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Vol. VI

Book X

MAHĀVĪRACARITRA

TRISAṢṬIŚĀLĀKĀPURUṢACARITRA

OR

THE LIVES OF SIXTY-THREE ILLUSTRIOUS
PERSONS

BY

ĀCĀRYA ŚRĪ HEMACANDRA

Vol. VI

TRANSLATED INTO ENGLISH BY

HELEN M. JOHNSON, Ph.D.



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To
THE MEMORY
OF
MY VIDYĀGURU
ŚĀNTAMŪRTI MUNI ŚRĪ JAYANTAVIJAYAJI
FOR WHOSE ASSISTANCE ON THE TRIṢAṢṬĪŚĀLĀKĀPURUṢACARITRA
I AM DEEPLY INDEBTED

FOREWORD

The Triṣaṣṭiśalākāpuruṣacaritra of Ācārya Hemacandra is an encyclopaedia in Sanskrit of Jaina Mythology and a great store-house of legends, traditions, stories, anecdotes, and what not. It also shows the great savant as a remarkable poet ; its literary medium has its own peculiarities which would be of interest to students of Sanskrit literature as well as of language ; and rich cultural data supplied by it is of immense value for a study of cultural conditions of mediaeval India in general and Gujarat in particular. (An illustrative study of the Triṣaṣṭiśalākāpuruṣacaritra from these various points of view was presented by Mr. J. P. Thaker in a paper which was published in the *Journal of the Oriental Institute*, Vol. IV, nos. 2-3, 1954-55). It is apparent that Hemacandra had utilized all the Jaina literature—Canonical and other-wise—that was known in his times while composing the Triṣaṣṭiśalākāpuruṣacaritra, and its value is all the more enhanced because some of Hemacandra's sources are not extant now or are comparatively less known so far.

A Gujarati translation of the Triṣaṣṭiśalākāpuruṣacaritra was published many years back by the Jaina Dharma Prasāraka Sabhā of Bhavnagar. But an English translation of such an important text was a desideratum, and it is a matter of satisfaction that with the publication of the present volume the English translation is brought to completion after a long time. The first volume was published in 1931, and the last two volumes—fifth and sixth—are brought out in 1962.

Dr. Helen M. Johnson has done the whole translation with remarkable scholarship, industry and perseverance, and for completing the last two volumes she has come to Baroda and worked in the Oriental Institute for about two years. But for her recent sojourn in India the work would have taken a still longer time.

FOREWORD

I trust that the six volumes of the translation of this encyclopaedic work will be useful to all students of Indian literature and philosophy.

Oriental Institute,
BARODA
October 2, 1962

B. J. SANDESARA
DIRECTOR

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PREFACE

At last, after a period of 30 years from the publication of the first volume, the publication of the translation of the *Triṣaṣṭiśalākāpuruṣacaritra*, has been completed under a Fulbright grant. It could have been completed 20 years ago—the first draft of the translation was made 25 years ago—with a little more interest and support from American Indologists. But while thousands of dollars were being granted to minor works, the *Triṣaṣṭi*° had no support for 20 years—and then through the help of a man in a different field—though the wide use of Vol. I might have been considered in its favor.

This long delay increased greatly the labor involved and eliminated most of the persons in India who had been of assistance to me. The death of Muni Śrī Jayantavijayajī was an inestimable loss. Fortunately for me, Pandit L. B. Gandhi, now retired from the Oriental Institute, has survived and I am grateful to him for assistance on every phase of Jainism and Jain Sanskrit. I am indebted to Muni Śrī Puṇyavijayajī and to Mr. D. Mālvaṇia, Director of the Lalbhai Dalpatbhai Bharatiya Sanskriti Vidya-Mandir, Ahmedabad, for information on some obscure points. I owe many thanks to Mr. H. M. Shah, B.A., for a vast amount of time spent as interpreter and for assistance in many non-academic matters.

I appreciate the loan of 3 MSS of parvan X from the Lalbhai Dalpatbhai Bharatiya Sanskriti Vidya-Mandir. Over the years I have consulted 10 MSS for this parvan. Unfortunately, the MSS have seldom solved critical points. Most of the variants have not affected the sense. The new edition, too, is like the old one in most places where I had *hoped for a different reading*.

Doubtless the publisher, the Oriental Institute of the University of Baroda, is as thankful as I am for the

completion of this prolonged task. I am happy to acknowledge the assistance of the Director and the staff.

I have retained Hemacandra's spellings, though they are not always consistent. The Sanskrit words that have been retained in the translation are included in the English Index with an explanation for the reader who does not know Sanskrit. These entries are illustrative, not exhaustive. Complete entries will be found in the Sanskrit Index.

Baroda
September 24, 1962

HELEN M. JOHNSON

ABBREVIATIONS

- ABayA = Abhandlungen der Bayerischen Akademie der
Wissenschaften, Phil. Klasse.
Abhi. = Abhidhānacintāmaṇi, Bhav. ed.
Ācār. = Ācārāṅgasūtra.
AKM = Abhandlungen für die Kunde des Morgenlandes,
ĀnSS = Ānanda Sanskrit Series.
Anuyog = Anuyogadvāra.
Apte = Sanskrit-English Dictionary.
ĀS = Āgamodayasamiti Series.
Ātmā. = Ātmānanda ed. of Tri.
Aup. = Aupapātikasūtra.
Auṣadhi = Bṛhannighaṇṭu.
Āva. = Āvaśyakasūtra, Malayagiri's com.
Āvacūrṇi. = Āvaśyakacūrṇi.
ĀvaH = Āvaśyakasūtra, Haribhadra's com.
ĀvaHH = Hāribhadriyāvaśyakavṛttiṭippanaka.
B. = Barnett's ed. of Antagaḍadasāo and Anuttarovavaiya-
dasāo.
Balfour = Cyclopaedia of India.
Bate = Bate's Hindi Dictionary.
Bhag. = Bhagavatisūtra.
BORI = Bhandarkar Oriental Research Institute.
Bṛhat. = Bṛhatsaṅgrahani.
Chand. = Chandonusāsana.
Clements = Introduction to the Study of Indian Music.
Crooke = Religion and Folklore of Northern India.
DeśiH = Deśināmamālā.
DH = Daśavaikālikasūtra, Haribhadra's com.
DLF = Devchand Lalbhai Jain Pustakodhar Fund.
Dutt = Materia Medica.
Fox-Strangways = Music of Hindostan.
G. = Der Jainismus.

GOS = Gaekwad's Oriental Series.

Guj. = Gujarātī.

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.

HOS = Harvard Oriental Series.

H. P. = Fallon's Hindustāni Proverbs.

IHQ = Indian Historical Quarterly.

IS = Indische Sprüche.

Jamb. = Jambūdvīpaprajñapti.

JAOS = Journal of the American Oriental Society.

JBBRAS = Journal of the Bombay Branch of the Royal Asiatic Society.

J. G. = The Jaina Gazette.

J. G. D. = Jaina Gem Dictionary.

Jiv. = Jivājīvābhigama.

Jñātā. = Jñātādharmakathā.

JOI = Journal of the Oriental Institute. Baroda, India.

K. = Die Kosmographie der Inder.

Kirfel = do.

Kan. = The Study of Jainism.

Kāvya = Kāvyaśāsana by Hemcandra.

Kāvya. V. = Kāvyaśāsana by Vāgbhaṭṭa.

KG = Karma Granthas.

Km = Kāvyaśāsana.

KS = Kalpasūtra.

KSK = Kalpasūtra, with Kiraṇāvalī com.

LAI = Life in Ancient India as depicted in the Jain Canons.

Lp. = Lokaprakāśa.

M = Marāṭhī.

Martin = The Gods of India.

M. C. = Marāṭhī-English Dictionary.

MDJG = Manikchand Digambara Jaina Granthamālā.

- Meyer = Hindu Tales.
 MW = Monier-Williams, Sanskrit-English Dictionary.
 Nś. = Nāṭyaśāstra.
 O. of J. = Outlines of Jainism.
 Oppert = On the Weapons, Army Organisation and Political
 Maxims of the Ancient Hindus.
 Pañca. = Pañcapratikramaṇasūtra.
 Pañcaprati. = do.
 Pañcā. = Pañcāśakagrantha.
 Pārśva. = Life and Stories of the Jaina Savior Pārçvanātha.
 PE = Ardha-Māgadhī Koṣa.
 Penzer = Ocean of Story, trans. of Kathāsaritsāgara.
 PH = Pāiasaddamaḥṇavo.
 PJP. = First Principles of Jain Philosophy.
 Pk. = Prakrit.
 Popley = Music of India.
 Pra. = Prajñāpanā.
 Praś. = Praśnavyākaraṇa.
 Pravac. = Pravacanasāroddhāra.
 Rāja. = Rājapraśnīyasūtra.
 Rājendra. = Abhidhānarājendra.
 Roxb. = Flora Indica.
 Śabda. = Śabdasāgara.
 Sam. = Samavāyāṅgasūtra.
 SBE = Sacred Books of the East.
 SBJ = Sacred Books of the Jains (Arrah).
 Sth. = Sthānāṅgasūtra.
 T. = Tattvārthādhigamasūtra, Jacobi's ed.
 Tapāvalī = Taporatnamahodadhi.
 Tri. = Triṣaṣṭīśalākāpuruṣacaritra.
 Uttar. = Uttarādhyayana, SBE XLV.
 Uttar. B. = Uttarādhyayana with Bhāvavijaya's com.
 Uttar. K. = Uttarādhyayana with Kamalasaṃyama's com.
 Uv. = Uvāsagadasāo, Hoernle's ed.
 VH = Vasudevahiṇḍi.
 Viśeṣ. = Viśeṣāvaśyakabhāṣya.

Vogel = Indian Serpent Lore.

Vs. = Vītarāgastotra.

Watt = The Commercial Products of India.

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

Wilkins = Hindu Mythology.

YJG = Yashovijaya Jaina Granthamālā, Benares.

Yog. = Yogaśāstra.

ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft.

I = Vol. I, Triṣaṣṭīśalākāpuruṣacaritra. Vol. LI, GOS.

II = Vol. II, ————. Vol. LXXVII, GOS.

III = Vol. III, ————. Vol. CVIII, GOS.

IV = Vol. IV, ————. Vol. CXXV, GOS.

V = Vol. V, ————. Vol. 139, GOS.

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INTRODUCTION

The Mahāvīracaritra, the tenth parvan of the Triṣaṣṭi-śalākāpuruṣacaritra deals with the life of Mahāvīra only and includes many historical events associated with him, e.g., the association of Gośāla and Mahāvīra and their subsequent enmity, and the heresy of Jamāli. Historical events subsequent to Mahāvīra's time are introduced in the guise of prophecies by Mahāvīra. Its historical data, if not altogether dependable, may be assumed to report a Jain tradition well-established in Hemacandra's time. The parvan has much exposition of Jain doctrine, next to the Adīśvaracaritra; and numerous devotional hymns.

The Triṣaṣṭi° doubtless does not have much originality. Encyclopedias do not have originality and that is what the Triṣaṣṭi° is an encyclopedia of Jain doctrine, of life and customs of mediaeval Gujarat, of historical tradition, of contemporary history, of botany, of popular language. Hemacandra drew his material from the whole range of the canonical literature and also secular literature that was relevant, such as the Vasudevahiṇḍi. He was well-versed in the literature of the Hindus. Many obscurities have been made clear by comparison with parallel passages. Probably they all have parallel passages somewhere, but I could not always find them.

Bühler's Über das Leben des Jaina Mönches Hemacandra remains the standard biography of Hemacandra, though much new information has come to light since it was published in 1889. It has now been translated into English, but unfortunately the translation leaves uncorrected a number of errors. My biographical summary is based on Bühler. I do not think it necessary to repeat here the discussion of all the legends concerning Hemacandra's life. I give only the fundamental authenticated facts for the benefit of those unacquainted

with Hemacandra. And it is surprising how many educated Indians do not know him.

Hemacandra's enormous literary activity earned him the title Kalikālasarvajña, "Omniscient of the Kali Age." Bühler has discussed very thoroughly the chronology of his works. The Triṣaṣṭi° and the Pariśiṣṭaparvan were obviously composed after Kumārapāla's conversion, i.e., after 1160 A.D. I have thought it most useful to give a list of Hemacandra's extant works and where they are published. Doubtless there are other editions. One work is often called by so many names that considerable confusion results.

Hemacandra's life

Hemacandra was born in Dhandhukā, a town in Kathiawar in November-December, 1088 A.D. His parents belonged to the merchant class and were Jains. His original name was Cāṅgadeva. He became the pupil of the monk Devacandra and was initiated, while still a child, at Cambay and received the name Somacandra. For twelve or fifteen years presumably he studied with Devacandra. Bühler says (p. 10) that Hemacandra nowhere mentions the name of his teacher, but he does, of course, mention him in the Praśasti. The Sthānakavṛtti, which Devacandra wrote, is not, as Bühler says, a commentary on the Sthānāṅga, but on the Sthānakāni of Pradyumnasūri, which deals with the 'saptakṣetri,' the 'seven fields' of Jainism. Devacandra's commentary is called Mūlaśuddhi.

About 1110 A.D. Hemacandra received the rank of sūri or ācārya and then took the name of Hemacandra. He later went to Aṅhilwāḍ-Pāṭan, where he obtained the favor of Jayasiṅha-Siddharāja. The time and the circumstances of his meeting with the king are uncertain and are recounted in different versions. At the king's request he wrote his grammar with its supplements and commentary. There are various stories of the semi-miraculous composition of the grammar. Undoubtedly it was received with great favor and

soon became the most popular grammar in use. It was based on many earlier grammars.

Jayasiṅha died in 1143 A.D. and was succeeded by his nephew, Kumārapāla. In his case, too, there are various accounts of the incidents that led to Hemacandra's favored position with Kumārapāla. But regardless of how it happened, Hemacandra exercised great influence at court and can be credited with the conversion of Kumārapāla to Jainism and its domination in the state.

Hemacandra died in 1173 A.D., a few months before Kumārapāla.

His extant works

According to the Praśasti, the grammar and its supplements were written at the request of Siddharāja. It was named Siddhahemacandraśabdānuśāsana, or Haimavyākaraṇa. Hemacandra wrote two commentaries, a long one, Br̥hadvṛtti, and a short one, Laghuvṛtti, and a nyāsa. It is in 8 books, the first seven dealing with Sanskrit, and the eighth with Prakrit. Books I to VII with the Laghuvṛtti are published in the YJG, Benares 1905. Book VIII has been edited and translated by Pischel as: Grammatik der Prākrit Sprachen. 2 Parts, Halle, 1877-80. There is a new edition with commentaries being published by the Śrisiddhaprakāśana Samiti, Bombay.

Its supplements are: Dhātupārāyaṇa, or Dhātupāṭha, with Hemacandra's commentary. Edited by Kirste. Sources of Sanskrit Lexicography, Vol. IV, Vienna, 1901.

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Yogaśāstra with Hem.'s commentary, composed for Kumārapāla's benefit. Published by Prasāraka Sabhā, Bhavnagar, 1926. Also edited by Dharmasūri in Bibliotheca Indica,

1907. The first 4 chapters, text and translation by E. Windisch, appeared in ZDMG 28 (1874).

The Dvyāśraya, Chandonuśāsana, Alaṅkṛti, and other manuals, collections of nouns, et cetera, were composed "for the people." The Dvyāśrayakāvya is a panegyric on the Chaulukyās. It also illustrates the rules of his grammar. The first 20 chapters in Sanskrit illustrate the first 7 books of the grammar; the eight chapters in Prakrit illustrate the eighth book. The Sanskrit Dvyāśraya is published in Bombay Sanskrit and Prakrit Series, no. LXIX, 1915-21.

The Prakrit Dvyāśrayakāvya, or Kumārapālacaritra, is published in the Bombay Sanskrit Series, no. 60. 1900.

The Alaṅkāracūḍāmaṇi, or Alaṅkṛti, is a treatise on rhetoric. It is the commentary on the KĀVYĀNUŚĀSANA and has a commentary of its own, a viveka. All three are published by the Mahavīra Jaina Vidyālaya, Bombay, 1938.

The Chandonuśāsana, or Chandaścūḍāmaṇi, with commentary by Hemacandra, is a treatise on metrics. Published by Devakarana Mulji, Bombay, 1912.

The "collections of nouns" include:

The Abhidhānacintāmaṇi, or Ekārthakoṣa, with Hem.'s commentary. A dictionary of synonyms, it is indispensable for any one reading Jain Sanskrit. Edited and translated by Boethlingk and Rieu, St. Petersburg, 1847. Also published by the YJG, with an Index volume, Bhavnagar, 1919.

Śesakhyānamālā, or Abhidhānacintāmaṇipariśiṣṭa, or Śeṣasaṅgraha. It is included under the second title in the Abhidhānasaṅgraha.

Nighantuśeṣa, a botanical glossary, a supplement to the Abhidhānacintāmaṇi. It is included in the Abhidhānasaṅgraha.

Anekārthanāmamālā, or Anekārthasaṅgraha. A dictionary of homonyms. Vol. I of Sources of Sanskrit Lexicography. Vienna, 1893. It is included in the Abhidhānasaṅgraha.

Deśināmamālā, or Deśīśabdasaṅgraha, or Ratnāvalī, with commentary. A vocabulary of local words. Published in Bombay Sanskrit Series, XVII. Edited by Pischel in 1880.

Second edition with Glossary in English, 1938.

After Kumārapāla had mentioned these works, he asked Hemacandra to write the biographies of the sixty-three illustrious persons (of Jainism) for the enlightenment of persons like himself. This request resulted in the *Triṣaṣṭi-śalākāpuruṣacaritra*. It was published by the *Prasāraka Sabhā*, Bhavnagar, 1905-09. This edition has long been out of print and a new edition is being published by the *Ātmānanda Sabhā*, Bhavnagar. Parvan 1, 1936; Parvan 2-4, 1950; Parvan 7, 1961, have appeared. Translation into English, GOS, 51, 77, 108, 125, 139, 140.

Pariśiṣṭaparvan, or *Sthāvirāvalī*, *The Lives of the Patriarchs*, is a continuation of the *Triṣaṣṭi*. It was published by the *Prasāraka Sabhā*, Bhavnagar, 1912; and, edited by H. Jacobi, in the *Bibliotheca Indica*, second edition, Calcutta, 1932. Extracts were translated into German by Hertel, *Ausgewählte Erzählungen aus Hemacandras Parishishtaparvan*. Leipzig, 1908.

Hemacandra says nothing in the *Prasasti* about his works on logic or his devotional works.

The *Pramānamīmāṃsā* is a work on logic, published by Motilal Ladhaji, Poona, 1925.

Dvātriṃśaddvātriṃśikā, a devotional hymn in two parts. The first part is called *Ayogavyavacchedadvātriṃśikā*. The second part is called *Anyayogavyavacchedakadvātriṃśikā*. It has a commentary by Malliṣeṇasūri called *Syādvādamañjari*. This is very well-known and is often taken to be the original text. Each of these two hymns is also called *Mahavīrastotra*. Both are published in the *Kāvya-mālā*, Part VII. The second with the *Syādvādamañjari* was published by Motilal Ladhaji, Poona, 1926.

Vitarāgastotra is another hymn to Mahāvīra, consisting of 20 short hymns. It contains an exposition of Jainism. Published with *avacūrṇi*, *viveka*, and *Gujarātī* translation by DLF, no. 95. Second edition, Surat, 1949.

The *Laghyarhannītisāstra*, published in Ahmedabad, 1908,

was formerly attributed to Hemacandra, but, according to Velankar in his Jinaratnakoṣa, it is now rejected.

Mahādevastotra. This has been published by the Ātmānanda Sabhā, Bhavnagar, 1934, in a small booklet entitled Śrīvītarāga-Mahādeva-stotra. It contains also the Anyayogavyavacchedadvātriṅśikā and the Ayogavyavacchedadvātriṅśikā.

HELEN M. JOHNSON

BOOK X

MAHĀVĪRACĀRITRA

CHAPTER I
PREVIOUS BIRTHS

Invocation (1-2)

Homage to the Defender from a host of enemies—love, et cetera, that are hard to resist; homage to the Arhat, Lord of ascetics, Mahāvira, Protector. Of him, god of gods, we shall celebrate the life, which is worshipped by gods, asuras, and men, and which is the best pool of the water of merit.

Incarnation as Nayasāra (3-24)

There is a city, named Jayantī, in the province Mahāvapra, the ornament of West Videha in this same Jambūdvīpa. Śatrumardana, very magnificent, who resembled a newly arisen Janārdana in his strength of arm, was king there. In one of his villages, named Pṛthivipratīṣṭhāna, there was a village-overseer, named Nayasāra, devoted to the Master. Although he was outside of the organization of monks, he was opposed to crimes, averse to incurring guilt, and devoted to the acquisition of merit.

One day, at the king's command he took food and carts and went to the great forest for teak trees. While he was having the trees cut, midday came on, and the sun in the sky burned intensely like a fire in the stomach. Then Nayasāra's servants, knowing that it was time, brought him an excellent meal under a pavilion-like tree. With the thought, "If I should have a hungry or thirsty guest come, I would give him food," Nayasāra looked here and there.

Just then sādhus came, hungry and thirsty, tired, their bodies bathed in perspiration, who were occupied in looking for a caravan. Reflecting, "How fortunate! These sādhus have come here as my guests," the village-overseer bowed to them and said: "How did your Reverences come to this great

forest? Not even armed men wander here alone.” They replied: “We started out from our station with a caravan in the first place. We entered a village for alms and just then the caravan left. Without receiving alms we set out after the caravan and then, as we went along, we happened into this great forest.”

Nayasāra. said: “Alas! the caravan is very pitiless; alas! it does not fear evil; alas! it destroys men who trusted it, since it went ahead without waiting for the sādhus who had started with it and had stopped with confidence in the caravan cruel from devotion to its own business only. Because of my merit, you have come here to the forest as my guests.”

With these words, he led the great munis to the place where the food was and gave the munis the food and drink brought for his own use. The sādhus went elsewhere, according to rule, and ate. After the village-overseer had eaten, he went to the munis, bowed, and said, “If your Reverences are ready to go now, I shall show you the road to the city.” They went with him and reached the road to the city. Seated under a tree, they taught him dharma. He adopted right-belief (samyaktva) and took leave of them, considering himself blessed. He returned (to the forest), sent the trees to the king, and went himself to the village. Henceforth, always practicing dharma, meditating on the seven Principles,¹ preserving right-belief, noble-minded, he passed the time.

Incarnation as a god (24)

At the end he performed the rite of propitiation (ārādhana), recalled the formula of homage to the Five and after death became a god in Saudharma for the duration of a palyopama.²

¹ 23. Tattva. Usually Śvetāmbara writers make the Tattvas 9, including puṇya and pāpa. For a full exposition, see I, Appendix IV.

² 24. A palyopama is an inestimably long period of time. For details see I, n. 50.

Incarnation as Marīci (25-71)

Now, in this same Bharata there is a very fair city, named Vinitā, built in the past by the Indras for Yugādīnātha (R̥ṣabha). Bharata, the son of holy R̥ṣabha Svāmin, was cakravartin there, lord of nine treasures,³ lord of fourteen jewels.⁴ The soul of the village-overseer fell and became his son, who shed rays of light and so was called 'Marīci.' As a member of the warrior-caste, Marīci went with his father, brothers, and others to the first samavasaraṇa of R̥ṣabha Svāmin. After he had seen the honor paid to the Lord by the gods and had listened to dharma, his mind was captured by right-belief, and he took the vow. Knowing well the duties of ascetics, indifferent even to his own body, possessing the three controls,⁵ observing the five kinds of carefulness,⁶ free from passions, keeping the five great vows,⁷ studying the eleven⁸ āṅgas under the elders, Marīci wandered as a mendicant with R̥ṣabha Svāmin for a long time.

One day, when he was on the road, (walking) in a layer of dust that burned the nails on travelers' feet and was harsh from the rays of the sun in the hot season, both of his garments smeared with dirt from his body wet with perspiration, suffering from thirst, as a result of the maturing of good-conduct-obscuring karma,⁹ he reflected:

³ 26. Their names, descriptions, and functions are given in I, p. 252 f.

⁴ 26. The 14 jewels are enumerated in I, n. 200. The 'iga' should probably be taken as 'ekāvalī,' a necklace of one strand.

⁵ 30. Trigupti. Control of mind, body, and speech. Uttar. 24. 19-25.

⁶ 30. Samiti. Iryā-, care in walking not to injure any living thing; bhāṣā-, care not to injure any one by speech; eṣāṇā-, care in obtaining alms; ādānanikṣepana-, care in regard to handling possessions; pratiṣṭhāpana-, or utsarga-, care in regard to sanitary hygienic practices. Uttar. 24. 1-18.

⁷ 30. The mahāvratas are non-injury, truthfulness, honesty, chastity, and poverty. See I, p. 56.

⁸ 31. The 11 foremost books of the Canon. There were 12 originally, but one was lost.

⁹ 33. Cāritrāvaraṇa. There is no cāritrāvaraṇa in the categories of karma. It must be used here for cāritramohaniya. Also in 9. 213.

“Henceforth I, devoid of merit, desiring birth, am not able to bear the attributes of mendicancy which are burdens equal to Meru, hard to bear. Shall I abandon the vow? I would certainly be disgraced before the world, if I abandon it. Rather I shall take this means to keep the vow from being a burden. These blessed ascetics are always free from the three hurtful acts (tridaṇḍa).¹⁰ The triple staff (tridaṇḍin) shall be a token of me who have been subdued by the hurtful acts. These are bald from pulling out their hair, but I shall have a tuft of hair (śikhin), bald by means of a razor. These observe the great vows; I shall observe the lesser vows.¹¹ These munis have no possessions; I shall have a ring, et cetera. They are free from delusion; I, covered with delusion, shall have an umbrella. These sages walk without shoes; I shall have shoes as a means of protection for my feet. They have a good odor from their conduct; I have an evil odor from my conduct. To obtain a good odor, I shall have a tilaka, et cetera of sandal. These sages, free from passions, (kaṣāya), have old white garments; I, having passions, shall have reddish garments (kāṣāya). They give up the use of water which causes the destruction of many lives; I shall bathe and drink a moderate amount of water.”

Thus calculating in his mind for the sake of contriving an outfit, cowardly before austerities, Marīci undertook mendicancy. All the people who saw him with this garb questioned him about dharma and he taught them the sādhu-dharma as taught by the Jina. Again asked by the people, “Why do you yourself not practice it?” he said, “I am not able to bear the weight of Meru.” However, he sent the bhavyas¹² who were present, after they had been enlightened by instruction in dharma, to the Master, son of Nābhi (Rṣabha), as disciples.

¹⁰ 36. Of mind, body, and speech.

¹¹ 37. The lesser vows are the same as the great vows, but in lesser degree. They are the vows for laymen.

¹² 46. Souls capable of emancipation.

With practices of this kind, Marīci wandered with the Master and the Master stopped in a samavasaraṇa again in Vinitā. When he was questioned in it by Cakrin Bharata after paying homage to him, the Lord named the future Arhats, Cakrins, Viṣṇus, Prativīṣṇus, and Balas. Bharata asked again, "Is there any one here in the assembly who will be a Tīrthakṛt in this country of Bharata, like yourself, Lord?" The Master showed him Marīci and said: "This son of yours will be the last Tīrthakṛt, named Vīra, here in Bharata. He will be the first Śārṅgabḥṛt (Vāsudeva) here, named Triprṣṭha, in the city Potana and will be the Cakrabḥṛt Priyamitra in the city Mūkā in the Videhas."

When he had heard that, Bharata took leave of the Lord, went to Marīci, circumambulated him three times, saluted him respectfully, and said:

"The Master said that you will be the last Arhat here in Bhārata; the first Vāsudeva, named Triprṣṭha, Lord of Potana; and a cakrin, named Priyamitra, in Mūkā in Videha. Your mendicancy is not to be honored; you are honored because you are a future Arhat."

When he had said this to him, the cakravartin bowed again to the Master, reverent-minded, and entered the city Vinitā, delighted.

Marīci's pride (56-59)

When he had heard that, Marīci jumped three steps three times from joy and said aloud:

"I shall be the first Viṣṇu; in the city Mūkā there will be the rank of cakravartin; I shall be the last Arhat. Enough of anything else for me. I shall be the first of the Vāsudevas; my father is first of the cakravartins; my grandfather is the first of the Tīrthakṛts. Oh! Indeed, my family is the highest."

Thus, showing pride in caste,¹³ clapping his hands

¹³ 59. Jātimada is pride in caste, but ordinarily Marīci is said to have suffered from kulamada, pride in family. E.g. below, 2. 12. For the 8 'prides' see Sam. 8; I, n. 391.

repeatedly, Marīci acquired karma called 'low-family' (nīcagotra).

After R̥ṣabha's emancipation, he wandered with the sādhus and after he had enlightened bhavyas, he sent them to the sādhus. One day, when he was attacked by sickness, the sādhus said, "He does not practice self-control," and did not take care of him. Ill, he reflected to himself: "Shame on these sādhus, discourteous, devoid of compassion, devoted to nothing but their own affairs, averse to dealing with people, since they do not even look at me, much less take care of me, though I am intimate (with them), friendly, initiated by the same teacher, and polite. And yet, this is an evil thought on my part. Since they do not care for their own bodies, why then should they care for me when I am ill? When I have recovered from this illness, therefore, I shall make some disciple an attendant of my own and, indeed, with this same garb." Thus reflecting, Marīci recovered by the power of fate.

Kapila as disciple (67-70)

One day, a well-born youth, Kapila, met him. He informed Kapila, who was seeking dharma, about the religion of the Arhats. "Why do you not practice it yourself?" Kapila asked him. Marīci replied, "I am not able to practice that dharma."

Kapila enquired, "Is not dharma found on your path?" Knowing that he was weak in the religion of the Jina and desiring a disciple, he told him,

"Dharma is found both on the path of the Jina and on my path."

Then Kapila became his disciple. From the teaching of false dharma Marīci acquired a crore of crores of sāgaras¹⁴ in worldly existence.

¹⁴ 70. Abdhi=sāgara=sāgaropama=10 crores of crores of palyopamas. K., p. 339.

Incarnation as god (71)

Without confessing that, Marīci died from fasting and became a god in Brahmaloḳa with a life-duration of ten sāgaropamas.

Origin of Sāṅkhya (72-74)

Kapila made Āsuri and others his disciples, taught his practices, died, and also became a god in Brahmaloḳa. After he had known his former birth through clairvoyance and had come to earth because of delusion, he communicated the Sāṅkhya doctrine composed by himself to Āsuri and others. From his teaching handed down orally the Sāṅkhya philosophy developed here. For the majority of people engage in practices which can be observed with comfort.

Various unimportant incarnations (75-85)

Marīci's soul fell and became a Brāhman, named Kauśika, with a life-term of eighty lacs of pūrvas,¹⁵ in the hamlet Kollāka. Always devoted to sensual pleasures, occupied with the acquisition of wealth, pitiless in injury, et cetera, he passed much time. At the end he became a Tridaṇḍin and, after he had died and passed through many births, he became a Brāhman, Puṣpamitra, in the hamlet Sthuna. He became a Tridaṇḍin and, after he had completed a life of seventy-two lacs of pūrvas, became a god in Saudharma with a medium life-term.

He fell and became a Brāhman, Agnyudyota, in the hamlet Caitya and as before became a Tridaṇḍin, living for sixty-four lacs of pūrvas. After death he became a god in Aiśāna with a medium life-term. Then he fell and became a Brāhman, named Agnibhuti, in the hamlet Mandira. He became a Tridaṇḍin, living for fifty-six lacs of pūrvas, and after death became a god in Sanatkumāra with a medium life-term. He fell and became a Brāhman, Bhāradvāja, in Śvetambī. He

¹⁵ 75. A pūrva is 8,400,000² years. K., p. 338.

became a Tridaṇḍin living for forty-four lacs of pūrvas, and after death became a god in Mahendra with a medium life-term.

He fell and, after he had passed through births, became a Brāhman, Sthāvara, in Rājagṛha. He became a Tridaṇḍin living for thirty-four lacs of pūrvas, and after death became a god in Brahmaloḥa with a medium life-term. After he had fallen from Brahmaloḥa, he passed through many births. Verily, infinite births result from one's karma.

Incarnation as Viśvabhūti (86-107)

Now, there was a king named Viśvanandin in Rājagṛha. By his wife, Priyaṅgu, he had a son, named Viśākhanandin; and the king had a younger brother, named Viśākhabhūti, who was crown prince. The crown prince had a wife, named Dhāriṇī. By good karma acquired in former births, Marīci's soul was born as Viśvabhūti, son of Viśākhabhūti by Dhāriṇī.

When Viśvabhūti had grown up, he was playing (one day) with his harem in the garden Puṣpakaraṇḍaka, like a young god in Nandana. But Viśākhanandin, the king's son, who wished to play, stood outside the garden. Slave girls, who had gone for flowers, et cetera, saw the two in this situation. When Priyaṅgu learned about it from them, angered, she went to the anger-house.¹⁶ At her desire the king had the marching-drum beaten. The king said deceitfully to the assembly:

“The vassal, Puruṣasiṅha, is arrogant. Therefore, I shall go to conquer him.”

When he heard this, Viśvabhūti, guileless, came from the garden, stopped the king (from going) from devotion and made the march himself. When he had gone and seen that Puruṣasiṅha was obeying orders, he returned and went to the garden Puṣpakaraṇḍaka. “Viśākhanandin is inside,” the gate-keeper told him; whereupon he reflected, “I was enticed from Puṣpakaraṇḍaka by a trick.”

¹⁶ 91. A room for an offended queen.

Angered, he struck a wood-apple tree with his fist and, pointing to the ground covered with its fallen fruit, said to the gate-keeper:

“ I would make all their heads fall too, like that, if I did not have great devotion to my elder father.¹⁷ Enough for me of pleasures beginning with such deceit.” So saying, he went to Muni Sambhūti’s feet and took the vow.

When the king heard that he had become an ascetic, he went with his younger brother, bowed, asked for forgiveness, and begged him for the sake of the kingdom. The king ascertained that Viśvabhūti was unwilling (to go back) and went home. But he (Viśvabhūti) then wandered elsewhere with his guru.

One day, wandering alone by permission of his guru, emaciated by penance, he went to the city Mathurā. At that time Viśākhanandin went to marry the king of Mathurā’s daughter. Viśvabhūti entered the city at the end of the month to break his fast and went to the vicinity of Viśākhanandin’s camp. Men pointed him out, saying, “ There is Prince Viśvabhūti,” and Viśākhanandin was at once enraged with him, like an enemy, on sight of him. Just then Viśvabhūti fell, knocked over by a cow. He (Viśākhanandin) laughed, saying, “ Where is your strength that makes wood-apples fall ? ” Viśvabhūti seized the cow by the horns and whirled it around angrily. He made the nidāna,¹⁸ “ May I have great strength for killing him in another birth as a result of this severe penance.”

Incarnation as god (107)

Viśvabhūti completed his life of a crore of years and, dying without confessing that (the nidāna), became a god with a maximum life-term in Mahāśukra.

¹⁷ 97. I.e. his uncle.

¹⁸ 106. A nidāna is a wish for a reward for penance. It is often made to injure some one in a future birth.

Incarnation as Tripṛṣṭha (108-180)

Now, there was in this same Bharata in the city Potana a long-armed king, named Ripupratiśatru. He had a wife, Bhadrā, and she bore a son, who had been indicated by four dreams, the Balabhadra Acala. He had also a doe-eyed daughter, Mṛgāvati. When she was grown, beautiful, she went to pay her respects to her father. As soon as he saw her, love was born, and he set her on his lap. After considering a way to marry her, he dismissed her.

Then the king summoned the city-elders and asked: "When a jewel is produced here, whose is it? Give your judgment." "Yours," they replied unanimously. When he had obtained that reply three times, the king had Mṛgāvati brought there to marry. Ashamed, they all went away; and the king obtained Mṛgāvati by himself by means of a gāndharva-marriage.

Queen Bhadrā, filled with shame and anger, left the king and went with Acala into the Deccan. There Acala founded a new city, Māheśvarī, established his mother in it, and returned to his father. His father was called Prajāpati by all the people, because he was the husband of his own daughter. Indeed, karma is very strong.

Viśvabhūti fell from Śukra at that time and entered the womb of Mṛgāvati, with a birth as a Viṣṇu indicated by seven dreams. At the proper time she bore a son, the first Śarṅgabḥṛt (Vāsudeva), named 'Tripṛṣṭha' because he had three backbones. Eighty bows tall, playing with Acala, with all the arts acquired, he gradually grew to manhood.

After Viśākhanandin's soul had passed through a birth, it was born as a lion on Mt. Tuṅga and attacked the district of Śaṅkhapura. At that time King Aśvagrīva, the Prati-viṣṇu, asked an astrologer,

"Whence will my death come?"

"Your slayer will be the man who will attack the messenger, Caṇḍavega, and who will kill with ease the lion on Mt. Tuṅga."

Then Aśvagrīva had rice sown in Śaṅkhapura and appointed kings to guard it in turn. He heard of the two powerful sons of King Prajāpati and quickly sent Caṇḍavega to him on some business of his. Intoxicated by his master's power, Caṇḍavega went suddenly into the private assembly of Prajāpati who was holding a concert. The king rose to greet him who was an obstacle to the singing, like an inopportune flash of lightning to the study of the scriptures. The princes questioned the ministers and they said,

“This man is the chief officer of powerful Mahārāja Aśvagrīva.”

Acala and Tripṛṣṭha instructed their own men, “Let us know when the messenger leaves.”

On the following day he (Caṇḍavega) left, dismissed by Prajāpati who had treated him with respect; and the princes were quickly notified by their men. The princes met him half-way on the road and had him beaten by soldiers; his attendants fled at once like crows. Prajāpati was terrified when he learned about it, had Caṇḍavega brought to his house, entertained him in the best way, and said to him: “Please do not tell your master about the princes' bad behavior. Truly, the noble overlook bad behavior that results from ignorance.”

The messenger agreed to this, and departed; (but) Aśvagrīva learned fully about the attack on him from his men who had gone ahead of him. When the messenger learned that Hayagrīva knew this, he was afraid to lie and gave an accurate account of the attack on himself.

Aśvagrīva sent another man with orders to Prajāpati. He went and told him: “Guard the rice from the lion. This is our lord's command.” Prajāpati said to his sons, “The lord has been made angry by you, since he has commanded guarding from the lion out of turn.” The princes stopped the king who had started, after saying this, and, eager to fight the lion, went to Śaṅkhapura. Questioned by Tripṛṣṭha, “How and how long have other kings kept off the lion?” the rice-guards said, “The kings kept guard by making a rampart of the

four-part army, coming in turn at the time of the rains (and staying), indeed, until the gathering of the rice."

Tripr̥ṣṭha said to them: "Who, pray, will stay so long? So show me the lion, that I alone may kill him." Then they pointed out the lion who had gone into a cave in Mt. Tuṅga. Seated in a chariot, Rāma (Acala) and Śārṅgin (Tripr̥ṣṭha) went to the cave. The people made a loud noise at the sides of the cave and, on hearing it, the lion came out, his mouth open in a yawn.

Saying, "Our fight is not equal if I am in a chariot and he is a foot-soldier," Tripr̥ṣṭha got down from the chariot with his shield and sword. He has teeth and claws as weapons; I have a shield and sword. Verily, that is not right." With these words Hari threw away his shield and sword. The lion noticed that and, remembering former births, reflected:

"The fact that he came alone to my cave is one piece of impudence; dismounting from the chariot is a second; throwing away his weapons is a third. Therefore, I shall destroy him, arrogant (durmada) like an elephant blind from ichor (mada)."

With these reflections, this best of lions, his mouth wide-open, instantly took a leap, sprang up, and fell upon Tripr̥ṣṭha. Tripr̥ṣṭha seized his upper jaw with one hand and his lower jaw with the other and tore the lion asunder like an old garment. The gods rained flowers, ornaments, and garments on Hari; and the people, filled with astonishment, praised him, saying, "Well done! Well done!"

"Alas! how was I killed by this boy today!" The lion continued to struggle from anger at this reflection even though he was in two pieces. Then the soul of the Gaṇabhṛt Gautama, the charioteer of Śārṅgin who was the soul of the last Arhat, said to the quivering lion: "He is a lion among men; you, on the other hand, are a lion among beasts. Therefore, you were killed by him. Why do you foolishly feel disgraced, since you were not killed by a low person?"

Consoled by this speech like nectar, the lion died, and became a hell-inhabitant in the fourth hell.

The princes took his skin and went to their own city, after instructing the villagers: "Tell this to Vājigrīva: 'Eat rice as you like. Be reassured now, since the lion, who was an arrow in your heart, is dead.'"

With these words, the princes went to the city Potanapura. The villagers went and told Hayagrīva just what had happened. Hayagrīva was terrified and, wishing to kill them by trickery, sent a messenger with instructions to king Prajāpati. The messenger went and said to him: "Send your sons to the master, for the master intends to give a kingdom to each of them." Prajāpati replied: "I shall go to the master. There is no need of my sons going there, sir."

The messenger said again: "If you will not send your sons, then arm yourself for battle. Do not say that you were not warned."

The princes were angered and attacked the messenger speaking in this way and immediately drove him out of the city. Then the messenger went and reported the attack to Hayagrīva who blazed with anger like a fire.

Hayagrīva with his army and Triṣṭha and Acala, eager to fight, met on the great mountain, Rathāvarta. The soldiers of both sides fought together, clashing with each other like clouds at the end of the world. When the soldiers were exhausted, Aśvagrīva and Triṣṭha forbade the armies to fight and they themselves fought in chariots. Aśvagrīva's missiles became useless, and he hurled the cakra,¹⁹ which is eager to cut the enemy's neck, at Triṣṭha, which was observed by the people with cries of "Ha ! Ha !" The cakra fell on Triṣṭha's breast with the hub, like a śarabha²⁰ that has jumped up impetuously on a mountain-plateau. Triṣṭha, best of heroes, cut Hayakaṇṭha's neck with the cakra as easily as a lotus-stalk.

¹⁹ 167. The cakra is the discus of the cakravartin (ruler of all of Bharata) and the Vāsudeva (ruler of half of Bharata). It is invincible with rare exceptions, e.g. a member of the family. I, p. 321.

²⁰ 168. A śarabha is a fabulous animal, the only superior of the elephant.

“Acala and Tripṛṣṭha, the first Halin and the first Śārṅgin,” was proclaimed by gods in the air, accompanied by a rain of flowers. At once all the kings submitted to them; and the southern half of Bharata-kṣetra was subdued by their strength. The first Pundarikākṣa (Vāsudeva) lifted the rock Koṭiśilā with his hand and held it easily over his head like an umbrella. With the globe subdued by his power, he went to Potanapura and was consecrated by gods and kings in the rank of an ardhacakrin.

Every jewel of every kind resorted to Tripṛṣṭha even from a distance. Some sweet-voiced persons, jewels among singers, came to him. On one occasion, when they were singing during the night, Hari said to the chamberlain, “When I am resting, you must certainly send them away.” The chamberlain assented and sleep came to Śārṅgin; but the chamberlain did not send away the singers, as he was eager for their singing. While they were singing, Viṣṇu got up and said to the chamberlain,

“Why did you not send them away?”

“Because I wanted to hear their song”, he replied.

On hearing that, Viṣṇu was angry and at daybreak had hot tin poured into the chamberlain’s ears; and he died. By that act Tripṛṣṭha acquired firm feeling-karma (vedya) and from his sovereignty he acquired other severe karma with evil consequences. Not desisting from injury, et cetera, possessing property and great enterprises, Prajāpati’s son passed eighty-four lacs of years. After death he was born as a hell-inhabitant in the seventh hell.

Acala’s death (181)

At the time of separation from him Acala became a mendicant and attained emancipation after death.

Various incarnations (182–83)

Tripṛṣṭha’s soul ascended from hell and was born a lion. After death the lion went to the fourth hell. He passed through

various incarnations, animal, human, et cetera; and one time he attained human birth and acquired good karma.

Incarnation as Priyamitra (184–216)

Then he descended into the womb of Dhāriṇī, wife of King Dhanañjaya, in the city Mūkā in the West Videhas. At the proper time she bore a son with full marks, whose magnificence as a cakradhara was indicated by fourteen great dreams. His parents named him Priyamitra and he grew up gradually with his parents' wishes. Then king Dhanañjaya, disgusted with worldly existence, installed his son, Priyamitra, on the throne and took the vow. The fourteen great jewels of King Priyamitra, who protected the country like a wife, appeared gradually.

Following the cakra, he set out to conquer the province with six divisions. He went to the east and stopped at Māgadhatīrtha. Accompanied by the fourfold army, he made a three-day fast. At the end of the fourth day, he got into a chariot, went a short distance, and took his bow. The king shot an arrow, marked with his name, like an eagle, in the direction of the Prince of Māgadhatīrtha. The arrow crossed twelve yojanas in the air and fell in front of the god of Māgadha like a portentous thunderbolt.

“By whom wishing to die was this arrow shot?” Reflecting thus, the Lord of Magadha jumped up angrily and picked up the arrow. When he had seen the row of letters of the cakrin's name, he was instantly appeased and went to Priyamitra, taking presents. Saying, “I accept your commands,” standing in the air, he, diplomatic, paid homage to the king with many presents. After he had entertained him and dismissed him, the cakrin returned, broke his fast, and held an eight-day festival in honor of the god of Māgadha. Then he went to the south, like the sun in Cancer.

As before, the king subdued the god Varadāman. The

cakrabhṛt went to the west and subdued the Lord of Prabhāsa-tīrtha according to formula; and went to the Sindhu. The Sindhu appeared in person before the king, who had fasted three days, and gave him two divine jeweled thrones, and ornaments. He dismissed her and, following the cakra-jewel, went to Vaitāḍhya. He made a three-day fast and subdued the Prince of Mt. Vaitāḍhya. He went to Tamisrā and Kṛtamāla gave other ornaments suitable for the woman-jewel to the king engaged in a three-day fast. At the cakrin's command the general crossed the Sindhu by the skin (-jewel) and easily subdued the first division of the Sindhu.

The general returned and, at Priyamitra's command, fasted for three days and opened Tamisrā with a blow of the staff (-jewel). The cakrin mounted the elephant-jewel, set the gem-jewel on its right boss for light and entered the cave Tamisrā. For light in the cave the cakrin scratched circles, like suns, on the sides with the cowrie-jewel and advanced, following the cakra. After the king had crossed the rivers Unmagnā and Nimagnā by a bridge, he went out of the mountain by a door on the north which opened of its own accord.

There the cakrabhṛt conquered the Kirātas, named Āpātas, and had the second division of the Sindhu conquered by the general. Then the king turned back, following the cakra, went to Vaitāḍhya, and conquered the Vidyādharas of the two rows on it.

After he had the first division of the Gaṅgā conquered by the general, he himself subdued the goddess Gaṅgā by a three-day fast. The king and his army went out of Mt. Vaitāḍhya through (the cave) Khaṇḍaprapātā by a door opened by the general.

Then the nine treasures, Naisarpa, et cetera, became submissive to Cakrin Priyamaitra engaged in a three-day fast. After he had the second division of the Gaṅgā conquered by the general, the province with six divisions being conquered, the cakrin returned to the city Mūkā. His consecration as

cakrabhṛt, which lasted for twelve years, was made by gods and men, together with a great festival.

While the king was protecting the earth with good policy, one day the Ācārya Poṭṭila stopped in a garden. After he had heard dharma in his presence, he installed his son on the throne, became a mendicant, and practiced severe penance for a crore of years.

Incarnation as god (216)

When he had lived for eighty-four lacs of pūrvas, he died from a fast and became a god in the Sarvārtha palace in Śukra.

Incarnation as Nandana (217-268)

He fell and was born here in Bharata in the city Chatrā as the son, named Nandana, of Jitaśatru by his wife Bhadrā. When he was grown, King Jitaśatru installed him on the throne and, disgusted with living in worldly existence, became a mendicant. Delighting the heart of the people, Nandana ruled the earth properly, his rule like that of Pākaśāsana. After he had passed twenty-four lacs of years from the time of his birth, disgusted with existence, Nandana took the vow under Ācārya Poṭṭila. Intensifying his asceticism by continuous fasts for a month, he wandered with his guru in villages, mines, cities, et cetera.

Devoid of both evil meditations²¹ and the two causes of binding karma;²² always free from the three hurtful acts,²³ the three vanities²⁴ and the three blemishes;²⁵ with the four

²¹ 222. Ārta (painful) and raudra (evil). For a full account see I, n. 8.

²² 222. Bandhana: rāga (love) and dveṣa (hate). Sam. 2.

²³ 222. See above, n. 10.

²⁴ 222. Gaurava. The 3 are: rasa (choice food); ṛddhi (riches and high position); sāta (pleasure). Sam. 3, p. 9a.

²⁵ 222. Śālya; māyā (deceit); nidāna (wish for reward for penance); mithyādarśana (wrong belief). Sam. 3,

passions destroyed;²⁶ free from the four kinds of attachments;²⁷ devoid of the four kinds of idle talk;²⁸ devoted to the four kinds of dharma;²⁹ his zeal unimpeded by the fourfold attacks;³⁰ adhering to the five vows; hostile to the five kinds of love;³¹ daily attached to the study of the five categories;³² observing the five kinds of carefulness;³³ victorious over the five senses; protector of the six categories of souls;³⁴ free from the seven states of fear;³⁵ with the eight conditions of pride destroyed;³⁶ having the nine controls of chastity;³⁷ practicing tenfold

²⁶ 223. Kaṣāya: krodha (anger); māna (conceit); māyā (deceit); lobha (greed). Sam 4; Yog. p. 56a.

²⁷ 223. Sañjñā: āhāra (desire for food, etc.), bhaya (fear), maithuna (sex), parigraha (acquisition). Sam. 4.

²⁸ 223. Vikathā: strī (women); bhakta (food); rāja (king); deśa (country). Sam. 4.

²⁹ 223. Dāna (liberality); śīla (good conduct); tapas (penance); bhāva (state of mind). For a detailed exposition see I, pp. 18 ff.

³⁰ 224. Upasarga: arising from gods, men, animals, and one's own body. Sth. 777, com. p. 523; II, n. 152.

³¹ 224. Arising from the five senses. Sam. 5.

³² 225. Prakāra: dharma (medium of motion); adharma (medium of rest); ākāśa (space); jīva (soul); pudgala (matter). Sam. 5.

³³ 225. Samiti. See above, n. 6.

³⁴ 226. Earth, water, fire, wind, vegetable, and the movable (2-, 3-, 4-, 5-sensed) creatures. Sam. 6; I, n. 29 and p. 438.

³⁵ 226. Bhīsthāna: ihaloka (fear of same genus); paraloka (fear of other genera); ādāna (fear of thieves, etc.); akasmāt (imaginary); ājīva (fear in regard to livelihood); maraṇa (fear of death); aśloka (fear of censure for misconduct). Sam. 7; Pravac. 1320, com. p. 388a; III, p. 337.

³⁶ 226. Mada: jāti (caste); kula (family); bala (strength); rūpa (beauty); tapas (penance); śruta (learning); lābha (wealth); aiśvarya (power). Sam. 8.

³⁷ 226. Brahmagupti: not to: use bed, bedding, house, or seat connected with women, animals, or eunuchs; avoidance of all conversation about women; not to: join any gathering of women, look at a woman's features, eat highly flavored food, take too much food or drink, think about former pleasures with women, indulge in anything pertaining to the 5 senses which arouses love; avoidance of pleasure (sāta). Sam. 9.

dharma;³⁸ knowing completely the eleven aṅgas; practicing twelvefold penance;³⁹ with a liking for the twelve pratimās;⁴⁰ enduring a series of trials hard to endure;⁴¹ indifferent to everything, Muni Nandana practiced penance for a lac of years. Having much penance by means of the twenty sthanas⁴² devotion to the Arhats, et cetera, he acquired the body-making karma of a Tīrthakṛt, which is very difficult to acquire. Having practiced stainless asceticism even from the beginning, at the end of his life, he made a propitiatory declaration:⁴³

³⁸ 227. Yatidharma: the 10 duties of monks: kṣānti (forbearance); mārḍava (humility); ārjava (sincerity); mukti or nirlobhatā (freedom from greed); tapas (austerities); saṁyama (control=ahiṁsā, avoidance of injury to anything living); satya (truthfulness); śauca (=asteya=non-stealing); akiñcanya (=aparigrahatā, poverty); brahmacarya (chastity). I, n. 38; Sam. 10 with slightly different terminology.

³⁹ 227. Tapas. The 12 are 6 inner and 6 outer. The 6 outer are: anaśana (fasting); aunodarya (partial fasting); vṛtteh saṅkṣepana (limitation of food); rasatyāga (giving up choice food); anukleśa (bodily austerities); linatā (avoidance of all useless motion). The 6 inner are: prāyaścitta (confession and penance); vaiyāvṛtta (service to others); svādhyāya (study of sacred texts); vinaya (reverence); vyutsarga (indifference to the body); śubhadhyāna (good meditation). Sam 6; I, p. 27.

⁴⁰ 227. The 12 pratimās of sādhus, which are sometimes confused with the 11 pratimās of laymen, are a series of fasts. They are described in detail in Sam. 12. The Pañcāśakagrantha also deals with them.

⁴¹ 228. The 22 pariśaha: kṣudhā (hunger); tṛṣa (thirst); śīta (cold); uṣṇa (heat); daṅśa (stinging insects); acelaka (nudity); arati (discontent); strī (women); caryā (wandering); naiṣedhikī (place for meditation; must sit alone in deserted place); śayyā (lodging); ākrośa (abuse); vadha (injury); yācanā (begging); alabhā (failure in begging); roga (illness); tṛṇsparśa (injury from thorns, etc.); mala (personal uncleanness); satkāra (kind treatment; should not be influenced by it); prajñā (knowledge, obscure); ajnāna (ignorance); samyaktva (right-belief-doubt). Uttar.2; Sam. 22.

⁴² 229. The sthānas (°ka) are 20 practices which produce karma that results in a birth as a Tīrthaṅkara. For a full account see I, pp. 80 ff. See also Āva. 176-8, p. 161; Pravac. 310-19, pp. 82 f.

⁴³ 230. Ārādhana. Though there are many references to an ārādhana in the Triṣaṣṭi° the following is the best example of one.

Ārāḍhanā (230–265)

“ Whatever transgression I have committed against the promulgated eightfold⁴⁴ practices of knowledge—time, respect, et cetera, that I censure in three ways. Whatever transgression I have committed against the promulgated eightfold⁴⁵ practices of right-belief—freedom from doubt, et cetera, that I reject in three ways. Whatever injury I have done to living creatures, fine or coarse,⁴⁶ from delusion or greed, that I reject in three ways. Whatever I spoke falsely with ridicule, fear, greed, anger, et cetera, all that I censure and do penance for. Whatever property belonging to another ungiven, little or much, was taken by me in any place from love or hate, all that I reject. Whatever union, animal, human, or divine was made by wretched me, that I reject three-fold in three ways.⁴⁷ Whatever wealth—money, grain, cattle, et cetera was acquired by me variously from the fault of greed, I reject in three ways. Whatever attachment (there was) to son, wife, friend, brother, grain, money, house and other things, all that I reject. Whatever food of four kinds,⁴⁸ I, overcome by the senses, enjoyed during

⁴⁴ 231. Jñānācāra: kāla (reading of śāstras at proper time); vinaya (respect for the learned and for books that produce knowledge); bahumāna (zeal for benefiting the learned and knowledge); upadhāna (penance according to the Āgama); anihnayana (absence of failure to show gratitude to guru); vyañjana (correct pronunciation of words of the texts); artha (correct meaning of texts); vyañjanārtha (correct speaking and interpretation of texts.) PE; Pañcaprati, p. 66.

⁴⁵ 232. Darśanācāra: niḥśaṅkita (freedom from doubt); niṣkāṅkṣita (freedom from desire for any other doctrine except Jainism); nirvicikitsā (freedom from doubt about fruit of dharma); amūḍhadṛṣṭi (unconfused belief); upabṛñhā (strengthening those of little merit on the path of dharma); sthīr-karaṇa (support of people in dharma); vātsalya (showing attention to co-religionists); prabhāvanā (propagation of the doctrine). Pañcaprati, p. 67; Uttar. 28.31; PE.

⁴⁶ 233. ‘Coarse’ is something that can be grasped by any of the senses.

⁴⁷ 236. By action, consent to action, causing action: with reference to thought, speech, and deed. I, p. 206.

⁴⁸ 239. Aśana (solid food); pāna (drink); khādyā (fruit); svādyā (betel, ginger, et cetera). KSK 3.40, p. 191a.

the night,⁴⁹ that I censure in three ways. Anger, conceit, deceit, greed, love, hate, quarreling, back-biting, criticizing others, slander and whatever transgression in the sphere of the principles of good conduct, that I renounce completely in three ways. Whatever transgression against penance—outer and inner, that I censure threefold in three ways. Whatever exertion in religious practices I concealed⁵⁰ and transgression against the practices of exertion,⁵¹ that I censure in three ways.

Whoever was struck or harshly addressed by me; anyone from whom I took anything; anyone to whom I did any injury, may they all pardon me. Friend or foe whoever, my own people or hostile people, may they all pardon me everything. I am the same toward all. Whatever animals in their status as animals; whatever hell-inhabitants in their status as hell-inhabitants; whatever gods in their status as gods; whatever humans in their status as humans have been caused pain by me, may they all pardon me. I pardon them. Indeed there is friendliness toward all on my part.

Life, youth, wealth, beauty, association with friends, all this is as fleeting as ocean-waves stirred by the wind. There is no other dharma except the dharma taught by the Jina that is a refuge for creatures in this world tormented by disease, birth, old age, and death. All souls are kin; after they are born, they are strangers. Who would make any tie at all with them? One creature is born; one dies; one has pleasant experiences; he has painful experiences. On the one hand, this body; while on the other hand are grain, money, et cetera; on the one hand relatives; on the other hand, the soul.

The foolish man becomes confused uselessly. What intelligent man would form an infatuation for the body, the

⁴⁹ 239. Jains are forbidden to eat at night. Cf. V, pp. 270 f.

⁵⁰ 243. Such as committed by Mallinātha in a former birth. She performed extra penance and concealed it from her fellow-ascetics. It was as a result of this that she was born a woman. IV, p. 53.

⁵¹ 243. The Sūtrakṛtāṅga 1.8 deals with vīrya. It is one of the 4 'infinities' of Siddhas.

house of impurity, filled with fat, blood, flesh, bone, liver, excrement and urine? This body, even when it is cherished and cared for, is perishable and must soon be given up like a house taken for rent. Surely the body, whether brave or cowardly, must die. Therefore, the wise man should die in such a way that he would not die again.

The Arhats are my refuge; the Siddhas and sādhus are my refuge. The dharma taught by the omniscients is my refuge above all.⁵² The Jina's dharma is my mother; my guru is my father; the sādhus are full brothers; co-religionists are relatives. Other things are like snares.

I pay homage to all the Tirthakaras, Ṛṣabha and the others; I bow to the Arhats of Bharata, Airāvata, and Videha.⁵³ The formula of homage to the Tirthakṛts is being made for the destruction of birth of corporeal beings, and especially for the acquisition of enlightenment. I pronounce the formula of homage to the blessed Siddhas by whom the fuel of karma produced by a thousand births was burned by the fire of meditation. Homage, homage to the ācāryas with the fivefold practices⁵⁴ who, always zealous for the destruction of birth, maintain knowledge of the scriptures. Who possess all the sacred knowledge and teach it to disciples, homage especially to them, noble teachers (upādhyāya). Homage, homage to the sādhus possessing the disciplinary vows,⁵⁵ who destroy evil attached to a thousand births.

I renounce censurable activity and also attachment to worldly objects inner and outer, so long as I live, threefold in three ways. I give up the four kinds of food so long as I live and I renounce the body, too, in the last breath."

After he had so made the censure of evil acts, the asking

⁵² 256. See the Prakīrṇaka Catuḥśaraṇa.

⁵³ 258. The only zones in which Tirthaṅkaras exist.

⁵⁴ 261. Ācāra, practice of knowledge, faith, right-conduct, penance, and power. I, p. 452; O. of J., p. 133.

⁵⁵ 263. The śīlavratas are 7: the 3 meritorious (guṇa) vows and the 4 proper disciplinary (śīksā) vows.

pardon of (and bestowing on) (all) creatures, reflection,⁵⁶ the resort to the four, the formula of homage, and fasting—the sixfold *ārādhana*, Muni Nandana asked forgiveness of the teachers of dharma, the *sādhus*, and the *sādhvīs* in full. After he had fasted for sixty days, he died in concentrated meditation, free from attachment, at the age of twenty-five lacs of years.

Incarnation as god (269–284)

He was born in the extensive palace Puṣpottara in Prāṇata and appeared on a couch. Within forty-eight minutes he developed into a magnificent god. He took off his divine garment, seated himself, and looked around. When he had looked at the manifestation-hall of the gods and the magnificence of the gods, he thought in astonishment, “By what penance did I attain this?” By clairvoyance he saw his former birth and his observance of the vows. “Oh! the power of the Arhats’ dharma,” he reflected.

Just then all the gods assembled, their hands folded in reverence, delighted, said to him who had been manifested as chief-god:

“Hail, master! Long live, delight of the world! Long live, blessing of the world! You are our master. Protect the conquered. Conquer the unconquered. This is Your Honor’s palace. We are gods, who perform your commands. Here are beautiful gardens; here are deep bathing-tanks. This is the temple of the eternal Arhats; this is the council-hall, Sudharmā. Adorn the bath-house so that we can make the consecration with water.”

So addressed by the gods, the chief-god went to the bath-house and sat on a lion-throne with a foot-stool. After he had been sprinkled there with divine water by the servant-gods holding pitchers, he was led to the ornamentation-hall. There

⁵⁶ 266. See I, p. 448.

the god put on two garments of divine material, ointment, and ornaments—a diadem, et cetera. He went to the judgment-hall and had the book read;⁵⁷ and taking a pūjā of flowers, et cetera, went to the temple of the eternal Arhats. He bathed the one hundred and eight images of the Arhats, worshipped them (with the pūjā), paid homage to them, and sang their praises, absorbed in meditation. Then he went to the hall Sudharmā and had a concert given. He remained there in the palace, enjoying delights as he liked.

He went to the countries, Videha, et cetera, where the kalyāṇas⁵⁸ of the Arhats take place, paid homage to the Jinas, he, ornamented with the attribute of right-belief.

As chief-god, he completed a life of twenty sāgaropamas and even in the end he shone with splendor, especially and constantly. Other gods, when they have six months of life remaining, become confused; but never gods who will be Tirthakṛts, whose maturing of merit is very close.

⁵⁷ 280. The book containing rules of procedure. K., p. 272.

⁵⁸ 283. The kalyāṇas are the 5 important events in an Arhat's life: conception, birth, initiation, attainment of omniscience, emancipation. These take place only in the Videhas, Bharata, and Airāvata. See II, n. 261.

CHAPTER II

MAHĀVIRA'S BIRTH AND MENDICANCY

His parents (1-28)

Now in this Jambūdvīpa in the division Bharata there is a Brāhman hamlet, named Brāhmaṇakuṇḍagrāma. A Brāhman, Ṛṣabhadatta of the Kauḍālasa family, and his wife, Devānandā of the Jālandhara family, lived there.

Nandana fell and descended into her womb on the sixth day of the bright half of Āṣāḍha, the moon being in the constellation Hastottara. Devānandā, sleeping comfortably, saw fourteen great dreams which she related to her husband at daybreak. He considered:

“ Beyond a doubt these dreams indicate that you will have a son, learned in the four Vedas, possessing the highest nature.”

After the Lord had entered Devānandā's womb, great wealth came to the Brāhman, just as if a wishing-tree had come. When eighty-two days had passed after the Lord had entered her womb, the lion-throne of the Lord of Saudharmakalpa trembled. Knowing by clairvoyance that the Lord had entered Devānandā's womb, Śakra rose from the lion-throne, bowed, and reflected:

“ The Arhats, teachers of three worlds, are never born in an insignificant family, nor in a poor family, nor in a family that subsists on alms. Rather, they are born in warrior-lines,⁵⁹ Ikṣvāku, et cetera, man-lions, like pearls originating in pearl-oysters, et cetera. It is not suitable for the Lord's birth to have fallen into a low family. Yet even Arhats are not able to change strong karma. The low-family-karma, which was acquired by the Lord showing family-pride in the Marīci-incarnation, has now matured. We always have authority to

⁵⁹ 10. The vaṅśa, bamboo, is also considered a source of pearls. Cf. I, n. 314.

place elsewhere in a great family Arhats who have fallen into a low family from the power of karma. What king and queen of a great family are there now in Bhārata, to whom the Master can be transferred, like a bee from a jasmine to a lotus?

Here in Bharata there is a well-known city named Kṣatriya-kunḍagrāma, which resembles my city, the ornament of the earth, the place of many shrines, the sole support of dharma, unstained by sins, purified by sādhus. That same city, free from the vices—hunting, wine-drinking, et cetera, is the means of purification of Bharatakṣetra, like a holy place of the earth. The king there is Siddhārtha of the Jñāta-line, a descendant of Ikṣvāku, who always considered himself to have his purpose accomplished (siddhārtha) by dharma alone. Knowing the Principles—soul, non-soul, et cetera, a traveler on the road of propriety, he has placed his subjects on the road, devoted to their interests like a father.

He is a kinsman for the rescue of people who are poor, without a lord, et cetera; the refuge of those seeking a refuge, the crest-jewel of the warriors. He has a chief-queen, named Triśalā, the best of wives, the abode of merit, the embodiment of praise-worthy qualities. She, spotless by nature, now purifies the earth by her various qualities like the Mandākinī by its waves. Unspotted by deceit which is the accompaniment of a woman-birth, straightforward by nature, she is a goddess on earth whose name is pronounced auspiciously. Just now she is pregnant. I must make quickly a change by the transfer of her embryo and that of Devānandā.”

After these reflections, Śatamakha summoned at once General Naigameṣin and instructed him to act accordingly. Naigameṣin carried out carefully his Master's instructions regarding the exchange of the embryos of Devānandā and Triśalā. Devānandā the Brāhmaṇī, asleep, saw the fourteen great dreams, which she had seen before, issuing from her mouth. She arose, beating her breast, weak, sick from fever. Saying, “Some one has taken away my embryo,” she wept for a long time.

Birth (29-70)

On the thirteenth day of the dark half of Āśvina, the moon being in Hastottara, the god put the Master secretly into Triśalā's womb. An elephant, bull, lion, Śrī being sprinkled, wreath, moon, sun, flag, full pitcher, a lotus-pond, ocean, palace, heap of jewels, and a smokeless fire—these dreams in succession the Mistress (Triśalā) saw entering her mouth. Queen Triśalā rejoiced at the meaning of the dreams announced by the Indras, her husband, and the experts as indicating the birth of a Tirthakṛt. Queen Triśalā, delighted, carried the wonderful embryo carefully, wandering in the grounds of pleasure-houses.

While the Lord was still in the womb, at Śakra's command the Jṛmbhaka-gods brought gifts again and again to Siddhārtha's house. The entire Jñāta-family prospered greatly with wealth of much money, grain, et cetera, by the power of the Blessed One who had descended into the womb. Kings, who had not bowed to King Siddhārtha in the past from pride, came themselves bearing gifts and made obeisance.

“ May my mother not suffer pain from my moving in her.” With this idea the Master remained motionless, like a yogī, in the womb. Preventing any movement of his body, the Master stayed in the womb in such a way that his mother could not tell whether he was there or not. Then Triśalā thought:

“ Has my embryo fallen ? Or has some one taken it away ? Or is it dead ? Or transfixed by a spell ? If this has happened, then enough of life for me. For the pain of death is endurable, but not that caused by the loss of an embryo.”

With this painful thought, the queen, weeping, her hair disordered, ointments abandoned, resting her lotus-face on her lotus-hand, wearing no ornaments, her lips miserable from sighs, silent even with her friends, did not eat nor sleep. King Siddhārtha grieved when he learned about that; and his worthy children, Nandivardhana and Sudarśanā, too. The Lord, who

had three kinds of knowledge, knew his parents' grief and moved a finger to show that the embryo was there. When she knew, "My embryo is certainly not injured," the Mistress rejoiced and made Siddhārtha rejoice by telling him of the movement by the embryo.

The Blessed One reflected: "My father and mother have great affection for me, indeed, when they have never seen me. If I should become a mendicant while they are alive, they would certainly acquire much bad karma by indulging in painful meditation because of the delusion of affection." So in the seventh month, the Lord made the resolution, "I will not become a mendicant during the lifetime of my parents."

When the skies were clear, the planets in their exaltations, an auspicious and favorable wind blowing over the earth, the world filled with joy and the omens highly victorious; when exactly nine months, seven and a half days (had passed), on the thirteenth day of the bright half of Caitra, the moon being in Hastottara, the Mistress bore a son, marked with a lion, the color of gold.

Fifty-six Dikkumārīs, Bhogaṅkarā and others, came and performed the birth-rites for the Master and his mother. Śakra knew about the Master's birth at that time from the shaking of his throne and went with his retinue to the lying-in house. He bowed to the Arhat and the Arhat's mother at a distance and, going near, he gave the queen a sleeping-charm. He placed an image of the Blessed One at the queen's side and made himself fivefold, insatiate in performance of worship.

The first Śakra took the Blessed One in his arms; the second held an umbrella over the Master. Two carried beautiful fly-whisks at the Master's sides; another, twirling a thunderbolt and dancing, went in front. Having gone to the rock Atipāṇḍukambalā on Mt. Meru, Śakra occupied the lion-throne on it, holding the Lord on his lap.

Then sixty-three other Indras, who had water brought from the tīrthas by the servant-gods, came to bathe the Lord. "How will the Master endure such a quantity of water?"

Śakra, his mind tender from devotion, was troubled by this thought. In order to remove his anxiety the Supreme Lord easily pressed down Mt. Meru with the tip of the big toe on his left foot. The peaks of Meru bent, as if to pay homage to the Lord, and the mountain-ranges moved as if to come into his presence. The waves rose high as if to give a bath and the earth trembled rapidly as if about to dance.

Thinking, "What is this?" Biḍaujas knew by employing clairvoyance that it had been done in sport by the Blessed One. "Master, ordinary people like me should be informed that such extraordinary strength, capable of such a thing, is yours. What I thought otherwise would be a sin, needlessly." Indra bowed to the Supreme Lord, saying this.

The Lord's bath-festival was held by the Indras with pure fragrant water from the tirthas joyfully to the accompaniment of musical instruments that were played. The gods, asuras, men and Nāgas worshipped the bath-water and poured it repeatedly so it covered their whole bodies. The earth also, soaked with the Lord's bath-water, became worthy of worship. Verily, even an insignificant thing attains importance from contact with great ones. The Indra of Saudharma set the Lord on the lap of the Indra of Īśāna, bathed him, worshipped him, waved a light, and then chanted a hymn of praise:

Stuti (71-87)

"Hail to thee, Arhat, Blessed One, self-enlightened, pious, Tirthaṅkara, establisher (of dharma), most excellent of men. Hail to thee, light of the world, maker of light for the world, highest of the world, lord of the world, benefactor of the world. Hail to thee, choicest white lotus among men, beneficent, lion among men, the sole scent-elephant among men. To the giver of sight, the giver of fearlessness, the giver of enlightenment, the giver of the path, giver of dharma, guide in dharma, giver of protection, hail! To the charioteer of dharma, the leader in dharma, the sole dharmacakrin, devoid of all error, possessing

right-knowledge and right-belief; to thee, conqueror (of passions), and helper of others to conquer, crosser (of saṃsara) and helper of others to cross, emancipated and grantor of emancipation, enlightened and enlightener, hail! Hail to thee, Master, knowing all things, seeing all things, the holder of all the supernatural powers,⁶⁰ destroyer of the eight karmas.⁶¹ Hail to thee, field (of merit), receptacle (of merit), a tīrtha, supreme spirit, teaching the doctrine of syādvāda,⁶² an ascetic devoid of passion. To thee deserving to be worshipped even

⁶⁰ 77. These are 34. They are characteristics of the Arhats. There are 4 inborn atīśayas: the body has wonderful beauty and fragrance, is free from disease, free from perspiration and dirt; breath has fragrance of a lotus; flesh and blood are white as cow's milk; process of eating and elimination is not visible.

There are 11 arising from destruction of karma: for a crore of crores of men, gods, and animals to be contained in the space of a yojana; language corresponding to the different languages (bhāṣā) of men, animals, and gods, extending for a yojana; a beautiful halo at the back of the head, whose splendor surpasses that of the sun; in the space of 200 gavyūtis plus 25 yojanas, there is no sickness, hostility, plague, pestilence, excess nor lack of rain, hunger, fear of oppression from own or another king.

There are 19 divine atīśayas: a dharmacakra in the sky; fly-whisks; a shining lion-throne with a footstool; three umbrellas; a jeweled banner; golden lotuses for walking on; three splendid walls (samavasaraṇa); fourfold face and body; caitya-tree; thorns with points turned down; bending of trees; loud music from a drum; a favorable wind; birds flying to the right; rain of perfumed water; rain of many-colored flowers; the hair, beard, and nails cease to grow; a crore of the 4 classes of gods in order of rank standing near; the favorableness of the seasons always having objects (such as flowers) that appeal to the senses. Abhi. 1.57-64. In this connection in his com. to Abhi. 1.60 Hemacandra defines gavyūti as 2 kos, so there would be a radius of 125 yojanas exempt from all ills.

⁶¹ 77. For the 8 karmas in full, see I, Appendix II.

⁶² 78. Syādvāda, or saptabhaṅgī, the pre-eminent feature of Jain logic, is a system by which everything can be explained from 7 points of view: it is; it is not; it is and it is not; it is indescribable; it is, though it is indescribable; it is not, though indescribable; it is and it is not, though indescribable. See I, n. 4; Haribhadra's Anekāntajayapatāka; Mallisena's Syādvādamañjarī; O. of J., p. 116.

by those entitled to worship, greater than the great, teacher of teachers, better than the best, hail ! Hail to thee, all-present, lord of ascetics, an ascetic, pure, purifier, superior, without a superior. To thee, best teacher of self-control for washing away (sins) completely, first lord of speech, conferrer of happiness, hail ! Hail to thee, the only hero proclaimed later, brilliant; hail to thee to be hymned with the words ' Om ! earth, air, sky. ' Hail to thee, benefiting every one, possessing all objects of existence, immortal, possessing the chastity that is taught, an Arhat, crosser to the other shore (of saṃsara). Hail to thee, venerable, unchangeable, protector, with a body of the mortise-collar-pin kind,⁶³ conversant with the Principles. Hail to thee knowing the three times, lord of Jinas, self-existent, consisting of knowledge, strength, power, splendor, regal powers⁶⁴ and superhuman powers. Hail to thee, first man; hail to thee, supreme; hail to thee, great lord; hail to thee, the essence of intelligence. Hail to thee, the moon to the Ocean of Milk of King Siddhārtha's family, Mahāvīra, resolute, the Master of three worlds. ”

Childhood (88-124)

After he had sung his praises in these words, Śakra took the Lord and laid him at his mother's side; and he took away his image and the sleeping-charm. He put a linen garment and a pair of earrings on his pillow; hung above the Lord (on the canopy) a śrīdāmagaṇḍaka,⁶⁵ and went to his own dwelling.

⁶³ 84. There are 6 kinds of joints, of which this is the best kind. The 2 bones are joined by a double mortise, bound with another bone and fastened with a fourth as a bolt. For the other joints see I, n. 132; Sam. 155, p. 150; Sth. 494, p. 357.

⁶⁴ 85. Śakti: prabhutva (excellence of treasure and army); mantra (good counsel); utsāha (energy). Abhi. 3.339.

⁶⁵ 89. I am still in doubt exactly what a śrīdāmagaṇḍaka was. PH defines it as ' a collection of beautiful garlands with the shape of a daṇḍa (pole). ' But that obviously does not fit the description in 1.2.618 and 2.2.507. It was a golden ball adorned with garlands, but the details are not clear. See I, n. 167 and II, n. 104.

Then the Jṛmbhaka-gods, sent by Dhanada at Indra's order, rained streams of gold and gems⁶⁶ on the palace. The king had people released from the prisons at his son's birth-festival. For the birth of the Arhat was for the release of people from birth.

On the third day, the delighted parents themselves showed the sun and moon to their son. On the sixth day the king and queen observed the festival of the night-vigil with several women of good family who were not widows, singing soft, auspicious songs, with saffron-ointment, beautiful with many ornaments, with wreaths hung around their necks. When the eleventh day had come, King Siddhārtha and Queen Triśalā held the festival of the birth-ceremony. On the twelfth day King Siddhārtha, whose wish had been accomplished, summoned all his relatives by birth and marriage. The king rewarded those who made auspicious presents; for he observed the custom of making suitable presents in return.

Siddhārtha said to them: "While this son of mine was in the womb, money, et cetera in the house, city, and country increased. So, gentlemen, let my son be named 'Vardhamāna.'" "So be it," they replied, delighted. The other name, 'Mahāvira,' was given the Lord of the World by Indra, saying, "He will surely not tremble even at great attacks." He was attended by gods and asuras, rivals in devotion, sprinkling the earth, as it were, with his eye raining nectar. Marked with one thousand and eight marks, naturally mature by his qualities, he gradually advanced in age.

One day, when he was less than eight years old, he went to play with princes of his own age at games suitable for their age. Then Hari (Śakra), knowing this by clairvoyance, described Vira in the assembly of the gods, "Even the strong are inferior to Mahāvira." A certain god, because he was jealous, said, "I myself will make Vira tremble," and went where the

⁶⁶ 90. I think māṇikya is surely 'gem' and not specifically 'ruby' here.

Lord was playing. The Lord was playing at āmalakī⁶⁷ with the princes and he (the god) assumed the form of a serpent by magic and stood under a tree. Then, terrified, the princes ran here and there; the Lord smiled, picked up the serpent like a rope and threw it on the ground. The princes, ashamed, went there again to play. The god assumed the form of a prince and went there, too, and all climbed a tree. The Lord reached the top of the tree, first of the princes. Yet what is this to him who will reach the top of the universe?⁶⁸

There the Blessed One looked like the sun on the peak of Meru. The others, hanging on the branches, looked like monkeys. The Blessed One won a bet he had made: Whoever should win in this should ride on the backs of the others. Vira mounted the princes and rode them like horses. Foremost among the strong, he mounted the god's back also. Then the god with malicious intentions assumed the terrifying form of a goblin and began to grow, exceeding mountains in size. He resembled Takṣaka with his tongue in a mouth equal to Pātāla; he resembled a forest-fire on a lofty peak with tawny hair on the top of his head. He had terrible fangs shaped like saws; eyes burning like fireplaces; awful nostrils like caves in mountains; frightful eyebrows curved in frowns like serpents. While he was still growing, the Lord turned him into a dwarf by striking him on the back with his powerful fist. Thus with his own eyes he saw the Blessed One's strength as described by Indra. In his own form he bowed to the Lord and went to his own house.

When he was past eight, the Lord's father began his education; and at that moment the lion-throne of Biḍaujas shook. Knowing by clairvoyance the remarkable simplicity of his parents, Indra approached him, saying, "The very idea of the Omniscient being a pupil!" The Master was seated on the

⁶⁷ 106. This is probably a boys' game now played in Gujarat, āmalā-pippalī. It might be called 'touch-and-go.'

⁶⁸ 109. I.e. Lokāgra, the name of the top portion of the universe occupied by the Siddhas.

teacher's seat by Vāsava with a bow and at his request recited grammar. "This grammar was taught by the Blessed One as teacher to Indra," and it was called 'Aindra' among the people, after hearing that.

The Master gradually attained maturity, seven cubits tall, adorned with a beautiful gait like a forest-elephant. The Lord's beauty was the greatest in the three worlds; his rank was the highest in three worlds; he had fresh manhood; yet there was no change in his nature.

Marriage (125-155)

King Samaravīra dispatched his daughter, Yaśodā, with his ministers to give her to Vardhamāna. The ministers bowed to Siddhārtha and said: "Our king has sent his daughter Yaśodā to be given to Vardhamāna. Already our Master is your Honor's servant. He would be especially so from that alliance. Please favor us."

King Siddhārtha said: "Both Triśalā's and my wishes are very favorable to the prince's marriage. But the prince, disgusted with worldly existence from his very birth, cannot even be spoken to on this subject of marriage, et cetera. Nevertheless, out of regard for you we shall speak today to our son about marriage in various roundabout speeches through friends of his."

After this reply, the king took leave of Queen Triśalā and sent clever friends of his to Vardhamāna. They went and bowed respectfully to Prince Vardhamāna and communicated King Siddhārtha's command. The Blessed One said, "Because you are my companions, you know my nature averse to householding." They replied: "It is true that we know you have always feared existence. But we know also that your parents' command cannot be disobeyed. Moreover, you never scorn an affectionate request of ours. How is it you suddenly scorn us all today?"

Then the Blessed One said; "Simpletons, what is this

zeal of yours ! For acquiring a wife, et cetera is the cause of wandering in existence. I am not a mendicant at this very moment, though eager to be, because of my resolution, ' While my parents live, they shall not suffer from separation from me.' ”

When the Lord had spoken thus in regard to marriage, Queen Triśalā herself went there at the king's command. The Lord of the World rose to greet his mother with respect and, after he had seated her on a high jeweled lion-throne, he said:

“ I am happy that you have come, mother ! What is the reason for your coming? If you had sent for me, I would have gone at once at your command. ”

Queen Triśalā said: “ You came to our house (by birth) because of our no small merit, the cause of much prosperity. People are not sated with seeing you; how much less are we, niggardly with the wealth of the sight of you ! We have always known this: It is from compassion for us that you remain here as a householder, though you are disgusted with worldly existence. You did this difficult thing against your own wishes. (But) we are not satisfied by so much, house of reverence. As we see you today suitable for a bride, act accordingly. Marry the princess, named Yaśodā, who has come. Your father, too, is very eager for the sight of your marriage-festival. Do that, even though difficult, out of regard for us. ”

The Blessed One thought : “ Now what has happened to me ! On the one hand, my mother very persistent; on the other hand, fear of wandering through births. Even while I was in the womb, I kept my body motionless from fear of paining my mother. I shall stay in the condition of a householder in opposition to (my own) wishes. There is karma which has pleasure as its fruit; my parents are to be honored. ” With these reflections, the Blessed One consented to his mother's command.

