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By
Muni Śrī Ratna Prabha Vijayajī.



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VOLUMES

of
“Śramaṇa Bhagavān Mahāvīra”
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In the year 1941-42. Four Volumes of the book “Śramaṇa Bhagavān Mahāvīra” written in English, from authentic material collected from Jaina Scriptures and other sources, by Muni Mahārāja Śrī Ratna Prabha Vijayaji—a disciple of Śāsana Samrāt Acārya Mahārāja Śrīmān Vijaya Nemi-sarīśvaraji—were published. At the time when the work of printing these volumes was undertaken, the cost of good Printing Paper was annas three and six pies per lb. and printing, as well as, other charges were low.

But during the year 1941, the cost of Printing Paper increased greatly owing to War difficulties, and some of the printing work had to be finished with paper bought at a price varying from annas Twelve to Fourteen annas per lb. The work of printing had to be finally stopped as the required quality of paper could not be had in India at any cost, nor could it be got from foreign countries.

However, after four years of anxious waiting for conditions to improve, a sufficient quantity of good Printing Paper has been recently obtained from England, and the work of re-printing the volumes—revised and augmented with much additional matter—has been commenced from July last. Instead of four books there will be eight books greatly increased in size, as explained in the accompanying Table of Contents of each volume.

The market-price of Printing Paper has considerably increased and printing charges have increased three to four times, on account of heavy labour-costs. Taking into consideration the

enhanced cost of materials and labour, and the heavy charges of make-up, as well as, the utility of the volumes, we have, as far as possible, tried to keep the prices of the individual books within very reasonable limits. •

For the present, Volume IV Nihnavā-vāda, containing various philosophical discussions, is being printed and will be published next month. It was given preference, as there is much demand for it. Immediately after it, the work of printing the two Volumes of Śramaṇa Bhagavān Mahāvīra-divided into four parts viz Vol. I Parts I & II and Vol II Parts I & II-four books containing authentic accounts of the Life Incidents-collected from various Scriptural works-of the twenty-seven *bhavas* (worldly existences) of the last-(twenty-fourth) Tirthaṅkara-Śramaṇa Bhagavān Mahāvīra-of the Jains-will be taken in hand. The first part (Vol. I Part I) will be ready by the end of the current year. The remaining parts will be published in due course of time.

The prices quoted for each volume are approximate. They are not likely to be increased but they will be proportionately reduced in accordance with the nature of the cost of the prevailing materials and of labour conditions.

N. B. A discount of 50% on published prices will be allowed on orders received from Universities, Recognized Societies, Associations, Institutions, Public Libraries, Educational Societies, Religious Institutions. etc.



Contents



Sramaṇa Bhagavān Mahāvīra.

Volume I. Part I.

CHAPTER I. Jīva Tattva and A-jīva Tattva-Kinds and Varieties of Souls-Sthāvara Souls-Nigoda Living Beings-Tras (mobile) Souls-Varieties of Indriya Souls-Nārakas-Tiryancas-Manuṣyas-Dēvas-Kinds of Tiryanca Pancendriya Souls-Sthala-cara-Jalacara Khēcara-The Universe.

CHAPTER II. Su-dēva-Arhat Dēva-Su-guru-Su-dharma; Ku-dēva Ku-guru-Ku-dharma-Mithyātva-Kinds of Mithyātva-A-virati-Pramāda-Kinds of Pramāda-Kaṣāyas-Kinds of Kaṣāyas-No-kaṣāyas-Yoga.

CHAPTER III. Samyaktva-Kinds of Samyaktva-Story of the Farmer-Signs of Samyaktva.

CHAPTER IV. First Previous Bhava of Śramaṇa Bhagavān Mahāvīra-King Śatru-mardana of Jayanti Nagari-Nayasāra-going to neighbouring forests for bringing timber-Nayasāra giving food and drink-materials to Śādhus who had lost their way in the forest-Preaching of Dharma-Varieties of Dāna-Śīla (chastity)-Tapah (austerity)-Bhāva-Samyaktva.

CHAPTER V. Second Previous Bhava (as a celestial being in Saudharma dēva-loka-Dēvas or Celestial Beings-Kinds of Bhavana-pati gods-Kinds of Vyantara and Vāṇa-vyantara gods-Vaimānika gods-Number of Vimāns (celestial cars)-Colours of Vimāns-Height-Age-limit-Food-Respirations-Leśyās etc. of Celestial Beings-Previous Bhavas of Celestial Beings-Future Bhavas of Celestial Beings.

CHAPTER VI. Third Previous Bhava. Rājā Rṣabha-dēva of Vinītā Nagari-Dīkṣā of Rājā Rṣabha-dēva-Kēvala Jñāna of

Bhagavān Rṣabha Swāmī-Final Emancipation of Maru-dēvi-Mātā-Sermon of Bhagavān Śrī Rṣabha Swāmī-Birth of Marīci-Dīkṣā of Marīci Kumāra-Story of Aṅgāra-dāhaka-Marīci Muni becoming slack in performing religious duties-Marīci Muni assuming the apparel of a Parivrājaka-mendicant-Bharata Chakravartin orders out five hundred bullock-carts full of food and drink materials-Tīrthaṅkara Bhagavān Śrī Rṣabha-dēva goes to Mount Aṣṭāpada.-Explanation of avagrahas-In the Samavasaraṇa there, Bharata Cakravartin asks the Bhagavān whether there will be any other person who will become a Tīrthaṅkara like himself in future or not? On Bhagavan's pointing out to him, his own son Marīci, who was sitting in a corner-dressed as a Parivrājaka-as a future Vāsudēva, a future Cakravartin, and as a future Tīrthaṅkara, the delighted Bharata Cakravartin went to Marīci and paid him homage as a future Tīrthaṅkara-Marīci rejoicing with joy and dancing frivolously out of pride for his noble birth, incurred the evil Karma of birth in low families-Nirvāṇa (Final Emancipation) of Tīrthaṅkara Bhagavān Śrī Rṣabha-dēva Swāmī.-Kapila becomes a disciple of Marīci-Some considerations about birth in a low family-Karma Philosophy-Kinds of Karmas.

