup> and the leaders of caravans, like guests at the end of a festival.

Accompanied by the woman-jewel, Subhadrā, like Śakra by Śacī, and by thirty-two thousand queens of royal birth, surrounded by as many daughters of leaders

<sup>815</sup> 662. The list of 18 guilds is given in Jamb. 43, p. 193.

1. Kumbhāra (kumbhakāra), potter.
2. Paṭṭailla (deśi), head of a village. H. paṭel.
3. Suvaṇṇakāra (suvaṇṇakāra), goldsmith.
4. Sūvakāra (sūpakāra), cook.
5. Gāṇdhavva (gāṇdharva), musician.
6. Kāsavaga (kāśyapa), barber.

of the people, and by as many dramatic companies each with thirty-two actors, the King entered the palace which presented a festival to the eyes with its rows of jeweled slabs, like the Yakṣa-king (Kubera) entering Kailāsa. The King sat facing the east on the lion-throne for a moment, conversing a little, and then went to the bath-house. After bathing with his retinue like an elephant in a pool, the King ate delicious food. He passed some time by plays showing the nine emotions<sup>816</sup> and charming concerts, like a Yogi by mental exercises.

*Coronation as Cakravartin (669-706)*

Gods and men announced to him with devotion: "You have conquered the six-part country (Bharata) together with the King of the Vidyādhara. Therefore permit us, O you who have the strength of Indra, to make at will your coronation as over-lord." Authorized by the King who said "Very well," the gods built a pavilion that was like a piece of Sudharmā, outside the city in the northeast direction. From pools, rivers, oceans, and tirthas, they brought water, herbs, and clay. Going to the paṣadha-house, the King undertook a four days' fast. Sovereignty though attained by penance prospers

7. Mālākāra, gardener.
8. Kacchakara (kaksakāra), rope-maker?
9. Tambolia (tāmbūlika), pān-maker.
1. Cammayaru (carmakara), leather-worker.
2. Jan̄tapīlaga (yantrapīlaka), presser of grain.
3. Gaūchia (deśi = varuḍa), cane-splitter. Deśi. H. 2. 84.
4. Chimpāya (deśi), cloth-printer. Deśi. H. 1. 98.
5. Kāṁsakāra (kāṁsyakāra), brassworker.
6. Sivaga (sivaka), sewer.
7. Guāra? Perhaps gopāla, cow-herd.
8. Bhilla, (I do not understand why bhillas should figure as a guild).
9. Dhivara, fisherman.

<sup>816</sup> 668. See MW sub rasa. Vātsalya is omitted when 9 are counted.



only through penance. When the four days' fast was completed, surrounded by his harem and attended by his retinue, the King went to the divine pavilion. With his harem and thousands of actors, Bharata entered the lofty coronation-pavilion. The King ascended the high bath-dais with a lion-throne, like an elephant the summit of a mountain. The Lord of Bharata sat down on the jeweled lion-throne facing the east, as if from friendship with the Lord of the East (*Śakra*). Kings to the number of thirty-two thousand ascended the dais by way of the north stairs as easily as if there had been only a few of them. In a place not too far away from the Cakrin, the kings sat on thrones, their hands folded, reverential as if to a god. The general, the steward, the carpenter, the priest, merchants, etc., ascended by the winding stairs on the south. Seated on appropriate seats according to rank, they remained with folded hands, as if intending to address a request to the Lord.

Then the *Ābhiyogika*-gods approached for the coronation of the king of men like the *Vāsavas* for that of the God of gods. They made the King's consecration with jeweled pitchers, natural ones and ones made by *vaikriya*,<sup>817</sup> filled with water like clouds, like *cakravākas*<sup>818</sup> with lotuses placed in their mouths, imitating the sound of musical instruments by the noise of falling water. The thirty-two thousand kings sprinkled him at an auspicious moment with pitchers which had flowing water like their own eyes from joy. With folded hands resembling lotus-buds placed on their heads, they prospered the Cakrin, "Hail! Be victorious!" Others, the general, etc., the merchants, etc., sprinkled him with water and praised with splendid speeches as well. They rubbed his body, like a jewel, thoroughly with a clean, downy, soft,

<sup>817</sup> 683. See n. 157.

<sup>818</sup> 683. The *Anas Casarca*, the ruddy goose. It is separated from its mate at night, and mourns for the dawn, traditionally.

fragrant reddish cloth. They anointed the King's body with a paste of gośirsa-sandal which increased its beauty, like gold with red ocher. Then the gods put Rṣabha Svāmin's crown, which had been given by Śakra, on the head of the chief of kings. They put on ear-rings like Citrā and Svāti,<sup>819</sup> attendants to the moon of the face. On his neck they put a necklace strung with oyster-pearls with invisible threads, as if they had originated simultaneously in the form of a wreath. They put a half-necklace on the King's breast, like a crown-prince to the necklace, the king of ornaments. They clothed the King in garments of devadusya-cloth whose color was as white as if they were from inside layers of mica. They threw around the King's neck a large wreath of flowers, like a shadow-rampart to the breast-abode of Śrī. Adorned with priceless garments and jewels, the King, like a wishing-tree, adorned the pavilion which resembled a piece of heaven.

The chief of all men, having great intelligence, had his ministers summoned by door-keepers and instructed them as follows: "Sirs, go on elephants into every single street and make this city Vinitā free from customs duty, free from taxes, free from fines, free from unjust fines, free from the entry of soldiers, constantly rejoicing, for a period of twelve years." The officials did so immediately. The Caḅrin's command is the fifteenth jewel for accomplishment of things to be done. Then the King arose from the jeweled lion-throne and the others rose also at the same time, like his reflections. The Lord of Bharata descended by the way he had come; in the same way the others descended the bath-dais like a mountain. Mounting the best of elephants, hard to restrain like his own splendor, the King, very energetic, went to his own palace. After going to its bath-house and bathing

<sup>819</sup> 691. The twenty-first and twenty-second constellations. K. p. 281. In the grouping of the constellations, Citrā and Svāti form the sixth group.

with clear water, the King took food at the end of his four days' fast. When this twelve-year coronation-festival was completed, the King bathed, made the oblation, made the propitiatory rite of the tilaka and auspicious things, went outside to the assembly, rewarded the sixteen thousand deities of his body-guard and dismissed them. Then ascending the best of palaces, he enjoyed continually pleasures of the senses, like Śakra in a heavenly palace.

*His possessions (708-727)*

The çakra, the umbrella, the sword, and the staff—these four one-sensed jewels originated in his armory. The cowrie, the skin, the gem, and the nine treasures appeared in the treasury of him illustrious, like jewels in Lavaṇa. The general, the steward, the priest, the carpenter—the four men-jewels originated in his own city. The elephant and the horse jewels originated at the foot of Mt. Vaitāḍhya; the woman-jewel was born in the northern row of the Vidyādhara.

Bharata shone like the moon, because of his form giving delight to the eyes; like the sun, because of his brilliance hard to endure; like the ocean whose center is inaccessible changed into human form; like dharma of mankind that had attained lordship over mankind. He shone always with the fourteen jewels like Jambūdvīpa with its rivers, Gaṅgā, Sindhu, etc.<sup>820</sup> The nine treasures were constantly beneath his feet like golden lotuses beneath the feet of Lord Vṛṣabha as he wandered. Always surrounded by sixteen thousand gods as attendants, like body-guards bought at a high price, he was constantly served by thirty-two thousand kings, as well as kings' daughters, with intense devotion. The King amused himself constantly with thirty-two thousand daughters of the people as well as with the same number of actors.

<sup>820</sup> 714. There are fourteen main rivers in Jambūdvīpa. See App. I.

The sole king in the three worlds shone with three hundred sixty-three cooks, like the year with days.<sup>821</sup> He inaugurated customs on earth by the eighteen guilds and their sub-divisions, as the son of Nābhi had done by the alphabets. He shone with eighty-four lacs of elephants, horses, and chariots, and with ninety-six crores of infantry and villages. He was supreme lord of thirty-two thousand peoples, and lord of seventy-two thousand of the best cities. He was supreme lord of ninety-nine thousand towns accessible both by land and sea<sup>822</sup> (dronamukha), sovereign of forty-eight thousand towns approached by land only or water only (pattana). He was ruler of poor towns (karbaṭa), and isolated towns (maḍamba) with a high degree of wealth to the number of twenty-four thousand. He was tax-lord of twenty thousand mines, and governor of sixteen thousand towns with earthen walls (kheta). He was lord of fourteen thousand places where grain is stored (sambādha), and overlord of fifty-six island settlements (antarodaka). He was chief of forty-nine poor dominions (kurājya), and governor of others also in Bharatakṣetra.

#### *Initiation of Sundarī (728-797).*

Continuing to exercise unbroken overlordship in Vinitā, he began to remember his own family, at the end of the coronation-festival. After a separation of sixty

<sup>821</sup> 719. No year of 363 days figures in the ordinary Hindu reckoning. Jainācārya Jaya Suriḥi informed me there was in Jain reckoning a Yuga of 3 lunar years and 2 abhivardhita years (of 365 days), and that once in 80 years the first abhivardhita year had 363 days.

<sup>822</sup> 723. This group of place-names occurs quite often. I have adopted the definitions of the Jain commentators rather than those of the lexicons where they differ, as I think Hemacandra himself would undoubtedly follow the commentators. My definitions are from KSK. 1. 88, p. 73b. Cf. Jacobi, Uttar. p. 176 and notes 3-11, where the chief divergence is in the case of sambādha, which is defined as 'an open town.' For antarodaka and kurājya see Jamb. 69, p. 277b.

thousand years, his ministers showed the King his own family, eager to see him. Then he, fair with virtues, saw Sundarī, the full-sister of Bāhubali,<sup>823</sup> pointed out by his officials naming her, thin like a river drained by the hot season, black like a lotus from contact with a mass of snow, her loveliness destroyed like a digit of the winter-moon, her cheeks pale and emaciated like a plantain-tree with dried-up leaves. When he saw her in such a condition as if she were a different person, the King spoke angrily to his ministers: "Is there never any boiled rice in my house, villains? Is salt not found in the Lavaṇa Ocean? Are there no cooks skilled in various dishes? Or are they, lazy, stealing their living? Is there nothing fit to eat here, such as grapes or dates? Pray, is no gold to be found in Meru? Have the trees in the gardens ceased to bear fruit? Do the trees in the grove Nandana not bear fruit? Or is there no milk from the cows here with udders like jars? Pray, has the cow of plenty gone dry? But if there is an abundance of food, etc., and Sundarī eats nothing, then she is sick. If she has some ailment, thief of her health, are not all the physicians dead? Or if divine healing herbs are not to be obtained in my house, Mt. Hima too must now be lacking in herbs. I am grieved to see her so emaciated, like a poor man's daughter. Alas! you have deceived me, like enemies." Bowing to Bharata, the ministers said, "Every thing is available in your Majesty's house, as in Indra's house. However, from the time your Majesty departed for world-conquest, she has eaten just enough dry food<sup>824</sup> to sustain life. Likewise from the time she was prevented by your Majesty from becoming a mendicant, she has in reality been initiated at heart."

<sup>823</sup> 732. Bharata's wife.

<sup>824</sup> 744. Ācāmāṃṣā. The same as ācāṃṣā. The present practice in the Tapagaccha is to take one meal a day of dry food, such as plain cooked rice and flour cakes. Salt, pepper, dry ginger may be used; but no gḥī nor anything sweet. Water is taken.

Questioned by the King, "O good lady, daughter of a good lady, do you wish to become a mendicant?" she replied, "Yes." Bharata said, "Either from negligence or from simplicity, for so long I have prevented her taking the vow. She is the child like our father, free from worldly feelings. What are we, devoted to things of the senses, not satisfied with a kingdom? People, greedy for things of the senses, even though knowing that life is very perishable like a wave of ocean-water, do not realize it. By this transitory life mokṣa should be obtained properly, like a glimpse of a road by lightning that disappears instantly. Whatever adornment is applied to the body consisting of the liver, impurities, perspiration, and disease, that is like perfuming the house-drain. You take with this body the vow which bears the good fruit of mokṣa. Certainly the clever take jewels even from the Ocean of Milk." When permission to take the vow had been given by the delighted King, though she was thin from penance, she expanded so with delight that she was not thin.

Just then the Blessed Lord Rṣabha, the cloud to the peacock of the world, came to Mt. Aṣṭāpada in his wandering. There on the mountain, the gods made a samayasarana that was like another mountain of jewels, gold, and silver. Without delay the mountain-guards came and reported to Lord Bharata that the Master was preaching there. When he heard that news, the King rejoiced more than at the conquest of the six-part Bharatakṣetra. The King gave a present of twelve and a half crores of gold to the servants announcing the Master's arrival. "The Teacher of the World has come here in his wandering, like the embodied accomplishment of your desire," he said to Sundarī.

The Lord of Bharata had the departure-ceremony made by young women of his family as well as slave-girls. After bathing and being anointed at once with pure ointment, she put on fringed garments that were like another ointment. She put on choice jewels and ornaments.

Good conduct was her ornament. Ornaments are for the sake of dignity. Before Sundarī in this state, even Subhadrā, the woman-jewel, with her wealth of beauty looked like a slave girl. Whatever any one asked, Sundarī, fair in conduct, gave him unhesitatingly, like a living wishing-vine. Resplendent in garments white as camphor-dust, she entered the palanquin, like a *haṅsa* a lotus-pond. Sundarī, like Marudevī, was followed by the King, the ground covered with elephant-drivers, horsemen, infantry, and chariots. Fanned by two chauris, adorned with a white umbrella, praised by bards, with auspicious songs of the festival of mendicancy sung aloud by her brothers' wives, salt being waved<sup>325</sup> by noble women at every step, resplendent with many people accompanying her carrying full dishes, she arrived at Mt. Aṣṭāpada purified by the Master's feet.

Bharata and Sundarī experienced exceeding joy when they saw the mountain occupied by the Master, like the eastern mountain with a moon. They ascended the mountain with a broad summit, like the first wide stairs to heaven and mokṣa. Then they reached the *samavasaraṇa*, the refuge of those fearing existence, with four doors like the world on a small scale.<sup>326</sup> The Lord of Bharata and Sundarī entered the *samavasaraṇa* by the north door as was correct. Their bodies swollen and contracted by delight and reverence, they made the *pradakṣiṇā* to the Supreme Lord three times. They bowed to the Supreme Lord touching the ground with five parts of the body,<sup>327</sup> as if eager to see him reflected in the jeweled surface of the earth. Then the *Caḅravartin* began to praise the first *Dharma-caḅravartin* in beautiful speech pure with devotion.

<sup>325</sup> 768. *Uttāryamāṇalavaṇa*. Salt and mustard are waved over a person's head to remove effects of evil eye, etc. Modern Guj. has the same expression, *luṇ utārvuṇ*.

<sup>326</sup> 772. See App. I. The wall around Jambūdvīpa has 4 gates.

<sup>327</sup> 775. With Jains the five parts are hands, knees, and forehead. They do not prostrate themselves.

*Stuti (777-84)*

“One man praises another, reciting merits that do not exist. How can I praise you, when I am unable to recite even your merits that do exist? Nevertheless, O Lord of the World, I shall make a panegyric to you. Does not a poor man give a gift even to a rich man? Merely by the sight of your feet, sins even though committed in another birth, fade away like śephāli-flowers<sup>828</sup> from the moon’s rays. Like juice of the herb of nectar, O Master, your words are efficacious with people ill with disease of the three humors in the form of delusion hard to cure. All your glances, O Lord, like the yearly rains, are the source of a wealth of joy to cakravartin or beggar. By the merit of such as us, you wander over this earth, O Master, a sun for destroying the snowball of cruel karma. Your three steps (tripadī) consisting of origination, perishing, and permanence, O Lord, prevail, like sūtras teaching the meaning of technical terms which pervade grammar. O Blessed One, this is the last existence in this world of anyone who praises you, to say nothing of one who serves you, or meditates on you.” After praising the Blessed One in this way, the Lord of Bharata bowed and sat down in the right place in the northeast quarter.

Sundarī, after paying homage to the Master, Vṛṣabh-bannered, with folded hands spoke in a choking voice as follows: “You were seen continually in the mind all this time, O Lord of the World; by good fortune because of much merit you are seen in person, O Gentle One. Because of their merit the people have reached you like a great lake of nectar in the desert of samsāra whose happiness is like a mirage. Even though free from affection, you are kind to the world. Otherwise,

<sup>828</sup> 779. The śephāli is the *Nyctanthes arbor tristis*, the night-flowering jasmine. I have not found any belief about its flowers perishing from moonlight.



how can you raise it from the ocean of misfortune and pain? Lady Brahmī obtained her desire, my brothers' sons obtained their desire, my nephews' sons obtained their desire, who followed your path. From regard for the Lord of Bharata, I did not take the vow. O Blessed One, for so long I deceived myself. O leader of all, lead poor me; lead me, O Father. Does not a light that lights a house light a jar? Favor me; give me initiation, O Lord devoted solely to the protection of all, like a boat for crossing the ocean of saṁsāra." Saying "Well done! Well done! O noble woman," the Lord gave her initiation accompanied by the recitation of the sāmāyika-sūtra.<sup>890</sup> The Lord gave her a sermon containing instruction, like a stream of nectar to the grove of trees of the great vows. Noble-minded, considering that she had attained mokṣa as it were, she sat down in the group of nuns according to seniority. After hearing the Master's sermon, bowing at the lotus-feet, delighted, the Lord of Bharata went to the city Ayo-dhyā.

*Seizure of his brothers' kingdoms (798-846)*

As he wished to see again all his family, the ministers showed him the ones who had come, and recalled also the ones who had not come. When he knew that his brothers had not come even for his coronation-festival, the Lord of Bharata sent messengers to each of them. "If you desire kingdoms, then serve Bharata." All, to

<sup>890</sup> 794. This is given in the Pañcaprati. 9. p. 22, as follows: Karemi bhaṅte sāmāyamaṁ sāvajjaṁ jogam paccakkhāmi, Jāva niyamaṁ pajjuvāsāmi, duvhaṁ tīvheṇaṁ maṇeṇaṁ vāyāe kāeṇaṁ na karemi na kāravemi, tassa bhaṅte paḍikkamāmi niṇḍāmi garibhāmi appāraṁ vosirāmi.

I adopt tranquillity, O Blessed One. I reject sinful activity. Since I honor self-restraint, in two ways and three ways I do not commit nor cause it (sinful activity) to be committed by mind, speech, or body. I confess, I censure it, I reproach myself, I dismiss it, O Blessed One.

whom this message was delivered, reflected and said :  
 "Our father divided the kingdom and gave it to us and to Bharata. Even if Bharata is served, what more will he do for us? Will he make Death falter in attacking at his time? Will he capture the Rakṣasi, Old Age, consuming the body? Or will he kill the hunters, Diseases, causing injury? Or will he destroy Greed increasing progressively? If Bharata is not able to give such reward for service, who should be served by whom in this human-birth common to all? If he wishes to take our kingdoms by force because he is dissatisfied, even though he has a great realm, then we too are sons of our father. We do not boldly prepare to fight with your master, our elder brother, without informing our father."

After making this reply to the messengers, they went at once to Vṛṣabha Svāmin in the samavasarana on Mt. Aṣṭāpada. After circumambulating the Supreme Lord three times, they bowed to him, and with folded hands on their heads all recited a panegyric as follows :  
 "Who is able to praise you whose merits are not completely known even by the gods? Nevertheless, O Lord, we will praise you with conspicuous childish presumption. Whoever pay homage to you constantly, they are superior to those who practice penance; whoever wait on you, they are superior to the Yogis. The rays of the nails of your feet are like ornaments of the fortunate people paying homage daily, O sun for the light of the world. You take nothing from any one by diplomacy nor by force. Nevertheless, you are cakravartin of the three worlds, O Lord of the World. You alone, O Master, are present in the minds of (all) creatures equally, like the moon in the waters of all the oceans. Your praiser is praised, O God; your worshipper is worshipped by all; others bow to him who bows to you. All devotion to you has great fruit. You, O God, are the only cloud for people

burned by the forest-fire of evil: you alone are the only light for people confused by the blindness of delusion. You are a universal benefactor, like a shade-tree on a road, to the poor and the powerful, to fools and to the competent."

After this panegyric, their eyes fixed on the Master's lotus-feet like bees, they said together: "Formerly our father divided his territories and kingdoms and distributed them suitably to Bharata and us, one to each of us. We remain satisfied with those same kingdoms, O Lord of the Earth. For the boundary indicated by the Master is not transgressed by well-behaved persons. The Lord of Bharata is not satisfied with his own kingdom and others that have been seized, O Blessed One, just as submarine fire is not quenched with water. Just as he has taken away kingdoms from other kings, Bharata wishes to take ours also. 'Abandon your kingdoms quickly, do service to me,' Bharata ordered us like enemies through messengers. How are we, self-respecting, to abandon the kingdoms given by our father at his mere order, like eunuchs? How shall we, indifferent to great wealth, do service? Only the greedy do service which destroys pride. We do not wish to fight, which is imminent from not surrendering our kingdoms and refusing service, without asking our father."

The Blessed Ādinātha in whose spotless omniscience the whole world is reflected, compassionate, instructed them as follows: "O sons, heroic men who lead a manly life must fight freely with the band of enemies causing injury. Love, hate, delusion, passions are enemies, bestowing worthless things on men even in one hundred births. Love, even in a good condition of existence (gati), is an iron chain on men's feet. Hate is a strong security for dwelling in hell; delusion has a wager to throw men in the whirlpool of the ocean of existence. Passions burn like fires their own dwellings. Therefore these enemies must be conquered by men fighting constantly with

weapons of strategies which do not cause injury (to those using them). Service must be paid to dharma, sole protector, so that the abode of immortal delight may be easily gained. This mischievous Sri of sovereignty is the cause of endless injury from the occurrence of many births, as great pride is her only fruit. Moreover, the greed, which was not satisfied by the delights of heaven in your former births—how can it be satisfied by mortal pleasures, like the thirst of the charcoal-burner?

*Story of the charcoal-burner (835-842)*

A certain charcoal-burner took a skin filled with water and went to make coals in a forest where the water was dried up. Overcome by a thirst produced by the heat of the coal-fire and increased by the midday sun, he drank all the water in the skin. His thirst unsatisfied by that, he went to sleep; and in a dream he went home and drank up all the water of the water-jars, pitchers, and earthen water-jugs. His thirst, like an oil-fire, unsatisfied by their water, he drank and drank, and dried up the tanks, wells, and pools. Thirsty just the same, he drank up the rivers and the oceans, but his thirst was not quenched, like the pain of hell-inhabitants. Then, going to a well in the desert, he tied together a bunch of kuṣa-grass with cord and threw it into the water. What does a man in distress not do? He squeezed the bunch of grass, whose water had dripped back into the well because of the distance of the water, like a beggar squeezing sticky cloth,<sup>380</sup> and drank. The thirst which had not been satisfied with the ocean, etc., could not be satisfied with the water from the bunch of grass. In the same way, can your greed unsatisfied by the pleasures of heaven, be

<sup>380</sup> 841. I.e., most of the water had dripped out of the grass while it was being pulled up. Snehapota seems to refer to a cloth that had contained sweetmeats or some food.

satisfied by the Sri of sovereignty? O sons, the kingdom of self-control is suitable for you who have discernment. It is the cause of attaining nirvāṇa flowing with great delight.”

Then a sudden desire for emancipation arose in the ninety-eight, and they quickly adopted mendicancy under the Blessed One. Reflecting, “Such courage! Such truth! Such disposition toward asceticism!” the messengers related the incident to the King. Like the moon the light of the stars, like the sun the brilliancy of fires, like the ocean the waters of rivers, the Cakravartin absorbed their kingdoms.

## CHAPTER V

### *Negotiations with Bāhubali (1-174)*

Then the Lord of Bharata went to the council-hall, where General Suṣeṇa paid homage to him and informed him, "This cakra of yours, after making universal conquest, will not approach this city today, like a vicious elephant the tying-post." Bharata said, "Pray, what hero is there now in the six divisions of Bharata who does not obey my command?" The minister made this reply: "I know your Majesty conquered this very Bharatakṣetra up to Mt. Kṣudrahimavat. Is there any victory left when you have made conquest in all directions? Do chick-peas stay (in one place) when they have fallen on a moving grindstone? That this cakra does not enter the city, Lord, indicates that something, insolent from transgressing your command, must still be conquered. Even among the gods I do not see anyone to be conquered, invincible to you. Oh, I know! There is one to be conquered, invincible to all. The son of Rṣabha Svāmin, your younger brother, Bāhubali, O Master, is very strong, destroying the strength of the strong. On one hand are all the weapons, on the other hand the thunderbolt; just so, on one hand are all the kings, on the other Bāhubali. As you are the highest of the people, son of Rṣabha Svāmin, so is he. With him unconquered, what have you conquered? No one is seen in six-part Bharata who is the equal of the Master (Bharata). Pray, what distinction is there to the Lord of Bharata in its conquest? *He* does not honor your command which is honored by the world. The cakra does not come here as if from shame because he has not been conquered. Since no enemy, like a disease,

even though insignificant, is to be disregarded, prepare now for his conquest. Enough of delay.”

The Lord of Bharata, at once embraced by anger and its extinction, like a mountain by a forest-fire and rain-clouds, said: “On the one hand, a younger brother does not obey my command; that is a cause of shame. On the other hand, a fight with a younger brother; that is painful. If a man’s command is not obeyed at home, his command is ridiculous outside. If I endure a younger brother’s disrespect, I am disgraced. On the one hand, it is the king’s duty to destroy the pride of the insolent; on the other, there is the question of good brotherly relations with a brother. Alas! I have fallen into a dilemma.” The minister replied: “Your younger brother himself will solve the dilemma which exists for Your Majesty because of your own dignity. For the command must be given by the elder, and must be carried out by the younger. This custom has been observed even by ordinary householders. By sending a messenger let Your Majesty also give a command to your younger brother according to the custom observed by the people. If your younger brother, thinking himself a hero, will not endure the command honored by all the world, as a lion will not endure a saddle, then Your Majesty, whose command is as powerful as Pākaśāsana’s, should punish him. The people will not blame you, because you are not transgressing the customs of the people.” The King replied “Very well,” to this speech. For speech in accordance with the śāstras and the customs of the people must be accepted.

Then the King, after giving instructions, despatched a messenger, named Suvega, skilled in polity, eloquent, courageous, to Bāhubali. After taking his Master’s instructions like an initiation into messengership, possessing cleverness, Suvega mounted his chariot and went to Takṣaśilā. Attended by good soldiers, with a chariot of unequaled speed, he left Vinitā, like an

embodied command of the King. As he went along the road, his left eye twitched constantly as if seeing a fate unfavorable to the transaction of the undertaking. His right nostril blew constantly in the vahnimandala, like a goldsmith's blow-pipe in a fire, even in the absence of sickness.<sup>881</sup> Even on level roads his chariot stumbled frequently like the tongue of a stammerer on unaccustomed words. Even though warded off by the horsemen, a black antelope crossed repeatedly before him from right to left, as if impelled. In front of him a crow perched on a dry thorn-bush and cried out harshly, as if rubbing its sword of a bill on a grindstone. A hanging black-snake descended in front of him like a bar that had been thrown by fate wishing to prevent his going. An unfavorable wind blew, throwing dust in his eyes, as if turning him back—him alone skilled in deliberation. On his right a donkey brayed with the disagreeable sound of a drum that has not been rubbed with paste and has burst.<sup>882</sup>

Suvega proceeded, even though knowing these signs unfavorable. Good servants of a master do not falter anywhere, like an arrow. He crossed many villages, towns, mines, poor towns, like a whirlwind, seen only for a moment by their inhabitants. Urged on by the goad of

<sup>881</sup> 28. There are 4 mandalas, or ākāras, for the breath: vāyu, prthvī, jala, agni. The favorableness, or unfavorableness, of each mandala depends on various circumstances. Agni (vahni) is bad for beginning work. It is good, e.g., for taking food. It is also of importance from which nostril the breath comes. In sickness, it is normal for the breath to come from the right nostril in the case of the aguimandala. In the absence of sickness it is abnormal and therefore a bad omen. This subject is treated in the Svarodayasāstras.

<sup>882</sup> 34. A mrdāṅga is the kind of Indian drum in most general use. It is barrel shaped with parchment covering on both ends. One end is moistened with a kind of black rice-paste which is left on permanently. The other end is covered with a white paste which is renewed each time.



his Master's business, he did not rest even in groves of trees, at pools, on the bank of the Sindhu, etc. He arrived at the great forest that was like a secret pleasure-ground of Death, crowded with Kirātas with strung bows whose targets were elephants, wearing garments of deer-skin; like sorcerers; filled with deer, panthers, tigers, lions, and śarabhas, cruel by nature, like relatives of Yama, terrifying with ant-hills where ichneumons and snakes were fighting; having Kirāta boys intent on procuring the hair of bears; where old trees were destroyed by buffaloes fighting together; inaccessible because of the honey-bees started up by the Nāhalas; where the sun was hidden by the mass of very tall trees.

As his chariot was swift, Suvega quickly crossed the terrible forest with ease, like a virtuous man death. He arrived at the Bahali-country where a good government was indicated by prosperous women-travelers, wearing ornaments, resting under trees at the road-side; where the life of Rṣabha Svāmin was sung by happy herd-boys seated under the trees at each cow-pen; where all the villages were adorned with many dense trees with garlands of fruit, as if they had been taken from Bhadrāśāla and planted there; where at every town, every village, and every house, beggars were searched for by rich men initiated into liberality alone; where villages were inhabited for the most part by Mlecchas of undiminished wealth, who had come from the north half of Bharata as if afraid of (King) Bharata; where the commands of Bharata were not acknowledged, as if it were another division apart from the six divisions of Bharata.

Frequently conversing with the country-people on the roads, who were untroubled and did not know any other king except Śrī Bāhubali; seeing even the fierce beasts of prey in the forests and mountains quickly limping at the command of Sunandā's son (Bāhubali); inferring from the affectionate speech of his subjects and the great wealth

that the policy of Śrī Bāhubali was peerless; recalling his message frequently forgotten from hearing of the excellence of Bharata's younger brother, he arrived at the city Takṣaśilā. Glanced at for a moment by the people living near the city as casually as if he were a traveler; his chariot-horses terrified by the sounds of slaps on their arms by soldiers engaged together in military exercise for sport in the pleasure-gardens; his chariot bumping from going on the wrong road unhindered by the charioteer absorbed in looking here and there at the citizens' wealth; seeing the best elephants tied to trees in the gardens outside, like elephant-jewels of the cakrins of all the continents in one place; looking at the fine stables with the best horses, as if they had left the cars of the Jyotiṣkas and had come; shaking his head as if from a headache caused by the sight of the wonderful power of Bharata's younger brother, he entered the city.

Seeing merchants in the shops, who had independent means of livelihood, very rich, like Ahamindras, he went to the palace-door. Looking at the man-lion's lion-gate, occupied at places by infantry-troops carrying lances that appeared to have been made by cutting off rays of the sun; in places adorned by foot-soldiers carrying iron arrows with tips of cane, like trees of courage with shoots; guarded in other places by mercenaries carrying iron hammers that would not break even in breaking rocks, like elephants with one tusk; adorned in places by the best of heroes possessing cruel strength, carrying shields and swords like the Moon and Ketu<sup>898</sup> in places occupied by men who could shoot from afar and hit an unseen but heard object as far as the groups of constellations, with quivers on their backs and bows

<sup>898</sup> 64. Ketu is the descending node or dragon's tail, formed by the headless body of Rāhu. In representations it somewhat resembles a sword.

in their hands; terrifying at a distance with two elephants placed on each side (of the door) like door-keepers with large staves in the form of trunks; astonished in his mind, he stood until he was seen by the door-keeper. Such is the custom in palaces.

The door-keeper went and announced to Bāhubali: "Suvega, a messenger from your elder brother, is at the door." At the King's command, the door-keeper permitted Suvega, the best of the wise, to enter the house, like Mercury entering the orbit of the sun. With amazement he saw Bāhubali attended by kings with dazzling jeweled crowns, like suns brought from the sky to earth; surrounded by ministers purified by tests, wise, pavilions made from a growth of creepers of the master's wealth of confidence; served by the chief princes of the world, with shining crest-jewels, unassailable, like Nāgakumāras; terrifying by his thousands of body-guards who held scabbardless weapons, like Mt. Malaya with serpents whose tongues were hanging out; constantly fanned by courtesans with very beautiful chauris, like Mt. Himālaya with yaks' tails; resplendent with a staff-bearer carrying a golden-staff and dressed in white, like an autumn-cloud with lightning, standing before him; seated on a jeweled lion-throne like the divinity of splendor.

He bowed to the King, touching the ground with his forehead, wearing a long tinkling gold chain like an elephant. Then he sat down on a seat indicated by the door-keeper, which had been brought at the time at a sign with his eyebrow by the King. Looking at him with a glance purified by the nectar of favor, the King said: "Suvega, I hope everything is well with the noble Lord of Bharata? I hope the subjects prosper in the city Vinitā cherished and guarded by my father, sir? I trust the King has achieved a victory without obstacles over the six parts of Bharata like the enemies,

love, etc.<sup>384</sup> I hope the retinue, the general, etc., which formed the great camps for sixty thousand years, is well. I hope the multitudes of the King's elephants are healthy, making the sky appear to have clouds of sunset and sunrise by their protuberances reddened with vermilion. I trust the King's excellent horses, who have returned after crossing the earth up to Mt. Hima, are free from fatigue. I hope the days pass in complete pleasure for the noble Lord whose command is unbroken everywhere, and who is served by kings."

When the son of Rṣabha became silent after making these enquiries, Suvega replied humbly with folded hands: "The Lord of Bharata, who himself makes the prosperity of the whole world, enjoys self-produced prosperity. Can even a god cause failure of prosperity to the city, Suṣeṇa, and others, to elephants and horses, whose leader is your brother? Is there anyone anywhere, the equal or superior of the Lord of Bharata, who would make obstacles to the conquest of the six divisions of Bharata? His command always unbroken, served by kings, nevertheless the Lord of Bharata certainly does not rejoice in his heart. Even a poor man, who is served by his family, is powerful; but whence is there pleasure in power to one who is not served by his family? Your elder brother, who came at the end of sixty thousand years, watched with eagerness the road by which his younger brothers would arrive. All have come there, relatives, connections, friends, etc., and made the coronation of the Lord of Bharata as overlord. The King does not rejoice at even the gods with their Indras who have come to his throne, because he does not see at his side his own younger brothers. When he knew his younger brothers had not come even in twelve years, he sent men to summon them. For eagerness is very powerful. After some consideration

<sup>384</sup> 81. This refers to the six internal enemies. See n. 5.

they did not come to Bharata, but went and took initiation at their father's feet. To them, now free from passion, there is no friend and no enemy. How can *they* fulfill the King's desire for brotherly affection?

Go, go, give delight to the King's heart, if you have any brotherly affection for him. I conjecture that you are more hard-hearted than the thunderbolt, since you remained (here) in this way, when your elder brother came from the ends of the earth after a long time. From your disrespect to your elder, I suspect that you are more fearless than the fearless; for the brave, as well as the timid, must attend the elder. On the one hand is one who is victorious over all; on the other hand is one who is respectful to his elder. The second is praised by wise men after due consideration. The King, enduring all, will endure even this disrespect of yours. However, in this way the opportunity for backbiters is unchecked. In that case, the speeches of informers emphasizing your lack of devotion will corrupt his mind, just as lumps of fresh butter spoil milk. A weak point in one's lord, even though small, must be guarded against. By means of a hole even small, water destroys a dam. Do not fear in your heart at the thought, 'I did not go for so long a time.' Come now. A good master does not observe stumbling. If you go there now, at once the wishes of the informers will dissolve like a mass of snow when the sun is in the sky. Be brilliant for a long time with splendor from an immediate meeting with the master like the moon from meeting the sun at amāvasyā.<sup>885</sup>

Many others, powerful, treating him as master, serve him daily without being ashamed of service. Certainly the Cakravartin, enduring dislike and affection, must be served by kings, like Indra by the gods. Service

<sup>885</sup> 107. Amāvasyā is the time when the longitudes of the sun and moon are equal; i.e., when they are closest together.

done by you to him in his relation as Cakravartin will light up the relation of peerless brotherly affection. If you, fearless at the thought, 'He is my brother,' do not come, that is not fitting. Kings, whose essence is command, are not restrained by relationship. Attracted by his exceeding splendor, like iron by the loadstone, gods, men, and demons come to the Lord of Bharata. Why do you not favor merely by coming the one whom even Vāsava treats as a friend by sharing his seat? If you scorn the King, thinking yourself a hero—verily, compared with him, you with your soldiers are a handful of meal in the ocean. Who can endure his eighty-four lacs of elephants, resembling Śakra's elephants, approaching like living mountains? Who will make stumble so many horses and chariots inundating the earth from every direction like ocean-waves at the destruction of the world? Who is not terrified by the ninety-six crores of soldiers like lions belonging to him who is lord of ninety-six crores of villages? Can General Suṣeṇa alone, attacking with a staff in his hand, like Kṛtānta, be endured even by gods or demons? Even the three worlds are a very small thing to the Cakrin Bharata possessing the unerring cakra, like a mass of darkness to the sun. The King, superior in splendor and elder by birth, is always the chief. He must be served by you, Bāhubali, if you desire your kingdom and life."

Then Bāhubali, scorning the power of the world because of the power of his arm, spoke as follows in a deep voice like another ocean: "Well done! You alone, messenger, are the first of the eloquent since you are able to utter such a speech before me. Verily, my elder brother is like my father. That he desires relatives to meet, that is certainly very fitting. We did not go, thinking, 'He, resplendent with the magnificence of gods, demons, and kings, will be ashamed of us of little power, if we go.' His intentness on seizing

his younger brothers' kingdoms, after seizing enemies' kingdoms for sixty thousand years was the cause (of the desire for a meeting). If brotherly feeling was its cause, why did he send messengers to his brothers one by one with the intention of fighting or taking their realms? With the thought, 'Who will fight with his elder brother, even though rapacious?' the noble younger brothers followed their father. The hypocritical conduct<sup>386</sup> of your master seeking a pretext was quickly shown by his annexation of their kingdoms.

Showing that kind of affection for us, he sent you, distinguished, experienced in fluent, deceitful talk. Will he, greedy for my kingdom, have the same joy at my coming which he experienced from the gift of their kingdoms by his brothers who became mendicants? I am harder than a thunderbolt since, though having little power, I do not accept his wealth, fearful of my brother's contempt! He is more delicate than a flower, who, deceitful, himself takes the kingdoms of his younger brothers who fear censure! Pray, messenger, how are we more fearless than the fearless, since we disregard his seizure of our brothers' kingdoms? Respect for an elder person is ordained, if the elder person is deserving of respect. Respect for an elder person lacking in all venerable qualities is the abode of shame. One abandons an elder who is arrogant, does not know right and wrong, and has adopted the wrong course. Has any horse, etc., been taken from him, or any city, etc., been destroyed, because of which 'the King, enduring all, will endure our disrespect'? We shall not make an effort there to refute wicked people. Are the virtuous, acting after due consideration, ruined by mischievous talk? Has the reason because of which we did not go for so long

<sup>386</sup> 128. Bakaceṣṭita. The heron is considered an example of hypocrisy and ~~deceit~~. There are various proverbs illustrating this. See H.P. p. 24.

disappeared, so that we, indifferent, would go to the Cakrin now? Hunting for a pretext like a bhūt, what mistake of ours can he find, since we have always and everywhere been careful and not grasping? How, pray, can the Lord of Bharata be our master, since we did not receive anything, this kingdom, etc., from him? Rṣabha alone is my master and his. How is the relationship of master and servant possible between us? If I went there for the sake of splendor, what sort of splendor would he have? When the sun rises, fire is not brilliant.

Let those feeble kings serve him, regarding him as master, toward whom—cowards that they are—he is capable of favor and disfavor. If I performed service to him from the standpoint of brotherly affection, the people would talk scurrilously about it in reference to his being Cakravartin. 'I am fearless, because he is my brother.' Let the giver of commands command, if he is able. Enough of brotherly affection. Diamond is not cut with diamond. Let him be content with the attendance of gods, demons, and men. What have I to do with him? A chariot suitable for the road only, even though armored, is broken on a post. If Mahendra, devoted to our father, made the father's eldest son share his throne, why is he arrogant about that? There may be others who with their armies are like a handful of meal in the ocean, compared with him; but I, mark you, would be a submarine fire hard to endure from its heat. Infantry, cavalry, chariots, elephants, general, and Bharata, too—all of them—shall be absorbed in me, like lights in the light of the sun. The man, whom I tossed up in the air as easily as a clod when I was a child, taking him by the feet, as an elephant would take him with its trunk, and whom I caught like a flower, when he had gone very far in the air and was falling to the ground, with the idea, 'He must not be killed,' has forgotten that because of the flatteries of flattering defeated kings, and now has attained another



birth, as it were. The flatterers will disappear—all of them; but he alone will endure pain from the strong arm of Bāhubali. Go, messenger. Let him come with desire for my kingdom and life. The earth belongs to him because I, content with the part given by our father, permit it.”

Suvega, clinging to his courage though disturbed in mind, got up and left the council-hall, watched by the kings whose eyes were red with anger, like tigers restrained by snares of the master's firm command; leered at terribly again and again by the princes whose lips were trembling from anger, saying inwardly, “Kill! Kill!” looked at by the body-guards, their belts girded firmly, their swords advanced a little, their brows raised, as if wishing to devour him; considered by the ministers with the thought, “This villain will be killed by some impetuous footman of our master”; made to rise by the door-keeper who had stood with one hand ready and had raised his foot, as if eager to seize him by the neck.

He left the lion-man's lion-gate with stumbling feet, looking at every step at death, as it were, on all sides of himself, from the army at the gate very angry at their inference from the loud words of the angered Lord of Takṣaśilā; from the shields being shaken, from the large swords being made to dance, from the cakras being lifted, from the hammers being seized, from the arrows being brandished, from the quivers being pressed out, from the staves being taken up, from the axes being sharpened. Mounted in the chariot, he left the city, hearing the loud speech of the townspeople talking to each other. “Who is this stranger who has gone from the King's door?” “He is certainly King Bharata's messenger who has come.” “Is there some other king here on earth?” “The elder brother of Bāhubali, Lord of Bharata, in Ayodhya.” “Why did he send a messenger here?” “To summon his brother, King Śri Bāhubali.” “Where

was our master's brother gone for so long?" "He was gone to conquer the six parts of Bharataksetra." "Why does he now eagerly summon his younger brother?" "To have him do the service common to other kings." "After conquering powerless kings, why this climbing a stake here?"<sup>887</sup> "Unbroken pride from his being *cakravartin* is the cause of that." "How will the King show himself, when he has been defeated by his younger brother?" "Having the semblance of a conqueror, he does not know his future defeat." "Has King Bharata a mole for a minister?" "There are many wise hereditary ministers." "Why did they not restrain him when he wished to scratch the serpent's mouth?" "He was not restrained, but urged on. Such is destiny."

*Preparations for war by Bāhubali's men (175-209)*

As he went, he heard as if it were history such an account of the quarrel between the two sons of Rṣabha which had been made public at the gate as if by deities. Though he went quickly because of anger, the story of their quarrel went on the road more quickly, as if in rivalry. At that news, the soldiers in every village and in every city made instant preparations for camp, as if by the King's order. Some dragged out war-chariots from coach-houses, and strengthened them with new axles, etc., like *Yogis* strengthening their bodies. Some, having mounted, conquered fatigue to train the horses on the riding-path to endure battle by five gaits. Others went to blacksmiths' houses and had their weapons, sword, etc., sharpened, like embodied splendor of their lord. Others joined together the best horn and fastened it with new strings, and made bows of horn that were like bows of Yama. Some brought

<sup>887</sup> 170. I have found no trace of this as a popular expression. Whether it means 'suicidal,' with perhaps a reference to impalement; or 'difficult' is not clear.

camels from the forest for carrying armor, etc., that cried out on the march like living musical instruments. Some made firm quivers with arrows and coats of mail with helmets, even though already firm, like logicians the Siddhāntas (Scriptures). Some spread out concealing, heavy curtains and tents of felt, like palaces of Gandharvas, and examined them instantly. All, as if in rivalry with each other, devoted to King Bāhubali, prepare for battle, and also people in the country. If any one, eager for battle, is restrained by a friend, he, wishing to show the King devotion, is angry with him like an enemy.

As he went along the road, he saw such preparation on the part of the people, who wished to show devotion to the King even with their lives, because of their affection. When they had heard and had seen, the mountain-kings in his territory also assembled, from thinking themselves wonderfully devoted to the King. Just as cows run from arbors at the call of the cowherd, thousands of Kirātas ran at the sound of their cow-horns. Some soldiers bound their hair quickly with the skin of tigers' tails, some with peacocks' tail-feathers, some with vines. Some fastened their deer-skin garments with snake-skin, some with tree-bark, some with iguana-skin. Carrying stones and bows in their hands, leaping like monkeys, like dogs they soon surrounded their own masters who were devoted to their lord. "Now at last we can give a return for Bāhubali's favor by destroying Bharata's army," was what they said.

Noticing such enthusiastic preparations on their part, Suvega, being endowed with a discriminating mind, reflected thus: "Indeed, these adherents of Bāhubali living in the district hasten to the battle-business as if from inherited hostility. Even these Kirātas, indeed, desiring battle in the vanguard of Bāhubali's army, are eager to kill our army when it has come. I see no one who is not preparing for battle. There is no one here who is not devoted

to Bāhubali. In Bahali the warriors are devoted to the Master, and the farmers also. Is it the inherent character of the country, or is it Bāhubali's merit? Infantry, vassals, etc., may be bought by money. But the whole earth has become his wife gained by his merit. I think the Cakrin's army, even though large, is weak compared with the smaller army of Bāhubali, like a heap of grass before a fire. Moreover, I fear even the Cakrin is inferior to the great hero Bāhubali, like a young elephant to a śarabha. The Cakrin alone is reputed to be powerful on earth; Vajrin in heaven. The younger son of Rṣabha is between them or above them. I think the Cakrin's cakra and Vajrin's thunderbolt would be useless just from a slap of his hand. So, he is a bear seized by the ear, a serpent held in the hand, since we have made an enemy of mighty Bāhubali, alas! We foolishly injured him by threats when he was contented with taking one district, like a tiger seizing one deer. What was lacking to the King through the service of many kings that this man was laid hold of for service like a lion for a wagon? Shame on the ministers, thinking themselves friends of the master! Shame on us, also, who like an enemy treated the master with indifference in this matter! Shame on the messenger-service destroying merit. The people will say, 'The Lord's quarrel was started by Suvega who went alone.'" Thus reflecting unceasingly, in a few days Suvega, skilled in polity, arrived at the city Vinitā.

*Decision to go to war (210-262)*

Led into the assembly by the door-keeper, he bowed with folded hands. The Cakravartin had him sit down, and questioned him considerately. "Pray, is Bāhubali, my younger brother, well? Suvega, I am disturbed because you have come back so soon. Or rather, dismissed by him, you have come quickly. That would be heroic conduct suitable to my powerful brother." Suvega said: "Your Majesty, not even a god is able to cause

failure of prosperity to him possessing exalted power like yourself. First I spoke to him respectfully about service to the Master, desirous of great benefit (to him), because he was your younger brother. After that I spoke to him with severe words like a sharp medicine that is beneficial in the end. Neither from conciliation nor from sharpness does he consider service to Your Majesty. What, pray, would make a cure in a disease of the three humors? He, the essence of pride, considers even the three worlds like grass. Like a lion, he does not recognize any rival whatever. When I described General Suṣeṇa here and your army, saying 'What is that?' he turned up his nose as if at a bad odor. When the Lord's conquest of six-part Bharata is praised, he looks at his own arms and does not listen.

He said, 'Bharata took the six parts of Bharatakṣetra because of my indifference, as I was satisfied with the part given by our father. Enough of service to him'; and now, fearless, he summons Your Majesty to battle like a tigress for milking. So, such is your brother, strong, proud, long-armed, uncontrollable, he does not endure the power of another, like a rutting elephant. His vassal-kings in his council, like Hari's Sāmānikas, possessing cruel valor, are not lacking in his feelings. There are his sons also, proud of his great royal splendor, their arms itching for battle, as if he had been duplicated ten times. His ministers, proud, approve his counsel. Such as the master is, so is the retinue. The townspeople also devoted to him, know no other king and endure no other, as good wives will not endure another husband. The country-people, who pay taxes and give forced labor, are willing to serve him with their lives from affection, like servants. The soldiers, who live in forests and mountains like lions, obedient to him, also wish to accomplish his purpose. And now enough, or rather too much, has been said. The hero now waits, wishing to see you, O Master, with eager desire for battle.

Henceforth let the Master do what is pleasing to himself. However, messengers, not ministers, give true information."

Portraying astonishment and impatience, patience and joy, etc., simultaneously, like an actor, Bharata said : " No one, of gods, demons or men, is equal to him. Even in childish sports, this was made quite clear. Even the three worlds seem like grass to my younger brother, the son of the Master of the Three Worlds. This is true; not empty praise. I am worthy of praise always because of him, the younger brother. One large arm alone does not look well when the other is very small. If a lion would endure a fetter; if the śarabha would be submissive; if Bāhubali would be obedient; then, indeed, what would be lacking? Therefore we shall endure his lack of respect. If the people say I am powerless, let them say it. Every (other) object can be obtained by force or money. A brother can not be obtained anywhere, especially such a one. Is this right or not? Why do you stand silent like strangers? Speak the truth, O ministers."

The general, pained by the Master's tolerance and Bāhubali's disrespect as by a blow, said : "Tolerance on the part of the Lord of Bharata, a good lord, the son of Rṣabha Svāmin, is suitable, to be sure, *but* for people who are suitable subjects for compassion. If any one would live, even in another's village, he becomes subject to him. He is not submissive to you, even in speech, though enjoying territory. An enemy, even destroying life but increasing prestige, is better than a relative injuring a brother's prestige. Kings defend their prestige by treasure, armies, friends, sons, and even by their bodies. For prestige is their life. Was your realm lacking in anything? The Lord's conquest of six-part Bharataśetra was certainly made for prestige. Prestige injured in one respect is injured in all. A virtuous woman who once violated good conduct would be always lacking in virtue. Even in the case of house-holders there is an apportionment

of money by relatives. They are not at all indifferent to prestige that has been acquired. A failure on the Lord's part to conquer in this case, after conquering all of Bharata, is drowning in a cow-track after crossing the ocean. Moreover, has it ever been seen or heard of that anywhere on earth a king is rival to the Cakrin and yet enjoys his kingdom? Whatever affection, arising from the relation of brother, the Lord may have for him disrespectful, that is the sound of clapping with one hand.<sup>388</sup> If the Lord, affectionate to him who is lacking in affection like a courtesan, forbids us to speak thus, let him forbid. How will even Your Majesty prevent the cakra remaining outside today because of the promise, 'I shall enter after I have conquered all enemies.' He, an enemy in the guise of a brother, does not deserve to have his fault disregarded. The Lord should ask other ministers about this matter."

The Prime Minister, equal to Br̥haspati, questioned by the King by a look, spoke as follows: "After the general has spoken effectively, who else can speak on this subject? Verily, those fearing the exertion of power are indifferent to the Master's glory. Generally, agents, even though instructed by the Master to act in accordance with prestige, give answer to suit their own purpose or to increase the difficulty. But the general speaks only to increase your Majesty's splendor, like a wind increasing that of a fire. Master, the general is like the cakra-jewel. He is not satisfied to leave unconquered even a small hostile part. Enough of hesitation! Order your marching-drum to be beaten like an enemy by the door-keepers this very day. Have all the soldiers with their vehicles and equipment come together at its penetrating sound, like the gods at the sound of Sughoṣā. Your Majesty must make a march to Takṣaṣilā to increase his prestige

<sup>388</sup> 249. There is a Marāṭhī proverb: Ekā hātāne ṭālī vājata nāhi. A clap with one hand makes no sound.

as the sun goes to the north<sup>889</sup> to increase light. By going himself, let the Master see his brother's brotherliness. Let him know whether Suvega's speech is true or false." The Lord of Bharata agreed to this speech. For wise people agree with a fitting speech even from an inferior person.

*Bharata's march (263-84)*

Then on an auspicious day the King, after making propitious rites for the march, mounted an elephant, high as a mountain, for the march. Musical instruments for the march were played by thousands of men mounted on chariots, horses, and elephants, and on foot, resembling an army of other kings. At the sounds of the musical instruments of the march, all the soldiers came together, like concert-performers at the sounds of hand-clapping to keep time. Attended by kings, ministers, vassal-kings, generals, as if he had become several persons, the King left the city. Then the cakra-jewel, attended by one thousand Yakṣas, went ahead of the Lord of Bharata, like a general. Thick streams of dust soon spread afar, announcing the King's march like enemy-spies. Then the native haunts of elephants seemed elephantless, because of his elephants numbering lacs that had set out. Because of his horses, chariots, mules, and camels starting out, all the rest of the world was without transportation, I think. To the people seeing his infantry, the world seemed made of men, just as it all seems made of water to those looking at the ocean.

"Bharatakṣetra was conquered by him, like one field. He attained the fourteen jewels, like a muni the pūrvas. The nine treasures were submissive to him like ministers. This being so, why and where has the King set out? If he goes by chance or to inspect his territories, why does the cakra, the cause of conquest of enemies, go in front?"

<sup>889</sup> 260. I.e., the period of the sun's progress north of the equator up to the time of the summer solstice.



“ Judging from the direction, certainly he marches against Bāhubali.” “ Alas! Passions, even in the case of great men, have unbroken influence. Now, he (Bāhubali) is said to be invincible even to gods and demons. Wishing to conquer him, he (Bharata) wishes to root up Meru with his finger. Whether he conquers his younger brother or is conquered by him, there will be a great loss of glory to the King in either case.” Such condemnatory speech from the people was made for a long time at every village, every city, every road, as the King advanced.

The King, following the path of the cakra day by day, arrived at the Bahali-country, like the sun arriving at another sign of the zodiac, making the Vindhya Mountains appear to be increasing in size, making darkness appear to advance by the streams of dust rising on all sides; making the heavens resound by the noises of neighing, roaring, squeaking, and hand-clapping, as if by drums of the four divisions of the army; drying up the streams on the roads everywhere, like the sun of the hot season; felling the trees on the road like a violent wind; making the sky appear to be filled with cranes by the army-banners; sprinkling the earth, oppressed by the soldiers, with the ichor of the elephants, as it were. The King established a camp at the entrance of the country and stopped, observing a boundary, like the ocean within its boundary.

#### *Bāhubali's march (285-298)*

The son of Sunandā knew at once of his arrival from spies—the pillars of the house of royal state-craft. Then Bāhubali had the kettle-drum beaten for the march, making the sky resound with echoes as if it were turned into a drum. The departure-rites made, Bāhubali, like auspiciousness embodied, mounted a bhadra-elephant like eagerness embodied. He was surrounded at once by kings, princes, ministers, and other heroes, like Purandara by gods. Bāhubali shone with them possessing great strength and great eagerness, setting out on one duty, indivisible,

like pieces of himself. His elephant-drivers, horsemen, charioteers, foot-soldiers came at once by thousands, as if governed by his thoughts. Possessing unshakeable determination, making the earth seem to be made only of warriors by his mighty heroes with weapons raised, he set out.

Greedy for undivided victory, his warriors said to each other, "I alone will conquer the enemy." In that army even the kāhalā-player considered himself a warrior. All the pebbles too in Mt. Rohaṇa share jewelship. At that time the sky seemed to be made of white lotuses, from the governors' umbrellas white as the moon. Bāhubali went inspecting the kings individually, esteeming them powerful just like his own arms. Bāhubali split the earth, as it were, with the great weight of the armies and the sky by the violent noise of the musical instruments, as he advanced along the road. He arrived at the boundary of his territory, even though distant, very soon. Certainly those eager for battle are swifter than the wind. Bāhubali placed his camp on the bank of the Gaṅgā, not too near and not too far from the Lord of Bharata's camp.

#### *Preparations of both armies for battle (299-363)*

At dawn, the sons of Rṣabha invited each other like guests to a battle-festival, sending the invitations by bards. Then Bāhubali appointed as general his son Siṅharatha, devoted, approved by the kings, possessing the strength of a lion. The King himself placed a golden battle-fillet, that was like shining glory, on his head, just as on the head of the state-elephant. Delighted by the battle-instruction which he had received as if he had received the earth, he went to his own abode, after bowing to the King. After giving instructions to the other princes in regard to the battle, the King dismissed them. The master's instructions were a favor to them, eager for battle themselves.

Bharata also, like a chief ācārya, gave Suṣeṇa battle-

initiation, with the approval of the princes, kings, and vassals. Suṣeṇa received the Master's instructions like a charm for success and went to his own house, desiring dawn like a cakravāka. When he had summoned the crowned kings and other vassals, the Lord of Bharata gave instructions for battle as follows: "O mighty men, in the battle with my younger brother, you must carefully follow General Suṣeṇa like myself. O men, many kings, insolent from their strength of arms, were made submissive by you, like vicious elephants by mahouts. After crossing the Vaitādhya Mountains, remember! you courageously subdued the Kirātas difficult to subdue, like the gods the demons. Alas! what if they were all conquered since no one among them resembles even the infantry of the Lord of Takṣaśilā. Soma, the eldest son of Bāhubali, alone is able to scatter soldiers like wind cotton. Siṅharatha, a great warrior, the youngest in age but not the least in power, is like a forest-fire against the enemy's army. Moreover, each one of the others, sons, grandsons, etc., of Bāhubali, strong as an army of ten divisions, makes even Kṛtānta afraid. His vassal-kings, etc., are their equals in devotion to the master and in power, just like weights put on the scales to balance them.<sup>340</sup> All the soldiers in his army are as strong as the man who, alone powerful, becomes the chief in other armies. To say nothing of Bāhubali, very powerful in battle, he has a battle array very hard to break like diamond. Follow Suṣeṇa approaching him for battle, like winds from the east a cloud of the rainy season." Their bodies increased in size from horripilation all over, as if filled inwardly with nectar-like speech of their lord. Dismissed by the King, they went home, wooing their opponents as well as the Śris of victory.

~ The best of heroes prepared for the business of battle

<sup>340</sup> 314. Pratimāna is quoted only as 'weight' in the abstract, but here it must be either the weight put in one scale-pan to balance, or, perhaps, the scale itself.

wishing to cross the ocean of debt of favor from the two sons of Rṣabha. They worshipped their respective weapons—sword, bow, quiver, club, spear, etc., like divinities. In front of the weapons the warriors played loud musical instruments, as if to supply the time for the heart dancing with eagerness. The warriors anoint themselves with new sandal-unguent, fragrant like their own spotless glory. The soldiers put decorations of musk on their foreheads, which resembled a military fillet of dark cloth put on. Sleep, as if terrified, did not come to the two armies of heroes, watching their weapons and making conversation about future fighting. For the heroes of the two armies, desiring to fight at dawn, the three watches of the night passed as slowly as a hundred. Then the sun mounted the peak of the eastern mountain, as if to see the eagerness of the two sons of Rṣabha for the sport of battle. The loud sounds of the battle-drums of both armies arose, like the sound of the waters of the ocean when it was stirred by Mandara as a churning-stick, like that of Puṣkarāvarta clouds arising at the end of the world, like that of the mountains struck by the thunderbolt.

Then the elephants of the quarters, the flaps of their ears pricked up, trembled; the oceans were agitated by the sea-monsters wandering in fear; animals, though cruel, entered caves on all sides; great serpents disappeared from hole into hole; mountains trembled, their peaks falling down into big rocks; even the king of tortoises was terrified, contracting his feet and neck; the sky fell entirely to pieces, as it were; the earth burst, as it were, from the spreading noise of battle-drums.

Made to start by the war-drum, like a royal door-keeper, the soldiers of both armies prepared for conflict. Some prepared again and again new chain armor which kept bursting from the body swelling from eagerness for battle. Some equipped their horses themselves from affection. For soldiers take better care of their animals than of themselves. Some, after equipping and mounting

their horses, made them go to test them. If a horse is badly trained and apathetic, it is like an enemy to the rider. Some worshipped their horses like gods, if they neighed on taking their equipment. For neighing in battle is indicative of victory. Some, who received horses without equipment, laid aside their own armor. For this is the heroic custom in battle of men proud of their arms.

“You should go unstumbling in the terrible battle, like a fish in the ocean. You should show skill,” some instructed their charioteers. Some completely filled their chariots with weapons, like travelers with supplies, foreseeing a battle for a long time. Some set up flag-poles with their respective cognizances raised, like bards for announcing themselves from afar. Some yoked horses to chariots with closely joined yokes, winds to the ocean of the enemy’s army. Some gave very strong armor to charioteers. For chariots, even if they have horses, are useless without charioteers. Some adorned the elephants’ tusks, harsh from union with rows of large, iron rings, as if they were their own arms. Some put elephant-armor with wreaths of banners, like abodes of the Śri of victory who was to come, on the elephants. Some made at once tilakas from the ichor from the bursting cheeks of the elephants, as if from musk, saying, “It is an omen.” Some mounted the elephants, unrestrainable like the mind, not enduring even the wind rich with the fragrance of the ichor of the enemy’s elephants. All had all the elephants take golden armor that was like an elegant dress for the festival of battle. The elephant-drivers had the elephants take iron hammers by the ends of their trunks as easily as blue lotuses with erect stalks. The elephant-keepers quickly put on the elephants’ tusks sharp sheaths, like tusks taken from Yama.

