



GAEKWAD'S ORIENTAL
SERIES.

VOLUME LXXVII

GAEKWAD'S ORIENTAL SERIES

Published under the Authority of
the Government of His Highness
the Maharaja Gaekwad of Baroda.

GENERAL EDITOR :

B. BHATTACHARYYA, M.A., PH.D.

No. LXXVII

TRISAṢṬIŚALĀKĀPURUṢACARITRA

Vol. II

Books II and III

TRISAṢṬIŚALĀKĀPURUṢACARITRA
OR
THE LIVES OF SIXTY-THREE ILLUSTRIOUS
PERSONS

Vol. II

TRANSLATED INTO ENGLISH BY

HELEN M. JOHNSON, Ph.D.

1937
ORIENTAL INSTITUTE
BARODA

Printed by P. Knight at the Baptist Mission Press, 41A, Lower
Circular Road, Calcutta, and Published on behalf of the
Government of His Highness the Maharaja
Gaekwad of Baroda by Benoytosh
Bhattacharyya, Director,
Oriental Institute,
Baroda.

Price Rs. 11-0.

To
JOHN FINNEY II

CONTENTS

	PAGE
I Preface	vii
II Abbreviations	viii
III Bibliography	xi
IV Introduction	xxii
V Text	
Book II : Ajitanāthacaritra	I
Book III : Sambhavajinacaritra	225
Abhinandanajinacaritra	254
Sumatināthacaritra	268
Padmaprabhacaritra	288
Supārśvanāthacaritra	304
Candraprabhacaritra	314
Suvidhināthacaritra	324
Śitalanāthacaritra	337
VI Appendix I : Additional Notes	347
VII Appendix II : Botanical Notes	351
VIII Appendix III : New and Rare Words	353
IX Text Corrections	367
X Index of Names and Subjects	374
XI Index of Sanskrit and Prakrit Words	391

PREFACE

When Prof. Schubring, in his review of Vol. I of this translation, expressed a hope that the *Mahāvīracaritra*, the last book, would appear, I wondered why his hope seemed to be somewhat sceptical. I wonder less now that I have had experience in having a book printed thousands of miles away.

I am deeply indebted to Muni Śrī Jayantavijayaji for his constant assistance and information on both doctrinal points and allusions to practical life and customs; and also for his aid in obtaining books and manuscripts. The Jaina Dharma Prasāraka Sabhā of Bhavnagar has permitted me to keep its manuscripts for several years, a loan of the greatest assistance to me; and the Ātmānanda Sabhā of Bhavnagar has presented me with some valuable texts.

In addition to the Bhavnagar and Poona MSS. which I used for Vol. I, I have consulted a MS. of Parvan II in the Oriental Institute of Baroda, and one for Parvan II and Parvan III from a Jain library in Radhanpur, which they were kind enough to send to this country. I have not, of course, made an exhaustive study of all existing manuscripts, as for a critical edition; but it has been my intention to make a correct readable text with good manuscript authority.

The bibliography, it would seem unnecessary to say, consists of the works I have found useful for my needs, and is not a bibliography of Jainism.

HELEN M. JOHNSON.

WARRENSBURG, MISSOURI

March 25, 1937.

ABBREVIATIONS

- Abhi. = Abhidhānacintāmaṇi, Bhav. ed.
Ācār. = Ācārāṅgasūtra.
Anuyog. = Anuyogadvāra.
AS = Āgamodayasamiti Series.
Aup. = Aupapātikasūtra.
Auṣadhi = Bṛhannighaṇṭu.
Āva. = Āvaśyakasūtra, Malayagiri's com.
Āvacurṇi. = Āvaśyakacurṇi.
ĀvaH = Āvaśyakasūtra, Haribhadra's com.
ĀvaHH = Hāribhadriyāvaśyakavṛttiṭippanaka.
B. = Barnett's ed. of Antagaḍadasāo and Aṇuttarovavaiya-
dasāo.
Bate = Bate's Hindī Dictionary.
Bhag. = Bhagavatisūtra.
Bṛhat. = Bṛhatsaṅgrahani.
Chand. = Chandonusāsana.
DeśiH = Deśināmamālā.
DLF = Devchand Lalbhai Jain Pustakodhar Fund.
Dutt = Materia Medica.
G. = Der Jainismus.
GOS = Gaekwad's Oriental Series.
Guj. = Gujarāti.
Guṇa. = Guṇasthānakramāroha.
H = Hindī.
Haim. = Haimaśabdānuśāsana.
Hindu Holidays = *Hindu Holidays and Ceremonials*.
H. I. = Elements of Hindu Iconography.
H. of J. = The Heart of Jainism.
H. P. = Fallon's Hindustāni Proverbs.
Jamb. = Jambūdvīpaprajñapti.
J. G. = The Jaina Gazette.
J. G. D. = Jaina Gem Dictionary.
Jiv. = Jivājivābhigama.

- Jñātā. = Jñātādharmakathā.
 K. = Die Kosmographie der Inder.
 Kan. = The Study of Jainism.
 Kāvya. = Kāvyaṅuśāsana by Hemacandra.
 Kāvya. V. = Kāvyaṅuśāsana by Vāgbhaṭṭa.
 KG = Karma Granthas.
 KS = Kalpasūtra.
 KSK = Kalpasūtra, with Kiraṇāvalī com.
 Lp. = Lokaparakāśa.
 M = Marāṭhī.
 Martin = The Gods of India.
 M. C. = Marāṭhī-English Dictionary.
 MW = Monier-Williams, Sanskrit-English Dictionary.
 O. of J. = Outlines of Jainism.
 Oppert = On the Weapons, Army Organisation and Political Maxims of the Ancient Hindus.
 Pañca. = Pañcapratikramaṅsūtra.
 Pañcaprati. = do.
 Pañcā. = Pañcāśakagrantha.
 PE = Ardhā-Māgadhī Koṣa.
 PH = Pāiasaddamaḥṅṅavo.
 PJP. = First Principles of Jain Philosophy.
 Pk. = Prakrit.
 Popley = Music of India.
 Pra. = Prajñāpanā.
 Praś. = Praśnavyākaraṇa.
 Pravac. = Pravacanasāroddhāra.
 Rāja. = Rājapraśnīyasūtra.
 Rājendra. = Abhidhānarājendra.
 Śabda. = Śabdasāgara.
 Sam. = Samavāyāṅgasūtra.
 SBE = Sacred Books of the East.
 Sth. = Sthānāṅgasūtra.
 T. = Tattvārthādhigamasūtra, Jacobi's ed.
 Tri. = Triṣaṣṭīśālākāpuruṣacaritra.
 Uttar. = Uttarādhyayana.
 Uttar. B. = Uttarādhyayana with Bhāvavijaya's com.

- Uttar. K. = Uttarādhyāyana with Kamalāsatmyama's com.
 Uv. = Uvāsagadasāo, Hoernle's ed.
 Watt = The Commercial Products of India.
 Watt Dict. = Dictionary of the Economic Products of India.
 Wilkins = Hindu Mythology.
 Yog. = Yogaśāstra.
 ZDMG = Zeitschrift der Deutschen Morgenländischen
 Gesellschaft.
 I = Vol. I, Triṣaṣṭīśalākāpuruṣacaritra. Vol. LI, GOS.

BIBLIOGRAPHY

GENERAL

- Abhidhānarājendra. A Prākṛit-Sanskrit lexicon of Jain texts. By Vijaya Rājendra Sūri. Ratlam 1913-25.
- Alberuni's India. An English Edition with Notes and Indices, E. C. Sachau. 2 vols. London 1910.
- Annals and Antiquities of Rajasthan, or the Central and Western Rajpoot States of India, J. Tod. 2 vols. London 1829-32.
- Antiquities of India, L. D. Barnett. London 1913.
- Ardha-Māgadhi Koṣa. In five languages. S. S. Jain Conference. Bombay 1923-30.
- Astronomie, Astrologie und Mathematik, G. Thibaut. Grundriss der Indo-Arischen Philologie und Altertums-kunde. III Band, 9 Heft. Strassburg 1899.
- Ausgewählte Erzählungen aus Hemacandras Parishishta-parvan. German translation by J. Hertel. Leipzig 1908.
- Beast and Man in India, J. L. Kipling. McMillan and Co. 1904.
- Bṛhannighaṅṭu or Auśadhikoṣa. A Sanskrit, vernacular and English botanical glossary. Poona 1924.
- The Book of Good Counsels, Arnold. From the Sanskrit of the 'Hitopadeśa.' London 1893.
- A Collection of Telegu Proverbs, translated, illustrated, and explained, together with some Sanscrit Proverbs, Carr. Madras: London 1868.
- The Commercial Products of India, G. Watt. London 1908.
- A Dictionary of the Economic Products of India, G. Watt. Government of India Press. Calcutta 1896.
- A Dictionary of the Hindee Language, J. D. Bate. Allahabad 1918.

- A Dictionary of Hindu Architecture, P. K. Acharya. Oxford Press.
- A Dictionary of Plant Names, Gerth van Wijk. The Hague 1911.
- Eastern Monachism, Hardy. London 1850.
- Eine jainistische Bearbeitung der Sagara-Sage. Dissertation by Richard Fick. Kiel 1888.
- Elements of Hindu Iconography, T. A. Gopinath. Madras 1914.
- The Elephant-Lore of the Hindus. The Elephant-Sport of Nilakantha. Translated from the original Sanskrit with Introduction, Notes, and Glossary, Edgerton. Yale University Press. 1931.
- Epitome of Jainism, Nahar and Ghosh. Calcutta 1917.
- Essai de Bibliographie Jaina, Guérinot. Annales du Musée Guimet. Paris 1906.
- Essays and Lectures on the Religion of the Hindus, H. H. Wilson. Vol. I. London 1861.
- First Principles of Jain Philosophy, H. Jhaveri. Benares 1918.
- Flora of British India, Hooker. 7 vols. London 1875-97.
- Flora of the Presidency of Bombay, Cooke. 2 vols. 1903-08.
- Flora Indica, Roxburgh. Thacker, Spink and Co. Calcutta 1874.
- The Folklore of Bombay, Enthoven. Oxford 1924.
- Folk Lore Notes. Vol. I Gujarat ; Vol. II Konkan, Enthoven. British India Press. Bombay 1914.
- Folk Tales of Kashmir, Knowles. London 1888.
- Geschichte der Indischen Litteratur, M. Winternitz. Vol. II, Part 2, Die heiligen Texte der Jaina. Leipzig 1920.
- Gods of India, E. O. Martin. E. P. Dutton and Co. 1914.
- Grammatik der Prākṛit Sprachen, Hemachandra. (Siddhahemacandram, Adhyāya VIII). Edited by Pischel. Halle 1877.

- A Handbook of Tropical Gardening and Planting, H. F. Macmillan. Case & Co. Colombo 1914.
- Heart of Jainism, Mrs. S. Stevenson. Oxford Press. 1915.
- Hindī Śabdāsāgara. A Hindī lexicon. Published by Pracāriṇīsabhā of Benares. 1916-28.
- The Hindi Scientific Glossary. Containing the Terms of Astronomy, Chemistry, Geography, Mathematics, Philosophy, Physics, and Political Economy, with their Hindi equivalents. Syam Sundar Das. Benares 1906.
- Hindu Holidays and Ceremonials, B. A. Gupte. Thacker, Spink & Co. 1919.
- Hindu Mythology, Williams. Thacker, Spink & Co. 1882.
- Hindu Tales, translation by J. J. Meyer. London 1909.
- Hindustāni Proverbs, Fallon.
- A History of Sanskrit Literature, A. B. Keith. Oxford 1928.
- A History of Indian Literature, M. Winternitz. Vol. 2. English translation. Calcutta 1933.
- Householders' Dharma, C. R. Jain.
- Indian Architecture, P. K. Acharya. Oxford Press.
- The Indian Calendar, Sewell and Diksit. London 1896.
- Indian Myth and Legend, D. A. Mackenzie. London.
- The Indian Sect of the Jainas, G. Bühler. Luzac & Co. London 1903.
- Indian Trees, D. Brandis. London 1911.
- An Introduction to Jainism, A. B. Latthe. Bombay.
- The Jaina Gem Dictionary, J. L. Jaini. Arrah 1918.
- Jaina Iconography, Bhandarkar. (The Samavasaraṇastavana). Indian Antiquary. Vol. 40 (1911), pp. 125 ff. ; 153 ff.
- Jaina Jātakas, translation of Book I, Canto I of Hemacandra's Trishasṭīśalākāpurushacaritra, B. D. Jain. Lahore 1925.
- Der Jainismus, H. V. Glasenapp. Berlin 1925.
- Karma Philosophy, Karbhari. Bombay 1913.
- Key of Knowledge, C. R. Jain. 1915.

- Die Kosmographie der Inder, W. Kirfel. Leipzig 1920.
- Life and Stories of the Jaina Savior Pārçvanātha, M. Bloomfield. The Johns Hopkins Press. Baltimore 1919.
- Life of Mahāvīra, M. C. Jaini. Allahabad 1908.
- Marāṭhī-English Dictionary, Molesworth-Candy. Bombay 1857.
- Marathi Proverbs, Mainwaring. Oxford 1899.
- The Materia Medica of the Hindus, Dutt. With a Glossary of Indian Plants by George King. Revised edition. Calcutta 1900.
- The Modern Gujarati-English Dictionary, Mehta. Baroda 1925.
- Music of Hindostan, Fox-Strangways. Oxford 1914.
- Music of India, H. A. Popley. Oxford Press. 1921.
- Notes de Bibliographie Jaina, Guérinot. Journal Asiatique, Vols. 14, 19.
- On the Weapons, Army Organisation and Political Maxims of the Ancient Hindus. Based on Nītiprakāśikā and Śukranīti, G. Oppert. Madras 1880.
- Outline of the Religious Literature of India, J. N. Farquhar. Oxford Press. 1920.
- Outlines of Jainism, J. L. Jaini. Cambridge 1916.
- Pāia-sadda-mahaṇṇavo (Prākṛtaśabda-mahārṇava). Prākṛt-Hindī Dictionary, H. T. Sheth. Calcutta 1928.
- A Pepys of Mogul India, Irvine. London 1913.
- Rās Mālā, Forbes. London 1878.
- Religion and Folklore of Northern India, Crooke. Oxford University Press. 1926.
- Śabdacintāmaṇi, a Sanskrit-Gujarātī Dictionary. Vorā 1900.
- Study of Jainism, L. Kannoomal. Agra 1916.
- Über das Leben des Jaina Mönches Hemachandra, G. Buehler. Wien 1889.
- Yakṣas, Parts I and II, Coomarasvamy. Smithsonian Institute. Washington 1928-31.

SANSKRIT AND PRAKRIT TEXTS, INCLUDING TRANSLATIONS

- Agnipurāṇa, edited by Rājendralāla Mitra. Bibliotheca Indica, n.s. 189, 197, 201, 291. Calcutta 1873-79.
- , Prose English translation by M. M. Dutt. 2 vols. Calcutta 1903-04.
- Adhyātmatattvāloka, Muni Nyāyavijaya. With Guj. notes and translation by author. Translated into English with general notes. Bhavnagar 1920.
- Anuyogadvārasūtra, vṛtti by Maladhārin. AS. 1924.
- Anekāntajayapatāka, Haribhadra. With author's commentary. Yaśovijayagranthamālā 40. Bhavnagar 1914.
- Antagaḍadasāo, translated by L. D. Barnett.
and
- Aṇuttarovavāiyadasāo,
Oriental Translation Fund. London 1907.
- Apabhraṁśakāvyaṭrayī, Jinadattasūri. GOS XXXVII. Baroda 1927.
- Abhidhānacintāmaṇi, Hemacandra. With index. Yaśovijaya Jaina Granthamālā 42. Bhavnagar 1919.
- Abhidhānacintāmaṇi, Hemacandra. Herausgegeben, übersetzt und mit Anmerkungen begleitet. Böhrling and Rieu. St. Petersburg 1847.
- Arthaśāstra, Kauṭilya's, translated by R. Shamasastri. Government Oriental Library Series. Bibliotheca Sanskrita, no. 37, Part II. Bangalore 1915.
- , Das Altindische Buch vom Welt- und Staatsleben. Das Arthaśāstra des Kauṭilya. Aus dem Sanskrit übersetzt und mit Einleitung und Anmerkungen versehen, J. J. Meyer. Leipzig 1926.
- Ācārāṅgasūtra, translated by H. Jacobi. SBE Vol. 22. Oxford 1884.
- Ādināthacaritra, Hemacandra. First parvan of Triṣaṣṭiśalākāpuruṣacaritra. Hindi translation by Muniraj Pratāpamuni. Indore.

- Āvaśyakacurni, Jinadāsa. With niryukti by Bhadrabāhu, Ratlam 1928.
- Āvaśyakasūtra, with niryukti by Bhadrabāhu and vṛtti by Malayagiri. AS. Bombay 1928.
- Āvaśyakasūtra, with niryukti by Bhadrabāhu and vṛtti by Haribhadra. AS. Bombay 1916.
- Uttarādhyayana, with vivṛti by Bhāvavijaya. Ātmānandasabhā. Bhavnagar 1918.
- , with vṛtti by Kamalasaṁnyama. Belanganj, Agra 1923.
- , with Bhadrabāhu's niryukti and Sāntisūri's vṛtti. DLF. 1917.
- , translated by H. Jacobi. SBE Vol. 45. Oxford 1895.
- Upadeśacintāmaṇi, Jayaśekhara. Jamnagar 191 .
- Uvāsagadasāo (Upāsakadaśāsūtra), edited and translated by R. Hoernle. Bibliotheca Indica. Calcutta 1885.
- Aupapātikasūtra, with vṛtti by Abhayadeva. AS. Bombay 1916.
- Kathākoṣa, translated by Tawney. Oriental Translation Fund, Vol. VI (New Series). London 1895.
- Kathāsaritsāgara, Somadeva. Translated by C. H. Tawney. Bibliotheca Indica. Calcutta 1880-84.
- , C. H. Tawney's translation of, called 'The Ocean of Story,' edited by N. M. Penzer with additional notes and appendices. London 1924.
- Karma Grantha, Devendra Sūri, with author's commentary. 2 vols. Prasāraśabhā. Bhavnagar 1909-11.
- , Devendra Sūri. With Gujarātī notes. Ātmānandasabhā. Vol. I. Bhavnagar 1935.
- Kalpasūtra, with Dharmasāgara's vṛtti, called Kiraṇāvalī. Ātmānandasabhā. Bhavnagar 1922.
- , with Subodhikākhyavṛtti. DLF. 1923.
- , translated by H. Jacobi. SBE Vol. 22. Oxford 1884.
- Kāvyaśāloka, Arisīṅha. With vṛtti by Amaracandra. Bombay 1891.

- Kāvyaṅuśāsana, Hemacandra. Kāvyaṅmālā 70. Bombay. Kāvyaṅuśāsana, Vāgbhaṭṭa. Bombay 1915.
- Kuṅmārapālapratibodha, Somaprabha. GOS XIV. Baroda 1920.
- Gacchācāraprakirṅnaka, with vṛtti by Vānara. AS. Bombay 1923.
- Guṅṅasthānakramāroha, Ratnaśekharasūri. With author's commentary. DLF. Bombay 1916.
- Caturvargacintāmaṅṅi, Hemādri. Bibliotheca Indica. Calcutta.
- Catuṅṅśaraṅṅādimaṅṅaraṅṅasamādhyaṅṅtam Prakirṅnakadaśāka. AS. 1920.
- Chandonuśāsana, Hemacandra. Bombay 1912.
- Jambūdvīpaprajñāpti, with vṛtti by Śānticaṅṅdra. DLF. 1920.
- Jīvājīvābhigama, with vṛtti by Malayagiri. DLF. 1919.
- Jñātādharmakathā, with vivaraṅṅa by Abhayadeva. AS. 1919.
- , 2 vols. Prasāraṅṅasabhā. Bhavnagar 1929-30.
- Tattvārthādhigamasūtrāṅṅi, Umāsvāti. With commentary. Motilal Ladhaji. Poona 1926.
- , translated by H. Jacobi. ZDMG Vol. 60.
- Triṅṅṅaṅṅṅiśālākāpuruṅṅacaritra, Hemacandra. 6 vols. Prasāraṅṅasabhā. Bhavnagar 1905-09.
- , translated by H. M. Johnson. Vol. I, The Ādiśvaracaritra. GOS LI. Baroda 1931.
- , see above, Ādināthacaritra.
- , see above, Jaina Jātakas.
- Daśārūpa, Dhanamjaya. Edited and translated by George C. O. Haas. Indo-Iranian Series of Columbia University, vol. 7. 1912.
- Daśavaikālikasūtra. Jinayaṅṅṅaṅṅsūrigraṅṅtharatnamālā. Bombay 1919.
- Deśiṅṅnāmālā, Hemacandra. Part I, Text and Critical Notes by Pischel. Bombay 1880.
- Dravya-Saṅṅgraha, Nemichandra. With translation and notes in English. Arrah.

- Dvyāśrayakāvya, Hemaandra. Bombay Sanskrit and Prakrit Series 76. 1921.
- Nandīsūtra, with vṛtti by Malayagiri. AS. Bombay 1924.
- Nandyādīgāthādyakārādiyuto Viṣayānukrama. AS. 1928.
- Navatattvapraकराणा, Devaguptasūri. Ātmānandasabhā. Bhavnagar.
- Navatattvasāhityasaṅgraha, edited by Udayavijayagaṇi. Ahmedabad 1922.
- Nāṭyadarpaṇa, Rāmacandrasūri. Vol. I. GOS XLVIII. Baroda 1929.
- Nāṭyaśāstra, Bharata. Edited by Śivadatta and Parab. Bombay 1894.
- Nyāyakusumāñjali, Muni Nyāyavijaya. Sanskrit with translation and notes in Gujarātī and English. Ahmedabad 1922.
- Pañcatantra, translated by A. W. Ryder. University of Chicago Press. 1925.
- Pañcapratikramaṇādisūtra. Ātmānandasabhā. Bhavnagar 1926.
- Pañcāsakagrāntha. With ṭikā by Abhayadeva. Prasāraka-sabhā. Bhavnagar 1912.
- Pariśiṣṭaparvan, Hemaandra. Edited by H. Jacobi. Calcutta 1883.
- , extracts translated by J. Hertel. Leipzig 1908.
- Purushārtha-Siddhyupāya, Amṛta Candra Sūri. Edited by Pandit Ajita Prasad. Sacred Books of the Jains. Vol. IV. Lucknow 1933.
- Prajñāpanopāṅga, with vivaraṇa by Malayagiri. AS. 1918.
- Pratāparudrayaśobhabhūṣaṇa, Vidyanātha. With notes in English. Bombay Sanskrit and Prakrit Series, no. LXV. 1909.
- Prabandhacintāmaṇi, Merutuṅga. Edited by Rāmacandra Dinanāth. Bombay.
- , translated by C. H. Tawney. Calcutta 1901.
- Pravacanasāroddhāra, Nemicandra. With vṛtti by Siddhasena. DLF. Bombay 1922.

- Praśnavyākaraṇāṅga, with vivaraṇa by Abhayadeva. AS. Bombay 1919.
- Prācīnagurjarakāvyaśaṅgraha. GOS XIII. Baroda 1920.
- Bṛhatsaṁhita, Varāmihira. With commentary by Bhaṭṭotpala. Vizianagram Sk. Series X.
- Bṛhatsaṅgrahanī, with vṛtti by Malayagiri. Ātmānandasabhā. Bhavnagar 1917.
- Bhagavatīsūtra, with vṛtti by Abhayadeva. AS. 1919.
- Bhāgavatapurāṇa. Le Bhāgavata Purāṇa ou Histoire Poétique de Kriṣṇa. Traduit et Publié par M. Eugene Burnouf. 2 vols. Paris 1840-44.
- Bhāvaprakāśana, Śāradātanaya. GOS XLV. Baroda 1930.
- Mātaṅgalilā, Nilakaṅṭha. Trivandrum Sanskrit Series, no. 10. 1910.
- , translated by F. Edgerton. See above, The Elephant-Lore of the Hindus.
- Mānava-Dherma-Śāstra (Mānavadharmasāstra); or The Institutes of Menu. Edited by G. C. Haughton. London 1825.
- Mārkaṇḍeya Purāṇa. Edited by Bhaṭṭācārya. Calcutta 1876.
- , translated by F. E. Pargiter into English. Calcutta 1904.
- Moharājaparājaya, Yaśahpāla. GOS IX. Baroda 1918.
- Yogadarśana, Bhagavan Mahāmuni Patañjalipraṇītam, with bhāṣya by Kṛṣṇadvaipāyana (Vyāsa), and vyākhyā called Tattvavaiśārādī by Vācaspatimiśra and ṭippana by Svāmi Bālarāma. Calcutta 1890.
- Yogasāstra, Hemaçandra. With his own commentary. Prasārakasabhā. Bhavnagar 1926.
- , four chapters translated by E. Windisch. ZDMG Vol. 28 (1874).
- Yogasūtra, Patañjali. Translation by Woods, called The Yoga-system of Patañjali, or The Ancient Hindu Doctrine of Concentration of Mind. Includes the

- bhāṣya and the Tattvavaiśāradi. Harvard Oriental Series, 17. 1914.
See above, Yogadarśana.
- Raghuvaṅśa, Kālidāsa. With the commentary of Mallinātha and translation into English. Ed. by Nandargikar. Bombay 1897.
- Ratnasañcayaprakaraṇa. With Guj. commentary. Prasārakasabhā. Bhavnagar 1928.
- Rājaprasānīyasūtra, with vṛtti by Malayagiri. AS. Bombay 1925.
- Rauhīneyacaritra, Devamūrti. Ātmānandasabhā. Bhavnagar 1916.
- Lekhapaddhati. GOS XIX. Baroda 1925.
- Ākṣaraprakāśa, Vinayavijaya. DLF. 1926.
- Vivekavilāsa, Jinadattasūri. Ahmedabad 1898.
- Viśeṣāvaśyakabhāṣya. With commentary by Maladhārihemacandra. Benares 1911.
- Viṣṇupurāṇa. Jivānandavidyāsāgara ed. Calcutta 1882.
- Vishṇu Purāṇa, translation by H. H. Wilson. Trübner & Co. London 1870.
- Vairāgyaśataka, Bhartṛhari. Edited by Kale. Bombay 1922.
- Śilāṅgādi Ratha Saṅgraha. Ahmedabad 1913.
- Śrāddhavidhi, Ratnaśekhara. Bhavnagar 1927.
- Śrī Vijayadharmasūri Aṣṭaparakāri Pūjā, Muni Vidyāvijayaji. Bhavnagar 1927.
- Saṅskārakaustubhaprārambha, Anantadeva. Bombay 1867.
- Saṅgītamakaranda, Nārada. GOS XVI. Baroda 1920.
- Saṅgītaratnākara, Śārṅgadeva. Edited by Apte. Poona 1896.
- Samarāṅgaṇasūtradhāra, King Bhoja. GOS XXV and XXXII. Baroda 1924-25.
- Samavasaraṇastavana, translated by D. R. Bhandarkar. Indian Antiquary, 40 (1911), pp. 125 ff. ; pp. 153 ff.
See above, Jaina Iconography.
- Samavāyāṅgasūtra, with ṭikā by Abhāyadeva. AS. 1918.

- Sādhanamālā. Vol. II, GOS XLI. Baroda 1928.
- Sādhupratikramaṇḍisūtra. Bhavnagar 1921.
- Sāmudrikaśāstra. Published by Hiralal Hansraj. Jamnagar 1917.
- Sāhityadarpaṇa, Viśvanātha Kavirāja. Text and translation in Bibliotheca Indica. 1875.
- Siddhahemacandram, Adhyāya VIII. Hemacandra's Prakrit Grammar. Edited by Pischel. Halle 1877.
- Siddhānta Kaumudī. English translation by B. Dikṣit. Panini Office. Allahabad.
- Sushruta Samhita, translation into English by Kaviraj Kunja Lal Bhishagratna. 3 vols. Calcutta 1907-16.
- Sūtrakṛtāṅgasūtra, translated into English by H. Jacobi. SBE Vol. 45. Oxford 1895.
- Sūyagaḍam (Sūtrakṛtāṅga). Motilal Ladhaji. Poona 1928.
- Sthavirāvalī. See Pariśiṣṭaparvan.
- Sthānāṅgasūtra, with vivaraṇa by Abhayadeva. AS. 1918.
- Syādvādamañjarī, Malliṣena. A commentary on Hemacandra's Anyayogavyavachedikā. Motilal Ladhaji. Poona 1925.
- Hastyāyurveda, Pālakāpyamuni. Edited by Apte. Poona 1894.
- Hāribhadriyāvaśyakavṛtṭiṭippanaka, Hemacandrasūri (Malahārin). DLF (53). Bombay 1920.
- Haimaśabdānuśāsana (Bṛhadvṛtṭi), Laghunyāsasahita. Seth Mansukhbhai Baghubai. Ahmedabad. Ca. 1914.

INTRODUCTION

The second book of the *Triṣaṣṭīśalākāpuruṣacaritra*, like the first one, includes the biographies of one *Tirthaṅkara*, *Ajitanātha*, 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. *Hemacandra's* version differs markedly from that of the *Mahābhārata* (3. 106-109). Presumably the horse-sacrifice would not appear in a Jain account. *Fick*, in his "Eine jainistische Bearbeitung der *Sagara-Saga*" discusses *Devendra's* version in his *ṭikā* to the *Uttarādhyāyanasūtra*. *Hemacandra* follows *Devendra* generally, though some details differ.

The third book consists of eight chapters, each a separate biography, which do not introduce much in the way of fiction or incidental narrative. In the *Sumatīnāthacaritra* there is an example of the 'Solomon's judgment' motif. Four other Jain versions have been discussed by *Tessitori* in the *Indian Antiquary* (42, pp. 148ff.). *Hemacandra* follows *Malayagiri* in his commentary to the *Nandīsūtra*.

BOOK II

CHAPTER I

PREVIOUS INCARNATION AS VIMALAVĀHANA

Glory to Ajitanātha'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 Ajita Svāmin's life which resembles a snake-charmer's charm for destroying the brood of serpents of karma.

Description of the province Vatsa (3-13)

Situated in the middle part of Jambūdvīpa, like the navel of the continents, is Videhakṣetra provided with sorrow-bliss.¹ In it, on the north bank of the river Sītā 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 sugarcane plantations which relieved the thirst of travelers, gleaming with large sugar-canes that resembled pitchers

¹ 3. Videhakṣetra does not have the six divisions of time (see I, pp. 93 ff), but it is always duṣṣamasuṣamā there. Tattvārthādhigama-sūtra, com. to 4. 15.

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.²

Description of Susīmā (14-24)

In this province there is a famous city, suitably named Susīmā (Well-bounded), a depository of wealth, resembling a tilaka on the earth. This jewel of a city shines with unequalled 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.³ 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,⁴ 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 Bhogāvati below and Amarāvati above.⁵

² 13. See I, pp. 29 f.

³ 17. See Chap. III.

⁴ 19. The kumuda, which is closed during the day.

⁵ 24. The capitals of the Nāgas and the gods.

Description of King Vimalavāhana (25-42)

In this city the king was Vimalavāhana, 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 existence⁶ uninjured by each other, like a noble soul rich in penance preserving the numerous groups of lives.⁷ 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 Sutrāman, from childhood he bowed his head to sādhus only. Just as his power was unequalled in victory over external enemies, so was the power over internal enemies⁸ 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,⁹ he

⁶ 29. I.e., dharma, artha, kāma.

⁷ 29. The divisions of jīvas, described in I, App. I.

⁸ 36. See I, n. 5.

⁹ 38. Two of the divisions of dharma. See I, pp. 19 ff.

gave to suitable persons only, as was fitting. For that (giving) bears much fruit in a suitable person, like rain-water in a pearl-oyster.¹⁰ 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.¹¹

Reflections on saṃsāra (42-66)

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.

“Samsāra is like a boundless ocean, terrifying from the pain of the fall into the whirl-pool of the lacs of birth-nuclei.¹² 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 kuśa-grass. Of that life the months spent in the womb resembling a house in hell pass like a palyopama¹³ 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

¹⁰ 38. See I, notes 107 and 314. Cf. also, Manwaring, Marathi Proverbs, 1291, and Carr, 2130, p. 367.

¹¹ 42. Cf. I, n. 184.

¹² 44. There are 84 lacs of species of birth-nuclei. Pravac. 968 ff., p. 287 f.

¹³ 47. See I, n. 50.

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 saliva.¹⁴ 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.¹⁵ In it also the birth of a man in the Ārya-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

¹⁴ 53. The spider does not spin its web from saliva, but from a secretion from abdominal glands.

¹⁵ 54. I have not found any parallel for this rather unusual simile, but the yoke-pin seems to represent the soul.

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 mūla- and uttara-guṇas¹⁶ like the sun's rays, gives pure, endless happiness."

Visit to Sūri Arindama (67-142)

As the King was reflecting thus, Sri Arindama Sūri, like a wishing-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 Lakṣmī, 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 Añjana Mountains;¹⁷ 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,

¹⁶ 66. See I, n. 19.

¹⁷ 72. See Chap. III.

PREVIOUS INCARNATION AS VIMALAVĀHANA

Ācārya Arindama, like a grove of the trees of dharma, rejoicing in the supreme spirit, who was like adamant 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 Garuḍa 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 utkaṭikā-posture,¹⁸ some in padma-posture, others

¹⁸ 82. I give the explanations of these postures according to Yog. 4. 125 ff. Some of his definitions differ widely from those of Patañjali's school (Yogasūtra, II. 46). 1) utkaṭikā, squatting with heels on the ground with heels and buttocks touching. Yog. 4. 132. 2) padma, 'in which there is pressing together in the middle part of shin by shin.' Yog. 4. 129. Just what posture Hem. has in mind is not clear. Padmāsana (as well as paryaṅka) is usually used for the posture of the Tirthaṅkara-idols, but that is not adequately described in these terms. See 4) and 11) below. Perhaps here he has in mind a much easier posture, in which one shin is merely laid on top of the other, without the feet touching the thighs. 3) godohikā, the same as utkaṭikā, but with the heels raised from the ground; so named from the position in milking a cow. Yog. 4. 132. 4) vīra, the left foot on top of right thigh and right foot on top of left thigh; the hands the same as in paryaṅka (see 11). In his commentary to Yog. 4. 126, Hem. says, "This is suitable for heroes, Tirthakaras, etc., not for inferior persons. Some call this 'padmāsana.' If one foot only is placed on the thigh, it is ardhapadmāsana." The description of 'left foot on right thigh, and right foot on left thigh' is an accurate description of the posture of the Jina-idols. See the frontispiece to I. In Yog. 4. 128, Hem. says that others call it 'vīrāsana' when the position is that of one sitting on a lion-throne (but without any actual seat) with the feet on the ground. This interpretation of vīrāsana is illustrated in PE, Vol. II, p. 104. In his com. to this verse, Hem. remarks that the followers of Patañjali call it vīrāsana when one foot of a man standing is placed on the ground and the other is placed on top of the contracted knee. Hem. uses the expression 'ūrdhvasthitasya' which would indicate that the 'sthitasya' in Patañjali should be translated 'standing' rather than 'settled down' (Woods). 5) vajrāsana, has the same position as vīrāsana, but with

in godohikā-, vira-, vajra-, bhadra-, daṇḍa-, valgulikā-, krauñca-, haṅsa-, paryaṅka-, uṣtra-, tārkṣya-, kapāli-
karaṇa-, āmrakubja-, svastika-, daṇḍapadma-, and sopā-

the arms crossed on the back in the shape of a thunderbolt and holding the big toes. (This seems a very difficult position.) "Some call this vetalāsana." Yog. 4. 127. Bālarāma in his gloss to Patañjali gives this position of the arms for padmāsana, but that is certainly unusual. 6) 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. In the tortoise-position of the hands (pāṇikacchapikā) the fingers of the hands are interlaced (Muni Jayantavijaya). 7) daṇḍa, seated with big toes and ankles pressed together and thighs pressed on ground, the person stretches out his legs. Yog. 4. 131. In PE II, p. 104, daṇḍāsana is illustrated with the figure stretched out full length. 8) valgulikā, the 'bat'-posture, hanging head downwards, apparently. Usually called śiṛṣāsana (Muni Jayantavijaya). 9) krauñca and 10) haṅsa, the shape of the sitting curlew and the haṅsa. Yog. 4. 133 com. 11) paryaṅka, Hem.'s description of this posture (Yog. 4. 125) also presents difficulties. He says that 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. He adds in the commentary that this is the position of the eternal images (of Arhats) and of Mahāvira at the time of his nirvāṇa. But in fact this verbal description does not fit the posture of the idols, but does describe the ordinary sitting posture with crossed feet, as does also the description of padmāsana, 2), so far as it goes. I have not obtained any explanation for this apparent contradiction on Hemacandra's part. Abhayadeva in his com. (p. 302a) to Sth. sūtra 400, p. 300b, says that paryaṅkāsana and padmāsana are synonymous in conventional use and are the posture of the Jinas. In the Yogaśāstra, vīrāsana is the term that really describes that posture. 12) uṣtra and 13) tārkṣya are postures in the shape of the sitting camel and eagle. 14) kapāli-karaṇa, the head is put on the ground and the feet raised. 15) āmrakubja, the shape of a mango. 16) svastika, the right foot is contracted and put between the left thigh and shin, and vice versa. 17) daṇḍapadma, the same as kapālikaraṇa with the addition (very difficult!) of the shins being in padmāsana. 18) sopāśraya, 'from union with a yogapaṭṭaka' (Hem.). In his gloss to Patañjali, II. 46, Bālarāma says that 'yogapaṭṭaka' is a kind of wooden support for the arms of a yogi engaged in meditation, known by the name of caugāna (misprinted (?) in Woods as 'changan'). 19) kāyotsarga, standing or sitting with arms hanging down, with indifference to the body. 20) ukṣa, like a sitting bull. Nos. 12-19 are defined in Yog. 4. 133 and com.

śraya-posture, some engaged in kāyotsarga, and some in ukṣa-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 horripilation, as it were, approached Ācārya Arindama and paid homage to him. The best of sūris, his mouth-cloth¹⁹ placed on his mouth, gave him the blessing ' Dharmalābha,' the mother of all good fortune. The King contracted his body like a tortoise from reverence and, avoiding the avagraha-space,²⁰ sat down with hands joined in suppliant manner. The King listened with close attention to a sermon from the Ācārya, like Purandara to one from a Tirthaṅkara. 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 Ācārya, 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 saṃsāra, 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 ācāryas, 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-,

¹⁹ 90. A mouth-cloth is part of the equipment of every monk. It is supposed to be held over the mouth during speech.

²⁰ 91. The distance—the length of the body—within which one should not sit before a god or guru. PH, sub uggaha.

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 Śrī wearied by wandering in the world ; dancing, as it were, with hands of the waving shoots of the aśoka ; laughing, as it were, with the multitudes of blossom-clusters of the smiling jasmine ; horripilated, as it were, with the rising heaps of kadamba-blossoms ; being observed, as it were, by the eyes of the blooming ketakī ; warding off the burning rays of the sun, though attacking from afar, by the raised arms, as it were, of the sāl and palm trees ; with resting-places offered²¹ 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 tamāla 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 Śrī of fragrance by the mango, campaka, punnāga, nāgakesara, and kesara trees ; making without effort a pleasure-pavilion for young travelers, by the continuous arbors of betel vines, lavalī-creepers, and grape vines, as if Bhadraśāla 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

²¹ 104. The text here, dattaguppyadgurum, is perhaps corrupt, but the MSS. give no help. I think the meaning surely is that the banyan trees offer resting-places and I have so translated, but I can do nothing with the text.

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 *sthalaśṛṅgāta* ²² which has grown up.

I considered, 'Just as this garden has become changed now, so all creatures in *samsāra* (become changed). Such is the condition of *samsāra*. 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 *Hastimalla* ²³ 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

²² 121. The *Tribulus Lanuginosus*, whose fruit is armed with 3 spines. Dutt, p. 125.

²³ 126. Indra's elephant.

and incapable within a moment, seen and not seen within a moment.'

As I was reflecting thus, disgust with saṁsāra 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 nirvāṇa, in the presence of munis."

The King, who possessed discernment and devotion, bowed again to the best of ācāryas, 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 saṁsāra 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 Ācārya 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 Tirthaṅkara'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 (143-197)

When the Sūri 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 Ācārya 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 (vidyā) 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 wind²⁴ 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 vibhītaka tree.²⁵ 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,²⁶ alliance, etc., against kings, how much true speech, like the shade of a palm

²⁴ 148. See below, Chap. III.

²⁵ 153. *Terminalia bellerica*. The leaves of the *Terminalia* grow in bunches at the ends of the branches, so it gives little shade.

²⁶ 155. Alliance, war, marching, encampment, stratagem, and recourse to protection. *Mānavadharmasāstra* VII. 160.

tree²⁷, 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. 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 caṇḍāla 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,²⁸ 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.²⁹ 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

²⁷ 155. I.e., the palm tree with its very narrow leaves gives little shade.

²⁸ 165. Or perhaps anīścita can be interpreted as ‘unlimited.’

²⁹ 167. Nidāna is to practice penance or observe a vow with the intention of gaining a reward for it. It was often made by some one in order to gain the power of punishing an enemy in a future birth. It is forbidden in Jain dharma.

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 rājahaṅsa, like the god Māra 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.³⁰ 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,³¹ 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 by the moon, like peacocks by a cloud.

Coronation of the prince (197-226)

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

³⁰ 191. For this exceptional use of *atiriktam*, cf. *Pañcaprati.*, p. 133, where *atireka* is so used.

³¹ 195. I.e., the prince.

was brought from the different tīrthas 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.⁸² 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 gośirṣa-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 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 Lakṣmī :

“ 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 Lakṣmī that has come by family inheritance, seeking trickeries, hard to conciliate, deceives the negligent man, like a Rākṣasī. In her there is no inclination to constancy arising from a long residence, but she goes elsewhere

⁸² 201. Worship of the sun immediately after the bath in the morning is customary. See Folk Lore Notes of Gujarat, pp. 6 ff.

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.

Every one prospers with Śrī, even though she consists entirely of faults. Even Śakra is devoted to Śrī, 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 Śrī. For Lakṣmī 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,⁸⁸ 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 Vimalavāhana (227-254)

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

⁸⁸ 224. See I, n. 5.

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 gośīrṣa-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 quality⁸⁴ 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 (naraśatodvāhyā), like Naravāhana (Kubera) getting into the aerial car Puṣpaka. King Vimalavāhana, 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,

⁸⁴ 233. Guṇa, primarily 'thread,' of course, when applied to cloth.

carrying rows of pennants, smeared with yakṣakardama-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 Ācārya 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 Ācārya, he paid homage to the shrine and then took the broom,⁸⁵ etc., the badge of a saint, which were given. The King tore 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 (255-263)

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

⁸⁵ 251. The broom is an outstanding sign of the Jain monk. He never moves without it.

People are afraid of snakes so long as there is no Garuḍa. 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 Sāmānika-god, of an Indra, of an Ahamindra, the state of an emancipated soul, or of a Tirthaṅkara—all these are the fruit of the vow. If any one, 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 monk (264-305)

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 (Vimalavāhana) wandered constantly with his preceptor, like his shadow, in villages, cities, forests, mines, towns accessible by land and water, etc.³⁶ Versed in carefulness about walking,³⁷ he went on a road traveled by people, touched by the light of the sun, for the protection of lower forms of life,³⁸ 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.³⁹

After examining and cleaning seats, etc., carefully,⁴⁰

³⁶ 265. See I, p. 263 and note.

³⁷ 266. See I, n. 37.

³⁸ 266. Jantu, i.e., worms, insects, etc., that might be crushed on the road.

³⁹ 268. See I, n. 17.

⁴⁰ 269. This is pratilekhanā. See I, App. V, p. 453.

he took them and arranged them properly, expert in carefulness in handling things. The great sādhu, devoted to compassion for living creatures, deposited impurities on ground free from lives. He set his mind,⁴¹ whose snares of imagination had been destroyed, well-established in tranquillity, rejoicing in the supreme spirit, on that grove of trees of the guṇas.⁴² He was generally silent, and avoided gestures, etc.,⁴³ and if he spoke as a favor when importuned, he spoke little. He did not abandon kāyotsarga, 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 eight⁴⁴ carefulnesses and controls, that had become the mothers by the birth, protection, and purification of the body of right conduct.

Suffering from hunger,⁴⁵ 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.⁴⁶ Though afflicted

⁴¹ 271. The 3 guptis follow.

⁴² 271. See I, n. 19.

⁴³ 272. I.e., he observed the most complete form of silence. Sometimes a sādhu, observing a vow of silence, would use gestures.

⁴⁴ 275. I.e., the 5 samitis and 3 guptis are compared to the eight 'mothers,' the eight classes of female ancestors entitled to śrāddha: mātā, pitāmahī, prapitāmahī, mātāmahī, mātuḥ pitāmahī, mātuḥ prapitāmahī, pitṛṣvasā, mātṛṣvasā: mother, paternal grandmother, paternal great-grandmother, maternal grandmother, paternal grandmother of the mother, paternal great-grandmother of the mother, father's sister, mother's sister. Saṅskārakaustubhaprārambha, p. 24a, line 4.

⁴⁵ 276. The 22 'trials,' pariṣaha, are described in the following.

⁴⁶ 277. 'Cold' water is unsterilized water. See I, n. 18. At the present time the distinction is made by ṭhaṇḍā, 'cold' and garam, 'hot' (H).

by cold, without clothing to protect his skin, he did not take acceptable⁴⁷ 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 yati, walking, standing, or sitting, he felt only satisfaction.

He did not think about women, the mud of whose association is hard to remove, 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 asceticism, 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 can not 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 some one else or for his own sake, or he did not take. He did not rejoice

⁴⁷ 278. What was permissible according to rules.

at the taking, nor did he blame himself or any one 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,'" ⁴⁸ 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, jīva, right and wrong, and another birth, because of (his) indirect means of knowledge. ⁴⁹

So the muni, master of voice, 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. ⁵⁰ Likewise he practiced other sthānakas also, producing tīrthakṛtkarma, difficult for ignoble persons.

⁴⁸ 296. An ascetic without omniscience.

⁴⁹ 297. Parokṣa. See T. I. II and below, Chap. III. This treatment of the pariśahas is very condensed and must be interpreted through other texts. Cf. Uttar., Chap. 2; Pravac. 685-691, pp. 192 ff.; and I, n. 55.

⁵⁰ 300. Some of the sthānakas. See I, pp. 80 ff.

He practiced penance, the ekāvali, ratnāvali, kanakāvali, and siṅhaniḥkrīḍita long and short.⁵¹ Beginning destruc-

⁵¹ 302. These penances, which take the form of fasts, are, with the exception of ekāvali, described in Antagaḍadasāo 8, B. pp. 98 ff., and in Pravac. 1509 ff., pp. 435 ff. Muni Jayantavijayaji described ekāvali to me, with reference to the Tapāvali (published by K. R. Jhaveri at Surat), which is not available to me. The fasts are a series of fasts of a number of days with a meal taken after each one. In this connection it is to be noted that Indians themselves do not count as a fast-day a day on which they eat at all. In my note, I, n. 93, I described the more usual fasts, caturtha, ṣaṣṭha, aṣṭama. They are really fasts of 48, 72, and 96 hours respectively, and I translated them accordingly as 2, 3, and 4 days' fasts. But the Indians themselves do not count at all the preliminary day on which one meal only is taken nor the day on which the fast is broken by one meal. A caturtha is one upavāsa, or a one-day fast, ṣaṣṭha is two upavāsas, etc. For a clear understanding of these fasts the commentary to Pravac., pp. 435 ff., is the most useful, but as the commentator himself points out, there are discrepancies between the Pravac. and the Antagaḍadasāo which should be given the preference because of its seniority. According to the Antagaḍadasāo, the ratnāvali-series is as follows: 1, 2, 3, 8×2, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 34×2, 16, 15, 14, 13, 12, 11, 10, 9, 8, 7, 6, 5, 4, 3, 2, 1, 8×2, 3, 2, 1. This gives 384 fast-days and 88 fast-breaking days, or a total of 1 year, 3 months, and 22 days to complete the series. The complete penance consists of 4 series, which cover 5 years, 2 months, and 22 days. During the first series, the fast-breaking includes all kinds of delicacies (vikṛti); in the second, they are not permitted; in the third, the food, such as wheat, chick-peas, etc., is without dressing; and in the fourth only ācāmla is permitted (Pravac. 436a).

The kanakāvali is just the same with the substitution of 8×3 and 34×3 in the place of 8×2 and 34×2. One series lasts for 1 year, 5 months, and 12 days and the complete penance lasts for 5 years, 9 months, and 18 days. The Pravac. exchanges the ratnāvali and kanakāvali. In B.'s calculations in his footnotes he does not distinguish between the fast-days and fast-breaking days, but counts each fast-breaking day in with its fast. The net result is the same.

The ekāvali is the same as the kanakāvali and ratnāvali with the substitution of 8×1 and 34×1. One series lasts for 1 year, 2 months, and 12 days, and the complete penance for 4 years, 9 months, and 18 days. The siṅhaniḥkrīḍita is so called 'because a moving lion looks over the country he has traveled,' and this penance is made in similar

tion 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 samlekhanās,⁶² at the end he fasted till death, absorbed entirely in tranquillity. Recalling the formula of homage to the Five Supreme Ones,⁶³ absorbed in abstract meditation, he abandoned his body as easily as a house.

Life as a god (306-312)

He became a god in the palace Vijaya in the Anuttaravimānas, with a life-period of thirty-three sāgaras. 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 another⁶⁴ place, not making an uttaravaikriya (body), beholding the lokanāli⁶⁵ through a wealth of clairvoyant knowledge, he experienced the highest bliss indicative of the bliss of emancipation. He breathed by fortnights corresponding to the sāgaras of his life,⁶⁶ and desired to eat by corresponding thousands of

fashion. The short siṅhaniḥkriḍita is 1, 2, 1, 3, 2, 4, 3, 5, 4, 6, 5, 7, 6, 8, 7, 9, 8, 9, 7, 8, 6, 7, 5, 6, 4, 5, 3, 4, 2, 3, 1, 2, 1. This makes 154 fast-days and 33 fast-breaking days, or a total of 6 months and 7 days for each of the 4 series. The long siṅhaniḥkriḍita is on the same principle and extends up to a fast of 16 days, making a total of 1 year, 6 months, and 18 days in each series.

⁶² 304. See I, p. 357.

⁶³ 305. See I, n. 71.

⁶⁴ 308. The gods can not descend to earth in their natural bodies, but make another body called 'uttaravaikriya.' K., p. 307, says that in the Graiveyaka- and Anuttara-heavens, the gods have only their natural bodies (bhavadhāraṇīya). In the lower heavens, they have both kinds.

⁶⁵ 309. The part of the universe which contains both movable and immovable lives. See below, Chap. III.

⁶⁶ 310. I.e., once in 33 fortnights, and he ate once in 33,000 years.

years. When six months of his life (as a god) remained, there was no confusion (of senses) as in the case of other gods,⁵⁷ but on the contrary his splendor grew from merit attained. So, immersed in an abundance of wonderful bliss, like a haṁsa in a pool of nectar, he passed thirty-three sāgaras like a day.

⁵⁷ 311. Usually before a god 'fell' his powers deteriorated. See I, p. 58.

CHAPTER II

BIRTH OF AJITA AND SAGARA

Now, there is a city named Vinītā, the crest-jewel of the earth, in Bharata in the continent Jambūdvipa. After the time of the emancipation of Lord Rṣabha Svāmin, Lord of the Three Worlds, the first Tirthānkara, when numberless kings of the Ikṣvāku-family had attained emancipation and Sarvārthasiddha⁵⁸ because of their pure nature, in this city Jitaśatru was king, like a broad umbrella of the Ikṣvāku-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 śrīvalli-pavilion,⁵⁹ 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.

⁵⁸ 3. The central palace in Anuttara.

⁵⁹ 6. This example of a 'śrīvalliṃaṇḍapa' would indicate that śrīvalli refers to the Acacia Concinna rather than the jasmine (MW s.v.). The Acacias are prickly climbing shrubs used in hedges to protect fields (Watt, p. 2). The idea of inaccessibility because of its thorns suits very well here and the comparison with the moon is satisfactory, as the Acacias are also beautiful. Probably also in 1. 6. 573 (I, p. 366) it is used with the idea of inaccessibility. Note 403 in I should be revised accordingly.

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 Jitaśatru had a wife, Śrīmatī Vijayā Devī, who was like a goddess come to earth. She had the appearance of being made of pieces of blooming lotuses 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 Sarasvatī or Kamalā 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 Gaṅgā.

Now, when King Vimala's soul fell from (the palace) Vijaya, it became a jewel of a son, possessing three kinds of knowledge, in Queen Vijayā's womb like a jewel-mine, on the thirteenth day of the bright half of Rādha, the moon being in conjunction with the constellation Rohiṇī. 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 Vijayā saw fourteen great dreams.

The fourteen dreams (22-36)

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 Kailāsa ; a young lion shining with nails curved like the digits of the moon and with a mane of saffron-colored hair ; Kamalā, 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 necklace 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 Śrī, 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 Vijayā saw them entering her lotus-mouth like bees.

Rejoicing at the Arhat's conception (37-64)

Then Indra's (Śakra's) lion-throne shook, and he employed clairvoyant-knowledge, an eye more powerful than a thousand eyes. By clairvoyant knowledge he knew a Tīrthakṛt had been conceived and, his body horripilated, Vāsava 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 Vijayā, the wife of King Jitaśatru, in the great city Vinitā in the middle division of the southern half of Bhāratavarṣa in the best continent named Jambūdvīpa. He will be the second blessed Tīrthanātha in this avasarpinī, an ocean with the water of compassion.”

With these reflections Sunāsīras hurriedly abandoned his lion-throne, foot-stool, and shoes. Taking seven or

eight steps, his face upturned in the direction of the Tirthakṛt, his upper garment placed in folds over his mouth,⁶⁰ 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. Śakra paid homage accompanied by the Śakrastava⁶¹ to the Jina and went to Vinitā to the house of King Jitaśatru.