CHAPTER VII. Fourth Previous Bhava as a god in Brahma dēva-loka-Fifth Previous Bhava as a Brāhmaṇa named Kauśika in Kollāga village-Sixth Bhava as a Brāhmaṇa named Puspamitra in Sthunāka village-Seventh Previous Bhava as a god in Saudharma dēva-loka-Eighth Previous Bhava as a Brāhmaṇa named Agnidyota in Caitya-sannivēśa-Ninth Previous Bhava as a god in Isāna dēva-loka-Tenth Previous Bhava as a Brāhmaṇa named Agnibhoti in Mandira village-Eleventh Previous Bhava as a god in Sanat Kumāra dēva-loka-Twelfth Previous Bhava as a Brāhmaṇa named Bhāradhvaja in Svētāmbikā-Thirteenth Previous Bhava as a god in Mahendra dēva-loka-Fourteenth Previous Bhava as a Brāhmaṇa named Kapila of Rājagriha Nagara-Fifteenth Previous Bhava as a charming god in Brahma dēva-loka.

Vol I Part I

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Śramaṇa Bhagavān Mahāvīra.

Vol I Part II

CHAPTER I. Sixteenth Previous Bhava-Birth of Viśvabhāti Kumāra-Viśvabhāti Kumāra going to Puṣpa-karaṇḍaka garden for amusement during Spring-Festival-Viśvabhāti Kumāra treacherously sent with a large army to fight with a frontier feudatory prince at the instigation of Queen Madana-lèkhā. When Viśvabhāti Kumāra returned home he realised that it was a well-designed plan of Madana-lèkhā to drive him out from the garden to make room for her son Viśākha-nandī. Becoming enraged at this insulting diplomacy, Viśvabhūti Kumāra renounces the pleasurable enjoyments of the world and he takes Bhāgavati Dīkṣā at the hands of Acārya Sambhati Sari. Viśvabhūti Muni practised severe austerities during his ascetic life and went to various towns and villages with the object of preaching the principles of the Tīrthaṅkaras-When Viśvabhāti Muni-whose body had become greatly debilitated by continuous fastings and strict penances-was going for alms after a continuous fasting of one month at Mathurā (Muttrā), he was accidentally knocked down by a rushing cow. On seeing that Viśvabhāti Muni had fallen down on the ground owing to a strong impact with the body of the cow, his cousin Viśākha-nandī who had gone to Mathurā with a number of his attendants on his marriage-ceremony with the daughter of the king of that place, began to crack jokes at the withered condition of the body of Viśvabhūti Muni. The penitent Muni was greatly offended, and he made a niyaṇa-nidāna-(a firm determination) to be able to possess after death, sufficient strength to kill all those persons at one blow, by way of revenge. Although Viśvabhāti Muni was repeatedly advised by Sthaviras and others to desist from the attempt, he did not leave off his firm resolution, and having died without

expiating for his sinful act even on his death-bed, he was born as a god in Mahā-śukra dēva-loka-Seventeenth Previous Bhava as a brilliant god in Mahā-śukra dēva-loka with an age-limit of seventeen (17) sāgaropam years. Appendix No. 4 containing Some Note-worthy Points about the Sixteenth Previous Bhava of Śramaṇa Bhagavān Mahāvira.

CHAPTER II. Eighteenth previous Bhava of Śramaṇa Bhagavān Mahāvira-Tripriṣṭha Vāsudēva-Queen Bhadrā-the chief consort of the king-(King Ripu prati-Śātru of Potanapura)-gave girth to Acala Kumāra portended by four Great Dreams-After a few years, birth of a daughter named Mrigāvatī to Queen Bhadrā-When Mrigāvatī attained youth and marriageable age, King Ripu prati-Śātru becoming greatly enamoured with her exquisite beauty and blooming charms, publicly and shamelessly contracted marriage with his own daughter disregarding violent protestations from Queen Bhadrā, Acala Kumāra, family-members, feudal princes, ministers, religious preceptors, and from a large majority of citizens, who were painfully grieved at such an un-natural and utterly disgraceful alliance, and, having made her his chief queen, he began to enjoy worldly pleasures with her. Queen Bhadrā-the girl's mother-becoming displeased by this heinous act, and greatly distressed by public censure, went away to her parents' house in the Deccan and passed her days in mourning.

The parents of Queen Bhadrā were very wealthy. A nice town named Māhēśvari-complete with high city-walls, beautiful buildings, temples, dharmasālās (inns for travellers), cattle-camps, big market-places, and gardens inhabited by wealthy merchants-was built for her and it soon became a very flourishing city in the South.

By this heinous act on his part, King Ripu-prati-Śātru, came to be, afterwards, called Prajā-pati. (literally, husband of one's own progeny) by the people, on account of his having a desire of sexual intercourse with his own daughter. The soul of

