

BRIEF HISTORY OF JAINISM
TRISASTISHALAKA PURUSH CHARITRA

THE JAIN SAGA

PART I




Kalikal Sarvagna Acharya
Hemchandrasurisarji Maharaj

EDITOR
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STORY OF 63 ILLUSTRIOUS PERSONS
OF THE JAIN WORLD

THE JAIN SAGA



BRIEF HISTORY OF JAINISM

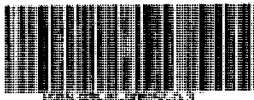
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PART

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- **Book Name :**
The Jain Saga 1 (Trisastishalakapurush Charita)
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- **Translator :**
Late. Miss. Helen M. Johnson (U.S.A.)
- **Editor :**
Muni Samvegayashvijay Maharaj Disciple of His Holiness Pravachan Prabhavak Acharya Shrimad Vijay Kirtiyashsuriswarji Maharaj
- **Publisher :**
Acharyadev Shrimad Vijay Ramchandra Suriswarji Jain Pathashala, Ahmedabad.
- **Website :** www.jaine.org/jainsaga
- **Email :** jainsaga@jaine.org
- **ISBN (Full set)**
- **Book Donation :** 1000.00 Rs.
(Full set, 1800 pages, Paper back)
(Abroad - Equivalent to 1000/- Rs + Postage Charge Extra)
- **Designed & Printed by :** Multy Graphics
- **Available at :**



Acharyadev Shrimad Vijay Ramchandra Suriswarji Jain Pathashala
9, Siddhachal Vatika, Ramnagar, Sabarmati,
Ahmedabad - 380 005. Phone : (079) 27516513 / 27502025

Multy Graphics

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Editor's Preface

The Trisastisalakapurusacharitra is a literary classic Biography of the Jain world. All aspects of Jain religious order are depicted in this illustrious book. The stories of 24 Tirthankar, 12 Chakravarti, 9 Baldev, 9 Vasudev and 9 Prativasudev totaling to 63 in all are described with their previous births.

The Original version is written in Sanskrit, the mother of all languages, by Acharya Hemchandrasurisarwarji Maharaj at the personal request of King Kumarpal in 12th century, in Gujarat. It was later translated in other languages like Gujarati and Hindi. Many edited and abridged versions later came into being. This recent translation true to the original was done by late Miss Helen M. Johnson between 1931 - 1942 A.D.

Trisastisalakapurusacharitra is rich with science, art and architectural knowledge, literature, ethics, law, stories, myths, proverbs and warfare. However, more emphasis is laid on the spiritual science for which it is intended.

This book incorporates key elements of various science such as Life science, Cosmic science, Karmic science, Molecular and General science, Social science, Astronomical and Dream science. This book encompasses elaborate descriptions of temple, city celestial and palace-architecture, animal and human, decorations, jewellery, dance, make up, costumes and various musical instruments.

Different topics like Anatomy, Logic, Metaphysics, Philosophy, Philology, Psychology and Theology are included in this great scripture. The travelogue and seasonal description transfers the reader to that place and environment.

The short stories, real and parables rich with morals derived from personal conscience with results of good and bad in terms of natural

justice, encourage goodness and respectability. This cultivates and tills the mind to sow seeds to reap the fruits that purify the soul.

For all Jain and Non Jain English readers to know Jainism - "A Religion of Universal Laws", this book is a 'Must Read.'

Life is a provisional existence of unknown limits. We live in a 'Living community' amongst human and sub-human living forms; to co-exist, everybody has to endure through life and have forbearance towards others, whether strong or weak, able or disable, merited or de-merited, wealthy or un-wealthy, small or big, competent or incompetent, developed or undeveloped in physical-mental or spiritual aspect of life.

While people and creatures deprived of basic requirements to survive physical life are helped or seen sorrowfully, the same deprived of spiritual competency are nevertheless not valued and helped, having unbearable nature with no good morals of life. Normally they behave and exhibit themselves in a rude manner being self centered and busy in procuring happiness and keeping away from all discomforts at the cost of other's existence or happiness, not considering the resulting multiple sufferings of surrounding living creatures.

It is here they fail to assess the future results of their own deeds, speech and thoughts, which would lead them to a worse scenario than the present to face in future.

An extended vision is expected to see, evaluate and force the distant past and future in present perspective i.e. the cause and effect in reference.

People and other sub-human forms with no religious knowledge and understanding of self being a 'Soul' with infinite past and future are pitiful, but a spiritually inclined individual with a high intelligent quotient if is deluded with the actual meaning and purpose of life, falling to sensual pleasures and wasting life with no particular goal are more pitiful because of their own ignorance of a 'human state' acquired by competing with infinite soul's. Then, who should be expected for a good life?

People are in quest of all kinds of freedom from time immemorial, but it is the spiritual freedom that makes the man superior to all with a meaningful and purposeful life to attain a definite state in this life and the lives after death until emancipation.

If we do not wish to reinstate our bad past in future again, we

need to be more aware of different life forms surrounding us as considering it as our past, and if ignorant of the present, our future lives, will surely be affected.

The belief in Self, comes from belief of a God having a past like us and gradually developed and evolved as a pure form of omniscient –omnipotent being and we becoming like him, like God. Along with this belief comes the belief of Universal law of Karmic bondages. The minute particle of matter is deposited on every soul with passion and other deeds thus changing the original nature of soul to, a form of formless (soul) in different lives, with different status of happiness etc, the level of spiritual consciousness is covered-obstructed, resulting in delusion and ignorance. This results in the acceptance of the cosmic structure with celestial and infernal status to feel the extreme level of happiness and torture.

Thus a gradual development of soul in different life forms, from being a unicellular being with one sense to the most developed five sensed human form capable of emancipation is conceived. The voyage we all have started ends with our liberation from body i.e. life and death from Karmic Bonding.

Jain religion propounded by omniscient leaders-Tirthankar is complete in each form with minute and intricate knowledge and code of conduct capable to bring about development until emancipation.

The need for English Jain literature has grown much more in recent times with new generation moving away from mother, mother tongue, mother land, mother nature, mother of language and mother of all religion. To bring them near to all these, a conversational universal language now English is more in use throughout. Making it a medium to impart ethical and moreover religious values, an authentic translated version of a scripture was badly in need.

When I came across this book – I saw my feelings respond. I have gone through this translation many times and have found it touching. The gist of all original authors' intentions are nicely translated in words. Interesting lucid and simple words have been framed for starters. I was very much impressed by her hard work, her knowledge of both languages and her mastery over them.

Since long, Many have attempted to translate in the past but the strength in constructing and selecting words has been lame. Words have been wrongly depicted misgiving the original meaning and moreover its authenticity is yet to be proved. If a presentable translation is produced at international level then it would be more worthy of acceptance.

Nevertheless people try, but here translator has kept up the international standard of language.

The translator has misinterpreted in some places where, she wrote that Acharya Hemchandrasuriswarji is inconsistent with spellings of proper names. But did not feel justified in changing his spellings.

Had she known the dictionary and thesaurus of Sanskrit words she wouldn't have erred.

To show the readers the richness of Sanskrit language Acharya Hemchandrasuriswarji has given all the possible list of proper names as viewed in substance.

There is no inconsistency in spellings, but the author has purposefully shown the wide variety of words produced in Sanskrit language. The author has demonstrated this by using words with different spellings but same meanings, as synonyms are used to show the richness of a language. I enlist few words here under :

Words		Meaning
Agam <u>i</u> ka	Agam <u>u</u> ka	Comer
Dah <u>y</u> a	Doh <u>y</u> a	One that can be milked
Dev <u>a</u>	Da <u>i</u> va	God
An <u>i</u>	An <u>ee</u>	Boundary
Mus <u>a</u> k	Moos <u>a</u> k	Rat
Atv <u>i</u>	Atv <u>ee</u>	Jungle
Chirkal <u>i</u> k	Chirkal <u>i</u> n	A long period
Chit <u>a</u>	Chit <u>i</u>	Pile of logs

I am also giving a list of other instances where she has misinterpreted the contents.

She has shown her devotion by not changing the contents of original matter, however she has written her misbeliefs in notes where I have corrected her.

The corrected notes are printed, however her original notes are provided on site by the publisher.

Here I wish to list up some of her contents, corrected :-

Original Matter	Edited Matter
Book-1	The Jain Saga-1 Running Matter
<p>Page No. 119</p> <p>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 (upaya), like polities embodied, like Sukra, etc.;</p>	<p>Page No. 11</p> <p>At dawn, attended on all sides by powerful crowned kings like many suns; surrounded on all four sides by many most excellent ministers like house of the solution, like polities embodied, like Sukra, etc.;</p>
Book-1	The Jain Saga-1 Running Matter
<p>Page No. 147</p> <p>To the accompaniment of auspicious songs by women, the Master circled the fire with Sumangala and Sunanda until the eighth circle was completed.</p>	<p>Page No. 88</p> <p>To the accompaniment of auspicious songs by women, the Master circled the fire with Sumangala and Sunanda until the eighth stanzas were completed.</p>
Book-1	The Jain Saga-1 Running Matter
<p>Page No. 183</p> <p>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.</p>	<p>Page No. 123</p> <p>From the law of the rolling of a stone causing a round surface naturally in a mountain stream, karmas gradually perish of their own accord from the realization of their fruit.</p>
Book-1	The Jain Saga-1 Running Matter
<p>Page No. 253</p> <p>The knowledge of the future, past and present for three years.</p>	<p>Page No. 111</p> <p>The knowledge of the future, past and present originates of the three times.</p>
Book-1	The Jain Saga-1 Running Matter
<p>Page No. 302</p> <p>“What is this conflict of the two sons of Rsabha, like that of two hands of the same body?” With this reflection, they said to the soldiers of both armies, “Rsabha Svamin's order is that no one is to fight here, while we are enlightening your proud masters” At the command of the Lord</p>	<p>Page No. 191</p> <p>“What is this conflict of the two sons of Rsabha, like that of two hands of the same body?” With this reflection, they said to the soldiers of both armies, “In the name of Rsabhaswami, nobody would fight 'swear in' while we are enlightening your proud masters” At the</p>

Original Matter	Edited Matter
of the Three Worlds, the soldiers of both sides stopped.	command of swearing in the name of the Lord of the Three Worlds, the soldiers of both sides stopped.
Book-1	The Jain Saga-1 Footnote
F. No. 28 Or perhaps aniscita can be interpreted as 'unlimited.'	F. No. 297 Anisthita=Asamapta be interpreted, as 'still with abundant power.'
Book-1	The Jain Saga-1 Footnote
F. No. 305 I have not found any parallel for this rather unusual simile, but the yoke-pin seems to represent the soul.	F. No. 288 The time passed, when a yoke and yoke pin are differently place in last Ocean (svayabhuraman Ocean) and with natural passage of time the yoke pin fits in yoke naturally is the time when one receives a Human birth again, through all different life's and deaths in 84 lakhs yoni (Birth Places.)
Book-2	The Jain Saga-1 Footnote
F. No. 29 Nidana is to practice penance or observe a vow with the intention of gaining, a reward for it. It was often made by someone in order to gain the power of punishing an enemy in a future birth. It is forbidden in Jain dharma.	F. No. 298 Nidana is to practice penance or observe a vow with the intention of gaining, a reward for it. It is often made by someone in order to gain the power of punishing an enemy of future birth. It is forbidden in Jain dharma. It is also in reference to the pleasure of material life that is in present & in Future all is forbidden.
Book-2	The Jain Saga-1 Running Matter
Page No. 39 Then they made immediately a vaikriyasamudghata and made a staff innumerable yojanas long....	Page No. 267 Then they made immediately a vaikriyasamudghata & made a staff of soul innumerable-yojanas long....
Book-2	The Jain Saga-1 Footnote
F. No. 46 'Cold' water is unsterilized water. See I, n. 18. At the present time the distinction is made by thanda, 'cold' and garam, 'hot'	F. No. 307 'Cold' water is unsterilized water. The life in water still remains and after water is boiled sterilized etc. there is on life in it. (a particular time Until it gets the capacity to produce new life in it.)

Original Matter	Edited Matter
Book-2	The Jain Saga-1 Footnote
F. No. 64 Uttarasanga, defined wrapping the scarf around face.	F. No. 317 Uttarasanga, is holding the scarf end in front of mouth in between two folded hands.
Page No. 127 From Saudharmakalpa to Sarvartha the gods become stronger in each successive heaven in respect to duration of life, brilliance, power, purity, soul-color, happiness, in the sphere of the senses, and in clairvoyant knowledge.	Page No. 326 It is the colour of karmic influx. A Pure Soul has no karma and so no colour. When a soul acquire new karma during that time because of the soul's purity at the time of influx the 'Lesya' is decided. It is in six division according to the purity. In other words 'The Aura' during the influx. Where ever 'Soul-colour' appears.
Book-2	The Jain Saga-1 Running Matter
Page No. 134 The tirthas are taught as its five ornaments. Doubt, acceptance of other doctrines, hate of the Tirthankaras speech, praise of false doctrine, acquaintance with it are five things able to corrupt right-belief.	Page No. 332 <ul style="list-style-type: none"> • The acceptance of a true god as God. • The acceptance of a true guru as Guru. • The acceptance of a true dharma as Dharma. • The acceptance of a false god as false God. • The acceptance of a false guru as false Guru. • The acceptance of a false dharma as False Dharma • Is defined as right belief and Viseversa is wrong-belief.
Book-2	The Jain Saga-1 Footnote
F. No. 265 A division of time, beginning with 9 samayas and extending to one samaya less than a muhurta. A samaya is an infinitesimally small period of time.	F. No. 424 A division of time, beginning with 9 samayas and extending to one samaya less than a muhurta. A samaya is 'an indivisible unit of time.'
Book-2	The Jain Saga-1 Footnote
F. No. 326 Here is an inconsistency that I have not been able to solve. In i. 6. 633-36 (I, p. 370) the mountain is	F. No. 449 There is No inconsistency as it is said that the one who ascends astapad with this own labdhi and stays

Original Matter	Edited Matter
made so that it cannot be ascended. The steps, that are called ' stairs' here, were a yojana apart. Muni Jayantavijayaji suggests that in the long period of time that had elapsed, the mountain might have changed and become ascendible.	overnight finds emancipation in same life. But by the help of god or aerial car etc. if one reveres the temple on astapad than he may have more than one life before emancipation. Also the mountain is still insensible though it may have become small due to time.
Book-2	The Jain Saga-1 Footnote
F. No. 390 It is to be noted that herein a Svetambara work the hand is used instead of an alms-bowl.	F. No. 474 All the Tirthankar's are 'hand-bowled.' the swetambara belief for alms-bowl is for all Jain sadhu's and sadhvi's who are without 'Karapatra labdhi'
Book-3	The Jain Saga-2 Running Matter
Page No. 56 The younger brother of Acala gave thirteen crores of silver (125 million coins) silver to the men who announced the Master's arrival.	Page No. 40 The younger brother of Acala gave twelve and half crores of silver (125 million coins) silver to the men who announced the Master's arrival.
Book-3	The Jain Saga-2 Running Matter
Page No. 90 All jivas are of two kinds with reference to being grasped from the practical point of view (vyavaharya), or not being grasped Avyavahara from the practical point of view. The fine many-bodied souls (nigoda) are the latter. The others are grasped by the senses.	Page No. 88 All Jivas are of two kinds, with reference "to the one who has attained gross body (Badara) Once also he is in Vyavahara group and the one (soul) who has not attained a gross body once also he is in Avyavahara group." Respectively the fine many-bodied souls (nigoda) are the latter. The others are grasped by the senses.
Book-3	The Jain Saga-2 Running Matter
F. No. 133 There is no province Bharata, nor Airavata, in the Videhas according to the usual cosmography, which author usually follows.	F. No. 64 Bharat or Airavat here are the 'names' of 'vijaya' (khanda) of videhas and not our traditional Bharat Kshetra & Airavata Kshetra is the 5 Bharat and 5 Airavata.

Original Matter	Edited Matter
Book-3	The Jain Saga-2 Footnote
<p>F. No. 183</p> <p>I have read bandha here, though without MS. Authority. The emendation is slight. Gandha has been mentioned above and bandha seems required here.</p>	<p>F. No. 90</p> <p>The characteristic of matter is 'gandha' not bandba. i.e. Smell.</p>
<p>Page No. 185</p> <p>Ananta means without limit, whereas asankhya means that there is a limit to the number of...</p>	<p>Page No. 92</p> <p>Here ananta is infinite & asankhya is innumerable. Where infinite & innumerable are of 9 types.</p>
Book-3	The Jain Saga-2 Footnote
<p>Page No. 186</p> <p>Properly speaking kala has no 'atoms,' nor pradesas. It is, as Hemacandra himself says above, the one substance which does not have pradesas. Muni Jayantavijayaji explains this inconsistency by the interpretation that kala is believed to be an object (because of its usefulness), though not really an object.</p>	<p>Page No. 93</p> <p>Properly speaking kala has no 'atoms,' nor pradesas. Infinite past and infinite future time's are measured, understood and used generally as 'units of time. like hour, day, year, century etc to pudgalaparavert Kala. The interpretation that kala is believed to be an object (because of its usefulness), though not really an object with other view point kala is changes in Atma and pudgala. indivisible unit 'samaya' when passes it becomes past, the one which is going to come is future and the present samaya single unit is 'kala'.</p>
Book-3	The Jain Saga-2 Footnote
<p>F. No. 215</p> <p>The first letter of the alphabet.</p>	<p>F. No. 109</p> <p>It isn't the first alphabet. It is 'Mine' here in interpreted. (Akara = mine) source for something.</p>
Book-3	The Jain Saga-2 Footnote
<p>F. No. 264</p> <p>Ghana. Exactly what ghana means here, I do not know. I can find no authorized meaning that makes sense.</p>	<p>F. No. 190</p> <p>Ghana means dense. The dense water and dense Air are found in cosmos.</p>

Original Matter	Edited Matter
Book-3	The Jain Saga-2 Additional note
<p>Appendix - 1</p> <p>Hither Hemacandra's usual accurate knowledge of natural history fails in regard to spiders or there is some species of Indian spider with habits of which I can find no trace. The comparison of people ensnared by karma with spiders and spider-webs is a favorite one with Hemacandra. He uses it in 2. 1. 53; 4. 1. 144; 5. 1. 127; 6. 6. 222. In three of these lala, 'saliva,' is the substance of which the web is made, though the thread really comes from the spider's abdomen.</p>	<p>Here the Original Sanskrit Word 'Lalatantu' Lala jala are used in reference to the 'secretion' of spider. So the interpretation nowhere goes wrong Lala means 'spittle' which means something that looks like saliva. The word 'Lala shrava' is used for spider word 'Muhayanti' from verb 'muh' is for bewilderment not for 'Mouth', and mouth Secretion i.e. 'Saliva'. As another word 'Lalameh' is also present which is used to explain as a sticky secretion of a gland (i.e. ampullate gland and the Flagella form gland) which creates a silken thread. A note say's "most spiders have multiple silk glands (up to 8 pairs) Which secrete different types of silk material optimized for different purposes, and can spin seven different types of silk". A group of spider's may build webs as big as 200 yards (180 Mt.) a cross.</p>
Book-5	The Jain Saga-3 Footnote
<p>F. No. 64</p> <p>This contradicts the description of Narada as a celibate. Perhaps this Rsi Narada is an entirely different person from the well-known Narada.</p>	<p>F. No. 47</p> <p>This contradicts the description of Narada as a celibate but Here in, it is only the 'name' 'narada' and not the traditional 'Naradas'</p>
Book-5	The Jain Saga-3 Footnote
<p>F. No. 204</p> <p>A species of serpent.</p>	<p>F. No. 203</p> <p>A species of serpent bitten by this species though the Snake charmer call's snake to suck the venom they do not, and instead wish to burn in fire, as option.</p>

Original Matter	Edited Matter
<p>F. No. 381</p> <p>I strongly suspect that the 'dravya' of the edition should be read 'dramma.'</p>	<p>F. No. 270</p> <p>Dravya is 'Wealth or goods' not dramma. Just so, it is more than gold acquired in previous life. And this meaning suits 'to be richer in each next birth'</p>
Book-6	The Jain Saga-3 Footnote
<p>Page No. 7</p> <p>The mahavratas are non-injury, truthfulness, honesty, chastity, and poverty.</p>	<p>Page No. 275</p> <p>1. non injury (non killing), 2. abstaining from untruth, 3. non stealing, 4. Chastity (celibacy) 5. non possession.</p>
Book-6	The Jain Saga-3 Footnote
<p>Page No. 13</p> <p>Jatimada is pride in caste, but ordinarily Marici is said to have suffered from kulamada, pride in family.</p>	<p>Page No. 281</p> <p>Jatimada/Kulamada: Jati and Kula both are interpreted as jati made. i.e., pride in (of) Family. elsewhere Father's Family is denoted by Jati and Mothers Family is denoted by kula. But in Monnier william's Dictionary both are defined as 'Family' and thus our Presentation is right in both places. In the 1st Parvan the words are 'kulmada' and that in 10th parvan the words are 'Jatimada' but both are same as is referred in reference to Pride in father's Family.</p>
Book-6	The Jain Saga-3 Footnote
<p>Page No. 129</p> <p>The Teacher of the World said to him in a nectar-sweet voice, "O Gautama Indrabhuti, is there a welcome from you?"</p>	<p>Page No. 412</p> <p>The Teacher of the World said to him in a nectar-sweet voice, "O Gautama Indrabhuti, have you come here nicely?"</p>
Book-6	The Jain Saga-3 Footnote
<p>Page No. 287</p> <p>The cakra is the discus of the cakravartin (ruler of all of Bharata)</p>	<p>Page No. 287</p> <p>The Chakra is the discus of the cakravartin (ruler of all of Bharata)</p>

Original Matter	Edited Matter
Book-6	The Jain Saga-3 Footnote
and the Vasudeva (ruler of half of Bharata). It is invincible with rare exceptions, e.g. a member of the family.	and the Vasudeva (ruler of half of Bharata). Chakra formally obtained by prativisnu as ruler of half Bharat, during fight is obtained by Vishnu with whom he kills. It is invincible with rare exceptions, e.g. a member of the family.
Book-6	The Jain Saga-3 Footnote
F. No. 146 Means of knowledge. There are 2 kinds: direct (pratyaksa) and indirect (paroksa). Mati and sruta knowledge are direct. The other three are indirect.	F. No. 360 Means of knowledge. There are 2 kinds: direct (pratyaksa) and indirect (paroksa). Mati and sruta knowledge are indirect. The other three are direct.
Book-6	The Jain Saga-3 Footnote
F. No. 265 Says this is the lecture on Marudeva. So far as I know, nothing more is known about it.	F. No. 440 It's is not lecture on Marudeva. It is a lecture 'named' Marudeva
All Books	Running matter Part-1-2-3
Three-steps (Origination, perishing and permanence.)	Three-phrases 'Pada' has many meanings. Step, Portion, ray of light, Part of a verse, Quarter of a line, line of a stanza, a word, a period of arithmetical progression, etc. Here in the present context, the translator has wrongly interpreted as step's as the steps of Astapada (8 Stepped Mountain) or the 'Three steps' of Vishukumar Muni's but the actual translation should be 'a phrase' or a part of a verse. As the '3 Phrase' show's the nature of Universal Components. The 3 Phrases are Origination, and/or (Uppanai-va) Perishing, and/or (Vigamai-Va), Permanence, and/or (Dhavai-Va) meaning things have Origin also, is things come into being, things destroy i.e. it delays and disintegrates also, and things remain stable i.e. for some time also.



Life of Author

In this southern middle part of Jambudveep's, Bhartkhetra in the state of Gujarat in the 12th century of Vikram Era there was a noble and very powerful king named Siddharaj Jaysingh. During his reign the religious head of the 4 fold communion of the Swetamber Jain Sangh was Acharya Vijay Devchandrasurisarwarji Maharaja. Who had great control over the Sangh. He was well known for his virtues merits, spiritual heights and devotion towards Jainism.

The Author of this great book and many others, his holiness Kalikal Sarvagna Acharya Shrimad Hemchandrasurisarwarji Maharaj was his humble disciple.

In the year 1145 of Vikram Era on full moon day of 1st month of the year, in Dhandhuka, Gujarat mother Pahini a devoted laywoman gave birth to a bright child and named him Changdev. The brilliant light emitted at the time of birth was an announcement of his bright future. Nurtured by the milk of religious talks by his mother he grew, inclined spiritually from a very small age, as it was just continuation of the midway termination of the Sadhana of previous life.

Of his profound spiritio-intellectual level he renounced the social life and accepted the Jain ascetic life at the age of 9 in the year 1154 of that Era, by the name of Muni Somchandra. He grew fast and easy with the spiritual learning of the Jain order.

He learnt by heart all the scriptures as his name, with its deep meanings in all different combination of space, time, substance and nature.

His reverence for God and Guru gave him the required faith to interpret the ultimate meanings in all context, and was accepted by

all the elders of his time as the authentic leader amongst them.

His inclination and hard work for acquiring knowledge gave way to his (inner) spiritual growth, with it, emerged the inbuilt qualities like the gold purified by fire. This was rewarded and responded by 'Saraswati' the goddess of knowledge coming in actual, in his auspice presence.

When he decided to create new scriptures for easy understanding for future generations the thought of getting help from the Goddess arose, and thus started for seeking her towards southern part of India in 'Tripura City'. He must have moved for just 3 days towards the city and goddess Saraswati presented herself Saying :-

“Where are you going looking for me? “I bless you for your wish be complete”. By his virtue and 'the blessings', he created many scriptures comprising over three and half crores stanzas.

He was so pious and celebrate that by virtue of those powers he acquired many merits. On one occasion when he moved to some place for alms, he was made to sit on a heap of coal and with his touch the heap turned to 'gold', as a result of which he acquired the famous name 'Hemchandra'.

Once Vimleshwar Yaksha asked all the munis to ask for a boon. Shri Devendrasuri asked that he be given knowledge, Shri Malaygiri asked that he be given the strength to personify the principles, whereas, Shri Hemchandrasuriswarji asked that “maintaining all promises I may lighten up the religion of Jainism, give me such strength.” Vimleshwar Yaksha granted them the boons.

He was handed over the auspicious reign as the head of the communion by his guru and the insistence of the present 4 fold sangh in the year 1192 V. S. at a young age of 17. And thus the highest rank of Acharya was conferred on him being competent for the said post.

Though he travelled in many states, his main area of vihar (travel) was Gujarat and in it mostly around its capital 'Patan', (now, a city in north Gujarat). He was well known for his soft nature and was renowned for his discourse on Jainism with reference to all religions. The city people grew fond of him and thousands paid homage to him daily. Soon his name spread amongst the Jain community throughout the country. He was regularly invited and expected in the Rajbhavan of King Siddharaj. Seeing the propitious promulgation of religion he accepted the invitation by going daily as per the proposition of the

king, to his durbar. By this pleasant combination the religious grip grew more on political reign. The king saw the religion prosper in all ways throughout his country.

King Siddharaj was a Shiva devotee but grew fond of the Acharya's discourses on Jainism and developed a soft corner for this religion. At King's request the Acharya made a Sanskrit Grammar book by the name 'Siddha-hem Sabdanushasan'. With King's help, reconstruction and restoration of Girnartirth was made possible, where a great sum of money and manpower was applied.

There was a possibility of Kumarpal his nephew becoming the next king of Gujarat after the death of King Siddharaj. Due to this an enmity rose between the two and so King Siddharaj ordered his men to find Kumarpal live or dead. For this reason Kumarpal had to run for his life out in the jungles saving himself from Siddharaj's men following him like death in person and he alluding them and death as if fate was sure to make him the crowned king. He roamed up to 50 years of age taking many obligations for his survival from people and repaid them in multiples when he became the king, remembering them all in person.

On many occasions Acharya Hemchandrasuriswarji saw the greatness of Kumarpal and helped him to escape, gave asylum to him thus protecting him by his power and assistance. Thus the relation of two great developed as a consequence, creating trust and confidence in men Acharya with due devotion.

After the death of Siddharaj, Kumarpal somehow by his power and merit became king of Gujarat with 18 countries of Bharat.

He had to spend 20 years co-ordinating and organizing, getting a complete hold on his kingdom and protecting his kingship. After getting a strong hold and expanding his empire he came in touch with Acharya again and remembered his favours.

At the age of 70 he started learning the Jain Scriptures and the Sanskrit language in which the commentaries on the Scriptures were written. The Acharya specially made new scriptures for his easy understanding on his request and insistence to know the different aspects of Jainism like the philosophy, biography of God, the true qualities and nature of God, the code of conduct of a Guru and laypersons, the cosmic structure and the karmic laws that govern the universe and all living souls and the Jain yoga.

He became a devout Jain layperson with the acquired faith, knowledge and code of conduct. He introduced different practices of daily rituals of repentance, penance, worship in temple, hearing of daily discourses etc.

He constructed fourteen thousand Jain temples, Shrines and installed beautiful idol of Tirthankars in thousands. He reconstructed sixteen thousand dilapidated temples under the guidance of Acharya. He wrote and got written the scriptures on palm leaf which had a life of over 1500 years, thus creating many religious public libraries.

He made tirthyatras in auspicious presence of Acharya with thousand of lay devotees spending crores of rupees in those times. He helped the 4 fold communion grow in his country. He ordered that there should be no killings and eating of non-veg food. He stopped the cruel activities of fishing and shooting. He banned the alcoholic drinks throughout and made strict rules and regulations for every person in religious and ethical codes. Thus by his good deeds he became famous with the Acharya. A mere wish of Acharya was fulfilled by the king. Acharya Hemchandrasuriswarji passed away in 1173 a. d. just two months before King Kumarpal's death.

The present saga came into being in those times when the king requested the Acharya, being inclined to learn the biography of great people and the brief history of Jainism. Acharya sri with the blessing of goddess wrote 34,000 stanzas in Sanskrit, creating this Jain Saga thus weaving the life of the twenty four Tirthankar, twelve Chakravarti, nine Baldev, Vasudev and Prativasudev with their life prior to the last life till emancipation.

The illustrious saga contains many more aspects like philosophy, cosmic science, life science, Karmic science, the society then and their trends, the definition of good and bad people and their after effect. The greatness of 'Tirthankar', as, the lord of the gods Indra with theirs retinue would attend all the important happenings of the Tirthankar's life. To gain faith in religion and in one's own self, one should read this book consistently.

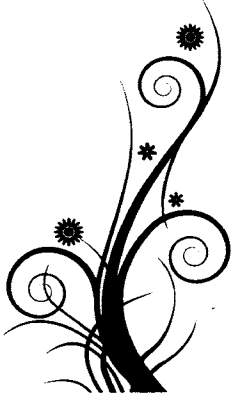
The original construction in Sanskrit with simple words, using all kind of grammar, composition, figures of speech, construction of sentences, the usage of appropriate words rich with illustrations of places, persons etc with a definite meaning to everything, proves itself competent to transform the values and trends of life which makes it truly inspiring biographical epic story.

OTHER WORK OF THE AUTHOR

1. Abhidhanacintamani or Ekarthakosa
2. Alankaracudamani is commentary of Kavyanusasan
3. Anekarthanammala or Anekarthasangraha a dictionary of homonyms.
4. Anyayogyavacheddwatrishika
5. Ayogyavacheddwatrishika
6. Chandonushashan
7. Desinamala or Desisabadasangraha or Ratnavali with commentary.
8. Dhatuparayan - (Sam) Swopagna Vrutti
9. Dvyasrayakavya Prakrit or Kumarapalcaritra
10. Hemkosh
11. Hemlinganushashan - (Sam) Swopagna Vivaran
12. Hemparibhashasutra
13. Kavyanushashan
14. Namligganushashan
15. Nighantusesa a botanical glossary
16. Nihavavad - (Sam) Vrutti
17. Nyayasangraha
18. Pramanmimansa
19. Siddhahemshabdnushahsan - (Sam) Swopagna
tatvaparakashikabruhadwatatti Ka - (Sam) Nyayasangraha
20. Vitraag strotra
21. Yogashastra - (Sam) Swopagna Vrutti

**LIST OF OTHER PRINTS OF TRISASTISHALAKAPURUSHCHARITRA
IN ORIGINAL PLUS TRANSLATED VERSION**

1. Trishtishalakapurushcharitra - (Guj.) Anuvad
2. Trishtishalakapurushcharitra - (Sam) Sanshep
Laghutrishtishalakapurushcharitra - (Guj.)
3. Trishtishalakapurushcharitra - (Guj.) Anuvad (Sachitra)
4. Trishtishalakapurushcharitra - (Bengali) Anuvad
5. Trishtishalakapurushcharitra - (Guj.) Ka (Marathi) Anuvad
6. Trishtishalakapurush Yantra
7. Trishtishalakapurushcharitra - (San.) Sarodwar (Saransh)
8. Trishtishalakapurushcharitra - (Hindi) Anuvad
9. Parisistaparva - (German) Hemchandras prasistaparvan



Translator's Biography

Miss Helen M. Johnson received a B.A from the University Nebraska with Phi Beta Kappa honors; B.S., M.A. in education from the University Minnesota and M.A. in counseling from Arizona state University.

She had been an elementary school teacher co-owner of a children's clothing shop, a high school counselor and a counselor at Scottsdale Community College for over twenty years. She was also involved in lecturing, consulting and leading workshops.

She was a Sanskrit scholar and lived in India for several years. She was the only daughter of Mr. Thomas M. Johnson, the founder of "Johnson Library and Museum" in Osseola, Missouri USA.

The beautiful english translation of Tristishalakapurushcharita came into existence with the extensive work of 12 years by the translator. The translated version is so precise and perfect to the point, almost never missing a single word from the original.

The construction of sentences in 'Prose' was easy for the translator only because she was a scholar in both Sanskrit and English. Specific word selection for specific presentation shows her command over both language.

The feelings generated while reading the translation surely proves its closeness to the original. Authors meaning has been duly translated in English in all together a distinct language which is a very difficult a task made through. The flow and consistency of sentences, their precise meaning without contradicting the contents and giving due importance have been maintained throughout.

Miss Jonson worked very hard for years creating, reading and

interpreting the original version and finally translating and making extensive notes on all topics, which she thought to be cleared to reader of non Jain origin and also for herself, some where she found it difficult to understand the terminological aspect of a word used in a broader or different aspect, she has been asking all doubts to the then well-known eminent personalities, during her visit to India correcting and re-correcting it. For then it would have been very difficult, for the dictionaries and reference books were difficult to obtain and cross reference had to be marked, with the unavailability of reference books of all religious and non-religious origin on hand in her country i.e. United states and working for a traditional Indian religious scripture itself proves her inclination and devotion for the work taken in on hand at the insistence of many people.

The form of translation is so good that it looks as if one is reading the original version. It seems the language barrier had been brought down by the translator in such difficult times when very few knew the languages and few could confirm her translation. So it was on her own authority that the translation was approved as no other name of confirmation was mentioned in the preface.

The difficulties faced by the translator are just to be visualized as she being there in USA the proofs and translation to be transferred to a different continent all together for printing and the unavailability of funds for its printing would have created a much difficult situation to accept. She has mentioned there were very few people to whom she had access to, to ask or confirm the translation also would take years.

The extensive bibliography referred, the appendix created the list of manuscripts referred and the help by Indological institutions, the pundits, Muni and other persons who helped her in different ways, I wish to put these in her own words.

About the books she writes

“Like Majority of Jain text the work Trisastisalakapurushacharitra is rich in new linguistic material”

The plan to translate and annotate the whole of the Trisastisalakapurushacharitra, of which the Adisvaracharitra is the first book, evolved from the original intention to translate the Mahaviracharitra. 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.

Every technical point has been discussed with sadhus, both with reference to agama authority and actual practice. There in 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 Jayantavijaya Maharaja and Nyayatirtha Nyayavijaya Maharaja for liberal assistance extending over long periods of time, and to his successor, Jainacharya Vijaya Indrasuri; and also to Jainacharya, Jayasuri.

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 to Dr. B. Bhattacharyya and especially Pandit L. B. Gandhi, whose wide knowledge of the agamas 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 Jnana Mandir of Baroda, and Atmananda Sabha of Bhavnagar.

Volume III of the translation was made years ago and the delay in its appearance has been caused by factors over which I had no control. Part of the press copy was lost at sea, during the war. It became apparent that a trip to India was essential to expedite the publication of the

remaining volumes. This was made possible by a grant from the American Philosophical Society.

I am indebted to Mr. H. M. Shah, B.A., of Ahmedabad for his services as interpreter. I have had considerable information also from Sri Muni Punyavijayaji, disciple of Chaturvijayaji, one of the early editors of the new edition of the Tristishalakapurushcharita. He is a learned scholar, most liberal with his time and knowledge.

To Dr. S. K. Belvalkar, editor of the Mahabharata for the Bhandarkar Oriental Research Institute, I owe information on some obscure Brahmanical allusions, which he was kind enough to send me in America. Mr. U. P. Shah, M. A., of Baroda also looked up some references for me.

Prof. P. E. Dumont of Johns Hopkins University was kind enough to discuss some Brahmanical questions.

When Prof. Schubring, in his review of Vol. I of this translation, expressed a hope that the Mahaviracharitra, the last book, would appear, I wondered why his hope seemed to be somewhat skeptical.

I wonder less now that I have had experience in having a book printed thousands of miles away.

"At last after a period of 30 years from publication of 1st vol. the publication of translation of Tristishalakapurushcharita has been complete.

"It could have been completed 20 years ago. While thousands of donor's were being granted minor works. Tristishalakapurush-charita had no support for 20 Years."

Contrary to the general impression, I found Jains everywhere most willing to give me access to their manuscripts, and to show me every courtesy. "I take this opportunity to express my gratitude."

"Everything be taken from a man, but me; the last of Human freedom."

"To choose one's attitude in any given set of circumstances is to choose one own way."

The vision extended through reading the lives and styles of

great persons lead ultimately to changes within us and our values of life; our priorities change, our spiritual quotient is raised, the ways are found to absorb the ups and downs of this life's failure and successes. The faith, knowledge and good conduct are achieved with self promoted internal inspiration.

Jignesh Hukmichand Shah has been truly helpful in finding this book, making it available for editing, reproducing, taking up all responsibility of publishing without getting me involved, other than for correcting and editing the script.

This book probably being the first Published until now representing Jain literature will stay and prosper until eternity.

Thus my learning of English language has become useful and all the efforts vested on me by teachers and guardians while learning and reading English literature has become rational. On this occasion his holiness ghachadhipati Acahrya Vijay Ramchandrasuriswarji Maharaj's divine blessings has worked out in manifesting this knowledge in me. He was well-known for his discourses and will be remembered through the famous memorial 'Smruti Mandir' at Sabarmati, Ahmedabad. He has 1200 Sadhus and Sadhvis as his disciples and lakhs of devotees. He was renowned for his interesting guides to the Sangh on topics like promoting child sanyas, abandoning widow marriage, usage mode of religious donations and strengthening of 'Right-belief'. He walked more than 50,000 km across the country preaching Jainism, consecrated thousand of idols and temples, gave discourses averaging one-a-day from his diksha to death from age 17 to 96. His disciple Vardhaman Taponidhi Acharya Vijay Gunyashsuriswarji maharaj's auspicious presence has washed away my sins; and his disciple, My guru and benefactor gave birth to my spirit, tended, mended and cultivated me, benevolent, his Highness Acharya Vijay Kiritiyash Suriswarji Maharaj.

There are lot of other people who have helped me, my colleagues and well wishers who want to see me prosper spiritually, whose name I do not want to disclose with the feeling (impression) of getting them out of my heart and soul.

If I have erred due to lack of knowledge, I ask to be guided and corrected.



Introduction to the story ***(by translator)***

The Adisvaracharitra is the first book of the Trisastisalakapurushacharitra, the lives of the sixty-three famous men, by the Jain Acharya.

The biographies of the Trisastisalakapurushacharitra very greatly in extent and interest. Others are rich in folk-lore, fiction, exposition of Jain doctrine, etc. The Adisvaracharitra is one of the best, containing the biographies of the first Tirthankar, Rsabha, 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.

The second book of the Trisastisalakapurushacharitra, like the first one, includes the biographies of one Tirthankar, Ajitanatha, and one Cakravartin, Sagara. The event of importance that occurs also in the Hindu epic is the destruction of the 60,000 sons of Sagara, described in the sixth chapter.

Book III contributes the lives of 8 tirthankars from Sambhavnath to Shitalnath. The sermons are rich with description of the four Gati. (state of being)

Book IV consists of the biographies of five Arhats, five Baladevas, five Vasudev, five Prativasudevas, and two Cakravartins. The Sreyansanathacharitra includes the biographies of the first Baladevas, Vasudev, and Prativasudevas and each of the four following biographies of the Arhats includes one of a Baladevas, Vasudev, and Prativasudevas. The lives of the first group, Acala, Tripurtha, and Asvagriva, are treated at great length. Indeed, all the

biographies of the Baladevas, Vasudev, and Prativasudevas are given in more detail in the Trisastisalakapurushcharita than anywhere else I could find.

They are treated very cursorily in other works. Book V is devoted entirely to Santinatha with a wealth of detail equaled only in the Adisvaracharitra and the Mahaviracharitra. But, as Suriiji's is one of the favorite tirthankar with Jain authors, even Acharya Hemchandrasurisarji's detailed biography is exceeded by others.

Book VI of the Trisastisalakapurushacharitra includes the biographies of two Tirthankar who were also Cakravartins, of two Cakravartins, Balabhadras, Vasudev, and Prativasudevas each. Kunthunatha and Aranatha are comparatively obscure and not popular with authors of the Tirthankar biographies. Hemchandrasurisarji's biographies are routine and brief. It is only the story of Virabhadra, which is introduced into Aranatha's biography, that lends interest to it.

Mallinatha is outstanding as the only woman Tirthankar and is fairly popular as a biographical subject. The reason she was born as a woman is in itself interesting and strictly Jainistic.

Munisuvrata is perhaps better-known to the faithful than Kunthunatha and Aranatha. An account of the origin of the Harivansa and a short story about an enlightened horse redeem the biography from complete aridity. All the biographies contain sermons invaluable for the comprehension of Jainism.

The biography of Cakravartin Subhuma includes the story of the destruction of the ksatriyas by Parasurama and that of Brahmans by Subhuma. This version differs greatly from Hindu epic versions.

The story of the 'three steps' saves the biography of Cakravartin Mahapadma. Hemchandrasurisarji's version of the 'three steps' also differs markedly from the epic one. The biographies of the two Balabhadras, Vasudev, and Prativasudevas are stereotyped and of little interest.

The first ten chapters of Book VII constitute an elaborately detailed Jaina Ramayana. This includes the lives of Rama, the eighth Balabhadra, of Laksmana, the Vasudev, and Ravana, the eighth Prativasudevas. Naturally, it is very different from the Hindu Ramayana.

Chapter XI of Book VII is a brief routine biography of

Neminatha. Chapters XII and XIII are stereotyped accounts of the tenth and eleventh Chakravartins.

Book VIII of the *Trisastisalakapurusacharitra*, the Neminatha-charitra, includes also the lives of Krishna, the ninth Vasudev, Balarama, the ninth Balabhadra, and Jarasandha, the ninth Prativasudevas. It gives more space to Krishna than to Neminatha himself and is, in fact, a Jain Harivansa. The first chapter of Book VIII narrates the previous incarnations of Neminatha. Chapters II-IV is a long wearisome account of Vasudeva's many marriages. Chapters V-VIII concern Krishna's affairs, with much repetitious detail of battles, especially the one in which Jarasandha is killed. However, Hemchandrasurisarji manages as usual to introduce interesting episodes which redeem the tiresome narrative of unromantic marriages and fighting. The founding and destruction of Dwaraka are interesting and offer data for the much-discussed site of Krishna's Dwaraka.

Book IX includes the lives of Brahmadata, the twelfth Chakravartin, and of Parsvanatha.

The *Mahaviracharitra*, the tenth parvan of the *Trisastisalakapurusacharitra* deals with the life of Mahavira only and includes many historical events associated with him, e.g., the association of Gosala and Mahavira and gosala's subsequent enmity, and the heresy of Jamali. Historical events subsequent to Mahavira's time are introduced in the guise of prophecies by Mahavira. Its historical data, if not altogether dependable, may be assumed to report a Jain tradition well-established in Hemchandrasurisarji's time. The parvan has much exposition of Jain doctrine, next to the *Adisvaracharitra*; and numerous devotional hymns.





Publisher's Guide

- Previously there was a thought of converting all the Sanskrit proper names and other Sanskrit words in diacritic fonts when the numbers ran in thousands, we had to have a second thought. In the soft copy, word search would have been difficult with the diacritical fonts. Also after doing the hard work and giving a pronunciation chart, It was difficult that a layperson would easily and fluently be able to read the matter, so this idea was dropped. There are some places where pronunciation problem would arise due to it, but I hope readers would bear with it and read correctly.
- The detailed account of the 5 Kalyanakas of Tirthankar's, Cakrin's expedition of conquest etc are not described in detail everywhere by the author, limited with the fear of expanding the matter. So they should be read in reference with the 1st Tirthankar's and 1st Cakrin's life.
- The key word of the foot notes with Sr. no. are also repeated here as they are seen occurring in different volumes are star '*' marked in running matter.
- The terminological words and hard words are *italised* and given with detailed meanings in Book-2 so, if a word in matter is italicised it has to be searched in alpha index of hard words. for meaning, Otherwise general dictionaries are to be sought of for other meaning.
- The synonymous words frequently used are listed in appendix in Book-2 with its meaning and are marked 'S' in running matter.
- The appendix is compiled with list of botanical names of trees, fruits, flower etc. List of bibliography used by translator is

compiled in totality to avoid repetition in part-2. Every botanical word that occurs in running matter is marked with 'B'.

- We have used the “Microsoft Encarta dictionary and thesaurus” for meaning in this book, anybody wanting to refer for further detail.
- We have compiled and added different coloured charts for simple overview.

For soft copy users

- The corrected version of whole book and the non corrected (as it was by translator) version, we put them both to review, if someone wishes.
- Search, find option for everything is made available in this soft copy. In the edited version, on names, places, word, meanings to be found out in cross reference to hard copy.
- Notes and meanings are added as pop ups with highlighted words.
- The extensive details which cannot be repeated in hard copy is given here the author and translator also with the fear of unnecessary enlarging the book. The same has been produced here every time as pop ups for easy reading and reference.
- The stories and characters are cross linked with names in different places.
- The maps are for easy site locations.
- Botanical Names are linked with detailed information which is available for one who is more interested
- The synonymous words are marked with original words and its meaning in pop up pattern.
- (Please visit our site www.jaine.org/jainsaga for above details.)

- Publisher





Foreword

This holy Jaina book describes the biographies of the most revered 24 Jainas or Tirthankar's - the spiritual victors who have attained Keval Gnana (infinite knowledge) and had preached the doctrine of Moksha (Salvation) for the benefit of all mankind. They elucidated the essentials of Jaina Cosmology and philosophy as well as the path of purification through which the soul may escape Karmic defilements and attain eternal salvation - with the basic cardinal doctrine being that of Ahimsa (Non Harming).

Writing the preface of this book was a complete surrender to the ideas that always didn't seem to fit a linear rational approach and it has changed me in a way that's like the core energy of Jainism... Simple and powerful. There are no complications in it... Its wisdom is so profound and yet you find yourself startled by its Simplicity and naturalness. When I began reading this 'Jain saga' and the birth biographies of our most revered 24 Tirthankara's...enlightment was far away from my mind! What I was looking for was some abstract notion called peace of mind and probably some quick fix methods to solve my problems! But enlightenment? No ways!

And yet, as I read the holy doctrines of the birth and karmic cycles of the 24 celestial lords... the light of the 3 worlds - earth, hell and heaven... my foundation of doubts and disbeliefs rocked... a powerful change took place! In one stroke I moved from blaming, judging and fighting - to acceptance, self responsibility and its empowered action! As I read more I got completely submerged in lord Rishabdev Swami's sermon of true dharma and its four fold division of dana, shila, tapas and bhava... lord Padmaprabha's urge - a symbolic red, like a burst of anger to crush all your internal enemies to gain emancipation, Lord Parshvanath swami's innate equanimity with, Kamatha and Dharnendra's and Lord Mahavira's compassion even for sinful people made me ready for forgiveness.

In a strange way I resonated to the mystical and practical philosophy of each and every Tirthankara with the joy of applying it in my life in today's modern world. These are not ancient redundant scriptures reflecting some bygone era in ages... But they are powerful potent archives recording the wisdom of sheer human existence, its cause, its effect and the way to emancipate oneself from the constant birth cycle to being one invariable energy of light. I realized enlightenment is not something for only the Tirthankara's or sages, it is not an impossible dream and it does imply a distancing of self from all that we have held dear. Life, even our very contemporary life are not mutually exclusive states.

The scripture taught me how to live my day to day life with integrity, joy, peace and balance. I realized that cause and effect simply outlines that we are the cause not some outside other, fate or god... we only reap what we sow, through our thinking feelings or action. This is what karma is - what we have chosen over lifetimes to experience, expand and disempowered and thus meet as outer effects. If the powerful Tirthankara's had also to experience the effects of their good and bad karmas of lifetimes, then how can we as mere human beings escape? Negative karma is not some retribution or punishment from god but simply an awareness that you are yet to align with your higher potential. The more you become aware, the more higher energy you attract and more karmas you burn. Difficult people and situations change from being problems we have no control over to self chosen opportunities for growth. Diseases and fears are not suppressed or condemned but seen afresh as soul purposes each has chosen in their higher wisdom to explore and expand.

One of the many gifts of absorbing this amazing text is its mind stretching quality reflecting the Tirthankara's wisdom by using irony and paradox. If you think being forceful is the appropriate response - lord Rishabdev will urge you to see the value in being humble. If action seems called for, Lord Mahavira asks you to consider non action. If you feel grasping will help you acquire what you need or want Vasupujya swami counsels you to let go and be patient. Only 'your karma' is the supreme reality - an all pervasive source of everything. Karma never begins or ends, does nothing and yet animates everything on the this planet Earth of form and boundaries. Moksha is attained by those who practice unceasingly the brilliant trait of knowledge, faith and conduct. All the Tirthankara's in their sermons preach and urge to understand this ocean of samsara 'burdened by numerous birth - nuclei,' is filled with the flames of anxiety, disease, old age and death. To break these recurrent cycle of life and death the only answer is emancipation, where there is no

death, no birth only bliss - an eternal form of light brilliant with 'the luster of omniscience. And this can be achieved only when all your good and bad karmas are burned. As Padmaprabhu swami puts it' in the whole universe there is not a space of a point of a hair, which is not touched by creatures in various forms because of their karma. Inhabitants of all the four gatis - hell, heaven, human and animals are all subjected to this universal law. When a human birth has been won with difficulty in the ocean of existence, it is like the most beautiful jewel for attaining moksa and to burn all your karmas with right knowledge, faith and conduct. But alas, when this human birth, which is earnestly hoped even by gods is lost by ignorant people in the pursuit of materialistic pleasures, it is like a lost jewel. Pure minded people, after reflecting that samsara is worthless, should strive for emancipation by means of mendicancy and gain enlightenment.

As I soaked more and more in the simplicity of this texts powerful wisdom, I began to see this world and its web of human existence and relationships in more clairvoyance. I realized that on the surface the obstacles against spirit are enormous. Everyday life is a kind of swirling chaos and the human mind is entrenched in its demands. My destiny is to move in the direction of my soul and the fuel that makes my destiny move is INTENTION. And yet with the intentions, I realized I need discipline and thus the Tirthankara's laid down rites and rituals, regular meditation and prayers for sages and common man, on moment to moment basis to make their intentions strong and to feel centered inside. How can we then not be grateful to these Lords of the Gods - these powerful beings for showing us the way to emancipation? Our society teaches us often to be skeptical of the sacred. But these are revered saints who have through their own experiences laid down a wealth of scriptures - an infinite treasure to attain eternal bliss and fulfillment.

Cherish it as a new born baby as one lifetime seems incredibly short and transient, even to fathom its powerful messages. But even simply meditating on the biographies of these great jaina Tirthankara's can help to fight the whole package of illusion, of money, power, sex and pleasure, which are supposed to fill up all lack, but they never do. The Jain Tirthankara's offer you simple tools to combat materialistic pleasures and raise your consciousness on a daily basis. I consider this classic as an ultimate discourse on the nature of existence. I know about so many people who overcame life threatening addictive behaviors by simply reading and re reading this ancient text. I can think of no greater vision for our planet and universe.

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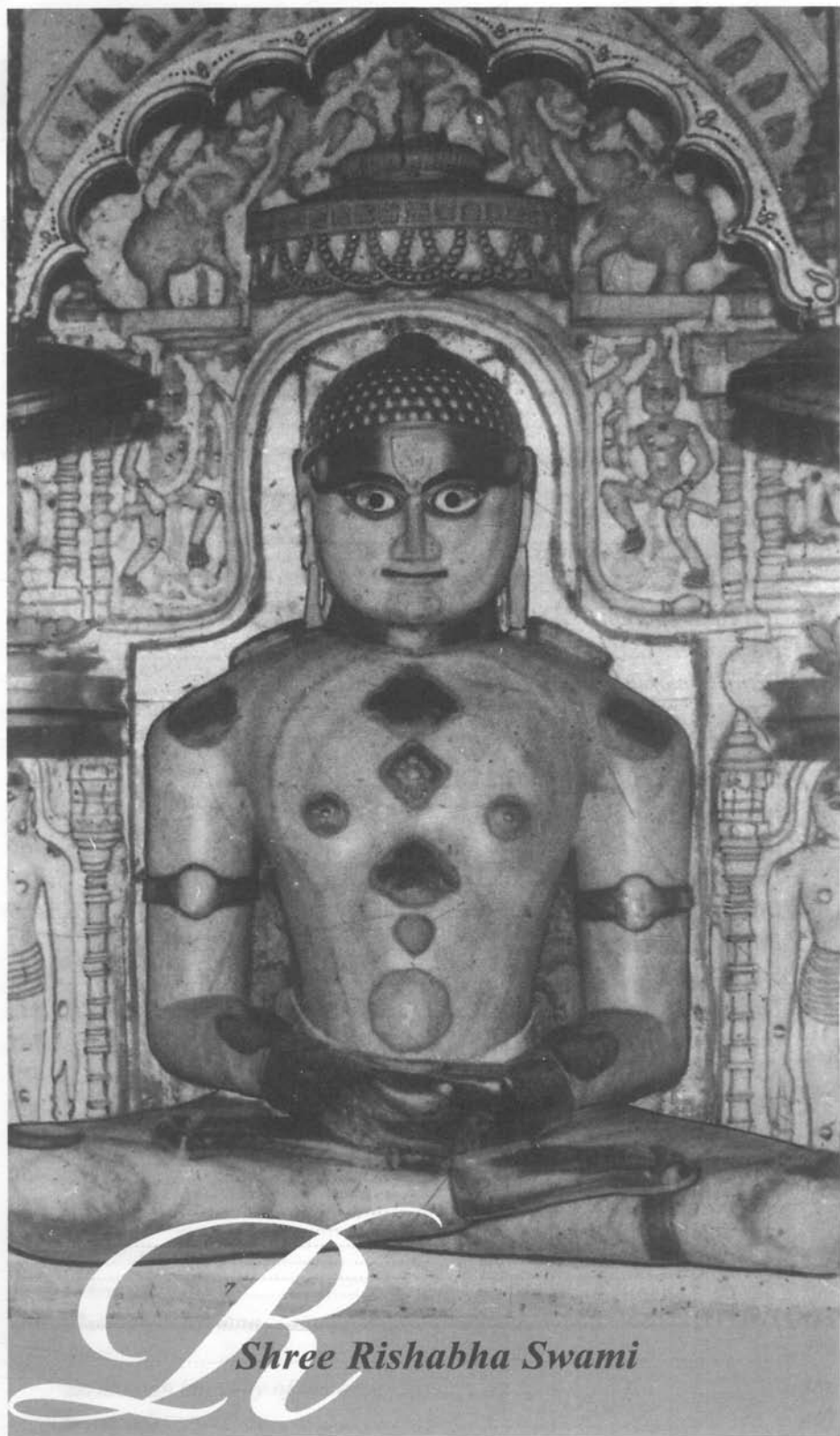
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FOOTNOTE 487



Shree Rishabha Swami

The Auspicious

We meditate on Arhatship, the foundation of all the Arhats, the abode of the goddess of emancipation, the light of the three worlds Earth, Hell and celestial, the lower, middle and upper world's

We worship the Arhats, who at all times and all places purify the ling beings of the three worlds by their name, representation, Substance, and actual existence.¹

We praise Rsabhaswamin, who was the first king, the first ascetic, the first Tirthankars.

I praise the Arhat Ajita, the sun to the lotus-bed line in 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.²

May the Blessed Abhinandana, the moon for the exhilaration of the Ocean of Anekanta-doctrine³ give great joy.

May the Blessed Sumati Swamin, 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,⁴ promote your emancipation.

Homage to the Lord of Jinas, Holy Suparsva, whose feet are honoured by Mahendra (Sakra),⁵ the sun to the sky in the form of the fourfold congregation.⁶

May Lord Candraprabha's form, bright as a mass of moonbeams, as if made of embodied pure meditation,⁷ be for your

prosperity. 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 Jinas Sitala, a new cloud for making shoot up the bulb of the people's supreme joy, who pours forth the nectar of Syadvada, protect you.

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

May Vasupujya, whose acquisition of Tirthakrt-karma⁸ has been beneficial to the whole universe, entitled to worship from gods, asuras and men, purify you.

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

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

We worship Dharmanatha, the teacher of fourfold Dharma,⁹ like a kalpa-tree for attainment of creatures desires.

May the Jina Santinatha, 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 Sri Kunthunatha, lord of the wealth of the supernatural powers,¹⁰ supreme lord of the lords of gods, asuras and men, be for your emancipation.

May the Blessed Aranathji, the sun in the sky of the fourth division of time¹¹ grant us pleasure with the Sri of the fourth object of existence (moksa).

We praise Malli, a new cloud for the peacocks¹² 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 Aristanemi, the moon to the Ocean of the Yadu-family, a fire to the straw of karma, destroy your misfortunes.

May the Lord Parsvanatha, whose attitude of mind was indifferent toward Kamatha and Dharanendra¹³ while each was performing actions characteristic of himself, be for your emancipation.

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.¹⁴

In the congregations of the Twenty four Tirthankarass, there were twelve Cakravartins, nine each of Ardhacakrins, Ramas, and Pratyardhacakrins.¹⁵ These sixty-three famous men, who have attained the emancipation or will attain, were born in the Bharata-zone in the avasarpini 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 Rsabha is described, beginning with the birth in which he acquired the seed of enlightenment.



Rsabhaswami Charitra

1. The first Incarnation of Rsabha as the Merchant Dhana

Now then there is a continent named Jambudvipa, enclosed by innumerable circles of Oceans and Deep's on this earth and this dweep is 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, Ksitipratisthita by name, an ornament to the whole earth. In it Prasannacandra was king, 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 at-tended he, always the sole mountain for the river of good conduct, purifying the earth? In him were *qualities*, such as generosity, *earnestness*, strength of char-acter, 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, vir-tuous, and renowned men, likebreathamong 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 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 *Acharya* Dharmaghosa, purifying the earth by *Dharma** by his wandering as a *sadhu*, approached the merchant. Dhana hastily rose and with folded hands praised the Acharya shining like the sun with the light of his penance. Questioned by Dhana in regard to the reason of his coming, the Acharya explained, "I wish to go to Vasantapura with your caravan." The merchant replied, "I am fortunate today, O Blessed One, since you who should be visited, have come and wish to go with my caravan."

He gave orders to his cooks, "Prepare food*, drink, etc., every day for the Acharya." The Acharya said, "Food, etc., which has not been made nor caused to be made, nor intended (for them) is suitable for ascetics.¹⁶

Water too that has come from tanks, wells, ponds, etc. is prohibited unless it is purified by some means,¹⁷ according to the teaching of the Jinas, O caravan-chief."

Just then, someone brought the merchant a dish filled with ripe mangoes^b that looked like fragments of a twilight-cloud. Then Dhana, whose mind was filled with delight, said, "Favor me and accept this fruit." The Suri said, "We are not allowed to even touch such fruit, etc., that is still *animate*, 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 Suri, 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 Acharya too set out, surrounded by Sadhus, like the embodied *mulagunas* followed by the *uttaragunas*.^{18*} Dhana went at the head of the caravan and a friend of his, Manibhadra, 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 dense winds. 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 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 role 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 palasa^a, palmyra-palm^b, date-palm, lotus^c, and plantain^d.

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 firebrand, 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?¹⁹ As a result of the impassability of the road from the water, thorns, and mud, two miles seemed like eight 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 Suri with the sadhus dwelt in a thatched hut as an upassraya on ground free from lives pointed out by Manibhadra. Because of the size of the caravan and the length of the rainy season, everyone's provisions, barley, etc., gave out. Then the members of the caravan, *afflicted* by hunger, went here and there to eat bulbs, roots, etc., lagged like ascetics. At the beginning of night, the miserable plight of the caravan was fully described to its leader by his friend Manibhadra. 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," Someone is ridiculing me. Who can it be? Who in my caravan here is especially unfortunate? Oh, I know. The *Acharya* Dharmaghosa 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 Suri, 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 Suri's retreat which was situated on high, dry ground free from lives, covered with a roof of palasa, with walls of straw with crevices. Dhana saw the *Muni* Dharmaghosa, 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 Tirthankara^s. He saw munis there, some engaged in meditation^{*}, some absorbed in silence, some engaged in *kayotsarga*^{20*} 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 Acharya and the sadhus in turn, and they gave him the greeting of dharmalabha,²¹ the destroyer of evil.

Then he seated himself at the Acharya's lotus feet, like a king-geese, 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."²² From that time on, I never asked 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 Suri 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, 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 sadhus so I can *bestow* food, as I *desire*." The Suri said, "You know that it will be according to circumstances.²³ 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 sadhus only that which is suitable," Dhana said, bowed, and went to his own *abode*.

Then just behind him came two sadhus, 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 *sadhu* held out his bowl. 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 to the sadhu. 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 'dharmalabha' 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 moksa, the seed of enlightenment, *Samyak Darshan** 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 Suri Dharma-maghosa gave this sermon, almost equal to that of a Shrut-Kevali,²⁴ in a voice like thunder.

Sermon

"*Dharma** is the highest happiness. Dharma bestows heaven and *emancipation*. Dharma shows the road for crossing the wilderness of *samsara*. 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 Rama, 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.²⁵ 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 offering (*dana*), Austerity (*Shila*), penance (*tapas**), and state of mind (*bhava*).

Now of these, offering (*dana*) 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 (*jnanadana*) 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 (jiva)*, etc.,²⁶ 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 (*abhayadana*) there is the avoidance of injury to living things (*jivas*) by thought, word, or deed, by doing, causing to be done, or by approving. *Jivas* are known to be of two kinds: immovable (*sthavara*) and movable (*trasa*). In both of these there are two divisions, depending on whether they have faculties to develop (*paryapti*) or not. There are six faculties to develop, which are the cause of development: eating food* and digesting it, body, senses, respiration, speech, and mind. Creatures that have one sense, two to four, or five senses, have respectively four, five, or six faculties.²⁷ The immovable *jivas* having one sense are: earth, water, fire, air, and vegetation. The first four of these may be either fine (invisible) or gross.²⁸ Plants are of two kinds: those that have one soul visible one body (*pratyeka*) and those that have infinite Souls in one body (*sadharana*); 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 with rational mind and without rational mind. The ones that know how to learn, teach, and converse, they are rational. They have mind-vitality.²⁹ 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.³⁰ Whoever gives the gift of safety gives all the objects of life. 'If one has life, the fourfold object of existence³¹ 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^s living in heaven on the other hand. Therefore a pious man should by all means be 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** (*dharmopagrahadana*) is five-fold: 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, a *muni* as has ceased *censurable* activity, is lacking in three vanities,³² has three controls,³³ observes the five kinds of carefulness,³⁴ 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,³⁵ possesses the three jewels,³⁶ 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,³⁷ and practices the eighteen kinds of *chastity*.³⁸ A. thing given, drink, food, fruit, a sweet, clothing, bed, etc., that is free from the forty-two faults 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 (*desavirati*) and total (*sarvavirati*).³⁹ The five lesser vows (*anuvrata*), the three *meritorious* vows (*gunavrata*), the four

disciplinary vows (*sikṣavṛata*) are considered the twelve fold partial reduction. Among these, avoidance of injury, lying, stealing, impurity, and possessions in their grosser forms are called by the Jinās 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 *tranquility*, limitation to one place, fasting, and living like a *muni*, the distribution of alms. This partial-rejection belongs to those householders who possess the *attributes* of a *desire* to hear, etc.,⁴⁰ devoted to the duties of monks,⁴¹ desiring to take food* benefiting *Dharma**, who have attained right belief characterized by tranquility (*sama*), desire for emancipation (*samvega*), indifference to worldly objects (*nirveda*), *compassion* (*anukampa*), and faith in the principles of truth (*astikya*), who are entirely free from false belief, noble-minded, devoid of the maturing of permanent anger⁴² 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 karma. *Outer penance* is fasting, etc., and inner is confession and penance, etc. Fasting (*anasana*), partial fasting (*aunodarya*), limitation of food (*vṛtteh sanhksepana*), giving up choice food (*rasatyaga*), bodily *austerities* (*kayaklesa*), and avoidance of all useless motion (*Sam-limta*) are called outer penance. Confession and penance (*prayascitta*), service to others (*vaiyavṛtta**), study of sacred texts (*svadhyaya*), *Reverence* (*vinaya*), indifference, to the body (*vyutsarga*), good meditation* (*subhadhyana*) are the six fold *inner penance*.

State of mind (*bhavana*=bhava*) 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 acharyas. 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^a 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.

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 Suri set forth then also, surrounded by sadhus, 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 acharyas 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 from the Ocean, Dhana returned to the city Ksitipratistha. In the course of time, when the term of his life was completed, he died.

Second incarnation as a twin

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 *Sita*, to the east of the Jambu tree^a. There people wish to eat at the end of the fourth day, and have two hundred fifty-six ribs. They are born as twins, are three gavyutis⁴³ tall, live for three palyas,⁴⁴ 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 trees* Maayangas, etc., always give to the people whatever they *desire* without effort on their part. Among these, the Madyangas give wine, the Bhrnga's dishes, the Turyangakas choice musical instruments* with various times. The Dipasikhas and Jyotiskas give a wonderful light, the Citrangas furnish wealth's, and the Citrarasas, in turn, food.* Manyangas furnish ornaments, the Gehakaras houses, and the Anangas various kinds of divine apparel. These give definite objects, and also indefinite ones; and other wishing-trees there give all things desired. There the *jiva* 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

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

Fourth incarnation as Mahabala

When he died from Saudharma, then he was born as a son of King satabala, the crest-jewel of the Vidyadharas, by his wife Candrakanta, in the West Videhas, in the province Gandhilavati, on Mt. Vaitadhya, in the country named Gandhara, in the city Gandhasamrddhaka. He was exceedingly strong, and was named 'Mahabala' 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 Vinayavati, who was the Sri of modesty embodied. He attained young manhood, which is the sharp weapon of Kama^s, 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 Svarnasaila; 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, Satabala, King of the Vidyadharas, 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 *samsara*, 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. Therefore, today we will impose the burden of the kingdom on Prince Mahabala, who is of martial age, and accomplish our own *desire*.

After these reflections Satabala summoned Mahabala 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 Satabala seated Mahabala on the lion-throne, sprinkled him, and made the auspicious* tilaka with his own hand. The new king, beautiful as a jasmine³, shone with the tilaka of sandal like the eastern mountain with the moon. With his father's umbrella, white as a hahsa'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 Satabala in a different form.

After he had thus installed his son in the kingdom, Satabala himself assumed the *sovereignty* of *tranquility* at the feet of an *acharya*. 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 trials⁴⁵ hard to endure. With unbroken meditation* augmented by the mental attitudes friendliness, etc.,⁴⁶ 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.

Mahabala ruled the earth, surrounded by powerful Vidyadharas, his commands unbroken like Akhandala's. Surrounded by beautiful women he amused himself in beautiful rows of gardens, delighted like a Swan's in lotus-beds. The caves of Vaitadhyha 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 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, Sambhinamati, Satamati, Mahamati 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 *samsara* 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,⁴⁷ wicked people, poison, the objects of the senses, and snakes, if reported to, always cause disaster. When Love, containing pain within the immediate pleasure, is served, increases excessively like a skin disease that is itched. 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 plantain tree^a thrive near a jujube tree^b? 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. 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 demons⁴⁸ 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 Vidyadharas. Henceforth rely only on Dharma for the highest gain."

Exposition of the Carvaka system (Materialist)

Then Sambhinnamati, like the night before the new moon, a heap of darkness of exceeding wrong belief, 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 sirisa^b 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 Carvaka system

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 anyone 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 former in 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 everyone 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* cannot 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 fact 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 Ksanikavada (the Buddhist doctrine)

Then Satamati 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 Ksanikavada

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 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 Maya (Vedanta)

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,⁴⁹ 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,⁵⁰ 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 Maya

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 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 Lantaka. 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, Hariscandra. The king was a Kaula⁵¹ with great enterprises that caused injury and great possessions, foremost in ignoble acts, pitiless like Krtanta. 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.⁵² 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 Hariscandra watched beside him secretly with painful attentions that gave pleasure to his senses for a moment.⁵³ Afflicted by fever in all his body as if touched by charcoal, engaged in evil meditation*, the King died. His son, Hariscandra, 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* 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 Hariscandra, 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* Silandhara 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 sainted 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 existence⁵⁴ 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 Dandaka, whose rule was cruel, like *Yama* in person to his enemies. He had a son, known as Manimalin, filling the sky with *Splendor* like the sun. Dandaka became infatuated with his sons, friends, and wife, jewels, gold, and money, which were more desired than life itself. In course of time Dandaka died, absorbed in painful meditation* and was born in his own treasury as a boa constrictor, unrestrainable. Cruel, devouring everything like a fire that has started, he killed whoever entered the treasury.

One day he saw Manimalin 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, Manimalin 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 Manimalin the divine pearl-necklace which is now over your heart. You belong to the family of Hariscandra, 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"

Mahabala 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?

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?" 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."

Mahabala agreed, and installed his son in his place, as an *acharya* 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 Sakra, he made a pooja in all the temples with various garments, jewels, gold, flowers, etc. Then he begged forgiveness⁵⁵ of his family and retinue, and at the feet of the best of munis took initiation, the friend of the Sri of emancipation. Together with *abandonment* of all *censurable* activities the noble man renounced the four kinds of food.⁵⁶ Constantly immersed in the pool of nectar of abstract meditation,⁵⁷ 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 taking drink. Engaged in meditation, recalling the homage to the Five Supreme Ones,⁵⁸ he died after fasting for twenty-two days. He went immediately to the Isana-heaven, hard to attain, by means of merit acquired, as if by divine horses.

Then he was born⁵⁹ in the hollow⁶⁰ of a couch in the palace Sri-prabha, like a mass of lightning in a cloud. He had a divine form, symmetrical, his body free from the seven elements,⁶¹ his body was soft as a sirisa^b flower, the sky was filled with his beauty, he had an *adamantine* body, was very powerful, was marked with favorable 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., was free from *blemishes*, had inconceivable glory, and was named 'Lalitanga' 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, earrings 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 its echoes, and *Bards* recited: "Hail! O Delight of 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 Isana-heaven, granting anything wished for, with great and *imperishable* glory, always the abode of happiness. In that heaven you now adorn the palace Sriprabha which was gained by your merit. These are your Samanika gods, the ornament of your assembly; with them in the palace you appear like many persons, even though one. These are the Trayastrinsas, O Master the abode of priest and ministership. They await your commands. Instruct them at the proper time. These are the Parisadya gods, the ministers of pleasures. They will divert your mind in assemblies of sport and pleasure. These are your body-guard (atmaraksa), always armed, keen, carrying thirty six⁶² *weapons**, expert in 'guarding their master. These are the Lokapalas, superintendents of your city-police, and these generals (anikapati) are the chiefs of your army. These *Prakirnaka* 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 Kilbisika 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.

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."⁶³

Employing concentrated attention⁶⁴ then from clairvoyant knowledge he recalled his former birth like a day that occurred yesterday as follows: "I was a king of the Vidyadharas 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 scales⁶⁵ were 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 Sriprabha, greatly delighted, saw a goddess, Svayamprabha 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 Puspadhanvan'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 kalahansas. 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),⁶⁶ 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 Laksmi 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^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 Damsels, like the Ganga^s 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. 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 Svayamprabha fell from heaven like a leaf from a tree. For when *age-karma* has expired, even Indra cannot remain. Lalitanga 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 Sriprabha wail with echoes. He did not find pleasure in a garden; he was not refreshed in a water pool; 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 Svayamprabha.

Now, Svayambuddha felt disgust with the world at his Master's death*, took initiation under Sri *Siddha Acharya*, piously observed the vow for a long time without any *transgressions**, and became an Indrasamanika, named Drdhadharma, in Aisana. Inclined to affection like a kinsman because of their relations in the previous birth, and wise, he spoke to console Lalitanga. "Why are you bewildered on account of a mere woman, O noble sir? Wise men do not reach such a state even at death.*" Lalitanga 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 Samanika god of Isana, having employed concentrated attention, knew (the facts) from clairvoyant knowledge, and said: "Do not be downcast, noble sir. Be at ease now. I have found your wife as I searched for her. In the continent Dhatakikhanda, in the East Videhas in the village is a miserable householder, named Nagil. 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 Nagasri, 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, Nagil 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 Nagasri did not even give her a name, and the people called her 'Nirnamika.' 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, agliness 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 pratima 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, Nirnamika 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 Nirnamika ascended the mountain, since tirthas 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.'⁶⁷ Then Nirnamika with folded hands said to the Blessed One, 'From what you say there is equality between king and beggar. You have declared that *samsara* is the *abode* of sorrow. Is there anyone in it more *afflicted* than I am?' the Blessed One replied: 'What 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^a-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 liquid tin repeatedly; seeking shade, they are seated under a tree that has leaves full 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 eunuchs⁶⁸ 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, 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 kapikacchu fruit.⁶⁹ *Unchastity* should be avoided, for by unchastity a man is led to hell, as a poor man is led by someone having seized him by the 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^s. 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." Lalitanga did so. She died devoted to him, and was born as his wife, Svayamprabha, 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, Lalitanga 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 Laksmi (Visnu^s) is deserted by Laksmi, 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.^{70*} 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 Svayamprabha said, "Have I committed some fault, my lord, since you look so melancholy?" Lalitanga 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 Vidyadharas in a former birth. Enlightened by my minister Svayambuddha sent by my 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 Sriprabha 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 Drdhadharma came to him at Bidaujas's command, and said, "The Indra of Aisana-heaven intends to go to Nandisvara, etc., to make a pooja 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," Lalitanga delighted set out with his wife. He went to Nandisvara 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 Vajrajangha

Then he was born as the son of King Suvarnajangha and Queen Laksmi in Jambudvipa,, in the East Videhas, near the Ocean on the north bank of the big river *Sita*, in the province Puskalavati, in the city Lohargala. Then with delight blossoming forth, on an auspicious* day the happy parents gave him the name of Vajrajangha. In a

short time Svayamprabha, *afflicted* by grief, devoted to works of *Dharma*^{*}, also fell like Lalitanga. In this same province in the city Pundarikini, she became the daughter of the Cakrin Vajrasena and his wife Gunavati. She was endowed with beauty surpassing all the world, and was named Srimati 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^b. 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 *uha* and *apoha*⁷¹ 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,⁷² etc., administered by her friends, she got up and reflected as follows: "Lalitanga, 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 anyone 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 Srimati had gone to a pleasure-garden, and her nurse, named Pandita, 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 proceed to the business of curing it. For a treatment of unknown disease is not right." She then told Pandita an exact account of her former life, like a man making confession to a good guru. Having represented Srimati's story on canvas by pictures, Pandita, 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, Pandita spread it out on the highway, and stood like the strong *desire* of Srimati. Some who knew the scriptures praised the painted heaven, Nandisvara, 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 Durdarsana's son, who was fittingly named Durdanta, 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. "Someone 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 Lalitanga, and Svayamprabha was my goddess. All this agrees exactly with what is painted here on the canvas." Then Pandita 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 Pundarikini." Again asked about the name of the *muni*, he said he had forgotten the name. Again asked "Who is this king, surrounded by ministers? 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 Lalitanga, sir, and Svayamprabha is your wife. Now as a result of karma she is a lame girl in Nandigram. From recollection of her former birth, she painted her own life and gave me the canvas when I went to Dhatakikhanda. I have searched for you out of *compassion* for her, lame as she is. So, come to Dhatakikhanda. 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 Pandita 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 Durdanta, his face pale from *embarrassment*, (looking) like a piece of goods that has been left after a sale, went elsewhere.

Just then Vajrajangha came from the city Lohargala, 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 Pandita, "Why did you *swoon*, O Prince, when you saw this painting?" Vajrajangha 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 Isana, and this the palace Sriprabha. Here am I named Lalitanga, and that is my wife, Svayamprabha. Here in Dhatakikhanda, having descended in Nandigrama, she, named Nirnamika, 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 Svayamprabha. Here in Nandisvara 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 Svayamprabha, 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." Pandita agreed, and went to Srimati and told her everything a remedy for healing the arrow-wound in her heart.

At the recital of the news of her lover, Srimati's hair stood on end from delight, like Vidura's ground sprouting with jewels at the sound of clouds. Srimati had Pandita tell her father, for dependence is a natural virtue of high-born women. Delighted at once by that recital like a peacock by thunder, King Vajrasena summoned Vajrajangha. The King said to the Prince, "Take now my daughter Srimati for your wife as in a former birth." The Prince agreed, and the King, delighted, married Srimati to him, just as the Ocean married Sri to Hari.^{73s} Clothed in white linen, like the moon and moonlight united, they had the King's permission to go to Lohargalapura. Knowing that Vajrajangha was a suitable person, King Svarnajangha installed him in power and took initiation. Vajrasena also bestowed his *sovereignty* on his son Puskalapala and became a *mendicant*. He became a Tirthankara*. Vajrajangha, dallying with beautiful Srimati, bore with ease the burden of the kingdom, as an elephant* bears a lotus. To them who were never separated like the Ganga* and the Ocean, enjoying pleasures, a son was born.

Then the border *vassals* on all sides, very angry like a lot of snakes, were estranged from Puskalapala. For the purpose of subduing them like snakes, the powerful king Vajrajangha, summoned by him, set out. Srimati, whose *devotion* was unshakeable, also set out with King Vajrajangha, like Paulomi with Bidaujas. 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 Pundarikini, and the whole crowd of vassals became *submissive* to Puskala. King Puskalapala gave numerous gifts to him, like a disciple greetings to a guru.

One day, he took leave of Srimati's distinguished brother and set out, accompanied by Srimati, like the husband of Sri by Sri. When the grindstone of enemies reached the vicinity of the reed-patch, now the experts in his carriage said, "Here two ascetics attained *Kevalajnana*. The serpent which was poisonous by its glance became poisonless from the brilliance of the gods coming there. The two munis, named Sagarasena 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 Visnu^s in the Ocean.⁷⁴ 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 Intimate sons, since they follow the good road of father who took the vows; and I am like a based 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 *hansa* to the course of a hansa, after I have gone to the city and given the kingdom to my son."

Accompanied by Queen Srimati who agreed about taking the vow, as if her mind were interwoven with his, he arrived at the city Lohargala. Then his son, eager for the throne, alienated the entire kingdom by money. Money penetrates everywhere like water. The King and Srimati 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

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

Eighth incarnation as a god

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 Jivananda

After he had enjoyed pleasures unceasingly, the *soul* of Vajra-jangha fell from the exhaustion of his life-span, Just as a snow-ball melts in the sun. In Jambudvipa in the Videhas, in the city Ksitiprasthita, he was born as the son, named Jivananda, 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 Isanacandra by his wife Kanakavati. Another was the son of the minister Sunasira and his wife Laksmi, named Subuddhi, resembling Srinandana (Love). Another was the son, named Purnabhadra, of the trader Sagaradatta and his wife Abhayavati. The fourth was borne by the wife, Silamati, of the merchant Dhana; he was named Gunakara 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 Srimati too was born as the son Kesava of the merchant Isvaradatta. Counting him they were six friends, inseparable always like the mind and the senses. Jivananda learned the eight-branched⁷⁵ *Ayurveda** followed by his father and also the taste, efficacy, and effect of drugs. Like Airavana 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 Jivananda, the son of the physician, a *sadhu* came to beg for alms. He was the son of King Prthvipala, named Gunakara, and had given up the kingdom like an impure thing, and had adopted the empire of *tranquility*. *Emaciated* by 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 Jivananda, 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."

Jivananda, 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 gosirsa-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 place.

"Take the price and give us a jeweled blanket and gosirsa-sandal," they said to an old merchant. While giving them, he said, "A lac of gold coins 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 gosirsa-sandal and jeweled blanket. Our purpose is to cure a great sadhu 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 gosirsa-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. I like brothers you have made me share *Dharma**, which is a good thing." The best of merchants delivered to them the gosirsa-sandal and jeweled blanket. Devout, he became a *mendicant*, and attained *emancipation*.

With all the remedies, they, foremost of the noble, accompanied by Jivananda, went to the *muni*. After bowing to him as he was standing in *kayotsarga**, motionless beneath a banyan tree like its root, they said, “We are going to make an obstacle to your Dharma today 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. Jivananda 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,⁷⁶ 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 Jivananda soothed the muni with gosirsa-sandal which gives life to creatures like nectar. As only the worms which were in the skin came out from this, Jivananda 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! Jivananda made comfortable the muni with showers of juice of gosirsa-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 gosirsa-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 forever.

Endowed with plenty of shrewdness, they sold the remaining gosirsa-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 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 one, two, three, etc., days fast,⁷⁷ 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 breakfast, following the custom of the bees.⁷⁸ Supported by firmness, they endured trials, hunger, thirst, heat, etc., as good soldiers endure blows. With forgiveness, etc.,⁷⁹ as *weapons** they completely overcame the four *passions* like four branches of the army of King *Delusion*. After they had first performed *Samlekhana* 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 Samanika, God

The six became Sakrasamanikas in the twelfth heaven named Acyuta. For such penance does not bear ordinary fruit. They fell after completing a life of twenty-two *sagaropamas*.⁸⁰ for there is always falling until moksa is attained.

Eleventh incarnation as Vajranabha

In the continent Jambudvipa, in the East Videhas, in the province Puskalavati in the vicinity of the Ocean, in the city Pundarikini, they were born in succession as the five sons of King Vajrasena by his wife Dharini. Among them the *soul* of the doctor was the first son, named Vajranabha, indicated by fourteen great dreams. The soul of the prince was the second, named Bahu. The minister's son was named Subahu. The Souls of the sons of the merchant and trader were named Pitha and Mahapitha; and the soul of Kesava became a Rajput, Suyasas. Suyasas was devoted to Vajranabha even from childhood. Affection resulting from a former birth binds friendship. The King's sons and Suyasas gradually grew up, resembling the six mountain-ranges turned into men. Often riding horse-

back on the bridle path, they, powerful, gave the impression of Revanta 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.

Then the Lokantika gods appeared before the King and announced to Vajrasena, "O Master, found your *congregation*." Then Vajrasena installed on the throne Vajranabha, whose strength was equal to the thunderbolt, 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 (*niskramana*) 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-paryava* was acquired. Rejoicing in the supreme spirit, having a wealth of *tranquility*, free from affection, free from possessions, with various resolutions⁸¹ the Lord set out to wander over the earth.

Vajranabha gave provinces to each one of his brothers and, surrounded by them in constant attendance, looked like Indra surrounded by Lokapalas. Suyasas was his charioteer, like *Aruna*^s of the Sun. For great warriors must choose charioteers in accordance with themselves. From the destruction of the impurity of the *ghatikarmas*⁸² of Vajrasena, he acquired the highest *omniscience* like the light of a mirror. Then the *cakra*, surpassing the sun, entered King Vajranabha's *armory*. The thirteen other jewels also belonged to him. For acquisition is in proportion to merit, as a lotus is in proportion to the water. The nine treasures performed service to him, drawn by strong merit like bees by perfume. He conquered the entire province Puskalavati,⁸³ 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 *moksa* 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*.⁸⁴ Joyfully, like a king-geese Vajranabha with his brothers approached the lotus-feet of the Lord Jina^s, kinsman of the whole world. After he had circumambulated three times the Lord of the World and bowed to him, he sat down behind Dharmacakri like a younger

brother. Chief of the laymen, he listened to the sermon which resembled rain at the time of Svati,⁸⁵ 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 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 kusa grass.^{86b} 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 everyone 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, Bahu 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, Suyasas, following his master, became a *mendicant* at the feet of the charioteer of Dharma. For servants follow their masters. Vajranabha instantly became completely acquainted with the Ocean of scriptures, just as if the twelve *angas*⁸⁷ visible to the eye had become combined in one living body. Bahu and the others were learned in eleven *angas*. For the wealth of merit is varied in accordance with the variation in destruction (*ksaya*) and subsidence (*upasama*) of karma. Although rich in contentment, they were never satisfied with service at the Tirthankara's feet and with severe penance. Constantly drinking the nectar of

the Tirthankara'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.

Vajranabha, like a brother of *Dharma**, surrounded by munis, brothers in the vow, wandered over the earth. Bahu and the other brothers and the charioteer had their lord in the Master Vajranabha, like the five senses subject to the mind. By the power of their yoga all the magic powers, phlegm, etc., became apparent like 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 kotivedha juice. The 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 anyone *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. 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 Sakra 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.

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 antarmuhurta, from their power of immersion. They had a powerful faculty of speech, repeating all the scriptures in an antarmuhurta as easily as the alphabet. They were very strong in body, free from weariness and exhaustion even when they were engaged in motionless pratima 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 Tirthankar^s. 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 legs⁸⁸ by which they were able to reach *Rucakadvipa* in one jump. Returning from Rucakadvipa, with one jump they were able to reach Nandisvara, 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 Panduka on Meru's peak. Then turning, they were able to go to Nandana⁸⁹ 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 *Manusottara*, and with another Nandisvaradvipa. 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.⁹⁰ 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 did not make use of their powers at all; for people seeking moksa are indifferent to things close at hand.

The Twenty Sthanakas

Now the Master Vajranabha acquired strong Tirthankara-body-making and family-karma by the twenty sthanakas 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 sthanaka is kindness to yatis who are young, sick, students, etc., and affection for the scriptures. The fourth sthanaka 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. 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 angas of the scriptures by daily questions, reciting, etc. The ninth is *Right-belief*, free from the faults of doubt, etc.,⁹¹ adorned with the *qualities* of firmness, etc.,⁹² characterized by *tranquility*, etc.⁹³ 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.⁹⁴ The twelfth sthanaka is the observance without sin of the chief gunas of non-injury, etc., and the' subsidiary ones of carefulness, etc. The thirteenth sthanaka is the making of pure meditation* every minute and every second, with avoidance of negligence. The fourteenth *sthana* 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 sthana is the rendering of service by food, drink, etc., to the ten persons, *acharya*, etc.⁹⁵ The seventeenth *sthana* is enabling the fourfold *congregation** to concentrate their minds in meditation by warding off all evils. The eighteenth sthana is the daily zealous learning of new texts, interpretations, and both. The nineteenth sthana 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 vidyas, prognostication, literary

composition, discussion, discourses on *Dharma**, etc.⁹⁶ Of these (i.e., of the twenty) one is cause for gaining Tirthankaranamakarma. The Blessed One acquired it by all.

Bahu, performing service to the sadhus, acquired for himself karma which had as its fruit the pleasures of a cakravartin. Subahu acquired superhuman strength by giving rest to the great rishis engaged in penance. Then Vajranabha praised Bahu and Subahu, saying, "These are indeed virtuous, bestowing service and rest." Pitha and Mahapitha 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 *Purvas*.⁹⁷ The six, having pure resolution, undertook the first called *padapopagamana*⁹⁸ accompanied by the two kinds of *Samlekhana*, and became chief-gods in the *Sarvarthasiddhi* heaven, with life-periods of thirty three *sagaropamas*.

2. STORY OF SAGARACANDRA, PRIYADARSANA AND ASOKADATTA

Now, in Jambudvīpa in the West Videhas, there is a city, Aparajita by name, unconquered by its enemies. In it there was a king, by whose power the world had been subdued, Isanacandra, equal to the Indra of Isana in glory. There lived a merchant, preeminent in wealth, foremost among those devoted solely to piety, by name Candanadasa, sandal for giving delight to the world. He had a son, Sagaracandra, 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 Isanacandra 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 Sri 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 Asokadatta 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 Asokadatta went to the garden. Then the people, subject to the rule of *kama*^s, 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^s 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, Sagara ran quickly, as if drawn by that voice penetrating his ear, He saw there Priyadarsana, the daughter of the merchant Purnabhadra, 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 Priyadarsana was freed by Sagara 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^s in beauty, he alone shall be my husband." With these thoughts Priyadarsana went to her own house. Carrying Priyadarsana in his heart as if she were sewn there, the merchant's son, accompanied by Asokadatta, went home.

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

He thought, "*His love for Priyadarsana 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 Asokadatta who is deceitful is certainly not a good thing, resembling that of a plantain tree^b with a jujube.*"^{99b} Reflecting thus for a long time, the merchant sent for Sagara, and began to admonish him in a conciliatory way, as an elephant-driver would a bhadra elephant.^{100*} "O son, you are conversant with the customs of all the sastras, 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 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 Asokadatta 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, Sagaracandra thought to himself, “I think Father has learned about the whole incident of the girl and bandit, since he gives this advice. Asokadatta 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, Sagaracandra 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 Asokadatta, I am not *vicious* by his vice, nor virtuous from his virtue. The cause of my friendship with Asokadatta 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. Someone has lied to my father. Certainly malicious people disturb everyone. 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 Purnabhadra for his daughter fully endowed with the virtues of good conduct, etc., for him. Purnabhadra approved his request, saying, In the beginning that daughter of mine was bought by kindness by your son. “Then the wedding of Sagaracandra with Priyadarsana 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.¹⁰¹ Their affection for each other, like that of two cranes¹⁰² increased, as if they had one *soul* from the harmony of their minds. Priyadarsana, always radiant, with a gentle expression, shone with Sagaracandra 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 Asokadatta came to the house of Sagaracandra who had gone out and said to Priyadarsana, "Sagaracandra conjures 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?" Ashokadatta said, "What your husband's purpose is in consultation with her, that I know. But how can it be told?" Asked by Priyadarsana, "What is it?" he said, "What my purpose is with you, fair lady, that is his purpose with her." Again asked by Priyadarsana, 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, Sagara saw him. "O friend, why do you look as if you are troubled?" Sagaracandra, 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 *samsara* 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 Sagaracandra reflected, as Asokadatta stood, after saying this, with deceitful tears in his eyes, "Oh, *samsara* 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 Sagaracandra 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."

Asokadatta 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." Sagara said, "Now indeed, dear friend, you have fallen into danger from some woman like a snake," Asokadatta said, displaying simulated *embarrassment*: "For a long time Priyadarsana 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 Raksasi. 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 Sagara was like one who has drunk poison; then he became calm like the Ocean free from wind. Sagara 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, Sagara, without affection and with depression, endured Priyadarsana like a ringer 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. Priyadarsana did not tell her husband about Ashokadatta behavior, with the idea, "I do not want to cause a quarrel between them." Then Sagara, 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, Sagara, Priyadarsana, and Asokadatta, completed their span of life and died.

Divisions of time and description of the Golden Age

Then Sagara and Priyadarsana were born in the form of twins in the southern part of Bharataksetra in Jambudvipa, in the middle part of the space between the Ganga^s and Sindhu, in the third period in *avasarpini*, 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 *avasarpini* and *utsarpini*. There are six spokes in *avasarpini*, beginning with Ekantasusama (Pure Bliss). Of these Ekantasusama lasts for four crores of crores of sagaras, and Susama (Bliss) for three; Susama-duhsama (Bliss-Sorrow) for two, Duhsamasusama (Sorrow-Bliss) for one crores of crores of *sagaropamas* minus forty-two thousand years; Duhsama (Sorrow) lasts for twenty-one thousand years, and Ekantaduhsama (Pure Sorrow) for the same measure^{*} of years. The spokes which are in *avasarpini*, these have been described. They are the same in *utsarpini*, but in reverse order. So in *avasarpini* and *utsarpini* together there are twenty crores of crores of *sagaropamas*.

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^{103*} marked with all the good marks, with joints firmly knit as if with mortise, collar and pin¹⁰⁴ 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, Madyangas, etc., just as in the Uttarakurus, grant their desires day and night. The Madyangas give sweet wines, as soon as asked; Bhrngas give dishes, etc., like keepers of store-houses of them. Turyangas distribute musical instruments^{*} producing concerts. Dipasikhas and Jyotisikas also give unequaled light. The Sucitrangas produce *variegated* wreaths; Citrarasas, like cooks, produce many kinds of food.^{*} Manyangas *bestow* ornaments at will; Gehakaras fine houses, instantly, like a city of the Gandharvas. With uninterrupted *desire* the Anangas 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 crores of *Purvas**, 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 *utsarpini* also men must be known to be such (as in *avasarpini*) 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 priyangu¹⁰⁵ had the beautiful appearance of Sumeru with a mass of clouds. In the same place, because of the *deceit* practiced in the former birth, Asokadatta 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 'Vimalavahana' (The White-vehicled), because he is seated on an elephant white as the conch, jasmine^B, 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 Madyangas 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 Bhragas when asked gave dishes reluctantly. The Turyangas did not produce such musical instruments*, etc., like slave Gandharvas who had been dragged there with abuse. Even though asked repeatedly for light, the Jyotiska-trees, as well as the Dipasikhas,¹⁰⁶ did not

emit such light as before, like torches by day. The Citrangas, 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 Maayangas likewise did not deliver manifold ornaments, etc., as if filled with anxiety, "How will they be replaced again?" The Gehakaras made houses slowly, slowly, like poets whose powers and proficiency are dull producing good poems. Even the Anangas gave clothes very reluctantly like clouds that have cruel planets^{107*} 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 Vimalavahana 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 Hakara for the punishment of anyone who crossed the boundary from desire for another's wishing tree. As a result of his punishment with the words, "Hah! 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 Ha-punishment the twins thought, "etter corporal punishment, etc., than the disgrace of the Hah!"

When half a year only of his life remained, his wife Candrayasas bore twins. A boy and girl, with lives of numberless *Purvas**, with good bodies*, having the first kind of joints, dark, eight hundred bows tall, named Caksusmat and Candrakanta by the parents, born together, they grew up like a creeper and a tree. After caring for the twins for six months, Vimalavahana died without old age or disease, and was born among the Suvarnaka-kumaras. At the same time Candrayasas died and was born among the Nagas. Moonlight cannot remain when the moon has set. Having completed his own life there, the elephant* too attained the state of being a Nagakumara. Such is the power of time. By the law of the Ha punishment alone, Caksusmat preserved the boundaries of the twins, like Vimalavahana. The last period of the life of Caksusmat and Candrakanta having arrived, twins Yasasvin and Surupa 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 Caksusmat died and was born among the Suvarnas, and Candrakanta at once among the Nagas.

Then Yasasvin, like his father, controlled all the twins easily for a long time, as a cow-herd controls cows. Then gradually the Hakara was disregarded by the twins, like the elephant-goad by elephants whose internal *ichor* is appearing. Yasasvin made the Makara punishment to curb them. In a disease that cannot 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, Yasasvin and Surupa 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 priyangu creeper, Pratirupa. Having shorter lives than their parents, six hundred and fifty bows tall, united like sami and asvattha trees, they gradually grew up. Always they had the beautiful appearance of the holy streams Mandakini^s and Yamuna with their waters mingled. When his life was completed, Yasasvin was born among the Abdhikumaras; and at the same time Surupa among the Nagakumaras.

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 Pratirupa, 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 Caksuhkanta, 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 "Udadhikumaras, but Pratirupa among the Nagakumaras 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 Hakara-law and the Makara-law, as those *afflicted* by love transgress modesty and the bounds of good behavior. Prasenajit made another law of Dhikkara, resembling a charm for terrifying the great bhut of transgression.* Clever in their administration, by these three laws he ruled all the people like an elephant* by the three yatas.¹⁰⁸ Then toward the end of the time (i.e. her life) Caksuhkanta 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 Srikanta. Marudeva, gold-color, with his wife, who was the color of the priyangu, had the beautiful appearance of Mt. Kanaka (Meru) with a row of trees in Nandana. Then after death* Prasenajit was born among the Dvipakumaras, and Caksuhkanta at the same time among the Nagakumaras.

Then Marudeva directed all the twins by the same series of laws, as the king of the gods directs the gods. Finally, twins were born from Srikanta, boy and girl, named Nabhi and Marudevi. Five hundred and twenty-five bows tall, together they grew up like forgiveness and self-control. Marudeva, with the beauty of the priyangu, and Nabhi, 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 purvas¹⁰⁹ and was somewhat less than Srikanta's and Marudeva's. After death* Marudeva attained the status of a Dvipakumara and Srikanta that of a Nagakumara. After that Nabhi became the seventh patriarch of the twins, and ruled them properly by these three laws.

The birth of Rsabha, The thirteenth incarnation The 14 dreams and its inter pretation

When there remained in the third spoke of time eighty-four lacs of *Purvas** plus eighty-nine fortnights, on the fourth day of the dark fortnight of the month Asadha, when the moon was in *conjunction* with the Uttarasadha constellation, the *soul* of Sri Vajranabha, after completing a span of life to the extent of thirty-three *sagaropamas*, fell from *Sarvarthasiddhi* and descended into the womb of Marudevi, the wife of Sri Nabhi, as a *hansa* would descend from Lake Manasa to the bank of the Mandakini^s. 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 Marudevi, asleep in her bed-chamber, saw fourteen great dreams on the night of the conception. (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 Kailasa. (Third) A lion, red eyed, 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. Sri), 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-star 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 (vimana)^{110*} 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 Mother Marudevi woke up at the end of her dream with a smiling face like a lotus. As if pouring forth unequalled joy, with tender words the Lady at once told Nabhi the dreams in detail. "Your son will be the best patriarch (kulakara)," Nabhi 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 Kulkar's family is not suitable than "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 Sri was seen, O Lady, is indicated that your son, the best of men, will be the Lord of the Sri (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 (*atisayas*).

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 *samsara*. 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 Vaimanika 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 rajjus.”¹¹¹ Having related thus the interpretation of the dreams, and having bowed to Marudevi, 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. Marudeva, 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 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 dawn¹¹² 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 Marudeva, 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, Nabhi 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 Uttarasadha, 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, after-birth, 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 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

Then eight Dikkumaris living in the lower world, their thrones being shaken at once, came to the birth-house. Bhogankara, Bhogavati, Subhoga, Bhogamalini, Toyadhara, Vicitra, Puspamala, Abhinandita. After they had circumambulated three times the first Tirthankara^s 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 Dikkumaris, 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 Tirthankara. 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 Dikkumaris living on Mt. Meru, inhabitants of the upper world, came. Meghankara, Meghavati, Sumegha, Meghamalini, Toyadhara, Vicitra, Varisena, Balahaka. After bowing to the Jina^s 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 Tirthanatha, filled with a high degree of joy, they stood each in her proper place.

Eight Dikkumaris, living on the eastern Rucaka Mountains,¹¹³ came in chariots rivaling the mind (in speed) as it were. Nandottara, Nanda, Ananda, Nandivardhana, *Vijaya*, Vaijayanti, Jayanti, Aparajita. After bowing to the Master and to Marudeva and announcing themselves as before, singing auspicious* songs, they stood in front, holding mirrors.

The same number of Dikkumaris, living on the southern Rucaka Mountains, came there, impelled by joy like a whip. Samahara, Supradatta, Suprabuddha, Yasodhara, Laksmivati, Sesavati, Citragupta, Vasundhara. 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 Dikkumaris also, living on the west Rucaka Mountains, came in haste, as if outstripping each other from *devotion*. Iladevi, Suradevi, Prthvi, Padmavati, Ekanasa, Navamika, Bhadra, Asoka. 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 Dikkumaris from the northern Rucaka Mountains came quickly by means of the Abhiyogika-gods who had become chariots like the wind (in speed). Alambusa, Misrakesi, Pundarika, Varuni, Hasa, Sarvaprabha, Sri, 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 Dikkumaris, named Citra, Citrakanaka, Satera, Sautramani, came from the intermediate points of the compass of the Rucaka Mountains. When they had bowed to the Jina^s and the Jina's mother and had introduced themselves in the same way, they stood in the northeast, etc., directions, holding lights, singing.

Four Dikkumaris came from *Rucakadvipa*, *Rupa*, *Rupansika*, *Surupa*, and *Rupakavati*. 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 *durva*-grass⁹ over it. To the east, south and north of the Lord's birth-house, they created three houses of plan-tain¹¹⁴ like houses of Sri. 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 mas-saged 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 *gosirsa*-sandal paste. They put on them garments of *devadusya*-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 *gosirsa*-sandal-fuel collected quickly by the *Abhiyogika*-gods from Mt. *Ksudrahimavat*. Having speedily produced a fire by the two pieces of wood for kindling fire by attrition, they made a sacrifice with the *gosirsa*-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.¹¹⁵ 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 name 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 *Krtanta*?" starts to take his thunderbolt, the wind to the fire of his own arrogance.

When he saw Purandara^s 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^s. At once Sakra, 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, 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

"*Reverence* to you, O Lord of the *Congregation*^{*}, Protector of the World, Ocean of *Compassion*, O Lord, son of Sri Nabhi. O Lord, you are *resplendent* with the three knowledge's, sense knowledge,¹¹⁶ 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 *samsara*, purified by the festival of your birth-kalyana,¹¹⁷ 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 Jambudvipa, spring up from the seed of your power. Who that has attained to your feet will not cross *samsara*? 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, Naigamesin: "In the middle division of the southern half of Bharata in Jambudvipa, from the wife of the Patriarch Nabhi, Marudeva, a son, a depository of good fortune, is born. Summon all the gods for his birth-bath." Then striking three times the bell Sughosa¹¹⁸ which has a wonderful sound for a radius of a *yojana*, he made it ring. With Sughosa 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. Pakasasana, whose command is not to be *transgressed*, instructs you with your retinues, goddesses, etc. 'In the southern half of Bharata in Jambudvipa the first Tirthankara^s is born in the family of the Patriarch Nabhi. Hasten, like us, for the purpose of making the kalyana-festival at his birth. Henceforth there is no other duty.'"

