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॥ ॐ શ્રી શંખેશ્વર પાર્શ્વનાથાય નમઃ ॥

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પ્રસ્તાવના

અનેક પરમોપકારક આચાર્ય દેવ જ્ઞાની, તપસ્વી મુનિરાજ, સેવાભાવી સાધ્વીજી ભગવંતોના અદ્વિતિય-અદ્ભૂત-અવર્ણનીય આશિર્વાદથી તથા મહાપવિત્ર મંત્રોચ્ચાર અને વિધિ વિધાન દ્વારા સ્થાપિત આકર્ષક અલૌકિક અનેક અને મનમોહક રૂપા ભગવાન શ્રી શંખેશ્વર પાર્શ્વનાથજી મનોરમ્ય, નેત્ર દિપક લાવણ્યમય પ્રતિમાજીને મૂળનાયક તરીકે બિરાજમાન કરેલ દેવવિમાન તુલ્ય તીર્થસમ જિનાલય એટલે મારું-તમારું અને આપણા સહુનું શ્રી શંખેશ્વર પાર્શ્વનાથજીનું શિખરબંધી જિનાલય તથા ધીર-વીર-ગંભીર-સરળ-ભક્તિ-ધાર્મિક પાપભીર દાનવીર અને ઉત્તમોત્તમ શ્રાવક-શ્રાવિકાઓથી બનેલો રૂપમા તીર્થંકર તરીકે ઓળખાતો શ્રી શ્વે. મૂ. જૈન સંઘ, અંધેરી (પૂર્વ) એટલે અમારો શ્રી અને સરસ્વતીથી સભર બનેલો વિનયી-વિવેકી અને ગુરુભગવંતોનો કૃપાપાત્ર બનેલ ચારે તરફ એ દશે દિશાઓમાં જૈનમ્ જયતિ શાસનમ્ ની યશોગાથા નો વિજયઘોષ ૧૪ રાજલોકમાં ગુંજતો કરનાર એટલે અમારો શ્રી શ્વે. મૂ. જૈન સંઘ અંધેરી (પૂર્વ) અનેક નાના મોટા ધાર્મિક અનુષ્ઠાનો કરનાર શ્રી સંઘોને મદદરૂપ બનનાર, અનેક પાંજરાપોળોને સહાયભૂત થનારો અનેક સાધુ-સાધ્વીજી ભગવંતોના વૈયાવચ્ચમાં સદાય અગ્રેસર, ગૃહ જિનાલયમાંથી શરૂ થયેલ આજે ઉત્તુંગ ગગનચુંબી આકર્ષક શિખરબદ્ધ જિનાલય જેમાં દેવ-દેવીઓની દેવકુલિકાઓ શોભી રહી છે. શ્રી સંઘમાં કાયમી આયંબિલ ખાતુ-બે બે પાઠશાળાઓ, જ્ઞાનભંડાર એટલે શ્રી સંઘ શક્તિનું નમૂનેદાર નજરાણું કહેવાય.

યુગદિવાકર પ. પૂ. ઉપકારી ગચ્છના નાયક આ. ભ. શ્રી વિજય ધર્મસૂરીશ્વરજી મ. સા. ની શુભ પ્રેરણા માર્ગદર્શક તથા તેમની શુભ નિશ્રામાં નિર્મિત અને સ્થાપિત શ્રી જિનાલય તથા પ. પૂ. શતાવધાની આ. ભ. શ્રી જયાનંદસૂરીજીની પ્રેરણાથી તા. ૪-૪-૧૯૭૬ માં શ્રી સંઘની સ્થાપનાના સુંદર વિચારોનું બીજ આજે ઘેઘુરો ઘટાદાર વૃક્ષ સમાન બન્યો છે. ચમત્કારી અને અલૌકિક મૂળનાયક શ્રી શંખેશ્વર પાર્શ્વનાથ ભગવાનના દર્શન કરીને જૈન-જૈનતરોની ઘચ્છાઓ ફળીભૂત થઈ છે.

નિસહાય-અબોલ બનેલા ઢોરોની અને પાંજરાપોળોને અમારા શ્રી સંઘે ઉદાર હાથે મદદ કરી છે તથા હાલમાં કેળવણી ક્ષેત્રે, મેડીકલ ક્ષેત્રે, સાધર્મિક ક્ષેત્રે, અનુકંપા ક્ષેત્રે પણ શ્રી સંઘની જ એક શાખા શ્રી શંખેશ્વર પાર્શ્વનાથ ફાઉન્ડેશન દ્વારા આર્થિક સહાય ચાલુ છે.

શ્રી શ્વે. મૂ. જૈન સંઘ વતી

પ્રમુખ

ŚRAMAṆA BHAGAVĀN MAHĀVĪRA

HIS LIFE AND TEACHING





The Universities Commission
Ministry of Education Snowdon Government of India:

Snowdon,
Simla I
27th July 1949.

My dear Sir,

I thank you very much for your letter of the 21st July, and the set of books you sent to me.

I am sorry to say that I have not been able to read them with the care and attention that they deserve. But I have seen enough to know that they must be of great value to students of religious thought.

With regards,
Your Sincerely
Sd (Radhakrishnan)



ŚRAMAṆA BHAGAVĀN MAHĀVĪRA

HIS LIFE AND TEACHING

BY
MUNI RATNA-PRABHA VIJAYA



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We would like to put on record our heart felt gratitude to Muni Shilchandra Vijaya Gani, a family member of the author, for arranging the permission to publish the present volumes.



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INTRODUCTION.

ANTIQUITY OF JAINISM.

A few years ago, erroneous notions were held about the origin and history of the Jaina Religion. Some said that Jainism was an offshoot of Buddhism or of Brāhmanism. Lord Mahāvīra was looked upon as the first founder of this religion and that his doctrines were held to propagate atheism.

Recent studies and discoveries, however, have clearly proved that all these were wrong conclusions based upon an imperfect acquaintance with Jaina literature and Philosophy. Brāhmanism and Buddhism first attracted the notice of European scholars, who, engrossed in studying these religions, utterly lost sight of Jainism, and therefore, confounded it with Buddhism. Colour was lent to this wrong view by the accidental similarity between some of the incidents in the lives of Buddha and Lord Mahāvīra and between a few points of their teachings, and confusion was worse confounded.

Fortunately, however, these misconceptions are now being gradually removed, and Jainism is being acknowledged as a religion that can very well command superiority to Buddhism and Brāhmanism. Jainism has its message to teach the world—a mission which has been steadily kept in view by the Jaina saints and propagated by an almost uninterrupted succession of Jaina teachers from the earliest times to the present day.

Jainism is a religion distinct from Buddhism and Brāhmanism. It studies the relation of man to the Universe in a way peculiar to itself, and the solution it arrives at, is quite different from those of its two rivals.

In the sphere of Logic, it has developed the mode of reasoning called Syād-vāda which stands in a class by itself.

In the sphere of Metaphysics, it gives an ultimate analysis of the Universe, which is its own, and has no counterpart in the other systems.

In the sphere of Practical Religion it lays down the rules of conduct with a minuteness and comprehensiveness which are unsurpassable.

Thus looking at it from whatever point of view we like, we have to admit that Jainism has a very valuable contribution to make to the uplift of humanity which is the only one object of all religions.

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IS JAINISM AN OFF-SHOOT OF BUDDHISM ?

That Jainism was not an offshoot of Buddhism is now acknowledged by all. This can be proved by adducing historical, and therefore, reliable evidence. It is stated in the Buddhist works that, of the six heresies that Buddha encountered, that of Jnāta-putra was one, and this refers to Mahāvīra who is so designated in Kalpa Sūtra, Uttarādhyayana, and other works.

Jnātaka was a subdivision of the Kṣatriya caste to which Lord Mahāvīra belonged. Jainism is referred to in the Buddhist works like Mahāvagga and Mahāparinivāṇa sūtra. In one work, a meeting of these two great teachers is described.

Certain doctrines, peculiar to Jainism like its Karma-vāda, are also referred to by the Buddhist works as already in vogue in the days of Buddha.

On the other hand, it is interesting to note that in some Jaina works (for instance the Darshana-Sāra written by Dēva Nandi Āchārya) Buddha is said to have been originally a disciple of Pīṭitāshrava—the sixth saint in succession from Pārśva-nātha—i. e. a Jain Monk.

Whatever the historical value of the tradition may be, it is sufficient to note that as a result of such references in Buddhist works, we must look upon Jainism, as existing from times prior to Buddhism. Therefore, it was not an offshoot of Buddhism but a religion propounded independently of Buddhism.

Jainism is even more ancient than Buddhism. We have already seen that certain Jaina tenets had already been current in the time of Buddha.

The Mahābhārata refers to the Jaina doctrine in several places. Comparatively speaking, the references to Buddhism are much rarer. The reason of this is obvious. Jainism had been prevalent from remoter times than Buddhism, which, therefore, was naturally less often mentioned in the Mahābhārata.

In the Ādi-parva, Uttanka is said to have seen a Kṣapaṇaka on his return-journey to the preceptor, and Kṣapaṇaka means a Jaina saint.

In the Shānti-parva—Chapter 239, the Sapta Bhaṅgi Naya is referred to.

In the Rāmāyaṇa, the word श्रमण Śramaṇa occurs in I. 14-22 where the commentator takes it to mean a Digambāra saint.

These references are enough to show that Jainism has been current in India from times anterior to Buddhism.

Some more historical proof can be brought forward in support of this statement.

Some Mathura inscriptions bear testimony to the fact that even then, Rishabha-déva was looked upon as the 23rd. predecessor of Mahāvīra in the Tīrthaṅkara-hood. The inscriptions are inscribed about 900 years after Lord Mahāvīra. Had Lord Mahāvīra been the founder of Jainism we should have expected that the Jains of Mathurā would have dedicated their inscriptions to Mahāvīra and not to Rishabha-déva. The underlying idea, however is that Jainism prevailed in India from the times of Rishabha-déva, at least i. e. long before Mahāvīra. Secondly, Pārśva-nātha is now admitted to have been a historical personage. He flourished in the times of Brahmadata who is so often referred to in the Buddha Jātaka stories. Brahmadata was a predecessor of Buddha by a long time. Therefore, Pārśva-nātha who was contemporary of Brahmadata must also have flourished before Buddha. This, then, clearly means that Jainism is of greater antiquity than Buddhism. Modern scholars have now fixed about 800 B. C. as the date of Pārśva-nātha.



HINDU SCRIPTURES AND PURANAS

The Hindu Scriptures and Purāṇas also point to the same conclusion.

According to Bhāgavata Purāṇa, the origin of Jainism is attributed to Rishabha-déva who flourished just in the beginning of the present period of Manu i-e many many crores of years ago.

Still older is the reference to the Jain Tīrthaṅkaras in the * Vedas:—

नैन्द्रं तद्वर्धमानं स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः
पुरुषा विश्वदेवाः स्वस्ति नस्तार्क्ष्यारिष्टनेमिः स्वस्ति नः ॥

(यजुर्वेदे वैश्वदेवक्रौ)

1 Naindram tad-Vardhamānam Svasti na Indro Vridhdhaśsavāh
svasti nah;

Puruṣā viśva-dévāh svasti nastākṣyo - r - Riṣṭa - Némih
svasti nah

(Yajur-Védé Vaiśva-dévarcau)

२ दधातु दीर्घायुस्त्रायवलाय वर्चसे सुप्रजास्त्राय रक्ष रक्ष-
अरिष्ठनेमिः स्वाहा ॥

(बृहदारण्यके)

2 Dadhātu dīrghāyuya-balāya varcasē su-prajāstvāya rakṣa
rakṣa Ariṣṭa Nēmi svāhā.

Bṛihad Āraṇyaké

३ ऋषभ एव भगवानब्रह्मा तेन भगवता ब्रह्मणा स्वयमेवाचीर्णानि
तपसा च प्राप्तः परंपदम् ॥

(आरण्यके)

3. Rīṣabha eva Bhagavān Brahmā téna Bhagavatā Brahmanā
svaya-mévācīrṇāni Brahmāṇi tapasā ca praptah Param
Padam

(Āraṇyaké)

४ वाजस्य नु प्रभव आवभूवेमा च विश्वा भूवनानि सर्वतः ।
स नेमिराजा परियाति विद्वान्प्रजां पुष्टिं वर्धमानो अस्मै स्वाहा ॥

(यजुर्वेदसंहिता अध्याय ९ श्रुति २५)

4. Vājasya nu prabhava ābabhūvēmā ca viśvā bhuvanāni
sarvataḥ ।

Sa Némirājā pariyāti vidvānprajān puṣṭim Vardhamāno
asmal svāhā ॥

(Yajur-Vēda Samhitā Adhyāya 9 Śruti 25)

५ अहन्विभर्षि सायकानि धन्व अहन्निष्कं यजतं विश्वरूपम् ।
अहन्निदं दयसे विश्वमब्धुवं न वा ओजीयो रुद्र त्वदस्ति ॥

(तैत्तिरीयारण्यकं. प्र. ४ अ. ५ मं. १७)

Bhāgavata Purāṇa (Sec. V. 6-9)

All these references from the Vēdas are taken from Tattva
Nirṇaya Prāśāda Grantha of Srimān Vijayānanda Sūriji alias
Ātmāramji Mahārāja.

अर्हन्विमर्षि सायकानि धन्वेत्याह स्तोत्येवैनमेतत् ।

(तैत्तिरीयारण्यकं. प्र. ६ अ. ४.)

5. Arhan-bibharsī sāyakāni dhanvetyāha stotyevainamétat
Arhan-bibharsī sayakānidhanva Arhanniṣkam yajatam
viśva-rupam । Arhannidam dayasé viśva mabbhuvam navā
ojīyo Rudra tvadasti

६. कन्थाकौपीनोत्तरासङ्घादीनां त्यागिनो यथाजातरूपधरा निग्रन्था
निष्परिग्रहाः ॥

(संवर्तश्रुतिः) [तत्त्वनिर्णयप्रासाद पृ. ५०६—५२३]

6. Kanṭhā Kaupīnotarāsāṅgādinām tyāgino yatoā-jātarūpa-
dharā nirgranthā niṣparigrabhāh

(Samvartta Śrutih)

[Tattva Nirṇaya Prāsāda pp. 506-523]

Comparative Antiquity of Jainism. 1934.

I propose in this article to place before the world, the result of investigation in comparative religion, in so far as it tends to fix the comparative ages of the two of the world's oldest religions, namely, Jainism and Hinduism. I am aware that my views are not very likely to be acceptable to the generality of the readers at present, but I am confident that they shall ultimately prevail. Such is always the case with all new things.

If I were not a Jain it would be easier for me to say what I have to say, for in that case, I should not be exposed to attacks, vicious and otherwise, on the count of bias and bigotry inasmuch as the result of the investigations made by me, is the establishment of the greater antiquity of Jainism. Never the less, I give my reasons for this conclusion, and leave the reader to say what he likes about me and my method.

It is now established as the result of recent research, especially of the finds of Mohenjo-Dara that Jainism flourished actually long-long before the time of the twenty-third Tirthaṅkara Pārśva Nāth. The age of the finds at Mohenjo-Dara is probably 5000-7000 years ago in the past. Hinduism also flourished then, side by side, with Jainism. The question is which of them is prior in time ?

Of the scriptures of Hinduism, it is now recognized on all hands that the Rig Véda is the oldest, so that if we were to understand its origin we can only do so with the aid of the Rig Véda which appears to be the oldest written scripture extant.

From an essay on Comparative Antiquity of Jainism in Jainism and World Problems by C. R. Jain. 1934.

The language of the Rig Veda is certainly older than the language of any of the Jaina Books, but this may be due to its expression being fixed up by poetry before that of any of the Jaina works, which are known to have existed in memory alone at one time. The test of language is, therefore, unreliable, in this case, though if there was nothing to contradict it, it would carry the point a long way in favour of Hinduism.

But we shall turn to the intrinsic evidence of the oldest Veda. The question is, what was the religion of the people who possessed only the Rig Veda and none of the subsequent accumulations and accretions of scriptural lore now possessed by the Hindus?

The Rig Veda has been subjected to a great deal of criticism by friend and foe in recent times, but no one has found in its four corners, aught but the worship of such things as Sun, clouds, fire and the like. There is no trace of the essentials of the Hindu Religion, as they are known today, in the hymns of the great Veda. Transmigration and Karma, Renunciation and Asceticism, and Yoga are not to be found in the Rig Veda or at least have to be spelt out with great care from the text. The summum bonum—Nirvana—itself is not present to the mind in the medley of what appears to be pure Nature worship.

European scholars have, in reality not found anything but superstition and idolatry in the poetry of the Rig Veda. If this view be taken to be true, then the purport of the Veda, would hardly be termed religion by any thoughtful person seeking to know what salvation implied and how was transmigration to be brought to an end, Karmas broken through, and Nirvana attained. As such, it would not be worth the while of a Jaina to seek to establish the greater anciency of his own religion, which, from the earliest times known, has consistently taught the Path to Bliss and Blessedness in Nirvana by the destruction of Karmas. For, it is frankly admitted in Jainism that Superstition and Enlightenment are coeval. Indeed the light may disappear from time to time and re-appear again, but superstition in one form or

another is more or less continuous. The position would, then simply be this, that among religions, Jainism would be the oldest, but among the creeds that fostered nature-worship, that of the Rig Véda would be taken to be the most ancient.

But this view has been falsified by a scientific study of Comparative Religion. What this study has clearly revealed to me is that underlying this very seeming nature-worship, lies hidden a scientific teaching and a doctrine which is identical in all respects with the Teachings of the Jinas. The Sun, for instance, is emblematic of the Fulness of Knowledge, and not a gigantic moving star: Indra is the Soul embodied in Matter; Agni is Tapascaraṇa which leads to release from the bondage of Karma and transmigration.

Those scholars who took the gods of the Rig Véda to stand for nature-powers, did not have the attention drawn to the possibility of a secret religious or spiritual interpretation, and, therefore, merely put down the creed of the Védas as a form of a idolatry and superstition. I shall not attempt in this article to demonstrate the truth of my interpretation, but am content to refer the reader to my books* in which the subject has been dealt with at great length, and the legends and myths of different countries and creeds have been interpreted in a scientific way. Here it is sufficient to state that my interpretations are in full accord with the true spirit of Hinduism and the elucidation of the Hindu Scriptures themselves.

I take it, then, that instead of being a mere ancient form of nature cult, the religion of the Rig Véda is revealed to be a scientific, and systematic one, the most remarkable feature of which, is its complete agreement with Jainism. In different lan-

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- *1. The Key to Knowledge
 - 2 The Confluence of Opposites
 - 3. Jainism, Christainlty, and Science.
 - 4. The Lifting of the Veil or the Gems of Islam Parts I&II.
 - 5. Riṣabha Deva—the Founder of Jainism.

guage, Jainism, and Hinduism are found to be teaching the same thing, though one uses plain language, and the other is concealed in disguise, and mystifying thought.

When did any of them really originate, we do not know; we leave out of consideration the evidence to the contrary furnished by the Jain Books. The only material form which a deduction for the greater anciency in favour of any one of them, can be drawn, thus, is the fact that they teach the same thing, and that the language of the Vēda is allegorical, while that of Jainism is plain.

But I think that this fact is quite sufficient to determine the comparative ages of the two Faiths. For, it is quite clear that allegory must have had a basis of prior fact to fix itself upon. If the Teaching was not known before, how could it be allegorized? In other words, whosoever allegorized the doctrines of the Science of Salvation, must have known them, so that allegory is easily posterior to science or fact.

Shall we, now, try to seek a scientific basis for the allegories of the Rig Vēda outside of Jainism? But such an attempt is fore-doomed to fail, for we have not the faintest trace of any such religion if Jainism is to be rejected. The best thing is to recognize that such a rejection will be simply the outcome of prejudice, and not an act prompted by good reason. There has been no other scientific, and scientifically expressed religion in the world, and certainly there was none beyond 7000 years ago in the past.

It is not necessary for the purposes of this article to insist upon the absolute accuracy of the Teaching of Religion though I am fully convinced of it. The historian has not studied the subject, and cannot be readily expected to accept any ipse dixit on the point. It is sufficient for my present purpose if it is understood that the teachings of Rig Vēda when properly interpreted and understood, reveal the same ground-work of scientifically expressed thought as is found in Jainism. If it is once accepted, it would follow that both these religions namely Jainism,

and Védicism are merely the work of the one and the same body of men, some of whom allegorized the Teaching of their Religion, while some did not. We can say, if we like, that there was a scientific religion of the ancient Āryans which is expressed in allegorical garb in the Rig Vēda but which was handed down in plain language as Jainism to those who did not allegorize. Sharp differences would naturally arise between the followers of the two faiths, after the lapse of a sufficient time, when the purport and meaning of the allegories was obscured and lost, so that there is nothing surprising if the Hindus and the Jains, have not been the best of friends in the world for centuries.

The above conclusion is amply supported by the testimony of the Jaina Books; but even Hinduism acknowledges the great antiquity of Jainism naming its Founder Rīṣabha Déva who lived, according to the testimony of certain of the Hindu Puraṇas millions of years ago. That religion flourished so far back in the past, might be questioned by those who have not studied it as a science; but there is nothing surprising in the antiquity if humanity itself was present—and modern science tells us that man has peopled the Earth for hundreds of millions of years—then.

It should be stated that the Jainas cannot be Hindu-dissenters by any possibility. Whenever there is a division in a community, the bulk of the creed remains the same, and common, to the parts or branches thus formed. The differences arise in respect of a few matters only. But if we regard Hinduism as non-allegorical, and then compare it with Jainism, the differences are very great. Their agreement is in respect of a few particulars only, excepting those matters which concern the ordinary mode of living (civilization). Even the ceremonies which appear to be similar are, in reality, different in respect of their purport, if carefully studied.

The Jainas regard the world as eternal; the Hindus hold it to have been created by a Creator. Worship in Jainism is offered only to men who have attained the Perfection of Godhood, but to no one else; in Hinduism its object is supposed to

be a god who is the creator, and ruler of the world. Hinduism believes in a large number of additional gods; in Jainism there is no room for any one in the class of gods except Perfect Men.

The significance of worship itself is different in the religions. In Jainism, the idea is only that of walking in the footsteps of a Model, to become like him; there is no prayer, and no offering of food, and unguents to please the Deity. In Hinduism it is the propitiation of gods for which worship is performed.

In respect of their Scriptures also, great differences prevail between Jainism, and Hinduism. not one of the Books of the Hindus is acceptable to the Jains, nor do the Hindus acknowledge a single composition of the latter. The contents of these scriptures also differ very materially. Not one part of the four Vedas, and the 18 Purāṇas of the Hindus is included in the Jaina Scriptures. Nor is any part of the Jaina Sacred Literature included in the Hindu Books. The matters in respect of which there seems to be an agreement between the two communities are purely social; their significance wherever they have a religious bearing is divergent. Ordinary agreement in respect of such matters is naturally to be expected wherever two communities are found living together for thousands of years especially inter-marriages take place among them, as between the Hindus, and the Jains. Thus there is not an iota of evidence to support the notion that Jains are Hindu dissenters.

From an Essay on Jainism by M. Guerinot. 1906.

When the Masters light went out at Pāvā in 527 B-C the date most commonly accepted, one only of his eleven principal disciples was left surviving. It was Sudharman.*

But the work had been accomplished. Jainism had been provided with such a discipline and organisation, that it had nothing to fear in the centuries to come. In fact, it had been developing in an unbroken link and to-day it is the only religion on Indian soil which preserves those monastic orders that, in the sixth century B-C were so many heresies, from the point of view of the orthodox religion-Brāhmanism.

What then, was the significance of these religious communities, most of which had only a very brief existence!

The philosophical speculations which prevailed in India in the days of Mahāvīra and whose origin could be traced back far far into even the hoary Védic age, showed an antithesis of a peculiar strength.

On the one hand there was Being, one and universal. Whether it was called Ātman or Brahma, according to the opinion of the moment, it possessed the plentitude of attributes and perfections. It was the Being one and simple, eternal and infinite, universal and immutable ineffable and incomprehensible cause of every change. In a word, the Being impersonal, supreme, and happy.

*M. Guerinot is wrong in making this statement as Śramaṇa Bhagavān Mahāvīra left two surviving principal disciples viz Indrabhūti Gautama and Sudharman.

On the other hand was the world many-sided and changing in a ceaseless round of change, domain of sorrows and misery.

It was in such a miserable world that the human soul—the individual Ātman is imprisoned. By Karma or deeds it is subjected to an interminable transmigration, a hotch-potch of existences—Samsāra—right upto the day when, freeing itself at last, it assimilates or identifies itself with the Soul Supreme, with Brahma. Then, it reaches Deliverance.

Deliverance! This is the word which brings to a head the antithesis between Brahma and the Universe.

Under the influence of these ideas, people naturally exerted themselves to sever themselves from every tie, from every bond. The means to bring about such a disengagement from worldly things, were various; some of them were very fantastic. But the one most simple and most realizable consisted in being like a mendicant monk.

According to the teachings of Brahmanic religion, the state of an anchorite was counted among the four-Āshramas—i.e. the successive stages of human existence. In the early days, these wandering ascetics—the sannyāsins as they were called, were recruited from the most cultivated caste—the Brāhmans.

Whatever, however, may have been the superiority which this social class arrogated itself, it could not claim as its sole monopoly, the Search after Deliverance. In virtue of the same rights as the Brāhmans, members of other castes had the right to become anchorites, ascetics or mendicants. One by one appeared on the scene, the great masters who were not Brāhmans bringing the good news and showing the way to salvation Deliverance. Thus were constituted the orders like those of the Jains or of the Buddhists which recommended themselves preferably to the Kṣatriyas and which were recruited from this warlike and princely caste. And what was more, they show no signs of any exclusiveness whatever and willingly received among them representatives of lower (other) castes.

It is easy to imagine that these non-Brāhmanic communities were regarded with disdain and held at arm's length by the sects belonging to the proud caste of the Brāhmins. It was not long, before these schisms became emphasized, and non-Brāhmanic communities posed as independent sects side by side with the Brāhmanic orders. This is why, according to the keen and judicious remark of Dr Jacobi, Jainism and Buddhism must not be regarded as the manifestations of sudden revolution, but rather as the result of a religious movement slow and continuous.

To tell the truth, it was actually by reaction, not against Brāhmanism, but against the exclusiveness of the Brāhmins that these new monastic orders came into existence. To emancipate itself completely from the Brāhmanic religion, was to expose itself to a positive failure. During this period of intense activity religion was to expose itself to a positive failure. During this period of intense religious activity in central and Eastern India, during the sixth century before the Christian era, many communities came into existence. Buddhist records, in particular, make out their lists sometimes very considerable. Most of them succumbed. Buddhism itself was obliged to leave India, and to plant itself in the adjoining countries. Jainism alone succeeded in assuring to itself a solid destiny, prosperous, more and more every day. It was because Jainism alone was clever enough to take into account precisely the conditions of existence, that were offered to it.

India has always had but one religion—Brāhmanism. The truth of this proposition is obvious as regards the period we are now considering, more so than in any other period. Jainism makes no mistakes about it.

From the prevailing philosophical speculations it borrowed its two fundamental doctmas—those of Transmigration, and of Salvation. Thus it offered to the crowd the doctrines already familiar to it since so many centuries. But it rendered this doctrine more acceptable by cleansing it of all narrowness, and formalism that Brāhmins had introduced there-in. In essence, noth-

ing else characterised the reaction of Jainism against Brāhmanism except the absence of the slightest regard for the authority of the Vēda, and the flat denial as to distinctions of caste. And, even in the matter of caste, its rejection by Jainism was much more a question of "theory" than of actual practice. The Jain Monks reserved to themselves doctrinal instruction; they played the role of spiritual directors; but they left it to the Brāhmanic priests the duty to carry out the customary ceremonies as to birth, marriage or death. And even in their temples by the side of the Tirthaṅkaras-their prophets-the most venerated,-they accorded a place larger, and larger every day to Brāhmanic divinities.

By such methods, they procured for themselves a two-fold advantage. On the one hand, they lived almost always in peace with the Brāhmanas. The latter except in a few critical questions did not make up their minds relentlessly to persecute the Jains as they did in the case of the Buddhists. For in the Jain temples they found their own gods, as well as, their customary functions. On the other hand they conciliated, and attracted the masses.

II

These reasons explain the success of Mahāvira, and the progress of his doctrines. Let us now estimate the historical importance of his own personal share.

In more than one place, the Buddhist writings speak of the Nirgrantha sect as one of the most important at the time when that religion was struggling into existence. From many points of view, the creed of the Nirgranthas presents the most complete analogy with that of the Buddhists. Both these schools accord to (1) asceticism the highest place in the list of means to destroy Karmas, and to attain to Salvation (2) The theory of Kriyāvād according to which the soul is affected directly by the actions, and the passions, is also common to both. (3) Just like is the doctrine of sin, and its Punishment. (4) Lastly, some pra-

ctices like fasting for instance, or the respect to the life of any living being, however low in the scale of existence are found in an identical form in both these sects. As a rule, therefore, whenever mention is made of these beliefs, in Buddhistic works, they are attributed to the Nirgrantha Nāstaputta i-e to Mahāvīra. But it stands to Dr. Jacobi's credit to have shown that the sect of the Nirgranthas existed before Mahāvīra. In all probability it must have been founded by Pārśva, the twenty-third, and one of the most venerated among the prophets of Jainism. There can no longer be any doubt that Pārśva was a historical personage. According to the Jain tradition he must have lived a hundred years, and died 250 years before Mahāvīra. His period of activity corresponds thus to the VIII century B. C. His school could not be insignificant at the time when Mahāvīra commenced his preaching in the sixth century B. C. The parents of the latter, were followers of the religion of Pārśva; and having attained a very old age they suffered themselves to expire through inanition—the only death for holy men according to this religion. Mahāvīra himself must, therefore, have been instructed in the doctrines of Pārśva, and it is thus not surprising that he retained a great portion of the dogmas of Pārśva.

Does this mean that he contents himself with appropriating to himself the teaching of Pārśva? Not at all, for the two schools however similar to each other by their numerous agreement, still display some capital differences. We shall refer in this connection to Chapter XXIII of the Uttarādhyayana Sutra, so curious and so instructive.

One day Kesiṇ, a disciple of Pārśva, and Gautama, a disciple of Mahāvīra come across each other in a para near Śrāvastī. Their followers asked each to his side. Is our law the right one, or that of these others? Are our doctrines and conduct, the right one or those of these others? Divining the doubts which troubled their followers both Kesiṇ, and Gautama proposed to put an end to it by a free, and frank, explanation. They approached each other, and Kesiṇ thus interrogated Gautama “The

Law laid down by the Great Sage Pārśva admits only four great vows, while that of Vardhamāna prescribes five (23). "The law taught by Vardhamāna forbids clothing, while that of Great Sage Pārśva permits an upper as well as a lower garment" (29) Both doctrines being meant for the same goal, why this difference ?

The reply of Gautama is perhaps not so clear as might be desired but it does, not the less, satisfy Kesiṇ, and dissipate his uncertainties. In itself the reply is of little importance. The questions put by the disciples of Pārśva evidence the two leading differences which separated these doctrines; Pārśva permitted clothing, Mahāvīra prescribed nakedness; Pārśva admitted only four great vows, Mahāvīra added a fifth, that of chastity.

The part of Mahāvīra is thus clearly marked. It was that of a Reformer. Initiated from his youth in the Doctrines of Pārśva, the observances of this order soon appeared to him insufficient. Imbued with the idea of a rigorous penance, he preached nudity, and chastity, and it was no doubt on these two heads that the Jains—his followers differentiated themselves from the older school of the Nirgranthas.

Besides the Nirgranthas, there is still another sect which presents more than, one point of resemblance with the Jains. It is that of the Ajivikas, whose chief was Gośāla. This one according to Dr. Jacobi, had exercised the most considerable influence upon Mahāvīra. But the problem does not cease to be obscure. According to the Bhagavatī Sūtra, Gośāla seems to have lived at first six years in the company of Mahāvīra. Later on, he separated, started a new discipline, and established a new sect—that of the Ajivikas. Thus, he seems to have been an apostate disciple of Mahāvīra; prescribing like Mahāvīra, nudity, and the other observances common to both the schools.

This hypotheses is quite a legitimate one, and Mr. Hoernle accepts it. On the other hand, Dr. Jacobi considers Mahāvīra, and Gośāla to have been chiefs of two sects originally independent of each other. After living together for six year, with

the intention to combine their orders, they might have fallen out very likely on the question as to who should lead the community thus combined. According to the second theory, the Ājivikas would be at least as ancient as the followers of Mahāvīra. According to Buddhist-records on which Dr. Jacobi bases his argument, they could trace themselves back to very ancient time and would be identical with the Acélakas, and Gośāla would be the successor of Nandī Vackha, and of Kisa Sāṅkicca.

It is easy to see how these two hypotheses are mutually antagonistic. It is possible that the Jain tradition has flattered Mahāvīra in making of Gośāla a disciple of Mahāvīra. But may it not be that the Buddhist tradition is erroneous when it confounds the Ājivikas with the Acélakas? It is difficult to pronounce definitely. The contemporary sects of Buddha and Mahāvīra were, as numerous as they were, as their names were different. Or, may it not be that they are all one and the same, under these varying designations? The research which would solve this question, has hardly yet commenced.

III

The Jaina doctrine like that of the Buddhists, comprises three Gems—the Tri-ratnas—1 the True Faith, 2 the True Knowledge and 3 the True Conduct.

Faith—Jainism is an atheistic religion. A Jain does not believe in a personal and supreme God. He accords his faith to a Jina. The Jina alone has discovered and realized the way to Salvation and so it is in him that one must seek one's refuge and one's safety.

Who, then, is a Jina? Originally, he was a man, exposed like others to the miseries and sorrows of this world. But through his personal exertions and by dint of a steadfast volition, he emancipates himself from the bonds of Karma. He thus discovers and can afterwards explain the way to Salvation.

Such was Mahāvīra, But he was not the sole Jina. Each

region of the world has 72 of which 24 belonged to the age that is over, 24 to the age to come.

In the regions, we inhabit—the Bhārata Varsha—in the age we live in, there have appeared twenty-four prophets of Jainism. They are ordinarily called Tirthaṅkaras. They have their legends which the Jains recite piously every year at the period of their long fasting.

The first was Vraṣabha (deva) or Ādinath as he was also named. He was born in the country of Śrāvastī and lived 81,00000 million years. He attained Perfect Knowledge i—e Bodhi or Enlightenment under a Banyan tree. His distinctive mark is Bull. Next after him came Ajitanātha. Sambhav-nātha, Abhinandana, and Sumati-nātha, all except Sambhava-nātha, born at Ayodha. Their term of existence diminishes gradually till Sumati Nātha lived only 4 million million years. The sixth Tirthaṅkara was Padma-prabha with a Lotus-button as his distinctive mark, followed by Su-pārśva who hailed from Benares with a svastika as his distinctive mark and attaining to Omniscience and Perfection under an Acacia. Candra-prabha the next has the Moon as his distinctive mark, whose name he bears. His successors Suvidhi Nāth or Puspadanta, Sītala Nāth, Shreyāṅsa Nāth, Vāsupujya Swāmi, Vimala Nāth, Ananta Nāth and Dharma Nāth are all of a secondary importance. The existence of the last mentioned did not pass one million years.

Shanti Nāth the 16th lived for 100000 years, bearing the distinctive mark of an antelope. It is a figure, the most venerated among the Jains. The three next ones Kunthu Nāth, Ara Nāth

Translator's Note. If any discrepancy should suggest itself to a Jain reader in this proposition, the translator begs him to remember that he is only reproducing M. Guerinot's statements. It would seem as if there was some confusion in M. Guerinot's mind when he penned this passage. The ideas in the sentence are also mutually conflicting as Region suggests space, while 'age' shows time.

and Malli Nāth need only be mentioned. The animal charecterising the twentieth Tirthaṅkara—Muni Suvrata—is a tortoise. The blue lotus is the symbol of Nami Nath, born, they say, at Mathurā, while Nēmi-nātha almost his homonym was born at Dwārkā-(Kathiawar). All these Tirthaṅkaras belong to the region of myth. With the twenty-third, Pārśva Nāth we enter into the region of history and of reality. Still the greater part of the data are also legendary. He was born either at Benares or Shrāvastī*. He is represented as having a blue colour with a serpent for his symbol. Mahāvira has yellow colour and the Lion is his distinctive mark. It would seem to have been under a Teak tree that he attained to Illumination.

The True knowledge.

The True Knowledge- To give one's faith to the Jina is one of the conditions for Salvation. But to strive for this Soul's emancipation one must know with a fault, the truths taught; in other words, to have the True Knowledge.

There are five degrees of True Knowledge.

1. *The direct perception or Mati- It is the knowledge that we obtain through the aid of our senses, and it tells us the property of things, colours, odours, sounds.

2. From the data of the senses, we can obtain the other elements of knowledge. It is the clear knowledge or Shruti-(Or better called Education).

* He was born at Benares.

*Translator's Note—The elaborate technical terminology to describe properly these ideas in English has yet to be formed. It is a misfortune inseparable from scholarly exposition, that technical terms of one language would be rendered into another by expositions, outrivalling the original terms as regards in comprehensibility by ordinary minds, and yet missing that definiteness which the original terms have acquired through centuries of use, and association. M. Guerinot appears to the translator, exposed to this criticism in the present instances but in the absence of a recognized terminology, it is difficult to im-

3. The Avadhi or the knowledge determinative is the next. Superior Senses have no share in it. Soul alone, through its own powers, and without any intermediary, knows the objects which occupy a given space with reference to Time, and Space. Thanks to the Avadhi for example, that the adepts know what takes place in distant regions or in the future.

4. The next is of an analogous character. Manah paryaya. Aids the knower in knowing the thoughts of others. (Or Spiritual Clairvoyance).

5. Lastly, the supreme degree of Knowledge is Omniscience-Kévala. It is Knowledge Absolute, and Perfect, and Unlimited to which neither the present nor the past nor the future is hidden. This is the Knowledge of the Jinas.

As regards the metaphysical aspect of knowledge, the Jains have elaborated a most original system, which far surpasses the more celebrated or better known method of the sceptics. It is the doctrine of "May Be" Syādvāda, which is opposed to the dogmatic assertion of the Brāhmins—the Astivāda—just like theory of the Void and Emptiness—the Shunyavāda of the Buddhas.

According to this system, every predication is nothing more than an expression of a simple possibility. It is possible, then, at one and the same time to affirm, as well as, deny the predicate by reference to the subject. Hence, there are seven legitimate modes—the Saptabhaṅgi Naya.

prove upon him. Though he does not use quite incomprehensible terms still he seems to have missed the meaning of these various kinds of knowledge as they appear to a born-Jain. It seems more appropriate for instance, to describe what he calls Direct Perception as Intelligence which is to be found even among the lowest animal whether it has one sense or more. The second kind, again, will receive a fitter description if it be termed Education. Its traditional basis does not entitle it to be called, "Clear Knowledge," but still it is superior to the last preceding or Intelligence, Simple. The third might be styled with justice Logical Inference—and the fourth as Spiritual Claire-voyance.

In fact we can.

(1) Affirm the existence of a thing from one point of view

(2) Deny that thing from another point of view

(3) Affirm and deny simultaneously, the existence of a thing with reference to different period

(4) If it was a question of affirming at the same time the existence of a thing under the same conditions at the same moment one would be able to say nothing about this thing

In the same way, one can predicate nothing about a thing under certain circumstances.

5. That it exists, or,

(6) That it does not exist or,

(7) That it exists or does not exist at the same moment.

What now is the teaching of the Jinas? What truths must one have to know the Road to Salvation?

The Universe i-e the totality of the worlds, and what they contain is uncreated, and eternal. It is constituted by two sorts, of substances—On the one hand, Jiva or the Living Being or the Soul; on the other, the A Jiva which is subdivided into five substances viz (A) Dharma or Religious law or Righteousness. (B) A-dharma the antagonist of the preceding one, call it sin or unrighteous conduct (C) Kāla or Time which operates in two ways! The Utsarpini or the period of continuous progressive development, and the Avasarpini or the period of progressive decadence (D) Ākāsha or Space, and (E) Matter or Pud-gala. The material atoms by their combination form the four elements, earth, fire air, and water.

From the combination of these elements result the beings and bodies which are classed as follows :—(1) The elementary

particles of earth, fire, air, and water. (2) Plants or the Vegetable world. (3) The inhabitants of the Nether Regions. (4) Lower animals. (5) Higher animals (6) Men and gods.

The differentiating attribute of a living being is Knowledge or Jñāna which pervades the whole universe. Each being each object, each particle, however low, it might be,—has a soul. These souls are mutually independent. In the lowest beings they are without intelligence, with knowledge. Their distinctive mark is as though veiled. It has only a potential existence. With the superior beings, it rises, on the contrary, to the level of consciousness.

As a consequence of its union with matter, Being is subjected to Karma i—e to acts, and their consequences. In a manner of speaking, Karma regulates the transmigration of souls. The cycle of existences (संसार Samsāra) is worked in accordance with the Karma. If its acts were meritorious, and in accordance with the religious Law, the soul after death passes into the body of a superior class; it animates a god or a man of a high family. If its acts were bad, in opposition to Dharma, the soul falls in the hierarchy of beings. It becomes the soul of an animal, or of an inhabitant of hells or attaches itself to a plant or to an elemental particle.

Karma, then is for the soul a cause of its enslavement. It tightens the links which attaches the souls to matter, and then gives rise, in an infinite series, to new acts. This is a condition of sorrow. Hence, the sage who has comprehended the causes of sorrow, must apply himself incessantly to the diminution of actions and to combat their ill-effects. He must master his senses, and destroy his passions. In a word, he must suppress activity. In proportion as he prevents the Karma being renewed, he annihilates its consequences.

Asceticism.

Asceticism—that is the way to Salvation. Then break finally the chains that link the soul to matter. The living being

Jiva-realizes entirety, and completely, its differentiating attribute-Knowledge. The soul becomes emancipated, and goes to inhabit the region beyond universe. It is the Nirvāṇa-Life, absolute, and perfect, without troubles, and without sorrows, where Soul is Pure Intelligence. 'It is' says the Uttarādhyayana Sūtra in poetic terms in the Chapter XXIII already cited, "a place, sure yet difficult to attain, where there is neither old age nor death, neither pain nor sorrow. That is what is called Nirvāṇa-or the freedom from pain or Perfection. It is a sure place, peaceful, and happy, that the great sages have obtained. It is an eternal place but difficult to arrive at. The sages who have reached there, are freed from griefs. They have put an end to the course of their existences."

True Conduct.

The True Conduct-While the True Knowledge shows you the way to Deliverance, the True Conduct enables you to realize that state. The Jain Morality or Ethics may be summarised in the five following vows:—

1. Never to kill a Living Being-the famous principle of A hiṃsā. (Non-injury).
2. Not to tell a lie.
3. Not to take what has not been given.
4. To abstain from sexual relations.
5. To renounce everything, and consider nothing as one's own property.

The practice of these five great vows is easy apparently but as a matter of fact, it corresponds to an asceticism so severe that you will search in vain for its equivalent in any other religion.

The Jain monk swears as he is required by a solemn formula to observe these five vows. He then becomes a member of the community. A new condition of existence dawns for him

from that day. He becomes indifferent to weal or woe to life or death. He renounces his wealth. He abandons his home, his family, his country, covered with a miserable cloth with the beggar's bowl in his hand. He wanders in strange, unfamiliar places to beg his daily bread. He must never pass more than a single night in the same place, except in cases of great necessity. A cloth covering his mouth guards him from killing invisible beings in the air he breathes. For this reason, he must filter the water he drinks, and sweep the place he reposes in. He must abstain from bath or the toilette. He must give the minutest attention to his least movement. He must measure his speech, and master his sentiments in order to prevent murderous acts in himself or in those that approach him. Sweet and gentle to the animal world, he respects the life in the plants, and in matter, for they contain souls-sacred for him.

But above all, it is during the rainy season that the Jain monk devotes himself to practices both internal, and external which are exacted from him by a most rigorous asceticism. He undergoes a constant discipline. He purifies his body and soul. Humble, and devoted before the master of his choice, he studies the holy works and meditates upon the words of the Prophet. He reads the lives of the Tirthankaras. He ponders over the grief and misery prevailing in the world. He submits his conscience to a most searching examination. If he has committed a fault, he freely confesses it, and manifests a most sincere repentance. He imposes upon himself a long fast, inflicts upon himself the most cruel pains, even mutilates himself at times, and subjects himself to the most violent, and painful exercises. The sage who has the True Knowledge, knows that he has the right to hasten his Emancipation by permitting his end through want of food. Suicide by simple inanition is the death par excellence, of saints.

Such an asceticism demands a force of will very rare amongst men. Such a System of Ethics can be applied only to a very small circle. Hence these five great vows are not expected

from the Jain laity. The latter are under regulations more humane and more easy to accomplish. Like theft, and false-hood, intentional, and wilful murder, they are forbidden. They must show charity to their fellow-beings, and be gentle towards animals; for them, the vow of chastity assumes the more modest dimensions of conjugal fidelity. By a strict honesty, and probity, they must not seek to augment their fortune immeasurably. They must be sober, and must abstain from strong liquors, and such and such food—for example meat—as it would necessitate the death of an animal. For the same reason, the profession of agriculture is forbidden to them, for the point of the harrow in breaking up the ground, kills a multitude of insects. In a word, for the laity, Jaina ethics descends to the level of normal life the life of all, and of every day. However, it is not, therefore, the less grandly austere in demanding of the individual, everything that renders the soul strong, compassionate, and resigned.

Ahimsā as the Key to World Peace.

30th August 1933.

If I were asked to name one remedy for all forms of ills, the flesh is heir to, I would at once say—Ahimsā.

Ahimsā, which means Not Hurting, Not Injuring—is the principal weapon of Jainism to fight with against all kinds of evils, and misfortunes. By practising it, men have attained to the Divine State, and all that is implied in that expression. It is not a mere theory that I am putting before you; times out of number, has the principle been put to the test, and never been known to fail.

Jainism points out the natural antagonism between the Soul, and Matter; the body is the prison of the soul, and flesh its bitterest enemy. Owing to the dominion of the flesh, the soul is undergoing suffering in a number of ways, and all its rank, and power have been lost. Immortal by nature, it is now living terror-struck with Death; though Omniscient and Blissful, in its own right, it is ignorant, and miserable now !

Yet its Divine nature has not been altogether destroyed; only its perfection in that regard has been curtailed, and imposed upon as if its wings were sewn up, and it has been reduced to the condition of helplessness in consequence.

The evil influences of the flesh can, however, be destroyed

* Taken from "Jainism, and World Problems by Mr. C. R. Jain—Bar-at-Law—Adapted from a lecture delivered by him at Morrison Hotel Chicago U. S. A. under the auspices of the World Fellowship of Faiths on 30th August 1933 at 8 a. m.

and the soul released from its power; and Ahimsā is the one weapon which can actually bring about this devoutly wished-for consummation.

Wherever Ahimsā has been put into practice, it has speedily cut the bondage of flesh, and restored the lost Divinity and Perfection, to the Soul. Jainism, therefore, rightly lays all the stress it can, on the practising of *a-himsā*; that is, non-violence under all circumstances.

The significance of *a-himsā* is that you should hurt no one by word, thought, or deed; and you must not even entertain the desire to hurt any one. For, the doctrine is applicable to all the three stages of evil-doing, namely-intention, preparation, and the actual commission of the wrongful deed.

He, who practises *ahimsā*, must also refrain from employing another to do the hurtful act; and he should not encourage one who has done the deed afterwards, otherwise, he would become tainted with the evil as an accessory after the act as they put it in the terminology of Law.

In regard to its scope, *ahimsā* is not limited to humanity; on the contrary, its application must be extended to all living beings. The Jains rejoice when they read in the scriptures of other religions, statements like this—"I require mercy and not sacrifice!" These adequately show how far the scope, and the protection is to be extended. Let it be clearly understood that if you have no love for the life in the animal, you will not have it for man either. There is no such thing as a sudden rush of affection for one form of life all at once.

Show no violence to any one; hurt no one; injure none—not even an insect—this is the Gospel of Life. For, life is dear to all, and *ahimsā* actually allows all to enjoy life, unhampered, and unmolested by any one else. *Ahimsā* really means—molest no one, not even your own soul!

Those who hurt or injure others without justification,

hurt their own souls first. You cannot injure any one or even entertain the desire to molest him without becoming tarnished with the taint of the contemplated evil. It is even conceivable that the being whom you wish to hurt, may escape scatheless; but the action (even the thought) makes a mark on your disposition, engenders, strengthens, or modifies an evil tendency in the mind, and in this way, affects your own soul by blackening its character. Thus, all actions involving himsā (evil doing), leave a dark stain on the soul of the doer of inequity. The future destiny of the soul is composed of its own disposition or character. Where the character is merciful, and marked with love, and solicitude, and sympathy, the future is excellent, and joyful and glorious; but where the heart has become hard, black, cruel, merciless, and unfeeling, there you have nothing but misfortune and calamity in store for its possessor.

It is not possible to go into detail in the time-limit of a short speech in a gathering like this. The philosophy of ahimsā can be understood only with time, and labour. For this reason, one of the great teachers of our race said to the inquirer—Go and learn what that meaneth—'I will have mercy, and not sacrifice.' He did not explain it even at the time when he said "If you knew what that meaneth, I will have mercy, and not sacrifice." In Jainism you will find a complete, and completely scientific explanation of the whole doctrine.

The operation of ahimsā is not confined to the unperceived Kingdom of Spirit—the Kingdom within, so to speak. It extends equally to the outside world. Ahimsā will purify, ennoble, and sweeten life in all departments, and establish brotherly relations among men, and communities, and nations, as surely as it will purge the heart of all evil inclinations, and traits. For, ahimsā is love, and nothing but love. Those alone, can be expected to live upto ahimsā who are actuated by pure love for others.

Love and hatred are the two principles on which people act in their dealings with others. Friendship, good will, mutual

esteem and an abiding sense of unity of interests result on the path of love. Fear is destroyed along with distrust, and misunderstandings.

Hatred leads to opposite kinds of results; misunderstandings increase, and distrust is the prevailing characteristic. Hatred is the cause of all quarrels, and wars.

Where love would unite, hatred would separate, and antagonize. If you wish to live peacefully with the world, you should follow the line of love. It may be that at times gain seems to lie in the grasp of the nation that is ready to help itself at the cost of others; but the taint of selfishness is sure to contaminate the National Conscience, and bear fruit in due course of time, however tardily it may be.

To the nations of the world, Jainism proclaims with the voice of thunder to-day—"Come brethren forget your enmities and your hatreds; embrace one another like brothers; you don't need to shed each other's blood. Away with the armies, and with your armaments! Men are already groaning under the burden of taxation, and will perish before you know where you stand. Learn to live by ahimsa and love one another. You shall not need to arm yourself to the teeth any more. Do you think armies, and warlike equipments can afford anything like real protection to you? Look at the fate of the great white Czar of all the Russians! He was slain by his own helpless peasants, who only a few days before, dared not stand in his august presence without trembling! Gone is the Kaiser too who was the lord of mighty armies!"

The surest means of safety is love, and nothing but love. But it must be an emotion of the heart—a real live sentiment that stirs us constantly to action—not a mere wordy avowal. Where love reigns, there is no room for fear.

The science of Modern Politics is at war with the Science of Peace and has led us into trouble, and the difficulties which the statesmen are unable to solve satisfactorily, because of their

selfish motives. Let the Doctrine of Love, as implied in the message of Ahimsā Paramo Dharmah—non-violence is the highest Religion as taught by the Great Tirthankaras—Now replace the mad rush for power, and personal self-aggrandisement, and self-glorification. Your reward will be sweet yet.

Let me add that only he will be found willing, and able to practise ahimsā and universal love, who has understood the nature of his soul, and of the enmity of the flesh and of the friends, and allies of the enemy. Only he will have his heart saturated with the ennobling, friend-making, peace-engendering emotion, who knows that by loving others, he helps his own soul to grow strong, while in hating any one even a lowly worm, he only helps the enemy that is the flesh, and weakens, and enervates his real self !

In practical life, ahimsā will be found to be the one sure means of taming savage natures. It will civilize the un-civilized barbarian, and make him a good and desirable citizen. The householder who is involved in the world, and still very far away from sainthood, practises it with a little qualification. He cannot emulate the saint in this regard. For, while the saint will hurt no one, on any account, the good layman will yield to the need for defending himself in the practice of ahimsā. But he will never be the aggressor himself; and when compelled to defend himself he will use only just sufficient force to over-power the enemy. The King who knows how to temper justice with mercy is therefore protected by ahimsā. The layman also longs to enter sainthood one day, to be able to practise ahimsā properly.

The saint who has renounced the world, and who wishes to make the conquest of his lower nature as speedily as he can, tries to observe the vow of ahimsā with absolute rigidity, in all respects so far as it is physically possible to do so. The highest saints who have attained the Ideal of Life namely—the Supreme Status,—are able to practise Universal Love, without any kind of qualification. Their nature is changed in the end. They attain

to deification and the Perfection of Divinity. All this is due to *ahimsā*—the Principle of Love—the attribute of the Gods.

From the stand-point of human psychology, also, there are two kinds of men in the world who are or at least should be, above racial and religious distinction. These are the really saintly men who practise Universal Love, as a part of their religious discipline, and the enlightened lay-men who are fully impressed with the brother-hood of man and the fact that in wishing evil to any one else one actually injures one's own soul. Observation and the study of human psychology support the view that a true saint will ever regard all humanity as his brethren, and will never think of hurting or harming any one in the least degree. To such a saint the practising of Universal Love comes easy. He looks upon none as his enemy. If a man abuses him he is not displeased with him; if one persecutes him, he will be thinking of only one thing—how to serve him?

The man who does not practise Universal Love, does not love all beings alike. He will not be loving the animals and is sure to be indifferent even to the fate of the millions and millions of human beings whom he does not love. Many who profess to follow the ideal of love in their lives, do not hesitate to devour the flesh of poor unfortunate animals.

It is idle to expect from such men that they will steadfastly adhere to the nobler view under all circumstances. During the last Great European Wars, religious priests on both sides went on blessing their own armies, and maintained that they were fighting the wars of righteousness. Yet both sides professed the same religion which was surely intended to be one of love. The explanation is that the sentiment was no deeper in their case than the lining membrane of their lips; their hearts were not affected by it.

The past history of other nations also reveals the same sad truth in most cases. Probably the only exception is furnished by the followers of the Jain religion who practise the rule of

ahimsā. It is impossible for a Jaina saint to bless any offensive weapon or armies that are marching against their fellow men. There is not one instance, where the Jaina saints have forgotten themselves and their religious obligation in this regard. The Jaina saint is really the one man who practices Universal Love. He will not hurt even an insect. Let alone man. He has left the world behind, and will not, on any account, look back. His heart is saturated with ahimsā; he even controls his bodily automatism, and will never, even in thought, wish harm to another living being, be he man or animal. Really, it is only when a man has become so far filled with Universal Love that we can confidently rely upon him under all circumstances. He whose ideals are no longer in or of the world, will certainly not degrade himself by doing base worldly things like setting up invidious and hateful distinction amongst men.

2 जैन साईट

The Jaina doctrine of Universal Love (ahimsā) which is altogether scientific, and grounded on rational laws, is the one thing that is needed if we are ever sincerely to get over our prejudices. Nothing else will ever succeed. Can we not rely on the modern civilization to exclude prejudice from the hearts of men? I do not think we can.

Shall we not be able to arrive at the era of peace on earth through materialistic training, and the treaties of Nations? Most certainly not. For, materialism only offers peaceful rest in the grave to the individual, and only cares for the society; but the curbing down of passions is a matter of the individual heart, and materialism possesses no sufficient inducement for its accomplishment. It is, in reality, our materialism that is responsible for much of our greed, and covetousness, and through them, for our hateful deeds. It will be a bit of very agreeable news, if materialism were to start teaching renunciation. As for the treaties of nations, did we not observe their real value during the last (two) wars? Why compel me to say that, to him who thinks

he is strong enough to defy the whole world, the treaties have not as much value as the scrap of paper on which they are written ?

Neither superstition, nor general education on materialistic lines, will then, be found adequate to change the hearts of men. What is required is the knowledge of the Laws of Nature that come into operation in connection with our emotions, and how they affect the soul, and the relations of nations, and communities of men. For, once it is recognized that the Soul is an entity whose welfare is of paramount importance, and which is affected by its emotions, and beliefs-beneficially by the emotions of Love and most harmfully by those of selfishness and hatred-men will certainly refrain from doing what is harmful, and adopt the Rule of Love.

3

Now my point is that in order to impress a rational mind, like that of a modern boy or girl, you have to convince him or her of the need for peacefulness, and alter his or her emotional nature destroying the element of savageness, and barbarian greed from the heart. A rationally inclined mind can never for all times, be impressed with dogma, and ill-founded reason; and without the training, and control of the emotions, it is not possible to make a man a real lover of peace. And the test of the real love of peace is that one should cheerfully offer his cloak also, when his coat is claimed at law.

Let me say one word more as to the difference between the modern thought, and Religion when properly understood-Modern thought has confined its attention to the world of the senses, where brute nature is found to be red in tooth, and claw. It knows nothing of the Kingdom of the Soul or Kingdom of God which is within. It therefore from its own point of view rightly points out the main characteristic of life which is the struggle for existence, and the survival of the fittest. There is no question of moral fitness here; but only of the physical, and mental that is to say, intellectual fitness.

Religion, on the other hand, shows what enormous, and almost incredible possibilities lie within our reach, if we would cultivate inner tranquility on the lines of ahimsā. And let me further add that, in Jainism there is no possibility of any one's being persecuted on the ground of his being an enemy of a god. In Jainism, there is no place for such a contingency as it does not acknowledge the being, and existence of any creator or ruler divine or manager of the world whose enmity man could possibly incur. The Perfect Souls are the only gods in Jainism, and none else ! Thus Jainism is the true refuge for all afflicted souls, and all beings.

To sum up :—If you want to establish lasting peace on earth you must make men love one another. But you cannot change men's hearts by a mere stroke of your pen, or by preaching to them a sermon on sympathy, and good-will. You must engender the emotion of love by showing the paramount importance of its need and value in the first instance.

What is needed is the broad-casting of the kind of education that will excite the sentiment in the hearts of men on natural, and social grounds, and will fill it with love, and keep it filled for all times. Nothing else will ever success as is manifest from a perusal of the pages of World's History, and the records of the religious persecutions of the past. Jainism to-day invites the world through the great assemblage of its leaders, to study the Science of Love, that is the Doctrine of Ahimsā to be able to put an end to all forms of hatred and prejudice, and to fill the hearts of men with Love for one another.

4

I shall now turn to the Jain view of things, and devote the rest of this article* in working out the consequences of practising the principle of ahimsā, in various departments of life and external i-e national, and international peace.

*International Peace—in Jainism and World Problems
pp. 151–154.

(1) For the Individual, Jainism points out that the Soul is a simple substance as distinguished from a compound which survives bodily death, because death only overtakes compound things, but not simple elements. It cannot, therefore, die out, and will have to re-incarnate elsewhere. The organizing forces of the body are the energies which constitute its disposition or will. The will is constantly undergoing modification in consequence of individual action, so that the future conditions of life will be controlled altogether by the kind of disposition one makes for oneself. There is no condition of embodied life that is not threatened with calamity and death, nor any that is free from misery and pain. But those who live on the principle of *ahimsā*, soon succeed in destroying their animal nature, and thus become freed from the disposition that is the cause of re-incarnation and suffering in the world.

Soul-nature is a thing that is purely divine, so that when one attains to the purity of his soul nature, one comes into the enjoyment of Unlimited Knowledge, and Happiness, and Power, and Immortality. It is, therefore, clearly to the advantage of the individual to practise Universal Love. There is no other way of escaping from undesirable re-births.

Materially also, the practising of such virtues as truthfulness, justice, forgiveness, mercy, self-denial, and temperance must bring Peace of Mind, popularity, respect, and prosperity to the individual. He can have No Enemies left in the world, but only Friends all round.

(2) From the National Point of View-*ahimsā* will be found to be the source of confidence and good-will. It will do away with the need for heavy armaments; it will not tolerate long-range guns, nor poison-gas, nor the bombing of cities and suburbs from aeroplanes. With the reduction of the military and the police, there will be immediately a reduction of taxation, and life will once more become tolerable and joyous. Nation will live at peace with nation; pass-ports will be unknown, so will

be the temperment that seeks exploitation and self-aggrandisement. Men will practise the golden rule summed up in the phrase "Live and let live" in reality and truth

(3) Excessive industrialisation will be checked under ahimsā. We are all eager to become Manufacturers to-day. Under the guidance of ahimsā, life will be simplified; manufactures will be limited; and mechanization will be restricted. Every Nation will be self-supporting, and self-dependent, growing its own foods

At the present rate of "progress", the day is in sight when everywhere there will be manufacturers and producers, but no-where buyers! Reduction in the number of factories will at once strike at the root of un-employment, since they render idle more men than they employ. It is a bad policy to starve many to fill the pockets of a few.

4. The Doctrine of Love will also induce legislators to find means of suitably dealing with the problem of excess of women over men, which in its turn, will also go to reduce un-employment, and along with the check on excessive industrialization will root it out altogether. I might mention in this connection that, for those countries where the number of men is smaller than that of women, ahimsā (love) favours the marrying of two women to one man. The advantage from this will be manifold; social life will be purified, and girls will not be under the temptation of employing unnatural, and even immoral devices to "catch" husbands. Those who cannot get married under monogamous law, and who are driven for no fault of theirs except that they happen to be endowed with the animal appetites like their married brethren and sisters, to seek clandestine amour, will no longer be forced to a life of hypocrisy, and shame. Abortions will not be practised as they are in thousands to day; and infanticide will become a thing of the past. These are only a few of the advantages that will flow from the practice. The opposition to it is merely a matter of zid (sentiment); many women who find themselves unable to be reconciled to the idea of sharing their husbands with another woman, in reality are actu-

ally doing so today, and in a worse form, though un-aware of the fact. There can be no valid objection on the ground of religion either. Several of the Biblical patriarchs had more wives than one. We have no right to expect peaceful nationalism while millions of women are forced to lead unhappy lives. The day of reckoning is not far off. Girls have already begun to usurp the places of men in business circles. Let us note that the proper place for the woman is the home and the nursery—not the business-house. It is for man to earn; not for the woman. She is to spend profitably for man, and for herself too, as his partner in life, what he has earned by labour or skill. You cannot reverse the natural role for long, without very grave consequences resulting from a disregard of Nature's Law.

5. Finally, in our international relations, the practising of the doctrine of Universal Love will at once make men, and nations respected, and loved. To-day, the Key-note of International Policy is *fear*; we hate every one, and are hated by every one in our turn. Peace is maintained only through fear of each other's brute force. There is not freedom even for the nations that are free, who are and have to remain armed to the teeth. True freedom consists in being free from fear altogether. If we aspire to enjoy true National Freedom for ourselves, we must first set our neighbours free from fear of ourselves. The measure of our freedom in reality, is the measure of the freedom of our neighbours near, and remote.

Abimsā is Universal Love and will attain this high ideal however much it may be beyond the conception of men to-day.

Love; and you are sure to be loved. There is only one condition—let your love proceed from the heart but not from the tongue.

Killing for Pleasure.

Killing for pleasure, shows the most appalling ignorance of the nature of the soul. It is tragic that man should take delight in destroying life-vital stuff that he shares with every other living creature, human, or otherwise. He is utterly unaware of the grave consequences that recoil on himself from such brutal and meritless act. If the state of mind of a person who hunts for pleasure is analysed, three factors are seen.

First—There is a total absence of thought of the pain and harm he is inflicting on innocent souls.

Second—He is entirely engrossed in his own pleasure.

Third—He is completely devoid of feeling for the suffering of his victims.

We, thus, find that his predominant characteristics are thoughtlessness, selfishness, and heartlessness. Can the soul encounter greater obstacles on the path of spiritual unfoldment? Is there a more dangerous enemy of his soul than the hunter's own self? If he had any idea at all of what he was really doing, he would be able to give up his special form of pleasure quickly enough.

Flesh Eating.

1

I can think of yet another evil the eradication of which be obvious to all souls desirous of Salvation—namely—flesh-eating. It is an abominable and disgusting practice; both for the animal whose carcass has been slaughtered to provide the flesh, and for those who find pleasure in such filthy provender.

We shut our eyes to Christ's own plea :—" But go ye and learn what that meaneth I will have Mercy, and not Sacrifice." We disregard his command, " Thou shalt not kill." We want to say that he meant, " Thou shalt not kill man alone; animals thou mayest kill and devour".

Why should we so callously demand of others, their precious lives, that our filthy perverted appetites may be gorged? With so much brutal indifference towards the sacrifice of that life which is so precious to every one of us who eats meat? We deliberately shut our eyes to the fact that, life is dear to all; just as, we keep away from the abattoir that when we sit down to enjoy our pork or beef we may not have the squeals or bellows of pain and terror ringing in our ears, see the frightened eyes appealing in vain for mercy, nor remember the writhings of the bleeding, dying carcasses. What are we made of that we can so comfortably and easily reconcile ourselves to so much wretchedness to please our palate? In very truth, we eat up our chances of Salvation. The Soul is athirst with the longing to enjoy its natural qualities of joy, omniscience, power and immortal life. And the best we can do for it, is to feed it with the sources of its destruction—the very things that keep it outcast from its own country—the Kingdom of Heaven.

When those who eat meat are possessed of half the knowledge of the Nature of Life, that is contained in the scien

tific interpretation of the Scriptures, they will never dream of quibbling over this question to eat meat or not to eat meat? They will no longer say that only life as contained in the human body is to be respected and that it is of no account if it happens to be cast in animal (lower) form. As a matter of fact if we have no respect for Life itself, we have none for animal or man. As we can see at the present time, for, while the animal is looked upon as provender for stomach; Man is regarded as fit fodder for guns.

We have seen that all killing is harmful to the soul. Nor is it any the less so, if it is for food. The same evil traits of selfishness, thoughtlessness, and heartlessness are engendered by killing, and eating flesh, giving rise to the same excessive agitation of the soul which renders it more vulnerable to the material influx. The disposition, tender by nature, is hardened into becoming callous and cruel. This implies change and no change takes place in an organism without the intervention of a modifying material cause. In circumstances such as this, when violent emotions are aroused, the maximum changes occur, and the soul's natural purity is defiled. Because the acts of killing and eating flesh, are extremely selfish, and hard-hearted ones, these two characteristics already manifested, are ingrained still deeper into its substance, giving rise to still deeper impurity.

2

It is customary for most people to think that flesh-foods-meats, eggs, extracts etc are necessary for health, and for that reason insist on including them in their diet. But it is becoming more and more recognised in the materialist's world of to-day and even among the orthodox medical men, that they are not essential in any sense of the term, and that they are quite capable of doing more harm than good. In many diseases they are being eliminated from the diet or at least drastically reduced.

They produce over-acidity in the body, clogging it, and thereby, reducing its energy and efficiency. They lower the

vitality of the system, and encourage prostration and coarsening of the nerves. At the same time, they feed desires and passions over-stimulating them.

But listen to what an eminent modern physician has to say on the subject. Doctor Bircher of Zurich, has evidently given much care and consideration to the question of diet. In his book "Food Science for All" he writes "Neither with flesh nor with poultry, nor eggs, nor caviare, not even with cow's milk can one strengthen the weak much less cure the sick. So many thousands have already had dearly to expiate such ignorant experiments; they have paid for them, with early death or with long illness. The excessive proteids in the food are not only a bad source of energy—their breaking down in assimilation grievously overloads the organs, as any chemist, familiar with the facts, can tell you.

The observance of rules which aim at imparting health and strength to the body and the elimination of all softness and habits of luxury, is a necessity for the layman. Plainly it is his duty to make his body capable of bearing the constantly increasing strain of trial and hardship involved in the more severe forms of self-denial. For this reason, food plays the most important role in the physical training for asceticism.

As the American investigator Mac Collum says:—

Diet is an essential, if not the most important factor for spiritual, moral, physical, and cultural development and for resistance to disease."

We have just seen that the constitution of the body and the condition of the nerves are directly affected by the food taken in. Has it not been said that 'we are what we eat?' If the nerves are to respond to the impulses of the will, in the desired manner, they are to be purified of any grossness they have accumulated. When impure food is allowed to coarsen them and the matter of the brain, none of the desired results can be hoped

for. This is recognized by Dr. Bircher—Benner. “By means of a heavy, dimly-lighted diet-rich in all the different kinds of flesh and stimulants, people not only invite diseases, they build within themselves barricades against the wisest and the most powerful friend of their life against the spirit. Thus, we find from another aspect of the soul’s good.—Yet another urgent reason, why the layman gives up all flesh-food.

2

Many people and among them, a fair number who consider themselves vegetarians, place touching faith in the value of flesh foods such as the egg in the diet. Dr. Bircher-Benner entirely refutes the idea of their value. He takes the egg and proceeds to show-how much value there is in it. “The hen’s egg is a complete synthesis of food-material for the first period of growth of a living being. But try to feed a human being on hen’s eggs alone, or even with a diet in which hen’s eggs form the chief constituent. This person will soon fall ill. The digestive organs will refuse to act, the kidneys will excrete albumen, and will generally become inflamed. And if you do not soon abandon your experiment the grave injury to his organism will cost him his life. Why? Because the wisdom of life, designed the food-material of the egg only for the life-stage of the embryo-chicken, characterised by certain conditions for a stage of most rapid growth without motion.” He says the same thing about Milk. Again it is expressly for the new-born animal, not the grown-up man.

VITAMINS.

His book, also, contains a discussion on *vitamins*. But what are the vitamins? he asks. Something intangible, something that exists—that acts, and yet something that no one has been able to find.” He explains that they originate only in the vegetable kingdom. This he thinks, makes the relation of animal to vegetable food more readily understood. He argues that it is known that vitamins are contained in animal products like cod-liver oil,

milk and eggs. It is evident, then, that animal life can preserve and store the vitamins taken in their food. So that at least when the animal is alive, they are always present in their original vegetable values though mixed, so the Doctor explains with other such substances which, as regards nutrition, act rather as ballast. He concludes from this that milk, eggs, and animal organs also possess nutritive value, and that beasts of prey who swallow their victims alive and with the blood, flourish on purely animal food. His next words are of particular value and interest to us. He says:— 'But things become quite different when the animal is slaughtered, the blood removed, and when the cellular tissue and organs have passed through the *rigor mortis*, and the boiling, roasting, smoking, or salting process'. Experiments show, he says, that, then, valuable energy is lost—energy that from the point of view of the nutrition of the eater of such food is a serious loss. "Therefore, he declares, 'the nutritive value of the flesh preparations consumed by the human being, is utterly deficient and inadequate. It is true that decomposable masses which moreover are mixed with characteristic stimulants are subjected to human assimilation, and a feverish activity is started in the organs of digestion, and assimilation which gives an illusionary feeling of strength, but this is only, in small part, nourishment—rather it is encumbrance, and deception. If you feed a person on butcher's meat, fish, and poultry only, he will succumb, in a surprisingly short space of time, to severe poisoning.'

Vegetarian Diet.

Dr. Bircher-Benner has discovered the fact that plants represent condensed Sun-light—an essential for health. He says of it :—

"The meaning of this discovery, will be, at once, evident to you when you hear that it is as much as to say; for human nourishment, fruits, nuts, and raw salads have the highest value, foods of animal origin have the lowest". If this is so, then certainly, it seems odd that we rest content to partake of the essen-

tion of life like vitamins in a second-hand manner. Is it not more sensible to go straight to the original sources of supply instead of receiving them second-hand ?

Let us bear this important discovery in mind, and turn now to the Doctor's presentation of the case for the vegetarian diet.

" With vegetable foods, the case is altogether different. It is now proved that, on a fruit, and nut diet, man can grow up, flourish, and perform full physical, and mental work, and enjoy splendid health. Whole Nations e-g the Japanese whose diet consists exclusively of vegetables with un-polished rice as a basis, flourish, and exhibit high physical, mental, and moral virtues. In Japan, the man of the people-not for sooth, the Europeanised Japanese physician-does not believe, as does The European, in the strength of flesh food. Accordingly, the riksha-men who had to run, twenty-five miles a day, and whom Prof. Baelz of Tokio had offered meat for their extra-ordinary achievement, begged to be allowed to leave it, as it made them feel too tired and they could not run so well as before. From these facts, we must conclude, whether we will or not, that the energy-relations of fresh vegetables correspond with the requirements of the human organism to a far greater extent, than do the best animal foods such as milk, and eggs; indeed that they alone completely meet the need. This result completely corresponds with my theory of the essential nature of chemical nutritive energy, and its original identity with Sun-light ".

Plainly, it is the Doctor's firm belief that the vegetarian diet is the perfect one for health, and efficiency.

" These plant food-units contain everything which the human organism requires, and in the right proportions enough of the various proteids-a wealth of the best energy-giver, the carbohydrates from which fats can at any time be formed in the organism or the fats themselves; the minerals necessary for life (the nutritive salts) in the excited state, and in the right proportions; and accordingly, also, the vitamins or supplementary

or creative substances which are arousing so much attention. No one need, therefore, wonder any longer that man can amply nourish himself, grow, and keep well with these alone, that the ox, horse, stag, roe, and even the elephant can build up their proteid rich bodies from grasses, herbs, leaves, and blossoms. Not only the ninety-six percent of energy consumption in the maintenance of life but also the four percent, the requirement for building up the body-substance is entirely provided by these plant food-units. There is no reason to fear that their proteid-content will be insufficient. They are a complete food.

"It is true, Dr. Bircher-Benner continues " that in the animal economy, also, the wisdom of life knows how to deal carefully with these nutritive values, and to store them up in the animal body, so that the animal food substances, and organs contain them and can serve man as food; but man does not consume the animal in the live state with skin, bones, and blood like the beast of prey. He consumes parts of the animal after it is dead, and after more or less elaboration by heat. Thus, the original nutritive values suffer a not inconsiderable change. That the European attributes such a high value to "proteid rich" flesh food is one of the fatal, fundamental errors-". No doubt vegetable foods also suffer a certain amount of deterioration in the processes of cooking, roasting or baking; but not to the same extent, and things like fruits, nuts, salads, are usually eaten uncooked.

It appears from this, that the would-be vegetarian has nothing to fear on health grounds from the adoption of such a diet. Quite the reverse in fact; from this aspect as from every other his gain is enormous. And, he need have no fear that his sense of taste will revolt against such a diet. All the many vegetables, fruits, nuts, cereals, together with sufficient quantities of milk and its different preparations-yoghourt, cream, cream-cheese and the like-Sugar and a few-wholesome condiments and spices-offer a great variety. From these, materials varied and satisfying *menus*-can be built up-with a proper understanding of

conservative cooking and a little thought and practice—which are delicious, bland, and nutritious in their nature.

Certainly, thought, combined with knowledge and same care, is required in the preparation of vegetarian menus. But that is because, as meat-eaters we are so taken up with our poultry and game, meat and fish, that most of us have never learnt to cook anything else, and have absolutely no idea how delicious other foods can taste when properly prepared.

There remains one other point to be mentioned before the subject of meat-eating is left. I have often had it said to me that fruits and vegetables, too, have life and that I am cruel and kill when I eat them. I agree because I cannot do otherwise, and reply that as I have not yet been able to train myself to abstain from eating altogether, I restrict my depredations until I can to those that are least harmful. From the point of view of the resulting harm and effect, all killing is not identically the same. Vegetables belong to the one-sensed type of life. They possess only the sense of touch, and are seemingly lifeless. Animals are the five-sensed beings, only distinguishable from ourselves by the gift of intellect—which so many of us who possess it, abuse or forget to use.

The 'Killing' with vegetables, does not produce the same revulsion of feeling in us that the sight of carcasses and the slaughtering of living animals does or should do. Vegetables do not writhe when they are cut and torn open; they have no visible sense-organs that in animals look so stark and grim in death; they do not appeal for mercy with eyes and shrieks. Therefore, unlike the meat-eater, he who eats fruits and vegetables, has not to shut his eyes to so much pain and suffering on the part of the victims of his appetite. The layman can, if he so wishes, go without eating fruits and vegetables for certain periods. He can, say for a day, every now and then avoid them altogether, confining his eating to such things as cereals, milk, bread etc. In this way, he expresses something of his regret for eating even them and at the same time, softens and purifies his heart still further.

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Order of Sanskrit Alphabets used in the Book.

अ a	क k	त t	श ष
आ ऌ	ख kh	थ th	ष ष
इ i	ग g	द d	स s
ई i i	घ gh	ध dh	ह h
उ u	ङ ण	न n	
ऊ ū	च c	प p	
ऋ ri	छ ch	फ ph	
ॠ ri, ri	ज j	ब b	
लृ lri	झ jh	भ bh	
ए e, é	ञ ण	म m	
ऐ ai	ट t	य y	
ओ o	ठ th	र r	
औ au	ड ढ	ल l	
अं an	ड ढh	व v	
अः ah	ण ण		



Śramaṇa Bhagavān Mahāvīra.

VOLUME II

Part I.

CHAPTER 1



ते णं काले णं ते णं समए णं समणे भगवं महावीरे पञ्च
हत्थुत्तरे होत्था । तं जहा-हत्थुत्तराहिं चुए, चइत्ता गब्भं वक्कंते, हत्थुत्तराहिं
गब्भाओ गब्भं साहरिए, हत्थुत्तराहिं जाए, हत्थुराहिं मुण्डे भवित्ता
अगाराओ अणगारिअं पव्वइए, हत्थुत्तराहिं अणन्ते, अणुत्तरे, निव्वाघाए,
निरावरणे, कसिणे, पडिपुण्णे, केवलवरनाणदंसणे समुप्पन्ने । साइण ।
परिनिव्वुए भयवं ॥ १ ॥

1 Té ṇam kālē ṇam té ṇam samaé ṇam samaṇé bhagavam
Mahāvīré pañca Hatthuttarē hotthā. Tam jahā-Hatthuttarāhim
cūē, caittā gabbham vakkantē, Hatthuttarāhim gabbhāo gabbham
sāharlē, Hotthuttarāhim jāē Hatthuttarāhim muṇḍē bhavittā
āgārāo aṇagāriam pavvaiē, Hatthuttarāhim aṇantē, aṇuttarē,
nivvāghāē nirāvaraṇē, kasinē, padīpuṇṇē, Kēvala varanāṇadamsaṇē,
samuppannē, / Sāiṇā parininvuē bhayavam. 1

1. During that age, at that time, (that is to say, at the end of the fourth cycle of the present Avasarpīni era), the five (important) events of (the life) of Śramanṇa Bhagavān Mahāvīra happened हस्तुत्तरे Hatthuttarē (during the constellation, whose next is हस्त Hasta); namely—In Uttarāphālgunī he descended (from the tenth heaven named प्राणत् Prāṇat) and having descended, entered the womb. In Uttarāphālgunī, he was transferred (from the womb of Dēvānandā to the womb of Triśalā). In Uttarāphālgunī, he was born. In Uttarāphālgunī, tearing away the hair (of his head and beard with his own hands, and becoming at the same time, free from all worldly desires and passions), he left his house and became a recluse. In Uttarāphālgunī, he acquired the most excellent केवलज्ञान Kēvala Jñāna and केवल दर्शन Kēvala Darśana,—Perfect Knowledge and Perfect Intuition—which is infinite, supreme, unobstructed, uncovered, complete, and perfect. The Venerable Saint acquired Final Liberation in Svāti.



ते णं काले णं ते णं समए णं समणे भगवं महावीरे जे से
 गिम्हाणं चउत्थे मासे अट्ठमे पकखे आसाढसुद्धे तरस णं आसाढसुद्धस
 छट्ठी पकखे णं महाविजयपुप्फुत्तरपवरपुण्डरीआओ महाविमाणाओ वीसं
 सागरोवमट्ठिआओ आउवखएणं, भववखएणं, ठिइवखएणं, अणन्तरं चयं
 चइत्ता, इहेव जम्बुदीवे दीवे भारहे वासे दाहिणदूमरहे इमीसे ओसप्पिणीए
 सुसमसुसमाए समाए विइकंताए. सुसमाए समाए विइकंताए सुसमदुस्समाए
 समाए विइकंताए, दूस्समसुसमाए समाए बहुविइकंताए सागरोवमकोडा—
 कोडीए बायालीसाए वाससहस्सेहिं ऊणियाए पंचहत्तरीए वासेहिं अद्धनवमेहिं
 अ मासेहिं सेसेहिं इक्कीसाए तित्थयरेहिं इक्खागकुलसमुप्पन्नेहिं कासव—
 गुत्तेहिं, दोहि अ हरिवंसकुलसमुप्पन्नेहिं गोयमगुत्तेहिं, तेवीसाए तित्थयरेहिं

वइकंतेहिं समणे भगवं महावीरे चरमतित्थयरे पुव्वतित्थयरनिदिट्ठे माहण-
कुण्डग्गामे नयरे उसमदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए
देवाणंदाए माहणीए जालंधरसगुत्ताए पुव्वरत्तावरत्तकालसमयंसि हत्थुत्तराहिं
नक्खत्तेणं जोगमुवागएणं आहारवक्कंतीए, भववक्कंतीए, सरीरवक्कंतीए, कुच्छिसि
गम्भत्ताए वक्कंते ॥ २ ॥

2. Té nam kalé nam té nam samaé nam samañé bhaga-
vam Mahāvīrē jē sé gimbhānam cautthē māśē aṭṭhamē pakkhé
Āsāḍhasuddhē tassa nam Āsāḍhasuddhassa chautthē pakkhé nam
Mahāvijaya Pupphuttarapavarapundarīā mahāvimāṇāō vīsam sāga-
rovamatthiāō ākkhaēṇam bhavakkhaēṇam thiikkhaēṇam anantaram
cayam caittā, ihēva Jambudīvē dīve Bhārāhē vāśē dāhiṇāddha-
Bharahē imise Osappiṇīē suṣama suṣamāē samāē viikkantāē suṣamāē
samāē viikkantāē, suṣamadussamāē samāē viikkantāē, dussama-
suṣamāē samāē bahu-viikkantāē, sāgarovamakodā-kodīē bāyālīsāē
vāśasahassēhim ūṇiāē pacṇahattariē vāśēhim addhanavamēhim a
māśēhim sēsēhim ikkavīsāē titthayarēhim Ikkhāgākula samuppa-
nnēhim Kāsavoguttēhim, dohi a Harivamsa kula samuppannēhim
Goyama guttēhim, tévīsāē titthayarēhim vaikkantēhim Samañé
Bhagavam Mahāvīrē carama titthayarē puvvatitthayaranidditthē
Māhaṇa-kunḍaggāmē nayarē Usabhadattasa māhaṇassa Kodālasa
guttassa bhāriāē Dēvāṇandāē māhaṇīē Jālandharasa-guttāē puvva-
rattavarattakālasamayamsi Hatthutarāhim nakkhattēṇam jogam-
uvāgaēṇam āhāravakkantīē, bhavavakkantīē, sarīravakkantīē,
kucchiṃsi gabbhatāē vakkantē. 2

2 During that age, at that time, Śramaṇa Bhagavān Mahāvīra having descended, on the sixth night of the fourth month of and eighth fortnight of summer, i-e on the sixth day of the bright half of the month of Āsāḍha, from the most excellent विमान *Vimāna*, (celestial chariot,) the all-victorious and eminently beautiful पुष्पोत्तरविमान *Puspottara Vimāna* (which is like a white lotus among other vimāns) without an interval, on

the termination of his allotted period of twenty sāgaropams of residence there, of his divine body, and of his existence as a god (among gods) here, into this Bhārata-varṣa in Jambūdvīpa, into the southern half of Bhārata varṣa when, of the present Avasarpinī era, the (first) Suṣama-susama age (of four kodā-kodī sāgaropams), the (second) Suṣama age (of three kodā-kodī sāgaropams), the (third) Suṣama-duṣṣama age (of two kodā-kodī sāgaropams) and a greater portion of the (fourth) Duṣṣama-susama age (of one kodā-kodī sāgaropama less forty-two thousand years) had elapsed, and only seventy-five years and eight months and a half of the fourth age were remaining,—after twenty-one Tirthaṅkaras of इक्ष्वाकु *Ikṣvāku* race and काश्यपगोत्र *Kāśyapa gotra* and two Tirthaṅkaras of हरिवंश *Harivamsa* and गौतमगोत्र *Gautama gotra*, on the whole twenty-three Tirthaṅkaras (of the present series) had preceded—Sramaṇa Bhagavān Mahāvira, the last Tirthaṅkara of the present series—whose advent had been foretold by previous Tirthaṅkaras—took the form of a foetus in the womb of Brāhmaṇī Dēvānandā of Jālandhara gotra, the wife of Brāhmaṇa Rīṣabha-datta of Koḍāla gotra, in the Brāhmanical part of the town of Kuṇḍagrāma, during the middle of the night, when the Moon was in conjunction with the constellation Uttarāphālgunī—the constellation whose next is Hasta—after leaving off divine food, divine existence, and divine body. 2

— VISION OF DREAMS —

समणे भगवं महावीरे तिन्नाणोवगए आवि होत्था, चइस्सामि त्ति जाणइ, चयमाणे न जाणइ, चुएमि त्ति जाणइ—जं रयणिं च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंधरसगुत्ताए कुञ्छिसि गब्भत्ताए वक्कंते, तं रयणिं च णं सा देवाणंदा माहणी सयणिज्जंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयांख्वे, उराले, कल्लाणे, सिवे, धन्ने, मंगल्ले सस्सिरीए चउहस महासुमिणं पासिता णं पडिबुद्धा ॥ ३ ॥

तं जहाः—

गय-वसह-सीह-अभिसेय-दाम-ससि-दिणयरं-झयं-कुंभं ।

पउमसर-सागर-विमाण-भवण-रयणुश्रय-सिहिं च ॥ ४ ॥

3. Samaṇé Bhagavam Mahāvire tinnāṇovagaé āvihatthā, calssāmi tti jāṇai, cayamaṇé na jāṇai, cuémi tti jāṇai—jam rayañim ca ṇam samaṇe bhagavam Mahāvire, Dēvaṇandāe māhaṇie Jālan-dharasa-guttāe kucchiṃsi gabbhatāe vakkanté, tam rayañim ca ṇam sā Dēvaṇandā māhaṇi sayañjjamsi suttaajāgarā ohiramāṇi ohiramāṇi ime éārūve urālé kallāné, sivé, dhanné, maṅgallé sassité, cauddasa mahāsumiṇé pāsitiā ṇam paḍibuddhā. 3


Tam jahā:—

Gaya-vasaha-siha-abhisēya-dāma-sasi-diṇayaram-jjhayam-kumbham.

Paumasara-sāgara-vimāṇabhavaṇa-rayanuccaya-sihim ca 4.

3 Śramaṇa Bhagavān Mahāvira possessed (at the time of conception) three kinds of Knowledge, (viz 1 मतिज्ञानं *Mati jñāna*, Sensual knowledge 2 श्रुतज्ञान *Śruta jñāna* and 3 अवधिज्ञान *Avadhi jñāna* Visual Knowledge). He knew that he would descend; he did not know (at that moment) that he was descending (because of the infinitesimally small period of time taken during the descent); and that he knew that he had descended.

During the night, in which Sraamaṇa Bhagavan Mahāvira took the form of a foetus in the womb of Brāhmaṇi Dēvaṇandā of Jālandhara gotra, Brāhmaṇi Dēvaṇandā was on bed couch, in a condition between sleeping and waking-taking fits of sleep-and having seen the following noble, prosperous, happy, fortunate, auspicious, and beautiful fourteen great dreams, she woke up. 3

To wit:—1 An elephant. 2 A bull. 3 A lion 4 The anointing of Śrī Dēvī (Goddess of Wealth) 5 A garland 6 The Moon 7 The Sun 8 A banner 9 A Kalasa (a festal jar fig ) 10 A lotus-lake 11 A sea 12 A celestial chariot 13 A heap of jewels and 14 A smokeless flame.

तए णं सा देवाणंदा माहणी इमे एयाखुवे उराले जाव चलहस
महासुमिणे पासिता णं पडिबुद्धा समाणी हट्ठुट्ठचित्तमाणंदिआ, पीडमणा,
परमसेमणसिआ, हरिसवसविसप्पमाणहिअया, घाराहयकयंबपुप्फणं पिव
समुस्ससिअरोमकूवा, सुमिणुग्गहं करेइ । सुमिणुग्गहं करित्ता सयणिज्जाओ
अब्भुट्ठेई, अब्भुट्ठित्ता अतुरिअमचवलमसंभंताए अविलम्बियाए रायहंयसरिसीए
गईए जेणव उसमदत्ते माहणे तेणेव उवागच्छइ, उवागच्छित्ता उसमदत्तं
माहणं जएणं विजएणं वद्धावेइ, वद्धावित्ता भदासणवरगया आसत्था
वीसत्था सुहासणवरगया करयलपरिगहियं दसनहं सिरसावत्तं मत्थए अंजलिं
कट्ठु एवं वयासी ॥ ५ ॥

एवं खलु अहं देवाणुप्पिया अज्ज सयणिज्जंसि सुत्तमागरा ओहीर-
माणी ओहीरमाणी इमे एआखुवे उराले जाव ससिसरीए वउइसमहासुमिणे
पासित्ता णं पडिबुद्धा । तं जहा-गय जाव सिहिं व ॥ ३ ॥

5 Tāe ṇaṃ sā Dēvaṇanda mahāṇi ime éyaruvé java cauddasa mahasuminé pásittā ṇaṃ paḍibuddhā samāṇi, haṭṭha tuṭṭha citamaṇḍiā, piṭṭhaṇā, paramasomaṇṣiā harisavasavi sappamaṇḍhiyā, dhārāhayakayambapupphagam, piva samu-ssasi-romakūvā sumiṇu-ggaham karēi sumiṇuggham karittā sayañijjāo abbh-aṭṭhēitta atur-iamacavalama sambhantāe avilambiyāe, rāyahamsasarisīe gaīe jēṇeva Usabhadatté māhaṇé tēṇeva uvāgacchai, uvagacchittā Usabha-dattam māhaṇam jaṇṇam vijaṇṇam vaddhāvēi, vaddhāvittā bhaddāsaṇavaragayā āsakthā viśatthā suhāsaṇavarayā karayalapa-riggahiyam dasanaham sirasāvattam matthae anjalim kattu évaṃ vayāsi. 5

6. Évam khalu aham devāṇuppiyā ajja sayañijjamsi sutta-jāgarā cīraṇāṇi cīraṇāṇi in é eyārūv é urāle jāva sassiré caud dasa maḥāsaminé pāṭittā ṇam padibuddhā / Tam jahā-Gaya, jāva...Sihim ca. 6.

5 Then, Brāhmaṇi Dēvānandā, having seen these, such, noble etc fourteen great dreams, woke up; she,—astonished contented, rejoicing in her mind, with her mind full of affection, exceedingly cheerful at heart, with her heart widening under the influence of great delight and with the hair of her body bristling with joy in their pores like the flowers of Kadamba कदम्ब (Adinā Cordifolia) sprinkled with showers of rain, —firmly fixed the dreams, in her mind. Having fixed the dreams, she rose from her couch. Having risen, neither hasty nor unsteady, nor bewildered, without delay, and with a gait resembling that of a राजहंस Rāja-haṃsa (royal swan) she went (to the place) where Brāhmaṇa Rīṣabha-datta was. Having gone there, she gave Brāhmaṇa Rīṣabha-datta greetings of victory and triumph—(victory is acquired in one's own country, and triumph in foreign lands). Having greeted him, she sat down comfortably in a splendid chair; becoming free from exertion and well-composed, and joining the palms of her both hands so as to bring the ten nails together, and turning them round the head, she raised the folded hands to her fore-head as a reverential salutation) and spoke thus:—

6 Certainly, indeed, O beloved of the gods ! when to-day, I was in my bed, in a condition between sleeping and waking -taking fits of sleep—I woke up having seen the following such noble etc beautiful fourteen great dreams.

Namely—An Elephant etc.....till a Smokeless flame.

एएसि णं देवाणुप्पिआ उरालाणं जाव चउदसण्हं महासुमिणाणं के मण्णे कल्लाणे फलवित्तिविसेसे भविस्सइ ? तए णं मे उसभदत्ते माहणे देवाणंदाए माहणीए अन्तिए एअमदं सुच्चा निसम्म ददत्तु जाव हिअए धाराहयकयंबुप्फगं पिव समुस्ससियरोमकूवे सुमिणुग्गदं करेड, करित्ता ईहं

अणुपविसइ, ईहं अणुपविसित्ता अप्पणो साहाविण्णं मइप्पुव्वएणं बुद्धिविण्णा-
णेणं तेसिं सुमिणाणं अत्थुग्गहं करेइ, अत्थुग्गहं करित्ता देवाणंदं माहणिं
एवं वयासी ॥ ७ ॥

7 Eésim ñam Dēvāṇuppiā. urālāṇam jāva caudassaṇham
mahāsumiṇāṇam ké maṇṇé kaṭṭaṇé phalavittivisé bhavissai ? Taé
ñam sé Usabha-datté māhaṇé, Dēvāṇandā māhaṇie antié éamatṭham
succiā, nisamma, haṭṭha tuṭṭha jāva hiaé dhārā kayamba pupphagam
piva samussasi; aromakūvé, sumiṇuggham karéi, karitkā iham
aṇupavisai, iham aṇupavisitā appaṇo sāhāviṇṇam malpuvvaéṇam
buddhiviṇṇaṇṇam tésim sumiṇaṇam atthuggaham karéi, atthu-
ggaham karitā, Dēvāṇandam māhaṇim évam vayāsi. 7

7 What O beloved of the gods! as I positively believe,
will be the propitious happy reward and increase in livelihood,
portended by these noble etc, fourteen great dreams? Then,
Brāhmaṇa Rīṣabha-datta, having heard and having perceived
this matter from Brāhmaṇi Dēvānandā, he,—astonished, contented
etc, with a heart widening etc, with the hair of his body brist-
ling with joy in their pores like the flowers of Kadamba (Adinā
Cordifolia) sprinkled with showers of rain.—fixed the dreams in
his mind. Having fixed them, he studied their meaning thoroug-
hly. Having studied their meaning, he grasped the (exact)
meaning of those dreams by means of his natural clever intell-
igence. Having grasped their (exact) meaning, he spake to
Brāhmaṇi Dēvānandā thus:—

उराळा णं तुमे देवाणुप्पिए सुमिणा दिट्ठा, कल्लाणा णं सिवा
धन्ना मंगला सस्सिरीआ आरुग्गतुट्ठिदीहाउकल्लाणमंगलुकारगा णं तुमे
देवाणुप्पिए, सुमिणा दिट्ठा, तं जहा—अत्यलाभो देवाणुप्पिए, भोगलाभो
देवाणुप्पिए, पुत्तलाभो देवाणुप्पिए, सुखलाभो देवाणुप्पिए एवं खलु तुमं
देवाणुप्पिए नवण्हं मासाणं बहुपडिपुत्ताणं अद्धट्ठमाणराइंदिआणं विइकंताणं
सुकुमालपाणिपायं अहीणपडिपुण्णपंचिंदिअसरीरं लक्खणनंजणगुणोववेअं

माणुम्माणपमाणपडिपुञ्जसुजायसञ्चंगसुंदरं ससिसोमाकारं कंतं पिअइंसणं
सुरुवं दारयं पयाहिंसि ॥ ८ ॥

8. Urālā ṇam tumé dévāṇuppié sumiṇā diṭṭhā kallaṇā
ṇam sīvā dhannā maṅgalā sassirīā ārugga-tuṭṭhi-dihāu-kallāṇa
maṅgalla-kāraṇā ṇam tumé dévāṇuppié sumiṇā diṭṭhā, tam jahā-
atthalābho dévāṇuppié, bhogalābho dévāṇuppié, putta-lābho dévā-
ṇuppié, sukkhalābho dévāṇuppié, évaṃ khalu tumam dévāṇuppié
navaṇham māsāṇam bahupadipunnāṇam addhaṭṭha-māṇarāindīāṇam
vilkkantāṇam sukumālapaṇipāyam, ahiṇa padipuṇṇapancindlasarīram
lakkhaṇavaṇjaṇaguṇovavéam māṇummāṇapamānapadipunnasujāya-
savvaṇgasundaraṇgam, sasisonākāram kantam pladamsaṇam sur-
ūvam dārayam payāhisi. 8

8. You have, O beloved of the gods ! seen noble dreams.
O beloved of the gods ! You have seen prosperous, happy, for-
tunate, auspicious, beautiful dreams which will bring health,
contentment, long life, prosperity and blessing. That is to say,
O beloved of the gods ! we shall acquire wealth, O beloved of
the gods ! we shall have objects of enjoyment, O beloved of
the gods ! we shall have a son, O beloved of gods ! we shall
have happiness. Really indeed, O beloved of the gods ! after
the lapse of nine complete months and seven and a half days,
you will glve birth to a lovely, delightful, handsome boy, whose
hands and feet are soft, whose body contains complete well-
developed five organs of sense, with lucky marks and signs of
excellent quality—a boy on whose body all the limbs are well-formed
and of full volume, measure, and length—a boy with a pleasant
appearance iike that of the Moon.

A Tīrthaṅkara, as well as a Cakravartin, has one thousand
and eight auspicious marks and signs on his body; a Bhaḍadéva,
as well as a Vāsudéva, has one hundaed and eight auspicious
marks and signs on his body: and other fortunate persons have
thirty-two such marks and signs on their bodies.

They are:—

१ २ ३ ४ ५ ६ ७
 छत्रं तामरसं धनू रथवरो दम्भोलि कूर्माङ्कुशाः ।
 ८ ९ १० ११ १२ १३
 वापी स्वस्तिक तोरणानि च सरः पञ्चाननः पादपः ।
 १४ १५ १६ १७ १८ १९ २० २१
 चक्रं शङ्ख-गजौ समुद्र-कलशौ प्रासाद मत्स्या यवा ।
 २२ २३ २४ २५ २६ २७
 यूप स्तूप कमण्डलून्यवनिभूत् सचामरो दर्पणः ॥ १ ॥
 २८ २९ ३० ३१ ३२
 उक्षा पताका कमलामिषेकः सुदामकेकी घनपुण्यभाजाम् ॥

Chatram¹ tāmarasam² dhanū³ rathavarō⁴ dambhōli⁵ kūrmaṅkusāḥ,⁶
 Vāpi⁸ svastika⁹ toraṇāni¹⁰ ca¹¹ sarāḥ¹² pañcānanaḥ¹³ pādapaḥ,¹⁴
 Cakram¹⁴ śaṅkha¹⁵ gajau¹⁶ samudra¹⁷ kalasau¹⁸ prāsāda¹⁹ matsyā²⁰ yavā,²¹
 Yūpa²² stūpa²³ kamaṇḍalū²⁴ nyavanibhrit²⁵ saccāmaro²⁶ darpaṇaḥ.²⁷
 Uksā²⁸ patākā²⁹ kamalābhiṣēkaḥ³⁰ sudāma³¹ kēki³² ghanapunya³³abhājām.

1 Very fortunate persons have the following thirty-two lucky marks and signs on their bodies, viz 1. A canopy 2. A red lotus 3. A bow 4. An excellent chariot 5. A thunder-bolt 6. A tortoise 7. A goad for elephants 8. वापी Vāpi, a well with paved stairs 9. स्वस्तिक Svastika an auspicious mark—a cross with ends bent round ॥ १०. तोरण Torāṇa—an auspicious flower-bunting placed on portal arch 11. A lake 12. A lion 13. A tree 14. A Cakra—a discus 15. A concha 16. A pair of elephants 17. An ocean 18. A pair of Kalaśa, vestal jars 19. A palace 20. Fishes 21. यवा: Yavāḥ, markings resembling Barley-corns 22. A sacrificial pillar 23. A raised dome-shaped monument 24. A Kamaṇḍalu, a wooden or metallic water-pot used by ascetics 25. A mountain 26. A yak-tail chowrie 27. A mirror 28. A bull 29. A flag 30. The anointment with lotus 31. A beautiful garland and 32. A pea-cock.

Another method of describing the thirty-two marks and signs on the body, is the following:—

इह भवति सप्तारक्तः षडुन्नतः पञ्चसूक्ष्म-दीर्घश्च ।

त्रिविपुललघुगम्भीरो द्वात्रिंशलक्षणः स पुमान् ॥ १ ॥

1 Iha bhavati saptaraktaḥ ṣaḍunnataḥ pañca sūkṣma-dīrghasca;
Trīvipulalaghugambhīro dvātriṃśallakṣaṇaḥ sa pumān. 1.

1. The man whose undernamed seven, viz—nails soles of feet, palms of hands, tongue, lips, palate, and corners of eyes are red; whose six, viz arm-pit, heart-region, neck, nose, nails, and face with forehead, are elevated; whose five, viz-teeth, skin, hair, joints of fingers, and nails are slender; whose five, viz—eyes, heart, nose, chin, and upper extremities are long: whose three, viz—forehead, chest, and face are capacious; whose three, viz—neck, legs, and the male generative organ, are short; and the three, viz—valour, voice, and navel, are deep. The man possessing the above-named thirty-two qualities is (considered as) a man with the thirty-two marks and signs of a fortunate man.

मुखमर्धं शरीरस्य, सर्वं वा मुखमुच्यते ।

ततोऽपि नासिका श्रेष्ठा नासिकायाश्च छेदने ॥ १ ॥

यथा नेत्रे तथा शीलं, यथा नासा तथाऽऽर्जवम् ।

यथा रूपं तथा वित्तं, यथा शीलं तथा गुणाः ॥ २ ॥

1. Mukhamardham śarīrasya sarvaṁ vā mukhamucyate;

Tato'pi nāsikā śreṣṭhā nāsikāyāśca locanē.

2. Yathā netre tathā śīlam, yathā nāsā tathā 'rjavam;

Yathā rūpam tathā vittaṁ, yathā śīlam tathā guṇāḥ.

1. The face is half the portion of the body, or, it may be said to be the entire part of it; the nose is better than the face; and the eyes are better than the nose.

2. As are the eyes, so is the morality; as is the nose, so is the honesty; as is the beauty, so is the prosperity, and as is the morality, so are the virtues.

३ अतिह्रस्वेऽतिदीर्घेऽतिस्थूले चातिकृशे तथा ।
अतिकृष्णेऽतिगौरे च षट्सु सत्त्वं निगद्यते ॥ ३ ॥

3. Atihrasve'tidirghe'tisthūlē cātikriśē tathā;
Atikriṣṇē'tigaure ca ṣaṭsu sattvaṃ nigadyatē. 3

3. Strong character is spoken of in the six, namely in those who are too short, in those who are too tall, in those who are too fat, in those who are too thin, in those who are too black, and in those who are too white.

४ सद्धर्मः सुभगो नीरूक् सुस्वप्नः सुनयः कविः ।
सूचयत्यात्मनः श्रीमान् नरः स्वर्गगमऽऽगमौ ॥ ४ ॥

4. Saddharmaḥ subhago nīrūk susvapnaḥ sunayaḥ kaviḥ;
Sūcayatyātmanah śrīmān naraḥ svargagamā" gamau. 4

4. The man who practises religious austerities, who is lucky, who is free from disease, who has auspicious dreams, who is well-behaved, and who is wise, (that fortunate man) indicates his departure to the celestial world (in his next life) and his descent from it also.

५ निर्दम्भः सदयो दानी दान्तो दक्षः सदाक्रजुः ।
मर्त्ययोनेः समुद्भूतो भविता च पुनस्तथा ॥ ५ ॥

5 Nirdambhaḥ sadayo dānī dānto dakṣaḥ sadākṛjuḥ;
Martyayoneḥ samudbhūto bhavitā ca punastathā. 5

5. A man, who is candid, who is kind-hearted, who is charitable, who has restraint over his passions, who is wise, and who is always straight-forward, (that man) has come from the human world and he will be a human being, again, in the next life.

६ मायालोभक्षुधालस्यबद्धाहारादिचेष्टितैः ।
तिर्यग्योनेःसमुत्पत्तिः, ख्यापयत्यात्मनः पुमान् ॥ ६ ॥

6 Māyā-lobha-kṣudhālasya bahvārādiceṣṭitaiḥ;
Tiryagonēḥ samūpattim khyāpayātmanah pumān 6

6. A man having deceit, avarice, insatiate hunger, idleness and gormandising tendencies, establishes his coming from the class of a lower animal

७ सरागः स्वजनद्वेषी दुर्भाषो मूर्खसंगकृत् ।
शास्ति स्वस्य गताऽऽयातं नरो नरकवर्त्मनि ॥ ७ ॥

7 Sarāgaḥ svajanadvēṣī durbhāṣo mūrkhasaṅgakṛit;
Śāsti svasya gatā'yātaṁ naro narakavartmani. 7

7. A man who is passionate, who envies his relatives, who uses filthy language, and who associates himself with foolish persons—(that man) indicates his departure to hellish regions (in his next life), and his coming from it also.

८ आवर्तो दक्षिणे भागे दक्षिणः शुभकुन्तृणाम् ।
वामो वामेऽतिनिन्द्यः स्याद्विग्न्यत्वे तु मध्यमः ॥ ८ ॥

8 Āvarto dakṣiṇé bhāgé dakṣiṇaḥ śubhākuntṛinām;
Vāmo vāmō'tinindyaḥ syāddiganyatvé tu madhyamaḥ 8.

8 A right circle on the right side of the body is indicative of good results; a left circle on the left side is indicative of censurable results; while a circle in any other locality is indicative of mediocre results.

० अरेखं बहुरेखं वा येषाम् पाणितलं नृणाम् ।
ते स्युरल्पायुषो निःस्वा, दुःखिता नाऽत्र संशयः ॥ ९ ॥

9 Arékhaṁ bahūrékhaṁ vā yeṣāṁ paṇi-talaṁ nṛiṇām;
Té syuralpāyuso niḥsvā duḥkhitā nā'tra saṁśayaḥ. 9.

9 Those persons, whose palms of hands contain no lines or many lines, are short-lived, poor, and unhappy. There is no doubt in this

Also,

Persons whose palms of hands are red, are wealthy; with green palms of hands, a man is a drunkard; with yellow palms, he is full of lust; and with black palms of hands, the man is a pauper. It is better to have the hands of a male, hard; that hardness should not be the consequence of hard labour, but it must be natural. It is better to have the hands of a female soft.

While looking out for signs and lines in hands, in the case of a male, it should be the right hand that should be investigated, while it should be the left hand in the case of a female.

He whose palms of hands are elevated is charitably-disposed; whose palms are superficial is a pauper, and he whose palms of hands are round and deep like a bowl, is a wealthy man. The fingers of the hand should be thin and straight.

१० अनामिकाऽन्त्यरेखायाः कनिष्ठा स्याद् यदाऽधिका ।

धनवृद्धिस्तदा पुंसां, मातृपक्षो बहुस्तथा ॥ १० ॥

10 Anāmikā antyarekhāyāḥ kaṇiṣṭhā syād yadā'dhikā;
Dhanavriḍḍhistadā puṃsām mātṛpakṣo bahustathā

10 A man whose little finger is longer than the last-joint of the ring-finger, has increase in wealth, and the number of relatives on the maternal side is great.

११ मणिवन्धात् पितुर्लेखा करभाद्विभवाऽऽयुषोः ।

छेदे द्वे यान्ति तिस्रोऽपि तर्जन्यंगुष्ठाकान्तरम् ॥ ११ ॥

१२ येषां रेखा इमास्तिष्ठः सम्पूर्णा दोषवर्जिताः ।

तेषां गोत्रधनाऽऽयुषि सम्पूर्णान्यन्यथा न तु ॥ १२ ॥

11 Maṇibandhat pīturlēkhā karabhad-vibhavā'yuṣoḥ;
Lekhē dvē yānti tisro'pi tarjanyanguṣṭhakāntaram.

12 Yésām rékhā imāstisrah sampūrṇā doṣa-varjītāḥ;

Tésām gotra-dhanā'yūṃṣi sampurnānyanyathā na tu 12

11 The paternal line—the line of Gotra—starts from the wrist-joint; the line of prosperity and the line of life, both of them, start from the outer portion of the palm between the wrist joint and the little finger. These three lines proceed towards the portion of the hand between the thumb and the index finger. 11

12 If these three lines are perfect and without defects, they indicate perfection in regard to gotra, wealth, and age-limit; otherwise not.

१३ उल्लङ्घ्यन्ते च यावत्योऽङ्गुल्यो जीवितरेखया ।

पञ्चविंशतयो ज्ञेयास्तावत्यः शरदा बुधैः ॥ १३ ॥

13 Ullaṅghyanté ca yāvatyo 'aṅgulyo jīvitarékhayā;

Pancaviṃśatayo jñeyāstāvatyah śaradām budhaiḥ 13

13 The wise should know the time-limit of age of a person (in this world) by each period of twenty five years, for every finger the line of life goes by (the fingers) 13

That is to say, if the line of life goes beyond only the little finger, it indicates an existence of life only for twenty-five years; if it goes beyond the little finger and reaches as far as the ring finger, it indicates an existence of life for fifty years; if the line of life, transgresses the little the ring, and the middle finger, it indicates an age-limit of seventy-five years, and beyond that time-limit, if the line of life goes further.

If the off-shoots from the line of life, point towards the wrist-joint, it indicates prosperity; and if they point towards the fingers it indicates adversity.

If the ऊर्ध्वरेखा Urdhva-rékhā—the upward line starting

from the wrist-joint-goes towards the thumb, it indicates, happiness, increase in wealth and acquisition of countries. If the upward line goes towards the index finger, the person will either be a king or his equal. If the upward line goes towards the middle finger, it means that the man will either become a religious preceptor or a commander of armies. If the upward line goes towards the ring finger, it indicates that the man will be a wealthy traveller. If the upward line points towards the little finger, it indicates that the man will be a favourite of the public.

Between the thumb and the gotra line, there is the line for brothers and sisters; between the line of life and the wrist joint, is the line of progeny; and between the line of life and the little finger, is the line of wives.

१४ यवैरंगुष्ठमध्यस्थैर्विद्या-ख्याति-विभूतयः ।

शुक्लपक्षे तथा जन्म दक्षिणांगुष्ठे च तैः ॥ १३ ॥

14 Yavairāṅguṣṭhamadhyasthai-r-vidyākhyatī-vibhūtaṣaḥ;
Śuklapakṣe tathā janma dakṣiṇāṅguṣṭhaiśca taiḥ 14.

14 The presence of the sign of a barley-grain in the middle of the thumb, indicates knowledge, fame, and prosperity. If the sign of a barley grain is in the middle of the right thumb, it indicate birth during the bright-half of the month.

१५ न स्त्री त्यजति रक्ताक्षं, नार्यः कनकपिङ्गलम् ।

दीर्घबाहु न चैश्वर्यं न मांसोपचितं सुखम् ॥ १५ ॥

15 Na strī tyajati raktākṣaṁ nārthaḥ kanakapiṅgalam;
Dīrghabāhuṁ na caisvayaṁ na mānsopacitam sukhaṁ 15

15 A woman does not leave the red-eyed; wealth does not leave the man whose eyes are yellow like gold; prosperity does not leave one whose upper extremities are long; and happiness does not leave the man who is fleshy.

१६ चक्षुःस्नेहेन सौभाग्यं, दन्तस्नेहेन भोजनम् ।

वपुःस्नेहेन सौख्यं स्यात्, पादस्नेहेन वाहनम् ॥ १६ ॥

16 Cakṣuḥ-snéhēna saubhāgyam, dantasnéhēna bhojanam;

Vapuḥ-snéhēna saukhyaṁ syāt, pādasnéhēna vāharām 16

16 Greasiness of eyes indicates good luck; greasiness of teeth indicates the acquisition of good food; greasiness of the body will bring happiness; and the greasiness of feet is indicative of acquisition of conveyances.