“Let the mules and carts filled with arrows go forward quickly, one after another. Otherwise, how will arrows be supplied to archers? Let camels laden with coats of mail go, since the armor worn in the beginning by warriors

engaged in unceasing battle will break. Let other chariots prepared for the charioteers follow. For chariots are broken by a stroke of the sword like mountains by a flash of lightning. Let other horses go by hundreds behind the cavalry, so there will be no hindrance, when the first horses have become tired. Let many elephants go behind each crowned king, since their fight does not cease with one elephant. Let the buffaloes go behind the army, carrying water, living reservoirs for those burned by the hot season of exertion in battle. Let new healing herbs be carried by bags,<sup>841</sup> like the treasury of the Lord of Herbs (moon), like the essence of Mt. Hima." The noise of the battle-drums increased from the confusion arising from these instructions for battle of the King's subordinates. The universe seemed to be made of sound from the uproar arising in every direction, and to be made of iron from the weapons waved on all sides.

Bards, excited by battle, joyful as if on a festival-day, wandered unconfused to every elephant, every chariot, and every horse, recalling the adventures of men of former times, as if they had been seen at that time; praising the fruit of steadfastness in battle, like Vyāsa;<sup>842</sup> celebrating again and again zealously the adversaries present, to inflame the warriors, like the sage Nārada.<sup>843</sup>

### *Bāhubali's preparation (364-388)*

Then Bāhubali bathed and went to the temple to worship the god. Great men are never in doubt about their duties. There with devotion he bathed the image of Ṛṣabha Svāmin with fragrant water, like Vāsava at the

<sup>841</sup> 358. Gaṇḍībhī of the text must be emended to gonībhī of the MSS. Gonī ought to be an animal in accordance with the context. Also utpāt would be more appropriate in that case. Gonī does mean 'cow,' but as cows are never used as beasts of burden in India, I have reluctantly translated it 'bag.'

<sup>842</sup> 361. The traditional compiler of the Mahābharata.

<sup>843</sup> 363. The Rishi who first taught music.

birth-bath. Free from passion, he polished it with a divine fragrant reddish cloth, like a good layman his own mind with faith. Then he anointed the image with yakṣa-kardama-ointment<sup>344</sup> as if making a jacket of divine cloth. The King worshipped the Jina's image with varied wreaths of flowers, resembling in fragrance wreaths of flowers from the trees of heaven. He burned divine incense in a golden incense-burner, making a pūjā with its smoke like a pūjā of blue lotuses. Then he, wearing his upper garment, like the sun in the sign of Capricorn,<sup>345</sup> took the light-vessel brilliant with light, like the sun gaining brilliance. After he had put down the light vessel, Bāhubali bowed with folded hands and recited a hymn of praise with devotion to Adinātha.

*Stuti (372-379)*

“Disregarding my own ignorance, O All-knowing, I praise you. For my feeling of devotion, hard to restrain, makes me speak. O first Lord of the Tirtha, the light from the nails of your feet is victorious, forming a secure refuge for creatures terrified by the enemy existence. O God, fortunate people hasten daily, even from afar, to see your lotus-feet, like a king-goose (to lotuses). O God, you alone are made a refuge by the discerning, suffering from the terrible pain of samsāra, like the sun by those suffering from cold. For those who look at you, O Blessed One, with eyes unwinking from joy, an existence devoid of winking<sup>346</sup> will not be hard to attain in another world. O God, the stain of men's karma goes away by the words of your teaching, like the stain of orpiment from linen

<sup>344</sup> 367. Ointment consisting of camphor, aloes, musk, sandal, and kakkola.

<sup>345</sup> 370. There is, of course, a play on the double meaning of uttarāṅga. The sun enters Capricorn at the time of the winter solstice, and begins its journey to the north of the equator at that time. The uttariya is put on in a special way.

<sup>346</sup> 376. I.e., as a god. Gods do not wink.

clothes by water. O Master, your name 'Rṣabhanātha' whispered becomes a charm for the attraction of all the magic powers. There is no thunderbolt for dividing, no spear for cutting those creatures who have the armor of devotion to you."

After praising the Blessed One in these words, and having his hair erect from happiness, the crest-jewel of kings left the temple. He took adamantine armor adorned with gold and rubies, just like a garment for the wedding of the Śrī of victory. With that shining armor, the King looked like the lord of sea-monsters (the ocean) with a dense mass of coral-trees. The King put a helmet on his head, which resembled the beauty of a cloud-pavilion encircling a mountain-peak. On his back he fastened quivers filled with iron arrows resembling a chasm of Pātāla filled with a lot of serpents. On his left arm, the King carried a bow resembling the staff of Yama raised at the time of the destruction of the world. Blessed first by the chief family-priests saying "Success!" greeted by cries of "Long live! Long live!" by the old women of his clan; hailed with "Rejoice! Rejoice!" by his old friends; acclaimed with loud cries of "Long be victorious!" by bards, the King ascended the great elephant, supported by the driver's hand, like Indra the peak of Meru.

#### *Preparation of Bharata (389-413)*

Now, Śrī Bharateśa, virtuous-minded, went to the temple—the treasury of the Śrī of good fortune. There he, noble-minded, bathed the image of Ādinātha, with water brought from the tirthas, Padmā, etc. on his tour of conquest. The tiger of kings rubbed the image—which has no counterpart—with a fine cloth, like an expert artisan a jewel. He anointed the image with gośirṣa-sandal given by the Prince of Hima and others, like the earth with his own splendor. He made a herb for transfixing the eye in the form of a pūjā with blooming lotuses resembling the lotuses which are the abodes of Padmā



(Lakṣmī). Before the image, the King burned incense, as if designing decorations of musk on its face by creepers of smoke. The Light of Kings took the light-vessel with its shining light, like a fire-pit filled with the fuel of all the karmas. After setting it (the light-vessel) down, the King bowed to Ādinātha with folded hands and began a hymn of praise as follows :

*Stuti* (397-404)

“ Even though of little wit, O Lord of the World, I am going to praise you, thinking myself a fitting person to do so. For the speeches of children, though stammering, are certainly suitable for elder persons (to hear). A creature, O God, who takes refuge with you, even though having heavy karma, attains emancipation. Verily, iron becomes gold from the touch of quicksilver. The creatures who meditate on you, praise and worship you, O Master, are blessed, and gain the fruit of mind, speech, and body. The dust of your feet, as you wander on earth, has become a great elephant for rooting up the tree of evil for men. O Lord, you alone are able to give the eye of discernment to creatures blind from birth from innate delusion. For those who are like bees to your lotus-feet for a long time, moksa is not far away, like Meru, etc., for minds. O God, from the words of your teaching, the snares of people’s karma quickly fall to pieces, like jambū-fruit from rain-water.<sup>847</sup> I ask this of you, O Lord of the World, after bowing to you many times—by your favor, may my devotion to you be as imperishable as the water of the ocean.”

After praising Ādinātha in these words, bowing with devotion, the sun of kings left the temple. The King put on armor that had been made to measure, after loosening it

<sup>847</sup> 403. The jambū is probably the *Eugenia Jambos*, (not *E. Jambolana*). The fruit of *E. Jambos* is very delicate. It is ready to eat just before the heavy rains and is easily damaged by rain and hail.

again and again because of his body swelling from joy. With that divine jeweled armor clinging to his body the King shone like the image of a god with a pūjā of jewels. The Lord of Bharata wore a golden, jeweled helmet, high in the middle, round like an umbrella, like a second head-dress. The King carried on his back two quivers that were like serpent-kings with jagged teeth in the form of very sharp arrows. Then he took in his left hand the bow, Kālaprsthā, like Indra taking his straight, red bow. Absorbing the splendor of other splendid people, like the sun; walking with an easy, firm step like the chief of bhadra-elephants; counting his adversaries as straw before him, like a lion; terrifying by his glance, hard to endure like a serpent-king; being praised aloud by eminent bards, like Mahendra, the King mounted a fresh elephant.

*Advance to battle (414-435)*

Giving money to the bards like a wishing-tree; looking at their own soldiers that had come, like the Thousand-eyed One;<sup>348</sup> each carrying an arrow, like king-geese lotus-fibres; making a profession of battle like lovers a profession of love; very eager, very strong, the two sons of Rṣabha set out, each in the midst of his own soldiers. Bharata and Bāhubali, in the midst of their armies, had the appearance of Mt. Meru in Jambūdvīpa. The ground between their two armies looked like the ground of Videha-kṣetra between Niṣadha and Nīla Mountains. As they advanced, the two armies formed into lines were like the east and west oceans at the end of the kalpa. The foot-soldiers who had become stragglers as they marched were restrained by the royal door-keepers, like rivers by dams. The soldiers advanced with uniform steps at the King's command, like dancers in one concert to the time of the music. The two armies looked as if each had one body

<sup>348</sup> 414. I.e., Indra, but the point, of course, is in the 'thousand eyes.'

from all the soldiers advancing, each soldier keeping to his own place.

Splitting the earth with the iron-bound chariot-wheels, digging it up with the horses' hooves like iron hoes ; cutting it with the mules' hooves like iron half-moons ; shaking it with the infantry's feet with adamantine heels ; reducing it to bits with sharp hooves of buffaloes and oxen like arrows with horse-shoe heads ; making it into dust with the feet of elephants like hammers ; concealing the sky with dust like darkness ; lighting it up with swords and missiles like rays of the sun ; injuring the back of the tortoise with their great weight ; bending the turned-up tusk of the great boar ; making relax the serpent-king's firm expanded hood ; crippling all the elephants of the quarters ; making resound the universe with loud battle-cries, as it were ; splitting it open, as it were, with vigorous hand-clappings ; observing continuously their powerful opponents and hearing their names called by their well-known cognizances, as it were ; challenging each other, the proud and valorous soldiers in the van of both armies met. While elephant-riders drew near to elephant-riders, like sea-monsters to sea-monsters ; while cavalry drew near to cavalry, like waves to waves ; while charioteers drew near to charioteers, like wind to wind ; and infantry to infantry like horned animals, angrily making dart meet dart, sword meet sword, hammer meet hammer, staff meet staff, then the gods approached in the sky, god after god, terrified from fear of the shaking of the three worlds.

*Intervention of the gods (436-518)*

“What is this conflict of the two sons of R̥ṣabha, like that of two hands of the same body ?” With this reflection, they said to the soldiers of both armies, “R̥ṣabha Svāmin's order is that no one is to fight here, while we are enlightening your proud masters.” At the command of the Lord of the Three Worlds, the soldiers of both sides stopped just as they were—all of them, as if painted

in a picture. "Are these gods from Bāhubali or Bharata?" the soldiers reflected as they waited.

Saying "Fortunately for the people, the situation has not become hopeless," the gods went first to the Cakrin. After giving their blessing with the words, "Hail! Hail!" the gods spoke conciliatingly like ministers, with suitable speech, "Certainly you conquered the kings of six-part Bharataṣetra, O King, like Indra the demons. You have no rival in power and glory among kings, O lord of kings, like a śarabha among deer. Your desire for battle was not satisfied by them, like a desire for new butter by churning pitchers of water. Then you began this fight with your brother, your second half, like beating your own hand with your other hand. O King, certainly the itching of your arm, and nothing else, is the cause of this battle, just as the itching of an elephant's cheek is the cause of his rubbing against big trees. Verily, this arm-play of you two leads to the destruction of the worlds. For an encounter of rutting forest-elephants leads to the breaking down of the forest. Why was it undertaken to destroy everything merely for amusement, like a family of birds destroyed by a meat-eater for momentary pleasure? Is this fitting for you who have attained birth from Ṛṣabha, the protector of the world and ocean of compassion? It is like a rain of fire from the moon.

Abstain, O King, from this terrible battle, like a person with self-control from worldly affections. Go to your own home. Because of you, your younger brother, Bāhubali, came. When you have gone, he will go. For action is from cause. Let both of you have good fortune from giving up the sin of the destruction of the universe; let both armies have peace by abandoning the battle. Let the Indras of the Bhavanavasins, etc., living within the earth, be comfortable from the cessation of the earth's bending from the weight produced by your army. Let earth, mountains, oceans, subjects, animals, everywhere abandon agitation because of the cessation

of destruction by your army here. Let all the gods, too, remain in peace, free from anxiety about the destruction of the universe arising from your conflict."

After making this speech in regard to the matter, the gods became silent and the Lord of Bharata spoke in a voice deep as thunder: "Who except you would speak this speech beneficial to all? For people are generally quite indifferent to seeing the happiness of others. However, the cause of the rise of conflict is in reality different (from what you think). You, desiring to do good, have made the wrong deductions by argument. Instruction from an instructor, even from Br̥haspati, would be useless, if he made some conjecture without knowing the root of the matter. Certainly I am not eager for battle, saying impetuously, 'I am powerful.' Does one anoint a mountain, even though there is plenty of oil? Just as I had no rival among the kings of six-part Bharata, even so there is none now. A rival is an enemy, the cause of victory and defeat. But Bāhubali and I are the same with a distinction made by birth from the power of fate.

Formerly, fearing censure, bashful, discriminating, respectful, pious, Bāhubali looked upon me as a father. When I come after making a tour of conquest for sixty thousand years, I see him like another person. The passing of a long time is responsible for this. Then during the twelve coronation-years, Bāhubali did not come to me at all. I conjectured that it was carelessness in that case. When he does not come even after I sent a messenger to summon him, I conjecture that it is the bad advice of the ministers in this case. I summon him not from greed nor anger, but because the cakra will not enter (the armory), while he is unhumiliated. The cakra-jewel does not approach the city, he does not approach me, as if from mutual rivalry. I have fallen into a dilemma between the two. Let my brother come once, even though proud; let him take from me another country, like a guest taking a pūjā. There is no other cause of conflict except the entrance of

the çakra. I am not angry with my younger brother, whether he is submissive or not."

Then the gods said, "O King, there is good cause for conflict. Such a course of action is not taken by people like you with slight cause. Now we shall approach Bāhubali and will enlighten him. Destruction of the people must be warded off, like the end of the world approaching. If he, too, as well as you, should give quite a different reason for the battle, nevertheless you must not fight with the worst kind of fighting. You must fight with the best kind of fighting, that is, eye, voice, arm, etc., so there will not be injury to innocent elephants, etc."

The Cakravartin agreed, and the gods approached King Bāhubali in the second army. Inwardly astonished at the thought, "Oh, he is invincible, with a form filled with firm resolution," they said to him: "O son of Vṛṣabha Svāmin, long be victorious, long rejoice, the only moon for the delight of the çakora of the eyes of the world. Like the ocean, you never cross the boundary. You fear censure like a coward a battle. Not arrogant from your own success, not jealous of others' successes, punisher of the irreverent, reverent to elders, a son suitable for the god (Rṣabha) conferring fearlessness on all, you never aimed at the destruction even of an inferior. Why then, this terrifying undertaking against your elder brother? It is supposed to be impossible from you, like death from nectar. Though it has gone this far, the situation is not entirely hopeless. Abandon the intention of fighting with him, like friendship with a rogue. By your command, O King, restrain the warriors who are starting out from speedy battle, like snakes by a charm. Go and submit to your elder brother, Bharata, and you will be described as having unlimited power and yet respectful. Enjoy this six-part Bharatakṣetra that has been acquired by Bharata, as if it had been acquired by yourself. For what difference is there between you?" After saying this, they stopped, like clouds that had rained.

Bāhubali, astonished, spoke in a deep voice: "You speak in this way, O gods, from your own purity of heart, without knowing the real cause of our quarrel. Because you were always devoted to our father and we are our father's sons, you spoke in this way with propriety, because of friendship.

Formerly, at the time of his initiation, our father divided his territories and gave them to us and Bharata, like gold to beggars. All of us remain satisfied with our own kingdom. Who, pray, causes injury to others merely for money? Bharata, discontented, devoured the kingdoms of all the kings, like big fishes (small) fishes in the ocean of Bharata. Not satisfied even by their kingdoms, like a glutton not satisfied by food, he steals the kingdoms of his own younger brothers. One who takes from his brothers kingdoms given by his father has himself destroyed his claim to consideration as the eldest. An elder person who acts suitably for an elder is to be respected as being elder, not merely because of his age. His claim to be treated like an elder is demonstrated by his banishment of his brothers. For so long a time I mistakenly considered that he was entitled to respect as an elder, like looking at brass with the idea that it is gold, or glass with the idea that it is a pearl. Even one who has a small kingdom should not take land which has been given by his father or kinsman to another, an innocent man. How much less the Lord of Bharata!

After taking his younger brothers' kingdoms, even now he is not ashamed, since he summons me also, for the sake of my kingdom, like a conqueror. After a rapid conquest of all of Bharata, he crashes against me, like a boat that has crossed the ocean crashing on a mountain-crag on the shore. When they knew that he was rapacious without limit, cruel like a Rākṣasa, my younger brothers did not honor him from shame. Because of what virtue of his, shall I now submit to him? Speak impartially, O gods, like councilors. Now he makes me submissive

by force! Let him do so. For that is the path at the disposal of warriors. These being the facts, if after reflection he turns back and goes away, why, let him go in peace. I am not greedy like him.

‘I should enjoy all of Bharata given by him’! How can that be? Does a lion ever eat anything given by anyone? Sixty thousand years passed while he was taking Bharata. If I had wanted to take it, I would have taken it then. How can I, his brother, take Bharata’s glory produced after so long a time, like money from a miser? If blind from that power like an elephant from nutmeg,<sup>540</sup> Bharata can not remain in peace, know that that power of the Lord of Bharata over Bharata-kṣetra was really gained by me, for I looked on with indifference. He was sent by ministers like himself as a surety to give me treasure, horses, elephants, etc., and glory. If you, desiring his good, restrain him from this battle, certainly I shall not fight with him if he does not fight.”

When they had heard this proud speech of his like the thunder of a rain-cloud, their ears picked up from astonishment, the gods spoke again. “On the one hand, the Cakrin, saying the non-entrance of the cakra is the cause of fighting, can not be restrained even by Br̥haspati giving a reply. Saying ‘I will fight with him fighting,’ you certainly can not be prevented from fighting even by Śakra. This unexpected fighting of you two closely connected with R̥ṣabha Svāmin, both very clever, both possessing discernment, both protectors of the world, both compassionate, has arisen from the loss of good fortune of the world. Nevertheless, O hero, wishing-tree

<sup>540</sup> 506. Orientals consider nutmeg to be intoxicating. The ‘blindness’ would be like that from liquor. Watt, Dict. Vol. II, p. 313. In Irvine’s “A Pepys of Mogul India” there is an interesting item about the effect of nutmeg on a horse. Manucci considered it beneficial. “On giving him each day one nut, he became ever more ready and clever.”



for requests, you are requested to fight with the best fight, and not with the worst. For if you two, terribly fierce, fight with the worst fight, the destruction of the world would take place at the wrong time, because of the destruction of very many people. Certainly you must fight with the eye-fight, etc. For with these you accomplish your own purpose but not the destruction of the people." When he agreed, the gods remained not far away to see their fight, like townsmen that of two elephants.

*The fight between Bharata and Bāhubali (519-739).*

Then at the command of Bāhubali, the door-keeper mounted an elephant and roaring like a mighty elephant, said to his soldiers: "Oh, all you warriors, your master's work, desired like the gain of a son, is now at hand for you thinking about it for a long time. But because of your little merit, this god (Bāhubali), powerful, was asked by the gods to fight a duel with Bharata. Desiring a duel himself, and asked moreover by the gods, your master, whose strength is equal to Indra's, restrains you from battle. While he fights, strong (malla) in one limb like Hastimalla,<sup>560</sup> you must look on, indifferent as the gods. Turn your chariots, horses, and elephants, O heroes, and go away like retrograde planets. Throw your swords into their scabbards, like serpents into baskets; put your lances raised like comets into their sheaths. Bend down your raised hammers like elephants their trunks. Take the string from the bow like an eye-brow from the brow. Put the arrow in the quiver again, like money in a deposit. Cover your spears, like clouds lightning."

Agitated by the door-keeper's speech which was like the noise of a thunderbolt, Bāhubali's soldiers thought to themselves: "Alas! now the battle-festival is prevented by the gods persuading our lord, like merchants

<sup>560</sup> 523. Indra's elephant. The 'one limb' refers to the eye, voice, and arm with which they fought.

terrified of the coming battle, like men who had taken large bribes from the Lord of Bharata's soldiers, like enemies of our former births who have suddenly appeared. This battle-festival which had come was taken away by fate from us like a dish in front of those who have sat down for food, like a son from the couch of those approaching to caress, like a rope for pulling up from those leaving a well. What other opponent will there be, the equal of Bharata, by battle with whom we shall become free from debt to the master? For no purpose, we take money from Bāhubali, like heirs, like thieves, like sons of women living in their fathers' houses. Now this valor of our arms has gone in vain, like the fragrance of the blossoms of forest-trees. To no purpose we made a collection of missles, like eunuchs of women, and practice in swords like parrots the study of the śāstras. This infantry which we collected is without result, like knowledge of treatises on love on the part of ascetic-youths. In vain, too, did we, bereft of understanding, make these elephants practice fighting and the horses conquer fatigue. We thundered as vainly as autumn-clouds, and leered terribly as vainly as buffaloes. In vain this pregnancy of pride was equipped by us like people exhibiting a complete equipment, since the pregnancy-whim for fighting is unsatisfied." Filled with the poison of depression at these thoughts, they went away making sūt-sounds, like serpents making phūt-sounds.

Then the Lord of Bharata, possessing a wealth of kṣatriya-customs, sent away his own army, like the ocean the tide. When his soldiers had been sent away by the powerful Cakrin, they formed into groups here and there and reflected: "By the advice of what enemy, under pretext of being a minister, did the master consent to this duel, like an ordinary man? Fighting with the master, eating with buttermilk,<sup>861</sup> they are finished, alas! Henceforth,

<sup>861</sup> 545. Usually taken at the end of the meal by Indians, and a very important part of the diet.

what are we to do? Did any one escape from us in the fighting-business with the kings of six-part Bharata-kṣetra, that we are restrained from battle? When the soldiers have fled, been conquered, or killed, it is fitting for the lord to fight, not otherwise. For the course of battle is varied. Certainly we do not fear any risk to the master in battle with any adversary except Bāhubali alone. There is doubt about victory even for Pākaśāsana, to say nothing of others, in battle with long-armed Bāhubali. It is not fitting for the lord to battle in the beginning with him whose violence is hard to endure like that of a great river's flood. After we have fought first, then battle is suitable for the lord, like mounting a horse first broken by horse-trainers."

When the Cakrabhrt had seen the soldiers calling out to each other these remarks, knowing (their) nature, he summoned them by gestures and said, "Just as the rays precede the sun in destroying darkness, so you precede me in fighting with an enemy. No enemy has approached me, when you were fighting, just as an elephant does not approach the bank of a rampart in a deep moat. Since you have not seen me in such a battle before, you are needlessly afraid. For devotion sees fear even in the wrong place. All together, see the strength of my arm, so your fear will disappear instantly, like sickness as a result of medicine."

Immediately after this speech, the Cakrin had a very wide and deep ditch dug by his diggers. The Lord of Bharata sat on the bank of the ditch, like Mt. Sahya on the bank of the southern ocean. On his left arm he tied chains and small attached chains close together, like the hanging roots of the banyan tree. With a thousand of these the Cakrabhrt looked like the 'thousand-rayed' (sun) with its rays; like a big tree with creepers. Then he said to the kings, "You with your army and transport animals, pull me fearlessly, like oxen pulling great carts. All of you, pulling with all your strength, make me fall

into the ditch here. There is no suspicion of disrespect on your part to the master in testing the strength of my arm. Let this bad dream that we saw be repelled. For it will be ineffective, if its action is carried out by oneself."

Again and again instructed by the Cakrin, the kings with the soldiers reluctantly agreed. For the command of the master is very powerful. The soldiers pulled the series of chains on the Cakrin's arm, like the gods and demons the snake turned into a rope for the mountain used as a churning-stick.<sup>862</sup> While they were clinging closely to the chains hanging from the Cakrin's arm they looked like monkeys in the top branches of a tall tree. The Cakrin himself, looked at the soldiers pulling him, like elephants dividing a mountain, for the sake of the spectacle. Then the Cakrin put ointment on his breast with the same hand (to which they clung), and they fell together like a row of jars fastened in a circle. The Cakrin's arm, with the soldiers close together clinging to it, looked like a branch of a wild date tree with its date-fruit. Delighting in the master's strength, the soldiers at once abandoned the chains on his arms, as well as their former anxiety.

Then, mounted on an elephant, the Cakrabhart took again the former field of battle, like a singer the introductory part of a piece. Between the two armies there was an extensive flat plain that looked like the altar-like country between the Gaṅgā and Yamunā. Then the Maruṭs, delighted at the preservation from destruction of the people, gradually removed the dust from the ground, like servants. The gods, knowing what was fitting, sprinkled perfumed water on the earth just as on the ground of the samavasaraṇa. The gods cast blooming flowers on the battle-ground, like sorcerers in a circle on the ground. Both the elephants of kings descended from their elephants and entered the battle-field, roaring

<sup>862</sup> 565. A reference to the churning of the ocean. See N. 89. Mt. Mandara was the churning stick.

like elephants. Even though advancing easily, as both were very powerful, they put the king of tortoises<sup>353</sup> in danger of his life at every step.

As they had agreed, "It must be fought with the eye-fight," they stood facing each other, their eyes unwinking, like another Śakra and Īsāna. Facing, they looked at each other's face, their eyes red, looking like the sky at twilight with the sun and moon on its two sides. Both stood looking at each other for a long time with immovable eyes, like Yogis meditating. The eyes of Rṣabha's eldest son closed, like a blue lotus overcome by the rays of the sun. The Cakrin's eyes gave water in the guise of tears, as it were, for the funeral ceremony of the great fame arising from the conquest of six-part Bharata. Then the gods made a rain of flowers on Bāhubali, like trees shaking their tops at dawn. The heroes, Somaprabha, etc., made a great outcry of joy, like that of birds at sunrise, at Bāhubali's victory. Then King Bāhubali's army played instruments of victory, excited as if at the beginning of a dance by the dancer Fame. The powers of Bharata's soldiers were checked, as if they had swooned, or were asleep, or suffering from disease. The two armies were united with depression and joy, just like the two sides of Meru with darkness and light.

The King said to the Cakrin, "Fight with the voice-fight. Do not say 'It was won by the law of the crow and palm-tree.'" Like a serpent touched by the foot, the Cakrin said angrily to the King, "Very well, O conqueror." Bharata gave a loud battle-cry like the bellow of Īsāna's bull,<sup>354</sup> like the trumpeting of Śakra's elephant, like a cloud's thunder. His battle-cry, going forth, penetrated heaven and earth, like the flood-water of a great river the banks on both sides, as if

<sup>353</sup> 577. The tortoise supporting the earth.

<sup>354</sup> 590. The bull is the vehicle of Īsāna, the Indra of the second heaven.

to make fall the aerial-cars of the gods who were witnesses of the fight, as if to make disappear the planets, constellations, and stars from the sky, as if to shake the high peaks of the principal mountain-ranges, as if to make the waters of the oceans rise on all sides. The chariot-horses ignored the reins, like evil-minded people the command of an elder; the elephants disregarded the goads, like slanderous persons the speech of the good. The horses were unconscious of the bridles, like persons with a cold unconscious of something pungent; the camels did not heed the nose-rope, like voluptuaries shame; the mules did not recognize blows with whips, as if they were possessed by demons. Terrified by that cry, no one maintained firmness.

Then Bāhubali gave a battle-cry, very terrifying, spreading below and above, as if in rivalry with the lokanāli<sup>856</sup>. Very unpleasant to hear, it was heard by serpents wishing to enter Pātāla even from Pātāla, as it were, from the idea that it was the noise of the wings of Garuḍa descending; by the sea-monsters in the ocean completely terrified by the fear that it was the noise of the churning of Mt. Mandara that had entered the ocean; by the chief mountain-ranges which were shaking, fearing their own destruction because they thought it was the noise of the thunderbolt discharged by Jambhāri again; by the inhabitants of the middle world, rolling on the ground, with the mistaken idea that it was the noise of lightning discharged by the Puṣkarāvarta clouds at the end of the world; by the groups of gods confused by the error that it was the noise of an unexpected attack by demons. Again Bharata, very powerful, gave a battle-cry frightening the Vaimānika-women like deer. So in turn the Cakrin and King made a great noise as if terrifying the middle world for sport. Gradually the noise made by the Lord of

<sup>856</sup> 602. See App. I.

Bharata decreased very much, like the trunk of an elephant, like the body of a snake. Bāhubali's lion's-roar increased very, very much, like the current of a river, like the friendship of good people. The Lord of Bharata, the defendant, was defeated by the hero Bāhubali, plaintiff, also in the voice-fight according to the śāstras.

Then the two brothers fastened their girdles for the arm-fight, like the best elephants with their girths fastened. Then Bāhubali's chief door-keeper, carrying a golden staff, roaring like the ocean with high waves, said: "O earth, be firm, especially leaning on the mountains like adamant pillars, resorting to all your strength. Completely surrounding and holding in the wind, O serpent-king, becoming firm like a mountain, support the earth. Rolling in the mud of the ocean and, leaving your former fatigue, revived again, O great boar, embrace the earth. Contracting your legs on all sides, considering yourself adamant, O best of tortoises, make your back firm and bear the earth. Do not go to sleep from carelessness or rutting, (but) as before<sup>366</sup> attentive with your whole soul, support the earth, O elephants of the quarters. For Bāhubali, having the nature of adamant, is ready now to engage in a prize-fight with his adamantine arms."

Then the two great wrestlers challenged each other, clapping their hands like the noise of a mountain struck by lightning. They advanced with an easy gait with dangling earrings, like two Kṣudramerus that had come with the sun and moon from Dhātakikhaṇḍa. With loud shouts they struck at each other's hands, like elephants at each other's tusks. In a moment they were united, and in a moment they were separated, like big trees close together stirred by a violent wind. The heroes jumped up one minute; they came down the next,

<sup>366</sup> 614. The position of the pūrvavat certainly favors taking it with the first clause, but I have not been able to find any account of the elephants going to sleep.

like the waves of the ocean stirred up by bad weather. Then running from impatience as if from affection, both, powerful, embraced each other, pressing body against body. One minute, one was below; the next, he was on top, subject to skill in wrestling, like a soul subject to karma. They could not be distinguished by the people enough to say "He is on top. He is below," changing about frequently with the speed of a fish in water. They displayed skill in coiling around each other like serpents; and suddenly kept each other off like quick-moving monkeys. Gray with dust from rolling on the ground frequently, they looked like elephants with ichor in the form of dust. Unable to bear their weight like that of moving mountains, the earth cried out, as it were, with the noise of the whirlwind of their feet.

Then Bāhubali, angered, possessing cruel strength, seized the Cakrin with one hand like a śarabha an elephant. He tossed him up in the air like an elephant an animal. Alas! creation is endless. There are stronger even than the strong. Like an arrow shot from a bow, like a stone from a machine, Bharata went far up in the sky. Then all the Khecaras looking at the fight fled from Bharata falling, as they would flee from a thunderbolt discharged by Śakra. A great cry of "Ha! Ha!" arose from both armies. For who would not be pained at the arrival of destruction to the great?

Thinking, "Shame on this strength of my arm! Shame! Shame on me for my rashness! Shame on the ministers of both kingdoms for allowing this action. Still, enough of blaming them. To keep my elder brother from being broken into pieces by falling on the ground, I shall catch him as he falls from the sky," Bāhubali held out his arms, equal to couches, under him: Bāhubali stood for a moment with his arms raised like an ascetic who keeps his arms raised,<sup>367</sup> his face turned up like

<sup>367</sup> 635. This refers to the practice of some ascetics of maintaining difficult and unnatural positions for long periods.



an ascetic who gazes at the sun. Standing as if about to fly by the power of the tip of the foot, he caught at once his elder brother as he fell, as easily as a ball. The joy of the armies at his protection quickly modified the depression that had arisen from the throwing-up of Bharata, like an exception modifying a general rule. The people praised the nobility of R̥ṣabha's younger son because of the discernment resulting in the protection of his brother, as well as for the qualities of knowledge and good conduct. The gods showered flowers on Bāhubali, and yet—what importance is this to him possessing such heroism ?

Then Bharata was filled with embarrassment and anger simultaneously, like a fire with smoke and flame. To remove his elder brother's embarrassment, Bāhubali said in a stammering voice, his lotus-face bent from shame, "Do not be embarrassed, O Lord of the World, very strong, very powerful. Sometimes even a conqueror is conquered by some one else by chance. You are not conquered because of such a thing ; I am not a conqueror because of such a thing. I consider that my victory today happened like a letter in wood by a worm."<sup>558</sup> Up to this time you alone are a hero, O Lord of the World. The ocean churned by the gods is still an ocean, not a pond. O Lord of six-part Bharata, why do you remain like a tiger that has missed his jump ? Stand up ! Stand up for the business of your fight." Bharata said, "This arm, exhibiting its fist, will wipe out its fault." Then raising his fist, like the lord of serpents his hood, his eyes red from anger, after drawing back a little, the Cakrabhṛt ran up. Bharata struck the King's chest with his fist, like an elephant the door of a city-gate with its tusk. The Cakrin's blow with his fist on the King's chest was as useless as a gift to an unworthy person, as a whisper

<sup>558</sup> 643. I.e., it would be only by chance that a hole made by a worm would have the shape of a letter.

in the ear of a deaf person, as a benefit to a slanderer, as rain on saline ground, as a concert in a large forest, as a fall of fire on a mass of snow.

Then the son of Sunandā (Bāhubali) raised his fist high, watched by the gods with anxiety at the thought, "Is he angry with us?" He struck the Cakrin on the breast with his fist like a mahout striking an elephant on the temple with a goad. From that blow the Lord of Bharata fell on the ground in a swoon, like a mountain from a blow with a thunderbolt. The earth trembled at his fall, like a well-born woman at the fall of her husband. The mountains also shook, like relatives at the fall of a relative. "What is this evil whim of warriors for persistence in heroism in which there is such a quarrel between brothers ending in destruction? If my elder brother does not live, enough of life for me." With these thoughts, Bāhubali made a fan out of his upper garment and fanned Bharata, sprinkling him with tears. He is indeed a brother, who is a brother. The Cakrin regained consciousness in a moment, as if he had been asleep, and stood up. He saw Bāhubali standing like a servant in front of him. The two brothers stood apart with downcast faces. Ah! Defeat by others, and victory also, are sources of shame to the great. The Cakrabhṛt withdrew a little, walking backwards. For this is characteristic of a desire to fight on the part of men exhibiting strength.

"I suspect the noble lord wishes to fight again with some kind of fight. For the proud never abandon pride at all, so long as they live. There will certainly be strong censure of Bāhubali, caused by his striking his brother. I think it will not stop even at death." While Bāhubali was engaged in these reflections for a moment, the Cakravartin took his staff, like Daṇḍapāṇī (Yama). With his staff upraised, the Cakrabhṛt looked like a mountain with its peak, like the sky with the Milky Way. Then the Lord of Bharata whirled the staff in the

sky for a moment, giving the impression of an unexpected comet. The Cakrin struck the King on the head with his staff, like a young lion the ground with his tail. There was a loud noise from the Cakrin's blow on his head with the staff, like that of ocean waves striking on Mt. Sahya. The Cakrin reduced to powder the diadem on the King's head, like iron on an anvil with an iron hammer. Pieces of the diadem's jewels fell on the ground from the King's head like flowers from tree-tops shaken by the wind. The King's eyes closed at once from the blow, and the people's eyes closed from the terrible noise.

When he opened his eyes, Bāhubali, like a fighting-elephant, took in his hand a long iron staff. "Will he make me fall?" "Will he make me fly up?" The sky and earth, respectively, were terrified at these thoughts. The long iron staff in Bāhubali's hand looked like a snake on an ant-hill on a mountain-top. Then the Lord of Takṣaśilā whirled his staff violently like a signal-cloth for summoning Death even from afar. The King of Bahali struck the Cakrin mercilessly on the heart with it, like a bundle of seed-grain with a club. The Cakravartin's armor, though it was strong, was broken into pieces at once by that blow, like a jar. His armor broken, the Cakravartin blazed from anger, like a cloudless sun, like a smokeless fire. Confused for half a moment, Bharata did not consider at all, like an elephant in the seventh stage of rutting.<sup>369</sup> Unhesitatingly, clinging to prowess of arm like a dear friend, the Cakrabhart raised his staff again and ran at the King. Biting his lower lip, terrifying because of his frowns, Bharata whirled his staff which resembled a whirlpool of submarine fire. Cakrapāṇi (Bharata) struck Bāhubali on

<sup>369</sup> 678. In the Hastyāyurveda, Bk. 4, Chap. 31, the 7 stages of rutting are treated in detail. They are considered to be connected with the 7 elements; chyle, blood, flesh, fat, bone, marrow, and semen. They are progressively intensive and, if the seventh is reached, the elephant becomes blind and deaf and eventually dies.

the head with it, like a cloud at the end of the world striking a mountain with a flash of lightning. From that blow, Bāhubali sank into the ground up to his knees, like a diamond beaten into an iron anvil. After striking Bāhubali, who was as hard as adamant, Bharata's staff flew into pieces, as if terrified at its own crime.

Buried in the ground up to his knees, like a mountain with its foundations in the ground, the rest of his body projecting, Bāhubali looked like Śeṣanāga. He shook his head from the pain of the blow as if surprised inwardly at his elder brother's strength. For a moment, Bāhubali, suffering from that blow, heard nothing, like a Yogi rejoicing in the supreme spirit. Then Sunandā's son left the ground, like an elephant the mud on the bank of a dried-up river. He, chief of the angry, looked at his own arms and staff with glances red as lac, as if blaming them. The King of Takṣaśilā whirled his staff, disagreeable to look at like a snake, constantly in one hand. The staff, whirled very rapidly by Sunandā's son, had the appearance of the revolving circle of the rādhāvedha.<sup>360</sup> Revolving like the Ādimatsya,<sup>361</sup> in the vortex of a whirlpool of the ocean at the end of the world, it made the eyes whirl when it was looked at. "Flying up, it will crack the sun like a brazen kettle; it will reduce to powder the moon-disc like a bhāraṇḍa's<sup>362</sup> egg; it will knock down the multitudes of stars like the fruit of the myrobalan, and will make fall the aerial cars of the Vaimānikas like nests; while falling, it will split the mountain-peaks like ant-hills; it will crush the arbors of trees like huts of grass; it will split the earth like a ball of unbaked clay, if the staff should fly from his hand by chance."

<sup>360</sup> 690. In the rādhāvedha, the archer must hit the left eye of a doll fastened to a revolving wheel. According to some, he could not look at the doll, but only at its reflection in a basin of oil below.

<sup>361</sup> 691. The fish-incarnation of Viṣṇu. See Wilkins, pp. 113 ff.

<sup>362</sup> 692. Fabulous three-legged birds.

Watched by the soldiers and the gods filled with terror at these thoughts, the King hit the Cakrin on the head with the staff. As a result of this violent blow with the staff, the Cakravartin entered the ground up to his neck like a nail struck by a hammer. The Master's (Bharata's) attendants, sorrowful, fell to the ground, as if thinking, "Give us the same kind of a hole that was given to our master." The Cakravartin being buried in the ground, like the Sun devoured by Rāhu,<sup>868</sup> a great tumult arose from men on earth and gods in the sky. His eyes closed, his face dark, the Lord of six-part Bharata remained in the ground for a moment, as if from shame. After a moment he left the ground, shining with light, like the sun at daybreak. Then he reflected, "I have been defeated by him in all the contests, like a blind gambler in gambling. Why should Bharatakṣetra have been conquered by me for his benefit, like dūrvā-grass consumed by the cow for the benefit of the milkman? Two Cakravartins at the same time have never been seen nor heard of in this Bharatakṣetra, like two swords in one scabbard. Indra is conquered by the gods and the Cakravartin by kings! Formerly, this was as unheard of as a horned donkey. Am I, defeated by him, not to be Cakravartin? Unconquered by me, invincible to all, he will be Cakravartin."

As he was thinking this, the cakra was brought and put into his hand by the Yakṣa-kings, as if they had been wish-jewels. Thinking himself a cakrin from confidence in the cakra, he whirled it in the sky, like a whirlwind a circle of pollen from lotuses. Like an inopportune fire at the end of the world, like another submarine fire, like a sudden fire from a thunderbolt, just like a mass of meteors, like a falling sun, like a wandering ball of lightning, terrifying from its mass of flame, the cakra appeared in the sky. When he perceived

<sup>868</sup> 699. See below, n. 410.

the cakra being whirled by the Cakravartin for his destruction, the proud king of Bahali thought to himself: "Shame on his thinking himself his father's son! Shame on his heroism, since the Lord of Bharata took the cakra against me who had a staff for a weapon. In the presence of the gods he promised the best fight. Shame on such an action like a child's play."<sup>364</sup> Displaying the cakra, like an angered ascetic a hot flash, just as he has terrified everyone, he wishes to terrify me. As he has learned the strength of his arms and staff, so let him learn the power of the cakra." As Bāhubali, strong of arm, was thinking this, the Lord of Bharata hurled the cakra at Bāhubali, throwing it with all his strength.

"Shall I break it quickly with the staff, like an old dish? Or shall I strike it gently and then throw it back like a ball? Or shall I throw it up in the sky as easily as a knife? Or shall I put it in the ground like an infant's navel-cord?<sup>365</sup> Or shall I catch it in my hand like a young sparrow flying up? Or shall I merely repel it to a distance immediately like a criminal unworthy of slaughter? Or shall I speedily crush the thousand Yakṣas, its guardians, with my staff, like grain with a grindstone? Still, all this must be considered later: first I must know the extent of its power." While the King of Takṣaśilā was making these reflections, the cakra approached and made the pradaksinā to him, like a pupil to his guru. The Cakravartin's cakra has no effect on even an ordinary man belonging to the same family, and especially such a man with the very best body. The cakra returned to the Cakravartin's hand again, like a bird to its resting-place, like a horse to its stable.

<sup>364</sup> 713. Samvyanādāna. This is said to refer to children's play, in which they put their garments over their head and dance, in imitation of peacocks. There is a Gujarātī proverb which compares a shameless person with a child playing in this way.

<sup>365</sup> 718. As in the description of the birth ceremonies in Chap. II.

“Henceforth, let it alone, effective in the business of killing, and nothing else be his wealth, like poison to a snake. So, I will crush him with my fist, even though he has the cakra, since he committed a crime by throwing the cakra at me who had a staff for a weapon.” With these angry reflections, Sunandā’s son raised his powerful fist and ran up, terrifying like Yama. The Lord of Takṣaśilā went near Bharata, his hand doubled up, like an elephant with its trunk raised as a hammer. Suddenly he stopped, like the ocean at the earth as a boundary and, noble, thought to himself: “Shame on a brother’s murder which I, as well as he, greedy for a kingdom, more wicked even than a hunter, have undertaken. When in the beginning brothers, brothers’ sons, etc., are killed, who would seek a kingdom like a śākinī-mantra?<sup>366</sup> Contentment for men is not produced by the Śrī of sovereignty, even though attained and enjoyed at will, like that of a drinker by wine. Even though being worshipped, the Śrī of sovereignty would avert her face, like a cruel divinity, if she had the least pretext. The Śrī of sovereignty is very dark like the night before the new moon. For what other reason did my father abandon her like grass? I, even though my father’s son, understood her only after a long time, because of my bad conduct. How will another understand her? By all means, she must be abandoned.” With this thought in his mind, noble Bāhubali said to the Cakravartin, “Bear patiently, O Lord of the World, that you were harassed by me in this way merely for a kingdom, like an enemy, O brother. Enough of sovereignty, brothers, sons, wives, etc., resembling a net in this great pool of existence. I shall become now a traveler on the road of my father, Master of the Three Worlds, sole dispenser of the gift of fearlessness to all.”

<sup>366</sup> 731. The name of a mantra which causes injury. A śākinī is a kind of evil spirit. See Folklore of Gujarat, p. 115.

*Bāhubali becomes a sādhu and attains omniscience*  
(740-798)

Saying this, noble, first of those acting quickly, with the same fist (raised to strike) he tore the hair out of his head like grass. With joyful exclamations of "Well done! Well done!" the gods rained flowers above Bāhubali. He considered, "Shall I take the great vows and go now to my father's lotus-feet? Yet, I will not go, since I would be inferior in rank to my younger brothers who took the vows earlier and possess knowledge. After I have consumed here the destructive karmas by the fire of meditation and have attained kevalajñāna, I shall go to the Master's assembly." Thinking this, proud, he stood in that very spot in kāyotsarga, his arms hanging down, like a jeweled image.

When Bharata saw him like that and considered his own wicked actions, he bent his neck as if to enter the earth. He bowed to his brother who was like the emotion (rasa) of tranquillity personified, pouring forth the remains of his anger, as it were, by warm tears from his eyes. Bharata, bowing with the desire to do especial worship to him, was multiplied, as it were, by reflections in the mirrors of his nails. Then he uttered self-reproaches accompanied by praise of the merits of the muni Sunandā's son, the healing-herb for the disease of his evil-speaking. "You are blessed, you who abandon sovereignty through compassion for me. I am wicked since, dissatisfied and arrogant, I attacked you. I am chief of those who misjudge their own power, who commit crime, and who are overcome by greed. People who do not know that sovereignty is the seed of the tree of worldly existence are on the lowest plane. I am distinguished among them, since I do not abandon it, even though knowing this. You alone are our father's son, since you have followed our father's path.



I would be his son, also, if I became like you." After destroying the mud of depression by the waters of repentance, he established his son, Somayaśas, in the kingdom. That was the beginning of the Soma-line filled with a hundred branches, the only source of various men-jewels. Then bowing to Bāhubali, Bharata and his retinue went to the city Ayodhyā which was like a sister of the Śrī of sovereignty.

The blessed muni, Bāhubali, remained there alone, as if sprung up from the earth, as if fallen from the sky. Devoted to meditation, his eyes fixed on the end of his nose, motionless, the muni appeared like a signpost. Like a forest-tree his body endured the wind in the hot season spreading hot grains of sand like grains of fire. Plunged in the nectar of good meditation, he was unconscious of the sun in the middle of the hot season, like a fire-pit, over his head. Covered from head to foot with mud made from dust and perspiration caused by the heat, he looked like a boar that had come out of mud. In the rainy season he was no more disturbed by streams of water than a mountain by trees shaken by wind and rain. He was not shaken from kāyot-sarga nor from meditation by the flashes of lightning nor by the mountain-peaks shaken by thunder-storms. Both of his feet were covered with moss caused by dripping water, like the steps of a deserted village-tank. In the winter season in which elephant-deep streams were frozen, he remained comfortable from the fire of meditation active in burning the fuel of karma. On winter nights when trees were frozen by cold, Bāhubali's pious meditation bloomed especially, like jasmines.<sup>267</sup>

Forest-buffaloes scratched themselves on him just as on the trunk of a huge tree, at the same time splitting their horns. Families of rhinoceroses experienced the delight of sleep at night resting with their bodies on his body,

<sup>267</sup> 766. In India the jasmine blooms during the winter.

just as on a mountain-side. Elephants, pulling at his hands and feet with the idea they were olibanum-shoots, were often embarrassed, unable to pull them up. Herds of yaks, their faces upturned, licked him fearlessly with tongues that were dreadful from their rough surfaces like saws. He was surrounded completely by creepers with a hundred branches shooting up, like a drum by leather thongs. Dense clusters of reeds grew up and around him, which had the appearance of quivers filled with arrows that had come from the power of former affection. Abundant darbha-grass filled with moving centipedes grew up around his feet buried in the mud of the rainy season. Hawks, sparrows, etc., in harmony with each other, made nests on his body covered with creepers. Thousands of serpents hid in the thickets of creepers, terrified by the call of the forest peacocks. Bāhubali looked as if he had a thousand arms from hanging serpents fastened to his body. His feet were surrounded by serpents, like anklets, that had left the ant-hill near his feet. As he stood thus in meditation, a year passed without food, like that of Vṛṣabha Svāmin when he was wandering.

When the year was completed, Vṛṣabha-bannered, the Blessed One, kind to all, summoned Brāhmī and Sundarī and said: "Now Bāhubali, much of whose karma is destroyed, is like the fourteenth night of the bright fortnight, almost devoid of darkness. He does not attain kevalajñāna because of pride, a division of deluding-karma. One can not see an object hidden by a curtain." At the speech of you two, now he will abandon pride at once. Go. Verily, the time for his instruction is at hand." After taking the command on their heads and bowing at the Lord's feet, Brāhmī and Sundarī went to Bāhubali. Although he knew his pride, the Lord had been indifferent for a year. For the Arhats, whose purposes are unconfused, give advice at the right time.

The high-born ladies went to that place (where Bāhubali was) and did not see at all the muni covered with vines, like a jewel covered with dust. Standing like that, not the least different from the trees, they perceived him with difficulty after making a repeated search. After observing him closely, they made pradakṣiṇā three times, paid homage to the great muni, Bāhubali, and spoke as follows: "The Blessed One, your father, sends you this message, noble elder brother, 'Kevala can not arise in those seated on an elephant's shoulder.'" After saying this, the two ladies went as they had come.

The mahātma, astonished inwardly, reflected, "How am I sitting on an elephant, when I am like a tree in this forest, engaged in kāyotsarga, all censurable activity abandoned? These disciples of the Blessed One say nothing which is untrue, so what does this mean? Oh, now I know at last. I said, 'Who will pay homage to his younger brothers, seniors in the vow?' That pride is an elephant and I am seated firmly on it. Though engaged in attendance on the Guru of the Three Worlds for a long time, discernment was lacking to me, like swimming to a crab. I did not desire to pay homage to the mahātmas, my own brothers who had taken the vow first, because they were younger. Now I shall go and pay homage to the great munis." With these reflections, he, noble, took a step, and at that very step kevalajñāna became manifest, the destructive karmas being completely snapped like a row of creepers. With complete knowledge and belief manifest, with a tranquil appearance, he went to the Master's presence, like the moon before the sun. After making the pradakṣiṇā to the Tirthakṛt and bowing to the congregation, the great muni, entitled to homage from the world, his vow fulfilled, sat down in the assembly of kevalins.

## CHAPTER VI.

### *Marīci's heresy (1-52)*

Now, a disciple of the Master, Marīci, a son of Bharata, who knew the eleven aṅgas like his own name, endowed with the qualities of an ascetic, delicate by nature, wandered with the Master like a young elephant with the lord of the herd. The dust on the roads being heated by the multitude of sun's rays terrible at midday in the hot season, as if by goldsmiths; the roads being deserted because of the hot winds, closely resembling the flames of an invisible fire; his own body resembling damp fuel that is being heated because of its constant streams of perspiration rising from head to foot, and with an unendurable odor caused by his soiled body and clothes wet with perspiration, like the odor from a dry skin sprinkled with water; his feet burned, imitating an ichneumon's standing on hot ground,<sup>868</sup> overcome by thirst, he thought to himself :

“I am the grandson of the Teacher of the World, Rṣabha Svāmin, Mt. Meru with sun and moon of complete knowledge and complete faith. I am the son of the Lord of Bharata, the depository of discernment, the Ākhaṇḍala of the whole six-part country (i.e., Bharataḥṣetra). In the presence of the fourfold congregation and of the Master, I became a mendicant, accompanied by pronouncement of the five great vows. This being so, it is not fitting for me to go home from my post, like a warrior from the battle-field, dripping with shame. Now I am not able to bear, even for an hour, the load of qualities belonging

<sup>868</sup> 7. This is the equivalent of the Western, 'like a cat dancing on hot bricks.'

to an ascetic, hard to bear like a mountain. On the one hand, there is disgrace to the family, etc.; on the other hand, there is the vow difficult to perform. Here, a precipice; there, a tiger. I have fallen into a dilemma, alas!

Oh, I have an idea! *This* road will surely be like a smooth path on a mountain even though rough. Those ascetics are conquerors over hurtful acts of mind, speech, and body. I am conquered by them. Therefore, in future I shall carry three staves. They are bald because they subdue their senses by pulling out the hair from their heads. I, on the contrary, shall have a bald head by shaving. They always abstain from destruction, etc., of gross and fine life. On my part, there will be abstinence from destruction, etc., of gross life. They are without possessions. I shall have some things—a gold ring, etc. They are without shoes; I shall wear shoes. They are fragrant from the eighteen thousand rules of good conduct. I, malodorous from my conduct, shall use sandal, etc. Those sādhus are free from illusion. I am covered with illusion. I shall carry an umbrella over my head, a sign of that. They wear white clothes; but I, impure from passions (kaṣāya), shall wear reddish-brown (kāṣāya) garments, in memory of that fact. They, fearing evil, give up the use of water which contains much life. Let me have bathing and drinking with water used in moderation.”

After making these plans according to his own idea, Marīci wore his own outfit and then, such as he was, wandered with the Master. Just as a mule is neither horse nor donkey, but has a share of both, so Marīci was then neither ascetic nor householder. Many people who saw him different from the great sages, like a crow among haṅsas, asked him about dharma, out of curiosity. He taught the sādhus' dharma, preeminent with its mūla- and uttaragūṇas. Questioned as to why he did not practice it himself, he said he was unable. After enlightening the

souls capable of emancipation who came wishing to become mendicants, Marici sent them to the Master's feet. The Master, Rsabha-bannered, the sole relation (bestowing) benefit without ulterior motive, himself gave initiation to those who came with enlightenment.

One day, when Marici was wandering thus with the Master, a virulent disease appeared in his body, like a wood-insect in wood. The ascetics took no care at all of Marici, who had been outcast by them because he had fallen from his vows, like a monkey outcast by his troop because he had fallen from a support.<sup>369</sup> As he had no care, he suffered very much from the disease, like a sugar-cane plantation without guards from boars, etc.<sup>370</sup> When he, alone, had fallen into a terrible disease like a great forest, Marici reflected, "Alas! In this very existence, my bad karma has risen, since these sādhus, my own people, look upon me with indifference, as if I were an enemy. And yet, no sādhu can be blamed for not caring for me, any more than the sun for making the owl blind. How could they, who have ceased from all censurable activity, do service to me who am engaged in censurable things, like well-born people to an outcast? It is not fitting to make them serve me, for that would lead to the spread of evil rising from the breaking of vows. So, I should look for some one with weak dharma like myself to care for me. For deer consort with deer." Reflecting thus, Marici recovered, somehow or other. For in course of time salty ground becomes free from salt.

One day, a Rajput named Kapila, a man who would attain emancipation after a long time, came from some-

<sup>369</sup> 30. Apparently, it is an unpardonable offense for a monkey to fall. I have not been able to find any more definite allusion, though several persons have told me such a belief is current.

<sup>370</sup> 31. The destruction of their crops by wild animals constitutes a serious problem for Indian farmers. It is customary to keep watch at night. Wild pigs are among the worst offenders and are especially fond of sugar-cane.

where to the Master's lotus-feet. He listened to the dharma of the Lord delivering a sermon, a rainy-season cloud for bestowing benefits on all. Like moonlight to the cakrayāka, like the sun to the owl, like medicine to a sick man whose good fortune is exhausted (i.e., doomed to die), like coolness to one suffering from wind, like the rainy season to a goat,<sup>871</sup> the dharmā spoken by the Master did not please Kapila. Wishing to hear another dharma, casting his glance here and there, he saw Marīci with characteristics differing from those of the Master's disciples. He went from the Master to Marīci, wishing to find another dharma, like a foolish buyer from a rich man's shop to a poor man's shop. When he asked him about dharma, Marīci said, "There is no dharma here. If you are seeking dharma, listen to the Master." Again he went to R̥ṣabha Svāmin's feet and again listened to his dharma in the same way. Spoiled by his own karmā, the Master's dharma did not please him. For what is the use of a full pond to a miserable cātaka? He went again to Marīci and said, "Have you no dharma whatever? How could there be a vow without dharma?" Marīci reflected, "He is suitable for me. Ah! This union of similar people has taken place after a long time as the result of fate. Let him be a companion for me who have no companion." So thinking, he said, "*There* is dharma; and *here* is dharma." By that one falsehood, Marīci acquired for himself a terrible birth extending for a crore of crores of sāgaras. He initiated Kapila and made him his companion. From that time there has been heresy on the part of mendicants.

<sup>871</sup> 42. It seems an accepted belief (in India) that goats are especially averse to rain, though why more so than other animals I have not been able to ascertain.

*Arrival at Aṣṭāpada (53-138)*

Then one day the Blessed Vṛṣabha-bannered arrived at Mt. Aṣṭāpada in its turn, intent upon benefiting others, favoring people by the destruction of disease for an entire hundred *yojanas*, like a cloud in the rainy season by allaying the heat ; making them happy by the non-appearance of calamities such as flying insects, mice, and parrots,<sup>872</sup> like a king all his subjects by the non-appearance of wrong policy ; pleasing the people by the complete extinction of hostilities, temporary and permanent, like the sun by the destruction of darkness ; delighting the people by the total absence of pestilence, as formerly by the establishment of customs causing prosperity to all ; removing from the world excessive rain and drouth by his power, like indigestion (from overeating) and excessive hunger by medicine ; a festival being made on account of his arrival by the people of the country delighted at the removal of fear of their own sovereign and of others, like an arrow inside ; protecting the world from famine terrible with universal destruction like a sorcerer protecting people from a Rākṣasa, praised greatly by the people ; having a halo surpassing the sun, like an endless light that had become external because it could not be contained within ; made resplendent by the *dharmacakra* of unequaled splendor going in advance in the sky, like the *Cakravartin* by the *cakra* ; glorified by a lofty *dharmadhvaja* in front with a thousand small banners, like a pillar of victory over all the *karmas* ; a festival suitable for the march being made, as it were, by the divine drum playing zealously in the sky of its own accord ; made

<sup>872</sup> 54. The inclusion of parrots in the list of calamities is somewhat surprising to a European, but in India they come in droves and destroy crops. "The wisdom of the village says that public calamities are seven, and are visitations of God—drought, flood, locusts, rats, parrots, tyranny and invasion." J. L. Kipling, *Beast and Man in India*.



splendid by the lion-throne of crystal with a foot-stool in the air as if by glory ; setting his feet gracefully, like a king-goose, on golden lotuses moved by the gods ; his dress untouched by sharp-pointed thorns, their faces turned down as if wishing to enter the earth from fear ; attended by all the seasons at the same time as if to make atonement for the evil of assistance to Anaṅga (Love) ; homage being made to him from afar, as it were, by the tall trees on the roads by their bent heads, even though they were without consciousness ; being attended constantly by a favorable wind, gentle and cool, like a breeze from a fan ; his path ahead crossed by birds flying over to the right, as if they knew, "There is no good fortune for those on the left of the Master" ; made illustrious by gods and demons to the number of a crore at least engaged in coming and going, like an ocean with its tidal-waves ; adorned with an umbrella in the sky like a moon that has light even by day from the power of devotion ; fanned by chauris white as the waves of the Gaṅgā, like separate treasuries of wealth of the moon's rays ; surrounded by lacs of the best ascetics, glowing from penance and gentle, like the moon surrounded by stars ; enlightening the souls capable of emancipation at every village and every city, like the sun the lotuses in every river and every pool ; wandering over the earth covered with villages, mines, cities, towns approached by land and water, poor towns, towns approached by land or water, isolated villages, hermitages, towns with earthen walls, etc.