Some from *devotion* to the Arhat, like deer wind wards; some drawn by Sakra'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 Sakra's presence as if making another heaven. Vasava^s instructed an Abhiyogika-god named Palaka, "Make a car that cannot be copied." Then Palaka, 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, moving from the inference of a wish.

There were three flights of steps to the car that were like Mt. Himavat's rivers with shining waves.¹¹⁹ 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 alingimrdanga, 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 *Apsaras*. 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 Sri 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 of pearls resembling the pleasure-hammock of Laksmi. With adjacent half-kumbhika-strings of pearls, half so wide as it was, that string had the beautiful appearance of the Ganga^s with other rivers. As if greedy

for the pleasure of touching it, the east wind and other winds, with *falering* 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 Samanika-gods as there were gods, eighty-four thousand, like crowns of heavenly Sri. 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 Sakra, like the stars around Meru. When the Abhiyogika-gods had completed the aerial car, they reported to the Master of the gods. Then Purandara^s 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 Sri, Vasava^s 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. Sahasraksa, his image reflected in the jeweled walls as if he had a thousand bodies*, seated himself on his own throne, facing the east. Then Sakra's Samanikas, like other forms of Sakra, 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 Paulomi (Sakra) seated on the lion-throne shone eight groups of the eight *auspicious* things*, mirror, etc.¹²⁰ 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*,^{121*} one thousand *yojanas* high, shone like a mountain with *cascades*. Then surrounded by Samanikas and other gods, Sakra looked like the Ocean with a crores 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^s 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 Jambudvipa.”

“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 Garuda 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 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 to be covered with clouds, as it were, after crossing numberless continents and Oceans, like the wind in speed, the car arrived at Nandisvaradvipa. 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, Vasava^s arrived at the central world named Jambudvipa, at the southern half of Bharata, and at the birth-house of the first Tirthankar^s. 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 (vimana*) like a *muni* from conceit (*mana*), with a gracious mind Sakra 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, Sakra 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 Marudeva 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 Tirthanatha, the Blessed One, the shower of the hidden path to

moksa, a draught-animal for raising up *Dharma**, was borne by you. I, the Indra of Saudharma,

O Lady, have come here to hold the birth-festival of the Arhat, your son. Your Ladyship must not be afraid.” Having spoken thus, Sakra made a sleeping-charm for Lady Marudevi. Then Maghavan made an image of the son of Nabhi, and put it down at the side of Lady Sri Marudeva. He made himself fivefold; then there were five Sakras. Suitable devotion to the Master cannot be made by people with one body. Of these, one Sankrandana 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 gosirsa-sandal. One Sakra, 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 doorkeeper, there was another Sunasira, 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 Atipandukambala with a shining luster inside the grove Panda-ka to the south of the crest.

The God’s-Their car’s-Their Bells their Family

In the meantime attended by the gods living in the twenty eight lacs of palaces, aroused by the sound of the bell Mahaghosa, the Lord of the Aisanakalpa, carrying a trident, having a bull as a vehicle, seated in a car Puspaka made by the Abhiyogya Puspaka, descended on the south of Aisanakalpa by an oblique path to Mt. Ratikara in the northeast of Nandisvara and, having contracted his car like the Indra of Saudharma, quickly went before the Blessed One on Mt. Meru with *devotion*. Sanatkumara, 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 *Srivatsa*.* Brahma, attended by gods of four lacs of palaces came to the Master's presence in the car Nandyavarta. Lantaka came to the Jina's presence in the car Kamagava with gods of fifty thousand palaces. Sukra came to the peak of Meru in the car Pritingama, with the gods of forty thousand palaces. Sahasrara with the gods of six thousand palaces came to the Lord of Jinas with the car Manorama, The Indra of Anata and Pranata came in the car Vimala with gods of four hundred palaces. The Lord of Arana and Acyuta with gods of three hundred palaces came in great haste in the car Sarvatobhadra.

Then the thrones of the Indras of the Bhavanavasins and Vyan-taras living in Ratnaprabha within the thickness of the earth shook. In the city Camaracanra in the assembly-hall Sudharma, the Asura Camara, seated on the lion throne Camara, knew the Jina's birth by clairvoyant knowledge and had the bell Oghasvara rung by Druma, the chief of his infantry, to inform the people. Attended by sixty-four thousand Samanikas, thirty-three Trayastrinilas, four Lokapalas, five chief-queens, three councils, seven great armies and their seven commanders, sixty-four thousand body-guards in each direction 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 Sakra, the Asura Camara went to Meru's peak purified by the Master's arrival. Bali, the Asura lord of Balicanra, attended by sixty thousand Samanikas who had been summoned by the general Mahadruma, who first rang vigorously the bell Mahaughasvara, and by the fourfold body-guard, the Trayastrinsas and the other gods, like Camara, went quickly to Mt. Mandara, the home of joy. The Indra of the Nagas, *Dharana*, accompanied by six thousand Samanikas, the fourfold body-guard and six chief queens, and by other Nagas awakened by the general Bhadrasena by ringing the bell Maghasvara, 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. Bhutananda, the Nagaindra, attended by the Samanikas and others summoned by Daksa, the chief of the infantry, ringing the bell Meghasvara, ascended the car made by an Abhiyo-

gika-god and went to Mt. Meru occupied by the Lord of the Three Worlds.

The Indras of the Vidyutkumaras, Hari^s and Harisaha; the Vasavas of the Suparnas, Venudeva and Venudarin; the Indras of the Agnikumaras, Agnisikha and Agnimanava; and of the Samiranakumaras, Velamba and Prabhanjana; the chiefs of the Stanitas, Sughosa and Mahaghosa; likewise of the Udadhikumaras, Jalakanta and Jalaprabha; Purna and *Avasista*, the Purandaras^s of the Dvipakumaras; likewise Amita and Amitavahana, Indras of the Dikkumaras, (came to the peak of Meru).

Among the Vyantaraskala and Mahakala, Pisaca-indras; Svarupa and Pratrirupa, Bhutapurandaras; the Yaksa-kings, Purnabhadra and Manibhadra by name; Bhima and Mahabhima, Indras of the Raksases; Kinnara and Kimpurusa, the chief lords of the Kinnaras; Satpurusa and Mahapurusa, lords of Kimpurusas; Atikaya and Mahakaya, Mahoraga-purandaras; Gitarati and Gitayasas, Vasavas of the Gandharvas; and in the same way the sixteen Indras of the eight classes of Vyantaras Aprajnapati, Pancaprajnapati, etc., came together.

The Indras of the Aprajnapatis, Sannihita and Samanaka; Dhatri and Vidhatri, the Adhisvaras of the Pancaprajnapatis; Rsi^s and Rsipalaka of the Rsivaditakas; likewise Isvara and Mahesvara of the Bhutavaditas; and the Indras, Suvatsaka and Visalaka of the Kranditas; Hasa and Hasarati, Haris of the Mahakranditakas; Sveta and Mahasveta, Purandaras of the Kusmandanas; Pavaka and Pavakapati, Indras of the Pavakas; and innumerable suns and moons of the Jyotiskas came. Sixty-four Indras as named came to the peak of Meru.

The Indra of Acyuta instructed the Abhiyogika-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 vaikriyasamudghata,¹²² they created 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 Abhiyogika-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^s a token of (the taking of) the waters. They took lotuses also from the Ocean Puskarardha,

like water-carriers with water-pots in their hands from a pool. At the tirthas, Magadha, etc., of Bharata, Airavata, etc., they took water and clay as if to make additional *pitchers*. They took with them water from the great rivers, the Ganga^s, etc., freely, like customs officers samples. Going to Ksudrahimavat, they took the best perfumes of mustard flowers and also all the medicinal herbs, as if they were deposits. From the lake named Padma 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 Vaitadhya provinces, they took water, lotuses, etc., insatiable for them like the Master's favor. They took various objects, purifying and fragrant, from the Vakshashkar 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 Bhadrasala, Nandana, Saumanasa, and Panduka they took everything, the best gosirsa-sandal, etc. After mixing together the fragrant Substances and water, they went quickly to Mt. Meru.

Surrounded on all sides by ten thousand Samanikas, by the fourfold body guards, by the Trayastrinsas, the three assemblies, the four Lokapalas, the seven great armies and the seven generals, the Indra of Arana 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 Patala-water-pots that had come from Patala for the sake of bathing the Master. With the Samanikas, 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 kahalas¹²³ 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, slokas, utsahas and skandhakas also, with galitas, vastuvadanās, and prose, the Indra of Acyuta 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 Dharma 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 *catakas*.¹²⁴ "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

Pandaka, Saumanasa, Nandana, and Bhadrasalaka. As Hari^s 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 Abhiyogika-gods refilled 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 Nabhi 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 Yaksas a Cakrin's treasure-pitchers.¹²⁵ 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 Arana 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. Suvarna. Then the Abhiyogyas brought moist paste of gosirsa-sandal in various dishes to Acyuta. With it Purandara^s 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 *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 gramara-gas 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 Garuda; 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 ground hard with open hands, like men eager to make promise of battle. 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 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 pooja to the Lord of Jinas. Then having withdrawn a short distance, bent from devotion, Vasava^s 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 pooja to the Lord of the World.

The Indra of Aisana 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 *lesya* 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 quarters. Continuous streams of water shot up in the sky from the eight horns resembling veins of Patala burst open. 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 Tirthankrt, was bathed by Sakra with the streams of water flowing from the horns resembling waterworks. The clothes of the gods were wet from the Master's bath-water going far, just as their minds were tender from devotion. Pracinarabarhis 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. Vasava^s 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 pooja with white divine garments, giving the appearance of moonlight to the moon of the Master's smiling face. Vajrabhrt 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 Laksmi, was placed by Puruhuta 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-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. Vasava^s, his mind perfumed with *devotion*, made a pooja to the Supreme Lord with wreaths of blooming coral-tree flowers, etc. After withdrawing a little, like one who has accomplished his purpose, Purandara^s stood in front of the Lord of the World and took up the vessel for waving lights. Kausika^s, 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 Sakra, after he had praised the Supreme Lord with a Sakrastava,^{126*} devoted, the hair on his body erect from joy, began a hymn of praise.

Stuti

“Hail to you, Lord of the World, Sun to the lotus in the form of the three worlds, Wishing-tree in the desert of *samsara*, Friend for the rescue of all, this moment is to be praised in which took place the birth of you who have birth in *Dharma**, not having rebirth, destroying pain of all creatures. Now Ratnaprabha, 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 Bharataksetra 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 Dharma. 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. Who can measure* the depth of the Ocean Svayambhuramana?”

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 Sakras very carefully took the Lord of the World from Isana’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 Marudeva. Vasava^s took away the Tirthankrt’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 Marudeva, 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 hansas 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^s placed on the canopy above the Master to amuse his eyes a sridamaganda, made of gold-leaf a golden sun rich with necklaces and half-necklaces of various jewels, like the sun in the sky.

Then he instructed Srida: "Now, just as a cloud deposits water, quickly deposit everywhere in the Master's house thirty-two crores each of *wrought* and *unwrought* gold 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 *samsara*." Kubera at once had that done by Jrmbhaka gods.¹²⁷ For the command of those having powerful commands is accomplished with the utterance. Then Vasava instructed the Abhiyogika-gods: "Proclaim aloud to the four classes of gods, 'If anyone thinks anything unfavorable to the Arhat and the Arhat's mother, his head will split into seven pieces like the clusters of blossoms^b of the arjaka^b.'" They proclaimed that to the Bhavanapatis, the Vyantaras, Jyotiskas, and Vaimanikas, like pupils repeating the speech of a distinguished teacher. Then Sakra 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 *amrta*^s. Moreover, when hunger arises, since the *Arhats* do not nurse or Mother, 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 Nandisvara direct from the peak of Sumeru. The Indra of Saudharma also went from the house of the son of Sri Nabhi to Nandisvaradvipa, the *abode* of the gods. Then Sakra descended to the Anjana mountain, named Devaramana, garden situated in the eastern quarter, the size of a Ksudrameru. 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 puja accompanied by an eight-day festival, suitable to the eternal images of the *Arhats*, Rsabha, etc. On the four crystal Dadhimukha Mountains which are in the great lakes in the four directions from the (Anjana) mountain, Sakra's four Dikpalas made a fitting eight-day festival to the eternal images of the Arhats in the shrines. The Indra of Isana also descended to the Anjana mountain, 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 Lokapalas made a festival to the eternal Arhat-images on the Dadhimukha Mountains in the lakes. The Indra Camara descended to the Anjana 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 Dikpalas

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 Anjana 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 Rsabha, etc. His Dikpalas also made a festival to the eternal images on the lofty Dadhimukha Mountains in its lakes. After making in this way a festival on Nandisvara, the gods went each to his own abode by the same path by which he had come.

The Lord's childhood

Then the Lady Marudeva awakened and related to Nabhi 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 'Rsabha', with a festival on an auspicious* day. Then the parents gave a suitable purifying name also, Sumangala, to the daughter born as his twin. The Master sucks the nectar placed in his own thumb by Sakra 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 Sakra, certainly did not leave the Supreme Lord at all, like the samitis a great *muni*. A little less than a year after the Lord's birth, the Vasava^s 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. Sunasira with the stalk of sugar-cane like autumn-time *personified*, went before the Master seated on Nabhi's lap. The Lord, having known Sakra'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, Sakra 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 'Iksvaku,' because the sugar-cane was taken by the Lord. The body of Yugadinatha 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 body with mortise-collar-and-pin joints (vajrarsabhanaraca), 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 Sri desiring to play. To gratify their wishes, the Master Vrsabha 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). Others, having become hansas, 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 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 (rsabha) note, and striking the banks with their horns, gave amusement to the Lord's eye. Some became buffaloes and stood like the Anjana 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 Nabhi, always ate the fruit of Uttarakuru brought by the gods, and drank the water from 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

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 Sri 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 Laksmi. Fleishy, round, high, like a serpent's hood, the great toe of the Master was marked with a *srivatsa*^s, 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. Nandyavartas 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. Barley corns beneath the joints of the toes of the Lord of the World shone with the well-marks¹²⁸ as if sown for the wedding of the World and Laksmi. 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 *srivatsa*,^{129s} had the beauty of a playground of Sri. 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 fickle Sri. 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, *srivatsa*^s, 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 conch shell 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 Vishnu and Laksmi 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^b; 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 angas, 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 Kalindi. His skin, fair as the interior of (a ball of) yellow *orpiment*, 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 Yaksas, with Dharanendra acting as door-keeper, with an umbrella held by Pracetas, surrounded by gods saying "Long live! Long live I" 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.

The Lord's marriage

One day, a pair of twins, as they were playing together in accordance with the nature of children, went together under a palm-tree^a. 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^b. Struck on the head in the manner of the crow-and-palm-tree fable,¹³⁰ 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 nest wood, and threw them in the Ocean. At that time, from the deterioration (of the times), the body remained just so. For the *avasarpini* 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 Sunanda. 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 Kama^c, 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 by her beauty; with breasts like pleasure-peaks of *Rati* and *Priti*,¹³¹ 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 Sri Nabhi. "Let her be the lawful wife of Lord Rsabha," saying, Nabhi 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^s 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 (moksa), indifferent to the other three-*Dharma*^{*}, Arth and Kama. Nevertheless, O Lord, the 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 Sumangala and Sunanda, ornaments of the earth, suitable for yourself, beautiful." The Master knew by clairvoyant knowledge: "For sixty-three lacs of *Purvas*^{*} I 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 sunflowers at evening.

Then having ascertained the Lord's purpose, Purandara^s at once summoned gods for the tasks of the wedding-preparations. Then the Abhiyogika-gods at the order of Pakasasana made a pavilion that was like the younger brother of Sudharma.¹³² Its pillars of gold, jewels, and silver shone like peaks of Meru, Rohana, and Vaitadhya piled together. Golden *pitchers*, giving light, shone like the circles made by a Cakrin's *cowrie*-jewel. 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 Manobhu. 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 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^b that had been brought. Under pretext of a canopy of white, divine cloth, it was inhabited, as it were, by the heavenly Ganga^s 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 Rambha, make the wreaths; prepare the durva-grass^b, Urvasi Ghrtaci, bring the ghee, curd, etc., for the groom's reception; Manjughosa, have women friends sing sweetly auspicious* songs; Sugandha, prepare the perfumes. Tilottama, put the best svastikas on the door; Mena, receive with delightful conversation the ones who have arrived. Sukesi, bring the hair-ornaments for the brides and groom; Sahajanya, show the place to the men of the wedding procession. Citralekha, paint the various pictures in the shrine; quickly make ready the vessels filled with gifts, Purnini. Pundarika, decorate the full *pitchers* with lotuses; put the groom's chair in the proper place, Amloca. Bring the brides' and groom's shoes, Hansapadi; quickly smear the pavilion-ground with *cow-dung*, Punjikasthala. Why are you playing elsewhere, Rama? Hema, why do you look at gold? Kratusthala, why are you confused, as if drunk? What are you thinking, Marichi? What are you looking at, Sumukhi? Why are you not on this side, Gandharvi? Why do you joke idly, Divya? Time for the 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.

Sumangala and Sunanda then were seated on a seat by some Apsaras 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. 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.¹³³ 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. They smeared 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*.¹³⁴ 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, Vrsabha-marked, begged persistently by Namucidvis, who had come, to be ready for the wedding, reflected, "Customs must be shown to the people; and 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 Samanikas 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,¹³⁵ 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 durva, 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 Arghada, 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 Sundari, take up the sandal-stuff brought from Nandana; joyfully raise the durva brought from the ground of Bhadrāsala. The bridegroom, the best 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-goose veiled by the Ganga'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^{136a} 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 sami and asvattha trees, the women (Mahendi) 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 Sutraman threw a ring in the hand-ointment in the hollow of the hand, like 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, Samanikas, 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 catakas (birds) 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 a dispute. Balasudana 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 Abhiyogika-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 un-separated. 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 Trayastrinsa-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 Sumangala and Sunanda until the eighth stanzas were completed. When they let go hands, Vasava^s 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 Sumangala and Sunanda, 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

The Master, even though indifferent, enjoyed pleasures with his wives for a long time; for good-feeling karma cannot be destroyed otherwise. When a little less than six *Purvas** had passed after the

wedding, while the Lord enjoyed himself with them, the jivas of Bahu and Pitha fell from *Sarvarthasiddhi* and entered Sumangala's womb as twins. Likewise the jivas of Subahu and Mahapitha fell from *Sarvarthasiddhi* and entered Sunanda's womb. Then Lady Sumangala, like Marudeva, 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 Cakravarti^s." Sumangala bore children, Bharata and Brahmi, as the east bears the sun and (morning) twilight lighting up the quarter of the sky. Lady Sunanda bore Bahubali and Sundari with fair figures, like the rainy-season bearing clouds and lightning. In course of time Lady Sumangala bore forty-nine pairs of twin-sons, like Vidurabhu jewels. These grew up gradually, playing here and there, very strong, very energetic, like young elephants on the Vindhya Mountains. Vrsabhaswamin, 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 asvattha trees¹³⁷ gradually, gradually. Then the twins *transgressed* the three laws called 'hakara' 'makara,' 'dhikkara' like rogue elephants three-fold control. Together the twins approached Rsabhanatha, and told him all the sin that was being committed. Possessing the three kinds of knowledge, recalling (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 Nabhi, the best of Kulakaras. He will give you a king," the son of Nabhi replied. Asked by them for a king, Nabhi, chief of Kulakaras, said to them, "Let Rsabha be your king." Then the twins, delighted, approached the Lord, and said, "You have been given to us as a king by Nabhi."

Then the twins went for water for the Master's *consecration*; and the lion-throne of Trivistapapati shook. Knowing by clairvoyant knowledge that it was time for the Lord's consecration as king, Sutraman 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 Atipandukambala. The Lord of the east quarter, like a family-priest, made Rsabhaswamin's consecration as king with water brought from the tirthas. Vasava^s clothed the Master in divine clothing made of beautiful moonlight with a wealth of white color,

as it were. Vrtraman put diadems, etc., on the Lord, the *diadem* of the three worlds, and ornaments and jewels on his body in the proper places. The twin, after getting water with lotus leaves, came late 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 Srida to lay out a city, named Vinita, for the Lord, and went to heaven.

Description of Vinita

He (Kubera) made the city Vinita, also called Ayodhya, twelve *yojanas* long and nine wide. After laying it out, the Yaksa-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-game¹³⁸ 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 Tamraparni from the broken pearl-necklaces of women enjoying water-sports. There are rich men in it, the merchant-son of anyone 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.¹³⁹ With its lacs of tanks, wells, and ponds whose water was like nectar, it surpassed Nagaloka with its nine nectar-tanks.

Establishment of customs

Twenty lacs of *Purvas** after his birth, the Lord became king in this city to guard the subjects. The first king of kings, like the omkara of mantras, he guarded his subjects like his own children. The Lord appointed ministers, like the minor members of his own body, able in the punishment of the wicked and protection of the good. The King, Vrsabha-marked, established able police for guarding against theft, etc., like Sutraman Lokapalas. For the

government he, the elephant* of kings, collected elephants, the superior branch of the army like the best member of the body. He, Vrsabha-bannered, maintained fine horses holding their necks very high, as if in rivalry with the horses of the sun. The son of Nabhi himself built chariots made of close-fitted wood like aerial cars on earth. Then the son of Nabhi made a collection of foot-soldiers of well-trying courage, just as in a cakravartin incarnation. The son of Nabhi 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, chickpeas, 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 to 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. Standing at the side of the fire, take away 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. The Master said, "Maize 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 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, 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 Nabhi told Bahubali the characteristics with many subdivisions of elephants, horses, women, and men. He taught the eighteen alphabets to Brahmi with his right hand, and with his left hand arithmetic to Sundari.

Then the Lord established measures¹⁴⁰ of bulk, weight, linear measure*, and jewelers' weight in objects; boats; and gems, etc., threaded. At that time was instituted court-procedure plaintiff and defendant with king, magistrate, court-house and witnesses. Worship of elephants, etc., archery, medicine, attendance on kings,¹⁴¹ etc., battle, science of politics, binding, beating, killing, 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.¹⁴² Then also began tonsure and initiation, battle-cries, and enquiries. 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, Rajanyas, and Ksatras. The Ugras were the guardsmen, appointed to give cruel punishments; the Bhogas were the ministers, etc., of the Lord, like the Trayastrinsas of Hari^s. The Rajanyas were the companions of the Lord, and all the other people were Ksatriyas by name. After arranging thus a new order of customs and law, the Lord enjoyed a new Sri of *sovereignty* like a new bride. The son of Nabhi 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 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 Nabhi passed sixty-three lacs of *Purvas*^{*} directing the earth.

A spring festival

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 Laksmi 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, asokas, and bakula,^{143_B} 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 lavalī-creeper was bent with the weight of clusters of blossoms^B, like a slender-wasted 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 of jambu^B, kadamba^B, mango^B, campaka^B, and asoka^B. 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^B, 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^B, to make practice of ball and bow by the God of Love. The vasanti-flower^B was made a well of juice for bee-travelers by Spring, as if devoted to establishing water-supplies for the public. The sinduvara^B 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^B 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^S, 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 vasanti^B cried out, as it were, by bees humming low. One maiden, when she had gathered jasmine^B, 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.

One man made a body-ornament for his sweetheart from jasmine^B 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. 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

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 *samsara*, jivas from their karma perform actions that are nothing more than coming 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. 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 kapikacchu. 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**c lose at hand watch like guards in the prison of worldly existence, whence will moksa come to men? Persons, engaged in the embraces of women, as if *afflicted* by bhuts, 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, "his 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 playthings. 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 sastras. At the same time the con-

sciousness 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 *samsara*, then the Lokantika-gods who have nine sub-divisions Sarasvatas, Adityas, Vahnis, Arunas, Gardatoyas, Tusitas, Avyabadhas, Maruts, and Ristas, living at the end of Brahmaloaka, 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 Sakra, O light for the path of moksa lost in Bharataksetra, just as the first laws for the people have been established, O Lord, likewise establish a dharmatirtha. Remember your own task." After making this request of the Lord, the gods went to their respective abodes in the Brahma-loka. The Master also went at once to his own palace from the garden Nandana with the *desire* to be a wandering *mendicant*.

3. RSABHA'S INITIATION

The Master then summoned his *vassals*, etc., from all quarters; and Bharata and his other sons, Bahubali, etc. The Lord addressed Bharata, "Son, take our kingdom. Now I 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 Sris of the two halves of Bharata. The son of Vrsabha 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 paid homage to the new king, a suitable recipient of great honor like the new moon.

Next the Lord apportioned fittingly territories among his other sons, Bahubali, etc. Then the Lord, like a wishing-tree, commenced bestowing gifts on men for a year, in accordance with their unre-

stricted requests. "Everyone may take whatever he desires." The Lord had a proclamation to this effect made aloud at the crossroads, city-gates, etc. The Jrmabhaka gods, sent by Kubera at the order of Vasava^s, 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 Nabhi gave away one crores and eight lacs of gold between sun-rise and meal-time (i.e. sunset). In the course of the year the son of Nabhi gave away three hundred eighty eight crores and eighty lacs of gold.¹⁴⁴ The people 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, Vasava'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 Balarin like an official. Hari^s had made for the Lord a litter, named Sudarsana^s, like a palace of the Anuttaravimanas. Supported by Mahendra, the Lord ascended the litter like the first flight of stairs to the house of moksa. 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 Puskaravartaka rains.¹⁴⁵ At the sides of the Lord of the Three Worlds, a pair of *chauris* shone like the *personified* spotlessness of this 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 Nabhi, 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 Nabhi'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 Vinita 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 *Manusottara* by suns and moons. Attended by Bharata and Bahubali at his sides, Rsabha 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 Siddhartha by name, which resembled the heavenly palace *Sarvarthasiddhi* of a former birth. Completely indifferent, the son of Nabhi descended from the jewel of a litter, as if from *samsara*, under an asoka-tree. At once the

son of Nabhi abandoned all clothes, wreaths, ornaments, as well as the passions. The Lord of the gods placed on the Lord's shoulder a devadusya, soft, white, fine, as if sewn with moon-beams. Then on the dark eighth of Caitra, the moon being in *conjunction* with the constellation Uttarasadha, 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, Namucidvis asked him, "O Lord, this hair-creeper brought by the wind to your golden shoulders shines like an emerald. 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 namaskrti to the siddhas, in the presence of gods, asuras, and men, saying "I renounce all *censurable* activity," the son of Nabhi adopted good conduct which is like a chariot on the road to moksa. 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 *manahpariyaya-knowledge**, which makes clear the mind-Substance¹⁴⁶ 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, recalling the former wonderful favor of the father 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, Mahakaccha, etc., joyfully took initiation. For that is the proper conduct of servants.

Stuti

The gods, Sachinatha and others, bowed to Adinatha 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 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 *samsara*, great-souled. Reverence, Reverence to thee, Adinatha, 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 Nandisvara, just as for the bath-festival. After bowing to the Lord, Bharata, Bahubali and the others, like the gods, went unwillingly to their respective abodes.

The Lord's life as a chadmastha

Followed by kings, Kaccha, Mahakaccha 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 Uccaihsravas (Indra's horse*); others brought choice elephants whose strength was superior to that of the elephants of the quarters; some brought maidens excelling the Apsaras-es 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. Rohana; for they knew the Lord only as a king as before. Even though not obtaining alms, under pressed 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,¹⁴⁷ 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 kimpakas.¹⁴⁸ 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 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 Mahakaccha, (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 Garuda 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 Svayambhuramana 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 Ganga^s, 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 Vidyadhara cities

Now, the sons of Kaccha and Mahakaccha, 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 Vrsabhanatha is their lord? Then they had garments of Chinese silk; now garments of bark suitable for Kiratas. 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 Mahakaccha said: “Abandoning the kingdom, the Lord of the World, blessed Rsabha 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 pratima, 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 anyone’s worldly anxiety. Reflecting, Even if the Master does not speak, this is our course nevertheless” they began to serve the god (Rsabha). 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, *Dharana*, the lord of the Nagakumaras, as layman, came there wishing to honor the Master’s feet. With amazement the Naga-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, Dharana. “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 Dharana told them. They spoke again, “We do not make anyone else our Master, after having him, the Lord of All. After resorting to the wishing-tree, who will care for the karira-tree?¹⁴⁹ We do not seek anyone else except the Supreme Lord. Does the cataka 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 anyone else to do with it?”

Answered by them in this way, the lord of the serpents said, “I am lord of Patala, 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 Vidyadharas on Mt. Vaitadhyia is exceedingly easy for men here to acquire, like hanging fruit. Just by service to him, the Sri of the lordship of the Bhavanas is attained without effort, like treasure deposited at one’s feet. The Sri of the Indras of the Vyantaras attends upon those serving him, completely *submissive* as if from magic. The Sri of the lordship of the Jyotiskas quickly chooses of her own accord his servant, like a young woman choosing a fortunate youth in a svayamvara.* 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 Sri 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., moksa), always joyful. In this world, lord of the three worlds; in the other world, a *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 Vidyadharas. 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 vidyas, Gauri, Prajnapti, etc., which accomplish results by (their) recitation. He instructed them: "Go to Vaitadhya, found "Two rows of cities there, establish *imperishable sovereignty*." Bowing to the Arhat, they made (by magic) a car named Puspaka. Ascending it, they set out with the lord of serpents. They went and told their fathers, Kaccha and Mahakaccha, 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 Ayodhya. For the fruitful accomplishment of their purpose on the part of the determined is shown by position.

Description of Vaitadhya

Taking their families and all their retinue and ascending the best of cars, they went to Vaitadhya. They landed on Mt. Vaitadhya which is kissed by the mass of waves of the Lavana 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 Ganga^s and Sindhu rivers as if by Mt. Hima with arms stretched out from afar; possessing caves named Khandaprapata and Tamisra that were like houses of pleasure and rest of the Sris of the two halves of Bharata; endowed with wonderful *Splendor* from its peak Siddhayatana 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. Prakinnara, Naragita, Bahuketupura, Pundarika, Haritketu, Setuketupura, Sarpariketunagara, Sribahu, Srigrha, Lohargala, Arijaya, Svargalilapura, Vajrargala, Vajravimokanagara, Mahisara, Puranjaya, Sukrtamukhi, Caturmukhi, Bahumukha, Rata, Virata, Akhandalapura, Vilasayonipattana, Aparajita, Kancidama, Suvinaya, Ksemankara, Sahacihnapura, Kusumapuri, Sanjayanti, Sakrapura, Jayanti, Vaijayanti, *Vijaya*, Ksemankari, Candrabhasapura, Ravibhasapura, Saptabhutalavasa, Suvicitra, Mahaghna, Citrakuta, Trikutaka, Vaisravanakuta, Sasipura, Ravipu-

ra, Vimukhi, Vahini, Sumukhi, Nityodyotini, and Nami himself lived in Srirathanupuracakra, 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 Naga-king. Puryarjuni, Varuni, Vairi-samharini, Kailasavaruni, Vidyuddipta, Kilikila, Carucudamani, Candrabhabhusana, Vansavat, Kusumacula, Hansagarbha, Meghaka, Sankara, Laksmiharmya, Camara, Vimala, Asumatkṛta, Sivamandira, Vasumati, Sarvasiddhastuta, Sarvasatrunjaya, Ketumalankanagara, Indrakanta, Mahanandana^s, Asoka, Vitasoka, Visokaka, Sukhaloka, Alakatilaka, Nabhastilaka, Madira, Kumudakunda, Gaganavallabha, Yuvatitilaka, Avanitilaka, Sagandharva, Muktahara, Animi-savistapa, Agnijvala, Gurujvala, Sriniketapura, Jayasrinivasa, Ratnakulisapattana, Vasisthasraya, Dravinajaya, Sabhadra, Bhadrasyadyapura, Phenasikhara, Goksiravarasikhara, Varyaksobhasikhara, Girisikharaka, Dharanivarani, Sudarsanapura, Durga, Durdhara, Mahendra, Vijaya, Sugandhini, Suratanagarapura, and Ratnapura. Vinami himself, who had resorted to Dharanendra, inhabited the city Gaganavallabha, the capital of these.

The two rows of Vidyadhara-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 Nabhi, in these cities in the assembly as in their own minds. "Do not let the Vidyadharas, insolent because of their vidyas, show disrespect." Dharanendra 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 moksa in this birth or to any ascetics engaged in pratima, the vidyas 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 vidyas will abandon him at once." After proclaiming aloud this law to last so long as the moon, the Master of the Nagas had it inscribed in edicts on the jeweled walls. After installing them by his favor in the lordship of the Vidyadharas and after laying down the law, the Indra *Dharana* departed.

There were sixteen classes named after their respective vidyas: Gaureyas from the name of the Gauris; Manupurvakas from Manus; Gandharas from Gandharas; Manavas from Manavis; Kausikipurvakas are known from the vidyas Kausikis; Bhumitundakas are named from the vidyas Bhumitundas; Mulaviryakas are known from the

vidyas Mulaviryas; Sankukas from the Sankukas; and Pandukas from the Pandukis; Kalikeyas from the Kalis; Svapakakas from Svapakis; Matangas from Matangis; Parvatas from the Parvatis; Vansalayas named from the Vansalayas; Pansumulakas known from the Pansumulavidyas; and Vrksamulakas from the vidyas Vrksamulakas.

After dividing them, King Nami took eight classes of the Vidyadharas and Vinami took eight. With *devotion* they established divinities presiding over the vidyas in each class just as in their own hearts. They constantly observed the suitable occasions for puja to Rsabhaswamin's image and, without any injury to *Dharma**, enjoyed delights like gods. Sometimes they, like another Sakra and Isana, 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 Nandisvara, 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 *samavasarana* 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 Vidyadharas, they exercised *sovereignty* fittingly without injury to the three things (Dharma, wealth, love).

Continuation of Rsabha's life as a sadhu

Kaccha, Mahakaccha, and the other royal ascetics, dwelling in the forest on the right bank of the Ganga^s 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 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 Aryas and non-Aryas 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 Sreyansa, the heir of King Somaprabha who was the son of Bahubali, 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 Sreyansa, then the sun too was very bright. King Somayasas saw one man completely surrounded by many enemies gain the victory with the assistance of Sreyansa. 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 Hastinapura (Gajapura) for alms. Walking with the grace of a bull, even though without food for a year, lord Vrsabha 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 yaksakardama-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^b from us, O Lord. Do not scorn (your) friends." Another said, "Accept from me these leaves of the betel-vine and suparinuts. 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 Sreyansa, 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 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 loose 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 three and half hands, not crushing even a worm, he wanders on foot, the lion to the elephant* of *samsara*. 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

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. Sreyansa 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 Cakora¹⁵⁰ 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 remunberd post as follows:

"In East Videha the Blessed One was a cakravartin, Vajranabha,¹⁵¹ and I was his charioteer. In that same birth, I saw the Lord's father, named Vajrasena, wearing such a Tirthankara-costume.

Vajranabha adopted *mendicancy* at the feet of the Master Vajrasena, and I also, following him. I myself heard the Arhat Vajrasena say, 'Vajranabha will be the first Tirthankara.' I wandered with him through births as Svayamprabha, 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, someone 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 like a dish made from his hands; Sreyansa, lifting up the *pitchers* of sugar 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 Sreyansa's heart. Then the juice in the Master's hand congealed into a lofty pillar. Rising up word and not falling down, 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 Sreyansa's happiness. In Sreyansa'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 pooja 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.¹⁵² This inexhaustible gift was made on the bright third of Radha and that was the beginning of the present-day festival of *Aksayatriya*. Beginning with Sreyansa 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 Sreyansa's house. Then Kaccha, Mahakaccha and the other ksatriya-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 Sreyansa: "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 *Purvas** he cared for us like sons; now the Lord comes to us like a stranger.” Sreyansa said to them: “Why do you talk in this way? For the Master is not a king devoted to possessions as before. The Lord acts now to avoid the whirlpool of existence. He is a *Sadhu* 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 Tirthankara^s 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 breakfast, and he shone.” When they had heard that, they all said to Sreyansa, “Very well; very well;” and delighted went to their own houses. After the Master had broken his fast, he went from Sreyansa’s house else-

where. For a Tirthankara^s, before he has become a kevalin,¹⁵³ cannot remain in one place.

Saying, "No one is to cross over the place of the Blessed One's fast-breaking, "Sreyansa put there a jeweled platform. Bowed with a load of *devotion*, Sreyansa 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 Adikrtmandala. "Wherever the Lord took alms, there the people made a platform, and in course of time that became known as 'AdityaPitha.'¹⁵⁴

In the evening the Master reached the city *Taksasila* which belonged to Bahubali 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 Bahubali 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 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^b 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 Bahubali 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 could with wind.

At dawn, attended on all sides by powerful crowned kings like many suns; surrounded on all four sides by many most excellent ministers like house of the solution, like polities embodied, like Sukra, etc.;¹⁵⁵ his *Splendor* spread in all directions by a lac of horses, swift in crossing the world like Garudas 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*, Vasantasri and others, who never saw the sun like maidens of Patala; attended at both sides by *courtesans* with *chauris*, like Prayaga¹⁵⁶ by Ganga^s and Yamuna 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 Sri; mounted 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 Amaracala with its crest; wearing pearl earrings that resembled the moons of Jambudvipa come to serve 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 Laksmi; 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;¹⁵⁷ 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 Mandakini^s, 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 kutika for the sport of drawing here the Sris; with the heavens filled with cries of "Hail! Hail!" from a throng of *Bards*, powerful Bahubali went to the grove purified by the Master's feet.

Descending from the elephant's shoulder, like Garuda from the sky, abandoning royal *insignia*, umbrella, etc., he entered the garden. The son of Vrsabha 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.

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 *Taksasila* 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, Bahubali, shameless, slept in a palace."

Then, seeing Bahubali 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 thunder-bolt, goad, disc, lotus, banner, fish, etc." When he had heard this, Sunanda'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," Bahubali put over them a jeweled dharmacakra. Eight *yojanas* broad, four high, 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 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 Sakra's in Nandisvara. 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

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-Aryas well-disposed to others just from the sight of him, untouched by disturbances, enduring trials. The Blessed One, Vrsabha-bannered, went to Purimatala, the chief suburb of the great city Ayodhya. To the north of it was a beautiful grove Sakatamukha, 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 gunasthana called *apramatta*.¹⁵⁸ Then after ascending the *apurvakarana* (the eighth), he attained the first pure meditation.* Then having attained anivrtti (the ninth) and suksmasamparaya* (the tenth), the Teacher of the World instantly achieved destruction of the passions.¹⁵⁹ 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 gunasthana).

He destroyed the five *knowledge-obscuring* karmas, 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 Phalgunā, the moon being in *conjunction* with Uttarāsadhā, 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 Airavana

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 Airavana, 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 Nagas was surpassed by his trunk, round, and increasingly fat. His eyes and tusks resembled honey in color; his palate was like a tamra leaf; his neck was round and white like a drum; he had 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 linga 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 eight faces, with their foreheads ornamented with golden frontlets, looked like pleasure-grounds of the Sris 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.¹⁶⁰ In each company there were thirty-two actors, like *cascades* with a wealth of waves of sweet emotions. Then Vasava^s with his retinue mounted the best of elephants in the seat of honor, his nose concealed by the top of the *protuberance*. When Vasava and his retinue were seated, the lord of elephants set out impetuously, like the whole Saudharma-kalpa. In a moment he arrived at the garden purified by the Master Rsabha, gradually contracting his body like Palaka.¹⁶¹ 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

Then the Vayukumaras themselves, purged of pride, cleaned the surface of the earth for one *yojana*. The Meghakumaras sprinkled the earth with fragrant water; by fragrant vapors it made incense-worship, as it were, to the Lord who was to come. The Vyantararas 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.¹⁶² White umbrellas looked like hansas of the quarters with joy arising from the Blessed One's *kevalajnanakalyana*. 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.¹⁶³

Then the Vimanapatis 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 Jyotispatis 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 Bhavanapatis, as if Mt. Vaitadhya 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 Bhavanadhipatis, Jyotispatis and Vaimanikas. 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 *samavasarana*.

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 Vaimanika-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 Jyotiskas stood as door-keepers, red like the sun and moon in the evening. At the sides of the north gate two Bhavanadhipatis stood as door-keepers, like lofty black clouds. At the four gates of the second wall, in the same order beginning with the east, stood the goddesses Jaya, Vijaya, Ajita and Aparajita, all having one hand in the position bestowing fearlessness¹⁶⁴ and the others holding noose, goad, hammer; moonstone, ruby, gold, and sapphire-colored, respectively. On the last rampart at each gate stood a Tumburu¹⁶⁵ as doorkeeper, carrying a skull-crowned club, having a garland of human skulls, adorned with a coronet of matted hair.

In the midst of the *samavasarana*, a caitya-tree made by the Vyantas, rising for three kos,^{166*} 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 Sris, 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 Yaksas 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 *samavasarana* 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 samavasaranas.

Surrounded by crores of the four classes of gods, the Blessed One set out at daybreak to reach the samavasarana. Then the gods prepared nine golden thousand petaled lotuses, and put them in front of the Master in turn. The Master put his feet on them, by two, and the gods quickly moved the others forward. Then the Lord of the World entered the samavasarana by the east gate and made the *pradaksina* 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** saying, "The Blessed One alone is Master."

Entering by the east gate, making *pradaksina* three times, bowing to the Lord of the *congregation** *siddhes* and the *congregation*, avoiding the place of the *sadhus* and *sadhvis* within the first wall, the *Vaimanika*-women stood between these in the southeast direction. Entering by the south gate with the (same) ceremony, the women of the *Bhavanesas*, *Jyotiskas*, and *Vyantaras* stood in succession in the southwest. Entering by the west gate with the former ceremony, the *Bhavanapatis*, *Jyotiskas*, 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 *samavasarana* there was no restraint, and no *dissension* at 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

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 *Dharma**, long completely lost here in Bharataksetra, 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^s sat down in front of the women, men, kings, and gods.

Marudevi's omniscience and death

From here the Lord of Bharata, polite, went to Vinita to pay homage to Marudevi 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 Marudeva 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! Marudevi 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 Marudevi 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 *samsara* 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 *mainifested omniscience*."

Just then, two men, named Yamaka and Samaka, 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 kalyana. In the city Purimatala in the grove Sakatanana, Holy Yugadinatha's kevala became manifest' Samaka, 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 mainifested; on the other hand, the cakra. Which shall I worship first?" The King considered for a moment. Reflecting, "Where as my father gives fearlessness to all, the cakra causes destruction of life," he gave orders to his people for a pooja to the Master. After giving them a suitably magnificent gratuity, the King dismissed the men and said to Marudeva, "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 ahead. Then Bharata said to Marudeva, "O Lady, that in the distance is the Lord's *samavasarana*, 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 gramaragas, 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 Tirthankrt-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 *ksapakasreni* and, the eight karmas being destroyed, she attained omniscience at once from the eighth *gunas-thana*. While still seated on the elephant's shoulder, the Mistress Marudevi attained moksa simultaneously with death* and omniscience. She was the first person to attain moksa in this *avasarpini*. 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 moksa, he was penetrated by joy and sorrow, like the autumn season by shade of the cloud and heat of the sun.

Stuti

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 *pradaksina* 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 *samsara*. Sun to the multitude of lotuses of people of the present *avasarpini*, 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, moksa is not far away, O Ocean of the milk of *compassion*. We consider samsara, 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 moksa, O Master, is experienced even in samsara 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 offspring. 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

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,¹⁶⁷ possessing the thirty-five supernatural powers.

"This *samsara* 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 samsara 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, like a tree by its *desire* to be touched by

a woman at budding time. Pleasant only 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 samsara suffer separation finally, just as high places fall in the end. Life, money, and youth of creatures in this samsara disappear very quickly, as if in rivalry with each other. In the four conditions of existence (*gati**) in samsara, 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*, quarreling, and falling from heaven. Nevertheless, again and again men creep toward samsara from ignorance, like water trickling to a low place.

Therefore, you who are capable of *emancipation*, possessing understanding, do not nourish samsara with this birth of yours, like a serpent with milk. After considering the many kinds of pain that arise from living in samsara, struggle with your whole *soul* for moksa, you who have *discernment*. In moksa, contrary to samsara, 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 moksa. 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 Krtanta, 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 moksa there is great joy, happiness wonderful and *imperishable*, an eternal form and light, brilliant with the luster of *omniscience*,

Right Knowledge

Moksa is attained by those who practice unceasingly the brilliant trait of knowledge, faith, and conduct. Among these, exact knowledge which comes from a summary or detailed study of the principles, *jiva*, etc., is called 'right-knowledge' (*samyag-jnana*). That is considered five-fold: *mati**, *sruta*, *Avadhi**, *manahparyaya**, and *kevala* with their subordinate divisions. *Matijnana* is said to be

divided into *avagraha** etc., and these again into *bahu*, etc.,¹⁶⁸ and originates by means of the senses, and by means of the mind. *Srutajnana*, several fold, must be known as characterized by the word *syad*, made many fold by the *Purvas**, *Angas*, *Upangas* and *Prakirnakas*.¹⁶⁹ *Avadhi* is innate to gods and hell-inhabitants. Of others it is six-fold,¹⁷⁰ characterized by destruction and suppression. *Manahparyaya** is twofold: *rju* and *vipula*. The distinction between them may be understood to lie in purity and not being lost.¹⁷¹ *Kevalajnana* has as its sphere all *Substances* and their modifications, perceives everything, is infinite, one (i.e., undivided), and beyond the pale of the sense-organs.

Right-belief

Attachment to the principles told by the scriptures is called '*Right-belief*' (*samyaksraddhana*=*darsana*), and is produced by intuition or instruction of a guru. 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 *sagaropamas*; twenty of family and body-making, and seventy of *deluding*.¹⁷² From the law of the rolling of a stone (the stone getting a round surface) naturally in a mountain-stream, karmas gradually 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 *sagaras* (respectively), creatures arrive at the stage of the *granthi* (knot) by means of the *yatha-pravrttikarana*,¹⁷³ when there is something less¹⁷⁴ than a crores of crores of *sagaras* remaining.

The *Soul inclination* (*parinama*) of love and hate, hard to destroy, is called *granthi*, always very hard to cut, very firm as if made of a tree trunk wood. Some, impelled by attachment, etc., are turned back again, like large ships near the shore struck by the wind. Right there others sit, from a different kind of *Soul inclination*, like the waters of streams whose course, strike and dissolve is impeded by dry land. On the other hand, other creatures who are capable of *emancipation*, who are destined for *moksa*, having manifested a superior inner power, by means of the *apurvakarana* cross strike & dissolve quickly the *granthi*, hard to cut, like travelers who have made a long journey crossing mountainous country.

The *Right-belief* lasting for an *antarmuhurta* which creatures in the four conditions of existence attain, having destroyed wrong-belief by *anivrttikarana*, the division being made,¹⁷⁵ that is called

innate Right-belief. But the Right-belief of creatures here capable of emancipation which is dependent on the teaching of gurus, that is said to originate through external instruction. Right belief is five-fold: *aupasamika** (which arises from suppression of karma); *sasvadana* (which has just a flavor of Right-belief); *ksayopasamika* (which arises from combined suppression and destruction of karma); *vedya* (feeling), and *ksayika* (which arises from complete destruction of karma). Of these, the *aupasamika* arises at the first acquisition of Right-belief by a creature whose knot of karma has been cut, and lasts for an *antarmuhurta*. There is also a second *aupasamika*,¹⁷⁶ produced by suppression of *delusion*, from the mounting of the *upasamasreni* by one whose delusion is suppressed. The Right-belief, lasting six *avalis* 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 *sasvadana*.¹⁷⁷ The third, arising from combined destruction and suppression of wrong-belief, belongs to one who has Soul-activity from the rising of Right-belief-matter.¹⁷⁸ The Right-belief of one who has ascended the *ksapakasreni*, destruction of the worst type of passion shaving taken place, complete *perishing*¹⁷⁹ of wrong-belief and mixed belief having taken place, who is approaching *ksayika*-Right-belief, who is enjoying the last particle of (*ksayopasamikaj*-Right-belief, is called *vedaka* (*vedya*).¹⁸⁰ The fifth kind of Right-belief, named *ksayika*,¹⁸¹ belongs to a creature with pure psychical condition, who has destroyed the seven (*prakrtis*).¹⁸²

Right-belief is three-fold from the stand-point of *qualities* (*gunas*), namely *rocaka*, *dipaka*, and *karaka*. 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; *karaka*, 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* (*sama*) 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 (*samvega*) 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 *samsara*. This thought of the one desiring emancipation, Dwelling in *samsara* is like a prison; relatives are like bonds," is called *disgust* with existence (*nirveda*). *Tenderness* of heart of the one seeing the spiritual physical kind of 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 (*anukampa*). Confidence in the principles of the *Arhats*, even when hearing other principles, free from desire, is called belief in principles of truth (*astikya*). When a creature acquires Right-belief so described, at once the wrong sense-knowledge which formerly existed becomes sense-knowledge; the faithless knowledge of the scriptures becomes knowledge with faith of the scriptures; faithless clairvoyant knowledge becomes clairvoyant knowledge.¹⁸³

Right-conduct

The *abandonment* of all *censurable* activities will lead to *right-conduct* (*charitra*), 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 moksa. The non-injury by negligence of living things movable and immovable, is considered the vow of non-injury (*ahinsa*). Speech, pleasant, wholesome, truthful, is called the vow of *truthfulness* (*sunrta*). 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*.¹⁸⁴ Possessionless (*aparigraha*) is the abandonment of longing with all objects, since bewilderment of the mind would result from longing even with unreal things.

The twelve vows of the layman

The restraint of the senses with the whole *soul* is Called *charitra*. It may be partial in laymen who are devoted to the *Yatidharma*.* The roots of Right-belief are the five lesser vows (*amuvratas*), the three *meritorious* vows (*gunavratas*), and the four disciplinary vows (*siksavratas*) 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 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 directions¹⁸⁵ that cannot be crossed, that is called digvirati, the first gunavrata. measure* of objects of momentary and repeated use the second gunavrata, in which the number of objects of momentary and repeated use¹⁸⁶ is made according to ability. The abandonment of purposeless injury consisting 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 gunavrata.

Tranquility for three-quarters of an hour of one who has abandoned painful and evil meditation, and has abandoned *censurable* activity is known as the samayikavrata. The further limitation of the distance allowed in the digvrata, day and night, is called the desavakasikavrata. The posadhavrata is the observance of the caturtha-fast, etc., on the four moon-days in the month¹⁸⁷ abstention from wicked acts, *chastity*, and *abandonment* of business, bathing, etc. Giving fourfold food*, utensils, clothes, and shelter to guests is called the atithi-samvibhaga.

These three jewels must be unremittingly observed in full by monks, and also frequented by laymen, in order to acquire moksa."

The foundation of the tirtha

After listening to this sermon, Bharata's son, Rusabhasena, rose, bowed, and declared to Rsabhaswamin: "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 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 grand-sons of Bharata. When he had seen the Lord's *kevala-festival* made by gods and asuras, Marichi, the son of Bharata, took the vow. Permitted by King Bharata, Brahmi took the vow. The teaching of a guru is usually a veritable eye-witness for people whose karma is light. Sundari obtained Bahubali'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 Mahakaccha, came and joyfully took initiation at the Master's side. Sadhus, Pundarika, etc.; sadhvis with Brahmi at their laymen, Bharata, etc.; and laywomen with Sundari 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 Rsabhasena and others, who had the body-making karma of ganabhrts, the holy 'three Phrase,' origination (*utpada*) *perish*(*vigama*), and permanence (*dhrauvya*), the mother of all the scriptures. He taught the fourteen *Purvas*¹⁸⁸ and then they gradually made the twelve angas in accordance with the 'three phrase.' Then Purandara^s 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 ganabhrts in turn with the powder, he gave permission himself for exposition by both text and interpretation, by *Substances*, qualities, modifications,¹⁸⁹ and modes of expressing things; and permission for the ganas. Then the gods, men, and women from all sides sprinkled powder¹⁹⁰ on them accompanied by the sound of the heavenly drum. The *ganadharas* 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,¹⁹¹ 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 prastha¹⁹² 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 sounds of the drum of the gods, accompanied by women singing

auspicious* songs, surrounded by the citizens like heap of merit originating by the power of the Lord, entered the *samavasarana* 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 *catakas*. 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 quarter in the northeast between the jeweled and gold ramparts. Then Rsabhasena, the face-ornament of ganabhrtas, 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 ganabhrtas' preaching. When the ganadhara had completed his sermon on Dharma, all departed to their respective homes, after bowing to the Master. A goudmukh (Yaksa), who appeared in the *congregation**, adorned with two right arms one right hand in varada-position¹⁹³ and one holding a rosary, and with two left ones one holding a citron^b and one a noose, gold-color, having an elephant-vehicle, became the Lord's appointed attendant. Apraticakra, gold-color, with a garuda-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.

Then the Blessed One went elsewhere to wander, surrounded by great rishis like the moon by constellations. As the Master proceeded, trees bent as if with *devotion*, thorns turned face-down, and birds flew circular to the right. Sense-objects of the seasons were favorable, winds were favorable; a minimum of a crores of gods was at the Lord's service. 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*, drought, 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 *samsara*, wanders over the earth, like the wind.

4. PREPARATIONS FOR EXPEDITION OF CONQUEST

Now, the Cakrin Bharata, eager for the cakra as for a guest, went to the *armory* by the central road in Vinita. 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 to 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 gosirsa-sandal indicating it was entitled to worship. The King worshipped it, as if it were the Sri 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 Sri 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 *pradaksina* 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 pooja-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 Massagers, who knew which places were to be rubbed and which not rubbed, according to the four kinds of Massagers 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 Sri; always completely surrounded by sixteen thousand devoted Yaksas as if by door-keepers stationed near, the King like Vasava^s mounted the elephant-jewel like Airavana, 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 Magadhatirtha

Then the cakra-jewel, preceding the army, attended by a thousand Yaksas advanced in the sky like the sun's orb. Following it, the bearer of the staff-jewel, the general-jewel named Susena, mounted the horse-jewel and set out, like the cakra. The priest-jewel went with the King like a *personified tranquility*-charm for the accomplishment of complete tranquility. 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 *Visvakarman*. 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.¹⁹⁴ 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 *Cakrabhart*, 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.¹⁹⁵ The Cakravartin's army with the rear-guard invisible appeared like a second Ganga^s, 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 Sakra with his Samanikas.

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 Ganga. The King, reducing the broad sandy beach of the Ganga by numerous, contiguous dwellings, took a rest. Then the earth of the river Mandakini's bank became as muddy from the flowing *ichor* of the elephants as in the rainy season. Then in the clear stream of the Jahnavi 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 Ganga 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 Ganga 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 Ganga became small at once, like the glory of enemies. The deodar trees growing on the bank of the Bhagirathi^s 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^a, of sallaki, karnikara, 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 Vinita. 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^b, 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 Ganga^c, like servants before a master. Some men brought fuel; some water from the river; some loads of durva-grass^d, etc.; some vegetables, fruit, etc.; some dug out fireplaces; 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,¹⁹⁶ again at dawn the cakrajewel and the Cakravartin went one yojana. By daily marches of one yojana, following the cakra, the Cakrin arrived at Magadhatirtha. 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 pausadha-house¹⁹⁷ the house of the elephant* of *Dharma*.* The King, with the *desire* of performing religious practices in the pausadha-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 Laksmi of the realm of self-restraint. Concentrating his mind on the deity, the Magadhatirthakumara, 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 pausadha, the herb for the nourishment of merit. On the bed of darbha-grass, the King remained watching through the pausadha, free from worldly activities like a *siddha* in moksa. At the end of the four days' fast, the pausadha completed, the King come out of the pausadha-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 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 Sris 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 Matali¹⁹⁸ that of Vasava^s, 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 omkara of the Dhanurveda. The King took from the quiver an arrow marked with his name which resembled the King of the Nagas leaving the door of Patala. Taking the feathered end with his hand in the lion's ear¹⁹⁹ position, he placed on the bowstring the arrow (like) the diamond staff (jewel) 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 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 Lavana 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 Naga, Asura, Suparna, etc., gods, like a messenger executing a command, terrifying from its threatening words, at the Lord of Magadhatirtha. Instantly the arrow departed swiftly like the king of birds (Garuda), 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 Magadha's council, like an arrow in the heart. At this unexpected fall of the arrow, the King of Magadhatirtha 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 Naga Taksaka, 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 Magadha spoke a speech equal to fire and poison: "Who wishes to make ear-ornaments, by cutting the tusks of Airavana? Who wishes to make earrings from the wings of Suparneya? 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 Suparna takes away that of the serpent." Saying this, the Lord of Magadha 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 Krtanta's teeth; some took up axes resembling tongues of fire; some took hammers with ends terrifying to Rahu; others took spears in their hands, superior to a crores 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 Rsabhaswamin 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 Bharataketra. He is the son of the first Tirthankara^s, Rsabhaswamin. Cruel in his commands like Pakasasana, 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, Krtanta 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 Magadha, 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^B) lotuses. O Master, you, the first Cakravartin, are victorious on earth, like the Blessed One, Rsabhaswamin, the first Tirthankara. 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 Bidaujas, 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 Magadhatirtha I shall remain sincerely devoted, like a pillar of victory in the east set up by you in this very place. We, this kingdom, the retinue are yours alone, and everything else also. Command us like a soldier in the east," Saying this, the god handed the arrow to the Cakrin, water from Magadhatirtha, a crown, and

earrings. The King accepted this and entertained the Lord of Magadha. 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 Sutrman to Amaravati. 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 Magadha like that to the cakra, when it had approached.

Conquest of Varadamatirtha

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 Varadamatirtha in the south and the Cakravartin followed it, like pra, etc., a root.²⁰⁰ Going by daily marches of a *yojana*, the King arrived gradually at the southern Ocean, like a king-geese at Manasa. The King established his soldiers on the southern Ocean's bank, which was covered with *cardamon*^a, clove-trees, laval-creepers and kakkola 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 Varadama, 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, Kalaprstha.²⁰¹ The King mounted his chariot made entirely of gold, studded with crores of jewels, the *abode* of the Sri 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 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 *acharya* joins his disciple to merit. 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

Varadama. The arrow, beheld with terror by the mountains under the impression that it was a falling thunderbolt, by the serpents thinking it Garuda, and by the Ocean thinking it another submarine fire, making the sky very bright, fell like a meteor in Varadama's assembly, after it had gone twelve yojanas. When he saw the arrow, like a man sent by an enemy to make destruction, fall before him, the King of Varadama was enraged. The Lord of Varadama, 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 Varadama, possessed by a demon of *anger*, arose and took the arrow in his hand.

Then the Lord of Varadama, like the Lord of Magadha, saw the words there on the Cakrin's arrow. When he had seen these words, the Lord of Varadama at once became calm, like a snake that had seen a nagadamani-plant,²⁰² 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 Rsabha, as Indra went to Sri Rsabha-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 Varadama and established him in that very place like a monument to himself. After speaking graciously to

the Lord of Varadama and dismissing him, 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 Varadama. The powerful *exalt* their own people for the sake of giving prestige (to themselves) in the world.

Conquest of Prabhasatirtha

Like another Pracinabarh is in strength, the Cakrin went to the west toward Prabhasa, 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 arecanut trees, betel-vines, and cocoa-nut trees. Then the King made the four days' fast with reference to the Lord of Prabhasa, and observed pausadha in the pausadha-house as before. At the end of the pausadha, 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 bowstring give a loud sound, as if it were a string of the pleasure-lute of the Sri 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 Prabhasa. 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 Prabhasa. 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 Prabhasa went himself to the King, bowed, and announced, "Today, your Majesty, I am Prabhasa (*Splendor*), made splendid by you as master. For lotuses are lotuses from the rays of the sun."²⁰³ 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 Prabhasa, 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 Prabhasa. In the beginning honors are customary even to a mere vassal.

Conquest of the goddess Sindhu

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 Cakrin, your servant. What can I do?" She gave the King one thousand and eight jeweled *pitchers* that were like the wealth of the goddess Sri, like a succession of deposits. She gave the King two jeweled lion-thrones, suitable for the Sris of fame and victory, appointed, as it were, to be his brides. She gave armlets of shining jewels, as if made by someone who had taken the head-jewels of the King of Nagas. She gave also bracelets that resembled the sun-disc with the middle cut out, and divine, soft garments that could be grasped in 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 Vaitadhya

The Lord of Bharata, advancing gradually by the northeast, arrived at Mt. Vaitadhya, 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. Vaitadhya's throne shook. "The first Cakravartin in Bharataketra has arisen" the Prince of Vaitadhya 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, playhouses 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. Vaitadhya.

Conquest of Tamisra

Then the cakra-jewel started out in the direction of the cave Tamisra. The King followed it as if it were a pathfinder. When he had reached the vicinity of Tamisra, the King settled the soldiers in dwellings, as if the cities of the Vidyadharas had descended to the foot of the mountain. Concentrating his mind on the god Krtamala, 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 Tamisra" 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.²⁰⁴ 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 Sri of conquest in all directions. After talking with him with great graciousness, Arsabhi dismissed 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 Krtamala. What will lords, gained over by submission, not do?

Conquest of southern district of Sindhu

The next day the King summoned the general named Susena and gave him instructions, like Indra to Naigamesin. "Cross the river by the skin-jewel and conquer the southern district of the Sindhu, bounded by the Sindhu, the Ocean, and Vaitadhya. Strike the Mlecchas there with clubs as *weapons*^a, like a forest of jujube trees^b, and bring the fruit of various jewels and wealth." Then the general, like a lion in strength, like the sun in *Splendor*, like *Brhaspati* in powers of intellect, knowing the paths of low places and high places,²⁰⁵ 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,²⁰⁶ fully armed, the *propitiatory* rite of the Tilaka and auspicious* marks being made, wearing a divine jeweled necklace that was like an arm thrown in an embrace about his neck by the Sri 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 Sinhalas easily. He made the Barbaras subject to himself like bought slaves. He marked the Tankanas with the royal mark like horses. The man-tiger conquered with ease Javanadvipa, so full of jewels and gems that it resembled a waterless Ocean. The Kalamukhas 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. Vaitadhya, 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 Svarnasaila; 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 Bharata remained there comfortably, just as in Ayodhya. For wherever a lion goes that place is his home.

March through Tamisra

One day the King summoned the general and instructed him, "Open the double-door of Tamisra." Taking on his head the King's command like a *wreath*, the general went near Tamisra and halted. Concentrating his mind on the god Krtamala, 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-geese a pool, having wings in the form of white garments. Carrying in his hand a golden incense-burner like a toy golden lotus, Susena sat at the door of Tamisra. 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 Vidyadhara-women coming from Vaitadhya. 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. Vaitadhya, 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 Tamisra, like the moon. The King took the gem-jewel by means of which, like the tying of the tuft of hair on the head, 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 Yaksas, four fingers (in dimension). 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 suvarnas, was six-sided, twelve edged, smooth-surfaced, provided with suitable bulk, weight, and height, always attended by one thousand Yaksas, 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). He went in a 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 Ratnaprabha 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 *lokanali*²⁰⁷ made horizontal.

In the middle of Tamisra, the King came to the two rivers Unmagna and Nimagna 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 Bharataketra. 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 Tamisra, 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. Vaitadhya. The path was produced in a moment by the *Cakrabhart*'s carpenter. For there was no delay of material from the Gehakara-trees. Though made from many stones, their joints were fitted so closely that it looked as if made of 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 Cakravartin 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.

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. 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 Patala. 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 Vaitadhya, 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 Bharataksetra

After traversing the cave fifty *yojanas* long, the King started to conquer the north half of Bharatavarsa. There dwell Kiratas, named Apatas, *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 Krtanta, 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 Krtanta angered. Here and there in the sky circles of crows and kites wandered, like umbrellas of the approaching Sri of Death.*

The Kiratas 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, 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 sarabhas against a cloud.²⁰⁸ The lords of the Kiratas 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 Raksasa-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 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 Sri 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 Kiratas 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, Susena, 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 Susena armed himself like a king of the Raksasas 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, 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 Sri, 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 Suparna in another form, like the wind embodied, his power seen in the crossing of one hundred *yojanas* in a moment; skillful in transporting Across mud, water, stones, gravel, holés, 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,²⁰⁹ his breath fragrant as a lotus, named Kamalapida.

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, Susena entered the field of battle horseback. When Susena 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 Susena, 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 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 Nagakumaras, the Meghamukhas, their family deities, and made a four days' fast.

At the end of the four days' fast, the seats of the Nagakumaras trembled, as if from fear* of the cakra's brilliance. Seeing by clair-

voyant 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 Kiratas, "What *desire* have you in mind now? Speak, sirs." When they saw the Nagakumaras, the Meghakumaras, in the air, they placed their folded hands on their foreheads, like people who want a great deal, and said, "Now, someone 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. 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). 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 Brahmanda²¹⁰ 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.²¹¹ Fruit trees, such as mango^b and plantain^b, planted at dawn bear fruit at the end of day, like enterprises of 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 Nagakumaras 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 Yaksas 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 Nagakumaras, 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 Kiratas, 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 present's 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, Vaitadhya, the very rampart of our lord, 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 Susena 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 Ksudrahimavat

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. Ksudrahimavat. Going with ease like a noble elephant*, the King arrived after a few marches at the southern slope of Mt. Ksudrahima, which was covered with birch, tagara, and deodar groves. The King established his camp there, like Indra in Pandaka. Concentrating on the deity of Ksudrahimavat, Arsabhi 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 vaisakha position, discharged an arrow marked with his name at the 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.²¹²

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, gosirsa-sandal, and all the herbs and water from his pool, for that was his wealth. He gave the King bracelets, armlets, and garments of devadusya-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 Rsabhaswamin went to Mt. Rsabhakuta, 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 *avasarpini*," 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 Ksudrahimavat, in accordance with the dignity of the Cakrin.

Conquest of Vidyadharas

The Cakrin arrived at Mt. Vaitadhya, 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, Ganga^s 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 crores 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^s was praised in the harmonious songs of the Sabaris. Then the King sent an arrow, seeker of tribute, to the Vidyadhara lords, Nami and Vinami. When they saw the arrow, the two chief Vidyadhara lords, possessed by a fit of *anger*, took counsel together. "Now Bharata, indeed, the first Cakravartin, has arisen here in Bharatavarsha in the continent Jambudvipa. After writing his name himself on Mt. Rsabhakuta 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. Vaitadhya, 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 Vidyadhara armies came there at their command, like armies of the gods at the command of the Lords of Saudharma and Isana. Mt. Vaitadhya 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 Vidyadhara lords made resound drums of gold like caves of Vaitadhya. 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 unstumbling gait in the sky like Garudas, set out with Nami and Vinami like other forms of them. Some, who could not be distinguished from Vaimanika 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, resem-

bling Puskaravartaka clouds. Some new 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 Vayukumaras 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 Vidyadharas, the two descended from Vaitadhya and, wishing to fight, armed, they approached the Lord of Bharata. Then Bharata saw the Vidyadhara 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 sin of victory are won by battles.

After twelve years of fighting, the Vidyadhara 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 moksa? And who is more powerful than you? You have been seen today, O son of Rsabha, like the Blessed Rsabha in person. From ignorance we fought with you. Pardon us, O our hereditary lord. Formerly we were Rsabhaswamin'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, oil the two sides of Vaitadhya 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 Subhadra, a woman-jewel who was like Sri 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, 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 *Priti*, 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 bimbos 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-fiber; possessing breasts like the festival *pitchers* of Kama^s, 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 durva-grass^a on the bank of the pool of the navel; adorned with broad hips like the couch of Manobhu, and with thighs like the golden pillars of a swing; surpassing completely (in slenderness) 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 Ratnacala 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 Sri by Apsarases, like Jahnavi 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 Rsabha.

Conquest of the Ganga

Then following the cakra-jewel which had set out, with great magnificence he arrived at the bank of the Mandakini^s. The only Indra on earth, he established his soldiers not too near and not too far from the home of jahnavi. After crossing the Ganga^s like the Sindhu at the King's command, General Susena conquered the north district of the Ganga. Then he subdued the goddess Ganga by a four days' fast. Politeness on the part of the powerful is conducive to immediate accomplishment. Ganga gave the King two jeweled thrones and one thousand and eight jeweled pitchers. When she saw Bharata, who was superior to Manmatha^s in beauty of form, Ganga 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*,²¹³ 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 Khandaprapata

After informing Jahnavi and taking leave of her with difficulty, he went toward Khandaprapata with a strong force. Then the King with undivided forces went from his *abode* to the cave, named Khandaprapata, like a lion from forest to forest. At a distance from the cave Khandaprapata, very powerful because of his army, he encamped his army. There the King fasted for four days, concentrating his mind on the deity Natyamala; 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 Natyamala like an actor who has finished his play. The King broke his fast, held an eight day festival in his honor, and instructed Susena, "Open Khandaprapata." The general concentrated his mind on Natyamala as if he were a charm, fasted for four days, and observed the pausadha-ceremony in the pausadha-house. After leaving the pausadha-house at the end of the four days' fast, he performed the *oblation*-ceremony, like the best of acharyas at a dedication.

Then after making the *propitiatory* rite of the tilaka and *auspicious** *things*, wearing a few ornaments of great value, he burned incense. He went to Khandaprapata, 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 Unmagna and Nimagna, flowing from the west wall of the cave through the east wall and joining the Jahnavi 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. Vaitadhya, 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 Ganga^s.

The nine treasures

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 Yaksas, Naisarpa, Panduka, Pingala, Sarvaratnaka, Mahapadma, Kala, Mahakala, Manava, Sankhaka. 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, Nagakumara-gods with names the same as theirs, with life-periods of a palyopama*, 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 all numbers, of grains and seeds is in the treasure Panduka. The whole business of ornaments of men, women, elephants, and horses is from the treasure Pingala. The Cakrin'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 Mahapadma. The knowledge of the future, past and present originates of the three times. labor such as agriculture, etc., and the arts also are from Kala. The origin of coral, slabs of Silver and gold, pearls, and iron, of mines of iron, etc., is in Mahakala. Abundance of soldiers, *weapons**, and armor, also the whole science of fighting and administration of justice are from Manava. The origin of fourfold poetry of concerts, and dramatic art, and of all musical instruments* is from the treasure Sankha.

They said, "We, living in Magadha (tirtha) at the mouth of the Ganga^s, 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, Susena conquered all the south district of the Ganga as easily as a small town, and returned. There the King remained for a long time like a second Vaitadhya by whom the east and west Oceans had been reached with ease.

Return to Ayodhya

One day, when all of Bharata had been conquered by the Lord of Bharata, the cakra set out in the sky toward Ayodhya. 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 Sumangala; accompanied by thirty-two thousand women of the *harem*, daughters of kings married in turn, like family Sris; 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 cakra.

Making even the Khecaras as dusty from contact with the flood of dust raised by the soldiers as if they had rolled on the ground; terrifying the Vyantaras and Bhavanapatis 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 milkmaids with wide-open eyes; taking from the Kiratas in every forest gifts, such as pearls that had originated from elephants' temples;²¹⁴ accepting many times the contents of jewel and gold mines brought to him by the mountain-lords at every mountain; treating graciously at every 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 Patala; proceeding very slowly with pleasure to the people like the wind from *Malaya*, the King, punisher of disrespectful enemies, arrived at Vinita.

Not far away from Vinita, the King placed his camp like Vinita'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 pausadhahouse 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 Ayodhya at every step, like tall play-swings of Sris 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 Gandharvas in the heavenly palaces. Pearl-wreaths, hanging from the platform-canopies as if on dwelling-houses of Sri, 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 yaksakardama 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 Ganga^s 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 someone who had peeled the essence of the slabs of Mt. of crystal; 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 Naga-king by Nagakumaras having their hood-jewels; his wonderful virtues celebrated by delighted *Bards* with cries of "Hail! Hail!" like Sutraman by celestial singers; with auspicious* sounds made fre-

quently by heaven and earth in the guise of an echo of the sounds of auspicious musical instruments; a Bidaujas 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^a 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 Nabhi in the *samavasarana*.

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 Laksmi; *resplendent* with a door very beautiful with golden *pitchers* on both sides, like a broad stream with two cakravakas; adorned by a very beautiful *festoon* entirely of mango^b 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 devadusya-cloth; 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 *acharya*, he made a pooja 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,²¹⁵ and the leaders of caravans, like guests at the end of a festival.

Accompanied by the woman-jewel, Subhadra, like Sakra by Sachi, and by thirty-two thousand queens of royal birth, surrounded by as many daughters of leaders 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 Yaksa-king (Kubera) entering Kailasa. 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 and charming concerts, like a Yogi^s by mental exercises.

Coronation as Cakravartin

Gods and men announced to him with *devotion*: "You have conquered the six-part country (Bharata) together with the King of the Vidyadharas. 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 Sudharma, outside the city in the northeast direction. From pools, rivers, Oceans, and tirthas, they brought water, herbs, and clay. Going to the pausadha-house, the King undertook a four

days' fast. *Sovereignty* though attained by penance prospers 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 (Sakra). 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 Abhiyogika-gods approached for the coronation of the king of men like the Vasavas for that of the God of gods. They made the King's consecration with jeweled *pitchers*, natural ones and ones made by *vaikriya*, filled with water like clouds, like cakravakas²¹⁶ 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, fragrant reddish cloth. They *anointed* the King's body with a paste of gosirsa-sandal which increased its beauty, like gold with red *ocher*. Then the gods put Rsabhaswamin's crown, which had been given by Sakra, on the head of the chief of kings. They put on ear-rings like Citra and Svati,²¹⁷ 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 Sri. 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 Vinita 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 Cakrin'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 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 Sakra in a heavenly palace,

His possessions

The cakra, 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 Lavana. 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. Vaitadhya; the woman-jewel was born in the northern row of the Vidyadharas.

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 Jambudvipa with its rivers, Ganga^s, Sindhu, etc.²¹⁸ The nine treasures were constantly beneath his feet like golden lotuses beneath the feet of Lord Vrsabha 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.

The sole king in the three worlds shone with three hundred sixty-three cooks, like the year with days. He inaugurated customs on earth by the eighteen guilds* and their sub-divisions, as the son of Nabhi 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 (*dronamukha*), sovereign of forty eight thousand towns approached by land only or water only (*pattana*). He was ruler of poor towns (*karbata*), and isolated towns (*madamba*) 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 (*sambadha*), and overlord of fifty-six island settlements (*antarodaka*). He was chief of forty-nine poor dominions (*kurajya*), and governor of others also in *Bharataksetra*.

Initiation of Sundari

Continuing to exercise unbroken over lordship in *Vinita*, he began to remember his own family, at the end of the *coronation-festival*. After a separation of sixty thousand years, his ministers showed the King his own family, eager to see him. Then he, fair with virtues, saw *Sundari*, the full-sister of *Bahubali*,²¹⁹ 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 *Lavana 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 *Sundari* 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, "Everything 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 food²²⁰ 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."

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 moksa 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 moksa. 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 Rsabha, the cloud to the peacock of the world, came to Mt. Astapada in his wandering. There on the mountain, the gods made a *samavasarana* 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 Bharataksetra. 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 Sundari.

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 Sundari in this state, even Subhadra, the

woman-jewel, with her wealth of beauty looked like a slave girl. Whatever anyone asked, Sundari, fair in conduct, gave him unhesitatingly, like a living wishing-vine. *Resplendent* in garments white as camphor-dust, she entered the *palanquin*, like a *hansa* a lotus-pond. Sundari, like Marudevi, 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 waved²²¹ by noble women at every step, resplendent with many people accompanying her carrying full dishes, she arrived at Mt. Astapada purified by the Master's feet.

Bharata and Sundari 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 moksa. Then they reached the *samavasarana*, the refuge* of those fearing existence, with four doors like the world on a small scale.²²² The Lord of Bharata and Sundari entered the *samavasarana* by the north door as was correct. Their bodies* swollen and contracted by delight and *Reverence*, they made the Circumambulation to the Supreme Lord three times. They bowed to the Supreme Lord touching the ground with five parts of the body,²²³ as if eager to see him reflected in the jeweled surface of the earth. Then the Cakravartin began to praise the first Dharmacakravartin in beautiful speech pure with *devotion*.

Stuti

"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 sephali-flowers^{224b} 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 phrase (tripadi) consisting of origination, perishing, and permanence, O Lord, prevail, like sutras 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.

Sundari, after paying homage to the Master, Vrsabha-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 *samsara* whose happiness is like a *mirage*. Even though free from affection, you are kind to the world. Otherwise, how can you raise it from the Ocean of misfortune and pain? Lady Brahmi 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 *samsara*," Saying "Well done! Well done! O noble woman," the Lord gave her initiation accompanied by the recitation of the *samayika-sutra*.²²⁵ 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 moksa 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 Ayodhya.

Seizure of his brothers' kingdoms

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 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? Will he capture the Raksasi, 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 Vrsabhaswamin in the *samavasarana* on Mt. Astapada. 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 anyone 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 praise 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 Adinatha 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

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 kusa-grass^b 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, 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 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 nirvana^s 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.

5. NEGOTIATIONS WITH BAHUBALI

Then the Lord of Bharata went to the council-hall, where General Susena 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* to 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 Bharataksetra up to Mt. Ksudrahimavat. 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 Rsabhaswamin, your younger brother, Bahubali, 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 Bahubali. As you are the highest of the people, son of Rsabhaswamin, 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 Pakasasana’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 sastras and the customs of the people must be accepted.

Then the King, after giving instructions, dispatched a messenger, named Suvega, skilled in polity, *eloquent*, courageous, to Bahubali. After taking his Master’s instructions like an initiation into messengership, possessing cleverness, Suvega mounted his chariot and went to *Taksasila*. Attended by good soldiers, with a chariot of unequaled speed, he left Vinita, 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.²²⁶ Even on level roads his chariot stumbled frequently like the tongue of a stammered on unaccustomed words. Even though ward 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.²²⁷

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 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 Kiratas with strung bows whose targets were elephants, wearing garments of deer-skin; like *sorcerers*; filled with deer, panthers, tigers, lions, and sarabhas, cruel by nature, like relatives of *yama*, terrifying with ant-hills where ichneumons and snakes were fighting; having Kirata 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 honey collectors; 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 roadside; where the life of Rsabhaswamin 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 Bhadrāsala 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 Sri Bahubali; seeing even the fierce beasts of prey in the forests and mountains quickly limping at the command of Sunanda's son (Bahubali); inferring from the affectionate speech of his subjects and the great wealth that the policy of Sri Bahubali was peerless; recalling his message frequently forgotten from hearing of the excellence of Bharata's younger brother, he arrived at the city *Taksasila*. 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 Jyotiskas 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;²²⁸ 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 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 Bahubali: "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 Bahubali 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 Nagakumaras; 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. *Himalaya* 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 Vinita 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."²²⁹ 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 Rsabha 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, Susena, 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 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 *amavasya*.^{230*}

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 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 Vasava^s 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 Sakra'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 Susena alone, attacking with a staff in his hand, like Krtanta, 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, Bahubali, if you *desire* your kingdom and life."

Then Bahubali, 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 is 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* conduct²³¹ 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 disappeared, so that we, indifferent, would go to the Cakrin now? Hunting for a pretext like a ghost, 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? Rsabha 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 stand point 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 Bahubali. 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 *Taksasila*; 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 Bahubali, Lord of Bharata, in Ayodhya." "Why did he send a messenger here?" "To summon his brother, King Sri Bahubali." "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 kings." "After conquering powerless kings, why this encroaching here?"²³² "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 Bahubali's men

As he went, he heard as if it were history such an account of the quarrel between the two sons of Rsabha 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 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 Siddhantas (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 Bahubali, prepare for battle, and also people in the country. If anyone, 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 Kiratas 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 guana-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 Bahubali'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 Bahubali living in the district hasten to the battle-business as if from inherited hostility. Even these Kiratas, indeed, desiring battle in the *vanguard* of Bahubali'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 Bahubali. In Bahali the warriors are devoted to the Master and the farmers also. Is it the inherent character of the country, or is it Bahubali'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 Bahubali, like a heap of grass before a fire. Moreover, I fear* even the Cakrin is inferior to the great hero Bahubali, like a young elephant* to a sarabha. The Cakrin alone is reputed to be powerful on earth; Vajrin in heaven. The younger son of Rsabha 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 Bahubali, 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 Vinita.

Decision to go to war

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 Bahubali, 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 Susena 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 Bharataksetra 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 Samanikas, 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 sarabha would be *submissive*; if Bahubali 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 cannot 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 Bahubali's disrespect as by a blow, said: "Tolerance on the part of the Lord of Bharata, a good lord, the son of Rsabhaswamin, is suitable, to be sure, but for people who are suitable subjects for *compassion*. If anyone 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 Bharataksetra 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. 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 *Brhaspati*, 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 *Sughosa*. Your Majesty must make a march to *Taksasila* to increase his prestige as the sun goes to the north 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

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, arid 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 *Yaksas*, 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.

“Bharataksetra was conquered by him, like one field. He attained the fourteen jewels, like a *muni* the *Purvas*.* 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?”

“Judging from the direction, certainly he marches against Bahubali.” “Alas! Passions, even in the case of great men, have unbroken influence. Now, he (Bahubali) 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 handclapping, 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.

Bahubali's march

The son of Sunanda knew at once of his arrival from spies the pillars of the house of royal state-craft. Then Bahubali 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, Bahubali, like auspiciousness embodied, mounted a bhadra elephant* like eagerness embodied. He was surrounded at once by kings, princes, ministers, and other heroes, like Purandara^s by gods. Bahubali 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 kahala-player considered himself a warrior. All the pebbles too in Mt. Rohana share jewelship. At that time the sky seemed to be made of white lotuses, from the governors' umbrellas white as the moon. Bahubali went inspecting the kings individually, esteeming them powerful just like his own arms. Bahubali 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. Bahubali placed his camp on the bank of the Ganga^s, not too near and not too far from the Lord of Bharata's camp.

Preparations of both armies for battle

At dawn, the sons of Rsabha invited each other like guests to a battle-festival, sending the invitations by *Bards*. Then Bahubali appointed as general his son Sinharatha, 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 *acharya*, gave Susena battle-initiation, with the approval of the princes, kings, and *vassals*. Susena received the Master's instructions like a charm for success and went to his own house, desiring dawn like a cakravaka. 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 Susena 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 Vaitadhya Mountains, remember! you courageously subdued the Kiratas 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 Taksasila. Soma, the eldest son of Bahubali, alone is able to scatter soldiers like wind

cotton. Sinharatha, 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 Bahubali, strong as an army of ten divisions, makes even Krtanta 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. 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 Bahubali, very powerful in battle, he has a battle array very hard to break like diamond. Follow Susena 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 Sris of victory.

The best of heroes prepared for the business of battle wishing to cross the Ocean of debt of favor from the two sons of Rsabha. 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 Rsabha 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 Puskara-varta clouds arising at the end of the world, like that of the mountains struck by the thunderbolt.

Then the elephants of the quarters, the naps 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 doorkeeper, 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 Sri 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 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 Vyasa;²³³ celebrating again and again *Zealously* the adversaries present, to inflame the warriors., like the sage Narada.²³⁴

Bahubali's preparation

Then Bahubali 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 Rsabhaswamin with fragrant water, like Vasava^s at the 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 yaksa-kardama-ointment²³⁵ 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 pooja with its smoke like a pooja of blue lotuses. Then he, wearing his upper garment, like the sun in the sign of Capricorn,²³⁶ took the light-vessel brilliant with light, like the sun gaining brilliance. After he had put down the light vessel, Bahubali bowed with folded hands and recited a hymn of praise with devotion to Adinatha.

Stuti

"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-geese (to lotuses). O God, you alone are made a refuge* by the *discerning*, suffering from the terrible pain of

samsara, 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 winking²³⁷ 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 clothes by water. O Master, your name 'Rsabnanatha' 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 Sri 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 Patala 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

Now, Sri Bharatesa, virtuous-minded, went to the temple the treasury of the Sri of good fortune. There he, noble-minded, bathed the image of Adinatha, with water brought from the tirthas, Padma, 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 gosirsa-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 pooja with blooming lotuses" resembling the lotuses which are the abodes of Padma 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 Adinatha with folded hands and began a hymn of praise as follows:

Stuti

“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 jambu-fruit from rain-water,²³⁸ 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 Adinatha 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 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 puja of jewels. The Lord of Bharata wore a golden, jeweled helmet, high in the middle, round like an umbrella, like a second headdress. 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, Kalaprstha, 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 fully awake elephant.

Advance to battle

Giving money to the Bards like a wishing-tree; looking at their own soldiers that had come, like the Thousand eyed One;²³⁹ each carrying an arrow, like king-geese lotus-fibers; making a profession of battle like lovers a profession of love; very eager, very strong, the two sons of Rsabha set out, each in the midst of his own soldiers. Bharata and Bahubali, in the midst of their armies, had the appear-

ance of Mt. Meru in Jambudvipa. The ground between their two armies looked like the ground of Videhaksetra between Nisadha and Nila 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 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 missies 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

"What is this conflict of the two sons of Rsabha, like that of two hands of the same body?" With this reflection, they said to the soldiers of both armies, "In the name of Rsabhaswami, nobody would fight 'swear, in' while we are enlightening your proud masters" At the command of swearing in the name 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 Bahubali 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 Bharataksetra, O King, like Indra the demons. You have no rival in power and glory among kings, O lord of kings, like a sarabha 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 Rsabha, 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, Bahubali, 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 *Brhaspati*, 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 Bahubali and I are the same with a distinction made by birth from the power of fate.

Formerly, fearing censure, bashful, *discriminating*, respectful, pious, Bahubali 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, Bahubali 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 unhumbled. 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 pooja. There is no other cause of conflict except the entrance of the cakra. 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 Bahubali 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 human's and Animal etc."

The Cakravartin agreed, and the gods approached King Bahubali 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 Vrsabhaswamin, long be victorious, long rejoice, the only moon for the delight of the cakora of the eyes of the world. I 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 (Rsabha) 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 Bharataksetra 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.

Bahubali, 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 Raksasa, 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, Bharata cannot remain in peace, know that that power of the Lord of Bharata over Bharataksetra 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, cannot be restrained even by *Brhaspati* giving a reply. Saying ‘I will fight with him fighting’ you certainly cannot be prevented from fighting even by Sakra. This unexpected fighting of you two closely connected with Rsabhaswamin, 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 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 Bahubali

Then at the command of Bahubali, 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 (Bahubali), 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

fight, strong (malla) in one limb like Hastimalla,²⁴⁰ 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 scabbards' 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, Bahubali's soldiers thought to themselves: "Alas! Now the battle-festival is prevented by the gods persuading our lord, like merchants 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 Bahubali, 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^b of forest-trees. To no purpose we made a collection of missiles, like eunuchs of women, and practice in swords like parrots the study of the sastras. 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 silt-sounds, like serpents making phut-sounds.

Then the Lord of Bharata, possessing a wealth of ksatriya-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,²⁴¹ they are finished, alas! Henceforth, what are we

to do? Did anyone escape from us in the fighting-business with the kings of six-part Bharataksetra, 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 Bahubali alone. There is *doubt* about victory even for Pakasasana, to say nothing of others, in battle with long-armed Bahubali. 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.²⁴² 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 moun-

tain, 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 Cakrabhrt 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 Ganga* and Yamuna. Then the Maruts, 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 *samavasarana*. 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 like elephants. Even though advancing easily, as both were very powerful, they put the king of tortoises²⁴³ 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 Sakra and Isana. 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 Rsabha'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 Bahubali, like trees shaking their tops at dawn. The heroes, Somaprabha, etc., made a great outcry of joy, like that of birds at sunrise, at Bahubali's victory. Then King Bahubali'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^B.'" "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 Isana's bull,²⁴⁴ like the trumpeting of Sakra'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 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 Bahubali gave a battle-cry, very terrifying, spreading below and above, as if in rivalry with the lokanali. Very unpleasant to hear, it was heard by serpents wishing to enter Patala even from Patala, as it were, from the idea that it was the noise of the wings of Garuda 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 Jambhari 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 Puskaravarta 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 Vaimanika-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 Bharata decreased very much, like the trunk of an elephant*, like the body of a snake. Bahubali'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 Bahubali, plaintiff, also in the voice-fight according to the sastras.

Then the two brothers fastened their girdles for the arm-fight, like the best elephants with their girths fastened. Then Bahubali'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 attentive with your whole *soul*, support the earth, O elephants of the quarters. For Bahubali, 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 Ksudramerus that had come with the sun and moon from Dhatakikhandā. 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, 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 Bahubali, angered, possessing cruel strength, seized the Cakrin with one hand like a sarabha 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 Sakra. 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," Bahubali held out his arms, equal to couches, under him. Bahubali stood for a moment with his arms raised like an *ascetic* who keeps his arms raised,²⁴⁵ his face turned up like 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 Rsabha'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 Bahubali, 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, Bahubali 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 someone 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."²⁴⁶ 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 *Cakrabhrt* 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 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 Sunanda (Bahubali) 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, Bahubali 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 Bahubali 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 Cakrabhart 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 Bahubali, caused by his striking his brother. I think it will not stop even at death." While Bahubali was engaged in these reflections for a moment, the Cakravartin took his staff, like *Dandapani* (*Yama*). With his staff upraised, the Cakrabhart 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, Bahubali, 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 Bahubali's hand looked like a snake on an ant-hill on a mountain-top. Then the Lord of *Taksasila* 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. Unhesitatingly, clinging to *prowess* of arm like a dear friend, the *Cakrabhrt* 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. Cakrapani (Bharata) struck Bahubali on the head with it, like a cloud at the end of the world striking a mountain with a flash of lightning. From that blow, Bahubali sank into the ground up to his knees, like a diamond beaten into an iron anvil. After striking Bahubali, 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, Bahubali looked like Sesanaga. He shook his head from the pain of the blow as if surprised inwardly at his elder brother's strength. For a moment, Bahubali, suffering from that blow, heard nothing, like a Yogi^s rejoicing in the supreme spirit. Then Sunanda'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 Taksaslia whirled his staff, disagreeable to look at like a snake, constantly in one hand. The staff, whirled very rapidly by Sunanda's son, had the appearance of the revolving circle of the *radhavedha*.²⁴⁷ Revolving like the *Adimatsya*²⁴⁸ 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 bharanda's²⁴⁹ egg; it will knock down the multitudes of stars like the fruit of the *myrobalan*, and will make fall the aerial cars of the *Vaimanikas* 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."

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 Rahu, 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 Bharataksetra have been conquered by me for his benefit, like *durva-grass*^b 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 Bharataksetra, 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 Yaksa-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 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. 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 Bahubali, strong of arm, was thinking this, the Lord of Bharata hurled the cakra at Bahubali, 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? 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 Yaksas, 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 *Taksa-sila* was making these reflections, the cakra approached and made the *pradaksina* 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.

"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, Sunanda's son raised his powerful fist and ran up, terrifying like *Yama*. The Lord of Taksasilā 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 sakini-mantra?²⁵⁰ Contentment for men is not produced by the Sri of sovereignty, even though attained and enjoyed at will, like that of a drinker by wine. Even though being worshipped, the Sri of sovereignty would avert her face, like a cruel divinity, if she had the least pretext. The Sri 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 Bahubali 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."

Bahubali becomes a sadhu and attains omniscience

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 Bahubali. 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 *Kevalajnana*, I shall go to the Master's assembly." Thinking this,

proud, he stood in that very spot in *kayotsarga**, 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 *tranquility 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*, Sunanda'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, Somayasas, 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 Bahubali, Bharata and his retinue went to the city Ayodhya which was like a sister of the Sri of sovereignty.

The blessed *muni*, Bahubali, 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 *kayotsarga** 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, Bahubali's pious meditation bloomed especially, like jasmynes.^{251B}

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, 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. Bahubali 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* and water like that of Rsabhaswamin when he was wandering.

When the year was completed, Vrsabha bannered, the Blessed One, kind to all, summoned Brahmi and Sundari and said: "Now Bahubali, much of whose karma is destroyed, is like the fourteenth night of the bright fortnight, almost devoid of darkness. He does not attain *Kevalajnana* because of pride, a division of deluding-karma. One cannot 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, Brahmi and Sundari went to Bahubali. 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 *Sadhvi's* went to that place (where Bahubali 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 *pradaksina* three times, paid homage to the great muni, Bahubali, and spoke as

follows: "The Blessed One, your father, sends you this message, noble elder brother, 'Kevala cannot arise in those seated on an elephant's shoulder.'" After saying this, the two ladies went as they had come.

The mahatma, astonished inwardly, reflected, "How am I sitting on an elephant*, when I am like a tree in this forest, engaged in *kayotsarga**, 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 mahatmas, 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 Kevalajnana 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 pradaksina to the Tirthankara^s and bowing to the *congregation**, the great muni, entitled to homage from the world, his vow fulfilled, sat down in the assembly of kevalins.

6. MARICHI'S HERESY

Now, a disciple of the Master, Marichi, a son of Bharata, who knew the eleven angas 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, overcome by thirst, he thought to himself:

"I am the grandson of the Teacher of the World, Rsabhaswamin, 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 Akhandala of the whole six-part country (i.e., Bharataksetra). 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 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 pointed 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 sadhus 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* (*kasaya*), shall wear reddish-brown (*kasaya*) 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, Marichi 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 Marichi was then neither *ascetic* nor householder. Many people who saw him different from the great sages, like a crow among hansas, asked him about *Dharma**, out of curiosity. He taught the sadhus Dharma, preeminent with its mula and uttaragunas.* 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*, Marichi 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 Marichi 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 Marichi, who had been outcast by them because he had fallen from his vows, like a monkey²⁵² outcast by his troop because he had fallen from a support. As he had no care, he suffered very much from the disease, like a sugar-cane plantation without guards²⁵³ from boars, etc. When he, alone, had fallen into a terrible disease like a great forest, Marichi reflected, “Alas I In this very existence, my bad karma has risen, since these sadhus, my own people, look upon me with indifference, as if I were an enemy. And yet, no *sadhu* 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 someone with weak Dharma like myself to care for me. For deer consort with deer.” Reflecting thus, Marichi 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-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 cakravaka, 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, the *Dharma* spoken by the Master did not please Kapila. Wishing to hear another Dharma, casting his glance here and there, he saw Marichi with characteristics differing from those of the Master's disciples. He went from the Master to Marichi, 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, Marichi said, "There is no Dharma here. If you are seeking Dharma, listen to the Master." Again he went to Rsabhaswamin's feet and again listened to his Dharma in the same way. Spoiled by his own karma, the Master's Dharma did not please him. For what is the use of a full pond to a miserable cataka? He went again to Marichi and said, [†] Have you no Dharma whatever? How could there be a vow without Dharma? "Marichi 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 disciple. "So thinking, he said, "There is Dharma; and here is Dharma." By that one falsehood, Marichi acquired for himself a terrible birth extending for a crores of crores of sagaras. He initiated Kapila and made him his disciple. From that time there has been heresy on the part of *mendicants*.

Arrival at Astapada

Then one day the Blessed Vrsabha-bannered arrived at Mt. Astapada 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 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 drought 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 Raksasa, 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 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 *Ananga*^s (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 crores 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 Ganga^s, 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 Astapada

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 Punandara'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 Nandisvara; like a piece of the stalk taken from the lotus of Jambudvipa; 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 Vidyadhara-women resting on its peaks forget Vaitadhya and Ksudra-himavat; like a mirror of heaven and earth; like unequaled 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 lesya-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 Yaksas 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 Sabara-women, there by the Kinnara-women, and in another place by Vidyadhara-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 *hansa* 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 kren-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 safflower²⁵⁴ from the red asoka-groves; in other places like the blue sky from the tamala^B, palm^B, and date trees; here like a yellow cloth from the palasa trees

studded with flowers, there like a white garment with forests of malati and mallika.²⁵⁵

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. Astapada, purified by the Master's feet, considered itself in no way inferior to Meru purified by his birth-bath. Mt. Astapada 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 Vayukumaras, like living brooms, took the grass, wood, etc., from the ground for a *yojana*. At once, the Meghakumaras 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 Vyantaras made arches from fresh shoots, thieves of the beauty of the waves of the Kalindi. 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 Ganga^s in the sky.²⁵⁶ 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 Vaimanikas made a jeweled wall like the wealth of the Sri of Ratnakara. They made a row of battlements of gems, like the circle of suns and moons at the boundary of the *Manusottara* Mountains. The Jyotispatis made a middle wall of gold, shining like a peak of Hemadri 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 Bhavanadis made the lowest rampart of silver, giving the impression of the serpent Sesa made into a circle. They made a row of golden battlements like a row of Garudas 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 Vinita by the Guhyakas (Yaksas). 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.²⁵⁷ 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 *samavasarana* by the Vyantaras, like a mast inside a ship. Then they made a jeweled platform under the caitya-tree, which by its rays made the tree appear to have shoots from its root. Above the platform they made a jeweled dais which was rubbed frequently by the blossoms^b 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^a. Above the dais they created three umbrellas just like the three streams of the Tripathaga (Ganga)^s made into whirlpools. So, in a moment the *samavasarana* 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 moksa, by the east door, like entering the hearts of the *Souls* capable of *emancipation*. Then the Lord *circumambulated* the asoka-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 sadhus, sadhvis, and Vaimanika-women entered by the east door, made the *pradaksina*, and bowed to the Jina^s and the congregation* with *devotion*. All the sadhus sat down in the southeast direction inside the first wall, great trees in the garden of *Dharma**; behind them stood the Vaimanika-women and behind them stood in the same way groups of sadhvis. Entering by the south door according to precedent, the women of the Bhavanesas, Jyotiskas, and Vyantaras stood in succession in the southeast. Entering by the west door in the same way, the Bhavanesas, Jyotiskas, and Vyantaras bowed, and stood in succession in the northwest. When Vasava^s learned that the Lord had come to a *samavasarana*, he came quickly, covering the sky with a multitude of cars. Entering by the north door, Sutraman made *pradaksina* three times, bowed, and with devotion recited a hymn of praise as follows:

Stuti

"On the one hand are your virtues that cannot 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 anyone 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 Rsabhaswamin

Likewise the mountain-guards reported to the Cakrin that the Master had arrived at the *samavasarana*, 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^s. 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^s 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.²⁵⁸ The soldiers, though standing, were not contained in the space between Astapada and Ayodhya, like the waters of a great river between two banks. In the sky, the union of the stream of the Mandakini^s and the Yamuna 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 haste like a wishing-tree by twins, he went instantly to Astapada 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 *samavasarana* by the north door and saw the Lord the cloud for making shoot up the *kandala*²⁵⁹ of joy. After making *pradaksina* three times and bowing at the Lord's feet, his folded hands on his head, Bharata began a hymn of praise as follows:

Stuti

"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*²⁶⁰ 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.²⁶¹ Clinging to your feet, O Lord, people cross the Ocean of existence like crossing the Ocean under the wing of Garuda. 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.²⁶² Your favor, O Lord of the World, is rain from a cloud, moonlight from the moon, beneficial to all."

After this praise of the Lord of the World, the Lord of Bharata bowed and sat down behind Hari (Sakra)^s, like a Samanika-god. The men sat behind the gods, and behind the men the women stood. So

the fourfold *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* (moksa); 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

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 *samsara* and after abandoning pleasures completely, they cannot 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 sadhus,²⁶³ is certainly not suitable for sadhus." 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 *Cakrabhart* was frustrated by the Dharmacakrin. Thinking "I am

always stopped by the Master," he was *devoured* by great *remorse* like the moon by Rahu.

Observing the King's *embarrassment*, Sahasraksa (Sakra) asked the Master, "How many divisions has *avagraha*?" The Master explained: "Avagraha²⁶⁴ is fivefold with divisions related to Indras, cakrins, kings, householders, and sadhus. Each one in succession is superseded by the one next named. The rule given last takes precedence in the case of two rules one given first and one later." Sakra said, "I give permission to whatever sadhus wander in my jurisdiction to consider it as their own, O Lord." When Hari^s 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 warmhearted King gave permission like Sakra, in the Master's presence. He asked Vasava^s like a fellow-student, "What must I do now with that food, drink, etc?" "Give it to those who are superior in merit" Sakra said. He thought, "Who, except the sadhus, are superior in merit to me? Oh, I know. Certainly the laymen, both with and without worldly *desire* are superior in merit to me. I must give it to them."

While considering what must be done, the Cakravartin observed Sakra'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 cannot be seen by mortals." Bharata said again, "O Sahasraksa, 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, Sunasira showed his ringer 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 moon. Then, bowing to the Blessed One and taking leave of the King, Satamanyu went away immediately like a twilight-cloud. Bowing low to the Master, like Sakra, the Cakravartin went to the city Vinita, meditating on his duties. Bharata set up a Sakra 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.²⁶⁵

Then the Blessed One wandered elsewhere from Astapada from country to country, awakening the bhavya lotuses, like the sun wandering from one sign of the zodiac to another.

Origin of Brahmins

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.'" 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 *samsara*! Shame on conduct the reverse of what is suitable for a noble man." As a result of this reflection, dharmadhyana progressed in him, negligent, like the stream of the Ganga^s in the Lavanoda. 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."²⁶⁶ 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 Mahanas (Brahmins), They gave their children to sadhus; 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 Mahanas became known by the name of Brahmans and, bearing the three marks of the cowrie-jewel, they reached the state of wearing the sacred thread. This was the custom under Bharata's rule, but Arkayasas made a gold sacred thread because the cowrie was lacking. Beginning with Mahayasas 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: Adityayasas, Mahayasas, Atibala, Balabhadra, Balavirya, Kirtivirya, Jalavirya, and Dandavirya the eighth. By these kings half of Bharataksetra was enjoyed completely and the Blessed One's crown, brought by Sakra, 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 sadhus 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 Sulasa, Yajnavalkya, and others.

Now Bharata continued to spend the days in gifts to laymen, love-sport, and other amusements. One day, the Blessed One went to Mt. Astapada, purifying the earth with his feet, like the moon the heaven. The Lord of the World sat in a *samavasarana* 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 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 *samavasarana* on Astapada, had made the *pradaksina*, and had paid homage, the Cakrin delivered a hymn of praise.

Stuti

"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 *hansa*, 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 Tirthankaras), initiation and future condition of existence, O Lord.”

Future Tirthankaras

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 nirvana^s will spring from the Kasyapa-family. Ajita, the son of Jitasatru and *Vijaya*, in Ayodhya, living for seventy-two lacs of *Purvas*^{*}, gold-color, four hundred and fifty bows tall, will be an initiate for a lac of Purvas less a purvanga. So there will be an interval of fifty lacs of crores of *sagaropamas* between my nirvana and that of Ajita. In Sravasti, Sambhava, the son of Jitari and Sena, gold-color, living for sixty lacs of Purvas, four hundred bows tall, will be in the vow for a lac of Purvas less four purvanganas. The interval will be thirty lacs of crores of *sagaropamas*. In the city Vinita, Abhinandana, son of Samvara and Siddhartha, living for fifty lacs of Purvas, three hundred and fifty bows tall, gold-color, will be under vows a lac of Purvas less eight purvanganas, and the interval will be ten lacs of crores of *sagaropamas*.