१७ उरोविशालो धनधान्यभोगी, शिरोविशाला नृपपुङ्गवश्च ।

कटिविशालो बहुपुत्रदारो, विशालपादः सततं सुखी स्यात् ॥ १७ ॥

17 Uroviśālo dhanadhānyabhogī, śiroviśālo nripapuṅgavasca;

Kaṭiviśālo bahu-putradāro, viśālapādaḥ satataṁ sukhiḥ syāt.

17 The broad-chested one will enjoy wealth and property; the large-headed one will become a great king; the wide-hipped will have a large number of progeny and wives; and he who has roomy feet will always remain happy

Persons who measure one hundred and eight fingers in height, are called the best men; those who measure ninety-six fingers, are mediocre men; while persons measuring eighty-four fingers or less in height, are considered to be people of a low grade.

९-१० से वि अ णं दारण उम्मुकवाळमावे विन्नायपरिणयमित्ते
जोव्वणगमणुप्परे रिउव्वेअ-जउव्वेअ-सामवेअ-अथव्वणवेअ इतिहासपंचमाणं
निग्घंटुज्झाणं संगोव्वंगाणं सरहस्सागं चउण्हं वेआणं सारण पारण वारण
धारण सडंगी, अट्ठितंतविसारण संखाणे [सिक्खाणे] सिक्खाकप्पे वागरणे
छंदे निरुत्ते जोइसामयणे अन्नेसु अ बहुसु वंमणएसु परिन्नायएसु नएसु
सुपरिणिट्ठिए आविभविस्सइ ॥ ९ ॥

तुं डरालाणं तमे देवाणुप्पिए ! सुमिणा दिट्ठा, जाव आरुग्ग-
तुट्ठि-दीहाउअ-मंगल्ल-कात्ता णं तुमे देवाणुप्पिए ! सुमिणा दिट्ठं ति कहु
भुज्जो भुज्जो अणुवूहई । १० ॥

9. Sé vi a ñam dāraé ummukkabālabhāvé vinnāya
pariñayamitté jovvaṇagāmañuppaté Riuvvéa Juvvea Sāmavéa
Athavvaṇavéa-ītiḥāsapancamāṇaṃ Nighaṇṭuchatthāṇaṃ saṃgo-
vaṅgāṇaṃ sarahassāṇaṃ caṇḥaṃ Veāṇaṃ sāraé pāraé vāraé
dhāraé sadaṅgavi, saṭṭhitantavisāraé saṃkhāṇe [sikkhāṇe]
sikkhā-kappe Vāgarāṇé Chandé Nirutté Joisāmayāṇé annésu
a babusu bambhaṇṇaésu parivvāyaésu naésu supariñiṭṭhlé
āviḥhavissai. 9

10 Tam urālā ṇaṃ tumé devāṇupplé ! sumiṇā dittā, jāva
ārugga-tuṭṭhi-dihāu a-maṅgalla kāragāṇaṃ tumé devāṇuppie !
sumiṇā diṭṭhā tti kattu bhujjo bhujjo aṇuvūhai. 10

9 Besides, this child on completing the state of childhood
(i-e on reaching his age of 8 years) will have accurate
scientific knowledge in arts On reaching the state of youth,
he will be so clever in the four Védas-Rig Véda, Yajur Véda,
Sāma Véda, Atharvaṇa Véda with Purāṇa as the fifth and
Nighantu as the sixth, together with their main divisions (अंग
Aṅga) and उपाङ्ग-*Upāṅga* supplementary addenda, and in the
knowledge of their real internal meaning, that he will become a
teacher and professor (in these subjects), will check all incorrect
readings there-in and will be able to fully retain in his memory
all that he would learn. He will also be proficient in the Sāṃ-
khya Philosophy of Kapila, in Arithmetic, in works on religious
rites, in works on religious ceremonies, in works relating to
sacrificial fires, in the twenty kinds of works on व्याकरण Vyā-
karaṇa, (Grammar), in works on छन्द Chhanda, (Prosody), in works
on निरुक्ति Nirukti, (Etymological construction of words and
syllables), in works on ज्योतिष Jyotiṣa, Science of Astronomy and
he will also be very clever in many other Śāstras benefi-

cial to Brāhmins, and also in those relating to परित्राजक Pari vrājaka School of Philosophy.

10. O Beloved of the Gods ! You have seen noble dreams, You have seen, O Beloved of the Gods ! dreams which will bring you health, contentment, long life, prosperity, and freedom from misfortunes. So saying, he extolled the dreams repeatedly

११ तए णं सा देवाणंदा माहणी उसमदत्तस्स माहणस्स अंतिए
एममहं सुच्चा निसम्म इट्ठ-तुट्ठ जाव हिअया करयलपरिग्गहिअं दसनहं
सिरसावत्तं मत्थए अंजलिं कट्ठु उसमदत्तं माहणं एवं वयासी ॥ ११ ॥

१२ एवमेअं देवाणुप्पिया ! तहमेअं देवाणुप्पिया ! अवितहमेयं
देवाणुप्पिया ! असंदिद्धमेअं देवाणुप्पिया ! इच्छिअमेअं देवाणुप्पिया !
इच्छिअपडिच्छिअमेअं देवाणुप्पिया ! सच्चे णं एस अट्ठे से जहेयं तुब्भे
वयह त्ति कट्ठु ते सुमिणे सम्मं पडिच्छइ— पडिच्छित्ता
उसमदत्तेणं माहणेणं सद्धिं उरालाई माणुस्सगाई भोगभोगाई भुंजमाणा
विहरइ ॥ १२ ॥

11 Taé ñaṃ sā Devāṇandā māhaṇi Usabhadattassa māhaṇassa antié éamattṭhaṃ succā nisaṇṇa haṭṭha-tuttṭha jāva hiayā karayalapariggahiaṃ dasanahaṃ sirsāvattam matthaé anjalim kaṭṭu Usabhadattaṇi māhaṇaṃ évaṃ vayāsi. 11

12 Évameaṃ devānuppiyā ! taha méaṃ devānuppiyā ! avitahaméyam devānuppiyā ! a sandiddhaméyam, devānuppiyā ! icchiaméyam devānuppiyā ! icchia – padicchiyaméyam devānuppiyā ! sacce ñaṃ esa aṭṭhe sé jahéyam tubbhé vayana tti kaṭṭu té sumiṇé sammam paḍicchai / paḍicchittā Usabhadattenam māhaṇeṇaṃ saddhim urālāim māṇussagāim bhogabhogāim bhuñjamāṇā viharai. 12

11 Then, Brāhmaṇi Devānandā, having heard this meaning (of dreams) from Brāhmaṇa Kṛṣabha-datta and having fixed

it in her mind, she became satisfied, contented etc, her heart full of joy; and having folded the palms of her two hands in a way to bring the ten nails of her hands together, and turning them round three times, and having placed the folded hands in front of her forehead, she addressed Brāhmaṇa Rīṣabha-datta thus:—

12 It is so. O beloved of the gods ! It is really so, O beloved of the gods ! It is as it stands, O beloved of the gods ! It is undoubtedly so, O beloved of the gods ! It is so desired by me, O beloved of the gods ! It is accepted by me, O beloved of the gods ! It is desired and accepted by me, O beloved of the gods ! It is as true as you say. So saying, she fully accepted the dreams; and having fully accepted them, she remained with Brāhmaṇa Rīṣabha-datta, enjoying the excellent human worldly pleasures.

१३ ते णं काले णं ते णं समए णं सके, देविंदे, देवराया, वज्जपाणी
 पुरंदरे, सयकड, सहस्सकखे, मघवं, पागसासणे, दाहिणहूलोगाहिर्वई परावण-
 बाहणे, सुरिंदे, बत्तीसविमाणसयसहस्साहिर्वई, अरयंबरवत्थधरे, आलइअमाल-
 मडडे, नवहेमचारुचित्तचंचलकुंडलविलिहिज्जमाणगदले, महिडिण, महज्जुइए
 महब्बले, महायसे, महाणुभावे, महासुक्खे, भासुरबोदी, पलंबवणमालधरे, सोहम्म-
 कप्पे, सोहम्मवडिंसए विमाणे, सुहम्माए समाए सकंसि सीहासणंसि, से
 णं तत्थ बत्तीसाए विमाणावाससयसाहस्सीणं, चउरासीए सामाणियसाहस्सीणं,
 तायत्तीसाए तायत्तीसमाणं, चउण्हं लोगपालाणं, अट्ठण्हं अगमहिस्सीणं
 सपरिवाराणं, तिण्हं परिसाणं, सत्तण्हं अणिआणं, सत्तण्हं अणिआहिर्वईणं,
 चउण्हं चउरासीणं आयस्सदेवसाहस्सीणं, अन्नेसिं च बहूणं सोहम्मकप्पवा
 सीणं वेमाणिआणं देवाणं देवीण य, आहेवच्चं पोरेवच्चं सामिच्चं भट्ठित्तं,
 महत्तरगत्तं आणाईसरसेणावधं कारेमाणे पालेमाणे, महयाहयनट्ठगीय—वाइ
 अतंती—सलताल—तुडिय—घणमुइंग—पडुपडहवाइअरवेणं दिन्वाइं भोगभोगाईं
 भुंजमाणे विहरइ ॥ १३ ॥

13 Té nam kâlé nam té nam samaé nam Sakké, dévindé dévarāyā, vajjapāṇi, purandaré, sayakkau, sabhassakkhé, Maghavam Pāgasāsaṇé dāhiṇaddhalogāhivaī, érāvaṇavāhaṇé, surindé, battisavimāṇasayasahassāhivaī, arayambaravatthadharé ālāiamāla-maūḍḍé navahemacā-ucittacancalakunḍalavilīhijjamāṇagallé, mahiddhié, mahajjué, mahabbalé, mahāyasé, mahāṇubhāvé mahāsukkhé, bhāsurbondī, palambavaṇamālādhare Sohammé kappé, Sohamma-vadimsaé vimāṇé, Suhammāé sabhāe, Sakkamsi sīhāsaṇ-mṣi, te nam tattha battisāé vimāṇavā sasayasāhassīṇam, caurāsīé sāmāṇi yasāhassīṇam, tāyattīsāé tāyattisagāṇam, caṇṇham loga-pālāṇam, aṭṭhaṇṇam agga mahisīṇam sapaṇivārāṇam, tiṇṇham parisāṇam sattaṇṇam aṇiāṇam, sattaṇṇam aṇiyāhivaṇṇam, caṇṇham caurāsīṇam āyarakkhadévasāhassīṇam, annésim, ca bahūṇam Sohamma-kappa-vāsīṇam vémāṇiāṇam dévāṇam devīṇa ya, āhévaccam porévaccam, sāmīttam bhaṭṭīttam mahattaragattam āṇāisara sēṇāvaccam, kāremāṇe pālemāṇe, mahayāhaya-nattagīya-vāistanti tala-tāla-tuḍiya ghaṇam uṇṇa-paḍupaḍaha vāla ravēṇam divvāim bhogabhogāim bhunja-māṇé viharai 13

13 During that age, at that time, शक्र Śakra, the lord of gods, more shining than other deities by his lustre, and having वज्र Vajra-thunder-bolt-in his hand, known as पुरंदर Purandara, the destroyer of strong-holds of demons, also called शतक्रतु Śatakratu, (as he observed the fifth religious vow of a Śrāvaka, known as श्राद्धप्रतिमा Śrāddha pratimā, one hundred times during his previous birth as कार्तिकशेठ Kartika Seth); known as सहस्राक्ष Sahasrākṣa—possessing one thousand eyes—being assisted in his activities by the thousand eyes of his five hundred god-ministers; also known as मघवन Maghavan, The Bounteous Indra, or the god मघा Maghā, who has dense clouds under his control; also called पाकशासन, Pākaśāsana the chastiser of the demon पाक Pāka, (Pāka,) the Lord of half the portion of the Loka to the south of Mount Méru; whose वाहन Vāhana—Special vehicle—is ऐरावत Airāvata (elephant); the chief of the gods, the lord

of thirty-two hundred thousand विमानस *Vimānas* celestial cars ; who puts on garments as clean as the sky without dust who has put on garlands and crown in their proper places, whose two cheeks are stroked by charming, embellished swinging ear-pendants of fine gold, the most prosperous, the most brilliant, the most powerful, the most renowned, the most glorious, the most happy, with a shining body, with a garland of many colours reaching right to his feet; who was in Sandharma Kalpa, in the celestial car Sandharma Avataṁśaka in the audience hall Sudharma, in the lion-seated throne Śakra; he who exercises and maintains supreme rule, guidance, leadership, supreme authority, and general commandership over (1) thirty-two hundred thousand celestial abodes, over (2) eighty-four thousand सामानिक *Sāmānika* gods, (gods with a rank similar to that of himself), over (3) thirty-three त्रायस्त्रिंशः *Trāyātrimśāḥ*, protecting gods (held in high esteem by the Indra) (4) the four guardians of the world, (5) the eight chief queens with their retinue, over (6) three assemblies, (7) seven armies, (8) seven commanders of armies, over (9) eighty-four thousand guardian-gods in each of the four directions, and over (10) numerous other Vaimānika gods and goddesses residing in Sandharma Kalpa. The Indra was enjoying the enjoyable divine pleasures, amid the great ringing sound of dancing, songs, musical performances, music of stringed instruments (Viṇā), rhythmical clapping of hands, the Turya, the great drum and the clear sound of the beating of the kettle-drum.

Here, the Śakra has been described as शतक्रतु *Śatakratu*, the observer of the fifth religious vow of a Śrāvskā, a hundred times, during his previous life as कार्तिक सेठ *Kārtika Śeṭh*. The soul of Kārtika Śeṭh, was born as Sandharmendra during his next life, on account of his practising such religious observances. The account of Kārtika Śeṭh runs as follows :—

THE STORY OF KĀRTIKA ŚEṬH

At पृथिवीभूषण नगर *Prithivībhūṣaṇa Nagara*, a town named *Prithivībhūṣaṇa*, there was a king named प्रजापाल *Prajāpāla*.

There lived, in that town, a very wealthy pious Śrāvaka named कर्तिक शेट Kārtika Śeṭh who was a great favourite of the king. He observed the fifth religious vow of a Śrāvaka, one hundred times, and was hence known as शतक्रतु Śatakratu.

One day, a wandering ascetic of the Gairika sect, named गैरिक Gairika, who had observed fasting for one month, came to the town, and all the people of the town except Kārtika Śeṭh became his devotees. Gairika having come to know it, was greatly enraged with Kārtika Śeṭh.

One day, the king invited Gairika for dinner at his palace. Gairika said 'I will come to your palace for dinner, if Kārtika Śeṭh serves me food.' The king agreed to the proposal, and calling Kārtika Śeṭh to his presence, said "You entertain Gairika with food at my palace." Kārtika Śeṭh said "O sovereign! under your Majesty's command, I will entertain him". When Kārtika Śeṭh was serving food to Gairika who was taking his meals in the palace, Gairika impudently began to practise jokes with Kārtika Śeṭh, by passing his fore-finger across his own nose, implying how Kārtika Śeṭh had been humbled down.

Kārtika Śeṭh thought—"If I had previously taken दीक्षा Dikṣā,—Initiation into an Order of Monks, I would not have been obliged to undergo such humility. With this idea prevailing in his mind, Kārtika Śeṭh received दीक्षा Dikṣā from Bhagavān Śrī Muni Suvrata Swāmi, along with one thousand and eight merchants' sons. In due course of time, he studied the Twelve Aṅgas. Having very carefully observed his duties as an ascetic for twelve years, the soul of Kārtika Śeṭh was born during his next life, as Saudharméndra, as a result of his practising severe austerities during his ascetic-life, and Gairika was born as elephant ऐरावत Airāvata, the Indra's special vehicle.

The elephant knowing that the soul of Kārtika Śeṭh was born as Saudharméndra, tried to run away. The Indra holding

him tightly, mounted him, sitting on his head. The elephant, with an intention of terrifying the Indra, assumed two forms, and the Indra assumed two. The elephant then assumed four forms, and the Indra did the same. The Indra, thereupon, knowing the real nature of affairs, thru Avadhi Jñāna, threatened the elephant. The elephant then assumed his natural form.

The Indra, with such a retinue, was enjoining the pleasures of celestial happiness amid the sound of music of continuous dramatic performance, lute, clapping of hands, and other stringed instruments, and amid the solemn beating of the drum which produces deep sound like that of roaring of clouds, and the attractive sound of the kettle-drum. 13

१४ इमं च णं केवलकप्यं जंबुदीवं दीवं विउल्लेणं ओहिणा
आभोपमाणे विहरइ । तत्थ णं समणं भगवं महावीरे जंबुदीवे दीवे, भारइ
वासे, दाहिणट्ठमरहे, माहणकुंडग्गामे नयरे, उसभदत्तस्स माहणस्स कोडालस-
गुत्तस्स मारियाए देवाणंदाए माहणीए जालंधरसमुत्ताए कुच्छिसिं गब्भत्ताए
वक्कंत्तं पासइ । पासित्ता इट्ठ-तुट्ठ-चित्तमाणंदीए, नंदिए, परमाणंदिए,
पीडमणे, परमसोमणस्सिए, हरिसवसविसप्पमाणहिअए, धाराइयकयंब-सुरहि
कुसुम-चंचुमालइअ-ऊससिअरोमकूवे, विअसियवरकमळाणणनयणे, पयलिअ
वरकडग-तुडिअ-केऊर-मउड-कुंडळ-हारविरायंतअच्छे, पालमापलंबमाण-
घोलंतभूसणधरे, ससंममं तुरिअं चवलं सुरिंदे सीहासणाओ अब्भुट्ठेइ ।
अब्भुट्ठित्ता पायपोढाओ पच्चोरुहइ । पच्चोरुट्ठित्ता वेरुलिय-वरुट्ठिरिद्धभंजण
निउणोवविअमिसिमिसित्तमणि रयणमण्डिआओ पाउआओ ओमुअइ । ओमुइत्ता
एगसाडिअं उत्तरासंगं करेइ । करित्ता अंजलिमउलि प्रगहत्थे तित्थयरा भिमुहे
सत्तट्ठपयाइं अणुगच्छइ । अणुगच्छित्ता वामं जाणुं अंवेइ, अंचित्ता दाहिणं
जाणुं धरणितलंसि साट्ठु तिकखुत्तो मुद्धाणं धरणितलंसि निवेसेइ ।
निवेसित्ता ईसिं पच्चुत्तमइ । पच्चुत्तमित्ता कडग-तुडिय-थंभिआओ शुआओ

साहरइ । साहरित्ता करयलपरिगहिअं दसनहं सिरसावत्तं मत्थए अंजलिं कहु
एवं वयासी ॥ १४ ॥

नमुत्थु णं अरिहंताणं भगवंताणं आइगराणं तित्थयराणं सयंसंबुद्धाणं
पुरिसुत्तमाणं पुरिससीहाणं पुरिसवरपुंडरीयाणं पुरिसवरगंधहत्थीणं लोगुत्तमाणं
लोगनाहाणं लोगहियाणं लोगपईवाणं लोगपज्जोअगराणं अभयदयाणं
चक्खुदयाणं मग्गदयाणं सरणदयाणं जीवदयाणं बोहिदयाणं धम्मदयाणं
धम्मदेसयाणं धम्मनायगाणं धम्मसारहीणं—

14. Imam ca nam kévala - kappam Jambuddivam divam
viulēnam ohinā ābhōēmāṇé viharai / Tattha nam Samanam
Bhagavam Mahāvīram Jambūddive divé Bhārahé vāsé dāhiṇā-
ddha Bhārahé Māhaṇa-kunḍaggāme nayaré Usabhadattassa
māhaṇassa Kodālasaguttassa bhāriyāé Dévaṇandāé māhaṇié
Jālandharasaguttāé kucchimsi gabbhattāé vakkantaṃ pāsai / Pāsittā
haṭṭha-tuṭṭha ci tamāṇandīé, ṇandīé, paramāṇandīé pīmaṇé,
paramasomaṇassié, harisavasavisappamāṇahiyaé dhārahaya
Kayamba surahi-kusuma-cancumālaiya ūsasiyaromakūve, viyaṣiṣya
varakamalāṇaṇa-nayaṇe, payaliya-vara-kadagatuḍḍiya-kéūra-maud
-kunḍala-hāravirāyantavacché pālamba - palamban āṇagholanta
bhūsaṇadharé, sasambhamam turīyam cavalam surindé
sībāsaṇāo abbhutṭhēi / Abbhutṭhāittā pāyapiḍhāo paccoruhai !
paccoruhittā véruliya-varīṭharitṭha-aṇjaṇa-niṇṇovaciamisimisinta
maṇṭṭi-rayana - maṇḍiyāo pāuāo omua / Omuitṭā égasādiṇam
uttarāsāṅgam karēi ! Karittā aṇjali-mauli-aggahatṭhē Tittḥāyara-
bhimukhé sattatṭhapayāim aṇugacchai / Aṇugacchittā vāmaṃ
jāṇum ancēi, / Ancittā dāhiṇam jāṇum dharṇitalaṃsi sāhaṭṭu
tikkhutto muddhāṇam dharṇitalaṃsi nivésēi / Nivesittā isim
paccunnamai / paccunnamittā kaḍaga-tuḍḍiya-thambhiāo bhuāo
sāharāi ! Sāharittā karayalapariggahiam dasanaham sirasāvattam
matṭhaé aṇjalim kaṭṭu evam vayāsi. 14

15. "Namutthu nam Arihantāṇam bhagavantāṇam, āigarāṇam
tittḥāyaraṇam, sayamsambuddhāṇam, purisuttamāṇam, purisa-

śihāṇam, purisavarapuṇḍariyāṇam, purisavaragandhahatthiṇam, loguttamāṇam, loganābhāṇam, logahiyāṇam, logapaivāṇam, logapajjo garāṇam, abhayadayāṇam, chakkhodayāṇam, maggadayaṇam, saraṇadayāṇam, jīvadayāṇam, bohidayāṇam, dhammadayaṇam dhammadésayaṇam, dhammanāyagāṇam dhammasārahīṇam—

15. The Saudhaméndra, then, remains, seeing often, the whole of Jambū dvīpa through the medium of his extensive Avadhi Jñāna. There, he sees Śramaṇa Bhagavān Mahāvīra taking birth as a foetus in the womb of Dēvānandā brāhmaṇi of Jālandhara gotra, wife of Rīṣabha-datta brāhmaṇa of Kodāla gotra, in Brāhmaṇa Kuṇḍagrāma nagara in the southern half of Bharata Kṣétra of Jambū dvīpa; and having seen him, the Indra-pleased, satified, delighted, full of joy, full of great joy, full of affection, with a heart expanded with joy, with the hair of his body erect and bristling with joy like the fragrant flowers of Kadamba tree sprinkled by showers of rain, with his face and eyes blooming like an excellent expanded lotus flower, with his bracelets, armlets, diadem, and ear-pendants shaking with bewilderment caused by extreme delight on seeing the Bhagavān, with his breast appaering beautiful with neck-laces, with a very long pearl neck-lace swinging to and fro— rises up abruptly, cagerly, and swiftly from the lion-seated throne. Having risen up, he gets down from the scot-stool and having got down, he removes from his feet, two pādukās पादुका foot-wear studded with Vaidūrya Ratna, best Rīṣa Ratna and Anjana Ratna by clever artisans. and beset with glittering Candra Kānta and other gems and Karkétana and other precious stones; having removed them, égasādiam uttarāsaṅgam karéi एगसाङ्गि उत्तरासंगं करे । puts on his upper garment (a scarf about nine feet long and about three feet wide, encircling the upper portion of his body in such a way, that the centre of the cloth remains in the right axilla and the two ends touch the upper porion of the left shoulder in the form of a loose tie and hanging in front and behind); having done it, the Saudhaméndra, with his two hands folded

to from a cavity and kept in front of his forehead, goes seven or eight steps towards the Tīrthāṅkara, and having gone there, keeps the left knee high and the right knee on the ground, and applies his head three times to the ground; and having done so, bends his body forward a little, and having bent his body, raises his arms which were arrested by bracelets and armlets; and having raised them, the Saudharmēndra, with his two hands folded to form an añjali (a cavity) bringing his ten nails together, moving the añjali around his head, and keeping it in front of his forehead, spoke thus:—

(1) Namutthu ṇaṃ Arihantāṇaṃ नमुत्थु णं अरिहंतानां Obeisance to the Arihants (who have destroyed enemies in the form of evil karmas.) (2) Bhagavantāṇaṃ भगवन्तानां, To him who possesses the twelve attributes indicated by the twelve out of the fourteen meanings of the word Bhaga भग. They are 1 Sūrya सूर्य The Sun, 2 Jñāna ज्ञान Knowledge, 3 Māhātmya माहात्म्य Greatness, 4 Yaśa यश The quality of pacifying the animosities of creatures having natural antipathy towards each other, 5 Vairāgya वैराग्य Indifference to worldly objects, 6 Mukti मुक्ति Liberation, 7 Rūpa रूप Beauty, 8 Vīrya वीर्य Strength, 9 Prayatna प्रयत्न Effort (in practising austerities) 10 Icchā इच्छा The desire (for salvation of the living beings of the universe) 11 Laxmi लक्ष्मी Wealth, 12 Dharma धर्म Duty, 13 Aiśvarya ऐश्वर्य Prosperity, and 14 Yoni योनि Female organ of generation. So far as Bhagavān is concerned, out of these fourteen meanings, the first viz Sūrya and the last viz Yoni are to be excluded. The remaining twelve meanings are therefore:—Jñānavān ज्ञानवान् Possessing Knowledge 2 Māhātmyavān माहात्म्यवान् Possessing greatness 3 Yaśasvin यशस्वीन् Possessing the faculty of pacifying the animosities of living beings who have natural antipathy towards each other, as for instance, a peacock having a natural antipathy towards a serpent, a dog towards a cat, a cat towards a mouse etc 4 Vairāgyavān वैराग्यवान् Possessing indifference towards worldly pleasures. 5 Muktiavān मुक्तिवान् Possessing Liberation. 6 Rūpavān रूपावान् Possessing handsome form 7 Vīryavān वीर्यवान् Possessing unlimited strength 8 Pra-

yatnavān प्रयत्नवान् Practising great exertion (in austerities)
 9. Icchāvān इच्छवान् Desirous of the Salvation of all the living
 beings in the universe, 10 Lakṣmīvān लक्ष्मीवान् Having the
 superabundant wealth expressive of thirty-four supernatural
 powers, 11 Dharmavān धर्मवान् Mindful of various religious
 duties, and 12 Aiśvaryavān ऐश्वर्यवान् Possessing supreme glory
 as he is always served by kings, emperors, crores of gods and
 the various Indras (3) Āigarāṇam आइगराणं, The originator of
 the Dharma, with regard to his individual Tirtha; (4) Titt-
 harāṇam तिथ्यराणं The founder of the Tirtha or Saṅgha i-e
 an institution consisting of four elements viz Sādhus साधू
 Sādhvi साध्वी Nuns, Śrāvaka श्रावक Lay-men-jains and Śrā-
 vika श्राविका Lay-women-jains or the institutor of the first
 Gaṇadhara गणधर the leader of the Order of Monks; (5)
 Sayam sambuddhāṇam सयंसंबुद्धाणं, One who has developed
 Knowledge without instruction of any one else. (6) Purisutt-
 amāṇam पुरिसुत्तमानं, One who is the best of all men (being a
 treasure of innumerable qualities.) (7) Purisasiḥāṇam पुरिस
 सीहाणं One who is as brave as a lion among all men-because
 he is strong enough to destroy the enemies in the shape of
 Karmas, because he has patience in enduring sufferings, and
 because he is dauntless in troubles; (8) Purisa-vara puṇḍarī-
 yāṇam पुरिसवरपुण्डरीयाणं, him who is like an excellent white
 lotus among men-just as, a white lotus is produced in mire,
 grows higher and higher by water, and then remains quite
 aloof from both the mire and water, in the same manner, the
 Bhagavān is born in the mire of Karmas, grows with the
 relish of enjoyments, and gradually leaving aside both the
 Karmas and pleasures, remains perfectly aloof; (9) Purisavara
 gandhahatthīṇam पुरिसवरगंधहस्तीणं, To him who is like an
 excellent Gandha-hasti गंध हस्ति Rutting elephant. Just as
 other elephants run away by the smell of a Gandha-hasti, in
 the same manner, famines, epidemic diseases, and other pesti-
 lences disappear by the perfumed fragrance of the winds
 wherever the Bhagavān goes; (10) Loguttamāṇam लोगुत्तमानं
 To him who is the best among righteous people because he

has thirty-four supernatural powers. (11) Loga-nāhāṇaṃ **लोग-नाहानं** To him who is the lord of righteous people, because he is the medium of the acquisition of Right Knowledge etc by others, and because he protects them; (12) Loga-hiyāṇaṃ **लोगहियाणं** To him who does good to all animals because he is the propagator of the principle of Mercy towards all animals; (13) Loga-paīvaṇaṃ **लोगपवईवाणं** To him who is like a lamp to the people, because he is able to destroy the darkness of Mithyātva; (14) Loga-pajjoagarāṇaṃ **लोगपज्जोअगराणं** To him who is the illuminator of all substances in the universe (like the Sun); (15) Abhaya-dayāṇaṃ **अभयदयाणं** To him who is the bestower of Abhaya **अभय** Freedom from the seven kinds of fear. The seven kinds of fear are:—1. lhaloka bhaya **इहलोकभय** Fear from a human being or a beast to a human being 2. Paraloka bhaya **परलोकभय** Fear from a god or a demigod. 3. Ādāna bhaya **आदानभय** Fear of wealth and property to be stolen away by robbers. 4. Akasmāda bhaya **अकस्माद्भय** Fear caused by an occurrence without any visible external cause. 5. Maraṇa bhaya **मरणभय** Fear of death. 6. Ājivikā bhaya **आजीविकाभय** Fear about the means of one's maintenance, and 7. Apayaśa bhaya **अपयशभय** Fear of disgrace. Arihanta Bhagavān is the bestower of Abhaya because he is able to remove these seven kinds of fear. (16) Cakkhu-dayāṇaṃ **चक्खुदयाणं** To him who gives an insight into the Sacred Knowledge. (17) Magga-dayāṇaṃ **मग्गदयाणं** To him who gives Samyag Jñāna **सम्यग्ज्ञान** Right Knowledge, Samyag Darśana **सम्यग्दर्शन** Right Perception, and Samyag Cāritra **सम्यग्चारित्र** Right Conduct leading to the Path of Liberation; (18) Saraṇa dayāṇaṃ **सरणदयाणं** To him who gives shelter to people terrified by the miseries of the Samsāra, (19) Jīva dayāṇaṃ **जीवदयाणं** To him who gives a state in which there is no death but endless existence or Mokṣa with an absence of birth and death or who bears compassion towards living beings; (20) Boḥi-dayāṇaṃ **बोद्धिदयाणं** To him who gives Samyaktva; (21) Dhamma dayāṇaṃ **धम्मदयाणं** To him who has instituted two kinds of Dharma viz 1. Dēśa Virati Dharma **देशवरतिधर्म** Duties of

partial vows for house-holders and 2 Sarva Virati सर्वविरति Dharma-Total Vows for ascetics, (22) Dhamma-desayāṇaṃ धम्मदेसयाणं To him who is the preceptor of Dharma (23) Dhamma nāyagāṇaṃ धम्मनायगाणं To him who is the leader of Dharma. (24) Dhamma-sārahīṇaṃ धम्मसारहीणं To him who is like a charioteer to the chariot of Dharma. Just as, a charioteer brings a chariot running astray to the right path, in the same manner, the Bhagavān brings the people going astray to the Path of Duty. It is illustrated by the story of Mégha Kumāra.

One day, Śramaṇa Śrī Mahāvīra Swāmi going from village to village, came to the pleasure-garden outside the town of Rājagriha राजगृह. There, Śreṇika श्रेणिक was the king and Dhārīṇī धारिणी was his queen. They had a son named Mégha Kumāra. King Śreṇika, Mégha Kumāra, and others, went to give their respects to Him. On hearing the preaching of Śramaṇa Bhagavān Mahāvīra, Mégha Kumāra became indifferent to worldly pleasures. He abandoned his eight wives, and having received the permission of his parents with some hesitation, was initiated into an Order of Monks by Śramaṇa Bhagavān Mahāvīra. Mégha Kumāra was then entrusted to elderly Sādhus for the purpose of teaching him Sūtras and their meanings and the duties of a Sādhu.

At night, while spreading their beddings in an order of seniority, the bedding of Mégha Kumāra came at the end just near the door of the Upāśraya. The bedding of Mégha Kumāra became completely filled with the dust of the feet of Sādhus going out for urination, and coming in and so, he could not get even a moment's sleep at night. So, he thought "Where is my royal bedding ! and how to wallow thus on the ground ! How long should I suffer this affliction ? In the morning, I will take the permission of the Bhagavān, and return home " With this idea in his mind, when during the morning, Mégha Kumāra went to the Bhagavān, Śramaṇa

Bhagavān Mahāvīra addressing him with sweet words, said 'O child! You had an evil meditation at night, but that is not considerate. You have suffered innumerable agonies of hellish regions for many sāgaropams in your previous lives. What is this trifling inconvenience in comparison to those agonies? Who but a fool would accept servitude leaving aside the prosperity of a cakravartin? Who will be foolish enough to take a piece of stone instead of a Cintāmaṇi Ratra चिन्तामणिरत्न a gem of magical power supposed to yield to its possessor every thing wanted? O Mégha! if one can safely get through the agonies of hell, how can he not safely get through the minor troubles of human life? Is it advisable for a wise man to leave aside Cāritra Dharma चारित्रधर्मः—the vows of an ascetic—for an insignificant comfort? It is better to die than to abandon the vows taken. Physical suffering in the observation of Cāritra Dharma चारित्रधर्मः the duties of an ascetic is rewarded with Right Knowledge, and therefore, it is very beneficial. Besides, you had suffered much bodily suffering in your previous lives while doing virtuous actions, and hence you are enjoying the wealth of a very wide kingdom. Now hear the account of your previous life.

During your third previous life, you were a large white elephant with six tusks, named Suméruprabha सुमेरूप्रभ in the region of Mount Vaitāḍhya वैताढ्य and the lord of one thousand female elephants. One day, a severe fire occurred in the forest. Fearing danger, you began to run away. While running away, you became very thirsty and happened to come to a small lake full of mud. Not knowing a better path to enter the lake, you became immersed in the mud. You were far from dry land and also could not reach water. In the mean time, an elephant who had previous animosity towards you came there and wounded you with blows with his tusks. Having suffered unbearable pain for seven days, you died, having completed an age-limit of one hundred and twenty years.

After your death, you were again born as a red elephant with four tusks in the region of Mount Vindhyācala विन्ध्याचल

and were the lord of seven hundred female elephants. One day, on seeing fire in the forest, you had a remembrance of your previous life. You therefore prepared a circular area, about four kośa in diameter, free from grass with an idea of escaping from the danger of the fire, and used to root out grass and creepers that would grow there in the commencement of the rainy season and also at the end.

A severe fire broke out, however, in that forest, and all the animals living in the forest, came to the circular area and remained there. You also came running there. There was not an inch of space in the circular area. You raised up one of your feet for the purpose of allaying itching sensation. Meanwhile, a rabbit owing to over-crowding, came and occupied the space created by the raising of your foot; as you were setting your foot down after allaying the itching, you saw a rabbit there. Out of compassion for the rabbit, you held up your foot, bent upwards for two days and a half. When the fire subsided and all the animals went away to their respective places, the rabbit also went away, but as the veins of your foot became unusually swollen and stiff, while you were trying to lay down your foot on the ground, you fell down at once on the ground. Suffering the pangs of hunger and thirst for three days, but full of compassion, you died after completing an age-limit of one hundred years. You—the soul of the elephant—are born in this life as a son from the womb of queen Dhārīṇī, wife of Śrēṇika Rājā “O Mégha Kumāra! you suffered such unbearable pains out of compassion even during your life as a lower being, and so, you are born in this life in a royal family. Now, just think for a moment, how much you will gain by undergoing bodily suffering for observing the duties of an ascetic. O Mégha! you were without Right Knowledge during your life as a lower being, still, out of compassion for living beings, you did not mind unbearable pains, why do you now vex at being touched by the feet of worthy Sādhus even after acquiring Right Knowledge? These Sādhus deserve to be worshipped by the whole world, and the

dust of the feet of such pious Sādhūs can only be touched by meritorious persons. You should not, therefore, be pained at being touched by the feet of these worthy Sādhūs " On hearing these words of Śramaṇa Bhagavān Mahāvira, Mégha Kumāra had a remembrance of his previous lives. After remembering the accounts of his previous two lives, Mégha Kumāra, getting indifferent to worldly pleasures, bowed down before the Bhagavān and said " O lord! O master! May you live long. Just as a clever charioteer brings a chariot going astray to the right path, in the same manner, you have brought me back to the right path. My lord! you have saved me. "

Mégha Kumāra being thus advised, became steady in observing his duties as an ascetic, and he took an oath that he should not take treatment-medicinal or physical-for any other portion of his body, except his two eyes, even under any calamitous circumstance. Having taken such a life-long oath, having carefully observed his duties as an ascetic without any defect, having practised severe austerities, and at the end of his life remaining without food and water for one month, Mégha Kumāra died, and was born as a god in Vijaya Anuttara Vimāna. Descending from there, he will acquire Liberation in Mahā Vidéha Kṣetra. Thus, Śramaṇa Bhagavān Mahāvira is a clever charioteer of the chariot of Dharma.

CHAPTER II

धम्मवरचाउरंतचक्कवट्ठीणं, दीवो, ताणं, सरणं गई पइट्ठा, अप्प-
डिहयवरनाणदंसणधराणं, वियट्ठउमाणं, जिणाणं जावयाणं, तिन्नाणं
तारयाणं, बुद्धाणं बोहयाणं, मुत्ताणं मोअगाणं, सव्वन्नूणं, सव्वदरिसीणं,
सिव-मयल-मरुअ-मणंत-मक्खय-मव्वाबाह-मपुणरावित्ति-सिद्धिगइनामधेयं
ठाणं संपत्ताणं, नमो जिणाणं, जिअभयाणं । नमुत्थु णं समणस्स भगवओ
महावीरस्स आइगरस्स चरमतित्थयरस्स पुव्वतित्थयरनिदिट्ठस्स जाव
सम्पाविउकामस्स । वंदामि णं भगवंतं तत्थगयं इह गए, पासउ मे भगवं
तत्थ गए इह गयं ति कट्ठ समणं भगवं महावीरं वन्दइ नमंसइ । वन्दित्ता
नमंसित्ता सीहासणवरंसि पुरत्थाभिमुहे सन्निसण्णे, तए णं तस्स सक्कस्स
देविन्दस्स देवरण्णो अयमेआरूवे अज्झत्थिए चितिए पत्थिए मणोगए
संकप्पे समुप्पञ्जित्था ॥ १५ ॥

15. Dhammavara-cāuranta-Cakkavaṭṭiṇaṃ dīvo, tāṇaṃ,
saraṇaṃ gai paṭṭhā, appaḍiḥayavaranaṇa - daṇṣaṇadharāṇaṃ,
viyaṭṭa chaumāṇaṃ jīṇaṇaṃ jāvayaṇaṃ, tinnāṇaṃ tārayāṇaṃ
buddhaṇaṃ bohayāṇaṃ, muttāṇaṃ moagāṇaṃ, savvannūṇaṃ,
savva-darisiṇaṃ-siva-mayala-marua-maṇanta makkhaya-mavvābāha
-mapuṇarāvitti-siddhigai-nāma-dhēyaṃ / Namuttu ṇaṃ Samaṇassa
Bhagavao Mahāvīrassa āigarassa carama - Tittṭhayarassa
puvva-tittṭhayara-niditṭhassa jāva sampāviu kāmassa / Vandāmi
ṇaṃ bhagavantam tattha gayam iha gaé, pāsau mé bhagavaṃ

tattha gaé iha gayam ti kaṭṭu Samaṇam Bhagavam Mahāvīram
vandai namansai / Vandittā namansittā sihāsaṇavaramai
puratthā-bhimukhe sannisaṇṇe / Taé ṇam tassa Sakkassa
dévindassa dévaraṇṇo ayameārūvé ajjhatthie cintie patthie
manogae sankappe samuppājjitthā. 15.

15. (25) धम्मवरचाउरंतचक्रवर्तीणं Dhammavara – cāuranta
cakkavaṭṭiṇam, Obeisance to Him who is like the best
Cakravartin of religion, who has conquered the four ends, just
as a cakravartin who has conquered the land encircled by the
three oceans and mount Himavān, is more powerful than other
kings so is the Bhagavān more powerful than other exponents
of religion; (26) दीवो Dīvo, An island. Him who is like an
island for the rescue of persons who are being drowned in the
ocean of Samsāra संसार Worldly existence; (27) ता Tānam
Him who is protector of other persons by destroying their
misfortunes; (28) सरणं Saraṇam, Him who is a shelter for
persons affraid of the chastising influences of Karmas, (29) गर्ह
Him who is the resort of distressed persons to whom they go
for happiness; (30) पट्टहा Paṭṭhā, The main prop of holding
out of persons falling into the well of the Samsāra; (31) अप-
पिहयवरणाण-दंसणधराणं Appaḍihaya vara – nāṇa – daṁsaṇa – dharā-
ṇam; The possessor of Kévala Jñāna (केवलज्ञान) and Kévala
Darśana (केवल दर्शन) Perfect Knowledge and Perfect Perception
which are unimpeded; (32) वियट्ठउमाणं Viyaṭṭa chaumāṇam,
Him whose four ghāti Karmas (i e. Karmas precluding the
destructive powers of qualities of the soul) have disappeared;
(33) जिणाणं Jiṇāṇam, The conquerer of attachment and hatred;
(34) जावयाणं Jāvayāṇam Him who is instrumental to devout
persons in subduing attachment and hatred through the
medium of preaching (35) तिन्नाणं Tinnāṇam, Him who has
crossed the ocean of Samsāra; (36) तारयाणं Tārayāṇam, Him
who has rescued devout persons; (37) बुद्धाणं Buddhāṇam,
Him who has a perfect knowledge of divine truth. (38) बोधयाणं
Bohayāṇam, The instructor of divine truth to other persons.
(39) मुत्ताणं Muttāṇam. Him who has become free from
the Bondage of Karmas. (40) मोअगाणं Moagāṇam, Him

who is able to make others free from the trammels of Karmas, (41) सव्वन्नूणं Savvannūṇam, Him who knows every thing through the medium of Kévala Jñāna (केवलज्ञान) Perfect Knowledge. (42) सव्वदरिसीणं Savvadarisiṇam, Him who perceives every thing by Kévala Darśana (केवल दर्शन) Perfect Perception. (43) सिवमयलमरुअमणंतमकसयमव्वावाहमपुणरा-वित्तिसिद्धिगइनामधेयं ठाणं संपत्ताणं Siva - mayala - marua - maṇanta makkhaya-mavvābāha-mapuṇarāvitti siddhi gai nāma dhéyam iṭhāṇam sampattāṇam. Him who has acquired the auspicious, immovable healthy, endless, imperishable, and painless, state called सिद्धिगति Siddhi Gati, - the Path of Perfection-from which there is no re-birth, (44) नमो जिणाणं जियभयाणं Namō Jīṇāṇam jiya bhayāṇam. Obeisance to the Jina जिन who has conquered attachment and hatred, and to one who has conquered the different kinds of fear,

After giving homage to all the previous Tirthaṅkaras possessing the above-named qualities, the Saudharma Indra (सौधर्मइन्द्र) adores the Venerable Saint Mahāvīra thus:— नमुत्थु णं समणस्स भगवमो महावीरस्स Namutthu ṇaṃ Samaṇassa Bhagavao Mahāvīrassa, Obeisance to the Venerable Saint Mahāvīra, आइगरस्स Āigarassa, The founder of his own तीर्थ Tīrtha or Church, or creed for the four-partie Saṅgha संघ Congregation consisting of Sādhūs (साधु) Monks, Sādhvīs (साध्वी) Nuna, Śrāvakas (श्रावक) Male lay-Jains and Śrāvikās (श्राविका) Female lay-Jains, (चरमतिथयरस्स) Carama Titthayarassa, To the last Tirthaṅkara पूव्वतिथयरनिहिट्ठस्स Puvva titthayara nidditthassa, As pointed out by Bhagavāna Śrī Rīṣabha-dēva and other previous Tirthaṅkaras जावसंपाविड कामस्स Jāva sampāviḍ kāmassa (Till) desirous of attaining the Path of Perfection (सिद्धिगति) Siddhi Gati; वंदामि णं भगवंतं तत्थगयं इहगए Vandāmi ṇaṃ Bhagavantam tatthagayam iha gae, I, from here, adore the Venerable One who is there (in the womb of Dēvānandā); पासउ मे भगवं तत्थ गए इह गयं ति कट्ठु Pāsau mé Bhagavam tatthagae iha gayam ti kaṭṭu. ' May the Venerable One from there see me who am here. ' So saying, समणं भगवं महावीरं वंदइ नमंसइ Samaṇam Bhagavam Mahāvīram

vandai namansai, he adored and worshipped the Venerable Saint Mahāvira.

Having adored and worshipped the Venerable One, he sat on his excellent lion-seated throne, with his face towards the East.

Then, a self-conceived, well-meditated, desirable, mental idea-not expressed in words-occurred in the mind of Śakrēndra, the Indra of the gods,—the King of the gods.

१६ न खलु एअं भूअं, न एअं भव्वं, न एअं भविस्सं, जं णं अरिहंता वा चक्रवट्ठी वा बलदेवा वा वासुदेवा वा अंतकुलेसु वा पंतकुलेसु वा तुच्छकुलेसु वा दरिद्रकुलेसु वा किवणकुलेसु वा भिक्खायरकुलेसु वा माहणकुलेसु वा, आयाइंसु वा, आयाइन्ति वा आयाइस्सन्ति वा ॥ १६ ॥

16. Na khalu éam bhūam, na éam bhavvam, na éam bhavissam, jam ñam Arihantā vā, Cakkavattī vā Baladévā vā Vāsudévā vā antīkulésu vā panta-kulésu vā tuccha-kulésu vā, daridda-kulésu vā, kivaṇa-kulésu vā, bhikkhāyara-kulésu vā māhaṇa-kulésu vā, āyāinsu vā āyāinti vā āyāissanti vā 16.

16. It never at all happened nor does it happen, nor will it ever happen that Arhats, Cakravartins, Baladévas or Vāsu-dévas, were born, are born, and will be born, in low families; in degraded families; in families with very few family members; in families of paupers; in families of misers; in families of beggars; or in families of Brāhmīns (with begging proclivities)

१७ एवं खलु अरिहंता वा चक्रवट्ठी वा बलदेवा वा वासुदेवा वा, उगगकुलेसु वा, भोगकुलेसु वा, रायन्नकुलेसु वा, इक्खागकुलेसु वा, खत्तियकुलेसु वा, हरिवंसकुलेसु वा, अन्नयरेसु वा तहप्पगारेसु वा विसुद्धजाइकुलवंसेसु वा, आयाइंसु वा आयाइन्ति वा आयाइस्सन्ति वा ॥ १७ ॥

17. Évam khalu Arihantā vā Cakravatti vā Baladévā vā Vāsudévā vā, ugga-kulésu vā, bhoga-kulésu vā, rāyanna-kulésu

vā, Ikkhāga-kulésu vā, khattiya-kulésu vā, Harivaṃsa-kulésu vā, annayarésu vā tahappagārésu visuddhajāi-kulavamsésu, vā, āyāinsu vā āyāinti vā āyāissanti vā. 17.

17 Indeed, undoubtedly, Arhats, Cakravartins Baladévas or Vāsudévas were born, are born, and will be born, in high families, in noble families, in royal families, in Ikshvāku family, in kṣatriya (क्षत्रीय) families, in Harivaṃsa family or in such other families of pure descent on both sides.

१८ अत्थि पुण एसे वि भावे लोगच्छेरयभूए अणंताहि उस्स-
प्पिणीहिं ओसप्पिणीहिं विइकंताहिं समुप्पज्जइ ।

18 Atthi puṇa ése vi bhāvé loga cchérayabhūé aṇant-
āhi Uesappiṇihim—Osappiṇihim viikkantāhim samuppajjai

In this world, however, some extraordinary wonders do happen as events of inevitable destiny, and they occur after the lapse of innumerable Utsarpiṇis and Avasarpiṇis. During the present Avasarpiṇi (अवसर्पिणी) age, the under-mentioned दश आश्चर्याणि ten extraordinary wonderful events have occurred.

^१उवसग्ग ^२गब्भहरणं ^३इत्थीतित्थं ^४अभाविआ परिसा ।

^५कण्हस्स ^६अवरकंका, अवयरणं चंद-सूरारण ॥ १ ॥

^७हरिवंसकुलुप्पत्ती, ^८चमरुप्पाओ ^९अ अट्ठसय सिद्धा ।

^{१०}अस्संजयाणं पूआ, दस वि अणंतेण कालेण ॥ २ ॥

1. Uvasagga, gabbhaharaṇam itthitittham abhāviā parisā,
Kaṇhassa Avarakaṅkā, avayaṇam Canda—Sūrāṇam.

2. Harivaṃsa kuluppatti, Camaruppāo a atthāsaya siddhā,
Assaṇjayāna pūā, dasa vi aṇantēṇa kālēṇam. 2

1-2. The undermentioned ten strange events have occurred after the lapse of many innumerable years:—viz 1. Uvasagga उवसग्ग 1 The suffering of Venerable Saint Mahāvīra during his કેવલી Kévalī state. 2. Gabbha-harṇam ગબ્ધહરણ Removal of foetus. 3. Itthī - tittham इत्थीतिथ्य A female Tirthaṅkara 4 Abhāviā parisā. અભાવિયા પરિસા The uninspired audience of Venerable Saint Mahāvīra in his first Samavasaraṇa સમવસરણ 5. Kaṇhassa Avarkankā કણ્હસ્સ અવરકંકા Kriṣṇa going to Aparakankā 6. Avayaraṇam Canda-Sūrāṇam અવયરણં ચંદ સૂરાણં The descent of the Moon and the Sun (in their original Vimāna વિમાન Celestial chariot.) 7. Harivaṃsa kuluppatti હરિવંસકુલુપ્પત્તી The origin of the Harivaṃsa family 8. Camaruppāo ચમરુપ્પાઓ The ascent of Camaréndra 9 Aṭṭhasaya siddhā અટ્ઠસયસિદ્ધા The Final Liberation of one hundred and eight persons at a time, and 10 Assanjayāṇa pūā અસ્સંજયાણ પૂઆ The worship of persons of uncontrolled senses.

THE FIRST STRANGE EVENT.

1. Uvasagga (उवसग्ग) Suffering Gośāla caused much suffering to Venerable Saint Mahāvīra even during his Kévalī state. It happened thus:—One day, the Venerable Saint Mahāvīra going about from village to village, went to the town of Śrāvastī શ્રાવસ્તી. Gośāla came there at the same time and proclaimed himself as a Jina જિન a Sarvajana. Rumour became afloat, then, that there were two Jinas at Śrāvastī. Hearing the rumour, Gautama Swāmi asked Bhagavāna Mahāvīra 'O Lord! who is this another person calling himself a Jina?' Bhagavāna said, Gautama, he is not a Jina, but he is a man named Gośāla ગોશાલ-the son of a man named Maṅkhali મંઝલિ of Saravaṇa સરવણ village by his wife Subhadra સુભદ્રા. He is named Gośāla because he was born in a big cow-stall belonging to a Brahmin During my young age i-e before the attainment of Kévala Jñāna કેવલજ્ઞાન he wandered about with me for six years calling himself my pupil and acquired some divine knowledge from me. Now, he

calls himself a Jina. On hearing these words of Bhagavāna Mahāvīra, a rumour went round that Gośāla was not a Jina. Hearing such a talk in different parts of the town, Gośāla was greatly enraged.

One day, when Ānanda आनंद a disciple of Bhagavāna Śrī Mahāvīra Swāmi was on a begging-tour for alms, Gośāla addressed him thus:- ‘O Ānanda just hear a story from me.’

“Some merchants went to a foreign country with carts full of various groceries for sale. On their way, they entered a big forest. There was no water anywhere. They became very thirsty, and hence, they went in search of water. They saw four hillocks with snake-burrows. There was green foliage around the hillocks, and so, they thought that there must be water in the hillocks. They dug out one hillock and obtained a large quantity of water. They quenched their thirst with the water and filled their vessels with it. An old man from them, said ‘Our object is served; please, therefore, do not dig the second hillock.’ Still, they dug the second hillock, and they got gold from it. Still however, although imploringly forbidden by the old man they dug out the third hillock, and obtained jewels from it. The old man again advised them “Brother! You have got water, you obtained gold and jewels, please, therefore, do not dig the fourth hillock.” I do not see any good future in this, please, bear in mind this advice from an old man, and let us go our own way.” Although the merchants were thus vehemently forbidden, they dug the fourth hillock out of avarice. A huge snake emitting poison from its eyes, rushed out from its burrow, and going up angrily to the top of the hillock, threw the poison all around killing all the merchants then and there. The old man, who used to forbid them by good advice was very honest, and so, the deity of the forest, out of compassion for him, took him alive to his place of residence.

“In the same manner, O Ānanda! your preceptor not satisfied with so much prosperity of his own, enrages me by

reviling me as he thinks fit I will, therefore, burn him alive through the prowess of my austerities. I am going to do it just now. You go now and relate to him immediately this fact. Give your preceptor the right advice, and I will keep you alive being a good adviser, like that old merchant." On hearing this threat, Muni Āṇanda became greatly alarmed, and going in hot haste to Bhagavāna Śree Mahāvīra Swāmi, narrated the whole account. Bhagavān Mahāvīra said, "Here comes Gośāla, so, O Āṇanda, you and all the Sādhus go away in different directions and inform Gautama and others that no Sādhu should talk with him." Gośāla went, thereafter, to Bhagavāna Śree Mahāvīra Swāmi and said "O Kāśyapa ! Why dost thou say that this Gośāla is the son of Maṅkhali ? That man—your pupil—is already dead I am a different man altogether, but knowing that the body of Gośāla is powerful enough to suffer great hardships I have taken possession of his body." Two disciples of Venerable Saint Mahāvīra named Sūnakṣatra सुनक्षत्र and Sarvānubhūti सर्वानुभूति, unable to put up with the insult to the Lord, began to say something in the middle. This greatly enraged Gośāla; and he burnt down to ashes both the Sādhus by his Tējolésyā तेजोलेइया. Both of them went to heaven. Bhagavāna Śree Mahāvīra asked Gośāla, "O Gośāla ! If a thief committing a theft is encircled by a crowd of people, and not having a fortress or a mountain or a cave to hide himself in, tries to hide himself by his own finger or by a piece of straw, do you think he can thus hide himself ? In the same way, you are trying to hide yourself by saying anything you like; do you think you can hide yourself thus ? You are the same Gośāla, no one else, why should you try to hide yourself in this way ?" Although Śramaṇa Bhagavān Mahāvīra thus stated the bare fact as it was, the wicked Gośāla angrily discharged his Tējolésyā तेजोलेइया on Bhagavān Mahāvīra, but the Tējolésyā, going around Him three times, entered the body of Gośāla. His whole body was there-by severely burnt, and suffering intense agony for seven days, Gośāla died during the seventh night. As a result of the

heat of Téjoleśyā, Bhagavān Mahāvira passed blood with stools for six months. Venerable Saint Mahāvira had this trouble even after attaining केवलज्ञान, Kévala Jñāna. Tīrthaṅkaras, as a rule, do not have any painful trouble after the acquisition of Kévala Jñāna, and the mere remembrance of that name is sufficient to heal all pains. However, the above-mentioned event, did occur in the case of Venerable Saint Mahāvira Swāmi, and hence it is an Acchérum अच्छेहं or a strange event.

2. SECOND STRANGE EVENT.

2. The second strange event relates to the removal of the foetus from one womb to the other. It has never happened in case of any previous Tīrthaṅkaras, but it did occur in case of Venerable Saint Mahāvira; the foetus of Dévānandā having been removed from her womb was placed into the womb of queen Triśalā. It is thus a strange event.

3. THIRD STRANGE EVENT.

3. The third strange event is a female Tīrthaṅkara, itthītittha इत्थीतिथ. As a rule, Tīrthaṅkaras are all males; never a female. But during the present Avasarpīṇi age, Mallī kumvari मल्ली कुंवरी—the daughter of King Kumbharāja of Mithilā—became the nineteenth Tīrthaṅkara. It is a strange event.

4. FOURTH STRANGE EVENT,

4. Abhavia Parisā अभविआ परिसा The fruitlessness of the preaching of Tīrthaṅkara. The preaching of a Tīrthaṅkara is not fruitless; but during the present Avasarpīṇi age, when Venerable Saint Mahāvira, soon after the acquisition of Kévala Jñāna, preached from a Samavasaraṇa समवसरण prepared by gods, no one had any desire to take a vow, and so, the preaching was fruitless. The assembly in the Samavasaraṇa consisted mainly of gods and tiryanças (lower animals), and so there was none to take any vow then. Śramaṇa Bhagavāna

Mahāvīra knew by his Kévala Jnāna that there will be no one to take a vow, still, he gave the preaching for the purpose of preserving the customary usage. The fruitlessness of the first preaching of Śramana Bhagavān Mahāvīra is thus strange event.

5. FIFTH STRANGE EVENT.

5. Kaṇhassa Avarakankā कण्हस्स अवरकंका Kṛiṣṇa Vāsudéva's going to Aparakaṅkā is the fifth strange event. Śrī Kṛiṣṇa, the ninth Vāsudéva--went to Aparakaṅkā अपरकंका for the sake of Draupadī द्रौपदी. It happened thus:—One day, Sage Nārada नारद paid a visit to Draupadī, the wife of the Pāṇḍavas. Draupadī did not respect him by getting up and going towards him to receive him, as he was unconsecrated. Nārada therefore became angry and thought to put Draupadī into trouble for thus insulting him. Nārada, with this object, went to the town of Aparakaṅkā in the Bharata-kṣेत्र of Dhātaki Khaṇḍa and gave an exaggerated account of the beauty of Draupadī before Padmottara पद्मोत्तर—the King of Aparakaṅkā—who was very passionately fond of women. King Padmottara became enamoured of Draupadī. She was forcibly brought away with the help of a god a friend of his—and was kept in his harem. There, the most chaste and virtuous Draupadī, preserved her morality. Kuntī कुन्ती—the mother of the Pāṇḍavās,—gave the information of Draupadī having been forcibly taken away by Padmottara, to Kṛiṣṇa Therupon, Kṛiṣṇa made inquiries about her at a number of places but he could not trace her out. In the mean-time, Kṛiṣṇa received the information about Draupadī from Nārada himself Kṛiṣṇa Vāsudéva adored and worshipped Sūsthita-déva सुस्थितदेव, The Lord of the Lavaṇa Ocean लवण समुद्र The appeased god gave him a way through the ocean and the chariots of Kṛiṣṇa and the Pāṇḍavās went across it. Kṛiṣṇa then went to Aparakaṅkā assumed the form of Nṛsiṃha नृसिंह, and defeated King Padmottara. Padmottara was kept alive by a good word from Draupadī.

While returning with Draupadī, Kṛiṣṇa Vāsudéva sounded

his conch-shell. Kapila Vāsudēva, residing at Aprakaṅkā was astonished to hear the sound of the conch-shell of a Vāsudēva. He, therefore, inquired of Jinēśvara Bhagavān Śrī Muni Suvrata Swāmi, and was informed of the coming of Kriṣṇa Vāsudēva there. Kapila Vāsudēva, desirous of seeing Kriṣṇa Vāsudēva, went near the shore of the ocean and sounded his conch. Kriṣṇa Vāsudēva who had gone a long way in the ocean sounded his conch in return. Both the Vāsudēvas met each other by the exchange of the sound of their individual conch. Such a thing had never happened; two Vāsudēvas never meet each other, and therefore, this meeting is a strange event.

6. SIXTH STRANGE EVENT.

6 Avayaraṇam Canda-Sūrāṇam अवयरणं चन्द-सूरान्,—the descent of the Moon and the Sun,—is the sixth strange event. The Sun and the Moon descended to the town of Kauśāmbī कौशांबी in their original celestial chariots for the purpose of giving their respects to the venerable Saint Mahāvīra. This event never occurred before, and, so, it is a strange one.

7. SEVENTH STRANGE EVENT.

7. Hariṇvaṃsa kuluppatti हरिवंसकुलुप्पत्ती The origin of the Hari race. It occurred as follows:—King Sumukha सुमुक्ख of Kauśāmbī had Vanamālā वनमाला a very handsome wife of a weaver named Viraka वीरक brought to his harem and kept there. The mind of the weaver became so much deranged by the separation from his beloved, that he addressed whomsoever he saw, as Vanamālā ! Vanamālā. The demented Viraka followed by persons fond of curiosity, went to the palace of the king and began crying out Vanamālā ! Vanamālā. The king and Vanamālā amusing themselves in a balcony of the palace, saw him. Both of them became sorry for his pitiable condition and said " We have done a very unbecoming act; we have spoiled the life of this innocent man for the purpose of satisfying our carnal desires. One does not know how many wicked actions are done by persons blinded by love. "

When they were thus expressing their sorrow at their own improper conduct, both of them, died accidentally by a stroke of lightning and were born as twins in the Harivarsa Kṣetra हरिवर्ष क्षेत्र.

On coming to know that both the king and Vanamālā were dead, Viraka said "Well-done! the wicked are deservedly punished." Gradually coming to his proper senses and being actuated by a feeling of repugnance towards worldly objects, Viraka became a Tāpasa तापस, a mendicant, and, practising severe austerities, became a Vyantara व्यंतर god after death. Through the medium of his in-born Vibhaṅga Jñāna विभङ्गज्ञान he saw both the yugalika-twins and thought "O! these yugalikas—my former enemies—are enjoying happiness here, and in the next life, they will become gods and will have immense happiness. How can I tolerate that my enemies should enjoy happiness? I will put both of them into trouble, so that, they may become unhappy." So thinking, the Vyantara by his prowess of contracting the bodies and life period of both of them, brought them to Bharata-kṣetra and made them a king and a queen. They were named Hari हरि and Hariṇī हरिणी respectively; and making them extremely fond of meat, and wine, and of other vices, the Vyantara-god departed. Both of them making free use of meat, wine, and all the seven vices, went to hell. The descendents of Hari and Hariṇī are known as kings belonging to the Hari race. The coming of the yugalika युगलिक twins to Bharata Kṣetra, the contraction of their bodies, and the duration of their life-limit, and their going to hell, is a very strange event.

8. EIGHTH STRANGE EVENT.

8. Camaréndra चमरेन्द्र the Indra of the Asura Kumāra असुर कुमार heaven—the first variety of Bhuvanapati Dévas भुवनपति देव, went high beyond his limit.

It happened thus:—A rishi ऋषि, sage, named Purāṇa पुराण practising severe austerities was born Camaréndra. The newly-

born Camaréndra, on seeing Saudharina Indra above himself was greatly enraged, and so, he took the shelter of Venerable Saint Mahāvīra, and assuming an extremely hideous form, extended his body to two hundred thousand yojanas, took an iron mace in his hand and wielding it in all directions and terrifying the body-guards of Śakréndra by thunderings, went high. Stamping his feet on the sacrificial alter of the Saudhar-māvatamsaka सौधर्मवतंसक Vimāna, he began reviling and abusing Śakréndra. The Śakréndra, being seriously enraged, threw the flashing thunder-bolt towards him. The Camaréndra out of fear, sought the shelter of the feet of Śramaṇa Bhagavān Mahāvīra who was standing in Kāyotsarga कायोत्सर्ग-relinquishment of the body. Śakréndra having come to know the whole account through the medium of his Avadhi Jñāna अवधिज्ञान Visual knowledge, and fearing disrespect towards the Venerable Saint, went hurriedly there, took away the thunder-bolt which was only four fingers distant from the feet and spoke thus to Camaréndra:—"I am keeping you alive only through the grace of the Venerable Saint." With these words the Camaréndra was set free. The going high-up of Camaréndra is an unusual occurrence and hence it is a strange event.

9. NINTH STRANGE EVENT.

9. One hundred and eight persons with the highest spiritual attainment cannot acquire Siddhi Pada, सिद्धिपद, the Stage of Final Liberation during one Samaya, at one and the same time. But they have done so during the present Avasarpiṇi age. It was in this way:—

यतः—वृषभो (१) वृषभस्य सुता (९९) भरतेन विवर्जिताश्च नवनवतिः ।

अष्टौ भरतस्य सुताः (१०८) शिवं गता एक समयेन ॥ १ ॥

Yataḥ:--Vriṣabho (1) Vriṣabhasya sūtā (99) Bharatēna vivarjītāśca navanavatīḥ;

Aṣṭau Bharatasya sūtāḥ (108) śivaṃ gatā ēka samayēna.

Because:--Riṣabha-dēva, the ninety-nine sons of Riṣabha-dēva, excepting Bharata, and the eight sons of Bharata

मरत, altogether one hundred and eight persons attained Final Liberation in one Samaya समय Instant. It is a strange event.

10. TENTH STRANGE EVENT.

The adoration and worship of unconsecrated individuals is a strange event. Unconsecrated Brāhmins, who are avaricious of riches and property, were worshipped during the interval between the time of the Ninth and the Tenth Tīrthan̄karas. As a rule, only those who have renounced the world, deserve to be worshipped. The adoration and worship of the unconsecrated Brāhmins, during the present Avasarpinī age, is a strange event.

These ten strange events occurred during the present Avasarpinī age, after the lapse of innumerable years. In the same manner, other ten strange events occurred in other Bharata and Airavata continents on account of the sameness of the Avasarpinī age in those continents. The ascent of Camarēndra happened only in the Bharata Kśētra of Jambū dīvpa, but not in other continents; in those continents, other strange events occurred.

These ten strange events happened in the present Avasarpinī age, during the times of the Tīrthan̄karas as mentioned in the following two verses:—

उसहे अट्ठहिसयं सिद्धं (१) सिलजिणम्मि हरिवंसो (२) ।
 नेमिजिणेऽवरकंकागमणं कण्हस्स संपत्तम् (३) ॥ १ ॥
 इत्थीतित्थंमल्ली (४) पुआअसंजयाण नवमजिणे (५) ।
 अवसेसा अच्छेरा वीरजिणिंदस्स तित्थम्मि ॥ २ ॥

1. Usabē atthabiasayam siddham (1) Siala jīṇammi, Harivamso (2);
 Nēmi jīṇe' Varakankāgamaṇam Kaṇhassa sampattam (3) 1.
2. Itthi-tittham Malli (4) puā aśanjayāṇa navama jīṇe (5);
 Avasesā acchērā Vira jīṇindassa titthammi. 2.

1-2. One hundred and eight persons attained Siddhi सिद्धि Final Liberation during the time of Śrī Rishabha-déva. The origin of Hari Vamśa हरिवंश, the Hari Race, took place during the time of Śrī Śītala Nāth. The going of Kriṣṇa Vāsudéva to Aparā Kaṅkā अपरकङ्का happened during the time of Śrī Némi Nāth. A female becoming a Tīrthaṅkara occurred, in the case Tīrthaṅkara of Śrī Malli Nāth. The worship of the unconsecrated came in vogue during the time of the ninth Tīrthaṅkara i-e of Śrī Suvidhi Nāth श्री सुविधिनाथ. The remaining five strange events viz 1. The occurrence of Upasargāḥ उपसर्गाः troubles. Śramaṇa Bhagavān Mahāvīra had numerous troubles from gods during pre-Kévali stage and he had troubles from Gośāla during the Kévali stage. Such a thing never happens to a Tīrthaṅkara as he possesses a predominance of unusual merit. But it did occur in the case of Śramaṇa Bhagavān Mahāvīra and hence it is reckoned as a strange event. 2. The Gabbhaharaṇa गब्धहरण transference of the foetus from one womb to another. This never happened with any Tīrthaṅkara except with Śramaṇa Bhagavān Mahāvīra and hence it is a strange event. Such an event occurred only once during innumerable ages; 3. The Abhāviā Parisā अभविआ परिसा The fruitlessness of the first preaching of a Tīrthaṅkara as the assembly consisted only of gods and lower animals who are devoid of any inclination to taking vows. This occurrence never happened in the case of any Tīrthaṅkara during Innumerable Avasarpiṇī ages but it did happen in the case of Śramaṇa Bhagavān Mahāvīra and hence it is a strange event. 4. Camarotpātaḥ चमरोत्पातः The ascent of Camaréndra. This is an accidental thing and hence it is a strange event, and 5. Avayaraṇam Canda-Sūraṇam अवयरणं चंद्रसूराणं The descent of the Moon and the Sun in their original Vimāna विमान (celestial chariot) at Kauśambi कौशांबी for the purpose of giving their respects to the Venerable Saint—these five strange events happened during the time of Śramaṇa Bhagavān Mahāvīra.

नामगुत्तस्स वा कम्मस्स अक्खीणस्स अवेइअस्स अणिज्जिण्णस्स उदण्णं

Nāma guttassa vā kammassa akkhiṇassa avéḷassa añijjīṇṇassa udaeṇam.

[It was through the influence of the Nīca Gotra Nāma Karma नीचगोत्रनामकर्म, a karma which is the cause of birth in a low family, which was not destroyed, which was not experienced, and the particles of which were not worn out, that Venerable Saint Mahāvīra had to assume the form of a foetus in the embryo of a Brāhmaṇi.]

This Nīca Gotra Nāma Karma नीचगोत्रनामकर्म, (a variety of evil karma which produces birth in a low family) the Venerable Ascetic Bhagavān Mahāvīra had acquired during his third previous Bhava भव Existence, as Marīci मरीचि the son of Bharata Cakravartin भरत चक्रवर्ती when he even during his ascetic life had boasted of his birth in a very high family. his father being a Cakravartin, his grandfather being a Tīrthaṅkara — (viz Bhagavān Śrī Rīṣabha-dēva, the first Tīrthaṅkara of the present series of twenty-four Tīrthaṅkaras) and he himself being destined to become a Vāsudeva, a Cakra-vartin, and the last Tīrthaṅkara (as Śramaṇa Bhagavān Mahāvīra) during his subsequent existences.

It was on account of the Nīca Gotra Nāma Karma thus acquired, and which had remained unconsumed that Śramaṇa Bhagavān Mahāvīra had to take the form of a foetus in womb of Brāhmaṇi Dēvānandā देवानन्दा wife of Brāhmaṇa Rīṣabha-datta रीषभदत्त at Brāhmaṇa Kuṇḍa-grāma ब्राह्मणकुण्डग्राम Nagara during his twenty-seventh Bhava.

Śakrēndra then, thought:—

१८, जलं अरिहंता वा, चक्रवर्ती वा, बलदेवा वा, वासुदेवा वा, अन्तकुलेषु वा, पन्तकुलेषु वा, तुच्छदरिद्रभिक्षागकिविण्वाणकुलेषु वा, आयाइसु वा, आयाइति वा, आयाइस्संति वा, कुञ्चिसि गम्भत्ताए वक्कमिसु वा, वक्कमंति वा, वक्कमिस्संति वा, नो चेव णं जोणीजम्मणनिक्खमणेणं निक्खमिसु वा, निक्खमन्ति वा, निक्खमिस्संति वा ॥ १८ ॥

18. Jannaṃ Arihaṇṭā vā, Cakkavatti vā, Baladēvā vā, Vāsudēvā vā, antakulēsu vā, panta-kulēsu vā, tuccha-daridda bhikkhāga-kivaṇa-māhaṇa-kulēsu vā āyāinsu vā āyāinti vā āyāissanti vā kucchimsi gabbhattāe vakkaminsu vā vakkamanti vā vakkamissanti vā, no cēva ṇaṃ jōṇi-jammaṇa nikkhamañē-ṇaṃ nikkhamimsu vā nikkhamanti vā nikkhamissanti vā. 18.

That, indeed, under the influence of Nica Gotra Nāma Karma, Arhants or Cakravartins or Baladēvas or Vāsudēvas have come in the past, are coming during the present age, and will come in future or have taken, are taking during the present age, and will take in future, the form of a foetus in the womb, into low families, families with mean rules of conduct families with very few family-members, in families of paupers, in families of misers, in families of beggars, or in the families of Brāhmans, but they had never came out, they do not ever come out, and they will never come out for birth in this world, thru the cavity of the vagina (of women of such families). "

The meaning is this:—Although the incarnation of an Arahaṇṭa or a Cakravartin or a Baladēva or of a Vāsudēva may happen in such low families, as a strange event, their birth in such families never occurred in the past, does not occur during the present age, and will never occur in future 18

१९. अयं च णं समणे भगवं महावीरे जंबूदीवे दीवे भारहेवासे
माहणकुण्डगामे नयरे उसभदत्तस्स माहणस्स कोढालसगुत्तस्स भारिआण
देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए वक्कन्ते ॥ १९ ॥

19. Ayam ca ṇaṃ samaṇē bhagavaṃ Mahāvīrē Jambūddivē dive Bhārahēvāse Māhaṇa-Kuṇḍaggāmē nayarē Usabhadattassa māhaṇassa Kodālasa - guttassa bhāriāe Dēvaṇandāe māhaṇi jālandharasa-guttāe kucchimsi gabbhattāe vakkantē. 19.

19. Here, visibly Śramaṇa Bhagavān Mahāvira has taken the form of a foetus in the womb of Brāhmaṇi Dēvaṇandā of

Jālandhara-gotra, wife of Brāhmaṇa Rīṣabha-datta of Kodāla-gotra in Brāhmaṇa-Kuṇḍa-grāma in Bharata Kṣētra in the continent of Jambū-dvīpa. 19.

२०. तं जीअमेअं तीअपच्चुप्पन्नमणागयाणं सक्काणं देविदाणं देवरायाणं अरिहंते भगवंते तहप्पगारेहिंते अन्तकुलेहिंते पन्तकुलेहिंते तुच्छकुलेहिंते दरिदकुलेहिंते भिक्खागकुलेहिंते किविणकुलेहिंते वा, माहणकुलेहिंते वा, तहप्पगारेसु उग्गकुलेसु वा, भोगकुलेसु वा, रायन्नकुलेसु वा, नायकुलेसु वा खत्तियकुलेसु, हरिवंसकुलेसु वा, अन्नयरेसु वा तहप्पगारेसु वा विसुद्धजाइ-कुलवंसेसु वा जाव रज्जसिरिं कारेमाणेसु पाळेमाणेसु साहरावित्तए । तं सेअं खलु मम वि समणं भगवं महावीरं चरमतित्थयरं पुव्वतित्थयर निदिद्वं माहणकुण्डग्गामाओ नयराओ उसभदत्तस्स माहणस्स भारिआए देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ खत्तिअकुण्डग्गामे नयरे नायाणं खत्तिआणं सिद्धत्थस्स खत्तिअस्स कासवगुत्तस्स भारियाए तिसलाए खत्तिआणीए वासिद्धसगुत्ताए कुच्छिसि गब्भत्ताए साहरावित्तए, जे वि अ णं तिसलाए खत्तिआणीए गब्भे तं वि अ णं देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए साहरावित्तए त्ति कट्ठु एवं संपेहेइ, संपेहिता हरिणेगमेसिं पाइत्ताणिआहिवइं देवं सदावेइ सदावित्ता एवं वयासी ॥ २० ॥

20. Tam jīaméam tiapaccuppannamanaṅgayāṇam Sakkā-
ṇam dévindāṇam dévarāyāṇam Arihanté bhagavanté tahappagā-
réhinto anta-kuléhinto panta-kuléhinto tuccha-kuléhinto daridda-
kuléhinto bhikkhāga-kuléhinto kiviṇa-kuléhinto vā māhaṇa-
kuléhinto vā tahappagārésu ugga-kuléu vā, bhoga kulésu vā,
rāyanna-kulésu vā, nāya-kulésu vā khattiya-kulésu, Harivaṃsa
kulésu vā, annayarésu vā, tahappagārésu vā, visuddha-jāi-
kulavaṃsésu vā, jāva rajjasirim kāremāṇésu pālemāṇésu
sāharāvittaé Tam séam khalu mama vi samaṇam bhagavam

Mahāvīram caramatiṭṭhayaṃ puvvatitṭhayaṃ niddiṭṭham Mahāṇa-
kuṇḍa-ggāmāo nayaṃ Usabha-dattassa māhaṇassa Kodālasa-
guttassa bhāriāe Dēvaṇandāe māhaṇe Jālandharasa - guttāe
kucchio Khattia-kuṇḍa-ggāmē nayaṃ Nāyāṇam khattiāṇam
Siddhatṭhassa khattiassa Kāsava-guttassa bhāriāe Tisalāe khatti-
āṇe Vāsiṭṭhasa - guttāe kucchimsi gabbhattāe sāharāvittāe,
je vi a ṇam Tisalāe khattiāṇe gabbhē tam vi a ṇam
Dēvaṇandāe māhaṇe Jālandharasa guttāe kucchimsi gabbhattāe
sāharāvittāe tti kaṭṭu - evaṃ sampēhēi, sampēhittā Hariṇēga
mesm pāittāṇiāhivaim dēvaṃ saddāvēi, saddāvittā evaṃ vayāsi. 20

20. Hence, it is the established custom of all past, present, and future Śakras, Lords of the gods, and Kings of the gods, to cause Arhanta Bhagavants to be removed from such-like families of अन्त्याः Antyāḥ, members of servile class, from families with mean customs, from families with very few family-members, from families of paupers, from families of beggars, bards etc, from families of misers, from families of ब्राह्मणाः Brāhmaṇas (with begging proclivities) to such-like families of mighty persons appointed by Bhagavān Śrī Rīṣabha-dēva Swāmi as guardians of people, families appointed as भोगकुल Bhoga-Kula, Families of elderly members such as गुरु Gurus, Preceptors, पुरोहित Purohita, Royal chaplains etc, families of राजन्यकुल Rājanya-kula (Families of friends and relatives of kings-with almost equal status in life)-family of जातकुल Jāta kula-(a family of Kṣatriyas in which Śramaṇa Bhagavān Mahāvira was born), families of क्षत्रीयकुल Kṣatriya kula-(families of protectors of the world), to हरिवंशकुल Harivaṃśa Kula-(in which the twentieth Tirthaṅkara Bhagavān Śrī Muni Suvrata Swāmi and the twenty-second Tirthaṅkara, Bhagavān Śrī Ariṣa Nēmi Prabhu, of the present series of twenty-four Tirthaṅkaras, were born) to other such-like families, (such as the family of भट्टाः Bhaṭāḥ, members of the सूर्यवंशीय Sūrya vaṃśīya,-the Solar Race, of the मल्लकि Mallaki family, of the लेच्छकि Lēcchaki family, of कौरव्याः Kauravyāḥ, members of Kuru-vaṃśa) with pure जाति Jāti descēnt from the mother's side and कुल Kula, descēnt from paternal side.

It is therefore better that I should cause Śramaṇa Bhagavān Mahāvira the last Tirthh̥kara (of the present era) whose advent was predicted by former Tirthh̥karas to be removed from the womb of Brāhmaṇi Dēvānandā of Jālandhara-gotra wife of Brāhmaṇa Rīṣabha-datta of Kōḍāla-gotra from माहण कुंडगामाओ नयराओ Māhaṇa-Kuṇḍaggāmāo nayarāo from the Brāhmanical part of the town of Kuṇḍa-grāma to the खत्तिय कुंडगामे नयरे Khattiya-Kuṇḍa-ggāme nayaré, to the Kṣatriya part of the town of Kuṇḍa grāma, and to be placed as a foetus in the womb of Kṣatriyāṇi Triṣalā of Vāsiṣṭha-gotra, wife of Kṣatriya Slddhārtha of Kāśyapa gotra belonging to the clan of क्षात्रि Jnātri ksatriyas; and to cause the foetus of Kṣatriyāṇi Triṣalā of the Vāsiṣṭha gotra to be placed in the womb of Brāhmaṇi Dēvānandā of Jālandhara gotra

Thus he reflected and having reflected, he called god हरिणे गमेसि Hariṇégamési, the commander of his foot-troops, and having called him to his presence, he spoke thus:—

जेनम् जयति शासनम्

२१. एवं खलु देवाणुप्पिआ ! न एअं भूअं, न एअं भव्वं, न एअं भविस्सं । जमं अरिहंता वा, चक्कवट्ठी वा, बलदेवा वा, वासुदेवा वा, अन्तकुलेसु पन्तकुलेसु किवणकुलेसु दरिदकुलेसु तुच्छकुलेसु भिक्खागकुलेसु माहणकुलेसु वा आयाइसु वा आयाइति वा आयाइस्संति वा । एवं खलु अरिहंता वा, चक्कवट्ठी वा, बलदेवा वा, वासुदेवा वा, उग्गकुलेसु वा, भोगकुलेसु रायनकुलेसु नायकुलेसु खत्तिअकुलेसु इक्खागकुलेसु हरिवंसकुलेसु वा, अनयरेसु वा, तहप्पगारेसु विमुद्धजाइकुलवंसेसु आयाइसु वा आयाइति वा आयाइस्संति वा ॥ २१ ॥

२२. अत्थि पुण एसे वि भावे लोगच्छेरयभूए अणंताहिं उस्सप्पिणी ओसप्पिणीहिं विइकंताहिं समुप्पज्जइ । नामगुत्तस्स वा कम्मस्स अक्खीणस्स अवेइअस्स अणिज्जिणस्स उदएणं । जमं अरिहंता वा, चक्कवट्ठी वा, बलदेवा वा, वासुदेवा वा, अंतकुलेसु वा, पंतकुलेसु तुच्छकुलेसु किवणकुलेसु दरिदकुलेसु भिक्खागकुलेसु वा माहणकुलेसु वा, आयाइसु वा आयाइति वा आयाइस्संति

वा । नो चेव णं जोणीजम्मण-निक्खमणेणं वा निक्खमिसु वा निक्खमंति
वा निक्खमिस्संति वा ॥ २२ ॥

२३. अयं च णं समणे भगवं महावीरं जंबुदीवे दीवे भारहे वासे
माहणकुंडग्गामे नयरे उसभदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए
देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए वक्कंते ॥ २३ ॥

२४. तं जीअमेअं तीअपच्चुप्पणमणागयाणं सकाणं देविंदाणं देवराईणं
अरिहंते भगवंते तहप्पगारेहिंते अंतकुलेहिंते पंतकुलेहिंते तुच्छकुलेहिंते
दरिद्रकुलेहिंते किविणकुलेहिंते वणीमगकुलेहिंते माहणकुलेहिंते
तहप्पगारेसु उगकुलेसु भोगकुलेसु रायन्नकुलेसु नायकुलेसु खत्तिअकुलेसु
इक्खागकुलेसु हरिवंसकुलेसु वा, अन्नयरेसु वा, तहप्पगारेसु विसुद्धजाइकुल्लवंसेसु
साहरावित्तए ॥ २४ ॥

२५. तं गच्छ णं तुमं देवाणुप्पिए ! समणं भगव महावीरं माहण
कुंडग्गामाओ नयराओ उसभदत्तस्स माहणस्स कोडालसगुत्तस्स भारिआए
देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ खत्तिअकुंडग्गामे नयरे
नायाणं खत्तिआणं सिद्धत्थस्स खत्तिअस्स कासवगुत्तस्स भारिआए तिसल्लाए
खत्तिआणीए वासिट्ठसगुत्ताए कुच्छिसि गब्भत्ताए साहराहि । जे वि अ णं
से तिसल्लाए खत्तिआणीए गब्भे तं पि अ णं देवाणंदाए माहणीए
जालंधरसगुत्ताए कुच्छिसि गब्भत्ताए साहराहि । साहरित्ता मम एअमाणत्तिअं
खिप्पामेव पच्चप्पिणाहि ॥ २५ ॥

21. Évam khlu dévāṇuppiyā ! na éam bhūam, na éam
bhavvam, na éam bhavissam ! Jannam Arihantā vā, Cakkavatti
vā, Baladévā vā, Vāsudévā vā, an a-kulésu, panta-kulésu, tuccha-
kulésu vā, daridda-kulésu, kivaṇa kulésu, bhikkhāga-kulésu vā,
māhaṇa-kulésu va āyāinsu vā āyāinti va āyāissanti vā. 21.

22. Atthi puṇa ésé vi bhāvé logacchérayabhūé aṇantāhim
Ussappiṇi - Osappiṇihim viikkantāhim samuppajjai / Nāma

guttassa vā kammassa akkhiṇassa avéiassa añjjiṇṇassa
udaé-ṇam | Jāṇnam Arihantā vā, Cakkavatti vā, Baladévā vā,
Vāsudévā vā, anta-kulésu vā, panta-kulésu vā, tuccha-kulésu vā,
daridda-kulésu vā, bhikkāga kulésu vā, kiviṇa-kulésu vā,
māhaṇa kulésu vā, āyāinsu vā, āyāinti vā, āyāissanti vā | No
cēva ṇam joṇi—jammaṇa—nikkamaṇeṇam nikkhaminsu vā,
nikkhamanti vā nikkhamissanti vā 22.

23. Ayam ca ṇam samaṇé bhagavam Mahāvīré Jambū-
ddīvé divé Bhārahé-vāsé Māhaṇa-Kuṇḍa-ggāmé nayaré Usabha-
dattassa mahāṇassa Kodālasa-guttassa bhāriāe Dēvaṇandāe
māhaṇiē Jālandharass-guttāe kucchiṃsi gabbhattāe vakkanté. 23

24. Tam jīaméam āpaccupannamanagayānam Sakkāṇam
dēvīndāṇam dēvarāiṇam Arihanté bhagavanté tahappagārēhinto
anta-kulēhinto panta-kulēhinto, tuccha-kulēhinto daridda
kulēhinto, tahappagārēsu ugga-kulēsu vā, bhoga-kulēsu vā
rāinna-kulēsu vā, Nāya-kulēsu vā, khattiakulēsu vā, Ikkhāga
kulēsu vā, Harivaṃsakulēsu vā, annayarēsu vā tahappagārēsu
visuddhajāikulavaṃsēsu sāharāvittaé. 24.

25. Tam gaccha ṇam tuṇam dēvaṇuppie ! samaṇam bhaga-
vam Mahāvīram Māhaṇa-Kuṇḍaggamāo nayarāo Usabhadattassa
māhaṇassa Kodālasa-guttassa bhāriāe Dēvaṇandāe māhaṇiē
Jālandharassa-guttāe kucchio Khattla-kunda-ggāmé nayaré
Nāyāṇam khattiāṇam Siddhatthassa khattiassa Kāsava-guttassa
bhāriāe Tisalāe khattiāṇiē Vāsiṭṭhasa-guttāe kucchiṃsi gabbha-
ttāe sāharāhi, je vi a ṇam sé Tisalāe khattiāṇiē gabbhé tam
pi a ṇam Dēvaṇandāe māhaṇiē Jālandharasa-guttāe kucchiṃsi
gabbhattāe sāharāhi, sāharittā mama éamāṇattiam khippāmēva
paccappiṇāhi. 25.

21. Thus, indeed, O beloved of the gods ! it never at all
happened, nor does it happen, nor will it ever happen that
Arabants, Cakravartins, Baladévas or Vāsudévas were born in
the past, are born (in the present age) and will be born in
future, in families of अ-त्याः Antyāḥ, Members of servile class,

in families with mean customs, in families of misers, in families of paupers, in families with very few family-members, in families of beggars, bards etc, in families of ब्राह्मणाः Brāhmaṇāḥ (with begging proclivities). Indeed, really, the Arahants, Cakravartins, Baladévas or Vāsudévas were born in the past, are born in the present (age), and will be born in future, in families known as उग्रकुल Ugra-kula, families of mighty persons appointed by Bhagavān Śrī Rīṣabha-déva Swāmī as guardians of people, in families known as भोगकुल Bhoga-kula, Families of elderly members such as गुरु Gurus, Preceptors. पुरोहित Purohita, Royal chaplain etc, in राजन्यकुल Rājanya-kula Families of friends and relatives of kings with almost equal status in life, in ज्ञातकुल Jnāta-kula, in families of क्षत्रियाः Kṣatriyās, members of the warrior race, who protect the world, इक्ष्वागकुलेषु in Ikshvāku race, हरिवंशकुलेषु in Harivaṃsa race, or in other such-like families with pure जाति Jāti, Descent from the mother's side, and pure कुल Kula, Descent from paternal side.



22. However, there is some thing like inevitable destiny which creates wonder in this world. It happens after the lapse of endless Avasarpinis and Utsarpinis, that, under the influence of the risk of नामगुत्तस्तकम्मस्स Nāma guttassa kammassa, of the Karma named गोत्रकर्म Gotra Karma which was not destroyed or experienced or worn out, Arihants, Cakravartins, Baladévas or Vāsudévas, in the past, present, and future, descend in i-e take the form of a foetus in the womb, in low families, in degraded families, in families with very few family-members, in families of paupers, in families of misers, in families of beggars, bards etc, but they were never brought forth in the past, they are never brought forth in the present, and they will never be brought forth in future, by birth through such a womb.

23. In the Brāhmanical part of the town of Kuṇḍa-grāma in Bhārata-varṣa, in the continent of Jambū-dvīpa, Śramaṇa Bhagavān Mahāvira has taken the form of a foetus

in the womb of Brāhmaṇī Dēvānandā of Jālandhara-gotra, wife of Brāhmaṇa Rīṣabha-datta of Kodāla-gotra.

24. Since it is the established custom of past, present, and future Śakras,—lords of the gods—kings of the gods,—to cause Arihanta Bhagavāns to be removed from such-like families of अन्त्याs Antyās,—members of the servile class,—families with mean customs, families with few members, families of paupers, families of misers, families of beggars, bards etc, from families of Brāhmaṇas, to such-like families of mighty persons appointed as guardians of people, families of elderly people (of kings), families of friends and relatives of kings, to Jñāta-kula, to families of Kṣatriyās, to Ikṣvāku Race, Harivaṃśa Race, or to other such-like families with pure descent from mother's side and from paternal side.

25. 'Go now, there, O beloved of the gods! remove Śramaṇa Bhagavān Mahāvira from the Brāhmanical part of the town of Kuṇḍa-grāma, from the womb of Brāhmaṇī Dēvānandā of Jālandhara-gotra, wife of Brāhmaṇa Rīṣabha-datta of Kodāla-gotra and place him as a foetus in the womb of Kṣatriyāni Trīśalā of Vāsīṣṭha-gotra, wife of kṣatriya Śiddhārtha of Kāśyapa-gotra of the Jñātri Race in the Kṣatriya part of the town of Kuṇḍa-grāma and place the foetus of Kṣatriyāni Trīśalā into the womb of Brāhmaṇī Dēvānandā of Jālandhara-gotra. Having done so, quickly return and report to me that my order is duly executed.'

२६. तए णं से हरिणेगमेकी पायत्ताणिआदिर्वई देवे सकेणं देविदेणं देवरत्ता एवं वुत्ते समाणे इह जाव हिअए करयल जाव ति कइ "जं देवो आगवेइ" ति आणाए विणएण वयणं पडिमुणेइ, पडिमुणित्ता [सकस्स देविदस्स देवरत्तो अंतिआओ पडिनिक्खमइ] पडिनिक्खमित्ता उत्तरपुरत्थिमं दिसोभागं अवकमइ, अवकमित्ता विउच्चिअसमुग्घाएण समोहणइ, समोहणित्ता संखिज्जाइं ओअणाइं दंडं निसिरइ, तं जडा-रयणाणं, वयरणं, वेरुलिआणं, छोहिअक्खाणं, मसारगह्वाणं, हंसगन्धाणं, पुलकाणं,

सोर्गचिआणं, जोईरसाणं, अंजणाणं, अंजणपुळयाणं आयरुवाणं, सुमगाणं, अंकाणं, फलिहाणं, रिद्धाणं, अहावायरे पुग्गळे परिसाढेइ, परिसाढित्ता अहासुहुमे पुग्गळे परिआएइ ॥ २६ ॥

२७. परिआइत्ता दुबंपि वेउन्विअसमुग्धाएणं समोहणइ. समोहणित्ता उत्तरवेउन्विअं रुवं विउन्विइ, विउन्वित्ता ताए उकिट्टाए, तुरिआए, चवलाए, चंडाए, जयणाए, उध्धुआए, सिग्घाए, [छेआए] दिव्वाए, देवगईए वीईवयमाणे वीईवयमाणे तिरिममसंखिज्जाणं दीवसमुदाणं मळ्ळं मज्झेणं जेणेव जंबुदीवे भारहे वासे जेणेव माहणकुंडग्गामे नयरे जेणेव उसमदत्तस्स माहणस्स गिहे जेणेव देवाणंदा माहणी तेणेव उवागच्छइ, उवागच्छित्ता आळोए समणस्स भगवओ महावीरस्स पणाअं करेइ, पणामं करित्ता देवाणंदाए माहणीए सपरिजणाए ओसोवणिं दळइ, दलित्ता असुहे पुग्गळे अवहरइ, अवहरित्ता सुहे पुग्गळे पक्खिवइ, पक्खिवित्ता “अणुजाणउ मे मयवं” ति कट्टु समणं भगवं महावीरं अन्वावाहं अन्वावाहेणं दिव्वेणं पहावेणं करयलसंपुडेणं गिणइ, करयलसंपुडेणं गिणित्ता जेणेव स्वत्तिअकुंडग्गामे नयरे जेणेव सिद्धत्थस्स स्वत्तिअस्स गिहे जेणेव तिसळा स्वत्तिआणी तेणेव उवागच्छइ, उवागच्छित्ता तिसलाए स्वत्तिआणीए सपरिजणाए ओसोवणिं दळइ, दलित्ता असुहे पुग्गळे अवहरइ, अवहरित्ता सुहे पुग्गळे पक्खिवइ, पक्खिवित्ता समण भगवं महावीरं अन्वावाहं अन्वावाहेणं दिव्वेणं पहावेणं तिसलाए कुच्छिसि गम्मत्ताए साहरइ, जे वि अ णं से तिसलाए गम्मे तं पि अ णं देवाणंदाए माहणीए जालंघसगुत्ताए कुच्छिसि गम्मत्ताए साहरइ, साहरित्ता जामेव दिसिं पाउन्धूए तामेव दिसिं पदिगए ॥ २७ ॥

26. Taé nam sé Harinégaməsi pāyattiāṇahivai dévé Sakkéṇam dévindéṇam dévarannā évam vutté samāṇé haṭṭha jāva hiyaé karayala jāva tti kaṭṭu “Jam dévo āṇavéi” tti āṇāé vīṇāṇam vayanam padisuṇéi, padisuṇittā [Sakkassa dévi ndassa dévaranno antīāṇ paḍinikkhamai,] paḍinikkhamittā uttara

puratthimam dlsibhāgam avakkamai, avakkamittā véuvvīa samugghāe nam samohaṇai, samohaṇittā sankhijjāim joṇāim dandam uisirai, tam jahā-Rayanaṇam, Vayaṇaṇam, Veruliāṇam, Lohakkāṇam, Masāragallāṇam, Hamsagabbhāṇam, Pulayāṇam Sogandhiāṇam Joirasāṇam, Añjaṇaṇam, Añjanapulaṇyāṇam, Jāyarūvāṇam, Sūbhagāṇam, Añkāṇam, Phallhāṇam, Rittāṇam-ahābāyare puggalé parisādēi, parisādittā ahāsuhumé puggalé pariāēi.

27. Pariāittā duccampi veuvvīasamugghāeṇam samohaṇai, samohaṇittā uttaravéuvvīam rūvam viuvvai, viuvvittā tāē ukkiṭṭhāē, turīāē, cavalāē caṇḍāē jayaṇāē uddhuāē, sigghāē, divvāē, devagaīē vīvayamāṇē vīvayamāṇē tiris-masankkhiṇṇāṇam dīva-samuddāṇam majjham, majjhēṇam, jēṇēva Jambuddivē Bhārahē vāsē Māhaṇa-Kuṇḍa-ggāmē nayaṇē jēṇēva Usabha-dattassa māhaṇassa gēhē jēṇēva Dēvaṇandā māhaṇi tēṇēva uvāgacchai, uvāgacchittā āloē samaṇassa Bhagavao Mahāvīrassa paṇāmanam karēi, paṇāmanam karittā, Dēvaṇandāē māhaṇiē sa-parijaṇāē osovaṇim dalai, dalittā asuhē puggalé avaharai avaharittā suhē puggalé pakkhivai, pakkhivittā "Aṇujāṇau me bhayavam" eti kattu samaṇam Bhagavam Mahāvīram avvābāham avvābāheṇa divvēṇa pahāvēṇam karayalasampudēṇam giṇhai, giṇhittā jēṇēva Khattīā-Kuṇḍa-ggāmē nayaṇē jēṇēva Siddhatthassa khattiassa gēhē jēṇēva Tisalāē khattiāṇiē tēṇēva uvāgacchai, uvāgacchittā Tisalāē khattiāṇiē sa-parijaṇāē osovaṇim dalai, dalittā asuhē puggalé avaharai, avaharittā suhē puggalé pakkhivai, pakkhivittā samaṇam Bhagvam Mahāvīram avvābāham avvābāheṇam. divvēṇam pahāvēṇam Tisalāē kuchimsi gabbhattāē sāharai, jē vī a ṇam sé Tisalāē gabbhē tam pi a ṇam Dēvaṇandāē māhaṇiē Jālandharasa-guttāē kuchimsi gabbhattāē sāharai, sāharittā jāmēva disim pāubhūē tāmēva disim paḍigāē.

26. When Harinégameśi, the divine chief of the foot-troops, was thus spoken to by Śakra, - the Indra of the gods, the king of the gods, he became pleased etc with the heart expanding with joy, and joining the

piams of his hands so as to bring the ten nails together, and placing his folded hands in front of his forehead, modestly accepted the words of the command, saying "Just as your Majesty orders." Having accepted the words of command, he went out of the presence of Śakra-the Indra of the gods, the king of the gods-and departed towards the north-east direction. Having departed, he transformed himself through his supernatural power of transformation-and stretched himself out like a staff for numerous yojanas; while doing so, he took hold of the undermentioned gems viz वयरत्नं Vayarāṇam वज्ररत्नं Vajra-ratna, Diamonds, वेरुलिङ्गं Vēruliṅgam वैदूर्यरत्नं Vaidūrya ratna -cats-eye gem, लोहिमङ्गलं Lohiakkāṇam लोहिताक्षरत्नं Lohitākṣa ratna A kind of red gem, (not ruby, very rare) मसारगङ्गलं Masā-ragallāṇam मसाररत्नं Masāra-ratna, Saphires, हंसगर्भाणं Haṃsa-gabbhāṇam हंसगर्भं Haṃsa-garbha ratna, पुलयाणं Pulayāṇam पुलकरत्नं Pulaka-ratna सौगन्धिङ्गलं Sogandhiṅgam सौगन्धिकाणं Saugandhika-ratna जोरसाणं Joī-rasāṇam ज्योतिरसरत्नं Jyoti-rasa ratna अंजनाणं Anjanāṇam अंजनरत्नं Anjana-ratna, अंजनपुलयाणं Anjana pulayāṇam अंजनपुलकरत्नं Anjana-pulaka-ratna, जायरुवाणं Jāya-rūvāṇam ज्योतिरसरत्नं Jāti-rūpa ratna सुभगाणं Subhagāṇam सुभगरत्नं Subhāga ratna, अङ्काणं Aṅkāṇam अंकरत्नं Aṅka-ratna, फलिङ्गलं Phalibhāṇam स्फटिकरत्नं Sphatika ratna, Crystal gem, रिग्गलं Ritṭhāṇam रिष्टरत्नं Riṣṭa ratna. He rejected the gross Particles (of these precious gems) and retained the finer ones.

27. Having retained them, he transforms himself for a second time by वैक्रिय समुद्घात Vaikriya Samudghāta, A forcible and simultaneous rod-like emanation of Karmic molecules from soul-particles at the time of changing his body, and an उत्तर original divine form, created by the Vaikriya power of contracting or expanding his body at any time, to any size one wishes; having done it, he goes with that excellent, speedy wavering, fierce, exerting, (quick like the motion of dust-clouds in the sky) swift forcible (a gait capable of removing hindrances) divine motion of gods, passing down obliquely right through numberless continents and oceans, and arrives in Jambū dvīpa in Bhārat-varṣa in the Brāhmanical part of the town of Kuṇḍa

grāma at the house of Brāhmaṇa Rīṣabha-datta where Brāhmaṇi Dēvānanda lived. Having arrived, instantly on seeing Śramaṇa Bhagavān Mahāvīra, he makes a low bow to him, and having bowed down, he puts Brāhmaṇi Devānandā with her house-hold members into profound deep sleep; having done so, he removes impure particles and places in, pure particles. Having placed them, and saying "May the Venerable One permit me" he takes Śramaṇa Bhagavān Mahāvīra into the cavity of the folded palms of his hands without hurting him, comfortably and by his divine supernatural power.

[He took Śramaṇa Bhagavān Mahāvīra into the cavity of the palms of his hands in such a way, that it did not cause the slightest pain to the foetus. It is said in Bhagavati Sūtra:—

पभू णं भन्ते ! हरिणेगमेसी सक्कदूए इत्थीगब्भं नहसिरंसि वा रोम
कूवंसि वा साहरित्तए वा निहारित्तए वा ? हन्ता पभू, नो चेव णं तस्स गब्भस्स
आबाहं वा विबाहं वा उप्पएज्जा, छविच्छेअं पुण करिज्जा "

Pabhū ṇaṃ bhanté ! Hariṇégamésī Sakkadūē itthi-
gabbham nahasiraṃsi va romakūvaṃsi vā sāharittāē vā
niharittāē ? Hantā Pabhū, no céva ṇaṃ tassa gabbhaṃsa
ābāham vā vi-bāham vā, uppājjā, chavicchéaṃ puṇa karijjā.

O worshipful master ! Is Hariṇégamésī, the messenger of Śakra, able to place the foetus of a female on the top of a nail or in the pores of a hair to remove it from there ? Yes, he is able. He does not invariably cause any pain or any particular pain to the foetus. An incision into the skin is only done.]

Having taken him in the cavity of the folded palms of his hands, he goes to the Kṣatriya part of the town of Kuṇḍa grāma, to the house of Kṣatriya Siddhārtha, where Kṣatriyāni Trīśalā lived, and having gone there, he puts Kṣatriyāni Trīśalā with her house-hold members into profound deep sleep. Having induced deep sleep, he removes unclean particles and having

removed them, he places -clean particles; having placed them, he places the foetus of Śramaṇa Bhagavān Mahāvira, in the uterus of Kṣatriyāṇi Trīśālā, comfortably, without injury, by his divine supernatural powers.

[Here, there are four varieties of removal of foetus, 1. From one uterus to another. 2. From uterus to vagina. 3. From vagina to uterus, and 4. Vagina to vagina. In this case, taking the foetus through the vagina, and placing it into the uterus is the method followed.]

Then, he places the foetus of Kṣatriyāṇi Trīśālā, as a foetus in the uterus of Brāhmaṇi Dēvānandā of jālandhara gotra and having placed it, he went back in the same direction from which he had come. 27.

२८. ताए उक्किहाए, तुरियाए, चवलाए, चंडाए, जयणाए,
उद्धुआए, सिग्घाए, दिव्वाए, देवगाए, तिरिअमसंखिज्जाणं दीवसमुद्धानं
मज्झं मज्झेणं जोअणसयसाहस्सिएहिं विग्गहेहिं उप्पयमाणे जेणामेव सोहम्मए
कप्पे सोहम्मवडिसए विमाणे, सक्कंसि सीहासणंसि, सक्के देविंदे देवराया,
तेणामेव उवागच्छइ, उवागच्छित्ता सक्कस्स देविंदस्स देवरान्णो एअमाणत्तिअं
खिप्पामेव पच्चप्पिणइ ॥ २८ ॥

28. Tāē ukkiṭṭhāē, turiyāē, cavalāē, caṇḍāē, jayaṇāē, uddhuāē, sigghāē, divvāē, devagāē, tirīamasamkhijjāṇam divasamuddāṇam majjham majjhēṇam joṇasayasāhassīēhim viggahēhim uppayaṇāē jēṇāmēva Sohammē kappē Sohamma vadiṇṣāē vimāṇē Sakkamāsi sīhāsaṇamāsi, Sakkē devīndē deva-rāyā, tēṇāmēva uvāgacchai, uvāgacchittā Sakkassa devīndassa dévaranno éamāṇattiam khippāmēva paccappiṇai 38.

28. Then with that excellent, speedy, wavering, fierce, exerting, quick- (like the motion of dust-clouds in the sky, swift, divine motion of gods, he flew upwards passing right through numberless continents and oceans of the middle world,

taking hundred thousand yojanas in each motion and returned to Saudharma Kaipa, the celestial abode called Saudharma Avatamsaka, where Śakra,—the chief of gods,—king of the gods,—sat on the throne named Śakra; having returned, he reports to Śakra,—chief of gods,—king of gods,—on the quick execution of his command. 28

२९. ते णं कालेणं ते णं समए णं समणे भगवं महावीरे जे से वासाणं तच्चे मासे पंचमे पक्खे आसोअबहुल्ले तस्स णं आसोअबहुल्लस्स तेरसीपक्खेणं वासीइ राइंदिएहिं विइकंतेहिं तेसीइमस्स राइंदिअस्स अंतरावट्ठमाणे हिआणुकंपणं देवेण हरिणेगमेसिणा सक्कवयणसंदिट्ठेणं माहणकुंडग्गामाओ नयराओ उसभदत्तस्स माहणस्स कोढालसगुत्तस्स भारिआए देवाणंदीए माहणीए जालंधरसगुत्ताए कुच्छीओ खत्तिअकुंडग्गामे नयरे नायाणं खत्तिआणं सिद्धत्यस्स खत्तिअस्स कासवगुत्तस्स भारिआए तिसलाए खत्तिआणीए वासिद्धसगुत्ताए पुव्वरत्तावरत्तकालसमयसि इत्थुत्तराहिं नक्खत्तेणं जोगमुवागएणं अब्बावाहं दिग्घेणं पहावेणं गम्भत्ताए साहरिए ॥ २९ ॥

३०. ते णं काले णं ते णं समए णं समणे भगवं महावीरे तिसा-
णोवागए आवि होत्था, साहरिज्जिस्सामि चि जाणइ, साहरिज्जमाणे नो जाणइ
साहरिएमि चि जाणइ ॥ ३० ॥

29. Té nam kālē nam té nam samaē nam Samanē Bhaga-
vam Mahāvīré jé sé vāsāṇam taccé māsé pancamé pakkhé
Āsoabahulé tassa nam Āsoabhulassa térasīpakkhéṇam basī,
rāindīéhim viikkantéhim tésiimassa rāindiassa antarāvaṭṭamāṇe
hiāṇukampaēṇam déveṇa Hariṇégamésiṇā Sakkavayaṇasandi-
tṭhéṇam Māhaṇa-Kuṇḍa-ggāmāō nayarāō Usabhadattassa
māhaṇassa Kodālasa-guttassa bhāriāē Dēvaṇandāē māhaṇiē
Jālandharasa-guttāē kucchio Khattia-Kuṇḍaggāmē nayaré nāyā-
ṇam khattiāṇam Siddhatthassa khattiassa Kāsava-guttassa
bhāriāē Tisalāē khattiāṇiē Vāsīṭṭhassa-guttāē puvvarattavaratta
kālasamayamsi Hatthuttarāhim nakkhattēṇam jogamuvāgaēṇam

avvābāham avvābāhēnam divvēnam pahāvēnam kucchimsi
gabbhattāe sābriē.

30 Té nam kālē nam té nam samaē nam Samanē Bhagavam
Mahāvire tinnānovagaē āvhotthā, sāharijjissāmi tti jāṇai,
sāharijjamāṇē no jāṇai, sāhariēmi tti jāṇai.

29. During that age, at that time, in the third month of the rainy season, the fifth fortnight, the dark fortnight of Āśvina, on the thirteenth day of the dark fortnight of Āśvina, after the lapse of eighty-two nights and days, during the eighty-third night, the foetus of Śramaṇa Bhagavān Mahāvira was, on the command of Śakra, removed by the compassionate and devout god Hariṇēgameṣi from the uterus of Brāhmaṇi Dēvanandā of Jālandhara-gotra, wife of Brāhmaṇa Rṣabhadata of Kodāla-gotra of the Brāhmanical part of Kuṇḍagrāma and painlessly and comfortably lodged by divine supernatural power, as a foetus in the uterus of Kṣatriyāṇi Trisālā of Vāsistha-gotra, wife of Kṣatriya Siddhārtha of Kāśyapa-gotra of the clan of जात Jnāta-kṣatriyas, in the Kṣatriya, part of the town of Kuṇḍagrāma, in the middle of the night, when the Moon was in conjunction with the constellation उत्तराफाल्गुणि Uttarāphālguṇi, whose next is Hasta.

30 During that age, at that time, the knowledge of Śramaṇa Bhagavān Mahāvira (with regard to this transaction) was three-fold:—he knew that he will be removed; he did not know that he is being removed, and he knew that had been removed.

The poet says :—

सिद्धार्थपार्थिवकुलसंगृहप्रवेशे मौहूर्त्तमागयमान इव क्षणं यः ।

रात्रिदिवान्युपितवान् भगवान् इत्यशीति, विमालये स चरमो जिनराट पुनातु ॥१॥

Siddhā:tha-pārthiva-kulāpta-grihapravésē mauhūrtamāgayamāna
iva kṣaṇam yaḥ !

Bātrīmdlvānyuṣītavān bhagavān dvyaśītim viprālayé sa caramo Jinarāt punātu. 1.

May the last Jina Tīrthaṅkara Bhagavān, who lived for eighty-two days, (at the house of a Brāhmaṇa,) as if for the purpose of inquiring about an auspicious moment for entering the house of the renowned family of King Siddhārtha, bless us!

[Besides, in this connection, the question is 'Why is it said that Śramaṇa Bhagavān Mahāvīra did not know while he was being removed, although (1) he had three varieties of knowledge, (2) the act of removal lasted for numerous moments and (3) Śramaṇa Bhagavān Mahāvīra possessed an immense amount of much superior knowledge than the god doing the act of removal ?

The answer to this query is that this sentence shows the dexterity of the act. Hariṇégamésī the messenger of Śakra, performed the act of removal of the foetus in such a masterly way, that although Śramaṇa Bhagavān Mahāvīra knew that he was being removed, he was, so to say, unmindful of it as there was a complete absence of any pain.

Some one may, as well, say, ' You removed a thorn from my foot in such a way that I did not even know it.

Besides, when there is an overwhelming predominance of the enjoyment of pleasures, such an occurrence is met with in the sacred books also. For instance,

तर्हि देवा वंतरिआ वरतरुणीगीअवाइअरवेणं ।

निच्चं सुहिअपमुइआ गयं पि कालं न याणंति ॥

Tarhi dévā Vantariā vara taruṇī gīs vāia raveṇam;

Niccam suhiapamuiā gayam pi kālam no yāṇanti.

Therefore, Vyantara gods, rejoiced by the melodious sound of dancing and music of excellent young damsels, do not certainly know the time that has gone by.

Also, there is a reading in आचाराङ्गसूत्र Ācārāṅga Sūtra.

साहरिज्जमाणे वि जाणइ [३९९ सू०]

Sāharijjamāṇé vi jāṇai.

He knew also that he was being removed.

This explanation has been given with an idea of avoiding any misunderstanding between the two readings.]