Knowing the descent of the Arhat from the shaking of their thrones at that time, the other Indras also came there with devotion. Śakra and the other Indras also, devoted to the blessed lady, came to the splendid sleeping-house of the mistress, Queen Vijayā. It had a courtyard with svastikas inlaid with priceless collections of pearls, big as the fruit of the myrobalan,⁶² 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 raised 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 haṅsa's breast and spread with white covers, like a female haṅsa on a sandy beach of the Gaṅgā. They announced themselves, bowed, and explained to Vijayā that the fruit of the dreams took the form of a Tirthaṅkara's birth. Then Śakra instructed Dhanada (Kubera): "You filled this city with jewels, etc., at the beginning of the reign of Rṣabha Svāmin. Renew this city by new houses, etc.,

⁶⁰ 44. Uttarāsaṅga, defined in PE, s.v., as 'wrapping the scarf around face' (illustrated in PE, I, p. 349), and this seems to be generally accepted. But in KSK 15, p. 27b, it is interpreted only as 'vaika-kṣam.'

⁶¹ 46. See I, n. 166.

⁶² 48. It varies from $\frac{1}{2}$ to $1\frac{1}{2}$ in. in diameter.

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 Nandiśvara and held an eight-day festival to the eternal statues of the Arhats. Then all the Vāsavas went to their respective abodes. Yakṣa (Kubera) performed Indra's command and went from that city to his own city.

Filled by the Lord of Alakā (Kubera) with lofty heaps of gold like the peaks of Mt. Meru, with lofty piles of silver like the peaks of Vaitāḍhya, with piles of jewels like the wealth of the ocean, with seventeen kinds of grain ⁶²

⁶² 62. The '17 kinds of grain' are enumerated by Hem. in a quotation in his com. to Abhi. 4. 233. Dhānya is used in its widest sense, including not only Leguminosæ with the Gramineæ, but also hemp, sesamum, etc. The 17 enumerated are :

1. vṛihi, rice that ripens during the rains, *Oryza sativa*.
2. yava, barley, *Hordeum vulgare*.
3. masūra, lentil, *Lens esculenta*.
4. godhūma, wheat, *Triticum vulgare*.
5. mudga, kidney-bean, *Phaseolus radiatus*, popularly called 'green gram' in India. It is mūṅg in Hindī and mag in Gujarātī.
6. māṣa, another variety of kidney-bean, *Phaseolus mungo*, 'black gram,' uṛad (H) and aḍad (Guj.).
7. tila, sesame, *Sesamum*.
8. caṇaka, chick-pea, *Cicer arietinum*.
9. aṇava, great millet, *Sorghum vulgare*. Pk. aṇua, Deśī. 1. 52, which is juvāra (PE aṇuā) or juār, *Sorghum vulgare*. The Sk. original of juār is yavanāla. Deśī. calls it 'sālibheda.'
10. priyaṅgu, Italian millet, *Setaria Italica* (*Panicum Italicum*). A Sk. synonym is kaṅgu, which also occurs in the vernacular.
11. kodrava, kodo millet, *Paspalum scrobiculatum*.
12. mayuṣṭhaka. In Abhi. 4. 240 mayuṣṭhaka occurs, so certainly mayucchaka in Bhav. ed. is an incorrect reading. MW cites 'mayuṣṭaka L.' which probably comes from this passage only (the B.R. ed. using that spelling). Hem. gives mayuṣṭhaka as a synonym of makuṣṭhaka, the *Phaseolus aconitifolius*, moṭh (H), maṭh (Guj.). MW quotes also mayāṣṭhaka, mukuṣṭhaka, etc.

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 Jyotiṣkas; renewed in every house, in every market and cross-roads, the city looked like Alakā.

Vaijayantī's dreams (65-85)

Sumitrā's wife, Vaijayantī, also called Yaśomatī, saw these same dreams that night. Then Vijayā and Vaijayantī passed the rest of the night awake, rejoicing like blooming night-lotuses. At dawn Lady Vijayā related the dreams to Jitaśatru and Vaijayantī to Sumitravijaya. After he has considered with an honest mind the dreams of Queen Vijayā, 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,⁶⁴ Sumitravijaya sat down in the proper place. The Prince

13. śāli, rice grown under water and reaped during winter, *Oryza sativa*.

14. āḍhakī, pigeon-pea, *Cajanus Indicus*, arahar (H).

15. kalāya, pea, *Pisum*, maṭar (H). Hem. in com. to Abhi. 4. 236 gives tripuṭa as synonym, as does Pravac., com. to 996. I found no other citation of tripuṭa, but tripuṭī is identified with *Lathyrus sativus*.

16. kulattha, horse-gram, *Dolichos biflorus*, kalathī (Guj.), kulathī (H).

17. śaṇa, hemp, *Cannabis sativa*. Vern. bhaṅg from Sk. bhaṅga, a synonym of śaṇa.

For these identifications I have consulted mainly Watt and Dutt, besides the lexicons. All the dhānyas in this list seem to be identified with fair certainty.

⁶⁴ 72. See I, n. 327.

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 Vaijayantī 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 ; Śri, 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 Sāmānikas ; a heap of jewels with light bursting forth, like the essence of Ratnācala ; 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 Vijayā 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.”

Interpretation of the dreams (86-108)

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 dūrvā-grass on their heads, as if they were wearing garlands ; their hair (adorned) with flowers like rivers with haṅsas and blue lotuses ; adorned on their foreheads with tilakas of powdered

orpi⁸⁵ment like torches of unwithered knowledge ; their bodies adorned with a few priceless shining ornaments, like trees at the beginning of Caitra⁸⁶ with a few fragrant flowers, came before the King, announced by the door-keeper, like the secrets of the books of knowledge in person.

They recited to the King, separately and together, the prayers contained in the noble Vedas⁸⁷ which produce good fortune for every one. They threw dūrvā-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 hañsas 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 Tirthaṅkara 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 (Vāsu-deva) 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 Tirthakṛt and of the other a cakrabhṛt. The teachings of the Arhats say, ‘ Bharata is cakrin in the time of Rṣabha ; and Sagara, the son of Sumitra, in the

⁸⁵ 89. Gorocanā. See I, p. 137 and note.

⁸⁶ 90. I.e., at the beginning of spring.

⁸⁷ 92. I.e., the original Vedas before they were corrupted. See I, p. 345.

time of the Tirthānkara Ajita, son of Jitaśatru.' The son of Queen Vijayā must surely be known as a Tirthānkara, and the son of Vaijayantī 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 Tirthānkara 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. Vijayā and Vaijayantī, delighted, went to their houses, like the Gaṅgā and the Sindhu to the ocean.

Birth of Ajitanātha (109-130)

Then at the command of Purandara (Śakra) women of the gods and asuras began to attend Queen Vijayā constantly and zealously. Vāyukumāra-women always removed dust, grass, sticks, etc., from all parts of the house of the mistress. Meghakumāra-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 Jyotiṣkas 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 Vijayā was served daily by the goddesses, like their own chief deity or like a superior one.

Queen Vijayā and Queen Vaijayantī 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 rājahaṅsīs. 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 Māgha, the planets being in exaltation, (the moon being) in the constellation Rohiṇī, Vijayā 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 Tirthanāthas 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 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 Dikkumārīs (131-243)

Then the thrones of the Dikkumārīs 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 hue, as it were, in the guise of a flood of light from beautiful crest-jewels; adorned with pearl ear-rings 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 Ratnaśaila ; their creeper-like arms shining with jeweled bracelets like beautiful quivers deposited by Anāṅga ; 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 Jyotiṣkas overcome by the light of the body ; some with a dark body-radiance like priyaṅgu-creepers, some spreading a grove of tālis⁶⁸ 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 cakravākas, all resembling rājahaṅsīs in their graceful gait ; all with delicate hands like creepers with sprouts, all beautiful-eyed like lotus-ponds with blooming lotuses ; 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 (Dikkumāris) at once employed clairvoyant knowledge.

Then by means of clairvoyant knowledge the Dikkumāris knew simultaneously the purifying birth of a Tīrthakṛt. They reflected : "In this very Jambūdvīpa in the middle part of the southern half of Bharata in the great city Vinitā the second blessed Tīrthakṛt of this avasarpinī, possessing three kinds of knowledge, has been borne to King Jitaśatru of the Ikṣvāku-family by his wife Vijayā."

After these reflections, they joyfully got up from their seats and took seven or eight steps, looking in the direction of the Tīrthakṛt. After they had placed the Jineśvara before them in their minds, as it were, and had bowed to him, all with deep devotion paid homage to him with the Śakrastava. Returning, they sat down on their

⁶⁸ 139. The Corypha taliera, the mountain-palm, i.e., green.

jeweled lion-thrones and instructed their respective Ābhīyogika-gods:⁶⁹

“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 Ābhīyogikas, 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 Vaimānikas with comets; shining with gemmed pillars adorned with figures of śāl-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 Śrīs; like suns with a thousand lights streaming forth; adorned on all sides with jeweled wolves, bulls, horses, men, antelopes, dolphins, haṅsas, śarabhas, yaks, elephants, kinnaras, forest-creepers, and heaps of lotus-tendrils on the walls, roofs, and tops of pillars, and showed them (to the Dikkumārīs).

The eight Dikkumārikās living in the lower world, clothed in devadūṣya-cloth, their hair adorned with flowers: Bhogaṅkarā, Bhogavati, Subhogā, Bhogamālinī, Toyadhārā, Vicitrā, Puṣpamālā, and Aninditā, each one attended by four thousand Sāmānikīs, each one joined by four mahattarās,⁷⁰ 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 northeast, with charming song and dance.

Then they made immediately a vaikriyasamudghāta⁷¹ and made a staff innumerable yojanas long. They removed

⁶⁹ 152. The servant gods. See below, Chap. III.

⁷⁰ 164. Mahattarā. These seem to be goddesses equal in power to the Dikkumārīs themselves, whose commands cannot be transgressed by the Dikkumārīs. Ava. 184, p. 163 f.

⁷¹ 168. See I, p. 118 and n. 157.

the coarse matter of jewels, the cat's-eye, diamond, lohitaṅka, aṅka, aṅjana after aṅjana, pulaka after pulaka, jyotīrasa, ruby, riṣṭa, crystal, gold, and haṅsagarbha on all sides, of emerald and galla, and retained the fine matter. Then they made their own uttaravaikriya-forms.⁷² 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,⁷³ they went to the city Ayodhyā to the house of King Jitaśatru, with all magnificence and all power. Then they circumambulated the Tirthakṛt's birth-house three times with their large cars like the heavenly bodies revolving around Amarācala (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,

⁷² 172. See above, n. 54.

⁷³ 173. The edition here reads: *siṅhoddhatābhyām yatanāchekābhyām atha divyayā*, and all MSS. have the same, which presents difficulties. The gait of the gods is often described, and a close parallel occurs in *Jñātā*. 15, p. 38 (Bhav. ed.). Its text reads: *sihāe uddhuyāe jatiṇāe cheyāe divvāe devagatie*: with 4 adjs. instead of nouns. *Sihā* is explained as *sihā* (PH *saiṅhā*), 'with firmness of a lion'; *uddhuyā*, 'lifted up by excessive pride'; *jatiṇā*, 'victorious'; *cheyā*, 'skilful.' This is said to be based on the *ṭikā* of Jiv. PE and Rājendra take *sihā* = *śiḡhrā* (same ref.). PE quotes a noun *jaiṇā* (*yatnā*), 'a kind of gati,' with another ref. to *Jñātā*., where I can find only *jatiṇām* (51, p. 155). This *yatnā* approaches our *yatanā*, but what can it mean? *Jaiṇa* usually = *javin*, 'speedy,' or *jayin*, 'victorious.' For further discussion, see App. I.

the Master deserving praise in the three worlds, the Dharmacakrin, the teacher of the three worlds, the brother of the world, conferring favors on all, the second Jinendra in this avasarpinī. O Mother, we are Dikkumārikās living in the lower world and have come here to hold the birth-festival for the Tirthakṛt. You must not be afraid of us."

After this speech, they bowed and withdrew to the northeast. By the vaikriyasamudghāta with abundant power they created instantly a wind, called 'whirlwind.'⁷⁴ 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 Dikkumārikās living in upper Rucaka on the peaks of the garden Nandana : Meghaṅkarā, Meghavatī, Sumeghā, Meghamālinī, Suvatsā, Vatsamitrā, Vārisenā, Balāhakā, wearing divine ornaments, attended by mahatarās, Sāmānikīs, and body-guards, 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 Vijayā 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 Śrī,

⁷⁴ 184. I do not understand why or how the vaikriyasamudghāta was used to make a wind. Cf. I, n. 157.

with incense-smoke rich in camphor and aloes. Then they stood not too near and not too far from the Tīrthakṛt and the Tīrthakṛt's mother, singing the Master's spotless virtues.

Then the Dikkumārikās living on the eastern Rucaka Mts. : Nandottarā, Nandā, Ānandā, Ānandavardhanā, Vijayā, Vaijayantī, Jayantī, and Aparājitā, 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 Dikkumārikās living on the southern Rucaka Mts. : Samahārā, Supradattā, Suprabuddhā, Yaśodharā, Lakṣmīvatī, Śeṣavatī, Citraguptā, Vasundharā, 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 Dikkumārikās living on the western Rucaka Mts. : Ilādevī, Surādevī, Pṛthivī, Padmavatī, Ekanāsā, Navamikā, Bhadrā, Sitā, with retinues of the same size, announced themselves as before, bowed to the Jina and the Jina's mother after the circumambulation, and stood behind them, singing, holding beautiful fans.

Also the Dikkumārikās living on the northern Rucaka Mts. : Alambusā, Miśrakeśī, Puṇḍarikā, Vāruṇī, Hāsā, Sarvaprabhā, Hrī, Śrī, 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 Dikkumārikās living in the intermediate points of the compass on Rucaka : Vicitrā, Citrakanakā,

Suterā, Sautrāmaṇī, 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 Dikkumārikās living in the center of Rucakadvīpa : Rūpā, Rūpāśukā, Surūpā, Rūpakāvati, 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 (ratnākara), Ratnaśaila (mountain of jewels), and the earth (ratnagarbhā)—these are useless. You alone are the source of jewels, since you have borne this jewel of a son. We Dikkumārikās, living in the center of Rucaka, 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 dūrvā-grass⁷⁵ 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-houses⁷⁶ like houses of Śrī. Inside of each they created a four-room apartment, and inside each of them a large lion-throne. Then they took the Tīrthaṅkara on their palms and the

⁷⁵ 224. See I, n. 143.

⁷⁶ 225. See I, n. 144.

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 Vijayā 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 gośirṣa-sandal brought for fuel by the Ābhiyogikas from Mt. Kṣudrahimavat. 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.⁷⁷ Using all the sandal-wood 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.⁷⁸ They took the Tirthaṅkara on their palms

⁷⁷ 238. Sandal is symbolic of coolness.

⁷⁸ 241. See I, n. 145.

and Vijayā 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 Śakra (244-528)

Just at that time when Śakra, 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 Sudharmā 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, Vajrabhṛt looked at his thunderbolt, the destroyer of enemies. Observing his anger, General Naigameṣin got up, joined hands in suppliant fashion before him, and said to Prācīnabarhis:

“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, Śakra gave attention and employed clairvoyant knowledge at once. Hari perceived the birth of the second Tirthakṛt by clairvoyant knowledge, like dharma by the Jain scriptures, like an object by a light. He thought, “Oh! In Jambūdvīpa in Bhāratavarṣa in the city Vinitā the second Jineśvara in this avasarpinī is born from Queen Vijayā, the wife of

King Jitaśatru. 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 arose, abandoning his lion-throne, foot-stool, and slippers. Śatamakha hastily took several steps, as if starting out, facing the direction of the Tirthakṛt. Placing his right knee on the ground and bending the left a little, touching the ground with his hands and head, Hari bowed to the Master. After he had praised the Master with the Śakrastava,⁷⁹ Pākaśāsana returned to his own place, like the ocean turned back by the shore.

Then Sunāsira, his body horripilated at once like delight embodied, instructed General Naigameṣin to inform all the gods of the Tirthaṅkara's birth and to summon them to its festival, like a householder his own people. The general accepted Pākaśāsana's command on his head eagerly and went away, like a thirsty man who has drunk water. He struck three times the bell Sughoṣā which has a radius of a yojana, and which was like an immense bell on the neck of the cow of the assembly of Sudharmā. A loud noise arose when it was struck, the guest of the range of hearing of every one, like the noise of the ocean when it was churned. Thirty-two lacs—less one⁸⁰—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 Sughoṣā, delighting in a proclamation-drama, has been rung by some god at the command of the king of gods. Certainly the proclamation announcing Vāsava's command must be heard.” With this expectation

⁷⁹ 262. See I, n. 166.

⁸⁰ 268. I.e., Sughoṣā.

the gods remained listening. When the sound of Sughoṣā had 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 Ayodhyā in Bharata in Jambūdvīpa, the second Tirthanātha, the Lord, bestowing benefits on all, was born today from Vijayā, the wife of King Jitaśatru, 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 Śakra.

Descriptions of Śakra's car (282-307)

Hari instructs an Ābhiyogika named Pālaka, “ 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 Jambūdvīpa ; with light from jeweled walls like the ocean with high coral ; with golden finials like Mānasa 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 Śrī's elephant ; inhabited by puppets resembling other Apsarases ; adorned with rows of little bells like an actor who had taken cymbals ; marked with pearl-svastikas like the sky with constellations ; beautiful with wolves, bulls, men, kinnaras, elephants, haṅsas, 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 *ālīngipuṣkara*,⁸¹ like a mirror, like a lampstand.⁸² 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 Śris, 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*.⁸³ 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 Śrī of Sunāsira.

To the northeast, north, and northwest of Śakra's large jeweled lion-throne were the thrones of the eighty-four thousand *Sāmānika*-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 *Kamalā*. 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 Śakra's middle assembly. In the southwest were the sixteen thousand seats of the gods of the outer assembly. Behind Śakra's lofty lion-throne were the seats of the seven generals. In each of the four directions from Śakra's throne were the seats of the eighty-four thousand body-guards. Such a car was produced simultaneously with

⁸¹ 290. Evidently the same as *ālīngimṛdaṅga*. See I, p. III.

⁸² 290. *Dīpakamalli*. Cf. *mallikā*, 4. 185, 'lampstand,' and *malli*, PE, s.v. Evidently some kind of round lampstand is meant. The translation of *dīpamalli*, I. 2. 359, obviously unsatisfactory, must be corrected accordingly.

⁸³ 296. See I, n. 152.

Śakra's command. For the accomplishment of the desires of the gods is effected by the (mere) thought.

Saṅkrandana, eager to go to the Jina, made his *uttara-vaikriya*-form having various jewels. With his eight queens, creepers⁸⁴ giving the nectar of loveliness, and with the large troops of actors and Gandharvas, Hari, delighted, circumambulated the best of cars and entered it by the east jeweled stairs. Vāsava sat down on the jeweled lion-throne, facing the east, like a lion on the crag of a mountain peak. The queens of Biḍaujas adorned their own seats successively like *marālīs* adorning lotuses. The eighty-four thousand Sāmānika-gods entered the car by the north stairs. They seated themselves on their respective thrones, like other incomparable images of Vajrin.⁸⁵ 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,⁸⁶ 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 generals⁸⁷ and *Ābhiyogika*-gods attending carefully to their own duties. So Śakra, 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,

⁸⁴ 309. *Amṛtavallī*, the *Cocculus cordifolius* (MW).

⁸⁵ 314. The ed. reads: *rūpadvīpāntarāṇivāpratirūpāṇi vajriṇaḥ*. The MSS. read: *rūpadhiyān°* which must, I think, be emended to *rūpadheyān°*.

⁸⁶ 316. See I, n. 153.

⁸⁷ 319. The generals of the *nāṭyāṇika* and *gandharvāṇika* were with Śakra.

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 Pālaka 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 Nandiśvara. When he had arrived at its southeast mountain, Ratikara, Purandara quickly contracted the car. Gradually contracting the car more and more, Hari arrived at the city Vintā in Bharata in Jambūdvīpa. He circumambulated the Master's birth-house three times with the car. The Master's estate is the same as the Master. Hari stopped the car in the northeast at a distance, like a vassal his conveyance at the palace. Purandara entered the Master's birth-chamber, his figure contracted from devotion, like a servant belonging to a noble family. Sahasrākṣa bowed to the Tīrthakṛt and the Tīrthakṛt's mother as soon as he saw them, esteeming his eyes fortunate. After he had circumambulated the Master and Vijayā, 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 Tīrthakṛt, 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, Sahasrākṣa gave a sleeping-charm, created an image of the Tīrthakṛt, and placed it at the Queen's side. Then Śakra instantly created five Śakras from himself. The gods can have any form they like, one or many. Among these, one Śakra, with sprouts of bristling hair burst forth,⁸⁸ made pure in body as in

⁸⁸ 339. I.e., his hair erect from joy.

mind from devotion, bowed, said, "Allow me," and took the Jineśvara with lotus-hands anointed with gośirṣa-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 Sāmānikas, the Pāriṣadyas, the Trāyastriṅśas, and other gods also circled round the Lord like bees around a lotus. Hari, 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.⁸⁹ The sky appeared crowded with clusters of blooming blue lotuses 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 towards (the Master) at the same time struck each other with an impact like waves of the ocean. The planets, constellations, and stars assumed the form of a multitude of flowers in front of the Master as he went through the sky with Śakra as a vehicle. Puruhūta went in a moment to the rock Atipāṇḍukambalā 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 Īśānakalpa became aware of the birth of the All-knowing by means of clairvoyant knowledge because of the shaking of his throne. Like Śakra, he abandoned his lion-throne, etc., took seven or eight steps, and bowed to the Lord of the World. At his command General Laghuparākrama rang the loud-toned

⁸⁹ 346. Deer's love of music is proverbial.

bell Mahāghoṣā. 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 Mahāghoṣā had died away, the general made a proclamation as follows in a voice deep as thunder: "In the city Vinitā in Bharata in Jambūdvīpa the Lord, the second Tīrthakṛt, has been born of Vijayā and Jitaśatru. 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 Aiśāna, as if drawn by a charm.

Then Īśāna, the Indra of the northern half,⁹⁰ 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, Sāmānikas, etc., entered the car Puṣpaka with his retinue and left Aiśānakalpa quickly by the southern path. After traversing numberless continents and oceans in a moment the Indra of Aiśāna arrived at the continent Nandiśvara. 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.

Sanatkumāra, Brahmā, Śukra, and Prāṇata with the gods awakened by Naigameṣin who rang the bell Sughoṣā, arriving at Nandiśvara by the north path like Śakra, contracted their cars, etc., at the southeast Ratikara. They went into the presence of the Blessed One who was seated on Śakra's lap on the peak of Meru, like constellations into the presence of the moon.

Māhendra, Lāntaka, Sahasrāra, and Acyuta with gods awakened by Mahāghoṣā and Laghuparākrama went to Nandiśvara by the south path like Īśāna, and contracted

⁹⁰ 362. Corresponding to Saudharma in the south.

their cars, etc., at the northeast Ratikara. Then they went joyfully to the Master on the peak of Mt. Kañcana (Meru), like travelers in a forest to a tree with much fruit.

Then in the city Camaracañcā, the ornament of the south row,⁹¹ Camara's throne in Sudharmā trembled. Knowing by clairvoyant knowledge the purifying birth of the Tīrthakṛt, he took seven or eight steps, and bowed to the Jineśvara. At once at his command the general of the infantry, Druma, struck the sweet-toned bell Oghasvarā. When the sound of Oghasvarā had ceased and the proclamation had been made, the Asuras came to Camara like birds to a tree in the evening. The Ābhiyogika-gods, at the command of Camarendra, created in an instant a car measuring fifty thousand yojanas (square). Adorned with a large indradhvaja five hundred yojanas high, the car looked like a boat with a mast.

With sixty-four thousand Sāmānikas, thirty-three Trāyastriṅśas, four Lokapālas, five queens together with their retinues, three assemblies, and seven armies, seven generals, with body-guards to the number of four times the Sāmānikas, and also other Asurakumāras, he got into his car, went in a moment to Nandiśvara, and contracted his car at his⁹² Ratikara, like Śakra. He went to the Master's feet on the peak of Mt. Meru with the speed of the current of the Jāhnavī to the eastern ocean.

In the city Balicañcā, 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, Mahādruma, quickly struck the bell Mahaughasvarā 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 haṅsas to Mānasa at the sound of a cloud.⁹³

⁹¹ 374. The south row of the Bhavanavāsins. See below Chap. III.

⁹² 383. I.e., the southeast.

⁹³ 388. See I, n. 47.

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

Dharanendra, Hari, Veṇudeva, Agniśikha, Velamba, Sughoṣa, Jalakānta, Pūrṇa, and Amita, the Indras respectively of the Nāga-, Vidyut-, Suparṇa-, Agni-, Vāyu-, Megha-, Sarasvat-, Dvīpa-, and Dikkumāras, belonging to the southern row ; and those of the northern row, Bhūtānanda, Hariśikha, Veṇudārin, Agnimāṇava, Prabhañjana, Mahāghoṣa, Jalaprabha, Avaśiṣṭa, and Amitavāhana knew the birth of the Jina by clairvoyant knowledge from the trembling of their thrones. Then the bells, Meghasvarā, Krauñcasvarā, Haṅsasvarā, Mañjusvarā, Nandisvarā, Nandighoṣā, Susvarā, Madhurasvarā, and Mañjughoṣā, belonging respectively to the Nāgas, etc., of the two divisions of the Bhavanapatis, rang, struck three times by generals named Bhadrasena belonging to Dharaṇa, etc., and by those named Dakṣa belonging to Bhūtānanda, etc.⁹⁴ Then all the Nāgas, etc., of the two rows came instantly each to his own Indra, like horses to their own stables. At their command their respective Ābhiyogikagods created at once cars variegated with jewels and gold, twenty-five thousand yojanas square, with indradhvajas of two hundred and fifty yojanas. Each one attended by six queens, six thousand Sāmānikas and four times as many body-guards, and others, Trāyastriṅśas, etc., like Camara and Bali, they got into their cars and went to Meru to the Master.

The lords of the Piśācas, Bhūtas, Yakṣas, Rakṣases, Kinnaras, Kimpuruṣas, Ahis, and Gandharvas : Kāla, Surūpa, Pūrṇabhadra, Bhīma, Kinnara, Satpuruṣa, Atikāya, and Gītarati respectively, belonging to the south row, and

⁹⁴ 397. I.e., the bells of the north and south rows of each division of the Vyantaras had the same name ; the generals of the north row of all classes were named Bhadrasena, and of the south row Dakṣa.

these belonging to the north row : Mahākāla, Apratirūpa, Mañibhadra, Mahābhīma, Kimpuruṣa, Mahāpuruṣa, Mahākāya, Gītayaśas, knowing the birth of the Arhat from the shaking of the thrones in both rows, had their bells, Mañjusvarā and Mañjughoṣā 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, Piśācas, etc., went to their respective Indras. The Indras, surrounded by the gods except the Trāyastriṅśas and Lokapas—for they, like the sun and moon, do not have Trāyastriṅśas and Lokapas—each one attended by four thousand Sāmānikas and sixteen thousand body-guards, entered their cars created by their respective Ābhiyogika-gods and went to Meru to the Blessed One.

Likewise, the sixteen Indras of the eight classes of Vyantaras, the Aṇapannikas,⁹⁵ etc., occupying both north and south rows, like the Indras of the Piśācas, etc., knowing the birth of the Jina by the shaking of their thrones as before, had Mañjusvarā and Mañjughoṣā struck and the proclamation made by their respective generals and, accompanied each by his own Vyantaras, got into their cars created by the Ābhiyogikas and with the Sāmānikas, 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 Indras, 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 heavens⁹⁶ instructed the Ābhiyogika-gods to bring the paraphernalia for the bath. The Ābhiyogikas went off in the northeast

⁹⁵ 412. These are the same as the Aprajñaptikas of 3. 525. See PE, PH, and Rājendra sub Aṇapanniya, Aṇavanniya, and Aṇapanniya; Pravac. 1131, p. 333a; and Aup. 24. PH Sanskritizes the word as Aṇapannika and Aṇaparṇika. K., p. 275, has Rṇaparṇi.

⁹⁶ 418. Acyuta, the Indra of Acyuta- and Āranakalpa.

quarter, made a powerful samudghāta⁹⁷ 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, night-blooming white and blue lotuses, sahasrapatras and śatapatras.⁹⁸

Approaching the ocean Puṣkaroda, like sea-faring merchants an island, they took very rapidly lotuses, etc. The gods took water, etc., from the tīrthas, Māgadha, etc.,⁹⁹ of Bharata- and Airavataśetra. Like heated travelers, they took clay and lotuses from the rivers, Gaṅgā, etc., from the pools, Padma, etc. They took herbs, perfumes, flowers, white mustard, and saffron from all the principal mountain-ranges, from all the Vaitāḍhyas, from all the provinces and all the Vakṣāra Mts., from the Deva- and Uttarakurus, from Bhadrāśāla, Nandana, Saumanasa, and Pāṇḍaka 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 Āraṇa- and Acyutakalpa, surrounded by ten thousand Sāmānika-gods, thirty-three Trāyastriṅśas, four Lokapālas, three assemblies, seven armies and generals, and forty thousand bodyguards, with a scarf wrapped around his mouth, throwing

⁹⁷ 419. I.e., a vaikriyasamudghāta. See I, n. 157.

⁹⁸ 426. Some varieties of lotus.

⁹⁹ 428. Prabhāsa and Varadāma. See below, Chap. IV.

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 Gaṅgā 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 rôles with dramatic modes;¹⁰⁰ some flew up and some flew down. Some rained jewels and others gold; some ornaments and others powdered sandal. Some rained wreaths, flowers,

¹⁰⁰ 452. See I, n. 235.

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 rāsakas,¹⁰¹ 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 devadūṣya-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 gośirṣa-sandal and worshipped him with divine and earthly flowers. The pitcher, throne, mirror, śrīvatsa, svastika, nandyāvarta, powder-box, and fish—these eight auspicious things, the Indra of Āraṇa 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 Mahāghoṣā on a small scale, was rung by the chief-gods. Hari 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

¹⁰¹ 457. I have not been able to ascertain the characteristics of the rāsaka. It is a 'kind of song.' M.C. defines rāsa as 'a sort of song in the Hindoostanee language.' Rāsaka is also used for the circular dance itself.

from joy, withdrew seven or eight steps, bowed, and began a hymn of praise as follows :

Stuti (471-478)

“ 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 (*rāgamukta*), 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.”¹⁰²

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 bowed, and withdrawn in the same way, with folded hands they sat near the Lord like devoted servants.

Then the Vāsava of the second heaven quickly made himself five-fold, like the Indra of Sāudharmakalpa, with extreme devotion. One sat down on the lion-throne,

¹⁰² 478. These are the 4 inborn *atīśayas*. See I, n. II, and Abhi. I. 57 ff.

which resembled Aiśāna-heaven, on Atipāṇḍukambalā which has the shape of a half-moon. Carefully he transferred the Teacher of the World to his own lap from Śakra'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 Ābhiyogika-gods. He, exceedingly skilful, created four crystal bulls like four more Crystal Mountains¹⁰⁸ 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 Śakrastava and had bowed to him, he began a hymn of praise in a voice choking from joy.

Stuti (493-501)

“ 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

¹⁰⁸ 488. See Chap. III.

karma. Like desert-travelers, we are not at all satisfied with the 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 ślokaś beginning with these, Prācīnabarhis made himself five-fold as before. One took the Lord, one the umbrella, two the chauris, and one Śakra 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 Vinitā to the house of Jitaśatru. Immediately he took up the Tirthakṛt's image and laid the Tirthanātha at Lady Vijayā's side. He put a pair of ear-rings like the sun and moon and devadūśya-clothes, smooth, soft, and cool on the Lords' pillow. On the Lord's canopy Śakra fastened a śridāmagandaka adorned with gold-leaf,¹⁰⁴ like

¹⁰⁴ 507. I am still unable to explain the prākāra of the text and have retained, *faute de mieux*, the translation of the Pk. of the sources (I, n. 167). Certainly the earlier commentators took *suvaṇṇapayara* to equal *suvarṇapratara* and to mean *suvarṇapatra*, 'gold-leaf.' In addition to previous references, see Rājendra, *sub suvaṇṇapayaraga*, where the same explanation is given with ref. to Jiv., *sūtra* 125 and commentary on it on p. 181. ĀvaHH, p. 14a, glosses '*suvarṇapratara-maṇḍitam*' as '*hemavicchittibhir vibhūṣitam*.' Vicchitti (PH and Rājendra, s.v.) seems to mean 'pattern, design.' KSK 44, p. 56a (in another connection) defines *kaṇagapayara* as '*kanakapratara*' and further as '*suvarṇapatra*,' but adds that others interpret it as '*kanakaparakara*.' *Prakara* would not be an impossibility in our compound (adorned with a quantity of gold), but that does not account for *prākāra* which seems too well established to be a copyist's error. Prof. W. Norman Brown (JAOS 52, p. 88) suggests that *prākāra* might be taken as a derivate of *prakāra*, 'sort,' to mean *ādi*, based on Pk. *pagāra* (PH s.v.). This would be quite intelligible, but assumes that Hem. departed from his sources. This, of course, he may have done, but generally in such descriptions he follows the āgamas very closely. There is also the possibility (which also assumes that Hem. departed from his sources) that *prākāra* should

a sun descending from the sky. Beautiful necklaces and half-necklaces made of gems and jewels were put on it by Hari to amuse the Lord's eyes. He took the sleeping-charm from Queen Vijayā, he who resembled the moon for the night-blooming lotus and the sun for the day-blooming lotus.

At the command of Vaiśravaṇa who had been ordered by Śakra, the Jṛmbhaka-gods went to Jitaśatru'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 Maṇyaṅga-trees, and a rain of garments, like Anagna-trees.¹⁰⁵ They made a rain of leaves, of flowers, of fruit, as if they had gathered all of the forests, Bhadraśāla, etc. They made a rain of garlands of flowers of various colors, like Citrāṅga-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 Puṣkarāvarta-clouds a rain of water.

At the command of Pākaśāsana ruling Saudharma the Ābhiyogikas made a proclamation as follows : " Attention ! Listen carefully, all Vaimānika-, Bhavanādhipati-, 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-blossoms.' " ¹⁰⁶

Then all the gods and asuras with their Indras went from the peak of Meru to Nandiśvara, their joy blooming forth suddenly. After bowing to the Blessed One the Indra of Saudharma went instantly from Jitaśatru's house to the continent Nandiśvara. There on the eastern Mt. Añjana, he held an eight-day festival to the eternal images

be taken just as it is, with the idea of a fluted ball, or perhaps raised patterns could conceivably be called 'prākāra,' which would fit, to some extent, the vicchitti of ĀvaHH. Muni Jayantavijayaji favors this idea.

¹⁰⁵ 512. For the wishing-trees, see I, pp. 94 f.

¹⁰⁶ 519. See I, n. 170.

of the Arhats in the eternal temples. Śakra's four Lokapālas, delighted, held an eight-day festival on the four Dadhimukha mountains. On the northern Mt. Añjana the Indra of Īsāna held an eight-day festival to the eternal images of the Arhats in the eternal temples. His Lokapālas, like the preceding, held an eight-day festival to the statues of Rṣabha, etc.,¹⁰⁷ on the Dadhimukha mountains. The Indra Camara held an eight-day festival on the southern Mt. Añjana, and his Lokapas on the four Dadhimukha mountains. The Indra Bali held an eight-day festival on the western Mt. Añjana, and his Lokapālas 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 (529-530)

Now, after the birth of the Arhat, in the same night Vaijayantī also bore a son easily, like the Gaṅgā a golden lotus. The attendants of both his wife and sister-in-law, Vijayā and Vaijayantī, gladdened Jitaśatru by the announcement of the birth of a son.

Celebration by the people (531-579)

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 pūjās to the images of the Jinas in the shrines, like Śakra 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.

¹⁰⁷ 525. See I, p. 366 and n. 404.

Teachers approached, reciting their own poetry,¹⁰⁸ with pupils gamboling like calves freed from a stake. Here was a Brāhman 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 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 svastikas 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 Śrīs of the seasons in person; with shining jeweled ear-ornaments, armlets, gold neck-ornaments, bracelets, and anklets, like goddesses of Ratnādri; 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

¹⁰⁸ 537. See App. I.

augmented by saffron-ointment like rivers by the pollen of a bed of blooming lotuses, 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 dūrvā-grass.

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 Jitaśatru, like gods to Śatamanyu. 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 deposited by Jṛmbhaka-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 Uccaiḥśravas, 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 Jyotiṣka-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 (568-580)

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 Śrī unweariedly, like a charmed bee. The pavilion was filled with seats characterized by down, filled with cotton, and made of wood,¹⁰⁹ like the sky filled with stars. The King's pavilion was made in this way instantly by his ministers, like Śakra's car by the Ābhiyogika-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 betel¹¹⁰ 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 Brāhmans were in evidence; and songs in vardhamānā 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.

¹⁰⁹ 572. I.e., there were 3 grades of seats.

¹¹⁰ 575. 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.

CHAPTER III

THE INITIATION AND OMNISCIENCE OF AJITA

Childhood of Ajita and Sagara (I-21)

Lord Ajita was taken care of by five nurses¹¹¹ appointed by Śakra; Sagara, on the other hand, was taken care of by five appointed by the King. Ajita Svāmin 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 Vāyukumārakas¹¹² 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 bhadrā-*elephants*.¹¹³ Divine little bells, tinkling, 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

¹¹¹ 1. I.e., one who nurses, one who gives the bath, one who adorns, one who holds, and one who plays with him. PE, sub pañcadhāi.

¹¹² 9. A division of Vyantaras. See below, this chapter.

¹¹³ 10. See I, n. 128, and Edgerton, pp. 11-16, 48-50.

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

Youth of Ajita and Sagara (22-56)

Ajita Svāmin 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 Syādvāda,¹¹⁴ like Jitaśatru his enemies by arrows. He plunged into the unfathomable

¹¹⁴ 28. See I, n. 4.

ocean of political science which had evil sea-monsters, filled with waves of the application of the six policies,¹¹⁵ of the (four) means,¹¹⁶ of regal power,¹¹⁷ etc. He learned without difficulty the eight-fold Āyurveda¹¹⁸ 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,¹¹⁹ four dramatic styles,¹²⁰ and four modes of conveying pleasure.¹²¹ Without instruction he knew the characteristics of elephants complete with bites, states of mada,¹²² bodily characteristics, and medical treatment.¹²³ He established in his heart by study and experience practices about draft-animals and the characteristics of horses and their treatment.¹²⁴

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,¹²⁵ club, *kampana* (?), staff, spear, pike, plow-share, mace, cudgel,¹²⁶

¹¹⁵ 29. See MW, *ṣadguṇa*; Abhi. 3. 399.

¹¹⁶ 29. See I, p. 153; Abhi. 3. 400.

¹¹⁷ 29. Śakti. It has 3 divisions: *prabhutva*, excellence of treasure and army; *mantra*, good counsel; *utsaha*, energy. Abhi. 3. 399.

¹¹⁸ 30. See I, n. 91.

¹¹⁹ 31. See I, n. 77.

¹²⁰ 31. *Caturvṛtti*: *bhāratī*=*vāgvṛtti*; *sāttvatī*=*manovṛtti*; *ārabhaṭī*=*kāyavṛtti*; *kausīkī*=*saundāryopayogī vyāpārah*. *Nāṭyaśāstra* (GOS XXXVI) 1. 41 ff. and com.

¹²¹ 31. *Abhinaya*. See I, n. 235.

¹²² 32. See I, n. 359, and Edgerton, pp. 32, 82-85.

¹²³ 32. Cf. *Agnipurāṇa* 286.

¹²⁴ 33. Cf. *Agnipurāṇa* 287-88.

¹²⁵ 35. Abhi. 3. 449. In I, n. 76, I interpreted *bhindipāla* as 'sling,' in accordance with its meaning in M and H. PH, with ref. to Praś. and Jiv., defines it as 'knife' or 'dagger.' For other interpretations, see the lexicons and Meyer, p. 155, whose com. says it is 'like a kunta with a broad point.' *Agnipurāṇa* 251. 15 compares it with a *laguḍa*.

¹²⁶ 36. *musalena ca yaṣṭi*°. Meyer, p. 154, has the compound *musalayaṣṭi* (*Mörserkolbenstange, Keulenstange*). *Shamasāstry* separates

pattiṣa,¹²⁷ duḥsphoṭa (?), bhuṣaṇḍhi,¹²⁸ sling, arrow,¹²⁹ trident, dart, and other weapons¹³⁰ 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 Ajitanātha was served every moment by Śakra 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 Svāmin. 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.

the words. Their commentator defines it—or them—as 'pointed rods of khadira wood.'

¹²⁷ 36. PH, 'a kind of weapon'; PE, 'a kind of missile.' Meyer, p. 156, 'a kind of three-pointed axe.' Cf. Agnipurāṇa 251. 16 with Meyer's note. There it is compared with the vajra.

¹²⁸ 36. PH quotes bhuṣaṇḍhi, but defines it merely as 'a kind of weapon.' Not in PE. Bate defines it as 'fire-arm,' but the word does not seem to be actually in use, judging from its article in the Śabdasāgara. MW also leans to 'fire-arm.' Meyer, p. 73, prefers 'sling,' rather than 'catapult,' as it is sometimes interpreted. The next word, gophaṇa, means 'sling' (PH, H, and M) and I do not believe 'catapult' would be included in a list of weapons such as these. 'Fire-arm' seems more suitable here.

¹²⁹ 37. Both PH and PE so interpret kaṇaya (deśī). Meyer, p. 155, quotes a description from his com., according to which a kaṇaya is made entirely of metal, triangular at both ends, held in the middle. We already have one 'arrow,' if śalya is so interpreted, but that might be some other pointed weapon, or kaṇaya might be a different variety.

¹³⁰ 37. See I, n. 76, and Meyer, pp. 153 ff., and Shamasastri, pp. 123 ff. I have not available the original text of the commentaries to the Arthaśāstra. See also Agnipurāṇa, Chap. 251 (252 Dutt).

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 Nābhi. Ajita Svāmin dispersed his doubts quickly by means of sense-, scripture-, and clairvoyant-knowledge,¹⁸¹ as the moon disperses darkness by its rays. Subduing it by the three controls,¹⁸² 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.¹⁸³ He exhibited to the Lord the shooting a doll on a wheel,¹⁸⁴ 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 pādāgati,¹⁸⁵ carrying a sword and shield, having entered the shield like the moon a cloud.¹⁸⁶ 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-science¹⁸⁷ 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 Ajita Svāmin 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.

¹⁸¹ 47. These 3 are innate in the Tīrthaṅkaras at birth. For 'knowledge,' see I, pp. 201 ff.

¹⁸² 48. Voice, foot, and good. Mātāṅgalīlā 12. 8 ff.

¹⁸³ 49. See I, n. 304.

¹⁸⁴ 50. Rādhāvedha. See I, n. 360.

¹⁸⁵ 51. One of the 32 fighting-postures. Agnipurāṇa 25I. 1-4. They are not described.

¹⁸⁶ 51. This is not quite clear to me. Probably a full length shield is involved, but still the comparison is not apt.

¹⁸⁷ 53. I have not located an exposition of the churīvidyā.

Personal description (57-71)

Adorned with entirely symmetrical bodies¹³⁸ and with joints called 'double-mortise-collar and pin,'¹³⁹ gold-color, four hundred and fifty bows tall, their breasts marked with the śrīvatsa, 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 Yamunā'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.¹⁴⁰ 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 Svarnaśaila, and their navels were very deep like the mind. Their waists were slender as the middle part of a thunderbolt; 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.¹⁴¹ 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 Vāsava 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 āhāraka-body¹⁴² in beauty, just as Mt. Meru surpasses all mountains in size.

¹³⁸ 57. See I, n. 132.

¹³⁹ 57. See I, n. 133.

¹⁴⁰ 62. See I, n. 80.

¹⁴¹ 67. Hibiscus Mutabilis, a species of mallow.

¹⁴² 71. See I, n. 157.

Their marriages (72-77)

Then King Jitaśatru 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, Ajita Svāmin replied, "Very well," to their speech. Then the King married to him hundreds of magnificent royal maidens like other embodiments of Śri 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 Jitaśatru (78-100)

One day, King Jitaśatru, who was disgusted with existence, and his brother said to their sons who had reached the age of eighteen lacs of pūrvas: "Sons, all our ancestors took the vow, which is fundamental for acquiring emancipation, after they had protected the earth fittingly for some lacs of pūrvas 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."

Ajita Svāmin 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 (mokṣa) 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 Ajitanātha 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."

Jitaśatru said, "Brother, consider what my son says urgently. An ascetic in spirit is an ascetic. He (Ajita) is a Tīrthakara before your eyes. In *his* congregation your desire will be accomplished. Consider! Do not be over-eager, dear brother. Seeing one son¹⁴³ become a dharmacakrin 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. Jitaśatru, delighted, himself crowned Ajita Svāmin 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? Ajita Svāmin established Sagara as heir-apparent, like a friend of Atanu (Kāma) establishing his second body.¹⁴⁴

Then Holy Ajitanātha held the departure-festival of Jitaśatru fittingly with great magnificence. Jitaśatru adopted mendicancy, the mother of emancipation, in the presence of the elders of Ṛṣabha Svāmin's congregation. Then subduing the internal enemies,¹⁴⁵ as well as the external ones, he maintained the vow uninjured like his kingdom. Omniscience having arisen, engaged in śaileṣi-

¹⁴³ 92. Really his nephew.

¹⁴⁴ 96. I.e., Sagara was like a second Kāma.

¹⁴⁵ 99. See I, n. 5.

meditation,¹⁴⁶ having the eight karmas destroyed successively, he attained emancipation.

Ajita's rule as king (101-120)

Now, Ajitanātha, 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 Svāmin, 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 bees,¹⁴⁷ rising of mada¹⁴⁸ 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

¹⁴⁶ 100. See I, n. 8.

¹⁴⁷ 107. Honey is strictly forbidden to the Jains.

¹⁴⁸ 107. With reference also to 'pride.'

infantry and chariots, which were like the waves in the ocean, in Ajita Svāmin's army. Elephant-riders, horse-men, 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,¹⁴⁹ either; but, on the contrary, considered everything like straw, knowing their impermanence. Thus directing the kingdom, the Lord passed happily fifty-three lacs of pūrvas from youth.

Initiation (121-288)

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

¹⁴⁹ 119. See I, n. 391.

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 Lokāntika-gods,¹⁵⁰ the Sārasvatas, 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 Svāmin's feet, they went to Brahmāloka, 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 Ajitanātha, 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,

¹⁵⁰ 138. See below, this chapter.

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 trials¹⁵¹ hard to endure ; with you I shall endure attacks,¹⁵² O Teacher of the Three Worlds. I shall not remain here at all. Favor me."

Then Ajita Svāmin 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

¹⁵¹ 154. *Parīṣaha*. See above, pp. 22 ff.

¹⁵² 155. *Upasarga*. These are frequently associated with the *parīśahas*, but arise from quite different sources. In the *Uv.* 119, they are said to arise from gods, men, and animals. In the *Sth.*, one's own body is added to the sources, and each source has four subdivisions, making 16 kinds of attacks. *Sthānāṅga* 777, com., p. 523. See Hoernle, *Uv. App.* III, p. 47.

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 painful to me.'" After these reflections, Sagara, very intelligent, agreed in a choking voice to the Master's words.

Sagara's coronation (163-177)

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 Bṛhaspati in counsel had come; when generals like Dikpālas 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 drum-sticks with echoes in all directions, like teachers of auspicious things; while cymbals clashed together like waves of the ocean; while gongs¹⁵³ rattled on all sides; while some other musical instruments were blown, some beaten,

¹⁵³ 171. A jhallarī is a round, flat piece of metal which is struck with a mallet. It hangs in temples, at city-gates, etc.

and some struck together; while musicians sang auspicious songs sweetly, and Brāhmins, bards, etc., recited blessings, Sagara's coronation was made properly by the chief-priests at the command of Ajita Svāmin.

All the kings, vassals, and ministers, bowed to Sagara, like the people to the rising sun¹⁵⁴ with folded hands raised to their foreheads. The chief-citizens approached, carrying choice presents, and bowed to the King like the new moon,¹⁵⁵ 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 Tiryagjṛmbhakas,¹⁵⁶ sent by Dhanada at Vāsava'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 meal-time,¹⁵⁷ gave to everyone whatever gold he asked for. Every day the Lord of the Universe gave one crore 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.¹⁵⁸ As a

¹⁵⁴ 175. See n. 32.

¹⁵⁵ 176. See I, n. 209.

¹⁵⁶ 179. The same as Jṛmbhakas, a class of gods who were servants of Kubera.

¹⁵⁷ 184. The Jain must take his evening meal before sunset.

¹⁵⁸ 186. On the basis of the sāvana year of 360 days. Cf. Thibaut,

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 (188-266)

At the end of the year's giving, Śakra's throne shook, and he knew by clairvoyant knowledge that it was time for the Lord's initiation. Hari went with the gods, the Sāmānikas, 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-flaps of the sky-elephants; being serenaded by some gods in a charming way in the gāndhāra-scale;¹⁶⁹ 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 Tīrthakṛts, Divaspati went in a moment from heaven to the city Vinitā, 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. Śakra rubbed his body which was wet with the bath-water with a devadūṣya-cloth, like a chief-jeweler rubbing a jewel. Vajrapāṇi rubbed the Teacher of the World with shining ointments with his own hand, like an appointed perfumer. Vāsava,

¹⁶⁹ 194. See I, n. 79.

having a wealth of knowledge derived from memory, at once put spotless garments of devadūṣya-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 Biḍaujas 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, Suprabhā, which required a thousand men to carry it.

The palanquin, giving¹⁶⁰ the impression of a car of a planet in the sky, was lifted in front by men and Vidyādharas; 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 Īśāna. The Lord of the World set out by the center road of Vinitā, 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

¹⁶⁰ 210. See below, this chapter.

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,¹⁶¹ 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 townswomen, 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 Vidyādhara, gods,

¹⁶¹ 219. Ācamana is a little cold water sipped after eating and rinsing the hands and mouth.

and asuras, moving to and fro like flocks of Garuḍas. Numerous troops of actors belonging to the sixty-four Indras performed plays before the Master, considering themselves fortunate. Bands of musicians belonging to the Biḍaujases gave concerts, exerting themselves and being delighted at the same time. Here and there actors, followers of Sagara, gave plays with various rôles in rivalry with the gods. The royal women-musicians, the ornament of Ayodhyā, 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 Sahasrāmraṇa. The Blessed One, Lord Ajita, entered the garden hedged in on all sides by ketakī-trees 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, aśoka, bakula, etc., being fulfilled often by the townswomen fond of sport;¹⁶² the sweet water of its channels being sipped

¹⁶² 245. I.e., they kicked or kissed these trees, which made them blossom.

eagerly by Vidyādharakumāras 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 kuśa with ankle-deep pollen like divine powdered camphor and musk; the water-basin at the root of the rājādana, orange, and citron trees 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 leaves¹⁶³ 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 jewels¹⁶⁴ which are won with difficulty even by the gods. The Lord of the World received a spotless devadūṣya-cloth brought by Śakra together with equipment to indicate dharma.¹⁶⁵ Observing a two days' fast, on the ninth day of the bright half of Māgha, when the moon was in conjunction with the constellation Rohiṇī, under a saptacchada tree in the evening Ajita Svāmin himself plucked out his hair entirely in five handfuls, as well as love, etc.¹⁶⁶ The Lord of Saudharma received it in the end of his upper garment like an attendant receiving a magnificent object given from favor. Sahasrākṣa himself threw the Master's hair in the Ocean of Milk, like a sea-

¹⁶³ 251. These leaves are very large and are still used for plates.

¹⁶⁴ 256. See I, pp. 201 ff.

¹⁶⁵ 257. A sādhu's paraphernalia.

¹⁶⁶ 259. Hate and delusion.

faring merchant a pūjā. Returning quickly, Hari 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 namaskāra to the siddhas,¹⁶⁷ pronouncing the sāmāyika,¹⁶⁸ the Lord ascended right-conduct, a great chariot on the road to emancipation. Just then the Lord's fourth knowledge, mind-reading knowledge (manahparyaya),¹⁶⁹ 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 (268-275)

“ 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 Śrī 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 ?

¹⁶⁷ 263. See I, n. 71.

¹⁶⁸ 263. See I, n. 329.

¹⁶⁹ 264. See I, pp. 166, 201 ff.

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 Nandīśvara. There Śakra, etc., made an eight-day festival like the birth-festival, to the eternal images of the Arhats on the mountains, Añjana 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 (280-287)

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, Ajita Svāmin, 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.¹⁷⁰ 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

¹⁷⁰ 281. I.e., the one ocean considered as four oceans in the four directions.

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 (289-302)

On the next day the Master broke his two days' fast with rice pudding¹⁷¹ at the house of King Brahma-datta. The gods rained a stream of treasure consisting of twelve and a half crores of gold into the courtyard of King Brahmadata'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 unequalled power instantly. He attains emancipation, sometimes in this very same birth, or sometimes in the third, being born in the heavens or in the kalpātītas¹⁷² 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

¹⁷¹ 289. Paramāṇna. 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.

¹⁷² 296. I.e., the Graiveyakas and Anuttaras. See below, this chapter. 'Second' is next, according to Indian counting.

free from disease, like gods physically. When the Blessed One had broken his fast, he left the house of King Brahmadata, like an elephant leaving a pool after drinking. Thinking "No one must step on the footprints," King Brahmadata had a platform of jewels made over the Lord's footprints. King Brahmadata made a pūjā three times a day with flowers, etc., to the platform, considering the Jineśvara present there. If this platform had not been worshipped with ointment, flowers, etc., he did not eat, like a servant,¹⁷³ the master not having eaten.

The Lord's wandering (303-333)

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;¹⁷⁴ 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, dūrvā-grass, 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

¹⁷³ 302. Āttavela (?). See App. I.

¹⁷⁴ 304. Prāsuka. I.e., fit for monks. See I, n. 17. For prāsuka, see Pravac. 88r, p. 255b.

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 śarabhas, echoing with the sounds from the bows of Śabaras 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 kāyotsarga 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 Vetālas, Piśācas, and ghosts at play, with pollen of flowers blown about by the wind; and in other places more terrifying than the Raudras.¹⁷⁵ 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 undiminished.