In that city, Sumati, son of Megha and *Mangala*, gold-color, living for forty lacs of *Purvas*^{*}, three hundred bows tall, will be in the vow a lac of Purvas less twelve purvanganas, and the interval will be nine lacs of crores of *sagaropamas*. In Kausambi, Padmaprabha,

the son of Dhara and Susima, red color, living for thirty lacs of Purvas, two hundred and fifty bows tall, will be in the vow a lac of Purvas less sixteen purvangas, and the interval will be ninety thousand crores of sagaras. In Varanasi, Suparsva, the son of Pratistha and Prthvi, gold-color, living for twenty lacs of Purvas, two hundred bows tall, will be in the vow for a lac of Purvas less twenty angas, and the interval will be nine thousand crores of sagaropamas. In Candranana, Sasiprabha (Candraprabha), the son of Mahasena and Laksmāna, living for ten lacs of Purvas, white, one hundred and fifty bows tall, will be in the vow a lac of Purvas less twenty-four angas, and the interval will be nine hundred crores of sagaropamas.

In Kakandi, Suvidhi, son of Sugriva and Rama, white, living for two lacs of Purvas, one hundred bows tall, will be in the vow a lac of Purvas less twenty eight angas, and the interval will be ninety crores of sagaropamas. In Bhadrilapura, Sitala, son of Nanda and Drdharatha, gold-color, living for a lac of Purvas, ninety bows tall, will be in the vow twenty-five thousand Purvas, and the interval will be nine crores of sagaropamas. In Sinhapuri, Sreyansa, son of Visnuraja and Visnu^s, 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 Jinas will be one crores of sagaras less one hundred sagaras, sixty-six lacs and twenty-six thousand years. In Campapuri, Vasupujya, son of Vasupujya and Jaya, 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 sagaropamas.

In Kampilya, the Jina^s Vimala, son of Krtavarman and Syama, 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 moksa and Vasupujya's will be thirty sagaras. In Ayodhya, Ananta, the son of Sinhasena and Suyasa, 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 moksa will be nine sagaras. In Ratnapura, *Dharma*^{*}, the son of Bhanu^s and Suvrata, 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 moksa and his will be four sagaras. In Gajapura, Santi, son of Visvasena and Acira, 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 sagaras less three-fourths of a palya.*

In Gajapura, Kunthu, son of Sura and Sri, 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 Sudarsana^s 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. Mallinatha, in Mithila, child of Kumbha and Prabhavati, 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 Padma and Sumitra, Suvrata, in Rajagrha, black, aged thirty thousand years, twenty bows tall, will have the vow for seven thousand five hundred years, and the interval between Jinas will be fifty-four lacs of years.

In Mithila, Nami, the son of Vapra 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 moksa will be six lacs of years. Son of Siva^s and Samudravijaya, in Sauryapura, 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 moksa of Nami and Nemi will be five lacs of years. Son of Vama and Asvasena, Parsva, in Varanasi, 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 Kundagrama, Mahavira, son of Siddhartha and Trisala, gold-color, seven cubits tall, with a life of seventy-two years, will be initiated for forty-two years, and the interval between Parsva and Vira will be two hundred and fifty years.

Future Cakrins

The Cakrins will belong to the gotra of Kasyapa, gold-color, and eight of them will go to moksa. Sagara will be like you in Ayodhya, when Ajita is like me. The son of Sumitra and Yasomati, four hundred and fifty bows tall, he will live for seventy-two lacs of *Purvas*.^{*} In Sravasti, Maghavan, the son of Bhadra and Samudravijaya, will live for five lacs of years, forty-two and a half bows tall. Sanatkumara, with a life of three lacs of years, in Hastinapura, one bow less than the former height, will be the son of Sahadevi and Asvasena. In the interval between *Dharma*^{*} and Shanti, these two will go to the third heaven. Shanti, Kunthu, and Ara will be both *Arhats* and Cakrabhrts. Son of Tara and Krtavirya, Subhuma will

live for sixty thousand years in Hastinapura, twenty eight bows tall, and in the interval between Ara and Malli will go to the seventh hell. Padma, the son of Jvala and Padmottara, in Varanasi, will live for thirty thousand years, twenty bows tall. In Kampilya, Harisena will be son of Mera and Mahahari, living for ten thousand years, fifteen bows tall. These two will live while *Muni* and Nami are wandering (as Tirthankaras). In Rajagrha, Jaya will be the son of Vapra and *Vijaya*, twelve bows tall, living for three thousand years, between Nami and Nemi. In Kampilya, Brahmadatta will be the son of Culani and Brahma, living for seven hundred years, seven bows tall. He will live in the interval between Sri Neminatha and Sri Parsvana-tha and, engaged in evil meditation*, will go to the seventh hell.”

The future Vasudevas

The Lord, though unasked, related as follows: “There will be nine black Vasudevas, enjoyers of three parts of the earth, with half so much power as the Cakrins. The eighth will belong to the family of Kasyapa and the others to the family of Gautama. There will be nine white Baladevas, their (half-) brothers, sons of co-wives. Of these, Triprstha Kesava, the son of Prajapati and Mrgavati in the city Potana, eighty bows tall, living for eighty-four lacs of years while the best of Jinas, Sreyansa, is wandering over the earth, will go to the lowest hell. In Dvaravati, Dviprstha, seventy bows tall, living for seventy-two lacs of years while Vasupujya is wandering on earth, son of Padma and Brahmanandana, will necessarily go to the sixth hell. In Dvaravati, Svayambhu, sixty bows tall, living for sixty lacs of years, a follower of Vimala Swamin, son of Bhadraraja and Prthvidevi, will go to the sixth hell when his life is completed. In this same city, the one named Purusottama^s, fifty bows tall, son of Soma and *Sita*, with a life of thirty lacs of years while the Jina^s Ananta is living, will go to the sixth hell at the end of his life.

In Asvapura, *Purusasinha* will live in the time of Dharmanatha, forty-five bows tall, son of Siva^s and Rajamrta. After completing a life of ten lacs of years, he will go to the sixth hell. In Cakrapuri, Purusapundarika, in the interval between Ara and Malli, son of Laksmivati and Mahasiras, 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 Sesavati and Agnisinha in Varanasi, twenty-six bows tall, will go to the fifth hell, when he has completed a life of fifty-six thousand years. The son of Kaikeyi and Dasaratha, named Narayana, in Rajagrha, in the interval between *Muni* and Nami, living for twelve thousand years, sixteen bows tall, will go to

the third hell at the end of his life. Krsna^s, son of Devaki and Vasudeva^s, in Mathura, follower of Neminatha, ten bows tall, will live for one thousand years and then will go to the third hell.

The Baladevas

Acala, the son of Bhadra,²⁶⁷ living for eighty-five lacs of years, will be the first Baladeva^s. *Vijaya*, son of Subhadra, living for seventy-five lacs of years, will be the second Baladeva. Bhadra, the son of Suprabha, living for sixty-five lacs of years, will be the third Baladeva. Suprabha, son of Sudarsana^s, living for fifty-five lacs, will be the fourth Baladeva. The fifth Baladeva will be named Sudarsana, with a life of seventeen lacs of years, son of Vijaya. The sixth *Bala*^s will be Ananda, the son of Vaijayanti, living for eighty-five thousand years. The seventh Baladeva will be Nandana, son of Jayanti, living for sixty-five thousand years. The eighth Baladeva will be Padma, son of Aparajita, with a life of fifteen thousand years. The ninth will be Rama, son of Rohini, living for twelve hundred years. Among these, eight will attain moksa; Rama will go to the heaven Brahma. He will attain moksa in *utsarpini* in Bharataketra in the tirtha of Krsna.

Prativasudevas

Asvagriva, Taraka, Meraka, Madhu, Nisumbha, Bali, Pralhada, Lankesa, Magadhesvara, rivals of the Vasudevas, all fighting with the cakra, will *perish* from their own cakras which have gone to the hands of the Vasudevas”

Marichi's future births

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 anyone, O Blessed One, who will purify Bharataketra by founding a *congregation*^{*}, like the Blessed One?” The Blessed One explained: “That son of yours, Marichi, the first Tridandin, is free from painful and evil meditation^{*}, adorned with right belief, meditating in secret on fourfold dharmadhyana. 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 Bharataketra in the city Potana he will be the first Dasarha (Vasudeva)^s, Triprstha by

name. In course of time, in the East Videhas in the city Muka, he will become a Cakrin, priyamitra, the son of Dhananjaya and Dharini. After he has wandered in existence for a long time, he will become the twenty-fourth Tirthankara^s, Mahavira, in Bharataksetra.”

When he heard this, the Lord of Bharata received leave to depart from the Master and went to honor with *devotion* Marichi like the Blessed One. “I do not honor you because you will be the first of the Dasarhas, Triprstha 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 *pradaksina* three times and paid homage to him. Then, after bowing to the Lord of the World, the King went to the city Ayodhya, like the Naga-king to Bhogavati.

Marichi, delighted by that speech, began to speak very joyfully and clapped his hands three times. “If I shall be the first Vasudeva, a *Cakrabhrt* 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 Dasarhas, 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 Airavana. My family alone is superior to all families, like the sun to the planets⁷, like the moon to the constellations.” By taking pride in his family²⁶⁸ in this way, Marichi made low-family karma for himself, like a spider making a web.

Surrounded by Pundarika and other *ganadharas*, the Lord went purifying the earth under pretext of wandering. From *compassion* guiding the Kosalas, like a son, to expertness in *Dharma*^{*} making the Magadhas experienced in penance like his followers; making bloom the Kasis, like the sun lotus-buds; rejoicing the Dasarnas 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 Malavas like young bulls; making the Gaurjaras like gods from the destruction of evil and distress; making strong the Saurastras, like a physician, he went to Satrunjaya.

Description of Satrunjaya

In some places like Vaitadhya 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 Ratnacala; there with its herbs like Himadri 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^B; crowded with monkeys falling quickly on clusters of ripe reddish fruit in the tall groves of cocoanuts under the impression they were their own children; with Saurashtra-women engaged in picking mangoes^B and singing sweet songs to which the deer listened with pricked up ears; its table-lands filled with old ketaki-trees^B 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 sinduvara-trees^{269B} pale as sandal-paste, here and there; with an imitation of the waved-leaf fig-tree and the banyan made by the tamarind trees twisted together by the tails of monkeys on their branches; adorned with bread-fruit whose fruit always has erect hair²⁷⁰ as if delighted at the wealth of their great extent; marked with slesmataka-trees resembling the darkness of the night before the new moon, like peaks of the Anjana Mountains that had been brought here adorned with kinsukas with a wealth of flowers red like parrots' bills, like an elephant* with marks of saffron;^{271B} with parties formed of Sahara-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 durva-grass^B 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 ketaki^B, campaka^B, asoka, kadamba^B, and bakula^B 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 cocoanuts split open by caravans of travelers; adorned with a mass of trees like one grove distinguished by abundance from Bhadrāsala, 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 *samavasarana* 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 ganadhara, Sri Pundarika, sat down on the Lord's footstool, like a crown prince on that of the sovereign. The best of ganabhrt 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 Astapada, delivering sermons on Dharma for the benefit of the people.

Death of Pundarika with a crores of sadhus

One day, wishing to go elsewhere, the Teacher of the World instructed Pundarika, the lotus of a ganabhrt: "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 moksa and theirs will take place soon when you are engaged in sailesidhyana here on the mountain." Saying "Very well," the ganabhrt stayed there with crores of sadhus. 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.

Pundarika remained there on the mountain with the munis, like the moon with constellations on the slope of the eastern mountain. Then Ganabhrt Pundarika 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. *Samlekhana* must be made, an efficient surety, indeed, for the accomplishment of salvation. It is two-fold: *dravya* and *bhava*.* The complete drying-up of all the elements the causes of all madness and disease is called *dravya Samlekhana*. The complete destruction of love, hate, and *delusion*, and of the *passions* the inherent enemies is *bhavasamlekhana*." After this speech, Pundarika 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 ksapakasreni, his destructive karmas broke like an old rope. At once

the destructive karmas of a crores of sadhus snapped. Penance is common to all. At the end of a month, on the night of the full moon of Caitra, *omniscience* came first to Pundarika and later to the mahatmas. Engaged in the fourth pure meditation*, which is free from activity, all their karmas destroyed, the Yogis attained nirvana^s. The gods came from heaven at once, as they had done for Marudevi, and with *devotion* made the festival of their attainment of nirvana. Just as the Master, the Blessed Rsabha, was the first Tirthankara^s, so Mt. Satrunjaya became the first tirtha. Wherever even one *yati*^s becomes emancipated, that is a purifying tirtha. How much more where so many great rishis became emancipated. Then the Lord of Bharata had a shrine made on Mt. Satrunjaya of jeweled slabs, rivaling the peak of Meru. Inside it the King erected the Lord's statue together with the statue of Pundarika, like intelligence inside the mind.

The Lord's congregation

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 *Purvas**; nine thousand sadhus who had clairvoyant knowledge; twenty thousand sadhus 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 manahparyaya*; twenty-two thousand mahatmas to be reborn in the Anuttara-palaces, (in the *congregation**) of the Lord of the World. Thus the Blessed One, the first Tirthankara, established the fourfold congregation in *Dharma**, as well as his subjects in customs.

Rsabha's nirvana

When he had performed penance for a lac of Purvas from the time of his initiation, knowing that it was time for his own moksa, the Lord went to Astapada. He went gradually to Mt. Astapada with his retinue, and the Lord ascended it like stairs to the palace of nirvana^s. Together with ten thousand munis the Lord undertook padapopagama 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 simisimas tree drops of water. With his retinue and women of his family, oppressed by pain hard to restrain, the son of Rsabha set out on foot to Astapada. 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 anyone. He thought only of the Lord like a Yogi^s engaged in meditation.* Making the road short, as it were, by speed, the Lord of Bharata arrived in a moment at Mt. Astapada, like the wind. Unconscious of fatigue, though going on foot like the people, Bharata ascended Mt. Astapada. Filled with sorrow and joy, the Cakravartin saw the Lord of the Three Worlds seated there in the paryanka posture.²⁷² After making *pradaksina* three times, and paying homage to the Lord of the World, the *Cakrabhart* 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 Jinās. After making circumambulation 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 *avasarpini* remained, in the forenoon of the thirteenth day of the dark half of Magha; the constellation Abhici being in *conjunction* with the moon; seated thus in paryanka 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 suksmakriya with fine body-activity given up. Then he engaged in the fourth pure meditation named utsannakriya long enough for the utterance of five short vowels. 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^b, because of absence of earthly bondage the Lord went to moksa by a straight path because of his own nature. (Soul's nature)

The ten thousand munis who had undertaken fasting, mounted on the ksapakasreni, 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 nirvanakalyana, there was happiness, purifying pain, for a moment even for the narakas who had never experienced a particle of comfort.

Bharata's grief

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, Sakra himself cried with great sobs. After Sakras' Akrandan, 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 Kevalajñana, 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, Bahubali and others; my sisters Brahmi and Sundari; my sons, Pundarika, etc.; my grandsons, Sreyansa 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, Pakasasana began to enlighten him: "O noble Lord of Bharata, our Master crossed and led others across the Ocean of *samsara* for so long a time. Other creatures belonging to *samsara* will for a long time cross *samsara* 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 *Purvas**. 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 Vrddhasravas like an elder of his family, the King regained his natural resoluteness, like water coolness.

The funeral ceremonies

Then Sunasira instructed the Abhiyogika-gods promptly in regard to bringing the materials for the cremation of the Master's body. Then at the command of Sakra the gods brought instantly from the garden Nandana gosirsa-sandal as fuel. At Indra's command they made a round funeral pyre of gosirsa-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 Iksvaku family. For the other ascetics the gods made a rectangular pyre in the west. Then Vasava^s had water brought at once from the Ocean of Milk by the gods like Puskaravartaka clouds. Vajrabhrt bathed the Blessed One's body

with that water, and *anointed* it with gosirsa-sandal paste. Vasava clothed the Supreme Lord's body with a garment of fine cloth with a hansa-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^s himself put it in the litter. The gods put the bodies* of the members of the Iksvaku-family who had gone to moksa on the second Utter. On the third litter, the gods put the bodies of the other munis, placing them on their own heads. Then Hari^s 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 yaksakardama-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.* Pracinabarhis slowly placed the Master's body on the eastern funeral pyre, knowing what was proper, as if he were his son. The gods,²⁷³ like blood-relations, placed the bodies* of the Iksvaku-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 Agnikumarika-gods created fire-bodies on the pyres. At Sakra's command, the Vayukumaras 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 Meghakumaras extinguished the fire of the pyres with water. Purandara^s took the Lord's

right upper molar tooth to his palace to worship like a statue. Isana took the left tipper 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 Brahmins²⁷⁴ became fire-priests. For they constantly worshipped in their houses the fire from the Master's pyre; and they guard it unextinguished like princes a lac of lamps.^{275*} With the fire from the Master's pyre, they restore the extinct fires of the pyres of the Ikshvaku and other ascetics. With the fire from the pyre of the Ikshvaku 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 Brahmins. 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 stupas that were like three new peaks of Mt-Astapada. Then in the continent Nandisvara 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, Sudharma put the Master's teeth in round diamond boxes on top of Manava-pillars and worshipped them constantly. By their power they (the Indras) always had victory and happiness.

Description of the memorial caitya

Near the Master's cremation-ground Bharata had the carpenter-jewel erect a temple of jeweled slabs, a *yojana* square, three gavyutis high, named Sinhanisadya, like a foot-print of the house of nirvana^s. It had four doors made of crystal, beautiful as those of the Master's *samavasarana*. On both sides of each door were sixteen jeweled sandal-wood *pitchers*, like treasuries of the Sris of moksa. At each door were sixteen jeweled arches made of jewels like creepers of punya 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 Dikpalas had been brought. In front of these four entrance-pavilions were theater-pavilions inside srivallipavilions. 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 caityastupa. In front of each of the caityastupas 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 Nandisvaradvipa, five hundred bows tall, facing the caityastupas, the body made of jewels, Rsabha, Vardamana, Candranana and Varisena²⁷⁶ in the paryanka posture. In front of each of the caityastupas 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 *indradvaja**, and in each direction a pillar of victory as if set up by *Dharma*.* In front of each of the *indradvajas* was a lotus-pool named Nanda, 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 Sihanisadya was a large jeweled platform. Above it, just as in a samavasarana, 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 diamond 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*, 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, produced 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 (Astopada). On the dais were shining jeweled statues of the twenty-four *Arhats*, beginning with Rsabhaswamin. The images, having the respective figures, size, and color, were like the Masters in person engaged in sailesidhyana. 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 with insets of lohitaaksa. The navel, scalp, tongue, palate, *srivatsa**, nipple, soles, and palms were gold. Eye-lashes, pupils, beard, eyebrows, hair of the body, and hair of the head, were made of rista, and the lips of coral. The teeth were of crystal, the skulls diamond, the noses gold with insets of lohitaaksa at the end. The eyes

were made of anka with insets of lohitaaksa 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 Nagas, Yaksas, Bhutas and pitcher-carriers. These, their hands folded together, made of jewels, their bodies* dazzling, seated, looked like the Nagas, 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, sarabha, yak, and elephant*, forest-creepers and lotus-tendrils; filled with jeweled pillars like a garden with many trees; beautiful with pennants that were like waves of the sky-Ganga; having teeth, as it were, in the form of the tall golden nag-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 gosirsa-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 Kalindi; crowded

with throngs of Apsarases, like Palaka (Sakra's car) descended from heaven; surrounded by Vidyadharis, like a piece of Vaitadhya'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 Astapada; very purifying as if in rivalry with the shrines of Nandisvara, 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 stupa 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 (Robots) 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 'Astapada.' Among the people it was known as 'Haradri' 'Kailasa,' and 'Sphatikadri'

Bharata's pooja and stutis to the Arhats

When the *Cakrabhart* 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 *pradaksina*, 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 gosirsa-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 *samsara*. Bowing to the statue of Rsabhaswamin, overcome by sorrow and *devotion*, the Lord of Bharata began a hymn of praise as follows:

Stuti

“Homage to you, giving pleasure even to hell-inhabitants by the five kalyanas, 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 Aryas and non-Aryas. 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 moksa, 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,²⁷⁷ 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 samsara, O Supreme Lord Adinatha”

After this hymn of praise to Adinatha, he bowed to each one of the other Jinendras and praised each one in a sloka.

“Hail, O Ajita, Lord of the World, unconquered by *passions* and sense-objects, jewel of *Vijaya*’s womb, son of King Jitasatru.”

“Homage to you, O Sambhava, son of Jitari, springing from Sri Sena’s womb, sun for crossing the sky of existence.”

“Sun of the east quarter Siddhartha, ornament of the family Samvara, delight of all, Lord Abhinandana, purify us.”

“O Blessed One, the sole pearl of the row of clouds, Queen *Mangala*, 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 Jahnavi in the form of Susima, Padmaprabha, homage to you.”

“Lord Sri Suparsva, sandal to the Malaya-country Prthvi, foundation-pillar of the house of the family of Sri Pratistha, protect me.”

“Moon to the sky of the family of Mahasena, O Lord Candraprabha, Blessed One, *hansa* to the pool of Laksmna’s womb, guard us.”

“Wishing-tree in the ground of the garden Nandana in the form of Sri Rama, son of Sugriva, prepare moksa for us quickly, O Suvidhi.”

“Delight of the heart of Queen Nanda, O Master, son of Drdharatha, moon for the delight of the world, O Sri Sitala, be for our joy.”

“Son of Queen Visnu^s, pearl of the family of King Visnu, lover of the Sri of moksa, Sreyansa, be for our *emancipation*.”

“Jewel to the Vidurabhu of Jaya, son of King Vasupujya, Vasupujya, one to be worshipped by the world, dispense the wealth of moksa.”

“Fire to the sami-tree Syama, son of King Krtavarman, Blessed Master Vimala, make my mind bloom.”

“Auspicious* light of the family of King Sinhasena, son of Lady Suyasas, Ananta, spread endless happiness.”

“Sun on the slope of the eastern mountain Suvrata, son of King Bhanu^s, O Sri Dharmanatha, Blessed One, set my mind on *Dharma*.”

“Ornament of the family of Visvasena, springing from the body of Queen Acira, O Sri Santinatha, Blessed One, be to us for the extinguishing of karma.”

“Sun to the sky of the family of Sura, born from the womb of Queen Sri, O Kunthunatha, Lord of the World, you who have *desire* destroyed, hail!”

“Lotus to Devi, the Sri of autumn, son of King Sudarsana^s, O Aranatha, *bestow* on me strength for the crossing of existence,”

“Pitcher of nectar from the Ocean Kumbha, sprung from the body of Prabhavati, powerful for the destruction of karma, O Mallinatha, show us moksa.”

“Lotus-pool to the Himavat Sumitra, son of Padmavati, Lord of the Tirtha, Munisuvrata, homage to you, Supreme Lord.”

“Thunderbolt to the earth with the shape of a thunderbolt in the form of Vapra, son of Sri *Vijaya*, you whose lotus-feet deserve homage from the world, homage to you, Lord Nami.”

“O attainer of moksa, son of Siva^s, moon for the delight of Samudra, Aristanemi, Blessed One, homage to you, compassionate.”

“Crest-jewel to the family of King Asvasena, O Lord, son of Vama, homage to you, Lord of Jinas, Srimat Parsvanatha.”

“You who have accomplished the attainment of moksa, son of King Siddhartha, consolation to the heart of Trisala, Sri Vira, homage to you.”

Bharata's continued grief

When he had praised and done homage to each one of the *Arhats* in this way, the Lord of Bharata went from the shrine Sinhani-sadya. His head turned, looking at the shrine like a dear friend,

Bharata descended Astāpada with his retinue. His mind fixed on former events, the Lord of Ayodhya went to Ayodhya 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 Vinita, 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 Astāpada even for another reason, if they glorified the Lord first.

Bharata resumes normal life

“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 moksha 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 Rahu 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 Vidyadharas. Taking flower-ornaments, *courtesans* made a puja to him, as to Love. Their bodies* decorated with flowers, the women played before him like innumerable Sris 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 Rsabha made water-sport with fair eyed women like an elephant* accompanied by elephant-cows in the River. 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 Varuna 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 Yaksa-kardama ointment.

Sometimes, like Sakra, 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 omkara among charms. The lute-players played the eleven kinds of lutes with vyanjana-dhatus, puspa, etc., distinct and pleasing to the ear.²⁷⁸ Likewise the stage-directors made tala, the mother of dancing and gestures, beautiful with various changes, suitable for poetry.²⁷⁹ The mrdanga and panava-players played each his own instrument, never failing each other, like devoted friends. The singing-men sang many new melodies beautiful with the singing of notes, humiliating Haha and Huhu. The dancers danced vigorously, skilled in the *lesya* and tandava, 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 *Purvas** from the day of the Master's moksa.

Bharata's omniscience

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 gosirsa-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,²⁸⁰ 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 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 sal trees with half their creepers untwined. He abandoned bracelets and saw his wrists without them like a temple whose top is without the amalasataka. 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 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 moksa as its fruit, they alone knowing the truths acquire their fruit."

As he was reflecting rightly in this way, having ascended the ksapakasreni from the *apurvakarana* 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.

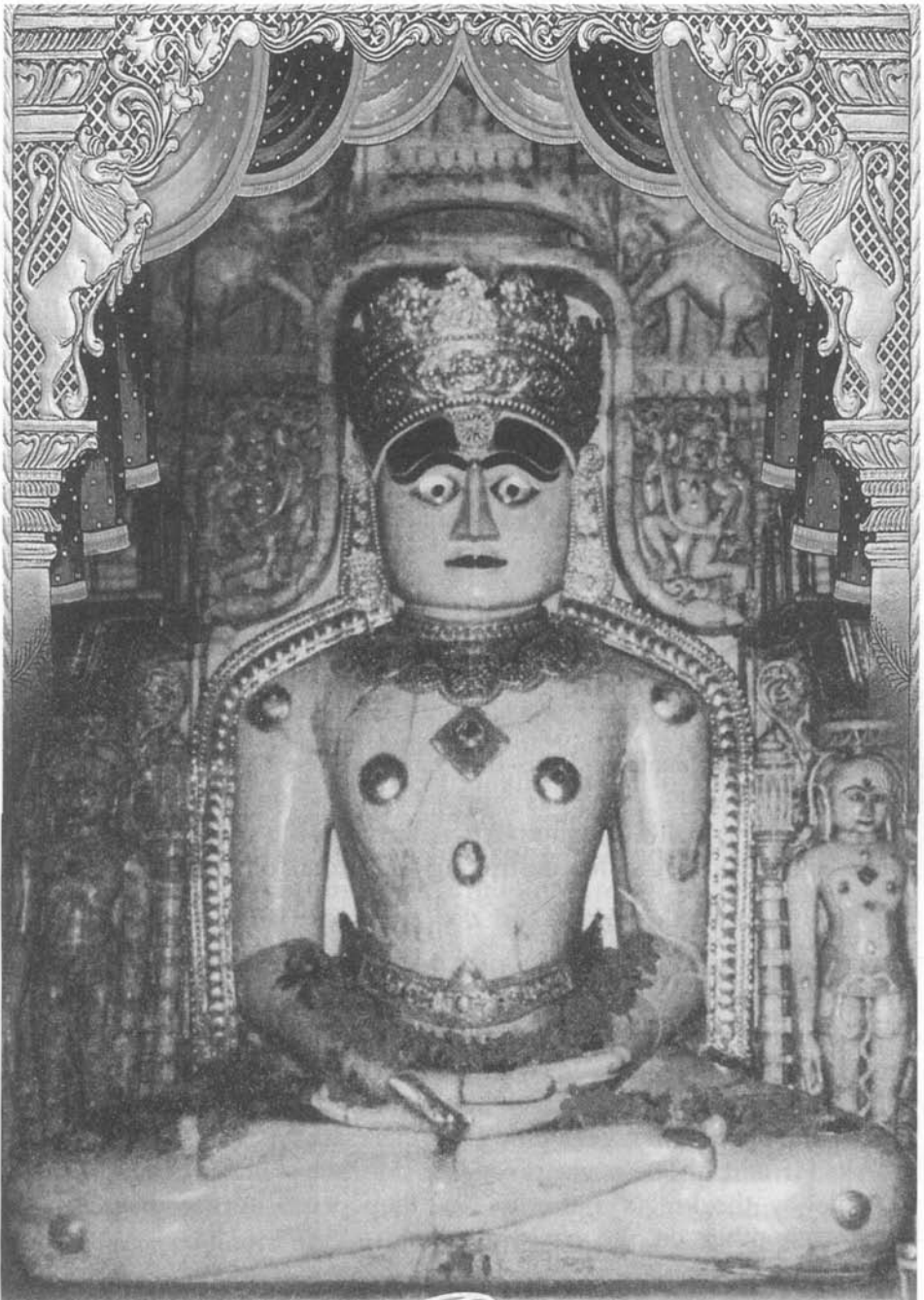
Sakra said: "O kevalin, adopt the dress of an *ascetic* in order that I may pay homage and arrange for you the festival of departure (to take initiation). Then like Bahubali, the Lord of Bharata pulled out his hair in five handfuls a characteristic of becoming a *mendicant*. Then Bharata took the *paraphernalia*, *Rajoharan** etc.. as soon as it was brought by a divinity near at hand. Then the lord of Bharat 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 Rsabha. For service to such a master in another world also gives pleasure.

Bharata's death

Then Hari^s performed the coronation-ceremony of Adityayasas, 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 Rsabhaswamin through villages, mines, cities, forests, mountains, towns approached by land and water, etc., enlightening bhavyas by the preaching of *Dharma** for a lac of *Purvas*.* Then, going to Astapada, 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 Sravana, having acquired the four infinities,²⁸¹ he went to the region of the siddhas. *Bharata passed seventy-seven lacs of Purvas 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 Rsabha passed six lacs of *Purvas* less a thousand years as Cakravatin. When omniscience became manifest, he passed a lac of *Purvas*, like the sun a day, wandering with the *desire* to benefit everyone. After living for eighty four lacs of *Purvas* as described, Bharata, noble, went to moksa. Sakra and the gods, whose joy bloomed out instantly like the kandala, made his moksa-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 moksa by the Lord and Cakrin successively. May it produce all kinds of pleasure for you.



Shree Ajitnath Bhagwan



Ajitanatha Charitra

1. Previous Incarnation as Vimalavahana

Glory to Ajitanatha's lotus-foot nails, whose beauty surpasses that of the ruby, which serve as mirrors for the faces of the bowing Indras. Now I shall celebrate Ajitaswamin's life which resembles a snake-charmer's charm for destroying the brood of serpents of karma.

Description of the province Vatsa

Situated in the middle part of Jambudvipa, like the navel of the continents, is Videhaksetra provided with sorrow-bliss.²⁸² In it, on the north bank of the river *Sita* there is a province named Vatsa possessing extensive wealth. Endowed with wonderful beauty, it looked like a piece of heaven that had fallen to earth. With villages upon villages and cities upon cities populating it, there was empty space only in the sky, if at all. There was a distinction between cities and villages if made by the king's authority, but they could not be distinguished from each other on the basis of wealth.

At every step there were large tanks with clear, sweet water, just as if filled by canals coming out of the Ocean of Milk. Here and there were large, clear pools whose centers, like the minds of the noble, could not be reached. At every step gardens with abundant green creepers gave the impression of *Variegated* body decoration of the earth goddess. In every village there were sugar-cane plantations which relieved the thirst of travelers, gleaming with large sugar-canes that resembled pitchers of water in the form of juice. At every cow-house the cows flooded the earth, like living rivers

of milk, with falling *cascades* of milk. On every road the fruit trees with pairs of travelers seated by them looked like the wishing-trees of the Kurus with the twins.

Description of Susima

In this province there is a famous city, suitably named Susima (Well-bounded), a depository of wealth, resembling a tilaka on the earth. This jewel of a city shines with unequaled wealth, like a city of the Asuras from the center of the earth that has become visible. There women, who are moving about the houses alone, appear to have their friends present, because of their own reflections in the jeweled walls. Its wall of bright jeweled slabs, surrounded by a *moat*, looked like the wall around the earth surrounded by the Ocean. The dust of the streets was instantly laid by the dripping streams of mada*, resembling rain-water, of the elephants moving about. The sun's rays did not penetrate at all into the head-coverings, which resembled the interiors of night-blooming lotuses^{283b}, of the high-born women. Fluttering ends of flags shone on the shrines, as if they warded off the sun repeatedly, saying, "Do not go above the shrine." The gardens with darkened skies and *inundated* grounds frequently resembled clouds clinging to the earth. Thousands of pleasure mountains, made of gold and jewels, their slopes beautiful with gardens, looked like sons of Meru. It (the city) was just like the sole meeting-place for pleasure of love, wealth, and duty at the same time, like friends. Because of its great wealth the city was like a sister between the cities Bhogavati below and Amaravati above.²⁸⁴

Description of King Vimalavahana

In this city the king was Vimalavahana, pure-minded, like the moon with white rays of virtues. Tender-hearted, he governed his subjects as if they were his own children, nourishing them, cherishing them, making them prosper, and endowing them with virtues. He had a severe standard and did not tolerate any transgression* even on his own part. Clever people cure a *blemish*, even if it appears in their own bodies.* Very powerful, he made all the kings bend their heads, as easily as the wind the tree-tops. He kept the three aims of existence²⁸⁵ uninjured by each other, like a noble *soul* rich in penance preserving the numerous groups of lives. His virtues, generosity, firmness, *earnestness*, *forbearance*, etc., adorned each other like the trees of a forest. To whose neck did his virtues, advancing like the sole leaders of happiness, not cling like friends who had come after

a long time? His command, like the course of a powerful wind, did not stumble even in places such as mountains, forests, fortresses, etc. The feet of him who had subdued the whole world, whose cruel prestige spread, touched the heads of kings, like the rays of the sun by which the whole sky is pervaded, whose cruel heat spreads, touching the mountain tops. Just as the Omniscient, the Blessed One, was the master of him, great minded, so he alone was the master of all the kings. With the power of his enemies confused, alone powerful like Sutraman, from childhood he bowed his head to sadhus only. Just as his power was unequalled In victory over external enemies, so was the power Over internal enemies* of him alone *discerning*. Just as he conquered by force elephants, horses, etc., which had strayed on the wrong road, difficult to conquer, so he conquered the group of senses. Possessing liberality and good conduct,²⁸⁶ he gave to suitable persons only, as was fitting. For that (giving) bears much fruit in a suitable person, like rainwater in a pearl-oyster. Knowing dharma*, he guided his subjects on the road of dharma, as if he were making an entrance from all sides into an enemy's city. He perfumed this earth with pure good conduct, like the sandal-tree the Malaya-country with fragrance. He became a hero in battle, a hero in compassion, a hero in liberality, by victory over enemies, by comforting the miserable, by *gratifying* beggars. So engaged in royal duties, having a firm mind, free from negligence, he protected the earth for a long time like a serpent king guarding nectar.

Reflections on samsara

One day, as he, who knew what should be done and what should not be done, was meditating on the worth and worthlessness of existence, the inclination toward disgust with existence appeared.

"*Samsara* is like a boundless Ocean, terrifying from the pain of the fall into the whirlpool of the lacs of birth-nuclei.²⁸⁷ Out upon it! Oh! Oh! in this existence people are deluded by objects seen for a moment, destroyed in a moment like magic, like dream-illusion. Youth is unsteady like the end of a flag stirred by the wind. Life is uncertain like a drop of water resting on the tip of kusa-grass^a. Of that life the months spent in the womb resembling a house in hell pass like a palyopama* because of excessive pain. When a man is born, how large a part of his life passes in childhood when he is as dependent as if he were stupid and blind! How great a portion of life passes in youth as vainly as if he were intoxicated because he sips the strong liquor of love for the objects of the senses? In old age,

when a man's body is without power to acquire the three objects of existence, the rest of his life passes in vain, as if he were asleep. Even when he knows this, a man struggles for existence alone, eager for the enjoyment of sense-objects, like a sick man struggling voluntarily for disease. If a man would strive for salvation, as he strives for sense-objects in youth, what then would be lacking?

A man, alas! surrounds himself by self-made snares of karma, like a spider with webs made from its own *Secretion*. In existence a human birth is attained with difficulty as a result of merit, like the entrance of the yoke-pin into the yoke in the Ocean.²⁸⁸ In it also the birth of a man in the Arya-countries is gained, and the attainment of a high family, and the attendance in a teacher's house for study. Whoever has acquired all this and does not strive for *emancipation* remains hungry when a meal is prepared. Both high and low conditions of existence being at their disposal here, generally foolish people seek a low level, like water. Carrying the thought, 'At the right time I shall promote the welfare of my *soul*,' a man is reached by the messengers of *Yama* who come to meet him like robbers in a forest. Though he has avoided sin, a man is overpowered and led away by Death*, even while those whom he would cherish look on, like a poor man without protection. Then, led to hell, he experiences endless pain. Men's karma follows them into another birth, like a debt.

One's own idea, 'she is my mother; he is my father; he is my brother; he is my son,' is wrong. Not even the body is one's own. There is nothing but a halt in one place of those who have come here from different places, like that of birds in a tree. Then people go elsewhere to different places, like travelers who have slept in one place at night departing at dawn. Who, pray, is a relative and who an enemy of people coming and going in this world like buckets on a water-wheel? Therefore, the household must be abandoned. It must be abandoned first, and one must strive only for the soul's welfare. For destruction of the soul's welfare is folly. Spiritual welfare, characterized by emancipation, shining with the mula and uttara-gunas like the sun's rays, gives pure, endless happiness."

Visit to Suri Arindama

As the King was reflecting thus, Sri Arindama Suri, like a wish-gem itself, came to the garden. When the King heard the news of his arrival, he felt as joyful as if he had drunk a draught of nectar. Joyfully, the King set out to pay homage to him, covering the sky with clouds, as it were, by umbrellas of peacock-feathers. Touched

by two chauris, which were like sidelong glances falling from the goddess Laksmi, on both sides; blockading all the heavens with golden-armored horses, like birds with golden wings, swift, their snorting suppressed; bending the surface of the earth with the weight of large elephants which were like living peaks of the Anjana Mountains; himself surrounded on all sides with devotion by his *vassals* who resembled possessors of mind-reading knowledge because of their knowledge of their master's mind; his arrival announced from afar by the sounds of auspicious* drums pouring forth in the sky as if in rivalry with the uproar of the *bards*; attended on all sides by thousands of *courtesans* mounted on elephants, pools of water of the emotion* of love; seated on an elephant*, the King arrived at the garden, the *abode* of much shade, resembling Nandana. The elephant of kings dismounted from the elephant's shoulder and entered the garden, like a lion a mountain-cave. From afar the King saw there the great *muni*, *Acharya* Arindama, like a grove of the trees of dharma*, rejoicing in the supreme spirit, who was like *adamantine* armor impenetrable to the arrows of love, a physician for the disease of love, *vexatious* to the enemy hate, a new cloud for the fire of *anger*, a great elephant for the tree of conceit, a Garuda for the serpent of deceit, a thunderbolt for the mountain of *greed*, a sun for the darkness of *delusion*, a friction-stick for kindling the fire of penance, possessing a wealth of *forbearance*, a canal of water for the seed of enlightenment. He saw monks there, too, some in the *utkatika* posture,²⁸⁹ some in *padma*-posture, others in *godohika*, *vira*, *vajra*, *bhadra*, *danda*, *valgulika*, *kraunca*, *hansa*, *paryanka*, *ustra*, *tarksya*, *kapalikarana*, *amrakubja*, *svastika*, *dandapadma*, and *sopasraya*-posture, some engaged in *kayotsarga**, and some in *uksa*-posture, indifferent to the body, who had carried out their vows in the midst of numerous attacks, like soldiers in battles, victorious over internal enemies*, enduring trials, powerful from penance and meditation.

The King, with devotion sprouted in the guise of horriification, as it were, approached *Acharya* Arindama and paid homage to him. The best of *suris*, his *mouth-cloth*^{290*} placed on his mouth, gave him the blessing 'Dharmalabha,' the mother of all good fortune. The King contracted his body like a tortoise from reverence and, avoiding the *avagraha** space,²⁹¹ sat down with hands joined in *suppliant* manner. The King listened with close attention to a sermon from the *Acharya*, like Purandara^s to one from a Tirthankara^s. The King's disgust with existence was increased by that sermon, like the whiteness of the moon by autumn. After he had paid homage to the

Acharya, his hands joined in *suppliant* manner, the King said in a voice full of reverence:

“People, even though experiencing the fruit, which has the form of endless pain, of the poison-tree of *samsara*, do not attain disgust with the world at all. What caused your own disgust with the world? For it must have been from some particular condition as a cause.”

The moon of acharyas, making white the surface of the sky by the moonlight of the rays of his teeth, graciously replied:

“Everything in worldly existence is a cause for disgust with the world on the part of the wise, but there is a different occasion for disgust with the world in each case. I, formerly a householder, set out on an expedition of universal conquest, accompanied by the horse*, elephant*, chariot, and infantry-branches of the army. Half way on the road, as I went along, I saw an exceedingly beautiful garden, charming with continuous, dense shade, like the rest-house of Sri wearied by wandering in the world; dancing, as it were, with hands of the waving shoots of the asoka; laughing, as it were, with the multitudes of blossom-clusters of the smiling jasmine^b; horripilated, as it were, with the rising heaps of kadamba-blossoms^b; being observed, as it were, by the eyes of the blooming ketaki^b; warding off the burning rays of the sun, though attacking from afar, by the raised arms, as it were, of the sal and palm trees^b; with resting-places offered for the sake of travelers, as it were, by the banyan trees; with water for the feet prepared, as it were, by canals here and there; with a cloud chained, as it were, by large water-wheels; summoning travelers, as it were, by the sounds of humming bees; provided with darkness, as it were, by tamala^b trees, palm, date, and sandal trees inside it, because of fear* of the sun’s rays; extending the sole umbrella of the world for the Sri of fragrance by the mango^b, campaka^b, punnaga^b, nagakesara^b, and kesara^b trees; making without effort a pleasure-pavilion for young travelers, by the continuous arbors of betel vines, lavalī-creepers, and grape vines, as if Bhadrāsala had come from the foot of Mt. Meru.

After I had spent a long time in the expedition of conquest, on my return I came again with the army to the garden. With my retinue I got out of the conveyance from curiosity, entered it, and saw that it was very different from what it was before. I thought, ‘Have I come to the wrong place by mistake, or has this been transformed? Such is magic.’ Where there were leaves and vines warding off the advance of the sun’s rays, (now) there is leaflessness, the sole umbrella against heat. Where there was beauty of young women resting in bowers, now there is harshness of sleeping

pythons. Where there were sweet sounds of peacocks, cuckoos, etc., now there is the confusion of the harsh sounds of a multitude of ravens moving to and fro. Where there was an abundance of green bark hanging down from limbs of trees, now there are snakes swinging from the ends of dry branches. Where the sky was made fragrant by the perfume of flowers, now there is a disagreeable odor from kites, doves, crows, etc. Where the earth was moist from trickles of juice from flowers, now there is dust hot as sand in a blazing fire-pit. Where there were trees bent with the burden of fruit, now the trees have fallen, *devoured* by ants at their roots. Where compounds were beautiful, enclosed by numerous vines, now these are dreadful with large snake-skins cast off by snakes. Where there were beautiful heaps of flowers under the trees, now there are immense thorns of the sthalasrngata²⁹² which has grown up.

I considered, 'Just as this garden has become changed now, so all creatures in *samsara* (become changed). Such is the condition of *samsara*. The very one who is proud of his own beauty becomes a skeleton, consumed by terrible disease. The very one who is *eloquent* with clever speech in course of time suddenly becomes very tongue-tied with a stumbling tongue. The very one who walks like a high-bred horse* with the power to move gracefully becomes lame, his walk broken by wind, etc. The one who is like Hastimalla²⁹³ with a powerful hand becomes *maimed*, his hand powerless from disease, etc. The one who is like a vulture with the power to see far becomes blind, unable to see right in front of him. People's bodies*, too, alas! are beautiful and ugly within a moment, capable and incapable within a moment, seen and not seen within a moment.'

As I was reflecting thus, disgust with *samsara* became elevated to the highest pitch, as if I were whispering a powerful charm. Then I took the vow, which is fire for the fuel of karma, the wishing-gem of nirvana^s, in the presence of munis.

The King, who possessed *discernment* and devotion, bowed again to the best of acharyas, Arindama, and said: "These honored feet, indifferent to all things, free from self-interest, wander over this earth because of the merit of just such persons as me. People fall into this terrible *samsara* because of worldly pleasures, like a cow falling into a hidden well covered with grass on its edges. Therefore, the Blessed One here, full of compassion, delivers a sermon like a proclamation, day after day, to protect living creatures. Neither wealth, nor wives, nor sons, nor relatives are of value in this worldly existence without value; but the words of a *preceptor* are of value. For me, enough of wealth which is as uncertain as a

streak of lightning. Enough of sense-objects which are sweet for the moment, resembling poison. Enough of wives, children, friends, etc., companions of this world. Give me initiation, a boat for crossing the Ocean of existence. Favor me. Until I return, after establishing the prince on his throne, this place must be adorned by you, honored sir, devoted to compassion.”

The *Acharya* replied with an encouraging speech: “This desire of yours, O King, who have lofty desires, is very good, very good! O King, you have known the truth before from the mental impressions of former births. The sermon was only the occasion, like support given to a strong man. When mendicancy is adopted by persons like you, it bears fruit up to a Tirthankara’s glory. A cow surely gives different milk according to its keeper. We shall remain in this same place, desiring to grant your wish. We wander only for the benefit of souls capable of *emancipation*.”

Preparation for initiation

When the Suri had made this reply, the Sun of Kings bowed to him, and stood up. For intelligent people do not delay about action that has been decided on. The King went from necessity to his house like an ill-favored wife, his mind intent on Acharya Arindama. Seated on the lion-throne, the King summoned the ministers, the pillars of the house of empire, and said to them:

“Gentlemen, just as we are king in this house by succession, so you are ministers with the one great vow of your master’s good. By the power of your advice the world has been conquered, like a magic power (*vidya*) by a charm. The exploits of our strength of arm were merely the instrument in the matter. You, like the thick wind, thick water, and thin wind have borne the weight of the world for me in the past. But I, absorbed in different amusements day and night was negligent like a god, devoted to sense-objects. This negligence, causing the suffering of endless existence, has been recognized by me today by the favor of a preceptor, like a cavern at night by a torch. From ignorance I have been deceived for a long time, myself by myself. For what can one, though having eyes, do when darkness breaks forth? Alas! for so long a time we have been led on the wrong path alone by our unsubdued senses like spirited horses. This service to sense-objects, which produces nothing worthwhile at maturity, has been made by me with little wit, like resorting to the shade of a vibhitaka tree.²⁹⁴ Blameless kings were struck down by me intolerant of others powers in the expedition of conquest, like elephants by a rutting elephant.* When I employed the six means,²⁹⁵

alliance, etc., against kings, how much true speech, like the shade of a palm-tree^{296b} was there! By destruction by force of the kingdoms of other kings, my conduct from birth has had only taking what was not given. Immersed in an Ocean of pleasure continually, I practiced *incontinence* like a disciple of Manmatha (Kama)^s. For so long a time I, dissatisfied with objects obtained, longing for unobtainable objects, have been in a deep stupor from *delusion*. Even one of (the sins) injury, etc., is cause for an evil condition of existence. The touching of one a Sweeper Class would cause untouchability. Consequently I shall obtain freedom from the whole five, destruction of life, etc., in the presence of a *preceptor* today, because of disgust with existence. Furthermore, I shall transfer the burden of the kingdom to the prince who is of military age, like the sun its own heat to fire in the evening. You must show great devotion to the prince just as to me. But enough of such instruction. For that is the conduct of the noble.”

Then the ministers said: “O master, people never have such, thoughts unless *emancipation* is near. Your ancestors, whose commands were unbroken from birth, like Indras in power, conquered the earth. All, their powers undetermined,²⁹⁷ dismissed the kingdom like spittle and took the vow purified by the three jewels. Your Majesty bore the burden of the earth by your own powers. We were ornaments of it like plantain-pillars in a house. Just as Your Majesty’s empire came by inheritance, so has this taking of the vow boldly and without desire for reward.²⁹⁸ The prince also is able to bear the burden of the earth as easily as a toy-lotus, like Your Majesty’s second self. If he, approves, let the lord take initiation which has emancipation as its fruit. When the master reaches a lofty stage, there is a festival on our part. Let the earth be governed by the prince, devoted to severe law, endowed with nobility and valor, like Your Majesty.”

Delighted by this approving speech of theirs, the King had the prince summoned quickly by the door-keeper. The prince came, stepping gracefully like a rajahansa, like the god Smara^s in person. Bowing to the King with devotion, like a mere footman, he sat down in the proper place with his hands joined together. Looking at the prince, as if sprinkling him by a glance full of nectar, the King said joyfully: “Former kings of our family, free from *greed*, have protected this earth like a solitary *cow* in a forest by the practice of compassion. When their sons have become competent to rule, in turn they have loaded the burden of the earth on them like bulls suitable to be yoked. Even when occupied with all of the *transient*

three worlds, they themselves strove for the eternal *abode*. No one before me remained so long as a householder. Alas! how great has been my negligence while wedded to life as a householder! Take this burden of the kingdom. We intend to take the vow. Freed from the burden by you, we shall cross the Ocean of existence."

Withering at this speech of the King like a lotus-bud at winter, his lotus-eyes wet with rising tears, the prince said: "Because of what fault of mine, Your Majesty, has this disfavor been shown to me unexpectedly, since you, O master, give this order to me considering myself a footman? Has some crime been committed by this earth that it is abandoned now like straw by its protector of long standing? O father, I have no use for the kingdom without the revered father. What use has a bee for a pool without lotuses even though it is full? Alas! fate is unkind. Alas! I am unfortunate, since my father gives such a command, abandoning me here like a clod of earth. I will not take the earth in any case; and will pay the penalty for the transgression* of my elder's command."

Depressed and pleased by his son's speech which disregarded his command and contained the essence of nobility, the King said: "You are my son; you are competent; you are learned; you are *discerning*. However, from ignorance rooted in affection you spoke thus without reflection. For in good families the command of the elder does not incur reflection 'Is it suitable?' My command, though dubious, must be executed. When the son is capable of bearing the burden, the father is certainly free from the burden. When the son is strong, look you, the lioness sleeps without fear.* Moreover, even without obtaining your consent I, desiring *emancipation*, shall abandon this world since I, son, am not depended on by you. Then you will support the world disordered and without a lord, but it will be a sin on your part to cross my command. So my command, producing happiness for me, must be obeyed by you intent on devotion, with or without reflection, son."

The ministers said, "The speech of the divine prince, discerning by nature, is suitable. Nevertheless, do what His Majesty commands. For executing the elder's command is superior to all virtues. We know that the father's instructions have been followed by Your Majesty,²⁹⁹ also. Who in the world, more than the father, could give a command not to be disobeyed?" So advised by the ministers, the prince, his head bowed, said in a choking voice, The master's command is my authority." The King was delighted by the prince obeying his command, like a night-blooming lotus^b by the moon, like peacocks by a cloud.

Coronation of the prince

Then the delighted King took the prince by the hand himself and seated him on his own throne suitable for the *coronation*-sprinkling. At the King's command pure water was brought from the different tirthas by officials like clouds. The King himself sprinkled the prince on the head while loud-toned auspicious* musical instruments* were played. Other kings also approached in turn, sprinkled him, and bowed with devotion to him like a newly-risen sun. At the King's command he put on fringed white garments and looked like a mountain with numerous white clouds. *Courtesans* anointed his body with gosirsa-sandal that resembled spotless streams of moonlight. He put on his body pearl-ornaments which seemed to be made from groups of stars strung together after drawing them from the sky. The King himself set on his head a *diadem* resplendent with blazing rubies, like his own intense *splendor*. Over his head the King had carried a spotless white umbrella resembling Glory which had instantly appeared. On both sides he was fanned by courtesans with chauris that resembled clusters of blossoms^a produced by the creeper of royal wealth. The King himself marked his forehead with a sandal-tilaka that resembled the moon on the peak of the eastern mountain. When the King had thus established the prince on the throne with the greatest joy, he gave good advice that was like a charm for guarding Laksmi.

"You are the support of the earth. No one is your support. Eliminating negligence, O son, you must support yourself by yourself. From the weakness of the support whatever is placed on it certainly perishes. Therefore beware of weakness in yourself arising from excessive devotion to sense-objects. Know that youth, power, beauty, and henceforth sole lordship also are productive of negligence which destroys the performance of intelligent action. This Laksmi that has come by family inheritance, seeking trickeries, hard to conciliate, deceives the negligent man, like a Raksasi. In her there is no inclination to constancy arising from a long residence, but she goes elsewhere without delay when she can seize the opportunity, like a maina. Feeling no fear* of censure, like an adopted child she leaves a negligent master who is like a man asleep, though awake. Certainly she has no kindness springing from protection but, jumping up suddenly like a monkey, she goes to another *abode*. Shamelessness, *fickleness*, lack of affection, and other faults also are her very nature, as going downwards is the nature of water.

Everyone prospers with Sri, even though she consists entirely of faults. Even Sakra is devoted to Sri, to say nothing of the human race. Endowed with wisdom and strength, you should always be alert in the task of making her stay, like her watchman. You must protect the earth without *greed* even if you long for Sri. For Laksmi follows a man free from greed like a girl following a handsome man. Do not resort to excessive cruelty and overpower the earth by a tax hard to bear, like the summer-sun overpowering it by its unendurable rays. You should abandon even your own people who have committed a crime a single time. For the best of dwellings is abandoned if spoiled at all by fire. You should prevent hunting, gambling, and drinking completely. The king is a sharer in their evil results as well as in the penance of ascetics. You should conquer the internal enemies*, for if there is no victory over them, external enemies, though conquered, are really unconquered. You should give service to religion, wealth, and love at the proper times without injury to each other, like a considerate husband to his wives. You should share these three aims of man in such a way that at the right time you will not be lacking in eagerness for the fourth aim of man (*emancipation*)."

Initiation of Vimalavahana

After this speech Vimalavahana became silent. The prince, his hands joined submissively, said, "Very well."

He got up from the lion-throne, respectful as before, and gave his arm to his father who wished to rise to take the vow. Supported by his son who considered himself as insignificant as a door-keeper, he went to the bath-house adorned with many *pitchers*. The chief of kings bathed himself with water flowing from dolphin-mouthed golden pitchers, resembling rain-water. Then the King dried his body with a soft cloth and anointed it with gosirsa-sandal. The King's abundant hair, dark as the leaves of the blue lotus, with flowers in it like a cloud with the moon inside, was arranged by experts. The King then put on two auspicious* divine garments, flowing, spotless, transparent, of beautiful quality like himself. Then he, who was the crown of kings, had his jeweled, golden crown, which his son had brought, placed on his head. He, ornamented by virtues, put other ornaments also, such as a necklace, armlets, and ear-ornaments, on his body. Like another kalpa-tree he gave to beggars the jewels, gold, silver, garments, and anything else they desired.

Then the elephant* of men got into a *palanquin* that required a hundred men to carry it, like Naravahana (Kubera) getting into the aerial car Puspaka. King Vimalavahana, the *abode* of merit, *resplendent* with a white umbrella and chauris as if attended by the three jewels that had come in person immediately; awaking delight in men by the great tumult of *bards* and the loud sound of musical instruments* like two friends meeting; having the beautiful appearance of the sun with the planets* from the distinguished vassal-kings hastening in the rear, at the sides, and in the front; adorned by his son going in front like a door-keeper, turning his head like a lotus turned on its stalk, seeking orders; seeing in turn *auspicious* things* being made by townswomen here and there with full dishes and *pitchers*; purifying the king's highway crowded with hundreds of bright platforms, carrying rows of pennants, smeared with yaksakar-dama-ointment; accepting at every dais an auspicious light-waving made by *courtesans*, accompanied by a concert by a band of musicians; looked at from a distance, like something never seen before, by the citizens with wide-open eyes, as motionless as if painted in a picture; followed on all sides by the people hurrying, as if they were drawn by the power of a charm, as if bewitched, as if dumb, went to the garden purified by the lotus-feet of *Acharya* Arindama. The King got out of the palanquin and entered the garden, like the mind of ascetics, on foot. The King took the entire collection of ornaments from his body like the weight of the earth from his arm. At once the King took off the *wreath* of flowers that had been long worn on his head, like the command of Kandarpa (Love). Standing at the left side of the Acharya, he paid homage to the idol and then took the *Rajoharan*,³⁰⁰ etc., the dress of a saint, which were given. The King pulled out his hair in five handfuls, saying, "I renounce all censurable activity." Noble-minded, he looked as if he had observed the vow since infancy, because of the *ascetic's* costume that he adopted at that time. He paid homage to the *preceptor* accompanied by circumambulation three times and, when he had finished, the preceptor delivered a sermon as follows.

Sermon

"A human birth is attained with difficulty in this boundless Ocean of human existence, like a conch with whorls to the right in the Ocean. Even when a human birth has been attained, the seed of enlightenment is very difficult to obtain; and in it *mendicancy* is undertaken as a result of merit. The earth suffers from the heat of the sun so long as there is no rain-cloud. The forest is broken by ele-

phants so long as there is no lion. The world is blind from darkness so long as there is no sun.

People are afraid of snakes so long as there is no Garuda. There is poverty of people so long as there is no wishing-tree. People are terrified of existence so long as the vow is not taken. Good health, beauty and grace, long life, great wealth, authority, power, *splendor*, *sovereignty*, the rank of a cakravartin, the state of a god, the rank of a Samanika-god, of an Indra, of an Ahamindra, the state of an emancipated *soul*, or of a Tirthankara^s all these are the fruit of the vow. If anyone, free from *delusion*, observes mendicancy even for one day, if he does not attain *emancipation*, nevertheless will reach heaven. How much more fortunate is he who undertakes mendicancy and observes it for a long time, after abandoning worldly glory like straw."

Life as a muni

After the great muni Arindama had delivered this sermon, he set out to wander elsewhere. For ascetics do not stay in one place. Then he (Vimalavahana) wandered constantly with his *preceptor*, like his shadow, in villages, cities, forests, mines, towns accessible by land and water, etc. Versed in carefulness about walking, he went on a road traveled by people, touched by the light of the sun, for the protection of lower forms of life³⁰¹, his eyes fixed on the road for a distance of six feet. Skilled in carefulness in speech, the *muni* used blameless, restricted speech, beneficial to all. Experienced in carefulness about *purity* of food*, when he broke fast he accepted food that was unspoiled by the forty-two faults pertaining to alms.

After examining and cleaning seats, etc., carefully,³⁰² he took them and arranged them properly, expert in carefulness in handling things. The great *sadhu*, devoted to compassion for living creatures, deposited impurities of body on ground free from lives. He set his mind,³⁰³ whose snares of imagination had been destroyed, well-established in *tranquility*, rejoicing in the supreme spirit, on that grove of trees of the *Attributes*. He was generally silent, and avoided gestures, etc.,³⁰⁴ and if he spoke as a favor when importuned, he spoke little. He did not abandon *kayotsarga**, even when he was rubbed hard by buffaloes, etc., wishing to scratch their shoulders, mistaking him for a post. Noble-minded, he restrained his movements in taking and depositing couches, seats, in walking, etc., and in standing. Thus he observed the eight³⁰⁵ carefulnesses and *controls*, that had become the mothers by the birth, protection, and purification of the body of right conduct.

Suffering from hunger,³⁰⁶ endowed with strength, not transgressing the rules about *purity* of food*, not miserable, not hesitating, wise, he went intent only on the going. Though thirsty when on the road, knowing the fundamental principles, free from misery, he did not wish cold water, but took water free from life.³⁰⁷ Though afflicted by cold, without clothing to protect his skin, he did not take acceptable clothing and he did not light a fire. Burned by the heat, he did not blame the heat, he did not recall shade, he did not fan, nor bathe, nor sprinkle his limbs, etc. Though bitten by gnats and mosquitoes, knowing the eagerness for food on the part of all, he did not cause terror nor show hostility, nor drive them away, (but) he remained indifferent. There is no garment or it is unclean in either case he, afflicted by nudity, knowing the distinction between what could and could not be accepted, did not wish it, At no time did he feel discontent, having his content in the pleasure of dharma*, a Muni, walking, standing, or sitting, he felt only satisfaction.

He did not think about women, the mud of whose association is hard to remove, who are like bolts to the door of *emancipation*. For they, if thought about, serve for the destruction of dharma. With an uncertain stay in villages, etc., *deprived* of a home and relations, he wandered alone, engaged in many special vows. Fearless, free from desire, he endured attacks agreeable and disagreeable on a seat, etc., free from the thorns of women, etc., in a solitary place. He endured comfort and discomfort in good and bad lodging, not feeling love nor hate, thinking "This must be left at dawn." Even abused, he did not become angry, knowing *forbearance* and asceticship, but on the contrary he considered it a kindness from the abuser. Even if he were struck, he endured it but did not strike back, because his life was not lost, because of the depravity of *anger* and the acquisition of merit by forbearance. Since monks who live on what is given by others cannot avoid begging, he did not feel pain from begging, and he did not wish to be a householder. He took food, etc., from another for the benefit of someone else or for his own sake, or he did not take. He did not rejoice at the taking, nor did he blame himself or anyone else at the failure to take.

He did not fear* diseases and he did not wish a cure. Knowing the separation of the mind from the body, he endured them with a cheerful mind. When bed-clothes were lacking or were small and thin, and grass, etc., were spread (to sleep on), he endured the pain arising from their contact, and did not wish they were soft. He did not shrink from dirt on his body wet from summer heat and, not wishing to bathe, he did not even have a massage. He did not desire

people to rise up to do honor to him; he did not desire worship nor gifts. He was not depressed at bad treatment, and did not rejoice at kind treatment. Seeing the knowledge of the learned and knowing his own lack of knowledge, he was not depressed; and he did not rejoice when he had arrived at superior knowledge. Thinking, "I am occupied with knowledge and right conduct, nevertheless I am a *chadmastha*,"³⁰⁸ he endured lack of knowledge, knowing the gradual acquisition of knowledge. Having pure belief, he did not consider false (the teaching in regard to) the Jinas, their speech, *jiva*, right and wrong, and another birth, because of (his) indirect means of knowledge.³⁰⁹

So the *muni*, master of Speech, body, and mind, endured trials of the mind and body caused by himself and others. Devoted ever to meditation* solely on the Masters, the holy *Arhats*, he made his own mind, exceedingly firm, like a shrine. He was devoted to siddhas, preceptors, the very learned, elders, ascetics, scriptural knowledge, and to the *congregation*.³¹⁰ Likewise he practiced other *sathanakas* also, producing tirthakrtkarma, difficult for ignoble persons.

He practiced penance, the ekavali, ratnavali, kanakavali, and sinhanihkridita long and short. Beginning destruction of karma by a month's fast, he performed penance in the form of fasting ending with a fast of eight months. After he had practiced severe penance in this way and had performed the two samlekhanas, at the end he fasted till death*, absorbed entirely in *tranquility*. Recalling the formula of homage to the Five Supreme Ones, absorbed in abstract meditation*, he abandoned his body as easily as a house.

Life as a god

He became a god in the palace *Vijaya* in the Anuttaravimanas, with a life-period of thirty-three sagaras. With a body a cubit tall, white as moon-beams, an Ahamindra, free from arrogance, adorned with beautiful ornaments, always free from opposition, placed on a beautiful couch, not going to another³¹¹ place, not making an *uttara-vaikriya* (body), beholding the lokanali³¹² through a wealth of clairvoyant knowledge, he experienced the highest bliss indicative of the bliss of *emancipation*. He breathed by fortnights corresponding to the sagaras of his life,³¹³ and desired to eat by corresponding thousands of years. When six months of his life (as a god) remained, there was no confusion (of senses) as in the case of other gods,³¹⁴ but on the contrary his *splendor* grew from merit attained. So, immersed in an abundance of wonderful bliss, like a *hansa* in a pool of nectar, he passed thirty-three sagaras like a day.

2. BIRTH OF AJITA AND SAGRA

Now, there is a city named Vinita, the crest-jewel of the earth, in Bharata in the continent Jambudvipa. After the time of the *emancipation* of Lord Rsabha Swamin, Lord of the Three Worlds, the first Tirthankara^s, when innumerable kings of the Iksvaku-family had attained emancipation and Sarvarthasiddha³¹⁵ because of their pure nature, in this city Jitasatru was king, like a broad umbrella of the Iksvaku-family warding off heat (pain) from all.

His virtues, bravery, etc., gained a lord in his very brilliant glory, like the constellations having a lord in the moon. He was a srivalli-pavilion,³¹⁶ whose center could not be reached like the Ocean, refreshing to the eyes like the moon, a house of adamant to those wishing protection. Dwelling in the hearts of all gods and men he, though one, became multiplied like the moon in water. He was over the whole world, like the midday sun, because of the circuits of the quarters traversed with unendurable brilliance. While he was ruling the earth, kings constantly bore his command on their heads like diadems. He took choice treasures from the earth and distributed them for the benefit of all the people, like a cloud giving rain.

He thought constantly in accord with dharma*, he spoke in accord with dharma, he acted in accord with dharma. Everything on his part was based on dharma.

The King had a younger brother, who was crown prince, named Sumitravijaya, whose strength was unequalled. King Jitasatru had a wife, Srimati *Vijaya* Devi, who was like a goddess come to earth. She had the appearance of being made of pieces of blooming lotuses^b from the looks of her hands, feet, eyes, and face. She was the ornament of the earth, and good behavior was her ornament. Her collection of other ornaments was merely for formality. To judge from her possession of the whole collection of arts and her uniting of every beauty, the goddess Sarasvati or Kamala had descended (to earth) for a dwelling. The King was the first among men; she was the crest-jewel of women. Their union was like that of the Ocean and Ganga^s. Now, when King Vimala's *soul* fell from (the palace) Vijaya, it became a jewel of a son, possessing three kinds of know-

ledge, in Queen *Vijaya*'s womb like a jewel-mine, on the thirteenth day of the bright half of Radha, the moon being in conjunction with the constellation Rohini. From the power of the Master who had entered the womb, happiness for hell-inhabitants even arose for a moment. In the pure fourth watch of the same night Queen *Vijaya* saw fourteen great dreams.

The fourteen dreams

The first of these was an elephant* with a swarm of bees flying about the mada*-perfume, excelling a rain-cloud in thunder, resembling Indra's elephant; a bull gleaming with lofty horns, fair as an autumn-cloud, with beautiful feet, resembling a living Kailasa; a young lion shining with nails curved like the digits of the moon and with a mane of saffron-colored hair; Kamala^a, seated on a lotus, being sprinkled by two elephants at her sides with full pitchers uplifted; a wreath of flowers in the sky, resembling a of the sky, the atmosphere being penetrated by the fragrance of blossoming flowers; next, a moon which made the sky billowy with waves of moonlight, making the night of full moon appear unexpectedly by its full circle; then a sun, making daylight even at night by its rays streaming forth, dispelling the mass of darkness; a jeweled flag-staff, resembling a branch of a kalpa-tree, like a peak of Ratnagiri, marked with lofty banners; a very beautiful full pitcher, its mouth covered with blooming, fresh white lotuses, the sole abode of happiness; a lotus-pool, marked everywhere with lotuses like seats of the goddess Sri, beautiful with billows of clear water; then an Ocean with waves, wave upon wave, as if intending to embrace the moon in the sky; an excellent palace made of varied jewels as if one had come from the Anuttara-palaces; then a lofty heap of jewels with a remarkable mass of light, as if the earth had borne its own wealth of jewels; and a smokeless fire, as if the mass of light of all the fires contained in the three worlds had been gathered into one place. In this order Queen *Vijaya* saw them entering her lotus-mouth like bees.

Rejoicing at the Arhat's conception

Then Indra's (Sakra's) lion-throne shook, and he employed clairvoyant-knowledge, an eye more powerful than a thousand eyes. By clairvoyant knowledge he knew a Tirthakrt had been conceived and, his body horripilated, Vasava^s thought:

"Now the Supreme Lord has fallen from the Anuttara-palace, *Vijaya*, a cause of rejoicing for the world. Now he has descended into the womb of Queen *Vijaya*, the wife of King Jitasatru, in the

great city Vinita in the middle division of the southern half of Bharatavarsa in the best continent named Jambudvīpa. He will be the second blessed Tirthanatha in this *avasarpini*, an Ocean with the water of compassion."

With these reflections Sunasiras hurriedly abandoned his lion-throne, foot-stool, and shoes. Taking seven-eight steps, his face upturned in the direction of the Tirthakrt, his upper garment placed in folds over his mouth,³¹⁷ placing his right knee on the ground and bending his left a little, he bowed, the surface of the ground touched by his head and hands. sakra paid homage accompanied by the Sakrastava* to the Jina^s and went to Vinita to the house of King Jitasatru.

Knowing the *descent* of the Arhat from the shaking of their thrones at that time, the other Indras also came there with devotion. Sakra and the other Indras also, devoted to the blessed lady, came to the splendid sleeping-house of the mistress, Queen Vijaya. It had a courtyard with swastikas inlaid with priceless collections of pearls, big as the fruit of the *myrobalan*, spotless, smooth, and round; it had arches made at the doors with golden pillars decorated with puppets of sapphire and with leaves of emerald; and a canopy of whole divine cloths of fine threads, five-colored, resembling the sky with twilight-clouds, arranged on all sides; adorned with columns of smoke rising from golden incense-machines, like raided clubs of a harem-guard.

They saw the mistress on a beautiful couch which was a little high on the sides and a little depressed in the middle, with pillows filled with down from a *hansa*'s breast and spread with white covers, like a female hansa on a sandy beach of the Ganga^s. They announced themselves, bowed, and explained to Vijaya that the fruit of the dreams took the form of a Tirthankara's birth. Then sakra instructed Dhanada (Kubera): "You filled this city with jewels, etc., at the beginning of the reign of Rsabha Swamin. Renew this city by new houses, etc., like a garden in the month of Madhu with new' shoots. Fill the city completely with jewels, gold, money, *grain**, garments, etc., like a cloud the earth with water."

After giving these instructions, he and the other Indras went to Nandisvara and held an eight-day festival to the eternal statues* of the *Arhats*. Then all the Vasavas went to their respective abodes. Yaksa (Kubera) performed Indra's command and went from that city to his own city.

Filled by the Lord of Alaka (Kubera) with lofty heaps of gold like the peaks of Mt. Meru, with lofty piles of silver like the peaks

of Vaitadhya, with piles of jewels like the wealth of the Ocean, with seventeen kinds of grain^{318*} like seeds of the joy of the world, with garments on all sides as if they had been taken from the kalpa-trees, with very beautiful chariots and draft-animals like those of the Jyotiskas; renewed in every house, in every market and cross-roads, the city looked like Alaka the city of god's

Vaijayanti's dreams

Sumitra's wife, Vaijayanti, also called Yasomati, saw these same dreams that night. Then *Vijaya* and Vaijayanti passed the rest of the night awake, rejoicing like blooming night-lotuses^b. At dawn Lady Vijaya related the dreams to Jitasatru and Vaijayanti to SumitraVijaya. After he has considered with an honest mind the dreams of Queen Vijaya, the King explains the fruit of the dreams as follows: "By these dreams, O Queen, a son, eminent in the three worlds, will surely be born to you, like the increase of glory by merit, like the acquisition of superior knowledge by study of the scripture, like the illumination of the world by the sun's rays."

While the King was considering the fruit of the dreams according to his knowledge, Sumitravijaya came, announced by the door-keeper. After bowing to the King like a god, the ground touched by five parts of the body, Sumitravijaya sat down in the proper place. The Prince waited a moment, bowed again to the King with devotion and, his hands joined together, related:

"Last night in the last watch your sister-in-law Vaijayanti saw these dreams entering her lotus-mouth. First, a mighty elephant*, surpassing the elephants of the quarters in trumpeting; a bull with a white figure and a high hump, bellowing; a lion with a massive mane erect and open mouth; Sri, being sprinkled by elephants at both sides; a *wreath* of five-colored flowers like a rainbow; a full moon like a full pitcher of nectar; then a sun, as if the brilliance of every sun had been taken; a tall flag-staff made of divine jewels with a fluttering banner; a full pitcher with its mouth covered with fresh white lotuses; a lotus-lake with a thousand eyes, as it were, with its blossoming lotuses; an Ocean with waves wishing to bathe the sky, as it were; a magnificent palace resembling a palace of the Samanikas; a heap of jewels with light bursting forth, like the essence of Ratnacala; and a smokeless fire which filled the sky with shoots of flames. These dreams were seen. Your Majesty alone knows correctly their fruit. Your Majesty alone shares their fruit."

The King said: "Queen *Vijaya* also saw these dreams clearly in the fourth watch last night. If these great dreams have equally great

fruit, they will create joy, like the rays of the full moon. Nevertheless, we must question experts to know exactly the fruit of the dreams resembling moonlight producing joy for night-blooming lotuses^b.”

Interpretation of the dreams

The Prince agreed and a door-keeper was sent eagerly by the King to summon men skilled in dream-science. The astrologers, covered with clean, white clothes, their skins shining from bathing, like stars veiled by the moonlight of the full moon; with blades of durva-grass^b on their heads, as if they were wearing garlands; their hair (adorned) with flowers like rivers with hansas and blue lotuses; adorned on their foreheads with tilakas of powdered *orpiment*³¹⁹ like torches of un withered knowledge; their bodies* adorned with a few priceless shining ornaments, like trees at the beginning of Caitra³²⁰ with a few fragrant flowers, came before the King, announced by the doorkeeper, like the secrets of the books of knowledge in person.

They recited to the King, separately and together, the prayers contained in the noble Vedas³²¹ which produce good fortune for everyone. They threw durva-grass, unhusked rice, etc., which conferred happiness, on the King's head, like garden-breezes throwing flowers. They sat down on lovely thrones indicated by the door-keeper, like hansas on lotus-leaves. After that, the King seated his wife and sister-in-law behind a curtain, like digits of the moon behind a cloud. Putting into their joined hands flowers and fruit like the fruit of the dreams visualized, the King told them the dreams of his wife and sister-in-law. After they had consulted with each other aside in the same place, they explained the meaning of the dreams in accordance with dream-science.

“Your Majesty, seventy-two dreams are described in dream-science. Of these, thirty are pre-eminent like planets* among heavenly bodies. Among these thirty dreams fourteen are called ‘great dreams’ by the experts in dream-science. When a Tirthankara^s or a cakravartin is in the womb, his mother sees these in succession in the fourth watch of the night. The mother of a Hari (Vasudeva)^s sees seven of them; the mother of a Sirin (Balabhadra) sees four; and the mother of a king one. There are never two *Arhats* nor two cakrins at the same time. So the son of one is a Tirthakrt and of the other a cakrabhrt. The teachings of the *Arhats* say, ‘Bharata is cakrin in the time of Rsabha; and Sagara, the son of Sumitra, in the time of the Tirthankara^s Ajita, son of Jitasatru.’ The son of Queen *Vijaya* must surely be known as a Tirthankara, and the son of *Vaijayanti* as the

lord of six-part Bharata." Then the King, delighted, presented them with gratuities, villages, earth-walled towns, etc., clothes, ornaments, etc. From the announcement of the birth (of the Tirthankara and Cakravartin), their poverty from birth disappeared. Great men, even before they are born, confer benefits on people. *Resplendent* with clothes and ornaments like kalpa-trees, with the King's permission they went to their respective houses. Vijaya and Vaijayanti, delighted, went to their houses, like the Ganga^s and the Sindhu to the Ocean.

Birth of Ajitanatha

Then at the command of Purandara (Sakra)^s women of the gods and asuras began to attend Queen Vijaya constantly and *zealously*. Vayukumara-women always removed dust, grass, sticks, etc., from all parts of the house of the mistress. Meghakumara-women, like slave-girls, sprinkled the ground of the court-yard of her house with perfumed water. The goddesses of the season rained five-colored flowers, as if eager to give a respectful reception to the Lord in embryo. The women of the Jyotiskas brought light at pleasure and at the right time, knowing the wishes of the mistress. Forest-goddesses made festoons, etc., like slave-girls, and goddesses praised her in song, like women-bards. In this way Queen Vijaya was served daily by the goddesses, like their own chief deity or like a superior one.

Queen Vijaya and Queen Vaijayanti carried their embryos, like a mass of clouds the sun, like the earth a treasure. Naturally radiant, they were exceedingly radiant because of their embryos, like pools filled by golden lotuses in the center. Their lotus-faces, as light-colored as gold, became lighter, taking the color of a piece of ivory. Their eyes, which extended to their ears naturally, became suddenly wide open like an autumn-lotus. Such loveliness of theirs increased very much suddenly, like the beauty of golden rods that have been polished. Though walking slowly before, the queens walked especially slowly like *indolent* rajahansis. Their embryos grew secretly, bestowing happiness, like lotus-stalks in rivers, like pearls in pearl-oysters.

When nine months, seven and a half days had passed, at an auspicious* moment on the eighth day of the bright half of the month Magha, the planets* being in *exaltation*, (the moon being) in the constellation Rohini, *Vijaya* bore a son marked with an elephant*, like true speech bearing merit. Neither the Queen nor her son had any birth-pains, for that is the power of the Tirthanathas arising from their own nature. At that time there was a light in the three worlds

for a moment, like the light from lightning that comes unexpectedly without a cloud. Then there was comfort for a moment even for hell-inhabitants, like comfort for travelers from shade at the arrival of a cloud. Then the heavens were serene like waters in autumn, and there was great rejoicing of the people like that of day-lotuses at dawn. An auspicious*, favorable wind blew suddenly, creeping slowly, slowly over the earth, as if rising from the earth. Birds of good *omen* appeared on all sides, indicating auspiciousness, for everything must be auspicious*, not otherwise, at the birth of the pure-minded.

Birth-rites performed by Dikkumaris

Then the thrones of the Dikkumaris trembled, as if eager to jump up from the desire to go into the Jina's presence. Wearing veils of cloth of a deep safflower^a hue, as it were, in the guise of a flood of light from beautiful crest-jewels; adorned with pearl earrings with the inside filled with their own light, like *pitchers* of nectar with tinkling waves of nectar; *resplendent* with necklaces made of various gems imitating the appearance of a rainbow made into a circle; beautiful with ropes of pearls placed on rounded breasts, stealing the beauty of *cascades* wavering on the banks of *Ratnasaila*; their creeper-like arms shining with jeweled bracelets like beautiful quivers deposited by *Ananga*^a; wearing girdles made of priceless jewels like bow-strings drawn for Love wishing to conquer the world; adorned with jeweled anklets clinging to lotus-feet like the light of all the Jyotiskas overcome by the light of the body; some with a dark body-radiance like *priyangu*-creepers, some spreading a grove of tails³²² in the sky, as it were, by their own light; some spreading light like the light of dawn, some bathing the sky with light like clear moonlight; some putting golden threads, as it were, on the sky with their light, some like dolls of cat's-eye in beauty; all with their rounded breasts resembling rivers with *cakra-vakas*, all resembling *rajahansis* in their graceful gait; all with delicate hands like creepers with sprouts, all beautiful-eyed like lotus-ponds with blooming lotuses^b; all with a flood of loveliness like ponds with water; all endowed with fairness like goddesses of love; startled by the shaking of their thrones, saying, "What is this?" the fifty-six (Dikkumaris) at once employed clairvoyant knowledge.

Then by means of clairvoyant knowledge the Dikkumaris knew simultaneously the purifying birth ritual of a Tirthakrt. They reflected: "In this very Jambudvipa in the middle part of the southern half of Bharata in the great city Vinita the second blessed Tirthakrt of

this *avasarpini*, possessing three kinds of knowledge, has been born to King Jitasatru of the Iksvaku-family by his wife *Vijaya*.”

After these reflections, they joyfully got up from their seats and took seven or eight steps, looking in the direction of the Tirthakrt. After they had placed the Jinesvara^s before them in their minds, as it were, and had bowed to him, all with deep devotion paid homage to him with the Sakrastava.* Returning, they sat down on their jeweled lion-thrones and instructed their respective Abhiyogika-gods.³²³

“Listen! We must go now to the southern half of Bharata to perform the birth-ceremonies of the second Arhat who is born. Make then for us cars with roomy interiors, made of various gems, of large dimensions.”

The Abhiyogikas, possessing strong powers, made the cars in accordance with their instructions, uneven with golden *finials* by the thousand, like offshoots of the cars of the Vaimanikas with comets; shining with gemmed pillars adorned with figures of Sal-wood like crowds of dancing girls tired out by fatigue from violent dancing; constantly ringing with rows of tinkling little bells like elephants with the loud noise of bells; beautiful with diamond balconies like thrones of Sris; like suns with a thousand lights streaming forth; adorned on all sides with jeweled wolves, bulls, horses, men, antelopes, dolphins, hansas, Sarabhas, yaks, elephants, kinnaras, forest-creepers, and heaps of lotus-tendrils on the walls, roofs, and tops of pillars, and showed them (to the Dikkumaris).

The eight Dikkumarikas living in the lower world, clothed in devadusya-cloth, their hair adorned with flowers: Bhogankara, Bhogavati, Subhoga, Bhogamalini, Toyadhara, Vicitra, Puspamala, and Anindita, each one attended by four thousand Samanikis, each one joined by four mahattaras,³²⁴ each one surrounded by seven great armies and each by seven generals, each one attended by sixteen thousand body-guards and by other powerful Vyantara-gods and goddesses, got into their cars and set off eagerly in the north-east, with charming song and dance.

Then they made immediately a vaikriyasamudghata and made a staff of soul innumerable yojanas long. They removed the coarse matter of jewels, the cat's-eye, diamond, lohitaaksa, anka, anjana after anjana, pulaka after pulaka, jyotirasa, ruby, rista, crystal, gold, and hansagarbha on all sides, of emerald and galla, and retained the fine matter. Then they made their own *uttaravaikriya*-forms. For the gods' magic powers of transformation are perfected at birth. With the gait of the gods, superior, fast, wavering, impetuous, divine with lion-like, proud, energetic, and skilful gaits, they went to the city

Ayodhya to the house of King Jitasatru, with all magnificence and all power. Then they *circumambulated* the Tirthakrt's birth-house three times with their large cars like the heavenly bodies* revolving around Amaracala (Meru). Then they stopped their cars in the northeast, not touching the ground by four fingers' distance. After they had entered the birth-house and had circumambulated the Jinendra and his mother three times, their hands joined together submissively, they said:

"Hail to you, O Mother of the World, bearing a jewel in your womb, you have become the essence of all women, giver of light to the world. You are fortunate, you are purified, you are the first in the world. This birth of yours has fruit in this human-world, since you are the mother of a man-jewel, the Ocean of Milk of compassion, the Master deserving praise in the three worlds, the Dharmacakrin, the teacher of the three worlds, the brother the world, conferring favors on all, the second Jinendra in this *avasarpini*. O Mother, we are Dikkumarikas living in the lower world and have come here to hold the birth-festival for the Tirthakrt. Do not be afraid of us."

After this speech, they bowed and withdrew to the northeast. By the vaikriyasamudghata with abundant power they created instantly a wind, called 'whirlwind.' By means of the wind, auspicious*, gentle and cool, blowing obliquely, bringing a wealth of perfume from a variety of flowers of all seasons, they removed first the dry grass, etc., around the birth-house for a *yojana* and cleaned the ground thoroughly. Then they stood not far from the Blessed One and the Blessed One's mother, singing auspicious* songs joyfully.

Then the eight Dikkumarikas living in upper Rucaka on the peaks of the garden Nandana: Meghankara, Meghavati, Sumegha, Meghamalini, Suvatsa, Vatsamitra, Varisena, Balahaka, wearing divine ornaments, attended by mahattaras, Samanikis, and bodyguards, by armies and generals as before, went to the birth-house purified by the Master's birth and circumambulated the Jinendra and the Jina's mother three times. After announcing themselves like the preceding ones, bowing to Vijaya and praising (her), they made (by magic) the sky dark with clouds, in that same place. Then they rained fragrant water, not too little and not too much, for a *yojana* from the Blessed One's birth-house. The dust was quickly destroyed by this rain, like sin by penance, like darkness by moonlight of a night of full moon. Then they created rapidly a multitude of flowers, *variegated* and blooming, like stage-directors on the floor of the stage. They made the ground exceedingly fragrant, like a dwelling of Sri, with incense-smoke rich in camphor and aloes. Then they

stood not too near and not too far from the Tirthakrt and the Tirthakrt's mother, singing the Master's spotless virtues.

Then the Dikkumarikas living on the eastern Rucaka Mts.: Nandottara, Nanda, Ananda, Ananda vardhana, *Vijaya*, *Vaijayanti*, *Jayanti*, and *Aparajita*, accompanied by all their magnificence and power, came with their retinues to the birth-house in the same way as the preceding ones and circumambulated the Master and the Master's mother three times. After they had announced themselves to the Mistress, had bowed, and had recited a hymn of praise as before, they stood in front of them, singing, and holding jeweled mirrors.

The eight Dikkumarikas living on the southern Rucaka Mts.: Samahara, Supradatta, Suprabuddha, Yasodhara, Laksmivati, Sesavati, Citragupta, Vasundhara, wearing beautiful ornaments, wreaths, and divine garments, came with their retinues to this house, in the same way as the preceding ones, bowed to the Mistress after the circumambulation and announced themselves. At the right of the Jinendra and the Jina's mother, they, sweet-voiced, stood, singing auspicious* songs, holding *pitchers* in their hands.

Also the Dikkumarikas living on the western Rucaka Mts.: Iladevi, Suradevi, Prthvi, Padmavati, Ekanasa, Navamika, Bhadra, *Sita*, with retinues of the same size, announced themselves as before, bowed to the Jina^s and Jina's mother after the circumambulation, and stood behind them, singing, holding beautiful fans.

Also the Dikkumarikas living on the northern Rucaka Mts.: Alambusa, Misrakesi, Pundarika, Varuni, Hasa, Sarvaprabha, Hri, Sri, with the same attendants announced themselves as before, bowed to the feet of the Jina and the Jina's mother after circumambulating them, and stood on the left, singing, holding beautiful chauris.

The four Dikkumarikas living in the intermediate points of the compass on Rucaka: Vicitra, Citrakanaka, Sutara, Sautramani, came, circumambulated and bowed to the Jina and the Jina's mother, and announced themselves. Singing the numerous virtues of the Master and the Master's mother, they stood at the intermediate points, northeast, etc., holding lamps* in their hands.

The four Dikkumarikas living in the center of *Rucakadvipa*: *Rupa*, *Rupansuka*, *Surupa*, *Rupakavati*, each one *resplendent* with a complete retinue as before, got into their big cars and came to the Arhat's birth-house. They circumambulated it three times, remaining in the cars themselves, and then stopped the cars in the proper place.

Then, going on foot, they circumambulated the Jinendra and the Jina's mother with devotion, bowed to them and said:

"Hail! Long live! Rejoice, you whose son is for the delight of the world. O Mother of the World, this is a fortunate moment for us to-day because of the sight of you. The Ocean (*ratnakara*), *Ratnasaila* (mountain of jewels), and the earth (*ratnagarbha*) these are useless. You alone are the source of jewels, since you have borne this jewel of a son. We Dikkumarikas, living in the center of Ruca-ka, have come here to perform the Arhat's birth-ceremonies. You must not be afraid."

With these words, they cut the Supreme Lord's navel-cord, leaving a length of four fingers. They dug a hole in which they deposited the Lord's navel-cord like a treasure, and then filled up the hole with jewels and diamonds. They covered a platform over it with *durva-grass*^b that shot up at once. Even gardens shoot up by the power of the gods. In three directions from the birth-house they immediately erected plantain-houses like houses of Sri. Inside of each they created a four-room apartment, and inside each of them a large lion-throne. Then they took the Tirthankara^s on their palms and the Mistress on their arms and led them to the southern plantain-house. Then within the four-room apartment, they seated the Master and the Master's mother comfortably on the best jeweled lion-throne. They themselves became shampooers and anointed them with oils, the oil with a hundred ingredients, etc., with comfortable manipulations. Instantly, they rubbed their bodies^{*} like jeweled mirrors with fragrant substances, sweet-smelling and ground fine.

After they had taken the Jinendra on their palms and his mother on their arms, they led them into the eastern plantain-house. They seated the Jinendra and the Jina's mother on the best jeweled lion-throne in the four-room apartment in it. They bathed the two with perfumed water, with flower-juices, and pure water, as if they had been taught to do that from birth. They put various jeweled ornaments on them, considering that their own power, being such, had accomplished its purpose after a long time.

After the goddesses had taken the Jinendra and Queen *Vijaya* as before, they went into the beautiful northern plantain-house. There they seated them, resembling a lioness and her son seated on a mountain, on the lion-throne in the four-room apartment. In a moment they had *gosirsa-sandal* brought for fuel by the Abhiyogikas from Mt. Ksudrahimavat. They made a fire spring up by rubbing two pieces of wood. For a fire is produced even from sandal-wood when it is rubbed. Using all the sandal-wood³²⁵ for fuel, the goddesses made

the fire increase as if fire had been added. They made auspicious* ceremonies with the sacrifice thrown in the fire and fastened an amulet on the Jinendra, charming in their devotion. Saying aloud, "May you live as long as a mountain," they struck together small balls of jeweled-stones near the Jina's ears. They took the Tirthankara^s on their palms and Vijaya on their arms, led them to the bath-house, and put them on the couch. Then they stood not too far away and not too close, singing rapidly the shining virtues of the Master and the Master's mother.

Birth-ceremonies presided over by Sakra

Just at that time when Sakra, very *resplendent*, surrounded by crores of gods and of Apsarases, his power being praised by crores of the best *bards*, a multitude of virtues being sung at length by a troop of Gandharvas, being fanned with chauris by *courtesans* at his sides, adorned by a very beautiful white umbrella over his head, was seated comfortably, facing the east, holding an assembly in the assembly-hall Sudharma in the Saudharmakalpa, his throne shook.

Confused by a fit of temper because of the shaking of his throne, his lower lip trembling like a fire with a quivering flame, terrifying from a deep frown like the sky with a comet that has appeared, his face copper-colored like a must-elephant*, his forehead marked by three lines like an Ocean with high waves, Vajrabhart looked at his thunderbolt, the destroyer of enemies. Observing his *anger*, General Naigamesin got up, joined hands in *suppliant* fashion before him, and said to Pracinabarhis:

"Against whom is anger on your own part, when I am the executor of your commands? There is no superior and no equal to you among gods, asuras, and mortals. After considering the cause of the shaking of your throne just now, command me, who am the giver of punishment, in regard to it, O master."

When the general had said this, Sakra gave attention and employed clairvoyant knowledge at once. Hari^s perceived the birth of the second Tirthakrt by clairvoyant knowledge, like dharma* by the Jain scriptures, like an object by a light. He thought, "Oh! In Jambudvipa in Bharatavarsa in the city Vinita the second Jinesvara^s in this *avasarpini* is born from Queen *Vijaya*, the wife of King Jitasatru. For that reason my throne shook. Shame on these wicked thoughts of mine. May the sin which I, drunk with power, committed be without consequences."

With this thought Purandara^s arose, abandoning his lion-throne, foot-stool, and slippers. Satamakha hastily took several steps, as if

starting out, facing the direction of the Tirthakrt. Placing his right knee on the ground and bending the left a little, touching the ground with his hands and head, Hari^s bowed to the Master. After he had praised the Master with the Sakrastava*, Pakasasana returned to his own place, like the Ocean turned back by the shore.

Then Sunasira, his body horripilated at once like delight embodied, instructed General Naigamesin to inform all the gods of the Tirthankara's birth and to summon them to its festival, like a householder his own people. The general accepted Pakasasana's command on his head eagerly and went away, like a thirsty man who has drunk water. He struck three times the bell Sugghosa which has a radius of a *yojana*, and which was like an immense bell on the neck of the *cow* of the assembly of Sudharma. A loud noise arose when it was struck, the guest of the range of hearing of everyone, like the noise of the Ocean when it was churned. Thirty-two lacs-less one of other bells rang distinctly also because of its ringing, like calves lowing because of the cow's lowing. All of Saudharmakalpa seemed to be made of only sound from the loud penetrating sound of the bells. The gods in the palaces, always negligent, awakened at that sound, like lions lying in caves.

"I think Sugghosa, delighting in a proclamation-drama, has been rung by some god at the command of the king of gods. Certainly the proclamation announcing Vasava's command must be heard." With this expectation the gods remained listening. When the sound of Sugghosa *tad* died away, Purandara's general made a proclamation to this effect in a loud voice:

"Attention! Listen, all the gods living in Saudharmakalpa. The lord of the gods commands you all. 'In the city Ayodhya in Bharata in Jambudvipa, the second Tirthanatha, the Lord, bestowing benefits on all, was born today from Vijaya, the wife of King Jitasatru, because of the maturing of good fortune of the world. Now we must go there with our retinues for the Jina's birth-ceremonies to purify ourselves. You must come here quickly to go there with me with all magnificence and all power.'"

The gods experienced great delight at this proclamation of his, like peacocks at thunder. At once they got into their cars like boats and, crossing the sky like the Ocean, the gods went to Sakra.

Descriptions of Sakra's car

Hari^s instructs an Abhiyogika named Palaka, "Make a car to go to the Master." He created the car a hundred thousand yojanas long and wide and five hundred yojanas high, like another Jambudvipa;

with light from jeweled walls like the Ocean with high coral; with golden *finials* like Manasa with erect lotuses; with long flags like a body marked with tilakas; with *variegated* jeweled spires like a mountain-crest with lofty peaks; beautiful with jeweled pillars like tying-posts of Sri's elephant*; inhabited by puppets resembling other Apsarases; adorned with rows of little bells like an actor who had taken *cymbals*; marked with pearl-swastikas like the sky with constellations; beautiful with wolves, bulls, men, kinnaras, elephants, hansas, forest-creepers, and lotus-tendrils.

In three directions it had three flights of stairs like long waves of *cascades* flowing down a large mountain. In front of the flights of steps were jeweled arches, sisters, as it were, of the beauty of a whole row of rainbows.

Its middle part was level and smooth like the face of an alingipuskara, like a mirror, like a lampstand.³²⁶ Painted with soft, beautiful, five-colored paintings, the floor looked as if strewn with peacock-feathers. Inside of it there was a theater-pavilion, a play-house of Sris, like a royal palace inside a city. Inside of it there was a jeweled platform, eight yojanas long and wide and four yojanas high. On it was an excellent jeweled lion-throne, like a large, pure jewel in a large ring. Above it shines a canopy, brilliant with silver, giving the impression of autumn-moonlight that had become congealed. Hanging to its center was a diamond hook, and hanging from it was a pearl-wreath of one kumbhika. Like younger brothers of this one, in the four directions there were strings of pearls measuring half a kumbha. Slowly rocked by a gentle wind, they gleamed, thieves of the beauty of the pleasure-swing of the Sri of Sunasira.

To the northeast, north, and northwest of Sakra's large jeweled lion-throne were the thrones of the eighty-four thousand Samanika-gods, beautiful with jewels, equal in number (to the gods). To the east, the eight seats of the eight wives of Indra resembled jeweled pleasure-balconies of Kamala³. In the southeast were the seats of the twelve thousand gods of the inner assembly. In the south were the fourteen thousand seats in succession of Sakra's middle assembly. In the southwest were the sixteen thousand seats of the gods of the outer assembly. Behind Sakra's lofty lion-throne were the seats of the seven generals. In each of the four directions from Sakra's throne were the seats of the eighty-four thousand bodyguards. Such a car was produced simultaneously with Sakra's command. For the accomplishment of the desires of the gods is effected by the (mere) thought.

Sankrandana, eager to go to the Jina^s, made his *uttara-vaikriya*-form having various jewels. With his eight queens, creepers³²⁷ giving the nectar of loveliness, and with the large troops of actors and Gandharvas, Hari^s, delighted, *circumambulated* the best of cars and entered it by the east jeweled stairs. Vasava^s sat down on the jeweled lion-throne, facing the east, like a lion on the crag of a mountain peak. The queens of Bidaujas adorned their own seats successively like maralis adorning lotuses. The eighty-four thousand Samanika-gods entered the car by the north stairs. They seated themselves on their respective thrones, like other incomparable images of Vajrin. Other gods and goddesses entered the car by the west stairs and sat down on the proper seats.

In front of Hari seated on the lion-throne were the eight *auspicious* things*, as if each one had been made by one of the eight wives. Near them were the umbrella, vase, full pitcher, etc. For the signs of *sovereignty* are companions like a shadow. At the front (of the car) was a large flag-staff, a thousand yojanas high, provided with hundreds of little flags, like a tree with shoots. In front of it were five of Hari's generals³²⁸ and Abhiyogika-gods attending carefully to their own duties. So Sakra, surrounded by crores of magnificent gods, his magnificence being praised by clever bands of celestial *bards*, entertained by the plays, gestures, and concerts constantly performed by the bands of actors and musicians; the flag-staff drawn ahead by five armies; splitting the universe, as it were, with the noise of the musical instruments* ahead; wishing to descend to the earth, came by car by an oblique path to the north of Saudharma-heaven.

Filled with crores of gods, the car Palaka looked like a moving Saudharma-heaven, as it descended. The best of cars, divine, surpassing thought in speed, traversed numberless continents and Oceans in a moment. The car, like a Saudharma on earth, a *pleasure-abode* of the gods, arrived at the continent Nandisvara. When he had arrived at its southeast mountain, Ratikara, Purandara^s quickly contracted the car. Gradually contracting the car more and more, Hari arrived at the city Vinita in Bharata in Jambudvipa. He circumambulated the Master's birth-house three times with the car. The Master's estate is the same as the Master. Hari^s stopped the car in the northeast at a distance, like a vassal his conveyance at the palace. Purandara^s entered the Master's birth-chamber, his figure contracted from devotion, like a servant belonging to a noble family. Sahasraksa bowed to the Tirthakrt and the Tirthakrt's mother as soon as he saw them, esteeming his eyes fortunate. After he had

circumambulated the Master and *Vijaya*, had bowed, and paid homage to them, with hands joined respectfully, he said:

“Hail to you, bearing a jewel in your womb, purifying the universe, mother of the world, bestowing a light on the world for seeing the good. O mother, you alone are blessed, by whom the second Tirthakrt, benefactor to all, was borne, like a kalpa-tree by the earth. I, lord of Saudharma, have come here to celebrate the Master’s birth-festival. O mother, you must not be afraid.”

With these words, Sahasrakṣa gave a sleeping-charm, created an image of the Tirthakrt, and placed it at the Queen’s side. Then Sakra instantly created five Sakras from himself. The gods can have any form they like, one or many. Among these, one Sakra, with sprouts of bristling hair burst forth,³²⁹ made pure in body as in mind from devotion, bowed, said, “Allow me,” and took the Jinesvara^s with lotus-hands anointed with gosirsa-sandal. The second one stayed behind and carried an umbrella over the Master’s head, giving the appearance of a full moon over a mountain. Two Haris carried chauris at his sides like heaps of merit in visible form gained from the sight of the Master. One, swinging a thunderbolt like a door-keeper, went in advance looking at the Master, his head turned a little. The Samanikas, the Parisadyas, the Trayastrinsas, and other gods also circled round the Lord like bees around a lotus. Hari^s, carrying the Master of the World carefully, arrived at Mt. Meru with the intention of holding the birth-festival.

The gods ran after the Master, knocking each other over in rivalry, like deer running after a song.³³⁰ The sky appeared crowded with clusters of blooming blue lotuses^b in the form of gods looking at the Master from afar from the corners of their eyes. Again and again the gods approached the Blessed One from afar and looked at him, like misers looking at their money. The gods flying Inwards (the Master) at the same time struck each other with an impact like waves of the Ocean. The planets^c, constellations, and stars assumed the form of a multitude of flowers in front of the Master as he went through the sky with Sakra as a vehicle. Puruhuta went in a moment to the rock Atipandukambala on the summit of Meru in the south of the peak. The Lord-of-the-east sat down, facing the east, on the top of the jeweled lion-throne, holding the lord on his own lap.

Just then the Indra of Isanakalpa became aware of the birth of the All-knowing by means of clairvoyant knowledge because of the shaking of his throne. Like Sakra, he abandoned his lion-throne, etc., took seven or eight steps, and bowed to the Lord of the World. At his command General Laghuparakrama rang the loud-toned bell

Mahaghosa. Its sound filled twenty-eight lacs of palaces, like the sound of the Ocean with high waves filling the mountain-caves on the shore. The gods of these palaces awakened at its sound like sleeping kings at the sound of the conch at daybreak. When the sound of the bell Mahaghosa had died away, the general made a proclamation as follows in a voice deep as thunder: "In the city Vinita in Bharata in Jambudvipa the Lord, the second Tirthakrt, has been born of *Vijaya* and Jitasatru. Your lord will go to Meru for his birth-ceremony. Therefore, hasten, O gods, to go with your master." At this loud proclamation all the gods went at once into the presence of the Lord of Aisana, as if drawn by a charm.

Then Isana, the Indra of the northern half,³³¹ holding a trident, wearing jeweled ornaments like a living Ratnagiri, wearing white garments, wearing a *wreath*, with a large bull as a vehicle, attended by crores of gods, Samanikas, etc., entered the car Puspaka with his retinue and left Aisanakalpa quickly by the southern path. After traversing numberless continents and Oceans in a moment the Indra of Aisana arrived at the continent Nandisvara. There he contracted his car, etc., at the northeast mountain Ratikara, like winter contracting the day. Gradually contracting it without loss of time, he went like a pupil to the feet of the Lord of the World on Sumeru.

Sanatkumara, Brahma, Sukra, and Pranata with the gods awakened by Naigamesin who rang the bell Sugghosa, arriving at Nandisvara by the north path like Sakra, contracted their cars, etc., at the southeast Ratikara. They went into the presence of the Blessed One who was seated on Sakra's lap on the peak of Meru, like constellations into the presence of the moon.