३१. जं रयणिं च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ तिसलाए खत्तिआणीए वासिहसगुत्ताए कुच्छिसि गम्भत्ताए साहरिए, तं रयणिं च णं सा देवाणंदा माहणी सयणिज्जंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे उराळे जाव चउइस महासुमिणे तिसलाए खत्तिआणीए इहे पासित्ता णं पडिबुद्धा । तं जहा-
गय० बसह० गाहा ॥ ३१ ॥

३२. जं रयणिं च णं समणे भगवं महावीरे देवाणंदाए माहणीए जालंधरसगुत्ताए कुच्छिओ तिसलाए खत्तिआणीए वासिहसगुत्ताए कुच्छिसि गम्भत्ताए साहरिए, तं रयणिं च णं सा तिसला खत्तिआणी तंसि तारिसगंसि वासघरंसि अन्धितरओ सचित्तकम्मे, बाहिरओ दूमिअघट्टे मट्टे, विचित्तउल्लोअचिल्लिअतळे मणिरयणपणासिअंधयारे, बहुसमसुविभत्तभूमिभागे, पञ्चवन्नसरससुरहिमुक्कपुप्फपुंजोवयारकलिए, कालागुरु-पवरकूंदरुक्क-तुरुक्क-इज्जंतधूव-मयमघंतगंधुद्धुआभिरामे, सुगंधवरगंधिए, गंधवट्ठिधूए, तंसि तारिसगंसि सयणिज्जंसि सालिंगणवट्टिए, उभओ बिन्वोअणे, उभओ उअए, मज्झे णयगंभीरे, गंगापुलिगवालुआउहालसालिसए, उवचिअखोमिअ-दुगुल्लपट्टपडिच्छन्ने, सुविरइअरयत्ताणे, रत्तंसुअसंबुद्धे, सुरम्मे, आइणगरुअ-धूरनवणीयतूलतुलफासे, सुगन्धवरकुसुमचुअसयणोवयारकलिए, पुव्वरत्तावरत्त-कालसमयंसि सुत्तजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे उराळे जाव चउइस महासुमिणे पासित्ता, णं पडिबुद्धा । तं जहा-गय १ बसह २

सीह ३ अभिसेअ ४ दाम ५ ससि ६ दिणयरं ७ जयं ८ कुंभं ९
पउमसर १० सागर ११ विमाण (भवण) १२ रयणुच्चय १३ सिहिं च
१४ ॥ ३२ ॥

31. Jam rayanīm ca ṇam Samaṇé Bhagavam Mahāvīré
Dévāṇandāe māhaṇīe Jālandharasa-guttāe kucchio Tisalāe
khattiāṇīe Vāsīṭṭhasa-guttāe kucchimsi gabbhattāe sāharié,
tam rayanīm ca ṇam sā Dévāṇanda māhaṇi sayañijjamsi
suttajāgarā ohīramāṇi ohīramāṇi ime éārūvé urālé jāva cauddasa
mahāsumiṇé Tisalāe khattiāṇīe haēd pāsittā ṇam paḍibuddhā
Tam jahā-Gaya-Vasaha-gāhā. 31

32. Jam rayanīm ca ṇam Samaṇé Bhagavam Mahāvīré
Dévāṇandāe māhaṇīe Jālandharasa-guttāe kucchio Tisalāe
khattiāṇīe Vāsīṭṭhasa-guttāe kucchimsi gabbhattāe sāharié, tam
rayanīm ca ṇam sā Tisalā khattiāṇi tamsi tārisagamsi vāsa-
gbaramsi abbhintaraō sa-cittakammé, bābiraō dūmiaghappé
maṭṭhé, vicittaulloacilliatalé manirayaṇapaṇāsiandhayāré,
bahusama – suvibhatta – bhūmibbāgé, pancavanna – saras – surahi
mukkapuppha – punjovayāra – kalié, kā'āguru-pavara – kundaru-
kka-turukka-dajjbanta – dhūva-maghamaghanta – gandbuddhuā-
bhirāmé, sugandhavaragandhié, gandhavattibhūé, tamsi
tārisagamsi sayañijjamsi sālīṇaṇavattīé, ubhaō bibbōaṇé,
ubhaō unnaé majjhé ṇaṇagambhīré, Gaṅgāpuliṇavāluāuddā-
lasālisaé, uvacia – khomiadugullapattapadicchanné, suviraia
rayattāṇé, rattamsuasamvudé, su-rammé, āiṇaga-rūa-būra
navañiya tūla-tullaphāsé, sugandhavara-kusuma-cunnasayṇo vayāra
kalié ohīramāṇi ime éyārūvé urālé jāva cauddasa mahāsumiṇé
pāsittā, ṇam paḍibuddhā / Tam jahā—1 Gaya 2 Vasaha 3 Siha
4 Abhisēa 5 Dāma 6 Sasi 7 Diṇayaram 8 Jhayam 9 Kumbham
10 Pauma-sara 11 Sāgara 12 Vimāṇa (Bhavaṇa) 13 Rayaṇuccaya
24 Sihim ca. 32.

31. During the night in which the foetus of Śramaṇa
Bhagavān Mahāvīra was removed from the uterus of Brāhmaṇi

Dévānandā of Jālandhara-gotra to that of Kṣatriyāṇī Triśalā of Vāsiṣṭha-gotra, the Brāhmaṇī Dēvānanda,—while lying on her couch in a state between sleeping and waking-taking fits of sleep-woke up on seeing these praiseworthy etc fourteen great dreams, taken away by Kṣatriyāṇī Triśalā. They are—Elephant, Bull etc. Gāthā 31

32. During the night, in which the foetus of Śramaṇa Bhagavān Mahāvira was removed from the uterus of Brāhmaṇī Dēvānandā of Jālandhara gotra to that of Kṣatriyāṇī Triśalā of Vāsiṣṭha-gotra, Kṣatriyāṇī Triśalā was in her bed-chamber of which the interior was decorated with paintings, and the external surface was white-washed, well-polished and soft, the ceiling was painted with various pictures, and was shining; the darkness was removed by jewels and precious stones, and the floor was perfectly level and adorned with well-arranged auspicious figures; which was furnished with offerings of heaps of juicy fragrant flowers of all the five colours strewn here and there; was delightful on account of the fragrance of scented fumes arising from the burning of कालसुख Kāalguru, Black aloe, finest कुंदरुक् Kundarukka, a kind of fragrant substance used as incense, and तुरुक् Turukka, A kind of myrrh, Benzoin; was exquisitely scented with excellent perfumes and turned as it were into a pastile of fragrant substances; on a couch with a mattress of the length of a man's body, with pillows at both places (at the head and at the foot); raised on both sides, depressed and deep in the middle, soft as if one placed his foot on the sand of the low sand-bank of the Ganges; covered with a well-cured half-silken bed-sheet, with a well-arranged रजसाण Rajastrāṇa, -a sheet-covering for protecting the bed from dust (when not used); hung with red mosquito-curtains; delightful, soft to the touch like well tanned leather, cotton wadding, बूर Būra—a kind of soft vegetation, -and butter; furnished with comforts of a bed such as highly fragrant flowers and perfumed powders—(in such a bed-chamber and on such a bed) Kṣatriyāṇī Triśalā, in the middle of the night

while in a state between sleeping and waking, – taking fits of sleep–woke up on seeing these praiseworthy etc fourteen great dreams viz 1 An elephant, 2 A bull, 3 A lion, 4 The anointing of Śrī Dēvī (Goddess of Wealth) 5 A garland, 6 The Moon, 7 The Sun, 8 A banner 9 A Kalaśa (a festal jar) 10 A Lotus-lake, 11 A sea, 12 A celestial chariot, 13 A heap of jewels, and 14 A smokeless flame. 32

३३. तए णं सा तिसला खत्तिआणी तप्पदमयाए [तओ थ]
चउदंत-उसिअ-गलिअ-विपुलजलहर-हारनिकर-खीरसागर-ससंककिरण-
दग रय-रययमहासेलपंडुरं, समागयमहुअर-सुगंधदाणवासिअ-कवोलमूलं,
देवरा यकूंजरवरप्पमाणं, पिच्छइ, सजलयणविपुलजलहरगज्जिअगंभीरचारुयोसं,
इमं सुभं सब्बलक्खणकयंबिअं वरोरुं ॥ १ ॥ ३३ ॥

33. Taé ṇam sā Tisalā khattiāṇi tappadhamayāe [tao a]
cauddanta-usia-galia-vipula jalahara-hāranikara-khīrasāgara-
sasaṅkakiraṇa-dagaraya-rayayamaḥāsēlapaṇḍuram, samāgayama-
-huara-sugandha-dānavāsia - kavola mūlam, dévarāya kuṅjara
varappamāṇam, picchai, sajala-ghaṇa-vipula jalahara-gajjia-
gambhīra cāru-ghosam, ibham subham savvalakkhaṇa-kayam
biam varorum 1 33

33. Then, Kṣatriyāṇi Trisālā sees, during her first dream, an excellent, enormous, praiseworthy elephant, possessing a mass of all auspicious marks, with four tusks as white as the extensive rain-cloud raised up high and emptied (after a shower), or a dense mass of a necklace of pearls, or the Ocean of Milk, or the beams of the Moon, or the spray of water, or the great silvery mountain (called वैताढ्य Vaitāḍhya); whose temples were perfumed with highly scented temple-juice which attracted bees; equalling the excellent dimensions of the elephant of the King of Gods (Airāvaṇa), and uttering a deep sound as pleasant as the thundering of a dense extensive rain-cloud filled with water. (1) 33

३४. तओ पुणो धवलकमलपत्तपयराइरेगरूवप्पमं, पहासमुदओवहारेहिं
सव्वओ चेव दीवयंतं, अइसिरिभरपिळ्ळणा-विसप्पंत-कंत-सोहंत-चारु-ककुहं,
तणु-सुद्ध-सुकुमाल-लोमनिद्धच्छविं, थिरसुवद्ध-मंसलोवचिअ-लट्ठ-सुविमत्त
सुंदरगं, पिच्छइ, घण-वट्ठ-लट्ठ-उंकिट्ठ-तुप्पग्गतिकखसिंगं, दंतं, सिवं, समाण
सोहंतसुद्धदंतं, वसहं, अभिअगुणमंगलमुहं ॥ ३४ ॥

34. Taö puṇo dhavaḷa kamala patta payarāi réga rūvapp-
abham, pahāsamudaovahāréhim savvaö céva divayantam,
aisiribharapillaṇā--visappanta--kanta -sohanta--cāru --kakuham,
taṇu-suddha sukumā'a-loma-niddhacchavim, thira subaddha-
mansalovacia-laṭṭha-suvibhatta - sundaraṅgam, picchai, ghaṇa-
vaṭṭa-ukkiṭṭha-tuppaggaṭikkhasiṅgam, dantam, sivam, samāṇa
sohanta-suddha-dantam, vasaham, amia-guṇamaṅgala-muham

34. Then, she saw a tame lucky bull, of a whiter hue
than that of a mass of petals of white lotus, decidedly illumi-
nating all around by the diffusion of a mass of light; whose
charming, splendid, and beautiful hump was dancing rejoicingly
owing to the collection of its charms; whose glossy skin was
covered with thin, spotless, and very soft hairs; whose body
was firm, well-formed, muscular, well-nourished, attractive
well-proportioned, and handsome; whose horns were solid, round,
well-nourished, excellent, polished (with grease) and pointed
at the top; whose teeth were equal (in size), brilliant, and
spotless. He was the auspicious source of innumerable virtuous
qualities. (2). 34

३५. तओ पुणो हारनिकर-खोरसागर-ससंककिरण-दगरथ-रययमहा
सेलपंडुरतरं, रमणिज्जपिच्छणिज्जं, थिरलट्ठपड्ढं, वट्ठ-पीवर-सुसिलिट्ठ-
विसिट्ठ-तिक्खदाढाविडंविअ-मुहं, परिकम्मिअ-जच्चकमलकोमल-पमाणसोभंत
लट्ठउड्ढं, रत्तुप्पलपत्त-मउअ-सुकुमालतालु-निळ्ळालिअग्गजीहं, मूसागयपवर
कणगताविअ-आवत्तायंत-वट्ठ-तडिदिमलसरिसनयणं, विसालपीवरवरोहं,

पदिपुम्विमलसंघं, पिउ-विसयमुहुम-लक्खणपसत्थ-विच्छिन्नकेसरादोवसो-
हिअं, ऊसिअ-सुनिम्मिअ-सुजाय-अप्फोदिअ-लंगूलं, सोमं, सोमाकारं,
लीलायंतं, नहयलाओ ओवयमाणं, नियगवयणमइवयंतं, पिच्छइ सा,
गाढतिकखग्नहं, सीहं, वयणसिरीपल्लवपत्तचारुजीहं ॥ ३ ॥ ३५ ॥

35. Taö puṇo hāranikara - khīrasāgara-sasaṅkakiraṇa-
dagaraya-rayaya mahāsēla - panduratarāma, ramanijjapicchaṇijj-
am, thira laṭṭha paṭṭham, vaṭṭa-pīvara - susiliṭṭha - viṣiṭṭha-
tikka dādhā vidambā muham, parikammā jacca kamala
komala-pamāṇa-sobhanta-laṭṭha-ṭṭham, rattuppala patta-
maua-sukumā'a-tālu-nillāliaggajīham, mūsāgaya pavara kanaga
tāvia-āvattāyanta-vaṭṭa-taḍi vimala sarisa nayaṇam, visāla
pīvara varorum, paḍipunna vimala khandham, miu-vīsayā
suhuma-lakkhana pasattha=vicchinna kēsārā-dova sohiam, ūsia
sunimmiā - sujāya-apphodia langūlam, somam, somākāram,
līlāyantam, nahayalāo uvayamāṇam, uiyaga vayaṇa maivayantam,
picchai, sā, gādha-tikkhagga naham, vayaṇa sirī - pallava
patta caru jīham. (3) 35.

35 Then, further, she sees a beautiful, handsomely-shaped sportive lion coming down from the vault of the sky and entering her mouth—a lion of a hue whiter than that of a dense mass of a necklace of pearls to the Ocean of Milk, or the beams of the Moon, or sprays of water, or the great silver mountain, charming, and beautiful to look at; who had firm and powerful forearms and a mouth adorned with round, thick, well-joined, excellent, sharp teeth, whose beautiful lips shining through their proportions, appeared as if well-tanned and as soft as the best lotus; whose very tender palate was as soft as the petals of a red lotus, and tip of the tongue was coming out quickly; whose eyes, resembling pure lightning, revolved around like red-hot best gold heated in a crucible; whose excellent thighs were extensive and strong; whose shoulders were full and faultless; who was adorned with an extensive long mane of soft, white, fine, hairs of best quality; whose

tail was raised up, well-bent round, well-grown, and swinging; the tip of whose nails were very sharp; whose lovely tongue was spread out as an offshoot of the beauty of his face.

३६. तओ पुणो पुण्वदवयणा, उच्चागयद्वाणलट्ठसंठिअं, पसत्थ
रूवं, सुपइट्ठिअ-कणगमयकुम्भसरिसोवमाणचलणं, अज्जुण्णय-पीण-रइअ-मंसल
- उवचिअ-तणु-तंव-निद्धनहं, कमलपलाससुकुमालकरचरणं, कोमलवरंगुलिं,
कुरुविंदावत्त-वट्ठाणुपुव्वजंघं, निगूढजाणुं, गयवरकरसरिसपीवरोहं, चामीकर
रइअमेहलाजुतं, कंतविज्जिन्नसोणिचकं, जंघंजण-ममर-जलयपयरउज्जुअसमसं
हिअ-तणुअआइज्जलडह-सुकुमालमउअ-रमणिज्जरोमराइं, नाभीमंडलसुंदर
विसालपसत्थजघणं, करयलमाइअ-पसत्थवल्लिअमज्झं नाणामणि-कणग-रयण
विमलमहातवणिज्जामरणभुसण-विराइअमंगुवंगिं, हारत्रिरायंत कुदमालपरिणद्ध
जलजलितथणजुअलविमलकलसं, आइअपत्तिअविभुसिणं सुभगजालुज्जलेणं
मुक्ताकलावणं, उरत्थदीणारमालविरइणं कंठमणिसुसंणं, य, कुंदलजुअल्ल-
ल्लसंत-अंसोवसत्तसोमंतसप्पभेणं, सोभागुणसमुदणं आणणकुडुंबिणं,
कमलामलविसालरमणिज्जलोअणिं, कमलपज्जलंतकरगहिअ मुक्कतोयं, लीलावाय-
कयपक्खणं, सुविसद-कसिण-घण-सण्ह-लंबंत-केसहत्थं, पउमइहकमलवा-
सिणिं, सिरिं, भगवइं पिउउइ, विमवंतसेलसिहरे दिसागइंदोरुपीवर-
कराभिसिञ्चमाणि ॥ ४ ॥ ३६ ॥

36. Taō punacandavayaṇā, uccāgaya tṭhāṇa laṭṭha
saṇṭhiam, pasattha rūvam, supaiṭṭhia - kaṇagamaya - kumma
sarisovamaṇa - calaṇam, accuṇṇaya - pīṇa - raia-maṇsala - uvacia-
taṇu-tamba - niddha naham, kamala-palāsa - sukumāla - kara
caraṇam, komala-varaṅgulim, kuru-vindāvatta-vaṭṭānupuvva
jaṅgham, nigūḍhjaāṇum, gaya vara-kara sarisa-pīvarorum,
cāmikara raia méhalā juttam, kanta vicchinna soṇicakkam;
jaccañjaṇa - bhamara-jalaya paṇara - ujjuasamaasambha - tanua
ājja ladaba-sukumāla maua-ramaniṇja-romarāim, nābhī maṇḍala
sundara visāla pasattha jaghaṇam, kara yaḷa māia pasattha

tivalla-majjham, nānā maṇi kaṇaga rayana-vimala-mahātavaṇi-jjābbaraṇa - bhūsaṇa - virālamaṅguvaṅgim, hāravirāyanta-kuṇḍa māla pariṇaddha jalajalita-thana juala vimala kalasam, āiapattia vibhūsiṇa subhaga - jālujjalēṇam, murtā kalāvaṇam, urattha diṇāra māla viraiṇam, kaṇṭha maṇi suttaṇam ya, kuṇḍala jualullasanta - ansovasatta sobhanta - sappabhēṇam, sobhāguṇa samudaēṇam āṇaṇa kudumbiṇam, kamalāmala-visāla-ramaṇijja loṇṇim, kamala pajjalanta kara gahva-mukkatoyam, līlāvāya-kayapa khaṇam, suvisada - kaṣiṇa - ghaṇa - saṇha - lanbanta-kēsa - hattham, paumaddaha - kamala vāsiṇim, sirim, bhagavaim picchal, Himavanta sēla siharé dīṣā gaindoru pivara-karābhisi-nccamāṇim, (4) 36,

36 Then further, she (kāśasatriyāṇi Trīṣalā) with a face like the Full Moon, sees श्रीदेवी Śrī-dēvi (the Goddess of Beauty and Prosperity) of a handsome form, reposing on top of Mount Himavanta, on a lotus in the पद्मद्रव्य Padama-draha -- a lake of lotuses on an excellent locality of the high mountain-anointed by water from the extensive and powerful trunks of lordly elephants of the (eight) directions; whose feet resembled well-arranged gold tortoises; whose nails were highly elevated, fat, dyed, fleshy, strong, fine, red and smooth. Her hands and feet were tender like the leaves of the lotus, and her fingers and toes were soft and excellent. Her legs were round like the trunk of a plaintain-tree and progressively less round, and her knees were invisible. Her fat thighs resembled the trunks of lordly elephants. The circle of her lovely broad hips was adorned by a gold girdle. Her lovely row of hairs, were as black as excellent collyrium, a mass of black wasps, or black clouds, straight, even, well-arranged, fine, admirable, beautiful, soft, and very delicate. Her large and admirable, fleshy part bellow the waist, was handsome on account of her circular navel. The middle portion of her body-her waist containing admirable three folds, could be grasped by the palms of one's hands. The members of her body and their subordinate parts were adorned with ornaments and decorations of various kinds

of gems, gold, precious stones, and of pure, excellent, red gold. The faultless, globelike pair of her breasts, shone, encircled by a garland of कुन्द Kunda, Jasmine flowers, beautified by a necklace of pearls. She looked beautiful by a necklace of pearls beautified with well-arranged emeralds more white than admirable strings of pearls, and necklace of jewels on her neck sparkled by a string of दीनारः Dīnāras, gold coins. Her face appeared more beautiful by the accompanying mass of brilliancy of a pair of waving ear-rings touching her shoulders. Her eyes were large, attractive, and pure, like a lotus. She sprinkled sap from two lotus-flowers held in her splendid hands and sportively used them as a fan. Her braid of hair was very distinct, black, thick, smooth, and hanging down.

CHAPTER III

३७ तत्रो पुणो सरसकुसुममंदारदाम-रमणिज्जभूअं, चंपगासोग-पुष्पागनाग-
 पिअंगुसिरिस-मुग्गर-मल्लिआ-जाइ-जूहि-अंकोल्ल कोज्ज कोरिंट-पत्तदमणय-
 नवमालिअ-बउल-तिलय-वासोतेय-पउमुप्पल-पाडल -कुंदाइमुत्त-सहकार-
 सुरभिगंधि, अणुवममणोहरेणं गंधेणं दसदिसाओ वि वासयंतं, सव्वोउअसुरभि
 कुसुममल्लधवल-विलसंत-कंत-बहुवन्नभत्तिचित्तं, छप्पय-महुअरि-भमरगण-
 गुमगुमायंत--निलित--गुंजंत--देसभागं, दामं, पिच्छइ, नभंगणतळाओ
 ओवयंतं ॥ ५ ॥ ३७ ॥

37. Taṭṭha puṇa sarasa kusuma mandāra dāma-ramaṇijjabh-
 ūam, campagāsogapunnāga nāgapiaṅgu sirisa-muggara-mallīā-
 jāi-jūhi-aṅkolla kojja korinta-pattadamaṇaya- navamāliā-baul-
 -tilaya-vāsantiya—paumuppala—pādala -- kundāimutta — sahakāra-
 surabhigandhi, aṇuvama--maṇoharēṇam gandhēṇam dasadīsāo
 vi vāsayantam, savvua surahi-kusuma malla dhavala-vīlasanta-
 kanta-bahuvannabhatticittam, chappaya-mahuari-bhamaragaṇa-
 -gumagumāyanta-nilinta-gunjanta-désabhāgam, dāmam. picchai,
 nabhṁgaṇatalāo ovayantam. (5). 37.

37. Then, again, she saw coming down from the surface of the vault of the sky, a garland-elegantly prepared with wreaths of juicy flowers of मन्दार Mandāra, the Coral tree, (*Erythrina Indica*-one of the five trees in Indra's paradise), making all the ten directions (of the universe) fragrant with the incomparably fascinating perfume of the flowers of Campaka (*Michellia Champaka*), Asoka (*Jonesia Asoka*) Punnāga (*Rottlera Tinctoria*), Nāga (*Mesua Roxburghia*), Priyangu (*Panicum Italicum*), Sirisa (*Acacia Sirisā*), Mudgara (मोघर Moghara-A species of Jasmine), Mallikā (*Jasminum Zambac*), Jāti (जाटि Jāi, *Jasminum Grandiflorum*, जुहि Jūhi यूथिका Yūthikā (जूर Jūi, *Jasminum Auriculatum*), Añkollā (*Alangium Hexapetalum*), Kojja, Korantaka, Damanaka patra (leaves of *Artemisia Indica*), Nava Mālikā (Double Jasmine), Bakula (बोलसिरी Bolasiri-Mimusops Elengi), Tilaka (*Gletodendum Phiomoides*), Vāsantikā (*Gaertnera Racemosa*) Padma (Nuphar), Utpala (*Nimphaea*) Pātala (*Bignonia Suaveolens*), Kunda (Fragrant Oleander), Atimukta (*Dalbergia Ougeinense*), and Sahakāra (an extremely fragrant kind of Mango-tree):— a garland (predominantly) white, through the wreaths of (white) fragrant flowers of all seasons, and brilliant, as well as, charming through splendid arrangement of many colours, a garland whose neighbourhood was full of the melodious sound of the humming of buzzing hordes of षट्पद ṣaṭpada, (Six-footed animals; bees) मधुकरी Madhukarī, Honey-bees भ्रमर Bhramara, Wasps etc, (coming there and) sitting on it 37.

३८ ससि च गोखीर-फेण-दगरय-रययकलसपंडुरं, सुहं, हिअय-नयणकंतं,
पडिपुण्णं, तिमिरनिकर-घणगुहिर-वित्तिमिरकरं, पमाणपक्खंत-रायलेहं,
कुमुअवणविबोहगं, निसासोहगं, सुपरिमद्धदप्पणतलोवमं, हंसपडुवमं,
जोहसमुहमंडगं, तमरिपुं, मयणसरापूरं, समुहदगपूरगं, दुम्मणं जणं
दइअवज्जिअं पाएहिं सोसयंतं, पुणो सोमवारुखं, पिच्छइ । सा गगणमंडल-
विसाल-सोम-चंकम्ममाण-तिलयं, रोहिणिमण-हिअयवल्लहं, देवी पुमचंदं
समुल्लसंतं । ६ ॥ ३८ ॥

38. Sasim ca gokhira - phēṇa-dagaraya - rayaya-kalasa-
paṇḍuram, subam, hiaya - nayaṇa - kantam, paḍipunṇam,
timiranikara - ghaṇaguhira - vitimirakaram, pamāṇapakkhanta
rāyaléham kumua vaṇa vibohagam, nisā-sohagam, supārimatṭha
dappaṇa talovamam, haṃsa-paduvannam. joi samuha maṇḍa-
gam, tamaripum, mayāṇasarāpūram, samuddadagapuragam,
dummaṇam jaṇam daia vajjiam pāéhim sosayantam, puṇo
somaçārurūvam, picchai, sā gagaṇamaṇḍala - visāla - soma
camkammamāṇa-tīlayam, Rohiṇi maṇa-hiaya - vallaham, dévi
punnacandam samullasantam. (6) 38

38. She saw the Full Moon shining brilliantly by her
bright light-the Moon with light as white as cow's milk,
foam, water-spray, or a silver jar, delightful, pleasant to the
heart and eyes, perfect, dispelling the darkness of dense,
dark, forest recesses etc.

It is said,

विरम तिमिर ! साहसादमुष्मा-द्यदि-रविस्तमितःस्वतस्ततःकिम् ? ।

कलयसि न पुरो महोमहोर्मिस्फुटतरकैरवितान्तरिक्षमिन्दुम् ? ॥ १ ॥

I Virama Timira ! Sāhasādamuṣmā-dyadi-ravirastamitaḥ svat
astataḥ kim ?

Kalayasi na puro mahomahormisphutatara kairavitāntariks-
amindum ? I

1. Desist, O darkness ! from this reckless act of yours (of
spreading darkness), what does it matter, if the Sun has set,
of its own accord ? Don't you see in front (of you), the Moon
which has made the sky full of moon-lotuses expanded with
her big waves of rays.

The Moon, whose shine (on Purnima) between the
two fortnights (i. e. शुक्लपक्ष Śukla pakṣa, the bright fortnight
and कृष्णपक्ष Kṛṣṇa pakṣa, the dark fortnight) which were a
measure of time i. e. year, month i. e., which was expanding
the blossoms of forests of कुमुद Kumuda, Night lotus (expand-
ing under the influence of the moon),

Because,

दिनकरतापव्यापप्रपन्नमूर्च्छानि कुमुदगहनानि ।

उत्तस्थुरमृतदीधितिकान्तिसुधासेकतस्वरितम् ॥ १ ॥

1 Dinakara tāpa vyapa prapanna mūrcohāni, Kumuda gahar āni;
Uttasthu r-amrita dīdhiti sudhāsekgastvaritam. 1.

1. The forests of night lotus, which have become unconscious by the pervading heat of the Sun, quickly got up, being sprinkled by the nectar of the radiance of the अमृतदीधिति Amritadīdhiti, the Moon.

The Moon, beautifying the night, resembling the surface of a well-cleansed mirror, as white as a swan, the ornament of the heavenly bodies, the enemy of darkness, a quiver of सदन Madana, (Cupid, God of Love) the augmentor of the tide of the sea, wasting away, by her rays, the (bodies of) bewildered people absent from their sweethearts,

Because,

रजनिनाथ ! निशाचर ! दुर्मते ! विरहिणां रुधिरं पिवसि ध्रुवम् ।

उदयतोऽरुणता कथमन्यथा, तव कथं च तके तनुताभृतः ? ॥ १ ॥

1 Rajyninātha ! Niṣādara ! Durmate ! virahinām rudhiram pibasi dhruvam;

Udayata'ruṇatā kathamanyathā, tava katham ca take tanu-tābhritaḥ ?

1. O lord of the night! O wanderer at night! O miscreant!

You certainly drink the blood of separated lovers. Otherwise, how is it that there is redness (in you) from the commencement of your rise? Besides, how is it that your body is loaded with it?

The moon, which looked like a magnificent, pleasant, and moving head-mark of the planetary bodies, and which was favourite by mind and heart to Rohiṇi,

Such was the beautiful Full Moon shining brilliantly by her bright light. 38.

३९ तओ पुणो तमपडलपरिप्फुडं चेव तेअसा पज्जलंत-रूवं, रत्तासोम-
पगासकिंसुअ-सुअमुह-गुंजद्धरागसरिसं, कमलवणालंकरणं, अंकणं जोइसस्स,
अंबरतलपईवं, हिमपडलगलग्गहं, गहगणोरुनायगं, रत्तिविणासं, उदयत्थमणेषु
मुहुत्तसुहदंसणं, दुन्निरिक्खरूवं, रत्तिमुद्धंत-दुप्पयारप्पमहणं, सीअवेगमहणं,
पिच्छइ, मेरुगिरिसययपरिअट्ठयं, विसालं, मूरं, रस्सीसहस्सपयलिअ-
दित्तसोहं ॥ ७ ॥ ३९ ॥

39. Taō puṇo tamapaḍalaparipphudam, céva téasā pajjalanta-rūvam, rattāsogapagāsakimsua-suamuha-gunjadharāga sarisam, kamalavanā-laṅkaraṇam, aṅkaṇam--joisassa, ambara tala-paīvam, himapaḍala-galaggaham, gaha gaṇoru-nāyagam, ratti viṇāsam, udayatthamaṇesu muhutta-subadaṃsaṇam, du-nnirikkha rūvam, rattimuddhanta-duppayārappamaddaṇam, sīavéga-mahanam, picchal, Mérugiri-sayaya-pariattaym, visālam, sūram, rassīsaḥassa payaliya dittasoham. (7) 39

39. Then, she saw the large Sun, the dispeller of the veil of darkness, of a form shining brilliantly by his bright light, of a colour resembling the colour of red *Ásoka* tree, the expanded red flowers of *Butea Fraundosa*, the beak of a parrot, or the red half गुंजा Gunjā, – the retti seed, – beautifying the forests of lotuses, an indicator of the heavenly bodies. the illuminator of the strface of the firmament, a seizer by the throat of the mass of cold, a great leader of the host of planetary bodies the destroyer of night; who can be comfortably looked at, only for a मुहूर्त Muhurta, (a period of forty-eight minutes-one thirtieth of a day) at its rising and setting, whose form is hard to be looked at (at all other times), who crushes evil-doers who are diligent at night, who removes the current of cold, who always rotates circularly round Mount Méru, and whose thousand rays have dispered the splendour of other luminaries.

The Sun is generally described as thousand-rayed, but the number of sun's rays increases at particular times.

It is said.

ऋतुभेदात्पुनस्तस्याऽतिरिच्यन्तेऽपि रश्मयः ।

शतानि द्वादश (१२००) मधौ, त्रयोदश (१३००) तु माघवे ॥ १ ॥

चतुर्दश (१४००) पुनर्ज्येष्ठे, नभोनभस्ययोस्तथा (१४००-१४००) ।

पंचदशैव (१५००) त्वाषाढे, षोडशैव (१६००) तथाऽश्विने ॥

कार्तिके त्वेकादश च (११००) शतान्येवं (११००) तपस्यपि ।

मार्गे च दश सार्धानि (१०५०) शतान्येवं (१०५०) च फाल्गुने ।

पौष एव परं मासि, सहस्रं (१०००) किरणा रवेः ॥ ७ ॥ ३९ ॥

Ritubhedāt punastasyā'tiricyante'pi raśmayah;

Śatāni dvādaśa (1200) Madhau, trayodaśa (1300) tu Mādhave,
Caturdaśa (1400) puna-r-Jyēsthē, Nabho Nabhasyayostathā
(1400)-1400)

Panca daśaiva (1500) tvāṣāḍhē, ṣodaśaiva (1600) tathā'śvinē,

Kārtikē tvekādaśa ca (1100) śatānyevam Tapasyapi,

Mārge ca daśa sār dhāni (1050) śatānyevam ca (1050) Phalgunē

Pauṣa eva param māsi, sahasram (1000) kiraṇā ravēḥ.

TABLE

Number of Sun's Rays

Caitra चैत्र	Vaiśākha वैशाख	Jyēṣṭha ज्येष्ठ	Āṣāḍha आषाढ	Śrāvaṇa श्रावण	Bhādra- -pada भाद्रपद
1200	1300	1400	1500	1400	1400

Āśvīn आश्विन	Kārtika कार्तिक	Mārga मार्गशीर्ष	Pauṣa पौष	Māgha माघ	Phālgun फाल्गुन
1600	1100	1050	1000	1100	1050

४० ततो पुनो जच्चकणगलट्टि-पइट्ठिअं, समूहनीलरत्तपीअसुक्किल-
सुकुमालुलसिअ-मोरपिच्छकयमुद्धयं, अहिअसस्सिसरीअं, फालिअ-संखंक-कुंद-
-दगरय-रयय-कलसपंडुरेण मत्थयत्थेण सीहेण रायमाणेण रायमाणं भित्तुं
गगणतलमंडलं चेव ववसिएणं, पिच्छइ, सिवमउअमारुअलयाहयकंपमाणं,
अइप्पमाणं जणपिच्छणिज्जरूवं ॥ ८ ॥ ४० ॥

40. Tañ puṇo jacca kaṇaga latṭhi-paṭṭhiam, samūha nīla-
ratta-pīa-sukkila - sukumālullasia-mora - picchakayamuddhayam,
ahia—sassirīam, phālla—saṅkhaṅka—kunda—dagaraya—rayaya
kalasa paṇḍurēṇa, matṭhayatṭhēṇa sīhēṇa rāyamāṇēṇa, rāyamā-
ṇam bhittum gagaṇa tala maṇḍalam, céva vavasiēṇam picchal,
siva-maua-mārua-laṇāhaya-kampamāṇam, aippamāṇam, jaṇa-
picchanijja rūvam (8) 40

40. Then, again, she saw a very beautiful large flag, of a
form delightful to beholders, hoisted on a long staff of excellent
gold surmounted at its top by a tuft of assorted, soft, wavy,
peacock-feathers of dark-blue, red, yellow, and white colour;
the flag, decorated with the figure painted at its upper-most
part of a splendid lion, as white as फालिय Phālia स्फटिक
Sphatika, Crystal, संख Saṅkha concha, अङ्क Aṅka, the
Aṅka-stone, कुन्द Kunda (jasmine flowers), दगरय Dagaraya,
Spray of water, or a silver jar, and which was jumping as it
were to pierce the vault of the sky; the flag, which was
always shaking on account of gentle breezes of delightful
wind. (8) 40.

४१ तओ पुणो जच्चकंचणुज्जलंतरूवं, निम्मलजलपुञ्जमुत्तमं, दिप्पमाणसोहं,
कमलकलाव-परिरायमाणं, पडिपुञ्ज-सव्व मंगलकभेअ-समागमं, पवररयणपरि-
रायंत-कमलट्ठिअं, नयणभूसणकरं, पभासमाणं सव्वओ चेव दीवयंतं,
सोमलच्छीनिभेलणं, सव्वपावपरिवज्जिअं, सुभं, भासुरं, सिरिवरं, सव्वोउअ-
सुरभिक्कुसुम-आसत्तमल्लदामं, पिच्छइ, सा रययपुञ्जकलसं ॥ ९ ॥ ४१ ॥

41. Taō puṇo jacca kancanujjalantarūvam, nimmala jala-
punnamuttamam, dippamāṇa soham, kamala kalāva-parirāya-
mānam, paḍipunna-savva-maṅgalakabhēa-samāgamam, pavara-
rayaṇa-parirāyanta—kamalatṭṭhiam, nayaṇa—bhūsaṇakaram,
pabhāsamānam, savvaā cēva divayantam, soma lacch!-nibhēla-
ṇam, savva pāva parivajjiam, subham, bhāsuram, sirivaram,
savvoua-surbhi kusuma-āsatta malladānam, picchai, sā rayaya
punna kalasm. (9) 41

41. Then, again, she saw a full silver vase, filled with
pure water; of an appearance as bright as that of excellent gold;
most excellent; of shining beauty, looking excessively beautiful
by the band of lotuses; the meeting place of all kinds of
perfectly auspicious things; standing on a lotus exceedingly
brilliant with most excellent jewels; the vase delightful to
eyes; of unique lustre; illuminating decidedly in all directions;
an abode of pleasant good Fortune; absolutely free from all
inauspiciousness; splendid; brilliant; extremely beautiful; the
vase with a wreath of fragrant flowers of all seasons placed
(round its neck) (9) 41.

४२ तओ पुणो रविकिरणतरुणबोहिअसहस्सपत्तसुरभितरपिंजरजलं,
जलचरपट्ठपरिहत्थगमच्छपरिभुज्जमाणजलसंचयं, महंतं जलंतमिव कमल-
कुवलय-उप्पल-तामरस-पुंडरीयोरु-सप्पमाण-सिरिसमुदणं रमणिज्जरूवसोमं,
पमुइअंत-ममरगण-मत्तमहुअरिगणुकरोलिज्जमाणकमलं, कायंबग-बलाइय-
चक-कलहंस-सारस-गव्विय-सउणगणमिहुण-सेविज्जमाणसलिलं, पडमिणि-
पत्तोवल्लग-जलबिंदुनिचर्याचत्तं, पिच्छइ । सा हिअय-नयण-कंतं, पउमसरं
नाम सरं, सररुहाभिरामं ॥ १० ॥ ४२ ॥

42. Taō puṇo, ravi kiraṇa taruṇa bohia sahasa patta surabhitara pīnjara jalam, jalacara pahakara parihatthaga maccha paribhujjamāṇa jala sancayam, mahantam jalantamiva kamala-kuvalaya - uppala - tāmarasa-puṇḍariyōru-sappamāṣa-siri samudaēṇam ramanijjarūva-sobham, pamuianta-bhamara gaṇa matta mahuari gaṇukkarolijjhamāṇa-kamalam, kāyambaga-Lalāhaya-cakka-kalaham̐sa-sārasa-gavviya-saṇa gaṇa mihūṇa-sēvijjamā-ṇasalilam, paumīṇi --- pattovalagga --- jalabindunīcayacittam, picchai sā biaya-nayana-kantam, paumasaram nāma saram, sararuhā-bhirāmam.(10) 42

42. Then again, she saw a lake named पद्मसर *Padma-sara*, the Lotus Lake—adorned with lotuses and pleasant to the heart and eyes; the lake whose reddish yellow water was rendered exceedingly fragrant by large lotuses (having thousand petals) expanded by the rays of the rising Sun, and was full of a multitude of aquatic animals; and whose store of water was comfortably enjoyed by fishes; the lake which was large, and seemed to be blazing, as it were, by the extensive and wide-spreading mass of beauty of कमल *kamala*, Day-Lotuses (opening by the rays of the Sun), कुवलय *Kuvalaya*, Blue-lotuses (opening at night) उत्पल *Utpala*, Red lotuses, तामरस *Tāmarasa* Large lotuses *Nelumbium Speciosum*), and पुण्डरीक *Puṇḍarika* (White lotus); the lake whose beauty of form was delightful; the lake with lotuses liked by multitudes of delighted drones and intoxicated honey-making bees; the lake whose water was resorted to by multitudes of proud pairs of birds such as कादम्ब *Kādamba*, a kind of goose with dark-grey wings, बलाक *Balāka*, a kind of crane, चक्रवाक *Cakaravāka*, Ruddy goose कलहंस *Kalaham̐sa*, Royal swan, and सारस *Sārasa*, Indian Crane (*Aradea Sibirica*), and the lake which was adorned by water-drops on lotus-leaves (appearing like pearls) 42.

४३ तओ पुणो चंदकिरणरासिसरिससिरिवच्छसोदं, चउगमणपवद्धमाणजल-
संचयं, चवलचंचलुच्चायप्पमाण-कट्टोललोलंततोयं, पडुपवणाहय-चलिअ-
चवल-पागदतरंग-रंगंतभंग--खोसुब्बमाण-सोभंत--निम्मल-उक्कद-उम्मे

सहसंबंध-धावमाणानियत-भासुस्तराभिरामं, महामगरमच्छ-तिमि-तिमि-
 क्लिल निरुद्ध-तिलितिलिया-मिधाय-कप्पूरफेणपसरं, महानईतुरियवेगसमा-
 गयभम-गंगावत्त-गुप्पमाणुच्चलंत-पञ्चोनियत-भयमाणलोलसलिलं, पिच्छइ,
 खीरोयसायरं सा रयरयणिकरसोमवयणा ॥ ११ ॥ ४३ ॥

43. Taö puño canda kirāṇa rāsi sarisa siri-vacchasoham
 caugamaṇa pavaddhamāṇa jala suncayam, cavala-cancaluccāyapp-
 amāṇa-kallola lolanta toyam, paḍupavaṇābhaya - calia - cavala-
 pāgaḍa taraṅga-raṅganta bhaṅga - khokhubbhamāṇa - sobhanta-
 nimmala-ukkada ummi-saha sambandha-dhāvamāṇa - niyatta-
 bhāsuratarābbhirāman, mahā magara maccha - timi - timingili-
 niruddha - tilitiliyābbhidhāya - kappuraphēṇa pasaram, mahā
 naī turiya véga samāgaya bhama-Gaṅgāvatta-guppamāṇuccala-
 nta-pacconiyata - bhamamāṇa lola salilam, piccchai, khīroya
 sāyaram, sā raya rayanikara soma vayanā (11) 43.

43. Then, again, she whose face was as placid as the Autu-
 mnal Moon, saw the Milk-Ocean the beauty of whose central
 portion resembled that of the mass of the rays of the Moon,
 (being very white in the middle); whose mass of water went
 on increasing immensely in all the four directions, and whose
 water moved to and fro by exceedingly restless and high
 waves; the milk-ocean, which appeared splendid, as well as,
 extremely delightful by visible rushing and ever-changing
 waves set in motion by sharp wind, by tossing waves, and by
 waves accompanied with highly agitated, graceful, oransparent
 and whirling breakers; the milk-ocean, with diffused, camphor-
 white foam produced by the lashing (of tail) of महामगर Mahā
 magara, Huge marine-monsters, मस्त्याः Matsyāḥ, Fishes, तिमि
 Timi, Whale, तिमिक्लिल Timingila, Fabulous sea-monster, निरुद्धाः
 Niruddhāḥ, a variety of marine monster, and तिलितिलिकाः
 Tilitilikāḥ, Spotted sea-monsters; the milk-ocean with agitated
 rolling water, which rose high up and fell down with whirling
 motion on account of the गङ्गावत्त Gaṅgāvarata, a whirling
 resembling the whirling of the water of the Ganges produced

by the confluence of the vehement and highly speedy waters of great rivers. (11) 43.

४४ तओ पुणो तरुणसूरमंडलसमप्पहं दिप्पमाणसोहं उत्तमकंचणमहामणि-
समूहपवरतेयभट्टसहस्सदिप्पंतनहप्पईवं, कणगपयरलंबमाण—मुत्तासमुज्जलं,
जलंतदिव्वदामं, ईहामिग—उसभ—तुरग—नर—मगर—विहग—वालग—किनर—रु-
—सरम—चमर—संसत्त—कुंजर—वणलय—पउमलय—भत्तिचित्तं, गंधव्वोपवज्जमाण-
संपुन्नघोसं, निच्चं, सजलघणविउलजलहर—गज्जियसद्दाणुनाइणा देवदुंदुहि
महारवेणं, सयलमवि जीवलोयं पूरयंतं, कालागुरु—पवरकुंदुरुक्क—तुरुक्क—
उज्झंतमाणधूववासंग—मघमघंतगंधुद्धुआमिरामं, निच्चालोअं, सेअं सेअप्पमं,
सुरवरामिरामं, पिच्छइ सा साओवभोगं, विमाणवरपुंडरीयं ॥ १२ ॥ ४४ ॥

44. Taō puṇo taruṇa sūra maṇḍala samappaham, dippa-
māṇa soham, uttama kaṇcaṇa mahāmaṇi-samūha pavara téya
attha sahashssa dippanta nahappaivam, kaṇaga payara lamba
māṇa-muttāsamujjalam, jalanta divva dāmam, ihāmiga-usabha
turaga-nara—magara—vihaga—vāлага—kinnara—ruru—sarabha-
camara—samsatta—kuṇjara—vaṇalaya— --paumalaya—--bhatticitam,
gandhavvopavajjamāṇa-sampunna ghosam, niccam. sajala ghaṇa
viula jalahara gajjiya saddāṇunāinā déva-dunduhl-mahāraveṇam
sayalamavi jīvaloyam pūrayantam, kālāguru-pavara kundurukka-
turukka-dajjhantamāṇa dhūva vāsanga-maghamaghanta gandhud
dhuābhirāmam, niccāloam, séam séappabham, suravarābhitāmam,
picchai, sā sāövabhogam, vimāṇavarapundariyam. (12) 44.

44. Then, further, she sees a celestial abode, the most excellent among the best of its kind, like the white lotus (among flowers), with a brilliancy equalling the disc of the rising Sun, and of a brightly shining beauty. The brilliancy of its one thousand and eight splendid columns inlaid with best gold and a mass of precious jewels, diffused light like a bright heavenly lamp. It appeared delightful by long hanging rows of pearls fixed to gold sheets and by brilliant divine flower-garlands (hanging there). It was decorated with paintings of

woolves, bulls, horses, human beings, crocodiles, birds, serpents, Kinnara gods, रुह Ruru, A Kind of deer, सरभ Sarabha, An octoped wild animal which can even carry an elephant on its back, चमर Camara, (A kind of deer resembling a buffalo, the hair of whose tail is used for making chowries,) hunting dogs, elephants, forest-creepers, and lotus plants. It was full of the sound of songs and divine musical instruments, and the constant din of the great roar of the divine drum imitating the sound of roaring of extensive dense rain-clouds, filled with water pervading the entire world of living beings. It was charming on account of the fragrant fumes spreading out from the burning of कालागुरु Kālāguru (A kind of black aloe used as an incense), excellent कुंदरुक्कु Kundurukka, (Olibanum, a kind of fragrant yellow gummy exudate used as an incense), तुरुक्कु Turukka, Gum Benzoin,—and burning incense and scented powders. It had continuous light, was white, of bright lustre, pleasing to the best of gods, and affording enjoyment and happiness.



४५ तत्रो पुणो पुलग-वैरिद-नील-सासग-कक्केयण-लोहियक्ख-मरगय-
मसारगल्ल-पवाल-फलिह-सोगंधिय-हंसगब्भ-अंजण-चंदप्पह-वररयणेहि
महियलपइट्ठियं गगनमंडलंतं पभासयंतं, तुंगं, मेरुगिरिसन्निगासं, पिच्छइ, सा
रयणनिकररासि ॥ १३ ॥ ४५ ॥

45. Taō puṇo pulaga-vérinda-ñila-sāsaga-kakkéyaṇa-lohiya
kkha-maragaya-masāragalla-pavāla—phaliha-sogandhiya — hamsa-
gabbha-anjaṇa-candappaha-vara rayaṇēhim mahiyala paitṭhiyam,
gagana mandalantam-pabhāsayantam, tuṅgam, Mérugiri sanni-
gāsam, picchai, sā rayaṇanikara-rāsim. 13. 45.

45. Then, further, she sees a heap of a dense mass of best jewels containing Pulaka, Vajra, Indranila (sapphires) Sasyaka-ratna, Karkétana-ratna, Lohitākṣa (a kind of gem, not ruby; very rare), Marakata-ratna (emeralds), Masāragalla (a variety of sapphires), Pravāla (coral), Sphatika (quartz; crystal),

Saughandhika-ratna, Hamsagarbha-ratna, Anjana-ratna, and Candrakānta-ratna, resting on the level of the earth and illuminating the end of the sphere of the sky. It was high and resembled Mount Méru. (13) 45.

४६ सिंहं च सा विजलज्जलपिंगल-महु-घय-परिसिञ्चमाण-निधूम धग-
धगाइय-जलंतजालुज्जलाभिरामं, तरतमजोगजुत्तेहिं जालपयरेहिं अन्नुन्नमिव
अणुप्पइमं, पिच्छइ, सा जालुज्जलणग-अंबरं व कत्थइ पयंतं, अइवेग-चंचलं,
सिंहं ॥ १४ ॥ ४६ ॥

46. Sihim ca sã viulujjalapinigaia-mahughaya parisiccamāṇa niddhūma dhaga dhagāiya-jalanta jālujjalābhirāmam, tara tamajogajuttèhim jāla-payarèhim, annunamiva aṇuppaiṇnam, picchai, sã jālujjalaṇaga-ambaram-va kaṭṭhal payantam, aivéga-cancaṇam, sihim. (14) 46. जैन साईट

46. And a Flame of Fire, she sees a fire in vehement motion, fed by abundant pure ghee and yellow honey, smokeless, burning fiercely, and beautiful by its bright burning flames. The mass of the flames progressively increasing seemed to interpenetrate each other, and seemed to bake the vault of the sky in some places by the rising blaze of its flames.

४७ इमे एयारिसै सुमे सोमे पियदंसणे सुरुवे सुमिणे दट्ठूण सयणमज्झे
पडिबुद्धा । अरविंदलोयणा हरिसपुलइअंमी, ' एए चउदस सुविणे,
सव्वा पासेई तित्थयरमाया । जं रयणिं वक्कमई, कुच्छिसि महायसो
अरहा ॥ १ ॥ ४७ ॥

47. Imé éyārisé subhé somé piyadaṃsaṇé surūvé sumiṇé daṭṭhūṇa sayanaṃmajjhé paḍibuddhā । Aravinda-loyaṇā harisa pulai aṅgi, Ēé caudasa suviṇé savvā pāsēi titthayara-māyā,

Jam rayanim vakkamal, kucchimsi mahāyaso Arahā. I 47.

47. Having seen these such auspicious' attractive, pleasing beautiful dreams, the lotus-eyed queen woke in her her bed with the hair of her body bristling with Joy.

Every mother of a Tīrthaṅkara sees these fourteen dreams during night in which the illustrious Arhat, enters her womb.

४८ तए णं सा तिसळा खत्तिआणी इमे एआरूवे उराले चउदस महासुमिणे पासित्ता णं पडिबुद्धा समाणी हट्ठुद्ध जाव हिअया धाराइयक-यंबपुष्पगंपि व समुस्ससिअरोमकूवा सुमिणुग्गहं करेइ, करित्ता सयणिज्जाओ अब्भुट्ठेइ, अब्भुट्ठित्ता पायपीढाओ पच्चोरुहइ । पच्चोरुहित्ता अतुरियमचवलम-संभंताए अविलम्बियाए, रायहंससरिसीए गईए, जेणेव सयणिज्जे जेणेव सिद्धत्थे खत्तिए तेणेव उवागच्छइ, उवागच्छित्ता सिद्धत्थं खत्तियं ताहिं इट्ठाहिं, कंताहिं, पियाहिं, मणुण्णाहिं, मणामाहिं, उरालाहिं, कल्लाणाहिं, सिवाहिं, धन्नाहिं, मंगल्लाहिं सस्सिरीयाहिं, हिअयगमणिज्जाहिं, हिअयपल्हा-यणिज्जाहिं मिअमहुरमंजुलाहिं गिराहिं संलवमाणी पडिबोहेइ ॥ ४८ ॥

48. Taé ṇam sã Tisalã khattiyãṇi imé éärüvé caudd-
assa mahāsumiṇé pasittā ṇam paḍibuddha samāṇi haṭṭha tuṭṭha
jāva hiayā dhārāhaya-kayamba pupphaṅgampi va samussasia-
roma küvā sumiṇuggaham karéi, karittā sayañijjāo abbhutṭhái
abbhutṭhittā pāyapīdhāo paccoruhai, paccoruhittā aturiayama-
cavalamasambhatāé – avilambiyāé, rāyahamsasarisīe gaīé
jénéva sayañijjé, jénéva Siddhatthé khattīé, téṇéva uvāgacchal,
uvāgacchittā Siddhattham khattiyaṇ tāhim iṭṭhāhim, kantāhim,
piyāhim, maṇuṇṇāhim, maṇāmāhim, urālāhim, kallāṇāhim,
sivāhim, dhannāhim, maṅgallāhim, sassirīyāhim, hiaya-gamaṇi-
jjāhim, hiaya palhāyaṇijjāhim, mla-mahura-manjulāhim-girāhim
saṃlavamāṇi padibohéi. 48.

48. Then, Kṣatriyāṇi Trisalā having seen these such-like illustrious fourteen great dreams, woke up, and she, glad, contented, till full of joy in her heart, with the hair of her body

bristling with joy in their pores, like a flower of Kadamba tree (*Antbrocephalus Kadamba*) sprinkled with showers of rain, began to recapitulate the dreams. Having done so, she rose up from her bed, and having got up she descended from her foot-stool. Having descended, neither hasty, nor unsteady, but free from any delusion, without delaying, and with a gait resembling that of a royal swan, she went to the couch where Kṣatriya Siddhārtha was. Having gone, she awakened Kṣatriya Siddhārtha, addressing him with those agreeable, charming, amiable, entertaining, impressive, noble, auspicious, lucky, liberal, prosperous, ornamental, heart-reaching, heart-easing, measured, sweet, and beautiful words.

४९. तए णं सा तिसळा खत्तियाणी सिद्धत्थेणं रत्ता अब्भणुण्णाया समाणी नाणामणिकणगरयणभत्तिचित्तंसि भद्दासणंसि निसीयइ, निसीइत्ता आसत्था वीसत्था सुद्दासणवरगया सिद्धत्थं खत्तियं ताहिं इद्दाहिं जाव संलवमाणी संलवमाणी एवं वयासी ॥ ४९ ॥

५०. एवं खलु अहं सामी ! अज्ज तंसि तारिसगंसि सयणिज्जंसि वण्णओ जाव पडिबुद्धा, तं जहा—“ गय वसइ ” गाहा । तं एएसिं सामी ! उरालाणं चउदसण्हं महासुमिणाणं के मन्ने कल्लाणे फलवित्तिविसेसे भविस्सइ ॥ ५० ॥

49. Taé ṇam sã Tisalã khattiyãṇī Siddhatthéṇam rannã abbhanaṇṇãyã samãṇī nãṇãmaṇi—kaṇaga—rayaṇa—bhatti cittaṃsi bhaddãsaṇaṃsi nisīyai; nisīittã āsatthã viśatthã suhãsaṇavaragayã Siddhattham khattiyam tãhim iṭṭhãhim jãva saṃlavamaṇī saṃlavamaṇī évam vayãsi. 49.

50. Évam khalu aham sãmī! ajja taṃsi tãrisagaṃsi sayañijjaṃsi vaṇṇaö jãva paḍibuddhã, tam jahã, ‘Gaya, Vasaha,’ gãhã / Tam éésim sãmī! urãlãṇam caudasaṇham mahãsumiṇãṇam ké manné kallãné phalavittivisésé bhavissal. 50.

49. Then, Kṣatriyãṇī Trisalã, with the permission of King Siddhārtha, sat on a state-chair, inlaid with various kinds

of glittering jewels, gold, and precious stones; becoming refreshed and free from exertion, and sitting comfortably on the excellent chair; she, addressing Kṣatriya Śiddhārtha with those agreeable etc words, spoke thus:—

50. Indeed, O Lord! I was just now on my couch (described before), and I woke up after seeing the fourteen illustrious great dreams, viz An Elephant, a Bull etc. Therefore, O lord! what, methinks, will be the auspicious distinguishing attribute of the happy result portended by these illustrious fourteen great dreams?

५१. तए णं से सिद्धत्थे राया तिसळाए खत्तियाणीए अंतिए एयमद्वं
सुष्वा निसम्म इदं तुद जाव हियए धाराहयनीवसुरहिकुसुमचुंचुभालइयरोमकूवे
ते सुमिणे ओगिणइ, ते सुमिणे ओगिहिन्ता ईहं अणुप्पविसइ, अणुप्पविसित्ता
अप्पणो साहाविणं मइपुव्वणं बुद्धिविण्णाणेणं तेसिं सुमिणाणं अत्थुग्गहं
करेइ, करित्ता तिसलं खत्तियाणिं ताहिं इद्दाहिं जाव (मंगल्लाहिं मियमहुर)
सस्सिरीयाहिं वग्गूहिं संलवमाणे संलवमाणे एवं वयासी ॥ ५१ ॥

५२. उराला णं तुमे देवाणुप्पिए ! सुमिणा दिट्ठा, कल्लाणा णं तुमे
देवाणुप्पिए ! सुमिणा दिट्ठा, एवं सिवा धन्ना मंगल्ला सस्सिरीया आरुग्ग-
तुट्ठि-दीहाउ-कल्लाण-मंगल्लकारगाणं तुमे देवाणुप्पिए ! सुमिणा दिट्ठा,
अत्थलामो देवाणुप्पिए ! भोगलामो देवाणुप्पिए ! पुत्तलामो देवाणुप्पिए !
सुक्खलामो देवाणुप्पिए ! रज्जलामो देवाणुप्पिए ! एवं खल्ल तुमे देवाणुप्पिए !
णवण्हं मासाणं बहुपडिपुण्णाणं अद्धमाणराइंदियाणं विइक्कंताणं, अम्हं
कुलकेउं, अम्हं कुलदीवं, कुलपव्वयं, कुलवडिसयं, कुलतिलयं, कुलकित्तिकरं,
कुलवित्तिकरं, कुलदिणयरं, कुलआधारं, कुलणंदिकरं, कुलजसकरं, कुलपायवं,
कुलविवदणकरं, सुकुमालपाणिपायं, अहीणपडिपुन्नपंचिदियसरीरं, लक्खणवज्ज-
णगुणोववेयं, माणुम्माणप्पमाणपडिपुन्नसुजायसव्वंगसुंदरंगं, ससिसोमाकारं,
कंतं, पियदंसणं, सुरूवं दारयं पयाहिसि ॥ ५२ ॥

५३. से वि य णं दारए उम्मुक्कवालभावे विन्नायपरिणयमित्ते
जुव्वणगमणुप्पत्ते सूरे वीरे विकंते वित्थिण्णविउलबलवाहणे रज्जवई राया
भविस्सइ ॥ ५३ ॥

51. Taé nam sé Siddhatthé rāyā Tisalāé khattiyāñīé, antié
éyamaṭṭham succā ṇisamma haṭṭha tuṭṭha jāva hiyaé dhārā
haya nīva suraḥi kusuma cuncumālaiya-roma kūvé, té sumiṇé
ogiṇhai, té sumiṇe ogiṇhittā iham aṇuppavissai, aṇuppavisittā
appaṇo sāhaviéṇam maipuvvaéṇam buddhiviṇṇāṇéṇam tésim
sumiṇāṇam aṭṭhuggaham karéi, karittā Tisalam khattiyāṇim
tāhim iṭṭbāhim jāva [maṅgallāhim miya mahura] sassirīyāhim
vaggūhim saṃlavamāṇe saṃlavamāṇe évam vayāsī. 51.

52. Urālā nam tumé dévāṇuppié ! sumiṇā diṭṭhā, kallāṇā.
nam tumé dévāṇuppié ! sumiṇā diṭṭhā, évam sīvā, dhannā,
maṅgallā, sassirīyā, ārugga-tuṭṭhī-dihāu-kallāṇa-maṅgalla
kāragāṇam, tumé dévāṇuppié ! sumiṇā diṭṭhā, atthalābho
dévāṇuppié ! bhogalābho dévāṇuppié ! puttālābho dévāṇuppié !
sukkalābho dévāṇuppié ! rajjalābho dévāṇuppié ! évam khalu
tumé dévāṇuppié ! ṇavaṇham māsāṇam bahupaḍipunṇāṇam,
addhaṭṭhamāṇa rāiṇḍiyāṇam viikkantāṇam, amham kula kéum,
amham kula-divam, kula-pavvayam, kula-vadiṃsayam, -kula-
-tilayam, kula-kittikaram, kula-vittikaram, kula-diṇayaram,
kula-ādhāram, kula-ṇandikaram, kula-jassakaram, kula-pāyavam,
kula-vivaddhaṇakaram, sukumāla pāṇi pāyam. ahīṇa paḍipunna
pancindiya sarīram, lakkhaṇa vanjaṇa guṇovavéyam, māṇumm-
āṇa paḍipunna sujāya savvaṅga-sundaraṅgam, sasi-somākāram,
kantam, piya-daṃsaṇam, surūvam dārayam payāhisī 52.

53. Sé vi ya nam dāraé umukkabālabhāve vinnāya pari-
ṇayamitté juvvaṇagamanuppatté sūré vīré vikkanté vitthiṇṇa
viula-bala-vāhaṇe, rajjavaī rāyā bhavissai. 53.

51. Then, Siddhārtha, after having heard this news from
Kṣatriyaṇi Trisalā and having reflected upon it, he-pleased,
contented, with his hair bristling in their pores, with joy at
heart, like the fragrant flower of नीप Nīpa tree, Nuclea Cada-

mba, sprinkled with showers of rain, fixed those dreams in his mind, and having fixed the dreams, begins to think about their meanings. Having commenced thus, he meditates upon the meaning of those dreams through the medium of his natural innate intellect determined by his superior knowledge. Having done so, he spoke thus to Kṣatriyāṇī Triśalā addressing her repeatedly with those pleasing, [lucky, measured, sweet] auspicious words.

52. Noble dreams, O beloved of the gods ! you have seen; auspicious dreams, O beloved of the gods ! you have seen. Thus O beloved of the gods ! you have seen noble, prosperous, lucky, beautiful dreams, bestowing health, contentment, long-life, luck, and prosperity; O beloved of the gods ! you will acquire wealth; O beloved of the gods ! you will get pleasures; O beloved of the gods ! You will have a son; O beloved of the gods ! You will have happiness; O beloved of the gods ! You will acquire a kingdom. Thus, O beloved of the gods ! after the lapse of nine months and seven and a half nights and days, you will give birth to a lovely, beautiful, handsome child who will become an emblem of our family, a lantern of our family, a support of the family, a diadem of the family, a तिलक Tilaka, An ornament of the forehead for the family, a renower of the family, a maintainer of the family, a sun in family, a prop of the family, a gladdener of the family, a maker of the fame of the family a shelter of the family, an augmentor of the family, a child with tender hands and feet, whose body is furnished with un lacking complete five sense-organs, furnished with lucky marks and signs, and whose handsome body is furnished with all the members which are well-measured, well-proportioned, appropriate, perfect, and beautiful, and with a face as calm as the Moon

53. Besides, the child. when he has completed boy-hood, and, after having acquired proficiency in arts and sciences, when he has reached youth, he will become a benevolent, powerful, invincible king—an owner of an extensive large army and force.

५४. तं उराला णं तुमे जाव सुमिणा दिट्ठा दुच्चंपि तच्चंपि अणुवूहइ,
तए णं सा तिसला खत्तियाणी सिद्धत्थस्स रत्तो अंतिए इयमट्ठं सुच्चा
णिसम्म हट्ठ-तुट्ठ-जाव हियया करयलपरिगगहियं (दसनहं सिरसावत्तं) जाव
मत्थए अंजलिं कट्ठु एवं वयासी ॥ ५४ ॥

५५. एवमेयं सामी ! तहमेयं सामी ! अवितहमेयं सामी ! असंदिद्ध-
मेयं सामी ! इच्छियमेयं सामी ! पडिच्छियमेयं सामी ! इच्छियपडिच्छियमेयं
सामी ! सच्चे णं एसमट्ठे से जहेयं तुब्भे वयह त्ति कट्ठु ते सुमिणे सम्मं
पडिच्छइ, पडिच्छित्ता सिद्धत्थेणं रत्ता अब्भणुण्णाया समाणी नाणामणिरयण
भत्तिचित्ताओ भद्दासणाओ अब्भुट्ठेइ, अब्भुट्ठित्ता अतुरियमचवलमसंभंताए
अविलंबियाए रायहंससरिसीए गईए, जेणेव सए सयणिज्जे तेणेव उवागच्छइ,
उवागच्छित्ता एवं वयासी ॥ ५५ ॥

५६. मा मे ते उत्तमा पहाणा मंगल्ला सुमिणा दिट्ठा, अत्तेहिं
पावसुमिणेहिं पडिहम्मिस्संति त्ति कट्ठु देवगुरुजणसंबद्धाहिं पसत्थाहिं
मंगल्लाहिं धम्मियाहिं कहाहिं सुमिणजागरियं जागरमाणी पडिजागरमाणी
विहरइ ॥ ५६ ॥

54. Tam urālā ṇam tumé jāva sumiṇā diṭṭhā duccampi
taccampi aṇuvūhai, taé ṇam sā Tisalā khattiyāṇī Siddhatthassa
ranno antié éyamaṭṭham succā ṇisamma haṭṭha-tuṭṭha-jāva hiyayā
karayala pariggahiyam [dasa naham sirasāvattam] jāva mātthaé
añjalim kaṭṭu évaṃ vayāsī 54.

55. Éva méyam sāmī ! ta ha méyam sāmī ! avita ha méyam
sāmī ! asam didd ha méyam sāmī ! icchi ya méyam sāmī ! pa di cchi ya-
méyam sāmī ! icchi ya-pa di cchi ya méyam sāmī ! saccé ṇam ésa ma ṭṭhé
sé ja héyam tubbhé vayaha tti kaṭṭu té su mi né sam ma
pa di cchai, pa di cchi tā Siddhatthé ṇam rannā abba ṇa ṇṇāyā
sa māṇī nā ṇā māṇī-ya ṇa-bha tti cci tāo bhaddā sa ṇāo abba ṭṭhéi,
abba ṭṭhi tā aturi ya ma ca va la ma sa mbhan tāe a vi la mbi yāe rā ya-
ha msa sa ri sié ga ié jé né va saé sa ya ṇi jje té né va u vā ga cchai,
u vā ga cchi tā évaṃ vayāsī. 55.

56. Mā mé té uttamā pahāṇā maṅgallā sumiṇā dīttā,
annéhim pāva-sumiṇéhim paḍihammissanti tti kaṭṭu déva-
gurujaṇa sambaddhāhim pasatthāhim maṅgallāhim dhammiyāhim
kaḥāhim sumiṇa-jāgariyam jāgariyam jāgaramāṇi paḍi-jāgaram-
āṇi viharā. 56.

54. He extolled, twice or thrice, saying you have seen noble etc dreams. Then, having heard the meaning from King Siddhārtha and having reflected upon it, Kṣatriyāṇi Trisālā, pleased, contented, full of joy at heart etc, brought the palms of her folded hands [in a way to bring the ten nails round the head] in the form of a folded cavity in front of the forehead, and spoke thus:—

55. That is so, O master! It is so, O master! It is exactly so, O master! It is undoubtedly so, O master! It is so desired, O master! It is so accepted, O master! It is so desired and accepted, O master! and she, saying that the meaning is as true as you say, entirely accepted those dreams. Having accepted them, and, being permitted by King Siddhārtha, she rises up from the state-chair inlaid with designs of various kinds of jewels and precious stones. Having risen up, she goes to her couch with an unhasty, untremulous, unbewildered, un-delaying gait, resembling that of a royal swan. Having gone, she spoke thus:—

56. "Lest these excellent, supreme, auspicious, dreams seen by me, become fruitless by other wicked dreams." So saying, she remained awake practising religious wakefulness and repeated wakefulness, for the preservation of her dreams, by laudatory auspicious religious stories relating to deified gods and worshipful teachers.

५७. तए णं सिद्धये खत्तिए पच्चूसकाळसमयंसि कोडुंबियपुरिसे
सदावेइ, सदाविता एवं वयासी ॥ ५७ ॥

५८. खिप्पामेव भो ! देवाणुप्पिया ! अज्ज सविसेसं बाहिरियं उवट्ठाणसालं गंधोदगसित्तं सुइसंमज्जिओवलित्तं सुगंधवरपंचवनपुष्फोवयार-
कलियं कालागुरु-पवरकुंदुरुक-तुरुक-इज्जंतधूवमघमघंतगंधुधुयामिरामं सुगंध-
वरगंधियं गंधवट्ठिभूयं करेह, कारवेह, करित्ता य कारवित्ता य सिंहासनं
रयावेह, रयावित्ता मम एयमाणत्तियं खिप्पामेव पच्चाप्पिणह ॥ ५८ ॥

57, Taé nam Siddhatthé khattié paccūsakālasamayamsi koḍumbiyapurisē saddāvēl, saddāvittā évam vayāsi. 57.

58. Khippāméva bho ! dévāṇuppiyā ! ajja savisésam bāhiri-
yam uvattbhāṇasālam gandhodagasittam suisammajjiovalittam
sugandhavera-pancavanna-pupphovayāarakaliyam, kālagurupavara-
kundurukka--turukka--dajjhanta dhūva magha--maghanta
gandhudduyābhirāmam, suganddha vara gandhiyam gandha-
vattibhūyam, karéha, kāravéha, karittā ya kāravittā ya simhā-
saṇam rayāvéha, rayāvittā mama éyamāṇattiyam khippāméva
paccappiṇaha 58.

57. Then, at dawn time, Kṣatriya Siddhārtha calls his family-servants. Having called them, he spoke thus:—

58. Quickly, certainly, O beloved of the gods ! to-day more particularly, have the outer council-hall sprinkled with perfumed water, washed, cleaned, besmeared (with cow-dung) furnished with complimentary garlands of excellent fragrant flowers of five colours, beautified with delightfully fragrant smell arising from the burning incense of कालागुरु Kālāguru, (Black aloe,) excellent Kunderukka (benzoin) and तुरुष्क Turuṣka. (Olibanum); made fragrant with excellent scented powders and converted as it were into a pastile of perfumed objects, and have it done by others. Having done it and having got it done by others, have a lion-seated throne placed there. Having placed it, quickly report on the execution of this order of mine.

५९. तए णं ते कोडुंबियपुरिसा सिद्धत्येणं रण्णा एवं वुत्ता समाणा
इह-इह-जाव हियया करयल जाव कट्टु एवं सामि ति आणाए विणएणं

वयणं पडिसुणंति, पडिसुणित्ता सिद्धत्थस्स खत्तियस्स अंतिआओ पडिनिक्ख-
मंति, पडिनिक्खमित्ता जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छंति,
उवागच्छित्ता खिप्पामेव सविसेसं बाहिरियं उवट्ठाणसालं गंधोदयसित्तमुहं
जाव सीहासणं रयावित्ति, रयावित्ता जेणेव सिद्धत्थे खत्तिए तेणेव उवाग
च्छंति, उवागच्छित्ता करयल [परिग्गहियं दसनहं सिरसावत्तं] जाव मत्थए
अंजलि कट्ठु सिद्धत्थस्स खत्तियस्स तमाणत्तियं पच्चप्पिणंति ॥ ५९ ॥

59. Taé nam té- kodumbiyapurisā Siddhatthénam raṇṇā
évam vuttā samāṇā haṭṭha-tuṭṭha-jāva hiyayā karayala jāva
kaṭṭu évam sāmi tti āṇāé viṇaénam vayanam paḍisunanti,
paḍisunittā Siddhattha-sa . khattiyassa antiāo paḍinikkhamanti,
paḍinikkhamittā jéṇéva bāhīriyā uvaṭṭhāṇasālā téṇéva uvāgacc-
hanti, uvāgacchittā khippāméva saviseśam bāhīriyam uvaṭṭhāṇa-
sālam gandhodayasittam suim jāva sīhāsaṇam rayāvinti, rayāvi-
ttā jéṇéva Siddhatthé khattié téṇéva uvāgacchanti, uvāgacchittā
karayala [pariggahiyam dasanaham sirasāvattam] jāva matthaé
añjalim kaṭṭu Siddhatthassa khattiaāssa tamāṇattiyam pacca-
ppinanti 59.

59 Then, the family-servants, being thus addressed by King Siddhārtha, pleased, contented etc at heart, till, the palms of hands etc, saying "Just as your majesty orders" respectfully hear the command. Having heard, they go out from the presence of Kṣatriya Siddhārtha. Having gone out, they go to the outer council-hall. Having gone, they quickly and more particularly sprinkle the outer council-hall with perfumed water, clean etc place a lion-seated throne. Having placed it, they go to Kṣatriya Siddhārtha. Having gone, with the palms of hands etc. [carrying the joined ten nails round the head] holding the folded cavity (of the hands) in front of their foreheads, report before Kṣatriya Siddhārtha on the execution of his commands. 59,

६०. तए णं सिद्धत्थे खत्तिए कल्लं पाउप्पमाए रयणीए कुल्लुप्प
लकमलकोमलुम्मीळियंमि अहापंडुरे पमाए रत्तासोगण्णगास-किंसुय-सुयमुह-

गुंजद्वाराग-बंधुजीवग-पारावयचलण-नयण-परहुअसुरत्तलोअण-जासुअणकुसुम-
रासि-दिंगुलयनिअराइरेगरेहंतसरिसे कमलायरसंडविबोहिण उट्टियंमि सूरै
सहस्सरस्सिमि दिणयरे तेयसा जलंते तस्स य करपहरापरद्धंमि अंधयारे
बालायवकुंकुमेणं खचियव्व जीवलोए सयणिज्जाओ अब्भुट्ठेइ ॥ ६० ॥

६१ सयणिज्जाओ अब्भुट्ठित्ता, पायपीठाओ पच्चोरुहइ, पच्चोरुहित्ता
जेणेण अट्टणसाला तेणेव उवागच्छइ, उवागच्छित्ता अट्टणसालं अणुपविसइ,
अणुपविसित्ता अणेगवायाम-जोग्ग-वग्गण-वामहण-मल्लजुद्धकरणेहिं संते
परिस्संते, सयपागसहस्सपागेहिं स्रगंधवरतिल्लमाइएहिं पीणणिज्जेहिं दीवणिज्जेहिं
मयणिज्जेहिं बिंदणिज्जेहिं दप्पणिज्जेहिं सविंदियगायपल्हायणिज्जेहिं अब्भंगिण
समाणे, तिल्लचम्मंसि निउणेहिं पडिपुन्नपाणिपाय-सुकुमालकोमलतळेहिं
अब्भंगण-परिमहणुव्वलण-करणगुणनिम्माएहिं छेएहिं दक्खेहिं पट्ठेहिं
कुसलेहिं मेहावीहिं जियपरिस्समेहिं पुरिसेहिं अट्टिसुहाए मंससुहाए तयासुहाए
रोमसुहाए चउव्विहाए सुहपरिक्रमणाए संवाहणाए संवाहिणं समाणे,
अवगयपरिस्समे अट्टणसालाओ पडिनिक्खमइ ॥ १ ॥

६२. अट्टणसालाओ पडिनिक्खमित्ता जेणेव मज्जणघरे तेणेव
उवागच्छइ, उवागच्छित्ता मज्जणघरं अणुपविसइ, अणुपविसित्ता, समुत्तज्जाला-
कुलाभिरामे विचित्तमणिरयणकुट्टिमतले रमणिज्जे न्हाणमंडवंसि, नाणामणि-
रयणभत्तिचित्तंसि ण्हाणपीढंसि सुहनिसण्णे, पुप्फोदएहिं अ, गंधोदएहिं अ,
उणोदएहिं अ, सुहोदएहिं अ, सुद्धोदएहिं अ, कल्लाणकरणपवरमज्जणविहीए
मज्जिण । तत्थ कोउअसएहिं बहुविहेहिं कल्लाणगपवरमज्जणावसाणे, पम्हल-
सुकुमाल-गंधकासाइअल्लहिअंगे, अहयसुमहग्घदूसयणसंबुडे, सरससुरभि-
गोसीसचंदणाणुलित्तगत्ते, सुइमालावण्णगविलेवणे, आविद्धमणिसुवन्ने, कप्पि-
यहार-द्धहार-तिसरय-पालंवपलंवमाण-कडिसुत्तसुकयसोहे, पिणद्धगेविज्जे,
अंगुलिज्जगललियकयामरणे, वरकडग-तुट्टिय-थंभियभूए, अहियख्वसस्सिरीए,
कुंडलउज्जोइआणणे, मउडदित्तसरए हाख्थयसुकयरइयवच्छे, मुट्टियापिंगलंगु-

लिए, पालंब-पलंबमाणसुक्यपडुत्तरिज्जे, नाणामणिकणगरयणविमल-महरिह
 -निउणोवचिय-मिसिमिसित-विरइय-सुसिलिह-विसिह-लह-आविह वीरव
 लए, किं बहुणा ? कप्परुक्खएविव अलंकिय-विभूसिए नरिंदे, सकोरिट-
 मल्लदामेणं छत्तेणं धरिज्जमाणेणं सेयवरचामराहिं उद्धुव्वमाणीहिं मंगलजय-
 सहकयालोए-अणेगणनायग-दंडनायग-राईसर-तलवर-माडविय कोडुंविय
 मंति-महामंति-गणग-दोवारिय-अमच्च-— चेड-पीढप्रह-नगर-निगमसिद्धि-
 सेणावइ-मत्थवाय-दय-संधिवालसद्धि संपरिवुडे, धवलमहामेहनिगाए इव
 गहगणदिप्पंतरिकखतारागणाणमज्जे ससिन्न पियदंसणे, नरवई नरिंदे
 नरवसहे नरसीहे अन्नहियरायतेयलच्छीए दिप्पमाणे मज्जणघराओ
 पडिनिक्खमइ ॥ ६२ ॥

६३. मज्जणघराओ पडिनिक्खमिता जेणेव बाहिरिया उवहाणसाला
 तेणेव उवागच्छइ, उवागच्छिता सीहासणंसि पुरत्याभिमुहे निसीअइ ॥ ६३ ॥

60. Taé nam Siddhatthé khattié kallam pāuppabhāe
 rayañie phulluppala-kamala-komalummīiyammi ahāpaṇḍurē
 pabbhāe rattāsogappagāsa-kimsuya-suyamuha-gunjaddha rāga-
 bandhu jīvaga-pārāvaya calaṇa nayaṇa-parahua suratta loṇa-
 jāsuaṇa kusuma rāsi-hingulaya - niarāirēga - rebanta sarisé
 kamalāyara sanda vibohié, uṭṭhiyammi sūrē saḥassarāssimsamī
 diṇayarē téyasā jalanté tassa ya kara-paharāparaddhammi
 andhayārē bālāyava kumkumēṇam khaciyavva jīvalōe sayañijjāo
 abbhutthēi. 60.

61. Sayañijjāo abbhutthittā pāyapīdhāo paccoruhā,
 paccoruhittā jēṇeva aṭṭaṇa-sālā tēṇeva aṭṭaṇa-sālā tēṇeva uvāgacchai,
 uvāgacchittā aṭṭaṇasālam aṇupavisai, aṇupavisittā aṇēga vāyāma-
 jogga-vaggaṇa—vāmaddaṇa—malla juddha-karaṇēhim aṇtē
 parissantē, sayapāgasahassapāgēhim sugandhavaratilla-
 māiēhim pīṇañijjēhim dīvañijjēhim mayañijjēhim bhīṇañijje-
 him dappañujjēhim savindiyagāyapalḥāyañijjēhim abhangīe
 samāṇē tillacammansi nluṇēhim paḍipunnāpāṇipāyasukumāla komala

taléhim, abbhaṅgaṇa-parimaddaṇuvvalaṇa — karaṇaṇa
 nimmāéhim, cchééhim, dakkhéhim, paṭṭhéhim, kusaléhim, mehá-
 vihim jiyaparissaméhim puriséhim aṭṭhisuhāé mansasuhāé tayā-
 suhāé roma suhāé cauvvihāé suha-parikkamaṇāé sambāhaṇāé
 sambāhié samāṇé, avagaya-parissamé aṭṭaṇasālāo paṭṭinikkha-
 mai. 61,

62. Aṭṭaṇa-sālāo paṭṭinikkhamittā jéṇéva majjaṇagharé
 tēṇéva uvāgacchaḷ, uvāgacchittā majjaṇagharāma aṇupavisai,
 aṇupavisittā, samuttajālākulabhittāmé vicittā maṇi—rayaṇa
 kuṭṭimatalé ramaṇijjé nhāṇamandavaṇai, nāṇāmaṇi—rayaṇa
 bhatti—cittamsi nhāṇapīḍhasi suhanisaṇṇé, pupphodaéhim a,
 gandhodaéhim a, uṇhodaéhim a, suhodaéhim a, suddhodaéhim
 a, kallāna-karaṇa—pavara-majjaṇavihié majjié / Tattha koua
 saéhim bahuvihéhim kallāṇaga pavara majjaṇāyasāvaṇāṇe, pamhala
 sukūmāla-gandha kāsāia lūhiāṅgé, ahaya sumahaggha dūsa
 yaṇa samvudé, sarasa—surabhi—gosisa—candaṇāṇulitta—gatté,
 sul māla—vaṇṇaga vilévaṇé, āviddha—maṇi—suvanne, kappiya
 hāra addhabāra-tisaraya-pālambamāṇa-kaḍisutta - sukaya - sohé,
 piṇaddhagévijjé, aṅgulijjagalaliya kayābharaṇé, vara kaḍaga-tuḍiya
 thambhiyabhūé, ahiyarūvasassirié, kuṇḍala ujjola āṇaṇé, mauda
 ditta sirāé, hārutthaya sukaya raiya vacché, muddiyā piṅgalaṅgulié,
 pālambapālambamāṇa sukaya pada uttarijjé, nāṇāmaṇikaṇaga-
 rayaṇavimāla-mahariha-niṇovaciya-misimisinta-viraiya-susiliṭṭha-
 viṭṭha-laṭṭha āviddha vīra valae, kim bahuṇā? kapparukkhazéva
 alaṅkiya-vibhūsié narindé, sa-korinta malladāmēṇam cchatté-
 -ṇam dharijjamāṇēṇam, séya-vara-cāmarāhim uddhuvvamāṇihim,
 maṅgala - jaya - saddakayāloé-aṇéga gaṇaṇāyaga-dandaṇāyaga
 - rāisara—talavara—māḍambiya—koḍumbiya—manti—mahāmanti-
 gaṇaga-dovāriya-amacca-céda-pīḍhamadda—nagara-nigama—siṭṭhi
 -sēṇāvai-satthavāha-dūya-sandhivāla-sanddhim samparivudé,
 dhavala-mahāmēhaniggaé iva, gahagaṇadippanta rikkhatārā-
 gaṇaṇa majjhe, sasivva, piya-daṇsaṇé, naravaī narindé naravasahé
 narasihé abbhahiyarāyatéyalacchié, dippamāṇé, majjaṇagharāo
 paṭṭinikkhamai. 62

63. Majjanagharāo paṇḍinikhamittā jénéva bāhiriya
 uvaṭṭhāṇasālā ténéva uvāgacchai, uvāgacchittā sīhāsaṇamsi
 puratthābhimuhé nisīai. 63.

60. Then, next day, at dawn, with the expansion of blue lotuses and the gentle opening of day-lotuses, with bright morning-light, and the rising of the extremely beautiful Sun—resembling the brilliancy of the red Aśoka tree, the scentless red blossoms of the Kimśu-a tree, kesudo; the beak of a parrot, the red half of the Gunja berry (used as a measure of weight); the flowers of the Bandhu Jivaka tree (Pentapetes Phoenicca); the feet and eyes of the pigeon, the extremely red eyes of the Indian cuckoo, a heap of flowers jāsuana (popularly known as Jāsuda—China Rose) a dense mass of vermillion—the expander of the forests of lotus-beds, and when the thousand-rayed Sun was shining with bright light, and the darkness was removed by the strokes of its rays, and when the world of the living was involved in the saffron-coloured light of the early Sun-shine, Kṣatriya Siddhārtha rises up from his couch. 60.

61. Having risen up from the couch, he gets down from the foot-stool. Having got down, he goes to the gymnasium-hall. Having gone, he enters the gymnasium-hall. Having entered it, and becoming fatigued with several gymnastic exercises such as jumping, bending of stretched-out limbs, wrestling, fighting, and being anointed with highly scented oils refined one hundred times or one thousand times (each with a different medicine) or (oils costing 100 or 1000 gold coins in their preparation) which nourished the system, promoted digestion, increased manly vigour, strengthened muscles, excited sexual passion, and invigorated all the senses and limbs, he was shampooed by skilful persons with well-formed soft, tender palms of the hands and soles of feet, who were experienced in the best qualities of the art of rubbing the body with oil, massage, and bringing back the oil (to the surface); they knew what to do at a particular time, and were intelligent, foremost, expert, wise and untiring.

When the king was-shampooed by the rubbing beneficial in four ways-agreeable to bones, flesh, skin and hair-and when his fatigue was removed, he left the gymnasium-hall.

62. Having left it, he went to the bathing house. Having gone, he enters the bathing-house. Having entered it, in a delightful bathing-pavilion charming with round perforated windows latticed with pearl strings and with the ground-floor decorated with designs of different kinds of jewels and precious stones, on a bathing-stool inlaid with designs of varieties of jewels and precious stones, he sat down comfortably, and bathed himself with water scented with flowers, with water, with perfumes, with warm water, with scared water, and with pure water in accordance with an excellent health-giving method of bathing. When this healthy excellent bathing combined with many kinds of hundreds of auspicious marks (on the body for warding off evil) was over, he dried his body with a long-haired, very soft, scented coloured towel, put on new valuable excellent garments, rubbed his body with fresh fragrant गोशोर्ष Gosirsa, (a superior kind of sandal-paste), and anointed himself with sanctific - garlands and decorating pigments. He put on ornaments of jewels and gold, fitly adorned himself with wheel-arranged necklaces of three strings, half-necklaces (of nine strings) and necklace of three strings, a pendant hanging down (from the neck) and a loin-girdle. He put on ornaments for neck, for fingers and charming ornaments for hair. His arms were made rigid by excellent bracelets and armlets. He had splendour of excessive beauty. His face was lighted up by ear-rings and his head by a diadem. His chest, covered with necklaces, delighted well (the beholders). His fingers looked yellow by his finger-rings. He put on a well-arranged cloth upper garment hanging like a pendant. He put on glittering, well-made well-jointed, excellent, beautiful वीरबलय Vira Valayas, Armlets (indicative of pride of heroism) made of spotless and valuable jewels, gold, and precious stones of various kinds by clever artisans. What more ! The king was ornamented and decorated like the कल्पवृक्ष

Kalpa Vrikṣa,—The Wishing Tree yielding desired objects. An umbrella embellished with wreaths and garlands of flowers of कोरिन्टा Korinta Tree, was held over him, and he was fanned by white excellent chowries. His appearance was greeted by the auspicious shouting of victory. Surrounded by (a great family of) many chieftains, leaders of troops, kings, princes, knights, collectors, heads of families, ministers, chief ministers, astrologers, chamberlains, counsellors, servants, aids-de-camp, citizens, traders, merchants, generals, leaders of caravans, messengers, and frontier-guards—he, the king and sovereign of men,—a bull (on account of bearing the burden of governing the earth) and a lion (a great warrior) among men, shining with the wealth of additional royal splendour, whose sight is beautiful to behold like the Moon coming out through a white great cloud in the midst of a group of constellations and glittering stars and asterisms,—leaves the bathing-house. 62.

63 Having left the bathing-house, he enters the exterior hall of audience and having entered it, he sits on the lion-seated throne with the face turned towards the East.

६४. सीहासणंसि पुरत्यामिमुहे निसीइत्ता अप्पणो उत्तरपुरत्यिमे
दिसीभाए अट्टमहासणां सेयवत्थपच्चुत्थयाइं सिद्धत्यकयमंगलोवयाराइं
रयावेइ, रयावित्ता अप्पणो अट्टरसाभते नाणामणिरयणमंडियं, अहिअपिच्छ-
णिज्जं, महग्घवरपट्टणुगयं, सण्हपट्टभत्तिसयचित्तताणं, ईहामिय-उसभ-तुरग-
नर-मगर-विहग-बालग-किंनर-रुह-सरभ-चमर-कुंजर-वणळय पउमलय-
वित्तिचित्तं अट्ठिभतरिअं जवणिअं अंछावेइ, अंछावित्ता नाणामणिरयणमत्ति-
चित्तं, अत्थरयमिउमसूरगोत्थयं सेयवत्थपच्चुत्थयं सुमउयं अंगसुहफरिसगं
विसिट्ठं तिसलाए स्वत्तियाणीए महासणं रयावेइ, रयावित्ता कोडुंबियपुरिसे
सदावित्ता एवं वयासी ॥ ६४ ॥

६५, खिप्पामेव भो देवाणुप्पिया ! अट्टममहानिमित्तसुत्तत्थधारण
विविहत्थकुसळे सुविणळक्खणपाठए सदावेइ, तए णं ते कोडुंबियपुरिसा

सिद्धत्वेणं रमा एवं बुत्ता समाणा इदुदु जाव हियया करयल जाव
पडिमुणंति ॥ ६५ ॥

६६. पडिमुणित्ता सिद्धत्थस्स खत्तियस्स अंतिआओ पडिनिक्खमंति,
पडिनिक्खमित्ता कुंडग्गामं नगरं मज्झं मज्झेणं जेणेव सुविणलक्खणपाढगाणं
मेहाइं तेणेव उवागच्छंति, उवागच्छित्ता सुवणलक्खणपाढए सहावेति ॥६६॥

64. Sīhāsanaṃsi puratthābhimuhé nisittā appaṇo uttara-
puratthimā disibhāé aṭṭha bhaddāsanaṃ seyavatthapaccuttha
yāim siddhattha kaya maṅgalovayārāim rayāvéi, rayāvittā
appaṇo acūra-sāmaṇte nāṇāmaṇi-rayanaṇaṇḍīyam. ahia-
picchaṇijjam. mahaggha-varapattanaṇuggayam saṇha-patta
bhattisayaclittatāṇam. ihāmiya-usabha---turaga-nara-magara-
vihaga vāлага-kinnara-ruru---sarabha---camara---kuṇjara-vaṇalava-
-paumalaya-bhatti clittam abhhintarīyam javaṇlam aṇchāvéi.
aṇchāvittā nāṇāmaṇi-rayana--bhatti clittam, attam, attharaya miu
masūra gotthayam. séya vattha paccatthayam, sumauyam, aṅga
suha pharisagam. viṣiṭṭham, Tisalāe khéttiyaṇié bhaddāsa-
ṇam rayāvittā, rayāvittā, kyḍumbiya purisē saddāvéi, saddāvittā
évam vavāsi.

65. Khippāméva bho dévaṇuppiyā ! aṭṭhaṅga mahā-nimitta
suttattha dhārae, viviha sattha kusalé, suviṇa lakkhaṇa pāḍhaé
saddāvéha, taé ṇam té kodumbiyapurisā Siddhatthenam rannā
évam vuttā samāṇa haṭṭha tuṭṭha jāva hiyaḡā karayala jāva
paḍisaṇanti. 65.

66. Paḍisaṇittā Siddhatthassa khattiyassa antiāo paḍini-
kkhamanti, paḍinikkhamittā Kundaggāmaṇam nagaraṇi majjham
majjhēṇam jēṇéva suviṇa lakkhaṇa pāḍhaḡāṇam géhāim téṇéva
uvāgacchanti, uvāgacchittā, suviṇa lakkhaṇa pāḍhae saddāvénti.

64. Sitting on the lion-seated throne with his face to-
wards the East, on his north-eastern side, he orders eight state-
chairs covered with a white cloth, and auspiciously decorated
(with white mustard seeds), to be arranged. Having ordered

them to be arranged, not too far from himself, and not too near to himself, he orders to be drawn an inside-curtain decorated with jewels and precious stones of various kinds, extremely worth seeing, very costly, and manufactured in a famous town. Its glossy soft cloth was adorned with hundreds of designs and pictures of wolves-bulls-horses-human beings-crocodiles-birds-snakes-किन्नर Kim-Nara- A kind of Vyantara gods known as kinnara, रुद्र Ruru, A kind of deer, सरभ Sarabha (An octoped wild animal which can even carry an elephant on its back)-चमर Camara, A kind of deer resembling a buffalo the hair of whose tail is used for making chowries: of elephants-forest-creepers-and lotus-creepers. Having ordered it to be drawn, he orders to be arranged for क्षत्तियानि Trisālā an excellent state-chair embellished with designs of various kinds of jewels and precious stones, covered with a coverlet and a soft pillow, covered with a white cloth, very soft, and of a pleasant touch to the body. Having ordered it to be arranged, he calls the family-servants. Having called them, he spoke thus:— 64

65. Quickly, indeed, O beloved of the gods! call the instructors of the signs of dreams who know the great science of Omens (Augury) and their meanings in their eight branches, and who are versed in various sciences,

Then the family-servants, thus addressed by king Siddhārtha, glad, contented, etc with the palms of their hands folded etc, accepted the words of command.

66 Having accepted the words of command, they go out of the presence of kṛatriya Siddhārtha, Having gone out, they go right through the town of Kuṇḍa-grāma to the houses of instructors of signs of dreams. Having gone, they called the instructors of the signs of dreams.

The following are the eight branches of the Science of Omens;—

अंगं१ स्वप्नं२ स्वरं३ चैव, भौमं४ व्य न५-लक्षणे६ ।

उत्पाद७ मन्तरिक्षं च८, निमित्तं स्मृतमष्टधा ॥ १ ॥

1. Aṅgam 1-Svapnam 2—Svaram 3-caiva, Bhaumam 4-Vyanjané 5—Lakṣaṇe 6 ।

Utpāda 7-mantarikṣam ca 8-Nimittam smṛitamastadhā 1.

1. निमित्तं Nimittam, the Science of Omens (Augury-Prognostics) is said to be of eight kinds, viz 1, अङ्गविद्या, Aṅga Vidyā-Relating to the quivering of the limbs of the body. 2. स्वप्न विद्या Svapana Vidyā-Relating to dreams. 3. स्वर विद्या Svara Vidyā-Relating to the knowledge of sounds produced by various animals at different times. 4 भौम विद्या Bhauma Vidyā-Relating to a knowledge of the shaking, trembling, quivering etc, of the Earth. 5. व्यञ्जन विद्या Vyanjana Vidyā-Relating to marks, moles, etc on the body. 6. लक्षण विद्या Lakṣaṇa Vidyā-Relating to a knowledge of various lines on the palms of hands and soles of feet, and other portions of the body 7. उत्पात विद्या Utpāta Vidyā-Relating to a knowledge about the occurrence of lightning, falling of stars, meteors, Comets, and other heavenly bodies etc from the heavens, and 8. मन्तरिक्ष विद्या Antarikṣa Vidyā-Relating to a knowledge about the appearance and disappearance of various planets and their movements.

६७. तए णं ते सुविणलक्खणपादगा सिद्धत्यस्स खचिअस्स कोडुंबिअपुरिसेहिं सदाविया समाणा इट्ठ-तुट्ठ जाव हियया, ण्हाया, कयवळि-कम्मा, कयकोउयमंगलपायच्छित्ता, सुद्धपावेसाई मंगल्लाई वत्थाई पवराई परिहिआ, अप्पमहग्घाभरणांलंकियसरीरा, सिद्धत्ययहरिआलियाकयमंगल-सुद्धाणा, सएहिं सएहिं मेहेहितो निग्गच्छंति, निग्गच्छित्ता खत्तियकुंडग्गामं नगरं मज्झं मज्झेणं जेणेव सिद्धत्यस्स रत्तो भवणत्रखडिसगपडिदुवारे तेणेव उवागच्छंति, उवागच्छित्ता भवणत्रखडिसगपडिदुवारे एगओ मिलंति, एगओ मिलित्ता जेणेव बाहिरिया उवट्ठाणसाला जेणेव सिद्धत्ये खचिए तेणेव उवागच्छंति, उवागच्छित्ता करयल जाव अंजळि कट्टु सिद्धत्यं खत्तियं जएणं वेजएणं वद्धविति ॥ ६७ ॥

Taé nam té suviṇa-lakkhaṇa-pāphagā Siddhatthassa khattiassa kodumbia purisēhim saddāvivā samāṇā hattha tuttha jāva hiyayā, ṇhāyā, kaya bali kammā, kaya kouya maṅgala pāyacchittā, suddha pāvesāim maṅgallāim vathāim pavarāim parihiā. appa-mahagghā-bharaṇālaṅkiyasarirā, siddhatthaya hariā-liyā kaya maṅgala muddhāṇā, saēhim saēhim géhéhinto nigga-cchanti, niggacchittā Khattiya-Kuṇḍaggāmaṃ nagaram majjham majjhēṇam jēṇeva Siddhattassa ranno bhavaṇa vara vadiṇsaga paḍiḍuvārē tēṇeva uvāgacchanti, uvāgacchittā bhavaṇa vara vadiṇsaga paḍiḍuvārē égao milanti, egao militā jēṇeva bābiriya uvatthāṇasālā jēṇeva Siddhatthé khattiē tēṇeva uvāgacchanti, uvagacchittā kara yala jāva añjalim kaṭṭu Siddhattam khattiyam jaēṇam vijaēṇam vaddhāvinti. 67.

67. Then, the instructors of the signs of dreams, being called by the family-servants of kṣatriya Siddhārtha, (they) glad, contented, etc at heart, bathed, gave offering (to householdies), did auspicious marks and expiatory acts (for warding off evil), put on clean auspicious excellent dress fit for a royal assembly, adorned their bodies with small but very costly ornaments, placed on their heads white mustard seeds and **हरितालिका** Haritālikā, Dūrvā grass, and they go out of their own houses. Having gone out, they go right through the kṣatriya part of the town of Kuṇḍa grāma to the wicket-gate of king Siddhārtha's palace—an excellent diadem of its kind. Having gone, they assembled together at the wicket-gate of the excellent diadem-like palace (and appoint one man as their fore-man, from amongst themselves, the rest following him). Having united together, they go to the exterior hall of the assembly into the presence of Kṣatriya Siddhārtha. Having gone, they with the palms of the hands folded etc. and bringing round the folded hands in front of their foreheads, gave him the greating of victory and triumph. 67.

The instructors of the signs of dreams assembled together near the wicket-gate of the palace of king Siddhārtha. (and unanimously appointed one man as their fore-man; the rest consented to follow him).

Because, it is said:—

सर्वेऽपि यत्र नेतारः, सर्वे पण्डितमानिनः ।
सर्वे महत्वमिच्छन्ति, तद्वृन्दमवसीदति ॥ १ ॥

1. Sarve'pi yatra nētārah sarvé paṇḍitamānīnah;
Sarvé mahatvamicchanti, tad vrindamavasīdati 1.

1. An assemblage, in which all are leaders; all consider themselves as equally wise; and, in which all hanker after greatness,—that-assem-blage perishes.

The Story of five hundred warriors serves as a good example. It runs as follows:—

STORY OF FIVE HUNDRED WARRIORS

Five hundred warriors with different shades of temperament, and not agreeable to each other, but puffed up with the pride of their own valour and disrespectful, went to a king with the object of seeking employment under him. They were very arrogant considering themselves as “Indras”, destitute of any polite behaviour between elders and youngsters, and were quarrelling with each other.

With the object of testing them, the king, under the advice of his minister, sent only one couch for them. Since they were arrogant, disrespectful, and quarrelsome, they began to fight with one another for the use of the couch during the night. At last, under the false impression that the couch is being used equally by all, they kept the couch in the centre, kept all their weapons on it, and slept with their feet directed towards the couch.

When informed of the incident of the night by king's servants secretly placed there, the king, thinking that those

people were arrogant, disrespectful, and quarrelsome, and that no useful service can be ever expected from such insolent persons during the time of wars, peremptorily dismissed them.

The instructors of the Signs of Dreams greeted king Siddhārtha with the following benedictory words:—

दीर्घायुर्भव वृत्तवान् भव भव श्रीमान् यशस्वी भव
महावान् भव भूरिसत्त्वकरुणादानैकशौण्डो भव ।
भोगाढ्यो भव माग्यवान् भव महासौभाग्यशाली भव
मौढश्रीर्भव कीर्तिमान् भव, सदा विश्वोपजीव्यो भव ॥ १ ॥

1. Dirghāyu-r-bhava, vrittavān bhava, bhava śrīmān, yaśasvī bhava,
Prajñāvān bhava; bhūri-sattva-karuṇā-dānaika-śaundo bhava;
Bhogāḍhyo bhava, bhāgyavān bhava, mahāsaubhāgyaśālī bhava,
Praudhaśrī bhava kīrtimān bhava sadā viśvopajīvyo bhava. 1.

1, Be long-lived, be virtuous, be wealthy, be famous,

Be wise, be passionately fond of strong character, compassion and charity:

Be abounding in objects of enjoyment, be lucky, be immensely prosperous,

Be full of royal dignity, be illustrious, and be always capable of furnishing a maintenance to the entire world. 1.

२. कल्याणमस्तु शिवमस्तु धनागमोऽस्तु,
दीर्घायुरस्तु सुतजन्मसमृद्धिरस्तु ।
वैरिभयोऽस्तु नरनाथ ! सदा जयोऽस्तु,
पुण्यकुले च सततं जिनभक्तिरस्तु ॥ २ ॥

2. Kalyāṇamastu, śīvamastu dhanāgamostu,
 Dirghāyurastu sutajanmasamriddhi-r-astu;
 Vairikṣayo'stu naranātha ! sadā jayostu,
 Yuṣmat kulé ca satatam Jina-bhakti-r-astu. 2.

2. Let there be prosperity, let there be bliss, let there
 be acquisition of wealth,

Let there be long life, let there be birth of a son and
 affluence.

Let there be destruction of enemies, O lord of men ! let
 there be always victory, and

Let there be जिनभक्ति Jina-Bhakti, devotion paid to a
 Tirthaṅkara, in your family, for ever.

CHAPTER IV

६८. तए णं ते सुविणलक्खणपाढगा सिद्धत्थेणं रण्णा वंदिय-
पूइय-सकारिय-सम्माणिया समाणा पत्तेयं पत्तेयं पुव्वन्नत्थेसु भद्दासणेसु
निसीयंति ॥ ६८ ॥

68. Taé ñam té suviṇa-lakkhaṇa-pāḍhagā Siddatthēṇam
raṇṇā vandiya-pūiya-sakkāriya-sammāṇiyā-samāṇā pattēyam
pattēyam puvvannatthēsu bhaddāsaneṣu nīsiyanti; 68.

68. Then, the interpreters of dreams adored, worshipped,
gifted with fruits and clothes, and respected by King Siddhā-
rtha, sit, each, on chairs of state previously arranged.

६९. तए णं सिद्धत्थे स्वत्तिए तिसलं स्वत्तियाणि जवणिअंतरियं
ठावेइ । ठावित्ता पुण्ण-फळपटिपुण्णहत्थे परेणं विणएणं ते सुविणलक्खण-
पाढए एवं वयासी ॥ ६९ ॥

७०. एवं खल्ल देवाणुप्पिया ! अस्स तिसळा स्वत्तियाणी तंसि
तारिसगंसि जाव सुचजागरा ओहीरमाणी ओहीरमाणी इमे एयारूवे
उराळे चउइस महासुमिणे पासित्ता णं पटिबुद्धा ॥ ७० ॥

७१. तं जहा—“गय वसइ” गाहा । तं एएसि चउइसण्हं
महासुमिणाणं देवाणुप्पिया ! उराळाणं के मन्ने कल्लाणे फळ-विचिविसेसे
अविस्सइ ! ॥ ७१ ॥

69. Taè ñam Siddhatthé khattié Tisalam khattiyāṇim
javanīyantariyam thāvēi ! thāvittā pupf - phala - paḍipunṇa
haṭthé parēṇam viṇaēṇam té suviṇa - lakkhaṇa - pādhaé évam
vayāsi. 69.

70. Évam khalu dévāṇuppiyā ! ajja Tisalā khattiyāṇī
tamsi tārisagamsi jāva sutta-jāgarā obhramāṇī obhramāṇī imé
éyārūvé urālé cauddasa mahāsumiṇé pāsittā ñam paḍibuddhā. 70.

71. Tam jahā-Gaya, Vasaha-Gāhā; tam éésim cauddasaṇ-
ham mahā-sumiṇāṇam dévaṇuppiyā ! urālāṇam ké manné kallāṇe
phala-vitti visésé bhavissai ! 71.

69. 70. 71. Then, Kṣatriya Siddārtha, seats Kṣatriyāṇī
Trisalā on a seat behind the curtain, and with his hands full of
flowers and fruits, very courteously addressed the interpreters
of dreams, thus :—

(King Siddhārtha takes flowers and fruits into his hands
before narrating the nature of the dreams to the interpreters of
dreams with the object of knowing their consequences.)

[It is said :—

रिक्तपाणिर्न पश्येच्च राजानं दैवतं गुरुम् ।

निमित्तज्ञं विशेषेण, फलेन फलमादिशेत् ॥ १ ॥

1. Rikta-pāṇi r-na paśyēcca rājānaṃ daivatam gurum;
Nimittajñaṃ viśēṣēṇa phalēna phalamādiśēt. }

1. One should not see a king, a god, a preceptor, and
particularly an interpreter of dreams with empty hands
because consequence is indicated by the (nature of) fruits,]

70. O beloved of the gods ! Indeed, to-day when Kṣatriyāṇī
Trisalā was half-asleep and half waking-taking a short-nap-
on her enchanting bed, suitable for lucky and meritorious
individuals, she woke up, having seen such praiseworthy
fourteen great dreams.

71. Viz-The Elephant, Bull, etc. What, to be sure, O beloved of the gods! will be the blessed gain or professional acquisition portended by these fourteen praiseworthy great dreams!

७२. तए णं ते सुमिणलक्खणपादगा सिद्धत्थस्स खत्तियस्स अंतिए
एयमट्ठं सोच्चा निसम्म हट्ठ-तुट्ठ जाव हियया ते सुमिणे सम्मं ओगिण्हन्ति
आगिण्हिता ईहं अणुपविसन्ति, अणुपविसित्ता अन्नमन्नं सद्धिं संवाळेन्ति
संचालित्ता तेसिं सुमिणाणं लद्धट्ठा गहियट्ठा पुच्छियट्ठा विणिच्छियट्ठा
अहिगयट्ठा सिद्धत्थस्स रण्णो पुरओ सुमिणसत्थाइं उच्चारमाणो उच्चारमाणो
सिद्धत्थं खत्तियं एवं वयासी ॥ ७२ ॥

72. Tae ñaṃ té sumiṇa-lakkhaṇa-pādhagā Siddhatthassa khattiyassa antié éyamaṭṭham socchā nisamma haṭṭha-tuṭṭha jāva hiyayā té sumiṇé sammam ogiṇhanti, ogiṇhittā iham aṇupavisanti, aṇupavisittā annamannēṇaṃ saddhim saṃcālēnti, saṃcālittā tēsim sumiṇāṇaṃ laddhaṭṭhā, gahiyaṭṭhā, pucchiyaṭṭhā, viṇicchīyaṭṭhā, ahigayaṭṭhā Siddhatthassa raṇṇo puraō sumiṇasaṭṭhāim uccārēmāṇā uccārēmāṇā Siddhattham khattiyam evaṃ vayasī. 72.

72. Then, the interpreters of dreams, having heard this fact from Siddhārtha Kṣatriya, and having known the same in their mind, and being pleased, satisfied, and with their hearts full of joy, ponder over the dreams, and having pondered over them, think about their meanings, and having thought well, discuss the same mutually amongst themselves. Having so discussed amongst themselves, the interpreters of the dreams, who have known the meanings of the dreams by their own intellect, who have accepted their meanings after receiving the opinion of others, and who, in case of doubts, solved them by questioning others, and who have thus settled and fully comprehended their meaning, spoke thus to King Siddhārtha repeating verses of the Science of Dreams (in support of their opinion):—

^१अनुभूतः ^२श्रुतो ^३दृष्टः ^४प्रकृतेश्च ^५विकारजः ।

^५स्वभावतः ^६समुद्भू-श्चिन्तासन्ततिसम्भवः ॥ १ ॥

^७देवताद्युपदेशोत्थो ^८धर्मकर्मप्रभावजः ।

^९पापोद्रेकसमुत्थश्च स्वप्नः स्वाभावधा नृणाम् ॥ २ ॥ युग्यम्

प्रकारैरादिमैः षड्भि-रशुभश्च शुभोऽपि वा ।

दृष्टो निरर्थकः स्वप्नः, सत्यस्तु त्रिभिरुत्तरैः ॥ ३ ॥

1. Anubhūtaḥ śruto dṛiṣṭaḥ prakritéśca vikārajaḥ;

Svabhāvataḥ samudbhūta ścintāśantatisambhavaḥ 1.

2. Dévatādyupadeśottho dharmā-karmā-prabhāvajaḥ;

Pāpodrékaśamutthasca svapnaḥ syānavadhā nṛiṇām 2.

3. Prakārairādīmaiḥ ṣaḍbhīḥ-raśubhasca śubho'pi vā;

Dṛiṣṭo nirarthakaḥ svapnaḥ satyastu tribhiruttaraiḥ 3.

1-2. People have dreams in any of the nine ways. 1. They see, in a dream, things experienced. 2. They see in a dream, things heard of. 3. They see, in a dream, things seen in a wakeful state. 4. They see dreams produced by a disease (of वात Vāta Wind, पित्त Pitta, Bile, and कफ Kapha, Phlégm), in a body 5. They see dreams without any visible cause. 6. They see dreams caused by a series of anxieties. 7, They see dreams under the influence of a god. 8, They see dreams caused by the brilliancy of their religious actions, and 9. They see dreams caused by the excess of their evil actions.

3. Out of these kinds of dreams, the first six, either good or bad, are fruitless. The last three either good or bad, bear good or evil fruits.

रात्रेश्चतुर्षु यामेषु दृष्टः स्वप्नः फलप्रदः ।
 मासैर्द्वादशभिः षड्भित्तिभिरेकेन च क्रमात् ॥ ४ ॥
 निशान्त्यघटिकायुग्मे, दशाहात् फलति ध्रुवम् ।
 दृष्टः सूर्योदये स्वप्नः सद्यः फलति निश्चितम् ॥ ५ ॥
 मालास्वप्नोऽभिद्रष्टृश्च तथाऽऽधिव्याधिसम्भवः ।
 मलमूत्रादिपीडोत्थः स्वप्नः सर्वो निरर्थकः ॥ ६ ॥

4. Rātséscaturṣu yāmésu driṣṭaḥ svapnaḥ phalapradah;
 Māsa! r-dvādaśabhiḥ ṣaḍbhistrībhīrēkēna ca kramāt. 4.
5. Niśānfyaghatikāyvgmé daśāhāt falati dhruvam;
 Draṣṭaḥ suryoodayé svapnaḥ sadyaḥ phalati niścītaṁ. 5.
6. Mālāsvapno'hnidraṣṭasca, tathā ādhi-vyādhi-sambhavaḥ;
 Māla-mūtrādi-pīdotthah svapnaḥ sarvo nirarthakaḥ 6.

4. The dream, seen during the four यामस Yāmas (periods of three hours) of night gives fruit during twelve months, six months, three months and one month respectively. (that is to say, the dream seen during the first quarter of the night, gives fruit during twelve months, the dream seen during the second quarter gives fruit during six months, the dream seen during the third quarter gives fruit during three months, and that seen during the fourth quarter of the night, gives fruit during one month.)

5. The dream seen during the last two घटीकाः Ghaṭikās (period of forty-eight minutes) of the night, positively gives fruit during ten days; and the dream seen at the rising time of the Sun, assuredly gives fruit immediately.

6. A series of dreams seen continuously one after the other, a dream seen during day time, a dream caused by mental affliction or bodily pain, and a dream caused by suppressing the desire to defecate or to urinate are all fruitless.

धर्मरतः समधातुर्यः स्थिरचित्तो जितेन्द्रियः सद्यः ।

प्रायस्तस्य प्रार्थितमर्थं स्वप्नः प्रसाधयति ॥ ७ ॥

7. Dharmarataḥ samadhātu-r-yaḥ sthira-citto jitēndriyaḥ sadayaḥ;

Prāyastasya prārthitamārthaṁ svapnaḥ prasādhayati.