Viśvabhūti Muni, descending from **Mahā-śukra dēva-loka**, assumed the form of a foetus in the womb of **Mrigāvatī-dēvi** portended by seven great dreams.—Birth of **Tripriṣṭha Vāsudēva**—Celebration of Birth—festivities.—Attainment of youth—Cleverness in wrestling, use of war-like weapons and various arts and sciences—**Prati-Vāsu-dēva**, **Aśvagrīva** of **Rājagriha Nagara**.—The soul of **Viśākha-nandi Kumāra** born as a lion in a den near the rice-fields of the **Prati-Vāsudēva**—One day, **Prati Vāsudēva Aśvagrīva**, invited a very clever astrologer into his private-chambers and confidentially inquired as to how and by whom he will meet with his death—The astrologer reluctantly but positively replied:—“O king! I can see that your death will be caused by the powerful man who will easily kill the lion living in his den in your rice-fields and the man who will insult your messenger **Caṇḍavēga** so widely respected by all your feudatory kings.”—The lion in the rice-fields of **Prati-Vāsudēva Aśvagrīva** was doing much damage to the cultivators of the fields, and so, they requested him to afford them suitable protection. Thereupon, **Prati-Vāsudēva Aśvagrīva** sent orders to his sixteen thousand feudatory kings to give their services by turns, for the protection of his cultivators.—The **Prati-Vasudēva**, then, inquired of his ministers as to who were very powerful among the young princes of his feudatory kings. The ministers said “We cannot definitely say, but we have heard that both the young princes viz **Acala Kumāra** and **Tripriṣṭha Kumāra** of King **Prajāpati** are clever and powerful. Thereupon, **Prati-Vāsudēva Aśvagrīva**, sent an order through his messenger **Caṇḍavēga**, to King **Prajāpati** to come and see him immediately.—At the time when **Caṇḍavēga** arrived at **Potanapura**, King **Prajāpati**, his princes, family-members, and some citizens had met together in the Inner Court of King **Prajāpati**, and there was excellent dancing, dramatic performance and great rejoicing going on. Now, **Caṇḍavēga**, unobstructed by any rules of decency and un-prevented by any door-keeper, at once rushed into the private chamber of the Inner Court, and abruptly communicated the message to King **Prajāpati**—The king hurriedly got up from his seat, to receive

the messenger and there occurred a sudden break in the revelry. Prince Tripristha Kumāra became greatly enraged at the rude behaviour of the Prati-Vāsudēva's messenger and having dealt him blows with his fists, feet, and stick, he took back all the valuable presents received from king Prajāpati. Now Prati-Vāsudēva Aśvagrīva became very angry on hearing about the insult to his messenger and he realised that the first part of the foretelling of the astrolger—that the man who would insult his messenger Caṇḍavēga will cause his death—may turn out to be true. So, he at once sent another messenger to Prajāpati and ordered him to go immediately to rice-fields, and to give protection to his cultivators against the ravages of the lion lurking there. King Prajāpati became ready to go there, but both his princes viz Acala Kumāra and Tripristha Kumāra vehemently implored him not to undergo the risk on account of his old age, and they went there with men and materials, against his wish. When nearing the den of the lion, Tripristha Kumāra left his men and materials at a distance, and he went on foot to the den, without carrying any weapon, and unaccompanied by his own brother and unassisted by any of his numerous soldiers, as he thought it contrary to all rules of justice for hunters to take with them a clever party of numerous well-selected persons fully equipped with various destructive weapons, on horse-backs or some such vehicles, for attacking a single, solitary tiger or lion, posting themselves on high platforms erected on tall trees or protruding rocks on mountain-peaks. Standing fearlessly just near the entrance of the den, Tripristha Kumāra repeatedly coaxed the lion for a duel fight with himself, and, as soon as the lion jumped on him, Tripristha Kumāra, at once caught hold of the lion's upper jaw and tightly grasping his lower jaw into his left hand, he readily cut the lion into two vertical pieces. When the lion died, the cultivators were greatly pleased with the bravery of the prince. On his return towards Potanapura, Tripristha Kumāra instructed the cultivators to give the lion's skin to Prati-Vāsudēva Aśvagrīva, and to inform him that as the lion was now dead, his rice-fields will, for the present, be free from danger.

When both the princes of king Prajāpati returned home with their party, King Prajāpati was extremely delighted and there was great rejoicing in the town. When the cultivators narrated the unique bravery of Tripriṣṭha Kumāra in killing the lion before Prati-Vāsudēva Āśvagrīva, he became alarmed and he began to be convinced more about the truth of the fore-telling of the astrologer viz that his death would be caused by the person who insults his messenger Caṇḍavēga, and, also by the person who kills the lion. With the deceitful idea of killing both the princes of King Prajāpati, the Prati-Vāsudēva Āśvagrīva sent another messenger to King Prajāpati and told him—"Go and tell Prajāpati, since you are too old to serve, you send both your princes-Acala Kumāra and Tripriṣṭha Kumāra-to me for my service. They will be very amply rewarded with large estates and money, and they will have higher dignity among feudatory kings. In case, you cannot act according to my orders be ready for a fight at the earliest moment." Being quite unwilling to part with his only princes, King Prajāpati, rejected the offer, and made preparations for a fight. Armies of both the sides met with each other, and after a severe fight for a few days, Prati-Vāsudēva Āśvagrīva was killed by Tripriṣṭha Kumāra. When Prati-Vāsudēva Āśvagrīva was dead, the gods and semi-gods, who had gone there to witness the fight, poured showers of fragrant flowers and scented powders over the head of Tripriṣṭha Kumāra and announced :—"O Kings! This Tripriṣṭha Kumāra is born as the first Vāsudēva in the Bharata-kṣetra, owing to his meritorious deeds of previous lives. You, therefore, leave off your enmity towards him, seek his protection, and do respectful salutations to him. All the feudatory kings of Prati Vāsudēva Āśvagrīva fell at the feet of Tripriṣṭha Kumāra and accepted him as their supreme lord. On seeing that all the feudatory kings of Prati-Vāsudēva Āśvagrīva had accepted service under Tripriṣṭha Kumāra, the queens of Prati Vāsudēva went to the place where his body soaked in blood and mud was lying, and having lamented for a long time, they ordered their servants to cremate his body with due respect. When Tripriṣṭha Kumāra