Mahendra, Lantaka, Sahasrara, and Acyuta with gods awakened by Mahaghosa and Laghuparakrama went to Nandisvara by the south path like Isana, and contracted their cars, etc., at the northeast Ratikara. Then they went joyfully to the Master on the peak of Mt. *Kancana* (Meru), like travelers in a forest to a tree with much fruit. Then in the city Camaracanca, the ornament of the south row,³³² Camara's throne in Sudharma trembled. 'Knowing by clairvoyant knowledge the purifying birth of the Tirthakrt, he took seven or eight steps, and bowed to the Jinesvara'. At once at his command the general of the infantry, Druma, struck the sweet-toned bell Oghasvara. When the sound of Oghasvara had ceased and the proclamation had been made, the Asuras name to Camara like birds to a tree in the evening. The Abhiyogika-gods, at the command of Camarendra, created in an instant a car measuring fifty thousand yojanas (square).

Adorned with a large *indradvaja** five hundred yojanas high, the car looked like a boat with a mast.

With sixty-four thousand Samanikas, thirty-three Trayastrinsas, four Lokapalas, five queens together with their retinues, three assemblies, and seven armies, seven generals, with body-guards to the number of four times the Samanikas, and also other Asurakumaras, he got into his car, went in a moment to Nandisvara, and contracted his car at his³³³ Ratikara, like Sakra. He went to the Master's feet on the peak of Mt. Meru with the speed of the current of the Jahnvi to the eastern Ocean.

In the city Balicanca, the ornament of the north row, Bali knew the birth of the Arhat by clairvoyant knowledge from the trembling of his throne. At his command the general of the infantry, Mahadruma, quickly struck the bell Mahaughasvara three times. When the sound of the bell had died away, as before he made the proclamation which was like a stream of nectar to the ears of the Asuras. By that proclamation the Asuras came from all directions to Bali, like hansas to Manasa at the sound of a cloud.

Together with the former number of queens, etc., sixty thousand Samanikas and four times as many body-guards, by means of a car of the preceding dimensions and an *indradvaja* like the preceding, after going to Ratikara of Nandisvara, he arrived at the peak of Meru.

Dharanendra, Hari^s, Venudeva, Agnisikha, Velamba, Sughosa, Jalakanta, Purna, and Amita, the Indras respectively of the Naga, Vidyut, Suparna, Agni, Vayu, Megha, Sarasvat, Dvipa^s, and Dikkumaras, belonging to the southern row; and those of the northern row, Bhutananda, Harisikha, Venudarin, Agnimanava, Prabhanjana, Mahaghosa, Jalaprabha, *Avasista*, and Amitavahana knew the birth of the Jina^s by clairvoyant knowledge from the trembling of their thrones. Then the bells, Meghasvara, Krauncasvara, Hansasvara, Manjusvara, Nandisvara, Nandighosa, Susvara, Madhurasvara, and Manjughosa, belonging respectively to the Nagas, etc., of the two divisions of the Bhavanapatis, rang, struck three times by generals named Bhadrasena belonging to *Dharana*, etc., and by those named Daksa belonging to Bhutananda, etc.³³⁴ Then all the Nagas, etc., of the two rows came instantly each to his own Indra, like horses to their own stables. At their command their respective Abhiyogikagods created at once cars *variegated* with jewels and gold, twenty-five thousand yojanas square, with *indradvajas** of two hundred and fifty yojanas. Each one attended by six queens, six thousand Samanikas and four times as many body-guards, and others,

Trayastrinsas, etc., like Camara and Bali, they got into their cars and went to Meru to the Master.

The lords of the Pisacas, Bhutas, Yaksas, Raksases, Kinnaras, Kimpurusas, Ahis, and Gandharvas: Kala, Surupa, Purnabhadra, Bhima, Kinnara, Satpurusa, Atikaya, and Gitarati respectively, belonging to the south row, and these belonging to the north row: Mahakala, Apratirupa, Manibhadra, Mahabhima, Kimpurusa, Mahapurusa, Mahakaya, Gitayasas, knowing the birth of the Arhat from the shaking of the thrones in both rows, had their bells, Manjusvara and Manjughosa respectively, rung by their respective generals. When the sound of the bells had died away and the proclamation had been made by the generals, the Vyantaras, Pisacas, etc., went to their respective Indras. The Indras, surrounded by the gods except the Trayastrinsas and lokapalas for they, like the sun and moon, do not have Trayastrinsas and Lokapalas each one attended by four thousand Samanikas and sixteen thousand bodyguards, entered their cars created by their respective Abhiyogika-gods and went to Meru to the Blessed One.

Likewise, the sixteen Indras of the eight classes of Vyantaras, the Anapannikas, etc., occupying both north and south rows, like the Indras of the Pisacas, etc., knowing the birth of the Jina^s by the shaking of their thrones as before, had Manjusvara and Manjughosa struck and the proclamation made by their respective generals and, accompanied each by his own Vyantaras, got into their cars created by the Abhiyogikas and with the Samanikas, etc., as before went into the presence of the Jina.

Innumerable Suns and Moons with retinues also came to the Jina on Meru, like sons to a father. Thus sixty-four Amaras, independent, (but) as if they were subject to another, came together in haste with devotion from desire for the Master's birth-festival.

The Indra of the eleventh and twelfth heavens³³⁵ instructed the Abhiyogika-gods to bring the *paraphernalia* for the bath. The Abhiyogikas went off in the northeast quarter; made a powerful samudghata³³⁶ and thus created *pitchers*, made of gold, silver, jewels, gold and silver, gold and jewels, silver and jewels, gold, silver and jewels, and clay, one thousand and eight of each kind. They made an equal number of vases, mirrors, dishes, vessels, earthen vessels, jewel boxes, and flower-baskets without loss of time, as if they had been taken from a store-room. The gods took the pitchers energetically and went to the Ocean of Milk, like drawers of water to a pool. like clouds they took up easily water from the Ocean of Milk with the pitchers with deep bubbling-sounds like

loud auspicious* cries. They took white and red day-blooming lotuses^B, night-blooming white and blue lotuses^B, sahasrapatras and satapatras.^{337B}

Approaching the Ocean Puskaroda, like sea-faring merchants an island, they took very rapidly lotuses, etc. The gods took water, etc., from the tirthas, Magadha, etc.,³³⁸ of Bharata- and Airavataksetra. Like heated travelers, they took clay and lotuses from the rivers, Ganga^S, etc., from the pools, Padma, etc. They took herbs, perfumes, flowers, white mustard, and saffron^B from all the principal mountain-ranges, from all the Vaitadhyas, from all the provinces and all the Vakshaskara Mts., from the Deva-and Uttarakurus, from Bhadrāsala, Nandana, Saumanasa, and Panduka encircling Sumeru, and from the mountains, *Malaya*, Dardura, etc. The gods mixed all these materials together, like doctors mixing medicines and perfumers mixing perfumes. After obtaining all this, they went to the Master, as if rivaling Acyutendra's mind in *zeal*.

Then, full of devotion, the Indra of Arana- and Acyuta-kalpa, surrounded by ten thousand Samanika-gods, thirty-three Trayastrinsas, four Lokapalas, three assemblies, seven armies and generals, and forty thousand bodyguards, with a scarf wrapped around his mouth, throwing down first a handful of flowers, together with the gods he took the one thousand and eight pitchers anointed with sandal, their mouths covered with blooming lotuses. Acyuta emptied the pitchers on the Master's head, making their mouths bowed like himself with a high degree of devotion. From contact with the Master the water, though pure, became exceedingly pure. For a jewel is more brilliant in a gold ornament. The pitchers, articulate from the pouring forth of the stream of water, appeared to be reciting prayers in the ceremony of the Master's bath. Then the great flood of water issuing from the pitchers formed a confluence with the stream of the Master's loveliness. The water, spreading over the Master's gold-colored limbs, looked like the water of the Ganga spreading over beds of golden lotuses. With the pure, beautiful water pouring over his body, the Lord looked as if he had on, an upper garment.

Among these Indras and gods some, burdened with a load of devotion, lifted the full *pitchers* and brought them to the bathers. Some stood making shade; some holding chauris, incense-burners, flowers, and perfumes. Some recited the bath-ritual; some gave cries of "Hail!" others beat drums, holding drum-sticks. Some, their cheeks and mouths puffed out, blew conches; others struck *cymbals* together. Some beat gongs with solid jeweled sticks; others beat

drums with violent *clamor*. Some danced like (professional) dancers, keeping time to hand-clapping as music; others danced in a peculiar manner like slave-clowns for amusement. Some sang like (professional) singers with poetic compositions, with postures*, etc.; some made desultory sounds in the throat like cowherds. Some played the thirty-two roles with dramatic modes; some flew up and some flew down. Some rained jewels and others gold; some ornaments and others powdered sandal. Some rained wreaths, flowers, and fruit; some gave skilful leaps; some roared like lions. Some neighed like horses, others trumpeted like elephants, others creaked like chariots, and others made the three noises. Some shook Mt. Mandara by stamping their feet; others split the earth by blows with their hands. Some made a repeated outcry with great joy; others sang *rasakas*, moving in a circle. Some blazed artificially; others cried for amusement; some thundered deeply; and others flashed like lightning.

While the gods were acting in these various ways from delight, the Lord of Acyuta joyfully bathed the Blessed One. Placing his folded hands on his head like an ornament, he cried, "Hail! Hail" aloud, sincerely devoted. He dried the Master's body with a *devadusya*-cloth with a gentle hand, like a skilled *masseur*. Representing great joy, like a dancer Acyuta led a dance with the gods before the Lord of Three Worlds. Then Acyuta anointed the Lord's body with *gosirsa*-sandal and worshipped him with divine and earthly flowers. The pitcher, throne, mirror, *srivatsa*^{s*}, *swastika*, *nandyavarta*, powder-box, and fish these eight *auspicious** things, the Indra of Arana and Acyuta designed before the Lord with dazzling, silver, unbroken rice. Absorbed in devotion, he threw down a knee-deep pile of flowers of five colors, like pieces of twilight clouds. Then Acyuta, holding an incense-burner, burned incense, making the sky appear decorated with raised arches with pillars of smoke. While the incense was being thrown up, a deep-toned bell, which looked like Mahaghosa on a small scale, was rung by the chief-gods. Hari^s himself waved the light-vessel before the Master, the circle of its high flame resembling the beauty of the stellar circle. Then the Lord of Acyuta, *horripilated* from joy, withdrew seven or eight steps, bowed, and began a hymn of praise as follows:

Stuti

"O Lord, whose body covers the sky with the color of a piece of pure gold, whom does not your body with shining *purity* put to shame, as it were? The eyes of goddesses become bees on your body

which is always fragrant without being perfumed, like a *wreath* from a coral tree. The broods of serpents in the form of diseases, O Lord, do not approach your body, as if overcome by the wealth of enjoyment of divine nectar. Since you are like an image reflected in a mirror, why speak of the disappearance of exuding perspiration from your body? Not only is your mind free from passion (ragamukta), O dispassionate one, but the blood (rakta) in your body is like a stream of milk. We can tell another characteristic of yours, O Lord, since even your flesh, O Lord, is pure, free from malodor, not disgusting. Bees abandon wreaths of flowers produced on land and sea and follow the fragrance of your breath. Your duration of existence causes extraordinary astonishment since assimilation and elimination of food* are not perceptible by touch and sight.”³³⁹

After this hymn of praise to the Lord, Acyuta withdrew a little and stood with folded hands, devoted to service, with firm devotion.

Sixty-two other Indras and their retinues bathed the Lord of the World in turn in the same way as the Lord of Acyuta. When they had recited a hymn of praise, had, and withdrawn in the same way, with folded hands sat near the Lord like devoted servants. Then the Vasava^s of the second heaven quickly made five-fold, like the Indra of Saudharmakalpa, with devotion. One sat down on the lion-throne, which resembled Aisana-heaven, on Atipandukambala which has the shape of a half-moon. Carefully he transferred the Teacher of the World to his own lap from Sakra's lap, as if from one chariot to another. Another carried a white umbrella over the Master's head; and two others carried chauris at the Lord's sides. The fifth stood in front of the Lord of the World, holding a trident, like a door-keeper, charming with a noble figure.

Then the Indra of Saudharmakalpa had the materials for the bath brought quickly by the Abhiyogika-gods. He, exceedingly skillful, created four crystal bulls like four more Crystal Mountains in the four directions from the Lord. Eight dazzling streams of water, white as the moon's rays, shot up from the eight horns of the four bulls. After shooting up, they unite in one stream at the top like rivers, and fall on the Lord of the World like the Ocean. In this way he bathed the Lord. The powerful, like poets, declare themselves in an indirect way. Like the Indra of Acyuta he made the drying, *anointing*, worship, and eight auspicious* objects according to rule. After he had praised the Lord with the Sakrastava* and had bowed to him, he began a hymn of praise in a voice choking from joy.

Stuti

“Hail! Lord of the Three Worlds. Hail! alone kind to all. Hail! cloud for the new shooting-up of the creeper of merit, Lord of the World. O Master, you have descended to the earth from the palace *Vijaya* to please this earth, like a river-stream from a mountain. The brilliant *triad* of three knowledges, like seed of the tree of emancipation, is perfected in you at birth, like coolness in water. O Lord of Three Worlds, whoever carry you always in their hearts always face good fortune like an image in a mirror. By good fortune you have become a physician, effecting cures of creatures suffering from the powerful diseases of Like desert-travelers, we are not at all satisfied taste of the nectar of your sight, O Lord of Three Worlds. May this world travel on the road with you as a guide, like a chariot with a charioteer, like a ship with a helmsman, O Lord of the World. Our own power now has its purpose accomplished by our approach at the time for service at your lotus-feet, O Blessed One.”

After reciting a hymn of praise with a hundred and eight slokas beginning with these, Pracinabarhis made himself five-fold as before. One took the Lord, one the umbrella, two the chauris, and one Sakra was in front as before, carrying the thunderbolt. Then he, going at will like the mind, humble-minded, went with his retinue to the city Vinita to the house of Jitasatru. Immediately he took up the Tirthakrt's image and laid the Tirthanatha at Lady Vijaya's side. He put a pair of ear-rings like the sun and moon and devadusya-clothes, smooth, soft, and cool on the Lords' pillow. On the Lord's canopy Sakra fastened a Sridamagandaka adorned with gold-leaf, like a sun descending from the sky. Beautiful necklaces and half-necklaces made of gems and jewels were put on it by Hari^s to amuse the Lord's eyes. He took the sleeping-charm from Queen *Vijaya*, he who resembled the moon for the night-blooming lotus^a and the sun for the day-blooming lotus.

At the command of Vaisravana who had been ordered by Sakra, the Jmbhaka-gods went to Jitasatru's house. They rained thirty-two crores each of *wrought* and *unwrought* gold, and of jewels; and thirty-two iron seats and thrones. They made a rain of ornaments, like Manyanga-trees, and a rain of garments, like Anagna-trees.³⁴⁰ They made a rain of leaves, of flowers, of fruit, as if they had gathered all of the forests, Bhadrasala, etc. They made a rain of garlands of flowers of various colors, like Citranga-trees. They rained perfume and purifying powdered sandal, like south winds raining powdered cardamom, etc., that had been blown up (in the

air). They made a very heavy rain of treasure, like Puskaravarta-clouds a rain of water.

At the command of Pakasasana ruling Saudharma the Abhiyogikas made a proclamation as follows: "Attention! Listen carefully, all Vaimanika, Bhavanadhipati, Jyotis, and Vyantara-gods. If anyone thinks anything improper about the Arhat or his mother, his head will burst into seven pieces, like a cluster of arjaka-blossoms⁸."

Then all the gods and asuras with their Indras went from the peak of Meru to Nandisvara, their joy blooming forth suddenly. After bowing to the Blessed One the Indra of Saudharma went instantly from Jitasatru's house to the continent Nandisvara. There on the eastern Mt. Anjana, he held an eight-day festival to the eternal images of the *Arhats* in the eternal temples, Sakra's four Lokapalas, delighted, held an eight-day festival on the four Dadhimukha mountains. On the northern Mt. Anjana the Indra of Isana held an eight-day festival to the eternal images of the Arhats in the eternal temples. His Lokapalas, like the preceding, held an eight-day festival to the statues of Rsabha, etc., on the Dadhimukha mountains. The Indra Camara held an eight-day festival on the southern Mt. Anjana, and his Lokapalas on the four Dadhimukha mountains. The Indra Bali held an eight-day festival on the western Mt. Anjana, and his Lokapalas on the Dadhimukha mountains. Then the gods and asuras, their duties discharged, went from the best of continents, like a meeting-place, to their respective abodes.

Birth of Sagara

Now, after the birth of the Arhat, in the same night Vaijayanti also bore a son easily, like the Ganga⁸ a golden lotus. The attendants of both his wife and sister-in-law, *Vijaya* and Vaijayanti, gladdened Jitasatru by the announcement of the birth of a son.

Celebration by the people

Delighted by the news, the King gave such a reward that good fortune in his family was like a *cow* of plenty. Now the King increased in size like a river at the coming of clouds, like the Ocean at full moon. The King shared expansion with the earth, graciousness with the sky, strength with the wind. The King released even enemies from prison, and captivity remained then only for elephants, etc. The King made wonderful pujas to the images of the Jinas in the shrines, like Sakra to the eternal images of the Arhats. Without any distinction between what was his own and others', beggars were

satisfied with money. For rain from a cloud that has come up is common to all.

Teachers approached, reciting their own poetry, with pupils gamboling like calves freed from a stake. Here was a Brahman teacher, reciting charms from the Vedas; there were the sayings of astrologers full of consideration in regard to auspicious* moments, etc. Here were the best joyous outcries of high-born women; there the auspicious sound of songs of gazelle-eyed *courtesans*. Here was the tumult of *bards* suitable for the preparation of a festival; there blessings in beautiful dvipathaka-meter of wandering bards. Here were the voices loud with joy of crowds of servants speaking to each other; there tumult made by door-keepers which was pleasing from the summoning of petitioners. In the palace-courtyard noise attained sole kingship, like thunder in the sky filled with rainy-season clouds.

In one place people anointed themselves with saffron^B and other ointments; in another they put on linen and other garments. On one side they honored themselves with divine wreaths and ornaments; on another they pleased themselves with betel mixed with camphor. They sprinkled saffron in the courtyard and arranged swastikas with pearls resembling lotuses. Arches were made with pillars of fresh plantain, and golden *pitchers* were set at the sides of the arches. The musician-women of the city, their braids of hair containing flowers, wearing head-dresses of wreaths of flowers, with wreaths hanging from their necks, like Sris of the season in person; with shining jeweled ear-ornaments, armlets, gold neck-ornaments, bracelets, and anklets, like goddesses of Ratnadri; their girdles forming a row, with upper garments whose fluttering borders hang down on both sides, like creepers of kalpa-trees, gave concerts charming with singing and clapping of the hands, like women of the gods. Young women of wealthy city-families, wearing beautiful veils, with safflower-colored upper garments, thieves of the beauty of the eastern quarter covered by twilight-clouds, the beauty of their bodies* augmented by saffron-ointment like rivers by the pollen of a bed of blooming lotuses^B, their eyes downcast as if observing carefulness in walking, adorned with ornaments shining like their own good behavior, came there carrying in their hands full dishes of flowers and durva-grass^B.

Some vassal-kings filled dishes with beautiful pearls like unhusked rice and came to the King's festival. Others who were very wealthy brought collections of jeweled ornaments to Jitasatru, like gods to Satamanyu. Some again brought priceless fine, soft cloths that seemed to be woven from plantain- or lotus-threads. Others presented the King with a heap of gold resembling treasure depo-

sited by Jrmabhaka-gods. Some brought many elephants in must, *haughty* as if they were the crown princes of the elephants of the quarters. Other kings brought horses excelling in speed, like brothers of Uccaihsravas, like younger brothers of the horses of the sun. The courtyard of the palace, though extensive, became impassable from gift-vehicles to the King, like the heart from negligence. The King accepted these gifts to please them. For what is lacking to one whose son is the god of gods himself?

At the King's command big platforms, like palaces of the gods, were made at every step in the city. At every shop and house there were festoons with jeweled dishes, as if placed by Jyotiska-gods who had come from curiosity. On every road the ground was sprinkled with saffron-water to lay the dust, like an *anointing* of the earth indicating auspiciousness. At every step plays, at every step concerts, at every step sounds of musical instruments* were made joyfully by the citizens. For ten days the King had the city hold a great festival, during which it was free from custom-duties, free from fines, free from entrance of soldiers, free from taxes.

The name-giving festival

On an auspicious* day the King instructed his ministers in regard to the name-giving festival of his son and nephew.

A pavilion was covered with curtains, thick with many folds, impenetrable by the sun's rays as if from fear* of the King's command. Here and there plantain-pillars shone brightly, spreading a lotus-bed in the sky, as it were, with the flower-calyxes. Conservatories with various flowers were made, which were resorted to by Sri unweariedly, like a charmed bee. The pavilion was filled with seats characterized by down, filled with cotton, and made of wood,³⁴¹ like the sky filled with stars. The King's pavilion was made in this way instantly by his ministers, like Sakra's car by the Abhiyogika-gods.

Men and women, carrying auspicious* objects in their hands, went there joyfully and were seated in their proper places by the door-keepers. The ministers bestowed saffron-ointment, flowers, and betel³⁴² on them with respect, as if they were their own brothers. The best auspicious, musical instruments* were played with sweet sounds, auspicious* speeches of high-born women arose on all sides. Pure recitations of charms of Brahmans were in evidence; and songs in *vardhamana* and other meters were commenced by the musicians. The cry of "Hail! Hail!" was made by *panegyrists* in tune, and the pavilion sang also, as it were, with the loud echoes of the cry.

The King gave the name Ajita to his son, because 'While he was in the womb, his mother was not beaten by me in gambling with dice.' The King gave the pure name Sagara to his brother's son with a great festival just as in the case of his own son.

The King attained unbroken bliss, as if immersed in nectar, observing the princes who were marked by hundreds of favorable marks, eager for the task of supporting the earth, like extra arms of his own.

3. THE INITIATION AND OMNISCIENCE OF AJITA

Childhood of Ajita and Sagara

Lord Ajita was taken care of by five nurses⁵⁷ appointed by sakra; Sagara, on the other hand, was taken care of by five appointed by the King. Ajitaswamin sucked the nectar inserted in the thumb of his lotus-hand by the gods. For the *Arhats* do not nurse. Sagara, on the contrary, sucked the nurse's *irreproachable* breast at the proper time, like a forest-tree the water of a canal. The royal boys grew day by day, like two branches of a tree, like the two tusks of an elephant.* In turn, or at the same time, they climbed on the King's lap, like lion-cubs a mountain-slope. Their fathers smiled at their very charming smiles, but were astonished at their strong walking. Even when held by the nurses, they did not stay on their laps. Certainly the young of a lion do not stay in a cage.

Running about rapidly as they liked, they tired out their nurses running after them. Strength is a quality of the noble. The royal boys, surpassing the Vayukumarakas³⁴³ in speed, caught birds, pleasure-parrots, peacocks, etc. By various kinds of flattery, the nurses halted the boys in their course as they wandered at pleasure like bhadra-elephants. Divine little bells, tinkling, on the boys, looked like bees on lotuses. Necklaces of gold and jewels fastened on their necks, tinkling on the breast, looked like flashes of lightning in the sky. As they played at will, dangling golden earrings gave the impression of new suns reflected in water. As they moved, their waving top-knots looked like newly grown tails of young peacocks. They were passed from lap to lap by kings from curiosity, like rajahansas from lotus to lotus by large waves. The King set them on his lap, breast arms, shoulder, and head, like jeweled ornaments. Smelling their heads again and again, like a bee smelling a lotus, with spontaneous delight, the King was not satisfied. Walking at both sides of the King, clinging to his fingers, they looked like the two suns of Meru. The King meditated on them constantly with supreme joy and agreeably like a yogi^s on the supreme *soul* and the soul. The King often looked at them, as if they were wishing-trees that had grown up in the house, and often spoke to them, if they

were parrots. With joy on the part of the King and glory to the Iksvaku-family, they both gradually became more and more mature.

Youth of Ajita and Sagara

Ajitaswamin himself knew all the arts, law, and other things, such as grammar, etc. For the Jinas possess three kinds of knowledge naturally. On the other hand, at the King's command Sagara began to go to a teacher on an auspicious* day, which was celebrated by a festival. In a few days Sagara absorbed the sciences, grammar etc., like the Ocean the waters of rivers. Without effort Saumitri (Sagara) took the wealth of *rhetoric* from the teacher, like a torch taking light from another torch. He made his own speech accomplish its purpose by poems, praises of passionless saints, flowers on the creepers of rhetoric, *elixir* for the ear. An Ocean of learning and intelligence, he grasped unhesitatingly all the works of sacred authority, like deposits made by himself.

Sagara defeated his opponents by unerring quotations from the doctrine of Syadvada, like Jitasatru enemies by arrows. He plunged into the unfathomable Ocean of political science which had evil sea-monsters, filled with waves of the application of the six policies, of the (four) means, of regal power,³⁴⁴ etc. He learned without difficulty the eight-fold Ayurveda* also the torch of knowledge of the strength and effects of all herbs and essences. He acquired the science which is the source of knowledge about concerts, consisting of four kinds of musical instruments* four dramatic styles,³⁴⁵ and four modes of conveying pleasure. Without instruction he knew the characteristics of elephants complete with bites, states of mada*, bodily characteristics, and medical treatment. He established in his heart by study and experience practices about draft-animals and the characteristics of horses and their treatment.

He put in his heart archery and the characteristics of other weapons just from hearing them, as easily as his own name. He attained skill in fighting with the bow, sword and shield, dagger, arrow, axe, lance, javelin, club, kampana, staff, spear, pike, plow-share, mace, cudgel, pattisa, duhsphota, bhusandhi, sling, arrow, trident, dart, and other weapons in conformity with the manuals. He became filled with all the arts like the full moon with digits, and he was adorned with good *qualities*, reverence, etc., like ornaments.

Holy Ajitanatha was served every moment by Sakra or other gods full of devotion. Some gods came and played with him as companions, eager for the sight of the varied pleasures of Ajita Swamin. Some, from a desire to drink the nectar of his speech, made

him speak by means of repeated jokes and flattering speeches. Others, longing for instruction from the lord who was not giving instruction, gained wealth from instruction by making wagers in sportive gambling. Some became door-keepers; some ministers; some carried his shoes, while others carried his umbrella; some carried his betel-box; some became servants; and other gods carried his weapons*, while the Lord played.

Sagara, after studying the manuals day by day, reported to Lord Ajita, like a minister reporting his duties. Sagara, intelligent, asked the Master about doubts unexplained by the teacher, as Bharata had asked the son of Nabhi. Ajitaswamin dispersed his doubts quickly by means of sense, scripture, and clairvoyant-knowledge,³⁴⁶ as the moon disperses darkness by its rays. Subduing it by the three controls,³⁴⁷ furnished with a firm seat, making it advance, he showed him (Ajita) an elephant*, even a rogue. Before him he rode horses, even wild ones, with or without a saddle, with five gaits. He exhibited to the Lord the shooting a doll on a wheel, shooting an invisible object by sound, the shooting at a target in water, the shooting a clay-ball on a wheel with arrows. He showed padagati, carrying a sword and shield, having entered the shield like the moon a cloud. He whirled rapidly a lance, spear, and club, giving the appearance of a fiery streak of lightning, revolving in the sky. He showed him knife-science with all the knife-positions, expert in all the steps, like a dancer showing a dance. From devotion to his teacher and a desire to be taught by him he showed Ajitaswamin his skill in other weapons also. Whatever was lacking in Sagara's arts the Master taught him. For such a man has such a teacher. So both, engaged in activities according to their natures, crossed the first period of life, like travelers crossing the boundary of a village.

Personal description

Adorned with entirely symmetrical bodies* and with joints called 'double-mortise-collar and pin,' gold-color, four hundred and fifty bows tall, their breasts marked with the *Srivatsa**, wearing shining fillets, they attained youth characterized by beauty of the body, like the sun and moon with rays of a high degree of beauty, autumn. They shone with hair dark and wavy like full brothers of the Yamuna's waves, and with foreheads like brothers of the moon of the eighth day. Their cheeks were like golden mirrors, and their eyes tender and soft like petals of the blue lotus. Their noses looked like bridges between the pools of their eyes, and their lips like twin fruit of the bimba. Their ears with beautiful whorls looked like pearl-

oysters, and their necks, purified by three lines, like conchs. Their shoulders were arched like the frontal boss of an elephant*, and their arms were long and fleshy like the king of serpents. Their breasts resembled slabs of Svarnasaila, and their navels were very deep like the mind. Their waists were slender as the middle part of a thunder-bolt; their thighs, straight and soft, had the shape of an elephant's trunk. Their legs were like the legs of a deer; and their feet had straight toes like the petals of the sthalapadma. Charming naturally and especially so because of youth, they were dear to young women, like gardens because of spring. Sagara surpassed all mortals in beauty and also in good *qualities*, strength, etc., just as Vasava^s surpassed all gods. Lord Ajita, on the other hand, excelled to a high degree all the Kalpadevas and all the inhabitants of the Graiveyaka- and Anuttara-heavens, and even an *aharaka*-body in beauty, just as Mt. Meru surpasses all mountains in size.

Their marriages

Then King Jitasatru and Mahendra themselves talked to Lord Ajita about marriage, though he was free from passion. Because of their importunity and knowing that he had karma with pleasure as its fruit, Ajitaswamin replied, "Very well," to their speech. Then the King married to him hundreds of magnificent royal maidens like other embodiments of Sri who had chosen their husband. Not satisfied by his son's marriage-festival, the King married royal maidens resembling goddesses to Sagara. Lord Ajita, though unsubdued by the senses, enjoyed pleasure with his wives in order to destroy his pleasure-karma. For the cure is in accordance with the disease. Sagara amused himself with his wives in various and numerous sports in many play-grounds, like an elephant* with elephant-cows.

Initiation of Jitasatru

One day, King Jitasatru, who was disgusted with existence, and his brother said to their sons who had reached the age of eighteen lacs of purvas*: "Sons, all our ancestors took the vow, which is fundamental for acquiring *emancipation*, after they had protected the earth fittingly for some lacs of purvas and had transferred it to their sons. Henceforth, this same action of others is our action. Now, princes, we two are going to take the vow, and the custom in our family is the reason for our action. Then you two will be king and heir-apparent, like us. Give your consent now to our *mendicancy*."

Ajitaswamin replied: "Father, this is fitting for you. It would be fitting for me also, if karma with pleasure as its fruit were not an obstacle. A *discerning* man places no obstacle in the way of another taking the vow. How much less shall I hinder my esteemed father who has appointed a suitable time! Whoever wards off the fourth object of existence (moksa) from his father, even though from devotion, has certainly arisen as his enemy in the guise of a son. Nevertheless, father, I beg you, let my uncle take the kingdom. For the younger brother, well-trained, is superior to the son."

Sumitra replied: "I will certainly not abandon my master's feet to take the kingdom. For who would abandon much for the sake of little? Service to the elder is more important to the wise than a kingdom, or great *sovereignty*, or the rank of a cakravartin, or even the state of a god."

Then Ajitanatha said to him, "If you do not wish to take the kingdom, uncle, nevertheless remain here for our happiness, after becoming an *ascetic* in spirit."

Jitasatru said, "Brother, consider what my son says urgently. An ascetic in spirit is an ascetic. He (Ajita) is a Tirthakara before your eyes. In his *congregation** your desire will be accomplished. Consider! Do not be overeager, dear brother. Seeing one son become a dharma-cakrin and the other a cakravartin, you will attain happiness surpassing the happiness of all."

Though eager for the vow, Sumitra agreed to his speech. For the command of the elder is not to be crossed by the noble, like the shore by the Oceans. Jitasatru, delighted, himself crowned Ajitaswamin with a very great festival. All the earth rejoiced at this *coronation*. For who is not pleased when a leader, capable of protecting everyone, has been obtained? Ajitaswamin established Sagara as heir-apparent, like a friend of Atanu (Kama)^s establishing his second body.

Then Holy Ajitanatha held the departure-festival of Jitasatru fittingly with great magnificence. Jitasatru adopted mendicancy, the mother of *emancipation*, in the presence of the elders of Rsabha Swamin's congregation. Then subduing the internal enemies*, as well as the external ones, he maintained the vow uninjured like his kingdom. *Omniscience* having arisen, engaged in Sailesimeditation, having the eight karmas destroyed successively, he attained emancipation.

Ajita's Rule as king

Now, Ajitanatha, endowed with all the powers, directed the earth as easily as his own child. While he was guiding the earth, his subjects without fines, etc. kept to the path like the horses of a good charioteer. While Ajita Swamin, thunder for the peacocks of his subjects, a wishing-tree for requests, ruled the earth, there was grinding only of *grain**, tying only of cattle, cutting only of jewels, beating only of drums, heating of gold only, sharpening of weapons* only, the digging up of houses only, crookedness of women's brows only, striking of balls only, cleaving of only the earth of the fields, casting into wooden cages of only birds, suppression of only disease, remaining in water of only lotuses, burning of aloes only, crushing of sandal only, churning of curds only, pressing of sugar-cane only, drinking of honey only by bees³⁴⁸, rising of mada³⁴⁹ only in elephants, *strife* only in friendship, fear* of censure only, greed only for groups of good *qualities*, and intolerance for only one's own faults.

Kings honored him, considering themselves his footmen, though proud. For other gems are servants before the thought-gem. He did not employ punishment; he did not even frown. The earth was *submissive* to him, like a loving woman to her beloved.

He absorbed the glory of the kings by his own powerful *splendor*, like the sun the water of pools by its rays. The earth of his palace courtyard was turned into mud daily by the mada* of the elephants that were presented to the King. All the directions were trod upon, like the ground by lines of vehicles, by the King's beautifully stepping horses. No one was able to count the number of infantry and chariots, which were like the waves in the Ocean, in Ajita Swamin's army. Elephant-riders, horsemen, charioteers, infantry were merely *insignia* of rank of the Lord abounding in strength of arm. The Lord did not take pride in unique power; he was not arrogant from unequaled strength of arm; he did not consider himself fortunate because of his beauty, though incomparable; he was not intoxicated by his extensive possessions; he was not proud because of the other sources of pride, either; but, on the contrary, considered everything like straw, knowing their impermanence. Thus directing the kingdom, the Lord passed happily fifty-three lacs of purvas* from youth.

Initiation

One day, after he had dismissed the council, the Master, possessing the three kinds of knowledge, went to a secluded spot, and reflected as follows:

“How long henceforth must I remain a householder, turned away from my own business because of the pleasure fruit almost consumed? ‘I must defend this country; must guard this city; preserve these villages; protect these people. These elephants must be reared; these horses fed; these servants must be maintained; these petitioners satisfied; these attendants supported; these suppliants protected; these pandits talked to; these friends entertained; these ministers must be favored; these relatives elevated; these wives made happy; and these sons cared for.’

Confused by other people’s business by such thoughts every moment, a human being wastes his whole human birth without fruit. Because of the business of these people, not considering what is fitting or unfitting, bewildered like an animal, he commits various evils. The people for whose sake a foolish man commits evils do not follow him at all when he goes on the road to death.” If they remain right here, let them remain, certainly. Alas! even this body does not follow from place to place. For the sake of this miserable ungrateful body, foolish people acquire much evil karma in vain.

Alone a creature is born, alone he dies; alone he experiences karma accumulated in another birth. The wealth which he acquired is again consumed by others together; but he, alone, is tormented in the bosom of hell because of his acts. Alone a creature subject to karma wanders again and again in this extensive forest of existence, terrible with the forest-fire of pain. Whatever pain is connected with existence, whatever happiness arises from *emancipation*, alone he experiences that. There is no companion. Just as one swimming across a river does it in a moment, but not if he has possessions fastened to his chest, hands, feet, etc.; just so, averse to possessions of money, body, etc., alone, he arrives safely across the Ocean of existence.’

While the Lord was engaged in these reflections, his mind averse to existence, the Lokantika-gods, the Sarasvatas, etc., came and said to him: “O Blessed One, you are self-enlightened. Certainly you are not enlightened by us. Nevertheless, this is a reminder, Lord of the World. Found a *congregation*.” After saying this and bowing at Ajita Swamin’s feet, they went to Brahmaloaka, like birds to their nest at evening.

By their speech which conformed to his own thoughts, the Lord's disgust with existence was increased like a cloud by an east wind. Then the Teacher of the Three Worlds summoned Sagara and said, "Take the burden of the kingdom from us because we wish to cross the Ocean of existence."

So addressed by Ajitanatha, Sagara, his face dark, shedding tears like a cloud rain-drops one by one, said, "Have I shown a lack of devotion to Your Majesty, because of which you now give orders to separate me from you? Suppose there has been some lack of devotion, still it is not (cause) for this lack of favor. A child though failing in devotion is taught, but not deserted, by those entitled to respect. What is the use of a tree, though tall, if it gives no shade? Or of a cloud, though risen, if it has no water? Or of a mountain, though lofty, if it has no *cascades*? Or of a body, though well-shaped, if devoid of beauty? Or of a blooming flower, if it has no fragrance? What use is the kingdom to me if it is without you?"

I will not leave the feet of you who are free from worldly connections, free from desire, longing for *emancipation*, O Lord. Why speak of taking the kingdom? Kingdom, sons, wives, friends, retinue all these are easy to abandon like straw. Your feet are difficult for me to abandon. O Lord, just as I became heir-apparent when you became king, so I shall become your disciple now when you take the vow. Begging alms is better than *sovereignty* to a disciple devoted to day and night service to the teacher's lotus-feet. Even though ignorant, clinging to your feet I shall cross existence. For a foolish cow-herd can cross a river by holding to a cow's tail. With you I shall take initiation; with you I shall wander; with you I shall endure trials hard to endure; with you I shall endure attacks,³⁵⁰ O Teacher of the Three Worlds. I shall not remain here at all. Favor me."

Then Ajitaswamin said to Sagara, who had agreed only to service, in a voice gushing with nectar: "*Persistence* in acquiring self-restraint is certainly suitable, dear brother. However, your karma which has pleasure as its fruit is not yet destroyed. When you have consumed the karma with pleasure as its fruit, as I have, you should take the vow, most *efficacious* for emancipation, at the right time. So, O Crown-prince, take this kingdom, yours by inheritance. We, on the other hand, shall take the empire of self-restraint."

When the Master had spoken to him in this way, he reflected to himself: "Fear" of separation from the Lord and fear of breaking his command grieve me. Obedience to the elder's command is better for me considering the two possibilities, 'Separation from the Master is painful to me; transgression' of his command is more painful to

me” After these reflections, Sagara, very intelligent, agreed in a choking voice to the Master’s words.

Sagara’s coronation

Then the best of kings instructed his ministers at once in regard to the *coronation* of the noble Sagara. Water for the bath was brought from the tirthas with *pitchers* covered with lotuses, like pools easily produced. Instantly other objects of the coronation-*paraphernalia* were prepared by workers, as well as presents by kings. When kings like power embodied and ministers excelling *Brhaspati* in counsel had come; when generals like Dikpalas had arrived by command, and relatives, excited from joy, had met at one time; when others, superintendents of elephants, horses, and military forces, etc., were present as if they had come simultaneously from one house; while conchs were blown, like mountain-plateaux with noisy *cascades*; while drums resembling clouds were beaten; while numerous kettle-drums were beaten with drumsticks with echoes in all directions, like teachers of *auspicious** things; while *cymbals* clashed together like waves of the Ocean; while gongs³⁵¹ rattled on all sides; while some other musical instruments* were blown, some beaten, and some struck together; while musicians sang auspicious songs sweetly, and Brahmans, *bards*, etc., recited blessings, Sagara’s coronation was made properly by the chief-priests at the command of Ajita Swamin.

All the kings, *vassals*, and ministers, bowed to Sagara, like the people to the rising sun with folded hands raised to their foreheads. The chief-citizens approached, carrying choice presents, and bowed to the King like the new moon, with devotion. “We have not been abandoned by the Master, since he has made this other embodiment of himself our leader,” the people said, rejoicing.

Now the Blessed Lord Ajita, an Ocean of compassion, began to make gifts for a year, like a cloud beginning to rain. The gods, named Tiryagjrmabhakas,³⁵² sent by Dhanada at Vasava’s command, came there. Then they brought money which had been dropped or lost, whose owners had died, whose marks (of ownership) had been completely obliterated, whose masters had vanished, which was in mountain-caves, deposited in cemeteries, and hidden in houses. They made piles of it on the ground at the entrance and exit at triangular places, at rectangular places, at the junctions of three roads, and at the junctions of four roads. At every junction of three roads, on every road, at every junction of four roads, the Master had a proclamation made, “Take this gold.” The lord of the World,

seated from sunrise till mealtime,³⁵³ gave to everyone whatever gold he asked for. Every day the Lord of the Universe gave one crores and eight lacs of gold to petitioners. Then in one year the Lord gave three hundred and eighty-eight crores and eighty lacs of gold.³⁵⁴ As a consequence of fate and the Master's power, the people did not become exceedingly grasping even in obtaining whatever they desired. Rich in compassion, the Lord satisfied the earth with money in this way, like a wishing-gem that had unexpected power, for a year.

The initiation-ceremony

At the end of the year's giving, Sakra's throne shook, and he knew by clairvoyant knowledge that it was time for the Lord's initiation. Hari^s went with the gods, the Samanikas, etc., to make the departure-festival at the time of the Blessed One's initiation. Making the sky appear to have moving pavilions with the aerial cars, and to have mountains rising up with his tall fine elephants; reaching the sky with horses, like the Ocean with waves; touching the chariot of the sun with chariots with unstumbling gait; making tilakas on the sky with flags carrying wreaths of bells and imitating the ear-naps of the sky-elephants; being serenaded by some gods in a charming way in the gandhara-scale; being praised by some with new poems; being instructed by some who had the borders of their garments placed over their mouths; being reminded by some of the ancient stories about the Tirthakrts, Divaspati went in a moment from heaven to the city Vinita, considering it exceedingly purified by the Master's feet.

The other Indras of the gods and asuras went likewise, knowing by the shaking of their thrones that it was time for the Lord's initiation.

Then the Indras of the gods, Acyuta and others, and the Indras of men, Sagara and others, made in turn the initiation-bath of the Lord. Sakra rubbed his body which was wet with the bath-water with a devadasya-cloth, like a chief-jeweler rubbing a jewel. Vajrapani rubbed the Teacher of the World with shining ointments with his own hand, like an appointed perfumer. Vasava^s, having a wealth of knowledge derived from memory, at once put spotless garments of devadasya-cloth on the Lord of the World. Hari had the Lord take a crown, ear-rings, necklace, armlets, bracelets, and other ornaments.

His hair supplied with divine wreaths of flowers; shining with a tilaka like a third eye in his forehead; auspiciousness being introduced by songs by women of the gods, asuras, and mortals in a

sweet manner with various languages; being praised by the gods, asuras, and kings like *bards*; with a wealth of incense made by Vyantaras carrying golden incense-jars; adorned with a large white umbrella with yellow barleria, like Mt. Hima with a pool on its peak; fanned by gods with beautiful chauris on both sides; supported by Bidaujas like a respectful door-keeper; followed by King Sagara, confused by joy and sorrow, like a favorable wind, shedding tears; purifying completely the earth by his feet resembling the mallow, the Lord got into the *palanquin*, Suprabha, which required a thousand men to carry it.

The palanquin, giving the impression of a car of a planet* in the sky, was lifted in front by men and Vidyadharas; and in the rear by gods. The Master's palanquin, carried by them, advancing with an unstumbling gait in the sky, looked like a boat on the Ocean. The Lord of the World seated on it on a lion-throne was fanned by both the Indras of Saudharma and Isana. The Lord of the World set out by the center road of Vinita, eager to take initiation, like a bridegroom the hand of the bride. The bearers of the palanquin looked like moving wishing-trees, as they advanced, their ear-ornaments dangling, their necklaces shaking, the edges of their garments fluttering.

The citizens some, though their wives were always stumbling; some, though their necklaces were breaking by striking against their chests; some, though their upper garments were slipping from their shoulders; others, though their doors and courtyards were left empty; some, even though guests announced from a foreign country had arrived; others, though the birth-festival of a son had just started; others, though an auspicious* time for marriage was present just then; and others, though the *paraphernalia* for a bath had been brought; some, who had taken the sip of water,³⁵⁵ though the meal was half eaten; others, though their *anointing*, which had been undertaken at the right time, was half applied; others, though their ornaments, ear-rings, etc., were only half put on; others, though the news of the Master's departure-festival was only half heard; some, the *wreath* of flowers being only half tied in the braid of hair; others, the tilaka being half made on the forehead; some, their household-orders only half spoken; others, the daily ceremonies only half performed going on foot, though conveyances were near at hand, purified by devotion, came to see the Master.

Now in front, now behind, now at both sides of the Lord of the World the citizens stood, like young elephants around an elephant.* Some climbed on top of shops, some on cottages, some on palace-

roofs, and others on the tops of platforms; some scaled the copings of walls, some climbed to the tops of trees, and others to the backs of tall elephants from a desire to see the Master. The towns-women, delighted, waved the ends of their garments with the appearance of chauris some of them; others threw parched rice on the ground like seed of dharma.* Some lifted up the seven-branched fire-vessel like a fire; others set full dishes like (heaped-up) glory before the Lord. Some placed full *pitchers* like depositories of blessings; others waved cloths like twilight-clouds in the sky. Some sang auspicious* songs, and some danced, and others laughed charmingly.

The sky was covered by devoted Vidyadharas, gods and asuras, moving to and fro like flocks of Garudas. Numerous troops of actors belonging to the sixty-four Indras performed plays before the Master, considering themselves fortunate. Bands of musicians belonging to the Bidaujas gave concerts, exerting themselves and being delighted at the same time. Here and there actors, followers of Sagara, gave plays with various roles in rivalry with the gods. The royal women-musicians, the ornament of Ayodhya, gave shows capturing the gaze of every eye. Then the space between heaven and earth was filled with the loud noise of the tumult of the plays and concerts given by gods and mortals. The ground was covered with gravel from the broken and crushed necklaces of the numerous kings, *vassals*, and rich men advancing. The highways were muddy with mada* of the best rutting elephants, divine and earthly. The three worlds looked like one world with one over-lordship from all the gods, asuras, and men who had come together in the presence of the Master.

The Lord of the World, exceedingly courteous because of the courtesy of the people, accepted blessings at every step, though indifferent. The Teacher of the World favored gods and men coming there together with a glance equally gracious. Thus a great festival being celebrated by gods and asuras, the Lord went gradually to the garden named Sahasramravana. The Blessed One, Lord Ajita, entered the garden hedged in on all sides by ketaki-trees^b close together, with spaces difficult to penetrate for the swarms of bees intoxicated by the fragrance of flowers; with the space between trees and creepers cleaned by the town-boys, wishing to play, like slaves of rich men; the strong pregnancy-whim of its trees, the kurubaka^b, asoka^b, bakula^b, etc., being fulfilled often by the townswomen fond of sport;³⁵⁶ the sweet water of its channels being sipped eagerly by Vidyadharakumaras like travelers who had halted; a home being often made for sport in its lofty trees by Khecara-couples like pairs

of birds; its ground sandy all over from the arka and kusa with ankle-deep pollen like divine powdered camphor and musk; the water-basin at the root of the rajadana^B, orange, and citron trees^B being filled with milk by the gardeners; with large garlands of flowers commenced by flower-girls competing with each other in the twining of various wreaths; with people lying, sitting, and eating on adequate plantain leaves from inclination, though there were divine couches, seats, and utensils; its ground kissed by numerous trees whose whole tops were hanging down and bent by the weight of their abundant fruit; with cuckoos intoxicated by eating mango-shoots; filled with noise by parrots excited by eating pomegranates; and with unbroken shade from the dense trees like rain-clouds.

Then the Teacher of the World descended from the jewel of a *palanquin* to cross existence himself, like a charioteer from a chariot to cross a river. After that, he took off his jewels, ornaments, etc., wishing to put on the three jewels which are won with difficulty even by the gods. The Lord of the World received a spotless devadusya-cloth brought by Sakra together with equipment to indicate dharma³⁵⁷. Observing a two days' fast, on the ninth day of the bright half of Magha, when the moon was in *conjunction* with the constellation Rohini, under a saptacchada tree in the evening Ajitaswamin himself plucked out his hair entirely in five handfuls, as well as love, etc.³⁵⁸ The Lord of Saudharma received it in the end of his upper garment like an attendant receiving a magnificent object given from favor. Sahasrakṣa himself threw the Master's hair in the Ocean of Milk, like a sea-faring merchant a pooja. Returning quickly, Hari^s restrained the tumult of gods, asuras, and men by a gesture of his hand, as if remembering a charm for silence.

After he had made the namaskara to the siddhas pronouncing the samayika, the Lord ascended right-conduct, a great chariot on the road to *emancipation*. Just then the Lord's fourth knowledge, mind-reading knowledge (manahparyaya*), came into existence like a twin-brother of initiation. Then there was a moment of happiness even for hell-inhabitants, and in the three worlds there was a light like a flash of lightning. One thousand kings took initiation after the Lord. For that is suitable for those who have vowed to follow the Master. After they had *circumambulated* and bowed to the Lord of the World, the Indras, Acyuta and others, began a hymn of praise as follows:

Stuti

“Just as formerly you attained disgust with existence by regard for severe discipline, so in this birth its suitability came from birth. Just as disgust with existence is not conspicuous among causes of pain, so it is among the causes of bliss for you skilled in means of obtaining emancipation. Just as you have sharpened the weapon of disgust with existence on the whet-stone of *discernment*, so it manifestly has made a sharp attack on emancipation. When the Sri of gods and kings, which is called ‘pleasure,’ is enjoyed by you, O Lord, even then you have disgust with existence. Always disgusted with existence, when you attain union with the objects of love, thinking ‘Enough of these,’ then you have strong disgust with existence. When you are master of indifference to pleasure, pain, existence, *emancipation*, then there is certainly disgust with existence. When are you not disgusted with existence?

Others are devoted to disgust with existence filled with pain, filled with *delusion*, but in you disgust with existence filled with knowledge has become the only object on which your thoughts are fixed. Homage to you, constantly bestowing benefits even in indifference, devoted to disgust with existence, protector, supreme spirit.”

After this hymn of praise to the Teacher of the World and after they had paid homage, the masters of the gods (Indras) and the gods went to the continent Nandisvara. There Sakra, etc., made an eight-day festival like the birth-festival, to the eternal images of the *Arhats* on the mountains, Anjana and other mountains. Saying, “When shall we see the Lord again?” the lords of the gods and the gods went to their respective abodes.

Stuti

King Sagara bowed to the Supreme Lord, his hands folded in submission, and in a choking voice began a hymn of praise:

“O Blessed One, Ajitaswamin, be victorious, Teacher of the World, sun for the blooming of a multitude of lotuses in the three worlds. O Lord, you are adorned with four kinds of unlimited knowledge sense, scripture, clairvoyant, and mind reading knowledge, like the earth with four large Oceans.³⁵⁹ You are able to uproot karma easily, and these followers of yours will show the path to the people. O Blessed One, you are another *soul* of all creatures, I think. How can you strive for their peerless bliss, otherwise? Abandoning the passions like dirt, immersed in the water of compassion, you alone have a purified soul, free from stain, like a lotus-leaf.

Even while you were king, for you devoted to the law there was no friend and no foe. This impartiality of yours now is suitable. What is to be said? I surmise, O Blessed One, that your bestowal of gifts for a year was indeed a prelude to the excellent play of the gift of fearlessness to the three worlds. Those districts, villages, cities, and towns through which you wander like the wind from *Malaya*, favoring them, are fortunate."

After he had praised the Master thus, the King bowed with devotion and went slowly, slowly to his own city, his eyes wet with tears.

The Lord's fast-breaking

On the next day the Master broke his two days, fast with rice pudding³⁶⁰ at the house of King Brahmadatta. The gods rained a stream of treasure consisting of twelve and a half crores of gold into the courtyard of King Brahmadatta's house. With upraised arms the gods waved in the air the ends of their garments which stole the beauty of the shoots of vines rocked by the wind. Also the drum, beaten by the joyful gods, sounded in the sky with the deep sound of the murmur of the Ocean breaking on the shore. The gods made a shower of perfumed rain resembling perspiration of the Master's glories wandering about. The chief-gods showered five-colored flowers followed on all sides by bees like friends. "Oh, the gift! Oh, the gift! This is an excellent gift, for by its power the giver has unequaled power instantly. He attains emancipation, sometimes in this very same birth, or sometimes in the third, being born in the heavens or in the kalpatitas³⁶¹ in the second birth." So the gods with joyful hearts made a loud tumult in the sky accompanied by cries of "Hail! Hail!"

The persons who saw the Lord receive alms became free from disease, like gods physically. When the Blessed One had broken his fast, he left the house of King Brahmadatta, like an elephant^{*} leaving a pool after drinking. Thinking "No one must step on the footprints," King Brahmadatta had a platform of jewels made over the Lord's footprints. King Brahmadatta made a puja three times a day with flowers, etc., to the platform, considering the Jinesvara^s present there. If this platform had not been worshipped with ointment, flowers, etc., he did not eat, like a servant, the master not having eaten.

The Lord's wandering

The Blessed One wandered over the earth with unhindered progress like the wind, with carefulness in walking unbroken. Presented here with rice pudding and other things free from life;³⁶² there his lotus-feet anointed with pleasant ointments; awaited here by laymen's sons paying homage; followed there by people unsatisfied in looking at him; with auspicious* waving of garments made by the people in some places; at other places given a reception-gift of curds, durva-grass^b, unhusked rice, etc.; here urged by the people to permit them to lead him to their own homes; there his progress impeded by people falling on the ground; sometimes his lotus-feet wiped by the laymen with their hair; sometimes begged for instruction by the simple-minded people; free from possessions, free from self-interest, indifferent to the world, the Master wandered over the earth, turning villages and cities into sacred places from association with himself.

Lord Ajita wandered at will, his mind unshaken just as it was in the villages and cities on big mountains and in big forests terrifying from the hootings of owls, with jackals giving loud howls, cruel from the hissing of serpents, with cats excited and yowling, formidable with howling wolves living very cruelly on deer, echoing with varieties of cries of tiger-families, with screams of crows flying from trees split by huge elephants, with rocks and ground burst open by blows from a multitude of lions' tails, with paths filled with bones of large elephants crushed by sarabhas, echoing with the sounds from the bows of Sabaras engaged in hunting, with Bhilla-boys occupied in seizing bears' ears, and with fires starting from tree-tops rubbing together.

The Lord, naturally resolute, practiced *kayotsarga** with ease, sometimes, motionless as another peak on a mountain-top, resembling a conquered person gazing at the ground only; sometimes on the bank of a great river like a tree with joints broken by troops of leaping monkeys; sometimes in a cemetery filled with formidable Vetalas, Pisacas, and ghosts at play, with pollen of flowers blown about by the wind; and in other places more terrifying than the Raudras³⁶³ Sometimes the Blessed One, Lord Ajita, observed a one day's fast, sometimes a two days' fast, or three or four days' fast; at one time a fast of five days, at other times fasts of six, seven, or eight days; sometimes a fast of one month, of two, three, four, five, six, seven, up to eight months, while he was wandering in the Aryan countries, his powers un-diminished.

Even in the hot season when the heat of the sun was burning his forehead, indifferent to the body, he did not desire even the shade of a tree. In the winter season when the trees were filled with a load of falling snow, the Lord did not desire a fire, like a person with burning bile. The Lord was not disturbed by the torrents, made powerful by strong winds, from the clouds, like a river-ranging elephant.* He endured also other trials hard to endure, enduring all like the earth, a tilaka (himself) on the earth.

The Lord spent twelve years enduring trials with severe and manifold penances and with numerous vows.

The Master, never settled like a rhinoceros, solitary as the horn of a rhinoceros, motionless as Sumeru, fearless as a lion, unrestrained as the wind, his gaze fixed on one object like that of a serpent, his luster being increased from penance like gold from fire; surrounded by the three *controls* like a choice tree by hedges; observing the five kinds of carefulness, like Dhanvin (Love) carrying five arrows in his hand; meditating on the fourfold meditation* the teaching of the Jinas, the *difficulties* arising from love, hate, and *delusion*, the results of karma, and the form of the universe,³⁶⁴ having a form himself worthy to be meditated on, wandering in villages, cities, and forests, the Lord gradually approached the grove Sahasramravana.

The Lord's omniscience

The Lord stood in pratima under a saptacchada³⁶⁵ tree that served as an umbrella, motionless as its trunk. Then the Lord went from the gunasthana named 'Apramattasamyata'³⁶⁶ to the eighth gunasthana named 'Apurvakarana'.³⁶⁷ Then wandering from interpretation of scripture to text and from text to interpretation, he went to the first pure meditation*, nanatvasrutavicara.^{368*} Then the Lord ascended to the ninth gunasthana, named 'Anivrtti-badara',³⁶⁹ making no distinction in thought-activity. Then, by diminishing the passion *greed*, he went to the tenth gunasthana, named 'suksmasam-paraya'.^{370*} Possessing infinite power, able to destroy all the karma of the three worlds, from the destruction of delusion he arrived at the (twelfth) gunasthana, 'ksinamoha'.³⁷¹ At the last moment of the twelfth gunasthana the Lord reached the second pure meditation, 'ekatvasruta'.³⁷² By that meditation the Lord of the World reduced his mind containing the sense-objects of the three worlds, like reducing poison of a snake-bite which had penetrated the whole body like a charm. Just as a fire burns up and goes out when most of the fuel has been taken away and a little left, in the same way his

mind became extinct. Then the Jina's fire of meditation blazing up, the destructive karmas³⁷³ melted away completely like snow. On the eleventh of the bright half of Pausa, when the moon was over Rohini and the Master was engaged in a two day's fast, his brilliant omniscience arose. The Lord of the World saw the *animate* and inanimate objects of the three periods of time and the thoughts present in the three worlds, as if they had come to the hollow of his hand.

As soon as the Master's omniscience had arisen, the Lord of Saudharma's lion-throne shook, as if from fear* of disrespect to the Master. To find out the reason for the shaking, Maghavan employed clairvoyance, as one who wishes to find out the depth of water in a pond uses a rope. By clairvoyance Vasava^s saw "The Master's *omniscience* has arisen," as one sees an object by lamplight. Purandara^s abandoned his jeweled lion-throne and jeweled foot-protections. The fear* of disrespect is very strong in the noble. Hari^s took seven or eight steps in the direction of the Arhat, like a pupil who has finished his studies and is admitted within the guru's jurisdiction. Bending his left knee a little, touching the ground with his right knee, hands, and head, Adribhid bowed. Rising and stepping back, Balasudana again adorned the lion-throne, like a lion a high mountain. Puruhuta and the other gods who had been summoned went instantly to the Lord of Jinas with great *splendor* as well as devotion. All the other Indras knew from the shaking of their thrones that the Master had attained omniscience and went to the Jina's presence as if in rivalry (in speed).

Building of the samavasarana

For the space of a *yojana* the Vayukumara-gods removed gravel, etc., since they are the superintendents in this matter. The Meghakumara-gods showered perfumed rain resembling an autumn-rain, just enough to lay the dust, in this space. The gods paved the surface of the ground very attractively, like the interior of a shrine, with gold and jeweled slabs. The Sris of the seasons, like winds of the dawn, rained blooming five-colored flowers knee-deep. After they had made a jeweled dais in the center, the Bhavanapatis made around it a low wall of silver with a coping of gold. The Jyotiskas made a second wall of gold with a coping of jewels like their own brilliance condensed. The Vaimanika-gods made the upper wall of jewels with a coping of rubies.

In each wall there were four beautiful doors, just as in the wall around Jambudvipa, abodes for the relaxation of the mind. At every door there were ornamental arches with leaves of emerald resem-

bling beautiful rows of parrots flying in the sky. On the two sides of the arches were set *pitchers* with lotuses in their mouths like cakravakas on the two sides of a river at evening. At every door there was a tank full of golden lotuses like an auspicious* pitcher filled with clear, sweet water. At each door golden incense-jars were placed by the gods, increasing the size of the emerald arches, as it were, by the smoke from the incense. Inside the middle wall in the northeast direction the gods made a dais for the Master's rest. In the ground inside the third wall the Vyantaras set a caitya-tree, one *gavyuti* and fourteen hundred bows high. Then the Vyantara-gods made a lion-throne, a dais³⁷⁴ two chauris, and three shining umbrellas. In this manner the *samavasarana* was made by the gods, the sole refuge* for one frightened by existence, the destroyer of all calamities in this world.

Then attended on all sides by the gods to the minimum number of a crores crying "Hail! Hail!" like *bards*, the Lord of the World, setting his lotus-feet in turn on nine golden lotuses moved forward by the gods, entered the east door and *circumambulated* the caitya-tree. For a prescribed ceremony must not be disregarded even by the great. After he had paid homage to the *congregation** with the speech "Homage to the congregation (the Sangh)" the Lord seated himself on the lion-throne, facing the east. At once the Vyantaras created images of the Master in the other directions. For they are superintendents of the remaining tasks. These copies of the Master's form were (made) by his power. For they themselves (the gods) are not able to make such images of the Master. Behind him a halo, in front of him a dharmacakra and sakradhvaja,³⁷⁵ and the sound of the drum in the sky appeared at once.

The monks, nuns, and the Vaimanika-women entered by the east door, circumambulated the Lord of the Three Worlds three times and bowed to him. The monks sat down in the southeast quarter, and the Vaimanika-women and nuns stood behind them. The Bhavanesa-, Jyotiska-, and Vyantara-women came by the south door, circumambulated the Lord, and stood in succession in the southwest. The Bhavanesas, Jyotiskas, and Vyantaras came by the west door, bowed to the Lord together with circumambulation, and sat in succession in the northwest. The Vaimanikas³⁷⁶ with the Indras entered by the north door, bowed to the Lord with circumambulation, and sat down in succession in the northwest.

Stuti

Sakra bowed again to the Lord, his hands folded submissively, the hair on his body erect from devotion, and began a hymn of praise as follows:

“O Lord, you delight the people, kind to all, because of friendliness to all arising from Tirthakrtnamakarma. Animals, men, and gods by the crores with their retinues are accommodated in the preaching-hall which is a *yojana* in size. Your speech, bestowing enlightenment in regard to dharma*, though in only one form, is delightful by transformation into each of their dialects. In more than one hundred yojanas³⁷⁷ clouds of disease that have risen formerly are quickly dispersed by the wind-waves of your wandering. Plagues of the seasons mice, grasshoppers, parrots disappear from the earth at once like injustice dismissed by the king. The fire of enmity arising on account of women, fields, villages, etc., becomes extinct on the surface of the earth as if from rain of the Puskaravarta-clouds of your compassion. Pestilences, the enemies of the world, do not exist while your power is wandering on earth, a drum for the destruction of misfortune, O Lord. While you, alone devoted to all, are raining love on the people, there can be neither an excess of rain nor a drought, causing distress. Cruel attacks from one’s own country and from another country disappear quickly because of your power, like elephants at the roar of a lion. Famine is destroyed while you, endowed with all miraculous powers, a living kalpa-tree, wander on earth. A great light, surpassing the sun, is collected at the back of your head, as if with the idea ‘May it be easy to see his body.’³⁷⁸

To whom does not the power of the *sovereignty* of Yoga, known to all, arising from the destruction of karma, cause amazement! No one but you roots up completely by the roots the grass of karma, though accumulated through endless time, though endless. You have employed such a method with repetition of action that even without desire you have attained the highest glory of the undertaking. Reverence to you, a pure vessel of friendship, possessing the fragrance of joy, to be venerated because of your compassion and indifference, whose *soul* is Yoga.”

Sagara goes to the Samavasarana

Now the keepers of the garden (Sahasramravana) went and reported to Cakrin Sagara that the Lord of Jinas, lord Ajita, was at the *samavasarana*. The Cakravartin was not so delighted at the cakra’s appearance as at the news of the lord’s samavasarana. Delighted, the

King gave them twelve and a half crores of gold as a present. Then after he had bathed and had made the *propitiatory* rites of the tilaka and *auspicious** things, possessing a noble form and wearing jeweled ornaments like Indra, his shoulder necklace made firm, twirling an elephant-goad in his hand, Sagara obtained a choice elephant* and mounted in front. The King looked like a sun half-risen, his figure concealed up to the waist by the elephant's high frontal boss.

The soldiers came at the sounds of the conch, drum, etc., streaming forth in the sky, like the gods at the proclamations by the bells, Sughosa, etc. The Cakrabhart, accompanied by thousands of crowned kings, looked as if he had many vaikriya-forms. The chief of kings with a light umbrella over his head looked like a whirlpool of the sky-Ganga^s. With the chauris at his sides moving together Sagara looked like Mt. Meru with two moons.

Covering the ground completely with horses with trappings of gold like birds with golden wings; with chariots with tall flag-staffs like boats with masts; with choice elephants with trickling mada* like mountains with *cascades*; with infantry with weapons* raised like waves of the Ocean with serpents, the King soon reached the vicinity of Sahasramravana.

King Sagara descended from the elephant, like a *muni* from conceit, at the golden mounting-block at the garden-gate. Sagara left his umbrella, chauris, and also other *insignia* of royalty. For that is the procedure of the reverent. From reverence he did not put on his shoes, and disregarded the arm offered by the door-keeper. Then King Sagara went on foot with crowds of men and women of the town to the samavasarana. The King entered the samavasarana by the north door, like the sun the division of the sky in the sign of Capricorn.³⁷⁹ After he had circumambulated the Teacher of the World three times and bowed to him, Sagara began a hymn of praise in a voice sweet as nectar:

Stuti

“The cakra³⁸⁰ shines in front of you, a sun at the meridian for people with *wrong-belief*, imperishable collyrium^{381*} for keen-sighted people with *right-belief*, a tilaka of the Laksmi of Tirthakrts. Jambhavidvis has raised a finger to say, ‘He alone is master in the world,’ in the guise of a lofty *indradhvaja*.* Wherever your feet take a step, there the gods and asuras scatter Sri dwelling on a lotus in the guise of lotuses. You became four-faced, I think, in order to describe simultaneously the fourfold dharma*: liberality, good conduct, penance, and state of mind. The three classes of gods³⁸² have made

the three walls (the *samavasarana*), as you have begun to protect the three worlds from the three faults.³⁸³ Thorns have their points turned down while you wander over the earth. Does darkness face the sun? The hair on your head and body, your nails, and beard do not grow. This external power of Yoga has not been attained by other founders of congregations.³⁸⁴ The five spheres of the senses, called 'sound, form, flavor, tangibility, and odor,' do not become contrary in your presence, like dialecticians. All the seasons approach your feet simultaneously as if from fear of inopportune assistance to Kandarpa. The gods worship the earth, because of the touch of your feet, with a fragrant shower and a heap of divine flowers. Even the birds circumambulate³⁸⁵ you, O you who are revered by the world. What is the fate of the great who are ill-behaved³⁸⁶ to you? How could there be evil conduct of five-sensed creatures in your presence, when the wind, though one-sensed, lays aside unpleasantness? The trees bow to you with their crowns, astonished at your great power. Their tops have their purpose accomplished, but the heads of people with *wrong-belief* have not. A minimum of a crores of gods and asuras serves you. For there is no sloth in a matter provided with an abundance of good fortune."³⁸⁷

After he had praised the Blessed One this way, he withdrew with a respectful step, and he and the crowd of men and women stood behind Maghavan. So the fourfold *congregation* remained on the ground within the upper wall of the *samavasarana* from devotion, as if engaged in meditation. Animals, groups of serpents, etc., were within the middle wall like friends of each other, their hostility abandoned. Within the third wall were the riding-animals of the gods, asuras, and humans who had come to attend the Master. Then the Blessed Ajitaswamin began a sermon with speech extending a *yojana*, and conforming to every dialect.

Sermon on dharmadhyana

"This *samsara* devoid of merit is considered to have merit, just as glass is considered to be cat's-eye, by the simple-minded, alas! Samsara grows from creatures' manifold karma which is produced every instant, like a tree from pregnancy whims. By the non-existence of karma the non-existence of *samsara* logically arises. Therefore, every intelligent person must always strive for the destruction of karma. The destruction of karma is from good meditation, and that meditation is four-fold: on *ajna*, *apaya*, *vipaka*, and *samsthana*.³⁸⁸ *Ajna* is the teaching of the *Arhats*, and it is established as two-fold; of these the first is *agama* and the second *hetuva-*

da. Agama³⁸⁹ is that which gives knowledge from the words only of the categories. Hetuvada is named from conformity with another authority.³⁹⁰ There is equal authority of these two from agreement because of the characterization of 'Authority' as 'Originating from a source free from any fault The faults love, hate, *delusion* do not exist in an Arhat. The speech of the Arhats is authority originating from a faultless source, perfect with its aspects³⁹¹ and means of acquiring knowledge³⁹² unobstructed by priority and posteriority, not to be refuted by other doctrines even though very powerful, the Ocean to the rivers of the many divisions Angas, *Upangas*, *Prakirnas*, etc.,³⁹³ adorned with the Sri of *sovereignty* over subjects in the form of many supernatural powers, very difficult to grasp by those who are not fit for *emancipation*, and very easy to grasp by those capable of emancipation; to be highly praised constantly by men and gods because of the Angas. When one has resorted to this ajna and with the addition of the law of Syadvada has firm faith in objects as perishable and imperishable in accordance with *substance* and modification and as having a real form in reference to their own form and having an unreal form in reference to other forms³⁹⁴, that meditation* is called *ajnavicaya*.

There are *difficulties* (*apaya*) by the thousands of those by whom the path of the Jinas is untouched, to whom the Supreme Lord is unknown, and by whom the future is unconsidered. What impure acts have not been committed by the *soul* subjected to the intense darkness of *deceit* and *delusion*? Or what calamity has not been experienced?

'Whatever pain I suffered among hell-inhabitants, animals, and humans,³⁹⁵ this is negligence of myself alone, ignorant. Even after attaining the highest knowledge, I myself have made a fire burn on my head by evil deeds arising from activities of mind, speech, and body. Even though the path to *emancipation* has been at your disposal, alas! O *soul*, by you alone I myself have been made to fall into calamities by searching for wrong paths. Just as a fool goes begging alms even when a good government has been obtained; so, even though emancipation was at your disposal, you have wandered about for worldly existence.'

That is regarded as '*Apayavicaya-meditation**' in which one reflects thus on calamities arising from love, hate, and *delusion*.

The fruit of karma is called '*vipaka*' and it is good and bad. It is experienced in many aspects through the totality of *substance*, space, etc. Among these good (fruit) is experienced from enjoyment of substance, such as women, wreaths, food*, etc.; bad is expe-

rienced from snakes, weapons*, fire, poison, etc. Good is experienced from living in space, such as a palace, heavenly palace, garden, etc.; but bad from living in a cemetery, jungle, forest, etc. Good is experienced from enjoyment in time neither hot nor cold, spring, etc. bad from wandering in the heat and cold, summer and winter, etc. There would be good fruit in a state of mind such as *tranquility* of mind, contentment, etc.; there would be bad in a state of mind such as *anger*, conceit, cruelty, etc. It would be good in a birth as a good divinity, in a human birth in the Bhogabhumis, etc.;³⁹⁶ but bad in a birth as an inferior human, animal, hell-inhabitant, etc.

The eight karmas

Furthermore, the rising, destruction, destruction and subsidence, and subsidence of the karmas take place here, after they have been affected by substance, space, time, state of mind, and birth. Creatures' karmas attain their respective fruits from *conjunction* with the totality of substance, etc., as named above. These karmas are eight, as follows:

That is *knowledge-obscuring-karma* by which the knowledge of a person with an omniscient form³⁹⁷ is always covered like an eye by a curtain. *Mati**, *Sruta*, *Avadhi**, *Manahparyaya**, and *Kevala* these five knowledge are covered, and these are the five kinds of *knowledge-obscuring*. The obscuring of the five sleep-perceptions and of the group of four³⁹⁸ is the result of *perception-obscuring* karma. Just as someone wishing to see his master is presented by the door-keeper and does not see him, so the means by which the *soul* does not see is perception-obscuring.

That is called *feeling-karma* which has the feeling of pleasure and pain inherent, resembling the tasting of the point of a sword-blade smeared with honey.

The wise define *deluding-Karma*, which is equal to wine-drinking, as that by which the confused soul is deluded about right and wrong. This is called *right-belief-deluding* when it causes *wrong-belief* as a result; right-conduct-deluding when it prevents self-control.

Age-Karma is fourfold: of man, animal, hell-inhabitant, and god, and is a holder of creatures in their respective births, like a prison.

Body-making-karma makes a variety in the condition of existence (*gati**), genus (*jati*), etc., like a painter. Its result is in the (different) bodies* of creatures.

Family-determining-karma is high and low, causing high or low family like a potter making milk-vessels and wine-vessels.

The means by which the powers of liberality, etc. being restrained do not bear fruit is obstructive-karma, resembling a store-house.

If one meditates on the results of the original nature of the karmas as described, the dharmadhyana, called 'vipakavicaya,' takes place.

That is 'samsthanavicaya' in which one meditates on the form of the universe without beginning and without end, with the characteristics of permanence, origination, and perishing. The universe, in the shape of a man standing in the vaisakha-position with his hands on his hips; at the bottom resembling a cane-stand, in the middle of a *jhallari*, and at the top a *muraja*,³⁹⁹ is composed as follows:

It is filled with three worlds, a total of 14 rajjus in height 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' being used, however, in reference to Rucaka. Rucaka has four units of space in the shape of a cow's teat at the center of Meru;⁴⁰⁰ and above the same as below, so making eight units. The Middle World extends nine hundred yojanas above and below Rucaka.

Description of the Lower World

The Lower World is established below the Middle World with a depth of seven rajjus less nine hundred yojanas. In it are seven earths, one below the other, occupying the lower part, in which are the terrifying abodes of the hell-inhabitants: Ratnaprabha, Sarkara, Valuka, Panka, Dharma*, *Tamah*, Mahatamahprabha; and the depth of these is one hundred and eighty thousand, one hundred and thirty-two thousand, one hundred and twenty-eight thousand, one hundred and twenty thousand, one hundred and sixteen thousand, one hundred and eight thousand yojanas, respectively. The earths, Ratnaprabha, etc., become wider in succession, one below the other. (by one Rajlok*)

In the first earth there are three million hells; in the second hell-region there are two million five hundred thousand hells; in the third, one million five hundred thousand; in the fourth, one million; in the fifth, three hundred thousand; in the sixth earth, ninety-nine thousand, nine hundred and ninety-five; in the seventh, five hells. Below the earths, Ratnaprabha, etc., are the Thick Waters, twenty thousand yojanas deep in the middle. Below the Thick Waters are

the Thick Winds, deeper in the middle by innumerable thousands of yojanas 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 the middle depth, the Thick Water, etc., having the shape of a circle at the top.⁴⁰¹

The diameter of the Thick Water sheath of the earth Ratnaprabha which has the shape of a circle is six yojanas. The diameter of the Thick Wind sheath is four and a half yojanas, and of the Thin Wind is one and a half yojanas. The Thick Water of Sarkara is one-third of a *yojana* more in diameter than the sheath of Ratnaprabha. In the Thick Wind one gavyuta ($=\frac{1}{4}$ yojana) increase, and in the Thin Wind there is one-third of a gavyuta increase. This (same) increase to the dimensions of the Sarkara-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 earths are the hells, the places for experiencing bad karmas. The pain (of punishment), disease, body (its size), age, *soul*-color, grief, fear*, etc., must be recognized as increasing in the hells in succession. The Ratnaprabha-earth is one hundred and eighty thousand yojanas deep. The dwellings of the Bhavanapatis are inside it, with the exception of one thousand yojanas above and below.⁴⁰²

Bhavanapatis

The Bhavanapatis are in two rows in the north and south, like rows of shops on the highway. The Bhavanadhipas are as follows: the Asuras with a crest-jewel-cognizance; the Nagas with a snakehood; the Vidyuts with a thunderbolt; the Suparnas with a garuda; the Vahnis with a jar; the Vayus with a horse*; the Stanitas with a *vardhamana*; the Udadhis with a makara; the Dvipas with a lion; and the Dikkumaras with an elephant-cognizance. Among these the two Indras of the Asuras are Camara and Bali; *Dharana* and Bhutananda are the Purandaras^s of the Nagas; Hari^s and Harisaha of the Vidyutkumaras; the Vasavas of the Suparnas are Venudeva and Venudarin; Agnisikha and Agnimanava are the lords of the Agnikumaras; Velamba and Prabhanjana of the Vayukumaras; Sughosa and Mahaghosa are the Vasavas of the Stanitas; Jalakanta and Jalaprabha are the Indras of the Abdhikumaras; Purna and *Avasista*

are overlords of the Dvipakumaras; Amita and Amitavahana are the lords of the Dikkumaras.

The Vyantaras

One thousand yojanas above Ratnaprabha live the eight classes of the Vyantaras in northern and southern rows within eight hundred yojanas, one hundred above and below being excepted. The Vyantaras include the Pisacavyantaras with a kadamba tree⁸ as cognizance; the Bhutas with a sulasa tree; the Yaksas with a vata tree; the Raksasas with a khatvanga tree; the Kinnaras with an asoka tree; the Kimpurusas with a campaka⁹ tree; the Mahoragas with the nagadu tree; the Gandharvas with the beautiful tumburu tree as cognizance.

Kala and Mahakala are overlords of the Pisacas; Surupa and Apratirupa are lords of the Bhutas; Purnabhadra and Manibhadra of the Yaksas; Bhima and Mahabhima of the Raksasas; Kinnara and Kimpurusa of the Kinnaras; Satpurusa and Mahapurusa of the Kimpurusas; Atikaya and Mahakaya of the Mahoragas; Gitarati and Gitayasas of the Gandharvas. These are the sixteen Indras of the Vyantaras.

In the first one hundred yojanas of Ratnaprabha, with the exception of ten above and ten below; i.e., in eighty yojanas, there are eight classes of Vyantaras: Aprajnapatika, Pancaprajnapati, Rsivadita, Bhutavadita, Krandita, Mahakrandita, Kusmanda, Pacaka. The two Indras in these classes respectively are: Sannihita and Samana⁸; Dhatri and Vidhatrka; Rsi⁹ and Rsipala; Isvara and Mahesvara; Suvatsaka and Visala; Hasa and Hasarati; Sveta and Mahasveta; Pacaka and Pacakadhipa.

The Jyotiskas

At seven hundred and ninety yojanas above the surface of the earth is the lower level of the Jyotiskas, Ten yojanas above it is the sun, and at the end of eighty yojanas above the sun is the moon; then the stars and planets* at the end of twenty yojanas.⁴⁰³ So the stellar world is one hundred and ten yojanas high. The circle of heavenly bodies* (jyotiscakra) moves continually, formed in a circle, in all directions at a distance of eleven hundred and twenty-one yojanas from Mt. Meru of Jambudvipa. But one polar star is fixed. It (the jyotiscakra) remains fixed in a circle, not touching the end of the world by eleven hundred and eleven yojanas.⁴⁰⁴ Among these Svati is above all and Bharani is below all; to the south of all Mula and Abhici to the north.⁴⁰⁵ There are two suns and two moons belonging to this Jambudvipa; four moons and four suns belonging to Lavano-

da; twelve moons and twelve suns to Dhatakikhanda; and forty-two moons and forty-two suns to Kaloda. To half of Puskara belong seventy-two suns and moons each. So there are one hundred and thirty-two moons and the same number of suns (in the *manusyaloka*). Each moon has a retinue of eighty-eight planets, twenty-eight constellations, and six pentillion, six hundred and ninety-seven quadrillion, five hundred trillion stars.

The width and length of the moon's car is $\frac{56}{61}$ of a *yojana*; of the sun's car $\frac{46}{81}$ of a *yojana*; half a *yojana* of those of the planets*; one-fourth 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 five hundred bows ($\frac{1}{16}$ *yojana*) of those of all the stars having a minimum life. The height is always half the length. They are (like this) in the *manusyaloka* extending forty-five 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 sixteen thousand Abhiyogikagods; the planets, constellations, and stars have eight thousand, four thousand, and two thousand, respectively. Because of abhiyogikakarma they act as conveyances for the moon, etc., which are moving constantly at their own inclination.

The suns and moons stand still, at intervals from each other, at a distance of fifty thousand *yojanas* on the outside of *Manusottara*;⁴⁰⁶ half the size of the suns and moons of the *manusyaloka*; their numbers increasing in double 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 Svayambhuramana Ocean, they remain in rows a hundred thousand *yojanas* apart.

The Middle World

In the Middle World there are countless continents and Oceans with auspicious* names Jambudvipa, Lavana, etc.; the circumference of each being twice as large as that of the preceding one; each one surrounding in concentric circles the preceding one like a sheath. The last of these is the great Ocean named Svayambhuramana.

Description of Meru

In the center of Jambudvipa, Meru, golden, round like a *sthalā*,⁴⁰⁷ is buried one thousand *yojanas* in the ground at its base, is ninety-nine thousand *yojanas* high, and ten thousand *yojanas* in diameter at the surface of the earth. At the top it is one thousand

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 one thousand yojanas high. The second is sixty-three thousand yojanas high, its ground composed of gold, crystal, anka, and silver. The third part is thirty-six thousand yojanas and is composed of slabs of gold.⁴⁰⁸ Its gleaming peak is made of cat's-eye. Its height is forty yojanas, its diameter at the base is twelve yojanas, eight at the middle, and four at the top.

At the base of Meru is a grove Bhadrasala resembling a surrounding wall. At five hundred yojanas from Bhadrasala, on a terrace is Nandana, five hundred yojanas wide. At sixty-two thousand five hundred yojanas (above), on the second terrace is the grove Saumanasa, the same size. At thirty-six thousand yojanas above the grove Saumanasa is Sundara on the third terrace. On the peak of Meru is the garden Pandaka in the shape of a circle, four hundred and ninety-four yojanas wide.

Jambudvipa

Now, there are seven zones here in Jambudvipa: Bharata, Haimavata, Harivarsa, Videha, Ramyaka, Hairanyavata, and Airavata, from south to north. Dividing these are mountain-ranges bounding the zones: Himavat, Mahahimavat, Nisadha, Nila, Rukmin, and Sikharin with equal diameter at the base and top. Of these, the Himavat Mts., buried in the ground twenty-five yojanas, made of gold, are one hundred yojanas high. The Mahahimavat Mts. are twice that size, made of silver. Then, the Nisadha Mts., twice their size, made of gold; Nila Mts., the same size as Nisadha, made of cat's-eye; Rukmin Mts., the same size as Mahahimavat, made of silver; Sikharin Mts., the same size as the Himavat Mts., made of gold. All abound in various jewels on their slopes.

On Ksudrahimavat (=Himavat) is a large lake named Padma, one thousand yojanas long and half as wide. On Mahahimavat is a lake named Mahapadma, twice the length and width of the lake Padma. The lake, Tiginchi, on Nisadha is twice the size of Mahapadma; the lake Kegarin on Nila is the same size as Tiginchi; the lake Mahapundarika on Rukmin is equal to Mahapadma; the lake Pundarika on Sikharin is equal to Padma. In all the lakes, Padma, etc., there are full-blown lotuses rooted ten yojanas in the water. Moreover, on these (live the goddesses) Sri, Hri, Dhrti, Kirti, Buddhi, and Laksmi, respectively, with life-periods of a palya*, together with Samanikas, gods of the councils, body-guards, and armies.

In Bharataksetra there are the great rivers, Ganga^s and Sindhu; in the zone named Haimavata, Rohita and Rohitansa; in the Harivar-saka zone, the rivers Harit and Harikanta; in the Mahavidehas the best rivers *Sita* and Sitoda; Narakanta and Narikanta in the zone Ramyaka; Svarnakula and Rupyakula in the zone Hairanyavata; Rakta and Raktoda in the zone Airavata. The first of each pair flows to the east and the second to the west. The great rivers Ganga^s and Sindhu are each attended by fourteen thousand best rivers. Each pair of the others is attended by twice as many rivers as the preceding pair up to *sita* and Sitoda". The northern rivers (north of Videha) are equal to the southern. *Sita* and Sitoda, however, are attended by five hundred and thirty-two thousand rivers each.⁴⁰⁹

Bharata is five hundred twenty-six and six-nineteenths yojanas wide. Then the zones and the mountains bounding the zones become twice as wide successively to the north, up to Videha. The mountains and zones to the north (of Videha) are the same size as those in the south. These are the sizes of the zones and the mountains bounding the zones.

To the north of the Nisadha 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 bhogabhumis, the Devakurus, eleven thousand eight hundred and forty-two yojanas wide. On each side of each of five lakes divided by Sitoda are ten mountains of gold, making a total of one hundred. There on the east and west banks of Sitoda are the mountains Vicitrakuta and Citrakuta. They are one thousand 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 Nila Mts. are the Gandhamadana and the Malyavat Mts., with the shape of an elephant's tusk. Between them are the very charming Uttarakurus with one hundred golden mountains at the sides of the five lakes divided by *Sita*. On the banks of the river *Sita* are two mountains named Yamaka & Samaka corresponding to the golden Vicitrakuta and Citrakuta.

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 sixteen provinces inaccessible to each other, separated by rivers and mountains, suitable to be conquered by a Cakrin, Kaccha, Mahakaccha, Sukaccha, Kacchavat, Avarta, Mangalavarta, Puskala, Puskalavati, are the northern provinces of East Videha. The southern are Vatsaka, Suvatsa, Mahavatsa, Ramyavat,

Ramya, Ramyaka, Ramaniya, Mangalavat. The ones in West Videha in the south are Padma, Supadma, Mahapadma, Padmavati, Sankha, Kumuda, Nalina, and Nalinavat. The northern provinces in the West Videhas are Vapra, Suvapra, Mahavapra, Vapravati, Valgu, Suvalgu, Gandhila, and Gandhilavati.

In the center of Bharata is Mt. Vaitadhya, dividing it into north and south, extending to the east and west Oceans, with a base in the ground of six yojanas and a fourth; fifty yojanas wide and half as high. On its northern and southern slopes at ten yojanas from the ground are two rows of Vidyadhara-cities, ten yojanas wide. In the south there are fifty cities with kingdoms of the Vidyadhara-kings; in the north there are sixty. At ten yojanas immediately above the Vidyadhara-rows, there are two Vyantara rows adorned with the abodes of the Vyantaras. At five yojanas above the rows of Vyantaras there are nine peaks. There is a similar Vaitadhya in Airavata.

The continent Jambudvipa has a fortification in the form of a wall, made of diamond, eight yojanas high. At its base it is twelve yojanas wide; in the middle, eight; and four at the top. Above it is a lattice, two gavyutas high, a delightful pleasure resort of the Vidyadharas. Above the lattice is a beautiful terrace, named Padmavana, the pleasure-ground of the gods. In this wall there are four gateways in the east and other directions, *Vijaya*, *Vaijayanta*, *Jayanta*, and *Aparajita* respectively.

In the space between Ksudrahimavat and Mahahimavat, there is a round Mt. Vaitadhya, named *sabdapatini*. Between Sikharin and Rukmin is Mt. Vikatapatini; Gandhapatin is between Mahahimavat and Nisadha; Malyavat is between the Nila and Rukmin Mountains. All are cylindrical shaped and one thousand yojanas high.

Description of Lavanoda

Next, surrounding Jambudvipa and twice as wide, is the Ocean named Lavanoda, sunk one thousand yojanas in the ground. Its water increases in height very gradually for a distance of ninety-five thousand yojanas from both sides. In the middle there is a crest with a level width of ten thousand yojanas, sixteen thousand yojanas high. In addition to that, at the time of the tides there is a decrease and increase up to two gavyutas. In it (the Ocean) in the directions, east, etc., there are four Patala-vessels, named *Vadavamukha*, *Keyupa*, *Yupaka*, *Isvara*, respectively, beginning with the east. They are one hundred thousand yojanas high; have walls of diamond one thousand yojanas thick; are ten thousand yojanas wide at top and bottom; have water in the third part supported by wind; and resem-

ble large clay water-jars. In them live the gods Kala, Mahakala, Velamba, and Prabhanjana, respectively, in pleasure-houses. Here there are others one thousand yojanas high, with walls ten yojanas thick, one hundred yojanas wide at the bottom and at the mouth⁴¹⁰ seven thousand eight hundred and eighty-four small Patala-vessels, with waters mixed in the middle part and raised by the wind. There are always forty-two thousand Nagakumaras, inner wave-controllers (veladharin), like ministers in this Ocean. There are seventy-two thousand outer wave-controllers, and also sixty thousand guardians of the crest-waves.

Gostupa, Udakabhasa, Sankha, Udakasimaka, made of gold, anka, silver, and crystal are the mountains of the Indras of the Veladharins. They are abodes of the gods Gostupa, Sivaka, Sankha, and Manohrda; and are in the (four) directions at forty-two thousand yojanas (from Jambudvipa). They are seventeen hundred and twenty-one yojanas high, ten hundred and twenty-two wide at the base, and four hundred and twenty-four at the top. On top of them all there are gleaming palaces.

Karkotaka, Kardamaka, Kailasa, and Arunaprabha, made of all jewels, are the mountains of the Indras of the Anuveladharins.⁴¹¹ The gods Karkotaka, Vidyujjihva, Kailasa, and Arunaprabha, respectively, live always on these.

At twelve thousand yojanas (from Jambudvipa) 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 Gautamadvipa, the *abode* of Susthita.⁴¹² On these are palaces, the abodes of the inner and outer suns and moons of Lavanoda.

The water of Lavanoda is salty.

Description of Dhatakikhanda

Next, the second continent, named Dhatakikhanda, twice as wide, surrounds Lavanoda. Everything that is in Jambudvipa Meru, zones, mountain-ranges, mountains is called by the same name in Dhataki, but is twice as large. It is divided by the Isvakara Mts. running north and south, and in the east and west halves has the same names as Jambudvipa. The mountain-ranges and the Isvakaras are like the spokes of a wheel, high as Nisadha, touching Kaloda and Lavana, and the zones are between the spokes.

Kaloda

The Ocean surrounding Dhatakikhanda, eight hundred thousand yojanas wide, is called Kaloda.

Puskaradvipa

The definition of names and countries of Meru, etc., and the Isvakaras which was given for Dhataki is true also for half of Puskara. But in this half of Puskara the divisions of the zones, etc., are known to be twice as large as the divisions of the zones, etc., of Dhatakikhanda.

There are four small Merus in Dhataki and half of Puskara, smaller than Meru by fifteen thousand yojanas. At the ground their diameter is less than Meru's by six hundred yojanas. Their first division is no less than big Meru's. The second is smaller by seven thousand yojanas; the third by eight thousand.⁴¹³ Bhadrāsala and Nandana are like Meru's. The grove Saumanasa, five hundred yojanas wide, is fifty-five thousand yojanas above. Pandaka, four hundred ninety-four yojanas wide, is twenty-eight thousand yojanas above. The diameter at the top and bottom, and the foundation are equal⁴¹⁴ to big Meru's, and the crest is also equal to its.

So, this is the Human World, two and a half continents, two Oceans, thirty-five zones, five Merus, thirty zone-mountains, five Devakurus, five Uttarakurus, and one hundred and sixty provinces.⁴¹⁵

Manusottara

Beyond it is the mountain-range, Manusottara, round like a city wall, surrounding the Human World. It is situated at the half-way line of Puskara, golden, seventeen hundred twenty-one yojanas high, buried in the ground four hundred thirty and one-fourth yojanas, ten hundred and twenty-two yojanas in diameter at the bottom, seven hundred and twenty-three at the middle, and four hundred and twenty-four at the top. On the other side of it, humans are not born, nor do they die. Even animals, etc., do not die, if they have gone to its other side. For that reason it is named '*Manusottara*.' Beyond it there is no coarse fire, no seasons, lightning, rivers, time, etc.

The people in the Manusyaloka

In the two and a half continents and two Oceans humans arise by birth in these thirty-five zones on this side of Manusottara and in the Antaradvipas; on the mountains, Meru, etc., by means of kidnapping and the power of learning. They are called Bharatakas, Jambud-

vipas, Lavanakas, etc., from divisions on the basis of zones, continents, and Oceans. From the division into Aryas and Mlecchas they are twofold. The Aryas have subdivisions: ksetra (country), *jati* (caste), *kula* (family), karma (work), Shilpa (craft), and bhasa (language). The ksetraryas are born in the fifteen karmabhumis.^{416*} Here in Bharata they have twenty-five and one-half places of origin. These Arya-countries are to be distinguished by cities as follows:

1. Magadha	..	..	Rajagrha.
2. Angadesa	..	..	Campa.
3. Vanga	..	..	Tamralipti.
4. Kasi	..	..	Varanasi.
5. Kalinga	..	..	Kancanapuri.
6. Kosala	..	..	Saketa.
7. Kuru	..	..	Gajapura.
8. Kusartaka	..	..	<i>Saurya</i> .
9. Pancala	..	..	Kampilya.
10. Jangala	..	..	Ahicchatra,
11. Videha	..	..	Mithila.
12. Surastraka	..	..	Dvaravati
13. Vatsa	..	..	Kausambipuri
14. Malaya	..	..	Bhadrila
15. Sandarbha	..	..	Nandipura.
16. Varuna	..	..	Uccha.
17. Matsya	..	..	Vairata.
18. Cedi	..	..	Suktimati.
19. Dasarna	..	..	Mrttikavati.
20. Sindhu	..	..	Vitabhaya.
21. Sauvira	..	..	Mathura.
22. Surasena	..	..	Apapa.
23. Masapurivarta	..	..	Bhangi.
24. Kunalaka	..	..	Sravasti.
25. Lata	..	..	Kotivarsa.
(^{1/2} of Ketaka )	..	..	Svetambi.

These are the Arya-countries, distinguished by these cities, in which the birth of Tirthakrts, Cakrabhrts, Krsnas and Balas takes place.

The Jatiaryas are the Iksvakus, Jnatas, Haris, Videhas, Kurus, Ugras, Bhojas, and Rajanyas.

Kularyas are the Kulakaras, Cakrins, Visnus, and Balas, or those who are born in a pure family from the third, fifth, or seventh generation.

They are called Karmaryas who earn their livelihood by sacrifices, making sacrifices for others, by study and teaching of the sastras, or by suitable occupations.

They are Silparyas who have occupations of little blame, such as weavers, tailors, potters, barbers, and attendants on idols.

They are called Bhasaryas who transact the business of the (other) five Aryas with language restricted to the best language.

Mlecchas

The Mlecchas Sakas, Yavanas, Sabaras, Barbaras, Kayas, Murundas, Udras, Godras, Patkanakas, Arapakas, Hunas, Romakas, Parasas, Khasas, Khasikas, Dombilikas, Lakusas, Bhillas, Anghras, Bukkasas, Pulindas, Krauncakas, Bhamararutas, Kuncas, Cinas, Vancukas, Malavas, Dravidas, Kulaksas, Kiratas, Kaikayas, Hayamukhas, Gajamukhas, Turagamukhas, Ajamukhas, Hayakarnas, Gajakarnas, and other non-Aryas also, are people who do not know even the word 'dharma.'

The Antaradvipas

The Mlecchas are free from (knowledge of) virtue and vice, and also those born in the Antaradvipas. The fifty-six Antaradvipas are as follows: Half of them are to the east and west of Ksudrahimavat in the four intermediate directions, beginning with the northeast. In the northeast at a distance of three hundred yojanas in the Lavana Ocean is the first Antardvipa, named Ekoru, of an equal (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, Abhasika, Langulika, Vaisanika, respectively, at the same distance and with the same length and width (as Ekoru).

Beyond them at a distance of four hundred yojanas and with an equal length and width, at the intermediate points, northeast, etc., are the Antaradvipas, Hayakarna, gajakarna, Gokarna, Saskulikarnaka, respectively.

Beyond them at a distance of five hundred yojanas and with the same length and width are the four Antaradvipas, Adarsamukha, Mesamukha, Hayamukha, and Gajamukha, in the northeast, as before.

Then come Asvamukha, Hastimukha, Sinhamukha, Vyaghramukha, six hundred yojanas in distance, length, and width.

At seven hundred yojanas in distance, with the same length and width are Asvakarna, Sinhakarna, Hastikarna, and Karnapravarana.

Then located at a distance of eight hundred yojanas across Lavana, with the same length and width are Ulkamukha, Vidyujjihva, Meghamukha, and Vidyuddanta, in the northeast, etc., respectively,

After traversing nine hundred yojanas of Lavana Ocean, four Antaradvipas, named Gandhadanta, Ghanadantaka, Sresthadantaka, Suddhadantaka, nine hundred yojanas in length and width, are situated in the respective intermediate points.

In this same way there are twenty-eight at Mt. Sikharin. Added together, there are fifty-six in all.

Other continents and Oceans

On the other side of *Manusottara* is the second half of Puskara. Surrounding like concentric circles Puskara is the Puskara Ocean twice as large. Then come the continent and Ocean Varunivara; and beyond them the continent and Ocean Ksiravara. Then Ghrtavara continent and Ocean, and Iksuvara continent and Ocean. Then comes the eighth continent, named Nandisvara, which resembles heaven.

Description of Nandisvara

The diameter of its circle is one billion, six hundred and thirty-eight million, four hundred thousand *yojana*; It is a land of delights of the gods, with gardens of manifold designs, beautiful from the descents of gods engaged in the worship of the Jinendras. In its central part there are four Mt. Anjanas, the color of antimony,⁴¹⁷ in succession in the directions, east, etc. At ground level they are more than ten thousand yojanas in diameter and one thousand yojanas at top. They have the height of the small Merus.⁴¹⁸ Of these, Devaramana is in the east, Nityodyata in the south, Svayamprabha in the west, and Ramanya in the north. On top of them there are temples to the *Arhats*, one hundred yojanas long, half as wide, and seventy yojanas high. In each of these there are four doors, sixteen yojanas high, eight yojanas deep, and eight wide. They are the homes of the gods Deva, Asura, Naga^s, and Suparna, and are known by their names. Within the temples are jeweled platforms, sixteen yojanas long and wide, and eight yojanas high. On the platforms are daises made of all kinds of jewels, whose length and width exceed the platforms, and on them are one hundred and eight eternal statues* each of the Arhats named Rsabha, *Vardhamana*, Candranana, and

Varisena in the paryanka-posture, made of jewels, attended each by a beautiful retinue. Each statue has two statues each of Nagas, Yaksas, Bhutas, and pitcher-carriers, and behind the statues is a statue of an umbrella-bearer. On the daises are incense-jars, wreaths, bells, the eight *auspicious* things*, banners, umbrellas, festoons, baskets, boxes, and seats; and sixteen ornaments, such as full *pitchers*, 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 stupas and statues, fair caitya-trees, *indrādhvajās**, and divine lotus-lakes in succession.

In the four directions from each of the Mt. Anjanas there are lotus-lakes, one hundred thousand yojanas square: Nandisena, Amogha, Gostupa, Sudarsana^s, Nandottara, Nanda, Sunanda, Nandivardhana, Bhadra, Visala, *Kumuda*, Pundarikinika, *Vijaya*, Vaijayanti, Jayanti, Aparajita. At a distance of five hundred yojanas from each of them there are *great gardens, five hundred yojanas wide and a hundred thousand long*, named Asoka^b, Sapta-cchadaka^b, Campaka^b, and Cuta. Within the lotus-lakes are the crystal Mt. Dadhimukhas, cylinder-shaped, marked by terraces, gardens, etc., as decorations. They are sixty-four thousand yojanas high, and one thousand buried in the ground; ten thousand in diameter at the top and bottom.

Between each two lotus-lakes there are two Mt. Ratikaras, making a total of thirty-two Mt. Ratikaras. On the Mt. Dadhimukhas and the Mt. Ratikaras, there are eternal shrines of the *Arhats*, just as on the Mt. Anjanas. Likewise at the intermediate points of the continent there are four Mt. Ratikaras, having a length and width of ten thousand yojanas, and a height of one thousand, made of all kinds of jewels, divine, the shape of a gong.

In the eight directions on the two southern Mt. Ratikaras are the residences of the eight queens of Sakra; on the two northern mountains, those of the eight queens of Isana. They are a hundred thousand yojanas distant from each other, a hundred thousand yojanas square, and adorned with temples of the Jinas. They are Sujata, Saumanas, Arcimali, Prabhakara^s, Padma, Siva^s, Suci, Anjana, Bhuta, Bhutavatansika, Gostupa, Sudarsana, Amala, *Apsaras*, Rohini, Navami, Ratna, Ratnoccaya, Sarvaratna, Ratnasancaya, Vasu, Vasumitrika, Vasubhaga, Vasundhara, Nandottara, Nand, Uttarakuru, Devakuru, Krsna^s, Krsnaraji, Rama, Ramaraksita, respectively, beginning with the east.⁴¹⁹ In these the gods and their retinues with all magnificence make eight-day festivals in the shrines of the holy Arhats on auspicious* days.

Other continents and Oceans

Then the Ocean Nandisvara surrounds Nandisvara; after that Arunadvipa and Arunoda. Then come Arunavaradvipa and the Ocean by that name; next Arunabhasa and Arunabhasa Ocean. Then Kundaladvipa and the Ocean Kundaloda; then *Rucakadvipa* 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 Svayambhuramana.

In the two and a half continents, the Bharata-zones, the Airavata-zones, and the Mahavideha-zones, except the Devakurus and Uttarakurus are karmabhūmis.*

Kaloda, Puskaroda, Svayambhuramana have water that can be drunk, but lavana Ocean has salt water. Varunoda is pleasing with varied beverages; but Ksiroda resembles milk with one-fourth part of ghee mixed with candied sugar. Ghrtoda resembles freshly boiled cow's ghee; others resemble the juice of sugar-cane whose end has been cut off and which contains four substances.⁴²⁰ Lavanoda, Kaloda, and Svayambhuramana are filled with fish, tortoises, etc., but not the other Oceans.

In this continent Jambudvipa there are always four each of Tirthakrts, Cakrins, Visnus, and Balas, at the minimum. At the maximum, there are thirty-four Jinas and thirty kings, and twice as many in Dhataki and half of Puskara.⁴²¹

The Upper World

Above this Human World there is the Upper World, magnificent, seven rājjuṣ less nine hundred yojanas. In this there are twelve heavens: Saudharma, Isana, Sanatkumara, Mahendra, Brahmaloḥa, Lantaka, Sukra, Sahasrara, Anata, Pranata, Arana, and Acyuta. The nine Graiveyakas are as follows: Sudarsana^s, Suprabuddha, Manorama; above them, Sarvabhadra, Suvisala, Sumanas; and above them, Saumanasa, Pritikara, and Aditya. Above those are the five named Anuttara, Beginning from the east the palaces are named *Vijaya*, *Vaijayanta*, *Jayanta*, *Aparajita*, and *Sarvarthasiddhaka* in the center. Twelve yojanas above is Siddhasila, forty-five lacs of yojanas long and wide. In the (upper) sixth part of the fourth gavyuta immediately above three gavyutas above it (Siddhasila) are the siddhas at the end of Lokagrata. (cosmos) (loknali)

It is one and a half rājjuṣ from ground-level through Saudharma and Isana; two and a half through Sanatkumara and Mahendra; five through Sahasrara, and six rājjuṣ through Acyuta. There are seven rājjuṣ up to the top of the universe.