न श्राव्यः कुस्वप्नो, गुर्वदेस्तदितरः पुनः श्राव्यः ।

योग्यश्राव्याऽभावे, गोरपि कर्णं प्रविश्य वदेत् ॥ ८ ॥

8. Na śrāvyah kusvapno gurvādē-staditarah punaḥ śrāvyah;
Yogya-śrāvyābhāvē gorapi karṇē praviśya vadēt, 8

7. The dream occurring to a man, who is devoted to his religion, who has humours of his body well-balanced, who is steady-minded, who has subdued his senses, and who is compassionate, mostly accomplishes his desired object.

8. A bad dream should not be said out to any body. A good dream should be told to a guru, and any other elderly person. In case, there is no suitable person to whom it can be narrated, it can even be said out into the ears of a cow.

इष्टं दृष्ट्वा स्वप्नं न सुप्यते नाप्यते फलं तस्य ।

नेया निशाऽपि सुधिया, जिनराजस्तवनसंस्तवतः ॥ ९ ॥

स्वप्नमनिष्टं दृष्ट्वा सुप्यात् पुनरपि निशामवाप्यापि ।

नाऽयं कथ्यः कथमपि, केषाञ्चित् फलति न स तस्मात् ॥ १० ॥

पूर्वमनिष्टं दृष्ट्वा स्वप्नं यः प्रेक्षते शुभं पश्चात् ।

स तु फलदस्तस्य भवेद् द्रष्टव्यं तद्दृष्टेऽपि ॥ ११ ॥

9. Iṣṭam draṣṭvā svapnaṁ na supyaté nāpyate phalaṁ tasya;
Néyā niśā'pi sudhiyā jinarāja-stavana-saṁstavataḥ. 9.

10. Svapnamaniṣṭam draṣṭvā supyāt punarapi niśānavāpyāpi;
Nā'yam kathyaḥ kathamapi kēṣāñcit phalati na tasmāt.

11. Pūrvamaniṣṭam draṣṭvā svapnaṃ yaḥ prēkṣatē śubham paścāt,
Sa tu phaladastasya bhavéd draṣṭavyam tadvadiṣṭé'pi. 11.

9. After seeing a good dream, a wise man should not sleep because, by doing so, he does not obtain the desired fruit of that dream. He should pass the whole night in reciting verses in praise of Tirthaṅkaras

10. After seeing a bad dream, one should sleep again, even if there is no night remaining. He should not also say it out to any one else, and, thereby, it does not bear evil consequences.

11. When a man sees a good dream after seeing first a bad dream, he gets the fruit of the good dream; in the same manner, when he sees a bad dream after seeing a good dream, he gets the fruit of the bad dream.

स्वप्ने मानव-शृगपति-तुरंग-मातङ्ग-वृषभ-सिंहमिः ।

युक्तं रथमारूढो, यो गच्छति भूपतिः स भवेत् ॥ १२ ॥

अपहारो हय-वारण-यानाऽऽसन-सदन-निवसनादीनाम् ।

नृपशङ्का-शोककरो, बन्धुविरोधा-ऽर्थहानिकरः ॥ १३ ॥

12. Svapné mānava-mṛigapati-turaṅga-mātaṅga-vṛiṣabha-sinhi-bhiḥ;

Yuktaṃ rathamārūḍho, yo gacchatī bhūpati sa bhavét.

13. Apahāro haya-vāraṇa-yānā' sana-sadana nivasanādīnām;
Nripśaṅkā-śokakaro, bandhuvirodhā'-rthahānikaraḥ.

12. The man, who goes, in a dream, riding a chariot yoked to a man, or a lion, or a horse, or an elephant, or a bull or to a lioness, becomes a king

13. If a man sees, in a dream, forcible abduction of his horse, elephant, vehicle, seat, house, and clothes, the dream

becomes the cause of a fear or apprehension from his king, of sorrow, of hostilities with his relatives, and of pecuniary loss to himself.

यः सूर्य-चन्द्रमसो-र्विं ग्रसते समग्रमपि पुरुषः ।
 कलयति दीनोऽपि महीं, समुवर्णां सार्णवां नियतम् ॥ १४ ॥
 हरणं प्रहरण-भूषण-मणि-मौक्तिक-कनक-रूप्य-कुप्यानाम् ।
 धन-मान-म्लानिकरं दारुणमरणावहं बहुशः ॥ १५ ॥
 आरूढः शुभ्रमिभं नदीतटे शालिमोजनं कुरुते ।
 भुङ्क्ते भूमिमखिलां, स जातिहीनोऽपि धर्मधनः ॥ १६ ॥
 निजभार्याया हरणे वसुनाशः पराभवे च संक्लेशः ।
 गोमन्त्रीणां तु नृणां जायेते बन्धुवध-बन्धौ ॥ १७ ॥
 शुभ्रेण दक्षिणस्यां यः फणिना दश्यते निजभुजायाम् ।
 आसादयति सहस्रं कनकस्य स पञ्चरात्रेण ॥ १८ ॥

14. Yaḥ sūrya-candramaso-r-bimbam grasatē samagramapi puruṣaḥ;
 Kalayati dīno'pi mahim sa-suvarṇām sārṇavām niyatam.
15. Haraṇam praharaṇa-bhūṣaṇa - maṇi-mauktika - kanaka-rūpya-kupyānām;
 Dhana-māna-mṭānikaram dāruṇa-maraṇāvaham bahuśaḥ.
16. Ārūḍhaḥ śubhramibham nadītaṭe śali-bhojanam kurute;
 Bhuṅkte beumimakhilām sa jātibino'pi dharma-dhanaḥ.
17. Nijabhāryāyāḥ haraṇe vasunāśaḥ parābhavé ca saṅkléśaḥ;
 Gotrastrīṇām tu nriṇām jāyété bandhu vadha-bandhau.
18. Śubhrēṇa dakṣiṇasyām yaḥ phaṇina daśyate nijabhujāyām;
 Asādayati sahasraṃ kanakasya sa pancarātrēṇa.

14. The person who, in a dream, swallows the complete, disc of the Sun and the Moon, positively obtains the earth

along with its gold and seas, even if he be a pauper, that is to say, he becomes a sovereign of the world.

15. If any one sees, in a dream, the deprivation (abduction) of his weapon, ornaments, gems, pearls, gold, silver, and other metals except gold and silver, that dream, in majority of cases results in loss of wealth and fame, and brings about terrible death.

16. The man, who riding on a white elephant, eats rice on the bank of a river, (in a dream), enjoys the whole world, becoming pious, even if he be of a low birth.

17. A man, seeing the abduction of his wife, (in a dream) suffers loss of wealth and property, and seeing humiliation of his wife, suffers mental agony, while a man, seeing, (in a dream), the abduction and humiliation of females of his family, meets with the murder or bondage of his kinamen.

18. The man, who is bitten by a white serpent on his right arm, in a dream, obtains one thousand gold mohurs within five nights.

जायेत यस्य हरणं, निजशयनो-पानहां पुनः स्वप्ने ।

तस्य त्रियते दयिता, निबिडा स्वशरीरपीडा च ॥ १९ ॥

यो मानुष्यस्य मस्तक-धरण-भुजानां च भक्षणं कुरुते ।

राज्यं कनकसहस्रं, तदर्धमाप्नोत्यसौ क्रमशः ॥ २० ॥

द्वारपरिघस्य शयन-प्रैखोलन-पादुका-निकेतानाम् ।

मञ्चनमपि यः पश्यति, तस्याऽपि कलत्रनाशः स्यात् ॥ २१ ॥

कमलाकर-रत्नाकर-जलसम्पूर्णपणाः सुहृन्मरणम् ।

यः पश्यति लभतेऽसावनिमित्तं वित्तमतिविपुलम् ॥ २२ ॥

अतितप्तं पानीयं, सगोमयं गडुलपौषधेन युतम् ।

यः पिबति सोऽपि नियतं, त्रियतेऽस्तीसाररोगेण ॥ २३ ॥

19. Jāyéta yasya haraṇam, nijaśayanopānahām punaḥ svapné;
Tasya mriyaté dayitā, nibidā svaśarīrapidā ca.
20. Yo mānuṣyasya mastaka-caraṇa-bhūjānām ca bhakṣaṇam
kuruté.
- Rājyam, kanaka-sahasram, tadrdhamāpnotyasau kramaśaḥ.
21. Dvāra-parighasya śayana-prēkholaṇa-pādukā-nikétānām;
Bhanjanamapi yaḥ paśyati tasyāpi kalatra-nāśaḥ syāt,
22. Kamalākara-ratnākara-jalasampūrṇāpagā suhrud-maraṇam;
Yaḥ paśyati labhate'sā-vanimittam vittam ativipulam.
23. Atitaptam pāṇiyam sagomayam gadulamausadhēṇa yutam;
Yaḥ pibati so'pi niyatam mriyaté'tisāra-rogeṇa.

19. The wife of the man, who sees in a dream, the abduction of his bedding and of his shoes, dies; and the person himself suffers severe bodily affliction.

20. The man who, in a dream, eats the head of a man, obtains a kingdom; the man who eats the feet of a man in a dream obtains one thousand gold mohurs; and the man who eats the arms of a man in a dream obtains five hundred gold mohurs.

21. The man who, (in a dream,) sees the breaking of his door-bar, of his bed, of his swinging-board, of his shoes, and of his house, has loss of his wife.

22. The man, who in a dream, sees a lake, a sea, a river full of water, and the death of his friend, obtains much wealth suddenly, without any visible cause.

23. The man who in a dream, drinks very hot dirty water mixed with cow-dung and mixed with medicines, positively dies, suffering from diarrhoea.

देवस्य प्रतिमाया यात्रा-स्नपनो-पहार-पूजादीन् ।

यः विदधाति स्वप्ने, तस्य भवेत् सर्वतो वृद्धिः ॥ २४ ॥

स्वप्ने हृदयसरस्यां यस्य प्रादुर्भवन्ति पद्मानि ।
 कुष्ठविनिष्टशरीरो यमवसतिं याति स त्वरितम् ॥ २५ ॥
 आज्यं प्राज्यं स्वप्ने यो विन्दति वीक्षते यशस्तस्य ।
 तस्याऽभ्यवहरणं वा क्षीरान्नैव सह शस्तम् ॥ २६ ॥
 हसने श्लोचमचिरात् प्रवर्तते नर्तनेऽपि वधबन्धौ ।
 पठने कलहश्च नृणा-मेतत् प्राप्तेन विज्ञेयम् ॥ २७ ॥
 कृष्णं कुत्सनमशस्तं, मुक्त्वा गो-वाजि-राज-गज-देवान् ।
 सकलं शुक्लं च शुभं, त्वक्त्वा कर्पास-कवणादीन् ॥ २८ ॥

24. Dévasya pratlmāyā yātrā-snapano-pahāra pūjadin;
Yo vidadhāti svapné, tasya bhavét sarvato vridhhiḥ
25. Svapné hridaya-sarasyām yasya prādu-r-bhavanti padmāni;
Kuṣṭha-viniṣṭa-śarīro yamvasatim yāti sa tvaritam.
26. Ājyam prājyam svapné yo vindati vīkṣyaté yaśastasya;
Tasya'bhyavaharaṇm vā kṣrānnénaiva saha śastam.
27. Hasané śocanamacirāt pravartate nartane'pi vadha-
bandhau;
Paṭhané kalahasca nriṣāmétat prājnéna vijnéyam.
28. Kṛṣṇam kritsnamaśastam muktvā go-vaji-rāja-gaja-dévān,
Sakalam śuklam ca śubham, tyaktvā kārpāsa-lavāṇādin.

24. The man, who in adream, does pilgrimage to the idol of a god, bathes the idol with water, lays before the idol sweet-meats, fruits, and adorns the idol with clothes, ornaments etc. attains prosperity round.

25. The man who, in a dream, sees lotuses growing in his heart-region, becomes disabled by leprosy and soon dies.

26. The fame of the person who obtains much clarified butter, in a dream, increases, and eating of the same with kṣīrāṇna i. e. rice, sugar and milk, is also praiseworthy.

27. Persons laughing in a dream, become sorry in a short time; persons dancing in a dream, are either killed or sent to jail; persons studying in a dream, suffer from quarrels. It should be known by wisemen.

28. All black things, except a cow, a bull, a horse, a king, an elephant, and a god, seen in a dream, indicate a bad dream. All white things except cotton-seeds and salt seen in a dream, indicate a good dream.

The man who sees himself climbing an elephant, a cow, a bull, a palace, or a mountain in a dream, acquires greatness.

A man, seeing his body besmeared with foeces in a dream, becomes healthy. Lamentation in a dream, results in mirth.

A king, an elephant, a horse, gold, a bull, a cow, or one's family-members seen in a dream, indicates prosperity to a family.

A man, seeing himself mounting a palace and taking his dinner there, or seeing himself swimming in a sea, becomes a king, even if he is born in a low family.

One attains victory, by seeing a lamp, flesh, fruit, a virgin, a lotus, a canopy, or a flag in a dream.

A man, seeing himself climbing a full-blown tree, heavy with flowers and fruits or climbing a Rāyana tree रायण वृक्ष Mimusops Hexandus in a dream, obtains much wealth.

A man, seeing himself mounted alone on a she-ass, a camel, a buffalo, or a he-buffalo in a dream, dies suddenly.

A man enjoying a female clad in a white apparel, and with her body anointed with white sandal paste in a dream, obtains wealth of every kind.

The blood of the man, enjoying a female with red clothes and with her body besmeared with red sandal paste, in a dream, dries up.

A man, seeing himself mounted on a heap of gems, gold, or lead, in a dream, necessarily acquires Samyag darśana and attains Mokṣa मोक्ष Liberation.

दृष्टाः स्वप्ना ये स्वं, प्रति तेऽत्र शुभाऽशुभा नृणां स्वस्य ।

ये प्रत्यपरं तस्य, ज्ञेयास्ते स्वस्य नो किञ्चित् ॥ २९ ॥

दुःस्वप्ने देव-गुरुन् पूजयति करोति शक्तितश्च तपः ।

सततं धर्मरतानां, दुःस्वप्नो भवति सुस्वप्नः ॥ ३० ॥

29. Dṛiṣṭāḥ svapnā yé svam, prāti té'tra śubhāśubhā nṛiṇāṃ svasya;

Yé pratyaparam tasya jñéyāsté svasya; no kimcit.

30. Duḥsvapné déva-gurūn pūjayati karotī śaktitaśca tapah; Satataṃ dharma-ratānām-duḥsvapno bhavati susvapnaḥ.

29. Persons, seeing good or bad dreams about themselves, obtain, for themselves, the good or evil consequences of those dreams, but the good or evil consequences of good or bad dreams seen by them, about other persons, go to the other persons and nothing to themselves.

30. On getting a bad dream, one should worship one's favourite god and preceptor, and should practise penance according to his own bodily power, because, a bad dream to persons who are constantly devoted to their religious duty, turns out to be a good dream. 30

एवं खलु देवाणुप्पिया ! अम्हं सुमिणसन्धे बायालीसं सुमिणा तीसं
महासुमिणा, बावत्तरिं सव्वसुमिणा दिट्ठा ॥ तत्थ णं देवाणुप्पिया ! अरहंत-
मायरो वा चक्कवट्ठीमायरो वा अहंतंसि वा चक्कहरंसि वा, गब्भं वक्कमा-
णंसि एएसिं तीसाए महासुमिणाणं इमे चउदस महासुमिणे पासित्ता णं
पडिबुज्झन्ति ॥ ७३ ॥

तं जहा—“गय वसह०” गाहा ॥ ७४ ॥

वासुदेवमायरो वा वासुदेवंसि गब्धं वक्कमाणंसि एएसिं चउइसण्हं
महासुमिणाणं अन्नयरे सत्त महासुमिणे पासित्ता णं पडिबुज्झन्ति ॥ ७५ ॥

बलदेवमायरो वा बलदेवंसि गब्धं वक्कमाणंसि एएसिं चउइसण्हं
महासुमिणाणं अन्नयरे चत्तारि महासुमिणे पासित्ता णं पडिबुज्झन्ति ॥ ७६ ॥

मंडलियमायरो वा मंडलियंसि गब्धं वक्कमाणंसि एएसिं चउइसण्हं
महासुमिणाणं अन्नयरं एगं महासुमिणं पासित्ता णं पडिबुज्झन्ति ॥ ७७ ॥

73. Ēvaṃ khalu dévāṇuppiyā ! amhaṃ sumiṇasatthē
bāyālisam sumiṇā, tīsam mahāsumiṇā, bāvattarīm savva sumiṇā
diṭṭhā; tattha ṇam devāṇuppiyā ! Arhanta-māyaro vā Cakka-
vaṭṭi-māyaro vā Arhantaṃsi vā Cakkaharamsi vā gabbham
vakkamāṇamsi éésim tīsāe mahāsumiṇam imé cauddasa
mahāsumiṇā pāsittā ṇam paḍibujjhanti 73.

74. Tam Jahā-Gaya Vasaha Gāhā, 74

75. Vāsudévamāyaro vā Vāsudévamsi gabbhaṃ vakka-
māṇamsi éésim cauddasaṇham mahāsumiṇāṇam annayaré satta
mahāsumiṇé pāsittā ṇam paḍibujjhanti. 75.

76. Baladévamāyaro vā Baladévamsi gabbhaṃ vakka-
māṇamsi éésim cauddasaṇham mahāsumiṇāṇam annayaré
cattāri mahāsumiṇé pāsittā ṇam paḍibujjhanti. 76.

77. Maṇḍaliyārāyaro vā Maṇḍaliyaṃsi gabbhaṃ vakkama-
māṇamsi éésim cauddasaṇham mahāsumiṇāṇam annayaram
égam mahāsumiṇam pasittā ṇam paḍibujjhanti. 77.

73. Indeed, O beloved of the gods ! There are mentioned,
in our Science of Dreams, forty-two ordinary dreams, and
thirty great dreams-altogether seventy-two dreams. These, O
beloved of the gods ! the mother of an Arhat or of a Cakra-
vartin wakes up on seeing the fourteen great dreams out of
the thirty great dreams, when the soul of a Tīrthaṅkara or a
Cakravartin enters the womb of his mother.

74. They are:—Elephant, Bull etc, Gāthā.

75. The mother of a Vāsudéva wakes up on seeing any seven dreams out of these fourteen great dreams, when the soul of a Vāsudéva enters the womb of his mother.

76. The mother of a Baladéva wakes up on seeing any four dreams out of these fourteen dreams, when the soul of a Baladéva enters the womb of his mother.

77. The mother of a Maṇḍalika i. e. ruler of a province, wakes up on seeing any one dream out of these fourteen great dreams, when the soul of a protege prince enters the womb of his mother.

७८. इमे य णं देवाणुप्पिया ! तिसलाए खत्तियाणीए चडइस
महासुमिणा दिट्ठा । तं उराला णं देवाणुप्पिया ! तिसलाए खत्तियाणीए
सुमिणा दिट्ठा, जाव मंगल्लकारगा णं देवाणुप्पिया ! तिसलाए खत्तियाणीए
सुमिणा दिट्ठा, तं जहा—अत्थलाभो देवाणुप्पिया ! भोगलाभो देवाणुप्पिया !
पुत्तलाभो देवाणुप्पिया ! सुक्खलाभो देवाणुप्पिया ! रज्जलाभो देवाणुप्पिया !
एवं खलु देवाणुप्पिया ! तिसला खत्तियाणी नवण्हं भासाणं बहुपडिपुण्णाणं
अद्धमाणं राइंदियाणं विइकंताणं, तुम्हं कुल्लकेउं, कुलदीवं, कुलपन्धयं,
कुलवडिसयं, कुलतिलयं, कुलकित्तिकरं, कुलवित्तिकरं, कुलदिणयरं, कुलाधारं,
कुलनंदिकरं, कुलजसकरं, कुलपायवं, कुलतंतुसंताणविवद्धणकरं, सुकुमालपा-
णिपायं, अहीणपडिपुण्णपंचिंदियसरीरं, लक्खणवंजणगुणोववेयं, माणुम्माण-
प्पमाणपडिपुण्णसुजायसव्वंगसुंदरंगं, ससिसोमाकारं, कंतं, पियदसणं, सुखवं,
दारयं पयाहिसि ॥ ७८ ॥

78. Imé ya ṇam dévāṇuppiyā ! Tisalāe khattiyāṇīe cauddasa
mahāsumiṇā diṭṭhā; tam urālā ṇam dévāṇuppiyā ! Tisalāe
khattiyāṇīe sumiṇā diṭṭhā, jāva maṅgallakārgā ṇam dévāṇu-
ppiyā : Tisalāe khattiyāṇīe sumiṇā diṭṭhā ! Tam jahā-Atthalābho
dévāṇuppiyā ! bhogalābho dévāṇuppiyā ! puttalābho dévāṇuppiyā !
sukkhālābho dévāṇuppiyā ! rajjalābho dévāṇuppiyā !; évam

khalu dévāṇuppiyā! Triśalā khattiyāṇī navaṇham mācāṇam bahupaḍipunṇāṇam addhaṭṭhamāṇam rāimḍiyāṇam viikka-ntāṇam, tumham kula-kéuṃ, kula-dīvam, kula-pavvaym kula-vadiṃsāyam, kula-tīlayam, kula-kittikaram, kula-vittika-ram, kula-diṇayaram, kulādhāram, kula-nandikaram kula-jaśakaram, kula-pāyavam, kula-tantu santāṇa vivaddhaṇakaram sukumālapāṇipāyam, abhiṇa, — paḍipunṇa — paṇcīndiya — sarīram, lakkaṇa-vanjaṇa-guṇovavéyyam, māṇummāṇappamāṇa — paḍipu-ṇṇa sujāya-sarvaṅga-sundaraṅgam sasi-somākākram, kantam, piya-damsaṇam, surūvam dārayam payāhisi. 78.

78. And these, O dévāṇuppiyā! Triśalā! kṣatriyāṇī has seen fourteen great dreams. Magnanimous O dévāṇuppiyā! Triśalā kṣatriyāṇī has seen dreams etc. till auspicious etc. O dévāṇuppiyā! Triśalā kṣatriyāṇī has seen dreams. That is to say :—You will have gain of riches, O dévāṇuppiyā! you will have gain of objects of enjoyment, O dévāṇuppiyā! you will have gain of a son, O dévāṇuppiyā! you will have gain of happiness, O dévāṇuppiyā! you will have gain of a kingdom, O dévāṇuppiyā! certainly, dévāṇuppiyā! on the completion of nine months and seven days and a half, Triśalā Kṣatriyāṇī will give birth to a lovely, and beautiful son, with a serene face resembling the Moon, and having a charming look, a son—who would be like a flag in your family, who would be like a diadem in your family, who would be like a mountain in your family, who would be like a mark (on the forehead) of your family, who would be the source of spreading the fame of your family, who would be the supporter of your family, who would be like the Sun in your family, who would be a prop of your family, who would be the cause of spreading the glory of your family, who would be a shelter, like a tree, of your family, who would be the cause of lengthening the race of your family, whose hands and feet would be very tender, who will have a beautiful body endowed with five senses, which would be without any defect, and perfect, and a body which would be embellished with most auspicious marks and signs, and with virtuous qualities and a handsome body of measured dimensions and well-developed.

७९. से वि य णं दारण उम्मुक्कबालभावे विण्णायपरिणयमित्ते
जोव्वणगमणुप्पत्ते सुरे वीरे विकंते विच्छिण्ण-विउलबल-वाहणे, चाउरंत
चकवट्ठी रज्जवई राया भविस्सइ, जिणे वा तेलुकनायगे धम्मवरचाउरंत
चकवट्ठी ॥ ७९ ॥

79. Sé vi ya ṇaṃ dāraé ummukkabālabhāve viṇṇāya
pariṇayamitté joyvanagamaṇupatté, sūré, vīre vikkanté
vicchiṇṇa-viulabala-vāhaṇé, cāuranta cakkavattī rajjavaī rāyā
bhavissal, Jiṇé vā télukkanāyagé dhammavara-cāuranta
cakkavattī. 79.

79. Besides, that boy, when he has left boyhood (i-e when he becomes eight years old), will have his intellect quite ripe, and will acquire all sorts of knowledge; and when he has attained youth, in due course of time, he will be an exceedingly liberal man, and will possess ability to fulfil the work undertaken by him, he will be a brave warrior on the battle-field, and will be powerful in conquering the regions of other kings; he will have an extensive army-force and numerous vehicles; he will become the lord of a kingdom extending till the ends of four directions (i e. three seas and Mount Himavanta); or he will become a Jina-the lord of the four fold excellent Dharma. Just as a Cakravartin conquers the ends of the four directions, and is hence, superior to all other kings, in the same manner, that boy, will become a Jina with superabundant powers, (among other propagators) of religion, or he will become a leader of the Three Worlds (who has put an end to wandering in the four Gatis or forms of existence including Naraka Gati) by the excellent weapon of Dharma. 79.

EXPLANATION OF DREAMS.

The consequences of each individual dream are explained thus:-

1. By seeing an elephant with four tusks, he will promulgate four forms of Dharma viz Dāna दान, Śīla शील, Tapa तप, and Bhāva भाव.

2. By seeing a bull, he will sow the seed of Perfect Knowledge in Bharata Kṣétra.

3. By seeing a lion, he will protect the forest of religious persons from the ravages of wicked elephants in the form of love, hatred etc.

4. By seeing Śrī Dēvī श्रीदेवी the Goddess of Wealth, he will give Vārṣika Dāna, वार्षिक दान the giving of gifts for one year, previous to Dīkṣā, and enjoy the prosperity of a Tirthaṅkara.

5. By seeing a wreath of flowers he will be fit to be held up at the top of the three worlds.

6. By seeing the Moon, he will gladden the Universe.

7. By seeing the Sun, he will be ornamented by a bright disc behind his head.

8. By seeing a flag, he will be ornamented by the banner of Dharma.

9. By seeing a Kalāśa कलश, -an auspicious jug, -he will remain on the top of the palace of Dharma.

10. By seeing a lake of lotuses, he will truly walk on gold lotuses placed in front of his feet by attendant gods.

11. By seeing a sea, he will be the receptacle of the gem-like Kévala Jñāna.

12. By seeing a celestial car, he will be worshipped even by Valmānika वैमानिक gods

13. By seeing a heap of gems, he will have walls of precious stones.

14. By seeing a smokeless flame, he will purify the souls of religious persons.

The aggregate fruit of the fourteen dreams is that he will occupy of the top-most portion i.e. the Siddha Silā-of the region of Loka.

८०. तं उराळा णं देवाणुप्पिया ! तिसळाए खत्तियाणीए सुमिणा दिट्ठा, जाव आरुग्ग-तुट्ठि-दीहाउ-कल्लाण-मंगल्लकारगा णं देवाणुप्पिया ! तिसळाए खत्तियाणीए सुमिणा दिट्ठा ॥ ८० ॥

80. Taṃ urāiā ṇaṃ devāṇuppiyā ! Tisalāe khattiyāṇīe sumiṇā diṭṭhā, jāva ārugga-tuṭṭhi-dīhāu-kallāṇa-maṅgalla kāragā ṇaṃ devāṇuppiyā ! Tisalāe khattiyāṇīe sumiṇā diṭṭhā.

80. Therefore, O beloved of the gods ! Trisalā Kṣatriyāṇī has seen praiseworthy dreams, etc. O beloved of the gods ! Trisalā Kṣatriyāṇī has seen the dreams conducive to, health, contentment, long life, happiness, and good fortune. 80.

८१. तए णं सिद्धत्थे राया तेसि सुविणलक्खणपाढगाणं अंतिए एयमट्ठं सोच्चा निसम्म इट्ठ-तुट्ठ [चित्तमाणंदिए पीईमणे परमसोमणसिए हरिसवसविसण्यमाणहियए करयल] जाव ते सुविणलक्खणपाढए एव वयासी ॥ ८१ ॥

८२. एवमेयं देवाणुप्पिया ! तहमेयं देवाणुप्पिया ! अवित्तहमेयं देवाणुप्पिया ! इच्छियमेयं देवाणुप्पिया ! पडिच्छियमेयं देवाणुप्पिया ! इच्छिय-पडिच्छियमेयं देवाणुप्पिया ! सच्चं णं एसमट्ठे से जहेयं तुळ्ळे वयह ति कट्ठु ते सुमिणे सम्मं पडिच्छइ । पडिच्छित्ता ते सुविणलक्खणपाढए विउल्लेणं असणेणं पुप्फ-वत्थ-गंध-मल्लालंकारेणं सक्कारेइ सम्माणेइ । सकारित्ता समाणित्ता विउलं जीवियारिहं पीइदाणं दलइ, दलइत्ता पडिविसज्जेइ ॥ ८२ ॥

81. Taé ṇaṃ Siddhatthé rāyā tésim suviṇa-lakkhaṇa-pādhagāṇaṃ antīe éyamaṭṭhaṃ soccā nisamma haṭṭha—tuṭṭha

cittamāṇandīé pīmaṇé paramasomaṇasié harisavasa-visappa-
-māṇa hiyayé karayala jāva té sumina - lakkhaṇa - pādha
évaṃ vayāsi. 81.

82. Évaméyaṃ dévāṇuppiyā ! taḥaméyaṃ dévāṇuppiyā
avitaḥaméyaṃ dévāṇuppiyā ! icchiyaméyaṃ dévāṇuppiyā
paḍicchiyaméyaṃ dévāṇuppiyā ! icchiya-paḍicchiyaméyaṃ
dévāṇuppiyā ! saccé ṇaṃ eśamaṭṭhé sé jahéyaṃ tubbhé vayaḥ
tū kattu té sumine sammam paḍicchai / paḍicchitta té suvīṇa-
lakkhaṇa-pādhaé viulēṇaṃ asaṇēṇaṃ pupf-vattha-gandha-
mallā-laṅkāreṇaṃ sakkāreī sammāṇēī / sakkārittā sammāṇittā
viulaṃ jīviyārīhaṃ pīdāṇaṃ dalaī, dalaittā paḍivisaṇṇēī. 82.

81. Then, King Siddhārtha, having heard the meaning of
the dreams from the interpreters of dreams, and having fixed
the same in his mind, became astonished, contented, etc. his
heart expanding with joy. He made an añjali (i. e. brought
his folded hands in such a way, as to bring the ten nails of
his hands together, in front of his forehead), and moving
them in a circular way, addressed the interpreters of dreams
thus:—

82. It is so, O beloved of the gods ! O beloved of the gods !
It is exactly as you have said, O beloved of the gods ! It is so
desired by me, O beloved of the gods ! It is so accepted by
me, O beloved of the gods ! It is so desired and accepted by
me, O beloved of the gods ! the meaning of the dreams told by
you, is exactly as true as you have said. So saying, he carefully
accepted the meaning of the dreams; and having accepted it,
he honoured the interpreters of dreams with abundant food-
materials, flowers, clothes, scented powders, garlands, and
ornaments, and respected them politely with sweet words; having
honoured and respected them, he gives them gifts which will
maintain them during their whole life, and having given them
gifts, he permitted the interpreters of the dreams to go. 82.

८३. तए णं से सिद्धत्वे खचिए सीहासणाओ अब्बुद्धे ।

अव्युद्धिता जेणेव तिसळा स्वत्तियाणी अवणियंतरिया तेणेव उवागच्छइ ।
उवागच्छिता तिसलं स्वत्तियणि एवं वयासी--॥ ८३ ॥

८४. एवं खलु देवाणुप्पिए ! सुविणसत्थंसि बायालीसं सुमिणा,
वीसं महासुमिणा, जाव एगं महासुमिणं पासित्ता णं पढिबुज्जन्ति ॥ ८४ ॥

८५. इमे अ णं तुमे देवाणुप्पिए ! चउइस महासुमिणा दिट्ठा, तं
उराळा णं तुमे सुमिणा दिट्ठा, जाव जिणे वा तेखुक्कनायणे धम्मवरचाउरंत
चकवट्ठी ॥ ८५ ॥

83. Taé ṇaṃ sé Siddhatthé khattié sīhāsaṇāo abbhuttéi /
abbhuttittā jēṇéva Tīsalā khattiyāṇī javahiyantariyā tēṇéva
uvāgacchai; uvāgacchittā Tīsaṇaṃ khattiṇiṃ evaṃ vayāsi. 83.

84. Évaṃ khalu dévānuppié ! sumiṇa-satthamsi bāyālisam
sumiṇā, tiṣaṇaṃ mahā-sumiṇā, jāva égaṃ mahā sumiṇaṃ pāsittā
ṇaṃ paḍibujjhaṇti. 84.

85. Imé a ṇaṃ tumé dévānuppié ! cauddasa mahāsumiṇā
diṭṭhā, taṃ urālā ṇaṃ tumiṇā sumiṇā diṭṭhā jāva Jiṇé vā
tēlukka nāyagé dhamma-vaṇa-cāuranta-cakkavattī 85.

83. Then, Siddhārtha kṣatriya gets up from his seat, and
goes to the place where Trīśālā kṣatriyāṇī was behind the
curtain, and having gone there he addresses Trīśālā kṣatriyāṇī
thus:—

84. Indeed, O beloved of the gods ! “in the Science of
Dreams, there are forty-two ordinary dreams and thirty great
dreams,” upto the mother of a maṇḍalika i. e. ruler of a
province, wakes up on seeing any one out of these fourteen
great dreams.” 84.

85. “O beloved of the gods ! you have seen these fourteen
great dreams. Therefore, O beloved of the gods ! you have seen
these praise – worthy dreams, up to, will become a Jina, the
lord of the four-fold excellent Dharma.

८६. तए णं सा तिसळा खत्तियाणी एयमट्ठं सुच्चा निसम्म व्ह-च्छ
जाव हियया करयल० जाव ते सुमिणं सम्मं पडिच्छइ ॥ ८६ ॥

८७. पडिच्छित्ता, सिद्धत्थेणं रण्णा अब्भणुण्णाया समाणी नामामणि-
-रयणमत्तिचित्ताओ महासणाओ अब्भुट्ठेइ । अब्भुट्ठित्ता अतुरियमचवल-
मसंभंताए अविलंबियाए रायहंससरिसीए गईए जेणेव सए भवणे तेणेव
उवागच्छइ, उवागच्छित्ता सयं भवणं अणुपविट्ठा ॥ ८७ ॥

86. Taé ñaṃ sā Tisalā khattiyāṇi éyamaṭṭham succā
nisamma haṭṭha-tuṭṭha jāva hiyayā karayala jāva té
sumiṇaṃ sammaṃ paḍicchai 86.

87. Paḍicchittā, Siddhatthēṇaṃ raṇṇā abbaṇuṇṇāyā
samāṇi nānāmaṇi-rayana-bhatti-cittāo bhaddāsanao abbu-
-tṭhēi; abbuṭṭhittā aturiyamacavalamasambhamtāe avilambi-
-yāe rāya-hamsa-sarisīe gāe jēveva sae bhavaṇe tēveva
uvāgacchai, uvāgacchittā sayam bhavaṇaṃ aṇupavitthā. 87.

जेनम् जयति शासनम्

86. Then, Trisālā kṣatriyāṇi having heard this meaning of
the dreams, and having considered well the meaning of the
dreams in her mind, pleased, contented, full of joy in her heart,
and having brought her folded hands in front of her forehead,
in such a way, that the ten nails of her hands meet, and
having moved the folded hands in a circular manner, accepts
the meaning of the dreams fully. 86.

87. Having accepted the meaning of the dreams, with the
permission of king Siddhārtha, she rises from the seat
beset with different kinds of gems and precious stones, and
having risen up, she goes to the place where her palace is,
with a gait devoid of quickness, with a gait devoid of bodily
activity, with a gait devoid of anxiety, and with a gait free
from pauses in the middle, and with a gait resembling that
of a royal swan, and having come, enters her palace 87.

८८. जप्पमिइं च णं समणे भगवं महावीरे तंसि रायकुलंसि

साहरिण, तप्पमिंहं च णं बहवे वेसमणकुंडधारिणो तिरियजंमगा देवा
 सक्कवयणेणं से जाइ इमाइं पुरा पुराणाइं महानिहाणाइं भवन्ति, तं जहा-
 पहीणसामियाइं, पहीणसेउयाइं, पहीणगोत्तागाराइं, उच्छिन्नसामियाइं,
 उच्छिन्नसेउयाइं, उच्छिन्नगोत्तागाराइं, गामाऽऽगर-नगर-खेढ-कब्बढ-मढंब
 -दोणमुह-पट्टणाऽऽसम-संबाह-सन्निवेसेसु, सिंघाडणसु वा, विणसु वा,
 चउक्केसु वा, चच्चरेसु वा, चउम्मुहेसु वा, महापहेसु वा, गामट्टाणेसु वा,
 नगरट्टाणेसु वा, गामनिद्धमणेसु वा नगरनिद्धमणेसु वा आवणेसु वा,
 देवकुलेसु वा, समासु वा, पवासु वा, आरामेसु वा, उज्जाणेसु वा, वणेसु
 वा, वणसंढेसु वा, सुसाण-सुन्नागार-गिरि-कंदर-संति-सेलो-वट्ठाण-मवण-
 -गिहेसु वा सिन्निक्खित्ताइं चिहन्ति ताइं सिद्धत्थरायमवणंसि साहरन्ति ॥८८॥

88. Jappabhaim ca ṇaṃ Samaṇé Bhagavaṃ Mahāvīre
 taṃsi rāyakulamsi sāharié, tappabhaim ca ṇaṃ bahavé
 Vésamaṇa-kunḍa-dhāriṇo tiriya-jambhagā dévā Sakkavayaṇéṇaṃ
 sé jāim imāim purā purāṇāim mahā-nihāṇāim bhavanti, taṃ
 jahā-pahīṇa-sāmiyāim, pahīṇa-séuyāim, pahīṇa-gottāgārāim,
 ucchinna-sāmiyāim, ucchinna-séuyāim, ucchinna-gottāgārāim,
 gāmā-"gara-nagara-khéda--kabbada-madamba--doṇamuha--paṭṭ-
 -aṇā--"sama-sambāha-sannivésésu singhāḍaésu vā tiésu vā, cau-
 -kkésu vā, caccarésu vā, caummuhésu vā, mahā-pahésu vā,
 gāmaṭṭhāṇésu vā, nagara-ṭṭhāṇésu vā, gāma-niddhamanésu vā,
 nagara-niddhamanésu vā, āvaṇésu vā, déva-kulésu vā, sabhāsu
 vā, pavāsu vā, ārāmésu vā, ujjāṇésu vā, vaṇésu vā, vaṇa
 sandésu vā, susāṇa-sunnāgāra-giri-kandara-santi-sélo-vatṭhāṇa-
 bhāvaṇā-gihésu vā sinnikkhittāim ciṭṭhanti tāim Siddhattha-
 -rāya bhavaṇamsi sāharanti. 88.

88. Commencing from the time when Śramaṇa
 Bhagavān Mahāvīra was brought to the royal palace (by
 Hariṇégamésī,) the Tiryag-jambhaka gods, obeying the orders
 of Vaiśramaṇa or Kubéra, (who was) under orders from
 Śakréndra, bring to the palace of King Siddhārtha, the great
 treasures as were placed under-ground by their owners for a

very long time, such as great treasures which have become bereft of their owners; great treasures which are not taken care of and to which no addition was made every year because their owners have left them, and great treasures placed by persons whose family-members and houses have left them; great treasures whose owners have died without a survivor; great treasures which were not taken care of and to which no addition was made year because such persons have died; and great treasures placed by persons whose family-members and houses have become quite extinct; great treasures hidden in Gāma गाम villages which are surrounded by hedges of thorns on four sides, and where there is an annual tax; great treasures hidden in Āgara आगर Mines which are sources of iron, copper, and other metals; great treasures hidden in Nagar नगर towns, which have a high-walled fortress and paved roads, and which are free from any tax; great treasures hidden in Khēda खेड or a place surrounded on all sides by a high wall of mud; great treasures hidden in Kabbada कब्बड-
bad towns; great treasures hidden in Madamba मडंब towns which have villages on the four sides at a distance of two Koshes; great treasures hidden in Droṇa Mukha द्रोण मुख towns accessible both by water and by land; great treasures hidden in Paṭṭana पट्टन towns accessible either by water or by land; great treasures hidden in Āsama आसम Āśrama आश्रम Places of pilgrimage or of dwellings of hermits; great treasures hidden in Samvāha संवाह places suitable for hoarding up corn-grains (i. e. thrashing - place); great treasures hidden in Sannivesa सन्निवेश places suitable for camping caravans, multitudes of pilgrims, and armies; great treasures hidden in place of a triangular shape; great treasures hidden in places where three roads meet; great treasures hidden in places where four roads meet; great treasures hidden in places where many roads meet; great treasures hidden in places with doors on four sides; great treasures hidden under public roads; great treasures hidden in places where there were villages before, but which became de - populated; great treasures hidden in places where there were towns

before, but which have become de-populated; great treasures hidden under drains of villages; great treasures hidden under drains of towns; great treasures hidden in shops; great treasures hidden in temples of gods; great treasures hidden in audience-halls or inns where travellers have their own cooking; great treasures hidden in places where water is supplied to thirsty passers-by without any charge; great treasures hidden in gardens; great treasures hidden in pleasure-gardens near a town where people go for amusement in hot season; great treasures hidden in forests containing numerous trees of one variety; great treasures hidden in forests containing excellent trees of various kinds; great treasures hidden in burning or burial places; great treasures hidden in deserted houses; great treasures hidden in caves of mountains; great treasures hidden in places erected for meditation; great treasures hidden in buildings carved out from mountains or in assembly-halls of kings; great treasures hidden in buildings of house-holders;—all these great treasures having been placed in these different localities by miserly persons. 88.

INCREASE OF GOLD AND WEALTH.

८९. जं रयणिं च णं समणे भगवं महावीरे नायकुलंसि साहरिणं
तं रयणिं च णं तं नायकुलं हिरण्णेणं वड्डित्वा, सुवण्णेणं वड्डित्वा,
धणेणं धन्नेणं रज्जेणं रट्ठेणं बल्लेणं वाहणेणं कोसेणं कोट्ठागारेणं पुरेणं
अंतेउरेणं जणवण्णं जसवाण्णं वड्डित्वा । विपुलधण-कणग-रयण-मणि-
मोत्तिय-संख-सिल-प्पवाल-रत्तरयण-माईणं, संतसारसावड्डजेणं, पीइ-
सक्कार समुदण्णं अईव अईव अभिवड्डित्वा ॥ तए णं समणस्स भगवओ
महावीरस्स अम्मा-पिऊणं अयमेयारूवे अब्भत्तिए चित्तिए पत्तिए मणोगए
संकप्पे समुप्पज्जित्वा ॥ ८९ ॥

९०. जप्पमिइं च णं अम्हं एस दारए कुञ्छिसि गब्भत्ताए वक्कंते,
तप्पमिइं च णं अज्जे हिरण्णेणं वड्डामो, सुवण्णेणं वड्डामो, धणेणं धन्नेणं
वड्डामो, जाव संतसारसावड्डजेणं पीइ-सक्कारेणं अईव अईव अभिवड्डामो ।

ते जया णं अम्हं एस दारण जाण मविस्सइ तथा णं अम्हे एसस्स
दारगस्स एयाणुरूवं गुणं गुणनिप्फन्नं नामधिज्जं करिस्सामो “ वद्धमाणु ”
त्ति ॥ ९० ॥

89. Jaṃ rayaṇiṃ ca ṇaṃ Samaṇé Bhagavaṃ Mahāvīrē
Nāya – kulāṃsi sāharié taṃ rayaṇiṃ ca taṃ Nāya – kuḷaṃ
hiraṇṇéṇaṃ vaddhitthā, suvaṇṇéṇaṃ vaddhitthā, dhaṇéṇaṃ
dhannéṇaṃ rajjéṇaṃ, raṭṭhéṇaṃ, baléṇaṃ, vāhaṇéṇaṃ, kosé-
-ṇaṃ, koṭṭhāgāréṇaṃ, puréṇaṃ, antéureṇaṃ jaṇavaéṇaṃ jassā
vāéṇaṃ vaddhitthā, vipula dhaṇa-kaṇaga-ramaṇa – maṇi – mottiya
-saṅkha – sila – ppavāla – ratta rāyaṇamañéṇaṃ, santā sāra sā-
vaḷijjéṇaṃ, pīlī-sakkāra-samudaṇṇaṃ, aīva aīva abhivaddhitthā;
taé ṇaṃ Samaṇassa Bhagavāo Mahāvīrassa amma – piṇṇaṃ
ayameyārūvé abbatthiṇti cīntiṇti paṭṭiṇti maṇogaé saṅkappé
samuppajjīthā 89.

90. Jappabhāṃ ca ṇaṃ amhaṃ ésa dāraé kucchimsi
gabbhattāé vakkanté, tappabhāṃ ca ṇaṃ amhé hiraṇṇéṇaṃ
vaddhāmo, jāva santa sāra sāvaḷijjéṇaṃ pīlī-sakkāréṇaṃ aīva
aīva abhivaddhāmo, taṃ jayā ṇaṃ amhaṃ ésa dārayé jāé
bhavissai tayā ṇaṃ amhé éyassa dāragassa éyāṇurūvaṃ
guṇṇaṃ guṇa-nipfannaṃ nāmadhijjaṃ karissāmo “ Vaddhamā-
ṇu ” tti. 90

89. From the night, during which Śramaṇa Bhagavāo Mahāvīra was brought to the Jñāta-kula ^{ज्ञातकुल} the family of Siddhārtha, there occurred in the family, an increase of silver or gold not made into ornaments, of gold ornaments, of wealth (which is of four kinds 1. Articles like fruits, flowers which can be counted 2. Articles like molasses, which can be weighed. 3. Articles like butter, oil, and salt which can be had by measure, and 4. Articles like cloth which can be had by measuring with feet and yards); of corn (like wheat, rice, varieties of pulse), of kingdom, of countries; of army-forces (such as elephants, horses, chariots, and warriors); of vehicles

(such as carts, donkeys); of cash-treasures; of ware-houses of corn; of towns, of haréms, of towns-people and fame. Besides, there occurred in the family, a very great increase of Vipula Dhaṇa विपुल धन Expansive wealth such as cows, buffaloes, etc; of gold un-manufactured or made into ornaments; of gems; of precious beads; of pearls; of conches; (with right-hand turnings), of titles from kings; of corals; of red gem - rubies and other valuable articles, and of the really existing (not imaginary) valuable articles, and of gifts given by relatives out of love and respect. Then, a well-meditated desirable mental idea occurred in the mind of the mother and father of Śramaṇa Bhagavān Mahāvira, which was of the following nature:—

90. From the time this boy of ours took the form of a foetus in the womb of his mother, we have seen an increase of our silver, and gold' of wealth, and corn; we have seen a very great increase of our really existing valuable articles, and of the gifts given to us by relatives out of love and respect; therefore, when this our child will be born in consonance with this incidence, we shall call him by the excellent name of Vardhamāna, a name derived from and hence acquired on account of his qualities.

IMMOBILITY OF THE FOETUS.

९१. तए णं समणे भगवं महावीरे माउअणुकंपणट्ठाए निच्चले निप्फंदे निरेयणे अल्लीण-पल्लीण-गुत्ते आवि होत्था ॥ ९१ ॥

91. Taé ṇam Samaṇé Bhagavam Māhāvīré māu aṇukampa-ṇaṭṭhāé niccalé nipfandé niréyaṇé allīṇa-pallīṇa-gutté āvi hotthā. 91.

91. Then, Śramaṇa Bhagavān Mahāvira, out of devotional sympathy for his mother, "Lest my movements in the womb be hurtful to my mother" or as some say, with the object of teaching others their duty of devotion towards their parents remained immovable, and being immovable, became entirely free from movements, and, as such, became perfectly steady;

became absorbed in meditation by contracting portions of his body; became greatly absorbed in meditation by contracting his limbs, and thereby became perfectly hidden. 91,

A poet says:—

एकान्ते किमु मोहराजविजये मन्त्रं प्रकुर्वन्निव
ध्यानं किञ्चिदगोचरं विरचयत्येकः परब्रह्मणि ।
किं कल्याणरसं प्रसाधयति वा देवो विलुप्यात्मकं
रूपं कामविनिग्रहाय जननीकुक्षावसौ वः श्रिये ॥ १ ॥

1. Ēkānté kimu Moharājavijayé mantram prakurvanniva,
Dhyānam kimcidagocaram viracayatyekah Parabrahmani;
Kiṁ kalyāṇarasam prasādhayati vā dévo vilupyātmakam
Rūpam kāmavinigrahāya janānikukṣāvasau vaḥ Śriyé. 1.

1. Is Śramaṇa Bhagavān Mahāvira thinking of effecting a Mantra for the purpose of conquering the Supreme Lord of Fascination (by remaining) in a secret place. Or, is he alone by himself, engaged in an incomprehensible meditation about the Supreme Being? Or, is he accomplishing the process of making gold for the purpose of thoroughly defeating Kāma-déva काम the God of Love-Cupid-by contracting portions of his body and his limbs in the womb of his mother? May such Śramaṇa Bhagavān Mahāvira be for your welfare ! 91.

LAMENTATIONS OF TRISALA-DEVĪ.

९२. तए णं तीसे तिसलाए खत्तियाणीए अयमेयारूवे जाव संकप्पे
समुप्पज्जित्था । हडे मे से गब्भे ? मडे मे से गब्भे ! चुए मे से गब्भे !
गळिए मे से गब्भे ! एस मे गब्भे पुब्बि एयइ, इयाणि नो एयइ ति
कट्टु ओहयमणसंकप्पा चिंतासोगसागरं संपविट्ठा, करयलपल्लत्यमुही अट्ट
ज्झाणोवगया भूमीगयदिट्ठिया झियायइ ।

92. Taé ṇam tîsé Tisalāe khattiyāṇiē ayaméyārūvé jāva
saṁkappé samu-ppajjltthā —Haḍé mé sé gabbhé ? Maḍé mé sé

gabbhé ! Cué mé sé gabbhe ! Galié mé sé gabbhé ? ésa mé gabbhé puvvim éyai, iyāṇim no éyai tti kaṭṭu ohayamaṇa-samkappā. cintāsoga—sāgaram sampaviṭṭhā, karayala—palhattha muhi aṭṭajjhānovagayā bhūmīgayadiṭṭhiyā jhiyāyai. 1.

92. Thereupon, an idea of the under-mentioned nature arose in the mind of Trisālā kṣātriyāṇī—Is my foetus removed (by any wicked god ?) or is my foetus dead ? or Has my foetus aborted ? or Has my foetus dropped away in a liquid form ? Because, this foetus of mine was making movements before, but now it does not at all tremble. With such ideas in her mind, Trisālā kṣātriyāṇī, with greatly distressed mind, drowned, as it were, in a sea of sorrow, with her face resting on the palms of her hands, engrossed in evil meditation, and with her eye-sight directed to the ground, began to think thus:—

सत्यमिदं यदि भविता, मदीयगर्भस्य कथमपीह तदा ।

निष्पुण्यकजीवानामवधिरिति ख्यातिमत्यभवम् ॥ १ ॥

यद्वा चिन्तारत्नं न हि नन्दति भाग्यहीनजनसदने ।

नापि च रत्ननिधानं, दरिद्रग्रहसंगती भवति ॥ २ ॥

कल्पतरुर्मरुभूमौ न प्रादुर्भवति भूभ्यभाग्यवशात् ।

न हि निष्पुण्यपिपासित-वृणां पीयूषसामग्री ॥ ३ ॥

1. Satyamidaṃ yadi bhavitā, madiya garbhasya kathamapiha tadā;
Niṣpuṇyaka-jīvānāmavadhīriti khyātimatyabhavam.
2. Yadvā cintāratnaṃ na hi nandati bhāgyahīna-janasadanē;
Nāpi ca ratna-nidhānaṃ, daridra-graha-saṅgati bhavati.
3. Kalpateru-r-Marubhūmau na prādu-r-bhavati bhūmya-
bhāgyavaśāt;
Na hi niṣpuṇyapipāsita-nrīṇāṃ pīyūṣa-sāmagrī-

1. If the event of an unhappy accident happening to my foetus, turns out to be true, then, I will be known as the foremost among unfortunate persons

2. Or, Cintāmaṇi Ratna चिन्तामणि रत्न—a gem supposed to yield to its possessor every thing wanted,) does not really rejoice in the house of an unfortunate person; and a treasure of gems does not associate with the house of a penniless man.

3 Besides, the Kalpa Vrikṣa कल्पवृक्ष the Wishing Tree capable of yielding whatever is desired—does not grow on the soil of Mārwar on account of the ill-luck of the country, In the same manner, unfortunate thirsty people, do not acquire the means of obtaining Nectar

हा ! धिग् ! धिग् ! दवं प्रति, किं चक्रे तेन सततचक्रेण ?

यन्मे मनोरथतरु-मूलादुन्मूलितोऽनेन ॥ ४ ॥

आत्तं दत्त्वाऽपि च मे लोचनयुगलं कलंकविकलमलम् ।

दत्त्वा पुनरुद्दालित-मधमेनाऽनेन निधिरत्नम् ॥ ५ ॥

आरोप्य मेरुशिखरं, प्रपातिता पापिनाऽमुनाऽहमियम् ।

परिवेष्याऽऽप्याकृष्टं, भोजनभाजनमलज्जेन । ६ ॥

4. Hā ! Dhig ! Dhig ! daivam prati kim cakré téna sata'a-vakréṇa;

Yanmé manoratha taru-r-mūladumūlito'anéna 4,

5. Āttam dattvā'pi ca mé, locana-yugalam kalaṅka-vikala malam;

Dattvā punaruddālita-madhaménā'néna nidhiratnam. 5.

6. Āropya Méruśikharam, prapātītā pāpinā'munā'hamiyam; Parivéśyā'pyākriṣṭam bhojanabhājana-malajjéna 6.

4. O ! Fie on Destiny, Fie on Destiny ? What has the eternally crooked Fate done ? It has uprooted the tree of my best desires. 4.

5. The Vile Fate, after giving me a pair of spotless eyes, has pulled them away, and, after giving me a heap of valuable gems, has snatched it away. 5.

6. Ah ! the Cruel Fate, after raising me up to the top of Mount Méru, has thrown me down. Oh ! the Shameless Fate after serving me a dish of food, has taken it away. 6.

यद्वा मयाऽपराद्धं, भवान्तरेऽस्मिन् भवेऽपि किं ? धातः ! ।

यस्मादेवं कुर्वन्नुचिताऽनुचितं न चिन्तयसि ? ॥ ७ ॥

अथ किं कुर्वे ? क्व च वा गच्छामि ? वदामि कस्य चा पुरतः ?

दुर्दैवेन च दग्धा, मुग्धा जग्धाऽधमेन पुनः ॥ ८ ॥

7. Yadvā mayā'parāddham bhavāntare'smin bhave'pi kim dhātaḥ
Yasmādevam kurvannucitā' nucitam na cintayasi ?

8. Atha kim kurvé ? kva ca vā gacchāmi ? vadāmi kasya vā purataḥ
Durdaivēna ca dagdhā mugdhā jagdhā'dhamēna punaḥ 8.

7. O Destiny ! What offence have I committed in this life or in previous life ? that you do not even think of propriety or impropriety of such a wicked action 7

8. Ah ! What can I do now ? Where can I go ? and before whom can I speak out ? The Wicked Fate has burnt me; I am quite innocent; the Vile Fate has eaten me up. 8.

किं राज्येनाऽप्यमुना ? किं वा कृत्रिमसुखैर्विषयजन्यै ? ।

किं वा दुक्कुलशय्या-शयनोद्भव-शर्महर्म्येण ? ॥ ९ ॥

गजवृषमादिस्वनैः सूचितमुचितं भुवि त्रिजगदर्च्यम् ।

त्रिभुवनजनासपत्नं, विना जनानन्दिसुतरत्नम् ॥ १० ॥

9. Kim rājyēnā pyamunā ? kim vā kṛitrima sukhai-r-viṣayajanyaiḥ;
Kim vā dukūlaśayyā-śayanodbhava-śarmahārmyēṇa ?

10. Gaja-vṛiṣabhādi-avapnaiḥ sūcitamucitaṁ śucim trijagadarcyam;
Tribhuvanajanāsapatnaṁ vinā janānandisutaratnaṁ. 10.

9-10. Without the excellent son, who is worthy, pure, and fit to be worshipped by the Three Worlds, and whose advent was fore-told by the fourteen great dreams, such as an Elephant a Bull etc; who is unique among the living beings of the three worlds and who is pleasing to all living beings what is the use of this kingdom to me, or of these artificial sensual pleasures or of this palace with the comfort of sleeping on a silk-bedding.

तदरे ! दैवत ! किमुप-स्थितोऽसि दुःखाग्निगहनदहनाय ? ।

भवतोऽपराधविधुरां, किं मां प्रति धरसि वैरिधुरम् ॥ ११ ॥

धिक् संसारमसारं धिग् दुःखव्याप्तविषयसुखछेशान् ।

मधुलिप्तखङ्गधारा-छेदनतुलितानहो लुलितान् ॥ १२ ॥

11. Tadaré ! dālvata ! kimupāsthito'si duḥkhāgni - gahana - dahanāya !;

Bhavato'parādhavidhurām kiṃ mām prati dharasi vairi-dhuram. 11.

12 Dhiḥ saṃsāramasāraṃ, dhig ! duḥkha vyāpta viṣaya sukha lésān;

Madhuliptakhadga-dhārā-lehana tulitā naho ! lulltān.

11. Therefore, O Fate ! Why are you prepared to burn me terribly, by the fire of misery ? O Fate ! Why do you bear animosity towards me who is quite innocent to you.

12. Fie ! to the Worthless Saṃsāra, Fie ! abso to the lot of painful and trasitory sensual pleasures which are like licking the edge of a sword besmeared with honey.

यद्वा मयका किञ्चत्, तथाविधं दुष्कृतं कृतं कर्म ।

पूर्वभवे यद् ऋषिभिः, प्रोक्तमिदं धर्मशास्त्रेषु ॥ १३ ॥

पसु-पक्खि-माणसाणं, बाळे जो वि हु विओअए पावो ।

सो अणवच्चो जायइ, अह जायइ तो विवज्जिजा ॥ १४ ॥

13. Yadvā mayakā kimcit, tathāvidham duṣkṛitam kṛitam karma;

Pūrvabhavé yad-risibhiḥ, proktamidaṁ dharmaśāstréṣu.

14. Pasu-pakkhi-māṇusāṇaṁ, bālé jo vi hu vīoáé pāvo;

So aṇavacco jāyai, aha jāyai to vivajjijjā. 14.

13 14 Or, I must have done some wicked actions in my previous lives, because it is said by wise persons in Dharma Śāstras:—

14. The wicked person who separates the offsprings of lower animals, birds and of human beings from their parents, does not have any progeny, and if he at all has any progeny, it dies.

तत्पद्दका मया किं त्यक्ता वा त्याजिता अधमबुद्ध्या ? ।

लघुवत्सानां मात्रा समं वियोगः कुतः किं वा ॥ १५ ॥

तेषां दुग्धापायो-ऽकारि मया कारितोऽथवा लोकैः ? ।

किं वा सबालकोन्दुरु-विलानि प्रपूरितानि जलैः ॥ १६ ॥

15 Tatpaddakā mayā kim tyaktā vā tyājītā adhamā buddhyā ?

Laghuvatsānām matrā samam viyogaḥ kṛitaḥ kim vā. 15.

16. Teṣāṁ dugdhāpāyoskāri mayā kārito'thava lokaiḥ ?

Kim vā sabālakondurubilāni prapūritāni jalaiḥ. 16.

15. Did I, out of mean intellect, separate the young ones of a buffaloe from her ? Or did I get them separated by others ? Or, did I bring about separation of young calves from their mothers ? 15.

16. Or, did I make an impediment of milk to young heifers or did I cause that impediment to be created by other persons ? or did I fill up with water, the holes of mice occupied by their young ones. 16.

किं कीटिकादिनगरा-प्युष्णजलप्लावितानि धर्मधिया ? ।

किं वा काकाण्डानि च, धर्मकृते स्फोटितानि मया ? ॥ १७ ॥

किं वा साण्डशिशून्यपि, खगनीडानि प्रपातितानि भुवि ? ।

पिक-शुक-कुर्कुटकादे - बालवियोगोऽथवा विहितः ॥ १८ ॥

17. Kim kitikādinagarā-nyuṣṇajala-plāvitāni dharmadhiya ?
Kim vā kākāṇḍāni ca, dharmakrité sphotitāni mayā ? 17.

18. Kim vā sāṇḍaśiśūnyapi, khaganīdāni prapātītāni bhuvi ?
Pika-śuka-kurkutāde r bālaviyogo'thavā vihitah ? 18.

17. Or, did I fill up holes of ants with warm water in my previous life believing it to be a charitable work (out of ignorance) ? Or, did I burst the eggs of crows for sake of religion ?

18. Or, did I fell down on ground, the nests of birds with the eggs and young ones contained in them ? Or, did I separate the young ones of cuckoos, parrots, cocks etc, from their parents ? 18.

किं वा बालकहत्या-ऽकारि सपत्नीसुताद्युपरि दुष्टम् ।

चिन्तितमचिन्त्यमपि वा कृतानि किं कामणादीनि ? ॥ १९ ॥

किं वा गर्भस्तम्भन-शातन-पातनमुखं मया चक्रे ? ॥

तन्मन्त्र-शेषजान्यपि, किं वा मयका प्रयुक्तानि ? ॥ २० ॥

19. Kim vā bālakahatyākāri sapatnīsutādyuparī duṣṭam;
Cintitamacintyamapi vā kritāni kim kāmāṇādīni ? 16

20. Kim vā garbhastambhana - śātana - pātana - mukham mayā cakre ? ;

Tanmantra-bheśajānyapi, Kim vā mayakā prayuktāni ? 20.

19 Or, did I kill babies (in my previous life) ? or did I contemplate evil thoughts towards the progeny of my co-wife or did I practise witch-craft etc, intentionally or un-intentionally ?

20, Or did I bring about arrest, abortion or destruction etc. of foetus, or did I practise Mantras or medicines in such efforts ?

अथवा भवान्तरे किं मया कृतं शीलखण्डनं बहुशः ? ।

यदिदं दुःखं तस्माद्, विना न संभवति जीवानाम् ॥ २१ ॥

यतः—कुरंद-रंडत्तण-दुब्भागाइ, वंज्जत्त-निंदू-विसकभगाइ ॥

लहांत जम्मंतर भग्गसीला, नाऊण कुज्जा ददसीलभावं ॥ २२ ॥

21. Athavā bhavāntarē kim mayā kritam śīla-khaṇḍanam bahuśaḥ ?;

Yadidaṃ dukhaṃ tasmād, vinā na sambhavatī jīvānām.

22. Yataḥ -Kuranda- randattana - dubbhagāi vanjjhat-nindū-vīsakannagāi;

Jammantare khandia śīlabhāvā, nāūṇa kujjā daḍha śīla bhāvam. 22.

21. Or, could I have practised debauchery very often in my previous lives ? Because such a calamity cannot be possible to people, without it.

22. Because, it is said in the Śāstras—"Widowhood, child-widowhood, misfortune, barren-ness, the state of giving birth to dead infants, and the condition of a girl in which her betrothed husband dies before marriage, are result of debauchery practised in previous lives. Knowing, therefore, right conduct, should be steadfastly observed."

एवं चिन्ताऽऽक्रान्ता, ध्यायन्ती म्लानकमलसमवदना ।

इष्टा शिष्टेन सखी-जनेन तत्कारणं पृष्टा ॥ २३ ॥

मोवाच साश्रुलोचन-रचना निः-श्वासकलितवचनेन ।

किं मन्दामागधेया वदामि ? यज्जीवितं मेऽगात् ॥ २४ ॥

23. Ēvam cintākrāntā dhayāyanti mīlānakamala-sama-vadanā, Dṛṣṭa śiṣṭēna sakhī-jnēna, tatkāraṇaṃ priṣṭā.

24. Provāca sāsṛūlocana-racanā nīśvāsa-kalita-vacanena;
Kim mandabhāgyadhēyā vadāmi ? yajjīvitam mé agāt. 24

23. On seeing Triśalā kṣatriyāṇi, thus deeply engrossed in anxiety and in a contemplating mood, and with a faded face resembling a withered lotus, her clever female companions, asked her the cause of it.

24. Then, Triśalā mātā, full of tears in her eyes, said with deep sighs:—"What can an unfortunate person like myself, say ? O friends ! my life has gone."

सख्यो जगुरथ हे सखि ! शान्तममंगलमशेषमन्यदिह ।
गर्भस्य तेऽस्ति कुशलं, न वेति वद कोविदे ! सत्यम् ॥ २५ ॥
सा प्रोचे गर्भस्य च, कुशले किमकुशलमस्ति मे सख्यः ! ।
इत्याद्युक्त्वा मूर्च्छा-मापन्ना पतति भूपीठे ॥ २६ ॥
शीतलवात-प्रभ्रतिभिरुपचारैर्बहुतरैः सखीभिः सा ।
संप्रापितचैतन्योत्तिष्ठति विलपति च पुनरेवम् ॥ २७ ॥

25. Sakhyo jaguratha hé sakhi ! śāntamamaṅgalamaśeṣa manyadila;

Garbhasya té'sti kuśalam na véti vada kovidé ! satyam. 25

26. Sā procé garbhasya ca kuśalé kimakuśalamasti mé sakhyah !;

Ityādyuktvā mūrcehāmāpannā patati bhūpīṭhé

27. Śitalavāta-prabhritibhirupacārai-r-bahutaraiḥ sakhi-bhiḥ sā;

Samprāpitacaitanyo-ttiṣṭhati vilapati ca punarēvam. 27.

25. Her companions said, 'O friend ! May all your other calamities vanish ! O intelligent woman ! Say out immediately whether your foetus is healthy or not.

26. She said 'My friends! If my foetus is healthy what other unhappiness can I have? So saying, she fell down insensible in a swoon on the ground.

27. When she re-gained consciousness by cooling measures, she seated herself and began to lament thus:—

गरुड अणारपारे रयणनिहाणे अ सायरे पत्तो ।
छिदघटो न भरिज्जइ, ता किं दोसो जलनिहिस्स ? ॥ २८ ॥

पत्ते वसन्तमासे, रिद्धि पावन्ति सयलवणराई ।
जं न करीरे पत्तं, ता किं दोसो वसन्तस्स ? ॥ २९ ॥

उत्तुंगो सरलतरु बहुफलभारेण नमिअसव्वंगो ।
कुज्जो फलं न पावइ, ता किं दोसो तरुवरस्स ? ॥ ३० ॥

28. Garuḍa aṇorapārē rayañanihāṇē a sāyārē patto;
Chiddaghaḍo na bharijjai tā kim doso jalanihissa? 28

29. Pattē Vasantamāsē, riddhim pāvanti sayala-vaṇarāi;
Jaṃ na karīrē pattam tā kim doso vasantassa. 29.

30. Uttungo saralataru bahuthalabbhārēṇa nāmiasavvaṅgo;
Kujjo phalam na pāvaḷ, tā kim doso taruvarassa?

28. If an earthen pot with holes in it, is not filled in a great sea with an endless quantity of water, and which is the abode of gems, is it the fault of the sea?

29. With the advent of Spring-time, all the vegetable products grow, at that time if the tree of Kerado केरडो the tree of sour berries, does not have even a leaf on it, is it the fault of spring-time?

30. If a dwarf does not obtain fruits from a tall straight tree with all parts bent low from the burden of many fruits, is it the fault of the excellent tree?

समीहितं यन्न लभामहे वयं, प्रभो ! दोषस्तव कर्मणो मम ।

दिवाऽप्युलूको यदि नाऽवलोकते, तदा स दोषः कथमंशुमालिनः ? ३१॥

31. Samīhitam yanna labhāmahé vayam, prabho ! na doṣastava karmaṇo mama;
Divā'pyulūko yadi nā'valokaté, tadā sa doṣaḥ katham-
aṁśumālinah ?

31. Therefore, O lord ! if I am not able to acquire my desired object, it is no fault of yours, but it is the fault of my karmas; because, if the owl does not see even during day-time, how can it be the fault of the Sun ?

अथ मे मरणं शरणं, किं करणं विकलजीवितव्येन ।

तत् श्रुत्वेति व्यलपत्, सख्यादिः सकलपरिवारः ॥ ३२ ॥

हा ! किमुपस्थितमेतत्, निष्कारणवरिविधिनियोगेन ।

हा ! कुलदेव्यः क्व गता ? यदुदासीनाः स्थिता यूयम् ? ॥ ३३ ॥

32. Atha mé maraṇam śaraṇam, kim karaṇam viphalā jīvitavyéna;

Tat śrutvétī vyalapat sakhyādiḥ sakalaparivārah. 32.

33. Hā ! kimupasthitamé'at, niṣkāraṇavalri-vldhiniyogéna;

Hā ! kuladévyah kva gatā ? yadudāsināḥ sthitā yūyam. 33.

32. Now, death is the only shelter for me. What is the use of living fruitlessly ? On hearing the lamentation of Triśalā mātā, her companions and the whole multitude of family-members, began to cry aloud. 32.

33. Oh ! how has this unexpected calamity been created by the Fate who has needlessly become an enemy ? Ah ! where have the family-gods gone away ? Why have you remained indiflerent ?

अथ तत्र प्रत्यूहे, त्रिविशगाः कारयन्ति कुलवृद्धाः ।

शान्तिरूपौष्टिकमन्त्रौ-पयाचितादीनि

कृत्यानि ॥ ३४ ॥

पृच्छन्ति च दैवज्ञानं, निषेधयन्त्यपि च नाटकादीनि ।

अतिगाढशब्दावेरचित-वचनानि निवारयन्त्यपि च ॥ ३५ ॥

34. Atha tatra pratyūhé, vicakṣaṇāḥ kārāyanti kulavriḍdhāḥ; Shāntika-pauṣṭika-mantraupayācitādīni krityāni. 34.

35. Pricchanti ca daivajñān, niṣedhayantyapi ca nātakādīni, Atigāḍha śabda viracita-vacanāni nivārayantyapi ca. 35,

34. Then, with the object of preventing such a calamity, the clever elderly female-members of the family, began to practise various pacificatory, strengthening and expiatory rites and mantras.

35. They asked astrologers, stopped dancings etc, and prevented the talks involving loud speaking. 36.

राजाऽपि लोककलितः शोकाकुलितोऽजनिष्ट शिष्टमतिः ।

किंकर्तव्यविमूढाः, संजाता मन्त्रिणः सर्वे ॥ ३६ ॥

36. Rājā'pi lokakalitaḥ śokākulito'janisṭha śiṣṭamatiḥ;

Kimkartavyavimūḍhāḥ, sanjātā mantriṇaḥ sarvé. 36.

36. The wise king Siddhārtha also, surrounded by the towns-people became very sorry, and the ministers even, became extremely perplexed as to what should be done now.

तं पि य सिद्धत्थरायवरभवनं उवरयमुङ्ग-तंती-तलताल-नाडइज्ज
जणमणुज्जं दीणविमणं विहरइ ॥ ९२ ॥

Tam pi ya Siddhattha—rāya—vara bhavaṇaṃ uvaraya muṅga—tanti—tala tāla—nādaḷḷja jaṇamaṇujjam dīna—vimaṇaṃ viharai, 92.

At that time, the excellent palace of King Siddhārtha, became entirely devoid of the pleasures of the music of the beating of drums, of flutes, of harmonious clapping of hands, and of various dramatic performances, and of a gloomy appearance. 92.

९३. तए णं से समणे भगवं महावीरे माऊए अयमेयारूवं अब्भ-
तित्थयं पत्थियं मणोगयं संकप्पं समुप्पन्नं विथाणित्ता

93. Taé ṇaṃ sé Samaṇé B āgavaṃ Mahāvīré māuē
ayāméyārūvaṃ abbatthiyam patthiyam maṇogayam saṃkappam
samuppannaṃ viyāṇittā.

93. Then, Śramaṇa Bhagavān Mahavira knowing (by
Avadhi Jñāna,) the ill-conceived mental idea of his mother,
about himself, thought within himself:—

किं कुर्मः ? कस्य वा ब्रूमः ? मोहस्य गतिरीदृशी ।

दुषेष्ठांतोरिवाऽस्माकं, दोषनिष्पत्तये गुणः ॥ १ ॥

1. Kim kurmaḥ ? Kasya vā brūmaḥ ? Mohasya gatirīdriśī;
Duṣē-r-dhātorivā'smākaṃ doṣaṇiṣpattayé guṇaḥ 1.

1. What can we do ? Before whom, can we say out ? Such
is the course of Moha मोह Infatuation; Guṇā गुण a merit
resulted in Doṣa (दोष) a demerit for me, like the Guṇa (गुण)
of the verb-root Duṣ दुष् (when Guṇa is made दुष् becomes
दोष् in grammar).

मया मातुः प्रमोदाय कृतं जातं तु खेदकृत् ।

भाविनः कलिकालस्य, सूचकं लक्षणं ह्यदः ॥ २ ॥

पञ्चमारे गुणो यस्माद्, भावी दोषकरो नृणाम् ।

नालिकेराऽम्भसि न्यस्तः, कर्पूरो मृतये यथा ॥ ३ ॥

2. Mayā mātuh pramodāya kṛitaṃ, jātaṃ tu khédakṛit;
Bhāvinah Kali-kālasya sūcakaṃ lakṣaṇam hyadaḥ. 2.

3. Pancamāre guṇo yasmād bhāvi doṣakaro nṛiṇām;
Nālikerā'mbhasi nyastah karpūro mṛitayé yathā, 3

2. What I did with the object of pleasing my mother
became a source of sorrow to her. It is a sign indicative of
the future Kali Kāla कलिकाल the Iron Age.

3. Because, during the present fifth cycle of the current age, a favour done to people causes evil in future just as camphor mixed with water of a cocoanut produces death.

एगदेसेणं एयइ । तए णं सा तिसला खत्तियाणी इट्ठ-तुट्ठं जाव
हियया० एवं वयासी ॥ ९३ ॥

९४. नो खलु मे गब्भे हडे, जाव नो गलिए । एस मे गब्भे
पुण्वि नो एयइ, इयाणि एयइ ति कट्ठु इट्ठ-तुट्ठं जाव हियया एवं
विहरइ

Égadeséṇaṃ éyai; Taé ṇaṃ sā Tisalā khattiyāṇi naṭṭha-
tuṭṭha jāva hiyayā évaṃ vayāsi. 93.

94. No khalu mé gabbhé haḍé, jāva no galié; ésa mé
gabbhé puṇvīm nā éyai, iyāṇiṃ éyai tti kaṭṭu haṭṭha-tuṭṭha-jāva
hiyayā évaṃ vā viharai. 94.

93 And moves a part of his body. Thereupon; Triśalā
kṣatriyāṇi, pleased, contented, till, with her heart expanded with
joy addressed her companions thus:—

94. Really, my foetus has not been taken away till it has
not dropped away in a liquid form. This foetus of mine did
not move before, but now it moves, so saying, she became
pleased, contented, till, with her heart expanded with joy

The poet now describes the condition of Triśalā.

प्रोल्लसितनयनयुगला, स्मेरकपोला प्रफुल्लमुखकमला ।

विज्ञातगर्भकुशला रोमाञ्चितकन्धुका त्रिशला ॥ १ ॥

प्रोवाच मधुरवाचा, गर्भे मे विद्यतेऽथ कल्याणम् ।

हा ! धिग् मयकाऽनुचितं, चिन्तितमतिमोहमतिक्रतया ॥ २ ॥

1. Prollasita-nayana-yugalā, smérakāpolā prafulla-mukha
kamaḷā;

Vijñāta-garbha-kuśalā, romāncita-kancukā Triśalā,

2. Provāca madhuravācā, garbhé mé vidyate'tha kalyāṇam;
Hā ! Dhig ! mayakā'nucitaṃ; cintitamati-mohamatikatayā,

1-2. Having realised the healthy condition of her foetus, Triśalā, with both her eyes delighted with joy, with her cheeks expanded, with her lotus-like face brightening up, and with the garment of the upper portion of her body widening with joy, spoke with sweet words:—My foetus is healthy. Fie ! on me that I thought on evil ideas out of great infatuation "

सन्त्यथ मम भाष्यानि, त्रिभुवनमान्या तथा च धन्याऽहम् ।

श्लाघ्यं च जीवितं मे, कृतार्थतामाप मे जन्म ॥ ३ ॥

श्रीजिनपदाः प्रसेदुः कृताः प्रसादाश्च गोत्रदेवीभिः ।

जिनधर्मकल्पवृक्ष-स्त्वाजन्माराधितः फलितः ॥ ४ ॥

3. Saṇṭyatha mama bhāgyāni tribhuvanamānyā tathā ca
dhanyāham;
Ślāghyam ca jīvitam mé kritārtamapa mé janma. 3.

4. Śri Jinapadāḥ praséduḥ kritāḥ prasādaśca gotra-devībhīḥ;
Jina dharma-kalpa vrikṣa stavājanmārādhitaḥ phalitaḥ. 4

3. I have still good luck with me. I am worthy of honour by the three words. I am fortunate. My life is praiseworthy. My birth has become successful.

4. The Jinéśvara-dévas are pleased with me; the family goddseses have shown favour towards me; the Kalpa vrikṣa in the form of the Jaina dharma propitiated by me through out my life, has borne fruit.

एवं सहर्षचित्तां देवीमालोक्य वृद्धनारीणाम् ।

जय जय ! नन्देत्याद्याशिषः प्रवृत्ता सुखब्जेभ्यः ॥ ५ ॥

हर्षात् प्रवर्तितान्यथ कुलनारीभिश्च ललितषवलानि ।

उत्तम्भिताः पताका, मुक्तानां स्वस्तिका न्यस्ताः ॥ ६ ॥

5. Évam sa-harṣacittām devīmālokyā vridhdhanārīṇām;
Jaya ! Jaya ! Nandētyādyāsīṣaḥ pravṛttā mukhabjēbhyaḥ 5.
6. Harṣāt pravartīānyatha, kuṇārībhiṣca lalitadhavalāni;
Uttam-hittāḥ patākā, muktānām svastikā nyastāḥ. 6.

5. On seeing Trīśalā-devī full of joy in her heart, blessings of ' Jaya Jaya Nandā ' issued from the lotus-like mouths of old females of the family.

6 The young females of the family began to sing joyfully, delightful auspicious songs; posted flags (in all directions), and made Svastikas स्वस्तिक (auspicious signs 卐) with pearls

आनन्दाऽद्वैतमयं राजकुलं तद् बभूव सकलमपि ।

आतोद्य-गीत-नृत्यैः सुरलोकसमं महाशोभम् ॥ ७ ॥

7. Ānandā-dvaitamayam rājakulam tad babbhūva sakalamapi;
Ātodya-gīta-nṛityaiḥ suralokasamam mahāśobham. 7.

7. The whole royal family, became completely absorbed in joy and the place looked exceedingly beautiful like a celestial dwelling, on account of the music of drums, singing and dancing.

वर्द्धापनागता धन-कोटीगृह्णन् ददच्च धनकोटीः ।

सुरतरुरिव सिद्धार्थः संजातः परमहर्षभरः ॥ ८ ॥

8. Varddhāpanāgatā dhana-koti r-grihṇan dadacca dhana-kotiḥ;
Surataruriva Siddhārthaḥ sanjātaḥ paramaharṣabharah.

8. King Siddhārtha while accepting presents of crores of rupees in congratulation of the healthy condition of the foetus, and giving gifts valued at crores of rupees looked like the celestial tree, and was full of delight

तए णं समणे भगवं महावीरे गळ्भत्ये चेव इमेयारूवं अभि-
ग्गहं अभिगिण्हइ—“नो खलु मे कप्पइ अम्मा-पिऊहिं जीवतेहिं मुंढे
भविता आगाराओ अणगारियं पव्वइत्तए ॥ ९४ ॥

Taé ñaṃ Samaṇé Bhagavaṃ Mahāvīré gbbahatthè cévā iméyāruvaṃ abhiggaham abhigīṇhaī – ‘‘No khalu mé kappat amma-piūhiṃ jīvantéhiṃ muṇḍé bhavittā agārāo aṇagāriyam pavvaittaé.’’ 94.

94. Śramaṇa Bhagavān Mahāvīra, thereupon, while remaining in the uterus, took the under-mentioned vow:—“ Indeed, it is not desirable for me, to be a mendicant and take Dīkṣā-leaving my house, so long as my mother and father are alive. ”

[He thought, when my mother has such a strong affection for me although I am not yet born, what greater affection she will have for me after I am born. Besides, some say, the vow has been taken with the object of showing others their duty towards their parents.]

९५. तए णं सा तिसळा खत्तियाणी णहाया कयबलिकम्मा कय कोवयमंगरूपायच्छित्ता सव्वालंकारविभूसिया तं गम्भं नाइसीएहिं, नाइ-
-उण्हेहिं, नाइतित्तेहिं, नाइकडुएहिं, नाइकसाएहिं, नाइअंबिलेहिं, नाइमहुरेहिं,
नाइनिद्धेहिं, नाइलुक्खेहिं, नाइउल्लेहिं, नाइसुक्केहिं,

Taé ñaṃ sā Tisalā khattiyāṇī ṇhāya, kayabalikammā, kaya kouya-maṅgala-pāyacchittā, savvā’laṅkāra-vibhūsiyā, taṃ gabbhaṃ nāisiéhiṃ, nāiunḥéhiṃ, nāitittéhiṃ, nāikaduéhiṃ nāikasāéhin, nāilambiléhiṃ, nāimahuréhiṃ, nāiniddhéhiṃ nāilukkéhiṃ, nāiulléhiṃ, nāisukkéhiṃ.

95. Then, Trisālā kṣatriyāṇī bathed, worshipped her house-hold deity, did auspicious marks on her body and expiatory rites (for the purpose of warding off evil) and with her body decorated by all ornaments, she nourished her foetus with food and drink-materials which were neither too cold nor too warm, neither too bitter nor too pungent, neither too astringent nor too sour, neither too sweet nor too oily, and which were not too dry, too damp, or too hard.

[Food and drink-materials which are very cold or very warm,

are harmful to the foetus, because, some of them produce excess of wind, some produce excess of bile, and some of them produce an excess of phlegm.]

It is said in a medical work named Vāgabhatta:—

घातलैश्च भवेद् गर्भेः कुब्जाऽन्धजडवामनः ।

पित्तलैः खलतिः पिङ्गः, श्वित्रि पाण्डुः कफात्मभिः ॥ १ ॥

अतिखणं नेत्रहरं, अतिशीतं मारुतं प्रकोपयति ।

अत्युष्णं हरति बलं, अतिकामं जीवितं हरति ॥ २ ॥

1. Vātalaisca bhavéd garbhaḥ kubjā'-ndha-jada-vāmanah;
Pittalaih khalatih piṅgaḥ ṣvitrī pāṇḍu kafātmabhiḥ. 1.
2. Atilavaṇaṃ nētraharam, atīśitam mārutaṃ prakopayati;
Atyuṣṇaṃ harati balaṃ, atikāmaṃ jīvitam harati. 2.

1. By the partaking of food and drink-materials capable of producing wind, the foetus (of a pregnant woman) becomes deformed, blind, stupid, and dwarfish; by partaking of materials producing excess of bile, the foetus becomes bald-headed or yellow coloured; and by partaking of food and drink-materials producing phlegm, the foetus becomes affected with white leprosy or with pernicious anaemia. 1.

2. The partaking of very salty food and drink-materials becomes injurious to the eyes of the foetus; the partaking of very cold food and drink-materials produces wind; the partaking of very warm food and drink-materials produces debility; and excessive indulgence in sexual pleasures produces death.

Besides, indulgence in sexual pleasures, travelling in a boat or in a palanquin, riding a horse or a camel, taking long walks, faltering while walking, falling down, being pressed, massaging the abdomen, colicky pains, running fast, striking against any thing, lying down on un-even ground, sitting on un-even ground, sitting in a very narrow place, or

sitting long on legs, fasting, impediment to emotions, living on very dry food-materials, using very bitter substances, using very pungent substances, taking food in very large quantities, becoming very amorous, excessive lamentation, the use of very salty food-materials, diarrhoea, vomiting, the use of brisk purgatives, the use of swinging-boards, and indigestion—all these causes produce abortion. Trisālā kṣatriyāṇī while avoiding the above-named causes of abortion, was carefully nourishing her foetus.

सव्वत्तुभयमाणसुहेहिं, भोयणाऽऽच्छायेण-गंध-मल्लेहिं

Savvattubhayamāṇa-suhéhim bhoyaṇā'cchāyaṇa - gandha-malléhim-

Trisālā kṣatriyāṇī was nourishing her foetus with the use of food and drink materials, clothes, perfumed articles, and garlands of flowers, such as suited the different seasons of the year.

It is said:—

वर्षासु लवणममृतं, शरदि जलं, गोपयश्च हेमन्ते ।

शिशिरे चाऽऽमलकरसो, घृतं वसन्ते, गुडश्चान्ते ॥ १ ॥

1. Varṣāsu lavaṇamamritaṁ, Śaradī jalam, gopayasca Hémanté; Śísiré cā'malakaraso ghritaṁ Vasanté gudaścānté.

1. During Varṣā Ritu वर्षाऋतु—the Rainy Season—the months of Śrāvaṇa श्रावण and Bhādrapada भाद्रपद (the months of August and September) salt is as nutritious as nectar; during the Śarada शरदऋतु Ritu—the months of Āśvina आश्विन and Kārtika कार्तिक (the months of October and November) water is as nutritious as nectar; during the Hémanta Ritu हेमन्तऋतु the months of Mārgaśīrṣa मार्गशिरष and Poṣa पौष (the months of December and January) cow's milk is as nutritious as nectar; during the Śísira Ritu शिशिरऋतु the months of Māhā

माह and Fālguna फाल्गुन (the months of February and March) an acid beverage is as nutritious as nectar; during the Vasanta Ritu वसन्तऋतु the months of Caitra चैत्र and Vriśākha वैशाख (the months of April and May) clarified butter is as nutritious as nectar; and during Griṣma Ritu ग्रीष्मऋतु the months of Jaiṣṭha ज्येष्ठ and Āṣāḍha आषाढ (the months of June and July) Guda गुड molasses is as nutritious as nectar.

वयगय-रोग-सोग-भोह-भय-परिस्समा

Vaya gaya roga-soga-moha-bhaya-parissamā.

(Triśalā kṣatriyāṇī) who was free from disease-sorrow-fainting-fear-and fatigue—

It is said in the standard medical work named Suśruta सुश्रुत—

“ The foetus become lazy, if a pregnant woman sleeps during day-time, it becomes blind if she freely uses collyrium for her eyes; it becomes short-sighted if she weeps much; it becomes ill-behaved if she bathes often; and if she anoints her body with oils, it becomes leprous; it becomes affected with diseased nails, if she cut her nails very often, and it becomes very unsteady if she runs often. The teeth, lips, palate and tongue of the foetus become black if she laughs much; it becomes gerrulous by talking unnecessarily, it becomes deaf if she hears loud sounds; it becomes bald-headed if she writes much, and the foetus becomes delirious if she uses the fan very often. ”

Triśalā kṣatriyāṇī did not make use of any occupation involving danger to the life of the foetus.

Old females of the family, also advised her as follows—

मन्दं सञ्चर, मन्दमेव निगद, व्यामुञ्च कोपक्रमं

पथ्यं मुहूर्त्त, बभान नीविमनघां मा माऽदृष्टासं कथा ।

आकाशे भव मा, सुशेष्व शयने, नीचैर्बहिर्गच्छ मा
देवी गर्भमराऽलसा निजसखीवर्गेण सा शिक्ष्यते ॥ १ ॥

1. Mandam sancara, mandaméva nigada, vyāmunca kopakramam
Pathyam bhunkṣva badhān nīvimanaghām mā māatṭahāsam
krithā;

Akāśe bhava mā suśeṣva śayane, nīcai-r-ḥahir gaccha mā;
Dēvi garbhabharā'lasā nija-sakhī-vargēṇa sā śikṣyaté. 1.

1. O friend ! You walk slowly, talk slowly, leave of the
succession of anger, always eat wholesome diet, tie the string
of your under-garment loose; do not laugh loud; do not remain
in an open space; lie down in a bed; do not descend a low level
ground and do not go out of your palace. Triśalā dēvī, slowed
down in her gait by the burden of her foetus, was thus advised
by her female companions. 1.

सा जं तस्स गब्भस्स हियं मियं पत्थं गब्भपोसणं तं देसे य काले
य आहारमाहारेमाणी विवित्त-मज्जेहि सयणाऽऽसणेहि परिकमुहाए
पणाणुकूलाए विहारभूमीए

Sā jaṃ tassa gabbhassa hiyaṃ miyaṃ pattham gabbhapo-
saṇam taṃ désé ya kālé ya āhāramāhārémāṇī vivitta mauehim
sayaṇā'saṇēhim pairikka-suhāe maṇṇukulāe vihāra-bhūmie.

She (Triśalā kṣatriyāṇī) was, then, taking a diet, that was
beneficent, measured healthy, and nutritious to the foetus at
a place and time, suitable to the individual article of diet.
She was also living in a place which was pleasant and conge-
nial to her mind (as it was devoid of other persons except her
private attendants) on very soft and defectless seats and beds.

पसत्थदोहला-

Pasattha dohalā

Triśalā kṣatriyāṇī, then, had the following praiseworthy
desires—

जानात्यमारिपट्टहं षडु घोषयामि, दानं ददामि सुगुरुन् परिपूजयामि ।
 तीर्थेश्वरार्चनमहं रचयामि संघे, वात्सल्यमुत्सवभृतं बहुधा करोमि ॥१॥
 सिंहासने समुपविश्य वरातपात्रा, संवीज्यमानकरणा सितचामराभ्याम् ।
 आङ्गेश्वरत्वमुदिताऽनुभवामि सम्यग्, भूपालमौलिमणिलालितपादपीठा ॥ २ ॥

1. Jānātyamāripatahaṃ ·patu ghoṣayāmi, dānam dadāmi su-gu-rūn paripūjayāmi;
 Tīrthēśvarārcanamaham racayāmi saṅghé, vātsalyaamutsava-bhritam bahudhā karomi. 1.
2. Simhāsané samupaviśya varātapatrā, samvījyamānakaraṇā sitacāmarābhyām;
 Ājñeśvaratvamuditā'nubhavāmi samyag, bhūpāla-maulimanī lālītāpādapiṭhā. 2.

Trisālā kṣatriyaṇi had the following noble desires:—

1. I may announce a proclamation with beating of drums, prohibiting the killing of animals; I may give gifts; I may fully respect my elderly persons. I may worship Tīrthaṅkaras, and I may render brotherly service to my co-religionists with great festivities 1.

2. Besides, having seated myself on a lion-seated throne with an excellent umbrella on my head, with my body fanned by a pair of chowries of yāk-tail, and with my foot-stool dazzling with the gems in the diadems of kings [saluting my feet) I, being in a lofty position, may rightly enjoy the state of power of issuing orders.

आरुह्य कुञ्जरशिरः प्रचलत्पताका, वादित्रनादपरिपूरितदिग्वभागा ।

लोकैः स्तुता जयजयेतिरवैः प्रमोदा-दुद्यानकेलिमनघां कलयामि जाने ॥३॥

3. Āruhya kuñjarāśiraḥ pracalatpatākā, vāditranāda - paripūrīta dig-vibhāgā;
 Lokaiḥ stutā jayajayétiravaiḥ pramodā,-dudyāna-kelimanaghām kalayāmi jāné. 2.

3. Being seated on the head of an elephant, with flags moving in all directions, filling all the directions with the sound of music, and being praised joyfully by the people with the pleasing sound of Jaya, Jaya, Sound of Victory ! Victory ! I may experience the sinless sports of pleasure-gardens, So I feel.

संपुष्पदोहला, सम्माणियदोहला, अविमाणियदोहला, वुच्छिन्न
दोहला, ववणीयदोहला, सुहं सुहेण आसइ, सयइ, चिह्नइ, निसीयइ,
तुअहइ, विहरइ, सुहं सुहेण तं गब्भ परिवहइ ॥ ९५ ॥

Sāmpuṇṇa dohalā, sammāṇiya-dohalā, avimāṇiya-dohala, vucchinna-dohalā, vavaṇiya-dohalā, suham suheṇa āsai, sayai, ciṭṭhal, nisīyai tuattai, viharai, suham suheṇa taṃ gabbhaṃ parivahai. 95.

Trisālā kṣatriyāṇi, whose desires have been fulfilled by King Siddhārtha, whose desires have been respected by the acquisition of wished-for objects, whose desires have not been disregarded even for a moment, whose desires have been removed completely by the acquisition of the desired object, and who has now become entirely free from any desires, reposes herself on a pillow etc, sleeps, gets up, sits down, wallows in bed when she is free from sleep, and moves about happily in a way that does not produce the least harm to her foetus; and in this way she bears her foetus happily and in a way that does not produce the least injury to it. 95.

९६. ते णं कालेणं ते णं समए णं समणे मगणं महावीरे जे से
गिम्हाणं पढमे मासे दुञ्चे पक्खे-चित्तसुद्धे, तस्स णं चित्तसुद्धस्स तेरसी-
दिवसेणं, नवण्हं मासाणं बहुपडिपुण्णाणं अद्धट्टमाणं राइंदियाणं विइकंताणं,
उच्चट्टाणगएसु गहेसु, पढमे चंद्रजेगे, सोमासु दिसासु वित्तिमिरासु विट्ठदासु,
जइएसु सव्वसउणेसु, पयाहिणाऽणुकूलंसि भूमिसग्गिसि मारुयंसि पवायंसि,
निष्फण्णमेइणीयंसि कालंसि, पमुइय-पकील्लिएसु, जणवएसु, पुव्वरत्तावरत्तकाक्क

समयंसि, हत्थुत्तराहिं नक्खत्तेणं जोगमुवागएणं आरोग्गारुग्गं दारयं
पयाया ॥ ९६ ॥

96. Téṇam kālénam téṇam samaénam Samaṇé Bhagavam Mahāvīré jé sé gīmhaṇam paḍhamé māsé duccé pakkhé - citta suddé, tassa ṇam cittasuddassa Terasi divasé ṇam rāindiyāṇam vlikkantāṇam uccaṭhāṇagaésu gahésu, padhamé canda-jogé somāsu disāsu vitimirāsu visuddhāsu, jaiésu savva - saunésu, payāhiṇā - 'ṇukūlamsi bhūmisappimsi māruyamsi pavāyamsi, nipphaṇṇā méṇiyamsi kālamsi, pamuiya pakkiliésu jaṇavaésu, puvva-rattāvaratta - kāla - samayamsi, Hatthuttarāhim nakkha-ttéṇam jogamuvāgaénam āroggāruggam dārayam payāyā. 96.

96. During that age, at that time, on the thirteenth day of the second fortnight of the first month of summer, that is on the thirteenth day, of the -righth fortnight of the month of Caitra चैत्र (चैत्र शुद्ध तैरस Caitra śud Teras), after the completion of nine months and seven and a half days, (as the duration of pregnancy,) when the planets occupied the highest aspects when the Candra चंद्र assumed an excellent position when all the directions were calm, free from darkness and serene when all the birds were making Jaya Jaya sound, and the southerly pleasant wind was gently touching the ground, at a time when all the people were joyful and amusing themselves playfully on account of heathfulness and a time of plenty, at midnight, when the Moon was in conjunction with the constellation Uttarāphālgunī उत्तराफल्गुनी Trisālā kṣatriyāni painlessly gave birth to a healthy child. 96. (B. C. 498-9)

The duration of the period of pregnancy of the mothers of the twenty-four Tirthaṅkaras of the present series is given by Śrī Soma Tilaka-sūri in his work " Saptati Śata Stbāṅka सप्ततिशतस्थानकः"—

Bhagavān Śrī Rīṣabha-dēva remained in uterus for nine months and four days, Śrī Ajitanātha Prabhu for eight

months and twenty-five days; Śrī Sambhava-nātha for nine months and six days; Śrī Abhinandana Prabhu for eight months and twenty eight days; Śrī Sumatinātha Prabhu for nine months and six six days; Śrī Padama Pra-bhu for nine months and nineteen days; Śrī Candra Prabha for nine months and seven days; Śrī Suvidhi Nāth Prabhu for eight months and twenty-six days; Śrī Śitala Nāth Prabhu for nine months and six days; Śrī Śrēyānsa Nāth Prabhu nine months and six days; Śrī Vāsupujya Swāmī eight months and twenty days; Śrī Vimala Nāth Prabhu, eight months and twenty-one days; Śrī Ananta Nāth Prabhu, nine months and six days; Śrī Dharma Nāth Prabhu, eight months and twenty-six days; Śrī Śānti Nāth Prabhu, nine months and five days; Śrī Śrī Kuntlu Nāth Prabhu, nine months and five days; Śrī Arnāth Prabhu, nine months and eight days; Śrī Malli Nāth Prabhu nine months and seven days; Śrī Muni Suvrata Prabhu, nine months and eight days; Śrī Namī Nāth Prabhu nine months and eight days; Śrī Nēmi Nāth Prabhu, nine months and eight days; Śrī Parśva Nāth Prabhu, nine months and six days and Śrī Mahāvīra Swāmī remained in uterus for nine months and seven and a half days.

No	Names.	Garbhāvās गर्भावास Period of Uterine Life	
		Months	Days.
1	Bhagavān Śrī Riṣabha-dēva	9	4
2	Śrī Ajitnāth Prabhu	8	25
3	Śrī Saṃbhava Nāth Prabhu	9	6
4	Śrī Abhinandana Prabhu	8	28
5	Śrī Sumati Nāth Prabhu	9	6
6	Śrī Padma Prabhu	9	6
7	Śrī Supārśva Nāth Prabhu	9	19
8	Śrī Candia Prabhu	9	7
9	Śrī Suvidhi Nāth Prabhu	8	26
10	Śrī Śita'la Nāth Prabhu	9	6
11	Śrī Śreyāṃsa Nāth Prabhu	9	6
12	Śrī Vāsu-pujya Prabhu	8	20
13	Śrī Vimala Nāth Prabhu	8	21
14	Śrī Ananta Nāth Prabhu	9	6
15	Śrī Dharma Nāth Prabhu	8	26
16	Śrī Śānti Nāth Prabhu	9	6
17	Śrī Kunthu Nāth Prabhu	9	5
18	Śrī Arnāth Prabhu	9	8
19	Śrī Mallināth Prabhu	9	7
20	Śrī Muni Suvrata Nāth Prabhu	9	8
21	Śrī Nami Nāth Prabhu	9	8
22	Śrī Nēmi Nāth Prabhu	9	8
23	Śrī Pārśva Nāth Prabhu	9	6
24	Śrī Mahāvira Swāmī	9	7½

The planets are said to occupy a high position when they are in the undermentioned astral houses:—

अर्काद्युच्चान्यज १ वृष २ मृग ३ कन्या ४ कर्क ५ मीन ६ वणिजोऽशैः ।

दिग् १० दहना ३ ष्टाविंशति २८ तिथी १५ शु ५ नक्षत्र २७ विंशतिभिः । १॥

1. Arkkādyuccānyaja 1. Vriṣa 2. Mṛiga 3. Kanyā 4. Karka 5. Mīna 6. Vaṇijo'ṇśaiḥ;

Dig 10 Dahanā 3 Astāvinśati 28 Tithī 15 Iṣu 5 Nakṣatra 27 Vinśantibhiḥ. 20.

Planets	Astrological house.	Period of Transit
सूर्य Sūrya, Sun	मेष Mēṣa Aries ♈	१०/३
सोम Soma, Moon	वृषभ Vriṣabha, Taurus ♉	१०/३
मंगल Maṅgala Mars	मृग Mṛiga Capricorn ♐	१०/३
बुध Budha, Mercury	कन्या Kanyā Virgo ♍	१०/३
गुरु Guru, Jupiter	कर्क Karka Cancer ♋	१०/३
शुक्र Śukra, Venus	मीन Mīna Pisces ♓	१०/३
शनि Śani Saturn	तुला Tulā Librā ♎	१०/३

The explanation is that the planets Sūrya (Sun) Soma (Moon) etc, occupying the astral house मेष Mēṣa (aries) वृषभ Vriṣabha (Taurus) etc, are praise-worthy. But when remaining in the astral house for the period of their transit indicated in the verse, they are most excellent

Their effect is as follows:—

सुखी १ भोगी २ धनी ३ नेता ४, जायते मण्डलाधिपः ५ ।

नृपति ६ चक्रवर्ती च ७, क्रमादुच्चग्रे फलम् ॥ १ ॥

Sukhī 1 Bhogī 2 Dhanī 3 Nētā 4, jāyate maṇḍālādhīpaḥ 5;
Nripati 6 cakravartī ca 7, kramāducca-grahé phalam. 1.

The planets occupying the high position have the under-mentioned effects in, regular order. That is to say—A person with सूर्य Sūrya, Sun, remaining in the astral house मेष Meṣa (Aries) for the $\frac{1}{6}$ of the total period of its transit through the house, becomes सुखी Sukhī, happy; with सोम Soma Moon in the astral house वृषभ Vṛṣabha, Taurus, for the $\frac{1}{6}$ of the total period of its transit through the house, becomes भोगी Bhogī, opulent; with मंगल Maṅgala, Mars, in the astral house मृग Mriga, Capricorn, for the $\frac{1}{6}$ of the total period becomes धनी Dhanī, wealthy; with बुध Budha, Mercury, in the astral house कन्या Kanyā, Virgo for $\frac{1}{6}$ of the total period, becomes a नेता Nētā, leader; with गुरु Guru, Jupiter, in the astral house कर्क Karka, Cancer, for $\frac{1}{6}$ of the total period, becomes a मण्डलाधिप Mandilādhīpa, chief of a province; with शुक्र Śukra, Venus, in मीन Mīna, Pisces, for $\frac{1}{6}$ of the total period, becomes a नृपति Nripati, -king; and with शनि Śani, Saturn, remaining in the astral house तुला Tulā, Librā, for the $\frac{1}{6}$ of the total period of its transit through the house, he becomes a चक्रवर्ती Cakravartin, sovereign of the world.

तिहिं उच्चेहिं नरिंदो पञ्चहिं सह होइ अद्भचकी अ ।

छहिं होइ चक्रवर्ती सत्तहिं तित्थङ्करो होइ ॥ २ ॥

2 Tihim uccéhim narindo pañcāhim taha hōi addhacakkī a;
Chahim hōi cakkavatti, sattahim Tittthaṅkaro hōi 2.

त्रिमिरुच्चैर्नरेन्द्रः, पञ्चभिस्तथा भवत्यर्धचक्री ।

षट्भिर्भवति चक्रवर्ती, सप्तभिस्तोर्यङ्करो भवति ॥ २ ॥

2. Tribhīruccai-r-naréndrah pancabhistathā bhavatyardhackrī;
 Śadbhi-r-bhavatī cakravartī saptabhistirthaṅkaro bhavati.

With three planets occupying an exalted position, the man becomes a **नरेन्द्र** Naréndra, king; with five planets in the exalted position, he becomes an **अर्धचक्री** Ardha cakrī, one whose power is half that of a Cakravartī,—a Vāsudéva; with six planets in the exalted position, he becomes a **चक्रवर्ती** Cakravartī,—sovereign of the world-paramount king; and with seven planets occupying an exalted position, the man becomes a **तीर्थङ्कर** Tirthaṅkara, the founder of the Tīrtha—an order of four, consisting of **साधु** Sādhus, Monks, **साध्वी** Sādhvīs, Nuns; **श्रावक** Srāvakas, Laymen, and **श्राविका** Srāvikās, Lay-women.

CHAPTER V.

The Horoscope Of

Śramaṇa Bhagavān Mahāvīra.

By

[Mr. Mansukhlal Jivanolal Doshi

MAHUVA—Kāthiāwār]



The Rising Planet.

Śramaṇa Bhagavān Mahāvīra was born with Mars (Maṅgala मंगल) rising at the moment of birth. Mars was exalted, that is, Mars was in Capricorn (Makara Rāśi मकर राशि). He was, therefore, born in a royal family; endowed with a quiet yet ambitious, persevering, and persistent spirit, capable of enormous efforts towards the attainment of a desired object; always self-possessed, and of firm will.

His temper was strong, forceful and enduring, and inspite of inordinate ambition and much courage was always resulting in good achievements. His motto was " Forget and Forgive " and he was a good friend and an unrelenting enemy to his own Karmas. He had ambition, determination, and ability to make his way in the world, and carve out His own career. He

had a good deal of practical executive ability, was able to do work hard, and accomplish much. He had a sense of authority; was able to direct and control others; and was fitted for all posts of responsibility. He was able to lift up His soul in the world.

The rise of Mars takes place after the completion of the age of 28. Therefore, He became free from worldly pursuits during his twenty-eighth year, and took Dīkṣā दीक्षा Initiation during his thirtieth year, as he was persuaded by his brother King Nandīvardhana नंदीवर्धन to remain two years more as a house-holder.

THE ASCENDENT OR RISING SIGN

Capricorn (Makara Rāśi मकर राशि) was rising at the moment of birth of Śramaṇa Bhagavān Mahāvīra. He had, therefore, a quiet, steady, and persevering, patient, enduring, and tactful disposition. He had much practical executive ability, was a steady, useful worker, and carried out faithfully all the works he undertook. He had much self-control and strength of will, and pursued His ends persistently in the face of many obstacles.

He believed in justice, caution, and prudence, and always thought well before he acted. He was self-possessed, and ordered, directed, and managed his disciples very efficiently and He was always loved and respected by them. He possessed reserve and restraint. He had a quiet persistent and a steadfast determination that enabled him to do every thing that He set his mind on. Caution and prudence always marked His actions and policy, but when a course was decided upon He was very persistent. He had a good sense of ways and means, and was apt in the use of them. His affections were sincere but frequently subject to change, due more to destiny than inclination.

Journeys were numerous and frequent for some sacred purposes.

THE RULING PLANET.

The Ruling planet was Saturn (Śani शनि) at the moment of birth. Śramaṇa Bhagavān Mahāvīra had, therefore, a disposition, that was sober, serious, and thoughtful. This planet naturally rules the latter portion of life, and, therefore, its best influence was not seen until youth was passed. He had the fullest self-control, reserve, and restraint, as well as, natural inclination to prudence and cautiousness.

He had the highest strength of will, and a patient persevering disposition, with calmness, fortitude and serenity. He had a good deal of practical ability, prudence, patience, chastity, self-control, and the highest type of meditative mood; and he was able to distinguish between Real Truth and superficial pretentiousness.

THE RULER'S POSITION.

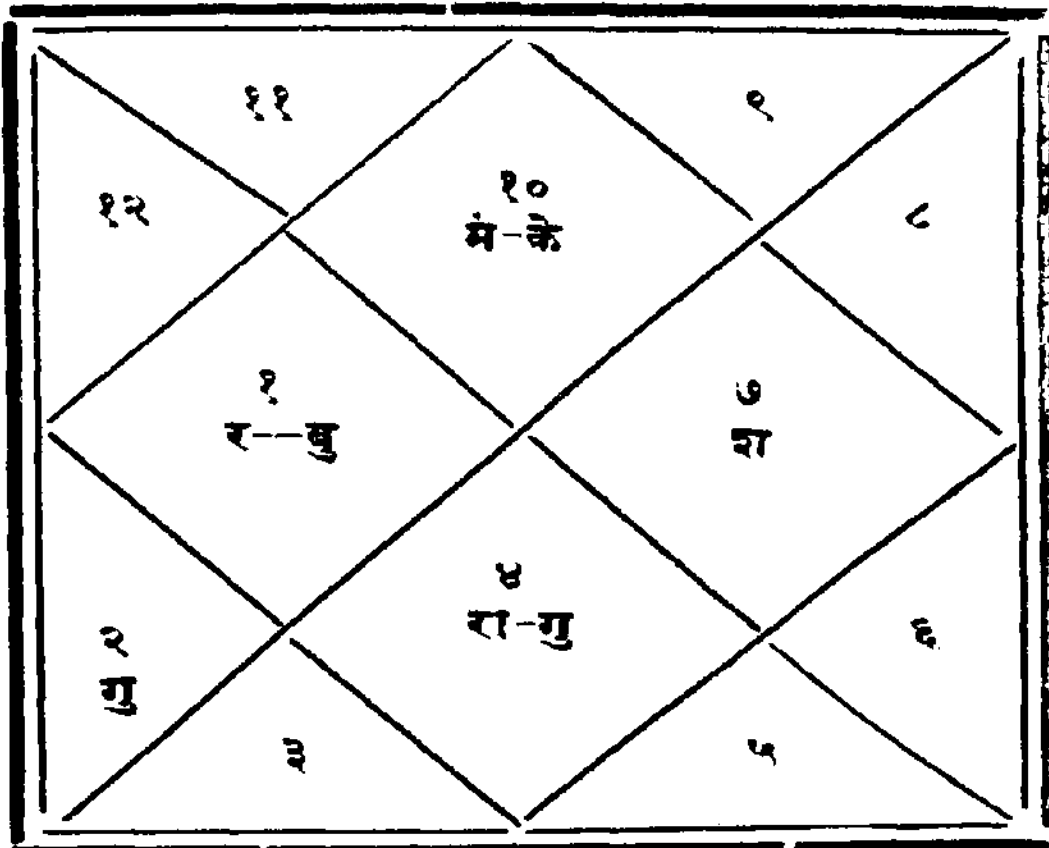
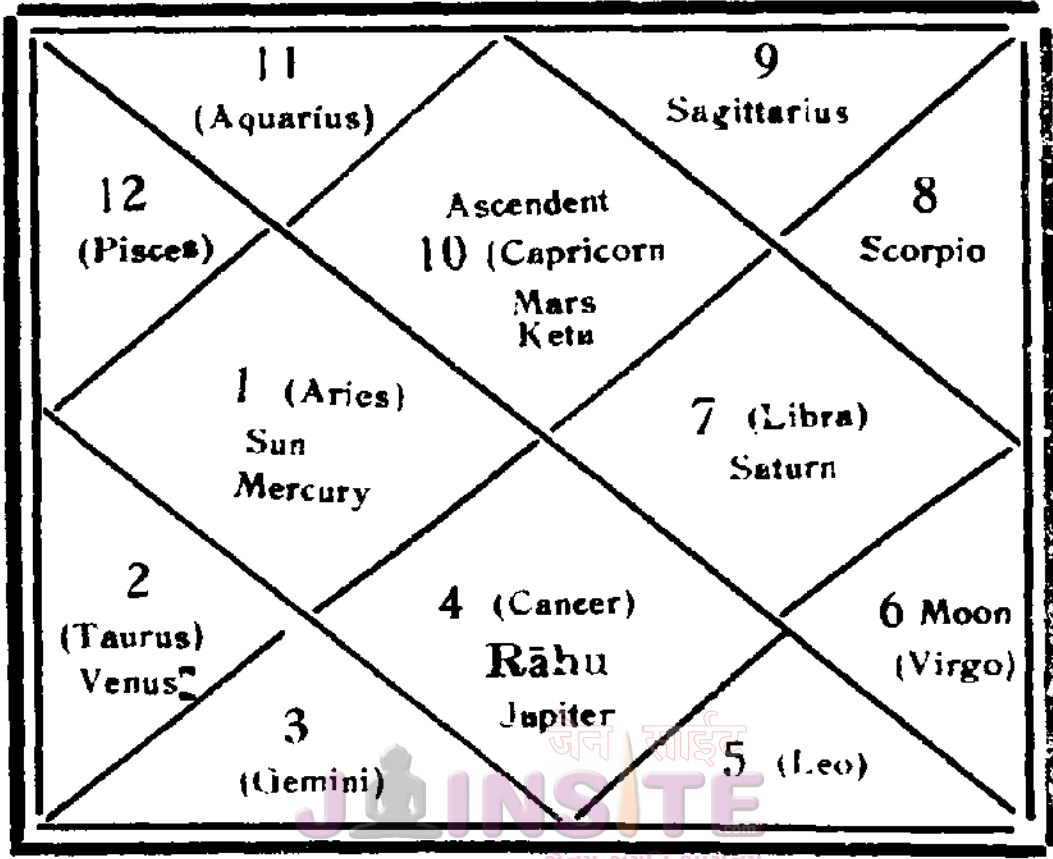
The Ruling planet Saturn (Śani शनि) was in the tenth house of the radical horoscope at the moment of birth. Śramaṇa Bhagavān Mahāvīra was, therefore, aspiring, enterprising, and got the highest recognition. He rose in life every day, and achieved honour and worship from various kings and emperors, and even from thousands of gods.