*Description of Aṣṭāpada (78-101)*

Then the Teacher of the World, most venerable in invocation, ascended the lofty mountain, eight yojanas high, like a heap of autumn-clouds gathered in one place ; like a mass of solidified waves of the Ocean of Milk that had been brought ; high-peaked like a long-horned bull—one of Puṇḍara's bulls made at the birth-bath—that had been

fixed; like one of the Dadhimukha Mountains that had come from their homes in the lakes of the continent Nandīśvara; like a piece of the stalk taken from the lotus of Jambūdvīpa; like an extraordinary tiara, made of white jewels, belonging to the earth; appearing to have been bathed with water and dried with cloths constantly by troops of gods, because of its spotlessness and luster; with streams to be inferred by the women on its spotless crystal banks because of the lotus-pollen raised by the wind; (like) another existence for making the Vidyādhara-women resting on its peaks forget Vaitāḍhya and Kṣudrahimavat; like a mirror of heaven and earth; like unequalled laughter of the quarters; like an imperishable earthen cone reaching to the planets and constellations; with the appearance of several moons represented by its peaks with antelopes worn out by play seated in the center; having rows of cascades, as if it had put on a spotless garment; with a raised banner, as it were, with the rays rising from the sun-crystal; resembling the eastern mountain given to beautiful goddesses because of the sun placed on the high, spotless peak; with trees giving dense shade, bushy with green leaves, like broad umbrellas made of peacock-feathers; with a forest of creepers sprinkled by flowing doe's milk, the young deer being petted by the Khecaris out of curiosity; inhabited by celestial women, their eye-brows made into a row to see the lāsya-dance of the barbarian-women wearing garments of plantain-leaves; its forest wind deficient from being consumed by serpents tired out from pleasure; its forest of creepers made to dance in sport by the dancer—the forest-wind; with caves turned into houses for the love-affairs of the Kinnara-women; the water of its pools made into high waves by the displacement caused by the diving of the Apsarases; its interior filled with tumult by Yakṣas engaged in gambling with dice in one place, in another absorbed in drinking-parties, making wagers in another; having concerts begun in sport, here by the Śabara-women, there

by the Kinnara-women, and in another place by Vidyādhara-women; in one place having cries made by parrots excited by the ripe fruit of grapes, in another place the fifth note uttered by cuckoos agitated by mango-shoots; here lively with the sound of the haṅsa stimulated by the taste of the fresh lotus-stalk, there talkative with the kren-call of the curlew excited by the river-bank; here filled with the ke-call of the peacocks exhilarated by the nearby cloud; there lovely with the sound of the crane going around the pool; in some places like a garment dyed with safflower<sup>373</sup> from the red aśoka-groves; in other places like the blue sky from the tamāla palm, and date trees; here like a yellow cloth from the palāśa trees studded with flowers, there like a white garment with forests of mālatī and maḷlikā.<sup>374</sup>

The mountain offered a respectful reception and water for cleansing the feet, as it were, to the Master of the Three Worlds, in the guise of the water of cascades and also with the flowers scattered by the wind. Mt. Aṣṭāpada, purified by the Master's feet, considered itself in no way inferior to Meru purified by his birth-bath. Mt. Aṣṭāpada sang repeatedly, as it were, the merits of the Lord of the World, under the pretext of the warbling of the delighted cuckoo, etc. Instantly, the Vāyukumāras, like living brooms, took the grass, wood, etc., from the ground for a yojana. At once, the Meghakumāras made clouds like buffaloes carrying water and sprinkled the earth with perfumed water. The gods paved the whole ground with broad gold and jeweled slabs, so it was like the surface of a mirror. The Vyantara-gods rained flowers of five colors knee-deep like pieces of the rainbow. The Vyantas made arches from fresh shoots, thieves of the beauty of the

<sup>373</sup> 99. Safflower, *Carthamus tinctorius*, yields both yellow and red dye, red being much more valuable. Watt, p. 279. A Westerner is likely to associate both safflower and saffron with yellow.

<sup>374</sup> 100. Two kinds of jasmine, *Jasminum grandiflorum* and *Jasminum Zambac*.

waves of the Kālindi. The figure of a makara glistened on the pillars on both sides of the arches, imitating the abundance of makaras always occupying the two banks of the Sindhu. On them gleamed four white umbrellas like silver mirrors of the four goddesses of the quarters. Banners waved by the wind shone on the pillars, giving the impression of tremulous waves of a Gaṅgā in the sky.<sup>375</sup> Beneath each arch was the pearl-svastika, etc., with the appearance of an inscription, "Here is the auspiciousness of the world."

A dais having been made on the ground there, the Vaimānikas made a jeweled wall like the wealth of the Sṛī of Ratnākara. They made a row of battlements of gems, like the circle of suns and moons at the boundary of the Mānuṣottara Mountains. The Jyotiṣpatis made a middle wall of gold, shining like a peak of Hemādri made into a circle. They made battlements of jewels, which had pictures, as it were, for a long time from reflections of the spectators. The Bhavaṇādhīśas made the lowest rampart of silver, giving the impression of the serpent Śeṣa made into a circle. They made a row of golden battlements like a row of Garuḍas in the water at the bank of the Ocean of Milk. In each wall four gateways were made by them, like those of the city Vinitā by the Guhyakas (Yakṣas). In the gateways they made jeweled arched-doorways, made a hundred-fold, as it were, by their own rays streaming forth. At every door the Vyantaras set incense-vessels which had waves of smoke like streaks of collyrium for the protection of the eyes.<sup>376</sup> The gods made a dais in the northeast direction, like a temple in a house, inside the middle wall, for the Lord's rest. A caitya-tree, six miles high, was created inside the samavasāraṇa by the Vyantaras, like a mast inside a ship. Then they made a jeweled platform under the caitya-tree, which by its rays made

<sup>375</sup> 112. There is supposed to be also a heavenly Gaṅgā.

<sup>376</sup> 122. Collyrium, used by Indian women and children around the eyes, is believed to be beneficial as well as decorative.

the tree appear to have shoots from its root. Above the platform they made a jeweled dais which was rubbed frequently by the blossoms on the ends of the caitya-tree branches. In the middle of the dais they made a jeweled lion-throne with a foot-stool, facing east, like the pericarp of the seed-vessel of a blooming lotus. Above the dais they created three umbrellas just like the three streams of the Tripathagā (Gaṅgā) made into whirlpools. So, in a moment the saṃavasaraṇa was erected by the gods and demons, as if they had brought it from some place already made.

Then the Lord of the World entered it, the door to mokṣa, by the east door, like entering the hearts of the souls capable of emancipation. Then the Lord circumambulated the aśoka-tree, the blossoms on the ends of its branches becoming ear-ornaments (for him). Saying "Homage to the congregation," facing the eastern quarter, the Lord sat on the lion-throne, like a king-goose on a lotus. The Vyantara-gods created images of the Supreme Lord placed on lion-thrones in the other three directions. The sādhus, sādhvīs, and Vaimānika-women entered by the east door, made the pradakṣiṇā, and bowed to the Jina and the congregation with devotion. All the sādhus sat down in the southeast direction inside the first wall, great trees in the garden of dharma; behind them stood the Vaimānika-women and behind them stood in the same way groups of sādhvīs. Entering by the south door according to precedent, the women of the Bhavaneśas, Jyotiṣkas, and Vyantas stood in succession in the southeast. Entering by the west door in the same way, the Bhavaneśas, Jyotiṣkas, and Vyantas bowed, and stood in succession in the northwest. When Vāsava learned that the Lord had come to a saṃavasaraṇa, he came quickly, covering the sky with a multitude of cars. Entering by the north door, Sutrāman made pradakṣiṇā three times, bowed, and with devotion recited a hymn of praise as follows:

*Stuti (141-148)*

“On the one hand are your virtues that can not be known by the best Yogis even with their whole minds; on the other hand, I, habitually negligent, am your praiser. Nevertheless, Lord, I shall praise your virtues in accordance with my ability. Does any one restrain a lame man from making a long journey? Protect us, Lord, the shade of whose feet is equal to the shade of an umbrella for persons subject to misery from the sunshine of the pain of existence. Only for the sake of the world you wander thus, your own purpose accomplished. Does the sun rise for its own benefit? From your power, Lord, people’s karma contracts completely, like their shadow from the sun at midday. Even animals are blessed, who see you always. Even gods are not blessed, if deprived of the sight of you. Superior to the superior, they are happy, Lord of the Three Worlds, in the shrines of whose hearts you alone are supreme god. So, I humbly ask—even though wandering from village to village, from city to city, please do not wander from my heart.”

After praising the Lord in these words, the Lord of the gods bowed, touching the earth with five parts of the body, and sat down in the northeast direction.

*Bharata’s visit to Rṣabha Svāmin (150-188)*

Likewise the mountain-guards reported to the Cakrin that the Master had arrived at the samavasaraṇa, for they had been appointed for that purpose. He, a liberal giver, gave twelve and a half crores of gold to those announcing the Jina. For all such (as gold) is a trifle. Rising from the lion-throne, taking seven or eight steps in the direction of the Blessed One, he bowed to the Lord with reverence. Seated on the lion-throne again, the King summoned the kings, like Purandara the gods, for going to the Master’s feet. At Bharata’s command, the kings came from all directions at once, like rows of high waves at the rising tide of the ocean. The elephants

roared deeply, the horses neighed, as if hastening their own riders to go to the Master. The charioteers and foot-soldiers came, marked with hair erect from joy. The command of the King to go to the Blessed One was like fragrant gold.<sup>877</sup> The soldiers, though standing, were not contained in the space between Aṣṭāpada and Ayodhyā, like the waters of a great river between two banks. In the sky, the union of the stream of the Mandākinī and the Yamunā took place, as it were, from the white umbrellas and peacock-feather umbrellas. The lances in the hands of the heroes on horseback looked as if other lances were raised with them from their own light streaming forth. The elephants, too, looked as if they had elephants mounted on them from the best heroes who were mounted, giving loud roars of joy. From the Cakrin the soldiers became eager to bow to the Lord of the World. The scabbard of a sword becomes very sharp from its sword. The soldiers gathered together from all sides were announced to the Cakrin, though present, by the great confusion like a door-keeper.

The Cakravartin then made his body pure with a bath, just as the Lord of Munis made purity of mind by victory over love and hate. The Lord of Bharata, after the propitiatory rite of the tilaka and auspicious things had been made, put on clothes and ornaments shining like his own conduct. Adorned with a white umbrella over his head and two white chauris at his sides, he went to the platform at the end of the house. Ascending it, like the sun the eastern mountain, the King mounted the high elephant like the sun the zenith. Spreading delight in the sky by loud sounds of choice musical instruments, such as kettle-drum, conch, and military drum, like water by a water-wheel; surrounding the quarters by elephants with much ichor like clouds; covering the earth with horses like an ocean with waves; accompanied by joy and

<sup>877</sup> 156. This is a popular Gujarātī expression to denote super-excellence.

haste like a wishing-tree by twins, he went instantly to Aṣṭāpada with his retinue and women of his family. He dismounted from the elephant and ascended the great mountain, like an ascetic ascending lofty good conduct from a householder's practices. He entered the samavasaraṇa by the north door and saw the Lord—the cloud for making shoot up the kandala<sup>878</sup> of joy. After making pradakṣiṇā three times and bowing at the Lord's feet, his folded hands on his head, Bharata began a hymn of praise as follows :

*Stuti* (173-180)

“Praise of you by people like me is like measuring the ocean by pitchers. Nevertheless, I shall praise you, O Master, for I am unrestrained in devotion. People who have associated with you become equal to you, O Lord. For wicks become lights from contact with light. Your teaching, a cure for making free of mada<sup>879</sup> the best elephant of the senses subject to excitement, teaching the path (to emancipation), prevails. After destroying the destructive-karmas, you are indifferent to the remaining karmas, I think, only to favor the world, O Lord of the Three Worlds.<sup>880</sup> Clinging to your feet, O Lord, people cross the ocean of existence like crossing the ocean under the wing of Garuḍa. The sight of you, dawn for the deep sleep of delusion of all, satisfies the desire for appearance on the part of the tree of endless happiness. From contact with your lotus-feet people's karma is destroyed. For elephants' tusks split from the moon's rays though gentle.<sup>881</sup> Your favor, O Lord of the World, is rain from a cloud, moonlight from the moon, beneficial to all.”

<sup>878</sup> 171. Its blossoms appear suddenly in the rainy season.

<sup>879</sup> 175. There is, of course, a double meaning to mada: ‘the ichor of the elephant’ and ‘pride.’

<sup>880</sup> 176. I.e., as soon as he destroys the remaining karmas he will attain mokṣa and be unable to assist other people.

<sup>881</sup> 179. I have found no parallel reference for this interesting superstition. The verb used is sphuṭ, which must be taken as ‘split,’ or there is no point to the comparison.



After this praise of the Lord of the World, the Lord of Bharata bowed and sat down behind Hari (Śakra), like a Sāmānika-god. The men sat behind the gods, and behind the men the women stood. So the four-fold congregation was inside the first wall, like the fourfold dharma in the faultless teaching of the Master. Inside the second wall stood the joyful animals. Even though (naturally) hostile, they were like affectionate brothers toward each other. Again, inside the third wall were rows of the animals used to convey the kings, etc., who had come, their ears pricked up to hear the sermon. The Master of the Three Worlds delivered a sermon in speech conforming to every dialect, in a voice deep as thunder. Animals, men, and gods listened to the sermon joyfully, as if freed from the load of attachment; as if they had reached the desired abode (mokṣa); as if they had the bath-festival made; as if engaged in meditation; as if they had attained the position of Ahamindra; as if they had attained the absolute.

*Acceptable food and avagraha (189-226)*

At the end of the sermon, Bharata thought to himself with remorse at the sight of his brothers who had taken the great vows: "What have I done, taking the kingdoms from my brothers—I, never satisfied, like a fire! I am giving wealth to others which has pleasure as its fruit. That is without fruit to me foolish, like a sacrifice in ashes. Even a crow lives, summoning other crows and giving them food, etc. Therefore, I, inferior to the crows, enjoy pleasures without them. Would that, by my good fortune, they would take pleasures being given again, like ascetics taking alms after fasting for a month."

After these reflections, at the feet of the Teacher of the World Bharata with folded hands invited his brothers to enjoyment. The Lord advised him: "O honest-hearted King, your noble brothers have professed the

great vows. After realizing the worthlessness of saṁsāra and after abandoning pleasures completely, they can not take them again, like something vomited." Checked in this way by the Master in regard to pleasures, the Lord of Bharata reflected again in his repentant mind, "Even if they, having abandoned worldly attachment, do not enjoy pleasure, nevertheless they eat food to sustain life." With this idea, he had food brought in five hundred large carts and invited his brothers as before. The Master again said, "O Lord of Bharata, food that is brought, prepared for sādhus,<sup>892</sup> is certainly not suitable for sādhus." Frustrated in this way, he invited them again with food not made nor caused to be made (for them). In simplicity everything seems all right. "O King, royal food is not suitable for great rishis." With these words the Cakrabhṛt was frustrated by the Dharmacakrin. Thinking "I am always stopped by the Master," he was devoured by great remorse like the moon by Rāhu.

Observing the King's embarrassment, Sahasrākṣa (Śakra) asked the Master, "How many divisions has avagraha?" The Master explained: "Avagraha is five-fold with divisions related to Indras, cakrins, kings, householders, and sādhus.<sup>893</sup> Each one in succession is

<sup>892</sup> 200. The first fault in food. See n. 17.

<sup>893</sup> 205. The idea of avagraha is that each one of the five has a certain jurisdiction, and one should obtain permission to enter that jurisdiction. For instance, if one sādhu is occupying an upāśraya and another desires to come, he must obtain permission from the first occupant. There seem to be differences of opinion as to the extent of avagraha. The com. to the Ācār. II. 7. 2. (J. p. 177) gives a sādhu's jurisdiction as extending 10 miles. I had other figures given me, but without āgama authority. So far as I could ascertain, in actual practice the question of avagraha arises only in connection with a sādhu's obtaining permission for lodging. The larger sphere of jurisdiction is annulled by the smaller one in the sense that one obtains permission from the person having the jurisdiction most directly affecting the applicant. See Ācār. II. 7. 2. and Āva. 360, p. 235a.

superseded by the one next named. The rule given last takes precedence in the case of two rules—one given first and one later.”<sup>884</sup> Śakra said, “I give permission to whatever sādhus wander in my jurisdiction to consider it as their own, O Lord.” When Hari had stopped, after saying this and paying homage to the Master’s feet, the Lord of Bharata reflected again: “If my food, etc., was not noticed by these munis, nevertheless, I would accomplish my purpose to-day by permission for dwelling in my jurisdiction.” Thinking this in his heart, the warm-hearted King gave permission like Śakra, in the Master’s presence. He asked Vāsava like a fellow-student, “What must I do now with that food, drink, etc.?” “Give it to those who are superior in merit,” Śakra said. He thought, “Who, except the sādhus, are superior in merit to me? Oh, I know. Certainly the laymen, both with and without worldly desire<sup>885</sup> are superior in merit to me. I must give it to them.”

While considering what must be done, the Cakra-vartin observed Śakra’s form with splendid appearance and said in astonishment, “Do you have such a form in heaven, or another form? For gods can change their forms as they like.” The Lord of gods said, “O King, this is not the form we have there. That form can not be seen by mortals.” Bharata said again, “O Sahasrākṣa, I have a very strong desire to see your (heavenly) form. Delight my eyes, O Indra, like the moon the cakora, by a sight of your divine form.” “You are the best of men. Your request must not be in vain. So I shall show you one part of my body, O King.” Saying this, Śunāsira showed his finger with suitable ornaments, sole light of the house of the world. When the King saw Mahendra’s finger, shining with a brilliant light, he was delighted like the ocean when it sees the full

<sup>884</sup> 206. Haim. 7. 4. 118 f.

<sup>885</sup> 213. See App. III.

moon. Then, bowing to the Blessed One and taking leave of the King, Śatamanyu went away immediately like a twilight-cloud. Bowing low to the Master, like Śakra, the Cakravartin went to the city Vinitā, meditating on his duties. Bharata set up a Śakra-finger made of jewels and made an eight-day festival. The noble must act with equal devotion and affection. Beginning then and even now, there is an Indra-festival celebrated by the people after erecting an Indra-pillar.<sup>886</sup>

Then the Blessed One wandered elsewhere from Aṣṭāpada from country to country, awakening the bhavya-lotuses, like the sun wandering from one sign of the zodiac to another.

#### *Origin of Brāhmans (227-256)*

Then Bharata summoned the laymen and made this announcement: "You must take your food daily in my house. Ploughing, etc., must not be done. Moreover, daily you must devote your attention to study of the scriptures, acquiring new knowledge. When you come into my presence after you have eaten, you must recite: 'You are conquered. Fear grows. Therefore, do not kill. Do not kill (māhana).'" Agreeing, they take their food in his house and attentively recite his speech as well as the recitation of scripture.

Absorbed in pleasure like a god, the King, careless, sometimes reflected just from hearing these words: "By whom am I conquered? Oh, I know. By passions. And fear of what grows? My fear of them (passions). So, may I not kill any living creatures. So these men, possessing discernment, always remind me. Shame on my negligence! Shame on my greed for sense-objects! Shame on my indifference to dharma! Shame on my passion for saṁsāra! Shame on conduct the reverse of

<sup>886</sup> 225. The Indrotsava is described in the Nāṭyaśāstra I. 55 ff. It apparently does not survive in any extant festival.

what is suitable for a noble man." As a result of this reflection, dharmadhyāna progressed in him, negligent, like the stream of the Gaṅgā in the Lavaṇoda. Again the King became absorbed in sense-objects—sound, etc. No one is able to change karma which has pleasure as its fruit.

One day, the head-cooks informed the King, "Because of the large number of people (who come), it is not known who is a layman and who is not." Bharata instructed the cooks, "After this, food must be given with a test, 'Are you laymen?'" "Who are you?" "I am a layman." "Tell us how many vows." "Laymen do not have these (vows), but we always have five lesser vows and seven disciplinary vows."<sup>887</sup> They showed the ones who had passed the test like this to the King. With the cowrie-jewel the King made three lines indicating right knowledge, right faith, and right conduct, a mark of purity, like a garland hung obliquely over the shoulder. Every half-year the new laymen passed the test and were marked by the cowrie in the same way. By that mark they obtained food and recited aloud, "You are conquered, etc." From that they became Māhanas (Brāhmins). They gave their children to sādhus; and of these some, disgusted with life, took the vow of their own accord. Some became laymen, as they were unable to endure trials; they took food and were marked in the same way with the cowrie-jewel. Because the King gave it to them, the people gave also from faith. One who is honored by those who are honored, by whom is he not honored?

For the sake of their study, the Cakrin made the noble Vedas purified by praise of the Arhats and right practices of munis and laymen. Gradually, the Māhanas became known by the name of Brāhmins and, bearing the

<sup>887</sup> 240. The three meritorious vows and the four proper disciplinary. These 7 are usually called śīlavratas.

three marks of the cowrie-jewel, they reached the state of wearing the sacred thread. This was the custom under Bharata's rule, but Arkayaśas made a gold sacred thread because the cowrie was lacking.<sup>388</sup> Beginning with Mahāyaśas some made silver cords, others made them of silk thread, and others of cotton thread. This custom prevailed through the time of eight men from Bharata: Ādityayaśas, Mahāyaśas, Atibala, Balabhadra, Balavīrya, Kirtivīrya, Jalavīrya, and Daṇḍavīrya the eighth. By these kings half of Bharatakṣetra was enjoyed completely and the Blessed One's crown, brought by Śakra, was worn on their heads. It could not be worn by the remainder because of its weight. For the load of an elephant can be borne only by an elephant, not by others. A disappearance of sādhus took place between the ninth and tenth Arhats, and this continued during seven intervals between Jinas. The Vedas, consisting at that time of praise of the Arhats and dharma for monks and laymen, were made ignoble later by Sulasā, Yājñavalkya, and others.<sup>389</sup>

Now Bharata continued to spend the days in gifts to laymen, love-sport, and other amusements. One day, the Blessed One went to Mt. Aṣṭāpada, purifying the earth with his feet, like the moon the heaven. The Lord of the World sat in a samavasaraṇa made at once by the gods and delivered a sermon. That the Master of the World had come and was so engaged was reported to the Lord of Bharata by his agents who had returned

<sup>388</sup> 249. Only Cakravartins had the cowrie-jewel.

<sup>389</sup> 256. Sulasā here is probably the Sulasā of a story that occurs in Tri. 7. 2. 455 ff. A suitor of hers was defeated at her svayamvara by a rival through a trick. Whereupon he brought about his own death and was reborn as an Asura. He then knew by clairvoyant knowledge that Sulasā's husband had played this trick, and vowed revenge. With an ally, he gained power over the people by causing diseases, etc., and then curing them. He then persuaded them to adopt many ignoble practices, including animal sacrifices and eating of meat. Yājñavalkya is the reputed teacher of the White Yajurveda and the law-giver.

swift as the wind. Bharata gave them a reward the same size as before. For the wishing-tree giving every day does not fail. When he had come to the Master in the samavasaraṇa on Aṣṭāpada, had made the prakṣiṇā, and had paid homage, the Cakrin delivered a hymn of praise.

*Stuti (263-270)*

“From your power, I, even though ignorant, praise you, O Lord of the World. For the sight, even though dull, of those looking at the moon, becomes sharpened. O Master, your omniscience prevails, infinite like space, the light for the sight of the world plunged in the darkness of delusion. For the sake of such as me buried in the deep sleep of negligence, O Lord, you come and go repeatedly, like the sun. Karma acquired in a lac of births dissolves at the sight of you. Ghee even as hard as a mill-stone would melt in time from a fire. The period of Bliss-Pain is better than that of Pure Bliss, since in it you gave better fruit than the wishing-trees. O Lord of all the worlds, this world adorned by you is superior to (other) worlds, just as a city adorned by a king is superior to villages. Benefits which father, mother, teacher, master—everyone, in fact, do not confer, you alone, having become several persons, confer. The world is adorned by you, like the night by the moon, like a pool by the haṁsa, like a face by a tilaka.”

After reciting this hymn of praise and paying suitable homage to the Blessed One, the Lord of Bharata, polite, sat down in the proper place. The Blessed One delivered a sermon for the benefit of all, in a speech extending for a yojana and conforming to every dialect. At the end of the sermon, the Lord of Bharata, his hair erect from joy, bowed with folded hands to the Master and asked: “O Lord how many other Dharmacakrins like you, benefiting all, will there be here in Bharata, and how many Cakrins? Tell their city, gotra, parents,

name, age, color, height, and interval (between Tīrthañkaras), initiation and future condition of existence, O Lord.”

*Future Tīrthāñkaras (276–325)*

Then the Blessed One related: “In Bharata there will be twenty-three other Arhats and eleven other Cakrins. The twentieth and twenty-second Jinas will belong to the Gotama-family; all the other attainers of nirvāṇa will spring from the Kaśyapa-family. Ajita, the son of Jitaśatru and Vijayā, in Ayodhyā, living for seventy-two lacs of pūrvas, gold-color, four hundred and fifty bows tall, will be an initiate for a lac of pūrvas less a pūrvāṅga. So there will be an interval of fifty lacs of crores of sāgaropamas between my nirvāṇa and that of Ajita. In Śrāvastī, Sambhava, the son of Jitāri and Senā, gold-color, living for sixty lacs of pūrvas, four hundred bows tall, will be in the vow for a lac of pūrvas less four pūrvāṅgas. The interval will be thirty lacs of crores of sāgaropamas. In the city Vinitā, Abhinandana, son of Saṁvara and Siddhārthā, living for fifty lacs of pūrvas, three hundred and fifty bows tall, gold-color, will be under vows a lac of pūrvas less eight pūrvāṅgas, and the interval will be ten lacs of crores of sāgaropamas.

In that city, Sumati, son of Megha and Maṅgalā, gold-color, living for forty lacs of pūrvas, three hundred bows tall, will be in the vow a lac of pūrvas less twelve pūrvāṅgas, and the interval will be nine lacs of crores of sāgaropamas. In Kauśāmbī, Padmaprabha, the son of Dhara and Susīmā, red color, living for thirty lacs of pūrvas, two hundred and fifty bows tall, will be in the vow a lac of pūrvas less sixteen pūrvāṅgas, and the interval will be ninety thousand crores of sāgaras. In Vārāṇasī, Supārśva, the son of Pratiṣṭha and Pṛthvī, gold-color, living for twenty lacs of pūrvas, two hundred bows tall, will be in the vow for a lac of pūrvas less twenty aṅgas, and the interval will be nine thousand



crores of sāgaropamas. In Candrānana, Śaśiprabha (Candraprabha), the son of Mahāsena and Lakṣmaṇā, living for ten lacs of pūrvas, white, one hundred and fifty bows tall, will be in the vow a lac of pūrvas less twenty-four aṅgas, and the interval will be nine hundred crores of sāgaropamas.

In Kākandī, Suvidhi, son of Sugrīva and Rāmā, white, living for two lacs of pūrvas, one hundred bows tall, will be in the vow a lac of pūrvas less twenty-eight aṅgas, and the interval will be ninety crores of sāgaropamas. In Bhadrilapura, Śītala, son of Nandā and Dṛḍharatha, gold-color, living for a lac of pūrvas, ninety bows tall, will be in the vow twenty-five thousand pūrvas, and the interval will be nine crores of sāgaropamas. In Siṅhapurī, Śreyāṅsa, son of Viṣṇurāja and Viṣṇu, gold-color, eighty bows tall, his life measured by eighty-four lacs of years, will be in the vow twenty-one lacs of years, and the interval between Jinās will be one crore of sāgaras less one hundred sāgaras, sixty-six lacs and twenty-six thousand years. In Campāpurī, Vāsupūjya, son of Vasupūjya and Jayā, living for seventy-two lacs of years, seventy bows tall, red, will be in the vow fifty-four lacs of years, and the interval will be fifty-four sāgaropamas.

In Kāmpīlya, the Jina Vimala, son of Kṛtavarman and Śyāmā, living for sixty lacs of years, sixty bows tall, gold-color, will be in the vow fifteen lacs of years, and the interval between his mokṣa and Vāsupūjya's will be thirty sāgaras. In Ayodhyā, Ananta, the son of Siṅhasena and Suyasā, gold-color, living for thirty lacs of years, fifty bows tall, will have the vow for seven and a half lacs of years, and the interval between his and Vimala's mokṣa will be nine sāgaras. In Ratnapura, Dharma, the son of Bhānu and Suvratā, gold-color, living for ten lacs of years, forty-five bows tall, will have two and a half lacs after initiation, and the interval between Ananta's mokṣa and his will be four sāgaras.

In Gajapura, Śānti, son of Viśvasena and Acirā, gold-color, living for a lac of years, forty bows tall, will be in the vow for twenty-five thousand years, and the interval will be three sāgaras less three-fourths of a palya.

In Gajapura, Kunthu, son of Śūra and Śrī, gold-color, living for ninety-five thousand years, with an interval of half a palya, thirty-five bows tall, will be in the vow twenty-three thousand, seven hundred and fifty years. Ara, gold-color, in Gajapura, son of Devi and Sudarśana, living for eighty-four thousand years, thirty bows tall, will have twenty-one thousand years in initiation, and the interval will be a fourth of a palya less a thousand crores of years. Mallinātha, in Mithilā, child of Kumbha and Prabhāvati, twenty-five bows tall, with an interval of a thousand crores of years, blue, living for fifty-five thousand years, will be in the vow this same number less one hundred. The son of Padmā and Sumitra, Suvrata, in Rājagṛha, black, aged thirty thousand years, twenty bows tall, will have the vow for seven thousand five hundred years, and the interval between Jinās will be fifty-four lacs of years.

In Mithilā, Nami, the son of Vaprā and Vijaya, gold-color, with a life of ten thousand years, fifteen bows tall, will have the vow for two thousand five hundred years, and the interval between Muni's and Nami's mokṣa will be six lacs of years. Son of Śivā and Samudravijaya, in Śauryapura, dark blue, Nemi, ten bows tall, with a life of a thousand years, will be a wandering mendicant for seven hundred years, and the interval between the mokṣa of Nami and Nemi will be five lacs of years. Son of Vāmā and Aśvasena, Pārśva, in Vārāṇasī, dark blue, nine cubits tall, living for a hundred years, will be initiated for seventy years, and the interval will be eighty-three thousand seven hundred and fifty years. In Kuṇḍagrāma, Mahāvīra, son of Siddhārtha and Trīśalā, gold-color, seven cubits tall, with a life of seventy-two years, will be initiated for forty-two years, and the interval between Pārśva and Vīra will be two hundred and fifty years.

*Future Cakrins (326—337)*

The Cakrins will belong to the gotra of Kaśyapa, gold-color, and eight of them will go to mokṣa. Śagara will be like you in Ayodhyā, when Ajita is like me. The son of Sumitra and Yaśomati, four hundred and fifty bows tall, he will live for seventy-two lacs of pūrvas. In Śrāvastī, Maghavan, the son of Bhadrā and Samudravijaya, will live for five lacs of years, forty-two and a half bows tall. Sanatkumāra, with a life of three lacs of years, in Hastināpura, one bow less than the former height, will be the son of Sahadevī and Aśvasena. In the interval between Dharma and Śānti, these two will go to the third heaven. Śānti, Kunthu, and Ara will be both Arhats and Cakra-bhṛts. Son of Tārā and Kṛtavīrya, Subhūma will live for sixty thousand years in Hastināpura, twenty-eight bows tall, and in the interval between Ara and Malli will go to the seventh hell. Padma, the son of Jvālā and Padmottara, in Vārāṇasī, will live for thirty thousand years, twenty bows tall. In Kāmpilya, Hariṣeṇa will be son of Merā and Mahāhari, living for ten thousand years, fifteen bows tall. These two will live while Muni and Nami are wandering (as Tīrthaṅkaras). In Rājagṛha, Jaya will be the son of Vaprā and Vijaya, twelve bows tall, living for three thousand years, between Nami and Nemi. In Kāmpilya, Brahma-datta will be the son of Culanī and Brahma, living for seven hundred years, seven bows tall. He will live in the interval between Śrī Neminātha and Śrī Pārśva-nātha and, engaged in evil meditation, will go to the seventh hell.”

*The future Vāsudevas (338—357)*

The Lord, though unasked, related as follows: “There will be nine black Vāsudevas, enjoyers of three parts of the earth, with half so much power as the Cakrins. The eighth will belong to the family of Kaśyapa and the others to the family of Gautama. There will be nine white Bala-devas, their (half-)brothers, sons of co-wives. Of these,

Tripṛṣṭha Keśava, the son of Prajāpati and Mṛgāvati in the city Potana, eighty bows tall, living for eighty-four lacs of years while the best of Jinas, Śreyāṅsa, is wandering over the earth, will go to the lowest hell. In Dvāravati, Dvipṛṣṭha, seventy bows tall, living for seventy-two lacs of years while Vāsupūjya is wandering on earth, son of Padmā and Brahmanandana, will necessarily go to the sixth hell. In Dvāravati, Svayambhū, sixty bows tall, living for sixty lacs of years, a follower of Vimala Svāmin, son of Bhadrarāja and Pṛthivīdevī, will go to the sixth hell when his life is completed. In this same city, the one named Puruṣottama, fifty bows tall, son of Soma and Sitā, with a life of thirty lacs of years while the Jina Ananta is living, will go to the sixth hell at the end of his life.

In Aśvapura, Puruṣasiṅha will live in the time of Dharmanātha, forty-five bows tall, son of Śiva and Rājāmṛtā. After completing a life of ten lacs of years, he will go to the sixth hell. In Cakrapurī, Puruṣapūṇḍarika, in the interval between Ara and Malli, son of Lakṣmivati and Mahāśiras, nineteen bows tall, living for sixty-five thousand years, will go to the sixth hell. In the same interval between Jinas, Datta, the son of Śesavati and Agnisīṅha in Vārāṇasī, twenty-six bows tall, will go to the fifth hell, when he has completed a life of fifty-six thousand years. The son of Kaikeyī and Daśaratha, named Nārāyaṇa, in Rājagṛha, in the interval between Muni and Namī, living for twelve thousand years, sixteen bows tall, will go to the third hell at the end of his life. Kṛṣṇa, son of Devakī and Vasudeva, in Mathurā, follower of Neminātha, ten bows tall, will live for one thousand years and then will go to the third hell.

### *The Baladevas (358-367)*

Acala, the son of Bhadrā,<sup>390</sup> living for eighty-five lacs of years, will be the first Baladeva. Vijaya, son of Subhadrā,

<sup>390</sup> 358. The father of each Baladeva is the same as that of the corresponding Vāsudeva.

living for seventy-five lacs of years, will be the second Baladeva. Bhadra, the son of Suprabhā, living for sixty-five lacs of years, will be the third Baladeva. Suprabha, son of Sudarśanā, living for fifty-five lacs, will be the fourth Baladeva. The fifth Baladeva will be named Sudarśana, with a life of seventeen lacs of years, son of Vijayā. The sixth Bala will be Ānanda, the son of Vaijayantī, living for eighty-five thousand years. The seventh Baladeva will be Nandana, son of Jayantī, living for sixty-five thousand years. The eighth Baladeva will be Padma, son of Aparājītā, with a life of fifteen thousand years. The ninth will be Rāma, son of Rohiṇī, living for twelve hundred years. Among these, eight will attain mokṣa ; Rāma will go to the heaven Brahma. He will attain mokṣa in utsarpiṇī in Bharatakṣetra in the tīrtha of Kṛṣṇa.

*Prativāsudevas (368-9)*

Aśvagrīva, Tāraka, Meraka, Madhu, Niśumbha, Bali, Pralhāda, Laṅkeśa, Magadheśvara, rivals of the Vāsudevas, all fighting with the cakra, will perish from their own cakras which have gone to the hands of the Vāsudevas."

*Marīci's future births (370-390)*

When the Lord of Bharata had heard this and had seen the assembly filled with people capable of emancipation, delighted, he asked the Master again, "In this assembly of the Lord of the Three Worlds, consisting of animals, men, and gods, just like the three worlds being all in one place, is there any one, O Blessed One, who will purify Bharatakṣetra by founding a congregation, like the Blessed One?" The Blessed One explained: "That son of yours, Marīci, the first Tridaṇḍin, is free from painful and evil meditation, adorned with right belief, meditating in secret on fourfold dharmadhyāna. Now, his soul goes stained with karma like a fine cloth with mud, or a mirror by the breath. He will attain enlightenment gradually from contact with the fire of pure meditation, like

a cloth pure from fire, like pure gold. In this same Bharatakṣetra in the city Potana he will be the first Dāśārha (Vāsudeva), Tripṛṣṭha by name. In course of time, in the East Videhas in the city Mūkā, he will become a Cakrin, Priyamitra, the son of Dhanañjaya and Dhāriṇī. After he has wandered in existence for a long time, he will become the twenty-fourth Tīrthakṛt, Mahāvīra, in Bharatakṣetra.”

When he heard this, the Lord of Bharata received leave to depart from the Master and went to honor with devotion Marici like the Blessed One. “I do not honor you because you will be the first of the Dāśārhas, Tripṛṣṭha by name, and a Cakravartin in the Videhas, named Priyamitra; nor do I honor your life as a mendicant, nor your birth; *but* I honor you because you will be the twenty-fourth Arhat.” With these words, his folded hands placed on his head, the Lord of Bharata made the pradakṣiṇā three times and paid homage to him. Then, after bowing to the Lord of the World, the King went to the city Ayodhyā, like the Nāga-king to Bhogavatī.

Marici, delighted by that speech, began to speak very joyfully and clapped his hands three times. “If I shall be the first Vāsudeva, a Cakrabhṛt in the Videhas, the last Arhat, I am satisfied with this. Because my grandfather was first of the Arhats, my father first of the Cakrins, and I first of the Dāśārhas, my family is certainly the best. On the one hand, all the three worlds; on the other hand, my family: another herd of elephants compared with Airāvaṇa. My family alone is superior to all families, like the sun to the planets, like the moon to the constellations.” By taking pride in his family<sup>891</sup> in this way, Marici made low-family karma for himself, like a spider making a web.

Surrounded by Puṇḍarīka and other gaṇadhara, the Lord went purifying the earth under pretext of wandering.

<sup>891</sup> 390. There are 8 kinds of pride: caste, family, strength, beauty, penance, learning, wealth, and power. Right belief is free from pride. Sam. 8.

From compassion guiding the Kośālas, like a son, to expertness in dharma ; making the Magadhas experienced in penance like his followers ; making bloom the Kāśis, like the sun lotus-buds ; rejoicing the Daśārṇas like the moon the oceans ; by the nectar of his sermon making conscious the Cedis like people who have fainted ; crowning the yoke of dharma with the Mālavas like young bulls ; making the Gaurjaras like gods from the destruction of evil and distress ; making strong the Saurāṣṭras, like a physician, he went to Śatruñjaya.

*Description of Śatruñjaya (396-416)*

In some places like Vaitāḍhya in a foreign country because of its heaps of silver slabs ; in other places like the slopes of Meru transferred here, with its piles of golden slabs ; here with its jewel-mines like another Ratnācala ; there with its herbs like Himādri put in another place ; looking as if it had put on a jacket in the form of dense clouds clinging to it ; as if an upper garment were hanging from the shoulder in the form of cascades ; wearing a lofty diadem by day, as it were, in the form of the sun near its peak ; wearing a sandal-tilaka by night in the form of the moon ; with a thousand heads, as it were, in its peaks filling the sky ; having many arms, as it were, in the form of tall palm trees ; crowded with monkeys falling quickly on clusters of ripe reddish fruit in the tall groves of cocoa-nuts under the impression they were their own children ; with Saurāṣṭra-women engaged in picking mangoes and singing sweet songs to which the deer listened with pricked up ears ; its table-lands filled with old ketaki-trees with gray hair made, as it were, in the guise of thorns that had appeared ; just as if it had a row of auspicious tilakas made on the body by the sinduvāra-trees<sup>392</sup> pale as sandal-paste, here and there ; with an imitation of the waved-leaf fig-tree and the banyan made by

<sup>392</sup> 404. The sinduvāra is generally identified with *Vitex negundo*. *Vitex negundo*, however has blue flowers, whereas sinduvāra is called

the tamarind trees twisted together by the tails of monkeys on their branches ; adorned with bread-fruit whose fruit always has erect hair<sup>393</sup> as if delighted at the wealth of their great extent ; marked with śleṣmātaka-trees resembling the darkness of the night before the new moon, like peaks of the Añjana Mountains that had been brought here ; adorned with kiñśukas with a wealth of flowers red like parrots' bills, like an elephant with marks of saffron ;<sup>394</sup> with parties formed of Śabara-women drinking wine sometimes made of grapes, sometimes from date-palms, and sometimes from palmyra-palms ; wearing an armor, as it were, in the form of pavilions from groves of betel-creepers, not to be pierced even by the unhindered arrows of the sun's rays ; with the cud being chewed by groups of deer delighted with the sweetness of green dūrvā-grass shoots, under the big trees ; adorned with parrots close together, like real cat's eye, their closed bills buried in the sweetness of mango-fruit for a long time ; the slabs of stone dusty from the pollen of the ketakī, campaka, aśoka, kadamba, and bakula trees blown up by the wind ; with the ground of its slopes and at the foot of the mountain made muddy all around by the juice of the cocoa-nuts split open by caravans of travelers ; adorned with a mass of trees like one grove distinguished by abundance from

'paṇḍu' here, and in B. p. 46, sinduvāra blossoms and tears are compared. Hence some other identification is probably necessary.

<sup>393</sup> 406. Kaṇṭakita is used, of course, with double meaning. The bread fruit (panasa) has a spiny rind. Both the tree and the fruit are very large.

<sup>394</sup> 408. This does not refer to real saffron, but to the preparation called 'kuñkuma' at the present time, which is really a preparation of turmeric and chunam (lime). This is regularly used for the tilaka on the forehead, for decorating elephants, etc. It is to be noted that saffron is spoken of as 'red', not 'yellow'. Though it produces a yellow color in puddings, etc., the powder from which the dye is made is an orange-red, made from the tip of the stigma. The blossoms are purple. The kuñkuma preparation is a decided red. Watt, p. 429 f.



Bhadraśāla, etc; fifty yojanas at the base, ten at the peak (in circumference), and eight high, the mountain was ascended by the Lord.

The Blessed One, benefiting all, sat down in the samavasaraṇa made immediately by the gods and delivered a sermon. The mountain repeated, as it were, by echoes arising from the caves the Lord's sermon delivered in a deep voice. The Lord of the Three Worlds ceased speaking when three hours had passed, like a cloud in the rainy season ceasing rain. Then the God of gods rose from that place, and seated himself on the dais made by the gods inside the middle wall. Then the chief gaṇadhara, Śrī Puṇḍarīka, sat down on the Lord's footstool, like a crown prince on that of the sovereign. The best of gaṇabhṛts delivered a sermon on dharma, as easily as the Blessed One, to the assembly seated in the same way. He completed his sermon in the second period of the day, like the wind the sprinkling of the nectar of frost at dawn. The Lord remained there for some time, as on Aṣṭāpada, delivering sermons on dharma for the benefit of the people.

#### *Death of Puṇḍarīka with a crore of sādhus (425-449)*

One day, wishing to go elsewhere, the Teacher of the World instructed Puṇḍarīka, the lotus of a gaṇabhṛt: "O great muni, we shall set forth to wander elsewhere. You remain here on the mountain, surrounded by crores of munis. Here your omniscience and that of the followers will appear soon from the power of the place. Your mokṣa and theirs will take place soon when you are engaged in śaileśidhyāna here on the mountain." Saying "Very well," the gaṇabhṛt stayed there with crores of sādhus. Leaving him, like the ocean leaving a heap of jewels in the caves in its banks when it overflows, the Lord went elsewhere with his followers.

Puṇḍarīka remained there on the mountain with the munis, like the moon with constellations on the slope

of the eastern mountain. Then Gaṇabhṛt Puṇḍarīka had a very strong desire for emancipation because of the Lord's pleasant speech and said to the ascetics: "This mountain, by the power of the place, is the cause of emancipation for those desiring to gain it, like a fortress advantageous to a border-country. Saṁlekhanā must be made, an efficient surety, indeed, for the accomplishment of salvation. It is two-fold: dravya and bhāva. The complete drying-up of all the elements—the causes of all madness and disease is called dravyasaṁlekhanā. The complete destruction of love, hate, and delusion, and of the passions—the inherent enemies—is bhāvasaṁlekhanā." After this speech, Puṇḍarīka with crores of ascetics confessed all sins, great and small, and again professed the great vows for the sake of extreme puriy. Washing a linen garment two or three times makes it extremely clean.

"May all creatures forgive me; I have forgiven them. I have friendship towards all, hostility toward none." Saying this, he and all the ascetics undertook fasting till death, without any exception to the rules, very hard to do. When he, powerful, was mounted on the kṣapakaśreṇi, his destructive karmas broke like an old rope. At once the destructive karmas of a crore of sādhus snapped. Penance was common to all. At the end of a month, on the night of the full moon of Caitra, omniscience came first to Puṇḍarīka and later to the mahātmas. Engaged in the fourth pure meditation, which is free from activity, all their karmas destroyed, the Yogis went the road to nirvāṇa. The gods came from heaven at once, as they had done for Marudevī, and with devotion made the festival of their attainment of nirvāṇa. Just as the Master, the Blessed Rṣabha, was the first Tīrthakṛt, so Mt. Śatruñjaya became the first tīrtha. Wherever even one yati becomes emancipated, that is a purifying tīrtha. How much more where so many great rishis became emancipated. Then the Lord of Bharata

had a shrine made on Mt. Śatruñjaya of jeweled slabs, rivaling the peak of Meru. Inside it the King erected the Lord's statue together with the statue of Puṇḍarika, like intelligence inside the mind.

*The Lord's congregation (450-458)*

Wandering in various countries, the Blessed One favored people by the gift of enlightenment like the blind by the gift of an eye. At the time of the Lord's omniscience there were eighty-four thousand ascetics, three hundred thousand nuns; three hundred fifty thousand laymen, and five hundred fifty-four thousand laywomen; four thousand seven hundred fifty of those knowing the fourteen pūrvas; nine thousand sādhus who had clairvoyant knowledge; twenty thousand sādhus who possessed kevala; twenty thousand six hundred noble ascetics who had the vaikriya-labdhi; twelve thousand six hundred and fifty each of disputants and those having manah-paryaya; twenty-two thousand mahātmas to be reborn in the Anuttara-palaces, (in the congregation) of the Lord of the World. Thus the Blessed One, the first Tīrthakṛt, established the fourfold congregation in dharma, as well as his subjects in customs.

*Rṣabha's nirvāṇa (459-493)*

When he had performed penance for a lac of pūrvas from the time of his initiation, knowing that it was time for his own mokṣa, the Lord went to Aṣṭāpada. He went gradually to Mt. Aṣṭāpada with his retinue, and the Lord ascended it like stairs to the palace of nirvāṇa. Together with ten thousand munis the Lord undertook pādapopagama with a seven days' fast. The mountain-guards went quickly and announced to the Cakrin Bharata that the Lord of All was thus engaged. When he had heard about the Lord's rejection of fourfold food, he was pierced by grief like a nail that had entered his body. Then at once touched by a great fire of grief he shed tears

like a simisimās tree<sup>395</sup> drops of water. With his retinue and women of his family, oppressed by pain hard to restrain, the son of Rṣabha set out on foot to Aṣṭāpada. He disregarded the stones harsh to his feet. Pain is not felt at all because of sorrow as well as joy. Streams of blood flowed from his feet injured by stones ; the course of his footsteps looked as if it were marked with red lac.

The King ignored the people offering conveyances, thinking, "There must be no delay to my going, even for the moment necessary to get in a conveyance." Even though he had an umbrella over his head, he was very heated as he went. Surely the heat of the mind is not extinguished even by a rain of nectar. Absorbed in grief, he put aside the people offering their hands like ends of branches hanging down on the road. He passed quickly the door-keepers ahead, like a boat traveling on a river passing the trees on the bank. The Cakrin, eager to go as fast as thought, did not consider the chauri-bearers stumbling at every step because of the speed. The King did not know that his pearl necklace, which was shaken constantly because of his speed, was broken by striking against his chest. From thinking only of the Lord he had the door-keeper summon the mountain-guards, though near, to ask again news of the Master. He did not see anything else at all ; he did not hear the speech of any one. He thought only of the Lord—like a Yogi engaged in meditation.

Making the road short, as it were, by speed, the Lord of Bharata arrived in a moment at Mt. Aṣṭāpada, like the wind. Unconscious of fatigue, though going on foot like the people, Bharata ascended Mt. Aṣṭāpada. Filled with sorrow and joy, the Cakravartin saw the Lord of the Three Worlds seated there in the paryāṅka posture.<sup>396</sup> After making pradakṣiṇā three times, and

<sup>395</sup> 464. The MSS. all read simisimā, which seems to be the name of a tree, though no such word is quoted. It must be related to simisimāya, to quiver.

<sup>396</sup> 478. The posture of the seated statues of Jinas. The legs

paying homage to the Lord of the World, the Cakrabhṛt sat near, like the shadow of his body. The thrones of the Indras shook as if to say, "Why are they sitting on us, when the Lord is so situated?" Knowing by clairvoyant knowledge the cause of the thrones' shaking, the sixty-four Indras went quickly to the Indra of the Jinas. After making pradakṣiṇā and bowing to the Lord of the World, they remained seated, sorrowful, as if painted.

When eighty-nine fortnights of the third spoke in this avasarpinī remained, in the forenoon of the thirteenth day of the dark half of Māgha; the constellation Abhici<sup>397</sup> being in conjunction with the moon; seated thus in paryaṅka posture, remaining in coarse body-activity, he suppressed coarse speech- and mind-activity. When he had suppressed coarse body-activity by fine body-activity, he suppressed fine speech- and mind-activity. Thus gradually the Lord attained the third pure meditation called sūkṣmakriya with fine body-activity given up.<sup>398</sup> Then he engaged in the fourth pure meditation named utsannakriya long enough for the utterance of five short letters. All pain abandoned, possessing infinite knowledge and perception, his karma destroyed, his object accomplished, endowed with infinite power and bliss, having an upward course like the seed of the castor-bean, because of absence of earthly bondage the Lord went to mokṣa by a straight path because of his own nature.

The ten thousand munis who had undertaken fasting,

are crossed so the foot of one lies on the other about the knee, with the sole up. The hands are held at the waist, the right on top of the left, with the palms up. Yog. 4.125.

<sup>397</sup> 484. The usual form is Abhijit, but all the MSS. agree. The Pk. is Abhī.

<sup>398</sup> 487. Asta° is in all the MSS., but if this reading is correct, the statement is not strictly accurate. 'Fine body-activity' is only breathing, and as soon as that is suppressed, obviously one dies. This happens in the fourth, not the third, pure meditation. It is begun in the third, but not completed.

mounted on the kṣapakaśreṇi, all had kevala manifested. After entirely suppressing activity of mind, speech, and body, they reached the final abode instantly like the Master. From the Master's nirvāṇakalyāṇa, there was happiness, purifying pain, for a moment even for the nārakas who had never experienced a particle of comfort.

*Bharata's grief (494-521)*

Immediately the Cakravartin, overcome by great grief, fell fainting on the ground, like a mountain struck by a thunderbolt. At that time even though great sorrow had come, no one knew how to cry—the means of relieving grief. To make known the way to relieve the Cakrin's grief, Śakra himself cried with great sobs. After Saṅkran-dana, the gods cried. For the conduct is the same of people who have the same grief. Hearing their crying, the Cakrin regained consciousness and cried loud enough to split the universe, as it were. The great knot of the King's grief burst by that crying like a dike by the very great speed of a large river. Then, because of the repeated crying of gods, demons, and mortals, the emotion of compassion existed in the three worlds as if they were under one rule. Since that time, in this world producing sorrow for people, the arrow of sorrow has been removed by the method of crying.

Abandoning his inherent firmness, the Lord of Bharata spoke with grief, causing pain even to animals: "Oh, Father! Oh, brother of the world! Oh, ocean with water of compassion! Why have you abandoned us, ignorant, here in the forest of existence? How shall we live here in existence without you, shining with clear kevalajñāna, just as in darkness without a lamp? Why this silence of yours, like that of a chadmastha, O Supreme Lord? Deliver a sermon. Why do you not favor the people? But, surely you have gone to the abode of the siddhas since you do not speak, O Blessed One. Why do not my brothers, too, speak to me grieving?"

Oh, I know! They always followed the Master. There is no one else in my family, except me, who does not follow the Master. My father, the protector of the three worlds; my younger brothers, Bāhubali and others; my sisters Brāhmī and Sundarī; my sons, Puṇḍarīka, etc.; my grandsons, Śreyāṅsa and others, destroyed all the karma-enemies and went today to the abode of the siddhas. I, devoted to life, live."

Seeing the Cakrin depressed by the fact that he was alive, because of his grief wishing to die, as it were, Pākaśāsana began to enlighten him: "O noble Lord of Bharata, our Master crossed and led others across the ocean of saṁsāra for so long a time. Other creatures belonging to saṁsāra will for a long time cross saṁsāra by means of the congregation founded by him, like a great river by a ford. For the Blessed One, after accomplishing his own purpose, devoted himself to helping other people accomplish their purpose, for a lac of pūrvas. When he has favored all the people, why then do you grieve for the Lord of the World who has attained that abode from which there is no return, O King? That man should be grieved for when he dies, who after death wanders many times in the lacs of birth-nuclei, sole abodes of great pain. So, are you not ashamed grieving for the Lord like other people? It is fitting neither for the mourner nor the one mourned for. Any man who has heard even one of the Master's sermons on dharma is overcome neither by grief nor joy. How much less should you be! O King, this wailing of yours is as unnatural as trembling of the great ocean, as shaking of Mt. Meru, as springing up of the earth, as dullness of the thunderbolt, as tastelessness of nectar, as heat of the moon. Be resolute, O King. Remember that you are the son of the Lord, the sole resolute one of the three worlds."

Thus enlightened by Vṛddhaśravas like an elder of his family, the King regained his natural resoluteness, like water coolness.

*The funeral ceremonies (522-565)*

Then Śunāsira instructed the Ābhiyogika-gods promptly in regard to bringing the materials for the cremation of the Master's body. Then at the command of Sañkrandana the gods brought instantly from the garden Nandana gośirṣa-sandal as fuel. At Indra's command they made a round funeral pyre of gośirṣa-sandal in the east for the Master's body. Likewise the gods made a triangular pyre in the south for the great rishis of the Ikṣvāku family. For the other ascetics the gods made a rectangular pyre in the west. Then Vāsava had water brought at once from the Ocean of Milk by the gods like Puṣkarāvartaka clouds. Vajrabhṛt bathed the Blessed One's body with that water, and anointed it with gośirṣa-sandal paste. Vāsava clothed the Supreme Lord's body with a garment of fine cloth with a haṅsa-pattern. The Chief of the gods fully adorned the Supreme Lord's body with divine jeweled ornaments.

Other gods did at once all that—the bathing, etc., for the other munis, with devotion, just as Indra had done. The gods made three litters to be carried by a thousand, each one from the best jewels of the three worlds that had been brought here. After he had bowed at the Lord's feet and had placed his body on his head, Purandara himself put it in the litter. The gods put the bodies of the members of the Ikṣvāku-family who had gone to mokṣa on the second litter. On the third litter, the gods put the bodies of the other munis, placing them on their own heads. Then Hari himself lifted up the Master's litter, and the other gods the litters of the other munis. While some Apsarases were making a circular dance with hand-clapping in one place, and others making a sweet-sounding concert in another; some gods placing jars of incense in front which poured forth tears of grief, as it were, in the guise of the smoke from the incense; some throwing wreaths of flowers on the litters, others taking the same ones as remains of a sacrifice; some making festoons



of fine cloth; some sprinkling yakṣakardama-ointment ahead; some rolling in front like balls of stone dropped by a machine; others running behind as if injured by the powder of delusion; some crying aloud, "O Lord, O Lord"; some blaming themselves, "We unfortunate are lost"; some begging frequently, "Give us instruction, O Lord"; others saying, "Who will solve our doubts about dharma?" some saying regretfully, "Where shall we go now like blind people?" some longing, "May the earth give us a chasm"; Hari carried the Master's litter to the funeral pyre, and the other gods the other two litters to the accompaniment of musical instruments. Prācinabarhis slowly placed the Master's body on the eastern funeral pyre, knowing what was proper, as if he were his son. The gods,<sup>399</sup> like blood-relations, placed the bodies of the Ikṣvāku-family on the southern pyre; and the other gods knowing what was proper placed those of the other ascetics on the west pyre.

Then at the command of Gotrabhid the Agni-kumārika-gods created fire-bodies on the pyres. At Śakra's command, the Vāyukumāras created winds, and they quickly made the fire flame up on all sides. At Indra's command the gods put camphor, etc., by loads, and ghee, honey, etc., by pitcherfuls on the pyres. When the elements, except the bones, had been consumed, the Meghakumāras extinguished the fire of the pyres with water. Purandara took the Lord's right upper molar tooth to his palace to worship like a statue. Īśāna took the left upper molar tooth, and Camarendra the lower right. Bali took the lower left; the other Indras the rest of the teeth, and the other gods the bones. The laymen, begging for the fire of the three pits, received it from the gods. From that time the Brāhmans<sup>400</sup> became fire-priests. For they constantly worshipped in their houses the fire from the Master's pyre; and they guard it unextinguished like

<sup>399</sup> 547. The other Indras.

<sup>400</sup> 556. It must be remembered that 'Brāhmans' were laymen.

princes a lac of lamps.<sup>401</sup> With the fire from the Master's pyre, they restore the extinct fires of the pyres of the Ikṣvāku and other ascetics. With the fire from the pyre of the Ikṣvāku Rishis, they revived the extinct fire of the pyre of the other ascetics. But they do not transfer the fire from the pyre of the other ascetics to the fire from the other two pyres. Even today that is the rule among the Brāhmins. Some took ashes and devotedly worshipped the ashes. From that time there have been ascetics decorated with ashes. In the places of the three pyres the gods made three jeweled stūpas that were like three new peaks of Mt. Aṣṭāpada. Then in the continent Nandiśvara the gods and Indras made a festival to the eternal images, and departed each to his own abode. The Indras—in their own separate palaces and in their assembly-hall, Sudharmā—put the Master's teeth in round diamond boxes on top of Mānavapillars<sup>402</sup> and worshipped them constantly. By their power they (the Indras) always had victory and happiness.

*Description of the memorial caitya (566-637)*

Near the Master's cremation-ground Bharata had the carpenter-jewel erect a temple of jeweled slabs, a yojana square, three gavyūtis high, named Siṅhaniṣadyā, like a foot-print of the house of nirvāṇa. It had four doors made of crystal, beautiful as those of the Master's samavasaraṇa. On both sides of each door were sixteen jeweled sandal-wood pitchers, like treasuries of the

<sup>401</sup> 557. It is customary to burn lamps before idols in connection with a prayer, or to vow to light so many lamps in return for a prayer granted. These may be lighted in the house, and ordinarily they are allowed to burn for a short time and then go out. But in the case of wealthy people the vow might be to keep them burning in perpetuity, as is done in temples. MW refers to a Lakṣadīpakalpa and a Lakṣadīpavratodyāpana which I have not seen, but Hemadri's Caturvarga Cintāmaṇi has a chap. on Dīpadānavidhī, Part II, Vol. II, p. 475 ff.

<sup>402</sup> 564. Māṇava is the name of the pillars so used. Cf. Tri. 2. 6. 700, māṇavakābhidheṣu stambheṣu.

Śris of mokṣa. At each door were sixteen jeweled arches made of jewels like creepers of puṇya that had sprung up on all sides before one's eyes. At each door were sixteen auspicious groups of the eight auspicious things, like the letters of an inscription placed on the palace gate. At these doors there were extensive entrance-pavilions, as if the assembly-halls of the four Dikpālas had been brought. In front of these four entrance-pavilions were theater-pavilions inside śrīvalli-pavilions.<sup>403</sup> In the center of the theater-pavilions were courts made of diamond which put to shame the sun.

In the center of each court was a beautiful jeweled lion-throne like a pericarp in a lotus. In front of each theater-pavilion was a jeweled platform and on it was a jeweled caitya-stūpa. In front of each of the caitya-stūpas in each direction was an extensive jeweled platform which lighted up the sky. On each one of them were beautiful immortal statues of the Jinas, moonlight to the lotus of the eye, like those inside a shrine in the Nandiśvaradvīpa, five hundred bows tall, facing the caitya-stūpas, the body made of jewels, Rṣabha, Vardamāna, Candrānana and Vāriṣeṇa<sup>404</sup> in the paryaṅka posture. In front of each of the caitya-stūpas was a large beautiful platform made of priceless gems. In front of each of these platforms were caitya-trees and in front of each caitya-tree was a jeweled platform. Above each one of these was an indradhvaja, and in each direction a pillar of victory

<sup>403</sup> 573. Śrīvalli (?). Quoted in MW as 'Acacia concinna and a kind of jasmine.' Neither seems appropriate here. But it is very usual for temporary pavilions for weddings, etc., to be erected with only a framework of wood covered with strings of flowers in which jasmine is abundant. Perhaps such a pavilion is meant.

<sup>404</sup> 579. Rṣabha and Vardhamāna (Mahāvīra) are the first and twenty-fourth Tīrthan̄karas of the present era in Bharataḷṣetra. Candrānana is one of the present era in Videhāḷṣetra (see Śāśvata-jinastavana) and Vāriṣeṇa the twenty-fourth of the present era in Airavataḷṣetra (Pravac. 298, p. 81b).

as if set up by dharma. In front of each of the indradhvajas was a lotus-pool named Nandā, with three flights of steps with arches, filled with clear, cool water, abounding in varied lotuses, beautiful as the lotus-pool containing the Dadhimukha Mountains.