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.¹⁷⁶ He endured also other trials hard to endure, enduring all like the earth, a tilaka (himself) on the earth.

¹⁷⁵ 319. A class of evil spirits.

¹⁷⁶ 326. Cf. ML I. 29 and Edgerton, 4n, 49-50.

The Lord spent twelve years enduring trials with severe and manifold penances and with numerous vows.¹⁷⁷

The Master, never settled like a rhinoceros,¹⁷⁸ solitary as the horn of a rhinoceros,¹⁷⁹ 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,¹⁸⁰ having a form himself worthy to be meditated on,¹⁸¹ wandering in villages, cities, and forests, the Lord gradually approached the grove Saha-srāmraṇa.

The Lord's omniscience (334–354)

The Lord stood in pratimā¹⁸² under a saptacchada¹⁸³ tree that served as an umbrella, motionless as its trunk. Then the Lord went from the guṇasthāna named 'apramattasamīyata'¹⁸⁴ to the eighth guṇasthāna named

¹⁷⁷ 328. Abhigraha. See I, n. 102.

¹⁷⁸ 329. Hemacandra's observations in regard to natural history are usually very accurate, but anāsīna seems inapt. The rhinoceros, in captivity at least, does lie down and rest. Anāsīna must refer to its wandering about and not settling down in one place.

¹⁷⁹ 329. Cf. khagga, Pali Text Society lexicon, for comparison of a Pratyekabuddha with a rhinoceros-horn. In the older works the comparison is incorrectly interpreted as being with the rhinoceros itself.

¹⁸⁰ 332. The four divisions of dharmadhyāna. See below, this chapter.

¹⁸¹ 332. I.e., as a Tīrthāṅkara. See I, n. 409.

¹⁸² 334. See I, n. 81.

¹⁸³ 334. *Alstonia Scholaris*.

¹⁸⁴ 335. The seventh, 'free from negligences and with self-control.' For guṇasthānas, see I, App. III.

apūrvakarāṇa.'¹⁸⁶ Then wandering from interpretation of scripture to text and from text to interpretation, he went to the first pure meditation, nānātvaśrutavicāra.¹⁸⁶ Then the Lord ascended to the ninth guṇasthāna, named 'anivṛttibādara,'¹⁸⁷ making no distinction in thought-activity. Then, by diminishing the passion greed, he went to the tenth guṇasthāna, named 'sūkṣmasamparāya.'¹⁸⁸ Possessing infinite power, able to destroy all the karma of the three worlds, from the destruction of delusion he arrived at the (twelfth) guṇasthāna, 'kṣīṇamoha.'¹⁸⁹ At the last moment of the twelfth guṇasthāna the Lord reached the second pure meditation, 'ekatvaśruta.'¹⁹⁰ 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 karmas¹⁹¹ melted away completely like snow. On the eleventh of the bright half of Pauṣa, when the moon was over Rohiṇī and the Master was engaged in a two days' fast, his brilliant omniscience arose. The Lord of the World saw the sense-

¹⁸⁶ 335. The Guṇasthāna. 37, explains the name as arising from the attainment of unprecedented purity of soul. Karāṇa is 'thought-activity.'

¹⁸⁶ 336. Meditation on different aspects of 'substance,' in which 'śrutajñāna' is employed and in which there is passing from one word, object, or activity to another (vicāra or vicāra). See I, n. 8.

¹⁸⁷ 337. Or anivṛttibādarasamparāya. At this stage the three grosser forms of all the passions are suppressed, but fine greed remains. See App. I.

¹⁸⁸ 338. Destruction of fine passion.

¹⁸⁹ 339. As he is on the kṣapakaśreṇī, he does not experience the eleventh.

¹⁹⁰ 340. Ekatvaśrutāvicāra (the more complete form) is meditation on one modification only of substance. There is no vicāra. Śrutajñāna is employed. See I, n. 8.

¹⁹¹ 343. Ghātikarma. See I, n. 103 and App. II.

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 Vāsava saw "The Master's omniscience has arisen," as one sees an object by lamplight. Purandara abandoned his jeweled lion-throne and jeweled slippers. The fear of disrespect is very strong in the noble. Hari 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.¹⁹² Bending his left knee a little, touching the ground with his right knee, hands, and head, Adribhid bowed. Rising and stepping back, Balasūdana again adorned the lion-throne, like a lion a high mountain. Puruhūta 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 samavasaraṇa ¹⁹³ (355-370)

For the space of a yojana the Vāyukumāra-gods removed gravel, etc., since they are the superintendents in this matter. The Meghakumāra-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 Śrīs of the seasons, like winds of the dawn, rained blooming five-colored flowers

¹⁹² 350. See I, n. 383.

¹⁹³ For a detailed description of a samavasaraṇa, see the Samavasaraṇastavana, IA 40, pp. 125 ff., 153 ff.

knee-deep. After they had made a jeweled dais in the center, the Bhavanapatis made around it a low wall¹⁹⁴ of silver with a coping of gold. The Jyotiṣkas made a second wall of gold with a coping of jewels like their own brilliance condensed. The Vaimānika-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 Jambūdvīpa, abodes for the relaxation of the mind. At every door there were ornamental arches with leaves of emerald resembling beautiful rows of parrots flying in the sky. On the two sides of the arches were set pitchers with lotuses in their mouths like cakravākas on the two sides of a river at evening. At every door there was a tank full of golden lotuses like an auspicious pitcher¹⁹⁵ 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.¹⁹⁶ Inside the middle wall in the north-east 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 gavyūti and fourteen hundred bows high.¹⁹⁷ Then the Vyantara-gods made a lion-throne, a dais,¹⁹⁸ two chauris, and three shining umbrellas. In this manner

¹⁹⁴ 361. This is the outer wall. One would expect it to be made last. Cf. I, pp. 190 ff.

¹⁹⁵ 365. Probably referring to the pitcher of the 8 auspicious things. See I, n. 153.

¹⁹⁶ 366. For the comparison of smoke with an emerald, cf. I, n. 213.

¹⁹⁷ 368. Gavyūti can mean either 1 kos or 2 kos. Hem. himself, Abhi. 3. 551, gives 2000 bows as equal to 1 gavyūta (°ti) or 1 kos. This is the usual Jain mensuration. But it is also used as equivalent to 2 kos. Hem. so uses it in Abhi. 1. 60. According to the Samavasaraṇastavana, IA 40, p. 130, the caitya-tree should be 12 times the height of the Arhat. Ajita was 450 bows tall, so 5400 bows was the correct height for the caitya-tree.

¹⁹⁸ 369. I.e., the lion-throne was on the dais, and the dais itself was on a platform not mentioned here. Cf. I, pp. 190 ff.

the samavasaraṇa was made by the gods, the sole refuge for one frightened by existence, the destroyer of all calamities.

Then attended on all sides by the gods to the number of a crore 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 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 Vyantaras) are not able to make such images of the Master. Behind him a halo, in front of him a dharmacakra and śakradhvaja,¹⁹⁹ and the sound of the drum in the sky appeared at once.

The monks, nuns, and the Vaimānika-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 Vaimānika-women and nuns stood behind them. The Bhavaneśa-, Jyotiṣka-, and Vyantara-women came by the south door, circumambulated the Lord, and stood in succession in the southwest. The Bhavaneśas, Jyotiṣkas, and Vyantaras came by the west door, bowed to the Lord together with circumambulation, and sat in succession in the northwest. The Vaimānikas²⁰⁰ with the Indras entered by the north door, bowed to the Lord with circumambulation, and sat down in succession in the northwest.

¹⁹⁹ 377. I.e., an indradhvaja. See I, n. 154.

²⁰⁰ 381. This makes only 10 groups—men and women being omitted. They belong with the Vaimānikas. All accounts do not agree on which ones sat and which stood. Cf. IA, ref. in n. 193.

Stuti (384-398)

Śakra 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 Tirthakṛtñāmakarma.²⁰¹ Animals, men, and gods by the crore 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 yojanas²⁰² 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 Puṣkarāvarta-clouds²⁰³ 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.’²⁰⁴

To whom does not the power of the sovereignty of

²⁰¹ 384. See I, App. II.

²⁰² 387. The extent of immunity is 125 yojanas, according to Abhi. I. 60.

²⁰³ 389. See I, n. 211.

²⁰⁴ 394. These are the 11 supernatural powers arising from the destruction of karma. See I, n. 11.

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 samavasaraṇa (399-417)

Now the keepers of the garden (Sahasrāmravaṇa) went and reported to Cakrin Sagara that the Lord of Jinas, Lord Ajita, was at the samavasaraṇa. The Cakravartin was not so delighted at the cakra's appearance as at the news of the Lord's samavasaraṇa. 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,²⁰⁵ 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, Sughoṣā, etc. The Cakrabhṛt, accompanied by thousands of crowned kings, looked as if he had many vaikriya-forms.²⁰⁶ The chief of kings with a light umbrella over his head looked like a whirlpool of the sky-Gaṅgā. With the chauris at his sides moving together Sagara looked like Mt. Meru with two moons.²⁰⁷

²⁰⁵ 402. See I, n. 293.

²⁰⁶ 406. The body that can be changed at will. See I, n. 157.

²⁰⁷ 408. See below, this chapter.

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 ²⁰⁸ with serpents, the King soon reached the vicinity of Sahasrāmraṇa.

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 samavasaraṇa. The King entered the samavasaraṇa by the north door, like the sun the division of the sky in the sign of Capricorn.²⁰⁹ 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 (418-432)

“The cakra ²¹⁰ shines in front of you, a sun at the meridian for people with wrong-belief, imperishable collyrium ²¹¹ for keen-sighted people with right-belief, a tilaka of the Lakṣmi of Tirthakṛts. Jambhavidviṣ 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 Śrī dwelling on a lotus in the guise of lotuses. You became four-

²⁰⁸ 410. Perhaps an allusion to the Velādhārin-gods, who are a division of the Nāgakumāras.

²⁰⁹ 416. When it begins the journey north of the equator. See I, n. 345.

²¹⁰ 418. The dharmacakra.

²¹¹ 418. Collyrium is considered beneficial as well as beautifying to the eye. Cf. Penzer, I, pp. 211 ff.

faced, I think, in order to describe simultaneously the fourfold dharma: liberality, good conduct, penance, and state of mind.²¹² The three classes of gods²¹³ have made the three walls (the samavasaraṇa), as you have begun to protect the three worlds from the three faults.²¹⁴ 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.²¹⁵ 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 circumambulate²¹⁶ you, O you who are revered by the world. What is the fate of the great who are ill-behaved²¹⁷ 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 crore of gods and asuras serves you. For there is no sloth in a matter provided with an abundance of good fortune."²¹⁸

²¹² 421. See I, pp. 18 ff.

²¹³ 422. Bhavanavāsins, Jyotiṣkas, and Vaimānikas.

²¹⁴ 422. Love, hate, and delusion.

²¹⁵ 424. This must refer to non-Jains. All Jain Tīrthaṅkaras had these characteristics.

²¹⁶ 428. I.e., keep the right side toward.

²¹⁷ 428. I.e., keep the left side toward.

²¹⁸ 431. These are some of the 19 'divine atiśayas.' See I, n. 11. In that note the ninth of the 'divine atiśayas,' the caitya-tree, was omitted.

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 four-fold congregation remained on the ground within the upper wall of the samavasaraṇa 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 Ajita Svāmin began a sermon with speech extending a yojana, and conforming to every dialect.

Sermon on dharmadhyāna (437-810)

“ This saṃsāra devoid of merit is considered to have merit, just as glass is considered to be cat’s-eye, by the simple-minded, alas ! Saṃsāra 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 saṃsāra 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 ājñā, apāya, vipāka, and saṃsthāna.²¹⁹ Ājñā is the teaching of the Arhats, and it is established as two-fold ; of these the first is āgama and the second hetuvāda. Āgama²²⁰ is that which gives knowledge from the words only of the categories. Hetuvāda is named from conformity with another authority.²²¹ 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

²¹⁹ 440. These are the divisions of dharmadhyāna. See I, n. 8.

²²⁰ 442. I.e., the canon of scriptures.

²²¹ 442. I.e., when a statement in āgama is supported by something else, such as a reference to a book on medicine, that constitutes hetuvāda. See I, n. 8.

an Arhat. The speech of the Arhats is authority originating from a faultless source, perfect with its aspects²²² and means of acquiring knowledge,²²³ 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—Aṅgas, Upāṅgas, Prakīrṇas, etc.,²²⁴ adorned with the Śrī 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 Aṅgas. When one has resorted to this ājñā and with the addition of the law of Syādvāda 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 forms,²²⁵ that meditation is called ājñāvicaya.

There are difficulties (apāya) by the thousand 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,²²⁶ this is negligence of myself alone,

²²² 445. Naya. See T. I. 34 ff. and Jhaveri, P.J.P., pp. 49 ff.

²²³ 445. Pramāṇa. There are 2 kinds of pramāṇa in this sense: parokṣa, indirect, i.e., it depends on other things; and pratyakṣa, direct. This kind of pramāṇa consists of the 5 kinds of knowledge. Mati and śruta are parokṣa; avadhī, manañparyāya, and kevala are pratyakṣa. See T. I. 10 ff.

²²⁴ 446. Chedasūtras, Sūtras, and Mūlasūtras constitute the ‘etc.’ See I, n. 250.

²²⁵ 449. The illustration given me was that a pot was real as a pot, unreal as a piece of cloth.

²²⁶ 452. In these forms.

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 'apāyavicaya-meditation' in which one reflects thus on calamities arising from love, hate, and delusion.

The fruit of karma is called 'vipāka,' 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 experienced 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 tranquillity 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 Bhogabhūmis, etc. ;²²⁷ but bad in a birth as an inferior human, animal, hell-inhabitant, etc.

²²⁷ 462. The bhogabhūmis, or akarmabhūmis, are 30, namely, Haimatavaṛṣa, Harivaṛṣa, Devakuru(s), Uttarakuru(s), Ramyakavaṛṣa, and Hairaṇyavatavaṛṣa in Jambūdvīpa, Dhātakikhaṇḍa, and Puṣkara-dvīpa, in the last two of which there are two of each name. In the bhogabhūmis the inhabitants are twins, and everything is supplied by wishing-trees. Pravac. 1054 f., p. 311.

The eight karmas (463-475)

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,²²⁸ as follows :

That is knowledge-obscuring-karma by which the knowledge of a person with an omniscient form²²⁹ is always covered like an eye by a curtain. Mati, śruta, avadhī, manaḥparyāya, and kevala—these five knowledges are covered, and these are the five kinds of knowledge-obscuring. The obscuring of the five sleep-perceptions and of the group of four²³⁰ is the result of perception-obscuring karma. Just as some one wishing to see his master is presented by the door-keeper and does not see him,²³¹ 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

²²⁸ 464. For karma, see I, App. II.

²²⁹ 465. Capable of attaining omniscience.

²³⁰ 467. The first 4 of darśanāvaraṇīya : cakṣu°, acakṣu°, avadhī°, and kevala°.

²³¹ 468. This comparison is as apt today as in the author's time.

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 dharmadhyāna, called 'vipākavicaya,' takes place.

That is 'saṁsthānavicaya' in which one meditates on the form of the universe without beginning and without end, with the characteristics of permanence, origination, and perishing.²³² The universe, in the shape of a man standing in the vaiśākha-position²³³ with his hands on his hips; filled with substance having the characteristics of permanence, origination, perishing; at the bottom resembling a cane-stand, in the middle of a jhallarī, and at the top a muraja,²³⁴ is composed as follows :

It is filled with three worlds, and in it seven earths are surrounded by very strong thick water, thick wind, and thin wind. The three worlds are divided into lower, middle, and upper—the terms 'lower, middle, and upper' 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;²³⁵ and above the same as below, so making eight units. The Middle World extends nine hundred yojanas above and below Rucaka.

²³² 477. See I, p. 209.

²³³ 478. See I, n. 309.

²³⁴ 479. A jhallarī is a circular, flat cymbal or gong. The Middle World is circular. Muraja is the same as mṛdaṅga. Abhi. 2. 207.

²³⁵ 422. From standpoint of thickness. They are at ground-level, which is not the center with reference to height.

Description of the Lower World (484-514)

The Lower World is established below the Middle World with a depth of seven rajas 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: Ratnaprabhā, Śarkarā-, Vālukā-, Pañka-, Dhūma-, Tamaḥ-, Mahātamaḥprabhā; 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, Ratnaprabhā, etc., become wider in succession, one below the other.

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, Ratnaprabhā, 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.²⁸⁶

The diameter of the Thick Water sheath of the earth Ratnaprabhā 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 Śarkarā is one-third of a yojana more

²⁸⁶ 494. These 3 sheaths surround each earth except at the top, where they have the shape of an open circle. PE II, p. 662, illustrates the sheaths around Ratnaprabhā.

in diameter than the sheath of Ratnaprabhā. In the Thick Wind one gavyūta (=¼ yojana) increase, and in the Thin Wind there is one-third of a gavyūta increase. This (same) increase to the dimensions of the Śarkarā-sheaths takes place in the diameters of the sheaths of the third earth. In the same way this increase in the dimension of each preceding sheath is made in the sheaths up to the seventh earth. Everywhere, the sheaths Thick Water, Thick Wind, and Thin Wind have a height the same as that of their respective earths. The seven earths supported by Thick Water, etc., are as described.

In these 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 Ratnaprabhā-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.²⁸⁷

Bhavanapatis (506-514)

The Bhavanapatis are in two rows in the north and south, like rows of shops on the highway. The Bhavanādhipas are as follows: the Asuras with a crest-jewel-cognizance; the Nāgas with a snake-hood; the Vidyuts with a thunderbolt; the Suparṇas with a garuḍa; the Vahnīs with a jar; the Vāyus with a horse; the Stanitas with a vardhamāna; the Udadhīs with a makara; the Dvīpas with a lion; and the Dikkumāras with an elephant-cognizance. Among these the two Indras of the Asuras are Camara and Bālī; Dharaṇa and Bhūtānanda are the Purandaras of the Nāgas; Hari and Harisaha of the Vidyutkumāras; the Vāsavas of the Suparṇas are Veṇudeva and Veṇudārin; Agniśikha and Agnimāṇava are the lords of the Agnikumāras; Velamba and Prabhañjana of the Vāyukumāras; Sughoṣa and Mahāghoṣa are the Vāsavas

²⁸⁷ 505. I.e., there is a 'roof' and a 'floor' of 1000 yojanas.

of the Stanitas; Jalakānta and Jalaprabha are the Indras of the Abdhikumāras; Pūrṇa and Avaśiṣṭa are overlords of the Dvīpakumāras; Amita and Amitavāhana are the lords of the Dikkumāras.

The Vyantaras (515-528)

One thousand yojanas above Ratnaprabhā 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 Piśācavyantaras with a kadamba tree as cognizance; the Bhūtas with a sulasa tree; the Yakṣas with a vaṭa tree; the Rākṣasas with a khatvāṅga tree; the Kinnaras with an aśoka tree; the Kimpuruṣas with a campaka tree; the Mahoragas with the nāgadru tree; the Gandharvas with the beautiful tumburu tree as cognizance.

Kāla and Mahākāla are overlords of the Piśācas; Surūpa and Apratirūpa are lords of the Bhūtas; Pūrṇabhadra and Māṇibhadra of the Yakṣas; Bhīma and Mahābhīma of the Rākṣasas; Kinnara and Kimpuruṣa of the Kinnaras; Satpuruṣa and Mahāpuruṣa of the Kimpuruṣas; Atikāya and Mahākāya of the Mahoragas; Gītarati and Gītayaśas of the Gandharvas. These are the sixteen Indras of the Vyantaras.

In the first one hundred yojanas of Ratnaprabhā, with the exception of ten above and ten below; i.e., in eighty yojanas, there are eight classes of Vyantaras: Aprajñaptika, Pañcaprajñapti, Ṛṣivādita, Bhūtavādita, Krandita, Mahākrandita, Kūṣmāṇḍa, Pacaka. The two Indras in these classes respectively are: Sannihita and Samāna; Dhātṛ and Vidhātṛka; Ṛṣi and Ṛṣipāla; Īśvara and Maheśvara; Suvatsaka and Viśāla; Hāsa and Hāsarati; Śveta and Mahāśveta; Pacaka and Pacakādhipa.

The Jyotiṣkas (529-551)

At seven hundred and ninety yojanas above the surface of the earth is the lower level of the Jyotiṣkas.

Ten yojanas above it is the sun, and at the end of eighty yojanas above the sun is the moon; then the stars and planets at the end of twenty yojanas.²³⁸ So the stellar world is one hundred and ten yojanas high. The circle of heavenly bodies (jyotiṣcakra) moves continually, formed in a circle, in all directions at a distance of eleven hundred and twenty-one yojanas from Mt. Meru of Jambūdvīpa. But one polar star is fixed.²³⁹ It (the jyotiṣcakra) remains fixed in a circle, not touching the end of the world by eleven hundred and eleven yojanas.²⁴⁰ Among these Svāti is above all and Bharanī is below all; to the south of all Mūla and Abhici to the north.²⁴¹ There are two suns and two moons belonging to this Jambūdvīpa; four moons and four suns belonging to Lavaṇoda; twelve moons and twelve suns to Dhātakīkhaṇḍa; and forty-two moons and forty-two suns to Kāloda. To half of Puṣkara belong seventy-two suns and moons each. So there are one hundred and thirty-two moons and the same number of suns (in the manuṣyaloka). 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 $\frac{3}{16}$ of a yojana; of the sun's car $\frac{4}{16}$ 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 manuṣyaloka extending forty-five lacs of yojanas.

In the east lions, in the south elephants, in the west

²³⁸ 531. They are all not really at the end, but distributed along the way. Cf. K., p. 278.

²³⁹ 533. Elsewhere (cf. K., p. 279), there are many polar stars.

²⁴⁰ 534. This is the very last jyotiṣcakra.

²⁴¹ 535. These are constellations.

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 Ābhiyogika-gods; the planets, constellations, and stars have eight thousand, four thousand, and two thousand, respectively. Because of ābhiyogika-karma 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 Mānuṣottara; ²⁴² half the size of the suns and moons of the manuṣyaloka; their numbers increasing according to the successive increase in the circumference of the worlds; with retinues of brilliant planets, constellations, and stars; innumerable, a beautiful bell-shape, always bounded by the Svayambhūramāṇa-ocean, they remain in rows a hundred thousand yojanas apart.

The Middle World (552-749)

In the Middle World there are countless continents and oceans with auspicious names Jambūdvīpa, Lavaṇa, etc.; the circumference of each being twice as large as that of the preceding one; each one surrounding the preceding one like a sheath. The last of these is the great ocean named Svayambhūramāṇa.

Description of Meru (554-565)

In the center of Jambūdvīpa, Meru, golden, round like a sthāla, ²⁴³ 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

²⁴² 548. The first row. The others are 100,000 yojanas apart.

²⁴³ 554. Sthāla is non-committal, but Meru is considered the shape of a truncated cone.

yojanas high. The second is sixty-three thousand yojanas high, its ground composed of gold, crystal, aṅka, and silver. The third part is thirty-six thousand yojanas and is composed of slabs of gold.²⁴⁴ 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 Bhadraśāla resembling a surrounding wall. At five hundred yojanas from Bhadraśāla, 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 Pāṇḍaka in the shape of a circle, four hundred and ninety-four yojanas wide.

Jambūdvīpa (566-618)

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

On Kṣudrahimavat (=Himavat) is a large lake named Padma, one thousand yojanas long and half as

²⁴⁴ 557. 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.

wide. On Mahāhimavat is a lake named Mahāpadma, twice the length and width of the lake Padma. The lake, Tigiñchi, on Niṣadha is twice the size of Mahāpadma; the lake Keśarin on Nīla is the same size as Tigiñchi; the lake Mahāpuṇḍarīka on Rukmin is equal to Mahāpadma; the lake Puṇḍarīka on Śikharin 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) Śrī, Hri, Dhṛti, Kīrti, Buddhi, and Lakṣmī, respectively, with life-periods of a palya, together with Sāmānikas, gods of the councils, body-guards, and armies.

In Bharataḥṣetra there are the great rivers, Gaṅgā and Sindhu; in the zone named Haimavata, Rohitā and Rohitāṅśā; in the Harivarṣaka zone, the rivers Harit and Harikāntā; in the Mahāvidehas the best rivers Śītā and Śītodā; Narakāntā and Narikāntā in the zone Ramyaka; Svarṇakūlā and Rūpyakūlā in the zone Hairaṇyavata; Raktā and Raktodā in the zone Airavata. The first of each pair flows to the east and the second to the west. The great rivers Gaṅgā and Sindhu are each attended by fourteen thousand best rivers. Each pair of the others is attended by twice as many rivers as the preceding pair up to Śītā and Śītodā. The northern rivers (north of Videha) are equal to the southern. Śītā and Śītodā, however, are attended by five hundred and thirty-two thousand rivers each.²⁴⁵

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.

²⁴⁵ 585. 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.

To the north of the Niṣadha Mts. and to the south of Meru are the Vidyutprabha Mts. and the Saumanasa Mts. in the west and east. They have the shape of an elephant's tusk, almost touching Meru at the end. Between them are the bhogabhumis, the Devakurus, eleven thousand eight hundred and forty-two yojanas wide. On each side of each of five lakes divided by Śītodā are ten mountains of gold, making a total of one hundred. There on the east and west banks of Śītodā are the mountains Vicitrakūṭa and Citrakūṭa. 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 Gandhamādana and the Mālyavat 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 Śītā. On the banks of the river Śītā are two mountains named Yamaka, corresponding to the golden Vicitrakūṭa and Citrakūṭa.

East of the Deva- and Uttarakurus, they are called East Videhas, and to the west, West Videhas, like different countries to each other. In each there are sixteen provinces inaccessible to each other, separated by rivers and mountains, suitable to be conquered by a Cakrin. Kaccha, Mahākaccha, Sukaccha, Kacchavat, Āvarta, Maṅgalāvarta, Puṣkala, Puṣkalāvati, are the northern provinces of East Videha. The southern are Vatsaka, Suvatsa, Mahāvatsa, Ramyavat, Ramya, Ramyaka, Ramaṇiya, Maṅgalavat. The ones in West Videha in the south are Padma, Supadma, Mahāpadma, Padmāvati, Śaṅkha, Kumuda, Nalina, and Nalinavat. The northern provinces in the West Videhas are Vapra, Suvapra, Mahāvapra, Vaprāvati, Valgu, Suvalgu, Gandhilā, and Gandhilāvati.

In the center of Bharata is Mt. Vaitāḍhya, dividing it into north and south, extending to the east and west oceans, with a base in the ground of 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 Vidyādhara-cities, ten yojanas wide. In the south there are fifty cities with kingdoms of the Vidyādhara-kings ; in the north there are sixty. At ten yojanas immediately above the Vidyādhara-rows, there are two Vyantara rows adorned with the abodes of the Vyantas. At five yojanas above the rows of Vyantas there are nine peaks. There is a similar Vaitāḍhya in Airavata.

The continent Jambūdvīpa 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 gavyūtas high, a delightful pleasure resort of the Vidyādharas. Above the lattice is a beautiful terrace, named Padmavara, the pleasure-ground of the gods. In this wall there are four gateways in the east and other directions, Vijaya, Vaijayanta, Jayanta, and Aparājita respectively.

In the space between Kṣudrahimavat and Mahāhimavat, there is a round Mt. Vaitāḍhya, named Śabdāpātin. Between Śikharin and Rukmin is Mt. Vikaṭāpātin ; Gandhāpātin is between Mahāhimavat and Niṣadha ; Mālyavat is between the Nīla and Rukmin Mountains. All are cylindrical shaped and one thousand yojanas high.

Description of Lavaṇoda (619-639)

Next, surrounding Jambūdvīpa and twice as wide, is the ocean named Lavaṇoda, 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 ²⁴⁶

²⁴⁶ 621. I think the kramavistr̥tau of the ed. must be emended to sama°, referring not to the vistr̥ti properly speaking, but to the depth. Although Hem. gives 1,000 yojanas as the depth of the ocean (depth and height being counted from the surface of the earth), it is really the depth of only the crest (śikhā), according to other sources,

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 gavyūtas. In it (the ocean) in the directions, east, etc., there are four Pātāla-vessels, named Vadavāmukha, Keyūpa, Yūpaka, Īśvara, 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 resemble large clay water-jars. In them live the gods Kāla, Mahākāla, Velamba, and Prabhañjana, 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 mouth ²⁴⁷—seven thousand eight hundred and eighty-four small Pātāla-vessels, with waters mixed in the middle part and raised by the wind. There are always forty-two thousand Nāgakumāras, inner wave-controllers (velādhārin), like ministers in this ocean. There are seventy-two thousand outer wave-controllers, and also sixty thousand guardians of the crest-waves.

Gostūpa, Udakābhāsa, Śaṅkha, Udakasīmaka, made of gold, aṅka, silver, and crystal are the mountains of the Indras of the Velādhārins. They are abodes of the gods

whereas the depth of the ocean on the two sides of the crest gradually increases from the shore. The crest is 1,000 deep, 10,000 wide, and 16,000 high. The height of the water gradually increases from the surface of the earth up to the 16,000 of the crest, according to some sources; or, according to others, it increases only 700 yojanas. In this case, of course, the crest would rise very abruptly, and the Pravac. compares it with a nagaraprākāra. As the crest has a uniform depth of 1,000 and height of 16,000 throughout its width of 10,000 yojanas, the kramavistṛtau of the ed. seems incorrect. Sama^o, as the least radical emendation, could refer to the levelness of the crest in contrast with the increasing height and depth of the rest of the ocean. See K., pp. 242 ff., and Pravac. 1388, p. 405.

²⁴⁷ 627. Both the larger and smaller vessels have a diameter in the middle equal to the height. K., p. 243.

Gostūpa, Śivaka, Śaṅkha, and Manohṛda; and are in the (four) directions at forty-two thousand yojanas (from Jambūdvīpa). 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.

Karkoṭaka, Kārdamaka, Kailāśa, and Aruṇaprabha, made of all jewels, are the mountains of the Indras of the Aṇuvelādhārins.²⁴⁸ The gods Karkoṭaka, Vidyujjihva, Kailāśa, and Aruṇaprabha, respectively, live always on these.

At twelve thousand yojanas (from Jambūdvīpa) in the intermediate directions in the east are the two islands of the Moon, with an equal width and length (i.e. 12,000). At the same distance in the west are the two islands of the Sun; and also at the same distance is Gautamadvīpa, the abode of Susthita.²⁴⁹ On these are palaces, the abodes of the inner and outer suns and moons of Lavaṇoda.

The water of Lavaṇoda is salt.

Description of Dhātakikhaṇḍa (640-643)

Next, the second continent, named Dhātakikhaṇḍa, twice as wide, surrounds Lavaṇoda. Everything that is in Jambūdvīpa—Meru, zones, mountain-ranges, mountains—is called by the same name in Dhātakī, but is twice as large. It is divided by the Iṣvākāra Mts. running north and south, and in the east and west halves has the same names as Jambūdvīpa. The mountain-ranges and the Iṣvākāras are like the spokes of a wheel, high as Niṣadha, touching Kāloda and Lavaṇa, and the zones are between the spokes.

Kāloda (644)

The ocean surrounding Dhātakikhaṇḍa, eight hundred thousand yojanas wide, is called Kāloda.

²⁴⁸ 635. These are subordinates of the Velādhārins (PE s.v.). Their palaces are in the intermediate directions.

²⁴⁹ 638. The lord of Lavaṇoda. Pravac. 883-89, p. 258a.

Puṣkaradvīpa (645-652)

The definition of names and countries of Meru, etc., and the Iṣvākāras which was given for Dhātakī is true also for half of Puṣkara. But in this half of Puṣkara the divisions of the zones, etc., are known to be twice as large as the divisions of the zones, etc., of Dhātakikhaṇḍa.

There are four small Merus in Dhātakī and half of Puṣkara, 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.²⁵⁰ Bhadraśāla and Nandana are like Meru's. The grove Saumanasa, five hundred yojanas wide, is fifty-five thousand yojanas above. Pāṇḍaka, four hundred ninety-four yojanas wide, is twenty-eight thousand yojanas above. The diameter at the top and bottom, and the foundation are equal ²⁵¹ 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.²⁵²

Mānuṣottara (655-660)

Beyond it is the mountain-range, Mānuṣottara, round like a city wall, surrounding the Human World. It is situated at the half-way line of Puṣkara, 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

²⁵⁰ 649. 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.

²⁵¹ 652. Equal in height—1,000 yojanas.

²⁵² 654. Vijaya, the divisions of Videha.

and twenty-four at the top. On the other side of it, mortals are not born, nor do they die. Even animals, etc., do not die, if they have gone to its other side. For that reason it is named 'Mānuṣottara.' Beyond it there is no coarse fire, no clouds, lightning, rivers, time, etc.

The people in the Manuṣyaloka (661-683)

In the two and a half continents and two oceans humans arise by birth in these thirty-five zones on this side of Mānuṣottara and in the Antaradvīpas; on the mountains, Meru, etc., by means of kidnaping and the power of learning. They are called Bhāratakas, Jambūdvīpyas, Lavaṇakas, etc., from divisions on the basis of zones, continents, and oceans. From the division into Āryas and Mlecchas they are twofold. The Āryas have subdivisions: kṣetra (country), jāti (caste), kula (family), karma (work), śilpa (craft), and bhāṣā (language). The kṣetrāryas are born in the fifteen karmabhūmis.²⁵⁸ Here in Bharata they have twenty-five and one-half places of origin. These Ārya-countries are to be distinguished by cities as follows :

1. Magadha ..	.. Rājagrha.
2. Aṅgadeśa ..	.. Campā.
3. Vaṅga ..	.. Tāmraliptī.
4. Kāśī ..	.. Vārāṇasī.
5. Kaliṅga ..	.. Kāñcanapurī.
6. Kosala ..	.. Sāketa.
7. Kuru ..	.. Gajapura.
8. Kuśārtaka ..	.. Saurya.
9. Pañcāla ..	.. Kāmpīlya.
10. Jāṅgala ..	.. Ahicchatra.
11. Videha ..	.. Mithilā.

²⁵⁸ 665. These are 5 Bharatas, 5 Airāvatas, and 5 Videhas. A karmabhūmi is where the inhabitants must earn their living by ploughing trade, etc. Uttar. B. com. to 36. 194. Or, according to others, where mokṣa may be attained; or where karma is acquired that leads to any state after death. T. 3. 16; Uttar.K. com. to 36. 196.

12.	Surāṣṭraka	..	Dvāravatī.
13.	Vatsa	..	Kauśāmbipur.
14.	Malaya	..	Bhadriḷa.
15.	Sandarbhā	..	Nāndīpura.
16.	Varuṇa	..	Ucchā.
17.	Matsya	..	Vairāṭa.
18.	Cedi	..	Śuktimatī.
19.	Daśārṇa	..	Mṛttikāvati.
20.	Sindhu	..	Vītabhaya.
21.	Sauvīra	..	Mathurā.
22.	Śūrasena	..	Apāpā.
23.	Māsapurīvarta	..	Bhaṅgī.
24.	Kuṇāḷaka	..	Śrāvastī.
25.	Lāṭa	..	Koṭivarṣa.
	$\frac{1}{2}$ of Ketaka	..	Śvetambī.

These are the Ārya-countries, distinguished by these cities, in which the birth of Tirthakṛts, Cakrabhṛts, Kṛṣṇas and Balas takes place.

The Jātyāryas are the Ikṣvākus, Jñātas, Haris, Videhas, Kurus, Ugras, Bhojas, and Rājanyas.

Kulāryas are the Kulakaras, Cakrins, Viṣṇus, and Balas, or those who are born in a pure family from the third, fifth, or seventh generation.²⁵⁴

They are called Karmāryas who earn their livelihood by sacrifices, making sacrifices for others, by study and teaching of the śāstras, or by suitable occupations.

They are Śilpāryas who have occupations of little blame, such as weavers, tailors, potters, barbers, and attendants on idols.

They are called Bhāṣāryas who transact the business of the (other) five Āryas with language restricted to the best language.²⁵⁵

²⁵⁴ 675. See Com. to T. 3. 15.

²⁵⁵ 678. Śiṣṭabhāṣā. I.e., Ardha-Māgadhī. See Pra. 37, p. 56a; Bhag. 191, p. 221.

Mlecchas (679-683)

The Mlecchas—Śākas, Yavanas, Śābaras, Barbaras, Kāyas, Muruṇḍas, Uḍras, Goḍras, Patkaṇakas, Arapākas, Hūnas, Romakas, Pārasas, Khasas, Khāsikas, Dombilikas, Lakusas, Bhillas, Aṅghras, Bukkasas, Pulindas, Kṛauñcakas, Bhamararutas, Kuñcas, Cinas, Vañcukas, Mālavas, Draviḍas, Kulakṣas, Kirātas, Kaikayas, Hayamukhas, Gajamukhas, Turagamukhas, Ajamukhas, Hayakarnaṣas, Gajakarnaṣas, and other non-Āryas also, are people who do not know even the word 'dharma.'

The Antaradvīpas (684-700)

The Mlecchas are free from (knowledge of) virtue and vice, and also those born in the Antaradvīpas. The fifty-six Antaradvīpas are as follows: Half of them are to the east and west of Kṣudrahimavat in the four intermediate directions, beginning with the northeast. In the northeast at a distance of three hundred yojanas in the Lavaṇa Ocean is the first Antaradvīpa, 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, Ābhāṣika, Lāṅgūlika, Vaiśāṇika, 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 Antaradvīpas, Hayakarna, Gajakarna, Gokarna, Śaṣkulikarna, respectively.

Beyond them at a distance of five hundred yojanas and with the same length and width are the four Antaradvīpas, Adarśamukha, Meṣamukha, Hayamukha, and Gajamukha, in the northeast, as before.

Then come Aśvamukha, Hastimukha, Siṅhamukha,

Vyāghramukha, six hundred yojanas in distance, length, and width.

At seven hundred yojanas in distance, with the same length and width are Aśvakarṇa, Siṅhakarṇa, Hastikarṇa, and Karṇaprāvaraṇa.

Then located at a distance of eight hundred yojanas across Lavaṇoda, with the same length and width are Ulkā mukha, Vidyujjihva, Meghamukha, and Vidyuddanta, in the northeast, etc., respectively.

After traversing nine hundred yojanas of Lavaṇa Ocean, four Antaradvīpas, named Gūḍhadanta, Ghana-dantaka, Śreṣṭhadantaka, Śuddhadantaka, nine hundred yojanas in length and width, are situated in the respective intermediate points.

In this same way there are twenty-eight at Mt. Śikharin. Added together, there are fifty-six in all.

Other continents and oceans (701-703)

On the other side of Mānuṣottara is the second half of Puṣkara. Surrounding Puṣkara is the Puṣkara Ocean twice as large. Then come the continent and ocean Vāruṇivara; and beyond them the continent and ocean Kṣiravara. Then Ghṛtavara continent and ocean, and Ikṣuvāra continent and ocean. Then comes the eighth continent, named Nandīśvara, which resembles heaven.

Description of Nandīśvara (704-738)

The diameter of its circle is one billion, six hundred and thirty-eight million, four hundred thousand yojanas. 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. Añjanas, the color of antimony,²⁶⁶ in succession in the directions, east, etc. At ground level they are more than ten thousand yojanas in diameter and

²⁶⁶ 706. Really antimony trisulphide, which is black ore.

one thousand *yojanas* at top. They have the height of the small *Merus*.²⁵⁷ Of these, *Devaramaṇa* is in the east, *Nityodyata* in the south, *Svayamprabha* in the west, and *Ramaṇiya* 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*, *Nāga*, and *Suparṇa*, 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 *Ṛṣabha*, *Vardhamāna*, *Candrānana*, and *Variṣeṇa* ²⁵⁸ in the *paryāṅka*-posture, made of jewels, attended each by a beautiful retinue. Each statue has two statues each of *Nāgas*, *Yakṣas*, *Bhūtas*, 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 *stūpas* and statues, fair *caitya*-trees, *indra-dhvajas*, and divine lotus-lakes in succession.

In the four directions from each of the *Mt. Añjanas* there are lotus-lakes, one hundred thousand *yojanas* square: *Nandiṣeṇā*, *Amoghā*, *Gostupā*, *Sudarśanā*, *Nandōttarā*, *Nandā*, *Sunandā*, *Nandivardhanā*, *Bhadrā*, *Viśālā*, *Kumudā*, *Puṇḍarikiṇikā*, *Vijayā*, *Vaijayantī*, *Jayantī*, *Aparājitā*. At a distance of five hundred *yojanas* from each of them there are great gardens, five hundred *yojanas*

²⁵⁷ 707. I.e., 84,000 *yojanas* + 1,000 underground.

²⁵⁸ 714. See I, n. 404.

wide and a hundred thousand long, named Aśoka, Saptacchadaka, Campaka, and Cūta. 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. Añjanas. 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 Śakra; on the two northern mountains, those of the eight queens of Īśāna. They are a hundred thousand yojanas distant from each other, a hundred thousand yojanas square, and adorned with temples of the Jinas. They are Sujātā, Saumanasā, Arcimālī, Prabhākarā, Padmā, Śivā, Śuci, Añjanā, Bhūtā, Bhūtāvataṅsikā, Gostūpā, Sudarśanā, Amalā, Apsaras, Rohiṇī, Navamī, Ratnā, Ratnocayā, Sarvaratnā, Ratnasañcayā, Vasu, Vasumitrikā, Vasubhāgā, Vasundharā, Nandottarā, Nandā, Uttarakuru, Devakuru, Kṛṣṇā, Kṛṣṇarājī, Rāmā, Rāmarakṣitā, respectively, beginning with the east.²⁵⁹ In these the gods and their retinues with all magnificence make eight-day festivals in the shrines of the holy Arhats on auspicious days.

²⁵⁹ 737. Elsewhere (cf. K., p. 255) this list includes the names of the queens. The first 4 names are names of islands, the next 4 of queens, etc. But Hem. 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.

Other continents and oceans (739-749)

Then the ocean Nandiśvara surrounds Nandiśvara ; after that Aruṇadvīpa and Aruṇoda. Then come Aruṇavaradvīpa and the ocean by that name ; next Aruṇābhāsa and Aruṇābhāsa Ocean. Then Kuṇḍaladvīpa and the ocean Kuṇḍaloda ; then Rucakadvīpa and Rucaka Ocean. The oceans and continents with these auspicious names are each twice as large as the preceding one. Of these the last is the ocean Svayambhūramaṇa.

In the two and a half continents, the Bharata-zones, the Airāvata-zones, and the Mahāvīdeha-zones, except the Devakurus and Uttarakurus are karmabhūmis.

Kāloda, Puṣkaroda, Svayambhūramaṇa have water that can be drunk, but Lavaṇa Ocean has salt water. Vāruṇoda is pleasing with varied beverages ; but Kṣīroda resembles milk with one-fourth part of ghee mixed with candied sugar. Ghr̥toda resembles freshly boiled cow's ghee ; others resemble the juice of sugar-cane whose end has been cut off and which contains four substances.²⁶⁰ Lavaṇoda, Kāloda, and Svayambhūramaṇa are filled with fish, tortoises, etc., but not the other oceans.

In this continent Jambūdvīpa there are always four each of Tīrthakṛts, Cakrins, Viṣṇus, and Balas, at the minimum. At the maximum, there are thirty-four Jinas and thirty kings, and twice as many in Dhātakī and half of Puṣkara.²⁶¹

²⁶⁰ 746. According to PE (cāujātaka), these are cinnamon, saffron, cardamon, and pepper.

²⁶¹ 749. The maximum of 34 is reached by one each in the 32 divisions of Videha, in Bharata, and Airāvata. 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 Viṣṇus, Balas, and Cakrins) exists, there are 28 in Videha, and one in Bharata and Airāvata each. The maximum number of Viṣṇus and Balas exists when there is a minimum of Cakrins and vice versa. Jamb. 172-3.

The Upper World (750-797)

Above this Human World there is the Upper World, magnificent, seven rajjus less nine hundred yojanas. In this there are twelve heavens : Saudharma, Īśāna, Sanatkumāra, Māhendra, Brahmāloka, Lāntaka, Śukra, Sahasrāra, Ānata, Prānata, Āraṇa, and Acyuta. The nine Graiveyakas are as follows : Sudarśana, Suprabuddha, Manorama ; above them, Sarvabhadrā, Suviśāla, Sumanas ; and above them, Saumanasa, Pritikara, and Āditya. Above those are the five named Anuttara. Beginning from the east the palaces are named Vijaya, Vaijayanta, Jayanta, Aparājitā, and Sarvārthasiddhaka in the center. Twelve yojanas above is Siddhaśilā, forty-five lacs of yojanas long and wide. In the (upper) sixth part of the fourth gavyūta immediately above three gavyūtas above it (Siddhaśilā) are the siddhas at the end of Lokāgratā.

It is one and a half rajjus from ground-level through Saudharma and Īśāna ; two and a half through Sanatkumāra and Māhendra ; five through Sahasrāra, and six rajjus through Acyuta. There are seven rajjus up to the top of the universe.

Saudharma and Īśāna are round like the moon. In the southern half is Śakra (as Indra) and Aiśāna in the north. Sanatkumāra and Māhendra have the same shape as they have ; Sanatkumāra is in the south half, and Māhendra in the north. Beyond them, in the place corresponding to the elbow of the man representing the universe, in the center of the universe is Brahmāloka, and Brahma is its lord. At the end are the Lokāntika-gods : Sārasvatas, Ādityas, Agnis, Aruṇas, Gardatoyakas, Tuṣitas, Avyābādhas, Maruts, and Rīṣtas. Above it is Lāntaka-heaven, whose Indra has the same name. Next comes Mahāśukra, whose Indra also has the same name ; and next Sahasrāra with an Indra of the same name. Then come Ānata and Prānata with the shape of Saudharma and Īśāna. Their Indra, named Prānata, lives in Prānata-

heaven. Above them are two heavens, Āraṇa and Acyuta with the same shape. They have one Indra, named Acyuta, living in Acyuta. But in the Graiveyakas and Anuttaras the gods are Ahamindras.²⁶²

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, Sāmānikas, Trāyastriṅśas, Pārṣadyas, Rakṣakas, Lokapālas, Anikas, Prakirṇas, Ābhiyogikas, Kilbiṣikas. The Indras are the lords of all the gods, Sāmānikas, etc. The Sāmānikas are the same as the Indras, but lack Indraship. The Trāyastriṅśas are like ministers and priests of Hari. The Pārṣadyas are like companions; the Rakṣakas are body-guards; the Lokapālas have the place of spies for the sake of protection. The Anikas correspond to armies; the Prākirṇas to villagers and townsmen. The Ābhiyogyas are like slaves; and the Kilbiṣas like the lowest castes. The Jyotiṣkas and Vyantaras do not have the Trāyastriṅśas and Lokapas.

In Saudharma there are thirty-two lacs of palaces of the gods. In Aiśāna, Sanatkumāra, Māhendra, and Brahma there are twenty-eight, twelve, eight, and four lacs respectively. There are fifty thousand in Lāntaka, forty thousand in Śukra, six thousand in Sahasrāra. In the pair (Ānata and Prāṇata) four hundred, and three hundred in Āraṇa 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 Anuttaravimānas. 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

²⁶² 767. See I, n. 27.

are reborn twice,²⁶³ but only once in the fifth (Sarvārthasiddha). From Saudharmakalpa to Sarvārtha 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. 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,²⁶⁴ 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 sāgaras breathe at the end of as many half-months as there are sāgaras, and eat at the end of so many thousands of years. The gods usually have pleasant feelings, but if they have unpleasant, it would be only for an antarmuhūrta,²⁶⁵ not more than a muhūrta.

Goddesses are born up to ²⁶⁶ Aiśāna, and marriage exists up to Acyuta. Ascetics are born up to the Jyotiṣkas. Birth of wandering mendicants is up to Brahmaloḥa, and rebirth of five-sensed animals up to Sahasrāra; 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) pūrvas are born from Brahmaloḥa up to Sarvārthasiddha. Monks and laymen of good character are born in Saudharma at least.

Up to Aiśāna, the gods, Bhavanavāsins, etc., have physical marriage. For they have karma which torments them. Possessing strong affections, embracing in love like

²⁶³ 781. Before attaining mokṣa.

²⁶⁴ 785. About every 37 seconds.

²⁶⁵ 788. A division of time, beginning with 9 samayas and extending to one samaya less than a muhūrta. A samaya is an infinitesimally small period of time. Antarmuhūrta is also defined as beginning with 6 āvalis to make it more definite. An āvali is made up of innumerable samayas. Muni Nyāyavijayajī.

²⁶⁶ 789. 'Up to' is inclusive throughout this description.

humans, they attain delight from pleasure of physical contact. The remainder have marriage of touch, sight, hearing, respectively, in successive pairs of heavens. In the four, Ānata, etc., they have marriage of mind. In the other heavens, Graiveyaka, etc., the gods have no marriage, having the nature of infinite bliss more than the gods with marriage.

With such divisions—lower, middle, and upper—is the universe. In its center is the *trasaṇāḍī* with a height of fourteen *rajjus*, one *rajjū* 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 *rajjū* at the middle, five at *Brahmaloka*, 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 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 *dharmadhyāna* would arise the state of mind having destruction and subsidence, etc. The soul-colors ²⁶⁷ are yellow, rose, 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 *dharmadhyāna* become the highest gods in the *Graiveyaka*, etc. ²⁶⁸ 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

²⁶⁷ 802. *Leśyā*, a psychic color varying according to the karma of the soul. There are 6 of them : black, dark blue, gray, rose, yellow, and white. For a detailed account see *Uttar.* 34.

²⁶⁸ 804. And the *Anuttara*.

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 tīrtha (811-841)

Such a sermon was delivered by the Tirthanātha benefiting all men, the moon for the delight of the night-blooming lotus 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 steps,’ consisting of origination, perishing, and permanence, resembling a condensation²⁶⁹ of the grammar of all the scriptures, to the ninety-five wise ascetics, Siṅhasena and others, who had the nāmakarma of gaṇabhṛts. In conformity with the ‘three steps’ they made the twelve Aṅgas with the Pūrvas, like a picture in conformity with a line. Then Vāsava 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 gaṇabhṛts in turn, he himself gave permission for exposition by text and interpretation and by both, by substances, qualities, modifications,²⁷⁰

²⁶⁹ 815. Pratyāhāra, a grammatical term.

²⁷⁰ 819. See I, n. 272.

and modes of expressing things,²⁷¹ and permission for the gaṇas.²⁷² The gods, men, and women threw a fragrant powder²⁷³ over the gaṇabhr̥ts, accompanied by the sound of the drum. The gaṇadharaṣ 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 (824-830)

Then, placed in a large dish, measuring four praṣṭha,²⁷⁴ 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 samavasaraṇa 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 nirvāṇa, 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 north-east quarter.

²⁷¹ 819. See I, n. 273.

²⁷² 819. See I, n. 123.

²⁷³ 820. See I, n. 274.

²⁷⁴ 824. See I, n. 276.

Then the head of the gaṇadharas, Siṅhasena, placed on a lion-throne brought by Sagara, delivered a sermon. The chief of the gaṇabhṛts, 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 gaṇabhṛt) 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 gaṇabhṛt's sermon. When the second division of the day was completed, the head of the gaṇabhṛts 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 Nandiśvara to the mountains, Añjana, 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 Sāketa, a place for a rendezvous with Śrī.

Śāsanadevatās (842-846)

Then in this same congregation arose the Yakṣa, named Mahāyakṣa, 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, one was in abhayada-position, the others held a goad and spear. Then arose the divinity Ajitabalā, 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 atiśayas, the Blessed One wandered over the earth, attended by a retinue of

Siñhasena and others. Enlightening the bhavya-souls ²⁷⁶ in every village, city, and mine, an ocean of compassion, the Lord arrived one day at Kauśāmbi. To the northeast of it, the gods made the Lord's samavasaraṇa on ground a yojana in extent. Seated on a lion-throne under the aśoka tree in it, the Lord of the World delivered a sermon in the assembly consisting of gods, asuras and mortals.

Story of the Brāhman converts (851-934)

Then a Brāhman 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 Brāhman, 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 garuḍas. 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 ²⁷⁶ 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 Tīrthakṛt and even emancipation."

At hearing this, the Brāhman, 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 gaṇadharas, 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 clearly."

The Lord related: "Not very far from this city is a large village granted to Brāhmans, named Sāligrāma.

²⁷⁶ 848. See I, n. 3.

²⁷⁶ 856. See I, App. II.

There lived the head of the Brāhmans, named Dāmodara, and his wife Somā. They had a son Śuddhabhaṭṭa who married Sulakṣaṇā, the daughter of Siddhabhaṭṭa. Sulakṣaṇā and Śuddhabhaṭṭa 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 monk in a foreign country. Sometimes he was thirsty for a long time like the cātaka;²⁷⁷ sometimes his person was unclean, like a Piśāca. 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. Sulakṣaṇā 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 nun Vipulā came, wishing to stop in her house during the rainy season. Sulakṣaṇā allowed Vipulā 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 jīva, ajīva, etc.,²⁷⁸ like a doctor ailments that arise in the body. She grasped the Jain dharma, adequate for crossing saṃsāra, 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 nun, like a

²⁷⁷ 868. See I, n. 161.

²⁷⁸ 876. See I, App. IV.

wakeful person passing the night with a story full of flavors. The nun administered the lesser vows to her, and went elsewhere. For generally ascetics do not stay in one place after the rains.

Śuddhabhaṭṭa made money and came back from abroad like a pigeon, drawn by his love for his wife. The Brāhman 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 ? ' Sulakṣaṇā 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 Rāhu, 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 nun Vipulā, 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. '

Śuddhabhaṭṭa replied, ' O wife, what is this right-belief which is called the fruit of human birth ? '

Sulakṣaṇā said : ' Listen, noble husband. This should be told to dear ones. You are dearer than life. Whatever knowledge of divinity there is 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 rosary, etc., love, etc., devoted to blame and

favor are of no use for emancipation. 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 tranquillity of mind,²⁷⁹ 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 saṁsāra)? 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.,²⁸⁰ 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.²⁸¹ The dharma taught by heretics, defiled by hīṁsa, etc., though known as 'dharma,' is the cause of wandering in births. If God²⁸² 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: tranquillity, desire for emancipation, disgust with the world, compassion, and faith in the principles of truth.²⁸³ 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.²⁸⁴ Doubt, acceptance of other doctrines, hate of the Tīrthaṅkaras' speech, praise of false doctrine, acquaintance with it are five things able to corrupt right-belief.²⁸⁵

²⁷⁹ 896. Sāmāyika. See I, n. 122.