This position of Saturn indicates a close link with the father and mother, and so, Śramaṇa Bhagavān Mahāvīra was not able to renounce the world and take Dikṣā दीक्षा Initiation into an Order of Monks, so long as both his parents were alive.

The Moon (Candra चंद्र) was in the ninth house at the moment of birth. Śramaṇa Bhagavān Mahāvīra's mind was, therefore, very good and prone to investigate metaphysical subjects, taking a deep interest in all systems of Philosophy.

HOROSCOPE

of
Śramaṇa Bhagavān Mahāvira.



and Occultism. He believed every object in the Universe as possessing a soul or the higher mind. He was able to teach others, speaking inspirationally or through 'Intuition'. He always listened to the dictates of his Higher Self; His soul being always ready for the Inner Truth, that is within and not without.

The general financial fortunes are judged from the Ruler of the second house, and house occupied by ruler etc, Saturn, lord of the second house, was dignified at the moment of birth and occupied the tenth house. Therefore, Śramaṇa Bhagavān Mahāvīra was born with the greatest fortune in a royal family. But fixed sign occupied the cusp of the second house, so, he was indifferent to the best of the fortune inherited by him, and so he renounced the world and took Dikṣā. Still, however, owing to the angular position of Jupiter, dignified at the moment of birth, in the latter portion of his life, extraordinary financial prosperity and celestial happiness accruing to him, came out in most peculiar ways, even from gods, and totally unexpected sources, so much so, that the prosperity of the gods in heaven, was insignificant, before the resources supplied to Śramaṇa Bhagavān Mahāvīra, by Śakrēndra शक्रेन्द्र the king of the gods,—and other gods as his devotees.

Sun-Sūrya सूर्य was at the moment of birth, in Aries—Meṣa मेघ Rāṣi and exalted, Śramaṇa Bhagavān Mahāvīra was, therefore, a leader in ideals, and a pioneer of advanced thought. He had great mental energy. He inclined towards prophecy, and predicted things that would happen, for, He was able to look a-head into the future, possessing remarkable fore-sight. He was clairvoyant, being especially gifted in this direction. He had extreme Ideality, was always full of new schemes and plans, and was always exploring and originating.

He had all the senses fully alive; consciousness being readily expressed in the head. He had keen sight, sense of touch, taste, smell, and hearing, but even with the possession of acuteness of senses, he had such a strong indomitable will—

power that he would not shrink a moment from most cruelly inflicted wound to his body, as for instance, the impaction of iron nails into both his ears by the cow-herds at Shaṇmānigrāma पण्मानिग्राम a village near Madhyama Āpāpā मध्यम अपाप Nagari, in such a way, that their sharp ends touched each other, and their ends outside the ears were cut close to the meatuses to escape detection, or he had the fortitude to endure the most terrible twenty Upasargas उपसर्ग, Molestations done to Him by the wicked demi-god Saṅgama सङ्गम, during one night only, for six months, which no other mortal will ever think of undergoing.

He was very self-willed and often self-opinionated, so that, it was exceedingly difficult to restrain him as he was always inclined to act upon impulse without waiting to mature his plans. He was frank and outspoken, and was exceedingly generous; in addition to his daily साहस दान, he gave daily during the quarter of the day, one crore and eight lac gold mohars as Samvatsari Dānā संवत्सरिदान, lasting for one year previous to his Dīkṣā amounting to the huge sum of three hundred and eighty-eight crore and eighty lac gold coins, to the poor and needy by way of charity.

Though he was fond of reason and argument, he was assertive and combative with Karmas of his previous life.

Sramaṇa Bhagavān Mahāvīra loved to engage his mind in great enterprises. With Him, intellect was the main feature and He understood his own emotions and feelings. He was living up to the highest strength of his character. He had not the slightest tendency towards enmity towards Candakauśic चंडकौशिक the serpent who stung him nor did he entertain any affection for Śakrēndra शक्रेन्द्र—the king of the gods—who worshipped him.

He was a very grand character especially in all pioneer work; his enthusiasm being rarely daunted by obstacles. Once

his mind was made up, was able to overcome all opposition, more by his dominant will and masterful spirit, than by simple perseverance.

He was interested in all matters that were occult and metaphysical, and loved to live in a world of ideals. Always intellectual, he made several learned disciples of whom eleven commencing with Indrabhūti Gautama and ending with Ārya Prabhās, were called Gaṇadhars ગણધર-chief disciples—and many were from royal families; they were affable, genial and witty. He was never at a loss for a word and was an excellent conversationalist. He made all those around him happy, and free from the bondage of Samsāra સંસાર, worldly pursuits.

He loved harmonious surroundings. He sought to make his environments calm, peaceful, and endearing. He sensed others in a surprising manner going straight to the core. His mental sympathies were always quick to respond to the least good which he found in others.

His true mission in life was to inspire and lead and to make people free from false worldly pursuits. He was a natural prophet and a divine preacher of religion.

In short, he was a very grand character with clear and decided ideas, and a spirit that was bold, dauntless, and inspiring. His greatest intellectual ability enabled him to rise above all in the three worlds and hence Śakrēndra શક્રેન્દ્ર—the king of the gods—and other Indras and gods were praising Him and bowing down before Him.

His path-way always led to clear thought and finally to the perfected intuition, because his inner quality was TRUTH.

Moon was, at the moment of birth, in Virgo—Kanyā Rāśi કન્યારાશિ. Therefore, Śramaṇa Bhagavān Mahāvīra possessed great intellectual powers and had the capacity to follow intellectual pursuits. He had very good memory. He was trust

worthy in all undertakings with others. His personality was humane. He was very discriminating as life advanced.

POLARITY OF THE SUN AND MOON.

The Sun-(Sūrya सूर्य) was at the moment of birth in Aries Mēṣa Rāśi मेषराशि and the Moon-Candra चंद्र was in Virgo-Kanyā Rāśi कन्याराशि. Therefore, the practical nature of Śramaṇa Bhagavān Mahāvīra was exalted and He had all scientific characteristics. His mind was logical, and he was quite accurate in his judgments. He had a considerable amount of ability in all literary pursuits. The above position of his radical Sun and Moon also awakened all his exalting tendencies and dispelled the melancholic attributes of Virgo, and intensified his love of study and gave him considerable amount of religious ability.

Jupiter-(Guru गुरु) was at the moment of birth in Cancer-Karka Rāśi. Therefore, he was good-humoured, charitable, benevolent, humane, religious, and to some extent, yielding in disposition, and open to conviction. He was sincere and devout.

The emotional side of his nature and imagination was an intuition. But Jupiter was afflicted at birth, by Dragon's Head Rāhu राहु. Therefore, he had Upasargas उपसर्ग (troubles or adversities, molestations) through enemies caused by the Karmas of his previous lives, between the age of 30 and 42.

Venus-(Śukra शुक्र) was in Taurus-Vṛṣabha Rāśi वृषभ राशि at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra had an affectionate nature, was faithful in love, and generally fixed, determined, decided, positive, and tenacious in opinion.

Mercury-(Budha बुध,) was in Aries, Mēṣa Rāśi मेष राशि at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra was quick-witted, apt at waiting and speaking, quick at retort, witty, observant, sharp, and enthusiastic. He was quick

and a prolific writer with a fertile mind, original, and inventive; cleverest of his family, and most celebrated in matters connected with religion.

Mercury was in the fourth house at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra frequently visited different countries, towns, and villages for the purpose of preaching religion. His mental powers reached the highest limit by constancy and concentration.

Sun was in benefic aspect at the moment of birth with the planet Jupiter. Therefore, Śramaṇa Bhagavān Mahāvīra was elevated to the highest position, and he greatly improved his status as life advanced. He possessed the true religious spirit and a genuine good-feeling, and he was benevolent and sympathetic towards all those with whom he came in contact. He met everywhere with success that he deserved. All his undertakings turned out very satisfactorily. He was of a hopeful and cheerful disposition under any amount of difficulties. He was able to see his way to adjust his circumstances quickly and with ease.

Moon was in benefic aspect with the planet Jupiter at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra had sufficient dignity and power to occupy a very prominent position and he eventually got the highest recognition. He had splendid vitality, and He was mentally honest and intuitive and progressive with a true religious spirit, and became more and more just and sympathetic as life advanced.

Moon was in benefic aspect with the planet Venus at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra had a very good environment and He was fortunate and successful in all undertakings that engaged his attention. He had a loving disposition and a very handsome pleasing personality. The internal side of His life was the best, going inward to the mind or the purely intellectual side of development.

Mercury (Budha बुध) had domination over the ninth house, at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra's higher mind was always more active than the lower. He was very quick in his perceptions, and very intuitive. He had a metaphysical turn of mind and loved mystical subjects.

The twelfth house of the horoscope is one of mystery; that is, owing to the cadent and mutable influence, it is more connected with the mind than with actual physical manifestation. Jupiter was lord of this house at the moment of birth. Therefore, Śramaṇa Bhagavān Mahāvīra's mind was drawn towards occultism, and He made great progress during his life in all matters connected with occult-thought and study. He was, therefore, drifted away from the subjective life and the inner worlds had fascination for him. He endeavoured to understand much of his inner nature; for He had a faith in mystical affairs.

Mars exalted in the first house, Jupiter exalted in the seventh house, Sun exalted in the fourth house, and Saturn exalted in the tenth house, and all the planets angular, indicated that Śramaṇa Bhagavān Mahāvīra must attain मोक्ष Mokṣa at the close of his life, after destroying all the Karmas of previous lives, signified by Dragon's Head-Rāhu राहु in the seventh house and by Kétu in the first house. Dragon's Head's-Rāhu's राहु Daśā Kāla दशकाल the period of good or bad influence, according to Indian Astrology, lasts for twelve years. Therefore, Śramaṇa Bhagavān Mahāvīra, while going from village to village, after his Dīkṣā, was put to terrible molestations for twelve years, by enemies of his previous life. He endured all these adversities, with such fortitude and equanimity of mind, that he was able to destroy a large majority of the remaining Karmas of previous life, and thus to make himself fit for the acquisition of Kēvala Jñāna केवलज्ञान, Perfect Knowledge, which enabled him to comprehend the true nature of all substances and their attributes.

CHAPTER VI

९७. जं रयणिं च णं समणे भगवं महावीरे जाए सा णं रयणी
बहूहिं देवेहिं देवीहिं य ओवयंतेहिं उप्पयंतेहिं य उप्पिजलमाणभूया
कहकहगभूया आवि हुत्था [क्वचित् उज्जोवि आवि हुत्था] ॥ ९७ ॥

97. Jam rayaṇim ca ṇam Samaṇé Bhagavam Mahāvīré
jāé sā ṇam rayaṇī bahūhim dévéhim dévihim ya ovayantéhim
uppayantéhim ya uppijamāṇabhuyā kahakahagabhūyā āvi
huttha [kvacit ujjoṇi āvi hutthā] 97.

97 The night during which Śramaṇa Bhagavān Mahāvīra
was born, appeared disturbed and noisy on account of the
coming down and going up of many gods and goddesses, [in
some books it is stated—it was a divine lustre]

This sūtra is indicative of the extensive nature of the
celebration of the birth-festival by gods and goddesses,

Thus,

अचेतना अपि दिशः मसेदुर्मुदिता इव ।

वायवोऽपि सुखस्पर्शा, मन्दं मन्दं ववुस्तदा ॥ १ ॥

उद्योतस्त्रिजगत्यासी-दध्वान दिवि दुन्दुभिः ।

नारका अप्यमोदन्त, भूरप्युच्छ्वासमासदत् ॥ २ ॥

1. Acétanā aqi diśhḥ prasedu-r-muditā iva;
Vāyavo'pi sukhusparśā, mandam mandam vavustadā. 1.
2. Udyotastrijagat, āst-ddadhvāna divi dundubhih.
Nārakā apyamodanta Bhūrapyucchvāsamāsadat 2.

1. Even the life-less दिशः Diśah, directions, appeared pleasant, as if rejoiced. Even the winds, having a pleasant touch blew very gently.

2. There was lustre in the three worlds; the celestial दुन्दुभि-Dundubhi, kettle-drum - sounded; the नारका Nārakās, hellish beings, even, rejoiced; and even the earth began to heave (with joy).

CELEBRATION OF BIRTH - FESTIVAL BY THE DIG-KUMARIS.

दिवकुमार्योऽष्टाऽधो-लोकवासिन्यः कम्पितासनाः ।
अर्हज्जन्मावधेर्ज्ञाता-ऽभ्येयुस्तत्सूतिवेषमनि ॥ ३ ॥
भोगकुरा १ भोगवती २ सुभोगा ३ भोगमालिनी ।
सुवत्सा ५ वत्समित्रा ६ च, पुष्पमाला ७ त्वनिन्दिता ८ ॥ ४ ॥
नत्वा प्रभुं तदम्बां चेषाने सूतिगृहं व्यधुः ।
संवर्तेनाऽशोधयन् क्षमामायोजनमितो गृहात् ॥ ५ ॥

3. Digkumāryo'stā'dho-lokavāsinyah kampitāsanāḥ;
Arhajjanmāvadhé-r-jñātvā'bhyéu-statsūtivéśmani. 3
4. Bhogañkarā, Bhogavatī 2 Subhogā 3 Bhogamālīnī 4;
Suvatsā 5 Vatsamitrā 6 ca, Puṣpamālā 7 tvañinditā (tu
Aninditā 8)
5. Natvā prabéum tadambām ceśāné sūtigrāham vyadhuh;
Śamvarténa'sodhayan, kṣmāmāyojanmito grihāt. 5.

3-5. Eight goddesses of directions viz 1. भोगकुरा Bhogañkarā 2. भोगवती Bhogavatī, 3. सुभोगा Subhogā 4. भोगमालिनी Bhogamālīnī 5. सुवत्सा Suvatsā 6. वत्समित्रा Vatsamitrā 7. पुष्पमाला



Sramana Bhagavan Mahavira being carried by Saudhamendra to Mount Meru for anointment.

Puṣpamālā and 8. अनिन्दिता Aninditā whose seats shook on knowing the time of the birth of the Arhat, went to the lying-in apartment. Having done homage to the Lord and His mother, they prepared a lying-in chamber in the North-east, having purified the ground for one yojana around the house,

मेघङ्करा १ मेघवती २ सुमेधा ३ मेघमालिनी ४ ।

तोयधारा ५ विचित्रा च ६ वारिषेणा ७ बलाहका ८ ॥ ६ ॥

अष्टोर्ध्वलोकादेत्यैता, नत्वाऽर्हन्तं समातृकम् ।

तत्र गन्धाम्बुपुष्पोद्य-वर्षे हर्षाद्वितेनिरे ॥ ७ ॥

6. Méghaṅkarā 1. Méghavatī 2. Suméghā 3. Mégha-mālinī; Toyadhārā 5. Vicitrā ca 6 Vāriṣēṇā 7. Balāhakā 8

7. Aṣṭorddhva-lokādétyaitā, natvā'rphantam samātrikam; Tatra gandhāmbu-puṣpaugha-varṣam harṣātviténiré. 7,

6-7. Méghaṅkarā, Méghavatī, Suméghā, Méghamālinī, Toyadhārā, Vicitrā, Vāriṣēṇā, and Balāhakā (these eight.) having come from the Upper World, and having done homage to the Arhanta with his mother, poured showers of a quantity of perfumed water, flowers etc rejoicingly there.

अथ नन्दो १ उत्तरानन्दे २, आनन्दा ३ निन्दिवर्धने ४ ।

विजया ५ वैजयन्ती च ६, जयन्ती ७ चापराजिता ८ ॥ ८ ॥

एताः पूर्वरुचकादेत्य विलोकनार्थं दर्पणं अग्रे धरन्ति ।

8. Atha Nando-ttarānandé 2. Ānandā 3 Nandivardhané 4. Vijayā 5. Vaijayantī ca 6 Jayantī 7. cā'parājitā 8.

Etāḥ Pūrva-rucakādétya vilokanārtham darpaṇam agre dharanti.

8 Then, Nandā 1 Uttarānandā 2 Ānandā 3 Nandivardhanā 4 Vijayā 5. Vaijayantī 6 Jayantī 7 and Aparājitā 8 (these)

having come from पूर्वरुचक Pūrva Rucaka, hold a mirror in front (with the object of looking at it).

समाहारा १ सुप्रदत्ता २ सुप्रबुद्धा ३ यशोधरा ४ ।

लक्ष्मीवती ५ शेषवती ६ चित्रगुप्ता ७ वसुन्धरा ८ ॥ ९ ॥

एता दक्षिणरुचकादेत्य स्नानार्थं करे पूर्णकलशान् धृत्वा गीतगानं विदधन्ति ।

9. Samāhārā 1 Supradattā 2 Suprabuddhā 3 Yaśodharā 4
Lakṣmīvati 5 Śeṣavatī 6 Citraguptā 7 Vasundharā 8

Etā Dakṣiṇa-rucakādētya snānārtham karē pūrṇa-kalāśān
dhritvā gītāgānam vidadhanti.

9 Samāhārā 1 Supradattā 2 Suprabuddhā 3 Yaśodharā 4
Lakṣmīvati 5 Śeṣavatī 6 Citraguptā 7 and Vasundharā 8
(These) having come from Dakṣiṇa Rucaka (South Rucaka)
and having held कलशान् (water-pots) filled with water for
ablution in their hands, sing songs.

इलादेवी १ सुरादेवी २ पृथिवी ३ पद्मवत्यपि ४ ।

एकनासा ५ नवमिका ६ भद्रा ७ शीतेति ८ नामतः ॥ १० ॥

एताः पश्चिगरुचकादेत्य वातार्थं व्यजनपाणयोऽग्रे तिष्ठन्ति ।

10. Ilādēvi 1 Surādēvi 2 Prithivi 3 Padmavatyapi 4
Ekanāsā 5 Navamikā 6 Bhadrā 7 Śītēti 8 nāmataḥ.

Etā Paścima-rucakādētya vātārtham vyajana-pāṇayo'grē
tiṣṭhanti.

10. Ilādēvi 1 Surādēvi 2 Prithivi 3 Padmavati 4 Ekanāsā
5 Navamikā 6 Bhadrā 7 and Śītā 8, by name (these) having
come from Paścima Rucaka (West Rucaka) stand in front
with a fan in their hands, for fanning.

अलम्बुसा १ मितकेशी २ पुण्डरीका च ३ वारुणी ४ ।

हासा ५ सर्वप्रभा ६ श्री ७ ह्री ८ रष्टोदगरुचकाद्रितः ॥ ११ ॥

एता उत्तररुचकादेत्य चामराणि वीजयन्ति ।

11. Alambuṣā 1 Mitakéśi 2 Puṇḍarikā 3 ca Vāruṇī 4
Hāsā 5 Sarva-prabhā 6 Śrī 7 Hṛī 8 raṣṭodagrucakādrītaḥ
Etā Uttara-rucakādétya cāmarāṇi vījayanti.

11. Alambuṣā 1 Mitakéśi 2 Puṇḍarikā 3 Vāruṇī 4 Hāsā 5 Sarva-prabhā 6 Śrī 7 and Hṛī 8. Eight from the North Rucaka (mountain,) (these) coming from the North Rucaka, waft chowries

चित्रा च १ चित्रकनका २ शतेरा ३ वसुदामिनी ४ ।

दीपहस्ता विदिक्ष्वेत्याऽस्थुर्विदिग्रुचकाद्रितः ॥ १२ ॥

- 12 Citrā ca 1 Citra-kanakā 2 Śatērā 3 Vasudāminī 4
Dīpahastā vidikṣvetyā'sthu-r-vidigrucakādrītaḥ.

12. Citrā 1 Citrakanakā 2 Śatērā 3 and Vasudāminī 4 living in Rucaka mountains of different Vidiśās, having come from Vidiśās (corners of direction) stood with lanterns in their hands.

रुचकदीपतोऽभ्येयु-श्चतस्रो दिक्कुमारिकाः ।

रूपा १ रूपासिका २ चापि सुरूपा ३ रूपकावती ४ ॥ १३ ॥

चतुरंगुलतो नालं, छित्त्वा खातोदरेऽक्षिपन् ।

समापूर्य च वैदुर्यै-स्तस्योर्ध्वं पीठमादधुः ॥ १४ ॥

बद्ध्वा तद् दूर्वया जन्मगेहाद्रम्भागृहप्रयम् ।

ताः पूर्वस्यां दक्षिणस्या-मुत्तरस्यां व्यधुस्ततः ॥ १५ ॥

याम्यरम्भागृहे नीत्वा-अभ्यङ्गं तेनुस्तु तास्तयोः ।

स्नानमर्चींशुकालङ्का-रादि पूर्वगृहे ततः ॥ १६ ॥

उत्तरेऽरणिकाष्ठाभ्या-मुत्पाद्याऽग्निं सुचन्दनैः ।

होमं कृत्वा बबन्धुस्ता, रक्षापोद्दलिकां द्वयोः ॥ १७ ॥

पर्वतायुर्मवेत्युक्त्वा-ऽऽस्फलयन्त्योऽश्मगोलकौ ।

जन्मस्थाने च तौ नीत्वा स्वस्वदिक्षु स्थिता जगुः ॥ १८ ॥

13. Rucaka dīpato'bhéyu-scatasro dikkumarikāḥ,
Rūpā Rūpāsikā cāpi Surūpa Rupakāvatī.
14. Caturāṅgulato nālam chittvā khātodare'kṣipan;
Samāpūrya ca vaidurya-stasyorddhvam pīṭhmādadhuḥ
15. Baddhvā tad dūrvayā janma-géḥā drambhā-grihatrayam;
Tāḥ pūrvasyam dakṣiṇasyamuttarasyām vyadhustataḥ;
16. Yāmya-rambhāgrihé nītvā'bhyaṅgam tēnustu tāstayoḥ;
Snāna-marcāṅśukā laṅkāraḍi pūrva-grihe tataḥ;
17. Uttarē'raṇikāṣṭhābhyā-mutpādhyā'gnim sucandanaiḥ.
Homam kritvā babandhustā, rakṣāpottallikām dvayōḥ.
18. Parvatāyu-r-bhavétyuktivā'āspḥālayantyo'smagolakau;
Janma-sthāné ca tau nītvā svasva dīkṣu sthitā jaguh.

13. From Kucaka-dvīpa came four goddesses of directions viz 1. Rūpā 2 Rūpāsikā 3 Surūpā and 4 Rūpakāvatī

14. Having cut the umbilical cord (so as to leave behind a piece of four fingers breadth), they placed it in the hollow of the pit; and having completely filled it with Valdūrya gems, they prepared a pedestal over it.

15. Having tied them with Durvā grass, they, then, made three arbours of trunks of plantain trees-one in the East,—one in the South, and one in the North of the house of birth.

16. Having led them both to the southern arbour, they anointed them both (the Arhanta Bhagavān and His mother) with oil, and then they did the ablution, besmearing (with sandal paste), putting on clothes, ornaments, etc. in the Eastern arbour.

17. Having created fire from the fuel of Arṇika wood (tinder-sticks) and having produced sacrificial fire with excellent sandal wood, they tied a small packet of the ash (to the arms of both) as a preservative (against demons, evil spirits etc.)

18. Having led both of them to the place of birth, and remaining in their individual directions, and having said "पर्वतायुर्भव Parvatāyu-r-bhava," "You become as long lived as a mountain," they dashed two balls of precious stone against each other.

(एताश्च) सामानिकानां प्रत्येकं चत्वारिंशच्छतैर्युताः ।

महत्तारामिः प्रत्येकं, तथा चतसृभिर्युताः ॥ १९ ॥

अङ्गरक्षेः षोडशभिः, सहस्रैः सप्तभिस्तथा ।

कटकैस्तदधीशैश्च सुरैश्चान्यैर्महर्द्धिभिः ॥ २० ॥

19. (Etāsca) Sāmānikānām pratyékaṁ catvāriṁśacchatai-r-yutāḥ
Mahattarābhiḥ pratyékaṁ, tathā catasrubhai-r-yutā

20. Aṅga-rakṣaiḥ ṣoḍaśabhiḥ sahasraiḥ saptabhistathā;
Kaṭakai stadadhīśaiśca suraiścānyai-r-mahādriddhibhiḥ.

19. (And these) Each of these Dig-kumāris had a retinue of under-mentioned ordinary goddesses.

a. Sāmānika goddesses.	4000
b. Mahattarā (elderly)	4
c. Body-guards	16000
d. Seven kinds of armies and their seven leaders,	
e. Other gods possessing much affluence.	

These goddesses go there in celestial cars, of one yojana dimensions, prepared by Ābhiyogika gods.

CELEBRATION OF BIRTH-FESTIVAL BY GODS.

ततः सिंहासनं शक्रं, चचाळाञ्चलनिश्चलम् ।

प्रयुज्याऽथावधिं ज्ञात्वा, जन्मान्तिमजिनेशितुः ॥ १ ॥

वज्रयेकयोजनां घण्टां, सुघोषां नैगमेषिणा ।

अवाद्यत्ततो घण्टा, रेणुः सर्वविमानगाः ॥ २ ॥

शक्रादेश ततः सोऽद्यैः सुरेभ्योऽज्ञापयत्स्वयम् ।

तेन प्रमुदिता देवा-श्चलनोपक्रमं व्यधुः ॥ ३ ॥

पालकाख्यामरकुतं, लक्षयोजनसंमितम् ।

विमानं पालकं नामाऽध्यारोहन्निदशेश्वरः ॥ ४ ॥

1. Tataḥ siṃhāsanam Śākram cacālā'cala-niścalam;
Prayujyā'thāvadhīm jñātvā, janmā ntimā-Jineśituh.
2. Vajrayékayojayām ghaṇṭām Sughoṣām Naigaméṣiṇā;
Avādayattato ghaṇṭā, réṇuḥ sarva-vimānagāḥ.
3. Śakrādeśam tataḥ soccāḥ surébhyo'jnāpayatsvayam;
Téna pramuditā dévā-scalanopakramamam vyadhuḥ
4. Pālakākhyāmarakritam, lakṣa yojana-sammitam;
Vimānam Pālakam nāmā'dhyarohat tridaśésvaraḥ

1-2. Then, the lion-seated throne of Śakra which was as steady as a mountain, trembled. Having concentrated his mind and having known by Avadhi Jñāna the birth of the last Tīrthaṅkara, he had the adamant bell of one yojana dimension named सुघोषा Sughoṣā-whose sound reached all the Vimānas,- rung by Naigaméṣi (Harīṇaigaméṣi).

3. He (Harīṇaigaméṣi) himself loudly proclaimed the order of Śakra to the gods. The gods pleased with it, commenced to go.

4. The king of the gods, then, took his seat in the celestial car named Pālaka, which was one hundred thousand (100000) yojanas all-around, and was prepared by gods named Pālaka.

[In the Pālaka Vimāna there was an accomodation of seats for gods and goddesses arranged in different places with regard to the सिंहासन Simhāsana, the lion-seated throne of Indra.]

TABLE.

Kind of gods and goddesses	Number of Seats	Situation with Regard to Simhāsana
Eight Chief Consorts of Indra	8	In front facing it
Sāmānika-dévas	84000	On the left
Dévas of Inner Council	12000	On the south
„ Middle „	14000	„
„ Outer „	16000	„
Seven generals of seven armies	7	Behind
Body-guards East	84000	East
„ West	84000	West
„ South	84000	South
„ North	84000	North

In addition to this,

अन्यैरपि घनैर्देवैर्हृतः सिंहासनस्थितः ।

गीयमानगुणोऽचालीदपरेऽपि सुरास्तवः ॥ ५ ॥

देवेन्द्रशासनात् केचित् केचिन्मित्रानुवर्तनात् ।
 पत्नीभिः प्रेरिताः केचित्, केचिदात्मीयभावतः ॥ ६ ॥
 केऽपि कौटुकतः केऽपि, विस्मयात् केऽपि भक्तितः ।
 चेष्टुरेवं सुरा सर्वे, विविधैर्वाहनैर्युताः ॥ ७ ॥
 विविधैस्तूर्यनिधोर्ध्वण्डानां कणितैरपि ।
 कोलाहलेन देवानां, शब्दाद्वैतं तदाऽजनि ॥ ८ ॥
 सिंहस्यो वक्ति हस्तिस्थं दूरे स्वीयं गजं कुरु ।
 हनिष्यत्यन्यथा नूनं, दुर्दरो मम केसरी ॥ ९ ॥
 बाजिस्थं कासाराख्यो गरुडस्थो हि सर्पगम् ।
 छागस्थं चित्रकस्थोऽथ च दत्तेवं तदादरात् ॥ १० ॥
 सुराणां कोटिकोटीमर्षिमानैर्वाहनैर्धनैः ।
 बिस्तीर्णोऽपि नभोगार्गोऽतिसंकीर्णोऽभवत्तदा ॥ ११ ॥
 मित्रं केऽपि परित्यज्य दक्षत्वेनाऽग्रतो ययुः ।
 मतीक्षस्व क्षणं भ्रातृ-मामित्यपरोऽवदत् ॥ १२ ॥
 केचिद्वदन्ति भो देवाः, संकीर्णाः पर्ववासराः ।
 भवन्त्येवंविधा नूनं तस्मान्मौनं विधत्त भोः ॥ १३ ॥
 नमस्यागच्छतां तेषां शीर्षे चन्द्रकरैः स्थितैः ।
 क्षोभन्ते निर्जरास्तत्र सजरा इव केवलम् ॥ १४ ॥
 मस्तके घटिकाकाराः कंठे ग्रैवेयकोपमाः ।
 स्वेदविन्दुसमा देहे, सुराणां तारका वभ्रुः ॥ १५ ॥

5. Anyairapi ghanai-r-déval-r-vritah símhāsana-sthītah;
 Giyamānaguṇo'cālidapare surāstatah.

6. Dévéndra-śāsanāt kécit kécinmltrānuvarttanāt;
 Patnībhiḥ prérītāḥ kécit, kécidātmīyabhāvataḥ-

7. Ke'pi kautukataḥ ke'pi vismayāt ke'pi bhaktitah;
Célurévam surā sarvé, vividhai-r-vāhanai-r-yutāḥ.
8. Vividhaistūrya-nir, hoṣai-r-ghaṇṭānām kvaṇitairapi;
Kolāhaléna dévānām, śabhādvaitam tadā'jani.
9. Simhastho vakti hastistham, dūré svīyam gajam kuru;
Haniṣyatyanyathā nūnam, durddharo mama késari.
10. Vājistham kāsarārūḍho, garudastho hi sarpagam;
Chāgastham citrakastho'tha vada'yévam tadādarāt.
11. Surāṇām koti-kotībhī-r-vimānai-r-vāhanai-r-ghanaiḥ;
Vistirṇo'pi nabhomārgo'tisamkīrṇo'bhavat tadā.
12. Mitram ké'pi parityajya, dakṣatvé'nā'grato yayuh;
Pratīkṣasva kṣaṇam bhrāta r-māmletyaparo'vadat.
13. Kécidvadanti bho dévāḥ samkīrṇā parvavāsarāḥ;
Bhavantyévam vidhā nūnam, tasmān maunam vidhatta bhoḥ.
14. Nabhasyāgacchatām té'sām, śīrsé candrakaraiḥ sthitaiḥ;
Śobhante nirjarā'stra, sajarā iva kévalam.
15. Mastaké ghatikākārāḥ kaṇṭhé grahvéyakopamāḥ;
Svéda bindusamā déhé surāṇām tārakāḥ babhuh. 15

5. He (Śakréndra), whose good qualities were being sung, sitting on a simhāsana (lion-seated throne), and surrounded by multitudes of other gods, moved on; other gods also, then did the same.

6. Some, by the order of Dévéndra, some, following their friends, some, urged by their wives, some, by their own sentiment.

7. Some, by curiosity, some, through astonishment, some by devotion, in this way, (all) the gods riding various conveyances, moved on.

8. By the sound of various musical instruments, by the ringing of bells and by the clamouring of gods, a state of nothing but noise was produced

9. The god riding a lion tells the god riding an elephant "You take your elephant to a distance; otherwise, my unrestrainable lordly lion will certainly kill him."

10. The god riding a bull respectfully tells the god riding a horse, the god riding a Garuda (the king of snakes) tells the god riding a serpent, the god riding a panther tells the god riding a goat, in the same way.

11. By the crores of celestial cars, conveyances, and multitudes of celestial beings, the heavenly path although very extensive, became, at that time, very narrow.

12. Some (gods) leaving behind their companion; cleverly went forward. Another says "O brother! wait here a moment for me."

13. Some say "O gods! holidays become decidedly full of crowdedness in this manner; therefore, alas! observe silence."

14. While going through the vault of the sky, the gods, although devoid of old age, looked entirely as if affected by old age, by the beams of the Moon falling on their heads.

15. On the heads of the gods the stars appeared pot-shaped; on their necks, they resembled ornaments for the neck, and on their bodies, the stars appeared like drops of perspiration.

नन्दीश्वरे विमानानि, संक्षिप्याऽऽगात् सुराधिपः ।

जिनेन्द्रं च जिनाम्बां च, त्रिःपादक्षिणयत्ततः ॥ १६ ॥

वन्दित्वा च नमस्सित्वे-त्येवं देवेश्वरोऽब्रुत् ।

नमोऽस्तु ते रत्नकुलि-धारके । विश्वदीपिके ! ॥ १७ ॥

अहं शक्रोऽस्मि देवेन्द्रः कल्पदाद्यादिहागमम् ।

प्रभोरन्तिमदेवस्य, करिष्ये जननोत्सवम् ॥ १८ ॥

भेतव्यं देवि ! तन्नैवे-त्युक्त्वाऽवास्वपिनीं ददौ ।
 कृत्वा जिनप्रतिबिम्बं, जिनाम्बासन्निधौ न्यधात् ॥ १९ ॥
 भगवन्तं तीर्थकरं, गृहीत्वा करसम्पुटे ।
 विचक्रे पञ्चधा रूपं सर्वश्रेयोऽर्थिकः स्वयम् ॥ २० ॥
 एको गृहीततीर्थेशः, पार्श्वे द्वौ चात्तचामरौ ।
 एको गृहीतातपत्रः, एको वज्रधरः पुनः ॥ २१ ॥
 अग्रगः पृष्ठगं स्तौति, पृष्ठस्थोऽप्याग्रगं पुनः ।
 नेत्रे पृश्वात् समीहन्ते, केचनाऽप्येतनाः सुराः ॥ २२ ॥
 शक्रः सुमेरुशृङ्गस्थं, गत्वाऽथो पाण्डुकं वनम् ।
 मेरुचूलादक्षिणेना-ऽतिपाण्डुकम्बलासने ॥ २३ ॥
 कुत्सोत्संगे जिनं पूर्वाभिमुखोऽसौ निषीदति ।
 समस्ता अपि देवेन्द्राः, स्वामिपादान्तमैयुरुः ॥ २४ ॥

16. Nandīśvaré vimānāni, samkṣipyā'gāt surādhipaḥ;
Jinéndram ca Jināmbām ca, triḥ prādaksinayattataḥ.
17. Vanditvā ca namaṁsayitvé-tyévaṁ dévéśvaro'vadat;
Namo'stu té ratna-kukṣi-dhāra-ké ! Viśvadīpiké !
18. Aham Śakro'ami dévéndraḥ kalpadādyādihāgamam;
Prabho-r-antima-dévasya kariṣye janānotsavam.
19. Bhétavyam dévi ! tannaivé-tyuktvā'vasvāpinim dadau.
Kritvā Jinapratibimbam, Jināmbā-sannidhau nyadhāt.
20. Bhagavantam Tīrthakaram grihītvā karasamputé;
Vicakré pañcadhā rūpam, sarva śréyo'r-thikaḥ svayam.
21. Eko grihītatīrthéśaḥ pārsve dvau cāttacāmarau;
Eko grihātapatraḥ eko vajradharaḥ punaḥ.
22. Agragaḥ priṣṭhagam stauti, priṣṭhastho'pyāgra-gam punaḥ;
Nétre paścāt samīhanté, kécanā' grétanāḥ surāḥ;

23. Śakraḥ Sumēru śringastham, gatvā'tho Pāṇḍukam vanam;
Mēru-culā dakṣiṇēnā 'tipāṇḍukambalāsané.

24. Kritvotsaṅgé Jinam pūrvābbhimukho'sau niṣṭatī;
Samastā apī dévéndrāḥ, swāmipādāntamaīyaruh.

19. Having contracted the celestial cars at Nandīśvra-dvīpa,-the king of the gods, went (to the place of birth) and then went three times round the Jinéन्द्रa and the mother of the Jina.

17. Having respectfully saluted and having done obeisance, the king of the gods said, thus " Salutation to thee, the bearer of a gem in the womb ! The Illuminator of the Universe !

18. I am Śakra,-lord of the gods. I have come here from the first déva-loka, I shall do the birth-festival of the last Supreme Lord.

19. Saying "You do not be afraid" he put her to sleep of a short duration; and having made a likeness of the Jina, placed it near the mother of the Jina.

20. Having taken the Tīrthāṅkara Bhagavān in the hollow of his folded hands, he himself, desirous of all good fortune, assumed five forms, viz

21. One, who held the Tīrthāṅkara, two on the sides who grasped (two) chowries, one who held an umbrella, and one who held Indra's thunder-bolt.

22. One, going in front praises the one walking in the rear, and again, the one remaining behind, even praises the one going in front; some gods walking in front desire for two eyes in the back.

23-24. Śakra, then, having gone to the Pāṇḍuka forest on the summit of Sumēru (Méru) mountain, sits on a seat on the stone-slab named अतिपाण्डुकम्बल Atipāṇḍukambala situated in the south of the summit of Méru, having taken the Jina in his lap, with his (own) face turned towards the East.

All the Indras of the gods also approached the feet of the Lord.

The sixty-four Indras of the gods are as follows:—

	Number of Indras
Vaimānika	10
Bhuvana-pati	20
Vyantara	32
Jyotiṣka	2
	<hr/>
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सौवर्णा राजता रात्नाः स्वर्णरूप्यमया अपि ।

स्वर्णरत्नमयाश्चापि, रूप्यरत्नमया अपि ॥ २५ ॥

स्वर्णरूप्यरत्नमया अपि मृत्स्नामया अपि ।

कुम्भाःप्रत्येकमष्टादशं, सहस्रं योजनाऽऽननाः ॥ २६ ॥

यतः—पणवीसजोअणतुङ्गो, बारस य जोअणाइं वित्थारो ।

जोअणमेगं नालुअ, इगकोदि—सट्ठिलक्खाइं ॥ २७ ॥

25. Sauvarṇā rājatā rātnāḥ svarṇa-rūpyamayā api;

Svarṇa-ratnamayā-ścāpi, rūpya-ratnamayā api,

26. Svarṇa-rūpya-ratnamayā api mṛitsnāmayā api;

Kumbhāḥ pratyékamaṣṭāḍhyam sahasram yojanā'nanāḥ.

27. Yataḥ:—Paṇavīsa-joṇa-tuṅgo, bārasa ya joṇāim vitthāro;

Jōṇamégam nālúa igakodi saṭṭhi-lakkhāim.

25-26. There were 1008 (one thousand and eight) pots each of the under-mentioned 8 kinds viz 1. 1008 of gold. 2. 1008 of silver, 3. 1008 of precious stones, 4. 1008 of gold and silver 5. 1008 of gold and precious stones 6. 1008 of silver and precious stones 7. 1008 of gold-silver and precious stones, and 8. 1008 pots of clay, with their mouths of one yojana making a total of 8064 pots.

(Some equally eminent authorities say that the pots were 8000 (eight thousand) each of the above-mentioned eight varieties making a total of 64000 (sixty four thousand) pots)

27. Each pot was twenty-five yojanas high and twelve yojanas wide, with a nozzle of one yojana.

The **अभिषेक** Abhisékas, - Ablutions - were 16000000 (one crore and sixty lacs (hundred thousand)

[The abhiséka (ablution) with the pots full of water, mentioned above is repeated two hundred and fifty times calculated as under by the number of abhisékas done by an individual god or by a god representing a group of gods taking part in the ceremony:—

Kinda of gods	Number of Abhisékas
62 Indras	62
66 Number of Suns	66
66 Number of Moons	66
33 Trāyastriṃśāḥ	33
3 Pārṣadyāḥ	3
Ātma-rakṣaka (Body-guards)	1
Sāmānika	1
Loka-pāla	4
Generals of troops	7
Miscellaneous gods	1
Indrāṇis	5
Ābhiyogika (servile)	1
	<hr/>
	250

Another calculation is as follows:—

62 Indras	62
66 Number of Suns	66
66 Number of Moons	66
33 Trāyastriṃśāḥ	1
Sāmānika	1

Indrāṇis of Saudharma and Isāna déva-loka	16
Indrāṇis of Asura Kumāra déva-loka	10
Indrāṇis of Nāga Kumāra déva-loka	12
Indrāṇis of Jyotiṣk dévas	4
Indrāṇis of Vyantara dévas	4
3 Pārṣadyāḥ (members of councils)	1
4 Loka-pāla	4
7 Generals of troops	1
Ātmarakṣaka (Body-guards)	1
Miscellaneous gods	1
	<hr/>
	250

The calculation for the number of abhiśékas (ablutions) is as follows:—

- A. For 1000 pots, each of the eight varieties $1000 \times 8 = 8000$
 Each of these is repeated eight times $8000 \times 8 = 64000$
 Each of these is again repeated 250 times
 $6400 \times 250 = 16000000$
- B. For 8000 pots each of the eight varieties $8000 \times 8 = 64000$
 Each of these is repeated 250 times, $64000 \times 250 = 16000000$

Besides this, Acyuténdra ordered to be brought by servant-gods, gold pitchers, mirrors, baskets of gems, auspicious jugs, dishes, plates, metallic flat baskets for flowers, and other articles for worship one thousand and eight each of eight varieties, like the pots; fragrant clay and water of Māgadha and other sacred places; lotuses from Ganges and other rivers, water from Padmadraba and other lakes, white mustard flowers perfumes and other medicinal plants from Kṣulla-himavat Varṣadhara, Vaitādhya, Vijaya Vaksaskara, and other mountains

क्षीरनोरघदैर्वक्षः—स्यलस्थौस्त्रिदशा वयुः ।

संसारौघं तरीतुं द्रान्, धृतकुम्भा इव स्फुटम्, ॥ २८ ॥

सिञ्चन्त इव भावद्रुं, सिपन्तो वा निजं मलय ।

कलशं स्थापयन्तो वा, धर्मचैत्ये सुरा वयुः ॥ २९ ॥

28. Kṣīraṇīraghatai-r-vakṣah-ṣthalasthai-stridaśā babbuḥ;
 Saṁsāraugham taritum drāg ghrita-kumbhā iva sphutam.
 29. Sincanta iva bhāvadrum, kṣipanto vā nijam malam;
 Kalaśam sthāpayanto vā, dharmacaityé surā babbuḥ.

28 By the pots of water of क्षीरसमुद्र Kṣīra Samudra,—the Milk Ocean,—resting on their chests, the gods seemed clearly as if holding pots for the purpose of crossing instantly over the stream of Saṁsāra.

29. Or, the gods appeared as if sprinkling their cherished tree with water, or throwing away their own dirt or as if establishing a Kalaśa (an auspicious dome-shaped pinnacle) over their temple of religious merit.

संशयं निश्शेषस्य, मत्वा वीरोऽमराचक्षम् ।
 वामांगुष्ठांगसम्पर्कात् समन्तादप्यचीचलत् ॥ ३० ॥
 कम्पमाने गिरौ तत्र, चकम्पेऽथ वसुन्धरा ।
 वृक्षाणि सर्वतः पेतु-शुशुभुः सागरा अपि ॥ ३१ ॥
 ब्रह्माण्डस्फोटसदृशे षड्राट्टिते प्रसर्पति ।
 लङ्घः शक्रोऽवघेर्हाता समयामास तीर्थपम् ॥ ३२ ॥
 संख्याऽतीतार्हतां मध्ये स्पृष्टः केनापि नाङ्घ्रणा ।
 मेरुः कम्पमिषादित्या-नन्दादिव ननर्त्त सः ॥ ३३ ॥
 शैलेषु राजता मेऽभूत्, स्नात्रनीराभिषेकतः ।
 तेनामी निर्जरा हाराः, स्वर्णापीडो जिनस्तथा ॥ ३४ ॥

30. Saṁśayam tridaśéśasya matvā Vīro'marācalam;
 Vāmānguṣṭhaṅgasamparkāt samantādapyaicalat.
 31. Kampamāné girau tatra cakampé'tha vasundharā;
 Śrīṅgāṇi sarvataḥ petu-ścukṣubhuḥ sāgarā api

32. Brahmāṇḍa sphota-saḍriṣe śabdadvaité prasarpati;
Ruṣṭaḥ Śakro'vadhé-r-jnātvā kṣamayāmāsa tīrthapam.
33. Saṁkhyā'titārhatām madhyé spriṣṭaḥ kénāpi nāṅghriṇā;
Méruḥ kampamiśādityā-nandādiva nanarta saḥ.
34. Śailéṣu rājatā mé'bhut, snātranīrābhīśékataḥ;
Tēnāmtī nirjarā hārāḥ svarṇapīḍo Jinastathā.

30. Perceiving the doubt of त्रिशूल Tridaśēśa-the king of the gods,—Vira Bhagavān completely shook the divine mountain by contact with the left toe of his foot.

31. By the shaking of the mountains there, the earth also trembled. Peaks of mountains fell down on all sides, and even the seas became agitated.

32. An unprecedented noise resembling the bursting of the Egg of Brahman extended far. Śakra became angry. But having known by Avadhī Jñāna, he asked pardon of the Lord of the (four-fold) Tīrtha.

33. Out of numerous previous Arhats, I am not touched by the foot by any one of them. Méru, under the disguise of shaking, danced, as if by rejoicing.

34. By sprinkling with the water of bathing, my supreme eminence among mountains was acquired. These gods are hence my necklaces, and the Jina is, thus, the gold chaplet,

तत्र पूर्वमच्युतेन्द्रो विदधात्यभिषेचनम् ।

ततोऽनु परिपाटीतो, यावच्चन्द्रार्यमादयः ॥ ३५ ॥

जलस्नात्रे कविधटना—

श्वेतच्छत्रायमाणं शिरसि मुखशशिन्यंशुपूरायमानं

कण्ठे हारायमाणं वपुषि च निखिले चीनचोलायमानम् ।

भीमज्जन्मामिवेकप्रगुणहरिमणोदस्तकुम्भौघगर्भाद्

अश्वहुग्धाब्धिपाथश्चरमजिनपतेरङ्गसङ्घि भियेः वः ॥ ३६ ॥

35. Tatra pūrvamacyuténdro vidadhātyabhiṣécanam;
Tato'nu paripāṭito yāvaccandrāryamādayaḥ;

Jala-snātré kavi-ghaṭanā—

36. Śvétacchatrāyamāṇam śirasi mukha—śasinyamsu —pūrāya-
mānam;

Kaṇṭhé hārāyamāṇam vapuṣi ca nikhilé cīnacolāyamānam
Śrīmajjanmābhiṣéka — pragaṇa — harigaṇodastakumbhaugha
garbhād

Bhraśyaddugdhābdhi-pāthascarama-Jinapatéranṅasaṅgi śrīyé
vaḥ 36.

35. There, first Acyuténdra does the ablution Then, after
him, in succession till Moon, the Sun, and others (did it)

With regard to the ablution with water,

Regarding the ablution, the poet says:—

36. May the water of the Ocean of Milk, flowing from the
interior of the stream of pots held by numerous multitudes of
Indras at the birth-ablution at Méra, coming in contact with
the body of the Last Lord of the Jina, and appearing like a
white umbrella on the head filling up the beams of the Moon-
like face, appearing like a necklace on the neck and appearing
like a jacket of chinese silk on the whole body, be for your
prosperity.

चतुष्टयभरूपाणि शक्रः कृत्वा ततः स्वयम् ।

शृङ्गाष्टकक्षरत्नी रैरकरोदभिषेचनम् ॥ ३७ ॥

सत्यं ते विबुधा देवाः!, यरन्तिमजिनेशितुः ।

सृजद्भिः सलिलैः स्नानं स्वयं नैर्मल्यमाददे ॥ ३८ ॥

समंगलप्रदीपं ते, विधायाऽऽरात्रिकं पुनः ।

सन्तु यगीतवाद्यादि, व्यधुर्विविधमुत्सवम् ॥ ३९ ॥

उन्मृज्य गन्धकाषायया दिव्ययाऽङ्गं हरिर्विमोः ।

विलिप्य चन्दनाद्यैश्च पुष्पाद्यैस्तमपूजयत् ॥ ४० ॥

37. Catu-r-vriṣabha rūpāṇi Śakraḥ kritvā tatoḥ svayam;
Śringaṣṭakakṣarat kṣīrai-r-akarodabhiṣécanam.
38. Satyam té vibudhā dévāḥ yairantima-Jineśituḥ;
Srijadbhiḥ salilaiḥ snānam, svayam nairmalyamādadé.
39. Sa-maṅgala pradīpam té, vldhāyā'rātrikam punaḥ;
Sa-nritya-gīta-vādyādi, vyadhu-r-vividhamutsam.
40. Unmrija gandha-kāṣāyyā divyayā'ṅgam Hari-r-vibhoḥ
Vilipya candanādyaiśca puṣpādyaiṣtamapūjayat.

37. Śakra himself, then, having assumed forms of four bulls, did the ablution with milk flowing through the-eight horns.

38. It is true that the wise gods, by whom the bathing of the last Jinésvara with flowing water was done, acquired their own purity.

39. Having done आरात्रिक Ārātrikam, Waving of a lamp in front of an idol, along with the auspicious lamp, they again did the festival in various ways, accompanied by dancing, singing, and musical instruments.

40. Having wiped the body of the Lord with divine fragrant (brown-red) towel, and having besmeared his body with sandal-paste etc, the Indra worshipped him with flowers etc. 40.

दर्पणो १ वर्धमानश्च २ कलशो ३ मीनयोर्युगम् ४ ।

श्रीवत्सः ५ स्वस्तिको ६ नन्द्या-वर्त्त ७ भद्रासने ८ ॥ इति ॥ ४१ ॥

शक्रः स्वामिपुरो रत्न-पट्टके रूप्यतण्डुलैः ।

आलिख्य मङ्गलान्यष्टा-विति स्तोतुं प्रचक्रमे ॥ ४२ ॥

41. Darpaṇo 1 Vardhamāna 2 Kalaśo 3 Minayo-r-yugam 4 Śrī-vatsa 5 Svastiko 6 Nandyāvarta 7 Bhadrāsana 8 iti

42. Śakraḥ svāmipuro ratna-paṭṭaké rūpyatandulalḥ;
Ālikhya maṅgalānyaṣṭāvīti stotum pracakramé.

41-42. Having drawn pictures of the under-mentioned eight auspicious objects with grains of rice made of silver, on a plate of precious stone, viz 1 दर्पण Darpaṇa, a mirror 2 वर्धमान Vardhamāna, an earthen bowl 3 कलश Kalaśa an auspicious jug 4 मीनयोर्युग्म Minayor-yugma, a pair of fishes 5 श्रीवत्स Śrīvatsa, a figure resembling an auspicious sign having nine angles, on the breast of Viṣṇu and other deities 6 स्वस्तिक Svastika 7 नन्दावर्त Nandyāvarta, and 8 भद्रासन Bhadrāsana, a splendid seat, in front of the Lord, the Śakra commenced to praise as under:—

[अट्टसयविसुद्धगन्धजुत्तेहि महावित्तेहि अपुणरुत्तेहि अत्यजुत्तेहि
संयुग्मह, संयुगित्ता वामं जातुं जाव एवं वथासी-णमोत्तु ते सिद्धबुद्धणीरय
समण सामाहिअ समत्त समजोगि सल्लगत्तण निब्भय गीरागदोस निम्मम
णीसंग निस्सल्ल माणमूरण गुणरयण सीलसागरमणन्तमण्यमेय भविअधम्म-
वरचाउरन्तचक्कवही ! णमोत्तु ते अरहओ]

[Atthasaya - visuddha - gantha - juttéhim mahāvittéhim
apuṇaruttehm, atthajuttéhim saṁthupai saṁthupittā vāmam
jānum jāva évam vayāsi:-Namo'tthu té Siddha—Buddha—ñiraya
samaṇa sāmāhia samatta samajogi sallagattaṇa nibbhaya
ñirāgadosa ñimmama ñisaṅga nissalla māṇamūraṇa guṇarayaṇa
sīlasāgaram - aṇantam - appaméya, bhavīa dhammavara cāura-
ntacakkavattī ! Namo'tthu té Arahao]

[He (Śakra) praises the Lord with eight hundred pure compositions, full of excellent meters, perfectly free from any fault of repetitions, and full of meaning. Having praised, left knee etc, he spoke thus:—Salutation to Thee—one who has attained Salvation, one who has gained Perfect Knowledge, one

who has become free from the dust of Karmas, a saint free from all sins and faults, one who has reached perfect concentration, one who has acquired Samyaktva (Right Belief), one who is of a similar Yoga, one who is the destroyer of thorns in the form of Māyā (deceit), Niyāṇa (the performance of a penance with a desire of obtaining some worldly object or happiness) and Mithyātva (False Belief ; one who is fearless, one who is free from the influence of affection and enmity; one who is indifferent to mundane matters, one who is free from all desires, one who is free from blemish and who is the destroyer of pride; one who is the ocean of the gem of virtuous conduct; one who is infinite, one who is immeasurable and one who is an excellent religious Supreme Sovereign till the ends of the four directions. Salutation to Thee, an Arhat.]

शक्रोऽथ जिनमानीय, विमुच्याम्बान्तिके ततः ।

संजहार प्रतिबिम्बाऽवस्वापिन्योऽसौ स्वशक्तिः ॥ ४३ ॥

कुण्डले क्षौमयुगमं चोच्छीर्षे मुक्त्वा हरिव्यधात् ।

श्रीदामरत्नदामाढ्य-मुल्लोचे स्वर्णकन्दुकम् ॥ ४४ ॥

43 Śakro'tha Jinamāniya vimucyāmbāntike tataḥ;
Sanjahāra pratibimbā'vasvāpinyau svaśaktiḥ

44. Kuṇḍalé kṣaumayugmam cocchîrṣé muktvā Harī r vyadhāt
Śrīdāma-ratna-dāmāḍhyamullocé svaṇṇa-kandukam.

43. Śakra, then, having brought the Jinéśvara and having placed him near his mother, removed the disguised form and the magical sleep.

44. Having placed two ear-rings and a pair of linen garments on his pillow, the Indra, placed a gold—ball (for playing) abounding in jewelled garlands prepared with garlands of flowers of श्रीयाम, on the cloth—ceiling

द्वात्रिंशद्रत्नरूप्य-कोटिवृष्टिं विरच्य सः ।

बादमाघोषयामास, सुरैरित्याभियोगिकैः ॥ ४५ ॥

स्वामिनः स्वामिमातुश्च, करिष्यत्यशुभं मनः ।

सप्तथाऽऽर्यमञ्जरीव, शिरस्तस्य स्फुटिष्यति ॥ ४६ ॥

स्वाम्यङ्गुष्ठेऽमृतं न्यस्येत्यर्हज्जन्मोत्सवं सुराः ।

नन्दीश्वरेऽष्टाहिकां च, कृत्वा जग्मुर्यथाऽऽगतम् ॥ ४७ ॥

45. Dvātrimśadratna-rūpya kotivriṣṭim viracya saḥ;
Bāḍhamāghoṣayāmāsa surairityābhiyogikaiḥ.

46. Svāmināḥ svāminātrusca kariṣyatyaśubham manāḥ;
Saptadbā'ryamanjariva, śirastasya sphutisyati.

47. Svāmyaṅguṣṭhé' mritam nyasyétyarhajjanmotsavam surāḥ
Nandiśvaré'sṭbāhikām ca, kritvā jagmu r-yathā'gatam.

45. Having arranged for a shower of wealth, precious stones and silver amounting to thirty-two crores, he loudly proclaimed through his servant-gods

46. " If any one does wrong to the Lord and the Lord's mother even mentally, his head will be split seven times like the blossom of the Arka Tree.

47. Having deposited nectar in the thumb of the Lord, and having thus done the birth-festival of the Arhat, and the festival at Nandiśvara lasting for eight days, the gods went by the way they had come.

अस्मिन्नवसरे राज्ञे, दासी नाम्ना प्रियंवदा ।

तं पुत्रजननोदन्तं, गत्वा शीघ्रं न्यवेदयत् ॥ १ ॥

सिद्धार्थोऽपि तदाकर्ण्य, प्रमोदमरमेदुरः ।

हर्षगद्गदगी रोमोद्गमदन्तुरभूधनः ॥ २ ॥

विना किरीटं तस्यै स्वां सर्वाङ्गालङ्कृतिं ददौ ।

तां धौतमस्तकां चक्रे दासत्वाऽपगमाय सः ॥ ३ ॥

1. Asminnavasare rajné, dāsī nāmnā Priyamvadā;
Tam putrajananodantam, gatvā śīghram nyavédayat.
2. Siddhārtho'pi tadākarnya pramodabharaméduarth;
Harṣagadgadgī-romodgamadanturabhū-ghanah.
- 3 Vinā kirīṭam tasyai svām, sarvāṅgālaṅkṛitim dadau;
Tām dhautā-mastakām cakrē, dāsatvā'pagamāya saḥ.

1. At this time, a maid-servant of the king, named Priyamvadā, having gone swiftly to him gave him the tidings of the birth of a son.

2-3. Siddhārtha also having heard it and becoming completely puffed up with intense delight, with his speech faltering with joy, and with the hair of his body pointed and thick in their pores, gave her all the ornaments of his body except the crown, and made her धौत मस्तका Dhauta mastakām, (one whose head has been thoroughly washed of all the dirt of low birth) for the purpose of removing her condition of slavery.

जं रयणिं च णं समणे भगवं महावीरे जाए तं रयणिं च णं
बहवे वेसमणकुंडधारी तिरियजंमगा देवा सिद्धत्थराय भवणंसि हिरण्णवासं च,
सुवण्णवासं च, वयरवासं च, वत्थवासं च, आभरणवासं च, पत्तवासं च,
पुप्फवासं च, फलवासं च, बीयवासं च, मल्लावासं च, गंधवासं च,
चुण्णवासं च, वण्णवासं च, वसुद्धारवासं च वासिसु ॥ ९८ ॥

तए णं से सिद्धत्थे स्वत्तिए भवणवइवाणमंतरजोइसवेमाणिएहिं देवेहिं
तित्थयरजम्मणाभिसेयमहिमाए कयाए समाणीए पच्चूसकालसमयंसि
नगरगुत्तिए सदावेइ सदावित्ता एवं वयासी ॥ ९९ ॥

खिप्पामेव भो देवाणुप्पिया ! स्वत्तियकुंडग्गामे नयरे चारगसोहणं
करेइ, करित्ता माणुम्माणवद्धणं करेइ, करित्ता कुंडपुरं नगरं सव्विभतरवाहिरियं
आसिअसंमज्जिओवलित्तं सिंघाडग-तिय-चउक्क-चच्चर-चउम्मुह-महापहपहेसु
सित्तसुइसम्महरत्थंतरावणवीहियं, मंचाइमंचकलियं, नाणाविहरागभूसिअज्झय

पढागमंदियं, लावल्लोइयमदियं, गोसी-ससरसरत्तचंदण-दहर-दिअपंचंगुलितलं
 उवचियचंदणकलसं, चंदणघटसुकयतोरणपडिदुवारदेसभागं, आसत्तोसत्तविपुल-
 वट्टवाधारियमल्लदामकलावं, पंचवणसरससुरहिमुक्कपुप्फपुंजोवयारकलियं,
 कालागुरु-पवरकुंदुरुक-तुरुक-डज्झंत-धूवमघमघंत गंधुद्धयाभिरामं, सुगन्धवर-
 गंधियं, गंधवट्टिभूयं, नड-नट्टग-जल्ल-मल्ल-मुट्ठिय-वेलंबग-पवग-कहगपादग
 -कासग-आरक्खग-लंख-मंख-तूणइल्ल-तुंबवीणिय-अणेगतालायराणुचरियं
 करेइ, कारवेइ, करित्ता कारवित्ता य जूयसहस्सं मुसलसहस्सं च उस्सवेइ,
 उस्सवित्ता मम पयमाणत्तियं पच्चप्पिणइ ॥ १०० ॥

98. Jam rayaṇim ca ṇam Samaṇé Bhagavam Mahāvīré
 jāé tam rayaṇim ca ṇam bahavé vésamaṇakundadhāri
 tiriyaṇambhaḡā dévā Siddhattharāyabhavaṇaṃsi hiraṇṇa
 vāsam ca, suvaṇṇa vāsam ca, vayara vāsam ca, ābharāṇa
 vāsam ca, patta-vāsam ca, pupfavāsam ca, fala-vāsam ca, biya-
 vāsam ca, malla-vāsam ca, gandha-vāsam ca, cuṇṇa vāsam
 ca, vaṇṇa vāsam ca, vasuhāra vāsam ca vāsiṇsu. 98.

99. Taé ṇam sé Siddhatthé khattié bhavaṇavai vāṇaman-
 tara Joisa vemāṇiéhīm dévéhim tittḡayara - jammaṇātibiséya
 mahimāé kayāé samāṇié paccūsa-kāla-samayaṃsi nagaraḡuttie
 saddāvéi, saddāvittā évaṃ vayāsi. 99.

100. Khippāméva bho dévaṇuppiyā ! Khatṭiya-Kuṇḡaggāmé
 nayaṇé cāraḡa-sohaṇam karéha, karittā māṇummaṇa vaddhaṇam
 karéha, karittā Kuṇḡapuram nagaram sabbhintarabāhiriyaṃ
 āsia-sammajjiovalittam singhādagā-tiya-caukka-caccara-caumm-
 uha-mahāpāhapahésu, sitṭa - sui-sammaṭṭha - ratthantarāvaṇavi-
 hiyaṃ, mancaī - manca - kaliyaṃ. naṇāviharāḡabhūsiya jḡhaya
 padāḡa - maṇḡiyaṃ, laulloliya - mahiyaṃ, ḡosisa-sarasa ratta
 candaṇa-daddara-dinna paṇcaṇḡuli talam, uvaciya - candaṇa-
 kalasam, candaṇaghada-sukaya-toraṇa - padiduvāradésabhāḡam,
 āsattosatta vipula vatta vaggbāriya malla dāma kalāvam, paṇca
 vaṇṇa-sarasa surahī-mukka pupḡa paṇjovayāra kaliyaṃ, kālā-
 guru - pavara kundurukka-turukka-dajḡhanta - dhūva magha

maghanta gandhudduyābhīrāmam sugandha—vara—gandhiyam,
gandhavaṭṭi=bhūyam naḍa--naṭṭaga-jalla-malla-muṭṭhiya-vēlam-
baga-pavaga-kahaga-pādhaga-lāsaga--ārakkhaga-laṅkha--maṅkha
-tūṇailla-tumba — viṇṇiya-ānēga tālāyarāṇucariyam karēha,
kāravēha, karittā, kāravittā, ya jūya-sahassam musala-sahassam
ca ussavēha, ussavittā mama ēyamāṇattiyam paccappiṇaḥa. 100

98. During the night in which Śramaṇa Bhagavān Mahā-
vīra was born, many तिर्य जुम्भकदेवा Tiryag Jumbhaka dévāḥ;
gods of the Lokāntika déva-loka, in वैश्रमण्य Vajśramaṇya's
(Kubér's) service, rained on the palace of king Siddhārtha, a
shower of silver, gold, diamonds, garments, ornaments, leaves
(of betel plants etc.), flowers, fruits, seeds, garlands, perfumes,
scented powders, colour-powders (orpliment etc.), and a conti-
nuous shower of riches.

99. Then, after the Bhuvana-pati, Vāṇa-vyantara, Jyoti-
ṣk, and Valmānika gods had celebrated the festival of the
birth-ablution of the Tirthāṅkara, Kṣatriya Siddhārtha, at
day-break, called together the policemen of the town. Having
called them, he addressed them thus:—

CELEBRATION OF BIRTH-FESTIVAL BY SIDDHARTHA

100. Quickly, indeed, O beloved of the gods! make the
prison in the town of Kuṇḍapura clear (of prisoners by
releasing them)

[It is said,

युवराजाभिषेके च परराष्ट्रापमर्दनै ।

पुत्रजन्मनि वा मोक्षो बद्धानां प्रविधीयते ॥ १ ॥

1. Yuvarājābhiṣéké ca pararāṣṭrāpamardané;

Putra-janmani vā mokṣo baddhānām pravīdhīyate.

1. A release of prisoners is effected at (the time of)
inauguration of a crown-prince, conquering an enemy's territory
and the birth of a son.]

Increase measures and weights. Having done it, order
that the whole town of Kuṇḍapura, in the interior and exte-

rior (suburbs) be sprinkled (with water), swept, and smeared (with cow-dung etc.); that in triangular places, in places where three or four roads or more roads meet, in squares (with temples), and in principal streets, the middle of the road and the market streets to shops be sprinkled (with water), cleaned, and swept; that platforms be erected one above the other; that the town be decorated with flags and banners beautified with different colours, that floors be adorned (by smearing them with cow-dung) and walls by white-washing them (with white chalk); that walls be given impressions of palms of outstretched five fingers (of the hand) with गोशोर्ष Gośīrṣa,—a superior kind of sandal paste,—with सरसरक्तचंदन 'Sarasa rakta candan,—juicy red sandal,—and with दर्दर Dardara—a kind of sandal produced in Southern Mountain named दर्दर Dardara; that suspicious vases smeared with sandal-paste be arranged on floors; that pitchers smeared with sandal-paste be well arranged on arched portals and above every door; that large round and long garlands and wreaths of flowers be hung low and high, that collections of juicy fragrant flowers of five colours be arranged on floors, that the town be made very lovely by the fragrant smell of the scented fumes of Black aloe, best Kundurukka (benzoin), Turuṣka (Olibanum), and burning incense, be exquisitely scented with excellent perfumes and made as it were as a pastile of perfumed substances; that actors, dancers rope-dancers, wrestlers, boxers, jesters (buffoons), swimmers, story-tellers, ballad-singers, female dancers moving in a circle, watchmen, pole-dancers, beggars showing pantomine pictures, flute-players, Indian-lute players and numerous Tālācarā (who by clapping the hands, beat the time during a performance of music) be present. Get it done by others; having done it, and having ordered it to be done by others, get thousands of yokes (of vehicles, ploughs etc.) and wooden pestles (for thrashing out rice-grains) raised upwards (because yoking of bullocks or horses to carts, waggons, ploughs etc, cultivation, husking, and other manual occupations are prohibited during festival days). Having got them raised upwards, report on the execution of my order. 100

तए णं ते कोडुंबियपुरिसा सिद्धत्थेणं रण्णा एवं वुत्ता समाणा
इड तुड जाव हियया करयल जाव पडिसुणित्ता खिप्पामेव कुंडपुरे नगरे
चारगसोहणं जाव उस्सवित्ता जेणेव सिद्धत्थे स्वत्तिए तेणेव उवागच्छन्ति
उवागच्छित्ता करयल जाव कट्टु सिद्धत्थस्स खत्तियस्स रण्णो तमाणत्तिर्य
पच्चप्पिणंति ॥ १०१ ॥

101. Taé ñam té kodumbiyapurisā Siddhatthéñam rañṇā
évam vuttā samāṇā haṭṭha tuṭṭha jāva hiyayā karayala jāva
paḍisuṇittā khippāmēva Kuṇḍapuré nayaré cāraga-sohaṇam
jāva ussavittā jēveva Siddhatthé kattié tēnéva uvāgacchanti,
uvāgacchittā karayala jāva kaṭṭu Siddhatthassa khattiyassa
raṇṇo tamāṇattiyam paccappiṇanti. 101.

101. When the family servants were thus addressed by
King Siddhārtha, they glad, contented etc, joyful, with their
hands folded, and having accepted the words of command, set
free all prisoners and having ordered ploughs, carts etc. to be
raised up, returned to Siddhārthā kṣatriya. Having returned,
and laying the folded palms of their hands in front of their
foreheads, they reported on the execution of his orders.

तए णं से सिद्धत्थे राया जेणेव अट्ठणसाळा तेणेव उवागच्छइ,
उवागच्छित्ता जाव सव्वोरोहेणं सव्वपुप्फ-गन्ध-वत्थ-मल्ला-लंकारविभूसाए,
सव्वतुडियसदनिनाएणं, महया इड्डीए, महया जुइए, महया बल्लेणं, महया
वाहणैणं, महया समुदणं, महया वरतुडिय-जमग-समग-प्पवाइएणं, संव-पणव
पडह-भेरि-झल्लरि-खरमुहि-हुडुक-मुरज-मुइंग-हुं दुहि-निग्घोस-नाइयरवेणं-
उस्सुकं, उकरं, उकिहं, अदिज्जं, अमिज्जं, अमडप्पवेसं, अदंडकुदण्डिमं,
अधरिमं, गणियावर-नाडइज्जकलियं, अणेगतालायराणुचरियं, अणुदूधुयमुइंगं,
अमिळायमल्लदामं, पमुइयपकीळियसपुरजणजाणवयं दसदिवसं ठिइवडियं
करेति ॥ १०२ ॥

102. Taé ñam sé Siddhatthé rāyā jēveva aṭṭaṇasālā tēnéva
uvāgacchai, uvāgacchittā jāva savvorohēṇam savva—puppha—

gandha-vattha-mallā-laṅkāra vibhūsa, savva tuḍiya sadda
 nināṇam, mahaya-icḍbhī, mahayā-jute, mahayā-baleṇam,
 mahayā-vāhaṇam, mahayā-samudaṇam mahayā-varatudiya
 jamaga-samaga-ppavāiṇam, saṅkha-panava- padaba- bhēri-
 jhallari- kharmuhi- hudukka- muraja- muiṅga- dunduhi- nigghosa
 -nāliya ravēṇam-ussukkam, ukkaram, ukkiṭṭham, adijjam, amijjam,
 abhaḍappavesam, aḍaṇa kudaṇḍimam, adharimam, gaṇiyāvara-
 nādaijjakaliyam, aṇēga tālāyarānucariyam, aṇuddhuyamuiṅgam,
 amillāya-malladāṇam; pamuiyā--pakkiliya--sapurajāṇa jāṇavayam,
 dāsa divasam ṭhālvadiyam karēnti. 102

102. Then, King Siddhārtha went to the gymnasium-hall. Having gone, the king, down to-accompanied by his whole seraglio, and adorned with flowers, perfumed clothes, garlands and ornaments, under the sound of notes of all musical instruments, with great splendour, with great pomp, with a great army, with a great train of vehicles, with a large retinue of domestic servants, under the sound of the simultaneous playing of a number of excellent musical instruments and the noise of ~~शंख~~ Śaṅkha conches, ~~पणव~~ Paṇava, a musical instrument of a buffoon, ~~पडह~~ Padaha-a big drum, ~~मेरी~~ Bhēri, a kind of drum, ~~झल्लरि~~ Jhallari, cymbals, ~~खरमुहि~~ Kharamuhi ~~काहला~~ a kind of wind instrument ~~हुदुक्का~~ Hudukka a particular musical instrument ~~मुरज~~ Muraja, a kind of musical instrument ~~मुइंग~~ Muiṅga a kind of drum ~~मृदंग~~ Mridanga, (तबला Tabalā). ~~दुंदुहि~~ Dunduhi, kettle-drum, held the festival for ten days.

And making (the town) free from toll-tax, custom duty, out of joy for the festival; prohibiting payments for articles bought from shops, (the payment will be made by the state) buying and selling was prohibited (in order that people may enjoy themselves freely in the festival). No policemen were permitted to enter houses (for exacting fines), people were made free from the payment of great and small fines, and debts were cancelled, (they were paid by the state).

Excellent courtesans and female actors performed acting, and numerous dancers clapping their hands, danced; the musicians

did not leave off their musical instruments, and the whole population of the town and country, rejoiced and enjoyed themselves. He held the festival for ten days—a practice handed down from one generation to another.

तए णं सिद्धत्थे राया दसाहियाए ठिइवडियाए बहुमाणीए, सइए अ, साहस्सिए अ, सयसाहस्सिए अ, जाए अ, दाए अ, माए अ, दळमाणे अ, दलवेमाणे अ, सइए अ, साहस्सिए अ, सयसाहस्सिए अ, लंभे पडिच्छमाणे अ, पडिच्छावेमाणे अ एवं वा बिहरइ ॥ १०३ ॥

103. Taé nam Siddhatthé rāyā dasāhiyāé thilvaḍiyāé vaṭṭamāṇiē. salé a, sāhaessié a, sayasāhassié a, jāe a, dāe a, bhāe a, dalaṃāṇé a, dalāvēmaṇé a, saie a, sāhassie a, saya sāhassie a, lambhē padicchamāṇé a, padicchāvēmaṇé a, evam vā vīharai. 103.

103. Then, during the ten days of festival—a practice handed down from one generation to another,—King Siddhārtha worshipped and ordered to be worshipped, hundreds, thousands, and hundred-thousand images of Tīrthaṅkaras gave hundreds, thousands, and hundred-thousand gifts, and apportioned portions of goods received. He received and ordered to be received, hundreds, thousands, and hundred thousands of presents. 103.

तए णं समणस्स भगवओ महावीरस्स अम्मापियरो षड्मे दिवसे ठिइवडियं करेति, तइए दिवसे चन्दसूरदंसणीयं करेति, छट्ठे दिवसे धम्म-जागरियं जागरेन्ति, एक्कारसमे दिवसे विइकंते, निव्वत्तिए अमुइजम्मकम्म-करणे, संपत्ते वारसाहे दिवसे बिउलं असणं पाणं खाइमं साइमं उवक्खडा-वेति, उवक्खडावित्ता मित्त-नाइ-नियग-सयण-संबंधि-परिजणं नायए खत्तिए अ आमंतेति, आमंतित्ता तओ पच्छा ण्हाया, कयवळिकम्मा, कयकोउयमंगलपायच्छित्ता, सुद्धप्पावेसाइं मंगल्लाइं पवराइं वत्थाइं परिहिया, अप्पमइग्ग्याभरणालंकियसरीरा, मोयणवेलाए भोयणमण्डवंसि सुहासणवरगया तेणं मित्त-नाइ-नियग-सयण-संबंधि-परिजणेणं नायएहिं खत्तिएहिं सद्धिं तं

विउलं असणं पाणं खाइमं साइमं आसाएमाणा विसाएमाणा परिहुंजेमाणा
परिमाएमाणा एवं वा विहरंति ॥ १०४ ॥

104. Taè ñam Samañassa Bhagavao Mahāvīrassa ammāpiyaro paḍhamè divasè thiivaḍiyam karènti talè divasè canda sūra-
damsañiyam karènti, chaṭṭhè divasè dhammajāgariyam jāgarènti,
ékkārasamè divasè viikkantè nivattie asui—jamma—kamma
karaṇè, sampattè—bārasāhé divasé, viulam asaṇam pāṇam
khāimam sāmam uvakkadāvènti, uvakkhadāvittā mitta—nāi—
niyaga—sayāṇa—saṃbandhi—parijaṇam Nāyaè Khattie a āmantéti
amantittā tao pacchā ṇhāyā, kaya—balikammā, kaya—kōuya
maṅgala—pāyacchittā, suddha—ppāvēsāim —maṅgallāim,—pavarāim
vatthāim — parihiyā appamahagghā — bharaṇālaṅkiya — sarirā,
bhoyaṇa vélāé bhoyaṇa maṇḍavaṃsi suhāsaṇavaragayā téṇam
mitta — nāl—niyaga — sayāṇa — saṃbandhi — parijaṇam Nāyaéh-
im Khattiehīm saddhim tam viulam asaṇam, pāṇam, khāimam,
sāmam, āsāémāṇā visāémāṇā paribhunjémāṇā paribhāémāṇā
évam vā viharanti.

104. The parents of Śramaṇa Bhagavān Mahāvīra celebra-
ted the festival on the first-day—a practice handed down from
one generation to another. On the third day, they showed
Him the Moon and the Sun.

It is done as follows:—After the lapse of two days from
the birth-day of the child, the family priest places an idol
of the Moon, made of silver in front of the image of a Tīrth-
aṅkara, and having worshipped it, establishes it with due
ceremony. Then, having led at Moon-rise, the mother with the
new-born child, well bathed, well-dressed, and decorated with
excellent ornaments, into the place where the rising Moon can
be clearly seen, the family-priest repeats the under-mentioned
incantation :—

ॐ अहं चन्द्रोऽसि निशाकरोऽसि नक्षत्रपतिरसि सुधाकरोऽसि
औषधीगर्भोऽसि अस्य कुक्ष्यं वृद्धिं कुरु कुरु स्वाहा ।

Om ! Arham ! Candro'si niśākaro'si nakṣatrapatiraśi sudhā
karo'si ausadhîgarbho'si asya kulasya vṛddhim kuru kuru
svāhā.

Om ! Victory to the Arhats ! You are the Moon ! you are
the night-maker ! You are the lord of constellations ! You are
the mine of nectar ! You are the treasure of all medicinal
herbs ! You increase the prosperity of this family. Hail !
Blessing.

And shows the Moon. The mother along with the child,
bows down before the family-priest. The priest gives the under
mentioned blessing :—

सर्वौषधीमिभमरीचिराजिः, सर्वापदां संहरणप्रवीणः ।

करोतु वृद्धिं सकलेऽपि वंशे, युष्माकमिन्दुः सततं प्रसन्नः ॥ १ ॥

1. Sarvaugadhi mîśra - maricirājih sarvāpadām - saṁharaṇa
pravīṇaḥ.
Karotu vṛddhim sakalē'pi vaṁśe, yuṣmākaminduḥ satatam
prasannaḥ. 1.

May the Moon, the streak of the rays of light mixed with
all medicinal herbs, clever in removing all miseries, always
gracious towards you, increase prosperity even in the whole race.

In the same manner, the Sun is also shown. But the idol
of the Sun is either of gold or of copper. The following is the
incantation.

ॐ अहं सूर्योऽसि दिनकरोऽसि तमोऽपहोऽसि सहस्र-किरणोऽसि
जगद्धाक्षुरसि प्रसीद ।

Om ! Arham ! Sūryo'si dinakaro'si tamo'paho'si sahasra
kīraṇo'si jagaccakṣurasi prasīda.

Om ! Victory to Arhats ! Thou art the Sun. Thou art
the maker of the day ! Thou art the remover of darkness ! Thou
art thousand-rayed ! Thou art the vision of the world ! Grant
favour.

The benediction is as follows :—

सर्वसुरासुरबन्धः कारयिताऽपूर्वसर्वकार्याणाम् ।

भूयात्त्रिजगत्सुखदुर्मङ्गलदस्ते सप्तपुत्रायाः ॥ १ ॥

1. Sarva - surāśura-vandyaḥ kārayatā'pūrva - sarvakāryāṇām;
Bhūyāttrijagaccakṣu-r-maṅgaladasté sa-putrāyāḥ.

1. May the one who is respectfully adored by all gods and demi-gods, who is the doer of all marvellous deeds, and one who is the medium of vision of the three worlds, become the giver of auspicious objects to thee, along with the child.

Now a days a mirror is shown instead of the Moon and the Sun.

On the sixth day, they kept awake during the whole night for religious meditation.

After the eleventh day, on which the impure operations and ceremonies in connection with the birth of the child had been completed, had passed; and when the twelfth day had come, they got prepared plenty of food, drink, spices and savouries. Having prepared them, they invited their friends, cognates, and domestics, together with the Jñāta ksatriyas. Having invited them and having bathed, they gave offerings (to family-gods) and did auspicious rites and expiatory acts, and they put on clean auspicious excellent court-dress (fit for festival occasions) and adorned their bodies with light but very costly ornaments. At dinner-time, they sat on excellent comfortable state-chairs in the dining-hall, and together with their friends, caste-people, kinsmen, family-members, relations, agnates, cognates, domestics, and together with Jñāta Kṣatriyas, they tasted, (eating a small quantity from it and throwing away a large portion e. g. a sugar-cane), ate (eating a very large portion of it and throwing away a few seeds, e. g. dates, juicy fruits), ate up (consuming the entire portion without throwing

away anything e-g. eatables), and interchanged dishes amongst themselves, out of an abundant quantity of food, drink, spices and savouries.

जिमिय भुत्तुत्तरागया वि य णं समाणा आयंता चोक्खा परमसुइभुया
तं मित्त-नाइ-नियग-सयण-संबंधि-परिजणं नायए स्वत्तिए अ विडळेणं
पुप्फ-वत्थ-गंध-मल्लालंकारेणं सकारेति, सम्माणेति सकारित्ता सम्माणित्ता
तस्सेव मित्त-नाइ-नियग-सयण-संबन्धि-परिजणस्स नायाण य स्वत्तियाण
य पुरओ एवं वयासी ॥ १०५ ॥

105. Jimiya bhuttuttarāgayā vi ya ṇaṃ samāṇā āyantā
cokkhā parama sui bhuyā tam mitta - nāi - niyaga - sayana-
saṃbandhi-parijaṇam Nāyaé khattié a viulēṇam puppha-vattha
-gandha - mallālaṅkāreṇaṃ sakkārenti sammāṇenti, sakkāritta
sammāṇittā tasséva mitta-nāi-niyaga-sayana-saṃbandhi-parij-
aṇassa Nāyāṇa ya khattiyāṇa ya purao evaṃ vayāsī. 105.

105. They are, and after dinner they went to the sitting chamber, and having cleansed their mouths, having removed particles of food and greasiness and having become perfectly pure they entertained sumptuously and honoured their friends caste-people etc. down to Jñātrika Kṣatriyas with numerous flowers, clothes, perfumes, garlands, and ornaments, and then they spoke thus to their friends, caste-people etc. 105.

पुर्व्वि पि णं देवाणुप्पिया ! अम्हं एयंसि दारगंसि गब्भं वक्कंतंसि
समाणंसि इमे एयारूवे अब्भत्थिए जाव समुप्पज्जित्था, जप्पभिइं च णं
अम्हं एस दारए कुच्छिसि गब्भत्ताए वक्कंते, तप्पभिइं च णं अम्हे
हिरण्णेणं वड्ढामो, सुवण्णेणं धणेणं धन्नेणं रज्जेणं जाव सावइज्जेणं पीइस-
कारेणं अईव अईव अभिवड्ढामो, सामन्तरायाणो वसमागया य ॥ १०६ ॥

106 Puvvīm pi ṇaṃ dēvaṇuppiyā ! amham éyamsi dāraga-
msi gabbham vakkantamsi samāṇamsi imé éyārūvé abbatthié
jāva samuppajjitthā, jappabhiim ca ṇaṃ amham ésa dāraé

kucchiṃsi gabbhattā vakkanté, tappabhiṃ ca ṇam amhé
hiraṇṇéṇam vaddhāmo suvaṇṇéṇam dhanéṇam dhanaéṇam
rajjéṇam jāva sāvaijjéṇam piṭṭhakkāréṇam aīva aīva abhivaddh-
āmo, sāmanā-rāyāṇo vasamāgayā ya 106.

106. Formerly, also, O beloved of the gods! when this
our boy was begotten in uterus, the following definite determi-
nation till-occurred to our mind. From the time that this our
boy has been begotten, our silver increased; our gold, property,
corn, kingdom increased; our delight and hospitable reception
increased immensely; and neighbouring kings have been subjug-
ated. 106.

तं जया णं अम्हं एस दारए जाए भविस्सइ तथा णं अम्हे एयस्य
दारगस्स इमं एयाणुरूवं गुणं गुणनिष्फलं नामधिज्जं करिस्सामो वद्धमाणु
त्ति । ता अम्हं अज्ज माणोरहसंपत्ती जाया, तं होउ णं अम्हे कुमारे
' वद्धमाणे ' नामेण ॥ १०७ ॥

107. Tam jayā ṇam amham ésa dāraé jāé bhaviṣṣaī, tayā
ṇam amhé éyassa dāragassa imam éyāṇurūvam guṇṇam guṇa-
nipphannam nāmadhiḥjam karissāmo Vaddhamāṇu tti / tā amha
ajja maṇorha-sampatti jāyā tam hou ṇam amhé kumāré
Vaddhamāṇé nāméṇam, 107.

107. When this our boy will be born we shall name this
boy Vardhamāna—a name brought about by the possession of
these conformable qualities. Today our wished-for-desire has
been fulfilled. So let the name of our boy be Vardhamāna.

CHAPTER VII.

EARLY LIFE.

समणे भगवं महावीरे कासवगुत्तेर्ण तस्स णं तज्जी नामधिज्जा
एवमाहिज्जंति, वं जहा—अम्मापिउसंतिए वद्धमाणे १ सहसमुइयाए समणे
२, अयल्ले मयमेस्वाणं, परीसहोवसग्गाणं, खंतिखमे, पडिमाणं फलए, वीरं
अरतिरतिसहे, दविए, वीरियसंपन्ने देवेहिं से णामं कयं समणे मयव
महावीरे ॥ १०८ ॥

108. Samaṇé Bhagavam Mahāvīré Kāsava-guttéṇam tassa
ṇam tao nāmadhijjā évamāhijjanti, tam jahā-ammāpiusantié,
Vaddhamāṇé 1, sahssamuiyāé Samaṇe 2, ayalé bhāya-bhēravā-
ṇam, parisahovasaggāṇam, khanti-khamé, padimāṇām pālaé,
dhitmam arati-ratisahé, davié, viriyasampanné dévéhim, sé
ṇāmam kayam Samaṇe Bhagavam Mahāvīré 108.

108. Śramaṇa Bhagavān Mahāvīra was of the Kāśyapa-
gotra. His three names have thus been recorded. They are:—
1. He was named Vardhamāna by his parents. 2. He was
called Śramaṇa on account of his natural capacity of practising
severe austerities, and 3. Because he stands immovable in the
midst of dangers and terror, patiently suffers endurances and
calamities, observes the particular vows (of an ascetic), is
intelligent, and endures patiently pleasure and pain, is self-
restrained and is gifted with excellent valour, he was named
Śramaṇa Bhagavān Mahāvīra by the gods.

[....તઓ નં સમજે ભગવં મહાવીરે પંચધાઈપરિવુડે, તં૦—સ્ત્રીરધાઈઈ
 ૧ મજ્જાનધાઈઈ ૨ મંદણધાઈઈ ૩ રેલાવણધાઈઈ ૪ અંકધાઈઈ ૫ અંકાઓ
 અંક સાહરિજ્જમાણે રમ્મે મણિકુટ્ટિમતલ્લે ગિરિકંદરસમુલ્લીનેવિવ ચંપયપાયવે
 અહાણુ—પુવ્વીઈ સંવદ્દહ તઓ નં સમજે ભગવં૦ વિન્નાયપરિણય (મિત્તે)
 વિણિયત્તબાલમાવે અપ્પુસ્સુયાઈં ઉરાલાઈં માણુસ્સાગાઈં પંચલક્ષ્વાઈં કામ
 મોગાઈં સદ્ધરિસરસરૂવગંધાઈં પરિયારેમાણે ઇવં ચ નં વિહરઈં ।

॥ આચારાંગસૂત્ર ૧૭૬ ॥

...Taö ñam Samañé Bhagavam Mahāvīré panca dhāl parivude, tam:-Khelāvaṇadhāīé 1. Majjaṇadhāīé 2. Maṇḍaṇadhāīé 3. Khelāvaṇadhāīé 4. Aṇkadhāīé 5. Aṇkāo aṇkam sāharijjamāṇe ramme maṇikṭṭima--tale, giri—kāndara—samullīṇeviva campaya pāyavé abhāṇupuvvīé samvaddhai, tao ñam Samañé Bhagavam vinnāya pariṇava (mitte) viṇiyatta bālabhāve appussuyālm urālālm māṇussagālm panca lakkhaṇālm kāma-bhogālm sadda pharisa—rasa—rūva—gandhālm pariyāre--māṇe évaṃ ca ñam viharai.

જેનમ્ જયતિ શાસનમ્

Acārāṅga Sūtra 176.

...Then, Śramaṇa Bhagavān Mahāvīra,—surrounded by five wet-nurses viz—1. One feeding milk 2. One washing and bathing 3. One decorating and putting on ornaments, 4. One making Him play about, and 5. One taking Him in her lap, being taken from one lap to another on the ground—flooring beset with gems,—gradually grew up like a ચંપક Campaka Tree nurtured carefully in a cave on a high mountain. Then, Śramaṇa Bhagavān Mahāvīra, with natural development of knowledge, at the completion of childhood, thus moves about in all directions, dispassionately enjoying excellent human pleasures of five senses relating to sound, touch, taste, sight and smell.]

Thus, on the completion of the ceremony of naming, the child, while becoming contented by the excellent juice (nectar) deposited in his finger by the gods served by five highly respected wet-nurses, carefully fondled by lovely young

females of the harem making him slowly advancing on foot-steps by his parents in various ways, spoken to by domestic servants every now and then, carefully honoured by gods and goddesses, sung by numerous songs, taught by various lessons, and painted in pictures, Vardhamāna Kumāra gradually grew up like a Kalpa Vrikṣa (the Wishing Tree) in the cave of a high mountain.

The name Śramaṇa Bhagavān Mahāvīra was given by the gods in this way.

The eminent sages say—Vardhamāna kumāra, whose birth-festival was celebrated by the Indras of the gods and demi-gods, grew up in course of time like the crescent Moon of the second day of the fortnight or the blossom of the Paradise Tree.

He was—

द्विजराजमुखो गजराजगतिः, अरुणोद्गुप्तःसितदन्तततिः ।
शितिकेशभरोऽम्बुजमञ्जुकरः सुरभिश्वासितः प्रमयोल्लसितः ॥ १ ॥

मतिमान् श्रुतवान् प्रथितावधियुक्, पृथुपूर्वमवस्मरणो गतरूक् ।
मतिक्रान्तिधृतिप्रभृतिस्वगुणैर्जगतोऽप्यधिको जगतीतिष्ठकः ॥ २ ॥

1. Dvija-rāja-mukho gajarāja-gatih, aruṇoṣṭhapuṭaḥ sitadanta
tatiḥ;
Śiti keśabharo'mbuja-munjukaraḥ, surbhiṣvasitaḥ prabhayo-
llasitaḥ.

2. Matimān śrutavān prathitāvadhiyuk, prithu-pūrvabhava-
samarāṇo gata-ruk;

Mati-kānti-dhriti - prabhriti sva guṇai-r-jagato'pyadbiko
jagati tilakaḥ. 2

1 He was moon-faced, with the gait of a lordly elephant, with the slits of his lips resembling a rising Sun, with the rows of white teeth, with black hair, with beautiful lotus-like hands, with fragrant breath, and was shining with radiant beauty.

2. He was intelligent, learned, gifted with extensive Avadhī-jñāna, had a remembrance of many previous lives, and was free from pain. He was the ornament of the world-surpassing the world by his innate qualities of intelligence, beauty, fortitude etc.

आमलकी क्रीडा Amalaki Krida.

When Vardhamāna Kumāra was nearly seven years old, although he was devoid of sportive curiosity, one day, at the instigation of some of his companions of equal age, he went out of the town along with them, and began to play near some trees there. By mutual agreement it was settled, that he who climbed up the tree and came down from it in the shortest period of time, will ride on the back of other boys and will make them move on.

At that time, the Indra of the Saudharma déva-loka, while conversing on various interesting topics with gods in the Saudharma Sabhā (council-hall), and touching on the subject of fortitude, said "O gods! although Bhagavān Vardhamāna is quite a boy his valour and fortitude are unparalleled, and no god, demi god or Indra, however strong he may be, is able to frighten him away or defeat him by his strength." On hearing these words of Saudharmēndra, one of the gods who was very wicked and insolent on account of his having highly heretical beliefs, thought "Only fortunate people can have a lord whose speech should be considered lovely although he may talk without rhyme or rhythm, and whose speech was not open to refutation although it was full of arrogance and disgust; is it possible that gods and demi gods possessing immeasurable strength cannot defeat one who is only a child? Is a mirror necessary for viewing an armlet on one's hand? I will immediately go there, and test his fortitude". With this idea in his mind, he went to the place where Vardhamāna Kumāra was playing under the tree, and with the object of terrifying him, he assumed the form of a formidable huge

venomous snake, with a large body resembling a mass of collyrium, and darkening the thicket of the forest by his intense blackness resembling the horns of wild buffaloes, with eyes more red than that of the colour of a cock's crest with a pair of tongues as fickle as lightning; clever in inflating its curved, round, very strong, and well-developed hood, producing terrible noise like the formidable wind at the end of an age of the world, and advancing rapidly with a very wrathful gait towards Vardhamāna Kumāra. Vardhamāna Kumāra knowing the real state of affairs, threw him for off like a withered piece of string, holding him by his left hand.

The god, becoming impudent and careless about future issue assumed the form of a boy and began to play with Vardhamāna Kumāra. By his natural circumspection Vardhamāna Kumāra became successful in game with all the boys and riding on the back of all of them, he made them walk about. After the rest of the boys had walked around, it was now the turn of the god who had assumed the form of a boy. He bent down his back and as soon as Vardhamāna Kumāra was seated on it the god with the object of terrifying Vardhamāna Kumāra, assumed the form of a demon and began to grow tall and taller. This time he assumed a very hideous form. His hair were more harsh than those of a hog or a boar. His head was as big as a potter's pot, and his forehead resembled the inner hollowed out portion of the part of a pot. His eyebrows were reddish and contained entangled hair. His pair of eyes were as deep as wells of Mārwar, and were deep yellow coloured. His nostrils were flat like the flanks of a big hearth. His cheeks were hollowed out like the cave a big mountain. His molar teeth resembled the tail of a horse. His lips were hanging like the lips of a camel. His teeth were protruding and curved like those of an elephant and formidable. His tongue was trembling like a flag moving to and fro with wind, and sharp like a sharp-edged sword. His neck resembled a dried trunk (of a tree) and his arms were like large earthen jars. His hemispherical hollows of the hands were flat like winnowing fans and his fingers resembled dolls of stone.

His finger-nails were rough like the cavity of an old worn-out spoon. His chest was filled with visible blood-vessels, and in the interior, full of dust, a venomous snake, making a loud hissing noise was resting himself; in it there was a mass of bones only. His belly was pot-shaped and his waist was broken at some places and could be grasped in a fist. His testicles were hanging like the fruits of the Vālunkî plant and his male generative organ was as big as that of a big elephant. His legs were full of disgusting and uncovered rows of hair and long like palmyras. His feet resembled an expanse of sharp-pointed stone, and his toe-nails were frightful like a large spade. Besides, he was spreading fire-flames from the cavity of his horrible mouth. He was shaking the front portions of palatial buildings by striking the surface of the ground with the blows of the soles of his feet. He was hindering the progress of the chariot of the Sun by the bolt in the form of his long arms extended high up. He was making his firm teeth visible while giving out a loud roaring laughter. A terrible, collected series of skulls, was hanging from his neck to his feet. He had adjusted mungoose on his ears in place of ear-rings. He had placed a huge venomous snake in place of the sacred thread of a Brāhmaṇa. He was dressed in the skin of a hunting leopard. His body was stained with blood and flesh. He had tied his shoulder with a very formidable and debilitated boa-serpent. He was jumping, dancing, laughing, and growing tall and taller, and was uttering terrifying sound. This terrible form of the demon was increasing every moment and it was as dark as great thick clouds. Having completely known the malicious fraud of the god, Vardhamāna Kumāra, fearlessly dealt him, as in a sport, a powerful blow with the fist on his back.

Then hit as if by a blow from a thunder-bolt, and giving out unpleasant sounds by a blow with fist, the god became as submissive as a little child and as his body had become greatly debilitated, he began to utter hundreds of piteous cries.

Having ascertained the truthfulness of the words of the Dévéndra, and having repented for his sinful actions, and becoming physically disabled by his evil deeds, the god bowed down before the foot of Vardhamāna Kumāra, and said "O Lord of the Three Worlds? I have done this wicked act. I did not believe in words of the Indra but they are quite true. I am now suffering the terrible consequences. Or, what is this merely for one who pays no attention to the words of his superiors? O Lord! you are able to overcome great dangers of this world with the greatest ease then, of what account is it to you when a wretch like myself is prepared to terrify you? Besides, O Supreme Being! you are able to shake Mount Méru and with it the entire earth with the touch of the toe of your foot. Whose mind will not be fascinated by this juvenile sporting of yours? O master of the Three Worlds! Although you possess such evident strength, I was not able to know it. I am, therefore, a god only in name, but not in action. You please forgive me for my impudent behaviour. For, good persons are naturally fond of obeisance." Having thus requested pardon of the Omniscient, the only friend of the world-and having done obeisance, the god, illuminating the directions by his jewelled ear-rings, flew up into the sky. Vardhamāna Kumāra continued the game for a short time, and returned to his palace accompanied by his servants, warriors, and body-guards.

It is said,

बालत्तणे वि सूरौ पयईए गुरुपरक्कमो भयवमं ।

वीरुत्ति कयं नाम, सक्केणं तुट्ठचित्तेणं ॥ १ ॥

1. Bālattañé vi sūro payaīé gurūparakkamo bhayavam;
Virutti kayam nāma, Sakkēṇam tuṭṭhacittēṇam.

1. Vardhamāna Kumāra was brave and had naturally great strength even during child-hood. He was named Vīra by Śakra with a contented mind.

GOING TO SCHOOL.

When Vardhamāna Kumāra was a little more than eight years old, King Siddhārtha rajolcingly told Triśalā-dēvi "O queen! our son has now become fit for learning various arts and sciences, let us therefore place him under the care of a learned teacher.

अथ तं मातापितरौ विज्ञौ ज्ञात्वाष्टवर्षमतिमोहात् ।

वरममितालङ्कारै-रुपनयतो लेखशालायाम् ॥ १ ॥

1. Atha tam mātāpitarau vijñau. jñātvā'sṭavarṣamatimohāt;
Varamamitālaṅkārai-r-upanayato lēkhaśālāvām. 1.

1. Then, the intelligent parents knowing him (Vardhamāna Kumāra) to be eight years old and beautiful, and having decorated him with various ornaments, took him to a Writing School out of great infatuation.

लग्नदिवसव्यवस्थिति-पुरस्सरं परमहर्षसंपन्नौ ।

पौढोत्सवान्महार्हान् वितेनतुर्घनधनव्ययतः ॥ २ ॥

2. Lagna-dīvasa-vyavasthiti-purassaram parama-harṣa saṁpa-
nnau;

Praughotsavān mahārhan viténatu-r-ghana dhana vyayataḥ.

2. Following the established custom on the day of marriage, they, completly full of excessive joy, arranged for great festivals, sutiable for distinguished persons, at great expense of wealth.

गजतुरगसमूहैः स्फारकेयूरहारेः

कनकघटितमुद्राकुण्डलैः कङ्कणाद्यैः ।

रुचिरतरदुकुलैः पञ्चवर्णैस्तदानीं

स्वजनमुखनरेन्द्राः सत्क्रियन्ते स्म भक्त्या ॥ ३ ॥

3. Gaja-turaga-samūhaiḥ sphāra-kéyūra-hāraiḥ;
 Kanaka-ghaṭita-mudrā-kuṇḍalaiḥ-kaṅkanādyaiḥ.
 Rucitrara-dukulaiḥ panca-varṇaiḥ-stadānīm;
 Svajana-mukha-naréndrāḥ satkriyanté sma bhaktyā. 3

3. At that time, kings beginning with kinsmen, were treated hospitably with presents of multitudes of elephants and horses, of large bracelets and necklaces, of finger-rings ear-rings, armlets etc, made of gold, and of attractive clothes of five colours, with devotion by them.

पण्डितयोग्यं नानावस्त्रालङ्कारनालिकेरादि ।
 अथ लेखशालिकानां दानार्थमनेकवस्तूनि ॥ ४ ॥
 पूगीफल-शृङ्गाटक-खज्जूर-सितोपलास्तथा खण्डा ।
 चारुकुलि-चारुबीजा-द्राक्षादिमुखाशिकावृन्दम् ॥ ५ ॥
 सौवर्ण-रातन-राजत-मिश्राणि च पुस्तकोपकरणानि ।
 कमनीयमशीभाजन-लेखनिका-पट्टिकादीनि ॥ ६ ॥
 वाग्देवीप्रतिमार्चा-कृतये सौवर्णभूषणं भव्यम् ।
 नव्यबहुरत्नखचितं छात्राणां विविधवस्त्राणि ॥ ७ ॥

4. Paṇḍita-yogyam nānāvastr-ālaṅkāra-nālikérādi;
 Atha lékhaśālikānām dānārthamanéka-vastūni.
 5. Pūgīphala-śrīṅghātakā-kharjjūra-sitopalā-stathā khaṇḍā;
 Cārukuli-cārubījā-drāksādi-sukhāśikā vrīndam.
 6. Sauvarṇa-rātana-rājata-miśrāṇi ca pustakopakaraṇāni;
 Kamanīya maṣībhājana-lékhanikā-paṭṭikādīni.
 7. Vāgdevî-pratimārcā-kritayé sauvarṇa-bhūṣaṇam bhavyam;
 Navya-bahu ratna-khacitam, chātrāṇām vīvidha-vastrāṇi.

4. Clothes, ornaments, coconuts, of various kinds, suitable for the teacher, and several objects to be given to students.

5-6. Such as, betel-nuts, Śringātaka nuts (Vern शीघोदा Śinghoda, an aquatic plant and its fruit), date-fruit, Custard app'es sugarcandy, cāroli (Chirongla Sopda) Citron (Citrus Medica), grapes etc. and a collection of pleasant food (sweet-meats) etc. And furniture for books made of a combination of gold, silver, and gems, lovely inkstands, writing reeds writing boards etc.

7. Beautiful gold ornaments in-laid with many new gems for the decoration of the idol of the Goddess of Learning and a variety of clothes for pupils.

With all these various above named articles for the teacher, the pupils, and for the Goddess of Learning Vardhamāna Kumāra made preparations for going to the house of the teacher. The lord of the three worlds was, then, bathed with an abundance of silver pitchers filled with excellent sacred waters of various places of pilgrimage; and he wore a pair of beautiful divine clothes, (which was in every way pleasing to the eye and was shining brilliantly like the Moon), Vardhamāna Kumāra was, then, decorated with jewels, crown, armlets, ear-rings, bracelets, and other ornaments given by the Indra. A spacious umbrella was held over his head; four chowries were being moved about his body; and surrounded by an army consisting of four parts and with many musical instruments giving out sweet melodious tunes, Vardhamāna Kumāra reached the house of the teacher. As soon as the Paṇḍit (teacher) put on washed garments as white as क्षीरोदक Kṣīrodaka, – water of Milk-Ocean, – suitable for an auspicious day and suitable to be put on while teaching the son of a great king, put on a gold sacred thread, made marks of saffron on his forehead and as soon as he made other preparations, the throne of Śakra shook like the leaves of a Peepal tree, the ear of an elephant, the meditation of a fraudulent yogi and like an insult to a king. The Śakra having come to know the real state of affairs through the medium of अवधिज्ञान Avadhī Jñāna Visual Knowledge, told the gods thus:—‘ O ! It is a great wonder that Bhagavān is sent to a Writing School.’

Because,

साम्रे वन्दनमालिका स मधुरीकारः सुधायाः स च
ब्राह्मयाः पाठविधिः स शुभ्रिमगुणारोपः सुधादिधीसौ ।
कल्याणे कनकच्छटाप्रकटनं पावित्र्यसंपत्तये
शास्त्राध्यापनमर्हसोऽपि यदिदं सल्लेखशालाकृते ॥ १ ॥

1. Sāmre vandanamālikā sa madhūrīkārah sudhāyāḥ sa ca,
Brāhmayāḥ pāṭhavidhiḥ sa śubhrimaguṇāropah sudhādīdhītan;
Kalyāṇé kankacchaṭā-prakaṭanam pāvitrya-sampattayé,
Śāstrādhyāpanamarhato'pi yadidam sallékhaśālākṛité.

मातुःपुरो मातुलवर्णनं तत् लङ्कानगर्या लहरीयकं तत् ।
तत्प्राभृतं लावणमबुराशेः, प्रभोःपुरो यद्वचसां विलासः ॥ २ ॥

2. Mātuḥpuro mātulavarṇanam tat, Laṅkānagaryā lahariya-
kam tat;
Tat prābhṛitam lāvaṇamburāśeḥ prabhoḥ puro yadvacasām
vilāsaḥ. 2.

1. The teaching of canonical and scientific works even to an Arhat in a writing school is like arranging festoons of welcome (made of leaves of the mango tree) on the mango tree; like the sweetening of nectar; like the teaching of the Method of Teaching to the Goddess of Speech; like the attribution of the quality of whiteness to the brightness of the rays of the Moon; and it is like a sprinkling of liquid gold on gold with the object of purifying it.

2. The manifestation of the Power of Speech before the Lord is like describing the qualities of a maternal uncle before the mother; like the reproducing of wavy lines caused by surging waves in लङ्का Laṅkā, Ceylon, and it is like the offering of a present of salt to the sea.

यतः—

अनध्ययनविद्वांसो, निर्दयकर्मभराः ।

अनलङ्कारसुभगाः पान्तु सुप्तान् जिनेश्वराः ॥ ३ ॥

Yatah

3. Anadhyayana-vidvāṃso, nirdravya-parmésvarāḥ;
Analaṅkāra-subhagā, pāntu yuṣmān Jinésvarāḥ.

Because,

3. May the Jinésvaras (Victorious Lords), who are wise without study, who are Supreme Lords without wealth, and who are charming without ornaments, protect you !

Uttering these words, the Śakréndra, who had assumed the form of a Brāhmaṇa, came hastily to the house of the teacher, where Vardhamāna Kumāra was waiting. Having come there and having made Vardhamāna Kumāra sit on the seat fit for the teacher, he asked the doubts remaining in the mind of the teacher, and Vardhamāna Kumāra, although he was yet a child, solved all his doubts in the presence of all the people who were anxious to know what this child will say.

Bhagavān, then, composed **जैनेन्द्र व्याकरण Jainendra Vyākaraṇa.**

सको अ तस्समक्खं, भगवन्तं आसणे निवेसित्ता ।

सदस्स लक्खणं पुच्छे, वागरणं अवयवा इदं ॥ १ ॥

- 1 Sakko a tassamakham bhagavantam āsaṇe nivesittā;
Saddassa lakkhaṇam pucche vāgaraṇam avayayā Indam.

1. The Śakra, also having made Vardhamāna Kumāra sit on the seat in his presence, asked him questions about characteristics of Words and Grammar.

All the people became astonished" O ! where did Vardhamāna Kumāra acquire so much knowledge even in his childhood ? " The teacher also thought within himself;—

आवाळकाळादपि मामकीनान्

यान् संशयान् कोऽपि निरासयन् ।

बिभेद् तांस्ताभिसिक्खान् स एष
बालोऽपि भोः पश्यत चित्रमेतत् ॥ १ ॥

1. Ābālakālādapi māmakinān,
Yān saṃśayān ko'pi nirāsayanna;
Bibheda tāntānnikkhīlān sa éṣa,
Bālo'pi bhoḥ paśyata-citramétat. 1.

1. O people ! behold. It is strange that, this (person) though a child, has solved all the doubts of mine existing (with me) from the time of my boyhood, which none else has removed.

Moreover, Oh ! such sereneness with one who is proficient in so many sciences. Or, it is quite appropriate for such a great man.

Because,



गर्जति शरदि न वर्षति, वर्षति वर्षाद्यु निःस्वनो मेघः ।

नीचो वदति न, कुरुते, न वदति साधुः करोत्येव ॥ १ ॥

1. Garjati śaradi na varṣati, varṣati varṣāsu niḥsvano méghaḥ;
Nico vadati, na kurute, na vadati sādhuḥ karotyéva. 1.

1. The cloud thunders in autumn, but it does not rain, during the rainy season the cloud pours rain without noise. A mean man talks, but does not do any action. A virtuous man does not talk, but acts only.

Also,

असारस्य पदार्थस्य प्रयेणाडम्बरो महान् ।

न हि स्वर्णे ध्वनिस्तादृग्, यादृक् कांस्ये प्रजायते ॥ २ ॥

2. Asārasya padārthasya prāyēṇādambaro mahān;
Na hi svarṇé dhvaniṣṭādrig, yādrīk kāmśyé prajāyaté.

2. A worthless object has usually a great boasting. There is not as much noise in gold as is produced in bell-metal.

Addressing the teacher who was thinking thus, the Indra said,

मनुष्यमात्रं शिशुरेष विप्र ! न शङ्कनीयो भवता स्वचित्ते ।

विश्वत्रयीनायक एष वीरो, जिनेश्वरो वाङ्मयपारदृश्व ॥ ३ ॥

3. Manuṣyamātram śiśurēṣa vipra ! na śaṅkaniyo bhavatā svacitté;

Viśvatrayināyaka eṣa Vīro, Jineśvaro vāṅgamaya-pāradriśvā.

3. You should not, O Brāhmaṇa ! think in your mind that he is only a human child. He is a Jineśvara named Vīra who is the leader of the Three Worlds, and who has seen the further end of all knowledge.

Having thus adored Vardhamāna Kumāra with due ceremony, Śakra went away. Bhagavān also, surrounded by numerous Jñāta kṣatriyas, returned home.

In due course of time, Bhagavān attained youth without any mishap. With the advance of youth, the dark, soft and glossy hair of Vardhamāna Kumāra looked elegant. His head appeared like a beautiful canopy. His face with two spacious eyes reaching the root of the ear resembled a full-blown lotus. His chest appeared ornamented with श्रीवत्स Śrī Vatsa, a tuft of hair of this shape on the breast of Viṣṇu or Kṛiṣṇa and of other deities, like a very brilliant gem, and spacious like a marble slab of Kanakācala. His abdomen was thin and decorated with an umbilicus as deep as the inclination of the mind of a virtuous man and furnished with circular markings going round, from right to left. His thighs looked elegant with fine soft hair, and they resembled the trunk of an elephant. His lotus-like feet ornamented in the front by rows of nails on tips of toes as if they were rows of Cintāmaṇi gem, were marked with the auspicious signs of flags of victory,

crocodiles, fishes etc. Besides, it seemed that the crookedness of the heart of Vardhamāna Kumāra, apprehending danger, left the heart and entered his hair. Although he was naturally endowed with very little affection for worldly objects, Love dreading future danger, could not find an abode in the palms of hands, soles of feet, and the lower lip of Vardhamāna Kumāra.