Saudharma and Isana are round like the moon. In the southern half is Sakra (as Indra) and Aisana in the north. Sanatkumara and Mahendra have the same shape as they have; Sanatkumara is in the south half, and Mahendra 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 Brahmaloaka, and Brahma is its lord. At the end are the Lokantika-gods: Sarasvatas, Adityas, Agnis, Arunas, Gardatoyakas, Tusitas, Avyabadhas, Maruts, and Ristas. Above it is Lantaka-heaven, whose Indra has the same name. Next comes Mahasukra, whose Indra also has the same name; and next Sahasrara with an Indra of the same name. Then come Anata and Pranata with the shape of Saudharma and Their Indra, named Pranata, lives in Pranata-heaven. Above them are two heavens, Arana and Acyuta with the same shape. They have one Indra, named Acyuta, living in Acyuta, But in the Graiveyakas and Anuttaras the gods are Ahamindrads.*

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 ten divisions of the gods are: Indras, Samanikas, Trayastrinsas, Pargadyas, Raksakas, Lokapalas, Anikas, Prakirnas, Abhiyogikas, Kilbisikas. The Indras are the lords of all the gods, Samanikas, etc. The Samanikas are the same as the Indras, but lack Indraship. The Trayastrinsas are like ministers and priests of Hari⁸. The Parsadyas are like companions; the Raksakas are body-guards; the Lokapalas have the place of spies for the sake of protection. The Anikas correspond to armies; the Prakirnas to villagers and townsmen. The Abhiyogyas are like slaves; and the Kilbisas like the lowest castes. The Jyotiskas and Vyantaras do not have the Trayastrinsas and Lokapalas.

In Saudharma there are thirty-two lacs of palaces of the gods. In Aisana, Sanatkumara, Mahendra, and Brahma there are twenty-eight, twelve, eight, and four lacs respectively. There are fifty thousand in Lantaka, forty thousand in sukra, six thousand in Sahasrara. In the pair (Anata and Pranata) four hundred, and three hundred in Arana and Acyuta. In the first three Graiveyakas there are one hundred and eleven, in the middle three one hundred and seven, in the last three Graiveyakas there are one hundred palaces. There are only five Anuttaravimanas. So there is a total of eight million, four hundred ninety-seven thousand, and twenty-three palaces of the gods.

In the four Anuttara-palaces, *Vijaya*, etc., the gods are reborn twice⁴²² but only once in the fifth (Sarvartha-siddha). From Saudharmakalpa to Sarvartha the gods become stronger in each successive heaven in respect to duration of life, brilliance, power, *purity*, It is the colour of karmic influx. A Pure *Soul* has no karma and so no colour. When a soul acquire new karma during that time because of the soul's purity at the time of influx the '*Lesya*' is decided. It is in six division accordingly the purity. In other words 'The Aura' during the influx. Where ever 'soul-colour*' appears it should be thus interpreted, happiness, in the sphere of the senses, and in clairvoyant knowledge. In respect to attachment to worldly objects, and arrogance, (size of) body and marriage, they become weaker and weaker, successively. The gods who have the minimum term of life breathe at the end of seven stokas,⁴²³ 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 by sagaras breathe at the end of as many half-months as there are sagaras, 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 *antarmuhurta*,⁴²⁴ not more than a muhurta.

Goddesses are born up to⁴²⁵ Aisana, and marriage relation exists up to Acyuta. Ascetics are born up to the Jyotiskas. Birth of wandering mendicants is up to Brahmaloaka, and rebirth of five-sensed animals up to Sahasrara; of laymen up to Acyuta; of monks who have wrong belief but have observed the practices up to the last Graiveyaka.

Those who knew all the (fourteen) purvas* are born from Brahmaloaka up to Sarvarthasiddha. Monks and laymen of good character are born in Saudharma at least.

Up to Aisana, the gods, Bhavanavasins, etc., have physical relation enjoy sensual interaction. For they have karma which torments them. Possessing strong affections, embracing in love like humans, they attain delight from pleasure of physical contact. The remainder have relation of touch, sight, hearing, respectively, in successive pairs of heavens. In the four, Anata, etc., they have relation of mind. In the other heavens, Graiveyaka, etc., the gods have no relation, having the nature of infinite bliss more than the gods with second pleasers.

With such divisions lower, middle, and upper is the universe. In its center is the trasanadi with a height of fourteen rajjus, one rajju wide and thick at top and bottom. Within it are movable and immovable lives, and outside of it only immovable. The universe,

seven rajjus wide at the bottom, one rajju at the middle, five at Brahmaloaka, and one at the very top, with a well-supported appearance, was made by no one and is supported by no one. It is self-produced eternal and, moreover, remains in space without support.

The wise man should meditate on this universe, all of it or in part, the cause of *obstruction* to impure meditation.* In dharmadhyana would arise the state of mind having destruction and subsidence, etc. The Leshya⁴²⁶ are yellow, pink, and white, in the order of their *purity*. In it filled with union with keen disgust with worldly existence there is produced in people a happiness which has spontaneous consciousness, beyond the cognizance of the senses. With (worldly) association abandoned, after abandoning the body, those united with dharmadhyana become the highest gods in the Graiveyaka, etc.⁴²⁷ heavens. They attain there a body which has great power and beauty, resembling the autumn-moon in color, adorned with wreaths, ornaments, and clothes. They enjoy pleasure rich in remarkable power and knowledge, devoid of love, pain, and old age, unceasing and unexcelled, for a long time. Enjoying repeatedly the nectar of happiness delightful with all objects produced by (mere) *desire*, without any obstacles*, they do not know that the birth has passed. Falling from heaven at the termination of divine delights, they descend to earth with the best body. Born in a divine family they enjoy manifold pleasures charming with constant festivals, their desires unbroken. Then, resorting to *discernment*, having attained disgust with all pleasures, their karma destroyed by meditation*, they attain the state from which there is no return (*emancipation*)."

Founding of the tirtha

Such a sermon was delivered by the Tirthanatha benefiting all men, the moon for the delight of the night-blooming lotus^b of the Three Worlds. After hearing the Lord's sermon, enlightened men and women took initiation, the sole mother of emancipation, by the thousands. At that time Sumitra, the father of Cakrin Sagara, who had been an *ascetic* in spirit before, took initiation under the Master.

Then the Lord told the 'three-phrases*' consisting of origination, perishing, and permanence, resembling a condensation of the grammar of all the scriptures, to the ninety-five wise ascetics, Sinhasena and others, who had the namakarma of ganabhrtas. In conformity with the three-phrases they made the twelve Angas with the Purvas*, like a picture in conformity with a line. Then Vasava^s got up, brought a dish filled with powdered sandal, and stood, surrounded by a throng of gods, at the Master's lotus-feet. Then the

Lord of the World rose and, throwing the powder on the heads of the ganabhrts in turn, he himself gave permission for exposition by text and interpretation and by both, by substances, *qualities*, modifications, and modes of expressing things, and permission for the ganas. The gods, men, and women threw a fragrant powder over the ganabhrts, accompanied by the sound of the drum. The *ganadharas* stood with folded hands, desiring the Master's speech like a stream of nectar. The Lord sat down again on the lion-throne, facing the east as before, and delivered a sermon composed of instruction to them. Just then the first division of the day ended, and the Blessed One completed his sermon on dharma.*

The oblation

Then, placed in a large dish, measuring four prastha made of pure rice possessing the fragrance of lotuses, its sweet scent multiplied by handfuls of perfume by the gods, ordered made by King Sagara, carried by men of first rank, the whole sky echoing with the loud sound of the drum of the gods, accompanied by women singing auspicious* songs, surrounded on all sides by the citizens like a lotus-bud by bees, the *oblation* entered the samavasarana by way of the east door. After the oblation had *circumambulated* the Lord of the Three Worlds, they threw it up before (him), like a shower of divine flowers. As it was falling from the sky, the gods took half of it, Sagara took half of what reached the ground, and the rest of the people the remainder. From the power of the oblation diseases which had existed disappear and new ones do not appear for a period of six months.

Then the Lord of the World, the leader on the road to nirvana^s, arose from the lion-throne and left by way of the north door. Then the God of gods rested on the dais placed between the middle and upper walls in the northeast quarter.

Then the head of the *ganadharas*, Sinhasena, placed on a lion-throne brought by Sagara, delivered a sermon. The chief of the ganabhrts, from the power of the Master's place, described innumerable births and whatever anyone asked. The people in the Master's assembly also knew the removal of doubt without the Kevalin, and did not think "He (the ganabhrt) is (only) an ordinary *ascetic*." Removal of the teacher's fatigue, reliance on each other, and the step from pupil to teacher are the *qualities* of the ganabhrt's sermon. When the second division of the day was completed, the head of the ganabhrts ceased from preaching, like a traveler from moving.

When he had stopped preaching, all the gods bowed to the Supreme Lord and went each to his own place. They went to Nandisvara to the mountains, Anjana, etc., and made an eight-day festival to the eternal images of the *Arhats*, Saying, "May we have such a procession again and again," the gods went to their own abodes as they had come. After paying homage to the Blessed One, Cakravartin Sagara went to the city Saketa, a place for a rendezvous with sri.

Sasanadevatas

Then in this same *congregation** arose the Yaksa, named Mahayaksa, with four faces, dark-colored, with an elephant* for a vehicle. One right arm was in varada-position, the others held a hammer, rosary, and noose. One of his left hands held a citron^b, one was in abhayada-position, the others held a goad and spear. Then arose the divinity goddess Ajitabala, gold-color, shining with two right hands, one in varada-position and one holding a noose; adorned with two left hands holding a citron and a goad, standing on an iron seat, she was a messenger-deity at the Lord's side.

Adorned with the thirty-four *atisayas**, the Blessed One wandered over the earth, attended by a retinue of Sinhasena and others. Enlightening the bhavya-souls in every village, city, and mine, an Ocean of compassion, the Lord arrived one day at Kausambi. To the northeast of it, the gods made the Lord's *samavasarana* on ground a *yojana* in extent. Seated on a lion-throne under the asoka tree in it, the Lord of the World delivered a sermon in the assembly consisting of gods, asuras and mortals.

Story of the Brahman converts

Then a Brahman and his wife came, *circumambulated* the Teacher of the World, bowed, and sat down in the proper place. In the course of the conversation the Brahman, his hands folded, asked, "How is this? O Blessed One?" The Lord replied: "This is the power of *right-belief*, the sole source of the warding-off of all worthless objects and the attainment of desirable objects. Because of it hostilities cease, like fire because of rain; all diseases disappear, like serpents because of garudas. Bad karma melts away like snow from the sun; desires are attained at once, as if by a thought-gem. The *age-Karma* of a god is bound, like a fine elephant by a fetter; gods are made near as if by a powerful charm. And yet, all this is insignificant fruit of right-belief; the important fruit is the rank of a Tirthakrt and even *emancipation*."

At hearing this, the Brahman, delighted, with folded hands bowed, and said, "O Blessed One, that is so. The words of the Omniscient are not false." Saying this, he became silent. The head of the *ganadharas*, though he knew himself, in order that the people might know, asked the Teacher of the World, "O Lord, what did he ask? And what did you tell him? This is like telling something by hints. Enlighten us cleanly."

The Lord related: "Not very far from this city is a large village granted to Brahmans, named Saligrama.

There lived the head of the Brahmans, named Damodara^s, and his wife Soma. They had a son Suddhabhatta who married Sulaksana, the daughter of Siddhabhatta. Sulaksana and Suddhabhatta grew up and enjoyed pleasures suitable to their position, as they liked.

In course of time their parents died, and their fathers' money also disappeared. Sometimes he would lie down at night, hungry in the midst of plenty. Famine is close beside the poor man, even in the midst of plenty. Sometimes he wandered in rags on the highway in the city, like a begging *muni* in a foreign country. Sometimes he was thirsty for a long time like the cataka; sometimes his person was unclean, like a Pisaca. Shamed by his neighbors and by himself for being such, he went to a distant foreign country without telling his wife. After some days his wife heard of his departure to a foreign country from gossip that was like a stroke of lightning. Sulaksana grieved for a long time, thinking herself *deprived* of good fortune by the loss of her parents and fortune, and the departure of her husband.

While she was grieving, the *Sadhvi* Vipula came, wishing to stop in her house during the rainy season. Sulaksana allowed Vipula to live there and listened daily to her religious teaching. From her teaching her *wrong-belief* disappeared like the sourness of vinegar from mixture with some sweet *substance*. Then later she attained faultless right-belief, like the moon brilliance after passing the black fortnight. She learned properly all the true categories of *jiva*, *ajiva*, etc., like a doctor ailments that arise in the body. She grasped the Jain dharma*, adequate for crossing *samsara*, like a sea-faring merchant a boat suitable for crossing the Ocean. In her arose disgust with objects of the senses, subduing of the passions, and disgust with never-ceasing birth and death.* Thus she spent the rainy season with listening to the *sadhvi*, like a wakeful person passing the night with a story full of flavors. The *sadhvi* administered the lesser vows to her, and went elsewhere. For generally ascetics do not stay in one place after the rains.

Suddhabhatta made money and came back from abroad like a pigeon, drawn by his love for his wife. The Brahman said to his wife: 'My dear, how did you endure separation from me, since you were formerly unable to endure it, like a lotus unable to bear cold?' Sulaksana explained: 'listen, lord of my life. Like a duck into the desert, like a fish into a little water, like the crescent-moon into the mouth of Rahu, like a deer into a forest-fire, I fell into separation from you, hard to bear, the gate to death.* Like a light in darkness, like a ship on the Ocean, like rain in a desert, like an uninjured eye to a blind person, the Sadhvi Vipula, a wide Ocean of compassion only, came to me when I had fallen into separation from you. At the sight of her, my grief arising from separation from you disappeared. I attained right-belief, the fruit of human birth.'

Suddhabhatta replied, 'O wife, what is this right-belief which is called the fruit of human birth?'

Sulaksana said: 'listen, noble husband. This should be told to near ones. You are dearer than life. Whatever knowledge of divinity there in reference to God, whatever conception of a guru there is in reference to a guru, whatever pure idea of dharma* there is in reference to dharma, that is called 'right-belief.' On the contrary, whatever idea of God there is in regard to non-God, whatever thought of a guru in regard to a non-guru, whatever conception of dharma in regard to non-dharma, that is *wrong-belief*. The Omniscient, who has overcome the faults, love, etc., worshipped by the three worlds, giving true interpretation, God, Arhat, Supreme Lord, must be meditated on, he must be served, he must be sought as refuge.* His teaching alone must be adopted, if there is understanding.

The gods who are stained with marks of women weapons*, a ro-sary, love, etc., devoted to blame and favor are of no use for *eman-cipation*. How would they, confused by afflictions in the form of acting, loud laughter, concerts, etc., understand people who had attained a subdued state? Those who observe the great vows, firm, living only on alms, absorbed in *tranquility* of mind,⁴²⁸ teachers of dharma, are considered gurus. Those who *desire* all things, enjoy all things, have possessions, unchaste, teachers of false belief, are not gurus. How can they, sunk in possessions and worldly undertakings, lead others (across *samsara*)? A poor man himself is not able to make another a lord. Dharma, so called from the raising of creatures fallen into an evil state of existence, with ten divisions, self-control, etc., is taught by the Omniscient for emancipation. If superhuman speech did not exist, there would be no authority. For authority is

dependent upon the speech of the *Arhats*. The dharma taught by heretics, defiled by hinsa, etc., though known as 'dharma.' is the cause of wandering in births. If God⁴²⁹ should feel love, if a guru should be unchaste, and dharma *deprived* of compassion, oh! oh! the world is lost, alas! *Right-belief* is characterized completely by five characteristics: *tranquility*, desire for emancipation, disgust with the world, compassion, and faith in the principles of truth. Firmness in Jain doctrine, *promulgation* of Jain doctrine, *devotion* to Jain doctrine, expertness in it, and service to the tirthas are taught as its five ornaments. Doubt, acceptance of other doctrines, hate of the Tirthankaras speech, praise of false doctrine, acquaintance with it The acceptance of a true god as God, The acceptance of a true guru as Guru., The acceptance of a true dharma' as Dharma., The acceptance of a false god as false God., The acceptance of a false guru as false Guru., The acceptance of a false dharma as false Dharma. Is defined as right belief and Viseversa is wrong belief.'

The Brahman said, 'O wife, you are fortunate, since you have taken up right-belief entirely, like a deposit.'

Suddhabhatta then adopted right-belief. For instructors in dharma are merely witnesses to the dharma of the pure-minded. They both became laymen from instruction in right-belief. Even lead and tin may become gold from mercury. In that Brahman village, the people at that time were without lay-dharma, from absence of contact with monks, and false-belief gradually arose. The people criticized them, saying, 'They, evil-minded, have abandoned their inherited religion and have become Jain laymen.' Scorning criticism, they continued to be Jain laymen, and in course of time they had a son, the fruit of the tree of the householder-state.

One day in the cool season the Brahman took his son and went at dawn to the fire-pan for religious duties which was surrounded by the Brahman assembly. Saying, 'You are a Jain layman. Go elsewhere! Go!' the angry Brahmans reviled him like an outcaste. And the Brahmans stood, surrounding the religious fire-pan completely. For their caste-law is jealous. Then embarrassed and angry at their shaming words, in the presence of the assembly he made a vow:

'If the religion taught by the Jina^s does not lead across the Ocean of existence; if the *Arhats* are not *venerable*, omniscient, and founders of congregations; if right-knowledge, belief, and conduct are not the path of nirvana^s; if there is not right-belief on earth, then may my son be burned. If all that is, may this fire, even though burning, be cool as water to my son.' With these words, burning with *anger* like another fire, the impetuous Brahman threw his son

in the fire. 'His son is burned by that wretch! His own son is burned, oh! oh!' The assembly reviled him with such abuse.

A divinity present there, who possessed right-belief, at once threw the child, like a bee, into a lotus. Quickly she took the power of burning from the flame of the fire terrible with a multitude of flames and made it as if it were painted. In a former birth she had died, opposing asceticism, and had become a Vyantari. Questioned by her in regard to gaining enlightenment, the Kevalin said, 'Enlightenment is easy for you to gain, O sinless one. For its sake you must be duly devoted to perseverance in meditation* and right-belief.' Wearing his speech constantly on her heart like a necklace, she protected the boy for the glorification of right-belief. When they saw this demonstration of power, the Brahmans, who had never seen such a thing before in their lives, became wide-eyed with astonishment. After he had gone home, the Brahman, delighted, told his wife the result of firm belief in right-belief.

His wife, who possessed *discernment* from close association with the *sadhvi* Vipula, said, 'Alas! what have you done? This inconsiderate *anger* of yours, though crooked, became straight certainly through the presence of some deity who has right-belief. If some divinity who had power solely from right-belief had not been near at that time, your son would have perished. Moreover, those men especially wicked, would have said, "This religion taught by the Jina^s is not authority. In that case how much more is it not authority." Some foolish person may do such a thing as you have done. Henceforth, noble husband, you must not do such an unconsidered thing.

After saying this, she brought her husband here before me in order to make firm his right-belief. The Brahman asked his question with this in mind and I replied, 'This is the power of right-belief.'

After hearing this talk of the Blessed One, many other persons were enlightened and acquired firm dharma.* Suddhabhatta and his wife became mendicants in the Blessed One's presence, and gradually attained *omniscience*. The Blessed One, the Lord, completed his preaching and wandered from that place over the earth, devoted solely to the benefit of the world, shining with the dharmacakra going in advance, like the cakravartin with his cakra.

4. CONQUEST OF BHARATVARSA BY SAGARA

The appearance of the cakra

Now, the cakra-jewel, named Sudarsana^s, arose in King Sagara's *armory*, its rim made of gold, its spokes of lohitaṅka; wreathed with a circlet of small bells of *variegated* gold and jewels; possessing a joyful sound; adorned with spotless gems and pearls; with the hub made of diamond; beautified with a row of little bells;⁴³⁰ adorned with wreaths of flowers of all the seasons; anointed, standing in the sky, attended by a thousand Yakṣas.

When he saw it appear, terrible with a *wreath* of flame like the disc of the sun, the superintendent of the armory bowed to the cakra. After he had worshipped the cakra with various wreaths of flowers, delighted, he went quickly and reported to Sagara. Sagara instantly abandoned his lion-throne, foot-stool, and shoes, just as at the sight of a teacher. After taking a few steps, setting the cakra in his mind, he bowed to it. For the ones who live by weapons* make divinities of weapons. When he had taken his seat on the lion-throne, he gave all the ornaments on his body as a present to the man who announced the appearance of the cakra. Then the King took an auspicious* bath with pure water and put on divine ornaments and garments. The King went on foot to worship the cakra-jewel. For approach on foot is superior to a pooja even. He was followed by kings, running, stumbling, falling from excessive haste, going on foot like servants. He was followed by men, though unsummoned, carrying the materials for a pooja. For carelessness in their own duties is cause for fear* on the part of servants.

Sagara went to his armory occupied by the cakra and shining with great *splendor* like a heavenly palace occupied by a god. The King bowed to the cakra-jewel equal to the sun, touching the ground with five parts of the body, merely at its sight. He rubbed it quickly with a woolen brush in his hand, like an elephant-driver a fine elephant* when it has risen from sleep. He bathed the cakra like a statue of a god with *pitchers* of water delivered by men who kept bringing them. The King made tilakas of sandal on it, which resembled the beauty of his own hand given for the acceptance of the

cakra. With *variegated* wreaths of flowers the King made the cakra-jewel a puja which resembled a conservatory of the Laksmi of victory. The Cakrabhart threw perfume and fragrant powdered sandal on the cakra like an *acharya* on a statue at the time of its dedication. The King adorned the cakra, like himself, with valuable clothes and ornaments suitable for gods. He drew the eight auspicious* objects before it, like magic circles for attracting the Sris of victory of the eight quarters. Like a seventh season⁴³¹ the King made a present of five-colored flowers of perfect fragrance in front of it. The King burned incense of camphor and aloes before it, making an ointment of musk with smoke, as it were. After he had *circumambulated* it three times and had withdrawn some distance, the Cakrin bowed to the cakra, the Ocean for the birth of the sri of victory the King made an eight-day festival to the cakra-jewel. As one does to a newly installed statue. A pooja-festival was made to the cakra by all the citizens with great magnificence, as if to a city- or village-deity. Then the King went to his *abode*, eager for the expedition of conquest in directions, as if invited by the cakra.

Conquest of Magadhatirtha

Sagara went to the bath-house and bathed with pure water like Airavata (elephant*) in the stream of the Ganga^s. His body polished like a jeweled pillar with a divine cloth, the King put on two divine spotless garments. Perfumers anointed the King with gosirsa-sandal essence clear as moonlight. The King adorned his ornaments by contact with his body. Even ornaments gain luster by being in the best place.

At an auspicious* moment, after an auspicious ceremony had been performed by the family-priest, the King mounted the elephant-jewel, carrying the sword-jewel, for the expedition of universal conquest. Mounting the horse-jewel, carrying the staff-jewel, the general-jewel set out in front of the King. The priest-jewel, resembling the sun for removing the frost of all calamities, set out with the King. The steward-jewel, able to provide meals for the army at every camp, like a living Citrarasa wishing-tree, set out with them. The carpenter, resembling Visvakarma turned into a jewel, possessing power competent to make cities, etc., at once, went along. The umbrella and skin-jewels, which expand from a touch of the hand, like clouds from the touch of a favorable wind, went along. The gem and cowrie-jewels, able to destroy darkness, resembling the suns of Jambudvipa diminished in size, accompanied him. The women of his household, like the shadow of the Cakrin's body, went along,

like a retinue of many slaves that had come from the Amazonian kingdom. The cakra, like the King's prestige, went ahead toward the east, its conquest of the heavens not repelled, lighting the sky from afar.

Causing the sky-elephants to flap their pricked-up ears by the sounds of the marching-drums resembling the sound of a mass of Puskaravartaka-clouds; soon making heaven and earth one thing, like a hemispherical bowl and its cover, by the dust raised by the hooves of the horses advancing in a circle; making the sky resemble the Ocean with its sea-monsters by the skate-fish and makaras on the chariot- and elephant-banners; producing a rainy day, as it were, by the masses of troops of elephants shining with sevenfold⁴³² dripping streams of mada*; covering the earth completely with a crores of foot-soldiers leaping with joy as if wishing to ascend to the sky; *resplendent* with the cakra-jewel going in front like a general with irresistible magnificence and with unblunted power at all times; the earth, rough from high places, etc., made level by the general with the staff-jewel like a harrow; traversing the road with an easy gait like a bhadra-elephant*, with a *yojana*'s march every day; equal to Pracinabarhis, in a few days he arrived at the Magadha-country⁴³³ in the east, the only tilaka on the face of the Ganga^s.

Then the carpenter-jewel, at the command of Cakrabhrt Sagara, made a camp like a younger brother of Vinita, with many extensive lofty elephant-houses, with horse-stables like huge caverns by the thousand, with mansions thinking themselves palaces of the gods and pavilions thinking themselves clouds, with markets of equal shape as if made from one model, provided with highways and rows of embellishments of triangular places, etc., nine yojanas wide and twelve long.

There in the pausadha-house, the King observed a three days' fast, placing the prince of Magadhatirtha in his mind. All his ornaments removed, reclining on a couch of kusa-grass^b, his weapons* laid aside, observing *continence*, he kept watch, continually. When the three days' fast was finished, the King left the pausadha-house and bathed with pure water. The King got into his chariot covered with light-colored banners and filled with various weapons like the Ocean with sea-foam and sea-monsters, adorned with four divine bells hanging at the sides, like Meru with four suns and moons, equipped with horses entirely equal to Uccaihsravas, their necks free from yokes.

Adorned with his fourfold army elephants, horses, chariots, and infantry like his own polity with the four expedients (*upaya*),

shining with the umbrella over his head and chauris at his sides like three bulbs of the vine of glory extending through the three worlds, carrying in his hand a bow with the bow-string stretched, Sagara then plunged into the Ocean until the water was up to the hub of the chariot-wheel. With his hand the King twanged the stretched bow-string, the prologue to the play of the Sri of victory, and drew an arrow from the quiver like a jewel from a treasury. At the center of the bow the King set the arrow resembling the Isvakara Mts. in the center of Dhatakikhanda. The King drew to his ear the powerful arrow, which attained the rank of an earring, golden, marked with his own name. He discharged the arrow, which sounded with its hissing feather like a new Garuda in the sky, at the Lord of Magadhatirtha. It crossed twelve yojanas of the Ocean in a twinkling and fell in the council of the Prince of Magadhatirtha.

When he saw the arrow like an unexpected stroke of lightning, the lord of Magadha at once became angry, terrifying by his frown. After he had reflected a little, he arose and took the arrow himself, and saw Cakrin Sagara's name on it. Holding the arrow, he sat down again on his lion-throne and said to his own assembly in a deep voice: "In the country named Bharata in Jambudvipa, the second Cakravartin, Sagara by name, has arisen now. Verily, gifts are necessarily made by past, future, and present lords of Magadha to the cakravartins."

After speaking in this humble manner, he approached respectfully Cakrin Sagara with gifts, like a servant Standing in the air, he give the King the arrow, ornaments necklace, armlets, earrings, bracelets, etc., and devadusya-clothes. The Prince of Magadha gave water from Magadhatirtha to the King, like a physician giving mercury. Folding his hands submissively to resemble exactly a lotus-bud, the Lord of Magadha said to the King, "In this Bharata-zone in the east, I am always the executor of your commands like a vassal dwelling on the border." Then the King accepted him as a servant and dismissed him, after he had rewarded him, like a fortress-governor of his own. Like a rising sun Sagara left the water of the Ocean, veiling the sky by his own great *splendor*. Then the elephant of kings went to his camp; and with his retinue broke his fast, preceded by a bath and worship of the gods. Then the Cakrin made an eight-day festival for the Lord of Magadhatirtha. For servants have dignity given by their masters.

Conquest of Varadamatirtha

Then the Cakrin's cakra-jewel, equal to bail for the winning of the Sris of victory of all directions, set out to the south. Following the cakra, the Cakrin advanced by a southwest path, making the earth with its mountains move as it were, by his soldiers. Rooting up some kings like a wind trees; digging up some like clumps of rice and replanting them; setting up some new ones just like pillars of glory; releasing others after making them bow, like a river-flood bending cane; cutting off the fingers of some kings; making others give tribute of jewels; making some abandon elephants and horses, and others umbrellas, Sagara arrived gradually at the bank of the southern Ocean with the firm resolution to conquer all the world.

Descending from the elephant's shoulder in the camp made instantly, the Cakrabhrt dwelt in a house like Vajrabhrt in a heavenly palace. In the pausadha-house there the King made a three days' fast, and continued to observe pausadha, thinking of Varadaman. At the end of the three days' fast, Sagara, the pausadha completed, mounted his great chariot which seemed to be cut from the sun. Sagara plunged into the Ocean with the chariot till the water was up to the hub, like plunging into a churning of milk with the churning stick. Fastening the bow-string to the top of the bow, he made it hum, being heard by the sea-animals with drooping ears, distressed by fear.*

Then the King drew from the quiver an arrow terrifying even to the terrifying, like a snake-charmer drawing a serpent from a hole. After he had set it on the middle of the bow, the King brought the arrow near his ear like a servant wishing to make a request. The Cakrabhrt discharged the arrow at the house of the Lord of Varadaman, like Vajrabhrt a thunderbolt at a mountain. The arrow, resembling an unexpected blow from a hammer, fell before the Prince of Varadaman who was present in the assembly. Saying, "Whose (name)-leaf has been turned up unexpectedly by Death*?" the Lord of Varadaman himself got up and took the arrow. When he saw King Sagara's name, he grew quiet like a serpent at the sight of nagadamani⁴³⁴

"He explained to his assembly," In Bharata of Jambudvipa, the second Cakrabhrt, Sagara by name, has arisen. He is to be worshipped, with costly and varied garments and jeweled ornaments, like a divinity that has come to the house." Saying this, he took a respectful gift quickly and, standing in the air, approached the King in his chariot. He delivered to the King diadems, jewels, pearl

wreaths, armlets, bracelets, etc., like a keeper of a treasury, and the arrow. The Lord of Varadaman said, "Henceforth, I shall be the executor of your commands even in my own country allotted (for rule) by Sakra." The King, knowing what was proper, accepted his gifts, agreed to his speech, rewarded him, and dismissed him. Then the Cakrin turned, following the path of the cakra, his chariot-horses neighing at the sight of water horse's. Returning to the camp, he got out of the chariot, bathed, worshipped the Jina^s, and broke his fast of three days. Sagara held a big eight-day festival in honor of the Prince of Varadaman. For lords show honor to their devotees.

Conquest of Prabhasatirtha

Then the King set out, following the path of the cakra-jewel to the west, obscuring the sun by the dust of the army. Quickly putting the Dravidas⁴³⁵ to flight, like a garuda serpents; blinding the Andhras by his own *splendor* like the sun blinding owls; causing signs of royalty to be abandoned by the Trikalingas, as well as power; making the Vidarbhas powerless as couches of darbha-grass; making the Maharastras abandon their realms like beggars in rags; branding the Kaunkanas like horses⁴³⁶ with arrows; making the Latas fold their hands on their foreheads as if they were in pain; making the Kacchas contract on all sides like large turtles; reducing to submission the Surastras fierce like their country,⁴³⁷ the King gradually arrived at the shore of the western Ocean.

After he had established camp, concentrating on Prabhasa, observing a three days' fast, he began pausadha in the pausadha-house. At the end of the three days' fast, the King got into his chariot, like the sun, and plunged into Lavanoda till the water was up to the hub. After stringing his bow, he made the bow-string resound, resembling the sound of a victory-drum for the success of the journey of the arrow. He discharged the arrow with his name, like a messenger removing all doubt, at the house of the Lord of Prabhasatirtha. At the end of twelve yojanas the arrow fell into the house of the god Prabhasa, like a bird into a tree.

When he saw the arrow, the chief of those acting with circumspection read on it the name of Cakrin Sagara. Collecting gifts and taking the arrow, he approached King Sagara with *devotion*, as if he were a guru who was a guest. Standing in the air, he gave a crest-jewel, two golden breast-ornaments, bracelets, a girdle, and armlets to the King, and also the arrow. He said to the King of Vinita respectfully, "In this district, O Cakravartin, I shall dwell henceforth as the executor of your commands." After accepting the gifts and

conversing with him considerably, the King dismissed Prabhasa like a minister. Sagara went to camp, bathed, worshipped the Jina^s, and with his retinue broke his three days' fast. Delighted, the King made an eight-day festival for the Lord of Prabhasatirtha, as he had done for the Lord of Varadaman.

Conquest of the Sindhu

Then the Cakrin went behind the cakra by the south bank of the Sindhu towards the east with his army which resembled the Sindhu flowing backwards.⁴³⁸ Not far from the house of the goddess Sindhu, the King made a camp resembling a city of Gandharvas which had suddenly descended to earth. Putting the goddess Sindhu in mind, the King made a three days' fast, and the jeweled throne of the goddess Sindhu shook. She knew by clairvoyant knowledge that the Cakrin had come and, full of devotion, she approached him, bearing gifts. Standing in the air, she gave one thousand and eight jeweled *pitchers* like a deposit, two golden thrones *variegated* with gems and jewels, jeweled ornaments, armlets, bracelets, etc., and devadusya-cloths to the King. The goddess said, "O best of kings, now I am dwelling in your country like a servant. Command me." The King replied to her with words surpassing draughts of nectar, dismissed her, and broke his three days' fast. As before, he made an eight-day festival to the goddess Sindhu. For on every occasion there are festivals from the powerful to the noble.

Conquest of Vaitadhya

The cakra left the *armory*, like an elephant's own stable, for the home of the Sris to the northeast. Following it, in a few days the King arrived at the south slope of the great mountain, Vaitadhya. After establishing a camp like a city of the Vidyadharas on it, he made a three days' fast against the Prince of Vaitadhya. When the King's fast of three days was finished, the lion-throne of the Prince of Vaitadhya shook. Then he knew by clairvoyant knowledge that Cakrin Sagara had approached the boundary of the half of Bharata. He approached and, standing in the air, gave the King divine jewels and clothes, thrones and virasanas. "Long live! Long rejoice! Long be victorious! Hail!" delighted, he said to the King, like a priest. Sagara replied to him with honor, as if he were a dear kinsman of his own, then dismissed him, and broke his three days' fast. He made an eight-day festival, like a golden finial on the palace of his own favor, to the Prince of Mt. Vaitadhya.

Conquest of Tamisra

Then, following the cakra, the King went near the cave Tamisra and, making his camp, dwelt there like a lion. He directed his mind on the god Krtamala, and made a three days' fast. For the great do not abandon their duty. When the King's three days' fast was finished, his (Krtamala's) throne shook. For even mountains shake at the exertion of such people. By employing clairvoyant knowledge, Krtamala knew that the Cakrin had arrived and, standing in the air, approached him like his lord. He gave the collection of ornaments, of which the tilaka is the fourteenth, suitable for the woman-jewel, garments, sandal-powder, wreaths, etc. Saying, "Hail! Hail! Your Majesty," he promised service. For the cakrins must be served by gods as well as men. After conversing with him graciously, the King dismissed him, and with his retinue broke his fast of three days. Then Sagara considerably held an eight-day festival for the god Krtamala. For that gives pleasure to the gods.

Conquest of the southern district of the Sindhu

At the end of the eight-day festival, Sagara instructed his general to conquer the west district⁴³⁹ of the Sindhu with half his army. The general, his hands folded in submission, accepted the King's command on his head like a wreath. Famous in Bharatavarsa, bold and powerful like wind, with intense *splendor* like the sun, knowing the dialects of all the Mlecchas, learned in all the alphabets, possessing varied and beautiful speech like the son of Sarasvati, knowing the entrances and exits of inaccessible places in land and water of all the divisions present in Bharataksetra, skilled in all weapons* like embodied Dhanurveda, having bathed, having performed the *propitiatory* rites of the tilaka and *auspicious** things, wearing a few pearl ornaments like the bright fortnight constellations, resolute, carrying a bow like a cloud with a rainbow, carrying the jewel called 'skin' like the Ocean with a mass of coral, and adorned besides with the raised staff like a pool with a white lotus, shining with chauris like tilakas of sandal on his shoulders, making the sky resound with sounds of musical instruments*, like a cloud with thunder, accompanied by the fourfold army, the general mounted the best elephant* and went close to the river Sindhu.

Then the general touched the skin-jewel with his own hand, and it grew and became the shape of a boat on the Sindhu. The general with his army crossed the Sindhu by it as easily as the chief of yogis crosses the boundless Ocean of existence by yoga. As a rutting elephant leaves an iron pillar, the powerful general left the bank of

the Sindhu, unstumbling. The general invaded the Sinhalokas, the Barbarakas, Tankanas and others, and Yavanadvipa. At will he made the Kalamukhas, the Jonakas, and various Mleccha-tribes living on Vaitadhya pay tribute. The general, powerful like a bull, attacked with ease the Kaccha-country, the best in the whole country. Returning from its extremity, the general remained in its plain, like an elephant* returned from water-play. The Mlecchas, lords of isolated villages, towns, villages, etc., went from all sides to him there as if drawn by a noose. They brought varied ornaments, jewels, and garments, silver, gold, horses, elephants, chariots, and whatever other choice treasures they had to the general, as if they were entrusted as a deposit. We shall remain here subject to you, paying taxes like householders, they said to the general, their hands folded submissively. The general accepted their presents, and dismissed them; came and crossed the Sindhu by the skin-jewel as before. He went and delivered all that to King Sagara. For riches come like servants, drawn by the power of the powerful.

Passage through Tamisra

Sagara remained in that camp for a long time, attended by kings who had come from afar, like the Ocean by rivers. One day, he instructed the general, carrying the staff-key, to open the leaves of the south door to Tamisra. He went near Tamisra and made a three days' fast with reference to the god Krtamala. For the gods are generally won by penance. At the end of the three days' fast, after he had bathed and put on clean garments and ointment, taking an incense burner, he went to the cave like a divinity. Bowing at the sight of it, the general stood at the door like a door-keeper, like a policeman. After he had made an eight-day festival to it (the cave) and had drawn the eight *auspicious** things, the general struck its doors with the staff-jewel. Making the creaking sound, 'sarāt, saritī,' the doors opened at once like the halves of a dry pod. He reported to Sagara the opening of the doors announced by the noise of 'sarāt, saritī.'

The King mounted the elephant-jewel and, attended by the four-fold army like one of the Dikpalas, went there. He placed the gem-jewel on the right frontal boss of the elephant-jewel, like a gleaming lamp on a lamp-stand. Then, following the cakra, the Cakrin, with unstumbling gait like a lion, entered the cave Tamisra fifty yojanas long. As he went, the King drew circles with the cowrie to destroy darkness, forty-nine of them, a *yojana* apart, alternating on the two walls of the cave, five hundred bows in length and width. The door

of the cave remains open and the circles inside the cave remain as long as the Cakrabhart lives. A light was produced in the cave by them resembling the row of suns and moons at the boundary of *Manusottara*.

In the middle he arrived at two rivers, named 'Unmagna' and 'Nimagna,' flowing from the east and west walls of the cave, going to the Sindhu. Even a stone thrown in Unmagna floats, but even a *gourd* thrown in Nimagna sinks. The King with his army crossed them as easily as a house-stream by a road paved at once by the carpenter-jewel. Gradually he arrived at the north door of Tamisra. Its leaves opened of their own accord like a lotus-bud. Sagara, seated on an elephant's back, left the inside of the cave like the sun the Ocean, with his retinue.

Conquest of northern half of Bharata

As soon as they had seen Sagara causing humiliation to the sun by the light of his weapons* on all sides, making the eyes of the Khecara-women wink especially by the dust from the ground, shaking the earth by the weight of his multitude of soldiers, producing deafness of heaven and earth by tumultuous noises, resembling someone who has appeared unexpectedly from a curtain, or has come down from the sky, or risen from Patala, with a dense array of endless soldiers, terrifying by the cakra in advance, like an Ocean attacking, Kiratas, named Apatas, whose attack is painful, *haughty* from pride in their strength, said to each other angrily and sarcastically: "Oh, all you powerful men, say who is this, seeker of the unsought (death*), devoid of dignity, shame, intelligence, and renown, lacking in favorable marks, thinking himself a hero, blind from conceit, who enters this country now, ha! a buffalo into a forest occupied by a lion?"

Saying this, the mighty Mleccha-kings attacked the van of the army of Cakrapani, like the asuras that of Vajrapani. Instantly the army appeared defeated, its elephants disappeared, its horses killed, its chariots with broken axles. When the Cakrin's general saw his own army defeated by the Kiratas, angered like *Yama*, he mounted his horse-jewel. After drawing the sword-jewel that was like a comet that had risen, like a powerful wind he rushed against the Mlecchas. He rooted up some Mlecchas, crushed some, and made some fall, like a forest-elephant* trees. The Kiratas, broken by him, powerless, ran away for many yojanas quickly, like cotton blown by the wind. After they had gone a long distance and had come to the bank of the

Sindhu river, they remained supine on a couch of sand, their clothes removed.

Thinking of their family-deities, the Meghamukha-Nagakumaras, they, very impatient, commenced a three days' fast. At the end of the three days' fast the seats of the gods shook, and they saw by clairvoyance resembling eyes the Kiratas in such a condition. Like fathers, they suffered pain from their pain from sympathy. Approaching them, standing in the sky, the Meghamukhas said: "O children, why are you like this? Tell us the reason without hesitation, so that we may assist you."

Then the Kiratas said, "Someone came into our country though difficult of access, like submarine-fire into the Ocean. We, defeated by him, have come to you for protection. See to it for us that he goes away and does not return again."

The gods replied, "You are ignorant of him like moths of a fire. For that reason you talk like this, friends. For he is the Cakravartin, Sagara by name, powerful, possessing the power of Sakra, invincible to gods and asuras. He, like the thunderbolt, can be conquered by one, outside the sphere of weapons*, fire, poison, charms, water, spells, magic arts, etc. Nevertheless, at your request we will cause trouble to the powerful Cakrin, like mosquitoes to an elephant.*"

Saying this, the Meghavadanas departed, stood over the camp, and spread a terrible rain-cloud. The heavens were filled with such a dense darkness that the people could not distinguish objects, as if blind from birth. They rained on the camp with streams of water the size of a rice-pestle for seven nights, unchecked like a wind. When the Cakravartin saw this ill-omened rain unbroken, he touched the skin-jewel with his lotus-hand. Instantly it grew to the size of the camp and, stretched out horizontally, floated on top of the water. The King with his army got into it like a great boat and, touching the umbrella-jewel, he made it spread out like the skin-jewel. He put the umbrella above the skin, like a cloud above the earth, and set the gem-jewel at the bottom of the umbrella-handle for light. Between the umbrella and the skin the King's camp remained comfortable, like a crowd of Asuras and Vyantaras within the earth.³⁰⁶ The steward sowed all *grain**, vegetables, fruit, etc., at daybreak and supplied them at evening. Such is the power of the jewels.

The Meghamukhas continued to rain unceasingly in the same way with unbroken streams of water, like evil-speaking people with evil speech. Sagara thought angrily to himself, "Who are these who have undertaken to destroy me the fools!" The sixteen thousand attendant-gods, angered, armored, carrying weapons, approached

and said to them: "O villains of little wit, do you not know this is Cakravartin Sagara, *invincible* to gods, etc.? So, go at once, if you *desire* your own good. Otherwise, we will cut you into pieces like a *gourd*."

The Meghamukhas, so addressed by them, terrified, dispersed the clouds at once, and disappeared somewhere like fish in water. The Meghamukha-gods went then to the Kiratas, the Apatas, and announced to them, "The Cakravartin is not to be conquered by such as us." Then the Kiratas, frightened, with their garments put on like women, took a present of jewels and went to Sagara as a refuge.* Falling at the Cakravartin's feet in submission, their folded hands placed to their heads, the Kiratas declared: "We undertook this against you from ignorance, O master, like *arrogant* sarabhas jumping against a cloud.⁴⁴⁰ It was done without reflection. Therefore, pardon us, O lord. For a burst of *anger* on the part of the noble is terminated by submission. Henceforth we shall remain here as householders, foot-soldiers, or *vassals* at your command. For our condition depends on you."

The Cakrin replied to them: "Having become subject. to me, remain, paying tribute like the vassals of the southern half of Bharata." After conversing with them in this way and rewarding them, the King dismissed the Kiratas; and instructed the general to conquer the west district⁴⁴¹ of the Sindhu.

Conquest of the north district of the Sindhu

The general crossed the Sindhu as before by the skin and conquered the district of the Sindhu, bounded by the mountain and Ocean. After the general, possessing cruel strength, had taken tribute from the Mlecchas, he went to Sagara, like a cloud full of water. Enjoying varied delights, honored by kings, he remained in that same place for a long time. There is no foreign country to the powerful.

Conquest of Ksudrahimavat

One day the Cakrin's cakra left the *armory* by a northeast path, like the sun in summer. Following the cakra, the King reached the southern slope of the Ksudra-himavat Mountains⁴⁴² and stopped there, taking up his *abode*. Concentrating on the Prince of Ksudrahimavat, he made a three days' fast, and commenced pausadha in the pausadha-house. At the end of pausadha, he got into a chariot, went to the Ksudrahimavat Mountains, and struck them three times with the end of his chariot, like an elephant* with his tusk. After he

had halted his horses and had strung his bow, the King discharged an arrow marked with his own name. Traversing seventy-two yojanas like a kos* in a moment, it fell on the ground in front of the Prince of Ksudrahimavat, He was angered at once by the arrow, but became calm instantly from the name on the arrow. Standing in the air, he gave gosirsa-sandal, all the herbs, water from the lake Padma, deva-dusya (-garments), the arrow, jeweled ornaments, and wreaths of flowers of the kalpa-tree, and promised service, saying, "Long live!" After dismissing him, then the King turned his chariot, went to Mt. Rsabhakuta,⁴⁴³ and struck it three times in the same way. Holding his horses, he engraved with the cownie the words, "Sagara, the second Cakravartin," on the front of the mountain. Then turning the chariot, the King returned to the camp and broke his three days' fast. Sagara, who had vowed a complete procession of conquest, made an eight-day festival to the Prince of the Hima Mountains, with great magnificence.

Conquest of the goddess Ganga

Then following the cakra by the northeast path, the King arrived comfortably near the palace of the goddess Ganga*. The King placed his camp not far from the palace of Ganga, and made a three days' fast concentrating on Ganga. Like the goddess Sindhu, Ganga knew from the shaking of her throne and, at the end of the three days' fast, approached the Cakravartin, standing in the air. She gave one thousand and eight jeweled *pitchers* and two jeweled lion-thrones decorated with gold and gems. After dismissing Ganga, Sagara broke his three days' fast and, pleased at heart, held an eight-day festival for her pleasure.

Conquest of Khandaprapata

Then, his power unbroken, he went to Khandaprapata in the southern direction by the path indicated by the cakra. He set his camp near Khandaprapata and made a three days' fast directed toward Natyamala. At the end of the three days' fast, knowing (his coming) from the shaking of his throne, like the head of a village Natyamala approached the King with presents. He gave various and numerous ornaments to the Cakravartin and promised service like a respectful king. Sagara dismissed him and immediately after the fast-breaking joyfully held an eight-day festival for him, like a recompense for what he had done. Then, at the command of the Cakradhara, the general with half the army conquered the eastern district of the Ganga, as he had those of the Sindhu, Sagara quickly

conquered the Vidyadharas of the two rows on Mt. Vaitadhya as well as the kings living on the mountain. They gave jeweled ornaments, garments, elephants, and horses to the Cakravartin, and promised service. The King rewarded and dismissed the Vidyadharas. For the very powerful are satisfied with words even with the idea of service.

March through Khandaprapata

At the King's command the general opened the cave Khandaprapata, as he had Tamisra, preceded by a three days' fast, etc. Sagara mounted the elephant*, set the gem on the right frontal boss like the sun on the peak of Meru, and entered the cave. Drawing circles on both sides with the cowrie as before, after he had crossed the rivers Unmagna and Nimagna as before, the King, like a river's stream, left the cave by its south entrance which opened of its own accord.

Conquest of the nine treasures

The King put his camp on the west bank of the Ganga^s, and made a three days' fast directed against the treasure-jewels.⁴⁴⁴ At its end the nine treasures named Naisarpa, Pandu, Pingala, Sarvaratnaka, Mahapadma, Kala, Mahakala, Manava, and Sankhaka, each attended by a thousand gods, approached the King. They said: "We live in Magadha(tirtha) at the mouth of the Ganga and have come to you, illustrious sir, subdued by your good fortune. Enjoy and give as you like unhesitatingly. Even if the Ocean could become exhausted, we could not be exhausted. Set on eight wheels, constantly filled by nine thousand Yaksas like your servants, twelve yojanas long and nine wide, we shall go along in the ground as your attendants, Your Majesty." The King assented to their speech, broke his fast, and held an eight-day festival to them like guests.

Conquest of the southern district of the Ganga

At Sagara's command the general conquered the second eastern district of the goddess Jahnvi like an earth-walled town. Bharata-varsa has six parts: the four districts of the Ganga and the Sindhu and the two parts in between. Then Sagara ruled it with ease for thirty-two thousand years.⁴⁴⁵ The activities of the powerful who are not restless are accompanied by pleasure.

Return to vinita

The lord of the fourteen jewels and of the nine treasures, served by thirty-two thousand kings, possessing the same number of wives

of royal birth and accompanied by the same number of women of the people, lord of thirty-two thousand peoples, ruler of seventy-two thousand excellent cities, overlord of ninety-nine thousand towns accessible by both water and land, lord of forty-eight thousand towns accessible by land or water, protector of twenty-four thousand poor towns and isolated villages, lord of fourteen thousand *grain*-warehouses, defender of sixteen thousand earth-walled towns, and sole master of twenty thousand mines, leader of forty-nine poor dominions, protector of fifty-six island settlements, having won the *suzerainty* of ninety-six crores of villages, attended by ninety-six crores of foot-soldiers, covering the earth with eighty-four lacs of elephants, horses, and chariots each, following the path of the cakra-jewel, the Cakrin returned, like a boat filled with great wealth from an island.

Sagara reached the city Vinita like a wife, hastening on comfortably with daily marches of a *yojana*, possessing a wealth of suitable articles produced by village-chiefs, governors of fortresses, and sovereigns on the road, like the moon of the second day; his arrival announced from afar by the dust from the soldiers in front which extended to the sky, like *chamberlains*; deafening the heavens, as it were, by neighings, trumpeting, proclamations by *bards*, and the noise of musical instruments* streaming forth as if in rivalry. Establishing his camp on the edge of Vinita, like the Ocean at its boundary, the King remained, a mountain of power.

Winning of the woman-jewel

There one day Sagara, a depository of all the arts, mounted a spirited horse* and went to the riding-ground to ride. There he exercised the clever horse, and gradually taught it better and better gaits. When it had acquired the fifth gait,⁴⁴⁶ it flew up in the sky, ignoring signals of the bridle, etc., as if supported by evil spirits. The horse, like a Raksasa in the form of a horse, carried off Sagara, and unhesitatingly dashed forward rapidly into the great forest. By pulling on the bridle angrily and pressing on its sides with his thighs, Sagara stopped the horse, and jumped down. The horse fell helpless on the ground, and the King started out on foot.

When he had gone a short distance, he saw a large pool like moonlight fallen to the ground, overcome by the rays of the sun. He bathed in it to remove fatigue, like a forest-elephant*, and drank the water, sweet, clear, fragrant with lotuses, and cool. He left the pool, stood on the bank, and saw before him a maiden like the goddess of the water. Seeing her with a face like a young lotus, with eyes like a

blue lotus, with the water of loveliness with high waves, with breasts like a pair of cakravakas, beautiful with proud hands and feet like blooming red lotuses^b, the Laksmi of the pool embodied, he thought: "Is she an *Apsaras*, a *Vyantari*, a *Naga*-maiden, or a *Vidyadhari*? For such as she could not be an ordinary woman. The water of the pool does not make such joy in the heart as the sight of her, like a rain of nectar."

Then she looked at the King with lotus-petal eyes like love that had been inspired at that very time. *Afflicted* by love at once she was led by her friends, who supported her with difficulty, to her *abode*, faded like a cluster of day-blooming lotuses at evening. As he was walking slowly on the bank of the pool, pining with love, Sagara was addressed by a chamberlain, who came, bowed, and spoke with folded hands:

"O master, on Mt. Vaitadhya in this same Bharataksetra there is a city Gaganavallabha a favorite of good fortune. In it there was a Vidyadhara-king, Sulocana, resembling Trilocanasakha (Kubera) in the city Alaka. There is a son of his, Sahasranayana^s, judicious; and this daughter, Sukesa, a crest-jewel of all woman-kind. When she was born, she was described by an astrologer, 'she will be a woman-jewel, the chief-queen of a Cakravartin.' And now, again and again she has been demanded in marriage by Purnamegha, the King of Rathanupura, who is in love with her. When her father did not give her to him, Purnamegha, thundering like a cloud, came to fight, wishing to seize her by violence. After fighting for a very long time, Purnamegha, powerful, sealed Sulocana's eyes in a long sleep.

Taking his sister like a miser his wealth, Sahasranayana^s came here with his retinue, noble sir. While she was playing in the pool here, she saw you. Love taught her a painful passion quickly. Perspiring as if distressed by heat, transfixed like a puppet, her hair erect as if afflicted by cold, her voice stumbling as if she had a cold, trembling as if terrified, colorless like a sick person, shedding tears as if plunged in grief, absorbed in indifference like a follower of yoga, she reached a state of collapse at once from the sight of you. Comfort her, O comforter of the world that she may not *perish*."

While the chamberlain was saying this, Sahasranayana came there through the air and bowed to the Cakrin. After asking for permission, he led Cakrin Sagara to his own abode and delighted him by the gift of the woman-jewel, Sukesa. Then Sahasreksana and the Cakrin went in an aerial car to Mt. Vaitadhya to the city Gaganavallabha. After establishing Sahasranayana^s in his ancestral kingdom, the King made him overlord of all the Vidyadharas.

Entrance into Vinita

Taking the woman-jewel, Cakrin Sagara, possessing the strength of Purandara³, went to Saketapura (Vinita). The King made a three days' fast directed toward Vinita, and observed pausadha in the pausadha-house according to rule. At the end of the three days' fast the King left the pausadha-house and broke his fast with his retinue. The King entered the city which was like a woman ready for her lover, frowning, as it were, with a multitude of festoons; smiling, as it were, with the beauty of a large number of pearl svastikas; with raised arms, as it were, with the dancing banners of the handsome markets; with body-decoration, as it were, with the smoke-rings rising from the jars of incense; with wide-open eyes, as it were, from the jeweled vessels on the platforms; just as if it had couches from the varied daises; uttering auspicious* sounds, as it were, by the tinklings of the palace-bells. The King went to his palace-court, like Sakra to his palace, which had high arches, high banners, and loud blessings from the *bards*. He dismissed the sixteen thousand gods and thirty-two thousand king in attendance, the chief jewels the general, the priest, the steward, and the carpenter, the three hundred and Sixty three cooks, the eighteen guilds* and sub-guilds, and others also in turn, governors of fortresses, merchants, caravan-leaders, etc.

Attended by his retinue and *harem*, accompanied by the woman-jewel, the King entered his own palace, like the *souls* of creatures entering the womb. After he had bathed in the bath-house and worshipped the gods in the shrine, the King ate in the dining-house. Then Sagara amused himself with concerts, plays, and other amusements, the fruit of the creeper of the Sri of *sovereignty*.

Coronation of Sagara, as Cakravartin

One day, the gods, etc., came and said to Sagara, "You have reduced Bharataketra to subjection. Now we shall make your *coronation* as cakravartin, as the Vasavas made the birth-sprinkling of the Arhat." The Cakrin approved their request by his brow raised from pleasure. For the noble do not deny the requests of their friends. Then to the northeast of the city the Abhiyogika-gods created a pavilion adorned with jewels for the *coronation*. The gods brought to it pure water from the Ocean, tirthas, rivers, and pools, and divine herbs from the mountains. Then, with his harem and woman-jewel the Cakradhara entered the beautiful jeweled pavilion which was like a cave of Ratnacala. After the King had *circumambulated* the coronation bath-dais made of jewels with a lion-throne, like a fire-

priest circumambulating a fire, and with his harem had ascended it by way of the east stairs he adorned the lion-throne, facing the east. Thirty-two thousand kings ascended by way of the north steps and sat down like hansas in a lotus-bed. They remained seated on their respective thrones, their hands folded submissively, their eyes fixed on the Master, like those of the Samanikas on Sakra. The general, the steward, priest, and carpenter, and many others, merchants, caravan-leaders, etc., ascended the coronation-dais by way of the south stairs and sat down in their respective places, like heavenly bodies* in the sky.

When the day, the day of the week, constellation, division of the day,⁴⁴⁷ yoga,⁴⁴⁸ moon, and moment were auspicious* and endowed with the power of all the planets*, the gods, etc., in turn bathed the King by means of gold, silver, and jeweled *pitchers* with lotus-mouths. They rubbed the King's body with a devadusya-cloth with gentle hands, like painters a palace-wall. Then they sprinkled the King's body with fragrant perfumes originating in Dardura and *Malaya*, like the body with moonlight. They set on the King's head a divine *wreath* of flowers, large, charming with a wealth of perfume, firm like their own affection. The King put on garments of devadusya-cloth and jeweled ornaments brought by them.

Then the Cakradhara himself instructed the city-superintendent in a voice deep as thunder: "Make the city free from fines, free from customs-duty, free from soldiers' entry, free from taxes, celebrating a great festival for twelve years." The city-superintendent had this order proclaimed at once in the city by his men, like drums, mounted on elephants. So there was a great festival, marking the coronation of the king of the six divisions as cakravartin, in the city which had a vow to steal the beauty and power of a city of heaven, in every market, in every house, on every road, unsealing great joy for twelve years.

5. LIFE AND DEATH OF THE SONS OF SAGARA

Origin of hostility between Purnamegha and Sulocana

Then the Blessed One, the Jinesvara^s Ajita, attended by gods and asuras, came and stopped in a garden of the city Saketa. The Lord delivered a sermon to the Indras and other gods, and to Sagara and other kings, seated in their proper places.

At that time on Mt. Vaitadhya Sahasraksa, recalling with *anger* his father's murder, slew Purnamegha, like a garuda a snake. Purnamegha's son, Ghanavahana, escaped from him and came to the *samavasarana*. After he had *circumambulated* the Blessed One three times and had bowed to him, he sat down at his feet like a traveler at the foot of a tree. Saying, "I'll drag him up from Patala, or pull him down from heaven, or tear him away from the strongest protection, and kill him," Sahasraksa came right after him, his weapon raised, into the *samavasarana* and saw Ghanavahana. By the power of the Supreme Lord his anger was appeased and, after bowing to him and circumambulating him, he sat down in the proper place, his weapon abandoned.

The Cakrabhart Sagara asked the Supreme Lord, "What was the cause of the enmity between Purnamegha and Sunetra, O Master?" The Blessed One related as follows:

"Once upon a time in the city Adityabha there lived a merchant, named *Bhavana*^{*}, master of crores of money. The merchant Bhavana turned over all his money to his son Haridasa and went to a foreign country to trade. When the merchant Bhavana had stayed twelve years in the foreign country and had acquired great wealth, he came back and stopped outside the city. Leaving his retinue there, Bhavana came alone at night to his own house. For eagerness is very powerful. As he entered, he was struck down by a sword-thrust by his son terrified by the idea 'He is a thief.' When do people of little wit reflect? Knowing then his own murder Bhavana died with enmity produced at that time. Afterwards Haridasa realized it was his father and, tormented by *remorse*, performed the funeral rites, grieved by his act. After some time had passed Haridasa died, and

then they both wandered through several painful births. By performing some good deed, *Bhavana's** *jiva* became Purnamegha and Haridasa's *jiva* became Sulocana. The fatal hostility of Purnamegha and Sunetra which was created in this way in a former birth was a necessary consequence in this world, O King."

Story of Meghavahana

Again Sagara asked, "What is the cause of the mutual hostility between their sons, and of my affection for Sahasraksa?" The Master said:

"In a former birth you were a wandering *mendicant*, named Rambhaka, possessing liberality and good conduct, and they were two disciples of yours, Sasin and *Avali*. *Avali* was very dear to you because of his great reverence. One day he bought a *cow* for cash. Sasin, cruel-hearted, caused *dissension* with the owner of the cow, rushed in between, and bought the cow. Then they had a terrible fight with hair-pulling, and fighting with fists and staffs, and *Avali* was killed by Sasin. After he had wandered through births for a long time, Sasin was born as Meghavahana and *Avali* as Sahasraksa. This is the cause of their hostility. By the power of liberality, Rambhaka wandered through good conditions of existence (*gati**) and became you, the cakrin. Your affection for Sahasraksa originated in the former birth."

Then the Lord of the Raksasas, Bhima, who was sitting in the assembly, rose and warmly embraced Meghavahana, and said: "I was a king, Vidyutdanstra, in Kancanapura on Mt. Vaitadhya in Bharataksetra in Puskaradvipa in a former birth. In that birth you were my son Rativallabha, exceedingly dear. Now, O child, it is well that you have been seen. So it is now also. You are my son. Take my army. Whatever else is mine is yours. In the Ocean Lavanoda is the crest-jewel of all islands, Raksasadvipa, unconquerable even by the gods, extended for seven hundred yojanas in all directions. At its center is Mt. Trikuta, like Sumeru at the center of the earth, very splendid, circular, nine yojanas high, fifty yojanas in diameter, very difficult of access.

On its top I have made just now a city, named Lanka, provided with golden walls, houses, and arched gateways. Traversing six yojanas within the earth, one finds a fine city of mine, extending for a hundred and twenty-five yojanas, ancient, marked with bright crystal walls, with houses made of various jewels, named Patalalanka, very difficult of access. O son, take these two cities; be their

king. Let the fruit of the sight of the Tirthankara^s be yours right now.”

With these words, the Lord of the Raksasas gave him a large necklace made of nine jewels, and also the magic science of the Raksasas at once. After he had paid homage to the Blessed One, then Ghanavahana went to Raksasadvipa and became the king of the two Lankas. From that time his family became a Raksasa-family from his kingship over Raksasadvipa and from the Raksasa-science. This being the case, the All-knowing went elsewhere in his wandering. Indra, Sagara, and the others went to their respective abodes.

The sons of Sagara

Now again the Cakrabhrt, attended by sixty-four thousand women, amused himself like a god, plunged in an Ocean of pleasure. His fatigue arising from the enjoyment of the women of his household was removed by the enjoyment of the woman-jewel, like a traveler's fatigue by the south wind.

While he was thus constantly experiencing sensuous pleasures, sixty thousand sons, Jahnu, etc., were born to him. Reared by nurses, like trees in a garden by women-gardeners, the sons gradually grew up. Gradually they acquired the arts, like the moon digits, and attained youth, a garden of creepers of bodily beauty. They displayed their own skill in military science and saw that of others with the *desire* to see inferior and superior. They brought a circular array of troops, which had the appearance of an Ocean whirlpool, on to the parade-ground and, knowing the arts, subdued wild horses hard to subdue. While very young, sitting elephant-back, they tamed rogue-elephants that would not endure like the leaf of a tree. They played with friends in gardens, etc., at will, having fruitful powers, like elephants in the Vindhya-forest.

Princes obtain permission to leave home

One day the princes, powerful, declared to Cakrin Sagara who was at home: “The god, Lord of Magadha, the ornament of the eastern quarter, and the Lord of Varadaman, the sole tilaka of the southern quarter, and the Lord of Prabhasa, having the glory of the crown of the western quarter, and the chief-rivers, the Ganga^s and Sindhu, like arms of the earth, and the Prince of Mt. Vaitadhya, the *pericarp* of the lotus Bharata, and Krtamala, just like a field-guardian of Tamisra, and the Prince of Himacala, the pillar of the earth on the boundary of Bharata, and the Lord of Khandaprapata,

haughty Natyamala, and the nine treasure-divinities, Naisarpa, etc. these gods were conquered like men by our father.

This land of six divisions, like six sets of enemies, was conquered by our father, whose prestige is unlimited, by himself alone. You have left nothing suitable for strength of arm to be done, by doing which we can say 'We are your sons,' Since this entire earth has been conquered by the father, let our sonship be by wandering at our own free will. So with the father's favor we wish to wander at will like forest-elephants over the earth like the palace-courtyard."

He granted their affectionate request. Among the great the request of another is not in vain, to say nothing of that of sons. Then they bowed to their father and went to their own houses, and had drums beaten announcing an auspicious* procession.

Unfavorable omens

Then portents and unfavorable omens took place, disturbing them though firm, and indicating misfortunes. The sun's disc was filled with a hundred comets, like the door to Rasatala (a hell) with a multitude of snakes. The moon's disc with its center cut out looked like an ivory ear-ornament newly carved. The earth shook like a creeper rocked by the wind; and showers of hail like showers of gravel took place. There was a rain of dust like powder from a dried cloud; and a favorable wind became like a cruel, furious enemy. Inauspicious jackals stood on the right and howled freely; and owls also stood there and hooted as if in rivalry with them. Kites whirled in the sky in circles, down and up, imitating the play of the flying wheel of time. Rutting elephants became free from mada* at that time, and streams became waterless as if it were summer. Lines of smoke issued from the mouths of neighing horses, very terrifying, like serpents from holes. They disregarded all these portents and unfavorable omens. For necessity is authority for men, though wise.

Departure of the princes

When they had bathed and had made the *propitiatory* rite of the tilaka, etc., and *auspicious** things, the princes set out with the Cakrin's whole army. The King sent all the jewels, except the woman-jewel, with his sons. For the *soul* itself has the form of a son. Some, mounted on the best elephants, had the appearance of Dikpalas; others, mounted on horses, had forms surpassing Revanta; others, seated in chariots, were like the planets*, the sun, etc; all, wearing crowns, were like overlords of the gods. With long necklaces rolling on their chests, like mountains with rivers; their hands

filled with manifold weapons* like divinities come to the earth; their heads characterized by umbrellas like Vyantaras by trees; surrounded by body-guards like Oceans by the Veladharas; praised by clever *bards* with uplifted hands; splitting open the earth with the sharp hooves of the horses; deafening the skies in all directions by the noise of musical instruments* and blinding them by much dust stirred up; beautiful as divinities of the gardens in various gardens and as mountain-gods on mountain-plateaux; like sons of the river on beautiful sandy beaches of the river, enjoying themselves at will, they wandered in the land of Bharata.

Wandering they made worship of the Jina^s in villages, mines, cities, towns accessible by land and water, earth-walled towns, etc., like Vidyadharas making a series of offerings to obtain desires. Enjoying many pleasures, giving much money, delighting their friends, slaying their enemies, showing on the road their skill in hitting moving targets, and often their skill in seizing the falling weapon of another, composing various tales of weapon against weapon and also humorous tales with their companion-kings seated in the vehicles, they arrived one day at Astapada, which is an herb for removing hunger and thirst merely by its sight, the *abode* of a wealth of punya.

Visit to Astapada

When they saw the mountain having a continuous festival; made of crystal; with great pools, like a depository of nectar of the gods; looking as if it had put on a dark upper garment because of the thick green trees; having large wings, as it were, from the clouds on both sides; marked, as it were, by floating banners in the form of *cascades*; the pleasure-house of Vidyadharas, like a new Vaitadhya, singing, as it were, with the low sounds of the happy peacocks, etc.; presided over by Khecaris, like a shrine with sandal-wood figures; like a tiara of the earth made of jewels; constantly visited by flying ascetics with the *desire* to worship the shrine, like Nandisvaradvipa, they asked the ministers, Subuddhi and others:

“What mountain is this, resembling one of the heavenly pleasure-mountains of the Vaimanikas which has descended to earth? By whom was this wonderful, lofty shrine made, resembling the eternal temple on Mt. Himavat?” Then the ministers said, “Formerly Lord Rsabha, the founder of your family and of the *congregation**, lived in this Bharata. His son Bharata, the eldest of ninety-nine brothers, was the ruler of six-part Bharataksetra. This was the pleasure-mountain, the *abode* of many wonders*, named Astapada, of the

Cakrin, like Sumeru of Vajrin. The Blessed Rsabha Swamin attained *emancipation* here on the mountain together with ten thousand sadhus. Immediately after Rsabha Swamin's nirvana^s, Lord Bharata erected here the shrine, named Sinhanisadya, out of precious stones.

With extreme *devotion* he erected here according to rule the statue of Rsabha Swamin and the statues of the twenty-three future *Arhats*, made of flawless precious stones, each one having its proper size, shape, color, and cognizance. He had these statues initiated by flying-ascetics, and he erected burial mounds and statues of his brothers, Bahubali and others. While Vrsabha Swamin was staying here, he declared to him (Bharata) the future Tirthakrts, Cakrins, Kesavas, Pratikesavas, and Ramas. Bharata made around it (the mountain) eight steps that have become stairs⁴⁴⁹ because of, which it was called 'Astapada.'"

Saying with manifest joy, "This belonged to our ancestors," the princes ascended the mountain with their retinues. They entered the shrine Sinhanisadya and bowed to the first Jinesvara^s from afar at the first sight of him. They bowed with equal devotion to the statue of Ajitaswamin and to the statues of the other Arhats. For they were truly devoted at heart. Then the princes bathed the images of the holy Arhats at once with pure fragrant water drawn by a charm, as it were. Some brought *pitchers* with water, some handed them over, some emptied them, and some received the empty ones. Some recited the bathing-precept, some took chauris, and others took up golden incense-burners. Others threw the choicest incense in the incense-burners, and some played musical instruments^{*}, conches, etc., aloud.

Then Mt. Astapada soon had double *cascades* from the falling fragrant water of the bath. Like jewelers, they dried the jeweled images with *downy*, soft new cloths resembling devadusya-cloth. They anointed them with gosirsa-sandal, excelling maid-servants (in skill), voluntarily and *zealously*, full of devotion. They adorned the statues with *variegated* wreaths of flowers, divine jeweled ornaments and beautiful garments. They designed the eight *auspicious*^{*} things out of unbroken rice on boards in front of the statues of the Masters resembling the moon in beauty. Then they made the light-waving ceremony with divine camphor-unguent, and after they had worshipped, they set down the light-vessel resembling the sun. After they have *eulogized* them with the Sakrastava^{*}, their hands folded submissively, they praised the Jinendras, Rsabha Swamin and the others:

Stuti

“O Blessed Ones, equal to boats for crossing the boundless, terrible Ocean of existence, you who have become the cause of nirvana^s, purify us. Homage always to you, having the role of carpenters for the erection of the palace of the doctrine of Syadvada by the modes of expressing things and means of acquiring knowledge Homage to you refreshing the garden of the whole world very much by the streams of speech extending for a *yojana*. By the sight of you the greatest fruit of life up to the fifth division (of time)⁴⁵⁰ has been attained by us and all living things. Homage to you giving happiness to hell-inhabitants by the kalyanas of conception, birth, *mendicancy*, *omniscience*, and *emancipation*. May your impartiality, like that of the clouds, winds, moons, and suns, be for our prosperity. The birds here on Astapada, who see you every day without any obstacle, are indeed blessed. Now our life has good conduct as its object and our power has its purpose accomplished for a long time since we have seen and worshipped you.”

Digging of a moat around Astapada

After reciting this eulogy and bowing again to the holy *Arhats*, the sons of Sagara, delighted, descended from the temple. They honored the pure burial-mounds of Bharata's brothers and then, after reflecting a little, Jahnu said to his younger brothers:

“I think that a place equal to Astapada is to be found nowhere. We shall make this shrine here like another one. Even though emancipated, Cakrin Bharata enjoys Bharataksetra, remaining in the guise of a shrine on this mountain which is the essence of Bharata (ksetra). This very shrine has been made by us if the protection of the shrine to be robbed by future men is arranged for. When the duhsama-period has begun, there will be men greedy of money, devoid of nobility, not considering right and wrong. Then the protection of old holy places is better than the making of new holy places.”

Destruction of the Nagas' houses

The younger brothers agreed and then Jahnu took the staff-jewel which had a powerful radiance like the sun. He and his younger brothers began to dig up the earth to make a *moat* around Astapada like a city. The sons of Sagara dug the moat a thousand *yojanas* in depth and by it split open the homes of the Nagas. All the Naga-folk were terrified at their houses being destroyed, like the circle of sea-monsters at the Ocean being churned. On all sides the

Nagas trembled as at an enemy's army that had come, or at a fire that had started, or at a great wind that had risen. Then the Naga-king, Jvalanaprabha, blazing with *anger* like a fire, saw the Naga-folk confused. When he saw the earth split open, thinking 'What's this?' he hurried away and came to Sagara's sons.

Terrible with a violent frown like an Ocean with high waves, his lips trembling from anger like a flaming fire; casting red glances like a succession of darts made of hot iron; opening wide his nostrils which resembled blow-pipes for the fire of the thunderbolt; angered like Krtanta, hard to look at like the sun at the end of the world, the Naga-king, Jvalanaprabha, said to the sons of Sagara:

"Oh, what has been done, alas! by men thinking themselves valiant, insolent from gaining the staff-jewel, like Sabaras from gaining a *citadel*. This destruction of the eternal homes of the Bhavanadhipas has been made now by men acting without deliberation. Why have you, sons of the brother of Ajita Swamin, done such a thing like a cruel act by pisacas?"

Then Jahnu said to the Naga-king: "That is right, what you, troubled by the destruction of your houses which originated with us, have said. We did not dig up the earth with the staff with the idea that your houses would be destroyed, but for the sake of protecting Astapada tirtha was the ground dug up in the form of a *moat*. Here Cakrin Bharata, the root of our family, made a shrine of precious stones and pure jeweled statues of the *Arhats*. We made this effort because we feared its destruction by people through the fault of future time.⁴⁵¹ The destruction of your houses was not anticipated because of the distance. Alas! the unerring power of the staff is to blame for that. What was done by action without reflection and from *devotion* to the Arhats, pardon that. We shall not do such a thing in future."

Thus *conciliated* by Prince Jahnu, the Naga-king became calm. For the water of conciliatory speech extinguishes the fire of anger in the good. Saying, "Do not do such a thing again," the Naga-king went to the Naga-world like a lion to a cave.

Diversion of the Ganga into the moat

When the Naga-king had gone, Jahnu said to his brothers, "This moat of Mt. Astapada has been made, to be sure. But, though deep as Patala, it does not look right without water, like a man's figure void of intelligence, though large. Furthermore, it will become filled with dust. For even a ditch becomes high ground in course of time.

So this must certainly be filled up with a large quantity of water and that cannot be done without the high-waved Ganga^s."

When his brothers had said, "Very well," Jahnu took the infallible staff-jewel, like another staff of *Yama*. Jahnu split the bank of the Ganga, like Vajrin the slope of a big mountain with the thunder-bolt. Then the Ganga advanced by the path of the cut made by the staff. Water, like an honest man, goes where it is led. The Ganga arrived at Mt. Astapada's *moat* like the Ocean, with high waves like mountain-peaks thrown up, with the noise of beating against the bank like a drum beaten hard, making the fissure made by the staff twice as wide by the rush of her water. She began to fill completely the moat a thousand yojanas deep, terrifying as Patala. Beginning from the time the Ganga was brought by Jahnu to fill the moat of Mt. Astapada, she was called Jahnvi.

Second disturbance of the Nagas

As it had filled the moat, the water entered the houses of the Nagas through many crevices like water-machines. The Nagas, their houses being filled with water like caves, hissing on all sides, confused, trembled. When he saw the disturbance of the Naga-people, the Naga-king became angry again, having a terrible appearance like an elephant* touched by a goad. He said, "The sons of Sagara, insolent from their father's power, are not suitable for conciliation, but rather deserve punishment like asses. One crime, namely, the destruction of the houses, was pardoned. Since I did not inflict any punishment, they have offended again. I shall inflict punishment on them, like a guard on slaves, look you!"

Slaying of Sagara's sons

Saying this very vehemently, terrifying with much arrogance, cruel with brilliance like the fire at the end of the world that has burned up inopportunely, like the submarine-fire that has come out of the Ocean, intending to burn up the world, blazing like the fire of the thunderbolt, he left Rasatala and came there quickly with the Nagakumaras. When the Lord of the Poison-eyed saw them, he gave them a look immediately, and they became a heap of ashes, like a bunch of straw. A loud cry of "Ha! Ha!" arose, filling the space between heaven and earth. The destruction even of the guilty may be an occasion for sympathy among the people. After he had killed the sixty thousand sons of Sagara, the Naga-king and his Nagas went to Rasatala like the sun at the end of the day.

6. EMANCIPATION OF AJITANATH AND SAGARA

Grief of the people at their death

Then a great outcry arose from the soldiers in the Cakrin's army, like that of sea-monsters in an Ocean that was going dry. Some fell on the ground in a *swoon*, as if they had eaten kimpakas,⁴⁵² as if they had drunk poison, as if they had been bitten by serpents. Some struck their own heads like coconuts; some beat their breasts again and again as if they had committed a crime. Some, after taking steps, stopped, confused about what to do, like women; others climbed *precipices* like monkeys, intending to jump. Some drew their knives, like *Yama's* tongue, from their scabbards, intending to cut their own abdomens, like cutting pumpkins. Others, intending to hang themselves on the branches of trees, tied their upper-garments to them, as they had formerly tied pleasure-swings. Some tore out the hair on their heads like kusagrass in a field. Some threw away the ornaments on their bodies*, like drops of perspiration. Some stood absorbed in thought, resting their cheeks on their hands, like a decrepit-looking wall that has a post added as a prop. Some, removing upper and lower garments also, rolled on the ground with trembling limbs, like crazy people. The women of the household uttered different *lamentations*, like *ospreys* in the air, that made the heart tremble:

"O Fate, why did you commit this half-murder, taking our husbands and leaving life in us? O goddess earth, be gracious, burst open, and give us a chasm. Surely, the earth is a refuge* of those who have fallen even from a cloud. O Fate, today make fall an unexpected cruel stroke of lightning on us like lizards. O breath, for you there are happy courses. Go wherever you wish. Leave our bodies* like hired tents. Come, deep sleep, removing all pains; or Mandakini^s, rise, and give death* by water. O forest-fire, appear in this forest on the *moat* We shall follow the path of our husbands, as if from friendship for you. Oh hair, give up friendship today with wreaths of flowers. Eyes, let a handful of water, (for funeral rites) be given to you for *collyrium*.* Cheeks, do not itch for decorations with unguent. lip, do not *desire* contact with lac. Ears, abandon jeweled

ear-rings, as well as listening to songs. Neck, henceforth do not long for neck-ornaments. Breasts, today a necklace is for you like snow 'for lotuses. Heart, fall in two pieces at once like a ripe melon. Arms, enough of bracelets and armlets like burdens for you. Hips, give up the girdle like the moon its light at dawn. O feet, enough of foot-ornaments as if they had never been obtained. Body, enough of ointments as if made of cowhage."⁴⁵³

The forests, like relatives, wept with echoes of such pathetic cries of the women of the household.

The general, the *vassals*, kings, etc., said various things indicating sorrow, shame, *anger*, fear, etc.

"Oh! Sons of our master, where have you gone? We do not know. Tell us, that we may follow you, obedient to our master's instructions. Or have you used some magic art of disappearance in this case? But it is not right to employ it to distress servants. How will our master look on our faces if we, like murderers of rishis, go without you who are lost or vanished? The world will ridicule us if we go now without you. O heart, burst at once like a pitcher of unbaked clay wet with water. Halt! Halt! rogue of a serpent! Where have you gone now, villain, after destroying by some trick, like a dog, our masters who were engaged in the protection of Astapada? Prepare for battle, sword against sword, bow against bow, spear against spear, and club against club, O villain. How far will you go after running away?

Now these sons of our master have abandoned us here and have gone away. Oh! Oh! The master also will abandon us quickly if we go there now. When our master hears that we are alive, even if we do not go there but stay here, he will be ashamed, or rather, will punish us."

Return to Ayodhya

After uttering many such *lamentations*, they joined each other again and, after regaining their natural firmness, took counsel together. "Just as a rule in grammar subsequently laid down takes precedence over rules given earlier, so fate is stronger than all. No one is stronger than it. The desire to *retaliate* against it which is not subject to retaliation is useless, like a desire to strike the sky or to seize the sun. So, enough of these lamentations. Now we shall deliver everything belonging to the lord, horses, elephants, etc., like trustees surrendering money. Thereafter let the master arrange whatever is suitable and agreeable in regard to us. Why should we worry?"

After these reflections, they all set out to Ayodhya with sad faces, taking with them everything, the women of the household, etc. Slowly, slowly, bereft of energy, they came to the vicinity of Ayodhya, their faces and eyes dejected, as if they had just risen from sleep. They stopped there, as crushed as if they were being led to the execution-rock,⁴⁵⁴ sat down on the ground and said to each other:

“We were assigned by the King who honored us with his sons because we were formerly devoted, wise, powerful, and of proved ability. Returning without the princes, how can we, like men whose noses have been cut off, raise our faces in our master’s presence? How can we tell the King such news about his sons which resembles an unexpected stroke of lightning? Henceforth, alas! it is not fitting for us to go there. However, death* is a suitable refuge* for all suffering ones. Of what use is life, like a miserable body, to a man who has destroyed the esteem felt by his lord? Moreover, if the Cakravartin should die from hearing of the death of his sons, painful to bear, then, indeed, death would go in front of us.”

Meeting with a Brahman

After taking such counsel together, while they all remained resolved on death*, then a Brahman came, wearing reddish garments. The head of a Brahman village, he, lotus-hand raised, made them live, speaking to them in words equal to a life-giving herb:

“Gentlemen, why are you confused about what to do, your minds disordered, like hares that have fallen when a hunter has rushed on them? If your master’s sixty thousand sons have died there simultaneously like twins, enough of grief. People born together, sometimes die separately; born separately, sometimes they die together. Many die, and few die, since death is the attendant of all living things. Death cannot be warded off anyone by anyone even with a hundred efforts, like the inborn nature of people. If it can be warded off, why is it not warded off by Indras and emperors, etc., from themselves and their own people?

A thunderbolt falling from the sky can be caught by the hand, the agitated Ocean can be restrained by a dike, the raging fire at the end of the world can be extinguished, the wind that has arisen as a portent of the end of the world can be slowed down, a falling mountain can be propped up with a prop, but death cannot be warded off by a hundred devices. Do not be grieved at the thought,

‘Our master’s sons died before our eyes.’ Be firm and I shall quickly rescue your master drowning in a sea sorrow by an enlightening speech like a hand.”

The Brahman and Sagara

After comforting them all in this way, the Brahmin took a corpse that had been left unclaimed on the road and went to the city Vinita. He went to King Sagara's palace-courtyard, stood with upraised arms, and uttered loud lamentations:

"O Cakravartin, acting with justice, having unbowed power of arm, a very wicked thing, a disgraceful deed has been committed here, alas! I have been robbed; robbed in this country called Bhara-ta, though protected you like heaven by Purandara."

When Cakrin Sagara heard these words never he; before, as if the man's grief had penetrated himself, said to the door-keeper: "By whom was he robbed? Who is he, and where from? Ascertain all this, and have him come in here."

The door-keeper quickly approached the Brahman and questioned him, but he pretended not to hear and continued his lamentations in the same way. The door keeper said again:

"Listen, Brahman, are you deaf from grief or deaf nature? The brother of Ajita Swamin, the King himself, the protector of the poor and protectorless, refuge* of the seekers of a refuge, earnestly questions you lamenting, as if you were his brother. Tell us whom you were robbed, who you are, and where from Or rather, come yourself and describe to the King cause of your sorrow, like the manifestation of illness to doctor."

So addressed by the door-keeper, the Brahman, with tearful eyes, like a pool with lotuses covered with drop frost; with the moon of his face faded, like a winter a night; like a bear with thick disordered hair; like an monkey with emaciated cheeks, stepping very slowly, entered the Cakrin's house. Then the Cakrin himself, compassionate, questioned him:

"Did someone somewhere steal some gold from you? Or did someone steal jewels or garments? Or did someone,, breaking a trust, conceal a trust? Or has some village-policeman, etc., injured you, or did some customs-officer oppress you by seizing a wealth of merchandise? Or has some kinsman inflicted humiliation on you, or has someone ruined you by running away with your wife? Does some powerful enemy attack you, or some mental ailment afflict you, or some severe disease? Does poverty, very easily acquired by the twice-born castes, trouble you, or does something else cause you pain? Tell me, great Brahman."

At once stopping his fictitious, unwearied tears like an actor, the Brahman replied to the King, his hands folded submissively:

“O King, this land of Bharata with six divisions is ruled by you *resplendent* with justice and power, like heaven by the king of the gods. No one steals gold, jewels, etc., from anyone else. Rich men sleep even in the (open) space between villages as in their own houses., No one conceals a deposit like his own good family. The village-policemen, etc., guard the people like their own sons. Even on the surplus wealth to be found, the customs-officers take a duty in proportion to the goods, like a fine in proportion to the crime. After taking their inheritance, heirs do not disagree again, like pupils who have attained the highest doctrines in regard to their teacher. The whole people, devoted to good behavior, consider other men’s wives like sisters, like daughters, like daughters-in-law, like mothers. There is no unfriendly talk in your kingdom like a monastery. There is no mental distress among your people filled with contentment, as there is no heat in water. There is no disease on the earth provided with all medicinal herbs, as there is no thirst in the rainy season.

With you as a wishing-tree, there is no poverty. There is no cause whatever of pain to anyone among the people. Nevertheless, this has happened to me only, an *ascetic*.

The inevitability of death

There is here a large country, Avanti by name, resembling heaven, charming with *irreproachable* cities, gardens, rivers, etc. In it there is a village, named Asvabhadrā, like a tilaka on the earth, fair with large pools, wells, tanks, and various groves. I am an inhabitant of this village, devoted to the study of the Vedas, constantly maintaining the sacrificial fire, coming from a pure Brahman family.

One day I entrusted my son, dearer than life, to my wife and went to another village to study different sciences. Next day while I was studying there, anxiety arose in me. I was troubled, thinking, ‘This is a very bad *omen*.’ Terrified by this bad omen, I returned to my own village, like a well-bred horse* to the stable formerly occupied. From afar I saw my own house *deprived* of beauty. While I reflected for a long time, ‘Why is this?’ my left eye twitched rapidly, and a crow lighted on a dry tree and croaked loudly. Wounded in the heart by unfavorable omens such as these like arrows, bereft of mind, I entered the house like a man of straw. When my wife saw me rushing forward, her hair disheveled, crying at once, ‘Oh! my son! Oh! my son!’ she fell to the ground. Thinking ‘My son is certainly dead,’ I also fell to the ground at once, like a

dead man. 'At the end of the *swoon*, again lamenting pitiably, I saw in the house my son bitten by a snake.

While I stayed awake at night without eating, etc., the family-deity announced to me, 'sir, why are you so crushed by the death* of your son? I will restore your son, if you follow my instructions.' I said, 'The command of the goddess is authority.' For what is not promised for the sake of a son by those miserable with grief? The family-deity said, 'Bring quickly fire from an auspicious* house where no one has died.'

Then from *desire* for my son I wandered daily to every house like a lost child, asking for that and being laughed at. All the people questioned told in every house of dead past number. There was no house without death. With hope crushed by its non-attainment, my mind lost like a dead man, miserable, I declared all that to the family-deity. The deity said, 'If there is no auspicious house, how am I able to protect you from inauspiciousness?'

Urged on by that speech of the deity like an elephant-goad, wandering to every village, to every city, I came here. You are known as the comforter of the whole earth. There is no rival to you, first among the powerful. Even the Vidyadharas, living in the two rows (of cities) inaccessible on Mt. Vaitadhya, take your commands on their heads like wreaths. Even the gods always execute your orders, like servants. The treasures constantly offer you desired objects. So I have come to you as a refuge*, you the sole bestower of comfort on the poor. Bring for me the fire from some auspicious* house, that the family-deity may bring my son though dead, since I am grieved! at my son's death." The King, though knowing the true nature of existence, being subject to compassion was grieved by his grief and said, after reflecting a little:

"My house is as much superior to all the houses on this earth, as Sumeru to mountains. In this was the Blessed Rsabha Swamin, who had unequalled rule in the three worlds, the first of the Tirthanathas, the first of kings, able to make an umbrella out of the earth, raising it by his arm, making a handle of Amaracala a lac of yojanas high, the nails of whose feet were sharpened by the crowns of sixty-four Indras, (yet) he died in course of time,

His first son, the first cakravartin, Bharata by name, whose commands were always carried on the head by gods and asuras, who shared the seat of the Puruhuta of Saudharma, in course of time reached the end of his life.

His younger son, the chief of those possessing the finest strength of arm, like the Ocean Svayambhuramana of all the Oceans,

unshaken by buffaloes, elephants, sarabhas, etc., scratching themselves (on him), absorbed in pratima for a year like a diamond staff set up, long-armed Bahubali, having the power of Bahudanteya (Indra), did not remain any longer, when his life as a man was completed.

Cakrin Bharata had a son, Adityayasas, a sun in powerful *splendor*, not deficient in strength. Mahayasas was the son of Adityayasas, his glory sung to the ends of the earth, the crest-jewel of all the powerful, A son, Atibala, was born to him, ruling the earth with unbroken authority like Akhandala. He had a son, named Balabhadra, causing happiness to the world by power and light, like the sun. His son was Balavirya, the chief of the courageous and enduring, foremost of kings. A son,

Kirtivirya, adorned with both fame and heroism, sprang from him, like a shining light from a light. His son was Balavirya, whose strength could not be resisted by enemies, Like a rutting elephant* by elephants, like a diamond staff by weapons.* His son was Dandavirya, having the power of his staff unbroken, like another *Dandapani* (*Yama*), having terrible arm-staffs. All, rulers of the southern half of Bharata, powerful, wearing the Blessed One's crown brought by Indra, unconquerable by gods and asuras, having supernatural strength, all died by the law of time. Since then other innumerable powerful kings have died. For death* is *invincible*.

Destroying everything like a backbiter, consuming everything like a fire, penetrating everything like a flood, that is Krtanta, alas! O Brahman. No ancestor even in my house has survived death. What possibility is there in other houses? Where is the auspicious* house? If your son alone should die, that (grieving) would be fitting for you. Why, Brahman, do you grieve at death common to all? Krtanta is called *Samavartin* (Impartial), look you! because he behaves impartially to young and old, poor man and cakravartin. This is the true nature of worldly existence, that no one in it is permanent, like a wave in a river, like an autumn-cloud in the sky. Furthermore, my father, mother, brother, son, sister, daughter-in-law such a relation is not real. Some come from one place and some from another, and meet in one house. So all people are like travelers at a village-inn. When each goes away by a separate road as a result of their karma, what wise man would grieve at all? Do not grieve therefore, which is a sign of *delusion*, best of Brahmans. Use firmness, noble sir, and entrust yourself to *discernment*." Then the Brahman said, "O King, I know the true nature of existence of living beings. However, today I forgot it in grief for my son. To the extent that every man has

knowledge, to the extent that every man possesses firmness, to that extent he does not experience with his *soul* separation from his beloved. O master, people like you, their minds purified by drinking the nectar of the Arhat's teaching always, possessing firmness and discernment, are few. O *discerning* one, I deluded have been very well enlightened by you. This discrimination must be preserved by you for your own sake. It, disappearing, must be guarded when calamity is at hand; since surely a weapon is carried in time of danger. This death*, impartial to the poor man and to the cakravartin, destroying life, sons, etc., is afraid of no one. Listen! One who has few sons, etc., of him few die. Who has many, of him many die. But the pain of the two is just the same, indeed! like that of the kunthu⁴⁵⁵ and the elephant* from light and heavy blows. Henceforth, I will not grieve for the loss of one son. Like me, do not grieve at the loss of all your sons. For your sixty thousand sons, *resplendent* with strength of arm, have died simultaneously as a result of destiny, O King."

In the meantime the vassal-kings, ministers, generals, and other people of the princes' retinues waiting in the vicinity, their faces covered with upper garments like people bashful from shame, their bodies* colorless from grief like trees burned by fire, their minds exceedingly distraught like Kinnaras and Pisacas, their eyes tearful, miserable, like misers who have been robbed, their steps stumbling as if they had been bitten by snakes, entered the King's assembly simultaneously, as if they had a rendezvous (with the Brahman's speech).

They bowed to the King and sat down in the proper places, and remained with down-cast faces as if wishing to enter the earth. After hearing the Brahman's speech and seeing them in such a condition and returned without the princes like elephants without drivers, the King quickly became (as if) painted, sculptured, asleep, or trans-fixed by a charm, distraught, with twitching eyes. The Brahman spoke to enlighten again the King who had swooned from lack of firmness and been restored to his natural state by firmness, "You are of the family of Rsabha Swamin, who was a sun for the sleep of *delusion* of all, and you are a brother of Lord Ajita, O King. Why do you disgrace them now, O King, yielding to your delusion like a lowborn person?"

The King thought: "This Brahman recited the prologue of the play of my sons' destruction in the guise of his son's death. Clearly he announces now the destruction of the princes. These ministers have come without the princes. How could their destruction come

about, even in the mind, as they wandered over the earth at will, like lions in a forest? Attended by the great jewels,⁴⁵⁶ *invincible* from their own strength, by whom could they, having unstumbling powers, indeed, be killed?"

After these reflections, the King questioned the ministers, etc., 'What is it?' and they told the story of Jvalanaprabha. Struck by that news like an axe, the King fell to the ground in a *swoon*, shaking the earth. The mothers of the princes fell swooning to the ground. For the grief of fathers and mothers at the loss of sons is equal. A great cry arose from the people in the palace like that of animals inside the caves of the Ocean-bank. The ministers, etc., wept distressingly, blaming themselves excessively as witnesses of the death of the master's sons. As if unable to look at such a state of the master, the door-keepers sobbed, their faces covered with their hands. Abandoning their weapons* though dearer than life, the body-guard rolled on the ground, lamenting, like trees blown down by the wind. The *chamberlains* wept violently, bursting their jackets like *partridges* that had fallen into a forest-fire. Beating their breasts like an enemy that had been found after a long time, the men and women servants wailed, saying, 'We are killed.'

By fanning and sprinkling with water they restored consciousness, which drives in the arrow of pain, to the King fallen on the ground. Their clothes soiled by *collyrium** and tears, their cheeks and eyes covered by creepers of disarranged hair, their necklaces broken by blows on their breasts, the pearls of their bracelets crushed from rolling on the ground violently, sending out breath just like smoke from the fire of pain, the King's wives wept with parching throats and lips. The King, abandoning firmness, shame, and discernment all at one time, like the queens, lamented:

"O princes, where are you? Return from your wandering. Now is the suitable time for you to take *sovereignty* and for Sagara to take the vow. Why does no one speak? The Brahman spoke the truth. I have been robbed by a god like a thief knowing tricks, alas! O miserable god, where are you? Where-are you, Jvalanaprabha? Where have you gone, after doing this thing unsuitable for a warrior, O wretch of a serpent? General, where has the violence of your cruel arm gone? Priest-jewel, where has your power to make safe gone? Carpenter, where has your skill in making fortresses oozed away? Steward, are your herbs for revivifying forgotten somewhere? Elephant-jewel, had you become careless at that time? Horse-jewel, had some pain of yours developed there? Wheel, staff, sword, were you then far away? Gem and cowrie, were you without light, like the

moon by day? Umbrella and skin, were you split like the cover of a drum? Nine treasures, were you *devoured* by the earth? (Was such the case) since the princes, sporting without fear* from confidence in you, were not protected even by all of you from the villain of a serpent?

After such destruction, what can I do now? If I kill Jvalana-prabha and his family, my sons indeed do not live. No one in Rsabha Swamin's family has died in this way. Oh! sons, why have you died this shameful death*! All my ancestors, living a human lifetime, took initiation and found heaven and emancipation. Verily, your confidence in wandering at will was not fulfilled, like the pregnancy-whim of trees originating in a great forest.

A full moon rose and was devoured by Rahu by fate; a tree was bearing fruit and was broken by an elephant*; a boat came to the shore and was broken by the coast-mountain; a new cloud was raised and was scattered by the wind; a field of rice was ripe and was burned by a forest-fire; and you, suited to religion, wealth, and love, were born and killed, alas! After reaching my house, O sons, you have gone, with the aims of existence unaccomplished, alas! alas! like beggars that had come to the house of a stingy rich man. Therefore, now enough of the jewels, the wheel, etc., and the treasures which, without you, separated from them, are like gardens, etc., without moonlight. What use have I for the *sovereignty* of six-part Bharataksetra, or even for life, since I have become *deprived* of my sons dearer than life?"

Then to enlighten the King bewailing so, the Brahman-layman said in a voice sweet as nectar: "In your family enlightenment, like protection of the earth, has attained first authority. In vain you are enlightened by others, Your Majesty. Are you not ashamed to be enlightened by another, you whose brother, Lord Ajita, is the visible sun for the *delusion* of the world? That this worldly existence is worthless is taught to another, but why should it be told to you attending the All-knowing from birth? Fathers, mothers, wives, sons, and friends, all this in worldly existence is like something seen in a dream, O King. What is seen at dawn is not seen at noon, what is seen at noon is not seen at night. In this existence, alas! objects are transitory. You know the truth yourself. Establish yourself in firmness. Everything is lighted up by the sun. There is no other light but the sun."

The King, listening to the Brahman's speech and recalling frequently his sons' death*, was filled with enlightenment and *delusion*, like Lavanoda Ocean with gems and salt, like the dark night be-

tween the fortnights with light and darkness, like the full moon with moonlight and marks, like Mt. Hima with divine herbs and snow. Just as great firmness was innate in the King, so incidental delusion was produced, originating in the destruction of his sons. Enlightenment and delusion were present at the same time in the King, like two swords in one scabbard', like two elephants at one post. Then the chief-minister, Subuddhi, who was clever, spoke with nectar-like speech to enlighten the King:

"Oceans may sometimes cross their boundaries, mountain-ranges may sometimes shake, the earth may tremble at times, a thunderbolt may break sometimes, but noble men like you do not despair in the least, even when great calamities are present. Hear how *discerning* people, knowing 'Everything in existence, the family, etc., is seen in a moment and disappears in a moment,' are not deluded.

Story of the expert magician

Once upon a time there lived a king in a certain city in Bharata-ksetra in this same Jambudvipa. He was the *hansa* of the pool of Jinadharma, a traveler on the road of good conduct, a cloud to the peacocks of subjects, an Ocean for maintaining boundaries, a fire for the dry grass of all calamities, the sole tree for the creeper of compassion, a mountain for the river of fame, the only Rohana for the jewel of good behavior. One day, when he was seated comfortably in his assembly, at a suitable moment the door-keeper announced:

'Some man at the door, holding a *wreath* in his hand, who appears to know the arts, wishes to see Your Majesty in order to tell something now. Whether he is a pundit or a poet, a musician or an actor, whether he knows the Vedas or state-craft, or military science or sorcery, that is not known. But it is known by his appearance that he is a person of ability. Even children are taught, "Where there is good appearance, there is ability."

The king ordered, 'Bring him in quickly that he may say what he wants as he likes.'

Admitted by the door-keeper at the king's command, the man then entered the king's assembly, like Mercury the orbit of the sun. 'One should not see the master with empty hands,' and he handed the king the wreath of flowers, like a garland-maker. Then with hands folded submissively, he sat down in the place indicated by the door-keeper on a suitable seat given by the seat-servants. With one eye-brow slightly raised, his lips blossoming with smiles, the king spoke graciously to him:

‘Sir, from what caste are you, brahman, ksatriya, *vaisya*, or sudra? Or are you from the mixed castes, ambastha,⁴⁵⁷ magadha,⁴⁵⁸ etc.? Or do you know the Vedas, or the Puranas, or the Smrtis? Or are you an astrologer, or are you expert in the triple science?⁴⁵⁹ Or are you an instructor in archery, or skilled in shield and sword, or practiced with the lance, or expert with arrows? Or do you know the club, or are you learned with the staff, or powerful with a long spear, or expert with the mace? Are you unstumbling in the use of the ploughshare, or have you obtained power in the use of the discus, or are you skilled with the dagger, or clever in a close fight? Do you know the heart of a horse*, or are you able to train elephants? Or are you an instructor in military-formations, or can you break up military arrays? Are you a maker of chariots, etc., or a driver of chariots, etc.? Or are you skilful in metals, silver, gold, copper, etc.? Are you expert in making shrines, palaces, mansions, etc., or clever in building various machines, forts, etc.? Are you the son of a sea-trader, or the son of a caravan-leader? Or are you a goldsmith, or a jeweler? Are you skilled on the lute, or expert on the flute, or clever in playing the kettle-drum, or proud (of skill) on the drum? Do you make recitations, or do you teach singing, or are you a stage-director, or an actor in the drama? Are you a bard, or a teacher of dancing? Or a soldier sworn to fight to the end, or a spy? Do you know writing or drawing, or are you a painter or an embosser, or some other kind of an artisan? Are you wearied by crossing male and female rivers and the Ocean? Are you expert in the use of magic, sorcery, and juggling?’

Questioned persistently by the king in this way, he bowed again and said respectfully:

‘O king, you are the support of all worthy persons, as the Ocean is the receptacle of water, and the sun of brilliance. I am like a fellow of the expert in the Sastras, the Vedas, etc., like a superior teacher to the skilled in archery, etc., like *Visvakarman* in person in every craft and business, like Sarasvati in the form of a man in the arts, singing, etc., like a father to merchants in the jewel-trade, etc., like a teacher to *bards*, etc., in eloquence. What a trifling art is crossing the water of rivers, etc., to me! However, I have come to you to demonstrate sorcery.

For I will show you at once a row of gardens; I am able to reverse the seasons, spring, etc, I can make a concert by a band of musicians appear in the air, and I can instantly appear and disappear in a twinkling. I will swallow charcoal even of acacia-wood^b like grits. I will chew darts of hot iron like cocoanuts, I can assume

another form that of water-animals or land-animals, or birds, one or many, at another's wish. I can attract and draw the desired object even from afar. I can change the color of objects immediately. I am able to show other miracles at once. After you have seen the high degree of my skill in the arts, make it fruitful.'