returned to Potanapura there was great rejoicing in the town. After staying there for some time, Tripristha Vāsudēva carrying with him cakra, chatra, dhanuṣya, maṇi, gadā etc. went with a large army for dig-vijaya. In course of time he brought under his supreme authority, half the continent of Bharata-kṣetra and thousands of feudatory kings. Having conquered the kingdoms of Aṅga (country near Modern Bhāgalpur on Coromandel coast S. India) Vaṅga (Bengal) Kāliṅga (a district) and having established his own officers there, he went to Magadha-deśa (Southern Bihār). There, he merrily lifted up, like an umbrella, over his own head a very huge stone-slab which could be lifted by ten million persons collected together, and being praised by the kings and bards, he went in the direction of Daṇḍakā-raṇya (a forest in South Deccan) and having located his army there, he passed some days in the forest. One night, when all the people of his camp were fast asleep, Tripristha Vāsudēva, unnoticed by any of his numerous watchmen, went out from his camp, and as he was walking alone silently, he heard a gentle noise coming from a distance. He went in the direction of the noise, and as he entered a thick forest full of numerous tall trees, he saw a man bound to a tree. Tripristha Vāsudēva went quite near the tree and asked the man as to who he was and why he was thus bound. The man replied :—"O worthy sir! please make me free from my ties, and I will narrate my account. The Vāsudēva cut the ties of the man with his discus and set him free. The man, then, said :—"I am a vidyādhara (a class of demi-gods) named Ratnaśekhara. Vijayavati-the extremely beautiful and charming daughter of the king of Simhala-dvīpa (Island of Ceylon) was to be given in marriage with me, and when I reached this place with all my marriage preparations on my way to Simhala-dvīpa, an inimical vidyādhara named Vāyu-vēga, forcibly snatched away everything from me, and reduced me to this state." Tripristha Vāsudēva, then asked him :—"Being a vidyādhara (a demi-god), why are you desirous of marrying a human female? The vidyādhara said :—"O illustrious man! She is very beautiful and her charms are unique,"

With the consent of the vidyādhara, Triprīṣṭha Vāsudēva made up his mind to have regular marriage with her and having gone to Simhala-dvīpa, he married her. Triprīṣṭha Vāsudēva stayed there only for a few days, but returned to Potanapur leaving Vijayavatī there—Coronation of Triprīṣṭha Kumāra as Vāsudēva—Arrival of Tirthaṅkara Bhagavān Śrī Śrēyāmsa Nāth—Preaching—Acceptance of Samyakta by Acala Kumāra and Triprīṣṭha Vāsudēva—Pouring of hot molten lead into the ears of his bed-chamber attendant—Death of Triprīṣṭha Vāsudēva and his birth as hellish being in A-pratiṣṭhāna Narakāvāsa (dwelling for hellish beings) of Tamas-tamā (Seventh) Hell—Arrival of Dharma-ghoṣa Acārya—Preaching—Dikṣā of Acala Kumāra. Acala Muni—Severe austerities—Mokṣa.

CHAPTER III. Nineteenth to Twenty-second Previous Bhavas.

CHAPTER IV. *Twenty-third Previous Bhava*—Priya-mitra Cakravartin—Conquest of continents—To Māgadha Tirtha—To Varadāma Tirtha—To Prabhāsa Tirtha—To the temple of Sindhudēvī. Kumāra-dēva of Vaitaḍhya-giri—Kritamāla-dēva of Tamisrā Guphā—Fight with mlecchas—Return to Mākā (capital city) with thirty-two thousand feudatory kings—Coronation as a Cakravartin—Festival lasting for twelve years—Renouncing the world—Dikṣā on hearing the preaching of Pottillācārya—Ascetic life—On death—Twenty-fourth Previous Bhava—Birth as a very prosperous god in Śukra dēva-loka.

CHAPTER V. *Twenty Fifth Previous Bhava*—Birth of Nandana Kumāra—With advancing age, Nandana Kumāra became proficient in various arts and sciences—At the proper age, his father King Jitaśatru, thinking him quite suitable, installed him as a king in his own stead—Arrival of Pottillācārya—His Preaching—Story of King Narasimha—Campaka-mālā—Barrenness—Consultation with ministers—Arrival of Ghorasīva—Ghorasīva going to burial-ground for accomplishment of spells—Duel-fight of King Narasimha with Ghorasīva—Fainting of Ghorasīva—Appearance of Śrī-dēvī—A boon from the goddess—Request of Ghorasīva to allow him to enter burial-ground fire for purification of his sins—

Ghoraśiva gives his own account—Fight between two vidyādhara-
Somadatta-Mahākāla-Campaka-mālā-Birth of Nara-vikrama-Śila-
vati-Nara-vikrama Kumāra subduing Jaya-kuñjara elephant-
Dhila-Sāmanta-bhadra Sri-Preaching-Nandana Rājā renounces
the world-Dikṣā-Ascetic Life-Severe austerities.—Meditations of
Nandana Muni on Death-bed.

CHAPTER VI. Twenty-sixth Previous Bhava.

Vol I Part II

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• *Śramaṇa Bhagavān Mahāvīra.*

Vol II Part I

Introduction.—

CHAPTER I. Descent from Prāṇat dēva-loka-Conception-
Vision of Dreams-Description of Sakrēndra-Kārtika Śeṭha Kathā-
Śakra-stava.

CHAPTER II. Śakra-stava (contd)-Ten Strange Events-
Birth in High and Low families-Bed-chamber of Triśalā-dēvi-
Vision of Dreams-Description of the first Four Dreams.

CHAPTER III. Description of the Remaining Ten Dreams-
Night-vigil-Siddhārtha rising up in the morning-Going for
exercise, bath etc.-Calling for Interpreters of Dreams-Assembly-
hall-Arrival of Interpreters-Story of 500 warriors.

CHAPTER IV. Explanation of the fruit of the dreams-
Increase of gold and wealth in the palace of Siddhārtha-Immo-
bility of the foetus-Lamentations of Triśalā-mātā-Determination
of Vardhamāna Kumāra not to renounce the world during the
life-time of his parents-Movements of the foetus-Rejoicing-
Valuable information about the nourishment of the foetus-Birth
of Vardhamāna Kumāra. •

CHAPTER V. Horoscope of Vardhamāna Kumāra.

CHAPTER VI. Celebration of Birth-festival by Indras and gods and goddesses-Abhiṣeka (anointing) by Indras and gods and Inlraṇis and goddesses on Mount Su-Mèru. Celebration of Birth-festival by Siddhārtha.

CHAPTER VII. Early Life-Naming-Playing with boys-Molestation by a piśāca-Going to School-Youth-Marriage-Family Relation.-Death of Parents-Request to King Nandivar-dhana for permission to renounce the world-Samvatsarika Dāna-Request of Lokāntic gods to Vardhamāna Swāmi.