²⁸⁰ 896. See I, n. 38 and n. 40.

²⁸¹ 900. See 3. 441 ff., page 100.

²⁸² 902. Deva must refer, as often, to the Tīrthaṅkaras. The gods, ordinarily speaking, were not free from the passions.

²⁸³ 903. Cf. I, n. 121; Yog. 2. 15.

²⁸⁴ 904. See I, n. 120; Yog. 2. 16.

²⁸⁵ 905. See I, n. 119; Yog. 2. 17.

The Brāhman said, 'O wife, you are fortunate, since you have taken up right-belief entirely, like a deposit.'

Śuddhabhaṭṭa 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 Brāhman 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 Brāhman took his son and went at dawn to the fire-pan for religious duties which was surrounded by the Brāhman assembly. Saying, 'You are a Jain layman. Go elsewhere! Go!' the angry Brāhmins reviled him like an outcaste. And the Brāhmins 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 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 nirvāṇa; 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 Brāhman 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 Brāhmans, who had never seen such a thing before in their lives, became wide-eyed with astonishment. After he had gone home, the Brāhman, delighted, told his wife the result of firm belief in right-belief.

His wife, who possessed discernment from close association with the nun Vipulā, 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 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 Brāhman 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. Śuddhabhaṭṭa 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.

CHAPTER IV

CONQUEST OF BHARATAVARṢA BY SAGARA

The appearance of the cakra (1-28)

Now, the cakra-jewel, named Sudarśana, arose in King Sagara's armory, its rim made of gold, its spokes of lohitaḅṣa ; 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 ;²⁸⁶ 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 pūjā 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

²⁸⁶ 3. Apparently it had a circlet of bells around the rim and another on the hub.

materials for a pūjā. 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 pūjā which resembled a conservatory of the Lakṣmi of victory. The Cakrabhṛt threw perfume and fragrant powdered sandal on the cakra, like an ācārya 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 Śrīs of victory of the eight quarters. Like a seventh season²⁸⁷ 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 Śrī of victory.²⁸⁸ The King made an eight-day festival to the cakra-jewel, as one does to a newly installed statue. A pūjā-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 all directions, as if invited by the cakra.

²⁸⁷ 23. There are 6 seasons in India.

²⁸⁸ 25. See I, n. 89.

Conquest of Māgadhatīrtha (29-82)

Sagara went to the bath-house and bathed with pure water like Airāvata²⁸⁹ in the stream of the Gaṅgā. His body polished like a jeweled pillar with a divine cloth, the King put on two divine spotless garments. Perfumers anointed the King with gośrīṣa-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,²⁹⁰ set out with them. The carpenter, resembling Viśvakarman 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,²⁹¹ able to destroy darkness, resembling the suns of Jambūdvīpa 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

²⁸⁹ 29. Or perhaps indrakuñjara is an inverted compd. here, rather than Airāvata.

²⁹⁰ 36. See I, p. 30.

²⁹¹ 39. See I, pp. 233 ff., and notes 295 and 296.

ears by the sounds of the marching-drums resembling the sound of a mass of Puṣkarāvartaka-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 sevenfold ²⁹² dripping streams of mada; covering the earth completely with a crore 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 bhadrā-elephant, with a yojana's march every day; equal to Prācīnabarhis, in a few days he arrived at the Māgadha-country ²⁹³ in the east, the only tilaka on the face of the Gaṅgā.

Then the carpenter-jewel, at the command of Cakra-bhṛt Sagara, made a camp like a younger brother of Vinitā, 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 pauṣadha-house, ²⁹⁴ the King observed a three days' fast, placing the prince of Māgadhatīrtha in his mind. All his ornaments removed, reclining on a couch of kuśa-grass, his weapons laid aside, observing continence,

²⁹² 45. The 7 streams flow from the kara (2), kaṭa (2), meḍhra (1), and netra (2). See Mallinātha's com. to the Raghuvāṅśa 4. 23.

²⁹³ 50. I.e., of Māgadhatīrtha.

²⁹⁴ 55. See I, notes 281 and 270.

he kept watch continually. When the three days' fast was finished, the King left the pauṣadha-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 Uccaiḥśravas, their necks free from yokes.

Adorned with his fourfold army—elephants, horses, chariots, and infantry—like his own polity with the four expedients (upāya), 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 Śrī 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 Iṣvākāra Mts. in the center of Dhātakikhaṇḍa. 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 Garuḍa in the sky, at the Lord of Māgadhatīrtha. It crossed twelve yojanas of the ocean in a twinkling and fell in the council of the Prince of Māgadhatīrtha.

When he saw the arrow like an unexpected stroke of lightning, the Lord of Māgadha 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 Jambūdvīpa, the second Cakravartin, Sagara by name, has arisen now. Verily, gifts are necessarily made by past, future, and present lords of Māgadha to the cakravartins."

After speaking in this humble manner, he approached respectfully Cakrin Sagara with gifts, like a servant. Standing in the air, he gave the King the arrow, ornaments—necklace, armlets, earrings, bracelets, etc.,—and devadūṣya-clothes. The Prince of Māgadha gave water from Māgadhatirtha to the King, like a physician giving mercury. Folding his hands submissively to resemble exactly a lotus-bud, the Lord of Māgadha said to the King, “In this Bharatazone 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 Māgadhatirtha. For servants have dignity given by their masters.

Conquest of Varadāmatirtha (83-108)

Then the Cakrin's cakra-jewel, equal to bail for the winning of the Śrīs 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 Cakrabhṛt dwelt in a house like Vajrabhṛt in a heavenly palace. In the paṣadha-house there the King made a three days' fast, and continued

to observe pauṣadha, thinking of Varadāman. At the end of the three days' fast, Sagara, the pauṣadha 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 Cakrabhṛt discharged the arrow at the house of the Lord of Varadāman, like Vajrabhṛt a thunderbolt at a mountain. The arrow, resembling an unexpected blow from a hammer, fell before the Prince of Varadāman who was present in the assembly. Saying, "Whose (name)-leaf has been turned up unexpectedly by Death?" the Lord of Varadāman himself got up and took the arrow. When he saw King Sagara's name, he grew quiet like a serpent at the sight of nāga-damanī.²⁹⁵

He explained to his assembly, "In Bhārata of Jambūdvīpa, the second Cakrabhṛt, 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 Varadāman said, "Henceforth, I shall be the executor of your commands even in my own country allotted (for rule) by Śakra." The King, knowing

²⁹⁵ 99. *Artemisia vulgaris*, or wormwood, considered an antidote for snake-bite.

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 jalavājins.²⁹⁶ Returning to the camp, he got out of the chariot, bathed, worshipped the Jina, and broke his fast of three days. Sagara held a big eight-day festival in honor of the Prince of Varadāman. For lords show honor to their devotés.

Conquest of Prabhāsātīrtha (109-126)

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 Draviḍas²⁹⁷ to flight, like a garuḍa serpents; blinding the Andhras by his own splendor like the sun blinding owls; causing signs of royalty to be abandoned by the Trikalīngas,²⁹⁸ as well as power; making the Vidarbhas powerless as couches of darbha-grass; making the Mahārāṣṭras abandon their realms like beggars in rags; branding the Kauṅkaṇas like horses²⁹⁹ with arrows; making the Lāṭas 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 Surāṣṭras fierce like their country,³⁰⁰ the King gradually arrived at the shore of the western ocean.

After he had established camp, concentrating on

²⁹⁶ 106. Coomaraswamy identifies this creature as one with the head of a horse and the tail of a fish. See *Yakṣas*, II, pl. 43, fig. 2.

²⁹⁷ 110. There are puns on the names of all these peoples, impossible to reproduce in translation.

²⁹⁸ 111. The MSS. read °liṅgāni instead of °cihnāni of the ed., which is certainly better, as it supplies the pun. I can find no authority whatever for the ed.'s interpretation of liṅga as 'bodily humor.' I have taken asu=prāṇa.

²⁹⁹ 112. Probably an allusion to the fact that some breeds of horses from this part of the country have always been well-known.

³⁰⁰ 114. This comparison seems strange. The people of that part of India are generally spoken of in quite opposite terms, and Surāṣṭra is called 'the garden of India.'

Prabhāsa, observing a three days' fast, he began pauṣadha in the pauṣadha-house. At the end of the three days' fast, the King got into his chariot, like the sun, and plunged into Lavaṇoda 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 Prabhāsatīrtha. At the end of twelve yojanas the arrow fell into the house of the god Prabhāsa, 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 Vinītā respectfully, "In this district, O Cakravartin, I shall dwell henceforth as the executor of your commands." After accepting the gifts and conversing with him considerately, the King dismissed Prabhāsa like a minister. Sagara went to camp, bathed, worshipped the Jina, and with his retinue broke his three days' fast. Delighted, the King made an eight-day festival for the Lord of Prabhāsatīrtha, as he had done for the Lord of Varadāman.

Conquest of the Sindhu (127-135)

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.⁸⁰¹ 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 his mind, the King made a three days' fast, and the jeweled

⁸⁰¹ 127. I.e., the Sindhu flowed to the west.

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 devadūṣya-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 Vaitāḍhya (135-144)

The cakra left the armory, like an elephant its own stable, for the home of the Śrīs to the northeast. Following it, in a few days the King arrived at the south slope of the great mountain, Vaitāḍhya. After establishing a camp like a city of the Vidyādhara on it, he made a three days' fast against the Prince of Vaitāḍhya. When the King's fast of three days was finished, the lion-throne of the Prince of Vaitāḍhya 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 vīrāsanas. "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. Vaitāḍhya.

Conquest of Tamisrā (144-152)

Then, following the cakra, the King went near the cave Tamisrā and, making his camp, dwelt there like a

lion. He directed his mind on the god Kṛtamāla, and made a three days' fast. For the great do not abandon their duty. When the King's three days' fast was finished, his (Kṛtamāla's) throne shook. For even mountains shake at the exertion of such people. By employing clairvoyant knowledge, Kṛtamāla 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,³⁰² 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 Kṛtamāla. For that gives pleasure to the gods.

Conquest of the southern district of the Sindhu (153-175)

At the end of the eight-day festival, Sagara instructed his general to conquer the west district³⁰³ of the Sindhu

³⁰² 149. See I, n. 290.

³⁰³ 153. The 'sindhuniṣkuṭa' is the part of Bharatavarṣa bounded on the east and south by the Sindhu, on the west by the ocean, and on the north by the Kṣudrahimavat Mts. It is divided by Mt. Vaitāḍhya into north and south 'niṣkuṭas.' The same applies to the Gaṅgāniṣkuṭa which is bounded by the Gaṅgā on the west and the ocean on the east. Here it is the southern district that is conquered. Below, in 243, it is the northern part, though Hem. uses only 'pāścima' in both cases. In 1. 4. 249, 458, 539 and 586, Hem. specifies the northern and southern divisions. In the Göttingische gelehrte Anzeigen (1932, pp. 293 ff.) Prof. Schubring discusses Hem.'s variations from the accounts in the Jamb. and Āva. of this expedition of conquest. Prof. Schubring is mistaken, however, in saying that in the first parvan, Hemacandra has combined the conquests of the north and south divisions into one. In the Triṣaṣṭi°, as in the Jambūdviṣaprajñapti, the general is sent to conquer the south Sindhuniṣkuṭa; then after his return they march through Tamisrā, subdue the Kirātas, and then the general conquers the north Sindhuniṣkuṭa. In the conquest of the Gaṅgāniṣkuṭa, Hem.

with half his army. The general, his hands folded in submission, accepted the King's command on his head like a wreath. Famous in Bhāratavarṣa, 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 Sarasvatī, knowing the entrances and exits of inaccessible places in land and water of all the divisions⁸⁰⁴ present in Bharata-kṣetra, 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 tilākas 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, un stumbling. The general invaded the Siṅhalokas, the Barbarakas, Taṅkaṅas and others, and Yavanadvīpa. At will he made the Kālamukhas, the Jonakas, and various Mleccha-tribes living on Vaitāḍhya pay tribute. The

also follows the Jamb. The general conquers first the north division, then they march through Khaṇḍaprapātā, subdue the 'nine treasures,' and then the general conquers the south Gaṅgāniṣkuṭa. In the second parvan, Sagara follows the same route, though the description is much briefer.

⁸⁰⁴ 157. Cf. I. 4. 252. In this case the use of niṣkuṭa is not so inappropriate as in the former. Cf. I, n. 291, and G.G.A., 32, p. 295.

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 Tamisrā (176-195)

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 Tamisrā. He went near Tamisrā and made a three days' fast with reference to the god Kṛtamāla. 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, 'sarat, sariti,' 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 'sarat, sariti.'

The King mounted the elephant-jewel and, attended by the fourfold army like one of the Dikpālas, 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 Tamisrā 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 Cakrabhṛt lives. A light was produced in the cave by them resembling the row of suns and moons at the boundary of Mānuṣottara.

In the middle he arrived at two rivers, named 'Unmagnā' and 'Nimagnā,' flowing from the east and west walls of the cave, going to the Sindhu.⁸⁰⁵ Even a stone thrown in Unmagnā floats, but even a gourd thrown in Nimagnā 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 Tamisrā. 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 (196-242)

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 some one who has appeared unexpectedly from a curtain, or has come down from the sky, or risen from Pātāla, with a dense array of endless soldiers, terrifying by the cakra in advance, like an ocean attacking, Kirātas, named Āpātas, whose

⁸⁰⁵ 191. See I, p. 235.

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 Cakrapāṇi, like the asuras that of Vajrapāṇi. 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 Kirātas, 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 Kirātas, 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-Nāgakumāras, 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 Kirātas 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 Kirātas said, " Some one 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 Śakra, invincible to gods and asuras. He, like the thunderbolt, can be conquered by no 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 Meghavadanās 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

³⁰⁶ 227. See above, p. 106 f.

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 Kirātas, the Āpātas, and announced to them, "The Cakravartin is not to be conquered by such as us." Then the Kirātas, 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 Kirātas declared: "We undertook this against you from ignorance, O master, like arrogant śarabhas jumping against a cloud.⁸⁰⁷ 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 Kirātas; and instructed the general to conquer the west district⁸⁰⁸ of the Sindhu.

Conquest of the north district of the Sindhu (243-245)

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.

⁸⁰⁷ 238. Proverbial for wasted effort. Cf. I, n. 302.

⁸⁰⁸ 242. See n. 303. This is the north part.

Conquest of Kṣudrahimavat (246–258)

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 Kṣudrahimavat Mountains³⁰⁹ and stopped there, taking up his abode. Concentrating on the Prince of Kṣudrahimavat, he made a three days' fast, and commenced pauṣadha in the pauṣadha-house. At the end of pauṣadha, he got into a chariot, went to the Kṣudrahimavat 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 Kṣudrahimavat. He was angered at once by the arrow, but became calm instantly from the name on the arrow. Standing in the air, he gave gośirṣa-sandal, all the herbs, water from the lake Padma, devadūṣya(-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. Rṣabhakūṭa,³¹⁰ and struck it three times in the same way. Holding his horses, he engraved with the cowrie 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 Gaṅgā (259–263)

Then following the cakra by the northeast path, the King arrived comfortably near the palace of the goddess

³⁰⁹ 247. The north boundary of Bharatavarṣa.

³¹⁰ 255. In the middle of the north part of Bharata. Jamb. 17, p. 87a.

Gaṅgā. The King placed his camp not far from the palace of Gaṅgā, and made a three days' fast concentrating on Gaṅgā. Like the goddess Sindhu, Gaṅgā 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 Gaṅgā, Sagara broke his three days' fast and, pleased at heart, held an eight-day festival for her pleasure.

Conquest of Khaṇḍaprapātā (264-268)

Then, his power unbroken, he went to Khaṇḍaprapātā in the southern direction by the path indicated by the cakra. He set his camp near Khaṇḍaprapātā and made a three days' fast directed toward Nāṭyamālaka. At the end of the three days' fast, knowing (his coming) from the shaking of his throne, like the head of a village Nāṭyamāla 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.

Conquest of the northern district of the Gaṅgā and the Vidyādhara (269-272)

Then, at the command of the Cakradhara, the general with half the army conquered the eastern district of the Gaṅgā, as he had those of the Sindhu. Sagara quickly conquered the Vidyādhara of the two rows on Mt. Vaitādhya 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 Vidyādhara. For the very powerful are satisfied with words even with the idea of service.

March through Khaṇḍaprapātā (273-276)

At the King's command the general opened the cave Khaṇḍaprapātā, as he had Tamisrā, 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 Unmagnā and Nimagnā 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 (277-284)

The King put his camp on the west bank of the Gaṅgā, and made a three days' fast directed against the treasure-jewels.⁸¹¹ At its end the nine treasures named Naisarpa, Pāṇḍu, Piṅgala, Sarvaratnaka, Mahāpadma, Kāla, Mahākāla, Māṇava, and Śaṅkhaka, each attended by a thousand gods, approached the King. They said: "We live in Māgadha(-tirtha) at the mouth of the Gaṅgā 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 Yakṣas 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 Gaṅgā (285-287)

At Sagara's command the general conquered the second eastern district of the goddess Jāhnavī like an earth-walled town. Bhāratavarṣa has six parts: the four districts of the Gaṅgā and the Sindhu and the two parts

⁸¹¹ 277. Properly speaking, the treasures were not 'jewels.' They do not belong to the 14 'jewels.'

in between. Then Sagara ruled it with ease for thirty-two thousand years.³¹² The activities of the powerful who are not restless are accompanied by pleasure.

Return to Vinitā (288-302)

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,³¹³ 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 Vinitā 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 ;³¹⁴ 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

³¹² 287. From his camp on the Gaṅgā. Cf. I, p. 253.

³¹³ 291. See I, p. 263 and n. 322.

³¹⁴ 298. See I, n. 209.

Vinitā, like the ocean at its boundary, the King remained, a mountain of power.

Winning of the woman-jewel (303-334)

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,³¹⁵ it flew up in the sky, ignoring signals of the bridle, etc., as if supported by evil spirits. The horse, like a Rākṣasa 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 cakravākas, beautiful with proud hands and feet like blooming red lotuses, the Lakṣmī of the pool embodied, he thought: "Is she an Apsaras, a Vyantari, a Nāga-maiden, or a Vidyādhari? 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

³¹⁵ 305. Five gaits were recognized. See I, n. 304.

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. Vaitādhya in this same Bharata-kṣetra there is a city Gaganavallabha,³¹⁶ a favorite of good fortune. In it there was a Vidyādhara-king, Sulocana, resembling Trilocanasakha (Kubera) in the city Alakā. There is a son of his, Sahasranayana, judicious ; and this daughter, Sukeśā, 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 Pūrṇamegha, the King of Rathanūpura, who is in love with her. When her father did not give her to him, Pūrṇamegha, thundering like a cloud, came to fight, wishing to seize her by violence. After fighting for a very long time, Pūrṇamegha, powerful, sealed Sulocana’s eyes in a long sleep.

Taking his sister like a miser his wealth, Sahasranayana 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, Sukeśā. Then Sahasrekṣaṇa and the Cakrin went in

³¹⁶ 319. See I, p. 175.

an aerial car to Mt. Vaitādhyā to the city Gaganavallabha. After establishing Sahasranayana in his ancestral kingdom, the King made him overlord of all the Vidyādharas.

Entrance into Vinītā (335-348)

Taking the woman-jewel, Cakrin Sagara, possessing the strength of Purandara, went to Śāketapura (Vinītā). The King made a three days' fast directed toward Vinītā, and observed pauṣadha in the pauṣadha-house according to rule. At the end of the three days' fast the King left the pauṣadha-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 śvastikas; 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 Śakra 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 kings in attendance, the chief jewels—the general, the priest, the steward, and the carpenter, the three hundred and sixty-three cooks,³¹⁷ the eighteen guilds and sub-guilds,³¹⁸ 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

³¹⁷ 344. Cf. I. 4. 661 and 719, and I, n. 321. This is probably an error on Hem.'s part, since the Jamb. (67) gives the number as 360, which corresponds with the conventional year. But it is curious that Hem. repeats the slip so often. See App. I.

³¹⁸ 345. See I, n. 315.

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 Śrī of sovereignty.

Coronation of Sagara as Cakravartin (349-370)

One day, the gods, etc., came and said to Sagara, "You have reduced Bhāratakṣetra to subjection. Now we^f shall make your coronation as cakravartin, as the Vāsavas 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 Ābhiyogika-gods created a pavilion adorned with jewels for the coronation. The gods brought to it pure water from the ocean, tīrthas, 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 Ratnācala. After the King had circumambulated the 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 haṅsas 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 Sāmānikas on Śakra. The general, the steward, priest, and carpenter, and many others, merchants, caravan-leaders, etc., ascended the bath-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,⁸¹⁹ yoga,²²⁰ moon, and moment were

⁸¹⁹ 361. Karaṇa, the half of a tithi. See MW, s.v. and Śabda., s.v.

⁸²⁰ 361. A variable division of time. See MW, s.v. and, better, Śabda., s.v.

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 devadūṣya-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 devadūṣya-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.

CHAPTER V

LIFE AND DEATH OF THE SONS OF SAGARA

Origin of hostility between Pūrṇamegha and Sulocana (1-19)

Then the Blessed One, the Jineśvara Ajita, attended by gods and asuras, came and stopped⁸²¹ in a garden of the city Sāketa. 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. Vaitāḍhya Sahasraḍṛś, recalling with anger his father's murder, slew Pūrṇamegha, like a garuḍa a snake. Pūrṇamegha's son, Ghanavāhana, escaped from him and came to the samavasaraṇa. 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 Pātāla, or pull him down from heaven, or tear him away from the strongest protection, and kill him," Sahasrākṣa came right after him, his weapon raised, into the samavasaraṇa and saw Ghanavāhana. 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 Cakrabhṛt Sagara asked the Supreme Lord, "What was the cause of the enmity between Pūrṇamegha and Sunetra, O Master?" The Blessed One related as follows :

⁸²¹ 1. I am inclined to think that the verb 'samavasṛ' really means that the whole business of the samavasaraṇa took place. One was erected, as is evident from the context immediately following. I think the translation 'came and had a samavasaraṇa erected' would be justified when 'samavasṛ' is used in this context.

“ Once upon a time in the city Ādityābha there lived a merchant, named Bhāvana, master of crores of money. The merchant Bhāvana turned over all his money to his son Haridāsa and went to a foreign country to trade. When the merchant Bhāvana 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, Bhāvana 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 Bhāvana died with enmity produced at that time. Afterwards Haridāsa realized it was his father and, tormented by remorse, performed the funeral rites, grieved by his act. After some time had passed Haridāsa died, and then they both wandered through several painful births. By performing some good deed, Bhāvana’s jīva became Pūrṇamegha and Haridāsa’s jīva became Sulocana. The fatal hostility of Pūrṇamegha and Sunetra which was created in this way in a former birth was a necessary consequence in this world, O King.”

Story of Meghavāhana (20-41)

Again Sagara asked, “ What is the cause of the mutual hostility between their sons, and of my affection for Sahasrākṣa ? ” 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, Śāśin and Āvali. Āvali was very dear to you because of his great reverence. One day he bought a cow for cash. Śāśin, 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 Āvali was killed by Śāśin. After he had wandered through births for a long time, Śāśin was born as

Meghavāhana and Āvali as Sahasrākṣa. 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 Sahasrākṣa originated in the former birth."

Then the Lord of the Rākṣasas, Bhīma, who was sitting in the assembly, rose and warmly embraced Meghavāhana, and said: "I was a king, Vidyutdaṅṣṭra, in Kāñcanapura on Mt. Vaitādhya in Bharata-kṣetra in Puṣkara-dvīpa 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 Lavaṇoda is the crest-jewel of all islands, Rākṣasadvīpa, unconquerable even by the gods, extended for seven hundred yojanas in all directions. At its center is Mt. Trikūṭa, 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 Laṅkā, 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 Pātālalāṅkā, very difficult of access. O son, take these two cities; be their king. Let the fruit of the sight of the Tīrthāṅkara be yours right now."

With these words, the Lord of the Rākṣasas gave him a large necklace made of nine jewels, and also the magic science of the Rākṣasas at once. After he had paid homage to the Blessed One, then Ghanavāhana went to Rākṣasadvīpa and became the king of the two Laṅkās. From that time his family became a Rākṣasa-family from his kingship over Rākṣasadvīpa and from the Rākṣasa-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 (42-50)

Now again the Cakrabhṛt, 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 even 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 (51-62)

One day the princes, powerful, declared to Cakrin Sagara who was at home: "The god, Lord of Māgadha, the ornament of the eastern quarter, and the Lord of Varadāman, the sole tilaka of the southern quarter, and the Lord of Prabhāsa, having the glory of the crown of the western quarter, and the chief-rivers, the Gaṅgā and Sindhu, like arms of the earth, and the Prince of Mt. Vaitādhya, the pericarp of the lotus Bharata, and Kṛtamāla, just like a field-guardian of Tamisrā, and the Prince of Himācala, the pillar of the earth on the boundary of Bharata, and the Lord of Khaṇḍaprapātā, haughty

Nāṭyamāla, 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 (63-72)

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 Rasātala (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 (73-87)

When they had bathed and had made the propitiatory rite of the tilaka, etc., and auspicious things,³²² 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 Dikpālas; others, mounted on horses, had forms surpassing Revanta;³²³ 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;³²⁴ surrounded by body-guards like oceans by the Velādhāras;³²⁵ 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 in villages, mines, cities, towns accessible by land and water, earth-walled towns, etc., like Vidyādhāras 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

³²² 73. See I, n. 293 (I. I. 798).

³²³ 75. See I, n. 100.

³²⁴ 77. See above, p. 107.

³²⁵ 78. Surely these must be the same as the Velādhārins of 3. 629 ff. Neither of these forms is cited in the lexicons.

weapon and also humorous tales with their companion-kings seated in the vehicles, they arrived one day at Aṣṭāpada, which is an herb for removing hunger and thirst merely by its sight, the abode of a wealth of puṇya.

Visit to Aṣṭāpada (88-127)

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 Vidyādhara, like a new Vaitāḍhya, 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 Nandīśvaradvīpa, they asked the ministers, Subuddhi and others :

“ What mountain is this, resembling one of the heavenly pleasure-mountains of the Vaimānikas 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 Ṛṣabha, the founder of your family and of the congregation, lived in this Bhārata. His son Bharata, the eldest of ninety-nine brothers, was the ruler of six-part Bharataḥṣṭra. This was the pleasure-mountain, the abode of many wonders, named Aṣṭāpada, of the Cakrin, like Sumeru of Vajrin. The Blessed Ṛṣabha Svāmin attained emancipation here on the mountain together with ten thousand sādhus. Immediately after Ṛṣabha Svāmin’s nirvāṇa, Lord Bharata erected here the shrine, named Sinhaniṣadyā, out of precious stones.

With extreme devotion he erected here according to rule the statue of Ṛṣabha Svāmin 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 dedicated by flying-ascetics, and he erected burial mounds and statues of his brothers, Bāhubali and others. While Vṛṣabha Svāmin was staying here, he declared to him (Bharata) the future Tīrthakṛts, Cakrins, Keśavas, Pratikeśavas, and Rāmas. Bharata made around it (the mountain) eight steps that have become stairs³²⁶ because of which it was called 'Aṣṭāpada.'

Saying with manifest joy, "This belonged to our ancestors," the princes ascended the mountain with their retinues. They entered the shrine Siṅhaniṣadyā and bowed to the first Jineśvara from afar at the first sight of him. They bowed with equal devotion to the statue of Ajita Svāmin 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. Aṣṭāpada 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 devadūṣya-cloth. They anointed them with gośīrṣa-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

³²⁶ 105. Here is an inconsistency that I have not been able to solve. In 1. 6. 633-36 (I, p. 370) the mountain is made so that it can not be ascended. The steps, that are called 'stairs' here, were a yojana apart. Muni Jayantavijayaḥ suggests that in the long period of time that had elapsed, the mountain might have changed and become ascensible.

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 Śakrastava, their hands folded submissively, they praised the Jinendras, Ṛṣabha Svāmin and the others:

Stuti (121-127)

“O Blessed Ones, equal to boats for crossing the boundless, terrible ocean of existence, you who have become the cause of nirvāṇa, purify us. Homage always to you, having the rôle of carpenters for the erection of the palace of the doctrine of Syādvāda³²⁷ by the modes of expressing things and means of acquiring knowledge.³²⁸ 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)³²⁹ has been attained by us and all living things. Homage to you giving happiness to hell-inhabitants by the kalyāṇas³³⁰ 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 Aṣṭāpada, 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 Aṣṭāpada (128-156)

After reciting this eulogy and bowing again to the holy Arhats, the sons of Sagara, delighted, descended from

³²⁷ 121. See I, n. 4.

³²⁸ 121. Nayapramāṇa. See above, p. 101.

³²⁹ 123. They were living in the fourth division. Ṛṣabha was born in the third division; all the other Tīrthāṅkaras in the fourth.

³³⁰ 124. See I, n. 147.

the temple. They honored the pure burial-mounds of Bharata's brothers,³³¹ and then, after reflecting a little, Jahnu said to his younger brothers :

“ I think that a place equal to Aṣṭāpada is to be found nowhere. We shall make this shrine here like another one. Even though emancipated, Cakrin Bharata enjoys Bharatakṣetra, remaining in the guise of a shrine on this mountain which is the essence of Bharata(kṣetra). 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 duṣṣamā-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.”³³²

Destruction of the Nāgas' houses (I35-I56)

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 Aṣṭāpada like a city. The sons of Sagara dug the moat a thousand yojanas in depth and by it split open the homes of the Nāgas. All the Nāga-folk were terrified at their houses being destroyed, like the circle of sea-monsters at the ocean being churned. On all sides the Nāgas 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 Nāga-king, Jvalanaprabha, blazing with anger like a fire, saw the Nāga-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-

³³¹ 129. See I, p. 369.

³³² 134. The actual practice in India is just the opposite of this. New temples, etc., are erected in preference to repairing old ones.

pipes for the fire of the thunderbolt ; angered like Kṛtānta, hard to look at like the sun at the end of the world, the Nāga-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 Śabarās from gaining a citadel. This destruction of the eternal homes of the Bhavanādhipas has been made now by men acting without deliberation. Why have you, sons of the brother of Ajita Svāmin, done such a thing like a cruel act by piśācas ? ”

Then Jahnu said to the Nāga-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 Aṣṭāpadatīrtha 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.³³³ 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 Nāga-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 Nāga-king went to the Nāga-world like a lion to a cave.

Diversion of the Gaṅgā into the moat (157-167)

When the Nāga-king had gone, Jahnu said to his brothers, “ This moat of Mt. Aṣṭāpada has been made, to

³³³ 152. I.e., of the coming evil period.

be sure. But, though deep as Pātāla, 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 can not be done without the high-waved Gaṅgā."

When his brothers had said, "Very well," Jahnu took the infallible staff-jewel, like another staff of Yama. Jahnu split the bank of the Gaṅgā, like Vajrin the slope of a big mountain with the thunderbolt. Then the Gaṅgā advanced by the path of the cut made by the staff. Water, like an honest man, goes where it is led. The Gaṅgā arrived at Mt. Aṣṭāpada'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 Pātāla. Beginning from the time the Gaṅgā was brought by Jahnu to fill the moat of Mt. Aṣṭāpada, she was called Jāhnavī.

Second disturbance of the Nāgas (168-173)

After it had filled the moat, the water entered the houses of the Nāgas through many crevices like water-machines. The Nāgas, their houses being filled with water like caves, hissing on all sides, confused, trembled. When he saw the disturbance of the Nāga-people, the Nāga-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 (174-178)

Saying this very vehemently, terrifying with much arrogance, cruel with brilliance like the fire at the end of the world that has burned up inopportunately, 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 Rasātala and came there quickly with the Nāgakumāras. 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 "Hā! Hā!" 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 Nāga-king and his Nāgas went to Rasātala like the sun at the end of the day.

CHAPTER VI

EMANCIPATION OF AJITA SVĀMIN AND SAGARA

Grief of the people at their death (1-46)

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 kimpākas,⁸⁸⁴ as if they had drunk poison, as if they had been bitten by serpents. Some struck their own heads like cocoanuts; 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 kuśa-grass 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

⁸⁸⁴ 2. The Tricosanthes, which has a very disagreeable taste.

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,³⁸⁵ removing all pains; or Mandākinī, rise, and give death by water. O forest-fire, appear in this forest on the mountain. 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.”³⁸⁶

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

³⁸⁵ 15. Mahātandra (?).

³⁸⁶ 22. Kapikacchū. Its contact causes irritation.

now, villain, after destroying by some trick, like a dog, our masters who were engaged in the protection of Aṣṭāpada? 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 Ayodhyā (33-46)

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,³⁸⁷ 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 Ayodhyā with sad faces, taking with them everything, the women of the household, etc. Slowly, slowly, bereft of energy, they came to the vicinity of Ayodhyā, 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,³⁸⁸ 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,

³⁸⁷ 34. See I, p. 342 and note 384.

³⁸⁸ 40. A very usual method of execution in India formerly was to hurl the condemned from a precipice.

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 Brāhman (47-59)

After taking such counsel together, while they all remained resolved on death, then a Brāhman came, wearing reddish garments. The head of a Brāhman 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 can not be warded off any one by any one 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 can not be warded off by a hundred devices. Do not be grieved at the thought,

'Our master's sons died before our eyes.' Be firm now. I shall quickly rescue your master drowning in a sea of sorrow by an enlightening speech like a hand."

The Brāhman and Sagara (60-211)

After comforting them all in this way, the Brāhman took a corpse that had been left unclaimed on the road and went to the city Vinitā. He went to King Sagara's palace-courtyard, stood with upraised arms, and uttered loud lamentations :

"O Cakravartin, acting with justice, having unbroken power of arm, a very wicked thing, a disgraceful deed has been committed here, alas! I have been robbed; robbed in this country called Bharata, though protected by you like heaven by Purandara."

When Cakrin Sagara heard these words never heard before, as if the man's grief had penetrated himself, he 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 Brāhman and questioned him, but he pretended not to hear and continued his lamentations in the same way. The door-keeper said again :

"Listen, Brāhman, are you deaf from grief or deaf by nature? The brother of Ajita Svāmin, the King himself, the protector of the poor and protectorless, the refuge of the seekers of a refuge, earnestly questions you lamenting, as if you were his brother. Tell us by whom you were robbed, who you are, and where from. Or rather, come yourself and describe to the King the cause of your sorrow, like the manifestation of illness to a doctor."

So addressed by the door-keeper, the Brāhman, with tearful eyes, like a pool with lotuses covered with drops of frost; with the moon of his face faded, like a winter midnight; like a bear with thick disordered hair; like an old

monkey with emaciated cheeks, stepping very slowly, entered the Cakrin's house. Then the Cakrin himself, compassionate, questioned him :

“Did some one somewhere steal some gold from you ? Or did some one steal jewels or garments ? Or did some one, 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 some one 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 Brāhman.”

At once stopping his fictitious, unwearied tears like an actor, the Brāhman 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 any one 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 any one among the people. Nevertheless, this has happened to me only, an ascetic.

The inevitability of death (90-155)

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 Aśvabhādra, 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 Brāhman 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 Vidyādhara, living in the two rows (of cities) inaccessible on Mt. Vaitāḍhya, 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 Rṣabha Svāmin, who had unequalled rule in the three worlds, the first of the Tīrthanāthas, the first of kings, able to make an umbrella out of the earth, raising it by his arm, making a handle of Amarācala 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 Puruhūta 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 Svayambhūramaṇa of all the oceans, unshaken by buffaloes, elephants, śarabhas, etc., scratching themselves (on him), absorbed in pratimā for a year like a diamond staff set up, long-armed Bāhubali, having the power of Bāhudanteya (Indra), did not remain any longer, when his life as a man was completed.

Cakrin Bharata had a son, Ādityayaśas, a sun in powerful splendor, not deficient in strength. Mahāyaśas was the son of Ādityayaśas, 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 Ākhaṇḍala. He had a son, named Balabhadra, causing happiness to the world by power and light, like the sun. His son was Balavīrya, the chief of the courageous and enduring, foremost of kings. A son, Kirtivīrya, adorned with both fame and heroism, sprang from him, like a shining light from a light. His son was Jalavīrya, whose strength could not be resisted by enemies, like a rutting elephant by elephants, like a diamond staff by weapons. His son was Daṇḍavīrya, having the power of his staff unbroken, like another Daṇḍapāṇi (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 powerful kings beyond number have died. For death is invincible.

Destroying everything like a backbiter, consuming everything like a fire, penetrating everything like a flood, that is Kṛtānta, alas! O Brāhman. 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, Brāhman, do you grieve at death common to all? Kṛtānta 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 Brāhmanas. Use firmness, noble sir, and entrust yourself to discernment.”

Then the Brāhman 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 kunthu⁸⁸⁹ 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.”

⁸⁸⁹ 153. A small three-sensed creature. Uttar. 3.4. See also PE and PH, s.v.

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 Piśācas,³⁴⁰ 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 Brāhman'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 Brāhman'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 transfixed by a charm, distraught, with twitching eyes. The Brāhman 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 Rṣabha Svāmin, 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 low-born person?"

The King thought: "This Brāhman 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,³⁴¹ invincible from their own strength, by whom could they, having unstumbling powers, indeed, be killed?"

³⁴⁰ 158. Both Kinnaras and Piśācas are sub-divisions of the Vyantaras. I do not know why they are used as examples of distraction.

³⁴¹ 169. I.e., the thirteen jewels; the woman-jewel was not with them.

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 Brāhman 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 Jvalanaprabha and his family, my sons indeed do not live. No one in Rṣabha Svāmin'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.³⁴²

A full moon rose and was devoured by Rāhu 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 moon-light. What use have I for the sovereignty of six-part

³⁴² 196. I.e., in the case of forest-trees, they would not be seen by women to make them blossom by kicks, kisses, etc.

Bharatakṣetra, or even for life, since I have become deprived of my sons dearer than life?"

Then to enlighten the King bewailing so, the Brāhmanlayman 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 Brāhman's speech and recalling frequently his sons' death, was filled with enlightenment and delusion, like Lavaṇoda Ocean with gems and salt, like the dark night between 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 (220-379)

Once upon a time there lived a king in a certain city in Bharatakṣetra in this same Jambūdvīpa. He was the haṅsa of the pool of Jinadharmā, 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 Rohaṇa 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, brāhman, kṣatriya, vaiśya, or śudra? Or are you from the mixed castes,

ambaṣṭha,⁸⁴³ māgadha,⁸⁴⁴ etc.? Or do you know the Vedas, or the Purāṇas, or the Smṛtis? Or are you an astrologer, or are you expert in the triple science?⁸⁴⁵ 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 plough-share, 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

⁸⁴³ 232. Offspring of a brāhman and vaiśya-woman. MW s.v.

⁸⁴⁴ 232. Offspring of a kṣatriya-woman and vaiśya-man. MW s.v.

⁸⁴⁵ 233. Reciting hymns, performing sacrifices, and chanting.

brilliance. I am like a fellow of the expert in the śāstras, the Vedas, etc., like a superior teacher to the skilled in archery, etc., like Viśvakarman in person in every craft and business, like Sarasvatī 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 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 mango trees cut down for fuel; like a moonstone destroyed for a handful of powder, like devadūṣya-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 Brāhman 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 door-keeper. 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 Āryavedas 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 Brāhmins 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,³⁴⁶ and all the books on

³⁴⁶ 278. Aṣṭādhikaraṇīgrantha. I can find no other reference to adhikaraṇīgrantha. Muni Jayantavijayaji thinks this refers to the nimittaśāstra, a knowledge of which was considered sinful. (See Uttar. K. 31. 19, pp. 506-7). PH quotes adhikaraṇa (ahigarāṇa) as 'sinful action.' The 8 divisions of nimittaśāstra are: bhauma (phenomena of the earth), utpāta (unusual events), svapna (dreams),

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 Brāhman, at this instant tell what will happen in the future. Confidence is the fruit of knowledge.' The Brāhman 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 Brāhman'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 aṅgas composed by the gaṇabhr̥ts, 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 Lavaṇa Ocean which encircles Jambūd̥vīpa 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

āntarikṣa (phenomena in the air), aṅga (changes in the body), svara (sounds), lakṣaṇa (marks on the body, such as śrīvatsa), vyañjana (warts, moles, etc., on body). See Rājendra, aṭṭhaṅgaṇimitta; Sūtrakṛtāṅga 2. 2. 25; Pravac. 1405-09, p. 410.

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 can not 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 śāstras' 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 can not swim floats in a river or lake, but does he know how to

swim in the water? These have studied the śāstras 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 makes 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 mountains 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 caṇḍālas, like a robber.'

The king said to his men, 'Even if this speech of the Brāhman is ominous and difficult to perform, and also not in agreement (with the śāstras), 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 Brāhman, like a deposit, to his body-guard and dismissed the assembly.

'On the seventh day a great miracle will be seen.' 'This crazy-talking Brāhman 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 Brāhman, 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. Every one, 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 Brāhman 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 eye-witnesses 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 Brāhman 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, Puṣkarāvarta, 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 Brāhman 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 Brāhman, 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 Brāhman) 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 waist³⁴⁷ 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 Saṁvara.'³⁴⁸

Then the king, seated on his lion-throne, said to the Brāhman with amazement, 'What is this?' The Brāhman 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 gaining 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 :

³⁴⁷ 366. Muni Jayantavijayaji tells me that a juggler wears a small drum at his waist, which he beats with his hands or a small stick.

³⁴⁸ 367. Saṁvara must have been some pre-eminent sorcerer, but I have not been able to locate him. There is a sorcerer named Śambara in the Ratnāvālī, but this can hardly refer to him.

‘Do not be afraid at the thought, “I have humiliated the king and king’s councilors.” O Brāhman, you are my greatest benefactor. By you showing this sorcery today, I have been taught the worthlessness of saṁsāra 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 saṁsāra?’

Beginning so, the king recited the faults of saṁsāra for a long time, satisfied the Brāhman, 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 Vidyādhara
(381-522)

The second minister, Vācaspatimati, 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 Bharataṣṭra. 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 Vidyādhara, and this Vidyādhara-woman is my wife. I am at enmity with a certain Vidyādhara, O king. For she was formerly carried away by that man, lustful after women, evil-souled, by trickery like the nectar

by Vidhuntuda (Rāhu).³⁴⁹ 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 śāstras 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 from a 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. Rohaṇa for a jewel, like Śrīda (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.'

³⁴⁹ 388. At the churning of the ocean. Cf. Bhāgavatapurāṇa, VI, 18. 12-13; Mahābhārata I, 19.

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 Garuḍa.'

The king replied, 'Go at will, Vidyādhara, 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, like the thunder of clouds. He heard the sounds of blows of various swords and shields—*taḍat*, *taḍiti*, 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 Vidyādhara-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 aśoka-tree will a kick from me give joy?⁸⁶⁰ Oh! my dear, who now will anoint me

⁸⁶⁰ 437. An aśoka is said to blossom from the kick of a beautiful woman.

with gośirṣa-sandal paste like moonlight made into clusters of blossoms? 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 Rākṣasas, Vidyādhara, 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 every one'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 ghī blazed fiercely, making the sky filled with a multitude of flames. The Vidyādhara'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 Vidyādhara 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 flew 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 Vidyādhara 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 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 Bharatavarṣa.

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 every one, 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. Vaitāḍhya, in the latticed-windows on the wall (around Jambūdvīpa), 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 can not 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 Lokapālas, the planets, constellations, stars, the blessed earth, and dharma, the father of the three worlds. Therefore you can not 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, 'Samsāra 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 samsāra, resembling the practice of magic, O lord. Strive for the accomplishment of your own welfare."

Sagara experiences disgust with existence (523-532)

Then disgust with existence took the place of so great a sorrow in the Cakrin, like breath the place of breath.⁸⁵¹ 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. Lakṣmī is naturally as restless as the flap of an elephant's ear. Even the Śrī of youth resembles the stream of a mountain-river. Life is like a drop of water on kuśa-grass. 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 Śrī 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."

⁸⁵¹ 523. It seems to me there should be two interpretations of mahāprāṇa, but I can not quite see them. Muni Jayantavijayaji takes mahāprāṇa to be śvāsocchvāsa and thinks one interpretation serves in both cases.

Leading of the Gaṅgā to the Eastern Ocean (533-576)

While Cakrin Sagara was saying this, the country-people living near Aṣṭāpada came to the door. Cakrabhṛt 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 Gaṅgā which was brought by the princes by means of the staff-jewel to fill the moat of Mt. Aṣṭāpada, O king, instantly filled it hard to fill like Pātāla, and transgresses both banks like an unchaste woman two families.⁵⁵² It has begun to flood villages, mines, cities, etc., in the neighborhood of Aṣṭāpada, 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 Bhagīratha and instructed him in a voice containing the essence of affection:

"The Gaṅgā is wandering now, as if crazy, through villages, etc., after filling the moat of Aṣṭāpada. 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

⁵⁵² 537. Her husband's and father's.

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, Nāgas, 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 Rṣabha Svāmin. The same respect which was shown to gods, etc. by him, though being powerful, must be shown as family-conduct."

Illustrious Bhagīratha 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 Bhagīratha on the head and dismissed him. Bowing to the Cakrin's lotus-feet, Bhagīratha departed with the staff-jewel, like a cloud with lightning. Surrounded by the Cakrin's great army and by the country-people, Bhagīratha looked like Śakra with his armies and citizens.⁵⁵³ Gradually Bhagīratha reached Mt. Aṣṭāpada surrounded by Mandākinī, like Mt. Trikuṭa by the ocean. Bhagīratha, knowing the proper procedure, observed a three days' fast, directing it against the Nāgakumāra Jvalanaprabha. After the three days' fast had been completed, Jvalanaprabha, the lord of the Nāgakumāras, graciously approached Bhagīratha. After the master of the Nāgakumāras had been worshipped elaborately by him with perfumes, incense, and wreaths, he said, "What can I do?"

Then Bhagīratha, brilliant,⁵⁵⁴ addressed Jvalanaprabha courteously in a voice deep as the sound of the ocean :

⁵⁵³ 558. Prakīrṇaka. See above, p. 125.

⁵⁵⁴ 563. I suspect the text here. Perhaps *saprabho* should be emended to *saprabha*°. It would apply better to Jvalanaprabha.

“The Gaṅgā, after filling the moat of Mt. Aṣṭāpada, 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 Piśācī, causing destruction to the country, by the staff-jewel, and deposit her in the Eastern Ocean.”

Then the Nāga, Jvalanaprabha, graciously replied to him, “Do as you wish. There is no obstacle to you. All the Nāgas in Bharata-kṣetra are under my control. Proceeding with my permission, do not fear any calamity from them.”

With this reply, the Lord of Nāgas entered Rasātala. Bhagīratha broke his fast at the end of the three days' fast.

He took the staff-jewel to lead Mandākinī, like an enemy who had split open the earth, uncontrolled like an unchaste woman. Bhagīratha, having a cruel arm-staff, drew the roaring river by the staff, like a wreath by a hook. Bhagīratha made the Gaṅgā cross through the middle of the Kurus to the south of the city Hastināpura, but to the west of the Kosala-realm, to the north of Prayāga, and to the south of the Kāśis, through the Vindhya to the south of the Aṅgas, 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 tīrtha³⁵⁵ was called Gaṅgāsāgara, and because she had been led by Bhagīratha the Gaṅgā was called Bhāgīrathī.

Origin of throwing bones into the Gaṅgā (577-582)

Wherever she destroyed the houses of the Nāgas as she went along, there Bhagīratha offered oblation to the

³⁵⁵ 576. The mouth of the river.

Nāgas. The bones of Sagara's sons were carried to the Eastern Ocean by the current of the Gaṅgā. Bhagīratha thought, "This has turned out well, indeed, that the bones of my forefathers⁵⁶⁶ have come to the ocean by the Gaṅgā. 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).

Bhagīratha 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 Garuḍa 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, Bhagīratha 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 (589-601)

"Once upon a time a congregation composed of very wealthy laymen like partners of Śrīda and Śrī, 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

⁵⁶⁶ 579. Really his father and uncles.

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 flattering words resembling nectar and hindered them. At the importunity of the potter, all the village-people released the congregation, like a bhūta 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 Virāṭa-country, like another Kubera. The villagers became countrymen in the Virāṭa-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, Bhagīratha, and the villagers, after wandering through births, were born as Jāhnu 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."

Bhagīratha returns and is installed on the throne

(602-615)

After hearing this from the omniscient, Bhagīratha, 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, Bhagīratha got into his chariot again and went to the town Sāketa.

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 Bhagīratha 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 Svayambhūramaṇa, 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."

Bhagīratha, 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, Bhagīratha 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 Bhagīratha on his own lion-throne and installed him in the kingdom at that time with extreme joy.

Initiation of Sagara (616-658)

Then garden-overseers approached the Cakrin in haste and announced that the Lord Ajita was in a samava-saraṇa in a garden outside (the city). Then there was exceeding joy to the Cakrin from the coronation of his grandson and the arrival of Ajita Svāmin 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 Śakrastava. 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 Bhagīratha to the samavasaraṇa 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 (623-630)

“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 kalyāṇas even the hell-inhabitants rejoice ? Wonderful tranquillity, 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 Tīrtha, 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 Bhagīratha 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. Bhagīratha made the initiation-bath of Sagara seated on the lion-throne, like Puruhūta that of the Arhat. Rubbed with a perfumed reddish cloth, anointed with gośīrṣa-sandal, 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 Bhagīratha, vassals, ministers with their retinues, and Vidyādhara Sagara went into the Jina's

presence. After he had circumambulated and bowed to the Blessed One, he put on the monk's dress brought by Bhagīratha. In the presence of the whole congregation, reciting the *sāmāyika*³⁶⁷ (sūtra) aloud in accordance with the Master's dictation, he took initiation with the fourfold rules.³⁶⁸ 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-monk. When the (first) period of the day was completed, the Tīrthakṛt stopped preaching, arose, and adorned the dais. By the power of the Master, the chief of the gaṇadharas, 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, Bhagīratha, etc. went to their respective abodes.

Sagara's omniscience (658-664)

Wandering with the Master, the great muni Sagara learned the twelve aṅgas 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

³⁶⁷ 652. See I, n. 329.

³⁶⁸ 652. I.e., the four vows. The first and twenty-fourth Tīrthāṅkaras observed the five mahāvratas. The other twenty-two observed four. The fifth, chastity, was included in the fourth, poverty.

study the royal muni was superior even to mendicants of long standing. His brilliant omniscience arose from the destruction of the ghāti-karmas, like the light of the sun from the destruction of cloudy weather.

The congregation of Ajita Svāmin (665-670)

As Ajita Svāmin wandered as a mendicant over the earth from the time of his omniscience, he had ninety-five excellent gaṇabhṛts. There were a hundred thousand monks, three hundred and thirty thousand nuns, thirty seven hundred who knew the pūrvas, 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.³⁵⁹

Ajita's mokṣa (671-685)

Knowing that it was time for his emancipation, when a lac of pūrvas less one aṅga since his initiation-kalyāṇa had passed, the Lord went to Mt. Sammeta. Lord Ajita, seventy-two lacs of pūrvas old, ascended Sammeta like stairs to emancipation. The Teacher of the World together with a thousand ascetics undertook the fast pādapopagama.³⁶⁰ 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 nirvāṇa 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.

³⁵⁹ 670. The Pravac. 331 ff. gives some slight variations in these figures.

³⁶⁰ 673. See I, n. 126; and infra, App. I.

When the month of pādapopagama was completed, on the fifth day of the white half of Caitra, the moon being in conjunction with Mṛgaśiras, the Teacher of the World in paryaṅka-posture ³⁶¹ 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 sūkṣmakriya-meditation.³⁶² In the fourth stage of pure meditation, the Lord resorted to the practice of śaileśi ³⁶³ which lasts only long enough to pronounce five short letters. Having the remainder of his karma destroyed and the four infinities ³⁶⁴ 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 pūrvas as prince, fifty-three lacs of pūrvas and a pūrvāṅga as a king, twelve years in the vow as an unenlightened ascetic and a lac of pūrvas less a pūrvāṅga and twelve years as an omniscient.³⁶⁵ Fifty lacs of crores of sāgaras elapsed between the nirvāṇas of Rṣabha and Lord Ajita.

Mokṣa of Sagara and the munis (686–688)

The thousand munis observed pādapopagama, had omniscience arise, obstructed activities, and attained emancipation in the same way. Then the great muni, Sagara, made a samudghāta ³⁶⁶ and instantly reached the

³⁶¹ 678. See above, n. 18.

³⁶² 680. This is the third division of śukladhyāna. See I, n. 8.

³⁶³ 681. See I, n. 10.

³⁶⁴ 682. See I, n. 419.

³⁶⁵ 684. His total age, usually given at this point, was mentioned above. It was 72 lacs of pūrvas.

³⁶⁶ 687. It is the kevalisamudghāta that he makes. This is made by a kevalin to equalize his āyus- and vedanīya-karma, when the vedanīya is in excess. See Guṇa. 89 ff.; I, n. 157.

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 nirvāṇa-festival.

Funeral rites of Ajita and the munis (689-701)

Then Śakra bathed the Master's body with divine water, and sorrowfully anointed it with gośirṣa-sandal paste. Hari clothed the Master's body with garments with a haṅsa-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 conducted it to the suitable funeral pyre made of gośirṣa-sandal. The other gods placed the bodies of the other munis on a litter and took them to a pyre made of gośirṣa-sandal. The Agnikumāra-gods made a fire in the pyres and the Vāyukumāras made it flame at once. By order of Śakra the gods threw camphor and musk by bhāra-weights and pitchers of ghī by hundreds on the pyre. When the Master's other elements, except the bones, had been consumed, the Meghakumāra-gods put out the fire in the pyre. Śakra and Īsāna 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 Nandīśvara, 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 'Māṇavaka' in Sudharmā. 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 Ajitanātha, pleasing with the life of King Sagara 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.