In the broad central part of the great caitya Siṅha-  
niṣadyā was a large jeweled platform. Above it, just  
as in a samavasaraṇa, was a dais made of various jewels.  
Over it was canopy of cloth of various colors, giving  
the effect of a mass of twilight-clouds at the wrong  
time. Inside the canopy and at its sides were dia-  
mond hooks; nevertheless, the beauty of the canopy  
was unchecked. Garlands that were like streams of  
nectar were hung on the hooks, made of pearls as large as  
a myrobalan,<sup>406</sup> to be measured by kumbhas. On the ends  
of the garlands were shining jeweled wreaths, like samples  
taken from the jewel-mines of the three worlds. On the  
ends of the jeweled wreaths were bright diamond wreaths  
embracing each other with arms of luster, like women-  
friends. In the walls of the caitya were round windows  
made of various jewels, with curtains, as it were, pro-  
duced by masses of their own light. In the windows  
quantities of smoke from burning aloes gleamed, giving  
the impression of new sapphire peaks to the mountain  
(Aṣṭāpada). On the dais were shining jeweled statues of  
the twenty-four Arhats, beginning with Rṣabha Svāmin.  
The images, having the respective figures, size, and color,  
were like the Masters in person engaged in śaileṣi-  
dhyāna. Sixteen of these were golden, two were lapis  
lazuli, two of crystal, two of cat's eye, and two of ruby.  
The nails of all of these Arhat-statues were of anka<sup>406</sup>  
with insets of lohitaṅka.<sup>407</sup> The navel, scalp, tongue,  
palate, śrīvatsa, nipple, soles, and palms were gold. Eye-

<sup>406</sup> 590. Its fruit varies from about  $\frac{1}{2}$  in. to  $1\frac{1}{4}$  in. in diameter.

<sup>406</sup> 598. Some kind of white jewel. Cf. Uttar. 36. 76.

<sup>407</sup> 598. Some kind of red jewel. See Uttar. 36. 76, Jīāta.

lashes, pupils, beard, eyebrows, hair of the body, and hair of the head, were made of riṣṭa,<sup>408</sup> and the lips of coral. The teeth were of crystal, the skulls diamond, the noses gold with insets of lohitaḅṣa at the end. The eyes were made of aṅka with insets of lohitaḅṣa at the corners. The statues shone, made of various jewels as described.

Behind each of them was a statue of an umbrella-carrier, made of jewels, the proper size, carrying a white umbrella which had a handle made of crystal with a wreath of yellow amaranth, marked with a mass of pearl and coral. At the side of each of them were two statues of chauri-bearers, made of jewels, holding raised jeweled chauris. In front of each of the statues of the Blessed Ones were two statues each of Nāgas, Yakṣas, Bhūtas and pitcher-carriers. These, their hands folded together, made of jewels, their bodies dazzling, seated, looked like the Nāgas, etc., in person. On the dais twenty-four shining jeweled bells and mirrors of gems like contracted suns; immovable lights and golden baskets of jewels; handsome flower-baskets, round like a whirl-pool in a river; baskets of ornaments; heaps of woolen brushes; golden incense burners and vessels for waving lights; jeweled auspicious lamps and jeweled pitchers; large jeweled dishes and golden vessels; jeweled sandal-wood pitchers and jeweled lion-thrones; the eight auspicious things made of jewels; golden oil-boxes; golden incense-vessels and golden lotus-flowers were in front of the twenty-four holy Arhats.

Made of various jewels as described, very beautiful in the three worlds, beautified by a moonstone rampart as if by dharma embodied, with wonderful and varied patterns made with the wolf, ox, makara, horse, man, and Kinnara, bird, boy, antelope, śarabha, yak, and elephant, forest-creepers and lotus-tendrils;

<sup>408</sup> 600. Some kind of jewel, evidently dark.

filled with jeweled pillars like a garden with many trees; beautiful with pennants that were like waves of the sky-Gaṅgā; having teeth, as it were, in the form of the tall golden flag-staffs; imitating the sound of a circle of Khecara-women's tongues by the sounds—constantly pouring forth—of the small bells on the banners; shining on top with a ruby finial with great brilliance, like a finger-ring with a ruby; in some places it seemed to have shoots, in other places a coat of mail, in others hair erect from joy, and in others to be anointed by the sun's rays; decorated with marks of gośirṣa-sandal paste; apparently made of one stone because the stones were joined so closely; its ridge occupied by jeweled puppets beautiful with a variety of gestures, like the peak of Meru by Apsarases; on both sides of the doors marked with two pitchers anointed with sandal-paste like lotuses growing on dry ground; charming with fragrant wreaths suspended horizontally; with heaps of five-colored flowers made on the ground; inundated day and night by constant smoke from incense of camphor, aloe, and musk, like Mt. Kalinda by Kālinḍī; crowded with throngs of Apsarases, like Pālaka (Śakra's car) descended from heaven; surrounded by Vidyādharis, like a piece of Vaitāḍhya's terrace; adorned in front, at the sides and at the back with beautiful caitya-trees and jeweled platforms like ornaments; like a jeweled head-ornament on the summit of Aṣṭāpada; very purifying as if in rivalry with the shrines of Nandīśvara, etc., the shrine was made properly by the carpenter-jewel, knowing the arts, simultaneously with the command of Bharata.

At the same place the Lord of Bharata had statues of his ninety-nine brothers made of divine precious stones. There also the King had made a statue of himself listening attentively. For he was insatiable in devotion. The Lord of Bharata had the Blessed One's stūpa and those of his ninety-nine brothers made outside the shrine. With the idea, "Men must not cause damage here

by coming and going," the King had mechanical iron guardsmen made. Because of these mechanical iron guardsmen the place became as inaccessible to men as if it were outside the world. The Lord of Jewels cut off the projections on the mountain with the staff-jewel, and it, straight, became as impossible for men to climb as a pillar. The King made eight steps around it in the form of terraces impossible for men to cross and a yojana apart. From that time the mountain was called 'Aṣṭā-pada.' Among the people it was known as 'Harādri,' 'Kailāsa,' and 'Sphaṭikādri.'

*Bharata's pūjā and stutis to the Arhats (638-77)*

When the Cakrabhṛt had had the shrine made and the statues erected as described, wearing white clothes, he entered it like the moon a cloud. When he had made pradakṣiṇā, the King and his retinue bathed the statues with fragrant water. Bharata dried them thoroughly with a fine cloth, and they were very bright like mirrors of jewels. Then the King anointed them with gośirṣa-sandal paste that was like shining streams of moonlight turned into congealed fragrance. The King adorned them with various jeweled ornaments, with large divine wreaths and with garments of fine cloth. Ringing a bell, he burned incense, making the interior of the caitya marked with blue creepers, as it were, from its smoke wreaths. Then the King waved the light-vessel containing camphor burning like a fire-pit for people terrified of the cold of saṃsāra. Bowing to the statue of Rṣabha Svāmin, overcome by sorrow and devotion, the Lord of Bharata began a hymn of praise as follows :

*Stuti (644-677)*

"Homage to you, giving pleasure even to hell-inhabitants by the five kalyāṇas, maker of happiness to the world, Lord of Three Worlds. O Master,

benefactor to all, you benefit this animate and inanimate world as you wander daily, like the sun. You have wandered for a long time for the pleasure of both Āryas and non-Āryas. Your course, like that of the wind, is for the benefit of others. You wandered here to benefit others for a long time. For whose benefit have you gone to mokṣa, O Supreme Lord? Since the abode of the siddhas, the top of the universe, has been occupied by you to-day, this mortal world abandoned by you this same day is a world suitable for death. Even to-day you are present in person to the bhavyas who recall your teaching bestowing favor on all. Whoever direct meditation, concentrated on your form,<sup>409</sup> toward you, to those great souls you are present in person, O Lord. Even though you are free from affection, do not abandon my mind, as you have abandoned all saṁsāra, O Supreme Lord."

After this hymn of praise to Ādinātha, he bowed to each one of the other Jinendras and praised each one in a śloka.

"Hail, O Ajita, Lord of the World, unconquered by passions and sense-objects, jewel of Vijayā's womb, son of King Jitaśatru."

"Homage to you, O Sambhava, son of Jitāri, springing from Srī Senā's womb, sun for crossing the sky of existence."

"Sun of the east quarter Siddhārthā, ornament of the family Saṁvara, delight of all, Lord Abhinandana, purify us."

<sup>409</sup> 652. Rūpastha. This is one of 4 kinds of dhyāna treated from a different point of view than the dhyāna described in n. 8.

1. Piṇḍastha, meditation on the elements.
2. Padaastha, " " pure syllables.
3. Rūpastha, " " the form of the Tirthaṅkaras.
4. Rūpavārjita, meditation on the soul as pure spirit without form.

Yog. 7. 1 to 10. 6. G. pp. 369 ff.



“O Blessed One, the sole pearl of the row of clouds, Queen Maṅgalā, cloud to the earth of Megha’s family, homage to you, Sumati.”

“O Master, moon to the ocean in the form of King Dhara, lotus to the Jāhnavī in the form of Susīmā, Padmaprabha, homage to you.”

“Lord Śrī Supārśva, sandal to the Malaya-country Pṛthvī, foundation-pillar of the house of the family of Śrī Pratiṣṭha, protect me.”

“Moon to the sky of the family of Mahāsenā, O Lord Candraprabha, Blessed One, haṅsa to the pool of Lakṣmaṇā’s womb, guard us.”

“Wishing-tree in the ground of the garden Nandana in the form of Śrī Rāmā, son of Sugrīva, prepare mokṣa for us quickly, O Suvidhi.”

“Delight of the heart of Queen Nandā, O Master, son of Dṛḍharatha, moon for the delight of the world, O Śrī Śītala, be for our joy.”

“Son of Queen Viṣṇu, pearl of the family of King Viṣṇu, lover of the Śrī of mokṣa, Śreyāṅsa, be for our emancipation.”

“Jewel to the Vidūrabhū of Jayā, son of King Vasupūjya, Vāsupūjya, one to be worshipped by the world, dispense the wealth of mokṣa.”

“Fire to the śamī-tree Śyāmā, son of King Kṛtavarman, Blessed Master Vimala, make my mind bloom.”

“Auspicious light of the family of King Siṅhasena, son of Lady Suyaśas, Ananta, spread endless happiness.”

“Sun on the slope of the eastern mountain Suvratā, son of King Bhānu, O Śrī Dharmanātha, Blessed One, set my mind on dharma.”

“Ornament of the family of Viśvasena, springing from the body of Queen Acirā, O Śrī Śāntinātha, Blessed One, be to us for the extinguishing of karma.”

“Sun to the sky of the family of Śūra, born from the womb of Queen Śrī, O Kunthunātha, Lord of the World, you who have desire destroyed, hail!”

“Lotus to Devī, the Śrī of autumn, son of King Sudarśana, O Aranātha, bestow on me strength for the crossing of existence.”

“Pitcher of nectar from the ocean Kumbha, sprung from the body of Prabhāvatī, powerful for the destruction of karma, O Mallinātha, show us mokṣa.”

“Lotus-pool to the Himavat Sumitra, son of Padmāvati, Lord of the Tirtha, Munisuvrata, homage to you, Supreme Lord.”

“Thunderbolt to the earth with the shape of a thunderbolt in the form of Vaprā, son of Śrī Vijaya, you whose lotus-feet deserve homage from the world, homage to you, Lord Nami.”

“O attainer of mokṣa, son of Śivā, moon for the delight of Samudra, Ariṣṭanemi, Blessed One, homage to you, compassionate.”

“Crest-jewel to the family of King Aśvasena, O Lord, son of Vāmā, homage to you, Lord of Jinas, Śrīmat Pārśvanātha.”

“You who have accomplished the attainment of mokṣa, son of King Siddhārtha, consolation to the heart of Trisālā, Śrī Vira, homage to you.”

*Bharata's continued grief (678-685)*

When he had praised and done homage to each one of the Arhats in this way, the Lord of Bharata went from the shrine Siṅhaniṣadyā. His head turned, looking at the shrine like a dear friend, Bharata descended Aṣṭāpada with his retinue. His mind fixed on former events, the Lord of Ayodhyā went to Ayodhyā very slowly as if the edge of his garment had been caught. The King arrived at the city, oppressed by grief, filling the sky with streams of dust raised by the soldiers like streams of sorrow. The King entered Vinitā, observed by the citizens in tears, assuredly grieved at his grief, like brothers. Recalling, recalling the Master, he entered his dwelling, raining tear-drops like a cloud with a

residue of rain. Whether sitting, walking, sleeping, waking, outdoors, inside, day or night, he thought only of the Lord, like a miser who has been robbed of his money. As before, he honored men who came from the foot of Aṣṭāpada even for another reason, if they glorified the Lord first.

*Bharata resumes normal life (686-714)*

“Who as a householder established the people, ignorant as cattle in the beginning, in customs and polity; the Blessed One, who after taking initiation, with omniscience soon manifest, established the people in dharma, wishing to raise them from the ocean of existence; and who attained mokṣa after accomplishing his own purpose and making the people accomplish theirs, why do you grieve for him?” The King consumed with grief, enlightened with difficulty by the family-ministers by speeches of this kind, gradually engaged in royal duties. Very slowly, slowly, freed from sorrow like the moon freed from Rāhu<sup>410</sup> the King went out to pleasure-grounds. When he was depressed from remembering the Master, like an elephant recalling the Vindhya-plateaux, clever people always at hand came and amused him. At his retinue’s urgent request, the King went sometimes to the rows of gardens, grounds (suitable) for the shooting-up of pleasure. There the King amused himself with women on beautiful couches in creeper-pavilions, as if the Amazon-country had come. There he watched with interest the sport of gathering flowers on the part of the young men which was like flower-gathering of the Vidyādhara. Taking flower-ornaments, courtesans made a pūjā to him, as to Prasūna-dhanvan (Love). Their bodies decorated with flowers, the

<sup>410</sup> 690. This refers to the pursuit and occasional swallowing of the Sun and Moon by Rāhu, because of the enmity produced at the time of the struggle between the gods and demons for the amṛta. Rāhu must disgorge the Sun and Moon because of their heat. Wilkins p. 363.

women played before him like innumerable Śris of the season who had come to attend him. Being adorned, covered with flower-ornaments, he shone like the sole supreme god of the season-goddesses.

Sometimes, when he liked, the Lord of Bharata went with his wives to play in a pleasure-pool, like a king-goose. There the son of Rṣabha made water-sport with fair-eyed women like an elephant accompanied by elephant-cows in the Revā. The waves of water fell on him, embracing now his neck, now his arms, now his heart, as if they had been instructed by the young women. Wearing lotus-garlands, his pearl earrings dangling, Bharata looked like Varuṇa in person in the water. The women sprinkled the King with water in rivalry, as if he were being crowned the sovereign of sport and diversion. The King sported with them engaged in water-sport like Apsarases, just like water-goddesses. The women's eyes became red from the water as if from (anger at) the sight of the lotuses rivaling themselves. The water, muddy from the women's thick ointment dripping from their bodies, turned into yakṣa-kardama ointment.

Sometimes, like Śakra, the King occupied the court of the amusement-hall to have a concert performed. The best flute-players blew the sweet-sounding flute, which has the first place in concert-work, like the oṅkāra among charms. The lute-players played the eleven kinds of lutes<sup>411</sup> with vyañjana-dhātus, puṣpa, etc., distinct and pleasing to the ear.<sup>412</sup> Likewise the stage-directors made

<sup>411</sup> 708. The 11 kinds of lutes (vīṇā) are enumerated in Saṅgīta-ratnākara 6. 9-10, Vol. II, p. 480, and Saṅgītamakaraṇḍa, Int. p. VII.

<sup>412</sup> 708. A dhātu is some kind of musical composition, but exactly what I have not been able to ascertain. There are 4 dhātus : vistāra, karaṇa, āviddha, and vyañjana. Vyañjana is used for vīṇās. It has 10 subdivisions of which puṣpa is the first. This is according to the Nāṭyaśāstra 29. 52 ff. which Hem. evidently follows, but the Saṅgīta-ratnākara, 4. 7 ff., discusses dhātu from quite a different point of view. In this it seems to be vocal composition. Śruti may be used here in the technical sense of an 'interval.'

tāla, the mother of dancing and gestures, beautiful with various changes, suitable for poetry.<sup>413</sup> The mṛdaṅga- and paṇava-players<sup>414</sup> played each his own instrument; never failing each other, like devoted friends. The singing-men sang many new melodies<sup>415</sup> beautiful with the singing of notes, humiliating Hāhā and Hūhū. The dancers danced vigorously, skilled in the lāsya and tāṇḍava, causing surprise by varied gesticulations and postures. The King saw spectacles of this kind unhindered. Who would hinder powerful lords in anything whatever? Enjoying worldly pleasures in this way, the Lord of Bharata passed five lacs of pūrvas from the day of the Master's mokṣa.

*Bharata's omniscience (715-745)*

One day, when he had taken his bath and had made the oblation to all creatures, when his body had been rubbed with a very fine cloth and his hair garlanded, his body anointed with gośirṣa-sandal, wearing priceless divine jeweled-ornaments on his body, attended by courtesans, the way being shown by the door-keeper, he went to the apartment made of mirrors of jewels in the women's quarters. In it, clear as the atmospheric crystal,<sup>416</sup> he saw his whole figure, life-size, reflected. While the Lord of Bharata was looking at his body in it, a ring fell from one finger. The King did not know the ring had fallen from his finger, like a single feather falling from a peacock's

<sup>413</sup> Tāla is time-measure. It does not say how it was made here, perhaps by hand-clapping. "Musical time in India, more obviously than elsewhere, is a development from the prosody and meters of poetry." Popley, Music of India, p. 71. Chap. V discusses tāla fully.

<sup>414</sup> 710. Two kinds of drum.

<sup>415</sup> 711. Jātirāga (?). There are 18 original jātis and a jātirāga seems to be one made of a combination of jātis. Nāṭyaśāstra, Chap. 28. 36 ff.

<sup>416</sup> 718. Either moonstone or sunstone. See Bloomfield, p. 57. n. 27.

tail. As he looked over his body gradually, the Cakrin saw the finger without the ring like a digit of the moon by day without moonlight. "What's this! Why is this finger lacking in beauty?" Then the King saw the ring fallen on the ground. Wondering "Are other parts of the body devoid of beauty, if they have no ornaments?" he began to take off other ornaments.

First, the King removed his jeweled diadem and saw his head without it looking like a ring whose jewels have fallen out. He took off his jeweled earrings and saw his poor ears, deprived of them, like the east and west quarters without the sun and moon. He removed the necklace, and saw his neck, deprived of it, without beauty like a river without water. He took off his pearl chain, and saw at once his breast without it like the sky with the stars gone. He removed his armlets, and saw his arms without them like śāl trees<sup>417</sup> with half their creepers untwined. He abandoned bracelets and saw his wrists without them like a temple whose top is without the āmalasāraka.<sup>418</sup> He took off other rings and saw his fingers without them like serpent-hoods whose jewels have been destroyed. He gave up his anklets and saw his feet, bereft of them, like a royal-elephant's tusks whose golden rings have fallen off. So the ornaments being gradually removed from his body, seeing himself without beauty like a tree whose leaves have perished, Bharata reflected: "Alas! beauty of the body must be gained by ornaments, etc., like that of a wall by paintings, etc. This body, polluted inside and out by impurities, should not be considered to have any beauty. This body actually

<sup>417</sup> 728. The śāl tree is ordinarily covered with a thick growth of creepers.

<sup>418</sup> 729. Āmalasāraka is apparently the same as āmala, which is the "large, fluted, circular block" at the base of the finial on a temple or stūpa. It occurs in the Samarāṅgaṇasūtradhāra, 59. 33, 35, 56 and also in Kumārapālapratibodha, p. 144. For āmala, see Acharya, Indian Architecture, p. 179.

corrupts camphor, musk, etc., like salt-ground the water of the ocean. The people who, disgusted with objects of the senses, practice penance which has mokṣa as its fruit, they alone knowing the truths acquire their fruit."

As he was reflecting rightly in this way, having ascended the kṣapakaśreṇi from the apūrvakarana step and having attained pure meditation, omniscience became manifest from the destruction of the destructive karmas, like the light of the sun from the removal of a mass of clouds. Just then a trembling of Indra's throne suddenly took place. For even unconscious matter announces to the great the success of the great. Indra went to him with devotion, for the devoted pay homage to the Master's son like the Master. How much more when his omniscience has become manifest.

Śakra said: "O kevalin, adopt the dress of an ascetic in order that I may pay homage and arrange for you the festival of departure (to take initiation). Then like Bāhubali, the Lord of Bharata pulled out his hair in five handfuls—a characteristic of becoming a mendicant. Then Bharata took the paraphernalia, broom, etc., as soon as it was brought by a divinity near at hand. Then the Lord of Bharata was worshipped by the Lord of gods. For one who has attained omniscience is not worshipped before initiation. Ten thousand kings became mendicants following the son of Rṣabha. For service to such a master in another world also gives pleasure.

#### *Bharata's death (746-755)*

Then Hari performed the coronation-ceremony of Ādityayaśas, the son of Bharata, to bear the weight of the world. From the time when his kevala was manifest, Bharata with his retinue wandered like Rṣabha Svāmin through villages, mines, cities, forests, mountains, towns approached by land and water, etc., enlightening bhavyas by the preaching of dharma for a lac of pūrvas. Then, going to Aṣṭāpada, the Lord of Bharata made the rejection

of fourfold food according to rule. At the end of a month, when the moon was in conjunction with the constellation Śravaṇa, having acquired the four infinities,<sup>419</sup> he went to the region of the siddhas. Bharata passed seventy-seven lacs of pūrvas as prince while the Lord was ruling the earth, and one thousand years as king, while the Blessed One was an ordinary ascetic. The son of Rṣabha passed six lacs of pūrvas less a thousand years as Cakravatin. When omniscience became manifest, he passed a lac of pūrvas, like the sun a day, wandering with the desire to benefit every one. After living for eighty-four lacs of pūrvas as described, Bharata, noble, went to mokṣa. Śakra and the gods, whose joy bloomed out instantly like the kandala, made his mokṣa-festival.

In this book are described the former births of the Master, the origin of the patriarchs, the birth of the Lord, and the teaching of the customs of marriage, etc., the sovereignty, vow, and omniscience of the Lord; also the Cakravartinship of Bharata and the attainment of mokṣa by the Lord and Cakrin successively. May it produce all kinds of pleasure<sup>420</sup> for you.

<sup>419</sup> 750. Infinite perception, knowledge, power, and bliss—*anantacatuṣṭaya*.

<sup>420</sup> 756. *Parvāṇi* would not ordinarily be used in this connection. It must be used because of the *parvāṇi* in the same line.



## APPENDIX I

### COSMOGRAPHY

(Tri. 2. 3. 478-800)

The universe, in the shape of a man standing in the vaiśākha-position with his hands on his hips ; filled with substance having the characteristics of permanence, origination, perishing ; at the bottom resembling a cane-stand, in the middle<sup>421</sup> a jhallari, and at the top a muraja, is composed as follows :

It is filled with three worlds, and in it seven earths are surrounded by very strong thick water, thick wind, and thin wind. The three worlds are divided into lower, middle, and upper—the terms ‘ lower, middle, and upper,’ however, being used in reference to Rucaka. Rucaka has four units of space in the shape of a cow’s teat at the center of Meru ;<sup>422</sup> and above the same as below, so making eight units. The Middle World extends 900 yojanas above and below Rucaka.

#### *Description of Lower World (484-514)*

The Lower World is established below the Middle World with a depth of seven rajjus less 900 yojanas. In it are seven earths, one below the other, occupying the lower part, in which are the terrifying abodes of the hell-inhabitants: Ratnaprabhā, Śarkarā-, Vālukā-, Pañka-, Dhūma-, Tamah-, Mahātamah-prabhā ; and the height of these is 180,000, 132,000, 128,000, 120,000, 118,000, 116,000, 108,000 yojanas,

<sup>421</sup> 479. A jhallari is a cymbal and the point to the comparison is that the Middle World is circular. A muraja is the same as mṛdaṅga. Abhi. 2. 207.

<sup>422</sup> 482. They must be at the ‘ center of Meru ’ from the standpoint of thickness. They are at ground level, which is not the center from the standpoint of height.

respectively. The earths, Ratnaprabhā, etc., become wider in succession, one below the other.

In the first earth there are 3,000,000 hells ; in the second hell-region there are 2,500,000 hells ; in the third, 1,500,000 ; in the fourth, 1,000,000 ; in the fifth, 300,000 ; in the sixth earth, 99,995 ; in the seventh, 5 hells. Below the earths, Ratnaprabhā, etc., are the Thick Waters, 20,000 yojanas high in the middle. Below the Thick Waters are the Thick Winds, higher in the middle by innumerable thousands of yojanas more than the Thick Waters. The Thin Winds are innumerable yojanas more than the Thick Winds, and space also innumerable yojanas more than the Thin Winds. They gradually decrease from that middle height, the Thick Water, etc., at the top having the shape of a circle.<sup>428</sup>

The diameter of the Thick Water sheath of the earth Ratnaprabhā which has the shape of a circle is 6 yojanas. The diameter of the Thick Wind sheath is  $4\frac{1}{2}$  yojanas, and of the Thin Wind is  $1\frac{1}{2}$  yojanas. The Thick Water of Śarkarā is  $\frac{1}{3}$  of a yojana more in diameter than the sheath of Ratnaprabhā. In the Thick Wind 1 gavyūta ( $=\frac{1}{4}$  yojana) increase is ascertained, and in the Thin Wind there is  $\frac{1}{3}$  of a gavyūta increase. This (same) increase to the dimensions of the Śarkarā-sheaths takes place in the diameters of the sheaths of the third earth. In the same way this increase in the dimension of each preceding sheath is made in the sheaths up to the seventh earth. Everywhere, the sheaths Thick Water, Thick Wind, and Thin Wind have a height the same as that of their respective earths. The seven earths supported by Thick Water, etc., are as described.

In these are the hells, the places for experiencing bad karma. The pain (of punishment), disease, body (its size), age, soul-color, grief, fear, etc., must be known as

<sup>428</sup> 494. I. e., each one of the 7 earths has sheaths of Thick Water, Thick Wind, and Thin Wind. These surround each earth except at the top, where they have the shape of an open circle.

increasing in the hells in succession. In the thickness of the Ratnaprabhā-earth there are 180,000 yojanas. Excepting 1000 above and below, within it are the dwellings of the Bhavanapatis.

### *Bhavanapatis (505-514)*

The Bhavanapatis are in two rows in the north and south, like rows of shops on the highway. The Bhavanādhipas are as follows :

1. the Asuras with a crest-jewel *cihna* ;
2. the Nāgas with a snake-hood *cihna* ;
3. the Vidyuts with a thunderbolt as *cihna* ;
4. the Suparṇas with a garuḍa as *cihna* ;
5. the Vahnīs with the jar-*cihna* ;
6. the Vāyus with the horse-*cihna* ;
7. the Stanitas with the vardhamāna-aṅka ;
8. the Udadhīs with the makara-aṅka ;
9. the Dvīpas with the lion-lāñchana ;
10. the Dikkumāras with the elephant-lāñchana.

Among these the two Indras of the Asuras are Camara and Bali ; Dharaṇa and Bhūtānanda are the Purandaras of the Nāgas ; of the Vidyutkumāras Hari and Harisaha ; of the Suparṇas the Vāsavas are Veṇudeva and Veṇudārin ; the lords of the Agnikumāras are Agniśikha and Agni-māṇava ; Velamba and Prabhañjana of the Vāyukumāras ; of the Stanitas the Vāsavas are Sughoṣa and Mahāghoṣa ; Indras of the Abdhikumāras are Jalakānti and Jalaprabha ; Pūrṇa and Avaśiṣṭa are overlords of the Dvīpakumāras ; Amita and Amitavāhana are the lords of the Dikkumāras.

### *The Vyantaras (515-528)*

One thousand yojanas above Ratnaprabhā, with the exception of 100 yojanas above and below, live the eight classes of the Vyantaras in northern and southern rows within the 800 yojanas. In these are :

1. the Piśācavyantaras with the kadamba tree as *lāñchana* ;

2. the Bhūtas with the sulasa tree as lāñchana ;
3. the Yakṣas with the vaṭa tree as lāñchana ;
4. the Rākṣasas with the khaṭvāṅga tree as lāñchana ;
5. the Kinnaras with the aśoka tree as lāñchana ;
6. the Kimpuruṣas with the campaka tree as lāñchana ;
7. the Mahoragas with the nāgadru tree as lāñchana ;
8. the Gandharvas with the beautiful tumburu tree as lāñchana.

Kāla and Mahākāla are overlords of the Piśācas ; Surūpa and Apratirūpa are lords of the Bhutas ; Pūrṇabhadra and Māñibhadra of the Yakṣas ; Bhima and Mahābhima of the Rākṣasas ; Kinnara and Kimpuruṣa of the Kinnaras ; Satpuruṣa and Mahāpuruṣa of the Kimpuruṣas ; Atikāya and Mahākāya of the Mahoragas ; Gītarati and Gītayaśas of the Gandharvas. These are the 16 Indras of the Vyantaras.

In the first 100 yojanas of Ratnaprabhā, with the exception of 10 above and 10 below, i.e., in 80 yojanas, there are 8 classes of Vyantaras : Aprajñaptikas, Pañcaprajñaptis, Ṛṣivāditas, Bhūtavāditas, Kranditas, Mahākranditas, Kūṣmāṅḍas, Pacakas. The two Indras in these classes are respectively : Sannihita and Samāna ; Dhātṛ and Vidhātṛka ; Ṛṣi and Ṛṣipāla ; Īsvara and Maheśvara ; Suvatsaka and Viśāla ; Hāsa and Hāsarati ; Śveta and Mahāśveta ; Pacaka and Pacakādhipa.

### *The Jyotiṣkas (529-551)*

At 790 yojanas above the surface of the earth is the lower level of the Jyotiṣkas. Ten yojanas above it is the sun, and at the end of 80 yojanas above the sun is the moon ; then the stars and planets at the end of 20 yojanas.<sup>424</sup> So in height the stellar world is 110 yojanas.

<sup>424</sup> 531. They are not all at the end, but distributed at varying distances.

The circle of heavenly bodies (jyotiṣcakra) moves continually in a circle in all directions at 1121 yojanas from the continent Jambūdvīpa, not touching Mt. Meru. But one polar star is fixed. It (the jyotiṣcakra) remains fixed in a circle, not touching the end of the world, at a distance of 1111 yojanas.<sup>425</sup> Of these Svāti is above all and Bharāṇi is below all; to the south of all Mūla and Abhici to the north.<sup>426</sup> There are 2 moons and 2 suns belonging to this Jambūdvīpa; 4 moons and 4 suns belonging to Lavaṇoda; 12 moons and 12 suns to Dhātakikhaṇḍa; and 42 moons and 42 suns to Kāloda. To half of Puṣkara belong 72 suns and moons each. Thus there are 132 moons and the same number of suns. Each moon has a retinue of 88 planets, 28 constellations, and of 6, 697, 500, 000, 000, 000, 000 stars.

The width and length of the moon's car is  $\frac{5}{8}$  of a yojana; of the sun's car  $\frac{4}{1}$  of a yojana; half a yojana of those of the planets;  $\frac{1}{4}$  of a yojana of those of the constellations; half a kos (=  $\frac{1}{8}$  yojana) of those of all the stars having a maximum life; and 500 bows (=  $\frac{1}{16}$  yojana) of those of all the stars having a minimum life. The height is always half the length.<sup>427</sup> They are (like this) in the maṇuṣyaloka extending 45 lacs of yojanas.

In the east lions, in the south elephants, in the west bulls, and in the north horses—these are the draught-animals of the cars of the moon, etc. The sun and moon have 16,000 Ābhīyogika gods, the planets, constellations, and stars have 8,000, 4,000, and 2,000 respectively. Because of ābhīyogyakarma they act as conveyances for the moon, etc. moving constantly at their own inclination.

On the far side of Mānuṣottara at a distance of 50,000 yojanas the suns and moons stand still at intervals from

<sup>425</sup> 534. This is on the other side of the Human World. Elsewhere (K. p. 279) these heavenly bodies that are at a distance of 1121 and 1111 yojanas are all 'polar stars.'

<sup>426</sup> 535. These are constellations.

<sup>427</sup> 544. K. p. 282, gives the shape as a half-ball (from the Jiv.).

each other ; half the size of the suns and moons of the manuṣyaloka ; their numbers increasing according to the successive increase in the circumference of the worlds ; with retinues of brilliant planets, constellations, and stars ; innumerable, a beautiful bell-shape ; always bounded by the Svayambhūramaṇa-ocean, they remain in rows 100,000 yojanas apart.

*The Middle World (552-749).*

In the Middle World there are countless continents and oceans, with auspicious names Jambūdvīpa, Lavaṇa, etc. ; the divisions of each being twice as large as those of the preceding one ; each one surrounding the preceding one like a sheath. The last of these is the great ocean named Svayambhūramaṇa.

*Description of Meru (554-565).*

In the interior of Jambūdvīpa Meru, golden, round like a sthāla,<sup>428</sup> is buried 1,000 yojanas in the ground at its base, is 99,000 yojanas high, and 10,000 yojanas in diameter at the surface of the earth. At the top it is 1,000 yojanas in diameter. It is in three parts, and its body is divided by the three worlds. Now, the first part of Sumeru, composed of pure earth, stone, diamond, and gravel is 1,000 yojanas high. The second is 63,000 yojanas high, its ground composed of gold, crystal, aṅka, and silver. The third part is 36,000 yojanas and is composed of slabs of gold.<sup>429</sup> Its gleaming peak is made of cat's eye. Its height is 40 yojanas, its diameter at the base is 12 yojanas, 8 at the middle and 4 at the top.

At the base of Meru is a grove Bhadrāśāla resembling

<sup>428</sup> 554. Sthāla is non-committal, but Meru is considered the shape of a truncated cone.

<sup>429</sup> 557. These three divisions are not those made by the three worlds. The first one corresponds to the part in the lower world, but the other two do not correspond to the division of the middle and upper worlds.

a surrounding wall. At 500 yojanas from Bhadrāsāla, on a terrace, is Nandana, 500 yojanas wide. At 62,500 yojanas on the second terrace, the grove Saumanasa is the same. At 36,000 yojanas above the grove Saumanasa is Sundara on the third terrace. On the peak of Meru is the garden Pāṇḍaka in the shape of a circle, 494 yojanas wide.

### *Jambūdvīpa (566-618)*

Now, there are 7 zones here in Jambūdvīpa : Bhārata, Haimavata, Harivarṣa, Videha, Ramyaka, Hairanyavata, and Airāvata from south to north. Making the division between these there are 7 mountain-ranges, bounding the zones : Himavat, Mahāhimavat, Niṣadha, Nīla, Rukmin, and Śikharin with equal diameter at the base and top. Of these, the Himavat Mts., buried in the ground 25 yojanas, made of gold, are 100 yojanas high. The Mahāhimavat Mts. are twice that size, made of silver. Then, the Niṣadha Mts., twice their size, made of gold ; Nīla Mts., equal to Niṣadha, made of cat's eye ; Rukmin Mts., equal to Mahāhimavat Mts., made of silver ; Śikharin Mts., equal to Himavat Mts., made of gold. All abound in various jewels on their slopes.

On the Kṣudrahimavat (=Himavat) mountain-range is a large lake named Padma, 1000 yojanas long and half as wide. On Mahāhimavat is a lake named Mahāpadma, twice the length and width of the lake Padma. The lake on Niṣadha, Tigiñchi, is twice the size of Mahāpadma ; the lake Keśarin on Nīla is equal to Tigiñchi, the lake Mahāpuṇḍarika on Rukmin is equal to Mahāpadma ; the lake Puṇḍarika on Mt. Śikarin is equal to Padma. In all the lakes, Padma, etc., there are full-blown lotuses buried 10 yojanas in the water. Moreover, here are (the goddesses) Śrī, Hrī, Dhṛti, Kīrti, Buddhi, and Lakṣmī respectively, with life-periods of a palya, together with Sāmānikas, gods of the councils, bodyguards, and armies.

In Bharataketra there are the great rivers, Gaṅgā and Sindhu ; in the zone named Haimavata, Rohitā and

Rohitāṅśā ; in the Harivarṣaka zone, the rivers Harit and Harikāntā ; in the Mahāvīdehas the best rivers Śītā and Śītodā ; Narakāntā and Narikāntā in the zone Rāmyaka ; Svarṇakūlā and Rūpyakūlā in the zone Hairaṇyavata ; Raktā and Raktodā in the zone Airāvata. The first of each pair flows to the east and the second to the west. The great rivers Gaṅgā and Sindhu are each attended by 14,000 best rivers. Each pair of the others is attended by twice as many rivers as the preceding pair up to Śītā and Śītodā. The northern rivers (north of Videha) are equal to the southern. Śītā and Śītodā, however, are attended by 532,000 rivers each.<sup>430</sup>

Bharata is 526 $\frac{8}{9}$  yojanas wide. Then the zones and the mountains bounding the zones become twice as wide in succession to the north, up to Videha. The mountains and zones to the north (of Videha) are equal to those in the south. These are the sizes of the mountains bounding the zones and of the zones.

To the north of the Niṣadha Mts. and to the south of Meru are the Vidyutprabha Mts. and the Saumanasa Mts. in the west and east. They have the shape of an elephant's tusk, almost touching Meru at the end. Between them are the bhogabhūmis, the Devakurus, 11,842 yojanas wide. In them, at each side of the five lakes divided by Śītodā, are ten mountains of gold, making a total of 100. There on the east and west banks of Śītodā are the mountains Vicitrakūṭa and Citrakūṭa. They are 1000 yojanas in height and the same in diameter at the base. The diameter at the top is half of that.

To the north of Meru and to the south of the Nīla Mts. are the Gandhamādana and Mālyavat Mts., with the shape of an elephant's tusk. Between them are the very

<sup>430</sup> 585. This great increase is due to the fact that both Videhas (East and West) have 32 rivers, each with 14,000 tributaries, and each of the Kurus has 84,000, thus making a total of 532,000 for Śītā and Śītodā each.



charming Uttarakurus with 100 golden mountains at the sides of the 5 lakes divided by Śītā. On the banks of the river Śītā are 2 mountains named Yamaka, corresponding to the golden Vicitrakūṭa and Citrakūṭa.

East of the Deva- and Uttarakurus, they are called East Videhas, and to the west, West Videhas, like different countries to each other. In each, there are 16 provinces, inaccessible to each other, separated by rivers and mountains, suitable to be conquered by a Cakrin. Kaccha, Mahākaccha, Sukaccha, Kacchavat, Āvarta, Maṅgalāvarta, Puṣkala, Puṣkalāvati are the northern provinces of East Videha. The southern are Vatsaka, Suvatsa, Mahāvatsa, Ramyavat, Ramya, Ramyaka, Ramaṇiya, Maṅgalavat. The ones in West Videha in the south are Padma, Supadma, Mahāpadma, Padmāvati, Śaṅkha, Kumuda, Nalina, and Nalinavat. The northern provinces in the West Videhas are Vapra, Suvapra, Mahāvapra, Vaprāvati, Valgu, Suvalgu, Gandhilā, and Gandhilāvati.

In the center of Bharata is Mt. Vaitāḍhya, dividing it into north and south, extending to the east and west oceans, with a base in the ground of 6 yojanas and a kos,<sup>481</sup> 50 yojanas wide and half as high. On its northern and southern slopes at 10 yojanas from the ground are two rows of Vidyādhara cities, 10 yojanas wide. In the south there are 50 cities with kingdoms of the Vidyādhara kings; in the north there are 60. At 10 yojanas immediately above the Vidyādhara rows, there are two Vyantara rows adorned with the abodes of the Vyantaras. At 5 yojanas above the rows of Vyantaras there are 9 peaks. There is a similar Vaitāḍhya in Airāvata.

The continent Jambūdvīpa has a fortification consisting of a wall, made of diamond, 8 yojanas high. At its base it is 12 yojanas wide; in the middle, 8; and 4 wide at the top. Above it is a lattice, 2 gavyūtas high, a

<sup>481</sup> 606. A kos =  $\frac{1}{4}$  yojana.

delightful pleasure-resort of the Vidyādharas. Above the lattice is a beautiful terrace, named Padmavara, the pleasure-ground of the gods. In this wall there are 4 gates in the east and other directions, named respectively, Vijaya, Vaijayanta, Jayanta, and Aparājita.

In the space between Kṣudrahimavat and Mahāhimavat, there is a round Vaitāḍhya mountain, named Śabdāpatin. Between Śikharin and Rukmin is Mt. Vikatāpatin; Gandhāpatin is between Mahāhimavat and Niṣadha; Mālyavat is between the Nīla and Rukmin Mountains. All are cylindrical shaped and 1000 yojanas high.

*Description of Lavaṇoda (619-39)*

Next, surrounding Jambūdvīpa, and twice as wide, is the ocean named Lavaṇoda. It is sunk 1000 yojanas in the ground, and its water increases very gradually in depth for a distance of 95,000 yojanas from both sides. In the middle there is a crest uniformly 10,000 yojanas wide, 16,000 yojanas high. In addition to that, at the time of the tides there is a decrease and increase up to 2 gavyūtas. In it, in the directions, east, etc., there are 4 Pātāla-vessels, named Vaḍavāmukha, Keyūpa, Yūpaka, Īśvara, respectively, beginning with the east. They are 100,000 yojanas high; have walls of diamond 1,000 yojanas thick; are 10,000 yojanas wide at top and bottom; and have water in the third part supported by wind, resembling large clay water-jars. In them, the gods Kāla, Mahākāla, Velamba, and Prabhañjana, respectively, live in pleasure-houses. Here there are others—1,000 yojanas high, with walls 10 yojanas thick, 100 yojanas wide at the bottom<sup>432</sup> and at the mouth—7884 small Pātāla-vessels, with waters mixed in the middle part and raised by the wind. Nāgakumāras to the number of 42,000, like ministers, are always controlling the inner waves in this ocean. There are

<sup>432</sup> 627. Both the larger and smaller vessels have a diameter in the middle equal to the height. K. p. 243.

72,000 outer wave-controllers, and also 60,000 guardians of the crest waves.

Gostūpa, Udakābhāsa, Śaṅkha, Udakasimaka, made of gold, aṅka, silver, and crystal are the mountains of the Indras of the Velādharins. They are the abodes of the gods Gostūpa, Śivaka, Śaṅkha, and Manohṛda; and are in the (four) directions at 42,000 yojanas (from Jambūdvīpa). They are 1721 yojanas high; 1022 yojanas wide at the base, and 424 at the top. On top of them all there are gleaming palaces.

Karkoṭaka, Kārdamaka, Kailāśa, and Aruṇaprabha, made of all jewels, are the mountains of the Indras of the Aṇuvelādharins.<sup>433</sup> The gods Karkoṭaka, Vidyujjihva, Kailāśa, and Aruṇaprabha, respectively, live always on these.

At 12,000 yojanas (from Jambūdvīpa) in the intermediate directions in the east are the two islands of the Moon, with an equal width and length (i.e. 12,000). At the same distance in the west are the two islands of the Sun; and also at the same distance is Gautamadvīpa, the abode of Susthita.<sup>434</sup> On these are palaces, the abodes of the inner and outer suns and moons of Lavaṇoda.

The water of Lavaṇoda is salt.

#### *Description of Dhātakikhaṇḍa (640-43)*

Next, the second continent, named Dhātakikhaṇḍa, twice as wide, surrounds Lavaṇoda. Everything that is in Jambūdvīpa—Meru, zones, zone-mountains—is called by the same name in Dhātakikhaṇḍa, but is twice as large. It is divided by the Iṣvākāra Mts. running north and south, and in the east and west halves has the same names as Jambūdvīpa. The zone-mountains and the Iṣvākāras are like the spokes of a wheel, high as Niṣadha, touching Kāloda and Lavaṇa, and the zones are between the spokes.

<sup>433</sup> 635. These are in the intermediate directions.

<sup>434</sup> 638. The lord of Lavaṇoda. Provac. 883-89, p. 258a.

*Kāloda* (644)

The ocean surrounding Dhātakikhaṇḍa, 800,000 yojanas wide, is called Kāloda.

*Puṣkaradvīpa* (645-652)

The definition of names and objects—Iṣvākāra, Meru, etc.—which was given for Dhātakī is true also for half of Puṣkara. But in this half of Puṣkara the divisions of the country, etc., are known to be twice as large as the divisions of the country, etc., of Dhātakikhaṇḍa.

There are 4 small Merus in Dhātakī and half of Puṣkara, smaller than Meru by 15,000 yojanas. At the ground their diameter is less than Meru's by 600 yojanas. Their first division is no less than big Meru's. The second is smaller by 7,000 yojanas; the third by 8,000.<sup>486</sup> Bhadraśāla and Nandana are like Meru's. The grove Saumanasa, 500 yojanas wide, is 55,500 yojanas above. Pāṇḍaka, 494 yojanas wide, is 28,000 yojanas above. The diameter at the top and bottom, and the foundation are equal to the large Meru's, and the crest is also equal to its.

So, this is the Human World, 2½ continents, 2 oceans, 35 zones, 5 Merus, 35 zone-mountains, 5 Devakurus, 5 Uttarakurus, and 160 provinces.

*Mānuṣottara* (655-660)

Beyond it is the mountain-range, Mānuṣottara, round like a city-wall, surrounding the Human World. It is situated half-way in Puṣkara, golden, 1721 yojanas high, buried in the ground 430½ yojanas, 1022 yojanas in diameter at the bottom, 723 at the middle, and 424 at the top. On the other side of it, mortals are not born, nor do they die. Even animals, etc., do not die, if they have gone to the

<sup>486</sup> 649. I.e., they are 85,000 yojanas in total height—with 1000 underground. The first section is 500, the second 55,500, and the third 28,000 yojanas. The diameter at the base is 9,400 yojanas.

other side of it. For that reason it is named 'Mānuṣottara.' Beyond it there is no coarse fire, no clouds, lightning, rivers, time, etc.

*The people in the Manuṣyaloka (661-683)*

In these 35 zones on this side of Mānuṣottara and in the Antaradvīpas, men arise by birth; on the mountains, Meru, etc., by kidnapping and power of learning, in the 2½ continents and in 2 oceans.

They are called Bhāratikas, Jambūdvīpyas, Lāvānakas, etc., from divisions with reference to zones, continents, and oceans. From the division into Āryas and Mlecchas they are two-fold. The Āryas have sub-divisions: kṣetra (country), jāti (caste), kula (family), karma (work), śilpa (craft), and bhāṣā (language). The kṣetrāryas are born in the 15 karmabhūmis.<sup>436</sup> Here in Bharata they have 25½ places of origin. The Ārya-countries, distinguishable by cities, are as follows:

1. Magadhas	..	.. Rājagṛha.
2. Aṅgadeśa	..	.. Campā.
3. Vaṅgas	..	.. Tāmraliptī.
4. Kāśis	..	.. Vārāṇasī.
5. Kaliṅgas	..	.. Kāñcanapurī.
6. Kosalas	..	.. Sāketa.
7. Kurus	..	.. Gajapura.
8. Kuśārtakas	..	.. Saurya.
9. Pañcālas	..	.. Kāmpilya.
10. Jāṅgalas	..	.. Ahicchatra.
11. Videhas	..	.. Mithilā.
12. Surāṣṭrakas	..	.. Dvāravatī.
13. Vatsas	..	.. Kauśāmbīpurī.
14. Malayas	..	.. Bhadrila.

<sup>436</sup> 665. There are 15 of these; 5 Bharatas, 5 Airāvatas, and 5 Videhas. A karmabhūmi is where the inhabitants must earn their living by ploughing, trade, etc. Uttar. B. com. to 36. 194. Another interpretation is that they are able to attain any state after death as a result of their karma. K. p. 227.

15. Sandarbhas	..	..	Nāndipura.
16. Varuṇas	..	..	Ucchā.
17. Matsya	..	..	Vairāṭa.
18. Cedis	..	..	Śuktimatī.
19. Daśārṇas	..	..	Mṛttikāvati.
20. Sindhus	..	..	Vitabhaya.
21. Sauvīras	..	..	Mathurā.
22. Śūrasenas	..	..	Apāpā.
23. Māsapurivarta	..	..	Bhaṅgi.
24. Kuṇālakas	..	..	Śrāvastī.
25. Lāṭas	..	..	Koṭivarṣa.
½ of the Ketakas	..	..	Śvetambī.

These are the Ārya-countries distinguished by these cities, in which the birth of Tirthakṛts, Cakrabhṛts, Kṛṣṇas, and Balas takes place.

The Jātyāryas are the Ikṣvākus, Jñātas, Haris, Videhas, Kurus, Ugras, Bhojas, and Rājanyas.

Kulāryas are the Kulakaras, Cakrins, Viṣṇus, and Balas, or those who are born in a pure family from the third, fifth, or seventh generation.<sup>487</sup>

They are called Karmāryas who earn their livelihood by sacrifices, making sacrifices for others, by study and teaching of the śāstras, or by suitable occupations.

They are Śilpāryas who have occupations of little blame, such as weavers, tailors, potters, barbers, and attendants on idols.

They are called Bhāṣāryas who transact the business of the (other) five Āryas with language restricted to the best language.<sup>488</sup>

#### *Mlecchas (679-683)*

The Mlecchas—Śākas, Yavanas, Śabaras, Barbaras, Kāyas, Muruṇḍas, Uḍras, Goḍras, Patkaṇakas, Arapākas, Hūnas, Romakas, Pārasas, Khasas, Khāsikas, Dombili-

<sup>487</sup> 675. See Com. to T. 3. 15.

<sup>488</sup> 678. Śiṣṭabhāṣā. I.e., Ardha-Māgadhi. See Pra. 37. p. 56a; Bhag. 191, p. 221; Apabhraṃśakāvya-trayī (GOS XXXVII).

kas, Lakusas, Bhīllas, Aṅghras, Bukkasas, Pulindas, Krauñcakas, Bhamararutas, Kuñcas, Cīnas, Vañcukas, Mālavas, Draviḍas, Kulakṣas, Kirātas, Kaikayas, Hayamukhas, Gajamukhas, Turagamukhas, Ajamukhas, Hayakarna, Gajakarna, and other non-Āryas also are people who do not know even the word 'dharma.'

*The Antaradvīpas (684-700)*

The Mlecchas are free from (knowledge of) virtue and vice, and also those born in the Antaradvīpas. The 56 Antaradvīpas are as follows: Half of them are to the east and west of Kṣudrahimavat in the four intermediate directions, beginning with northeast. In the northeast at a distance of 300 yojanas in the Lavaṇa Ocean is the first Antaradvīpa, named Ekoru, of an equal (i.e., 300 yojanas) length and width. The people, beautiful in body and limbs, have the same name as the island. Not only in the case of Ekoru but also in the case of other islands to be mentioned later, the people have the same name as the island. In the southeast and other intermediate directions are the islands, Ābhāṣika, Lāṅgūlika, Vaiśānika, respectively, at the same distance and with the same length and width (as Ekoru).

Beyond them at a distance of 400 yojanas and with an equal length and width, at the intermediate points, northeast, etc., are the Antaradvīpas, Hayakarna, Gajakarna, Gokarna, Śaṣkulikarna, respectively.

Beyond them at a distance of 500 yojanas and with the same length and width are the 4 Antaradvīpas, Ādarśamukha, Meṣamukha, Hayamukha, and Gajamukha, in the northeast, etc., as before.

Then come Aśvamukha, Hastimukha, Siṅhamukha, Vyāghramukha, 600 yojanas in distance, length, and width.

At 700 yojanas in distance, with the same length and width are Aśvakarna, Siṅhakarna, Hastikarna, and Karṇaprāvaraṇa.

Then located at a distance of 800 yojanas across Lavaṇoda, with the same length and width are Ulkāmukha Vidyujihva, Meṣamukha,<sup>439</sup> and Vidyuddanta, in the northeast, etc., respectively.

After traversing 900 yojanas of Lavaṇa Ocean, 4 Antaradvīpas, named Gūḍhadanta, Ghanadantaka, Śreṣṭhadantaka, Śuddhadantaka, 900 yojanas in length and breadth, are situated in the respective intermediate points.

In this same way there are 28 at Mt. Śikharin. Added together, there are 56 in all.

On the other side of Mānuṣottara is the second half of Puṣkara. Surrounding Puṣkara is the Puṣkara Ocean twice as large. Then come the continent and ocean Vāruṇivara; and beyond them the continent and ocean Kṣiravara. Then Gṛtavara continent and ocean, and Ikṣuvāra continent and ocean. Then comes the eighth continent, named Nandīśvara, which resembles heaven.

#### *Description of Nandīśvara (704-738)*

The diameter of its circle is 1,638,400,000 yojanas. It is a land of delights of the gods, with gardens of manifold designs, beautiful with the visits of gods devoted to the worship of the Jinendras. In its central part, there are 4 Añjana Mountains, the color of antimony,<sup>440</sup> in succession in the directions, east, etc. At ground-level they are more than 10,000 yojanas in diameter and 1,000 yojanas at top. They have the height of the small Merus.<sup>441</sup> Of these, Devaramaṇa is in the east, Nityodyata in the south, Svayamprabha in the west, and Ramaṇīya in the north. On top of them there are temples to the Arhats, 100 yojanas long, half as wide, and 70 yojanas high. In each of these there are 4 doors, 16 yojanas high,

<sup>439</sup> 697. This should probably be emended to Meghamukha. Cf. K. p. 247.

<sup>440</sup> 706. Añjana is not really antimony, which is white, but antimony trisulphide, which is black.

<sup>441</sup> 707. I.e., 84,000 yojanas + 1000 underground.



8 yojanas deep, and 8 wide. They are the homes of the gods Deva, Asura, Nāga, and Suparna, and are known by their names. Within the temples are jeweled platforms, 16 yojanas long and wide, and 8 yojanas high. On the platforms are daises made of all kinds of jewels, whose length and width exceed the platforms, and on them are 108 statues each of the immortal Arhats named R̥ṣabha, Vardhamāna, Candrānana, Vāriṣena in the paryāṅka-posture, made of jewels, attended each by a beautiful retinue. Each statue has 2 statues each of Nāgas, Yakṣas, Bhūtas, pitcher-carriers, and behind the statues is a statue of an umbrella-carrier. On the platforms there are incense-jars, wreaths, bells, the eight auspicious things, banners, umbrellas, festoons, baskets, boxes, and seats; and sixteen ornaments, such as pitchers full of water, etc. The ground has sand of shining gold-dust.

There are gleaming entrance-pavilions the same size as the temples, theater-pavilions, arenas, jeweled platforms, beautiful stūpas and statues, fair caitya-trees, indradhvajas, and divine lotus-lakes in succession.

In the four directions from each of the Añjana Mountains there are lotus-lakes, 100,000 yojanas square: Nandiṣeṇā, Amoghā, Gostūpā, Sudarśanā, Nandottarā, Nandā, Sunandā, Nandivardhanā, Bhadrā, Viśālā, Kumudā, Puṇḍarīkīṇīkā, Vijayā, Vaijayantī, Jayantī, Aparājītā. At a distance of 500 yojanas from each of them there are great gardens, 500 yojanas wide and 100,000 long, named Aśoka, Saptacchadaka, Campaka, and Cūta. Within the lotus-lakes are the crystal Dadhimukha Mountains, cylinder-shaped, characterized by terraces, gardens, etc., as decorations. They are 64,000 yojanas high, and 1,000 buried in the ground; 10,000 in diameter at top and bottom.

Between each two lotus-lakes there are 2 Ratikara Mts. so there are 32 Ratikara Mts. On the Dadhimukha Mts. and on the Ratikara Mts., there are eternal shrines of the Arhats, just as on the Añjana Mts. Likewise at the

intermediate points of the continent there are 4 Ratikara Mts., having a length and width of 10,000 yojanas, and a height of 1,000 yojanas, made of all kinds of jewels, divine, the shape of a jhallari. In the eight directions on the two southern Ratikara Mts. are the residences of the eight queens of Śakra ; on the two northern mountains, those of the eight queens of Īśāna. They are 100,000 yojanas distant from each other, 100,000 yojanas square, and adorned with temples of the Jinas.

Sujātā, Saumanasā, Arcimāli, Prabhākara, Padmā, Śivā, Śuci, Añjanā, Bhūtā, Bhūtāvataṅsikā, Gostūpā, Sudarśanā, Amalā, Apsaras, Rohiṇī, Navamī, Ratnā, Ratnocayā, Sarvaratnā, Ratnasañcayā, Vasu, Vasumitrikā, Vasubhāgā, Vasundharā, Nandottarā, Nandā, Uttarakuru, Devakuru, Kṛṣṇā, Kṛṣṇārājī, Rāmā, Rāmaraṣitā respectively, beginning with the east.<sup>442</sup> In them the gods with all their splendor together with their retinues make eight-day festivals in the shrines on the holy days of the holy Arhats.

Then the ocean Nandīśvara surrounds Nandīśvara ; after that Aruṇadvīpa and Aruṇoda. Then come Aruṇavaradvīpa and the ocean by that name ; next Aruṇabhāsa and Aruṇabhāsa Ocean. Then Kuṇḍaladvīpa and the ocean Kuṇḍaloda come next ; then Rucakadvīpa and Rucaka Ocean. The oceans and continents with these auspicious names are each twice as large as the preceding one. Of these the last is the ocean Svayambhūramaṇa.

In the two and a half continents, the Bharata-zones, the Airāvata-zones, and the Mahāvīdeha-zones, except the Devakurus and Uttarakurus, are karmabhumis.

Kāloda, Puṣkaroda, Svayambhūramaṇa have water that can be drunk, but Lavaṇa Ocean has salt water.

<sup>442</sup> 737. Elsewhere, see K. p. 255, only 16 palaces are named— one for each queen ; and 16 of these names belong to the queens themselves. But in this passage it is clearly stated that there is a palace in each of the 8 directions.

Vāruṇoda is pleasing with varied beverages ; but Kṣīroda resembles milk with one-fourth part of ghee mixed with candied sugar. Ghṛtoda has water of freshly boiled cow's ghee ; the others resemble the juice of sugar-cane whose end has been cut off and which contains four fragrant substances. Lavaṇoda, Kāloda, and Svayambhūramaṇa are filled with fish, tortoises, etc., but not the other oceans.

In this continent Jambūdvīpa there are always 4 each of Tirthakṛts, Cakrins, Viṣṇus, and Balas, at the minimum. At the maximum, there are 34 Jinas and 30 kings, and twice as many in Dhātakī and half of Puṣkara.<sup>448</sup>

#### *The Upper World (750-797)*

Above this Human World, is the Upper World, magnificent, 7 rajjus high less 900 yojanas. In this there are 12 heavens : Saudharma, Īśāna, Sanatkumāra, Māhendra, Brahmaloḥa, Lāntaka, Śukra, Sahasrāra, Ānata, Prānata, Āraṇa, and Acyuta. The 9 Graiveyakas are as follows : Sudarśana, Suprabuddha, Manorama, above those Sarvabhadra, Suviśāla, Sumanas, and above those Saumanasa, Pritikara, and Āditya. Above those are the 5 named Anuttara. Beginning from the east the palaces are named Vijaya, Vaijayanta, Jayanta, Aparājita, and Sarvārthasiddhaka in the center. Twelve yojanas above is Siddhaśilā, 45 lacs of yojanas long and wide. Three gavyūtas immediately above, in the (upper) sixth part of the fourth gavyūta are the siddhas at the end of Lokāgratā.

<sup>448</sup> 749. The maximum of 34 is reached by one each in the 32 divisions of Videha, and in Bharata and Airāvata. When there are only 4, there is one each in the northern and southern halves of East Videha and West Videha. When the maximum is 30, there are 28 in Videha, and one each in Bharata and Airāvata. The maximum number of Viṣṇus, and Balas exists, when there is a minimum number of Cakrins and vice versa. The 'kings' refers to Viṣṇus and Balas as well as Cakrins. Jamb. 172-3.

It is  $1\frac{1}{2}$  rajjus from ground-level up to Saudharma and Īśāna;  $2\frac{1}{2}$  rajjus up to Sanatkumāra and Māhendra; 5 rajjus to Sahasrāra and 6 up to Acyuta. There are 7 rajjus up to the top boundary of the universe.

Saudharma and Īśāna are round like the moon. In the southern half is Śakra (as Indra) and Aiśāna in the north. Sanatkumāra and Māhendra have the same shape as they have; Sanatkumāra is in the south half, and Māhendra in the north. Beyond them, in the place corresponding to the elbow of the man representing the universe, in the center of the universe is Brahmaloḥa, and Brahma is its lord. At the end are the Lokāntika gods: Sārasvatas, Ādityas, Agnis, Aruṇas, Gardatoyakas, Tuṣitas, Avyābādhas, Maruts, and Riṣtas. Above it is Lāntaka-heaven, whose Indra has the same name. Next comes Mahāśukra, whose Indra also has the same name; and next Sahasrāra with an Indra of the same name. Then come Ānata and Prāṇata with the shape of Saudharma and Īśāna. Their Indra, named Prāṇata, lives in Prāṇata-heaven. Above them are 2 heavens, Āraṇa and Acyuta, with the same shape. They have one Indra, named Acyuta, living in Acyuta. But in the Graiveyakas and Anuttaras the gods are Ahamindras (of equal rank).

Of these heavens, the first two are founded on thick water; the next three on (thick) wind; the next three on thick water and thick wind; above those, the heavens rest on space.