Queen Triśalā herself went to King Siddhārtha and, delighted, reported their son's consent to marry. On an auspicious day the king celebrated the marriage of Mahāvira

and Yaśodā with a festival equal to the birth-festival. King Siddhārtha and Queen Triśalā, seeing the bride and groom, considering themselves fortunate, rejoiced as if they had drunk nectar.

The Master, though indifferent, enjoyed sensual pleasure with Queen Yaśodā, the moon to his parents' eyes. In the course of time Queen Yaśodā bore the Lord a daughter, Priyadarśanā⁶⁹ both in name and form. Jamāli, a prince of high family, wealthy, in the first bloom of youth, married Priyadarśanā when she was grown.

Initiation (156–199)

In the twenty-eighth year from the Master's birth, his parents died from fasting and went to the heaven Acyuta. When the souls of Siddhārtha and Triśalā fall from Acyuta, they will attain emancipation in the country called West Videha.

When the parents' cremation had taken place and a day from then had passed, the Master said to Nandivardhana and his harem plunged in grief : " Death is always near; life is always fleeting. When this day has come, grief is no remedy. It is only the practice of dharma with the support of fortitude that is fitting, but not grief, et cetera, suitable for a contemptible man, brother. "

Thus enlightened by the Master, Nandivardhana became composed and requested the Lord to adorn the ancestral throne. When Vira, afraid of existence, did not take possession of the ancestral kingdom, then Nandivardhana was made king by the persistent ministers. Mahāvira, eager to take the long-desired mendicancy, took leave of his brother Nandivardhana. His voice choked with grief, Nandivardhana said: " Today our parents are not forgotten, brother. Today all their people, like me, are filled with grief. Will you pour acid on my wound by your separation? "

So from regard for his elder brother grieving, the Lord

⁶⁹ 154, Pleasant to the sight.

of the World, a yati by nature, adorned with ornaments, constantly practicing kāyotsarga, devoted to chastity, deprived of baths and unguents, engaged in pure meditation, maintaining life by food free from faults of acceptance⁷⁰ and free from life, noble-minded, somehow or other passed a year as a house-holder.

Told by the Lokāntika-goṇḍs, " Found a congregation, " the Master gave gifts—whatever they desired—to petitioners for a year. The initiation-ceremony of Śrī Vira was held fittingly by the gods, Śakra and others, and by the kings, Nandivardhana and others. Consumed by grief, like the Moon by Rāhu, at separation from his brother, then Nandivardhana gave orders to his men somehow or other:

" Make the finest palanquin with golden pillars and balconies like an assembly-hall of the gods, adorned with pearl-svastikas like the sky with stars, with a golden throne inside like the slope of Meru with the sun, with a tinkling row of little bells like a younger sister of Pālaka,⁷¹ with a flag waving like Gaṅgā with high waves, fifty bows long, thirty-six bows high, and twenty-five bows broad, named Candraprabhā, suitable for the throne of Śrī Vira. "

Quickly they made the palanquin just so. Indeed, an object may be (produced) by the command of kings as well as by a thought of the gods. Then Śakra had just such a palanquin made and they, equal, shone with equal splendor like twins. Then by the power of the gods the second palanquin became inside the first instantly, like a river within a river. The Lord circumambulated the palanquin, got in it, and adorned the lion-throne provided with a foot-stool. Wearing auspicious white garments, the Lord looked like the moon with moonlight and like another wishing-tree with his ornaments. When the Lord was seated, facing the east, all the attendants on his

⁷⁰ 160. Eṣaṇīya. See the list of the 47 faults to be avoided in regard to alms. I, n. 17; Uttar. 24.11.

⁷¹ 173. Indra's car.

right, pure, well-dressed, wearing various jeweled ornaments, adorned with handkerchiefs like trees with garlands, then sat down with one accord, prominent men of good family.

One goddess, wearing pearl-ornaments and spotless garments, like moonlight, held an umbrella, like the moon, over the Lord's head. Two carried beautiful fly-whisks at his sides, with gold ornaments on their persons, like moons on Meru's slope. One stood in the north-west, holding a silver vase; another stood in the south-east, holding a palm-leaf fan. At the back Indras carried white umbrellas with handles of cat's-eye and one thousand and eight golden ribs. At the sides of the palanquin the Indras of Saudharma and Īsāna stood, holding fly-whisks that resembled the pillars of an arch. In front men lifted the palanquin that had to be carried by a thousand; then the gods, Śakra, Īsāna, Bali, Camara, and others. Śakra took hold of the palanquin at the top on the right, the Lord of Īsāna himself at the top on the left. Camara and Bali took the bottom part on the right and left, and the other Bhuvanapatis, et cetera carried it properly.

Then the sky was filled with gods coming and going like very swift birds at the end of day. By means of the palanquin conveyed by the gods, the Lord arrived at the best garden called Jñātakhaṇḍavana. He entered the garden lovely with lavalis⁷² like bodies with hair erect from joy in the guise of buds at the coming of winter like a sweetheart; marked with orange-groves with rows of ripe fruit like garments colored with safflower dropped by the Śrī of the forest; always with murmurs rising from the mutual embraces of the leaves of the purple sugar-cane, as if it (the garden) were calling travelers.

The Lord descended from the palanquin, removed his ornaments, and Indra placed a divine garment on the Lord's shoulder. The Teacher of the Three Worlds pulled out his hair

⁷² 193. Lavalī. A creeper of which the identification is uncertain. MW's *Averrhoa acida* will not do, as it is a tree. *Artobotrys odoratissima* or *suaveolens* has been suggested, but the flowering season is not right. Hema-candra's lavalī is a winter-bloomer.

in five handfuls. Śakra received it in his garment and cast it in the Ocean of Milk. When the tumult had been quieted by him having returned, the Lord of the Three Worlds recited the namaskāra to the Siddhas and adopted right-conduct (in accordance with the five vows).

The thirtieth year from his birth having passed, on the tenth day of the dark half of the month Saha,⁷³ the moon being in Hastottara, in the last watch of the day, as the Lord was observing a two-day fast, in the presence of the three worlds, his mind-reading-knowledge became manifest at the same time as good-conduct.

⁷³ 199. Saha = Mārgaśīrṣa, the first month of the cold season.

CHAPTER III

MAHĀVĪRA'S FIRST SIX YEARS AS AN ASCETIC

Loss of half of his garment (1-14)

Then the Lord of Three Worlds took permission of his full-brother, Nandivardhana, and others of the Jñāta-family to go elsewhere. As the Lord set forth on his wandering, seated in the chariot of good conduct, an old Brāhman, named Soma, a friend of his father, said to him:

“ Master, for a year you gave gifts without making any distinction between your own people and others. People became rich, except me, unfortunate that I am. For I, Lord, crushed by extreme poverty from birth, wander constantly from village to village, to beg from others. In some places, I suffer abuse; in others I am taken by the neck; in some places my garment is seized;⁷⁴ and in some my mouth is smashed. Just at that time I was wandering outside (the city) in the hope of gain and your gifts for a year were without profit to me as I did not know about it. So now, show compassion, Lord of the World, and give me something. I am in your presence now, Master, sent by my wife, who has reviled me. ”

The Master said compassionately: “ Now I have abandoned all associations. Nevertheless, take half of this garment around my shoulder, sir. ” Delighted, the Brāhman took half of the garment and went home. He showed it to the tailor to have the hem bound. The tailor asked, “ Where did you get this? ” and the Brāhman replied, “ It came from Śrī Mahāvīra. ” The tailor said: “ Follow the muni and take the second half of the garment also. Caught on thorns, et cetera, the half of the garment will fall off the muni, as he

⁷⁴ 5. Or it might mean: no answer was given. But that is not in accord with the violence in the other cases.

wanders. He, indifferent, will not pick it up. Take it and bring it here. I shall join the two pieces and make it complete like the moon in the bright fortnight. Its market-price will be a lac of dinars. We shall divide that in two equal shares, like full-brothers. ”

The Brāhman agreed and went to the Lord. Now the Lord stopped at the village Kūrmāra in the evening, observing care not to injure any living thing in walking. With his eyes directed on the tip of his nose, both arms hanging down, the Lord stood in statuesque posture, immovable as a post.

Beginning of attacks (upasargas) (17-48)

Then a certain herdsman, who had herded the bulls for the day, reached the border of the village near the Master and thought to himself, “ The bulls may graze just here on the border of the village, but I shall go to the village and milk the cows. ” With this thought he entered the village, but his bulls went into the forest, as they grazed. For they do not stay in one place without a herdsman. The herdsman came from the village and asked the Master, “ Where are my bulls? ” and the Master made no reply at all. Thinking, “ Since the Lord is silent, he knows nothing about it, ” the herdsman spent the night searching for the bulls. After the bulls had roamed around, they came again near the Lord and lay down, chewing their cud, contented. The herdsman too came after roaming about and, when he had seen the bulls, he thought, “ He has taken the cattle with the intention of taking them away at day-break. ” With this thought, the basest of herdsmen picked up the tying-rope impetuously and ran forward angrily to kill the Lord.

At that time Śakra thought, “ What is the Master doing on the first day? ” and he saw the herdsman ready to kill him. Śakra transfixed him, went there, and scolded him, “ Villain, do you not know him, the son of King Siddhārtha? ” Then, after he had circumambulated him three times and bowed with his head (touching the ground), Prācinabarhis announced to the

Lord: "For twelve years there will be a succession of attacks. I wish to become your attendant and ward then off." When the Blessed One had completed his meditation, he said to Indra: "The Arhats have never required the assistance of others. This certainly never has been, is not, and never will be: that the Arhats attain omniscience from the assistance of others. The Lord Jinas attain omniscience only by their own power; by their own power alone they attain emancipation."

Maghavan instructed Siddhārtha, the son of the Lord's maternal aunt, who then was a god of the Vyantaras because of penance based on wrong belief, "You, as the Master's attendant, must prevent anyone who makes an attack that would result in the master's death." With these instructions, Hari departed. Siddhārtha acknowledged the order and remained.

The Master went to the hamlet Kollāka to break his two-day fast. There in the house of a Brāhman, named Bahula, the Lord broke his fast with rice pudding mixed with sugar, et cetera. The five divine things, the stream of treasure, et cetera, produced by hosts of gods, appeared in the Brāhman's house.

Then the Teacher of the World, whose soul-color was as white as the moon, difficult to look at from the brilliance of penance like the sun; bold as an elephant; immovable as Sumeru; enduring the touch of all like the earth; deep as the ocean; fearless as a lion; difficult for wrong-believers to look at like a fire with good sacrifices; solitary as the horn of a rhinoceros; strong as a great bull; his senses protected, like a tortoise; his gaze directed on one object like a serpent; spotless as a conch; his color like gold; free as a bird; his course unstumbling like a soul;⁷⁵ vigilant as a bhāraṇḍa;⁷⁶ unsupported like the sky; his body free from unguents like a lotus-leaf from slime; his mind indifferent to friend or foe, straw or women, gold or a stone, a gem or a clod, this world or the

⁷⁵ 41. I. e., a soul is unhindered in its movements.

⁷⁶ 42. A fabulous bird. It has 3 legs and 2 faces, and is ever vigilant. Mahāvīra is vigilant from lack of sleep, etc. KS 118; KSK p. 112 a.

next one, pleasure or pain, existence or emancipation; wishing to lift up this foolish world submerged in the ocean of existence by intelligence devoted solely to disinterested compassion; unhindered like the wind, the Lord wandered over the earth which is girdled by the ocean and (covered) with various villages, cities, and forests.

Bees, attracted by the fragrance of the Lord's ointment which was made by the gods at the time of his initiation, flew to him as he approached. The young men of the villages asked the Lord about the preparation of perfume and the young women asked to touch his body as a remedy for excessive love-fever.

From the day of his initiation for more than four months, the Lord of the World, firm as a mountain, endured attacks.

The Lord's stay at Morāka (49-74)

One day the Master went in his wandering to the hamlet Morāka which was crowded with ascetics called "Dūjjantaka."⁷⁷ Their abbot, who was a friend of his father, approached the Lord and the Master extended his hand to him from former custom. At the abbot's invitation Siddhārtha's distinguished son spent one night there in the one-night statuesque posture. To the Blessed One on the point of leaving at daybreak the abbot said, "You must pass the rainy season here in a solitary dwelling." The Lord, sinless, agreed to his proposal at his insistence and, spotless as a conch, went elsewhere.

Unhindered like the wind, stainless as a lotus-leaf, the Master passed the hot season, wandering in all directions. Recalling the invitation of the abbot, Siddhārtha's friend, the Master went again to Morāka to pass the rainy season. It thundered with clouds raining like a continuous shower-bath and travelers went to their homes, like haṅsas. The abbot, his heart tender from the bond of affection and being a cousin of the Lord, assigned him a house with a thatched roof. With his arms hanging down to his knees, his hair twisted like a tree

⁷⁷ 49. The Rājendra. tells no more about these ascetics.

(with aerial roots), his mind restrained, the Lord stood there in statuesque posture.

As the grass in the forest had been destroyed by the power of the terrible hot season and the new grass had not grown because the rains had started so recently, the cattle ran to eat the ascetics' grass huts and the cruel ascetics beat the cattle with clubs. Beaten by them, the cattle ate the grass hut occupied by the Lord. Why would they be afraid when the Lord resembled a pillar? The ascetics observed this and railed against the Lord. "We guard the huts, but he does not guard his. Look! Who is this guest of the abbot, who looks on while the cattle eat his hut? Indeed, that is devotion to self-interest alone. What can we do? He is dear as his own life to the abbot. Just from fear of him, it is not possible to speak harshly in this matter."

One day the ascetics, whose violent anger against the Lord had increased, went to the abbot and spoke censoriously: "Who is this ascetic, indifferent, whom you brought to the hermitage? His hut has been destroyed, since he has been here. He is ungrateful, indifferent, discourteous, and lazy, who does not guard his hermitage from cattle when it is being eaten. Or rather, considering himself a muni, possessing tranquillity, he does not keep off the cattle. Then are we, worshippers of honored gurus, not munis, O muni?"

Then the abbot went to the Lord and saw his hut without its roof like a bird with its wings cut. Reflecting, "The ascetics were speaking the truth, without malice," he said to the Lord: "Friend, why did you not guard this hut? Indeed, all hermitages were protected by your father throughout his life. Your vow merits the appearance of bad doctrine. Even birds protect their nests like themselves. Why, pray, do you, who have discernment, neglect your hut!" When he had given admonition in accordance with his own discernment, the old ascetic returned to his own hermitage, recalling his friendship with Siddhārtha.

The Lord thought: "I am the cause of their enmity.

Therefore, it is not fitting for me, seeking the good of all, to remain here. ”

The Lord's five resolutions (75-77)

With this reflection, the Master, feeling extreme disgust with existence, a depository of compassion, took these five resolutions: never to live in the house of an unfriendly person; always to stand with the body in kāyotsarga; to maintain silence generally; to eat in the hand as a dish; politeness must not be shown to a householder. These are the five.

Story of the bull (78-110)

After he had taken these resolutions, after a fortnight the Lord went to the village Asthikagrāma even during the rains. The Lord of the World asked the villagers there for permission to live in the temple of a Yakṣa, Śūlapāṇi. The villagers said: “The Yakṣa does not allow any one to live here. Listen to the long story of the Yakṣa.

This village was named Vardhamāna in the past. There is a swift river here with muddy ground on both banks. A trader, Dhanadeva, came there with five hundred carts loaded with merchandise. He had a great bull that he put in the yoke and in a minute he pulled all the carts across the river though it was hard to cross. The great bull, noble as a spirited horse, fell on the ground, vomiting blood from his mouth from pulling excessive weight. The merchant made the bull a witness and said to the villagers, ‘This bull must be guarded like my own life on deposit.’ He gave the villagers much money for grass and water for the bull. For that is the duty of an owner. Then after making a friend of the bull by his gifts of food and water, the trader himself, with tears in his eyes, went elsewhere. The villagers took the money but, wicked like evil doctors, did not provide the bull, like a sick man, with grass, water, et cetera. Broken-hearted, tormented by hunger and thirst, his body only skin and bones, the bull thought:

‘ Indeed ! the village is devoid of compassion, most evil, cruel-hearted, no different from cāṇḍālas, and besides, this whole village is exceedingly treacherous. To say nothing of caring for poor me from compassion, they have consumed the money given by my master for food, et cetera. ’ Angry, with involuntary destruction of karma, the bull died and was reborn a Vyantara, named Śūlapāṇi, in this same village as before.

He knew the story of his former birth by perverted clairvoyance; he saw the body of the bull and was angry at the village. The Vyantara created a pestilence, like a deity of pestilence. These piles of bones resulted from the villagers who were killed. The suffering villagers frequently consulted astrologers and others and carried out their advice for allaying the plague, like sick men following the advice of doctors. They gave frequent baths, offerings, et cetera to the household divinities. Nevertheless the pestilence did not abate in the least. The villagers went to other villages, but still the angry Vyantara killed them, like the heir-apparent of Yama. The villagers reflected:

‘ Some god or demon, a Yakṣa or some other tutelary deity has been offended by us. We shall go to that same village of his in order to pacify him. ’

With this reflection, together they came here again. Bathed, clothed in white, wearing upper garments, their hair loosened, throwing rice at the junctions of four roads and of three roads, in gardens, haunted houses, and elsewhere on all sides, looking up, their joined hands held out, sad-faced, they spoke:

‘ O gods, asuras, Yakṣas, Rākṣases, Kimpuruṣas and others, pardon by all means whatever sin of ours has resulted from negligence or arrogance. For the anger of the great, even though great, is limited by submission. Whoever has been offended by us, may he be gracious. ’

The Vyantara, standing in the air, said: ‘ O cruel men, greedy like hunters, now you ask for forgiveness. *Then* water, grass, et cetera were not given to the bull suffering from hunger

and thirst, even with the money given by the trader. The bull died and became I, Śūlapāṇi, a god. I kill you all because of that enmity. Remember that.'

When they had heard that, again busied with throwing incense to him, rolling on the ground, miserable, they said again: 'Nevertheless, pardon that sin of ours and be appeased. We have taken refuge with you; we have no other refuge.'

Somewhat appeased by their speech, the Vyantara said: 'Now gather these human bones in a pile. Erect a temple on top of it and inside it install on high a statue of me in the form of a bull. If you do this, I will grant you life, but not otherwise.'

The Lord and Śūlapāṇi (111-146)

The villagers did just as he said, very carefully. The village appointed a priest, Indraśarman by name, of Śūlapāṇi, having prepared much money for him. From that time on the village was called Asthika by the people because of the heap of bones here, though its name was Vardhamāna. If any tired travelers stay in this temple at night, Śūlapāṇi kills them during the same night, like Kṛtānta. The people and his priest, Indraśarman, stay here during the day and go to their own homes in the evening. So it is not suitable for you to stay here."

After telling this, each one offered the Master a house. The Master did not accept but asked for the Yakṣa's temple. Permitted by the villagers, knowing that the Vyantara was worthy of enlightenment, the Lord stood in statuesque posture in a corner of his temple. In the evening, when he had finished the time of incense, the Vyantara's priest, Indraśarman, dismissed all the travelers and said to the Blessed One: "Devārya, do you also leave this temple. For this cruel Vyantara will be the death of you in the night." The Master remained silent and the Vyantara thought: "Oh! Some one who wishes to die has come to my temple. Even though warned by the village and my priest time and again, this arrogant man has

taken up his abode here. I shall take away his arrogance.”

Then, when the priest had gone and the sun had set and the Lord was standing in kāyotsarga, the Vyantara gave a loud burst of laughter. By the very cruel, spreading noise of the outburst of laughter he burst the sky-vessel and broke the star circle, as it were. The people of the village heard the sound and said to each other, “ Now the poor devārya⁷⁸ is being killed by the Vyantara.” Then the mendicant, Utpala by name, the head-monk of Pārśva’s congregation, learned in the science of the eightfold mahānimitta,⁷⁹ heard the story of the devārya from the people and felt uncertainty in his heart. He thought anxiously, “ May it not be the last Tirthaṅkara.”

When the Lord was not disturbed by the noise of the burst of laughter, the Vyantara created the terrifying form of an elephant. The elephant-form being scorned by the Master, he made the figure of a piśāca tall as the measuring-rod of heaven and earth. The Lord being undisturbed by him also, he, evil-souled, created the fearful form of a serpent which resembled Yama’s noose. Blind with arrogance, the serpent coiled tightly around the Lord and, possessing an infallible jet of poison, bit him severly with its fangs. When the serpent had proved useless, the demon-chief made seven wounds on the Lord’s head, eye, ear, nose, tooth, back and nail. One wound alone was sufficient to kill an ordinary man; but the Master endured the seven at the same time. After he had made these successive attacks, the Vyantara, depressed, bowed to the Lord with his hands at his forehead, declared,

“ Lord, pardon the very great crimes that I, evil-souled and ignorant of your power, committed against you, Ocean of Compassion.”

At that time the god Siddhārtha, his mind absorbed in his own work, remembered Śakra’s orders in regard to attendance on the Master. He came and said haughtily:

⁷⁸ 124. A respectful title of a sādhu: ‘revered sādhu.’

⁷⁹ 125. The science of omens. For the 8 divisions see II, n. 346.

“ Śūlapāṇi, basest of gods, seeker of the unsought (death), what is this you have done, sir? Do you not know the blessed Tīrthakara, King Siddhārtha's son, entitled to be worshipped by three worlds, evil-souled one? If Śakra, devoted to the Master, knew your conduct today, you would be reduced to powder by the edge of his thunderbolt. ”

Śūlapāṇi, filled with terror and remorse, again asked the Lord's pardon. There was no other expedient at that time. When he had become calm, Siddhārtha said to him, compassionately:

“ Alas ! You are ignorant of truth. Hear the truth just as it is: ‘ Discernment that the Tīrthāṅkara is god; discernment that sādhus are gurus; discernment that dharma is the dharma taught by the Jina. ’⁸⁰ Make this your own. Henceforth, do not cause pain to living creatures like yourself, sir ! You should repent privately and you should repent before your guru all your past evil deeds.⁸¹ A creature attains a painful fruition for a crore of crores times of a violent act committed even once, alas ! ”

When Śūlapāṇi had heard this, remembering the destruction of many creatures that he had caused, he blamed himself again and again, penetrated by remorse. Possessing right-belief, afraid of existence, after worshipping the Lord's feet, he began a concert, water for washing away the impurity of sin. The villagers heard the sound of his song and thought, “ I think the god now amuses himself, after destroying the devārya. ”

The Lord's ten visions (147-169)

As the Lord had been tormented for nearly twelve hours, he fell asleep from weariness, and saw ten visions: a tall piśāca, increasing in size, who was destroyed by himself; two cuckoos, white and spotted, worshipping in his vicinity; two wreaths with

⁸⁰ 141. See Yog. 2.2. and com. p. 57a.

⁸¹ 142. I translate √ nind and √ garh from Uttar. 29.6-7; SBE 45, pp. 158 and 163.

heavy perfume; a herd of cattle eager to worship; a lotus-pond filled with lotuses; a sea which he swam across; a sun sending up rays of light; Mount Mānuṣottara surrounded by his own entrails; and Meru's peak surmounted by himself.

After he had seen these ten visions the Teacher of the Three Worlds awoke and the sun rose, as if wishing to pay homage to the Lord. Then all the people came, Indraśarman and Utpala also. When they saw that the Lord was uninjured and had been worshipped, they rejoiced. Amazed, they worshipped the Lord with flowers, et cetera and gave a lion's roar like victorious heroes. They, the givers of the lion's roar, said to each other, "By good fortune now at last the revered sādhu has appeased the Vyantara." After learning all the facts, Utpala paid homage to the Blessed One and sat down at his lotus-feet like an insignificant disciple. At the end of kāyotsarga, Utpala bowed again to the Lord, knowing the Lord's visions from the power of (clairvoyant) knowledge, and said:

"Master, you yourself know the fruit of the ten auspicious visions that you saw at the end of the night. Yet from devotion I shall recite it. The tall piśāca who was killed means that you will destroy delusion; the white cuckoo means that you will reach pure meditation, Lord; the spotted cuckoo that you will teach the twelve aṅgas; the herd of cattle that you will have a fourfold congregation; then the lotus-pond means an assembly of gods worshipping; the ocean that you swam across means that you will cross (the ocean of) existence; the sun that your omniscience will arise; the mountain encircled by entrails that you will have glory with power; you mounted on the peak of Meru means that you will teach ethics, seated on a lion-throne. Indeed, I do not know the fruit of the two garlands."

The Blessed One told him the fruit of the two garlands: "I shall teach twofold ethics to householders and monks."

Then Utpala bowed to the Lord of the World and went to his own place; and the others also, their minds excited by astonishment and joy, went away.

After he had passed the rainy season there in fasts of two weeks, the Lord left the village Asthika to wander elsewhere. Śūlapāṇi followed the Lord, bowed to him and said: "Disregarding your own comfort, you came here from compassion for me. No one is as wicked as I who did harm even to you. No one is as good as you who did good even to me. Up to this time which hell would I have gone to, if you, diligent in benefits to all, had not enlightened me?" After this speech Śūlapāṇi, filled with devotion, bowed to the Blessed One, and departed, calm as an elephant free from ichor.

The story of Acchandaka (170-218)

A year after the day of his initiation, the Master went to the hamlet Morāka and stood in statuesque posture in a garden outside. In this hamlet there was a heretic, Acchandaka by name, who lived by means of astrological charms, spells, et cetera. Unable to endure his high standing and desiring worship of the Master, the Vyantara Siddhārtha entered the Master's body. He summoned a passing cowherd and said:

"Sir, you have eaten millet and boiled rice with pickle and you are going to take care of cattle. As you came along you saw a snake; in your sleep you cried out very loud. Does this accord with the truth? Say, cowherd." He said, "It is certainly the truth," and Siddhārtha again told him various things that created confidence. Astonished, the cowherd went to the village and told, "Outside in a garden there is a devārya who knows the three times and has filled me with confidence."

Hearing that, all the villagers full of curiosity went quickly to the Master's vicinity, carrying flowers, unhusked rice, et cetera for a pūjā. Siddhārtha entered the Master and said to the villagers, "You have all come here to see my supernatural power, haven't you?" The villagers affirmed this, and Siddhārtha told them what they had seen, done, heard, and said both in the past and at that time. Siddhārtha foretold the future also. When the people heard this, then they made a

pūjā and paid homage to the Lord together with a great festival. As the people came and went daily in this way, the Vyantara Siddhārtha felt very great satisfaction.

One day the villagers there said, "Master, a man by the name of Acchandaka lives in this village and he also has knowledge like you." Siddhārtha said to them: "He knows nothing. He fills his stomach by deceiving you simple people." They went to Acchandaka and told him: "You know nothing. The devārya knows everything—past, present and future." Fearful of losing his high position, Acchandaka said: "He knows only in the presence of you who are ignorant of the real truth. If he knows in my presence, then he really knows, I think. Now I shall go and expose his ignorance. Watch."

Saying this, Acchandaka, angry, surrounded by curious villagers, went very quickly to the Lord engaged in kāyotsarga. He took hold of some grass with his fingers on both sides and said to the Lord, "Shall I break this grass or not?" His intention was, "I shall do the opposite of whatever the devārya says, so he will prove to be speaking falsely." Siddhārtha replied, "You will not break the grass." His fingers fixed on it, Acchandaka began to break the grass. Just then, Śakra thought, "How does the Master wander now?" Employing knowledge and perception, he saw Acchandaka's actions. "A speech uttered by the Master's mouth must not be untrue." With this thought Vajrabhṛt cut off Acchandaka's ten fingers with a thunderbolt. Astonished, ridiculed by all the people because he did not break the grass, Acchandaka went elsewhere, his mind confused like a madman.

Then Siddhārtha said to the villagers, "This Acchandaka is certainly a thief." The villagers asked, "Master, what has he stolen and from whom?" Siddhārtha said, "There is a laborer here, Viraghoṣa." Hearing that, Viraghoṣa bowed and showed himself, saying, "At your service." Siddhārtha said again, "A dish of yours of ten palas in weight disappeared from your house in the past." Ghoṣa agreed and Siddhārtha said: "It was certainly taken by that heretic. The proof can

be seen from this. Afterwards it was thrown under a horse-radish tree a foot and a half to the east of his house. Go and get it." Surrounded by the curious people, Vīraghoṣa found the dish just as described at his (Acchandaka's) house and returned.

Again Siddhārtha said to the excited villagers: "Listen again. Is there a householder, Indraśarman, here?" The people replied, "There is." Indraśarman presented himself before him, his hands extended, saying, "I am he. Give your orders." Siddhārtha said, "Sir, did a goat of yours disappear in the past?" Astonished, Indraśarman said, "That is true." Siddhārtha said: "It was killed and eaten by the ascetic. Moreover, its bones are in the ash-heap to the right of the jujube tree." Out of curiosity the people went and looked for its bones. Saying, "They are here," they returned to that place.

Siddhārtha said again: "There is a third act of his, but let it go. I will not tell it." "Please tell us everything," the villagers said to him again and again. "Should a pleasing story be half-told?" Siddhārtha replied: "Nevertheless, I am not going to tell it. If you are curious, go to his house and ask his wife." The people went to his house. He had beaten his wife that day and she, angry and tearful, thought: "It was a good thing that his fingers were cut off and that he is despised by all the people. If the people come here now, I shall make public all his misconduct, so that the wretch will experience the fruit of beating me." Then the villagers came and asked her about his conduct. She said: "Who would even speak the name of the scoundrel? For he enjoys sexual pleasure with his own sister, alas! A cāṇḍāla in behaviour, he does not desire me at all."

Hearing this, the villagers made an outcry and each went to his own house, denouncing Acchandaka. Reviled on every side, "Scoundrel! Scoundrel!" the miserable mendicant received no alms any place. Alas for the man who has fallen from high estate! Secretly the wretched man went to

Śrī Vīra, bowed, and said:

“Blessed One, go elsewhere. The man deserving honor is honored everywhere. Only *here* am I respected. Even my name is not known elsewhere. For a jackal has courage only in his own cave, not outside. I have experienced the fruit of any disrespect I showed you from ignorance, Lord. Now take pity on me.” As the Blessed One had taken a vow to avoid hostile persons, he went to the hamlet Uttaracāvāla.

Beginning of nudity (219–224)

There are two hamlets named Cāvāla, Dakṣiṇa (South) and Uttara (North). Between them there are two rivers, Suvarṇavālukā and Rūpyavālukā. As he was going from Dakṣiṇacāvāla to Uttaracāvāla, the Lord’s fine half-garment caught on a thorn tree on the bank of Suvarṇavālukā. When he had gone a little distance, the Lord looked at the half garment with the thought, “May it not go to waste on the rough ground,” and then turned to go on. The Brāhman, who was following the Lord, got the half-garment at the end of the thirteenth month and went away, after he had paid homage to the Lord. Delighted, the Brāhman gave it to the same tailor who joined the halves of the divine garment as if it had no seam. The Brāhman and the tailor received a lac of dinars as its price and divided it equally, like brothers.

Episode of Caṇḍakauśika (225–280)

Now the Blessed Vīra, unstumbling like the wind, was told by herdsboys as he went towards Śvetavī: “Reverend sir, this straight road leads to Śvetavī. However, on it there is a hermitage named Kanakakhala. Now it is occupied by a serpent poisoning by its look. Only the wind passes; even birds do not appear. So, leave that road and go by the roundabout one. What is the use of gold because of which the ear would be cut off?”

The Lord knew that in a former birth the serpent was an

ascetic who left the hermitage to break his fast. As he was going along, he injured a frog by a kick. His junior disciple showed him the frog, so he could confess it. But he, on the other hand, showing frogs killed by other people said, "Did I kill these also, small one?" Then he became silent and the young disciple thought, "Since he is pure in mind and noble in nature, he will confess in the evening." When he had sat down without confessing it in the pratikramaṇa,⁸² the junior disciple thought, "He has forgotten the injury," and he reminded him of the frog, "Why do you not confess?" The ascetic jumped up angrily, thinking, "I'll kill the young disciple," and began to run. Blind with anger, he ran against a pillar and was killed.

As his status as an ascetic had been injured, he was born in the Jyotiṣkas. He fell and became the son, named Kauśika, of the wife of the abbot, the head of five hundred ascetics in Kanakakhala. There were other "Kauśikas" because there was a Kauśika gotra and he was known as "Caṇḍakauśika" (cruel Kauśika) because of his extremely bad temper. When the abbot had become the guest of Yama, he became the abbot of the ascetics there. From delusion he roamed day and night in a wood and did not allow anyone to take a flower, root, fruit, nor leaf. Picking up an axe, club, or clod of earth, he killed any one who took fruit, et cetera in the wood, even though it had fallen on the ground. The ascetics living there did not get any fruit, et cetera. When the club fell, they went in all directions like crows.

One day when Kauśika had gone away on account of the garden, Rājanyas⁸³ came from Śvetavī and quickly broke down

⁸² 233. Āvaśyaka. A 'daily duty.' Here it is the pratikramaṇa, confession, which must be made in the morning and evening. In this case it is obviously the evening public (i.e. before the other sādhus) confession. Pratikramaṇa may be either public or private.

⁸³ 242. See I, p. 155. Rājanyas were one of the 4 classes created by Rṣabha as king. The rājanyas were his companions, distinct from the kṣatriyas.

the woods. As he was returning, herdsmen told him, "Look ! look ! some men are breaking down your woods." Flaming with anger like a fire with an oblation, he seized an axe with a sharp edge and ran forward. Then the Rājanyas fled like birds before a hawk. He stumbled and fell into a pit that was like the mouth of hell. As he fell, the sharp axe fell on him and split his head in two. For there was maturing of bad karma. After he had died, Caṇḍa became a serpent, poisoning by its look, right there in the woods. For anger which has a sharp continuity goes along into another birth.

"Certainly, he is worthy of enlightenment." With this idea the Teacher of the World, disregarding pain to himself, went by the same straight road. The Lord entered the old forest which had sand that was smooth from the absence of footprints; with a canal flowing from a well; with trees dried up and broken; strewn with heaps of old leaves; dotted with ant-hills, with huts that had become level ground. There the Lord of the World stood in statuesque posture in a Yakṣa temple, his eyes fixed on the tip of his nose.

Then the poison-eyed serpent, haughty, came out of his cave, like a tongue from the mouth of the night of destruction, to roam about. Roaming through the forest, making lines with his coils touching the dust like the writing of his commands, he saw the Teacher of the World. "Oh ! Has some one entered here fearlessly, who does not know me or who scorns me, standing motionless as a pillar ! Now I shall reduce him to ashes." With this reflection, puffed up with anger, he expanded his hood. Terrible with loud hissing, he looked at the Blessed One with his eyes throwing out a streak of flame which destroyed the trees and vines. Then the blazing flames from his eyes fell on the Blessed One's body, like a meteor, hard to look at, falling from the sky on a mountain. They indeed had no effect whatever on the Lord whose power was great. Is a wind, even great, able to shake Meru ?

Blazing with anger at the thought, "He was not burned now, though trees were burned," he looked and looked at the

sun,⁸⁴ and again sent forth flames from his eyes. When these fell on the Lord like torrents of water, the pitiless serpent bit the lotus-feet. After he had bitten (him) repeatedly, intoxicated by the excess of his own poison, he went away, "because when he falls, overcome by my poison, he would crush me." Though he bit repeatedly, his poison had no effect on the Lord; only his blood, white as milk, dripped. Thinking, "How does this happen?" the serpent stopped in front of the Lord of the World, looked at him, surprised. When he had examined the unequalled form of the Teacher of the World, his eyes were quickly extinguished by his beauty and mildness.

Knowing that he was near, the Blessed One said, "Caṇḍa-kaśika, wake up ! wake up ! Do not be confused." When he heard the Lord's words, the recollection of his former births arose in the serpent making use of ūha and apoha.⁸⁵ Then, after he had circumambulated the Lord of Three Worlds three times, free from passions, he undertook a fast of his own accord. The Lord knew that the great serpent had undertaken the act of fasting, (though) devoid of action, and had attained tranquillity; and he bade farewell to him. "May he not go somewhere else. My look is terrifying from poison." With this idea he put his mouth in the cave and drank the nectar of tranquillity. The Master stayed in the same place in the same way from compassion for him. For the practices of the great are for the benefit of others.

When they had seen the Blessed One thus, the cowherds and calfherds came there quickly, their eyes opened wide from astonishment. Hiding in the trees, (now) not submissive to the noble serpent, they struck him with stones and clods as they liked. When they saw that he was motionless in spite of

⁸⁴ 259. Apparently he drew strength from the sun for the flames from his eyes.

⁸⁵ 266. Ūha and apoha are 2 of the 8 dhīguṇas. Ūha is reasoning and doubt about meaning. Apoha is resolution of doubts. Yog. p. 53a; III, p. 339.

this, they gained confidence, came near, and beat his body with clubs. The herdsmen told the people about this and the people went there, paid homage to Mahāvīra, and worshipped the serpent.

Ghī-vendors who were traveling by that road, touched and rubbed the serpent with fresh ghī. Sharp-beaked ants came because of the odor of the ghī and made the serpent's body resemble a sieve. "What is this compared with my acts?" Enlightening himself so, the best of serpents endured the pain hard to endure. Thinking, "The poor weak ants must not be crushed," the serpent did not move his body at all. Sprinkled by the Blessed One by a shower of the nectar of compassion by his glance, the serpent died after a fortnight and went to the heaven Sahasrāra. After he had benefited the serpent Kauśika in this way, the Teacher of the World left the forest and went to the hamlet Uttaracāvāla.

Sudāḍha's enmity (281-347)

At the end of a fortnight the Lord, wandering like a cow in a pasture in order to break his fast, came to the house of the householder Nāgasena. On that day the householder's son arrived unexpectedly after an absence of twelve years, giving joy like a cloudless rain. Nāgasena gave a party in his house and entertained all his people. The Master's arrival was noticed. Nāgasena saw the Master from a distance and, experiencing great joy, full of devotion, gave him rice pudding. Then the five divine things, the stream of treasure, et cetera, were made there by the gods saying, "Oh ! the gift ! the good gift !"

After he had broken his fast, the Lord went to the city Śvetavī, which was adorned by King Pradeśin, who was devoted to the Jinas. Attended by citizens, ministers, generals, et cetera, like another Maghavan, Pradeśin came and paid homage to the Lord of the World. Pradeśin then went to his own city and the Master, fragrant from penance, in the course of his

wandering reached the city Surabhipura (City of Fragrance). The Lord arrived at the high-crested river Gaṅgā that was like a scarf around the earth, like a counterpart of the ocean. The Blessed One wished to cross it and embarked on a boat made ready by the sailor Siddhadanta; and other travelers embarked also. The boat, with its sailors ready, began to move rapidly by means of two propelled poles, like a bird by its wings. Just then an owl on the bank gave a loud hoot. A soothsayer, named Kṣemila, said: "This is certainly unpropitious. Soon we shall all meet fatal disaster, but we shall be saved from it by the power of the great sage." Just as he spoke, the boat moved into deep water. A Nāgakumāra, Sudāḍha, saw the Lord in it, recalled the hostility of a former birth, and thought angrily:

"This is the one by whom in his Triṇṣṭha-birth, I, then a lion, was killed. I, living on a mountain far from this place, had committed no crime against him who was Triṇṣṭha then. I, hidden in a cave, was killed at that time by him, proud of the strength of his arm and wishing to create excitement. By good fortune he is in my range of vision. I shall satisfy my hostility. For hostility between men lasts for a hundred births, like a debt. Even death near at hand would not trouble me now. Today I would be contented if satisfaction of former hostility is accomplished."

With these reflections, Sudāḍha, angry, his eyes terrifying, came near Vīra and, standing in the air, gave a cry, "Kila, kila!" Saying, "O villain, where are you going?" he created a destructive hurricane, terrifying as the wind at the destruction of the world. Trees fell and mountains shook from it. The Gaṅgā's water rose high with towering waves. The boat is lifted and lowered by the Gaṅgā's waves rising and falling, like an object seized by an elephant. The mast was broken; the sail was torn; the terrified helmsman, like the soul of the boat, became confused. All the people on the boat, as if they were on the tip of Yama's tongue, thinking they were about to die, bewildered, began to call on the gods.

Story of the two bulls (306-340)

Now in the city Mathurā, there were formerly a merchant Jinadāsa, a layman, and his wife, Sādhudāsī. They, pious, renounced the ownership of animals and bought daily curd,⁸⁶ et cetera from herdswomen. One day a certain herdsman brought very excellent curds. Sādhudāsī bought it and told her graciously: “ You must not take your milk, curds, et cetera anywhere else. I myself will buy them and give you any price you wish.” The herdsman, delighted, did so daily. Sādhudāsī also favored her with the gift of many clothes. A great affection developed between these two, like sisters.

One day, there was a wedding in the herdsman’s house. She invited the merchant and his wife to the wedding and they said: “ We can not go, for we do not have the time, lady, but take from our house anything that is suitable for the wedding.” So saying, they gave clothes, rice, ornaments, et cetera. Because of the articles they gave her the wedding was very fine, the occasion for special elegance of all his herdsman-relations. The cowherds, delighted, brought the merchant two beautiful three-year old bulls, named Kambala and Śabala. The merchant did not accept the bulls and the cowherds tied the bulls to his door against his will and went away. Such is the affection of cowherds.

Jinadāsa thought: “ If I turn these bulls loose, then they will certainly be yoked to the plow, et cetera by ordinary men. Here they will have poor care because of uselessness. Oh ! What shall I do ? Into what a dilemma I have fallen from the affection of fools ! ” With these thoughts the compassionate merchant fed the bulls with clean grass, et cetera and trickling water.

The merchant had taken the paṣadha vow⁸⁷ and fasted on the eighth and fourteenth days; and read aloud religious books

⁸⁶ 307. Curd is not an accurate translation of dadhi. It is the whole milk sour and coagulated.

⁸⁷ 320. To live like a sādhu.

to them listening. From listening daily to religion, they became bhadrakas;⁸⁸ and on whatever day the merchant did not eat, they did not eat on that day.

On that day when the bulls did not eat the grass, et cetera, though they were given, the merchant thought: "I fed these bulls for this long from pity. In future they must be fed as brothers and co-religionists." So the merchant paid especial attention to the bulls every day. For they were not animals in his opinion.

One day there was a festive procession in honor of Yakṣa Bhaṇḍiravaṇa and the young men of the village began the sport of racing draft-animals. A friend of Jinadāsa, very eager, went and took the bulls without asking him. For in friendship there is imaginary possession of identity. The merchant's friend yoked to a cart these bulls, who were white as hen's-eggs; as much alike as if they were twins; their legs round as balls; their tails like fly-whisks; ready to leap up, as it were, from liveliness; like sons of the wind in speed. Ignorant of their delicacy, urging them on with iron spikes of a goad, astonishing the people, he drove them without pity. With these bulls of peerless speed he defeated at once all the townspeople who had made bets on the racing. He tied the bulls, whose bodies were covered with blood flowing from wounds made by the spikes, broken down, again at the merchant's house and went away.

At the time to feed them, the merchant himself went with a bundle of grass to the bulls like sons. He saw them with their mouths open, weak, tearful, panting deeply, trembling, with blood dripping from wounds by the spikes. He said, "What wretch has taken these bulls, who are dearer than life to me, without asking me and has reduced them to such a state?" Then his servants told him the whole affair of his friend. The merchant felt deep grief as if at the loss of brothers.

The bulls, who had discernment and wished to observe a fast, did not take any at all of the grass and water which the

⁸⁸ 321. They had a tinge of right belief.

merchant gave them. Then he brought them a dish full of rich food and the bulls did not favor it even with a glance. Knowing their real nature, he suggested the renunciation of food. They agreed, wishing it, engaged in meditation. From compassion for them, the merchant himself gave up other work and continued reciting the namaskāra and explaining the duration in (each category of) births. Listening to the namaskāras and thinking about the duration of births, they died in meditation and were born in the Nāgakumāras.

Then Kambala and Śambala saw by clairvoyance the attack that was being made on the Master by Sudāḍha. Thinking: “Enough of other business. This is our business that we ward off an attack on the Arhat,” they approached. One began to fight with the Nāga Sudāḍha and the other picked up the boat in his hand and took it to the river-bank. They, with the power of recent rank as gods, defeated Sudāḍha, though powerful, whose strength was ebbing away at the end of his life. Having failed in his purpose, Sudaṅṣṭra went away; and the two young Nāgakumāras bowed and joyfully showered flowers and perfume on the Lord. “We escaped death, as well as the river by your power,” the people on the boat paid homage to Vīra devotedly. The two Nāgas bowed to the Lord and went away; and the Lord debarked from the boat. Having repented the airyāpathikī⁸⁹ properly, the Lord went elsewhere.

Episode of Puṣpa (347–369)

The Lord made distinct footprints marked with the wheel, et cetera, an ornament of the earth, in the fine, wet clay on the Gaṅgā’s bank. A man, named Puṣpa, who knew body-marks and signs saw them and thought: “Some cakravartin has gone alone. His kingdom has not yet been obtained or he has been captured by some one by a trick. I think he goes away

⁸⁹ 347. Supply kriyā. This is the slight action that even the most correct ascetic must commit, e.g. moving an eyelash. See Sūtrakṛtāṅga 2.2.23; Uttar. 29.71; Yog. 213 a.

now and I shall serve him if he wishes an attendant. If he is served in this state, surely he will give rewards. For the opportunity of service to one entitled to be served is won only by merit."

With this idea he followed the track to the hamlet Sthūṇāka and saw the Lord in statuesque posture under an aśoka tree. His breast was marked by a śrīvatsa; his head was marked by an excrescence,⁹⁰ his hands were marked by the wheel, et cetera; his arms resembled large serpents; his navel had a hole deep as a conch shell—so he saw the Lord's superior marks. Puṣpa reflected: "Just as he is shown to be a superior person by the marks on his feet, so he is indicated to be a cakrin by the others. With these marks, I am astonished that he is a mendicant. Alas for my work in the sciences! Alas for my putting hope in him! It seems that the works on sciences are prepared by the unlearned only to deceive every one or for their own interest. For I, with hope inspired by their words, have been made to run uselessly, like a deer in a desert for the water of a mirage." With these reflections Puṣpa felt deep despair in his heart.

Just then Śakra thought, "How does the Lord wander?" By the eye of clairvoyance he saw the Master in Sthūṇāka and the astrologer Puṣpa traducing the śāstras from despair. Quickly approaching, Indra paid homage with great magnificence to the Lord Jina in statuesque posture, while Puṣpa looked on.

Śakra said to Puṣpa: "Why do you blame the śāstras and their authors? For indeed they say nothing false. For you know the outer signs only; but there are inner signs. The Master's flesh and blood are as white as milk, free from odor. The breath of his lotus-mouth resembles the fragrance of a lotus; the Lord's body is healthy, free from dirt and perspiration. For this man is lord of the three worlds, a cakrin of religion, benefactor of the world, bestower of fearlessness on

⁹⁰ 353. This occurs on statues of the Tirthaṅkaras, though it is the exception rather than the rule.

all, the Master Vira, son of Siddhārtha. Even the sixty-four Indras are the Master's footmen. The cakrins from whom you hope a reward are of little importance. After giving gifts for a year, wishing to cross the ocean of existence, his kingdom abandoned, and having become a mendicant, he wanders thus, tireless. The śāstras agree certainly. Do not despair in the least. I shall grant your wish. The sight of the Master is not in vain."

With these words, the lord of the gods gave him his wish, bowed to the Lord of the World, and returned to his proper place.

Early association with Gośāla (370–586)

After he had completed his kāyotsarga, wandering, the Blessed One reached the city Rājagṛha, purifying the earth by his footsteps. The Master went to the spacious shed of a certain weaver on land outside Nālandā, not far from the city. The Teacher of the World obtained permission from the weaver to live there during the rains and stayed in one corner of the shed, engaged in a month's fast.

Now, there was a Mañkha, named Mañkhali, and he had a wife, Bhadrā. Both wandered over the earth, exhibiting a picture. One day, when they had reached the village Śaravaṇa, Subhadrā bore a son in the cowshed of a Brāhman, Gobahula.⁹¹ Because he was born in a cowshed, he was named "Gośāla." He grew up gradually, having studied his own craft of the Mañkhas. Quarrelsome by nature, disobedient to his parents, ill-favored from birth, he became adept in deceit. After quarreling with his parents and taking a picture, he wandered alone, begging alms, and one day went to Rājagṛha. Gośāla also lived in the corner of the shed ornamented by the Master, after obtaining permission from him, like a jackal in the vicinity of a lion.

With the intention of breaking his month's fast, the Lord using his hand as a dish went to the house of the merchant

⁹¹ 374. This may be merely an adjective, of course, not his name.

Vijaya. With great devotion the merchant Vijaya himself, highly intelligent, gave food to the Master in accordance with rules for right food. "Oh, the gift ! the good gift," the gods proclaimed aloud and made the five divine things, the shower of jewels, et cetera, on his house. When he heard that, Gośāla thought: "This is no common ascetic, since this wealth came to the house of the man giving him food. So, abandoning this heretical painting of mine, I shall become his disciple today. Such a guru cannot be fruitless."

Just as he was reflecting thus, the Teacher of the World, the Lord, after breaking his fast, came to the same shed and stood in statuesque posture. Gośāla bowed to the Master and said: "I, though clever, was ignorant from negligence of the power of you, an ascetic. I shall be your disciple. You alone are my refuge." With these words, he proceeded accordingly, but the Lord remained silent. Making his living by begging, Gośāla did not leave the Master's side day or night, having become his disciple from his own idea.

Gośāla's doctrine of Fate (388-418)

At the end of the second month's fast the Master went to his house and was given food by the householder Ānanda. At the end of the third month's fast, the Lord was given food called sarvakāmaguṇa⁹² by the householder Sunanda. The wretched Gośāla, devoted to filling his stomach by begging, attended the Blessed Mahāvīra day and night. When it was the full moon of Ūrja (Kārttika), Gośāla thought to himself: "He is reputed to have higher knowledge. I shall test his knowledge." "Master, tell me now what I shall get for alms in this great festival of the rainy season that is taking place in every house?" Siddhārtha, who had entered the Master, said: "You will receive sour rice-gruel, kodo millet, boiled rice, and a false rupee."

After hearing that, Gośāla wandered like a dog from house

⁹² 389. Literally, 'the quality of all desires.' PE, 'a food having all tastes, a savoury dish.'

to house from daybreak, seeking superior food. Nevertheless, he did not obtain any anywhere by any means. Exhausted, he was led into his house by a laborer in the afternoon. The sour rice-gruel, kodo millet and boiled rice were given by the laborer. As he was very hungry, he ate them; and was given a rupee as a gratuity. When the rupee was tested, it proved to be false. Ashamed, he formulated the doctrine of Fate. "What will be, will be."

After he had passed the second rainy season since his initiation, the Master left Nālandā and went to the hamlet Kollāka. At that time a Brāhman, named Bahula, was feeding Brāhmans with great zeal and the Lord went to his house for alms. He gave the Lord a dish of milk, sugar, and ghī; and the gods made the five divine things in his house. The Lord broke his fourth month's fast, the means of crossing worldly existence for a man, the giver, who has faith.

Now Gośāla, ashamed, slowly entered the shed in the evening. Not seeing the Master, he asked the people, "Where is the Master?" No one gave him news of the Master and the wretched man wandered for a long time in the hamlet Nālandā in search of the Master. Reflecting, "I have again become miserable, alone," he shaved his head, abandoned clothing, and left. He went to Kollāka and heard, "This Brāhman, Bahula, is fortunate, in whose house a rain of jewels was produced by the gods because of a gift to an ascetic." When he heard that, he thought: "Such power as this belongs to my guru alone and not to anyone else. Surely he is here." With this idea, wandering around in search of him with a shrewd eye, he saw the Lord standing in kāyot-sarga in a certain place.

He bowed to the Lord and said: "I was not worthy of initiation before because of attachment to clothes, et cetera. Now I have given up attachment. Accept me as a disciple. Be my guru for life. I can not endure a moment without you, Supreme Lord. What affection is there in you devoid of passion? Clapping can not be made with one hand. How-

ever, my mind follows you from compulsion, Master. Even so, I know myself received by you, since you look at me with eyes resembling blooming lotuses." The Lord, devoid of passion, knowing that his nature was capable of emancipation, agreed to his proposal. To whom are great men not kind?

With Gośāla the Lord went to the hamlet Svarṇakhala, his gaze directed six feet ahead on the road. On the road the Mañkha's son saw cowherds cooking rice pudding and said: "I am hungry. Come, let us eat rice pudding." Siddhārtha said, "This rice pudding will not reach completion." Gośāla, malicious-minded, went to the cowherds and said, "This holy man, who knows the three times, says that this clay-vessel with the pudding half-cooked will burst like a dish of unbaked clay." The cowherds, frightened, bound the dish with pieces of bamboo and it burst from the swelling of the great quantity of rice that had been put in it. The cowherds took the potsherds and also the pudding. Because of not receiving it, Gośāla accepted completely the doctrine of Fate.

Gośāla's misconduct (419-553)

The Master went to a village of Brāhmans. It had two divisions and their chiefs were two brothers, Nanda and Upananda. To break a fast of two days, the Master entered Nanda's division and Nanda gave him curds and old⁹³ boiled rice. Gośāla entered the other division and seeing Upananda's lofty house, went there, zealous, for alms. At Upananda's order, a slave-girl gave him old boiled rice. As he did not wish that, Gośāla, malicious, cursed Upananda, who said, "If he does not take the food, throw it on his head at once," and she did so. Angered, Gośāla said: "If my guru has power from penance or a psychic fire may that man's house burn down at once. May the curse from not receiving holy men not be fruitless." The Vyantaras who were present burned the house like a bundle of straw.

⁹³ 420. I.e. rice that has stood after cooking, perhaps overnight.

The Master went to Campā for the third rainy season and stopped there, with two two-month fasts proposed. By means of kāyotsarga and various postures—the squatting-posture, et cetera, the Master remained completely absorbed in concentrated meditation, as if he were emancipated even in this world. After he had made his second fast-breaking of a two-month fast outside the city, the Master went with Gośāla to the hamlet Kollāka.

There the Lord stood in statuesque posture in an empty house through the night; but Gośāla stood cowering in the door, trembling like a monkey. Then the son of the village-chief, Siṅha, recently grown up, came there with the intention of amusing himself with a slave-girl, Vidyunmati. He called aloud, “If any one is here, ascetic, Brāhman, or traveler, let him speak up, that we may go elsewhere.” The Master remained silent at that time because he was engaged in kāyotsarga; but Gośāla, hearing that, did not answer from deceitfulness.

As he received no answer, Siṅha dallied with her for a long time; and, having stopped suddenly, started to leave the house. Gośāla, malicious by nature, irresponsible, standing in the door, touched the slave-girl, Vidyunmatī, as she was leaving. “Master, some one touched me,” she said aloud. Siṅha, angry, turned, seized Gośāla, and said: “Wretch, you remained hidden by trickery and watched our misconduct. Even when you were spoken to, you did not answer then.” So saying, Siṅha beat him and went to his own house. Gośāla said to the Master, “I am beaten while you look on.” Siddhārtha said: “Why do you not observe good behaviour like us? Are you not beaten because you show lack of consideration, staying in a door like this?”

The Master left and went to the village named Patrakāla. As before he stood in statuesque posture in an empty house during the night. Cowering from fear, Gośāla stayed in a corner in that house. Skanda, the son of the village-chief, came to sport with a slave-girl Dantilā. Like Siṅha, he called out and no one answered. After he had amused himself,

Skanda left and Gośāla laughed aloud. Saying, "Who, pray, laughs aloud, after staying hidden like a piśāca?" Skanda beat him and then went home.

Gośāla told the Lord, "Is this your duty as master, that you do not protect me when I am beaten, though innocent?" Siddhārtha said to him again, "Fool, several times you have brought injury on yourself in this way by the fault of your mouth, like a partridge."⁹⁴

Then the Blessed One went to the hamlet Kumāra and stood in statuesque posture in a garden named Campakaramaṇīya. There lived a potter, Kūpanaya by name, rich in money and grain, addicted to drink, always like a liquor-worm. At that time a very famous disciple of Pārśvanātha, Ācārya Municandra, attended by a flock of disciples, was stopping in his house. The sūri put a disciple, Vardhana, in charge of the group and practiced the extremely difficult practices of the Jinakalpa.⁹⁵ One day he was meditating on himself, deeply concentrated, with regard to the second division of reflection—penance, strength of character, scripture, solitariness of the soul, and power (of mind and body).⁹⁶

Now Gośāla said to the Lord at noon, "It is time for us to go inside the village for alms." Siddhārtha said, "We fast today." But Gośāla entered the village for alms, as he was very hungry. He saw Pārśva's disciples, who were wearing various garments, carrying bowls, et cetera, and he asked "Who are you?" They replied, "We are Nirgranthas, disciples of Pārśva." Gośāla laughed and said: "Out upon you telling falsehoods. How can you be Nirgranthas when you have possessions, clothes, et cetera? This hypocritical pretence is only for the sake of a living. Devoid of interest

⁹⁴ 444. IS 4879 says that the tittira, partridge, along with parrots and mainas, owes its captivity to its facility in talking. See IV, p. 67; and Bloomfield's *On Talking Birds in Hindu Fiction*.

⁹⁵ 448. The Puritans of the Jains.

⁹⁶ 449. These divisions of tulanā (= bhāvanā) are discussed in great detail with various interpretations in Rājendra., s.v. jīnakappa.

in clothes, et cetera; indifferent to the body also—of which kind is my teacher of religion and Nirgranthas are such.” They did not know the Lord Jina and replied: “Such as you are, such is your teacher of religion. Has he himself taken an outfit?” Gośāla angrily cursed, “If there is psychic fire from penance of my teacher in religion, may this rest-house burn down.” They said, “Indeed, we are not burned from your speech.” Gośāla, ashamed, went and told the Master: “I saw today ascetics with possessions who were contemptuous of you. I cursed them angrily, ‘May that rest-house burn,’ yet their rest-house did not burn at all. Tell me truly, Master, the reason for that.” Siddhārtha said: “They are indeed disciples of Śrī Pārśva Svāmin. How, look you! would their rest-house burn at your speech?”

Meanwhile, it happened that Sūri Municandra in the night had gone outside the rest-house and stood in statuesque posture at that time. Kūpanaya had drunk wine at a guild-feast outside and, staggering home intoxicated, saw the ācārya. With the idea that he was a thief, the hard-hearted potter seized the ācārya by the neck pitilessly and quickly choked his breath. Unmoved from pure meditation, enduring the pain, having clairvoyance produced at once, the ācārya died and went to heaven. Vyantaras nearby showed him honor, raining flowers on him, like the wind at dawn.

Now Gośāla saw a brilliant line of gods in the sky like a streak of lightning and said to the Lord: “Master, is the rest-house of your enemies burning? That fire is to be inferred from the mass of flames in the sky.” Siddhārtha replied: “Do not talk so. The sūri has gone to heaven because of pure meditation. For pure meditation is a cow of plenty. These brilliant gods (have come) to show him honor, because of whom you of little wit have the mistaken idea of a fire.” From curiosity to see that, Gośāla went quickly, but the gods went to their own place. When do such men have a sight of the gods!

When he had seen the shower of flowers and perfume on him (Municandra), delighted, he went to the rest-house and

said to his (the sūri's) disciples who were asleep: "Do you, miserable disciples, shaven-heads,⁹⁷ sleep the whole night, like pythons, after eating alms as you like by day? You certainly do not know this: that the sūri has died. This is affection for gurus, indeed! on the part of you, well-born." Because of his words, the sages arose, thinking, "Who is this man who talks in this way like a piśāca?" They went near the ācārya and, when they had seen him like that, they blamed themselves for a long time, like sons in a good family. After Gośāla had ridiculed them, a clown from talking as he liked, he went to the Lord, and the Lord went to the hamlet Corāka.

The Master, engaged in kāyotsarga, and Gośāla were seen by guards searching there for spies from fear of enemies. The Lord was questioned by them, "Who are you? Say." But he gave no answer at all because he had a vow of silence. Indeed, munis observing silence are the same as deaf.

"He is certainly some one's spy, since he remains silent." They, cruel at heart, took the Master and Gośāla prisoners. They bound Gośāla like a witch and threw him down a well. They drew him up and let him down repeatedly, like a water-jar. Two disciples of Pārśva, sisters of Utpala, Somā and Jayantikā, best of nuns, mendicants, were living in Corāka at that time. They heard from the people, "Two men of such and such appearance are being tortured by the guards by throwing them in and lifting them out of water." "That might be the ascetic, the last Tirthakara," and they approached the Lord instantly and saw him in such a condition. They said to the guards: "Fools, wishing to die, do you not know that he is the lord, son of King Siddhārtha?" Terrified, they released the Master, bowed, and begged his forgiveness again and again. Indeed great men do not become angry, but are indulgent with people terrified of themselves.

After he had spent several days there, the Supreme Lord

⁹⁷ 473. A term of reproach—their heads were shaven, instead of the hair being pulled out.

went to the city Pṛṣṭhacampā to pass the fourth rainy season. Observing a four-month fast, standing in statuesque posture repeatedly, the Lord of the World remained there four months. After he had broken his fast somewhere outside on the last day of the rainy season, the Lord of Three Worlds went to the town Kṛtamaṅgala. Heretics, called Daridrasthavirus,⁹⁸ who had big enterprises and property, lived there with wives and children. In their section of town there was a large temple adorned with statues of their hereditary family-gods. In one corner of that temple, motionless as one of its pillars, the Lord stood in kāyotsarga, absorbed in meditation.

At that time in the month of Māgha the cold at night was very hard to endure. A great festival of these heretics took place in the temple. They gathered in the temple together with their sons, et cetera joyfully and danced and sang and kept watch. Goṣāla said with laughter: “Who are these heretics, alas! whose wives drink wine, sing, dance, et cetera publicly?” Angered at hearing that, they seized Goṣāla by the neck and expelled him at once from the temple like a dog. Goṣāla stood crouched down from the cold like the letter aitch, making music with his teeth like a lute-player on a lute. They took pity on Goṣāla and let him enter again; and, warmed in a few minutes, he talked in the same way again. He was put out again and again allowed to enter. From anger and pity for him, they did this three times.

When Goṣāla entered the fourth time, he said: “Why are you of little wit angry at the mention of true facts? Why are you, heretics, not angry at your own misconduct? Why do you try to injure me repeatedly because I speak clear facts?” The young heretics got up with the intention of beating him, but their elders restrained them and said firmly:

“He may be the stool-bearer or umbrella-bearer or some other attendant of the holy man, a heap of penance, a

⁹⁸ 490. Literally, ‘poor and old.’ The Rājendra. has no additional information about them.

mahātma. Enough of this talk. Let him talk as he likes. If you cannot bear to hear him, beat the drums." They did so.

At sunrise the Master went to Śrāvastī and stood outside in statuesque posture. When it was time for food, Gośāla said to the Lord: "Blessed One, come for alms. For food is the foundation of life." Siddhārtha said as before, "Oh! we are fasting." Gośāla asked, "What kind of food shall I get today?" Siddhārtha replied: "Now you will eat human flesh." Gośāla said, "I shall not eat anything that has even the smell of flesh." With this determination he entered the city Śrāvastī for alms.

Now, in this city there was a house-holder, Piṭṛdatta. The children of his wife Śrībhadrā were born dead. She asked a fortune-teller, Śivadattaka, earnestly, "How can my offspring live?" He said: "Grind up the still-born infant's flesh and blood with ghī and honey and make a pudding with milk. If you give this to eat to an ascetic whose feet are dusty, then your children will live, O woman whose children now die. After he has eaten it and gone, you must change the door of the house, so that he can not burn down your house from anger when he has found out what the food was." Desiring children, she made a pudding of her dead infant just as he said and gave it with devotion to Gośāla who came at that time. After he had eaten, he went to the Master and said, "After a long time, you are mistaken." Siddhārtha told him how the pudding was made. Gośāla put his finger in his mouth, vomited, and saw pieces, nails, et cetera, in it and was very angry. He went to look for the house and, as the door had been changed, Gośāla did not know its marks, just like a cowherd.⁹⁹ Then Gośāla said, "If my guru has psychic fire from penance, may the whole district burn down." "The power of the Jina must not be frustrated," and the Vyantaras, who were present there, burned the unfortunate district.

⁹⁹ 517. Apparently the idea is that a cowherd would have trouble in distinguishing his animals, which he surely would *not* have.

After staying for a time, the Lord went to a village named Haridruka, and stood outside in statuesque posture under a sandal (haridru) tree. A large caravan on its way to Śrāvastī camped under the same tree which served as an umbrella from the shade of its leaves. The caravan, afraid of the cold as well as terrified of tigers, kept a fire burning during the night. At daybreak the caravan got up and went ahead. The fire, which had not been put out from carelessness spread gradually like a disease and went near Mahāvira, like the submarine fire in the ocean. Saying, "The fire is coming, Blessed One. Run! run!" Gośāla fled elsewhere speedily like a flight of crows. Even though he had heard his speech, the Master remained motionless, considering the fire to be a fire of meditation for burning the fuel of karma. The Master's feet were turned very dark by the fire, like the calyxes of lotuses by the frost of winter.

After the fire had gone out, the Master and Gośāla went to the village Lāngala; and the Master stood in statuesque posture in a temple of Vāsudeva. Gośāla, out of curiosity, changed his figure to look like a ghost and thoroughly terrified the village-boys who had gone there to play. The boys fled with stumbling gait to the village, some losing their clothes, some bursting their noses, from fear. Their fathers came and saw Gośāla such as he was (a preta) and saying, "Why did you scare the boys?" beat him very hard. Their elders saw the Master and said to their men: "Let him go. He is probably a disciple of this holy man." They turned Gośāla loose and he said: "Master, why did you look on with indifference just now when I was beaten? You are cruel as a thunderbolt indeed!" Siddhārtha said, "You were beaten just now deservedly because of your own nature which is like a disease that has developed in your body."

After he had completed kāyotsarga, the Master went to the village Āvarta and stood in statuesque posture in a temple of Baladeva. There also Gośāla scared the boys as before and was beaten by their fathers like an unruly donkey. After

their fathers had gone away, he scared the boys again. Even when life is in danger, it is difficult for men to give up their nature. Their fathers, angry, came and said to each other: "We have beaten this wretch, this abuser of boys, enough. His master, who does not restrain him, should be beaten. Punishment of the master for the crime of servants is the custom." Leaving Gośāla in his crime like a house-dog, with malicious intent they ran at Śrī Vīra with raised sticks. Śirin's (Balarāma's) statue, presided over by a Vyantara, who was present, devoted to the Arhat, angrily stood up with his plough raised to threaten them, like Śirin in person. Filled with terror and astonishment, the villagers fell at the Master's lotus-feet and begged forgiveness, blaming themselves.

Then the Master went to the hamlet Corāka and stood in statuesque posture in a secluded place in it. Gośāla said to the Lord, "Are we going for alms or not?" Siddhārtha replied, "We are fasting today." Gośāla was hungry and entered the village, eager for alms, and saw food for a party being cooked just then. With the idea that it was not yet the time for alms, Gośāla watched, hidden. At that time there was a great fear of thieves in that village. The villagers surmised, "This man is a thief or a spy for thieves, since he watches from hiding," and they beat the miserable Gośāla. Poor Gośāla cursed, "If my teacher in religion has any psychic force from penance, may their pavilion burn down very soon." The pavilion was burned by Vyantaras devoted to the Blessed One and the Lord of the World went to the hamlet Kalambuka.

Two brothers were there, lords of a mountain, Megha and Kālahastin. At that time Kālahastin was pursuing thieves with soldiers. He saw the Lord traveling with Gośāla and was frightened at the thought, "They are thieves." Such is the intelligence of such men. "Who are you?" he asked. The Master said nothing, because he had a vow of silence; and Gośāla remained silent, also, from love of strife, like a monkey. Kālahastin bound Gośāla and the Master and turned them over to his brother. Megha was a servant of Siddhārtha and had

seen the Master before. He apologized and released the Lord.

Visit to Lāṭa (554–566)

The Lord knew by clairvoyance: “Today much of my karma must be destroyed. I think that karma can not be destroyed at once without assistants. For a great circle of enemies is not to be conquered without soldiers. Assistants are hard to find while I wander in the Aryan country. Therefore, I shall wander now in non-Aryan countries.”

With these reflections the Blessed One entered Lāṭa which had inhabitants cruel by nature, like an ocean terrible with sea-monsters. Some men struck Śrī Vira, calling him “bald-head”; some seized him, calling him “spy”; some bound him, calling him “thief”; some set dogs on the Master from curiosity; others did as they liked without fear; and others, women, derided them. The Lord was delighted with these attacks because of the destruction of karma, like a sick man with very strong medicine because of the cure of a disease.

Gośāla, following him, endured many pains from bonds and blows, like an elephant led from the forest. After he had destroyed karma there in various ways, the Lord went toward the Aryan country like one whose purpose is accomplished. Two robbers, who wished to enter Lāṭa, saw the Master as he was going in the vicinity of the village Pūrṇakalaśa. “He is a bad omen,” and they ran at the Lord with raised swords with the intent to kill, like ghosts with raised knives. Just then Vajrabhṛt, anxious at the thought, “How is the Master faring today,” saw by clairvoyance the Lord and the robbers wishing to kill him. Vajrin killed them with a thunderbolt powerful enough to destroy a mountain of diamond, like a lion killing gazelles with a paw strong enough to crush an elephant.

Further wandering with Gośāla (567–586)

Gradually the Master went to Bhaddilapura, spent the fifth rainy season there, and observed a fast of four months. After he had broken fast somewhere outside, the Lord wandered

gradually to the village Kadalīsamāgama. There Gośāla noticed that food from a fire-place was being given to those asking for it and said, "Master, come here. Let us eat." Siddhārtha said, "We are fasting today." Saying, "I shall eat alone," miserable Gośāla went to that place. Eating like a piśāca, Gośāla was not satisfied and the villagers gave him a large dish filled with all kinds of food. Gośāla was not able to eat all the food since, with food up to his neck, he did not have energy even to sip water. "Ignorant of your own capacity for food, are you famine incarnate?" saying, the people emptied the dish of food on his head. Rubbing his protuberant stomach with satisfaction, Gośāla went as he had come.

The Blessed One went to a village named Jambūkhaṇḍa. The Lord being in statuesque posture there, the miserable Gośāla went with the intention of obtaining food from a fire-place and as before ended with an assault with food.

Gradually the Master went to the hamlet Tumbāka and stood outside in statuesque posture. Gośāla went to the village. There he saw a disciple of Pārśva, Nandiṣeṇa, old, famous, attended by followers who had abandoned entirely anxiety about the sect. When Gośāla had seen him practicing the Jinakalpa rites, like Municandra, he laughed and went back to the Master. At night the sage Nandiṣeṇa stood in the courtyard in kāyotsarga, absorbed in religious meditation, motionless as a pillar. Seen by the guard, he was struck down with the idea that he was a thief. He died with clairvoyance produced at once and went to heaven. The miserable Gośāla saw the ceremony held in his honor by the gods, went to his disciples, and described it with loud ridicule.

Then Vira in his wandering went to the hamlet Kūpikā. There he and Gośāla were tortured by guards with the idea they were spies. "A holy man, handsome, calm, innocent, is being beaten by young guards, who mistake him for a spy," was whispered among all the people. Two followers of Pārśva, Pragalbha and Avijaya, who had abandoned their vows but followed mendicancy as a livelihood, lived there. After hearing

the news, saying, "May it not be the Arhat Vira," they went there with anxiety and saw the Blessed One in such circumstances. They paid homage to the Master and said to the guards: "Fools, do you not know Vira, Siddhārtha's son? Free him quickly. If Śakra knows about this fault, then the life-taking thunderbolt will fall on your head." Terrified, they set the Lord free and apologized.

Separation from Gośāla (587-595)

The Lord went to the city Viśālī. On the way there are two roads. Gośāla said to him: "I shall not go with you, since you look on like a neutral while I am beaten. Furthermore, the attacks on me may be caused by attacks on you, since fire soon burns even the wet from its contact with the dry. Besides, people beat me first, then you. Perhaps I obtain food, perhaps not, from the suffering. Who, pray, would serve you, who make no distinction between a stone and a jewel, a forest and a town, sunshine and pavilion, fire and a flood, one wishing to kill you and a servant? I am like a son, simple-minded. The service to you, like service to a tall pisāca¹⁰⁰ which I did by mistake, that must be remembered. Henceforth, I shall certainly not do it." Siddhārtha said: "Do whatever you like. There will certainly be no change in our conduct." Then the Blessed One set out by the road leading to Viśālī and Gośāla went alone to Rājagṛha.

Gośāla's experience alone (596-604)

As he went along Gośāla entered a large forest occupied by five hundred thieves, like a mouse into a cave filled with snakes. A servant of the robbers, who was perched in a tree like a vulture, saw him at a distance and said to the robbers, "Some naked man with nothing is coming." They said, "Nevertheless, he must not be allowed to go. He may be a spy. Moreover, he leaves after injuring us. That would not be fitting."

¹⁰⁰ 593. Tāla = tālapiśāca, PH.

When Goṣāla had come near, saying, "Hello, uncle," they got on his back one by one and rode him. From carrying them one by one the miserable Goṣāla's body was reduced to nothing but panting and the robbers went elsewhere.

Goṣāla reflected: "At the first, I have experienced misfortune hard to endure today, like a dog separated from its master. The gods, Śakra and others, avert misfortune from the Lord. My misfortunes passed away, too, when I was under his protection. How shall I, unlucky, find him again like a treasure, who is able to give protection by himself, though indifferent from cause? I shall follow him only."

After making this decision, Goṣāla crossed the forest and wandered unceasingly, trying to find the Lord's foot-prints.

Further attacks (605-627)

The Master went to a shed in Viśālī which belonged to a smith and, after obtaining permission from the people occupying it, stood in statuesque posture. The smith had been sick for six months and had recovered. On an auspicious day, attended by his family, he went to the shed. When he saw the master in front of it, he thought: "The sight of a heretic on the first day is a bad omen for me. I shall destroy this bad omen here and now." He, malicious, picked up an iron hammer and ran to kill the Master. Just then Maghavan employed clairvoyance to know, "Where is the Master," saw the smith on the point of killing him, and went there. Hari made the hammer fall on his own (the smith's) head by his power and he went to Yama's abode by some means, though he recovered from sickness. After bowing to the Master, Śakra went to the heaven Saudharma.

The Master arrived at the hamlet Grāmāka. Th Lord stood in kāyotsarga in the temple of Yakṣa Bibhelaka in the garden Bibhelaka. The Yakṣa had a trace of right-belief from a former birth and, penetrated by affection, worshipped the Lord with divine flowers, unguents, et cetera.

The Lord of the Three Worlds went to the village Śālīśiṛṣa

and stood in statuesque posture in a garden. It was then the month Māgha. There was there a female demon, Bāṇaman-tārikā, who had been the Lord's wife, Vijayavati, in the Triprṣṭha-birth. She died in anger, entirely discontented. After wandering through births and attaining a human birth, she practiced "fool's-penance." Having become a Vyantari from that, unable to bear the Master's splendor because of former hostility, she assumed the form of a female ascetic first. Her hair matted, wearing a bark garment, she wet her body with icy water and stood over the Lord of the World. Then she created a wind and shook her limbs like a porcupine. Drops of water hard to endure fell, like porcupine quills, on the Jina. The drops of water, falling from the ends of the matted hair and from the edges of the bark garment, pained the Lord. If it had been any other man, he would surely have burst at that time.

The Lord's religious meditation (dharmadhyāna), which is especially destructive of karma, burned during the night as he endured the calamity of the cold. Śrī Virasvāmin's clairvoyance, like that of an Anuttara-god, became very strong, beholding the entire world. So great clairvoyance was inherent in a god-birth. The last Arhat had knowledge of the text and meaning of the eleven Aṅgas. At daybreak the female demon, calmed and repentant, worshipped the Lord with devotion and went to her own place.

Then the Lord went to the city Bhadrīkā and remained to pass the sixth rainy season since his initiation, practicing penance. After six months, Gośāla met the Teacher of the World there and gave service daily as before, delighted in his heart. The Lord observed a fast of four months combined with many vows. At the end of the rainy season, he broke his fast outside the city.

CHAPTER IV

THE SECOND PERIOD OF MORE THAN SIX YEARS OF MAHĀVĪRA'S WANDERING AS AN ASCETIC

Misconduct of Gośāla (1-51)

Then the Master, attended by Gośāla, wandered in the country Magadha for eight months without attack. Vīra Svāmin went to the city Ālabhikā and passed the seventh rainy season, observing a fast of four months. At the end of four months the Lord broke his fast outside and went to the hamlet Kuṇḍaka, accompanied by Gośāla. There the Master stood in statuesque posture, like a jeweled statue that had been installed, in a corner of Vāsudeva's temple. Shameless by nature and suffering from long restraint Gośāla stood with his liṅga in the mouth of Viṣṇu's statue.

A worshipper came and, when he saw him standing so, thought, "Is he some piśāca or some one possessed by a demon?" So reflecting, he entered the temple and observed him and recognized from his nudity that he was probably some ascetic. "If I beat him, then the people will say, 'A harmless religious was beaten by this wicked man.' Let the village do to him what is suitable. I shall tell them." With this idea he went and brought the villagers to see him. He (Gośāla) was struck by the young villagers with slaps and blows with their fists and was released by the elders saying, "Enough of beating a man possessed by a demon."

The Master, destroying the enemy karma, went to the hamlet Mardana and stood in statuesque posture in Baladeva's temple. Gośāla put his liṅga in Bala's mouth and stood as before. As before he was beaten and as before he was released.

The Teacher of the World, distinguished for his penance, went to the village Bahuśāla and stood in statuesque posture in a garden, Śālavana, in it. There a Vyantari, named Śālāyā,

angry without cause, made karma-destroying attacks on the Master. Appeased, she worshipped the Lord; and the Lord went in his wandering to the city Lohārgala which was ruled by King Jitaśatru.

At that time there was enmity between the king and another king. As he was going on the road with Gośāla the Master was seen by the king's men. The Master said nothing when he was questioned by the king's men; and there he was taken before Jitaśatru as a spy. Utpala, who had come before from the village Asthika, saw the Lord, paid homage to him, and described the true state of affairs to Jitaśatru. Honored by the king with devotion, the Blessed One went in his wandering to the city Purimatāla and this incident soon took place.

Episode of Vāgura (20–36)

A wealthy sheth, Vāgura, lived there and his wife, Bhadrā, was barren, worn out by prayers and gifts to the gods for a child. One day the sheth and his wife went to the garden, Śakaṭamukha, and for a long time played like gods, gathering flowers, et cetera. Roaming about in their play, they saw a large dilapidated temple and both entered it from curiosity. The husband and wife saw a statue of Mallinātha that was like an ointment of nectar for the eyes and they bowed to it with faith:

“ O god, if a son or daughter is born to us by your favor, we will erect a temple to you. From that time on, we shall always be worshippers of yours.” With these words the sheth and his wife went to their own house.

By the power of a Vyantari devoted to the Arhats, who was present there, an embryo developed in Bhadrā's womb, giving confidence to the sheth. From the day of the embryo Vāgura began joyfully to raise up a temple as well as himself from despair. Vāgura himself went there and made a pūjā three times a day to Malli's statue, having taken a vow to do so, pious. Knowing that he was a worshipper of the Jina, the monks and nuns met in his house to (start) their wandering and

he always honored them. From constant contact with the monks, the sheth and his wife, who had excellent understanding, became lay-disciples, knowing the rules.

Now the Blessed Vira stood motionless in statuesque posture between the garden Śakaṭamukha and the city. The Indra of Isāna went there to worship the Lord Jina and saw Vāgura going by with the intention of worshipping Malli's statue. Isāna said to Vāgura: "Why do you pass by a visible Lord Jina before your eyes to worship a statue of one? For the Blessed Vira himself, the last Tirthaṅkara wandering as an ascetic, stands here in statuesque posture." "I am sorry." With these words, he made the circumambulation three times and paid homage to the Lord with devotion, his body contracted like a tortoise. After Isāna and Vāgura had bowed to the Lord, they both departed; and the Blessed One went to the hamlet Uṣṇāka.

As the Master went along, he met a bride and groom with completely disfigured shapes, whose marriage had taken place at that time. The wretched Gośāla saw them and said: "Look! These two are pot-bellied, snaggle-toothed, with long necks and chins, bleared eyes, and ugly noses. Shame upon the suitability of the union made by the Creator. Since these two were made bride and groom, I think he was playing a joke." He said this again and again before them and gave a burst of laughter repeatedly, like a clown. The bridal couple's servants, angered, quickly trussed him up like a peacock, as if he were a robber, and threw him into a bamboo-thicket.

Gośāla said: "Master, why do you look at me with indifference when I am tied up? You are compassionate to other people. Why not to your attendant?" Siddhārtha said to him: "These misfortunes which happen constantly to you like a wanton monkey are caused by your own evil acts, nothing else." The Master went a short distance with the intention of waiting for him. The bridal couple's servants saw the Lord and reflected, "He is the stool-or umbrella-bearer, or some other servant of this holy man, a heap of penance,

since he waits for him.” With this idea they released Gośāla out of regard for the Master.

Wandering with him the Master gradually reached the cow-country (Gobhūmi). Gośāla said to the herdsmen: “Mlecchas with a disgusting appearance, heroes of the cow-pen, where does this road go? Tell us, sirs.” The herdsmen replied: “Why, traveler, do you abuse us so without cause? Certainly you are not our brother-in-law.”¹⁰¹ Gośāla said again: “Sons of slaves, miserable sons of animals, will you not endure it then if I abuse you very much? This description of your own nature was not abuse committed by me. Did I speak an untruth when I said, ‘You are disgusting Mlecchas?’” Angered, they beat him and bound him and threw him in a bamboo-thicket. Other travelers, compassionate, released him.

The Master went to Rājagrha and spent the eighth rainy season, observing a fast of four months, with numerous vows. At the end of four months, the Master broke his fast outside.

He reflected: “This very day much of my karma is to be destroyed.” Accompanied by the miserable Gośāla the Master went to the Mleccha countries—Vajrabhūmi, Śuddhabhūmi, Lāṭa, and others—for the destruction of karma. There the Mlecchas, resembling Paramādharmikas,¹⁰² persecuted Śrī Vīra as they liked with various and numerous attacks. Some seized the Master; some laughed aloud. Some surrounded him with vicious dogs, et cetera. The Master was delighted by these attacks because of the destruction of karma, like one wounded by an arrow by cuts for the purpose of removing the arrow. The Lord looked on the Mlecchas—assistants in the destruction of karma—as brothers, or even more than that, himself a doctor for the disease of karma. This very Vīra, from the pressure of whose big toe Mt. Meru trembled, wandered, oppressed by karma.