BOOK III

CHAPTER I

SAMBHAVAJINACARITRA

Homage to the Lord of Three Worlds, originating from merit, destroyer of birth, holy Sambhava, Lord Jina, 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 Vipulavāhana (3-102)

In the zone Airāvata in the continent Dhātakīkhaṇḍa, there is a celebrated city, named Kṣemapurī, the abode of happiness (kṣema). In this city there was a king, named Vipulavāhana, endowed with great understanding, like Meghavāhana (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 stratagem³⁶⁷ 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 discrimination on the part of the discerning is suitable subsistence. Things that were sources of pride³⁶⁸ 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.

³⁶⁷ 8. I.e., assault.

³⁶⁸ 10. See I, n. 391.

The All-knowing was always in his mind, like a god in a temple ; praise of the qualities of the All-knowing was always in his speech as well as in the scriptures. He bent his head to gods, Tirthaṅkaras, teachers, and to good sādhus ; every one else bowed to him. By freedom from painful and evil meditation,³⁶⁹ 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 dharma³⁷⁰ was always very firm, like indigo-dye in cloth. Just as he, noble-minded, was watchful over the twelve-fold circle of kings,³⁷¹ 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,³⁷² 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 (20-48)

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.³⁷³

³⁶⁹ 13. See I, n. 8.

³⁷⁰ 14. See I, pp. 207 f.

³⁷¹ 15. See I, n. 208.

³⁷² 16. Statues of the Jinas, shrines of the Jinas, Jain Scriptures, and the fourfold congregation. Rājendra, s.v. sattakhetti.

³⁷³ 23. I.e., it is made of white metal.

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.⁸⁷⁴ 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."

⁸⁷⁴ 31. I believe there is an error here in the text. The MSS have labdhā° instead of labdhvā°, but the rest of the compound seems the same. It would be desirable for the comparison to have a word for an animal or something that dogs would tear apart after they had caught it. But I can make nothing of the kind out of the MSS.

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.³⁷⁶ 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 ;³⁷⁶ bowls of liquid ; various sauces abundant and thick like the waters of Ghṛtoda,³⁷⁷ friends of nectar as it were ; flour-cakes³⁷⁸ mixed with candied sugar ; delightful sweetmeats ; fruit with pleasant flavor ; pastries³⁷⁹ adorned with candied sugar ; very tender marmarāla ;³⁸⁰ 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.

³⁷⁶ 39. Ascetics cannot accept food especially prepared for them. In I, p. 341 (1.6.202) 'rājapiṇḍa' is not acceptable, even though not prepared for the ascetics. Muni Jayantavijayaji informs me that the prohibition against 'rājapiṇḍa' existed for the followers of the first and last Tirthankaras, but not of the intermediate ones.

³⁷⁶ 41. Māṣa (uṛad) has large black seeds.

³⁷⁷ 42. See above, p. 123.

³⁷⁸ 43. Maṇḍaka. The editor of the text takes this to be the Guj. māṇḍā, ' a large thin cake made of millet and wheat flour ' (Shah) ; ' sweetmeat balls ' (Mehta).

³⁷⁹ 43. Maṇḍikā (?). Said by the editor to be the Guj. khājā, ' pie-crust ' (Shah khājūm). MW quotes maṇḍikā merely as fem. of maṇḍaka, with no distinction in meaning.

³⁸⁰ 44. Marmarāla is the same as parpaṭa (Śeṣa to Abhi. 3. 64). MW defines parpaṭa, ' a kind of thin cake made of rice or pease-meal and baked in grease.' It is the Guj. pāpaḍa, ' a thin crisp cake made of kidney-bean flour mixed with spices ' (Mehta).

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 Tirthaṅkara.

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 Pātāla-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 diarrhoea, 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 Kṛtānta.

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 store-house 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 saṃsāra 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 nirvāṇa with this body, and shall bestow the kingdom on my son."

After these reflections, eagerly the King had the door-keeper call his son, Vimalakīrti, 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? Any one 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 Vimalakīrti, seated in a palanquin, went to Sūri Svayamprabha. Under the best of ācāryas, the best of kings adopted mendicancy together with rejection of all that is censurable. Seated in the chariot of restraint,³⁸¹ he guarded fittingly his mendicancy like a kingdom from conquest by internal enemies. By means of the twenty sthānakas³⁸² and other sthānakas also, he increased his own karma named 'tīrthakṛtnāma.'³⁸³ Not depressed by attacks, rejoiced by trials, he passed his life, like a watchman his watch. After death from fasting he attained the heaven Ānata. Such is a small thing from initiation producing nirvāṇa as a fruit.

Incarnation as Sambhava (103-407)

His parents (103-III)

Now, there is a large city, named Śrāvastī, very wealthy, the ornament of the eastern half of Bharata in Jambūdvīpa. In it there was a king, suitably named 'Jitāri' from the conquest of his enemies, who was like a moon to the Ocean of Milk of the Ikṣvāku-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

³⁸¹ 99. Illustrated in the Śrī Śilāṅgādi Rathasaṅgraha.

³⁸² 100. See I, pp. 80 ff.

³⁸³ 101. See I, p. 408.

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 Senādevī. Not injuring the other objects of existence, at the proper moments he sported with the queen like the moon with Rohiṇī.

Birth (112-136)

Now, the jiva of King Vipulavāhana completed his life in the ninth heaven. He fell from Ānata and descended into Senā's womb on the eighth day of the white fortnight of Phālguna, when the moon was in conjunction with Mṛgaśīras. 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 (115-126)

As she was sleeping, Senādevī 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 Sphaṭikaśaila (Kailāsa) ; a lion with a very yellow mane, with a mass of hair ; the sprinkling of Śrī 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 ; 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 Pātāla ;⁸⁸⁴ 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 Senādevī, and explained the meaning of these dreams, " You will have a son who will be the third founder of a congregation in this avasarpinī, 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 Gaṅgā. 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 Phālguna, 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 Mārga, when the moon was in conjunction with Mṛgaśiras, 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.

⁸⁸⁴ 122. Serpents are the guardians of treasure. See I, n. 66.

Birth rites (137-160)

Then from the lower world eight Dikkumārīs, Bhogaṅkarā and others, came to the Master's house, knowing the birth of the Arhat by clairvoyant knowledge. They circumambulated the Jina 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 vaikryasamudghāta,⁸⁸⁵ 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 Dikkumārīs, Meghaṅkarā, 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 Dikkumārīs, Nandottarā, etc., came from east Rucaka, bowed likewise, and stood singing, holding mirrors. Eight Dikkumārīs, Samāhārā, etc., came from south Rucaka, bowed, and stood on the right, gold pitchers in their right hands. Eight Dikkumārīs, Ilā, etc., came from west Rucaka, bowed, and stood behind, holding fans. Eight goddesses, Alambusā, etc., came from north Rucaka, bowed, and stood at the left, singing, holding chauris. Four, Citrā, etc., came from the intermediate directions of Rucaka, bowed, and stood at the intermediate points, singing, holding lamps.

Four goddesses, Rūpā, 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 dūrvā grass. In each direction, except the west, from the Jina's birth-house, they made a four-room house of plantain. They

⁸⁸⁶ 139. See I, n. 157.

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 devadūṣya. They rubbed them with gośirṣa-sandal and put devadūṣya-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 Ābhiyogyas 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 (161-214)

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, Śakra rose, removed his shoes, took seven or eight steps, and paid homage to the Lord of Jinas. Śakra was surrounded by gods assembled by the general's proclamation and the sound of the bells, eager for the Jina's birth-festival.

Śakra got into Pālaka with the gods and his retinue and, after going to Nandiśvara, went to the Master's house. He circumambulated the Master's house, riding in his car, and then Hari got out of the car and left it in the northeast. Purandara 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, Śakra himself became fivefold. Then one Śakra 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!" Śakra took the Master and went in a moment to the top of Meru. Vāsava sat on a lion-throne on the rock Atipāṇḍukambalā, 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 Prāṇata also, and Sahasrāra, Mahāśukra, Lāntaka, Brahma, Māhendra, Sanatkumāra, Īsāna, Camara, Bali, Dhāraṇa, Bhūtānanda, Hari, Harisaha, Veṇudeva, Veṇudārin, Agniśikha, Agnimānava, Velamba, Prabhañjana, Sughoṣa, Mahāghoṣa, Jalakānta, Jalaprabha, Pūrṇa, Avaśiṣṭa, Amita, Amitavāhana, Kāla, Mahākāla, Surūpa, Pratrūpaka, Pūrṇabhadra, Māñibhadra, Bhīma, Mahābhīma, Kinnara, Kimpuruṣa, Satpuruṣa, Mahāpuruṣa, Atikāya, Mahākāya, Gītarati, Gītayaśas, Sannihita, Samānaka, Dhātṛ, Vidhātṛ, Ṛṣi, Ṛṣipālaka, Īśvara, Maheśvara, Suvatsaka, Viśālaka, Hāsa and Hāsarati, Śveta, Mahāśveta, 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 Ābhiyogikas 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,³⁸⁶ boxes, vessels, dishes, and

³⁸⁶ 185. Supraṭiṣṭha (erroneously translated as an adj. in I. 2. 479) is an 'earthen bowl,' according to PE; pātraviśeṣa (PH). Karaṇḍaka is a 'bamboo box,' but in this instance all these objects are made presumably from all the different materials of which the pitchers are

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 Śatamanyu's mind. The gods brought there also herbs from Himādri and saffron from Bhadraśāla, 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 Āraṇa and Acyuta devotedly made the divine anointing, pūjā, etc. of the Lord of Jinas and paid homage to him fittingly. The other sixty-two Indras, except Śakra, bathed the Lord of Three Worlds in the same way, which was the means of purifying the earth.

Then Īśāna became fivefold, like Śakra. One held the Lord on his lap, another took the umbrella, two held the chauris, and another stood in front. Śakra, 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 Jina, made a bath which was different from the baths made by the other Indras. After he had destroyed the bulls, Śakra made the anointing, the worship, etc. of the Teacher of the World and then, after bowing joyfully, recited a hymn of praise.

Stuti (198-205)

“Homage to thee, Blessed One, Lord of All, Protector, Lord of the Third Congregation, endowed with many powers, made. Cf. 1. 2. 480. Of the references given in PE for supratīṣṭha, I can consult only Jamb. 120 (p. 410b) which does not specify ‘earthen,’ but uses the adj. ‘citra.’

differing from mankind by three kinds of knowledge and four supernatural powers present at birth, with one thousand and eight clear marks. This birth-kalyāṇa 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 Bharata-kṣetra, 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 fivefold, 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 Senādevī, and fastened a śrīdāmagaṇḍaka 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 Śakra had the Ābhīyogikas proclaim to the gods, the Kalpavāsins (Vaimānikas), Bhavanādhipatis, Vyantaras, and Jyotiṣkas: "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. Śakra appointed five Apsarases as nurses to discharge all the nurses' duties for the Lord always. When Sutrāman had done this, he bowed to the Arhat and then went away ; but the other Indras went from Meru to the continent called Nandīśvara. 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 (215-226)

At daybreak King Jitāri 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 (*sambhūta*); and at that time the second ploughing (*śambā*) took place; so his father gave the name 'Sambhava' and also 'Śambhava' 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 Śakra, 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 (227-232)

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 (233-241)

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 Jitāri and Śakra, who had come in person, had Sambhava Svāmin celebrate a marriage-festival with the maidens, at which Hāhā and Hūhū sing with sweet sounds; Gandharvas beat drums, etc. with deep tones; Apsarases, Rambhā, Tilottamā, 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, Śri Sambhava Svāmin 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 pūrvas.

Becomes king (242-251)

Then the King, disgusted with existence, after persuading Sambhava Svāmin to consent, established him in the kingdom like a choice jewel in a finger-ring. King Jitāri 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 Svāmin, very powerful, guarded the earth like a wreath of flowers. From Sambhava Svāmin'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 pūrvas and four pūrvāngas 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 (252-292)

While the Lord was engaged in these reflections, the Lokāntika-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 Jṛmbhaka-gods, sent by Śravaṇa at the command of Śakra, 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 Śrāvastī, 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 Śrāvastī: “ Whatever money any one needs, he may ask for that freely.” Daily the Master gave away one crore 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 Ābhiyogyas. The other Indras also, clever in devotion, made in turn the bath of the initiation-kalyāṇa 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 Svāmin with purified water. The gods dried the god of gods' body, wet with bath-water, resembling a golden mirror, with devadūṣya. The gods anointed the Lord with gośirṣa-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;⁸⁸⁷ on his neck a rope of pearls that imitated the Gaṅgā falling from Mt. Nīhāra; 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 Siddhārtha. The Indra Acyuta also had a palanquin made by the Ābhiyogyas which was just like a chief-god of the aerial cars of the Vaimānikas. Then the Indra Acyuta put the palanquin made by himself inside the palanquin made by the kings, like aloe inside of sandal-

⁸⁸⁷ 268. See I, n. 314. Clouds are one of the sources of pearls.

wood. The Blessed One, supported by Biḍaujas, ascended the lion-throne in the palanquin, like a haṅsa a lotus. In front mortals lifted it, like horses a great chariot; next the gods, like the Thick Winds³⁸⁸ the earth.

With the best musical instruments sounding on all sides like clouds, Gandharvas giving a concert like nectar to the ears, Apsarases dancing with varied gestures and postures, bards reciting, Brāhmins 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 Sahasrāmraṇa in the city Śrāvastī.

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 devadūṣya placed there by Indra. On the day of the full moon of Mārgaśīrṣa, the moon being in conjunction with Mrgaśīras, 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. Śakra 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 unmixed pain as if

³⁸⁸ 275. See p. 105.

thrown into a fire. A thousand kings abandoned their kingdoms like straw, and took initiation themselves with the Lord of Three Worlds.

Śakra made obeisance to the Lord with folded hands, and began a hymn of praise in a voice ardent with devotion :

Stuti (293-300)

“ Hail, O Lord, possessor of four kinds of knowledge, demonstrator of the dharma of the four vows,³⁸⁹ giving happiness to the throngs of creatures of the four conditions of existence. Those places in Bharata-kṣetra are blessed, O Lord of Three Worlds, in which you shall wander as a living tīrtha, O Lord of the Tīrtha. 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, Śakra and the other Indras, Acyuta, etc., went to their respective abodes, recalling the nearness of the Lord.

His fast-breaking (302-310)

On the next day in the same city the Lord went to the house of King Surendradatta with the intention of

³⁸⁹ 293. See n. 358. See Uttar. 23. 12; Sūtra. 2. 7. 40.

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.³⁰⁰ 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 pūjā.

His kevala (311-318)

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 pratimā, engaged in the second pure meditation, under a śāl tree in Śahasrāmraṇa. While he was engaged in meditation, the four destructive karmas of Sambhava Svāmin crumbled like dry leaves of

³⁰⁰ 304. It is to be noted that here—in a Śvetāmbara work—the hand is used instead of an alms-bowl. Cf. AJP, XLVII, p. 76.

a tree. Then in the month Kārtika on the fifth day of the dark fortnight, the moon being in conjunction with Mrgaśīras, 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 Paramādhārmikas,⁸⁹¹ 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 samavasaraṇa (320-340)

The Vāyukumāras cleaned the ground for a yojana, and the Clouds⁸⁹² sprinkled it to prepare for a samavasaraṇa. 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 Bhavaneśas made a jeweled platform inside and around it a silver wall with a gold coping. The Jyotiṣkas made a middle wall of gold with a jeweled coping, resembling the girdle of a bride in the form of the earth. Then the Vimānapatis 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 Yakṣas held moon-white chauris. In front of the samavasaraṇa the Vyantaras made a shining dharma-cakra, indicating that the Supreme Lord was a Dharmacakrin.

⁸⁹¹ 318. See I, n. 58.

⁸⁹² 320. Payomuc, really the Meghakumāras.

Surrounded by crores of gods, setting his feet on nine golden lotuses moved by the gods, the Lord entered the samavasaraṇa by the east door at dawn and circum-ambulated 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 indradhvaja, and a drum sounded in the sky.

Entering by the east door, after bowing to the Arhat, the sādhus sat down and the sādhvīs and Vaimānika-women stood in the southeast. The women of the Bhavanapatis, Jyotiṣkas, and Vyantaras entered by the south door, bowed to the Arhat, and stood in the southwest. Entering by the west door, the Bhavanapatis, Jyotiṣkas, and Vyantaras bowed to the Arhat and stood in order in the northwest. Entering by the north gate, the Vaimānikas, men, and women bowed to the Jina 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 (341-349)

Then Śakra 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 Śakra had become silent after this hymn of praise, the Blessed One, Sambhava Svāmin, delivered this sermon with a desire to benefit every one :

Sermon (351-372)

"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? ⁸⁹⁸ If any one 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 Kṛtānta (Death) hastens. Alas for a human birth! If he recognized himself as subject to Kṛtānta, 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

⁸⁹⁸ 353. Noted for fragility.

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 kuśa-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 any one 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 (373-384)

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 steps' consisting of permanence, origination, and perishing to the men, Cāru and others, who had the body-making karma of gaṇabhṛts. The hundred and two gaṇabhṛts composed the twelve aṅgas and the fourteen pūrvas in accordance with the 'three steps.' The Lord arose, took the powder brought by Śakra and, throwing it, gave them permission for exposition by means of the substances, etc., and for the gaṇas. The gods, etc. threw fragrant powder on them, accompanied by the sound of the drum, and the gaṇabhṛts 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, Cāru, the head of the Gaṇadharas, 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.³⁸³ 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.

Śāsanadevatās (385-389)

There appeared in that congregation a Yakṣa-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, wreath, and rosary in his left

³⁸³ 383. A particular time of day at which any religious rite is improper. MW, s.v.

hands. In the same congregation there arose Duritāri, 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 Duritāri, were always near the Lord, like a body-guard.

The congregation (390-396)

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 pūrvas, 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 mokṣa (396-407)

The Lord wandered a lac of pūrvas less four pūrvāṅgas and fourteen years from the time of his omniscience. Then the Blessed One, omniscient, knowing that it was time for his mokṣa, went to the top of Mt. Sammeta with his retinue. Then Lord Sambhava and a thousand munis undertook the fast called 'pādapopagama.' 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 Svāmin, immovable as a mountain, restraining all activity, attained śaileśī, the final meditation. On the fifth day of the white half of Caitra, the moon standing in conjunction with Mṛgaśiras, 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 pūrvas ; as king, forty-four lacs of pūrvas plus four pūrvāngas ; and as a mendicant a lac of pūrvas less four pūrvāngas. So Lord Śrī Sambhava passed sixty lacs of pūrvas. Thirty lacs of crores of sāgaras after the nirvāṇa of Ajita Svāmin the nirvāṇa of Lord Sambhava took place.

Then the Indras cremated the body of Sambhava, Lord Jina, and performed the other rites properly. They took the molars and (other) teeth, after dividing them suitably ;⁸⁹⁵ 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 Māṇava to worship them. What part of the Lords of the Tīrtha is not worthy to be worshipped ?

⁸⁹⁵ 406. See p. 221.

CHAPTER II

ABHINANDANACARITRA

I praise the Lord Jina, son of Śrīmat King Saṃvara, 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 Mahābala (5-20)

In the East Videhas of this same Jambūdvīpa there is a province, fair Maṅgalāvātī, the abode of wealth and happiness. In it there is a jewel of a city, Ratnasañcayā, 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 wind³⁹⁶ in strength, named Mahābala. He was resplendent with regal powers—energy, good counsel, and pre-eminence of treasure and army, like Himavat with the rivers Gaṅgā, Sindhu, and Rohitāñśā.³⁹⁷ 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 sādhu alone as guru, and for the dharma taught by the Jina 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.

³⁹⁶ 5. Mahābala? It would be more satisfactory if this could be identified as a person in accord with the comparison with Kubera. But, though Mahābala 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. Cf. 4. 2. 174.

³⁹⁷ 6. See above p. III, and K., p. 220.

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 Vimala Sūri 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 pratimā, 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 cloth³⁹⁸ purified by fire. In the rainy season, he stood under a tree in pratimā, with both eyes motionless in meditation, like an elephant. He observed all the fasts, ekāvalī, ratnāvalī, etc.,³⁹⁹ many times, like an insatiable person making acquisition of property. Also, by some sthānakas from among the twenty sthānakas he acquired the body-making karma of a Tīrthakṛt. 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 (21-175)

Description of Ayodhyā (21-30)

Now in the division named Bharata in this continent Jambūdvīpa there is a city, Ayodhyā, equal to Purandara's

³⁹⁸ 16. This seems to refer to asbestos, though I can find no record of the known use of asbestos in India at this time. It was in common use in China in the 13th century, according to Marco Polo, and it is not improbable that it was known in India in the 12th century. I know of no other 'cloth' that would satisfy the condition of being 'purified by fire.'

³⁹⁹ 18. See n. 51.

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.⁴⁰⁰ 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. Aṣṭāpada 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 Saṁvara (31-39)

Its king was named Saṁvara, the moon to the Ocean of Milk of the Ikṣvāku family, chosen as husband by the Śrīs 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 Śrīs from

⁴⁰⁰ 24. See I, n. 192.

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 Siddhārthā (40-49)

He had a wife, an ornament of the harem, named Siddhārthā, born in a pure family, virtuous. With a gait slow from coquetry and a very sweet voice, she looked like a rājahaṅsī 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 Vinītā of cities, like Rohiṇī of the vidyās,⁴⁰¹ like Mandākinī 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,⁴⁰² enjoyed various pleasures of the senses without injury to dharma.

⁴⁰¹ 35. See Abhi. 2. 153.

⁴⁰² 48. See I, n. 391.

Birth of Abhinandana (49-64)

Now, Mahābala's jīva, sunk in bliss, passed a life of thirty-three sāgaropamas in the palace Vijaya. On the fourth day of the white half of Vaiśākha, the moon being in Abhīci, he fell and descended into Queen Siddhārthā'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 bull the color of a jasmine; a lion with its mouth wide-open; Lakṣmī, 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 Tirthanātha." 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 Siddhārthā's womb, like the seed-vessel in the calyx of a lotus. Lady Siddhārthā 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 Māgha, the moon being in conjunction with Abhīci, Lady Siddhārthā 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 (65-75)

Fifty-six Dikkumārīs came, each from her own abode, and performed suitably the birth-rites for the Queen and her son. When Śakra knew the Arhat's birth by the trembling of his throne, he and the gods, seated in Pālaka, came to the Lord's house. Śakra 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 Vāsava of Saudharma (Śakra) placed an image of the Arhat at the Queen's side, and he himself became fivefold.

One Śakra carried the Lord, another an umbrella, two others chauris, another, twirling the thunderbolt, went ahead dancing. In a moment Śakra reached the rock Atipāṇḍukambalā and sat down on the lion-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. Īśāna also became fivefold and took the Master on his lap, one holding the umbrella, two the chauris, and another the thunderbolt, going in advance. Śakra 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, Śakra, his hands folded submissively, recited the following hymn of praise :

Stuti (75-82)

“ 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 foot-stool. 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, Śakra became fivefold, took the Lord from Iśāna 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 Śakra went from the Master's palace and the other Indras from Meru, each to his own abode, as they had come.

Childhood (86-89)

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 Śakra had injected, 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 (90-93)

Abhinandana Svāmin 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 Śrī'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 Svarṇaśaila, large shoulders, lean waist, the legs of a deer, feet arched like a tortoise.

Marriage (94-96)

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 pūrvas from birth.

Becomes king (97-99)

After persuading him, King Saṁvara 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 pūrvas and eight aṅgas in sovereignty.

Initiation (100-113)

Then the Lord desired initiation and the Lokāntika-gods came, like ministers, knowing his heart, and declared, "Enough of living in saṁsāra, O Lord. Found a congregation by which others cross the ocean of saṁsāra difficult to cross."

The Lokāntika-gods departed after this announcement and the Lord of the World began a yearly gift without any desire for reward. The Jṛmbhakas, sent by Kubera at Śakra'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 Arthasiddhā for the accomplishment of his desire. The Lord went to the grove Sahasrāmra in the palanquin carried in front by mortals, in the rear by immortals. Then the Blessed One descended, abandoned ornaments, etc., and Vāsava placed on his shoulders a devadūṣya. In the evening of the twelfth day of the bright half of Māgha, (the moon being) in Abhīci, after observing a fast of two days, the Lord tore out his hair in five handfuls. Śakra received the hair in the end of his upper garment, went instantly to throw it in the Ocean of Milk, and returned. Śakra restrained the noise of gods, asuras, and men, and the Master adopted good conduct, reciting the sāmāyika(-sūtra).⁴⁰⁸ 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, Śakra and the other Indras with their retinues went to their respective abodes, like those abroad in the rainy season.

Fast-breaking (114-118)

On the next day in Ayodhyā, 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,

⁴⁰⁸ 110. See I, n. 329.

always wishing to worship. As an (ordinary) ascetic, the Master wandered for eighteen years, enduring trials, persevering in various vows.

Omniscience (119-121)

One day as he wandered the Lord went to Sahasrām-ravaṇa and stood under a priyāla-tree, 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 Pauṣa, the moon being in conjunction with Abhīci, the Lord's spotless omniscience appeared, a great remedy for warding off pain even of the hell-inhabitants.

The samavasaraṇa (122-126)

Then the sixty-four Indras came and made fittingly for the Lord a lofty samavasaraṇa in a place measuring a yojana. Then setting his feet on golden lotuses which were moved by the gods, the Master entered the samavasaraṇa by the east door. The Lord Jina made the pradakṣiṇā to the caitya-tree in it, which rose two gavyūtas 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.⁴⁰⁴

After bowing to the Blessed One, Śakra, his hands folded in submission, his body horripilated, recited a hymn of praise to the Master.

Stuti (128-135)

"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

⁴⁰⁴ 126. Apparently all the 12 divisions sat down, in this instance, which would be a very unusual proceeding. Cf. I, p. 336, and n. 200 above.

senses was achieved by you with the correct understanding, 'The sense-organs are not restrained, and they are not unrestrained.' The eight divisions of yoga⁴⁰⁶ 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! 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 Śakra had ceased speaking after this hymn of praise, the Master commenced a sermon in a deep voice which penetrated for a yojana.

Sermon on saṁsāra (137-149)

"This saṁsāra is a pit of calamities. To any one falling into it, neither father, mother, friend, brother, nor any one 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

⁴⁰⁶ 130. See Patañjali's *Yogadarśana*, 2. 29. The 8 divisions are: abstentions, observances, postures, regulations of the breath, withdrawal of the senses, fixed attention, contemplation, and concentration. Cf. HOS, 17, p. 177.

samsāra 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 Āyurveda,⁴⁰⁶ 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,⁴⁰⁷ 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 Rakṣas 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 (150-156)

From this sermon men and women in general adopted mendicancy. There were a hundred and sixteen gaṇābhṛts, Vajranābha, etc. After giving them permission for exposition and for the gaṇas according to rule, the Lord delivered a sermon consisting of instruction. The Master told them the 'three-steps,' origination, perishing, and permanence. In accordance with the 'three-steps' they made the texts of the twelve aṅgas. 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

⁴⁰⁶ 142. See I, n. 91.

⁴⁰⁷ 145. A sign of submission.

the Lord of the World arose, went to the middle wall, and sat down on the dais placed in the northeast. Vajranābha the gaṇadhara, seated on the Master's foot-stool, delivered a sermon. A śrutakevalin, he was looked upon by the people as a kevalin.⁴⁰⁸ 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 Śāsanadevatās (157-160)

In this congregation arose Yakṣeśvara, dark, with an elephant for a vehicle, his two right hands holding a citron and a rosary, his two left hands carrying an ichneumon and a goad, a messenger-deity always near the Lord. Likewise Kālikā 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 (161-166)

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 pūrvas, 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 mokṣa (168-175)

After a lac of pūrvas less eight aṅgas and eighteen years from the time of his omniscience, the Lord went to

⁴⁰⁸ 155. I.e., although he was only well-versed in the Scripture, the people thought him omniscient.

Mt. Sammeta knowing that it was time for his nirvāṇa. 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 śaileśī-meditation, destroying karma prolonging existence,⁴⁰⁹ 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 Vaiśākha, the moon being in conjunction with Puṣpa. Passing twelve and a half lacs of pūrvas as prince, thirty-six and a half lacs of pūrvas plus eight aṅgas as king, a lac of pūrvas less eight aṅgas in mendicancy, the Lord lived for fifty lacs of pūrvas. Abhinandana's nirvāṇa was ten lacs of crores of sāgaras after the nirvāṇa of Sambhava Svāmin. Śakra 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 Nandīśvara 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.

⁴⁰⁹ 169. Upagrāhikarma, i.e., Āyus, Nāma, Gotra, and Vedaniya. See PE, uvaggaha.

CHAPTER III

SUMATINĀTHACARITRA

Om! Homage to Sumatinātha, the source of extensive knowledge, a bridge for the crossing of the great ocean of boundless saṁsāra. By his favor his life, resembling a stream of water for the tree of happiness of people in saṁsāra who are capable of emancipation, will be related fittingly.

Incarnation as Puruṣasiṅha (3-120)

In this very Jambūdvīpa there is the province Puṣkalāvātī shining with much wealth, distinguishing East Videha. In it there is a very fair city, Śaṅkhapura 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, Sudarśanā by name, the ornament of all the women of the harem, beautiful as a digit of the moon. Dallying with her, like Kuṣumāyudha with Rati, Vijayasena, whose power was celebrated, passed the time.

Sudarśanā's grief over childlessness (8-23)

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 Sudarśanā also went there, seated on an elephant, marked by the chauris and umbrella, like the Śrī of sovereignty embodied. There she saw a certain woman attended by eight young women who resembled Dikkanyās, resplendent with priceless ornaments. When she saw her with them in attendance,

like Śaci attended by the Apsarases, Queen Sudarśanā was very much amazed in her heart.

“ Who is she ? Who are these attendants of hers ? ” Queen Sudarśanā instructed the harem-guard to find out. When he had enquired, the harem-guard came and reported : “ She is Sulakṣaṇā, the wife of Nandiṣeṇa, a merchant. Sulakṣaṇā has two sons ; and these are their wives, four of each, eager to serve their mother-in-law like slaves.”

When she heard that, Sudarśanā 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 Nāga-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 Sudarśanā, 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 (24-33)

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 haṅsī 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."

Sudarśanā 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 (34-43)

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 can not 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 Vijayasena 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.⁴¹⁰

Conception of Puruṣasinhā (44-55)

A very powerful god fell from heaven and descended into the womb of Queen Sudarśanā 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 Gaṅgā.

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

⁴¹⁰ 43. Here the crane is substituted for the more usual peacock, but the *baḷākā* is a rainy-season bird.

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 eightfold⁴¹¹ pūjās and divine concerts.

Birth of Puruṣasiṅha (56-58)

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 (59-63)

In accordance with the Queen's dream, the King gave the prince the charming name, Puruṣasiṅha. 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 Makaralakṣman (Kāma). 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 sūri (64-78)

One day like the spring-season in person, like Madhusakha (Kāma) in person, he went to a pleasure-

⁴¹¹ 55. Jala, candana, puṣpa, dhūpa, dīpa, akṣata, naivedya, phala : water, sandal, flowers, incense, lamp (of ghl), rice, sweetmeats, fruit. I have not been able to find any Āgama reference to the 8-fold pūjā. It is perhaps a later development. It is a commonplace now. A ritual for such a pūjā is given in a pamphlet by Muni Vidyāvijaya, Śrī Vijayadharmā Sūri Aṣṭaparakāri Pūjā. Muni Jayantavijayaji refers also to Ratnaśekhara's Śrāddhavidhi 1. 6.

garden to play according to his fancy. He saw there a sūri who had halted, Vinayanandana by name, surpassing Anāṅga in beauty and tranquillity. 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 tranquillity 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 'Dharmalābha,' 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 kimpākas.⁴¹² Moreover, I think there is nothing at all of value in this saṁsāra. So people like you strive to abandon it. Therefore, instruct me in regard to the means of crossing saṁsāra. 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."

⁴¹² 75. The *Tricosanthes*, which has a very bad taste.

Sermon on yatidharma (79-90)

So addressed by the prince, the great muni, the enemy of Māra (Kāma), 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.⁴¹³ Yatidharma, handed down orally by the Blessed Ones, is the best boat without impediments for crossing the ocean of saṃsāra. Control, truthfulness, purity, chastity, poverty, austerities, forbearance, humility, sincerity, and freedom from greed are the ten divisions. Control (saṃyama) is said to take the form of avoidance of injury to living creatures. Truthfulness (sunṛta) takes the form of avoidance of false speech. Purity (śauca) is perfect purity of control from the refusal of gifts not given.⁴¹⁴ Chastity (brahma) is the restraint of the senses accompanied by the nine guptis.⁴¹⁵ Indifference to the body is considered poverty (akiñcanatā).⁴¹⁶ Austerities (tapas) are twofold, 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,⁴¹⁷ indifference to the body,⁴¹⁸ pure meditation are the six inner austerities. Forbearance (kṣānti) is endurance by restraint of anger in strength or weakness. Humility (mārdava) is the avoidance

⁴¹³ 80. With double use of sādhana.

⁴¹⁴ 84. I.e., honesty.

⁴¹⁵ 84. See I, p. 452. Uttar., Chap. 16, gives a list almost identical with that of the Sam., but it has 10 divisions instead of 9.

⁴¹⁶ 85. Really indifference to all bodily comforts and possessions.

⁴¹⁷ 87. Hem. himself makes vinaya fourfold : reverence for knowledge, belief, and right conduct, and service to one's superiors. See I. I. 892. So also T. 9. 23. For other subdivisions, up to 15, see Navatattvasāhityasaṅgraha, 2, p. 44.

⁴¹⁸ 87. Vyutsarga=kāyotsarga.

of the fault of pride by the destruction of conceit (māna). Sincerity (ārjava) is straightness in speech, mind and body from overcoming deceit. Freedom from greed (mukti) is the destruction of the thirst for inner and outer possessions. So the tenfold dharma, like a spotless wishing-jewel, capable of leading across saṁsāra, is attained in the world by merit."

Arguments for and against initiation (91-115)

After hearing this Puruṣasiṅha said respectfully, "This dharma has been well shown to me like a treasure to a poor man. However, householders can not practice it, for householdership is the best pregnancy-whim of the tree of saṁsāra. 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, Sūri 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. Pratimā, 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.⁴¹⁹ 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 Gaṅgā must be crossed against the current when it is flooded. The strength of very strong enemies must be conquered by one alone and the rādhavedha⁴²⁰ 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 (II6-120)

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 sāmāyika at the feet of the muni, Puruṣasiṅha adopted

⁴¹⁹ 103. See I, n. 38.

⁴²⁰ 107. See I, n. 360.

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 sthānas of the twenty sthānakas, he acquired brilliant body-making karma of a Tirthakṛt. After he had wandered for a long time, and had died by fasting, he became a powerful god in the palace Vaijayanta.

Incarnation as Sumatinātha (121-264)

Description of Vinītā (121-127)

Now in the zone named Bharata in this Jambūdvīpa, there is a city Vinītā, 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.⁴²¹ It, the depository of various jewels, shines with a silver rampart, as if served by Śeṣa 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 sādhu," since they hear only that in every house. There lines of smoke, rising from burning aloes in every dwelling, spread a grove of tamālas⁴²² 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 (128-138)

In this city there was a king, named Megha, the tilaka of the Ikṣvāku 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

⁴²¹ 122. See p. 108.

⁴²² 126. Usually identified as *Garcinia xanthochymus*, which has very dark foliage.

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 Maṅgalā, the abode of auspicious things, the banner of virtues, like a household Lakṣmī 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 superexcellence, adorned each other like a ring and a jewel. Eternal delight was to the King experiencing delights with her, like Mahendra with Paulomī.

His conception (139-142)

Now, the jīva of Puruṣasiṅha, living in the palace Vaijayanta, completed his life of thirty-three sāgaras. On the second day of the bright half of Śrāvaṇa, the moon standing in conjunction with Maghā, he descended into the womb of Queen Maṅgalā. Then Queen Maṅgalā saw the fourteen dreams, the elephant, etc., which indicate the birth of a Tirthaṅkara. Queen Maṅgalā carried the embryo, which had become the support of the three worlds, concealed, like the earth carrying a treasure.

*Story of disputed parentage*⁴²⁸ (143-178)

Now, a certain rich man left the city at that time to go to a distant foreign country on business. He was

⁴²⁸ The rather common 'Solomon's judgment' motif. In IA 42 (1913), pp. 148 ff., Tessitori discusses four versions in Jaina literature ; one from Malayagiri's com. to the Nandīsūtra and one in Rājasekhara's Antarakathāsaṅgraha, and two in vernacular. See also G., p. 472. In Knowles, Folk Tales of Kashmir, p. 255, the story concerns two mares and a foal. Cf. also, Hertel, Indische Erzähler, Vol. 9, p. 15.

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 Ayodhyā. 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, can not 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 Maṅgalā 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 Tīrthakara, the possessor of three kinds of knowledge. When the Lord of the World is born, he will give judgment at the foot of the aśoka 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 Maṅgalā gave her decision. “ He is certainly her son, since she can not 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 can not 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." ⁴²⁴

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 step-mother of the boy went home, joyful and depressed, like the day-blooming and night-blooming lotuses at dawn.

His birth (179-182)

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 Vaiśākha, the moon being in conjunction with Maghā, Lady Maṅgalā 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 Śakra, etc., shook at that time.

Birth ceremonies (183-186)

The Dikkumārīs performed suitably the birth-rites for him, and Śakra took the Lord from Maṅgalā's couch to Sumeru. The sixty-three Indras, Acyuta and others, bathed in turn the Lord, seated on Śakra's lap, with water from the tīrthas. Placing the Lord on Īśāna's lap, Śakra 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, Śakra praised him with devotion :

⁴²⁴ 176. With reference to the cuckoo's habit of laying her eggs in the nests of other birds.

Stuti (187-194)

“ O god, the earth shares happiness from your birth-kalyāṇa. How much more where your lotus-feet shall wander ! 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, 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 saṃsāra in which the sight of you, O god, alone is cause of emancipation. Even the waves of the ocean Svayambhūramaṇa 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 nirvāṇa, will be heard by fortunate beings, O god. May your form, reflected always in my mind resembling a shining mirror, be the cause of nirvāṇa.”

After this hymn of praise, Hari took the Lord, flew up instantly, left him at Lady Maṅgalā's side, and went to his own abode.

Life before initiation (196-202)

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 pūrvas 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 pūrvas and twelve aṅgas as pleasantly as if in Vaijayanta.

Initiation (203-210)

Self-enlightened and aroused by the Lokāntika-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 initiation-ceremony was arranged by the Vāsavas, whose thrones had shaken, and kings. Then the Lord got into the palanquin named Abhayakarā and, accompanied by gods, asuras, and kings, went to Sahasrāmraṇa. On the ninth day of the white fortnight of Vaiśākha in the forenoon, (the moon being) in the constellation Maghā, 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 (211-213)

One day, the Lord, wandering in villages, mines, etc., came to Sahasrāmraṇa, the place where he took initiation. As the Lord was engaged in meditation at the foot of a priyaṅgu, after he had mounted the ladder of destruction from the eighth guṇasthāna, his destructive karmas fell apart. On the eleventh day of the bright half of Caitra, the moon being in conjunction with Maghā, 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 samava-saraṇa 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. Vajrabhṛt (Śakra) bowed to the Lord of the World and recited a hymn of praise as follows :

Stuti (218-226)

"The aśoka-tree ⁴²⁵ is delighted, singing, as it were, with humming bees ; dancing, as it were, with trembling leaves ; delighted, ⁴²⁶ 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 grāmarāgas, Mālava, Kaiśikī, etc., ⁴²⁷ is absorbed by them with their necks erect from joy like deer. The row of chauris, white as moonlight, shines like a flock of haṅsas 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 light, ⁴²⁸ 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 signs ⁴²⁹ of yours ? Even the heretics are."

⁴²⁵ 218. The caitya-tree.

⁴²⁶ 218. Rakta, with reference also to the red flowers.

⁴²⁷ 220. See I, n. 163.

⁴²⁸ 223. The bhāmaṇḍala.

⁴²⁹ 226. Prātihārya, the 8 of which have just been enumerated.

When Śakra had become silent after this hymn of praise, the blessed Lord Sumati began a sermon in speech that conformed to all dialects.

Sermon (228-241)

“ 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 (chance) encounter ⁴⁸⁰ be a companion ?

If there is the thought, ‘ Right and wrong, close together, are friends,’ that is not the truth. In mokṣa 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 mokṣa. Because of the separation from all associations, there is no possibility of a companion. Whatever pain is dependent on existence, whatever happiness arises from mokṣa, 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

⁴⁸⁰ 234. *Saṃpheta* (?). I believe all it really means here is ‘ met accidentally.’

(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 existence, a person must indeed strive alone for mokṣa possessing eternal joy and happiness.”

The gaṇabhṛts (242-245)

Many men and women, enlightened by hearing the Lord's sermon, having become free from affection, took the vow. There were one hundred gaṇabhṛts, Camara, etc. They received the 'three steps' from the Lord and made the twelve aṅgas. The Lord stopped preaching at the end of the first division of the day ; and the chief gaṇabhṛt, 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.

Śāsanadevatās (246-249)

In his tīrtha appeared the Lord's messenger-deity, named Tumburu, white bodied, with a garuḍa 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 Mahākālī, golden, with a lotus for a vehicle, one right hand in varada-position and one holding a noose, holding a citron and a goad in her left hands, the Lord's messenger-deity, always near.

His congregation (250-256)

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 pūrvas, 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 mokṣa (257-260)

From the time of his omniscience, Lord Sumati wandered for a lac of pūrvas less twelve aṅgas and twenty years. Knowing that it was time for his mokṣa, 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 śaileśī-dhyāna. 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 pūrvas as prince ; twenty-nine lacs of pūrvas and twelve aṅgas as king ; a lac of pūrvas less twelve aṅgas in the vow. So Lord Sumati's age was forty lacs of pūrvas. Sumati Svāmin's nirvāṇa was nine lacs of crores of sāgaras after Abhinandana's nirvāṇa.

The Indras performed the funeral rites and cremation of the Lord and the thousand munis properly. They made a nirvāṇa-festival in Nandīśvara and went home, each to his own world.

CHAPTER IV

PADMAPRABHACARITRA

Om ! We praise the Lord Jina, Padmaprabha, the color of the red lotus, the pleasure-house of Padmā like a heap of lotuses to which she has resorted. By his unequaled power, I, though of little wit, shall narrate the life destructive of evil of the Jinendra Padmaprabha.

Incarnation as Aparājita (3-17)

In the province Vatsa, the sole ornament of East Videha in Dhatakikhaṇḍadvīpa, there is an excellent city, Susimā. Its king was Aparājita, 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,⁴⁸¹ 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

⁴⁸¹ 8. The Fundamental Principles. See I, App. IV.

merit here, I, resorting to bold action, will abandon them, certainly."

So considering for a long time, Mt. Rohaṇa 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 Pihitāśrava Sūri 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 sthānas of the twenty sthānakas he, spotless-minded, acquired the body-making karma of a Tīrthakṛt. 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 (16-197)

Description of Kauśāmbī (16-22)

Now in Jambūdvīpa in this zone Bharata, there is a city Kauśāmbī, the ornament of Vatsadeśa. 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 (23-32)

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.⁴⁸² 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 heap of virtues, like a household divinity, was innate in this king, a pleasure-house of the goddess Lakṣmī.

He had a wife, the crest of good wives, Susīmā 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.⁴⁸³ 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 (33-38)

Now, the soul of King Aparājita completed a life of thirty-one sāgaras in Graiveyaka. On the sixth day of the black half of Māgha, the moon being in conjunction with Citrā, he fell and descended into the womb of Lady Susīmā. Then Queen Susīmā saw fourteen great dreams indicating the birth of a Tirthakṛt 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 Kārtika, the moon being in Citrā, the planets suddenly going to exaltation by retrograde and accelerating motions, the Queen bore a son, red lotus-color, marked by a red lotus.⁴⁸⁴

⁴⁸² 25. See I, n. 128.

⁴⁸³ 30. A play on the doctrinal iryāsamiti.

⁴⁸⁴ 38. Padma in Hem. is 'red lotus,' not 'lotus' in general.

Birth ceremonies (39-41)

The fifty-six Dikkumāris came and performed the birth-rites. Then Śakra came and took the Lord to the top of Svarnādri (Meru). Acyuta and the other Indras bathed the Lord, seated on Śakra's lap, all in turn in order of seniority like full brothers. Śakra, too, properly bathed the Lord placed on Iśāna's lap, made a pūjā, etc., and recited a hymn of praise as follows :

Stuti (43-49)

" In this saṁsāra 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 gods⁴³ 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 Tirthanātha. 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 knowledges, were produced at your birth, like coolness in water. O lotus-colored, lotus-marked, with lotus-fragrant breath, lotus-faced, the home of Padmā (Śrī) joined with a lotus, hail ! O Lord. This boundless ocean of saṁsāra 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, Śakra took the Lord, went quickly, laid him at the side of Lady Susimā, and went to heaven.

Life before initiation (51-56)

Because his mother had a pregnancy-whim for a couch of lotuses while he was still in her womb and because of

⁴³ 43. The gods never wink.

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 Śrī. Though wishing to abandon saṁsāra, the Master married in order to gratify the people and from consideration for his father and mother. When seven and a half lacs of pūrvas 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 pūrvas and sixteen pūrvāṅgas, protecting the kingdom.

Initiation (57-62)

The Master, who wished to reach the opposite bank of existence, was urged to take initiation by the Lokāntika-gods, like a traveler urged to a journey by good omens. He gave gifts for a year and the Jṛmbhakas, 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) Nirvṛttikarā and went to the grove Sahasrāmraṇa. In the afternoon of the thirteenth of the black half of Kārtika, (the moon being) in Cītrā, 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 (63-65)

The Supreme Lord wandered for six months as an ascetic and went again to Sahasrāmraṇa, the sole witness of his initiation. As the Lord stood in pratimā 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 Citrā, Lord Padmaprabhā's spotless omniscience arose.

The samavasaraṇa (66-71)

The Indras of the gods and asuras made there a samavasaraṇa, 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 four-fold congregation occupied the proper places in the samavasaraṇa, 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 (71-80)

"Defeating the army of trials, putting to flight attacks, you have arrived at the happiness of tranquillity. 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 any one; nothing has been received from any one. 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

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 nirvāṇa even, O Lord of the World, thinking, 'May I have the sight of you, again and again.' "

When Śakra had become silent, the Blessed One began a sermon in a voice endowed with the thirty-five supernatural qualities.⁴⁸⁶

Sermon on the four gatis (82-175)

" Friends, this saṃsāra, like a boundless ocean, is terrible, destructive of lives in the eighty-four lacs of species of birth-nuclei. A Brāhman learned in the Vedas, or an outcaste; a master or a footman; a Brāhman or a worm, alas! any creature in worldly existence performs like an actor in the play of saṃsāra. Because of bondage to karma to what place of birth (yoni), like a cottage for rent, does a creature in saṃsāra 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 (86-99)

The four divisions of creatures in saṃsāra--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

⁴⁸⁶ 81. Enumerated in Abhi. I. 65-71.

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 Adhārmikas⁴⁸⁷ 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-seed by various machines. Afflicted by thirst, the miserable wretches are dipped into the river Vaitaraṇī 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,⁴⁸⁸ 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 sāgaras.

Animal-births (100-127)

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

⁴⁸⁷ 90. Adhārmika = paramādhārmika, the name of these demons. See I, n. 58.

⁴⁸⁸ 95. Bombax Malabaricum, the silk-cotton tree, is very thorny.

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 ;⁴⁸⁹ 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,⁴⁴⁰ 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.

⁴⁸⁹ 102. I.e., smelting.

⁴⁴⁰ 110. The 10 kinds of vanaspati are : (1) mūla, root ; (2) kanda, bulb ; (3) skandha, trunk ; (4) tvac, bark ; (5) śākhā, branch ; (6) pravāla, sprout ; (7) patra, leaf ; (8) puṣpa, flower ; (9) phala, fruit ; (10) bīja, seed. Sth. 773 ; Lokaprakāśa (Dravya) 5. 106 ff.

In the two-sensed state, the pūtara,⁴⁴¹ etc. are burned and 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,⁴⁴² 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., greedy for their flesh. They are killed by hunters eager for their flesh, after they have caught them by a multitude of devices 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?

⁴⁴¹ 114. A small water-creature. PH s.v.; Haim. VIII. 1. 170.

⁴⁴² 117. A very small insect, frequently used as a synonym of invisibility.

Humans (128-147)

Even in the human state people that are born in non-Āryan countries commit various crimes that cannot be told. Even when they are born in Āryan countries, Cāṇḍālas, outcastes, etc. commit various evils and experience pain. Behaving in a non-Āryan manner, though born in an Āryan 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

acts 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,⁴⁴³ has been achieved by wicked people, it is joined to wicked acts. Pain in hell is known indirectly (parokṣa) ; pain in human birth is known directly (pratyakṣa). Its manifestation has been described. What is the use of amplification ?

Gods (148-175)

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

⁴⁴³ 146. See above, p: 124. Emancipation can be reached only from a human birth. Gods must be born again as mortals.

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.⁴⁴⁴

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! 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! who will have constant enjoyment of these full tanks with jeweled flights of steps and wreaths of red and blue lotuses? O pārijāta! O mandāra! O santāna! O haricandana! O

⁴⁴⁴ 160. See I, n. 85.

kalpadruma !⁴⁴⁵ 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 fire-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 saṁsāra 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 gaṇabhr̥ts, Suvrata, etc. They composed the twelve aṅgas after receiving the path⁴⁴⁶ 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.

Śāsanadevatās (180-183)

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. Acyutā, likewise originated, dark-bodied, with a man for a vehicle, one right hand holding a

⁴⁴⁵ 170. The 5 trees of paradise. Abhi. 2. 93. It is difficult to name them. Both pārijāta and mandāra are names of the coral tree ; haricandana is sandal ; santāna and kalpadruma both mean 'wishing-tree.'

⁴⁴⁶ 177. I.e., the 'three steps.'

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 (184-190)

Three hundred and thirty-six thousand monks, four hundred and twenty thousand nuns, twenty-three hundred who knew the fourteen pūrvas, 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 pūrvas less sixteen aṅgas and six months from the time of his omniscience.

His mokṣa (191-197)

The Supreme Lord, knowing that it was time for his mokṣa, went to Mt. Sammata and fasted for a month. On the eleventh day of the black half of Mārgaśīrṣa, the moon being in Citrā, 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,⁴⁴⁷ together with eight hundred and three monks who had fasted.

As prince he spent seven and a half lacs of pūrvas plus sixteen aṅgas ; in protection of the kingdom twenty-one and a half lacs of pūrvas ; and in the vow a lac of pūrvas less sixteen aṅgas. So Lord Padmaprabha lived for thirty lacs of pūrvas. The nirvāṇa of Lord Padmaprabha was

⁴⁴⁷ 193. I.e., mokṣa.

nine thousand crores of sāgaras after the nirvāṇa of Sumati Svāmin.

The sixty-four Indras came there and devotedly cremated the Lord's body and those of the munis ; and made a great nirvāṇa-kalyāṇa-festival.

CHAPTER V

SUPĀRŚVANĀTHACARITRA

May the words of the teaching of Jinendra Śrī Supārśva protect you, like the waves of the ocean of omniscience overflowing its bank. I shall relate the life of Śrī Supārśva, the seventh Arhat, which is a sunny day for the darkness of wrong knowledge of all creatures.

Incarnation as Nandiṣeṇa (4-II)

There is a city, Kṣemapurī, in the province Ramaṇīya distinguishing East Videha in Dhātakīkhaṇḍadvīpa. Its king was Nandiṣeṇa, 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 Ācārya. Observing his vow zealously, the great muni acquired the body-making karma of a Tīrthaṅkara by some of the sthānakas. The great muni fasted at the right time, died, and became a powerful god in the sixth Graiveyaka-heaven.

*Incarnation as Supārśvanātha (12-126)**Description of Vārāṇasī (12-16)*

Now in this Bhāratakṣetra of Jambūdvīpa there is a city Vārāṇasī, the ornament of the Kāśī-country. In its houses with jeweled walls filled with light a lamp, if it is present, is before a god in the eightfold pūjā. There the moon above high golden rods on the shrines attains a resemblance to an umbrella of Dharma possessing the sole umbrella. Vidyādhari, resting on the watch-towers of its walls, were delighted, forgetting the latticed-windows in the wall around Jambūdvīpa. In its houses the doves coo at night, as if reciting auspicious things for the enlightenment of Rati's husband (Kāma).

His parents (17-26)

Its king was named Pratiṣṭha, 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 unlimited 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 Pṛthvī, like a living earth, the receptacle of virtues, firmness, etc. Her innate virtue and beauty constantly became ornaments, and external ornaments reached a state of being adorned. In her, spotless by nature, numerous virtues appeared like pearls in the river Tāmraparṇī. Her form with lotus-face, lotus-eyes, lotus-hands, and lotus-feet was like another lotus-pool of the goddess Śrī with waves of loveliness. With the thought, "Because she is the mother of a

Tirthaṅkara, may there be future servitude (to her)," and conquered by her beauty also, goddesses became her slaves.

His birth (27-37)

Now, the jīva of Nandiṣeṇa in the sixth Graiveyaka completed his life of twenty-eight sāgaras. Falling on the eighth of Bhādrapada, the moon being in conjunction with Rādhā, Nandiṣeṇa's jīva descended into the womb of Pṛthvī. Sleeping comfortably during the rest of the night, Queen Pṛthvī saw then the fourteen great dreams indicating the birth of a Tīrthakṛt. 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 Jyeṣṭha, the moon being in Viśākhā, she bore easily a son, gold colored, marked with a svastika.

Knowing the birth of the Jina by clairvoyant knowledge, the fifty-six Dikkumāris came there quickly and performed the birth-rites. Likewise Śakra came there and took the Lord of the World to the rock Atipāṇḍukambalā on the top of Meru. Holding the Supreme Lord on his lap like a nurse, Purandara sat on the jeweled lion-throne there. The sixty-three Indras in turn bathed the Lord of the Tīrtha with water from tīrthas, like waves of the ocean a mountain on the shore. After placing the Lord on Īsāna's lap, Śakra 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 (38-45)

"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 even to hell-inhabitants, by all the kalyānas? 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-kalyāna was announced to us instantly, are blessed, O god. Now I make a nidāna⁴⁴⁸ though it is forbidden, O god: namely, as the fruit of the sight of you, may I have unceasing devotion to you."