The 10 divisions of the gods are: Indras, Sāmānikas, Trāyastriṅśas, Pārṣadyas, Rakṣakas, Lokapālas, Anīkas, Prakīrṇas, Ābhiyogikas, Kilbiṣikas. The Indras are the lords of all the gods, Sāmānikas, etc. The Sāmānikas are the same as the Indras, but lack Indraship. The Trāyastriṅśas are like ministers and priests of Hari. The Pārṣadyas are like companions; the Rakṣakas are bodyguards; the Lokapālas have the place of spies for the sake of protection. The Anīkas correspond to armies; the Prakīrṇas to villagers and townsmen. The Ābhiyogyas

are like slaves; and the Kilbiṣas like the lowest castes. The Jyotiṣkas and Vyantarās do not have the Trāyas-triṅśas and Lokapas.

In Saudharma there are 32 lacs of palaces of the gods. In Aiśāna, Sanatkumāra, Māhendra, and Brahma there are 28, 12, 8, and 4 lacs respectively. There are 50,000 in Lāntaka, 40,000 in Śukra, 6,000 in Sahasrāra. In the pair (Ānata and Prānata) 400, and 300 in Āraṇa and Acyuta. In the first three Graiveyakas there are 111, in the middle three 107, in the last three Graiveyakas there are 100 palaces. There are only 5 Anuttaravimānas. So there is a total of 8,497,023 palaces of the gods.

In the four Anuttara-palaces, Vijaya, etc., the gods are reborn twice,<sup>444</sup> but once in the fifth (Sarvārthasiddha). From Saudharmakalpa up to Sarvārtha the gods become stronger in each successive heaven in respect to duration of life, brilliance, power, purity, soul-color, and happiness, in the sphere of the senses, and in clairvoyant knowledge. In respect to attachment to worldly objects and arrogance, body and marriage, they become weaker and weaker, successively. The gods who have the minimum term of life breathe at the end of 7 stokas,<sup>445</sup> and eat once in two days. The gods, whose life-term is a palyopama, breathe once a day and eat once in several days. The ones whose life is measured in sāgaras breathe at the end of as many half-months as there are sāgaras, and eat at the end of so many thousands of years. The gods usually have pleasant feelings, but if they have unpleasant, it would be only for an antarmuhūrta, not more than a muhūrta.

Goddesses are born up to Aiśāna,<sup>446</sup> and marriage exists up to Acyuta. Ascetics are born up to the Jyotiṣkas. Birth of wandering monks is up to Brahmaloḥa, and rebirth of five-sensed creatures up to Sahasrāra. Laymen are born up to Acyuta; monks who have wrong belief but

<sup>444</sup> 781. I.e., before attaining mokṣa.

<sup>445</sup> 785. I.e., about every 37 seconds.

<sup>446</sup> 789. 'Up to' is inclusive, throughout this description.

have observed the practices are born up to Graiveyakas. Those who knew all the pūrvas (fourteen) are born from Brahmaloḥa up to Sarvārthasiddha. Monks and laymen of good character are born in Saudharma at least.

Up to Aisāna, the gods, Bhavanavāsins, etc., have physical marriage. For they have impure karma. Possessing strong affections, embracing in love like humans, they attain delight from pleasure of physical contact. The remainder have marriage of touch, sight, hearing, respectively, in successive pairs of heavens. In the four, Ānata, etc., they have marriage of mind. In the other heavens, Graiveyaka, etc., the gods have no marriage, having the nature of infinite bliss more than the gods with marriage.

With such divisions—lower, middle, and upper—is the universe. In its center is the trasanāḍī with a height of 14 rajjus, 1 rajju wide and thick at top and bottom. Within it are movable and immovable lives, and outside of it only immovable. The universe, 7 rajjus wide at the bottom, 1 rajju at the middle, 5 at Brahmaloḥa and 1 at the very top, with a well-supported appearance, was made by no one and is supported by no one.

It is self-produced, and moreover remains in the sky without support.

## APPENDIX II

### KARMA

Karma has 4 sources :

1. Mithyātva.
2. Avirati.
3. Kaṣāya.
4. Yoga.

It is of two kinds.

1. Nikācita.
2. Śithila.

Nikācita is karma very firmly bound which must be experienced. Sth. 296, p. 222b.

Śithila is "loose" karma that may be destroyed.

There are 148 divisions of karma. The following classification is based on the J.G.D. pp. 131 ff., with some alterations.

- |     |   |                     |                                 |
|-----|---|---------------------|---------------------------------|
| I.  | 5 | Jñānāvaraṇiya,      | Knowledge-obscuring.            |
|     |   | 1. Mati-j.,         | Sensitive knowledge-obscuring.  |
|     |   | 2. Śruta-j.,        | Scriptural knowledge-obscuring. |
|     |   | 3. Avadhi-j.,       | Visual knowledge-obscuring.     |
|     |   | 4. Manahparyaya-j., | Mental knowledge-obscuring.     |
|     |   | 5. Kevala-j.,       | Perfect knowledge-obscuring.    |
| II. | 9 | Darśanāvaraṇiya     | Conation-obscuring.             |
|     |   | 1. Cakṣu-d.,        | Ocular conation-obscuring.      |
|     |   | 2. Acakṣu-d.,       | Non-ocular conation-obscuring.  |

- |    |                  |                   |              |
|----|------------------|-------------------|--------------|
| 3. | Avadhi-d.,       | Visual            | conation-ob- |
|    |                  | scuring.          |              |
| 4. | Kevala-d.,       | Perfect           | conation-ob- |
|    |                  | scuring.          |              |
| 5. | Nidrā,           | Sleep.            |              |
| 6. | Nidrā-nidrā,     | Deep sleep.       |              |
| 7. | Pracalā,         | Drowsiness.       |              |
| 8. | Pracalā-pracalā, | Heavy drowsiness. |              |
| 9. | Styānarddhi,     | Somnambulism.     |              |
- III. 2 Vedaniya, Feeling.
1. Sāta-v., Pleasure-feeling ; that which brings pleasure.
  2. Asāta-v., Pain-feeling ; that which brings pain.
- IV. 28 Mohaniya, Deluding.
- 3 Darśana-mohaniya, Right-belief-deluding.
    1. Mithyātva, Wrong belief.
    2. Samyagmithyātva (miśra), Right-wrong belief ; mixed wrong and right belief.
    3. Samyaktva-prakṛti, Right belief.
  - 25 Cāritra-mohaniya. Right-conduct-deluding.
  - 16 Kaṣāya, Passions.
    - 4 Anantānubandhi, Error-feeding passions.
      1. Krodha, Anger.
      2. Māna, Pride.
      3. Māyā, Deceit.
      4. Lobha, Greed.
    - 4 Apratyākhyānāvaraṇiya, Partial-vow-preventing passions, the same four as above.
    - 4 Pratyākhyānāvaraṇiya, Total-vow-preventing passions, the same four as above.
    - 4 Sañjvalana, Perfect-conduct-preventing passions, the same four as above. This is the slightest degree



of passion and co-exists with self-restraint of a high order.

- 9 Nokaṣāya or Akaṣāya, Quasi-passions ; slight or minor passions.
  1. Hāsyā, Laughter ; risible or laughter-producing.
  2. Rati, Indulgence.
  3. Arati, Ennui ; dissatisfaction.
  4. Śoka, Sorrow.
  5. Bhaya, Fear.
  6. Jugupsā, Disgust ; aversion. Hiding one's own, and publishing other people's short-comings.
  7. Strīveda, Feminine inclination.
  8. Puṁveda, Masculine inclination.
  9. Napuṁsakaveda, Common sex inclination.

V. 4 Āyu, Age-Karma.

1. Narakāyu, Hellish age.
2. Tiryāñcāyu, Sub-human age.
3. Maṇuṣyāyu, Human age.
4. Devāyu, Celestial age.

VI. 93 Nāma, Body-making Karma.

- 4 Gati, Condition ; Condition of existence.
  1. Nāraka, Hellish.
  2. Tiryāñc, Sub-human.
  3. Maṇuṣya, Human.
  4. Deva, Celestial.
- 5 Jāti, Genus of beings.
  1. Ekendriya, One-sensed.
  2. Dvīndriya, Two-sensed.
  3. Trīndriya, Three-sensed.
  4. Caturīndriya, Four-sensed.
  5. Pañcendriya, Five-sensed.
- 5 Śarīra, bodies.
  1. Audārika, Physical.
  2. Vaikriyika, Mutable.

3. Āhāraka, Emanating.
4. Taijasa, Electric.
5. Kārmaṇa, Karmic.
3. Aṅgopāṅga, Limbs ; limbs and minor limbs.
  1. Audārika, Physical.
  2. Vaikriyika, Mutable.
  3. Āhāraka, Emanating.
1. Nirmāṇa, Formation ; proper formation of limbs and minor limbs.
5. Bandhana, Bondage ; molecular bondage ; 5 names according to 5 kinds of bodies.
5. Saṅghāta, Interfusion ; molecular interfusion ; 5 names according to 5 kinds of bodies.
6. Saṁsthāna, Figure ; figure of the body.
  1. Samacaturasra, Symmetrical ; perfect symmetry all round.
  2. Nyagrodhaparimaṇḍala, Banyan-like ; short in lower but large in upper extremities like a banyan-tree.
  3. Sādi, Tapering ; like a snake-hole. Broad in lower but short in the upper extremities. Reverse of the last.
  4. Kubjaka, Hunchback.
  5. Vāmana, Dwarf.
  6. Huṇḍaka, Unsymmetrical.
6. Saṁhanana, Skeleton ; or osseous structure.
  1. Vajra-ṛṣabha-nārāca-saṁhanana, Adamantine nerves, joints and bones. Adamantine nerves, joints (or amphiarthrodial articulation when the bones are slightly movable and united by an intervening substance), and bones.
  2. Ṛṣabha-nārāca-saṁhanana, Adamantine joints and bones.
  3. Nārāca-saṁhanana, Joints and bones ;

ordinary amphiarthrodial articulation, and bones.

4. **Ardha-nārāca-samhanana**, Semi-joints and bones with joints and bones more weakly articulated than in nārāca-samhanana.
  5. **Kilikā-samhanana**, Jointed bones ; synarthrodial articulation in which bones are immovable and directly united.
  6. **Sevārta-samhanana**, Loosely jointed bones ; diarthrodial articulation, in which bones may be more or less freely movable, when the articular surfaces are covered with smooth cartilage, and surrounded by a fibrous capsule.
- 8 **Sparsā, Touch.**
1. **Kaṭhora**, Hard.
  2. **Komala**, Soft.
  3. **Guru**, Heavy.
  4. **Laghu**, Light.
  5. **Rūkṣa**, Rough.
  6. **Snigdha**, Smooth
  7. **Śīta**, Cold.
  8. **Uṣṇa**, Hot.
- 5 **Rasa, Tastes.**
1. **Tikta**, Pungent.
  2. **Kaṭuka**, Bitter.
  5. **Kaṣāya**, Astringent. (Saline.)
  4. **Amla**, Acid.
  5. **Madhura** Sweet.
- 2 **Gandha, Smell.**
1. **Sugandha**, Sweet-smelling ; fragrant.
  2. **Durgandha**, Evil-smelling ; malodorous.
- 5 **Varṇa, Color.**

1. Kṛṣṇa, Black.
  2. Nīla, Blue.
  3. Rakta, Red.
  4. Pīta, Yellow.
  5. Śukla, White.
4. Ānupūrvī, Migratory form ; the power of retaining the form of the last incarnation during transmigration, i.e., the passage from one to another condition of existence.
1. Nāraka, Hellish.
  2. Tiryāñc, Sub-human.
  3. Maṇuṣya, Human.
  4. Deva, Celestial.

E.g., Devānupūrvī means the power of retaining the last form, whatever it was, in going to the celestial condition of existence.

1. Agurulaghu, Not-heavy-light ; neither too heavy to move, nor too light to have stability.
1. Upaghāta, Self-destructive ; having a self-destructive limb or organ.
1. Parāghāta, Destructive of others ; possessing a limb or organ fatal to others.
1. Ātapa, Hot light ; radiant heat ; possessed of a brilliant body, which is hot to others but not to the possessor, as the gross radiant earth-bodied beings in the sun.
1. Udyota, Cold light ; phosphorescence ; cold light, like moonshine.
1. Ucchvāsa, Respiration.
2. Vihāyogati, Movement ; capacity for moving in space.
  1. Śubha, Graceful.
  2. Aśubha, Awkward.
1. Pratyeka śarīra, Individual body ; a body enjoyable by one soul only.

- I Sādhāraṇa śarīra, Common body ; possessed and enjoyable by many souls, as a potato.
- I Trasa, Mobile, with bodies having 2, 3, 4 or 5 senses.
- I Sthāvara, Immobile, with bodies having one sense only, i.e., the sense of touch.
- I Subhaga, Amiable ; amiable personality, even though not beautiful.
- I Durbhaga, Unprepossessing ; unprepossessing, even though beautiful.
- I Susvara, Sweet-voiced ; musical.
- I Duḥsvara, Harsh-voiced.
- I Śubha, Beautiful (body).
- I Aśubha, Ugly (body).
- I Sūkṣma, Fine (body)—uncuttable and all-pervasive.
- I Bādara, Gross (body).
- I Paryāpta, Developable ; capacity for developing the body fully.
- I Aparyāpta, Undevelopable ; incapacity for developing the body fully.
- I Sthira, Steady (circulation of blood, bile, etc.).
- I Asthira, Unsteady.
- I Ādeya, Impressive ; appearance such as may affect others.
- I Anādeya, Non-impressive ; dull appearance.
- I Yaśaḥkīrti, Fame ; bringing good fame.
- I Ayaśaḥkīrti, Notoriety ; bringing bad name, even if one does good actions.
- I Tīrthakara, A Tīrthāṅkara's career with all its grandeur when he preaches and completes his ministry.

VII. 2 Gotra, Family-determining.

- 1. Ucca, High.
- 2. Nica, Low.

## VIII. 5 Antarāya, Obstructive of

1. Dāna, Charity.
2. Lābha, Gain.
3. Bhoga, Enjoyment, enjoyment of consumable things.
4. Upabhoga, Re-enjoyment, enjoyment of non-consumable things.
5. Vīrya, Power ; exercise of one's capacities.

These are universally recognized ; but sometimes the number 158 is given, which includes 15, instead of 5, under bandhananāmakarma. It should be kept in mind that all jivas in saṁsāra have taijasa and kārmaṇa bodies.

The 15 bandhanas are as follows :—

1	Audārika-śarīra	with	itself.
2	„	„	„ taijasa-śarīra.
3	„	„	„ kārmaṇa°
4	Vaikriya-	„	„ itself.
5	„	„	„ taijasa°
6	„	„	„ kārmaṇa°
7	Āhāraka-śarīra	„	„ itself.
8	„	„	„ taijasa°
9	„	„	„ kārmaṇa°
10	Audārika-śarīra with taijasa° and kārmaṇa°		
11	Vaikriya-	„	„ „ „
12	Āhāraka-	„	„ „ „
13	Taijasa-	„	„ itself.
14	„	„	„ kārmaṇa°
15	Kārmaṇa-	„	„ itself.

See KG I. 36, pp. 39 ff.

There are 3 phases of karma :

1. Bandha, the taking of new karma.
2. Udaya, the maturing of karma,  
(karma-vipāka).
3. Sattā, the karma already in existence.

Out of the total of 148, only 120 are concerned in bandha. Miśra and samyaktva (of mohaniya) and 26

of the nāmakarmas (5 bandhana ; 5 saṅghāta ; and 16 of the 20 divisions of varṇa, rasa, gandha, sparśa) are not taken. In udaya 122 are concerned. Miśra and samyaktva are included. All 148 are concerned in sattā. The following Tables are based on KG II and the Guṇa. It is to be noted that in accordance with the texts the Tables are made from a negative point of view. That is, unless otherwise specifically stated, the karmas named are the ones no longer involved and are to be subtracted from the preceding number.

BANDHA TABLE I

guna- sthāna	total	jñānā- varāṇīya	darśanā- varāṇīya	vedāṇīya	mohāṇīya	āyus	nāma	gotra	antarāya
	120	5	9	2	26	4	67	2	5
1	117	5	9	2	26	4	64 1 tīrthakṛt 2 ābhāraka	2	5
2	101	5	9	2	24 1 mithyātva 1 napuṁsaka	3 1 nāraka	51 2 nāraka first 4 jāti 1 sthāvāra 1 sūkṣma 1 aparyāpta 1 sādharāṇa 1 huṇḍa 1 ātapa 1 sevārta	2	5



BANDHA TABLE I—(Contd.)

guna- sthāna	total	jñāna- varaṇiya	darśanā- varaṇiya	vedanīya	mohanīya	āyus	nāma	gotra	antarāya
3	74	5	6 I styānaraddhi I nidrānidrā I pracalāpra- caḷā	2	19 4 anantānu- bandhikaṣāya I striveda	0 I tiryāñc I manuṣya I deva	36 2 tiryāñc I durbhaga I duḥsvara I anādeya 4 sarūsthāna (2—5) 4 saimhanana (2—5) I udyota I aśubhavi- hāyogati	I I nīca	5
4	77	5	6	2	19	2 I manuṣya I deva are taken	37 I tirthakṛt is taken	I	5
5	67	5	6	2	15 4 apratyākḥ- yānakaṣā- ya	I manuṣya	32 2 manuṣya I saimhanana 2 audārīka	I	5

6	63	5	6	2	II 4 pratyākḥ- yānakaṣāya	I	32	I	5
7	६४	5	6	I I asāta	9 I śoka I arati	१ devāyus may be taken or may not	3I I asthira I aśubha I ayaśas <u>2 āhāraka</u> taken	I	5
8	58	5	6	I	9	0	3I	I	5
	56	5	4 I nidrā I pracalā	I	9	0	3I	I	5
	26	5	4	I	9	0	I	I	5
							yaśahkīrti alone is taken		

BANDHA TABLE I—(Concl'd.)

guna- sthāna	total	jñānā- varaṇīya	darśanā- varaṇīya	vedanīya	mohanīya	āyus	nāma	gotra	antarāya
9 a	22	5	4	1	5 1 hāsya 1 rati 1 bhaya 1 jugupsā	0	1	1	5
b	21	5	4	1	4 1 puṁveda	0	1	1	5
	20	5	4	1	3 1 sañjvala- nakrodha				
	19	5	4	1	2 1 sañjvala- namāna				
	18	5	4	1	1 1 sañjvala- namāya				
10	17	5	4	1	0 1 sañjvala- nalobha	0	1	1	5

II	I	0 all 5	0 I cakṣu I acakṣu I avadhi I kevala	I	0	0	0	0 I yaśahkīrti	0 I ucca	0 all 5
I2	I	0	0	I	0	0	0	0	0	0
I3	I	0	0	I	0	0	0	0	0	0
I4	0	0	0	0 sāta	0	0	0	0	0	0

UDAYA TABLE II

guṇa- sthāna	total	jñānā- varaṇīya	darśanā- varaṇīya	vedanīya	mohanīya	āyus	nāma	gotra	antarāya
	122	5	9	2	28	4	67	2	5
1	117	5	9	2	26 1 miśra 1 samyaktva	4	64 1 tīrthakṛt 2 ābaraka	2	5
2	111	5	9	2	25 1 mithyātva	4	59 1 sūkṣma 1 aparyāpta 1 ātapa 1 sadhāraṇa 1 narakānu- pūrvī	2	5
3	100	5	9	2	22 4 anantānu- bandhikaṣā- ya 1 miśra is ex- perienced	4	51 1 sthāvāra 4 jāti (1-, 2-, 3-, 4- sensed) 3 ānupurvi	2	5

4	104	5	9	2	22 1 mīśra lost 1 samyaktva is added	4	55 4 ānupūrvi are experi- enced	2	5
5	87	5	9	2	18 4 apratyā- khyāna- kaṣāya	2 1 nāraka 1 deva	44 4 ānupūrvi 2 vaikriya 2 gati (nāraka, deva) 1 durbhaga 1 anādeya 1 ayasāhīrti	2	5
6	81	5	9	2	14 4 pratyā- khyāna- kaṣāya	1 1 tiryāñc	44 1 tiryaggati 1 udyota 2 āhāraka are experi- enced	1 nica	5

UDAYA TABLE II—(Contd.)

guna- sthāna	total	jñāna- varaṇīya	darśanā- varaṇīya	vedaniya	mohaṇīya	āyus	nāma	gotra	antarāya
7	76	5	6 I styānārdhi I nidrānidrā I pracalāpra- calā	2	14	I	42 2 āhāraka	I	5
8	72	5	6	2	13 I samyaktva	I	39 3 saṁhanana (the last 3)	I	5
9	66	5	6	2	7 I hāsya I rati I arati I śoka I bhaya I jugupsā	I	39	I	5

10	60	5	6	2	I I strīveda I puṁveda I napunsaka first 3 sañ- jvalanaka- śāya	I	39	I	5
11	59	5	6	2	0 I sañjvala- nakeśāya	I	39	I	5
12	44	5	6 difference of opinion whether nidrā and pracalā are experi- enced.	2	0	I	37 2 saṁhanana (ṛsabhanārāca and nārāca)	I	5
13	42	0 all 5	0 I cakṣus I acakṣus I avadhi I kevala	2	0	I	38 I tīrthakīrt is experienced	I	0 all 5



UDAYA TABLE II—(Concl'd.)

guṇa- sthāna	total	jñānā- varaṇīya	darśanā- varaṇīya	vedanīya	mohanīya	āyus	nāma	gotra	antarāya
14	12	0	0	1 either sāta or asāta	0	1 manuṣya is left	9 2 audārika 1 aśthira 1 aśubha 1 śubhavihā- yogati 1 aśubhavi- hāyogati 1 pratyeke 1 sthira 1 śubha 6 samsthāna 1 agurulaghu 1 upaghāta 1 parāghāta 1 ucchvāsa 4 varṇa 1 nirmāṇa 1 taijasa- śarīra 1 kārmaṇa- śarīra	1 ucca is left	0

I vajraṣa-  
bhanārāca-  
sambhāna  
I duṣṣvara  
I susvara

SATĀ TABLE III

guna- sthāna	total	jñāna- varaṇīya	darśanā- varaṇīya	vedanīya	mohanīya	āyus	nāma	gotra	antarāya
	148	5	9	2	28	4	93	2	5
1	148	5	9	2	28	4	93	2	5
2	147	5	9	2	28	4	<sup>92</sup> no tīrthakīrt	2	5
3	147	5	9	2	28	4	<sup>92</sup> no tīrthakīrt	2	5
	upaśama- śreṇī								
4-7	148 or 141	5	9	2	28 or 21 3 darśana- mohanīya and 4 anantānu- bandhi may or may not have been destroyed	4	93	2	5

8	148 or 142 or 139	5	9	2	28 or 24 or 21 4 anantānu- bandhi may have been de- stroyed by the 148 group	4 or 2 2 āyus (nāraka and tir- yañc) may have been destroyed	93	2	5
9-11	148 or 142 or 139	5	9	2	28 or 24 or 21	4 or 2	93	2	5
	kṣapaka- śreṇi								
4-7	145 or 138	5	9	2	28 or 21 4 anantānu- bandhi and 3 darsana- mohaniya may or may not have been destroyed	1 3 āyus (nāraka ; tiryañc, and deva) have been destroyed	93	2	5

SATTĀ TABLE III—(Contd.)

guṇa- sthāna	total	jñāna- varaṇīya	darśanā- varaṇīya	vedanīya	mohanīya	āyus	nāma	gotra	antarāya
8	138	5	9	2	21 3 darśana- mohanīya and 4 anantā- nubandhi must have been de- stroyed	I	93	2	5
9 a	138	5	9	2	21	I	93	2	5
b	122	5	6 I nidrānidrā I pracalā- pracalā I styānurd- dhi	2	21	I	80 2 gati (nāraka and tiryāṅc) 2 ānupūrvi (nāraka and tiryāṅc) I sādharāṇa I udyota I sūkṣma (ya 3 vikalendri- I ekendriya I ātapa I sthāvāra	2	5

c	114	5	6	2	13 4 apratyā- khyāna 4 pratyā- khyāna	1	80	2	5
d	113	5	6	2	12 1 napunsaka- veda	1	80	2	5
e	112	5	6	2	11 1 strīveda	1	80	2	5
f	106	5	6	2	5 1 hāsya 1 rati 1 arati 1 bhaya 1 śoka 1 jugupsā	1	80	2	5
g	105	5	6	2	4 puniveda	1	80	2	5
h	104	5	6	2	3 sañjvalana- krodha	1	80	2	5

SATTĀ TABLE III--(Contd.)

guṇa- sthāna	total	jñāna- varaṇīya	darśanā- varaṇīya	vedanīya	mohanīya	āyus	nāma	gotra	antarāya
i	103	5	6	2	2 sañjvalana- māna	1	80	2	5
10	102	5	6	2	1 sañjvalana- māyā	1	80	2	5
12	101	5	6	2	0 sañjvalana- lobha	1	80	2	5
13	85	0 all 5	0 1 nidrā 1 pracalā 1 cakṣus 1 acakṣus 1 avadhi 1 kevala	2	0	1	80	2	0 all 5

14 <sup>a</sup>	85 In the next to the last samaya 72 are destroyed, leaving 13	0	0	2 I sāta or asāta, accord- ing to which has udaya	I	80 5 śātra 5 bandhana 5 saṅghāta 3 aṅgopāṅga 6 saṁsthāna 5 varṇa 5 rasa 6 saṁhanana 8 sparsa 2 gandha I anādeya I durbhaga I agurulaghu I upaghāta I parāghāta I nirmāna I aparyāpta I ucchvāsa I ayaśas 2 vīṅyogati 2 śubbāśubha 2 sthairyā- sthairya I devagati I devānu- pūryi I pratyeka 2 susvara- duḥsvara	2 inica	0
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SATYĀ TABLE III—(Concl'd.)

guna- sthāna	total	jñāna- varaṇīya	darśanā- varaṇīya	vedanīya	mohanīya	āyus	nāma	gotra	antarāya
6	13 are left which are de- stroyed in the last sa- maya			I sāta or asāta is left		I manuṣya is left	10 I ādeya I yaśahkīrti I paryāpta I trasa I bādara I manuṣya- gati I manuṣyā- nupūrvī I subhaga I pañcen- driyagati I tīrthakīrti are left	I ucca is left	

## APPENDIX III

### THE FOURTEEN GUNASTHĀNAS

The 14 guṇasthānas are steps on the road to emancipation, and are one of the most important and most complicated points in Jain metaphysics. However, they are mentioned very briefly in the āgamas and early commentaries, and it is necessary to look for their exposition in later works, such as the Karma Granthas, Pravacanasāroddhāra, Lokaprakāśa, and Guṇasthānakramāroha. This last, though highly esteemed by the Jains, must be used with exceeding care, as it is not always clear and consistent in its method of expression.

Appendix II and the Tables should be used in connection with the account given below.

#### I. Mithyātvaguṇasthāna.

Mithyātva is divided into vyakta and avyakta. In the avyakta-stage, a jīva has complete delusion and can make no distinction at all between dharma and non-dharma, between a god and non-god, and between a guru and non-guru. In the vyakta-stage, he knows there is a difference, but mistakes a non-deva for a deva, etc. It is only vyaktamithyātva that constitutes a guṇasthāna.

Mithyātva is also divided according to duration:

1. Anādyanta, without beginning and without end. Abhavyas have this kind.

2. Anādisānta, without beginning and with end. A bhavya who has not yet attained samyaktva has this.

3. Sādisānta, with beginning and with end. This belongs to a bhavya who has attained samyaktva, but has fallen back (Lp. 3. 1288-90). For the guṇasthāna only the two divisions for bhavyas are involved.

This guṇasthāna includes all 14 classes of jīvas. For a jīva that has not yet attained samyaktva, no fixed

duration of this guṇasthāna can be given. For one who has fallen from samyaktva, the minimum is an antarmuhūrta, and the maximum less than a half of pudgalaparāvarta. Lp. 3. 1209. Pudgalaparāvarta is the time that a jīva must remain in material existence.

All 148 karmas are in existence in this guṇasthāna, the presence of tīrthakṛtkarma being explained as follows: Normally a jīva in the first, second, and third guṇasthānas would not have tīrthakṛtkarma, as it begins to develop only in the fourth guṇasthāna in kṣāyopaśamikasamyaktva. When he falls from the fourth direct to the first, he still has tīrthakṛtkarma. Only those in the first who have fallen from the fourth can have it (KG II. 25, p. 75). All 6 leśyās are present.

#### IV. Aviratisamyagdr̥ṣṭiguṇasthāna.

It is 'avirati' because self-control is lacking, but right-belief always exists. There is, however, a difference of opinion about which samyaktva a jīva attains.

A) According to siddhānta, he may attain either aupaśamika or kṣāyopaśamikasamyaktva. This question involves the three karaṇas (see n. 255) and another phenomenon, the division of matter into three groups: impure (mithyātva), mixed (mīśra), and pure (samyaktva).

1. If a jīva attains aupaśamika, he must have done the three karaṇas, but he has not made the three divisions of matter. In this case, he falls back to the first guṇasthāna, but does not have to stay the maximum time. When he rises again, he must attain kṣāyopaśamika, as a jīva can have this kind of aupaśamika only once (see n. 258).

2. In the case of a jīva that attains kṣāyopaśamika from the first guṇasthāna, he also must have done the three karaṇas first; but he first makes the three divisions of matter by the apūrvakarāṇa. Then by the anivṛttikarāṇa he destroys the mithyātva that has matured and suppresses what has not

matured, and attains kṣāyopaśamika. He may fall from this or rise.

B) According to the KG, the jīva does the three karaṇas, and must attain aupaśamika. There is no alternative as in the siddhānta. Then he makes the three divisions of matter, and rises or falls accordingly. If pure matter rises, he attains kṣāyopaśamika; if mixed rises, he falls to third guṇasthāna; if impure rises, he falls to second and down to first.

In the fourth guṇasthāna begin the two ladders, upaśamaśreṇi and kṣapakaśreṇi, for darśanamohanīyakarma. (This has frequently caused confusion, as the 'two śreṇis' usually refer to the suppression and destruction of cāritramohanīyakarma, in which case they begin in the eighth guṇasthāna.) At this stage four kinds of samyaktva are possible: aupaśamika, kṣāyopaśamika, vedika, and ksāyika. The upaśamakas (people on the upaśamaśreṇi) may suppress the 7 prakṛtis (4 anantānubandhikaśāyas and 3 darśanamohanīyas); or destroy them, if kṣāyika-samyaktva is present. The kaśāyas really belong to cāritramohanīya, but they are always linked with the 3 darśanamohanīya. The kṣapakas destroy 3 āyuṣkarma and may destroy the 7 prakṛtis. In this guṇasthāna the 5 lakṣaṇas of samyaktva appear (see n. 121). It can be reached by sañjīins, both paryāpta and aparyāpta. But though samyaktva may exist in aparyāptas, it originates only in paryāptas. The duration of the fourth guṇasthāna is an antarmuhūrta as minimum, and 33 sāgaropamas (the maximum life of gods and nārakas) plus the life of a human being as maximum. All 6 leśyās are present.

## II. Sāsvādanasamyagrṣṭiguṇasthāna.

This is reached only by those falling from the fourth guṇasthāna, when mithyātvadarśanamohanīyakarma rises. It lasts only 1 samaya as minimum and 6 āvalis as maximum. It is so-called because during this brief time there is just a trace of samyaktva. In the second guṇasthāna are

found the pṛthvī-jala-vanaspati divisions of the aparyāpta-bādara one-sensed jīvas (but not tejas and vāyu), 2-, 3-, 4-, 5-sensed aparyāptas, and paryāptasañjūins. This is according to KG. According to āgama, ekendriyas can not be in the second guṇasthāna. KG IV, p. 97b. This statement, seemingly inconsistent with the fact that the second guṇasthāna is reached only by those falling from the fourth, is explained by the fact that some are reborn before they reach the second. All 6 leśyās may exist.

### III. Samyagmithyādr̥ṣṭiguṇasthāna.

This is reached only by those falling from the fourth guṇasthāna when samyagmithyātva darśanamohaniya-karma (i.e. mixed) rises. There is no spiritual development, and the jīva falls down to the first (without passing through the second), or goes back to the fourth, as the karma develops. Its duration is an antarmuhūrta, maximum and minimum. It is reached only by paryāptasañjūins. All 6 leśyās exist.

### V. Deśaviratiguṇasthāna.

Self-control begins here. Complete self-control is impossible because of the presence of pratyākhyānāvāraṇakaṣāyas. This partial self-control is in 3 stages. In the first, the jīva refrains from gross injury, gives up wine and meat, and repeats frequently the namaskāra to the Parameṣṭhins. In the second stage he takes the 12 vows of the layman (see Chap. III), and observes the 6 daily duties, and always observes good conduct. In the third stage, he takes no food with life, observes complete chastity, and develops the desire to be a sādhu. The 11 pratimās of the layman also are taken in this guṇasthāna. Ārta- and raudradhyāna weaken and dharmadhyāna begins. The duration of the fifth guṇasthāna is an antarmuhūrta minimum and something less than a koṭi of pūrvas maximum. It is reached by humans and sañjūin-animals.

All 6 leśyās occur, and 4 kinds of samyaktva, the same as in the fourth.

#### VI. Pramattagaṇasthāna.

This and the following steps are reached only by sādhus. Here a man has complete self-control (sarvavirati), but is still subject to pramādas (negligences). There are 5 of these—pride, enjoyment of the senses, kaṣāyas, sleep, and idle talk. The kaṣāyas are in the sañjvalana stage. If the manifestation of the pramādas lasts more than an antarmuhūrta, the jīva falls below the sixth. If he remains an antarmuhūrta without pramāda, he goes to the seventh gaṇasthāna. From this he may fall again to the sixth, and according to some (e.g. Bhagavati) this fluctuation between the sixth and seventh may last for a koṭi of pūrvas. The duration of the sixth gaṇasthāna is an antarmuhūrta, maximum and minimum. All 6 leśyās occur.

#### VII. Apramattagaṇasthāna.

Pramādas no longer exist, but sañjvalanakaṣāyas still rise, and the nokaṣāyas. The Gaṇa. (p. 26) gives the 18,000 śilāngas as belonging to this gaṇasthāna, but they belong to sarvavirati and could be adopted as well in the sixth. Dharmadhyāna is very strong in the seventh, and there is a beginning of śukladhyāna. The seventh lasts for an antarmuhūrta, maximum and minimum. Only tejo-, padma-, and śuklaleśyās occur (KG III. 22, p. 121).

#### VIII. Apūrvakaraṇagaṇasthāna.

Here begin the two ladders, upaśama and kṣapaka, for the suppression and destruction of cāritramohaniya-karma. From the eighth through the eleventh, only 2 kinds of samyaktva are possible—upaśamika and kṣāyika. Śukladhyāna had a faint beginning in the seventh, but here the first part is fully developed. One of the first 3 kinds of bodies is necessary to ascend the ladders.

The upaśamakas are divided into long-lived and short-lived. The short-lived goes to the Ahamindras, if he has the first kind of body. Also any one who would have gone to mokṣa, if his life had been 7 lavas longer, goes to the highest heavens. But if one's ladder is broken when there are still 7 lavas of life left, then he falls to the seventh guṇasthāna, and after 7 lavas ascends the kṣapakaśreṇi. Long-lived ones go up to the eleventh guṇasthāna, if their ladder is unbroken. Upaśamakas *must* fall from the eleventh, and *may* fall from any stage preceding, up to a total of four times. The 7 prakṛtis must have been suppressed before this. Now he begins the suppression of the rest of mohaniyakarma. During the eighth and ninth, he suppresses all but sañjvalana greed.

After destroying the 7 prakṛtis and 3 āyuṣkarma, the jīva ascends the kṣapakaśreṇi, from which he can not fall. On this ladder he devotes himself to the destruction, instead of the suppression, of karma.

The duration of the eighth guṇasthāna is an antarmuhūrta. Only śuklaleśyā occurs from now on. In the eighth the 'extraordinary' apūrvakaraṇakriyā is done (see n. 255).

### IX. Anivṛttibādaraguṇasthāna.

In the ninth, the upaśamaka continues the suppression of mohaniyakarma and suppresses all but sañjvalana greed. For the kṣapakaśreṇi, this guṇasthāna has 9 divisions, in which he destroys 36 kinds of karma, as shown in the table.

The 'extraordinary' anivṛttikaraṇakriyā is done in the ninth (see n. 255). The duration of the ninth is an antarmuhūrta, and only śuklaleśyā occurs.

### X. Sūkṣmasamparāyaguṇasthāna.

In this the upaśamaka reduces sañjvalana. The kṣapaka destroys sañjvalanalobha, the only cāritra-mohaniyakarma which is left. Then he passes to the

twelfth guṇasthāna. The duration of the tenth is an antarmuhūrta and only śuklaleśyā is present.

#### XI. Upaśāntamohaguṇasthāna.

This is reached only by upaśamakās. All mohaniya-karma is suppressed. From this the jīva must fall, and eventually ascend the kṣapakaśreṇi to attain mokṣa. According to the Lp. (3. 1213-15) one may ascend the upaśamaśreṇi as many as 4 times, but only twice in one birth. But the KG holds that it can not be done but once in a birth, though the kṣapakaśreṇi may be ascended after the upaśamaśreṇi.

The duration of the eleventh guṇasthāna is an antarmuhūrta. But it has a minimum of one samaya, when one who has āyurbandha dies while on this step. Only śuklaleśyā is present.

#### XII. Kṣīnamohaguṇasthāna.

This is reached by the kṣapaka direct from the tenth. In this he suppresses the 5 jñānāvaraṇiya, the 6 remaining darśanāvaraṇiya, and the 5 antarāya. Only kṣāyikasamyaktva exists at this stage, and only śuklaleśyā. The second śukladhyāna belongs here. The duration of the twelfth is an antarmuhūrta.

#### XIII. Sayogikevaliguṇasthāna.

In this he becomes a kevalin, and tirthakṛt-nāma-karma rises now, if at all. All the karmas become ready for dissolution. The third śukladhyāna is practiced now. The duration of the thirteenth guṇasthāna is an antarmuhūrta minimum and something less than a koṭi of pūrvas maximum. Śuklaleśyā is still present.

#### XIV. Ayogikevaliguṇasthāna.

In this, fine bodily activity, which is the only activity remaining, is suppressed. There are 85 karmas remaining, 72 of which are destroyed in the next to the last moment, and the last 13 in the last minute. The fourth śukladhyāna takes place at the end of the fourteenth guṇasthāna,



simultaneously with śaileśi, and lasts long enough to utter 5 short vowels. The duration of the guṇasthāna is an antarmuhūrta, according to the Lp.

The first, second, and fourth guṇasthānas are carried over into another birth, but not the others. One never dies in the third, twelfth nor thirteenth. (Lp. 3. 1277-80).

## APPENDIX IV

### THE NINE TATTVAS

General references : Tattvārthādhigamasūtra.  
Navatattvaparakaraṇa.  
Navatattvasāhityasaṅgraha.  
Dravyasaṅgraha.  
Yogaśāstra, I. 16, pp. 36 ff.  
Navatattva.  
Heart of Jainism, pp. 94-192.

#### I. JĪVA (Soul)

A. Asamsārin. Only siddhas.

1. Jina. Former Tirthaṅkaras.
2. Ajina. Former Kevalins.
3. Tirtha. Members of a congregation.
4. Atirtha. Those who attained mokṣa when there was no congregation.
5. Gṛhaliṅga. Former householders.
6. Svaliṅga. Those who used the usual equipment.
7. Anyaliṅga. Those who used other than the orthodox equipment.
8. Strīliṅga. Women.
9. Naraliṅga. Men.
10. Napuṅsaka. Neuters.
11. Pratyekabuddha. Those who were influenced by one thing.
12. Svayambuddha. Self-enlightened.
13. Buddhabodhita. Enlightened by ācāryas, etc.
14. Eka. The only ones to become siddhas in one samaya.
15. Aneka. When several become siddhas in one samaya.

See : Pravac. 471-74, pp. 112 ff.  
Lokaparakāśa, 2. 74 ff.

B. Samsārin.

Twofold : Sthāvara.  
Trasa.

Threefold : Pūnveda.  
Striveda.  
Napuṅsaka.

Fourfold : Nārakagati.  
Tiryaggati.  
Manuṣyagati.  
Devagati.

Fivefold : Ekendriya.  
Dvīndriya.  
Trīndriya.  
Caturīndriya.  
Pañcendriya.

Sixfold : Pṛthvikāya.  
Apkāya.  
Tejaskāya.  
Vāyukāya.  
Vanaspatikāya.  
Trasakāya.

Sevenfold : Ekendriya.  
1. Sūkṣma.  
2. Bādara.  
Dvīndriya.  
Trīndriya.  
Caturīndriya.  
Pañcendriya.  
1. Sañjñin.  
2. Asañjñin.

Fourteenfold : These 7 classes divided into  
1. Paryāpta.  
2. Aparyāpta.

These constitute all the essential divisions of Jiva, and 14 is the inclusive number universally recognized. By different combinations of these groups, it is possible to carry on the classification indefinitely, as some authors do. Some also carry the process of subdividing to a fantastic extent, making the total as much as 563 divisions of Jiva. See n. 29 for subdivisions of Ekendriya. I append further subdivisions of Pañcendriyas.

### Pañcendriya.

#### 1. Nāraḥas (16)

Sañjñin.	{	a.	Living in Ratnaprabhā.	}	Paryāpta. Aparyāpta.
Asañjñin.		b.	„ „ Śarkarāprabhā.		
	c.	„ „ Valukāprabhā.			
Sañjñin.	d.	„ „ Pañkaprabhā.			
	e.	„ „ Dhūmaprabhā.			
	f.	„ „ Tamahprabhā.			
	g.	„ „ Mahātamahprabhā.			

#### 2. Tiryāñic (32)

Sañjñin. Asañjñin.	{	a.	Jalacara.	}	Paryāpta. Aparyāpta.
		b.	Sthalacara.		
			1. Catuspada.		
			a. Ekakhura.		
			b. Dvikhura.		
			c. Gaṇḍipada.		
			d. Sanakhapada.		
			2. Parisarpa.		
			a. Uraḥparisarpa.		
			b. Bhujaparisarpa.		
			c. Khecara.		

#### 3. Manuṣya (303)

Sañjñin.	{	a.	Karmabhūmija (15).	}	Paryāpta. Aparyāpta.
	b.	Akarmabhūmija (30).			
	c.	Antaradvipaja (56).			

Asañjñin.	{ a. Karmabhūmija (15). b. Akarmabhūmija (30). c. Antaradvīpaja (56).	} Aparyāpta.
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## 4. Deva (176)

Sañjñin.	{ a. Bhavanapatis (10). b. Vyantarās (16).	} Paryāpta. Aparyāpta.
Asañjñin.	{ 1. Vyantarās (8). 2. Vānavyantarās (8).	

Sañjñin.	{ c. Jyotiṣkas (5).	} Cara. Sthira. Paryāpta. Aparyāpta.
	{ 1. Suns.	
	{ 2. Moons.	
	{ 3. Planets.	
	{ 4. Constellations.	
	{ 5. Stars.	

Sañjñin.	{ d. Vaimānikas (26).	} Paryāpta. Aparyāpta.
	{ 1. Kalpopannas. (12). Living in 12 heavens.	
	{ 2. Kalpātītas (14).	
	{ a. Graiveyakas (9).	
	{ b. Anuttaras (5).	

See : Jivājivābhigama.

Uttarādhyayana, Chap. 36.

Lokaprakāśa, Chap. 4.

Pravacanasāroddhāra, 1232-48, pp. 354 ff.

Karma Grantha I.

Prajñāpanā.

Nandisūtra.

## II. AJĪVA (Non-Soul)

## A. Arūpin (Formless).

1. Dharmāstikāya (Medium of motion).
  - a. Skandha (Aggregate).
  - b. Deśa (Divisible parts of skandha).
  - c. Pradeśa. (Indivisible parts of skandha).
2. Adharmāstikāya (Medium of rest).
  - a. Skandha.

- b. Deśa.
- c. Pradeśa.
- 3. Ākāśastikāya (Space).
  - a. Skandha.
  - b. Deśa.
  - c. Pradeśa.
- 4. Kāla (Time).
- B. Rūpin (With form).
  - 5. Pudgalāstikāya (Matter).
    - a. Skandha.
    - b. Deśa.
    - c. Pradeśa.
    - d. Paramāṇu (Atom).

See : Jivājivābhigama.

### III. PUṆYA (Merit)

1. Sātavedaniya.
2. Uccagotra.
3. Manuṣyagati.
4. Manuṣyānupūrvi.
5. Devagati.
6. Devānupūrvi.
7. Pañcendriyajāti.
8. Audārika śarīra.
9. Vaikriya „
10. Āhāraka „
11. Taijasa „
12. Kārmaṇa „
13. Audārika upāṅga.
14. Vaikriya „
15. Āhāraka „
16. Vajraṛṣabhanārāca sarīhanana.
17. Samacaturasra sarīsthāna.
18. Śubha varṇa.
19. „ gandha.
20. „ rasa.
21. „ sparśa.

22. Agurulaghu.
23. Parāghāta.
24. Uchhvāsa.
25. Ātapa.
26. Uddyota.
27. Śubhavihāyogati.
28. Nirmāṇa.
29. Trasa.
30. Bādara.
31. Paryāpta.
32. Pratyeka.
33. Sthira.
34. Śubha.
35. Saubhāgya.
36. Susvara.
37. Ādeya.
38. Yaśaḥkīrti.
39. Tīrthaṅkara.
40. Devāyūṣya.
41. Maṇṣyāyūṣya.
42. Tīryañcāyūṣya.

See : Pravac. 1283-86, p. 369.

#### IV. PĀPA (Sin)

There are 18 sources (pāpahetu).

1. Prāṇātipāta.
2. Mṛṣāvāda.
3. Adattādāna.
4. Maithuna.
5. Parigraha.
6. Rātribhakti.
- 7—10. Four kaṣāyas.
11. Rāga.
12. Dveṣa.
13. Kalaha.
14. Abhyākhyāna.
15. Paiśunya.

16. Paraparivāda.
17. Māyāmṛṣā.
18. Mithyātvadarśanaśalya.

See: Pravac. 1351-53, p. 398.

There are 82 results of sin.

1. Matijñānāvaraṇa.
2. Śrutajñānāvaraṇa.
3. Avadhijñānāvaraṇa.
4. Manaḥparyāyajñānāvaraṇa.
5. Kevalajñānāvaraṇa.
6. Dānāntarāya.
7. Lābhāntarāya.
8. Bhogāntarāya.
9. Upabhogāntarāya.
10. Vīryāntarāya.
11. Cakṣudarśanāvaraṇa.
12. Acakṣudarśanāvaraṇa.
13. Avadhidarśanāvaraṇa.
14. Kevaladarśanāvaraṇa.
15. Nidrā.
16. Nidrānidrā.
17. Pracalā.
18. Pracalāpracalā.
19. Styānarddhi.
20. Mithyātvamohanīya.
21. Anantānubandhi krodha.
22. „ māna.
23. „ māyā.
24. „ lobha.
25. Apratyākhyāna krodha.
26. „ māna.
27. „ māyā.
28. „ lobha.
29. Pratyākhyāna krodha.
30. „ māna.
31. „ māyā.



32. Pratyākhyāna lobha.  
 33. Sañjvalana krodha.  
 34. „ māna.  
 35. „ māyā.  
 36. „ lobha.  
 37. Hāsyā.  
 38. Rati.  
 39. Arati.  
 40. Śoka.  
 41. Bhaya.  
 42. Duguñchā (Jugupsā).  
 43. Puruṣaveda.  
 44. Strīveda.  
 45. Napuñsakaveda.  
 46. Nārakagati.  
 47. Tiryaggati.  
 48. Nārakānupūrvī.  
 49. Tiryaganupūrvī.  
 50. Ekendriyajāti.  
 51. Dvīndriyajāti.  
 52. Trīndriyajāti.  
 53. Caturīndriyajāti.  
 54. Ṛṣabhanārāca samhanana.  
 55. Nārāca „  
 56. Ardhanārāca „  
 57. Kilikā „  
 58. Sevārta „  
 59. Nyagrodha samsthāna.  
 60. Sādi „  
 61. Vāmana „  
 62. Kubja „  
 63. Huṇḍaka „  
 64. Aśubha varṇa.  
 65. „ gandha.  
 66. „ rasa.  
 67. „ sparśa.  
 68. Upaghāta.

69. Aśubhavihāyogati.
70. Sthāvara.
71. Sūkṣma.
72. Aparyāpta.
73. Sādhāraṇa.
74. Asthira.
75. Aśubha.
76. Durbhāgya.
77. Duḥsvāra.
78. Anādeya.
79. Ayaśaḥkīrti.
80. Nīcagotra.
81. Nārakāyuṣya.
82. Asātavedaniya.

See: Pravac. 1287-89, p. 370.

## V. ĀŚRAVA (Channels for acquisition of karma).

### *Five Senses*

1. Sparśendriya.
2. Rasanendriya.
3. Ghrāṇendriya.
4. Cakṣurindriya.
5. Śrotrendriya.

### *Four Passions*

6. Krodha.
7. Māna.
8. Māyā.
9. Lobha.

### *Violations of Mahāvratas*

10. Prāṇātipāta.
11. Mṛśāvāda.
12. Adattādāna.
13. Abrahma.
14. Parigraha.

*Three Activities*

15. Manoyoga.
16. Vacanayoga.
17. Kāyayoga.

*Twenty-five Minor Activities*

18. Kāyiki kriyā, unrestrained bodily activity.
19. Ādhikaraṇikī kriyā, injury by weapons to animals.
20. Prādveṣikī kriyā, hatred for jīva and ajīva.
21. Pāritapanikī kriyā, causing injury to self or others from disgust with world, anger, etc.
22. Prāṇātipātikī kriyā, ill-usage of prāṇas.
23. Ārambhikī kriyā, beginning things such as ploughing, etc.
24. Pārighrahikī kriyā, acquiring money, etc.
25. Māyāpratyapikī kriyā, deceitful action.
26. Mithyādarśanapratyapikī kriyā, relying on false doctrine.
27. Apratyākhyānikī kriyā, failure to reject certain things.
28. Dṛṣṭikī kriyā, looking at something from love, etc.
29. Spṛṣṭikī kriyā, touching with the hand.
30. Prātityakī kriyā, action caused by karma.
31. Sāmantopanipātikī kriyā, pleasure from praise of possessions.
32. Naisṛṣṭikī kriyā, destruction of life by machinery, etc., at another's order.
33. Svāhastikī kriyā, destruction of life through an animate or inanimate agent.
34. Ānayanikī or ājñāpanikī kriyā, profession of too much knowledge about tattvas, etc.
35. Vaidāraṇikī kriyā, making known others' bad conduct.
36. Anābhogikī kriyā, absent-mindedness in taking or putting down objects.

37. Anavakānksāpratyayikī kriyā, practices causing strife in this world or next.
38. Prāyogikī kriyā, failure to observe 3 yogas.
39. Samādāna kriyā, action by which 8 karmas arise.
40. Premikī kriyā, affection arising from deceit and greed.
41. Dveṣikī kriyā, hatred arising from conceit and anger.
42. Īryāpathikī kriyā, action arising from bodily activity of Kevalins.

See: First dvāra of Praśnavyākaraṇa.

## VI. SAMVARA (methods of impeding karma).

### *Five Samitis*

1. Īryā samiti.
2. Bhāṣā „
3. Eṣanā „
4. Ādāna „
5. Pāriṣṭhāpanikā samiti.

### *Three Guptis*

6. Mano gupti.
7. Vacana „
8. Kāya „

### *Twenty-two Pariṣahas*

9. Ksudhā pariṣaha.
10. Tṛṣṇā „
11. Śīta „
12. Uṣṇa „
13. Dañśa „
14. Acelaka „
15. Arati „
16. Strī „
17. Caryā „

18. Naiṣedhikī pariṣaha
19. Śayyā ”
20. Ākrośa ”
21. Vadha ”
22. Yācanā ”
23. Alābha ”
24. Roga ”
25. Tṛṇasparśa ”
26. Mala ”
27. Satkāra ”
28. Prajñā ”
29. Ajñāna ”
30. Samyaktva ”

*Ten Yatidharmas*

31. Ksānti.
32. Mārdava.
33. Ārjava.
34. Mukti.
35. Tapas.
36. Śamīyama.
37. Satya.
38. Śauca.
39. Akiñcanatva.
40. Brahma.

*Twelve Bhāvanās (Meditations)*

41. Anitya, on the transitoriness of everything.
42. Aśaraṇa, on helplessness of mankind.
43. Saṃsāra, on the cycle of rebirths.
44. Ekatva, on the solitariness of mankind.
45. Anyatva, on the separateness of the soul from the body.
46. Aśucitva, on the impurity of the body.
47. Āśrava, on the constant inflow of karma.
48. Saṃvara, on the means of checking inflow of karma.

49. Nirjarā, on the destruction of karma.
50. Loka, on the universe.
51. Bodhidurlabhatva, on difficulty of enlightenment.
52. Dharma, on dharma.  
Yog. 4. 55. T. 9. 7.

*Five Cāritras*

53. Sāmāyika, giving up all censurable activity.
  54. Chedopasthāpana, observance of 5 mahāvratas.
  55. Parihāraviśuddhi, severe penance practiced by 9 sādhus together for 18 months.
  56. Sūkṣmasamparāya, conduct in accordance with 10th guṇasthāna.
  57. Yathākhyāta, passions completely destroyed.
- See: Second dvāra of Praśnavyākaraṇa.

**VII. NIRJARĀ (Destruction of karma).**

**A. Outer Austerities.**

1. Anaśana.
2. Aunodarya.
3. Vṛttisaṅkṣepa.
4. Rasatyāga.
5. Kāyakleśa.
6. Saṁlīnatā.

**B. Inner Austerities.**

7. Prāyaścitta.
8. Vinaya.
  - a. Jñānavinaya.
  - b. Darśana „
  - c. Cāritra „
  - d. Upacāra „
9. Vaiyāvṛtṭya. (See n. 123.)
10. Svādhyāya.
11. Dhyāna. (See n. 8.)

12. Vyutsarga.
  - a. Dravya.
  - b. Bhāva.

### VIII. BANDHA (Bondage)

1. Prakṛti (Nature).
2. Sthiti (Duration).
3. Anubhāga, or Anubhāva, or Rasa (Intensity).
4. Pradeśa (Quantity).

See : Sthānāṅga 296, p. 220.

### IX. MOKṢA (Emancipation)

1. Satpada prarūpaṇā.
2. Dravya pramāṇa.
3. Kṣetra „
4. Sparśanā.
5. Kāla.
6. Antara.
7. Bhāga.
8. Bhāva.
9. Alpabahutva.

## APPENDIX V

### THE QUALITIES OF THE PAÑCAPARAMEṢṬHINS

The number 108 plays a very important part in Jainism and represents the total of the qualities of the five Parameṣṭhins. These are as follows: (Pañcaprati. pp. 2 ff.).

#### I. Twelve of the Arhats. (

- 1-8. Prātihāryas, miraculous appearances.
  1. aśokavṛkṣa, aśoka tree.
  2. surapuṣpavṛṣṭi, a shower of flowers by the gods.
  3. divyadhvani, heavenly music.
  4. cāmara, chauris.
  5. siṅhāsana, throne.
  6. bhāmaṇḍala, halo.
  7. dundubhi, heavenly drum.
  8. trichatra, triple umbrella.

Pravac. 440, p. 106.
9. Apāyāpagamātīśaya, complete freedom from injury.
10. Jñānātīśaya, perfect knowledge.
11. Pūjātīśaya, worship by every one.
12. Vacanātīśaya, supernatural characteristics of speech. There are 35 of these enumerated in Abhi. I. 65-71.

Numbers 9-12 are called 'mūlātīśayas.'

#### II. Eight of the Siddhas.

1. Anantajñāna, infinite knowledge.
2. Anantadarśana, infinite faith.
3. Anantacāritra, infinite good-conduct.
4. Avyābādhasukha, undisturbable bliss.
5. Akṣayasthiti, permanent state as siddha.



6. Arūpatva, state of being a pure spirit.
7. Agurulaghu, being neither too light nor too heavy.
8. Anantavīrya, infinite power.

The Lokaparakāśa (2. 78) gives some slight variants.

### III. Thirty-six of Ācāryas. 3

5 pañcendriyas, control of 5 senses.

9 brahmācāryaguptis, controls of chastity.

1. Not to use bed, bedding, house or seat connected with women, animals or eunuchs.
2. Avoidance of all conversation about women.
3. Not to join any gathering of women.
4. Not to look at a woman's features.
5. Not to eat highly flavored food.
6. Not to take too much food or drink.
7. Not to think about former pleasures connected with women.
8. Not to indulge in anything pertaining to the 5 senses which arouses love.
9. Avoidance of pleasure (sāta).

These are from Sam. 9. p. 15. Kan. p. 63, gives a list with some variations.

4 kaṣāyamuktis, freedom from passions.

5 mahāvratas.

5 ācāras, practice of knowledge, faith, right-conduct, penance, and power.

5 samitis.

3 guptis.

### IV. Twenty-five of Upādhyāyas.

I-II. Knowledge of the 11 Āngas.

I2-23. " " 12 Upāṅgas.

24. Carāṇasaptati.

10 yatidharmas.

- 5 mahāvratas.  
 17 saṁyamas.  
 10 vaiyāvṛtṭyas.  
 9 brahmaguptis.  
 3 jewels.  
 12 tapas.  
 4 control of 4 kaṣāyas.
25. Karaṇasaptati.  
 4 piṇḍaviśuddhi.  
 5 samitis.  
 12 bhāvanās.  
 12 prātimās (sādhuprātimās are a series of fasts. See Pañcā. Chap. 18).  
 5 indriyanirodhas.  
 25 pratilekhanās. Minute inspection of possessions to be sure they are free from life. At dawn, inspection of 11 objects is made.  
 1. mukhapotikā, mouth-cloth.  
 2. colapaṭṭa, loin-cloth.  
 3. kalpa, 1 woolen garment.  
 4.     "     } 2 cotton garments.  
 5.     "     }  
 6. niṣadyā, inner cloth on broom-handle.  
 7. niṣadyā, outer cloth on broom-handle.  
 8. rajoharaṇa, broom.  
 9. saṁstāraka, bedding.  
 10. uttarapaṭṭa, bed-cover.  
 11. daṇḍa, staff.

About 3:00 p.m. the following 14 articles are inspected.

1. mukhapotikā.  
 2. colapaṭṭa.

3. gocchaka, cover for alms-bowl.
4. pātrapratilekhanikā, small brush for cleaning.
5. pātrabandha, cloth in which alms-bowl is tied up.
6. paṭalāni, 3 cloths used as covers.
7. rajastrāṇa, cloth for covering bowl.
8. pātrasthāpana, blanket on which pātras are placed when not in use.
9. mātraka, a kind of pātra.
10. patadgraha = pātra.
11. rajoharaṇa.
12. }
13. } kalpatrika, 3 garments.
14. }

See Pravac. 492-499, pp. 118 f.  
and p. 166, and Pras. 29,  
p. 156.

3 guptis.

4 abhigrahas.

For the caraṇasaptati and karaṇasaptati see Pravac. 552-596, pp. 132 ff.

#### V. Twenty-seven of Sādhus. 5

5 mahāvratas.

1 no food at night.

6 protection of 6 classes of kāyas.

5 control of 5 senses.

1 lobhanigraha, suppression of greed.

1 kṣamā, forbearance.

1 cittaśuddhi, purity of mind.

1 pratilekhanāviśuddhi, inspection.

- I samyamayogapravṛtti, activities that lead to self-control.
- 3 mano-, vacana-, kāyanirodha.
- I pariśahasahana, endurance of 22 trials.
- I upasargasahana, endurance of calamities.

## APPENDIX VI

### NEW AND RARE WORDS

In making this list, the determining factor was whether the word was in Monier-Williams Sanskrit-English Dictionary, ed. 1899. The references to L. and grammarians are as given in that work. The references to the text of the *Triṣaṣṭi*<sup>o</sup> are not exhaustive, but merely illustrative. The list is intended to include new words, words cited only from L. and grammarians, additional meanings to words quoted, and variants in form.

- akalpatva, n. 3. 264, (ritual) impurity or unsuitability.  
akṣa, n. 1. 159, an organ of sense, L.  
akṣavāṭa, m. 2. 680, an arena, court, L.  
akṣipattra, n. 6. 91, eye-brow.  
agra, adj. 5. 516, foremost, best, L.  
agraprāsāda, m. 6. 729=prāsādāgra, roof of palace.  
agrabhūmi, f. 4. 651, court-yard.  
agresara, adj. 4. 690, best, L.  
aṅka, m. 6. 598, a kind of white jewel.  
aṅkuṭa, m. 1. 715, hook. Cf. H. aṅkuṛā, hook.  
aṅga, 6. 290=pūrvāṅga.  
acitta, adj. 1. 135, free from life (ritually).  
acyuta, m. 1. 789, the twelfth heaven (Jain).  
aṇuvrata, n. 1. 188, the 5 lesser vows of laymen.  
atigādhatva, n. 4. 381, extreme lightness.  
atiśaya, m. 2. 242, superhuman quality of the Arhats, of which there are 34 (Jain).  
atrāntare, 1. 655; 4. 754, just at that time.  
adhikaraṇī, f. 4. 307; 5. 668, 682, anvil. Pk. ahigaraṇī. PĒ.  
adhyetr, m. 6. 1, one who knows.  
anagāra, m. 1. 702, a vagrant ascetic, L.  
anagārin, m. 3. 214=anagāra.