MARRIAGE

On seeing the youthful beauty of Vardhamāna Kumāra, which surpassed the beauty even of the Indras of gods and demi-gods, some of the neighbouring kings sent their representatives to King Siddhārtha, for the purpose of giving their daughters in marriage with Vardhamāna Kumāra. The representatives of the kings went to King Siddhārtha and said "O Lord! delighted by the excellence of beauty of Vardhamāna Kumāra, our kings have sent us with a request to accept their daughters in marriage with him. We are waiting for your reply." The king said "We shall deliberately think over the subject; for the present you go to your respective homes." The representatives of the kings, then, went away. The king narrated the matter before the queen. The queen, becoming immensely delighted, said "O Lord! By your grace, I have been able to accomplish every thing I possibly can. I have enjoyed happiness previously undreamt of. Now, if I am able to see the marriage-festival of Vardhamāna Kumāra, I shall feel myself as having perfectly fulfilled a sacred duty of my life." The king said "O queen! then, if possible, you go to the Prince and inform him about his marriage-proposal." The queen replied "O great king! it is not proper that I should go and inform him. Princes are bashful and therefore his friends should be instructed to inform him." With the advice of the queen, some of the friends of Vardhamāna Kumāra were instructed to inform him about the marriage-proposal. They went to Vardhamāna Kumāra and respectfully narrated the whole affair to him. Vardhamāna Kumāra listening patiently to them, said "O worthy people! do you not know the inclinations of my mind? Do you not know about my abhorrence to

sensual pleasures? Or, do you not know about my intention of renouncing my life as a householder in this world, that you are thus talking about my marriage-proposal." They replied:- "O Prince! we know it all. But the parent's words should always be respected and the desires of kinsmen should not be disregarded. Besides, the renouncement of the life of a householder in the latter portion of your life is not difficult, and when the wished-for desires of your parents have been perfectly satisfied, they will not be adverse to your cherished desires." Vardhamāna Kumāra said, "Except marriage, I have taken a vow to the effect that I should not accept the vows of an ascetic so long as my parents are alive. Therefore, what harm is there if my parents are satisfied by my leading an unmarried bachelor life? What more is there in marriage? Because, you clearly see that the placing of pots one above the other in a row in a marriage-pavilion indicates a continuous series of ever-increasing sinful actions; the blazing fire there is suggestive of Wantonness of Infatuation; the rising of the clouds of smoke to the sky is indicative of one's light-heartedness, the auspicious going four times circularly around the sacred nuptial-fire, points to the roaming in the four Gatis (transmigrations) of this Samsāra; the oblation of ghee (butter), honey etc burns up the mass of virtuous qualities; the singing of auspicious songs by young females spreads his disgrace in all the directions, the flower-garland hanging from the bride-groom's neck indicates the nearness of the mass of miseries, the besmearing of the body with sandal-paste seems as if the Soul were covered with a thick veil of the dirt of Karmas; and while taking the hand of the bride into the hand of the bride-groom it seems as if there was a bargaining with the hand for the purchase of a very valuable object in the form of all the eight varieties of Karmas. What more can I say? On minutely examining and thinking over the ceremony at the marriage-altar, I shudder with horripilation. Leaving aside, therefore, the question of infatuation, you give me your permission that, for the satisfaction of my parents, I may lead an unmarried bachelor life,

On hearing these words of Vardhamāna Kumāra, his friends respectfully bowing down said, O Prince ! It is not proper for you to act thus. Wise persons are always afraid of rejecting the beneficent requests of their kinsmen, and they are naturally indifferent to achieving their own objects. Have not Bhagavān Riṣabha Swāmī and other Tirthaṅkaras previously led a married life ? Or, have not Bhagavān Śrī Śānti Nāth and other Jinésvaras, enjoyed the paramount sovereignty of a Cakravartin ?". When his friends were thus talking to him, Triśalā-dēvī, accompanied by a retinue of female-servants, came to Vardhamāna Kumāra. Approaching seven or eight steps towards her and offering her a seat, Vardhamāna Kumāra respectfully honoured her. Then, with the closed cavity of both his hands held in front of his forehead, Vardhamāna Kumāra told Triśalā-dēvī, " Mother ! please tell me the object of your coming here." Triśalā-dēvī said " Darling ! what other special cause can there be except your darśana (sight) ? My whole human world is centered in you; all my hopes are encompassed in you. With your presence, the happy royal wealth gives us entire satisfaction, the palace affords rest, the friends are favourable, and the three worlds are devoid of darkness. What other excellent occasion can I mention ? On hearing these words of Triśalā-dēvī, the obedient Vardhamāna Kumāra thought:—The affection of my mother towards myself is incomceivable, her tenderness is unique, and her feeling on viewing me is so uncommon that although I am always so near her, if she does not see me even for a short time, she becomes greatly distressed." With this idea in his mind, Vardhamāna Kumāra said, " O Mother ! still let me know your ideas." Triśalā-dēvī then said, " If it be so, then you accept my proposal for your marriage-celebration. Your friends have been purposely sent by us. The king and the citizens are anxious for your marriage. Besides, I am also desirous of having the happy state not acquired before by me. By the prowess of meritorious actions, all my other desires have been satisfactorily fulfilled." On hearing these words of Triśalā-dēvī, the dutiful Vardhamāna Kumāra thought, " When I was in my mother's womb, I

have taken a solemn oath that I should not renounce the world and accept Diksā so long as my parents are alive, as it may prove unpleasant to them." With this idea in his mind, and knowing also that he had some more evil karmas to be experienced, Vardhamāna Kumāra accepted, against his own wish, the offer of marriage-celebration suggested by Triśalā-devī Triśalā-dēvī and the whole retinue of family - members and domestic servants, becoming greatly pleased, the news of consent to marriage - proposal was communicated to King Siddhārtha.

At that time, a gate-keeper came to King Siddhārtha and respectfully said 'O lord ! a messenger from King Samaravīra desirous of seeing you has been waiting at the door for your orders.' The King said, "Let him come here immediately." The messenger, being admitted, respectfully saluted the King and took his seat at the place offered to him. The king, then asked him "O good man ! What is your object in coming here ? The messenger replied "O king ! In a town named वसंतपुर Vasantapura, excelling the beauty of the city of Kubér by its splendour, there is a king with an appropriate name of समरवीर Samaravīra, who is capable of conquering the most powerful warriors on the battle-field. He has a daughter named यशोदा Yaśodā-who is as dear to himself as his own life,-born of his queen पद्मावती Padmāvatī. Now, please listen carefully why she was named Yaśodā.

One day near Yaśodā's birth-period, King Samaravīra while taking sound sleep at night, had a dream during early morning that he himself went to an extensive park riding an intoxicated elephant, accompanied by soldiers equipped with armours and with weapons of various kinds, swift horses well-fitted up, elephants with armours loaded with numerous arms and missiles, and surrounded by chariots containing numerous valient warriors. There was a sudden noise and some warriors were running away, some were dropping behind, and some of the warriors covered with dust were wallowing on the ground. Banners of victory fell down and music of victory was entirely

stopped. On seeing this disorderly state, he held up with his own hands, the royal canopy which was dropping down here and there, and he carefully guarded the great victory – banner which he had obtained. On seeing the dream, in the morning he immediately called interpreters of dreams into his presence and narrated the account of his dream to them. They said “O king! There are five sources of dreams viz. 1. About a thing experienced. 2 About an object seen or 3 Thought of. 4 By a disorder in temperament, and 5 By the supernatural influence of a divine being. We do not really understand the cause of your dream.” The king said “It seems you do not accurately determine its cause.” They said “Then, you verify the things you saw in your dream. You go to the park with all the materials seen by you during your dream. We do not accurately realize whether there is any fault in it or whether there is some hidden secret meaning in it. But in due course of time, there is possibility of much gain. There is some motive in your holding up the falling canopy and the acquisition of the victory–banner.”

The king accepted their word and ordered a beating of the drum for preparation for a march. On hearing the drum the feudatory chiefs with armours on their bodies came to the king. The soldiers leaving aside all other work became ready. Elephants and horses were equipped. The king riding a majestic elephant went to the park named Nandana with his complete army. Then, thinking about the seriousness of the dream seen during the early hours of the morning, getting a hint of some evil occurrence by the sudden quivering of his left eye, guessing some calamity and outwardly observing the park, the king met with an incident suggested by a messenger sent on the previous day that a feudatory chief named Duryodhana of the neighbouring boundary, becoming vehemently enraged by long-continued animosity and becoming completely ready for a fight although he was perfectly ignorant of the king's action of that day, came at once to the park. He laid a siege and a great tumult arose. On being informed of

Duryodhana's arrival near the park, King Samaravira went out of the park and there he saw his feudatory chief ready for a fight. Becoming greatly agitated as to how he knew of my arrival here, Duryodhana commenced a fight with the king's army in which there was extreme violence caused by sharp swords, heads of the killed were scattered about, warriors were crushing to pieces big chariots with their lips squeezed tightly, pearls dropping from the temples of stately elephants pierced by the sharp points of lances were lying about here and there, a clamorous churping of ghosts assembled there was frightful; the ground was covered with a mass of fallen canopies, banners and flags; intoxicated elephants were destroying the enemy's elephants; the ground had become wet with the blood flowing from wounds inflicted by elephants and horses, and in which the trunks of warriors dancing with the tune of martial music appeared terrifying. After a frightful fight for a short time, King Samaravira himself bound him hand and foot in a very tight snare, and said "O vile man! Now remember your favourite god. Practising wicked deeds, you deserve now, to be a guest of the God of Death. Duryodhana said "O king! why do you say so? I have already remembered Him at the commencement of our fight. Now, you do without any objection whatever is appropriate to your family usage. Let this body suffer from whatever sins it has committed." King Samaravira, then having compassion on him took him to his palace. There, all his fetters were removed, he was given a healthy bath and plenty of delicious food, and he was presented with the elephants, horses etc, taken away from him during the fight. He accepted service under the king. The king was greatly delighted and his fame was spreading in all the directions. The king thereupon said "Now, that this daughter of mine is instrumental in getting so much fame for me, it is quite appropriate that she should be named Yaśodā. She was accordingly named Yaśodā with great pomp. Growing up like the disc of the Moon, the girl attained youth in due course of time. One day, the king inquired of fortune-tellers "Who will be the husband

of this girl ? They said, " O king ! An excellent man provided with a mark of śrīvatsa on his chest, worshippēd by gods and demi gods, and possessing one thousand and eight auspicious marks on his body, will certainly become her husband. " Since hearing these words of fortune-tellers, your son Vardhamāna Kumāra has been selected as the most worthy husband for his daughter." King Samaravīra then called his general Méghanāda and giving him elephants, horses, gold etc, suitable for the marriage celebration of his daughter Yaśodā, he said ' You go immediately and arrange for marriage-celebration. On receiving this order from our king, he went on an unfaltering march. I have been sent to you to inform you about this mission. O King ! this is the object of my arrival here."

King Siddhārtha then replied " Well done ! It is quite agreeable. Let the preparations suitable for the marriage-celebration be earnestly commenced. The messenger said " O lord ! Why should not the preparations commence when the auspicious day of the marriage-ceremony is so near ? King Siddhārtha, then, sent away the messengers from other king to their own destinations.

The next day when the king was informed of the arrival of the royal bride, a lofty seven-storeyed palace was provided for her accomodation; excellent delicious food was prepared and cordial reception was given to the party.

At a favourable moment, general Méghanāda wore costly garments and went to King Siddhārtha, along with numerous warriors and feudatory chiefs, and having respectfully saluted him, made inquiries about his well-being. King Siddhārtha offered him a seat and betel-leaves, betel nuts, etc, and inquired about the well-being of King Samarrvira. Immediately a detailed account of his well-being was respectfully supplied. Then talking about various subjects, Méghanāda, with the permission of the king, went to his residence. As the day of marriage-celebration was drawing near, all the preparations were quickly proceeding for the magnificent celebration of marriage-

festivities. Raised plat-forms were constructed everywhere, and seats were arranged at appropriate places over them. Various functions were assigned to different individuals and a spacious pavilion was prepared for marriage-altar. The altar - pavilion was appearing charming with Markata jewels, lovely by the arrangement of gold auspicious pots beautiful with victory-flags hanging on very white trunks of plantain trees; and noisy with the buzzing sound of black wasps roaming over heaps of flowers arranged in all directions, in which walls were decorated with emerald beset with pure pearls, in which the lotus-like faces of young handsome females were reflected in mirrors placed in all directions; where darkness was removed by precious jewels arranged at appropriate places; where the flooring appeared variegated by the radiant brilliance of emeralds and the pavilion in which a portion was smeared with fresh cow-dung.

Having done the functions appropriate to each occasion, Méghanāda sent word to King Siddhārtha, "Now, the auspicious moment of पाणिग्रहण Pāṇi-grahaṇa, -Receiving the hand of the bride into that of the bride-groom, -is quite near, please let Vardhamāna Kumāra be brought here." King Siddhārtha there-upon, told Triśalā-devī "O queen ! Do immediately whatever is to be done such as welcoming the prince with an auspicious ceremony etc. The auspicious moment of Pāṇi-grahaṇa is very near." The queen, very respectfully uttering various auspicious words, well-comed Vardhamāna Kumāra with an auspicious ceremony, and gave him a bath with fragrant water mixed with numerous odoriferous drugs. Vardhamāna Kumāra wore very costly white garments and attended other auspicious ceremonies. The body of Vardhamāna Kumāra rendered white by the application of the fragrant Gośirṣa sandal-paste looked beautiful like the Kanaka-giri whitened by the Moon-light of the Winter Moon. The hair of the head of the Jinendra decorated with wreaths of flowers, appeared like the vault of the sky beautiful with twinkling stars. The Prince appearing more lovely by new ornaments of various precious stones

arranged at appropriate places looked like the moving Rohaṇa-cala (The Rising-sun Mountain). The natural beauty of Vardhamāna Kumāra was unparalleled but when he is decked with beautiful garments and brilliant ornaments; it is practically impossible to describe it. When the work of dressing, ornamentation etc. was finished, King Siddhārtha was accordingly informed, and he ordered his servants "Let there be celebration in the town, let the Jñāta Kṣatriyas assemble together, and let a magnificently-captained lordly elephant be brought here, so that, riding on him, Vardhamāna Kumāra may go to the place of his marriage-ceremony." The servants saying "Just as your Majesty orders," began to do their respective work and promptly execute the orders of the king.

Then, riding on the excellent elephant, and accompanied by members of the royal family sitting in excellent chariots decorated with flags of various colours moving to and fro by winds, and cheerfully surrounded by multitudes of courtesans of the harem dancing and cleverly acting various plays, making the royal roads impassable, and when the directions were resounding with the melodious sound of auspicious musical instruments, Vardhamāna Kumāra, followed by King Siddhārtha and Yuvarāj Nandivardhana, respectfully shown by thousands of fingers of citizens from upper storeys of buildings, greeted with hundreds of benedictions, and welcomed with showers of rice mixed with flowers and other materials of worship, eventually arrived at the marriage-pavilion. At the main door of the pavilion, ordinary people were prevented by the gatekeepers, and Vardhamāna Kumāra along with his party of royal associates, entered it. The females of both the sides cordially met with each other and the royal bride Yaśodā was then ceremoniously decorated in various ways. Her buttocks were covered by a bodice beset with gems and precious stones which appeared elegant like an extensive line of rain-bow on the sky. With her wide affectionate eyes, reaching the root of the ear, and smeared with a streak of medicated lamp-black, Yaśodā looked charming like the Goddess of Spring with blue

lotus flowers. The necklace of nine strings hanging from her neck, was sportively dancing like stars out of bewilderment for her Moon-like face. Her tender feet coloured with a scarlet red dye appeared beautiful like the foliage of the lovely Asoka tree. She appeared very charming by the auspicious mark with excellent Gośirṣa sandal-paste on her forehead and by the jewelled rings on her ten fingers. The royal bride thus beautifully decked with costly garments and precious ornaments, charming by the extending splendour of his bodily grace, and capable of overcoming the graceful gait of the royal swan attracted there by the sound of her lovely jewelled anklets, and whose lovely lotus-like face was reflected on the walls inlaid with precious jewels, walked there gracefully with the magnificent gait of a lordly elephant, accompanied by her female servants, and entered the hall of marriage-altar which was decorated with fresh rows of auspicious festoons of green leaves and in which sacrificial offerings were commenced immediately by the sacrificial priest.

The ceremony of taking the bride's hand into that of the bride-groom, which was accompanied by auspicious songs and which was gladdening the hearts of the three worlds by its magnificence, then commenced. At that lucky moment, there were mutual greetings and exchange of musk, and other fragrant anointing oils, of flower-garlands full of buzzing bees attracted by the perfume of perfumed caskets, and of rolls of betel-leaves preped with cracked betel-nuts, cardamoms, cloves, and other perfumed savouries on both the sides, and presents of excellent silk-garments, scarfs, of bracelets, earrings, coronets, armlets, bracelets for females, and of other ornaments, of horses born in Sindha, Turkey, Camboge and other celebrated localities, and of lordly elephants to numerous individuals according to their capacity. With the oblation of clarified butter, honey, and other materials to the nuptial-fire, in vigorous working, the auspicious walking around the nuptial-fire by the bride-groom and the bride for the fourth time was thus completed. General Méghanāda becoming greatly

delighted with joy, then, gave Vardhamāna Kumāra, gold worth thirty-two crore gold mohors, ear-rings, loin-girdles, diadems beset with precious stones, and gems, bowls, saucers, dishes, and other articles of silver, a large variety of costly clothes and garments prepared in distant countries as a present to him at the time of the release of the hand of the bride from that of the bride-groom, and King Siddhārtha rejoicingly gave numerous gold ornaments and very valuable clothes and garments obtainable in the world with great difficulty, to the newly-married bride as her dowry.

Becoming thus free from the marriage-celebration which was gladdening the hearts of gods, demi-gods, and human beings and after dinner parties were given to all the people, and the guests had gone away to their respective destinations, General Méghanāda went to his own town.

Then, living in the central portion of a splendid palace as white as the beams of the Full-Moon, enjoying excellent pleasures of the senses at their appropriate moments, receiving wished-for objects immediately by the excellence of his meritorious deeds, making use of excellent garments, perfumes, flowers, ointments, ornaments etc, given by gods, becoming perfectly free from disease and anxiety, some-times listening to the melodious पञ्चम Pancama (Fifth-later Seventh) note of Indian music commenced by Tambaru celestial beings who had specially gone to him for rendering service to him, some times in respectfully observing the dramatic performances of celestial damsels dancing before him, sometimes deciding seriously subjects under discussion, and sometimes giving occasional and frequent visits to his parents, Vardhamāna Kumāra thus began to pass his days in perfect happiness.

समणस्स णं भगवओ महावीरस्स पिया कासवगुत्ते णं तस्स णं सण्णे
नामधिज्जा एवमाहिज्जंति, तं जहा-सिद्धत्थे इ वा सिज्जंसे इ वा जसंसे
इ वा । समणस्स णं भगवओ महावीरस्स माया वासिद्धसगुत्ते णं तीसे

तओ नामधिज्जा एवमाहिज्जंति, तं जहा-तिसला इ वा, विदेहदिना इ वा,
पीडकारिणी इ वा । समणस्स णं भगवओ महावीरस्स पित्तिज्ये सुपासे,
जिहे भाया नंदिवद्धणे, भगिणी सुदंसणा, भारिया जसोया कोडिअगुत्ते
णं । समणस्स भगवओ महावीरस्स धूआ कासवगुत्ते णं तीसे दो नामधिज्जा
एवमाहिज्जंति, तं जहा-अणोज्जा इ वा, पियदंसणा इ वा । समणस्स
भगवओ महावीरस्स नतुई कासवगुत्तेणं तीसे णं दो नामधिज्जा एवमाहिज्जंति
तं जहा-सेसवई इ वा जसवई इ वा ॥ १०९ ॥

109. Samaṇassa ṇam Bhagavaō Mahāvīrassa piyā Kāsava
gutté ṇam tassa ṇam taō nāmadhijjā évamāhijjanti, tam jahā
Siddhatthé i vā, Sijjamsé i vā Jasamsé i vā // Samaṇassa ṇam
Bhagavaō Mahāvīrassa māyā Vāsiṭṭhasagutté ṇam tīse taō
nāmadhijjā évamāhijjanti, tam jahā Tisalā i vā Vidēhadinnā
i vā, Pīkāriṇī i vā / Samaṇassa ṇam Bhagavaō Mahāvīrassa
pittijjé Supāsé, jittthé bhāyā Nandivaddhané, bhagiṇī Sudam-
saṇā, bhāriyā Jasoyā Kodinnā-gutté ṇam / Samaṇassa Bhagavaō
Mahāvīrassa dhūā Kāsavagutté ṇam tīse do nāmadhijjā
évamāhijjanti, tam jahā-Aṇojjā i vā, Piyadaṃsaṇā i vā /
Samaṇassa Bhagavaō Mahāvīrassa nattuī Kāsavaguttéṇam tīse
ṇam do nāmadhijjā évamāhijjanti,, tam jahā-Sésavai i vā,
Jasavaī i vā 109

109. Śramaṇa Bhagavān Mahāvīra's father was of the
Kāśyapa gotra; he had three names-viz 1 Siddhārtha 2. Śrēyā-
msa 3 Yaśasvīn. Sramaṇa Bhagavān Mahāvīra's mother was
of Vāsiṣṭha gotra; she had three names, viz 1. Triśalā, 2.
Vidēhadattā and 3. Pritikāriṇī. Śramaṇa Bhagavān Mahāvīra's
paternal uncle was Supārśva, his elder brother was Nandivard-
hana, and his sister was Sudarśanā. His wife Yaśodā belonged
to the Kaundinya gotra, Śramaṇa Bhagavān Mahāvīra's
daughter who belonged to the Kāśyapa gotra had two names,
viz 1. Anojjā and 2. Priyadarśanā. Śramaṇa Bhagavān Mahā-
vīra's grand-daughter who belonged to the Kāśyapa gotra had
two names viz 1. Śésavatī, and 2. Yaśasvatī 109.

११०. समणे भगवं महावीरे दक्खे दक्खपइन्ने पडिरूढे आलीणे
महए विणीए नाए नायपुत्ते नायकुलचन्दे विदेहे विदेहदिन्ने विदेहजच्चे
विदेहसूकुमाले तीसं वासाइं विदेहंसि कट्ठु अम्मापिऊहिं देवत्तगएहिं गुरुमह-
त्तरएहिं अब्भणुण्णाए सम्मत्तपइन्ने-पुणरवि लोयंतेहिं जीयकप्पिएहिं देवेहिं
ताहिं इहाहिं जाव वग्गूहिं अणवरयं अभिनन्दमाणा य अभियुव्वमाणा य
एवं बयासी ॥ ११० ॥

110. Samaṇé Bhagavam Mahāvīré dakkhé dakkhapainné paḍirūvé ālīṇé bhaddhaé viṇīé nāé Nāyaputté Nāya-kula candé Vidéhé Vidéhadinné, Vidéhajaccé, Vidéhasūkumālé tīsam vāsāim Vidéhamsi kaṭṭu ammāpiūhim dévattagaéhim guru-mahattaraéhm abbhāṇuṇṇāé sammattāpāinné-puṇaravi Loyantéhim Jiyakappiéhim dévéhm tāhim iṭṭhāhim jāva vaggūhim aṇavarayam abhinanda-māṇā ya abhithuvvamānā ya evam vayāsi. 11.

110. Śramaṇa Bhagavān Mahāvīra was clever (in all arts and sciences), competent in keeping his promises, extremely beautiful, adorned with all virtuous qualities, sincere, modest, famous, son of Jñātri Kṣatriyas, the Moon of the clan of the Jñātris, possessing excellent body-constitution, son of Vidéha-dattā, born of Vidéhadattā, (Trisālā), very delicate as a householder (but very firm in enduring hardships during ascetic life) and he led the life of a householder for thirty years. When his parents went to the world of the gods (i. e. died) and when with the permission of Nandivardhana and other elderly members (of the family), he had fulfilled the promise (the firm determination of not renouncing the world during the life-time of his parents that he had made in his mother's womb.)

[After the lapse of a few years, Yaśodā became pregnant and in course of time she gave birth to a girl whose soles of feet and palms of hands were tender, whose limbs were lovely with exquisite beauty, and who was actually the Goddess of Wealth and Prosperity. At an appropriate time, she was named Priyadarśanā. The girl grew up with careful fondling and she was married with Jamālī by king Nandivardhana after the Dīkṣā of Śramaṇa Bhagavān Mahāvīra.]

When Śramaṇa Bhāgavān Mahāvīra was twenty-eight years old, his parents following the religious doctrine of the Tirthaṅkara Bhagavān Śrī Pārśva Nāth, took their seat on a bedding of Kuśa grass, wasted their bodies by abstaining from every kind of food and drink-material, and on death were born as celestial beings in Acyuta dēva-loka and they will certainly attain मोक्ष Mokṣa Final Emancipation in Aparā Mahāvidēha during their future third Bhava Yuvarāja Nandivardhana and other members of the royal family filled with extreme sorrow, then cremated the dead body of his parents and having performed the ceremonies suitable for the occasion, all of them went away to their respective places. The Sun as if unable to see the sorrowful event reached the Sun-set Mountain, the evening twilight seemed as if weeping by the yelling of birds, the beds of lotus s seemed as if to be shedding tears on account of the bees going away from them, and the Moon rose as if with the object of chastising young females afflicted with bereavement of their beloved ones, and as if for the purpose of pacifying the minds of the royal family burning with the pangs of separation caused by the death of the parents of Śramaṇa Bhagavān Mahāvīra.

At day-break with the rise of the Sun, on seeing Yuvarāja Nandivardhana suffering from the outburst of most unbearable sorrow, and surrounded by females of the harem, and all the kīrsmen agonized with the pain of separation, Śramaṇa Bhagavān Mahāvīra said:—

पिअमाइभाइभइणी-भज्जापुत्तत्तणेण सव्वेऽपि ।

जीवा जाया बहुसो, जीवस्स उ एगमेगस्स ॥ १ ॥

1. Pia-māi-bhāi-bhaiṇī-bhajjā-puttattaṇeṇa savvē'pi;
Jīvā jāyā bahuso jīvassa u égamégassa.

[पितृमातृभ्रातृभगिनीभार्यापुत्रत्वेन सर्वेऽपि ।

जीवा जाता बहुशः जीवस्य तु एकैकस्य ॥ १ ॥

1. Pitr-mātr-bhrātr-bhaginī-bhāryā-putratvéna sarvē'pi;
Jīvā jātā bahuśaḥ jīvasya tu ékaikasya.

1. All living being have repeatedly been born as each other's father, mother, brother, sister, wife, and son.

" O brother ! Now leave aside your sorrow. Think about the highest and most excellent object of this life. Sorrow is useless, Because, the God of Death whose uncontrolled behaviour is irresistible is un-mannerly like a terrible lion; union and diversion are sure to be visible and and invisible in a moment like a dream; a momentary lovely affection is fickle like the colors of a rain-bow, even the virtuous fulfilment of a promise is often deceitful (curved) like a bow; wealth is momentary like the colours of the evening twilight; various diseases and anxieties are difficult to be set aside like huge snakes; there is absolutely no significant cause of remorse or hindrance in this world. Follow your Correct Judgment. Abandon the Devil of Enjoyment. Perform your Duties. Because, this event is an absolutely common occurrence." On hearing these words of deep consolation, their attachment of love became less, and the vehemance of their grief slackened.

જેનમ્ જયતિ શાસનમ્

The next day, at an auspicious moment, shown by fortune-tellers, clever in the real truth of the Science of Astrology, Śramaṇa Bhagavān Mahāvīra was repeatedly and in various ways requested to accept the throne, but as he did not like to burden himself with the vagaries of the management of a kingdom, and as he did not accept it, his brother Nandivardhana was installed as the ruling king in place of his father, King Siddhārtha.

The entire clan of jñāta Kṣatriyas paid homage to Nandivardhana, the grandees of the town welcomed him cordially, the feudal chiefs acknowledged service under him, the servants bowed down before him, and the chiefs of boundaries adored him. In this way, Nandivardhana was proclaimed as a sovereign ruler.

One day, Śramaṇa Bhagavān Mahāvīra addressing King Nandivardhana and his own kinsmen sitting with their domestics, said " O magnanimous people ! The determination

previously made by me has now been fulfilled. I have done my duty. Now slacken the ties of मोह Moha, Infatuation, Help me in accomplishing my religious duties, and give me your permission to accept the vows of an ascetic." On hearing these words-unbearable like the blow of a thunder-bolt, — they said " O prince ! the grief of the deceased parents has till now been rankling our hearts as it was like a broken thorn lodged there-in, and now this unexpected separation from you will become unendurable like the sprinkling of salt on a wound. Ah ! we are so unfortunate that such calamities befall us in succession ! " With these words, they began to lament bitterly. Śramaṇa Bhagavān Mahāvīra tried to pacify their minds with sweet words. Then, stopping the flow of tears with utmost difficulty and preventing the force of the grief which had suddenly become fourfold, they said " O Supreme Lord ! Have compassion for our life, and abandon for the present, your longing for accepting the vows of ascetic life. Even after accepting an ascetic's vows, you are to take care for the protection of the lives of animals, then, is it inappropriate to afford protection to the hearts pierced by the saw of unendurable separation ? On becoming separated from you, but ignorant of the passable or impassable way, like a blind man, and helpless like a foreigner, we are unable to maintain our lives even for a moment. " Śramaṇa Bhagavān Mahāvīra then said " If it be so, now say out after an accurate lengthy consultation, when you will give me permission to take Dīkṣā. They said " After the lapse of two years, you can renounce the world." Śramaṇa Bhagavān Mahāvīra said, " Well, let it be so, but you should not be particularly anxious about my food etc." They said " Very well. We shall do as you like. " Commencing from that very day, Śramaṇa Bhagavān Mahāvīra abandoned all sinful enterprises, left off the drinking of cold (unboiled) water, took food free from living creatures, observed extraordinary celibacy, gave up bathing, anointing, taking care of the body etc, and washed his hands feet and other parts of his body only with boiled water (free from living organisms)

In this way, Śramaṇa Bhagavān Mahāvīra passed one year. Although Śramaṇa Bhagavān Mahāvīra left off bathing, anointing, and putting on of ornaments, the luster of his body resembled the brilliance of twelve Suns combined together. Although Śramaṇa Bhagavān Mahāvīra was wearing the dress of a house-holder, he appeared like a mass of self-control. Besides, although he was a house-holder, his indifference (to worldly objects) was so wonderful that it would astonish the minds even of great sages who had subdued their passions.]

[Eventually after the lapse of one year, when Śramaṇa Bhagavān Mahāvīra,—the Crest-Jewel of the Worlds—was thinking about वार्षिक महादान Vārṣika Mahādāna, (the giving of valuable gifts lasting for one year,) the lion-seated throne-glittering with a mass of jewels-of Śakra who was sitting happily in Saudharma déva-loka, began to quiver readily. On knowing the resolute determination of the mind of Śramaṇa Bhagavān Mahāvīra through the medium of Avadhi Jñāna, Śakrēndra becoming greatly delighted with horripilation, got down from his lion-seated throne, advanced seven or eight steps towards the Lord, and having extolled him, began to think thus:— “ The last Tīrthaṅkara Śramaṇa Bhagavān Mahāvīra is desirous of giving वार्षिक महादान Vārṣika Mahādāna and it is my important duty to supply him with the necessary wealth ” With this idea in his mind, Śakrēndra ordered the demī-god Vaiśramaṇa thus:—“ You deposit the articles of wealth suitable for gifts in the palace of Śramaṇa Bhagavān Mahāvīra. ” Accepting the order of Śakrēndra by lowering his own head to the surface of the ground and feeling himself highly contented, Vaiśramaṇa demī-god, ordered Tiryak Jambhaka gods and respectfully honouring his order, they commenced to shower heaps of gold shining like the brightness of the Rising Sun. Then, every day with a proclamation at triangular places and squares, at places where four roads meet, at places with doors on four sides, on high roads and on such other places, to protected and unprotected individuals, to travellers, beggars invalids, and foreigners, to people encumbered with debt, to poorly-clad pilgrims,

paupers, and to others desirous of acquiring wealth, to ask for gifts without reserve. Śramaṇa Bhagavān Mahāvīra used to have gifts of gold given away continuously. Gifts worth one crore and eight-lac gold coins were continuously given away during one day. By giving uninterrupted gifts of gold, the fame of Śramaṇa Bhagavān Mahāvīra spread over Magadha, Bengal, Mysore, Kāliṅga, Saurāṣṭra and other countries. The people of those countries, used to talk among themselves:—

“Let us go and see the mighty Lord. Besides, by getting gifts of gold, we shall be able to remove our miserable state in this world, and on account of meritorious Karmas accruing from beholding Him, we shall be able to secure provisions for our journey to the next world. There is no other remedy for escaping from terrible miseries during the next life. Let, therefore, Śramaṇa Bhagavān Mahāvīra be our chief shelter.”

With such ideas in mind, numerous beggars from distant countries used to come to Kuṇḍagrāma and many returned home with their wished-for desires fulfilled. In this way, although the streets of Kuṇḍagrāma Nagara were wide, they became narrowed down by being crowded by passengers walking with difficulty through them. The treasure seen by the auspicious eyes of Śramaṇa Bhagavān Mahāvīra appeared like gold under the benign influence of his compassion. Whenever Bhagavān went into the courtyard of his palace, the ground appeared beautified as if with a big कल्पवृक्ष Kalpa Vrakṣa, Wishing Tree. As giving became identical with solicitation, the kinsmen of the giver extended everywhere the words “देहि देहि Déhi déhi,” “Give, give.” The people appointed for giving gifts used to tell the servants every day, “Place jewels in this spread-out cloth and fill this vessel with gold for suppliant persons.” In this way, the giving of gifts continued repeatedly for one year. The Jinnesvara Śramaṇa Bhagavān Mahāvīra gave uninterrupted gifts to individuals in bad condition. In the same manner, others desirous of Final Emancipation should invariably follow the practice. How can any one who becoming infatuated with wealth—which is the source of all evils,—longs for it, keep his soul steady in the ritual

observance of difficult austerities? Following therefore, the praise-worthy example of Śramaṇa Bhagavān Mahāvīra, devout individuals possessing wealth but desirous of ascetic life, should also act accordingly. When the gifts were thus being given every day, King Nandivardhana ordered his attendants thus — “O good people! Let many dining-halls be prepared in the principal localities of the town, and let them be furnished with completeness of ample materials for food, drink, chewing, and savoury articles, and let heretics, house-holders, or such other persons suffering from hunger or overcome with thirst who happen to come there on foot or in a palanquin or who come there with their eyes widening with joy, be respectfully given articles of food etc of the four kinds. Besides, let elephants of Manda and Bhadra varieties be stationed all round at various localities, excellent horses as swift as the horses of the chariot of the Sun, be kept everywhere, let chariots be kept at several places, let excellent clothes be placed in many quarters, and let villages, mines, dwelling-places etc. be shown, and give every body whatever article he asks for.” The servants saying “Just as your Majesty orders” went and did all the work ordered by the king. Thus, during one year, Śramaṇa Bhagavān Mahāvīra gave gifts alike to a king or to a pauper without any hindrance to any body, - gifts worth three hundred eighty - eight crore and eighty lac gold coins, - which was a source of extreme joy to all living beings, and satisfied the desires of beggars with gifts of gold.

It is said,

तिन्नेव य कोडिसया, अट्टासीई य हुंति कोडीओ ।

असीई च सयसहस्सं एयं संबच्छरे दिन्नं ॥ १ ॥

1. Tinnéva ya koḍisayā atṭhāsīi ya hunti kodīo;
Asīim ca sayasahassam éyam saivacchare dinnam. 1.

[त्रीण्येव च कोटिशतानि अष्टाशीतिश्च भवन्ति कोटयः ।

अशीतीश्च शतसहस्राणि एतत् संबत्सरे दत्तं ॥ १ ॥

Trīṇyeva ca koṭīśatāni aṣṭāśīśca bhavanti koṭayah;
Aśītisca śatasahasrāṇi état samvatsaré dattam. 1]

1. The gifts given during one year amount to three hundred eighty-eight crore and eighty hundred thousand gold coins. 1.

The poet says:—

तत्तद्वार्षिकदानपेविरमहारिच्यदावानलाः
सद्यः सज्जितवाजिराजिवसगालङ्कारदुर्लक्ष्यभाः
सम्प्राप्ताः स्वगृहेऽर्थिनः सशपथं प्रत्याययन्तोऽङ्गना
स्वामिन् ! शिङ्गजनैर्निरुद्धहसितैः के यूयमित्यूचिरे ॥ १ ॥

1. Tattadvārṣikadānavarṣavirumaddārīdryadāvānalāḥ;
Saddyah sajjitavājivasanālāṅkāradurlakṣyabhāḥ
Samprāptāḥ svagrhe'arthinaḥ saśapatham pratyāyayanto'ṅganāḥ
Swāmin ! śingajanaī-r-niruddhabasitaiḥ ké yūyamityūcīré 1.

1. When the beggars, whose violent miseries of poverty were removed by the showering of the वार्षिकदान Vārṣika Dāna (the giving of gifts lasting for one year), returned home immediately with a splendour difficult to behold on account of (their possessing) well-equipped horses, heaps of clothes ornaments etc, and when their wives were assured by themselves (of their identity) on oath, they were addressed (with amazement). Husband ! Who are you ? by libertine people whose laughter was obstructed.

—At that time, the Lokāntika gods, following their established custom, constantly congratulated and praised him with these agreeable etc sweet and soft words. 1:0.

[The Lokāntika gods are of nine kinds. They are:—

सारस्वत १ माइच्छा २ वण्ही ३ वरुणा य ४ गर्दतोया य ५ ।

तुडिथा ६ अव्याबाहा ७ अग्निच्चा ८ चेव रिद्धा य ९ ॥ १ ॥

1. Sārassaya 1 Mālccā 2 Vaṇhī 3 Varuṇā ya 4 Gaddatoyā ya 5 Tudia 6 Avvābāhā 7 Aggiccā 8 ceva Riṭṭhā ya 9. (1)

[सारस्वता आदित्या वह्नयो वरुणाश्च गर्दतोयाश्च ।

त्रुटिता अव्याबाधा अग्नेयाश्चेव रिद्धाश्च ॥ १ ॥

1. Sārasvatā Adityā Vahnayo Vahnayo Varuṇāśca, Gardatoyāśca; Trutitā Avyābādha, Agnéyascaiva, Risthāśca.

एष देवनिकाया भयव बोहन्ति जिगवरिंदं तु ।

सर्वजगज्जीवहिं भयवं ! तित्थं पवत्तेह ॥ २ ॥

2. Éé dévanikāyā bhayavam bohinti Jīṇavarindam tu; Savva jagajjivahiyā bhayavam ! tittham ptavaétha.

[एते देवनिकाया भगवन्तं बोधयन्ति जिनवरेन्द्रं तु ।

सर्वजगज्जीवहितं भगवन् तीर्थं प्रवर्तय ॥ २ ॥

2. Été dévanikāyā bhagavantam bodhayanti Jinavarendram tu; Sarvajagajjivahitam bhagavan ! tirtham pravartaya]

1. The Lokāntika gods are of the following nine kinds:—

1. Sārasvata 2. Āditya 3. Vahnī 4. Varuṇa 5. Gardatoya 5. Tuṣita 7; Avyābhādha 8. Agnéya and 9 Risthā.

2. These varieties of gods requested Jinéन्द्रa Bhagavān Śramaṇa Bhagavān Mahāvīra, " Lord ! Establish the religion of the law which is of supreme benefit to all living beings of the world.

[When Śramaṇa Bhagavān Mahāvīra thought of commencing ascetic life, the thrones of the above-named varieties of Lokāntika gods in the celestial chariots of the jewelled compartment of the Brahma déva-loka began to quiver. On

knowing it to be their duty through the medium of Avadhī Jāñna, they immediately went to Śramaṇa Bhagavān Mahāvīra accompanied by their respective retinue: Respectfully bending their heads low and as if worshipping the Lord with the fragrant Mandāra flowers falling down from their heads, they began to request him thus with sweet words:— Victory to You ! O worshipful master ! vanquisher like a terrible lion equipped with powerful claws, of the elephant-like god of Love, Obeisance to you ! O highly compassionate Soul ! you are always ready to protect the whole Universe disregarding your own work, and you are like the Sun in expanding the lotus-like forest of the family of the Jñāta Ksatriyas. Can a dull-witted man like me ever know the real meaning of the objects of the Universe, and also of objects outside it in the perfect way perceived by you ? Of what value is the brightness of the fire-fly when compared with the brilliance of Sun capable of removing darkness in a moment by a stream of its rays. However, O Lord of the Universe ! Knowing it to be our duty we entreat you with the object only of reminding you a little. O Supreme Lord ! Now, you commence an ascetic life and speedily establish the religion of the Tirthaṅkaras with the object of removing the misfortunes of persons burning with the maladies of a this world. Now show the Path of Emancipation obscured by the darkness of false beliefs of very illiterate sectarians by the light of your Excellent Knowledge. Let people take beverage of the nectar of your speech as if from an ocean filled with gems possessing various strange miraculous powers and with water of Compassion. Let all the people becoming greatly delighted, by hearing your extraordinary ascetic life, say out your stories till the end of this world. Becoming doubly resolute in his efforts by these words of the courteous gods, Śramaṇa Bhagavān Mahāvīra became the more desirous of the happiness of Final Emancipation.

जय जय नन्दा ! जय जय भद्रा ! भद्रं ते जय जय स्वत्तियवर—
 वसहा ? बुज्झाहि भगवं ! लोगनाहा ! सयल जगज्जीवहिं पवत्तेहि घम्पत्तिथं

विजयसुहृन्निस्सेवकवरं सद्धलोए सद्धजीवाणं मविरसइ त्ति वट्टहु जयजयसई
पउंजंति ॥ १११ ॥

111 Jaya Jaya nandā ! Jaya Jaya bhaddā ! bhapdam té
jaya jaya khattiyavara vashā ! bujjhāi bhagavam ! Loga-
nāhā ! Sayala jagajjiyahiyam pavatteni dhamma-tittham his-
suha nisséyasakaram savvaloe savva-jīvāṇam bhavissai tti
kattu kaya kaya saddam paunjanti. 111.

111. Victory, Victory to Thee, Gladdener of the Universe !
Victory to Victory to Thee, fortunate one ! Luck to thee, ictory,
Victory to Thee, the chief lord of Kṣatriyas ! Awake revered
lord ! Lord of the World ! Establish the religion of the Tīrtha-
ñkaras which benefits living beings of the whole world. It
will bring the Blissful Happiness of Final Emancipation to all
living beings in all the world Saying so, they raised a shout
of victory.

पुर्व्वि पि णं समणस्स भगवओ महावीरस्स माणुस्सगाओ
गिहत्थधम्माओ अणुत्तरे अहोइए अप्पडिवाई नाणदंसणे हुत्था । तए णं
समणे भगवं महावीरे तेणं अणुत्तरेणं अहोइयण नाणदंसणेणं अप्पणो निक्ख-
मणकालं अभोएइ, अभोइत्ता चिच्चा हिरण्णं, चिच्चा सुवण्णं, चिच्चा धणं,
चिच्चा रज्जं, चिच्चा रट्ठं, एवं बलं वाहणं कोसं कोट्ठागारं, चिच्चा पुरं,
चिच्चा अंतोउरं, चिच्चा जणवयं, चिच्चा विपुलधण-कणग-रयण-मणि-
मोत्तिय-सिल-प्पवाल-रत्तरयण-माइअं-संतसारसावइज्जं, विच्छड्डुइत्ता विगो-
इत्ता दाणं दायारेहिं परिभाइत्ता दाणं दाइयाणं परिभाइत्ता ॥ ११२ ॥

112. Puvvim pi ṇam Samaṇassa Bhagavao Mahāvīrassa
māṇuseagāo gihatthadhammāo aṇuttare āhoīé appadivāi nāṇa-
damsaṇé hutthā ! Taé ṇau Samaṇé Bhagavam Mahāvīré téṇam
aṇuttarēṇam āhoīēṇam nāṇadamsaṇém appaṇo nikkhamāṇa
kālam ābhoēi, ābhoitā, ciccā hiraṇṇam, ciccā suvaṇṇam, ciccā
dhaṇam, ciccā rajjam, ciccā raṭṭham, évaṁ balam vāhaṇam
kosam koṭṭhāgāram, ciccā puram, ciccā antéuram, ciccā jaṇav--

ayam, cicçā vipuladhaṇa - kaṇaga - rayana - maṇi -- mottiya-
saṅkha-sīla-ppavāḷa-ratta raṇa-māiam-anta sāra sārājjaṃ,
vicchaḍḍaittā vigovaḍḍā dāṇam dayārehiṃ paribhāḍḍā dāṇam
dāiyāṇam paribhāḍḍā. 112.

112. Before Śramaṇa Bhagavān Mahāvīra had adopted the life of a house-holder (i. e. before his marriage) he possessed supreme unobstructed (but lasting till the acquisition of Kévala Jñāna) Avadhī Jñāna and Avadhī Darśana. Śramaṇa Bhagavān Mahāvīra then perceived with his supreme knowledge that the time for his Renunciation had come. Having left his silver, having left his gold, having left his riches, having left kingdom, having left his sovereignty of various countries; and in the same manner, his army, carriages, treasure, granaries; having left his harem, having left his subjects, having left extensive riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies etc. and having abandoned all and having abandoned everything in all ways, and having explained the momentariness of all (worldly) objects, he distributed gifts to beggars and apportioned gifts to his family-members. 112.

CHAPTER VII

ते णं काळे णं ते णं समए णं समणे भगवं महावीरे जे से
हेमंताणं पढमे मासे पक्खे मग्गसिरबहुळे तस्स णं मग्गसिरबहुलस्स
दसमीपक्खेणं, पाईणगामिणीए छायाएपोरिसीए अभिनिच्चिट्ठाए यमाणपत्ताए,
सुव्वए णं दिवसे, विजये णं सुहुत्ते णं, चंदप्पमाए सिबियाए सदेवमणुया-
धुराएपरिसाए समणुगम्ममाणमग्गे, संखिय-चकिय-ळंगळिय-सुहमंगळिय-
बद्धमाण-पूसमाण-घंटियगणेहिं ताहिं इट्ठाहि जाव वग्गूहिं अभिनंदमाणा
य अभियुव्वमाणा य एवं वयासी ॥ ११३ ॥

जय जय नंदा ! जय जय महा ! भइं ते अभग्गेहिं नाणदंसणचरित्ते-
हिं अजियाइं जिणाहिं इंदियाइं, जियं च पालेहिं समणधम्मं, जियविग्घो
वि य वसाहिं तं देव ! सिद्धिमज्जे, निहणाहिं रागदोसमल्ले, तवेणं
धिइघणियबद्धकच्छे, महाहिं अट्टकम्मसत्तुं ज्ञाणेणं उत्तमेणं सुक्केणं, अप्पमत्तो
हराहिं आराहणपढागं च वीर ! तेलुक्करंगमज्जे, पावय वितिमिरणुत्तरं
केवलवरनाणं, मच्छ य सुक्खं परं पयं जिणवरोचइट्ठेणं मग्गेणं अकुडिलेणं,
इंता परीसइचसुं, जय जय स्वत्तियवरवसहा ! बहूइं दिवसाइं, बहूहिं
पक्खाइं, बहूहिं मासाइं, बहूहिं, उऊहिं, बहूइं अयणाइं, बहूहिं संवच्छराइं,
अभीए परीसहोवसग्गाणं, खंतिस्वमे भयमेरवाणं, धम्मे ते अविग्घं भवउ
त्ति कट्टु जयजयसइं पउंजंति ॥ ११४ ॥

113. Té nam kālé nam té nam sam samaé nam Samané
 Bhagavam Mahāvīré jé sé Hémantānam paḍhamé māse paḍha-
 mé pakkhé Maggasira bahulé tassa nam Maggasira bahulassa
 dasanī pakkhénam, pāṇagāminīe chāyāe porisīe abhinivvittāe
 pamāṇapattāe Suvvāe nam divasé Vijayé nam muhutté nam
 Candappabhāe sibiyaē sa-dēva-maṇuyā-surāe parisāe samāṇuga-
 mmamāṇa-maggé, saṅkhiya-cak kīya-laṅgaliya-muhamāṅgali
 ya-baddhamāṇa-pūsamāṇa-ghaṇṭiya---gaṇéhim tāhim iṭṭhāhim
 jāva vaggūhim abhinandamānā ya abkithuvvamānā ya évam
 vayāsī. 113.

114. Jaya Jaya Nandā ! Jaya Jaya Bhaddā ! Bhaddam
 té abhaggéhim--nāṇa--daṃsaṇa--carittéhim ajiyāim jīṇāhi
 indiyāim, jīyam ca pālehi samaṇa--dhammam, jīya--viggho vi
 ya vasaṇhi tam deva ! Siddhi-majjhé, nihaṇāhi rāga-dosa
 malle, tavéṇam dhildhaṇiyabadhakacché, maddāhi aṭṭha
 kamma sattū jhāṇéṇam uttaméṇam sukkéṇam, appamatto
 harāhi āraṇapadāgam ca Vīra ! telukka-raṅgamajjhé, pāvaya
 vitimīramāṇuttaram Kēvala vara nāṇam, gaccha ya mukkam
 param payam jīṇavarovalṭṭhéṇam maggéṇam-a-kudiléṇam,
 hantā parisabacamum. jaya jaya khattiya vara--vasahā !
 bahūhim divaāim, bahūhim pakkhāim, bahūhim māsāim, bahūhim
 uūim, bahūhim, ayaṇāim, bahūhim samvaccharāim, abhié parisā-
 hovaṣaggāṇam, khantikhamé bhaya-bhēravāṇam, dhammé té
 aviggham bhavau tti kaṭṭu jaya jaya saddam paṇjanti 114.

113. During that age, at that time, in the first month of
 Hémantā (winter) in the first fortnight, in the-dark fortnight
 of Mārgaśīrsa month, on its tenth day, when the shadow had
 turned towards the East and the (first) Pauruṣī (period of
 three hours) after Sun-rise when the shadow attains the length
 of a man was full and over on the day called Suvrata in
 the muhūrta called Vijaya, in the palanquin Candraprabhā
 Śramaṇa Bhagavān Mahāvīra was followed on his way by a
 train of gods, human beings, and demi-gods, and surrounded
 by a multitude of conch-blowers, discus-weilders, soldiers bearing
 plough-shaped gold ensigns on their necks, men carrying others

on their backs, professional bards, and bell-bearers and was addressed by them praising him and wel-coming him with these pleasing etc, words:—

114. Victory, Victory to Thee, Gladdener (of the worlds) Victory, Victory to Thee, fortunate one ! Luck to thee ! conquer the unconquered senses with undisturbed knowledge, intuition and good conduct. Defend the conquered Law of the Sramanas. O Lord ! conquering all obstacles, live in Perfection. Vanquish the wrestlers—Love and Hate. Girding your loins vigorously by penance, overcome the eight Karmas—our foes—with excellent pure meditation. O Vîra ! becoming careful, raise up the Banner of Success in the arena (of wrestling) in the Three Worlds. Gain the most excellent, Supreme Knowledge called Kévala which is free from obscurity. Dispelling the army of obstacles, acquire the pre-eminent highest rank Mokṣa (Final Emancipation) on the straight road taught by the best Jinas. Victory, Victory to Thee, the best bull (the chief lord) of the kṣatriyas ! Many days, many fortnights, many months, many seasons, many half-years, and many years, do not be afraid of hardships and calamities; bear patiently dangers and terrible events and may you be free from obstacles in your religious practices. Thus they raised a Shout of Victory. (114)

On hearing the sound of musical instruments and the clamour of gods and human beings, the females of the town leaving off their work, went out and they astonished others by their various actions.

यतः, तिन्नि वि थीआं वल्लहां, कलिकज्जलसिंदूर ।

ए पुण अतीहि वल्लहां, दुद्ध-जमाइ-तूर ॥ १ ॥

Yataḥ Tinni vi thīām vallahām, kali-kajjala-sindūra;

É puṇa atīhi vallahām, duddha-jamāi-tūra 1.

Because,

Three things are dear to females, namely 1. Kali (quarrel)
2. 2. Kajjala (collyrium prepared with lamp-black), and 3. Sindūra

(Red Lead). Besides these, milk, son-in-law, and musical instruments are extremely dear to them.

These were some of their actions:—

स्वगल्लयोः काचनकज्जलांकं, कस्तूरिकाभिर्नयनाञ्जनं च ।
 गले चळन्नूपुरमंग्रिपीठे, ग्रैवेयकं चारु चकार बाला ॥ १ ॥
 कटीतटे काऽपि बबन्ध हारं, काचित् कणत्किक्किं च कण्ठे ।
 गोशीर्षपंकेन ररञ्ज पदावलक्तपंकेन वपुर्लिलेप ॥ २ ॥
 अर्धस्नाता काचनबाला, विगलत्सलिला विश्रुथवाला ।
 तत्र प्रथममुपेता चासं, व्यधित न केषां ज्ञाता हासम् ? ॥ ३ ॥
 कापि परिच्युतविश्रुथवसना मूढा करधूतकेवलरसना ।
 चित्रं तत्र गता न ललज्जे, सर्वजनेजिनवीक्षणसज्जे ॥ ४ ॥
 संत्यज्य काचित्तरुणी रदन्तं, स्वपोतमोतुं च करे विधृत्य ।
 निवेश्य कट्यां त्वरया व्रजन्ती, हासावकाशं न चकार केषाम् ? ॥ ५ ॥
 अहो ! महो रूपमहो ! महीजः, सौभाग्यमेतत् कटरे शरीरे ।
 गृण्णामि दुःखानि करस्य धातुर्यच्छिन्नपमीदृग् वदति स्म काचित् ॥ ६ ॥
 काचिन्महेला विकसत्कपोला श्रीवीरवक्त्रेक्षणगाढलोला ।
 विस्रस्य दूरं पतितानि तानि, नाऽज्ञासिषुः काञ्चनभूषणानि ॥ ७ ॥
 हस्ताम्बुजाभ्यां शुचिमौक्तिकौधैरवाकिरन् काञ्चनचञ्जलाक्ष्यः ।
 काञ्चिज्जगुर्मन्जूलमङ्गलानि, प्रमोदपूर्णा ननृतुश्च काञ्चित् ॥ ८ ॥

1. Sva gallayoḥ kācana-kajjalāṅkam, kastūrikābhi-r-nayanānjanam ca;
 Galé calannūpuramanghripīṭhé, graivéyakam cāru cakāra bālā, 1.
2. Kaṭitaṭé kā'pi babandha hāram, kācit kvaṇat kiṅkikām ca kaṇṭhé;
 Goṣṭrṣapaṅkéna raranja pādāvalaktapaṅkéna vapu-r-lilēpa.

3. Ardbasnātā kācana bāla, vigaḷatsallā viṣṭhāvālā;
Tatra prathamamupetā trāsam, vyadhita na kēṣām jñātā
hāsam ? 3.
4. Kāpi paricyuta viṣṭhava vasanā, mūḍhā karadhūtakōvala
rasanā,
Citram tatra gatā na lalajjē sarvajane Jina-vikṣaṇa-sajjē. 4
5. Santyaja kācittaruṇi rudantam svapota-motum ca karē
vidhritya;
Nīvēśya kaṭyām tvarayā vrajantī, hāśva kāśam na cākāra
kēṣām ? 5.
6. Aho ! maho rūpamaho ! mahaujaḥ saubhāgyamētat kaṭarē
śarīrē;
Grihṇāmi duḥkhāni karasya dhāturyacchilpamīdrig vadati
sma kācit. 6.
7. Kācinmahēlā vikasatkapolā Śrī Vīravaktreṣaṇa-gāḍha
lolā;
Visrasya dūram patitāni tāni, nā'jñāsiṣṇh kāncanabhūṣaṇā-
ni. 7.
8. Hastāmbujābhyām śucinmuktikughairavākiran kāścna
cancalākṣyaḥ;
Kaścjjagu-r-mañjula-maṅgalāni pramodapūrṇā nanrita usca
kāścit. 8.

1. Some young female made marks with lamp-black on her cheeks, and applied a collyrium of musk to her eyes; some Put on an anklet on her neck and a neck-lace on her feet.

2. Some tied a neck-lace round her loins and some put on a ringing foot ornament (furnished with small bells) on her neck; some dyed her feet with a paste of Gośirṣa sandal and anointed her body with an ointment of red lac

3. Some young female half-bathed, with water dropping down, and her braid of hair loose, caused terror when first encountered, but when recognised, to whom will she not create laughter ?

4. It is strange that some silly young female even with her under-garment dropping loose, but kept there only by the string held in her hand, having gone there, was not ashamed, (because) all the people were eagerly intent on seeing the Jinésvara.

5. To whom will not a young female, abandoning her crying child, and taking hold of a young one of a cat in (her) hand, and going away speedily having placed it on her loins—create an occasion for laughter!

6. Some used to say:—O! Excellent Beauty! O! Great Splendour! This much luck in a slender body! I invoke benediction on the hands of Fate who created such an architecture.

7. Some woman with her cheeks expanding and very eagerly desirous of seeing the face of Śrī Vīra (Śramaṇa Bhagavān Mahāvīra) was not aware of her gold ornaments slipping down and falling at a distance.

8. Some fickle-eyed females welcomed Vardhamāna Swāmī with quantities of pure pearls from their lotus-like hands; some sang auspicious sweet songs; and some of them very rejoicingly danced.

तए णं समणे मगवं महावीरे नयणमालासहस्सेहिं पच्छिज्जमाणे,
पिच्छिज्जमाणे, वयणमालासहस्सेहिं अभिधुव्वमाणे अभिधुव्वमाणे,
हिययमालासहस्सेहिं उण्णंदिज्जमाणे उण्णंदिज्जमाणे, मणोरहमालासहस्सेहिं
विच्छिप्पमाणे विच्छिप्पमाणे, कंतिरुव्वगुणेहिं पत्थिज्जमाणे पत्थिज्जमाणे,
अंगुलिमालासहस्सेहिं दाइज्जमाणे दाइज्जमाणे दाहिणहत्येणं बहूणं नरनारि-
सहस्साणं अंजलिमालासहस्साइं पडिच्छमाणे, पडिच्छमाणे, भवणपंतिसहस्साइं
समइक्कमाणे समइक्कमाणे, तंती-तलताल-तुडिय-गोयवाइयरवेणं महुरेण य
मणहरेणं जयजयसहसोसमीसिएणं मंजुमंजुणा वोसेण य पडिबुज्जमाणे
पडिबुज्जमाणे, सव्विड्ढीए, सव्वजुईए, सव्वबलेणं, सव्ववाहणेणं, सव्वसमुदएणं

सव्वायरेणं, सव्वविभूईए, सव्वविभूसाए, सव्वसंभमेणं, सव्वसंगमेणं,
 सव्वपगईएहिं, सव्वनाडएहिं, सव्वतालायरेहिं, सव्वावरोहेणं, सव्वपुप्फ
 गंधवत्थमल्लालंकार विभूसाए, सव्वतुडियसदसणिनाएणं महया इहूईए, महया
 जुईए, महया बळेणं, महया वाहणेणं, महया समुदयेणं, महया वरतुडियजमग
 समगप्पवाइएणं, संख-पणव-पडह-भेरि-श्ल्लरि-खरमुहि-हुडुक-हुंदुहि-
 निग्घोसणाइयरवेणं, कुंदपुरं नगरं मज्झं मज्झेणं निगगच्छइ, निगगच्छिता
 जेणेव नायसंढवणे उज्जाणे जेणेव असोगवरपायवे तेणेव उवागच्छइ ॥ ११५ ॥

उवागच्छिता असोगवरपायवस्स अहे सीयं ठावेइ, ठावित्ता सीयाओ
 पच्चोरुइइ, पच्चोरुहित्ता सयमेव आभरणमल्लालंकारं ओमुयइ, ओमुइत्ता
 सयमेव पंचमुट्ठियं लोयं करेइ, करित्ता छट्ठेणं भत्तेणं अपाणएणं हत्थुत्तराहिं
 नक्खत्तेणं चंदेणं जोगमुवागएणं एगं देवदूससमादाय एगे अबीए मुण्डे भवित्ता
 अगाराओ अणगारियं पच्चइए ॥ ११६ ॥

115. Taé nam Samané Bhagvām Mahāvīrē nayaṇamālā
 sahaśsēhim picchiḥjamāṇē picchiḥjamāṇē, vayaṇamālā-sahaśsē-
 him abhithuvvamāṇē abhithuvvamāṇē, hiyayaṇamālā-sahaśsēhim
 uṇṇandjjamāṇē uṇṇandijjamāṇē, maṇorahamālā--sahaśsēhim
 vicchippamāṇe vicchippamāṇe, kantirūvagunēhim patthiajja-
 māṇē patthiajjamāṇē, aṅgulimālā-sahaśsēhim dāijjamāṇe
 dāijjamāṇe, dāhiṇaḥittḥēṇam bahūṇam nara-nāri-sahaśāṇam
 aṇjalimālā-sahaśālm paḍicchamāṇē paḍicchamāṇē, bhavaṇa
 panti-sahaśālm samaikkamāṇē samaikkamāṇē, tanti-talataḷa-
 tuḍiya-gīya-vāiyaravēṇam mahurēṇam ya maṇaharēṇam, Jaya
 Jaya eadda ghosa-mīsiēṇam maṇjumaṇjuṇā ghosēṇa ya paḍibu-
 jjhamāṇe paḍibujjamāṇe, savviḍḍhiē, savva-juīē, savva-balēṇam,
 savva-vāhaṇē ṇam, savva-samudaēṇam, savvāyarēṇam savva-
 vibhūīē, savva vibhūsāē, savva-sambhamēṇam, savva-saṅgamē-
 ṇam, savva-pagaiēhim, savva-nādaēhim, savva-tālayarēhim,
 savvāvarohēṇam, savva-puppha-gandha-vattha—mallālaṅkāra
 vibhūsāē savva -- tudiyasaddasaṇṇināēṇam, mahayāiḍḍhiē,
 mahayā-juīē, mahayā-balēṇam, mahayā-vāhaṇēṇam, mahayā-

—samudāṇam, mahayā—varatadīya—jamaga—samaga—ppavāi
 ēṇam, saṅkha—paṇava—padaha—bhēri—jhallari—kḥaramuhi—
 huḍukka—duṇduhi—nigghōsaṇāiyaravēṇam Kuṇḍapuram
 nagaram majjham majjhēṇam niggacchai, niggacchittā jēnéva
 Nāyasaṇḍavané ujjāṇé jēnéva Asogavarapāyavé tēnéva
 uvāgacchai. 115.

116. Uvāgacchittā Asogavarapāyavassa ahé sīyam thāvēl
 thāvittā sīyāo paccoruhai, paccoruhittā sayaméva ābharāṇa—
 —mallālaṅkāram omuyai, omuittā sayaméva pancamuṭṭhiyam
 loyam karél, karittā chaṭṭheṇam bhattēṇam apāṇaēṇam
 Hattuttarāhim nakkhattēṇam Candēṇam jogamuuāgaēṇam
 égam dévadūsasamādāya égé abié muṇḍé bhavittā agārāo
 aṇagāriyam pavvaié. 116.

115. Then, Śramaṇa Bhagavān Mahāvīra,—gazed on by
 thousands of rows of eyes, praised by thousands of rows of
 mouths, greeted by thousands of rows of hearts, well-remem-
 bered by thousands of series of wishes (that we may become his
 votaries), entreated because of his beauty, comelines, and
 virtues; pointed out by thousands of rows of forefingers;
 accepting by (a waving of) the right hand the salutations of
 thousands of rows of joined hands of many thousands of men
 and women, passing along a row of thousands of palaces,
 greeted by the melodious and delightful sound of music such
 as performance on Viṇā, beating of time by clapping of hands,
 musical instruments, singing and beating of drums, mixed
 with the sound of shouts of victory and gentle pleasing sound
 of the people; accompanied by all his royal insignia, all his
 splendour, all his army, all conveyances, all his retinue, all
 his followers; by all manifestation of might; by all his beauty;
 by all the tumult; by all kinsmen and acquaintances; by all
 the throng of townsmen, by all actors, by all time-beaters, by
 all his harem, adorned with all the splendour of flowers,
 scented robes, garlands, and ornaments; accompanied, at the
 same time, by the sound and echo of all musical instruments,
 and followed by King Nandivardhana, accompanied also by great

beauty of royal insignia, by great splendour (of ornaments etc.), by great army, by a great throng, by the great sound and echo of musical instruments (and tumult of people), namely of conch,—drum with a clay body—drum with a wooden body,—large drum—cymbals—**Kāhalā** (a kind of wind instrument), **hudukka** (beating ram) dundubhi (celestial kettle—drum)—went right through the town of Kuṇḍapura. Having gone, he went to a park called Jñāta-khaṇḍa Vana, and proceeded to the excellent Aśoka tree.

116 Having proceeded, he caused his palanquin to be placed under the excellent Aśoka tree, descended from the palanquin; and having descended he took off his ornaments, wreaths of flowers, and finery with his own hands.

It is said,

अंगुलीभ्यश्च मुद्रावलिं पाणितो वीरवलयं भुजाभ्यां हतित्यङ्गदे ।

हारमथ कण्ठतः कर्णतः कुण्डले मस्तकान्मुकुटमुञ्चति श्रीजिनः ॥ १ ॥

जेनम् जयति शासनम्

1 Aṅgulibhyaśca mudrāvalim pāṇito vīra-valayam bhujābhyām jhatityaṅgadé;

Hāramatha kaṇṭhataḥ karnataḥ kuṇḍalé mastakānmukutam unmuncati Śrī Jinah. 1.

1. Śrī Jinésvara speedily removed a series of rings from his fingers, vīra valaya (armlets indicative of might) from his forearm, bracelets from his upper arm, neck-lace from his neck, ear-rings from his ears, and the diadem from his head.

Having removed (them), he plucked out his hair in five handfuls with his own hands. When the Moon was in conjunction with Hatthuttarā i e. Uttarāphālguṇī constellation, he after fasting for two days and a half, without drinking water, put on a divine robe, and quite alone, un-accompanied by any other person, he plucked out all his hair, and leaving the house, he entered the state of houselessness. 116. (B. C. 568)

When the Lokāntika gods after requesting Śramaṇa Bhagavān Mahāvīra, had gone away to their respective celestial abodes, Śramaṇa Bhagavān Mahāvīra got up from his lion-seated throne, and went to King Nandivardhana and his Kṣatriya kinsmen, followed by some domestics. On seeing Śramaṇa Bhagavān Mahāvīra coming to them, they advanced seven or eight steps forward towards him, gave him their due respects and offered him an elegant lion-seated throne for his seat. As soon as Śramaṇa Bhagavān Mahāvīra took his seat on the throne, King Nandivardhana and other members of the family took their appropriate seats.

Śramaṇa Bhagavān Mahāvīra, then addressing them with a speech, pleasant like nectar, naturally sweet, devoid of repetition, and full of dignity, said, O beloved of the gods! The limit of your appointed time has now been reached. The time for renouncing the world has arrived. You, therefore, willingly give me your permission, remove the ties of affection, and strengthen your mind which is full of fears of separation."

On hearing these words, their throats became choked up, and stopping the current of sorrow with extreme difficulty and as if they were making visible their long-lasting mass of affection by the continuous flow of tears from their eyes, they said "O Worshipful Lord! when you are talking thus, our ears are really adamantine that they do not become deaf. Our hearts are made of a material as hard as a diamond that they are not split up into hundred pieces with a crackling noise. Our bodies are the abodes of such ungrateful materials that they do not, till now, undermine themselves into the lowest regions. Under the circumstances, how can our humble speech be utilized in giving permission for the subject under discussion? Who will be our means of safety for saving us from falling into the ocean of difficult undertakings? Or, who will grace the famous Jñāta-kula which is illustrious in the three worlds, without you, who are respected by the gods, demi-gods, and kings of kings! Ah! We are unfortunate that

this precious gem is missing from our hands". Uttering these sorrowful words, and becoming disappointed, they bowed down low before the Lord, and requested him thus:—" O Venerable Lord ! Now that you are ready to renounce the world, please allow us to celebrate your Dīkṣā Mahotsava, at least for our own happiness" In this way, by the entreaties of his kinsmen, Śramaṇa Bhagavān Mahāvīra accepted their request for celebrating his Dīkṣā Mahotsava, as great men are always afraid of refusal of a request.

King Nandivardhana then ordered his servants, "You now make speedy preparations for a very costly anointing ceremony suitable for Śramaṇa Bhagavān Mahāvīra. The servants, saying " Just as your Majesty orders", went for their respective work. They kept in readiness one thousand and eight pots of gold and other materials brought holy waters and excellent medicaments of all the sacred places, and prepared a paste of gośirṣa sandal-wood and other scented substances.

Becoming astonished by the quivering of their celestial thrones, and knowing the real state of affairs through the medium of their Avadhi Jñāna, the thirty-two Indras, with their extensive eyes resembling a blooming hundred-petalled lotus-flower, appearing beautiful by their glossy and shining tufts of hair resembling a heap of collyrium being in the blessed bloom of their youth, with their bodies anointed with a liquid paste of sandal-wood, shining with flowers suitably hovered round by humming bees and with soft celestial garments with their mouths adorned with rows of teeth as white as Jasmine-flowers or the pith of a concha, with their heads glittering with didems shining by a multitude of rays, with their bodies decorated with numerous ornaments, who were pleasant to look at and were extremely beautiful, who had canopies, flags, and various other ensigns on them, who were surrounded by innumerable multitudes of attendant gods and who filled up the sky with the noise of kettle-drums, mridaṅga drums, wind instruments, tilima, ram-drum and other musical instruments

approached the Jineśvara Bhagavān, and having saluted him by going around him three times from right to left in the form of a pradakṣiṇā and feeling themselves perfectly satisfied with excellent devotion, they sat in the courtyard of the palace beautified with the impression of the feet of the Jineśvara.

Delighted with joy, Acyutēndra ordered his gods 'O gods! You make preparations for a grand celebration of Dīkṣā Mahotsava of Śramaṇa Bhagavān Mahāvīra. The gods bowed down respectfully before Acyutēndra and filling up numerous pots of gold and other materials with waters of the Milk Ocean, and having made ready for him innumerable flowers and other excellent material of anointment, Acyutēndra then joyfully performed the inauguration ceremony of Śramaṇa Bhagavān Mahāvīra with one thousand and eight excellent pots of gold and other materials filled with water mixed with celestial medicaments and perfumes in his palace, along with all his retinue. In the same manner, consecutively, the Moon, the Sun and other Indras performed the inauguration ceremony. Having done the anointing, all of them took their appropriate seats.

King Nandivardhana, with a heart full of devotion and careful attention, gave Śramaṇa Bhagavān Mahāvīra, a bath with pots of gold and other materials filled with waters of sacred places and perfumes. While the bathing-ceremony was going on, some Indras began to move golden whisks of yāk tail very slowly before him, some held umbrellas more white than hundred-petalled white lotus-flowers, some held most excellent glass mirrors in front of him, some held pots filled with fragrant waters of Milk Ocean and covered with sweet-smelling lotus-flowers in their hands; some stood up holding vessels for burning incense, made of precious stones of five varieties with dark cloudy smoke issuing from the burning of scented aloe-wood, camphor, and other materials for preparing incense; some Indras stood holding flower-garlands of five colours rendered dark-coloured by the wasps attracted there by their perfume; and other gods and goddesses began to adore

him. When the ablution-ceremony was over, King Nandivardhana had another lion-seated throne erected in the North and he had a washing-bath given to Śramaṇa Bhagavān Mahāvira with gold pots full of clean water. The body of Śramaṇa Bhagavān Mahāvira who was sitting on the throne with his face directed towards the East, decked with ornaments, was wiped dry with a scented soft cloth, and liquid sandal paste was applied to his body. He put on celestial garments as white as crystal, wore a loin girdle set with precious stones of five varieties, put on a neck-lace of pure pearls on his extensive chest resembling a marble slab of Kanakācala (the Rising Sun Mountain), and he had put on ear-rings in-laid with valuable gems brightly illuminating his cheeks. A diadem of precious gems was placed on his head, and the Indras of the gods and demi-gods decorating him with flower-garlands of five colours and scented powders, paying homage to him with their heads bent low to the surface of the ground, and uttering hundreds of benedictions, began to praise him thus:—O the only Brother of the World! May you, with the greatest ease, conquer in a moment, the extremely powerful wrestler (i. e. Māra) who is invincible to the living beings of the three worlds including the gods and demi-gods. May you show the Path of Final Beatitude to devout individuals following the wrong path by dispelling the darkness of False Belief by the rays of the Sun of Knowledge. May you carefully preserve your duties of ascetic life! May you conquer राग Rāga, Affection, द्वेष Dvēṣa, Hatred and other unconquerable passions till the time you are able to attain Kévala Jñāna, and O worshipful Lord! May you have a resting place in our hearts! May the gods make the directions reverberate everywhere by constantly singing your virtuous qualities! May your white fame spreading like the stamens of lotus flowers, throughout the three worlds, attain everywhere the beauty of the disc of the rising Full Moon! May the deer-like bad religious pioneers, becoming agitated with fear on seeing your immense lion-like strength, run away to distant places!" Having thus extolled the virtuous qualities of Śramaṇa Bhagavān Mahāvira

with these true benedictions, the kings of the gods had dramatic actings performed there. With stoppage of celestial amusements, King Nandivardhana burning with the fire of separation from the would-be Arhat, called his servants into his presence and said ' O beloved of the gods ! Let a palanquin named Candraprabhā, fifty dhanus long, twenty-five dhanus wide, and thirty-six dhanus high containing an elegant altar decorated with a variety of **Svastikas** (auspicious signs 卐) made with liquid saffron mixed with sandal - paste, - a palanquin equipped with a lion-seated throne inlaid with various jewels and with a steady foot-stool, - a palanquin furnished with jingling bells causing the directions to resound with the sweet noise of their charming tinkling sound, and furnished with hundreds of banners and flags of various colours, - be prepared for the use of the Lord of the World. ' The servants rejoicing on hearing the words of their master, did everything as was ordered to them.

Acyutendra, then greatly delighted with joy, ordered his gods to prepare a palanquin, - similar to Candraprabhā - equipped with big columns in-laid with jewels and decorated with strings of pearls hanging there, in which figures of rain-bow were created in all the directions by the rays of precious stones of the five varieties, and which was extremely wonderful to look at, and had it placed within the Candraprabhā palanquin.

Vardhamāna Swāmī, adorned with ornaments for hair and clothes, ornaments of various kinds for the body, and flower-wreaths of various kinds, and observing a two-days fasting without food and water, then got up from his seat, and going three times round the Candraprabhā palanquin from right to left, took his seat on the lion-seated throne in it with his face towards the East. Then an elderly woman of the family, becoming pure by a bath, and putting on an excellent state-costume took her seat on a state-chair on the right side of the Bhagavān, holding a cloth interwoven with

figures of swans. His wet-nurse took her seat on the left side. A beautiful young female attired with costly garments and various ornaments took her seat on the back holding an umbrella furnished with a border of strings of pure pearls hanging from it and a gold staff supporting it. On each side of her, two young females were sitting, waving two chowries as white as well-washed silver. In the north-east corner, a very charming young damsel was sitting with a jewelled vase filled with pure water and with a sprout resembling the trunk of the Indra's elephant. In the south-east corner, a beautiful girl was seated holding a fan with a gold handle, spreading the rays of various kinds of precious stones in her hand. In the rear portion of the palanquin, the Indras of the gods began to hold up umbrellas of gems as bright as snow, silver, Jasmine flowers or the beams of the Moon, with a handle of diamond, with one thousand and eight ribs (of an umbrella) rendered more elegant with garlands of flowers. Saudharméndra and Isānendra began to wave chowries as white as nectar, snow or a heap of foam on each side of Vardhamāna Swāmī.

Now, by the order of King Naudivardhana, one thousand handsome, healthy, and strong persons of equal age, anointing their bodies with a paste of sandal-wood after bath, and appearing beautiful with excellent garments and various kinds of costly ornaments came forward rejoicing with horripilation and thinking themselves extremely fortunate on having accomplished all their cherished objects, and instantly raised up the Candraprabhā palanquin on their shoulders. As the palanquin moved onward, Saudharméndra supported the upper extremity of the southern portion of the palanquin on his shoulder, Isānendra supported the northern portion, and Camaréndra and Balindra supported the lower extremity of the southern portion and the northern portion respectively of the palanquin on their shoulders. The remaining Bhuvanapati, Vāṇa-vyantara, Jyotiṣk and Vaimānika Indras supported the appropriate extremities of the palanquin on their shoulders. What more? The human beings rejoicing extremely with joy, first took up the

palanquin on their shoulders, and then the Indras of the demons, Indras of gods and Indras of the serpent-gods supported it on their shoulders. When Yārdhamāna Swāmī left his palace, the sky began to blaze up wonderfully by the brilliance of the gods of the four varieties coming and going through it. The vault of the sky appeared beautiful by the gods like a group of blossoming trees in autumnal season or like a lotus-lake by a mass of flowers, just as a forest of white mustard-plants or hemd plants or Aśoka trees or sesamum plants or of mango trees appears beautiful in flowering time and a forest of linseed plants, or Ailanthus plants or of campaka trees (*Michelia Champaca*) appears beautiful by their flowers, in the same manner, the vault of the sky appeared beautiful with gods. Besides, the sound of the kettle-drum, tabor, cymbals, drums, conches, and other musical instruments played by human beings on this earth and by celestial beings in the vault of the sky was, constantly diffusing everywhere

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After the Candraprabhā śīlikā (palanquin) in front, eight auspicious signs-Srastika and others-prepared with jewels of various kinds, moved on in regular order one after the other. Then, pots filled with water, magnificent mirrors, banners and tall flags flowing high with wind, moved on. Then, a tall magnificent umbrella resembling the orb of the moon, with a spotless staff made of diamond, and ornamented with hanging wreaths of Koranta flowers, moved forward. Then, a lion seated throne with a foot-stool of jewels, and precious stones, and with jewelled foot-prints carried by numerous servants, moved on. Then, one hundred and eight swift horses possessing graceful gait and a charming neigh decorated with costly clothes and beautiful ornaments, whose flanks ornamented with reins of gold were decorated with bright mirrors and who were ridden by young persons, moved on one by one in regular order. Then, followed one hundred and eight excellent elephants of Bhadra variety, well-constituted physically with regard to the seven parts of their bodies with a number of auspicious signs on

them ornamented with stars of gold and emeralds, whose white tusks were fixed in a tube of silver overlaid with a border of gold, and who were ridden one by one by clever mahouts. Then came one after another, one hundred and eight chariots equipped with canopies, flags, bells, ensigns, excellent portal arches, and musical instruments of twelve kinds prepared from the wood of Tiniśā tree growing on the Himālayas; furnished with strong wheels and yoke-poles to which spirited horses were yoked, and in which small bells were creating a loud jingling noise, and thirty-two quivers were also kept. Then walked one hundred and eight fully equipped warriors carrying various weapons in their hands and desirous of laughing out other soldiers by their valour. Then walked an army of cavalry, elephants, chariots, and infantry. Then moved on a huge Indra's Banner, one thousand yojana high, hoisted on a strong adamantine staff furnished with thousands of small flags of various colours and a variety of umbrellas, ornamented with flower-garlands in which bees were producing a pleasant humming noise, and filling up the vault of the sky with the charming tinkling of small bells swinging to and fro with wind, as if it were a mass of fame or a visible Path of Mukti (Final Emancipation), or trying to measure the vault of the sky by its height; and carried respectfully by gods. Then followed many Brāhmaṇa mendicants, bald-headed hermits, ascetics wearing braided hair, clowns, actors, jesters, songsters, players on musical instruments, and dancers playing and laughing, uttering shouts of victory, invoking benedictions and extolling the virtuous qualities of the Lord. Then came mighty Kṣatriyas, royal princes, distinguished persons, heads of corporations, with their retinue, some on foot, some in chariots, some on horse-back, some on elephants, and some, riding in palanquins, went in front of the Lord. And after them, followed numerous gods and goddesses accompanied by a retinue of hundred celestial cars, hundred banners, and hundred domestic gods surrounding each of them.

On this auspicious occasion, King Nandivardhana, putting

on costly garments and valuable ornaments, mounted a lordly rutting elephant, and appearing beautiful with umbrellas held over him and white chowries waved near him, followed Vardhamāna Swāmî, accompanied by elephants, horses, chariots, and an army of soldiers.

Being thus followed by a multitude of gods, demons, and human beings remaining in their right places, Vardhamāna Swāmî,—with a body measuring seven hands,—with a form of body equal in four directions,—with adamantine constitution,—with breath as fragrant as that of a lotus,—devoid of dirty perspiration, foul secretions, stain, dust, filth, and other blemishes,—illuminating the directions by the radiant beauty of his body,—with the mass of his charming glossy hair, as black as a wasp, indigo or lamp, tied firmly,—with his forehead appearing beautiful like the half-moon,—with elegant ears of right measurements, with the eyebrows curved like the staff of a bow,—with eyes resembling a full-blown lotus with white leaves,—with the nose prominent and long like that of an eagle,—with the lips resembling a ripe Bimba-phala (the fruit of *Momordica Monodelpha*), and the rows of teeth firmly adherent, well-connected, even, and white like a conch, cow's milk or pearls,—with his cheeks fat and muscular,—with a voice as deep as the sound of a kettle-drum or of clouds full of water,—with his neck well-measured and ornamented with rows of lines turning south-wards; with his shoulders well-developed like that of a wild buffalo, a lion or a tiger,—with his arms muscular and ornamented with fine hair,—whose broad chest was lucky with the abode of the wealth of self-control,—whose middle part of the body was embellished with excellent rows of fine hair and deep navel,—whose beautiful thighs were getting plump in regular order higher up,—whose knee was hidden and well-adherent,—and whose soles of feet were marked with signs of a mountain, town, alligator, sea, wheel, goad, fish etc.—being greeted with perfumed powders by citizens from the tops of their buildings, leaving aside their food and drink,—being welcomed by showering of flowers by gods from the skies,—being invoked by celestial damsels with benedictory

recitations, giving wished-for gifts,—and being praised by celestial bards—eventually entered the grove, named Jñāta-khaṇḍa where big trees were appearing beautiful with fresh sprouts, —where gentle wind mixed with the fragrance of flowers of all seasons was spreading in various directions,—where the rays of the Sun were obstructed by the branches of tender trees full of leaves,—where celestial fairies were amusing themselves, enraptured as it were, by the extreme loveliness of the natural scenery—where bees attracted by the fragrance of flowers spreading in all directions were roaming about without caring to go to another forest, which on seeing Vardhamāna Swāmī coming to it was as if inviting him readily by extending sprout-like hands set in swinging motion by winds like a beloved person seen after a long time, which was welcoming him as it were, by the soft note of peacocks overpowered by an excess of intoxication,—and which was as if worshipping him with flowers falling down by a gust of wind—What more can any one write about the grove which was defeating the beauty of Nandana Vana by the splendour of its charms and which was sanctified by the lotus-like feet of the Tīrthaṅkara? Having entered the grove, Vardhamāna Swāmī got down from the Candraprabhā śibikā (palanquin), and, as soon as he removed his valuable garments, ornaments, flower-garlands etc. from his body with his own hands under the Aśoka Tree and placed them there, an elderly woman of the family, having picked them up like pearls dropping down from a string of precious pearls, and, having placed them in the silk cloth interwoven with figures of swan, began to weep mournfully; and addressing Vardhamāna Swāmī with a speech faltering with sorrow, said, “O darling! You are born in the Kāśyapa-gotra. You are son of King Siddhārtha. You are,—like the Autumnal Moon in the sky,—a gladdener to the race of Jñāta kṣatriyas. You are born from the womb of Trisālā-devī of Vāsiṣṭha-gotra. You are a highly distinguished personage among the Kṣatriyas. You possess a celestial body endowed with full bloom. You are extremely tender and handsome. You are wonderful with unparalleled beauty, charm, and brilliance.

You are renowned in the three worlds and you are clever in all arts and sciences, and in moral codes. Now, how will you endure the pains of severe austerities? O child! You carefully observe the great vows whose practice is like guarding against a sharp-edged sword. Do not be afraid in the least of the sufferings of very terrible endurances. During your ascetic life, you are always to maintain your body on pure meagre food obtained by going from door to door, and you are to abstain yourselves from living in towns and villages. How can I say anything to you, who have Perfect Knowledge? But endeavour to attain speedily the Happiness of Mokṣa (Final Emancipation)."

King Nandivardhana with his kinsmen and retinue, burning with unbearable pangs of separation, and with eyes filled up with an unceasing flow of tears, knelt down reverently at the feet of Vardhamāna Swāmī, and they took their seats nearby.

Then, accepting the words of the elderly woman of the family, Vardhamāna Swāmī plucked out the entire hair of his head and beard by five handfuls with his own hands, and the mass of hair was taken away from the hands of Vardhamāna Swāmī into a divine cloth by the Indra with his head bowed down low before him. After the ceremony of plucking out the hair was over, the mass of hair which was as black as a mass of thick clouds, and which was cured (crooked) like the heart of a wicked man, was thrown by the Indra, with the permission of the Lord into the Milk Ocean.

After Śramaṇa Bhagavān Mahāvira had plucked out his hair in five handfuls (as described above), he paid obeisance to all Liberated Souls, saying नमो सिद्धानं Namo Siddhāṇam Obeisance to all Siddhas (Liberated Souls), and taking the five Maha Vratas (Great Vows) of Sarva Virati Samāyika—an utterance of the under-mentioned Sūtra of the vow of abstaining from all sinful acts, he put on a divine garment given by the Indra and adopted the Holy Conduct. (B. C. 568)

The following is the Sūtra of Sāmāyika Vrata :—

करेमि (भन्ते !) सामाइअं सव्वं सावज्जं जोगं पक्खामि जाव-
जीवाए तिविहं* तिविहेणं' इत्यादि

“Karémi (bhanté!) sāmālam savvam sāvajjan jogam paccakkhāmī jāvajjivāe tiviham* tivihēnam ” ityādi.

I take (O Supreme Lord !) a Vow of Renunciation, and (promise to) abstain from all sinful acts, so long as I am alive (I will not do a sinful act myself; I will not have it done by some one else; and I will not approve of others doing it) etc. by mind, speech or body etc.

At that moment, the whole assembly of men and gods stood motionless like the figures on a picture. At the command of Śakra, the clamour of men and gods, and the sound of musical instruments suddenly ceased, when Śamaṇa Bhagavān Mahāvīra chose the Holy Conduct.

Day and night following that conduct which is a blessing to all animated and living beings, the zealous gods listen to him with joyful horripilation.

The five Mahā Vratas (great vows) of Sarva Virati Sāmāyika Vrata of ascetic life with their clauses are the following :—

The First Great Vow runs thus:—

I renounce all killing of living beings whether subtile or gross, whether movable or immovable. Nor shall I myself kill living beings (nor cause others to do it; nor consent to it). As long as I live, I confess and blame, repent and exempt myself of these sins, in thrice three-fold way, * in mind speech and body.

There are five clauses.

* I. e. acting, commanding, consenting, either in the past, or the present, or the future.

The first clause runs thus:—

A Nirgrantha is careful in his walk, not careless.

The Kévalin assigns as the reason, that a Nirgrantha, careless in his walk, might (with his feet) hurt or displace or injure or kill living beings. Hence, a Nirgrantha is careful in his walk, not careless in his walk.

This is the first clause (1)

Now follows the second clause:—

A Nirgrantha searches into his mind (i. e. thoughts and intentions). If his mind is sinful, blamable, intent on bad works, acting on impulses, produces cutting and splitting (or division and dissension), quarrels, finds faults, and pains, injures living beings or kills creatures, he should not employ such a mind in action; but if, on the contrary, it is not sinful etc, then he may put it in action.

This is the second clause (2)

Now follows the third clause:—

A Nirgrantha searches into his speech; if his speech is sinful, blamable etc. (all down to) kills creatures, he should not utter that speech. But if, on the contrary, it is not sinful etc. then he may utter it.

This is the third clause (3)

Now follows the fourth clause:—

A Nirgrantha is careful in laying down his utensils of begging, he is not careless in it. The Kévalin says:—A Nirgrantha who is careless in laying down his utensils of begging, might hurt or displace or injure or kill all sorts of living beings. Hence, a Nirgrantha is careful in laying down his utensils of begging, he is not careless in it.

This is the fourth clause (4)

Now follows the fifth clause:—

A Nirgrantha eats and drinks after inspecting his food and drink; he does not eat and drink without inspecting his food and drink. The Kévalin says:—If a Nirgrantha would eat, and drink without inspecting his food and drink, he might hurt and displace or injure or kill all sorts of living beings. Hence, a Nirgrantha eats and drinks after inspecting his food and drink, not without doing so,

This is the fifth clause (5)

In this way, the great vow is correctly practised, followed executed, explained, established, effected according to the precept.

This is Sir, the First Great Vow : Abstinance from killing any living beings I.

ii. The Second Great Vow runs thus :—

I renounce all vices of lying speech (arising) from anger, or greed, or fear, or mirth. I shall neither myself speak lies, nor cause others to speak lies, nor consent to the speaking of lies by others I confess and blame, repent and exempt myself of these sins in the thrice three-fold way, in mind, speech and body.

There are five clauses.

The first clause runs thus:—

A Nirgrantha speaks after deliberation; not without deliberation. The Kévalin says: Without deliberation, a Nirgrantha might utter a false-hood in his speech. A Nirgrantha speaks after deliberation, not without deliberation.

This is the first clause (1)

Now follows the second clause:—

A Nirgrantha comprehends (and renounces) anger, he is not angry. The Kévalin says :- A Nirgrantha who is moved by anger, and is angry, might utter a falsehood in his speech. A Nirgrantha etc.

This is the second clause (2)

Now follows the third clause:—

A Nirgrantha comprehends, (and renounces) greed, he is not greedy. The Kévalin says:- A Nirgrantha who is moved by greed, and is greedy, might utter a falsehood in his speech. A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause:—

A Nirgrantha comprehends (and renounces) fear, he is not afraid. The Kévalin says:- A Nirgrantha who is moved by fear, and is afraid, might utter a falsehood in his speech. A Nirgrantha etc.

This is the fourth clause (4)

Now follows the fifth clause:—

A Nirgrantha comprehends (and renounces) mirth; he is not mirthful. The Kévalin says: A Nirgrantha who is moved by mirth, and is mirthful, might utter a falsehood in his speech. A Nirgrantha etc.

This is the fifth clause (5)

In this way the great vow is correctly practised, followed, etc.

This is, Sir, the Second Great Vow.

iii. The Third Great Vow runs thus;—

I renounce all taking of anything not given, either in a village, or a town, or a wood, either little or little or much, of

small or great, of living or lifeless things. I shall neither take myself what is not given, nor cause others to take it, nor consent to their taking it. As long as I confess, blame etc. (all down to) body.

There are five clauses.

The first clause runs thus:—

A Nirgrantha begs after deliberation, for a limited ground, not without deliberation. The Kévalin says: If a Nirgrantha begs without deliberation for a limited ground, he might take what is not given. A Nirgrantha etc.

This is the first clause (1)

Now follows the second clause:—

A Nirgrantha consumes his food and drink with permission (of his superior), not without his permission. The Kévalin says: If a Nirgrantha consumes his food and drink without his superior's permission, he might eat what is not given. A Nirgrantha etc.

This is second clause.

Now follows the third clause:—

A Nirgrantha who has taken possession of some ground, should always take possession of a limited part of it, and for a fixed time. The Kévalin says: If a Nirgrantha who has taken possession of some ground, should take possession of an unlimited part of it and for an unfixed time, he might take what is not given. A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause:—

A Nirgrantha who has taken possession of some ground, should constantly have his grant renewed. The Kévalin says:

If a Nirgrantha has not constantly his grant renewed, he might take possession of what is not given. A Nirgrantha etc.

This is the fourth clause:—

Now follows the fifth clause :—

A Nirgrantha begs for a limited ground for his co-religionists after deliberation, not without deliberation. The Kévalin says:— If a Nirgrantha should beg without deliberation, he might take possession of what is not given. A Nirgrantha etc.

This is the fifth clause (5)

In this way the great vow, etc.

This is, Sir, the third great vow

IV. The fourth great vow runs thus:—

I renounce all sexual pleasures either with gods, or men, or animals. I shall not give way to sensuality etc, (all as in the foregoing paragraph down to) exempt myself.

There are five clauses.

The first clause runs thus:—

A Nirgrantha does not continually discuss topics relating to women. The Kévalin says:—If a Nirgrantha discusses such topics, he might fall from the law declared by the Kévalin, because of the destruction or disturbance of his peace. A Nirgrantha etc.

This is the first clause (1)

Now follows the second clause:—

A Nirgrantha does not regard and contemplate the lovely forms of women. The Kévalin says:—If a Nirgrantha regards and contemplates the lovely forms of women, he might etc. A Nirgrantha etc.

This is the second clause (2)

Now follows the third clause:—

A Nirgrantha does not recall to his mind, the pleasures and amusements he formerly had with women. The Kévalin says:—If a Nirgrantha recalls to his mind the pleasures and amusements he formerly had with women, he might etc. A Nirgrantha etc.

This is the third clause (3)

Now follows the fourth clause:—

A Nirgrantha does not eat and drink too much, nor does he drink liquors or eat highly-seasoned dishes. The Kévalin says:—If a Nirgrantha did eat and drink too much, or did drink liquors and eat highly-seasoned dishes, he might etc. A Nirgrantha etc.

This is the fourth clause (4)

Now follows the fifth clause:—

A Nirgrantha does not occupy a bed or couch affected (belonging to or close by) by women, animals, or eunuchs. The Kévalin says:—If a Nirgrantha did occupy a bed or couch affected by (belonging to or close by) women, animals, or eunuchs, he might etc. A Nirgrantha etc.

This is the fifth clause (5)

In this way, the great vow etc.

This is, Sir, the fourth great vow.

V. The fifth great vow runs thus:—

I renounce all attachments (pleasure in external objects) whether little or much, small or great, living or lifeless; neither shall I myself form such attachments, nor cause others to do so, nor consent to their doing so, etc, (all down to) exempt myself.

There are five clauses.

The first clause runs thus:—

If a creature with ears, hears, agreeable and disagreeable sounds, it should not be attached to nor delighted with, nor desiring of, nor infatuated by, nor covetous of, nor disturbed by the agreeable or disagreeable sounds. The Kévalin says:— If a Nirgrantha is thus affected by the pleasant or unpleasant sounds, he might fall etc. (see above IV. 1.).

If it is impossible not to hear sounds, which reach the ear, the mendicant should avoid love or hate, originated by them.

A creature with ears hears agreeable and disagreeable sounds.

This is the first clause (1)

Now follows the second clause:—

If a creature with eyes sees agreeable and disagreeable forms (or colours), it should not be attached etc. to them. The Kévalin says:—etc. (the rest as in the last clause. Substitute only see and forms for hear and sounds).

This is the second clause (2)

Now follows the third clause:—

If a creature with an organ of smell, smells agreeable or disagreeable smells, it should not be attached to them. (The rest as above. Substitute smell and nose).

This is the third clause (3)

Now follows the fourth clause:—

If a creature with a tongue, tastes agreeable or disagreeable tastes, it should not be attached etc. to them. (The rest as above Substitute taste and tongue).

This is the fourth clause (4)

Now follows the fifth clause:—

If a creature with an organ of feeling, feels agreeable or disagreeable touches, it should not be attached to them (The rest as above, Substitute feel and touch)

This is the fifth clause (5)

In this way, the fifth great vow etc. (see above) V

He who is well-provided with these great vows and their twenty-five clauses, is really Houseless, if he,—according to the sacred lore, the precepts, and the way,—correctly practises, follows, executes, explains, establishes, and, according to the precept, effects them. ”

Ācārāṅga Sūtra (H. J.)

At that moment, the gods, goddesses, and aeriāls on the earth and from the sky, and human beings threw all around Vardhamāna Swāmī, an excellent highly perfumed fragrant yellow powder accompanied by buzzing bees, which made the whole living world fragrant with its perfume, and which intensely beautified the vault of the sky by its reddish-brown colour. Incense-pans containing burning sandal-wood, musk, ambergris, camphor, and other fragrant substances, and covering the directions by columns of dense smoke coming out from them, were placed in every nook and corner, and the vacant part of the world was filled with the deafening sound of victory.

The Śakréndra, then, placed a spotless divine cloth on the left shoulder of Śramaṇa Bhagavān Mahāvīra, who had removed garments, ornaments, and wreaths of flowers from his body.

At this moment, Manah-paryāya Jñāna (knowledge suitable for Thought-Reading) became manifest as if with the object of helping the Jinésvara in bearing the immense burden of an extraordinary ascetic life.

Then, Vardhamāna-Swāmī, extremely powerful in conquering the magnitude of Moha (Infatuation) by the strength of his mighty arms, and firm like Mount Méru, remained in deep meditation with perfect relinquishment of body, and the gods of the four kinds, citizens, King Nandivardhana, and others, having bowed down low with devotion at the feet of the Lord, went away to their respective destinations.

CHAPTER IX

Peregrinations of Śramaṇa Bhagavān Mahāvira During the First Six Years of His Chadmastha Life as an Ascetic.

Śramaṇa Bhagavān Mahāvira abandoned the enjoyment of pleasures of a princely fortune and having renounced the world, took Dīkṣā, (entered the Holy Orders) on the tenth day of the dark half of Mārgaśīrṣa (Nov. Dec. 563 B C) during the latter part of the day, when the Moon was in conjunction with the constellation Uttarāṣṭhī.

According to the Jain tradition, it is said that when Tīrthaṅkar Bhagavān Rṣabha Swāmī renounced the world and entered the Holy Order, four thousand princes of royal blood, accepted Dīkṣā along with him. Three hundred princes; accepted Dīkṣā along with Tīrthaṅkara Bhagavān Mallināth; three hundred along with Tīrthaṅkar Bhagavān Śrī Pārśvanāth; six hundred along with Tīrthaṅkar Bhagavān Vāspūjya Swāmī and one thousand persons with each of the remaining Tīrthaṅkaras; but Śramaṇa-Bhagavān Mahāvira renounced the world and took Dīkṣā, alone, none else joined the Holy Orders along with him.

Śramaṇa Bhagavān Mahāvira was born with three kinds of knowledge viz (1) Mati Jñāna-knowledge acquired through the

-
- Before the acquisition of Perfect Knowledge

medium of senses. (2) Śruta Jñāne-knowledge acquired by hearing or from the preceptor, and (3) Avadhi Jñāna-Visual Knowledge-knowledge of past, present, and future events within a prescribed area, and he acquired Maññah Paryāya. Jñāna-knowledge of the prevailing thoughts of all living being as soon as he entered the Holy Orders.

First Year of Ascetic Life.

Śramaṇa Bhagavān Mahāvīra who was fully cognizant of the future immensely happy events of his life that were destined to happen to him through the medium of the superhuman knowledge possessed by him; who was perfectly fearless with regard to the numerous troubles and hardships which were likely to occur in near future; who was a treasure-house of various virtuous qualities like tranquillity etc; who was carrying a divine cloth on his shoulder at imploring solicitations of the Indra, although he had abandoned all wearing apparel; who was the true demonstrator of the Path of Salvation although he had satisfied the wished-for desires of needy persons; who was curbing the horse in the form of wicked sensual desires even though he had left off horse-riding; who had renounced all wealth and property, although he was a protector of the entire Universe, Know went, out of the Jñāta Khaṇḍa Vana, with the permission of the members of the Jñātrika race, who were there, with a gait resembling that of a lordly elephant although he had left off his own elephants, and gradually walking with a slow gait, with his eyes directed like the poles of a bullock-cart, to the ground in front of him, went to Kumāragrām

When Śramaṇa Bhagavān Mahāvīra left the Jñāta Khaṇḍa Vana pleasure-garden and started on a travelling tour, King Nandivardhana and members of Jñāta family, followed him for a short distance and then they stood lamenting thus and gazing at him, till he was out of sight:—

त्वया विना वीर ! कथं ब्रजामो ? गृहेऽधुना शून्यवनोपमाने ।

गोष्ठीमुखं केन सशचरामो ? भोक्ष्यामहे केन सहास्य बन्धो ? ॥ ९ ॥

सर्वेषु कार्येषु च वीर वीरे—त्यामन्त्रणाद्दर्शनतस्तदार्य ! ।

प्रेमप्रकर्षादभजाम हर्षं, निराश्रयाश्चाऽथ कमाश्रयामः ॥ २ ॥

अतिप्रियं बान्धव ! दर्शनं ते, सुधाऽञ्जनं भावि कदाऽस्मदक्ष्णोः ? ।

नीरागचित्तोऽपि कदाचिदस्मान्, स्मरिष्यसि प्रौढगुणाभिराम ! ॥ ३ ॥

1. Tvayā vinā Vīra ! Katham vrajāmo ? grihē' dhunā śūnya-
vanopamānē
Goṣṭhīsukham kēna sahācarāmo ? Bhokṣyāmahé kēna
sahā'tha bandhol
2. Sarvéṣu kāryéṣu ca Vīra, Vīré—tyāmantraṇāddarśanata-
stavārya!
Préma—prakarṣadabhajāma harṣam, nirāśrayāścā'tha kamā-
śrayāmaḥ?
3. Atipriyam bāndhava! darśanam'té sudhā'njanam bhāvi
kadā'smadakṣṇoḥ ?
Nīrāgacitto'pi kadācidasman, smarīṣyasi praaḍha guṇābhi-
rāma!

1. O Vīra, without you, how can we now, go to (our) house which resembles a lonely forest? With whom can we experience the happiness of familiar conversation? Now, O Brother! with whom shall we take our meals?

2. O Venerable Man ! By inviting you for consultation by your pet-name Vīra, Vīra, and by looking at you, we derived pleasure out of predominance of affection, we being devoid of protection, on whom shall we, now, depend for shelter?

3. When shall we, O Brother ! have your highly pleasing *Darśana* (sight) which is like an anointment of nectar to our eyes? O delightfull one, on account of (possessing) excellent virtues, although your heart is devoid of love, please remember us some day in future.

Saying so, and having turned back with great difficulty, they, then, went to their respective houses, with eyes full of unceasing tears.

Moreover, bees, attracted by the fragrance, remaining for a little more than four months, of Gośirṣa sandal paste and flowers with which śramaṇa Bhagavān Mahāvīra was worshipped by gods, during the auspicious ceremony of his Dīkṣā, were coming and piercing his skin with penetrating stings.

Young persons, were asking for packets of perfumes and when Bhagavān was silent, they becoming enraged, were creating wicked troubles for him.

Females, also, becoming enamoured with feelings of sensual gratification on beholding Śramaṇa Bhagavān Mahāvīra with wonderful beauty and fragrant body, were making agreeable troubles (like looking at him with voluptuous eyes, embrace, clinging to his body etc.) but the Lord, remaining perfectly steady like Mount Mēru, endured everything, and went on wandering from one village to another.

MOLESTATION FROM A COWHERD.

On the same day, Śramaṇa Bhagavān Mahāvīra reached Kumāra-grām when only one muhūrta (a period of forty-eight minutes) was remaining, and remained in deep meditation in Kāyotsarga (perfect renouncement of body) at a solitary place outside the village.

When during the evening, Śramaṇa Bhagavān Mahāvīra was standing in Kāyotsarga, with his arms hanging in perfect relaxation, outside the village of Kumāra-grām, an insolent, cruel and wicked cowherd came to him, and entrusting him with the care of grazing bullocks who were greatly fatigued and distressed with hunger by constant walking for the whole day, went into the village for the purpose of milking his cows. The cowherd returned home late in the evening as he had some other work to do in the village.

In the mean time, the bullocks after grazing for a short time near the ground on which Śramaṇa Bhagavān Mahāvīra was standing, gradually went on and on grazing into neighbouring forest as they were very hungry.

The cowherd, then, came to Śramaṇa Bhagavān Mahāvīra and, not finding his bullocks there, asked him "O Worthy Man! I had entrusted you before, with the care of my bullocks, now tell me, where are they gone? The Lord was perfectly silent, as if he had not heard anything. The cowherd, therefore, thought "He is some great man. He does not know anything," and went to various caves, rivers, streams, thickets of trees, villages, and other localities in search of his bullocks.

The bullocks grazing with ease for a long time and with their hunger greatly satisfied, returned to the same locality, and sat there, re-masticating their food, with their eyes directed towards the Lord.

The cowherd could not find out his bullocks. Hence, with his eyes sordid with twelve hours' vigilant wandering for search with his whole body smeared by thick layers of dust, and injured by logs of wood and thorns, the cowherd returned to the same spot, after wandering here and there for a very long time, and, on seeing his bullocks sitting happily near Śramaṇa Bhagavān Mahāvīra, insultingly asked with very harsh words, and his eyes red-shot with intense anger "O Vile Man! thou showest an outward appearance of utmost tranquility like a wicked person, but at heart, the crookedness of thy mind, is clearly apparent that thou hast hidden my bullocks with the object of taking them away, and if I had not come here now, thou wouldst positively have stolen them away.

"O Friend! Is it the beauty of thy vow? The straight forwardness of thy honesty and the gentility of thy behaviour are of a unique nature! It seems to me that while stopping all external transactions and extending thy arms, thou art assuming a feigned attitude with the object of designing plans for the purpose of deceiving people."

He made me wander about for the whole night although he knew the whereabouts of my bullocks'. So saying, he angrily raised up his plough and hurriedly ran towards Śramaṇa Bhagavān Mahāvīra with the object of striking a blow to him with it.

Now, Śakrendra, desirous of knowledge of the whereabouts of the itinerancy of Śramaṇa Bhagavān Mahāvīra, saw the cowherd running towards him with the object of striking him a blow. He at once steadied the cowherd there and hurriedly went to the spot where Śramaṇa Bhagavān Mahāvīra was in Kāyotsarga. He rebuked the cowherd thus "O Illbehaved ! O wicked man ! O brute! The lower animals are only fortunate that you do not eat away their grass. Do you not know Vardhamāna Swāmī, the son of King Siddhārtha, who has entered the Holy Orders, after renouncing, elephants, horses, warriors, kingdom etc, who is always eager for religious duties, and who has regarded a gem as a piece of straw?" and punished the cowherd.

Śakrendra then adored Śramaṇa Bhagavān Mahāvīra by walking around him three times from right to left and having folded the two palms of his hands in the form of a cavity and having reverently raised the folded cavity in front of his forehead, he requested the Lord thus:—"O Lord! Even while performing religious ceremonies during your ascetic life, you will have terrible troubles and hardships for twelve years, which will be deadly to ordinary individuals and which will raise horripilation even in the minds of very valient persons. Do me, therefore, the favour of giving me your permission to remain with you during that period for rendering service to you."

Śramaṇa Bhagavān Mahāvīra then, becoming free from Kāyotsarga replied "O Suréndra! there is no doubt that your hearty devotion prompts you for such a request, but an event like this had never happened during the past, never happens in the present time, and will never happen in future, that Tīrthaṅkaras had ever shredded their previous evil Karmas, do ever shred them, and will ever shred them with the help of a Dévé-

dra or an asura. If the evil Karmas are destroyed by the prowess of other persons, then, plucking out of hair, celibacy, performance of various religious ceremonies etc. will be fruitless.

Evil Karmas, which have been acquired by firm bondage of cruel intentions, cannot be destroyed without experiencing the evil effects of those Karmas. A soul under the influence of his own actions, alone enjoys the good or evil consequences of those Karmas, and another person becomes his benefactor or otherwise, also under the influence of his own Karmas. Those who have become Siddhas, who are becoming Siddhas and who will become Siddhas in future, invariably destroy their Karmas with their own ardent exertion. There is no other remedy for them. Perfectly cognizant of future troubles and hardships, I have adopted ascetic life. I need not mind them." Having, thus, advised the Dēvēndra, with reasons and arguments, Śramaṇa Bhagavān Mahāvīra, again remained in Kāyotsarga.

A *Vyantara* god named Siddhārtha—son of the sister of Śramaṇa Bhagavān Mahāvīra's mother Trīśalā-devi—who had become a *Vyantara* déva, by practising severe penance through ignorance (following false methods) came there. Dēvēndra told him:— "O Siddhārtha! Firstly Śramaṇa Bhagavān Mahāvīra, is a near relative of yours, and, secondly, I give you my permission. You remain in constant attendance upon the Lord, and prevent hardships and accidents which may endanger his life." Becoming delighted on receiving the order of the Dēvēndra, Siddhārtha, consented to remain in attendance and Śakrēndra went to his celestial abode.

At day-break, Śramaṇa Bhagavān Mahāvīra commenced his wandering tour and reached Kollāka Sannīveśa.

For a festival at the house of a Brāhmin named Bahula sweet meats and excellent articles of diet were prepared and several persons were taking their meals. At meal time Śramaṇa Bhagavān Mahāvīra went into the village on a begging tour, with a very tranquil gait without making any haste, for the

purpose of taking meals at the end of a two-days' fasting. Going about to houses of people of high and low families, he went to the house of Bahula. On seeing Śramaṇa Bhagavān Mahāvīra with such unparalleled charm of beauty coming at his door, Bahula thought "Ah! the loveliness of the body of this great sage! Ah! the incomparable treasure of comeliness! Ah! the completeness of all auspicious marks and signs on his body! Ah! The splendour! He is not a person of ordinary qualities! I am only fortunate that he has unexpectedly arrived at my house" With these ideas in his mind, and with horripilation arising from great delight as if he were ornamented with precious pearls, Bahula instantly got up from his seat and very respectfully placed milk mixed with Ghee (clarified butter) and sugar before the Lord. When Śramaṇa Bhagavān Mahāvīra extended forward his lotus-like hands marked with the auspicious signs of Cakra (wheel), Aṅkuṣa (the gourd for an elephant) etc, but without holes in the intervals between the fingers, the Brāhmin poured the excellent milk into the cavity of the folded hands of the Lord.

The gods descended into the vault of the sky. Some of them began to beat celestial drums of victory with great devotion. Some poured showers of divine flowers. Some threw celestial garments. Some began to sing the virtuous qualities of the Lord. Some raised the ominous cries of "Sudāna!" (an excellent gift with regard to the giver, the recipient and the article of gift) and some of them began to pour constant showers of gold with intense delight.

On seeing this wonderful event, numerous persons of the village came to the Lord out of curiosity. What more! Śramaṇa Bhagavān Mahāvīra, had milk, the Brāhmin obtained gold, and all the people of the village had the fortune of witnessing such a wonderful event. There was great rejoicing.

Śramaṇa Bhagavān Mahāvīra, thus took his first meal of milk-pudding in an utensil belonging to a house-holder, at the house of Brāhmin Bahula in Kollāka Sanniveśa with the object

propagating the dharma (religious duty) of ascetics to take their meals in bowls and utensils specially prepared for the purpose. At that time, the undermentioned five celestial events occurred (1) Cēlotkṣēpa (falling of divine garments from the sky) 2, Gandhodaka vṛiṣṭi—(showers of perfumed waters). 3. Dundubhi Nāda the music of divine musical instruments. 4. Aho dānamaho dānamityudghoṣaṇā— The ominous cry of Aho dānam, aho dānam, and 5 Vasudhārā vṛiṣṭi (showering of gold).

The showering of gold is as follows

अद्धतेरसकोडी उक्कोसा तत्थ होइ वसुहारा ।

अद्धतेरसलक्खा जहन्निआ होइ वसुहारा ॥ १ ॥

Addhatérasa—kodi ukkosā tattha hōi vasuhārā.

Addhatérasa—lakkhā jahanhiā hōi vasuhārā.

1. A maximum amount of twelve krores and a half worth of gold and a minimum of twelve lakhs and a half worth of gold is poured as a shower of gold.

Having taken his meal in secret—in a way that is not visible to any other ordinary individual,—Śramaṇa Bhagavān Mahāvīra proceeded onwards with his wandering tour.

When Śramaṇa Bhagavān Mahāvīra was going from one place to another, as stated before, bees abandoning the fragrance of the flowers of the forest, came in hordes constantly humming on the body of Śramaṇa Bhagavān Mahāvīra attracted as they were by the supreme fragrance of the divine flowers and perfume-powders thrown over him by gods during his Dikṣā ceremony and being enraged at not having anything to eat although they were constantly hovering about, they caused him intense pain by deep penetrating stings, and drinking the blood, issuing from hair-pits, and becoming firmly attached to his body, they remained with him wherever he went.

Besides, young persons of various villages attracted by the excellent fragrance of the body of Śramaṇa Bhagavān Mahāvira, used to request him thus:— ‘O Lord, give us this perfume and show us the method of preparing it. Your body is anointed with excellent perfumes.’

Young females of villages, also on seeing the eyes resembling a fresh blue lotus-flower and palāsa (Butea Frondosa) leaves, the lotuslike face with fragrant smell and the wealth of unparalleled beauty of Śramaṇa Bhagavān Mahāvira, and, on becoming pierced by the arrows of the God of Love, were cagerly inquiring about the where-about of the wandering Bhagavān, and they were causing him various troubles

Thus, the bees produced various injuries to the body of Śramaṇa Bhagavān Mahāvira for a little more than four months after his Dīkṣā on account of the divine flowers and perfume-powders thrown on him by the gods.