Childhood (46-52)

After this hymn of praise Śakra took the Lord, went quickly and laid him unperceived by Queen Pṛthvī'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, Pratiṣṭha conferred the name Supārśva on the Lord. The Lord grew by drinking nectar that had been put in his thumb by Śakra. The Arhats are to be praised even by the gods since they do not nurse. Getting down repeatedly from their laps with the restlessness usual to children, tricking his nurses again and again, the Lord played here and there. The Lord easily defeated the gods who played (with him) in mortal forms for wagers. Who, even in play, are the equals of the Arhats? Gradually, the Supreme Lord passed his childhood, playing in various plays, like a lover the night.

⁴⁴⁸ 45. See above, n. 29.

Youth (53-57)

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 pūrvas 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 pūrvas and twenty aṅgas ruling the earth.

Initiation (58-66)

Observing that the Master's mind was disgusted with saṁsāra, the Lokāntika-gods came from Brahmāloka 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 Supārśva Svāmin, eager for the festival of initiation, the wishing-gem of liberality, gave gifts for a year. At the end of the year's giving Supārśva Svāmin'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 Manoharā, charming with varied jewels. Accompanied by gods, asuras, and kings the Blessed One went to the most excellent grove named Sahasrāmraṇa. The Master, the ornament of three worlds, there cast aside his ornaments, etc. and wore on his shoulder the devadūṣya placed by Śakra. In the evening of the thirteenth day of the bright half of Jyeṣṭha, (the moon being) in Rādhā, 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 Pāṭalikhaṇḍa. 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 pratimās, engaged in meditation, the Lord of the World wandered over the earth as an unenlightened ascetic for nine months.

His omniscience (72-74)

In his wandering the Lord came again to Sahasrām-ravaṇa and stood there at the foot of a śirīṣa tree, engaged in pratimā 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 saṁsāra. Then on the sixth day of Phālguna, the moon standing in Viśākhā, Supārśva Svāmin's omniscience arose.

The samavasaraṇa (75-83)

The Indras of the gods and asuras came there at once like servants and made a samavasaraṇa for the Master's preaching. Then the Teacher of the World, a door to mokṣa, 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 on the best lion-throne. Then Śakra created over the Blessed One's head a serpent like the one that Queen Pṛthvī saw in her dream, as if it were another umbrella.

From that time on, in other samavasaraṇas 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 (84-91)

“ Reverence to you, Blessed One, the holy seventh Arhat, sun to the lotus-calyx in the form of the globe of the entire earth. Everyone’s sorrow has gone and joy has appeared, O Lord. Now everything has been restored, as it were, by the restoration of the congregation. The door of the Mt. Vaitāḍhya of nirvāṇa will be opened today by the brilliant staff-jewel of your speech,⁴⁴⁹ 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, Śakra became silent, and the Blessed One, the Omniscient, began a sermon.

⁴⁴⁹ 86. See above, p. 149.

Sermon on distinction between body and soul (93-105)

“ Everything here is distinct from the soul. (Yet) for the sake of other things an unintelligent person makes himself 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 gaṇabhṛts, Vidarbha and others, and they made the twelve aṅgas in accordance

with the Master's speech. At the end of the Master's sermon, Vidarbha, the head of the gaṇabhṛts, seated on the Master's foot-stool, delivered a sermon. When Gaṇabhṛt Vidarbha had finished preaching, the gods and others bowed to the Lord and went to their respective places.

Śāsanadevatās (110-113)

Originating in that congregation, Mātāṅga, 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 Supārśva Svāmin. Arising in the same way, Śāntādevī, 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 (114-119)

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 pūrvas, 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 mokṣa (120-126)

When a lac of pūrvas less twenty aṅgas 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 Phālguna, the moon being in Mūla, the Master and the munis went to an eternal abode.

Śrī Supārśva passed five lacs of pūrvas as prince; fourteen lacs of pūrvas and twenty pūrvāṅgas in governing the earth; and a lac of pūrvas less twenty pūrvāṅgas in the vow. So his age was twenty lacs of pūrvas. Supārśva Svāmin's nirvāṇa was nine thousand crores of sāgaropamas after Śrī Padmaprabha's nirvāṇa.

The Indras, Acyuta, etc., celebrated a great emancipation-festival accompanied by the funeral rites of the Master and the munis.

CHAPTER VI

CANDRAPRABHACARITRA

Om ! I praise the speech of the Lord Jina 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 (3-13)

In the province Maṅgalāvati, the ornament of East Videha in the continent Dhātakikhaṇḍa, there is a city Ratnasañcayā. In this city there was a king, named Padma, like a lotus-home of Padmā, exceedingly powerful like the serpent-king in Bhogāvati. 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 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 Tirthaṅkara, which is very difficult to acquire, by some of the sthānas, 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 (14-123)

Now, in the zone Bharata in this Jambūdvīpa there is a city Candrānana, 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.⁴⁵⁰ 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 pratimā, 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 Mahāsenā, 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 taking 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, Ramā (Lakṣmī) sported constantly with her mind devoted solely to him, like a haṅsī on a sandy beach of the Gaṅgā.

He had a wife, named Lakṣmaṇā, who had all the favorable marks, surpassing the moon in fascinating beauty of face. Though possessing a body which was an unequalled stream of loveliness,⁴⁵¹ she rained only nectar with her eye and speech. Walking very slowly, she made blooming mallows grow at every step with her feet, as it

⁴⁵⁰ 14. See above, p. 114, and K., p. 243.

⁴⁵¹ 24. Lāvanya, with reference also to its meaning 'saltiness.'

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 (28-37)

Now, King Padma's jīva, which was living in Vaijayanta, completed a life of thirty-three sāgaras. It fell and descended into the womb of Queen Lakṣmaṇā, when the moon was in conjunction with Anurādhā, on the fifth day of the black half of Caitra. At that time Queen Lakṣmaṇā, comfortably asleep, saw the fourteen great dreams indicating the birth of a Tīrthakṛt. Queen Lakṣmaṇā carried comfortably the embryo unobserved, like the earth the shining wealth of jewels. On the twelfth day of the black half of Pauṣa, the moon standing in Anurādhā, 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 Dikkumārīs 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 seated himself on the jeweled throne on the rock Atipāṇḍukambalā, holding the Supreme Lord on his lap. Then the sixty-three Indras, Acyuta, etc., radiantly joyful, bathed the Master in turn. Next, Śakra set the Master on the couch of the lap of the Indra of Īśāna, 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, Pākaśāsana began a hymn of praise to the Blessed One.

Stuti (39-46)

"I, undertaking to praise you whose virtues are infinite, am the abode of ridicule, like a ṭiṭṭibha with its legs extended upwards with the idea that it is the support

of the sky.⁴⁵² 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 śephālikā struck by moonlight.⁴⁵³ 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 (47-53)

After he had recited this hymn of praise, Purandara took the Lord from Īśāna, carried him, and put him down by Queen Lakṣmanā's side according to rule. Then King Mahāsenā 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

⁴⁵² 39. The ṭiṭṭibha is a sand-piper. MW and Bate both give Parra jacuna for ṭiṭṭibha, but Śabda. gives it as a synonym of ṭiṭihari, the sand-piper (*Tringa goensis*, Bate). This bird is said “to sleep with its legs extended upwards, as if to sustain the firmament; hence the phrase is applied to a person who undertakes an enterprise far above his capacities.” Bate, s. v. ṭaṭoharā. Hindi proverb: Ṭaṭohare se āsmān thāmā jāgā: Will the sky be supported by the sand-piper?

⁴⁵³ 43. Śephālikā, the *Nyctanthes arbor tristis*, the night-flowering jasmine. Dutt, p. 189, says its flowers “open at sunset, and before morning strew the ground thickly with their fallen corollas.”

in embryo, and because he was moon-color, his father named him Candraprabha.

In childhood the Lord's figure shone as if he were in Vaijayanta, 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 (54-57)

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 pūrvas 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 pūrvas and twenty-four aṅgas, like a holiday, governing the earth.

Initiation (58-67)

The Lord, though knowing himself the right time for initiation, was informed by the Lokāntika-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 Manoramā, delightful with its beauty. Being praised, hymned, and looked at joyfully by the people, the Blessed One went to

the grove named Sahasrāmraṇa. 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 Pauṣa, (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 Padmakhaṇḍapura. 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, unbroken 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, devoted to meditation, the Supreme Lord wandered over the earth for three months as an (ordinary) ascetic.

Omniscience (72-74)

In his wandering the Blessed One went again to Sahasrāmraṇa, and stood in pratimā under a punnāga tree. The Lord's destructive karma disappeared at the end of the second pure meditation, like snow at the end of winter. When the Master had fasted two days, his brilliant omniscience was manifested on the seventh of the black half of Phālguna, the moon being in conjunction with Anurādhā.

The samavasaraṇa (75-79)

The Indras of the gods and asuras made at once a samavasaraṇa 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.

Jambhāri (Śakra) bowed to the Supreme Lord so he touched the ground with the five members and began a hymn of praise with passionate devotion.

Stuti (81-88)

"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, Sunāśira became silent and the Teacher of the World began a sermon in a voice deep as thunder.

Sermon on impurity of the body (90-104)

“ 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 channels⁴⁵⁴ is a manifestation of great delusion. How can the body be pure when it is created from seed 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 yakṣakardama-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,

⁴⁵⁴ 93. See Suśr. 5. 9 (Vol. II, p. 161). The number of channels in women is calculated as 12, not 11 as given in MW.

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 gaṇabhr̥ts, Datta, etc. They made the twelve aṅgas from the 'three steps,' origination, etc. At the end of the Lord's sermon, Datta, chief of the gaṇabhr̥ts, 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.

Śāsanadevatās (108-110)

The Yakṣa, Vijaya, originating in that congregation, green, with a haṅsa for a vehicle, holding a cakra in his right hand and a hammer in his left; and the goddess Bhr̥kuṭī, with a marāla 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 (111-115)

Two hundred and fifty thousand monks, three hundred and eighty thousand nuns, two thousand who knew the pūrvas, 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 mokṣa (116-123)

When the Master had wandered as a kevalin for a lac of pūrvas less twenty-four aṅgas 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 Śravaṇa, the Master and the munis went to the final abode.

As prince he lived two and a half lacs of pūrvas ; as king, six and a half lacs of pūrvas plus twenty-four aṅgas ; in the vow he passed a lac of pūrvas less twenty-four aṅgas. So the total age of Lord Candraprabha was ten lacs of pūrvas. The nirvāṇa of Śrī Candraprabha took place nine hundred crores of sāgaras after Supārśva Svāmin's nirvāṇa.

The Indras performed properly the funeral rites of the Lord, who had attained emancipation as described, and of the munis, and returned to heaven.

CHAPTER VII

SUVIDHINĀTHACARITRA

I praise the Holy Puṣpadanta's ⁴⁵⁵ 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 Mahāpadma (3-13)

There is a city Puṇḍarīkiṇī in the rich province Puṣkalāvati in the East Videhas in the half ⁴⁵⁶ of Puṣkara-varadvīpa. In this city Mahāpadma was king, deep as the pool Mahāpadma on Mt. Mahāhima. 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 saṁlekhanā observes a fast that results in death. By very severe penances, ekāvālī,

⁴⁵⁵ 1. Another name of Suvidhinātha.

⁴⁵⁶ 3. The half that belongs to the Maṇuṣyaloka. See p. 116.

etc., by devotion to the Arhats, etc.,⁴⁶⁷ he acquired strong body-making karma of a Tīrthakṛt. When he had spent his life in such religious acts, he became a powerful god in the palace Vaijayanta.

Incarnation as Suvidhi (14-164)

Now, in the southern half of Bharata in this Jambūdvīpa there is a very important city Kākandī distinguished by its wealth. The pearl-garlands of its houses look like shining rosaries of Puṣpadhanvan for subjugating virtuous wives. The fourfold loud singing of the concerts⁴⁶⁸ in its temples becomes a charm for transfixing the gait of the Vidyādharīs. 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 (19-27)

The king was named Sugrīva, 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 Rāmā, 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

⁴⁶⁷ 12. The sthānakas.

⁴⁶⁸ 16. °Saṅgitagitam uccaiścaturvidham. As gīta is one of the three parts of a saṅgita (the other two being dancing and instrumental music), the caturvidham probably modifies gītam only. The four parts may be svāra (note); grāma (scale); mūrchanā (melody); and tāna (tone). See Rājendra s.v. gīya.

the moon in the sky. Sweet-voiced, shining with two white wings in the form of garments, she dwelt always in the Mānasa ⁴⁶⁹ of her husband, like a rājahaṅsī. Rati did not attain joy nor Prīti delight, completely overcome by her unparalleled beauty. Time passed for King Sugrīva and her, suitable for each other, sporting like Rohiṇī and the moon.

Birth (27-32)

And now, the jīva of King Mahāpadma, living in Vaijayanta, completed his life of thirty-three sāgaras. Falling, he descended into Queen Rāmā's womb on the ninth day of the black half of Phālguna, when the moon was in conjunction with Mūla. Then the Queen saw the fourteen great dreams, elephant, etc., indicating the birth of a Tirthaṅkara, enter her mouth. The Queen bore her embryo, the source of support to the world, like the river Himādrijā (Gaṅgā) a young elephant playing in it. When the moon was in Mūla, on the fifth day of the black half of Mārgaśīrṣa, she bore a jewel of a son, white, marked with a makara.

Birth-rites (33-39)

Then the fifty-six Dikkumārīs, Bhogaṅkarā and others, performed the birth-rites of the Lord and his mother. Then the Lord of Saudharma, like an Ābhiyogya-god, took the Master with devotion and went to the top of Mt. Meru. Holding the Lord on his lap, Śakra seated himself on the lion-throne on Atipāṇḍukambalā to the south of Meru's crest. Then the sixty-three Indras, Acyuta, etc., with unfailing devotion bathed the Master with water from the tīrthas. Then the Lord of Saudharma handed the Lord to the Lord of Īśāna, like a guard handing an object to be guarded to (another) guard at the end of his watch. Śakra bathed the Master seated on Īśāna's lap with fragrant water from the bulls' horns. After Vāsava had made

⁴⁶⁹ 25. Lake Mānasa, a resort of haṅsas.

anointment with new unguents and worship with ornaments, etc., and had waved the light, he praised the Lord.

Stuti (40-47)

“ 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 mokṣa, came from Vaijayaṅta which terminates in mokṣa, 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 Bharata-kṣetra ; 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 Sarvārthasiddhi.”

After this hymn of praise to the Lord of Jinas, Śakra took him, carried him, and placed him at Lady Rāmā's side according to custom.

Life before initiation (48-55)

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 Puṣpadanta, 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.⁴⁶⁰ The Lord of the World reached youth

⁴⁶⁰ 51. This is the vernal equinox.

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 Śrī in beauty. When fifty thousand pūrvas 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 time⁴⁶¹ plus twenty-eight pūrvāṅgas.

Initiation (56-63)

The Master desired the vow and the Lokāntika-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 Sūraprabhā and, surrounded by gods, asuras, and men, went to Sahasrāmraṇa. In the evening on the sixth day of the black half of Mārga (the moon being) in Mūla, 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 Puṣpa in the city Śvetapura. The gods made the five things, the rain of treasure, etc., and King Puṣpa 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 (64-65)

The Lord went again to the grove Sahasrāmraṇa, and stood in pratimā at the foot of a mālūra. When the

⁴⁶¹ 55. I.e., fifty thousand pūrvas.

Lord of the World had mounted the kṣapakaśreṇi from the apūrvakarāṇa step,⁴⁶² his omniscience was generated on the third day of the white half of Ūrja, in Mūla.

The samavasaraṇa (66-69)

Then the gods and asuras made a samavasaraṇa 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. Śakra bowed to the Lord and began a hymn of praise as follows :

Stuti (70-77)

"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 every one? If you have given up ornaments, why do you like the three jewels? If you are well-disposed to every one, why are you the enemy of wrong-believers? If you are straightforward by nature, why were you formerly a chadmastha?⁴⁶⁸ 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 (adīpta), 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,

⁴⁶² 65. See I, p. 433.

⁴⁶⁸ 72. With reference, of course, to the literal meaning of chadman, 'deceit.' He was a 'chadmastha' until he attained omniscience.

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, Vāsava became silent, and the Blessed One, Suvidhi Svāmin, delivered a sermon.

Sermon on the āsravas (79-134)

“Certainly this existence is the depository of a burden of endless pain, and its source is āsrava, 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 āsravas (channels). The mind dwelling on friendliness, etc.,⁴⁶⁴ 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 āsrava; and karmas are eight with the divisions, knowledge-obscuring, etc. Whatever obstruction, contradiction, slander, destruction, injury⁴⁶⁵ and envy there are of knowledge and belief, and also of their sources, these are āsravas 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 āsravas of good-feeling karma. Pain, sorrow, injury, torment,

⁴⁶⁴ 81. See I, n. 56.

⁴⁶⁵ 86. One of my MSS. supports the °āghāta° of the ed.; the other has °apāya°. This (apāya) seems to me unquestionably better.

bewailing, and lamentation, (whether) present in one's self, another or both, are āsravas of bad-feeling karma.

Slander of ascetics, the scriptures, the congregation, dharma, and of all gods,⁴⁶⁶ thought-activity of intense wrong-belief, denial of the omniscient (Tīrthaṅkaras), 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 āsravas of right-belief-deluding karma. Strong thought-activity of the soul from the rising of passions is called the āsraava of right-conduct-deluding karma.

Derision, mockery with lust, proneness to laughter, much talk, and talk about wretchedness are āsravas of laughter. Desire to see countries, etc., various pleasures and sports, and attracting another's mind are called āsravas of indulgence. Envy, proneness to evil, destruction of others' pleasure, and inciting to wrong-doing are āsravas of dissatisfaction. Though-activity of fear itself and making others afraid, terrifying, pitilessness, these are the āsravas of fear. Making public others' sorrow, the rising up of one's own sorrow, grieving, and indulgence in crying, etc., are āsravas of sorrow. Slander and censure of the fourfold congregation, and disgust with good conduct are āsravas of disgust. Jealousy, greediness for sense-objects, falsehood, excessive deceit, and devotion to enjoyment of other men's wives are āsravas of feminine inclination. Contentment with one's wife only, lack of jealousy, slight passions, and proneness to upright conduct are the āsravas of masculine inclination. Love service to men and women, strong passions, intense desire, breaking of vows with heretics and women are āsravas of common-sex inclination.

Criticism of sādhus, placing obstacles in the way of people whose faces are turned to dharma, praise of the

⁴⁶⁶ 90. T. 6. 14 supports the reading sarvasureṣu.

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 āsravas 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 āsravas of hell-age karma. Teaching of the wrong path, destruction of the right path, thinking of secret things, painful meditation,⁴⁶⁷ grief, deceit, undertakings and possessions, dark blue and gray soul-color,⁴⁶⁸ good conduct and vows with transgressions,⁴⁶⁹ and partial-vow-suppressing passions are āsravas 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,⁴⁷⁰ worship of gods and gurus, speaking a greeting first, pleasant speech, assertion of pleasant things, and indifference to worldly affairs are āsravas 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 tranquillity are āsravas of god-age karma.

⁴⁶⁷ 109. See I, n. 8.

⁴⁶⁸ 110. Leśyā. Its 6 varieties are described in detail in Uttar., Chap. 34.

⁴⁶⁹ 110. They are not perfectly observed. See Pravac., p. 83a. Vrata is interpreted as mūlaguṇas and śīla as uttaraguṇas.

⁴⁷⁰ 112. See I, p. 208.

Crookedness of mind, speech, body, deception of others, employment of deceit, false belief, slander, fickle-mindedness, debasing 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 saṁsāra, destruction of carelessness, acquisition of good character, forbearance, etc., respect and making welcome of religious men at sight are āsravas 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 tranquillity in the church, service to sādhus, gaining of new knowledge, and purity of belief are āsravas of body-making karma of Tīrthakṛts. These twenty were possessed by the first and last Tīrthanāthas; one, two or three, or all by the other Jineśvaras.⁴⁷¹

Blame, contempt and ridicule, omitting existing merits, relating existing and non-existing faults of other people,

⁴⁷¹ 129. For a detailed account of these 20 sthānakas, see I, pp. 80 ff.; and the Pravac. 304 ff. It seems a little strange that if some of the intermediate Tīrthanāthas had all 20, they were not included with Ṛṣabha and Mahāvīra in the enumeration, but there is no doubt about the facts.

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 āsravas of low-birth karma. The āsravas 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 āsravas of obstructive karma.

This boundless ocean of existence which arises from āsravas 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 gaṇabhṛts, Varāha, etc., and at the end of the (Lord's) sermon, Varāha delivered a sermon. At the end of the gaṇabhṛt's sermon gods and asuras went to their respective places, making an eight-day festival in Nandīśvara.

Śāsanadevatās (138-141)

Originating in that congregation, Ajita, white-bodied, with a tortoise for a vehicle, holding a citron 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, Sutārā, 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 attendance. 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 (143-147)

Two hundred thousand monks, one hundred and twenty thousand nuns, eighty-four hundred ascetics with

clairvoyant knowledge, fifteen hundred who knew the pūrvas 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 pūrvas less twenty-eight aṅgas and four months after his omniscience.

His mokṣa (148-153)

Then the Master went to Mt. Sammeta with a thousand rishis, commenced a fast, and continued so for a month. Absorbed in śaileśī-meditation, the Master and the rishis went to an imperishable abode on the ninth day of the black half of Nabha in the constellation Mūla. He spent half a lac of pūrvas as prince ; half a lac of pūrvas plus twenty-eight aṅgas in care of the kingdom ; half a lac of pūrvas less twenty-eight aṅgas in the vow ; so the total age of Suvidhi Svāmin was two lacs of pūrvas. Suvidhi Svāmin's nirvāṇa was nine crores of sāgaropamas after the nirvāṇa of Śrī Candraprabha.

According to rule the Indras made an unequalled nirvāṇa-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 (154-164)

A little while after Suvidhi Svāmin's nirvāṇa, an extinction of sādhus 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 pūjā, and at once made śāstras, and taught that many gifts had much fruit. After they became ācāryas, greedy, they explained daily that a gift of a girl, of land, iron, sesame-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.⁴⁷²

So the complete extinction of the congregation took place in this zone up to the congregation of Śītala Svāmin. At that time a kingdom with one umbrella was made by low Brāhmanas, like that of owls at night. In the same way wrong belief existed in the other six intervals between Jinās up to the time of Śānti Jineśa. Because of the destruction of the congregation during these intervals there was un stumbling progress of wrong believers.

⁴⁷² 162. Veditā 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. Cf. Mainwaring 1218: "In a deserted village the castor-oil plant is a noble tree." In the Hitopadeśa in the story of the Vulture, the Cat and the Birds it is said: nirastapādape deśe eraṇḍo'pi drumāyate.

CHAPTER VIII

ŚĪTALANĀTHACARITRA

May the feet of the Jina, Śrī Śītala, awakening the world like the rays of the moon awakening the night-blooming lotus, be productive of emancipation for you. Blessed Śītala's life, the cause of freedom from passion (coolness) of the ears of the three worlds, will be related.

Incarnation as Padmottara (3-10)

There is a regal city, named Susīmā, in the province of Vatsa, the ornament of East Videha in the half of Puṣkaravaradvīpa. Its king was named Padmottara, the best of all kings, like one of the Anuttaravimāna-gods who had come. In him, whose command was not transgressed, 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, 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 saṃsāra 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 Srastāgha Sūri. Observing the vows without any transgressions, he, wise, acquired the body-making karma of a Tīrthakṛt by the sthānakas named in the scriptures. When he had passed his whole birth, he became lord of Prāṇata because of numerous special vows and numerous severe penances.

*Incarnation as Śīṭalanātha (II-127)**Description of Bhadrilapura (II-15)*

Now in this very Bhāratakṣetra in Jambudvīpa 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 Jambūdīvīpa encircled by the ocean. At evening the chain of lights lighted in its rows of shops looked like a golden necklace of the Śrī of the city. Because of its great wealth resembling the quintessence of Bhogāvati and Amarāvati, it became the pleasure-ground of libertines and of prominent men.⁴⁷⁸ 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 (16-25)

In this city was established King Dṛḍharatha, 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 Nandā, delighting the heart, was a virtuous wife, the chief of virtuous wives, like Mandākinī, the chief of rivers. Even rājahaṅśīs 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

⁴⁷⁸ 14. Bhujāṅgavṛndāraka, also meaning 'Nāgas and gods' with reference to the two cities.

woman was in herself. There is nothing similar in extent to the sky. She was sewn firmly in the heart of Dr̥ḍharatha by her virtues, and Dr̥ḍharatha was engraved on her mind, as it were.

Birth (26-29)

Now in Prāṇata-heaven, King Padmottara's jīva completed his life of twenty sāgaropamas. On the sixth day of the black half of Rādha, when the moon was in Pūrvāṣāḍhā, King Padmottara's jīva fell and descended into Nandā's womb. Then the Lady Nandā, comfortably asleep, saw the fourteen great dreams which indicate the birth of a Tīrthaṅkara. On the twelfth day of the black half of Māgha, when the moon was in Pūrvāṣāḍhā, Śrī Nandā bore a gold colored son, marked with a śrīvatsa.

Birth-ceremonies (30-36)

Then the fifty-six Dikkumārīs—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 Rucakadvīpa—whose thrones had shaken, came and performed the birth-rites. Śakra, 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 Atipāṇḍukambalā. Then Acyuta and the other Indras sprinkled the Lord with water brought from the ocean, rivers, pools, etc. Then Śakra placed the Lord on Īśāna's lap and bathed him then with water spurting from the tips of the horns of the crystal bulls created (by Śakra). After he had anointed the Lord of the World with divine unguents and had worshipped him with ornaments, etc., Śakra began a hymn of praise as follows :

Stuti (37-44)

“ O moon to the Ocean of Milk in the form of the Ikṣvāku-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 Daśaśatekṣaṇa (Śakra) took him, carried him and placed him at Nandā's side, according to custom.

Life before initiation (46-53)

Then Dṛḍharatha made a festival with releases from prison, etc.; for the purifying birth of such persons is for the emancipation of the world. The name 'Śītala' was given to him because the King's body, when it was hot, became cool at Nandā'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 Velādhārins. 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 pūrvas had passed, Lord Śrī Śītala took the kingdom from courtesy to his father. Possessing unequalled strength of arm the Lord ruled his ancestral kingdom fittingly for fifty thousand pūrvas.

Initiation (54-69)

Then the Lord's mind became disgusted with living in saṁsāra, and the thrones of the Lokāntika-gods shook. The gods were enlightened by clairvoyant knowledge to this effect: "In the southern half of Bharata in the continent Jambūdvīpa, 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 Sārasvatas, etc., came from Brahmāloka, 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 Lokāntika-gods went to Brahmāloka and Śītala Svāmin gave gifts for a year.

At the end of this giving, the Indras, whose thrones had shaken, made Lord Śītala's initiation-kalyāṇa-bath. Then the Blessed Lord, the ornament of the three worlds, anointed, with garments and ornaments put on, supported on his arm by Biḍaujas, his umbrella, chauris, etc. held by other Indras, ascended a jewel of a palanquin named Candraprabhā. Attended by thousands of gods, asuras, and kings⁴⁷⁴ he went to a grove of his own city, named Sahasrāmraṇa. Then the Lord, who wished to cross saṁsāra, devoted to reaching emancipation, at once took off his ornaments, etc., like a burden. Wearing a garment of devadūṣya placed on his shoulder by Śakra, the Lord of the World tore out his hair in five handfuls. When

⁴⁷⁴ 63. Both MSS. are like the ed., but I strongly suspect that the text should read °narendrāṇām.

Śakra 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 Māgha, the moon being in Pūrvāṣādhā. The Lord's fourth knowledge, called 'mind-reading,' arose. The gods, etc. bowed and went to their respective abodes.

The next day Lord Śītala broke his fast with rice-pudding in the house of King Punarvasu in Rīṣṭapura. 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 Śītala wandered for three months as an ordinary ascetic.

Omniscience (73-75)

The Teacher of the World went again to Sahasrām-ravaṇa and stood there in pratimā beneath a wavy-leaved fig tree. After he had mounted the second pure meditation, like a soldier a rampart, the Teacher of the World destroyed the ghātikarmas like enemies. On the fourteenth day of the black half of Pauṣa, when the moon was in Pūrvāṣādhā, Śītala Svāmin's omniscience arose.

The samavasaraṇa (76-80)

Then the Indras of the gods and asuras made a samavasaraṇa 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 (Śakra) bowed to Śītala Svāmin, touching the ground with his head, and recited a hymn of praise, his hands folded submissively :

Stuti (81-89)

“ 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 Bhārata is adorned by you like the sky by the sun, like a pool by a haṅsa, 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 Śakra had become silent after this hymn of praise, the Blessed Lord Śītala delivered a sermon in a voice sweet as nectar.

Sermon on saṁvara (90-107)

“ In saṁsāra everything is transient, the cause of various pains. Therefore one must strive for mokṣa. Moreover, mokṣa would come from saṁvara. The obstruction of all channels (āsrava) is called saṁvara. It again is divided into dravya and bhāva. That which cuts off the acquisition of karmic matter is dravyasaṁvara. The

abandonment of occupation with the causes of existence is bhāvasaṁvara. 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, negligence⁴⁷⁶ by vigilance, and should gain complete self-control by destruction of censurable activity. One who is eager for saṁvara 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 saṁvara. From saṁvara there is blocking up of the doors of the channels. Furthermore, saṁvara is known to have many divisions, likewise, from forbearance, etc. Whatever saṁvara there is in the guṇasthānas, it is called blocking of wrong belief from the non-rising of wrong belief in those in the higher stages.⁴⁷⁶

⁴⁷⁶ 96. Pramāda is generally considered to be of 5 kinds : pride, enjoyment of the senses, the passions, sleep, and idle talk. See PE, s.v. pamāda. But the first is given—with just as good authority—as madya (wine) instead of mada. See Rājendra, s.v. pamāya. The Rājendra quotes also 6 kinds from the Sthānāṅga : madya, nidrā, viṣaya, kaṣāya, dyūta, and pratyupekṣaṇā.

⁴⁷⁶ 104. Parastheṣu (?). This is a little perplexing, but seems to refer to those who are in the guṇasthānas above the first.

Also in partial-control (deśavirati), etc.,⁴⁷⁷ there is blocking of lack of self-control. In apramatta, saṁyata, etc.,⁴⁷⁸ it is considered blocking of negligence. In praśāntamoha and kṣīnamoha, etc.,⁴⁷⁹ there would be blocking of the passions, and a complete blocking of activity would exist in the ayogikevalagaṇasthāna.⁴⁸⁰ The wise man should go to the end of existence thus shut up by sarivara, 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 gaṇabhr̥ts̥, Ānanda, etc. At the end of the Lord's sermon Ānanda 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 Ānanda's sermon.

Śāsanadevatās (III-III4)

Originating in that tirtha, a Yakṣa, named Brahmā, three-eyed, four-faced, with a lotus-seat, white, with four right arms of which three held a citron, hammer, and noose, and one was in the position bestowing fearlessness, and with four left arms holding an ichneumon, club, goad, and rosary; and Aśokā 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 Śītala wandered for twenty-five thousand pūrvas less three months.

His congregation (III6-III20)

One hundred thousand monks, one hundred thousand and six nuns, fourteen hundred who knew the fourteen

⁴⁷⁷ 105. The fifth and the sixth gaṇasthānas.

⁴⁷⁸ 105. From the seventh through the tenth.

⁴⁷⁹ 106. The eleventh through thirteenth.

⁴⁸⁰ 106. The fourteenth.

pūrvas, 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 mokṣa (121-127)

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 Vaiśākha, the moon being in Pūrvāṣāḍhā, the Master and the saints reached emancipation. Twenty-five thousand pūrvas as prince, fifty thousand as director of the earth, twenty-five thousand in practicing mendicancy; so the total age of Lord Śītala was a hundred thousand pūrvas. Nine crores of sāgaropamas elapsed between the nirvāṇa of Suvidhi Svāmin and that of Śītala Svāmin. The lords of the gods (the Indras) celebrated fittingly a magnificent festival of the emancipation of Śrī Śītala 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 Śrī Sambhava in this third excellent volume with eight chapters, like pure syllables on an eight-petaled lotus⁴⁸¹ to be meditated upon.

⁴⁸¹ 127. See I, n. 409; Yog. 8. 1 ff. 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.

APPENDIX I

ADDITIONAL NOTES

- P. 5 (2. I. 54). Cf. p. 299, where the same idea occurs.
- P. 10 (2. I. 104). Probably gupyadguru is a deśī word. Additional MSS. have the same reading.
- P. 11 (2. I. 116). Śambī should be emended to śimbī, which does not mean 'bark,' as the ed. takes it, but 'pod.'
- P. 40 (2. 2. 173). There is a parallel passage in Kalpa-sūtra 28. KSK takes tvaritā to designate mental haste and capalā (the KS has cavalāe, instead of our calā) to designate physical haste. Instead of our yatanā, KS has jayanāe, which it interprets as 'jayinyā, though 'anye vadanti' jayanāe=javanayā. Uddhuāe is interpreted as 'causing the trembling of all the parts of the body'; or, 'like the gati of a pile of dust penetrating the sky, raised up by a violent wind.' The KS has sigdhāe (śighrayā). Chekā is interpreted as 'skilful in warding off calamities.' Hemacandra's yatanā seems to be original with him.
- P. 52 (2. 2. 357). Cf. Prabandhacintāmaṇi (Tawney, p. 49), where the king is awakened by the conch. Alberuni (Alberuni's India, I, p. 337) says "they beat the drum and blow a winding shell called 'śankha,' after a watch (3 hours)."
- P. 64 (2. 2. 537). Muni Jayantavijayaji explains sūta-māṭṛkā as follows: Under the old system of teaching the pupils were taught the alphabet in the form of poetry to assist memorizing, and each teacher used different poetry of his own composition. So here māṭṛkā really means 'poetry.'
- P. 68 (2. 3. 17). Smelling the head was formerly a method of demonstrating affection. It is, I believe, no longer in use. There is an allusion to it also in the Mahā-

bharata. Roy says (note to 3. 107. 60) that it was a mode of endearment of ancient India that corresponds to kissing on the forehead in the west.

- P. 85 (2. 3. 249). Muni Jayantavijaya says milk was formerly so used on occasions of great rejoicing. Perhaps, however, the gardeners of this period anticipated modern experiments with milk as a fertilizer.
- P. 89 (2. 3. 302). Āttavela is extremely puzzling to me. Muni Jayantavijayaji interprets it as 'one who has accepted limitations,' i.e. 'servant.' That, of course, suits the context excellently.
- P. 90 (2. 3. 314). I have not come across any other reference to seizing bears' ears, but I was told there is a popular belief that a bear is cowed if its ears are seized.
- P. 92 (2. 3. 337). Nivṛtti is used here in a peculiar technical sense and means 'difference, distinction.' In the eighth guṇasthāna, persons do not make the same spiritual progress, even though they have entered at the same time. There is nivṛtti in this guṇasthāna. In the ninth, all who have entered it at the same time must make the same progress. See PE and Rājendra, s.v. aniyatṭi; and Lokaprakāśa (Dravya) 3. 1285-87.
- P. 93 (2. 3. 350). Avagraha is the space around the guru which one should not enter (n. 20). But one may enter this space with the guru's permission.
- P. 107 (2. 3. 515). These 1000 yojanas are the upper part of Ratnaprabhā, the roof, as it were. Nine hundred of them are really counted twice; in the 900 yojanas below Rucaka which constitute half of the Middle World (p. 104), and in the 180,000 yojanas which constitute the depth of Ratnaprabhā.
- P. 145 (2. 4. 128). 'A city of Gandharvas' is an imaginary city, a mirage in the sky.
- P. 146 (2. 4. 141). Virāsana is usually a kind of posture. Here it is evidently some kind of seat.
- P. 160 (2. 4. 344). As I said in I, n. 321, I was told that once

in 80 years there was a year of 363 days in a peculiar reckoning. But even if this is true, Hemacandra usually uses the year of 360 days. Not only here and in I. 4. 719, but also in 5. 5. 259, he uses the number 363. If this is a mere lapse on Hemacandra's part, as Prof. Schubring suggests (GGA 32, p. 294), it is strange that it occurs so often. Muni Jayantavijayaji suggests that the error crept in from the title of the work. But *triṣaṣṭi*° occurs in every manuscript I have seen. Also in *Padmānandamahākāvya* 16. 193 (GOS LVIII) the number is 363, but its author imitated Hemacandra avowedly.

- P. 164 (2. 5. 23). This does not seem very clear, as apparently *Āvali* had already paid for the cow; but I see no other interpretation.
- P. 170 (2. 5. 114). 'New' should be corrected to 'dry.' There is no authority for the ed.'s interpretation of *rūkṣa* as *navīṇa*.
- P. 172 (2. 5. 137). *Yojana-ambole* or *yojanām bole*? Perhaps there is a connection with the Pk. verb *bola*, to extend. All the MSS. have the reading of the ed. The meaning is clear.
- P. 252 (3. 1. 398). In Prof. Schubring's review of I (GGA 32) he objects to the fact that I did not in my note (I, n. 126) mention Prof. Leumann's Sanskritizing of *pāvagamana* as *prāyopagamana*. My note was entirely correct. The Jain Prakrit name for a specific phenomenon is *pāvagamana*. The Jain Sanskrit name for the same phenomenon is *pādapopagamana*. Whether the Sanskrit name *should* have been something else is a question that, however interesting and important, belongs to an entirely different field. My task is to interpret Hemacandra's language as it is.
- P. 278. In the Journal and Proceedings, Asiatic Society of Bengal, 1932, pp. 13-15, 'A New Indian Version of the Story of Solomon's Judgment' (Chakravarti)

gives a Tantric version in which the dispute is about the identity of the child's murderer.

Add to n. 401 in I: Or perhaps lakṣadīpa should be interpreted as 'a lamp for a lac,' as a measure of wealth. Cf. Prabandhacintāmaṇi, p. 107 (Tawney).

In I, p. 339 there is a reference to elephants' tusks splitting in moonlight, for which I could find no explanation. Only recently I have seen the statement in a magazine that 'some kinds of elephant ivory, when subjected to sudden and extreme changes in temperature, have been known to crack with considerable violence.' If this is true, perhaps the tusks of live elephants might be affected by the change in temperature after night-fall.

APPENDIX II

BOTANICAL NOTES

- P. 4. Kuśa is *Poa cynosuroides*, the same as darbha, a grass used in sacrificial ceremonies. Its leaf has a very sharp point. It is considered very undesirable in cultivated ground.
- P. 34. Dūrvā-grass is *Cynodon dactylon*, the vernacular dūb. It is frequently grown over sacred places. It is also an important fodder-grass.
- P. 39. Śāla, *Shorea robusta*, the śāl. Ordinarily covered with a thick growth of creepers, to which reference is often made.
- P. 51. Gośirṣa-sandal, a brass-colored, very fragrant sandal (MW).
- P. 62. Arjaka, *Ocimum gratissimum*. Its blossoms grow in clusters, the flowers in a cluster number from 3 to 8, and the clusters on a branch from 6 to 10.
- P. 72. Bimba, *Cephalandra indica*, a cucurbitaceous plant. Its fruit is very red and smooth, and is commonly used as a symbol of unsurpassable redness.
- P. 84. Ketakī, *Pandanus odoratissimus*, the screw pine. It forms dense, impenetrable thickets.
- P. 84. Kurubaka, usually identified as red amaranth or red barleria. Watt considers it to be *Lawsonia alba*, the henna plant. The kurubaka is said to bloom from a woman's embrace.
- P. 84. Aśoka, *Saraca indica*, a tree with beautiful red blossoms which are very fragrant at night. It is said to blossom from a woman's kick.
- P. 84. Bakula, *Mimusops elengi*, the Indian medlar. It has white fragrant flowers. It is said to blossom from the nectar from women's mouths.
- P. 85. Arka, the red-flowered *Calotropis gigantea*, the swallow-wort. Its most common vernacular names

are āk, ākaṇḍa, madār, and ruī. Its fluff, arkatūla, is an illustration of something easily blown about.

- P. 85. Rājādana, *Buchanania latifolia*.
- P. 85. Saptacchada, *Alstonia scholaris*. Its wood is used for slates, hence its name. According to the Śabdasāgara, each leaf has 7 little leaves.
- P. 263. Priyāla, *Buchanania latifolia*.
- P. 283. Priyaṅgu, *Aglaia odorata* (syn. *Aglaia Roxburghiana*).
- P. 309. Śīriśa, *Albizzia Lebbeck* (syn. *Mimosa sirissa*). Its petals are a symbol of softness and delicacy.
- P. 319. Punnāga, probably the *Calophyllum inophyllum*, "a large tree of the Coromandel coast with beautiful white fragrant blossoms and numerous stamens arranged in rows." This is Dutt's opinion and the weight of evidence is in favour of the *C. inophyllum*. The references in our text are satisfied by the *C. inophyllum*. But Roxburgh, Brandis, and Watt take punnāga to be the *Rottlera tinctoria*.
- P. 328. Mālūra, *Aegle marmelos*, the bel, which is known especially for the use of its leaves in Śiva worship.

APPENDIX III

NEW AND RARE WORDS

In making this list, the determining factor was whether the word was in Monier-Williams, Sanskrit-English Dictionary, ed. 1899. The references to L. and grammarians are as given in that work. Both editions of the Petersburg Wörterbuch were checked, of course; and several words in this list, not cited in earlier lexicons, are found in Schmidt's Nachträge to the Petersburg lexicon. But the Jain texts still do not receive the attention to which they are entitled from lexicographers. The references to the text of the Triṣaṣṭi° are not exhaustive, but illustrative. The list is intended to include new words, words cited only from L. and grammarians, additional meanings to words quoted, and variants in form.

akaṣṭam, adv. 2. 3. 30, without effort.

akāmanirjarā, f. 3. 7. 88, involuntary destruction of karma.

See PE, akāmanijjarā.

agrapāṇi, m. 3. 1. 145, right hand, L.

agregū, m. 2. 3. 831, leader. Cf. PS.

aṅkuṭaka, m. or n. 2. 6. 572, hook. Cf. I. 1. 715.

aṅapannika, m. 2. 2. 411, a class of Vyantaras, the same as aprajñaptika, q.v.

atāraka, m. 2. 6. 309, one who can not swim.

atipāṇḍukambalā, f. 2. 2. 483, the rock on the top of Meru on which the Jina's birth-bath took place. Cf. PS.

atirikta, n. 2. 1. 191, sin. Cf. Pañcaprati., p. 133, where atireka mean 'sin.'

adaśā, f. 3. 4. 10, misfortune.

adūṣya, adj. 2. 3. 201, spotless. Cf. PS.

advaita, adj. 2. 2. 269, consisting of nothing but, in compd. Cf. I. 4. 485.

adhvanya, m. 2. 5. 43, traveler. Only Pān.

- anargala, adj. 3. 3. 81, without a bar (literally).
 anākarnītaka, m. or n. 2. 6. 66, a pretense of not hearing.
 animitta, n. 2. 6. 94, a bad omen. Cf. PS.
 anirviṇṇa, adj. 2. 4. 222, unwearied. Cf. PS.
 anuttaravimāna, n. 2. 1. 306, the highest heavens.
 anuttāla, adj. 2. 2. 578, not out of tune, in harmony (?).
 Cf. uttāla in PE and PH.
 anudghāta, adj. 2. 3. 211, unstumbling.
 anupadin, m. 2. 6. 687, a follower. Only Pāṇ.
 anuyoga, m. 3. 2. 151, exposition (of doctrine).
 anuśī, 3. 1. 76, to regret.
 antaya, nom. 3. 1. 88, to make an end of, L.
 andhatamasa, n. 2. 3. 452, intense darkness. Only Pāṇ.
 apavidyā, f. 2. 6. 262, evil sciences. Cf. PS.
 aprajñaptika, m. 2. 3. 525, a class of Vyantaras.
 abhayada, adj. 3. 4. 180, bestowing safety, a position of
 the hands.
 abhitas, ind. 2. 1. 148, used intensively in comparisons.
 abhivaraṇana, n. 3. 7. 103, praise (?).
 amāri, f. (?) 3. 3. 51, non-destruction.
 amburāśi, m. 2. 1. 312 = sāgaropama as measure of time.
 ambola (?), 2. 5. 137, depth. See App. I.
 aṃava, m. 3. 4. 196 = sāgaropama, measure of time.
 alam, ind. with pres. indic., 2. 3. 905 ; 2. 6. 545, 566, able
 to.
 alasa, nom. 2. 1. 143, to be lazy, inactive.
 avakratā, f. 3. 3. 89, crookedness.
 avatāraṇa, n. 2. 3. 229, waving.
 aśrutapūrva, adj. 2. 6. 64, never heard before.
 asoḍhapūrvin, adj. 2. 3. 882, not having endured before.
 astra, n. 3. 1. 36, a weapon in general, L.
 astramandira, n. 2. 4. 1 = °āgara, arsenal.
 astravidyā, f. 2. 5. 47, military science, L.
 astraveda, m. 2. 4. 158 = °vidyā.
 āghaṭṭ, 2. 3. 192, to rub against.
 āghāṭa, m. 2. 6. 311, boundary, L.

- āttavela, m. 2. 3. 302, servant (?).
 āpaka, adj. 3. 3. 52, obtaining results.
 āpūrṇa, adj. 2. 3. 32, complete.
 āpyāyaka, adj. 2. 2. 6, refreshing, giving pleasure.
 āpyāyakatva, n. 2. 2. 533, strength. Cf. āpyāyana in PW.
 ābhiyogya, m. 3. 1. 263, class of servant-gods.
 āmukha, n. 3. 2. 2, commencement, L.
 āyatabhujā, adj. 3. 3. 62, long-armed, i.e., powerful.
 āyukta, adj. 2. 3. 200, appointed, charged with, L.
 ārakṣa, m. 2. 5. 173 = ārakṣaka, guard.
 āliṅgipuṣkara, m. or n. 2. 2. 290, a kind of drum. Cf.
 āliṅgimṛdaṅga, 1. 2. 359.
 āliṅjara, m. 2. 3. 625, a large clay water-jar, L.
 āvila, adj. 2. 3. 199, wet.
 āsanāyukta, m. 2. 6. 230, usher.
- itthamkāram, adv. 2. 3. 370; in this manner. Only Pāṇ.
 Cf. PS.
- indrakuñjara, m. 2. 4. 29, Indra's elephant (airāvata), L.
 indramantrin, m. 2. 3. 166, name of Bṛhaspati. Only
 scholiast.
- ibhya, m. 3. 1. 224, elephant.
- uktapūrvin, adj. 2. 6. 361, having foretold, with acc.
 uccaiḥśravas, m. 2. 2. 560, Indra's horse, L.
 utkarnatālaya, nom. 2. 4. 42, to cause (elephants) to flap
 erect ears.
- uttāla, adj. 2. 2. 541, loud, L.
 utpattra, n. 2. 2. 155, offshoot.
- utpāda, adj. 3. 6. 39, having the legs extended upwards.
 See n. 452.
- utpiṅḍita, adj. 2. 3. 394, collected, amassed.
- utpūra, adj. 3. 3. 106, flooded.
- udastra, adj. 2. 3. 410, with raised weapon.
- uddhatā, f. 2. 2. 173, a proud gait (of the gods). See
 n. 73.

upagrāhikarma, n. 3. 2. 169, karma which helps to prolong existence. Āyus-, nāma-, gotra-, and vedanīyakarma are upagrāhi. See PE, uvaggaha.

upadhi, m. 2. 3. 257, equipment, paraphernalia. Cf. PS.

uparodha, m. 2. 1. 272, importunity.

upasaṁvargita, adj. 2. 3. 825, mingled.

upasarga, m. 2. 1. 285, an attack made on ascetics to disturb their meditations. See n. 152.

upāyam, 3. 6. 55, to marry.

ubhe, 3. 3. 255, two.

ulūla, m. 2. 3. 826, auspicious noise.

ulluṅṭāka, m. 3. 4. 22, robber.

ullola, m. 2. 6. 335, high waves, L.

ūrīkāra, m. 2. 4. 18, promise.

ūrdhvajñu, adj. 3. 1. 336, apparently simply means 'standing.'

ekadrś, adj. 2. 3. 330, one-eyed, L. Cf. PS.

ekāṅga, adj. 3. 7. 63, with an extraordinary or unique body.

edh, 2. 3. 418, shine, blaze (?).

evaṅkāram, ind. 2. 2. 491, in this manner. Only Pāṇ.

otu, m.f. 2. 310, cat. Sch. on Pāṇ. Cf. PS.

kaṅkāla, nom. 2. 1. 123, 'to become a skeleton.'

kaṭaka, m. 3. 1. 270, anklet. See I, n. 290.

kaṇaya, deśī, 2. 3. 37, a kind of weapon. See n. 129.

kaṇṭhanāda, m. 2. 2. 273, a loud voice.

kandamūla, n. 3. 1. 24, radish, L.

kapiśīrṣaka, 3. 1. 32, top coping of wall.

kampaṇa, 2. 3. 35 = kampana, a kind of weapon.

karpaṭa, m. or n. 3. 1. 311 = karbaṭa (or karvaṭa), a poor kind of town. See I, n. 322. Cf. PS, karpaṭaka = karvaṭaka, village.

karpaṭika, m. 2. 3. 867, beggar. Cf. PS, karpaṭin.

kalakaṇṭha, m. 2. 1. 115, Indian cuckoo, L. Cf. PS.

- kaladhauta, n. 2. 2. 61, silver = °dhūta.
- kalana, m. or n. 2. 2. 16, state of being provided with, the presence of. Quoted only f. in this sense.
- kalaśatā f. 3. 3. 189, state of being a finial on top of temple.
- kalahāya, nom. 3. 3. 147, to quarrel. Only Pāṇ.
- kalpadrumāya, nom. 3. 2. 23, to act like a kalpa-tree. Cf. PS.
- kalpana, n. 2. 2. 316, making, L. (in neuter).
- kalpānta, m. 3. 1. 22, end of a kalpa, L.
- kavacahara, m. 2. 1. 161, a Kṣatriya youth when arrived at the age suitable for martial training, (MW). Only Sch. on Pāṇ.
- kaśā, f. 3. 4. 124, specifically, a horse-whip. Abhi. 4. 318.
- kārmaṇita, adj. 2. 1. 246, bewitched.
- kālevelā, f. 3. 1. 383, a particular time of the day in which any religious act is improper (half a watch in every day), L.
- kālākṣepa, m. 2. 4. 366, without delay.
- kiṭṭikaraṇa, n. 2, 3, 338, making small, dividing. See kiṭṭi in PH and PE.
- kīkasa, n. 2. 3. 313, bone, L.
- kukṣimbhari, adj. 2. 5. 117, filling the space between heaven and earth. Cf. PS.
- kuṭṭima, n. 2. 3. 225, cottage, L., or perhaps cottage-roof, which might be flat with inlaid floor.
- kud̥yaka, n. 2. 3. 624, wall, L.
- kuṇīya, nom. 2. 1. 126, to have a withered arm.
- kutupa, m. 2. 6. 308, a small leathern oil-bottle. Only Pāṇ.
- kunthu, m. 2. 6. 153, a small three-sensed creature, used as a symbol of extreme smallness. See PH and PE, s.v.
- kubodha, m. 3. 5. 2, wrong knowledge.
- kṛṣṇakāka, m. 2. 6. 531, raven, L.
- keśava, m. 2. 5. 104 = Vāsudeva.
- kośa, m. or n. 3. 5. 84, ball or globe, L.

kaumāra, n. 3. 1. 241, rank as heir-apparent.
 krauñca, m. 3. 3. 181, curlew, the emblem of the fifth
 Arhat, L.

gajanimilikā, f. 2. 6. 189, carelessness, inattention, L.
 gandharva, m. 2. 1. 244, et passim, musician.
 galla, m. or n. 2. 2. 171, probably = gallaka, crystal.
 gupyaḍguru, 2. 1. 104, apparently, a rest-house, or some-
 thing of the kind. See n. 21.
 ḡṛdhriya, nom. 2. 1. 127, to be like a vulture.
 gophaṇa, m. or n. 2. 3. 36, sling. H gophana (m.). PH
 quotes gophaṇā (deśī).
 graharāja, m. 2. 1. 240, sun, L.
 grāmakuṭī, f. 2. 6. 143, 'village-cottage,' rest-house, or inn.

ghaṭikāyantra, n. 2. 2. 51, some sort of incense-burner.
 ghaṇṭikā, f. 2. 4. 2, a small bell. Only Sch.
 ghargharaka, m. 2. 3. 11, a bell used as an ornament.
 MW, ghargharikā.

candanagodhā, f. 2. 6. 13, a large and strong species of
 lizard. See gohā, PE, and cf. Guj. caṇdanagho.
 carc, 3. 4. 26, to anoint.
 citrāṅga, m. 2. 2. 514, name of a kalpa-tree.
 cūḍāvalaya, m. or n. 2. 2. 136, bracelet or armlet.
 celatva, n. 2. 1. 292, bed-cover.
 caityāya, nom. 2. 1. 299, to resemble a shrine.

churī, f. 2. 3. 35, knife, dagger, L.
 chekatā, f. 2. 1. 124, skill, cleverness.

janāntika, 2. 2. 97, whispering aside. Quoted only in acc.
 as ind. with this meaning.
 jambhavidviṣ, m. 2. 3. 47, Indra.
 jarjaraṭā, f. 2. 6. 217, the state of being broken. Cf.
 jarjaraya, PS.

jalavājin, m. 2. 4. 106 = °turaga, 'water-horse,' a kind of animal, L. Sch. Jalaturaga occurs in Abhi. 4. 420, but is not defined. Böhlingk and Rieu suggest 'tapir,' but that seems out of the question. Coomarasvamy in Yakṣas, Part II, pl. 43, fig. 2, shows a creature with horse's head and fish's tail which he calls 'jalaturaga.'

jātidharma, m. 2. 3. 914, inherent nature.

jātyaturagāya, nom. 2. 1. 125, to be like a noble horse.

jānapada, m. 2. 6. 506, a countryman in contrast with a city-man.

jugupsana, n. 3. 7. 99, dislike, L.

jonaka, m. 2. 4. 167, name of a people, see Pk. *joṇaa* (yaunaka) PE; *joṇa* (yona, yavana), PH. Yauna occurs also in MBh. and MW says 'prob. = yavana.' But Hem. enumerates Yavanadvīpa apart from the Jonakas.

jyotsnāya, nom. 3. 7. 46, to act like moon-light.

jhañjhāvāta, m. 3. 3. 70, high wind in the rainy season, L.

jhalajjhalāya, nom. 2. 2. 133; 2. 3. 12, to tinkle, rattle.

jhallaṛī, f. 2. 3. 171, a gong. See n. 153.

tiṭṭibha, m. 3. 6. 39, *Tringa goensis*, the sandpiper. See n. 452.

tatkriya, adj. 3. 4. 178, doing that, doing any particular work, L.

tāḍa, m. 2. 6. 416, sound, noise, L. (Here, of lightning).

tāram, adv. 3. 1. 160, in loud tones.

tiryagloka, m. 2. 3. 483, the Middle or Human World.

tīkṣṇa, adj. 3. 5. 10, zealous, L.

tuk, m. 2. 5. 61, a boy, L.

temana, n. 3. 1. 44, sauce, L.; Abhi. 3. 63. Cf. PS.

trilocanasakha, m. 2. 4. 320, Kubera.

dantimada, m. 3. 1. 307, the juice flowing from a rutting elephant's temples, L.