- anagna, I. 235, name of a kalpa-tree.
- anantacatuṣṭaya, n. 6. 750, the 4 infinities (Jain).
- anantānubandhin, adj. 3. 605, lasting through this life or even-into the next birth (Jain).
- anapāyamaya, adj. 4. 831, not causing injury (?).
- anindriya, n. 3. 580, soul, reason, L.
- anivṛtti, 3. 393, name of the ninth guṇasthāna.
- anivṛttikaraṇa, n. 3. 596, mental process for destroying karma.
- anutsikta, adj. 2. 732=anutsekin, not arrogant.
- anuyoga, m. 3. 665, exposition of an aphorism, PE.
- anurodha, m. 2. 985 ; 6. 692, urgent request.
- anuvāraka, m. 2. 855, best man, from Guj. aṇavara.
- anuṣṇāṅsu, m. 6. 519, moon.
- antaripa, n. 3. 416, island, only Pāṇ.
- antariya, n. 3. 363, an under or lower garment, L.
- antarodaka, m. n. 4. 726, island settlement, Jamb. 3. 69, p. 277b, from Pk. antarodaga.
- antarmuhūrta, n. 1. 867, a division of time, beginning with 9 samayas and extending to 1 samaya less than a muhūrta.
- andhaṅkaraṇa, m. 1. 823, cause of blindness.
- andhambhaviṣṇu, adj. 5. 506, becoming blind, only Pāṇ.
- anyedyus, 1. 544, 632 et passim, one day.
- apaṭu, adj. 1. 611, sick, diseased, L.
- aparedyus, 1. 250, et passim, one day.
- apasañjña, adj. 6. 68, without consciousness.
- apasnāna, n. 4. 409, funeral bathing, L.
- apasvāpanikā, f. 2. 415, sleeping-charm. The spelling apa° occurs in all MSS.
- apāñc, adj. 2. 384, southern, L.
- apūrvakarāṇa, n. 3. 392, name of eighth guṇasthāna ; 3. 594, mental process for destroying karma.
- apoha, m. 1. 634, third division of matijñāna, Pk.
- apratighātiva, n. 1. 860, irresistibility.
- apramatta, 3. 391, name of seventh guṇasthāna.
- abaddhamukha, adj. 5. 144, scurrilous, L.

- abhavya, m. 1. 5, soul that can not attain emancipation.  
 abhighaṭṭana, n. 4. III, blow.  
 abhinaya, m. 3. 418, mode of expression in drama.  
 abhiśaṅs, 2. 232, to interpret.  
 abhīci, f. 6. 484, name of constellation.  
 amāt, adj. 4. 482, not contained in.  
 amāratri, f. 6. 407=amāvāsyā, last night of black fort-  
 night.  
 amāri, f. 6. 56, freedom from pestilence.  
 amṛtanāḍīcakra, n. 2. 627, certain rays of the sun. See  
 n. 171.  
 ayatnādarśatām yā, 2. 916, to become mirrors without  
 effort.  
 ayogra, n. 4. 422, pestle, L.  
 are, 4. 443, 734, particle expressing contempt.  
 arogya, adj. 1. 174, healthy, L.  
 arcaka, m. 3. 385, priest.  
 arjaka, m. 2. 625, *Ocimum gratissimum* (ram-tulsi), L.  
 arjya, adj. 4. 509, to be procured.  
 arti, f. 2. 687, the end of a bow, L.  
 alakta, n. 6. 467, red juice or lac, L.  
 alaṅkarmīṇa, adj. 1. 321, competent for any act or work,  
 only Pāṇ.  
 alaṅkarmīṇatā, f. 5. 721, competency.  
 alambhūṣṇu, adj. 4. 454, able, competent, L.  
 avakeśin, adj. 4. 737, unfruitful, barren, L.  
 avakraya, m. 5. 143, payment.  
 avagraha, m. 6. 204, jurisdiction, PE, sub uggaha. Āva.  
 p. 235a.  
 avagrahin, adj. 2. 157, impeded.  
 avacaniya, adj. 5. 265, harsh, severe.  
 avatapte nakulasthita, n. 6. 7, an ichneumon's standing  
 on hot ground. Only Sch. to Pāṇ.  
 avadhi, m. 3. 582=avadhijñāna, clairvoyant knowledge.  
 avanaddha, n. 2. 555, drum, L.  
 avamāna, n. 2. 964, linear measure, Sth. 258, p. 198.  
 avarṇavāda, m. 1. 883, censure, blame, L.

- avaṣṭambha, m. 2. 784, support.  
 avicchinna, adj. 4. 337, unlimited.  
 avyucchitti, f. 1. 185, continuation.  
 aśastropahata, adj. 1. 57, not having life destroyed by  
 some means.  
 asaṅkalpya, adj. 1. 56, not intended for sādhus (Jain).  
 asūryampaśyā, f. 3. 349, wife of a king, Pāṇ.  
 astra, n. 4. 831, weapon in general, L.  
 ahamindra, 3. 165, a god in the Graiveyaka and Anuttara  
 heavens.
- ākarsa, m. 2. 748, magnet, L.  
 ākāra m. 6. 440, exception to rules of fasting.  
 ākārakanara, m. 1. 50, crier, summoner.  
 ākr̥ti, f. 1. 2, representation.  
 āghāṭa, m. 3. 177, boundary, L.  
 ācandrakālika, 3. 217=ācandram, as long as there is a  
 moon.  
 ācāmāmla, n. 4. 744=ācāmla, dry food moistened with  
 water.  
 ācchoṭa, m. or n. 5. 767, blow.  
 ātmacchidra, n. 5. 104, weak point.  
 ātmādhika, adj. 2. 160, chief of themselves.  
 ādityapiṭha, n. 3. 334, a memorial platform to Rṣabha.  
 ādhakarman, n. 6. 200, food which has been cooked for  
 a sādhu.  
 ānupūrvyā, 2. 695 =  
 ānupūrvyena, 1. 500, gradually increasing in size.  
 āma, 1. 452, 682 et passim, a particle of assent and  
 surprise, PH.  
 āmarśa, m. 2. 150, consideration.  
 āmalasāraka, m. or n. 6. 729, apparently =āmala, the  
 fluted, circular stone at the base of the support of  
 the finial on top of a spire.  
 āmodin, 2. 610, joyful.  
 ārā, f. 4. 469, goad. Cf.M. āra.  
 ārocakitā, f. 5. 336, fondness (?).



ālīngimṛdaṅga, m. 2. 359, a kind of mṛdaṅga, Abhi. 2. 207.

ālū, f. 4. 837, pitcher, small water-jar, L.

āvaśyaka, n. 1. 893, daily duty (Jain).

āvāla, m. 2. 820, a basin of water around the foot of a tree, L.

āstikya, n. 1. 193, faith in principles of truth (Jain).

āsthani, f. 1. 285, assembly-hall.

āśya, n. 1. 62, tip of an arrow.

icchākarāṇa, n. 1. 893, one of the 'practices' of sādhus.

indudṛṣad, f. 2. 922, moonstone.

indrādhvaja, m. 2. 457, flag-staff with a large banner at top and small ones attached to staff, Āva. p. 182.

iśāna, n. 1. 1, light, splendor, L. ; 1. 475, name of second heaven.

uccakais, 2. 389 ; 3. 432, et passim = uccais.

uccais, 2, 560 ; 3. 428, et passim. Used opportunistically as adj. with wide range of meaning. Also used intensively in comparisons.

utkaca, adj. 4. 361, with erect hair.

uttaraguṇa, m. secondary qualities of sādhus and laymen.

uttarāsaṅga, m. 2. 497, putting on of the upper garment with folds around the mouth.

uttr, 2. 827, caus., to wave.

utpat, caus., 2. 739, 823, lift up, Abhi. 6. 116.

utpalahastaka, m. 6. 613, a particular kind of lotus-flower, PE.

utpucchana, m. or n. 2. 215, a lifted tail.

utsannakriyādhyāna, n. 6. 488, the fourth division of śukladhyāna.

utsāha, 2. 515, a kind of meter, Chand. 5. 1. 10.

udayavat, adj. 2. 61, possessing light, radiant.

udaśvit, n. 5. 545, buttermilk and water, Abhi. 3. 73.

uddaṇḍa, adj. 4. 493 ; 5. 619, violent, cruel, formidable.

- udbhāsana, n. 1. 901, publication of doctrine (Jain).  
 udvarṇaka, m. or n. 2. 802, removal of ointment.  
 udvā, 2. 839, to blow away.  
 udvānta, adj. 3. 235, vomited, L.  
 udvṛt, 2. 308, to rub.  
 udveṣṭ, 3. 544, to free from.  
 unmāna, n. 2. 964, weight by tulā, karṣa, etc. Sth. 258,  
 p. 198.  
 upaḍhaukana, n. 4, 130, a respectful present (made to a  
 king), L.  
 upadehikā, f. 1. 535, a species of ant, L.  
 upabhuj, 1. 333, to enjoy repeatedly (Jain).  
 upayamana, n. 2. 970, marrying, Pāṇ.  
 upayoga, m. 1. 526, activity of the soul through knowl-  
 edge and perception.  
 upaśama, 1. 837, subsidence of karma.  
 upasarṅh, 2. 434, 584, to contract ; 2. 614, to remove.  
 upādru, 5. 750, to attack.  
 uromaṇi, m. 4. 210, breast-jewel.  
 urvidhra, m. or n. 4. 180, mountain.  
 ullāsana, n. 6. 178, causing to appear.  
 ulloca, m. 2. 782, awning, canopy, L.  
 uṣṇadīdhiti, m. 4. 54, sun, L.
- ūrdhvībhū, 4. 403, to stand.  
 ūhā, f. 1. 634, a subdivision of matijñāna.
- ṛkṣeśa, m. 5. 692, moon, L.  
 ṛjurohita, n. 5. 410, straight red bow of Indra, L.  
 ṛjurohitadhanvan, m. 2. 217, Indra.
- ehireyāhira, adj. 2. 1020, having coming and going.
- aukṣaka, n. 1. 72, multitude of bulls, Pāṇ.  
 auciti, f. 1. 114, attention, service.  
 auṣṭraka, n. 1. 72, multitude of camels. Pāṇ.  
 auṣṭrika, m. 1. 99, camel-man.

- kakṣānādī, f. 3. 411, girth.  
 kaṭaka, m. or n. 4. 437, army, L.  
 kaṭākṣaya, nom. 5. 156, to leer at.  
 kaṭitāṭa, n. 1. 465, loins, hip. L.  
 kaṇṭhāla, m. 1. 75, bag. Also in PS.  
 kaṇḍūyiyiṣu, adj. 5. 174, wishing to scratch.  
 karaṇa, n. 6. 712, dramatic posture. Nāṭyaśāstra (GOS)  
 Int. p. 7.  
 karaṇḍaka, n. 1. 228, backbone, rib, verterba. See n. 48.  
 karkarakakriḍā, f. 2. 917, a game played with pebbles.  
 Guj. kāṇḍarī.  
 karṇatāla, m. 3. 406; 5. 330, the flap of an elephant's ear.  
 karṇalatā, f. 1. 466, lobe of ear, L.  
 kardama, m. 2. 542, ointment.  
 karbaṭa, m. 4. 724; 5. 36, poor town, KSK p. 73 b.  
 kalaśa, m. 2. 726, projecting point of umbrella.  
 kalpaniya, adj. 3. 317, free from any fault, acceptable  
 (Jain).  
 kalyāṇa, n. 2. 333, technical term for 5 events in Tirthaṅ-  
 kara's life. See n. 147.  
 kavacakara, m. 1. 265, a Kṣatriya youth when arrived at  
 the age suitable for martial training, Kaś. on Pāṇ.  
 kaṣaṇa, m. 1. 701, grindstone.  
 kasara, m. 3. 132, bad tempered or disobedient bullock.  
 Deśināmamālā 2. 4.  
 kākiniratna, n. 4. 307, cowrie-jewel, one of the 14 jewels of  
 cakravartins.  
 kāṇḍuka, m. 2. 856, confectioner.  
 kāraka, n. 3. 608, a division of right-belief.  
 kārmuka, n. 2. 182, bow (as measure).  
 kāryeṇa, 6. 265, for the sake of.  
 kālapṛṣṭha, n. 5. 65, bow, L.; 4. 160; 5. 410, name of  
 Bharata's bow (?).  
 kāṣāyī, f. 2. 539=kāṣāya, brown-red cloth.  
 kāsara, m. 2. 394, buffalo, L.  
 kāhara, 1. 83, whip (?).

- kāhalā, f. 2. 509, a perforated musical instrument.  
 kikasa, n. 6. 555. bone, L.  
 kiṭikā, f. 1. 608, ant. Cf. Guj. kiḍi.  
 kirtana, n. 4. 191, fame.  
 kila, n. 5. 170, pillar, L.  
 kuṭikā, f. 3. 364, something for pulling.  
 kudaṇḍa, n. 4. 699, fine out of proportion.  
 kuddāla, m. n. 5. 423, pickaxe. Cf. M. and H.  
 kumbh, 5. 611, to hold (the breath).  
 kumbha, m. 4. 30, projecting point of an umbrella.  
 kurājya, n. 4. 727, bad dominion, Pāṇ. Vārtt.  
 kūpaka, m. 6. 124, mast of a vessel, L.  
 kūlaṅkaśā, f. 1. 276, river, L.  
 kṛtakarman, adj. 2. 926, clever, able, L.  
 kevalajñāna, n. 1. 156, omniscience.  
 keśāntabhū, f. 6. 599, scalp. Taṇḍ. p. 40.  
 koṭivedharasa, 1. 844, a liquid that turns copper into gold.  
 See n. 112.  
 kopāṭopa, m. 1. 8, a burst of anger.  
 kautukadhavala, m. 2. 854, 63, comic (?) songs.  
 krāyaka, m. 6. 44, buyer, trader, L.  
 kriḍāvedi, f. 2. 665, play-ground.  
 kṣapakaśreṇi, 3. 530, ladder of spiritual evolution on which  
 deluding-karma is destroyed.  
 kṣapaṇaka, m. 6. 193, a fasting ascetic.  
 kṣāyikasamyaktva, n. 3. 599, a division of right-belief.  
 kṣāyopaśamikasamyaktva, n. 3. 599, a division of right-  
 belief.  
 kṣīnamoha, 3. 395, name of the twelfth guṇasthāna.  
 kṣudra, adj. 5. 733, cruel, L.  
 kṣubdhā, m. 5. 328 charming-stick, Pāṇ.  
 kṣurapra, m. 5. 425, a kind of arrow with horse-shoe  
 head. Cf. H.  
 kṣuri, f. 2. 22, knife, dagger, L.  
 kṣetrabhū, f. 1. 828=°bhūmi, cultivated land.  
 kṣvedā, f. 3. 523, roaring of a lion, battle-cry, L.

khalūrikā, f. 4. 209, a parade, place for military exercise,  
L. Abhi. 3. 452.

khīṅga, m. 1. 305, profligate, libertine, L.

kheṭa, n. 4. 724, a town with earthen walls, KSK 88,  
p. 73b.

khela, m. or n. 5. 55, sport, play. Quoted only f.

khela, m. 1. 842, phlegm, Aup. 15.

gaṇanetr, m. 4. 259=gaṇanāyaka, head of assembly.

gaṇin, m. 6. 429, a sādhu.

gaṇḍaśaila, m. 5. 332, a big piece of rock fallen from a  
mountain.

gandhadravya, n. 2. 551, fragrant substance. L.

gavyūta, n. 2. 118, one-fourth of a yojana, i.e., 2 miles,  
(Jain).

gahvara, m. 6. 418, cave, L.

guṇaya, nom. 1. 867, to repeat or recite aloud. PH.

guṇasthāna n. 3. 391, a mental stage (of which there  
are 14) toward emancipation.

gr̥hyaka, adj. 1. 908, attached to, adhering to.

geṇḍuka, m. 5. 636, a ball to play with, L.

goṇī, f. 1. 40, torn or ragged clothes, L. ; 1. 68, sack,  
Pāṇ.

gotrakarman, n. 1. 882, family-determining karma.

goṣpadamātra, 3. 137, as large as the impression of a cow's  
hoof, Kāś. on Pāṇ.

gosahasra, n. 3. 246, a thousand rays (of sun).

gaurava, n. 1. 178, vanity, of which there are 3 (Jain).

gaurī, f. 3. 170, name of a vidyā.

granthi, m. 3. 591, the knot of karma remaining at a  
certain stage.

grāmarāga, m. 2. 554, melody types, prototypes of modern  
rāgas.

ghaṭṭa, m. 3. 595=H. and M. ghāṭa, mountainous range  
dividing countries.

ghaṇa, 2. 561, tinkling.

ghanābdhi, m. 4. 428, a sheath of thick water around the lower world.

gharghara, m. or n. 2. 667, small bell.

ghātikarman, n. 1. 809, destructive-karma.

ghūtkāra, m. 4. 268, lion's roar.

caṅga, adj. 6. 609, handsome, L.

caramavarṣman, m. 3. 214, one who will attain mokṣa from this birth.

cāraṇaśramaṇa, m. 1. 443, flying ascetic.

citrakakarman, n. 4. 618, picture.

citrakāya, m. 5. 155, tiger or panther, L.

cilla, m. 4. 347, kite, L.

cihnapaṭṭa, m. 4. 257, banner, insignia.

cullikā, f. 4. 74=culli, fire-place.

cūlā, f. 2. 545, crest, summit.

cetana, m. 1. 359, soul, mind, L.

chandaka, n. 3. 453, dais made for use of the Arhat in a samavasaraṇa.

chāyāpatha, m. 5. 664, the milky way, L.

chaidika, adj. 1. 562, doomed to be mutilated. Cf. Pāṇ.

jagati, f. 3. 228, wall around Jambūdvīpa.

jaṅghācāraṇalabdhi, f., 1. 874, art of flying with the legs.

jaṅghāla, adj. 4. 91, swift.

jalakānta, m. 4. 401, wind, L.

jāti, f. 2. 876=rāga, melody.

jānapada, m. 3. 305, people living in the country in contrast to city-dwellers.

jāyājīva, m. 2. 557, dancer, L.

jālakataka, m. 3. 228, lattice-windows.

jālika, m. 2. 584, magician.

jṛmbhaka, m. 2. 623, a class of gods, servants of Kubera.

taddhana, adj. 6. 684, niggardly.

tamastati, f. 2. 284, great or spreading darkness, L.

- taraṇa, n. 5. 793, swimming.  
 tāṭaṅka, m. 4. 116, ear-ornament, L.  
 tāy, 5. 359, to spread. Pāṇ., Dhātup.  
 tāraḱa, m. 1. 822, guide or leader across.  
 tim, 2. 938, caus., to wet.  
 tiraścina, adj. 3. 413=vakra, curved.  
 tirtha, n. 2. 1039, congregation.  
 tuc, or tuj, m. 6, 327, son.  
 tūryatraya, n. 2. 123=tauryatrika, song, dance, and  
 instrumental music. Abhi. 2. 193.  
 truṭ, 1. 103, to be exhausted (provisions).  
 tvacaya, nom. 1. 572, to peel, Pāṇ.
- daṇḁa, m. 4. 135, tribute ; 6. 15, hurtful act.  
 daṇḁakapatha, m. 6. 14, straight road. PH.  
 daṇḁadhāra, m. 1. 432, Yama, L.  
 daṇḁanetr, m. 4. 259, government official.  
 dardara, m. 2. 562, blow. Pk. daddara.  
 darśayāmini, f. 1. 696, the night before the new moon  
 is visible, the darkest night. L.  
 darśarātri, f. 1. 324, =°yāmini.  
 darśaśarvarī, f. 2. 87, =°yāmini.  
 disōdaṇḁa, m. 4. 244, tribute from (all) quarters (?).  
 dīpaka, 6. 608, a division of right-belief.  
 dīpaśikhā, f. 2. 123, name of a wishing-tree.  
 dundubhī, f. 2. 59, a particular throw of the dice in gam-  
 bling, L. It is evidently a lucky throw.  
 durihā, f. 2. 72, evil-meaning.  
 duṣkarman, n. 1. 543, menial tasks.  
 dūrabhavyaka, m. 6. 39, a jīva who will become a bhavya  
 after a long time.  
 dūrāpātin, adj. 5. 65, piercing from afar, L.  
 dṛkśruti, m. 5. 605, snake, L.  
 devacchandaka, n. 3. 444=chandaka, a dais in a sam-  
 avasaraṇa.  
 devadūṣya, n. 2. 311, a very fine cloth (?).  
 devabhūya, n. 1. 440, godhead, divinity, L.

- deśavirati, f. 1. 187, partial avoidance of sinful acts.
- dyusad, m. 2. 633, a god, L.
- dyūtakāraka, m. 5. 702, a gambler, L.
- dramaka, m. 4. 841, beggar, Deśināmamālā 5. 34.
- dravyaliṅga, n. 6. 741, outer dress, equipment of sādhus,  
PH.
- droṇamukha, n. 4. 574, a town that has an approach both  
by land and water, KSK 1. 88, p. 73b.
- dvāraśākhā, f. 2. 776, door-post, L.
- dvāhsthya, n. 2. 731. the work of a door-keeper.
- dhanya, adj. 1. 906, good, virtuous, L.
- dharaṇīdhava, m. 4. 24, king.
- dharmadhvaja, m. 6. 62=indrādhvaja.
- dhavala, n. 2. 786, an auspicious song, PH.
- dhūpadahana, m. or n. (?), 2. 544, incense-burner.
- dhaureya, m. 2. 413, beast of burden, draught-horse, L.
- nandā, f. 4. 837, a small earthen water-jug, L.
- nandāsana, n. 2. 621, round iron seat, Jamb. 123,  
p. 423b.
- nabhomaṇi, m. 2. 619, sun, L.
- naya, m. 3. 365, mode of expressing things (of which there  
are 7), (Jain).
- nāṭaka, n. 3. 417, 418; 4. 664, dramatic company (Guj.).
- nāḍindhama, m. 5. 28, goldsmith, L.
- nāmakarman, n. 1. 882, the sixth of the 8 karmas (Jain).
- nārakika, m. 3. 575, hell-inhabitant, L.
- nāhala, m. 5. 41, Mleccha, L.
- nikṣepa, m. 1. 2, aspect (Jain).
- nigraha, m. 5. 109, reprimand, blame, L.
- nidāna, n. 1. 741, pathology, L.
- niṣkuṭa, m. 4. 249, one of the 4 divisions of Bharataṣṭra  
bounded by Vaitāḍhya, the ocean, and the Sindhu  
or Gaṅgā.
- niṣkramaṇa, n. 6. 741, the ceremony when a man goes  
from his house to take initiation.



nīla, m. 3. 450, sapphire, L.

nivṛt, f. 5. 140, realm, L.

nairayika, m. 3. 582, hell-inhabitant, L.

naudañḍa, m. 3. 52, oar, L.

pañcaparameṣṭhin, m. 1. 459, one of the five supreme ones.

See n. 71.

paṭi, f. 3. 362, garment.

paṭūy, nom. 6. 263, make strong (?).

paṭṭadvipa, m. 4. 257, state-elephant.

pattana, n. 4. 723, a place with approach by either land or water. KSK 1. 88, p. 73b.

patrālambana, n. 2. 915, challenge, notice of debate, Prabhāvākacaritra, 1. 62, 159.

patrālī, f. 5. 394, a decoration consisting in lines or streaks drawn on the face and body with musk and other fragrant substances, L.

padika, m. 4. 594 ; 5. 158, footman.

padmarāga, m. 2. 778, ruby, L.

padyā, f. 4. 266, pathway, L.

paramādhārmika, m. 1. 316, a kind of deva that torments souls in hell. Sam. 15, pp. 29-30.

parābhava, m. 3. 215, humiliation, contempt, L.

parikhād, 2. 855, to devour.

parigumhita, adj. 2. 217, strung as a garland.

pariṇāma, m. 1. 558, thought-activity.

pariṣaha, m. 1. 277, trial (Jain).

paryāptam, ind. 3. 649 ; 5, 221, enough of.

paryāya, m. 1. 887, mendicancy, Āva. 233, p. 202b.

palya, m. or n. 1. 229 = palyopama, an inestimably long period of time.

paścānupūrvī, f. 2. 136, reverse order.

pāñcalī, f. 2. 361, doll, puppet, L.

pānavika, m. 6. 710, drummer, Sch. to Pāṇ.

pāṇimūla, n. 2. 820, wrist, L.

pādapopagamana, n. 1. 911, a fast ending in death.

pāradārikya, n. 1. 580, adultery.

- pāriṇetra, n. 2. 813, wedding clothes. Cf. Guj. pānetara.  
 pālaka, m. 1. 613, elephant-keeper.  
 piṇḍ, 2. 364, to assemble, only Dhātup.  
 piṇḍa, n. or m. 2. 363, height.  
 piṇḍibhū, 4. 634, to be made into a lump or ball, to become a solid body, L.  
 pittala, n. 5. 495, brass, bell-metal, L.  
 puṣpāñjali, m. 2. 497, a double handful of flowers.  
 pūrva, m. or n. 1. 910=(8,400,000)\* years.  
 pūrvāṅga, m. n. 6. 279=8,400,000 years.  
 poṭalikā, f. 2. 315, amulet.  
 poṣadha, m. 1. 191, living like a sādhu.  
 pauṣadha, m.=poṣadha.  
 prakrānta, adj. 6. 95, commenced, begun, L.  
 prakṣobha, n. or m. 4. 345, agitation.  
 praṅguṅkr, 2. 789 ; 4. 138, to make ready, prepare.  
 pracalākin, m. 4. 520, peacock, L.  
 praṅayakrodha, m. 1. 601=°kopa, (feigned) anger of a conquest towards her lover.  
 pratāḍana, n. 2. 455, blow.  
 praticāra, m. 6. 31, care, attention.  
 pratipravāda, m. 5. 278, unfavorable comment.  
 pratibhūmi, f. 5. 508=pratibhū, surety.  
 pratimā, f. 3. 135, standing in meditation.  
 pratimāna, n. 2. 964, weight measured by guñja, etc., Sth. 258, p. 198 ; 5. 314, scale-pan or scale (?).  
 pratimārgaṇa, n. 1. 380, asking back, taking back.  
 pratiṣṅkhālā, f. 5. 559, small chains attached to larger ones.  
 pratiseka, m. or n. 6. 598, 601, 602, inset (?).  
 pratolī, f. 4. 453, city-gate, ĀvaH. 219, p. 136a.  
 pratyeka, adj. 1. 162, having one soul in one body (Jain).  
 prathamatas, 5. 550, before (place).  
 prapañca, m. 5. 129, deceit, trick, L.  
 pramāṇa, n. 4. 578, height, Aup. 13.  
 praluṭh, 2. 516=luṭh.  
 praśreṇi, (i), 4. 662, 720, subdivision of a guild.

- prastāra, m. 6. 709, changes on notes (as in bell-ringing).  
 prācinabarhikodaṇḍa, m. or n. 4. 615=indradhanus, rainbow.  
 bow.  
 prāpti, f. 1. 856, power to reach supernatural distances.  
 prāyaścittakautukamaṅgala, n. 4. 255, 558, 705; 6. 164,  
 propitiatory rite of the tilaka and auspicious things.  
 prālamba, m. 6. 30, support, PH.  
 phaṇāṭopa, m. 5. 428, expanding of a serpent's hood, L.  
 pheraṇḍa, m. 3. 499, jackal, L.  
 bandha, m. 2. 303, covering. See n. 143.  
 bandhu, m. 1. 818, brother, L.  
 balipaṭṭa, m. 3. 432, offering-stand.  
 bādara, adj. 1. 161, that which can be grasped by the  
 senses (Jain).  
 bāladhāra, m. 1. 725, tutor.  
 bāhuka, m. 4. 383, upper part of leg to knee (of horse).  
 bāhurakṣaka, m. 4. 222, upper-arm ornament.  
 bāhuśālin, adj. 5. 108, powerful.  
 bhaṅgika, n. 6. 616, pattern.  
 bhadrakalabha, m. 2. 592, = °dvipa, best kind of elephant.  
 bhavacarama, adj. 6. 440, lasting as long as life (Jain).  
 bhavika, adj. 6. 147, happy, L.  
 bhavya, m. 1. 5, a soul capable of attaining emancipation.  
 bhasmakāmayin, m. 6. 190, fire.  
 bhasmanihuta, adj. 6. 191, useless. Only Sch. to Pāṇ.  
 bhāmaṇḍala, n. 2. 617, halo, one of the 8 miraculous  
 objects of the Arhats.  
 bhāvanā, f. 3. 621, a supporting clause to the mahā-  
 vratas (Jain).  
 bhīṣaka, adj. 5. 604, terrifying.  
 bhūtārta, adj. 2. 1028, tormented by demons, L.  
 bhaidika, adj. 1. 562, doomed to be cut apart. Pāṇ., deserv-  
 ing to be cut apart.  
 bhrātr̥vyā, m. 4. 790, brother's son, nephew.

- maḍamba, m. n. 4. 574, 724 ; 6. 76, a village completely isolated for half a yojana, KSK I. 88, p. 73b.
- mata, m. or n. 4. 50, evidently a kind of harrow. Cf. H. mai.
- madakala, m. 5. 625, elephant, L.
- madana, m. 2. 844, *Randia dumetorum*, worn on the wrist during the marriage-ceremony by Gujarātis. H. mainphal.
- manasvin, adj. 5. 469, proud.
- manahparyāya, m. I. 805 ; 3. 583, knowledge that enables one to know thoughts of others.
- manthinī, f. 4. 313, churn.
- maya, m. I. 63, camel, L.
- martya, m. 6. 634, world of mortals, L.
- marṣa, m. 5. 231, patience, endurance, L.
- mahābala, m. I. 609, wind, L.
- mahābāhu, adj. 3. 364, powerful.
- mahābhujā, adj. 5. 222 = °bāhu.
- mahāmataṅgajāya, nom. 5. 400, to become an elephant.
- mahārambha, m. I. 410, a great enterprise that causes injury to jīvas.
- mahāśara, m. I. 696, a species of reed, L.
- mahāsthālī, f. 4. 393, the earth, L.
- mahiman, m. I. 549 ; 2. 277, festival.
- mahaujaska, adj. 4. 334, strong, powerful, L.
- māṇavaka, 6. 564, name of a caitya-pillar in Saudharma, PH.
- māṇikya, n. I. 454 ; 2. 817 et passim, jewel in general. Also in H.
- mādhukarī, f. 3. 240, collecting alms after the manner of a bee, L.
- māna, n. 2. 964, bulk measure, both solid and liquid. Sth. 258, p. 198.
- māmakin, 2. 88 = māma, dear friend.
- māra, m. 5. 538, battle. Also in H.
- mārgamada, adj. 5. 324, made of musk.
- māhana, m. 6. 248, Brāhman, L.

mithunadharman, m. 2. 902=mithuna, twin.

mithyākarāṇa, n. 1. 893, one of the 'practices' of sādhus.

See n. 122.

mūrchāvat, adj. 1. 434, suffering from delusion.

mūlaguṇa, m. 1. 64, primary qualities of sādhus and laymen. See n. 19.

mocaka, m. or n. 1. 96, boot (?); 5. 525, cover for lance (?).

mraṅṣaṇa, n. 2. 835, fresh butter. PH.

yata, n. 2. 194; 2. 895; 4. 632, control. See n. 137.

yathāpravṛttikarāṇa, n, 3. 590, a mental process for destruction of karma, (Jain).

yugaladharmin, m. 2. 139=yugmadharman.

yugmadharma, m. 1. 229=°dharman.

yugmadharman, m. 1. 237, twin.

raṅgācārya, m. 2. 550, stage-director.

raṅgācārya, nom. 2. 873, to act as stage-director.

raṇatūrya, n. 5. 329, war-drum, L.

rādhāvedha, m. 5. 690, a method of shooting in which the left eye of a doll whirling in a circle is hit, PH.

riṣṭa, n. 6. 600, a kind of dark jewel.

rūpa, n. 5. 628, cattle, a beast, L.

revanta, m. 4. 37, the sun.

rocaka, 3. 608, a sub-division of right-belief.

romahastaka, m. 4. 3, a brush made of wool, PH, Jñāta, p. 3a.

rohitākṣa, m. 6. 598, a kind of red jewel.

lakṣapākataila, n. 2. 307, oil made of 100,000 ingredients, PH.

lastaka, m. 4. 96, the middle part of a bow, L.

liṅga, n. 6, 23, equipment.

linatā, f. 1. 198, avoidance of useless motion.

luṭh, 1. 82, to rest, PH, 2. 516; 3. 292 (caus.) to empty (pitchers).

lumbi, f. 3. 338; 6. 401, tassel, Deśināmamālā, 7. 28.

- leśyā, f. App. III, psychic color.
- lehya, n. 1. 329, nectar, sipped food, any food, L.
- lokanāli, f. 4. 315; 5. 602=trasa°, the strip through the center of the universe where all jīvas are found, but outside of which movable (trasa) jīvas can not live.
- lokāgra, n. 1. 156, emancipation, PH.
- vadhutī, f. 2. 854=vadhū, bride.
- vadhri f. 5. 771, leathern strap, L.
- vanīpāka, m. 5. 47, beggar, L.
- varṇaka, m. or n. 2. 801, 802, fragrant ointment, L.
- varṇikā, f. 1. 412; 2. 485, specimen.
- vardhanijīvin, m. 6. 105, sweeper.
- varṣagranthī, m. 1. 649, birthday.
- valabhīvedi, f. 4. 658, a roofed platform, here a mounting-block.
- vasunanda, m. or n. 4. 122, shield, L.
- vastuvadana, 2. 515, a kind of meter, Chand, 5. 32. 11.
- vāṇmaya, n. 3. 361, scripture (Jain).
- vātamaja, m. 1. 68, antelope, L.
- vāpī, f. 2. 692, one of the marks on hand or foot.
- vāmanetrā, f. 6. 699, fair-eyed woman, L.
- vāmākṣī, f. 6. 700=°netrā.
- vārastrī, f. 3. 350, courtesan, L.
- vārttika, m. 4. 114, 273, one who knows antidotes, charmer, physician, L. Here, snake-charmer.
- vāsakṣepa, m. 3. 666, putting a fragrant powder on the head in certain ceremonies (Jain).
- vikalākṣa, n. 1. 160, jīvas with two, three, or four senses.
- vigama, m. 3. 661, perishing (Jain).
- vicchardāt, 2. 585, with magnificence or pomp, Deśināma-mālā, 7. 32.
- vijayadūṣya, n. 2. 365, canopy.
- viṭa, m. 2. 565, clown.
- vitarka. m. 3. 302=śrutajñāna (Jain).
- vidyācāraṇa, m. 1. 878, an ascetic who flies by knowledge (Jain).

vidrava, m. 3. 500, downpour.

vidhyā, I. 320, go out; 6. 552, caus., to extinguish.

Pischel, para. 326.

vinat, I. 829, caus., to make play a rôle.

vinīla, adj. 6. 322, dark-blue, blue, L.

vibhaṅgajñāna, n. 3. 619, wrong clairvoyant knowledge (Jain).

viraletara, adj. 2. 360, thick, dense, close, L.

viśrānaka, adj. 2. 328, bestowing, giving.

viśrāmaṇā, f. I. 889, causing to rest, by shampooing, etc.,

PH.

visadrś, adj. I. 359, dissimilar, L.

visphoṭa, m. 4. 126, scattering.

vismāraṇa, n. 6. 84, the causing to forget.

vicāra, m. 3. 392=vicāra, passing from one subject to another in meditation (Jain).

veṇī, f. 6. 158, stream, current, L.

vedaka, n. 3. 605, a division of right-belief.

vedaniya, 2. 882, feeling-karma, the second karma.

vedikā, f. I. 31, the wall around Jambūdvīpa.

vedya, n. 3. 599=vedaka.

velādhara, m. 4. 186, guardian of the coast.

vaikriya, adj. 4. 258, made by magic power.

vaikriyasamudghāta, m. 2. 476, magic transformation.

See n. 157.

vaiyāvṛtṭya, n. I. 199, service. See n. 123.

vaiśakhasthānaka, 4. 467, a position in shooting with one foot advanced.

vaihāsika, m. 2. 877, a comic actor, buffoon, L.

śakrastava, m. 2. 601, a stereotyped hymn of praise to the Arhats (Jain).

śacinātha, m. 3. 81=°pati, Indra.

śataṅga, n. 5. 423, chariot, L.

śatrav, nom. 5. 337, to be hostile.

śākapaṇikā, f. I. 565, a handful of vegetables, Anekārtha-saṅgraha 160.

- śākini, f. 5. 373, a kind of evil spirit.  
 śāriphalaka, m. n. 2. 747, chess-board, L.  
 śāri, f. 6. 94, die.  
 śikṣā, f. 4. 106, threat.  
 śikhābandha, m. 4. 300, a tuft of hair that is tied, the coṭi, L.  
 śiva, n. 1. 1, final emancipation, L.  
 śiṛsaghaṭi, 6. 601, skull.  
 śukla, n. 5. 103, fresh butter, L.  
 śudh, 5. 47, caus., search for.  
 śulakṛ, 4. 365, to impale.  
 śairsacchedya, adj. 1, 562, one whose head is to be cut off.  
 śrāddha, m. 1. 60, layman (Jain).  
 śri, f. 1. 19, 25, emancipation; 1. 455; 2. 363, etc., =glory,  
 highly personified; 5. 579=lilā, appearance, resemblance.  
 śriṅṛha, n. 4. 709, treasury, Jamb. p. 277a.  
 śridāmagāṇḍa, n. 2. 618, a gold ornament. See n. 167.  
 śrinandana, m. 1. 722, metron. of god of love, L.  
 śrutajñāna, n. 3. 581, study-knowledge.
- samlekhanā, f. 1. 787, total abstinence ending in death.  
 samśrava, m. 5. 251, promise, agreement, L.  
 samspheta, m. 5. 447, war, battle, L.  
 samhanana, n. 2. 119, joint.  
 saṅkrandana, n. 6. 497, wailing, lamentation.  
 sañjñāsūtra, n. 4. 783, any sūtra which teaches the  
 meaning of a technical term. Sch. on Pāṇ.  
 sattraśālā, f. 4. 43, food-dispensary. Cf. H. and M.  
 annasatra.  
 sattrin, m. 2. 154, a liberal giver, especially one who estab-  
 lishes a food-dispensary.  
 sadhryañc, adj. 3. 505, resembling.  
 sandhipāla, m. 4. 259, diplomatic agent, KSK 1. 62, p. 64b.  
 samavasaraṇa, n. 1. 817, a preaching-hall erected by the  
 gods for the Arhats.  
 samavāyabhṛt, m. 1. 887, one who has knowledge of the  
 padārthas, Sam. p. 1a.



- samahastaka, m. or n. 5. 265, hand-clapping to keep time.  
 samāyā, 4. 586, to return.  
 samāsphal, 2. 316, to strike together.  
 samullāsana, n. 1. 6, rejoicing, exhilaration.  
 sampuṭa, m. 1. 461, hollow of a bed.  
 sambādha, m. 4. 726, fortress where grain is stored by cultivators, KSK 1. 88, p. 73b.  
 sarvaṁsahāpati, m. 4. 234, king.  
 sarvaṅkaśa, adj. 2. 53, destructive of everything.  
 sarvavāram, 2. 120, at all times.  
 sarvīya, adj. 6. 417, benefiting all.  
 sāmyugīna, adj. 4. 400, experienced in battle, war-like.  
 sāgaropama, m. n. 1. 790, an inestimably long period of time, 10 crores of crores of palyopamas, PH.  
 sādharma, m. n. 1. 162, one body which contains many souls (Jain).  
 siñcana, m. 1. 576, a bird of prey (deśī). Cf. Guj. siñcāno, falcon.  
 sitacchada, m. 1. 281, goose, L.  
 siddhi, f. 2. 514, emancipation, L.  
 sutrāman, m. 2. 189, Indra, L.  
 surabhīndriya, n. 2. 700, liṅga.  
 sūkṣma, adj. 1. 161, that which can not be grasped by the senses.  
 sūkṣmasamparāyaguna, 3. 393, name of tenth guṇa-sthāna.  
 sūtikāgrha, n. 2. 405, lying-in chamber, L.  
 sūryopala, m. 4. 109 = sūryakānta, sun-crystal.  
 sauvastika, m. 2. 906, family Brāhman or priest, L.  
 sauvāsineya, m. 5. 534, son of a woman living in her father's house.  
 sausthya, n. 6. 56, welfare, L.  
 stāgha, m. 3. 119, bottom, PH.  
 sthaṅḍila, adj. 1. 118, free from lives (Jain), PH.  
 sthavira, m. 1. 887, one who has been initiated 20 years, or one who is 60 years old, or one who knows the tattvas (Jain).

sthāna,-ka, n. 1. 882, twenty acts by which Tīrthakṛt-karma is acquired.

sthāvara, n. 1. 158, immovable one-sensed jīvas.

sthāsaka, m. 4. 5; 6. 621, tilaka.

sphaṭikopala, m. 6. 83=sphāti°, crystal.

sphūrjatā, f. 4. 424, thunder.

svasvāmibhāva, m. 1. 583, relation of master and servant.

svāgatika, adj. 2. 987, Sch. to Pāṇ.

haridhvaja, m. 2. 387=indra°

hastalepa, m. 2. 846=°lepana, hand-ointment.

hastaśāṭa,-ka, m. or n. 4. 619; 2. 734, handkerchief.

himagranthi, m. 1. 718, snowball.

himamṛtsnā, f. 2. 260, snow-powder, snow.

hrdayālu, adj. 6. 210, warm-hearted, affectionate, com. to Pāṇ.

## TEXT CORRECTIONS

	For	Read
1. 17.	०धा ध	०धाध
1. 49.	कल्पः	कल्पः
1. 57.	०मादि मतं	०मादिमतं
1. 61.	०सैर्म०	०सैभ०
1. 67.	सरभे०	सैरिभै०
1. 69.	०तर्विनिष्टानां	०तर्विनिष्टानां
1. 72.	०समी०	०समी०
1. 75.	इष्टप्रतिहकंठाद्याः इष्टा	इष्टप्रतिहकंठाद्याः इष्ट*
1. 83.	निःस्वास०	निःस्वास०
1. 89.	०मलिनीकदली०	०मलिनीकदली०
1. 96.	०सोचय	०सोचक
1. 100.	वासानवाश्रितः	वासानवाश्रित
1. 102.	मचि०	माचि०
1. 105.	मचि०	माचि०
1. 158.	द्वितीयो	द्वितये
1. 158.	पर्याप्ता पर्याप्ता०	पर्याप्तापर्याप्ता०
1. 181.	०तपः परः	तपःपरः
1. 184.	कासं शब्दं	कासशब्दं
1. 191.	०सायकं	०सायिकं
1. 199.	वैयाहकं	वैयाह्यं
1. 212.	०वच०	०वच०
1. 218.	०समये	०समयो
1. 227.	धर्मश्च	०रूपेश्च
1. 272.	इवोदधिः	इवोदधिः
1. 324.	०नितिराकरः	०नितिराकरः
1. 345.	क चित्	क तत्
1. 360.	शब्दं	शकं
1. 360.	वैसाह्यं	वैसाह्यं
1. 370.	०पातान्	०पातान्
1. 377.	खयं बुद्धी	खयंबुद्धी
1. 409.	०चन्द्रश्च	०चन्द्रश्च

\* MSS प्रकटा

For	Read
1. 416. •बन्धौ	•बन्धौ
1. 418. •चंद्र०	•चंद्र०
1. 438. सकेही	स केही
1. 442. •चंद्रा०	•चंद्रा०
1. 478. जय०	जाय०
1. 480. षट्त्रिंशत्०	षट्त्रिंशत्
1. 501. •कला०	•कुला०
1. 563. •पीठं निपीयन्ते	•पीठं निपीयन्ते
1. 581. प्रेक्षमाणाः	प्रेक्षमाणाः
1. 601. प्रवर्णा	प्रवर्णा
1. 652. •मास	•मासुर्
1. 667. •भं	•भा
1. 673. कुमारोऽसि	कुमारासि
1. 692. अवाप्त०	अवाप्त०
1. 707. सौन्दर्य०	सौंदर्य०
1. 714. •दृष्टाद्	•दृष्टाद्
1. 724. चतुर्थस्य	चतुर्थस्य
1. 730. षट्त्रिंशि०	षट्त्रिंशि०
1. 743. •जातिर०	•जातिर०
1. 748. •स्युक्तासौ०	•स्युक्तासौ०
1. 748. •दाक्षे	•दक्षे
1. 749. क्षय०	क्षय०
1. 754. वासु	वासु
1. 757. •युर्नेम	•युर्नेम
1. 765. •तप्ताः	•तप्ताः
1. 770. •पठे द्प्रोऽतिहा०	•पठे द्प्रोऽतिहा०
1. 772. द्विपः	द्विपम्
1. 788. पंच पर०	पंचपर०
1. 815. •वावाह०	•वावाह०
1. 823. मोहोऽन्धकारो	मोहोऽन्धकारो
1. 848. प्रापय्यं	प्रापय्यं
1. 850. •अव०	•अव०
1. 850. वाषातहा०	वाषा महा०
1. 866. एवं	एवं
1. 873. •द्विवेद्या०	•द्विवेद्या०
1. 873. •ओतो०	•ओतो०
1. 879. •ते महीतस्यम्	•ममहीतस्यं
1. 883. •आसेधैः	•आसेधैः
1. 889. भक्तिर्वि०	भक्तिर्वि०

For		Read
1. 903.	◦नाम कर्मणो	◦नामकर्मणो
2. 1.	नाम्ना परा०	नाम्नापरा०
2. 10.	◦द्विष्णुसम्	◦द्विष्णुसम्
2. 20.	समा०	समा०
2. 41.	गुणिकाया	गुणिकाया
2. 53.	चक्षुः	चक्षुः
2. 91.	◦प्रज्ञाः	◦प्रज्ञा
2. 109.	◦सिंघुत्तरस्था०	◦सिंघुत्तरस्था०
2. 113.	◦कान्तः सु०	◦कान्तसु०
2. 126.	◦भद्रास्तु	◦भद्रास्तु
2. 151.	वैद्यः	वैद्यः
2. 194.	युतैस्त्रि०	युतैस्त्रि०
2. 204.	देवाभ्यां ममानु०	देवाभ्यां ममानु०
2. 212.	प्रसूतया	प्रसूतया
2. 217.	चक्षु रोहित०	चक्षु रोहित०
2. 241.	चक्षुसुक्ते	चक्षुसुक्ते
2. 254.	दृष्टु	दृष्टु
2. 269.	निःस्वप्नः	निःस्वप्नः
2. 278.	देवे	दिशि
2. 282.	ब्रह्मादिका	ब्रह्मादिका
2. 290.	◦तोदेनेव	◦तोदेनेव
2. 294.	जन्मिका	जन्मिका
2. 303.	दूर्वायाः	दूर्वायाः
2. 312.	◦तरसत्तुः	◦तरसत्तुः
2. 320.	◦ध०	◦धु०
2. 339.	पत्न्यां	पत्न्याः
2. 340.	◦देवाणां	◦देवाया
2. 351.	गंधागंध०	गंधा गंध०
2. 388.	शक्रसामा०	शक्रःसामा०
2. 391.	निःस्वप्नैः	निःस्वप्नैः
2. 398.	◦मपसर्प०	◦मुपसर्प०
2. 425.	प्रज्ञा	प्रज्ञा
2. 429.	पाण्डुक०	पाण्डुक०
2. 449.	◦स्युच्चं मन्त्रा०	◦स्युच्चमन्त्रा
2. 467.	◦पुरुष०	◦पुरुष०
2. 492.	पाण्डुके	पाण्डुके
2. 501.	चक्षुसुक्ते	चक्षुसुक्ते
2. 516.	भवन्	भवन्
2. 522.	प्राप्त०	प्राप्त०

For	Read
2. 525. भेजे	भेजे
2. 530. •शास्त्रिणे	•शास्त्रके
2. 536. •पूरयत्	•पूरयम्
2. 555. ततोऽन्य०	ततान्य०
2. 626. भुवन०	भवन०
2. 659. •चाकु०	•छाकु०
2. 673. •दस्यः	•दस्यः
2. 697. नातः क्षिप्र०	नातःक्षिप्र०
2. 699. वपुषि०	वपुषि०
2. 700. निर्दोष	निर्दोषं
2. 704. •त्रयम्	•त्रियम्
2. 705. •कुकुदो०	•कुकुदो०
2. 718. •पुंगा वंशानासा	•पुंगवंशा नासा
2. 719. क्षत्रुमादिनः	क्षत्रु तादिनः
2. 721. चंतरा कस्य०	चंतराकस्य०
2. 730. कस्यैव	कस्यैव
2. 734. दौष०	दिव्य०
2. 750. •विवर्तयित्ते	•विवर्तयित्तेत्
2. 794 चासन्नं	चासन्नं
2. 799. •रक्षके	•रक्षिके
2. 805. •दिशत्	दिशत्
2. 805. केशेभ्योऽद्योतयत्	केशेभ्योऽद्योतयत्
2. 819. •वारोचम्	•वारोचम्
2. 826. विक्षिप्य	विक्षिप्य
2. 830. •क्षितः	•क्षित
2. 836. सुंदरे	सुंदरि
2. 859. तावू०	तावू०
2. 915. •गिरांस्तभिः	•गिरांस्तभिः
2. 917. कर्करिक०	कर्करिक०
2. 919. तदावकर०	तदावकर०
2. 942. प्रोषित्	प्रोषत्
2. 947. दग्धा द्यौः	दग्धाद्यौः
2. 955. कल्पद्रुमः	कल्पद्रुमः
2. 978. दृष्टेऽपु	दृष्टेऽपु
2. 987. •दिभिः	•क्षिभिः
2. 998. •धन्विना	•धन्विना
2. 998. मध्ये	मध्ये
2. 1001. •रभंत	•रभंत
2. 1002. बुध्नेव	•बुध्नेव

For	Read
2. 1012. प्रासाद०	प्रसाद०
2. 1026. लोभेने०	लोभेने०
2. 1034. निःस्यूत०	निःस्यूत०
2. 1035. ०नाम् वाया०	०नाम् वाया०
2. 1036. ०कातिवा०	०कातिवा०
3. 12. ०पादिभिः	०पादिभिः
3. 14. ०च्छ्रयो	०च्छ्रयोर्
3. 36. यथा०	तथा०
3. 66. वीक्ष्यमाशौ	वीक्ष्यमाशौ
3. 70. ०दंशयोः	०दंशयोः
3. 102. स्वामिनोऽन्ते	स्वामिनं ते
3. 102. विरचन्ति	विरचन्ति
3. 103. तल०	तल०
3. 103. बुध्या०	बुध्या०
3. 123. इव	इव
3. 154. स्वामिनवा०	स्वामिनवा०
3. 169. मान्यथा	मान्यथा
3. 171. परिहाय	प्रतिहाय
3. 173. संपदां	संपदां
3. 174. ०दर्शिताम्	०दर्शिता
3. 191. नभः	नभः
3. 198. ०मश्चिचैव	०मश्चि चैव
3. 208. ०ष्टाद०	०ष्टाद०
3. 216. क्षियम्	क्षियः
3. 233. सम्यक्त०	सम्यक्त०
3. 241. तन्निष्ठेत्	तून्निष्ठेत्
3. 243. राजपुरं	गजपुरं
3. 247. ०यांसः साक्षा०	०यांससाक्षा०
3. 253. ज्ञानीयं	ज्ञानीयं
3. 258. ०कुंजरम्	०कुंजरः
3. 270. सर्वं सावद्य	सर्वंसावद्य
3. 280. ०समर०	०समर०
3. 294. ०दासीन्	०दासीन्
3. 306. स्वस्वामि	स्वस्वामि
3. 319. भर्ता	भर्ता
3. 333. तं	तं
3. 336. यस्याश्च	तस्याश्च
3. 356. समायाते	समायातो
3. 360. कान्ति०	कान्ति०

For	Read
3. 364. गृहवि	गृहवि
3. 371. साभू०	मेऽभू०
3. 378. दृष्टः	दृष्टः
3. 387. यवनाक्षंभ	यवनाक्षंभ
3. 392. प्रतिपद्यत	प्रत्यपद्यत
3. 395. ०मोक्षोत्तिम०	०मोक्षोऽन्वितम०
3. 400. तम्	ताम्
3. 405. ०स्नान०	०स्नान०
3. 442. धूपपद्यो	धूपपद्यो
3. 451. तुषुवः	तुषुवः
3. 466. ०भिरः काय०	०वपुस्तदा०
3. 499. ०फुत्काराः	०फोत्काराः
3. 507. मत्याज	मत्याज
3. 521. ०स्तैर्ज०	०स्तैर्ज०
3. 521. ०पुरं	०ध्वजं
3. 522. प्रभो	प्रभोः
3. 543. निष्यंद०	निष्यंद०
3. 558. ०वीरसम्	०वीरसम्
3. 560. ०सधुरा	०सधुराः
3. 578. सम्यक्०	सम्यग्०
3. 579. ०तावधि ममः०	०तावधिममः०
3. 580. वाक्०	वाक्०
3. 590. यथा प्र०	यथाप्र०
3. 606. चायीक०	चायिक०
3. 614. स सं०	ससं०
3. 618. ०ज्ञानता	०ज्ञानतां
3. 624. वृता	वृता
3. 625. ०सति०	०सत०
3. 638. योजयेद्व्यसताया०	योजयेद्व्यसताया०
3. 639. समतायासं	समता या तां
3. 661. ०वापुत्रयसाहर्षा	वापुत्रयसाहर्षा
3. 663. ०यादानं	०यादानं
3. 663. ०पाशितः	०पाशित
3. 668. ०मुखाः	०मुखः
3. 670. कक्षमैर०	कक्षमैर०
3. 670. ०मितश्च०	०मितश्च०
3. 670. ०प्रसाच०	०प्रसाचः
3. 673. ०त्वं०	०त्वं०
3. 679. ०शिवेः	०शिवे



For	Read
3. 682. खाभिः	खाभिः
3. 683. समुत्पन्ने	समुत्पन्नी
3. 683. ०पार्श्वयोः	०पार्श्वतः
4. 7. वेष्टद्	वेष्टद्
4. 34. ०दिहंदिन	०दिनां हृदयैः
4. 43. सप्त०	सप्त०
4. 45. ०चय०	रत्न०
4. 56. ०धाक्खितम्	०धाक्खित
4. 63. ०गंगा चर०	गंगाचर०
4. 63. शीकरैः	शीकरैः
4. 70. ०पट०	०पट०
4. 74. ०शुद्धिकाः	०शुद्धिकाः
4. 75. खोकसी०	खोकसी०
4. 81. ०न्याना	०न्यानां
4. 91. ०य म०	०यम०
4. 95. ०घोषकस्त०	०घोषकस्त०
4. 95. ०निधिः	०निधेः
4. 95. ०माह्वत	०माह्वत
4. 138. ०वरः	०वर
4. 141. ०पतेः	०पते
4. 151. तथा	पथा
4. 162. प्रसाद्	प्रासाद्
4. 162. महारथः	महारथः
4. 163. सस्यंदनवराभोजी	स स्यंदनवरो ऽभोजी
4. 166. ०मंज०	०मंज
4. 171. सीपत०	सीपत०
4. 182. चार्पभिः	चार्पभिं
4. 183. पक्षिष्वं	पक्षिष्वं
4. 209. कलूरिका प०	कलूरिकाप०
4. 227. दिशो दि०	दिशीद्०
4. 227. ०जम्बूक०	०जम्बूक०
4. 239. ०परम्	०परम्
4. 250. चर्म०	चिर्म०
4. 252. निकु०	निकु०
4. 282. चक्रिषः	चक्रिषे
4. 290. शक्तिवंती	शक्तिवंती
4. 305. पद्मसं	पद्मसं
4. 309. पंचाशता०	पंचाशता०
4. 317. वाग्योद्गम०	वाग्योद्गम०

For	Read
4. 323. इद्वीयसी	इद्वीयसी
4. 334. स्फुटिक०	स्फुटित०
4. 349. इंतुसा०	इंतुरा०
4. 366. परे	ऽपरे
4. 371. उत्पेदु०	उत्पेतु०
4. 374. चित्तैः	चित्तैः
4. 377. नि' भिंमिज्जै०	निभिंमिज्जै०
4. 382. ०सुत्पृत्याम्	सुत्पृत्याम्
4. 384. हप्तं	हप्त०
4. 393. दुःसमात्	दुःसमात्
4. 396. ०त्पदः	०त्पद
4. 398. ०नेषि चत्त०	नेषिचत्त०
4. 409. ०चानो०	०चानो०
4. 411. चत्त०	चत्ति०
4. 412. ०नात्तात्ता०	०नार्तात्ता०
4. 419. इवोन्यत्त	इवोन्यत्त
4. 430. तासेन	तासेन
4. 435. ०पासिन्ना०	०पासिन्ना०
4. 447. किरातासे	किरातासे
4. 453. मत्ता०	मुत्ता०
4. 455. साभिजापि	साभिजापि
4. 480. ०त्तात्त०	०त्तात्ति
4. 512. योधितो	योधितो
4. 521. भासो०	भासो०
4. 555. ०त्तिकोत्तवम्	०त्तिकोत्तवम्
4. 571. ०योजना	०योजनाः
4. 572. ०त्तात्तना	०त्तात्तनाः
4. 582. ०विधेः	०विधिः
4. 582. ०त्तिलाना	०त्तिलानां
4. 584. प्रयत्तत्त	प्रयत्तत्त च
4. 585. ०त्तिको०	०त्तिको०
4. 595. भूतत्तै	भूतत्तैः
4. 600. प्रत्तनीनिव	प्रत्तनीनि च
4. 606. ०शोदयम्	०शोदयम्
4. 606. इत्तिरो०	इत्तिरो०
4. 607. ०त्तोक्तः सुत्तं	०त्तोक्तसुत्तं
4. 615. ०त्तित्तो०	०त्तित्तो०
4. 619. तिन्त्तै०	तिन्त्तै०
4. 625. मत्तसेनेव	मत्तसेनेव

For	Read
4. 627. स्फाटिका०	स्फटिका०
4. 627. लव०	लव०
4. 651. ०भ्यामिति०	०भ्यामिति०
4. 652. ०भ्यामिति०	०भ्यामिति०
4. 654. कृतस्य०	कृतस्य०
4. 656. ०चिन्मद् मजा०	०चिदुत्तममहा०
4. 657. विधांतं पू०	विधांतपू०
4. 661. ०खनाद्यादि०	०खनाद्यादि०
4. 669. भ०	भू०
4. 676. स म०	सस्य०
4. 685. चर्वांस्य०	चर्वांस्यु०
4. 690. ०भिषेका०	०भिषिक्ता०
4. 692. श्रुक्ति०	श्रुक्ति०
4. 695. कर्ष०	कर्ष०
4. 699. ०भयाय्	०भटाय्
4. 701. तस्यैवा०	तस्यैवा०
4. 706. ता	ताः
4. 707. त्रीम्टे	delete
4. 709. त्रीम्टे	त्रीम्टे
4. 731. ०कपोखां	०कपोखां
4. 745. ०यते०	०यते०
4. 749. ०मन्तरं वार्धिकादिवारस०	०मन्तरं वार्धिकादित०
4. 760. घांतः०	खांतः०
4. 764. ०वह्नी व०	०वह्नीव०
4. 770. सचंद्र०	सचंद्र०
4. 784. श्रुतूयते	श्रुतूयते
4. 787. वत्सल	संप्रति
4. 817. तुला	तुला
4. 830. मोहो भवार्थवा०	मोहो ऽपि हि भवार्थ०
4. 841. इमकः	इमकः
4. 841. ०पोत०	०प्रोत०
5. 22. प्रशाखा०	प्रशिखा०
5. 33. चक्षुषः	चक्षुषोः
5. 57. एकत्रैवे०	एकत्रैव०
5. 65. दूरात्या०	दूरापा०
5. 68. निवेदितः	न्यवेद्यत
5. 72. वाधितम्	वेधितम्
5. 75. ०धरेषोप०	०धरेषाये
5. 75. ०शोभितः	शोभितम्