¹⁰¹ 48. ‘Brother-in-law’ is a term of abuse in modern India.

¹⁰² 55. Demons who torture souls in hell. There are 15 divisions of them. Sam. 15, p. 29 f.; com. to T. 3.5; com. to Uttar. 31. 12.

Siddhārtha, who had been appointed by Śakra to ward off calamities, was attentive at the time of an answer to Gośāla, not at any other time. The Indras too, alas! were all indifferent to the pain of him at whose feet they act as servants and roll on the ground again and again. At whose mere name as a charm great troubles disappear, he is oppressed by small ones. Before whom are we to complain? Alas for the kind acts to people, because of which, even though they originated with the Master, the Master, whose soul is assailed by obstacles, is not rescued from an evil fate by ingrates! The Lord did not esteem his own strength which tolerated the failure of the world to rescue (him). People eager for worldly pleasures take the fruit of their own strength. Without obtaining a dwelling, partaking of heat, cold, et cetera, the Master, vigilant, passed six months which were watchful of dharma. Absorbed in pious meditation, occupying an empty house or standing under a tree, the Master passed the ninth rainy season.

Then the Master and Gośāla went to the city Siddhārtha and then went on to the village Kūrmagrāma. Seeing a stalk of sesame on the road, Gośāla said to the Lord: "Master will this stalk of sesame ripen or not?" Then by the power of fate, the Blessed One broke his silence and said himself: "Sir, it will ripen. But the seven flower-souls that are present on it will be the same number of sesame seeds in only one seed-pod." Gośāla did not believe his words, dug up the sesame-stalk, and threw it with a ball of dirt (clinging to it) somewhere else. "May the Master's words not be false," then nearby gods created a shower of rain and the sesame-stalk revived. Pressed down with her hoof by a cow passing in its vicinity, it was pushed into the damp earth and then became firmly planted. Its root grew strong gradually and gradually a shoot appeared and flowers began to grow on the sesame-stalk. The Blessed One went to the village Kūrmagrāma, accompanied by stupid Gośāla, thinking himself devoted.

Now, between Rājagṛha and Campā there is a wealthy village named Gobāra, the ornament of the whole earth. In it

lived a house-holder, Gośaṅkhin, chief of the Ābhīras, whose wife, Bandhavatī, very dear to him, was barren. Near this village was a village named Kheṭaka which had been destroyed by robbers who came, and prisoners were taken also. At that time a woman named Veśikā had given birth to a son. Her husband, Surūpa, had been killed and she was driven off by the robbers. Suffering from child-birth, carrying the child, she was not able to keep up with the swift thieves, like a cow with wild bulls. And the thieves said to her, "If you wish to live, abandon the child who is like an embodied disease of yourself." Terrified, she left the child under a tree and went with the robbers. For nothing is as dear as life to every one.

At dawn Gośaṅkhin came there with the cows, saw the baby, and picked it up, saying, "He is well-formed." He gave the baby to his own wife as a son. Even another's child becomes infinitely dear to the childless. He killed a goat and smeared the baby with blood and, clever, took clothing of his wife that was suitable for child-birth. "My wife was secretly pregnant. Now she has borne a son," he announced to the people and held a great celebration.

The child's mother, Veśikā, had been placed for sale at the crossroads in the city Campā by the thieves and was bought by a courtesan with the idea, "She is suitable." The courtesan taught her the courtesan-business and she became a well-known courtesan, by whom Apsarases were excelled in beauty.

Gradually Gośaṅkhin's son became a young man and went with a friend to Campā to sell a load of ghī. He saw the townsmen there amusing themselves surrounded by clever young women. After he had seen them, he went to the courtesans' quarter, wishing to dally. He saw his mother, Veśikā, among the courtesans and he wished to enjoy her and no one else. For ignorant people are like cattle. At that time he had a retainer given to her alone and at night set out for her house, bathed and anointed. As he went on the road, his foot slipped in dirt, but, confused by love, he did not know that he had slipped in something. To enlighten him at once, his

household-divinity created a cow and calf and stood nearby on his path. When he began to rub his dirty foot on the calf, the calf spoke in a human voice to the cow:

“ Look, mother ! this shameless animal of a man, devoid of dharma, pitiless, wipes his own foot covered with dirt on me.” The cow replied: “ Do not be distressed. Nothing is impossible for him who, an ass for love, hastens to enjoy his own mother. ”

Hearing that, he reflected: “ How do these cows speak with human voices and how am I the son of the courtesan? I shall see the courtesan herself. ” With this thought he went to her house and she gave him respectful welcome by rising up, et cetera. Disturbed by the speech of the cow, putting off the business of love, after a moment he said to her, “ Tell your own history. ” She pretended not to hear and displayed emotions and feelings.¹⁰³ For that is the chief instruction in love of courtesans. He said: “ I will give double the money agreed on. Tell the truth about yourself. There is a curse on you from your parents. ” Questioned again and again in this way by him, she told the true facts. He, anxious, left and went to his village.

He asked his parents there: “ Am I your natural-born son or some one else, obtained or bought ? Tell me the facts. ” When they said, “ You are our natural-born son, ” he did not eat, grieved by the falsehood. Then the parents described truly how they got him; and he knew that the courtesan Veśikā was his mother.

He went to Campā and told his own history to Veśikā. She too knew that he was her son and wept, her face hidden from shame. He paid money and released his mother from the procuress. He took her to his village, released her, and set her on the path in dharma. Because he was the son of Veśikā, he was called Vaiśikāyana. At that very time, disgusted with worldly things, he took the vows of an ascetic. Devoted to the

¹⁰³ 101. Hāvabhāva. See III, n. 212; Sāhityadarpaṇa, 3. 93-94; Daśarūpa, 2. 48-51.

study of his religious books, expert in his religion, he gradually went to Kūrmagrāma before Śrī Vira's arrival. Outside the village, he endured the sun's heat at midday, holding his arms erect, his gaze fixed on the sun, with a mass of twisted hair hanging down, like a banyan tree, motionless, naturally reverent, compassionate and courteous, tranquil, absorbed in pious meditation. From the sun's heat a louse fell to the ground. He, a depository of compassion, picked it up and threw it on his head again.

Gośāla observed him from the Master's side, approached him, and said: "Do you know the truth or are you offering a refuge to lice? Are you a woman or a man? For you can not be distinguished at all." The ascetic, patient, made no reply at all, when he was addressed in this way. Again and again Gośāla spoke to him in the same way. Even if a dog's tail were put in a machine many times, it would be crooked. Then the ascetic became angry and discharged a hot flash. A fire is produced even from sandal by excessive rubbing. Terrified by the terrible flame of the hot-flash, the miserable Gośāla went to the Lord, like a forest-elephant, terrified by a forest-fire, to a river. To rescue the wretched Gośāla the Master discharged a cold flash. The hot flash was put out by the cold flash like a fire by water. When he had seen the Master's power, Vaiśikāyana, astonished, approached Mahāvira and said respectfully: "Blessed One, I did not know that this man was a disciple of yours. So pardon such incorrect conduct on my part in this matter."

After he had said this and had gone away, Gośāla said to the Lord, "Blessed One, how is this hot flash acquired?" The Master said: "If any one observes two-day fasts constantly and, self-controlled, breaks the fast with a handful of unhusked pulse and a mouthful of water, at the end of six months, a very powerful hot flash will arise, irresistible, terrifying to enemies."

The Supreme Lord, accompanied by Gośāla, left Kūrmagrāma for the excellent town, Siddhārthapura. When they

reached the place of the sesame-stalk, Gośālaka said, "The sesame-stalk has not ripened as the Master predicted." The Master said, "The ripened sesame-stalk is found here." Gośāla did not believe it and split open the sesame seed-pod. Seeing the seven sesame seeds in it, Gośāla said, "People are born again, having returned to the very same body."

One day he went to the city Śrāvastī, abandoning the Master's feet, to acquire the hot flash described by the Master. He stayed at a potter's house, practiced the prescribed penance for six months and the hot flash resulted. To test the hot flash he went to the proximity of a well and, to create anger against himself, broke a slave-girl's jar with a rock. She began to abuse him and he discharged a hot flash instantly. It fell like lightning and burned the slave-girl. With confidence acquired in this way, devoted to the sight of curiosities, Gośālaka began to wander, surrounded by people. Six disciples of Śrī Pārśva, learned in the eight divisions of the science of omens, who had abandoned their vows, joined Gośālaka. They were named Śoṇa, Kalinda, Karnikāra, Acchidra, Agniveśāna, and Arjuna, the sixth. From friendship they explained the eight divisions of the science of omens to him. Friendship develops at once between men of the same character. Proud of the hot flash and the eightfold science of omens he began to wander over the earth, saying, "I am a Jina."

The Lord went from Siddhārthapura to the city Vaiśālī and there Śaṅkha, a friend of his father, a vassal, paid honor to the Lord. Then the Blessed One started to Vāṇījakagrāma and on the way he crossed the river Maṇḍikikā by boat. As soon as he had debarked, the Blessed One was held on the hot sand on the bank by the sailors who asked for pay for taking him across the river. Just then the nephew, named Citra, of the vassal Śaṅkha, came on an embassy and saw the Lord being held by the boatmen. He reviled the boatmen and had the Lord released. After Citra had paid homage to the Lord with extreme devotion, he went to his own city.

And now the Blessed One went to Vāṇījakagrāma and

stood outside in statuesque posture, absorbed in pious meditation. Then a lay-disciple, Ānanda, who had fasted for two days constantly engaged in enduring the heat of the sun, in whom clairvoyance had arisen, paid homage to the Lord. Extending his joined hands, he said:

“ Blessed One, you have endured trials hard to endure and cruel attacks. Your body is as hard as a diamond and your mind is as hard as a diamond, since neither one is broken even by these trials and attacks. Now omniscience is near, Lord. ”

With these words Ānanda bowed to the Lord again and went home. The Master completed kāyotsarga and went to Śrāvastī and passed the tenth rainy season since his initiation. He broke his fast outside and went to the village Sānuyaṣṭika.

There the Blessed One observed the bhadrā-penance. In this the Lord, fasting, stood a whole day facing the east first, his gaze fixed on a single object. Facing the south during the night, the west during the day and the north during the night, the Lord observed the penance with a two-day fast. Without breaking his fast the Lord performed the mahābhadrā-penance and stood four days and nights in the directions, east, et cetera in turn. After the Lord had thus performed the mahābhadrā-penance with a four-day fast, he undertook the sarvatobhadrā with a ten-day fast. He stood a day and night in each of the ten directions. However, he set the high and low objects in the high and low directions in his mind.

After he had performed the three penances, the Teacher of the World entered the house of the householder Ānanda to break his fast. There a slave-girl, Bahulā, was cleaning the dishes and intending to throw out the left-over food, saw the Lord who had come. “ Is it suitable for you? ” she asked the Master. The Master held out his hand and she, devoted, gave him the food. Then the gods, pleased with the Master’s fast-breaking, made the five, divine things¹⁰⁴ on that house and all

¹⁰⁴ 158. The sound of drums, a shower of flowers, a shower of fragrant rain, a shower of jewels, and waving of garments took place on auspicious occasions. See I, p. 180 f.

the people rejoiced.

At that same time Bahulā was freed from slavery by the king. Indeed, souls capable of emancipation are freed from existence itself by the Master's favor.

After the Lord had broken his fast there, wandering over the earth, he came to the Dṛḍha-country which was inhabited by many Mleccha-families. Near the village Peḍhāla in a garden Peḍhāla he entered a temple made of palāśa, observing a three-day fast. Standing on a stone slab that was devoid of injury to living creatures, his arms hanging down to his knees, his body slightly bent, his mind firm, unwinking, his gaze fixed on one gross object, the Lord stood there in statuesque posture for one night long.

Then Śakra in the council-hall Sudharmā surrounded by eighty-four thousand Sāmānikas, thirty-three Trāyastriṅśas, the three divisions of councilors, four Lokapālas, Prakīrṇakas beyond number, eighty-four thousand body-guards with firmly bound girdles in each of the four directions, seven generals surrounded by armies, groups of gods and goddesses who were Ābhiyogyas, Kilbiṣikas, et cetera,¹⁰⁵ the protector of the southern half of the universe, was passing the time with amusements, the three kinds of musical instruments,¹⁰⁶ et cetera, seated on Śakra's (own) lion-throne. Knowing by clairvoyance that the Blessed One was standing so, Śakra rose, removed his shoes, put on his upper garment, placed his right knee on the ground, bent the left one somewhat, and, his head touching the ground, paid homage to him with a Śakrastava.¹⁰⁷

Śaśīpati rose and, having coat of mail from hair raised on all his body from delight, said to the whole assembly:

"Sirs, all of you, highest gods living in Saudharma, hear the wonderful power of the Master, Śrī Mahāvīra. Observing

¹⁰⁵ 167. These are servant gods.

¹⁰⁶ 168. There are conventionally 4 kinds of musical instruments. Abhi. 2. 200.

¹⁰⁷ 170. A śakrastava is a set formula of praise. It is given in the Pañcaprati., p. 33, sūtra 13.

the five kinds of carefulness, purified by the three controls, not subject to anger, conceit, deceit and greed, devoid of channels of karma, his mind unrestricted in substance, place, time, and nature, his gaze fixed on one gross object, absorbed in meditation, he can not be moved from meditation by gods, asuras, Yakṣas, Rākṣasas, Nāgas, men, nor even by the three worlds.”

Hearing this speech of Śakra’s, a god who was one of Śakra’s Sāmānikas, terrifying from the frown that was made on the surface of his forehead, his lips quivering, his eyes protruding and red from anger, a soul not capable of emancipation, devoted to deep false belief, named Saṅgamaka, said:

“ Majesty, if this mortal, a mere ascetic is described thus, power at will over true and false speech is the cause of that. ‘ This one can not be moved from meditation even by the gods.’ Lord, how can this extraordinary idea be conceived in the heart or, if conceived, how can it be uttered? What is this mere mortal to gods of unequaled magnificence, of unlimited power, of fully gratified wishes, who raise Sumeru, which fills the sky with its peaks and the lower world with its roots, by the arm as easily as a clod of earth, for whom the ocean, whose power was apparent from the flooding of the earth with its mountain-ranges, makes only a mouthful, who support the great earth with many mountains with only one arm, as easily as an umbrella? I here will move him from meditation.”

Attacks by Saṅgamaka (184–281)

Saying this, he struck the earth with his hand and rushed out of the assembly-hall. “ The Arhats do unbroken penance with the assistance of enemies. May he not know this.” With this thought Śakra watched the malignant god. With a dense cloud about to fall with the rising of a swift wind, hard to look at because of his terrifying appearance, from whom the Apsarases fled in fear, with the planets piled up by a blow from his huge chest, evil, he went to the place where was the Supreme Lord.

His jealousy increased greatly when he saw Śrī Vira standing so, undisturbed, a disinterested friend of the world. The rogue, a disgrace to the gods, sent down a rain of sand with sudden disaster on the Lord of the World. Just as the moon was hidden by Rāhu, just as the sun by a rainy day, so the Lord of the World's body was hidden by the stream of sand. When the body-openings were entirely filled with sand, then the Master was deprived of inspiration and expiration. The Teacher of the World did not move from meditation even the extent of a sesame seed. Does a mountain move because of elephants stooped (to strike with their tusks)?

Then he took away the sand and produced ants with hard beaks that tortured the Lord's body. They penetrated his limbs one by one and went elsewhere at will, perforating with their sharp beaks like needles in cloth. When these proved to be in vain, like the wishes of an unlucky man, he produced stinging insects. There is no limit to the crimes of wicked people. From one attack of theirs, the Lord with his dripping blood, which resembled milk, was like Himālaya with waterfalls. When the Lord of the World was unshaken even by them, the villain made cockroaches with large, pointed beaks, irresistible. Their beaks buried in the Supreme Lord's body, they looked like a line of hair grown up all at once.

When the mind of the Teacher of the World, celebrated for self-concentration, was unmoved even by them, he made huge scorpions, determined on destruction of the meditation. They divided the Blessed One's body with the thorns of the sprouts of their tails, cruel hot javelins that resembled sparks of the fire at the end of the world. When the Lord was undisturbed even by these he, filled with depravity, made numerous ichneumons with many teeth. Making the sound "Khi, khi," tearing the Blessed One's body with their teeth, piece by piece, they made pieces of flesh fall. Not accomplishing his purpose even by these, from anger he used serpents with large swelling hoods, cruel arms of Yama. The big serpents encircled Mahāvira completely from head to foot, like tendrils of cowhage

a big tree. They attack him so that their hoods burst; they bite him so that their fangs are broken ! When these were hanging like ropes, their poison ejected, he quickly produced sharp-toothed mice. The mice dug into the Master's body with nails, teeth, mouths, and paws and making water on those places repeatedly, threw acid on the wounds.

These also proving useless, as if turned into a ghoul, angrily he created an elephant with a club in the form of his upraised tusk. He ran forward, bending the earth, as it were, by his steps, knocking the stars from the sky, as it were, with his uplifted trunk. The elephant seized the Blessed One with the end of his trunk hard to resist and tossed him high up in the air. Thinking, "He, shattered, has gone to pieces," pitiless, he received him falling from the air, raising his tusks. When he had fallen, he wounded him again and again by blows with his tusks and sparks flew up from the diamond-hard breast (of the Lord). When the rogue-elephant was not able to do anything, the god created a female elephant like a female enemy. She split the Blessed One with tusks and the whole trunk and sprinkled him at will with body-water like poison.

The strength of the cow-elephant being reduced to dust, the basest of gods made a piśāca with the huge teeth of a crocodile. The cavity of his mouth, wide and long, filled with blazing flames, was terrifying as a blazing fire-pit. His uplifted arms were like the pillars of the gate to Yama's house and his legs and thighs were like tall palm trees. Giving a loud burst of laughter, hissing, with thundering cries of "Kila ! Kila !" clothed in leather and carrying a knife, he ran at the Blessed One. When he had been extinguished like a lamp whose oil has given out, inflamed by anger, the pitiless (god) quickly made a tiger. Cleaving the earth, as it were, with the blows of his massive tail; making heaven and earth cry, as it were, with the echoes of his roars, the tiger went to work on the Lord of the World deliberately with teeth hard as diamonds and nails that resembled spear-points.

When the tiger had reached a colorless state, like a tree

burned by a forest-fire, the basest of gods created a figure of King Siddhārtha.

“What is this, which is very difficult, that you are doing, my dear? Give up this wandering. Do not disregard my request.”

“In old age Nandivardhana has abandoned me without protection,” Triśalā, who had been created, spoke in this way again and again.

When the Lord's mind was untouched even by the talk of these two, the wretch made a camp with inhabitants. Not finding stones there, the cook, intent on cooking rice, made a hearth out of the Lord's feet and set down a cooking-pot. The fire, which he kindled at once, burned severely the soles of the feet of the Lord of the World like a forest-fire the foot of a mountain. The Lord's beauty, like that of gold, did not diminish, even when he was burned. Then the basest of gods made an outcaste who had a terrifying cry. The outcaste hung small bird-cages on the Lord's neck, ears, arms, and legs. The Lord's body was so pierced by the birds with blows from their bills and claws that it was perforated with a hundred holes, like a cage of theirs.

When the outcaste was reduced to worthlessness like a ripe leaf in this, too, he created a sharp wind which produced great prodigies. Tossing big trees and grass up in the air, scattering a cloud of dust and stones and gravel in all directions, filling the space between heaven and earth completely, like filling a bellows, the wind picked up the Blessed One again and again and dropped him. His wish unfulfilled even by that sharp wind, this disgrace to the assembly of gods quickly made a cyclone. Strong enough to move mountains, it whirled the Lord like a lump of clay on a wheel. When he was whirled around by the wind that was like a whirlpool in the ocean, the Lord, his mind fixed on one thing, did not leave meditation at all.

“Tormented many times, he is not disturbed, his mind hard as a diamond. How shall I, my word broken, go to the

assembly? By his death, not otherwise, his meditation will be destroyed.” With these reflections the basest of gods made a wheel of time. At once the god lifted it which was made of a thousand bhāras¹⁰⁸ of iron, like Rāvaṇa lifting Mount Kailāsa. Picking up the wheel of time which, I think, had been made as another cover for the earth, he threw it on the Lord. Making all the directions terrifying by the mass of flames shooting up, it fell on the Lord of the World like submarine fire on the ocean. From the blow of the wheel which was able to destroy mountain-ranges, the Blessed One sank into the ground up to his knees.

When this happened, the Blessed One regretted this: “We wish to help every one cross (saṃsāra), (but) we are the cause of his saṃsāra.”

“Since he did not die even when struck by the wheel of time, he is outside the sphere of weapons. What other device is there in this matter? Perhaps he would be disturbed some by *favorable* attacks.” With this idea the god made them quickly on the Teacher of the World. The villain at once made dawn appear unseasonably by which the sky was made light, filled with flocks of twittering birds. The Lord, high-minded, considering this a celestial illusion, did not relax his meditation, persisting in his vow. The god, after removing that, appeared before him in a heavenly car, lighting up the sky with his earrings, necklace, armlets and diadem, and said:

“Great sage, I am pleased by your strength of character, by the vigor of your penance, by your indifference to life and by the completion of what was undertaken. Enough of that penance torturing the body. Speak ! Ask ! Do not hesitate. What can I give you? Shall I convey you with this same body to that heaven where wishes are constantly fulfilled by mere wishing? Or shall I lead you to emancipation characterized by liberation from karma rooted in existence without

¹⁰⁸ 239. Bhāra might be translated ‘ton,’ as used for an indefinite large amount.

beginning? Or shall I give you *here* sovereignty abounding in wealth, its commands accepted respectfully by the lords of the whole world?"

The Lord's mind being undisturbed by these alluring speeches, the wretch again reflected, as he had obtained no answer: "He made this manifestation of my power futile. I wonder if instruction in love would be futile now. For even great men have been seen to break their heroic vows when they have been looked at coyly by women who have become missiles of love." With this decision he instructed goddesses by thought and employed the six seasons to assist his illusion. The Śrī of Spring, by whom the introduction was made with the soft murmurs of an excited hen-cuckoo, an actress in the play of love, looked beautiful. The Lakṣmī of Summer, preparing a breath-perfume from the pollen of the blossoming aśoka, like a slave-girl of the maidens of the quarters, bloomed. The Rainy Season appeared, making auspicious tilakas, as it were, at a coronation of love, exactly in the guise of pandanus blossoms. Autumn shone, seeing her own unrestrained beauty, as it were, having become a thousand eyes in the guise of new blue lotuses. The Śrī of Winter wrote, as it were, a paean of the victory of Love with the fresh jasmine-buds which resembled white letters. The Śrī of the Cool Season was covered with jasmynes and sinduvāras, like a courtesan maintaining herself from Winter and Spring at the same time.¹⁰⁹ At the same time with the seasons manifesting themselves in this way, goddesses appeared instantly, flag-bearers of Mīnadhvaja.

They, whose bodies were in harmony, performed before the Lord a concert that was like a magic missile, leading to victory of Manmatha. In it some sang jātis¹¹⁰ with pure

¹⁰⁹ 263. Kunda and sinduvāra, the Vitex Negundo. Both these shrubs bloom all the year, so do not seem a very logical choice for this comparison,

¹¹⁰ 266. Jāti, mode. See III, n. 92.

vesaras,¹¹¹ with smooth tempo, charming with the gāndhāra-grāmā.¹¹² One expert, played the lute with loud sounds and soft sounds,¹¹³ with tānas¹¹⁴ going in order and inverted order and with distinct vyañjanadhātus.¹¹⁵ Some played the three kinds of drums,¹¹⁶ with the sounds of clouds with kinds of distinct na-sounds and dhom-sounds.

Some danced with dance steps belonging to those of space and earth,¹¹⁷ extraordinary with various karaṇas,¹¹⁸ with ever new glances of the dominant states.¹¹⁹ One, her bodice torn at once by violent dramatic action and by aṅgahāras,¹²⁰ exposed her arm-pits when she was binding up her loosened hair. One exposed the top of her thigh fair with beautiful orpiment again and again, under pretext of the dramatic action daṇḍapāda.¹²¹

One showed the circle of the navel, which resembled a tank, by the pretense of fastening the knot of her loosened garment. One, pretending to make the hand-gesture called "elephant's-tooth,"¹²² made the sign of embracing the body closely. One, pulling together her upper garment under the

¹¹¹ 266. Vesara. Probably the same as vesaraṣāḍaba in the Bharatakośa, which says simply 'rāga.' MW does not have vesara, and defines ṣāḍaba as 'N. of particular Rāgas.' One Ms. glosses vesara with tāna.

¹¹² 266. One of the three scales. See I, n. 79; Saṅgītamakaranda, I. 4.9 ff.

¹¹³ 267. Sakala and niṣkala. See Bharatakośa, s. v.

¹¹⁴ 267. 'Melodic figures.' See IV, n. 20.

¹¹⁵ 267. A musical composition for the lute. I, n. 482.

¹¹⁶ 268. Three kinds of drums: See I, n. 151 and Abhi. 2. 207 and com.

¹¹⁷ 269. The Nś. XI. 2 defines cārī as "the movement (mainly) with a single foot." The cārīs are aerial (ākāśika) and earthly (bhaumi). Ibid. XI. 7-12.

¹¹⁸ 269. Karaṇa is defined as "the two feet moving (together)" in Nś. XI. 2; and as "combined (movement of) hands and feet," ibid. IV. 30-34.

¹¹⁹ 269. Dṛṣṭibhāva. See Nś. VIII. 52 ff; GOS. 68, 8. 56 ff.

¹²⁰ 270. An aṅgahāra consists of 6, 7, 8 or 9 karaṇas. Nś. IV. 30-34.

¹²¹ 271. The Nś. XI. 43 describes a daṇḍapādacārī and in XII. 20-22 a daṇḍapādamaṇḍala. A maṇḍala is a combination of cārīs.

¹²² 273. See gajadanta, Nś., IX. 148.

pretext of tightening the waist-cloth, made apparent the surface of the round buttocks. One fair-eyed maiden made attractive for a long time her torso with full, high breasts under pretext of bending.

“ If you are free from passion, why do you arouse passion in us? If you are indifferent to the body, why do you not give us even your breast? If you are compassionate, why do you not rescue us now from Kāma, whose bow has been drawn suddenly? If you are indifferent, as amusement, to us who desire love, a little of that is suitable, but not for a life-time. Master, relax your severity. Fulfil our wishes. Do not be averse to our prayer.” Some talked like this for a long time. The Teacher of the World was not disturbed by the songs, music, and dances, nor even by the contortions of their bodies and the enticing talk of the goddesses. Thus the basest of gods, Saṅgamaka, made twenty attacks on the Teacher of the World engaged in kāyotsarga during the night.

At daybreak Saṅgamaka thought: “ Oh ! He did not leave his meditation at all, like the ocean its shore. So, shall I go to heaven? How can I go with a broken promise? I shall continue to harass him with attacks for a long time.”

Then the Blessed One, his eyes directed on the road touched by sunlight for a distance of six feet, went to the village Vālukā. Saṅgamaka, the basest of gods, created five hundred thieves on the road and deep sand that resembled an ocean of sand. Saying aloud, “ Uncle ! Uncle ! ” the thieves embraced the Lord so closely that even a mountain would burst. The Teacher of the World, an ocean of the nectar of tranquillity, his feet sinking in the sand up to his knees, went to the village Vālukā. In this way the basest of gods, cruel by nature, following the Lord, made attacks on him in city, village, forest and elsewhere.

Six months passed while Saṅgamaka was making attacks. Then the Master went to Gokula and a festival was taking place there at that time. As the Blessed One had passed six months fasting, he wished to break his fast and entered

Gokula for alms. The basest of gods, evil-minded, created a fault in the alms at every house whatever where the Master went. Employing knowledge and perception, the Master new that the basest of gods had not desisted and he, giving up alms, stood outside in statuesque posture. When the god looked by means of clairvoyance, thinking, "Does he have any frustrated development?" he saw the Lord undisturbed. The god reflected: "He was unshaken by attacks made continuously for six months, like Mt. Sahya by ocean-water. He certainly will not move from meditation for a long time. My procedure against him was useless like that of an elephant in the destruction of a mountain. After abandoning the comfort and pleasures of heaven like one destroyed by a curse, how long have I wandered over the earth, alas! deceived by my own stupidity!"

With these reflections the god, his hands folded respectfully, sad-faced, ashamed, bowed to the Teacher of the World and said: "Just as you were praised by Śakra in the council, so you are. You have been persecuted by me in this way because I did not believe what he said. You have the affirmation of the truth; but I have my vow broken. It was not well done by me. Pardon me for that, Depository of Compassion. I shall go to heaven, pacified, averse to attacks. Do you go without anxiety to villages, mines, cities, et cetera. Enter villages for alms, enjoy food free from faults. The faults in alms before were caused by me, nothing else."

The Master said: "Dismiss anxiety, god Saṅgamaka. We are dependent on no one. We wander as we like." The basest of gods bowed to Śrī Vīra saying this and, remorseful, went to Puruhuta's city.

Now for so long a time the gods living in Saudharma had been joyless, languid, and depressed. Even Śakra, fine apparel and unguents laid aside, exceedingly unhappy, averse to concerts, et cetera, thought to himself: "I was the cause of such severe attacks. The god became angry at my praise of the Master." Just then Saṅgamaka, soiled with the mud

of evil, his great beauty blurred like a mirror sprinkled with water, his vow broken, his senses dull and his lotus-eyes dimmed, arrived at the council-hall Sudharmā, presided over by Śakra. When Śakra had seen Saṅgamaka, he turned his back on him at once and said: "Listen, all you gods, to my words. The god Saṅgamaka, an outcaste in deeds, evil, just by being seen causes evil. Therefore, it is not fitting for him to be seen. That our Master was tormented was a big offence on his part. Is he not afraid of us, if he is not afraid of (future) existence? With the thought, 'The Arhats do not practice penance from others' assistance,' I did not punish this wretch at the time of such attacks. If the basest of gods remains here in future he will cause us evil. Therefore, he must be expelled from this heaven."

With these words angry Vajrapāṇi kicked the basest of gods with his left foot, like striking a mountain with a thunder-bolt. Knocked down by Māghavan's soldiers with various weapons, cursed by goddesses whose hands were twisted (into claws), laughed at by the Sāmānikas, the god, who had one sāgara of life remaining, went to the peak of Meru, traveling in an aerial car named Yānaka. Saṅgamaka's wives announced to Śakra, "We shall follow our lord, if you give the order." Vāsava permitted them, sad-faced, to follow Saṅgamaka, but he prevented the entire retinue.

On the next day the Teacher of the World, in wandering in that district, entered the enclosure of a cowhouse, wishing to break his fast. There an old woman of the herdsmen devotedly fed the Lord with rice pudding that had been left over, according to rules. The gods nearby, delighted by the Blessed One's fast-breaking after so long a time, made the five divine things there.

Then the Master went to the city Ālabhikā in his wandering and stood there in statuesque posture, as steady as if he were in a painting. The Indra of the Vidyutkumāras, named Hari, came there, circumambulated the Lord, bowed to him, and said: "Lord, you endured attacks by which people like us are

torn by anguish at hearing of them. You are superior to diamond. By means of a slight attack still you will destroy the four destructive-karmas¹²³ and acquire omniscience very soon." After saying this, Hari, the Indra of the Vidyutkumāras, bowed to the Blessed One with devotion and went to his own home.

The Blessed One left and went to the city Śvetavī and Harisaha,¹²⁴ the Indra of the Vidyuts, came there and paid homage to the Lord. After making the same assertion as Hari, he went to his own house.

The Lord went to Śrāvastī and stood motionless in statuesque posture. In this city on that day the people held a great festival with a procession of Skanda's chariot accompanied by great pomp. The people of the city passed the Blessed One standing in statuesque posture and went to Skanda, carrying the paraphernalia for a pūjā to the statue. After they had bathed and worshipped Skanda's statue, the people got ready to mount it on the chariot according to rule.

At that time Śakra thought, "How does the Lord wander?" and by clairvoyance saw Vīra standing so and the townsmen. "Why do these people, undiscerning, make a pūjā to Skanda, passing by the Lord?" and Hari went there angrily. Skanda's statue, inhabited by Śakra, advanced like a mechanical doll to the Blessed One standing in statuesque posture. While the townsmen said, "Look! Skandakumāra will get into the chariot by himself," he went to the Master. He circumambulated the Blessed One three times, bowed to him, and, seated on the ground, began to serve him. "Who is this entitled to worship from this god? We did not do a fitting thing surely, when we passed him by." The townsmen saying this, feeling astonishment and joy, showed great honor to the Lord.

¹²³ 325. Ghātikarma—knowledge-obscuring, faith-obscuring, obstructive, and deluding. See I, App. II.

¹²⁴ 327. There were 2 Indras of the Vidyutkumāras. See I, p. 106.

The Lord went to Kauśāmbī. The Sun and Moon came there with their aerial cars and paid homage with devotion to the Lord Jina, who was standing in statuesque posture, accompanied by enquiries about a good vihāra.¹²⁵ Gradually wandering, the Master went to the city Vārāṇasī and was worshipped by Śakra, who came there with a delighted heart. Then Indra Iśāna bowed with devotion together with enquiries about a good vihāra to the Lord, who had gone to Rājagrha and was standing in statuesque posture.

Then the Master went to the city Mithilā and was worshipped with a pūjā and friendly enquiries by King Janaka and Indra Dharaṇa. Then in his wandering, the Lord went to the town Viśālī and there the eleventh rainy season from the day of his vow arrived. The Lord, observing a fast of four months, stood in statuesque posture in Baladeva's temple in the garden Samara in the town. The king of the Nāgas, Bhūtānanda, came there, paid homage to the Lord, announced that omniscience was near and went away. A very advanced layman, named Jinadatta, lived there, compassionate, known as Jirṇaśreṣṭhin (Ruined Sheth) because of his loss of fortune. At that time Jinadatta had gone to Baladeva's temple in that garden and he saw the Lord Jina standing in statuesque posture. Deciding, "This ascetic is a (future) omniscient," he paid homage to the Lord with extreme devotion and thought to himself: "Today the Blessed One is fasting, observing the statuesque posture. It would be a fine thing if he would break fast in my house tomorrow."

With this hope he served the Lord constantly for four months. On the final day he went to his own house, after inviting the Lord. He, magnanimous, thought about the best food, previously prepared for himself, free from life, suitable for acceptance. Jinadatta stood in his court-yard, his eyes fixed on the Jina's road, and thought: "I shall certainly

¹²⁵ 339. This refers to a ritual greeting to sādhus in which the greeter enquires about various aspects of the sādhu's comfort on his vihār. The formula is given in the Pañcaprati, sūtra 4, p. 10.

give this food to the Master. I am fortunate to whose house the Arhat himself will come and make his fast-breaking, a boat for the ocean of worldly existence. I shall go to meet the Lord as he comes and after circumambulating him three times, I shall pay homage to his lotus-feet. This birth of mine will be the cause of freedom from another birth. Even the sight of the Lord helps to emancipation, how much more his fast-breaking.”

While he, pure-minded, stood, reflecting in this way, the Lord went to the house of Sheth Abhinava. The sheth, his head held high because of his wealth, a wrong-believer, ordered the slave-girl, “After giving alms send away this mendicant quickly, girl.” Holding a wooden ladle, she brought half-cooked pulse¹²⁶ and threw it in the Lord of the World’s hand, held out as a dish. A drum was beaten by the gods and a waving of garments was made, and a stream of treasure, and showers of flowers and perfume immediately.

Questioned by the people, Sheth Abhinava said deceitfully, “I myself had the Lord break his fast with rice pudding.” “Oh, the gift! The good gift!” After hearing this speech of the gods, the people and the king praised Sheth Abhinava again and again. Jirṇaśreṣṭhin, standing so, thinking about the Master’s coming, heard the sound of the gods’ drum and thought: “Alas! I am unfortunate. My wish was in vain, since the Lord passing by my house has broken his fast somewhere else.” After breaking his fast, the Lord went elsewhere in his wandering.

A disciple of Pārśva, an omniscient, came to that garden. The king and the people went to him and asked, “Blessed One, what person in this city has acquired a big accumulation of merit?” He replied, “Jirṇaśreṣṭhin.” The people said: “Why he? The Master’s fast was not broken by him, but it was broken by Abhinava. The stream of treasure fell in

¹²⁶ 358. Kulmāṣa is half-cooked pulse. My Indian informant stressed that it must be half-cooked.

the house of Sheth Abhinava. Why has he not acquired a big store of merit, lord?" The omniscient explained: "The Arhat's fast was broken by Jinadatta in spirit. So he acquired birth in the heaven Acyuta after this birth. If he, having such a character, had not heard the sound of the drum¹²⁷ at that time, absorbed in meditation, he would have attained brilliant omniscience then. But, the stream of treasure, fruit in this world of the Arhat's fast-breaking was obtained by Sheth Abhinava, who is devoid of pure character. There is fruit arising from the Arhat's fast-breaking which is lacking in devotion and which is not lacking in devotion."

After hearing that, the people, astonished, went to their respective homes.

Now the Blessed Vīra, wandering in towns, villages, mines, towns approached by land and sea, et cetera, went to the city Suṅsumāra. Observing a fast of three days, the Lord performed the penance lasting one night on a stone slab under an aśoka in the garden Aśokakhaṇḍa there.

Indra Camara's attack on Śakra (374-466)

Now there was a rich householder Pūraṇa in the hamlet Vibhela situated at the foot of the Vindhya (Mts.) in this same Bharata. One time during the night he thought: "Surely in a former birth I performed much penance, as a result of which I have this wealth and honor. For the good and bad fruit of former actions is obtained here. That is deduced by the state among people of master and servant. Wherefore, after abandoning my house and enlightening my people, I shall practice penance to obtain fruit in a future birth. For eight months by day a human must do that in youth and vigor—by means of which happiness thrives at the end."

With these reflections, he fed his people at day-break, took leave of them for sake of the vow, and established his son in his place. He himself took the vow of penance called

¹²⁷ 369. It interrupted his meditation.

praṇāma; and carried a begging-bowl, made of wood, with four sections. Starting from that very day, he observed fasts of two days constantly and daily emaciated himself by exposure to the sun. When the day for breaking fast came, he took his vessel of four sections and went for alms at noon. He gave travelers, et cetera the alms that were thrown into the first section; the alms of the second section he gave to crows, et cetera; those of the third section he gave to water-creatures, fish et cetera; the alms of the fourth section he ate himself, without like or dislike.

After performing thus fool's-penance for twelve years, he undertook a fast in the northeast of the hamlet Vibhela. After fasting for a month he died, and because of the fool's-penance he became the Indra Camara in Camaracañcā with a life-term of a sāgaropama. As soon as he was born, looking quickly at the other worlds with the eye of clairvoyance, he saw the Indra of Saudharma above. When he saw Śakra occupying the palace Saudharmāvatañsaka, holding the thunderbolt, very magnificent, he, angry, said to his attendants:

“Who is this seeker of the unsought, placed over my head, wicked, who glitters so, shameless, a disgrace to the gods?” The Sāmānikas, et cetera, their folded hands touched to their hands, said: “This is the Indra of Saudharmakalpa, very powerful, whose commands are cruel.” Exceedingly angry at hearing that, Camara, his face terrifying from frowns, his fly-whisks upset by his snorting, said: “You are ignorant of my own power, so you praise him. I will show you my own strength by humbling him. Placed in a high position by chance, he is not a lord because of that. Does a raven, seated on an elephant's trappings, become a driver? For so long as he has stayed, he has stayed, sirs. But in future he will not stay, since I am angered. When the sun has risen there are no light and darkness.”

The Sāmānikas said: “He became lord of the gods, possessing a high degree of magnificence and power, because of merit acquired in a former birth. In accordance with your

own merit you became the lord of such as us. For power is dependent on merit. So do not show envy of him. A test of power made by you against him would lead to ridicule, like one on clouds by a śarabha to a fall. So calm down, stay comfortably, enjoy pleasures at ease, see numerous amusements, served by us and others. ”

Camara said to them: “ If you are afraid of him, then stay right here. I shall go alone to fight him. Either he or I should be lord of gods and asuras, since two swords can not be in one scabbard at the same time. ”

After making this loud boasting, on the point of jumping up into the sky, he had a little discernment arise and again thought: “ Śakra will be as powerful as these Sāmānikas have described him. They are not enemies of mine. The path of action is rough. If by chance I should be defeated, to what refuge from him extremely strong shall I go then? ”

After these reflections, he used clairvoyance and saw Vīra Svāmin standing in statuesque posture in the city Suṅsumāra. After deciding that Śrī Vīra would afford a refuge, Asura Camara got up and went to the armory named Tumbālaya. There he took an iron club that was like another arm of Death and rapidly threw it up and sideways two or three times. Observed lovingly by the Asura-women saying, “ He is a hero, ” encouraged by the Bhuvanapatis who wanted a show, regarded indifferently by his own Sāmānika-gods, saying, “ He is stupid, ” Asura Camara left the city Camaracañcā. At once he resorted to Śrī Vīra, laid aside the club, circumambulated him three times, bowed, and announced:

“ By your power, Blessed One, I shall conquer Śakra who is hard to conquer. He annoys me extremely, placed over my head.”

After saying this, he took up the club, approached the northeast, and at once made his own figure a hundred thousand yojanas long. Like the sky embodied, with a huge body dark colored, like a living Mt. Añjana in the continent Nandīśvara, with a face terrifying from sawlike fangs, with black wavy

hair, with the sky full of a mass of flames issuing from his well-like mouth, with the sun obscured by the expanse of his broad chest, with the planets, constellations, and stars breaking from the movement of his long arms, terrible from the hissing of a serpent attached to his navel, creating astonishment by his knees touching mountain-peaks, with the earth depressed by his footsteps, blind with arrogance, he leaped up against the lord of Saudharma.

Splitting open the whole universe, as it were, by loud roars, terrifying the Vyantaras, terrible like another Yama, frightening very much the Jyotiṣkas like a lion deer, passing by the Sun and Moon, he reached Śakra's region in a moment. The Kilbiṣikas fled, the Ābhiyogikas trembled, and even the generals and their soldiers ran away at once. The Dikpālas, Soma, Vaiśravaṇa, and the others, fled from this terrifying huge body, rushing forward with speed. Unchecked by bodyguards, unhindered by even a doorkeeper, observed by the Trāyastriṅśas who were confused, saying, "What is this?" seen by the Sāmānikas with anger and astonishment, he set one foot on the lotus-terrace¹²⁸ and the other in Sudharmā.

After striking the bolt (of the door) three times with the club, very excited, frowning heavily, he said to Śakra: "Why do you sit above me, with a multitude of many kinds of gods that are like weaklings in strength, Biḍaujas? Now I am going to make you fall beneath me. You have been here too long uselessly, like a crow on a mountain-top. Do you not know me, Asura Camara, master of Camaracañcā, whose strength is insuperable by every one?"

Indra, who had never heard before such a harsh speech, smiled, and was astonished, like a lion at the challenge of a hunter. Knowing Camara by clairvoyance, saying, "Villain, run!" Śakra raised the thunderbolt hard to look at, as well as a frown. He discharged the thunderbolt that was like the essence of the fire at the end of the world, like a mass of

¹²⁸ 422. See K., p. 214.

lightning, like the blazing flame of submarine fire multiplied. Making the sound, taḍat, taḍiti, watched by the terrified gods, discharged by the lord of gods, it attacked Camara. The Asura, unable to look at the thunderbolt like an owl sunlight, dropped head over heels like a bat.

Wishing to reach Blessed Mahāvīra as a refuge, Camara fled quickly like a yak¹²⁹ from a cheetah. As he fled, he was ridiculed by the gods: "O basest of Asuras, how is it you, not knowing yourself, eager to fight, made an attack on Śakra, like a frog on a snake, like a goat on an elephant, like an elephant on a śarabha, like a snake on a garuḍa?"

He, whose body had been so large, had a light body instantly and went very quickly like a cloud blown by the wind. Following him, whose body had been made small like that of a lizard, the thunderbolt glowed, filled with a mass of flames. Now, as soon as the thunderbolt had been discharged, Vajrin thought: "The Asuras do not have the power to come here by themselves. I think he has come here with power created by concentrating on an Arhat, or the statue of an Arhat, or some great sage." Reflecting thus, Śakra knew by clairvoyance that Indra Camara had come by the Master's power and that he was going to the Master. Saying, "Oh! Oh! I am undone!" Indra ran very, very fast by the thunderbolt's path, his ornaments, necklace, et cetera, falling apart. Because his own country was below, Camara went first, behind him the thunderbolt, and behind it Vajrin in turn. Although he had started later, Indra was extremely fast from his own power and got close to them, like an elephant to its driver. The Asura with the thunderbolt of death near somehow reached Mahāvīra standing in statuesque posture, like an elephant injured by a forest-fire reaching a river. Saying, "Sanctuary! Sanctuary!" Camara, who had become as small as a kunthu, entered the

¹²⁹ 432. The anglicized cheetah is H. cītā, a hunting leopard. Camara, the yak, does not seem appropriate here. The yak and cheetah do not live in the same part of India and would not normally meet each other. Camara is probably used merely for the name.

space between the Master's feet. When the thunderbolt was four inches from the Master's lotus-feet, Vajrin seized it in his fist, like a snake-charmer a snake.

After he had circumambulated the Lord and paid homage to him, Purandara, his hands folded respectfully, said in a voice ardent with devotion: "I did not know that Indra Camara came to attack me, arrogant from the power of the Master's lotus-feet. From ignorance I discharged the thunderbolt. Afterwards I knew by clairvoyance that he was clinging to your feet. Pardon this offence of mine."

After saying this, Śakra stood in the northeast, split the earth three times with his left foot to destroy anger and said to Indra Camara: "Sir, you did well that you took sanctuary with the Lord who bestows freedom from fear on every one. He is more venerable than all the highly venerable. I have given up hostility and dismiss you, Asura Camara. Go to Camaracañcā and enjoy your own magnificence." After consoling Camara in this way and again bowing to the Supreme Lord, Purandara went to his own place.

When Śakra had gone, Indra Camara came out from between the Lord's feet, like an owl from its hole when the sun has set. After he had bowed to the Lord of the World, his hands folded respectfully, he said: "You alone saved my life, O life-giving herb of all creatures. Those who have taken sanctuary at your feet are freed even from existence, the home of many griefs. Why mention that I was saved from the thunderbolt! In a former birth, I, ignorant, practiced fool's penance, Lord. As the fruit of that, I obtained the indraship of the Asuras which was accompanied by ignorance. This evil thing was done by me myself from ignorance. This alone was well done: that you were sought as sanctuary. If I had taken sanctuary with you in a former birth, I would have obtained the indraship of Acyuta, and even the status of an Ahamindra. But, enough of indraships! I have obtained the whole lordship of the three worlds, Lord, since a lord (you) has been obtained now."

When he had said this with confidence and bowed to the Supreme Lord, Asura Camara went to the city, Camaracañcā. Seated on a lion-throne there, Indra Camara, bowed with shame, said to his people, Sāmānikas and others, who were welcoming him:

“ Śakra was just like you described him with impartiality, but I did not know that from delusion. I went to his assembly, like a jackal to a lion's cave, observed with indifference by his people from a desire to see a show. With difficulty I escaped from a thunderbolt hurled by Śakra and went for protection to Vīra's feet which are worshipped by gods and asuras. I, being under protection of Śrī Vīra was dismissed alive by Biḍaujas and came here. Sirs, set out. We shall go and pay homage to the Jina.” With these words, Camara and his retinue went to the Lord, bowed, gave a concert, and then went to their own city.

The next morning the Lord, having finished his penance of one night, reached the city Bhogapura in the course of his wandering. There a stupid kṣatriya, Mahendra, saw the Jinendra, picked up a club of wild date and ran at him, intending to strike him. At that time Indra Sanat̄kumāra came there to see the Master, eager for a sight of him after a long time, and saw the scoundrel. After reviling the kṣatriya, the Indra paid homage to the Lord with devotion, asked if he had had a good vihāra, and went to his own place.

Vīra's special vow (471-585)

The Blessed One went to the village Nandigrāma in his wandering. There he was worshipped devotedly by his father's friend, Nandin. Then the Blessed One wandered to the village Meḍhakagrāma and there a cowherd, carrying a hair-rope, ran up to beat him. Purandara came there, as in the case of Kūrmāragrāma, restrained the cowherd as he was striking, and paid homage to the Teacher of the World.

Then the Blessed One left and went to the city Kauśāmbī.

Its king was Śatānika, inspiring fear in enemy armies. His queen Mṛgāvati, daughter of King Ceṭaka, was a laywoman, always worshipping the Tīrthakṛt's feet. The king's minister was named Sugupta and his wife, Nandā, was Mṛgāvati's best friend because she was a laywoman. A very rich sheth, Dhanāvaha, lived there and he had a wife, Mūlā, an expert housewife. There the Master made a vow, difficult to be performed, difficult to be satisfied, on the first day of the dark half of the month Poṣa. "If a princess, who has been reduced to slavery, her feet bound by iron chains, shaven, fasting, weeping from distress, one foot inside the threshold, the other one outside,—all seeking alms being turned away from the house—shall offer me kulmāṣa in the corner of a winnowing basket then only shall I break my fast even after a long time, not otherwise."

With this secret vow having been made, daily the Lord goes to houses, high and low, at the right time. As the Master does not take alms when they are offered because of the vow, the townsmen are distressed daily, blaming themselves. Thus the Master, no alms being accepted, enduring the twenty-two trials, passed four months like four watches.

One day the Master entered Sugupta's house for alms and was seen by Nandā from a distance. Saying, "By good fortune the Arhat Mahāvira has come to my house," Nandā got up to meet him, filled with joy. She, well-informed, brought him food in accordance with rules, but the Master left without taking it, because of his vow. "Alas! I am unfortunate. My wish was not fulfilled," Nandā grieved aloud, being slow-witted. A slave-girl said to her grieving, "Every day this devārya goes away without taking alms. It is not only today that he has gone." When she heard this, Nandā understood, "There is some special vow that is the reason he does not take even food free from life. How can the Master's vow be known?"

With this thought Nandā stood, completely joyless, and Sugupta saw her. Sugupta said to her: "Why do you appear

depressed? Has an order of yours been disobeyed by some one? Or have I committed a fault?" She said: "No order has been disobeyed and there is no fault of yours. However, the fact that I did not break Śrī Vira's fast is the occasion for grief to me. The Blessed Vira comes continually for alms and goes away without taking alms, because of some special vow. Learn the Lord's vow. If you do not know it, then your cleverness in observing other people's thoughts is in vain, great minister." Sugupta said: "I shall try to make the Lord of the World's vow known tomorrow, my dear."

Just then a female door-keeper of Mṛgāvati, named Vijayā, came and, having heard their conversation, went and told the queen. Instantly Mṛgāvati grieved likewise and Śatānika, perplexed, asked her the reason for her grief. Mṛgāvati, her eyebrows raised a little, explained in a speech etched with the outpouring of trouble from inner dejection:

"Princes know this world, movable and immovable, by means of spies, but you do not know your own city. What shall we say in this case? The Blessed Vira, the last Tirthakṛt, entitled to worship from the three worlds, lives here. Do you, careless of your kingdom's welfare, know this? After entering house after house, he goes away without taking alms because of some vow. Pray, do you know this? Shame on me, shame on you, shame on the ministers that the Supreme Lord has been here so long without taking alms, his vow unknown."

The king replied: "I, careless, have been very properly reproved, lady with a pure heart, in a place distinguished for dharma. After ascertaining his vow, tomorrow I shall cause the Master of the Universe to break his fast." The king summoned the minister and said to him: "In my city the Lord of the Three Worlds has remained for four months without taking alms. Shame on us for this. The Lord's vow must be known so that, after he has fulfilled the vow, I can cause the Lord of the World to break his fast for my own purification."

The minister said: "The Lord's vow is not known. I am exceedingly grieved for that. Let some stratagem be

devised.” Then the king summoned a teacher learned in the dharmasāstras named Tathyavādin and said to him: “The rules of all religions are recited in your sāstra, clever sir. So tell me the Lord Jina’s vow.” The teacher said: “Indeed, there are many vows of sages in the categories of substance, place, time, and nature. This vow that has been taken by the Blessed One, certainly can not be known without special knowledge.”

Then the king had proclaimed in the city that many kinds of alms must be offered to the Lord with a vow, when he came for alms. From the king’s command and from faith all the people did so. The Master, whose vow had not been fulfilled, did not accept any alms at all. Yet the Lord, possessing pure knowledge, continued to have an unwithered body, watched every day by the townsmen full of shame and grief.

The story of Candanā (516–600)

Now in the past Śatānīka had gone one night with marines and besieged the city Campā, his arrival equal to a jump. Then Dadhivāhana, the lord of Campā fled. There is no other safety, except flight for men besieged by a stronger man. Looting of everything was proclaimed there by King Śatānīka and his soldiers looted Campā as they liked. A camelman seized King Dadhivāhana’s wife, Dhāriṇī, with the daughter Vasumatī. His business accomplished, Śatānīka went to Kauśāmbī surrounded by his soldiers, a sun to the night-blooming lotuses of his enemies. The camelman, infatuated with the beauty of Queen Dhāriṇī, said aloud in the presence of people as he was marching, “This beautiful woman shall be my wife, but I am going to take the girl to the cross-roads of the city and sell her.”

Hearing that, Queen Dhāriṇī thought to herself : “I was born in a great spotless family from the Moon. I am the wife of King Dadhivāhana sprung from a great family. From the beginning I have had full Jaina religion. After I have heard

these words, shame that I am alive, a vessel of sin. O soul, fickle by nature, why do you still remain! If you do not depart of your own accord, still I will expel you by force at once, like a bird from the nest."

Just as if crushed by her scorn, her breath instantly left her heart broken from distress. When the camelman saw her dead, he thought, "Shame on what I said about this good wife, that she would be my wife. Just as a melon perishes at the mere sight of a finger, so she perished at my harsh speech. In the same way the girl will perish."

With this reflection he spoke to her gently, took her to Kauśāmbī and put her for sale on the king's highway. By chance Sheth Dhanāvaha came there, saw her, and thought: "Judging from her appearance, she is not the daughter of common people. Lost from her parents, she has been obtained now by the cruel man, like a doe lost from the herd by a wicked hunter. Put up for sale here like meat, the poor girl will fall into the hands of some low person for money. Paying him even a big price I shall take her, an object of compassion. I am not able to abandon her like my own daughter. Staying in my house without misfortune, in due course she will meet her own people."

So thinking, Dhanāvaha paid the price he wished and took the girl, Vasumatī, compassionately to his own house. He, pure-minded, asked her: "Child, whose daughter are you? What is your family? Do not be afraid. You are my daughter." Unable to tell her family from pride, she said nothing and remained downcast, like a day-blooming lotus in the evening. He said to Shethnī Mūlā: "Wife, she is a daughter for us. She must be guarded and cherished very carefully like a flower." So by the sheth's order the girl lived in his house like her own house, giving delight to the eye, like a digit of the moon. Delighted by her modest speech and behaviour that were like sandal, the sheth and his attendants gave her the name Candanā. She reached a slight beginning of youth with a thigh like that of a young elephant, giving

delight to the sheth like the night of a full moon to the ocean. When Mūlā saw Candanā naturally beautiful and especially so from youth, jealous, she thought:

“ Even though he received her as a daughter, if, infatuated with her beauty, he should marry her, I would be dead, even though alive, alas!” From then on, Mūlā, evil-minded, continued to suffer day and night from vanity which has easy access to women.

One day the sheth, suffering from summer-heat, went to the house from the shop and by chance there was no servant to wash his feet at that time. Candanā got up respectfully and, though opposed by the sheth, began to wash his feet from devotion to her father. Then the abundant, glossy, dark, soft, loosened hair of her, weak, fell on the ground muddy from the water. Thinking, “ The child’s hair must not get muddy from the ground,” the sheth lifted it with his pleasure-stick and fastened it carefully. Mūlā, standing in the window, saw that and thought: “ The conjecture that I made before agrees (with this). The binding of her hair itself is the first link in being a wife of the sheth. Indeed, such an act is not that of a father. She must be dug up from the root like a disease that has arisen.” After making this resolution, evil-minded Mūlā stood like a witch. The sheth, after resting for a moment, went out again. Mūlā summoned a barber and had Candanā’s head shaved. Mūlā put chains on her feet and had Candanā, like a creeper, beaten very hard. A barren woman is subject to the Rakṣas of anger. Mūlā put Candanā in a distant part of the house, shut the door, and said to the servants: “ This is to be told by no one to the sheth, when he asks. If any one tells, he shall be a burnt-offering in the fire of my anger.”

After restraining them in this way, Mūlā went to the main house. The sheth came in the evening and asked, “ Where is Candanā?” From fear of Mūlā no one told him and the sheth had the idea, “ My child is playing somewhere or is on the top of the house.”

At night he asked the same question and likewise no

one answered. Honest-minded, he conjectured, "Candanā is asleep." He did not see her on the next day nor on the third day, either. Filled with fear and anger, the sheth said to the servants: "Villains, tell me where my daughter Candanā is. If you know and do not tell, then I shall imprison you." Hearing this, an old female slave among them thought: "I have lived a long time. My death is near. What will Mūlā do to me, if the news about Candanā is told?" With this thought, she told the story of Mūlā and Candanā. She went and showed the sheth Candanā's prison. Sheth Dhanāvaha himself opened the door. Dhanāvaha saw Candanā there, suffering from hunger and thirst like a creeper singed by a forest-fire, bound by chains on her feet like a young cow-elephant newly captured, bald from being shaved like a female ascetic, her lotus-eyes filled with tears. Saying, "Be of good courage, child," the sheth, tearful, went very quickly to the kitchen to get her food. Not seeing any superior food there, by chance Dhanāvaha gave Candanā kulmāṣa placed in the corner of a winnowing-basket. "While you eat this, I'll bring a smith to cut your chains," saying, the sheth went outside.

Standing up, Candanā thought to herself: "Alas! On the one hand is my birth in a royal family; on the other, such a condition as this. In this existence which is like a drama, the plot can change in a moment. This I have experienced. Oh! What shall I do? This kulmāṣa is for the purpose of breaking a two-day fast now. If a guest comes, I shall eat after giving him some, not otherwise."

With this idea, she gave a look here and there from the door. At that time Lord Mahāvīra came for alms in his wandering. "Oh! Here is a suitable person! Oh! Here is a suitable person! Oh! here is a heap of merit for me, since some noble muni has come for alms." After this thought, the girl started, carrying the basket of kulmāṣa. She put one foot inside the threshold and the other outside. But she was not able to cross the threshold because of her chains. Standing there, she said to the Blessed One with tender devotion:

“ Master, even if this food is not suitable, nevertheless, accept it, you who delight only in benefits to others. Favor me.” Knowing that his vow was fulfilled, satisfied in regard to the categories—substance, et cetera, the Master held out his hand to her for the alms of kulmāṣa. Thinking, “ Oh! I alone am blessed,” Candanā threw the kulmāṣa from the corner of the basket into the Master’s hand.

Delighted by the fulfilment of the Master’s vow, the gods came there and made the five divine things, the rain of treasure, et cetera. Her chains fell apart and golden anklets took their place; and there was abundant hair as before. Immediately the gods, devoted to Śrī Vīra, made Candanā have jeweled ornaments on her whole body. The gods made a loud noise filling the space between heaven and earth and, very joyful, sang and danced energetically like stage-directors.

Mṛgāvati and Śatānīka, Sugupta and Nandā came there with their retinues, after hearing the sound of the drum. Even the lord of the gods, Śakra, his mind delighted, came very quickly to pay homage to the Lord whose vow had been fulfilled.

Dadhivāhana’s chamberlain, Sampula by name, who had been brought here when Campā was stormed, was set free by the king at that time. He came there and saw Vasumatī. Bowed at her feet, he wept at the top of his voice and made her weep at once also. Asked by the king, “ Why do you weep?” the chamberlain replied tearfully: “ She is the daughter of King Dadhivāhana and Dhāriṇī. Fallen from such high position, deprived of her parents, alas! she lives like a slave in another’s house. Therefore I weep.” The king said: “ Do not grieve. It is she by whom Śrī Vīra, hero for the protection of the three worlds, his vow fulfilled, was given food.” Mṛgāvati said: “ Dhāriṇī was my sister. This girl, her daughter, will certainly be my daughter.”

The Blessed One, whose penance was six months lacking five days, after breaking fast at the end, left Dhanāvaha’s house. The Lord of Saudharma himself declared to King Śatānīka wishing to take the treasure because of the ascendancy

of greed: "In this matter there is no ownership of yours, that you wish to take the rain of jewels. O king, he alone takes it to whom this girl gives it." Asked by the king, "Who will obtain it?" Candanā said, "Sheth Dhanāvaha, truly my father because of his protection of me." Then Sheth Dhanāvaha took the stream of treasure. Again Ākhaṇḍala said to King Śātānīka: "This girl, who has her last body,¹³⁰ averse to desire for worldly pleasures, will be the first female disciple, when Vīra's omniscience has developed. You must protect her until the manifestation of the Master's omniscience." After saying this and bowing to the Lord, Maghavan went to heaven.

Candanā was conducted by Śātānīka to the maidens' quarters and she remained there meditating on the development of the Master's omniscience. Mūlā, the root of evil, was expelled by the sheth. She, engaged in evil meditation,¹³¹ died and went to hell.

Further attacks on Vīra (601-658)

The Lord reached the village Sumaṅgala in his wandering and there was worshipped by Indra Sanatkumāra who had come. Then the Blessed One went to the hamlet Satkṣetra and there was reverenced with devotion by the Indra of Māhendra-kalpa who had come. Then the Lord went to Pālakagrāma and there was seen by the merchant Bhāyala who was just starting to a religious festival. "This mendicant is a bad omen. I'll hit him on the head." The wretch drew a sword and ran up to strike the Lord. The Vyantara Siddhārtha cut off his head.

The Master went to the large city Campā. The Master spent the twelfth rainy season, fasting, in the Agnihotra¹³²-shed

¹³⁰ 597. Before emancipation.

¹³¹ 600. Apadhyāna includes both ārta and raudra, but raudra is meant here, as Mūlā goes to hell, which is the penalty of dying in raudradhyāna. See I, n. 8.

¹³² 606. A sacrifice to Agni, the god of fire.

of Brāhman Svātidatta. Two Yakṣas, Pūrṇabhadra and Māṇibhadra, came there with great magnificence night after night and worshipped the Lord. Svātidatta reflected, "Does this holy man know something, that the gods worship him every night?" So thinking and wishing to find out, he went and asked the Lord, "What is the soul in the whole body, the head and other parts, called?" The Master explained, "The ego is considered to be the soul." Svātidatta said, "What is it? Destroy doubt." The Blessed Mahāvīra answered: "Sir Brāhman, it is very fine, divided by head, hands, et cetera." The Brāhman Svātidatta said, "Explain what 'fine' is." The Lord said, "What can not be grasped by the senses." The Brāhman knew by this questioning that the Lord knew the truth and worshipped him with devotion, and he was enlightened by the Lord thinking, "He is capable of emancipation."

At the end of the rainy season, the Master went to the village Jṛmbhaka. There Śakra put on a dramatic performance and said, "Teacher of the World, in a few days from today, your brilliant omniscience will arise here." Saying this, Sunāsīra bowed to Vīra and went to heaven. Śrī Vīra went to the village Meṇḍhakagrāma. Indra Camara came there, paid homage to the Blessed One, enquired whether he had had a good vihāra, and went to his own house.

The Blessed One went to the village named Ṣaṇmāni and stood outside in kāyotsarga, absorbed in meditation. At that time the feeling-karma, which was acquired in the Lord's incarnation as Viṣṇu,¹³³ resulting from the hot tin poured into the chamberlain's ears, matured. The chamberlain's soul had become a cowherd there. He turned loose the bulls in the Master's presence and went away to milk the cows, et cetera. The bulls, roaming at will, entered the forest. In a moment the cowherd came and, not seeing the bulls, said to the Lord: "Devārya, where are my bulls? Why do you not speak,

¹³³ 619. I. e., Tripṛṣṭha. See III, p. 61.

miserable muni? Do you not hear what I say or are your ear-cavities useless?" When the Lord did not speak, he became extremely angry and threw spears of kāśa-grass into the cavities of the Master's ears. He drove the sprigs so that they joined together and formed one unbroken spear. Evil-minded by disposition, the cowherd cut off the outside part of the pegs with the idea, "May no one draw out these pegs," and went away.

Though he had the spears of deceit, false belief, et cetera¹³⁴ destroyed, having the spears in his ears, unshaken from pure meditation, he (the Lord) went to Apāpā in the middle country. There the Lord went to the merchant Siddhārtha's house and he gave food to the Blessed One with devotion. A friend of Siddhārtha, named Kharaka, a physician, had come there earlier. When he saw the Lord, he, having an acute intellect, said:

"Indeed, the Blessed One's form is covered with all the favorable signs, but it is evident from its faded condition that it has some foreign substance." Siddhārtha said hurriedly, "If that is so, look carefully at the Blessed One's body to see where the foreign substance is." The physician looked skillfully at the Master's whole body and saw the pegs in his ears and showed them to Siddhārtha. Siddhārtha said: "Who, unafraid of censure, not afraid of hell even, has done this cruel deed? But enough of talk about the villain. Friend, exert yourself in removing the Lord's foreign object, noble sir. I have great pain because of the object in the Master's ears. I can not endure delay. My wealth can go in this matter. If the objects here are removed from the ears of the Lord of the Universe, I think we shall be saved from the ocean of births."

The physician said: "This Lord, enduring destruction for the protection of all, is indifferent to injury for the sake of the destruction of karma, not from lack of power. How

¹³⁴ 626. Śalya—māyā, mithyādarśana. The third śalya is nidāna.

“can he, indifferent to the body, be cured who, eager to wear away karma, thinks pain a good thing?” Siddhārtha said: “What is the use of this talk of yours now? There is no time for this talk. The Blessed One must certainly be cured.”

While they were talking in this way, the Lord, indifferent, went away and stood in a garden outside, absorbed in pure meditation. Siddhārtha and Kharaka took remedies, et cetera and, hastening, approached the Lord in the garden. After placing the Lord in a tub of oil and rubbing him with oil, they had him massaged by very strong masseurs. When the Lord’s joints had been relaxed from the rubbing by strong men, the pegs in the ears were pulled out with pincers at the same time. The two bloody pegs left the ear-cavities, like the Lord’s remaining feeling-karma in person. The pain from pulling out the pegs was such that the Lord uttered a terrible cry, like a mountain struck by a thunderbolt. The earth did not burst from the cry because of the Master’s power. Even in distress the Arhats do not cause calamities to others. After healing his ears with a healing herb and bowing to the Lord and asking his forgiveness (for any fault), Siddhārtha and Kharaka went to their house.

Since they had caused the Lord pain with pure hearts, they both became recipients of glory in heaven. But the cowherd had caused pain to the Master with an evil heart and he became the recipient of the pains of the seventh hell. From the Master’s terrible cry, the garden was called Mahābhairava and the people made a temple in it.

Among all the attacks made on Lord Śrī Vira the extreme cold made by Kaṭapūtānā was the worst of those in the lowest category; the wheel of time was the worst of those in the medium category; and this extraction of pegs the worst of those in the highest category. The attacks commenced by a cowherd were completed by a cowherd, too. There were nine fasts of four months; six of two months; twelve of one month; seventy-two of one-half month; one of six months; two of three months; two of one month and a half; two of two months and

a half; one of the triad of penances, bhadrā, et cetera; one of six months lacking five days accompanied by his vow in the city Kauśāmbī; twelve penances of one night with fasts of three days, accompanied by kāyotsarga in the last night; two hundred and twenty-nine fasts of two days observed by the Lord; and there never was a day on which he ate all meals nor was there ever a one-day fast. There were three hundred and forty-nine fast-breaking days of the Lord. Thus there were twelve years, six months and a half from the day he took the vow.

After practicing penance, all of it deprived of water, in this way, wandering as an ordinary ascetic, with the attacks overcome, the Master went to the hamlet Jṛmbhaka which was provided with the great river, Ṛjupālikā.

CHAPTER V

MAHĀVĪRA'S OMNISCIENCE AND THE ORIGINATING OF THE FOURFOLD CONGREGATION

Mahāvīra's omniscience (1-10)

The Master, Lord of the World, exposing himself to the heat of the sun, remained under a śāl tree in the field of the householder Śyāmāka on the north bank of the Rjupālikā, in the vicinity of an old¹³⁵ shrine, in the squatting posture, observing a fast of two days, in the muhūrta Vijaya.¹³⁶ The destructive karmas of the Master, who was engaged in pure meditation, standing on the ladder of destruction of karma,¹³⁷ snapped like an old rope. On the tenth day of the white half of Vaiśākha, when the moon was in conjunction with Hastottara, in the fourth watch of the day, the Lord's omniscience arose.

Knowing about the Lord's omniscience from the shaking of their thrones the Indras came there with the gods, delighted. Some jumped up, some flew, some danced, some laughed, some sang, some roared like a lion, some neighed like a horse, some trumpeted like an elephant, some squeaked like a chariot, some hissed like a snake. Other gods of the four categories, their hearts delighted by the appearance of the Master's omniscience, behaved in various ways. The gods made a samavasaraṇa¹³⁸

¹³⁵ 2. Avyakta seems to be Hem.'s interpretation of the veyāvatta of KS, 120. KSK, p. 114 a, sanskritizes veyāvatta as vyāvṛtta, which it interprets as 'old'; or 'Vyantara.'

¹³⁶ 2. Muhūrta Vijaya. MW '17th or according to some 11th'; PH, 12th or 17th. It must have been late afternoon as it was in the 4th watch. The Hindu day begins at sunrise.

¹³⁷ 3. For the ladders, see I, p. 204, 433 f. One can not fall from the kṣapakaśreṇi.

¹³⁸ 9. The preaching-hall erected by the gods for an Arhat, when he has acquired kevala. For a detailed description, see I, pp. 190-192.

according to rule, adorned with three walls, with four doors in each wall. Seated in it, the Lord delivered a sermon, because it was the rule, though he knew, "There is no one here capable of complete self-control."

Śāsanadevatās (11-13)

In that congregation originated the Yakṣa Mātaṅga, with an elephant for a vehicle, black, holding a citron in his left hand and a mongoose in his right. Likewise originated Siddhāyikā, with a lion for a vehicle, green, her two left hands holding a citron and a lute, one right hand holding a book, the other in the safety-giving position. These two were the Lord's messenger-deities, always near him.

Because of the lack of people worthy of benefit there, the Lord, who was devoted solely to the benefit of others, whose bonds of affection were completely destroyed, realizing, "I must experience much karma, suitable for consumption, called 'body-making and family-determining of a Tīrthakṛt' by the enlightenment of creatures capable of emancipation," surrounded by innumerable crores of the categories of gods, setting his feet on golden lotuses moved forward by the gods, on a road as clear at night as by day from the brilliance of the gods, went to the city Apāpā adorned with noble bhavyas, with twelve yojanas of roads, inhabited by Gautama and others worthy of enlightenment, surrounded by many disciples, who had come together for a sacrifice.

The gods erected a beautiful samavasaraṇa in a garden named Mahāsenavana, not far from the city. The Lord, with all the supernatural powers apparent, hymned by gods and asuras, entered the samavasaraṇa by the east door. Then the Teacher of the World circumambulated the caitya-tree which was thirty-two bows high, resembling the splendor of the jeweled daīs. Saying, "Reverence to the congregation," observing the custom of the Arhats, the Lord sat down on the east lion-throne provided with a foot-stool. The gods, devoted, created images of the Master, by means of his power

alone, in the three other directions. Then all the gods, men, et cetera, entered by the proper door and took their proper places, looking at the Master's face.

After he had paid homage to the Lord of the World, the Lord of the Gods (Śakra), his hands folded in reverence, the hair on his body erect from pleasure, began a hymn of praise with devotion.

*Stuti (26-39)*¹³⁹

“ In you, whose body is beautiful and virtuous, who are an ointment of nectar for the eye, there is indifference to pain, to say nothing of destruction of hatred. Do the discerning live by the report, ‘ You have an adversary; he is pervaded by anger, et cetera? ’ If your adversary is free from passion, he is like you, yourself. If an adversary of yours has passion, he is not an adversary. Is a firefly an adversary of the sun? Since even the Lavasattamas¹⁴⁰ long for your ascetic practices, why even mention others who lack even the outer paraphernalia of ascetic practices? We take refuge with you as lord; we sing your praises; we worship you. There is no other protector except you. What can we say? What can we do? This world is deceived by others who have impure practices, devoted to deceit. Before whom can we complain? What intelligent person would rely on gods, emancipated forever, who are concerned about the creation, preservation, and destruction of the world,¹⁴¹ who are like the sons of a barren woman? Others, believing in gods, satisfied with gods distressed by the

¹³⁹ 4. The stutis that occur from here on are to be found in the Vitarā-gastotra, whose commentary is very useful for understanding the very condensed, cryptic verses. This is no. 6 in the Vs., pp. 69 ff.

¹⁴⁰ 29. The very highest gods who live in Sarvārthasiddha. If they had lived 7 lavas (about 4 minutes) longer, they would have attained emancipation. See Sūtrakṛtāṅga I. 6. 24; SBE 45, p. 291.

¹⁴¹ 32. With reference, of course, to the Hindu Triad. When they are concerned with these things, how can they be emancipated?

womb and loins,¹⁴² reject such as you, oh! oh! Others, having decided on and having proclaimed some opinion resembling a flower in the sky, heroes at home, are not contained in the house nor in the body.¹⁴³ The passion of love and the passion of affection are easily restrained. The passion of the eye, very evil, is hard to destroy even by the good. Saying, 'The face is tranquil; the eyes, indifferent; the speech friendly to the world,' they, certainly confused, are indifferent to you, the abode of kindness. Even if ever the wind should stand still, a mountain run, water burn, nevertheless, the one consumed by passion, et cetera is not suitable to become an Arhat. "

After he had recited this hymn of praise, Biḍaujas became silent. The Teacher of the World delivered a sermon in a speech similar to all dialects.

Sermon on saṁsāra (39-47)

"Look you! The ocean of existence is boundless like a cruel sea; and the cause of that is karma and nothing else, see! like a seed of a tree. A creature devoid of discernment attains a low state of existence like a well-digger, by means of his karma created by himself only. A creature with a pure heart attains a high state of existence, like the builder of a palace, by his own karma alone. One should not destroy life, the cause of acquiring karma; one should be as intent on saving the lives of others as one's own life. A person should certainly not speak falsely, but should speak what is pleasant and true, avoiding pain to others like pain to one's self. One should not take property that has not been given, for it resembles an external breath of men. Actual murder would be committed by taking their property. One should not have sexual relations which cause the destruction of many souls. The wise man should practice continence only, the cause of emancipation.

¹⁴² 33. I.e., the organs of sense collectively, according to the Vs. com.

¹⁴³ 34. Cf. MW, s.v. gehe, 'the two habitations,' the house and the body. The com. to the Vs. takes geha to be 'svadarśana.'

One should not acquire possessions, for a man worried about his possessions falls down like an over-loaded ox. If people eager to abandon fully these things, destruction of life, et cetera, are not able to abandon them fully, in that case they should abandon gross offenses. ”

The people, attentive, listening to this sermon of the Lord's, stood as if painted in a picture, streaming with joy.

Conversion of the Gautamas and other Brāhmins (49-160)

Now, in the country Magadha in the village Gobaragrāma lived a Brāhman, Vasubhūti, belonging to the Gautamagotra. By his wife Pṛthivī he had three sons: Indrabhūti, Agnibhūti, and Vāyubhūti. They also were Gautamas by gotra. In Kollāka lived Dhanurmitra and the Brāhman, Dhammilla. They had sons, Vyakta and Sudharman, borne by Vāruṇī and Bhadrilā. In the hamlet Maurya lived two Brāhmins, Dhanadeva and Maurya, cousins on their mothers' side. Dhanadeva had a son, Maṇḍaka by his wife Vijayadevā and Dhanadeva died when he was born. Because it was the custom of the people there, Mauryaka, who had no wife, made Vijayadevā his wife. For the custom of the country is not a reason for shame. In the course of time Maurya had a son by Vijayadevā and he was known among the people just as Mauryaputra. Also in Vimalāpurī there was the son, Akampita, of the Brāhman Deva and Jayantī. In the city Kośalā there was the son, Acalabhrāṭṛ, of the Brāhman Vasu and Nandā. In the hamlet Tuṅgika in the country Vatsa there was the son, Metārya, of the Brāhman Datta and Karuṇā. Also in the city Rājagrha there was the son, Prabhāsa, of the Brāhman Bala and Atibhadra.

These eleven, the Gautamas and the others were learned in the four Vedas, teachers, each one attended by hundreds of disciples. A Brāhman, Somila, in the city Apāpā wished to make a sacrifice and brought them, who were skilled in sacrificial rites, with faith. Gautama saw gods coming there, because they wished to pay homage to Vira who was in the samavasaraṇa there at that time, and said to the Brāhmins:

“ These gods, summoned by us by a magic formula, before our eyes, indeed, come here to the sacrifice. See the power of a sacrifice. ”

As the gods ignored the sacrificial enclosure like the house of an outcaste and went to the samavasaraṇa, the people said: “ The Omniscient, endowed with supernatured powers, has stopped in a samavasaraṇa in a garden. The gods and these townsmen, rejoicing, go to pay homage to him. ” Hearing the word, “ Omniscient, ” like a gross insult, Indrabhūti was highly enraged and said to his people:

“ Ignoring me, alas! the people go to that heretic, like ignorant people of the desert ignoring a mango tree and going to a karīra.¹⁴⁴ Does any one here in my presence say ‘ Omniscient ’? For no one else is courageous in the presence of the lion. If these mortals, fools, go to him, very well, let them go. But how is it these gods go? There is some great fraud on his part. Either they are gods of the same kind as he is an omniscient; or, the offering takes place of such a kind as he is a Yakṣa. I shall take away his pride in omniscience now, while gods and men actually look on. ”

After speaking like this from conceit, surrounded by five hundred disciples, he went to Vīra surrounded by gods and men in the samavasaraṇa. When he had seen the Master's magnificence and such beauty and splendor, Indrabhūti stopped in wonder and thought, “ What is this? ” The Teacher of the World said to him in a nectar-sweet voice, “ O Gautama Indrabhūti, is there a welcome from you? ”

Gautama thought: “ Does he know my name and gotra? And yet, who here does not know me who am famous through-out the world? If he speaks and destroys the doubt that is in my mind by an abundance of knowledge, then he is certainly a miracle-worker. ”

The Supreme Lord said to him cherishing a doubt to this

¹⁴⁴ 67. The mango tree is considered the most valuable tree in India. The karīra (Capparis Aphylla) is a worthless thorny tree.

effect: “ ‘Is there a soul or not ?’ That is your special doubt. There is certainly a soul, Gautama, but it must be known by its characteristics—life, consciousness, knowledge, reason, et cetera. If there is no soul determined, the vessel of merit and evil, in that case what reason is there for sacrifices, gifts, et cetera on your part, indeed?” After hearing this speech of the Master, he gave up his doubt along with false-belief and bowed to the Master. He said: “I came with evil intention to test you, like a dwarf intent upon measuring a high tree. Even though wicked, I have been well enlightened by you today. Favor me disgusted with existence with the gift of initiation.” Knowing that he would be the first future gaṇadhara, the Teacher of the World himself initiated him together with his five hundred disciples. Then Gautama, with worldly attachment abandoned, accepting the religious equipment brought by Kubera, thought to himself:

“Since it is suitable for keeping of the faultless vow, the religious equipment, clothes, vessels, et cetera, must be accepted. Otherwise, how could the ascetics here devoted to efforts on behalf of the six categories of souls, completely observe compassion for living creatures? Whatever, pure in regard to the avoidance of faults created by the giver (udgama) and receiver (utpāda), endowed with virtues, has been received, that must be accepted by the discerning man for non-injury. One endowed with power from the practices of right-knowledge, right-belief, and right-conduct would acquire the unconfused texts and interpretation in the beginning, end, and middle.¹⁴⁵ Any man who, lacking in knowledge and perception, but having a wealth of arrogance, causes doubt about possessions in regard to this, commits an injury. Whoever gives thought to possessions, even religious equipment, wishes to please fools to whom the Principles are unknown. Without the religious equipment, how is it possible to protect many souls in the categories of water, fire, wind, earth, plants, and mobile? Even

¹⁴⁵ 88. Apparently the ‘beginning, end, and middle’ of the sūtrārtha.

though he has accepted the religious equipment, (if) corrupted by the three activities, he is discontented, he only deceives himself. ”

After these reflections, Indrabhūti and his five hundred disciples accepted the religious equipment presented by the gods.

When Agnibhūti heard that he (Indrabhūti) had taken initiation, he thought: “ Certainly Indrabhūti has been deceived by that sorcerer. I shall go and defeat this one thinking himself omniscient, though he is not omniscient. I shall bring back my brother who was defeated only by sorcery. Without sorcery who is able to defeat the very intelligent Indrabhūti who knows the esoteric meaning of all the śāstras ? Sorcery is victorious over the honest. If he knows the doubt that is in my heart and destroys it, then I, too, with my disciples will become his disciple, like Indrabhūti. ”

After these reflections, Agnibhūti, attended by five hundred disciples, went to the samavasaraṇa and stood near the Lord Jina. The Lord said to him: “ Brāhman Agnibhūti, member of the Gautama-family, the doubt in your heart is: ‘ Is there karma or not? How can the soul which is without form, acquire karma which has form and which can not be reached by the pramānas,¹⁴⁶ direct, et cetera? How can there be injury and benefit between a formless soul and karma with form? ’ Your doubt is quite unnecessary. Karma is grasped directly by people with supernatural knowledge, but for people like you it is understandable by inference from the sight of the diversity of souls. From the diversity of karmas only arise the conditions of existence, pleasant, unpleasant, et cetera of creatures. Therefore, determine: there is karma. For instance, some may be kings with elephants, horses, and chariots

¹⁴⁶ 99. Means of knowledge. There are 2 kinds: direct (pratyakṣa) and indirect (parokṣa). Mati and śrūta knowledge are direct. The other three are indirect. See T., I. 6. 10 ff.; O. of J. pp. 112 f.

as vehicles; some in this birth may be going on foot without shoes. Some, very rich, fill the stomachs of thousands; but others fill their own stomachs by begging. Even when place, time, et cetera are the same, one trader makes a very large profit and another loses his capital. Karma alone must be recognized as the cause of these various effects. A diversity of effects is produced not without cause. The union of karmas with form with soul without form is proper. It is surely like that of space and a jar. The saying that 'Injury and benefit exist even to the formless (soul) by means of various and manifold wines and herbs,' is not to be criticized."