- daśaśatekṣaṇa, m. 3. 8. 45, Indra.
 digvijayin, adj. 3. 5. 19, making an expedition of conquest.
 dīpakamalli, 2. 2. 290, lampstand. Cf. malli, PE.
 dīrghabhuja, adj. 2. 4. 325, long-armed, really=powerful.
 durgrāma, m. 3. 3. 93, poor village.
 duḥsphoṭa, m. 2. 3. 36, a sort of weapon, L.
 devatāvasaraukas, n. 2. 4. 347, temple. Cf. PS.
 devatīya, nom. 2. 4. 8, to deify.
 dramila, m. 2. 6. 71, name of a people, L.
 droṇa, n. 2. 3. 312, a raven or crow, L. Cf. PS.
 dvicarama, m. 2. 3. 781, one who has 2 more human births,
 PE.
 dviṣantapa, adj. 2. 1. 78, vexing an enemy, retaliating,
 Pāṇ.

 dhanvan, n. 3. 1. 327=dhanu, bow, as a measure.
 dhārā, f. 2. 1. 129, the tip of the ear, L.
 dhunīpati, m. 2. 6. 352=°nātha, ocean, L.
 dhūlikā, f. 2. 3. 318, pollen of flowers, L. Cf. PS.

 nakṣatra, n. 2. 4. 159, pearl, L.
 nayin, adj. 2. 4. 321, endowed with naya, wise.
 narakāvāsa, m. 2. 3. 488, hell.
 nāgadamanī, f. 2. 4. 99, Artemisia vulgaris, wormwood.
 PS. nāgadamana.
 nāgnya, n. 2. 1. 281, nudity. See Uttar. 20. 49, and PE,
 nagga.
 nāṭa, m. 2. 2. 462, actor, dancer.
 nāṭya, m. 2. 2. 309, actor. Cf. PE, naṭṭa.
 nārakaṣaṇḍha, m. 2. 3. 485, hell-inhabitant.
 nigal, caus. 3. 4. 121, to liquefy.
 nidāna, m. 3. 2. 102, performance of penance with a view
 to obtaining a reward in a future birth. MW, 'claiming
 a reward for penitential acts, L.'
 nipiṣ, 3. 4. III, to crush.
 nimnagā, f. 3. 2. 42, name of a river flowing through
 Vaitāḍhya.

- niyuktavat, 3. 5. 75, like a servant.
 nirvṛtikarā, f. 3. 4. 59, name of a palanquin.
 nirbhāra, adj. 2. 6. 607, free from burden.
 niṣadyā, f. 2. 1. 285, a solitary place. See niṣajjā, Rā-
 jendra.
 nīraṅgikā, f. 2. 2. 551=
 nīraṅgī, f. 2. 1. 19, veil. Śirovastra, Deśī. 4. 31.
 nīhārādri, m. 3. 1. 269. Himādri, Cf. PS.

 paṅgūya, nom. 2. 1. 125, to become lame.
 pañcavarṇa, adj. 2. 2. 291, five-colored, L.
 paṅyavanītā, f. 2. 1. 244, courtesan.
 payoja, n. 3. 1. 120, lotus. Cf. PS.
 payorāśī, m. 3. 6. 28=sāgara, as time-measure.
 payoruha, n. 3. 1. 128, lotus, L. Cf. PS.
 parasvahaṛaṇa, n. 3, 6, 20, seizing another's property, L.
 parisprś, adj. 2. 5. 69, imitating.
 pāripārśviki, f. 3. 3. 12, a female attendant.
 pārśvabhāga, m. 2. 3. 572, mountain-slope.
 puṭa, m. 2. 6. 191, the cover (of a drum); 2. 4. 43, cover of
 a bowl.
 putrabhāṇḍa, m. 3. 1. 86, affectionate term for a son.
 pūtāra, m. 3. 4. 114, a small creature living in water,
 Haim. VIII. 1. 170.
 pūtkṛ, 2. 6. 175, to sob (MW 'to breathe hard').
 pūrvajanman, m. 2. 1. 164=pūrvaja, ancestor.
 pūrvīn, adj. 2. 6. 361, before, in comp. with participle,
 like pūrva.
 prakīrṇaka, m. 2. 6. 558, a division of the gods. See
 p. 125 (2. 3. 770).
 pratikāra, m. 3. 1. 224, elephant-driver.
 pratikeśava, m. 2. 5. 104=prativāsudeva.
 pratipad, f. 2. 3. 129, understanding, intelligence, L. Cf.
 PS.
 pratoda, m. 3. 4. 124, ox-goad.
 pradīpana, 2. 5. 139, fire.
 pradīyotana, m. 2. 2. 70, the sun, L. Cf. PS.

pralamba, m. 2. 1. 116, branch, L.
 pravayana, n. 2. 6. 300, goad, Sch. to Pāṇ.
 pravardhaka, 2. 6. 479, additional, extra (?).
 pravīcāra, m. 2. 3. 793, marriage, Pravac. 1040. Cf.
 paviyāra, PH.
 prāsuka, adj. 2. 3. 304, free from life. Pravac. 881, p. 255b.
 See phāsua, PH.
 puṣ, 2. 3. 325, to fill. Only Dhātup.

bāhudantya, m. 2. 6. 125, name of Indra, L.
 bāhulya, n. 2. 2. 293, thickness, height.
 būtkāra, m. 2. 3. 311, roar of a tiger.

bhaṭṭinī, f. 2. 3. 898, a noble lady, L.
 bhallūka, m. 2. 3. 314, bear, L. PS, Schakal.
 bhasmaka, n. 3. 1. 25, morbid appetite from over-digestion,
 L.
 bhāṇḍa, n. 3. 6. 14, treasure, L.
 bhīd, f. 2. 3. 466, kind, species, L.
 bhujāgatā, f. 3. 4. 140, profligacy. Cf. PS.
 bhuṣaṇḍhī, f. 2. 3. 36, a kind of weapon = bhuṣuṇḍi, MW,
 q.v. See n. 128.
 bhūṣyatā, f. 3. 5. 23, state of being adorned.
 bhṛtakāya, nom. 2. 4. 74, to behave like a servant.
 bhṛśāya, nom. 2. 2. 427; 2. 6. 649, to be in a hurry, to
 move swiftly. MW only, 'to become powerful or
 strong.' PW, śīhragatayo jātāḥ, Sch.
 bhogabhūmi, f. 2. 3. 462, the regions where there is no work
 for sustenance. See n. 227.
 bhrāṣṭra, m. or n. 2. 1. 118, fire-pit.

maṇḍaka, 3. 1. 43, MW, 'a sort of pastry or baked flour.'
 The ed. takes this to be the Guj. māṇḍā. Shah,
 Guj. dict., gives māḍā, māṇḍā (Sk. maṇḍa), 'a large
 thin cake made of millet and wheat flour.' Mehta and
 Mehta, Guj. dict., give māḍo in this meaning, and
 māṇḍā, 'large sweetmeat balls.' Bate quotes maṇḍā,

'sweetmeats made into little nuts'; and māṇḍā, 'kind of bread.' PH, maṇḍaa (Sk. maṇḍaka) = māṇḍā, 'a kind of bread.'

maṇḍikā, 3. 1. 43, pie-crust. The ed. says this is vern. khājā, which is 'pie-crust.' Guj. dicts., khājum; Bate, khājā, 'a kind of sweetmeat like pie-crust.' MW gives maṇḍikā only, 'rice-gruel.'

madakala, m. 2. 2. 50, elephant, L.

madraṅkara, adj. 2. 6. 129, causing joy or happiness.

Only Pāṇ.

madhupatā, f. 2. 3. 107, drinking of honey.

mantu, m. 2. 6. 84, fault, offence, L. Cf. PS.

mantūya, 2. 5. 172, to transgress against, L.

marālikā, f. 2. 2. 312, a female marālaka. F. quoted only maralakī.

markaṭa, m. 3. 4. 119, spider, L.

mallikā, f. 2. 4. 185, lamp-stand, lamp, L.

mahattarā, f. 2. 2. 164, apparently a sort of officer of the Dikkumārīs. See Āva. 184, p. 163, and n. 70.

mahātandrā, f. 2. 6. 15, deep sleep, or death (?).

mānojñaka, n. 3. 7. 24, beauty, loveliness. Only Pāṇ.

mārjitā, f. 3. 1. 45, curds mixed with sugar and spices, L.

mārṣṭi, f. 2. 2. 492, rubbing, drying. Cf. PS.

māsṛṇya, 2. 2. 290, smoothness.

mukuṭāya, 2. 1. 234, to be like a crown.

mukti, f. 3. 3. 82, freedom from greed.

mūkāya, 2. 1. 124, to become tongue-tied.

mṛgadhūrta, m. 2. 6. 303, jackal, L. Cf. PS.

meṣasaṅkrānti, f. 3. 7. 51, vernal equinox.

yatanā, f. 2. 2. 173, app. a sanskritization of jāinā, a kind of gait of the gods. Cf. PE, 'jainā (yatnā), a kind of gati or movement. Jñātā. 4.'

yathākāmīna, adj. 2. 2. 504, acting according to will.

yathākṣaṇam, 3. 1. 111, at the proper moment.

yathāpātram, 2. 6. 549, properly, fitly.

yāma, m. 2. 6. 652 = yama, restraint (i.e., vow), L.

yugaśamilā, f. 2. 1. 54=yugaśamyā, a yoke-pin and a yoke.
See PH, samilā.

yuta, adj., occupied with, performing, L.

rakṣāgranthi, m. 2. 2. 240, amulet.

rajanijāni, m. 2. 5. 46, moon.

ratnaśilā, f. 2. 1. 17, slab of precious stone, rather than
MW's 'mosaic (?)'

rājaśuka, m. 2. 3. 30, a kind of parrot (with red stripes on
the neck and wings), L.

rābhasika, adj. 2. 3. 919, impetuous, vehement, L. Cf. PS.

rātna, adj. 3. 6. 17, made of jewels, rather than MW's
'consisting of pearls.'

rai, m. 2. 3. 359, gold. Abhi. 4. 109.

rola, m. 2. 1. 115, noise, cry, PH. Cf. PS.

lalantikā, f. 2. 3. 12, a long pendulous necklace, L.

lavaṇakṣāra, m. 3. 4. 102, a kind of salt, L.

lavitra, n. 3. 1. 2, sickle. MW only Pāṇ. Abhi. 3. 556.

liṅga, n. 2. 1. 253, costume, equipment.

lul, 3. 3. 199, pres. lulanti, to move.

lohitākṣa, m. 2. 4. 1=rohitākṣa, a kind of red precious
stone. PS, 'ein wertloser stein?'

vaṇṭha, m. 2. 3. 244, servant, slave, L.

vadhū, f. 2. 2. 74, a sister-in-law.

vara, m. 3. 1. 187, saffron. Quoted only n. in this sense.
Cf. H vara (m.).

vardhāpakanara, m. 2. 4. 299=kañcukin, chamberlain.

Cf. MW, vardhāpaka=kañcuka, L.

vāgneya, m. 2. 6. 242, one who recites (?).

vācaspatiya, nom. 2. 1. 124, to be eloquent.

vāsantika, m. 2. 6. 301, an actor, dancer, buffoon in a drama,
L.

vicāra, m. 3. 3. 48, interpretation.

vidagdhatā, f. 2. 6. 302, knowledge, learning.

vipratāraṇa, n. 3. 7. 117, deception.

- vibādhā, f. 3. 4. 161, pain, L.
 vimānin (anuttaravimānin), m. 3. 7. 4, an inhabitant of a
 palace in the heavens.
 viyuj, adj. 3. 5. 119, diminished, deficient.
 vilakṣa, adj. 2. 3. 915 (2), ashamed, shameful.
 vilul, 2. 1. 191 (vilulanti), to be disturbed, disordered.
 Only vilulita quoted.
 viṣayin, m. 2. 6. 533, people of a district or country.
 vṛddhyājiva, m. 3. 7. 6, money-lender, L.

- śarvalā, f. 2. 3. 52, an iron club, L.
 śimbā, f. 2. 4. 182, a pod, L.
 śirogrha, n. 2. 6. 357, a room on top of the house, L. Cf. PS.
 śītadhāman, m. 2. 2. 27, moon.
 śuṇḍā, f. 3. 6. 101, spirituous liquor, L.
 śulva, 2. 6. 238, copper, L. Cf. PS.
 śūka, 2. 6. 592, pity, compassion, L. Cf. PS.
 śūkala, m. 2. 1. 152, a restive horse, L.
 śaikṣa, m. 2. 3. 151, a young Brāhman pupil studying with
 his preceptor, L.
 śvabhṛin, m. 3. 5. 40, hell-inhabitant.

- sāmyata, m. 2. 6. 662, ascetic, monk.
 sāmvṛ, 2. 2. 505, take away, pick up.
 saṅgara, m. 2. 4. 88, 258, a vow, resolution.
 sattṛin, m. 2. 6. 114, benefactor, Cf. H and M sattra.
 samudra, m. 3. 2. 173 = sāgara (as measure of time).
 sarinnātha, m. 3. 2. 55, ocean, L.
 sahādhitin, m. 2. 6. 248, a fellow-authority.
 sākṣimātra, n. 2. 3. 907, a mere eye-witness.
 sātkṛ, 3. 3. 171, 174, in power of ; under control of (Apte).
 sāragandha, m. 2. 4. 23, sandal-wood, L.
 sāvadānam, 2. 1. 167, with boldness or courage.
 siṅhaniṣadyā, f. 2. 5. 107, the name of Rṣabha's stūpa.
 siṅhā, f. 2. 2. 173, a lion-like gait of the gods. See n. 73.
 sudhāndhas, m. 3. 1. 203, god. Cf. PS.

- supratīṣṭha, m. 2. 2. 422 ; 3. 1. 185, a kind of dish, (PH) ;
an earthen bowl (PE). Is not necessarily 'earthen.'
Cf. 1. 2. 479-80.
- sulasa (vr̥kṣa), 2. 3. 517, the lāñchana-tree of the Bhūtas.
- susīmā, f. 2. 1. 14, the capital of the province Vatsa in
Videha. Jamb. 96, p. 353b.
- susthita, m. 2. 3. 638, the god of the Lavaṇoda Ocean.
- susyada, adj. 3. 1. 75, fast, speedy.
- sūkala, m. 2. 4. 303. See śūkala.
- stūpa, m. 2. 3. 359 = pīṭha.
- sthaḡī, f. 2. 3. 44, a box (for betel and areca-nut), L. Cf.
PS.
- sthapuṭa, m. 2. 6. 565, high place.
- sthalāśṛṅgāṭa, m. 2. 1. 121, Tribulus lanuginosus or similar
plant, L.
- sthalāmbhoja, n. 2. 3. 209, Hibiscus mutabilis, mallow.
- sthāpatya, m. 2. 2. 51, the guard of the women's apart-
ments, L. Cf. PS.
- svarṇādri, m. 3. 4. 39, Meru, L.
- svardhāman, m. 2. 3. 840, god.
- svādurasā, f. 2. 1. 49, spirituous liquor, L.
- svārtha, m. 2. 1. 58, 65, 66, spiritual welfare.
- hasitapūrvīn, m. 2. 6. 361, one who has formerly laughed at
(with acc.).
- hastimallāya, nom. 2. 1. 126, to be like Hastimalla (Indra's
elephant).
- huṇḍāvasarpīnī, f. 3. 7. 154, a period of decrease. Defined
by J.G.D. as 'that æon of decrease or avasarpīnī in
which there are special features of decrease ; as birth
of a daughter to a Tīrthānkara, etc.'
- hradīnī, f. 2. 4. 353, a river, L.
- hradīnīnātha, m. 3. 8. 34, ocean.

TEXT CORRECTIONS.

	For	Read
2. I. 10.	°द्र	°द्रं
2. I. 45.	व वा	ववा
2. I. 59.	हला	हला
2. I. 100.	°मोक	मोक
2. I. 113.	वासा°	वासा°
2. I. 116.	शम्बी	शम्बी
2. I. 119.	°प दे°	°पदे°
2. I. 211.	नस्य	नस्य
2. I. 233.	°विद्या°	°विद्या°
2. I. 239.	°तूर्य°	°तूर्य°
2. I. 239.	°दुभ्या°	°दुभ्यां
2. I. 270.	°तु ज°	°तुज°
2. I. 280.	वष्टो	वष्टो
2. I. 280.	°सं च	°सं स
2. I. 281.	चैत°	चैत°
2. I. 281.	समाध्य°	स भाग्य°
2. I. 297.	वा	व
2. I. 312.	एव स°	एवस°
2. 2. 52.	°देवाचक्रुः	°भ्येधुरिन्द्राः
2. 2. 85.	कालं	°कालं
2. 2. 86.	कीमि°	कामे°
2. 2. 133.	पल्लवला°	भल्लवला°
2. 2. 137.	रस°	रस°
2. 2. 245.	°सर्व	°सर्व
2. 2. 252.	मास°	मास°
2. 2. 272.	°शथाद्°	°शथाद्°
2. 2. 282.	°विज्ञ°	°विज्ञु°
2. 2. 314.	द्वीपात्°	धेयात्°*
2. 2. 333.	°साज°	°साज°
2. 2. 379.	°सं स°	°सं स°

* Mss. धियात्°.

	For	Read
2. 2. 403.	°षाषां गन्°	°षादिगन्
2. 2. 405.	°ना स्त्वं°	गास्त्वं°
2. 2. 431.	°तान्	°तात्
2. 2. 431.	पाण्डु°	पाण्डु°
2. 2. 471.	°तस्य	°तस्यः
2. 2. 472.	तवा°	तव°
2. 2. 509.	°पस्वा°	°वस्वा°
2. 2. 562.	तस्य तस्य	तस्य थस्य
2. 2. 570.	साम्ने साम्ने	स्थाने स्थाने
2. 2. 575.	स च°	सच°
2. 3. 12.	°ज्जाल°	°ज्जाला
2. 3. 29.	यजु°	याजु°
2. 3. 29.	दुर्गाद्य°	दुर्गाद्य° *
2. 3. 31.	°ति च°	°तिच°
2. 3. 31.	°दान°	°दानं
2. 3. 35.	पार्श्व°	पार्श्व°
2. 3. 53.	°कथैः	°कथः
2. 3. 59.	करौ	करौ
2. 3. 130.	तु	तु
2. 3. 138.	लौ°	लौ°
2. 3. 248.	कामे	कामे
2. 3. 251.	°नेष्व°	°नेष्व°
2. 3. 271.	यथा	यथा
2. 3. 280.	°वष्°	°वष्°
2. 3. 341.	°यौ द°	°यौद°
2. 3. 403.	°पिमम्	°पिमे
2. 3. 513.	°कान्ति°	°कान्त°
2. 3. 523.	°भुगी°	°भूगी°
2. 3. 541.	°मानं वि°	°मानवि°
2. 3. 565.	पाण्डु°	पाण्डु°
2. 3. 566.	°वन्तं	°वन्तं
2. 3. 592.	सौख्य°	सिख्य°
2. 3. 619.	नि°	दि°

	For	Read
2. 3. 621.	कम°	कम° *
2. 3. 642.	°व्याः	°व्या
2. 3. 663.	इत्य°	इत्ये°
2. 3. 668.	कार°	कार°
2. 3. 678.	°ह मा°	°हमा°
2. 3. 680.	डोमि°	डोमि°
2. 3. 685.	°रा प्र°	°राप्र°
2. 3. 697.	°मेघ°	मेघ°
2. 3. 702.	°वशि°	°वशी°
2. 3. 705.	°पुर°	°सुर°
2. 3. 707.	°द्रा मे°	°द्रामे°
2. 3. 726.	°भानि	°नादि †
2. 3. 730.	°वा वि°	°पवि°
2. 3. 731.	रवं°	सवं°
2. 3. 778.	°वो राज्ञे	°योराद्ये
2. 3. 791.	°मयु°	°मायु°
2. 3. 791.	°धि	°धिः
2. 3. 819.	पर्यं	पर्या°
2. 3. 880.	क्षेपे	प्रायः
2. 3. 895.	°शंखु°	°शंखु°
2. 4. 34.	°ती र°	°तीर°
2. 4. 54.	°की र°	°कीर°
2. 4. 92.	°ज्ञो रषो	°ज्ञीरषी
2. 4. 93.	°क्त°	°क्त°
2. 4. 101.	°गतः	°गता
2. 4. 111.	विज्ञानि	विज्ञानि
2. 4. 119.	°तर्दा°	°ते द्दा°
2. 4. 120.	°व्या°	°व्या°
2. 4. 196.	न्यक्ता°	न्यक्ता°
2. 4. 202.	को°	का°
2. 4. 211.	°मा प°	°माप°
2. 4. 229.	°र्वनि	°र्वनि
2. 4. 272.	°भन्या	°भत्या

* Conjecture. Two Mss. have कम; one has काम.

† Conjecture.

	For	Read
2. 4. 338.	°नी भू°	°नीभू°
2. 4. 357.	°षब्°	°षब्°
2. 4. 364.	ददु°	ददु°
2. 5. 44.	जम्हु°	जम्हु°
2. 5. 61.	तकाम्	तुकाम्
2. 5. 89.	लम्भ°	लम्भ°*
2. 6. 23.	हृदि नैः	हृदि नैः
2. 6. 45.	°गुह्यै	°गुह्या
2. 6. 45.	°रीरि°	°रीर°
2. 6. 102.	पुनः	पुनः
2. 6. 126.	°षा मू°	°षामू°
2. 6. 132.	भू°	भू°
2. 6. 162.	नूषं°	नूषं°
2. 6. 179.	°पतिः	°पतः*
2. 6. 187.	ग°	‘ ग°
2. 6. 191.	°यमस्ताः	°यमस्ताः
2. 6. 201.	°योत्त्रो°	‘ °योत्त्रो°
2. 6. 228.	°कं°	‘ कं°
2. 6. 260.	°ग्वचू°	°ग्वचू°
2. 6. 292.	षा°	षा°
2. 6. 300.	°चयेने°	°चयेने°
2. 6. 302.	°भाया	°भाया
2. 6. 308.	°वृष्ट°	°वृष्ट°
2. 6. 319.	वा सं°	वासं°
2. 6. 320.	°दिग्धि	दिग्धि
2. 6. 360.	°भोधि°	°भोभि°
2. 6. 367.	सम्°	सम्°
2. 6. 396.	आत्मा सा°	आत्मासा°
2. 6. 410.	तथा°	तथा°
2. 6. 481.	विष्णु°	विष्णु°
2. 6. 498.	न्यषीदं	न्यषीदं
2. 6. 510.	लोत्प°	लोत्प°
2. 6. 526.	°ला च°	°लाच°
2. 6. 538.	°वर्ति घा°	°वर्तिघा°

* Conjecture.

	For	Read
2. 6. 551.	°सुखे	°सुखे
2. 6. 606.	°बुद्धिः	बुद्धि
2. 6. 633.	°ज्यते	°ज्यसे
2. 6. 674.	°दद्रुषिंषामा°	°दिन्द्राषामा°
2. 6. 693.	°काष्ठ°	°काष्ठ°
3. I. 31.	काहन्नि°	कान्दवि°
3. I. 62.	°ष्यन्ते	°ष्यते
3. I. 72.	भ्रा°	भ्रा°
3. I. 103.	ततश्च	रतश्च
3. I. 106.	°क्षत्य प्र°	°क्षत्यप्र°
3. I. 114.	°द्यो°	°द्यो°
3. I. 121.	जर्मिंषि°	जर्मीषि°
3. I. 148.	°दधु°	°दिधु°
3. I. 163.	°नीषो°	°नीषो°
3. I. 199.	°लक्ष्म°	°लक्ष्म°
3. I. 202.	°रेया°	°रेया°
3. I. 228.	ब्रह्म°	ब्रह्म°
3. I. 233.	°ग्रा प°	°ग्राप°
3. I. 244.	प्राक्ष्यं प°	प्राक्ष्यप°
3. I. 279.	°र ने°	°रने°
3. I. 285.	°भिर्भू°	°भिर्भू°
3. I. 289.	पर्यय°	पर्यय°
3. I. 311.	कर्षटे	कर्षटे
3. I. 343.	°ज्व°	°ज्व°
3. I. 346.	°कलित°	°कल्पित°
3. I. 368.	°मा न प°	°माभप°
3. 2. 42.	°ष्य नि°	°ष्यनि°
3. 2. 50.	°भि°	°भौ°
3. 2. 53.	°दद्यु°	°दद्यु°
3. 2. 55.	°क्षत्रं	°क्षत्रं
3. 2. 60.	°नी कृ°	°नीकृ°
3. 2. 62.	°भि°	°भौ
3. 2. 132.	°या प°	याप°
3. 2. 139.	जियते	जीयते
3. 2. 148.	धर्म°	धर्मः

	For	Read
3. 2. 153.	पूर्व°	पूर्व°
3. 2. 153.	°भ्राष्ट°	°भ्राष्ट°
3. 2. 169.	°श्रीष्ठा°	°श्रीष्ठा°
3. 3. 9.	°दम्°	°दम्°
3. 3. 38.	°निक°	°निके°
3. 3. 101.	°भाव°	°भावा°
3. 3. 108.	यदा क°	यदाक°
3. 3. 123.	राजभिः	राजनि
3. 3. 143.	°हम् भा°	°हम्भा°
3. 3. 192.	°खी°	°खी°
3. 3. 194.	°वंति	°हंति
3. 3. 218.	°ङ्ग°	°ङ्गु°
3. 3. 225.	°ध्वं°	°ध्वं°
3. 3. 229.	सर्वं	सर्वं
3. 4. 26.	°वचर्वं°	°वचर्वं°
3. 4. 59.	°करं	°करां
3. 4. 87.	°क°	°कं°
3. 4. 97.	°कु°	°कु°
3. 4. 102.	°चास	°चाम
3. 4. 104.	चारसु°	चारसु°
3. 4. 104.	विदा°	विदि°
3. 4. 106.	°मा°	°म°
3. 4. 114.	क्रम°	क्रम°
3. 4. 140.	वथा	वथो
3. 4. 173.	°स्यं°	°स्यं°
3. 5. 11.	°मनिः	°मुनिः
3. 5. 27.	°नि सा°	°निषा°
3. 5. 70.	°नित्य°	°दत्त°
3. 5. 103.	°क°	°क
3. 5. 108.	मस्य°	मस्य°
3. 6. 24.	°पुर°	°पूर°
3. 6. 31.	रत्नं	रत्नं
3. 6. 44.	°रि ह°	°रिह°
3. 6. 97.	°नीरपि	नी अपि
3. 6. 102.	श्रीच	श्रीचं

	For	Read
3. 6. 102.	°कथ°	°कथ°
3. 7. 39.	सर्वां	सर्वां
3. 7. 41.	°क्रीति	°क्रीती
3. 7. 86.	°मान°	°मान°
3. 7. 90.	संयुक्तेषु	सर्वसुरेषु
3. 7. 95.	°दि इ°	°दिइ°
3. 7. 107.	मित्या°	मित्यां
3. 7. 129.	शुद्धा	शुद्धा
3. 7. 148.	समे°	समे°
3. 8. 14.	नरकसम्	नरकसम्
3. 8. 23.	°द्य किं	यान् किं
3. 8. 63.	सदस्यासां	नरेन्द्रासां*
3. 8. 99.	कवे°	कवे°

* Conjecture.

INDEX OF NAMES AND SUBJECTS

Abhīci, 108.

Abhinandana, previous incarnation as Mahābala of, 254 f. ; parents of, 256 f. ; birth of, 258 ; birth-rites of, 259 ; childhood of, 260 ; personal description of, 261 ; marriage of, 261 ; becomes king, 261 ; initiation of, 261 ; fast-breaking of, 262 ; omniscience of, 263 ; samavasaraṇa of, 263 ; śāsanadevatās of, 266 ; congregation of, 266 ; emancipation of, 267 ; age of, 267.

Ābhiyogikas (servant-gods), 39, 125, et passim.

Ābhiyogya (=°yogika), 125.

Acacia, 192.

Acacia concinna, n. 59.

Acyutā (śāsanadevatā), 301.

Adhārmikas, 295.

aerial cars, description of, 39.

Agnikumāras, 106, 221.

Ahamindras, 21, 125.

Ajita (śāsanadevatā), 334.

Ajitabalā (śāsanadevatā), 130.

Ajitanātha, previous incarnation as Vimalavāhana of, 1 ff. ; parents of, 28 ff. ; conception of, 29 ff. ; birth of, 36 f. ; birth-rites of, 37 ff. ; birth-ceremonies of, 45 ff. ; birth-bath of, 55 ff. ; celebration of gods at birth-bath, 57 ff. ; name-giving festival, 65 f. ; childhood of, 67 f. ; personal description of, 72 ; marriage of, 73 ; rule of, 75 f. ; initiation of, 81 ff. ; fast-breaking of, 88 ; omniscience of, 91 ; samavasaraṇa of, 93 ; śāsanadevatās of, 130 ; congregation of, 219 ; emancipation of, 219 f. ; age of, 220 ; funeral rites of, 221 f.

Alakā (Kubera's city), 32.

Alstonia scholaris, 91.

Amarācala (Meru), 40.

Amarāvati, 2.

Anagna, a wishing-tree, 62.

Anaṅga, god of love, 38.

Aṇaṇnikas, 55, n. 95.

Andhras, 144.

Aṅgas, 101.

Anikas, 125.

animal-births, life in, 295 ff.

Añjana Mountains, 6, 120.

Antaradvīpas, description of, 119.

- antimony, 120, n. 256.
 ants, wings of, 300.
 Anuttaravimānas, life of god in, 26 ; names of, 124.
 Anuvelādhārins (ocean-gods), 115.
 Āpātas, 150, 153.
 Aries, 327.
 Arindama, Sūri, 6, 7, 9, 12, 13, 20, 21.
 army, fourfold, 141.
 Aruṇa, continent and ocean, 123.
 Aruṇābhāsa, continent and ocean, 123.
 Ārya-countries, 117 f.
 asbestos, n. 398.
 ascetics, food for, 228, n. 375.
 Aśokā (śāsanadevatā), 348.
 aspects, 101.
 Aṣṭāpada, description of, 169 ; moat around, 171 f. ; leading of Gaṅgā
 into moat, 173.
 astronomy, books on, 194.
 Asuras, division of Bhavanavāsins, 2, 106.
 Atipāṇḍukambalā, 51, 60, et passim.
 auspicious things, eight, 49.
 authority (pramāṇa), 101.
 avagraha-space, 9, n. 20, 348.
 Āvali, story of, 164 f.
 Ayodhyā (Vinitā), 47, 255 f., et passim.
 Āyurveda, eightfold, 69, n. 118, 265.
- Bāhubali, 184.
 Bālarāma, n. 18.
 Balas, maximum and minimum number of, 123, n. 261.
 balls of stone shaken near ears, 44.
 bears' ears seized by Bhīllas, 90, 348.
 bells of the heavens, names of, 52 ff.
 betel, 66.
 bhadra-elephants, 67.
 Bhadrilapura, 338.
 Bhagīratha, Gaṅgā led by, 210 ff. ; installed as king, 214.
 Bhāgīrathī (Gaṅgā), 212.
 Bharanī, 108.
 Bharata, 183 ; descendants of, 184.
 Bhāṣāryas, 118.
 Bhavanapatis, ten classes of and names of Indras, 106 f.
 Bhavanavāsins (= °pati see above), 10 divisions of, 53 f.

- Bhogāvati, 2.
 Bhṛkuṭī (śāsanadevatā), 322.
 birth-place (of T.), 28, 232, 255, 277, 289, 305, 315, 325, 338.
 blocking channels of karma, 343 ff.
 bodies, symmetrical, 72, n. 138 ;—double-mortise-collar and pin, 72, n. 139.
 body, five parts of, 33.
 Bombax Malabaricum, 295.
 bones thrown into Gaṅgā, origin of, 213.
 Brahmā (śāsanadevatā), 345.
 Brown, W. Norman, n. 104.
 buckets on a water-wheel, compared with people, 6.
 bulls, crystal, 60, 238, 259, 281, 306, 316, 326, 339.

 Caitra (March-April), 35.
 caitya-tree, 94, n. 197, n. 218, 247, 284, 293.
 cakoras, 327.
 Cakrins, maximum and minimum number of, 123, n. 261.
 camp of Cakravartin, 140.
 caṇḍāla, touch of, 14.
 Candrānana (T.), 121, n. 258.
 Candrānana, city, 315.
 Candrapabha, previous incarnation as Padma of, 314 ; parents of, 315 ;
 birth of, 316 ; birth-rites of, 316 ; childhood of, 317 ; initiation of,
 318 ; omniscience of, 319 ; samavasaraṇa of, 319 ; śāsanadevatās of,
 322 ; congregation of, 322 f. ; emancipation of, 323 ; age of, 323.
 Capricorn, 98, n. 209.
 carefulness, five kinds of, 218.
 castor-bean plant, 336, n. 472.
 celebration by people, 63 f.
 channels of the body, 321, n. 454.
 channels of karma, 330 ff.
 Chedasūtras, n. 224.
 Citrāṅga, a wishing-tree, 62.
 city filled with jewels, 31.
 — — — — — new houses, 31.
 cloth purified by fire, 255.
 Cocculus cordifolius, n. 84.
 cognizance, see lāñchana.
 collyrium, 98, n. 211.
 color (of T.), 234, 258, 281, 290, 306, 316, 326, 339.
 congregation, extinction of, 335 f.
 congregation, founding of, 128.

- congregation (of T.), 219, 252, 266, 286, 302, 312, 322, 334, 345.
 conquest, expedition of — of Bharatavarṣa, 139 ff.
 cooks, 160, n. 317, 348.
 coronation of a king, 17.
 Corypha taliera, n. 68.
 couch, description of, 31.
 couch of lotuses, 290 ; of serpents, 306.
 courtesy, characteristics of, 211.
 cowhage, 177.
 cowrie-jewel gives light, 150.
 crane and thunder, 271.
 cuckoo, 281.
 cymbal, 226.

 Dadhimukha Mountains, 63, 122.
 Death, 5.
 death, inevitability of, 179 ff. ; various causes of, 229.
 debt, compared with karma, 5.
 deer, love of music of, 51, n. 89.
 deterioration of god's powers, 27, n. 57.
 Devakurus, 112.
 Dhanada (Kubera), 31.
 Dhara, father of Padmaprabha, 289.
 dharma, fourfold, 99.
 dharmadhyāna, result of, 127 f. ; sermon on, 100 ff.
 Dhātakikhaṇḍa, description of, 115.
 Dhūmaprabhā, 105.
 difficulties (apāya), 101.
 Dikkumāris, perform birth-rites, 37 ff. ; description of, 37 f. ; names of
 fifty-six, 39 ff. ; 235, 259, 281, 291, 306, 316, 326, 339.
 diseases, various, 229.
 disgust with the world, cause of, 9 ff.
 doll on a wheel, 71, n. 134.
 dramatic styles, four kinds of, 69.
 Draviḍas, 144.
 Dṛḍharatha, father of Śītanatha, 338.
 dreams, the fourteen, 29 f., 34, 233, 258 ; interpretation of, 34 ff.
 dreams, science of, 35.
 Duritāri (śāsanadevatā), 252.

 Eight auspicious things, 49.
 eight karmas, 103 ff.
 eight-day festival, 32, 63.

- eightfold Āyurveda, 69, n. 118.
 eightfold pūjā, 272, n. 411, 305.
 eighteen guilds, 160.
 elephants, bhadra, 67; characteristics of, 69; states of mada of, 69,
 n. 122; crushed by śarabhas, 90; tusks split by moonlight, 350.
 emancipation (of T.), 81, 252, 267, 287, 302, 313, 323, 335, 346.
 emerald and smoke compared, 94, n. 196.
 emotions, 337.
 enemies, internal, 3, n. 8, 18.
 equinox, vernal, n. 460.
 execution-rock, 178, n. 338.
 existence, three aims of, 3, n. 6, 5.
- Famine, description of, 226 ff.
 fast to obtain a son, 270.
 faults, three, 100.
 faults, 42 of alms, 21, n. 39.
 festival, name-giving, 65.
 fields, seven, 226.
 fifth gait of a horse, 158.
 fingers in mouths, 265.
 fire, ordeal by, 135 f.
 five kinds of carefulness, 218.
 five kinds of negligence, 344, n. 475.
 five gaits of horses, 71, n. 133.
 five nurses, 66.
 five parts of body, 33.
 five Supreme Ones, 28.
 five trees of paradise, n. 445.
 five-colored flowers, 235.
 fivefold, Indras become, 50, 237, 238, 259.
 foods, various, 228.
 four dramatic styles, 69.
 four infinities, 220.
 four kinds of musical instruments, 69.
 four means, 69, n. 116, 141 (expedients), 254.
 four modes of conveying pleasure, 69.
 four substances, 123.
 fourfold army, 141.
 fourfold dharma, 99, 254.
 fourfold meditation, 100 ff.
 fourfold rules (vows), 218, n. 358, 245.
 fourfold singing, 325.

- friendliness, 330.
 futility, examples of, 188 ; 192.
- Gaganavallabha, city, 159.
 gaits of the gods, 40, n. 73.
 gaits of horses, five, 71, n. 133.
 gaṇabhṛts, 128, 251, 265, 286, 301, 311, 322, 334, 345.
 Gaṅgā, conquest of, 154 f. ; northern district of ——— conquered, 155 ;
 southern district of ——— conquered, 156 ; led to Eastern Ocean, 210.
 Gaṅgāsāgara, origin of name, 212.
 Garcinia xanthochymus, n. 422.
 garden, description of, 10.
 Garuḍa, 7.
 gem-jewel gives light, 150, 152.
 general of the Cakravartin, description of, 148.
 generals of the Indras, names of, 51 ff.
 gestures, avoidance of, 22.
 Ghanavāhana (Vidyādhara), 163 f.
 Gṛtāvāra, continent and ocean, 120.
 Gṛtoda, 123, 228.
 goddesses, where born, 126.
 gods, joyful antics of, 57 ; characteristics of, 126 ; term of life of, 126 ;
 marriage of, 127 ; do not wink, 291 ; life of, 299 ff.
 gold-leaf, 61, n. 104.
 good conduct, eighteen thousand kinds of, 276.
 grain, seventeen kinds of, 32, n. 63.
 Graiveyakas, 124.
 gram, 32, n. 63, 228.
 grammar, rule in, 178, n. 337.
 grape vines, 10.
 guilds, eighteen, 160.
- Hāhā, 241.
 hand used as bowl, 246, n. 390.
 haṅsa-pattern, 221.
 Hari (Śakra), 47.
 Hari (Vāsudeva), 35.
 Hastimalla, 11.
 heavens, the twelve, 124 ff. ; palaces of, 125 f. ; gods of, 125 f. ; birth in,
 126.
 hell-inhabitants, life of, 294 f.
 hells, 105 ; description of, 294 f.
 Hibiscus mutabilis, n. 141.

- honey, forbidden, n. 147.
 horses, characteristics of, 69, n. 124.
 Hühü, 241.
 humans, life of, 298 f.
- Ikṣuvara, continent and ocean, 120.
 Ikṣvāku, a family, 28 ff., 232.
 impossibilities, examples of, 196.
 indigo-dye, symbol of firmness, 226.
 Indras, 125.
 Indras, names of sixty-four, 51 ff., 105 ff., 237.
 infinities, four, 220.
 initiation, arguments for and against, 275 f.
 insolence, characteristics of, 210.
 interval between Ts, 220, 253, 267, 287, 303, 313, 323, 335, 346.
 islands, of the Moon, 115 ; of the Sun, 115 ; the Antaradvīpas, 119.
 Iṣvākāra Mts., 15.
- Jahnu, 166, 172 ff.
 Jambhāri (Śakra), 320.
 Jambhavidviṣ (Indra), 98.
 Jambūdvīpa, description of, 110 ff. ; zones of, 110 ; mountain-ranges of, 110 ; lakes of, 111 ; rivers of, 111 ; mountains of, 112, 113 ; wall of, 113, 207.
 jasmine, n. 59.
 Jātyāryas, 118.
 Jayantavijaya, Muni, n. 18, n. 326, n. 346, n. 347, n. 351, n. 375, 349.
 jewels (of the Cakravartin), 139.
 Jitāri, father of Sambhava, 232.
 Jitāśatru, father of Ajitanātha, 28 ff. ; initiation of, 73.
 Jṛmbhakas (gods), 62, 80, 242, 261, 292.
 Jvalanaprabha, Nāga-king, 172 ff. ; 211 ff.
 Jyotiṣkas, 33, 107 ff.
- Kacchas, 144.
 Kaiśiki, 284.
 Kākandī, 325.
 Kālikā, 266.
 Kāloda (ocean), 115.
 Kamalā (Śrī), 29.
 Kandarpa (god of love), 20.
 karma, compared with a debt, 5.
 karma, destructive, 92.

- karma, eight kinds of, 103 ff. ; sources of the —, 330 ff.
 karma, fruit of (vipāka), 102.
 karma prolonging existence, 267.
 Karmāryas, 118.
 Kauṅkaṇas, 144.
 Kauśāmbī, 289.
 Khandaprapātā, conquest of, 155 ; march through, 156.
 Kilbiṣikas, 125.
 king, duties of, 18 ; awakened by conch, 52, 347.
 king's retinue, description of, 6.
 kings, twelvefold circle of, 226.
 Kinnaras, 186.
 Kirātas, 150 ff.
 knife-science, 71, n. 137.
 knowledge, fourth, arises at initiation, 86, 244, 262, 283, 308, 319, 342.
 knowledge, three kinds of, 68, 71, n. 131.
 Kṛtamāla, 147.
 Kṛtānta, 249.
 Kṣemapurī, 225, 304.
 Kṣīravara, ocean and continent, 120.
 Kṣudrahimavat, 154.
 Kulāryas, 118.
 Kuṇḍāla, continent and ocean, 123.
 kuśa-grass, symbol of uncertainty, 4, 140, 177, 209, 250, 351.
 Kusuma (śāsanadevatā), 301.

 Lakṣmaṇā, mother of Candraprabha, 315.
 Lakṣmi, characterization of, 17.
 lāñchana (of T.), 37, 234, 258, 281, 290, 306, 326, 339 ; of Bhavanapatis,
 106 ; of Vyantaras, 107.
 Laṅkā, 165.
 Lāṭas, 144.
 Lavanoda, description of, 113 ff. ; crest of, 113, n. 246.
 layman's duty, twelvefold, 226.
 Lokāntikas (gods), 77, et passim.
 Lokapālas, 125.
 lotus, eight-petaled, 346, n. 481.
 lotus, night-blooming, 2.
 —, varieties of, 56.
 lotuses, nine golden, 95, 248, 263, 320.
 Lower World, description of, 105 ff.

 Mada, sevenfold streams of, 140.

- Madhu (March-April), 32.
 Māgadha, tīrtha, 56.
 Māgadhatīrtha, 139 ff. ; prince of, 141.
 Māgha (Jan.-Feb.), 37.
 magic, stories illustrating skill in, 190-208.
 Mahābala, incarnation of Abhinandana as, 254 f.
 Mahākālī (śāsanadevatā), 286.
 Mahāpadma, incarnation of Suvidhinātha as, 324.
 Mahārāṣṭras, 144.
 Mahāsena, father of Candraprabha, 315.
 Mahātamaḥprabhā, 105.
 Mahāyakṣā (śāsanadevatā), 130.
 maina, 18.
 Mālava, 284.
 Malaya, country, 4.
 Mānasa, lake, 53, 326, n. 459.
 Mānavaka (name of pillars), 221.
 Maṅgalā, mother of Sumatinātha, 278.
 Manmatha, 14.
 Mānuṣottara (mountain-range), 116.
 Manuṣyaloka, n. 456 ; people of, 117.
 Maṅyaṅga, a wishing-tree, 62.
 Māra, 15.
 Mātāṅga (śāsanadevatā), 312.
 means, six (ṣaḍguṇa), 13, n. 26.
 meditation, fourfold, 100 ff.
 meditation, painful and evil, 226.
 Megha, father of Sumatinātha, 277.
 Meghamukhas (Nāgakumāras), 151.
 Meghavādanas, 152 = Meghamukhas, q.v.
 Meghavāhana = Ghanavāhana, q.v.
 mendicancy, hardships of, 275.
 Meru, description of, 109 ff. ; small ones, 116.
 Middle World, description of, 109 ff.
 milk used in garden, 85, 348.
 miraculous signs, 284.
 Mlecchas enumerated, 119 ; conquest of, 148.
 modes of conveying pleasure, four, 69.
 money distributed, 80, 242, 262, 283, 292, 308, 318, 328, 340.
 moon, of the second day, 157.
 moons, number of, 108 ; retinæ of, 108 ; cars of, 108 ; servant-gods of,
 109 ; of Mānuṣottara, 109 ; draught animals of, 109.
 moon-stones, 256, 306.

- mothers, eight, 22, n. 44.
 Mṛgaśiras, 220.
 mouth-cloth, 9, n. 19.
 Mūla, 108.
 mūlaguṇas, 6, n. 16.
 Mūlasūtras, n. 224.
 musical instruments, four kinds of, 69.
 myrobalan, 31, n. 62.
- Nāga's houses, destruction of, 172.
 Naigameṣin, 75.
 Nandā, mother of Śīṭalanātha, 338.
 Nandiṣeṇa, incarnation of Supārśvanātha as, 304.
 Nandīśvara, continent, description of, 120 ff. ; mountains of, 120 f. ;
 lakes of, 121 f. ; gardens of, 121 f. ; palaces on, 122.
 Nandīśvara (ocean), 123.
 negligence, five kinds of, 344, n. 475.
 Nimagnā, 150.
 Nandana, garden, 6.
 Naravāhana (Kubera), 19.
 nectar in thumbs of Arhats, 67, 239, 260, 307.
 nidāna, n. 29.
 nine treasures, conquest of, 156.
 nurses of T., five, 66.
 Nyctanthes arbor tristis, 317.
- Oblation, description of, 128.
 oceans, composition of the various, 123.
 omens, unfavorable, 167, 187 ; eight divisions of, 193.
 ornaments, collection of, 147.
- Padma, incarnation of Candraprabha as, 314.
 Padmaprabha, previous incarnation as Aparājita, 288 f. ; parents of,
 289 ; birth of, 290 ; birth-ceremonies of, 291 ; youth of, 291 ; initia-
 tion of, 292 ; omniscience of, 292 ; samavasaraṇa of, 293 ; śāsana-
 devatās of, 30 ; congregation of, 302 ; emancipation of, 302 ; age of,
 302.
- Pākaśāsana (Śakra), 46.
 palaces of Iśāna's queens enumerated, 122 ; of Śakra's queens, 122.
 Pālaka, Śakra's car, description of, 47.
 Paṅkaprabhā, 105.
 paradise, five trees of, n. 445.
 Paramādhārmika, 247, n. 391.

- parentage, story of disputed, 278 ff.
 parents (of T.), 28, 29, 232, 233, 256, 257, 277, 278, 289, 290, 305, 306,
 315, 325, 338.
 Pāriṣadyas, gods, 51.
 Pārṣadyas, 125 = Pāriṣadyas, above.
 pastries, 228, n. 379.
 Pātālalaṅkā, 165.
 Pātāla-vessels, 114 ; gods of, 114.
 Patañjali, n. 18.
 pavilion of śrīvalli, 28, n. 59.
 peacocks, delighted by clouds, 16.
 pearl-oyster, rain-water in, 4, n. 10.
 pearls from clouds, 243.
 penances, 25, n. 51, 324.
 Piśācas, 186.
 Piśāci, 212.
 plagues of the seasons, 96.
 plant bodies, ten kinds of, 296, n. 440.
 plantain, 249.
 plantain-houses, 43.
 postures of meditation, 7 ff., n. 18.
 potter, story of the, 213 ff.
 power, regal, 69, n. 117.
 Prabhāsatīrtha, conquest of, 144 ; prince of, 145.
 Prācīnabarhis (Śakra), 61.
 Prākīrṇas, 101, 125.
 Pratiṣṭha, father of Supārśvanātha, 305.
 pregnancy-whim, 290, 317, 327.
 pride, sources of, 76, n. 149, 225, 274
 Principles, Fundamental, 288.
 Pṛthvī, mother of Supārśvanātha, 305.
 pūjā, eightfold, 272, n. 411.
 Puṇḍarīkiṇī, 324.
 Purandara (Śakra), 36.
 purity, means of, 321.
 Pūrṇamegha, Vidyādhara, 159.
 Puruṣasīṅha, incarnation of Sumatinātha as, 268 ff.
 Puṣkaradvīpa, 116.
 Puṣkara Ocean, 120.
 Puṣkarāvarta, clouds, 62.
 Puṣpadanta (=Suvidhinātha), 324, 327.
 Puṣpaka, aerial car, 19.

- Rādha (April-May), 29 ff.
 Rāhu, 133, 201.
 Rakṣakas, 125.
 Rākṣasī, 17.
 Rāmā, mother of Suvidhinātha, 325.
 Rasātala, 212.
 Ratikara mountains, 122.
 Ratnagiri (mountain of jewels), 30.
 Ratnaprabhā, 105, 348.
 Ratnaśaila, mountain, 38.
 Ratnasañcayā, 254, 314.
 Raudras, 90.
 regal powers (three), 254.
 Revanta, 168.
 rhinoceros, 91, n. 178.
 rice-pudding, 88, n. 171.
 right-belief, five characteristics of, 134; five ornaments of, 134; five faults of, 134.
 rite, propitiatory, 168.
 Rohaṇa, Mt., 289.
 Rohiṇī, 233.
 Rohiṇī (constellation), 29 ff., 37.
 rôles, thirty-two, 57.
 Ṛṣabha, 121, 183.
 Ṛṣabhakuṭa, 154.
 Rucaka, 104, n. 235.
 Rucaka, continent and ocean, 123.
 Sagara, birth of, 63; childhood of, 67 f.; description of, 72; marriage of, 73; coronation of — as king, 79 f.; conquest of Bharatavarṣa by, 137 ff.; territories of, 157; return to Vinitā, 157 ff.; coronation of — as cakravartin, 161 ff.; sixty thousand sons of, 166; grief over their death 187 f.; disgust with existence of, 209; initiation of, 215 ff.; departure-festival of, 217; omniscience of, 218; emancipation of, 220.
 Sagara's sons, 166 ff.; departure of, 168; visit to Aṣṭāpada, 170; dig a moat, 171 f.; destroy Nāgas' houses, 172; killed by Nāga, 175; grief of retinue over, 176 ff.; bones thrown into Gaṅgā, 213; reasons for death of, 213 ff.
 Sahasrākṣa (Śakra), 50, et passim.
 Sahasrākṣa, 163=Sahasranayana, q.v.
 Sahasrāmraṇa (garden), description of, 84 f.
 Sahasranayana (Vidyādhara), story of, 163 ff.
 śakrastava, 31, n. 61, 46, 60, 215.

- Sāmānika (god), 21, 51, 125.
 Samavartin, 184, 249.
 samavasaraṇa, building of, 92 f., 247, 263, 283, 293, 309, 319, 329, 342.
 Śambhava, 240.
 Sambhava, previous incarnation of, 225 ff.; parents of, 232; birth of, 233; birth-rites of, 235; birth-bath of, 236 f.; childhood of, 240; personal description of, 240; marriage of, 241; becomes king, 241; initiation of, 242; fast-breaking of, 245; omniscience of, 246; śāsanadevatās of, 251; congregation of, 252; emancipation of, 252; age of, 253.
 samlekhanās, two, 26.
 Sammeta, Mt., 323.
 saṁsāra, sermon on, 4 ff.
 Saṁvara, 199, n. 348.
 Saṁvara, father of Abhinandana, 256.
 sandal-wood, fire from, 44.
 sand-piper, 317.
 Śaṅkhapura, 268.
 Śaṅkrandana (Śakra), 49.
 Śāntādevī (śāsanadevatā), 312.
 Sārasvatas, (gods), 77, et passim.
 Sarasvatī, goddess of learning, 29, 192.
 Śarkarāprabhā, 105.
 Sarvārthasiddha, palace, 28, n. 58.
 Sarvārthasiddhi, 327.
 śāsanadevatās, 130, 251, 266, 286, 301, 312, 322, 334, 345.
 Śaśin, story of, 164 f.
 Śatamakha (Śakra), 46.
 satī, instance of, 204 f.
 Saturn, 251.
 Schubring, Prof., n. 303, 349.
 science, triple, 191, n. 345.
 seasons, six, n. 287.
 seats, three kinds of, 66 f.
 seemul tree, 295.
 Senādevī, mother of Sambhava, 233.
 separateness of soul and body, 311.
 sermon, 20; on dharmadhyāna, 100 ff.; on impermanence of objects, 249 ff.; on saṁsāra, 264 f.; on yatidharma, 274 f.; on aloneness of soul, 285; on the four gatis, 294; on distinction between body and soul, 311; on impurity of the body, 321 f.; on the āśravas, 330 ff.; on saṁvara, 343 ff.
 serpent, guarding nectar, 4, n. 10; guardian of treasure, 234 n.