AT HERMIT'S COTTAGE

Then going further on, Śramaṇa Bhagavān Mahāvira- the ornament of the three worlds and a treasure of innumerable virtues- arrived at Morāk Sanniveśa. There Jvaṇāśrma- a leader of Duljjanta tāpasas (wandering mendicants), and a friend of king Siddhārtha-father of Śramaṇa Bhagavān Mahāvira,- came forward to receive him out of his previous affection towards him, and Śramaṇa Bhagavān Mahāvira also extended forward his arms as he was accustomed to do it before. The kula-pati, then joyfully made inquiries about his family affairs and said:— ‘O Excellent Prince! you live here for sometime. This āśrama (hermitage) is perfectly free from any nuisance. There is no one who will create disturbance in meditation. So this place is fit for a dwelling during the rainy season. Hence, if you cannot live here from now, you do positively remain here during the rainy season.’ The Lord accepting his request, remained there, for one night.

Śramaṇa Bhagavān Mahāvīra,—the separator of the bondage of affection, the grinder of innumerable miseries, the vanquisher of the Mandarācala (Mount Mandāra) by the excellent steadiness of his tranquil mind; the sufferer of numerous hardships; with a gentle gait like that of a lordly elephant, unattended by any servant like a deer, ready in the protection of any living being like a father, and adorable by throngs of celestial beings, then went to various Madambas (small towns with villages within a distance of about four to six miles), Karbaṭas (ill-managed disorderly villages), Khēṭas (villages with mud walls) and a number of villages inhabited by numerous people.

The summer season now set in, and in course of time with the advent of the rainy season, gentle rains with loud roaring began to pour; travellers returned to their respective homes; and royal swans went to Mānasa-Sarovara (Mānasa Lake)

Śramaṇa Bhagavān Mahāvīra now came back to Morāka Sanniveśa. The Kulapati very willingly gave him a well-prepared hermitage to live in. Bhagavān remained in Kāyotsarga with his arms hanging low. In this way, he remained a few days here.

With the commencement of the rainy season, as the fodder for cattle collected for a long time had become exhausted, and as new grass had not yet grown up, cows being distressed with hunger without getting anything to eat, began to eat away the grass with which the dwellings of the hermits were covered, and the hermits began to drive them out by beating them severely with heavy sticks, and to protect their dwellings by careful watching constantly near the doors.

The cows driven away by them after roaming here and there, began to eat away the grass of the Āśrama in which Śramaṇa Bhagavān Mahāvīra was living, as there was no one to protect it. The hermits sitting in their dwellings, on seeing the Āśrama of Śramaṇa Bhagavān Mahāvīra being eaten away by the cows, very angrily began to complain "O! We are carefully

protecting our Āśramas, while this ascetic does not care in the least for his own; what can we do now? The Kulapati has brought him here, and so, we cannot say any harsh words to him." After a few days, they angrily went to the Kulapati and tauntingly said "O Lord! the ascetic who has been placed in one of our Āśramas is always busy with his own affairs, but he does not even see that the Āśrama is being daily destroyed. He does not protect it even for a moment. What an amount of idleness, compassion, indifference or ill-behaviour! We cannot really understand his motives; Or, if this ascetic does not drive away cows, thinking himself as a muni, why should we Śramaṇas (ascetics) not engage ourselves in the worship of the dévas (gods) and the teacher? O Kulapati! In case, you have become enraged with us and in case you want, thus, to destroy our Āśrama, you please immediately let us know and we shall not talk about the matter any more. Where is the question of self-respect when satisfying one who may have become angry with us! We have needlessly envied him without really knowing your intentions; Or, what intelligence can be expected from dull witted individuals?" Saying so, and with their lower lips trembling a little with envy and anger, the Duijjanta hermits began to walk away from the Kulapati. The Kulapati, however on seeing them going away, respectfully called them back, and said "O Worthy People! why do you make such evil conjectures? Where is my fault? Thinking him to be the son of my friend King Siddhārtha, I offered the ascetic hospitality. Did I ever know that he will, thus, neglect his Āśrama? I will, however, so arrange that your Āśrama will not be destroyed. Now you do not worry yourselves, and you do not make evil conjectures. Who is more dear to me than yourselves?." On hearing these cooling words, the hermits were satisfied and, they went to their respective Āśramas.

The Kulapati went to Śramaṇa Bhagavān Mahāvīra, and, on seeing his Āśrama resembling a tree devoid of branches and leaves, he thought:—

Ah! the poor hermits have told the truth. I first thought

that they were talking thus, out of envy, but on seeing the Āśrama, I could, now, realize the situation." Thinking thus, the Kulapati told Śramaṇa Bhagavān Mahāvīra:— "You are the son of King Siddhārtha, who was the protector of the four Āśramas (stages) of the lives of Hindus, and your fame has spread over the three worlds. I have something to tell you:— O son! your father has constantly protected this Āśrama with great care. Now, you have to do the same thing. It is one of your pious duties to punish wicked persons; why do you not, then, prevent the cows from fearlessly eating away the grass of your Āśrama? O child! even a bird is able to protect its nest with all possible care, then, what else to say with regard to a very valient person like yourself, who is able to bear the burden of the entire earth? O Magnanimous Man! The Creator undoubtedly produces sages like you for the protection of humble ascetics like ourselves. Besides, to whom can we go for shelter being harrassed like brutes by wicked persons who are always envious of religious people? O Prince! You, therefore, live here quite comfortably like an owner of the Āśrama. All this is yours. Your darśana (sight) brings to my mind the remembrance of my dear friend King Siddhārtha."

Having thus addressed Śramaṇa Bhagavān Mahāvīra with these laudatory, taunting, respectful, and advisory words, the Kulapati went to his own dwelling. Śramaṇa Bhagavān Mahāvīra the most powerful and the only benefactor of all the beings of the Universe—knowing it to be a source of displeasure thought:—"By my staying here any longer, there will be displeasure in their minds on my account and they will hold very false notions about the rules of conduct of ascetics. It is, therefore, not at all proper for me to live here."

VOWS

Having thought so, Śramaṇa Bhagavān Mahāvīra took the undermentioned five अभिग्रहाः Abhigrahāḥ—Minor Vows viz—

नाप्रीतिमद्गृहे वासः, स्थेयं प्रतिमया सह ।

न गेहविनयः कार्यो, मौनं, पाणौ च भोजनम् ॥ १ ॥

1. Nāprītimadgr̥hē vāsaḥ sthēyam pratimayā saha
Na gēhivinayaḥ kāryo, maunam, pāṇau ca bhojanam--

(1) नाप्रीतिमद्ग्रहे वासः Nāprītimadgr̥hē vāsaḥ - Not to live in a dwelling associated with the displeasure of its occupants
(2) स्थेयं प्रतिमया सह Sthēyam pratimayā saha--Should remain in Kāyotsarga (3) न गेहिविनयः कार्यो Na gēhivinayaḥ kāryo--Hospitality towards a house-holder should not be done. (4) मौनं Maunam (observance of) Silence and (5) पाणौ च भोजनम् Pāṇau ca bhojanam--He should take his meal with food materials received only into his hands.

Having taken the above named five vows, Śramaṇa Bhagavān Mahāvīra started for अस्थिकग्राम Asthikagrāma although a fortnight commencing with the Pūrṇimā of Āśāḍha sud (fifteenth day of the bright fort-night of the month of Āśāḍha from which commences the rainy season for ascetics) had already passed.

समणे भगवं महावीरे संवच्चरं साहियं मासं जाव चीवरधारी हुत्वा ।
तेण परं अचेळए पाणिपडिगहिए ॥ ११७ ॥

117. Samaṇé Bhagavam Mahāvīré samvaccharam sāhlyam māsam java cīvaradhārī huthā. Téna param acélaé pāṇipadlggahié.

117. Śramaṇa Bhagavān Mahāvīra put on the (divine) garment for one year and a month. After that, he became devoid of clothes and he took his meal with food,—material received only into his two hands (joined to gether).

Śramaṇa Bhagavān Mahāvīra became devoid of the divine cloth placed by Śakréndra under the following circumstances:—

A Brāhmin named सोम (Soma) an inhabitant of Kuṇḍa-grāma Nagara and a play-mate of King Siddhārtha lost all his wealth and property by the pernicious vice of gambling, and being unable to acquire the much-desired wealth although he was very eager for the enjoyment of pleasures of all the senses, and being thus ashamed of living among his kinsmen

on account of loss of all his wealth, he left his wife at home and he went to mines of diamonds, gold, silver, and of other metals with the object of getting much wealth from there, but, on account of the excessive abundance of his अन्तराय Antarāya-Karma (a Karma preventing the acquisition of much-desired objects), on account of the predominance of his अशाता वेदनीय Aśātā Vēdanīya Karma (of suffering miseries), on account of the failure of his all human efforts and on account of his adverse Fate, the Brāhmin could not acquire even a broken cowrie although he wandered about in such places for a very long time. Being thus entrapped by the demon of False Hopes, he fruitlessly passed a number of years.

In due course of time the rainy season, as terrible as a demon, with an extensive face resembling white clouds, with quick trembling eyes like lightening, and a violent shaker of the hearts of the beloved persons (who have become separated from each other) by the loud vociferous laughing resembling the roaring of clouds on tops of Añjana-giri, set in; and with the advent of the rainy season, the vivid remembrance of his wife at home cropped up in his mind. On hearing the melodious singing of pea-cocks his eagerness to go to his native place was increased four-fold, and so, with a deep sigh, the Brāhmin commenced his journey to his native town with a quick gait, but the distance was very long, and as he was unable to make speedy journeys on account of bodily weakness, it took him five months to reach Kuṇḍa-grāma.

On reaching home, his wife, went a few steps forward to offer him hospitality, gave him a seat to sit on, and she gently shampooed his feet under the expectation that he must have acquired some wealth. She inquired about his health, rubbed oil into his body, and showed greater affection towards him. At meal-time, she prepared a variety of delicious dishes and fed him to his heart's content. After meals, when the Brāhmin was sitting at ease on a bedding, his wife went to him full of immense joy and asked him " O worthy man ! In what countries did you roam about for such a long time ? And how much wealth did you acquire ? "

The Brāhmin replied " Ah dear ! what can I say about the amount of wealth I earned ! with a keen desire for amassing wealth, I roamed about Śrī Parvata—the mountain on which the Goddess of Wealth), resides mines of diamonds, the Rohanācala (the Golden Mountain), crossed a number of oceans, and searched over a number of deep dens formidable with रसकुपिका Rasakupikā (small pits full of fluid capable of turning iron, copper and other base metals into gold) and huge venomous snakes. I dug open numerous localities fit to be dug out and reduced to ashes (with intense fear) a variety of सुवर्णपाषाण Suvarṇa-pāṣāṇa (stones capable of yielding gold-dust). I experimented on several divine medicaments with the object of accomplishing gold, served under several kings and I knew mantras (incantations), alchemy, and a number of other degrading processes. Besides, I did not spare any pains in the use of popular swords, bows and arrows, lances, discs, and other weapons, Ah ! how immensely I exerted myself for the acquisition of wealth. Still, however, O dear ! I could not get even a morsel of bread, For the present, I have returned here only with an eager desire of seeing you."

Then, as if struck suddenly by Indra's thunder-bolt, with her face darkened as if robbed of everything, with her lower lip quivering with rage, and with her eyes red-shot with anger, his wife reproachingly said,—' O wicked man ! O unfortunate being ! O brute ! O despicable wretch ! If it were so, why did you wander about here and there for such a long time, catching the fruits of bitter cucumber ?, " O vile man ! did you not even hear while you were there, that Śramaṇa Bhagavān Mahāvīra, the son of King- Siddhārtha poured constant showers of gold like the torrents of rains coming from directions, for one year by giving every one his desired articles ? Do you not see people coming from distant lands, return home with heaps of gold and all their most-cherished desires fulfilled ? The Brāhmin said " Dear ! owing to my living in a very distant country, I did not hear anything about it. What can I do ? My Fate is adverse to me, and there-by, I suffered such a miserable condition for a

very long time." His wife replied,—“ You immediately go to Śramaṇa Bhagavān Mahāvira even now. He is a Mine of Compassion. He will undoubtedly give you something if you were to ask for it.”

Because,

यैः प्राग्दत्तानि दानानि, पुनर्दातुं हि ते क्षमाः ।

धुष्कोऽपि हि नदीमार्गः, खन्यते सलिलार्थिभिः ॥ १ ॥

1. Yaiḥ prāgdattāni dānāni, punardātum hi té kṣamāḥ.
 Śuṣko'pi hi nadīmārgaḥ khanyatē salilārthibhiḥ.

1. Indeed those only by whom gifts had been previously given, are capable of giving them again, because, the bed of a river is dug up by people desirous of (obtaining) water, even though it has become dried up.

On hearing these words of his wife, the Brāhmin rapidly went in the direction in which Śramaṇa Bhagavān Mahāvira had gone, and on minutely inquiring about Bhagavān's whereabouts he eventually reached Kumāra-grāma. There he saw Śramaṇa Bhagavān Mahāvira in Kāyotasarga (deep meditation) with his body covered by humming bees attracted there by the fragrance of perfumed powders thrown over him by Saudharmendra and other gods at the time of his Dīkṣā, and going around three times from right to left he respectfully bowed down before the Lord, and requested him thus:—
 ‘O Lord! Please hear the story of my ill-luck’

Because,

किं किं न कयं ? को को न पत्थिओ ? कह कह न नामिअं सीसं ? ।

दुब्भरउयरस्स कए किं न कयं न कायव्वं ? ॥ १ ॥

1. Kim kim na kayam ? Ko ko na patthiö ? Kaha kaha na nāmiam sīsam ?

Dubbharauiyarassa kaé kim na kayam na kāyavvam ? 1

1. Which which effort did I not make ? Who who was not entreated (by me) ? Where where did I not lower my head ? For (this) belly which is difficult to be filled, what did I not do ? (and) what is not proper to be done (for it) ! 1

Because

संपूरिताऽशेषमहीतलस्य, पयोधरस्याद्भुतशक्तिमाजः
किं तुम्बपात्रप्रतिपूरणाय, भवेत्प्रयासस्य कणोऽपि नूनम् ? ॥

1. Sampūrītāśéṣa - mahitalasya, payodhara-syādbhuta śaktibhājah. 1.

Kim tumbapātra - pratipūraṇāya, bhavétprayāsasya kaṇo'pi nūnam ?

1. Can it really be a small particle of effort for filling up a gourd-vessel on (the part of) clouds possessing wonderful powers which have completely satisfied all (the desires) on the surface of the world ?

जेनम् जयति शासनम्

Before whom O Lord ! did I not entreat with an indistinct speech caused by choking of the throat, although he was averse to giving gifts ? In which traveller's inns thickly covered with the dust of high ways, did I not, O Venerable Sire ! very often sojourn ? What evil deeds did I not recklessly perpetrate for the filling of my wicked belly ? I instantly tried to enter into the jaws of death, and there is not a single acting in this world which I did not perform like an accomplished actor with the object of acquiring wealth. Becoming afflicted with various diseases caused by constant wandering in distant lands, I unfortunately wasted such a long time, but on my return home, my wife told me that your Worshipful Sire gave valuable gifts for one year, and that you gave away, towns cities, villages, mines, and treasures of wealth to some, and to others you gave intoxicated elephants. To some others, you gave away excellent horses born in Persia, Berbera, and Sindha; and to numerous persons you gave ornaments of excellent gold, and costly finery.

In this way, by giving away immense wealth, O Lord ! you removed the miseries of the entire world like a moving Kalpa Vrikṣa (the Wishing Tree of the heavens), and you satisfied the thirst-desire of the people like torrential rains. However, being foremost among miserable persons, I alone unfortunately did not get any thing under the evil influence of unendurable wicked deeds of previous lives. Therefore, O lovely lord ! O Merciful Master ! O bestower of peace to multitudes of people suffering from the agonies of miseries ! Now, have compassion on me; and do me the favour of fulfilling my most ardent desires. The happiness enjoyed by gods, kings, and lords of demons, at their sweet will, either in heavens, on the earth, or in the lower regions is only the fruit of devoted service at your lotus-like feet. O Son of King Siddhārtha ! if even you will any how forsake me and if you will not have any mercy on me, there is none else on whom I can depend for shelter, even if I were to enter the lower regions."

The Brāhmin, thus, humbly requested Śramaṇa Bhagavān Mahāvīra with his face fully drenched by a constant flow of tears from his eyes. The Worshipful Lord was deeply impressed by his sincere request.

On hearing the request of the Brāhmin, the merciful Bhagavān, whose heart was entirely full of compassion said, " O beloved of the gods ! At present, I have left off all wealth and property, and you are over-whelmed by the agonies of extreme poverty. You take away half the portion of this divine cloth, although it is not proper." The Brāhmin saying 'Just as your Lordship orders,' took the half portion of the divine cloth with a horripilation caused by intense joy, bowed down low before the Lord, and went home thinking frequently about Bhagavān's unparalleled liberality.

On seeing the Brāhmin joyfully returning home, his wife very respectfully inquired about his acquisition. The Brāhmin said that he had obtained half the portion of the divine cloth and his wife was consequently extremely satisfied.

The Brāhmin's efforts were thus fully recompensated for his hazardous journey. The next day, the portion of the divine cloth was given to a weaver for stitching up the cut edges. On seeing the divine cloth which he had never seen before, the weaver asked the Brāhmin, "O good man ! Where did you get this divine cloth from, because such cloths cannot be obtained in any part of the world." The Brāhmin said "O intelligent man ! This portion of the cloth has been given to me by Śramaṇa Bhagavān Mahāvīra. The weaver said "You go and bring the other portion. I will so unite the two portions that the whole united cloth will fetch one hundred thousand gold coins as if it were an entire cloth and we shall divide the amount by half among our-selves. The Brāhmin inquired "How can I obtain the other portion of the divine cloth ? The weaver competent in the traditional usage of the divine cloth and of the Jinas, said "When the portion of the divine cloth, coming in close contact with a dry tree falls down on the ground, you pick it up." With this advice in his mind, the Brāhmin followed Śramaṇa Bhagavān Mahāvīra wherever he went, with an eager desire of getting the other half of the divine cloth. We shall later on give an account of the way in which the Brāhmin obtained the other half of the divine cloth.

One day, when going from one village to another, Śramaṇa Bhagavān Mahāvīra happened to walk along the banks of the river Ganges. On seeing the signs of cakṛa (discus), dhvaja (flag), aṅkuśa (goad) etc, in rows of his foot-prints on fine sand and mud, an astrologer well-versed in the reading of signs on human bodies, thought—Some cakravartin is passing by alone from here. Let me go and render him some service. So that I may be greatly benefited." With this idea in his mind, the astrologer went in the direction in which Śramaṇa Bhagavān Mahāvīra had gone. On seeing the Bhagavān in an ascetic's attire he said "Ah ! I have fruitlessly studied this Science of Signs with great pains. That a person ornamented with such auspicious signs becomes an ascetic and undergoes the bodily extortion of rigid vows. With this idea in his mind, the astrologer was ready

to throw away all his books on Astrology into the waters of the river. The Śakrēndra having hastily come to the spot most respectfully adored Śramaṇa Bhagavān Mahāvīra and told Puṣpa "O astrolger ! Do not despair. It is true, that your science is authentic. By possessing these signs he will be worshipful even to the three worlds; he will be the lord of gods and demigods; and he will become a Tīrthaṅkara—the receptacle of all excellent accomplishments."

Also,

कायः स्वेदमलामयविवर्जितः श्वासवायुरपि सुरभिः ।

रुधिरामिषमपि धवलं गोदुग्धसहोदरं नेतुः ॥ १ ॥

1. Kāyaḥ svēdamalāya-vivarjitaḥ śvāsavāyurapi surbhiḥ !

Rudhirāmiṣapamapi dhavalam godugdhasahodaram nētuḥ.

1. The body of Bhagavān is free from perspiration, dirt, and disease; his breath is fragrant; and his blood and flesh is white like the cow's milk.

Who is able to count his innumerable external and internal qualities ? Having made the astrologer Puṣpa rich with gems, gold etc. Śakrēndra went to his déva-loka. The astrologer greatly delighted by unexpected acquisition of immense riches, went away. Bhagavān Mahāvīra went elsewhere.

समणे भगवं महावीरे साइरेगाइं दुवालसवासाइं निचं वोसद्धकाण
चियत्तदेहे जे केइ उवसग्गा उप्पज्जंति, तं जहा—दिग्वा वा, माणुसा
वा, तिरिकखजोगिया वा, अणुलोमा वा, पडिलोमा वा, ते उप्पन्ने सम्मं
सहइ, खमइ, तितिकखइ, अहियासेइ, ॥ ११८ ॥

118. Samaṇé Bhagavam Mahāvīré sāirégāim duvālasa
vāsāim nīccam voṣaṭṭhakāé ciyattadéhé jé kéi uvasaggā uppajjanti

tam jahāḥ—divvā vā, māṇusā vā, tirikkhajoniyā vā, aṇulomā vā, paḍilomā vā, té uppanné sammam saḥai, khamai, titikkhai, ahiyāsēi. 118

118 For more than twelve years (after dikṣā) Śramaṇa Bhagavān Mahāvira daily neglected his body (in kāyotsarga) and abandoned the care of his body (by suffering hardships). He bore, patiently endured, tolerated (without humiliation), and stead-fastly experienced with equanimity, all agreeable or disagreeable occurrences arising from divine powers, human beings, or lower animals. 118.

The unpleasant hardship created by Śulapāṇi yakṣa (a demi-god) occurred thus:—

FIRST RAINY SEASON

Having reached अस्थिक ग्राम Asthika-grāma, Śramaṇa Bhagavān Mahāvira remained there during the first, चातुर्मास cātur māsa, Four months of the Rainy Season.

ASTHIKA-GRAMA

The former name of Asthika-grāma was Vardhamāna-pura. Now listen how its former name came so be so changed:—

There was a very rich merchant named धन Dhana, possessing immense wealth at कौशाम्बी Kauśāmbī. He had a son named धनदेव Dhana-déva, born after a number of offerings to various deities, who was very dear to him and who was the receptacle of his utmost confidence. Having in course of time attained sinful youth which was capable of fomenting the active arrows of the God of Love, caused by numerous evil ideas, combined with futile imaginations of the visage of sexual love, terrible like robbers in the form of unimpeded progress, of uncontrollable senses, and which was formidable like a dense forest unsurpassable by an unfordable river in the form of unfounded stupidity, Dhana-déva, began to live constantly in houses of harlots. Every day, he was wasting his money by gambling, actively

engaging himself in various vicious pastimes, practising wicked gestures, patronizing people fond of music of dancers and actresses, and he was not in any way giving attention to the hereditary usage of his own family nor was he listening to the calumny of his relatives and acquaintances. When all the treasures full of wealth were eventually exhausted, and the graneries were becoming emptied, Dhana began to think thus:—
 ‘Ah! My immense wealth acquired till now, by a succession of my ancestors, has become almost exhausted, and it is not advisable to connive at my son’s doing.’

With this firm resolution in his mind, he called his son Dhanadéva in private, and said “Ah! Son! We have to earn money for the purpose of supplying your worldly enjoyments. There is no other better way left for spending our wealth. Becoming debilitated by old age, I am now unable, even to walk. I have also become disabled to talk much, and tired of arts and trades. Therefore, O child! you take burden of the management of the matters on your own shoulders and it can never be done even for a moment without wealth. Wealth is an excellent instrument of success; because, corn abounding in rich fruit in the form of True Religion is produced without any effort by the wealth growing in the fields in the form of virtuous ascetics. O child! Out of the people who gave food materials during the first meal after Diksā, to Tirthankaras, some pious souls attained Final Emancipation during the same Bhava (existence) and other wise persons having enjoyed celestial happiness of gods, attained Final Emancipation during the third Bhava under the influence of such wealth spent on well-deserving individuals. Besides, young females with faces resembling mountain-light and disc of the moon, remain immediately content with a low bow through the medium of wealth. Man becomes adorable like a god or a sage by wealth although he may have been born in a despicable family and although he may be devoid of a knowledge of all arts and sciences. Also, even brave warriors who fight courageously on the battle-field, people who proudly acquire fame by eulogistic compositions as ever

lasting monuments and people who laugh out the God of Love by the pride of their beauty, coldly accept the service of wealthy individuals. O son ! Leaving aside everything else, even one's own wife does not respect her moneyless husband which causes even people well-versed in all arts and sciences to be ashamed. Even those who have been praised for a very long time, who have been play-mates for an extensive period, and even friends who have previously received numerous benefactions, always forsake a moneyless man as if he were a cow-slayer. O son ! what more can I say ! Even the all powerful God of Death is loathsome in destroying a man who has become miserable by extreme poverty. Carefully realizing the distinction between a wealthy condition which is the receptacle of all virtuous qualities and poverty which is the cause of a low condition by your in-born intellect, do as you think fit. O good man ! if you are desirous of making an effort-for earning money, you have opportunities even now, because there is some wealth left. In case everything is lost, no one will give you even fire, so, what to talk about an amount of money sufficient for earning one's livelihood ?

On hearing this, Dhana-déva said : - " O father ! Why did you connive at my conduct for such a long time ? Have I ever disregarded your orders ? Have I ever adopted an improper attitude ? Have you ever seen a tinge of anger on my face even when I am being severely beaten ? That you did not even admonish me although everything belonging to our family was being wasted away. Or, what is the use of lamenting over bye-gone events ? Now, do me the favour of ordering me to bring back the lost wealth which has gone away to distant lands like a wicked woman, so that you can enjoy it with great delight for a very long time. Why think about such a trivial undertaking ? Dhana said :- O son ! Do I not know your ability ? Do I not know that natural strength of your powerful arms ? Am I unacquainted with your energy for accomplishing whatever has been undertaken by you ? I am fully aware of your

unshakable determination and, therefore, I did not tell you anything for so many days. What is unaccomplishable to your prowess even though you are placed in such a difficult situation ! Now, make most valient efforts and fulfil the most wished-for desires of your affectionate people. Grind the evil thoughts of wicked persons, elevate the condition of poor persons, and embellish the fame of our family which is as pure as the moon. Dhana-déva replied:—" O father ! what is the use of dilating on oft-repeated words ? You immediately have all preparations for journey and caravan ready. On knowing the firm determination of his son, the merchant called his servants and said :— O ! good men ! You make all preparations, victuals and other materials for journey. Keep ready a number of bullock-carts full of valuable merchandise of various kinds, have them yoked with strong bullocks with powerful shoulders, make domestic servants busy with their work, and make ready soldiers with their weapons. The servants accepted the orders saying " Just as the master orders " and having made all the preparations without delay, they informed the merchant of the completion of their work.

Dhana-déva, then, took a bath, fixed white flowers into the braid of his hair, wore white clothes, made obeisance to gods and perceptors, took the premission of his parents and relatives, and on an auspicious day he started on journey to distant lands, with a caravan of five hundred bullock-carts full of merchandise which can be counted lik cocoanuts etc measured, like clothes, weighed like butter, corn; and cut with a sharp instrument, (like gold, silver) etc. Visiting various beautiful villages and halting-places for caravans, buying and selling numerous articles from merchants, inquiring about conditions of commerce in distant lands, knowing and becoming acquainted with dialects of different provinces, and giving handsome gifts to poor and needy persons, he went to a very distant land. With all other noise occluded by the ringing of small tinkling bells hanging from the necks of bullocks and making pleasing melodious sound, and with the carts driven by numerous helping hands, Dhana-déva, then, reached the neighbourhood of

the town of Vardhamāna pura in due course of time. There he came near the river named Végavatī, with the ground of her banks uneven and marked by deep pits and small hillocks filled with large quantities of fine sand, and the bed of the river full of deep mire with very little water on it. The carts went along the sandy path and the drivers were able to take the carts half the way, with great difficulty, while avoiding the gust of wind on both sides, and holding the bullocks by their mouths as if they were obedient sages, and also pushing the wheels of the carts onward by removing the sand from the path by means of large shovels, but as the river was hard to be crossed and as the bullocks were greatly fatigued by long journey, and also as the carts were filled with heavy load, the drivers also, became immensely tired. The bullocks, disregarding the blows of heavy whips, began to fall down prostrate on the ground one by one in large numbers. Dhana-déva was extremely disappointed and all his followers became immensely bewildered,

Dhanadéva being placed in a awkward position, then, remembered that there was an excellent bullock in the caravan who was powerful enough to cross over the rugged road. The bullock was immediately worshipped with flower and yoked to a cart. He readily carried the cart filled with heavy load through the most difficult passage, by means of his cunningless strength without the least insteadness, as if in a sport, and brought it to the other bank of the river. Being yoked to one side of the pole of the cart, with some one of the remaining bullocks on the other side, the brave bullock was able to pull all the five hundred carts safely over the difficult road. What cannot be accomplished by faithfulness? Under the strain of excessive exertion the heart of the bullock was ruptured and he fell down heavily on the ground vomiting quantities of blood. On seeing the deplorable condition he was immensely grieved and so leaving aside all his important business, he at once called a physician. The animal was given careful medical treatment and nursing, and Dhanadéva remained in constant attendance on him as if he were a friend or a brother.

One day Dhanadéva's followers told him "O worthy man! Why do you neglect our important business for the sake a lower animal like a bullock? Do you not realize that merchants are hard-pressed, grocery is being damaged, many days are wasted, and the rainy season is drawing near. Dhanadéva said:—

'Whatever you say is perfectly true, but I cannot abandon this poor creature who is very faithful like an excellent friend.' They replied:— 'You know what is proper now.' Although Dhanadéva was perfectly unwilling to desert the bullock abruptly, he invited leading citizens of the village of Vardhamānapur, and having seated them on comfortable seats and having rendered hospitality to them with betel leaves and other articles, he told them affectionately in the presence of the bullock—"This excellent bullock of mine, has been place in such a miserable condition. Please accept this sum of one hundred gold coins for medical treatment, fodder, water, nursing etc of my bullock and take proper care for his comforts." I am entrusting you a valuable treasure of mine, so do him no harm. Having entrusted the bullock to the care of village citizens, and having affectionately placed fodder and water near the bullock Dhanadéva went to his much desired place with a sorrowful heart.

Becoming greatly bewildered with terrible agonies, and burning on the ground heated by the summer warmth of the scorching Sun of the month of Jyēṣṭha (May-June), the invalid bullock began to pass his days miserably emitting unpleasant piteous cries. The fodder was eaten away by other animals. Becoming greatly afflicted by disease and suffering from pangs of hunger and thirst by remaining without fodder and water, the poor bullock began to look around and thought people passing by with fodder or water as if they really brought these articles especially for him, but when such people were getting themselves engaged in some other work leaving him alone, he became greatly disappointed. This state of affairs happened almost every day.

Gradually, on becoming a skeleton with bones and skin only, the bullock thought:—Ah! the people of this village are

wicked, with hearts as hard as a knot of adamant, pitiless, just like assassins; breakers of promise, and disgraced by the mire of strife, that leaving aside the question of giving me fodder etc., out of compassion, they have fraudulently misappropriated the sum of money given to them by Dhanadéva for my fodder, water etc, in my presence" Entertaining malice towards village people every day, becoming bewildered by involuntary hunger and thirst and by terrible agonies, and becoming distressed by a severe burning sensation in his entire body as if he were enraptured in the entire burning of the village, the bullock died and he was born as a Vāṇa Vyantara déva (celestial being) named Śūlapāṇi with his abode in the pleasure-garden near the village of Vardhamānapura.

SULAPĀṆI YAKSA.

As soon as he was born as Vāṇa Vyantara in the celestial regions, the newly-born god Śūlapāṇi on seeing his celestial prosperity thought:— Ah ! What benevolent gifts could I have given in my previous lives or what severe austerities could I have practised? What persons could I have gratuitously benefited or which Rules of Right Conduct could I have rigidly followed? or in what excellent sacred place could I have abandoned my body? While thinking thus, through the medium of Vibhaṅga Jñāna (a form of Avadhi Jñāna) he saw the dead body of the bullock in a terribly emaciated state. He was greatly enraged, thoughtlessness took possession of his mind; and he made a fixed determination of doing a rash act. Immediately he thought:—"Let these wicked person suffer the fruit of their evil deeds." With this idea in his mind, Śūlapāṇi developed an epidemic of plague in the vilage. Hundreds of people of every rank and creed, began to die every day and mourning cries of the following nature were daily heard:—"O Lord! O dear husband! Where did you go away? Why don't you reply? Ah! Ah! Cruel Death! Why did you do this so suddenly? Ah! child! Why did you die sitting in my lap? I am unfortunately placed in a calamity. Ah! Mother! You nourished me under very difficult

circumstances although I was helpless and why do you not talk with me now although I am blameless? Ah! affectionate brother! Ah! Sister! Why did you go away simultaneously, leaving me alone greatly distressed, although you were really affectionate? Ah! daughter! I got you married spending large sums of money at great risk; however you came to such a deplorable condition. Ah! Yakṣa, Brahmā, Hari, Sūrya, Buddha, Skanda, Rudra, and other gods. Why do you neglect us, now, although we constantly worshipped you? Protect us now."

In this way, people were constantly crying piteously in squares, courtyards, and quadrangles, and leaving off all their other business they began to pass their days miserably. People died either through diseases, or vitiation of bodily humours, or affliction of separation from departed beloveds, or through heart failure. Many excellent houses became desolate, very large families became annihilated, narrow streets of the village became blocked by numerous dead bodies. The few who escaped death began to have mystic circles painted for the protection of their body out of fear of approaching death, some worshipped the images of the planets, some gave offerings to the manes, recited mystical incantations, and put on celestial gems on parts of their bodies; some performed sacrifices some consulted clever astrologers; some commenced festivals in honour of domestic deities, and some others performed all the ceremonies shown by other people. However, Śūlapāṇi was not in the least pacified like a great pestilence, or a lion distressed with excessive hunger, or a mass of nikācīta Karmas (a dense mass of evil which cannot be wiped off by penance, but which have to be experienced).

When the epidemic of plague did not subside, people of the village, leaving their wealth, gold, cows buffaloes, horses etc in their houses, and taking their own selves and their kinsmen, went away to different villages. There, also, the Vyantara (ghost) began to harass them. One day they thought:—We have not offended any god, demi-god, any local guardian deity, Yakṣa or any giant. However, let us go there and adore them. The people

then returned to their own village. There they made offerings, flowers, fragrant incense, and other articles of worship ready. They then, put on white clothes after a clean bath, kept their mass of hair loose, assembled together, and having placed flowers and offerings in abodes of ghosts in triangular places, squares, courtyards etc, as well as, in temples of Rudra (storm-god) Skanda (god of war) etc in forests, they began, with their heads raised up and with a folded cavity of their hands held in front of their forehead, to speak thus:—O invisible gods, demi-gods, Yakṣas, rākṣasas, kim puruṣas and other celestial beings of divine excellence! Please carefully listen to our prayer. Please forgive us if we have in any way offended you out of prosperity, pride, ignorance, or disrespect. Because, celestial beings like your selves, forgive people who are humbly ready to solicit pardon by prayer, although their offence may be grave. We have seen the fruit of your wrath. Now we are desirous of having your favour.”

A god, invisible in the sky, began to say:— O ill-behaved wicked persons! You have disregarded the discipline of illustrious persons, and you have been misled under the influence of greed! Now you are entreating me for pardon, but O sinful people! Do you not remember that you did not even have any compassion of giving grass and water to the poor bullock who was suffering from the pangs of hunger and thirst; you become greatly afflicted by the deaths of your kinsmen, but you were not in the least sorry for the poor bullock who died, without food and water. Now, whatever you say is useless. You will not escape however far you may go away. I want to cut off the creeper of hypocrisy at its very root.”

On hearing these words, people trembling with fear, and with incense-pots in their hands, throwing up fragrant flowers, and adoring with Jaya, Jaya, Nandā and other gentle words, prostrated themselves low on the ground in a way that all the eight limbs of their bodies (i e 2 hands, 2 feet, 2 knees, forehead and chest) touched the ground and imporingly said:— “O Gracious Lord! It is a fact that we have offended you, we

are not to blame. We are ignorant. However, have mercy on us, and show us some expiating ceremonies for the removal of our faults. It is useless to think about past events when any work is spoiled. What more can we say? Our heads are placed at your lotus-like feet, now do whatever you like to one who has come under your shelter." They then, gave offerings to the deity, and again prostrated themselves before him.

Śūlapāṇi vyantara became a little more tranquil and said, "If you so desire, you collect all the bones of dead bodies lying here, and, over the collected mass of the bones have an excellent temple built with numerous ringing bells and a beautiful flag on it. Have a handsome idol of Yakṣa with a bull installed in the temple, and let that idol be worshipped daily with flowers, offerings etc. You will escape death only by doing whatever I tell you to do. There is no other remedy."

The people of the village respectfully accepted the words of the deity. Saying "Just as the worshipful divinity orders" they built a temple of Yakṣa in the vicinity of the village. A Brāhmin named Indra Śarmā was engaged as a worshipper of the god, and prayers and dancing with the accompaniment of musical instruments were respectfully performed three times daily. As the temple near the village was built on a mass of bones of numerous persons, the neighbouring village came to be called Asthika grāma, and was known to people of the village and travellers as Asthika-grāma.

When any travellers fatigued by the exertion of a long journey or a beggar or a poorly clad pilgrim lived, for the night, in this temple, Śūlapāṇi Yakṣa would unexpectedly ride on the sojourner's back and would constantly make him walk round so much that he can no longer move about, and, at last, with a roaring laughter, he would toss up some of them high up on the sky like a ball, and when they fell down he would kill them by his feet and would repeatedly thrash them like a piece of cloth; some he would hang like ringing bells on arched portals of

doors, and some of them he would cut into small pieces and would throw those small pieces as an offering in all directions. In this way, Śūlapāṇi tormented all sojourners during night in the temple and ultimately killed them. On account of this peril, people of the village used to go away to their respective homes in the village before the advent of night, and even Indra Śarmā,—the worshipper of the image—used to do the worship by means of lamp, incense, and prayers in the evening and go away before Sun-set.

In course of time, one day, Śramaṇa Bhagavān Mahāvīra, came to the temple with the object of enlightening the yakṣa and asked the worshipper :—

“O! May I live in this temple?” He replied :—

“You ask the village people. Śramaṇa Bhagavān Mahāvīra then asked some of the village-people with the object of having a temporary lodging in the temple. On seeing Śramaṇa Bhagavān Mahāvīra, with a very tranquil and extremely handsome appearance, they said “O worthy man! you will not be able to remain here. You come to the village, and have a lodging at any of our houses you desire.” Not willing to go to the village, Śramaṇa Bhagavān Mahāvīra said. “You give me your permission to stay here” The people said, “If you so desire, you can willingly stay here.” Bhagavān, then, went to a corner and remained standing in Kāyotsarga (deep meditation with perfect renunciation of body). With the setting of the Sun, the worshipper of the temple did his evening Pūjā (worship) by burning incense, doing dīpa-pūja etc- in front of the idol of Śūlapāṇi yakṣa, removed all the beggars, pilgrims etc. from the temple, and addressing the Bhagavān, he said “O worthy man! you also go out lest you may not be killed at the hands of this Yakṣa. Śramaṇa Bhagavān Mahāvīra did not reply. The Vyantara déva thought:—“Ah! this seems to be a strange individual that he does not go away from here, although he has been told to do so, by the worshipper of the temple, as well as, by the village-people. Let him also see what I can do with him

to-day. I am fortunate in having him after a lapse of many days. With Sun-set, the evening Pūjā was over, the worshipper of the temple went home, and Bhagavān Mahāvīra Swāmī remained in Kāyotsarga.

With the object of terrifying Śramaṇa Bhagavān Mahāvīra who was standing in Kāyotsarga, Sūlapāṇi yakṣa created an unique roaring loud laughter, resembling the deep terrible shouting noise of the time of annihilation of the world, which frightened people, and which was expanding by the extremely formidable, increasing louder echoes. On hearing loud laughter, the village-people becoming bewildered with fear, began to talk with one another:— Ah! the yakṣa is killing the magnanimous worthy man."

Now, a *parivrājaka* (religious mendicant) named Utpala who had previously taken Dikṣā in the Order of Monks of Tirthaṅkara Bhagavān Śrī Pārśva Nātha Swāmī and who was very clever in his knowledge of all the eight branches of the Science of Omens, on hearing from the village-people that "a worthy man with very auspicious marks on his body, will be killed by the yakṣa," began to doubt whether the same individual may or may not be Śramaṇa Bhagavān Mahāvīra who had recently adopted ascetic life, and he became annoyed as he was unable to enter the temple owing to fear from the yakṣa.

When Śramaṇa Bhagavān Mahāvīra was not in the least terrified by the loud roaring laughter, Sūlapāṇi Yakṣa assumed the form of a monstrous demon, whose reddish, thick, and long mass of hair covered the surface of the sky; whose loathsome face resembled a very ripe and dry gourd; whose dirty teeth protruded from his mouth like the goads of elephants of quarters; whose reddish hair of the face were trembling by the gust of wind from his thick nostrils; whose mass of bones of the chest was covered by a harsh hanging piece of skin; whose gastric region resembled the hind hollow portions of a ghaṭa (pot); whose both the thighs were devoid of flesh, covered with tendons and

long like palmyras; who was dancing with huge snakes hanging from all the parts of his body; who was as it were, agitating mountains and surface of the earth by the impact of his impetuously placed feet; who was very eager in eating the flesh of a dead body held tightly in his arm-pit; who was occupied in drinking the blood of animals cut with a very sharp curved pair of scissors; who was moving about his powerful arms, and who actually resembled a collected mass of evil deeds. On seeing the monstrous demon, Śramaṇa Bhagavān Mahāvīra disregarding him as if he were a gnat remained in deep meditation. With the aid of Vibhaṅga Jñāna. Sūlapāṇi saw that Śramaṇa Bhagavān Mahāvīra was extremely resolute, fearless, and immovable like Mount Méru.

With the object of again terrifying Śramaṇa Bhagavān Mahāvīra, the wicked yakṣa Sūlapāṇi created a huge serpent with highly poisonous and sharp cutting teeth resembling the sharp edge of a lance; who angrily threw poisonous flashes of fire; who broke collections of trees by the vehemence of the force of the hissing mass of wind coming out from his mouth, who was obstructing the directions by the mass of his up-raised extensive hood; who created the suspicion of a forest-fire by the brilliance of the rays of the gem in his hood, who was as it were a mass of violent evil deeds, who was actually a snare of the God of Death and who was as black as the mass of hair of the head of a young female. The venomous serpent speedily approached Śramaṇa Bhagavān Mahāvīra and slightly entwined himself by his body around a pole. Then, he began to strike blows, as he pleased with his tail, on Bhagavān's body. The venomous snake was biting him with his sharp teeth and by encircling himself round Śramaṇa Bhagavān Mahāvīra's neck, he began to cause annoyance in his breathing.

On thus seeing Śramaṇa Bhagavān Mahāvīra perfectly unshaken even by the trouble caused by loud roaring laughter, by monstrous demon and also by the huge serpent, Sūlapāṇi was greatly enraged, and he caused him extremely violent and

unbearable, excruciating pains on seven different places, all at a time viz, head, ears, eyes, teeth, nails, nose, and back continuously throughout the night. The excruciating pain at each of the above-mentioned localities, was singly sufficient to kill any ordinary individual, then, what, to say of the combined effect of the indescribable excruciating pains at all the seven places arising simultaneously ? But, Śramaṇa Bhagavān Mahāvīra patiently endured all the afflictions, with perfect calmness.

When Vāṇa-vyantara Śūlapāṇi was not able to frighten or shake Śramaṇa Bhagavān Mahāvīra, he becoming exhausted, and despaired, began to think “ Ah ! All my efforts are fruitless.” However, becoming extremely pleased at heart by the tranquility of Śramaṇa Bhagavān Mahāvīra, he respectfully prostrated himself low at Bhagavān’s lotus-like feet and said:- “ O Lord ! Being perfectly ignorant of your prowess I have seriously offended you. Please forgive me.” Though busily engaged in his own affairs, Siddhārtha-dēva, on seeing dreadful troubles to Śramaṇa Bhagavān Mahāvīra, and on remembering the commendatory words of Indra, came there running and addressing Śūlapāṇi, said “ Ah ! wicked Śūlapāṇi ! Extremely ill-behaved, desirous of death and future evil consequences, and devoid of pure motive ! Do you not know, Śramaṇa Bhagavān Mahāvīra-the last (twenty fourth) Tīrthaṅkara-that you have become ready to torment him. O vile being ! who knows what punishment you will have if Indra comes to know of this incident ? Becoming greatly alarmed, Śūlapāṇi repeatedly asked pardon of Śramaṇa Bhagavān Mahāvīra. Siddhārtha dēva admonished Śūlapāṇi thus:- Have the conviction of a True God, in a god who is free from love and hatred, and the conviction of a True Guru in a well-behaved sādhu. Have faith in the principles of the Tīrthaṅkaras. Do not afflict any living being. Repeatedly censure evil actions of your previous life. Because an evil act once done results in million-fold miseries on account of active passion ” Repenting on the remembrance of his having mercilessly killed thousands of people, Śūlapāṇi became greatly disgusted with his life and he began to sing and dance merrily before Śramaṇa Bhagavān Mahāvīra with the object of abating all his

blame-worthy deed. On hearing the singing, the village people thought:—Ah ! that yakṣa has killed the venerable saint and now he merrily enjoys himself.”

Śramaṇa Bhagavān Mahāvīra having suffered agonies for something less than four praharas (a prahara—a period of three hours) of night, had sleep for one muhūrta (forty-eight minutes) early morning almost at Sun-rise. During his sleep Śramaṇa Bhagavān Mahāvīra had a vision of the under-mentioned ten great dreams viz (1) He killed an augmenting tall tāla piśāca (a demon assuming a form as tall as five to seven palmyra trees) 2. He saw a white bird, (3) He saw a cuckoo of variegated colours 4. He saw a herd of cows worshipping him 5. He saw a lotus-lake full of lotus flowers 6. He saw that he crossed with his arms an ocean full of rows of high waves. 7. He saw a disc of the Sun with expanded rays. 8. He saw that he encircled the Mānuṣottara parvata (Mount Mānuṣottara) with his intestines. 9. He saw that he mounted on the top of Mount Mandarācala, and 10. He saw a pair of flower-garlands.

On seeing the above-named ten dreams, Śramaṇa Bhagavān Mahāvīra woke up. At Sun-rise, all the people of the village with flowers, incense, and rice grains in their hands came there. The astrologer Utpala accompanied them also. On seeing Śramaṇa Bhagavān Mahāvīra worshipped by the Yakṣa with divine scents, perfumed powders, and flowers, and with all the members of his body perfectly intact, they prostrated themselves at the feet of Bhagavān with roaring joy, and began to talk thus amongst themselves “O! this lord of the gods has pacified the Yakṣa and he has been worshipped by the Yakṣa.”

UTPALA

On seeing Śramaṇa Bhagavān Mahāvīra in this condition, the astrologer Utpala was perfectly satisfied and having respectfully saluted the Lord, he took his seat near his lotus-like feet. When Śramaṇa Bhagavān Mahāvīra was free from Kāyotsarga (perfect renunciation of body) Utpala, again saluted the Bhagavān

and began to explain the incidents of the dreams on the strength of his Science of Omens thus:—O ! Lord; The following is the result of calculation of the vision of dreams seen by you at the end of the night, viz- (1) Because you killed a very tall tāla-piśāca you will destroy Mohaniya Karma (Deluding Karma) in near future, (2) By seeing a white bird, you will always remain absorbed in Śukla-dhyāna (pure concentration of the soul) on itself. (3) By seeing a cuckoo of variegated colours, you will promulgate dvādaśāṅgī. (Scriptures of Twelve Aṅgas of the Jainas) (4) Because you were worshipped by a herd of cows, the Caturvidha Saṅgha (consisting of four elements—viz Sādhūs, Sādhvis, Śrāvakas and Śrāvikas will be your devotees, 5. By seeing a lotus-lake, gods of the four kinds will be in attendance on you. 6. By crossing the sea, you will be able to cross the ocean of this Saṃsāra. 7. By seeing the Sun, you will attain Kévala Jñāna (Perfect Knowledge) in near future. (8) Because you encircled the Mānuṣottara Mountain with your intestines, your spotless reputation, renown, and splendour will spread unimpededly in the entire three worlds. 9. Because you mounted the top of of the Mandāra-giri you will sit on a *Simhāsana* (a lion-seated throne) in a *Samavasaraṇa* and publicly preach the Jaina Dharma in an assembly of gods, demi-gods, and human beings But I do not know, O Lord! the fruit of your seeing a pair of flower-garlands". Śramaṇa Bhagavān Mahāvīra said:—O Utpala! you do not know it; now listen. The vision of a pair of flower-garlands indicates that I will preach Dharma in two ways viz. 1. Relating to the duties of a Śrāvaka (house-holder) and 2. Relating to Sādhus (ascetics). Utpala, then, becoming extremely pleased with joy, again saluted Śramaṇa Bhagavān and went home.

Śramaṇa Bhagavān Mahāvīra then began to pass his days in Dharmadhyāna (religious meditation) at Asthika-grāma. During his *Cāturmāsa* (a period of four months of the rainy season) at Asthika-grāma, Śramaṇa Bhagavān Mahāvīra did eight groups of fastings of fifteen days each and a number of lesser vows. At the end of the *Cāturmāsa*, when Śramaṇa Bhagavān Mahāvīra left Asthika-grāma, Śūlapāṇi followed him

and with his head bowed down low at Bhagavān's lotus-like feet, he devoutly said:--O Lord! there is no individual as sinful as myself, since I put you to so many troubles. Also there is none as fortunate as myself, since you lived here for the Cāturmāsa. O Worshipful Master! Now I can realize that you came here with the object of instructing me. Otherwise who would like to live in a kennel. O Almighty Lord! Had you not taken the trouble of coming here, what agonising pains would I not have suffered on account of my sinful deeds of having killed numerous persons. O Lord of the Universe! although you have given up all worldly pleasures, you have given me a helping hand from being drowned in the fathomless abyss of Samsāra. Having repeatedly admired Śramaṇa Bhagavān Mahāvīra for excellent qualities of his heart, Śūlapāṇi Yākṣa pierced by the pangs of unbearable separation returned back.

Thus ended the first Cāturmāsa of Śramaṇa Bhagavān Mahāvīra after his dīkṣā.

Second Year of Ascetic Life, (B. C. 567-66)

After the departure of Śūlapāṇi Yākṣa, the dispassionate Śramaṇa Bhagavān Mahāvīra, going from one place to another, came to Morāk Sanniveśa and remained in Kāyotsarga at a place free from females, beasts, eunuchs etc. in the suburban garden. In that village there were numerous *Acchandakas* (people maintaining themselves on the Science of Augury)

ACCHANDAKA

An *acchandaka* lived there on achieving results, by incantations, magic spells, rites for welfare, mystic spells by means of incanted ashes etc.

Siddhārtha Vyantara, remaining with Śramaṇa Bhagavān Mahāvīra who was in Kāyotsarga, and despairing of amusement although he was fond of quarrel and sport, became impatient on seeing that the Lord was not duly respected. One day, he called a village headman who was passing nearby and sportively said--

"O good man! Today, you have taken rice of Kāṅga with milk, and now you are going for the protection (care) of your bullocks; you saw a snake on your way here, and you wept in your dream. Is it true? He said "O venerable man! All this is quite true. Incidentally Siddhārtha told him several omenous things. Becoming greatly satisfied and believing it to be a wonderful event, the mukhi (village headman) went into the village, and narrating the whole incident before his kinsmen, he said "There is recently come a venerable saint who thoroughly reads the events of past, present, and future. He told me many decided opinions." The village-people out of mere curiosity, went to Śramaṇa Bhagavān Mahāvīra with flowers and rice-grains in their hands. Siddhārtha Vyantara making the body of Śramaṇa Bhagavān Mahāvīra as his medium said 'O! you have come here with the object of seeing the prowess of my excellent qualities. The people replied:- O Merciful Lord! It is true. He then narrated everything that had happened in the past, that they had heard, seen on their way, conversed with each other, and also everything that they had experienced during the night. He also told them what was pleasant or unpleasant, agreeable or disagreeable, and a source of happiness or misery, gain or harm. And, he also narrated everything that was to happen during the day. On seeing this curious event, the village-people began to worship the Lord respectfully and they adored him. Siddhārtha was greatly delighted when numerous persons came there everyday.

Village-people began to say "O Venerable Sir! Here, there also lives another jñānin (one possessing higher knowledge) named Acchandaka in this village." Siddhārtha said "The poor man does not know anything." Some people of the village went to Acchandaka and informed him ". The venerable saint says that you do not know anything." Becoming elated with pride, Acchandaka said "Let us go, I will speedily remove his pride of Perfect Knowledge. It is difficult to show one's prowess before (powerful) persons like ourselves, but it is easy to have abuse current among village-people" Showing, thus, his own cleverness, and entertaining a big thorn of envy in his heart,

Acchandaka accompanied the people to the place where Śramaṇa Bhagavān Mahāvīra was being served by multitudes of people while he was in Kāyotsargā. Then, holding the two ends of a piece of straw in the fingers of his hands, Acchandaka, stood in front of Śramaṇa Bhagavān Mahāvīra, and said "O! Venerable Man! Will this piece of straw be cut or not?" It was his intention that if the venerable saint said that it will be cut, he would not tear it and if he said otherwise, it would cut it off instantly. When Acchandaka was thus thinking about, Siddhārtha said "It will not be cut." On hearing this he began to tear the piece of straw into two

At this moment, Śakrēndra sitting comfortably on his lion-seated throne, began to think—How does Śramaṇa Bhagavān Mahāvīra move about in villages, towns etc? Through the medium of his Avadhi Jñāna Śakrēndra knew the whole incident and he saw Acchandaka cutting asunder the piece of straw in front of Śramaṇa Bhagavān Mahāvīra. Śakrēndra thought—Ah! this great sinner tries even to falsify the world of the Tīrthaṅkara! With this idea in his mind, Śakrēndra hurled a sharp thunder-bolt against him. The thunder-bolt coming with the velocity of manas (mind), cut off all the fingers of the hands of Acchandaka, before the piece of straw was torn asunder. With all his fingers cut by the stroke of thunder-bolt, Acchandaka became greatly embarrassed; and reproached by the village-people, he went away.

Siddhārtha, then, becoming greatly enraged told the people "Ah! that wicked man is a great thief. The people said "Bhagavān! from whom did he commit a theft?" Siddhārtha said "Listen, here lives an artisan named Vīraghoṣa. On hearing his name, the artisan came forward from amongst the people, and with a low bow, said "O Bhagavān! I am the same person whom you named; now, please tell me what is to be done. Siddhārtha said "O good man! was a small cup weighing ten palas (a weight of four Karshas) belonging to you missing on a certain day? He replied, 'Yes.' Siddhārtha said "That wicked imposter has stolen it." Vīraghoṣa inquired "Where can I get it from? Siddhārtha said "Dig the ground one hand deep towards the East,

under a date-palm tree in his compound and take it.' On hearing this, Viraghoṣa went to the spot along with village-people and on digging at the indicated places he found out his small cup. People yelling merrily, then, returned to Śramaṇa Bhagavān Mahāvīra. Siddhārtha again said "Now hear another thing. Is there a house holder here named Indra Śarmā?" People said "Yes". On hearing his name Indra Śarmā got up and said "Please order me. I am the same person". Siddhārtha said "Was a lamb belonging to you lost before? He replied "Yes". Siddhārtha said, "Acchandaḥ has killed the lamb and eaten his flesh. The bones of the lamb have been thrown away on the southern side of the berry tree on the dung-heap. They are till now lying there. If you have the curiosity to see them go and have a look at them". People ran in that direction and on seeing the bones there they returned to Śramaṇa Bhagavān Mahāvīra shouting a confused cry. Siddhārtha again said "This is his second misbehaviour, and there is a third act of his misbehaviour. But I am not going to say it out".

The people earnestly began to request Siddhārtha Vyantara saying "O déva! O! great lord! You please do us the favour of explaining the half-exposed event. We shall not put you any more questions". The more the celestial being refused to say out, the greater became the insistence on the part of the people to know it. Under the influence of undue pressure, Siddhārtha said "Ah! Do not be hasty. It is not fit to be spoken by us. If you are really bent upon hearing it, you go and ask his wife; she will tell you everything". Village people ran to Acchandaḥ's house. On that day Acchandaḥ has punished his wife. She was angrily thinking thus "It is much better that his fingers have been cut off, and that he has been reproached by the village-people. If the people of the village come to me, I will expose all his misconduct". While she was thinking in this way, the people of the village came to her house, and asked her. She told them, "You do not take the name of that despicable wretch before me. He enjoys sexual inter-course with his own sister and he does not like me" On hearing thus, people went

away to their respective homes uttering roaring cries and saying "Ah ! Acchandaka is very wicked."

Being disrespected by the village-people, and full of unpleasantness like a murderer of a Brāhmin, and being unable to obtain even a dry piece of bread as alms, Acchandaka, one day, went to the compassionate Śramaṇa Bhagavān Mahāvīra, and raising his folded hands in front of his forehead, said "O ! Venerable Saint ! You forsake this locality. You are a highly exalted super-human being. You will be worshipped and adored wherever you go but I will not have any respect like artificial gold, even if I were to go elsewhere. Because, the strength of a jackal can only be seen in his own den. Besides, O Venerable Sir ! the disrespect which I insolently showed towards you before, torments me like the stroke of a blow of the greatly enraged God of Death.

Acchandaka was not at all desirous of the presence of Śramaṇa Bhagavān Mahāvīra in that village, and Śramaṇa Bhagavān Mahāvīra was particularly anxious to avoid injuring the feeling of any one; consequently he started from Morāk Sannivēṣa and went in the direction of Uttara-vācāla.

On his way to Uttara-vācāla-after crossing the boundary of Dakṣiṇa-vācāla (Southern Vācāla), but before reaching Uttara-Vācāla (North Vācāla), while walking along the banks of the great river Suvarṇakūlā, the remaining half of the divine cloth which was on the left shoulder of Śramaṇa Bhagavān Mahāvīra, shaking violently by a gust of wind, got entangled in thorns and fell down on the ground. Bhagavān bending his neck a little behind, saw whether the piece of divine cloth fell on a clean piece of ground or not, and went along his own way.

Soma Brāhmaṇa, who had gone to Śramaṇa Bhagavān Mahāvīra with the object of getting the remaining piece of the divine cloth was unable to ask for the cloth out of shame but he followed Śramaṇa Bhagavān Mahāvīra for one year, wherever he went. Having taken the

piece of divine cloth, which had by itself, fallen on the ground, the Brāhmaṇa went away extremely delighted.

Thus evidently with the object of enforcing the necessity of *Sa-vastra* dharma (putting on of clothes etc.) on ascetics, Śramaṇa Bhagavān Mahāvīra put on a cloth for more than one year and one month, and he had his first meal after Dīkṣā in a vessel belonging to Brāhmaṇa Bahula (a house-holder) with the object of advising *Sa-pātra* (with vessels utensils etc.) dharma for ascetics. After this, Śramaṇa Bhagavān Mahāvīra was without clothes and without pātras during the remaining part of his life. He was a *karapātri* (using the cavity of his hand as a vessel).

The question is ' Why did not the extremely compassionate Śramaṇa Bhagavān Mahāvīra give the entire divine cloth but he gave only half the portion of the cloth ? Some say :—' Although, the giver of the gift – Śramaṇa Bhagavān Mahāvīra – was entirely devoid of a desire for any worldly object, the giving of only half the portion, is indicative of a desire of acquisition of clothes and pātra (utensils) on the part of ascetics of Śramaṇa Bhagavān Mahāvīra.

Others say "That the giving only half the portion of divine cloth is indicative of his natural avarice resulting from his taking the form of a foetus in the family of a Brāhmaṇa."

The next question is:— ' Why did Śramaṇa Bhagavān Mahāvīra look at the portion of the divine cloth with a *simhāvalokana* (looking backward with his neck bent a little backward like a lion running forward for some distance, and then looking behind with his neck turned behind when it fell down on the bank of the river). Some say " It was due to *mamātva* (attachment) " Others say:—To see whether *vastra* and *pātra* (clothes and utensils etc) will be easily obtained by his ascetics or whether they will be had with great difficulty. The elders say:— Since the piece of divine cloth was entangled in thorns the Śāsana regime) of Śramaṇa Bhagavān Mahāvīra will be thorny, and he

did not keep the half piece of the divine cloth with him, because he was free from avarice.

Soma Brāhmaṇa took the piece of divine cloth to Kuṇḍapura nagara with him and gave it to the weaver for uniting the two pieces together. The weaver combined the two pieces into one entire whole with great skill. The Brāhmaṇa then took the divine cloth to King Nandivardhana and placed it before him. After carefully examining it with curiosity, the king said 'O good man! How did you get this excellent cloth?' The Brāhmaṇa replied "My Lord! It has a long story in connection with it. Nandivardhana said 'Be calm and tell me everything.' The Brāhmaṇa giving his detailed account said, "Being overcome with poverty, I wandered in distant lands for a very long time, and when I returned home, I was severely rebuked by my wife. Then I went in search of Śramaṇa Bhagavān Mahāvira and He compassionately gave me half the portion of the divine cloth. I showed it to a weaver and he advised me to go to Śramaṇa Bhagavān Mahāvira with a request for the other half. I went after the worshipful Bhagavān for one year like one of his disciples wherever he went. At last, when the piece of divine cloth was entangled in thorns on the bank of the Suvarṇakūlā river he did not stop to take it but left it there. I took it away and brought it here. The weaver then united the two pieces together" King Nandivardhana was greatly pleased on hearing his account. He gave the Brāhmaṇa one hundred thousand gold mohurs for the divine cloth and rendering him due hospitality, said "O good man! now tell me how Śramaṇa Bhagavān Mahāvira fares during his peregrinations? The Brāhmaṇa said 'My Lord! please hear me and only attentively. The great master of the three worlds, some-times engages himself in deep meditation in haunts of devils terrible with roaring laughter, remaining in *goḍhāna āsana* (a posture retained while milking cows) and other postures, with his eye-sight directed to the top of his nose and remaining as immobile as Mount Méru. Sometimes remaining in *Virāsana* (posture assumed by a warrior) on burial grounds full of fearful ghosts with rows of awful human skulls, he withholdṣ his breath

and exposes himself to the rays of mid-day Sun with his eyes in the direction of the disc (of the sun). Some-times, like a man over-burdened by a heavy load, he bends his body a little and remains in Kāyotsarga (renunciation of body) outside a village with his arms extended. Some-times he calmly endures like a series of pleasant experiences, all the agonising troubles needlessly created by a causelessly angered piśāca (demon). Some-times he lives on very meager food obtained from poor families after fasting for two, three or fifteen days at a time. Some-times also, Śramaṇa Bhagavān Mahāvīra puts up with sharp agonies produced by ill-behaved, low, and vulgar (worm like) individuals. But it is heard that calamities do not approach the Lord like an unrestrained wife. In this way, even terrible hardships coming on unexpectedly to Śramaṇa Bhagavān Mahāvīra are warded off. Sometimes even gods worship him and adore him. O King! his character cannot be adequately described by an humble individual like me but more capable persons only, can read his character".

On hearing this account, King Nandivardhana, all his kinsmen, and members of his assembly began to lament taking deep mournful sighs and drenching their faces with a constant flow of unimpeded tears. The Brāhmaṇa then, went home, and gave half the portion of money acquired from King Nandivardhana to the weaver, and with the remaining half, he began to pass his days happily.

CANDA KAUSIKA.

There were two villages bearing the name of vācāla— one Uttara Vācāla (North Vācāla) and the other Dakṣiṇa Vācāla (South Vācāla). Two rivers, Suvarṇa-vālukā and Rupyavālukā flowed between the two villages. Soon after passing by Dakṣiṇa Vācāla, Śramaṇa Bhagavān Mahāvīra desired to go to Uttara Vācāla village. There were two routes to Uttara Vācāla village. One was direct and short but barren and dangerous, the other was long and crooked but perfectly safe. Śramaṇa Bhagavān Mahāvīra took the direct route. But he was prevented by travellers, from going by

the dangerous route, saying " O Venerable Saint, A huge snake emitting poison from his eyes causes intense trouble to people near the Kanaka khala āśrama, please, therefore, do not go by that way'. Śramaṇa Bhagavān Mahāvīra always desirous of rendering good service to another thinking that the superior soul of the snake would be easily enlightened although advised not to go that way, continued to walk towards the Kanaka khala Āśrama, which was full of trees of camphor cinnamon, tamarinds and other tall trees; which was beautified with atimuktaka, vāsantikā (a spring-plant) and plantain plants; in which the branches of trees were charmingly besmeared as if by oil by the clouds of smoke issuing from sacred fires of sacrifices done by hermits; in which young sprouts of trees were making signs, as it were, by shaking with wind, to Śramaṇa Bhagavān Mahāvīra of avoiding the danger of coming there and the Āśrama in which the constant fearful noise of birds indicated the terror of the presence of the snake. Śramaṇa Bhagavān Mahāvīra entered the Āśrama and remained in Kāyotsarga in the pavillon of the temple of Yakṣa with the object of admonishing Caṇḍa Kauśika sarpa (snake named Caṇḍa Kauśika). Now, who was that snake in previous life ? Here is his account:—

There was a small town named Kausika which was full of people prosperous with wealth, corn, gold etc, which had never seen the terror of devastation from the invading army of any enemy; which was full of numerous merchants or had much water like the sea; which was full of sportive couples and virgins, like a collection of constellations; and which appeared lovely by the presence of gods, excellent preceptors, and learned men like the vault of the sky presided over by Ravi (the Sun) Soma (the Moon), Budha (Mercury), Guru (Jupiter) etc. In that town, there lived a Brāhmaṇa named Gobhadra who was intelligent in in dialects of various provinces; who was well-versed in arts, sciences, and curiosities of various kinds; who was clever in grammar, prosody, astrology etc; and who was always ready in the performance of religious rites. But he had completely satisfied all the townsmen by his intellect, politeness and various gentle

methods except Laxmi—the Goddess of Wealth and Prosperity; that is to say, that there is not a single virtuous quality which was not present in that excellent Brāhmaṇa. However, he did not possess any victuals, by partaking of which, he can peacefully pass his day.

Becoming contented with his belongings without showing any humility by unsteadiness of mind although he was devoid of any property, Gobhadra thought:— Ah ! these worthy wealthy people, becoming enslaved by the Goddess of Wealth are harassed by their participating progeny, plundered by thieves, constantly solicited by the poor and needy, and they undergo numerous other embarrassments. They cannot voluntarily move a step. Besides, they become afflicted with diseases brought on by taking mean and unwholesome food."

One day his wife Suabhadra said, ' O dear husband ! I am pregnant and I will require some medicines etc at the time of delivery, then, why do you not make any effort ? Why do you not think about any means of acquiring wealth ? Persons without the care of obtaining unacquired wealth are seldom praised. " Then, forgetting his former prudence and beginning with a series of absurd false notions resembling a series of current of waves on a big sea caused by the onset of rains, he thought:—' What engagements should I take up ? Or whom should I follow ? Who will help me in this work ? Where can I go and accomplish it ? What is the motive in it ? " In this way, Gobhadra became confused. What is it to a clever man like yourself ? If you go to a rich man and request him, he will certainly accomplish that work for you. Because, it is hard to get a guest like yourself.' Thereupon, Gobhadra said, " Dear ! show me some other means except solicitations before another individual. Solicitation before any individual is nothing less than death for a respectable man. Because the speech of an individual intent on solicitations falters like that of a patient suffering from delirium, his eyes become lustreless and watery, the beauty of his face is destroyed, his limbs shake, and he has prolonged deep

sighs and his heart becomes agitated. Besides, spotless qualities like night-lotus and the moon, shine forth only so long as persons are not defiled by the dirty mire of solicitation from other individuals. A man is worshipped with genuine devotion and impression as an excellent preceptor only so long as he does not manifest his request which is inimical to his own interest. Besides, people also manifest the qualities of pleasantness or good breeding so long as the other party does not utter the couplet of words देहि देहि Déhi, déhi, Give me, Give me. Also, what is the utility of the life of dishonouring and poor persons who say "Give me, give me! Therefore, O dear! show me any other device, however difficult it may be, but I am never going to solicit any one even if I were to die". Knowing his firm resolve and thinking well for a moment she said "O dear husband! If it be so, there is another remedy; it can be accomplished with much exertion to the body but in a short time. If you like, I will say it out. Gobhadra said "Dear! what harm is there in it? Well, let me know it." Then she said "Please listen! In the Eastern countries, there is a big city named Vāṇārasī (Benares) which is adorned with beautiful rows of numerous temples. Near it, there is a large river named Gaṅgā (Ganges) with pure water pervaded with high waves, beautified with the presence of pairs of swans and ruddy geese and capable of filling the sea by the stream of its large constantly flowing current. On the banks of this Ganges river, kings, generals, rich merchants, wealthy persons, rulers of provinces, as well as, other people, coming from distant lands, have, constantly great sacrificial festivals performed; they give offerings to Manes (departed souls), give valuable gifts of gold, and they worship the feet of Brāhmaṇas and render them good hospitality—some by a desire of welfare during the next life, some out of a longing for fame, some with the objet of warding off a misfortune, and some of them willingly do all these things for the purpose of appeasing manes. Therefore, O good man! you go there, and after acquiring gifts of gold, you can return here immediatly within a short time." Gobhadra replied Ah! dear! You are silly. A talk about a distant land is only welcome to the ear."

Śuabhadra said :- " O good man ! Do you think, you will be able to accomplish your work simply by sitting idly at home ? Gobhadra replied :- " Then, what is improper ? Prepare some food for my journey, so that I may go tomorrow." Śubhadra prepared food for his journey and on the next day, he departed for Vāṇārasī. On his way, Gobhadra met a man possessed of supernatural powers; whose bodily constitution was strong; who had worn a pair of clothes; who appeared lovely by the lustre of his body although he had not put on any ornaments; whose excellent qualities can be deciphered only by his external form; who had put on a pair of sandals, and who was sportively walking fearlessly like Kāmdēva (the God of Love) without Rati (his wife) . As soon as Gobhadra was looking at him with curiosity, the Siddha-puruṣa said " O Gobhadra ! did you come comfortably ? Do you, now, intend going to Vāṇārasī. " On hearing this, Gobhadra astonishingly thought." Oh ! how does he know me although he had not seen me and not heard of me. Or, how can he know the talk about my departure done in private with my wife ? However, by all means he is not an ordinary man. He who knows this much is expected to know even much more, so let me serve him as if he were a god. In due course of time, my work will be surely accomplished, only through him ". With this idea in his mind Gobhadra, bowing with an *anjali* in front of his forehead, said ' O Worthy Man ! Yes ! you have very correctly guessed so. The Siddhapuruṣa said " O good man ! then, let us go together. Gobhadra accepting his offer, went along with him. At meal-time, Gobhadra said, " O worthy man ! let us go into the village, and make preparations for our food. Now it is nearly meal time. The Siddha-puruṣa replied, O good man ! What shall we do in the village ? Let us walk on. It is only one *prahara*. The rays of the Sun are not warm as yet, let us move on a little further. Gobhadra said " Then let it be so'. Both of them walked further and at mid-day, they reached a forest full of numerous trees. There they saw a small lake, filled with perfectly pure water, with its banks grazed by swans rendered yellow by the pollen of lotus, white lotuses, and oleander flowers. Both had their bath. Gobhadra,

then did divine worship and the Siddha-puruṣa sat in devout meditataton. In the mean time, under the influence of incantations, well-prepared food consisting of highly delicious dishes and numerous vegetables etc. and all materials such as large dishes, cups spoons etc. came down and appeared ready before them presented, as it were by an obedient servant. On seeing this strange accident, Gobhadra was greatly astonished. Vidyāsiddha said "Gobhadra, now be ready for dinner." Accepting his invitation by saying "just as you please" Gobhadra sat down for dinner and Vidyāsiddha began to serve him the meal. In course of time Gobhadra finished his meal while Vidyāsiddha sat for dinner and Gobhadra served him. Soon after the completion of meals, the remaining food-materials along with the dishes, cups etc. disappeared on the utterance of the word "Hum" from Vidyāsiddha. After resting for a while, in a bower of mālati-creepers both of them walked on, talking about various subjects with a joyous heart. With the approach of night, Gobhadra said "O honourable man ! darkness as black as the neck of the Cuckoo is spreading on all sides, parts of the Earth, low or high cannot be seen under the influence of sleep eyes become dull and wander about, and feet do not move on, although they are perseveringly prompted. Let us, therefore, go into the village and have rest. Vidyāsiddha said ' O good man ! let us walk briskly only for one muhūrta (forty-eight). Where is the necessity of going into the village ? Gobhadra replied " Well, just as you please " Having walked for a muhūrta (forty-eight minutes) both of them stopped at a particular spot. Vidyāsiddha assumed a Padmāsana posture and having arrested his breathing for a short time, he remained in meditation. Then an excellent *vimāna* (celestial chariot) with gold *kalasa* (urnshaped dome), lovely with ringing bells, appearing charming by the presence of extensive, strong, and steady pillars equipped with a *vedikā* (altar) painted in various ways, and resplendent with handsome bedsteads in its external part descended from the sky and established itself immediately on the ground in front of Vidyāsiddha.

Suddenly a coquettish extremely charming young damsel,

decorated with a brilliant diadem of gems on her head emblazing her cheeks with a pair of shining ear-rings, with her head beautified by rows of excellent pearls, with her breasts covered by rows of garlands, with her gentle forearms adorned by armlets of five-coloured gems, with the central portion of her body furnished with rows of fine hair and capable of being held within one's hand's grip, with the lower portion of her body decorated with a fringed doublet, with her entire body covered by a five-coloured divine cloth, her feet ornamented by charming anklets producing a tinkling noise, and with her body smeared with a paste of sandal wood, followed by an equally handsome young female endowed with charming qualities of blooming youth presented herself before Vidyāsiddha, and with a folded *anjali* said "O great man! now stop the repetition of *mantras* (incantations) and be seated in the *vimāna*. Vidyāsiddha got up from his seat, went into the *vimāna*, and sat on a bed-stead. Folded packets of betel-leaves were placed before him. Vidyāsiddha then called out to Gobhadra and having given him folded betel-leaves, sent him away for a sleep. Going a little distance off, Gobhadra became greatly astonished at his superhuman powers and he slept. Vidyāsiddha then spent some time in talking about various subjects. The elderly female told her young attendant, "O good Woman! Show the affection of wed-lock towards the Brāhmin Gobhadra, and make your soul pure." She replied "I am just doing it accordingly." Being thus alone, Vidyāsiddha began to enjoy pleasures of senses with the young damsel. The attendant young female went to Gobhadra at the instigation of the elderly damsel, woke him up, and she narrated the instructions of Vidyāsiddha to him. Intelligent Gobhadra knowing the essence of the conversation, skilfully said "O gazelleed! You are like a sister to me, and so you need not dilate upon the accomplishment of your object. Do as you like. By engaging myself in the accomplishment of a wicked act, this poor soul will not be at all benefitted. Besides, also, this life although very carefully protected, will not last long like a drop of water on the top of a lotus-leaf disturbed by a powerful gust of wind. This body is destroyed in a short time like a rotten pumpkin, although it is

fondled with various agreeable objects of enjoyment for a very long time. It is heard that beings intent on doing sinful actions suffer very severe miseries in hell. Then why should I do heinous acts? Sexual intercourse even with one's own wife is prohibited except during *ritukāla* (the days immediately following the menses and suitable for conception) by the Śāstras, then, what to talk of sexual enjoyment with a woman who is not one's own wife. If I cannot control my mischievous soul, how can I stop ill-bred individuals from following the wrong path?" In this way, Gobhadra so admonished her with words full of indifference to worldly enjoyments that the young female began to love him as her own brother. After a moment, she said "Your heart's desire is exceedingly pure. It is an emblem of a great man. It is productive of all worldly blessings. All difficult superhuman powers are easily acquired. It is difficult of attainment even for gods and demi-gods. The miseries of disease and sorrow do not disturb a man possessing that virtuous quality. You have obtained the fruition. This birth and this life, resulting in the difficult acquisition of that virtuous quality of abstaining from sexual intercourse with married or unmarried females other than one's own wife, is a boon and by doing so, you have happily made me a participant in the difficult accomplishment of much-desired Final Emancipation. Gobhadra said, "O good woman! how do you say that I made you a party in the accomplishment of much-desired Final Emancipation? She replied, "O honourable man! thinking you as my own brother, I narrate the accident, please listen. Gobhadra said "I will certainly listen."

She, then, commenced as follows :—

There is an excellent town named Jālandhara well-known in all the three worlds, for its numerous past strange events astonishing the people,—a regular mine of expert learned luminaries,—a chief centre of the science of *tantric* knowledge—and a receptacle of mean tantric arts, in which lived sorceresses clever in the arts of attractive spell, subjection, and invisibleness under the influence of mystic spells, successful in the acquisition of

the art of flying in the air, visibility of distant objects and other witchcrafts, heartily satisfied at the utterance of the word "Hun" removing the pride of Rati-wife of the God of Love by her incomparable charm of beauty, adorned with superhuman powers of eight kinds common with Aṣṭmā, and who are worshipped even by gods. What wonder there is in it that other people are not disrespectful towards them? Even the enraged God of Love is afraid of their immense strength. Old age capable of removing the pride of gods, demi-gods, yakṣas and *rākṣasa* does not influence them as they are usually uninterruptedly in youth.

Eulogistic inscriptions on mountain-slabs declare even now, the entire biographies of ancient kings, in the same manner, that will give an accurate description of the town containing a number of such powerful sorceresses.

I a sorceress Candralékhā by name am living in this town and my elder sister Candrakāntā who is staying with Vidyāsiddha, is clever in various witchcrafts, she is extremely handsome and she stands fourth among worshipful sorceresses." Gobhadra, said 'O sister! Who is that Vidyāsiddha? What is his name? and how is it that he is so powerful? Besides, why does your elder sister follow him? Now, tell me all this. I am very curious to know it'. Candralékhā said "Well, I am going to tell you now just, listen :—Isānachandra is a son of Damaraśinha united in wed-lock with a sorceress named Kāmarupā. He acquired numerous witchcrafts, and he performed a sacrifice with one lac and eight Bilva fruits (*Ægle Marmelos*) before Goddess Kāyāyanī without any transgression, with the object of accomplishing all his desirable wishes. When the goddess was not satisfied with the sacrifice, drawing out a sword, he began to cut his own throat and without caring for his life, as soon as he cut nearly half his throat, the Goddess Rudranī at once snatched away the sword from his hand. Vidyāsiddha said "O goddess! Be satisfied with this much and accept my worship of your lotus-like head." She replied "O son! I am pleased with

your adventure. Ask for some boon". He said, "O *swāminī* ! If you are really pleased with me, and since you have addressed me as a son, give me a boon that you should look upon me with the affection of a son". On hearing these words, the goddess gave him a preservative armlet capable of all desirable acquisitions, and she immediately disappeared. Then thinking himself as if he had obtained the sovereignty of the three worlds, he wore the preservative armlet and moving every-where without any hindrance, he proudly began to wander about. Now he does not obey kings, does not care for great misfortunes, and sportively going about at his own free will, he laughs out even the God of Death by his strength. He visits king's harems and has sexual intercourse with females of noble families. He attracts distant objects by the excellent force of *mantras*. From the time that the goddess Kātyāyāni has given him the preservative armlet, he is able to get every desired object.

One day, while wandering over the entire world, Vidyāsiddha came to Jālandhara-a town full of beautiful women. There he saw my elder sister Candrakāntā handsomely attired sitting in the midst of sorceresses and becoming delighted by her excellent handsome form and by the extra ordinariness of her youthful qualities, he had forcible intercourse with her against her wish, without caring in the least for the question of good conduct. He lived there for a few days enjoying divine pleasures of various kinds at his own will, and not knowing his unsteady mental trend, he walked away. Then wandering for such a long time over some unknown place, he with the object of chastisement drew away both of us by magic attraction, when I and my sister, were starting from our residence in a divine vimāna on our journey to Śrī Parvata. Now we do whatever he orders us to do. Ah ! it is so true that we are obliged to lift up a powerful robber on our shoulder. On hearing this, Gobhadra thought "Ah ! demons are even so arrogant that sorceresses have to obey them. It is, therefore, said "That the earth is productive of numerous gems" and hence, good people who are treasures of excellent virtuous qualities, are never boastful. Candralékhā

said "O honourable man! you should so arrange, that on this occasion, Vidyāsiddha may not violate the celibacy of my sister Candrakāntā. He will thereby acquire the *Svayamprabhā mahā vidyā*. Since you have not violated my chastity, the process of accomplishing it remains intact. You will be able to accomplish it within seven days. So, O fortunate man! this is the essence of the question "How do you say that I made you a party in the accomplishment of much-desired Final Emancipation." Gobhadra said "O fair woman! What is to be said in this! Let the planets afflict me, let my prosperity go away, let mountains of misery torment me and let my kinsmen hurn away, from me however I can never deviate from the path of virtuous conduct. O good woman! only ascetics are able to restrain with difficulty their senses which have turned loose at will like a wicked man" Candralékhā said "It is always true. O! How much can I describe your pure virtuous qualities? What a subjection of passions? What a firm resolve of not doing a wicked act? What a dread of sins? What a steadfastness of Word? O! I am in every way fortunate and satisfied that I have seen a person who is very prominent among good men." Gobhadra said "Ah! of what importance am I? Till now, there are several good persons in this world before whom I am like a particle of dust on their feet. Then Candralékhā with an affectionate anjali said "O honourable man! prompted by devotion towards your extraordinarily good conduct I am desirous of making a request Gobhadra said "O good woman! why should there be any commotion. Say out without doubt, whatever you want to communicate. Candralékhā said "If it be so, you should do us the favour of giving us a visit, when some day you are taking a round. Gobhadra said, "What is unusual in it? There will not be any lack of dignity by coming to your residence. Fortunately I shall do whatever is appropriate. You should not think otherwise. Candralékhā said, "O fortunate man! you have done me a great favour. That affection should not be changed now. Forgetting all other functions by various real conversations pleasant with recent affectionate associations, they soon passed the night, mutu-

ally beholding each other's loveliness of face in the brightness of the Moon and Moon-light. Presently in the East, the Sun appearing like the colour of China Rose, the red portion of the gunjā-berry safflower, flowers of Kimsuka tree, the mouth of the parrot, the red-lotus flower or dyed with saffron colour, began to rise up. Stars disappeared from the vault of the sky; cool winds of the early morning were blowing; and the beautiful damsel-the West (the setting direction) threw the perfectly round vase (the Moon) led by fibres of rays into the Western sea as if with the object of drawing water from it.

Vidyāsiddha said, "O Gobhadra It is now day-break. Be ready and let us move onward. Gobhadra said "I am ready." Candralékhā then went to Candrakāntā with the permission of Gobhadra, and Vidyāsiddha dismissed both of them with their *vimāna* and he began to move on Gobhadra repeatedly thinking about the incident of the previous night followed Vidyāsiddha. Vidyāsiddha then said "O honourable man! I sent a young woman to you last night. Did she render any useful service to you?" Gobhadra said "O good man! She did me much service. Can any one wishing to live long, infringe your orders? During my visit to Benares Tīrtha for *darsāna* I had a vow of celibacy." On hearing this, Vidyāsiddha said, "O Worshipful man! I have taken a vow of going there on foot but not that of celibacy. I consequently did a special arrangement for you. Had I but known your opinion before hand, I would also have observed celibacy, as by doing so a visit to a holy place becomes fruitful." Gobhadra said, "O honourable man! It is true. What else can be the receptacle of correct judgment except your self?" Taking their meals at unusual times and spending nights in foreign monasteries they reached Benares in due course of time. Washing their hands and feet they went into temples and did *darsāna* and worship of *Skanda* (Assailer, god of war) *Mukunda* (Viṣṇu) Rudra (storm-god) and other gods. While doing *darsāna* in other temples, nearly at sun-set time Vidyāsiddha told Gobhadra "O honourable man! Now let us go to Gaṅgā (Ganges) and taking a bath in it, let us be pure and free from sin. Gobhadra said

"Let us go." Both of them, then, went to the banks of the Ganges."

Fore-seeing an accident, and without thinking about the essential meaning of events, Vidyāsiddha very swiftly removed the divine preservative armlet, and giving it to Gobhadra he said "Take proper care of this armlet during the time that I do *prāṇāyāma* (suspension of breath) in the current of the waters of the Bhāgīrathī (the Ganges) only for a *muhūrta* (forty-eight minutes)". 'Saying very good, I shall do it' Gobhadra sat there taking good care of the armlet. Vidyāsiddha then entered the water-current. On not finding Vidyāsiddha there after the lapse of a *muhūrta*, Gobhadra became greatly bewildered; and he began to look about here and there in all directions and it became Sunset time while making due inquiries every where. At that time red-coloured rays resembling soft coral began to spread, pairs of ruddy geese began to be agitated. Gobhadra informed some swimmers in the Ganges thus—O good men! a very handsome excellent man has entered the waters of the Ganges here, but now I cannot definitely understand what has become with him whether he is covered by high unfathomable rows of waves or whether he has been devoured by an alligator or some other wicked aquatic animal or whether he has been drowned in some dangerous heap of mud. Therefore, having pity on my life grieved at separation from him, you immediately enter the river and make careful inquiries for that very fortunate man, lest that excellent *dinakara*—magnanimous luminary—may not be, lost and the divine river may not be disgraced by a blemish throughout her existence". When thus requested by Gobhadra, swimmers wholly intent on compassion, went in all directions and with a deep dive in the waters of the river they tried to make a search for him. After failing in their attempts to get a vestige anywhere by stirring up water with very energetically extended arms at various places, the swimmers returned to Gobhadra, and informed him about their failure to get any vestige whatsoever. Then struck as is by a heavy mallet, Gobhadra becoming extremely bewildered by an unbearable force of sorrow, thought:—"Ah! Why

did the autumnal Full Moon so delightful to the eyes of people rise up and why was it eclipsed by the mouth of Rāhu (demon Rāhu) with sharp molar teeth ? Why was the sprout of Kalpa-vrakṣa (the Wishing Tree) adorning the territories of the earth produced and why was it dug out by the root by the forest-hog ? Why did Vidyāsiddha-greatly prominent in the three worlds and disinterestedly affectionate-form friendship with me, and why did he disappear in such a short time ? I understand that his deplorable condition resulted from my own ill luck. It is a fact that the branches of the tree cut asunder by an axe, dry up I had a wish that he will be able to fulfil my much-desired objects, but Cruel Fate has frustrated all my desires. So, how can I maintain my body, soiled by the mud of this disgraceful blemish, and miserable to people like a poison-tree ". Thinking thus he began to cry at the top of his voice :—" Ah ! the ocean of extremely wonderful gem-like virtues. Ah ! the ocean of the disinterested essence of compassion. Ah ! fortunate in having enjoyment with excellent female fairies. Ah ! competent in taking a boon from goddess Kātyāyanī by satisfying her by an extraordinary adventure. Why did you, thus suddenly, disappear from from my range of vision ? Give an answer to me—an ill-fated person. Do such misfortunes overtake even persons like yourself ? Ah ! wicked God of Death ! Are you intent on getting rid of pre-eminent persons from this world, all at a time ? ". Having lamented thus, Gobhadra, desirous of drowning himself into the waters of the Ganges made his clothes tight on his body, mended his braid of hair, and with an *anjali* he began to entreat Ehāgīrathī thus :—O Goddess ! divine river ! you have kidnapped my most excellent brother, and with the desire of following him I am also falling into your current of waters, because it is an old saying that fire is the only remedy for one burnt by fire " With these words, as soon as, he was attempting a fall from the high bank, he was seized by some *nāstika-vādis* (unbelievers) who asked him, " O silly man ! why do drown yourself in this way ? " Gobhadra then narrated the whole account commencing with his departure from his town and ending with his attempt for a fall into the waters of the Ganges; on hearing which, they

said " Silly man ! Who taught you this method, that meeting with a beloved one, freedom from disease and annihilation of sins can be, thus, effected ? This river is full of foul-smelling water polluted by baths of leprous and filthy people coming there from various countries, and always ready in swallowing heaps of bones of dead bodies, and how can such a river fulfil your much-desired objects ? Ah ! great infatuation ! Ah ! following one after another, without due consideration. What the wise men say is quite true:—

कर्णविषेण हि दग्धः किं किं न करोति बालिशो लोकः ।

सपणकतामपि धत्ते पिबति सुरां नरकपाछेन ॥ १ ॥

1. Karṇaviṣeṇa hi dagdhḥ kim kim na karoti bāliśo lokah.
Kṣapaṇakatāmpi dhatté pibati surām narakapālena !

1. What are the things that a multitude of ignorant people, burnt by the poison (circulated) from one ear to another, does not do ? One cares for renunciation from all worldly objects but drinks wine in the skull of a man.

Now, if by drowning oneself here the accomplishment of desired object is effected, Ah ! Where is the fault of these fishes and crabs, because they live in the current of the river during all their life. What more can I say ? Leave aside your sorrow. Abandon the idea of unnatural death. Do your duty. Such a person cannot die although he may have been caught in the Jaws of Death. However in case he perhaps dies, his life-less body floats up on the surface of the water, then, what is the use of bewilderment or lamentation ? " Just at that moment, a rutting elephant roared, an auspicious musical sound was heard, a bard uttered a benediction, and a pair of Indian cranes made a pleasing sound. They said " O good man ! these good omens indicate that he is still alive. Gobhadra said " Let it be so by the efficacy of your speech." In this way, they prevented Gobhadra from any untimely death. Gobhadra stayed there, for two or three days.

One day an idea occurred to him " Ah ! It is not advisable to stay any longer here. Because Benares cuts my body more and more like a sharp knife, and Mandākinī (the Ganges) vexes me every day like a partner. Let me, therefore, go to Jālandhara and let me assure my self of the display of affection shown by Candralékhā. With this idea in his mind he took the road to Jālandhara. On his way, there at mid-day, he remembered the excellence of the dinner taken with Vidyāsiddha and with both his eyes full of tears, he thought :— Ah ! shameless adamantine ill-starred heart ! Why do you not get ashamed now ; although heated by the flame of the unbearable fire of separation from such an excellent person ? Besides, the highly effective preservative armlet is the same and I am the same Brāhmin, but without the presence of Vidyāsiddha all the directions appear empty. Or, what benefit is there to me an unfortunate man even though I am in possession of the preservative armlet ? " One, with an adverse Fate, is always in difficulties although he has acquired Cintāmaṇi (magical thought-gem fulfilling its possessor's every wish). The rise of a virtuous quality, also, is necessarily dependent on the state of its receptacle, but it does not happen indifferently. Water, also, assumes the form of a pearl when it falls into the cavity of a shell." Thinking thus, and with his mind concentrated on this idea, Gobhadra, walking without delay, eventually reached Jālandhara with a sad heart. After an inquiry from people residing nearly, he entered Candrakāntā's house. Seeing the house deserted, he asked a female door-keeper sitting near the door, " O good woman ! How is it that no one is seen here ? " Not hearing the words owing to deafness, she pointed out her ears. Thinking that she was deaf he shouted loudly. At that time Ishāna Candra Vidyāsiddha who was in the adjoining house overheard the voice and he recognized him. Calling out to him he said, " O Gobhadra ! Come over to this side. I am living here." On hearing these words with a doubt in his mind that some one like Vidyāsiddha was calling him, he saw Ishānachandra Vidyāsiddha bound tightly with numerous fetters quite unable to extend his feet

On seeing him, Gobhadra thought " Ah ! Is it deception, visage, or mental confusion ?

Is it delusion of sight or a variety of deception ? Or, that, this is a place of sorceresses, and so prompted by the force of my own actions, I am certainly doomed to destruction. It would have been much better, if I had secured preliminary accomplishments for the next world, by doing virtuous deeds on the banks of the divine river. While he was thus sorrowfully, trembling with fear of death, and thinking dubiously, he was thus accosted by Vidyāsiddha, " O Gobhadra ! Why do you, thus, entertain mental confusion. You have nothing to fear here. Give me the preservative armlet entrusted to you." Gobhadra then went to him with full confidence. As soon as he saw Vidyāsiddha bound with fetters in various ways, Gobhadra, with tears in his eyes, said " Ah ! honourable man ! How did you come to this miserable state ?

Vidyāsiddha said " O Gobhadra ! What is the use of lamentation ? You immediately tie the preservative armlet on my arm ". Then saying, " Just as you order " he tied the preservative armlet. At once all the fetters dropped loose with a crackling noise, and Vidyāsiddha became perfectly comfortable. Gobhadra said " O honourable man ! What are the news ? Where is the bath in the river and what about your arrival here ? Or, why this coercion ? I am very curious to know about this matter. Tell me what is the true state of things ? Vidyāsiddha, then, said, " Now listen. This is the result of my sudden hurried fall into the waters of the Ganges without thinking about the appropriateness or otherwise of my act, soon after handing over the glorious preservative armlet to you." Gobhadra said " How did it happen ? " Vidyāsiddha replied " When I was doing *prānāyāma* only for a *Muhūrta*, my body became very weak and Candralekhā—the mistress of this house—bearing malice towards me lifted me in a way that cannot be seen by you, and having brought me here tied me very tightly with fetters. Gobhadra asked " O honourable man ! What was the cause of this enmity ? Vidyā-

siddha replied " The chief cause was the forcible sexual intercourse against her wish that I did with her elder sister Candrakāntā who had also come there on that day in the divine vimāna. Gobhadra said " You are capable of acquiring all objects only by a mental effort, then, how did you have such a terrible state ! " It happened because I did not have the preservative armlet given by the goddess with me. However, O good man ! You have saved me from this trouble. Your wisdom has become extremely superior. I did not have the same agony during this miserable state that I had by not seeing you. I think that the goddess Bhāgīrathī has been pleased with me even during this very bhava that she has obtained for me a friend with an unequalled character and display of friendly affection. I am exceedingly pleased so ask for a much-desired boon. " Gobhadra said " O honorable man ! Any one else like yourself can know who has obtained a friend of unequalled character and with a display of friendly affection. Vidyāsiddha said " O good man ! Enough with such dialogues. Ask for a boon according to your wish. Gobhadra replied " Highly obliged. I shall ask it at a suitable occasion.

Filling up the interval in the three worlds with the sound of the beating of drums, giving a variegated appearance to the vault of the sky by the brilliance of her excellent ornaments, Candralékhā and Candrakāntā riding a divine vimāna made their appearance there. Gobhadra asked " O honourable man ! How will you behave with them ? Vidyāsiddha replied : " Just like one behaving towards an enemy : Gobhadra said " O honorable man ! Do not say so. What good is expected to result from an increasing succession of animosity like a poison creeper ? Vidyāsiddha inquired " Then what should I do ? One's own stability is possible only by vanquishing his enemies. The disk of the Sun does not move on without removing the darkness of the night, and a heap of dust is unable to hold water securely for a long time without attaining the state of mire " Gobhadra said. " Although such is the general practice, under a dissentient word from me, you should, at present, adopt an attitude of

neutrality." Vidyāsiddha replied. " You know it much better. " Then unnoticed by the people, Gobhadra went to the residence of Candralékhā. At once Candralékhā saw him coming to her residence. Recognizing him thoroughly in the brightness of Moon-light by an inference from his previously seen form she gave him a close embrace, and offering him a comfortable seat, Candralékhā inquired with eyes widely open with joy. " O respectable man ! from where and how did you happen to come here " He narrated the whole account before her. Candralékhā then said " You have done well that you have arrived on this occasion. All our wished-for desires are now fulfilled.' Gobhadra inquired " How is it ? She replied, ' At that time you saved me from violation of my vow of celibacy, and so, by adoration for seven days, a magic art named Svayamprabhā was accomplished, while wicked Isānchandra Vidyāsiddha, leaving aside his preservative armlet supplying all desirable objects, was seized by us enslaved like a fish when he was in the waters of the Ganges." Gobhadra questioned, " How have you kept him now." She replied, For a sacrificial offering to Goddess Candikā on the fourteenth day of the dark fortnight of the month. Gobhadra said. " If it be so, show me where he is." On account of a few days acquaintance with him, I want to tell him something.' She said " What harm is there in it ? Come along I shall show you. " Both of them went together. When Candralékhā moved a little forward, she saw Vidyāsiddha with a preservative armlet tied on his arm, all his tight fetters broken to pieces with his lower lip trembling with great anger, and terrifying by his manifest eyebrows. On seeing him, Candralékhā thought. :- Ah ! how did this devil acquire the preservative armlet ? And how did his fetters break down ? Ah ! this is an unexpected misfortune. "

Concealing the outward sign of emotion, though she was afraid, Candralékhā went to Vidyāsiddha accompanied by Gobhadra. On seeing her coming to him Vidyāsiddha concealed his feelings of anger and hatred, and addressing her, he said " O

good woman ! Have your seat here. As soon as Candralékhā took her seat near him, Vidyāsiddha, fraudulently looked up and said Ah ! how is it that Gobhadra—a former acquaintance of mine is seen here ? O good man ! Come here. Are you also entrapped in her fraud that you are seen here although I left you at Benares." Gobhadra thought—Ah! this seems to be gross insolence. Let me adopt the means of forming mutual friendly affection. Neglect of mutual welfare is not proper for excellent persons." With this idea in his mind, Gobhadra said with an anjali on his forehead:—

"O sister Candra-lékhā, O highly meritorious Vidyāsiddha ! you are personally very competent, so, although there is nothing worth talking about, however, my mind becoming attracted by your uncommon friendly affection, and also on account of the natural tendency of talking much in a Brāhmin, I am desirous of saying something. Mutual wrath existing between you, is distressing like a great enemy, and it is fit to be abandoned by all means. In the first place, with increase it burns up its own site like fire, how can any one give an opportunity to it ? It discloses blemishes in enemies. Anger is present in you also. Why do you not become angry with anger which is the only source of misery. The mind of great men does not become unsteady on occasions of very great offence. An ocean does not agitate by clouds in the same way that a mountain-river does. Doing an offence to an offender is only a vulgar practice. Great men do only a favour even towards people who have offended them. If that is not the case, how can any one know the distinction between excellent and low persons ? One and the same object cannot be nominated by various names. What more can be said ? If there is any obstructive argumentation in my words, and if, you are really desirous of behaving along the path of virtuous conduct, and, also, if you are wishing for an everlasting fame as pure as the brightness of moon-light, abandon your former anger and develop mutual affection. Besides, O Vidyā-siddha ! Why are you not ashamed of enmity towards females who are possessing blameworthy magical powers ? O great man ! Why do you

forget the saying universally in history and Purāṇa (ancient legends) that " clever persons also become silly."

Out of shame on hearing this, Vidyāsiddha said " O good man ! Now instruct me as to what is to be done here. The creator has certainly produced persons like you-a great ocean of the meaning of the Védas-with the object of the instructing persons like myself going along the wrong path. Gobhadra said Well, Well ! O Vidyāsiddha, who else can talk thus ? Or, who can make the disc of the Moon cool ? Who can paint the eggs of a pea cock ? Persons like you have polite manners born with their body. Now get up and do reverent salutation to Candralékhā. O Candralékhā, you also leave aside your pride and previous anger, and look upon him as your own kinsman. Entertain a feeling of affection towards him." Thus instructed by Gobhadra, Vidyāsiddha fell at the feet of Candralékhā, and said " O fair-bodied ! You pardon me for whatever offence that I may have done, out of pride of the strength of my youth and knowledge, or out of imprudent behaviour easily accessible to want of judgment. " Candralékhā said " O Vidyāsiddha ! Enough with asking pardon, now, I am myself, in every way ill-fated that with a slight offence, I have become ready to render such a punishment."

Greatly astonished at heart Candrakāntā, soon came there accompanied by a retinue of a few maid-servants. Gobhadra told Vidyāsiddha, "This is the lovely young woman on whose account, this enmity has arisen. Leave aside your anger and ask pardon especially from her. Slightest fit of anger becomes a source of misery." Candrakāntā was greatly satisfied at occurrence of friendly affection between her sister and Vidyāsiddha, and Vidyāsiddha very respectfully asked her pardon, with the disappearance of mutual wrath, when they were gossiping with fixed affection as if they were the offsprings of the same parents, a female cook come there and requested Candra-kāntā " O good lady ! Please

return home. Dinner is ready. The eye of the world the illustrious Sun is at meridian." Candrakāntā said O Candralékhā! invite these guests for dinner. It is getting late." All of them, then, went into the dinner-pavilion. There, after a delicious dinner with vegetables of various kinds, they were given packets of betel-leaves with powdered sopari (betel=nuts) and camphor. Vidyāsiddha addressing Gobhadra, with an anjali in front of his forehead, said "O good man! now ask for the boon previously acknowledged I want to depart from here." Gobhadra said, "O fortunate man! if you are really satisfied, give me a promise that you will have constant affection for these women. Think that by doing it you have done all my wished-for desires. Is there any other gift more valuable than the satisfaction of another's mind? Kings like Balli, Hariścandra and others, have formerly rendered friendly service to people even at the sacrifice of their lives. Rendering friendly service to beings burnt with misery, is the fruit of this immediately perishable and miserable life." Vidyāsiddha retorted "O good man! Why do you talk thus? Can any perverse event take place even before you? Virtuous people maintain the words uttered by them as more valuable than their own lives, although they may have been uttered at a time when the eyes were wandering about on account of sleep. If, even Goddess Kātyāyanī is ashamed of hearing about me as one doing a wrong act or telling a falsehood, what to say about any other person? O Gobhadra, give up, therefore, your distrust towards me in this matter. Ask for some other boon. Do not create a break in my friendly relation." On hearing this, Gobhadra said "If it be so, leave off your addiction to another man's wife, because sexual intercourse with another man's wife is a source of a regular succession of animosity. It is the chief residence of blemishes. It is a path to the town of hell. It is a storage of humiliation. It is a mine of dishonour. It is like an ink-brush for soiling the fame of one's family. It is a custody of sin. It destroys a mass of virtuous qualities by the root. It produces a development of a succession of unrighteousness. Ravana the King of Lankā (Ceylon) and many other kings were finally ruined, enslaved as they were

by that vice although they were renowned in the world, although they were uncommonly brave in crushing the strength of the powerful arms of their enemies, and although they looked beautiful by their excellence of all the arts. Also, on account of that vice living beings, accounting their life as a straw, and ignorant about what is suitable, and what is not, take upon their heads innumerable violent agonies. Wisemen desirous of their own welfare, therefore, abandon at a distance, association with another man's wife, in the same way, that a mouse abandons a cat, a pot filled with *ghee* (clarified butter) does a fire, a butterfly does a lamp, and in the way that a deer abandons a lion." On hearing this, Vidyāsiddha repented very much and, his mind becoming attached to the path of renunciation, he said "O Gobhadra! You have given me very good advice. You have saved me from an ocean of endless sin. From now, I abandon, throughout my life, all association with the remaining women except enjoyment with my own wife." Gobhadra said "O honourable man! I have now acquired my wished for object. Hence-forth, remember me always, in your conversations with your kinsmen". Then, Vidyāsiddha with an *anjali* in front of forehead, saluted all of them, and with a flow of tears in his affectionate eyes, he disappeared, noticed attentively by Candrakāntā and others. Now, experiencing slight absent-mindedness on account of agony of momentary separation when he went out of the range of his vision, Gobhadra said, "Ah! his arrangement of words, Ah! his exemption from sin, Ah! his shyness, Ah! his good breeding. Ah! his effort for acquiring virtuous qualities. Ah! his extreme politeness. Candralékhā said, "All this is your experience; because a frog cannot be able to attack the hood of a big snake without the strength of a snake-charmer; an elephant inflamed by lust cannot walk on the right path without a mahout bearing a sharp goad. After living there for several days, gossiping on various topics, one day Gobhadra told Candralékhā- "It is many days since I left my house. Give me your permission to go home. I cannot understand how your brother's (friend's) wife who is pregnant may be passing her days". Candralékhā again detained him for a few days more. She, then, gave him a present of a

few gems and she allowed him to return home. He reached his town in course of time. As soon, as Gobhadra went towards his house with an eagerness of seeing his wife, from a distance only, he saw his house covered with much dust, terrifying by harsh howling noise of dogs lying in pits dug there, full of burrows of numerous rats, and formidable to look at, like a burial place, and with its doors broken to pieces. With a trembling heart on seeing such a deplorable condition of his house, he inquired from a female in his neighbour-hood. On seeing him coming there after a long time, she lovingly invited him to her house, and after giving him a good seat and having his feet washed, she said "O Gobhadra ! you take your meals first". Burning with grief on seeing the deplorable condition of his house, he again inquired about a detailed account from her. But acting under a popular saying that "An undesired message should be communicated after meals", she said, "your wife has gone to her father's house. The rest I will tell you later on. First take your meals now". Although the agony of his heart was increasing, at her pertinacy Gobhadra took his meals". Then taking her seat a little nearer, she said, 'Gobhadra ! a few days, after your departure your wife Śivabhadra became greatly emaciated either owing to an agony of separation or to some disease, and her body became greatly disturbed with severe griping pains. Even with medicinal treatment, there was no improvement in her condition and she died within a muhūrta'. On hearing this, with a heart worn out by a thunderbolt of separation, Gobhadra thought as if he would faint, and so, with loud lamentations, he began to cry with a piteous voice. Persons living nearby, tried to pacify his disturbed mind. He then performed death-ceremonies of his wife. In course of time, his sorrow diminished.

One day some people advised him, 'O Gobhadra ! Leave aside your sorrow and marry again Such is the course of events in this world. He replied. 'Ah ! that is very inappropriate. In the first place, Ah ! I went to a distant country with the object of acquiring wealth. I got it after suffering hardship for a long time and then I returned home. While coming here an idea

cropped up. 'Now I shall enjoy pleasures of the five kinds of senses with my wife without caring for any other business' but out of inevitable necessity she died unseasonably, then, what is the use of marrying another woman now? if another woman dies after marriage, as this woman died, all the undertakings attempted again, will also become useless. Besides, what surety is there for this life? because this body performs the function of going and coming under the pretext of every effort. How can any one have a steady presence of mind in the presence of all powerful, pitiless and a whimsical God of Death following his own wish in creating combination and separation? With very slight pleasure amounting to a tiny *sarsava* (rape) seed in association with wife, wealth and kinsmen, there is certainly immense misery resembling Mount Méru in their separation. Under the circumstances, enough of an ambition of sensual pleasures with a distressing young female. Besides, at such an advanced age a desire for sensual pleasures is a source of contempt. On knowing his firm determination people kept silence and Gobhadra remained busy in religious pursuits.

One day, accompanied by five hundred disciples Ācārya Dharmaghoṣaśūri—a mine of 36 gem-like virtuous qualities, carefully attentive in protecting all animals, and fit to be remembered constantly, arrived there. Many persons went to pay homage to the learned Ācārya. Knowing about the arrival of the priest, Gobhadra becoming disgusted with the agonies of this world, also went to him and having joyfully saluted his lotus-like feet, he respectfully took his seat on the ground nearby. The *sūriśvara* (great preceptor) then commenced his preaching thus:—

जीवबहालिय-वज्जणमदसधण-महणमेहुण-निविस्सी ।

जो य परिग्गहचाओ एयं धम्मस्स सव्वस्सं ॥ १ ॥

जीवबहे आसत्ता सत्ता अहुप्पयारमवि कम्मं ।

बंधंति जंति नरए पावंति य तिव्वदुकखाई ॥ २ ॥

ततो उव्वट्ठिता तिरिक्खजोणीसु लक्खमेयासु ।
 उव्वज्जंति वराया नियदुच्चरिण बहुकालं ॥ ३ ॥
 जे उ नियजीवियसमं सम्मं रक्खंति सव्वपाणिगणं ।
 ते सयललोयलोयण-ससहरतुल्ला इवंति जणा ॥ ४ ॥
 दीहाऊउववेया वरूवा दिव्वदेवसोकखाइं ।
 अणुभुंजिऊण नूणं कमेण मोक्खंमि वच्चंति ॥ ५ ॥
 भूयत्यनिण्हयकरं पाणिविणासेक्ककारणं घोरं ।
 जं वयणं तं सव्वंपि वज्जणिज्जं सुबुद्धीहिं ॥ ६ ॥
 इह लोए चिय जीहानिकंतणं निंदणं च लोयाओ ।
 पावंति वितइभासणपरायणा परभवे य दुहं ॥ ७ ॥
 एत्तो विरत्तचित्ता कुडिलत्तणवज्जिया भियाभासी ।
 जे ते अवजसंपंकेण नेव छिप्पंति कइयावि ॥ ८ ॥
 पडिबुद्धकमलपरिमलसममुहनिस्साससुरहिंयदियंता ।
 पूइज्जंति जणेण य आएज्जगिरा य जायंति ॥ ९ ॥
 जो परधणं विलुंणइ सो संपइ सुगइगिहकवाडाइं ।
 निविडाइं कम्मनिगडाइं कुणइ तुच्छेहियसुहत्थं ॥ १० ॥
 एत्तो चिय दोगच्चं पइजम्मं उवचिणेइ मूढप्पा ।
 सुयदइयाविरहुम्मबहुहं च पावेइ दुच्चिसहं ॥ ११ ॥
 जे पुण संतोसपरा तणंपि गिण्हंति नेव य अदिचं ।
 ते देवाणवि पुज्जा इवंति किं पुण मणुस्साणं ? ॥ १२ ॥
 बहूति धणविल्लासा निबडंति न आवयाउ कइयावि ।
 पुज्जंति य निव्वग्घं मणोरहा तेसि नीसेसा ॥ १३ ॥
 जे अणिगिहियप्पाणो इहभवसुहळेसमेत्तपडिबद्धा ।
 दासव्व कामल्लुद्धा मुद्धा जुवईण बहंति ॥ १४ ॥

नरवइसेवणसंगामकरणपहाइं विविहवसणाइं ।

मेहुणसन्नामिरया असइंपि लहंति ते पुरिसा ॥ १५ ॥

कामविवरंमुहा पुण नरसुरजणपूयणिज्जकमकमळा ।

देहुब्भवमविणस्सरपरमाणंदं सह चिरंति ॥ १६ ॥

पडिपुण्णबंमपाल्णपवित्तगत्ताण पुरिससीहाण ।

सुभरणमेत्तेणं चिय विज्जा मंता य सिञ्जंति ॥ १७ ॥

जे न परिग्गहविरइं कुणंति पावेसु संपयट्ठंति ।

बंधंति कोसियारोव्व अप्पयं ते सकिरियाए ॥ १८ ॥

पइदियहलाभवसवड्डुमाणगुरुलाभद्मियसरीरा ।

सव्वत्थ ममत्तपरिग्गहेण सुचिरं किलिस्मंति ॥ १९ ॥

अपरिग्गहा उण नरा ससरीरेऽविहु ममत्तपडिबंधं ।

न कुणंति वत्थपत्ताइएसु सेसेसु का गणणा ? ॥ २० ॥

एत्तो चिय तिक्खयरोवसग्गवग्गेऽवि ते ण ज्ञाणाओ ।

मंदरगिरिव्व विचलंति मोक्खसोक्खं च साहंति ॥ २१ ॥

इय मो देवाणुपिया । अविरयविरयाणदोसगुणसहियं ।

कहियं तुम्हाण मए सुद्धं सद्धम्मसव्वस्सं ॥ २२ ॥

चिंतामणिव्व दुल्लहं संसारमहोयहिंमि भमिराणं ।

जीवाण नूणमेयं सकम्मगुरुभारपिहियाणं ॥ २३ ॥

एयंमि उ संपत्ते तं न जए न पावियं होइ ।

ता एयंमि पयत्तो कायव्वो कुशळबुद्धीहिं ॥ २४ ॥

एयं च निरइयारं न साहुदिकखं विणा घडइ जम्हा ।

पडिबज्जह पव्वज्जं तम्हा दुइसेलवज्जसमं ॥ २५ ॥

- 1 Jivavahāliya-va-jja madattadhaṇagahaṇa méhuna-nivittī.
Jo ya pariggahacāo éyam dhammassa savvassam. 1.
2. Jivavaha āsattā sattā aṭṭhappayāramavi kammam.
Bandhanti janti naraé pāvanti ya tikkha-dukkhāim. 2.
3. Tatto uvvaṭṭittā tirikkha gonisa lakkha-meyāsu,
Vvavaṭṭanti varāyā niya duccariṇa bahu kālam. 3.
4. Jé u niyajīviyasamam sammam rakkhanti savvapāni-
gaṇam,
Té sayala-loya-loyaṇa-sasahara-tullā havanti janā 4.
5. Dihāu uvavéyā vararūv divvadeva sokkhāima,
Aṇubhūṇjiṇa nūṇam kaméṇa mokkhammi vaccanti. 5.
6. Bhūyattha niṇhayakaram pāṇi-viṇāsékka-kāraṇam
ghoram,
Jam vayaṇam tam savvampi vayanijjam subuddhīhim 6.
7. Iha loé cciya jīhānikantaṇam nindanam ca loyāo,
Pāvanti vitahabhāsaṇa-parāyaṇā parabhavé ya duham 7.
8. Etto virattacittā kudilattaṇavajjiyā miyābhāsī
Jé té avajasa-paṇkéṇa naiva chippani kaiyāvi. 8.
9. Padibuddha – kamala – parimala – sama – muhanissāsa
surahiya-diyantā,
Pūijjanti jaṇéṇa ya āéjjagirā ya jāyanti 9.
10. Jo paradhaṇam vilumpai so jhampai sugai-giha-
-kavādāim,
Nibidāim kamma nigadāim kuṇai tucché hiya suhattham 10
11. Etto cciya dogaccam pajammam uvaciṇéi mūḍhappā,
Suyadaiyā-virahubbhavadubam ca pāvei duvvleaham. 11
12. Jé puṇa santosaparā taṇampi giṇhanti néva ya adinnam,
Té dévaṇavi pujjā havanti kim puṇa maṇussāṇam ? 12.