Thus, his doubt resolved by the Master and his jealousy abandoned, Agnibhūti and his five hundred disciples became mendicants.

When he, too, took initiation, Vāyubhūti thought: "He is surely omniscient by whom my two brothers were defeated. May I have the stain of sin washed away by worship, homage, et cetera to this Blessed One and I will destroy my doubt." With this thought he, too, went to the Master and bowed. The Master said:

"The soul and the body are your difficulty. 'The soul is not separated from the body because it is not grasped directly by the senses, et cetera; it assumes shape in the body like a bubble in water.' This is your thought. That is wrong. The soul of all creatures is partly grasped directly by the knowledge of one's self from the direct perceptibility of its properties, wishes, et cetera. Separated from the body, senses, et cetera at the destruction of the senses, it (the soul) recalls sense-objects and dies."

His doubt destroyed by this speech of the Master, averse to existence, Vāyubhūti and his five hundred disciples became mendicants.

Vyakta thought: "Clearly this Blessed One is omniscient, by whom Indrabhūti and the others, like the three Vedas, are defeated. Surely this Blessed One will destroy my doubt and then I shall become his disciple." With this thought, he

went to the Lord. The Blessed One said to him:

“ O Vyakta, there is the doubt in your mind: ‘ The elements, earth, et cetera, do not exist. Whatever knowledge there is of them is unsteady like the moon (reflected) in water. Thus there is a complete void, nothing else.’ That is your fixed idea. That is wrong. In the doctrine of complete void, sleep and wakefulness, mirages and cities, and other categories, well-known in the world, would not exist.”

Vyakta, his doubt resolved in this way, possessing clear perception, took initiation with his five hundred disciples.

The teacher Sudharman went to Mahāvīra, a sun of great splendor, with the desire for the resolution of his doubt. The Blessed One said to him:

“ O Sudhārman, this is your thought: ‘ A creature of whatever kind in this birth will be the same kind in another birth. For in saṁsāra the result is in accordance with the cause. If a rice-seed is sown, a barley-shoot does not grow.’ That is not right, since in this birth a man who acquires karma for a human age by means of gentleness, honesty, et cetera becomes a man again. Any animal, who employs deceit, et cetera, certainly is an animal after death. Birth is subject to karma. Therefore there is a variety of creatures. The idea that the result resembles the source alone is disproved from the development of arrows, et cetera from horn and other things.”

After hearing this, Sudharman and five hundred disciples took initiation at the Master's lotus-feet.

Maṇḍika then went to the Master for the destruction of his doubt. The Master said to him: “ Your doubt is in regard to bondage and emancipation. That is not right. In them bondage and emancipation of the soul are accomplished.

The binding of karma by false belief, et cetera is called bondage. Because of it, as if bound by a rope, a creature experiences very harsh pain in the hell-inhabitant-, animal-, man-, and god-stages. The separation from karma by means of (right) knowledge, belief, and conduct which confers infinite delight, is known as emancipation. The separation of the soul

and karma even though they have a union mutually produced without beginning, may be from knowledge, et cetera, like that of gold and stones by fire. ”

His doubt resolved by this speech of the Master, Maṇḍika also took the vow, accompanied by three hundred and fifty disciples.

Mauryaputra also went to the Master for the destruction of his doubt and the Master said:

“ Mauryaputra, your doubt is about the gods. It is false. Look, please, at these gods, Śakra and others, before your eyes, who have come themselves to this samavasaraṇa. Because of their absorption in concerts, et cetera and because of the unbearable odor of mortals, they do not come during the rest of the time. Their non-existence is not (proved) by that. That they come to earth at the birth-bath, et cetera of the Arhats—the reason for that is the very great power of the holy Arhats. ”

Thus enlightened by the Master’s speech, Mauryaputra instantly became a mendicant with his three hundred and fifty disciples.

Then Akampita went to the Lord and the Lord said:

“ Akampita, your thought is, ‘Hell-inhabitants do not exist because they can not be seen.’ That is false. Hell-inhabitants can not come here at will because of their subjection to others. People like you can not go there. They are not perceptible by the senses, (but) to be understood by reasoning, by people like you. They are actually grasped by the senses of those having knowledge from destruction of karma. Do not say, ‘There are here no possessors of knowledge from destruction of karma.’ The error of that doubt is evident just from me. ”

After hearing this, Akampita, enlightened, undertook mendicancy in the Master’s presence together with three hundred disciples.

Then Acalabhrāṭṛ went to the Lord and the Lord said clearly:

“Acalabhrātṛ, your doubt is about good and evil. Do not entertain any doubt about them, since the fruit of good and evil is seen clearly among people just the same as from business. Long life, wealth, beauty, good health, birth in a good family, et cetera are the fruit of good; the opposites are the fruit of evil.”

His doubt removed in this way by the Blessed One, Acalabhrātṛ became a mendicant together with three hundred disciples.

Metārya went to the Master and the Master said:

“This is your thought: ‘There is no future life in the form of reaching another birth. How can there be a future life of the soul having pure intelligence here (in this life) from the form of a collection of elements—from its non-existence in the absence of elements?’ That is certainly false. The continuance of the soul separately from the elements (is evident) from the non-perception of consciousness even when the elements are collected. So consciousness is separate from the elements by the inherent nature of the soul. Therefore, the going to a future life would be from memory of former births, et cetera.”

Thus enlightened Metārya undertook mendicancy in the Master’s presence accompanied by three hundred disciples.

Prabhāsa went to the Lord and the Blessed One said to him:

“Prabhāsa, your doubt is whether there is nirvāṇa. Do not be in doubt. Nirvāṇa is emancipation (mokṣa); and it (mokṣa) is destruction of karma. Karma is proved from the Veda and from the variety of conditions of the soul. Karma is destroyed by pure knowledge, belief, and conduct. So emancipation is evident to those having superior knowledge, sir.”

Enlightened by the speech delivered by the Master, Prabhāsa took initiation, together with three hundred disciples.

These eleven, well-born, very intelligent, desiring emancipation, honored by everyone, were the original disciples of the

Teacher of the World.

Founding of the congregation and gaṇas (161–185)

Now, Candanā, living in Śatānika's house there, seeing the gods coming and going in the sky, longing for the vow from the certainty of the manifestation of the Master's omniscience, was led to Śrī Vīra's assembly by gods in the vicinity. After circumambulating and bowing to the Lord, she stood near him for the sake of initiation, and many other daughters of kings and ministers also. The Lord himself initiated them and put Candanā at the head of them; and established thousands of men and women as lay-disciples.

When the fourfold congregation had thus been created, the Lord recited the three steps—permanence, origination, and perishing—to Indrabhūti and the others. The Ācārāṅga, Sūtrakṛta, Sthānāṅga, Samavāya, Bhagavatyaṅga, the fifth, Jñātadharmakathā, the Upāsakadaśā, Antakṛddaśā, Anuttaropapātikādaśā, Praśnavyākaraṇa, Vipākaśruta, and Dṛṣṭivāda were composed by them from the three steps and the fourteen pūrvas were composed in the Dṛṣṭivāda. The Utpāda, Agrāyaṇiya, Vīryappravāda, Astināstippravāda, Jñānappravāda, Satyappravāda, Ātmappravāda, Karmappravāda, Pratyākhyāna, Vidyāpravāda, Kalyāṇaka, Prāṇāvāya, Kriyāviśāla and Lokabindusāra were the fourteen pūrvas. Because these fourteen were composed by the gaṇadharas before the aṅgas, they were named pūrvas. The teachings of the sūtras of seven gaṇadharas composing in this way became different from each other. The teachings of Akampita and Acalabhrātṛ were like each other; and those of Śrī Metārya and Prabhāsa. So, though there were eleven gaṇadharas of Lord Vīra, there were nine gaṇas because of the identity of the teaching of the two pairs.

Then, knowing it was the proper time, Vajrabhṛt (Śakra) arose, took a dish filled with fragrant, choice sandal-powder and stood at the Master's side. They stood in a line with Indrabhūti at the head, awaiting the Master's orders, their

heads slightly bowed. Saying, "The congregation has been instructed in regard to the substances, qualities, and modifications," the Master threw the powder on Gautama's head first. The Master threw the powder on the others' heads in turn; and the gods, delighted, made showers of flowers and sandal-powder.

The Lord, having appointed Sudharman to be the head, saying, "Long-lived, he will illuminate dharma for a long time," approved¹⁴⁷ the gaṇa. At the same time the Master put Candanā at the head of the nuns for the sake of their striving after persistence in self-control.

The Lord stopped preaching at the end of the first three-hour period of the day. The oblation entered by the east door, carried by the king. The gods took half of the oblation thrown up in the air; the king took half of the half that fell and the people the rest.

Then the Lord of the World, arose and sat down on the dais, and Gautama, seated on the Master's foot-stool, delivered a sermon. At the end of the second three-hour period of the day, Gautama stopped preaching, like a new cloud from giving rain.

After he had passed several days occupied with universal benefit to every one, having enlightened the people, the Master wandered over the earth, his lotus-feet served by gods, asuras, and kings.

¹⁴⁷ 180. Cf. 1.3.665, I, p. 210.

CHAPTER VI

ADOPTION OF RIGHT-BELIEF BY ŚREṆIKA AND INITIATION OF MEGHAKUMĀRA AND NANDIṢEṆA

Prasenajit in Kuśāgrapura (1-10)

Now, in this same Bharata in the town Kuśāgrapura there was a king, Prasenajit, who had a very sharp wit. His boundless ocean of glory, by which every quarter is adorned, swallowed entirely his enemies' rivers of fame. His army was merely for the glory of the kingdom, since he destroyed his tiger-enemies just by the fire of his splendor. Even the wind is obstructed by the mountain, even the thunderbolt by the ocean; but his command was obstructed by no one on earth. Giving riches to supplicants with outstretched hands, he never closed his own hand, as if in rivalry with them. When darkness was produced by the dust of battle, the Śrīs of victory deserted their own lords and, going to meet their lover, embraced him fully. The religion of the Jina was fixed in the pure mind of him, the crest-jewel of good conduct, like perfume in a heavy mass of hair. He, the bee to the lotus of Śrī Pārśva Jina's teaching, observed the lesser vows, pious with right belief. He, the crest-jewel of kings, like Indra in heaven, had extensive women's apartments because of the princesses he had married. Ruling the earth, equal to Pākaśāsana, he had many sons who were like other forms of himself.

Sumaṅgala and the ascetic (11-45)

Now, in this same Bharata, in the town Vasantapura, there was a king suitably named Jitaśatru. His chief-queen, Amarasundarī, was like a goddess who had come to earth, a mine of the jewels of virtues. They had a son, named Sumaṅgala, the dwelling-place of felicity, a Kandarpa in beauty, a depository of the arts, like the moon of digits. There was

a minister's sons of the same age, named Senaka, a supreme example of all bad characteristics. He had tawny hair, like a mountain whose peak was blazing with a forest-fire; he was flat-nosed like an owl and yellow-eyed like a cat; his lips and neck were pendulant like a camel's; his ears small like a mole's; he had a row of teeth outside (his lips) that had the appearance of shoots from the bulb of his mouth; he was big-bellied like a person with dropsy; his thighs were small like a domestic pig's; his shanks bowed as if by a round seat; his feet bigger than a winnowing basket.

Wherever the misshapen wretch went, there laughter attained sole command. Prince Sumaṅgala laughed at him coming, even at a distance, as if he had seen a deformed clown. Ridiculed thus by the prince day and night, Senaka felt disgust with existence, the great fruit of the tree of contempt. Then the unfortunate Senaka, with disgust with existence produced, left the city, vacant-minded like an insane person.

After some time while the minister's son was away, Prince Sumaṅgala was established by his father on his throne. In his wandering Senaka saw an abbot in the forest, became an ascetic at his side, and took the uṣṭrikā-vow.¹⁴⁸ Constantly and excessively tormenting himself by severe penance, one day he went to that same Vasantapura with the ascetic (his guru). All the people honored him, saying, "He is a minister's son and an ascetic." Questioned about the reason for his disgust with existence, he explained:

"Prince Sumaṅgala laughed at this figure of mine. Because of that my disgust with existence was born, earnest-money of a wealth of penance."

King Sumaṅgala heard that and went to pay respect to him, begged for forgiveness, and invited him cordially for breaking his fast. He gave the king a blessing and consented to his request. The king went to his house like one who has

¹⁴⁸ 23. 'Sādhu of Ājīvika-faith who practices penance by sitting in a large jar.' PH, s.v. uṣṭiyāśamaṇa.

accomplished his desire.

When a month's fast had been completed recalling, the king's invitation, the ascetic, tranquil in mind, went to the palace-door. At that time the king was not well. A door-keeper shut the door. Who looks at a mendicant monk then? He was blocked by the door-closing like a flow of water by a dam. The ascetic returned by the same road by which he had come. Deciding on a month's fast, he went back to the jar. He was not angry. Great sages rejoice at an increase in penance.

The king, who had recovered, devoted to ascetics, went the next day, bowed, asked his forgiveness, and said to him:

"I invited you for merit, but demerit was acquired. Generally, demerit alone is the guest of those living in sin. I prevented your breaking fast elsewhere, Blessed One. Friendly speech of one who does not give creates an obstacle for receiving elsewhere. At the fast-breaking of the second month's fast, please adorn my courtyard like a kalpa tree Nandana."

The ascetic agreed and the king went home. He kept counting on his fingers the day for fast-breaking. When the month's fast was completed, the ascetic went to the palace. By chance the king was ill as before. The door being shut in the same way, he turned away and went to the jar. When the king had recovered, he invited him as before.

When the third month's fast had been completed, the ascetic went in the same way and the king was ill again in the same way. The King's servants thought, "Whenever this ascetic comes, then our Master becomes really ill." They instructed the guards, "This ascetic, the minister's son, must be thrown out, even as he enters, like a serpent." The guards did just so and the ascetic made a nidāna, "May I be instrumental in the destruction of this king." The ascetic died and was born as a Vānamantara of little magnificence. The king too, having become an ascetic, reached that same status. Sumaṅgala fell and was born the son of King Prasenajit, named

Śreṇika, borne by Dhāriṇī.

The charioteer Nāga (50–93)

Now, in that same city there was a charioteer, named Nāga, a bee to King Prasenajit's lotus-feet. Liberal to the one deserving sympathy and assistance, a brother to other men's wives, strong, brave, knowing the arts, he was the depository of all the virtues. He had a wife Sulasā, who was untiring in meritorious works like an incarnation of the Śrī of merit. Virtues—loyalty to her husband, right-belief, sincerity, et cetera—dwelt in her at the same time like playmates making mud pies together.

One day, charioteer Nāga, who was childless, his face resting on the couch of his hand like a lotus on a lotus-stalk, thought aloud:

“The wish of me who am sonless, ‘I shall play with and caress a son,’ has been fruitless like a barren plant. By whom chastity has not been practiced from childhood, by whom the face of a son has not been seen, shame on their unrestrained love deceiving the two worlds.¹⁴⁹”

Sulasā, making the añjali respectfully, said to her husband, whose face was wan from anxiety, like an elephant immersed in mud:

“This hand-couch of your face betrays anxiety on your part, lord. What are you worrying about, lord? Tell me. Make me share in your anxiety.”

Nāga replied: “I am childless. I have a great desire for a child. There is no device for obtaining a child for the one desiring a child.”

Sulasā said: “Marry many other maidens. Will there not be one among them who will bear a child?”

Nāga said: “I have a wife in you alone in this birth. Enough of other wives, to say nothing of children by them.

¹⁴⁹ 52. I.e., chastity would have obtained heaven; lack of a son causes unhappiness in this world.

I wish a child borne by you, lady, pleasing to look at. There should be fruit of the vine of our love even after a long time. You are my life: you are another body of mine; you are my minister; you are my friend. So, in this matter of a son, try by prayers, et cetera. ”

Sulasā said: “ I shall make a propitiation of the Arhats, husband. A propitiation of the Arhats, alone among all religious practices, is a cow of plenty. ”

Even though she was pure from birth, she purified herself especially by penance hard to endure, the ācāmāmla,¹⁵⁰ et cetera. Adorned with a few pearls like a new-blown jasmine; wearing saffron garments like the morning twilight with red clouds; devoted to worship of those free from passion, observing chastity; her mind concentrated in meditation, her heart was tender from her husband’s sorrow.

Now, Śakra in his assembly gave a commendation, “ Now laywomen in Bharata are inferior to Sulasā. ” A certain god heard this, his ears pricked up from astonishment, and went to test Sulasā’s laymanship. After making the niṣedhikā,¹⁵¹ in the form of a sādhu he entered the house of Sulasā who was engaged in the worship of the gods. When Sulasā had seen him who had come like a cloudless rain, she paid homage to him with devotion and asked the reason for his coming.

He replied: “ A doctor told me that a fine oil made from a lac of ingredients is in your house. Give it because of sickness. ”

Saying, “ This preparation of oil will benefit the sādhu by its results, ” she brought a pitcher of oil joyfully. The god made the pitcher of oil fall from her hand of its own accord. It burst at once with a cracking noise, like an egg that has fallen from the nest. She brought again a second pitcher of oil and it burst in the same way; but she did not despair. She brought a third pitcher and it also burst. She

¹⁵⁰ 61. Dry meals, such as plain cooked rice and flour-cakes. See I, n. 374.

¹⁵¹ 66. Warding off other business. See I, p. 82, n. 122.

thought, "I must have little merit since the sādhu's request is in vain."

Then the god assumed his own form and said to her: "Lady, Indra praised your laymanship. I, a god, was astonished greatly at Śakra's praise and came to test you. I am satisfied. Choose a boon." Laywoman Sulasā said: "If you are satisfied, then give me a son. There is no other wish of a childless woman than this." The god gave her thirty-two pills and said: "If you eat these successively, you will have the same number of sons. Furthermore, if I am called on by you for some purpose, faultless lady, I shall come again." With these words, the god went away.

Sulasā thought to herself: "Who will get rid of the impurity of many children from eating the pills in succession? Therefore, I shall eat all these pills at the same time that I may have one son with thirty-two favorable marks." So reflecting, with this idea she ate all the pills, just as this idea originated. What is to be can not be otherwise. Accordingly, thirty-two embryos developed in her womb. She became unable to endure these embryos, like a vine with much fruit. She had a small womb and, unable to carry the embryos hard as diamonds, standing in kāyotsarga, she thought again of the god.

The god was present at once just from being remembered and asked her, "Why was I remembered?" She told the full story of the pills. The god said: "Why did you eat the pills at the same time? They are surely efficacious. Hence you will have the same number of embryos. Lady, this was not well-done by you, simple-minded. Thus you will have thirty-two children of the same age. Do not despair, lucky lady. Fate is very strong, but I shall take away the pain in the womb. Be comfortable."

The god removed the pain in Sulasā's womb and went away. She became comfortable, her embryos concealed, like the earth. When the time was completed, at an auspicious moment on an auspicious day Sulasā bore thirty-two sons

with thirty-two auspicious marks. The sons, tended by nurses, gradually grew up like young elephants on the Vindhya Mountains, their wishes unbroken. Playing in the courtyard, the small boys had the handsome appearance of pleasure-trees of the bird, the Lakṣmī of the house. The charioteer Nāga took the little boys one by one on his lap and from affection bathed them, as it were, with the water of his tears of joy. With the little boys clinging to his feet, breast, and head the charioteer Nāga had the beautiful appearance of a mountain with young lions. All of charioteer Nāga's sons became companions of Prince Śreṇika, being of the same age.

Tests of the princes (94-104)

One day, to test the fitness of his sons to rule, the king sent dishes of rice pudding to a certain place for their meal. When the princes had begun to eat, he, strong-minded, had dogs, with their mouths wide open like tigers, turned loose. When the dogs rushed at them, the princes got up in a hurry. Śreṇika alone stayed just as he was, the abode of wisdom. He gave the dogs rice pudding from another dish, little by little, and while the dogs lapped, he himself ate. The king, delighted by that, thought, "By some device or other, he will crush his enemies and enjoy the earth himself."

One day, to test his sons again, the king gave them sealed baskets of sweetmeats and pitchers of water. The king told them, "Eat the sweetmeats without breaking the seal and drink the water, but do not make a hole (in the pitcher)." Not one of them ate nor drank except Śreṇika. What can strong men do in matters to be solved by wit? But Śreṇika turned the basket around and around and ate the dust of the sweetmeats which fell from the spaces between the slats. By means of a silver shell under the jar which was filled with drops of water oozing out he drank the water. What is difficult for intelligent persons to accomplish by intelligence? So the King of Kuśāgra city decided that Śreṇika had passed the tests with a wealth of cleverness suitable for sovereignty.

Founding of Rājagṛha (105–117)

The calamity of fires, one after the other took place in Kuśāgra. Then King Prasenajit had a proclamation made: "If a fire breaks out in the city from the house of any one here, he shall be banished from the city like a sick camel." One day, from the cook's carelessness a fire broke out from the house of the king himself. Fire, like a Brāhman, belongs to no one. As the fire increased the king said to his sons, "Any one may have whatever he takes from my house." All the princes collected elephants, et cetera, as they liked and left; but Śreṇika took one kettle-drum and left. Śreṇika, questioned by the king, "Why did you take this?" said: "This kettle-drum is the first sign of victory of kings. By its sound there is the great auspiciousness of kings' processions of conquest. Therefore, it, above all, must be preserved by kings, lord." Then the king, pleased by ambition, gave Śreṇika an additional name, 'Bambhāsāra.'

At that time King Prasenajit had not forgotten this: "He may not live in the city, from whose house a fire breaks out." He thought, "If I do not obey myself, certainly obedience from others is completely ended." With this thought, the king with his retinue abandoned the city and had a camp made at one kos from it. Then the people, going along, say to each other, "Where will you go? We shall go to the king's house."

Then the king founded just there a city, named Rājagṛha, beautiful with moats, ramparts, shrines, palaces and bazaars.

Śreṇika and Nandā (118–183)

With the idea, "My other sons, who think themselves fit to rule, must not know that he is fit to rule," the king treated Śreṇika with contempt. The king gave territories to each of the princes, but nothing at all to Śreṇika with the intention, "The kingdom will be his in the future." Śreṇika, proud, left his

city, like an elephant leaving a forest, and in course of time went to Veṇātaṭapura. There, like embodied karma producing gain, he entered the shop of Sheth Bhadra.

At that time in this city there was an important festival thronged with townsmen in new and beautiful apparel and unguents. The sheth was bewildered by many customers and the prince tied up and delivered boxes, bags, et cetera. From the prince's magnanimity the sheth acquired a great deal of money. Indeed, wealth is the companion of virtuous men even in a strange place. Asked by the sheth, "Of what truthful and virtuous man are you the guest today?" Śreṇika replied, "Of you." The sheth thought to himself, "He is in person exactly the one I saw in a dream last night as a suitable husband for Nandā." He said: "I am fortunate that you are my guest. Certainly, he (a guest) is a Gaṅgā met by means of indolence." Then the sheth closed the shop and took him to his house. After having him bathed and clothed, he fed him respectfully.

One day the sheth asked Śreṇika, who was staying in his house, "Marry my daughter, named Nandā." Śreṇika asked him, "How can you give your daughter to me whose family is unknown?" and he replied, "Your family is known by your virtues." Then at his insistence Śreṇika married her, like Hari the daughter of the Ocean, with auspicious songs taking place. Enjoying manifold pleasures with his wife, Śreṇika remained there, like an elephant in a thicket.

Prasenajit knew about Śreṇika's experience very soon. For kings have a thousand eyes from the eyes of their spies. Prasenajit contracted a severe illness and, knowing his death (was near), then ordered camel-riders to bring Śreṇika quickly. Then Śreṇika, informed of the news by the camel-riders, told Nandā affectionately the news of his father's severe illness and started out. He gave (Nandā) words equal to a name-charm: "We are cowherds with a white house in Rājagṛha." Thinking, "My father, suffering from illness, must not have additional suffering on my account," Śreṇika quickly mounted

a camel and went to the city Rājagṛha.

When the king saw him, delighted, with tears of joy he installed him on the throne with pure water in golden pitchers. Thinking of Jina Pārśva and the formula of homage to the Five, having resorted to the four refuges, the king died and went to heaven.

Then Śreṇika supported the whole burden of the world and Nandā, who was pregnant and deserted by him, supported the embryo hard to carry. She had a pregnancy-whim: "I wish that, mounted on, an elephant, bestowing benefits by great wealth, I may give freedom from fear to creatures." After asking the king, her father gratified the pregnancy-whim. At the completed time, she bore a son, like the East bearing the sun. On an auspicious day the maternal grandfather gave him the name Abhayakumāra, in conformity with the pregnancy-whim.

He grew up gradually and learned the unobjectionable sciences and, when he was eight years old, was skilled in the seventy-two arts. During a quarrel a playmate ridiculed him from anger, "Why do you, whose father, look! is not known, talk?" Abhayakumāra said, "Bhadra is certainly my father." He replied to Abhaya, "Bhadra is your mother's father." Abhaya said to Nandā, "Mother, who is my father?" Nandā replied, "This Sheth Bhadra is your father." "Bhadra is your father. Please name my father." So told by her son, Nandā unwillingly said:

"I was married by a man who came from a foreign country. While you were in my womb, some camel-riders came to him. He talked to them secretly and went away somewhere with them. Even now I do not know who he was."

"So I am a person of unknown origin. When he went with them, did he say nothing at all to you?" Questioned by Abhaya she showed the letter, saying, "These words were handed over." Abhaya understood it and delighted, said: "My father is king in Rājagṛha. Now we are going there certainly." They bade farewell to Sheth Bhadra and with all

their possessions Nandā's son and Nandā went to the city Rājagṛha. He left his mother with her attendants in a garden outside and Abhaya entered the city with a small retinue.

Now, at that time five hundred, less one, ministers, clever in counsel, had been assembled by King Śreṇika. Then the king sought some outstanding man among the people to make the full number of five hundred ministers. In order to test them the king threw his own ring in a dry well and told the people the conditions:

“Whoever, standing on the rim (of the well), gets this ring with his hand, shall have the office of my prime minister, bought by his sharp intellect.”

They said: “It is an impossible undertaking for people like us. One who could draw down the stars with his hand, he could draw up this ring.”

Then Abhayakumāra came there and said with astonishment, “Why is it not taken? What is difficult about this?” When they had seen him, the people thought, “He is some one with very superior intellect.” For on occasion the hue of the face shows men's valor. They said to him: “Take this ring that has been made their stake and take the wealth of half the kingdom, a maiden, and the chief place among the ministers.”

Then Abhayakumāra, standing above, struck with a ball of moist dung the ring that was in the well. Then, clever, he threw a burning bunch of grass on top and at once dried out the dung. Nandā's son quickly had a water-channel made and filled the well with water and the people with astonishment. Śreṇika's son took the floating dung with his hand. What difficulty is there in a stratagem well-managed by intelligent persons?

When this incident was made known by the guards, the king, astonished, at once summoned Abhayakumāra to his presence. Śreṇika embraced Abhaya with a welcome suitable for a son. A relative, even though he is unknown, who has been seen delights the mind. Questioned by King Śreṇika,

“Whence have you come?” Abhaya said, “From the city Veṇātaṭa.”

The king asked: “Good sir, there is a sheth there, named Subhadra and he had a daughter Nandā.” “That is quite right,” he said. The king said again: “Nandā was pregnant. What offspring did she bear?” Then Śreṇika’s son, whose row of teeth had beautiful rays, said, “She bore a son named Abhayakumāra, Majesty.” “How does he look? What is he like?” the king asked and Abhaya said, “Master, consider that I am that same son.”

The king embraced him, seated him on his lap, smelled his head and sprinkled him with tears, as if bathing him, from affection. “Son, is your mother well?” the king asked. Abhaya, his hands folded respectfully announced,

“Remembering the meeting with your lotus-feet, like a bee, my honored mother is now in a garden outside the city, Master.”

Then the king, a shoot of great joy, instructed Abhaya to bring Nandā, after collecting all her effects first. Then the king himself, his heart torn by great longing, went to meet Nandā, like a rājahaṅsa a lotus. Joyfully, the king saw Nandā in the garden, her girdle loosened, her hair in disorder on her check, her eyes devoid of collyrium, her hair in a braid, her clothes soiled, very thin like a second digit of the moon. The king rejoiced and conducted Nandā to his own house; and set her in the rank of chief-queen, like Rāma Sītā. Then King Śreṇika gave Abhaya the daughter of his sister Susenā, the first place among the ministers, and half his kingdom. From devotion to his father and considering himself an insignificant footman, Abhaya conquered kings who were difficult to conquer.

And now there is a city named Vaiśālī, with extensive wealth, very important, like a crest jewel of the earth as a woman. The king there, whose commands were unbroken like Ākhaṇḍala’s, was called ‘Ceṭaka’ because he had made slaves of kings who were his enemies. He had seven daughters, each by a different queen, who were like seven goddesses of the

seven divisions of royalty.¹⁵² Prabhāvati, Padmāvati, Mṛgāvati, Śivā, Jyeṣṭhā, Sujyeṣṭha, and Cillaṇā were their names in order. But Ceṭaka, a layman observing restraint in regard to other marriages, did not give the girls to anyone, remaining indifferent, as it were.

After their mothers had obtained permission from Ceṭaka even though he was indifferent, they gave five girls to suitable husbands. Prabhāvati was given to King Udayana, lord of Vitabhaya; Padmāvati to King Dadhivahana, Lord of Campā; Mṛgāvati to King Śatānika, Lord of Kauśāmbī; Śivā to King Pradyota, Lord of Ujjayinī; and Jyeṣṭhā to King Nandivardhana, Lord of Kundagrāma, who was the elder brother of Śrī Vira; according to their liking. Sujyeṣṭhā and Cillaṇā remained maidens and the two of them were compared with each other for beauty and grace. Possessing divine figures with divine garments and ornaments, they were always together like the two constellations, the two Punarvasus. Expert in the collection of arts, knowing the esoteric meaning of the scriptures, they were happy with each other, like two personifications of Sarasvati. Together they worshipped the god, together they listened to dharma, together they did everything, just as if the two had one soul.

One day an old female ascetic came to the women's quarters adorned by Sujyeṣṭhā and Cillaṇā. With her cheeks puffed out, she expounded to them, as if to an ignorant assembly, dharma which had its root in cleanliness, destructive of evil. Sujyeṣṭhā said: "Oh! cleanliness¹⁵³ has the form of a channel of impure things! How can an impure channel, a source of evil, be of any use for destroying evil?" So Sujyeṣṭhā, excelling in good qualities, scorned her dharma with words armored with reason, like water-troughs to the well of the scriptures. Then the slaves of the women's quarters laughed at her,

¹⁵² 186. MW gives these as 7-9. Hem. takes 7: king, minister, friend, treasure, territory, fortress, army. Abhi. 3.378.

¹⁵³ 199. The śauca that is an "impure channel," is mere physical cleanliness.

because she could not answer, her mouth sealed, as it were, and made monkey-faces, et cetera. The harem slave-girls excited by the victory of their mistress, making a loud tumult, took her by the neck and threw her out.

The ascetic had gone to receive and had been obliged, as it were, to give. She had come for a pūjā and, on the contrary, she obtained a reverse. Going away, the ascetic thought, "I shall make her, conceited because of her cleverness, the receptacle of pain among many co-wives." Having fixed Sujyeṣṭhā's figure in her mind, clever in all the arts she painted it on canvas with facility and thought combined. The cruel ascetic went in haste to Rājagṛha and showed the painted figure to King Śreṇika. When he had seen the painting of her, the sole snare for the deer of the eye, the king, lord of Rājagṛha, had her described from love:

"The tails of peacocks become slaves to her hair; her face with beautiful eyes is like a lotus to which bees are clinging; the shoot of the neck gives support to the leaf of the three lines,¹⁵⁴ her chest is adorned with breasts like a pond with ruddy geese playing; her wide hips are like a country suitable for the archer Love; her things, gradually round, resemble an elephant-post; her lower legs, straight and soft, are copies of lotus-stalks; her feet with straight legs are like lotuses with up-raised stalks. Oh! the peerless beauty! the dazzling grace! Oh! the charming whole of the doe-eyed girl, which is unrivaled!"

He asked, "Good lady, is this paragon of a woman painted by your skill or from a sight of her person?"

The ascetic replied: "That figure was painted from life to the best of my ability. If it should appear in a mirror, it would be like this, king."

The king, looking at her even in a picture, confused by love, felt like embracing her or kissing her. He said:

"In what family¹⁵⁵ did she, like a necklace of pearls,

¹⁵⁴ 209. Three lines in the neck, indicative of good fortune.

¹⁵⁵ 216. With a play on vaṅśa as 'family' and 'bamboo' which is considered a source of pearls. See I, n. 314.

originate? What city does she adorn, like a digit of the moon the sky? Of what happy man is she the daughter, like Lakṣmī of the Ocean of Milk? What pure letters form her name? With what different arts is she endowed by Sarasvatī? Is her hand touched by a husband's hand, or not?"

The ascetic replied: "She is a maiden, the daughter of Ceṭaka, lord of Vaiśālī, belonging to the Haihaya-line. A depository of all the arts, her name is Sujyeṣṭhā in accordance with her beauty and virtues. So you deserve to marry her. While you are in existence, if she has any other husband, surely you have been deceived by the third object of existence (dharma).

The king dismissed the ascetic and remained (where he was) with difficulty, wishing to go to Vaiśālī, having made wings, as it were, when he thought of her. One day the Lord of Rājagṛha gave instructions for asking for Sujyeṣṭhā in marriage and sent a messenger to King Ceṭaka. The messenger went at once to Vaiśālī, bowed to Ceṭaka and, skilled in making speeches, said what was neither flattering nor harsh:

"My master, Lord of Magadha, asks for Sujyeṣṭhā from you. Surely, the request for a maiden is not a reason for shame even to the great."

Ceṭaka replied: "Your lord does not know himself,¹⁵⁶ seeking a maiden belonging to the Haihaya-line, when he belongs to the Vāhika-line. Marriage should be between equal families only, certainly not between others. So I will not give the maiden to Śreṇika. Go, sir!"

When this was reported exactly by the messenger who had returned, King Śreṇika was depressed like a soldier who had been defeated by enemies. Abhaya, who was there, the bee to his father's lotus-feet, said, "Do not despair, father. I shall accomplish, your wish." Abhaya, the Kumbhajanman (Agastya)¹⁵⁷ of the ocean of the collection of arts, went to

¹⁵⁶ 226. I.e. does not recognize his inferiority as a Vāhika.

¹⁵⁷ 230. Agastya was born in a water-jar and was very accomplished and powerful.

his house and painted a likeness of the Lord of Magadha on a tablet. Then he changed his color and voice by means of a pill, put on the dress of a merchant, and went to the city of Vaiśālī. He took a shop near King Ceṭaka's harem and gave much merchandise to the harem's slave-girls. Abhaya constantly worshipped Śreṇika painted on the tablet and said, when he was questioned by the slave-girls, "This is King Śreṇika, my god." Astonished, the slave-girls described to Sujyeṣṭhā Śreṇika's form, just as they had seen it, surpassing that of gods. Sujyeṣṭhā instructed her chief slave-girl, who was like a friend: "Bring that picture quickly. I have great curiosity." The slave-girl got it from Abhaya by persistence and showed King Śreṇika's picture to her mistress.

When Sujyeṣṭhā had looked at the very handsome form, she became absorbed, her lotus-eyes motionless, like a yoginī. After a moment, she went in haste secretly to her friend, the earth for the deposit of wealth of secret plans, and said: "Clever girl, I wish the man whose likeness is on the tablet for a husband. Who shall be an honored creator to arrange a meeting with him? If he is not my husband, beyond doubt my heart will break in two, like a ripe cucumber. Lady, what device is there in this matter? Or perhaps, this is a device. This same merchant, who worships this picture is a refuge. Cultivate him, manager of my affairs. Go quickly and tell him this message from me, 'Greeting to you, illustrious sir.'"

After urgent requests from the slave-girl who had gone (to him), Abhaya said: "I shall soon accomplish the wish of your mistress. I shall have an underground passage dug. I shall bring him by the passage. Your mistress must get into his chariot immediately. When your mistress has seen Śreṇika who has come then, she will be delighted at the agreement of his looks with the picture. The king will come by the tunnel to that place on that day, at that moment," Abhaya made an appointment by her mouth.

The slave-girl came and reported this to her and told Abhaya, "Your speech is a command," and went back to the

harem. Abhaya, devoted to his father's purpose, quickly told his father and informed him of the appointment. From that time on Sujyeṣṭhā, in subjection to the God of Love, thinking of Śreṇika, experienced great unhappiness.

Some time on the appointed day Śreṇika went to the door of the passage with the thirty-two sons of Sulasā. Śreṇika in a chariot, accompanied by Sulasā's sons in chariots, entered the passage like a cakrin entering a cave of Vaitāḍhya.¹⁵⁸ When Sujyeṣṭhā saw the Lord of Magadha emerge from the passage and had observed that he looked like the picture, she was greatly delighted. She told the whole affair to Cillaṇā and said good-bye to her. Cillaṇā declared, "I will certainly not stay here without you." Sujyeṣṭhā had Cillaṇā get in the chariot first and she herself hurried to get her jewel-casket. Then Sulasā's sons said to King Śreṇika, "Master, it is not fitting to stay too long in an enemy's house." Impelled by Sulasā's sons, the King took Cillaṇā, returned by the same passage, and went away as he had come.

When Sujyeṣṭhā came, after getting her jewel-casket, she did not see Śreṇika like the moon hidden in a cloud. Then because of her frustrated love and her sister's abduction, Jyeṣṭhā cried out, "I have been robbed. Cillaṇā is being kidnaped, alas!" Then the charioteer Viraṅgaka said to Ceṭaka, who was rapidly arming himself, "What is this insult to you, lord, when I am here?" Then Viraṅgaka, prepared for battle, irresistible, went to the door of the passage with the intention of taking back the maiden. Then, as Sulasā's sons left the passage, long-armed Viraṅgaka slew them with just one arrow. While the charioteer dragged out their chariots because of the crowded condition of the passage, the Lord of Magadha went far away.

Then Viraṅgaka, whose wish was done and not done by the rule of incompatibility in argument, told the whole thing to Ceṭaka. Ceṭaka was filled with anger and delight simul-

¹⁵⁸ 251. See I, pp. 233 f.

taneously at the abduction of his daughter and the slaughter of the charioteers. Sujyeṣṭhā thought, "Shame, shame on greediness for sense-objects, since such disappointments are experienced by those seeking pleasure." Having become disgusted with existence thus, Sujyeṣṭhā herself took leave of Ceṭaka and became a mendicant under Āryā Candanā.

Śreṇika spoke to Cillaṇā, calling her "Sujyeṣṭhā, Sujyeṣṭhā," not knowing that it was Cillaṇā who was there. Cillaṇā explained to him, "Sujyeṣṭhā did not come. I am Cillaṇā, Sujyeṣṭhā's younger sister." Śreṇika asserted, "My effort was not useless. Fair lady, you indeed are most excellent.¹⁵⁹ Certainly you are not inferior to her." Cillaṇā was inflamed with joy and sorrow to a high degree at the same time at the acquisition of a husband and the cheating of her sister. Śreṇika quickly arrived in his own city with a chariot of insuperable speed like the wind, and Abhaya also after him.

After he had married Cillaṇā with a gāndharva-marriage, the king told Nāga and Sulasā that their sons were dead. When the husband and wife heard from the king the inauspicious news about their sons, they wept at the top of their voices, and lamented:

"O Kṛtānta, why have you caused the death of our sons at the same time? Did they come to have a single chain of yours at some time? Of birds, too, there are many offspring, but these perish gradually, not all at once at some place like this. Moreover, sons, you died at one time because of being united from affection. Are we known to be lacking in affection, defrauded of death at the same time?"

While they were lamenting aloud in this way, Abhaya, who had come with Śreṇika, enlightened them, like a teacher knowing the truth. "Death is the normal nature of living things; life is the abnormal. Then why should there be regret for an object that has fulfilled its own nature, O ye with discernment?" Śreṇika made some suitable remarks to the husband and

¹⁵⁹ 269. With a play on her name.

wife enlightened by Abhaya with these words and went to his house. Then the Lord of Magadha enjoyed delights with Queen Cillaṇā without hindrance, like Purandara with Paulomī.

After he had passed through a birth as a Vyantara, the ascetic with the uṣṭrikā-vow descended into Cillaṇā's womb as a son. Through the fault of the embryo, Cillaṇā had an evil pregnancy-whim—one which not even a Rākṣasī would have—for eating her husband's flesh. Devoted to her husband, Cillaṇā did not tell any one her pregnancy-whim and because the pregnancy-whim was not fulfilled, she waned like the moon by day. The embryo did not fall, though Queen Cillaṇā, disgusted with the evil pregnancy-whim, tried to make it fall, having recognized that it was evil.

The king observed her with her body dried up like a creeper without water and asked her the reason in a voice tender with love.

“ Have I aggrieved you? Is any order of yours disobeyed? Have you seen bad dreams? Is any wish of yours frustrated, dear? ”

Questioned thus persistently by the king, with difficulty she told such a thing with stumbling words, as if she had drunk poison. The king consoled his wife, “ I shall have your whim fulfilled. ” “ How can this pregnancy-whim be fulfilled? ” he instructed Abhaya. Abhaya put the flesh of a hare with its skin removed on Śreṇika's stomach and had him lie down on his back. Then at Śreṇika's command, Cillaṇā ate the flesh eagerly in secret, like a goddess of the Rakṣases. Just while she was eating the flesh thus, the king fainted several times, like one skilled in the art of acting. One moment when she thought of her husband, her heart trembled; but another moment, when she thought of her embryo, it rejoiced. So, Cellaṇā, whose pregnancy-whim had been fulfilled by the use of wit, fainted at the thought, “ Oh! I have killed my husband. I am wicked. ” At that time the king showed himself uninjured to the queen and she rejoiced at the sight of him, like a day-lotus at the sight of the sun.

When nine months had passed, Ceṭaka's daughter bore a son, like the Malaya land bearing sandal. She commanded the slave-girl: "The child is an enemy of his father. Therefore, abandon him, wicked, somewhere far away like the young of a serpent." The slave-girl took him to a grove of aśokas and left him there. He shone on the ground, resplendent as a god who has appeared in the place of spontaneous birth.¹⁶⁰

After the slave-girl had abandoned the baby there, as she returned the king asked her, "Where have you gone?" and she told just what had happened. The king went to the aśoka-grove, saw his son, and took him up in his arms, delighted as if at a favor from a master. He went to Cellaṇā and said:

"Discerning lady, born in a good family, why have you committed this crime which is not committed even by outcastes? Even a woman of evil life, who would be very harsh and ignorant of dharma, does not abandon a son born in adultery while her husband is living nor one born after he is dead."

Cellaṇā said: "He is an enemy of yours, lord, in the form of a son. While he was an embryo, there was a pregnancy-whim leading to hell. For that reason he was exposed as soon as he was born. What is a son, or anyone else, to women well-born and desiring the welfare of their husbands?"

Śreṇika advised the queen, "If you abandon your eldest son, then your other sons will be weak, like bubbles."

So at her husband's order, Cellaṇā, though unwilling, cared for the child like a serpent by nursing it. The king gave him the name Aśokacandra because he was seen in the aśoka grove, like a moon in brilliance. While he was abandoned in the forest his little finger, tender as an aśoka-leaf, was pierced by a cock-feather. He was crying from its pain and the king put the finger, though it was infected, in his mouth from affection, and he stopped crying. The finger became contracted, though the wound healed, and because of that he was called Kūṇika by

¹⁶⁰ 297. Gods come into existence spontaneously on a couch in heaven. Cf. I. p. 47.

his playmates.

In the course of time, two other sons of Queen Cetaṇā, Halla and Vihalla, were born, sons to the lotus of her heart. Cetaṇā's three sons were always in the company of the king, like visible embodiments of excellence of treasure and army, good counsel, and energy.¹⁶¹ The mother always sent sweetmeats of molasses to Kūṇika, his father's enemy, but sweetmeats of refined sugar to Halla and Vihalla. Kūṇika, spoiled by karma of a former incarnation, always thinking, "Śreṇika has this done," reached middle age.

One day Śreṇika, affectionately disposed, married Princess Padmāvati to Kūṇika with a great festival.

And now there was an embryo of Dhāriṇī from Śreṇika, indicated by a dream of an elephant and he caused a pregnancy-whim of roaming in the rain. At the king's order it was fulfilled by Abhaya who prayed to a deity. Then she bore a son named Meghakumāra.

Now, in a the past a Brāhman began to make the Soma-sacrifice. He employed a slave in that and the slave said to him: "If you give me the remains of the sacrifice, then I will stay; not otherwise." The Brāhman agreed to that and the slave stayed in the sacrificial compound. The slave always gave the remains of the sacrifice that he received to sādhus and by the power of that he acquired the status of a god. After death he went to heaven. The slave's jīva fell from heaven and become Śreṇika's son, Nandiṣeṇa, but the Brāhman wandered through many kinds of births.

Now in a certain forest there was a lord of the herd in a large herd of elephants that was like a son of an elephant of the quarters in strength. "There must not be any lover in his prime of this herd of cows." With this idea he killed every young male as soon as it was born.

One day the Brāhman's soul descended into the womb of a cow belonging to this herd and she, pregnant, thought,

¹⁶¹ 311. See II, n. 117. These are the 3 śaktis.

“Many sons of mine have been destroyed by that wretch; but now I will save my son by some device.”

With this determination, the cow-elephant pretended to have a foot pierced by a thorn and walked very, very slowly, fraudulently lame. Thinking, “She must not be enjoyed by any other lord of a herd,” the lord of the herd guarded the cow, roaming very little. The cow-elephant, who had become extremely slow in gait, joined the elephant for a watch, or a half watch, or for a day or two. Thinking, “This poor creature, disabled as she is, does join me at last,” the elephant became over-confident. Who is not deceived by the crafty?

One day when the lord of the herd was far away, the cow-elephant put a bunch of straw on her head and went to a hermitage. Falling at their feet, the bunch of straw on her head, she was recognized by the ascetics as a poor creature who was seeking protection. They told her, “Be comforted, child,” and she remained comfortably in their hermitage, like a maiden in her father’s house.

One day after her son was born, she left her son in that hermitage, but she herself went back to the herd in the forest as before. For some time she came frequently and nursed the young elephant and he grew up gradually like a tree of the hermitage. The ascetics fed him from affection, as if he were their own child, with mouthfuls of cooked rice and olibanum.¹⁶² He sat on his haunches and with his trunk made a high crown of twisted hair on his head, playing at the side of the ascetics. The ascetics sprinkled their trees with watering-pots and he, observing them, filled his trunk with water repeatedly and sprinkled. The ascetics gave him the name Secanaka (Sprinkler), because he sprinkled the trees of the hermitage daily in this way. With curved tusks joined to the trunk, with eyes yellow as honey, with the tip of the trunk touching the ground, with high withers, with a high boss, a short neck,

¹⁶² 334. Emend to sallakī, another name of which is gajapriyā, ‘dear to elephants.’ Abhi. 4. 218.

a gradually sloping back, with a tail not quite equal to his trunk, adorned with twenty nails, with low hindquarters and high front quarters; endowed with all the favorable marks, in course of time he became a mature elephant.

One day when he went to the river to drink, he saw his father, lord of the herd who, engaging in a fight, was killed. He himself became lord of the herd and thought to himself: "I have been protected in that hermitage by my mother by trickery. Some other elephant, born and protected in that hermitage, must not do to me what I, having been protected, did to my father." With this thought he destroyed the entire hermitage and made its site unmarked, like a river dry ground.

"He will not give the hermitage any peace, evil-minded," the ascetics described the elephant to Śreṇika as suitable for a king, with all the favorable marks. Śreṇika went quickly, captured this best of elephants, and led him back. Kings are eager about the divisions of the army.¹⁶³ The elephant, though insuperably strong, was tied at once to a post. Just as nothing is impenetrable by water, what is impossible for men to accomplish? His trunk, tail, and ear-flaps motionless from anger, he stood as if painted, though he was free of leg-fetters.

"Thank heaven, the hermitage has become peaceful." The ascetics, delighted at this thought, came and reviled the elephant tied to a post.

"We cherished you, protected you, fed you, and reared you; and you, wretch, destroyed your own house, like a fire. Since you, arrogant because of your strength destroyed, our hermitage, you have attained this friendship with the tying-post, the fruit of that deed."

The elephant thought, "Certainly these ascetics have made me reach this condition by employing some device." Angered, he quickly broke the post like a plantain-stem and broke the chain with a crack, like a lotus-stalk. His face red like heated copper, he ran to the forest, scattering the ascetics like bees even

¹⁶³ 346. Of which one is elephants.

from afar. Śreṇika went with his sons horseback to bring him back and surrounded him like a deer found in hunting. The elephant did not pay the least attention to the enticements nor the abuse of the horsemen, as if he were possessed by a powerful Vyantara. But when he heard the voice of Nandiṣeṇa and saw him, knowing the former birth¹⁶⁴ fully from clairvoyance, he became quiet. At once Nandiṣeṇa took hold of a girth and, his foot supported on another one, mounted the elephant with three handholds. At Nandiṣeṇa's order, making the exercises, a bite, et cetera as if trained, he was reduced to the state of being subject to the tying-post. Śreṇika gave the elephant a frontlet and made him a recipient of favor like an heir-apparent.

There were other sons, Kāla and others celebrated for their valor, of King Śreṇika from his high-born wives.

And now the Teacher of the World wandering for the enlightenment of souls capable of emancipation, attended by gods and asuras, went to the city Rājagṛha. The Lord adorned a samavasaraṇa made by the gods, resplendent with a caitya-tree at the shrine Guṇaśīla. When he had heard that Śrī Vira had stopped in a samavasaraṇa, King Śreṇika and his sons went with great magnificence to pay homage to him. King Śreṇika circumambulated the Lord, bowed, sat down in the proper place, and recited a hymn of praise with devotion.

*Stuti (366–374)*¹⁶⁵

“O Protector, let other qualities of yours be victorious over the world. The three worlds have been conquered by a high degree of tranquillity, (like) an actual material form. Meru was reduced to straw, the ocean made into a small puddle from delusion by those evil men who disowned you, the most to be revered among the revered. A crest-jewel fell from their hands; nectar was received uselessly by those by whom,

¹⁶⁴ 357. See above, p. 158.

¹⁶⁵ This is the fifteenth in the Vitarāgastotra, p. 196.

ignorant, the wealth of your teaching was not acquired for themselves. Whoever has given you a glance with the appearance of a firebrand,¹⁶⁶ may the fire visibly—or, enough of this talk. Whoever think there is equality of your doctrine with other doctrines, nectar and poison are the same to them, their minds lost, alas! Let them be deaf and dumb, who are jealous of you. In evil acts defectiveness leads to auspicious consequences (in future). Homage to them; this añjali to them; we worship those by whom the mind is sprinkled daily with the nectar of your teaching. Homage to this world in which the tips of the nails of your feet have been crest-jewels for a long time. What more can we say? I have a (fruitful) birth; I am blessed; I am satisfied, since I have been frequently eager for the beauty of your collection of virtues.”

Story of Meghakumāra (375–407)

When Śreṇika had finished, having recited this hymn of praise, the Supreme Lord delivered a sermon resembling a shower of nectar. After he had heard the Lord's sermon Śreṇika adopted right-belief, but Abhayakumāra and others assumed the duties of laymen. At the end of the sermon, bowing to the Lord of the World, King Śreṇika, delighted, went home with his sons delighted by the master's speech. Prince Meghakumāra, making the añjali with respect, declared to Śreṇika and Dhāriṇī in a noble speech:

“I have been guarded and cherished by you both for a long time. Indeed, I was a trouble to you. Nevertheless, I ask this: I am terrified of worldly existence which is burdened with infinite pain. The Arhat himself, the deliverer from worldly existence, is here. So give your permission today for me to become a mendicant now at the feet of Śrī Vira, the refuge of those who fear worldly existence.” They said: “The vow is not easily kept, certainly. How will you, a delicate youth, do this, prince?”

¹⁶⁶ 369. I.e., red from jealousy.

Megha replied: “Terrified of rebirth, I, though delicate, shall keep the vow, though it is difficult. So, be gracious now. Death cuts down sons, et cetera even from the parents’ laps. I shall cheat death by following the Master.”

Śreṇika said to him: “Even if you are afraid of rebirth, nevertheless, take my kingdom. Delight my eyes.”

Megha said, “Very well,” and the king installed him on the throne; and said to him again and again because he was possessed by joy, “What can I do for you?”

Megha answered: “Father, have brought to me, wishing to take initiation, the broom, bowl, et cetera from some shop.”

Bound by his speech, the king did so, though heart-broken. Megha went to the Master and took initiation. At night Megha-kumāra slept on a bed placed in order of seniority and was jostled by the feet of the munis coming and going. He thought: “These jostle me with their feet because I am powerless. Everywhere the powerful must be honored. Tomorrow I shall abandon the vow.” With this thought, he passed the night somehow or other and in the morning went to the Master with the intention of giving up the vow. Knowing his intention by omniscience, the Omniscient said to him:

“Do you, crushed by the burden of self-control, not remember your former births? In the third birth from this, you were an elephant, named Meruprabha, in the country at the foot of Vaitāḍhya. Injured by a forest-fire, you went to a pool to drink. Mired in its mud, helpless, you were beaten by a rival elephant. You died at the end of a week and were born an elephant on Vindhya by that name. When you saw a forest-fire, remembering your former birth, you rooted up trees, et cetera and made three bare places on the river for the protection of your herd.

One day a forest-fire blazed and you ran to the bare places. Two of these bare places were filled with deer, et cetera who had come first. You passed them and went to the third and stayed there. You raised a foot to scratch yourself and a hare, shoved by the crowding of the animals against each

other, fell under the raised foot of poor you. You saw the hare placed that way and, your heart filled with compassion, stood with your foot raised just so, like one wearing a chain because of rutting. After two and half days the fire died down and the animals, the hare and others, went away. You, worn out by hunger and thirst, started for a drink. Because of one foot being weak from being held up so long, you fell on the ground and, helpless from the torture of hunger and thirst, died after three days.

Now you were born a king's son from the merit acquired by compassion for the hare. Will you pass uselessly this human birth won with difficulty? *Then you underwent pain* in that way to protect a hare. *Now why are you crushed* by the discomfort of jostling by the sādhus' feet? You obtained such fruit from the gift of freedom from fear to one creature, therefore you have well undertaken the gift of freedom from fear to all creatures. Keep your promise; cross the ocean of births; indeed, this human birth, difficult to attain, is adequate for its crossing."

Meghakumāra became firm in the vow from this speech of the Master. He repented his sin and practiced various penances. After keeping the vow completely he became a god in Vijaya after death. After falling from there and being born in the Videhas, he will attain emancipation.

The story of Nandiṣeṇa (408-439)

One day, enlightened by the Master's preaching, with a wish to take the vow Nandiṣeṇa obtained King Śreṇika's permission with difficulty. With his father's approval, he left the house to take the vow and was addressed by a deity standing in the air as follows:

"Son, why are you eager to take the vow, since you have karma which has pleasure as its fruit and is obstructive to right conduct? Wait for some time at home. Become a mendicant when that karma is destroyed. Action at the wrong time does not bear fruit."

Saying, "What will right-conduct-obstructive karma do to me delighting in association with sādhus?" he went to the Master's presence. Though opposed by the Lord in the same way, very vehement from his zeal, he was given initiation at his lotus-feet. He practiced penances, fasts of two and three days, et cetera and wandered with the Lord in villages, mines, cities, et cetera.

Constantly, seated at his teacher's feet, he studied the texts and their interpretation, enduring the trials. He emaciated his body very much by penance to prevent the desire for pleasure arising against his will because of the maturing of pleasure-karma. To prevent disturbances from the senses, daily he practiced severe burning in the sun in cemeteries, et cetera. Disturbances taking place against his will, angry at his senses, he began to hang himself, afraid that he would break the vow. The deity, obstructing his vow, cut his bonds and, when he struck himself with a knife, blunted the knife. When he ate poison, wishing to die, she made it without strength. When he entered the fire, at once she made the fire cool. He threw himself from a mountain-top and, catching him in midair, the deity said to him:

"Do you not remember what I said? Even the Jinas are not able to get rid of karma that has pleasure as its fruit without consuming it. Why do you make useless efforts to the contrary every day?"

Exhorted by her so, he, observing the practice of solitary wandering, went alone to take alms, wishing to break a fast of two days. Then by reason of the non-consumption (of the karma) he entered the house of a courtesan and the great muni gave the blessing, "Acquisition of dharma." The courtesan replied with ridicule from hostility: "Our business is not with acquisition of dharma. There must be only acquisition of money."

He thought, "Is this wretched woman laughing at me?" He pulled a sharp blade of grass and by a magic art made a heap of jewels fall. Saying, "Here is the acquisition of

money," he left the house. The courtesan ran after him in haste and said to him:

"Give up this penance hard to do. Enjoy pleasures with me. Otherwise, I shall certainly kill myself, lord of my life."

Again and again addressed so by her, he agreed to her proposition because of subjection to pleasure-karma, although he knew that pleasures were sins. He made a vow: "I shall enlighten ten or more persons every day. If I do not, then I shall take initiation again."

Giving up the outfit of a sage, he lived in her house, always thinking of the speeches of the deity and the Jina which had opposed initiation. He enjoyed pleasures with her and daily enlightened ten persons who were capable of emancipation and sent them to the Lord Jina for initiation, for days.

One day the karma which had pleasure as its fruit became consumed while he was bestowing enlightenment. Nine persons were enlightened, but not the tenth, who belonged to the goldsmith caste. While he was unenlightened, the courtesan, knowing that it was the proper time, told Nandiṣeṇa again and again that the meal was prepared. As his vow had not been fulfilled, he did not get up to eat, but continued enlightening the goldsmith earnestly with many arguments.

Then the courtesan said to him: "The food that was prepared before became tasteless. Food is ready again. Why do you delay, lord?"

Nandiṣeṇa said: "The tenth person has not been enlightened. I myself shall be the tenth today. I shall take initiation again."

After telling her this, knowing that the pleasure-fruit had been consumed, Nandiṣeṇa left and took initiation again under the Master. High-minded Nandiṣeṇa wandered with the Lord Jina after confessing his evil conduct and, keeping a sharp vow, went to heaven.

CHAPTER VII

THE STORIES OF CELAṆĀ'S ONE-PILLARED PALACE, OF ŚREṆIKA'S LEARNING THE CHARM FOR TAKING MANGOES, OF DURGANDHĀ AND ĀRDRAKUMĀRA

Celaṇā's one-pillared house (1-69)

Then Śreṇika played with Celaṇā in water-sports, et cetera, as if they were sewed together with the thread of affection. Every day in secret Śreṇika dressed Queen Celaṇā's mass of hair, making combs out of his own hands. He himself, like a hair-dresser, bound her braid with faultless wreaths of flowers just twined by his own hands. He himself, like a painter, painted various decorations on her cheeks with powdered musk. In sitting, lying down, walking, eating, or anything else, the king did not leave her side, just as if he were the harem-guard himself.

One day the cool season began, terrifying with a wind from the north carrying frost, consuming the gardens. Rich people with fire-pots close at hand, anointed with saffron,¹⁶⁷ staying inside the house, passed the season. Poor boys, their hands like ivory, trembling as if from fear, stood in the house-doors, their teeth chattering. At night young men did not take away their lotus-hands, which resembled the staff of a lute with a gourd, from their wives' breasts which were naturally warm.

At that time Śrī Jñāta's son stopped there, endowed with all the supernatural qualities, attended by gods and asuras. One day in the afternoon the king went with Queen Cellaṇā to pay homage to Vira occupying a samavasaraṇa. After they had paid homage to the holy Arhat, the husband and wife returned and saw an ascetic standing in statuesque

¹⁶⁷ 7. Saffron is considered heating.

posture on the edge of water. The husband and wife got out of their carriage at once and paid homage to the muni, who was enduring the trial of cold without an upper garment. After the king with his wife had paid homage devotedly to the ascetic, he went to his palace, spreading the auspicious news. After he had performed the rites suitable for evening, the king went to his chamber darkened by the smoke of incense of burned aloes and camphor.

At night Śreṇika slept with his hand on her breast, his arm-creeper made into a pillow by Queen Celaṇā. The king went to sleep, closely embraced by her with her breasts contracted, and the queen went to sleep. In the depth of sleep, Celaṇā's blossom-hand got outside the cover. Sleep destroys embraces. Her hand was touched by the unbearable cold that was like a scorpion's sting and Celaṇā woke up from the pain. She made the sound 'sīt' from the pain of the cold and put her lotus-hand like her own heart on the king's heart under the cover.

At that time she remembered the sage standing in statue-like posture without an upper garment and she said, "Alas! How will he fare in such cold?" She went to sleep again in the same way, pure in heart. Generally sleep is submissive, like a slave, to those of great mind.

The king, sleeping lightly, was awakened by her 'sīt' and, hearing what she said, thought to himself: "Surely another lover, who wishes dalliance, is in her mind for whom she grieves from the supposition of pain from the cold." Suffering from jealousy in this way, he passed the night awake. A lover is never free from jealousy while he lives.

At dawn Śreṇika ordered Celaṇā to go to the harem. He, cruel in commands, summoned Abhaya and said to him: "It is known that the harem, ha! has been defiled by evil conduct. Burn it all. Do not be uncooperative from folly toward the mothers." After giving this order to Abhaya, the king, shining with great splendor, went to pay homage to Vīra Svāmin, the venerable Arhat.

Abhaya, afraid of his father, cautious by nature, skilled in counsel, wise, reflected in his mind: "All my mothers are excellent wives by nature. I have been made their guard. Such is the father's command. That has been mentioned by my honored father which should not be mentioned. What shall I do? At first the lord's anger is unbearable like a river-flood. Nevertheless, lapse of time, after producing something different, will have effect. Perhaps from lapse of time the lord's anger will die."

Then Abhaya set fire to old elephant-stables that were near the harem and had it announced, "The harem has burned down."

Now at a suitable time, Śreṇika asked the Supreme Lord, "Lord, does Celaṇā have *one* husband or more?"

The Master replied: "Your lawful wife, Celaṇā, is a model wife. Do not suspect her, who possesses the ornament of good conduct, of being otherwise."

When Śreṇika heard this, he felt remorse and, after bowing to the Lord, hurried at once to the city. The king asked Abhaya who was coming from setting the fire as told, "Did you carry out my order?" Abhaya bowed with an añjali and said from fear, "The master's order is authority for anyone else, how much more for me?" The king said: "Villain, why are you still alive after burning your own mothers? Why did you not fall into the fire?"

Abhaya replied: "Majesty, the death of a moth is not suitable for me who have heard the Arhat's teaching. At a suitable time I shall take the vow. If then there had been such an order to me, lord, doubtless then I would have experienced a death like a moth."

Saying, "Why did you commit such a crime even at my order?" the king was seized by a fainting attack as if he had drunk poison. Abhaya himself sprinkled the king with cool water and when he had recovered, said:

"Lord, the harem is safe. You did this disfavor to my mothers from a reverse of fortune. I committed the sin of

suppressing your order. I burned down old elephant stables near the harem, father. I do not carry out even your order without reflection."

The king said: "You are my son. You are intelligent, Abhaya, by whom the approaching guilt was sent far away."

The king favored Abhaya by the gift of a boon and went home, very eager for the sight of Queen Cetaṇā. Then the king sported daily with Queen Cetaṇā, as if with ever new affection, like Vṛṣākapi (Viṣṇu) with Śrīdevī.

One day the king thought: "Cetaṇā is very dear to me. What favor can I do her that distinguishes her from the other queens? I shall have a one-pillared palace made for her. Placed in it, she can play like a Khecarī in a heavenly palace." After deciding on this plan, Śreṇika instructed Abhaya: "Have a one-pillared palace made for Cetaṇā." Abhaya gave orders to a carpenter for bringing wood suitable for the pillar and the carpenter went to a forest for the timber. Looking at the trees in the forest one by one, the carpenter saw one tree marked with all the favorable marks. He thought:

"Surely this tree with dense shade, lofty, blossoming, bearing fruit, with a large crown and with a large trunk is no ordinary one. Such an abode as it is, surely is not without a divinity. On the contrary, this king of trees by its very beauty evidently has a divinity. I shall worship its presiding divinity with penance, so there will be no calamity to me and my master because I cut it down."

Then the carpenter, observing a fast, put perfume, incense, wreaths, and other objects on the great tree with devotion. At that time the Vyantara, whose home was the tree, with the view of accomplishing his purpose and protecting his own home, said to Abhayakumāra:

"My home-tree must not be cut down. Stop the carpenter. I myself, sir, will build a one-pillared palace. I will make a garden, like Nandana, attached to it, adorned by all the seasons, filled with all kinds of vegetation."

Abhaya, when the Vyantara said this, summoned the carpenter from the forest immediately and said, "Our purpose is accomplished." The Vyantara built the palace just as promised. Demi-gods, bound by a promise, are superior to servants. Abhaya showed the king the one-pillared palace adorned with a perennial garden and the king, delighted, said: "A perennial garden has come into being for me desiring only a palace. Indeed, that is the unexpected occurrence of sugar in a drink of milk that has been commenced."

The King of Magadha sent Cetaṇā to that place and she adorned it highly like Śrī a lotus-pond. Queen Cetaṇā worshipped the omniscient with flowers originating in that perennial garden which she herself gathered and arranged. With flowers arranged as soon as she had gathered them, Cetaṇā herself, like a slave, filled her husband's abundant hair. So, thinking of the business of the holy Dispassionate One and of her husband, she made the flowers of that garden bear the fruit of religion and love. Cetaṇā, like the garden divinity incarnate, made Śreṇika sport in that garden which always had flowers and always had fruit.

The charm for taking mangoes (70-126)

One day the wife of a Mātaṅga-chief, who was accomplished in charms and lived in that city, had a pregnancy-whim for mangoes develop. She told her husband: "Give me mangoes. Satisfy my pregnancy-whim." He said:

"Listen ! you are foolish. Where would there be mangoes in the wrong season?" His wife said to the Mātaṅga-chief, "Husband, in Cetaṇā's garden there is a mango-grove that always has fruit." At once the Mātaṅga went close to Cetaṇā's garden and saw the lofty mango trees, always bearing fruit. He came at night and, looking up, looked again at the ripe mangoes, like an astronomer standing on the ground, looking at the constellations. At once he, accomplished in charms, made the tops of the mango trees bend down by means of a charm causing bending and he took mangoes at his pleasure.

In the morning the queen saw the mango-plantation with its fruit plucked, causing distress like a picture-gallery whose pictures have been destroyed.

The queen told the king and the king instructed Abhaya: "Search for the thief of the mangoes whose foot-path is invisible. Injury to the harem can arise from a thief who has such excessive superhuman power, son."

Abhaya said: "I, like a surety for his appearance, shall hand over the thief very soon." After making this promise, from that day Abhaya wandered in the city day and night with the hope of seeing the thief. One day as Abhaya, first of the clever, roamed in the city, he went to a concert some place being given by the citizens. Seated on a seat provided by the citizens, Abhaya said to them: "Listen to a story until the actors come."

Story of the truthful bride (83-115)

"There was an old merchant, a resident of Vasantapura, very poor. He had a grown daughter, suitable for a husband. Mindful of worshipping a god to acquire a good husband, she gathered flowers daily by theft in a certain garden. One day the gardener said, "I will catch the flower-thief today," and hid himself inside and remained motionless as a hunter. He saw her, who had come as before with confidence, gathering the flowers. She was beautiful and the gardener became agitated. Trembling, he caught her by the arm and, his anger at the taking of the flowers forgotten, said: 'Best of women, dally with me who have come eager for dalliance. Otherwise I shall not let you go. For I have bought you with flowers.' The flower-gatherer said to him: 'Do not, do not touch me with your hand. I am a maiden. I am not yet suitable to be touched by a man, gardener. The gardener said to her: 'As soon as you are married, you must make this body a vessel of pleasure to me first.' The girl agreed, 'Very well,' and the gardener released her. She went home, her maidenhood unharmed.

One day she was married to a very excellent husband and, when she had gone to the bedchamber at night, said to her husband: 'Husband, I promised a gardener that as soon as I was married I would go to him first. So give me your permission that I, bound my promise, may go to him. After I have gone to him once, I shall be completely yours.' She left the bedchamber at once, permitted by her husband saying in astonishment, 'Oh, she is pure in heart, keeping her promise.'

As she went along the road, wearing ornaments of various jewels, keeping her promise, she was stopped by wicked highwaymen seeking money. She told the story of the gardener as it was and said to the robbers, 'O brothers, take my ornaments as I return.' Because of her true story she was released by the thieves who esteemed the keeping of a promise and who said, 'We will take you as you return.'

Further on she was stopped by a Rākṣasa whose stomach was lean from hunger—she, doe-eyed, like a doe by a lion. Astonished by her true story, the Rākṣasa let her go with the thought, 'I will eat her when she returns.'

She went to the lustful gardener and said: 'I am the flower-gatherer. Newly married, I have come to you.' 'Oh! she is a good woman, keeping her promise, high-minded.' With this idea the gardener bowed to her like a mother and let her go.

She returned to the same place where the Rakṣas waited and told him the whole story of how she was released by the gardener. Thinking, 'Shall I be inferior in magnanimity to a gardener?' the Rākṣasa let her go, bowing to her like a mistress. She reached the vicinity of the thieves who were watching the road and said, 'Brothers, all of you take my property.' She told the whole story of how she had been released by the gardener and how she had been released by the Rakṣas and after hearing that, they said: 'We are not inferior in magnanimity to a gardener and a Rākṣasa. So go, lady. Good luck to you. You are to be honored. You are

our sister.'

The excellent woman went and told her husband the true story of the gardener, the Rākṣasa, and the robbers, just as it happened. After enjoying pleasure with her through the whole night, at sunrise her husband made her mistress of his property. Now, people, after consideration tell me : who did the most difficult thing—the husband, the robbers, the Rakṣas, or the gardener?"

The jealous men among them said: "The husband did the most difficult thing, by whom his bride, intent on love, was sent to another man." The ones, suffering from hunger said: "The Rākṣasa did the most difficult thing, by whom, though he was very hungry, she was not eaten after she had been caught." The lovers said, "The gardener did the most difficult thing, since he did not enjoy her after she had come of her own accord in the night." The mango-thief said, "The robbers did the most difficult thing, since the bride was released with her ornaments intact."

Abhaya recognised the thief and had him arrested. He asked, "How did you take the mangoes?" The thief replied, "By the power of a charm." Then Abhaya told it all to the king and handed over the thief. Śreṇika said: "The thief has been found. No one else is looked for. However, this man is powerful; so he must be punished, no doubt." Abhaya, wishing the king to be free from tricks, said: "Majesty, take the charm from him. Later, what is fitting will be done."

Then the king of Magadha had the Mātaṅga-chief come before him and began to repeat the charm from his lips. Though the king, seated on the lion-throne, recited it, the charm did not stay in his mind, like water that has fallen on a high place. Then the Lord of Rājagṛha blamed the thief, "There is some deceit on your part, since the charm does not pass over to me."

Abhaya said: "Majesty, this man is your charm-teacher. A charm becomes manifest to those showing reverence to

the teacher, not otherwise. Have this Mātaṅga sit on your own lion-throne, Majesty, and you yourself sit on the ground, after making the añjali before him." For the sake of the charm the king showed him respect. One might get the highest charm even from a low man. That is well-known. The two charms for raising and bending, heard from his lips, remained in the king's mind, like an image in a mirror. Abhaya pacified the king, making the añjali, and had the thief released because he had attained the rank of a charm-teacher.

Story of Durgandhā (127-176)

On another day the King of Magadha, filling the directions with the sound of the bells of a troop of elephants; blocking the ground with horses, talking to each other, as it were, in the guise of neighs, dancing in the theater of the road; with the people of the army replendent with umbrellas of peacock-feathers that imitated the beauty of a bank of clouds descending from the sky; his jeweled ear-ornaments dancing quickly as if in rivalry with the prancing riding-horse; born in the saddle, as it were; with a white umbrella rivaling a full moon; with fly-whisks, waved by courtesans resembling Jāhnavī and Yamunā; hymned by bards beautified by gold ornaments, like Sutrāman on earth, went to bow to the son of the Jñātas who was in a samavasaraṇa.

At that time there was a baby-girl on the road, who had been abandoned as soon as born. She had an evil odor from pus, et cetera, like a part of hell that had come. All, unable to bear smelling the odor, held their noses, like reciters of the gāyatrī,¹⁶⁸ doing breath-exercises, in the evening. Śreṇika asked, "What is this?" and his attendants told him about the evil-smelling girl who had been abandoned newly-born. The king who had heard constantly the twelve reflections from the lips of the Arhat, indifferent to disgust, looked at the girl

¹⁶⁸ 134. A sacred verse recited by Brāhmins in morning and evening devotions.

himself and went away. After he had gone to the sam-avasaraṇa and paid homage to the Supreme Lord, at the proper time the king asked for the story of the evil-smelling girl.

The Master related: "In Śāligrāma in a neighboring country there were a wealthy sheth, Dhanamitra, and his daughter, Dhanaśrī. One time when the sheth had commenced Dhanaśrī's wedding, some sādhus on their tour came in the hot weather. Her father instructed her, 'Give food to the sādhus.' She, well-mannered, began at once to give them food. As she was giving them food, she smelled a bad odor from the munis whose bodies and clothes were wet with perspiration. She, whose clothes were fragrant and clean, wearing various ornaments, anointed with unguent, confused by her fine apparel, thought: 'All the dharma taught by the Arhats is beyond censure. (But) if one should bathe in water free from life, what sin would it be?' Bad karma arose from the disgust at the bad odor from the munis' perspiration, as she had died without confessing and repenting that.

After death, O king, she entered a courtesan's womb in Rājagrha and even in the womb caused her mother distress. Daily the courtesan drank remedies to make a miscarriage, but the embryo did not fall. What remedy is stronger than karma? The courtesan bore this daughter evil-smelling because of the karma and abandoned her like excrement, as soon as she left the womb."

Again Śreṇika asked the Supreme Lord, "Will she experience pleasant or unpleasant things?" The Master said: "She has consumed all the unpleasant. Hear how she will experience pleasant things. For eight years she will be your chief-queen. This will be the sign causing her recognition in this. Whoever makes swan-play on your back as you play in the harem, know that this one is she, King of Magadha." Thinking, "Oh! this is a wonder. How will she become my wife?" the king bowed to the Supreme Lord and went home.

The odor left Durgandhā from the wearing away of

karma and she was seen and taken up by the childless wife of a cowherd. Cherished by the cowherd's wife like her own child, she grew up gradually endowed with beauty and grace.

One day in the city there was a charming full moon-festival, resembling the pleasure of a play with a wealth of the erotic sentiment. She, just mature, a snare for the deer of young men's eyes, went along from a desire to see the festival. Śreṇika and Abhaya, covered completely with white garments, went there like bridegrooms who had set out for a wedding. In the great crush of the festival, Śreṇika's hand touched the chest, the place of curved breasts, of the cowherd's daughter. The king, whose love was quickly aroused, tied his ring in the hem of her garment, like a surety of pleasure.

He informed Abhaya: "My seal-ring has been stolen by someone, while my attention was distracted. You must ascertain who took it." Abhaya, the chief of intelligent persons, closed the doors of the arena and began to move the people about, one by one, like a gambler moving game-pieces. Abhaya, the depository of the treasure of shrewdness, examined the clothes, hair-dressings, and mouths of everyone. When he was examining the clothes, et cetera of the cowherd's daughter, he saw the ring marked with the king's name tied in the hem.

He asked her, "How did you get this ring?" She covered her ears and said, "I do not know anything about it." When he saw that she was beautiful, he, the first of the intelligent, thought: "Surely my father has fallen in love with this cow-herd's daughter. The king himself submissive to love, certainly tied his own ring, a token for finding her."

With this thought Abhaya led her into the king's presence. The king asked him: "Have you found the thief, illustrious sir?" Abhaya replied: "Majesty, this is the thief by whom your heart was stolen. Enough of this story about the ring." The king smiled and said: "I am going to marry her. Have you not heard that a woman-jewel is acceptable even from a

low family?" So saying, the king at once married her whose body was perfect and made her chief-queen because of his great love.

One day the king played with dice with the queens; and in this game there was a wager that the winner should mount on the back of the loser like a horse. When any of the high-born queens defeated the king, they merely laid a cloth, indicating victory, on the king's back. One day the queen, who was a courtesan's daughter, defeated the king and she, hard-hearted, unhesitatingly mounted on his back. The king recalled the Blessed One's speech and laughed suddenly. She got down and asked him insistently about the reason for his laughter. The king told her the events described by the Master, beginning with her former birth and ending with the mounting on his back. When she heard that, she became disgusted with existence quickly and, having respectfully obtained her husband's permission, she became a mendicant at Śrī Mahāvīra's feet.

Story of Ādrakakumāra (177-356)

Now in the middle of the ocean there is a country, named Ādraka, which resembles a palace in Pātāla. In it there is a city, Ādraka. The king there was named Ādraka, resplendent with beauty, delighting the eyes like the moon. His chief-queen was Ādrakā. They had a son, Ādrakakumāra, gentle-minded, who, having reached manhood, was enjoying pleasures as he liked.

Between King Ādraka and Śreṇika there was a traditional friendship that was like a bond for their hearts. One day Śreṇika sent his minister to Ādraka to deliver numerous gifts—the pregnancy-whim of the plant of affection. The minister as soon as he arrived was treated by King Ādraka with respect like Śreṇika's friendship embodied. The king accepted the gifts of various kinds—sochal salt, nimba-leaves, blankets, et cetera brought by the minister. King Ādraka honored him with great courtesy and asked, "How fares my

brother, the King of Magadha?" The moon of a minister gave delight to the lotus of his mind by favorable news of his master's welfare like moonlight.

Ārdrakakumāra asked: "Father, who is this King of Magadha who has such affection for you like Spring for Manobhu?" The king said: "The King of Magadha is Śreṇika and there is traditional friendship between his family and mine." Ārdrakakumāra, of whom a shoot of love had shot up quickly, looking at the minister with a glance filled with nectar, said: "Minister, does your lord have a son whose good qualities are not deficient? I wish to make him the recipient of courtesy."

The minister said: "There is a son of King Śreṇika, named Abhaya, a house of intelligence, the chief of five hundred ministers, munificent, an ocean with the water of extra-ordinary compassion, clever, appreciative of favors, who has crossed the ocean of all the arts. Prince, do you not know Abhaya, endowed with wit and strength, pious, devoid of fear, known to all? There are no good qualities that do not have a home in Abhaya, like the soul-forms in the ocean Svyambhūramaṇa."¹⁶⁹

King Ārdraka said to his son who was seeking friendship with Abhaya: "You are my son, following my path, nobly-born. Friendship, like the marriage-bond, is suitable between persons of equal qualities and of equal birth and wealth, son." After receiving his father's advice which was in accordance with his own wish, Ārdrakā's son said to the minister aside: "Do not go without letting me know. When you go, you must listen to a message resembling seed of the tree of affection from me for Abhaya."

The gentle-voiced minister said, "Very well," to the prince and, dismissed by the king, went to the house shown by a door-keeper. The next day King Ārdraka had his servant

¹⁶⁹ 193. The outside ocean of the universe. It is one of 3 oceans that contain life. I, p. 398.

deliver gifts of pearls, et cetera and dismissed the minister. Ārdrakakumāra sent valuable objects, coral, pearls, et cetera, to the hand of the minister himself for Abhaya. The man went with the minister to Rājagṛha and delivered the gifts to Śreṇika and Abhaya. The chief-minister delivered the message to Abhaya, “Ārdrakakumāra desires brotherly friendship with you.”

Abhaya, expert in Jain doctrine, thought to himself: “He was surely born in the Anāryas because of injured mendicancy. Now he, a king’s son, noble-minded, is near being capable of emancipation. I do not wish friendship with persons not capable of emancipation nor with those whose capability is remote. Friendship is usually between persons of equal merit and demerit. They would have the same character. Friendship arises from the sameness of character. Having made him a follower of the Jina by some device, I am a friend and he is a friend who goes forward on the road of dharma. Perhaps from the sight by Ārdrakakumāra of a Tirthakṛt-stature, the best recollection of former births will arise. So under pretext of a gift, I shall send a fine Arhat-stature, made of jewels, that has been consecrated by a great ācārya.”

With this idea, he himself put such an unequaled statue of the god Ādinātha, a cow of plenty of good fortune, in a box inside a basket. Then he put before it all the apparatus of a pūjā to the god—an incense-burner, little bells, et cetera. After he had put a lock on the opening, King Śreṇika’s son sealed the basket with his own seal. The King of Magadha dismissed King Ārdraka’s servant with wonderful gifts and friendly talk. Abhaya put the basket into his hand and, after rewarding him, said in a voice of nectar: “Present this basket to Ārdrakakumāra and tell this message of mine to him, my brother: ‘After unsealing this basket yourself alone in secret, the object to be seen inside must not be shown to anyone.’” Saying, “It will be done so,” the man went to his own city and delivered the presents to his master and his

master's son.

He told Ārdrakakumāra Abhaya's message. Then he opened the basket in secret. He saw inside it Ādinātha's statue creating light in darkness as if it had been wrought of light. He thought: "What is this? Is it some fine ornament for the person? Should it be put on the head, the neck, the breast, or somewhere else? This looks to me like something seen before somewhere, but it does not reach the path of memory, like a treatise in the case of a person of little diligence."

While Ārdrakakumāra was reflecting seriously to this effect, a very deep swoon, the mother of recollection of former births, took place. He, with the recollection of former births having been produced, consciousness being regained by himself alone, reflected on his own story of former births.

"In the next to the last birth from this, I was a householder, named Sāmāyika in Vasantapura in the country of Magadha. I had a wife, Bandhumatī, and with her I listened duly to the dharma of the Arhats in the presence of Susthita Ācārya. After I had listened with my wife to dharma, I was enlightened in his presence. Disgusted with householding, I became a mendicant.

Wandering with my guru, I went to a certain town and Bandhumatī went there too, belonging to a group of sādhvīs. Seeing her one day and remembering former pleasures, I became infatuated with her and told another sādhu about it. He told the head-sādhvī and she in turn told Bandhumatī. Depressed, Bandhumatī said to the head-sādhvī: 'What condition of existence would there be if he, though an ascetic, should cross the bounds of propriety? Even the ocean, observing the boundary, does not violate the earth. So long as he hears of me, even though I went to another country, he, though having strong resolution, will not give up his love for me. Therefore, blessed lady, I shall surely resort to death, so that breaking the vow may not happen either on his part or mine.'