CHAPTER VIII. Dikṣā Mahotsava-Dikṣā.

CHAPTER IX. Period of Chadmastha Kāla of Ascetic Life-First Year of Ascetic Life-Going to Kūrmāra-grāma-Remaining in Kāyotsarga outside the village-Gift of the half the portion of divine garment to Soma Brāhmin-Molestation from a cowherd-Went to Kollāga sannivēsā early next morning-Break-fast at the house of a Brāhmin named Bahula-Went to Morāga sanniveśa-Guest of Jvalana Śarmā in one of the cottages of Duijjanta hermits-Taking of five abhigrahas (minor vows)-Went to Asthika (Vardhamāna) grāma-*First Rainy Season at Asthika-grāma*-passed with a continuous fasting of eight periods of a fortnight each-Molestation from Śulapāṇi Yakṣa-Ten Great Dreams-Astrologer Utpala saying out the meaning of the dreams-*Second Year of Ascetic Life*-Morāga sanniveśa-Acchandaka-To Uttara Vācāla-On the way, while crossing the bank of Suvarṇa-kulā River, the remaining half of the divine garment slipped down from the shoulder of the Bhagavān and was taken away by Soma Brāhmin who was following him for the other half-Kanaka-khala āśrama-Canḍa-kausika sarpa-Gobhadra-Vidyāsiddha-Canḍralēkhā-Canḍrakāntā-Dharma-ghoṣa sūri-Preaching-Muni Gobhadra-Canḍakausika tāpas-Canḍakausika sarpa biting Bhagavān-Enlightening Canḍakausika sarpa-Svetambika-Pradeśi king-On way to Surabhipura-Meeting of Pradeśi Rājā-Crossing the River Ganges in a small wooden boat-Molestation from-Nāga Sudanṣṭra dēva

(soul of the lion severed into two pieces by Tripriṣṭha Vāsu-
dēva)-Kambala and Sambala dēvas came to the rescue of the boat-
Thunāgasannivēśa-Puṣpa astrologer-Festival at Bhandir Vana
Going to Rājagriha. Jinaḥas and Sīdhu-dāsi-Second Rainy
Season at Nālanda (a suburb of Rājagriha)-in the house of a
weaver named Arjuna, observing four fastings of one month each.
First breakfast at Vijayaśeth's house.-Second breakfast at Anan-
daśeth's house.-Third at Sunanda Śeth's house and the Fourth
breakfast was at the house of a Brāhmin named Bahula in
Kollāga sannivēśa-*Third Year of Ascetic Life*-Going to Suvarṇa
khala grāma-Cowherds preparing rice-pudding in an earthen pot
-Gośāla becomes a niyata-vādi-To Brāhmaṇa grāma-Upananda-
Going to Campā Nagari for rainy season.-Third Rainy Season
at Campā Nagari doing various āsanās (meditative postures) and
observing two fastings of two months each-*Fourth Year of
Ascetic Life*-Went to Kollāga Sannivēśa-In meditation outside
the village-Simha and Vidyunmati-Gośāla beaten-To Pātrālaka
grāma-Khandaka and Dantalikā-Gośāla beaten-To Kumāra Sanni-
vēśa-Muni Candra Acārya killed at night under suspicion of a
thief-Mahotsava by gods-To Caurāka-grāma-Gośāla bound to a
wooden frame on suspicion of being a spy from enemy-regions
and when Śramaṇa Bhagavān Mahāvīra was being similarly
bound he was set free by two female hermits Somā and Jayanti
sisters of astrologer Utpala. Went to Priṣṭha Champā.-Fourth
Rainy Season at Priṣṭha Campā observing a fasting of four
months and practising various āsanās (meditative postures).
Breakfast outside the town-*Fifth Year of Ascetic Life*-Went to
Śrāvastī and remained in kāyotsarga outside the town-Pitridatta
and his wife Mritavatsa-To Halaḥruta-grāma-In meditation un-
der a haridru tree-Scorching of both feet-In the temple of Vāsu-
dēva at Maṅgala-To Kalumbūkā-grāma-Mēgha and Kāla-hastī.
• To Rāḍha-bhami-(Murshidabad District) molestation from vulgar
people-To Purṇa kalāśa grāma molestation from two robbers-To
Bhadilla Nagari (capital town of Malaya).-Fifth Rainy Season
at Bhadilla Nagari observing fasting of four months practising
various meditative postures-*Sixth Year of Ascetic Life*-To

Kayali Samāgama-Jambasanda-Tambaya sannivēśa-Nandiśēna Sthavira-Gośalaka had quarrel with some of his pupils-Kapiya Sannivēśa.-Imprisoned as spies but set free by two parivrājikās named Vijayā and Pragalbhā.-To Vaiśālī. Gośāla becomes separated-Stayed at a blacksmith's work-shop-Asault by the black-smith-Went to Grāmāk sannivēśa-Bibhēlaka Yakṣa. History of Bibhēlaka Yakṣa-To Śāliśīrśaka grāma-It was winter time-Molestation from Kaṭaputanā Vāṇa-Vyantari. To Bhadrīkā Nagari-Sixth Rainy Season at Bhadrīkā Nagari-observing a fasting of four months-At this place Bhagavān acquired Lokā-vadhi Jñāna while experiencing the molestation of Kataputanā.