- serpent of Supārśvanātha, 309.
 Śeṣa, 277.
 seven fields, 226.
 sevenfold streams of mada, 140, n. 292.
 shade, of a vibhītaka, 13, n. 25 ; of a palm tree, 14, n. 27.
 Siddhārthā, mother of Abhinandana, 257.
 Siddhaśilā, 124.
 Śilpāryas, 118.
 Sindhu, conquest of, 145 ;——southern district of, 147 ;——north district of, 153.
 singing, fourfold, 325.
 Sīnhanisadyā, 169, 170.
 Sirin (Balabhadra), 35.
 Sītā, river, 1.
 Śitalanātha, previous incarnation as Padmottara of, 337 ; parents of, 338 ; birth of, 339 ; birth-rites of, 339 ; youth of, 340 ; initiation of, 341 ; omniscience of, 342 ; samavasaraṇa of, 342 ; śāsanadevatās of, 345 ; congregation of, 345 ; emancipation of, 346 ; age of, 346.
 six means (policies), 13, n. 26, 69, n. 115.
 skin-jewel, properties of, 152.
 smelling head, 68, 214, 347.
 smelting, 296, n. 439.
 Solomon's judgment, 278 ff., 349.
 soul-colors, 127, n. 267, 332.
 speech, thirty-five supernatural qualities of, 286, 294.
 Sphaṭikaśaila, 233.
 spider, web of, 5, n. 14.
 Śravaṇa, 242.
 Śrāvastī, 232.
 Śrī, characterization of, 17.
 statues of Arhats, 169 f.
 steps, three, 128, et passim.
 sthānakas, 24 ff., et passim.
 stuti, 59, 60, 86 f., 87 f., 96 f., 98 f., 171 f., 216, 238, 245, 259, 263, 282, 284, 291, 293, 306, 310, 316, 320, 327, 329, 339, 343.
 substances, four, 123.
 Sudarśana, the cakra-jewel, description of, 137 ; worship of, 137 f. ; acts as guide, 139 ff.
 Sudarśanā, queen, grieves over childlessness, 268 ff.
 Śuddhabhaṭṭa, story of, 131 ff.
 Sudharmā, assembly-hall, 45, 221.
 sugar-cane, 1.
 Sughoṣā, bell, 46.

- Sugrīva, father of Suvidhinātha, 325.
 Sukeśā, woman-jewel, 159.
 Sulakṣanā, story of, 131 ff.
 Sulocana (Vidyādhara), 159, 163 ff.
 Sumatinātha, previous incarnation as Puruṣasiṅha of, 268 ff. ; his parents, 277 f. ; birth of, 281 f. ; birth-rites, 281 ; personal description of, 282 ; initiation of, 283 ; omniscience of, 283 ; gaṇabhṛts of, 286 ; śāsanadevatās of, 286 ; congregation of, 286 ; emancipation of, 287 ; age of, 287.
 Sumitravijaya, prince, 29 ff.
 sun, worship of newly risen, 17, n. 32.
 suns, number of, 108 ; cars of, 108 ; servant-gods of, 109 ; of Mānuṣottara, 109.
 Sunāsira (Śakra), 30, 46.
 Supārśvanātha, previous incarnation as Nandiṣeṇa of, 304 ; parents of, 305, birth of, 306 ; birth-rites of, 306 ; childhood of, 307 ; initiation of, 308 ; omniscience of, 309 ; samavasaraṇa of, 309 ; congregation of, 312 ; śāsanadevatās of, 312 ; emancipation of, 313 ; age of, 313.
 Supreme Ones, five, 26.
 Surāṣṭras, 144.
 Susimā (city), 2, 288, 337.
 Susimā, mother of Padmaprabha, 290.
 Sutārā (śāsanadevatā), 334.
 Sutrāman, 3.
 Sūtras, n. 224.
 Suvidhinātha, previous incarnation as Mahāpadma of, 324 ; parents of, 325 ; birth of, 326 ; birth-rites of, 326 ; youth of, 327 ; initiation of, 328 ; omniscience of, 328 f. ; samavasaraṇa of, 329 ; śāsanadevatās of, 334 ; congregation of, 334 ; emancipation of, 335 ; age of, 335.
 Svāti, 108.
 Svayambhūramāṇa, ocean, 123, et passim.
 Syādvāda, 68, 101, 171.
 Tamahprabhā, 105.
 Tamisrā, conquest of, 146 ; passage through, 149.
 Tāmraparṇī, 305.
 Tattvas, 488.
 teeth, Ajita's — divided, and worshipped, 221.
 ten kinds of plant bodies, 296, n. 440.
 Terminalia bellerica, n. 25.
 Thick Waters, 105.
 Thick Winds, 105.

- Thin Winds, 105.
 thirty-two dramatic roles, 57.
 ——— crores of gold, 62.
 ——— seats and thrones, 62.
 three aims of existence, 3, n. 6, 5.
 ——— controls, 71, n. 132, 218.
 ——— faults, 100.
 ——— kinds of knowledge, 68, 71, n. 131.
 ——— steps, 128.
 time, six divisions of, n. 1.
 Tīrthakṛts, maximum and minimum number of, 123, n. 261.
 Tiryagjimbhakas, 80.
 towns, different kinds of, 21.
 transformation, powers of, 40.
 Trāyastriṅśas, gods, 51, 125.
 treasures, nine, 156.
 trees, names of, 10 ; of paradise, n. 445 ; as cognizances of Vyantaras, 107.
 trials, the twenty-two, 22 ff.
 Tribulus lanuginosus, n. 22.
 Tricosanthes, n. 334, n. 412.
 Trikalingas, 144.
 Trikūṭa, 165.
 Trimukha (śāsanadevatā), 252.
 Tringa goensis, 317.
 Tumburu, 286.
 twelvefold layman's duty, 226 ; ——— circle of kings, 226.
 twins, 2.
- Uccaiḥśravas, (prototype of horses), 63.
 umbrella-jewel, properties of, 152.
 Unmagnā, 150.
 Upāṅgas, 101.
 Upper World, description of, 124 ff.
 uttaragūṇas, 6, n. 16.
 Uttarakurus, 112.
- Vaijayanti, queen, 33 ff.
 Vaiśravaṇa (Kubera), 62.
 Vaitādhya, Mt., description of, 113.
 Vajrin (Śakra), 49.
 Vālukāprabhā, 105.
 Varadāmatīrtha, conquest of, 142 ff.
 Vārāṇasi, 305.

- Vardhamāna, 121.
 Variṣeṇa, 121, n. 258.
 Vāruṇivara, ocean and continent, 120.
 Vatsa, province, description of, 1.
 Vāyukumārakas, 67, 221.
 Vedas, 35, n. 67.
 Velādhāras, 168.
 Velādhārius (ocean-gods), n. 208, 114, 340.
 Vidarbhas, 144.
 Videhakṣetra, 1, n. 1.
 Vidyādhara, conquest of, 155.
 Vijaya (heavenly palace), 20.
 Vijayā, queen, mother of Ajitanātha, 29 ff. ; served by goddesses, 36 ;
 no birth-pains of, 37.
 Vijaya (śāsanadevatā), 322.
 Vimala (Vimalavāhana), 29.
 Vimalavāhana, king, description of, 3 ; initiation of, 18 ff.
 Vinitā (= Ayodhyā, q.v.), 28 ff., 157, 277 ; reception of Sagara by, 160.
 Vipulā (nun), 132 ff.
 Vipulavāhana, incarnation of Sambhava, 225 f., 233.
 Virāṭa (country), 214.
 Viṣṇu, maximum and minimum number of, 123, n. 261.
 Viśvakarman, 192.
 vows, fourfold, 218, n. 358, 245.
 Vyantaras, eight classes above Ratnaprabhā and their Indras, 55, 107 ;
 eight classes in Ratnaprabhā and their Indras, 56, 107 f.
- Wasted effort, n. 307.
 weapons, enumerated, 69-70, n. 125-130.
 wind, thick and thin, 13.
 —, symbol of strength, 63, 254, n. 396.
 woman-jewel, winning of, 158 ff.
- Yakṣa (Kubera), 32.
 Yakṣeśvara, 266.
 Yama, 5.
 Yaśomālī, queen, 33.
 yatidharma, 274 f.
 yoga, eight divisions of, 264, n. 405.
 yoke-pin, compared with the soul, 5, n. 15, 299.

INDEX OF SANSKRIT AND PRAKRIT WORDS

Akarmabhūmi, 102, 102 n.
 akiñcanatā, 274.
 aṅka, 40.
 aṅga, 194 n, 266, 287.
 aṅiva, 132.
 aṅjana, 40.
 aḍad, 32 n.
 aṇava, 32 n.
 aṇua, 32 n.
 atiriktam, 16 n.
 atireka, 16 n.
 atīśaya, 59 n, 99 n, 130.
 adhārmika, 295.
 adhikaraṇīgrantha, 193 n.
 anivṛttibādara, 92.
 anivṛttibādarasamparāya, 92 n.
 anīścita, 14 n.
 antarmuhūrta, 126.
 apāya, 100, 101, 102, 330 n.
 apūrvakarāna, 92, 329.
 apramatta, 345.
 apramattasaṅhyata, 91.
 abhayada, 130, 302.
 abhigraha, 91 n.
 amṛtavallī, 49 n.
 ambaṣṭha, 191.
 ayogikevalagunasthāna, 345.
 arka, 85, 229, 351.
 arjaka, 62, 351.
 artha, 3 n.
 arbuda, 230.
 avagraha, 9, 348.
 aṇvadhī (jñāna), 101 n, 103.
 aśoka, 10, 84, 131, 203, 284, 351.
 aṣṭādhikaraṇīgrantha, 193 n.
 asipattra, 295.
 asura, 163, 211, 341.
 ahigarāna, 193 n.

Āgama, 100.
 ācamana, 83 n.
 ācārya, 336.
 ājñā, 100, 101.
 ājñāvicaya, 101.
 āḍhaki, 33 n.
 āttavela, 89, 348.
 āntarikṣa, 194 n.
 āmrakubja (āsana), 8, 8 n.
 āyuskarma, 220 n.
 āliṅgipuṣkara, 48.
 āliṅgimṛdaṅga, 48 n.
 āvali, 126 n.
 āsrava, 330 ff., 343.
 āhāraka, 72.

Indrakuñjara, 139.
 indradhvaja, 95.

Iryāsamiti, 290 n.

Ukṣan (āsana), 8 n, 9.
 uggaha, 9 n.
 uṇad, 32 n, 228 n.
 utkaṭikā, 7, 7 n.
 uttaragunas, 6, 332.
 uttaravaikriya, 26, 26 n, 49.
 uttarāsaṅga, 31.
 utpāta, 193 n.
 uddhutā, 40 n, 347.
 upagrāhikarma, 267 n.
 upasarga, 78 n.
 upāya, 140.
 uvaggaha, 267 n.
 uṣṭra (āsana), 8, 8 n.

Ēkatvaśruta, 92.
 ekāvali, 25, 25 n, 255, 324.
 eraṇḍa, 336 n.

Kaṅgu, 32 n.
 kaṅaya, 70 n.
 kadamba, 10.
 kanakāvali, 25, 25 n.
 kapālikaraṇa (āsana), 8, 8 n.
 kapikacchū, 177 n.
 kampana, 69.
 karaṇa, 161 n.
 karaṇḍaka, 237 n.
 karma, 73, 103 ff., 213, 229, 330
 ff.
 karma (ārya), 117, 118.
 karmabhūmi, 117 n.
 kalāya, 33 n.
 kalpadruma, 301.
 kalpātīta, 88.
 kalyāṇa, 171, 239, 243, 307.
 kāma, 3 n.
 kāyotsarga, 8 n, 9, 22, 90, 274 n.
 kinnara, 39.
 kimpāka, 176, 273.
 kunthu, 185, 297.
 kumuda, 2 n.
 kumbhika, 48.
 kurubaka, 84.
 kula (ārya), 117, 118.
 kulattha, 33 n.
 kuśa, 4, 85, 140, 176, 209, 250,
 351.
 ketakī, 10, 84, 351.
 kevala (jñāna), 101 n, 103.
 kevalin, 266, 323.
 kevalisamudghāta, 220 n.
 kesara, 10.
 kodrava, 32 n.
 kos, 108, 293.
 kramavistrīti, 113 n.
 krauñca (āsana), 8, 8 n.
 kṣatriya, 190.
 kṣapakaśreṇi, 92 n, 329.
 kṣānti, 274.
 kṣīnamoha, 92, 345.
 kṣetra (ārya), 117, 118.

Khagga, 91 n.
 khājā, 228 n.

Gaṇa, 129.
 gaṇadhara, 129, et passim, 218,
 266.
 gaṇabhr̥t, 129, et passim, 251, 265,
 286, 311, 322, 334, 345.
 gati, 265, 294.
 gandharvānika, 49 n.
 garuḍa, 131, 163.
 galla, 40.
 gavyūta(i), 94, 94 n, 106, 113, 114.
 gāndhāra, 81.
 gīta, 325 n.
 guṇa, 19 n, 22.
 guṇasthāna, 91, 92, 283, 345.
 gupti, 22 n, 274.
 gupyadguru, n. 21, 347.
 godohikā, 7 n, 8.
 godhūma, 32 n.
 gophana, 70 n.
 gorocanā, 37 n.
 goṣīrṣa, 44, 243, 351.
 grāmarāga, 284.

Ghātikarma, 92 n, 219.
 ghī, 221.

Cakora, 327.
 cakra, 136 ff., 322.
 cakravartin, 74, 161.
 cakravāka, 38.
 caṇaka, 32 n.
 caṇḍāla 14, 196.
 caturvṛtti, 69 n.
 campaka, 10.
 cātaka, 132.
 caugāna, 8 n.
 cāujātaka, 123 n.

 Chadmastha, 24, 329 n.
 chekā, 40 n, 347.

Jantu, 21 n.
jalavājin, 144.
jāti (ārya), 117, 118.
jīva, 24, 132, 164, 233, 258, 278,
339.
juvāra, 32 n.
jyotīrasa, 40.

Jhallari, 79 n, 104, 104 n.

Ṭaṭoharā, 317 n.
ṭiṭihari, 317 n.
ṭiṭtibha, 316, 317 n.

Tattva, 288.
tapas, 274.
tamāla, 10, 277.
tārksya (āsana), 8, 8 n.
tithi, 161 n.
tila, 32 n.
tilaka, 17, 47, 81, 82, 83, 90, 97,
140, 147.
tīrtha, 79, 161, 253.
tīrthakṛtkarma, 24.
tīrthakṛtnāmakarma, 96, 232.
tripuṭa (°i), 33 n.

Daṇḍa (āsana), 8, 8 n.
daṇḍapadma (āsana), 8, 8 n.
dattagupyadgurum, 10 n.
darbha, 144.
darśanāvaraṇīya, 103 n.
dīpakamalli, 48 n.
duḥṣamasuṣamā, 1.
duḥsphoṭa, 70.
dūrvā, 34, 35, 43, 89, 351.
devadūṣya, 39, 82, 142, 146, 162,
192, 243, 244, 341.
deśavirati, 345.
dravyasaṁvara, 343.

Dharma, 3 n, 99, 226.
dharmacakra, 98 n.

dharmacakrin, 74.
dharmadhyāna, 91 n, 100, 100 n.
dharmalābha, 273.
dhānya, 32 n.

Nandyāvarta, 58.
namaskāra, 86.
naya, 101 n.
nayaḥpramāna, 171 n.
naraśatodvāhyā, 19.
nāgakesara, 10.
nāgadamanī, 143.
nāṭyānīka, 49 n.
nānāṭyaśrutavicāra, 92.
nidāna, 14 n, 307.
nimittasāstra, 193 n.
nīrvāṇa, 282, 287, 335.
nīrvāṇakalyāṇa, 303.
nivr̥tti, 348.
niṣkuṭa, 147 n, 148.

Pañcadhāi, 67 n.
pattiṣa, 70.
padma, 7, 7 n.
paramāna, 88.
pariṣaha, 22 n, 78 n.
parokṣa, 24 n, 101 n, 299.
parpaṭa, 228 n.
paryānka, 8, 8 n, 220.
palya, 111.
palyopama, 4, 126.
pādagati, 71.
pādapopagama, 219, 220, 252, 349.
pāpaḍa, 228 n.
pārijāta, 300.
punnāga, 10, 352.
pulaka, 40.
pūjā, 89, 137, 138, 238, 272, 272 n,
305, 336.
pūṭara, 297.
pūrva (14), 252, 266, 286, 319.
pūrva, 219, 220, 242, 253, 266,
287.

pūrvāṅga, 220, 242, 253.
 pausadha, 140 ff.
 prakīrṇaka, 211 n.
 pratimā, 91, 246, 255, 275, 292,
 315, 328.
 pratilekhanā, 21 n.
 pratyakṣa, 101 n, 299.
 pratyāhāra, 128.
 pramāṇa, 101 n.
 pramāda, 344 n.
 praśāntamoha, 345.
 prastha, 129.
 prākāra, 61 n.
 prātihārya, 284 n.
 prāsuka, 89 n.
 priyaṅgu, 32 n, 283, 352.
 priyāla, 263, 352.

Bakula, 84, 351.
 balākā, 271 n.
 bimba, 72, 351.
 brahma, 274.
 brāhman, 190.

Bhaṅga, 33 n.
 bhadra (āsana), 8, 8 n.
 bhadra (elephant), 67, 140, 290.
 bhavadhāraṇīya, 26 n.
 bhavya, 131.
 bhāmaṇḍala, 284 n.
 bhāvasamvara, 344.
 bhāṣā (ārya), 117, 118.
 bhīndīpāla, 69 n.
 bhujāṅgavṛndāraka, 338 n.
 bhūṣaṅḍhī, 70.
 bhūta, 214.
 bhogabhūmi, 102, 102 n.
 bhauma, 193 n.

Mag, 32 n.
 maṇḍaka, 228 n.
 maṇḍikā, 228 n.
 mati (jñāna), 101 n, 103.

mada, 2, 75, 140, 167, 344 n.
 madya, 344 n.
 manaḥparyaya, 86.
 manaḥparyāya (jñāna), 101 n, 103.
 mandāra, 300.
 mayuṣṭhaka, 32 n.
 marāla, 322.
 marmarāla, 228, 228 n.
 mallī, 48 n.
 mallikā, 48 n.
 masūra, 32 n.
 mahattarā, 39, 39 n.
 mahātandra, 177 n.
 mahāprāna, 209.
 mahābala, 254.
 mahāvṛata, 218 n.
 māgadha, 191.
 mārḍava, 274.
 mālūra, 328, 352.
 māṣa, 32 n, 228 n.
 mudga, 32 n.
 muraja, 104, 104 n.
 muhūrta, 126.
 mūṅg, 32 n.
 mūlaguṇa, 6, 332.
 maina, 18.
 mokṣa, 73, 285 f.

Yatanā, 40 n, 347.
 yatidharma, 273.
 yatnā, 40 n, 347.
 yava, 32 n.
 yavanāla, 32 n.
 yoga, 161, 264.
 yogapaṭṭaka, 8 n.
 yojana, 93, 96, 108, 235.
 yojanābole, 349.

Rajju, 105, 127.
 ratnāvalī, 25, 25 n, 255.
 rājapiṇḍa, 228 n.
 rājahaṅsa, 15, 68.
 rājahaṅsī, 38, 326, 338.

rājādāna, 85, 352.
 rādhāveda, 71 n.
 rāsaka, 58, 58 n.
 riṣṭa, 40.
 rūkṣa, 349.
 rūpadheyāntara, 49 n.
 Lakṣaṇa, 194 n.
 lakṣadīpa, 350.
 lavalī, 10.
 lāvanya, 315 n.
 leśyā, 127, 332 n.
 lohitākṣa, 40, 137.
 Vajra, 7 n, 8.
 vanaspati, 296.
 varada, 130, 302.
 vaigulikā (āsana), 8, 8 n.
 vicāra, 92 n.
 vicchitti, 61 n.
 vidyā, 257.
 vinaya, 274 n.
 vipāka, 100, 102.
 vibhītaka, 13.
 vistr̥ti, 113 n.
 vicāra, 92 n.
 vīra, 7 n, 8.
 virāsana, 348.
 vetalāsana, 8 n.
 vedaniyakarma, 220 n.
 vedikā, 336 n.
 vaikriya (body), 97.
 vaikriyalabdhi, 287.
 vaikriyasamudghāta, 39, 41, 41 n,
 56 n, 235.
 vaiśākha, 104.
 vaiśya, 190.
 vyañjana, 194 n.
 vyutsarga, 274.
 vrata, 332 n.
 vr̥hi, 32 n.
 Śakti, 69 n.
 śakradhvaja, 95.

śana, 33 n.
 śatapattra, 56.
 śamba, 240.
 sambī, śimbi, 347.
 śarabha, 39, 90, 153.
 śāla, 246, 351.
 śāli, 33 n.
 śāsanadevatā, 130, 251, 286, 312,
 334.
 śāstra, 196, 336.
 śikhā, 113 n.
 śiriṣa, 309, 352.
 śilpa (ārya), 117, 118.
 śiṣṭabhāṣā, 118 n.
 śirṣāsana, 8 n.
 śīla, 332 n.
 śukladhyāna, 220 n.
 śudra, 190.
 śephālikā, 317 n.
 śaileśi, 220, 252, 267, 335.
 śaileśidhyāna, 287.
 śauca, 274.
 śrīdāmagandaka, 61, 239.
 śrīvatsa, 58, 339.
 śrīvallimaṇḍapa, 28, 28 n.
 śrutakevalin, 266.
 śruta (jñāna), 101 n, 103.
 śvāsocchvāsa, 209.
 Ṣaḍguṇa, 69 n.
 Saṁyata, 345.
 saṁyama, 274.
 saṁlekhanā, 26.
 saṁvara, 343 ff.
 saṁsāra, 4, 100 ff., 209, 230, 264 ff.,
 294 ff.
 saṁsthāna, 100 ; °vicaya, 104.
 saṅgīta, 325 n.
 sattakhetti, 226 n.
 santāna, 300.
 saptacchada, 85, 91, 352.
 saprabha, 211 n.

- samaya, 126 n.
 samavasaraṇa, 93, 95, 216, 247,
 248, 293, 309, 319, 342.
 samavasṛ, 163 n.
 samiti, 22 n.
 samudghāta, 220.
 sampheta, n. 430.
 sambhūta, 240.
 sahasrapattra, 56.
 sāgara, 126, 220, 253, 267, 278,
 287.
 sāgaropama, 258.
 sādhana, 274 n.
 sādhu, 248.
 sādhvī, 248.
 sāmāyika (sūtra), 218, 262, 276.
 sāmāyika, 134 n.
 sāla (śāla), 10.
 sāvana, 80 n.
 śābhanīkriḍita, 25, 26 n.
 śāhā, 40 n, 347.
 siddha, 86, 252.
 śindhuniṣkuṭa, 147 n.
 sunṛta, 274.
 supratistha, 237 n.
 sūkṣmakriya, 220.
 sūkṣmasamparāya, 92.
 sūtamāṛkā, 347.
 sopāśraya (āsana), 8 n, 9.
 stoka, 126, 126 n.
 sthalapadma, 72.
 sthalaśṛṅgāta, 11.
 sthānaka, 24, 24 n, 232, 277, 289,
 et passim.
 sthāla, 109.
 svapna, 193 n.
 svara, 194 n.
 svastika, 58.
 svastika (āsana), 8, 8 n.

 Haṅsa (āṣana), 8, 8 n.
 haṅsa, 27, 39, 53, 322, 326 n.
 haṅsagarbha, 40.
 haṅsī, 269.
 haricandana, 300.
 hīṅsa, 134.
 hetuvāda, 100, 100 n.



Gaekwad's Oriental Series

CATALOGUE OF BOOKS
1937

ORIENTAL INSTITUTE, BARODA

SELECT OPINIONS

Sylvain Levi: The Gaekwad's Series is standing at the head of the many collections now published in India.

Asiatic Review, London: It is one of the best series issued in the East as regards the get up of the individual volumes as well as the able editorship of the series and separate works.

Presidential Address, Patna Session of the Oriental Conference: Work of the same class is being done in Mysore, Travancore, Kashmir, Benares, and elsewhere, but the organisation at Baroda appears to lead.

Indian Art and Letters, London: The scientific publications known as the "Oriental Series" of the Maharaja Gaekwar are known to and highly valued by scholars in all parts of the world.

Journal of the Royal Asiatic Society, London: Thanks to enlightened patronage and vigorous management the "Gaekwad's Oriental Series" is going from strength to strength.

Sir Jadunath Sarkar, Kt.: The valuable Indian histories included in the "Gaekwad's Oriental Series" will stand as an enduring monument to the enlightened liberality of the Ruler of Baroda and the wisdom of his advisers.

The Times Literary Supplement, London: These studies are a valuable addition to Western learning and reflect great credit on the editor and His Highness.

GAEKWAD'S ORIENTAL SERIES

Critical editions of unprinted and original works of Oriental Literature, edited by competent scholars, and published at the Oriental Institute, Baroda

I. BOOKS PUBLISHED.

- Rs. A.
1. **Kāvya-mīmāṃsā**: a work on poetics, by Rājasekhara (880-920 A.D.): edited by C. D. Dalal and R. Anantakrishna Sastry, 1916. Reissued, 1924. Third edition revised and enlarged by Pandit K. S. Ramaswami Sastri of the Oriental Institute, Baroda, 1934 .. 2-0
 - This book has been set as a text-book by several Universities including Benares, Bombay, and Patna.*
 2. **Naranārāyaṇānanda**: a poem on the Paurāṇic story of Arjuna and Kṛṣṇa's rambles on Mount Girnar, by Vastupāla, Minister of King Viradhavala of Dholka, composed between Samvat 1277 and 1287, i.e., A.D. 1221 and 1231: edited by C. D. Dalal and R. Anantakrishna Sastry, 1916 *Out of print.*
 3. **Tarkasaṅgraha**: a work on Philosophy (refutation of Vaiśeṣika theory of atomic creation) by Anandajñāna or Ānandagiri, the famous commentators on Śaṅkarācārya's Bhāṣyas, who flourished in the latter half of the 13th century: edited by T. M. Tripathi, 1917. *Out of print.*
 4. **Pārthaparākrama**: a drama describing Arjuna's recovery of the cows of King Virāṭa, by Prahlādanadeva, the founder of Pālanpur and the younger brother of the Paramāra king of Chandravati (a state in Mārṅwār), and a feudatory of the kings of Guzerat, who was a Yuvarāja in Samvat 1220 or A.D. 1164: edited by C. D. Dalal, 1917 *Out of print.*
 5. **Rāṣṭraudhavarṅśa**: an historical poem (Mahākāvya) describing the history of the Bāgulas of Mayūragiri, from Rāṣṭraudha, king of Kanauj and the originator of the dynasty, to Nārāyaṇa Shāh of Mayūragiri, by Rudra Kavi, composed in Śaka 1518 or A.D. 1596: edited by Pandit Ēmbar Krishnamacharya with Introduction by C. D. Dalal, 1917 *Out of print.*
 6. **Liṅgānuśāsana**: on Grammar, by Vāmana, who lived between the last quarter of the 8th century and the first quarter of the 9th century: edited by C. D. Dalal, 1918 0-8
 7. **Vasantavilāsa**: an historical poem (Mahākāvya) describing the life of Vastupāla and the history of

- Guzerat, by Balaachandrasūri (from Modheraka or Modhera in Kaḍi Prant, Baroda State), contemporary of Vastupāla, composed after his death for his son in Samvat 1296 (A.D. 1240) : edited by C. D. Dalal, 1917 1-8
8. **Rūpakasaṭkam** : six dramas by Vatsarāja, minister of Paramardideva of Kalinjara, who lived between the 2nd half of the 12th and the 1st quarter of 13th century : edited by C. D. Dalal, 1918 .. *Out of print.*
9. **Mohaparājaya** : an allegorical drama describing the overcoming of King Moha (Temptation), or the conversion of Kumārapāla, the Chalukya King of Guzerat, to Jainism, by Yaśahpāla, an officer of King Ajaya-deva, son of Kumārapāla, who reigned from A.D. 1229 to 1232 : edited by Muni Chaturvijayaji with Introduction and Appendices by C. D. Dalal, 1918 .. 2-0
10. **Hammiramadamardana** : a drama glorifying the two brothers, Vastupāla and Tejahpāla, and their King Viradhavala of Dholka, by Jayasimhasūri, pupil of Virasūri, and an Ācārya of the temple of Munisuvrata at Broach, composed between Samvat 1276 and 1286 or A.D. 1220 and 1239 : edited by C. D. Dalal, 1920 .. 2-0
11. **Udayasundarīkathā** : a romance (Campū, in prose and poetry) by Soddhala, a contemporary of and patronised by the three brothers, Chchittarāja, Nāgārjuna, and Mummunirāja, successive rulers of Konkan, composed between A.D. 1026 and 1050 : edited by C. D. Dalal and Pandit Embar Krishnamacharya, 1920 .. 2-4
12. **Mahāvīdyāvīḍambana** : a work on Nyāya Philosophy, by Bhatta Vāndra who lived about A.D. 1210 to 1274 : edited by M. R. Telang, 1920 2-8
13. **Prācīnagurjarakāvyaśaṅgraha** : a collection of old Guzerati poems dating from 12th to 15th centuries A.D. : edited by C. D. Dalal, 1920 2-4
14. **Kumārapālapratibodha** : a biographical work in Prākṛta, by Somaprabhāchārya, composed in Samvat 1241 or A.D. 1195 : edited by Muni Jinavijayaji, 1920 .. 7-8
15. **Gaṇakārikā** : a work on Philosophy (Pāsupata School), by Bhāsarvajña who lived in the 2nd half of the 10th century : edited by C. D. Dalal, 1921 1-4
16. **Śaṅgītamakaraṇḍa** : a work on Music, by Nārada : edited by M. R. Telang, 1920 2-0
17. **Kavīndrācārya List** : list of Sanskrit works in the collection of Kavīndrācārya, a Benares Pandit (1656 A.D.) : edited by R. Anantakrishna Shastry, with a foreword by Dr. Ganganatha Jha, 1921 0-12
18. **Vārābhagṛhyasūtra** : Vedic ritual (domestic) of the Yajurveda : edited by Dr. R. Shamasastri, 1920 .. 0-10
19. **Lekhapaddhati** : a collection of models of state and private documents, dating from 8th to 15th centuries A.D. :

	Rs. A.
edited by C. D. Dalal and G. K. Shrigondekar, 1925	2-0
20. Bhaviṣayattakahā or Pañcamīkahā : a romance in Apabhraṃśa language, by Dhanapāla (circa 12th century) : edited by C. D. Dalal and Dr. P. D. Gune, 1923	6-0
21. A Descriptive Catalogue of the Palm-leaf and Important Paper MSS. in the Bhandars at Jessalmer , compiled by C. D. Dalal and edited by Pandit L. B. Gandhi, 1923	3-4
22. Paraśurāmakalpasūtra : a work on Tantra, with commentary by Rāmeśvara : edited by A. Mahadeva Sastry, B.A., 1923	<i>Out of print.</i>
23. Nityotsava : a supplement to the Paraśurāmakalpasūtra by Umānandanātha : edited by A. Mahadeva Sastry, B.A., 1923. Second revised edition by Swami Tirvikrama Tirtha, 1930	5-0
24. Tantrarahasya : a work on the Prābhākara School of Pūrvamīmāṃsā, by Rāmānujācārya : edited by Dr. R. Shamasastri, 1923	<i>Out of print.</i>
25, 32. Samarāṅgaṇa : a work on architecture, town-planning, and engineering, by king Bhoja of Dhara (11th century) : edited by Mahamahopadhyaya T. Gaṇapati Shastri, Ph.D. Illustrated. 2 vols., 1924-1925	10-0
26, 41. Sādhanamālā : a Buddhist Tantric text of rituals, dated 1165 A.D., consisting of 312 small works, composed by distinguished writers : edited by Benoytosh Bhattacharyya, M.A., Ph.D. Illustrated. 2 vols., 1925-1928	14-0
27. A Descriptive Catalogue of MSS. in the Central Library, Baroda : compiled by G. K. Shrigondekar, M.A., and K. S. Ramaswāmi Shastri, with a Preface by B. Bhattacharyya, Ph.D., in 12 vols., vol. I (Veda, Vedālakṣaṇa, and Upaniṣads), 1925	6-0
28. Mānasollāsa or Abhilaṣitārthacintāmaṇi : an encyclopaedic work treating of one hundred different topics connected with the Royal household and the Royal court, by Someśvaradeva, a Chalukya king of the 12th century : edited by G. K. Shrigondekar, M.A., 3 vols., vol. I, 1925	2-12
29. Nalavilāsa : a drama by Rāmachandrasūri, pupil of Hemachandrasūri, describing the Paurāṇika story of Nala and Damayanti : edited by G. K. Shrigondekar, M.A., and L. B. Gandhi, 1926	2-4
30, 31. Tattvasaṅgraha : a Buddhist philosophical work of the 8th century, by Śāntaraksita, a Professor at Nālandā with Pañjikā (commentary) by his disciple Kamalaśīla, also a Professor at Nālandā : edited by Pandit Embar Krishnamāchārya with a Foreword by B. Bhattacharyya, M.A., Ph.D., 2 vols., 1926 ..	24-0

- 33, 34. **Mirat-i-Ahmadi**: by Ali Mahammad Khan, the last Moghul Dewan of Gujarat: edited in the original Persian by Syed Nawab Ali, M.A., Professor of Persian, Baroda College, 2 vols., illustrated, 1926-1928 .. 19-8
35. **Mānavagṛhyasūtra**: a work on Vedic ritual (domestic) of the Yajurveda with the Bhāṣya of Aṣṭāvakra: edited with an introduction in Sanskrit by Pandit Rāmakrishna Harshaji Śāstri, with a Preface by Prof. B. C. Lele, 1926 .. 5-0
- 36, 68. **Nāṭyaśāstra**: of Bharata with the commentary of Abhinavagupta of Kashmir: edited by M. Ramakrishna Kavi, M.A., 4 vols., vol. I, illustrated, 1926, vol. II, 1934 Vol. I (*out of print*). 11-0
37. **Apabhraṃśakāvya-trayī**: consisting of three works, the Carcari, Upadesarasāyana, and Kālasvarūpakulaka, by Jinadatta Sūri (12th century) with commentaries: edited with an elaborate introduction in Sanskrit by L. B. Gandhi, 1927 .. 4-0
38. **Nyāyapraveśa**, Part I (Sanskrit Text): on Buddhist Logic of Dharmāga, with commentaries of Haribhadra Sūri and Pārsvadeva: edited by Principal A. B. Dhruva, M.A., LL.B., Pro-Vice-Chancellor, Hindu University, Benares, 1930 .. 4-0
39. **Nyāyapraveśa**, Part II (Tibetan Text): edited with introduction, notes, appendices, etc., by Pandit Vidhusēkhara Bhattacharyya, Principal, Vidyabhavana, Visvabharati, 1927 .. 1-8
40. **Advayavajrasaṅgraha**: consisting of twenty short works on Buddhist philosophy by Advayavajra, a Buddhist savant belonging to the 11th century A.D., edited by Mahāmahopādhyāya Dr. Haraprasad Sastri, M.A., C.I.E., Hon. D.Litt., 1927 .. 2-0
- 42, 60. **Kalpadrakośa**: standard work on Sanskrit Lexicography, by Keśava: edited with an elaborate introduction by the late Pandit Ramavatara Sharma, Sahityacharya, M.A., of Patna and index by Pandit Shrikant Sharma, 2 vols., vol. I (text), vol. II (index), 1928-1932 .. 14-0
43. **Mirat-i-Ahmadi Supplement**: by Ali Muhammad Khan. Translated into English from the original Persian by Mr. C. N. Seddon, I.C.S. (*retired*), and Prof. Syed Nawab Ali, M.A. Illustrated. Corrected reissue, 1928 .. 6-8
44. **Two Vajrayāna Works**: comprising Prajñopāyavinīcayasiddhi of Anaṅgavajra and Jñānasiddhi of Indrabhūti—two important works belonging to the little known Tantra school of Buddhism (8th century A.D.): edited by B. Bhattacharyya, Ph.D., 1929 .. 3-0
45. **Bhāvaprakāśana**: of Śaradātanaya, a comprehensive work on Dramaturgy and Rasa, belonging to A.D. 1175-1250; edited by His Holiness Yadugiri Yatiraja Swami, Melkot, and K. S. Ramaswami Sastri, Oriental Institute, Baroda, 1929 .. 7-0

46. **Rāmacarita** : of Abhinanda, Court poet of Hāravarṣa probably the same as Devapāla of the Pāla Dynasty of Bengal (cir. 9th century A.D.) : edited by K. S. Ramaswami Sastri, 1929 7-8
47. **Nañjarājayaśobhūṣaṇa** ; by Nṛsīṃhakavi *alias* Abhinava Kalidāsa, a work on Sanskrit Poetics and relates to the glorification of Nañjarāja, son of Virabhūpa of Mysore : edited by Pandit E. Krishnamacharya, 1930 5-0
48. **Nāṭyadarpaṇa** : on dramaturgy, by Rāmacandra Sūri with his own commentary : edited by Pandit L. B. Gandhi and G. K. Shrigondekar, M.A. 2 vols., vol. I, 1929 4-8
49. **Pre-Diñnāga Buddhist Texts on Logic from Chinese Sources** : containing the English translation of *Satāsāstra* of Āryadeva, Tibetan text and English translation of *Vigraha-vyāvartani* of Nāgārjuna and the re-translation into Sanskrit from Chinese of *Upāyahṛdaya* and *Tarkasāstra* : edited by Prof. Giuseppe Tucci, 1930 9-0
50. **Mirat-i-Ahmadi Supplement** : Persian text giving an account of Guzerat, by Ali Muhammad Khan : edited by Syed Nawab Ali, M.A., Principal, Bahaudin College, Junagadh, 1930 6-0
- 51, 77. **Triṣaṣṭīśalākāpuruṣacaritra** : of Hemacandra, translated into English with copious notes by Dr. Helen M. Johnson of Osceola, Missouri, U.S.A. 4 vols., vol. I (*Ādiśvaracaritra*), illustrated, 1931 ; vol. II, 1937 26-0
52. **Daṇḍaviveka** : a comprehensive Penal Code of the ancient Hindus by Vardhamāna of the 15th century A.D. : edited by Mahamahopadhyaya Kamala Kṛṣṇa Smṛtītīrtha, 1931 8-8
53. **Tathāgataguhyaka or Guhyasamāja** : the earliest and the most authoritative work of the Tantra School of the Buddhists (3rd century A.D.) : edited by B. Bhattacharyya, Ph.D., 1931 4-4
54. **Jayākhyasamhitā** : an authoritative Pāñcarātra work of the 5th century A.D., highly respected by the South Indian Vaiṣṇavas : edited by Pandit E. Krishnamacharyya of Vadtal, with one illustration in nine colours and a Foreword by B. Bhattacharyya, Ph.D., 1931 12-0
55. **Kāvyaśālākārasārasaṅgraha** : of Udbhaṭa with the commentary, probably the same as Udbhaṭaviveka of Rājānaka Tīlaka (11th century A.D.) : edited by K. S. Ramaswami Sastri, 1931 2-0
56. **Pārānanda Sūtra** : an ancient Tāntric work of the Hindus in Sūtra form giving details of many practices and rites of a new School of Tantra : edited by Swami Trivikrama Tīrtha with a Foreword by B. Bhattacharyya, Ph.D., 1931 3-0

- 57, 69. **Ahsan-ut-Tawarikh** : history of the Safawi Period of Persian History, 15th and 16th centuries, by Hasan-i-Rumlu : edited by C. N. Seddon, I.C.S. (retired), Reader in Persian and Marathi, University of Oxford. 2 vols. (Persian text and translation in English), 1932-34 19-8
58. **Padmānanda Mahākāvya** : giving the life history of Ṛsabhadeva, the first Tirthaṅkara of the Jainas, by Amarachandra Kavi of the 13th century : edited by H. R. Kapadia, M.A., 1932 14-0
59. **Śabdaratnasamanvaya** : an interesting lexicon of the Nānārtha class in Sanskrit compiled by the Maratha King Sahaji of Tanjore : edited by Pandit Viṭṭhala Śāstri, Sanskrit Paṭhaśāla, Baroda, with a Foreword by B. Bhattacharyya, Ph.D., 1932 11-0
61. **Śaktisaṅgama Tantra** : a voluminous compendium of the Hindu Tantra comprising four books on Kālī, Tārā, Sundarī and Chhinnamastā : edited by B. Bhattacharyya, M.A., Ph.D., 4 vols., vol. I, Kālīkhaṇḍa, 1932 2-8
62. **Prajñāpāramitās** : commentaries on the Prajñāpāramitā, a Buddhist philosophical work : edited by Giuseppe Tucci, Member, Italian Academy, 2 vols., vol. I, 1932 12-0
63. **Tarikh-i-Mubarakshahi** : an authentic and contemporary account of the kings of the Saiyyid Dynasty of Delhi : translated into English from original Persian by Kamal Krishna Basu, M.A., Professor, T.N.J. College, Bhagalpur, with a Foreword by Sir Jadunath Sarkar, Kt., 1932 7-8
64. **Siddhāntabindu** : on Vedānta philosophy, by Madhusūdana Sarasvatī with commentary of Puruṣottama : edited by P. C. Divanji, M.A., LL.M., 1933 11-0
65. **Iṣṭasiddhi** : on Vedānta philosophy, by Vimuktātmā, disciple of Avyayātmā, with the author's own commentary : edited by M. Hiriyanna, M.A., Retired Professor of Sanskrit, Maharaja's College, Mysore, 1933 14-0
- 66, 70, 73. **Shabara-Bhāṣya** : on the Mimāṃsā Sūtras of Jaimini : Translated into English by Mahāmahopādhyāya Dr. Ganganath Jha, M.A., D.Litt., etc., Vice-Chancellor, University of Allahabad, in 3 vols., 1933-1936 48-0
67. **Sanskrit Texts from Bali** : comprising a large number of Hindu and Buddhist ritualistic, religious and other texts recovered from the islands of Java and Bali with comparisons : edited by Professor Sylvain Levi, 1933 3-8
71. **Nārāyaṇa Śataka** : a devotional poem of high literary merit by Vidyākara with the commentary of Piṭāmbara : edited by Pandit Shrikant Sharma, 1935 2-0

Rs. A.

72. **Rājadharmā-Kaustubha** : an elaborate Smṛti work on Rājadharmā, Rājanīti and the requirements of kings, by Anantadeva : edited by the late Mahamahopadhyaya Kamala Krishna Smṛtītīrtha, 1935 10-0
74. **Portuguese Vocables in Asiatic Languages** : translated into English from Portuguese by Prof. A. X. Soares, M.A., LL.B., Baroda College, Baroda, 1936 .. 12-0
75. **Nāyakarātna** : a commentary on the Nyāyaratnamālā of Pārthasarāthi Mīśra by Rāmānuja of the Prābhakara School : edited by K. S. Ramaswami Sastri of the Oriental Institute, Baroda, 1937 4-8
76. **A Descriptive Catalogue of MSS. in the Jain Bhandars at Pattan** : edited from the notes of the late Mr. C. D. Dalal, M.A., by L. B. Gandhi, 2 vols., vol. I, 1937 .. 8-0
78. **Gaṇitatīlaka** : of Śrīpati with the commentary of Simhatīlaka, a non-Jain work on Arithmetic with a Jain commentary : edited by H. R. Kapadia, M.A., 1937 4-0
79. **The Foreign Vocabulary of the Quran** : showing the extent of borrowed words in the sacred text : compiled by Professor Arthur Jefferey of the School of Oriental Studies, Cairo. *Shortly*
80. **Tattvasaṅgraha** : of Śāntaraksita with the commentary of Kamalaśīla : translated into English by Mahamahopadhyaya Dr. Ganganath Jha, 3 vols., vol. I, 1937 .. 17-0
81. **Haṁsa-vilāsa** : of Haṁsa Mīṭṭhu : forms an elaborate defence of the various mystic practices and worship : edited by Swami Trivikrama Tīrtha and Mahamahopadhyaya Hathibhai Shastri, 1937 5-8

II. BOOKS IN THE PRESS.

1. **Nāṭyaśāstra** : edited by M. Ramakrishna Kavi, 4 vols., vol. III.
2. **Mānasollāsa** or **Abhilaṣītārthacīntāmaṇi**, edited by G. K. Shrigondekar, M.A., 3 vols., vol. II.
3. **Alaṅkāramahodadhī** : a famous work on Sanskrit Poetics composed by Narendraprabha Sūri at the request of Minister Vastupāla in 1226 A.D. : edited by Lalchandra B. Gandhi of the Oriental Institute, Baroda.
4. **Sūktimuktāvalī** : a well-known Sanskrit work on Anthology, of Jalhana, a contemporary of King Kṛṣṇa of the Northern Yādava Dynasty (A.D. 1247) : edited by Pandit E. Krishnamacharya, Sanskrit Pāṭhaśālā, Vadtal.
5. **Dvādaśāranayacakra** : an ancient polemical treatise giving a résumé of the different philosophical systems with a refutation of the same from the Jain stand-

- point by Mallavādi Suri with a commentary by Simbasuri Gani: edited by Muni Caturvijayaji.
6. **Kṛtyakalpataru**: of Laksmidhara, minister of King Govindachandra of Kanauj: edited by Principal K. V. Rangaswami Aiyangar, Hindu University, Benares.
 7. **Bṛhaspati Smṛti**, being a reconstructed text of the now lost work of Bṛhaspati: edited by Principal K. V. Rangaswami Aiyangar, Hindu University, Benares.
 8. **A Descriptive Catalogue of MSS. in the Oriental Institute, Baroda**: compiled by the Library staff, 12 vols., vol. II (Śrauta, Dharma, and Gr̥hya Sūtras).
 9. **Mādhavānala-Kāmakandalā**: a romance in old Western Rajasthani by Ganapati, a Kāyastha from Amod: edited by M. R. Majumdar, M.A., LL.B.
 10. **Tattvopaplava**: a masterly criticism of the opinions of the prevailing Philosophical Schools by Jayarashi: edited by Pandit Sukhalalji of the Benares Hindu University.
 11. **Anekantajayapataka**: of Haribhadra Suri (c. 1120 A.D.) with his own commentary and Tippanaka by Muri-chandra the Guru of Vadideva Suri: edited by H. R. Kapadia, M.A.
 12. **Parama-Saṁhita**: an authoritative work on the Pancharatra system: edited by Dewan Bahadur S. Krishnaswami Aiyangar, of Madras.

III. BOOKS UNDER PREPARATION.

1. **Prajñāpāramitās**: commentaries on the Prajñāpāramitā, a Buddhist philosophical work: edited by Prof. Giuseppe Tucci, 2 vols., vol. II.
2. **Śaktisaṅgama Tantra**: comprising four books on Kālī, Tārā, Sundarī, and Chhinnamastā: edited by B. Bhattacharyya, Ph.D., 4 vols., vols. II-IV.
3. **Nāṭyadarpaṇa**: introduction in Sanskrit giving an account of the antiquity and usefulness of the Indian drama, the different theories on Rasa, and an examination of the problems raised by the text, by L. B. Gandhi, 2 vols., vol. II.
4. **Gurjararāsāvalī**: a collection of several old Gujarati Rāsas: edited by Messrs. B. K. Thakore, M. D. Desai, and M. C. Modi.
5. **Tarkabhāṣā**: a work on Buddhist Logic, by Mokṣākara Gupta of the Jagaddala monastery: edited with a Sanskrit commentary by Pandit Embar Krishnamacharya of Vadatal.
6. **A Descriptive Catalogue of MSS. in the Oriental Institute, Baroda**: compiled by the Library staff, 12 vols., vol. III (Smṛti MSS.).

7. **An Alphabetical List of MSS. in the Oriental Institute, Baroda** : compiled from the existing card catalogue by the Library Staff.
8. **Nītikalpataru** : the famous Nīti work of Kṣemendra : edited by Sardar K. M. Panikkar, M.A., of Patiala.
9. **Chhakkammuvaeso** : an Apabhraṃsa work of the Jains containing didactic religious teachings : edited by L. B. Gandhi, Jain Pandit.
10. **Saṃrāṭ Siddhānta** : the well-known work on Astronomy of Jagannatha Pandit : critically edited with numerous diagrams by Pandit Kedar Nath, Rajjyotisi, Jaipur.
11. **Vimalaprabhā** : the famous commentary on the Kālacakra Tantra and the most important work of the Kālacakra School of the Buddhists : edited with comparisons of the Tibetan and Chinese versions by Giuseppe Tucci of the Italian Academy.
12. **Niṣpannayogāmbara Tantra** : describing a large number of maṇḍalas or magic circles and numerous deities : edited by B. Bhattacharyya.
13. **Basatin-i-Salatin** : a contemporary account of the Sultans of Bijapur : translated into English by M. A. Kazi of the Baroda College and B. Bhattacharyya.
14. **Madana Mahārṇava** : a Smṛti work principally dealing with the doctrine of Karmavipāka composed during the reign of Māndhātā son of Madanapāla : edited by Embar Krishnamacharya.
15. **Triṣaṣṭīśalākāpuruṣacaritra** : of Hemacandra : translated into English by Dr. Helen Johnson, 4 vols., vols. III-IV.
16. **Vivāda Chintāmaṇi** : of Vachaspati Misra : an authoritative Smṛti work on the Hindu Law of Inheritance : translated into English by Mahamahopādhyaya Dr. Ganganatha Jha.
17. **Bṛhaspatitattva** : a Saiva treatise belonging to an early stratum of the Agamic literature written in old Javanese with Sanskrit Slokas interspread in the text : edited by Dr. A. Zeiseniss of Leiden.
18. **Aṇu Bhāṣya** : a standard work of the Suddhadvarha School : translated into English by Prof. G. H. Bhatt, M.A. of the Baroda College.
19. **Aparājitaṭṭchā** : a voluminous work on architecture and fine-arts : edited by Mr. P. A. Mankad, L.C.E.
20. **Hetubindu** : the famous work of Dharmakīrti on Buddhist logic : edited from a MS. discovered at Pattan by Pandit Sukhalalji of the Benares Hindu University.

21. A Descriptive Catalogue of MSS. in the Jain Bhandars at Pattan : edited from the notes of the late Mr. C. D. Dalal, M.A., by L. B. Gandhi, 2 vols., vol. II. Rs. A.

For further particulars please communicate
with—

THE DIRECTOR,
Oriental Institute, Baroda.

**THE GAEKWAD'S STUDIES IN RELIGION AND
PHILOSOPHY.**

- Rs. A.
1. **The Comparative Study of Religions**: [Contents: I, the sources and nature of religious truth. II, supernatural beings, good and bad. III, the soul, its nature, origin, and destiny. IV, sin and suffering, salvation and redemption. V, religious practices. VI, the emotional attitude and religious ideals]: by Alban G. Widgery, M.A., 1922 15-0
 2. **Goods and Bads**: being the substance of a series of talks and discussions with H.H. the Maharaja Gaekwad of Baroda. [Contents: introduction. I, physical values. II, intellectual values. III, æsthetic values. IV, moral value. V, religious value. VI, the good life, its unity and attainment]: by Alban G. Widgery, M.A., 1920. (Library edition Rs. 5) 3-0
 3. **Immortality and other Essays**: [Contents: I, philosophy and life. II, immortality. III, morality and religion. IV, Jesus and modern culture. V, the psychology of Christian motive. VI, free Catholicism and non-Christian Religions. VII, Nietzsche and Tolstoi on Morality and Religion. VIII, Sir Oliver Lodge on science and religion. IX, the value of confessions of faith. X, the idea of resurrection. XI, religion and beauty. XII, religion and history. XIII, principles of reform in religion]: by Alban G. Widgery, M.A., 1919. (Cloth Rs. 3) 2-0
 4. **Confutation of Atheism**: a translation of the *Hadis-i-Habila* or the tradition of the Myrobalan Fruit: translated by Vali Mohammad Chhanganbhai Momin, 1918 0-14
-
- Conduct of Royal Servants**: being a collection of verses from the *Viramitrodaya* with their translations in English, Gujarati, and Marathi: by B. Bhattacharyya, M.A., Ph.D. 0-6

SELLING AGENTS OF THE GAEKWAD'S ORIENTAL SERIES

England

Messrs. Luzac & Co., 46, Great Russell Street, London, W.C. 1.

Messrs. Arthur Probsthain, 41, Great Russell Street, London, W.C. 1.

Messrs. Deighton Bell & Co., 13 & 30, Trinity Street, Cambridge.

Germany

Messrs. Otto Harrassowitz, Buchhandlung und Antiquariat, Querstrasse 14, Leipzig, C. 1.

Austria

Messrs. Gerold & Co., Stefansplatz 8, Vienne.

Calcutta

Messrs. The Book Co., Ltd., 4/3, College Square.

Messrs. Thacker Spink & Co., 3, Esplanade East.

Benares City

Messrs. Braj Bhusan Das & Co., 40/5, Thathari Bazar.

Lahore

Messrs. Mehrchand Lachmandass, Sanskrit Book Depôt, Said Mitha Street.

Messrs. Motilal Banarsidass, Punjab Sanskrit Book Depôt, Said Mitha Street.

Bombay

Messrs. Taraporevala & Sons, Kitab Mahal, Hornby Road.

Messrs. Gopal Narayan & Co., Kalbadevi Road.

Messrs. N. M. Tripathi & Co., Kalbadevi Road.

Poona

Oriental Book Supply Agency, 15, Shukrawar Peth.

ERRATA

Page	Line	For	Read
8	2	ukṣa	ukṣan
30	34	Sunāsīras	Sunāsīra
33	6	Sumitrā	Sumitra
39	n. 70	Ava.	Āva.
56	n. 99	Varadāma	Varadāman
69	n. 125	Jiv	Jīv.
69	n. 115	ṣad°	ṣad°
71	n. 132	good	goad
161	32	220	320
203	13	ornament	comb
228	n. 380	Śeṣa	Śeṣā
240	6	śambā	śamba
243	31	Siddhārtha	Siddhārthā
285	n. 430	saṁ°	saṁ°