Accordingly, she fasted and hanged herself with ease. She abandoned life like spittle and became a god. When I heard that she had died in this way, I thought: 'She, having a strong resolution, died from fear of breaking her vow. I, on the other hand, have broken the vow. So, enough of life for me.' According I fasted, died, and became a god.

Then I fell and was born a non-ārya devoid of dharma. Whoever enlightens me is my brother; he is my guru. I have been enlightened by the minister Abhaya because of some maturing of good fortune. Even now I am unfortunate since I am unable to see him. Either with or without my father's consent, I shall go to the land of the Āryas where my guru Abhaya is."

Thus forming his desire, worshipping the statue of the first Arhat, Ārdrakā's son passed the days. One day, Ārdrakā's son said to the king, "Father, I long for a meeting with Abhayakumāra." King Ārdraka said: "Indeed, you must not go. Son, the friendship of us occupying a high place is with Śreṇika." Restrained by his father's command, longing for Abhaya, then Ārdrakakumāra did not stay (still) and did not go.

Shedding tears constantly like a cloud in Bhādrapada, his eyes down-cast, he continued to long for Abhaya. Whether engaged in sitting, lying, walking, eating, or other actions, he kept before his eyes the direction adorned by Abhaya. Wishing to go to Abhaya like a pigeon that has flown up, Ārdrakakumāra did not experience pleasure, like a poor man who is sick.

"What sort of country is Magadha? What sort of city is Rājagrha? Which is the road for going there?" he asked the attendants.

King Ārdraka thought: "This son of mine will certainly go sometime to Abhaya without even telling it." Then Ārdraka ordered five hundred vassals: "Ārdrakakumāra, intending to go to a foreign country, must be guarded." The vassals did not leave his side, like the shadow of the body;

and the prince considered himself like one held a prisoner. Ārdraki, intelligent, as he had set his heart on going to Abhaya, began to ride daily on the bridle-path. The vassal-bodyguards horseback stayed at his side. The prince, riding his horse, went some distance and returned. So riding his horse, he went further and further and again turned and came back, and they had confidence in him.

One day Ārdrakā's son had his own confidential agents make ready a boat on the ocean. Ārdraki had the boat filled with jewels and had the statue of the Arhat mounted on its bow. At the same time, riding his horse, he went out of sight as before and, embarking in that boat, went to the Aryan country. Disembarking from the boat, he sent the statue to Abhaya, sowed his wealth in the seven fields,¹⁷⁰ and put on the dress of an ascetic. When he began to pronounce the sāmāyika, a deity standing in the air addressed him aloud:

“ Even if you are noble in character, nevertheless do not take initiation. You still have karma with the fruit of pleasure. So be patient. When you have consumed the karma with the fruit of pleasure, take the vow at the proper time. Most certainly that which is to be enjoyed must be enjoyed even by the Tīrthakṛts. Noble sir, enough of the vow, since it will be abandoned, if taken. What is the use in eating when what has been eaten is vomited? ”

Ārdrakakumāra, having assumed strength of character, did not heed the deity's speech and himself became a mendicant. Enlightened by himself, observing a severe vow, one day the muni came to the town Vasantapura, in his wandering. He stood in a statuesque posture in some temple outside and achieved concentrated meditation by abandonment of all anxieties.

Story of Śrīmatī (263–305)

Now in this city there was an excellent sheth, Devadatta,

¹⁷⁰ 255. Statues of the Jinas, shrines of the Jinas, Jain Scriptures, and the fourfold congregation. Rājendra, s. v. sattakhetī.

of good family. His wife was Dhanavati. Bandhumatī's jīva fell and was born as their daughter, named Śrīmatī, beautiful, the crest-jewel of beautiful women. Cherished by nurses like a garland of jasmines, she gradually reached an age suitable for playing in sand.

One day Śrīmatī together with girls of the town went to that temple to play at the game of husband and wife. All the little girls said, "Choose your husband," and husbands were chosen by all—some one by each girl as she liked. Śrīmatī said, "Friends, I choose that holy man." "Well chosen! Well chosen!" a goddess said and, producing thunder, the goddess rained jewels. Terrified by the thunder, Śrīmatī clung to the muni's feet. He thought in a moment: "This favorable attack, a strong wind for the tree of the vow, took place on me because I have stayed here." With this thought he went elsewhere. Great sages generally do not remain in one place, to say nothing of places with unfavorable occurrences.

The king came to take the shower of jewels. It has been decided: Property without an owner belongs to the king. The king's agents, wishing to take the treasure, saw the place filled with Nāgas like the entrance to Nāgaloka (the abode of Nāgas). The goddess said to them, "I gave her the money for her wedding." When the king heard that, he went away embarrassed.

Śrīmatī's father took all the wealth and then all went to their respective homes like birds in the evening. Many suitors came to marry Śrīmatī and, told by her father, "Choose a husband," Śrīmatī said:

"The sage whom I chose, he only shall be my husband, father. The temple-goddess gave me the wealth at the choosing of him. While the sage was chosen as a husband by me of my own accord, it was approved by you, too, when you took the money. So you are under obligation to arrange to give me to him and to no one else. Have you not heard, father? Even the children say: 'Kings speak once for all;

sādhus speak once for all; maidens are given once for all. These three things are done only once.' ”

The sheth said: “How is he to be found? For he does not stay in one place, but goes to a new place continually, like a bee to a flower. He will not come at all or, if he has come, how will he be known? What is his token? How many begging monks do not come?”

Śrīmatī said: “At the time when I, terrified by thunder, clung like a monkey, I saw a mark on his foot, father. So from now on, father, arrange it so that I shall see all the sādhus coming and going every day.” The sheth said: “Give alms yourself every day to whatever sages come to this town.” From that time she did so every day. She paid homage to the munis' feet, wishing to see his mark. In the twelfth year the muni, confused about the direction, went there one day and was recognized by her from an inspection of his marks.

Śrīmatī said to the sage: “At that time in the temple I chose you (as a husband), lord. You alone shall be my husband. *Then* you have gone away, after shaking simple me off like a drop of perspiration. But now, that you have been found, where will you, like one owing a debt, go? When you were lost to sight, from then until now the time passed for me like a dead person. So be gracious. Take me. Such being the case, if you scorn me now from cruelty, I, consumed by fire, shall make you responsible for the calamity of killing a woman.”

Urged by the king, the leading citizens, and others to the marriage, he recalled the speech of the goddess opposing the taking of the vow. Recalling the speech of the goddess and persistently urged by them, the mahātma married Śrīmatī. What will be can not be changed.

In course of time a son, the glory of householdership, was born to him enjoying pleasures for a long time with Śrīmatī. Gradually growing up, leaving infancy, his tongue jumping to speak, he was like a parrot. When the son was so large, he, first of the wise, said to Śrīmatī: “Let your son

be your companion in future. I am going to take initiation."

Clever Śrīmatī, in order to inform her son about that, took a spindle with a bunch of cotton and sat down on a seat. She began to spin and the child asked, "Mother, why have you begun this work suitable for common people?" She said: "Son, your father is going away to be a mendicant. When he has gone, the spindle alone is a refuge for me deprived of a husband."

The child said with words in indistinct whispers from childishness: "I shall tie and keep him a prisoner. How will my father go away?" Saying this, he wound his father's feet with the thread from the spindle, like a little spider with a spider web, his face innocent and gentle. Then he said: "Mother, do not be afraid. Be comforted. With his feet tied by me, like an elephant, how can father go away?"

Śrīmatī's husband thought: "Alas! this bond of affection for a child has become a snare for the bird of my mind. From love for the child I will continue as a householder for so many years as there are loops of thread around my feet." When the loops of thread on his feet were counted they proved to be twelve and then he passed twelve years as a householder.

When the limit of his promise was reached, he, wise, possessed by disgust with existence, thought in the last watch of the night: "I took the vow like a rope in order to leave the pit of worldly existence. As it was taken and given up by me, I am stuck in it (worldly existence) again. In a former birth, the vow was broken only mentally. Nevertheless, I was born in the non-Āryans. What will my status be in future? Be it so. Now I, having undertaken mendicancy, shall cleanse myself by the fire of penance, like a cloth by the cleansing of fire."¹⁷¹

On the morning he talked with his wife Śrīmatī, obtained her consent, put on the costume of an ascetic and left the

¹⁷¹ 309. Apparently an allusion to asbestos.

house, indifferent to worldly matters. He set out for Rājagrha and on the way he saw his own five hundred vassals engaged in the business of theft. When they saw him, they paid homage to him devotedly. He said to them, "Why has this livelihood, a source of evil, been practiced by you?" They replied: "Lord, when you fled after deceiving us, we did not show ourselves to the king from shame. Wandering over the earth, engaged in searching for you, we live only by the occupation of thieving. What else is there for people without money and with weapons?" The muni said: "Sirs, if a misfortune has happened, its result connected with dharma bears fruit in the two worlds. A human birth is attained by some union with merit. When it has been reached, its fruit is dharma which confers heaven and emancipation. Non-injury to creatures, truthfulness, honesty, chastity, poverty—let this dharma of the Arhats be esteemed by you. You are devoted to you master. Look, sirs! I am your master like a king. Therefore, do you, intelligent, enter on this road of mine."

They said: "At first you were our master. Now you are our guru. We have this dharma expounded by you. Favor us with initiation." Accordingly Ārdrakakumāra initiated them and together with them went toward Rājagrha to pay homage to Śrī Mahāvīra.

Gośāla met the muni as he was going and began a debate without making obeisance to him. Inhabitants of the earth and inhabitants of the sky (Khecaras) came there by the thousand and stood, forming an assembly, their eyes wide-open from curiosity. Gośāla said:

"Sir, misery rooted in penance is useless. Fate is the cause of pleasant and unpleasant results, certainly."

The muni replied: "Do not say 'Happiness is.' Consider effort the cause for this reason. If you consider Fate to be the cause of all things, then your action would be useless for the accomplishment of your wishes. For instance, why do you, depending on Fate, not stay at home? Why do you

exert yourself for food at meal-time? Thus effort as well as Fate, is a good thing for accomplishing one's object. Effort is superior to Fate for accomplishing one's object. For instance, water falls from the sky. It would come also from digging up the ground. Fate is very strong, indeed. Effort is stronger even than Fate."

Thus the great muni defeated Gośāla and he was praised by Khecaras and others giving a cheer of victory.

Then the sage Ārdraka went to the hermitage of ascetics who live from killing elephants,¹⁷² a hut filled with elephant-meat thrown into the sun for drying. The ascetics living there killed one very large elephant and lived many days, eating its meat. They said: "It is better for one elephant to be killed on whose meat alone much time is spent. What is the use of many deer, partridges, fish, et cetera?" With them the purpose—namely food—predominated over the sin in it.

At that time the ascetics, devoted to a religion with a show of compassion, tied up a large elephant for slaughter. The sage, his mind tender with compassion, went by the road where the elephant was tied with a lot of chains. The elephant saw the sage, surrounded by five hundred munis, being honored by the people whose heads were touching the ground.

The elephant, whose karma was light, saw the muni and thought: "Suppose I also pay homage to him. Can I do that, chained?" At the sight of the sage, the iron chains fell apart just like serpent-nooses at the sight of Garuḍa. The elephant, unimpeded, touched the muni to pay homage to him and the people said, "The muni is killed! He is killed!" The people fled, but the muni stood just as he was. The elephant bowed to him, his forehead bowed. When the elephant had touched his feet repeatedly with his extended trunk, like one injured by a forest-fire touching the plantain

¹⁷² 330. Hastitāpasa. A Buddhist sect of monks who lived on elephant-meat. PH.

tree, he attained the highest bliss. The elephant got up again and, looking at the sage with eyes motionless from devotion, calmly entered the large forest.

When they had seen his remarkable power, the ascetics, who were in a state of great anger, were enlightened by Ārdrakakumāra. Sent to Śrī Mahāvīra's samavasaraṇa, they went and took initiation, possessing tranquillity and desire for emancipation.¹⁷³

King Śreṇika heard of the release of the elephant, how it happened, and of the enlightenment of the ascetics and went there with Abhaya. The muni delighted the king, who paid homage with devotion, with the blessing, "May you have dharma," which bestows good fortune on all. When he had seen the muni seated on pure ground, free from care, the king asked, "Blessed One, I am amazed at the freeing of the elephant." The sage said: "Lord, the freeing of the elephant was not difficult, (but) release from the snare of the spinning-thread seems difficult." Questioned by the king, the muni told the story of the spinning-thread. The king and the people were astonished.

Then the sage, Ārdrakakumāra, said to Abhaya: "You, a disinterested benefactor, became my brother in dharma. You, Prince, sent the Arhat-statue to me. Having remembered former births from the sight of it, I became a follower of the Arhats. What was not given me by you? What benefit was not conferred by you by whom, having employed a device, I was turned to the religion of the Arhats? I, sunk in the deep mud of non-Āryanism, was raised by you. Enlightened by your cleverness, I came to the land of the Āryas. I have taken initiation, enlightened by you. Because of that, Abhayakumāra, you will prosper greatly with good fortune."

Then Śreṇika, Abhaya, and the other people, after paying

¹⁷³ 344. Two of the characteristics of right-belief. See I, n. 121.

homage to the sage with delighted hearts, went to their respective homes. Then the muni paid homage to Lord Śrī Vira who had come to the city Rājagṛha. Having accomplished his own purpose from service at his lotus-feet, he attained emancipation.

CHAPTER VIII

INITIATION OF RṢABHADATTA AND DEVĀNANDĀ, OPPOSITION AND DEATH OF JAMĀLI AND GOŚĀLA, ILLNESS OF MAHĀVĪRA

Initiation of Rṣabhadatta and Devānandā (1-27)

The Supreme Lord, wandering in villages, mines, cities, et cetera to give help to souls capable of emancipation went to Brāhmaṇakunḍagrāma. The chief-gods made a three-walled samavasaraṇa in a garden named Bahuśāla outside the town. The Lord sat on the eastern lion-throne in it, facing the east. Gautama and others, the gods and others remained each in the proper place.

When they had heard that the Omniscient had come, many people of the city came. The husband and wife, Devānandā and Rṣabhadatta, came. The layman, Rṣabhadatta, sat down in the proper place, after circumambulating the Teacher of the World three times and bowing to him. Devānandā bowed to the Lord after Rṣabhadatta. Knowing the way (to her own seat), she stood, listening attentively, her face shining with joy. Then, when Devānandā looked at the Supreme Lord, milk flowed from her breasts and the hair on her body was erect from delight.

When Gautama Svāmin had seen her in this condition, feeling doubt and astonishment, making the añjali, he asked the Master: “Why does Devānandā, with unwinking eyes like a goddess, have a flow of milk at the sight of you like a son, Lord?” Then the Blessed Vira explained in a voice deep as thunder: “Sir, dear to the gods, I am Devānandā’s son. When I fell from heaven, I dwelt in her womb eighty-two days. Therefore she, even though not knowing the full truth, is devoted to me.”

Devānandā and Rṣabhadatta rejoiced on hearing that;

and all the assembly, which had never heard such a thing before, was astonished. Saying, "On one hand, our son is Lord of Three Worlds; on the other hand, we are nothing but householders," the husband and wife got up and paid homage again to the Lord. The Blessed One with such intention delivered a sermon for the benefit of his parents, who had requital of pain, and of the people also.

Sermon (15-18)

"Here in existence the relation of creatures—this one is a mother; that one a father; this one a son, et cetera—is produced and destroyed. Everything in worldly existence is like sorcery. Any one with a discriminating mind would not consent to stay in it even for a moment. So long as old age makes this body of ours decrepit, so long as death is not present to cut off life, for so long resort to initiation, the only means of emancipation, the unequaled depository of happiness. Carelessness in this matter is not fitting."

Devānandā and R̥ṣabhadatta bowed and said: "We are disgusted with dwelling in this worldly existence because of its worthlessness. O living wishing-tree, give us initiation which leads across worldly existence. Who else except you is able to cross and to lead across it?"

Told by the Lord, "Very well," they, considering themselves fortunate, went to the north-east and took off ornaments, et cetera. After pulling out their hair in five handfuls from desire for emancipation, circumambulating the Lord, and paying homage to him, they said:

"Master, we, terrified of birth, old age, and death, have resorted to you as a refuge. Please favor us by granting initiation yourself."

He himself gave them initiation, taught them good practices, and explained the practice of the daily duties to them whose hearts were above reproach. Wherever the good stay even for a day, they confer benefits. How much more the Blessed Lord, the chief of all who remember past

favors ! The Master entrusted Devānandā to Candanā and Rṣabha to the elder sādhus and they reached the final vow. They learned eleven aṅgas, practiced various and numerous penances, attained omniscience, died, and reached emancipation.

Jamāli's heresy (28-107)

Then the Blessed Vardhamāna, increasing the joy of the world, wandered over the earth covered with villages, mines, and cities. In course of time the Master arrived at Kṣatriyakunḍagrāma, stopped in a samavasaraṇa, and delivered a sermon. King Nandivardhana came there with great magnificence and devotion to pay homage to the Master in the samavasaraṇa. He circumambulated the Teacher of the World three times, paid homage to him, and sat down in the proper place, making the añjali from devotion.

Then the Lord's sister's son, his son-in-law, named Jamāli, came there with Priyadarśanā to pay homage. After he had heard a sermon and had obtained his parents' consent, Jamāli took the vow, together with five hundred of the warrior caste. Priyadarśanā, Jamāli's wife, the Blessed One's daughter, together with one thousand women, took initiation under the Master. Then the Blessed One went elsewhere to wander and Jamāli also as a follower with the warrior-sādhus. In the course of time Jamāli, as he wandered, learned the eleven aṅgas and the Lord made him the head of his fellow-mendicants. He practiced penances, one-day, two-day, three-day fasts, et cetera. Priyadarśanā followed Candanā.

One day Jamāli bowed to the Lord and said, "With your permission I and my group shall proceed with unrestricted wandering." The Blessed One knew by the eye of knowledge that evil would result and gave no answer to Jamāli asking again and again. Jamāli, with the idea that "What is not forbidden is permitted," and his group separated from the Lord to wander. In the course of his wandering he

arrived at the city Śrāvastī one day and stopped in the garden Koṣṭaka outside. One day while there he developed a bilious fever from food and drink which were tasteless, cold, harsh, scanty, and eaten at the wrong time. Unable to stand, sitting like a stake in mud, he said to his disciples, "Make a bed for me." The sādhus began to make a bed. Disciples execute the guru's order like servants a king's order.

Suffering very much from the bilious humor, he asked again and again, "Is the bed spread or not? Say, sādhus." The sādhus said, "The bed is spread," and Jamāli, sick, got up and went to them. When he saw that the bed was being spread, he sat down from bodily weakness and, angry, said to the sādhus because of false belief that had arisen:

"Sirs! We have been in error for a long time. At last this truth is known. What is *being* done is not done. Only when it is *done* is something done. The bed, *being* spread, was described as 'spread.' It certainly is not proper for you to say that which is not true. The Arhat says, 'What is *being* produced, *is* produced; what is *being* done, *is* done.' That is obviously not possible because of its inconsistency. In the case of an act that is being produced by the activity of a collection of moments earlier and later, how can it be said even in the beginning, 'It is done'? There is the state of being an object of that alone of which there is creation of the function of an object; that does not exist in an object produced in the beginning. If one says, 'It is done' even in the beginning, then surely non-finality follows in the doing of a thing done in the remaining moments. This is clearly in accordance with that reasoning: That which is actually done is done. No one gives a name to an unborn son. Then, munis, agree with what is obviously infallible. Do not accept something because 'It was said.' What is in accord with reasoning is accepted. 'The Arhat, described as "Omniscient," can not speak falsely.' It is not so. He does speak falsely. There is stumbling even of the great."

The elders said to Jamāli, who was talking so, the bounds

of propriety put aside, very angry: "Why do you say what is false? The Arhats do not speak falsely, devoid of love and hate. There is not an atom of error, obscured perception, et cetera, in their words. If an object is not said to be completed in the first moment, it does not come into existence at another moment because of the non-distinction between moments. The effecting of the function of an object which is a characteristic of an object, even that is unfailing from employment of knowledge of names. For instance, any one being asked by the people about such an object even at first, 'What are you making?' would speak with the name 'jar,' et cetera. As for the non-finality of action in something done in earlier time, that also is false because of the making of repeated different effects.¹⁷⁴ How can there be discrimination between right and wrong on the part of ordinary ascetics like you? By whom is your word taken as proved? The Omniscient, by whom the objects of the three worlds are known by the light of omniscience, the Blessed Vira is authority. Proof and non-proof are simply foolish, on your part. As for what you said, Jamāli, 'There is stumbling even of the great,' your words are like those of an intoxicated man, a heedless man, a crazy man. 'Being done is done' was well said by the Omniscient. If not, why did you abandon a kingdom and take initiation because of his words? Are you not ashamed, corrupting his incorruptible teaching? Why do you submerge yourself in the ocean of existence by this action of yours? Take your penance before Śrī Vira Svāmin. Do not pass your austerities and this birth uselessly. Whoever does not have faith in even one syllable of the Arhats, he acquires wrong belief and from that a series of births."

Jamāli, though enlightened many times by the elders in this way, did not desist from false doctrines, but resorted

¹⁷⁴ 62. E.g. one is making a jar, but there are many different stages in its making. See the Āvaśyakasūtra, AS 56, p. 403b.

to complete silence. Some of the elders abandoned him adhering to false doctrine at that time and went to the Master; some remained there. Because of delusion which is easily acquired by women and because of former affection Priya-darśanā and her followers supported Jamāli's faction. Jamāli recovered in course of time and, daily immersing himself and others in false doctrine, laughing at the Jinendra's teaching, saying, "I am omniscient," full of arrogance, he began to wander with his followers.

One day he went to a grove named Pūrṇabhadra near Campā where Śrī Vira had stopped and, unrestrained in pride, said to him:

"Blessed One, many disciples of yours have died as ordinary ascetics without omniscience developed. I indeed am not such a one. My imperishable perfect knowledge and perfect perception having developed, I, all-knowing, all-perceiving, am an Arhat here on earth."

Gautama said: "Jamāli, if you are omniscient, explain this: Are the universe and soul permanent or transitory?" Confused, Jamāli was unable to answer him and stood distracted, with his mouth open like a young crow. Then the Blessed Vira said:

"Jamāli, know that in reality this universe is permanent and transitory and soul is like the universe. The universe is permanent from its composition of substance; it is transitory with reference to the continual and destructive modifications. Soul is permanent with reference to its composition of substance, it is transitory from its conformity to different modifications such as man, god, et cetera."

Though the Lord explained in this way, Jamāli, his heart agitated by wrong belief, left the samavasaraṇa with his followers. Then Jamāli was expelled by the congregation because of disrespect (to Vira), fourteen years after the manifestation of the Master's omniscience. He wandered over the earth independently, thinking himself omniscient, explaining the meaning of his doctrine everywhere. The

report arose everywhere that Jamāli, dissenting from the Teacher of the World because of delusion, had adopted wrong-belief.

One day in his wandering he came to the city Śrāvastī again and remained in a certain garden, surrounded by his followers. The sādhvī Priyadarśanā with a thousand sādhvīs stayed in the house of a wealthy potter, Ḍhaṅka. When Ḍhaṅka, who was an advanced layman, had seen her adhering to false doctrine, he thought, "I shall enlighten her by some device or other."

One day while collecting ^{वस्त्र} wares he ^{गिरिद्व} dropped intentionally a spark of fire, which was unnoticed, on Priyadarśanā's habit. When she saw that her habit was being burned Priyadarśanā said: "Look, Ḍhaṅka, my habit is burned by your carelessness." Ḍhaṅka said: "Do not speak falsely, sādhvī. For according to your doctrine, it is proper to say such a thing when the whole habit has been burned. 'Being burned is burned,' is the teaching of the holy Arhats. It is fitting for you to adopt that teaching of theirs from your experience."

After hearing that she, with pure thought arisen, said: "I, deluded for a long time, have been well enlightened by you. Alas ! for so long a time Śrī Vira's teaching has been corrupted. Let my sin be uncommitted, as it were. Henceforth, it (Vira's teaching) is authority."

Ḍhaṅka said to her : " It will be all right in the end. Now go to the All-knowing to make atonement." So advised by Ḍhaṅka, saying, " We wish instruction," she left Jamāli and with her followers went to Vira. All the other munis except Jamāli were enlightened by Ḍhaṅka and went to Śrī Vira Svāmin.

Then Jamāli wandered over the earth alone for many years, deceiving by false doctrine, observing the vow. At the end he fasted for two weeks. He died without confessing his own sin and became a Kilbiṣika in the sixth heaven.

Having learned that Jamāli was dead, Gautama paid homage to the Lord and asked, " What status did Jamāli,

the great ascetic, reach?" The Master explained: "Jamāli, a great ascetic, became a Kilbiṣika god in the heaven Lāntaka with a life of thirteen sāgaras." Again Gautama asked: "Why did he become a Kilbiṣika by such penances? Where will he go, when he has fallen?" The Blessed One replied: — "Souls that are hostile to teachers of dharma, the possessors of good conduct, to teachers, sect, order, congregation are born among the Kilbiṣikas, et cetera, even though they have practiced penance. Because of that sin Jamāli became a Kilbiṣika. After he has fallen from that and has wandered through animal-, man-, and god-births five times, Jamāli, having experienced enlightenment, will attain emancipation. That is not accomplished by an enemy of the teachers of dharma, et cetera." Having explained so, the Blessed One went elsewhere in his wandering.

Story of the Yakṣa and painter (109–156)

Now in the city Sāketa a Yakṣa, named Surapriya, is painted every year and a great festival is held. If he is painted, he kills the painter who does the painting. On the other hand, if he is not painted, he creates a pestilence throughout the whole city. Then the painters, terrified, began to flee; and all were prevented by the king who was afraid of a pestilence among his subjects. Bail was taken from them and their names were written on leaves and thrown in a jar resembling a film over Yama's eye. Each year the painter, whose leaf drawn by mere chance came up, went and painted the Yakṣa.

So, time passing, one day a painter, Dāraka, came there from Kauśāmbī for the purpose of studying painting. The painter lived in the house of an old woman and gradually friendship developed between him and her son. At that time the name-leaf of the old woman's son came up, like a leaf turned up by Kṛtānta; and the old woman wept. Asked by the young painter from Kauśāmbī the reason for her weeping, she told him the story of the Yakṣa and her son's turn.

He said: "Do not weep, mother. Let your son stay (here). I shall paint the painter-eating Yakṣa." The old woman said, "My dear, you are my son, also." He said, "Mother, I being so, let my brother be safe."

At the proper time after observing a two-day fast and bathing, anointed with sandal, his face covered with an eight-fold veil of pure cloth, the painter Dāraka painted him with new brushes and the best colors. Bowing to the Yakṣa, he said:

"Surapriya, best of gods, who, even the most skilled, is able to make a painting of you? Who am I, foolish, a poor wretch? Nevertheless, I did it according to my teaching, right or wrong, king of the Yakṣas. Pardon it, O you are capable of blame or favor."

Delighted by this speech of his, the essence of respect, the Yakṣa said, "Choose a boon," and the painter chose as follows: "God, if you are pleased with wretched me, now let this be the boon: In future people must not be killed."

The Yakṣa said: "That is accomplished, since *you* have not been destroyed. Choose something else, sir, connected with accomplishing your own wishes."

The painter said again: "If you keep away the pestilence, master, my desire is fulfilled by such measure."

Astonished, the Yakṣa said: "I am pleased very much by your request for a boon for others. Choose a boon for yourself."

The painter said: "If you are pleased with me, god—if I see one part of any two-footed or four-footed creature or anything else, may I have the power to paint its form, just as it is, according to the one part." "Let it be so," told by the Yakṣa and fêted by the townsmen, he went to Kauśāmbī subject to King Śatānika.

There one day Śatānika, present in the assembly, proud because of his wealth, said to his messenger, "What do other kings have that I do not have?" Told by the messenger, "You do not have a picture gallery," the king gave orders to

the painters for painting a gallery. The area of the gallery was divided and taken by the painters; and the part near the women's quarters fell to that painter. As he was painting there, he saw Queen Mṛgāvati's big toe with a ring through a slit in a lattice window. Thinking, "This is Queen Mṛgāvati," the painter painted her figure accurately from conjecture by the favor of the Yakṣa-king. While the eye was being made visible a drop of black paint fell from the brush's tip on the top of the thigh, but he quickly removed it. Again a drop of black paint fell and again he wiped it away. When he had seen that it fell again the painter thought: "Surely there is a mark on her in this place. Therefore it (the drop of paint) must be. I will not remove it in future."

The painting having been completed so, the king went there to see it. Looking at it in order, he saw Mṛgāvati's figure. When he saw the drop on the thigh, the king angered thought: "Certainly my wife has been corrupted by the wretch. Otherwise how would he, evil-minded, know that gazelle-eyed Mṛgāvati had this dark spot under her clothing?"

Having made this accusation angrily, the king himself had him turned over to the guards for punishment.

The painters told the king: "By the power of a boon given by a Yakṣa he paints a whole painting from the sight of one part." This being said, in order to test it, the stupid king had the best of painters shown the face of a hunchbacked girl. The painter painted the hunchbacked girl just she was. Nevertheless, the king had his thumb and forefinger cut off from anger. The painter went to the Yakṣa as a refuge, and observed a fast. He (the Yakṣa) said, "You will paint the same with your left hand."

His boon obtained thus, the painter reflected angrily: "Why was I, innocent, reduced to this condition by the king? I shall get even with him by some device. Intelligent people accomplish by wit alone what can not be accomplished by force."

With these reflections, he painted Queen Mṛgāvati with

fine garments and ornaments, the sole ornament of the universe. He went and showed the charming picture of Mṛgāvati to king Caṇḍapradya, who was lustful and cruel. When he had seen it, Caṇḍapradya said to him: "Best of painters, I think this is skill in art on your part but not on that of the creator. How was this likeness, never seen nor heard of before in this world nor in heaven, painted by you without a model? Tell me truthfully: Who is she? How shall I take her? She is somewhere in the wrong place. Suitability leads to me alone."

Thinking, "My wish is fulfilled," the delighted painter related: "Śatānika is king in the city Kauśāmbī. She, named Mṛgāvati, doe-eyed, with a face like a full moon, is the chief-queen of him whose strength is that of a lion. Even Viśvakarman is not able to paint her as she really is; but painted to some extent by me, she is beyond words."

Mṛgāvati and Pradyota (157-234)

Caṇḍapradya said: "I, a lion, shall take Mṛgāvati, a doe from the buck, Śatānika, as he looks on. Nevertheless, let royal usage be observed. Let a messenger go to ask for her. If he obeys my commands, a calamity must not happen to him first."

Saying thus, he sent Vajrajaṅgha to him with instructions. The chief-messenger went to Śatānika and said to him. "Śatānika, King Caṇḍapradya commands you: 'Certainly Queen Mṛgāvati was obtained by you by chance. Such a jewel of a woman is suitable for me alone. What are you like? Send her quickly to us, if kingdom and life are dear (to you).'"

Śatānika said angrily: "Contemptible messenger, you, talking about such improper conduct, are not killed now because of your status as a messenger. What kind of conduct is there, indeed, of people subject to a villain who has such a desire, even though I am independent?"

Reviling him fearlessly in this way, King Śatānika

expelled the messenger. He went to Avantī and told Pradyota about it. Angry, Caṇḍapradyota covered the quarters with soldiers and set out for Kauśāmbī like a boundless ocean. When Śatānika, like a serpent, heard that Pradyota, like a garuḍa, was approaching, he had dysentery produced by terror and died.

Queen Mṛgāvati thought: "Now my husband has died and my son Udayana is a child of little strength. Following a stronger person is good policy. But in the case of this lustful man, it would result in a stain on my family. Therefore, a trick is proper in this matter. I shall stay here and, luring him by flattering speeches, shall pass the time with the hope of finding a suitable occasion."

With these reflections, she gave instructions to a messenger and despatched him. He went to Caṇḍapradyota who was encamped and said to him: "Mṛgāvati says to you: 'Since Śatānika has died, you alone are my refuge. But I have a son whose strength has not been reached. If he is abandoned by me, he will be overcome by rival kings as well as powerful agitations of grief caused to a high degree by the death of his father.'"

Delighted by this speech, Pradyota said: "What king, pray, would be able to overcome her son, if I am his protector?" The messenger said again: "Your Majesty, the queen said: 'If Pradyota is my lord, no king is able to defeat my son. But His Majesty is far away: neighboring kings are near. Remedies are on Mt. Hima, but the serpent is on the pillow. Since you wish an unhindered union with me, do this—make a high wall in Kauśāmbī with bricks from Ujjayinī.'"

Pradyota agreed to that and set his own fourteen kings with their attendants in a row on the road. He had bricks brought from Avantī by a line of men and soon made a very strong wall at Kauśāmbī.

Again Mṛgāvati said to him through a messenger, "King Pradyota, fill this city with money, grain, fuel, et cetera."

King Caṇḍapradyaota did everything just as she said, quickly. What does a man, bewitched by the snare of hope, not do? Knowing that the city could stand a siege, clever Mṛgāvati stayed and, after closing the gates, mounted soldiers on the wall. King Caṇḍapradyaota besieged the city on all sides, feeling extreme embarrassment like a monkey that has missed its jump.¹⁷⁵

One day, Mṛgāvati, with disgust with the world rising, thought, "If the Blessed Vira comes, then I shall take initiation." Knowing this decision of hers, the Supreme Lord came very soon with a retinue of gods and asuras. When Mṛgāvati heard that the Arhat had a samavasaraṇa outside, she opened the gates fearlessly and went there with great magnificence. After paying homage to the Lord of the World, she remained in the proper place. Pradyota also came there, paid homage, and sat down, his hostility abandoned. Lord Śrī Vira delivered a sermon in a speech extending for a yojana and adapted to every dialect.

Having heard from the people, "He is omniscient," a certain man, an archer, standing near, mentally asked the Teacher of the World about a doubt. The Lord of the World said to him, "Tell your doubt in words, that other souls capable of emancipation may be enlightened." This being said, he, embarrassed, unable to speak clearly, said, "Blessed One, who-she-she-she—" in a few syllables. The Master replied briefly, "It is so." Gautama asked, "Master, what is this speech, 'Who-she-she-she'?"

Story of the goldsmith and his five hundred wives (192-229)

Then the Blessed One informed them: "In the city Campā in this same Bharata in the past there was a lustful goldsmith. Any beautiful maid whom he saw, as he moved about on the earth, he married, after giving her five hundred

¹⁷⁵ 182. For the seriousness of a monkey's falling, Cf. I, p. 329 and III, p. 341.

gold pieces. In this way in course of time he married five hundred women and he gave each of them ornaments covering the body. When the turn of one came, then she, wearing all her ornaments, her body anointed with bathing and unguents, was prepared for sporting with him. Sometimes all his wives had a very subdued appearance; otherwise, he taught them by scoldings and beatings, et cetera. Because of excessive jealousy, alert for their protection, he did not leave the house-door at all, like a harem-guard. He did not give food even to his own people in his house and he himself did not eat in other houses, because he did not trust them (his wives.)

One day, though he was unwilling, he was taken somehow by a friend to his house to eat. For this is a sign of friendship. Then his wives thought: 'Alas for wealth! Alas for youth! Alas for life! Since we are shut up in prison, as it were. Like a messenger of Yama, this wicked husband of ours does not leave the door. Today after a long time, fortunately he has gone elsewhere. Now for a moment we shall do as we please.'

With this idea, after bathing, they put on unguents, ornaments, choice wreaths, et cetera. While they were looking at themselves in mirrors, the goldsmith came and was angry, when he saw them. The wretch beat one of the women so hard that she died, like a lotus crushed by an elephant's foot. The others took counsel: 'He will certainly kill us. So, together we shall kill him. He has been protected long enough!'

Reflecting in this way, unhesitatingly they threw four hundred and ninety-nine mirrors, like cakras, at him. He died at once. The women, remorseful, set fire to the house like a funeral pyre and perished instantly.

Because they died in a state of remorse with involuntary wearing away of karma, the four hundred and ninety-nine were born in a human status. By the bad contrivance of fate, living by theft, they joined together in course of time and

staying in a certain stronghold, practiced thieving together.

The goldsmith was born in an animal-status, but his wife who died first, after being born an animal, became a son in a Brāhman family. After five years had passed, the goldsmith was born from his animal status into that family as a sister of the same boy. The boy was made her caretaker by the parents and she, while he was taking care of her, cried because of excessive badness.

One day when he was touching her stomach, he happened to touch her pundenda and she stopped crying. Having learned this remedy for her crying, the boy touched that place in the same way whenever she cried. One day when he was doing this he was discovered by the parents who punished him. Banished from his house he went to a mountain-cave. He went to the village where the four hundred and ninety-nine thieves lived and joined the thieves.

His sister, even before she was grown, was unchaste. Roaming about as she liked, she went one day to a certain village. At that very time the village was looted by the robbers who came; and the girl was captured and made their wife by them all. One day the thieves thought, 'This wretched girl will soon die from service to us all.' And with this idea they brought another woman. From jealousy the first wife searches for her weak points.

One day the thieves went away to steal and she, having hit on the trick, led her co-wife to a well by some device. She said, 'Lady, what is here inside the well? Look at it.' She, naïve, began to look and was pushed inside by the first wife. The robbers returned and asked her, 'Where is she?' She said: 'How do I know? Do you not guard your wife?' They knew that she had killed the miserable woman from jealousy.

Then the Brāhman reflected, 'Is this unchaste woman my sister?' Having heard from the people, 'The Omniscient has come here,' he came here and first asked in his mind from shame at his sister's unchastity. Told by me,

‘Ask in words’ he asked, ‘She-she-she-who-’ and we, having told him, ‘It is so,’ made him know that she was his sister. In this way creatures, their souls confused by love, hate, et cetera, wander in birth after birth, becoming receptacles of various evils.”

After hearing this, the man experienced extreme disgust with existence, took initiation under the Master and returned to his village. The four hundred and ninety-nine thieves, enlightened by the one who had become a mendicant, took the vow.

Mṛgāvati arose, bowed to the Master, and said, “After obtaining permission from Caṇḍapradyota, I shall take initiation, Lord.” Then she said to Pradyota, “If you consent, I, afraid of birth, shall become a mendicant. Then my son may be surrendered to you.” King Pradyota, his hostility destroyed by the Master’s power, gave her permission; and made Udayana king in Kauśāmbī. Eight wives of King Pradyota, Aṅgāravatī and others, took initiation with Mṛgāvati in the Master’s presence. Mṛgāvati and the others were entrusted to Candanā by the Lord after giving instructions. By service to her they learned the practices of sādhvīs.

Story of Ānanda (235–264)

Now there is a great city, named Vaṇijakagrāma, that has no equal in its great wealth. Its king was named Jitaśatru, who looked after his subjects properly like a father. A householder lived there, the sight of whom was a joy to the eyes, named Ānanda, like the Moon descended to earth. Of him there was a wife, named Śivanandā, like Rohiṇī of the Moon, possessing beauty and grace. He had four crores of gold in deposit, in loans, and in business each, and there were four herds of cows. In the suburb Kollāka in the north-east of the city, there were very many relatives and connections of Ānanda.

At that time the Jina, Siddhārtha’s son, wandering over the earth, stopped in the garden, Dūtīpalāśa, of that city.

The King Jitaśatru heard that the Lord of Three Worlds had come; he went in haste with his retinue to pay homage to him. Ānanda also went on foot to the feet of the Lord of the World. After hearing a sermon that was like a mouthful of nectar for the ears, Ānanda bowed to the feet of the Master of Three Worlds and, high-minded, took the twelve-fold householder's law.

He gave up women except Śivanandā; and gold except the four crores of gold each in deposit, et cetera. He renounced herds except four herds; and he gave up land except five hundred ploughs. He gave up carts except five hundred carts each used for foreign traffic and for home use. He renounced other boats except four boats for foreign traffic, and four for home use. He gave up cloths for cleansing the body except a fragrant red one; and abandoned tooth-cleaners except a green liquorice stick. He renounced other fruit except the milky myrobalan and ointment except the oils made of one hundred and one thousand ingredients. He gave up other powder except fragrant sandal powder and other bathing except with eight pitchers of water from an auṣṭrika. He gave up all other clothes except the two linen garments; and other unguents except those of sandal, aloes, and saffron. He gave up flowers except a wreath of jasmine and the lotus; and all ornaments except ear-ornaments and name-rings. He gave up the use of incense except olibanum and aloes; and other pastry except ghṛtapūra¹⁷⁶ and khaṇḍa-khādyā.¹⁷⁷ He renounced beverages except kāṣṭhapeyā¹⁷⁸ and boiled rice except kalama¹⁷⁹ and soups except black gram,

¹⁷⁶ 254. According to PH, this is the present ghebar, which is a sweetmeat made of wheat flour, sugar, milk, cocoanut and ghī, which is MW's definition of ghṛtapura. Some nuts, or additional trimming, may be placed on top.

¹⁷⁷ 254. Hoernle, Uv. n. 34, takes this to be the modern pūrī; but that does not seem likely. An ordinary pūrī does not have sugar. The word is not in PH. MW defines it merely as 'dainty.'

¹⁷⁸ 255. A decoction made from pulse.

¹⁷⁹ 255. A kind of the best rice. PH.

green gram, and pea. He renounced ghī except that from cows' milk produced in the autumn; and he gave up vegetables except svastika,¹⁸⁰ pumpkin, and cucumber.

He gave up dressings except oil and vinegar and pulse and vinegar; and water except rain water; and mouth-perfumes except pān with five spices.

Then Ānanda went joyfully to Śivanandā and told her that the complete layman's dharma had been accepted. Śivanandā happily got into a carriage immediately and went to the Blessed One, seeking the layman's dharma. After bowing at the feet of the Teacher of the Three Worlds there, Śivanandā devoutly accepted the layman's dharma. Then she got into the carriage that was splendid as a heavenly aerial car and went home, delighted with the nectar-drink of the Blessed One's speech.

Then Gautama bowed to the Omniscient and asked, "Will this high-minded Ānanda take the ascetic-vow?" The Blessed One, omniscient, said: "For a long time Ānanda will observe the layman's vows. Then he will become the chief-god, with a life-duration of four palyas, in the palace Aruṇaprabha in the heaven Saudharma."

Story of Kāmadeva (265-275)

Now there is a large city Campā resplendent with banners on shrines, like beautiful rows of haṅsas on the Jāhnavī. Its king was named Jitaśatru, whose arm-pillars were as long as a serpent's body, who was a temple of Śrī. There was in this city a householder, named Kāmadeva, wise, a refuge of many persons like a large tree on a road. He had a wife, named Bhadrā, with a fair form, endowed with beauty and grace, like beauty that had become immobilized. He had six crores of gold in deposit, six out at interest, and six engaged in business, and he had six herds of ten thousand cattle each.

At that time Śrī Vīra, as he wandered over the earth,

¹⁸⁰ 256. A kind of vegetable. PH, s.v. sotthia.

stopped there in a garden named Pūrṇabhadrā, an ornament on the face of the earth. Kāmadeva approached on foot the Blessed One and listened to the Master's sermon that was nectar to the ear. Then Kāmadeva, pure in mind, took the twelvefold layman's vows in the presence of gods, men, asuras, and the guru. He renounced women except Bhadrā; herds except the six herds; money except the six crores each on deposit, out at interest, and in business. He took restrictions on remaining objects, like Ānanda. Then he went to his own house, after paying homage to the Lord. When he told that he had taken the lay-vows, his wife Bhadrā also went and took the lay-vows before the Master.

Story of Culanīpitṛ (276–296)

Now, there was an excellent city on the Gaṅgā, Kāśī, beautiful with various buildings, like the beauty of a tilaka of the earth. Jitaśatru was its eminent king with unbroken power like Sutrāman in Amarāvati. In this city, there was a very rich householder, Culanīpitṛ, who for some reason had reached a human status like Kubera (Manuṣyadharmān). Of him delighting the world, there was a suitable wife endowed with beauty, Śyāma, like night (śyāma) of the moon. He had eight crores on deposit, eight out at interest and eight engaged in business—so he had twenty-four crores of gold. He had eight herds of ten thousand head of cattle each—family-abodes of Wealth.

One day, the Blessed One, the last Jina, as he wandered, stopped in a garden, Koṣṭhaka, in this city. Then gods and asuras with their Indras came there to pay homage to the Blessed One, and King Jitaśatru also. Culanīpitṛ, his heart delighted, wearing his usual ornaments, went on foot to pay homage to Śrī Vira, the Lord of Three Worlds. Then, after bowing to the Blessed One, Culanīpitṛ sat down, his hands extended in the añjali, and listened with extreme devotion to a sermon.

Then, when the assembly had dispersed, bowing to the Lord's feet, Culañipitṛ, reverent, announced: "Master, you wandered over the earth for the sake of enlightening people like us. There is no other purpose in the movement of the sun except the waking of the world. Everyone, when he has come, is asked (for something). Perhaps he gives or does not give. You have come and, unasked, give dharma. Compassion is your reason for this. I know if I take the ascetic-vows in the Master's presence, later there would not be so much suitability on my part, unfortunate that I am. But I ask for layman's vows. Master, be gracious to me. Give them to me. Even an oil-vessel takes its own load, no more, on the ocean. Given permission by the Master, "Take as you like," he professed the twelvefold vows suitable for laymen. He renounced gold except the eight crores in each of the three—deposit, et cetera; and other herds than the eight herds. Like Kāmadeva he set restrictions on other objects. His wife Śyāma also took the lay-vows in the Master's presence.

At that time Gautama bowed and asked the Lord of the World: "Will this Culañipitṛ take the great vows (of an ascetic) or not?" The Master said: "He will not take the ascetics' vows, but devoted to lay-vows, he will go to Saudharma after death with a life-duration of four palyas in the palace Aruṇābha. After falling from there and being born in the Videhas, he will reach emancipation."

Surādeva (297–298)

In the same place there were a householder Surādeva and his wife Dhanyā. His gold, et cetera were equal in quantity to Kāmadeva's. Like Kāmadeva he went and took the lay-vows and restrictions before the Master together with Dhanyā rich in dharma.

Cullaśatika (300–301)

Then in his wandering the Master went to the city

Ālabhikā and the Blessed One stopped in the garden Śaṅkhavana in it. In that city there were a householder, Cullaśatika, with wealth equal to that of Kāmadeva, and his wife Bahulā. Like Kāmadeva he went with Bahulā to Śrī Vīra's presence and accepted (lay)-dharma and restrictions.

Kuṇḍagolika (302–305)

Then the Lord went in his wandering to the city Kāmpilya and stopped in a garden Sahasrāmravaṇa. There were a householder, Kuṇḍagolika, whose wealth was equal to Kāmadeva's, and his wife, Puṣpā, endowed with the ornament of good conduct. Like Kāmadeva he and his wife Puṣpā took the lay vows and restrictions at the Master's feet.

Story of Śabdālaputra (305–326)

Now in Paulāśapura there lived a disciple of Gośāla, a potter named Śabdālaputra, with his wife Agnimitrā. He had one crore of gold on deposit, another out at interest, and a third in business; and one herd of ten thousand head. Moreover, outside Paulāśapura there were always five hundred potter-shops that belonged to the potter.

A certain god said to him in a grove of aśokas: "At dawn the Omniscient, the Arhat, a very holy man, to be worshipped by the three worlds, will come here. You should serve him with plank,¹⁸¹ stool, bedding, et cetera." After telling him this two or three times, the god went away.

Devoted to the Ājīvika doctrine, he thought, "Certainly my teacher of dharma, omniscient, Gośāla, will come here at daybreak." With this idea he stayed and at dawn Śrī Vīra came there and stopped in the garden Sahasrāmravaṇa. The potter went and paid homage to the Blessed One. The Master delivered a sermon and said to the potter: "Sir Śabdālaputra, yesterday a god said to you in the aśoka grove: 'At dawn a holy man, omniscient, an Arhat, will come here. He

¹⁸¹ 309. For a bed.

must be served by you by delivery of a stool, plank, et cetera.' At his speech you thought, 'Gośāla will come.' "

After hearing this speech of the Master, he thought: "Oh! this omniscient Arhat, very holy, Mahāvira has come. He must be honored, must be served in every way." With this thought he got up, bowed to the Lord, and said, his hands held out in the añjali, "Outside this city I have five hundred pottery shops. Favor me by accepting a stool, et cetera, from them." That proposition was accepted.

By arguments the Lord converted him from the doctrine of Fate taken from Gośāla's teaching. He abandoned the doctrine of Fate and accepted human action as authority. Like Ānanda he took lay vows before the Master. But there was a difference in restrictions—three crores of gold in deposit, out at interest, and in business and one herd of cattle. His wife Agnimitrā was enlightened by him himself and came and took the lay-vows before the Master.

Then the Blessed One set forth to wander elsewhere and the wretched Gośāla heard all about this from popular report. "Śabdālaputraka has abandoned the doctrine of the Ājīvakas and has adopted the teaching of the Nirgrantha ascetics." Then he thought, "I shall go there and reinstate Śabdālaputraka in the doctrine of the Ājīvakas now, as before." With this idea Gośāla went to his house, attended by Ājīvakas, and Śabdālaputra did not salute him even by a glance. Gośāla went away again, unable to reinstate Śabdālaputra in his own doctrine or to move him from his lay-vows.

Mahāśataka (327-336)

Vira went to Rājagṛha and, attended by gods and asuras, stopped at the shrine Guṇaśila. There was a house-holder, Mahāśataka, whose wealth was equal to Culanipitr's, who had thirteen wives, Revatī and others. Revatī had eight crores of gold and eight herds. The others had one crore of gold and one herd each. Like Culanipitr he took the lay

vows and restrictions and gave up women except the wives.

Nandinīpitṛ (331–333)

One day in his wandering the Blessed One went to the city Śrāvastī and stopped in the garden named Koṣṭhaka in it. There was a householder, Nandinīpitṛ, whose wealth was equal to Ānanda's. Of him there was a wife, Aśvinī, like Aśvinī of the Moon. From paying homage to Śrī Mahāvīra he heard a sermon and, like Ānanda, took the lay vows and restrictions.

Lāntikāpitṛ (334–335)

In the same place there was a householder, Lāntikāpitṛ, whose wealth was equal to Ānanda's and his wife, named Phālgunī, who spoke little and beautifully. Hearing a sermon at the feet of Śrī Vīra Svāmin, he took lay vows and restrictions like Ānanda.

So there were ten chief lay-disciples of Śrī Vīra Svāmin, firm as mountains, who could not be shaken from their state as laymen even by gods.

The ten wonders (337–353)

Thus, awakening souls capable of emancipation, like the sun day-lotuses, the Supreme Lord went again to the town Kauśāmbī. In the last quarter of the day the sun and moon, occupying their eternal aerial cars, came together to this town to pay homage to the Lord. The sky being lighted up by the brilliance of their aerial cars, the people stayed there just as they were, their minds full of curiosity. However, Candanā, the head-nun, knowing that it was time to rise to leave, bowed to Vīra, and went with her attendants to her own dwelling.

But Mṛgāvātī did not know that night had come because of the brilliance spread by the Sun present there and she stayed there from the mistaken idea that it was day. When Mṛgāvātī knew that it was night, the Sun and Moon having

gone, she went to the upaśrāya, frightened at the transgression of the time.

Candanā said to her, “Sādhvī, is such a thing fitting for you, well-born, that you stayed out at night alone?” As Mṛgāvati apologized again and again to Candanā after these words, her omniscience manifested itself from the destruction of the destructive karmas.

While the head-man was sleeping, by the power of omniscience Mṛgāvati saw a serpent moving at Candanā’s side and she raised her arm from the ground. Candanā, awakened, asked her, “Why did you lift my arm?” Mṛgāvati explained, “A big snake was moving here.” Again Candanā said: “Mṛgāvati, how did you see the snake in the impenetrable darkness? I am astonished.” The Blessed Mṛgāvati explained: “Head-nun, I knew by the eye of omniscience which has arisen.” “Shame on me scolding an omniscient,” and the omniscience of Candanā, blaming herself unceasingly in this way, also manifested itself instantly.

Now Gautama asked, “Lord, do future events become different spontaneously because the aerial cars of the Sun and Moon have come here?”

The Master explained: “There are ten wonders:¹⁸²

¹⁸² 352. These wonders happen once in “infinite time.” The attacks on the Arhat, the removal of the embryo, Camara’s attack, the assembly of souls incapable of emancipation are described earlier in this parvan. The going of Kṛṣṇa to Aparakaṅkā is narrated in 8.10, Vol. V. (There the city is called Amaraṅkā throughout. Both forms are quoted in PH.). The worship of householders took place after the nirvāṇa of Suvidhinātha (and after that of six following Arhats) and is described in 3.7; II, p. 335. The life of Malli, the only woman Tirthaṅkara, is 6.6; Vol. IV. The beginning of the Hari-line is told in 6.7; IV, pp. 77, f. The “108 siddhas” is the only one of the wonders not definitely mentioned in the Triṣaṣṭi°. The “wonder” is for 108 sādhus of the best bodily structure to attain emancipation at the same time. According to KSK this happened at the time of Rṣabha’s death—the 108 being 99 sons of Rṣabha and 9 sons of Bharata. But in the Triṣaṣṭi° there is no mention of the 108 among the 10,000 sādhus that attained emancipation with Rṣabha. See KS 119, KSK, p. 35.

attacks on the Arhats, the removal of the embryo, the descent of the aerial cars of the Sun and Moon, the attack of Camara, an assembly of people incapable of emancipation, the one hundred and eight Siddhas, the going of Kṛṣṇa to Aparakaṅkā, the worship of householders, a woman Tīrthaṅkara, origin of the family of the Hari-line. Of these the descent of the aerial cars of the Sun and Moon has occurred. ”

Meeting with Gośāla (354-433)

After this explanation, the Lord went in his wandering to Śrāvastī and stopped in a garden Koṣṭhaka in it. Gośāla had come here earlier, his rivals destroyed by a hot flash, the people's wishes known by knowledge of eightfold omens, and, calling himself by the word 'Jina,' although he was not a Jina, he resided in the shop of a woman potter, Hālāhalā. The simple-minded people, after hearing his assertion that he was an Arhat, kept coming and gave him constant service.

Now when the proper time came, with the Master's permission Gautama entered the city for alms, wishing to break a two-day fast. Gautama heard, "Gośāla, an omniscient Arhat, is here," and, after he had received alms, went to the Lord, in a depressed state of mind. After he had broken his fast properly at the right time, pure-minded Gautama asked the Lord, while the townspeople looked on: "Master, in this town all the people call Gośāla 'omniscient.' Is this possible or not?"

The Blessed One said: "The son of the Maṅkha, Maṅkhali, thinking himself a Jina though he is not a Jina, Gośāla is a house of deceit. Initiated by me myself, taught by me, he resorted to wrong belief about me. He is not omniscient, Gautama."

After hearing this speech of the Master, the townspeople here and there in the city talked to each other at the junctions of three and four streets, "Oh! the Arhat who has come here, Vīra Svāmin, says that Gośāla, the son of Maṅkhali, falsely considers himself omniscient." Then Gośāla

heard that by rumor and, surrounded by Ājivakas, was filled with anger, like a black cobra.

Now, the Master's disciple, Ānanda, head of the elders, entered the city for alms to break a two-day fast. Seated in Hālāhalā's house, Gośāla called Muni Ānanda, who had come in his vicinity, and said contemptuously: "O Ānanda, your ācārya, Vīra, seeking respect for himself from the people, reviles me very much in public. He says that I am the son of a Mañkha, not an Arhat, not an omniscient. Does he not know my hot flash which is capable of consuming an enemy? I will reduce to ashes him and his followers. I will spare you alone. Hear an example:

In the past Avasara, Prasara, Samvāda, Kāraka, and Bhalana were traders in the city Kṣemilā. They filled carts with merchandise and went on a trading trip. As they went, they entered by some road or other a waterless forest. The five were suffering from thirst, like travelers on a desert road, and searched for water, roaming over the forest.

As he roamed about, Avasara saw an ant-hill with five peaks and he showed it to his four friends. At once they broke open its east peak together and got water from it and, after drinking, were restored to good condition.

Then Prasara said: 'Its south peak should be broken open. Surely we shall get some other treasure from it.' Avasara said: 'It is not proper to open it. A serpent will come out of it. An ant-hill is the home of serpents.' Samvada, disagreeing with this, said, 'No serpent came out of the east peak when it was broken open.' Again Avasara said, 'By chance there was water here.' Then Kāraka said, 'By chance there will be money in this one.' With these words Kāraka began to dig. Saying, 'This is not my opinion,' Avasara went to his cart.

Bhalana said: 'If Avasara has gone, let him go. We will dig without him.' And all dug. At once drammas fell out of that peak of the ant-hill when it had been opened and the four, without Avasara, divided and took them. Then

from greed they dug open the third peak of the ant-hill and found silver. They took it and threw away the drammas. They dug open the fourth peak and found gold. They threw away the silver from greed for taking the gold. With the idea, 'In the fifth peak there will be jewels,' blind with greed, they dug it open. For greed increases with gain.

Like strong poison from the ocean when it had been stirred up very much, a serpent which poisoned by its glance came out of that peak when it was dug open. Standing on the top of the ant-hill, the serpent first looked at the sun and by its glance reduced to ashes the four with their carts and bulls. Saying, 'He is not greedy,' the serpent's tutelary deity had Avasara with his cart and bulls reach the place he wished. I will consume your guru as the serpent consumed the four. I will spare you as the serpent spared Avasara."

Then Ānanda, without even carrying out his intention of obtaining alms, went to the Lord, told him what Gośāla had said and, troubled, asked, "This talk of Gośāla, 'I will make them a heap of ashes,' is it the talk of a crazy man or is he able to do this?" The Blessed One explained: "He is able to do it except to Arhats. He, with dishonorable intention, could cause mere discomfort to Arhats. So go and explain this to Gautama and the others so that they will not annoy him, if he comes here, by driving him away, even though it would be just."

Then Ānanda went and told this to them. The wretch Gośāla went there and, standing before the Master said: "O Kāśyapa, you say this: 'Gośāla, is the son of Mañkhali, my pupil, et cetera.' That talk of yours is false. The Gośāla who was your disciple, of pure birth, died while engaged in pious meditation and was born among the gods. I, a sage named Udāya, abandoned my own body and entered this body of his which endures attacks and trials. Then, since you do not know me, how can you say Gośāla is Mañkhali's son, your disciple? Certainly you are not my guru."

The Master said: "Just as a robber, when approached by guards and when he has not reached a cave, or a stronghold or a forest, or invisibility of himself, being stupid, thinks himself concealed by a thread of wool or a thread of hemp or a bit of cotton or grass placed between, so you, the same Gośāla, are calling yourself otherwise. Why do you lie? You are the same one; you are not another."

Angered by this speech of the Master, Gośāla said to the Lord, "Now you are crushed, you are destroyed, you cease to exist, Kāśyapa." A disciple of the Omniscient, Sarvānubhūti, unable to endure this talk because of devotion to his guru, said to the wretch Gośāla: "You were initiated by him as guru; you were taught by him alone. Why do you deny it, Gośāla? You are he and no one else." Then from anger the wretch Gośāla discharged his unbeaten hot flash at Sarvānubhūti like a poison-eyed serpent a flame from its eyes. Consumed by Gośāla's hot flash, Sarvānubhūti died engaged in pure meditation and became a god in Sahasrāra.

Gośāla then, puffed up by the power of his hot flash, began to revile the Blessed One again and again. Sunakṣatra, a disciple of the Master, from devotion to his guru reproved him severely as he was abusing the Master, as Sarvānubhūti had done. His body burning from a hot flash discharged by Gośāla, after circumambulating the Lord, taking the vows again, making confession, repenting his faults, asking forgiveness of all the munis, Muni Sunakṣatra died and became a god in the heaven Acyuta.

Then Gośāla, behaving like a conqueror, ranting with very harsh words, was addressed by the Master with compassion: "You were initiated and taught by me; you were made to know the scriptures by me. You speak evil of me alone. What is this perversion of mind of yours?"

Gośāla, so addressed by the Master himself, exceedingly angered, coming a little nearer, discharged a hot flash against the Lord. Powerless against the Master like a hurricane against a mountain, it circumambulated the Lord, resembling

a devoté. From the hot flash there was only warmth in the Master's body like that of river-water from a fire originating in a wood on the bank. The hot flash, as if angry because he had used it for a crime, alas ! turned and entered Gośāla's body forcibly.

Burned internally by it, Gośāla had recourse to audacity and said arrogantly to the Blessed Mahāvīra, "Consumed by my hot flash, you will die at the end of six months, succumbing to a bilious fever, still an ordinary ascetic, Kāśyapa."

The Master said, "Gośāla, your speech is false, since I, omniscient, shall wander for sixteen years more. But you, suffering from a bilious fever from your own hot flash, will die at the end of seven days. There is no doubt about it."

His miserable body injured by the hot flash, like a sāl tree (felled) by a wind, Gośāla fell moaning to the ground. The munis, Gautama and the others, angered by his contempt for their guru, said to Gośāla in a loud cutting speech: "Look ! Such as this happens to those opposing a teacher of dharma. Where is that hot flash of yours used against a teacher of dharma? Disregarded by the Lord for a long time from compassion, though you were making false statements, though you killed two munis, you will die from yourself alone. You would have perished in the past from Vaiśakāyana's hot flash, if the Lord had not protected you by his own cool flash."

Fallen among the sādhus, like a tiger into a hole, unable to subdue (them), he continued rolling on the ground from anger. Taking long, hot breaths, pulling out teeth and hair, beating the ground with his feet, saying repeatedly, "I am killed," having left the Master's house like a thief, Gośāla, watched by the people, went to the shop of the potter woman, Hālāhalā.

Then the Master said to the munis: "This hot flash which was discharged by the miserable Gośāla to kill me has very strong power. Able to destroy sixteen countries: Vatsa,

Accha, Kutsa, Magadha, Vaṅga, Mālava, Kośala, Pāṭa, Lāṭa, Vajri, Māli, Malaya, Avādhaka, Aṅgaka, Kāśi, Sahyotara, Gośāla's hot flash was acquired by severe penance."

All the munis, Gautama and the others, were astonished. Good people do not feel jealous of the power even of an enemy.

Gośāla's death (434-470)

The miserable Gośāla, burned by his own hot flash, drank wine to allay the heat, accepting a bowl of wine. Intoxicated by the wine, Gośāla sings and dances and frequently bows to Hālāhalā, making an añjali. He anointed his body with clay that had been pressed for pots and rolled in the water of the house-stream and drank it frequently. He spoke disconnected and contradictory speeches; and he passed the day nursed by his sorrowful disciples.

A lay-disciple of Gośāla there, Ayampula, observing a religious vigil in the first and last parts of the night, thought: "I do not know what shape the ṛṇagopālikā is.¹⁸³ I shall go and ask Gośāla who is omniscient, my guru." With this resolution, wearing simple ornaments, he went at daybreak to Hālāhalā's house and saw Gośāla in such a state. From shame Ayampula went away very quickly. He was seen by the sādhus, Gośāla's disciples, who said to him, "Ayampula, in the last part of the night a doubt of yours arose regarding the shape of the ṛṇagopālikā." Astonished, he said, "That is so." To conceal Gośāla's behavior, the sages said again to him: "Your guru explains that the fact that he is singing, dancing, holding a cup, and making the añjali are signs of the attainment of emancipation. For this is the last song, dance, making of the añjali, drinking, anointing with clay, and anything else. This is a sign of the

¹⁸³ 439. In the Bhagavatī, XV, 1, according to Hoernle's Uv., p. 9 of App. I, it is the shape of the hallā insect that Ayampula asks about. I have not found the compound, ṛṇagopālikā. Deśī., 2.98, has goālikā, 'an insect that appears in the rains.' It must be some sort of grass insect.

emancipation of Gośāla, the twenty-fourth Arhat. Go and ask him your doubt. For he, your guru, is omniscient.”

Told this by them, he started to approach (Gośāla); and they told Gośāla in advance about his coming and his doubt. They had Gośāla put aside the wine-cup and other things and made him sit on a seat. At that time Ayampula came. Then the wretched Gośāla said to him seated before him: “You have a doubt about the shape of the tṛṇagopālikā. Know that the tṛṇagopālikā is the same shape as a bamboo-root.” After hearing this, Ayampula, delighted, went to his own house.

One day Gośāla, who had regained consciousness and knew that it was the time of his own death, summoned his disciples and instructed them earnestly: “When I am dead, my body must be bathed in scented water, anointed with fragrant ointments, dressed in fine apparel, and adorned with divine ornaments. Immediately after that it must be put on a bier carried by a thousand men. Then it must be taken out in a procession. It must be proclaimed throughout the whole city: ‘Gośāla, the twenty-fourth Lord Jina in this avasarpinī, has reached emancipation.’”

They promised to do this. On the seventh day, Gośāla, in whom a pure heart had developed, thought remorsefully: “Oh ! I am wicked. I have injured very much the Arhat Vira, my own teacher of dharma, in three ways, I, exceedingly evil-minded. I called myself ‘omniscient’ and deceived all the people everywhere by false teachings which resembled the truth. Alas ! two sādhus belonging to the guru’s party were consumed by me. Alas ! the hot flash was discharged against the Master for my own destruction. For the sake of a few days what crime did I not commit that results in dwelling in very many hell-abodes? Not only was I myself made a guest of hell, but all the people from the teaching of the wrong path. Very well. Even having gone so far, let the people go by the right path.”

With these reflections, he summoned his disciples and

said: " Oh, sirs ! all of you listen. I am not an Arhat; I do not possess omniscience. But I am Gośāla, Mañkhali's son, Vira's disciple. I was an enemy of (my) guru like a fire consuming (its own) shelter. I myself and the people were deceived for so long a time by me by fraud. I shall die, an ordinary ascetic, consumed by my own hot flash. Sirs, I must be dragged through this city by ropes tied to the left foot. You, spitting on my face, dragging me like a dead dog, must proclaim this at the intersections of three streets and of four streets, et cetera in the city:

' This is Gośāla, Mañkhali's son, by whom the people were deceived, the slayer of munis, not a Jina, the depository of sins, the violator of his teacher's bed.¹⁸⁴ But the Blessed Vira is a Jina, omniscient, the depository of compassion, a teacher of what is beneficial. Gośāla disowned him entirely falsely.' "

He had them take an oath to this effect and died in pain. His disciples closed the doors of the potter's house from shame. In order to satisfy their oath the disciples drew a plan of Śrāvastī in it and dragged Gośāla, making the proclamation, et cetera accordingly. Then his disciples took away Gośāla's corpse and made it the guest of fire with great magnificence.

Future of Gośāla (471-512)

Lord Śrī Vardhamāna went to the village Menḍhaka and stopped there at shrine named Koṣṭhaka. There Muni Gautama asked the Master at a suitable time, " To what state of existence did Gośāla go ? " The Master replied, " He went to Acyuta. " Again Gautama asked: " Master, how did he, evil, with such sins become a god ? That is strange to me. " The Master explained: " Godhead is not far from one who denounces his own sins at time of death.

¹⁸⁴ 466. This is an exaggeration to show wicked Gośāla was. He was not guilty of this maximum sin.

Gośāla did this.” Gautama asked, “ When he has fallen from Acyuta, Master, where will he be born and when will he attain emancipation? ”

The Master said: “ In this very Jambūdīvīpa in the zone Bhārata there will be a large city Śatadvāra in the Puṇḍras near the Vindhya. There Gośāla’s soul will become the son, named Mahāpadma, of King Sammuci and Bhadrā. He will be a mahārāja and two chiefs of the Yakṣas, Pūrṇabhadra and Māṇibhadra, will command his army. His subjects will give him, the great depository of prosperity, another name, Devasena, originated by his virtues. Of him possessing wonderful splendor just like a cakrin, there will appear a white, four-tusked elephant like another Airāvaṇa. The people, delighted at the sight of him mounted on this, will give him another name, Vimalavāhana.

One day as a result of karma producing hostility to ascetics acquired in a former birth, evil designs against ascetics will develop in him to a high degree. He will injure munis, as soon as he has seen or heard of them, by abuse, beatings, bindings, burnings, and killings. The citizens, ministers, and others will say to him: ‘Oppression of the wicked, protection of the good is suitable for kings. If you do not protect these innocent sādhus, Master, who live on alms, great ascetics, do not protect. But why oppress them? If some muni becomes angry from the beating of an innocent person, then he will consume you and also your subjects by his hot flash.’ Told this by them, he will agree with their speech without feeling.

One day, seated in his chariot, he will go to a garden for sport. He will see a muni, Sumaṅgala, who has three kinds of knowledge, whose hot flash is perfected, practicing penance in the kāyotsarga-posture. Angry without cause, averse to the sight of a sādhu, upsetting him by the front of the chariot, he will make the great sage fall. The muni will get up and will assume kāyotsarga again; and the king will make him fall to the ground again in the same way.

Sumaṅgala will get up and again stand in kāyotsarga. Employing clairvoyance and knowing his (the king's former) births, he will say:

‘O villain ! You are not Devasena nor Vimalavāhana. Remember ! You are the wretched Gośāla, the son of the Maṅkha Maṅkhali, you by whom your teacher in religion, the last Tīrthakṛt, was injured. At that time you, arrogant, burned two disciples of his. I shall not pardon you as you were pardoned then by them, benevolent. If you do that again, then I shall consume you instantly.’

This being said by him, Mahāpadma, blazing up intensely like a fire sprinkled with ghī, will knock over Sumaṅgala again. Withdrawing seven or eight paces, the muni will consume Mahāpadma with his horses, chariot, and charioteer by his hot flash. Having confessed that deed and having observed the vow for a long time, at the end, after fasting for a month, the muni will go to Sarvārtha. Falling at the end of a life-term of thirty-three sāgaras and being born in the Mahāvīdehas, he will attain emancipation by initiation.

When Mahāpadma has been consumed, he will go to the seventh hell. In course of time he will be born twice in all the hells. He will be born again and again in all the genera of animals and he will die in every case killed by a weapon and injured by burning. After wandering through painful births in this way for an endless time, he will be born as a courtesan outside the city Rājagṛha. She will be killed in her sleep by a lover greedy for her ornaments. Having become a courtesan again in Rājagṛha, she will die. He will become a Brāhman's daughter in the hamlet Ubhela at the foot of the Vindhya and will marry a Brāhman. She, pregnant, will be burned by a forest-fire on the road as she is coming from her father-in-law's house and will be born among the Agnikumāra-gods.

Then he will be a human and will take initiation and, breaking his ascetic's vows, will be born in the Asuras. Obtaining human births again and again, breaking his vow

repeatedly, he will be born in the Asuras, et cetera. After attaining a human birth again and observing the vow without transgressions, he will become a god in the heaven Saudharma. After observing asceticism in this way through seven births and being born in heaven after heaven, he will go to Sarvārtha.

After falling and becoming the son, named Dṛḍhapratijña, intelligent, of a rich man in the Videhas, he will take the vow, disgusted with existence. He, whose omniscience has developed, knowing his own births from the time of the wretched Gośāla, which originated in disrespect of the guru and the killing of munis, will tell them to his disciples. He will instruct his disciples: 'Disrespect to the guru, et cetera, must in no case be shown. I experienced many births as the fruit of that.' After so enlightening his disciples, wandering over the earth, Gośāla's soul will attain emancipation by the destruction of karma."

Past births of Gośāla (513-541)

Gautama asked again, "By what act in a former birth did Gośāla become your enemy, Blessed One?"

Then the Blessed One related: "In this Jambūdvīpa in this Bhārata in the past twenty-four there was an Arhat named Udāya. Gods and asuras came to hold his emancipation-festival. A man who lived near saw them and remembered his former births. He, self-enlightened, high-minded, became a mendicant at that same time and a messenger-deity delivered the ascetic's outfit to him.

An evil-minded man, named Īśvara, saw him practicing severe penance and being honored by the people, approached and asked him: 'By whom were you initiated? Where were you born and what is your family? From whom have you obtained your text and interpretation?' The self-enlightened muni explained in detail and Īśvara thought: 'Surely he obtains followers by fraud. I think what he said is the same as the Jina says. However, should he, free from delusion, not say such, then I shall go to him. I welcome mendicancy,

the destroyer of all pain.' With this thought he went there and did not see the Lord Jina. He, slow-witted like a monkey, with disgust with existence filled with delusion, took initiation at the gaṇadhara's side.

When, the Jina having attained emancipation, the gaṇabhṛt, seated in the assembly, recited the texts and interpretations pronounced by the Jina, then there was conversation to this effect, "Whoever destroys even one earth-jīva, he is considered without self-control in the teaching of the Lord Jina."

Íśvara thought: 'Jīvas of the earth-category are crushed everywhere. Who is able to protect them? This incredible speech only shows his insignificance. After hearing that, who would follow the teaching of one like a crazy man? Without this, if he teaches some moderate asceticism, then surely all the people are pleased. However, if I do not follow it, saying, "Oh ! Oh ! I am killed," why would not the people follow? For that was said by the omniscients. Now I must accept atonement for falsifying the teaching of the Arhat.' With this thought he went to the self-enlightened muni. In his exposition of dharma also he heard that the muni must avoid injury to earth-bodies, et cetera in three ways.

Íśvara thought: 'Who would not injure them? For instance, he sits on the ground, he eats food cooked by fire, he drinks water. He, speaking inaccurately, says what is contradictory in itself. The gaṇadhara would be better. However, his speech is contradictory, also. So enough of both of them. I myself shall teach a dharma which people who are not disgusted with the world will follow in perfect comfort.'

While he was reflecting thus, lightning fell from the sky on his head. He died and was born as a hell-inhabitant in the seventh hell. After experiencing there for a long time pain that arose from the sin of hostility to right-belief in the teaching (of the Jina) when it was heard, he became a fish in the ocean here. Again he went to the seventh hell and,

coming here, he became a crow. Then he went to the first hell and, coming here, became a villainous man. Again he went to the first hell and became a donkey here for six births. Then he became a human and, after he died, became a man living in a forest. Then after death he became a cat and then went to hell. Rising up, he became a potter here and then a leper filled with worms. Devoured by worms for fifty years, he died and attained godhood from the involuntary destruction of karma. After falling, he became a king; and after death he went to the seventh hell. After wandering in this way in man-, animal-, and hell-(births), he became the miserable Gośāla. So from intentness on knowledge derived from memory of practices in former births, he became extremely hostile to Tīrthakṛts, dharma, and sādhus."

When they had heard this speech of the Master, many people were enlightened and, afraid of existence, took initiation: and some became laymen.

Mahāvīra's illness (543-553)

Then the Master became weak from dysentery and bilious fever from Gośāla's hot flash, but he did not use a medicine. From the sight of such illness there was a rumor among the people, "Vīra will die in six months from Gośāla's hot flash." Hearing that, Siṅha, a devoted disciple of the Master, went to a secret place and wept aloud. Where is fortitude at such a speech? The Lord knew this from omniscience, summoned him, and said:

"Why do you grieve in your heart, afraid of popular rumor, sādhu? Tīrthakṛts never die from disease. Were not the attacks by Saṅgamaka and others useless?"

Siṅha said: "Blessed One, even if that is true, nevertheless, all the people grieve very much at your illness, Master. So, Master, take medicine to allay the grief of people like me. We are not able even for a moment to see the Master suffering."

At his insistence the Master said: “ Do not take the pan of gourd which was cooked for me by the Sheth’s wife, Revatī. Take the pan of citron which was cooked for the household and come back. I shall give you satisfaction with it.”

Siñha went to Revatī’s house and got the prescribed remedy which she gave. Immediately a shower of gold was made by delighted gods. Lord Vardhamāna made use of the excellent medicine brought by Siñha and at once regained health, the full moon to the partridge (cakora) of the congregation.

CHAPTER IX

STORIES OF THE PLOUGHMAN; PRASANNACANDRA; THE GOD DARDURĀṆKA; THE FUTURE ARHATSHIP OF ŚREṆIKA; SĀLA, MAHĀSĀLA; THE CLIMBING OF AṢṬĀPADA BY GAUTAMA; AMBAḌA AND SULASĀ

Story of the ploughman (1-20)

Now, the Ahikumāra, Sudaṅṣṭra, who made attacks on the Lord in the boat, became a ploughman in a certain village. One day he, who made his living by the plough, had begun to plough a field, when Śrī Vira came to the village. Gautama was sent by the Master to enlighten him and said, "What are you doing?" He replied, "What is imposed by fate." Again Gautama said: "What happiness or what good deeds of yours can there be when you live by a cruel means of livelihood? This work of yours, sir, marked by destruction of life, causes pain not only here (in this life), but leads to pain in other births also. If the exertion of that pernicious work were made in religious work even in a thousandth part, then there would surely be an end to misery."

Addressed by Gautama in this way, he said: "I have been well enlightened by you today. Then give me, afraid of existence, initiation." Recognizing that he was enlightened, Gautama initiated him and set out to go with him to Śrī Vira's feet. The ploughman-sādhu said to him, "Where must you go now, Blessed One?" Gautama said, "Sādhu, I must go to my guru." The ploughman said, "Surely no one is equal to you. Why do you have a guru and what is he like?"

Gautama explained: "I have here as my guru the guru of the world, possessing thirty-four supernatural qualities, omniscient, the last Jina." Hearing that, the ploughman-sādhu, feeling friendliness to the Omniscient, acquired the

seed of enlightenment and followed Gautama.

When he saw the Lord, angry from the hostility in the births as a lion, et cetera, he said to Gautama, "Who is this before us, Blessed One?" Gautama said, "This is the Lord Jina, my teacher in religion," and he said, "If he is your guru, then I have no business with you. Enough of your initiation." With these words he laid aside the broom, et cetera, went up, his own district, and resumed the plough, et cetera.

Gautama bowed to the Master and asked: "Blessed One, this is a very strange thing to me—that he is hostile to you, the joy of the people. At the mere sight of you, he renounced the vow taken of his own accord. What is the reason of this, Lord? Before, he was friendly to me, but as soon as it was explained that you were my guru, he became hostile to you and to me also, Lord."

The Master explained: "He was the lion that was torn to pieces by me as Triprṣṭha. Twitching from anger, he was calmed with gentle words by you, my charioteer. From that time he became hostile to me but, on the contrary, friendly to you. Therefore I sent you, Gautama, for the sake of the seed of his enlightenment."

Story of Prasannacandra (21–50)

After this explanation, the Blessed One went to the city Potana and stopped outside it in the garden Manorama. The Lord of Potana, Prasannacandra, came to pay homage to the Lord Jina and heard a sermon that was destructive of delusion. Enlightened by the Master's sermon, afraid of existence, the king installed his son, though a child, on the throne and took the vow. Wandering with the Master, practicing severe penance, the royal sage became learned in the texts and interpretations in course of time.

One day the Blessed Vira, attended by this sādhu and other sādhus, went in his wandering to Rājagṛha. Eager to see the Lord of the World, Śreṇika, surrounded by his

sons, with the surface of the earth adorned by ranks of horses and elephants, went there. In the van of his army went two men, Sumukha and Durmukha, who had wrong-belief, talking to each other about various things. On the way they saw Prasannacandra enduring the heat of the sun, standing on one foot, his arms upraised.

When he saw him, Sumukha said, "Look! Surely neither heaven nor emancipation will be hard to gain for that muni enduring the heat of the sun." Durmukha (Abusive), both in name and fact, replied: "That is King Prasannacandra, Lord of Potana, certainly. How is there dharma of that man by whom his son, a child, is yoked to the burden of the kingdom, like a young bull to a very large cart? His son will be deprived of the kingdom by Dadhivāhana, Lord of Campā, together with the ministers. The royal ethics has been trodden under foot by him; even his wives have gone somewhere. Therefore he, by whom a heretical doctrine is held, is not worthy of a visit."

Hearing that speech, a thunderbolt to the mountain of meditation, Prasannacandra, the royal sage, instantly reflected: "Alas! the ungrateful ministers whom I always treated well have caused the overthrow of my son. If I were there now I would punish them severely."

With such reflections Prasanna, untroubled from these doubts, forgot his vow. Thinking himself a king, he began to fight in his mind, and then Śreṇika came there and paid homage to him with reverence. Thinking, "Oh! What a state of meditation of Prasannacandra!" Śreṇika went to Mahāvira, bowed, and said, "If the royal sage, Prasannacandra, had died at the time when, engaged in meditation, he was honored by me, where would he have gone? Tell me."

The Lord explained, "To the seventh hell." Śreṇika thought: "I have not heard right. There is no hell for a sādhu." After a moment Śreṇika asked the Lord again, "If Prasanna dies now, where will he go?" The Blessed One replied, "He will go to Sarvārthasiddha." Then Śreṇika

asked, "Why this double explanation?" The Master said:

"This double explanation is from the kind of meditation. At that time Prasanna was angered by the speech of Durmukha. With anger arisen he was fighting in his mind with vassals, ministers, et cetera. At that time he, suitable for hell, was honored by you. When you had come here, he thought, 'Since my weapons are gone, I will kill the enemy with my helmet,' and with this idea he put his hand on his head. Touching his head from which the hair had been plucked, enlightened, recalling his vow, he censured himself, 'Shame on the crime that I commenced,' et cetera. Having confessed and repented, and having resorted to auspicious meditation, he became suitable for Sarvārthasiddha—in reply to your second question."

Just then a great tumult mixed with the noise of drums of the gods arose near Sādhu Prasannacandra. Śreṇika asked, "Master, what is this?" and the Lord said: "Now his omniscience has developed as he was absorbed in meditation. The gods are holding his omniscience-festival. Their tumult of joy has the sound of drums." Again King Śreṇika asked, "Blessed One, in whom will this omniscience reach an end in this world?"

At that time Vidyunmālin, a brilliant Sāmānika of Brahmaloḳa's Indra, accompanied by four goddesses, came to bow to the Lord. Pointing to him, the Master said, "Omniscience will reach an end in this one." Again Śreṇika asked, "Is there omniscience in gods?" The Master explained: "After falling on the seventh, day he will become the son of wealthy Rṣabhadatta, a resident of your city. He will become a disciple, named Jambū, of my disciple Sudharman. Subsequent to him no one will attain omniscience." Again the king asked the Lord: "If his fall is near, why is his splendor not dimmed? For gods have little splendor at the end." The Master said: "Indeed, this god does have dimmed splendor now. Before, his splendor was very great because of former merit."

Story of Dardurāṅka (59-138)

After this explanation, the Blessed One delivered a sermon warning against sin in a speech adapted to every dialect. Then a man, whose body was in an advanced stage of leprosy, came there, bowed, and sat down near the Tirthēśa, like a mad dog in a house. Then fearlessly he anointed the Blessed One's feet with the discharge from his sores like much sandal. Seeing that, Śreṅika thought angrily, "When he gets up, he must be killed since, very wicked, he is intent on injury to the Lord of the World."