CHAPTER X. Period of Chadmastha Kāla (Cont) of Ascetic Life-*Seventh Year of Ascetic Life*.-Went to Magadhā-dēśa and stayed there moving about during winter and summer months and practising various vows.-To Ālambhikā Nagari-*Seventh Rainy Season* at Ālambhikā observing a fast of four months.-*Eighth Year of Ascetic Life*-Went to Kuṇḍāka sannivēśa-Maddnā sannivēśa-Bahusāla-Lohārgala-Caught under suspicion of a spy and brought before King Jitsatru but set free by the advice of astrologer Utpala who happened to be with king-To Purimatāla-In meditation outside the town. Vaggura śrāvaka-To Rajagriha-*Eighth Rainy Season* at Rājagriha observing a fasting of four months-*Ninth Year of Ascetic Life*-With the idea of destroying many Karmas simultaneously, Bhagavān went to Vaira-bhūmi. Harsh molestation from anārya (uncivilized) people for six months. *Ninth Rainy Season* in Vajrabhūmi with a fasting of four months-*Tenth Year of Ascetic Life*-To Siddhārthapura and Kurma-grāma. Questioned by Gośāla about the tila plant-Vaiśyāyana Tāpasa outside the village-Jesting by Gośāla-Throwing of Tējo-lēśyā towards Gośāla whose life was saved by Bhagavān by the use of Śīta-lēśyā. Gośāla gets separated-To Vaiśālī Nagari. Śaṅkha, playmate of Siddhārtha Rājā, honoured Bhagavān with devotion-River Gaṇḍakika to be crossed by boat-Boatman detained him for fare but was soon set free by Citra, the daughter's son of Śaṅkha-Went to Vāṇijya

grāma and remained in Kāyotsarga outside the town. Ananda, śrāvaka, foretold through his Avadhi Jñāna, the Bhagavān's acquisition of Kēvala Jñāna within a few years—To Śrāvastī. Tenth Rainy Season at Śrāvastī Nagari observing a fasting of four months—*Eleventh Year of Ascetic Life*—In Kāyotsarga at Sānuṣaṣṭika observing sixteen fasts and practising Bhadra, Mahā-bhadra and Sarvato-bhadra Pratima—Breakfast at the house of Ānanda Gāthāpati—Went to Draḍhabhāmi full of mlēccas (barbarians)—Remained in contemplation in a temple of Polāsa Yakṣa outside Pēḍhala grāma—Molestation from Saṅgama dēva—Twenty tormenting harassments during one night—Inability to get pure food for six months as it was daily polluted by Saṅgama. Having failed in his attempt, Saṅgama goes away.—Saṅgama driven away from dēva-loka—Break-fast at the house of an old cowherdess—To Ālambhikā—Stuti by Vidyut Kumārēndra—Svetambikā—Nagari—Stuti by Harissaha Indra—Śrāvastī—The idol of Skanda—Kauśambī Nagari—Candra and Surya in mūla (original) vimāna—V nī-rasī Nagari—Stuti by Saudharmēndra—Rājagriha—Stuti by Isānēndra—Mithilā Nagari—Honoured by King Janaka and extolled by Dharaṇēndra—To Vaiśālī—*Eleventh Rainy Season* at Vaiśālī—In contemplation with a fasting of four months—Stuti by Bhatānanda (King of the Bhujanga-dēvas)—Jirṇa Sēṭha śrāvaka—Abhinava Śrēṣṭhī—Kēvali-dēśanā—*Twelfth Year of Ascetic Life*—After break-fast at Abhinava Śrēṣṭhī's house, Bhagavān went to Susumārapura. In contemplation under a Aśoka tree in Aśoka-khaṇḍa—Utpāta of Camarēndra—History of Camarēndra—To Bhogapura Nagara—molestation by a kṣatriya named mahendra—To Nandi-grāma. Adorred by Nandi (a friend of King Siddhārtha). To Mendhaka-grāma—Molestation by a cowherd—To Kauśāmbī Nagari—King Śatanika—Mrigavati—Abhigraha (vow) of Śramaṇa Bhagavān Mahāvīra—King Dadhivahana and Queen Dhāriṇī of Campā Nagari—Vasumati daughter of Dhāriṇī—Dhanāvaha Sēṭha and Molā Śethāṇi—Candanā—Pitiable condition of Candanā—Fulfilment of the *abhigraha* of Śramaṇa Bhagavān Mahāvīra—Bhiksā of dry Uḍada beans from Candanā. To Su-maṅgala-grāma—Stuti by Sanat Kumāra Indra—To Sukṣētra sanniveśa—Homages by

Indra of Mahendra dēva-loka-To Palaka-grāma-Molestation by Dhāhila-Went to Campā Nagari-Twelfth Rainy Season at the Agnihotra-sālā of Svātidatta Brahmana at Campā Nagari observing four fastings of one mouth each, and attended constantly by Maṇibhadra and Purṇabhadra Vāna-vyantara Indras-Svātidatta asked a number of questions on Ātma (Soul) to Śramaṇa Bhagavān Mahāvira and they being answered in detail to his entire satisfaction, the Brahmana was greatly pleased, and he had high respect for Bhagavān-*Thirteenth Year of Ascetic Life*-To Jrimbhika-grāma. Indra did dramatic performance before Bhagavān and said that he would have Kēvala Jñāna on a certain day-To Mēḍhaka-grāma-Homage by Camarendra-To Saṇmāni-grāma and remained in Kāyotsarga outside the village-Molestation from a cowherd-Thrusting of pointed sticks into both the ears of Bhagavān-Went to Madhyam Apāpā Nagari-Siddhārtha Vaṇik and Kharaka Vaidya saw Bhagavān with the śalya when he went to Siddharth's house for alms-Both the Vaṇik and the Vaidya followed Bhagavān and they removed the sticks from his ears when he was in Kāyotsarga. Thus Śramaṇa Bhagavān Mahāvira passed 12½ years (Twelve years and a half) as a chadmastha Ascetic.