For	Read
5. 95. गरं	गरान्
5. 104. •इच्छ•	•इच्छ्य•
5. 111. •थास्ते तन्न	•थास्तेतन्न
5. 111. निष्ट्वांते	न ष्ट्वांते
5. 119. तमस्त्रोमः	तमःस्त्रोमः
5. 123. •च्छति	•च्छति
5. 124. षो	षो
5. 127. भासा	भासा
5. 128. •चमाश्चस्य	•चमाश्चस्य
5. 133. मनु	मनु
5. 147. •इच्छेच्छे	•इच्छेच्छे•
5. 150. मयोद्•	मयोद्•
5. 158. •इते ज्यंत•	•इतेज्यंत•
5. 156. कडाश्चमाषो	कडाश्चमाषो
5. 160. सद्ः सद्म•	सद्ःसद्म•
5. 182. •रष्यास्ते	•रष्यास्ते
5. 183. स बाबान्	सबाबान्
5. 183. कंडकान्	कंडकान्
5. 194. •सरभं	सरभं
5. 195. •कर्मणि	•कर्मणे
5. 197. स न	न स
5. 202. भुवि	दिवि
5. 204. चक्षुः	चक्षुः
5. 204. •चिमु•	•चिमुं•
5. 207. चक्षेसा•	चक्षेसा
5. 208. चक्षितः	चक्षितः
5. 219. इक्षी	इक्षी
5. 252. •जाद्दि•	•जाद्दि•
5. 258. •भातो	•भाते
5. 259. •निमादेन	•निमादेन
5. 264. •रजा•	•रजा•
5. 270. •सरैर्न•	•सरैर्न•
5. 270. मन्वे	मन्वे
5. 273. चायुषा	चायुषा
5. 273. चंति	चंति
5. 276. चक्षु•	चक्षु•
5. 278. प्रतिप्र•	प्रतिप्र•
5. 291. •दक्षे•	•दक्षेः
5. 292. पराजिति	पराजिति

For	Read
5. 300. नल्लं	भल्लं
5. 303. खयं वरा०	खयं वरा०
5. 309. ०तैर्वाडं	०तैर्वाडं
5. 314. ०भल्ला	०भल्ला
5. 320. ०दार्णं०	०दार्णं०
5. 325. भावि श्रणा०	भाविश्रणा०
5. 336. ०काना	०काना
5. 340. संचरै०	संचरै
5. 341. पञ्चतः	पञ्चतः
5. 349. कंठकान्	कंठकान्
5. 358. मौषीभी	मौषीभी
5. 359. ०सङ्घारणः	०सङ्घारणः
5. 365. प्रतिमा	प्रतिमा
5. 381. सकुच०	स कुचु०
5. 386. ०मानस	०मानस
5. 391. मधि०	मधी०
5. 396. ०नाथस्य	०नाथाय
5. 415. विभाषी	विभाषी
5. 431. ०अन्यसैन्यै०	०अन्यसैन्यै०
5. 447. संफेडो	संफेडो
5. 449. ०दाण०	०दाण०
5. 451. समायातो	समायाते
5. 452. ०दः परि०	०दःपरि०
5. 454. सत्त्वानि	सत्त्वानि
5. 456. वभासे	वभासे
5. 466. मंचं दोष०	मंचदोष०
5. 470. न तेना०	नतेना०
5. 473. ०तरैः	०तरम्
5. 480. ०युक्त्वा	०युक्त्वा
5. 484. स्थाप्यते	स्थाप्यते
5. 486. इष्टा	इष्टा
5. 493. नः	नः
5. 496. ०दन्यराण्यो	०दण्यराण्यो
5. 498. दत्ते	दत्ते
5. 501. ०करोत्येष	०करोत्येष
5. 506. चित्	चित्
5. 509. ०तैत्तस्माद्०	०तैत्तस्माद्
5. 511. इति	इति
5. 511. ०कर्त्तुं	०कर्त्तुं

For	Read
5. 515. साधनेन	साधनेन
5. 518. अनर्था	आनयोः
5. 526. सुद्धारा०	सुद्धरा०
5. 527. न्यधत्ता०	निधत्ता०
5. 532. आकर्षिणी	आकर्षिणी
5. 547. जितेषु च	विजितेषु
5. 552. प्रेक्ष	प्रेक्ष्य
5. 569. भुजा	भुजः
5. 578. सन्मुखा०	सन्मुखा०
5. 579. ०न्योन्यम्०	०न्योन्यम्०
5. 580. वितहाते	वितहाते
5. 583. धुन्वाना	धुन्वानाः
5. 585. ०दातेः	०दाते
5. 588. युध्यसे०	युध्यसे०
5. 589. जितकाशी	जीतकाशिन
5. 591. ०विमानान्वापतद्विष	विमानान् पातयद्विष
5. 592. ०मित्युचैः शृङ्गा०	०मित्युचैः शृङ्गा०
5. 606. सहायसे०	साहायसे०
5. 616. ०द्यासामां	०द्यासामां
5. 623. नतो	न तो
5. 629. यंजितः	यंजतः
5. 635. ०बाह्वर्ष०	०बाह्वर्ष०
5. 640. धूप०	धूम०
5. 647. प्रकोपा०	प्रकोप०
5. 652. सचक्षि०	स चक्षि०
5. 675. दृक्षी०	दृक्षी
5. 675. ०शूडकम्	०शूडकम्
5. 689. दूःप्रेक्षं	दूःप्रेक्षं
5. 695. देवाच०	देवाचोद०
5. 705. ०वतीं च	०वतीं च
5. 706. ०चक्रवतीं	०चक्रवतीं
5. 710. भस्मदि०	भस्मदि०
5. 725. ०आसु०	०आसु
5. 729. ०सत्त	०सत्त०
5. 735. विज्ञाता	विज्ञाता
5. 735. ह्यसुम्	ह्यसुम्
5. 747. नेत्रयो०	नेत्रयो०
5. 756. ०स्वराण्य०	०स्वराण्य०
5. 759. विकिरती	विकिरती

For	Read
5. 765. ०सकृत०	०साकृत०
5. 786. इच्छेभ्योस्य विद्येव०	इच्छेभ्यो च्छिञ्जेव०
6. 1. मारिषि०	मारिषि०
6. 3. ०व ध्या०	०वाध्या०
6. 14. द्युत्तमे	दुत्तमो
6. 23. मारिषि०	मारिषि०
6. 24. तदा	तथा
6. 26. इष्टं	प्रष्टं
6. 27. इति बोध्या०	प्रतिबोध्या०
6. 27. मरिषिः	मरीषिः
6. 28. प्रतिबुध्या	प्रतिबुध्या
6. 29. मरिषेः	मरीषेः
6. 53. यजः	यजं
6. 54. ०प्रायस्त्रैरप्रवर्त्तितः	०प्रायदेरप्रवर्त्तितः
6. 55. प्रशमन्	प्रशमात्
6. 56. यथा	यथा
6. 56. ०मार्यां च परितोषि	०मार्यां च परितोषि
6. 58. ०भवेन	०भवेन
6. 66. ०द्वैः	०द्वैः
6. 68. ०सूर्जनि	सूर्धभिः
6. 76. मंडपा	मण्डपा०
6. 79. ०गमिव क्षितम्	०गमवक्षितम्
6. 91. पुरस्त्री०	पुरस्त्री०
6. 97. ०तटमद्०	०तटोमद्०
6. 99. ०द्वैः	०द्वैः
6. 102. ०रर्ष्य०	०रर्ष्य०
6. 110. ०चंविनीः	०चंविनी
6. 122. ०चारिकाः	०चारिकाः
6. 122. ०रेषांजमलेकायितधूपीभिः०	०रेषांजमलेकासहधूपीभिः०
6. 137. ०भुवनेश०	०भुवनेश०
6. 138. भुव०	भव०
6. 148. रक्षं	रक्षं
6. 153. भूयः सैन्यामकूचवत्	भूय आकूचवत् सपाम्
6. 164. ०वेम्	०वेम्
6. 168. महांसुभिः	महांसुभिः
6. 179. ०प्युक्ते०	०प्युक्ते०
6. 184. ०मदाः	०मुदः
6. 185. तार्त्तायीके	तार्त्तायीके
6. 190. ०कामयितेव	०कामयितेव

For	Read
6. 193. °पदि०	°पद०
6. 209. °दौष०	°दौषं
6. 210. लज्ञा०	°लज्ञा०
6. 219. मादे	मा दे
6. 224. रात्रौ	रात्रौ
6. 224. खेदे च	खेदे ऽपि च
6. 235. धर्म०	धर्म०
6. 236. कर्मभोग०	कर्म भोग०
6. 239. नः	न
6. 240. दृष्टान्त	दृष्टान्त
6. 241. ततः	ततः
6. 242. °संबन्धन	°साधन
6. 246. °नेतेभ्यो	°नित्येभ्यो
6. 256. दुष्टभा०	दुष्टभा०
6. 261. पूर्व प्र०	पूर्वप्र०
6. 267. च दुष्ट०	दुष्टम०
6. 299. पद्विं	पद्विं
6. 302. कापिखे	कापीखे
6. 306. र्चा	र्चा
6. 306. °मूलमः	°मूलमिः
6. 308. दुर्वर्ष०	दुर्वर्ष०
6. 320. °पाकज.	°याकजः
6. 333. कापिखे	कापीखे
6. 342. द्वार०	द्वार०
6. 344. द्वार०	द्वार०
6. 358. गच्छः	°गच्छः
6. 368. मेरको	मेरको
6. 369. वनिष्पति	वनिष्पति
6. 370. प्रभुः	प्रभुः
6. 381. दग्धा०	दाग्धा०
6. 387. दग्धा०	दाग्धा०
6. 387. °मयं	°मयं
6. 392. °मयम्	°मयम्
6. 395. मूर्धराम्	मूर्धराम्
6. 402. °थाय०	°थाय०
6. 405. °जडिखीः	°जडिखी०
6. 405. चंचा०	चिंचा०
6. 407. °निकम्	°निकम्
6. 410. °वम०	°वम०



For	Read
6. 418. चानुवादेव	चानुवादेव
6. 435. ०साधुर्ना	०साधुर्ना
6. 440. ०चरित०	०चरितं
6. 441. ०रुदः स्याद्गुह्य०	०रुदस्यागुह्य०
6. 444. ०धाम०	०धामे
6. 452. स पंचा०	सपंचा०
6. 464. विमिसिमा०	विमिसिमा०
6. 468. ०यायिनः	०यायिनः
6. 471. ०द्रन्	०द्रन्
6. 473. विशीर्ष०	विशीर्ष०
6. 480. ०भावे ते	०भावेते
6. 484. ऽभीषि मन्त्र०	०भीषिमन्त्र०
6. 500. ०शोक०	०शोके०
6. 503. ०निव	०निव
6. 504. क्कते	क्कते
6. 505. ०सस्येव	०सस्येव
6. 506. ०गवान्	०गवम्
6. 521. साहजं	साहजं
6. 522. ०स्कारा०	०स्कारा०
6. 532. ०निवा०	०निवा०
6. 536. ता	ता
6. 539. ०पद्०	०पाद्०
6. 544. ०ग्रथेषु	०ग्रथेषु
6. 549. चय	चय
6. 552. कथा०	०कथा०
6. 565. ०संग्रहम्	०संग्रहो
6. 566. योजयासास	योजयासासं
6. 568. ०सस्येव	०सस्येव
6. 572. ०हता	०हता
6. 573. ०हपा०	०हपा०
6. 574. ०वडा	०वाडा
6. 577. ०तांबराः	०तांबरा
6. 587. ०पसं०	०परिसं०
6. 595a. ०सत्र	०सत्र०
6. 597. राजवर्त्त०	राजावर्त्त०
6. 607. सर्वान् उ०	सर्वान्मु०
6. 609. ०प्यसंगेरि०	०प्यसंगेरि०
6. 648. विहरश्चि०	विहरश्चि
6. 652. यो	ये

For	Read
6. 658. •यवनी•	•यावनी•
6. 659. •धीम स•	•धीमस•
6. 680. चिदपि	चिदिति
6. 696. •पुराजनाः	•पुरोजनाः
6. 702. •भिविच्यत	•भ्यविच्यत
6. 709. नाना प्र•	नानाम्•
6. 718. •प्रभाचे	•प्रभाचं
6. 725. •पासा•	•पासा•
6. 732. •भूषणः	•भूषणम्
6. 733. •हार्यैव	•हार्यैव
6. 739. मंसंत्यचेतनाः	मंसंत्यचेतना
6. 754. •ज्ञान•	•ज्ञानो
6. 756. च	चः

## INDEX OF NAMES AND SUBJECTS

B.=Baladeva ; C.=Cakravartin ;  
P.=Prativāsudeva ; T.=Tīrthaṅkara ;  
V.=Vāsudeva.

Abhicandra, fourth patriarch, 98 f.

Abhīci, constellation, 360, 384.

Abhinandana, T. q.v.

Ābhiyogikas, become chariots, 106 ; make aerial-car, 110 ; collect material for birth-bath, 118 ff. ; make coronation, 260 ; prepare funeral pyres, 363 ; attendants of Jyotiṣkas, 384 ; in heavens, 399.

Abhiyogyas=Ābhiyogikas, 49.

Acala, B. q.v.

accusation, false, against wife, 90-93.

Ādimatsya, 319, n. 361.

Ādityapīṭha, 183, n. 226.

Ādityas, Lokāntika gods, 160.

Ādityayaśas, made first sacred thread, 345.

Adribhid=Śakra, q.v.

aerial-car, n. 139, description of Śakra's, 110—113 ; of those of Asura- and Nāga-indras, 117.

Ahamindras, 18, n. 27, 277, 399.

Airāvāna, Śakra's elephant, description of, 188 f.

Ajitā, goddess, 192.

Ajita, T. q.v.

Ākhaṇḍala=Śakra, q.v.

Ākṣayatṛtīyā, 181, n. 224.

alms, forty-six faults of, n. 17 ; purity of giver and receiver of, 23 f. ; purity of gift of, 23, 25, n. 42 ;—of time of, 25 ;—of thought in regard to, 23, 25 ; ghee, suitable, 17 ; bee-like way of taking, 70, n. 94 ; people's ignorance of, 168, 177 f. ; sugar-cane juice suitable for, 180.

alphabets, eighteen, 153, n. 196.

Amarāvati, Indra's city, 223.

amāvasī, definition of, n. 59.

Anagnas, 30, n. 51, 95, 97.

Ānanda, B. q.v.

Ananta, T. q.v.

Anekānta-doctrine, 2.

- aṅgas, the twelve, 74, 80; origin of, 209.  
 Anīkas, class of gods, 49, 399.  
 animals, torments of, 55 f., 200; natural hostility of certain animals, 113; hostility destroyed, 198 f.  
 Antaradvīpas, 394 f.  
 Anuttara (heavens), 18, 398.  
 Aṇveśādhārins, 390.  
 Aparajitā, a city in West Videha, 86; goddess, 192.  
 Āpātas, Mleccha-tribe, 237.  
 Apraticakrā, messenger-deity, 211.  
 Apsarases (nymphs), 51 et passim; names of, 141 f.; make wedding preparations, 141 ff.; 250, 333.  
 Ara, T. and C. q.v.  
 Ardhaçakrins=Vāsudevas, q.v.  
 Arbats=Tīrthānkara, q.v.  
 Ariṣṭanemi, T. q.v.  
 Arkayaśas=Ādityayaśas, 345.  
 army, of Cakravartin, 263.  
 arrow, the Cakrin's, 219, 220, et passim.  
 Artemisia vulgaris, n. 288.  
 artisans, origin of, 152 f.  
 arts, beginning of five, 152 f., n. 194; seventy-two, 153, n. 195.  
 Aruṇa, continent and ocean, 397.  
 Aruṇābhāsa, continent and ocean, 397.  
 Aruṇas, Lokāntika gods, 160, 399.  
 Aruṇavara, continent and ocean, 397.  
 Ārya-countries, 392 f.  
 Āryas, divisions of, 392 f.; by country, 392; by caste, 392-3; by family, 392-3; by work, 392-3; by craft, 392-3; by language, 392-3.  
 ascetics, origin of forest, 170; hot flash from, n. 111, 220.  
 Aśokadatta, a deceitful friend, 87 ff.  
 aspects (nikṣepa), four, 1, n. 2.  
 Aṣṭāpada, description of, 332 ff.; origin of name, 370.  
 Aśvagrīva, P. q.v.  
 Atibala, 345.  
 Atipāṇḍukambalā, rock on Meru where Ṛṣabha's birth-bath took place, 115.  
 Ātmarakṣas, class of gods, 48, 399.  
 attention, concentrated (upayoga), 50.  
 attitudes, mental, 33, n. 56.  
 auspicious things, the eight, 113, n. 153, 190.  
 austerities, bodily, 27.  
 autumn, description of, 27 f.; sugar-cane in, 132, n. 172.

avagraha, exposition of, 341, n. 383.

Avyābādhas, Lokāntika gods, 160, 399.

Ayodhyā=Vinitā, q.v.

Āyurveda, eight branches of 66, n. 91.

Bāhu, friend of Vajranābha, 71 ff., 148.

Bāhubali, birth of, 148; conflict with Bharata, 273-326; power of, 273, 294; good government of, 276 ff.; defiance of Bharata, 281 ff.; fights with Bharata, 312 ff.; becomes a sādhu, 323; omniscience of, 326.

Balabhadra, 345.

Balabhadras=Baladevas, q.v.

Baladevas, nine of, 7, n. 16; prophecy regarding future eight, 351 f.; parents, age, color, 351 f., n. 390; distribution of, 398.

Balārin=Śakra, q.v.

Balasūdana=Śakra, q.v.

Balavīrya, 345.

Bali, P. q.v.

Balicañcā, city, 117.

banyan-tree, destructiveness of, 159, n. 207.

barley-corns, 135, n. 175, 136.

bath, description of, 214.

bells, ringing of, to summon gods, 108.

betel, 178, n. 220.

Bhadra, B. q.v.

Bhadraśāla, 276, 385.

Bhadrasena, Nāga general, 117.

Bharata, birth of, 148; learns 72 arts, 153; becomes king, 161; becomes a layman, 209; conquest of Bharataḷsetra by, 215-253; coronation as Cakrin, 259; his territories, 263; seizure of brothers' kingdoms, 268 ff.; conflict with Bāhubali, 273-326; establishes Indra-festival, 342; feeds laymen, 343 ff.; grief of, 361 f.; omniscience of, 376 ff.; initiation of, 378; death, 379.

Bhavanādhīśas=Bhavanapatis, q.v.

Bhavanapatis, 335 f.; divisions of, 382; Indras of, 382; lañchanas of, 382.

Bhavanavāsins=Bhavanapatis.

Bhogas, ministers, 155.

Bhrūgas (wishing-trees), 30, 94, 96.

bhūta (bhūt), evil spirit, 159, 283.

Biḷaujas=Indra, q.v.

birth, of gods and hell-inhabitants, n. 29, n. 72.

birth-festival, description of Rḷḷabha's, 114-129.

- birth-nuclei, 54, n. 82.  
 blanket, jeweled, to cure leprosy, 67 ff.  
 bodies, six kinds of, 94 f., n. 132.  
 body, indifference to, 27; nature of, 31; disposal of dead, 138, 197;  
     five parts of, 266, n. 327.  
 body-guard, class of gods, 48, 399.  
 Brahmadata, C. q.v.  
 Brahmānda, origin of, 243.  
 Brāhmins, origin of, 343 ff.; become fire-priests, 364.  
 Brāhmī, birth of, 148; learns 18 alphabets, 153; marriage to Bāhubali,  
     n. 202; first nun, 209.  
 bread-fruit tree, n. 393.  
 Bṛhaspati (planet), n. 136; (preceptor), 307.  
 Budha, n. 136.  
 bull, on Rṣabha's thigh, 132; first of his mother's dreams, 132.  
 bulls, magic crystal, made by Śakra, 125 ff.  
 business, beginning of, 153.  
 buttermilk, 309, n. 351.
- Caitya-tree (sacred tree), 73 et passim.  
 cakora, delighting in moon, 180, n. 221, 305.  
 cakra (discus), appearance of, 72, 196; importance of, 196; pūjā to,  
     213; precedes the Cakrin's army, 215; determines measure of  
     yojana, 216; will not enter city, 273, 290, 304; ineffective against  
     Bāhubali, 321.  
 Cakrapāṇi=Bharata, q.v.  
 cakravākas, 258, 260, n. 318, 294.  
 cakravartin, definition of, 73.  
 cakravartins, twelve, 7, n. 16; city, parents, age, height, color, gotra,  
     period, of future eleven, 350 f.; distribution of, 398.  
 cakrin=cakravartin, q.v.  
 Cakṣuṣmat, the second patriarch, 97 f.  
 calendar, Hindu, n. 210, n. 321.  
 Cāmaracañcā, city, 116.  
 camp, description of Cakravartin's, 217.  
 Candanadāsa, merchant, 86 ff.  
 Candra, n. 136.  
 Candrānana, 366, n. 404, 396.  
 Candraprabha, T. q.v.  
 Capricorn, sign of, 298, n. 345.  
 caravan, description of, 12 f.

- carefulness (samiti), 23, n. 37.  
 Cārvāka system, exposition of, 36-38; refutation of, 38-40.  
 Cephalandra indica, n. 80.  
 challenge-papers, 150.  
 charcoal-burner, story of, 271 ff.  
 chastity, eighteen kinds of, 25, 206, n. 266.  
 chauri (fly-whisk), 50, et passim.  
 circle, for invoking deity, 143; —(s) made by cowrie-jewel, 235.  
 Citrā, 261, n. 319.  
 Citrāngas (wishing trees), 30, 96.  
 Citrarasas (wishing-trees), 30, 95, 96.  
 clouds, autumn, 17, n. 24; Puṣkarāvartaka, 163, n. 211, 248; description of, 242.  
 collyrium, use of, 335, n. 376.  
 compassion, 26.  
 conduct. good (śīla), 19; exposition of, 25 f.; 18,000 kinds of, 23, n. 38, 328; modes of, 81, n. 122. See right-conduct. [358].  
 congregation (tīrtha), fourfold, 3, n. 7; formation of, 209; of Ṛṣabha, conquest, of Bharataḥṣetra, 215-253; of Māgadha-tīrtha, 215-223; of Varadāma-tīrtha, 223-26; Prabhāsa-tīrtha, 226 f.; of the goddess Sindhu, 227 f.; of Mt. Vaitāḍhya, 228; of the cave Tamisrā, 229; of the southern half of Bharata, 230-33; of northern half of Bharata, 236-45; of Kṣudrahimavat, 245-6; of the Vidyādhara, 247-50; of the goddess Gaṅgā, 250 f.  
 controls (gupti), 23, n. 36.  
 couch, description of, 47, n. 73.  
 court-procedure, beginning of, 154.  
 cowrie-jewel, description of, 234; Cakrin writes with, 246; circles of light from, 235; laymen marked with, 344; absence of, 345.  
 cranes (balāka), rainy-season birds, 216, n. 279.  
 ———(sārāsa), inseparable friends, 90, n. 130.  
 creeper, on marriage-pavilion, 144, n. 187.  
 crow-and-palm-tree, 138, n. 179, 312.  
 crying, origin of, 361.  
 Cuculus melanoleucus, n. 161.  
 customs, establishment of, 150-155.
- Daṇḍaka**, a king, 44.  
**Daṇḍavīrya**, 345.  
**Dāśārha**=Vāsudeva, 353.  
**Datta**, V. q.v.  
 death, thought at time of, 57; change in nature at, 58; wings of ant at, 58, n. 85; seventeen kinds of, n. 126; first accidental, 138.

- description, personal, of man, 31; of god, 47; of goddess, 51; of  
 Ṛṣabha, 134 ff.; of Sunandā, 138 f.; of Bāhubali, 184; of the  
 woman-jewel, 249 f.
- desire to hear, 26, n. 44.
- Devanandin (Indra's door-keeper), 184.
- Dhana, merchant, incarnation of Ṛṣabha, 8 ff.
- Dhanurveda (science of archery), 219.
- Dharaṇa (Dharaṇendra), friend of Pārśvanātha, 6, n. 14; founds  
 Vidyādhara-cities, 171 ff.
- dharma, fourfold, 5, n. 17; sermon on, 18 ff.; support of, 23 f.;  
 exposition of, 34 ff.
- dharmacakra, 186, 192.
- Dharmaghoṣa, Jainācārya, 8 ff.; sermon by, 18 ff.
- dharmalābha, greeting, 16, n. 23, 18.
- Dharmanātha, T. q.v.
- Dhātākikhaṇḍa, description of, 390, 398.
- dice, lucky throw of, 90, n. 129.
- Dikkumāris, fifty-six, perform Ṛṣabha's birth-ceremonies, 105-08;  
 names, 105-07.
- Dipaśikhās (wishing-trees), 30, 94, 96, n. 135.
- divine things, five, 180 f., n. 223.
- Dr̥ḍhadharma, Sāmānika god, 52 ff.
- dreams, fourteen great, 71, 100 ff.; interpretation of, 102-3, 148; three  
 dreams, 177.
- Druma, Asura general, 116.
- drums, n. 151, 275, n. 332, n. 414.
- Durdānta, a prince, 61.
- Durdarśana, a king, 61.
- duties, daily, 81, n. 122; of monks, n. 38, 26, n. 45.
- Dvipr̥ṣṭha, V. q.v.
- Earths, seven of Lower World, 380.
- elements, the seven, 47, 168.
- elephants, four kinds of, 88, n. 128; bhadra, id., 126, 185; seven  
 stages of rutting of, 318, n. 359.
- emancipation, desire for, 26.
- emerald, hair compared with, 166, n. 213.
- emotions (rasa), 259, n. 316.
- enemies, internal (antaraṅgāri), 2, n. 5.
- existence, four objects of, 22, n. 34.
- Faculties (paryāpti), 19, 21, n. 29, 31.
- fainting, treatment for, 60, n. 87.



- fall from heaven, indications of, 57 f.; necessary until mokṣa, 71.  
 fasting, 27.  
 fasts, of several days, 70, n. 93; three kinds leading to death, n. 126;  
 of four days conducive to success, 218, 245.  
 fearlessness, gift of, 19, 22; gesture bestowing, 192.  
 festival, of departure, 72; description of spring, 87, 156 ff.; to the  
 statues of the Arhats, 131; birth—, 114-29; initiation—, 163-  
 66, 265 ff.; coronation—, 259 ff.;— of mokṣa of sādhus, 337;  
 —, water, 375.  
 fight, best kind of, 305, 308.  
 —, eye, 305, 312.  
 —, voice, 305, 312 ff.  
 —, arm, 305, 314 ff.  
 —, staff, 317 ff.  
 fire, origin of, 151.  
 Five Supreme Ones, 47, 70; formula of homage to, n. 71.  
 flash, hot, n. 111, 220, 321.  
 flowers, many names of, 156-7.  
 food, suitable for ascetics, 9, 12, 17; forty-six faults of, n. 17; four  
 kinds of, 46, n. 69; kinds eaten by people on extinction of  
 wishing-trees, 151; origin of cooking of, 151 f.; bee-like way of  
 taking, 70, n. 94, 177; various kinds of, 217; dry, 264, n. 324;  
 unsuitable for ascetics, 341.  
 forgiveness, custom of asking, n. 68.  
 form, change of, by gods, 112, 115, 125, 129; to amuse Rṣabha, 133 f.  
 fourteenth, auspicious, 238, n. 301.  
 fruit, unacceptable, 12; tied on wrist in marriage, 145, n. 188.
- Gaits, five of a horse, 241, n. 304.  
 gaṇa, organization, n. 123, 210.  
 gaṇabhṛts, eighty-four, 209.  
 Gandhāra, country in West Videha, 30.  
 Gandharvas, celestial singers, 50, 255.  
 Gandhasamṛddhaka, city in West Videha, 30.  
 Gandhilāvātī, province in West Videha, 30.  
 Gaṅgā (Ganges), 51, et passim, 335; goddess, 250.  
 Gardatoyas, Lokāntika gods, 160.  
 gati, n. 65.  
 Gauripūjā, n. 206.  
 Gehākāras (wishing-trees) 30, 95, 97.  
 gem-jewel, description of, 233 f.  
 ghee, suitable for sādhus, 17.  
 Ghṛtavara, continent and ocean, 395, 398.

- gifts, made for a year, 72, 163.  
 goddesses, in heaven, 400.  
 gods, castes of, 48 f.; can change form, 112, 115, 125, 129; make themselves fivefold, 115, 129; do not wink, n. 346; intervene to prevent war, 302; ten divisions of heaven-gods, 399; powers of, 400 f.  
 gold, produced by liquid, 76; wrought and unwrought, 129, n. 168, 162, n. 210; given away daily, 162; beautified by ocher, 261; fragrant, 338, n. 377.  
 Golden Age, description of, 94 f.  
 gold-leaf, 129.  
 Gomukha, Yakṣa, 211.  
 gotra (clan), 257.  
 government, establishment of, 151.  
 Graiveyaka (heavens), 18, 398.  
 Guhyakas (Yakṣas), 335.  
 guilds, eighteen, 258, n. 315, 263.  
 Guṇākara, friend of Jivānanda, 66; a sādhu, 66.  
 guṇasthānas, 187, 429 ff.  
 Guṇavati, wife of Cakrin Vajrasena, 59.  
  
 Hāhā, Gandharva, 376.  
 hair, tearing out, 166; comparison with emerald, 166, n. 213.  
 hallīsaka (dance by women), 125.  
 haṁsas, migration of, 28, n. 47, 100.  
 Harādri=Aṣṭāpada, q.v.  
 Hariścandra, King, 43 ff.  
 Hariṣeṇa, C. q.v.  
 Hastimalla, 6, 308.  
 heavens, names and description of twelve, 398 f.; Indras of, 399; rebirth in, 400 f.  
 hells, 381.  
 heron, symbol of deceit, 282, n. 336.  
 horse, five gaits of, 241, n. 304.  
 horse-jewel, description of, 240 f., n. 303.  
 Hūhū, Gandharva, 376.  
  
 Ikṣvāku, 132.  
 images of Tirthāṅkara, made by his power, 193; pūjā to, 59, et passim, description of, 367 ff.  
 impossibilities, examples of, 34, 220, 222, 225, 264, 289, 305, 362.  
 incense, poisonous, used for murder, 65.  
 Indra=Śakra, q.v.; n. 6.

Indra-festival, origin of, 342 f.

Indras, interpret dreams, 102 f.; names of the sixty-four, 114-18; retinues of fourteen Indras, 112, 116-17; of twelve heavens, 399; sixty-four attend death of R̥ṣabha, 360.

initiation, of R̥ṣabha, 163-66; of 4000 kings, 167; of Sundarī, 263 ff.; of Bharata, 378.

injury, three kinds of, 22.

instruments, fourfold musical, 50, n. 77, 124; names of, 121.

invocation, 1; to each Tirthaṅkara, 1 ff.

Iśāna (heaven), description of, 48 ff.; 398, 399.

Iśānacandra, a king, 86.

Jalavīrya, 345.

Jambūdvīpa, description of, 386 ff.; zones of, 386; mountain-ranges of, 386; rivers of, 386 f.; mountains of, 387; wall around, 388 f.

jasmine, season for, n. 367; kinds of, n. 374; n. 403.

Jaya, C. q.v.

Jayā, goddess, 192.

jewels, fourteen, 72, 215 f.; origin of, 262.

Jivānanda, incarnation of R̥ṣabha, 66 ff.

joints, six kinds of, 94 f.; n. 133.

joy, demonstration of by gods, 121, 123 ff.; 147.

Jṛmbhakas, class of gods, 130, n. 169, 162.

Jyotiṣkas (gods), 335 f.; 383 ff.

Jyotiṣkas (wishing-trees) 30, n. 53, 94, 96.

Kaccha, king, 167 ff., 176, 181, 209.

Kailāsa = Aṣṭāpada, q.v.

Kāla, 253.

Kālapīṣṭha, Bharata's bow, 223, n. 286, 301.

Kāloḍa, 391, 397, 398.

Kāma (Love), 31.

Kāmagava, car, 116.

Kamalāpīḍa (name of horse-jewel), 241.

Kamaṭha, 6, n. 14.

Kandarpa = Kāma, q.v.

Kapila, 329 ff.; becomes Marīci's disciple, 330.

karma (results of former acts), manifestations of, 54; knot of, 57, 202 f.; destruction of, 75, 188; subsidence of, 75; one hundred forty-eight divisions of, 402 ff.

karmas, destructive, n. 103; four belief-obscuring, n. 234; duration of, 202, n. 254.

Kaula, definition of, n. 62.

Kauśika = Śakra, q.v.

Keśava, friend of Jivānanda, 66.

Ketu, n. 136, 277, n. 333.

Khaṇḍaprapātā, cave, 173; march through, 251 f.

Khecaras (class of gods), 237, 254, 256, 333.

Kilbişikas, class of gods, 49, 399.

kings, circle of, 162, n. 208; self-initiated, 168, n. 215.

Kinnaras, gods, 333, 334, 383.

Kirātas, resist Bharata, 237 ff.; make submission, 244; subjects of Bāhubali, 286.

Kīrtivīrya, 345.

knowledge, gift of, 19; 3 kinds possessed at birth by T., 109, n. 146.

See right-knowledge.

Kṛṣṇa, V. q.v.

Kṛtamāla, god, 229 ff.

Kṛtānta (Death), 108.

Kṣaṇikavāda, exposition of, 40; refutation of, 40-41.

Kṣatriyas, the people, 155.

Kṣīravara, continent and ocean, 395, 398.

Kṣitipratīṣṭhita, city in West Videha, 7.

Kṣudrahimavat, Mt., 245; conquered by Bharata, 245 f.

Kṣudrameru (small Meru) 391.

Kubera, god of wealth, n. 162; supplies treasures, 129 f., 152, 162; builds Vinitā, 149.

Kuṇḍala, continent and ocean, 397.

Kunthu, T. and C. q.v.

Kurucandra, King, story of, 43.

Kurumatī, Queen, 43.

Lac, 148, n. 190.

ladder (śreṇī), 204, n. 261, 431.

Lalitāṅga, incarnation of Rṣabha, 47 ff.

lamps, burning of, 365, n. 401.

Lañkeśa, P. q.v.

lāsya (a kind of dance for women), 125, 333.

Lavaṇoda, description of, 389 ff.

law, beginning of, 97;

—, the Hākāra, 97, 148.

—, the Mākāra, 98, 148.

—, the Dhikkāra, 99, 148.

leprosy, cure of, 67 ff.; 76.

liberality (dāna), exposition of, 19.

lives (jīva), divisions of, 19 ff., n. 29; 437 ff.; immovable, 19 ff.;

- movable, 19 ff., 22 ; developed, undeveloped, 19, 21 ; earth, water, fire, air, 21, plants, 21, 22 ; fine, gross, 21, 22 ; one-, 21, two-, three-, four-, five- sensed, 22.
- Lohārgala, city in East Videha, 59.
- Lokāntika gods, give order to found tīrtha, 71 f., 160 ; nine subdivisions of, 160, 399.
- Lokapālas, class of gods, 48, 399.
- lotuses, nine golden, 192, n. 242, 262.
- love, evil of, 35.
- Lower World, description of, 380 ff.
- lutes, eleven kinds of, 375, n. 411.
- Madhu, P. q.v.
- Madyāṅgas (wishing-trees), 30, 94, 96.
- Māgadhatīrtha, conquest of, 218 ff.
- Magadheśvara, P. q.v.
- Maghavan, C. q.v.
- Maghavan=Śakra, q.v.
- Mahābala, incarnation of Rṣabha as Vidyādhara-king, 30 ff. ; personal description of, 31 ; coronation of, 32 ; life of pleasure, 33 ; conversion of, 34-46.
- Mahādruma, Asura general, 117.
- Mahāghoṣā, bell, 116.
- Mahākaccha, king, 167, ff., 176, 181, 209.
- Mahākāla, 253.
- Mahāmati (minister), 34 ff.
- Māhana, origin of name, 344.
- Mahāpadma, 253.
- Mahāpīṭha, friend of Vajranābha, 71 ff., 148.
- Mahaughasvarā, bell, 117.
- Mahāvīra, T. q.v. ; persecuted by Saṅgamaka, n. 15 ; n. 166.
- Mahāyaśas, 345.
- Mahendra=Śakra, q.v.
- Mahidhara, friend of Jivānanda, 66.
- Makaraketu, 190 n. 237.
- Mallinātha, T. q.v.
- Mānasa, Lake, n. 47, 100.
- Mānava, a treasure, 253 ; name of pillars in Sudharmā, 365, n. 402.
- Maṅgala, n. 136.
- Māṇibhadra, merchant, 12, 15.
- Maṇimālin, king's son, 45.
- Manorama, car, 116.
- Mānuṣottara, 165, description of, 391.

- Maṅgaṅgas (wishing-trees), 30, 95, 97.  
 Many-sided doctrine (Anekānta), n. 4.  
 Marici, Bharata's son, takes vow, 209; 327 ff.; heresy of, 330; future births of, 352 f.; creates bad karma by pride, 353.  
 marks, on feet, 134; on hands, 136.  
 marriage, of Rṣabha, 138-48; pavilion for, 140 f.; preparation for by Apsarases, 141 ff.; preparation of brides, 142 f.; preparation of bridegroom, 144, fruit tied on wrist, 145; ring used in, 145, n. 189; tying of garments, 147; eight circles of fire, 147; among gods, 400 f.  
 Marudeva, the sixth patriarch, 99 f.  
 Marudevā=Marudevī, mother of Rṣabha, 100 ff.; omniscience and death of, 197.  
 Maruts, Lokāntika gods, 160.  
 Māyā, exposition of, 41; refutation of, 41-42.  
 means (upāya), fourfold, 153, 184.  
 measures, beginning of, 153, n. 197.  
 meditation (dhyāna), four kinds of, 3, n. 10;=tapas, 27; 371, n. 409.  
 meditation (samādhi), 46, n. 70; (pratimā), n. 81.  
 meditation, on worthlessness of body, 31 f.; absorption in, 324.  
 Meghakumāras, 190, 334.  
 Meghamukha, 242, n. 305, 244.  
 Meghasvarā, bell, 117.  
 Melia azadirachta, n. 63.  
 men, sixty-three famous, 7, n. 27.  
 Meraka, P. q.v.  
 merchants, suitable conduct for, 88.  
 Meru, 7; description of, 385 ff.  
 meter, names of, 121.  
 Middle World, description of, 385 ff.  
 mind, state of (bhāva), 19, 27;—substance, 166.  
 Mlecchas, names of tribes of, 187, 231 f., n. 294, 393 f.; resist Bharata, 237 ff.; conquered by Bharata, 241 f.; subjects of Bāhubali, 276.  
 modes, of conduct, 81, n. 122; of conveying pleasure, 189, n. 235; of expressing things, 210, n. 273.  
 modification (paryāya), 210, n. 272.  
 monkey, punished for fall, 329, n. 369.  
 moon, and ocean, 32; night before new, 36, n. 59; honor paid to new, 162, n. 209; delights cakora, 180; moon-days for fasting, 208, n. 270; palaces of, 243, n. 308; śephālī destroyed by, 267; compared with shield, 277; elephant-tusks split by, 339; sharpens sight, 346; islands of, 390.  
 monnstone, water dripping from, 150, n. 192.

- motion, avoidance of, 27.  
 mountain, lifted, 71, n. 101.  
*Mucuna pruriens*, n. 84.  
*mūlaguṇas* (chief qualities), 12, n. 19, 82.  
*Munisena*, a muni, 64.  
*Munisuvrata*, T. q. v.  
 murder by poisonous incense, 65.  
 music, fourfold instruments of, 50, n. 77; three scales of, 50, n. 79;  
     names of instruments, 121; *grāmarāga*, 124, n. 163; notes, 133 f.  
 myrobalan, 367, n. 405.
- Nābhi*, the seventh patriarch, 100 ff.  
*Nāgakumāras*, 242, n. 305, 244, 382; guardians of nine treasures, 252.  
*Nāgaśrī*, wife of a poor householder, 53 ff.  
*Nāgila*, a poor householder, 53.  
*Nāhalas*, 276.  
*Naigameṣin*, Śakra's general, 109, 230.  
*Naisarpa*, 252.  
 name of husband, not spoken by Hindu women, n. 206.  
 name-paper, turned up by Death, 108, 224.  
*Nami*, T. q. v.  
*Nami*, Vidyādhara-king, 170 ff.  
*Namucidviṣ* = Śakra, q. v.  
*Nandana*, B. q. v.  
*Nandana*, 264, 386.  
*Nandi*, a village, 52.  
*Nandīśvara*, continent, description of, 395 ff.; ocean, 397.  
*Nandyāvarta*, car, 116.  
*Nārāyaṇa*, V. q. v.  
*Nāṭyamāla*, god, 251 f.  
 nectar, put in Arhats' thumbs, 130, 132; nine tanks of, 142, n.  
     184, 150.  
*Nimagnā*, river, 252.  
*nimba*, 43, n. 63.  
*Nirṇāmikā*, a poor girl, 53 ff.  
*Niśumbha*, P. q. v.  
 nutmeg, effect from, 307, n. 349.
- Oblation, 210 f.  
*Ocimum gratissimum*, n. 170.  
 offering-stands, 190, n. 238.  
*Oghasvarā*, bell, 116.  
 oil, with 100,000 ingredients to cure leprosy, 67 ff.

- omens, unfavorable, 275, n. 331.
- omniscience, of R̥ṣabha, 188; of Marudevi, 197; prevented by pride, 325; of Bāhubali, 326; of Puṇḍarika and sādhus, 357; of Bharata, 378.
- origination, 209.
- ornaments, collection of fourteen, 229, n. 290; removal of—engenders omniscience, 376 ff.
- orpiment, 137, n. 177.
- Padma, B. q.v.
- Padma, C. q.v.
- Padmaprabha, T. q.v.
- Pākaśāsana=Śakra, q.v.
- palace, description of, 258.
- palaces, statistics of, in heavens, 400.
- Pālaka, an Ābhiyogika god, 110; Śakra's car, 190, description of, 110 ff.
- pañcaparmeṣṭhinamaskriyā, n. 71.
- Pāṇḍaka, 386.
- Paṇḍitā, a nurse, 60 ff.
- Pāṇḍuka, 253.
- Paramādhārmikas (demons), 36, n. 58.
- Pāriṣadyas, class of gods, 48, 399.
- Pārśvanātha, T. q.v.
- passions (kaṣāya), four, n. 5, n. 46; beginning of, 148; 403.
- Pātāla, ocean water from, 126, n. 165; 255, 299, 313; Pātāla-vessels, 389 f.
- patriarchs, the origin of, 97; account of the seven, 97-100.
- Paulomī, wife of Indra, 64.
- pavilion, marriage, description of, 140 f.; creeper on, 144, n. 187.
- peacocks, love for clouds of, n. 13.
- pearls, from rain, 73, n. 107; kumbhika, 111, n. 152; sources of, n. 314.
- penance (tapas), 19, 27, 33; outer, 27; inner, 27; confession and—, 27-
- perishing, 209.
- permanence, 209.
- picture, as device for telling a story, 61 f.
- Piṭha, friend of Vajranābha, 71 ff., 148.
- place-names, 263, n. 322.
- planets, cruel and favorable, 97, n. 136; cruel, 238; retrograde, 308.
- plantain-tree, association with jujube 35, 88; houses of, 107, n. 144.
- platform, erected where R̥ṣabha broke fast, 183.
- Poa cynosuroides, n. 108.
- poetry, fourfold, 253, n. 313.



- position of hand, bestowing fearlessness, 192, n. 239; lion's-ear, 219, n. 283; varada (boon-bestowing), 211, n. 277.
- posture, n. 396, 366.
- powder, throwing of, 210, n. 274.
- powers, magic, 47, 75-79, n. III.
- powers, supernatural (atiśaya), 5, n. II, 132; of voice, 199, n. 246.
- Prabhāsātīrtha, conquest of, 226.
- Prācinabārhis=Śakra, q.v.
- pradakṣiṇā (circumambulation), 193, et passim.
- Prakīrṇakas, class of gods, 49, 399.
- Prahāda, P. q.v.
- Prasannacandra, king in W. Videha, 7.
- Prasenajit, the fifth patriarch, 99.
- pratimā (meditation), n. 81.
- Prativāsudevas, nine of, 7, n. 16; names of future eight, 352.
- Pratyardhacakrins=Prativāsudevas, q.v.
- preaching, qualities of gaṇabhṛts', 211.
- prestige, importance of, 289 ff.
- pride, prevents omniscience, 325; eight kinds of, n. 391.
- principles, fundamental (tattvas), 437 ff.
- Priti, wife of Kāma, 139.
- Pritiṅgama, car, 116.
- Priyadarśanā, merchant's daughter, 87 ff.
- propagation, of doctrine, eight kinds of, n. 124.
- pūjā (ceremony of worship), 59, et passim; to images of Arhats, 131.
- Puṇḍarīka, chief gaṇabhṛt, omniscience and death of, 356 ff.
- Puṇḍarīkiṇī, city in East Videha, 59.
- punishment, different kinds described, 55 ff.
- Purandara=Śakra, q.v.
- Purimatāla, place of Rṣabha's omniscience, 187.
- Pūrṇabhadra, friend of Jivānanda, 66; a merchant, 87.
- Puruhūta=Śakra, q.v.
- Puruṣapuṇḍarīka, V. q.v.
- Puruṣasiṅha, V. q.v.
- Puruṣottama, V. q.v.
- pūrvas, the fourteen, 209, n. 271.
- Puṣkalapāla, king, 63 ff.
- Puṣkaradvīpa, description of, 391, 395; ocean, 395, 397.
- Puṣkarāvartaka (clouds), 163, 248, 313.
- Puṣpadhanvan=Kāma, q.v.
- Puṣpaka, car, 116; god, 116.
- Quality (guṇa), 210, n. 272; one hundred and eight, 451 ff.**

- Rāhu, n. 136, n. 333, 320, 341, 374, n. 410.  
 rainy-season, description of, 14 f.; —birds, 216, n. 279.  
 Rājanyas, companions of king, 155.  
 Rākṣasas (demons), 238, 240.  
 Rāma, B. q.v.  
 Rāmas=Baladevas, q.v.  
 Rati (Pleasure), 31; wife of Kāma, 139.  
 Ratipati=Kāma, q.v.  
 Ratnaprabhā, first earth containing hells, 380 f.  
 Ravi, n. 136.  
 rejection, of sinful activities, partial, 26; complete, 26.  
 religion, support of, 19, 23.  
 resolutions, 72, n. 102.  
 Revanta, 71, n. 100.  
 reverence, 27, 81.  
 right-belief, faults of, 80, n. 119; qualities of, 80, n. 120; three characteristics of, 81, n. 121; exposition of, 202 ff.; divisions of, 204; five characteristics of, 205.  
 right-conduct, exposition of, 206 f.; divisions of (=mabāvratas), 206.  
 See good conduct.  
 right-knowledge, 201 ff.; divisions of, 201.  
 ring, used in marriage-ceremony, 145, n. 189.  
 Rīṣṭas, Lokāntika gods, 160.  
 rite, propitiatory, 231, n. 293, 251, 254, 262.  
 rites, funeral, of Marudevī, 197; custom started, 197; of Ṛṣabha and munis, 363 ff.  
 river-bank, danger from, n. 57.  
 rivers, three of Hīmavat, 111, n. 150; fourteen of Jambūdvīpa, 262.  
 Rohaṇa, Mt. (mt. of jewels), 150, 168.  
 root, preposition following, 223, n. 285.  
 Ṛṣabha, invocation to, 1; conception of, 100; birth of, 104; Dikku-mārīs perform birth-ceremonies of, 105 ff.; birth-bath of, 114-29; childhood of, 131-34; marriage of, 138-48; coronation of, 148-49; desire for initiation, 160; resignation of kingdom, 161; initiation of, 163-66; first fast-breaking, 179 ff.; kevala, 187 ff.; progress through country of, 331; congregation of, 358; death of, 360; statue of, 396.  
 Ṛṣabhasena, gaṇabhṛt, 209.  
 Rucaka, point at center of Meru, 380, n. 422.  
 Rucaka, continent, 107; description of, 397; ocean, 397.  
 Rucaka Mountains, 106, n. 142.  
 rule, precedence of later, 342.

- Śabarās, Mleccha tribe, 247, 333.  
 Śacī, wife of Indra, 258.  
 Śacīnātha=Śakra, q.v.  
 safflower, 334, n. 373.  
 saffron, n. 394.  
 Sagara, C. q.v.  
 Sāgaracandra, merchant's son, 86 ff.  
 Sāgarasena, a muni, 64.  
 Sahasrākṣa=Śakra, q.v.  
 Śakaṭamukha, 187=Śakaṭānana (grove), 196  
 śākinī-mantra, 322.  
 Śakra, Indra's names and epithets apply to, n. 6; gives Ṛṣabha birth-  
 bath, 114 ff; establishes Ikṣvāku-family, 132; arranges Ṛṣabha's  
 wedding, 139 ff.; Ṛṣabha crowned by, 149; holds initiation-  
 festival, 163 ff.; divine form of, 342; conducts Ṛṣabha's funeral  
 rites, 363 ff.; makes Bharata's initiation-festival, 378.  
 Śakrasāmānikas, see Sāmānikas, 70.  
 Śakrastava, 127, n. 166.  
 sale, remnant after, expression of contempt, 62, 138.  
 salt, waved as auspicious, 144, 266, n. 325.  
 Sāmānikas, class of gods, 48, 399.  
 samavasaraṇa, n. 106; description of, 190-92; erected by Vyantaras,  
 192, 334 f.; order of rank of audience, 336 f.  
 Sambhava, T. q.v.  
 Sambhinnamati (minister), 34 ff.; expounds Cārvāka, 36-38.  
 samlekhanā, two kinds of, defined, 70, 357.  
 saṃsāra (worldly existence), pains of, 54 ff.  
 Sanatkumāra, C. q.v.  
 sandal, treatment for fainting, 60, n. 87; for leprosy, 67 ff.  
 Saṅgamaka, god, n. 15.  
 Śani, n. 136.  
 Śaṅkha, 253.  
 Śaṅkrandana=Śakra, q.v.  
 Śānti, T. and C. q.v.  
 Saptabhaṅgī, n. 4.  
 śarabha, attacking cloud, 238, n. 302; 289, 303, 315.  
 Sārasvatas, Lokāntika gods, 160.  
 Sarvaratna, 253.  
 Sarvatobhadra, name of palace, 60; car, 116.  
 Śatabala (Vidyādhara-king), 30 ff.  
 Śatamaṭi (minister), 34 ff.  
 Śatruñjaya, description of, 354; first tirtha, 357.  
 Saudharma (heaven), 65, 398, 399.

Saumanasa, 386.

scales, three, 50, n. 79; notes of, n. 173; imitation of, 133 f.

self-initiated, 168, n. 215.

self-restraint, seventeen kinds of, 25, n. 40.

sermons, on dharma, 18-27; on various punishments, 54-57; 199-208.

service, 27; ten persons entitled to, 83, n. 123; thirteen kinds of, n. 123.

Śeṣa, n. 90, 319, 335.

sheaths, around Lower World, 381, 399.

shrine, memorial, description of, 365 ff.; protected by mechanical guards, 370.

Siddhārtha, garden, 165.

Śilandhara, muni, 44.

Sindhu (river), 227, et passim; goddess, conquest of, 227 f.

Siñhaniṣadyā, memorial shrine, 365 ff.; 373.

Sitā, river, 29.

Śītala, T. q.v.

skin-jewel, power to expand of, 216, n. 278, 231, 243.

sleeping-charm, use of, 115.

Smara=Kāma, q.v.

snakes, guardians of treasure, 45, n. 66; poisoning by look, 64; poisonless from brilliance of gods, 64; jewels in hood of, 185; feeding milk to, 200; antidote for bite of, n. 288; put out light, 246, n. 310.

Soma-line, origin of, 324.

Somaprabha (Bāhubali's son) 177, 312=

Somayaśas, 177, 324.

songs, comic, sung at wedding, 146.

souls, two classes of, 1, n. 3. See lives.

Sphaṭikādri=Aṣṭāpada, q.v.

Śreyāṅsa, grandson of Bharata, 177 ff., 362.

Śreyāṅsa, T. q.v.

Śrī (Lakṣmī), married to Viṣṇu, 63; 101.

śrī, use of, n. 1; of emancipation, 1; of modesty, 31; of Bharata, 162; of victory, 231; of Death, 237; etc.

Śrīda=Kubera, q.v.

Śrīmatī, wife of Vajrajaṅgha, 59 ff.

Śrīprabha, palace in Iśāna, 47, et passim.

Śrīvatsa, car, 116.

Śrutakevalin, 18.

steps, three, 209, 210.

sthānakas, the twenty, 80 ff.

stone-balls struck together, 108, n. 145.

- story, told by picture, 61.  
 study, of sacred texts, 27.  
 stuti, 109, 128, 167, 194, 198, 267, 269, 298, 300, 337, 339, 346, 370 ff.  
 Subāhu, friend of Vajranābha, 71 ff.; 148.  
 Subhadrā, the woman-jewel, 249.  
 Subhūma, C. q.v.  
 substance, I, n. 2, 210, n. 272.  
 Subuddhi, a layman, 43 ff.; friend of Jivānanda, 66; merchant, 177 ff.  
 Sucitrāṅgas, 95, see Citrāṅgas.  
 Sudarśana, B. q.v.  
 Sudharmā, name of gods' council-hall, 140, n. 181.  
 sugar-cane, presented to Rṣabha, 132; season for, n. 172; destroyed by wild pigs, 329, n. 370.  
 Sughoṣā, a bell, 110, n. 148, 290.  
 Śukra, planet, n. 136.  
 Śukra (preceptor), 184, n. 227.  
 Sulasā, 345, n. 389.  
 Sumanas, car, 116.  
 Sumaṅgalā, twin and wife of Rṣabha, 132, et passim; prepared for wedding, 142 ff.; mother of Bharata and Brāhmī, and 49 pairs of twin sons, 148.  
 Sumati, T. q.v.  
 summer, description of, 13 f.  
 Sunandā, wife of Rṣabha, 138, et passim; prepared for wedding, 142 ff.; mother of Bāhubali and Sundarī, 148.  
 Śunāsira=Śakra, q.v.  
 Sundarī, birth of, 148; learns arithmetic, 153; marriage to Bharata, n. 202; first laywoman, 209; initiation of, 263 ff.  
 Sun, islands of, 390.  
 Supārśva, T. q.v.  
 Suprabha, B. q.v.  
 Suṣeṇa, Bharata's general, 215, et passim.  
 Susthita, muni, 60.  
 Sutrāman=Śakra, q.v.  
 Suvarṇajaṅgha, king in East Videha, 59.  
 Suvega, Bharata's messenger, 274, et passim; negotiations with Bāhubali, 278 ff.  
 Suvidhi, T. q.v.  
 Suvrata=Munisuvrata, q.v.  
 Suyāśas, friend of Vajranābha, 71 ff.; 148.  
 Svāti, rain at time of, 73, n. 107; 261, n. 319, 384.  
 Svayambhū, V. q.v.  
 Svayambhūramaṇa (ocean) 129, 397, 398.

- Svayambuddha (minister), 34; exposition of dharma by, 34-36; incarnation as a Sāmānika, 52 ff.
- Svayamprabhā, goddess, 51 ff.
- svayamvara, 251, n. 312.
- sword-jewel, description of, 241.
- Syādvāda, n. 4, 4.
- Takṣaśilā, Bāhubali's capital, 183 et passim; adornment of, 184; description of, 277 f.
- Tamirā, cave, 174; conquest of, 229 ff.; march through, 233 ff.
- Tāmraparṇī (river famous for pearls), 150.
- Tapāgaccha, n. 324.
- Tāraka, P. q.v.
- tattvas (fundamental principles), 437 ff.
- territory, apportioned by Ṛṣabha, 162.
- thread, origin of sacred, 344 f.
- thrones, shaking of, of Indras, 102, 108; of Śakra, 149, 163, 378; of Sindhu, 227; of Nāgakumāras, 242.
- tilaka (mark on forehead), fourteenth ornament, 229; propitiatory, 231, n. 293.
- time of death, thought at, 57.
- , change in nature at, 58.
- , wings of ant at, 58, n. 85.
- time, divisions of, 93 ff.
- tīrtha, sacred place, 54, et passim.
- Tirthaṅkaras, twenty-four, invocation to each, 1 ff.; suck thumbs, 130; consequences of disrespect to, 175; prophecy regarding future twenty-three, 347-49; city, gotra, parents, name, age, color, height, interval between, 347-49; prayer to each T., 371-73; total of, 398.
- towns, different kinds of, 263, n. 322.
- tranquillity, 26.
- Trāyastriṅśas, class of gods, 48, 399.
- treasures, nine, 73, 252; names of, 252; functions of, 252 f.; 262.
- trees, blossom from kicks or kisses from women, n. 204, 199; various names of, 217, 223.
- trials (parīṣaha) 33, n. 55, 182.
- Tricosanthes, n. 216.
- Tridaṇḍin (ascetic carrying 3 staves), 352.
- Triṣṭha Keśava, V. q.v.
- Triviṣṭapapati=Śakra, q.v.
- truth, faith in principles of, 26.
- Tūryāṅgas (wishing-trees), 30, 94, 96.

Tuṣitas, Lokāntika gods, 160.  
twins, description of, 29.

Ugras, guardsmen, 155.  
umbrella-jewel, power to expand of, 243.  
universe, shape of, 380.

Unmagnā, river, 252.  
use, momentary and repeated, 207, n. 269.  
uselessness, comparisons for, 330.  
uttaraguṇas (subsidiary qualities), 12, n. 19, 82.  
Uttarakurus, description of, 29 f.  
Upper World, description of, 398 f.  
Uttarāśāḍhā, constellation, 100, 104, 166, 188.

Vahnīs, Lokāntika gods, 100 ; =Agnis, 399.  
Vaimānikas, gods in heavens, 103, 319, 335, et passim ; 398 ff.  
vaiśakha-position, 245, n. 309.  
Vaitāḍhya, description of, 173 f. ; conquest of, 228 ; description of, 388.  
Vajrabhṛt=Śakra, q.v.  
Vajrajaṅgha, incarnation of Ṛṣabha, 59 ff.  
Vajranābha, incarnation of Ṛṣabha, 71 ff.  
Vajrasena, cakrin in East Videha, 59, 71.  
Vajrin=Śakra, q.v.  
vanities (gaurava), 23, n. 35.  
Varadāmatīrtha, conquest of, 223 ff.  
Vardhamāna (Mahāvīra), 366, n. 404, 396.  
Vāriṣeṇa, 366, n. 404, 396.  
Vāruṇīvara, continent and ocean, 395.  
vas, use of, n. 54.  
Vasantapura, city, 8 ff.  
Vāsava=Śakra, q.v.  
Vāsudevas, nine of, 7, n. 16 ; prophecy about future eight, 350 f. ; city, gotra, parents, name, age, color, height, period, 350 f. ; distribution of, 398.  
Vāsupūjya, T. q.v.  
Vāyukumāras, 190, 334.  
Vedas, made by Bharata, 344 ; degraded later, 345.  
Velādhārins, 389.  
Vidūra, sprouting with jewels, 63, n. 88.  
Vidyādhara-cities, founding of, 173-75 ; names of 110 cities, 174-75.  
Vidyādharas, winning of lordship of, 170-73 ; sixteen classes of, 175 f. ; resist Bharata, 247 f. ; make submission, 248 ; on Aṣṭāpada, 334.  
vidyās, forty-eight thousand, 173, n. 218 ; sixteen classes of, 175 f. ; n. 219.

- Vijaya, B. q.v.  
 Vijayā, goddess, 192.  
 Vimala, car, 116.  
 Vimala, T. q.v.  
 Vimalavāhana, the first patriarch, 96 f.  
 Vinami, Vidyādhara-king, 170 ff.  
 Vinitā, description of, 149-50; decoration of, 255 f.  
 Vira=Mahāvira, q.v.  
 Viṣṇus=Vāsudevas, q.v.  
 Viśvakarman, divine architect, 215.  
 vitalities (prāṇa), 22, n. 32.  
 Vitex Negundo, n. 394.  
 vows, great, 56.  
 —, lesser (aṇuvrata), 25, 207, 344.  
 —, meritorious (guṇa), 26, 207.  
 —, disciplinary (śikṣā), 26, 208, 344.  
 —, pauṣadha, 218 ff.  
 vows, results of violation of, 56 f., 207; given up by 4,000 kings, 168 f.  
 Vṛddhaśravas=Śakra, q.v.  
 Vṛtrahan=Śakra, q.v.  
 Vyantaras, make samavasaraṇa, 192, 335; divisions of, 382 f.; Indras of, 383; lāñchanas of; 383.  
 War, preparation for, between Bāhubali and Bharata, 285 f., 295 ff., 301; of Bāhubali, 297; of Bharata, 299.  
 water, purification of, 11, n. 18; thick, 380, 381.  
 wealth, brought by Yakṣas, 123, n. 162; by Jīmbhakas, 130, 162.  
 weapons, thirty-six, 48, n. 76.  
 well-digging, proverb about, 46, n. 67.  
 well-mark, 135, n. 175.  
 wind, thick, 13, 380, 381; thin, 380, 381.  
 wishing-trees (kalpa), ten, 29-30, 94 ff.; efficacy increased, 104; — decreased, 148; extinction of, 151.  
 woman, value of, 52; birth as — caused by deceit, 84.  
 woman-jewel, description of, 249 f.  
 worldly objects, indifference to, 26.  
 Yājñavalkya, 345.  
 Yakṣas, suppliers of treasure, 123; attendants of jewels, 234, of nine treasures, 252, of cakra, 291, 321; sixteen thousand attendants of Cakrin, 244, 262; on Aṣṭāpada, 333; work on samavasaraṇa, 335.  
 Yaśasvin, the third patriarch, 98.  
 Yogis, 134, 269, 285, 312, 319, 337.  
 yojana, determined by march of cakra, 216.  
 Yugandhara, muni, 54 f.; sermon by, 54-57.