Just then the Lord Jina sneezed and the leper said, "Die," and when Śreṅika sneezed, he said, "Live." Abhayakumāra sneezed and he said, "Live or die." The butcher Kāla sneezed and he said, "Do not live nor die." Angered by the speech, "Die," to the Jina, the king instructed his soldiers, "When he has got up from this place, seize him."

At the end of the sermon, the leper got up and bowed to Mahāvira and was surrounded by Śreṅika's soldiers like a boar by Kirātas. Even as they looked on, assuming a divine form instantly, he flew up in the air, giving an imitation of the sun. This was described by the soldiers and the next day the Lord was asked by the king with astonishment, "Who is the leper?" and the Lord informed him, "He is a god." Again the king asked the Omniscient, "How did a god become a leper or from what reason?"

The Blessed One said, "There is a city, Kauśāmbī by name, known to all. Śatāṅika was its king. In this city there was a Brāhman, Seḍuka by name, always the boundary of the poor and the extreme limit of fools.

One day his wife, who was pregnant, said to him: 'Brāhman, bring me ghī for the birthing. Otherwise, the pain is not to be borne.' He said to her, 'My dear, I do not have in any way cleverness by which I can obtain anything anywhere since the powerful are to be won by the arts.' She said to the Brāhman: 'Go and ask the king. For there is no

other wishing-tree on earth except the king. The Brāhman agreed and set out with flowers, fruit, et cetera to attend upon the king, like one who wished for jewels upon the ocean.

Now at one time Kauśāmbī was completely blockaded by the King of Campā with unlimited forces, like the sky by the rainy season with clouds. Śatānika stayed inside Kauśāmbī with his army waiting for a suitable time, like a serpent in its hole. After a long time the King of Campā started with a diminished army to go to his own home in the rainy season, like a rājahansa.

At that time Seḍuka had gone to a garden for flowers and saw him with his diminished army like the moon at dawn with the stars without light. He went quickly to Śatānika and informed him: 'Your enemy goes away with a diminished army, like a serpent with its fangs drawn. If you go after him now, then he can be taken easily. For even a stronger man, if exhausted, can be defeated by one who is not exhausted.'

The king approved his proposition and set out with a complete army, cruel by means of the van of the army that was powerful from a rain of arrows. Then the King of Campā's soldiers in the rear, perished unseeing. Who is able to see in the case of an unexpected stroke of lightning? The King of Campā escaped, a solitary fugitive, and the King of Kauśāmbī seized his elephants, horses, treasure, et cetera.

Śatānika, delighted, entered Kauśāmbī and magnanimously said to the Brāhman Seḍuka, 'Tell me what to give you.' The Brāhman said to him: 'I shall make my request after I have consulted my wife. For householders there is no other source of consideration except the housewife.' Very delighted, the Brāhman told all this to his wife and she, very shrewd, thought to herself: 'If I have him take a vil-lage, et cetera from the king, then he will take other wives. Surely wealth leads to pride.' 'You must ask for a daily audience, a front seat, food, and a dinar gratuity,' she

instructed her husband.

The Brāhman made his request accordingly and the king granted it, saying, 'When a jar has reached the ocean, it takes water suitable for itself.' So daily he received those things and attained high respect. The favor of kings spreads great benefits for men. He was honored by the people constantly, 'He is honored by the king.' Who would not serve the man to whom the king is gracious?

He ate several times daily, vomiting what he had eaten before, from greed for gifts. Alas! Brāhmins are greedy. The Brāhman prospered from the numerous gifts of money and spread out with sons, grandsons, et cetera like a banyan with its roots. But his skin became injured by the raw liquids coming up, constantly from the vomiting of undigested food, like a pippal injured by lac. Gradually he became a leper with his nose, feet, and hands destroyed. He ate before the king just the same, insatiable like a fire.

One day his ministers told the king: 'Your Majesty, that man is a leper. Leprosy is contagious. For him to eat here is not fitting. His children are healthy. Let one of them eat here. If a statue is broken, another statue is set up.' The king said, 'Very well,' and the Brāhman was so informed by the ministers. He installed a son in his place and stayed at home himself.

The Brāhman, crowned with a mass of small flies, like a honey-cake, was thrown out of the house into a hovel by his sons. His daughters-in-law also went to feed him, filled with disgust, spitting, their heads turned away, holding their noses. His sons did not obey his orders when he had been put outside; but gave food in a wooden bowl to him like a dog. The Brāhman reflected: 'They have been made wealthy by me. I have been abandoned by them regardless, like a boat by men who have crossed water. They do not please me even by words; they actually make me angry. An angry leper is not satisfied, concealed with the words, "He should not be." Just as they are disgusted with me, I will do so that

they shall be disgusting.'

After these reflections, he said to his sons: 'I am tired of living. This is the custom of the family, sons. Those who are about to die must give the household an animal that has been purified by a charm. Bring an animal.' Delighted at hearing this, slow-witted like an animal, they brought an animal. He made his body burst repeatedly from food and fed the animal the diseased discharges so that it became leprous.

One day the Brāhman killed the animal and gave it to his sons. They, ignorant of his intention, foolishly ate it. The Brāhman took leave of his sons, saying, 'I shall go to a holy place for my own benefit.' And he went away, head erect, considering a forest to be a refuge. As he was exceedingly thirsty, he wandered in the forest for a long time, looking for water, and saw a pond, like a friend, in a place with various trees. The Brāhman drank the water that had leaves, flowers, and fruit scattered by the trees on the bank and was heated by the midday summer sun, like an infusion. As he, suffering from thirst, drank the water again and again, a purging with worms took place. In a few days he was cured and had beautiful limbs from the water in the pool, like a tree from spring. Delighted at being cured, the Brāhman returned to his own house quickly. Men have an affection for their place of birth when a fine appearance arises from a difference in the body.

Entering the city, he was beheld by the citizens with astonishment, glistening like a snake that has cast off its old skin. Questioned by the townsmen, 'How have you been cured as if reborn?' the Brāhman explained, 'By propitiation of the gods.' He went to his own house and saw with pleasure that his sons were lepers. He said to them, 'This fruit of contempt was well given by me.' The sons said, 'Cruel father, why did you, like an enemy, do this to us trusting (you)?'

Reviled by the people, he came to your city, king, and, shelterless, took shelter with a doorkeeper who kept a door

for a living. We came here at that time, and the door-keeper left the Brāhman in charge of his work and went to hear our sermon. He served at the door and in pain from hunger ate at pleasure the offering in front of the door-Durgās,¹⁸⁵ as if he had not seen any in his life. From the food that he ate up to his neck and from summer-heat he was made like a desert-traveler filled with thirst that has developed. From fear of the door-keeper, he did not go to wells, et cetera, deserting his post, but suffering from thirst, he considered water-creatures fortunate. Crying, 'Water ! Water !' he died from thirst and was born a frog in the tank at the city-gate here.

In our wandering we came again to this town and the people came forth eagerly to pay homage to us. The frog heard the news of our arrival from the lips of water-carriers and thought to himself, 'Somewhere I have heard this before.' Then as he used ūha and apoha again and again, the recollection of former births, like the recollection of a dream, took place immediately. The frog thought: 'The Blessed One has come here, whom the door-keeper went to worship before, after putting me in charge of the door. Just as these people go to see him, I shall go, too. The Gaṅgā, common to all, is ancestral (property) of no one.' Then as he jumped along the road with the intention of paying homage to us, the frog died, crushed by your horse's hoof, as he came.

Purified by devotion to me, he was born a god, Dardur-āṅka. For intention bears fruit surely even without accomplishment. Indra said in his assembly, 'The followers of the Arhat are inferior to Śreṇika.' He did not believe this and came to test you. He anointed my feet with gośirṣa-sandal. Every other strange thing was done for the confusion of your eye."

Śreṇika said: "Master, why did he say something inauspicious when the Lord sneezed, but something auspicious

¹⁸⁵ 121. I.e. statues of Durgā in front of doors.

and inauspicious when others sneezed?" The Blessed One explained: "Why do you stay in existence even today? Seek emancipation quickly," he said to me in the word, 'Die.' He said 'Live,' to you, since you are happy while living. When you are dead, O man-lion, you will have an existence in hell. He said to Abhaya, 'Live or die,' because he practices dharma while he lives and will be in the palace Anuttara after he dies. He said, 'Do not live and do not die,' to the butcher Kāla because he is devoted to evil while living and will go to the seventh hell after death."

Śreṇika's future (139-165)

After hearing this, Śreṇika bowed to the Blessed One and asked, "How shall I have an existence in hell, Lord of the World, when you are Lord?" The Blessed One said: "In the past, king, you acquired age (-karma) in hell because of which you will go there necessarily. The fruit of good and bad karmas acquired in the past must be consumed. Even we are not able to make it otherwise. You will be the first, named Padmanābha, of the future twenty-four Jinas, king, so do not grieve."

Śreṇika said, "Is there any means by which I can escape hell, like a blind man a hidden well?"

The Blessed One replied: "If you make the Brāhmaṇi Kapilā give alms cheerfully with devotion to sādhus; if you make the butcher Kāla give up killing, then there would be release from hell, not otherwise, king."

Duly carrying the admonition to this effect in his heart, like a necklace on his heart, he bowed to Sri Mahāvira, and went to his own house.

Just then in order to test him Dardurāṅka showed him a sādhu committing a sin as a fisherman. After seeing him, having restrained him from sin gently, saying, "May there be no stain on the teaching," the king went to his own house. The god showed him a sādhvī who was pregnant. Devoted

to the doctrine, the king hid her in his own house. The god appeared in person and said to him, "Well done ! Well done, sir ! You are not to be moved at all from right-belief, like a mountain from its base. King, you have been seen to be just as Śakra described you in his assembly. Such people do not speak falsely."

Then he gave Śreṇika a pearl necklace with a row of constellations made by day (as it were) and also a pair of balls. "Whoever mends this necklace when it is broken will die." With these words, the god vanished like a dream. Joyfully the king gave Queen Cetaṇā the divine beautiful necklace, but the pair of balls to Nandā. Nandā, high-tempered, jealously thought, "I am suitable for that gift," and threw the pair of balls against a pillar and burst them. From one shone a pair of earrings like a spotless pair of moons. From the other a pair of linen garments came out. Nandā took these divine gifts joyfully. Unexpected acquisition by people of high rank is like a cloudless rain.

The king asked Kapilā, "Give alms to sādhus with faith. I shall provide you who are without means for alms with heaps of money." Kapilā said, "If you made me of solid gold or if you kill me, yet I will not commit this sin."

The king said to the butcher Kāla, "Give up slaughter, I will give you much money. You are a butcher from greed for money." The butcher Kāla said: "What fault is there in butchery by which men live? I will certainly not give it up." Saying, "How will he carry on the business of slaughter here?" the king threw him in a hidden well and kept him prisoner a day and night.

Then the king went and declared to the Blessed One, "The butcher has given up slaughter this day and night, Lord." The Omniscient replied, "O king, even in the hidden well he has killed five hundred buffaloes, after making them out of clay himself." Śreṇika went and saw that himself and was much depressed from that. "Alas ! my former karma is as the Blessed One said, not otherwise."

Sāla and Mahāsāla (166–179)

The Śrī Vira, wandering with his return from that place, attended by gods and asuras, went to the city, Prṣṭhacampā. King Sāla and Crown Prince Mahāsāla, brothers, came there to pay homage to Vira, brother to the three worlds. Enlightened by hearing his sermon, they themselves installed on the throne their nephew, Gāgali, the son of Yaśomati and Piṭhara. Then Sāla and Mahāsāla, disgusted with living in worldly existence, took the vow at Śrī Vira's lotus-feet.

After some time the Blessed One, possessing the thirty-four divine characteristics, wandering with his retinue went to the large city, Campā. Then at the Master's command Gaṇabhṛt Gautama went to Prṣṭhacampā with sādhus Sāla and Mahāsāla. There King Gāgali paid homage to Gautama with devotion, and his father and mother and others, citizens, ministers, et cetera also paid homage to him.

Seated on a golden lotus-throne made by the gods, Indrabhūti, who had four kinds of knowledge, delivered a sermon. Gāgali, enlightened, installed his son on the throne and took initiation at Gautama's feet together with his parents. Attended by these three and Sāla and Mahāsāla, Muni Gautama went to Campā to pay homage to the Lord.

On the way omniscience of these five who followed Gautama manifested itself from the power of a pure state of mind. All reached Campā; they circumambulated the Lord Jina, but Gautama bowed to him. After they had bowed to the congregation, the five went to the assembly of kevalins. Gautama said to them, "Look! Pay homage to the Supreme Lord." The Master said, "Gautama sādhu, do not insult the kevalins." Gautama apologized to them together with a mithyāduṣkṛta."¹⁸⁶

Climbing of Astāpada (180–261)

Gautama, very depressed, thought: "Will my omniscience

¹⁸⁶ 179. Probably he said, "Mithyāduṣkṛtam."

not become manifest? Shall I not reach emancipation in this birth?" He recalled the gods saying, "It was said by the Arhat, 'Whoever lives for a night on Aṣṭāpada, after bowing to the Jinas, will be emancipated in the same birth.'"

At that time with confidence in the gods' words Muni Gautama wished to go to Aṣṭāpada to pay homage to the Tirthakṛts. Knowing his wish and that enlightenment from penance was near, the Arhat gave Gautama orders for homage to the Arhats. Delighted by the Master's command that was in accordance with his own wish, Muni Gautama went to Aṣṭāpada in a moment by supernatural (power of) flying,¹⁸⁷ like the wind.

Now, when they heard that Aṣṭāpada was a means of emancipation, ascetics Kauṇḍinya, Datta, and Sevāla went to climb it. The first, always observing fasts of one day and breaking the fasts by green bulbs, et cetera, reached the first terrace with five hundred ascetics. The second, observing fasts of two days and breaking the fasts by dry bulbs, et cetera, reached the second terrace with five hundred ascetics. The third, observing fasts of three days and breaking the fasts with dry duck-weeds, reached the third terrace with five hundred disciples.

Unable to climb higher, as they stood looking up, they saw Gautama, shining like gold, whose body was fat. They said to each other: "We are not able to climb this mountain, though we are thin. How will he, fat, climb it?" While they were saying this, Gautama climbed the mountain and became invisible instantly like a god. They said to each other: "This is some magic power of the great sādhu. If he comes, we shall become his disciples." With this determination, the ascetics eagerly watched for him returning, like a brother, experiencing great longing.

Gautama went to the shrine which Lord Bharata had ordered to be made, which resembled the shrines on

¹⁸⁷ 184. For the labdhis described in detail, see, I, pp. 75 ff.

Nandīśvara, ornamented with (statues of) the twenty-four Jinas. He paid homage with extreme devotion to the matchless statues of the twenty-four Arhats. After he left the shrine, Gautama sat on the ground under a large aśoka tree and gods, asuras, and Vidyādhars paid homage to him.

Gautama delivered a sermon suitable for the occasion to them and, questioned by them because they considered him to be omniscient, solved their doubts. When he delivered the sermon, he said as an introduction: "With bodies nothing but skin and bones, with creaking joints, suffering from exhaustion just from talking, moving only from spiritual strength, sādhus become such as a result of severe penance."

Hearing that, Vaiśravaṇa, perceiving his large size, laughed a little at the thought, "His words do not agree with himself." Indrabhūti, who had mind-reading knowledge, knew his thought and said: "Thinness of the body is not a standard, but, look you ! there should be a grasp on meditation. For instance:

Story of Puṇḍarika and Kaṇḍarika (202-238)

In this Jambūdvīpa in the province Puṣkalāvātī, the ornament of Mahāvīdeha, there is a city Puṇḍarīkiṇī. Its king was Mahāpadma; his wife was Padmāvātī; and their sons were Puṇḍarika and Kaṇḍarika. One day King Mahāpadma listened to dharma in the presence of sādhus who had come to a garden Nalinavana. After installing Puṇḍarika on the throne, Mahāpadma took the vow. Omniscience arose from the destruction of karma and in course of time he reached emancipation.

One day the sādhus came again to Puṇḍarīkiṇī and Puṇḍarika and Kaṇḍarika listened to dharma then. Puṇḍarika, a sādhū in spirit, went to his house and said to Kaṇḍarika in the presence of ministers: 'Dear boy, do you take this great ancestral throne. I am afraid of existence and

shall take initiation which wards off fear of it.' Kaṇḍarika replied: 'Why do you make me fall into the cycle of births? I shall take the vow and cross the ocean of births.'

When he did not do what was asked by the king two or three times in regard to the throne, then he was allowed to take the vow; and was thus instructed by him seeking his welfare.

'The senses are difficult to repress in this existence; the mind is always fickle; youth is the house of change; carelessness is inborn in men. Trials and attacks are hard to bear. That would have to be accomplished by you with a resolute vow, dear boy. Indeed, mendicancy is hard to practice. Rather, observe lay-duties and take care of the kingdom. Take initiation when youth has passed. Then it is suitable.'

Kaṇḍarika said: 'That is true. Nevertheless, what I said must be done. Certainly I shall become a mendicant.'

Kaṇḍarika took initiation, but King Puṇḍarīka, restrained from the vow by the ministers, remained at home, a mendicant in spirit. Kaṇḍarika, his body emaciated by numerous penances, observing all the practices of sādhus, become dear to the sādhus.

One day, when the spring season was unfolding, Sādhu Kaṇḍarika's mind became confused from the maturing of good conduct-obscuring karma. He thought: 'Enough of this mendicancy of mine. I shall go and accept the throne which my brother offered me before.' With this thought, he went to Puṇḍarīkiṇī and stopped in a garden. Hanging his bowls, et cetera to a tree, he rested on cool ground with a green couch. Soon he had himself announced to the king by the gardener; and the king went there with his ministers and paid homage to him.

The king knew, "His equipment fastened to a tree, resting on vegetable-bodies, alone, I think he has abandoned the vow,' and said: 'Sirs! you all remember that he, though I opposed it, took the vow at that time as a boy from excessive zeal.' After saying this, Puṇḍarīka installed Kaṇḍarika

on the throne for which he asked and delivered the royal insignia to him. King Puṇḍarīka received a sādhu's equipment from him and, after taking initiation himself, pure-minded, wandered as a mendicant.

'His vow broken, emaciated, he seeks food, like a poor man,' ridiculed thus by his attendants, Kaṇḍarīka became exceedingly angry in his heart. "First I shall eat and later I shall kill, et cetera these ridiculers,' thinking, he went in the house. He ate three kinds of food—the worst, medium, and the best—as he liked, up to his neck, like a young pigeon at daybreak. During the night because of staying awake from the food and because of the excessive food that was indigestible, a kind of cholera developed and he had great pain. His stomach was swollen like a leather bag filled with air; his breathing was obstructed; and there was severe burning with thirst.

Thinking, 'He is a wicked man with a broken vow,' his ministers had no medical attendance called in and he, suffering, thought, 'If I live through the night somehow, at dawn I shall execute all these ministers and their families.' Thus with a black soul-color and engaged in cruel meditation, he died and was born a hell-inhabitant in the seventh hell, Apratiṣṭhāna.

With the thought, 'By good fortune the long-desired dharma has been taken and I shall practice it in the presence of a good guru,' Puṇḍarīka set out for a good guru. After reaching the presence of a good guru, Muni Puṇḍarīka took the vow again and broke his fast of three days. Injured by cold, harsh food taken at the wrong time, soft, worn out by the blood dripping from his feet from walking on the ground, seated on a couch of grass, after asking for a shelter in a village, he thought, 'When shall I take initiation under a guru?'¹⁸⁸ Making the act of propitiation completely, absorbed

¹⁸⁸ 236. He had first taken the vows by himself, so he took them again under a guru. I am told that it is customary to repeat the vows at the time of death. Hence, his question was equivalent to asking when would he die.

in pure meditation, even though his body was fat, he died, and went to Sarvārtha. So the fatness or thinness of ascetics is not a standard. Pure meditation is the means for the highest object of existence (i.e. mokṣa)."

The god, Śrīda's sāmānika,¹⁸⁹ grasped the lesson on Puṇḍarīka, which had been told by Gautama for his sake, by its termination alone. He adopted right-belief, but Vaiśravaṇa delighted by the understanding of his opinion, bowed, and went to his own abode.

In this way Master Gautama passed the night in teaching; and at dawn the ascetics saw him descending the mountain. The ascetics bowed to him and said: "Mahātma, depository of penance, we wish to be your disciples. Be our guru." Master Gautama said to them: "The Supreme Lord, the Omniscient, Arhat Mahāvīra is my guru. Let him be your guru." But Gautamā initiated them, as they were persistent, and the outfit of sādhus was brought to them at once by a god.

They set out with Gautama to go to the Master, like young elephants with the Lord of the herd on Mt. Vindhya. At a hamlet on the road at time for alms, the head of the order said to them: "What do you wish for breaking your fast? I shall bring it." They said, "Rice pudding." When he had finished taking alms, Gautama had in his bowl just enough to fill his own stomach and he brought that. Indrabhūti said to them: "Sit down, sādhus. All of you break your fast with this rice pudding." Thinking: "What is the use of that much pudding? Nevertheless, he is our guru," all the munis sat down. Indrabhūti fed them all by means of the magic power of an unfailing kitchen¹⁹⁰ and ate, himself, afterwards, astonishing them.

"By good fortune we have obtained Vira, Teacher of

¹⁸⁹ 239. There has been no mention of this god. It was Vaiśravaṇa himself who had laughed and for whose benefit the story was told.

¹⁹⁰ 250. Another labdhi. See above, n. 187.

the World, as our guru in dharma, and this muni like a father and enlightenment which is very hard to obtain. By all means we had merit acquired (in the past).” As they were thinking this, the omniscience of the ones eating duck-weed took place there quickly while they were eating. Brilliant omniscience of Datta and his followers took place while they were looking at the miraculous appearances,¹⁹¹ and of Kauṇḍinya and his followers while they were looking at Śrī Vira.

After circumambulating the Lord, they went to the assembly of omniscients. “Pay homage to the Master,” Gautama said to them. The Lord said, “Do not insult omniscients,” and Gautama apologized to them together with mithyāduṣkṛtam. Gautama thought again: “Shall I not be emancipated in this birth? I have teacher-karma. But they are fortunate, initiated by me, in whom, high-minded, omniscience has arisen.”

As he was thinking this, the Blessed One said to him: “Gautama, is the speech of the gods or of the Jinās true?” He replied, “Of the Jinās.” “Do not show lack of restraint. For the affections of disciples for their gurus become equal to screens of straw, forked grain, skin and wool. Yours is like a screen of wool. From long association your affection for us is very strong. Your omniscience is blocked by it and will take place when it ceases to exist.” For Gautama’s enlightenment and the instruction of the others, the Supreme Lord composed the lecture, “The leaf of the tree.”¹⁹²

Ambaḍa and Sulasā (262–311)

Just then a flying worshipper of the Lord of the World, a stranger, the mendicant Ambaḍa came there, carrying an

¹⁹¹ 253. Prātihārya. There are 8 of these associated with the Arhāts: aśoka tree, a shower of flowers, heavenly music, fly-whisks, throne, halo, heavenly drum, triple umbrella. Pravac. 440, p. 106.

¹⁹² 261. The title of the tenth lecture in the Uttarādhyayana.

umbrella and a triple staff. He circumambulated the Lord Jina three times, bowed to him, his hair erect from joy, making the añjali, and recited a hymn of praise with devotion.

Stuti (264-271)¹⁹³

“ ‘I am present in your mind.’ With these words presence is hard to obtain. If *you* are present in my mind, enough of any one else. Having restrained some from anger and favored some from satisfaction, the dull-witted are deceived by enemies devoted to deceit. How can this unequal fruit be obtained from one untranquil? Do not the thought-gem, et cetera bear fruit, though without consciousness? Worship of those freed from passion is the best observance of your teaching. The teaching, carried out, leads to emancipation; not carried out, it leads to worldly existence. Throughout saṁsāra your teaching has the range of being rejected or accepted. The channel of karma must be rejected by all means; the blocking of karma must be accepted. ‘A channel of karma is the source of existence; the blocking of karma is the cause of emancipation.’ This is the essence¹⁹⁴ of the Arhat’s teaching. Anything else is the expansion of it. Countless people, devoted to carrying out teaching to this effect have become emancipated; others are being emancipated somewhere and others will be emancipated likewise. Abandoning misery for the sake of favor,¹⁹⁵ by your teaching alone creatures are surely freed from the net of karma.”

After hymning the Teacher of the World thus, he sat down in the proper place and heard the Master’s sermon, his eyes unwinking like a god’s. When Ambada started to Rājagṛha at the end of the sermon, after bowing to the Lord, the Master himself said to him:

¹⁹³ This is No. 19 in the Vs, p. 233.

¹⁹⁴ 269. For the use of *muṣṭi*, cf. IV, n. 58. This passage confirms my interpretation there.

¹⁹⁵ 271. I.e., describing his miserable state with humility in order to obtain favor.

“Please ask Sulasā, the wife of the charioteer Nāga, there respectfully and tactfully, about her behavior because of our teaching.” Saying, ‘I agree,’ he went to Rājagrha through the air. Stopping at the door of Sulasā’s house, he thought: “In the presence of gods, asuras, and kings, the Lord of the Three Worlds was favorable to Sulasā. What can I do to test her?”

Possessing the magic power of transformation, he assumed another form. Clever, he entered Sulasā’s house and asked for alms. Making the assertion, “I give alms to a sādhu who is worthy,” Sulasā did not give at that time to him when he asked.

Then leaving the city, he assumed the form of a Brāhman and remained absorbed in meditation at the door of the east city-gate. Seated in the padmāsana,¹⁹⁶ having four arms and four faces, wearing the Brāhmanical sacred thread and a rosary, adorned with a crown of twisted hair, accompanied by Sāvitrī, with a haṅsa for a vehicle, he taught dharma and delighted the minds of the townspeople who thought, “This is Brahmā in person.” Summoned by her women friends, “Brahmā himself is outside (the city)”, Sulasā did not go, afraid of acquaintance with false belief.

On the next day Ambaḍa stayed at the south gate in the garuḍa-posture, holding the conch, disc, club, and bow, in the form of Govinda (Viṣṇu). Not to be moved from right belief, Sulasā did not go there even at the rumor of Viṣṇu which caused confusion to the people.

On the third day at the west gate, with a bull for a vehicle, moon-crested, accompanied by Gaurī, with a skin-garment, three-eyed, smeared with ashes, carrying a staff with a skull on top, holding a trident, carrying a bow, holding a skull, with a necklace of headless bodies, surrounded by various demi-gods, Ambaḍa taught dharma, having become

¹⁹⁶ 280. In ordinary usage the posture of the statues of the Tirthaṅkaras. Cf. II, n. 18 for the āsanas.

Hara, and stole the minds of the townspeople. But she, an advanced lay-woman, did not go even to see him.

On the fourth day in the north he created a divine samavasaraṇa adorned with three walls, with wide portals. When the townspeople heard that he, having become the Jina, was stationed there, they approached him with especially great magnificence and listened to dharma from him. This being so, Ambaḍa sent some one to harry Sulasā who had not come. He went and said: "Sulasā, the Master of the World, the Lord Jina, has stopped in a samavasaraṇa. So come, lady. Why do you hesitate to pay homage to him?"

Sulasā said to him, "He is certainly not the Teacher of the World, the Blessed One, Śrī Mahāyīra, the twenty-fourth Lord Jina." He replied: "Foolish woman, certainly he, the twenty-fifth Tīrthakara, is here. See him before your eyes."

Sulasā said: "Certainly there is no twenty-fifth Jina. This man is some evil-minded rogue who deceives the people."

He said: "Do not make a distinction. Propagation of the doctrine (of the Jinas) is taking place, lady. Come there. What harm to you will there be?"

Sulasā said: "Propagation of the doctrine does not take place in this way by deceit, but only wrong propagation."

When he saw Sulasā unshaken like this, resolute, Ambaḍa, with confidence created in his heart, thought: "The Teacher of the World justly honored her in the assembly. Her right belief was not shaken by me even by trickery." Then suppressing all trickery, he entered Sulasā's house in his own form, pronouncing the naiṣedhikī.

Sulasā got up to greet him and said: "Welcome to you, brother in religion, best lay-disciple of Vīra, the brother of the world."

She washed his feet, affectionate like a mother, and paid homage devotedly to her own house-statues. He paid homage to her statues and said to her: "Pure-minded lady, pay homage to the permanent and impermanent statues with

my voice.” She paid homage to the statues, her head resting on the ground, with her mind permeated with devotion, seeing them as if before her eyes.

He said to Sulasā again: “ You alone are virtuous, about whom the Master himself asked news today by my lips.” Delighted at hearing that speech, she paid homage to the Lord and, the hair on her body erect from joy, recited a hymn of praise in a clear voice.

With the intention of testing her again, he said to her cleverly: “ Brahmā and others descended here and expounded dharma. The townspeople have gone to pay homage to them and have listened to dharma from them. Why have you not gone even from curiosity, Sulasā ? ”

Sulasā said: “ Why do you speak so, though knowing different, illustrious sir? What kind of ascetics are Brahmā and others, who have weapons to kill and wives to serve? What dharma do they teach when they themselves are deeply engaged in wrong-doing? Who can endure seeing them, who has seen the Blessed Mahāvīra, the friend of the world, and has adopted his dharma? ”

“ Well said ! Well said ! ” saying, Ambaḍa, rejoicing, went to his house. Sulasā always carried in her heart the dharma of the Arhats which is absolutely beyond criticism.

CHAPTER X

STORIES OF DAŚĀRṆABHADRA, ŚĀLIBHADRA, AND DHANYAKA

Daśārṇabhadrā (1-56)

Now the Lord, surrounded by gods and asuras, in the course of his wandering from the city Campā arrived at the country Daśārṇa. In it there is a large city, Daśārṇapura, and its king was named Daśārṇabhadrā, who was very magnificent.

There his spies said to him as he was seated in the assembly in the evening, “Vira, the Lord Jina, will come to this city of yours at dawn.” Delighted at that speech, the king wore a coat of mail, as it were, of hair erect from joy, like Vidūra a multitude of small pearls at thunder. He said in the presence of the assembly, “At dawn I shall pay homage to the Lord with a magnificence with which no one in the three worlds has paid homage to him.”

With these words the King of Daśārṇapura dismissed all the ministers, et cetera and went to the women’s quarters. Thinking, “I shall pay homage to the Teacher of the World in this way and I shall recite such hymns of praise to him,” he passed the night with difficulty, engaged in such reflections. Just as the sun rose, the royal sun summoned the city-superintendents and others and instructed them, “The road between my house and the Master’s samavasaraṇa must be decorated with all magnificence, suitable for my passage.”

And now, the Blessed One arrived outside the city and a samavasaraṇa was erected there by the gods. The king’s servants executed the king’s order immediately. Results are produced by an order of kings just as by the mind of gods. The dust of the king’s highway was laid with saffron-water, the surface of the road was made uneven with heaps of

flowers. At intervals arches with golden pillars were erected, and platforms were prepared, adorned with rows of golden vessels, variegated with tiger-skins, covered with Chinese cloths, excellent with fly-whisks, beautiful with jeweled mirrors. Garlands, fragrant with baskets and bags of perfume, were fastened by the thousand to pillars placed on both sides of the road. Solid shade was made by lofty pavilions, imitating the beauty of thunder, with awnings which had bunches of pearls. At close intervals were set jars of burning incense and the pavilions had shoots of smoke from scattered aloes and camphor. When they had in this way made the road like a piece of heaven, the officials informed the king who was eager for a sight of the Master.

After he had bathed, the king, with divine ointment and ornaments on his person, wearing clean garments, wreathed, mounted the best elephant. Resplendent with a white umbrella over his head and with fly-whisks at his sides, the best of kings set forth like the king of gods (Indra). The king was followed by vassals and others by the thousand, wearing ornaments of great price, like vaikriya-forms of himself.¹⁹⁷ Immediately after him followed the women of his family, whose forms surpassed that of Śacī, resplendent with waving fly-whisks. The king, being praised by bands of bards, hymned by singers, shown their own skill by the men who decorated the road, with a new pavilion resulting from the unbroken line of the kings' umbrellas, gradually reached the samavasaraṇa.

He circumambulated the Supreme Lord three times, paid homage to him; and sat down in the assembly in the proper place, proud of his own magnificence. Perceiving his pride in magnificence, in order to enlighten him, Pākaśāsana created an aerial car made of water. Together with gods

¹⁹⁷ 21. The outer body of gods and hell-inhabitants. A new vaikriya-body can be made at will from jewels, which is the point of the allusion here. For a full account of the vaikriya-body and the making of a new one, see I n. 157.

Śakra got into the aerial car, Jalakānta, which was beautiful with large lotuses on the edge of water clear as crystal, filled with the cries and answers of marālas and cranes, adorned with blossoms falling from the rows of creepers of kalpa-trees, shining with blue lotuses made of sapphire, gleaming highly with blooming golden lotuses resting in lotus-beds made of emerald, bearing rows of pennants from the series of billowing waves. Fanned with fly-whisks by thousands of goddesses, listening a very little to a concert commenced by musicians, his gaze directed down on the earth purified by the Master's feet, then the lord of immortals descended to the world of mortals. Having descended to the world of mortals, Purandara mounted, with the support of their hands extended by the goddesses who had mounted first, the best of the elephants of the gods, mighty with eight tusks with sheaths made of jewels, his back covered with fine cloth, his feet—like a mountain with its base—set on golden lotuses adorned with stalks of emerald. The crest-jewel of the gods went to the samavasaraṇa, penetrated with devotion, worshipper of the Lord Jina's feet.

Then concerts took place at every lotus in the pleasure-tanks in the aerial car, Jalakānta. At each concert a god with rank corresponding to Indra, fair with divine beauty and finery, was a spectator. The magnificent retinue of each god like Maghavan was a source of astonishment to every one. Śakra himself was astonished at the magnificence of the aerial car. Why speak of other glories inferior to it?

Hari, observed by the astonished gods and men present there, bowed to the Lord again and again, his pearl-necklace touching the ground. Daśārṇabhadra was transfixed instantly by the sight of Śakra's magnificence, like a villager by the magnificence of a city. His eyes opened wide from astonishment, Daśārṇabhadra thought:

“ Oh ! the splendor of Śakra's aerial car is the greatest in the world. Oh ! the beautiful body of the elephant of Indra ! Oh ! that extent of the power of Puruhūta ! I

felt pride in my own glory, alas ! There is the same difference between Śakra and me as between the ocean and a puddle. I despise myself for that pride in magnificence. Never having seen such magnificence before, I was like a frog in a well.”

As he was so meditating, gradually attaining disgust with existence, having light karma because of these thoughts, a very pure change took place in him. “If I have been surpassed by Bidaujas by that magnificence, nevertheless I shall surpass him now by taking initiation. Not only shall I surpass him now by taking the vow, but I shall defeat the enemies in the form of karma that cause wandering through births.”

After so reflecting, the king of Daśārṇapura, discerning, discarded his crown, bracelets, et cetera, just while he was standing there. Daśārṇabhadrā tore out all the hair from his head in five handfuls, as if it were the root of the tree of karma. While Śakra looked on, wide-eyed from astonishment, he went to the side of the gaṇabhṛt and received the outfit of a sādhu. The ascetic Daśārṇabhadrā, possessing unprecedented strength of will and daring, went and paid homage accompanied by circumambulation to the Lord of the World.

Śakra said: “Bravo ! mahātma, this is heroism on your part. By it you have surpassed me, not to speak of anyone else.”

After saying this and bowing to him, Śakra went to his own place. Muni Daśārṇabhadrā observed the vow fully. The Lord of the World, devoted to assistance to souls capable of emancipation, wandered from that place to other towns, et cetera.

Śālibhadra (57-181)

Now, a young woman named Dhanyā, whose family had perished, came to Śāligrāma, (a suburb) of Rājagrha. She brought with her her son, a child named Saṅgamaka. For it is hard to abandon the offspring of the womb even

in misfortune. The boy herded the small calves of the townsmen there. For that is an easy livelihood suitable for poor boys.

One day a certain festival took place there and Saṅgama saw rice pudding eaten in every house. When he had gone home, he asked his mother for rice pudding. She said: "I am poor. How would there be rice pudding in my house?" Begged again and again by the boy from ignorance, she wept aloud, remembering her former prosperity. Her neighbors, their hearts pierced as it were by the pain of her crying, asked her the reason for her grief. She told them in stammering words the reason for her grief. They gave her milk, et cetera and then she cooked a rice pudding. She carried a dish of molasses, ghī, and rice pudding, and gave it to the boy; and went into the house on some task.

Just then a muni, who had fasted for a month, came for alms to break his fast. He was a boat to him (the boy) for crossing the ocean of births. He reflected: "Like a sentient thought-gem, like a living wish-granting tree, like a cow of plenty that is not an animal, the great sādhu has come very fortunately because of my past merit. Otherwise, how would I, wretched, meet such a worthy person? Because of some maturing of past merit today my wish, goods, and a suitable person happened. Indeed, this meeting is a triveṇī.¹⁹⁸

With this thought he picked up the dish and gave the rice pudding to the sādhu. The muni, compassionate, took it as a favor to him. The muni went away and Dhanyā came from the house. "I think he ate that," and she gave him rice pudding again. Insatiable, he ate rice pudding until he was full. During the night, thinking of the sādhu, he died from indigestion from the pudding.

From the power of the gift he came into existence in the womb of Bhadrā, the wife of Gobhadra, a rich man in the

¹⁹⁸ 69. The meeting-place of the 3 rivers: the Gaṅgā, the Yamunā, and the Sarasvatī.

city Rājagṛha. Then she saw a well-ripened field of rice in a dream and related it to her husband. He explained that she would have a son. She had a pregnancy-whim, "I wish that I might perform pious acts of liberality," and Gobhadra, fair-minded, fulfilled it. When the time was completed, the sky ablaze with light, Bhadrā bore a son like the ground of Mt. Vidūra bearing a jewel.

Because of the dream that was seen, on an auspicious day the parents gave their son an auspicious name, Śālibhadra. Tended by five nurses,¹⁹⁹ he gradually grew up and was taught the arts by his father, when he was slightly under eight years of age. When he was grown, dear to young women, he sported with friends of his own age, like another Pradyumna (Kāmadeva). The sheths of the city came and offered to give Bhadrā's husband thirty-two of their daughters in marriage to Śālibhadra. Delighted, Gobhadra eagerly married the girls endowed with all the favorable marks to Śālibhadra. Śālibhadra, like the lord of the gods, amused himself with them in a beautiful palace that was like a palace in heaven. Immersed in joy, he distinguished neither day nor night; his parents themselves supplied him with the means of pleasure.

Gobhadra took the vow at Śrī Vira's feet and, having fasted according to rule, went to heaven. Knowing by clairvoyance that Śālibhadra was his son, overcome by his merit, he became absorbed in affection for his son. The god gave him and his wives divine clothes, finery, et cetera daily, like a wishing-tree. Any task that was suitable for humans, Bhadrā performed that. From the power of his former gift, he enjoyed pleasures only.

One day Śreṇika was approached by some merchants who had obtained jeweled blankets and Śreṇika did not take them because of their high price. Then the merchants went

¹⁹⁹ 78. One who nurses, one who bathes, one who adorns, one who holds, and one who plays with him. PE, s.v. pañcadhāi.

to Śālibhadra's house and Bhadrā took the jeweled blankets at the price asked. At that time Queen Celaṇā said to King Śreṇika, "Take one blanket suitable for me at a high price." The king asked the merchants for one blanket at the price and they said, "Bhadrā took all the blankets." Then Śreṇika sent a clever man to Bhadrā to get a blanket by paying the price.

Bhadrā, when he asked her, said: "After cutting up the jeweled blankets, I made foot-cleansers for Śālibhadra's wives. If any thing can be done with worn-out jeweled blankets, after going and asking the king, come and take them." He went and told the king this. Queen Celaṇā said, "Look ! Between me and merchants there is a difference like that between brass and gold." When Śālibhadra had been invited by Śreṇika who sent the same man from curiosity, Bhadrā came and explained: "My son truly does not go outside, king. Do me a favor, Your Majesty, by coming to his house." From curiosity Śreṇika agreed to that. She went ahead to her house, awaiting the moment (of his coming). She decorated the markets with varied cloths, jewels, and tiger-skins from her house to the palace.

Summoned by her, the king went to Śālibhadra's house, observing the decoration of its markets that looked like it had been made suddenly by the gods. The house had swinging festoons of sapphire on top of golden pillars; the ground at the door was uneven with rows of pearl-svastikas; it had awnings made of divine cloth; it was filled with incense from fragrant substances, like a duplicate of heavenly palaces that had been placed on the earth. The king entered it, wide-eyed from astonishment, and sat down on a lion-throne in the fourth story.

Bhadrā went to the seventh story and said to Śālibhadra: "Śreṇika has come here. Come at once to see him." He said to Bhadrā: "Mother, attend to the business which you know yourself. What have I to do with that?" Then Bhadrā said, "This is not goods to be bought; but he is lord

of all the people and of you also." Hearing that, Śālibhadra thought despondently: "Out upon this lordship in worldly existence since there is another lord of even me. Henceforth, enough of these pleasures of mine like coils of a serpent; I shall take initiation at Śrī Vira's feet very soon."

So filled with desire for emancipation, at his mother's insistence, he went with his wives and bowed respectfully to the king. Śreṇika embraced him and set him on his lap, like a son. When his head was smelled from affection, he shed tears at once. Bhadrā said: "Your Majesty, let him go, since, although a mortal, he suffers from the scent of garlands of mortals. The sheth became a god and daily brings him and his wives divine finery, garments, unguents, et cetera."

Then dismissed by the king, he went to the seventh story.

Bhadrā informed the king, "You must dine here," and the king agreed to that from courtesy to Bhadrā. She arranged everything at once. What does not succeed with the wealthy? Then the king bathed quickly with oil, water, and powder suitable for the bath; and a ring fell from his finger into the house-tank. While the king was searching for it here and there, Bhadrā instructed the slave-girl, "Draw off the tank-water to another place." When she had done so, the king was astonished to see his ring like a charcoal in the midst of bright, divine ornaments. The slave-girl, asked by the king, "What is this?" said, "Every day what has been worn the day before by Śālibhadra and his wives is thrown here." The king reflected, "He is certainly very rich and now I am rich in whose realm there are such people." Then the chief of kings and his attendants dined and, honored with various ornaments, garments, et cetera, went home.

While Śālibhadra was wishing for release from worldly existence, a friend in religion came and told him, "A muni named Dharmaghoṣa, like dharma embodied, who has four kinds of knowledge, honored by gods and asuras, has come to the garden." Then Śālibhadra joyfully got into his

chariot and went there. After paying homage to the ācārya and the sādhus, he sat down before them.

As the sūri was giving instruction, he bowed and asked, "Blessed sir, by what act is one born a lord and not something else?" The Blessed One said, "All the people of the whole world, who take initiation, share in lordship." "If that is so, lord, I shall take the vow, after I have gone and taken leave of my mother," Śālibhadra declared. Told by the sūri, "Do not be negligent," Śālibhadra went home, bowed to Bhadrā, and said:

"Today I have heard dharma, which has become the means of release from all pain, from the lotus-mouth of Śrī Dharmaghoṣa Sūri." Joyfully Bhadrā praised Śālibhadra: "You did well, son. You are your father's son." He said: "If this is so, mother, favor me. I want to take the vow. I am indeed my father's son."

She said: "Son, this striving for the vow is suitable for you. But in that case red chick-peas must be eaten constantly. How would you, delicate by nature and nourished by divine food, observe the vow, like a young calf pulling a chariot?" Śālibhadra said, "Men, nourished by (divine) food, are unable to endure the hardships of the vow, only if they are weak, not others."

She said: "Abandon luxuries gradually. Endure the scent of garlands on humans. After such practice take the vow, son." Then Śālibhadra agreed to Bhadrā's proposal and day by day gives up one wife and one mattress.

Dhanya (136-181)

Now in this city there was a very rich man, named Dhanya, the husband of Śālibhadra's youngest sister. At that time Śālibhadra's sister was bathing him (her husband) in tears and he asked her, "Why are you crying?" She replied with sobs: "My brother abandons one wife and one mattress each day in order to take the vow. I am crying

for that reason.”

Dhanya said jokingly: “Whoever does so is afraid of penance, like a jackal. Your brother is lacking in courage.” His other wives said to him laughingly, “If the vow is easy to practice, lord, why do you yourself not practice it?” Dhanya said: “These women who were an obstacle to the vow have given their consent to me today because of my merit. So I shall take the vow quickly.”

They said seriously: “Be kind. We said that as a joke. Do not abandon wealth and us, wise sir.”

“Giving up impermanent things—women, money, et cetera—from a desire for a permanent state, I shall certainly take initiation,” Dhanya said and got up. “Following you, we shall take initiation,” they said. Noble-minded Dhanya gave his consent, thinking himself fortunate.

Now, Śrī Vira stopped on Mt. Vaibhāra and Dhanya heard of him at once from word from a co-religionist. After giving gifts, he got into a palanquin with his wives and, afraid of existence, went to Mahāvīra’s feet as a refuge. With his wives he took initiation in the Master’s presence.

When he heard that, Śālibhadra hastened forth, thinking himself excelled. After that, accompanied by King Śreṇika, he went and took the vow at Śrī Mahāvīra’s feet. Then the Master, Siddhārtha’s son, with his entourage went elsewhere in his wandering, like the lord of an elephant-herd with the herd.

Dhanya and Śālibhadra became very famous and practiced severe penance like the edge of a sword. Completely indifferent to their bodies, the munis broke fast after fasts of a fortnight, a month, two months, three months, and four months. The great munis, Dhanya and Śālibhadra, became like leather bags from fasting, their bodies emaciated and bloodless.

One day, the munis, accompanied by Śrī Mahāvīra, came to the city Rājagṛha, their own birth-place. Then the people by reason of pre-eminent faith, went unceasingly from the

city to pay homage to the Lord of the World occupying a samavasaraṇa. Both Dhanya and Śālibhadra at the end of a month's fast bowed to the Blessed One (for permission) to wander for alms at the right time. Told by the Master, "Today you will break fast at your mother's," Śālibhadra said, "I wish it," and went away with Dhanya.

The two went and stood at the door of Bhadrā's house; and they were recognized by no one because of their emaciation from penance. Even Bhadrā, intent on the thought, "I am going today to pay homage to Śrī Vīra, Śālibhadra, and Dhanya," eager, did not recognize them. After waiting there a moment, the great sages went away. They left (the city) by the highway from the city-gate.

Then Dhanyā, Śālibhadra's mother in a former birth who was going to sell curds and ghī in the city, met them. When she saw Śālibhadra, a flow of milk took place and, after she had paid homage devotedly to their feet, she gave them both curds. Śālibhadra went to Śrī Vīra's presence, narrated that and, making the añjali, said, "Master, how was the fast-breaking from the mother?" The Omniscient explained to Muni Śālibhadra that Dhanyā was his mother in a former birth and explained other things arising from the other birth.

After breaking their fast with the curds and taking leave of the Master, Śālibhadra and Dhanya went to Mt. Vaibhāra. Śālibhadra and Dhanya resorted to the fast named 'pādapoṣagama' there on a slab of rock that had been inspected for life.

At that time his mother Bhadrā and King Śreṇika, full of devotion, went to Śrī Vīra's presence. Then Bhadrā said: "Where are the munis, Dhanya and Śālibhadra? Why have they not come to my house for alms, Lord of the World?" The Omniscient said: "The munis went to your house. But you—your mind intent on coming here—did not know them. Your son's mother in a former birth, Dhanyā, going to the city, gave them curds and they broke their fast with that.

Both, noble, eager to abandon existence, went to Mt. Vaibhāra and observed a fast."

Then Bhadrā went with Śreṇika to Mt. Vaibhāra and saw them placed in such a way, as if they were made of stone. Seeing his miserable condition and recalling his comforts, she wept, making Mt. Vaibhāra weep, as it were, by the echoes.

"Do not show me disfavor, son, because miserable I, having little luck, through carelessness did not know you when you came to my house. Even if you have deserted us, yet you will rejoice our eyes by the sight of you. This was my wish formerly. Now you are intent on destroying that wish of mine, by this undertaking with the purpose of abandoning the body, son. The penance which you undertook there, I do not oppose for you; but this is much harsher. You became like a slab of stone.²⁰⁰

Then Śreṇika said: "Why do you weep instead of rejoicing? You who have such a son, alone among women, have a son. He, knowing the fundamental principles, noble, having abandoned wealth like straw, reached the Master's feet like the highest place (emancipation) before his eyes. He practiced penance suitable for a disciple of the Master of the World. Why is he annoyed uselessly by you, foolish woman, because of your woman's nature?"

Thus enlightened by the king, Bhadrā paid homage to the great munis and, disconsolate, went to her own house. Śreṇika did likewise.

After the two great munis died, they became chief-gods in the heavenly palace named Sarvārthasiddha, immersed in an ocean of wonderful joy, with life-terms of thirty-three sāgaras.

²⁰⁰ 176. See Text Corrections.

CHAPTER XI

THE STORY OF RAUHIṆEYA; THE KIDNAPING OF ABHAYAKUMĀRA; STORY OF UDAYANA; CAPTURE OF PRADYOTA; INITIATION OF UDĀYANA

Story of Rauhiṇeya (1-110)

Then the Blessed Vīra, inspired by a desire to benefit humanity, wandered through hamlets, towns, mines, capital villages, et cetera. At this time there was a thief, named Lohakhura, living in a cave in Mt. Vaibhāra near Rājagrha, like the sentiment Fury personified. During the festivals and similar functions on the part of the citizens of Rājagrha, he frequently seized the opportunity to commit outrages like a demon; and in consequence of carrying away property and enjoying other men's wives, he looked upon the city as a treasury, or indeed, his own house. Theft only, no other occupation, was a pleasure to him. Demons are pleased with no other food but flesh.

By his wife Rohiṇī, he had a son Rauhiṇeya who resembled him in person and character. When the father's death was near at hand, he summoned his son and said, "I shall give you some advice, if you will be sure to follow it." "Most certainly I shall follow your advice. Who on earth would disregard a father's teaching?" Rauhiṇeya replied. Then, delighted by this speech, the thief Lohakhura, caressing his son, spoke solemnly as follows: "Do not listen to the speech of that Vīra who preaches inside a samavasaraṇa built by the gods; but rather, son, do as you please, without restraint." After he had given this advice, Lohakhura died.

Rauhiṇeya attended to the funeral ceremonies of his father, and then practiced theft unceasingly, as if a second Lohakhura had appeared. He guarded his father's advice, as if it were his very life and robbed the city Rājagrha, as if

it were his own slave.

At that time, as he was wandering gradually through towns, villages, and mines, Vira, the last Tirthaṅkara, surrounded by fourteen thousand great ascetics, setting his feet on beautiful golden lotuses put in motion by the gods, came there (to Rājagṛha); and for the Lord Jina the gods, the Vaimānikas, the Jyotiṣikas, the Asuras, the Vyantaras, made a samavasaraṇa, where the Blessed Vira gave religious instruction in a speech adapted to every dialect and extending for a yojana.

Then Rauhiṇeya too, as he was on his way to Rājagṛha, arrived in the vicinity of the assembly-hall which was on the way and meditated to this effect: "If I go by that road, I shall hear Vira's discourse and my father's command will be broken. Yet there is no other road; so be it." With this reflection, he covered his ears with his hands, and quickly went on to Rājagṛha. As he came and went every day in this manner, one day near the samavasaraṇa a thorn was broken off in his foot; and because of the pain in walking, he was not able to take a step without extracting the thorn imbedded in his foot. Thinking, "There is no other way," he took his hand from his ear. While he was extracting the thorn, he heard the voice of the Teacher of the World. "The gods do not touch the earth with their feet, their eyes are unwinking, their wreaths are unwithered, their bodies are free from perspiration and dust." "Alas! I have heard a great deal!" Quickly he pulled out the thorn, covered his ear with his hand, and departed in that manner.

Now, as the city was robbed daily by this thief, the leading merchants went to Śreṇika and announced: "While you are ruling, Your Majesty, we have no other fear; but, on the other hand, our property is seized and carried away by thieves who are not seen, as if by slaves." The king indeed sympathized with them just as if they had been his relatives, and spoke with a burst of anger to the chief of police: "Do you take pay from me, having turned thief, or having become

a sharer, since these men are robbed by thieves, whom you ignore?" He replied: "Your Majesty, a certain thief, named Rauhiṇeya, robs the citizens. He can not be caught, even when seen. He jumps from house to house like a monkey, and then easily gets over the wall with a leap like lightning. While we follow his track by the road, he disappears. Verily, lost by one step, he is lost by a hundred. I can neither kill nor catch this thief. Therefore, Your Majesty, take charge of this police-business of yours."

Then the king, by raising an eyebrow, indicated to the minister Abhayakumāra that he was to speak, and he said to the policeman: "Equip a force consisting of the four branches,²⁰¹ and station it outside the city. When the thief goes inside, then surround the city. After he has been frightened inside, he will take the lightning-like jump and fall into the hands of the army outside, like a deer into a net. Led here by his own feet, as if by witnesses, the great thief must be captured by vigilant soldiers." The chief of police received instructions to this effect and went away. Being clever, he secretly armed the force and placed it as he had been told.

On that day, Rauhiṇeya came from another village and unknowingly entered the surrounded city, like an elephant an elephant-trap. The chief of police led the thief, captured and bound by these means, to the king and handed him over. "Just as the good deserve proper protection, so the wicked deserve punishment. Therefore, let him be punished." The king gave such orders. Then Abhaya said: "Verily, as he was caught without any stolen property, he does not deserve punishment. After an investigation, he must be punished." Thereupon the king questioned him: "Where do you come from? What is your occupation? For what reason have you come here? Are you Rauhiṇeya?"

Terrified at hearing his own name, he said to the king:

²⁰¹ 35. Elephants, horses, chariots, men.

“I am Durgacaṇḍa, a householder in Śāligrāma. I came here on a matter of business, and my curiosity having been aroused, I stayed in a temple until late at night. As I was going to my own house, I was challenged by guards like demons, and jumped the wall. Verily, fear of one’s life is a great fear. After I had escaped the guards in the city, I fell among the troops of guards outside, like a fish dropped by the hand of the fisherman into a net. Now, although innocent, I am led here by them, having bound me like a thief. Thou essence of nīti, consider.”

Then the king sent him to prison, and at once sent a man to the village to make enquiries regarding his character. In the beginning (before this), the thief had forced the village to make an agreement. Even some thieves have amazing forethought for the future. When the village was questioned by the king’s man in regard to his true character, the people said: “Durgacaṇḍa was a resident here, but has gone to another village.” When this was reported by the man who had gone there, the son of Śreṇika thought, “Alas, even Brahmā does not penetrate well-planned deceit.”

Next, Abhaya prepared a seven-storied palace, ornamented with precious jewels, like unto a palace of the gods. Adorned with charming young women equal to Apsarases in beauty, it was looked upon as a piece of Amarāvati that had fallen from the sky. A great festival with a concert rendered by a troupe of singers produced at once the magnificence of a real Gandharva city. Then Abhaya intoxicated the thief with wine, clothed him in fine apparel, and laid him on a couch. When he arose, the intoxication having passed away, he perceived immediately a divine splendor, unprecedented and amazing.

Just then, groups of men and women, in accordance with Abhaya’s instructions, said to him: “Hail! O Delight of the World,” and other auspicious things. “In this great palace you have now become a god. You have become our master; we are your slaves. Sport with these Apsarases at

your pleasure, like Indra." They addressed him agreeably and coaxingly with this introductory speech. "Have I become a god?" While the thief reflected thus, they clapped their hands for a concert. At that point, a certain man carrying a gold scepter approached and abruptly demanded, "What is this, sirs! that you have started in this way?" They replied: "Doorkeeper, we have undertaken this to show our cleverness and accomplishments to our lord." He (the doorkeeper) said: "Show your accomplishments to your lord; but nevertheless, have him carry out the customs of heaven." "What custom?" When the man heard this, he said angrily: "Have you forgotten even this? Whoever originates here as a god, relates his own former actions, good and bad; then he may share the joys of heaven." "In the excitement of acquiring a lord, we forgot all this. Favor us. Have the god carry out the practice of heaven," they said. The doorkeeper said to Rauhiṇeya, "Come, tell us your former deeds, good and bad; then later enjoy the delights of heaven."

Then the thief thought: "Is such a thing true, or is it a trick planned by Abhaya to test me? How can I determine this?" As he was reflecting thus, he remembered the speech of the Jina that he heard when he extracted the thorn. "If the true nature of the gods as described by Vira fits (them), I shall tell the truth; if not, I shall answer falsely." Reflecting thus, he deliberately observed them as they touched the surface of the earth, impure from perspiration, with withered wreaths and winking eyes. Having detected the whole trick, the thief considered a reply.

The doorkeeper said, "Please tell the story to all these gods eager (to hear it)." Rauhiṇeya then related: "In a former incarnation I gave gifts to worthy persons, and founded temples; I set up idols and worshipped them with eightfold worship;²⁰² I performed pilgrimages and honored

²⁰² 75. Water, sandal, flowers, incense, lamp of ghi, rice, sweetmeats, fresh fruit. See II, n. 411.

gurus. I practiced the conduct of the good, such as these things mentioned." After he had related this, he was commanded by the scepter-bearer, "Tell your bad deeds, also." "As the result of association with ascetics, I have never done anything wicked," Rauhineya replied. The doorkeeper said, "A life passes according to several natures; so confess theft, adultery, and other things." "Would anyone guilty of such conduct reach heaven? Does a blind man climb a mountain?" answered Rauhineya. They went and reported all this to Abhaya, and Abhaya reported to King Śreṇika. "By such means it is not possible to determine who is a thief. Even if he is a thief, he must be released. The law can not be broken." So on the advice of the king, Abhaya released Rauhineya. Sometimes even the wise are deceived by those clever in deceit.

Then the thief reflected: "Shame upon the teaching of my father, by which for too long a time I have been defrauded of the nectar of the speech of the Jina. If the speech of the Lord had not entered the hollow of my ear, then I would have entered the realm of Yama as the result of many beatings. Verily, a cure of making me live—as if I had been a sick man—was produced, when I heard the speech of the Jina, even though by accident. Alas! I ignored the word of the Arhat, and took delight in the word of a thief for a long time. I cast aside mangoes for nimbas,²⁰³ like a crow. If a part of his instruction bears such fruit, what will his teaching, regarded in its entirety, accomplish?" Reflecting thus, Rauhineya entered the presence of the Jina, bowed with reverence at his feet and made confession:

"In the ocean of worldly existence of living creatures, an ocean filled with crocodiles in the form of terrible calamities, your speech extending for a yojana is a big ship. I was prevented from hearing your words for so long a time,

²⁰³ 86. The mango is the choicest fruit in India; the nimba is very bitter.

and was deceived by my father, who was not a friend (to me), (though) thinking himself a friend, O Teacher of the Three Worlds. Protector of the Three Worlds, they are blessed who always as believers drink the nectar of your speech with the cups of their ears; but I, wicked, inattentive to your speech, O Blessed One, covered my ears and passed this place, alas ! On one occasion, I heard one speech of yours, though unintentionally; by it, as if by a magic syllable, I was saved from a Rākṣasa of a king. As I was saved from death, so, Lord, save me drowning in a whirlpool of the ocean of saṁsāra, Lord of the World !” Then out of pity for him the Master gave him pure instruction in the duty of a sādhu, which furnishes access to emancipation.

After he was enlightened, Rauhiṇeya made obeisance, and spoke as follows, “Lord, please decide whether or not I am suitable for the duties of an ascetic.” On being told, “You are suitable,” he said, “Lord, I am going to take the vow, but (first), I want to tell Śreṇika something.” “Say what you have to say, without fear or hesitation.” Addressed thus by King Śreṇika, the son of Lohakhura said: “Your Majesty, I whom you hear here am that Rauhiṇeya, the robber of your town, in accordance with the popular report. By one speech of the Jina, the cleverness of Abhayakumāra, hard to cross, was crossed by me like a river by a boat. I robbed this whole city of yours; it is not necessary to look for any other thief, O Royal Sun ! Send some one so that I can show the plunder. Then I shall make my life fruitful by wandering as a mendicant.”

At the command of Śreṇika, Abhaya himself rose and went with the thief, and the people of the town went along out of curiosity. Then the thief showed Śreṇika’s son the treasure concealed in mountains, rivers, bowers, cemeteries, and other places; and Abhaya distributed the treasure—to everyone what belonged to him. There is no other course of conduct for ministers who know nīti, and are not avaricious. After he had told the whole truth and enlightened his own

people, Rauhiṇeya, believing, attached himself to the Jina. Then King Śreṇika, performed the ceremony of going out (into homelessness), and Rauhiṇeya took the vow of mendicancy at the feet of Śrī Vīra. Beginning with a one-day fast, for six months he performed wonderful penance for the destruction of karma. Emaciated by penance and having accomplished complete destruction of the passions,²⁰⁴ he bade farewell to Śrī Vīra and performed pādapopagama²⁰⁵ on the mountain. With pure meditation, remembering the nama-skriyā²⁰⁶ to the five spiritual dignitaries, Muni Rauhiṇeya abandoned his body and went to heaven.

Contest between Pradyota and Abhaya (111–293)

Then the Blessed One, surrounded by gods to the number of a crore of at least, wandered as a mendicant to destroy tīrthakṛt-karma. By teaching dharma, the Master converted some as laymen and some as sādhus, including the king and minister. Now, King Śreṇika in the city Rājagṛha practiced right-belief, and governed his city with complete observance of law.

One day, King Caṇḍapadyota set out from the city Ujjayinī with complete equipment to besiege the city Rājagṛha. Pradyota and fourteen other crowned kings, coming there, were looked upon by the people as Paramādhārmikas.

King Śreṇika learned from spies that he was coming, splitting open the earth, as it were, with horses capering skilfully. He reflected a while, “How is this cruel Pradyota, who is making an attack here like a cruel crocodile, to be deprived of his strength?” Then the king looked with

²⁰⁴ 109. Bhāvasamlekhā. See I, p. 357.

²⁰⁵ 109. One of the 17 kinds of death and one of the 3 by fasting. The person remains motionless like a tree, falls like a tree. For a full discussion, see I, n. 126.

²⁰⁶ 110. The formula of homage to the Five: Homage to the Arhats, Siddhas, ācāryas, teachers, and all the sādhus in the world. I, n. 71.

nectar-sweet glance at the face of Abhayakumāra, the depository of inborn and other kinds of knowledge;²⁰⁷ and Abhaya, whose name was appropriate, declared to the king: "What cause of anxiety is there? The king of Ujjayinī would be my fight-guest today; yet in a matter to be settled by wit, talk of sword against sword is idle. Therefore, I shall use wit. Verily, wit is a cow of plenty for producing victory."

So he planted an iron box with money inside in the ground in the camp of the enemy troops outside the city. At that time the city Rājagṛha was surrounded by the troops of King Pradyota, like the earth by the waves of the ocean. Next, Abhaya sent soft-speaking spies to King Pradyota with a letter as follows: "I make no distinction between Queen Śivā and Cetaṇā.²⁰⁸ Therefore, you are to be honored at all times because of the connection with Queen Śivā. Because of that, Lord of Avantī, I speak to you only from desire for advantage to you. All your princes have been seduced by King Śreṇika. Money has been sent them to make them his; and they, after accepting it, will bind you and deliver you to my father. The money has been buried in their dwellings for their benefit. Dig and look. Who, indeed, looks at a fire, when there is a lamp at hand?" After he had been informed to this effect, he (Pradyota) dug up the dwelling ground of one prince and there the money was found. When he had seen this, he fled in great haste. After he had disappeared, the king of Magadha churned his whole army like the ocean and took treasure—elephants, horses, et cetera, on all sides. Then King Pradyota reached his own city somehow or other, by means of a horse swift as the wind, with his breath of life reaching his nostrils. Even the ones who were crowned kings, and other great warriors, disappeared too like crows in flight. For an army without a leader is ruined. With hair

²⁰⁷ 118. There are 4 of these, usually called 'buddhis': autpattikī (inborn); pārināmikī a (result of deliberation); vaineyikī (result of teaching); kāmikī (result of karma in past lives).

²⁰⁸ 124. Śivā, Pradyota's wife, was the sister of Cetaṇā, Śreṇika's wife.

unconfined and disheveled and their heads bereft of parasols, they too arrived in the city Ujjayinī, following the king. "This is a trick of Abhaya's, no one else. We do not do such things." So, by an oath, they convinced the king of Ujjayinī.

On one occasion, the lord of Avanti, out of patience, said in the assembly, "Whoever binds and delivers Abhaya to me, what will he obtain?" Thereupon a certain courtesan raised her hand like a banner and announced to the king of Avanti, "I here am sufficient for the task," and the king of Avanti commanded her: "If that is so, then do it. I shall give you money, et cetera to assist you. Tell me now what you need." She reflected, "Since Abhaya is not to be taken by other means, I shall accomplish my purpose by adopting the disguise of religion." Then she asked for two mature women, whom the king supplied at once together with much money. Showing zeal, daily worshipping, self-controlled, the three became very famous, (as) having great wisdom.

Then the three went to the city adorned by Śreṇika, incarnations of guile, as it were, to deceive the three worlds. The best of courtesans took up her residence in the garden outside (the city) and went to the city with the intention of worshipping the images in succession. After they had said naiṣedhaki three times, she and the other two women entered the temple erected by the king, with superlative magnificence. After she had performed a pūjā, she began to pay homage to the god in a song united with melodies, Mālava and Kauṣikī, et cetera. Abhayakumāra, too, went there, wishing to worship the god, and saw her ahead, worshipping with the two others. "I must not, by entering, create an obstacle to her seeing the god." Thinking thus, Abhaya stopped just at the door and did not enter the shrine.

When she arose after she had prayed and sung a hymn of praise with her hands in the pearl-oyster position,²⁰⁹ then

²⁰⁹ 146. In this position the palms of the hands are put together and raised to the forehead.

Abhaya approached her. He observed such devotion on her part, her dress, and her calmness, and delightedly spoke to her, "By good fortune, fair lady, now there is a meeting with a coreligionist like yourself. In saṁsāra there is no relative of the discerning better than a coreligionist. Who are you? Why have you come? Where do you live? Who are these, with whom you shine like a digit of the moon with Svāti and Rādhā?" Then the fictitious laywomen answered: "I was the wife of a wealthy merchant, a citizen of Avanti, but am a widow; and these are the wives of my son who, left widows by death, are lusterless like vines on a broken tree. These two at that time consulted me about the vow. Verily, the vow is a protection for women whose husbands are dead. I told them: 'I also, having lost husband and son, will undertake the vow. But let the fruit of laymanship be won by a pilgrimage. Verily, in the vow, a spiritual pūjā, not a material one is fitting.' Saying this, I set out on a pilgrimage with them."

Then Abhaya said, "Be our guest today, for hospitality to fellow-pilgrims is even more purifying than a holy place," and she replied to Abhaya, "What you say is quite right, but how can I be your guest today, when I am observing the fast of one who visits holy places?" Delighted by her devotion, Abhaya addressed her again, "Then tomorrow you must surely enter my house." "Since the birth of a human is completed in a moment, how can a wise person say, 'I shall do this tomorrow?'" With the reflection, "Let her be for the present. Invite her again tomorrow," Abhaya left her, and after he had paid homage to the image, went to his own house.

The next morning, Abhaya invited her (to his house), had her worship the household images, provided refreshments, and gave her gifts of many clothes and other things. The next day, Abhaya was invited by her (to her house) and went alone. Verily, what will such men not do from regard for a coreligionist? She gave Abhaya many dainties to eat and gave

him beverages mixed with Candrahāsa wine to drink. After he had eaten and risen, the son of Śreṇika immediately went to sleep. Verily, sleep is the first companion of wine-drinking. She, the home of deceit hard to detect, sent him to Avanti in a chariot, and in other chariots that had been stationed at intervals. At that time, searchers came there, hunting here and there, who had been ordered by Śreṇika to look for Abhaya. "Has Abhaya come here?," they asked her, and she said, "Abhaya came here, but went away at once." Believing what she said, the searchers went elsewhere.

By means of horses stationed in relays, she arrived in Avanti, where she delivered the furious Abhaya to Caṇḍa-pradyota, and declared the true nature of the stratagem for bringing Abhaya. To her Pradyota said, "You did not do well, since by means of a religious trick you captured him who had confidence in religion"; and to Abhaya he said, "You, although knowing nīti and well versed in the seventy stories,²¹⁰ were caught by her like a parrot by a cat." Abhaya replied, "You are very clever, whose royal duties prosper by this kind of cleverness." Ashamed and angry, King Caṇḍa-pradyota cast Abhaya, like a rājahaṅsa, into a wooden cage.

Now, a chariot named Agnibhīru, queen Śivā, an elephant Nalagiri, and a messenger Lohajaṅgha, are the jewels of his (Pradyota's) kingdom. The king sent Lohajaṅgha to Bhṛgukaccha very often, and the people there, exhausted by his coming and going, made the following plan. "This man comes twenty-five yojanas in a day, talks to us²¹¹ frequently. So now we will kill him." Having made this plan, they put poisoned sweetmeats in his food, and took away all the other food that was in the bag. After he had gone a certain distance on the road, he stopped on a river bank

²¹⁰ 170. This probably refers to the Śukasaptati. This has 72 stories. Hertel thinks the original author was a Jain.

²¹¹ 175. I. e. gives orders.

to eat the food, and there were unfavorable omens. As he was conversant with omens, he started up without eating and went a long way. Then, (although) hungry and eager to eat, he was prevented again by omens. Again, he went a long distance, tried to eat, and was prevented by omens.

Then he went and told the whole incident to Pradyota; and the king summoned the son of Śreṇika and questioned him. He, being wise, smelled the food-bag and pronounced this decision, "There is here a serpent that poisons by its glance, that originated from the combination of substances. If he had opened the bag, he would have been consumed, certainly. So turn it loose in the forest with your face averted." At this advice of Abhaya, it was set free in that way. The trees were consumed at once, and it died. "Ask (any) boon from me, except release from custody." When the king told him this, Abhaya replied, "Let the boon remain in reserve for me."

*Story of Udayana and Vāsavadattā (184–265)*²¹²

Now, King Caṇḍapadyota had a daughter, Vāsavadattā, born from Aṅgāravatī, like Śrī from the ocean. Cherished by nurses, she grew up gradually, and played in the court-yard of the palace, the Lakṣmī of the kingdom in person, as it were. The king was very devoted to her and esteemed her, covered with all auspicious marks and endowed with qualities of humility, et cetera, even more than a son. Under teachers worthy of herself she learned all the arts. The art of music alone remained without a teacher and the king asked a minister who had seen much and heard much: "Who, pray, will be a teacher for my daughter in the study of music? Generally the art of music is especially suitable for amusing the husband in the case of kings' daughters who have gone to the husband's house."

²¹² For a discussion of this episode, see my article, The Udayana-Vāsavadattā Romance in Hemacandra, JAOS 66 (1946), 295 ff.

The minister said: "King Udayana, who is a veritable reincarnation of Tumburu, is now the crest-jewel of the best musicians. He is reported to have a surpassing skill in music and he captures elephants in the forest, after lulling them by singing. He goes to the forest and sings and the elephants, as lulled by his singing as if they had drunk liquor are entirely unconscious of being captured. Just as he captures elephants in the forest by the device of singing, even so there is a means of capturing him and bringing him here. An elephant must be made from wood, just like a real one, in the forest there, which will make motions, walking, sitting down, et cetera, by mechanical means. Armed soldiers will stand within the wooden elephant. They will make the elephant move and they too will capture him (Udayana). After they have captured him in this way and brought him here, at your order the king of the Vatsas will teach music to your daughter Vāsavadattā."

The minister, approved by the king saying, "Very good," had such an elephant made that it was superior to a real elephant in its qualities. Foresters took it to be a real elephant that could bite, toss up its trunk, trumpet, walk, et cetera. Foresters described the elephant to Udayana and Udayana went to the forest to capture it. He dismissed his attendants at a distance and entered the forest, walking about very slowly as if looking for birds. When he approached the trick elephant, Udayana sang aloud, surpassing the Kinnaras;²¹³ and while Udayana sang a nectar-sweet song, the men inside kept the elephant motionless. The lord of Kauśāmbī thought it was lulled by his song and approached it very slowly, as if he were walking in the dark. "He has been hypnotized by my song." With this thought, the king approached, jumped up, and mounted the elephant like a bird lighting on a tree. The soldiers, who were Pradyota's agents, descended from the interior of the elephant,

²¹³ 201. Heavenly musicians.

threw the king of the Vatsas from the elephant's shoulder, and took him prisoner. Alone, unarmed, unsuspecting, surrounded by a hundred soldiers, like a boar by dogs, he did not resist.

The soldiers delivered the king of the Vatsas to Caṇḍapadyota who said to him: "Teach your own art of music to my daughter who is one-eyed. By teaching my daughter, remain comfortably in my house. Otherwise, your life depends on me, as you are a prisoner." Udayana reflected: "I shall pass the time teaching the daughter. Verily, a living man sees fair things." With this reflection, the king of the Vatsas—the man who indeed knew the arts—accepted Pradyota's command.

Caṇḍapadyota said to him: "My daughter is one-eyed. Do not look at her. If you do, she will be embarrassed." After saying this, he went to the harem and said to his daughter: "You must not look at the music-teacher who has come, because he is a leper." Accordingly, the king of the Vatsas taught her music and they did not see each other, both of them deceived by Pradyota.

One day, the king of Avanti's daughter was absent-minded because she was thinking, "I am going to see this man," and recited incorrectly. Verily, conduct is subject to the mind. Then the king of the Vatsas scolded the king of Avanti's daughter: "Why do you waste my teaching? Why are you hard to teach, one-eyed girl?" Angered by his censure, she said to the king of the Vatsas: "Why do you call me 'one-eyed'? You do not see yourself, a leper." Whereupon the king of the Vatsas reflected: "She is the same kind of a one-eyed person as I am a leper. Certainly I will see her." At this thought he, quick-witted, tore down the curtain and saw her like a digit of the moon with the clouds scattered. Wide-eyed Vāsavadattā saw him with a fair body like Manmatha in person.

When Vāsavadattā had seen him and the king of the Vatsas had seen her, they gave each other a smile that

indicated the growth of a mutual love. Pradyota's daughter said: "Oh! Oh! I have been deceived by my father, sir, I who did not see you like the moon in the darkness of amāvāsyā.²¹⁴ Teacher of the arts, you taught me all the arts thoroughly. Let them be of use to you, no one else. Be my husband." This king of the Vatsas replied: "Fair lady, I also have been deceived by your father. I was prevented from seeing you by his concealing you with the words, 'She is one-eyed.' Beloved, let our union take place, even while we remain here. At a suitable time, I shall take you away, as Vainateya (Garuḍa) took the nectar." They spoke thus in direct communication with each other in a manner charming with intelligence and the union of their bodies took place as if in emulation of the union of their minds. A slave-woman, Vāsavadattā's nurse, a suitable depository of confidence, named Kāñcanamālā, alone knew their behavior. Served by the slave Kāñcanamālā alone, they lived as man and wife, unknown to any one.

One day Nalagiri pulled up his post, knocked down two elephant-drivers and, roaming as he liked, terrified the townspeople. "How is that elephant, which is controlled by no one, to be subdued?" the king asked Abhaya who suggested, "Have king Udayana sing." Commanded by the king, "Sing to Nalagiri," Udayana and Vāsavadattā sang to him. As a result of hearing his song, the elephant Nalagiri was thrown and made captive. Then the king gave Abhaya another boon which he kept in reserve also.

One day the king, accompanied by a train of women from the harem and of wealthy citizens, went to a garden for a picnic. At that time the minister Yogandharāyaṇa was wandering along the path, reflecting on a means of freeing the king of the Vatsas. Unable to control in his heart the burning power of his own cleverness, he spoke aloud. Generally what is in the mind is also in the speech. "If I

²¹⁴ 221. The night of complete darkness.

do not take *her* and *her* and *her* and the long-eyed maiden for the king, I am not Yogandharāyaṇa.” Caṇḍapradyota, as he was walking, heard his clever speech and looked at him with a leering glance. Yogandharāyaṇa, who was a judge of human nature, knew at once by the gestures, et cetera, of the others that the king of Avanti was angry. First of the quick-witted, the minister adopted this expedient to disown his partisanship of the king of Kauśāmbī. He took off his upper clothing and, standing in the deformed shape of a ghoulish committing a nuisance, he made it appear that he was possessed by a demon. “That is some one possessed by a demon.” The king recognized this and restrained his anger at once, like an elephant-driver restraining an elephant.

Then Caṇḍapradyota, who had a faultless voice, went into the garden and began a musical entertainment—an efficacious remedy for the elephant Smara. Eager to see new skill in music, King Pradyota summoned Vāsavadattā and the king of the Vatsas. The king of the Vatsas said to Pradyota’s daughter, “Fair lady, now is the time for us to mount the she-elephant Vegavatī and go.” At Udayana’s command the king of Avanti’s daughter at once had the she-elephant Vegavatī, that was faster than the wind, led out. As the girth was being fastened, the elephant cried out; and a blind astrologer, who heard the cry, said, “Since the elephant cries out while the girth is being fastened, she will die after she has gone a hundred yojanas.” The elephant-driver, Vasantaka, fastened four jars of urine at the sides of the elephant at Udayana’s order. Then the king of the Vatsas, holding Ghoṣavatī in his hand, Pradyota’s daughter, Kāñcanamālā, and Vasanta mounted the she-elephant. Yogandharāyaṇa came and urged on Udayana with a gesture of his hand, saying, “Go! Go!” As he went, he (Udayana) said: “Vāsavadattā, Kāñcanamālā, Vasantaka, Vegavatī, Ghoṣavatī and the king of the Vatsas—these are leaving.” The king of the Vatsas, urging on the she-elephant with great speed, but making this announcement, did not violate the conduct

(fitting) for a warrior.

When Pradyota knew that Udayana had gone with the five, he rubbed his hands, as if he were throwing dice in gambling. The lord of Avantī, whose courage was invincible, fitted out Nalagiri loaded with elephant-drivers and soldiers and sent him in pursuit. After twenty-five yojanas had been traveled, the fear-inspiring elephant was seen by Udayana not very far away. Then Udayana had one of the jars broken on the ground and at the same time urged on his elephant. The elephant (Nalagiri) stopped a moment to sniff the contents of the jar and then, urged on by a stick, started again. The king of the Vatsas delayed the progress of Nalagiri by having the other jars broken, each at the same distance on the road. After Udayana had gone one hundred yojanas, he entered Kauṣāmbī and then the she-elephant died from exhaustion. While the elephant Nalagiri delayed to sniff the contents of the jars, the king of Kauṣāmbī's army approached to fight, whereupon the elephant-drivers turned Nalagiri and returned to Ujjayinī by the same road by which they had come.

Pradyota, a Kṛtānta from anger, began to collect an army but was prevented by the faithful ministers of the house with the argument: "Certainly, the girl will have to be given to some suitor or other. So, what better son-in-law than the king of the Vatsas will you find? Vāsavadattā herself chose him of her own free will. As a result of his good deeds, he was a suitable husband for your daughter, master. Therefore, enough of collecting an army. Accept him as her husband, since he has taken Vāsavadattā as a maiden." Enlightened by them with this reasoning, the king, knowing what was proper, joyfully sent the king of the Vatsas a collection of gifts suitable for a son-in-law.

Continuation of Abhaya and Pradyota story (266)

One day a fire raged unchecked in Avantī. Abhaya,

asked by Pradyota for a remedy for it, said: "Just as poison is a remedy for poison, so fire alone is a remedy for fire. So, have another fire made, in order that the fire may go out." The king did so and the fire was extinguished; so he gave a third boon which Abhaya kept in reserve.

At one time a great epidemic broke out in Ujjayinī and Abhaya, questioned by the king in regard to its extinction, said: "Have all the queens fully arrayed come into the assembly-hall. Report to me who overcomes you by her glance." The king did as he said. The other queens were overcome by the king's glance, but the king was overcome by Queen Śivā's. This was reported to Abhaya who said: "Have the chief-queen Śivā herself worship the ghouls at night with an offering of boiled rice. The queen herself must throw the offering of boiled rice into the mouth of any ghoul whatever that stands up or sits down in the form of a female jackal." Śivā did this and there was a cessation of the epidemic. The king gave a fourth boon and Abhaya made the following request:

"I, seated on the lap of Śivā on Nalagiri with you as elephant-driver, wish to enter a funeral-pyre made from the wood of the chariot Agnibhiru." Then Pradyota, depressed because he was unable to grant the boon, dismissed the son of the lord of Magadha, making the añjali. Abhaya made the assertion: "I was led here by you by a trick: I am the man who will lead you shrieking through the city by day." Then Abhayakumāra went gradually somehow or other to the city Rājagṛha and, clever, remained there for some time.

Then Abhaya went with two beautiful courtesans to Avanti in the guise of a trader and took a house on the king's highway. As he went along the road, Pradyota saw the girls who looked at him with amorous gestures. So, after he had gone home, infatuated Pradyota sent a go-between to make entreaties, whom they angrily repelled. On the second day, the go-between made entreaties on behalf of the king, and was rejected by them angrily, (but) slowly. On

the third day, urged by her coming undiscouraged, they said: "Our brother, who is very moral, watches us, (but) on the seventh day from now, when he has gone out, the king may come here and a secret meeting will take place."

Abhaya pretended that one of his own men, who resembled Pradyota, was crazy; and his name was also Pradyota. "This man, my brother, wanders here and there in this condition and I must guard him. Alas, what can I do?" he said to the people. Under pretext of taking him to a doctor's house, Abhaya led him outside daily confined to a bed as if ill, and crying out. The madman, while he was being conducted by Abhaya, cried out at the cross-roads, his face streaming with tears, "I, Pradyota, have been seized by that man." On the seventh day, the king went there secretly and alone. Blind from love, he was bound by Abhaya's men, like an elephant. "I am taking him to the doctor's house," Abhaya said, and he, crying out, was taken with the bed through the city by day. Fearless Abhaya took Pradyota to Rājagṛha by chariots with good horses which had been sent ahead at each kos. Then Abhaya led Pradyota to King Śreṇika who drew his sword and ran towards him. However, enlightened by Abhayakumāra, the king of Magadha joyfully dismissed Pradyota, honoring him with clothes and jewelry.