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Vol II Part II

CHAPTER I. Acquisition of Kēvala Jñāna at Jrimbhika-grāma-First Samavasaraṇa-Dharma-dēśanā-To Madhyamā Nagari-Samavasaraṇa and Dharma-dēśanā in Mahasēna Vana-Eleven Brahmin Teachers (Indrabhati with his two brothers and others) doing Yajña-ceremonies at the house of Somilācārya-Pratibhoda and Dikṣā of Eleven Teachers with their 4400 pupils-App-

ointment of the Eleven Pandits as Gaṇadharas (chief disciples) and as teachers of their own pupils—Dikṣā of Candanā—Establishment of “Catur-vidha Saṅgha” consisting of Sādhus-Sādhvis-Śrāvakas and Śrāvikās—Explanation of the applicability, with three niśidyās, of the Universal Law of “उप्पन्नेइ वा विगमेइ वा धुवेइ वा Uppannēi vā, vigamēi vā, dhuvēi vā (of Production, Destruction or Permanence) to all objects of the Universe and the Preparation of the Dvādaśaṅgī of the Jaina Scriptures on Vaiśākha sud 10 (Tenth)—Went to Rājagriha along with his samudāya of 4411 pupils. Samavasaraṇa—Dharma-dēśanā—Acquaintance with King Śrēṇika, queens, princes, and other members of the royal family—Dikṣā of princes Mēgha-Kumāra, Nandiṣēṇa-Samyaktva of Prince Abhaya Kumāra, Sulasā etc.—King Śrēṇika and several persons had perfect faith in Jaina Religion—Thirteenth Rainy Season at Rājagriha.

CHAPTER II. *Fourteenth Year of Ascetic Life*—Went to Vidēha—To Brāhmaṇa-Kuṇḍa-grama—Dharma-dēśanā—Dikṣā of Jamāli and Priyadarśanā—Dikṣā of Rishabha-datta and Dēvananda—Gautama Gaṇadhar's questioning and its answer about Dēvananda—Fourteenth Rainy Season at Vaiśālī—*Fifteenth Year of Ascetic Life*—Went to Kauśāmbī—King Udayana—and Mrigāvatī-Jayantī śrāvikā—To Śrāvastī—Dikṣā of Sumanobhadra and Supratiṣṭha—To Vāṇijya-grāma—Āṇanda śrāvaka took the vows of a śrāvaka. Fifteenth Rainy Season at Vāṇijya-grāma.

CHAPTER III. *Sixteenth Year of Ascetic Life*—Went to Magadha—after the rainy season—Rājagriha—Dikṣā of Śālibhadra and Dhanya śeṭha—Sixteenth Rainy Season at Rājagriha Nagari.

CHAPTER IV. *Seventeenth Year of Ascetic Life*—Went to Campā Nagari—Mahaccandra Kumāra—His Purva Bhava—Dikṣā—To Vitabhaya Pattana—King Udāyana was extremely glad to receive Bhagavān—Dikṣā of Udāyana—Journey to Vidēha was very long and severe during summer—Many Sādhus suffered from hunger and thirst—Cartfuls of sesamum seeds on the way—Kāmadēva Śrāvaka—Molestation to Kāmadēva—To Vāṇijya-grāma. Seventeenth Rainy Season at Vāṇijya-gram. *Eighteenth Years of*

Ascetic Life—Went to Benares—Vows of Śrāvaka-dharma taken by millionaires Culanīpitā and his wife Śyāmā and Surādēva and his wife Dhanyā—Bhagavān highly honoured by king Jitaśatru of Benares—To Ālambhikā—Vows of Śrāvaka-dharma taken by the millionair Cūllasataka and his wife Bahulā—Poggala Parivrājaka. His Vibhaṅga Jñāna and Dikṣā—To Rājagriha—Dikṣā of Mankātī—Kim-krama, Arjuna—Kāśyapa, Vatsa, Mēdha etc.—Eighteenth Rainy Season at Rājagriha. *Nineteenth Year of Ascetic Life*—Stayed at Rājagriha for some time after the rainy season—Meetings with King Śreṇika became more frequent—Incident of a leprous man rubbing infections purulent matter on the body of Śramaṇa Bhagavān Mahāvira—Questions about the leprous man—Foretelling about Śreṇika. Proclamation of King Śreṇika—Ārdraka—Kumāra receives an image of Ādināth Jineśvara, as a present from Abhaya Kumāra—Jāti-smaraṇa—Ārdraka Kumāra secretly leaves his home and comes to India—Takes dikṣā—Marriage with Śrīmati at Vasantapura. Again he takes dikṣā after an interval of $11\frac{1}{2}$ years and goes to Bhagavān—On the way he meets with and discusses with Gośālā, Brāhmaṇa sannyasins, hasti-tāpasas etc. Dikṣā of Abhaya Kumāra. Some stories about Abhaya Kumāra—Dikṣā of thirteen queens and twenty-three princes of Śreṇika. Nineteenth Rainy Season at Rājagriha—*Twentieth Year of Ascetic Life*—Went in the direction of Vatsa-dēśa—after the rainy season—Mrigāvatī queen of King Udayana and King Caṇḍapadyota—Kauśambi invaded—Meeting of Mrigāvatī and Caṇḍapadyota in the presence of the Bhagavān—Story of Brāhmaṇa-putra—Dharmadēśana—Story of a goldsmith of Campā—Dikṣā of Mrigāvatī—Kēvala Jñāna, of Mrigāvatī—Dikṣā of Eight-queens of Caṇḍapadyota Twentieth Rainy Season at Vāiśālī.

CHAPTER V. *Twenty-first Year of Ascetic Life*—Went to Kākandipurī—Dharma-dēśanā—Dikṣā of Dhanya Kumāra of Bhadrā śethāṇi—To Kampilyapura. Vows of a śrāvaka taken by Kund Kaulika—Dikṣā of Sunakṣatra—To Polāsapura—Saddālaputra—To Vāṇijya-grāma. Twenty-first Rainy Season at Vāṇijya-grāma *Twenty-second Year of Ascetic Life*—Went to Rājagriha—Vows

of a śrāvaka taken by a very wealthy man named Mahāsataka-Revatī, his wife-Harsh words to Revatī-Prāyascita-Anasana-First dēva-loka-Twenty-second Rainy Season at Rājagriha-During the Catur-māsa-several sādhus of Pārśva Nāth had discussion with Bhagavān and they were convinced that Śramaṇa Bhagavān Mahāvīra was a sarvajña and sarvadarśi-*Twenty-third Year of Ascetic Life*-Went to Kriṭaṅgalā Nagari-Discussion with Skanda Kātyāyana Parivrajaka-Dikṣā-Pratimās-Sanlekhanā-To Śrāvastī-Vows of a śrāvaka taken by millionairs Nandini-pitā and his wife Aśvinī-and Sabbhīpitā and his wife Phalguṇi-Twenty-third Rainy Season at Vāṇijya-grāma-*Twenty-fourth Year of Ascetic Life*-Went to Brāhmaṇa-kunḍa-grāma-Jamali gets separated-To Kauśambī-Sūrya and Candra came in their original vimāna for homage-Candanā Pravartini went away to her upāśraya-To Rājagriha-Conversation of Jaina householders of Tungikā with disciples of Pārśva Nāth-Marṇāntika sanlekhanā of Abhaya Kumāra Muni. Twenty-fourth Rainy Season at Rājagriha.