The king said to the man who had paused after promising so much, thundering like a cloud:

'Like a mountain dug up by the roots to pull out a mole, like a broad pool dried up to catch fish, etc., like a garden of mango⁸ trees cut down for fuel, like a moonstone destroyed for a handful of powder, like devadusya-cloth torn up for a bandage, just like a temple unpegged for the sake of the pegs, how much is the *soul*, resembling pure crystal, suitable for acquiring the highest truth, wounded by you, alas! by your improper science! Destruction of the mind takes place in those looking at improper science such as yours, just as in those suffering from the diseases of the three humors. You are a petitioner. Take as much money as you like, since no one's hope is destroyed in my house.'

Then the man, addressed by the king in such a harsh manner, always considering himself a man, restrained his *anger* and said:

'Am I blind, or deaf, or lame, or *deprived* of my hands, or impotent, an object of compassion, or the opposite? Without showing my own ability, without causing amazement, how can I take money from you, a kalpa-tree of presents? Good fortune to you and homage to you from me. I, unfortunate, will go elsewhere.' Saying this, he got up. The man went away, though the king, fearing that the fault of stinginess would be attributed to himself, had men try to stop him. He did not take the master's money when it was offered because he was angry. The king's shame was removed by his men saying, 'You gave it, anyway.'

One day the same man assumed the dress of a Brahman and stood at the same king's door with a present in his hand. In the same way the door-keeper announced to the king that he was standing there. For the announcing of those who have come to the door is the duty of the doorkeeper. At the king's command the door-keeper had the man soon brought into the assembly by the servants. He stood in front of the king, his arm upraised, and recited some verses from the Aryavedas in the style with interlocking words. At the end of the recitation of the verses he sat down on the seat indicated by the door-keeper, and was regarded by the king with a glance tender with favor. 'Who are you? Why have you come?' asked by the king, the first of the Brahmans replied, his hands folded submissively:

‘O king, I am an astrologer, and have learned all the sacred books from attendance on good gurus like knowledge embodied. I know, the books of the eight divisions of the science of omens, and all the books on effects of celestial phenomena, the casting of nativities, the books on mathematics, as well as my own name. I can tell all the present, past, and future events, unhindered, like a *muni* who has magic powers from penance, O king.’

Then the king replied, ‘O Brahman, at this instant tell what will happen in the future. Confidence is the fruit of knowledge,’ The Brahman said, ‘On the seventh day, a flood will bring about the end of the world, after making the whole world one Ocean.’

Feeling simultaneously both astonishment and disturbance at that speech, the king looked at the faces of the other astrologers. Questioned by the king by the gesture of an eye-brow, angered by the Brahman’s difficult speech, the astrologers spoke with ridicule:

‘If he some new astrologer has appeared, have new books on astronomy come into existence, master, by whose authority he says this thing painful to the ear to hear, “A flood will make the whole world one Ocean?” Have new planets*, constellations, stars come into existence by authority of whose *retrograde* and accelerated movements, etc., he says that? That is not in conformity with the books on astronomy here from the twelve angas composed by the ganabhrts, the disciples of the All-knowing. These planets, suns, etc., which agree with the treatises we consider such a thing not to be in accordance with them.

This Lavana Ocean which encircles Jambudvipa will certainly not cross the boundary, like you. If some new Ocean, originating from the sky or the middle of the earth is to make this universe one Ocean, is this man reckless, or possessed by a demon, or drunk, or crazed, or naturally mad? Or did he study the sacred texts at the wrong time and forget them, that unchecked he says such an absurd thing? Because the master is firm as Sumeru, and endures all things like the earth, such a thing is said openly by wicked men at their pleasure. Such a thing cannot be said even before ordinary people, to say nothing of the master powerful in *anger* and favor. Is he, who utters a speech hard to speak, courageous, or is the hearer courageous who does not become angry after hearing it? If the master believes such a thing, let him believe it, and it must be acknowledged without contradiction. Mountains fly aloft, flowers are in the sky, fire has a cool glow, sons are born of barren women, asses have horns, stones float in water, hell-inhabitants are free from pain if that is not true, his speech is not true.’

Then the king, knowing what was proper and improper, looked at the astrologer with curiosity. The astrologer, spurred on by that ridiculing speech like a goad, said with resoluteness:

‘O king, why are these ministers of pleasure in your council? Why these clowns, or these village pundits? If such subjects are suitable even for your council, then learning has been burned, a helpless Sati. How can association think of it! with these stupid men be suitable for you who are clever in all things, like that of a lion with jackals? If they have come merely by the custom of hereditary appointments, they, of little wit, are entitled only to *sustenance*, like women. They are not suitable from qualifications to sit in the council, like a piece of glass in a tiara made of gold and jewels. For they do not know at all the inner meaning of the sastras’ words, but they are proud of reciting merely like a parrot always. The ones who know the inner meaning speak with contempt for the words of men with superficial knowledge and puffed-out cheeks.

A trader’s oil-bottle, fastened on a camel’s back, goes from country to country. Does it know the road, however? With gourds fastened under his arms a man who cannot swim floats in a river or lake, but does he know how to swim in the water? These have studied the sastras by repetition of their *preceptor*’s speech. They do not know at all the inner meaning. If my knowledge is incredible to them of little wit, is the seven-day limit to confidence in my knowledge far away? If the blessed Ocean make my speech true, making the world one Ocean by its own waters diffused, will these councilors of yours, knowing the interpretation of books on astronomy, show mountain; flying up like birds? Will they show flowers like trees in the sky, or fire like water, or will they obtain a son from a barren woman like a *cow*? Will they lead forth an ass horned like a buffalo, or will they make stones float in the Ocean like a boat? These fools talking about hell-inhabitants without pain will they make false the books spoken by the Omniscient? I will stay here for seven days, guarded by your men. Certainly liars do not show such self-confidence. If my prediction does not come true on the seventh day, O king, then I must be killed by *candalas*, like a robber.’

The king said to his men, ‘Even if this speech of the Brahman is ominous and difficult to perform, and also not in agreement (with the shastras), nevertheless for seven days and nights our mind will be in doubt, alas! At the end of that time, there will be a test of his truth and falsity.’ With this the king handed over the Brahman, like a deposit, to his body-guard and dismissed the assembly.

'On the seventh day a great miracle will be seen.' This crazy-talking Brahman will be killed then, alas!' 'surely the end of the world will come Who would lie so to die?' So there were varied rumors among the townspeople at that time.

The Brahman, eager at the thought, 'On the seventh day I shall show a great miracle,' passed six days wearily. The king, eager for the destruction of his doubt, lived with difficulty through six days like six months, counting them over repeatedly. On the seventh day the king, occupying the room on the house-top, said to him: 'The limit of your speech and life has been reached. Not even an atom of water is seen today, to say nothing of the Ocean agitated for the destruction of the world which you predicted. Everyone, alas! is hostile to you, because of your prediction of universal destruction; and will seek your death*, your assertion being false. What advantage would it be to me to kill you, an insignificant man? Go now. You said that when crazed.' The king instructed the guards audibly, 'Free the miserable man. Let him go away comfortably, like a sheep.'

The Brahman replied, his lips covered with a smile: 'Compassion toward all living things is suitable for the noble. However, today I am not an object of compassion, O king, so long as my assertion made at that time is not false. If my assertion is false, you can kill me. If you free me then when I deserve death, O king, you would be called 'compassionate.' Even if released, I will not go away, but will remain here like a prisoner. Know that my assertion will be fulfilled in a very short time. Wait only a moment in this same place and see instantly high waves of the Ocean raised up like the *vanguard* of Yama's soldiers. Make your own astrologers and councilors eyewitnesses for a moment. After a moment we shall not exist, not I, nor you, nor they.' After saying this, the astrologer remained silent.

An indistinct loud noise was heard like the rumbling of death. When they heard that great unexpected noise, 'creating fear*', all stood with ears pricked up like forest-deer. His head turned up a little, rising slightly from his seat, smiling a little, the Brahman spoke again:

'Hear the noise, O king, filling heaven and earth, like the sound of your drum, indicating the setting out of the Ocean. See it, by taking just a little of whose water rain-clouds, Puskaravarta, etc., *inundate* the whole earth, which has set out now, unrestrained, flooding the earth, after crossing the boundary. The Ocean, hard to restrain, indeed, possesses the caves, disturbs the trees, levels the

high places, and makes the mountains disappear. Going into the house, etc., is a remedy for wind, water is a remedy for fire, but there is none for the Ocean when it has set out.'

To the king looking at the Brahman saying this, water appeared at a distance on all sides, like the water of a *mirage*. All, miserable, looking at it, saw the universe destroyed by water, like a fearless man by a fight at night, with *lamentations* of 'Oh! Oh!' Then the Brahman, standing before the king and pointing with his finger at the increasing flood, spoke maliciously:

'sir, see all these mountains on the border. They are covered by the waters of the Ocean like darkness. I think, all the forests are rooted up by the waters, since these trees are seen floating, like a crowd of crocodiles. Now this Ocean-water submerges completely villages, mines, cities, etc. Alas for destiny! Now the gardens in the vicinity of the city are oppressed by the Ocean-waters unchecked, like the virtuous by slanderers. O king, now the Ocean-water, roaring, strikes aloud against the circular wall like a basin at the foot of a tree. This wall is leaped over quickly by the water rushing on, like a horse* by a horseman too swift from haste. Look! all the city with its palaces and houses is filled like a tank with the Ocean's cruel waves. That water, Your Majesty, is rushing at the door of your house now, springing up like an army of horses, roaring, violent. Now this palace of yours appears like an island, O king, surviving the submerged city. Now the water unhindered mounts the flights of stairs like a royal attendant *arrogant* from favor. The first story has been filled, and now the second is being filled. Having filled it, the third story also is being filled by the water. The fourth, fifth, and sixth stories, while you look on, have been filled by the Ocean-waters in half a minute, indeed! The top-story of the house, like the head of the body, remains, being penetrated by the waters like the effects of poison. The end of the world which I predicted is present. Where are those councilors of yours, O king, who laughed at me before?'

Then the king, because of fear* of universal destruction, rose quickly and *girded* himself firmly with the intention of jumping. The king jumped, leaping up like a monkey, and saw himself seated on the lion-throne and him (the Brahman) standing as before. The Ocean-water instantly disappeared somewhere, and the king stood wide-eyed from astonishment. The king saw everything, trees, mountains, walls, houses, etc., unbroken and unbent, in the same condition as before. The fictitious astrologer beat with his own hands the drum fastened to his waist and recited joyfully: 'In the

practice of sorcery, etc., I bow to the lotus-feet of Vajrin, creator of the art of sorcery, and of Samvara.'

Then the king, seated on his lion-throne, said to the Brahman with amazement, 'What is this?' The Brahman said: "Formerly I came to you, saying," O king, I am distinguished by the *qualities* of all who are conversant with the arts." Humiliated by you saying, "Sorcery destroys the mind" I went away without taking the money offered. The fatigue arising from the acquisition of merit does not pass away at the gaming of money, even much of it, but it goes at the recognition of merit on the part of persons endowed with merit. I became an astrologer and today by that trick forced you to know the practice of the art of sorcery. Favor me. That your councilors have been humiliated and that you have been confused, O king, pardon all that. There has been no real offence.'

After saying this he paused, and the king, knowing the highest truth, said in a voice resembling a trickle of nectar:

'Do not be afraid at the thought, "I have humiliated the king and king's councilors." O Brahman, you are my greatest benefactor. By you showing this sorcery today, I have been taught the worthlessness of *samsara* equal to that. Just as water was made to appear and disappear instantly by you, just so are all objects. What pleasure now is there in *samsara*?'

Beginning so, the king recited the faults of *samsara* for a long time, satisfied the Brahman, and adopted *mendicancy* himself.

This birth, resembling sorcery, has been illustrated by us. You yourself, moon of the family of the All-knowing, know, O lord."

Story of the magician in the form of a Vidyadhara

The second minister, Vacaspatimati, related to the chief of kings a story that was a specific for the arrow of sorrow:

"Once upon a time there lived a king, a mine of virtues, *discernment*, etc., in a certain city in this same Bharataksatra, One day a man skilled in the practice of magic was announced by the door-keeper to the king in his assembly. The pure-minded king did not allow his admission. There is no friendship between magicians and honest men, who are like eternal enemies. Abashed by the refusal, after passing several days, he made a change in his appearance, changing his form at will like a god.

One day he approached the same king, coming through the air, carrying a sword and shield, accompanied by a fine woman. 'Who are you? Who is she? Why have you come?' asked by the king himself, the man said:

'I am a Vidyadhara, and this Vidyadhara-woman is my wife. I am at enmity with a certain Vidyadhara, O king. For she was formerly carried away by that man, lustful after women, evil-souled, by trickery like the nectar by Vidhantuda (Rahu). I recovered from him this wife dearer than life. Not even cattle endure injury to their females, O king. Your formidable arms have their purpose accomplished in support of the world; your wealth is fruitful in the destruction of the distress of beggars. Your power has its object gained by the gift of fearlessness to the fearful; your knowledge of the sastras is productive by the removal of the doubts of the learned. Your expertness in weapons* is fruitful by the removal of thorns from the whole world; your other virtues have their respective objectives gained by benefiting others. Your brotherly attitude to other men's wives is well-known. Let it have a superior fruit in benefit to me, O king.

With my wife present at my side I am tied by her, as it were, and am not able to fight with enemies employing trickery. I do not ask for a troop of elephants; I do not ask for a troop of cavalry; I do not ask for a troop of chariots; I do not ask for a troop of infantry. But I do ask from you, as assistance to me, protection of her like a deposit, O brother to other men's wives. One man may be lustful after women himself, though capable of protecting; another may be free from lust by nature, but incapable of Protection. You are not lustful and you are capable of protecting, O king. Therefore I have come distance to make a request of you. If this deposit in the form of my wife is made your own, let me know. My enemy, though strong, is as good as dead.'

The moon of his face pure with the moonlight of a beaming smile, the noble-minded king said:

'How little is asked of us by you coming from afar, like a kalpa-tree asked for leaves, like the Ocean for water, like the cow of plenty for milk, like Mt. Rohana for a jewel, like Srida (Kubera) for mere food*, like a cloud for only shade. Show me that enemy of yours, that I may kill him. Then at once enjoy pleasures fearlessly, wise sir.'

The man, delighted, the hollows of his ears filled with the stream of nectar of the king's speech, said to the king: 'Silver, gold, all kinds of jewels, fathers, mothers, sons, and everything else, house, etc., can be handed over as a deposit with even a little confidence; but not a wife anywhere even with much confidence. O king, you and no other are the home of such confidence. Here Mt. *Malaya* alone is the home of sandal. My enemy has been killed by

you alone by taking my wife as a deposit, I think, O vexer of enemies. The deposit of my wife being accepted by you, I, steadfast from confidence in you, shall now, indeed, make widows out of the wives of my enemies. I, springing up like a lion, will soon show my power to you remaining here, O king. With your permission I shall go instantly of my own free will through the air with unstumbling gait like Garuda.'

The king replied, 'Go at will, Vidyadhara, great soldier. Leave your wife in my house like her father's house.'

Then the man flew up in the air like a bird, spreading the hilt of the sword and shield like wings. His wife, addressed by the king with the same respect as his daughter, remained there with an easy mind. The king, remaining there, heard a battle-cry being produced in the sky, Eke the thunder of clouds. He heard the sounds of blows of various swords and shields tadat, taditi, like the sounds of lightning breaking forth. The words, 'You are! you are!' 'You are not! you are not!' 'stay! stay!' 'Go! go!' 'I am going to kill you, kill you,' were heard in the sky. The king, seated in his council with his councilors, astonished, stood for a long time looking up just as at the time of an eclipse.

Then an arm ornamented by a jeweled bracelet fell on the ground in front of the king while he was so watching. The Vidyadhara-woman came before him to examine the arm fallen from the sky, looked at it and said, 'This is my husband's arm, which became a pillow for my cheeks, an ear-ornament for my ears, and a necklace on my neck.' Just as the gazelle-eyed woman was saying this and looking at it, a foot fell on the ground as if from friendship with the arm. Examining also the foot with an anklet, her face tearful, the lotus-faced woman said again, 'That is my husband's foot which was covered with oil, rubbed, washed, and anointed by me with my own hand for a long time.' While she was speaking, a second arm fell from the sky in front of her, like a branch of a tree shaken by the wind. When she saw this arm with jeweled armlets and bracelets, with streaming eyes like a fountain in the form of a woman she said, 'This is the hand, clever in parting the hair, an ornament of the hair, the sportive engraver of various decorations of unguents on the face and body.' Before her standing in the same place fell the second foot from the sky, and she said again, 'That is my husband's foot, cherished by my lotus-hand, never weary of the couch of my lap, oh! oh!' Just then the head and trunk fell in the same place, shaking the earth together with her heart. Then she spoke:

‘Oh! my husband has been killed by a strong, crafty enemy. Oh! I am killed, miserable woman that I am. This is my husband’s very lotus-like face which I have adorned with ear-rings with extreme affection. This is my husband’s noble heart, alas! which is my sole dwelling-place, both inner and external. Oh! my lord, without you I am without a lord. Who will bring flowers from the garden Nandana and make ornaments for me? With whom shall I play the lute, seated on the same seat, going through the sky, at pleasure? Who will support me like a lute on his lap, or who will spread out my hair on a couch? Whom shall I often provoke by the play of deep affection? To whom like an asoka-tree will a kick from me give joy?⁴⁶⁰ Oh! my dear, who now will anoint me with gosirsa-sandal paste like moonlight made into clusters of blossoms⁸? Who now like a maid-servant will decorate me with unguents on cheeks, ear-lobes, neck, forehead, and breasts? Who even by pretended falsehoods will make me keeping silent from pride talk like a pleasure-parrot? Who will often wake me up when I am pretending to be asleep by flattering words, “My dear, my dear! Goddess, goddess! “Now enough of hesitation which is disgraceful to me. My lord, I shall follow you who are a traveler on the long journey.’

Wishing to go voluntarily on her husband’s journey, with hands folded submissively she asked the king for a fire as a conveyance. The king said to her, ‘Child with a pure heart, how can you say such a thing without finding out all about your husband? For there is such magic of Raksasas, Vidyadharas, etc. Therefore, wait a moment. For self-destruction is voluntary.’

She said again to the king: ‘My husband, led to death* in a fight and fallen here, has been seen with our own eyes. Twilight rises and sets with the sun. Loyal wives live and die with their husbands. Shall I by living hereafter disgrace the family of my father whose stock is spotless and also the family of such a husband? Will you not be ashamed if you see me, your adopted daughter, surviving without a husband, O father knowing the duties of high-born women? Henceforth, survival without a husband is not suitable for me, like moonlight without the moon, like lightning without a cloud. Order your servants to bring fuel for me. I shall enter the fire, as if it were water, with my husband’s body.’

The king, to whom she spoke thus persistently, compassionate, said to her in a voice choking with grief, ‘Wait, wait a little while. You must not die like a moth. For even in a very small matter one must act after consideration.’

Then the *vixen* said angrily, 'If you hinder me any longer, then it is apparent that you are certainly not (my) father. That name of yours 'Brother to other men's wives' which is known is merely for the sake of gaining everyone's confidence, but is not real. If it is true, then you are the father of your daughter, see! following her husband by the sole path of the fire.'

The king replied, 'Child, do as you wish. Henceforth I shall not hinder you. Purify your vow to be a sati.'

Then she, delighted, prepared her husband's body herself and put it in a chariot brought at the king's command. She, her body anointed, clothed in white garments, her hair adorned with flowers, sat at her husband's side as before. Followed by the king, his head bent by grief, and regarded by the citizens with amazement, she went to the river. There the servants instantly collected fuel and prepared a pyre like the couch of *Yama*. She, like a wish-granting creeper, gave beggars money in accordance with their wishes, money supplied by the king like a father. There, the hollow of her two hands filled with water, she made three times a circumambulation, which had the beauty of a conch turning to the right, of the fire. Redeeming her promise of sati, she entered the pyre like a dwelling willingly with her husband's body. The fire with oblations of generous streams of ghi blazed fiercely, making the sky filled with a multitude of flames. The Vidyadhara's body, the fuel, and she all were reduced to ashes instantly like water to salt. After making the offering, etc., to her there, the king went to his own house, filled with grief.

While the king sat in his assembly grieving, the man came from the sky, carrying sword and shield. looked at by the king and councilors with astonishment, the fictitious Vidyadhara stood before them and said:

'Fortunately, you are successful, Your Majesty, indifferent to the treasure of other men's wives. Hear how I have been victorious in the contest, like a gambler. At the time when I left my wife in your protection, O you who afford protection, I new up from this place into the sky, as if free from a burden. I, angered like an *ichneumon* at the sight of a serpent, saw the wicked Vidyadhara rushing forward in the air with rage. He and I challenged each other to a fight, bellowing mightily like two bulls, hard to conquer,

"Thank Heaven, I have met you, insolent of arm. Strike! Strike first! Today I shall satisfy the *desire* of my own arms and of the gods, also. Otherwise, surrender your sword, put your ten fingers

between your teeth, like a poor man food*, and go without hesitation, if you desire to live.”

Speaking contemptuously in this way to each other, we two met like cocks, shaking sword and shield like wings. For a long time we moved about in the sky, avoiding blows, like stage-directors skilful in the execution of dance-steps, O king. Fighting with swords, we two approached and withdrew again and again, like two rhinoceroses fighting with their horns. At once I cut off his left arm and made it fall here, like an addition to you. For the sake of pleasing you, I cut off a foot as easily as the root of a plantain tree^b and made it fall on the ground. Then his right arm was thrown on this ground, O king, by me after cutting it off as easily as a lotus-stalk. Then I cut off his second foot with the sword, like the trunk of a tree, and threw it down before you. Then after separating the head and body, I made them fall here. So I cut the enemy into six pieces like Bharatavarsa.

By you alone, protecting my wife who had been made a deposit like a child, my enemy was destroyed. I was merely the means. Without your assistance the enemy could not have been killed by me. Fire even flaming, is not able to burn dry wood without wind. For some time I was a woman, or rather a eunuch. Manhood was given me today by you who were the means of destroying my enemy. You are my mother, father, guru, or god. No one else is able to be such a manifold benefactor. The sun shines, the moon delights everyone, the cloud rains at the right time, the ground bears herbs, the Ocean does not cross its boundary, the earth remains firm by the power of such as you devoted to benefiting others. Now hand over my wife who was left as a deposit, O king, and I shall go to my own pleasure-ground. Since my enemy has been killed by your favor, free from fear* I shall wander with my wife on Mt. Vaitadhya, in the latticed-windows on the wall (around Jambudvipa), etc.’

Filled with shame, anxiety, disgust, and astonishment simultaneously, the king said to the man:

‘After you had deposited your wife and had gone away, we heard the sounds of sword and shield and battle-cries in the sky. Arms, feet, head, and trunk fell in turn from the sky, and your wife said to us exactly, “These are my husband’s.” When she said, “I am going to enter the fire with my husband’s body,” we restrained your wife for a long time from affection for a daughter. When your wife was restrained by us from entering the fire, she treated us differently, like a low person. Then, when we had become silent, she went impetuously to the river, and entered the fire with the body in the presence of the people. Just now, after making the offering, etc., to

her, I came and was plunged in grief for her, and you have come. What is this, pray? Were those limbs not yours, or are you not he? That is the question. But why are we talking here, our lips sealed by ignorance?’

With feigned *anger* the man declared: ‘Oh! you are known falsely by popular report as ‘brother to other men’s wives.’ Deceived by that name we deposited our wife. You are known by such conduct, like iron by water. The same thing which was done by my wicked enemy was done by you, O king. What difference, say, between the two? If you consider yourself not lustful for women, or if you are afraid of evil speaking, then give me my wife. You cannot deceive me. If people like you, who were not lustful formerly, become lustful, who like a black cobra is a suitable person for confidence?’

Again the king said, ‘After looking at your limbs, your wife entered the fire here beyond a doubt. All the townspeople and also the country-people, and the blessed sun, the eye of the world in the sky, are eye-witnesses in this matter; and the four Lokapalas, the planets*, constellations, stars, the blessed earth, and dharma*, the father of the three worlds. Therefore you cannot say such a cruel thing here. Make some eye-witness from among these your authority.’

The man spoke again with pretended anger and abuse, ‘There is no making of other authority, when authority is before the eyes. Who, pray, is this behind you? Indeed, let this guarding of a treasure of stolen money thrown in a hiding-place be observed, O king.’

When the king turned his head and looked behind him, he saw the man’s wife seated. The king became depressed from fear* at the thought, ‘I am ruined by the fault of another man’s wife like a flower withered by heat. With hands folded submissively, the man began to relate to the king who was depressed by fear of guilt, though free from guilt, the following story:

‘Do you remember, O king, that I asked you to let me show you skill in magic, after I had studied it for a long time? I was turned away at the door by Your Majesty, though impartial to all like a cloud, with my wish unfulfilled through the fault of fate. Then by changing my form and staging a fraudulent play, this was shown by me. Your Majesty, I have accomplished my *desire*. Favor me. Somehow or other, one’s own merit must be shown to the great. Weariness arising from the acquisition of merit disappears. How otherwise? So now my weariness is gone. I shall go away. Give your commands. Everywhere I shall be highly valued from showing my ability before you.’

The king satisfied him with much money, dismissed him, reflected a little and said, '*samsara* also is just like his use of magic, since everything in it disappears instantly like a bubble.' After considering this many times, disgusted with dwelling in existence, the king abandoned the kingdom and adopted *mendicancy*.

So do not be helpless through grief in this *samsara*, resembling the practice of magic, O lord. Strive for the accomplishment of your own welfare."

Sagara experiences disgust with existence

Then disgust with existence took the place of so great a sorrow in the Cakrin, like breath the place of breath.⁴⁶¹ Sagara gave utterance to a speech very strong in truth:

"O *discerning* ones, this was very well done by you. People live and die according to their respective karmas child, youth, and old man. Certainly age is no standard (for length of life). Associations of relatives, etc. are like dreams. Laksmi is naturally as restless as the flap of an elephant's ear. Even the Sri of youth resembles the stream of a mountain-river. Life is like a drop of water on kusagrass. No sooner does youth disappear like water penetrating desert ground than old age comes, ending life, like an *ogre*. No sooner does a change in the senses, like a derangement of the humors, take place than Sri becomes disgusted like a courtesan who has (already) received money. After deceiving ourselves so long about all these things, we will strive for our welfare to be gained by means of *mendicancy*. He buys a jewel with a piece of glass, a peacock with a raven, a necklace with a *wreath* of lotus-fiber, rice-pudding with bad food*, milk with butter-milk, a horse* with an ass, whoever would gain emancipation with this worthless body here."

Leading of the Ganga to the Eastern Ocean

While Cakrin Sagara was saying this, the country-people living near Astapada came to the door. Cakrabhart Sagara had them, who were groaning aloud, "Protect us! Protect us! "Summoned by the door-keeper. Questioned by the Cakravartin, "Well! what is the matter?" the villagers made their bows together and explained:

"The Ganga^s which was brought by the princes by means of the staff-jewel to fill the *moat* of Mt. Astapada, O king, instantly filled it hard to fill like Patala, and transgresses both banks like an unchaste woman two families.⁴⁶² It has begun to flood villages, mines, cities, etc., in the neighborhood of Astapada, like the Ocean spread out.

Even now the end of the world is at hand for us. So tell us, where can we live free from calamity?"

Then Cakrin Sagara summoned his grandson Bhagiratha and instructed him in a voice containing the essence of affection:

"The Ganga is wandering now, as if crazy, through villages, etc., after filling the moat of Astapada. Draw her by the staff-jewel and cast her into the Eastern Ocean; for the water to which no road has been shown goes on the wrong road like a blind man. Extraordinary strength, power predominant in the world, a very strong force of elephants, cavalry known to all, very courageous infantry and also a large chariot-force, very great prestige, unbounded skill in weapons*, the acquisition of divine weapons just as these are able to destroy the insolence of enemies, so they are able to produce the insolence of one's self.

Insolence is the chief of all faults, the sole *abode* of calamities, the sole remover of wealth, the maker of evil fame, the destroyer even of the family, the thief of all joys, the assailant of other people, an enemy arising from (one's own) body. Therefore, insolence must be destroyed like a serpent by men, even ordinary ones, of good conduct, and especially by my grandson. Then you must act with courtesy suitable to the recipient. A high degree of merit is produced from courtesy even from a man without power. Courtesy of a powerful man is like fragrance of gold, like unspotted beauty of the full moon. You must show respect to gods, asuras, Nagas, etc., according to the place, at the very beginning of the work. Respect to those deserving respect is not a fault, but lack of respect is a fault, like heat for a *bilious* person. Gods and demons, *submissive*, were treated with respect even by Cakrin Bharata, the son of Rsabha Swamin. The same respect which was shown to gods, etc. by him, though being powerful, must be shown as family-conduct."

Illustrious Bhagiratha said, "Very well." Instruction to one well-bred naturally is like painting on a good wall. Handing over the staff-jewel like his own powerful dignity, Sagara kissed Bhagiratha on the head and dismissed him. Bowing to the Cakrin's lotus-feet, Bhagiratha departed with the staff-jewel, like a cloud with lightning. Surrounded by the Cakrin's great army and by the country-people, Bhagiratha looked like Sakra with his armies and citizens. Gradually Bhagiratha reached Mt. Astapada surrounded by Mandakini^s, like Mt. Trikuta by the Ocean. Bhagiratha, knowing the proper procedure, observed a three days' fast, directing it against the Nagakumara Jvalanaprabha. After the three days' fast had been completed, Jvalanaprabha, the lord of the Nagakumaras, graciously approached

Bhagiratha. After the master of the Nagakumaras had been worshipped elaborately by him with perfumes, incense, and wreaths, he said, "What can I do?"

Then Bhagiratha, brilliant, addressed Jvalanaprabha courteously in a voice deep as the sound of the Ocean:

"The Ganga^s, after filling the *moat* of Mt. Astapada, wanders unchecked like a serpent-demon seeking something to devour. For she digs up the fields, roots up the trees, and equalizes all high and low places. She is able to tear down walls, burst open palaces, make mansions fall down, and destroy houses. With your permission, I shall lead her, crazed like a Pisaci, causing destruction to the country, by the staff-jewel, and deposit her in the Eastern Ocean."

Then the Naga^s, Jvalanaprabha, graciously replied to him, "Do as you wish. There is no obstacle to you. All the Nagas in Bharata-ksetra are under my control. Proceeding with my permission, do not fear^{*} any calamity from them."

With this reply, the Lord of Nagas entered Rasatala. Bhagiratha broke his fast at the end of the three days' fast.

He took the staff-jewel to lead Mandakini, like an enemy who had split open the earth, uncontrolled like an unchaste woman. Bhagiratha, having a cruel arm-staff, drew the roaring river by the staff, like a *wreath* by a hook. Bhagiratha made the Ganga cross through the middle of the Kurus to the south of the city Hastinapura, but to the west of the Kosala-realm, to the north of Prayaga, and to the south of the Kasis, through the Vindhya to the south of the Angas, to the north of Magadha to the Eastern Ocean, drawing rivers that were on the way like the wind bunches of grass. From that time the tirtha⁴⁶³ was called Gangasagara, and because she had been led by Bhagiratha the Ganga was called Bhagirathi^s.

Origin of throwing bones into the Ganga

Wherever she destroyed the houses of the Nagas as she went along, there Bhagiratha offered *oblation* to the Nagas. The bones of Sagara's sons were carried to the Eastern Ocean by the current of the Ganga^s. Bhagiratha thought, "This has turned out well, indeed, that the bones of my forefathers⁴⁶⁴ have come to the Ocean by the Ganga^s. Otherwise, adhering to the bills and feet of vultures, etc., they would fall into impure places, like flowers blown up by the wind,"

While he was so reflecting, he was praised for a long time by the people delighted because they were freed from the calamity of the rushing water, saying, "You are a cherisher of the people."

Because he threw his forefathers' bones in the water then, even now the people throw them in. Whatever path has been adopted by the great, that is the path (for the people).

Bhagiratha returned from that place, seated in his chariot, making the earth produce a noise like *cymbals* by the advance of his chariot. As he was going along, he saw a blessed *muni* who was omniscient, standing like a kalpa-tree on the road. He descended from his best chariot joyfully, like the sun from the eastern mountain, like Garuda from the sky. Bowing to the omniscient muni with *devotion* as soon as he saw him, he, skilled in devotion, very courteous, *circumambulated* him three times. After bowing to him, standing before him, Bhagiratha asked, "Because of what karma did my forefathers die together?" The blessed *muni*, knowing the three periods of time, an Ocean of compassion, began to speak in a voice pouring out sweetness:

Reason for the death of Sagara's sons

"Once upon a time a *congregation** composed of very wealthy laymen like partners of Srida and Sri, started out to make a pilgrimage to holy places. At evening the congregation arrived at a village in a barbarous country and passed the night in a potter's house. When they saw this wealthy congregation, all the village-people, delighted, carrying staffs, bows, and swords, started out to rob them. The potter, who was compassionate, enlightened the village-people by uttering words resembling nectar and hindered them. At the importunity of the potter, all the village-people released the congregation, like a bhuta a meal that has been obtained.

One day the village with children and adults was burned like an enemy's country by the king because of one thief living in it. Warned by a friend, the potter went to another village and was the sole survivor of the fire. Always the good prosper. Then in course of time he died and became a merchant in the Virata-country, like another Kubera. The villagers became countrymen in the Virata-country. For the land of people who have equal karma is equal. After death* the potter's *soul* became a king there, and after death again he became a god of the highest power. After falling from heaven, he was born as you, Bhagiratha, and the villagers, after wandering through births, were born as Jahnu and the others. They were reduced to ashes simultaneously because of the act in the form of violence against the *congregation** which was committed in their minds. Jvalanaprabha was the instrument. But you, because of the

good action in restraining them, were not consumed in this birth as well as the former one, noble sir."

Bhagiratha returns and is installed on the throne

After hearing this from the omniscient, Bhagiratha, an Ocean of *discernment*, acquired extreme disgust with worldly existence. Thinking, "May my lord grandfather not have grief after grief, like slaps on the cheek," he did not become a *mendicant* at that time. After worshipping the omniscient's feet, Bhagiratha got into his chariot again and went to the town Saketa.

His grandfather smelled his head repeatedly and touched him on the back with the hand when he came, after executing his orders, and was bowing to him. Sagara said to Bhagiratha with affection and pride, "You are a boy in years, but you are the first of the elders in judgment. Do not say, 'I am a boy.' Take the weight of the kingdom from us, that we, freed from the burden, may cross the Ocean of existence. Even if existence is hard to cross, like the Ocean Svayambhuramana, yet I also have confidence in the thought, 'It has been crossed, nevertheless, by my ancestors.' Child, this burden of the kingdom was taken over by their sons. Then observe the path shown by them. Support the earth."

Bhagiratha, bowing, said to his grandfather, "It is fitting that the father should wish to adopt *mendicancy* which leads across existence. But, O master, this person also is eager for the vow. Do not show me disfavor by the favor of the gift of the kingdom."

The Cakravartin said, "The vow is fitting in our family. But the vow to observe the elder's command is stronger than that. Take mendicancy at the right time like me, noble sir. Impose the earth on your own son when he is of military age."

After hearing this, Bhagiratha remained silent for a long time, his mind swayed by fear* of breaking his elder's command and by fear of existence. Then Sagara seated Bhagiratha on his own lion-throne and installed him in the kingdom at that time with extreme joy.

Initiation of Sagara

Then garden-overseers approached the Cakrin in haste and announced that the Lord Ajita was in a *samavasarana* in a garden outside (the city). Then there was exceeding joy to the Cakrin from the *coronation* of his grandson and the arrival of Ajitaswamin in succession. Though remaining there, he got up, and bowed to the Lord of the World as if he were present, and praised him aloud with

the Sakrastava.* The Cakrin gave twelve and a half crores of gold to the garden-overseers who announced the Master's arrival. Attended by *vassals*, etc., Sagara went with Bhagiratha to the samavasarana in great haste. He entered it by the north door, thinking he had really entered the place of *beatitude*, as it were, from joy. The Cakrin *circumambulated* the Dharmacakrin three times, bowed before him, and began a hymn of praise as follows:

Stuti

“Violate our mutual support to the effect ‘your favor is because of my favor, but this (favor of mine) is because of your favor.’ Favor me, Blessed One. A thousand eyes are not able to see the wealth of beauty; a thousand tongues are not able to tell your merits, O Master. You destroy doubts even of the Anuttara-gods, O Lord. After that, does any virtue really deserve to be praised? How can unbelievers believe this contradictory thing? Power over joy and bliss, and disgust with existence are equal in you. Indifference and the highest benefit to all creatures how can this be performed, difficult to perform though being performed, O Lord? Of you and no one else, O Blessed One, there are two opposing things complete freedom from possessions and the highest emperorship. Who is able to describe the pure right conduct of him on whose kalyanas even the hell-inhabitants rejoice? Wonderful *tranquility*, wonderful beauty, wonderful compassion for all creatures, homage to you, the lord of the treasure of all wonders*, O Blessed One.”

After praising the Lord of the World and sitting down in the proper place, he listened to a sermon that was like a stream of nectar. At the end of the sermon Sagara bowed again to the Lord with hands folded submissively and said in a choking voice:

“Even if to you, Lord of the Tirtha, no one is a relation and no one an enemy, still I ask you from ignorance, Lord. You lead everyone else across the Ocean of existence hard to cross. Why are you indifferent to me sinking in it? Protect, protect me from falling into the pit of worldly existence filled with many troubles. Give initiation. Favor me, O Lord of the World. So much of this life of mine has been wasted fruitless by me confused by the pleasures of worldly existence, O Master, like a child lacking in *discernment*.”

The Blessed One gave his permission to Sagara, who stood with folded hands after this speech, to take initiation. Then Bhagiratha arose, bowed to the Blessed One, and made the following request of the kalpa-tree for requests: “The Master will give initiation to my father, but wait a little until I can hold the departure-festival. Even if

there is no interest in festivals, etc. on the part of those wishing *emancipation*, nevertheless the father will do this to oblige me."

Sagara, though eager, went to the city again to oblige him, after bowing to the Teacher of the World, Bhagiratha made the initiation-bath of Sagara seated on the lion-throne, like Puruhuta that of the Arhat. Rubbed with a perfumed reddish cloth, anointed with gosirsasandal, Sagara put on two auspicious*, divine garments. Then he, whose ornament was virtue, ornamented with his body the divine ornaments brought by the gods. After distributing money to beggars according to their wishes, Sagara, provided with white umbrella and chauris, got into the lofty *palanquin*. At every market, every house, every cross-roads in the city the citizens put platforms, pennants, arches, etc. With many *auspicious things* joyfully prepared with full dishes, etc. by townspeople and country-people here and there, being looked at again and again, being praised again and again, being worshipped again and again, being followed again and again, the Cakrin, though in a hurry, went slowly because of the people's importunity from the center of Vinita, like the moon from the middle of the sky.

Followed by Bhagiratha, *vassals*, ministers with their retinues, and Vidyadharas Sagara went into the Jina's presence. After he had *circumambulated* and bowed to the Blessed One, he put on the *muni's* dress brought by Bhagiratha. In the presence of the whole *congregation**, reciting the samayika (sutra) aloud in accordance with the Master's dictation, he took initiation with the fourfold rules.⁴⁶⁵ The kings, *vassals*, ministers, etc., who had come with the princes, disgusted with existence, became mendicants with Sagara.

The charioteer of dharma* delivered a sermon full of instruction, moonlight to the night-lotus of the mind, to the emperor-muni. When the (first) period of the day was completed, the Tirthakrt stopped preaching, arose, and adorned the dais. By the power of the Master, the chief of the *ganadharas*, seated on the Master's footstool, delivered a sermon destroying doubt, as well as the Master. At the end of the second period of the day he stopped preaching, as a rain-cloud stops thundering after it has rained. Then the Lord set out from that place to wander elsewhere. The gods, Bhagiratha, etc. went to their respective abodes.

Sagara's omniscience

Wandering with the Master, the great muni Sagara learned the twelve angas as easily as the alphabet. Always free from negligence, he honored completely the five kinds of carefulness and the three

controls, mothers of right conduct. He did not know at all any weariness arising from the trials because of joy produced by *desire* to hear (the scriptures) at the Master's feet constantly. He was never proud at the thought, "I am the brother of the Cakrin of the Three Worlds and am Cakrin myself," but on the contrary he showed reverence to the munis. Though he had taken initiation later, by penance and study the royal muni was superior even to mendicants of long standing. His brilliant *omniscience* arose from the destruction of the ghati-karmas, like the light of the sun from the destruction of cloudy weather.

The congregation of Ajita Swamin

As Ajitaswamin wandered as a *mendicant* over the earth from the time of his omniscience, he had ninety-five excellent ganabhrts. There were a hundred thousand monks, three hundred and thirty thousand nuns, thirty seven hundred who knew the purvas*, twelve thousand four hundred and fifty who had mind-reading knowledge, and ninety-four hundred with clairvoyant knowledge, twenty-two thousand omniscients, twelve thousand four hundred disputants, twenty thousand four hundred who had the art of transformation, two hundred and ninety-eight thousand laymen, and five hundred and forty-five thousand laywomen (in the retinue) of the Teacher of the World.

Ajita's moksa

Knowing that it was time for his *emancipation*, when a lac of purvas less one anga since his initiation-kalyana had passed, the Lord went to Mt. Sammeta. Lord Ajita, seventy-two lacs of purvas old, ascended Sammeta like stairs to emancipation. The Teacher of the World together with a thousand ascetics undertook the fast padapopagama. Then simultaneously the thrones of the Indras shook, just like branches of garden-trees shaken by the wind. They (the Indras) knew by means of clairvoyant knowledge that it was time for the Lord's nirvana^s and went to the peak of Mt. Sammeta. They and the gods *circumambulated* the Teacher of the World and remained in attendance at his feet like pupils.

When the month of padapopagama was completed, on the fifth day of the white half of Caitra, the moon being in *conjunction* with Mrgasiras, the Teacher of the World in paryanka-posture restrained gross mind- and speech-activity, like a charioteer checking horses, but continued in gross body-activity. Then the Blessed One checked gross body-activity by means of fine body-activity, like a flood of

darkness by a light. Remaining in fine body-activity he checked fine mind- and speech-activity and reached the suksmakriya-meditation.* In the fourth stage of pure meditation, the Lord resorted to the practice of Sailesi which lasts only long enough to pronounce five short letters. Having the remainder of his karma destroyed and the four infinities acquired, the Lord, the Supreme Spirit, went to the place of emancipation by a straight path.

The Lord of the World passed eighteen lacs of purvas* as prince, fifty-three lacs of purvas and a purvanga as a king, twelve years in the vow as an unenlightened *ascetic* and a lac of purvas less a purvanga and twelve years as an omniscient.⁴⁶⁶ Fifty lacs of crores of sagaras elapsed between the nirvanas of Rsabha and Lord Ajita.

Moksa of Sagara and the munis

The thousand munis observed padapopagama, had *omniscience* arise, obstructed activities, and attained emancipation in the same way. Then the great *muni*, Sagara, made a samudghata⁴⁶⁷ and instantly reached the place reached by the Master, like a companion. At that time there was happiness for a moment even for hell-inhabitants to whom happiness was unknown, because of the Master's nirvana-festival.

Funeral rites of Ajita and the munis

Then Sakra bathed the Master's body with divine water, and sorrowfully anointed it with gosirsa-sandal paste. Hari^s clothed the Master's body with garments with a hansa-pattern, and adorned it with various divine ornaments. The gods did the bathing, *anointing*, ornamenting, and clothing of the bodies* of the other munis. Placing the Master's body on a divine litter, Purandara^s conducted it to the suitable funeral pyre made of gosirsa-sandal. The other gods placed the bodies of the other munis on a litter and took them to a pyre made of gosirsa-sandal. The Agnikumara-gods made a fire in the pyres and the Vayukumaras made it flame at once. By order of Sakra the gods threw camphor and musk by bhara-weights and *pitchers* of ghi by hundreds on the pyre. When the Master's other elements, except the bones, had been consumed, the Meghakumara-gods put out the fire in the pyre. Sakra and Isana took the Master's right and left upper molar teeth, and Camara and Bali the lower. The other Indras took the Lord's other teeth, and the other gods the bones, after dividing them with *devotion*. Whatever else was to be done in that connection, the Indras did all that according to rule;

then went together to Nandisvara, and held an eight-day festival to the eternal *Arhats* with a great celebration.

Then the gods and Indras went to their respective abodes. They put the Jina's teeth in round diamond boxes and set them on the pillars named 'Manavaka' in Sudharma. The Indras constantly worship them, like the eternal statues of the Arhats, with the best fragrant incense and wreaths. From their power unequalled victory and happiness existed unimpeded for them (the Indras).

May this life of Ajitanatha, pleasing with the life of King Sagarā included, surely full of sentiments, like a pool full of water beautiful with a mass of lotuses, diffuse pleasures of this world and next to assemblies of hearers.



Sambhavanath Charitra

Homage to the Lord of Three Worlds, originating from merit, destroyer of birth, holy Sambhava, Lord Jina^s, crusher of Love. Now I shall relate the life of holy Sambhava, Lord Jina, which is the cause of the purification of the earth, a sickle for the plants of karma.

Incarnation as Vipulavahana

In the zone Airavata in the continent Dhatikhanda, there is a celebrated city, named Ksemapuri, the *abode* of happiness (ksema). In this city there was a king, named Vipulavahana, endowed with great understanding, like Meghavahana (Indra) come to earth. He guarded duly his subjects unceasingly, destroying all pains, like a gardener guarding his garden, destroying all thorns. His stream of policy flowed unceasingly, refreshing the people just as if they were travelers. Maintaining an insuperable rule, devoted to the law, he did not allow the least transgression* by himself as well as others. He employed the fourth stratagem against the guilty in proportion to the crime, like a physician dispensing treatment to the sick with regard to the disease. He showed favor to the virtuous in accordance with their virtue. Verily, the fruit of dis-crimination on the part of the *discerning* is suitable sub-sistence. Things that were sources of pride in other people did not cause pride in him. The rainy season does not increase the size of the Ocean like that of a river.

The All-knowing was always in his mind, like a go in a temple; praise of the *qualities* of the All-knowing always in his speech as well as in the scriptures. He been his head to gods, Tirthankaras,

teachers, and to good sadhus; everyone else bowed to him. By freedom from painful and evil meditation*, by study of the scriptures by worship of the Jinas, he attained the highest fruit of mind, speech, body. In him the twelve-fold layman's dharma* was always very firm, like indigo-dye in cloth. Just as he, noble-minded, was watchful over the twelvefold circle of kings, so he was watchful over layman's dharma. Pure-minded, he sowed money, the seeds of the tree of dharma, constantly in the seven fields,^{468*} as was suitable. A petitioner never went away empty-handed from him, the sole refuge* of the poor and lordless, alone compassionate like a cloud from the Ocean. He rained wealth on beggars, like a cloud water; only he, free from egotism, did not thunder at all. While he, an axe for the destruction of thorns, a kalpa-tree of gifts, was ruling the earth, no one was miserable.

Description of a famine

At one time, while he was king, there was a terrible famine. Fate is hard to overcome. From the failure of the heavens to turn black and from the lack of clouds the rainy season proved to be as cruel as another hot season. The southwest winds blew like the winds at the end of the world, drying up all the water, raging in uprooting the trees, The clouds in the sky were like crows' bellies. The sun appeared to have brilliance equal to that of a cymbal.⁴⁶⁹ People in both the country and towns became like ascetics, eating the bark of trees, bulbs, roots, and fruit, from lack of *grain*.* They were not satisfied even when much food* had been taken somehow, like people with *morbid* appetites. Ashamed of begging, the people generally began to wear a *Sham ascetic*-garb in order to obtain alms.

Fathers, mothers, children abandoned each other and wandered here and there, as if they had lost the way, with the hope of eating. When food, etc., had been received in some way, a father did not give it to his son, though he saw him crying from starvation. A mother, wandering in the streets, sells her own wretched child for a handful of chick-peas, like an outcaste selling a *winnowing-basket*, etc. At dawn the *destitute* people, like hungry house-doves, picked up seeds that had fallen in the courts of the rich men's houses. Again and again in the shops of the bakers, etc., people stole food by trickery, like dogs. Men considered it a blessing when they obtained just a *Trifle* of food by some means or other at the end of the day, after they had wandered about all day. Even the highways of the city were worse than a cemetery from the wretched men who had fallen, who resembled skeletons, terrible-looking. People's ears were

pierced by unceasing wails that were like needles thrown into their ears, which poured forth at every step.

When the noble-minded king saw the fourfold *congregation** suffering in this famine which was like the end of the world, he thought: "I must protect the earth, all of it. But what am I to do? This evil season is not subject to weapons.* Nevertheless, the whole congregation must be protected at all events, since the duty of the great is the assistance of worthy persons, first of all."

After these reflections, the King instructed his cooks: "Listen! Henceforth, I shall eat what is left after the congregation has eaten. The food*, etc. that has been prepared for me must be given in future to the ascetics.⁴⁷⁰ The laymen must be fed with separately prepared porridge."

The chief-cooks replied, "Very well," to the King's order and carried it out all the time. The King himself saw to it.

Rice that resembled lotuses with its fragrance to be absorbed by the nose; green gram bigger than grains of black gram;⁴⁷¹ bowls of liquid; various sauces abundant and thick like the waters of Ghrtoda, friends of nectar as it were; flour-cakes⁴⁷² mixed with candied sugar; delightful sweetmeats; fruit with pleasant flavor; pastries adorned with candied sugar; very tender *marmarala*;⁴⁷³ delicate cakes fried in oil and butter; a savory sauce; smooth curdled milk; boiled milk; and curds with sugar and spices which destroyed hunger these were prepared for the laymen's meals, like meals for the King.

The noble-minded king himself gave food which was free from faults, acceptable, pure to the great munis. Thus throughout the entire famine the King gave food, etc., in a fitting manner, to the entire congregation. By performing service and showing attention to the whole congregation the King acquired the body-making karma of a Tirthankara^s,

One day he was seated on the palace-roof, and he saw a cloud raised in the sky like an umbrella for the earth. It filled the sky completely like a robe made of indigo-color cloth with an ornament of forked lightning for the sky. In the meantime a violent wind arose, shaking trees from their roots as well as all the Patala-vessels. By this great wind the great cloud was lifted and led hither and thither, like the fluff of the arka. In a moment the cloud became visible, and in a moment it disappeared. As he observed that, the wise king thought:

"Just as that cloud appeared and disappeared while people looked on, everything else in worldly existence is known to be like it. Just so, whether one who of his own accord is talking, singing,

dancing, laughing, gambling, meditating on various means of acquiring wealth, walking, standing, lying down, seated in a conveyance, angry or playing, at home or outside, is suddenly bitten by a serpent appointed by fate, is killed by a sharp stroke of lightning that has fallen, or is crushed by a rutting elephant* with its tusks, or is injured by the breaking of an old wall, etc. that has fallen down, or is *devoured* by a tiger lean-bellied from hunger, or is attacked by a disease causing a change for the worse and difficult to cure, or is struck down suddenly by a wild horse* or something like that, or is killed by an enemy, thief, etc. with a dagger, etc., or is burned by the blazing fire of a lamp, or is swept away by the *velocity* of a river-flood from heavy rain, etc., or has his body penetrated by an acute affection of the windy humor, or he is embraced by the *phlegmatic* humor which has dried up the heat of the whole body, or torn by a violent *bilious-attack*, or is suddenly overcome by a coughing-fit, or is consumed by a skin-disease, or is seized by consumption, or is troubled by an attack of indigestion, or is occupied by a miserable tumor called 'Arbuda' or stupefied by diamrrhoea, or seized by constipation, or obstructed by an abscess, or tormented by the scrotum, or filled with asthma, or destroyed by gouty pain, a man always attains death by numerous diseases such as these or others near at hand like messengers of Krtanta.

Nevertheless, considering himself immortal, a man, stupid as an animal, does not set out to take the fruit of the tree of a life-time. 'Oh! I have poor brothers; I have young sons now; this daughter is unmarried; this boy must be educated; my wife is newly married; my parents are old; my father- and mother-in-law are unfortunate; my sister is widowed.' Thinking that these people must be protected forever, a stupid man does not know that the Ocean of existence is like a stone tied to the heart.

'I was not delighted today by the happiness of embracing my beloved's body; I did not smell the pudding; my *desire* for a *wreath* was not fulfilled; the wish for the sight of pleasing objects was not satisfied; I am not at all pleased with the songs of the lute, flute, etc.; the storehouse was not filled today for the household; the old house that I tore down was not renewed; I did not undertake the final training of the horses that had come; these fast bullocks were not driven to the best chariot.'

So the foolish suffers *remorse* even at death. Never in the least does he regret, 'I did not practice dharma.' Here death is always ready; there are various sudden deaths; diseases are here; and many anxieties there. On the one hand are love, hate, etc., enemies always

ready; on the other are strong passions causing death* like battles. There is nothing at all that conduces to happiness in this *samsara* which is like a desert. A man, alas! does not become disgusted with existence, thinking, 'I am living in a comfortable place.' Death, the sudden destroyer of life, quickly falls upon the one bewildered by the fallacy of pleasure, like a night-attack upon a sleeper. Verily, the practice of dharma is the fruit of the perishable body, just like the eating of prepared food.* The acquisition of an imperishable state by the perishable body, though easy to do, is not done by bewildered people, alas! So today I shall undertake without hesitation to buy the wealth of nirvana^s with this body, and shall *bestow* the kingdom on my son."

After these reflections, eagerly the King had the doorkeeper call his son, Vimalakirti, dear to fame. His hands folded submissively, the prince bowed with extreme *devotion* to the feet of his father as if he were a powerful divinity, and spoke as follows:

"Please favor me with an important command. Do not be anxious at the thought, 'My son is a child.' Of what enemy-king shall I seize the land today? What mountain-king together with his mountain shall I subdue? What enemy living in a fortress on water together with the water shall I destroy? Anyone else who is a thorn in your flesh, I shall quickly remove. Though a boy, I am your son, able to subdue what is difficult to subdue. This power belongs to my father alone. I do not consider myself a soldier."

The King replied: "There is no king hostile to me. No mountain-king crosses my speech; no lord of an island transgresses my command, for whose conquest I send you forth, O long-armed son. But, living in earthly existence is the only thing that constantly torments me. Therefore, take the burden of the world, ornament of the family, fitted to bear burdens. Take this kingdom in turn, as I took it, that I may take initiation at once and give up living in worldly existence. Recalling the command of the elder which must not be *transgressed* and your own promise made just now, son, you can act only with devotion, not otherwise."

The prince thought, "Alas! I am *deprived* of an answer by my father giving a command and recalling my promise." After this reflection, the King took the prince by his own hand and installed him on the throne with a great *coronation*-festival.

The King, after his initiation-bath had been performed by Vimalakirti, seated in a *palanquin*, went to Suri Svayamprabha. Under the best of acharyas, the best of kings adopted *mendicancy* together with rejection of all that is *censurable*. Seated in the chariot of

restraint he guarded fittingly his mendicancy like a kingdom from conquest by internal enemies.* By means of the twenty *sthanakas* and other *sthanakas* also, he increased his own karma named 'tir-thakrtnama.' Not depressed by attacks, rejoiced by trials, he passed his life, like a watchman his watch. After death* from fasting he attained the heaven Anata. Such is a small thing from initiation producing nirvana^s as a fruit.

Incarnation as Sambhava

His parents

Now, there is a large city, named Sravasti, very wealthy, the ornament of the eastern half of Bharata in Jambudvipa. In it there was a king, suitably named 'Jitari' from the conquest of his enemies, who was like a moon to the Ocean of Milk of the Iksvaku-family. Among kings there was no one equal or superior to him like a lion among deer, like an eagle among birds. The King shone with kings installed in the duties of footmen like the moon with planets* entering its orbit. He did not say anything not in accordance with dharma*; he did not do anything of the kind; he did not think anything of the kind; he was dharma incarnate, as it were.

While he was king, punisher of criminals, giver of money to the poor, there was neither a wicked nor a poor man in this kingdom. He carried a weapon in his hand and was compassionate; he was powerful and forbearing; wise and free from jealousy; young and his senses were subdued. His chief-queen was suitable because of a wealth of beauty, the general of the soldiers the virtues, named Senadevi. Not injuring the other objects of existence, at the proper moments he sported with the queen like the moon with Rohini.

Birth

Now, the *jiva* of King Vipulavahana completed his life in the ninth heaven. He fell from Anata and descended into Sena's womb on the eighth day of the white fortnight of Phalguna, when the moon was in *conjunction* with Mrgasiras. For a moment then there was ease for the hell-inhabitants; and there was a light like a flash of lightning in the three worlds.

The fourteen dreams

As she was sleeping, Senadevi saw fourteen great dreams entering her lotus-mouth during the remainder of the night. A trumpeting elephant*, fair as an autumn-cloud; a bull, spotless, like a large rock that had fallen from Sphatikasaila (Kailasa); a lion with a very

yellow mane, with a mass of hair; the sprinkling of Sri being made by two elephants; a *wreath* made of five colors, stealing the hues of twilight-clouds; a full moon silvery like a mirror; a sun by which darkness was dispelled; a flagstaff with a banner with a collection of tinkling bells; a golden water-pitcher whose mouth was covered with lotuses; a large pool smiling, as it were, with blooming lotuses^b; the Ocean of Milk dancing with high waves as hands, as it were; a palace made of jewels, whose counterpart has never been seen; a heap of jewels resembling a collection of gems of the serpents of Patala; a smokeless fire resembling the sun at dawn.

When the Queen awoke, she related these dreams to the King; and the King explained, "Assuredly, you will have a son, who will be honored in the three worlds." The Indras knew what had happened by the shaking of their thrones, came there, bowed to Senadevi, and explained the meaning of these dreams, "You will have a son who will be the third founder of a *congregation*^{*} in this *avasarpini*, the master of the world, O Lady." Delighted at this explanation of the dreams, like a peacock by thunder, the Queen passed the rest of the night awake.

As the earth of the diamond-mine carries the diamond, as the fire-stick carries the fire, so the Queen carried her strong and pure embryo. Then the embryo in the Queen's womb grew in secret like a golden lotus in the water of the Ganga^s. Then the Queen's eyes became especially radiant. For pond-lotuses are especially fine in the autumn. The Queen's beauty of the body, swelling of the breasts, slowness of gait increased daily from the power of the embryo.

On the eighth day of the white half of Phalguna, she began to carry the embryo for the delight of the world, like the sky bearing a sign of a cloud. After nine months, seven and a half days, on the fourteenth day of the white half of Marga, when the moon was in conjunction with Mrgasiras, she bore with ease a son, free from the after birth, blood, etc., marked with a horse^{*}, golden, like the east bearing the sun. Then for a moment there was a light in the three worlds that caused destruction of darkness; for a moment there was ease even for hell-inhabitants. The planets^{*} went to their high places; all the heavens were serene; the wind blew gently; all the people celebrated. There was a shower of perfumed rain; a drum sounded in the sky; the wind blew away the dust; and the earth expanded.

Birth rites

Then from the lower world eight Dikkumaris, Bhogankara and others, came to the Master's house, knowing the birth of the Arhat

by clairvoyant knowledge. They *circumambulated* the Jina^s and his mother three times, bowed, and announced themselves, saying at the same time, "Do not be afraid." Standing in the northeast, after they had made a vaikriyasamudghata, they removed thorns, etc. for a *yojana* with a whirlwind. Then they bowed to the Blessed One, sat down near him, and continued to sing his virtues, just like women of the family.

Then from the upper world eight Dikkumaris, Meghankara, etc., came and bowed in the same way to the Master and Master's mother. They created clouds for a radius of a *yojana* from the house and laid the dust with showers of perfumed rain. They showered five-colored flowers knee-deep, bowed to the Jina and, singing the Jina's virtues, stood in the proper place.

Eight Dikkumaris, Nandottara, etc., came from east Rucaka, bowed likewise, and stood singing, holding mirrors. Eight Dikkumaris, Samahara, etc., came from south Rucaka, bowed, and stood on the right, gold *pitchers* in their right hands. Eight Dikkumaris, Ila, etc., came from west Rucaka, bowed, and stood behind, holding fans. Eight goddesses, Alambusa, etc., came from north Rucaka, bowed, and stood at the left, singing, holding *chauris*. Four, Citra, etc., came from the intermediate directions of Rucaka, bowed, and stood at the intermediate points, singing, holding lamps.*

Four goddesses, *Rupa*, etc., came from the middle of Rucaka. They cut the Lord's navel-cord except four fingers' length, made a hole in the ground, and deposited the navel-cord like a treasure. Filling the hole with diamonds and jewels, they made a cover of durva-grass^b. In each direction, except the west, from the Jina's birth-house, they made a four-room house of plantain. They took the Jina in their hands, gave their arms to the Jina's mother, and led them to the southern four-room plantain-house and seated them on the lion-throne. They anointed both with oil with a hundred thousand ingredients and quickly rubbed both with fragrant unguent. After leading them both to the eastern four-room house and seating them on the lion-throne, they bathed them both with fragrant water and dried them with devadusya. They rubbed them with gosirsasandal and put devadusya-garments and divine ornaments on them both. They led the Jina and the Jina's mother to the northern four-room plantain-house, and seated them on the jeweled lion-throne. Then they had the Abhiyogyas bring abundant sandal-wood, made it into fuel, and made a sacrifice in the fire produced by the fire-sticks. They made amulets from the ashes of the fire for the Master and the Master's mother and fastened them on properly. Saying aloud, "May

you live as long as the mountains,” they struck together stone balls near the Blessed One’s ears. After they had put the Arhat and his mother on the couch in the birth-house, they continued singing auspicious* hymns in loud tones.

The birth-bath

Then the thrones of the Indras trembled, just as if wishing to go near the Master’s lotus-feet. Knowing the Jina’s birth from clairvoyant knowledge, Sakra rose, removed his shoes, took seven or eight steps, and paid homage to the Lord of Jinas. Sakra was surrounded by gods assembled by the general’s proclamation and the sound of the bells, eager for the Jina’s birth-festival.

Sakra got into Palaka with the gods and his retinue and, after going to Nandisvara, went to the Master’s house. He *circumambulated* the Master’s house, riding in his car, and then Hari^s got out of the car and left it in the northeast. Purandara^s entered the Master’s house and at the very sight of him bowed to him with *devotion*. He circumambulated the Blessed One and his mother three times, and again bowed, touching the surface of the earth with five members. After giving a sleeping-charm to the Queen and placing an image of the Lord at her side, Sakra himself became fivefold. Then one Sakra took the Lord, and another an umbrella, two carried *chauris*, and one went in front brandishing a thunderbolt. Surrounded by the gods crying, “Long live! Long live!” Sakra took the Master and went in a moment to the top of Meru. Vasava^s sat on a lion-throne on the rock Atipandukambala, holding the Teacher of the World on his lap.

Because of the trembling of his throne just then, the Indra Acyuta immediately employed unobstructed clairvoyant knowledge, and Pranata also, and Sahasrara, Mahasukra, Lantaka, Brahma, Mahendra, Sanatkumara, Isana, Camara, Bali, *Dharana*, Bhutananda, Hari, Harisaha, Venudeva, Venudarin, Agnisikha, Agnimanava, Velamba, Prabhanjana, Sughosa, Mahaghosa, Jalakanta, Jalaprabha, Purna, *Avasista*, Amita, Amitavahana, Kala, Mahakala, Surupa, Pratiropaka, Purnabhadra, Manibhadra, Bhima, Mahabhima, Kinna-ra, Kimpurusa, Satpurusa, Mahapurusa, Atikaya, Mahakaya, Gitarati, Gitayasas, Sannihita, Samanaka, Dhatri, Vidhatri, Rsi^s, Esipalaka, Isvara, Mahesvara, Suvatsaka, Visalaka, Hasa and Hasarati, Sveta, Mahasveta, Pavaka, Pavakapati, the Sun and Moon these sixty-three Indras and their retinues in magnificent style, hurrying to the peak of Meru for the Jina’s bath, came together as if staying in a neighbor’s house.

At the command of the Indra Acyuta Abhiyogikas made *pitchers* of gold, silver, jewels, gold and silver, gold and jewels, silver and jewels, gold, silver, and jewels, clay, one thousand and eight of each; and the same number of *ewers*, mirrors, bowls, boxes, vessels, dishes, and flower-baskets. The gods brought water from the Oceans, the Ocean of Milk, etc., and from other tirthas also, and clay and lotuses to delight Satamanyu's mind. The gods brought there also herbs from Himadri and saffron⁸ from Bhadrasala, etc., and other fragrant substances. Throwing all the fragrant substances into the water immediately, they perfumed the tirtha-water from devotion.

Acyuta bathed the Master with the pitchers handed by the gods together with handfuls of flowers from the coral tree, etc. The Master's bath was made by the Indra Acyuta to the accompaniment of the delighted gods engaged in beautiful playing, singing, and dancing. The lord of Arana and Acyuta devotedly made the divine *anointing*, *pooja*, etc. of the Lord of Jinas and paid homage to him fittingly. The other sixty-two Indras, except Sakra, bathed the Lord of Three Worlds in the same way, which was the means of purifying the earth.

Then Isana became fivefold, like Sakra. One held the Lord on his lap, another took the umbrella, two held the *chauris*, and another stood in front. Sakra, alone clever in devotion, made four long-horned crystal bulls in the four directions from the Lord. Delightful streams of water spurted up from their horns; separated at the bottom, united at the top, they fell on the Master's head. In this way the Indra of Saudharmakalpa, from excessive devotion to the Lord Jina⁹, made a bath which was different from the baths made by the other Indras. After he had destroyed the bulls, Sakra made the anointing, the worship, etc. of the Teacher of the World and then, after bowing joyfully, recited a hymn of praise.

Stuti

"Homage to thee, Blessed One, Lord of All, Protector, Lord of the Third *Congregation*", endowed with many powers, differing from mankind by three kinds of knowledge and four supernatural powers present at birth, with one thousand and eight clear marks. This birth-kalyana of yours, causing the destruction of negligence of the always negligent, is for the happiness today of people like me. O Lord of the World, this entire night is worthy of honor, in which you, a moon with an unspotted body, were born. Now may the earth too be like heaven because of gods coming and going to worship

you, O Lord. Henceforth, enough of old nectar for the gods whose minds are satisfied by enjoyment of the nectar of your sight. O Blessed One, lotus of the best pool of Bharataksetra, may I, like a bee, have the highest satisfaction in you. These mortals also are blessed who see you constantly. The festival of your sight surpasses the kingdom of heaven, O Supreme Lord."

After he had recited this hymn of praise and had become five-fold, he took the Master with one form and repeated his acts with the others as before. Instantly, he placed the Lord adorned with clothes and ornaments by the side of Senadevi, and fastened a sridamagan-daka to the canopy. He put a pair of bracelets and two fine garments on the Lord's pillow; and took away the sleeping-charm and the Arhat's image. Then Sakra had the Abhiyogikas proclaim to the gods, the Kalpavasins (Vaimanikas), Bhavanadhipatis, Vyantaras, and Jyotiskas: "If anyone thinks anything wrong of the Lord or his mother, his head will burst into seven pieces." Then he injected a stream of nectar in the Lord's thumb. For *Arhats* do not nurse, but suck their own thumbs when hungry. Sakra appointed five Apsaras-es as nurses to discharge all the nurses' duties for the Lord always. When Sutraman had done this, he bowed to the Arhat and then went away; but the other Indras went from Meru to the continent called Nandisvara. After they had made an eight-day festival to the eternal images of the Arhats all the gods and asuras went to their respective abodes.

His childhood

At daybreak King Jitari held a great birth-festival in honor of the Arhat deserving the world, who had become his son. In every house, on every road, in every market, in the whole city a festival took place just as in the palace. While he was in embryo, rice was grown (sambhuta); and at that time the second ploughing (samba) took place; so his father gave the name 'Sambhava' and also 'sambhava' to the Lord.

The King looked at the boy, Lord of the World, time and time again, thinking himself immersed in nectar, as it were. The King held the Lord on his lap, heart, even on his head like the choicest jewel, delighting in his touch. The five nurses appointed by Sakra, intensely devoted, never left the Lord's side, like the shadow of the body. He worried his nurse, like a lion-cub a lioness, getting down from her lap and wandering about without fear.* He, though possessing knowledge, put his hand on the moon reflected in the floor of jeweled slabs, showing the people childish activity.

The Lord played with gods who had come in mortal forms and become his companions. Who else was able to play with him? The gods, their heads turned, ran in front of the Lord running in play, like elephant-drivers in front of an elephant.* When they had been made to fall in play, crying, "Help! Help!" yet the Lord bestowed *compassion* in accordance with the circumstances. So he passed his childhood, like the moon the early part of the evening, with various games and varied playthings.

Personal description

Four hundred bows tall, golden, the Teacher of the World looked like Meru turned into a man for amusement.

Wearing a high turban round like an umbrella, his hair sleek and dark, his forehead resembling the moon of the eighth day in beauty, his eyes extending to his ears his ears reaching his shoulders, bull-shouldered, long-armed, broad-chested, lean-bellied like a lion, his thighs resembling an elephant's trunk, his legs like a deer's, his ankles small, his feet arched and smooth-soled like the back of a tortoise, his fingers straight, his body-hair separated, grown out, dark, soft, sleek, his breath perfumed like a lotus, always free from impurities, so favored in his body by nature, the Lord of the World shone exceedingly with youth, like the full moon with autumn.

His marriage

One day, the Lord was urged by his parents, because of their unsatisfied *desire* for the festival, to marry kings' daughters resembling daughters of the gods. Knowing that he had karma with pleasure as its fruit and observing his father's command, he, noble-minded, consented to marry the maidens. King Jitari and Sakra, who had come in person, had Sambhava Swamin celebrate a marriage-festival with the maidens, at which Haha and Huhu sing with sweet sounds; Gandharvas beat drums, etc. with deep tones; Apsarases, Rambha, Tilottama, etc., dance; well-born women recite aloud auspicious* songs. Sometimes in rows of gardens resembling the garden Nandana; sometimes on pleasure-mountains equal to the peak of Mt. Ratna; sometimes in pleasure-ponds like tanks of nectar; sometimes in picture-galleries resembling heavenly palaces, Sri Sambhava Swamin sported with young women charming from intelligence by the thousand, like an elephant* with female elephants. Enjoying manifold pleasures, as prince the Supreme Lord passed fifteen lacs of purvas.*

Becomes king

Then the King, disgusted with existence, after persuading Sambhava Swamin to consent, established him in the kingdom like a choice jewel in a finger-ring. King Jitari himself accomplished his own *desire* by taking *mendicancy* at the lotus-feet of a good teacher. After accepting the kingdom at his father's importunity, Sambhava Swamin, very powerful, guarded the earth like a *wreath* of flowers. From Sambhava Swamin's power the people in the kingdom were free from calamities, free from disease, living a human life-time. The Master did not even bend his brow over anything. What occasion was there to speak of bending the bow? Destroying pleasure-karma, the Master passed forty-four lacs of purvas and four purvan-gas as king. His mind endowed with three kinds of knowledge, self-enlightened, the Lord of the World reflected that existence in the world was like this:

"In worldly existence pleasure from enjoying sense-objects is sweet only for a moment, like poisoned food"; but in the end (during digestion) produces evil. In this worthless Ocean of existence human birth is attained by creatures with difficulty, like sweet water in saline soil. When one has attained human birth, it is spoilt to no purpose by the foolish by service to the senses, like a stream of nectar by cleansing the feet."

Initiation

While the Lord was engaged in these reflections, the Lokantika-gods came, bowed, and said, "Master, found a *congregation*." After the gods had gone, the Lord of the World, eager for the festival of taking initiation, began to give gifts for a year. The Jrmabhaka-gods, sent by Sravana at the command of Sakra, brought money, gold, etc. of which the owners had died, whose landmarks had been lost, which had been put in mountains, deposited in cemeteries, and concealed in houses, long lost and disappeared. After they had brought it to the city Sravasti, they made piles like great mountains at the junctions of four roads and of three roads and other places. The Master had a proclamation made aloud by officials in Sravasti: "Whatever money anyone needs, he may ask for that freely;" Daily the Master gave away one crores and eight lacs of gold. There are so many beggars for money when the

Arhat gives it. So, during the year, the Master gave away three hundred eighty-eight crores and eighty lacs of gold.

At the end of his year's giving, the Indras, whose thrones had shaken, with their wives and retinues came together to the Master's

house. After they had *circumambulated* the Master's house, they got out of the cars, not touching the earth by a distance of four fingers. All the lords of the gods (Indras), filled with reverence, then circumambulated the Lord of the World and made *obeisance* to him devotedly. Then Acyuta performed properly the Lord's bath, like the birth-bath, with *pitchers* of water from the tirthas brought by the Abhiyogyas. The other Indras also, clever in *devotion*, made in turn the bath of the initiation-kalyana of the Lord of the World in the same way. Immediately the kings, devoted as the Indras of the gods and asuras, made the bath of Sambhava Swamin with purified water. The gods dried the god of gods' body, wet with bath-water, resembling a golden mirror, with *devadusya*. The gods anointed the Lord with *gosirsa*-sandal and clothed him in fine garments, with devotion. The gods put ornaments on the Lord of the World a *fillet*, resembling the wealth of the earth of a diamond-mine, on his head; in his ears a pair of ear-rings that looked as if they were made of cloud-pearls; on his neck a rope of pearls that imitated the Ganga^s falling from Mt. Nihara; armlets and bracelets, that seemed to be made of the sun and stars, on his arms; on his lotus-feet anklets resembling lotus-stalks made into circles.

Then the kings made a *palanquin* for the Lord which had a lion-throne with a foot-stool and was named Siddhartha. The Indra Acyuta also had a palanquin made by the Abhiyogyas which was just like a chief-god of the aerial cars of the Vaimanikas. Then the Indra Acyuta put the palanquin made by himself inside the palanquin made by the kings, like aloe inside of sandal-wood. The Blessed One, supported by Bidaujas, ascended the lion-throne in the palanquin, like a *hansa* a lotus. In front mortals lifted it, like horses a great chariot; next the gods like the Thick Winds the earth.

With the best musical instruments* sounding on all sides like clouds, Gandharvas giving a concert like nectar to the ears, Apsaras-es dancing with varied gestures and postures*, *bards* reciting, Brahmans chanting prayers, the old women of the family reciting something auspicious*, and high-born women singing charming auspicious hymns, gods moving at the front, in the rear, and at the sides like horses; looked at with wide-open eyes, pointed at with fingers, receiving blessings of the citizens at every step, delighting the world by glances like glances of nectar, his *chauris* waved and his umbrella carried by gods, the Master went to Sahasramravana in the city Sravasti.

From this jewel of a *palanquin* the Teacher of the World descended, desiring to take initiation, like a peacock from a tree,

desiring to take food.* The Blessed One discarded wreaths, ornaments, etc., and wore on his shoulder the devadusya placed there by Indra. On the day of the full moon of Margasirsa, the moon being in *conjunction* with Mrgasiras, in the last division of the day, having fasted for two days, the Lord of the World pulled out his hair from his head in five handfuls, as easily as troubles previously acquired. Sakra caught the Master's hair in the end of his own garment and threw it immediately in the Ocean of Milk like the remains of a sacrifice. He quickly restrained the noise of gods, asuras, and men by a gesture of his hand, like a door-keeper.

Declaring, "I renounce all activity that is *censurable*," the Lord adopted good conduct in the presence of the assembly of gods, etc. Then, the Lord's fourth knowledge, mind-reading, arose, like a present security for *omniscience*. Then for a moment there was comfort even for the hell-inhabitants consumed by unmingled pain as if thrown into a fire. A thousand kings abandoned their kingdoms like straw, and took initiation themselves with the Lord of Three Worlds.

Sakra made obeisance to the Lord with folded hands, and began a hymn of praise in a voice ardent with *devotion*:

Stuti

"Hail, O Lord, possessor of four kinds of knowledge, demonstrator of the dharma* of the four vows, giving happiness to the throngs of creatures of the four conditions of existence. Those places in Bharataksatra are blessed, O Lord of Three Worlds, in which you shall wander as a living tirtha, O Lord of the Tirtha. You live in this worldly existence, but you are not tainted by worldly existence. Verily, a lotus, though originating in mud, does not become muddy. This great vow of yours, powerful as the blade of a sword for cutting the snares of karma, is victorious, O Lord of the World. Though free from affection, you are compassionate; though free from possessions, very rich in magic powers; though possessing *splendor* (heat), always gentle (cool); though courageous, afraid of existence. He with whom you, wandering, break fast, the means of salvation for all, even though a mortal, is to be worshipped intensely by gods. O Master, to see you in this way is very beneficial to me who am not free from *desire*, like a medicinal herb to a sick man, O Lord of Three Worlds, I ask, 'May my mind be on you, as if sewn together, as if inlaid, as if joined together, constantly.'

When he had recited this hymn of praise to the Lord, Sakra and the other Indras, Acyuta, etc., went to their respective abodes, recalling the nearness of the Lord.

His fast-breaking

On the next day in the same city the Lord went to the house of King Surendradatta with the intention of breaking his fast. He (Surendradatta) arose, bowed to the Lord of the World with *devotion*, took up a rice-pudding and said, "Please take it." The Lord accepted the rice-pudding free from faults, acceptable, free from life, in his hand-vessel, the only vessel for everything.⁴⁷⁴ The Lord, his mind not greedy for delicacies broke his fast just sufficiently to maintain life, the cause of good fortune to the giver. Then there was the sound of a drum, like the trumpeting of a sky-elephant*; a divine stream of treasure fell from the sky, like a broken necklace; a rain of flowers fell from the sky, like the wealth of Nandana; there was a shower of fragrant rain, resembling the ichor of a sky-elephant. The gods waved their garments as if they were held by one cord, and a voice said, "Oh, the gift! Oh, the gift! The good gift!" Surendradatta made immediately a platform of gold and gems at the place where the Lord had broken his fast, and worshipped the platform at dawn, noon, and sunset as if it were the Lord's feet. He took no food* at all until he had made the puja.

His kevala

After leaving that place the Blessed One wandered as a *mendicant* for fourteen years in ever different villages, villages approached both by land and water, cities, mines, poor towns, towns with earthen walls, isolated towns, towns approached either by land or water, and forests, having no *abode*, restrained by manifold vows, enduring undepressed the twenty-two trials, having the three *controls*, five kinds of carefulness, silent, fearless, resolute, his gaze fixed on one point.

Then the Lord stood in pratima, engaged in the second pure meditation*, under a sal tree in Sahasramravana. While he was engaged in meditation, the four destructive karmas of Sambhava Swamin crumbled like dry leaves of a tree. Then in the month Kartika on the fifth day of the dark fortnight, the moon being in *conjunction* with Mrgasiras, brilliant *omniscience* arose in the Master observing a two days' fast, like a guarantee of the sight of present, past, and future objects. Then the hell-inhabitants had a moment of peace from the *cessation* of pain caused by the Paramad-

harmikas, arising from the place, and caused by each other. At the same time all the Indras of the gods and asuras, whose thrones had been shaken, came there to make the omniscience-festival.

The Samavasarana

The Vayukumaras cleaned the ground for a *yojana*, and the Clouds⁴⁷⁵ sprinkled it to prepare for a *samavasarana*. The Vyantaras paved it with beautiful gold and jeweled slabs and scattered five-colored flowers on it. There they made four arches, one in each direction, ornamented with white umbrellas, flags, pillars, makara-faces, etc. The Bhavanesas made a jeweled platform inside and around it a silver wall with a gold coping. The Jyotiskas made a middle wall of gold with a jeweled coping, resembling the girdle of a bride in the form of the earth. Then the Vimanapatis made the upper wall of jewels with a coping of rubies. In each wall there were four ornamental gateways, and within the second wall to the northeast the gods made a dais. In the center of the ground inside the upper wall, the Vyantaras made a caitya-tree two kos* and one hundred and eight bows high. Beneath it on the platform paved with jewels they made a dais, and in its center to the east they made a jeweled lion-throne with a foot-stool. Above the dais they made a triple white umbrella; at the sides two Yaksas held moon-white *chauris*. In front of the *samavasarana* the Vyautaras made a shining dharmacakra, indicating that the Supreme Lord was a Dharmacakrin.

Surrounded by crores of gods, setting his feet on nine golden lotuses moved by the gods, the Lord entered the *samavasarana* by the east door at dawn and *circumambulated* the caitya-tree in it three times. Saying, "Homage to the *congregation*"* the Supreme Lord sat, facing the east, on the lion-throne placed on the dais. By means of the Master's power, the Vyantaras made images of the Master which were placed on jeweled lion-thrones in the other directions also. Back of the Lord's head there was a halo, in front an *indradvaja**, and a drum sounded in the sky.

Entering by the east door, after bowing to the Arhat, the sadhus sat down and the *sadhvis* and Vaimanika-women stood in the southeast. The women of the Bhavanapatis, Jyotiskas, and Vyantaras entered by the south door, bowed to the Arhat, and stood in the southwest. Entering by the west door, the Bhavanapatis, Jyotiskas, and Vyantaras bowed to the Arhat and stood in order in the northwest. Entering by the north gate, the Vaimanikas, men, and women bowed to the Jina^s and stood in the northeast in order. Thus inside the first wall remained the holy fourfold *congregation**, inside the

second wall animals, and inside the third wall animals used as conveyances.

Stuti

Then Sakra bowed to the Master and, his hands folded submissively, began a hymn of praise in a voice filled with *devotion*:

“You, though uninvited, are a helper; tender though without cause; kind though unasked; a relative, though a stranger. I seek refuge with you, affording protection, who have a *bland* (snigdha) mind though not anointed with oil; who have a brilliant range of speech though not rubbed; with spotless conduct though unwashed. The crooked thorns of karma were broken at will by you, not a fierce hero but an *ascetic*, tranquil, impartial. Homage to you, free from birth, great lord, free from disease, destroyer of hell, free from passion, a holy man. May I receive fruit from you, an unexpected kalpa-tree, lofty with undecayed fruit, very important for continuation of life. I am the servant without a symbol of you who are free from attachment, Lord Jina, free from affection, compassionate, impartial, protector of the world. This *soul* (of mine) has been delivered by me to you who are an unguarded depository of jewels, a kalpa-tree without an enclosure, an inconceivable thought-gem. I am barren of fruitful meditation*; you are the *embodiment* of nothing but fruit. Be gracious to me stupid about* what must be done?* according to rule.”

When Sakra had become silent after this hymn of praise, the Blessed One, Sambhava Swamin, delivered this sermon with a *desire* to benefit everyone:

Sermon

“Every single object in worldly existence is in fact transitory. People in it are confused by a moment of pleasure to no purpose. Alas! creatures live with calamities coming from themselves and others from all directions, standing on the support of *Yama*’s teeth. If impermanence penetrates in bodies* made of adamant, why mention creatures that resemble the inside of a plantain tree?^{476b} If anyone wishes to make permanence in weak creatures, let him make it in a man of straw composed of old dry straw. For people living in the cavity of the mouth of the tiger of death* there are no charms, spells, cures, incantations for protection. First, old age devours a man advanced in years; then Krtanta (Death*) hastens. Alas for a human birth! If he recognized himself as subject to Krtanta, who would even eat, to say nothing of (committing) evil acts? Just as

bubbles in water disappear as soon as they appear, just so do the bodies* of embodied beings instantly. *Samavartin* (*Yama*) sets out to destroy without distinction rich man, poor man; king, beggar; wise man, fool; good man, bad man. He has no friendliness to virtue; no hostility to vice. Death devours people, like a forest-fire a great forest.

But do not fear* this, confused even by missiles of kusa-grass[¶]! By what means could the body be free from destruction? The ones who are able to make a staff out of Meru, or an umbrella out of the earth, are not able to protect themselves nor another from Death.* The rule of Death being lord from a worm to an Indra, a sane man could not begin to tell the trickery of Death. If anyone could see anywhere any man of past times alive, then the trickery of Death would be passed over by philosophical systems. Let the wise understand even youth to be transitory, becoming decrepit from old age which destroys youthful beauty. The men who in youth are loved by fair women with the semblance of love, in old age are abandoned with the sound of spitting made by the greedy. The money which is acquired by rich men with much trouble and is preserved without being enjoyed disappears in a moment. What need is there to compare money, which disappears inevitably while its possessors look on, with bubbles and lightning? Meetings with friends, relatives, and people are accompanied by separations in case of death, change, or injury of one's self or another. One who meditates constantly on impermanence does not grieve even for a dead son; but one who is confused by *persistence* in (the idea of) permanence cries out even at the breaking of a wall. Not only body, youth, money, relations, etc. are transitory, but also this world comprising everything moving and motionless. A man knowing everything to be transitory as described, free from possessions, should strive for a permanent *abode* and permanent bliss."

Founding of the congregation

After they had listened to the Lord's sermon, many men and women took initiation at his lotus-feet at that time. Then the Master taught the 'three phases' consisting of origination, perishing and permanence to the men, cary and others, who had the body-making karma of ganabharts. The hundred and two ganabharts composed the twelve angas and the fourteen purvas* in accordance with the 'three steps.' The Lord arose, took the powder brought by Sakra and, throwing it, gave them permission for exposition by means of the substances, etc., and for the ganas. The gods, etc. threw fragrant

powder on them, accompanied by the sound of the drum, and the ganabhrts remained, longing for the Master's speech. The Lord sat down again on the divine lion-throne, facing the east, and gave them a sermon consisting of instruction. At the end of the watch, the Lord ceased speaking. An *oblation* of eight pounds of rice came from the royal palace. It was thrown up in the air and the gods took half of it, as it was falling. Half of what fell was taken joyfully by the kings and half by other men, after dividing it. Then the Teacher of the World arose, went out by the north door and rested on the dais, though not tired. Such was the custom.

Seated on the Master's foot-stool, Caru, the head of the *Ganadharas*, delivered a doubt-destroying sermon by virtue of the Master's power. At the end of the second watch, he stopped his preaching like the reading of the scriptures at the time of *Saturn*.⁴⁷⁷ Then the gods, asuras, kings, etc. bowed to the Master and all went to their respective homes, joyful like people who have completed a festival.

Sasanadevatas

There appeared in that *congregation** a Yaksa-chief, named Trimukha, three-eyed, three-faced, dark, six-armed, with a peacock for a vehicle, carrying an *ichneumon* and a club in two right hands and bestowing fearlessness with a third, carrying a citron^b, *wreath*, and rosary in his left hands. In the same congregation there arose Duritari, four-armed, fair, with a ram for a vehicle, adorned with right arms holding a rosary and granting a boon, and with left arms holding a serpent and bestowing fearlessness. Then the messenger-deities, Trimukha and Duritari, were always near the Lord, like a body-guard.

The congregation

Then the Lord, endowed with thirty-four miraculous powers, surrounded by monks, wandered elsewhere from this place. There were two hundred thousand monks, three hundred and thirty-six thousand nuns, twenty-one hundred and fifty of those knowing all the purvas, and ninety-six hundred of those endowed with clairvoyant knowledge, twelve thousand, one hundred and fifty of those possessing the fourth knowledge, fifteen thousand of the omniscient, twenty thousand less two hundred who had the art of transformation, twelve thousand who had the art of disputation, two hundred and ninety-three thousand laymen, six hundred and thirty-six thousand laywomen in the retinue of the Lord as he wandered.

The Lord's moksa

The Lord wandered a lac of purvas* less four purvangas and fourteen years from the time of his *omniscience*. Then the Blessed One, omniscient, knowing that it was time for his moksa, went to the top of Mt. Sammeta with his retinue. Then Lord Sambhava and a thousand munis undertook the fast called 'padapopagama.' At that time the lords of the gods and asuras came there with their retinues and remained, serving the Lord of the World with *devotion*. At the end of a month, Sambhava Swamin, immovable as a mountain, restraining all activity, attained sailesi, the final meditation.* On the fifth day of the white half of Caitra, the moon standing in *conjunction* with Mrgasiras, the Lord, who possessed the four infinities of siddhas, went to the *abode* of undisturbable bliss. The thousand munis, also, like spotless parts of the Master reached the final abode by the same process.

As prince, the Lord passed fifteen lacs of purvas; as king, forty-four lacs of purvas plus four purvangas; and as a *mendicant* a lac of purvas less four purvangas. So Lord Sri Sambhava passed sixty lacs of purvas. Thirty lacs of crores of sagaras after the nirvana^s of Ajitaswamin the nirvana of Lord Sambhava took place.

Then the Indras cremated the body of Sambhava, Lord Jina^s, and performed the other rites properly. They took the molars and (other) teeth, after dividing them suitably; and the (other) gods took the collection of bones. The Indras went to their own homes, and the gods heaped up the Master's bones on the top of the pillar Manava to worship them. What part of the Lords of the Tirtha is not worthy to be worshipped?



Abhinandana Charitra

I praise the Lord Jina, son of Srimat King Samvara, a Nandana of the trees of virtues, delighting the world, Abhinandana. I shall relate the Lord's splendid life, which is a pitcher of the nectar of knowledge of the fundamental principles, daylight to the sleep of *delusion* of people capable of *emancipation*.

Incarnation as Mahabala

In the East Videhas of this same Jambudvipa there is a province, fair Mangalavati, the *abode* of wealth and happi-ness. In it there is a jewel of a city, Ratnasancaya, the crest-jewel of the earth, a mine of all jewels, like the Ocean. In it there was a king, like Kubera in wealth, like another wind⁴⁷⁸ in strength, named Mahabala. He was *resplendent* with regal powers energy, good counsel, and pre-eminence of treasure and army, like Himavat with the rivers Ganga^s, Sindhu, and Rohitansa. He ruled by the four methods conquering troops of enemies, like a young elephant* by its tusks. He, a depository of intelligence, had regard for the Arhat alone as god, for a *sadhu* alone as guru, and for the dharma* taught by the Jina^s only. He delighted in the fourfold dharma with the divisions of liberality, good conduct, penance, and state of mind, since merit of the great is allied to merit.

Possessing *discernment*, terrified of existence, knowing the transitoriness of all things, he was not contented with lay-dharma only partly free from passion. Then at the feet of Vimalasuri he, like

a tamed bull, adopted complete self-control, accompanied by pronouncement of the vow. When he was blamed by wicked people, he rejoiced for a long time in his heart. When he was worshipped by the good, on the contrary, he was ashamed. He was not depressed in the least, even when oppressed by the wicked; even when worshipped by the great, he did not attain pride. Wandering in delightful gardens, etc., he did not glow; he did not turn pale in forests terrible with lions, tigers, etc. In winter he endured nights of intense cold standing outdoors in pratima, immovable as an elephant-post. In the hot season terrible from the heat of the sun, he did not fade away, practicing *austerities* in the sun, but shone like cloth⁴⁷⁹ purified by fire. In the rainy season, he stood under a tree in pratima, with both eyes motionless in meditation*, like an elephant.* He observed all the fasts, ekavali, ratnavali, etc., many times, like an *insatiable* person making acquisition of property. Also, by some *sthanakas* from among the twenty sthanakas he acquired the body-making karma of a Tirthakrt. After he had observed his vow for a long time, he died after fasting and became a powerful god in the palace *Vijaya*.

Incarnation as Abhinandana Description of Ayodhya

Now in the division named Bharata in this continent Jambudvipa there is a city, Ayodhya, equal to Purandara's city. In each of its houses the moon, reflected in jeweled pillars, attained the beauty of a permanent, handsome mirror. There the trees of the householders' courtyards resembled wishing-trees because of necklaces shaken by peacocks kept for sport who kept pulling at them. Rows of lofty shrines gave the appearance of mountains with high *cascades* bursting forth because of streams from moon-stones. The roofs paved with jewels on the tops of the shrines with stars reflected in them looked as if handfuls of flowers had been scattered by the gods. Its pleasure-pools in the houses filled with people amusing themselves steal the beauty of the Ocean of Milk with Apsarases coming forth. Its house-pools shine instantly with wreaths of golden lotuses from the faces of fair women submerged to the neck. Outside the city the grounds were dark with extensive gardens, like mountain-plateaux with new clouds. The wall, encircled by a large lake, looked just like Mt. Astapada with the lake of the gods. In every house in it there were givers, like kalpa-trees in heaven, always very easy to find, but beggars were very difficult to find.

Description of Samvara

Its king was named Samvara, the moon to the Ocean of Milk of the Iksvaku family, chosen as husband by the Sris of all his enemies. The wealth of the sole king whose command ruled the entire surface of the earth did not leave his treasury, like the sword of a compassionate man its scabbard. The earth was made to have one umbrella, like the sky one moon, by him, long-armed, very powerful with formidable majesty. He firmly supported the earth; otherwise it would have burst into a thousand pieces from the weight of his army as he went on processions of conquest. When he had repeatedly attracted Sris from afar, he fettered them, though fickle, like slaves by his virtues. He did not become *haughty* because of the *scepters* taken from kings. Does the Ocean become proud in the least because of the waters of rivers? Always calm in mind, not greedy, free from heedlessness, he was impartial to rich man and poor man, like a *muni*. He ruled his subjects for dharma*, but not with the *desire* for wealth; he punished his enemies to protect his subjects, but not with the idea of hatred. Things that were beneficial to all on the one hand; what was beneficial to dharma on the other hand, he supported at the same time in himself like a scale.

Description of Queen Siddhartha

He had a wife, an ornament of the *harem*, named Siddhartha, born in a pure family, virtuous. With a gait slow from *coquetry* and a very sweet voice, she looked like a rajahansi with a beautiful form. Her beautiful eyes and mouth, hands and feet gleamed like a lotus-bed in a river of merit and beauty. She looked as if the inside of her lotus-eyes were made of sapphire, as if her teeth were made of pearls, as if her lips were made of coral, as if her nails were made of rubies, as if her limbs were made of gold, and her body of jewels. She was the chief of good wives, like Vinita of cities, like Rohini of the vidyas, like Mandakini* of the rivers. She did not become angry with her husband, even affectionately, since well-born women are fearful of transgression* against marriage-vows as if they were religious vows. The King's affection for her, suitable for himself, very dear, was free from *deceit*, resembling indigo-dye. Husband and wife, unfettered by all the sources of pride, enjoyed various pleasures of the senses without injury to dharma.

Birth of Abhinandana

Now, Mahabala's *jiva*, sunk in bliss, passed a life of thirty-three *sagaropamas* in the palace *Vijaya*. On the fourth day of the white

half of Vaisakha, the moon being in Abhici, he fell and descended into Queen Siddhartha's womb. At the time that he, possessing three kinds of knowledge, descended, there was a light in the three worlds and happiness even for hell-inhabitants.

In the last watch of the night the Queen, comfortably asleep, saw fourteen great dreams enter her mouth: a white four-tusked elephant^a; a bull the color of a jasmine^b; a lion with its mouth wide-open; Laksmi, beautiful from being sprinkled; a *wreath* of five-colored flowers; a full moon; a shining sun; a banner garlanded with bells; a golden full pitcher; a large pool covered with lotuses; an Ocean with high waves; a beautiful palace; a glistening heap of jewels; a smokeless fire.

The Queen awoke and related the dreams to the King. The King explained the dreams, "O Queen, by these dreams (is meant) you will have a son, lord of the three worlds. "The Indras also came and interpreted the dreams, "O Queen, you will have a son, the fourth Tirthanatha." The Queen passed the rest of the night awake. Sleep, repelled by her joy, went far away.

Then the embryo grew secretly day by day in Lady Siddhartha's womb, like the seed-vessel in the calyx of a lotus. Lady Siddhartha carried the embryo with ease. Verily, the avatar of such people is for the delight of the world also. After nine months, seven and one-half days, on the second day of the bright fortnight of Magha, the moon being in *conjunction* with Abhici, Lady Siddhartha bore with ease a son, not inferior to the sun in *splendor*, golden, marked with a monkey. At that time there was a light in the three worlds for a moment and simultaneously there was happiness for the hell-inhabitants for a moment.

Birth-rites

Fifty-six Dikkumaris came, each from her own *abode*, and performed suitably the birth-rites for the Queen and her son. When Sakra knew the Arhat's birth by the trembling of his throne, he and the gods, seated in Palaka, came to the Lord's house. Sakra descended from his car, entered the Lord's house, and there paid homage to the Master and to the Master's mother. After he had given a sleeping-charm, the Vasava^s of Saudharma (Sakra) placed an image of the Arhat at the Queen's side, and he himself became fivefold.

One Sakra carried the Lord, another an umbrella, two others *chauris*, another, twirling the thunderbolt, went ahead dancing. In a moment Sakra reached the rock Atipandukambala and sat down on

the throne, holding the Lord on his lap. Then the sixty three Indras, Acyuta, etc., with their retinues came and bathed the Lord with *pitchers* of water as was fitting. Isana also became fivefold and took the Master on his lap, one holding the umbrella, two the chauris, and another the thunderbolt, going in advance. Sakra created four crystal bulls in the four directions, and bathed the Supreme Lord with the water rising up from their horns. After he had anointed the Lord and had worshipped him with clothes, ornaments, etc., and had waved the light-vessel, Sakra, his hands folded submissively, recited the following hymn of praise:

Stuti

“O Master, fourth Lord of the Tirtha, sun of the sky of the fourth spoke of the wheel of time, publisher of the glory of the fourth object of existence, hail, O Lord. Now the world having a lord with you as lord after a long time will never be attacked by *delusion*, etc., robbers of *discernment*. May the dust of your feet, resembling particles of merit, settle on my head falling at your footstool. My eyes are fixed on your face. May the impurity that arose from looking at what is not worthy to be looked at be washed away instantly with waves of water from tears of joy. May my *horripilation* arising after a long time from the sight of you drive away the memory of the sight of unworthy things which was produced for a long time. May my eyes be always dancing on your face; may my hands always do worship to you; may my ears always be listening to your merits. If my voice, though slow, is eager for the utterance of your merits, then indeed there is happiness for it. How otherwise? I am your servant, your slave, your worshipper. I am your menial. Say ‘Very well,’ O Lord. Henceforth I am silent.”

After praise to this effect, Sakra became fivefold, took the Lord from Isana and, with one carrying the umbrella, etc. as before, went instantly to the Master’s house. There he took away the sleeping-charm and the Arhat’s image, and placed the Lord of the World at the Queen’s side, according to custom. Then Sakra went from the Master’s palace and the other Indras from Meru, each to his own *abode*, as they had come.

Childhood

At dawn the King held a great birth-festival for his son, causing the one umbrellaship of joy to all the people. The family, kingdom, and city rejoiced while he was in embryo. Therefore, his parents named him Abhinandana. Drinking nectar, which Sakra had in-

jected, from his own thumb, cared for by nurses from heaven (Apsarases), the Lord gradually grew up. The Master passed his childhood, playing at various games with gods and asuras in the form of boys with various playthings in their hands.

Personal description

Abhinandana Swamin came to youth which produces beauty of the body, like a garden-tree coming to spring. Three hundred and fifty bows tall, his arms hanging to his knees, he looked like a tree with Sri's swing, with two props of the swing attached. The Master was beautiful with cheeks and forehead surpassing the beauty of the half moon, with a face equalling the glory of the full moon. The Lord of the World was *resplendent* with a breast like a slab of Svarnasaila, large shoulders, lean waist, the legs of a deer, feet arched like a tortoise.

Marriage

Though indifferent to things of the senses, since he knew that he had pleasure-karma and was urged by his parents, the Lord married princesses. With beautiful young women he enjoyed himself, like the moon with the stars, in pleasure-gardens, pools, tanks, on peaks, etc., just as he wished. So, immersed in pleasure like an Ahamindra, the Master passed twelve and a half lacs of purvas* from birth.

Becomes king

After persuading him, King Samvara placed Lord Abhinandana on the throne, and he himself took the kingdom of *mendicancy*. The Master ruled the world as easily as a single village. What does the rule of the world amount to for one skilled in the protection of the three worlds? The Lord of the World, Abhinandana, passed thirty-six and a half lacs of purvas and eight angas in *sovereignty*.

Initiation

Then the Lord desired initiation and the Lokantika-gods came, like ministers, knowing his heart, and declared, "Enough of living in *samsara*, O Lord. Found a *congregation** by which others cross the Ocean of *samsara* difficult to cross."

The Lokantika-gods departed after this announcement and the Lord of the World began a yearly gift without any *desire* for reward. The Jrmhakas, sent by Kubera at Sakra's order, brought money repeatedly and bestowed it on the Master giving it away. At the end of giving gifts for a year the initiation-ceremony was held by the

sixty-four Indras in a fitting manner for the Lord of the World. Anointed, with ornaments and divine garments put on, the Lord got into the *palanquin* Arthasiddha for the accomplishment of his desire. The Lord went to the grove Sahasramra in the palanquin carried in front by mortals, in the rear by immortals. Then the Blessed One descended, abandoned ornaments, etc., and Vasava^s placed on his shoulders a devadusya. In the evening of the twelfth day of the bright half of Magha, (the moon being) in Abhici, after observing a fast of two days, the Lord tore out his hair in five handfuls. Sakra received the hair in the end of his upper garment, went instantly to throw it in the Ocean of Milk, and returned. Sakra restrained the noise of gods, asuras, and men, and the Master adopted good conduct, reciting the samayika(-sutra). The Lord's fourth knowledge, called 'Mind-reading' came into existence. Then there was a moment of comfort even for the hell-inhabitants. Abandoning their kingdoms like impurities of the body, one thousand kings took *delusion-destroying mendicancy* with the Master. After bowing to the Lord, Sakra and the other Indras with their retinues went to their respective abodes, like those abroad in the rainy season.

Fast-breaking

On the next day in Ayodhya, the Master broke his fast with rice-pudding in the house of King Indradatta. A rain of treasure, a rain of flowers, a shower of perfumed rain, the sound of the drum in the sky, and a waving of garments were made by the gods. "Oh, the gift! Oh, the gift! the beautiful gift!" was proclaimed aloud by gods, asuras, and men unrestrained in joy.

Then the Master went elsewhere and in the place of the Master's feet, Indradatta made a jeweled platform, always wishing to worship. As an (ordinary) *ascetic*, the Master wandered for eighteen years, enduring trials, persevering in various vows.

Omniscience

One day as he wandered the Lord went to Sahasramravana and stood under a priyala-tree^a, after observing a two days fast. The destruction of the destructive-karmas taking place at the end of the second pure meditation*, on the fourteenth of the bright half of Pausa, the moon being in *conjunction* with Abhici, the lord's spotless *omniscience* appeared, a great remedy for warding off pain even of the hell-inhabitants.