## INDEX OF SANSKRIT AND PRAKRIT WORDS.

- Akāraṇa, 11 n.  
 akṣiṇamahānasī, 76 n.  
 agnimaṇḍala, 275 n.  
 aṅka, 367, 368.  
 aṅkī, 111 n.  
 aṅga, 348.  
 Aṅga (scriptures), 74, 201, 201 n,  
 209 n, 327.  
 aṅgāra, 11 n.  
 aṅgula, 234 n, 240 n.  
 acakṣu (karman), 188 n.  
 aṅjana, 395 n.  
 aṅuvrata, 12 n, 25, 207.  
 atithisaṁvibhāga, 208.  
 atiśaya, 5 n, 6 n, 102, 197 n.  
 addhahāra (ardhahāra), 229 n.  
 adhyavapūra, 10 n.  
 Anagna, 30, 95, 97.  
 anantacatuṣṭaya, 379 n.  
 anavasthita, 202 n.  
 anaśana, 27, 85 n.  
 anānugāmika, 201 n.  
 anirhāra, 85 n.  
 anivṛtti, 187.  
 anivṛttikaraṇa, 203, 203 n.  
 anisṛṣṭa, 10 n.  
 anukampā, 26, 81 n, 206.  
 anukleśa, 27.  
 anubandha, 26 n.  
 Anekānta, 2.  
 antaraṅgārī, 2 n.  
 antarodaka, 263, 263 n.  
 antarmuhūrta, 21 n, 78, 202 n,  
 203.  
 ap, 20 n.  
 aparikarma, 85 n.  
 aparigraha, 206.  
 aparīṇaṣṭa, 11 n.  
 aparyāpta, 20 n, 21 n.  
 apāyacintana, 4 n.  
 apūrvakarāṇa, 187, 203, 203 n,  
 378.  
 apoḥa, 60.  
 apramatta, 187.  
 apramāṇa, 11 n.  
 abhayada, 192 n.  
 abhayadāna, 19.  
 abhavya, 1 n, 76 n.  
 abhigraha (4), 12 n, 72 n.  
 abhinaya, 189 n.  
 abhivardhita, 263 n.  
 abhuṭṭhana (abhyutthāna), 83 n.  
 abhyāhṛta, 10 n.  
 amāvasī, 36 n.  
 amāvasyā, 280, 280 n.  
 amṛta, 130, 130 n, 374 n.  
 arjaka, 130.  
 artha, 22 n.  
 ardhanārāca, 94 n.  
 ardhasamavṛtta, 253 n.  
 arhat, 75 n.  
 avaktavyam, 2 n.  
 avagraha, 201, 201 n, 341, 341 n.  
 avadhī, 109 n, 188 n, 201 n.  
 avadhijñāna, 75 n, 201.  
 avamāna, 154 n.  
 avasarpīṇī, 6 n, 7, 93, 95, 138,  
 197, 246, 360.  
 avasihi, 82 n.  
 avasthita, 202 n.  
 avāya, 201 n.  
 avicāra, 85 n.  
 aśana, 46 n.  
 aśastropahatam, 11 n.  
 aśoka, 156, 157, 165, 334, 336,  
 355.  
 aśvattha, 98, 145, 148.  
 aṣṭama, 70 n.

asañjñin, 20 n, 21 n, 22.

asati, 210 n.

asteya, 206.

ahiñsā, 24 n, 206.

Ākāra, 275 n.

ākiñcanya, 24 n.

ākṛti, 1 n.

āgama, 3 n.

āṅgika, 189 n.

ācāmāmla, 264 n.

ācāmla, 264 n.

ācārya, 83, 83 n, 152 n, 224, 251, 258, 293.

ācchidya, 10 n.

ājivikā, 10 n.

ājñācintana, 3 n.

ātmarakṣa, 48.

ādānanikṣepaṇasamiti, 23 n.

ādikṛtmaṇḍala, 183.

ādityapīṭha, 183.

adhākarmika, 9 n.

ānugāmika, 201 n.

āpucchana, 82 n, 83 n.

āmarśauśadhilabdhi, 75 n.

āmala, 377 n.

āmalasāraka, 377, 377 n.

āyurbandha, 21 n.

Āyurveda, 66.

āyuskarma, 202 n.

ārjava, 24 n.

ārtadhyāna, 3 n.

āryā (meter), 122 n.

āliṅgimṛdaṅga, 111, 111 n.

āliṅgī, 111 n.

āvalī, 204.

āvaśyaka, 81 n.

āvassita (āvaśyaktī), 82 n.

āviddha, 375 n.

āśīviṣa, 75 n.

āskandita, 241 n.

āstikya, 26, 81 n, 206.

āhāra, 20 n, 21 n, 119 n.

āhāraka, 76 n, 118 n.

āhārya, 189 n.

Ikka, 229 n.

īga, 229 n.

īṅgini, 85 n.

icchā, 82 n.

īndradhvaja, 113, 113 n, 366, 367.

īndriya, 20 n.

īndriyaparyāpta, 21 n.

īndrotsava, 343 n.

Īryāsamiti, 23 n.

īhā, 201 n.

Uttaragūṇa, 12, 12 n, 81 n, 328.

uttariya, 298 n.

uttāryamāṇalavaṇa, 266 n.

uttejita, 241 n.

utterita, 241 n.

utpāda, 209.

utpādanadoṣa, 10 n.

utsannakriya, 360.

utsannakriyam apratipāti, 4 n.

utsargasamiti, 23 n.

utsarpiṇī, 93, 95.

utsāha, 121, 122 n.

udumbara, 217.

udgamadoṣa, 9 n.

udbhinna, 10 n.

unmāna, 154 n.

unmiśra, 9 n.

unmiśrita, 11 n.

upakaṇṭha, 241 n.

upayoga, 50 n.

upaśama, 75.

upaśamaśreṇī, 204.

upāśraya, 341 n.

upapāda, 21 n, 47 n.

Upāṅga, 201, 201 n.

upādhyāya, 83 n.

upāya, 184.

upāsana, 154 n.

urasutta (urahsūtra), 229 n.  
 uvasampayā (upasampat) 83 n.

Ūrdhvaka, 111 n.  
 ūhā, 60, 201 n.

Ṛju, 202.  
 ṛjumatijñāna, 75 n.  
 rddhi, 23 n.  
 ṛṣabha, 134.  
 ṛṣabhanārāca, 94 n.  
 ṛṣti, 49 n.

Ekatvavitarkāvicāra, 4 n.  
 ekākṣa, 20 n.  
 ekāntaduḥṣamā, 93.  
 ekāntarūkṣa, 152 n.  
 ekāntasuṣamā, 93.  
 ekāntasnidha, 152 n.  
 eṣaṇāsamiti, 23 n.

Aikyaśrutāvicāra, 4 n.

Oṅkāra, 150, 219, 375.

audārika, 118 n.  
 auddeśika, 9 n.  
 aunodarya, 27.  
 aupaśamika, 204, 204 n.

Kakkola, 223.  
 kakṣakāra, 259 n.  
 kaṭaka, 229 n.  
 kaḍḍaa (kaṭaka), 229 n.  
 kaṇaya, 49 n., 229 n.  
 kaṇṭakita, 355 n.  
 kadamba, 157, 157 n, 355.  
 kandala, 339, 379.  
 kapikacchū, 56, 159.  
 kampana, 49 n.  
 karaṇa, 203 n, 375 n.  
 karaṇḍaka, 29 n.  
 karapatra, 49 n.

karavālikā, 49 n.  
 karīra, 172.  
 karkaraka, 150.  
 karṇikāra, 217.  
 kartari, 49 n.  
 karbaṭa, 263,  
 karma, 6 n, 55, 140, 152 n, 158,  
 188, 197, 202, 267, 298, 300, 323,  
 324, 325, 326, 329, 330, 337, 344,  
 346, 353, 357, 402 ff.  
 kalaśa, 113 n.  
 kalācīkābharāṇa, 229 n.  
 kalpa, 301.  
 kalyāṇa, 109, 109 n, 110, 196, 370.  
 kavi, 84 n.  
 kaṣāya, 2 n, 119 n, 187 n, 328.  
 kāṇsyakāra, 259 n.  
 kākiṇī, 234 n.  
 kāṅkṣā, 80 n.  
 Kāli, 176.  
 kāma, 22 n.  
 Kāma, 87.  
 kāyaceṣṭā, 85 n.  
 kāyabala, 76 n.  
 kāyotsarga, 16, 16 n, 54 n, 68,  
 81 n, 323, 324, 326.  
 kāraaka, 205.  
 kāruṇya, 33 n.  
 kārmaṇa, 118 n.  
 kāśyapa, 258 n.  
 kāṣāya, 328.  
 kāhalā, 121, 293.  
 kiṅśuka, 355.  
 kimpāka, 168, 168 n.  
 kila, 247.  
 kiṭikā, 58 n.  
 kilika, 94 n.  
 kuṅkuma, 355 n.  
 kuṭikā, 185.  
 kuṇḍala, 229 n.  
 kuddāla, 49 n.  
 kunta, 49 n.  
 kubja, 94 n.

kumuda, 184.  
 kumbha, 152, 367.  
 kumbhakāra, 258 n.  
 kumbhika, III, III n.  
 kurājya, 263, 263 n.  
 kula, 83 n.  
 kulakara, 102.  
 kulakṛt, 102.  
 kulagṛha, 154 n.  
 kulmāṣa, 72 n, 76 n.  
 kuśa, 74, 74 n, 271.  
 kuśīla, 76 n.  
 kūpakhanana, 46 n.  
 kṛṣṇa, 166 n.  
 keūra (keyūra), 229 n.  
 ketaki, 354, 355.  
 kevala, 188 n, 196, 358, 378.  
 kevalajñāna, 64, 201, 323, 325, 326,  
 361.  
 kevalajñānakalyāna, 190.  
 kevalin, 4 n, 75 n.  
 kevalisamudghāta 119 n.  
 koṭivedha, 76.  
 koṣṭhakabuddhi, 76 n.  
 kautuka, 231 n.  
 Kaula, 43.  
 kauśala, 80 n.  
 Kausīki, 175.  
 krīta, 10 n.  
 krodha, 2 n.  
 krodhapiṇḍa, 10 n.  
 kṣapakaśreṇi, 197, 204, 357, 361,  
 378.  
 kṣamayitvā, 46 n.  
 kṣaya, 75.  
 kṣayatithi, 238 n.  
 kṣānti, 24 n.  
 kṣāyika, 204, 205.  
 kṣāyopāśamika, 204, 205, 205 n.  
 kṣramadhusarpirāśrava, 76 n.  
 kṣurikā, 49 n.  
 kṣveḍā, 155 n.  
 kṣveḍāpṛcchā, 155 n.

Khaḍga, 49 n.  
 khādya, 46 n.  
 kheṭa, 263.  
 khelausadhi, 75 n.  
 Gaṇa, 83 n, 210.  
 gaṇadhara, 75 n, 81 n, 211, 353,  
 356.  
 gaṇabhṛt, 209, 210, 211.  
 gaṇita, 154 n.  
 gati, 44 n, 200, 270.  
 gatitrasa, 21 n.  
 gadā, 49 n.  
 gandharva 258 n.  
 Gandhārī, 175.  
 Garuḍa, 335.  
 garbhaja, 21 n.  
 galita, 122 n.  
 gavyūti, 5 n, 29 n, 365  
 gāndhāra, 133 n.  
 gāndhāragrāma, 50 n.  
 Gāndhārī, 173 n.  
 guñja, 154 n, 234 n.  
 guṇa, 205, 210 n.  
 guṇavrata, 12 n, 26, 207.  
 guṇasthāna, 3 n, 4 n, 187, 197,  
 429 ff.  
 gupti, 23 n.  
 guru, 202, 321, 326.  
 gurupūjā, 83 n.  
 gulikā, 49 n.  
 Gehākāra, 30, 95, 97, 235.  
 gonī, 297 n.  
 gotra, 257, 346.  
 gopāla, 259 n.  
 gophani, 49 n.  
 gorocauā, 137 n.  
 gośirṣa (candana), 67, 69, 213, 246,  
 261, 299, 363.  
 gaurava, 23 n.  
 Gaurī, 173, 173 n, 175.  
 Gaurīpūjā, 158 n.  
 granthi, 202, 203.

grahaṇaiṣaṇā, 11 n.  
 grāmatraya, 50 n.  
 grāmarāga, 124, 124 n, 197.  
 glāna, 83 n.  
  
 Ghana, 49 n.  
 ghātikarman, 72, 183 n.  
  
 Cakora, 180, 198, 305, 342.  
 cakra, 49 n, 72, 134, 196, 213, 254,  
 262, 273, 281, 291, 304, 307, 320,  
 321, 322, 331, 352.  
 cakravāka, 258, 260, 294, 330.  
 cakṣu (karman), 188 n.  
 caturasrasusamsthāna, 94 n.  
 caturtha, 70 n, 208.  
 caturviṅśatistava, 81 n.  
 campaka, 157, 355.  
 carmakāra, 259 n.  
 cātaka, 122, 146, 172, 211, 330.  
 cāraṇa, 75 n, 79 n.  
 cāritra, 206, 207.  
 cāritramohanīya, 204 n.  
 cāritramohanīyakarman, 203 n.  
 cikitsā, 10 n.  
 Citrarasa, 30, 95, 96.  
 Citrāṅga, 30, 96.  
 cūrṇayoga, 11 n.  
 cūlamaṇi (cūḍamaṇi), 229 n.  
 caityadru, 73, 131, 192, 335.  
 caityastūpa, 366.  
 coṭi (H), 234.  
  
 Chadmastha, 168, 183 n, 361.  
 chandaṇā (chandana), 83 n.  
 chardita, 11 n.  
 Chedasūtra, 201 n.  
 chelāvaṇa, 155 n.  
  
 Jaṅghācāraṇa, 79 n.  
 jambū, 157, 300, 300 n.  
 jalamaṇḍala, 275 n.  
 jallauṣadhi, 75 n.

jāti, 124 n, 376 n.  
 jātirāga, 376 n.  
 Jina, 359 n.  
 jinalkalpa, 205 n.  
 jiva, 19, 19 n, 22 n, 148, 158, 437.  
 jivapradeśa, 119 n.  
 jñānadāna, 19.  
 Jyotiṣika, 94.  
 Jyotiṣka, 30, 96.  
  
 Jhallarī, 380, 380 n.  
  
 Daccūsa, 49 n.  
 ḍāha, 49 n.  
  
 Tagara, 245.  
 tattva, 16, 192 n, 437 ff.  
 tapas (12), 12 n, 19, 24 n, 26.  
 tapasvin, 83 n, 84 n.  
 tamāla, 334.  
 taravāri, 49 n.  
 tahakkāra (tathākāra), 82 n.  
 tāṇḍava, 376.  
 tāmbūlika, 259 n.  
 tāmra, 188.  
 tāla, 376, 376 n.  
 tithi, 163 n, 238 n.  
 tiryāṅc, 20 n.  
 tilaka, 142, 213, 229, 229 n, 231,  
 254, 262, 296, 338, 355 n.  
 tīrtha, 54, 59, 149, 198, 259, 298,  
 357.  
 Tīrthakṛt, 357.  
 tīrthakṛtkarman, 5, 5 n.  
 tīrthakṛtnāmakarman, 84.  
 Tīrthanākara, 7, 7 n, 347.  
 tīrthasevā, 80 n.  
 tuḍia (truḍita), 229 n.  
 Tumburu, 192, 192 n.  
 tūrya, 70 n.  
 tūryāṅga, 94, 96.  
 Tūryāṅgaka, 30.  
 tejas, 20 n, 21 n.

tejoleśyā, 76 n.  
 taijasa, 118 n, 119 n.  
 tomara, 49 n.  
 torana, 144 n.  
 trasa, 19, 20 n, 21 n.  
 trasanāḍi, 235 n, 401.  
 Tridaṇḍin, 352.  
 trasanāmakarman, 21 n.  
 tripadi, 267.  
 tripṛṣṭha, 29 n.  
 trisūla, 49 n.  
 tryasra, 234 n.  
  
 Datti, 154 n.  
 darpaṇa, 113 n.  
 darbha, 218, 325.  
 darśanamohanīyakarman, 203 n,  
 204 n, 205 n.  
 darśarātri, 36 n.  
 dāna, 19.  
 dāyaka, 11 n.  
 dārṣṭāntika, 189 n.  
 digvirati, 207.  
 digvrata, 208.  
 dīpaka, 205.  
 Dīpaśikhā, 30, 94, 96, 96 n.  
 duḥkhotpāda, 22 n.  
 dundubhī, 90.  
 duṣphoṭa, 49 n.  
 duḥṣamā, 93.  
 duḥṣamasuṣamā, 6 n, 93.  
 dūtakarman, 10 n.  
 dūrvā, 107, 141, 144, 217, 249,  
 320, 355.  
 deva, 20 n., 21 n. [258, 261.  
 devadūśya, 107, 165, 165 n, 246,  
 deśavirati, 25.  
 deśavakāśikavrata, 208.  
 dramaka, 32 n.  
 dravya, 1 n, 4 n, 210 n.  
 dravyatīrtha, 80 n.  
 dravyapramāṇa, 153 n, 154 n.  
 dravyasaṁlekhanā, 357.

droṇamukha, 263.  
 dveṣa, 3 n.  
  
 Dhanus, 49 n. [329, 330, 340.  
 dharma, 5, 18, 22 n, 35, 271, 328,  
 dharmakathin, 84 n.  
 dharmacakra, 6 n, 186, 192, 331.  
 Dharmacakrin, 346.  
 dharmatīrtha, 160.  
 dharmadhyāna, 3 n, 4 n, 344, 352.  
 dharmadhvajā, 331.  
 dharmarāga, 26 n.  
 dharmalābha, 16, 18.  
 dharmopagrahadāna, 23.  
 dhātu, 47 n, 375 n.  
 dhātrīkarman, 10 n.  
 dhāraṇā, 201 n.  
 dhivara, 259 n.  
 dhikkā, 99.  
 dhikkāra, 148.  
 dhūma, 11 n.  
 dhorita, 241 n.  
 dhyāna, 3 n, 371 n.  
 dhruvaka, 121, 121 n.  
 dhrauvya, 209.  
  
 Nandyāvarta, 113 n, 134, 135 n.  
 napaṇsaka, 55 n.  
 namaskāra, 162 n.  
 namaskṛti, 166.  
 naya, 210 n.  
 nāgadamaṇī, 225.  
 nāgaloka, 142 n.  
 nānātvaśrutavicāra, 4 n.  
 nāpitakarman, 154 n.  
 nāma, 1 n.  
 nāmakarman, 44 n.  
 nāraka, 20 n, 21 n, 361.  
 nārakaṣaṇḍha, 55 n.  
 nārāca, 94 n.  
 nikṣipta, 11 n.  
 nikṣepa, 1 n.  
 nidāna, 3 n.

nimantanā (nimantranā), 83 n.  
 nimitta, 10 n.  
 nimba, 43.  
 niyama, 26 n.  
 nirgrantha, 76 n.  
 nirlobhatā, 24 n.  
 nirvāna, 272, 347, 357, 365.  
 nirvānakalyāna, 361.  
 nirveda, 26, 81 n, 205.  
 niṣkuṭa, 230 n.  
 niṣkramaṇa, 72.  
 nisīhi, 82 n.  
 nisīhitā (naiśedhiki), 82 n.  
 nīti, 96, 97.  
 nīla, 166 n.  
 naimittika, 84 n.  
 nyagrodhaparimaṇḍala, 94 n.

Pañcaparameṣṭhinamaskriyā, 47 n.  
 paḍipucchana, 82 n.  
 paḍipucchā (pratipucchā), 82 n.  
 paṇava, 376.  
 paṇḍu, 355 n.  
 pattana, 263.  
 pattiśa, 49 n.  
 padaśtha, 371 n.  
 padānusāri, 76 n.  
 padārtha, 3 n.  
 panasa, 355 n.  
 parakarane, 82 n.  
 Paramādhārmika, 36 n.  
 paraloka, 199 n.  
 paraśu, 49 n.  
 parāvṛtti, 10 n.  
 parikarma, 85 n.  
 parikṣṇapunyaçaturdaśika, 238 n.  
 paribhogaiṣaṇā, 11 n.  
 pariṇāma, 203.  
 pariśaha, 33 n.  
 paryaṅka, 359, 360, 366.  
 paryāpta, 20 n.  
 paryāpti, 19, 20 n, 22 n.  
 paryāya, 4 n, 210 n.

paryuṣaṇa, 46 n, 210 n.  
 parvaṇi, 379 n.  
 parvāṇi, 379 n.  
 palāśa, 16, 334.  
 palya, 29 n.  
 palyopama, 252.  
 paścāttāpakāra, 82 n.  
 pāovagamana, 85 n.  
 Pānsumulā, 176.  
 pākhaṇḍin, 41 n.  
 Pāṇḍuki, 176.  
 pādapopagamana, 84, 85 n, 358.  
 pāna, 46 n.  
 pāpa, 3 n.  
 Pārvatī, 176.  
 pāśa, 49 n.  
 piṇḍaviśuddhi, 12 n.  
 piṇḍaviśodhi (4), 12 n.  
 piṇḍastha, 371 n.  
 pippal, 148 n, 217.  
 pihita, 11 n.  
 puṇya, 366.  
 puruṣārtha, 253 n.  
 pulāka, 76 n.  
 puṣpa, 375, 395 n.  
 pūjā, 59, 127, 131, 213, 258, 298,  
 299, 301, 304, 374.  
 pūtika, 9 n.  
 pūrṇatithi, 238 n.  
 pūrva (time), 84 n, 100 n.  
 Pūrva (scriptures), 118 n, 201, 201  
 n, 209, 291, 358.  
 pūrvadhara, 75 n.  
 pūrvāṅga, 347.  
 pucchā, 155 n.  
 pṛthaktvavitarkavicāra, 4 n.  
 pṛthula, 234 n.  
 pṛthvīmaṇḍala, 275 n.  
 potā, 154 n.  
 pośadhavrata, 208.  
 pauraṣi, 210 n.  
 pauśadha, 218, 223, 226, 251, 255,  
 259.

Prakīrṇaka, 201, 201 n.  
 prakṛti, 205, 205 n.  
 Prajñāpti, 173, 173 n.  
 pratikramaṇa, 81 n.  
 pratimā (12), 12 n.  
 pratimā, 54, 54 n, 170, 175.  
 pratimāna, 153 n, 154 n, 294.  
 pratiṣṭhāpanasamiti, 23 n.  
 pratiśrutika, 189 n.  
 pratyākhyāna, 81 n.  
 pratyeka, 20 n, 21.  
 pradakṣiṇā, 193, 321 et passim.  
 pradeśaniṣpanna, 154 n.  
 prabhāvanā, 80 n, 84 n.  
 pramāṇa, 153 n, 154 n.  
 pramoda, 33 n.  
 pravacin, 84 n.  
 prastha, 210, 210 n.  
 prāṇa, 20 n, 22 n.  
 prāduhkarāṇa, 9 n.  
 prābhṛtika, 9 n.  
 prāmitya, 10 n.  
 prāyaścitta, 27.  
 prāyaścittakautukamaṅgala, 231 n.  
 priyaṅgu, 95, 98, 99, 103.  
 plāṅghana, 241 n.  
 pluta, 241 n.

Phūt, 309.

Bakaceṣṭita, 282 n.  
 bakula, 156, 355.  
 balipaṭṭa, 190 n.  
 bahu, 201, 201 n.  
 bahuṣa, 76 n.  
 bādara, 20 n, 21, 21 n.  
 bimba, 51, 139.  
 bijabuddhi, 76 n.  
 brahmacarya, 24 n, 25 n.  
 Brahmāṇḍa, 243.

Bhaktapratyākhyāna, 85 n.  
 bhakti, 80 n.

bhadra (dvīpa), 88, 88 n, 292, 301.  
 bhadrāsana, 113 n.  
 bhalli, 49 n.  
 bhavya, 1 n, 76 n, 343, 371, 378.  
 bhāraṇḍa, 319.  
 bhāva, 1 n, 19, 27.  
 bhāvatīrtha, 81 n.  
 bhāvanā, 12 n, 27.  
 bhāvasamlekhanā, 357.  
 bhāṣā, 20 n.  
 bhāṣāsamiti, 23 n.  
 bhīṇḍimāla, 49 n.  
 bhūt, 283.  
 bhūmi, 20 n.  
 Bhūmituṇḍā, 175.  
 Bhṛṅga, 30, 94, 96.

Makara, 136, 237, 335, 368.  
 maksikā, 49 n.  
 maṅgala, 231 n.  
 maḍamba, 263.  
 maṇi, 234 n.  
 maṇḍala, 162 n, 275 n.  
 Maṇyaṅga, 30, 95, 97.  
 mati, 109 n.  
 matijñāna, 60 n, 201, 201 n.  
 matsyayugma, 113 n.  
 mada, 339, 339 n.  
 madana, 145 n.  
 madhuratrṇaphala, 234 n.  
 Madyāṅga, 30, 94, 96.  
 madhyamagrāma, 50 n.  
 manahparyāya, 72, 166, 202, 202 n,  
 358.  
 manahparyāyajñāna, 75 n, 201.  
 Manu, 175.  
 manuṣya, 20 n.  
 manuṣyaloka, 166 n.  
 manobala, 76 n.  
 mantra, 322 n.  
 mantradoṣa, 11 n.  
 manda (dvīpa), 88 n.  
 mandradvīpa, 88 n.



marakaṭa, 166 n.  
 malla, 308.  
 mallikā, 334.  
 mahārghyasvalpabhuṣaṇa, 230 n.  
 mahāvidyā, 173 n.  
 mahāvratas, 12 n.  
 mahīruh, 20 n, 21 n.  
 mākāra, 98, 99, 148.  
 māṇavaka, 365.  
 Mātāngī, 176.  
 mātṛdevī, 141 n.  
 mātṛveśma, 141 n.  
 mādhyasthya, 33 n.  
 māna, 2 n, 114, 154 n.  
 mānapīṇḍa, 10 n.  
 Mānavī, 175.  
 mānonmānāvamānāni, 153 n.  
 mānonmānapramāṇa, 154 n.  
 māyā, 2 n.  
 māyāpīṇḍa, 10 n.  
 māraṇāntika, 119 n.  
 mārḍava, 24 n.  
 mālatī, 334.  
 mālākāra, 259 n.  
 mālāpahṛta, 10 n.  
 māhana, 343, 344.  
 micchā (mithyā), 82 n.  
 mithyādṛṣṭipraśaṅsana, 80 n.  
 mithyādṛṣṭisamaṅstava, 80 n.  
 miśradvipa, 88 n.  
 mukti, 24 n.  
 muttāvali (muktāvalī), 229 n.  
 mudgara, 49 n.  
 muddā, (mudrā) 229 n.  
 muni, 16.  
 muraja, 380.  
 muśala, 49 n.  
 muṣṭī, 49 n.  
 muhūrta, 202 n.  
 mūlakarman, 11 n.  
 mūlaguṇa, 12, 12 n, 81 n, 328.  
 Mūlavīryā, 176.  
 Mūlasūtra, 201 n.

mṛgadvipa, 88 n.  
 mṛdaṅga, 111 n, 234 n, 275 n, 376,  
 380 n.  
 mainphala, 145, 145 n.  
 maitrī, 33 n.  
 mokṣa, 22 n, 77, 197, 199, 201,  
 203, 206, 300, 340.  
 mṛakṣita, 11 n.  
 Vakṣakardama, 178, 256, 298, 364,  
 375.  
 yata, 99.  
 yati, 357.  
 yatidharma, 23 n, 26 n, 70 n, 207.  
 yathāpravṛttikaraṇa, 203, 203 n.  
 yantrapīṇḍaka, 259 n.  
 yava, 135 n.  
 yuga, 263 n.  
 yoga, 75.  
 yogapīṇḍa, 11 n.  
 Yogi, 259, 337.  
 yojana, 5 n, 192 n, 216, 218, 346.  
 Rajju, 103, 103 n, 401.  
 rayaṇa (ratna), 229 n.  
 rasa, 23 n, 189 n, 239, 323.  
 rasatyāga, 27.  
 rāga, 3 n, 124 n.  
 rājakulakaraṇa, 154 n.  
 rājacakra, 162 n.  
 rādhāvedha, 319, 319 n.  
 riṣṭa, 368.  
 rūpa, 152 n.  
 rūpavārjita, 371 n.  
 rūpastha, 371 n.  
 recita, 241 n.  
 rocaka, 205.  
 Rohiṇī, 173 n.  
 raudradhyāna, 3 n.  
 Lakṣaṇa, 81 n, 249 n.  
 lakṣmī, 258.  
 labdhi, 75 n.  
 labdhitrasa, 21 n.

lavalī, 156, 223.  
 lāsya, 125, 333, 376.  
 liṅga (of samyaktva), 26 n.  
 līpta, 11 n.  
 līnatā, 27.  
 luṅṅhi, 49 n.  
 lokanāli, 235, 313.  
 lokamadhyāvasānika, 189 n.  
 lobha, 2 n.  
 lobhapīṇḍa, 10 n.  
 lohitākṣa, 367, 368.  
  
 Vaṅśālayā, 176.  
 vajra, 49 n.  
 vajraṣabhanārāca, 85 n, 133.  
 vajraṣabhanārācasamhanana, 94  
 n.  
 vajratuṇḍa, 219 n.  
 vajradanḍa, 219 n.  
 vanīpaka, 10 n.  
 vandanā, 81 n.  
 varada, 211.  
 varuḍa, 259 n.  
 varṇapada, 253 n.  
 vartamānayoga, 17 n.  
 vardhamāna, 113 n.  
 vardhamānaka, 202 n.  
 valgita, 241 n.  
 vas, 32 n.  
 vastuvadana, 122 n.  
 vahnimaṇḍala, 275, 275 n.  
 vāgbala, 76 n.  
 vācika, 189 n.  
 vātsalya, 259 n.  
 vādin, 84 n.  
 vāpī, 135 n.  
 vāmana, 94 n.  
 vāyu, 20 n, 21 n.  
 vāyumaṇḍala, 275 n.  
 vāsakṣepa, 210 n.  
 vāsantī, 157.  
 vikalākṣa, 20 n.  
 vigama, 209.

vicāra, 4 n, 85 n.  
 vicikitsā, 80 n.  
 vitarka, 4 n.  
 vidyā, 84, 173, 173 n, 175, 176 n.  
 vidyādevī, 176 n.  
 vidyācārāna, 79 n.  
 vidyāpīṇḍa, 10 n.  
 vidyāvāt, 84 n.  
 vinaya, 27, 81.  
 vinīpātika, 189 n.  
 vipākacintana, 4 n.  
 vipula, 202, 202 n.  
 vipulamatiḥjñāna, 75 n.  
 vipruḍauśadhi, 75 n.  
 vibhāganīspanna, 154 n.  
 vimāna, 101, 101 n, 114.  
 viṣamavṛtta, 253 n.  
 vistāra, 375 n.  
 viṇā, 375 n.  
 Vīkṣamūlā, 176.  
 vṛtteḥ saṅkṣepaṇa, 27.  
 Veda, 344, 345.  
 vedaka, 205, 205 n.  
 vedanīya, 119 n.  
 vedya, 204, 205.  
 vaikurvikadeha, 76 n.  
 vaikriya, 118 n, 119 n, 260.  
 vaikriyalabdhi, 358.  
 vaikriyasamudghāta, 118.  
 vaiyāvṛtta, 27.  
 vaiśakha, 245, 245 n.  
 vyañjana, 375 n.  
 vyañjanadhātu, 375.  
 vyutsarga, 27.  
  
 Śakti, 49 n.  
 śāṅkā, 80 n.  
 śāṅkita, 11 n.  
 śāṅku, 49 n.  
 Śāṅkukā, 176.  
 śama, 26, 81 n, 205.  
 śamī, 98, 145, 372.  
 śayanasamputa, 47 n.

- śarabha, 238, 238 n, 276, 287, 289,  
 303, 315, 368.  
 śarīra, 20 n, 21 n.  
 śallakī, 217.  
 śākinī, 322 n.  
 śākinīmantra, 322.  
 Śākta, 43 n.  
 śāl, 377, 377 n.  
 śāstra, 159, 274, 309, 314.  
 śikṣāvṛata, 12 n., 26, 207.  
 śilpa, 152 n.  
 śivaśrī, 1 n.  
 śiṣṭabhāṣā, 393 n.  
 śiṣya, 83 n.  
 śītalesyā, 76 n.  
 śīla, 19.  
 śīlavṛata, 344 n.  
 śīlāṅga, 23 n.  
 śukladhyāna, 3 n., 4 n., 46 n.  
 śubhadhyāna, 27.  
 śuśrūṣā, 26 n.  
 śeṇṭita, 155 n.  
 śephālī, 267, 267 n.  
 śaikṣaka, 83 n.  
 śaileśī, 4 n.  
 śaileśīdhyāna, 356, 367.  
 śauca, 24 n.  
 śyāma, 166 n.  
 śrī, 1, 1 n, 86, 237, 239, 248, 271,  
 272, 294, 296, 299, 322, 324, 373,  
 375.  
 śrīdāmagāṇḍa, 129, 129 n.  
 śrīvatsa, 113 n, 134, 135, 135 n,  
 136, 367.  
 śrīvalli, 366, 366 n.  
 śruta, 109 n.  
 śrutakevalin, 18.  
 śrutajñāna, 4 n, 201.  
 śruti, 375 n.  
 śleṣmātaka, 355.  
 śloka, 121, 121 n, 371.  
 Śvapākī, 176.  
 śvāsocchvāsa, 20 n.
- Ṣaḍaṅśa, 234 n.  
 ṣaḍasra, 234 n.  
 ṣaḍjagrāma, 50 n.  
 ṣaṣṭha, 70 n.
- saṁyama, 24 n, 25 n.  
 saṁyojanā, 11 n.  
 saṁlekhanā, 70, 85, 85 n, 357.  
 saṁvega, 26, 81 n, 205.  
 saṁvyānādāna, 321 n.  
 saṁsāra, 128, 200, 341.  
 saṁstavapiṇḍa, 10 n.  
 saṁsthānacintana, 4 n.  
 saṁhṛta, 11 n.  
 saṅkleśa, 22 n.  
 saṅgha, 83 n.  
 saṅjñin, 20 n, 21 n, 22.  
 satya, 24 n.  
 sanirhāra, 85 n.  
 Saptabhaṅgī 2 n.  
 samacaturasrasaṁsthāna 94 n.  
 samaya, 204, 205 n.  
 samarthah padavidhiḥ, 236 n.  
 samavasaraṇa, 6 n, 73, 176, 190,  
 193, 265, 269, 311, 335, 337,  
 345, 356.  
 samavṛtta, 253 n.  
 samādhi, 46 n.  
 samiti (5), 12 n, 23 n, 132.  
 samudghāta, 118 n, 119 n.  
 sambādha, 263, 263 n.  
 sambhinnaśrotas, 75 n.  
 sammūrchin, 21 n.  
 samyakcāritra, 25 n.  
 samyaktva, 202 n, 203 n.  
 samyakśradhdhāna (° darśana), 202.  
 samyagjñāna, 25 n, 201.  
 samyagdarśana, 25 n.  
 sayamkarāṇe, 83 n.  
 sarāṇa, 236.  
 sarat, 236.  
 sariti, 236.  
 sarvavirati, 25.

- sarvaṣadhi, 75 n.  
 sāgara, 93, 347.  
 sāgaropama, 71, 71 n, 347.  
 sāta, 23 n.  
 sāttvika, 189 n.  
 sādi, 94 n.  
 sādharmaika, 83 n.  
 sādharāna, 20 n, 22.  
 sādhu, 209, 336, 341, 342, 345.  
 sādhipratimā, 12 n.  
 sādhi, 209, 336.  
 sāmācārī, 81 n.  
 sāmāyika, 81 n.  
 sāmāyikāvrata, 208.  
 sāmāyikasūtra, 268.  
 sārāsa, 90 n.  
 sāsvādāna, 204.  
 sītadhyāna, 3 n.  
 siddha, 84 n, 173, 205 n, 361, 362,  
 371, 379.  
 siddhānta, 286.  
 siddhigati, 128 n.  
 sinduvāra, 157, 354, 354 n.  
 simisimās, 359,  
 sīvaka, 259 n.  
 Sucitrāṅga, 95.  
 sūtra, 267.  
 Sūtra (scripture), 201 n.  
 sūpakāra, 258 n.  
 supārī, 178.  
 suvarṇa, 234, 234 n.  
 suvarṇakāra, 258 n.  
 Suṣamadupṣamā, 93, 152 n.  
 Suṣamasuṣama, 152 n.  
 suṣamā, 93.  
 sūkṣma, 20 n, 21.  
 sūkṣmakriya, 360.  
 sūkṣmakriyāpratipāti, 4 n.  
 sūkṣmasamparāya, 187.  
 sūt, 309.  
 sūnṛta, 206.  
 sevārta, 94 n.  
 skandhaka, 121, 122 n.  
 stūpa, 365, 369, 377 n.  
 strīlakṣaṇa, 249 n.  
 sthavira, 80, 83 n.  
 sthāna, 84.  
 sthānaka, 80.  
 sthāpanā, 1 n.  
 sthāpanākarmika, 9 n.  
 sthāla, 385, 385 n.  
 sthāvāra, 19, 20 n, 21 n.  
 sthairya, 80 n.  
 snātaka, 76 n.  
 snigdharūkṣa, 152 n.  
 snehaprota, 271 n.  
 syād, 201.  
 Syādvāda, 2 n, 4.  
 svayamvara, 172, 251, 345 n.  
 svastika, 113 n, 134, 135 n, 136,  
 141, 141 n, 150, 190, 256, 258,  
 335.  
 svādya, 46 n.  
 svādhyāya, 27.  
 Haṅsa, 28 n, 65, 100, 133, 133 n,  
 328, 334, 363.  
 harita, 166 n.  
 hala, 49 n.  
 halīsaka, 125.  
 hākāra, 97, 97 n, 99, 148.  
 hāra, 229 n.  
 hiṅsā, 3 n.  
 hiraṇya, 162 n.  
 hiraṇyasvarṇa, 129 n.  
 hīyamānaka, 201 n.  
 huṇḍa, 94 n.  
 hetuvāda, 3 n, 4 n.

## PLATES

- Frontispiece** Rṣabhanātha. Statue in the Provincial Museum, Lucknow. Dated 1177 A.D. By courtesy of Mr. Prayag Dayal, Director of the Museum.
- Plate I** Manuṣyaloka. Reproduced from the Ardha-Māgadhi Koṣa. By courtesy of the S.S. Jain Conference.
- Plate II** The Lāñchanas of the Twenty-four Tīrthaṅkaras. Reproduced from Der Jainismus. By courtesy of the author, H. von Glasenapp. They are as follows:  
1. bull, 2. elephant, 3. horse, 4. monkey, 5. curlew, 6. red lotus, 7. svastika, 8. moon, 9. fish (makara), 10. śrīvatsa, 11. rhinoceros, 12. buffalo, 13. boar, 14. falcon, 15. vajra, 16. deer, 17. goat, 18. nandyāvarta, 19. water-jar, 20. tortoise, 21. blue lotus, 22. conch, 23. serpent, 24. lion.
- Plate III** The Fourteen Dreams of Rṣabha's Mother. Photograph by Miss L. F. Austin of "dreams" belonging to Kalyān Pārśvanāth Temple, Baroda.  
1. bull, 2. elephant, 3. lion, 4. Śrī, 5. wreath, 6. moon, 7. sun, 8. flag, 9. water-jar, 10. lotus-pond, 11. ocean of milk, 12. palace (or aerial car), 13. heap of jewels, 14. smokeless fire.
- Plate IV** The Eight Auspicious Things. Photograph by Miss L. F. Austin of a Jain scroll in the Oriental Institute of Baroda. By courtesy of the Director, Dr. B. Bhattacharyya.  
1. mirror, 2. śrīvatsa, 3. nandyāvarta, 4. water-jar, 5. two fish, 6. throne, 7. powder-flask, 8. svastika.

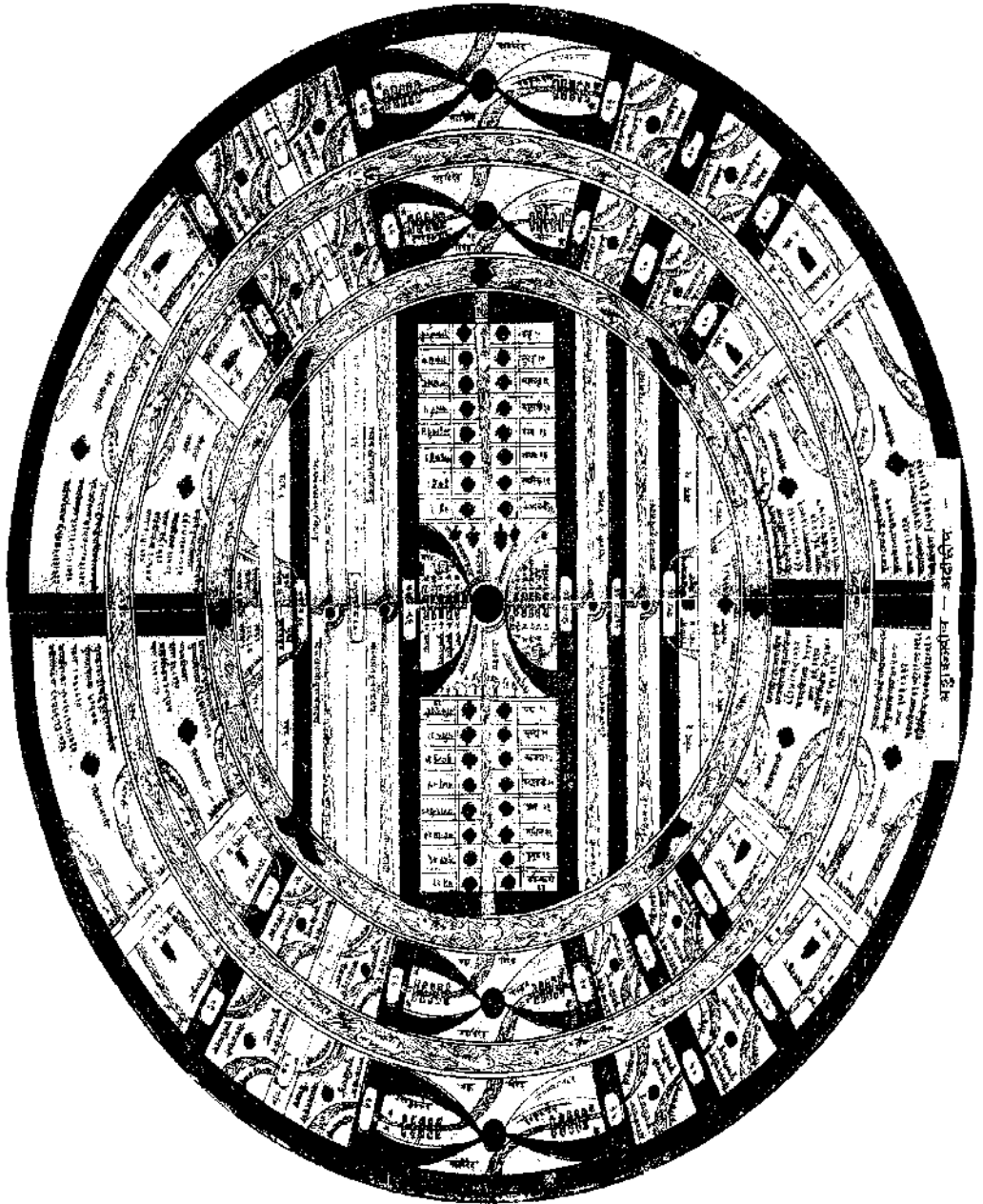
## ERRATA.

Page.	Line.	For	Read.
24		mārjava	ārjava
25	n. 39	caritra	cāritra
27	7	prayaścitta	prāyaścitta
29	n. 48	prṣṭhāstika	prṣṭhāsthika
30	6	Anaṅgas	Anaṅgas
46	n. 69	āsana	aśana
50	n. 79	°makaraṇḍa	°makaranda
72	20	ghaṭi	ghāti
79	6	Paṇḍaka	Pāṇḍaka
80	n. 119	mithyadrṣṭi	mithyādrṣṭi
81	n. 122	pratikramana	pratikramaṇa
83	19	abhyutthana	abhyutthāna
84	25	first	fast
93	22	Suṣamā°	Suṣama°
94	n. 119	saṁsthana	saṁsthāna
97	1	Maṇyaṅgas	Maṇyaṅgas
107	20	thousand	hundred thousand
107	28	devaduṣya	devadūṣya
116	26	Bhavanavasins	Bhavanavāsins
117	18	Maghasvārā	Meghasvarā
122	n. 160	ārya	āryā
137	n. 177	gorocana	gorocanā
152	n. 193	suṣamasuṣama duḥsama	duḥsamaduḥsama suṣamasuṣama
153	n. 196	viśeṣāvaśakyabhāṣya	Viśeṣāvaśyakabhāṣya
187	n. 232	301	391
190	n. 238	balipatta	balipatṭa
203	n. 255	caritra° °tattvaloka	cāritra° °tattvāloka
204	5	kṣayopaśamika	kṣāyopaśamika
205	1	„	„
	n. 262	„	„

Page.	Line.	For	Read.
205	n. 262	ksayika	ksāyika
209	14	Brahmī	Brāhmī
229	n. 290	urasūtra	uraḥsūtra
261	1	marks	things
264	n. 324	Tapagaccha	Tapāgaccha
268	2	Brahmī	Brāhmī
303	33	Bhavanavasins	Bhavanavāsins
311	13	delete comma	
332	35	Punandara	Purandara

## ADDENDA.

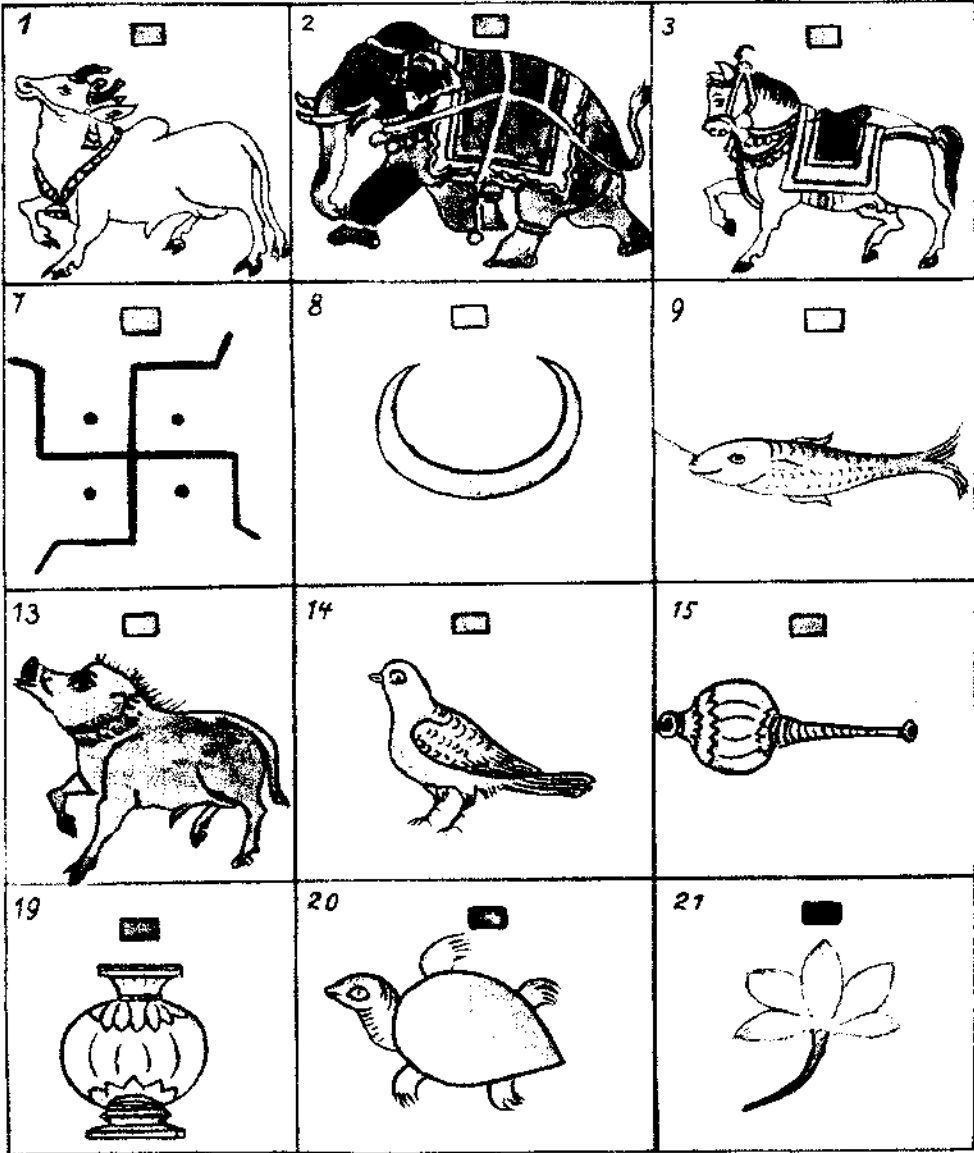
72	20	'he'	refers to Vajrasena.
324	2	'his'	„ „ Bāhubali.



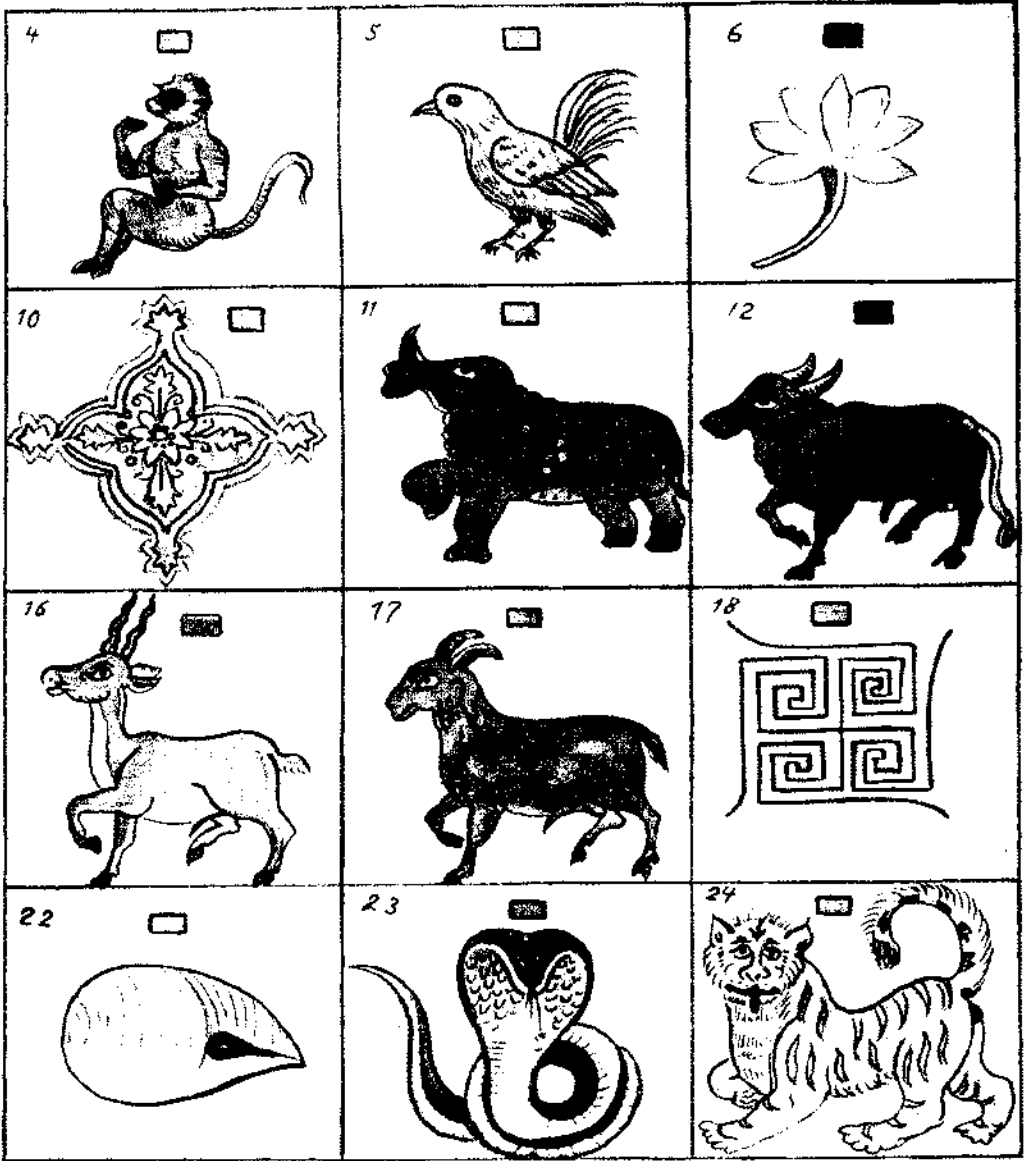
Manusyaloka



PLATE II

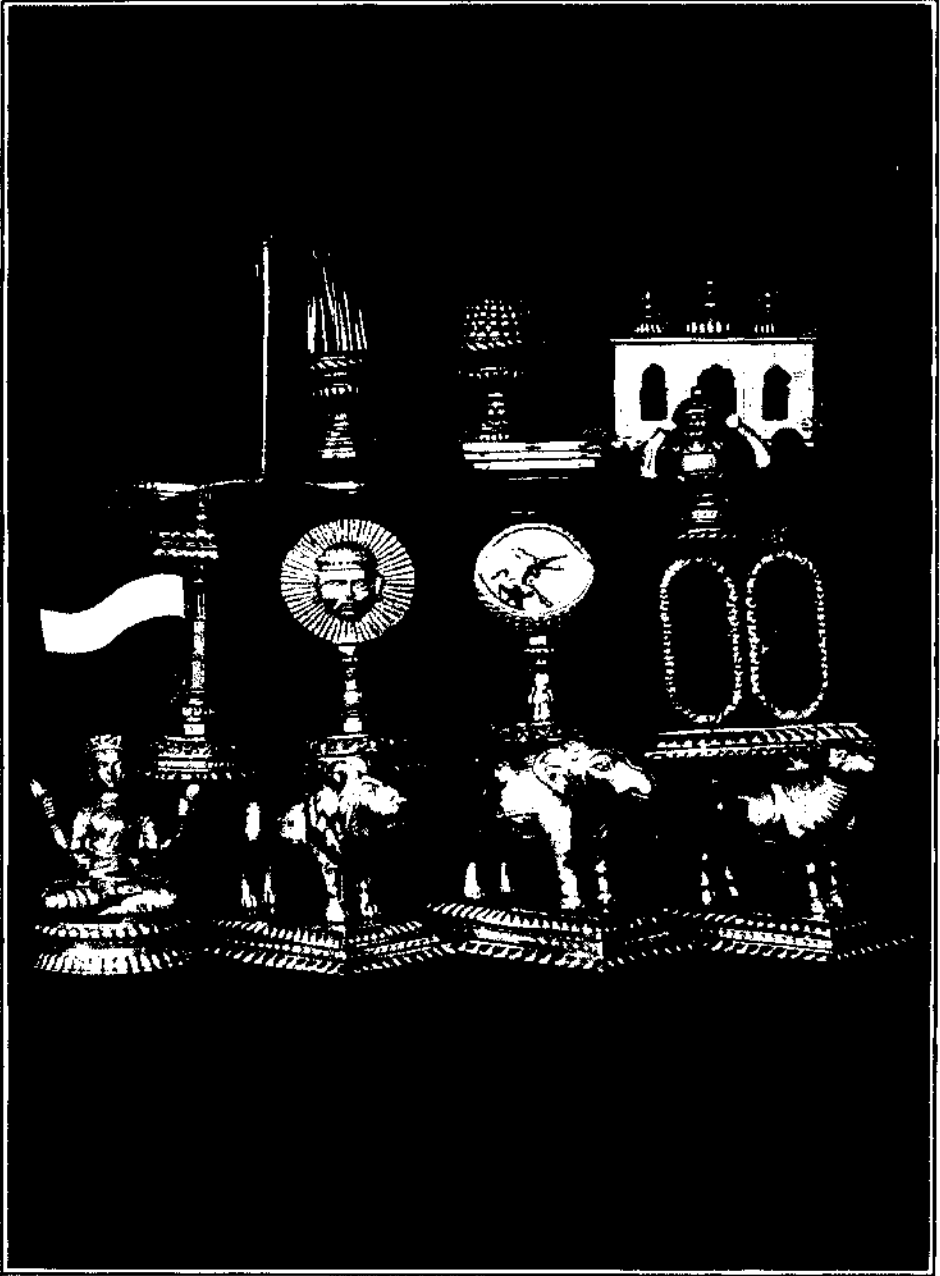


The Lāñchanas of the twenty-fo



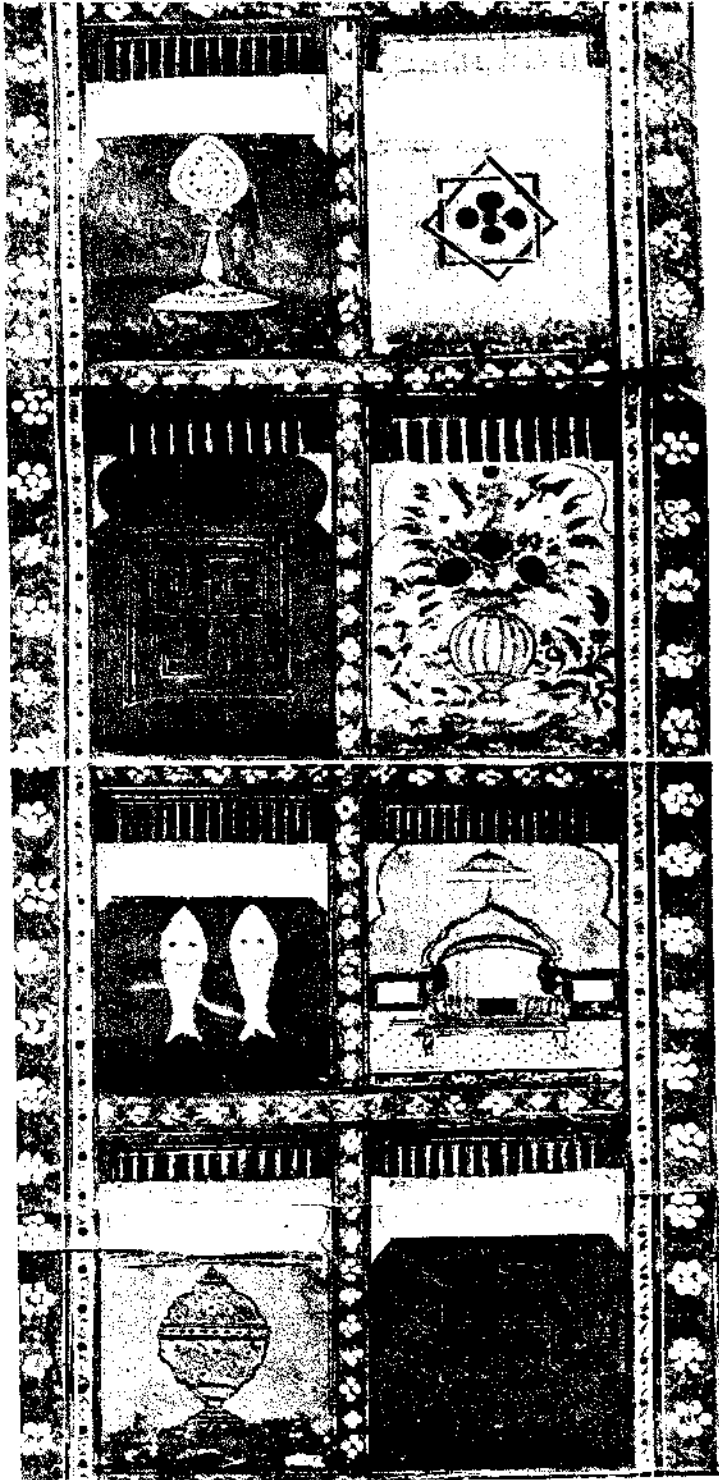
-four Tirthankaras (Śvetambara)

PLATE III



The Fourteen Dreams of Rṣabha's Mother

PLATE IV



The Eight Auspicious Things

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