Story of Udāyana (294-626)

Once upon a time, a certain wood-carrier who was disgusted with existence, took initiation under venerable Gaṇabhṛt Sudharmasvāmin. Wandering in the city, he was reviled, ridiculed, and insulted at every step by the citizens who scorned his former occupation. "I am not able to endure the contempt here, so wander elsewhere," he said to his guru, Śrī Sudharmasvāmin. Sudharmasvāmin asked permission of Abhaya to go elsewhere and was told, after enquiry for his reason, "Wait one day; afterwards do whatever seems best to you." The son of Śreṇika made

obeisance and asked this.

Thereafter, he took three crores of jewels from the king's treasury and had a proclamation made with a drum, "I am going to give this away. Come, people." Then all the people came and Abhaya announced. "Whoever avoids water, fire, and women shall have this collection of jewels." "This is too much for human beings. Lord, what are people able to do?" To them saying this, Abhaya replied, "If there is no such person among you, then let the muni, the wood-carrier, free from water, fire, and women, have the three crores of jewels." "This sādhu, fully such a one, is truly entitled to the gift to a worthy person. We laughed at him unjustly," they said to Abhaya. "In future you must not ridicule, abuse him, et cetera," instructed by Abhaya to this effect, the people agreed and went away.

Thus Abhaya, a great ocean of intelligence, devoted to his father, desireless, intent on dharma, directed his father's kingdom. Living according to dharma himself, he had his subjects live so. The affairs of subjects and cattle are subject to kings and cowherds. Just as he watched over the twelfold royal circle,²¹⁵ so he watched over the twelfold duties of laymen.²¹⁶ Just as he conquered external enemies—though difficult to conquer—so he, efficient in both spheres, conquered internal enemies.²¹⁷

One day, Śreṇika said to him: "Son, rule the kingdom. Daily I shall practice the pleasures of obedience to Śrī Vīra." Abhaya, fearing (on the one hand) rebirth and (on the other hand) breaking his father's command, said, "What you intend is a good thing, but wait a while."

Now, Blessed Vīra, having initiated King Udāyana,

²¹⁵ 307. A king's neighbors with whom he must maintain relations.

²¹⁶ 307. The 5 lesser vows and the 7 śīlavratas. See I, pp. 207 ff.; V, pp. 399 ff.

²¹⁷ 308. The internal enemies are the 4 passions: anger (krodha), conceit (māna), deceit (māyā), greed (lobha); love (rāga), and hate (dveṣa), Yog. p.56a.

came there from Marumaṇḍala and stopped. “Heaven be praised, the Blessed One has come today,” said Abhaya, delighted. After he had gone and paid homage to the Blessed One, full of devotion, he recited this hymn of praise.

*Stuti (313–324)*²¹⁸

“In the absolute permanence of a substance exist the destruction of the things done and the appearance of the things undone. Also in absolute impermanence exist the destruction of the things done and the appearance of the things undone. In the absolute permanence of the soul there is no experience of pleasure and pain; in the form of absolute impermanence there is no experience of pleasure and pain. Good and evil, bondage and emancipation are not in the doctrine of absolute permanence; good and evil, bondage and emancipation are not in the doctrine of absolute impermanence. Indeed, the function of an object is not joined to the successive order or simultaneousness of permanent things; the function of an object is not joined to absolute momentariness. But, when the character of permanence and impermanence is attributed to an object, as you teach, Blessed One, then there is certainly no flaw. Verily, sugar²¹⁹ is the cause of phlegm, and ginger the cause of bile; yet there is no defect in the medicine that has the twofold nature (i.e. a mixture) of sugar and ginger. It has not been demonstrated by means of knowledge (pramāṇa) that two contrary attributes in the same thing are wrong; for the union of opposing colors is seen in objects of variegated color. A learned Buddhist who considers one form of knowledge (consciousness) combined with several kinds can not scorn a many-sided statement. A Yauga or a Vaiṣeṣika who says that it is authoritative to consider a variegated form as one or as many, can not scorn a many-sided statement. The Sāṅkhya, foremost

²¹⁸ This is no. 8 in Vs. p.96.

²¹⁹ 318. Guḍa is the first raw sugar, Anglo-Indian ‘joggery.’

among the learned, who considers the first principle (pradhāna) to be strung together by opposing attributes, goodness (sattva), et cetera, can not scorn a many-sided statement. It makes no difference whether a Cārvāka agrees or disagrees, since his understanding in regard to the future world, soul, and emancipation is confused. Therefore, the philosophers have adopted your self-obtained knowledge, that every existing object is characterized by origination, perishing, and permanence, like cow's milk, et cetera."

Story of the conversion of Udāyana (325-444)

After he had delivered this eulogy and had done homage again, he asked the Supreme Lord, "Who will be the last royal sage?" The Master replied, "King Udāyana." Again Abhaya asked, "Lord, who is this Udāyana?" Then the Master related the life of Udāyana.

"There is in the country Sindhusauvīra a city named Vītabhaya and in it there was a powerful king named Udāyana, who was lord of three hundred and sixty-three cities, Vītabhaya and others; lord of sixteen realms, Sindhusauvīra and others. He was the overlord of ten crowned kings, Mahāsenā and others; and of others on earth he was the leader, having conquered them. His wife was named Prabhāvātī, whose soul was purified by right-belief and by whom propagation of Jain doctrine was made and hence was called 'Prabhāvātī.' He had a son, named Abhīci, borne by Prabhāvātī, who endured the burden of the office of crown prince, and a nephew, excellent Keśin.

The story of Kumāranandin and Nagila (333-387)

Now, in the city Campā, there was a wealthy goldsmith, named Kumāranandin, who was very lustful from his birth. Whatever maiden with a beautiful form he saw or heard of, he gave her five hundred pieces of gold and married her. Gradually he acquired five hundred wives and sported with them in a palace with one pillar, because he was jealous. He

had a very dear friend, Nagila, who was a worshipper of ascetics and observed the five pure lesser vows.

One day, two Vyantara-women who lived on the island Pañcaśaila started out on a pilgrimage to Nandiśvara at Śakra's command. At that time, their husband Vidyunmālin, lord of Pañcaśaila, had fallen, and they thought, 'Who is to be found now who can be our husband?' As they went along, they saw Kumāranandin playing with his five hundred wives in the city of Campā; and they descended in his vicinity with the intention of seizing him, because of their desire for a husband. Kumāranandin saw them also, and said, 'Who are you?' They replied, 'We are goddesses, O mortal, named Hāsā and Prahāsā.' Looking at them, he fainted. When he had regained consciousness, the lustful goldsmith made a request, to which they replied, 'You must come to the island Pañcaśailaka,' and with these words they flew away.

The goldsmith, however, gave money to the king and had a proclamation made by the drum: 'Whoever will guide me to Pañcaśaila will receive a crore of money.' A certain old man stopped the drum and received the money. The old man had a boat made and filled it with many provisions, but gave the money to his sons. Embarked with Kumāranandin, after he had gone a long way on the ocean-path, the old man said: 'Look here, please. On the shore of the sea at the foot of a mountain one can see a fig tree. Cling to this when the boat passes underneath. The bhāruṇḍas, three-legged birds, will come here from Pañcaśaila. While they are asleep,²²⁰ bind yourself firmly with a cloth to the middle foot of one of them and hold on with a tight grip. At daylight, you will reach Pañcaśaila by the bhāruṇḍas flying up. Later the boat will perish in the whirlpool and, if you do not cling to the fig tree, you also will perish in the same way, alas !'

²²⁰ 347. Elsewhere the bhāruṇḍas are said not to sleep. KSK p. 112a.

The goldsmith followed these instructions and was carried there by a bird. He was seen by them (the goddesses) and at the sight of them, he fell very much in love. They said, 'We are not to be enjoyed by that (mortal) body of yours, faultless sir; therefore become lord of Pañcaśaila by entering the fire, et cetera.' 'What am I to do? Where am I to go?' asked the goldsmith. They made hollows of their hands and set him down in a garden in Campā. Questioned by the people who observed him, he told his story. Recalling Hāsā and Prahāsā, he began the fire-ceremony.

His friend Nagila enlightened him thus: 'A death suitable for a coward is not suitable for you, surely. The birth of a mortal is hard to attain. Do not pass it uselessly by the acquisition of the trifling reward of pleasure. Who would be willing to take a cowrie in the place of a jewel? Or even if you have pleasure as your object, even so, rely on the religion of the Arhat. It is indeed a cow of plenty for both wealth and love and grants also heaven and emancipation.' Even thus restrained by Nagila, he performed the iṅginī-death²²¹ and because of a nidāna became lord of Pañcaśaila. Nagila attained disgust with the world at once from the foolish death of his friend and took initiation. Observing mendicancy, after he died he became a god in Acyuta and saw by clairvoyance that his friend had gone to Pañcaśaila.

When the gods had set out on a pilgrimage to holy Nandiśvara, at their order Hāsā and Prahāsā began to sing before them. Appointed by them to carry the drum, Vidyunmālin said, 'Is there any lord, pray, giving orders to me?' However, while his mouth was buzzing with conceit with these words, the drum stuck to his throat like servant-karma embodied. The drum clung to his body as if it had been produced at the same time like hands, feet, et cetera and he,

²²¹ 357. The iṅginī-maraṇa is one of the well-known deaths by fasting. See I, n. 126. I have not been able to find an explanation of its use in connection with a death by fire. Cf. Meyer, p.99.

though ashamed, could not make it come down.

Hāsā and Prahāsā said: 'This is the work of those born here. Do not be ashamed. Begin. You must necessarily play the drum.' Then he went in front of the gods, playing the drum and accompanied by Hāsā and Prahāsā singing. The god, excellent Nagila, going on the pilgrimage, saw the god—the drummer—in the troupe of Hāsā and Prahāsā. When he saw Vidyunmālin in front playing the drum and knew by clairvoyance that it was his friend, he approached to speak to him. Unable to endure even from afar the light of his body, he (Vidyunmālin) fled even as an owl flees from the light of the sun. Restraining his own splendor so that it was like the evening sun, the Acyuta-god spoke to Vidyunmālin, 'Look, do you not know me?' The drummer-god replied, 'Pray, who am I, since I do not know even the magnificent gods, Indra and others?' Then the Acyuta-god assumed the form of a layman and enlightened the husband of Hāsā and Prahāsā.

'O friend, you did not follow my advice and rely upon the religion of the Arhat, but—like a foolish moth—underwent the fire-death. I, who knew the religion of the Jina and observed mendicancy, died; and each one of us received a reward according to his acts.'

Then the god, lord of Pañcaśaila, who had attained disgust with the world, asked, 'What am I to do?' and the god Nagila said: 'In the picture-gallery of a householder you should have made a statue of the Lord Mahāvīra, an ascetic in spirit, standing in kāyotsarga. Verily, when the image of the Arhat has been ordered made, friend, the seed of knowledge which produces great fruit will shoot up into another existence of yours. Whoever has an image made of the holy Arhats who have conquered love, hatred, and delusion, verily on him religion will bestow heaven and emancipation. There is no inferior birth, no low condition of existence, no poverty, no misfortune, nor anything else contemptible for the worshippers of the Jina.'

Vidyunmālin assented to his command and, making haste, saw us²²² standing like a statue in Kṣatriyakunḍagrāma. Going to Mahāhimavat, he cut gośirṣa-sandal and made a statue of us adorned just as he had seen us. He put the image, like a miser a treasure, in a box which he himself had made from real sandal. Then Vidyunmālin went to the ocean and saw a boat which had been wandering for six months because of (natural) calamities. He stopped the calamities at once and, after he had told about the box with the image inside, gave it to the sea-trader and said to him, 'Good luck to you. Go without misfortune to the town Vītabhaya in the country Sindhusauvīra. Then stop at the cross-roads and make a proclamation: "Listen! Receive, receive the image of the god of gods.'" By the power of the image, the sea-trader at once crossed the ocean like a river and reached the shore. He went to the country Sindhusauvīra and the city Vītabhaya, stopped at the cross-roads, and made the proclamation just as he was told.

Later history of the image (388-606)

King Udāyana himself, who was devoted to ascetics, went there, and Brāhmans with the triple staff and other ascetics. The people themselves, recalling Viṣṇu, Brahmā, Śiva and any other favorite god, struck the wooden box with an axe. The iron axes, struck against it constantly by the people at their pleasure, fell to pieces as if made of tin. While the king was absorbed in this wonder from break of day, midday came with the heat that burns the forehead. Queen Prabhāvatī, who knew that it was past the king's meal-time, sent a servant to call the king. Indeed, that was suitable for one devoted to her husband. Prabhāvatī, directed by the king to see the miracle, went to the place and asked about it; and the king described just what had happened.

The queen said: 'Verily, Brahmā and the other gods are not supreme gods. The Blessed Arhat alone is god of gods,

²²² 379. Vīra is speaking.

the supreme lord. Therefore, doubtless an image of the Arhat, and no one else, is here. It does not give a sight of itself from the repetition of the names of Brahmā and other gods. I myself will show the statue of the Lord Arhat by repetition of his name. O people, behold the wonder.' Prabhāvati rubbed the box with an ointment made of five ingredients, threw handfuls of flowers on it, bowed, and said, 'May the Arhat, free from love, hate, and delusion, attended by the eight miraculous appearances, god of gods, omniscient, grant me a sight of himself.'

When the queen said this, the box containing the image burst open voluntarily, like a lotus-bud at dawn. Within was seen the sandal-wood image made by the god, with unwithered wreath, complete with every limb.²²³ So there was a demonstration beyond measure of the doctrine of the Arhat. Prabhāvati bowed to the image and chanted a hymn of praise: 'O Teacher of the World, having the appearance of the moon, knowing all things, free from rebirth, Arhat, delight of all bhavyas, thought-gem of the universe, hail!' After she had honored the sea-trader like a relative, Prabhāvati conducted the statue to the women's quarters and held a festival. Prabhāvati had a shrine made, set up the statue there, and made a pūjā together with a bath at dawn, noon, and sunset.

One day after she had worshipped the image with joy, Prabhāvati together with her husband gave a faultless concert. The king played the lute with singing accompanied by collections of tones, with clear vyañjanadhātus, with clear notes, with clear melodies. The queen, delighted, danced the lāsya together with the tāṇḍava,²²⁴ with distinct aṅgahāras and

²²³ 400. This is the "old" statue which must be kept distinct from the one substituted by Pradyota, which was dug up by Kumārapāla in Chapter XII.

²²⁴ 407. Lāsya is a women's dance; tāṇḍava is a men's dance with violent movements, usually applied to the dance of Śiva and his votaries. I do not understand why Prabhāvati would dance the tāṇḍava.

kāraṇas, splendid with dramatic interpretations of the body. Once for a moment the king did not see Prabhāvati's head, but saw her body dancing like a torso in a battle. The king was disturbed at once by the sight of the bad omen and the lute slipped from his hand, as if he were going to sleep. The queen was angered by the sudden interruption of the tāṇḍava and said, 'Why am I deprived of (musical) time, since you have stopped playing?' Thus asked again and again the reason for dropping the lute, the king told what had happened. For a woman's persistence is very powerful.

The queen said: 'Dear, according to that bad omen, I am short-lived. Let death come to me who have followed the teaching of the Arhat since birth. I am not afraid. On the contrary, the sight of the bad omen is cause for joy on my part, since it is a warning to me to give up worldly things completely.' After this speech, the queen with unchanged intention went to the women's apartments; the king, whose ears were closed to the religion of the Arhat, was disregarded.

One day Queen Prabhāvati, whose purificatory bath had been taken, had a slave-girl bring her clothes suitable for the occasion of worship of the god. By the force of impending calamity, the queen saw these clothes red and became angry, saying, 'These are not suitable at this time.' Because of her anger, Queen Prabhāvati struck with a hand-mirror the slave-girl, who died from such a (small) thing. For the course of death is uneven. At once Prabhāvati saw that the clothes were really white and she thought: 'Alas! I have broken a vow. The killing of any other five-sensed being is cause for hell. How much more this killing of a woman! Therefore, it is better that I take the vow.'

Then Queen Prabhāvati, making an añjali, described the evil omen to the king and the disgust with worldly existence from the great crime of killing the slave-girl, and made the following request: 'Master, I do not have long to live. Permit me to abandon completely worldly things now, lord. You saw me headless; moreover, just now I saw the clothes

change color. That is a double ill-omen. Lord, do not create any obstacle to my taking now the vow of mendicancy for which the time is suitable, as the fact that I am to live for a short time is indicated by the double ill omen.'

Thus addressed with importunity, the king replied: 'Chief-queen, do whatever is pleasing to you. When you have attained divinity, queen, you must enlighten me daily. For my sake, you must endure for the moment the delay to the delights of heaven.' Then having attained complete indifference to worldly things and having fasted, she died, and became a very powerful god in the first heaven.

A hunchbacked slave-girl, named Devadattā, made the pūjās to the image of the god of gods that had been placed in the shrine of the women's apartments. Now the god Prabhāvatī knew by clairvoyance that Udāyana, though being enlightened, was not enlightened,²²⁵ so she planned this stratagem. One day the god assumed the form of an ascetic and approached the king, carrying a bowl filled with divine, immortal fruit. Saying, 'An ascetic bearing a gift is like sweet-smelling gold,' the king honored the ascetic highly because of his devotion to ascetics. The king ate the fruit which was ripe, more fragrant than camphor, and brought by an esteemed person, as if it were seeds of the highest joy.

'Where did you get such remarkably fine fruit? Show me the place,' the king asked him. 'Not very far from this city, there is a hermitage, restful to the sight, which produces such fruit.' 'Show me the hermitage,' said the king and the god by his own power isolated him and led him away, as if to give the information. After he had gone a short distance, he created a garden delightful with such fruit and filled with many ascetics, like Nandana. 'This is an ascetics' garden and, as I am devoted to them, my wish for fruit will be granted.' With this thought the king ran forward like

²²⁵ 428. This is not in agreement with Mahāvīra's doctrine that "being done is done," but accords with Jamāli's heresy. See above, p. 194.

a monkey. Then, abused by these fictitious ascetics running up angrily, the king fled like a thief; but his mind was not confused.

As he fled, he saw sādhus standing ahead, who gave him protection, saying, 'Do not be afraid.' Comforted by them and recovered, the king thought, 'Alas from birth I have been deceived by these cruel ascetics.' The sādhus instructed him to this effect: 'Truly, dharma is a protection in worldly existence. A wise man, seeking dharma, should consider god, dharma, and a guru. A god free from the eighteen faults,²²⁶ a religion endowed with compassion, a teacher really chaste who has no enterprises nor possessions.' The king was enlightened by instruction such as this and the religion of the Jina became fixed in his heart as if engraved there. The god became visible and, having established the king in the religion of the Arhat, went away. Then the king found himself in the midst of the assembly. From that time King Udāyana was completely possessed by the principles of god, guru, and religion.

The story of Gāndhāra (445-451)

Now there was a man named Gāndhāra, a native of the country Gāndhāra. Desiring to worship the images of the eternal Arhats, he went to Vaitāḍhya. He stopped at the foot of Vaitāḍhya and the messenger-deity, pleased with his fasts and his desire to see, granted his wish. The goddess set him, satisfied, down at the foot of Vaitāḍhya and gave him one hundred and eight wishing-pills. He put one pill in his mouth and thought, 'I wish that I may worship the image of the god of gods in the town Śrī Vitabhaya.' With

²²⁶ 441. Obstacles to giving, to receiving, to strength, to enjoyment of objects used once, to enjoyment of objects used repeatedly, laughter, liking (for objects), dislike (of objects), fear, disgust, sorrow, sexual love, wrong-belief, ignorance, sleep, lack of self-control, love, hatred. Abhi, 1. 72-73 and com., IV, n. 12.

this thought, he went to Vītabhaya and the hunchback had him worship the image of the god of gods. The next day Gāndhāra became ill and the hunchback, devoted to the Jain religion, watched beside him. Gāndhāra, wise, knowing that his own death was near, gave the pills to the hunchback and adopted mendicancy himself.

Story of Devadattā and Pradyota (451-541)

As she (the hunchback) was ugly and desired beauty, she put a pill in her mouth and at once had a divine form like one coming into existence by manifestation. Her whole body became gold color from the pill and then everyone called her Suvarṇagulikā. She put a second pill in her mouth and thought: 'In vain have I such beauty, if there is no suitable husband for me. This king is like a father to me; other kings are his footmen. Therefore, let Caṇḍapadyota, cruel in his commands, be my husband.'

In the presence of Pradyota the deity described her beauty; and Pradyota sent a messenger to ask for the hunchback. The messenger went and asked for her. She said, 'Show me Pradyota.' He reported this in detail to Pradyota. At once, assuming the splendor of Indra mounted on Airāvaṇa, Pradyota mounted the elephant Anilavega and went there during the night. Just as she had pleased him, so then he pleased her. Pradyota said to the hunchback, 'O lotus-eyed lady, come to my city.' The hunchback replied: 'I can not go any place without the statue of the god of gods, without which I can not live even a moment. Therefore, king, you must bring a copy of the statue that can be left here and this (the original) be taken.' The king of Avantī examined the form of the statue, spent the night, and went back at the end of the night.

Pradyota went to Avantī and had made a statue of the god of gods of real sandal wood, just like the one he had seen. He asked the ministers, 'Who will consecrate this new image of the god of gods that I have had made?'

Story of Kapila (465-534)

The ministers answered: ‘Master, there is a fine city, Kauśāmbī, and in it there was a king suitably named Jitaśatru. He had a chaplain, a Brāhman named Kāśyapa, who had crossed the ocean of the entire sphere of knowledge. He had a wife, Punaryaśas, and they had a son, Kapila. In his infancy Kāśyapa died and Kapila was without a protector. The king, disregarding the boy, appointed another Brāhman to Kāśyapa’s position. Of what value is custom without suitability? The Brāhman roamed in the city, mounted on a prancing horse, with the splendor of an umbrella, his body untouched by the sun’s rays. At the sight of him, Kapila’s mother recalled her husband’s splendor and wept. Weeping is the friend in misfortune of the unhappy-fated. Kapila wept aloud also when he saw his mother weeping. Sorrow is reflected in a friend like an image in a mirror.

Shedding tears from both eyes, Kapila lifted up his face that resembled a strainer with two streams and said to his mother, “Why are you crying?” She replied: “Just as this Brāhman is flourishing with splendor, so was your father. Recalling that, son, I weep. Your father’s wealth has been obtained by him, indeed, since you have not acquired the (necessary) qualities. The father’s wealth is not preserved even by sons, if they are worthless.” Kapila said, “Then, mother, I shall study to become qualified.” She said: “Everyone here is envious. Who will teach you? If you have such an intention, go to the city Śrāvastī. There is a friend of your father, a Brāhman named Indradatta. Son, he, well-pleased, will make you having come seeking knowledge full of arts, like a son, equal to your father.”

Kapila went to Indradatta, bowed, made himself known, and said, “Teach me, father. There is no one else to be my protector.” The teacher replied: “You are the son of my brother, certainly. Your father is not disgraced by you seeking knowledge thus. However, I say I am helpless in the

matter of hospitality, as I am poor. Where will your daily food come from, now that you have come here to us? For the desire for knowledge is really useless to one without food. Not even the drum sounds without food."²²⁷

Kapila said: "Father, food will come from alms. Indeed, from the time of tying on the mauñji-girdle, the words, 'Give alms,' are an accomplishment of Brāhmans. A Brāhman, even mounted on an elephant, is not ashamed, begging for alms. The mendicant, like a king, is dependent on no one, no place." Indradatta said: "Son, alms are most excellent for those practicing austerities. In your case, if they are not received even once, what will become of your study?"

With these words, the Brāhman took the boy by the arm and at once took him to the house of a very rich man Śālibhadra. He stopped outside and made himself known as a Brāhman by repeating the gāyatrī beginning, "Om! Earth, air, heaven." The rich man summoned the Brāhman and asked, "Pray, what do you want?" "Give food daily to this young Brāhman," he requested. The rich man granted this and so Kapila always ate in his house and studied every day with Indradatta.

Now, when Kapila went to Śālibhadra's house to eat, a young slave-girl always offered him special food. Young and fond of laughter, he fell in love with her. For young men the presence of young women is a pregnancy-whim of the tree of love. She also fell in love with him and in the course of time they became lovers. One day the slave-girl, though she had no inclination toward any other man, said to him secretly: "You alone are my husband, but you are poor. Therefore, for the sake of subsistence, I shall take another man." He agreed.

One day in this city, there was a slave-girls' festival, and this girl became very sad at the thought of flowers, leaves,

²²⁷ 481. I. e. the drum is smeared with paste.

et cetera. Kapila saw her sorrowful and asked, "Fair lady, why are you pale like a frost-bitten lotus?" She said: "Today there is a slave-girl's festival. I have no flowers, nor leaves, nor anything. I shall have to hide myself among the slave-girls. What alternative is there for me?" Kapila, possessed by a Vyantara of sorrow for her stood silent from unhappiness. The slave-girl spoke as follows: "Do not be downcast. There is a rich sheth here. Whoever wakens him at daylight, to him he gives two māṣas of gold.²²⁸ Go to his house before the night has become light and recite with gentle speech, 'Good fortune, son of a fortunate lady.'" She urged Kapila, who had agreed, (to go) to the house of the rich man this very night at midnight. Wandering on an unfrequented street in the city, he was soon captured and bound by the guards with the idea that he was a thief. For such is the conduct of thieves.

At daybreak he was taken before King Prasenajit and on examination told the story in full of the māṣas of gold. The king heard this as it was and, filled with the water of compassion, said to him, "Sir, ask for whatever you wish and I shall give it." He said, "I shall make a request after I have reflected." Then the Brāhman went to a grove of aśokas, concentrated on one thing like a yogi, and reflected:

"Two māṣas of gold would not be sufficient for clothes, et cetera. Therefore, I should ask the king for one hundred. When you gain a request, should the request be very small? Even with one hundred (māṣas) of gold there would not be high position, carriages, et cetera. I should ask for one thousand, the price of obtaining the things desired. Even with one thousand, whence would come the festivals of children's marriages, et cetera? Therefore, I should ask for a lac. For I am clever in asking. Even with a lac, whence would come the support of friends, relatives, and the

²²⁸ 497. The māṣa is a jeweler's weight which varies, but the one in most general use is 17 gr. Troy.

poor? Therefore, I should ask for a crore, a hundred crores, a thousand crores.”

As he was reflecting thus, from the maturing of good karma there was a thought with good development—for thought conforms to karma: “The contentment that was mine at the (prospect of the) acquisition of two māṣas of gold, that has left me today at the acquisition of even a crore, as if frightened by it. That is a great calamity for me who came here for the sake of knowledge, like one, who wished to go to the sea, going to Himavat. The teacher’s imparting knowledge to me was like planting a lotus in dry ground, since I practiced slavery, not suited to a good family, to a slave-girl. Therefore, enough of these worldly desires.” With these reflections he attained desire for emancipation and, the memory of former births having arisen, he became self-enlightened. He pulled the hair from his head himself and took the broom, the mouth-cloth, and other things brought by a deity.

When he went to the king, the king asked him, “What did you decide?” So he related the expansion of his desires and said: “Just as gain, so is desire. From gaining (what you desire), desire increases. The result which was planned within the limits of two māṣas of gold, that is not accomplished even with a crore.” The king, astonished, said, “I shall give even crores. Enjoy pleasures. Give up your vow. There was no witness to your vow.” Kapila said: “Enough of objects that cause evil, king. I have become free from desire. May you acquire dharma, sir.” Saying this, Muni Kapila, free from all worldly connections, desireless, free from egotism, went away then and wandered over the earth. When he had thus observed the vow for six months, brilliant omniscience came to the great muni Kapila.

Now, there was a terrible forest, eighteen yojanas in extent, on the way to Rājagṛha, where there were five hundred thieves, named Kaṣṭhāśa, Balabhadra, and others whom Kapila knew were worthy of enlightenment. In order to

benefit the thieves, the muni, giving protection to all living things, approached the forest. One thief climbed to the top of a tree, like a monkey, and saw Kapila, the best of ascetics, coming at a distance. The thief thought, "Who is this that comes, disregarding us?" He described him to the leader. Kapila approached the leader who, saying in his ignorance, "Thank heaven for the sport that has come," ordered the muni, "Dance, dance, ascetic." Ṛṣi Kapila said: "There is no musician. How is dancing possible without music? There is no result without cause." So the five hundred thieves made music by clapping their hands and Kapila danced and sang aloud in a way pleasing to the ear.

"In this transitory existence full of painful experiences, that action should take place by which I shall not come to a low status." Kapila sang five hundred verses beginning with this one, all in Prakrit, charming with beautiful melody. When the great sage Kapila had sung these verses, the thieves were enlightened by these verses, one by each verse. Then Muni Kapila had the five hundred thieves take the vow of mendicancy. Indeed, this was (fore) seen by his intellectual vision.

The Brāhman sage, Kapila, having accepted the teaching of the god of gods in Rājagrha, is right here, purifying your city. He, omniscient, self-enlightened, the crest-jewel of the Śvetāmbaras, will make the consecration. There is a maturing of your merit.'

Then Muni Kapila, requested by the lord of Avantī, consecrated the statue, throwing powder purified by sacred verses on it.²²⁹

After he had anointed it and worshipped it, the king lifted the statue in his arms and set it on the door of his heart as a miser would a treasure. The king set the statue on Anilavega's shoulder and, mounted near it, supported it himself

²²⁹ 534. The powder is kept in the hands, mantras are recited, then the powder is thrown on the statue.

like a minister. He went on the elephant swifter than the vehicles of the servant-gods to Vītabhaya and gave the statue to the slave-girl. She deposited the statue in the shrine, took the original one, and came. The king mounted the slave-girl and the statue on the elephant. The king also mounted the elephant and arrived in Avantī so quickly that the city appeared to have come to meet him.

Episode of Bhāyala Svāmin (540-559)

One day the king and the hunchback gave the sandal-wood statue made by Vidyunmālin to Bhāyala Svāmin, a merchant from the city Vidiśā, for worship. This was an important thing for them always devoted to sense-objects. One day Bhāyala saw two men with bodies like masses of light and in their hands paraphernalia for making a pūjā. When he saw them pleasing to the sight and like friends from birth, Bhāyala asked, 'Who are you?' and they replied: 'We are Nāgakumāras, named Kambala and Śambala, living in Pātāla. At the command of Indra Dharaṇa we have come to the shrine to worship the god of god's statue made by Vidyunmālin and for this reason we have the paraphernalia for worship. By a path through the water of the river Vidiśā we constantly dive and come up here like swans.'

Bhāyala said: 'Gods, show me, who have had recourse to the Blessed One, your houses in Pātāla today. By your favor let my desire to worship the eternal statues there be fulfilled. The sight of gods is not in vain.' So Bhāyala was conducted by them, who had agreed, by that same path, leaving his pūjā half-finished from impatience. There Bhāyala worshipped the statues of the eternal Arhats. From pleasure at that Dharaṇa said to him, 'Ask a favor.' Bhāyala said: 'Let it be so that my name is known everywhere. Verily, an eternal name is the only manly thing for men.' Indra Dharaṇa said: 'King Caṇḍapradyaota will make a divine city there with your name. Because you came with a pūjā half-made, in the course of time the image, actually concealed,

will be worshipped by heretics. Saying, "This is an Āditya named Bhāyala Svāmin," they will set up outside a duplicate of it. Then the whole people, saying, "O Sūrya, Bhāyala Svāmin," will perform a pūjā. Even deceit well arranged is not fruitless.'

Bhāyala replied: 'Alas ! I am wicked. Shame on me. A calamity has happened; that is a sin committed by me, that the statue of the god of gods will be worshipped by the wicked by means of a duplicate which they made and called an Āditya by my name.' Dharaṇa replied: 'Do not grieve. What difference does it make sinless one? For this is an amusement practiced by the time of duṣṣamā.' Then Bhāyala was at once set down in the same place by the Nāgakumāras who conducted him by the same path, like one who had seen a dream.

Fight between Udāyana and Pradyota (560-606)

Now, in the city Vītabhaya, King Udāyana, devoted to daily rites, went to the temple at daybreak. In the front of the temple Udāyana saw the statue with withered wreaths and thought: 'This is not *the* statue, but some other. Flowers that have been put in *it* look the next day as if they had just been gathered. Alas, what is this? The slave Devadattā, who always stood here glued to the pillar like a puppet, is not seen, as if she were hidden. The ichor of the elephants has disappeared like a desert stream of water in the hot season.²³⁰ Therefore, it is certain that Anilavega, a scent-elephant, has come. Certainly King Pradyota has come like a thief in the night with Anilavega and taken the statue and Devadattā.'

Udāyana started at once with an army in pursuit of Pradyota, making the earth resound with the hooves of horses like another drum of victory. Ten crowned kings followed him and the eleven shone like the powerful Rudras.²³¹ And

²³⁰ 564. The presence of a superior elephant makes the mada of others dry up.

²³¹ 567. There were 11 Rudras, gods of destruction.

on the arid earth mirages consisting of the sun's rays turning to water were visible to Udāyana's soldiers. Colliding with each other and rolling on the earth, the soldiers could see nothing at all, because of their thirst, like owls in the daylight. Then suddenly Udāyana called on the god Prabhāvati. When calamity has come, who indeed does not call on the favorite deity? Three lakes were filled with water, and the soldiers with delight, by the god who appeared as soon as called. Then the army drank the water and drank again and was restored. Without food it would be possible to live, but not without water. Then the god Prabhāvati went to her own abode and the king, lord of Vītabhaya, arrived at the city Ujjayinī.

There through a messenger King Udāyana and the lord of Avantī soon made an agreement with each other for a chariot-fight. Udāyana, armed with a bow, mounted his war-chariot and made the bowstring resound like another war-drum. Pradyota, who knew that Udāyana was invincible in a chariot, mounted the elephant Anilavega. What is an agreement to a very strong man? Udāyana saw him mounted on the elephant and said: 'Wretch ! you are false to the agreement. Nevertheless, you shall not remain alive, villain.' With these words, making his chariot advance rapidly in a circle, powerful Udāyana, smiling, advanced to fight.²³² Best of bowmen, he pierced the soles of Anilavega's feet on all sides with sharp arrows. With the edge of his feet resembling the mouth of a cuspidor, the elephant was unable to walk and fell. Then Udāyana made Pradyota get down from the elephant, seized him by the hand, and bound him firmly, like a heap of glory. Then he branded on the forehead of the king of Avantī the words. 'Husband of a slave-girl,' like a new glorification of his own.

After he had branded him like a slave, the lord of Vītabhaya went to Vidiśā to take the jewel of a divine image.

²³² 578. See Text Corrections.

After he had made pūjā and had bowed to it, the king approached the divine image to take it, but it remained immovable just like a mountain. After worshipping the god of gods in every detail, Udāyana said, 'Am I ill-fated that you do not come, Supreme Lord?' The god said: 'Do not grieve, king. The city Vitabhaya will become a desert from a rain of sand. Therefore, I will not go, noble sir.' Having received this information from the god, Udāyana returned; and his progress was delayed, (as it was) in the midst of the rainy season. There the king established a camp that was very much like a town. For wherever kings dwell, there is a town. Ten kings made a wall of earth for their protection and then the camp became a city named Daśapura.

Udāyana treated Pradyota, a prisoner of war, like himself in regard to food, et cetera. Such is the duty of a warrior. One day during the Paryuṣaṇā festival, Udāyana, an advanced layman, was observing a fast by command of the god. So the cook asked Pradyota, 'What will you eat today, king?' When he heard that, the lord of Avantī was suspicious and thought: 'Truly this question, never asked before, does not give me pleasure today. This sarcastic speech indicates death, bonds, and things of that kind.' He asked the cook: 'What is the reason for the question today? For the meal has always come at the right time, as if brought by a charm.' The cook replied: 'King, today is the Paryuṣaṇā festival. Our master, the harem, and the attendants have to fast. You always had to eat whatever meal was prepared for the king. Now I shall prepare it for you, so I asked you about it.' Pradyota said: 'Cook, let me also fast today. It is a good thing that this festival has been made known. My parents are lay-disciples.'

The cook reported this speech of Pradyota's to Udāyana who said: 'That villain knows the art of courtesans. If he, whatever kind of person he is, remains in prison, Paryuṣaṇā will not be auspicious for me.' Saying this, Udāyana released him. Udāyana asked pardon of Pradyota, as suitable for

the festival, and put on him a fillet that covered the mark on his forehead. From that time a fillet indicated the power of kings. Formerly they wore a crown as a head-dress.²³³ King Udāyana gave the territory Avanti to Pradyota and, the rainy season having passed, he himself went to Vitabhaya. The merchants remained just so in the camp and the city inhabited by them alone became known as Daśapura.²³⁴

Pradyota, purified in mind, gave a grant to Daśapura to the image of Vitabhaya (the duplicate) and went to the city Avanti. One day when he had gone to Vidiśā, he gave the name of Bhāyala Svāmin²³⁵ to the divine city. What was told by Dharaṇa was not false. The king gave a grant to twelve thousand villages to the statue made by Vidyunmālin.

Just then the god Prabhāvatī came and with affection enlightened King Udāyana, who was at Vitabhaya. 'This new image of Jivantasvāmin²³⁶ which is here, king, is a special object of veneration because of unusual power. For that statue was consecrated by the Brāhman sage, omniscient Kapila, a Śvetāmbara mahātma, king. This image must also be worshipped by you like the original. And you must attain complete self-control which bears great fruit.' Udāyana assented entirely to this speech of hers. The god, a cloud to the kandali²³⁷ of his mind, disappeared.

Then one day King Udāyana, devoted to dharma and staying in the fasting-house, took a vow to fast for a fortnight. During a watch in the night, as he was engaged in pure meditation, such an apprehension took place, a full brother of discernment. 'The cities and villages purified by Śrī Vira are blessed; the kings and others who heard religion

²³³ 601. Paṭṭabandha is a fillet around the forehead and hair; kirīṭa, 'crown,' covers the whole head.

²³⁴ 603. Identified with modern Mandasor.

²³⁵ 605. The present Bhilsā.

²³⁶ 608. I. e. the statue was made of Mahāvira while he was living.

²³⁷ 611. The kandali is a plant with white flowers that blossoms suddenly and plentifully in the rainy season, MW.

from his lips are blessed. Those who have received enlightenment at his lotus-like feet and have had recourse to the twelve-fold duties of a householder, they indeed are blessed. Whoever attained complete self-control from his favor, they are praise-worthy, they are to be praised. Constant reverence to them ! If the Master purifies Vitabhaya by his wandering, then I shall be satisfied, when I have taken the vow of mendicancy at his feet.'

We,²³⁸ knowing that, Abhaya, from a desire to help him set out from the city Campā and stopped in his city. After he had paid homage to us and had listened to a sermon, he went to his house and reflected as follows, in accordance with his quality of discernment:

'If I, desiring to take the vow, give the kingdom to my son Abhīci, I shall compel him to be an actor in the play of worldly existence. For those who know wise conduct affirm that a kingdom ends in hell. Therefore, I shall not give it to my son. If I did give it to him, I would not be his benefactor.' So Udāyana at once transferred the glory of the kingdom to his nephew Keśin, as the sun transfers its heat to fire. The king granted many villages, mines, cities, et cetera to the god Jivantasvāmin for the sake of pūjās. Then King Keśin held his departure-festival and Udāyana took mendicancy under us. From the day of his vow he emaciated himself, as well as diminishing his karma, by penances of two-, three-, four-, five-day fasts. Having given away the royal majesty like straw, he attained pure asceticism. With this account, the last royal sage, Udāyana, has been celebrated for you, Abhayakumāra."

²³⁸ 618. Vira is speaking.

CHAPTER XII

OMNISCIENCE AND WANDERING OF MAHĀVĪRA; SOVEREIGNTY OF UDĀYIN; LIFE OF KUṆIKA; MENDICANCY OF ABHAYA; LIFE OF FUTURE KING KUMĀRAPĀLA

Conclusion of Udāyana-story (1-35)

Abhaya bowed again and asked the Supreme Lord, "What will be the future fate of the royal sage, Udāyana?" Then the Blessed One, son of the Jñāta-family, intent upon the wearing away of strong tīrthakṛt-karma, explained:

"One day, as Muni Udāyana wanders over the earth, he will be attacked by severe illness due to unwholesome food at the wrong season. One day his doctors, with unimpeachable intentions, will say to the muni, 'Eat curds, O ocean of the jewels of good qualities, though you are indifferent to the body.' Then the great muni Udāyana will wander to the cattle-stations; for alms of curds, free from faults, are easy to get there.

One day Udāyana will go to the town Vītabhaya governed by his sister's son, King Keśin. Keśin will be told by his ministers when they learned that Udāyana had come: 'Certainly your maternal uncle is disgusted with penance. After abandoning a wealthy kingdom and a rank like Indra, regretting it, certainly he has come for the kingdom. By no means be trustful.' Keśin will say: 'Let him take the kingdom now. Who am I? What cause for anger is there, if a rich man takes the money of a cowherd?' The ministers will say: 'The kingdom came to you from your merit. It was not given by anyone. The duty of kings is not such. Who would take a kingdom by force from father, brother, uncle, or a friend, or even an enemy? Who gives it up, when it has been given?'

Talked to by them to this effect, Keśin, abandoning devotion to Udāyana, will ask, 'What is to be done?' and they will have him give poison. Mixing curd with poison Keśin will have it given to him by a herd-girl. What course is there of the dependent of another? A deity, seizing the poison, will say to the muni: 'The taking of curd is poisonous for you. Do not touch curd.' Then, curd being given up, the muni's disease will increase. For diseases spread, like a ghoulish that has played a trick. He will take curd again to check the disease. Three times the deity will take away the poison.

One day from negligence the deity will not take away the poison and the muni will eat the curd with the poison. Knowing that his death was near from the waves of poison stealing consciousness away, the great sage will observe a fast. After he has fasted for thirty days, with concentrated meditation, omniscience having arisen, he will die and attain emancipation.

The goddess, when she has come again after Udāyana has died and has learned that, will become angry in a way like the night at the end of the world. From anger she will fill Vitabhaya with sand and from that time she will make a rain of sand unceasingly. Then the statue consecrated by Kapila will be in the ground like a deposit, sir. The goddess, raining sand, will take away a sinless potter, who afforded refuge to Muni Udāyana. After taking him to Sinapallī, she will find a place, named Kumbhakāraḥṛta, from his name."²³⁹

Abhaya bowed to the Supreme Lord and asked again, "What is the future course of Abhīci, son of Udāyana?" The Master explained: "When his father gives the kingdom to Keśin, Abhīci, Prabhāvati's son, will reflect: 'Even though I am here, a devoted son, fit for the kingdom, my father gave

²³⁹ 24. LIA, p. 302, takes Kumbhakāraḥṛta to be another name for Vitabhaya=Bhera, but here it is evidently entirely different from Vitabhaya.

the kingdom to Keśin, treating it like a royal debt. What discernment is this of my father, that he gives the kingdom to Keśin, his sister's son, who is fit for prison? My father is my lord. Let him do whatever he wishes at his fancy. How shall I do service now to Keśin? For I am his son.'

With this idea, humiliated by his father, he will go to Kūṇika. For the proud, a foreign country is better in case of disaster. Being treated with dignity always by Kūṇika, his mother's sister's son, he will remain there happily. A worshipper of ascetics, knowing fully the principles of jīva, ajīva,²⁴⁰ et cetera, Abhīci will observe fittingly a layman's duties. Observing a householder's duties unbroken for many years, recalling his humiliation, he will not give up hostility to Udāyana. After making samlekhanā with all rites by a fast of a fortnight, not confessing his hostility to his father, after death he will become a chief Asura. After completing a life of a palyopama in that, Abhīci's soul, arising in the Mahāvidehas, will attain emancipation."

Kumārapāla (36-96)

Abhaya asks, "When will the statue of the Supreme Lord consecrated by Kapila come to light?" The Master said: "On the border of Saurāṣṭra, Lāṭa, and Gurjara, in the course of time there will be a city named Aṇahila-pāṭaka. The crest-jewel of the Āryan country, the abode of the illustrious, with the religion of the Arhats as its only umbrella, it will become a tirtha. In the shrines there the statues of the Arhats, made of jewels, spotless, will bring to truth the story of the statues in Nandiśvara, et cetera. It will shine with shrines whose tops are adorned with rows of bright golden pitchers like suns at rest. All the people there, generally worshippers of ascetics, sharing in hospitality, will strive for happiness. Unenvious of others' prosperity,

²⁴⁰ 32. Soul, non-soul: the first 2 categories of the 9 Tattvas. See I, App. IV.

satisfied with their own prosperity, the people there will be liberally disposed toward worthy persons. The wealthy laymen there, exceedingly devoted to the Arhats, will scatter wealth in the seven fields, like the Guhyakas in Alakā. Everyone will be averse to another's property and wife. The people in this city will be as if born in the suṣamā-period.

When 1669 years have passed from the time of our nirvāṇa, Abhaya, then in that city there will be a king, Kumārapāla, moon of the Caulukya family, very powerful, with a fierce, unbroken rule. He, noble, a hero joined with liberality, will lead his subjects to extreme wealth, guarding them like a father. Straightforward, very clever, tranquil, like Indra in his command, forbearing, invincible, he will govern the earth for a long time. He will make the people like himself, settled in religion, full of knowledge, like a friendly teacher a pupil. A refuge for those desiring a refuge, a brother to other men's wives, he will esteem dharma much more than life or wealth. In heroism, dharma, liberality, compassion, authority, and other manly qualities he will be without an equal. He will conquer the north up to the country of the Turks, the east upto the river of the gods (Gaṅgā), the south to the Vindhya, the west to the ocean.

Meeting with Hemacandra (53-57)

One day the king will see Ācārya Hemacandra of the followers of Muncandra in the Vajraśakhā. Delighted at the sight of him, like a peacock at the sight of a cloud, he, pure-minded, will hasten to pay homage constantly to the muni. The king, with layman and ministers, will go to pay homage to the sūri delivering a sermon in a Jain shrine. There, bowing to the god, though not knowing the truth, he will pay homage to the ācārya with a mind pure by nature. Hearing with pleasure from his mouth a pure sermon, he will take the lesser vows accompanied by right-belief. Enlightenment having been attained, he will become proficient

in lay-practices. Even in the assembly he will delight himself with a religious fellowship. Daily he will accept especially the restraints on food, vegetables, fruits, et cetera and he will generally observe continence. He, intelligent, will not only abandon courtesans, but will enlighten his wives to practice continence.

Knowing the principles of jīva, ajīva, et cetera, like an ācārya, from the teaching of the muni, he will enlighten others. Some people, Brāhmins named Pāṇḍura, et cetera, who are hostile to the religion of the Arhats, will be embryo-laymen, as it were, from his teaching. If the shrines do not have pūjās, if the gurus are not honored, he, pious, having taken layman's vows, will not eat. He will not take the money of men who have died childless. That is the fruit of discernment. The undiscerning are insatiable. He himself will give up hunting which was not given up by the Pāṇḍus and others; and all the people will give it up at his command. With him preventing injury (hiṁsā), not even an outcaste will kill a bug nor a louse, to say nothing of hunting, et cetera. With him preventing hunting in the forest, the deer will always chew their cuds unhindered like cows in a stable. Always he will guard against the killing of creatures, belonging to water, earth, and air, a Pākaśāsana in commands. Ones, who have eaten meat from birth, will reach forgetfulness of even the mention of meat, like an evil dream, from the power of his command. That which was not abandoned formerly by the Daśārhas, though they were laymen, namely, drinking—he, with a soul beyond censure, will suppress everywhere. Just as he will suppress the preparation of liquor on earth, so the potter will not make liquor-vessels. When they have stopped drinking at his command, prosperity will come to those drinkers, whose prosperity was always destroyed by their addiction to liquor. That which was not given up formerly by kings, Nala and others—namely, gambling, he will root up even the name, like his enemies. The sport of betting on pigeons and cock-fights will not exist, while

his rule prevails on earth. He, with unlimited power, will make this earth adorned with temples of the Jinās in almost every village. In every village, in every city on earth, as far as the sea, he will make a chariot-procession of the statues of the Jinās. Constantly giving money, freeing the world from debt, he will brand his own era on the earth.²⁴¹

One day he will hear from the mouth of his guru in the course of conversation that the statue consecrated by Kapila is covered by sand. Then he will form the wish, "Digging away the sand, I shall take the all-purifying statue." At that same time, knowing the impetuosity of his mind and other reasons, the king will resolve that the statue shall come into his possession. Obtaining the guru's permission, appointing agents he will undertake to dig up the ground at Vītabhaya. Then the messenger-deity will make an appearance, because of the noble character of the king, an advanced layman. By the great merit of King Kumārapāla, the statue will appear at once in the place being excavated. Then the grant over villages that was given to the statue by King Udāyana will appear, also. The king's agents will put the statue—though old, like a new one—on a chariot, after they have made a fitting pūjā. The agents will bring the statue to the edge of the city, many kinds of pūjās taking place on the road, concerts being held constantly day and night, special dances with hand-clappings of young women of the villages taking place, musical instruments with five notes played excitedly, and fly-whisks rising and falling on both sides. The king will go to meet it, accompanied by his harem and attendants, surrounded by the four-part army, taking the whole congregation. After taking it down from the chariot himself and mounting it on a noble elephant, the king will escort the statue to the city. Establishing it in the play-house near his own house, Kumārapāla will make a pūjā properly three

²⁴¹ 77. If there was a Kumārapāla era, it was very brief and there is no record of it.

times a day. When he has had read the grant to the statue, he will confirm what was given by Udāyana. For the installation of the statue in that same place, the king, guileless, will have a palace of crystal made. The palace caused to be made like the heir-apparent of Aṣṭāpada, to be honored, will cause astonishment to the world. The king, because of the statue being installed, will flourish in power, wealth, and knowledge leading to emancipation. By devotion to gods and to gurus, like your father, Kumārapāla will become king in Bhārata, Abhaya.”

Initiation and death of Abhaya (97–107)

After hearing this and bowing to the Blessed One, Abhaya went to Śreṇika and began to speak: “If I become king, father, then I can not be a yati, since Śrī Vira said that Udāyana would be the last royal sage. Since I have obtained Śrī Vira as master and the state of being your son, if I, distracted, do not cut off the pain of existence, then who else is base? I am Abhaya by name, father, but I am fearful of existence. So I am taking refuge with Vira who gives fearlessness to the world. Give orders. Enough for me of sovereignty, the cause of arrogance and pleasure, since the sages say that happiness depends chiefly on contentment.” When Abhaya, though urged persistently, did not take the kingdom, then he was allowed joyfully by the king to take the vow. Abandoning the kingdom like straw, he took initiation—the seat of contentment and happiness—at the feet of Vira, the last Tirthakeśa. Since Abhaya had taken the vow, Nandā obtained permission from King Śreṇika and took the vow at the feet of Śrī Mahāvira. The two earrings and the two divine garments were given to Halla and Vihalla by Nandā wandering as a mendicant fearlessly.

Then for the sake of enlightening bhavyas, the Blessed One wandered over the earth, attended by gods and asuras. After observing the vow accompanied by many special vows

for a long time, Abhaya died and became the chief god in Sarvārthasiddha.

Death of Śreṇika (108–180)

When Abhaya took initiation at the lotus-feet of Śrī Vīra, the pure-minded King of Magadha reflected: “Abhaya, among the princes, was the ground of all the virtues. By taking the vow, he wisely accomplished his own object. I shall bestow the kingdom on some prince, powerful, healthy, handsome. For that is the course of kings. A son, with or without virtues, is entitled to his father’s wealth. If he has virtues, then the father’s merit is splendid. Apart from Abhayakumāra, Kūṇika, the abode of contentment of my mind, virtuous, deserves the kingdom, no other.” Having decided on Kūṇika for the throne, he gave the necklace with eighteen strands and the elephant Secanaka to Halla and Vihalla.

In the meantime Prince Kūṇika planned with ten brothers like himself, Kāla and the others: “Our father is old, he takes no delight in sovereignty. When a son of a king has reached military age, he (the king) is entitled to take the vow. Better, very excellent Abhaya, who gave up his wealth though young, than our father, blind from sense-objects, who does not perceive his own old age. So now, after arresting our father, we will take the kingdom suitable for our age. In this there will be no evil talk. For he is devoid of discernment. After doing that, we brothers will enjoy the kingdom in eleven parts. Let our father, imprisoned, live a hundred years.”

Accordingly, they all, evil-minded, imprisoned their trusting father. Evil offspring are like a poison-tree that has appeared in the house. Kūṇika then threw Śreṇika into a cage, like a parrot. But this is the difference; he did not even give him food and drink. Because of his former hatred, evil Kūṇika gave his father a hundred lashes with a whip, morning and evening, every day. Śreṇika endured this evil

lot wrought by fate. What can an elephant, even if strong, do, if tied by a rope?

Kūṇika did not permit any one to go near Śreṇika; only he did not prevent Celaṇā from courtesy to his mother. Celaṇā, her hair wet with a hundred washings in wine, like one who had just bathed, went to Śreṇika daily. Inside her hair, Celaṇā put a ball of kulmāṣa like a wreath of flowers and, devoted to her husband, took it to him. Celaṇā gave the hidden ball of kulmāṣa to her husband. When he had obtained it hard to obtain, he thought it equal to divine food. Śreṇika maintained life by the ball of food. For disease, characterized by a desire to eat, without food leads to death. Celaṇā, devoted to her husband, made drops of wine from the hundred washings fall from her mass of hair together with tear-drops from her eyes. Śreṇika drinks the falling drops of wine, like a thirsty cātaka²⁴² the drops of rain-water fallen from a cloud. By means of this wine drunk only in drops, Śreṇika did not feel the beatings and did not suffer from thirst.

While Kūṇika was haughtily exercising sovereignty after imprisoning Śreṇika, his wife Padmāvati bore a son. Kūṇika made the slave-girls, nurses who had come at that time, covered with clothes and ornaments like shoots of a wishing tree. He himself went to the harem and took the boy with his hands; and the baby, resting on his lotus-hands, looked like a young haṅsa. Looking at his son, the sun to his lotus-eyes, Kūṇika recited a verse, with extreme delight unrestrained: "You were produced from body and body; you were born from the heart. You have become like myself, son. Live for a hundred years." Reciting this again and again, Kūṇika never tired, as if pouring forth the joy in his heart in the guise of this verse. The baby was laid on the lying-in couch by old women skilled in the care of children, who took it from the king's hand. The king held a great

²⁴² 129. *Cuculus melanoleucus*. It lives on raindrops, traditionally.

birth-ceremony festival for his son, giving gifts, whatever they wanted, to petitioners, Brāhmans and others. Kūṇika named his son Udāyin, with a very fine festival making the day an auspicious day. Prince Udāyin, gold color, grew day by day, surrounded by guards, like a tree in a forest. With the boy held on his hip constantly, the king assumed the beauty of a pillar with a doll of Śāl-wood. Caressing the boy with speech with indistinct whispers, the king heaped wealth on the boy unable to speak. While sitting, lying, walking, eating, the king did not let the baby, like an auspicious position of the fingers, go from his hand.

One day the king, Śreṇika's son, sat down to eat and, devoted to his son, set Udāyin on his left knee. When Kūṇika had eaten half his food, the baby made water and the stream, like a stream of ghī, fell on the food. "May there be no interruption of my son's stream," the king, Śreṇika's son, did not move his knee. Such is the affection for a son. Picking up in his hand the food that was wet, he ate it just so. This was a pleasure from love for his son. Kūṇika asked Celaṇā who was sitting there, "Mother, was there or is there a son dearer to any one?" Celaṇā said: "Villain, wretched man, disgrace to the family, do you not know that you were exceedingly dear to your father? I knew then by an evil pregnancy-whim that you were an enemy of your father. For the pregnancy-whims of pregnant women are like the embryo. Knowing that you, wretch, still an embryo were your father's enemy, I undertook an abortion from desire for my husband's welfare. Nevertheless, you were not destroyed by these various abortion-remedies, but on the contrary you flourished. Everything is wholesome for the very strong. Such a wish of mine was fulfilled frequently by your father with the hope, 'When shall I see the face of my son?' 'He is an enemy of his father,' I exposed you when you were born, but your father brought you back carefully like his own life. At that time a finger of yours had been pierced by a tail-feather of a wild hen and had become exceedingly disgusting, filled with pus

from worms. Your father put your finger, even such as it was, in his mouth. So long as your finger was in his mouth, you were comfortable. So you were cherished by the father, you ill-mannered wretch, whom you have thrown into prison as a return."

Kūṇika said, "Why did father send me molasses-sweetmeats and sugar-sweetmeats to Halla and Vihalla?"

Celaṇā said, "You were displeasing to me because you were an enemy to your father. I alone had the molasses-sweetmeats given to you, simpleton."

Kūṇika said: "Shame, shame on me, acting without reflecting. I shall restore the kingdom to father, as if it had been given on deposit."

With these words, he sipped water,²⁴³ though the meal was half-eaten, and handed the boy to a nurse. Kūṇika got up, eager to go to his father. Thinking, "I shall break the chains on father's feet," he took an iron staff and ran to Śreṇika. The guards assigned to Śreṇika, former attendants, saw Kūṇika coming and, confused, said: "Your son comes quickly, carrying an iron staff, like Yama in person. We do not know what he will do." Śreṇika thought: "Certainly he intends to kill me. Other times he came, carrying a whip; now he comes, carrying a staff. I do not know. He will kill me by some evil death. So, death is a refuge for me before he has come." With this idea, Śreṇika put poison in the hollow of the palate on the tip of his tongue and his life departed quickly, as if it had been at the starting-point in front.²⁴⁴

When Kūṇika came and saw his father lifeless before him, beating his breast, he screamed. He moaned: "Oh! Honored father, by such deeds I became a scoundrel without an equal on earth. Since my wish, 'I shall beg forgiveness from my honored father,' was not fulfilled, I am now again

²⁴³ 161. Hindus sip water at the end of a meal.

²⁴⁴ 167. Kūṇika is usually credited with the murder of Śreṇika.

the most wicked. There were favorable speech and abusive speech. I did not hear yours. An evil fate intervened. By jumping off a precipice, by a sword, fire, or water, I shall kill myself. For that is suitable to my deeds."

Consumed by the disease of grief, wishing to die, Kūṇika, enlightened by the ministers, cremated Śreṇika's body. The ministers saw the king wasting away day by day from excessive grief, as if from tuberculosis, and thought: "The king will certainly die from grief and the kingdom will perish. We must contrive some distraction for him under pretext of devotion to his father." They themselves engraved on an old copper-plate the words, "Even though dead, a father accepts oblations, et cetera, given by a son." They had that read before the king and the king himself, deceived by them, gave oblations to his father. From that time began the giving of oblations. "Father, though dead, eats what I give him," the simple-minded king thought and gradually gave up grieving, like a man with fever the change in body-fluids. But again and again grief came to Kūṇika, according to the axiom of a lion's backward look, when he saw his father's couch, seat, et cetera. Sorrow blooming again and again, like the stem of the moonseed, the king became entirely unable to stay in Rājagṛha.

Founding of Campā (181-189)²⁴⁵

"I shall make a city elsewhere," and the king instructed experts in architecture to look for a suitable place. Looking everywhere for a suitable place, the architects saw somewhere in the district a large campaka tree. They said: "It is not in a garden. No stream is apparent here. It is not encircled by a basin of water. Nevertheless, it has a wonderful appearance. Oh! the great number of large branches. Oh! the wonderful leaves and creepers. Oh! the abundance of blossoms. Oh! the fragrance of the blossoms. Oh! the one

²⁴⁵ See App. I.

umbrellaship of its shade, surpassing an umbrella. Oh ! its suitability for rest. Oh ! everything in fact is there. As this campaka, the home of Śrī, is lovely naturally, doubtless a city here will be so."

They described the place as it was, suitable for the establishment of a city, adorned by the campaka like earnest money of Śrī. The king had the city Campā—with the name of the campaka—built quickly. For there is accomplishment from the (mere) order of kings. Then Śreṇika's son, accompanied by his brothers, went to the city Campā with army and transport and ruled the earth.

War between Kūṇika and Ceṭaka (190-404)

Then Padmāvati saw her brothers-in-law Halla and Vihalla mounted on Secanaka, adorned with divine earrings, wearing the divine necklace and divine garments, like gods come to earth, wonderfully beautiful. In accordance with women's nature, Padmāvati thought: "Without the divine necklace, earrings, garments and Secanaka, the kingdom appears like a face without eyes."

Then with the determination to take these from Halla and Vihalla, the queen spoke to Kūṇika and Kūṇika replied: "It is not fitting for me to take from them objects given by my father. They are especially entitled to favor from me since Father died." From her excessive persistence the king considered asking for the necklace, et cetera. For the persistence of women certainly exceeds the persistence of a termite.

One day the king, abandoning brotherliness, asked Halla and Vihalla for four things—the necklace, et cetera. Consenting, "Your command is authority," they went home and both, shrewd, took counsel. "His purpose is not favorable. What is his motive? We shall go elsewhere. Everywhere there is good fortune for the strong." After reaching this decision, they went in the night to Vaiśālī, taking their harems, the elephant Secanaka, the necklace, et cetera.

Their maternal grandfather, Ceṭaka, embraced them when they arrived and looked on them like an heir-apparent with affection and respectful welcome. When Kūṇika knew that they had gone to Vaiśālī, like a deceived rogue, his chin resting on his hand, he reflected: "I have no jewels, the elephant, et cetera and no brothers, either. I am deprived of both from the domination of a woman. Very well! Since this calamity has happened, if I do not bring them back, what difference is there between me, enduring humiliation, and a merchant?"

Then he sent a messenger with instructions to Ceṭaka at Vaiśālī to demand the brothers who had gone with the jewels. The messenger went to Vaiśālī to Ceṭaka's assembly, bowed to Ceṭaka, sat down in the proper place and said with self-confidence: "Hand over to Kūṇika the princes Halla and Vihalla who fled here with the jewels, the elephant, et cetera. If you do not deliver them, you will cause the destruction of your kingdom. You ought not to destroy a temple for the sake of a nail."

Ceṭaka said: "Any one who has come for protection should not be given up; how much less these, my daughter's sons, trusting, dear as sons." The messenger said, "If you, affording protection, will not give them up, then take their jewels and deliver them to my master, king."

Ceṭaka replied: "This law is the same to kings and poor men. Certainly no one else is able to give another's property. Neither by force nor by persuasion will I take anything from them. For a daughter's sons, suitable persons for good works, are especially entitled to liberality from me." The messenger, calm in the wind and fire of anger, went to Campā and told his master what Ceṭaka had said.

Then Kūṇika had the drum of victory sounded. For the powerful, like lions, do not endure a challenge from others. The soldiers of the king, whose splendor was extraordinary, prepared at once for an attack with the whole army. Ten powerful princes, Kāla and others, were in front, having

equipped themselves with complete armor. Three thousand elephants, as many horses, as many chariots, three crores of foot-soldiers—this force of each one of the ten princes, so great, was in addition to Kūṇika's might. The Lord of Campā, going against Ceṭaka with so great an army, covered the earth and the sun with clouds of dust.

Ceṭaka with unlimited troops went to attack Kūṇika, accompanied by eighteen crowned kings. Three thousand elephants, as many horses, as many chariots, and three crores of foot-soldiers—that was the army of each one of the eighteen kings. King Ceṭaka also had an army equal in number. Ceṭaka went to the border of his own country and halted with his army. He made a deep ocean-formation hard to break. The lord of Campā went there with an army of the number mentioned before and made the garuḍa-formation unbreakable by an enemy-army. The terrible war-drums of both armies were beaten by the thousands, their sound filling the space between heaven and earth. Soldiers of both armies, who had taken the oath to die fighting, met, with their hands which were whitened with dust lifted up like pillars of fame.

Prince Kāla, general of Kūṇika's army, in the beginning advanced to fight with Ceṭaka's army. Horseman fought with horseman, elephant-rider with elephant-rider, charioteer with charioteer, foot-soldier with foot-soldier in both armies. Then the earth appeared to have mountains of big rocks from the elephants and horses that had been felled by blows from spears. The rivers of blood looked like they had islands with water-men from the broken chariots and from the men killed in battle. There was the appearance of a plantation of asipatra²⁴⁶ from the flashing swords of eminent heroes on the battle-field. Rākṣasas satisfied their desire for garlands with heroes' lotus-hands, cut off by swords, springing up. Soldiers' heads fell, cut off by sword-blades,

²⁴⁶ 230. A kind of sugar-cane with sword-shaped leaves. MW.

instructing their own trunks for fighting, as it were, by groans. Kāla plunged into the ocean-formation like a boat into the ocean and went near Ceṭaka like the shore. Ceṭaka saw Kāla coming like death at the wrong time and reflected: "He was hindered by no one, like a thunderbolt. So, I shall instantly kill him, rushing near, Mandara in the ocean of battle, with the divine arrow." Striking him with the divine arrow, thief of the wealth of enemies' lives, Ceṭaka killed Kāla.

Then the sun set, like Prince Kāla, and the world was devoured by darkness like the army of Campā's lord by grief. Giving up fighting, the army of Campā's lord stayed awake. Whence comes sleep to men living in enmity, like men with faithless wives? But the heroes in Ceṭaka's army passed the night holding a dance of victory with music from the drums of victory. On the next day Ceṭaka killed Mahākāla, installed as general by Campā's lord, like Kāla. Ceṭaka killed eight other generals, sons of Śreṇika, one a day, as before.

The King of Campā reflected: "Ten brothers equal to myself, Kāla and the others, have been killed by Ceṭaka. Victorious by the favor of a deity and a single arrow, Ārya Ceṭaka can not be killed by mortals numbered by crores. Alas! As I did not know that power of Ceṭaka, ten godlike brothers were sent to death by me alone. My fate will be the same as theirs. It is not fitting for me, having seen the slaughter of my brothers, to retreat. Propitiating a deity, I shall conquer the enemy by his power. For divine power is restrained by divine power."

Having determined on this device and having put the god in his heart, the king, Śreṇika's son, observed a three-day fast. Impelled by his penance and the friendship in a former birth, Śakra and Indra Camara came to him then. The Indra of the gods and the Indra of the Asuras said, "Sir, what do you wish?" He said, "If you are pleased, let Ceṭaka be killed." Śakra said again: "Ask for something else. Ceṭaka is a co-religionist of mine. Certainly, I will not kill him.

Nevertheless, king, I shall give you bodily protection, so that you will not be conquered by him." He said, "Very well." Indra Camara thought fit to make a battle which had big stones and a thorn,²⁴⁷ and a second which had a chariot and a mace, leading to victory. In the first a pebble that had fallen would resemble a large stone. The thorn would be superior to a large weapon. In the second the chariot and the mace roam without an operator. The enemy-army, which had risen for battle, is crushed on all sides by them. Then the three, the Indra of the gods, the Indra of the Asuras, and the Indra of men, Kūṇika, fought with Ceṭaka's army. A general, named Varuṇa, a grandson of the charioteer Nāga, an observer of the twelve vows, possessing right-belief, making a two-day fast, his mind always disgusted with worldly existence, having made a three-day fast at the end of the two-day fast, because of the attack on the king, strongly urged by King Ceṭaka himself, entered the battle, faithful to a promise, the chariot-mace being so irresistible.

He, insulting the king of Campā's general for the sake of a battle, very strong, set out in a chariot with unexcelled speed. They approached, their chariots facing each other, with a desire to fight, beginning hostilities, terrifying like Ravi and Rāhu come to earth. The king of Campā's general shouted to Varuṇa who was before him seeking a fight, "Strike ! Strike !" Varuṇa said: "Powerful sir, I have the layman's vow. I may not strike even an enemy before I am struck." "Very Well ! Very well ! noble sir." The King of Campā's general discharged an arrow and Varuṇa was wounded in a vital spot. Then Varuṇa, red-eyed, led Kūṇika's general to the house of Yama by one blow. Suffering from the deep blow, Varuṇa left the battle-field, made a

²⁴⁷ 252. Hemacandra's interpretation of mahāśilākaṇṭaka is different from Abhayadeva's com. to the Bhagavatī, according to Hoernle, Uv., App. III, p. 59. Hemacandra makes two separate things: mahāśilā and kaṇṭaka, whereas Abhayadeva takes kaṇṭaka to equal mahāśilā.

couch of grass, sat down, and reflected:

“ My master’s work has been done with all my soul and body. Now death is at hand. It is certainly time for my own business. May all the revered Arhats, Siddhas, and sādhus, the religion taught by the Omniscient, be my refuge. I pardon all souls. May they all pardon me. There is friendliness on my part toward all existing things. There is hostility on my part toward no one. Nothing is mine; nor do I belong to any one. Whatever action in my own interest I performed, I renounce that. What abodes of evil, did I, deluded, not serve? May that sin of me, free from passion now, be uncommitted, as it were. Whatever sin I committed as god, man, animal, or hell-inhabitant, I repent that. The Arhat, Śrī Vīra, is my refuge.” After making an ārādhānā like this, he renounced the four kinds of food and thought of the namaskāra in deep meditation.

At that time a friend of Varuṇa, a heretic, left the battle, came to Varuṇa and said: “ Friend, bought by your friendship, now without knowing it I have accepted the path followed by you.” Desisting from the namaskāra, absorbed in pious meditation, Varuṇa attained a death in concentrated meditation and went to Saudharma. After completing a life of four palyopamas in its palace Aruṇābha, born in the Videhas, he will attain emancipation.

As a result of Varuṇa’s path though followed in ignorance, after his friend had died, he again became a human in good family. After again attaining a human-birth in a good family in the Videhas and adopting the path to emancipation, he will reach the place of emancipation.

When Varuṇa had died, Ceṭaka’s soldiers became doubly energetic in fighting, like a wild boar touched by a stick. Kūṇika’s army was beaten angrily by Ceṭaka’s soldiers, biting their lips from anger, commanded by the vassal-kings. When Kūṇika had seen his own army being beaten, he ran forward, fierce with anger, like a lion struck by a clod. Kūṇika, the elephant of heroes, playing on the battle-field

like a pool, threw the enemy-army here and there, like a collection of lotuses. Ceṭaka, very angry, with a wealth of courage, knowing that Kūṇika was hard to conquer, fitted the divine arrow to the bow. Now Hari made an armor of diamond in front of Kūṇika and Indra Camara an armor of iron at his back. The arrow, discharged by the King of Vaiśālī who had drawn his bow to his ear, was stopped on the way by the diamond coat-of-mail. From the sight of the failure of the unerring arrow, Ceṭaka's soldiers conjectured a decrease in merit. Ceṭaka, observing his promise, did not discharge a second arrow but retreating, fought in the same way on the next day. On the next day Ceṭaka's arrow was useless in the same way. Thus day after day there was terrible fighting of the two. The crore and eighty lacs of soldiers on both sides who died were born as animals and hell-inhabitants.

When the vassal-kings had escaped, going to their respective cities, Ceṭaka fled to his city and Kūṇika besieged it. Then the heroes Halla and Vihalla, mounted on Secanaka, attacked the King of Campā's whole army at night. No one could either hit or catch the elephant, like a dream-elephant, when it had come to the King of Campā's camp for a night attack. Kūṇika said to his circle of ministers: "After they have killed and killed at night, Halla and Vihalla go away safely. Almost our whole army has been destroyed by them. So, speak: What device is there for conquering Halla and Vihalla?"

The ministers said: "They can not be conquered by any one so long as, man-elephants, they are mounted on the elephant. So we must exert ourselves to kill the *elephant*. Have a ditch made in the road filled with charcoal made from acacia.²⁴⁸ By covering it, it will be made hard to see like a pit for capturing elephants. Secanaka, running along quickly, will fall into it."

²⁴⁸ 296. Acacia wood is extremely hard.

The King of Campā had the ditch dug, filled with acacia-charcoal, covered over on top, in the road by which they came. Then in the night Halla and Vihalla, mounted on the elephant Secanaka, thinking themselves conquerors, came to attack. When Secanaka came near the charcoal-ditch, discerning it from the furrow, he stopped, paying no attention to the goad. Then the elephant was abused by Halla and Vihalla: "You are an animal, you are ungrateful, since you have become afraid of fighting. Going to a strange country and abandonment of relatives were made for your sake. Ārya Ceṭaka was thrown into this calamity for you. Better a dog had been nourished, well-disposed, that is always devoted to its master, than you who are indifferent to work of ours from love of life."

Abused in this way, the elephant, thinking himself devoted, quickly made the princes dismount from his back by force. The elephant himself jumped into the ditch of charcoal, died at once, and was born in the first hell. The princes thought: "Alas! Alas! What have we done! It is evident that we are animals, but Secanaka is not an animal. For whose sake the noble Ārya has been hurled into calamity for a long time, after leading him to death ourselves, we evil-minded, are still alive. Like pledges of destruction for the great army of Āryas, we have caused destruction in vain. A brother has been led to hostility. So it is not fitting for us to live now. Henceforth, if we live, it will be as disciples of the Arhat, Vīra Svāmin, not otherwise." Then, having become ascetics in mind, they were led by the messenger-deity and quickly took the vow at Śrī Vīra's feet. Then Aśokacandra (Kūṇika) was not able to take Vaiśālī, though Halla and Vihalla had taken the vow. Such being the case, Campā's king made such a vow—for the valor of the powerful increases greatly from a vow: "If I do not dig up that city with a plough hitched to a donkey, then I shall die by jumping off a precipice or entering a fire." After he had made this promise, unable to break down Vaiśālī, Kūṇika

became distressed in turn. Then a goddess, angered at the ascetic Kūlavāluka, standing in the air, said this to the miserable Aśokacandra: "If the ascetic Kūlavāluka enjoys the courtesan Māgadhikā, then King Kūṇika will take Vaiśālī."²⁴⁹

Kūṇika, hearing this speech of the goddess in the air, at once breathing easier with the hope of victory produced, said: "The speech of children, the speech of women, and speech concerned with portents, they do not prove false. Where is the ascetic, Kūlavāluka? How will he be found? Where is the courtesan, named Māgadhikā, to be found?" Hearing that, the ministers said: "In your own city, Majesty, there is a courtesan, Māgadhikā. We do not know Kūlavāluka."

Just then leaving half of his army to besiege Vaiśālī, the king, the lord of Campā, went to Campā with the other half. As soon as he arrived, the son of the King of Magadha summoned the courtesan Māgadhikā in haste, like the best of ministers. He instructed her: "Lady, you are clever; you possess the arts. From birth you have had a constant livelihood from many men. Make fruitful your courtesan's art in my business, having delighted the ascetic Kūlavāluka by marriage." "I will do it," she promised, clever, and was rewarded by Campā's lord with garments, ornaments, et cetera. Dismissed, she went home and, a depository of intelligence, considered. At once, like deceit embodied, she became a fictitious laywoman. Like a laywoman from birth she showed the people the twelvefold lay-vows properly and veraciously. The simple-minded ācāryas knew her as a laywoman, constantly engaged in temple-pūjās, et cetera, devoted to listening to dharma. One day she asked the ācāryas, "Who is the sādhu, Kūlavāluka?" Not knowing her intention, they told her as follows:

²⁴⁹ 316. The chāyā of the śloka is:

gaṇikāṃ cet māgadhikāṃ śramaṇaḥ kūlavālakaḥ ।
ramet kūṇika ilāpatiḥ tadā vaiśālīm gṛhīṣyati ॥

“ Pious lady, there is an excellent muni, devoted to the fivefold practices. He has a young disciple, unsteady like a monkey. The young disciple, having fallen away from the practices of sādhus, impelled by the memory of restraints, et cetera, very badly behaved, becomes angry. The guru gave zealously instruction in the practices, hard to listen to, to the young disciple, for it is said in the scriptures: ‘ Let an enemy be angry or not; let it appear like poison or not, beneficial speech must be spoken, productive of good qualities in one’s own followers.’ He paid no attention to the guru’s admonitions, harsh or gentle. For the guru’s words are powerful in the case of a disciple with light karma.

One day the ācārya went in his wandering to Girinagara and climbed Ujjayanta with the young disciple. The evil-minded disciple, after he had paid homage to the god, let loose a large stone to crush his guru as he was descending the mountain. When he heard the noise, khaḍa, khaḍā, squinting his eyes, the guru saw the rock falling like a round thunderbolt. His legs being bent in a circle, the stone passed between them. Generally calamities do not prevail over an intelligent man.

Angered by that act, the guru cursed the young disciple, ‘ Wretch, you will break your vow from the presence of a woman.’ The young disciple said, ‘ Guru, I will make your curse false. I shall live in a forest where I shall not see a woman.’ At once, evil-minded, he left the guru as well as the bounds of propriety and, like a tiger, entered a forest devoid of humans. Always standing in statuesque posture in the proximity of a mountain-river, he broke his fast of a month or a fortnight with grapes, et cetera. While the muni was practicing penance thus in the proximity of a river, the rainy season appeared, with the sky covered with clouds. From the excess of water rivers broke both banks like two families, going on the wrong roads, like unchaste women. The river being in flood, its bank occupied by the young disciple, the goddess, devoted to the commands of the holy Arhats,

thought, 'This muni, standing on the bank, like a bank-tree, will be carried away now by the volume of water, if I show indifference.' Then the deity turned the mountain-river to its own bank from another direction. Everywhere there is safety indeed for those practicing penance. Kūlavāluka was the name of that muni. Now he is in that place, a great ascetic."

Her eyes open with astonishment, she went away at once, like one satisfied from the information about Kūlavāluka, a tree whose fruit is deceit. Paying homage to the temples, under pretext of a pilgrimage, she went to the place where the sage Kūlavāluka was. After paying homage to the excellent muni, the fictitious laywoman said, "I want to pay homage to the holy places, Ujjayanta, et cetera through you, muni." The muni gave up kāyotsarga, gave her the blessing "Dharmalābha," paid homage to the holy places, and asked, "Whence have you come, lady?" She said: "I have come from Campā to pay homage to the holy places. You have been worshipped here, the best tīrtha of tīrthas. Favor me, great sage, by breaking your fast with these provisions of mine, free from faults for alms."

His mind softened by her devout behavior, the muni went to take alms in her caravan, the abode of evil. The false laywoman, delighted, gave him sweetmeats in which (other) substances had been previously mixed. He became very ill from dysentery as soon as the sweetmeats had been eaten. For the result of the inherent quality and efficacy of substances can not be changed. The sage became weak from dysentery so that, his strength diminished, he was not able to move his limbs.

Māgadhikā, remembering the courtesan's art at the right time, said to him: "You broke your fast from a desire to favor me. Immediately after eating my food, Master, you have reached this evil condition. Shame on me, a river of evil! Leaving you alone after you have reached such a state, my feet are unable to go, as if they were chained."

With these words, she stayed there and approached him

every minute to massage his limbs with ointment and to give him medicine. Māgadhikā arranged the massage, et cetera in such a way that she made him have contact with her body. He was gradually made well by her care and he was fragrant from her devotion like a garment from a campaka flower. From the side glances of her eyes, from the contact with her body, from her gentle speech, the muni's mind wavered. Of what account is penance in association with women! The relation of husband and wife of the muni and Māgadhikā expanded from day to day from the couch, seat, et cetera together. Kūlavāluka was led to Campā by Māgadhikā. What does a man, blind from love, not do, like a slave of women?

She announced to the King of Campā, "Majesty, here is Kūlavāluka. After making him my husband, I have brought him. What is he to do? Give orders." The king instructed Kūlavāluka earnestly, "Monk, arrange it so that Vaiśālī will fall quickly." When he had heard the king's instruction, Kūlavāluka, a depository of intelligence, went with an un stumbling gait to Vaiśālī in the guise of an ascetic. The lord of Campā then besieged Vaiśālī with all his forces, though it had been besieged before, eager from the hope of victory.

Māgadhikā's husband began to look at objects in the city and he saw the mound of Munisuvrata Svāmin. When he had seen it he thought: "The moment of its dedication is very strong. Surely because of its power the city does not fall. If this mound can be destroyed by some device, then Vaiśālī will fall, but not otherwise, even by Vajrin." With these thoughts, Kūlavāluka roamed through Vaiśālī and was asked by the people worn out by the siege of the city, "We are tamed by the enemy's siege of the city, ascetic. If you know, then tell us when it will be raised." He said: "I know for certain that so long as that mound is in the city, the siege will not be raised, people. This mound being destroyed, you will have this proof: the enemy's army will go away at once

like the ocean-tide. When the mound is completely destroyed, you will have prosperity, people. This was erected at an inauspicious moment. Do not make a mistake about this, sirs !”

The people, deceived by the rogue's intelligence, began to destroy the mound. Generally, everyone worn out by misfortune can be easily deceived. As soon as the destruction of the mound was started, Māgadhikā's husband left and ran two kos to Kūṇika. The people, with the intelligence of a frog in a well, convinced, tore up the mound, down to the stone resting on a tortoise,²⁵⁰ so that it was completely destroyed.

At the end of twelve years, Kūṇika made a breach into Vaiśālī. The power of the mound itself was difficult to overcome before. Then the fighting between the kings of Campā and Vaiśālī ceased. Never had there been such fighting in this avasarpinī. Then the lord of Campā said to the lord of Vaiśālī: “Ārya Ceṭaka, you are entitled to be honored. What can I do to please you?” Depressed in mind, Ceṭaka replied to Kūṇika, “Do you, eager for a festival of victory, delay your entrance into the city.” Ceṭaka's speech was reported by the messenger and Kūṇika, embarrassed at the thought, “What does he want?” agreed.

Now, a Vidyādhara, named Satyaki, a son of Sujeṣṭhā, Ceṭaka's grandson, came and reflected as follows: “How can I see the subjects of my maternal grandfather plundered by enemies? I shall take them somewhere else.” By a magic art, he lifted up all the people of the city and took them to Mt. Nilavatī, cherishing them like a wreath of flowers.

Then tying an iron doll to his neck, like a sign of death, Ceṭaka fasted and jumped into deep water. Sinking, he was led to his own house by Indra Dharāṇa, who had seen him, thinking, “He is a co-religionst.” There is no death of those whose life-terms are unbroken. Ceṭaka, noble-minded,

²⁵⁰ 382. I. e. the foundation-stone.

his pious meditation praised by Dharaṇa, remained unafraid of death as of battle in the past. He, clever, himself recalled the four: Arhat, Siddha, sādhu and dharma, conferring happiness, the essence of happiness, most superior.

“ The Arhats, giving instruction in the principles of soul, non-soul, et cetera, supreme gods, bestowing enlightenment, self-enlightened, are my refuge. The Siddhas, whose karma has been burned by the fire of meditation, consisting of splendor, imperishable, possessing limitless omniscience, are my refuge. Sādhus, desireless, free from egotism, indifferent to worldly affairs, tranquil-minded, observing the great vows, resolute, are my refuge. The highest dharma, consisting of non-injury, truthfulness, honesty, chastity, and poverty, taught by the omniscients, is my refuge. Whatever sin was committed against creatures in a hundred births, that I repent, steadfast, threefold in three ways. Whatever transgressions were committed by me when I was observing the twelvefold lay-dharma, I renounce all these. Whatever, injury, et cetera, was done in three ways by me always overcome by anger, conceit, deceit, and greed, shame on me ! ”

After making final propitiation thus, engaged in reciting the namaskāra, Ceṭaka died and became a participant in the joys of heaven. Aśokacandra ploughed up the city, like a field, with ploughs hitched to donkeys; and fulfilled his vow. After crossing his vow like a river hard to cross, the lord of Campā went to the city Campā with a very great festival.