The samavasarana

Then the sixty-four Indras came and made fittingly for the Lord a lofty *samavasarana* in a place measuring a *yojana*. Then setting his feet on golden lotuses which were moved by the gods, the Master entered the *samavasarana* by the east door. The Lord Jina^s made the *pradaksina* to the caitya-tree in it, which rose two gavyutas and twenty bows. Saying "Homage to the *congregation*," the Supreme Lord adorned the lion-throne in the middle of a dais, facing the east. Then the fourfold congregation, gods, asuras, and humans entered by the proper doors and sat down in their proper places.

After bowing to the Blessed One, Sakra, his hands folded in submission, his body horripilated, recited a hymn of praise to the Master.

Stuti

"Any defect of the mind is removed by its very looseness by you who have restrained completely evil conduct of mind, speech, and body. Victory over the senses was achieved by you with the correct understanding, 'The sense-organs are not restrained, and they are not unrestrained.' The eight divisions of yoga⁴⁸⁰ are certainly only a detailed development. How can it be otherwise? Even from childhood it (yoga) has been part of your nature. For a long time you have been indifferent to sense-objects and friends also. In your unseen concentration also there is inherent nature. O Master, this is unusual. Just as others are not delighted at an enemy doing good, so you are not delighted at one doing evil. Oh I everything is unusual. Even evil-doers are benefited; even followers are disregarded. Who can question this different conduct of yours? Just as your mind has been devoted to the highest concentration, so it has not considered, 'I am happy or not; I am unhappy or not,' The meditator, meditation*, and thing to be meditated on the *triad* has united in one *soul*. How could this greatness of concentration on your part be believed by others?"

When Sakra had ceased speaking after this hymn of praise, the Master commenced a sermon in a deep voice which penetrated for a *yojana*.

Sermon on samsara

"This *samsara* is a pit of calamities. To anyone falling into it, neither father, mother, friend, brother, nor anyone else is any protection. Since Indras, Upendras, etc. come within the sphere of death*, who, alas! gives protection to creatures against the fear* of

death*? While father, mother, sister, brother, and children look on, a person without protection is led by his actions to *Yama's* house. People, their wits confused, grieve over their family being led to destruction by their actions, but do not grieve over themselves who will be led in future. In samsara made terrible by the blazing flames of the forest- fire of pain there is no protection for any creature like a young deer in a forest. There is no protection against death* by means of the eightfold Ayurveda*, by life- giving remedies, by charms overcoming death, etc. A king, even though in the midst of a cage of swords, though surrounded by a fourfold army, is seized with violence by the servants of Yama, like a poor man. Just as cattle do not know any remedy against death*, neither do wise men. Alas! the confusion in regard to remedies! The same ones who, equipped only with swords, free the earth from obnoxious persons, put their fingers in their mouths, terrified at Yama's frown. Even for munis devoid of evil it is never possible to prevent death* by vows resembling sword-blades. Alas! the universe is without protection, without kings, without leaders, since it without a remedy is *devoured* by the Raksas Yama. Dharma*, which is a remedy, is not so against death, but it is known as a helper because it grants a good state of existence (*gati**). Then let us struggle for the fourth object of existence, for eternal bliss, by adopting the method characterized by *mendicancy*."

Founding of the congregation

From this sermon men and women in general adopted mendicancy. There were a hundred and sixteen ganabhrts, Vajranabha, etc. After giving them permission for exposition and for the ganas according to rule, the Lord delivered a sermon consisting of instruction. The Master told them the 'three-phrases*' origination, perishing, and permanence. In accordance with the 'three-phrases' they made the texts of the twelve angas. The Master stopped his sermon at the close of the watch. Then he threw up the *oblation* brought by the king, and gods, kings, and men took it in turn. Then the Lord of the World arose, went to the middle wall, and sat down on the dais placed in the northeast. Vajranabha the ganadhara, seated on the Master's foot-stool, delivered a sermon. A srutakevalin*, he was looked upon by the people as a kevalin.⁴⁸¹ He ended the sermon at the close of the second watch of the day. After bowing to the Arhat, all the gods, etc. went to their respective abodes.

The Sasanadevatas

In this *congregation** arose Yaksessvara, dark, with an elephant* for a vehicle, his two right hands holding a citron^b and a rosary, his two left hands carrying an *ichneumon* and a goad, a messenger-deity always near the Lord, Likewise Kalika appeared, dark-colored, seated on a lotus, one right hand in varada-position and one holding a noose, her two left hands holding a snake and a goad, a messenger-deity always in attendance on the Lord,

The congregation

Then the Master, endowed with the thirty-four supernatural powers, wandered in villages, mines, cities, etc. Three hundred thousand monks, six hundred and thirty thousand nuns, ninety-eight thousand endowed with clairvoyant knowledge, fifteen hundred who knew the purvas*, eleven thousand, six hundred and fifty who had mind-reading knowledge, fourteen thousand who were omniscient, nineteen thousand who had the art of transformation, eleven thousand disputants, two hundred and eighty-eight thousand laymen, five hundred and twenty-seven thousand laywomen were (the congregation*) of the Lord of the World as he wandered over the earth.

The Lord's moksa

After a lac of purvas less eight angas and eighteen years from the time of his *omniscience*, the Lord went to Mt. Sammeta knowing that it was time for his nirvana^s. Together with a thousand munis the Lord continued a fast for a month, attended by the gods with their Indras and by kings. Engaged in sailesi-meditation*, destroying karma prolonging existence,⁴⁸² possessing the four infinities of siddhas, the Blessed Abhinandana and the thousand munis went to the place from which there is no return on the eighth day of the white half of Vaisakha, the moon being in *conjunction* with Puspa. Passing twelve and a half lacs of purvas as prince, thirty-six and a half lacs of purvas plus eight angas as king, a lac of purvas less eight angas in mendicancy, the Lord lived for fifty lacs of purvas. Abhinandana's nirvana was ten lacs of crores of sagaras after the nirvana of Sambhava Swamin. Sakra performed the funeral rites of the Master and the munis also. The gods and asuras took the molars, teeth, and bones for worship. After they had gone to Nandisvara and held an eight-day festival to the eternal images of the *Arhats*, the Indras and the gods went to their respective worlds, and the kings to their respective palaces.



Sumatinatha Charitra

Om! Homage to Sumatinatha, the source of extensive knowledge, a bridge for the crossing of the great Ocean of boundless *samsara*. By his favor his life, resembling a stream of water for the tree of happiness of people in *samsara* who are capable of *emancipation*, will be related fittingly.

Incarnation as Purusasinha

In this very Jambudvipa there is the province Puskalavati shining with much wealth, distinguishing East Videha. In it there is a very fair city, Sankhapura by name, whose sky has uneven outlines of banners of various shrines, palaces, etc. Its king was named Vijayasena, a conqueror, possessing (such) strength of arm that his army was merely for *splendor*. He had a wife, Sudarsana^s by name, the ornament of all the women of the *harem*, beautiful as a digit of the moon. Dallying with her, like Kusumayudha with *Rati*, Vijayasena, whose power was celebrated, passed the time.

Sudarsana's grief over childlessness

One day he went with his retinue in magnificent style to a garden where a festival was taking place, and all the people of the city went, too. Queen Sudarsana also went there, seated on an elephant^s, marked by the *chauris* and umbrella, like the Sri of *sovereignty* embodied. There she saw a certain woman attended by eight young women who resembled Dikkanyas, *resplendent* with priceless ornaments. When she saw her with them in attendance, like Sachi attended by the Apsarases, Queen Sudarsana was very much amazed in her heart

“Who is she? Who are these attendants of hers?” Queen Sudarsana instructed the *harem-guard* to find out. When he had enquired, the *harem-guard* came and reported: “She is Sulaksana, the wife of Nandisena, a merchant. Sulaksana has two sons; and these are their wives, four of each, eager to serve their mother-in-law like slaves.”

When she heard that, Sudarsana^s reflected to herself, “Indeed, this merchant’s wife, who looks upon the face of a son, is very superior, for whom these beautiful well-born young women, who have become her daughters-in-law, always perform service, like eight Naga-maidens. Alas! alas! for me who have no son, no daughter-in-law, who am lacking in merit. My life is in vain, even though I have become the heart of my husband. Tossing his hand here and there, dust-color all over from powder, a son plays on the lap of fortunate women, like a monkey in a tree. Like vines that have produced no fruit, like mountains without water, women without children are blameworthy, are to be grieved over. What is the use of other festivals for those people who may not have the great festivals of the birth-, naming-, tonsure- marriage-ceremony, etc. of a son?”

With these thoughts, her face pale like a lotus injured by cold, Queen Sudarsana, depressed, went to her own house. There she dismissed even her attendants and fell on the couch, weak, breathless, as if ill. She did not eat, she did not speak, she did not make her toilet, but remained like a jeweled doll without a mind.

Explanation to the King

When the King heard from her retinue that she was in this state, he approached her and said in a voice tender with affection: “O Queen, when even I am subject to you, is any wish unfulfilled, because of which you are so grieved, like a hansi that has been made to fall in the desert? Does some anxiety torment you, or is there any new ailment? Has anyone *transgressed* your command? Or have you seen an evil vision? Has there been external or internal evil *omen*? Tell me the cause of your depression. Surely there is no secret between you and me.”

Sudarsana sighed and said in a choking voice: “By your favor no one *has broken a command of mine any more than one of yours*. There is no anxiety nor illness, no bad dream nor evil omen, nor anything else like this which is the cause of my distress; but one thing, O lord, grieves me. In vain is all royal wealth; in vain all worldly pleasure; in vain is the love of those who have not seen the face of a son. Just as the poor man is greedy when he sees the wealth of the rich, so I, too, am greedy when I see the sons of women who

have sons, alas! Put on one side all pleasures, on the other side put the pleasure of obtaining a son; the second weighs the more when weighed in the scale of the mind. The deer, etc. in the forest who are surrounded by their offspring are better off than we without offspring, Alas for even their little happiness!"

The King fasts to obtain a son

Then the King said, "O Queen, be firm. Soon I will fulfill your wish by prayer to the gods. That which is not accomplished by power, which is inaccessible to the wise, which is out of the sphere of sacred charms, to say nothing of spells, which cannot be obtained by other means, O Queen, the gracious gods are able to accomplish for men's sake. Therefore, know that *desire* of yours already accomplished, honored lady. Enough of grief. I shall remain fasting in the presence of the family-goddess for the sake of a son."

After so comforting the Queen, the King went from his own house, after he had purified himself and put on pure garments, to the temple of the family-goddess. There the King worshipped the goddess and sat down, firmly resolved not to take food* nor drink until he obtained a son. On the sixth day's fast, the goddess appeared and graciously said, "Choose a boon, O King." King Vijaya-sena bowed to the goddess and said, "Grant me a son superior to all men. Favor me." "A chief-god, falling from heaven, will be your son." So the goddess gave the boon and instantly disappeared. The King told the Queen the excellent boon granted by the goddess and the Queen was delighted by it, like a crane by thunder.⁴⁸³

Conception of Purusasinha

A very powerful god fell from heaven and descended into the womb of Queen Sudarsana^s who had taken her purifying bath in the afternoon. Then the Queen, asleep, saw a young lion with a ruddy mane enter her mouth. Quickly she arose from her couch in great terror and told the King about the lion entering her mouth. The King said, "That you will have a son powerful as a lion is indicated by the dream, the fruit of the tree of the boon by the goddess." The Queen was greatly delighted by that interpretation of the dream and stayed awake the rest of the night, engaged in pure conversation. The embryo grew day by day in the Queen's womb, like a golden lotus in the water of the Ganga^s.

One day, the Queen described to the King pregnancy-whims that had developed: "I wish to give fearlessness to all creatures. I wish to proclaim non-killing in the cities, etc. I wish to make eight-

day festivals in all the temples." The King said, "O Queen, this pregnancy-whim of yours, originating from the boon of the goddess and the dream, fortunately bestows good things from the power of the embryo. Such a wish as this is because of the *magnanimous* embryo. For the power of a statue is in accord with its tutelary deity." So speaking, the King gave at once fearlessness to the fearful and proclaimed non-killing by beating of the drum. He made a splendid eight-day festival in each shrine together with Eightfold⁴⁸⁴ pujas and divine concerts.

Birth of Purusasinha

Delighted by the pregnancy-whims which had been fulfilled, her face bright as a full moon, at the right time she bore a jewel of a son, like a vine bearing fruit. By proclamation the crest-jewel of kings gave petitioners whatever they asked, according to their *desire*, like a wishing-gem. The King made a great festival, the moon to the Ocean of the heart, and after that the townspeople held one also of their own accord, as if they were his family.

His youth

In accordance with the Queen's dream, the King gave the prince the charming name, *Purusasinha*. Cared for by nurses, the prince gradually grew up quite in accordance with the wishes of mother, father, and subjects. He grasped all the arts like the full moon the digits, and he attained youth, the pleasure-grove of Makaralaksman (Kama^s). Long-armed, he married eight princesses suitable for himself in beauty, the arts, and family. Dallying with them, the son of Vijayasena experienced pleasure of the senses at the proper moments, like a god with Apsarases.

Meeting with a suri

One day like the spring-season in person, like Madhusakha (Kama) in person, he went to a pleasure garden to play according to his fancy. He saw there a suri who had halted, Vinayanandana by name, surpassing *Ananga*^s in beauty and *tranquility*. As he looked at him, his eyes, heart, and other parts of the body expanded, as it were, like those of one who has drunk nectar. Then he thought: "Like the preservation of *fidelity* to a wife in the presence of a courtesan, like the guarding of a deposit in the vicinity of robbers, like taking care of cream near kittens, like producing tranquility in one's self in the neighborhood of a female demon, such indeed, is the keeping of vows in good fortune, the cause of intoxication, on

the part of him who has unparalleled beauty and is young. Cold must be endured in winter; the burning of the sun in the hot season; hurricanes with rain in the rainy season, but no love in youth. So today by good fortune he, bestowing satisfaction like a guru, mother, or father, was seen because of merit resulting from good acts." After these reflections, the prince quickly approached and did homage to *Muni* Vinayanandana with joy in his heart. The muni rejoiced him there by the blessing 'Dharmalabha, which resembles rain-water for the sprouting of the shoot of happiness. Again, the prince bowed to the muni and spoke: "You cause surprise by observing the vows even though very young. Since you are averse to worldly things even at this age, then we know for certain their evil results like the bad ripening of kimpakas.⁴⁸⁵ Moreover, I think there is nothing at all of value in this *samsara*. So people like you strive to abandon it. Therefore, instruct me in regard to the means of crossing *samsara*. Lead me by your path, like a caravan-leader a traveler. You have been found, O great muni, by me who came here for pleasure, like a ruby by one searching for a stone in mountain-soil."

Sermon on Yatidharma

So addressed by the prince, the great muni, the enemy of Mara^s (Kama^s), replied in a voice deep as the thunder of a new cloud:

"The sources of pride youth, power, beauty, etc. have become subdued from penance, like evil spirits of a sorcerer reduced to servitude from the power to summon them.⁴⁸⁶ *Yatidharma**, handed down orally by the Blessed Ones, is the best boat without impediments for crossing the Ocean of *samsara*. *Control*, *truthfulness*, *purity*, *chastity*, *poverty*, *austerities*, *forbearance*, *humility*, *sincerity*, and freedom from *greed* are the ten divisions. *Control* (*Samyama**) is said to take the form of avoidance of injury to living creatures. *Truthfulness* (*sunrta*) takes the form of avoidance of false speech. *Purity* (*Sauca*) is perfect purity of control from the refusal of gifts not given.⁴⁸⁷ *Chastity* (*brahma*) is the restraint of the senses accompanied by the nine *guptis*.* *Indifference* to the body is considered non possession (*akincanata*).⁴⁸⁸ *Austerities* (*tapas**) are two-fold, outer and inner, as follows: complete fasting, partial fasting, limitation of food*, giving up choice food, bodily austerities, and avoidance of unnecessary motion are called outer austerities; confession and penance, service to others, study (of sacred texts), reverence,⁴⁸⁹ indifference to the body⁴⁹⁰ pure meditation* are the six inner austerities. *Forbearance* (*ksanti*) is endurance by restraint of *anger* in strength or weakness. *Humility* (*mardava*) is the avoidance

of the fault of pride by the destruction of *conceit* (*mana*). *Sincerity* (*arjava*) is straightness in speech, mind and body from overcoming *deceit*. Freedom from *greed* (*mukti*)^s is the destruction of the thirst for inner and outer possessions. So the tenfold dharma*, like a spotless wishing-jewel, capable of leading across *samsara*, is attained in the world by merit."

Arguments for and against initiation

After hearing this *Purusasinha* said respectfully, "This dharma has been well shown to me like a treasure to a poor man. However, householders cannot practice it, for householder ship is the best pregnancy-whim of the tree of *samsara*. O Blessed One, give me *mendicancy*, the royal residence of King Dharma. I am disgusted with dwelling in the poor village of existence."

Then the Blessed One, Suri Vinayanandana said, "This *desire* of yours is good, productive of a wealth of merit. O you with a noble nature, very intelligent, *discerning*, having firm resolution, you are fitted for the burden of the vows. We will grant your wish. But go and take leave of your parents devoted to their son, since they are to be honored in the world above (all) men."

Then he went, bowed to his parents with his hands folded in submission and said earnestly, "Permit me to take the vow." They said: "Mendicancy is fitting, son. However, the observance of the five great vows that must be observed in this is very hard to bear. Indifference to one's own body, abstention from eating at night, food* free from forty-two faults when you eat, always energetic, free from affection, *deprived* of possessions, devoted to virtue, one must always keep the five kinds of carefulness and the three *controls*. *Pratima*, lasting for one month, etc., must be made according to rule; resolutions also in regard to *substance*, place, time, and state of mind. As long as you live, no bathing, sleeping on the ground, tearing out of hair, no care of the body, always living in your guru's house, enduring with delight trials and attacks and observing the eighteen thousand kinds of good conduct. When mendicancy has been undertaken, O delicate prince, these red chick-peas must be eaten constantly; the boundless Ocean must be crossed by the arms; walking on sharp sword-blades must be done with the feet; flames of fire must be drunk; Meru must be weighed, supported on scales; and the Ganga^s must be crossed against the current when it is flooded. The strength of very strong enemies must be conquered by one alone and the *radhavedha* must be performed on a whirling wheel, alas! Much character, much *fortitude*, much intelligence, much strength

(are necessary), when mendicancy that has been undertaken is observed throughout life.”

After listening to this, the prince replied cleverly: “Honored parents, it is true that *mendicancy* is such as you describe. However, I say one thing. Is a hundredth part of the trouble arising from existence seen in it (mendicancy)? For instance, to say nothing of the manifest pains of hell, hard for words to describe and for ears to hear, in this world there are seen excessive binding, cutting, beating, etc., very hard to bear, of innocent animals. Men too have pains caused by diseases, leprosy, etc., by imprisonment, cutting off limbs, skinning, burning, beheading, etc. Even the gods suffer separation from friends, insults from enemies, pain hard to bear from knowledge of (future) falling.”

His mendicancy

After he had made this speech to them, his father and mother, delighted, gave him permission to take the vow, saying, “Good! Good! “His father joyfully held the departure-festival, and he went to the *muni* for initiation as one desiring fruit goes to a tree. Pronouncing the *samayika* at the feet of the *muni*, *Purusasinha* adopted mendicancy, a boat for crossing the Ocean of existence. By avoidance of negligence, wishing protection for all creatures, he guarded closely his mendicancy like a king his kingdom. By several *sthanas* of the twenty *sthanakas*, he acquired brilliant body-making karma of a Tirthakrt. After he had wandered for a long time, and had died by fasting, he became a powerful god in the palace *Vaijayanta*.”

Incarnation as Sumatinatha

Now in the zone named *Bharata* in this *Jambudvipa*, there is a city *Vinita*, the *abode* of the powerful and rich. Its wall shines with silver copings, as if they were made of moons brought from all the other continents. It, the depository of various jewels, shines with a silver rampart, as if served by *Sesa* made into a circle, for the sake of protection. The moon, reflected in the jeweled roofs of its palaces, is licked frequently by the house-cats with the idea that it is a ball of curds. Even the pleasure-parrots in this city recite, “Arhat, god, guru, and *sadhu*,” since they hear only that in every house. There lines of smoke, rising from burning aloes in every dwelling, spread a grove of *tamalas*⁴⁹¹ in the air. In its gardens, surrounded by showers of mist from the water-machines, the rays of the sun never entered at all, as if afraid of the cold.

His parents

In this city there was a king, named Megha, the tilaka of the Iksvaku family, rejoicing all, like a great cloud. His superabundant wealth, though always rising to satisfy beggars, increased like the water in a canal. Kings bowed to him like a divinity, touching the ground with five members, and paid homage to him with clothing, ornaments, jewels, etc. His *splendor* streaming forth like the sun at midday contracted the splendor of his enemies like the shadow of a body. He shone with great magnificence and strength and much power like a sixty-fifth Indra to the sixty-four.

His wife was named *Mangala*, the *abode of auspicious* things*, the banner of virtues, like a household Laksmi *personified*. She dwelt in the heart of her husband, and her husband in her heart; living in houses by the pair was unessential. Either when walking somewhere, in a garden, etc., or when in the house, she meditated on her husband more than on a divinity. She surpassed the Apsarases in beauty of form and grace. Beautiful-eyed, she surpassed even the moon in beauty of face. Her distinguished form and beauty, gifted with super excellence, adorned each other like a ring and a jewel. Eternal delight was to the King experiencing delights with her, like Mahendra with Paulomi.

His conception

Now, the *jiva* of *Purusasinha*, living in the palace Vaijayanta, completed his life of thirty-three sagaras. On the second day of the bright half of Sravana, the moon standing in *conjunction* with Magha, he descended into the womb of Queen Mangala. Then Queen Mangala saw the fourteen dreams, the elephant*, etc., which indicate the birth of a Tirthankara*. Queen Mangala carried the embryo, which had become the support of the three worlds, concealed, like the earth carrying a treasure.

Story of disputed parentage

Now, a certain rich man left the city at that time to go to a distant foreign country on business. He was accompanied by his two wives who looked alike. While he was on the way, one wife bore a son who was brought up equally by the two wives. After he had gained wealth and had started home from the foreign country, he died while still on the way. The course of fate is uncertain. His wives, both of them, their faces bathed in tears from grief, performed the funeral rites and cremated the body. Then the second one, deceitful, quarreled with the boy's mother, saying, "The boy

and the property are mine.” The boy’s mother and step-mother, the one wishing enjoyment and the other possession of the boy and property, went quickly to Ayodhya. There they both went to the court of their own and the other’s family, but their dispute was not decided in the least. Then, quarreling, they approached the King who summoned them to the assembly and questioned them about the cause of their dispute.

The step-mother said: “This dispute has been told in the whole city, but no one has settled it. Who is distressed by another’s calamity? Now I have approached you, King Dharma* on earth, pleased by another’s pleasure, pained by another’s pain. This is the son of my bosom; he looks like me; he was brought up by me. This property is mine. For the money etc., belong to the one who has a son.”

The boy’s mother said: “The boy is mine; the money is mine. She, my childless co-wife, quarrels from *greed*. Formerly, I did not prevent her from caring for the child because of my simplicity; for she used to take a pillow and lie at his feet from affection. Therefore, arise to give judgment. The decision rests with you. For a judgment by the king, good or bad, is irrevocable.”

Thus addressed by both, the King spoke: “These two are as much alike as if they had fallen from the same stalk. If there were any difference in appearance between them, the child would be considered hers whom he resembled; but he is like them both. He, a little boy, cannot speak because of his infancy, to say nothing of knowing, ‘she is my mother; she my step-mother.’ To the King troubled by this difficult decision, announcement was made that it was noon, the usual time for the daily ceremonies. The members of the assembly said to him, “O lord, we did not decide this dispute of the two women, which is like a knot in a thunderbolt, even in six months. Now the time of the daily ceremonies must not be passed by. After a while the master can consider this question again.” “Very well,” said the King, and dismissed the assembly.

After he had performed the daily rites, he went to the women’s quarters. There Queen *Mangala* asked him: “Why did you pass by the time of the daily ceremonies at noon, my lord?” The King gave the Queen an account of the dispute between the two women; and, wise from the power of her embryo, the Queen said, “It is certainly fitting for a dispute between women to be decided by women alone. Therefore I shall decide the dispute, Your Majesty.” In astonishment the King accompanied the Queen to the assembly. The two women were summoned and questioned, and told the same stories as before.

The Queen considered the complaint and the answer, and spoke as follows: "In my womb I have a Tirthakara, the possessor of three kinds of knowledge. When the Lord of the World is born, he will give judgment at the foot of the asoka tree. So have patience, both of you."

The step-mother agreed, but the mother said, "I will not wait at all, O Queen. Let the mother of the All-knowing, Your ladyship, give judgment right now. I will not make my own child subject to my co-wife for so long a time." Then Queen *Mangala* gave her decision. "He is certainly her son, since she cannot endure delay. The step-mother can bear delay in this case, indeed, because she considers that it is another's son and money that are subject to both. Unable to endure her own son being made subject to both, how can the mother endure a delay? My good woman, since you cannot endure the least delay, it is evident that the boy is yours. Take him and go home. For he is not this woman's child, even though cared for and cherished (by her). The offspring of a cuckoo, even though nourished by a crow, is a cuckoo."⁴⁹²

When the Queen had given her decision by the power of the embryo, the fourfold assembly opened their eyes wide in astonishment. Then the mother and the stepmother of the boy went home, joyful and depressed, like the day-blooming and night-blooming lotuses at dawn.

His birth

Then the embryo gradually increased, like the moon in the bright fortnight, producing no pain in the Queen as if it were decreasing. In nine months, seven and a half days, on the eighth day of the white half of Vaisakha, the moon being in *conjunction* with Magha, Lady Mangala bore with ease a jewel of a son, gold color, marked with a curlew, like the east bearing the moon. For a moment there was light in the three worlds; and comfort for the hell-inhabitants for a moment; and the thrones of Sakra, etc., shook at that time.

Birth ceremonies

The Dikkumaris performed suitably the birth-rites for him, and Sakra took the Lord from Mangala's couch to Sumeru. The sixty-three Indras, Acyuta and others, bathed in turn the Lord, seated on Sakra's lap, with water from the tirthas. Placing the Lord on Isana's lap, Sakra bathed him with water rising from the horns of four bulls made of crystal. After he had anointed the Lord and worshipped him

with garments and ornaments, and had waved the light vessel, Sakra praised him with *devotion*:

Stuti

“O god, the earth shares happiness from your birth-kalyana. How much more where your lotus-feet shall wander I Now eyes have done their duty by obtaining the pleasure of a sight of you; and hands by which you have been worshipped, O Blessed One, have their purpose accomplished. O Lord Jina^s, after a long time the festival of your bath, *anointing*, worship, etc. has become the finial of the shrine of my *desire*. O Lord of the World, now I *extol* even *samsara* in which the sight of you, O god, alone is cause of *emancipation*. Even the waves of the Ocean Svayambhuramana are numbered, but not the virtues of you who possess the supernatural powers, by such as me. O pillar of the sole pavilion of dharma^{*}, sun for the lighting of the world, tree to the creeper of *compassion*, protect the universe, O Lord of the World. Your preaching, the key for opening the closed door of nirvana^s, will be heard by fortunate beings, O god. May your form, reflected always in my mind resembling a shining mirror, be the cause of nirvana.”

After this hymn of praise, Hari^s took the Lord, flew up instantly, left him at Lady Mangala's side, and went to his own *abode*.

Life before initiation

Since his mother's mind was brilliant while he was in her womb, his father gave the Master the name Sumati. Cherished by nurses appointed by Indra the Lord of the World passed his childhood and attained youth. Three hundred bows tall, broad-shouldered, with branches in the form of arms hanging to his knees, the Lord looked like a living kalpa-tree. Women's eyes move constantly like fish in the clear stream of the Master's loveliness. Knowing that he had pleasure-karma and also because of his father's importunity, the Lord married princesses of beautiful appearance. Ten lacs of purvas^{*} after his birth, the Lord assumed the excessive burden of the kingdom at the King's request. As king the Master spent twenty-nine lacs of purvas and twelve angas as pleasantly as if in Vaijayanta.

Initiation

Self-enlightened and aroused by the Lokantika-gods, Lord Sumati made the distribution of gifts lasting for a year, as he wished to take initiation. At the end of the year's giving, the Master's initia-

tion-ceremony was arranged by the Vasavas, whose thrones had shaken, and kings. Then the Lord got into the *palanquin* named Abhayakara and, accompanied by gods, asuras, and kings, went to Sahasramravana. On the ninth day of the white fortnight of Vaisakha in the forenoon, (the moon being) in the constellation Magha, he became a *mendicant* with one thousand kings whose *devotion* was unceasing. The knowledge, called 'mind-reading' arose in the Master, as if it were a younger brother or dear friend of initiation. The Master broke his fast with rice-pudding on the next day in Vijayapura at the house of King Padma. The gods made the five divine things, a stream of treasure, etc.; and King Padma made a jeweled platform for worship. Observing numerous resolutions, enduring trials, the Master wandered over the earth for twenty years.

Omniscience

One day, the Lord, wandering in villages, mines, etc., came to Sahasramravana, the place where he took initiation. As the Lord was engaged in meditation* at the foot of a priyangu, after he had mounted the ladder of destruction from the eighth gunasthana, his destructive karmas fell apart. On the eleventh day of the bright half of Caitra, the moon being in conjunction with Magha, brilliant *omniscience* arose in the Master who had fasted for two days.

Knowing that from the shaking of their thrones, the Indras came with the gods and asuras and made a *samavasarana* for the Master's preaching. The Lord entered by the east door, and *circumambulated* the caitya-tree that was a kos* and sixteen hundred bows high. After saying, "Reverence to the *congregation**,", the Lord sat down on the lion-throne, facing the east, and the gods made images of him in the other directions. The congregation, gods, asuras and mortals stood in their proper places. Vajrabhrt (Sakra) bowed to the Lord of the World and recited a hymn of praise as follows:

Stuti

"The asoka-tree⁴⁹³ is delighted, singing, as it were, with humming bees; dancing, as it were, with trembling leaves; delighted,⁴⁹⁴ as it were, by your virtues. For a *yojana* the gods scatter flowers with their stalks set straight down knee-deep on your preaching ground. The sound of your divine music purified by the gramaragas, Malava, Kaisiki, etc., is absorbed by them with their necks erect from joy like deer. The row of *chauris*, white as moonlight, shines like a flock of hansas engaged in hovering around your lotus-face. While you, seated on the lion-throne, deliver a sermon, the deer

come to listen, as if to serve a lion. Surrounded by masses of light⁴⁹⁵ like the moon by moonlight, you give the highest joy to eyes as if they were cakoras. O Lord of the whole universe, a drum sounding in the sky first indicates your great *sovereignty*, as it were, over the authoritative persons of the world. Your three umbrellas, indicating your powerful lordship over the three worlds, resemble steps of the wealth of merit, one above the other. Who is not amazed, O Lord, when he has seen this amazing wealth of miraculous signs⁴⁹⁶ of yours? Even the heretics are.”

When Sakra had become silent after this hymn of praise, the blessed Lord Sumati began a sermon in speech that conformed to all dialects.

Sermon

“A person who has reached a state suitable for accurate knowledge of right and wrong must not remain here, confused by his own acts. Good treatment of a person son, friend, wife, etc., all that is the business of another, not in the least one’s own business. Alone a person is born; alone he dies; alone he experiences karma accumulated during another birth. The great wealth that he acquired is consumed by others in common; but he alone is tormented by his own karma in the inside of hell. A creature subject to karma wanders entirely alone repeatedly in this extensive forest of existence terrible with the forest-fire of pain. One might say, ‘suppose relatives, etc. are not companions of the *soul* here; but the body is a companion and causes experiencing of pleasure and pain.’ It does not come from a former birth; it does not go to another existence; then how can the body met in encounter⁴⁹⁷ be a companion?

If there is the thought, ‘Right and wrong, close together, are friends,’ that is not the truth. In moksa there is no friendship between right and wrong. Therefore, a creature wanders alone in existence, committing good and bad actions, and experiences good and bad consequences in accordance with them. Alone he gains the highest wealth of moksa. Because of the separation from all associations, there is no possibility of a companion. Whatever pain is dependent on existence, whatever happiness arises from moksa, alone he experiences that. There is no companion whatever. Just as a man crossing a river alone reaches the other bank in a moment; but does not (do so), if he has articles tied to his chest, hands, feet, etc.; so, indifferent to possessions, wealth, body, etc., alone, self-sufficient, he attains the opposite shore of the Ocean of existence. Therefore, abandoning association with creatures in worldly exis-

tence, a person must indeed strive alone for moksa possessing eternal joy and happiness."

The ganabhrtas

Many men and women, enlightened by hearing the Lord's sermon, having become free from affection, took the vow. There were one hundred ganabhrtas, Camara, etc. They received the 'three-phrases' from the Lord and made the twelve angas. The Lord stopped preaching at the end of the first division of the day; and the chief ganabhrt, seated on the Master's foot-stool, delivered a sermon. He too stopped preaching at the end of the second period of the day. After bowing to the Lord, the Indras and others went to their respective abodes.

Sasanadevatas

In his tirtha appeared the Lord's messenger-deity, named Tumburu, white bodied, with a garuda for a vehicle, one right hand holding a spear and one in varada-position, holding a mace and a noose in his left hands, always near at hand. Likewise appeared Mahakali, golden, with a lotus for a vehicle, one right hand in varada-position and one holding a noose, holding a citron^b and a goad in her left hands, the Lord's messenger-deity, always near.

His congregation

The Lord, adorned with the thirty-five supernatural *qualities* of speech, enlightening *souls* capable of *emancipation*, wandered over the earth. Three hundred and twenty thousand monks, five hundred and thirty thousand nuns, twenty-four hundred who knew the fourteen purvas*, eleven thousand endowed with clairvoyant knowledge, ten thousand, four hundred and fifty possessing mind-reading knowledge, thirteen thousand omniscient, eighteen thousand four hundred who had vaikriyalabdhi, ten thousand four hundred and fifty disputants, two hundred and eighty-one thousand laymen, and five hundred and sixteen thousand laywomen formed the retinue of Lord Sumati, who was endowed with the thirty-four supernatural qualities, as he wandered over the earth.

His moksa

From the time of his *omniscience*, Lord Sumati wandered for a lac of purvas less twelve angas and twenty years. Knowing that it was time for his moksa, the Lord went to Mt. Sammeta and together with a thousand munis observed a fast. At the end of a month the Lord of the World, his karma prolonging existence being destroyed,

the four infinities having been acquired, practiced sailesi-dhyana.* On the ninth day of the white half of Caitra, the moon being in *conjunction* with Punarvasu, the Master and the munis gained an imperishable *abode*.

The Lord spent ten lacs of purvas* as prince; twenty-nine lacs of purvas and twelve angas as king; a lac of purvas less twelve angas in the vow. So Lord Sumati's age was forty lacs of purvas. Sumati Swamin's nirvana^s was nine lacs of crores of sagaras after Abhinandana's nirvana.

The Indras performed the funeral rites and cremation of the Lord and the thousand munis properly. They made a nirvana-festival in Nandisvara and went home, each to his own world.



Padmaprabha Charitra

Om! We praise the Lord Jina^s, Padmaprabha, the color of the red lotus, the pleasure-house of Padma like a heap of lotuses to which she has resorted. By his un-equalled power, I, though of little wit, shall narrate the life destructive of evil of the Jinendra Padmaprabha.

Incarnation as Aparajita

In the province Vatsa, the sole ornament of East Videha in Dhatakikhandadvipa, there is an excellent city, Susima. Its king was Aparajita, unconquered by his enemies, (but) with his senses conquered, like dharma* embodied. Justice was his friend, dharma his relation, virtues his wealth. Friends, relations, wealth were only externals. The important *qualities*, *sincerity*, good conduct, *truthfulness* adorned each other mutually like shoots of a tree. Free from *anger* he ruled his enemies; free from attachment he enjoyed pleasure; free from *greed* he, the crest-jewel of the *discriminating*, supported wealth.

One day, when he, like a god, was drinking the nectar of the Arhat's teaching, his mind concentrated on the Tattvas,⁴⁹⁸ he reflected : "Wealth, youth, beauty, the body, *doe*-eyed women, sons, friends, palaces, are difficult for people to give up. Yet a person, who has experienced misfortune while living or who has died, is abandoned by them, like a broken egg by birds. A stupid man, alas ! who bestows one-sided affection on them, like jumping with one foot, is separated from his possessions. Before they

abandon me because of the consumption of matured merit here, I, resorting to bold action, will abandon them, certainly.”

So considering for a long time, Mt. Rohana of the jewels of *discernment*, his disgust with existence at the highest pitch, he bestowed the kingdom on his son. He went to the lotus-feet of Pihita-srava Suri and, adopted *mendicancy*, the great chariot on the road to *emancipation*. Possessing the three *controls* and the five kinds of carefulness, free from affection, without possessions, he kept his vow sharpened like a sword-blade for a long time. By several *sthanas* of the twenty *sthanakas* he, spotless-minded, acquired the body-making karma of a Tirthakrt. Devoted to pure meditation*, noble-minded, he passed his life, and (after death*) became a powerful god in the ninth Graiveyaka-heaven,

Incarnation as Padmaprabha Description of Kausambi

Now in Jambudvipa in this zone Bharata, there is a city Kausambi, the ornament of Vatsadesa. There the moon, wandering in the vicinity of lions on top of very lofty shrines, attained spotlessness by the deer-mark (in the moon) being terrified. In its lofty dwelling-houses incense-smoke spread a wealth of garments over couples whose garments had been removed for pleasure. In every house in it parrots pecked at pearls placed in svastikas with the idea that they were pomegranate seeds. Every man was wealthy; no one envied another's wealth; only the wind was envious of the fragrance of garden-flowers.

His parents

Its king was Dhara, who excelled the clouds and mountains in removing heat (pain) from the earth and in supporting it. The kings on earth did not break his commands, but rather placed them on their heads like unbroken flower wreaths. Though having rods in the form of arms formidable with the bow, he did not show cruelty in punishment, but was gentle as a *bhadra-elephant*.* For a long time he anointed all the sky with glory and love spread out simultaneously, like a half-and-half mixture of sandal and saffron^a. A heap of virtues, like a household divinity, was innate in this king, a pleasure-house of the goddess Laksmi.

He had a wife, the crest of good wives, Susima by name, rivaling a celestial maiden. She, with visible buds in the form of hands, feet, and lips, with flowers in the form of teeth, with branches in the form of arms, looked like a kalpa tree shoot. She walked slowly, her

face covered with a veil, looking only at the ground as if devoted to carefulness in walking. Her body was adorned with beauty as well as her conduct with modesty, her mind with *sincerity* as well as her speech with pleasant truth. When she was speaking, because of the very white rays from her teeth she looked like night with streams of moonlight from the moon.

Birth

Now, the *soul* of King Aparajita completed a life of thirty-one sagaras in Graiveyaka. On the sixth day of the black half of Magha, the moon being in *conjunction* with Citra, he fell and descended into the womb of Lady Susima. Then Queen Susima saw fourteen great dreams indicating the birth of a Tirthakrt entering her mouth. As the embryo gradually increased in size the Queen had a pregnancy-whim for a couch of lotuses; and it was instantly gratified by goddesses. After nine months, seven and a half days, on the twelfth day of the black half of Kartika, the moon being in Citra, the planets* suddenly going to *exaltation* by *retrograde* and accelerating motions, the Queen bore a son, red lotus-color, marked by a red lotus.

Birth ceremonies

The fifty-six Dikkumaris came and performed the birth-rites. Then Sakra came and took the Lord to the top of Svarnadri (Meru), Acyuta and the other Indras bathed the Lord, seated on Sakra's lap, all in turn in order of seniority like full brothers. sakra, too, properly bathed the Lord placed on Isana's lap, made a pooja, etc., and recited a hymn of praise as follows:

Stuti

"In this *samsara* without value, the sight of you, O god, is a well of nectar for people wandering for a long time in a desert. The unwinking eyes of the gods⁴⁹⁹ had their purpose accomplished when they saw you unfatigued, unequaled in beauty. There was a light in perpetual darkness, comfort for hell-inhabitants. Indeed, that comfort was from you who have the form of a Tirthanatha. O god, because of the people's merit after a long time you lead to maturity the great tree of dharma* by sprinkling it with the water of the canal of *compassion*. The lordship of the three worlds, the possession of three knowledge, were produced at your birth, like coolness in water. O lotus-colored, lotus-marked, with lotus-fragrant breath, lotus-faced, the home of Padma (Sri) joined with a lotus, hail! O

Lord. This boundless Ocean of *samsara* always difficult to cross will become knee-deep now by your favor, O Lord. I do not *desire* the *sovereignty* over another heaven, nor dwelling in Anuttara, but I desire service to your lotus-feet."

After this hymn of praise, Sakra took the Lord, went quickly, laid him at the side of Lady Susima, and went to heaven.

Life before initiation

Because his mother had a pregnancy-whim for a couch of lotuses while he was still in her womb and because of his lotus-color, his father named him Padmaprabha. Being cherished by nurses from heaven, playing with gods in the form of boys, the Master grew up gradually, and attained the second period of life.

Two hundred and fifty bows tall, broad-chested, the Lord looked like a pleasure-mountain made of rubies of Sri. Though wishing to abandon *samsara*, the Master married in order to gratify the people and from consideration for his father and mother. When seven and a half lacs of *purvas** since his birth had passed, the Master took the burden of the kingdom at his father's importunity. The Lord of the World spent twenty-one and a half lacs of *purvas* and sixteen *purvangas*, protecting the kingdom,

Initiation

The Master, who wished to reach the opposite bank of existence, was urged to take initiation by the Lokantika-gods, like a traveler urged to a journey by good omens. He gave gifts for a year and the *Jrmbhakas*, sent by Kubera, supplied treasure to the Lord as he gave it away. The Lord, whose (departure-) ceremony was made by Indras and kings, got into a *palanquin* (named) *Nirvrttikara* and went to the grove *Sahasramravana*. In the afternoon of the thirteenth of the black half of *Kartika*, (the moon being) in *Citra*, observing a two days' fast, the Lord together with a thousand kings took the vows of *mendicancy*.

On the next day the Master broke his fast with rice-pudding in the house of King Somadeva in the city *Brahmasthala*. The gods made there the five divine things; and the King made a jeweled platform where the Lord had stood.

Omniscience

The Supreme Lord wandered for six months as an *ascetic* and went again to *Sahasramravana*, the sole witness of his initiation. As the Lord stood in *pratima* at the foot of a banyan tree, observing a

two days' fast, the destructive karmas disappeared, like a collection of clouds scattered by the wind. Then on the day of the full moon of Caitra, when the moon had approached Citra, Lord Padmaprabha's spotless *omniscience* arose.

The samavasarana

The Indras of the gods and asuras made there a *samavasarana*, and the Lord of the Three Worlds entered it by the east door. The Supreme Lord *circumambulated* the caitya-tree, a kos* and a half high, just as Indra did him. Praise being pronounced aloud with the words, 'Homage to the *congregation*' the Lord sat on the jeweled lion-throne, facing the east. By means of his power the gods made images of the Lord, which did not differ in the least from his form, in the other directions also. The holy fourfold congregation occupied the proper places in the samavasarana, their heads erect from longing for the Master, like peacocks longing for a cloud. Then the Indra of Saudharmakalpa bowed to the Supreme Lord and praised him with evident *devotion* in a speech which was the essence of truth.

Stuti

"Defeating the army of trials, putting to flight attacks, you have arrived at the happiness of *tranquility*. There is a certain skill of the great. You are free from passion, having experienced freedom from *greed*; you are free from hostility, having destroyed dislikes. Indeed, of the noble-minded there is a certain power hard for people to attain. By you always free from *desire*, afraid of sin, the three worlds have been conquered. There is a certain cleverness of the great. Nothing has been given to anyone; nothing has been received from anyone. Nevertheless, you have this power. There is a certain art of the wise. Fortune which is not gained by others even by the gift of the body falls at the foot-stool of you who are indifferent, O Lord. This great *sovereignty* has been to pieces when it had touched the ground. They have great pain produced by each other and by asuras. Tortured by pain of these three kinds, they dwell in the hells. Produced in buckets on water-wheels they are dragged like leaden pegs by force by Adharmikas⁵⁰⁰ through small openings. They are beaten on the top of rocks, like clothes by washermen, by them (asuras) seizing their hands, feet, etc. full of hard splinters. They are cut, like logs of wood, by cruel saws; then they are ground like sesame^a-seed by various machines. *Afflicted* by thirst, the miserable wretches are dipped into the river Vaitarani which has a stream of

hot tin and lead. Longing for shade they go quickly to a grove of asipattra (sword-leaved), where they are cut into little pieces repeatedly by falling knives. Full of hard thorns from the seemul tree^{501B} they are made to embrace maidens of hot iron, reminded of enjoyment of other men's wives. They are forced to eat flesh from their own bodies* reminding them of their eagerness for meat; and making them recall a fondness for liquor, they are compelled to drink hot tin. They are made to experience pains from cooking in a frying-pan, boiler, on big stakes, in earthen jars, etc. unceasingly, and they are roasted like meat on spits. The limbs, eyes, etc. of creatures that have been cut up and divided and their bodies* put together again, are dragged out by birds, cranes, herons, etc. So destroyed by great pain, *deprived* of an atom of comfort, they pass a long time, up to thirty-three sagaras.

Animal-births

Even when they have reached the animal condition of existence, and have attained the stage of one-sensed creatures, etc., and in it have acquired the form of earth-bodies*, they are divided by implements such as plows; they are attained by you cruel toward love, etc., compassionate toward all *souls*, possessing terrible and beautiful *attributes*. Great among even the very great, worthy to be honored even among the noble-minded, indeed! the Master has come within the sphere of a hymn of praise from me praising. All the faults without exception are in others; but in you all the virtues. If this hymn of praise of mine to you is to no purpose, the people present are authority for that statement. I do not hope for any other nirvana* even, O Lord of the World, thinking, 'May I have the sight of you, again and again'"

When Sakra had become silent, the Blessed One began a sermon in a voice endowed with the thirty-five supernatural *qualities*.

Sermon on the four gatis

"Friends, this *samsara*, like a boundless Ocean, is terrible, destructive of lives in the eighty-four lacs of species of birth-nuclei. A Brahman learned in the Vedas, or an outcaste; a master or a footman; a Brahman or a worm, alas! any creature in worldly existence performs like an actor in the play of *samsara*. Because of bondage to karma to what place of birth (*yonis*), like a cottage for rent, does a creature in *samsara* not go? Or what does he not escape? In the whole universe there is not the space of a point of a hair even which is not touched by creatures in various forms because of their karma.

Hell-inhabitants

The four divisions of creatures in *samsara* hell-inhabitants, animals, men, and gods, have great pain generally from bondage to karma. In the first three hells there is heat; in the last three cold; in the fourth heat and cold. This pain arises from the place. If an iron mountain should fall in the hot and cold hells, it would melt or burst crushed by horses, elephants, etc.; they are submerged by streams of water; and are burned by forest-fires. They are pained also by water salt-water, rice-water, etc., and when they have become salt, they are boiled in hot water. They are cooked by potters, etc., who have turned them into bricks for pots, etc.; and they are piled up in walls when they have reached the form of mud. Some are ground by grindstones by persons after they have heated them with layers of saline soil;⁵⁰² some are split by chisels and burst by mountain-streams.

On the other hand, when they are water-bodies*, they are burned by the sun's rays, congealed by frost, dried up by mud. They destroy each other from contact in sweet juices, and placed in a vessel, they are cooked thoroughly and drunk by the thirsty.

When they have become fire-bodies, they are extinguished by water, etc.; they are cut to pieces by hammers, etc.; and made to blaze by fuel, etc.

When they become air-bodies*, they are beaten by fans, etc., and *perish* every moment from contact with objects, hot, cold, etc. All the winds, east, etc., injure each other; they are pained by the breath from the mouth, etc.; and are drunk by snakes, etc.

When they become plant-bodies* of ten kinds,^{503*} bulb, etc., they are cut, split, and cooked by fire. They are dried up, crushed, and singed by rubbing each other; they are burned by caustics, and fastened together by consumers. In all conditions they are eaten; they are divided by storms; they are reduced to ashes by fires; and uprooted by floods of water. All plant-lives experience constantly a series of torments from all implements, as they have become food* for everyone.

In the two-sensed state, the putara, etc. are burned drunk; insects are crushed by feet and *devoured* by sparrows, etc. Conchs, etc. are dug up and dragged from their water-home; worms, etc. are made to fall from the stomach by medicine, etc.

Even when the three-sensed state has been reached, lice, bugs, etc. are crushed by the body and burned by hot water. Ants are

bruised by feet and brooms; the kunthu, etc. unseen, are destroyed by seats, etc.

The bee, black bee, etc. with four senses are injured by honey-eaters by blows with sticks, clods, etc. Gnats, mosquitoes, etc. are soon beaten with fans, etc.; flies and spiders are *devoured* by house-lizards, etc.

The water-creatures with five senses devour each other eagerly; they are caught by fishermen and swallowed by cranes, etc. They are opened by persons skinning them, and are roasted on spits. They are cooked by people wishing to eat them and melted by people seeking grease.

Born among land-creatures, the weak, the deer, etc. are killed by the stronger, such as the lion, that *desire* their flesh. Innocent animals are killed by men, whose minds are devoted to hunting for sport and from desire for meat, by various means. They endure pain from hunger, thirst, cold, heat, imposition of excessive burdens, etc., and from blows with horse-whips, elephant*-goads and ox-goads.

Birds, *partridges*, parrots, doves, sparrows, etc. are devoured by hawks, falcons, vultures, etc., are devoured by hawks, falcons, vultures, etc., greedy for their flesh, after they have caught them by a multitude of device and by assuming various forms. How can animals' universal fear*, arising from water, fire, weapons*, etc., originating in bondage to their respective karmas, be described?

Humans

Even in the human state people that are born in non-Aryan countries commit various crimes that cannot be told. Even when they are born in Aryan countries, *Candalas*, outcastes, etc. commit various evils and experience pain. Behaving in a non-Aryan manner, though born in an Aryan country, afflicted by pain, poverty, misfortune, they suffer pain. Tormented by the increase of others' wealth, by the decrease of their own wealth, by service to others, men live in pain. Consumed by disease, old age, and death*, afflicted with menial work, wretched people, the *abode* of *compassion*, attain their respective unhappy fates. Old age, disease, death, and servitude are not as much the cause of pain, as dwelling in the womb, which resembles dwelling in a terrible hell. The pain of a man divided into hair-like pieces by red-hot needles is multiplied eightfold by that of a person in the womb. The pain which a man suffers in coming from the machine of the womb is infinitely greater than the pain of the embryo-state. A person is never ashamed in childhood because of processes of elimination, in youth because of sexual acts, in old age

because of asthma, cough, etc. First, a pig from uncleanness, then a donkey because of lust, later an old ox from age, a man is never a man. In childhood he is subject to his mother; in youth subject to a girl; in old age subject to his son; a fool he is never subject to himself. Disturbed by hope of money, people waste a birth without fruit by work, such as service, ploughing, trade, cattle-tending, etc. So, sometimes theft, sometimes gambling, sometimes base dissoluteness, is the cause of people, alas! wandering again in another birth.

Blinded by *delusion*, people spend a birth in love-*dalliance*, if happy; if unhappy, in *lamentations* about their misery; but not in righteous acts. Wicked people, when they have reached this human state which is able to destroy an endless heap of karma, commit crimes. Evil in a human-birth the receptacle of the three jewels, knowledge, faith, and conduct are like wine in a golden dish. When a human birth has been won with difficulty by people in the Ocean of existence, like the union of the *yoke* pin and the yoke, alas! it is lost like a jewel. When a human birth, which is the means of attaining heaven and *emancipation* has been gained, alas! people occupy themselves with actions that are the means of attaining hell. When a human birth, which is earnestly hoped for even by the gods in Anuttara,⁵⁰⁴ has been achieved by wicked people, it is joined to wicked acts. Pain in hell is known indirectly (*paroksa*); pain in human birth is known directly (*pratyaksa*). Its manifestation has been described. What is the use of amplification?

Gods

The empire of pain is present even among the gods, their wits destroyed by sorrow, *anger*, dejection, jealousy, misery, etc. When they see the great *splendor* of another, the gods grieve for a long time over life in another birth in which little good was performed. Or they are tormented constantly by the sharp arrow of envy, unable to counteract it by another powerful one, for a long time. When they have seen more and more glory, the gods are depressed at the thought, 'We did no good deeds, so we are servants.' Seeing the palaces, women, jewels, gardens, and wealth of others, so long as they live they are burned by the flames of blazing jealousy. Poor people, their wealth consumed by others, say in a choking voice, 'O husband, O lord, O god, be gracious.'

Even when heaven has been attained by merit, the gods, those who inspire love, etc., filled with love, *anger*, and fear*, do not enjoy their state. When they have noticed repeatedly signs of falling,

and have considered them, they cling together and say, 'Where shall we fall?' Fresh garlands coming from the trees of heaven fade together with the lotus-faces of the gods. Kalpa-trees, unshakable even by storms, shake, their ligaments relaxing completely together with the heart. The gods are deserted by Beauty and Modesty, wives won at the right time and at the same time, as if they were criminals. The spotless beauty of their clothing becomes soiled instantly by the impure, gross collections of sins suddenly spreading. Though not poor, they are attended by Poverty, and by Sleep, though not sleepy, like ants by wings at the time of death.*

They are attracted by sense-objects to a high degree with injury to propriety and religion. About to die, they touch food* with effort. Though they are free from disease, the joints of their bodies* and limbs separate, as if helpless from pain arising from the impending fall into an evil state of existence. Their eyes suddenly become dim for perceiving objects, as if unable to look at the increase in others' wealth. They terrify others, also, by their limbs trembling as if from fear* of the coming of pain arising from dwelling in the womb. When they know by signs that falling is certain, they take no pleasure at all in palace, grove, tank, as if they were embraced by charcoal.

'Oh! beloved; Oh! palaces; Oh I tanks; Oh! trees of the gods, separated from the ill-starred, where will you be seen again? Alas for the smile that is a rain of nectar; Alas for red lips that are nectar; alas, for speech that rains nectar; alas for beauty that is composed of nectar. Oh! pillars *wrought* of jewels; Oh! beautiful pavements of gems; Oh! terraces made of jewels, of whom will you be the resort? Oh I who will have constant enjoyment of these full tanks with jeweled flights of steps and wreaths of red and blue lotuses? O parijata^B! O mandara! O santana! O haricandana! O Kalapadruma!⁵⁰⁵ Why are we here deserted by you? Oh! Oh! I, helpless, must live in a woman's womb. Oh! Oh! tasting of impure chyle must be made repeatedly by Wretched me. Oh! Oh! Oh! I, bound by my own karma, must endure pain arising from cooking (digestion) in the foe-place of the stomach. On the one hand, these divine maidens like treasuries of pleasure; on the other hand, mortal women disgusting from *impurity* are to be enjoyed.' So recalling constantly heavenly objects, lamenting, the gods are extinguished in a moment, like torches.

Pure-minded people, after reflecting that *samsara* is worthless, as described, should strive for *emancipation* by means of *mendicancy*."

Enlightened by the Lord's sermon by thousands, some people took initiation, and others adopted *right-belief*. There were one hundred and seven ganabhrts, Suvrata, etc. They composed the twelve angas after receiving the path⁵⁰⁶ from the Lord. When the Lord had ceased preaching, Suvrata delivered a sermon. Disciples do the work of gurus, like water-pipes of wells. When he also had finished preaching, all the gods, etc. went to their respective abodes, after bowing to the Lord of the World.

Sasanadevatas

Originating in that *congregation**, Kusuma, dark-bodied, with a deer for a vehicle, holding a fruit in one right hand and the other in abhaya-position, carrying an *ichneumon* and a rosary in his left hands, always near, became the lord's messenger-deity. Acyuta, likewise originated, dark-bodied, with a man for a vehicle, one right hand holding a noose, and one in varada-position, one left hand carrying a bow, and one in abhaya-position, became a messenger-deity of the Jinendra Padmaprabha.

With these two always near, the Master of the World wandered in villages, mines, cities, etc. with a *desire* to benefit all.

His congregation

Three hundred and thirty-six thousand monks, four hundred and twenty thousand nuns, twenty-three hundred who knew the fourteen purvas*, ten thousand who had clairvoyant knowledge, ten thousand and three hundred who had mind-reading knowledge, twelve thousand who were omniscient, sixteen thousand, one hundred and eight who had the art of transformation, nine thousand and six hundred disputants, two hundred and seventy-six thousand laymen, and five hundred and five thousand lay women formed the retinue of the Lord wandering for a lac of purvas less sixteen angas and six months from the time of his *omniscience*.

His moksa

The Supreme Lord, knowing that it was time for his moksa, went to Mt. Sammata and fasted for a month. On the eleventh day of the black half of Margasirsa, the moon being in Citra, the Lord, of whom the four remaining karmas had been destroyed, possessing the four infinities of siddhas, went from the fourth meditation* to the fourth object of men's existence, together with eight hundred and three monks who had fasted.

As prince he spent seven and a half lacs of purvas* plus sixteen angas; in protection of the kingdom twenty-one and a half lacs of purvas; and in the vow a lac of purvas less sixteen angas. So Lord Padmaprabha lived for thirty lacs of purvas. The nirvana^s of Lord Padmaprabha was nine thousand crores of sagaras after the nirvana of Sumati

The sixty-four Indras came there and devotedly cremated the Lord's body and those of the munis; and made a great nirvana-kalyana-festival.



Suparsvanatha Charitra

May the words of the teaching of Jinendra Sri Suparsva protect you, like the waves of the Ocean of *omniscience* overflowing its bank. I shall relate the life of Sri Suparsva, the seventh Arhat, which is a sunny day for the darkness of wrong knowledge of all creatures.

Incarnation as Nandisena

There is a city, Ksemapuri, in the province Ramaniya distinguishing East Videha in Dhatakikhandadvipa. Its king was Nandisena, delighting the world, *resplendent* as the sun, the sole *abode* of *splendor*. Dharma* was the minister, the right arm, as it were, of him always watchful in the business of the entire kingdom. When he destroyed persons, who had become thorns, for the people's happiness, even his *anger* was for dharma. How much more the actions in question! And what was extraordinary, the Blessed One, the Holy Saint, constantly located within the sphere of his memory, became lying in his heart. He was always the refuge* for removal of pain from the afflicted, but in no way at no time for the love-sick wives of others. As time passed, he, noble-minded, became tired of worldly existence and took initiation under Arindamana *Acharya*. Observing his vow *zealously*, the great *muni* acquired the body-making karma of a Tirthankara^s by some of the *sthanakas*. The great muni fasted at the right time, died, and became a powerful god in the sixth Graiveyaka-heaven. Incarnation as Suparsvanatha

Description of Varanasi

Now in this Bharataketra of Jambudvipa there is a city Varanasi, the ornament of the Kasi-country. In its house with jeweled walls

filled with light a lamp, if it is present, is before a god in the eightfold pooja. There the moon above high golden rods on the shrines attains a resemblance to an umbrella of Dharma* possessing the sole umbrella. Vidyadharis, resting on the watch-towers of fits walls, were delighted, forgetting the latticed-windows in the wall around Jambudvipa. In its houses the doves coo at night, as if reciting *auspicious* things* for the enlightenment of *Rati's* husband (Kama^s).

His parents

Its king was named Pratistha, devoted to justice, the kalpa-tree of celebrity for the worthy, possessing celebrity like Indra. The whole world remained in the shadow of his feet, as he was always unequalled 'in power, like Meru in size. When he made a-tour of conquest in all directions, the sky appeared to be marked with cranes from white umbrellas and with clouds from umbrellas made of peacock-feathers in dense array. In battle he, ornamented with heroic vows, never turned his face away from his enemies as if they were beggars. From birth, without any other assistance, long-armed, he supported the earth always as easily as a toy-lotus.

The king had a wife, named Prthvi, like a living earth, receptacle of virtues, firmness, etc. Her innate virtue beauty constantly became ornaments, and external tents reached a state of being adorned. In her, by nature, numerous virtues appeared like pearls in the river Tamraparni. Her form with lotus-face, louts-eyes, lotus-hands, and lotus-feet was like another lotus-pool of the goddess Sri with waves of loveliness, the thought, "Because she is the mother of a Tirthankara^s, may there be future servitude (to her)," and conquered by her beauty also, goddesses became her slaves.

His birth

Now, the *jiva* of Nandisena in the sixth Graiveyaka completed his life of twenty-eight sagaras. Falling on the eighth of Bhadrapada, the moon being in *conjunction* with Radha, Nandisena's *jiva* descended into the womb of Prthvi. Sleeping comfortably during the rest of the night, Queen Prthvi saw then the fourteen great dreams indicating the birth of a Tirthakrt. While the embryo was growing, the Queen saw herself asleep on a couch of serpents which had one hood, five hoods, and nine hoods. On the twelfth day of the bright half of Jyestha, the moon being in Visakha, she bore easily a son, gold colored, marked with a svastika.

Knowing the birth of the Jina^s by clairvoyant knowledge, the fifty-six Dikkumaris came there quickly and performed the birth-rites. Likewise Sakra came there and took the Lord of the World to the rock Atipandukambala on the top of Meru. Holding the Supreme Lord on his lap like a nurse, Purandara^s sat on the jeweled lion-throne there. The sixty-three Indras in turn bathed the Lord of the Tirtha with water from tirthas, like waves of the Ocean a mountain on the shore. After placing the Lord on Isana's lap, Sakra bathed him with water rising from the horns of crystal bulls resembling water produced by fountains. After *anointing* him and worshipping him with clothes, ornaments, etc., the Indra of Saudharma began a hymn of praise to the Lord of the World.

Stuti

"The *desire* on my part to praise you who have undiscernible nature is like the leap of a monkey to take the sun. Nevertheless, I will praise you by means of your power, O Supreme Lord. For moon-stones trickle from the power of moonlight. How are you not giving the comfort to animals, men, and gods, which you give evert to hell-inhabitants, by all the kalyanas? Even the light in the three worlds at the festival of your birth becomes red from the sun of *omniscience* that will rise. All these heavens have now become favorable, as if from contact with your favor, Supreme Lord. These pleasant winds blow for the sake of purification. Indeed, who would cause anything displeasing to the world when you, O Lord, are giving pleasure? Shame on us negligent. These seats of ours, by the shaking of which your birth-kalyana was announced to us instantly, are blessed, O god. Now I make a *nidana*^{*} though it is forbidden, O god: namely, as the fruit of the sight of you, may I have unceasing *devotion* to you."

Childhood

After this hymn of praise Sakra took the Lord, went quickly and laid him unperceived by Queen Prthvi's side, according to custom. Delighting the people by remarkable things, such as releases from prison, the King made a great festival, the tree with fruit of joy. Since his mother was 'beautiful-sided' while he was an embryo, Pratistha conferred the name Suparsva on the Lord. The Lord grew by drinking nectar that had been put in his thumb by Sakra. The *Arhats* are to be praised even by the gods since they do not nurse. Getting down repeatedly from laps with the restlessness usual to children, tricking nurses again and again, the Lord played here and

there. Lord easily defeated the gods who played (with him) mortal forms for wagers. Who, even in play, are the competitors of the Arhats? Gradually, the Supreme Lord passed his childhood, like a man dallying in the night playing various plays.

Youth

The Master, two hundred bows tall, marked with all the marks, attained youth, the ornament of beauty. The Lord married princesses from courtesy to his parents. Verily, the command of the parents must be honored even by the Lords of the Three Worlds. The Lord enjoyed himself with his wives to destroy his pleasure-karma. For the Blessed Ones are devoted to the destruction of karma. After five lacs of purvas* had passed while he was prince, the Lord assumed the burden of the earth imposed by his father who had requested it. The Lord spent fourteen lacs of purvas and twenty angas ruling the earth.

Initiation

Observing that the Master's mind was disgusted with *samsara*, the Lokantika-gods came from Brahmaloka to the Master: "You, self-enlightened, are not enlightened by our *devotion*, but you are reminded. Found a *congregation**, Master." With these words, they went to heaven.

Then Suparsva Swamin, eager for the festival of initiation, the wishing-gem of liberality, gave gifts for a year. At the end of the year's giving Suparsva Swamin's initiation-ceremony was made by the Indras whose thrones had shaken. Then the Lord of the World, going to *emancipation*, got into the *palanquin* named Manohara, charming with varied jewels. Accompanied by gods, asuras, and kings the Blessed One went to the most excellent grove named Sahasramravana. The Master, the ornament of three worlds, there cast aside his ornaments, etc. and wore on his shoulder the devadusya placed by Sakra. In the evening of the thirteenth day of the bright half of Jyestha, (the moon being) in Radha, the Lord became a *mendicant* together with a thousand kings, observing a two days' fast. The Lord's fourth knowledge, mind-reading knowledge, arose; and then for a moment there was comfort even for hell-inhabitants.

On the next day the Lord broke his fast with rice-pudding in the house of King Mahendra in the city Patalikhatida. The gods made the five wonderful things, the" stream of treasure, etc.; and Mahendra made a jeweled platform where the Lord of the World-had stood.

Vanquishing the army of trials, like a mountain destroying heat, the Lord of the World became desireless even in the body, indifferent to gold, straw, etc. Alone, absorbed in silence, his gaze constantly directed on one object, devoted to numerous resolutions, not resting, fearless, firm, observing numerous pratimas, engaged in meditation*, the Lord of the World wandered over the earth as an unenlightened *ascetic* for nine months.

His omniscience

In his wandering the Lord came again to Sahasramravana and stood there at the foot of a sirisa tree^B, engaged in pratima accompanied by a two days' fast. The Teacher of the World, occupied with the end of the second pure meditation, destroyed the destructive karmas, as if they were vital points of *samsara*. Then on the sixth day of Phalguna, the moon standing in Visakha, Suparsva Swamin's *omniscience* arose.

The samavasarana

The Indras of the-gods and asuras came there at once like servants and made a *samavasarana* for the Master's preaching. Then the Teacher of the World, a door to moksa, entered it by the east door; and gods, men, etc. by the doors suitable for each. The Lord, the earth's Kalpa-tree, *circumambulated* three times the caitya-tree which was one kos* and four hundred bows tall. Saying, Homage to the *congregation**," the Lord of the World, *resplendent* with the supernatural *qualities*, seated himself the best lion-throne. Then Sakra created over the great One's head a serpent like the one that Queen saw in her dream, as if it were another umbrella.

From that time on, in other samavasaranas also there was a serpent, one-hooded, five-hooded, or nine-hooded. In the other directions also the gods made images of the Master like him by means of his very great power. There the blessed congregation remained in its proper place. There is no over-stepping of place at all in the assembly of even an ordinary man.

Then the Indra of Saudharmakalpa bowed to the Supreme Lord, placed his folded hands to his head and began a hymn of praise as follows:

Stuti

"Reverence to you, Blessed One, the holy seventh Arhat, sun to the lotus-calyx in the form of the globe of the entire earth. Every-one's sorrow has gone and joy has appeared, O Lord. Now every-

thing has been restored, as it were, by the restoration of the *congregation*.^{*} The door of the Mt. Vaitadhya of nirvana^s will be opened today by the brilliant staff-jewel of your speech, O Dharmacakrin. The sight of you, O Blessed One, produces joy in the entire *animate* world by the destruction of pain, like the sight of a lofty cloud by the destruction of heat. O Blessed One possessing infinite knowledge, the speech of your teaching will be obtained by us after a long time, like wealth by the poor. By the sight of you and especially by your speech showing the door to *emancipation*, we shall have our desires accomplished today. Reverence to you whose *soul* possesses infinite *perception*, knowledge, power and bliss, the vessel of all the supernatural *qualities*, whose soul is self-concentration. Of what importance is the attainment of the station of Indra, etc., O Lord of the World, since people may become like you even by service to you?"

After this hymn of praise, Sakra became silent, and the Blessed One, the Omniscient, began a sermon.

Sermon on distinction between body and soul

"Everything here is distinct from the soul. (Yet) for the sake of other things an unintelligent person makes him self fall into the Ocean of existence by acquiring karma. When there is a distinction of the body because of the dissimilarity of the embodied, in that case the distinction of money, relatives, and friends is not difficult to assert. If anyone sees himself separated from the body, money, and relatives, to what point, alas! is his apprehension extended by the sting of sorrow! If there is a difference here, the separateness of the natures of soul, body, etc., which is characterized by their dissimilarity, follows perfectly obviously.

The body, etc. can be grasped by the senses. The soul has the sphere of understanding. How then could non-distinction between them arise? If the distinction in the natures of soul, body, etc. is clear, then how can the soul suffer from blows to the body, etc.? Certainly people who do not have knowledge of the separateness of the body, etc. suffer pain of soul from blows to the body, etc. One who does not know the distinction suffers when pain to his parents arises; he is confused in the case of pain to his servants from pride of ownership. Even a son that has been gained is really a stranger because he does not belong. Even a servant is superior to a son because he does belong. However many connections of himself a man makes dear, so many sources of sorrow are produced in his heart. Therefore a keen-witted person would recognize that all this is

distinct. Therefore he would not be confused on the path of fundamental principles by the loss of anything. Casting away the coating of mud of attachment like a *gourd*, a man observing *mendicancy*, pure-minded, crosses existence quickly."

After they had heard the sermon to this effect, many people were enlightened. Some became mendicants and others laymen. There were ninety-five ganabhrtas, Vidarbha and others, and they made the twelve angas in accordance with the Master's speech. At the end of the Master's sermon, Vidarbha, the head of the ganabhrtas, seated on the Master's foot-stool, delivered a sermon. When Ganabhrt Vidarbha had finished preaching, the gods and others bowed to the Lord and went to their respective places.

Sasanadevatas

Originating in that *congregation**, Matanga, dark-bodied, with an elephant* for a vehicle, with two right hands of which one held a bilva and the other a noose, and two left hands of which one held an *ichneumon* and the other a goad, became a messenger-deity at the side of Suparsva Swamin. Arising in the same way, Santadevi, gold colored with an elephant for a vehicle, with two right hands of which one was in varada-position and the other was holding a rosary, and with two left hands, one of which held a trident and the other was in abhayada-position, was a messenger-deity of the Lord, always in his vicinity.

The congregation

Then the Master wandered elsewhere in villages, cities, etc., awakening the *souls* capable of *emancipation*, as the sun awakes (day-blooming) lotuses. Three hundred thousand monks, four hundred and thirty thousand nuns, two thousand and thirty who knew the purvas*, nine thousand who possessed clairvoyant knowledge, ninety-one hundred and fifty who had mind-reading knowledge, eleven thousand omniscient, fifteen thousand and three hundred who had the art of transformation, eighty-four hundred disputants, two hundred and fifty-seven thousand laymen, and four hundred ninety-three thousand lay-women formed the Lord's retinue as he wandered over the earth.

His moksa

When a lac of purvas* less twenty angas and nine months had elapsed after the time of his *omniscience*, the Master went to Mt. Sammeta. There the Master of the World, attended by gods and

asuras, together with five hundred munis began a fast. At the end of a month, on the seventh day of the black half of Phalguna, the moon being in Mula, the Master and the munis went to an eternal *abode*.

Sri Suparsva passed five lacs of purvas as prince; fourteen lacs of purvas and twenty purvanganas in governing the earth; and a lac of purvas less twenty purvanganas in the vow. So his age was twenty lacs of purvas. Suparsva Swamin's nirvana^s was nine thousand crores of *sagaropamas* after Sri Padmaprabha's nirvana.

The Indras, Acyuta, etc., celebrated a great *emancipation* festival accompanied by the funeral rites of the Master and the munis.



Chandraprabha Charitra

Om! I praise the speech of the Lord Jina^s Candraprabha, which resembles moonlight, the destroyer of great *delusion* which has been destroyed, giver of delight.

I shall celebrate the life of the Lord Jina Candraprabha, which resembles the heat of the sun for the snow of delusion of *souls* capable of *emancipation*.

Incarnation as King Padma

In the province Mangalavati, the ornament of East Videha in the continent Dhatakikhanda, there is a city Ratnasancaya. In this city there was a king, named Padma, like a lotus-home of Padma, exceedingly powerful like the serpent-king in Bhogavati. Attended always by musicians who performed divine concerts, surrounded by *courtesans* who excelled the Apsarases, always distinguished by the beauty of his body adorned with beautiful divine unguents, ornaments, and fine garments, his commands observed by kings day and night, his treasury never exhausted, his subjects always prosperous, established in not being an *abode* of an atom of sorrow in any way, he, the chief of those knowing the Principles, attained disgust with living in worldly existence.

Under Guru Yugandhara he took the vow of *mendicancy* for destroying existence, like Hari^s taking a thunderbolt to destroy a mountain. Making many resolutions, subdued, with subjection of his senses accomplished, free from *desire* in his own person, he observed the vow for a long time. He acquired the body-making karma of a Tirthankara^s, which is very difficult to acquire, by some of the

sthanas, like a choice jewel by much money. In course of time, after he had completed his life, the great *ascetic* went to the palace Vaijayanta, which was the first fruit of the tree of the vow.

Incarnation as Candraprabha

Now, in the zone Bharata in this Jambudvipa there is a city Candranana, resembling the face of the earth. In it shines a row of shops, rich with many jewels, like a vessel of the Ocean with its wealth of water increased. And there are houses of various shapes and colors, as if numerous twilight-clouds had descended to earth. In its gardens are seen flying-ascetics engaged in pratima, motionless from head to foot, like mountains in the form of men. Women became angry with their lovers, thinking, "This is another woman" from their own reflections in its houses made of jewels.

In this city Mahasena, by whose army the earth was covered, was king, like the Ocean with an *invincible* crest-jewel. *Splendor* became devoted to his power constantly, like a servant, doing his work, a sign of conquest over the earth. While he, whose command was not *transgressed*, was ruling the earth, the people *desisted* from birth from Staking another's property. He was lord, like the Ocean whose center is inaccessible, beautiful as the moon, like a wishing-tree, like an Indra of liberality. On his breast, broad as the leaf of a door, Rama (Laksmi) sported constantly with her mind devoted solely to him, like a hansi a sandy beach of the Ganga⁵.

He had a wife, named Laksmana, who had all the favorable marks, surpassing the moon in fascinating beauty of face. Though possessing a body which was an unequaled stream of loveliness, she rained only nectar with eye and speech. Walking very slowly, she made blooming mallows grow at every step with her feet, as it were. Her brow and gait were curved, but her mind was not crooked; her waist was small, but not the wealth of her intelligence. The important virtue of proper behavior adorned like a general her entire army of virtues surpassing everything.

Birth of Candraprabha

Now, King Padma's *jiva*, which was living in Vaijayanta, completed a life of thirty-three sagaras. It fell and descended into the womb of Queen Laksmana, when the moon was in *conjunction* with Anuradha, on the fifth day of the black half of Caitra. At that time Queen Laksmana, comfortably asleep, saw the fourteen great dreams indicating the birth of a Tirthakrt. Queen Laksmana carried comfortably the embryo unobserved, like the earth the shining wealth of

jewels. On the twelfth day of the black half of Pausa, the moon standing in Anuradha, she bore her jewel of a son, marked with a moon, the color of the moon.

Then, knowing the birth of the eighth Arhat by the shaking of their thrones, the fifty-six Dikkumaris performed the birth-rites. The Indra of Saudharma joyfully made the festival of the birth-bath. Attended by gods, he took the Master to the peak of Meru. Hari^s seated himself on the jeweled throne on the rock Atipandukambala, holding the Supreme Lord on his lap. Then the sixty-three Indras, Acyuta, etc., radiantly joyful, bathed the Master in turn. Next, Sakra set the Master on the couch of the lap of the Indra of Isana, and bathed him with water rising out of the horns of bulls. After he had paid homage to him devotedly with divine unguent, ornaments, and garments, Pakasasana began a hymn of praise to the Blessed One.

Stuti

"I, undertaking to praise you whose virtues are infinite, am the *abode* of ridicule, like a tittibha with its legs extended upwards with the idea that it is the support of the sky. However, I am able to praise you because I have increasing wisdom from your power. Even a small cloud fills the heavens by union with the east wind. You, O Lord, just from being seen or thought of by a man, are an unprecedented weapon for the destruction of the mass of karma. Today, surely there is an uprising of good karma in the world, since you destroy the ignorance of all, like the sun destroying darkness of day-blooming lotuses. Impurity will melt away from me without even taking its fruit, like the blossom of the sephalika^b struck by moonlight.⁵⁰⁷ By that *embodiment* (of yours), O Blessed One, you take away pain from creatures, to say nothing of your figure engaged in *mendicancy* which bestows fearlessness on all. O Lord, you have come here to destroy karma, the root of existence, like a rutting elephant* to a forest to root up trees. Just as ornaments, ropes of pearls, etc., are on the outside of my heart, so may you be inside my heart, O Lord of the Three Worlds."

Childhood

After he had recited this hymn of praise, Purandara^s took the Lord from Isana, carried him, and put him down by Queen Lakshmana's side according to rule. Then King Mahasena made a great festival. The birth of an Arhat is cause for a festival elsewhere; how much more in the house (where it occurs). Because his mother had a pregnancy whim for drinking the moon, while he was still in emb-

ryo, and because he was moon-color, his father named him Candraprabha.

In childhood the Lord's figure shone as if he were in Vaijayan-ta, beautiful with a halo of a flood of light fair as moonlight. Day by day the Supreme Lord grew, pulling at the hands of his nurses like a young elephant* at the shoots of creepers. The Lord, though he had the three kinds of knowledge, experienced childhood like an ignorant person, as if it, which had not been attained even in his birth as a god, had been attained by his own *desire*. The Lord traversed childhood with the assistance of various and numerous sports, like a traveler traversing a road with the assistance of charming stories.

Youth

One hundred fifty bows tall, the Master attained youth, the opposite bank of the stream of childhood, magic for the subjection of women. Knowing that he had pleasure-karma and following his father's command, the Lord of the World married suitable princesses. Two and a half lacs of purvas* after his birth, the Lord, who was devoted to study and eager for initiation, urgently requested by his parents, spent six and a half lacs of purvas and twenty-four angas, like a holiday, governing the earth.

Initiation

The Lord, though knowing himself the right time for initiation, was informed by the Lokantika-gods like appointed astrologers. The Master began to give gifts for a year, wishing very much to become a *mendicant*, like a rich man wishing to go on a journey. At the end of the year the Indras, whose thrones had shaken, came there and held the Master's initiation-ceremony, like servants. Then the Master, attended by kings and Indras of the gods and asuras, got into the *palanquin* named Manorama, delightful with its beauty. Being praised, hymned, and looked at joyfully by the people the Blessed One went to the grove named Sahasramravana. After descending from the palanquin, the Supreme Lord, who wished to attain the three jewels, removed jewels, ornaments, etc. On the thirteenth of the black half of Pausa, (the moon) in the constellation Maitreya, in the afternoon, observing a two days fast, the Lord together with a thousand kings became a mendicant. Then the Lord's fourth kind of knowledge, mind-reading knowledge, illuminating the mind-substance of creatures of the human world, arose. On the next day the Lord broke his fast with rice-pudding at the house of King Somadatta in Padmakhandapura. The five divine things the stream

of treasure etc., were made by the gods, and a jeweled platform was made by the king on the ground marked by the Arhat's feet.

Undeclared by the mass of snow that had defeated the heat of the sun; unshaken by the winds and bad weather with hoar-frost; his meditation*, which was unequalled, broken by the winter night which turned the water of the pools into ice; making no distinction between going into the forest terrifying from its evil wild animals, such as lions, tigers, etc., and staying in the city filled with laymen; solitary, free from affection, silent, free from all possessions, voted to meditation, the Supreme Lord wandered over *gati** earth for three months as an (ordinary) *ascetic*.

Omniscience

In his wandering the Blessed One went again to ram ravana, and stood in pratima under a punnaga. The Lord's destructive karma disappeared at the of the second pure meditation, like snow at the end winter. When the Master had fasted two days, his it *omniscience* was *mainifested* on the seventh of the half of Phalguna, the moon being in *conjunction* with radha.

The samavasarana

The Indras of the gods and asuras made at once a *samvasarana* a *yojana* in extent for the Teacher of the World's preaching. Purifying by his foot-steps the nine golden lotuses which were moved in succession by the gods, the Lord entered it by the east door. Observing the *Arhats*' custom, the Lord *circumambulated* the caitya-tree which was eighteen hundred bows high. The Lord said aloud, "Homage to the *congregation**" and seated himself, facing the east, on the jeweled lion-throne. The fourfold congregation with gods, asuras, and humans entered by their proper doors, and stayed in their proper places.

Jambhari (Sakra) bowed to the Supreme Lord so he touched the ground with the five members and began a hymn of praise with passionate *devotion*.

Stuti

"O Lord, this teaching of yours of you who are the cakravartin of the three worlds borne on the head by gods, asuras, and men, is victorious. By good fortune you have been seen, first possessing three kinds of knowledge, then mind-reading knowledge, now *omniscience*, each one superior to the other. May this knowledge of yours called 'Omniscience' brilliant, beneficial to all, like the shade

of a tree on the road, prevail. There is darkness so long as there is no sun. There are rutting elephants so long as there is no lion. There is poverty so long as there is no kalpa-tree. There is scarcity of water so long as there is no rain-cloud. There is heat of the day so long as there is no full moon. There are people here with wrong belief so long as you are not seen. Even though I am always negligent, O Lord, I applaud those by whom you are constantly seen and served. Now by your favor may the highest *right-belief*, immovable throughout life, result from the sight of you.”

After this hymn of praise, Sunasira became silent and the Teacher of the World began a sermon in a voice deep as thunder.

Sermon on impurity of the body

“The Ocean of existence filled with waves of endless troubles continually destroys creatures of the middle, lower, and upper worlds. Delight in this body by men, like that of worms in impurity, is one cause of this. The body is the *abode* of impure chyle, blood, flesh, fat, bone, marrow, semen, intestines and waste matter. Where is there any *purity* in it? The idea of purity in a body smeared with discharges from nine channels⁵⁰⁸ is a manifestation of great *delusion*. How can the body be pure when it is created from semen and blood, made to grow by an impure stream, covered by the *placenta* in the womb? Who can consider purity of the body when it is made to grow by continually sucking a succession of veins of liquid, arising from food* and drink consumed by the mother? Who would say the body is pure when it is filled with humors, elements, and impurity, the abode of worms and earth-worms, consumed by multitudes of serpents in the form of diseases? How can the body, in which sweet-flavored food and drink even something made of milk and sugar-cane are eaten to become waste-matter, be pure? When fragrant yaksakardama-ointment has been used to anoint it and becomes impure quickly, where is the purity in that body? How is the body, in which the scent of the mouth is disgusting when one rises at dawn, after eating fragrant betel-leaves and sleeping at night, pure? The body, from contact with which naturally fragrant perfume, incense, and garlands of flowers become evil-smelling, becomes pure! Even though rubbed with oil, even though anointed with unguent, even though washed with crores of jars (of water), the body does not attain purity, like an impure wine-jar. The ones who say, ‘*purity* is from clay, water, fire, wind, sun, baths,’ make useless effort, following custom. Therefore, the body must perform penance which has *emancipation* as its fruit. The wise man should extract

what is valuable from the worthless, like a jewel from the salt Ocean."

Many persons were enlightened by this sermon of the Lord and became mendicants by the thousand. The Lord had ninety-three ganabhrts, Datta, etc. They made the twelve angas from the 'three-phrases' origination, etc. At the end of the Lord's sermon, Datta, chief of the ganabhrts, to whom enlightenment had been given, seated on his footstool, delivered a sermon to the people. At the end of his sermon, the gods, etc., went to their own abodes, like young people of the city when a concert is finished.

Sasanadevatas

The Yaksa, *Vijaya*, originating in that *congregation**, green, with a *hansa* for a vehicle, holding a cakra in his right hand and a hammer in his left; and the goddess Bhrkuti, with a marala for a vehicle, yellow, holding a sword and a hammer in her right hands, and a shield and an axe in her left hands, became the Blessed One's messenger-deities. With them near at hand, Lord Candraprabha, the receptacle of the supernatural powers, wandered over the earth, like the moon the sky.

His congregation

Two hundred and fifty thousand monks, three hundred and eighty thousand nuns, two thousand who knew the purvas*, eight thousand who had clairvoyant knowledge, and the same number who had mind-reading knowledge, ten thousand who were omniscient, fourteen thousand who had the art of transformation, seventy-six hundred disputants, two hundred and fifty thousand laymen, four hundred and ninety-one thousand laywomen formed the Lord's retinue.

His moksa

When the Master had wandered as a kevalin for a lac of purvas less twenty-four angas and three months, he went to Mt. Sammeta. Together with a thousand munis the Lord undertook a fast and attended by gods and asuras, continued in this state for a month. Engaged in immovable meditation* with suppression of all activity, the four karmas prolonging existence having been destroyed instantly, on the seventh day of the black half of *Nabha*, the moon being in *conjunction* with Sravana, the Master and the munis went to the final *abode*.

As prince he lived two and a half lacs of purvas^{*}; as king, six and a half lacs of purvas plus twenty-four angas; in the vow he passed a lac of purvas less twenty-four angas. So the total age of Lord Candraprabha was ten lacs of purvas. The nirvana^s of Sri Candraprabha took place nine hundred crores of sagaras after Suparsva Swamin's nirvana.

The Indras performed properly the funeral rites of the Lord, who had attained *emancipation* as described, and of the munis, and returned to heaven.



Suvidhinatha Charitra

I praise the Holy Puspadanta's⁵⁰⁹ teaching, destroyer of evil, spotless, to be borne on the head by the three worlds like a *wreath* of flowers. I, gifted with powerful intelligence by his power, celebrate the blameless life of the Lord, the ninth Arhat.

Incarnation as Mahapadma

There is a city Pundarikini in the rich province Puskalavati in the East Videhas in the half⁵¹⁰ of Puskara-varadvipa. In this city Mahapadma was king, deep as the pool Mahapadma on Mt. Mahahima. Dharma*, accepted from birth, increased gradually in his childhood and youth along with physical beauty. He was pained by even a moment which was *deprived* of self-control, like a money-lender by money which fails to draw interest daily. Discharging religious duties, he performed his royal duties, like a traveler taking a drink of water when crossing a river on the road. Wise, devoid of negligence, he preserved completely his layman's duties spotless as his own family. Filled with contentment generally, he was not satisfied in dharma. He considered others, even though they had little dharma, as superior to himself. From a *desire* to cross existence he took the vow of *mendicancy*, like a divine weapon for crossing a battle, under Guru Jagannanda. Successful in lay-duties, he kept the vow firmly, just as one who has undertaken *samlekhana* observes a fast that results in death* By very severe penances, ekavali etc., by *devotion* to the *Arhats*, etc.,⁵¹¹ he acquired strong body-making karma of a Tirthakrt. When he had spent his life in

such religious acts, he became a powerful god in the palace Vaijayanta.

Incarnation as Suvidhi

Now, in the southern half of Bharata in this Jambudvipa there is a very important city Kakandi distinguished by its wealth. The pearl-garlands of its houses look like shining rosaries of Puspadhanvan for subjugating virtuous wives. The fourfold loud singing of the concerts⁵¹² in its temples becomes a charm for transfixing the gait of the Vidyadharis. Ponds with clear water and abundant tall white lotuses imitate the sky with autumn-clouds and apparent stars. There, beggars, as well as gurus, were approached from afar and conducted to receive foot-water, and were delighted with suitable objects.

Description of his parents

The king was named Sugriva, like a necklace of the earth, like a Graiveyaka-god in beauty. His command, like a weapon with an *efficacious* charm, was nowhere cast aside, neither in cities, forests, Oceans, nor mountains. The river of wise policy with high-crested water of glory rose in him like a mountain and flowed to the Ocean. The Ocean of glorious deeds of him, the crest-jewel of kings, *devoured* the wide streams of glory of all the kings,

His wife was named Rama, the stop to all faults, beautiful with spotless virtues, the crest-jewel of all charming women. The receptacle of natural beauty, giving delight to the eyes, she was unique on earth, like a digit of the moon in the sky. Sweet-voiced, shining with two white wings in the form of garments, she dwelt always in the Manasa⁵¹³ of her husband, like a rajahansi. *Rati* did not attain joy nor *Priti* delight, completely overcome by her umparalleled beauty. Time passed for King Sugriva and her, suitable for each other, sporting like Rohini and the moon.

Birth

And now, the *jiva* of King Mahapadma, living in Vaijayanta, completed his life of thirty-three sagaras. Falling, he descended into Queen Rama's womb on the ninth day of the black half of Phalguna, when the moon was in *conjunction* with Mula. Then the Queen saw the fourteen great dreams, elephant*, etc., indicating the birth of a Tirthankara^s, enter her mouth. The Queen bore her embryo, the source of support to the world, like the river Himadrija (Ganga^s) a young elephant playing in it. When the moon was in Mula, on the

fifth day of the black half of Margasira, she bore a jewel of a son, white, marked with a makara.

Birth-rites

Then the fifty-six Dikkumaris, Bhogankara and others, performed the birth-rites of the Lord and his mother. Then the Lord of Saudharma, like an Abhiyogya-god, took the Master with *devotion* and went to the top of Mt, Meru. Holding the Lord on his lap, Sakra seated himself on the lion-throne on Atipandukambala to the south of Meru's crest. Then the sixty-three Indras, Acyuta, etc., with unflinching devotion bathed the Master with water from the tirthas. Then the Lord of Saudharma handed the Lord to the Lord of Isana, like a guard handing an object to be guarded to (another) guard at the end of his watch. Sakra bathed the Master seated on Anjana's lap with fragrant water from the bulls' horns. After Vasava^s had made Manasa, a resort of hansas anointment with new unguents and worship with ornaments, etc., and had waved the light, he praised the Lord.

Stuti

"Firm pillar of the house of dharma*, pool of nectar of right belief, cloud for the delight of the world, hail! Lord of Three Worlds. What other supernatural power of yours shall we tell, since the three worlds, bought by virtues and greatness, enter servitude (to you)? I do not shine in heaven as much as I shine in servitude to you. A jewel does not shine as much in a mountain, as it shines in an anklet, You, wishing to go to moksa, came from Vaijayanta which terminates in moksa, certainly to show the path to the world that had wandered from the path. After a long time you are the divinity of the house of Bharataksetra; now let dharma, like a householder, rejoice fearlessly in it. O Lord of the Universe, let all this throng of gods come to the incarnation of this supernatural form of yours. After a long time, O Lord, eyes have become cakoras by good fortune, clinging eagerly to you who have a stream of light that is like moonlight. May I, staying in the house or going to the council, recollect the charm of your name which gives *Sarvarthasiddhi*."

After this hymn of praise to the Lord of Jinas, Sakra took him, carried him, and placed him at Lady Rama's side according to custom.

Life before initiation

Because his mother became expert in all religious rites, while he was in the womb, and because a tooth appeared from a pregnancy-whim for flowers, his parents gave the Lord two names, Suvidhi and Puspadanta, at a great festival on any auspicious* day. Showing great difference (in characteristics) from birth, the Master grew gradually like the day increasing after the passage of the sun into Aries. The Lord of the World reached youth pure by nature, one hundred bows tall, white-bodied, like the Ocean of Milk embodied. The Master, though thoroughly weary of existence, from regard for his father married princesses who surpassed Sri in beauty. When fifty thousand purvas* had passed since his birth, the Lord, free from *desire*, accepted the burden of the kingdom from courtesy to his father. Lord Suvidhi, knowing the law, kept the *sovereignty* for the same length of time⁵¹⁴ plus twenty-eight purvanganas,

Initiation

The Master desired the vow and the Lokantika-gods, like flatterers, urged the Lord for its sake. Devoid of desire, the Lord of the World, like a wishing-gem of beggars, gave gifts for a year according to desire. At the end of his giving the ceremony of the Supreme Lord's initiation was made properly by the gods, just as at the time of his birth. Then the Lord got into the *palanquin* Suraprabha and, surrounded by gods, asuras, and men, went to Sahasramravana. In the evening on the sixth day of the black half of Marga (the moon being) in Mula, together with a thousand kings the Lord became a *mendicant* accompanied by a two days' fast.

On the next day the Supreme Lord broke his fast with rice-pudding in the house of King Puspa in the city Svetapura. The gods made the five things, the rain of treasure, etc., and King Puspa made a jeweled platform on the place of the Master's feet. With an extraordinary body, free from affection, free from worldly interest, enduring trials, the Lord of the World wandered for four months as an (unenlightened) *ascetic*.

Omniscience

The Lord went again to the grove Sahasramravana, and stood in pratima at the foot of a malura. When the Lord of the World had mounted the ksapakasreni from the *apurvakarana* step,⁵¹⁴ his omniscience was generated on the third day of the white half of Urja, in Mula.

The samavasārana

Then the gods and asuras made a samavasārana and the Teacher of the World entered it by the east door. Then the Lord, adorned with all the supernatural *qualities*, *circumambulated* the caitya-tree twelve hundred bows tall. Saying “Reverence to the *congregation*,” the Lord sat down on the lion-throne, facing the east, and the gods made images of him in the other directions. The others, the gods, etc., sat down in their proper places. Sakra bowed to the Lord and began a hymn of praise as follows:

Stuti

“If you are free from passion, why is there red in your hands and feet? If crookedness has been abandoned, why is your hair curly? If you are the herdsman of your subjects, why haven’t you a staff in your hand? If you are free from worldly interest, why the lordship of the three worlds? If you are free from affection, why are you compassionate toward everyone? If you have given up ornaments, why do you like the three jewels? If you are well-disposed to everyone, why are you the enemy of wrong-believers? If you are straightforward by nature, why were you formerly a *chadmastha*?⁵¹⁵ If you are merciful, why did you suppress love? If you are devoid of fear, why do you fear existence? If you are devoted to indifference, why are you beneficent to all? If you are unagitated (*adipta*), why do you have a blazing halo? If you are tranquil by nature, then why have you practiced penance for a long time? If you are not inclined to *anger*, why are you angered with karma? Homage to you, Blessed One, whose nature is undiscernible, greater than the great, possessing the four infinities of *siddhas*.”

When he had completed this hymn of praise, Vasava^s became silent, and the Blessed One, Suvīdhi Swamin, delivered a sermon.

Sermon on the ashravas

“Certainly this existence is the depository of a burden of endless pain, and its source is *ashrava*, as a snake is the source of poison. Since people’s actions of mind, speech, and body, activities, karma good and bad, flow, they are called ashravas inflowing (channels). The mind dwelling on friendliness, etc., begets karma of a pure nature; but subjected to passions and sense-objects produces impure. Truthful speech based on knowledge of the scriptures produces good karma; the reverse (falsehood) must be recognized as a source of bad. A person accumulates good by a well-controlled body; but bad by a body engaged in continual undertakings that

cause destruction to life. Passions, sense-objects, activities, negligence, and lack of self-control, wrong belief, painful and cruel meditation these are causes of bad karma. Whatever is the source of collecting karmic matter, that is called *ashrava*; and karmas are eight with the divisions, *knowledge-obscuring*, etc. Whatever *obstruction*, contradiction, *Slander*, destruction, injury and envy there are of knowledge and belief, and also of their sources, these are *ashravas* of knowledge- and belief-obscuring karma.

Worship of the gods, attendance on gurus, gifts to suitable persons, *compassion*, *forbearance*, control of passion, partial control, involuntary destruction of karma, *purity*, and penance without right knowledge are *ashravas* of good-feeling karma. Pain, sorrow, injury, torment, bewailing, and lamentation, (whether) present in one's self, another or both, are *ashravas* of bad-feeling karma.

Slander of ascetics, the scriptures, the congregation*, *dharma**, and of all gods thought-activity of intense *wrong-belief*, denial of the omniscient (Tirthankaras), of the siddhas, and of gods, injury to a righteous man, teaching of a wrong path, inclination for worthless things, showing honor to persons lacking in self-control, unconsidered action, and disrespect to gurus, etc., are called *ashravas* of *right-belief deluding* karma. Strong thought-activity of the *soul* from the rising of passions is called the *ashrava* of right-conduct-deluding karma.

Derision, *mockery* with lust, *proneness* to laughter, much talk, and talk about wretchedness are *ashravas* of laughter. *Desire* to see countries, etc., various pleasures and sports, and attracting another's mind are called *ashravas* of indulgence. Envy, *proneness* to evil, destruction of others' pleasure, and inciting to wrong-doing are *ashravas* of dissatisfaction. Though-activity of fear* itself and making others afraid, terrifying, pitilessness, these are the *ashravas* of fear. Making public others' sorrow, the rising up of one's own sorrow, grieving, and indulgence in crying, etc., are *ashravas* of sorrow. Slander and censure of the fourfold *congregation**, and disgust with good conduct are *ashravas* of disgust. Jealousy, greediness for sense-objects, falsehood, excessive *deceit*, and *devotion* to enjoyment of other men's wives are *ashravas* of feminine inclination. Contentment with one's wife only, lack of jealousy, slight passions, and *proneness* to upright conduct are the *ashravas* of masculine inclination. Love service to men and women, strong passions, intense desire, breaking of vows with heretics and women are *ashravas* of common-sex inclination.

Criticism of sadhus, placing obstacles* in the way of people whose faces are turned to dharma, praise of the lack of control of people indulging freely in flesh and wine, frequently obstructing people who have partial self-control, describing the virtues of bad conduct and *disparagement* of good conduct, and the recital of passions and slight passions existing in others are ashravas of good-conduct-*deluding* karmas in general.

Injury to five-sensed beings, many undertakings and possessions, lack of kindness, flesh-eating, resolute hostility, cruel meditation*, false-belief, the worst degree of passions, black, dark blue, and gray *soul-colors*, falsehood, theft, frequent sexual indulgence, and unrestrained senses are ashravas of hell-age karma. Teaching of the wrong path, destruction of the right path, thinking of secret things, painful meditation, grief, *deceit*, undertakings and possessions, dark blue and gray soul-color, good conduct and vows with *transgressions**, and partial-vow-suppressing passions are ashravas of animal-age karma.

Few undertakings and possessions, innate *humility* and *sincerity*, gray and yellow soul-colors, *devotion* to pious meditation, total-vow-suppressing passions, moderate thought-activity, hospitality, worship of gods and gurus, speaking a greeting first, pleasant speech, assertion of pleasant things, and indifference to worldly affairs are ashravas of human-age karma. Restraint of love, *partial-control*, involuntary destruction of karma, association with virtuous friends, the custom of listening to dharma*, liberality to suitable persons, penance, faith, non-injury to the three-jewels, thought-activity of rose and yellow soul-colors at the time of death*, *austerities* without right-knowledge, self-*mortification* of fire and water, etc., and hanging, and indistinct *tranquility* are ashravas of god-age karma.

Crookedness of mind, speech, body, deception of others, employment of deceit, false belief, *Slander*, fickle-mindedness, *debas-ing* gold, etc., bearing false witness, causing changes in color, odor, flavor, touch, etc., destruction of body and limbs, work on machines and cages, work on false measures and weights, blame of others and self-praise, injury, lying, theft, unchastity, great undertakings and possessions, harsh and vulgar speech, pride from clean clothes, etc., *garrulity*, abuse, destruction of happiness, use of magic, production of curiosity on part of others by jokes and *mockery*, the giving of ornaments, etc. to courtesans, etc., the lighting of a forest-fire, the theft of perfume, etc. in disguise of a god, etc., sharp passions, destruction of shrines, rest-houses, groves and statues, and the

making of charcoal, etc. are channels of bad body-making karma. The reverse of these things, and fear* of *samsara*, destruction of carelessness, acquisition of good character, forbearance, etc., respect and making welcome of religious men at sight are ashravas of good body-making karma.

Devotion to Arhats, siddhas, gurus, elders, very learned people, the sect, scriptural knowledge, ascetics, lack of negligence in daily duties, and in practice of the vows, reverence, practice in knowledge, penance, renunciation, frequent meditation*, *promulgation* of doctrine, production of *tranquility* in the upashrayas, service to sadhus, gaining of new knowledge, and *purity* of belief are ashravas of body-making karma of Tirthakrts. These twenty were possessed by the first and last Tirthanathas; one, two or three, or all by the other Jinesvaras.

Blame, contempt and ridicule, omitting existing merits, relating existing and non-existing faults of other people, praise of one's self, telling one's own existing and non-existing merits, concealing one's own faults, and pride in birth, etc. are ashravas of low-birth karma. The ashravas of high-birth karma are the opposite of those for low-birth karma, and absence of pride, reverence in speech, body, and mind.

Obstruction, either with or without trickery, in giving, receiving, power, enjoyment, and repeated enjoyment are ashravas of obstructive karma.

This boundless Ocean of existence which arises from ashravas as described above must be crossed by the wise man by the boat of *mendicancy*."

By that sermon of the Lord many were awakened, like night-blooming lotuses by the light of the moon, and took initiation by thousands. The Lord had eighty-eight ganabhrtas, Varaha, etc., and at the end of the (ford's) sermon, Varaha delivered a sermon. At the end of the ganabhrt's sermon gods and asuras went to their respective places, making an eight-day festival in Nandisvara.

Sasanadevatas

Originating in that *congregation**, Ajita, white-bodied, with a tortoise for a vehicle, holding a citron^a and a rosary in his right hands, an *ichneumon* and spear in her left hands, was the lord's messenger-deity always near. Likewise originating, Sutara, fair-bodied, with a bull for a vehicle, holding a rosary in one right hand and the other in boon-granting position, holding a pitcher and a goad in her left hands, was the Lord's messenger-deity always in atten-

dance. With them always in his vicinity, the Lord of the World, a great Ocean of *compassion*, wandered over the earth, enlightening the people.

The congregation

Two hundred thousand monks, one hundred and twenty thousand nuns, eighty-four hundred ascetics with clairvoyant knowledge, fifteen hundred who knew the purvas* and the same number with mind-reading knowledge, seventy-five hundred who were omniscient, thirteen thousand who possessed the art of transformation, six thousand disputants, two hundred and twenty-nine thousand laymen, four hundred and seventy-two thousand laywomen formed the retinue of the Lord wandering for a lac of purvas less twenty-eight angas and four months after his *omniscience*.

His moksa

Then the Master went to Mt. Sammēta with a thousand rishis, commenced a fast, and continued so for a month. Absorbed in sailesi-meditation*, the Master and the rishis went to an imperishable *abode* on the ninth day of the black half of *Nabha* in the constellation Mula. He spent half a lac of purvas as prince; half a lac of purvas plus twenty-eight angas in care of the kingdom; half a lac of purvas less twenty-eight angas in the vow; so the total age of Suvīdhi Swamin was two lacs of purvas. Suvīdhi Swamin's nirvana^s was nine crores of *sagaropamas* after the nirvana of Sri Candra-prabha.