CHAPTER VI. *Twenty-fifth Year of Ascetic Life*-Change of Government in Magadha-deśa-Imprisonment of Śreṇika-His death-Removal of Capital to Campā Nagari-To Campā-Dikṣā of ten grandsons of Śreṇika (Pamda Kumāra and other princes)-Dikṣā of Jina Palita (son of Mākandī and Bhadrā) and many other wealthy merchants-Went in the direction of Videha-Dikṣā of Gāthāpati Kṣemaka, Dhritidhara etc.-Twenty-fifth Rainy Season at Mithilā, *Twenty-sixth Year of Ascetic Life*-Went in the direction of Aṅga-deśa-A great war at Vaiśālī-6 hundred thousand soldiers killed-Bhagavān came to Paṇṇabhadrā Chaitya of Campā-Dharma deśanā-Dikṣā of ten widowed queens of Śreṇika (Kālī and others)-Went to Mithilā-Twenty-sixth Rainy Season at Mithilā. *Twenty-seventh Year of Ascetic Life*-Went to Śrāvastī after the rainy season-Dikṣā of Halla and Vebhalla-Final meeting of Gośāla-Tējoleśyā-Ananda Muni-Gośālak's discussion-Sarvānubhūti Muni-Sunakṣatra Muni-Tējoleśyā on Bhagavān Mahāvīra-To Mithilā-Twenty-seventh Rainy Season at Mithilā.

CHAPTER VII. *Twenty-eighth to Thirty-fifth Year of Ascetic Life.*

CHAPTER VIII. *Thirty sixth to Forty-second Year of Ascetic Life.*

CHAPTER IX. *Nirvāṇa.*

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Contents. 31. Śrī Yaśo-dēva Śrī. (Establishment of Kingdom at Aṇahillapura. Śrī Bappa-bhaṭṭi Śrī). 32. Śrī Pradyumna Sūri. 33. Śrī Māna-dēva Śrī. 34. Śrī Vimalachandra Śrī. 35. Śrī Udyotana Śrī. 36. Sarva-dēva Śrī I. (Kavi Dhanapāla Vādī Vaitāla Śrī Śānti Śrī). 37. Śrī Dēva Śrī. 38. Sarva-dēva Śrī II. 39. Śrī Yaśo-bhadra Śrī and Śrī Nemicandra Śrī (Śrī Abhaya-dēva Śrī-Śrī Jina Vallabha Śrī-Śrī Jinadatta Śrī). 40. Śrī Muni-candra Śrī (Vādī Śrī Dēva Sūri-Kali Kāla Sarvajña Śrīmān Hēmacandrācārya-Siddha-Rāja-Jayasimha-Kumārāpāla). 41. Śrī Ajita-dēva Śrī (Kharatara Gaccha-Āgami-ka Gaccha-Abhigraha (vow) of repairs on Śatrunjaya-tīrtha taken by Udayana Mantri-Death and repentence of Udayana-Solemn oath of Bāhaḍa-Bhimo Kuṇḍalio. 42. Śrī Vijaya Siṃha Sūri. 43. Śrī Soma Prabha Śrī I. and Śrī Maṇi Ratna Śrī. 44. Śrī Jagaccandra Sūri (Hirlā Jagaccandra; Tapā Gaccha). 45. Śrī Dēvendra Sūri (Śrī Vijaya Candra Sūri-Śrī Vidyānanda Sūri). 46. Śrī Dharma-ghoṣa Sūri (Mantrīśvara Prithvī-dhara (Pēthada). 47. Śrī Soma Prabha Sūri II. 48. Śrī Soma Tilaka Sūri. 49. Śrī Dēva Sundar Sūri. 50. Śrī Soma Sundar Sūri (Sādhu-maryādā Paṭṭaka). 51. Śrī Muni Sundar Sūri. 52. Śrī Ratna Śekhara Sūri (Origin of Luṅkā Māta). 53. Śrī Lākṣmī Sāgara

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

It is the object of the Four Volumes under review to give an account of the life of this Śramaṇa Bhagavān Mahāvīra, the 24th Tīrthankara of the Jains. The first of these gives an account of fifteen out of the twenty-six previous lives of Mahāvīra; and the second deals with the twenty-seventh life. The third starts the exposition of the Gaṇadhara-vāda, an explanation of the doubts of the Gaṇadharas,—the eleven disciples of Mahāvīra. The fourth volume gives an account of the Gaṇadharas. The treatment of the subject is on the whole quite good, but statements like, “There is a reference of Risaḥha-dēva, Ajitnātha and Ariṣṭanemi in Yajurvēda.” (Introduction to Volume III, p. 3) could

have been avoided. I cannot trace the word Ajitanātha in the Yajurveda, in its Śukla or Taittiriya recension. The words Riṣabha and Ariṣṭanemi do occur in this Veda, but it is in the highest degree questionable whether these Vedic words mean what they connote in Jainism.

Such defects apart, the volumes have their own distinct value. By reason of the very antiquity of Jainism, of the profound influence it exerted on Buddhism and on Sāṅkhya and Yoga, it is of very great interest to the student of Comparative Religion. This alone should make works like these, which give an account of the "prophet" of this religion, extremely valuable.

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

Adyar Madras.

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Opinions from other sources could not be included on account of want of space.

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