One day Śrī Vīra, the Teacher of the World, purifying the earth by his wandering, went to Campā and stopped (in a samavasaraṇa) there. The wives of Śreṇika, the mothers of Kāla and the others, disgusted with the world from the slaughter of their sons, took initiation under Śrī Vīra Svāmin. Kūṇika went to the samavasaraṇa to pay homage to the Supreme Lord, the destroyer of the doubts of the three worlds. After bowing to the Lord and seating himself in the proper place, Kūṇika, choosing the proper time, his folded hands placed on his head, asked, “ To what status do the cakrins

go, who from birth have not abandoned the pleasures of love, Supreme Lord?" The Master said, "They go to the seventh hell." Kūṇika asked again, "What is my future status?" The Blessed One replied, "You will go to the sixth hell," Kūṇika said, "Why shall I not go to the seventh?" The Blessed One said, "You are not a *cakravartin*. Being pious, good works are considered (by you), son of Śreṇika." Kūṇika asked: "Why, Lord, am I not a cakrin? My four-part army is equal to that of a cakrin." The master said: "Sir, you have no jewels, the cakra, et cetera. Without a single jewel, the name of 'cakrabhṛt' is hard to be accomplished."

After hearing that, the lord of Campā got up, a mountain of egotism, and had made one-sensed jewels of iron. He of little wit made Padmāvati a woman-jewel, and the jewels, the elephant et cetera, tormented by his desire. Conquering Bharatakṣetra, Kūṇika, whose power was invincible, gradually reached Tamisrā, the cave of Vaitāḍhya, with his army. Not knowing himself, like a crazy man, corrupted by an evil fate, he knocked on the doors of the entrance to the cave three times with a staff. The god, Kṛtamāla, the guardian of the cave's door, said, "Who is this who, wishing to die, knocks on the cave door, not knowing himself?" Kūṇika said, "Do you not know me who have come, intending to conquer? I am a cakravartin, named Aśokacandra, who has arisen." The god Kṛtamālin said: "There were twelve cakra. You are seeking the unsought. Be advised. Good fortune to you, sir!" Kūṇika said: "I am the thirteenth cakrin, arisen from merit that had been acquired. What, pray, is hard to acquire with merit? Do you not know my power, Kṛtamāla? Open wide the door of the cave. Otherwise, you cease to exist, look you!"

From anger Kṛtamāla quickly reduced to ashes Kūṇika talking wildly as if from a fault inflicted by the gods. After death King Aśokacandra went to the sixth hell. The speech of the Arhat does not prove false.

When Kūṇika had died all the ministers installed his

son, Udāyin, on the throne. Udāyin governed the people by the proper path, his commands unbroken, spreading the Jain doctrine on earth. His enemies, unable to endure his splendor as he occupied his place, a sun in brilliance, entered a mountain-cave like owls. Wonderful power of his developed by dharma, liberality, fighting and dividing, for an example of past, present, and future kings. At no time did he suffer from fear arising from his own or an enemy's circle, but on the other hand, he was always afraid of breaking the lay-vows. Maintaining his purity by fasts of one-day, et cetera on the four moon-days engaged in sāmāyika,²⁵¹ he remained comfortably in the fasting-house. "Arhat, god, teacher, and sādhu," to be meditated on like the words of a charm, did not leave his heart day and night. With his commands unbroken, always compassionate, King Udāyin ruled this three-part world, successful. Wise, he purified himself by sipping constantly the preaching, resembling nectar, of Śrī Vīra Svāmin.

The retinue of the Master, the last Arhat, as he wandered over the earth, from the manifestation of omniscience was as follows: fourteen thousand sādhus; thirty-six thousand sādhvīs with tranquil minds; three hundred ascetics who knew the fourteen pūrvas; thirteen hundred with clairvoyance; seven hundred with the art of transformation; the same number of those who will go to the Anuttara heaven; the same number of omniscients; five hundred with mind-reading knowledge; four hundred disputants; one lac and fifty-nine thousand laymen; three lacs and eighteen thousand laywomen. Nine gaṇadharas, except the great munis Gautama and Sudharman, had gone to the bliss of emancipation. The Master, his feet served by gods, asuras, and Vidyādharas, the Blessed One, went to the city Apāpā.

²⁵¹ 431. The effort to avoid commission of any sin. See I, n. 122.

CHAPTER XIII

ŚRĪ MAHĀVĪRA'S NIRVĀṆA

Then the gods made there a beautiful samavasaraṇa, a preaching-hall for the Master, ornamented with three walls. Knowing that the end of his life was near, the Lord, attended by gods and asuras, took his seat in it to deliver his last sermon. Learning that the Master had stopped in a samavasaraṇa the lord of the city Apāpā, Hastipāla, came, bowed, and sat down. The gods and others remained there in their proper places, wishing to listen, and Sahasrākṣa came, bowed, and recited a hymn of praise of the Master.

Stuti (5-12)²⁵²

“ Without merit and demerit there is no body; without a body, how would there be a mouth? Without a mouth, there is no speech. How would others (gods) be teachers? Activity of one without a body in the creation of the world is not suitable. There is no work from his own will nor by the command of another. If he should act in sport, passionate, he would be like a boy. If he should create with compassion, in that case he would create everything pleasant only. But, of him creating people distressed by the afflictions of pain, a low condition of existence, birth in low categories, et cetera, what compassion is there of him, compassionate? If he is dependent on karma, in that case he is not independent, like us and others; in the variety produced by karma, what is the use of that weakling?

The activity of the Supreme Lord is not to be considered from his own nature. In that case he, (Lord) of investigators, is the drum for giving up investigation. If in all objects, the state of being the performer is agreed to be the state of

²⁵² This is no. 7 in Vs., p. 85.

being a knower, our doctrine is: the omniscients are emancipated, even while they have bodies. Having given up the evil whim of the doctrine of creation which is without authority, they are happy in your doctrine, whom you favor, Lord," After this eulogy, Sunāsīra stopped and king Hastipāla, Lord of Apāpā, eulogized Vira Svāmin.

*Stuti (14-23)*²⁵³

"Not only something mild, but something harsh must be declared to the Master knowing distinctions, pure in heart. (Of him) there is no body seated on a bird, domestic animal, lion, et cetera as a vehicle. There is no appearance changed by transformation of eyes, mouth, limbs, et cetera. There are no fingers characterized by weapons—trident, bow, disc, et cetera. There is no devotion to the embrace of beautiful bodies of women. There are no important people made to tremble because of censurable behavior. Gods and men are not annoyed by anger, favor, et cetera. There is no zeal shown in the origination, the permanence, and the destruction of the world. There is no existence distressed by the evils of the dance, laughter, song, et cetera. Thus you are different from all the gods in every respect. How, pray, are you to be invested with divinity by investigators? Leaves, grass, wood, et cetera moving with the stream are reasonable; by what reasoning can an object going against the stream be admitted? Rather, enough of investigations by investigators of slow wit. Also enough of this boldness of mine, Lord of the World. The very dissimilarity of character from that of all the creatures of saṃsāra which exists, let the wise observe—that is characteristic of you. You, different from this world overcome by anger, greed, and fear, are not at all within the sphere of the senses of stupid people, dispassionate one."

After this eulogy, Hastipāla stopped and the last Arhat,

²⁵³ This is no. 18 in Vs., p. 222.

the Blessed One, delivered his last sermon.

Sermon (25–28)

“There are four objects of existence of people in this world. Of these, wealth and love are valuable in name only; in reality they are worthless. Emancipation alone is of value and dharma is the cause of it. The tenfold self-control, et cetera is a boat for the ocean of worldly existence. Worldly existence has infinite pain, but emancipation has infinite bliss. There is no means for the giving up and acquirement of the two except dharma. Just as a lame man may go a long way slowly, if he follows a path, so one even with heavy karma may attain emancipation, if he practices dharma.”

The eight dreams (29–73)

After delivering this sermon, the Teacher of the World stopped; and the governor, Puṇyapāla, bowed to the Lord and announced: “Master, today I saw eight dreams: an elephant, monkey, fig tree, crow, lion, lotus, seed, and pitcher in succession. Tell me the meaning of these. I am frightened, Blessed One.”

Questioned, the Lord of the World explained their meaning: “Those who have discernment, having become equal to elephants, in the future will live as greedy laymen in a house pleasant with transitory wealth. They will not take initiation, if a bad condition or a hostile army is present; and even if initiation has been taken, they will abandon it from bad association. Certainly a few will keep the vow even in evil association. This is the meaning of the elephant-dream.

The meaning of the monkey-dream is as follows: The chief-ācāryas, belonging to sects, for the most part equal to monkeys, with uncertain mental processes and little strength of character, will become negligent in the vow. The pious will deteriorate constantly, but very few will exert themselves

in dharma. The ones who are not negligent and will give instruction to those lax in dharma, they will be ridiculed by them (the negligent) like city-people in a village by the villagers. In future there will be contempt for the scriptures. Know, king, this is the meaning of the monkey-dream.

Laymen, equal to a holy fig tree in a good field, liberal, worshippers of the doctrine, will be oppressed by deceitful false sādhus. The great sages, having the character of lions, will look like watch-dogs of those having contacts with worthless doctrine. The false sādhus will take over the path of the touring-country of the well behaved sādhus, like babūlas.²⁵⁴ Such is the meaning of the holy fig tree.

For the most part munis of a bold nature, even though seeking dharma, will not be satisfied in the sects, like crows in ditch-water. Then they, stupid, will go with other sectarians, with sūris at the head devoted to deceit, like mirages. They will constantly harass the teachers among them, saying, 'Going with them is not fitting.' This is the meaning of the crow-dream.

The doctrine of the Jinas, equal to a lion, devoid of memory of former births, et cetera in succession, will perish in this forest of Bharata devoid of righteous people. Certainly animals of teachers of corrupt doctrine will not prevail; but the false sādhus, self-originated like worms, having impure knowledge. The false sādhus surely will not prevail by corrupt teachers like wild animals, but from former power. That is the meaning of the lion-dream.

Righteous people will not be produced even in good families, like fragrant lotuses in multitudes of lotuses. Even though they have been devoted to dharma, they will change from bad association, like a white waterlily sprung up in a village dust heap. Born in a bad country, in a bad family, even the righteous will be inferior. So you should understand the meaning of the lotus-dream.

²⁵⁴ 41. A thorny bush of little value that spreads rapidly.

Just as one would sow for fruit in saline ground what are not seeds with the idea that they are seeds, so they will sow improper things in a bad person with the idea that they are proper. Or rather, as a farmer by chance would unintentionally sow in the field a seed mixed in what was not seed, so laymen, not knowing what is proper amidst improper things, will make a gift to a suitable person. That is the meaning of the seed-dream.

A few great sages, marked with the lotuses of the virtues, tolerance, et cetera, will be in a secluded place, like pitchers filled with the water of good conduct. But many false sādhus will be everywhere, with lax practices and conduct, like dirty pitchers. Jealous, they will quarrel with the sages and the people will be impartial to the two. The ascetics and false sādhus would be dealing with impartiality like a king not possessed by a demon, (but like one) possessed by a demon, with people possessed by a demon.

Story of Pūrṇa (58–72)

Now there was a king named Pūrṇa in the city Pṛthivi and his minister, Subuddhi, a depository of the wealth of wit. One day, questioned by Subuddhi in regard to the future, an expert astrologer, named Lokadeva, said: 'After a month a cloud will rain, but everyone who drinks its water will be possessed by a demon. After some time has passed there will be a good rain. The people will be well again from drinking its water.' The minister told that to the king and the king had it proclaimed to the people by beating a drum and instructed them to collect water. Everyone did so. The cloud rained on the predicted day. After some time had passed, the collected water was consumed. Then the people, except the king and minister who had unconsumed collected water, vassals, et cetera drank the new water. From drinking it all were seized by demons and danced, laughed, sang, and behaved as they liked in other ways, except the king and minister. The vassals and the others saw that the

king and minister were different and they planned to make the king and minister possessed by demons. 'These two, with practices different from ours have avoided that. We shall make the king and minister, who are different, like ourselves.'

The minister learned about the plan and told the king; and the king said, 'How will we protect ourselves from them? A mob is like a king.' The minister said: 'Becoming possessed by a demon, we must behave like those possessed by a demon. There is no other means of protection. This is suitable for the occasion.' Then pretending to be possessed by a demon, the king and minister lived in their midst, guarding their own good fortune. Then at the proper time a good rain came and when the new water had been drunk, all became well, having their original nature. Thus in the evil period of time the ascetics will live with the false sādhus, having become like them, waiting for their own opportunity in future."

After hearing the meaning of his dreams, noble Puṇyapāla, enlightened, took initiation and in course of time attained emancipation.

The fifth spoke (74-153)

Gaṇabhṛt Gautama bowed to the Blessed One and said: "The Blessed Ṛṣabha was at the end of the third spoke (of the wheel of time). In the fourth spoke in the avasarpinī there were twenty-three Arhats, beginning with Ajita and ending with you, Teacher of the World. Please tell what will happen in future in the fifth spoke called duḥṣamā (evil), Supreme Lord."

The Master said: "The fifth spoke will begin three years, eight and one half months after my emancipation. When nineteen hundred and fourteen years have passed after my emancipation, on the eighth day of Caitra in the half-tithi Viṣṭi,²⁵⁵ in a Mleccha family there will be a king, known by

²⁵⁵ 79. A tithi is a lunar day. This is an inauspicious half-tithi.

three names, Kalkin, Rudra, and Caturmukha, in the city Pāṭalīputra. At that time the temple of Rāma and Kṛṣṇa in the city Mathurā will fall suddenly like an old tree blown down by wind.

Anger, conceit, deceit, and greed will always be innate in him, cruel-hearted, like worms in wood. Oppression by thieves and the king, fear of the king, loss of taste and smell, poor alms, plague and drouth will certainly take place then. Kalkin will be prince for eighteen years, lord for as many, and after that a cruel minded king.

Kalkin (84–120)

Wandering in the city, after he has seen five stūpas there, he will ask his attendants, 'Who had these built?' They will explain: 'In the past there was a famous king, Nanda, like Dhanada in wealth. He deposited much gold here in the stūpas and no king has been able to take it.' When King Kalkin hears that, avaricious by nature, he will have the stūpas dug up and will take the gold. Seeking money, he will have the city dug up everywhere and will regard all the kings like straw. A stone cow, named Lavaṇadevī, will appear from the ground of the city dug up by Kalkin at that time. Set up at the cross-roads, by a miracle she will touch the munis wandering for alms with the tip of her horn. The elders will declare: 'She indicates a future severe water-calamity. So wander elsewhere.' Hearing that, some sages will go away in wandering; others, greedy for food, clothes, et cetera, will say, 'If something good or bad will happen from time or the power of karma, who, though victorious himself, is able to ward it off?'

Then Kalkin will ask all the heretics for a tax. The ones with property and enterprises will give it to him. Saying: 'The other heretics paid the tax. Why do you not pay?' he, greedy, will oppress the sādhus. The sādhus will say: 'King, we have nothing. Dependent on alms, what

can we give you, except "Dharmalābha"? It is said in the Purāṇas, "Protecting ascetics absorbed in contemplating the one supreme spirit, the king will have a sixth part of their merit." So, cease persecuting us, king. This action leads to misfortune, both in the city and realm always.'

When Kalkin hears this speech of the munis, he will certainly be angry, frowning, his face terrible, terrifying like Kṛtānta. The city-goddess will say to him, 'Basest of mortals, do you wish to die that you ask the munis for money?' Terrified by the speech of the goddess like an elephant by the roar of a lion, Kalkin will apologize to the sādhus with humility. Then there will be many terrifying portents daily, indicating the destruction of King Kalkin's city. The cloud will rain for seventeen days and nights and the stream of the Gaṅgā, rising, will flood the city. There Ācārya Prātipada, some of the congregation, some of the people of the city, and Kalkin will stand on a dry mound. Many citizens and treasure will go at once with the Gaṅgā's water advancing on all sides. When the calamity of water ends, King Kalkin will make again a new city with Nanda's money. There will be temples; the sādhus will wander; the cloud will rain at the right time, the cause of the grain's ripening. The people will not buy grain with a dramma even when taking a kumbha.²⁵⁶ It will be (a country) of good alms for fifty years, while Kalkin lives.

When his death is near, Kalkin will make all the heretics give up their outfits and will oppress them especially. After putting Prātipada with the congregation into a cow-compound, he, hard-hearted, will demand the sixth part of alms. The congregation will make kāyotsarga for the propitiation of Śakra. Messenger-deities will say, 'Kalkin, this is not conducive to peace.' His throne shaken by the power of the congregation's kāyotsarga, Śakra will assume the form of an old Brāhman and go there. Śakra will say to Kalkin

²⁵⁶ 108. I. e. it will be so cheap.

seated on his lion-throne in the assembly, 'Why have you shut up these sādhus?' Kalkin will say to Śakra: 'They live in my city, but they do not give me a tax, the sixth part of their alms, look you! All the heretics paid me the tax, but not these. For that reason they are shut up in the compound, like a bad cow, to be milked by force.' Śakra will say: 'These have nothing. They will never give a part of alms to any one. Are you not ashamed, demanding a part of their alms from begging monks? Let them go. Otherwise, you will have a great misfortune in future.'

Angry at this speech Kalkin will say, 'Here, soldiers! Take this Brāhman by the neck and throw him out at once.' At this speech Pākaśāsana will at once reduce Kalkin—a mountain of baseness—to a heap of ashes by a blow from his open hand. Having completed a life of eighty-six years, King Kalkin will become a hell-inhabitant in a hell which has no end.

Śakra will go away, after instructing Kalkin's son, Datta, in the religion of the Arhats and installing him on the throne, having paid homage to the congregation. Remembering the terrifying consequences of his father's sin and Śakra's teaching, Datta will make the earth adorned with temples of the Arhats. Henceforth, up to the end of the fifth spoke, there will be constant advance of the religion of the Arhats. In the time of the Arhats this Bharataṣṭra, covered with villages, mines, and cities, laden with wealth and grain, was like heaven. Villages were like towns; towns were equal to heaven; householders were equal to kings; kings resembled Kubera. Teachers were equal to the moon-god; parents were equal to divinities; mothers-in-law to mothers; fathers-in-law to fathers.

Then the people were devoted to truth and purity, knowing right and wrong, attached to good breeding, worshippers of honored gurus; satisfied with their own wives. Science, learning, morals, and also the family thrive. There was no fear of a hostile army, plague, robbers, and there was

no new tax. The kings were devoted to the Arhats and the followers of false doctrine were blamed. Ten marvels took place, the attacks, et cetera.²⁵⁷

Henceforth in *duḥṣamā*, the people with minds whose righteousness has been stolen by passions will be without bounds, like an excessively watery field. As the time will pass, so the people, their understanding confused by false doctrine, will be devoid of non-violence, et cetera. Villages will be like cemeteries; towns like the world of the dead; householders like slaves; kings equal to rods of Yama. Greedy kings will take money from their own servants; the servants from the people. The law of fishes will prevail.

The ones who were lowest will be in the middle; and the ones who were in the middle will be the lowest, in turn. Kingdoms will be unsteady, like boats with loose sails. Thieves will oppress the earth by thievery and kings by taxes. Guilds will be absorbed in the acquisition of wealth and the superintendents greedy for bribes. People, devoted solely to their own interests, will oppress their own people, turned away from others' interests, devoid of truth, shame, and courtesy. Disciples will not honor teachers; and they, indeed, will not give the disciples any instruction at all in scriptural knowledge. Then the pupil living in the house of the teacher will gradually pass away. There will be sluggish intellect in dharma and the earth will be over-burdened with many creatures.

The gods will not appear in person; sons will not honor parents; daughters-in-law will be like serpents; mothers-in-law equal to the night at the end of the world, on the other hand. Women of good family, devoid of shame, will practice courtship by contortions of the eyes, smiles, chatter, and other coquetries. There will be a decrease in laymen and laywomen, destruction of fourfold dharma, no invitations to *sādhus* and *sadhvīs* even on festival days. There will be

²⁵⁷ 129. See above, p. 214 f.

dishonest weight, dishonest measure, deceit even in dharma. Virtuous people will be in painful circumstances; the wicked will be very comfortable. In the fifth spoke there will be a decrease in gems, charms, herbs, spells, and of different kinds of knowledge; in money and life; in fruits, flowers, and juices; in beauty; and in height of the body; of dharma and other pure conditions; in the sixth spoke, more so. With merit decreasing gradually in this way as time advances, whoever will have a disposition toward dharma, his life will be fruitful.

An ācārya, named Duṣprasaha, a sādhvī Phalguśrī a layman Nāgila, a laywoman, Satyaśrī, a king Vimalavāhana, a minister Sumukha—these will be the last in duḥsamā in Bhārata. They will be two cubits tall and will live for twenty years. The penance of the four—Duṣprasaha and the others, will be the last two-day fast. Anyone, knowing the Daśavaikālika, he, knowing the fourteen pūrvas,²⁵⁸ will enlighten the congregation about the doctrine, ending with Duṣprasaha. Then dharma will turn downward, but whoever says, ‘There is no dharma’ must be expelled from the congregation by the congregation. After Duṣprasaha has passed twelve years as a householder and eight years in the vow, at the end he will go to the heaven Saudharma by means of a three-day fast.

The sixth spoke (152–171)

In the morning there will be destruction of right-conduct; at mid-day, of kingly duty; in the afternoon, of fire. Duḥsamā will last for twenty-one thousand years; and this will be the length of time of ekāntaduḥsamā (duḥsamā-duḥsamā). The essence of dharma having perished, the people, full of the cry, ‘Hā, Hā,’ will be like cattle without any laws about mother, son, et cetera. Harsh winds with much dust, ill-omened, will blow. The heavens will smoke, terrifying by day and night. The moon will send forth exceeding cold

²⁵⁸ 149. I. e. any one knowing the Daśavaikālika will be considered to know the 14 pūrvas.

and the sun will burn exceedingly hot. The people, afflicted by excessive heat and cold, will experience misery. Then the clouds will be without water. Clouds of acid and clouds of vinegar, clouds of poison, fire, and lightning will rain what is similar to themselves. Because of this there will be cough, asthma, gout, leprosy, dropsy, fever, headache, and other serious diseases of humans. The animals will feel pain—those of water, earth, air. There will be destruction of fields, forests, gardens, creepers, trees, and grass. Except Vaitāḍhya and R̥ṣabhakūṭa, the Gaṅgā and the Sindhu, all the mountains, caves, rivers, et cetera will be leveled. The earth will be reduced to ashes, resembling embers and charcoal; sometimes with much dust, sometimes with thick mud. Men and women will be a cubit in height, bad-colored, harsh-spoken, afflicted with diseases, violent-tempered, hunch-backed, snub-nosed, shameless, without clothes. Men will live for twenty years and women sixteen. A woman will conceive at the age of six and then will have a painful child-bearing. She will be an old woman at sixteen with many children and grandchildren.

There will be cave-dwellings in Mt. Vaitāḍhya, but there will be seventy-two caves in the ground of both banks of the rivers.²⁵⁹ In each bank of the rivers there will be nine caves and in those animals will come into existence only enough to preserve the species. At that time humans and others will become completely devoted to eating meat, cruel, devoid of discernment. Then the water of the rivers Gaṅgā and Sindhu, a mere chariot-path, will flow, filled with moving fish, turtles, et cetera. Going there at night, after dragging out the fish, et cetera, they will abandon them on the dry ground and will eat them, cooked during the day by the heat of the sun, at the next night. In this way they will always eat, because at that time there will be no curd, et cetera, nor flower, nor fruit, nor rice, nor a bed, seat, et cetera. Such

²⁵⁹ 165. The Gaṅga and the Sindhu. See Jamb. p. 171a.

will duḥṣamā be in the ten Bharatas and Airavatas²⁶⁰ and also duḥṣamāduḥṣamā for twenty-one thousand years.

Utsarpiṇi (172-185)

The two spokes that are the last and next to the last in avasarpinī are the first and second in utasarpinī, having their own powers. At the end of duḥṣamāduḥṣamā in utsarpiṇī, there will be five clouds that will rain for seven days each. Among these the first, named Puṣkara will sow the earth; the second, named Kṣīramegha, will make grain spring up; the third, Ghṛtamegha, will produce oil; the fourth, Amṛtamegha, will make herbs, et cetera. The fifth, Rasamegha, will make liquids of the earth, et cetera. For thirty-five days there will be rain with cool and moist cloudy weather. When they have seen the trees, herbs, vines, creepers, grass, et cetera, the cave-dwellers, delighted, will come out of their caves. They will say: 'The land of Bharata has produced flowers, fruit, et cetera. Henceforth, meat will not be eaten. Whoever eats meat will be ostracized.'

As time passes, so beauty, bodily structure and age, grain, et cetera will increase in Bharata. There will be pleasant winds; the seasons will be merry; animals and men will gradually be free from disease. At the end of duḥṣamā there will be seven founders of families in East Bharata. The first of these will be Vimalavāhana; in succession Sudāman, Saṅgama, Supārśva the fourth, Datta, Sumukha, and Sammuci. Then with recollection of former births, the first of these, Vimalavāhana, will settle villages, cities, et cetera for the sake of a kingdom. He will collect cattle, elephants, horses, et cetera and will make appear the crafts, trade, writing, arithmetic, et cetera. Milk, curd, et cetera, grain, and fire having come forth, he, a benefactor, will teach cooking, et cetera to his subjects.

²⁶⁰ 171. In the two and a half continents of the Human World. See II, p. 116.

Future Arhats (186–200)

Duṣṣamā having passed, Śreṇika's soul, the son of King Sammuci by his chief-queen Bhadrā in the great city Śatadvāra, will become the first Tirthakṛt, named Padmanābha, equal to me in birth, size, et cetera. Thereafter there will be Jineśvaras as before, all these in succession equal to former Arhats in reverse order. Of these Śreṇika's soul will be the Jineśvara Padmanābha; the soul of Supārśva will be the second, Blessed Śūradeva; the soul of Poṭṭila will be the third excellent Jina, Supārśva; the soul of Dṛḍhāyus will be the fourth Tirthanātha, Svayamprabhu; the soul of Kārtika will be the fifth, Sarvānubhūti; the soul of Śaṅkha will be sixth, Devaśruta by name; the soul of Nanda will be the seventh Jinendra, named Udaya; Sunanda's soul will be the eight Arhat, Peḍhāla by name; Kekasī's soul will be the ninth Jinendra, Poṭṭila; Reyali's soul will be the tenth Jineśvara, Śatakīrti; Satyaki's soul will be the eleventh Arhat, Suvrata; the soul of Śārṅgin Kṛṣṇa will be the twelfth Arhat, Amama; Baladeva's soul will be the thirteenth Arhat, Niṣkaṣāya; Rohiṇī's soul will be the fourteenth Jinendra, Niṣpulāka; Sulasā's soul will be the fifteenth Jina, Nirmama; Revatī's soul will be the sixteenth, named Citragupta; Gavāli's soul will be the seventeenth Jina, Samādhi; Gārgali's soul will be the eighteenth Arhat, Saṁvara; Dvīpāyana's soul will be the nineteenth Arhat, Yaśodhara; Karṇa's soul will be the twentieth Jineśvara, Vijaya; the one who was Nārada before will be the twenty-first Jina, Malla; the soul of Ambaḍa will be the twenty-second Tirthakṛt, Deva; the soul of Dvāramada will be the twenty-third, Anantavīrya; Svātī's soul will be the twenty-fourth Tirthakṛt, Bhadrakṛt.

Future Cakrins (201–202)

Dīrghadanta, Gūḍhadanta, Śuddhadanta, the third, Śricandra, Śrībhūti, Śrisoma, Padma, Mahāpadma, Udaśama, Vimala, Vimalavāhana, Ariṣṭa, are the future cakrins.

Future Vāsudevas (203–204)

Nandi, Nandimitra, Sundarabāhuka, Mahābāhu, Atibala, Mahābala, Bala, Dvipṛṣṭha, Tripṛṣṭha, are the nine (future) Ardhaçakrins (Vāsudevas).

Future Rāmas (204–205)

And the Rāmas with ever increasing preeminence: Bala (will be) the first of them; Jayanta, Ajita, Dharma, Suprabha, Sudarśana, Ānanda, Nandana, and Padma, the last Rāma.

Future Prativāsudevas (206–207)

These will be the Pratyardhaçakrins (Prativāsudevas): Tilaka, Lohajaṅghaka, Vajrajaṅgha, Kesarin, Bali, Prahlāda, Aparājita, Bhīma, and Sugrīva, the ninth. These will be the sixty-three illustrious persons in utsarpiṇī.”

Vīra's prophecy about future of Jainism (208–216)

Sudharman, the first of gaṇabhṛts, asked Śrī Vīra, when he had told this, “When will the extirpation of omniscience, et cetera take place?” Master said: “When so much time after my emancipation has passed, there will be no omniscience after your disciple, Jambū. Omniscience being extirpated, there will be no mind-reading knowledge, no pulāka-magic power,²⁶¹ no supreme clairvoyance. There will be no ladders of subsidence and destruction of karma, no āhāraka-body,²⁶² no Jinakalpa,²⁶³ no three controls. Your disciple Jambū will attain emancipation and will know the fourteen pūrvas; Jambū's disciple, Prabhava, will know all the pūrvas. His disciple, Sayyambhava, will know twelve

²⁶¹ 210. See I, n. 112. A Pulāka is the first of the 5 divisions of Nirgranthas.

²⁶² 211. A body which may be acquired by one who knows the 14 pūrvas, by which he may go to another world. See I, n. 157.

²⁶³ 211. The Puritanical practices.

aṅgas and will produce the book, Daśavaikālika, taking it from the Scripture. His disciple, Yaśobhadra, will know all the pūrvas; and his disciples, Sambhūta and Bhadrabāhu, will know all the pūrvas. Sthūlabhadra, Sambhūta's disciple, will know all the pūrvas. Then the last four pūrvas will be lost. After that there will be those who know ten pūrvas, beginning with Mahāgiri and Suhastin and ending with Vajra, directors of the congregation."

Vīra's emancipation (217-273)

After explaining this, the Lord left the samavasaraṇa and went to the pure house of king Hastipāla. The Master, knowing that his emancipation would take place in the night of that day, thought: "Alas! Gautama has a secure affection for me. It is an obstacle to the omniscience of him, noble-minded. It must be destroyed." After deciding this, he said to Gautama: "In another village, a Brāhman, named Devaśarman, will attain enlightenment through you. For his sake go there, Gautama." Muni Gautama said, "Just as my Master commands," and, having bowed, he went and executed the Lord's command. Then at the last moment of the night of the new moon of Kārtika, the constellation Svāti being in ascendancy, the Teacher of the World, having made a two-day fast, recited fifty-five lessons about the good results of merit and the same number about the bad results of sin. After making thirty-six unasked explanations²⁶⁴ the Teacher of the World originated the lesson named 'Princip: l.'²⁶⁵

Knowing from the shaking of their thrones that it was the time of the Master's emancipation, all the Indras of the gods and asuras went there with their retinues. Sahasrākṣa,

²⁶⁴ 224. This is generally assumed to be the Uttarādhyayana, but that does not fit. Gautama takes part in the Uttar., but Gautama is away at this time.

²⁶⁵ 224. KSK. p. 129, says this is the lecture on Marudevā. So far as I know, nothing more is known about it.

his eyes filled with tears, bowed to the Teacher of the World, made the añjali at his head, and said respectfully :

“ At your conception, birth, initiation, omniscience, the constellation Hastottara (was in ascendancy), Lord. Now the planet Bhasmaka is in ascendancy. It, an unfavorable planet, crossing the birth-constellation of you, dying, will oppress your successors for two thousand years. Guard against the moment of its entry, Lord, so that the planet will become without effect by your power. Bad dreams, bad omens, bad planets of all others who keep you in their hearts will become favorable; how much more, where you are in person, Master. Please remain a moment; let the subsidence of this evil planet take place.”

The Master replied: “ No one is able to mend life, Śakra. Though you know this, why do you say such a thing, confused by affection for the congregation? Oppression of the congregation will come from advancing duḥṣamā and the rising of Bhasmaka was in conformity with destiny.”

After enlightening Vajrin in this way, the Teacher of the World, who had passed thirty years less six and one half months in omniscience, seated in the paryāṅka-posture, continuing the coarse activity of the body, blocked the coarse activity of mind and speech. Continuing the fine-activity of the body the Supreme Lord, expert in activity, blocked the coarse activity of the body. The Lord blocked the fine activities of speech and mind and made the third pure meditation which has fine action. The Teacher of the World blocked fine activity of the body and made the fourth pure meditation in which action is destroyed. By means of the fourth meditation which lasts long enough for the utterance of five short vowels, unailing for the fourth object of existence (mokṣa), the Lord, having an upward path from the absence of bondage like the seed of a castor-bean plant, went to emancipation alone by a path naturally straight. Then there was a moment of comfort even for the hell-inhabitants, who are never the recipients of even an atom of comfort.

Then the year was Candra; the month Pritivardhana; the fortnight Nandivardhanaka; the day Agniveśa and it had another name, Upaśama; the night, Devānandā, Nairṛti by another name; the lava, Arcya; the prāṇa,²⁶⁶ Śukla; the stoka, Śuddha; the muhūrta, Sarvārthasiddha; the karaṇa,²⁶⁷ Nāga.

At that time (the creature) kunthu by name originated, which can not be lifted up. It can not be seen by the eye when it is motionless. When it moves, it can be seen. When they had seen it, with the thought "Henceforth, self-control will be difficult to preserve," many sādhus and sādhvīs observed a fast.

The light of knowledge, the Master, having been extinguished, at that time all the kings made material lights. From that time among the people also a festival, called Dipotsava, takes place everywhere on that night by making lights. The gods, their eyes full of tears, bowed to the body of the Teacher of the World and remained near, grieving over their lack of a lord. Then Śakra regained composure and made apart a funeral pyre from fuel of gośirsa-sandal brought from the groves of Nandana, et cetera. He had the Lord's body bathed in water from the Ocean of Milk and Hari himself anointed it with divine unguents. After putting divine garments on it, Śakra himself lifted up the Master's body, bathing it again, as it were, with tears. Watched by weeping gods and asuras, Śakra laid the Lord's body on a bier that was equal to the best aerial car. His grief restrained somewhat, Purandara took the Master's bier on his head, like the Master's command. The gods rained divine flowers on it, crying, "Hail! Hail!" just like a troupe of bards. The gods sprinkled the earth all around with fragrant rain mixed with water from their own lotus-eyes. The Gandharvas sang

²⁶⁶ 244. A prāṇa is the time required for inspiration and expiration; 7 prāṇas=1 stoka; 7 stokas=1 lava. K., p. 337.

²⁶⁷ 244. A karaṇa is half of a lunar day.

aloud and the gods sang like Gandharvas; recalling again and again the Master's virtues, they recited then again and again. The gods beat violently hundreds of musical instruments, mṛdaṅga, pāṇava,²⁶⁸ et cetera, as well as their own breasts from grief. Goddesses danced before the Master's bier, their feet stumbling in the dance-steps from grief, like inexperienced dancers. The gods of the four classes worshipped the Lord's bier with divine cloths, ornaments, necklaces, et cetera, and garlands of flowers. Laymen and laywomen, filled with grief, danced and sang and wept at the same time. Grief made a very deep impression on the sādhus and sādhvīs, like a heavy sleep on the day-blooming lotuses at the setting of the sun.

Then Purandara placed the Master's body on the pyre, his heart torn by grief as if a spike had entered. The Agnikumāras created a fire on the pyre; the Vāyukumāras created a wind that made it burn. Other gods threw fragrant incense and pitchers of ghī and honey by the hundred on the burning pyre. When the flesh, et cetera had been consumed, the Stanita-gods at once extinguished the pyre with water from the Ocean of Milk. Śakra and Īsāna took the Lord's right and left upper eye-teeth; Camara and Bali took the lower eye-teeth. Other Indras and the gods took the Lord's other teeth and bones; and men, longing for good fortune, took the ashes of the pyre. On the place of the pyre the gods made the best jeweled mound, the abode of the wealth of good fortune. After they had held the Lord's emancipation-festival in this way, the gods went to Nandīśvara and held an eight-day festival to the eternal Arhats. When they had gone to heaven, the gods put the Master's eye-teeth in round diamond boxes on top of pillars named Māṇava inside their own palaces.

With thirty years as householder and forty-two years in the vow, the life of Lord Vira was seventy-two years. The

²⁶⁸ 258. Two kinds of drums.

emancipation of Lord Śrī Vira took place when two hundred and fifty years had passed since the emancipation of Śrī Pārśvanātha.

Gautama's omniscience and emancipation (274–282)

Now, after he had enlightened Devaśarman and had returned, Gautama heard of the Master's nirvāṇa through a report by the gods. Gautama Svāmin, fainting, thought to himself: "Why was I sent away by the Lord for one day, alas! After serving the Lord of the World for so long, I was especially unfortunate not to have seen him at the end. They who were present there were fortunate. Gautama, you are hard as diamond or more than diamond, since you are not broken into a hundred pieces on hearing of the Master's nirvāṇa. Or rather, I have been mistaken from the first, since I have felt love for the Lord devoid of love, and interest in him disinterested—such was the Lord. Moreover, love, hate, et cetera are causes of birth. For that reason they were abandoned by the Supreme Lord. Enough of interest on my part in the Lord so disinterested. Interest even in the case of interest is not fitting for sādhus."

So engaged in pure meditation, occupying the ladder of destruction, Muni Gautama instantly attained omniscience from the destruction of the destructive karmas. After he had enlightened the bhavyas on earth for twelve years, Gautama, who had a wealth of spotless omniscience, just like the Master, was worshipped by the gods. He went to the city Rājagrha and the karma prolonging existence being destroyed, after he had fasted for a month, the lord went to the place which is the abode of indestructible delight.

His successors (283–284)

When he (Gautama) had become emancipated, the fifth gaṇadhara, lord Sudharman acquired the fifth knowledge (omniscience) and taught dharma to the people on earth for

a very long time. One day, after he arrived at the city Rājagṛha, he made all his sinless community subject to Muni Jambūsvāmin. In that same city, Gaṇabhṛt Sudharman, his eight karmas destroyed in course of time, engaged in the fourth meditation, went to the place of unequalled bliss from which there is no return.

Later, the last omniscient, lord Jambū, leader on the path of Śrī Vīra, enlightened the bhavyas on earth about dharma for a long time and one day attained emancipation.

Envoi (285)

Who is able to tell the whole life of the Lord Jina, Śrīmat Vīra, unequalled among the creatures of the three worlds, from the beginning of his former births up to his emancipation? Nevertheless, after taking a little from the deep ocean of the Scriptures, something of the kind has been celebrated by me with the desire for benefit to myself and others.

PRAŚASTI

Muni Jambū had a disciple Prabhava; and he had one, Śrī Śayyambhava; and he had one, Yaśobhadra. His two chief disciples were Sambhūta and Muni Bhadrabāhu; and Śrī Sthūlabhadra was the bee to Sambhūta's lotus-feet.

His chief disciple, who had outstanding magic powers, was Mahāgiri, a great mountain of firmness, knowing ten pūrvas of the treasury of fourteen pūrvas that had come down in succession in the line of teachers. Another disciple, knowing the ten pūrvas, best of munis, Suhastin by name, had a great wealth of knowledge produced by service to his (Mahāgiri's) lotus-feet. King Samprati made the surface of the earth everywhere in every city, village, and mine in this half of Bharata adorned with shrines of the Jinas. The great muni, Ārya Suhastin, had a disciple, named Susthitasu-
pratibuddha,²⁶⁹ who knew ten pūrvas in a wealth of tranquillity, an elephant for breaking the big tree of existence. Then there was the great order, Koṭika, whose wandering extended to the Lavaṇoda Ocean from the vicinity of places served by sādhus, like the stream of the Gaṅgā from Mt. Himavat. In this order, after a number of chief sādhus had gone by, there was the last one who knew ten pūrvas, the great muni, Vajra Sūri, a diamond from the diamond-mine of the large city, Tumbavana.

One time when a famine had arisen, like the end of the world, he, sharing the fear, with pure magic arts set the whole terrified community of sādhus on a carpet, lifting (them) up by his lotus-hand, and took them through the air quickly to the city Mahāpurī, which was a place of abundant alms, he—the depository of unlimited power from penance.

²⁶⁹ 4. KSK, p. 165, discusses the possibility of this being something else than one name, but Hemacandra obviously uses it as the name of one man.

From him the branch (śākhā) named Vajrā took place in the tree of the Koṭika order, the sister of the triad of branches, Uccanāgarikā, et cetera.²⁷⁰ In the Vajrā-branch there was the sect, Candra, which became a bunch of flowers with the bees of munis clinging to it. In that sect there was Yaśobhadra Sūri, the moon of nectar of pious meditation, an ocean of interpretation of the spotless scriptures, the sun to the lotuses of bhavyas, a lion for the destruction of the elephant Love, who had a wealth of self-restraint, a heap of compassion, by whom the earth was filled with his own pure glory. He made a death from voluntary starvation on the mountain, whose peak had been purified by Śrī Jinendra Nemi,²⁷¹ first having observed a fast, at the last engaging in pure meditation, remaining with a tranquil mind, creating a miracle for thirteen days, he verified fully the stories of self-restraint of earlier sages.

Śrīmat Pradyumna Sūri, who caused the enlightenment of many bhavyas, was his disciple, whose collection of good qualities was known to all the world. Like a rain-cloud he favors the whole earth with water of interpretation taken from the ocean of scripture, after spreading everywhere the sthānakas²⁷² which resemble a shower of nectar for the ear.

Then Guṇasena Sūri, a jeweled mirror of the esoteric meanings of all the sacred books, a tree for the creeper of happiness, an ocean of nectar of compassion, the sun in the sky of Jain doctrine, Mt. Roḥaṇa of the jewels of good-conduct, et cetera, purifying the earth, general to King Dharma, was his disciple.

His disciple was Śrī Devacandra Sūri, a living tīrtha, purifying the earth, Mt. Hima with the Gaṅgā of Syādvāda,

²⁷⁰ 8. The other śākhās are Vidyādhara and Madhyamikā. KSK, p. 169 and SBE, 22, p. 292.

²⁷¹ 11. I.e., Girnar.

²⁷² 12. This does not refer to the 20 sthānakas, as the text suggests, but to a work by Pradyumnasūri, Sthānakāni, which deals with the saptakṣetrī.

the sun of enlightenment of the universe, who attained the highest fame, having composed a commentary on the Sthānaka²⁷³ and a Śānticarita, the seat of power from much penance. Ācārya Hemacandra was the bee to his lotus-feet, master of a wealth of knowledge acquired by his favor.

One day, the Caulukya, King Kumārapāla, an advanced layman, well-behaved, belonging to the family of Śrī Mūla Rāja, conqueror of Cedi, Daśārna, Mālava, Mahārāṣṭra, and the western country, the Kurus, Sindhus and other fortified territories, a Hari by the power of his strength of arm, bowed to him and said: “Whatever is the cause of life in hell—hunting, gambling, liquor, et cetera—all that has been forbidden on earth, (by me) having accepted your command for attention given to benefits without motive, master; the money of a man who dies without a son has been released; the earth has been adorned with shrines of Arhats. For these reasons I am now equal to Samprati in this world.

In the past at the request of my predecessor King Sidharāja, who had a trace of devotion, you composed a grammar with appendices, comprehensible from a good commentary. You composed the spotless Yogaśāstra for my sake; and other manuals, the Dvyāśraya, Chando (nuśāsana), Alaṅkṛti, and collections of nouns²⁷⁴ for the people. If you are ready to confer benefits on the people of your own accord, nevertheless I ask you: for the enlightenment of people like me, reveal also the lives of the sixty-three illustrious persons.”

Because of his insistence Hemacandra Ācārya wrote the biographies called Śalākāpuruṣa, which have as their main result instruction in dharma, in a profusion of beautiful words.

²⁷³ 14. This Sthānakavṛtti is a commentary on Pradyumnasūri's work. It is called Mūlasuddhi and is now being published by the Prakrit Text Society.

²⁷⁴ 18. These include the Abhidhānacintāmaṇi, the Abhidhānacintāmaṇipariśiṣṭa or Seṣasaṅgraha, the Anekārthasaṅgraha, the Nighantu, and the Deśināmamālā.

So long as Mt. Kanaka keeps the state of a pericarp to the lotus Jambūdvīpa, so long as the ocean makes an island of the earth; so long as the sun and moon wander, travelers on the paths of the sky; for so long may this Jain poem, named Śalākāpuruṣacarita, survive on earth.

APPENDIX I

ADDITIONAL NOTES

In the use of the preceding volumes, I have found some errors and some points on which I could make additional comments. A new edition of part of the *Triṣaṣṭi*^o has raised some questions. Some reviewers also have found some errors or debatable points; perhaps more than I have seen. But no one has offered any explanation for the real difficulties, *e.g.*, the *mātr̥*^o and *pit̥medha*, the black-flowered *tamāla*, the *gupyadguru*, et cetera.

I, p. 111 (1. 2. 359). *Dīpamallī* is a 'lampstand.' See II, n. 82.

I, p. 119 (1. 2. 479). *Supratiṣṭha* is a 'bowl.' See II, n. 386.

I, p. 123 (1. 2. 533). Prof. W. Norman Brown in his review of I (*JAOS* 52, 88) suggests emending 'bālakā' to 'vālakā.' The emendation, as he says, would be trifling, but it is not necessary. References to children being passed from lap to lap are commonplace. Being passed from hand to hand is not so common, but it occurs, *e.g.* 8. 3. 298. The gorgeous clothes with gold appliqué of Indian children on festive occasions justify the comparison with gold and jeweled pitchers.

I, p. 129 (1. 2. 618). In the same review Prof. Brown takes 'dāmagaṇḍa' to mean a 'garland-cluster.' PH gives 'samūha' as one meaning of *gaṇḍa*, but apparently only from a single occurrence in the *Ausgewählte Erzählungen* in *Māhārāṣṭrī*, where the meaning is very doubtful. (See Meyer, *Hindu Tales*, 56 n.). It seems to me much better to take it simply as 'ball.' (Cf. MW, *gaṇḍaka*, 'ball'; H., *genda* or *gendā*, 'ball.'). I would correct my definition of *śrīdāmagaṇḍa* (I, p.475) from a 'golden ornament,' to a 'ball with beautiful garlands.' I do not understand where PH, s. v. *śrīdāmagaṇḍa*, gets its

‘daṇḍākāra.’

- I, p. 159 (1. 2. 1023). Prof. Emeneau brings out (Strangling Figs in Sanskrit Literature, p. 364), that vardhayitr is the tree upon which the banyan has fastened itself and not its human cultivator. ‘Cultivator’ must be corrected to ‘fosterer.’
- I, p. 163, n. 210 (1. 3. 24). At the end of the note ‘IV, 719’ should read ‘4. 719.’
- I, p. 229. ‘Varadāma’ here and throughout should read ‘Varadāman.’
- I, n. 290 (1. 4. 242). Iga here is probably for ekāvalī, a ‘necklace of a single strand,’ rather than for ikkā, ‘earring.’
- I, p. 263, n. 321 (1. 4. 719). The new edition of the Ātmānanda Sabhā keeps the same reading with the year of 363 days. But it quotes another reading from 2 MSS which seems to me much better: °grastridinonarkavarṣavat, ‘like the solar year deficient by three days.’ See II, 160, 348; III, 315, 345.
- I, p. 329, n. 369 (1. 6. 30). See III, pp. 77, 340 for additional references to monkeys falling.
- I, p. 334 (1. 6. 99). Better: ‘wearing blue garments, as it were.’
- I, p. 339, n. 381 (1. 6. 179). See II, p. 350.
- I, p. 349 (1. 6. 320). Neminātha is black, not the ‘nila’ with which the edition interprets the ‘ṣiti’ of the text.
- I, p. 355 (1. 6. 405). For ‘twisted together,’ read ‘made to have hanging roots.’ See Emeneau, loc. cit.
- I, p. 365 (1. 6. 557). For ‘princes a lac of lamps,’ read ‘rich men a lac-lamp.’ See II, p. 350.
- I, p. 386, line 10. Delete ‘7.’
- II, n. 21 (2. 1. 104). The Ātmā. has the same text.
- II, p. 13 (2. 1. 153). “Shade of a vibhītaka.” This probably does not refer to the limited shade of the Terminalia bellerica, but to the danger from the proximity of the Semecarpus anacardium, which MC says is the “vibhītaka in popular understanding and use.” See III, n. 288.

- II, pp. 89, 348 (2. 3. 302). The Ātmā. interprets āttavela as pratīkṣamāna.
- II, p. 103, line 16. For 'prevented' read 'presented.'
- II, p. 113, n. 246 (2. 3. 621). Ātmā. reads pramavistr̥tau for krama°.
- II, p. 199, n. 348 (2. 6. 367). Ātmā. defines Śambara as devaviśeṣa. PH says daityaviśeṣa, but gives no source. It seems to me the name of an individual.
- II, p. 209 (2. 6. 523). Mr. Nambiar of the O. I. staff has suggested a better interpretation of the two mahāprāṇas. Mahāprāṇa is an aspirate consonant and in sandhi one aspirate consonant will take the place of another.
- II, p. 254 (3. 2. 5). Pandit L. B. Gandhi suggests that this Mahābala might refer to Hanumat's father, whose name was Pavanañjaya, sometimes shortened to Pavana. This seems to me rather far-fetched.
- II, p. 328 (3. 7. 65). For "with an extraordinary body," read "solitary." Though I can find no lexical authority for it, ekāṅga must mean 'alone, solitary.' Cf. 4. 3. 79 and 5. 5. 199.
- III, p. 57 (4. 1. 821). I still think this śloka has a double meaning. But jyotiṣmatām patiḥ is surely 'sun' rather than the 'moon' of the ed.
- III, p. 68, n. 95 (4. 2. 59). Ātmā. interprets śaṅkula (ā) as 'chain.' Pk. śaṅkala = śṛṅgala, but Ātmā. keeps śaṅkula (ā).
- IV, p. 117 (7. 1. 152), p. 369. Two Gujarātis say that 'ul-lalat' refers to a child, who is lying on its back, raising its legs. This is by analogy with Guj. ulaḷavum̐, which, they say, is regularly used in that connection.
- IV, p. 146 (7. 2. 436). Better: The great confer help even with their lives, to say nothing of (mere) speech.
- IV, p. 156, lines 2 and 3 (7. 2. 573). Read: The powerful do not seek wealth so much as victory.
- IV, p. 158, lines 5 and 6 (7. 2. 601). Read: "kings, so he crazed (with pride) wishes a pūjā even from me."

- IV, p. 264, n. 166 (7. 6. 288). I came across an explanation for this in Handiqui's *Naiṣadhacaritra*, XVI, 199: (Kali) "felt distressed when he saw him exposing himself to the dust raised by cows and scattered by the wind." Note by Prof. Handiqui, "One of the recognized methods of bathing, known as 'wind-bath.'"
- IV, p. 288 (7. 7. 253). For "Avalokinyā, saw," read "saw by avalokinī (vidyā)."
- IV, p. 298, line 3 (7. 8. 16). For "kingdoms nor in subjects" read "in a great kingdom."
- IV, p. 343, line 23 (7. 10. 124). For "an image to be anointed" read, "a plaster model."
- IV, p. 370. For 7.6. 838 read 7. 6. 83.
- VI, p. 81 (10. 4. 14). While the construction seems to call for a simple nominative here, Śālāyā does not seem quite normal as a name and it is possible that yā should be separated, though there is no need for a relative pronoun.
- VI, *Mithyāduṣkṛta*, 10. 4. 35: 10. 6. 406: 10. 8. 95; 10.9. 179, 255; 10. 12. 270. This expression is difficult to translate. It includes more than the "I am sorry," of p. 83. It is an expression of repentance and wish that the fault had not been committed. Vs., p. 215, explains it as 'akṛtam iva.'
- VI, p. 146 (10. 6. 127). *Alasamadhyena* is rather perplexing, but I take it to mean 'without effort' on the part of the host.
- VI, p. 164 (10. 6. 399). The *Abhi.* 4. 296 explains *tripadī* as a fetter on the two front legs and one hind leg of an elephant, which would leave one leg free, his upraised one. A rutting elephant would be chained.
- IV, p. 166 (10. 6. 432). I.e., for as many days as he had lived there.
- VI, p. 175 (10. 7. 136). For the 12 *bhāvanās*, *Reflections or Meditations*, see I, p. 448.
- VI, p. 216 (10. 8. 383). *Dramma* must be here a coin of very small value, probably copper, since they were thrown away

for silver.

- VI, p. 228 (10. 8. 551). See UV., App. I, p. 10 n. for the idea that Mahāvira ate the flesh of a cock, which is extremely improbable, or one might say, impossible.
- VI, p. 235 (10. 9. 94). The pippal is a favorite resort of the lac insect.
- VI, p. 254. The story of Śālibhadra has been treated by M. Bloomfield in the JAOS, 43.
- VI, p. 262. The Story of Rauhiṇeya has been expanded into a novelette by Devamūrti. See Studies in Honor of Maurice Bloomfield; New Haven, 1920.
- VI, p. 270 (10. 11. 116). Pāṭuṇa. So Muni Puṇyavijayajī interpreted it and a footnote in the edition says 'cāru,' but according to Pāṇini (VI, 1. 12. Vārtt. 8, Pat.) it has nothing to do with the adj. pāṭu. It seems to mean: splitting open the earth, as it were, with horses with constant earth-splitting capers..
- VI, p. 271, n. 207. These are found in Sth. 4. 4. and Jñātā. 1. 1., according to PH.
- VI, p. 278 (10. 11. 222). Rather: Be happy as my husband.
- VI, p. 298 (10. 11. 522). Kaṣadāsa was the name of the gang of thieves and Balabhadra, et cetera the individual names. Uttar. 8 consists of verses ascribed to Kapila, only 20, however. Kapila's story is told in the commentary.
- VI, p. 315 (10. 12. 153). I, e., her wish to eat his flesh.
- VI, p. 317 (10. 12. 181). The story of the founding of Campā has points of similarity to the better-known story of the founding of Pāṭaliputra in the Pariśiṣṭaparvan, 6. 21 ff. This Campā, of course, is not the historical Campā of Aṅgadeśa. It is not identified.
- VI, p. 321 (10. 12. 235). There is something evidently left out. There has been no mention of this miraculous arrow, nor of his promise to shoot only one arrow (p. 324).
- VI, p. 326 (10. 12. 316). I do not know the source of the śloka, but there is a very similar one in the Kumārapāla-pratibodha (Kūlavālakathā) p. 162 (GOS edition).

VI, p. 330 (12. 388). Jove surely nodded. Here Sujyeṣṭhā has a son, but on p. 155 she became a nun. She had not been married previously.

VI, p. 333 (12. 431). The four moon-days are the eighth, the fourteenth, full moon and new moon. See Yog. 3. 85 and I, n. 270.

In later volumes I changed the translation of amāvāsya from 'night-before-new-moon' as in accord with the western almanac to the correct night-of-new-moon.'

P. 114 (10. 4. 520). Here and throughout this story, Dadhivāhana's wife is called 'Dhāriṇī.' Later (p. 150) she is called 'Padmāvati.' It is the same wife, as Mṛgāvati says Dhāriṇī is her sister.

P. 147 (10. 6. 136). With the play on gopālā and rājagṛha which Abhaya understood immediately.

P. 285. The story of Udāyana is familiar from Meyer's Hindu Tales, 97 ff.

P. 287 (10. 11. 357). I return to my original interpretation of taking nidānatas with vāryamāṇo: " Being restrained from a nidāna." It was not necessary for him to make a nidāna in order to become lord of Pañcaśaila.

P. 345 (10. 13. 165). The total of 72 is reached by dividing the two rivers by Vaitāḍhya.

APPENDIX II

NEW AND RARE WORDS

In making this list, the determining factor was whether the word is in Momier-Williams Sanskrit-English Dictionary, ed. 1899. The references to L. and grammarians are from that dictionary. However, if the word has been found in some other lexicon, the fact has been noted. Many words, or kindred ones, not found in earlier lexicons, are quoted in Schmidt's Nachträge (abb. PS) to the Petersburg Wörterbuch. The references to the text of the Triṣaṣṭi° are illustrative, not exhaustive. The list is intended to include new words, words cited only from lexicographers and grammarians, additional meanings of words cited, and variants in form. Possibly some variants are only MS errors. That question always arises to plague lexicographers.

agregū, m. 7. 206, one who goes forward.

atiduṣṣamā, f. 13. 171 = duṣṣamā-duṣṣamā, the worst period of time.

adhṛti, f. 11. 496, unhappiness.

ananyasāmānya, adj. 12. 214, extraordinary.

anavadhi, adj. 13. 285, unequaled.

anātmajña, adj. 12. 418 = anātmavid, adj. 12. 419, not knowing one's self.

animitta, n. 11. 422 = durnimitta, ill omen.

anīdrśa, adj. 7. 27, uncooperative.

anuddhara, f. 13. 245, perhaps name of an insect, as Jacobi takes it in KS. 132, or merely adj. as it seems here. It means 'can not be lifted.'

anubhāva, m. 13. 172 = prabhāva, power.

anubhūta, adj. 4. 571, experienced.

andhala, adj. 9. 143, blind, PH.

aparā, f. 6. 340, hind quarter of an elephant, L.

- apaśīta, adj. 3. 498, warm.
 ayathākhyāna, n. 4. 105, falsehood.
 aruṇābha, m. 12. 276, n. of palace in first heaven.
 alambhūṣṇu, adj. 13. 93, able, L.
 alasāya, nom, 3. 571, to be lazy.
 avakeśī, f. 6. 51, a barren plant, L.
 avanāmani, adj. 7. 75, causing bending.
 avigīta, adj. 11. 405, faultless.
 asipatra, m. 12. 230, sugar-cane with sword-shaped leaves, L.
 astāgha, adj. 13. 285, deep.

 ākṣika, m. 7. 161, gambler.
 ātāpanā, f. 4. 112, penance of standing in the heat of the sun,
 PE.
 ātmanindin, adj. 4. 483, blaming one's self.
 ādṛ, 4. 64, to be proud of.
 āprach, 6. 408, to get permission.
 ābhīrī, f. 3. 307, herdsman, L.
 āmavat, adj. 7. 244, sick.
 āmalakī, f. 2. 106, a boys' game, 'touch and go.' See n. 67.
 āraka, m. n. 13. 74 = āra, spoke in the wheel of time.
 āryasuta, m. 7. 72 = āryaputra, husband.
 ālekhyāśeṣatā, f. 12. 426, death.
 āvaśyaka, n. 3. 233, the daily pratikramaṇa.
 āstārikā, f. 3. 568, fire-place.
 āsthā, f. 7. 271, staying.

 iṅginīmaraṇa, n. 11.357, a kind of death. See n. 221. Cf.
 Meyer, 101 n.

 uccūla, m. 10. 16, bunch.
 utkīl, 12. 379, to tear down, uproot.
 uttara, n. 3. 5, garment, PH.
 uttumula, adj., 3. 200, excited.
 utpaṭ, caus. 1. 172; 3. 240, to lift up.
 utpuṭa, 9. 100, nostril (?)
 uddhṛ, 8. 538, used intransitively, to rise.

- udbadh, 7. 232, to hang.
 udyāpanikā, f. 11. 232, picnic.
 udvāna, n. 7. 330, drying, PH. s.v. uvvā.
 udveṣṭa, m. 12. 376, the raising of a siege.
 unnata, adj. 2. 174, high, L.
 unnāmani, adj. 7. 125, causing to rise.
 unmud, adj. 4. 583, rejoicing.
 upajīvitā, f. 12. 323, livelihood.
 upajña, adj. 12. 267, taught.
 upayācitakā, f. 6. 59, prayer, L.
 upasanna, adj. 4. 300, calm.
 urabhra, m. 4. 433, goat? MW only 'sheep.'
 urarikṛ, 7. 306, to fill with, penetrate; 6. 284, to recognize.
 urūmastaka, m. n. 12. 144, knee, of a person sitting in Indian style.
 uṣā, f. 3. 416, a clay dish, L.
 uṣṭrikāvrata, n. 6. 23, a vow to live in a jar, PH. According to the PH, it was sādhus of the Ājivika doctrine who followed that practice, s. v. uṣṭiyāsamaṇa.
 rjudhī, adj. 4. 559, honest-minded.
 airyāpathikī (kriyā), f. 3. 347, the infinitesimal body-activity that can not be avoided e.g., moving an eyelash. See n. 89.
 aiśāna, m. 1. 80. = iśāna, the second heaven.
 auddhurya, m. n. 3. 328, liveliness.
 auṣṭrika, m. 4. 519, camel-man, PH. s.v. oṭṭhiya.
 kaḍadāsa, m. 11. 521, n. of a gang of thieves.
 kanaka, Pra. 21. n. of mountain = Meru.
 kandala, m. 6. 177, shoot, L.
 karaṇḍaka, m. 1. 119, back-bone.
 kartrikā, f. 4. 218, knife.
 kalaṅkalikānila, m. 4. 234, cyclone (?)
 kalkin, m. 13. 79, n. of king, L.

- kalpānala, m. 4. 429, fire at end of world.
 kalyāṇineya, m. 11. 498, son of a fortunate lady. Whitney,
 A Sanskrit Grammar, 1216 b, mentions it as not quotable.
 kāmanā, f. 7. 204, desire for, L.
 kārpaṭika, m. 3. 114, traveler.
 kunthu, f. 4. 444; 13. 245, a very small insect.
 kumāra, 12. 166, evil death.
 kautuka, n. 4. 278, amusement.
 kṣamaṇa, m. n. 3. 104, asking pardon.
 kṣamaṇā, f. 1. 266, pardon, forgiveness; includes asking and
 bestowing forgiveness.
 kṣamāśramana, m. 7, 14, ascetic.
 kṣīradru, m. 13. 30, fig. tree, L.
 kṣudra, m. 3. 231, young sādhu.
 kṣudra, adj. 9. 4, cruel, L.
 kṣulla (ka) m. 3. 234, 280, a junior sādhu.
 kṣaireyī, f. 3. 400, a dish prepared with milk, L.
- khaṇḍamodaka, m. 4. 158, sugar-cake.
 khātikā, f. 12. 296, ditch, L.
 khet, 12. 403, to plough.
- gaṇarāj, m. 4. 138, vassal, PH.
 gaṇḍapāśāṇa, m. 12. 236, large stone.
 gatamātra, adj. 7. 182; 12. 322, as soon as arrived.
 gardabhābja, n. 13. 49, white lotus, L.
 gāruḍika, m. 4. 445, snake-charmer.
 gurudeva, m. 13. 127, respectful term for a guru.
 grāmakola, m. 6. 17, domestic pig, L.
- ghanāghana, m. 4. 186, cloud. Abhi. 2. 78.
 ghṛtelikā, f. 4. 197, cockroach, L.
- cakra, n. 12. 113, strand of necklace.
 cakrin, m. 12. 71, potter, L.
 cakrīvat, m. 3. 535, donkey, L.

- caṭ, 13. 204, to increase in successive stages. Cf. H. caḍhanā;
Guj. caḍhavum.
- candrahāsa, m. 11. 162, m. of a wine.
- cāritrāvāraka, adj. 6. 410 = cāritramohaniya, good-conduct-
deluding (karma).
- chandās, n. 5.21, dais.
- jaṅgala, m. 6. 289, meat, L.
- janmavat, adj. 6. 374, having a fruitful birth.
- jamāli, m. 8. 33, n. of Mahāvīra's nephew and son-in-law.
MW has jamālin.
- jāgarika, adj. 4. 65, watchful.
- jīvantasvāmin, m. 11. 608, vīra while alive.
- jugupsana, n. 7. 144, disgust.
- jṛmbh, 4. 60, to be attentive.
- vyotiṣka, m. 3. 171, astrologer.
- dāmarin, m. 13. 83, lord, governor.
- taḥṣakāya, nom, 2. 114, to be like Takṣaka.
- taddhana, adj. 2. 142, niggardly, L; m. 11. 381, miser.
- tāraṇa, m. 4. 353, boat, L.
- tāla = tālapīśāca, 3. 593.
- tālaka, m. 7. 211, lock, L.
- tālapīśāca, m. 3. 148, a tall pīśāca, PH.
- titīrṣu, adj. 3. 290, wishing to cross.
- tumba, n. 1. 168, the hub of a wheel.
- tulanā, f. 3. 449, meditation.
- trṇagopālikā, f. 8. 439, a grass insect. See Desī, 2. 98, goālikā.
- trṇatā, f. 6. 367, a state of being straw, inaignificance.
- tejavājin, m. 3. 84, a fine horse.
- tridaṇḍin, m. 1. 36, triple staff.
- tripadī, f. 6. 399, chain, fetter, Abhi, 4. 296.
- troṭa, adj. 3. 331, worn out.

daṇḍapāda, m. 4. 271, a kind of dramatic action. See n. 271.

- dāna, 6. 31, see dvāradāna.
 durmatta, adj. 6. 351, arrogant.
 dūijjantaka, m. 3. 49, n. of sect of ascetics.
 dūtikā, f. 11. 282, go-between, L.
 devacchanda, n. 5. 184, dais in a samavasaraṇa.
 devadūṣya, n. 2. 196, a garment of fine material.
 dohada, n. 11. 490, pregnancy-whim. Only L. in neuter.
 dvāradāna, n. 6. 31, closing of door. Cf. Guj. devuṁ, which means both 'to give' and 'to close.'
 dvitīyavayasa, adj. 11. 138, middle-aged, L.
 dvīka, m. 13. 42, crow.
 dhanāya, nom. 7. 96, to seek money.
 dhūpadahana, n. 7. 210, incense-burner.
 nibandha, m. n. 12. 102, persistence, PH.
 nirjarya, adj. 4. 53, to be destroyed.
 nirvīrā, f. 11. 153, a woman whose husband and sons are dead, L.
 niṣkala, adj. 4. 267, having a soft sound. See Bharatakośa, s.v.
 niṣkuta, m. n. 1. 202, one of the 4 divisions of Bharataḥṣetra bounded by Vaitāḍhya, the ocean, and the Sindhu or Gaṅgā.
 niṣṭhita, adj. 13. 63, consumed.
 nīlavatī, f. 12. 390, n. of mt.
 naiṣṭhika, adj. 2. 5, having good character. See PH. niṣṭhā.
 nausainya, m. 4. 141, 516, sailor, marine.
 paḥkaṇa, m. 4. 228, outcaste.
 paṭu, adj. 1. 66, healthy, L.
 padmavedī, f. 4. 422, n. of terrace of Saudharma, K., p. 214.
 parabrahman, n. 5. 45, emancipation.
 parākṣepa, m. 12. 213 = ākṣepa, challenge.
 pariṣaha, m. 6. 13, trial.
 pariḥṣ, 6. 94, to test.
 palala, m. 13. 167, flesh, L.
 pātūpaṭa, adj. 11. 116, repeatedly splitting (?).

- pāṇḍura, m. 12. 62, n. of a Brāhman sect.
 pādāvaṣṭhamba, m. 4. 416, footstep.
 pāparddhi, f. 12. 67, hunting, PH, s.v. pāradddhi.
 pāramparya, n. 4. 100, story.
 pāripanthika, m. 7. 96, robber.
 piśācakin, m. 11. 240, =piśāca, a kind of demon.
 putrabhāṇḍa, n. =putrapātra, 2. 43, worthy child.
 puṣpagucchāya, nom. Pra. 9, to be like a bouquet.
 puṣpalāvi, f. 7. 89, flower-gatherer.
 puṣpottara, l. 269, n. of a heavenly palace.
 pūnika, m. 7. 297, =pūlaka, bunch.
 pṛṣṭhacampā, f. 9. 166, n. of city.
 peṭā, f. 7. 209, basket, L.
 poṣa, m. 4. 478 =pauṣa, n. of a month. Poṣa is Prakrit.
 pauṣna, m. 1. 134, group of men.
 prakrama, m. 4. 295, effort.
 praguṇīkṛta, adj. 3. 290, made ready.
 praṇaya, m. 7. 321, salutation, L.
 pratilabh, l. 19, to give refreshment to sadhus.
 pratyākāra, m. n. 4. 400, scabbard, L.
 pramadvara, adj. 4. 501, zealous.
 pravartini, f. 7. 228, head-nun.
 prāṇāma, m. n. 4. 380, n. of a penance, described in 4. 380-384.
 priyapraśna, m. 4. 342s =suyātrapraśna.
 prerya, m. 12. 13, dependent.
 pronmātha, m. n. Pra. 10. destruction.

- banda, n. 4.78, prisoner, PH; 7.248, prison (?).
 bālakuṭṭaka, m. 3.537, abuser of boys.
 bālatapas, n. 3.616, foolish penance.
 brahman, n. 6.52, chastity.

- bhasmaka, m. n. 13.227, n. of planet, PH, s. v. bhassa.
 bhāra, m. 4.239, Balfour says, s. v. =960 lbs. in Guj. See n. 108.
 bhaiṣajya, n. 11.85, cure, L.
 bhramaka, m. 12.252, operator.

- matkuṭa, m. 12.66 = matkuṇa, bug. Perhaps a MS error.
 madamukha, m. 6.340, a mature elephant, L.
 madhuyaṣṭi, f. 8.249 = °yaṣṭi, liquorice, L.
 manasikṛ, 4.438, to concentrate on, L.
 maraṇānta, adj. 4.278, for life.
 martukāma, adj. 3.305, wishing to die.
 mahāpotāya, nom. 11.89, to be a big ship.
 mahāśilākaṇṭaka, m. 12.252, n. of a battle, big stone and thorn.
 mahiman, m. 3.180, festival.
 mahodaya, m. Pra. 15, lord, master, L.
 mānava, m. 13.271, n. of a pillar in heavenly palaces.
 māṇikya, n. 2.90; 6.184, gem in general.
 māra, 11.84, beating.
 moṭita, adj. 4.315, twisted, PH.
 maulimāṇikya, n. 6.184, crest-jewel.

 raṇatūra, n. 12.224, war-drum.
 rathikībhū, 4.393, to become a charioteer.
 rājakīra, m. 7.299, parrot.
 rājacakra, n. 11.307 = rājamaṇḍala, the circle of a king's
 neighbours.
 rajāvartman, n. 4.530, king's highway.
 rājyāṅga, m. 6.186, requisite of regal administration, L.
 rodhaveśma, n. 4.564, prison.

 lavasattama, m. 5.29 = °saptama, gods in the highest heavens,
 the Anuttaras.
 leśa, m. 3.155, the most insignificant.
 lokottama, adj. 12.349, most superior.
 loṣṭu, m. 3.240, a clod, L.

 varaṇaka, n. 7.274, marriage.
 vardhāpikā, f. 12.132, nurse, Only H. Paris.
 vāti (or ī), f. 12.212, wind.
 vānamantara, m. 6.44, = vyantara, a class of gods.
 viccharda, m. n. 4.329, pomp.
 vicchāyabhū, 11.151, to become lusterless.

vibhaṅga, m. 3.93, wrong clairvoyance, PH.
 viṣṭi, f. 13.79, n. of a half-tithi, PH.
 vīrajyantikā, f. 12.239, war-dance, L.
 vedya, adj. 5.15, suitable for experience.
 vesara, m. 4.266, =vesaraśāḍaba (?), rāga, Bharatakośa. MW
 has śāḍava, 'n. of particular Rāgas.' One MS glosses it
 'tāna.'

śarad, f. 12.135, year. L.
 śastatā, f. 13.230 favorableness.
 śārdūla, m, 9.136, probably =siṅha, lion, L.
 śālāvṛka, m. 3.539, house-dog, L.
 śikhaṇḍin, m. 13.9, weakling.
 śailagaṇḍa, m. 12.228, big rock.
 śreṇibhakta, n. 3.463, guild-feast.
 ṣiḍga, m. 4.424, weakling.

saṁrohiṇī, f. 4.646, a healing herb. PH, saṁrohaṇī.
 sakala, adj. 4.267, having a loud sound. See Bharatakośa, s.v.
 sakāmanam, 4.407, lovingly.
 saṅghaṭ, 6.239, to arrange a meeting, L.
 sanakha, adj. 4.123, unhusked, L.
 sandhā, 13.232, to mend, repair.
 sannyāsa, m. 1.216, fast, L.
 samuddhata, 4.447, arrogant. L.
 sampuṭa, m. 5.555 with √dā, to close.
 sarvakāmaguṇa, m. 3.289, having a fine flavor, a tasty dish, PE.
 sarvasannahana, n. 12.215, L=sarvasannāha, complete armor.
 sāmācārī, f. 8.234, practices of sādhus, PH.
 sāmudra, n. 3.394. an impression or mark on the body, L.
 siddhāyatana, n. 1.276 =siddhālayana, n. 1.280, temple to the
 eternal Arhats.
 sudāḍha, m. 3.294, n. of a Nāgakumara.
 suyātrāpraśna, m. 4.339, question about the vihāra. See n. 125.
 svādurasa, m. 11.191, liquor, L.
 svābhāvika, adj. 8.338 =śāśvata, eternal, KSK, p. 35.

hakkā, f. 4.427, challenge.

hastaśātaka, m. n. 2.182, handkerchief.

hasantī, f. 7.7 = hasantikā, a portable fire-vessel.

hastitāpasa, m. 7.330, a sect of ascetics who live on elephant-meat, PH. See n. 172.

hastottara, m. n. 2.3, n. of a constellation.

dīpamallī, f. 1.2.359, lampstand.

śrīdāmagaṇḍa (ka) n. 1.2.618; 2.2.507; 3.1.207; 5.5.94, a golden ball with clusters of garlands.

TEXT CORRECTIONS

	For	Read
1. 32	°दयुग्मी°	°द्युग्मी°
1. 51	साङ्ग°	साङ्ग°
1. 73	°सूर्या	°सुर्या°
1. 182	°पिन्नः	°पन्नः
1. 210	स सै°	ससै°
1. 235	व्यत्सृ°	व्युत्सृ°
2. 148	तन्म°	स्वम°
2. 197	°तीक्ष्य	°तीव्य
3. 29	°यिकं°	°यकं°
3. 49	°रव्ये	°रव्या
3. 98	दे°	दै°
3. 130	भो ने°	भोगे°
3. 131	सुधा	सुधा
3. 168	°ठ	°ठ
3. 373	°ख्यो	°खो
3. 426	°ऋआन्°	°ज्ञात°
3. 430	°त्या	त्या
3. 467	°ख्या इति	°ख्याविति
3. 478	°श्रो°	°श्रा°
3. 482	°वयौं	°वयें
3. 553	°जयं	°जयं
3. 603	तु	तु
3. 609	°धि	°धिम्
3. 612	°लि°	°ला°
3. 618	°रां	°रा
4. 15	श्रा°	शा°
4. 43	नत्य°	नित्य°
4. 46	°मिप्रेक्ष°	°म्यप्रेक्ष°
4. 141	°तो	°त्ये
4. 141	°त्तः	°त्तं
4. 147	°त्वा न°	°त्वान°

	For	Read
4. 181	°षं क°	°षडक°
4. 186	°गान°	°गानि°
4. 194	स्वैर	स्वैरं
4. 199	°वृश्च°	°वृश्च°
4. 202	°नसात्°	°न्यपात्°
4. 224	°णं	°नां
4. 229	प्र°	प°
4. 260	°क°	°के°
4. 266	°चेतसः	°वेसराः
4. 373	°म°	°मः
4. 424	बिडो°	बिडौ°
4. 427	पु°	प°
4. 465	°हौ°	°डौ°
4. 468	°न्द्र	°न्द्रः
4. 482	°त्वा°	°त°
4. 482	°हं	°हः
4. 483	°नन्दि°	°निन्दि°
4. 505	°ज्ञा	°जा
4. 508	°वीर्भ°	°वीर्भ°
4. 509	°ह्वाद्य	°ह्वाय्य
4. 552	°च्चि°	°त्थि
4. 583	°रिः	रि
4. 605	°दः	°रः
5. 3	°तत्	°वत्
5. 17	°त्त्रै°	°त्त्रै°
5. 29	यत्ने	यत्ने
5. 38	°डो°	°डौ°
5. 41	°षदा°	°शदा°
5. 56	विम°	मिथि°
5. 75	°धा म°	°धाम°
5. 78	°ज्ञा प्र°	°ज्ञाप्र°
5. 128	कर्मा°	कर्मा°
5. 163	स	सा
6. 134	°नचि°	°नजि°

	For	Read
6. 151	सयान्	°सयान्
6. 166	ते°	त°
6. 194	°षणैः	°षने
6. 203	प्रती°	पति°
6. 334	शल्य°	शल्ल°
6. 340	°राग्दे°	°रादे°
6. 363	°श°	°शि°
6. 363	°त्यै	°त्ये
6. 369	गुल्म°	उल्म°
6. 433	दि°	ज°
7. 29	मल	मन्त्र°
7. 41	°भोः	°भो
7. 156	स°	म°
7. 196	°कः सु°	°कसु°
7. 231	प°	प्र°
7. 270	मग्ना°	ममा°
7. 297	पूणि°	पूल्°
7. 300	°ल्ल°	°ल्ल°
7. 336	°भो°	°भौ°
8. 4	°प°	°य°
8. 62	यद्वा°	यच्चा°
8. 62	°नान्य°	°न्यान्य°
8. 145	स°	सं
8. 190	°वान्	°वन्
8. 196	°शः	°षाः
8. 242	पू°	दु°
8. 347	°या हि°	°याहि°
8. 400	°मवा°	°मना°
8. 464	°ध्वा	°दध्वा
8. 514	°ह°	°है°
8. 528	°तु°	°तु°
8. 533	°मै	°मं
9. 16	यस्त्व°	यत्त्वा
9. 85	°न्यो	°न्यं

	For	Read
9. 97	०रं	०रा
9. 160	शौ	सौ०
9. 166	०ष्ट	०ष्ट
9. 219	०स्तेर	०स्तरे
9. 220	०हु	०द्र
9. 303	मो	०मो
10. 176	०भवम्	०भवस्
11. 48	सारं	०सार
11. 64	०चारः	०चारं
11. 67	०तिर देव	०तिं देवः
11. 72	०ध्या	०द्ध्या
11. 126	०ध्वा	०द्ध्वा
11. 128	०ष्टा स	०ष्टाशु
11. 134	०ध्या	०द्ध्वा
11. 139	०तीः	०ताः
11. 162	०सं	०सं
11. 195	भत्स्य०	०भन्त्स्य०
11. 256	०मि	०मं
11. 256	कष्टे०	काष्टे०
11. 283	०हन्य०	०हन्य०
11. 345	न न्वि०	नन्वि०
11. 387	०शेषु	शेषथ
11. 403	०कं च	०कं तं
11. 420	सां	रां
11. 490	०दम्	०दः
11. 491	०द्रभूक्ता	०भूद्रक्ता
11. 523	०यतं	०यान्तं
11. 537	०योग०	०योग्य०
11. 557	मन्मा०	ममना०
11. 558	०ज्ज्वलम्	०ष्ठितम्
11. 562	०हन्य	०ह्यं
11. 578	प्रद्योतेन समं	दोष्मानुदायनो योद्धुं सयमानो
	दोष्मानुदायनो	

	For	Read
11. 580	द्वि°	द्वि°
11. 585°	नेति	नेक्षि
11. 585	राः	र
11. 595	स्मि	स्मित
11. 598	सि	सित
11. 603	तज्जातं	तज्जातं
11. 603	भुवि	पुरम्
11. 610	नी च	नीव
11. 611	कद°	कन्द°
12. 8	हेन्द्र°	हेन्द्र°
12. 13	मतिः	गतिः
12. 27	घार°	घाव°
12. 85	प्रक्षा°	प्रक्षा°
12. 117	ध्वा	ध्वा
12. 180	ग°	गु°
12. 183	बा°	वा°
12. 187	ने°	ने°
12. 225	खरैः	करैः
12. 254	भ्यती	भ्यतो
12. 254	मिकं	मकं
12. 288	ति घो°	तिघो
12. 315	गम°	गग°
12. 316	णि एलाप	णिष् लाप्
12. 316	गति°	गणि°
12. 324	मा°	म°
12. 327	ग्रहि°	ग्रहि°
12. 335	गिरे°	गिरि°
12. 362	पसर्प च	पासर्पच्च
12. 380	सु°	सु°
12. 408	त्°	य°
12. 417	हा	हौ
13. 3	त्वा पा°	त्वापा°
13. 23	न्तं ज°	न्तज°
13. 38	ज्ञातः	ज्ञातः

	For	Read
13. 51	°ध्योखरे	°द्ध्योषरे
13. 133	°ष्यति	°ष्यति
13. 161	°म°	°मु°
13. 178	वि°	व°
13. 223	°द्य°	°घ°
	प्रशस्ति	
13	रास्से°	रास्से°
19	°यति	°यत

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B. = Baladeva; C. = Cakravartin; P. = Prativāsudeva; V. = Vāsudeva;
T. = Tirthaṅkara; K. = king.

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19	5	sthanas	sthānas
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48	21	severly	severely
56	29	streek	streak
90	33	five,	five
91	28	having coat	having a coat
126	n. 139		delete 4
131	23	pramānas	pramāṇas
131	note	99	100
140	2	completed recalling,	completed, recalling
150	9	°vahana	vāhana
151	21	things	thighs
200	26	just she	just as she
205	10	pundenda	puṇḍenda
207	1	The	Then
208	20	palyas	palyopamas
214	1	upaśrāya	upāśraya
232	28	seventh, day	seventh day,
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299	14	that	what
326	note	ilāpatiḥ	rāja
332	25	Kṛtamālin	Kṛtamāla
xxxv	26	Śesakhyānamālā	Śeṣākhyānāmāla

ADDENDA ET CORRIGENDA

P. 94, line 7. For "turned into a ghouL," read: "they were non-existent."
Vol. I, n. 97, For "Ten crores of palyopamas," read: "Ten crores of crores of palyopamas."

Additions to the New Word List.

ullal, 7. 1. 152, to raise the legs, like a child lying on its back.

palyopama, 10. 1. 24, an inestimably long period of time. See K., 339.

puṣpa, 4. 5. 60, a constellation.

pūrva, 10. 1. 75, a period of 8,400,000² years.

sāgara=sāgaropoma, 10 crores of crores of palyopamas.