According to rule the Indras made an unequaled nirvana-festival together with the funeral rites of the ninth Arhat and the thousand munis. After that they went to their respective palaces with their retinues.

Extinction of the congregation

A little while after Suvīdhi Swamin's nirvana, an extinction of sadhus took place through the fault of the falling wheel of time. The people who did not know dharma*, asked the laymen-elders about it, as travelers, confused about the road, ask (other) travelers. To the laymen telling them something about dharma in accordance with their own character, the people made worship with objects suitable for laymen. They became greedy because of the pooja, and at once made sastras, and taught that many gifts had much fruit. After they became acharyas, greedy, they explained daily that a gift of a girl, of laud, iron, sesame^B-seed, cotton, cows, gold, silver, seats, horses,

elephants, couches, and other things every gift was certainly bearing great fruit in this world and next. Wicked-hearted with great desires, they explained that they themselves were suitable recipients of gifts, and everyone else unsuitable. So they, deceitful, became gurus of the people at that time. In a treeless place a platform is made even around a castor-bean plant.^{516b}

So the complete extinction of the *congregation** took place in this zone up to the congregation of Sitala Swamin. At that time a kingdom with one umbrella was made by low Brahmans, like that of owls at night. In the same way wrong belief existed in the other six intervals between Jinas up to the time of Shanti Jinesa. Because of the destruction of the congregation during these intervals there was unstumbling progress of wrong believers.



Sitalnatha Charitra

May the feet of the Jina^s, Sri Sitala, awakening the world like the rays of the moon awakening the night-blooming lotus, be productive of *emancipation* for you. Blessed Sitala's life, the cause of freedom from passion (coolness) of the ears of the three worlds, will be related.

Incarnation as Padmottara

There is a regal city, named Susima, in the province of Vatsa, the ornament of East Videha in the half of Puskaravaradvipa, Its king was named Padmottara, the best of all kings, like one of the Anuttaravimana-gods who had come. In him, whose command was not *trans-gressed*, who was devoted to *compassion* for all creatures, existed the two emotions, the 'heroic' and the 'tranquil' like full brothers. He was constantly alert in regard to dharma^a, like a king in regard to his treasury, making it increase by many unobstructed devices. With the thought, "I shall certainly abandon this today or tomorrow," he continued to live in *samsara* with indifference, as if living in a foreign country.

One day, he abandoned the great kingdom like a piece of stone and adopted *mendicancy* under Srastagha Suri. Observing the vows without any *transgressions*^a, he, wise, acquired the body-making karma of a Tirthakrt by the *sthanakas* named in the scriptures. When he had passed his whole birth, he became lord of Pranata because of numerous special vows and numerous severe penances.

Incarnation as Sitalanatha Description of Bhadrilapura

Now in this very Bharataksetra in Jambudvipa there is an excellent city, Bhadrilapura, fair with wealth. Its high golden wall encircled by a *moat* has the beautiful appearance of the wall of Jambudvipa encircled by the Ocean. At evening the chain of lights lighted in its rows of shops looked like a golden necklace of the Sri of the city. Because of its great wealth resembling the *quintessence* of Bhogavati and Amaravati, it became the pleasure-ground of libertines and of prominent men. Here people begging for food* are fed with many kinds of food at the food-dispensaries by rich men, like their own people at a festival.

His parents

In this city was established King Drdharatha, whose circle of enemies had been defeated, who had covered the earth-circle, like the Ocean. He was extremely modest about his virtues, which were constantly described by the throng of sages, as if they were vices. He gave to beggars the wealth taken by force from his enemies, as if making atonement for the fault of theft. Kings, falling repeatedly on the ground before him, touching the ground with their bodies*, attained kingship after a long time. Even an atom of instruction in knowledge given by gurus spread in him, very intelligent, like a drop of oil in water.

His wife, named Nanda, delighting the heart, was a virtuous wife, the chief of virtuous wives, like Mandakini[§], the chief of rivers. Even rajahansis were considered to be pupils in the art of walking, as it were, of her who moved charmingly with very, very slow steps. Whenever she spoke with fragrant breath, her speech became a charm for attracting bees. The only similarity to this beautiful woman was in herself. There is nothing similar in extent to the sky. She was sewn firmly in the heart of Drdharatha by her virtues, and Drdharatha was engraved on her mind, as it were.

Birth

Now in Pranata-heaven, King Padmottara's *jiva* completed his life of twenty *sagaropamas*. On the sixth day of the black half of Radha, when the moon was in Purvasadha, King Padmottara's *jiva* fell and descended into Nanda's womb. Then the Lady Nanda, comfortably asleep, saw the fourteen great dreams which indicate the birth of a Tirthankara[§]. On the twelfth day of the black half of

Magha, when the moon was in Purvasadha, Sri Nanda bore a gold colored son, marked with a *srivatsa*^s.*

Birth-ceremonies

Then the fifty-six Dikkumaris the eight living in the lower world, the eight belonging to the upper world, the eight from each of the directions of Rucaka, the four from the intermediate points, and the four from the center of *Rucakadvipa* whose thrones had shaken, came and performed the birth-rites. Sakra, too, came there very quickly, took the Master himself and, surrounded by gods, went to the peak of Mt. Sumeru. Holding the Lord on his lap, the Lord-of-the-sky sat down on the lion-throne on Atipandukambala. Then Acyuta and the other Indras sprinkled the Lord with water brought from the Ocean, rivers, pools, etc. Then Sakra placed the Lord on Isana's lap and bathed him then with water spurting from the tips of the horns of the crystal bulls created (by Sakra). After he had anointed the Lord of the World with divine unguents and had worshipped him with ornaments, etc., Sakra began a hymn of praise as follows:

Stuti

“O moon to the Ocean of Milk in the form of the Iksvaku-family, hail! O sun for driving away the deep sleep of the *delusion* of the world, hail! I hope my eyes, tongue, and arms may be eternal to see you, to praise you, and to worship you. O Master, lord of the tenth *congregation*^{*}, these flowers are laid at your lotus-feet, but the fruit has fallen to me. You have descended to the human world, like a new cloud, giving exceeding joy to *souls* burned by the heat of pain. Today may living creatures have new prosperity from the sight of you, O Lord, like trees from spring. The days which have been purified by the sight of you, those are days to me, but other days are like a night of the black fortnight. People's bad karma is constantly sewn together, as it were, by the soul; now let it be forced loose by you quickly, like iron by a loadstone. Whether I am here or in heaven, or somewhere else, may I be your vehicle, carrying you alone in my heart.”

After he had so praised the tenth Arhat Dasasateksana (Sakra) took him, carried him and placed him at Nanda's side, according to custom.

Life before initiation

Then Drdharatha made a festival with releases from prison, etc.; for the purifying birth of such persons is for the *emancipation* of the world. The name 'sitala' was given to him because the King's body, when it was hot, became cool at Nanda's touch, while he was in the womb.

Attended by gods in the form of boys, the Lord of the World increased in size daily, like the waves of the Ocean attended by Indras of the Veladharins. The Supreme Lord gradually traversed childhood and reached youth from childhood, like a traveler reaching a city from a village.

Ninety bows tall, with arms reaching to his knees, the Lord looked like a tree with large creepers hanging at its sides. Though he was indifferent to objects of the senses, requested by his parents, the Lord took a bride, like an elephant* taking a ball of food.* When twenty-five thousand purvas* had passed, Lord Sri Sitala took the Kingdom from, courtesy to his father. Possessing unequalled strength of arm the Lord ruled his ancestral kingdom fittingly for fifty thousand purvas.

Initiation

Then the Lord's mind became disgusted with living in *samsara*, and the thrones of the Lokantika-gods shook. The gods were enlightened by clairvoyant knowledge to this effect; "In the southern half of Bharata in the continent Jambudvipa, the Blessed One, the tenth Arhat, is desirous of the vow. Therefore we shall now urge him, for that is always our duty." After reflecting so, the gods, the Sarasvatas, etc., came from Brahmaloka, bowed to the Master, and announced: "O Lord, found a *congregation* from *compassion* toward all in this Ocean of existence difficult to cross in the absence of a congregation, like a forest-stream without a ford."

After saying this, the Lokantika-gods went to Brahmaloka and Sitala Swamin gave gifts for a year. 'At the end of this giving, the Indras, whose thrones had shaken, made Lord Sitala's initiation-kalyana-bath. Then the Blessed Lord, the ornament of the three worlds, anointed, with garments and ornaments put on, supported on his arm by Bidaujas, his umbrella, *chauris*, etc. held by other Indras, ascended a jewel of a *palanquin* named Candraprabha. Attended by thousands of gods, asuras, and kings he went to a grove of his own city, named Sahasramravana. Then the Lord, who wished to cross *samsara*, devoted to reaching emancipation, at once took off his ornaments, etc., like a burden. Wearing a garment of devadusya

placed on his shoulder by Sakra, the Lord of the World tore out his hair in five handfuls. When Sakra had thrown the hair in the Ocean of Milk, had returned and restrained the tumult and stood like a door-keeper with folded-hands, the Lord and one thousand kings, observing a two days' fast, made a promise of abstention from *censurable* activities, in the presence of gods, asuras, and kings, in the afternoon of the twelfth day of the black half of Magha, the moon being in Purvasadha. The Lord's fourth knowledge, called 'mind-reading,' arose. The gods, etc. bowed and went to their respective abodes.

The next day Lord Sitala broke his fast with rice-pudding in the house of King Punarvasu in Ristapura. Then the five things, the stream of treasure, etc., were made by the gods, and furthermore King Punarvasu made a golden platform there. Observing numerous special vows, enduring trials, Lord Sitala wandered for three months as an ordinary *ascetic*.

Omniscience

The Teacher of the World went again to Sahasramravana and stood there in pratima beneath a wavy-leafed fig tree. After he had mounted the second pure meditation*, like a soldier a rampart, the Teacher of the World destroyed the ghatikarmas like enemies. On the fourteenth day of the black half of Pausa, when the moon was in Purvasadha, Sitala Swamin's *omniscience* arose.

The samavasarana

Then the Indras of the gods and asuras made a *samavasarana* with three four-doored walls made of jewels, gold, and silver. The Lord entered it by the east door and *circumambulated* the caitya-tree which was one thousand and eighty bows high. Saying, "Homage to the *congregation**,", the Lord seated himself on the eastern throne, and the gods placed his images in the other directions. Then the others, the gods, etc., stood in their proper places, as eager for the Master's voice as peacocks for thunder. Then Vajradhara (Sakra) bowed to Sitala Swamin, touching the ground with his head, and recited a hymn of praise, his hands folded submissively:

Stuti

"O Lord of the Three Worlds, they are fortunate who purify themselves by bathing repeatedly in the water of the copious light from the nails of your lotus-feet. This Bharata is adorned by you like the sky by the sun, like a pool by a *hansa*, like a city by a king. In

the interval between two congregations dharma* was overcome by wrong belief, like light by darkness in the interval between the setting of the sun and the rising of the moon. This world has become blind, its eyes devoid of *discernment*, and goes on wrong paths everywhere, as if confused about direction. False dharma has been adopted by the perplexed people with the idea that it is dharma, false gods with the idea that they are gods, and false gurus with the idea that they are gurus. You, an Ocean of *compassion* by nature, because of its (accumulated) merit have descended to this world ready to fall into the pit of hell. The serpent of *wrong-belief* has been powerful in the world for a long time (but) only until the nectar of your speech flows out. Now the world will have *right-belief* by the departure of wrong-belief, O Lord, just as you had *omniscience* by the destruction of the destructive karmas.”

When Sakra had become silent after this hymn of praise, the Blessed Lord Sitala delivered a sermon in a voice sweet as nectar.

Sermon on Samvara

“In *samsara* everything is *transient*, the cause of various pains. Therefore one must strive for moksa. Moreover, moksa would come from samvara. The *obstruction* of all channels (*ashrava*) is called samvara. It again is divided into *dravya* and *bhava*.* That which cuts off the acquisition of karmic matter is *dravyasamvara*. The *abandonment* of occupation with the causes of existence is *bhavasamvara*. Whatever means can block any channel must be used by intelligent persons for its *obstruction*. One should block *anger*, conceit, *deceit*, and *greed* by *forbearance*, *humility*, *sincerity*, and lack of *desire*, respectively. By means of complete self-control the wise man should destroy objects of the senses which create arrogance from lack of self-control and which resemble poison.

One should subdue activities by the three *controls*, negligence⁵¹⁷ by *vigilance*, and should gain complete self-control by destruction of *censurable* activity. One who is eager for samvara should overcome wrong belief by right belief, and painful and evil meditation* by pure firmness of mind. Just as dust certainly enters the open doors of a many-doored house located at a cross-roads and, when it has entered, is stuck by contact with oil by absorption with it, but it would not enter nor would it be stuck if the doors were closed; or, just as water would enter a tank by all its openings, but would not enter at all if these were closed; or, just as water would enter a boat by cracks, but not even a little would enter if the crack had been stopped up; so, when doors of the channels, activity, etc.,

are blocked up everywhere, there is no entrance of karmic matter into a *soul* possessing abundance of samvara. From samvara there is blocking up of the doors of the channels. Furthermore, samvara is known to have many divisions, likewise, from *forbearance*, etc. Whatever samvara there is in the *gunasthanas*, it is called blocking of wrong belief from the non-rising of wrong belief in those in the higher stages.⁵¹⁸ Also in *partial-control* (*desavirati*), etc.,⁵¹⁹ there is blocking of lack of self-control. In *apramatta*, *samyata*, etc.,⁵²⁰ it is considered blocking of negligence. In *prasantamoha* and *ksinamoha*, etc.,⁵²¹ there would be blocking of the passions, and a complete blocking of activity would exist in the *ayogikevalagunasthana*.⁵²² The wise man should go to the end of existence thus shut up by samvara, like a sea-trader across the Ocean in a boat free from cracks."

Many people were enlightened by the lord's sermon. Some took the vow of *mendicancy* and some the lay-vows. The Lord had eighty-one *ganabhrts*, Ananda, etc. At the end of the Lord's sermon Ananda delivered a sermon. The lords of gods, asuras, and men bowed to the Lord of the World and went to their respective abodes at the end of Ananda's sermon.

Sasanadevatas

Originating in that tirtha, a Yaksha, named Brahma, three-eyed, four-faced, with a lotus-seat, white, with four right arms of which three held a citron^b, hammer, and noose, and one was in the position bestowing fearlessness, and with four left arms holding an *ichneu-mon*, club, goad, and rosary; and Asoka likewise originating there, the color of green gram, with a cloud for a vehicle, one right arm holding a noose and the other in boon-granting position; and one left arm holding a fruit and the other a goad, these two became the messenger-deities of the tenth Arhat. Attended by these two, Lord Sitala wandered for twenty-five thousand purvas* less three months.

His congregation

One hundred thousand monks, one hundred thousand and six nuns, fourteen hundred who knew the fourteen purvas, seventy-two hundred who had clairvoyant knowledge, seventy-five hundred who had mind-reading knowledge, seven thousand omniscient, twelve thousand with the art of transformation, fifty-eight hundred disputants, two hundred and eighty-nine thousand laymen, and four hundred and fifty-eight thousand laywomen formed the lord's retinue as he wandered.

His moksa

When the time for *emancipation* had arrived, the Lord went to Mt. Sammeta and together with a thousand saints began a fast. At the end of a month, on the second day of the black half of Vaisakha, the moon being in Purvasadha, the Master and the saints reached emancipation. Twenty-five thousand parvas as prince, fifty thousand as director of the earth, twenty-five thousand in practicing *mendicancy*; so the total age of Lord Sitala was a hundred thousand purvas.* Nine crores of *sagaropamas* elapsed between the nirvana^s of Suvidhi Swamin and that of Sitala Swamin. The lords of the gods (the Indras) celebrated fittingly a magnificent festival of the emancipation of Sri Sitala who had attained emancipation with the munis; and went again to their respective worlds.

Emancipation will surely result to the one meditating on these biographies of eight Tirthankaras beginning with Sri Sambhava to be meditated⁵²³ upon.

FOOTNOTE

1. **Aspects (*niksepa*):** Everything is to be considered from four: a nama, sthaphana (more usual term than the akrti of the text), dravya, and bhava. In regard to a Tirthankara, nama is the name, i. e., the mere word, and its repetition calls his figure before the mind; sthaphana, the representation, refers to any material representation like the before and after of being a Tirthankara; dravya, Substance, is the essential qualities that will be transformed into a Tirthankara in the future; bhava actual existence, is when he actually becomes a Tirthankara. (Pg-1)
2. **Souls:** are divided into two classes; bhavyas those that can attain *emancipation*, and *abhavyas* those that cannot. (Pg-1)
3. **Multyfacet doctrine:** The 'Multyfacet doctrine' is the Syad-vada, It considers everything from 7 points of view from which the further name, '*Sapta-bhangi*.' (Pg-1)
 1. Syad asti: something is. Existence can be affirmed from one point of view.
 2. Syan nasti: something is not. Existence can be denied from another point of view.
 3. Syad asti nasti: something is and is not. Existence can be affirmed and denied with reference to something at same times.
 4. Syad 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. Syad asti avaktavyam: something is, though it is indescribable. Its existence can be shown.
 6. Syan nasti avaktavyam: something is not, even though it is indescribable. Its non existence can be shown.
 7. Syad asti nasti 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."
4. **Antarangari:** (Internal enemies) The internal enemies are the four passions (kasaya): anger (krodha), conceit (mana), deceit

(maya), greed (lobha); love (raga), and hate (dvesa). They are subdivisions of the fourth category, Papa. (Pg-1)

5. Indra's names and epithets are used for Sakra, the Indra of the first heaven (Saudharma), and the most important of the 64 Indras. (Pg-1)
6. *Congregation: Sadhu, Sadhvi, Shravak, Shravika.* (Pg-1)
7. **Meditation:** *Sitadhyana* the more usual term is *sukladhyana*, the fourth lever of meditation. There is an allusion, of course, to Candraprabha's color, which is white. (Pg-1)

Meditation is of four kinds; two evil and two good 1) *Arta* (painful), 2) *Raudra* (evil), 3) *Dharma* (pious), 4) *Sukla* (pure). Each has four subdivisions as follows:

1. Arta:

- a) Meditating about unpleasant things and the *desire* to become free from them.
- b) Meditating about disease, etc., and the desire to be free of them.
- c) Meditating about the gaining of pleasant things and pleasant feelings.
- d) Performing religion with the desire to get material results in this life and future lives like to be re-born as an Indra or cakravartin (called *nidana*).

This dhyana leads to animal-birth. It is characteristic of those in the first six *gunasthanas*.

2. Raudra:

- a) connected with hinsa, b) with falsehood, c) with theft, d) with the acquisition and protection of wealth. This leads to a birth in hell. It is characteristic of those in the first five *gunasthanas*.

3. Dharma:

- a) Ajnacintana, the teaching of the Jinas.
- b) Apayacintana, meditation on the Karmic Index arising from love, hate, and *delusion*.
- c) Vipakacintana, meditation on the results of karma.
- d) Samsthanacintana, meditation on the form of the universe, which has no beginning and no end, characterized by origination, permanence, and perishing.

Dharmadhyana leads to heaven and to moksa. It is characteristic of those in *gunasthanas* seven to twelve inclusive. See

4. Sukla:

- a) Nanatvasrutavicara (or prthaktvavitarikavicara), meditation on *Substance (dravya)* in its various aspects.

b) Aikyairutavicara (or ekatvavitarakavicara) has the sphere of only one modification (*paryaya*, i.e., origination, continuance, and perishing).

c) Suksmakriyapratipati. Mind and voice activity have already been completely suppressed and coarse bodily activity also. Fine bodily activity, mere breathing, remains.

d) Utsannakriya *apratipati*. All activity is completely suppressed. This belongs only to the kevalin in the fourteenth gunasthana who is in sailesi. Sailesi refers to the outward condition complete absence of any movement. The fourteenth gunasthana, the fourth sukladhyana and sailesi are all practically synonymous. They last only long enough for the utterance of five short vowels (a, i, u, r, o).

8. Tirthakrt-karma is a subdivision of nama (body - making) karma. (Pg-2)

9. For *Dharma*-Religion, Nature, Attribute. (Pg-2)

10. *Atisayas*: These *atisayas*, of which there are 34, are characteristics of the *Arhats*. 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 *atisayas*. (Pg-2)

For a crores of crores of men, gods, and animals to be contained in the space of a *yojana*; speech corresponding to the speech (*bhasa*) 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 300 *gavyutis* there is no sickness, hostility, plague, *pestilence*, excess nor lack of rain, hunger, no fear of oppression from own nor another king: these are 11 *atisayas* arising from destruction of karma. (Pg-2)

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 (*samavasarana*); 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 Crore 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 *atisayas*.

11. All the Tirthankaras, except first, are born in the fourth period

of *avasarpini*, *duhsamasusama*, in which evil predominates. (Pg-2)

12. The love of peacocks for clouds is proverbial. (Pg-2)
13. Kamatha was Parsvanatha's enemy and Dharanendra his well wisher, as the result of an incident in a former birth. (Pg-2)
14. This has especial reference to Mahavira's *compassion* for the god, Sangama who had tried in vain for six months to distract Vira from his meditation. (Pg-3)
15. Tirthankaras: These with the twenty-four Tirthankaras constitute the Sixty-three Famous men. The Ardhacakrins and their enemies, the Pratyardhacakrins, are more commonly called the Vasudevas and Prativasudevas. Krsna was the ninth Vasudeva. The Ramas are the Balaramas, or Balabhadras, of whom Balarama, Krsna's brother, was the ninth. (Pg-3)
16. **Faults of Alms:** 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. (Pg-5)

There are 16 faults, *udgama-dosas* that render food unfit for the *muni* of him arising

1. *Adhakarmika*, the fault in food, etc., which a layman has prepared especially for religious *mendicants*. (Jain Monks)
2. *Auddesika*, addition of food for monks to food already prepared.
3. *Putika*, is food, etc., which is pure on the whole, but contains particles impure on account of the first fault.
4. *Unmisra*, is food, etc., of which a part only had been prepared for the muni in question.
5. *Sthapanakarmika*, is food, etc., which has been reserved for the muni.
6. *Prabhrtika*, is food, etc., which has been prepared for some festivity celebrated because of a muni's presence. E.g., if a wedding feast is in preparation, and the date has been advanced because of the arrival of a muni.
7. *Praduhkarana*, when the layman has to light a lamp, or make a fire, etc., in order to fetch the alms for a muni.
8. *Krita*, when he has to buy the things.
9. *Pramitya*, when he has to borrow the things from someone else.
10. *Paravrtti*, when he makes any exchange of food, etc.
11. *Abhyahrta*, 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. *Malapahrta*, when he has to take the food, etc., from some raised or underground place, or from hanging receptacles.
14. *Acchidya*, when the food, etc., was taken by force from some body for *muni*
15. *Anisrsta*, when a man gives anything from a common store without asking the partners.
16. *Adhyavapura*, when the layman knows in advance that the muni may come and additional food is prepared.

There are also 16 faults, *utpadana-dosas*, that occur if the muni uses any means to make the layman give alms.

1. *Dhatrikarman*, when the muni plays with the layman's children.
2. *Dutakarman*, when muni gives or passes information.
3. *Nimitta*, when he takes the role of a fortune-teller, i.e., he seeks favor by predicting.
4. *Ajivika*, when he makes his birth and family, former occupation, learning, etc., known to the layman.
5. *Vanipaka*, when he professes to be the type of person that the layman favors.
6. *Cikitsa*, when he cures sick person.
7. *Krodhapinda*, when he extorts alms by threats.
8. *Manapinda*, when he tells the layman he has made a wager with other monks that he would get alms from him.
9. *Mayapinda*, when he employs tricks or buffoonery in order to procure alms.
10. *Lobhapinda*, when he goes begging from a *desire* for good fare.
11. *Samstavapinda*, when he flatters the layman, or when he pretends to know someone in his family to gain a favorable introduction.
12. *Vidyapinda*, when he makes a showoff of his learning; or when he conjures a god from whom to get alms.
13. *Mantradosa*, when he does something to oblige the layman.
14. *Curnayoga*, when he performs some miracle, or makes himself invisible and then takes away the food. (Curna refers to magic powder.)
15. *Yogapinda*, when he teaches people spells, tricks, etc.
16. *Mulakarman*, when he teaches them how to obviate evils by roots, charms, etc.; especially the use of a charm in reference to an embryo is abortion etc.

There are 10 faults in the acceptance of the food, *grahanaaisana*

occurred by joint venture of *Muni* and Laymen.

1. *Sankita*, when he takes food about whose purity there is doubt.
2. *Mraksita*, when the food is soiled by *animate* or *inanimate* matter which is not fit for monks usage.
3. *Niksipta*, when the food is placed among animate things.
4. *Pihita*, when the food is covered with animate things.
5. *Samhrta*, when the layman has to take out from one vessel and put into another new vessel the thing to be given.
6. *Dayaka*, when the condition or occupation of the giver forbids accepting alms from him, e.g., a blind man, or a pregnant woman,
7. *Unmisrita*, when the layman mixes up pure and impure food.
8. *Aparinata*, when food has not been properly prepared when there is still life in food to be given.
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 five, faults in the use of alms, *paribhogaisana*.

1. *Sanyojana*, when the muni puts together the ingredients for a good meal.
 2. *Apramana*, when he accepts more than the prescribed amount of food.
 3. *Angara*, when he praises good food, or a rich man for his good food.
 4. *Dhuma*, when he blames poor food, or a poor man for his food.
 5. *Akarana*, when he eats choice food on other occasions than those laid down in the sacred texts.
17. **Asastropahatam:** I.e., the life in water is not destroyed. Boiling is the most usual method, but others may be used, such as mixing salt water with fresh, putting in ashes, etc. Sastra (Weapon) here applies to any means of making water inanimate. (Pg-5)
18. **Uttaraguna:** The *mulagunas* are the same as the *mahavratas* and therefore 5 in number. The *uttaragunas* are any additional acts of self-denial. Pindavisodhi has 4 subdivisions the 4 kinds of food; *Samiti* 5; *bhavana* 25, (each mahavrata has 5 supporting clauses, *tapas* 12; pratima 12 (sadhupratimas); *Abhigraha* 4, with reference to *Substance*, time, place, and condition. (Pg-5)

19. There is double meaning here. The words also mean 'at the rise of waters'. (Pg-7)
20. Indifference to the body by one standing or sitting the arms hanging down is called *kayotsarga*. (Pg-8)
21. May you obtain dharmalabha. (Blessings to gain religion) (Pg-8)
22. Of course, there is no rain in the autumn. (Pg-8)
23. **Vartamana Yoga**: The phrase '*Vartamana yoga*' is still used in reply to an invitation to come for alms. The *sadhu* will not commit himself, as by doing so, some fault might be committed in case he does not fulfill. (Pg-9)
24. **Shrutkevali**: One who knows all the scriptures thoroughly and his vocational Knowledge is as good as *Shrutkevali*. (Pg-9)
25. **Ahamindras**: In these two heavens, the highest, the gods have no distinction of rank, and all are called 'Ahamindras.' (Pg-10)
26. **The nine categories**. *Jiva*, *Ajiva*, *Punya*, *Papa*, *Ashrava*, *Samvara*, *Nirjara*, *Bandha* and *Moksha*. (Pg-10)
27. But the five-sensed creatures without intelligence (*asanjinin*) are considered to have only 5 paryaptis, as mind is lacking; or only a little mind-*Substance* is present. (Pg-10)
28. **Badaras** when something can be grasped by any of the senses. E.g., air cannot be seen, but can be felt. (Pg-10)
29. **Pranas**: In addition to the paryaptis, jivas have *pranas*(*vitalities*).
One-sensed jivas have 4 *pranas*: body, breathing, term of life, touch. (Pg-10)
Two- ,, ,, 6 ,, :taste and speech added.
Three- ,, ,, 7 ,, : smell is added.
Four- ,, ,, 8 ,, : sight is added.
Five- ,, ,, without intelligence have 9 *pranas*: hearing is added.
Five- ,, ,, with intelligence ,, 10 ,, : mind is added.
30. Duhkhotpada and sanklesa, respectively. This is a Jain distinction, not inherent in the words themselves. (Pg-11)
31. The conventional *Dharma*, *artha*, *kama*, *moksa*. (Pg-11)
32. **Gaurava**: The three are *rasa*, *rddhi*, and *sata*, choice food, riches and high position, and pleasure. (Pg-11)
33. **Gupti**: Control of mind, body, and speech. (Pg-11)
34. **Samiti**: Irya, care in walking not to injure any living thing; bhasa, care not to injure anyone by speech; esana, care to eat only pure food; adananiksepana, care in regard to handling possessions; pratisthapana, or utsarga, care in regard to sanita-

tion. (disposal of body waste etc.) (Pg-11)

35. **Silanga:** 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 Prakrit sloka, where one word stands for all the divisions of its class, the peronotation of combination there off (Pg-11)

Je no karanti manasa nijjiyaharasannasoini

Pudhuhavikayayarambham, khantijua te mum 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.).

36. *Samyag-darsana,-Jnana,- charitra.* (Pg-11)

37. **Samyama:** (17 type) (Pg-11)

1-9. Abstaining from causing injury to 9 forms of life i.e. life in earth, water, fire, wind, and vegetation, 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 for observing restraint.

13. Carefulness in regard to sanitation.

14. Cleaning utensils, etc

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

38. *Brahmacarya.* (Pg-11)

39. Obligatory for laymen and monks, respectively. (Pg-12)

40. **Darshan:** *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. (Pg-12)

41. *Yatidharma* These are binding on the layman also, proportionately. (Pg-12)

42. **Anubandha:** The worst degree of anger, or of the other passions. It lasts all this life, or even into another birth. (Pg-12)

43. *A gavyuti*, in Jain mensuration, is the fourth of a *yojana*, i.e., it equals two miles. (Pg-15)

44. **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 *Yugalik* (Twin)-hairs that have grown within seven days. If one hair is withdrawn every

hundred years, the time required to empty the vessel is a *pa-lyopama*. (Pg-15)

45. **Parisaha:** (Self endurance) 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 un-cleanliness, kind treatment (should not be influenced by it), knowledge, ignorance, and *Right-belief*-doubt. (Pg-17)
46. **Bhavana:** *Maitri* (friendliness to all creatures), *pramoda* (showing respect to one (sadhus) having superior *qualities*), *karunya* (*compassion*, for the (suffers) suffering), *madhyas-thya* (indifference to the disrespectful). (Pg-17)
47. 'The shade of a bank' does not seem especially dangerous, but during the monsoon river embankments frequently break, and there is an idea of danger associated with them. (Pg-18)
48. **Paramadhami:** These are demons engaged in torturing Souls in hell. There are 15 divisions of them. (Pg-19)
49. This incident occurs in the Pancatantra-Parables (Pg-22)
50. **Pakhandins** always used. (Pg-22)
51. A follower of left-hand Sakti. (Pg-24)
52. The *Melia azadirachta*, vern, neem. Its fruit is noted for its bitterness. (Pg-24)
53. 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 senses. (Pg-24)
54. **Gati:** There are four of these, divine (deva), human (manusya), animal, subhuman (tiryanca), and hell-being (naraka). They belong to namakarma. (Pg-24)
55. **Ksamayitva:** It is still the custom for a person, on taking initiation, to ask forgiveness for any fault from his family and also others, especially anyone with whom any hostility existed. If absent, he even writes. At the same time, he bestows forgiveness. Sadhus do this twice daily in ritual. Laymen ask and *bestow* forgiveness at least on the last day of paryusana, the most important Jain festival. (Pg-26)
56. **Food:** *Asana*, solid food; *pana*, drink; *khadya*, fruit; *svadya*, betel, dry, ginger, etc., usually taken after meal. (Pg-26)
57. **Samadhi**, concentrated abstract meditation. It differs from the early stages of dhyana which involve meditation on an ob-

- ject. It is practically the same as *Sukla-dhyana*. (Pg-26)
58. **Pancaparamesthinamaskriya:** Namō arihantanam, namō siddhanarh, namō ayariyanam, namō uvajjhayanam, namō loe sabbasa-hunam. Homage to the *Arhats*, Siddhas, Acharyas, Upadhyayas, and to all the Sadhus in the world. (Pg-26)
59. 'Birth' is not a strictly accurate translation of upapada, The gods and hell-inhabitants are not 'born,' in word but come into existence by spontaneously. Erupt. (Pg-26)
60. Sayanasamputa: The usual description of the couch is 'high on both sides and depressed in the middle' (Pg-26)
61. **Dhatu** these are chyle, blood, flesh, fat, bone, marrow, semen. (Pg-26)
62. **weapons (Sastra)** (Pg-27)
1. cakra, discus,
 2. dhanus, bow,
 3. vajra, thunderbolt,
 4. khadga, sword,
 5. ksurika, knife,
 6. tomara, javelin (Hindi),
 7. kunta, lance,
 8. trishla, trident,
 9. sakti, spear,
 10. parasu, axe,
 11. maksika?
 12. bhalli, a kind of spear or lance. This is also the vernacular meaning, 'A kind of arrow.'
 13. bhindimala, sling.
 14. musti, hilt?
 15. lunthi?
 16. sanku, dart,
 17. pasa, noose,
 18. pattisa, 'spear with sharp edge or some other weapon with three points'
 19. rsti, 'spear, lance, sword,'
 20. kanaya (kanaka), arrow
 21. kampana?
 22. hala, plough-share,
 23. musala, mace,
 24. gulika, a ball as a missile,
 25. kartan, knife.
 26. karapatra, saw,
 27. taravari, one edged sword,

28. kuddala, pick-axe
29. dusphota?
30. gophani, sling
31. daha? perhaps a fire-arm of some kind,
32. ciaccusa?
33. mudgara, hammer,
34. gada, club,
35. *ghana*, 'Iron club, mace, weapon shaped like a hammer',
36. karavalika, 'A cudgel, short club, or wooden sword, a sword or one edged knife'
63. **Musical Instruments:** Drums, stringed instruments, perforated (such as flute), and solid (like *cymbals*). (Pg-27)
64. **Upayoga**, a technical term meaning the expression of the activity of the *soul* through *Jnana* and *darsana*, knowledge and perception. (Pg-27)
65. **Gramatraya:** A grama is a 'collection of notes,' i.e., a scale. The conventional three are sadja, madhyama and gandhara-grama. The first two were made on earth, the third in heaven, according to the Sangitamakaranda. (Pg-28)
66. *Cephalandra indica*: Its fruit is scarlet when ripe, and is commonly used as a synonym for unsurpassable redness. (Pg-28)
67. Birth-nuclei: There are 84 lacs of species of birth-nuclei. (Pg-30)
68. Narakasaadba: Hell-inhabitants and jivas arising from *coagulation* are neuter, *napunsaka*. (Pg-31)
69. The *Mucuna pruriens*, a plant causing great irritation. (Pg-32)
70. 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. (Pg-33)
71. These are the second and third divisions of *Matijnana*. (Pg-34)
72. 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. (Pg-36)
73. The Churning of the Ocean, during which Sri was churned up and taken by Visnu as his wife. (Pg-36)
74. The ocean is Visnu's dwelling-place between the Kalpas. He is represented as reclining on Sesanaga, or on a lotus. (Pg-37)
75. **Ayurveda:** Removal of any Substance which has entered the body; cure of diseases of the eye or ear, etc., by sharp instru-

ments; 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. (Pg-38)

76. The worms were Heated by the oil. (Pg-40)
77. In actual practice the caturtha affects three days but the fast is for a single day only. 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 sastha affects four days, the astama five, etc. (Pg-41)
78. They took alms where they would not be missed, nor cause any trouble to the giver, as bees take honey for hewers. (Pg-41)
79. This refers to the *yatidharma*. (Pg-41)
80. *Sagaropama*: Ten crores of *palyopamas* make a *sagaropama*. (Pg-41)
81. **Abhigraha**: Abhigrahas are special vows taken by sadhus according to their particular notions. They relate to Substance, place, time, and condition. A famous example is the resolution of Mahavira to break his fast only if he were offered kulmasa 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. (Pg-42)
82. **Classes of Karma**: Four of the 8 classes of karma are 'destructive': *knowledge-obscuring*, *faith-obscuring*, *obstructive*, and *deluding*. (Pg-42)
83. One province of Videha is equal to all of Bharata and the conquest of one is sufficient to make a cakravartin so in each a cakravartirs rises. (Pg-42)
84. The preaching-hall erected by the gods for the Tirthankaras. (Pg-42)
85. 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 Swati, it turns into pearls in 9 days. (Pg-43)
86. Kusa, or darbha, is *Poa cynosuroides*, a sacred grass used in some sacrificial ceremonies. It is considered very undesirable in cultivated ground. (Pg-43)
87. The traditional original Jain canon. (Pg-43)
88. It 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. (Pg-45)

89. **Janghacarana** and **vidyacarana** are two well-known types of flying ascetics, and are described in many places and having good conduct. He flies by use of his legs and supports himself on the sun's rays. He goes to Rucakavaradvipa 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 *Labdhi*, with the resultant decrease in the time devoted to penance by which he acquired the *Labdhi*.

The *vidyacarana* acquires the power of flying by his learning and by fasts he flies by the support of learning. He goes to *Manusottara* in one jump and arrives at Nandisvara 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.

(Pg-45)

90. Nandana is a half-way garden on Meru. (Pg-45)
91. E.g., when they went to Meru, they went in two jumps and returned in one. (Pg-46)
92. The faults of right belief in addition to *doubt(sanka)* are: acceptance of other doctrines (*kansa*); hate of the Tirthankaras' speech (*vicikitsa*); praise of false doctrine (*mithyadrsti-prasansana*); acquaintance with false doctrine (*°samstava*). (Pg-46)
93. **Darshan**: The *gunas* are: firmness in Jain doctrine (*sthairya*); *promulgation* of Jain doctrine (*prabhavana*); *devotion* to Jain doctrine (*bhakti*); expertness in it (*kausala*); service to the tirthas (*tirthaseva*). The Tirtha is either dravyatirtha, places where the Tirthankars were born, received initiation, *Kevalaj-nana*, and attained moksa; or bhavatirtha, the fourfold congregation, or the chief ganadhara. (Pg-46)
94. **Darshan**: The characteristics (*laksana*) are: *tranquility* (*sama*); *desire* for *emancipation* (*samvega*); disgust with the world (*nirveda*); *compassion* (*anukampa*); faith in the principles of truth (*astikya*). (Pg-46)
95. **Avasyaka**: (1) "The samayika consists in an endeavor to refrain from the commission of all points of sin for a certain period of time, usually an antaramuhurta (about 48 minutes) every day (any time of 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 under-

takings of which our worldly personality is made up. The most valuable gain from samayika is the cultivation of an ever-growing feeling of equanimity, that well-balanced state of mental quietitude and serenity which is the foremost attribute of divinity.....The Samayika consists in:

- ↯ repenting for the faults committed in the past,
- ↯ resolving to abstain from particular sins in future.
- ↯ renunciation of personal likes and dislikes,
- ↯ praise of Tirthankaras,
- ↯ devotion to a particular Tirthankara,
- ↯ withdrawal of attention from the body, and its being directed towards the souls.

- 2) caturvinsatistava, praise of the twenty-four Arhats; 3) vandana. homage to those having the mula- and uttara-gunas; 4) pratikramana, repentance for any fault committed; 5) kayotsarga, cure of spiritual faults (by meditation); 6) pratyakhyana, determination to avoid faults in future. **(Book-1, FN-95)**

10 samacari, practices of sadhus.

Iccha 'Acting voluntarily'; i.e., if anyone 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 Sadhu wishing help from another.

Miccha (mithya), 'declaring an act to be false'; i.e., if a Sadhu be betrayed into doing any act inconsistent with his life, he is to own it in his heart to be false or wrong; i.e., he is to express repentance (pascattapaccara). i.e. like saying 'sorry'

Tahakkara (tathakara), '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.)

Avasyaki 'Acting unavoidably'; e.g., if a Sadhu, who should never unnecessarily come out of his shelter (upasraya), finds it necessary to leave it, he should, on coming out, say, "It is necessary." (to **comeagian**)

Naisedhiki 'warding off other business'; i.e; avoidance of anything that would interrupt his concentration. When he goes to the temple, he says 'nisihi' three times; when he leaves he says avasahi'; when he returns to his shelter, he again says 'nisihi,' 'Avasihi is

the reverse of 'nisihi,' he is to engage in any necessary work while outside. He says the words three times with reference to mind, speech, and body.

Apucchana (aprcchana), '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.

Padipuccha (pratiprccha), '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.

Chandana (chandana), 'Invitation'; e.g., if a Sadhu returns from begging food, he is to invite the other Sadhus, who remained at home, to share his meal.

Nimantana (nimantrana), 'making an offer'; e.g., if a Sadhu has no food for himself.

Uvasampaya (upasampat), 'receiving initiation'; i.e., if anyone goes to an Acharya to receive from him initiation or further instruction in matters of knowledge, faith, and conduct, he is to acknowledge himself as his disciple (sisya).

96. **Vaiyavrtta**: The 10 persons entitled to service are: *acharya* (head of a group of monks); *upadhyaya* (preceptor); *sthavira* (a *muni* 60 years old, or one who has been initiated 20 years, or a very learned muni); *tapasvin* (ascetic); *glana* (a sick muni); *saiksaka* (a young muni); *sadharmika* (a co-religionist); *kula* (a group of sects); *gana* (a group of kulas); *sangha* (a group of ganas). 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. (Pg-47)

97. **Darshan**: These are some of the 8 divisions of *prabhavana* 1) *Pravachani*, one who knows the scriptures; 2) *dharmakathin*, one who delivers admirable religious lectures; 3) *vadin*, one who control's debates; 4) *naimittika*, one who knows or teaches prognostication; 5) *tapasvin*, one who practices severe penance; 6) *vidyavat*, one who has the vidyas, Prajnapti, etc., as

attendant deities; 7) *siddha*, one who has obtained magic powers; 8) *kavi*, one who composes literary productions. (Pg-47)

98. **A purva**=8,400,000 X 8,400,000 Year(Pg-47)

99. **Death:** Seventeen kinds of death are recognized of these, three are from fasting (*anasana*). i) *Bhaktapratyakhyana*: in this he makes a confession to his guru in presence of other sadhus, adopts *Samlekhana*, 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) *Ingini*: he makes confession, etc., as before. Rejects water also. Is allowed to move within a limited space, ie. from shade to sun and vice versa; but cannot be assisted by anyone else. 3) *Padapopagamana*: 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. (Pg-49)

100. The plantain tree is very delicate and the jujube very thorny. (Pg-49)

101. **Elephant:** "The elephant is of four kinds according to its race; either a Bhadra (propitious), Mandra (pleasing), Mrga (deer), or a Misra (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." (Pg-50)

102. A throw of dice, evidently lucky. (Pg-50)

103. Sarasas are proverbial as inseparable friends. (Pg-53)

104. **Samsthana:** Caturasrasusamsthana 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) *Nyagrodhaparimandala*, the body is like a banyan-tree; the upper part is symmetrical but the lower does not correspond. 3) *Sadi* 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) *Vamana*, 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, 6) *Hunda*, in which every part of the body is mis-shapen. (Pg-53)

105. **Samhanana:** Vajrasabhararacasamhanana there are also 6

varieties of joints, of which this is the best and first kind. *Vajra* is a 'bolt,' *rsabha*, a 'collar or binding; *naraca*, 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 '*rsabhanarac*'; the third kind (*naraca*) is joined only by the double mortise; the fourth (*ardhanaraca*) 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 (*chevata*) the bones only touch each other. (like the present, ours) (Pg-54)

106. I.e., dark. (Pg-54)

107. The light emmiters. (Pg-55)

108. **Planet:** The cruel planets are Sani (*Saturn*), *Mangala* (Mars), *Ravi* (Sun), *Rahu*, and *Ketu*. The favorable ones are *Budha* (Mercury), *Sukra* (Venus), *Brhaspati* (Jupiter), and *Candra* (Moon). (Pg-56)

109. The three are voice, foot and goad. (Pg-57)

110. the twins had lived for numberless *Purvas* of years(Pg-58)

111. **Vimana:** The word *vimana* 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 *vimana* is always made to represent the aerial car. (Pg-59)

112. **Rajlok:** The height of the universe. 14 *Raju* is, in most of the tests, a *Rajlok* is defined as the diameter of the *Svayambhura* ocean. (Pg-59)

113. It is customary for students and teachers in Indian schools (old style) to rise very early, about 4: 00 a.m. (Pg-61)

114. In the continent *Rucakadvipa* 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 *Dikku-mari*. (Pg-62)

115. Plantain is still used for temporary constructions in the temples and festivals. (Pg-62)

116. I am told by Guajarati's that this still exists in some parts of Gujarat, and is supposed to give long life of the child. (Pg-63)

117. The *Tirthankaras* possess at birth three of the 5 kinds of knowledge: i.e., *mati*, sense-knowledge, *sruta*, study knowledge, and *Avadhi*, clairvoyant knowledge. (Pg-63)

118. **Kalyanaka** is a technical word for 5 important occasions in the life of a *Tirthankara*: conception, birth, initiation, attain-

- ment of *omniscience*, and nirvana. (Pg-63)
119. The bell in Sakra's palace. (Pg-64)
120. The Mountain-range Himavat is the southernmost of the seven ranges of Jambudvipa and the northern boundary of Bharata-varsa. Three rivers rise in it: Ganga and Sindhu flowing to the south, and Rohitansa flowing to the north. (Pg-65)
121. **Auspicious-8:** The 8 auspicious things are: svastika, srivatsa, nandya-varta (three auspicious signs), vardhamaua (powder-flask), bhadrasana (throne), kalasa (pitcher), darpana (mirror), matsyayugma (Twin Fish). (Pg-65)
122. **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. (Pg-69)
123. **Bodies:** There are 5 kinds of bodies: i) *audarika*, the ordinary human body and subhuman forms 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 format will by those possessing it; 3) *aharaka*, which can be acquired by one who knows the 14 *Purvas*. 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) *karmana*, 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. (Pg-71)
124. Apparently a kind of flute. It is defined as being made of pure copper, hollow in the middle. (Pg-71)
125. Cucculus melanoleucus. According to literary convention, it subsists on rain-drops. (Pg-72)
126. As attendants of Kubera, the Yaksas are the traditional suppliers of wealth. (Pg-75)
127. **Sakrastava** 'Homage to the *Arhats*, the rerored Ones, Founders of the *congregation*', Self enlightened, Best of men, Choice lotuses among men, Choice perfume elephants among men, Best of the people (loka= bhavyaloka), Lords of the people, Benefactors of the people, Lights to the people, Makers of light to the people, Givers of fearlessness, Givers of vision, Givers of the path, Givers of protection, Givers of enlightenment, Givers of *Dharma*, Teachers of *Dharma*, Leaders of *Dharma*, Charioteers of *Dharma*, Cakravartins of the four

fold *Dharma*, Possessors of unobstructed best knowledge and belief, Possessing freedom from error, Kevalini, Givers of victory, Achievers of the passage (of the ocean of existence), Makers of the passage, Enlightened, Makers of enlightenment, Emancipated, Makers of *emancipation*, Omniscient, Omnipotent, 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.' I praise in the three ways all emancipated *Souls* of the past, future, and present.

(Pg-76)

128. These gods are servants of Kubera(Pg-79)
129. Yavas are the lines beneath the joints. *Vapi* (step well) is one of the marks on hand or foot. (Pg-79)
130. *Srivatsa*, originally a curl of hair, came to be a mark with the general shape of 4 petals, frequently represented enclosed in a rectangular background. (Pg-81)
131. I.e., the fable of the fruit falling unexpectedly just when the crow was under it., and killing it. (Pg-81)
132. The two wives of the god of Love. (Pg-82)
133. The Council-hall in the cities of the gods. (Pg-84)
134. Now this application of ointment is made morning and evening for three days in succession to both bride and groom. During this time they cannot move from the house. After the third day they take the bath. (Pg-84)
135. It is customary to draw a circle when invoking a deity. (Pg-85)
136. 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 Ashoka tree leaves 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. (Pg-86)
137. The mainphala, a small apple-like fruit, is tied to the wrist of the bride and groom in Gujarati weddings. Mainphala is the *Randia dumetorum*. (Pg-88)
138. The pippal is one of the trees most frequented by the lac-insect. (Pg-89)
139. A game of tossing and catching pebbles played by girls in Gujarat. (Pg-89)
140. "In general acceptance the moonstone is formed from the

- coagulation* of the rays of the moon, and dissolves under the influence of its light.” (Pg-91)
141. **Measure:** Manonmanavamanani pratimanani these are subdivisions of dravyapramana, itself a subdivision of *pramana*. Dravyapramana is of 2 kinds: pradesanispanna and vibhaganispanna. The latter has 5 divisions: *mana*, measure by bulk, both solid and liquid; *unmana*, measure by weight; *avamana*, linear measure; *ganita*, numerical measure; and *pratimana*, which is another measure by weight by *gunja*, etc., such as jewelers and goldsmiths use. (Pg-91)
 142. *Upasana* is explained. (Pg-91)
 143. Interpretation is that it refers to the giving in marriage by Rsabha of Brahmi to Bahubali and of Sundari to Bharata; i.e., contrary to the custom of twin-marriage, the girls were given to their half-brothers. (Pg-92)
 144. Ashok and Bakula: These trees are said to blossom from this treatment by women. (Pg-97)
 145. 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*) (Pg-97)
 146. These Rain clouds are generally spoken of as a beneficial variety, conducive to fertility of the earth. (Pg-99)
 147. It enables one to know the mental processes of others. (Pg-101)
 148. The Tirthankaras initiated no one before they became Kevalins, so these kings who took initiation at the same time as Rsabha were self-initiated. (Pg-101)
 149. The kimpaka (Tricosanthes) has a very good taste. (Pg-103)
 150. Capparis aphylla: A thorny desert plant. (Pg-109)
 151. A kind of *partridge*, said to live on moon-beams. (Pg-109)
 152. This refers to the eleventh incarnation. (Pg-109)
 153. These 5 divine 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. (Pg-111)
 154. Non Kevalin: I.e., *chadmastha*. ‘One who still has four ghati-karmas.’ (Pg-111)
 155. Foot-print of Lord Rshabha. (Pg-111)
 156. Sukra was the very wise *preceptor* of the Daityas. (Pg-112)

157. Prayaga was situated at the junction of the Ganges and Jamuna, the modern Allahabad. (Pg-112)
158. Serpent-hoods contain jewels. (Pg-113)
159. The seventh gunasthana. (Pg-114)
160. Only 3 *kasayas* were destroyed at this stage. Slight remind. (Pg-115)
161. **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.” (Pg-115)
162. Indra’s car. (Pg-115)
163. **Makaraketu** (Love) approaches Siva when he is engaged in meditation with the intention of inflaming him with love for Parvati. But Siva sees him and darts fire from his third eye which consumes Makaraketu. (Pg-116)
164. Balipatta is a platter with low legs, made of wood or metal, used to hold offerings in important temple functions. It has the 8 *auspicious things* carved or made in relief. (Pg-116)
165. The hand held erect with the palm out, *abhayada*. (Pg-116)
166. The *Tumbrus* are a subdivision of the *Gandharvas*, who are a subdivision of the *Vyantaras*. (Pg-116)
167. **Kos**: Gau One-fourth of a *yojana*. The *yojana* is eight miles, approximately. (Pg-121)
168. That is, everyone human and animals could understand as if this speech were in his own language. (Pg-123)
169. **Mati-Jnana**: There are 4 sub-divisions of *Jnana*, ‘sense-knowledge.’ *Avagraha* is perception of something by the senses; *iha* (or *uha*) is the *desire* to know more about it; *avaya*, finding out the fact in the case; *dharana*, 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. (Pg-123)
170. **Purvas (14)**: The *Purvas* have been lost and also the twelfth Anga to which they belonged. 11 *Angas* are extant, 12 *Upan-gas*, 10 *Prakirnakas*. In addition to these, 6 *Chedasutras*, 2 *Sutras* (*Nandi and Anuyog*) and 4 *Mulasutras* constitute the present accepted canon. i. e. 45 agams. (Pg-123)
171. **Avadhi-Jnana** is clairvoyant knowledge of physical objects. Its 6 sub-divisions are; 1) *ananugamika*, it is extinguished if they change place; 2) *anugamika*, it is not extinguished; 3) *hiyamanaka*, in some its sphere of influence is greatly dimi-

nished or it disappears completely; 4) vardhamanaka, its sphere of influence increases greatly; 5) an avasthita, in some cases it is fluctuating or intermittent; 6) avasthita, constant and unfluctuating. (Pg-123)

172. **Manahparyaya-Jnana** is the power to read other persons' thoughts. Vipula perceives the finest details of mental processes, and its possessor never loses it. (Pg-123)
173. **Span of Karma:** These are maximum figures. *Ayus* is not given here, but it is 33 *sagaropamas*. The minimum of feeling is 12 muhurtas (one=48 min.); of family and body-making 8 muhurtas; and of the others an antarmuhurta. (Pg-123)
174. **Karanas:** There are 3 of these karanas, yathapravrttikarana, *apurvakarana* and *anivrttikarana*. They are *soul* processes by which karma is destroyed. By the yathapravrtti a huge reduction in the length of time of the karmas is to be achieved. The feeling that *samsara* is full of sorrow and misery should arise in the mind. When the duration of the karmas (except *ayus*) is reduced to less than a crores of crores of *sagaropamas*, one approaches the cutting of the karmic knot. *Apurvakarana* makes a further reduction of karmas. In this, one manifests the *desire* to remove the worst type anantanubandhi of the 4 passions. In *anivrttikarana* lie actually controls the worst type of 4 passions. The 3 darsanamohaniyakarmas 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 karanas* must be performed than he reaches the fourth gunasthana and he gets *samyaktva*. *Apurvakarana* is repeated in higher degree in the eighth gunasthana and *anivrttikarana* in the ninth gunasthana. The second time caritramohaniya-karma is destroyed. (Pg-123)
175. Less than a *palyopama* less. (Pg-124)
176. While engaged in *anivrttikarana* one makes a gap of wrong-belief karma. (Pg-124)
177. **Aupasamika-Jnana:** These 2 kinds of *aupasamika*. They are not connected. The first is the same mentioned a few lines earlier as being 'Innate.' This occurs only once. The second *aupasamika* may be lost and regained as many as 4 times. It may exist from the fourth to the eleventh gunasthana. (Pg-124)
178. This exists only in second gunasthana. (Pg-124)
179. **Gunasthanas:** This exists in *gunasthanas* 4-11, and has a minimum duration of an antarmuhurta, and a maximum of 66 *sagaropamas*. Plus, time. (Pg-124)

180. This refer to the ladder for destruction of *darsana-mohaniya* karma, not caritramohamya. (Pg-124)
181. Vedaka: Some authors omit *vedaka*. It is the summit of *ksayo-pasamika* and the foundation of *ksayika*. It lasts only 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*. (Pg-124)
182. This is *imperishable* in reality, as even siddhas possess it, but so far as one birth is concerned its minimum, duration is an antarmuhurta and its maximum 33+ *sagaropamas*. It may be acquired in any gunasthana 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 Jinakalpa, i.e., when it is possible for a Tirthankara to appear. For Bharataksetra this is in the third and fourth divisions of *avasarpini*. (Pg-124)
183. The 7 prakrtis are the 3 darshanamohaniyakarmas and the worst degree of the 4 passions. (Pg-125)
184. Of the 8 kinds of knowledge described, the first there are faithless knowledge. (Pg-125)
185. "One should have no relations with gods, man beings, or animals of the opposite sex, should not encourage Others. or cause others to do so, by speech, thought, or deed." (Pg-126)
186. Up and down, in addition to the usual eight. (Pg-126)
187. The thing so of momentary use are such as food, drink, bath, and incense things that can be used only once. Things of repeated use are such as clothing, ornaments, beds, seats, vehicles, Servants etc. (Pg-126)
188. The four moon-days Chatusparva are the eighth, the fourteenth, the full moon, and the day before the new moon. That makes six days. The fourteenth would always fall before the full moon and day-before-new moon, so making two days in succession. (Pg-127)
189. According to tradition, these belonged to the twelfth anga which is lost. (Pg-127)
190. **View point's of a thing 3:** *Substance (dravya)* is e.g. the material from which a pot is made; color is one of its *qualities(guna)*; but the color might change (*paryaya*). (Pg-127)
191. **Vasaksepa:** 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 and Occasions such as the Paryusana. (Pg-127)
192. *Paurusi*: The Tirthankaras preached during the second period, of the day which began at 3hrs after sunrise. (Pg-128)
193. Prastha is a bulk measure. (Pg-128)
194. The fingers pointing down and the palm out. (Pg-132)
195. Both the skin and umbrella had this power. (Pg-132)
196. These are rainy-season birds. (Pg-133)
197. A place in which to observe the pausadha-vow. (Pg-133)
198. Indra's charioteer. (Pg-134)
199. In this the tips of the fingers are joined to the thumb. (Pg-134)
200. 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. (Pg-137)
201. I am in *doubt* whether this should be taken as a proper name, as I find on 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. Interprets it as meaning. 'having death at its back,' 'black-backed' (Pg-137)
202. The *Artemisia vulgaris*, or wormwood, supposed to be an antidote for snake-bite. (Pg-138)
203. Kamala: I.e., the day-blooming lotus (Pg-139)
204. This refers to a conventional list of 14 ornaments hara, necklace; 2) addhahara (ardhahara), half-necklace; 3) iga. Cf. H. ikka, an ear-ring consisting of a single pearl (Bates); 4) kanaya (kanaka), gold; 5) rayana (ratna), jewel; 6) muttavalī (muktavali), string of pearls; 7) keura (keyura), armlets; 8) kadā (kataka), anklet. 9) tudia (trutita), bracelet; 10) mudda (mudra) ring; n) kundala, ear-ring; 12) ura-sutta (urasutra), pearl-necklace hanging on the breast; 13) culamani (cudamani), crest-jewel; 14) tilaya, tilaka. (Pg-141)
205. The nikutanam of the ed. must be emended to niskutanam of the. But still it is not clear. Niskuta, 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 nimnanam. (Pg-141)
206. The compound here is maharghyasvalpabhusana. (costly but few) (Pg-142)
207. The same as trasanadi. (Pg-144)
208. The sarabha attacks the cloud with the idea that it is an elephant. (Pg-146)
209. **A horse**: The gaits of a horse dhorita, 'like a mongoose, heron, peacock, or boar'; valgita, which seems to be 'gallop';

pluta or planghana, 'resembling the gait of a bird or deer'; ut-tejita or recita, 'a gait with moderate speed'; utterita, or upa-kantha, or askandita, 'jumping with all the feet as if in *anger*,' apparently 'bucking.' (Pg-148)

210. For the formation of the universe from Brahma's egg.
(Pg-149)
211. Moon is seen in absence of sunlight likewise. (Pg-150)
212. There is a proverb: Kale ke age chirag nahin jalta: No lamp will burn before a black snake. Because it is supposed to carry a bright jewel in its head. The 'black snake' is a black cobra, Coluber Naga, the most deadly species. (Pg-151)
213. **Svayamvara:** A ceremony in which a girl chooses her husband, over whom she throws a *wreath*. (Pg-155)
214. One of the 8 sources of pearls: clouds, elephants, fish, serpents, bamboos, couch-shells, boars, and oyster-shells.
(Pg-157)
215. **Guilds:** The list of 18 guilds (craftspeople) (Pg-160)
 1. Kumbhara (kumbhakara), potter.
 2. Pattailla (desi), head of a village.
 3. Suvannakara (suvarnakara), goldsmith,
 4. Suvakara (supakara), cook.
 5. Gaudhavva (gandharva), musician.
 6. Kasavaga (kasyapa), barber.
 7. Malakara, gardener.
 8. Kacchakara (kaksakara), rope-maker
 9. Tathbolia (tambulika), pan-maker.
 10. Cammayaru (carmakara), leather-worker.
 11. Jantapilaga (*yantrapidaka*), presser of grain.
 12. Ganchia (desi=varuda), cane-splitter.
 13. Chimpaya (desi), cloth-printer.
 14. Kansakara (kansyakara), brassworker.
 15. Sivaga (sivaka), sewer.
 16. Guarakshaya gopala, *cow*-herd.
 17. Bhilla.
 18. Dhivara, fisherman
216. The Anas Casarca, the ruddy goose. It is separated from its mate at night, and mourns for the dawn, traditionally.
(Pg-161)
217. The twenty-first and twenty-second constellations. In the grouping of the constellations, Citra and Svati form the sixth group. (Pg-161)
218. There are fourteen main rivers in Jambudvipa. (Pg-162)

219. Bharata's wife. (Pg-163)
220. **Acamamla:** The same as acamla. such as plain cooked rice and flour cakes. Salt, pepper, dry ginger may be used; but no ghi nor anything sweet. Water is taken. (Pg-164)
221. Salt and mustard are waved over a person's head to remove effects of evil eye, etc. (Pg-165)
222. The wall around Jambudvipa has 4 gates. (Pg-165)
223. With Jains the five parts are hands, knees, and forehead. (Pg-165)
224. The sephali is the *Nyctanthes arbor tristis*, the night-flowering jasmine. (Pg-165)
225. This is given in the Pancapatti 9. p. 22, as follows: *Karemi bhante samaiyam savajjam jogam paccakkhami, Java niyamam pajjuvasami, duviam tivihenam manenam vayae kae nam na karemi na karavemi, tassa bhante patjikkamami Vandami garihami appanam vosirami.*
I adopt *tranquility*, 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. (Pg-166)
226. **Mandalas:** There are 4 *mandalas*, or *akaras*, for the breath: *vayu*, *prthvi*, *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 *agnimandala*. In the absence of sickness it is abnormal and therefore a bad *omen*. This subject is treated in the *Svarodayasastras*. (Pg-171)
227. A *mrdanga* 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. (Pg-171)
228. *Ketu* is the descending node or dragon's tail, formed by the headless body of *Rahu*. (Pg-173)
229. This refers to the six internal enemies. Love, hate etc. (Pg-174)
230. **Amavasya** is the time when the longitudes of the sun and moon are equal; i.e., when they are closest together. (Pg-175)
231. *Bakaceti*. The heron is considered an example of hypocrisy

and *deceit*. (Pg-176)

232. I means 'suicidal' with perhaps a reference to impalement; or 'difficult' is not clear. (Pg-178)
233. The traditional compiler of the Mahabharata. (Pg-187)
234. The Rishi who first taught music. (Pg-187)
235. Ointment consisting of camphor, aloes, musk, sandal, and kakkola. (Pg-187)
236. There is, of course, a play on the double meaning of *uttara-sanga*. 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. (Pg-187)
237. I.e., as a god. Gods do not wink. (Pg-187)
238. The jambu is probably the *Eugenia Jambus*, (not E, *Jambolana*). The fruit of *Jambos* is very delicate. It is ready to eat just before the heavy rains and is easily damaged by rain and hail. (Pg-189)
239. I.e., Indra, but the point, of course, is in the 'thousand eyes.' As he has 500 ministers. (Pg-189)
240. Indra's elephant. The 'One limb' refers to the eye, voice, and arm with which they fought. (Pg-195)
241. Usually taken at the end of the meal by Indians, and a very important part of the diet were the curd is churned with water. (Pg-196)
242. A reference to the churning of the ocean. Mt. Mandara was the churning stick. (Pg-196)
243. Tortoise supporting the earth. (Pg-197)
244. The bull is the vehicle of Isana, the Indra of the second heaven. (Pg-198)
245. This refers to the practice of some ascetics of maintaining difficult and unnatural positions for long periods. (Pg-200)
246. I.e., it would be only by chance that a hole made by a worm would have the shape of a letter. (Pg-200)
247. In the *radhavedha*, the archer must hit the left eye of a doll fastened to a revolving wheel. he could not look at the doll, but only at its reflection in a basin of oil below. (Pg-202)
248. The fish-incarnation of Visnu. (Pg-202)
249. **Bharanda**: Fabulous three-legged birds with 2 lives and one body. Talking in human language and is ever attentive. (Pg-202)
250. The name of a mantra which causes injury. A *sakini* is a kind of evil spirit. (Pg-204)
251. In India the jasmine blooms during the winter. (Pg-206)

252. Apparently, it is an unpardonable offense for a monkey to fall. (Pg-209)
253. 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. (Pg-209)
254. Safflower, *Carthamus tinctorius*, yields both yellow and red dye, red being much more valuable. (Pg-212)
255. Two kinds of jasmine, *Jasminum grandiflorum* and *Jasminum Zambac*. (Pg-213)
256. There is supposed to be a heavenly Ganga. (Pg-213)
257. **Collyrium**, used by Indian women and children around the eyes, is believed to be beneficial as well as decorative. (Pg-214)
258. This is a now popular Gujarati expression to denote super excellence. (Pg-215)
259. Kandala: Its blossoms appear suddenly in the rainy season. (Pg-216)
260. There is, of course, a double meaning to mada*: 'the *ichor* of the elephant' and 'pride.' (Pg-216)
261. I.e., as soon as he destroys the remaining karmas he will attain moksa and be unable to assist other people. (Pg-216)
262. The verb used is sphut, which must be taken as split, The colness showed by moon splits even the teeth of elephants (Pg-216)
263. The first fault in food. (Pg-217)
264. **Avagraha**: 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 *sadhu* is occupying an upashraya and another desires to come, he must obtain permission from the first occupant. The larger sphere of jurisdiction is annulled by the smaller one in the senise that one obtains permission from the person having the jurisdiction most directly affecting the applicant. (Pg-218)
265. The Indrotsava is described in the Nayasatra. It apparently does not survive in any extant festival. (Pg-219)
266. **Silavratas**: The three *meritorious* vows and the four proper disciplinary. These 7 are usually called silavratas. (Pg-219)
267. The father of each Baladeva is the same as that of the corresponding Vasudeva. (Pg-225)
268. **Pride**: There are 8 kinds of pride: caste, family, strength, beauty, penance, learning, wealth, and power. Right belief is

free from pride. (Pg-226)

269. The sinduvara is generally identified with *Vitex negundo*. (Pg-227)
 270. Kantakita is used, of course, with double meaning. The bread fruit (panasa) has a spiny rind. Both the tree and the fruit are very large. (Pg-227)
 271. **Kunkuma**: This does not refer to real saffron, but to the preparation called (kunkuma 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 kunkuma preparation is a decided red. (Pg-227)
 272. **Padmasana**: The posture of the seated statues of Jinas. The legs 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. (Pg-230)
 273. The other Indras. (Pg-233)
 274. It must be remembered that 'Brahmans' were laymen. (Pg-234)
 275. **Lamps**: 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. (Pg-234)
 276. **Eternal statues** of Tirthankars: Rsabha and Vardhamana (Mahavira) are the first and twenty-fourth Tirthankaras of the present era in Bharataksetra. Candraana is one of the present era in Videhaksetra (see Sasvata-jinastavana) and Varisena the twenty-fourth of the present era in Airavataksetra. (Pg-235)
 277. **Dhyana**: A) Rupastha dhyana is of 2 kinds:- Meditation of the *soul* with *body*. (Pg-238)
 - I. *Pindastha* dhyana:- Meditation of Tirthankar from conception untill attainment of Kevala *jnana*.
 - II. *Padastha* dhyana :- Meditation of Tirthankar from being a kevalin untill attaining Moksha. The last Samaya of being with Karma.
- B) Rupavarjita :- Meditation of the *soul* as pure spirit without

Form, the siddhas –liberated once.

278. A *Dhatu* is some kind of musical composition, but exactly what I have not been able to ascertain. There are 4 dhatus: vis-tara, karana, aviddha, and vyanjana. Vyanjana is used for vi-nas. It has 10 subdivisions of which puspa is the first. In this it seems to be vocal composition. Sruti may be used here in the technical sense of an 'Interval.' (Pg-241)
279. Tala is time-measure. It does not say how it was made here, perhaps by hand-clapping." (Pg-241)
280. Either moonstone or sunstone. (Pg-241)
281. Infinites: Infinite perception, knowledge, power, and bliss anantacatustaya. (Pg-243)
282. **Videhaksetra** does not have the six divisions of time but it is always duhsamasusama there is the 4th spoke of time. (Pg-244)
283. The *Kumuda*, a louts which is closed during the day. (Pg-245)
284. The capitals of the Nagas and the gods. (Pg-245)
285. Dharma, artha, kama. (Aims of existance) (Pg-245)
286. Two of the divisions of dharma. (Pg-246)
287. There are 84 lacs of species of birth-nuclei. (Pg-246)
288. **Human life:** The time passed , when a yoke and yoke pin are differently place in last *Ocean* (svayambhuraman *Ocean*) and with natural passage all time the yoke pin fits in yoke naturally is the all time when one receives a Human birth again, through all different life and deaths in 84 lakhs yoni (Birth Places.) (Pg-247)
289. **Postures:** I give the explanations of these postures according to utkatika, squatting with heels on the ground with heels and buttocks touching. padma, in which there is pressing together in the middle part of shin by shin.' Padmasana' (as well as paryanka) is usually used for the posture of the Tirthankara-idols, which one shin is merely laid on top of the other, without the feet touching the thighs. 3) godohika, the same as utka-tika, but with the heels raised from the ground; so named from the position in milking a cow. Vira, the left foot on top of right thigh and right foot on top of left thigh; the hands the same as in paryanka (seen). says, "This is suitable for heroes, Tirthakaras, etc., not for inferior persons. Some call this 'padmasana.' If one foot only is placed on the thigh, it is ardhapadmasana." The description of left foot on right thigh, and right foot on left thigh is an accurate description of left posture of the Jina-

idols. Vajrasana, has the same position as virasana, but with the arms crossed on the back in the shape of a thunderbolt and holding the big toes. "Some call this vetalasana." bhadra, the soles of the feet are put together in a hollow in front of the scrotum, and the hands in tortoise-position over them. Danda, seated with big toes and ankles pressed together and thighs pressed on ground, the person stretches out his legs. Valgulika, the 'bat'-posture, hanging head downwards, apparently. The lower part of the shin is placed above the foot, and that the hands are placed, palms up, near the navel, with the right on top of the left. 12) ustra and 13) tarksya are postures in the shape of the sitting camel and eagle. 14) kapali-karana, the head is put on the ground and the feet raised. 15) amrakubja, the shape of a mango. 16) svastika, the right foot is contracted and put between the left thigh and shin, and vice versa. 17) dandapadma, the same as kapalikarana with the addition (very difficult!) of the shins being in padmasana. 18) sopasraya, 19) kayotsarga, standing or sitting with arms hanging down, with indifference to the body. 20) uksha, like a sitting bull. (Pg-248)

290. A **mouth-cloth** is part of the equipment of every *muni*. It is supposed to be held over the mouth during speech. (coughing or sneezing), or talking. (Pg-248)
291. **Avagraha**: The distance the length of the body within which one should not sit before a god or guru. 3. 5 hands from guru in all direction. (Pg-248)
292. The Tribulus Lanuginosus, whose fruit is armed with 3 spikes. (Pg-250)
293. Indra's elephant. (Pg-250)
294. Terminalia bellerica: The leaves of the Terminalia grow in bunches at the ends of the branches, so it gives little shade. (Pg-251)
295. Alliance-war, marching, encampment, stratagem, and *recourse* to protection. (Pg-251)
296. The palm tree with its very narrow leaves gives little shade. (Pg-252)
297. Anisthita=Asamapta be interpreted as still with abundant power (Pg-252)
298. *Nidana* is to practice penance or observe a vow with the intention of gaining, a reward for it. It is often made by someone in order to gain the power of punishing an enemy of future birth. It is forbidden in Jain dharma. It is also in reference to

- the pleasure of material life that is in present and in Future all is forbidden. (Pg-252)
299. I.e., the prince. (Pg-253)
300. **Rajoharan:** The Rajoharan is an outstanding symbol of the Jain *muni*. He never moves without it he uses to clean place to sit, to keep etc. (Pg-256)
301. *Jantu*, i.e. worms, insects, etc., that might be crushed on the road. (Pg-257)
302. This is pratilekhana. (Pg-257)
303. The 3 guptis follow. (Pg-257)
304. He observed the most complete form of silence. Sometimes a *sadhu*, observing a vow of silence, would use gestures. (Pg-257)
305. The 5 samitis and 3 guptis are compared to the eight 'mothers.' (Pg-257)
306. The 22 'trials,' *parisaha*. (Pg-258)
307. 'Cold' water is unsterilized water. The life in water still remains and after water is boiled sterilized etc. there is on life in it. (for a particular time Until it gets the capacity to produce new life in it.) (Pg-258)
308. Chadmasth: An *ascetic* without *omniscience*. (Pg-259)
309. Paroksa *Mati* and Shrut *Jnana*. (Pg-259)
310. Some of the *sthanakas*. (Pg-259)
311. The gods cannot descend to earth in their natural bodies, but make another body called '*uttaravaikriya*.' (Pg-259)
312. The part of the universe which contains both movable and immovable lives. (Pg-259)
313. Breath once in 33 fortnights, and eat once in 33, 000 years. (Pg-259)
314. Usually before a god 'fell' his powers deteriorated. (Pg-259)
315. The central palace in Anuttara. (Pg-260)
316. This example of a 'srivallimandapa' would indicate that Srivalli refers to the Acacia Concinna rather than the jasmine. The Acacias are prickly climbing shrubs used in hedges to protect fields. (Pg-260)
317. *Uttarasanga*, is holding the scarf end of in front of mouth in between two folded hands. (Pg-262)
318. **Grain Dhanya:** The '17 kinds of *grain*' Dhanya is used in its widest sense, including not only Leguminosae with the Gramineae, but also hemp, sesamum, etc. The 17 enumerated are: (Pg-263)
1. **Vrihi**, rice that ripens during the rains, *Oryza sativa*.

2. **Yava**, barley, *Hordeum vulgare*.
 3. **Masura**, lentil, *Lens esculenta*.
 4. **Godhuma**, wheat, *Triticum vulgare*.
 5. **Mudga**, kidney-bean, *Phaseolus radiatus*, popularly called 'green gram' in India. It is Mung in Hindi and mag in Gujarati.
 6. **Masa**, another variety of kidney-bean, *Phaseolus mungo*, 'Black gram,' urad (H) and adad (Guj.).
 7. **Tila**, sesame, *Sesamum*.
 8. **Canaka**, chick-pea, *Cicer arietinum*.
 9. **Anava**, great millet, *Sorghum vulgare*. which is juvara (PE anua) or juar!, *Sorghum vulgare*. The Sk. original of juar is yavanala. Desi. calls it 'salibheda.'
 10. **Priyangu**, Italian millet, *Setaria Italica* (*Panicum Italicum*). A Sk. synonym is kangu, which also occurs in the vernacular.
 11. **Kodrava**, kodo millet, *Paspalum scrobiculatum*.
 12. **Mayusthaka** as a synonym of makusthakam the *Phaseolus aconitifolius*, moth (H), math (Guj.). MW quotes also mayastaka, mukusthaka, etc.
 13. **Sali**, rice grown under water and reaped during winter, *Oryza sativa*.
 14. **Adhaki**, pigeon-pea, *Cajanus Indicus*, arahar (H).
 15. **Kalaya**, pea, *Pisum*, matar (H).
 16. **Kulaththa**, horse-gram, *Dolichos biflorus*, kalathi (Guj.), kulathi (H).
 17. **Sana**, hemp, *Cannabis sativa*. Vern. bhang from Sk. bhafiga, a synonym of sana.
319. Gorocana. (Pg-264)
 320. I.e., at the beginning of spring. (Pg-264)
 321. I.e., the original Vedas before they were corrupted. (Pg-264)
 322. The *Corypha taliera*, the mountain-palm, i.e., green. (Pg-266)
 323. The servant gods. (Pg-267)
 324. Mahattara: These are the main goddesses. (Pg-267)
 325. Sandal is symbolic of coolness. (Pg-271)
 326. Dipakamalli: 'lampstand,' (Pg-273)
 327. Amrtavalli: the *Cocculus cordifolius*. (Pg-274)
 328. The generals of the natyanika and gandharvanika were with era. (Pg-274)
 329. His hair erect from joy. (Pg-275)
 330. Deer's love of music is proverbial. (Pg-275)
 331. Corresponding to Saudharma in the south. (Pg-276)

332. The south row of the Bhavanavasins. (Pg-276)
333. i.e. Southeast(Pg-277)
334. I. e., the bells of the north and south rows of each division of the Vyantarās had the same name; the generals of the north row of all classes were named Bhadrāsena, and of the south row Daksa. (Pg-277)
335. **Acyuta**: the Indra of Acyuta- and Aranakalpa. (Pg-278)
336. I.e., a vaikriyasamudghata. (Pg-278)
337. **Varieties** of lotus with thousand pet's- hundred pet's. (Pg-279)
338. Prabhasa and Varadama. (Pg-279)
339. These are the 4 inborn *atisayas*. (Pg-281)
340. Anagna: For the wishing-trees. (Pg-282)
341. I.e., there were 3 grades of seats. (Pg-285)
342. At the present time entertainments, public and private, are concluded by passing betel and small bouquets. Instead of saffron-ointment a touch of attar is placed on each guest's hand. (Pg-285)
343. I.e., one who nurses, one who gives the bath, one who adorns, one who holds, and one who plays with him. (Pg-287)
344. Sakti. It has 3 divisions: prabhutva, excellence of treasure and army; mantra, good counsel; utsaha, energy. (Pg-288)
345. A kind of weapon'; a kind of missile.' 'a kind of three-pointed axe.' (Pg-288)
346. These 3 are innate in the Tirthankaras at birth. For knowledge. (Pg-289)
347. Voice, foot, and good. (Pg-289)
348. Honey is strictly forbidden to the Jains. (Pg-292)
349. With reference also to 'pride.' (Pg-292)
350. **Upasarga**: These are frequently associated with the parisa-has, but arise from quite different sources. they are said to arise from gods, men, and animals. one's own body is added to the sources, and each source has four subdivisions, making 16 kinds of attacks. (Pg-294)
351. A *jhallari* is a round, flat piece of metal which is struck with a mallet. It hangs in temples, at city-gates, etc. (Pg-295)
352. The same as Jrmbhakas, a class of gods who were servants. (Pg-295)

353. The lord gifting gold for a year (varsidan), the meal time referred here is afternoon and not evening meal time. (Pg-296)
354. On the basis of the savana year of 360 days. (Pg-296)
355. *Acamana* is a little cold water sipped after eating and rinsing the hands and mouth. (Pg-297)
356. They kicked or kissed these trees, which made them blossom. (Pg-298)
357. A *sadhu's paraphernalia*. (Pg-299)
358. Hate and *delusion*. (Pg-299)
359. I.e., the one Ocean considered as four Oceans in the four directions. (Pg-300)
360. **Paramanna:** This is prepared at the present time as follows: The milk is boiled first until reduced to half. Then rice and sugar are cooked in the milk. Sometimes almonds, or something similar, are used for flavoring. (Pg-301)
361. I.e., the Graiveyakas and Anuttaras. (Pg-301)
362. *Prasuka* I.e., fit for monks. (Pg-302)
363. A class of evil spirits. (Pg-302)
364. The four divisions of dharmadhyana. (Pg-303)
365. *Alstonia Scholaris*. (Pg-303)
366. **Apramattasamyata:** The seventh, "free from negligences and with self-control." (Pg-303)
367. *Apurvakarana:* The Gunasthana. explains the name as arising from the attainment of unprecedented purity of *soul*. Karana is 'thought-activity.' (Pg-303)
368. **Nanatvasrutavicara:** Meditation on different aspects of 'substance,' in which '*srutajnana*' is employed and in which there is passing from one word, object, or activity to another (vicara). (Pg-303)
369. Or *anivrttibadarasamparaya*, At this stage the three grosser forms of all the passions. (Pg-303)
370. **Suksmasamparaya:** Destruction of fine passion. (Pg-303)
371. *Kninamoha:* As he is on the ksapakasreni, he does not experience the eleventh, gunathanka. (Pg-303)
372. **Ekatvasrutavicara:** (the more complete form) is meditation. on one modification only of substance. There is no vicara. *Srutajnana* is employed. (Pg-303)
373. *Ghatikarma*. (Pg-304)
374. I.e., the lion-throne was on the dais, and the dais itself was on a platform not mentioned here. (Pg-305)
375. I.e., an *indradhvaja*. (Pg-305)

376. This makes only 10 groups men and women being omitted. They belong with the Vaimanikas. (Pg-305)
377. The extent of immunity is 125 yojanas. (Pg-306)
378. These are the supernatural powers arising from the destruction of karma. (Pg-306)
379. When it begins the journey north of the equator. (Pg-307)
380. The dharmacakra. (Pg-307)
381. *Collyrium* is considered beneficial as well as beautifying to the eye. (Pg-307)
382. Bhavanavasins, Jyotiskas, and Vaimanikas. (Pg-308)
383. Love, hate, and *delusion*. (Pg-308)
384. This must refer to non-Jains. All Tirthankaras had these characteristics. (Pg-308)
385. I.e., keep the right side toward. (Pg-308)
386. I.e., keep the left side toward. (Pg-308)
387. These are some of the 19 'divine *atisayas*.' (Pg-308)
388. These are the 4 divisions of dharmadhyana. (Pg-308)
389. I.e., the canon of scriptures. (Pg-309)
390. I.e., when a statement in agama is supported by something else, such as a reference to a book on medicine, or and of logic that constitutes hetuvada. (Pg-309)
391. *Naya*: (View Points) (Pg-309)
392. *Pramana*: There are 2 kinds of *pramana* in this sense: paroksa, indirect, i.e., it depends on other things; and pratyaksa, direct. (Pg-309)
393. *Chedasutras*, *Sutras*, and *Mulasutras* constitute the 'etc.' (Pg-309)
394. When gold is the *substance* and the modification an chain, ring etc. when with modification also the substance real same in systemic is real (nonelagiy) when an modification an typrany in unreal. (Pg-309)
395. In these forms. (Pg-309)
396. *Akarmabhumis*: The bhogabhumis or akarmabhumis, are 30, namely, Haimatavarsa, Harivarsa, Devakuru(s), Uttarakuru(s), Ramyakavarsa, and Hairanyavatavarsa in Jambudvipa, Dhata-kikhanda, and Puskaradvipa, in the last two of which there are two of each name. In the bhogabhumis the inhabitants are twins, and everything is supplied by wishing-trees. (Pg-310)
397. Capable of attaining *omniscience*. (Pg-310)
398. The first 4 of *darsanavaraniya*: caksu, acaksu, *avadhi*, and kevala. (Pg-310)

399. A *jhallari* is a circular, flat cymbal or gong. The Middle World is circular. (Pg-311)
400. From standpoint of thickness. They are at ground-level, which is not the center with reference to height. (Pg-311)
401. These 3 sheaths surround each earth except at the top, where they have the shape of an open circle. (Pg-312)
402. I.e., there is a 'roof' and a 'floor' of 1000 yojanas. (Pg-312)
403. They are all not really at the end, but distributed along the way. (Pg-313)
404. This is the very last jyotiscakra. (Pg-313)
405. These are constellations. (Pg-314)
406. The first row. The others are 100,000 yojanas apart. (Pg-314)
407. Sthala is non-committal, but Meru is considered the shape of a truncated cone. (Pg-315)
408. These three parts and the divisions in the three worlds are not the same. The Middle World is 900 yojanas below and above the earth's surface. (Pg-315)
409. Each Videha (East and West) has 32 rivers, each with 14,000 tributaries, and each of the Kurus has 84,000, thus making the total of 532,000. (Pg-316)
410. Both the larger and smaller vessels have a diameter in the middle equal to the height. (Pg-318)
411. These are subordinates of the Veladharins. Their palaces are in the intermediate directions. (Pg-318)
412. The lord of Lavanoda. (Pg-318)
413. Small Mt. Meru: 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 high. The diameter at ground level is 9,400 yojanas. (Pg-319)
414. Equal in height 1,000 yojanas. (Pg-319)
415. *Vijaya*: the divisions of Videha. (Pg-319)
416. **Karmabhumi**: These are 5 Bharatas, 5 Airavatas, and 5 Videhas. A *karmabhumi* is where the inhabitants must earn their living by ploughing trade, etc. according to others, where moksa may be attained; or where karma is acquired that leads to any State after death. Really antimony trisulphide, which is black ore. (Pg-320)
417. Really antimony trisulphide, which is black ore. (Pg-322)
418. I.e., 84,000 yojanas + 1,000 underground. (Pg-322)
419. The first 4 names are names of islands, the next 4 of queens, gives no intimation that any of the names are those of queens and seems to say distinctly that there was a palace in each of

- the 8 directions. Each queen would have two palaces in that case. (Pg-324)
420. Ghrtoda contain '4' things: These are cinnamon, saffron, cardamon, and pepper. (Pg-324)
421. The maximum (Salaka purush) of 34 is reached by one each in the 32 divisions of Videha, in Bharata, and Airavata. When there are only 4, there is one each in the northern and southern halves of East and West Videha. When the maximum of 30 'kings' (which refers to Visnus, Balas, and Cakrins) exists, there are 28 in Videha, and one in Bharata and Airavata each. The maximum number of Visnus and Balas exists when there is a minimum of Cakrins and vice versa. (Pg-324)
422. Before attaining moksa. (Pg-326)
423. About every 37 seconds. (Pg-326)
424. A division of time, beginning with 9 samayas and extending to one samaya less than a muhurta. A samaya is an indivisible unit of time. (Pg-326)
425. 'Up to' is inclusive throughout this description. (Pg-326)
426. **Soul-colour:** *Lesya*, a psychic color like Aura (emanating force) (glow) varying according to the karma of the *soul*. There are 6 of them: black, dark blue, gray, pink, yellow, and white. (Pg-327)
427. And the Anuttara. (Pg-327)
428. Samayika. (Pg-331)
429. Deva must refer, as often, to the Tirthankaras. The gods, ordinarily speaking, were not free from the passions. (Pg-332)
430. Apparently it had a circlet of bells around the rim and another on the hub. (Pg-334)
431. There are 6 seasons in India. (Pg-335)
432. The 7 streams flow of Mada from the kara (2), kata (2), medhra (i), and netra (2). (Pg-336)
433. I.e., of Magadhatirtha. (Pg-336)
434. *Artemisia vulgaris*, or wormwood, considered an antidote for snake-bite. (Pg-338)
435. There are puns on the names of all these peoples, impossible to reproduce in translation. (Pg-339)
436. Probably an allusion to the fact that some breeds of horses from this part of the country have always been well-known. (Pg-339)
437. This comparison seems strange. The people of that part of India are generally spoken of in quite opposite terms, and Surashtra is called 'the garden of India.' (Pg-339)

438. I.e., the Sindhu flowed to the west. (Pg-340)
439. The '*Sindhuniskuta*' is the part of Bharatavarsa bounded on the east and south by the Sindhu, on the west by the Ocean, and on the north by the Ksudrahimavat Mts. It is divided by Mt. Vaitadhya into north and south 'niskutas.' The same applies to the Ganganiskuta which is bounded by the Ganga on the west and the Ocean on the east. Here it is the southern district that is conquered. (Pg-341)
440. Proverbial for wasted effort. (Pg-345)
441. This is the north part. (Pg-345)
442. The north boundary of Bharatavarsa. (Pg-345)
443. In the middle of the north part of Bharata. (Pg-346)
444. Properly speaking, the treasures were not 'jewels.' They do not belong to the 14 'jewels.' (Pg-347)
445. From his camp on the Ganga. (Pg-347)
446. Five gaits were recognized. (Pg-348)
447. Karana, the half of a tithi. (Pg-351)
448. Yoga is combination of Constellations Star's 4 planets in a particular house. The panchang (calander) composed or (Tithi, day, constellation, karana and Yoga). (Pg-351)
449. There is no *inconsistency* as it is said that the one who ascends astapada with this own *labdhi* finds and stays overnight finds *emancipation* in same life. But by the help of god or aerial car etc. If one reveres the temple on astapad than he may have more than one life before emancipation also the mountain is still insensible though it may have become small due to time. (Pg-357)
450. They were living in the fourth division. Rsabha was born in the third division; all the other Tirthankaras in the fourth. (Pg-358)
451. I.e., of the coming evil period. (Pg-359)
452. The Tikosanthes, which has a very disagreeable taste. (Pg-361)
453. Its contact causes irritation. (Pg-362)
454. A very usual method of execution in India formerly was to hurl the condemned from a *precipice*. (Pg-363)
455. A small three-sensed creature. (Pg-368)
456. I.e., the thirteen jewels; the woman-jewel was not with them. (Pg-369)
457. Offspring of a brahman and *vaisya*-woman. (Pg-372)
458. Offspring of a ksatriya-woman and vaishya-man. (Pg-372)
459. Reciting hymns, performing sacrifices, and chanting. (Pg-372)

460. An Asoka is said to blossom from the kick of a beautiful woman. (Pg-381)
461. Mahaprana is a place of Naval chakra, prana is Air and Mind, Here is contemplation of Air and Mind instigates the chakra causing the development in a *soul*. Thus compared, at the place of sorrow, disgust with existence arose in Sagara(Pg-385).
462. Her husband's and father's. (Pg-385)
463. The mouth of the river. (Pg-387)
464. Really his father and uncles. (Pg-387)
465. I.e., the four vows. The first and twenty-fourth Tirthankaras observed the five *mahavratas*. The other twenty-two observed four. The fifth, chastity, was included in the fourth. (Pg-391)
466. His total age, usually given at this point, was mentioned above. It was 72 lacs of purvas. (Pg-393)
467. It is the *kevalisamudghata* that he makes. This is made by a kevalin to equalize his *ayus*- and vedaniya-karma, when the vedaniya is in excess. (Pg-393)
468. Statues of the Jinas, shrines of the Jinas, Jain Scriptures, and the fourfold *congregation*. (Pg-396)
469. I.e., it is made of white metal. (Pg-396)
470. Ascetics cannot accept food especially prepared for them. 'rajapinda' king's food is not acceptable, even though not prepared for the ascetics. the prohibition against 'rajapinda' existed for the followers of the first and last Tirthankaras, but not of the intermediate ones. (Pg-397)
471. Masa (urad) has large black seeds. (Pg-397)
472. *Mandaka*. a large thin cake made of millet and wheat flour. (Pg-397)
473. *Marmarala* is the same as parpara defines parpata, 'a kind of thin cake made of rice or Pease-meal and baked in grease.' crisp cake made of kidney-bean flour mixed with spices.' (Pg-397)
474. All the Tirthankar's are 'hand-unsealed.' the svetambara belief for alms-bowl is for all Jain *sadhu*'s and *sadhvi*'s who are without 'Karapatra *labdhi*' (Pg-410)
475. *Payomuc*, really the Meghakumaras. (Pg-411)
476. Noted for fragility. (Pg-412)
477. A particular time of day at which any religious rite is improper. (Pg-414)
478. Mahabala: It would be more satisfactory if this could be identified as a person in accord with the comparison with Kubera. But, though Mahabala occurs often enough as a proper

name, there is no one with whom a comparison is suitable.
Wind is often used as a term for strength. (Pg-416)

479. Special cloth which gets clean when burnt in fire. (Pg-417)

480. **Astangatyoga**: The 8 divisions are: abstentions, observances, postures, regulations of the breath, withdrawal of the senses, fixed attention, contemplation, and concentration. (Pg-423)

481. He was So well-versed in the Scripture, the people thought him omniscient. (Pg-424)

482. **Upagrahikarma**, i.e., *Ayus*, Nama, Gotra, and Vedaniya. (Pg-425)

483. Hare the crane is substituted for the more usual peacock, but the balaka is a rainy-season bird. (Pg-429)

484. **Astaprakaripooja**: Jala, candana, puspa, dhupa, dipa, aksata, naivedya, phala: water, sandal, flowers, incense, lamp (of ghi), rice, sweetmeats, fruit. (Pg-430)

485. The Tricosanthes, which has a very bad taste. (Pg-431)

486. With double use of sadhana. (Pg-431)

487. I.e., *honesty*. (Pg-431)

488. Really indifference to all bodily comforts and possessions. (Pg-431)

489. **Vinaya fourfold**: reverence for knowledge, belief, and right conduct, and service to one's superiors. (Pg-431)

490. *Vyutsarga*=*kayotsarga*. (Pg-431)

491. Tamalas: Usually identified as *Garcinia xanthochymus*, which has very dark foliage. (Pg-433)

492. With reference to the cuckoo's habit of laying her eggs in the nests of other birds. (Pg-436)

493. The caitya-tree. (Pg-438)

494. Rakta, with reference also to the red flowers. (Pg-438)

495. The *bhamandala*. (Pg-439)

496. *Pratiharya*, the 8 of which have just been enumerated. (Pg-439)

497. Sampheta, met in a fight. (Pg-439)

498. The Fundamental Principles. (Pg-442)

499. The gods never wink. (Pg-444)

500. Adharmika paramadharmika, the name of these demons. (Pg-446)

501. Seemul: *Bombax Malabaricuini*, the silk-cotton tree, is very thorny. (Pg-447)

502. I.e., smelting. (Pg-448)

503. **Vanaspati** (1) mula, root; (2) kanda, bulb; (3) skandha, trunk; (4) *tvac*, bark; (5) *sakha*, branch; (6) pravala, sprout; (7) patra, leaf; (8) puspa, flower; (9) phala, fruit; (10) bija, seed. (Pg-448)
504. Emancipation can be reached only from a human birth. Gods must be born again as mortals. (Pg-450)
505. **Trees of paradise**: It is difficult to name them. Both parijata and mandara are names of the coral tree; *haricandana* is sandal; santana and kalpadruma both mean 'wishing-tree.' (Pg-451)
506. I.e., the 'three-Phrases.' (Pg-452)
507. **Sephalika**, the *Nyctanthes arbor tristis*, the night-flowering jasmine. (Pg-464)
508. The number of channels in women is calculated as 12. (Pg-467)
509. Another name of Suvidhinath. (Pg-470)
510. The half that belongs to the *Manusyaloka*. (Pg-470)
511. The *sthanakas*. (Pg-470)
512. **Sagitagitam uccaiscaturvidham**: As gita is one of, the three parts of a sangita (the other two being dancing and instrumental music), the caturvidham probably modifies gitam only. The four parts may be *svara* (note); *grama* (scale); *mirchana* (melody) and *tana* (tone). (Pg-471)
513. Lake Manasa, a resort of hansas. (Pg-471)
514. I.e., fifty thousand purvas. (Pg-473)
515. With reference, of course, to the literal meaning of chadman, 'deceit.' He was a '*chadmastha*' until he attained *omniscience*. (Pg-474)
516. Vedika is the raised seat made around large trees, particularly in villages. Even the castor-bean plant is used for this purpose in the absence of real trees. In a deserted village the castor-oil plant is a noble tree. (Pg-479)
517. **Pramada** is generally considered to be of 5 kinds: pride, enjoyment of the senses, the passions, sleep, and idle talk. But the first is given with just as good authority as madya (wine) instead of mada. madya, nidra, visalya, *kasaya*, vikatha, and pratyupeksana. (Pg-485)
518. Parasthesu: This refer to those who are in the 4th *gunasthanas*. (Pg-486)
519. The fifth and the sixth *gunasthanas*. (Pg-486)
520. From the seventh through the tenth. (Pg-486)
521. The eleventh through thirteenth. (Pg-486)
522. The fourteenth. (Pg-486)
523. The lotus is used as an aid to concentration in meditation. It

may be visualized with the number of petals desired, and on each petal is imagined an object to be meditated upon. (Pg-487)

524. Arts of Men (72)

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| 1 Art of writing. | 28 Knowledge of Paishachiki language. |
| 2 Art of Mathematics. | 29 Knowledge of Apabhramsha |
| 3 Art of Singing. | 30 Knowledge of Smruti. |
| 4 Art of dancing. | 31 Knowledge of Purana. |
| 5 Art of using musical instruments | 32 Knowledge of Rules. |
| 6 Art of reading. | 33 Knowledge of Theory. |
| 7 Art of teaching. | 34 Knowledge of logic. |
| 8 Art of Astrology. | 35 Knowledge of medicine and its applications. |
| 9 Art of verses. | 36 Knowledge of Vedas. |
| 10 Knowledge of rhetoric. | 37 Knowledge of Agam. |
| 11 Knowledge of grammar. | 38 Knowledge of Samhita. |
| 12 Art of tymology. | 39 Knowledge of History. |
| 13 Art of poetics. | 40 Knowledge of chiromancy. |
| 14 Art of extermination. | 41 Knowledge of Science. |
| 15 Art of glossary of words. | 42 Knowledge of chemistry. |
| 16 Art of riding elephant. | 43 Knowledge of Architecture |
| 17 Art of riding horse. | 44 Knowledge of deceit. (evaluating) |
| 18 Art of training horse and elephant. | 45 Knowledge of Translation. |
| 19 Art of the use of arms and ammunitions. | 46 Art of philosophical purification |
| 20 Art of the essence. | 47 Art of gem piercing. |
| 21 Knowledge of Occult Science (secret consultation) | 49 Knowledge for treatment of the trees |
| 22 Art of interpreting mystical diagram's. | 50 Art of moving in the sky. |
| 23 Knowledge of Poisson's. | 51 Art of goddess. |
| 24 Art of digging. | 52 Art of magical tricks. (Hypnotism) |
| 25 Knowledge of smell. (Aromatics) | 53 Art of accomplishment |
| 26 Knowledge of Prakrit language. | |
| 27 Knowledge of Sanskrit language. | |

to the deep abyss of
the earth.

- 54 Knowledge of
mechanic's.
- 55 Knowledge of food
preparation's.
- 56 Art of goddess.
- 57 Knowledge of con-
struction of palace's.
- 58 Knowledge of solemn
declaration.
- 59 Art of all action
- 60 Art of coating.
- 61 Art of evaluating
leather.
- 62 Art of leaf cutting.

525. Arts of women (64)

- 1 Art of dancing.
- 2 Art of propriety.
- 3 Art of painting.
- 4 Art of using musical
instruments
- 5 Knowledge of secret
consultation
- 6 Knowledge of charms.
- 7 Art of richness.
- 8 Art of Plucking the
fruits.
- 9 Knowledge of speak-
ing in Sanskrit.
- 10 Art of work.
- 11 Art of knowledge.
- 12 Art of Science.
- 13 Art of hypocrisy.
- 14 Pillar of the water.
- 15 Regard of the song
- 16 Regard of the rhythm
- 17 Art of covering Body
parts.
- 18 Art of Gardening.
- 19 Art of poetical compo-

- 63 Pedicure and Mani-
cure.
- 64 Art of leaf examina-
tion.
- 65 Art of subduing.
- 66 Knowledge of Woods.
- 67 Knowledge of different
languages.
- 68 Knowledge of jug-
glery.
- 69 The knowledge of 8
part's of yoga.
- 70 Art of metallurgy.
- 71 Knowledge of pure
monism
- 72 Knowledge of omen.

sition

- 20 Art of equivocation.
- 21 Knowledge of beha-
vior of man.
- 22 Knowledge of the ex-
amination of elephant
and horse.
- 23 Knowledge of Vastu
- 24 Small sense
- 25 Knowledge of omen.
- 26 Knowledge of the reli-
gion.
- 27 Knowledge of paste
- 28 Knowledge of powder
for transformation.
- 29 Art of the behavior of
householder.
- 30 Body decorating art
(Make-up)
- 31 Knowledge of the ac-
complishment of Gold.
- 32 Art of Scrabble.
- 33 Cleverness in speech.
- 34 Art of swift hand

- | | |
|--------------------------------------|--|
| 35 Attractive foot | 50 Art of sexology. |
| 36 Art for Aromatic oils. | 51 Art of kitchen |
| 37 Knowledge of after death rituals. | 52 Art of hair dressing. |
| 38 Knowledge of domestic behavior | 53 Art of grinding grains |
| 39 Knowledge of grammar. | 54 Art of facial's (decoration) |
| 40 Solution to another person | 55 Art of story telling |
| 41 Art of the playing lute. | 56 Art of making the garland's. |
| 42 Art of fallacious argument. | 57 Art of drapery (clothing's) |
| 43 Art of using numbers. | 58 Knowledge of all languages. |
| 44 Art of culture. | 59 Art of business. |
| 45 Art of potter. | 60 Art of eating. |
| 46 Art of Precious Stone | 61 Art of naming |
| 47 Art of evaluation | 62 Use of Ornaments. |
| 48 Literary art. | 63 End word singing. |
| 49 Knowledge of treatment. | 64 Art of question-answer and puzzles. |

526. Auspicious signs of human Body (32) :

- 1 Nail, Sole, Palm, Tongue, Lips, Palate and Eyes - These seven parts are red colors.
- 2 Armpit, Chest, Neck, Nose, Nail and Mouth - These six parts are high.
- 3 Teeth, Skin, Hairs, Joints of Fingers and Nail - These five parts are thin.
- 4 Eyes, Middle of Breast, Nose, Chin and Arms - These five parts are long.
- 5 Forehead, Chest, and Face - These three parts are broad.
- 6 Neck, Thigh and Penis - These three parts are small.
- 7 Essence-Velour, Voice and Navel - These three parts are deep.

527. Auspicious signs in holy person

- | | |
|---------------|-------------------------------|
| 1 Umbrella | 9 Svastika |
| 2 Lotus | 10 Wreath of flowers or leave |
| 3 Bow | 11 Pond |
| 4 Chariot | 12 Lion |
| 5 Thunderbolt | 13 Tree |
| 6 Tortoise | 14 Wheel with spikes |
| 7 Goad | 15 Conch-shell |
| 8 Step well | |

- | | |
|-------------------------|--------------------------|
| 16 Elephant | 25 Mountain |
| 17 Sea | 26 Fly-whisk |
| 18 Pitcher | 27 Mirror |
| 19 Prasad | 28 Ox |
| 20 Fish | 29 Flag |
| 21 Barely | 30 Laxmi being sprinkled |
| 22 Pillar of Sacrifice | 31 Garland |
| 23 Platform around tree | 32 Peacock |
| 24 Gourd | |
| (A water vessel) | |

This holy Jaina book describes the biographies of the most revered 24 Tirthankar's - the spiritual victors who have attained Keval Gnana (Infinite knowledge) and had preached the doctrine of Moksha (Salvation) for the benefit of all mankind. They elucidated the essentials of Jaina Cosmology and Philosophy as well as the path of purification through which the soul may escape Karmic defilements and attain eternal salvation - with the basic cardinal doctrine being that of Ahimsa (Non Harming).



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ISBN 978-81-905157-05-3 (H.R.)

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