13. Vaḍḍhanti dhaṇavilāsā nivaḍanti na āvayāu kalyāṇi,
Pujjanti ya nivvigham maṇorahā tēsi-nisēsā 13.
14. Jē aṇḍihiyappāṇo iha bhava sulāḷesa mett paḍibaddhā,
Dāsavva kāmabuddhā muddhā juvaṇa vaṭṭanti. 14.
15. Naravai – sévaēa – saṅgāma – karaṇa – pamuhāim viviha
vasaṇāim,
Mēhuṇa sannaḍbhirayā asaṁpi lahanti té purisā. 15.
16. Kāmavivaramuhā puṇa nara sura jaṇa pūyaṇijja kama
kamalā,
Dēhubbhavama viṇassara paramāṇandam sai caranti 16.
17. Paḍipunṇa-bambha-pālaṇa-pavitta gattāṇa purisa eihāṇa,
Sumaṇa mettāṇam ciya vījāmantā ya sījḥanti. 17.
18. Je na pariggahaviraṁ kuṇanti pāvésu sampayattanti.
Bandhanti kosiyaṇovva appayam te sakiriyaē. 18.
19. Paidiyaha lābhavasa vaḍḍhamāṇā gurulobha dūmiya.
sarirā,
Savvattha mamatta pariggheṇa suciram kilissanti. 19.
20. A-pariggabā uṇa narā sasariē' bihu mamatta paḍi-
bandham,
Na kuṇanti vattha-pattha-pattālesu sēsésu kā gaṇaṇā ? 20
21. Etto cciya tivvayarovasaggavagge'vi te ṇa jhāṇāo
Mandaragiriṇva vicalanti mokkha sokkham ca sābanti 21.
22. Iya bho devāṇupiyā ! avirayavirayāṇa dosagaṇa
sahiyam,
Kahiyam tumbāṇa mēa suddham saddhamma savvassam. 22
23. Cintāmaṇivva dulaḥam saṁsāra mahoyahimi bhamirāṇam
Jivāṇa nuṇa nuṇameyam sakamma guru bhāra
pihiyāṇam 23.
24. Eyammi u sampathe tam na jea jam na pāviyam hoi,
Tā eyammi payatto kāyavvo kusala buddhīhim. 24.

25. Eyaṃ ca nīraiṣāram na sahudikkhāṃ viṇā ghaḍaḷ jaṃhā
Paḍivajjaha pavvajjam tamhā duhaselv vajja samam 25.

1. Abstinence from killing of living beings, from telling lies, from taking of wealth not given, abstinence from sexual intercourse and from giving up of hoarding of property (belongings)—this is the Essence of Dharma, 1.

2. Persons addicted to killing of animals bind themselves with the eight varieties of Karma. They go to hell; and (there) they incur severe agonies.

3. Getting out from there these, pitiable creatures enter upon hundreds of thousands of births among lower beings for a long time on account of their wicked actions. 3.

4-5. Those persons however, who completely protect the multitude of all living being like their own life become similar to the Moon for illuminating the entire world, and having, in course of time, enjoyed long life, excellent form, and magnificent divine happiness, they certainly go to Mokṣa (Final Emancipation).

6. The awful speech concealing the real meaning of objects, and one which is the only cause of destruction of animal life—all this is worthy to be abandoned by wise persons.

7. Persons addicted to telling falsehood incur cutting off of tongue and censure in this life, and they suffer from misery in the next life 7.

8. Those, whose minds are free from it (telling lies), who have left off crookedness, and who are speaking measuredly, are never covered with the mire of disgrace.

9. Besides, (such persons) making the directions sweet by their breath resembling the fragrance of an expanded lotus, are worshipped by people and they become persons whose word is respected.

10. He, who steals another's wealth, shuts the doors of the house of *sugati*-welfare,—and he makes the bonds of Karma tight for the sake of intrinsic happiness of this world.

11. That silly *ātmā* (soul) certainly accumulates poverty during every birth by it, and he endures the unbearable agony of separation from his son and wife.

12. Also, those delighting in contentment who do not take even a straw that is not given, become worshipful even to gods, then, what to say about human beings ? 12.

13. Their enjoyments of wealth increase, misfortunes never occur to them. All their mental fancies are fulfilled unobstructedly. 13.

14. Those persons, who eagerly longing after sensual pleasures impelled by a very slight amount of pleasure of this world without controlling themselves, foolishly act like slaves before young females, repeatedly suffer the miseries of obedience to royal orders, wars, etc on account of their addiction to an instinct for sexual inter-course.

16. Persons devoid of sexual instinct on the other hand, becoming adorable by gods and human beings, always enjoy self-born, imperishable, Supreme Bliss

17. These pre-eminent persons (lions among men) sanctified by the observance of entire celibacy, acquire vidyā (arts) and mantras (incantations) only by remembrance.

18-19-20. Those, who do not observe the vow of abstinence from hoarding of property, and engage themselves by their own actions like a silk worm, become bodily miserable, in all the ways for a very long time, on account of self-interest increasing with further daily acquisitions; and persons devoid of any interest in their own self, have no regard for their own bodies, and hence how can they have any interest for clothes and utensils ?

21 On account of that reason only, they do not swerve at all, from religious meditation like Mount Mandarācala, even in severe misfortunes, and they ultimately attain Final Emancipation.

22. In this way, O beloved of the gods ! I told you the benefits of indifference to worldly attachment, and the disadvantages of a vowless life. Indifference to worldly attachment is the essence of pure right conduct.

23. Indeed it is hard to get it like Cintāmaṇi—the thought-gem, for persons wandering in the terrible ocean of Saṁsāra and oppressed by the heavy burden of their own Karma.

24. When that object is acquired, there is nothing else in this world that remains to be acquired; wise persons should, therefore, always endeavour constantly for its acquisition.

25. But, since, that is not possible without a faultless vow of total abstinence from all sins (practised by Sādhūs) you should now be ready for renunciation which is like a thunder bolt in breaking the staff of misery.

On hearing this precept, many persons came to realize the benefits of the True Religion, some left off their evil impressions, some had an inclination for sarva virati (total abstinence from sinful acts) practised by Sādhūs, and many of them had a desire for partial vows. Thinking about the frailty of worldly belongings, Gobhadra, with an earnest longing for dīkṣā arising from intense renunciation, went near the Guru, and requested him thus—‘O Worshipful Master ! your words have luckily acted, like nectar, in me. Correct judgment has become manifest, and desire for my life as a house-holder has vanished. I am now desirous of crossing the ocean of this Saṁsāra by mounting on a boat—dīkṣā—at the hands of a competent captain like yourself. The Ācārya said, “ O honourable man ! It is quite appropriate for a man like you. Gobhadra then bowed down before the Guru, and went home. Out of the wealth accruing from the sale of precious gems, Gobhadra gave valuable gifts to the poor and needy, and he received dīkṣā at the hands of the Ācārya, on an auspicious

day at a very lucky moment. Gobhadra thus became a Sādhū practising severe austerities. His days passed happily, in faultlessly observing the duties of a Sādhū, in carefully enduring hardships, in giving attention to the treatment of young and aged ascetics, in studying Siddhāntas and knowing their essential meaning, and in practising severe austerities. One day by doing fasting of one month's duration at a time, with the permission of his Guru, his body became greatly emaciated, but he spared no pains in the service of the young and diseased.

One day, when the saint was going on a begging-tour accompanied by a young ascetic, a little frog happened to die by being accidentally crushed under his foot, although he was very carefully walking with his eyes fixed attentively for a distance of one Yuga (four-hand length), and the young ascetic following him said, "O Compassionate Sādhū! you have killed this frog, so please see carefully." On hearing this, the saint angrily pointing out some frogs crushed under the feet of other persons, vehemently retorted, "Ah! malevolent creature! Did I kill this also? Did I kill that? and the young ascetic thought that he (the saint) will ask for expiatory rites in the evening *pratikramaṇa* (the daily religious ceremonies of expiatory rites) from the Guru, and so he remained silent at that time.

During the evening *pratikramaṇa* of that day, the saint did all his routine religious rites; but as soon as the young ascetic reminded him of the frog accident, lest he did not forget its atonement, his mature judgment disappeared on account of his body being heated by severe austerities and also on account of easily attainable wrath by birth in a Brāhmin family, and he quickly ran after the young ascetic with the object of assaulting him but his head was dashed against a strong pillar, and from a blow on a vital part, he died with wicked ideas hostile to right conduct, and was born as a god among Jyotiṣk gods.

Such difficulties do arise in case of persons enslaved by anger. The unique meritorious Karma arising from severe austerities

of fasting for two, three, and more days, acquired by hospitable treatment of his Guru, young and diseased ascetics, and of learned men, and nourished by the observance of the rites of the ten kinds of duties of a Sādhū, was burnt away in a moment like a piece of straw by the fire of vehement anger. Owing to that reason, all the acts of persons devoid of mental calm are useless, and severe austerities appear like mere starvation. Mental tranquillity is the essence of all virtuous qualities like Mount Méru among mountains, like river Ganges among rivers, like the lion among beasts, like the eagle among birds, like the cobra-snake among all snakes, like a Jinésvara among Sādhūs, and it is like Cintāmani (thought-gem) among gems. Every one should, therefore, endeavour to acquire it more and more. What more can be said about it?

Having completed his divine existence as a god among Jyotiṣk gods, and having descended from déva-loka, the soul of Gobhadra Muni took the form of a foetus in the womb of the wife of the kula-pati (head) of the 500 families of tāpasas (hermits) in the Kanakakhala Āśrama. After his birth at a suitable time, he was named Kauśika. He was naturally prone to violent anger, and he used to punish tāpasa boys severely even for slight offences. The tāpasa-boys complained before their parents and mentioned the name of Kauśikā but as there were other boys bearing the name of Kauśika, the offending boy could not be easily made known. Kauśika's proneness to vehement anger became widely known, and he was, consequently named Caṇḍa Kauśika. Thence-forward he came to be known as Caṇḍa Kauśika.

On the death of the then-existing *kulapati*, Caṇḍa Kauśika was appointed as a kulapati by the tāpasas. Caṇḍa Kauśika was devoutly attached to the garden. He was passing his days in watering and nourishing rare trees. He forcibly prevented tāpasas from taking flowers and fruits from the garden. Unable to obtain even a flower from the garden, some of the hermits, with the

object of not disobeying Caṇḍa Kauśika's orders, but, at the same time, failing to abide by the saying, 'one should behave with the same hospitality with the son of a Guru as one would with the Guru himself,' became disappointed with Caṇḍa Kauśika and they went away to some other Āśrama. If any cowherd went to the garden for taking away some fruits from it, he was sure to be driven away with severe beating. Hence, it became publicly known in the neighbouring villages and town, that Caṇḍa Kauśika does not even allow any one to see the garden.

One day Caṇḍa Kauśika went very far into the forest with a very sharp axe, for the purpose of bringing thorns for a hedge. Now, some princes residing at Śvétāmbī Nagari located in the neighbourhood of the Āśrama becoming enraged at being formerly prevented from taking fruits from the garden and having come to know about the absence of Kulapati Caṇḍa Kauśika from the Āśrama, angrily up-rooted small trees, cut down big trees, felled down fruits, damaged the Āśrama, broke down water-pots, smashed the Kamaṇḍalu (the wooden water-pot used by ascetics) pulled down vine-yards, shattered plantain-bowers, and they did not spare any effort in breaking and damaging whatever came into their hands. Some cowherds on seeing the damaged state of the Āśrama, went to Caṇḍa Kauśika and informed him, 'Some princes have been devastating your āśrama'. Then, burning like fire with violent anger Caṇḍa Kauśika ran towards them with the axe in his hand, as fast as wind. On seeing him coming towards them, the princes, thinking that a *muni* (ascetic) is un-killable, ran away in the direction of their own town. Caṇḍa Kauśika immediately followed them, saying "O Vile Kṣatriyas! having damaged my garden behind my back, do you think you will now be able to re-enter the wombs of your mothers? Do not thus quickly run away. Come to me only for a moment so that I may cut asunder your heads with this axe like the fruits of the palmyra tree'. Using impolite and abusive language, and with his eyes greatly impaired with anger, Caṇḍa Kauśika ran so quickly

that he collided with a dry heavy stump of a tree and his throat was cut with his own axe, and he instantly breathed his last, unable as it were to see an insult.

Dying with wicked notions in his mind, Kulapati Caṇḍa Kauśika was born as a dreadful snake emitting poison from its eyes in the garden, owing to his earnest fondness for that garden. On hearing the news of the death of the Kulapati, former hermits of the āśrama came back and settled near the garden. The snake on account of his previous fondness for the garden thought of carefully protecting it. When he was one day moving about, here and there, he saw the *tāpasas* there, and angrily directing his eyes towards the disc of the Sun, he burnt away some of them by the fire issuing from it while others fled in different directions. In this way, while going about every where, the snake burnt away any beast or bird or any living being that happened to be in the garden. Besides, that snake used to torment mendicants, beggars, and travellers who were passing by the garden. That road had become unpassable on account of the terror of the snake. This then, is the account of the previous *bhava* of Caṇḍa Kauśika snake.

Now, while moving about from one place to another, Caṇḍa Kauśika snake, on seeing Śramaṇa Bhagavān Mahāvīra standing in Kāyotsarga-(perfect renunciation of body)-in the temple of yakṣa was greatly enraged and thinking, "Ah! this man does not know my prowess," and emitting his venom four-fold by looking at the disc of the Sun, the snake-extremely terrible with agitated eyes sparkling like the feathers of a peacock, began to look at Śramaṇa Bhagavān Mahāvīra repeatedly with the object of burning him. The venomous glance of the snake throwing poison from his eyes, falling on the nectar-like cold of the Jinendra proved futile owing to the wonderful-excellence of His super-natural powers. When the venomous glance of the snake was unable to touch even the fine hairs of the body of Śramaṇa Bhagavān Mahāvīra, and when his powers of attack failed, the snake raised up his extended hood and with a hissing breath full of venom-particles, he speedily rushed to the Venerable Bhagavān with the

object of biting him, and having inflicted a severe bite with his highly venomous powerful tooth, he turned back to see, "lest by dying with my severe poison, he (Śramaṇa Bhagavān Mahāvīra) may not fall on me. But on seeing Śramaṇa Bhagavān Mahāvīra in his usual unperturbed state, the snake bit him three times and kept on looking angrily towards him, but when he saw Śramaṇa Bhagavān Mahāvīra, compassionately addressing him "O Caṇḍa Kausika, Be calm. O noble Soul ! be more tranquil. Do you not remember the incident that you have yourself experienced that during your former life, you neglected the entire saṅgyama (right conduct) by anger, although you were a Sādhu and that on death you got the misfortune of being born as a vile Jyotiṣk god ! After that, you were born as the son of the Kulapati in this āsrama, and that you are now born as a snake emitting venomous poison from your eyes, in this garden. So O good soul ! leave off your anger even now, because, it is an obstacle in the attainment of the wealth of Final Happiness; it is like an intoxicated elephant in destroying the creeper of auspiciousness; it is a great enemy to excellent behaviour; it is like fire in burning away the forest of excellent performances; and because it leads one to a formidable state Leave aside, therefore your attachment for anger, hence-forth for ever." On hearing these words of Śramaṇa Bhagavān Mahāvīra, the snake while endeavouring for the remembrance of the incidents of his former birth, had a knowledge of remembrance of the events of his previous life, and he saw his deplorable condition as a Jyotiṣk god, caused by negligence of the vows of restraint and austerities previously taken by him. Becoming more discreet and with great devotion, he bowed down before the Bhagavān, and did apaśaṇa—abstained from food and drink—material. Śramaṇa Bhagavān Mahāvīra, knowing that the snake had been enlightened and he had commenced fasting, remained there in Kāyotsarga out of sympathy for the miserable creature."

The snake, thinking lest any one may not be angrily killed by the flow of venom from his eyes, kept his mouth in

his hole and his entire body out of the hole and with a feeling of excellent renunciation, he thought " Ah ! how is it that I did not meet with Śramaṇa Bhagavān Mahāvīra—an ocean of all virtuous qualities—and that I did not have dikṣā (renunciation) before ! or why did I not duly study the Sūtras which are capable of pacifying the fire of all defects like nectar, and which are unattainable on account of various systems of naya ? or why did I not practise austerities extending over one month for a long time ? Where is spotless character of long time ? Where is spotless character and celibacy ? Why did all this become useless on account of excessive anger of only a moment's duration ? Ah ! I am silly and unfortunate. Alas ! I have now attained a natural terrible condition of a hideous snake. Being unfit for ascetic duties what other means should I adopt ? Ah ! wicked soul ! why did I not put up with the gentle words of the young muni (ascetic) when I patiently endured the hardships of loca (plucking out of the hairs of my head and beard) and other troubles of ecclesiastical life ? In this way, you have yourself kindled fire on your own head. Can any one desirous of happiness kill his own self ? Becoming thus devoutly attached to renunciation, the prideless serpent remained motionless with his body contracted like that of a dead snake.

On seeing Śramaṇa Bhagavān Mahāvīra standing near the snake, some cowherds, hiding themselves behind trees and distrusting the motionless snake, began to throw pieces of stone on him with the object of ascertaining whether the snake was alive or not. But when the snake did not move at all although he was thus repeatedly pelted, they came nearer, and beat him with sticks. When, however, the snake did not move at all, they began to talk with each other. ' The Venerable Saint has pacified the snake giving out venom from his eyes, and now, he does not burn any body '. People coming there, began to bow down before Śramaṇa Bhagavān Mahāvīra, and even before the pacified snake, and they began to extol the greatness of both. Milk-maids passing-by for the sale of butter applied butter to the body of the snake. Thousands of ants attracted by the smell of butter

began to bite sharply causing intense pains throughout his body but the snake endured all this agony with perfect calmness and having died after a fortnight with entire indifference to worldly objects, the snake was born as a god in *Sahasra-dévaloka* with an age-limit of eighteen Sāgaropams. Then the Lord of the Universe-Śramaṇa Bhagavān Mahāvīra went to Uttara Vācāla Sanniveśa. For getting food at the end of a fortnight's fasting, Śramaṇa Bhagavān Mahāvīra went to the dwelling of a householder named Nāgasēna. As the son of Nāgasēna had returned home after an absence of twelve years abroad, there was a great festival at his house and his kinsmen were dining there. Becoming pleased with the excellent beauty of the Lord, they respectfully treated him with rice-pudding. Immediately, the sky became thronged with gods, demigods and angels, shouting Aho dāna! aho dāna! throwing divine clothes, showering flowers of five colours, throwing gold coins, sprinkling scented waters, playing on musical instruments of four kinds, joyfully stamping their feet with great delight, and praising him. Śramaṇa Bhagavān Mahāvīra having break-fasted at the house of Nāgasēna, went to the town of Śvétāmbī. There ruled a King named Pradeśī, whose foot-stool was adorned by the coronets of feudatory chiefs bowing down at his feet and who was an excellent Śrāvaka (a follower of Jinésvaras) with an extensive knowledge of the true principles promulgated by Jinésvaras and keen insight. Being informed of the arrival of Śramaṇa Bhagavān Mahāvīra there, the King surrounded by his entire army and towns-people, went to pay homage to him. Immediately on the seeing Śramaṇa Bhagavān Mahāvīra, the king going around him three times, bowed down very respectfully before him, and he began to extol him thus:—O, the only maker of the night (Moon) of the world! O Lord, worshipped devoutly by Indras of gods; free from dirt, beneficent, and like the sun in removing the darkness of ignorance; Victory to you! May you be victorious! O Jinanātha! maker of mental tranquility to the tree-like multitude of beings burnt by the heat of worldly existence! I have been able to have a glance of your blessed face only on account of the mass of

meritorious deeds earned during my previous existences. O the only brother of the world! The day, on which this lotus-like face of yours has come within my range of vision, is praiseworthy, and that auspicious time is the source of all happiness to me. Since my head has been sanctified by the touch of your lotus-like feet I have, to-day, acquired the glorious fruit of this extremely insignificant life in every way." Having thus extolled the virtuous qualities of Śramaṇa Bhagavān Mahāvīra, the King accompanied by his retinue, went home.

Śramaṇa Bhagavān Mahāvīra, then continued his tour in the direction of Surabhipurā. On his way there, kings going to king Pradésī in five chariots, immediately on seeing Śramaṇa Bhagavān Mahāvīra gave him hospitable reception with great devotion.

Śramaṇa Bhagavān Mahāvīra, with a body fragrant with extremely pure virtuous conduct, *enlightening* numerous persons by the magical influence of his supernatural powers, and destroying the remaining particles of some of his impenetrable Karmas by severe austerities of various kinds, eventually crossed the boundary-line of Surabhipurā and came near the bank of the great river Ganges—the best of all rivers—with a prodigious mass of water resembling the current of water in a great ocean—in which trees standing on the banks become wetted by the sprinkling of water-particles springing up by the gust of high winds,—charming with the noise of restless waves becoming mixed up with each other and then separating—the extreme end of whose bank appeared white on account of the mass of extensively spreading foam as if the river was making a loud laughter of satisfaction at the auspicious sight of the Jinésvara—abundant with broken pieces of shell caused by the bathing of forest elephants—lovely with the musical sounds of swans, cranes, and ruddy geese—whose waves are broken by the obstruction created by plump swollen breasts of young females bathing there, and the river Ganges full of whirlpools caused by fishes, crabs, crocodiles, and serpents inhabiting there. As soon as Śramaṇa Bhagavān Mahāvīra—highly compassionate towards beings seeking

his shelter was looking around with his lotus-like eyes at the divine river with the object of going over to the opposite bank, a boat-man made ready a well-jointed strong skiff prepared with rafting of excellent wood. Persons desirous of crossing the river took their seats in the skiff, and Śramaṇa Bhagavān Mahāvīra also took his seat in a corner. The skiff was set in motion, the sail was raised up, and with swift rowing, the skiff moved on with great rapidity.

ASTROLOGER KHEMALA

At that moment, an owl sitting some-where on the bank of the river predicted an event, and a fortune-teller named Khémala on hearing the bird's voice, said – “Ah! this great omen signifies that a'l of you will meet with a disaster ending in death, but, through the super-natural power of this great saint, you will be able to go to the other bank without any obstacle”. When the persons sitting in the skiff, becoming astonished on hearing this, were talking on various subjects amongst themselves, the skiff reached a place (in the river) with fathomless water.

On seeing Śramaṇa Bhagavān Mahāvīra seated in a skiff, the wicked Nāga-sudāḍha god began to think within himself: – This is the same person who during his previous birth as Tri-prṣṭha Vāsudēva, cut me asunder into two parts like an old worn out piece of cloth, with his own hands, during my existence, at that time, as a lion living in a mountain-cave and fond of various sportive amusements and graceful fun at my own free will. In what way did I, then, offend him that, living as I was in a desolate forest, that he – a disinterested foe of mine-killed by cutting me into two parts in that way? Now, to-day I have fully accomplished my much-desired wish that my enemy himself has come here within my range of vision. Wise persons of this world, say that in this life friendly service should be the reward of a kind act; and an unkind treatment should be meted to an enemy. Consequently although my death is near, it will be immensely satisfying to my mind that I have, at this time,

got an excellent opportunity of taking revenge of my previous animosity". Thinking, thus, with his eyes red on account of a predominance of excessive wrath, the god Nāga-sudāḍha instantly came there. Remaining in the sky he shouted. "Ah! where else can you now go away? With these words, he set in motion a fierce gust of high winds moving in a circle. Under its influence big trees became up-rooted, mountain-ranges began to shake, the earth quivered, the waters of the Ganges rose high vigorously, the skiff tossed about in various directions, the chief mast of the skiff broke with a crackling noise, the sail tore out, the boat-man was helpless, and persons sitting in the skiff, afraid of approaching death, began to remember their favourite deity.

KAMBALA-SAMBALA.

Two *nāgakumāra-dēvas* named Kambala and Sambala, with the shaking to and fro of their thrones, saw through the medium of their Avadhī Jñāna that god Sudāḍha was trying to drown Śramaṇa Bhagavān Mahāvīra seated in the skiff, into the waters of the Ganges, and thinking, "Let us leave aside all other work. Let us in the first place, deliver Śramaṇa Bhagavān Mahāvīra from this trouble". They immediately came to the spot. One of the Nāgakumāra gods began to fight with Sudāḍha-dēva, and the other lifted up the skiff in the extended cavity of his hands and placed it on the opposite bank of the river. Although Sudāḍha-dēva was possessing great supernatural powers, his strength had now diminished owing to approach of death, and becoming greatly bewildered, his force of energy had collapsed, and so, though Kambala and Sambala were less powerful, they instantly defeated Sudāḍha-dēva with their fresh divine power. Having made Sudāḍha-dēva free from poison, (of animosity) like a cobra deprived of its venomous fang, both the Nāgakumāra gods respectfully adored Śramaṇa Bhagavān Mahāvīra, showered fragrant flowers and scented waters on him, and they began to sing, with great devotion before the Lord. Becoming immensely astonished, on seeing this, the people sitting in the skiff thought:—"Ah! This is some great man. Even in the garb of a human being, He is

extraordinarily powerful. We have been rescued from an ocean of misfortune by his supernatural powers. This great sage is, therefore fit to be worshipped". Thinking thus, they bowed down before the lotus-like feet of the *Venerable Teacher* of the three worlds. Kambala and Sambala, having bowed down before the Lord, went to their abode in heavens. Now, who were Kambala and Sambala in their former life? Listen to their original account :—

In a town named Mathurā Nagari—renowned in the whole world and adorned with the lofty and praiseworthy tope of Tirthaṅkara Bhagavān Śrī Supārśva Nātha—there lived a *Śrāvaka* named Jinadāsa who was a competent judge of the ideas of Jiva and A-Jiva, who was clever in the true knowledge of the nature of *puṇya* (meritorious act) *pāpa* (sinful act), *āśrava* (the inlets of Karmas) and *saṃvara* (impediments to the inflow of Karmas); who was careful in the observance of the five *aṇuvratas* (lesser vows) of a *Śrāvaka*, who was gladdening the heart by his fondness for Jaina Śāstras, who was a treasure of *praśama*, (tranquilization), and other gem-like virtues—a dwelling place for sereneness and a place of resignation for compassion and who was dear to devout persons; highly respected by the King, and worthy of praise everywhere. He had a wife named Sādhudāsī. Both of them were exclusively devoted to the fulfilment of religious duties, and wholly occupied in always acting strictly in accordance with the precept of the Guru (teacher). They passed their time in providing *Sādhūs* with desirable food, drink, eatables, and savoury articles free from animal creatures. Besides, although extremely afraid of the wanderings in this Samsāra and full of doubts in their minds with regard to the defect of a house-holder's life, and also although they were anxious to accept the duties of an ascetic, they led their lives as house-holders owing to uninterrupted series of mutual affection.

One day, on hearing from their venerable preceptor, " Increase in property such as lower animals and other unrestrained beings, causes terrible increase in sin and, therefore, it is

improper ", they took a vow of abstinence from possessing cows, buffaloes, and other four-legged animals, and they took many minor vows also. In the absence of a cow or a buffalo at her own house, Sādhudāsī began to buy milk from a cowherdess every day. One day she told the cowherdess thus :—" You come daily to my house with milk. I shall buy all milk that you bring to me. You do not go anywhere else ". The cowherdess acted strictly in accordance with the instructions of Sādhudāsī. By meeting with each other daily and by fraudless dealings of buying and selling, their mutual affection went on increasing. Occasionally Sādhudāsī gave the cowherdess presents of fragrant articles, and she, in return, gave her more milk and curds.

One day the cowherdess commenced the marriage-festival of her daughter, and respectfully addressing Jinadāsa and Sādhudāsī, she lovingly said " Although it is practically impossible for me to invite you for dinner at my place, however, out of mutual affection, I am desirous of making you a request. For persons of my social status, a festival can be arranged only by cherishing fanciful ideas for a long time, with the object of showing some distinction among our relatives, while, under the influence of meritorious deeds of previous lives, you have a festival every day at your sweet will ". On carefully listening to the cowherdess Jinadas Śēth said, " O good woman ! You say out in clear words whatever business you have with me. She said " We have commenced a marriage - festival at our house. You should take your dinner there ". Jinadās Śēth replied " What harm is there in it ? We shall do it. But, being greatly occupied with our household work we cannot leave our house even for a moment. You should not feel distressed mentally. You should not care for the refusal of your request; you should not think of want of politeness and you should not at all leave our former affection. Fraudless affection does not give attention to outward courtesies. Therefore, you go to your house and do your much-desired business ". With these conciliatory words, Jinadās Śēth gave her clothes, garments, ornaments, Kuñkuma, and other ointments. With these articles, the cowherdess went home in great

delight and she commenced her marriage-festival in right earnest. The relatives and acquaintances of cowherdess assembled together at her house. Her marriage-festival appeared resplendent with all necessary articles. There was great merriment and other people also began to praise the festival saying, " Their marriage festival is good ". On hearing these words of praise, the cowherdess thought : - " Ah ! our great benefactor is the worthy Śeṭh Jinadās, who by giving excellent garments and ornaments and by their presence at our house, greatly increased the splendour of our festival. What service can I do to him in return ? With this idea in her mind, the cowherdess went to the house of Jindās Śeṭh, with two young bulls three years old named Kambala and Sambala who were fat-limbed, elegant with long tails, with well-proportioned nicely curved horns, who were as white as the bright-light of the Moon-both of similar shape - with elegant hump, and who were best among all other bulls and presented them to the Śeṭh. But as Jindās Śeṭh had a vow of abstinence from possessing four-legged animals, he prohibited her. However, not knowing the true nature of the vow, the cowherdess tied the two bulls at the court-yard of the Śeṭh's house, and went away. Jindās Śāvaka now thought : Ah ! this is a very difficult situation for me. If I leave these poor creatures to their fate, people may yoke them to ploughs or some ill-behaved man may put them to unnecessary trouble. Besides, if I were to keep them without due attention, there will be carelessness in feeding them since they are kept without any specified object ". Thinking in this way for a moment Jindās with a heart full of compassion resulting from the constant hearing of the principles of Religion promulgated by the Jinésvaras kept the two young bulls at his own house. Jindās used to give them fodder free from living creatures and water filtered with a piece of cloth every day. In this way, he daily took utmost care in feeding them. Besides, on the eighth and the fourteenth day of every fortnight of the month, Jindās śeṭh used to take *pauṣadha vrata* (a vow for increasing religious unit) by abstaining from or restricting engagements pertaining to 1) *Āhāra* (taking of food and drink materials, (2) *Savīra satkāra* (decoration of one's body)

(3) *Brahmacarya* (sexual inter-course), and (4) *A-vyāpāra* (not doing one's business) and remaining in *sāmāyika* (calm religious contemplation) almost like an ascetic, he used to read religious books without being soiled by the mire of transgression and his kinsmen used to listen with *añjali* in front of their foreheads and thinking about one and the same subject as if they were painted in a picture. In the same manner, by keeping their ears steady on account of uprightness and lightness of the *Mohaniya Karma* of that kind, the bulls Kambala and Sambala knowing what is proper and what is not, began to listen attentively and they became afraid of wandering in *Samsāra*. As a result, on the day that Jinadās Śrāvaka observed a fast, both the bulls also rejected fodder and water; they refused to take them though they were offered repeatedly.

Thinking that both the bulls are endowed with good qualities because they are practising austerities although they are born as brutes Jinadās śeth showing partiality towards them, began to reflect, "All this time, I gave these two creatures fodder and water out of compassion only, but, from now, I shall treat them as my co-religionists because world-worshipped Jinésvaras have pointed out that affection towards co-religionists is an indication of Right Belief among devout persons." With this idea prominent in his mind, Jinadās śeth gave utmost attention towards the two bulls, because even the might souls who have become indifferent to worldly pleasures, at times, show partiality towards devout persons. In this way, Jinadās śeth passed his days in remaining more tranquil at heart, and in engaging himself in doing good service to suitable individuals.

One day, towns-people commenced a pilgrimage to the shrine of Bhandira Yakṣa and numerous persons riding vehicles drawn by horses etc. used to drive their vehicles passing by his temple. An affectionate friend of Jinadās śeth, who was desirous of driving vehicles in the pilgrimage to the Yakṣa, out of curiosity only, fearlessly yoked the two bulls Kambala and Sambala to a carriage

without the permission of Jinadās śeṭh and drove them for a very long time. Both the bulls were extremely handsome and of tender frame and with their bodies smeared with a constant flow of blood coming out from wounds caused by pricking with them iron-pokers during harsh driving and previously ignorant of terrible agony, both of them became lustreless with a bleeding heart. That pitiless friend of Jinadās śeṭh, tied them in the court-yard of śeṭh's house and went away leaving both of them in a miserable state. When, at dinner time Jinadās śeṭh came there with barley corn and grass for them, he saw both the bulls with their bodies shaking, with tears flowing slowly from their eyes, and with streams of blood flowing from their wounds. On seeing the piteous condition of his bulls, the śeṭh angrily inquired, "What wicked rogue has brought these bulls to such a miserable condition?" A servant narrated the complete account of his friend's doings. Jinadās śeṭh became greatly afflicted at heart.

Now the two bulls Kambala and Sambala, with their bodies completely worn out with severe beating, did not take fodder and water that was respectfully placed before them, with a desire of practising *anasana* (abstinence from food and drink). When however, they did not take whatever was given to them although that was repeatedly offered, Jinadās śeṭh knowing their intention, gave them a vow of abstinence from food and water and it was respectfully accepted. The compassionate śeṭh, left off all his house-hold business, and henceforth, remaining with both of them as he would with his own affectionate brothers, he said "You should not in the least, become angry with that cruel man for having brought you to such a pitiable condition. What else can anyone expect from an individual drowned in Saṃsāra? No one is born absolutely happy in this world. Evil Karmas done in former lives subdue, like the God of Death, living beings even though they may be enclosed in tight cages or in fortresses on mountain-tops, and they greatly torment living beings fluttering with agony in various ways like a sparrow confined in a mechanical contrivance for killing it, uttering unpleasant cries, dependent on the will of another. O good souls, therefore, adopt due protection

of forbearance. There is no other remedy for destroying sins of former lives; you are fortunate and your life has achieved its goal that you have acquired the principles of Jain Dharma which are capable of relieving your miseries." With these nectar-like excellent words, Jinadās śeṭh established both the bulls in the right auspicious path. Enduring their bodily agonies with increasingly pious intentions and hearing the *panca-namaskāras* (obeisance to the five exalted dignitaries) with perfect calmness, both the bulls died, and they were born as *Nāgakumāra dévas*. They were the two gods Kambala and Sambala who removed the trouble created to Śramaṇa Bhagavān Mahāvīra by god Sudūḍha.

Coming down from the skiff, Śramaṇa Bhagavān Mahāvīra did atonement for having crossed the river by repeating the *viyāvahiyam sūtra* (a sūtra enumerating the transgressions in walking) on the bank of the river, and he began to walk on some white fine sand with gentle steps in the direction of Thūṇāga Sanniveśa. On seeing the image of rows of feet of Śramaṇa Bhagavān Mahāvīra marked with signs of cakra (wheel) Kamala (lotus) vajra (thunder-bolt) aṅkuśa (goad) Kalaśa (an urn-like pot with a nozzle), prāsāda (a palace) and other excellent auspicious marks imprinted on the fine sand on the bank of the river, a clever fortune-teller named Pūṣpa thought:— Ah! I see here a row of marks of feet marked with auspicious signs—never seen before during my whole life and extremely wonderful—of a great cakravartin—a sovereign of a circle of earth consisting of six continents. Perhaps, a cakravartin may not have acquired his sovereignty through some unseen cause or he may be desirous of travelling over various countries or a cakravartin engrossed in some hard difficulties, may be wandering alone. Let me see that great man. My eagerly wished-for object will be accomplished even by doing service to him in this state". As soon as he walked fast for some distance with this idea in his mind, he saw Śramaṇa Bhagavān Mahāvīra standing in meditation under an Aśoka tree ornamented by numberless sprouts, outside Thūṇāga Sanniveśa, and on seeing

the chest of Śramaṇa Bhagavān Mahāvīra marked by Śrīvatsa—his navel by a deep right-handed circle, and his red-lotus-like palms of hands resembling soft corals, he thought, ‘These auspicious marks are present, not on his two feet only, but his entire body has been marked by signs suitable for its individual parts. How is the abundance of all praiseworthy marks possible? Or, how is it that the words of the śāstras indicative of auspicious marks foretelling the sovereignty of the entire wealth of Bharata-kṣétra prove false? How is his body so fine though he takes dry food obtained with difficulty? Ah! all this appears evidently contrary to the statements of the Śāstras. Ah! Leaving aside the totality of arts, I studied with great perseverance the science explaining marks on the body for a long time, thinking that this Śāstra is free from faults of mutual statements. But on seeing this nude ascetic all this time, the entire Science of Marks has certainly proved perfectly contrary. Ah! Ah! fie on me that my persevering study of the science of marks on body has proved futile like that of a young deer going in search of mirage. Ah! I tried to strike the sky with my fist, and I churned water with the object of getting butter from it that I studied a Śāstra full of misleading ideas. Besides, it seems to me that some one fond of jesting has composed this science with the object of cheating, because a poem written even by a rogue becomes a gospel truth in course of time. Now, enough of this worthless defiling Śāstra”. Reflecting in this way, Pūṣpa was greatly distressed at heart.

At that time Indra, sitting on his lion-seated throne inquired through the medium of his Avadhī Jñāna. “Where is Śramaṇa Bhagavān Mahāvīra desirous of putting an end to worldly existence, moving about now?” He saw Śramaṇa Bhagavān Mahāvīra standing in contemplation and the fortune-teller Pūṣpa considering his science of signs as faulty. Devendra, beautifying the vault of the sky by the numerous gems of his valuable diadem immediately came down with the object of paying homage to the lotus-like feet of Śramaṇa Bhagavān Mahāvīra and having bowed down before the Lord in accordance with his customary

usage, he asked Pūṣpa with sweet words. "O my good friend ! Why do you, thus, consider the Science of Signs as faulty ? The venerable authors of canonical works never make false statements. Have you not heard that the Venerable Sage at whose feet the lords of gods and demi-gods, of vidyādhara, human beings, and of kings bow down their heads, whose fame has spread throughout the three worlds, who is the chief propellor of the four kinds of duty, and who having abandoned the wealth of a kingdom as if it were a corrupt woman, is moving about, thus, quite alone is the son of King Siddhārtha ? Besides, he is the same Venerable Sage, with whose splendour the prosperity of all the excellent personages of the nether regions, heavenly kingdoms and of the entire three worlds combined together, cannot be compared even its ten millionth part. He alone is capable of rescuing people from being drowned in the formidable well of worldly existence, and he alone is clever in grinding to fine dust the evil effects of the daily increasing extraordinary *Kali-Kāla*-the fourth and the worst age of the world. He is very anxious to open the gates of *Śiva-mandira* (the Mansion of Absolute Happiness) and he alone has established the wealth of *saṁyama* (self-control) on his extensive chest. He is capable of extinguishing the fire of persons burning with the heat of jealousy with the water of pity, and he alone is the treasure of a multitude of incomparable virtuous qualities such as *jñāna* (knowledge) *darśana* (perception) etc". Having thus created confidence in the mind of Pūṣpa with various salutary words, Indra bowed down before the feet of the Jinéśvara, and, then, he went away to his celestial abode.

From Thūṇāga Sanniveśa, Śramaṇa Bhagavān Mahāvīra, moving from one village to another and worshipped by a multitude of gods and enlightening people by his wonderful personality although he observed silence, went to Rājagriha Nagra-a town adorned with beautiful pleasure-gardens, admirable forests, and lovely ponds. In the neighbourhood of that town, there is a large Sanniveśa (a dwelling place) named Nālandā with thousands of tall palatial buildings. There lived a weaver named Arjuna provided with an abundance of wealth and property.

His numerous servants--artizans--lived in extensive apartments and they were weaving cloth of different kinds Śramaṇa Bhagavān Mahāvīra asked permission from Arjuna with the object of living there during the four months of the rainy season. He commenced his first series of one month's fasting, and lived in a solitary vacant apartment.

A man named Gośāla, son of Maṅkhali Maṅkha and Subhadrā, so named as he was born in a cow-pen belonging to a Brāhminā named Bahula, moving about alone and maintaining himself by the sale of paintings drawn on drawing-boards came and took his lodging at the place where Śramaṇa Bhagavān Mahāvīra was standing in religious contemplation with his arms extended. We shall give an account of his birth later on but we shall at first briefly narrate how he became Maṅkhali Maṅkha

MANKHALI PUTRA GOŚĀLA

In the northern regions there is a sanniveśa named Śilindha. There lived a watch-man of the village, named Keśava who had a son named Maṅkha by his obedient and loving wife Śivā.

The boy eventually attained youth. One day he went to a lake, accompanied by his father. Having finished his bath, he sat on a bank of the lake. At that time he saw a couple of ruddy goose, delighted at heart by a bond of excessive mutual affection and sporting in various ways, and when both of them were showing mutual love by participating in a little bit of a hollow stalk of a fresh lotus cut by the concavity of their bill, when they were doing mutual close embrace under the apprehension of Sun-set, when they were under a suspicion of separation, at a time when they were gazing at their handsome form reflected in water, and when both of them were absorbed in the expression of fraudless love, a hunter, walking with slow steps and without, in the least, acquainting them of his approach, drew a bow towards his ear and threw an arrow towards them, like the God of Death. By the dispensation of Fate, the arrow

hit the male ruddy goose. Becoming wounded at the vital parts and although the male goose was not dead, the female goose, on seeing his beloved goose in a dying state, died with a momentary piteous cry, and the male goose also died after the lapse of a muhūrta only.

On seeing this accident, Maṅkha, with his eyes closed in a swoon, fell down on the ground. Kéśava saw him in this condition, astonishingly saying, "Ah! How has this unexpectedly happened?" When after a moment, Maṅka regained his senses through the application of cold measures, Kéśava asked him "O son! Was this due to a derangement of wind or was it caused by an excess of bile? or is it due to ordinary debility or any other cause that you unexpectedly became weak and remained in a swoon for such a long time? O son! let me know the whole truth". On hearing these words of his father, Maṅkha with a deep sigh, informed him, "O father! on seeing this couple of ruddy goose, I had a knowledge of remembrance of my previous life, that I was one of a pair of ruddy goose in Māna Sarovara during my former life. Becoming wounded by an arrow from a man of a wild mountain tribe, I died soon after the death of my beloved female companion, with a laceration of heart caused by immediate separation. After my death there, I was born as your son. I am now unable to endure the agony of separation from my long-lived affectionate female ruddy goose." Kéśava replied "O child! What is the use of remembering the miseries of past events? It is the innate disposition of Death that it does not tolerate the sight of anyone remaining happy for a long time, by association with ones beloved. Besides, even gods burning with the heat of separation from their beloveds pass their lives with great difficulty like one intoxicated with pride or like one raging with stupefaction. Therefore, O child! How insignificant is that distress to anyone like yourself whose body is decked with leather, and whose body is the receptacle of miseries of all kinds. Therefore, abstain from the remembrance of previous life and act with the present. The body suffers by thinking much about past and future events. This Saṁsāra is

considered as extremely worthless because it is full of miseries relating to birth, old age, death, disease, sorrow, and numerous other agonies. Admonishing his son with various well-founded reasonable words, Késava brought him, wounded as he exceedingly was, by the pangs of separation, to his house with great difficulty. At home, Mañkha left off food and drink and, having established his sight on the ground with a vacant mind, he stopped all ideas about other business-matters like a great Yogin (sage) and he began to live there thinking his own life as a piece of straw. On seeing him in such a pitiable state, Mañkha's kinsmen greatly grieved and, under a doubt that it may perhaps be due to illusion, they called in persons clever in the science of spells. They used several remedies but there was no change for the better.

At that time, an old man coming from some distant country put up at Késava's house. On seeing the pitiable condition of Mañkha, the old man asked Késava, "O good man! what is the reason that this man appears wounded (at heart) although he is young and free from disease? Késava, then, narrated the account of his morbid affection. The old man inquired, "Have you used any remedies for this morbid affection? Késava replied, "We have got him thoroughly examined by persons clever in the science of spells". The old man said, "All this effort is useless. How can they find out a remedy for one who is seized by the bonds of love? Because, although they are skillful in pacifying the agony of violent snake-poison, although they are dexterous in arresting a lion, a wild elephant, and a female demon, although they are familiar with the methods of removing the mischief caused by evil spirits, and although they are clever in their knowledge of these sciences, they are not able to restore hearts engrossed by love to their natural state". Késava inquired, "What should be done now?" The old man replied "If you ask my opinion, let me tell you that since your son has not as yet entered the tenth stage of love-sickness, you have an admirable picture of his previous account painted on a drawing-board that the male ruddy goose was vitally wounded

by an arrow from a *bhila* hunter, and although he was still alive, his affectionate female goose died through pangs of imminent separation. Having got such a picture painted on a drawing-board, give that board in his hand, and let him move about in villages and towns with it. By doing this, under a timely dispensation of fate, his wife of previous life who may have been born as a human female, may perhaps get a remembrance of her former life on seeing the accident of the couple of ruddy goose painted on the drawing-board, and she may meet him. Such accounts are heard in ancient legendary works. Besides, by doing so, he may remain alive for several days, suspended as he is on the bolt of hope." On hearing this advice, Késava said, "Ah! your judgment is salutary. Who else, but persons of mature intellect can come to a final decision in such an intricate subject?" Having praised the old man's talent, Késava informed his son. Mañka replied "Father! what harm is there in it? Let a picture on a drawing-board be prepared soon. May this remedy be pacifying to a mind overwhelmed by a succession of evil thoughts!" Késava knowing his son's intention, had a picture of a pair of ruddy goose prepared representing the condition of the couple of ruddy goose as it actually stood. He gave that board to Mañka and he also gave him some food for his journey abroad. Taking the picture in his hand, Mañka began to wander about constantly, in towns, castles, villages inhabited by peasants, market-places, village with mud walls, and dwelling-places and he showed the painting in every house, in every triangular place, in high ways, near water-tanks, in assemblies and in temples, raising it high. On seeing the couple of ruddy goose in that state, people used to ask him out of curiosity and he used to give them a true account of the accident. Being unable to give the entire account in detail uninterruptedly, he began to give his account composed briefly in *drupada* verse with the following meaning. This couple of ruddy goose, delighted at mutual fully-developed love in *Māna Sarovara*, violently distressed even from a momentary separation, and having met with death from bewilderment caused by a sharp arrow thrown by a

hunter, is now desirous of union." On hearing the meaning of this verse, some persons used to laugh, some hated them and some pitied them. However, unabashed and very eager in accomplishing his own object, he went on wandering till he reached Campā Nagarī. The food brought with him for use during journey became exhausted and unable to find out any other means of maintenance he began to move about begging food by singing songs, making the picture on the drawing-board as a means. Thus in a way, he was distressed with great hunger and in another way he was very anxious to meet his beloved, and hence he was able to accomplish both his objects with only one business.

Now in that same town there lived a house-holder named Maṅkhalī. He had a wife named Subhadrā. He was ignorant in business of a merchant, unskilful in royal service, unable to do cultivation of land, indolent in hard work, and he was uningenious in any other diligent work. But he was mostly engaged only in eating. He was constantly thinking about "How he will now be able to pass his days happily?" At that time, he saw Maṅkha maintaining himself comfortably by begging corn grains on showing picture-paintings on a drawing-board. On seeing him, Maṅkhalī thought "Ah! his means of livelihood cannot be prevented by anyone. It is an investment which cannot be robbed by thieves. It is like a cow of plenty which can be milked without interruption. It is like a production of grain-corn without water and it is like a great treasure obtained without any trouble". With this idea in his mind, he went to Maṅkha. He assented to do service to Maṅkha and he learned songs from him. At that time, Maṅkha, with a heart worn out by the thunder-bolt of separation from his wife of former life, died. So thinking himself as a philosopher, Maṅkhalī had a large picture painted on another drawing-board in great details, and coming home, he told his wife, thus : - ' Ah ! dear, strike an adamant blow to hunger from now. Be ready for a journey abroad. She replied "I am ready. Let us go wherever you like". Then, with the painted drawing-board, he went out of the town accompanied by his wife, and he began to wander about in various countries.

People of those countries also, on beholding him with the signs previously seen by them, began to say, There comes Mañkha ! In this way, by the false notion spread by Mañkha, this mañkhalī came to be known as Mañkha.

One day wandering from one place to another Mañkhalī went to Saravaṇa Sanniveśa and took his lodging in the cow-pen of a Brāhmaṇa named *Go-bahula*. While living there, Subhadra gave birth to a male child. At an appropriate time the child was named Gośāla confirmably to fundamental qualities possessed by him. Growing up, in course of time, Gośāla attained youth. by nature he was ill-behaved, and he did numerous misdeeds. He was disobedient and he bore enmity towards one who gave him good advice. Besides, he had a momentary straight-forwardness when he was respected or given gifts, but soon afterwards he immediately showed deceitfulness like the tail of a dog. There was none who did not have suspicion towards him, on knowing him as one talking with deceitful words wounding mortally like a demon, without any suitable occasion.

One day his mother reproachingly told him :— O wicked man ! I nourished you in my womb for nine months and guarded you in various ways, but you never act in accordance with my advice although I have been instructing you in numerous ways. Gośāla immediately replied :— ‘ Mother ! you enter my belly and I will keep you there for double that period of time.’ Besides, that vile man did not take his meals with taste on a day that he did not pick up a quarrel with his father. The creator must have created him from all evil objects, because there was none else in the entire world who can equal him. He had mad people so averse that he became the only chief illustration among ill-behaved individuals. In this way, even during the early stages of his life, he proved terrible almost by sight amongst people by behaving like a poison tree or like a snake emitting venomous poison from his eyes. One day after a fierce quarrel with his father, and wandering alone with such a painting on a drawing-board, he accidentally came to the cow-pen in which Śramaṇa Bhagāvān Mahāvīra was standing

in religious meditation. This, then, is the account of origin of Gośāla.

Now, having finished the first series of a month's fasting there, Śramaṇa Bhagavān Mahāvīra went to the house of a respectable gentleman named Vijaya after a request of food for breakfast on the next day. On seeing the Lord at his house, Vijaya Śeṭh thrilled with joy, did hospitality with savoury food-materials and condiments. At that time, musical instruments mixed with the sound of divine kettle-drum played in the skies, and *panca-divyas* (five divine objects) such as showering of red gold resembling a flood of vermillion etc. became manifest and people in triangular public places, in quadrangular areas, and in court-yards uttered shouts of applause. Gośāla heard this account of *panca divya* and he thought, 'This Venerable Sage possesses supernatural powers. Let me, therefore, abandon this cult of earning livelihood by the exposition of a picture on a drawing-board and let me remain here as a disciple of this worshipful master. The service done to one who is a mine of virtuous qualities is not fruitless'. When Gośāla was engaged in these reflections, Śramaṇa Bhagavān Mahāvīra, having completed his breakfast, returned to the weaver's apartment, and stood in *Kāyotsarga* (contemplation with perfect renunciation of body). Gośāla, then, bowing down low at the feet of Śramaṇa Bhagvān Mahāvīra in a way that all the eight limbs of his body touched the ground, began to request him, "O Worshipful Sire ! I could not comprehend your excellent supernatural powers earlier. Or, even clever persons cannot know the value of praiseworthy gems. Abandonment of my association with my father has resulted in the accomplishment of my much-desired happiness, or, even an unlawful conduct becomes justifiable when Fate is auspicious. What is the use of unnecessary talk ? I shall become your disciple. O Venerable Teacher ! I have come for protection, therefore, please accept me " On hearing this, Śramaṇa Bhagavān Mahāvīra remained silent without giving his assent or refusal, and Gośāla, thinking himself as the accepted disciple of Śramaṇa Bhagavān Mahāvīra in accordance with his own notion, maintained himself on alms and he did not leave his proximity.

SECOND RAINY SEASON.

At this time, Śramaṇa Bhagavān Mahāvīra went to the house of a householder named Ānanda for break-fast on the completion of his second series of one month's fasting for the rainy season. There also, he was received with sweet articles of food. At the end of the third series of one month's fasting, Śramaṇa Bhagavān Mahāvīra, had excellent food at the house of Sunanda. Then, at the time of break-fast of the fourth series of one month's fasting, Gośāla out of assumption of affection caused by service of many days asked Śramaṇa Bhagavān Mahāvīra, on the *puṇyima* day of the month of Kārtika, "O lord! To-day being a day of great annual festivity, what kind of food shall I obtain? Siddhārtha Vyantara entering the body of Śramaṇa Bhagavān Mahāvīra replied, "O good man! To day you will get sour *Kodrava* rice-grains, and a counter-feit rupee as a gift; on hearing this, Gośāla very perseveringly began to wander about in numerous houses—high and low—early from Sun-rise and wherever he went, he invariably got sour *kodrava* rice. When, however, during the last *prahara* of the day, Gośāla was greatly distressed with hunger and thirst, and when he was unable to get anything else, an artizan took him to his house and fed him with sour *kodrava* rice. He also gave Gośāla one rupee as a gift after meals. On showing the rupee in the market it turned out to be a false coin. Gośāla, then, accepted the doctrine "Whatever is going to happen, cannot turn out to be otherwise".

Śramaṇa Bhagavān Mahāvīra during the second rainy season of his ascetic life, did four series of fasting of one month's duration, each at Nālandā.

On the *Puṇyīmā* day of Kārtika, Śramaṇa Bhagavān Mahāvīra left Nālandā and he went to Kollāga Sanniveśa. A Brāhmaṇa named Bahula was feeding Brāhmaṇas with great devotion on that day. Śramaṇa Bhagavān Mahāvīra went to his house for food on the breakfast of his fourth series of fasting of one month's duration each. On seeing the Bhagavān there,

the Brāhmaṇa served him with milk mixed with clarified butter and sugar. Five divine objects presented themselves there.

Now, taking the counterfeit coin in his hand, and walking very slowly out of shame, Gośāla came to the weaver's apartment late at Sun-set. Becoming bewildered on not seeing the Jinésvara there, he repeatedly and very carefully made inquiries about the Lord's whereabouts. But when he could not receive any satisfactory information from anyone, he began to move about here and there in all directions outside the Nālanda Sanniveśa as well as inside it. However, when he did not get any information about the Jinésvara's departure, he thought; "Ah! Fate is adverse with me that I am again left alone." Repenting for some time, Gośāla left off his drawing-board and with his mustache shaved he went out of the weaver's apartments, and with his with a quick walk he reached Kollāga sanniveśa. There, outside the village, people were talking with each other thus-Ah! the Brāhmaṇa is lucky and fortunate and he alone has received the good fruit of his birth and life, that there occurred a showering of gold in his house by his giving of food-materials to such a great sage and the gods also by their shouting of "Aho dāna" spread his pure fame in this world". On hearing this talk from people, Gośāla joyfully thought, "The great sage about whose supernatural powers these people are talking is Śramaṇa Bhagavān Mahāvira alone-my religious preceptor-whose plentiful abundance, hospitable reception or valour cannot be equalled by any ascetic or Brāhmaṇa". With this determination in his mind, when Gośāla was looking out carefully outside as well as inside the village, he saw Śramaṇa Bhagavān Mahāvira standing in Kāyotsarga. Then, with his face blooming with joy, and with a conviction as if he had acquired *cintā-maṇi* (the magical thought-gem fulfilling its possessor's every wish), Gośāla going thrice around Śramaṇa Bhagavān Mahāvira, fell down at his feet and with an *anjali* in front of his forehead, he said :- "O Lord! You are a mine of excellent gem-like virtuous qualities and you are worthy of respectful worship in the three worlds. Besides

you do not care for the support of people. I therefore, earnestly request you, that I was formerly unfit for dīksā on account of my possession of a number of clothes etc. but, now, I am placed in a more suitable position as I have left them all. Therefore, O Enlightner of the Three Worlds? You do me the favour of accepting me as your disciple. You alone will be my religious preceptor throughout my life. O Lord! I have prevented, with great difficulty my heart being burst by a short-lived separation only with a desire of meeting you again. I know that affection towards an individual devoid of worldly pleasures does not last long. However I cannot in any way prevent my affectionate heart. Leaving aside everything, if you will only took upon me with your lovely newly-blossomed lotus-like sight, I will understand that you have accepted me". When Śramaṇa Bhagavān Mahāvīra was so politely and affectionately requested, he accepted the request of Gośāla although he himself was perfectly free from an idea of love. Śramaṇa Bhagavān Mahāvīra knew that Gośāla was a wicked man and that he would do great mischief in future, however great souls never show indifference towards persons who become affectionate.

Third Year of Ascetic Life (B. C. 566-65.)

Śramaṇa Bhagavān Mahāvīra left Kollāga Sannivesa and went in the direction of Suvarṇa Khala accompanied by Gośāla. On seeing some cowherds preparing rice-pudding with milk and entire grains of new rice in a large dish Gośāla said, " O Lord! I am very hungry. Let us wait for the rice-pudding ". Siddhārtha on getting an opportunity after a long time, said " O good man! Do not despair. The dish of rice-pudding will break down before the rice-pudding is ready ". With a desire to falsify the words of Śramaṇa Bhagavān Mahāvīra, on account of his own innate wicked nature, Gośāla went to the cowherds and told them, " Ah! this worshipful sage, on account of his super-physical powers of knowing past and future events, says that the milk-dish will break down accidentally and that you should, therefore, take utmost care for it. Becoming greatly afraid on

hearing this, the cowherds applied strong bamboo leaves tightly to the cooking-dish and then they began to prepare the rice-pudding. At that time, on account of a preponderance of rice-grains, the cooking-dish broke down in a moment. The cowherds ate as much as they could collect, and at last they licked the milk from the broken pieces of the cooking-dish. Gośāla stood bewildered like a cat in a sweet-meat shop, and he began to be more and more convinced about *niyati-vāda*—a doctrine of Fate—whatever is destined to happen at any particular moment, must necessarily happen. It cannot be otherwise.

Śramaṇa Bhagavān Mahāvīra went to Brāhmaṇa-grāma. The village was divided into two parts. One portion of the village was ruled by Nanda and the other was ruled by his brother Upananda. Śramaṇa Bhagavān Mahāvīra went for breakfast at the end of a two-day's fasting to a house in Nanda division. There he was served with fragrant excellent rice mixed with curds.

Gośāla went into the other portion of the village and on seeing a lofty palatial building, he entered the house of Upananda. Upananda ordered a maid-servant to give him alms. The maidservant brought some dressed rice as alms for him. Undesirous of such alms Gośāla insultingly told Upananda, "Ah! you collect all the taxes of the village and you do not give anything to the king. You enjoy all the pleasures of this life and you do sinful acts uninterruptedly. Besides, why are you not ashamed of giving dressed rice to an ascetic like myself who has accidentally come to your house?" On hearing this, Upananda angrily ordered his maid servant, "O good woman! you throw all this rice on the head of this mendicant". The maid-servant did exactly what she was ordered to do. Becoming greatly enraged, Gośāla with highly distorted fearful eye-brows but unable to do any other mischief there, stood at the door of the house and said, "If there be any superphysical powers in the austerities of my religious preceptor, let the house of this wicked person be consumed to ashes, *Vāṇa-vyantara* gods created fire and his house was burnt away

Third Rainy Season.

Śramaṇa Bhagavān Mahāvīra then went to Campā Nagarī and he lived there during the *third cātur-māsa*-the four months of the rainy season of the third year of his ascetic life. During this time, Śramaṇa Bhagavān Mahāvīra had two series of fasting of two months each, and he practised religious meditation in various bodily postures. He break-fasted at the end of the first series of two month's fasting in Campā Nagarī and at the end of the second series of two month's fasting, he break-fasted outside the town Śramaṇa Bhagavān Mahāvīra went in the direction of Kālāya Sanniveśa accompanied by Gośāla.

Fourth Year of Ascetic Life. (B. C. 565-64)

At Kālāya Sanniveśa Śramaṇa Bhagavān Mahāvīra remained in religious meditation at night in a solitary unoccupied house free from vermin and other small insects. Gośāla, also, intolerant of confinement remained concealed behind the door of the house.

At that time, Siṃha a son of the chief of that village, entered the desolate house with the object of having sexual intercourse with his maid-servant Vidyunmati. He loudly shouted, " Ah ! If there is any mendicant or a Brāhmaṇa or a traveller in this house, then say out so, and we may go elsewhere ". On hearing this, Śramaṇa Bhagavān Mahāvīra remained silent as he was already standing in religious meditation. But Gośāla cunningly gave no reply. Receiving no reply, Siṃha had sexual intercourse with Vidyunmati fearlessly for some time, and when both of them were going out of the desolate house, Gośāla touched the body of Vidyunmati. Vidyunmati at once shouted, " O good man ! Some one has touched my body ". On hearing this, Siṃha re-entered the house and seizing Gośāla by the hand, he said, " You maliciously looked upon us when we were doing a wicked act, and you do not say that you were sitting here even though you were duly asked." " With these words, Siṃha beat Gośāla severely with his stick, and he went away. Addressing

Śramaṇa Bhagavān Mahāvīra, the wicked-Gośāla said, " O Bhagavān ! I was severely beaten in your presence but you did not at all prevent that cruel man from his wicked act. Is it proper for a great man like yourself to show indifference when I was beaten so ruthlessly. Siddhārtha using Śramaṇa Bhagavān Mahāvīra as his medium, said, " O ill-behaved man ! In case, you are really virtuous, O sinful man ! why did you touch that female without any cause when she was going out ? Why did you not sit in the interior of the house as we remained silent there Do you expect us to be beaten by siding with you cause ? By espousing the cause of a wicked man, a guiltless man becomes culpable ".

Śramaṇa Bhagavān Mahāvīra then went to Patrālaka village and he remained in religious meditation in a solitary desolate house. There also, a son named Khandaka, of the chief of the village, came there at night for sexual intercourse with his maid-servant Dantalikā. He shouted loudly to ascertain if there was anyone else in the house. But Gośāla had remained concealed in an apartment of the desolate house. Thinking the house to be quite empty, Khandaka had sexual intercourse with the maid-servant according to his own desire and when both of them were ready to go out of the house, Gośāla, on hearing their mutual talk and affectionate discussions laughed clamourously like a devil, and Khandaka on hearing the ridiculous laughter, angrily beat him with fists and stick.

Gośāla then went to Śramaṇa Bhagavān Mahāvīra, and reproachingly told him, " Is this the duty of a leader that in your very presence I got such severe beating ? I have assiduously taken your shelter invariably for my protection. If even that protection is not possible, then, devotional service is unprofitable. Even now, masters very respectfully protect their blameworthy devotees then, what to talk about prudent disciples ? Siddhārtha said; " Ah ! this punishment is quite insignificant ! I cannot at present say how much you shall suffer on account of your blame-worthy speech."

Śramaṇa Bhagavān Mahāvīra then went to Kumāra Saṅgal-veśa and he stood in *Kāyotsarga* with his arms hanging low, in Campaka-ramaniya pleasure-garden there. In a house belonging to a potter named Kuvanaya with immense wealth and property but much addicted to wine-drinking, there lived an ācārya named Municandra whose disciples were clever in a knowledge of their own scriptures, as well as, of scriptures of other religious faiths, were capable of rescuing persons falling in the abyss of Saṃsāra, were the treasure of thirty-six virtuous qualities, whose disciples were always eager in explaining the excellent duties of a Yati exactly in the manner stated in the Śāstras, and whose numerous disciples coming from different countries were drinking the nectar of scriptural knowledge at the blessed feet of their ācārya.

Becoming feeble with extreme old age, Municandra Ācārya thought:—

I diffused the knowledge of the scriptures taught by the Sarvajnas every where and I enlightened numerous individuals blinded by false belief. I made my pupils conversant with the sūtras and their meanings according to my own abilities and I took care of the young and old Sādhūs and of the entire congregation for a very long time. Now I should exert my body more for better purposes according to my own physical powers because an effort is always necessary." With this idea in his mind, Municandra Ācārya appointed an equally qualified disciple named Vardhana on his post, and while entrusting him with the management of the congregation, he said "O child! you should always take utmost care of the congregation in the way I have carefully done, and you give instruction in the scriptures to all your disciples without minding for fatigue on your part. By doing this, you will be free from an honourous debt and from evil Karmas. O good man ! there is nothing else more auspicious in the three worlds. You do not lose this opportunity in vain, by easy-going methods. Besides, O Sādhūs! All of you should act according to his directions. However, even if he were to

reproach you on any occasion you should not under any circumstance forsake his lotus-like feet. Also, if I have failed to establish you rightly in virtuous qualities or if I gave you inappropriate instructions, you forgive me for all this." Having done some appropriate religious ceremonies suitable for the occasion, the sedate Muniçandra Ācārya commenced the difficult Jinakalpa (the arduous practices of a Jina kalpi muni) and he practised various religious austerities.

At mid day, Goṣāla told Śramaṇa Bhagavān Mahāvira "Bhagavān! It is right time for *go-carī*. Let us go into the village for *bhikṣā*." Siddhārtha said "We do not intend going out for *bhikṣā*." Goṣāla went into the village for his meals. When he was wandering here and there he saw some disciples of Tirthaṅkara Bhagavān Śrī Pārśva Nātha and on seeing them clothed in various garments and with numerous utensils, Goṣāla inquired "Who are you?" They replied "We are Jain Sādhus-disciples of Tirthaṅkara Bhagavān Śrī Pārśva Nātha on whose head Dharaṇendra had arranged an excellent umbrella by his hood on seeing the overwhelming calamity of being drowned by torrential rains created by that rogue Kamaṭha." On hearing this, Goṣāla shook his head and said, "Ah! You are really ascetics capable of doing hard things as you claim to be ascetics although you possess so much *parigraha* (belongings). Ah! your apparent falsehood! Ah! your disinterested boasting! you are not at all ascetics. My *dharmācārya* (religious preceptor) is devoid of any clothes and other belongings. He is always ready in performing very difficult austerities. He alone can be called a great man and an ascetic of the right type."

Perfectly ignorant of Śramaṇa Bhagavān Mahāvira, they told the insolently boasting Goṣāla "O Good Man! If seems, your *dharmācārya* (religious preceptor) must be of the same type as you are. By different mischievous tricks of a boy, the uprightness or otherwise of one's mother can be known and the purity of a mine of gems can be-estimated by the brilliant nature of its gems. Such things do not require any detailed description."

Vexed at these words Gośāla said "If there be any superphysical powers in austerities or splendour of my dharmācārya (religious preceptor) let the *upāśraya* (dwelling-place) of these mendicants dishonouring my *guru*, be burnt to ashes." The ascetics replied "We cannot be burnt at the words of a man like you." Becoming embarrassed, Gośāla went to Śramaṇa Bhagavān Mahāvīra, and said, "Bhagavān! To-day I saw ascetics engaging themselves in various undertakings and holding property of different kinds. But why their *upāśraya* did not burn at my word? Siddhārtha replied: - They are respected Sādhūs-disciples of Tīrthaṅkara Bhagavān Śrī Pārśva Nātha and so, their *upāśraya* cannot burn at your word."

Night set in and darkness as black as lamp-black and eye-brows spread all around. Munīcandra sūri stood alone in Kāyotsarga during that night in the court-yard of the village. When the potter Kuvanaya, having become intoxicated by drinking much wine was going with a tottering gait to his house, he saw the ācārya standing in Kāyotsarga. Under an illusion that he may be a thief, Kuvanaya pressed the throat of Munīcandrācārya within the cavity of both his hands with so much force that the ācārya did not move at all and his breathing was stopped. Remaining in auspicious meditation he at once acquired Avadhī Jñāna on account of his scarcity of evil Karmas and having died, he was born as a god in déva-loka. Neighbouring gods celebrated the event by a showering of flowers. On seeing the gods with brilliant bodies resembling a heap of lighting, coming and going near the dwelling of the Sādhūs, Gośāla told Śramaṇa Bhagavān Mahāvīra : - "O Bhagavān! the *upāśraya* of those adversaries of yours is burning." Siddhārtha said, "O good man! do not entertain such doubts. The gods are celebrating the event of the death of the ācārya." Gośāla went to the place out of curiosity. The gods having done the worship, went away to their respective abodes. On seeing the showering of scented water and flowers, Gośāla joyfully went into the *upāśraya* and having awakened the sādhūs who were fatigued with study, meditation, and with care - taking, and who were

sleeping comfortably, he said, "O wicked disciples! You move about with your heads shaved, you eat your food as you like, and you sleep the whole night. You do not even know that your worthy preceptor, has died. Ah! how much devotion towards your *guru*!" When Gośāla shouted in this way, the *sādhūs* got up and having suspicion at these words of Gośāla, they at once went to their *ācārya*, and on seeing that their *guru* was dead, they faint-heartedly and sorrowfully lamented, "Ah! you fostered us like your own children, taught us and established us in various virtuous qualities. However, we are ungrateful. What is the use of our hard austerities or of our intelligent knowledge? What is the use of our worthless service rendered by our sojourn in our teacher's neighbour-hood? That we could not know by our negligence when our own *guru* resembling *Rohanācala* (name of a mountain-peak, Adam's Peak in Ceylon) of excellent virtuous qualities and evidently—a heap of meritorious deeds—died. Having often rebuked the *sādhūs* who were thus, repeatedly censuring their own negligent behaviour, Gośāla went to Śramaṇa Bhagavān Mahāvīra, જેનમ્ જયતિ શાસનમ્

Śramaṇa Bhagavān Māhāvīra then went to Corāk Sanniveśa. On that day there was a danger of an attack by hostile troops. On account of that fear, when the watch-men of the village were looking upon foreigners met with in triangular places, court yards, empty schools, assembles, temples, forests, pleasure-gardens, and such other places, with suspicion of enemy-spies they saw Śramaṇa Bhagavān Mahāvīra standing in Kāyotsarga in a innocent place in a thicket of reeds in a pleasure-garden accompanied by Gośāla.

Under the suspicion that one agitated with fear is always looking for danger, they thought "Ah! their staying in such a solitary place is not advisable. If they are faultless why did they not publicly remain in the village? They evidently seem to be enemy spies come here with the object of getting some useful information for the enemy." With this idea in their mind, they asked Śramaṇa Bhagavān Mahāvīra and Gośāla, "Ah! who

are you ? With what object have you remained in this place.?" Śramaṇa Bhagavān Mahāvīra had a vow of silence, and Gośāla imitating him, remained silent. But when there was no reply although they were repeatedly questioned, they, thinking both of them to be enemy-spies, brought them to the slope of a well, and having bound them with a leather-strap they hanged Gośāla into the well and began to drown him and then they did the same with Śramaṇa Bhagavān Mahāvīra. While they were drowning and taking both of them out of water, two sisters of astrologer Utpala, named Somā and Jayanti, who had taken dikṣā in the Order of Monks of Tīrthaṅkara Bhagavān Śrī Pārśva Nātha, and who, having found the strict discipline of a Jain sādhu to be too severe for them, had assumed the apparel of a wandering mendicant, on hearing of the incident, came to the spot under the suspicion that perhaps the ascetic may be the last Tīrthaṅkara and when they saw Śramaṇa Bhagavān Mahāvīra hanged into the well by the leather-strap they, said, "O wicked creatures ! You really deserve complete annihilation ! that you have been causing trouble to the son of Siddhārtha, and one who is worshipped even by gods." On hearing these words, the watchmen of the village becoming terrified, set free Śramaṇa Bhagavān Mahāvīra and very respectfully asked his pardon. The two sisters of astrologer Utpala, having reverentially bowed down low near the feet of the Śramaṇa Bhagavān Mahāvīra, went away to their respective dwellings.

FOURTH RAINY SEASON

Śramaṇa Bhagavān Mahāvīra lived there for a few days more, and then he went to *Priṣṭa Campā Nagari* the ornament of all neighbornig towns-along with Gośāla where he stayed for four months of the Fourth Cāturmāsa (the fourth rainy season). Remaining there in constant meditation with Virāsana and Laṅgadāsana (meditative postures) he did a continuous fasting of four months. At the end of four months' fasting, Śramaṇa Bhagavān Mahāvīra had his break-fast outside the village, and he went to Kritāṅgala Sanniveśa.

Fifth Year of Ascetic Life (B. O. 564-63).

At Kṛitāṅgala Sanniveśa, there lived some heretics named Daridra sthavīra with their wives, property, sons, grand-sons, and other family-members. In the midst of their houses, there was an excellent temple, lovely with their ancestral god and beautiful with a tall pinnacle and an extensive *upāśraya*. In a solitary part of that temple, Śramaṇa Bhagavān Mahāvīra remained in Kāyotsarga for the night. On that day, the night was very cold with violent cool winds and mild frost. Besides, on that day these heretics had a festival in which all of them assembled in the temple with their children, wives, and their dependents, and they began to sing and dance together. On seeing all of them merry-making in that way, Gośāla without caring for future danger, jokingly said "Where there is attachment towards females and great antipathy to meditation and study, and there are śāstras propagating the methods of sensual enjoyments, where there is not the slightest mention of compassion to living beings, and where there is much wine-drinking, and where all the members of the family thus merrily sing and dance together immodestly, Ah! Can there be any salutary meaning in such a heresy?" On hearing these harsh words of Gośāla, some persons angrily said, "Ah! Drive out this wicked man! there is no sense in keeping him here". Some of them caught Gośāla by his neck and drove him out of the temple. Becoming troubled by severe gusts of cold-winds mixed with particles of snow, with his body trembling and humming like a lute with his teeth, and with horripilation over his entire body, Gośāla remained outside the temple with his chest tightly covered by his arms.

On seeing Gośāla in this condition, some other persons out of mere compassion took him into the temple. With the disappearance of cold after a moment, Gośāla unable to check his evil nature, again began to talk as before. He was again turned out, and brought into the temple. This, they did thrice. On the fourth occasion Gośāla went into the temple, and declared: - 'Let us leave aside the false notions of your doctrine

as they cannot be discussed now. But what can I do that I cannot even talk of the existing thing. Let this Venerable Saint absorbed in deep meditation be worshipped three times during the day. There is not the slightest taint of evil conduct in him. There may be other more plain-speaking persons, but they can never be free from the slightest anger". Some experienced persons began to say "This man may be a servant of the Venerable Saint or he may be a bearer of his umbrella or seat. What is the use of beating him? All of you remain quiet and do your respective work. If you cannot tolerate his words, all of you beat the musical instruments with force, so that his words may not be heard." They did accordingly.

Early in the morning, with the rise of the Sun, Śramaṇa Bhagavān Mahāvīra on seeing the entire living world within his range of vision, finished his Kāyotsarga, and he went to Śrāvastī Nagari. There he remained in religious contemplation outside the town. At mid-day, Gośāla asked Śramaṇa Bhagavān Mahāvīra "Bhagavān! Will you go out for alms? Siddhārtha replied "To-day we have a fast. Gośāla again asked "What kind of food will I get to-day? Siddhārtha again replied "To-day you will eat human flesh". Gośāla replied "When there is no possibility of food mixed with any other flesh, how can I eat human flesh?" With this idea in his mind, Gośāla wandered from place to place for alms.

The wife named Śrī Bhadrā, of a wealthy man named Priyadatta of that town used to give birth to dead babies. In order that her progeny may remain alive she very often consulted a number of astrologers and persons clever in the application of *mantras* (spells, magic) but to no fruitful result. With her delivery-time approaching, she asked a renowned astrologer named Śivadatta. "How can my progeny remain alive?" He replied "If you prepare rice-pudding mixed with ghee and honey with the newly dead child pinned very fine and serve it very respectfully to a wandering mendicant for his dinner, your progeny will be long-lived." But after the mendicant has left

your house you should change the door of your house, lest on knowing the nature of the meal taken he may burn your house." Śrī Bhadrā gave birth to a dead body. She prepared the rice-pudding exactly in the way advised by the astrologer and she sat at the door of her house waiting for a mendicant. At that time, Gośāla wandering from house to house, came there. She very respectfully requested Gośāla for dinner and he entered her house. On a seat offered to him he sat down and in a vessel placed before him Śrī Bhadrā served him the prepared rice-pudding. Having decided with his own poor intellect that there can be no possibility of any flesh in the rice-pudding, Gośāla took the meal to his entire satisfaction.

Having taken his meal, Gośāla went to Śramaṇa Bhagavān Mahāvīra and smilingly told him:—"O Bhagavān! you fore-told events for a long time but today your fore-telling has turned out to be false. Siddhārtha said "O good man! do not be hasty. Our words never turn out to be false. If you are not confident, vomit out whatever you have eaten and you will be evidently convinced. Gośāla vomitted by irritating with fingers pushed into his throat and he saw particles of flesh, hair etc in the changed rice-pudding. On seeing this, Gośāla became very angry and he went in search of her house. But she had changed the door of her house, and so, when he repeatedly went there in search of her house and when he could not find it out, he said "If there be any evident influence in the austerities or supernatural powers of my religious preceptor, let this locality be burnt to ashes." The neighbouring vāṇa-*vyantara* gods under the conviction that the words of a Jinésvara cannot be false, burnt the locality.

Śramaṇa Bhagavān Mahāvīra lived there for a few days more, and then he went to a village named Halid-duga. Outside that village Śramaṇa Bhagavān Mahāvīra stood in *Kāyotsarga* under a big tree named Haridra-beautiful in spreading branches and numerous stalks capable of warding off the light of the Sun by innumerable leaves and with a big trunk. At that time, a

caravan desirous of going to Śrāvastī halted there for the night. The members of the caravan party suffering from cold, lighted a fire, warmed themselves for a long time, and in the morning all of them went away. The fire was not extinguished before they went, and so, taking a more serious form the fire reached the locality where Śramaṇa Bhagavān Mahāvīra was standing in religious contemplation. Gośāla at once cried out "O Bhagavān Run away. This fire is coming very near." But, not in the least disturbed mentally, Śramaṇa Bhagavān Mahāvīra stood where he was. The feet of Śramaṇa Bhagavān Mahāvīra were burnt by the quickly spreading fire, and he endured the burning fire as if it were a sandal paste or rain water or cold water. On seeing this unsuitable state, Gośāla terrified with danger, ran away very far off for safety.

When the fire abated, Śramaṇa Bhagavān Mahāvīra went to a village named Maṅgala and remained in contemplation in a temple of Vāsudēva. Gośāla also sat concealed in a corner of the temple. But becoming greatly dissatisfied owing to want of sport, quarrel or amusement Gośāla began to look in all directions like a monkey missing a leap. At that time, some village-children came there for play. On seeing them, thinking as if he had acquired a treasure of gems or a new lease of life, Gośāla instantly ran speedily towards them with the object of terrifying them with the cavity of his mouth wide open, his tremulous tongue protruding, and with his loathsome eyes moving in various directions. On seeing such a hideous form suddenly coming towards them, all the village-children, becoming greatly terrified, ran away instantly towards the village. By stumbling while running fast, some of the children had their thighs broken, some of them had their heads broken, some had their feet sprained, some of the children lost their ornament, and the rest lost their clothes. On looking at the bewilderment of the children, their parents found out Gośāla as the source of mischief, and, threatening him by saying "O cruel devil! why do you terrify our children;" they beat him severely. Some wise persons of the village on seeing him so beaten, prohibited them saying

"He is a disciple of the Venerable Saint, so set him free.' It was with great difficulty he was left undisturbed. Gośāla then went to Śramaṇa Bhagavān Mahāvīra, and told him "Is it proper for you to be indifferent when I am so severely beaten? Why did you not stop it although I suffered happiness and misery alike for so many days? Ah! stone-like harsh heart!" Siddhārtha said "Why do you become angry with us without any cause? You control your own blameworthy soul". Having finished the *Kāyot sarga*, Śramaṇa Bhagavān Mahāvīra went to a village named Āvarta and remained in religious contemplation in a temple of Baladēva. There also the quarrelsome Gośāla forgetting his previous pitiable state began to terrify children by contortions of his face. The children went away crying to their parents and complained about the behaviour of Gośāla. There, also, he was beaten severely. Wise men of the village trying to stop them from beating him said, "Ah! why do you uselessly beat him? The fault lies with his Guru because he does not prevent him from doing so. There-upon, some of the village people came to Śramaṇa Bhagavān Mahāvīra with strong wooden staffs with the object of beating him. The neighbouring *vyantara* god devoted to the service of the Jinéśvara established a plough in the hand of the idol of Baladēva with the object of frightening village-people. On seeing the idol of Baladēva in a condition never seen before, the people of the village became seriously terrified and approaching Śramaṇa Bhagavān Mahāvīra, they began to ask his pardon repeatedly.

Śramaṇa Bhagavān Mahāvīra, then, went to Corāk Sanni-veśa and remained in religious contemplation in a solitary place. Hungry Gośāla asked Bhagavān "Are you going into village for alms today?" Siddhārtha replied "Not now; may be after some time." Gośāla went alone into the village. At one place highly delicious food of various kinds was being prepared for a party of friends. Gośāla began to look at the place repeatedly with the object of knowing when the food will be ready simply owing to unsteadiness of his mind. On that day there happened much terror from robbers. The village people thought

"Because he has been repeatedly coming and looking at this place, he must either be a robber or a spy, so there is a possibility of timely re-gaining the goods stolen by him during the first part of the night." With this idea in their mind, the village-people caught hold of him and they beat him severely. But when they could not get any favourable, reply, they left him alone. Becoming abashed Gośāla thought:— Ah ! leaving aside the question of getting delicious food, it is a strange event that I am kept alive ". Ah ! I came across wicked persons without any profitable gain. Or, what is the use of such false notions ? If there be any superphysical powers in my Bhagavān, let this pavilion of these wicked persons be burnt to ashes." Vāṇa vyantara devoted to Śramaṇa Bhagavān Mahāvīra burnt it.

Śramaṇa Bhagvān Mahāvīra then went to Kalumbukā Sanniveśa. This place was under the joint-rule of two brothers named Megha and Kālāhastī. At that time, Kāla-hastī accompanied by some warriors with various weapons in their hands ran after robbers. Going a short distance off, he saw Śramaṇa Bhagavān Mahāvīra and Gośāla coming towards him. On seeing them, Kāla-hastī asked them "Who are you ?" Śramaṇa Bhagavān Mahāvīra was silent. Becoming very angry, he beat them and having tied both of them with ropes, he sent them to his brother Mégha.

Mégha had seen Śramaṇa Bhagavān Mahāvīra before, when he used to visit King Siddhārtha at Kuṇḍa-grāma Nagara, and so having seen Śramaṇa Bhagavān Mahāvīra in such an undesirable state, he at once got up from his seat, and having set Śramaṇa Bhagavān Mahāvīra free from bondage, he adored him, and begged his pardon.

Now, Śramaṇa Bhagavān Mahāvīra having seen through Avadhi Jñāna, "I have, as yet, many Karmas to be shed and it is impossible to shed them without some help. Here, the example of a cultivator is appropriate. Just as a cultivator desirous of getting rapidly the crop on seeing his field full of corn-grains sinking to the ground on account of heavy weight, but unable to reap

the harvest alone by himself employs hired persons by giving them proper wages for the purpose of reaping the harvest, in the same manner, it is essential for me to go to un-Āryan countries for the purpose of shedding my long-lasting Karmas because, uncivilized residents of those countries, becoming causelessly angry with me, will there-by help me in getting rid of those Karmas. "

Thinking thus, He all-victorious Lord,--went to Lāṭa dēśa inhabited by uncivilized people, accompanied by Gośāla. In that country some cruel persons, thinking Śramaṇa Bhagavān Mahāvīra to be a spy, began to beat him with their fists; some used abusive language at him, and insulted him in various ways; and some of them used to run powerful dogs towards him with the object of causing him trouble. Although Śramaṇa Bhagavān Mahāvīra was highly respected and adored by gods like Vyan-taras, Bhuvana-pati gods and their Indras, Yakṣas, Rākṣas. He patiently endured all the calamities with perfect calmness. Gośāla also, imitating the Lord, endured the miseries with the idea that, " Śramaṇa Bhagavān Mahāvīra is my guru and I have kept him in the innermost of my heart."

Having there-by, removed a large portion of his previous *Karmas*, Śramaṇa Bhagavān Mahāvīra returned to Ārya Kṣētra thinking as if his much-desired wishes had been fulfilled.

On his way back, near Purṇa-kalāśa Sanniveśa two robbers started for Lāṭa-dēśa with the object of plundering the country and thinking it to be an evil omen on seeing Śramaṇa Bhagavān Mahāvīra coming towards them, they ran towards Śramaṇa Bhagavān Mahāvīra with their swords resembling the tongue of the God of Death, with the object of killing him.

At that time, Śakrēndra saw through Avadhi Jñāna, the robbers standing at a short distance with their swords raised up, with the object of killing Śramaṇa Bhagavān Mahāvīra. Becoming greatly enraged, Śakrēndra killed them with his thunder bolt weapon capable of destroying very lofty mountains in the state they actually were at that moment.

Fifth Rainy Season.

Śramaṇa Bhagavān Mahāvīra, going from village to village, now, went to Bhaddila Nagari. He lived there during the fifth rainy season for his *Cātur-māsa*. He practised various Yoga-āsanas (yoga postures), and did a fasting of four months.

Sixth Year of Ascetic Life (B. C. 563-62).

At the end of the *Cātur-māsa*, Śramaṇa Bhagavān Mahāvīra break-fasted outside Bhaddila-Nagari and he went to a village named Kadali Samāgama. On that day, some artizans were giving travellers and mendicants whatever food and drink-materials they liked. On seeing this, Gośāla told Śramaṇa Bhagavān Mahāvīra. "Bhagavān ! let us go to this place" Siddhārtha replied "Not now." Gośāla went there alone and sat for dinner. They served him food and drink in abundance, but he was not in the least satisfied. There-upon, people of the village gave him a large vessel full of rice mixed with sour curds. As Gośāla was not able to eat the whole of it, he himself said, "I cannot eat this much". The people of the village insultingly told him "O wicked man ! Why do you not know, like a famine-stricken pauper, the quantity of food that you can take ?" With these words, they angrily threw the rice-utensil over his head. Gośāla went away gently rubbing his belly.

Śramaṇa Bhagavān Mahāvīra then went to a village named Jambū Khaṇḍa. There also, Gośāla joined a dinner-party of cultivators. They served him rice-pudding. At the end, Gośāla was insulted as before. Śramaṇa Bhagavān Mahāvīra went to a village named Tāmāka, and stood in religious contemplation outside the village. In that village, an elderly Jaina Sādhu named Nandiṣeṇa-very learned and a follower of Tirthaṅkara Bhagavān Śrī Pārśva Nāth, accompanied by many disciples left off the care of his Gaccha and was practising the duties of a Jin-Kalpic Sādhu like Munichandra Sūri. Gośāla on entering the village, saw these Sādhūs with clothes, woollen shawls, and other belongings, and so, having insulted them, he went to Śramaṇa Bhagavān Mahāvīra.

During night, Nandiśeṇa Sādhū remained steady in Kāyo-tsarga, in a court-yard of the village. Wandering here and there during night, a son of the watch-guard of the village thinking him to be a robber, killed him with a big lance. With the acquisition of Avadhi Jñāna the Sādhū died instantly, and he went to *deva-loka*. Gods living in the neighbourhood, celebrated the event. Gośāla on seeing the celebration went to the spot, and he saw the dead Sādhū. Having gone to the *upāśraya*, Gośāla woke up the sleeping disciples and having rebuked them, he narrated the account of the death of Nandiśeṇa Sādhū. He then went away. Śramaṇa Bhagavān Mahāvīra, then, went to Kūpikā Sannivēśa. There also, the watch-guard of the village, thinking him to be a spy, caught him and began to trouble him by tying him with a rope and beating him. When Śramaṇa Bhagavān Mahāvīra was thus insulted at their hands, a rumour spread among people "This Venerable Saint is endowed with the wealth of unique beauty, and how is it that he has been caught as a spy? Will he ever do such a sinful act? Or the nature of Karmas is wonderful. What is not possible? However, it is heard that external form is indicative of the nature of qualities. Really speaking these people torment him simply out of ignorance. Even an ascetic practises an evil deed on account of sensual pleasure. However, how can one who does not wish for even a piece of cloth, work as a spy?" On hearing such a popular report, two Sādhvis of Tirthaṅkara Bhagavān Pārśva Nātha who having recently left off Bhāgavati dīkṣā had adopted the apparel of Parivrājaka nuns, became mentally bewildered with doubt. "Is it not possible that he may perhaps be Jinēśvara Śramaṇa Bhagavān Mahāvīra". With this idea in their mind, they went there and on seeing Śramaṇa Bhagavān Mahāvīra, they respectfully bowed down before him and scolding the watch-guards with harsh words, they said, "O unfortunate people! You at once set free Śramaṇa Bhagavān Mahāvīra—the son of King Siddhārtha and an excellent promulgator of religion—and immediately beg his pardon. Ah! if Śakrēndra will, any how, know this incident, he will kill you and ruin your entire Kingdom.". Fearful of some

approaching danger, they respectfully prostrated themselves at the feet of the Lord, and with *anjali* in front of their fore-heads, they began to beg pardon for their misbehaviour.

Śramaṇa Bhagavān Mahāvīra then went in the direction of Vaiśālī Nagari. On the way, at the confluence of two roads, Gośāla disappointed at the various harassments in Lāta-deśa, told Śramaṇa Bhagavān Mahāvīra. "You do not come to my rescue although you actually see me beaten at various places. All the afflictions directed intentionally towards you, become the source of trouble to me. Besides, people also, first of all beat me and then you I get my daily food only with great difficulty. Moreover, you remain indifferent to respect or disrespect, and you do not desire any service rendered to you. I do not see any qualification of a leader in you. Why should a servant desirous of one's own happiness, serve a master who is not happy at the happiness of his servant and who is not grieved at his servant's troubles? I only desire long life and happiness. So, O Venerable Sire! enough of such service." Siddhārtha replied :— "Do as it pleases you. Such is our custom; what else can we say to you?". Conversing in this way, with each other, Śramaṇa Bhagavān Mahāvīra went in the direction of Vāśālī Nagari and Gośāla becoming separated from Śramaṇa Bhagavān Mahāvīra, went in the direction of Rājagriha Nagari. On his way, Gośāla passed through a big forest full of elephants, lions, tigers, panthers, jackals, deer and other beasts of prey, and formidable with very tall trees reaching the sky. The chief of the robbers' gang had posted a man on a big tree for the purpose of keeping a watch on travellers. The man on the tree, at seeing Gośāla coming leisurely towards him informed his master. "A naked sādhu is coming". The chief of the gang replied. Then, he has not got anything worth plundering! Otherwise, why should he enter such a lonely forest? Or, he may be a miscreant who assuming such a guise, wants to cheat us. So, let him come with an unhindered gait and we shall pay him his due for his misdemeanour". As soon as Gośāla came near, they caught him saying, "Come, maternal uncle. You are well-come" and having

bent his back, the chief of the gang and his five hundred comrades rode on his back one after another, and made him walk about in regular order. When Gośāla became greatly debilitated with hunger, thirst, and exhaustion, the robbers left him there and went away. Gośāla fainted with bewilderment as if he had been tormented with blows from hammers or with the stroke of a thunderbolt; and remained for some time under the shade of a big tree, but on regaining consciousness by cooling winds, he began to wail, " Ah ! Ah ! Although I am always intent on my self interest, I foolishly acted unwisely that I left off the company of Śramaṇa Bhagavān Mahāvīra, who is a treasure of unexpected splendour. The disrespect shown by me by becoming overwhelmed by evil thoughts towards Śramaṇa Bhagavān Mahāvīra who is perfectly faultless, has on the contrary, settled on my shoulders. Although I am a vicious man, I have maintained my status at numerous places on account of his greatness, but now it is difficult to live in separation. Or, acts done in haste without mature meditation, turn out disastrous in the long run like an indigestible meal. It seems to me that under this pretext, the God of Death wants to cheat me. Or else, how can I have such evil thoughts ? Now, whom should I seek as my shelter ? and what course should I take ? Or, to whom can I unreservedly say out my troubles and can there-by become free from mental worries ? Or, what is the use of these evil thoughts ? There is no other shelter for me except Śramaṇa Bhagavān Mahāvīra, - my religious preceptor-let me, therefore find him out ". With this idea in his mind, Gośāla passed through the forest very dreadful like Saṃsāra, and then he began to go about various villages in seach of Śramaṇa Bhagavān Mahāvīra.

Śramaṇa Bhagavān Mahāvīra eventually reached Vaiśālī Nagari-a town surrounded by specious ramparts and delightful with lovely young females,-and he remained in religious contemplation in a building owned by a number of blacksmiths. On a lucky day, at an auspicious time, one of the blacksmiths, having become free from disease during the sixth month of his illness and having put on clothes as white as *Kāśakusuma*-a flower of

white colour or the laughter of Śiva, with sandal-paste on his entire body, rice-grains on head, and Śrīṣa seeds on his head, started in company of his relatives with auspicious tom-tomming and went into the work-shop of blacksmiths. On seeing the Jinéśvara standing there without any clothes, the blacksmith became greatly enraged and, " Ah ! In the very beginning, I saw a naked person as an inauspicious sign of ill-omen, let me, therefore, entrust this ill-omen to him. With this idea in his mind, the blacksmith ran towards Śramaṇa Bhagavān Mahāvīra, with the object of killing him with an iron-hammer held in his hand. At that time, Śakrēndra saw through Avadhi Jñāna with the object of knowing the where-about of Śramaṇa Bhagavān Mahāvīra and knew the above-named incident. In an instant, Śakrēndra appearing extremely lovely by his diamond ear-rings, came to the spot and gave him a blow with the same iron hammer on his head and the blacksmith instantly died. Then, going round Śramaṇa Bhagavān Mahāvīra three times with a low bow, Śakrēndra told him, " O Lord ! You are the source of unparalleled welfare and the gladdener of the eyes of the people of the three worlds, then, how is it that wicked persons entertain animosity on seeing you ? You are always desirous of preservation of life in three ways viz with a purity of mind, purity of speech, and with a purity of body. Then, why should evil thoughts of others influence you ? Does any one look upon nectar as a poison ? Or, stupid persons certainly have such notions. O Worthly Master ! The wealth of the divine greatness of our supernatural powers is so futile that it does not achieve success in warding off your troubles. Or, however firm the devotion in a worshipful person may be, but when as long as the devotees living near him do not always serve him with perseverance, how can that devotion be brought into his notice ? ". Having thus shown the defects of persons giving troubles and of his own devotion, the Indra of the gods bowed down low at the feet of the Jinéśvara, and went away.

Śramaṇa Bhagavan Mahāvīra then went to Grāmākara Sanniveśa. In that locality, there was an Yakṣa named Bibhēlaka

who being a believer in the doctrines of the Tīrthaṅkaras during his previous life, was greatly delighted on seeing the Jinésvara in religious contemplation and who worshipped him with fresh Pārijāṭaka blossoms full of multitudes of bees attracted there by their fragrance, and with sandal-paste mixed with saffron and camphor, with great devotion. Who was Bibhélaka during his previous life? An account of his previous life is as follows:—

Previous Life of Bibhélaka Yakṣa.

King Mahāsena of Śrī-pura Nagara in Magadha-dēśa and his wife named Śrī had a son named Sūrasena who was clever in all arts and sciences. Although Sūrasena had already advanced to youth, he never cast a glance on beautiful young females. Even with frequent remonstrance, he did not accept any talk about marriage but like an excellent sage, he used to control his passions and pass his time in amusing himself with various experienced persons. King Mahāsena becoming bewildered at this state of his only son, consulted numerous persons clever in Mantras (incantations), and Tantras (mystical science), and adopted various means, but there was no change in the mental inclination of Sūrasena.

One day, King Mahāsena, riding on an excellent elephant went for a pleasure-trip outside the town, and when he was returning home after giving his horses and elephants a brisk ride over different regions, the king on seeing town-people in excellent garments, going in chariots, palanquins, on horses, and on foot towards the pleasure-garden, inquired:—“Ah! where are these town-people going in one direction only leaving aside all their individual work? To day there is no festival in honour of any god; also there is no dramatic performance of any actors or dancers.” One of his retinue said, “O worthy master! Do you not know that there is an arrival here of an ācārya named Sūraprabha who has acquired unique fame in this world by removing the darkness of doubts about the nature of past and future objects in accordance with his appropriate name! Also,

people suffering from various diseases suddenly become young like Cupid by the touch only of the dust of his lotus-like feet, and people consider themselves capable of removing the dust of sinful acts like the sacred waters of the places of pilgrimage, only by his presence. Young persons who are ashamed of doing respectful salutation to their fathers on account of irresistible pride, repeatedly bow down at his lotus-like feet. All these town people are going to the pleasure-garden to pay homage to the worshipful ācārya. O Lord! you should also have a glance at his lotus-like feet." Out of curiosity, the king went in the direction of the pleasure-garden. Getting down from his elephant at some distance, the king did respectful salutations, with great devotion to the ācārya and took his seat on the ground near him. The ācārya knowing his suitability by divine knowledge, began to preach with a speech of deep thought as follows:—

O King! In the first place, in this Saṃsāra, birth as a human being is difficult to obtain. Good family, handsome appearance, and healthy body, are more difficult. A kingdom with excellent elephants, horses, warriors, chariots, and imperishable treasury, and also with feudatory princes at one's beck and call in time of danger, is hard to attain. Besides, association and discussion with learned men clever in sāstras and indifferent to wordly pleasures, are almost impossible to obtain. O King! as a consequence of meritorious acts you have already acquired all these. You should, therefore, abstain from killing of animals in all particulars, and you should give special attention to the following subjects—Practice of well-balanced justice, acquisition of virtuous qualities, compassion to distressed persons, abstinence from whatever is contrary to morality and religious principle, anxiety about evil consequences during the next life, frailty of worldly objects, and indifference to worldly objects."

On hearing the preaching of the learned ācārya, the king and all the town-people were greatly delighted; and having again respected him, all of them went away. The king, having gone

a little way, came back with the object of telling the ācārya about the above-named notion of his son. Taking his seat at a lonely place, and with a respectful salutation to the worthy ācārya, the king informed him—"O worshipful sire! There is nothing that is beyond the reach of your knowledge; you will, there-fore, be pleased to tell me the reason why my son does not desire to hear the name, even, of marriage? Is he afraid of wandering in this saṃsāra? Or, is he under the influence of a ghost or a demon? Is it a change in the elementary constituents of his body or is it the damage done by a cruel planet?" The Guru Mahārāja replied:- "O King! Do not cherish doubts about its reasons. It is an out-come of dense Karmas of previous life. Karma alone is the only cause in all the stages of actions like combination and separation, production and destruction, happiness and misery etc. The King said:—"O Worshipful Master! Please tell me what Karma he did in previous life. I am anxious to know about this subject." The ācārya said:- "O King! Your son was a merchant's son named Cārudatta adorned with beauty, comeliness, good luck, and other auspicious qualities, in Saṅkhapur Nagara during his previous life. One day, while abusing with harsh words, his unnecessarily enraged wife, he said "Ah! sinful woman! I will now so arrange that you can only live miserably". She replied:—"Do as, even your father likes fit to do." Cārudatta, then, went in the southern direction in company with a sportive companion, with the object of contracting marriage with another bride, and after an uninterrupted journey, he reached a town named Kāncī Nagarī abounding in excellent young females. On entering the town, he saw some boys playing with each other. On seeing that when one boy was trying to put a garland of *Mālati* flowers on the neck of one boy, the garland fell on the neck of another boy, Cārudatta thought—"O! It is a lucky omen, but it is difficult to know its meaning, because when the garland was being placed on the neck of one boy, it fell on the neck of another boy, or, what is the use of thinking about it now? With the acquisition of the desired object, its meaning will be spontaneously understood." With this idea in his mind, Cārudatta went to the house of one

of his relatives there. He was received hospitably, with bath, anointment, and food and drink-materials. He lived there for some days and when one day he narrated the object of his visit before his relatives he was prohibited in numerous ways from acting in such an ugly manner.

One day, a daughter of Śeṭh Gaṅgadatta of that town named Kanakavati who was naturally endowed with excellent beauty and youth, accompanied by her female companions went to a pleasure-garden for the purpose of gathering flowers. At that time, Kanakavati becoming pierced by Cupid's arrow on seeing a merchant-youth named Śrīdatta, returned home with great agony and she at once fell lamenting on her bed. On knowing her bewildered state, all her family-members assembled together near her, but not getting any reply regarding her health, they applied remedies suitable to the occasion. The vaṇik (merchant) youth also, soon after the disappearance of the girl from his range of vision, burning with the fire of sexual love suddenly issuing from his wounded heart, remained seated there deeply thinking about his lotus-eyed beloved. A female mendicant coming there, asked him, "O my dear! why do you look so absent-minded? The youth replied, O worthy woman! what else can I tell you? A woman with full-blown lotus-like eyes has captivated my heart, and all my manly power has now become helpless. That full-moon-faced damsel did not pause with this much but, now, she really thinks of taking away my life. So, O worthy woman! immediately find out some remedy so that the anguish of my mind may become calm, and this humble servant may remain happy." The mendicant nun said, "O good man! say out everything in clear words." The merchant-youth, then, narrated the entire account of his meeting with Kanakavati. The nun said, "O good man! be calm, I shall now find out a remedy that you will be able to enjoy the pleasure of uninterrupted association with her. He said - "Your great obligation." The mendicant nun then went to the house of Gaṅgadatta śeṭh. On seeing Kanakavati carefully attended to by her distressed family-members, she inquired :- "Ah! what is the cause

of her bodily derangement ! They said, " O worthy woman ! We know nothing about it ". The nun then said,—“If it be so, all of you go away from her, and let her be alone for sometime. This is not any ordinary illness. Neglecting it, will cause her death ". On hearing this, the family-members gave her a seat near Kanakavatī and all of them went away. In the first place, the nun, assumed a meditative posture and began the repetition of incantations with great verbosity for a long time. She worshipped sorceresses with rice-grains and flowers, and repeatedly uttered the syllable " hum. " Then sitting very close to her, the nun narrated to her the account of the *vanik* youth like a great spell. On hearing this, Kanakāvatī greatly delighted as if she had come to life again, began to tell her:—‘O worthy woman ! now you are my sole authority in this matter, so please arrange matters in such a way that I may have constant association with him.’ She replied, ‘ O good girl ! I will do accordingly.’ Then taking a folded packet of betel-leaves offered to her, the nun went away, and she narrated the entire account to the *vanik* youth. The mendicant nun was amply rewarded with excellent clothes and other articles. On the next day, she informed both of them individually:—To-night, after the expiration of two *praharas* is an auspicious time. You should both of you go into the temple of Bhagavān Kusumāyudha (Kāma-dēva God of Love) and contract your marriage-ceremony there. Both of them mutually assented.

Now, Cārudatta, lamenting that his work was not accomplished, as he was prohibited from contracting marriage with another girl by his family-members, went out at night from his bed-chamber, accompanied by his companion and slept in the temple of Kusumāyudha and when he was thinking about the futility of the omen of the garland of his early experience after a very short sleep, Kanakavatī, accompanied by the mendicant, came there before mid-night with slow steps unnoticed by the care-taker of the temple, with all the materials useful during marriage-ceremony in her hand; and worshipped the image of Kusumāyudha. When she was moving about her hand in the

temple, in darkness, the nun met Cārudatta and under the presumption of the before-named *vaṇīk* youth, she approached his ear and said, " Ah ! now why do you delay ? The auspicious time of marriage-contract is passing away ". On hearing this, Cārudatta thought :—" I think this ignorant woman calls me under the presumption on my being some pre-arranged male individual, let me, therefore, utilize the good omen of the garland before the pre-arranged person comes here ". With this idea in his mind, Cārudatta at once got up. The mendicant nun made him bow down before the image of Kusumāyudha, and made him join his hand in marriage contract with the naturally red and soft hand of Kanakavatī. Besides, she briefly did some ceremonies suitable to the occasion. With the completion of the marriage-ceremony, Kanakavatī did respectful salutation to the mendicant nun and sent her home. Kanakavatī, then told Cārudatta, " O Āryaputra ! this custom is not acceptable to honourable persons; it is therefore better that we should live elsewhere for a few days ". Cārudatta consented and both of them came out of the temple of Kusumāyudha. But under the pretext of of making a respectful salutation to the image of Kusumāyudha once more, Cārudatta re-entered the temple, and having awakened his companion the court-jester—who was in deep sleep, he narrated the account of his marriage-ceremony. The court-jester said :—" O Cārudatta ! you go with her in such a way that the actual state may not come to her notice, and I shall come after passing some time here ". Cārudatta then went out of the town fearlessly with her.

Thinking it to be the most suitable time, after lapse of two praharas of night, the *vaṇīk* youth, came to the temple of Kusumāyudha with all the materials for marriage-ceremony and with a low voice he began to say :—" O Kanakavatī ! Come along; I have already come." The court-jester, out of inquisitive curiosity answered him silently with a feminine voice, and as soon as he went near him, the *vaṇīk* youth, bewildered with fear and ignorant of the real state of affairs, put a flower-garland on his neck, and having tied a wedding band joined their hands

in marriage-contract. Soon after, the court-jester laughing loudly asked:—"O worthy man! Is there a custom in your town that a male marries with a male? It is a wonder always unheard of and unseen." With these words, he swiftly ran away. The *vanik* youth becoming embarrassed began to think:—"Ah cursed heart! you are really prone to such deceptions that O wicked soul! you trusted lovely young females full of cunning devices. Do you not know even this much that these young females skillfully deceive even Brihaspati (Lord of Devotion in whom piety towards the gods is personified) by their charming nature? Besides, they carry on conversations full of affectionate words with one person, and joyfully cast side-glances on another. Fixing their hearts, they continually caress for a long time with one person and they sportively fix an appointment with another person. Therefore, O silly heart! I know the real nature of worldly objects as futile, and do not lament. Be careful, hence-forth, to do all your work at the most suitable time." Then, making himself perfectly at ease, the *vanik* youth went home.

At Sun-rise the next day, the court-jester met Cārudatta. On seeing the wedding band tied to his fore-arm, Cārudatta inquired—"O you really seem to be a newly married youth. Show me your wife." The court-jester smilingly said 'O dear friend! Through your kindness, I was myself a wife.' Cārudatta asked—"How did it happen"? The court-jester, then, narrated the whole account. On hearing the real state of affairs, Kanakavatī leaving aside all sense of shame, laughed heartily and she became exceedingly fond of Cārudatta, on seeing his handsome form. With deep feelings of mutual love, both of them went to Saṅkha-pura and lived in their own house there. Both of them began to pass their days happily together, but Cārudatta's former wife began to quarrel with Kanakavatī, and so, she was driven out from the house. Kanakavatī, thereby, acquired Bhogāntarāya Karma. After death in due course of time, Kanakavatī was born as a tiryanka during her next life, and Cārudatta also acquired Bhogāntarāya Karma as a result of disappointing *vanik* youth who had come with the object of contracting marriage

with Kanakavatī and was also born as a *tiryāṇca* (a lower animal). Wandering for a long time separated from her in this *Saṃsāra*, O King! under the influence of meritorious Karmas of previous lives, Cārudatta has been born as a son in your house, but on account of a remnant of *Bhogāntarāya* Karma, your son not meeting with his wife of former life, does not desire to marry another woman." Becoming greatly astonished on hearing the account of Sūrasena Kumāra given by the ācārya, King Mahāsena returned home, and Ācārya Mahāraja went elsewhere.

Now, Kanakavatī having wandered in *Saṃsāra* for a very long time, was with the lessening of Karma particles, born as a daughter of King Jitaśatru in Kusuma-sṭhala Nagara. At a suitable time, she was named Ratnāvalī. Becoming greatly influenced by her affection towards her beloved of former life, Ratnāvalī began to pass her days without in the least desiring for any handsome royal prince although she had attained youth. One day, on hearing that Sūrasena Kumāra was averse to association with a female while knowing also that his own daughter was disliking the company of males, King Jitaśatru thought:—"If Fate desires their mutual union, both of them should be shown each other's painting; perhaps, the desired object may be accomplished. With this idea in his mind, the king had a painting of Ratnāvalī prepared and giving it to a messenger, he said:—"O ! you go to King Mahāsena and tell him King Jitaśatru has sent me with an offer of his daughter in marriage-contract with your son. Then, at the right opportunity, show him this painting, and bring a painting of his son with you." The messenger went to King Mahāsena, and told him the object of his visit there. The King replied "Yes, I do understand you very well. But then, how can the prince living here, form a tie of affection with the princess living at a distance without seeing her likeness? Or, why cannot that princess married hastily without knowing the nature of the prince, be made miserable in the long run? It is not proper. Acts done after mature thinking with clever intellect, do not become objects of derision, even if they prove futile by Fate."

The messenger then showed him the painting of Ratnāvalī. The king sent the painting to the prince. On beholding the painting, prince Sūrasena, becoming greatly delighted on account of his affection towards her in previous life, and becoming satisfied at getting an opportunity of meeting her even after a long time, became rigid as if pierced by the violent arrows thrown by *Manmatha* (God of Love), and leaving aside all other work, he became intensely absorbed with drops of perspiration resembling big pearls on his forehead. An attendant, clever in reading thoughts, on seeing the prince in such a state, at once went to the King and informed him of the real state. The King was greatly satisfied. The King informed the messenger, "O! the prince has a tie of affection towards her. Now, it is to be seen whether the princess has any love towards him. Because, objects of enjoyment of the couple become illusive when one is extremely affectionate and the other has no affection. Only mutual affection which is honest, unperishable, and free from fault-finding, is praiseworthy in this world." The messenger said "O king! What you say is quite right. Then, please give me a painting of your prince for the purpose of showing it to the princess. The King said:—It is quite suitable." The messenger then took his seat near him with a respectful salutation. The messenger there-upon narrated the true account. When the painting was shown to the king, he inspected it respectfully and having praised it repeatedly for a long time, he sent the painting to Ratnāvalī. Although Ratnāvalī had a strong amorous emotion indicated by drops of perspiration caused by arrows of the God of Love at heart on account of deep affection during previous life as soon as she saw it, and although she was unable to leave off the modesty appropriate for a virgin-girl, she, making her face terrifying by cunningly distorting her eye-brows, with the object of disguising her altered condition, angrily asked 'O! who sent this painting to me?' Her maid-servants replied, 'O good lady! your father has sent it. She said "Why?" They replied—"For the purpose of showing it to you" The princess said:—What is use of my seeing it when I am

here? Virgin-girls should always act in accordance with the wishes of their elders. Uncontrolled behaviour is an unpardonable blemish in a family-member. What interest have I in this painting?' Ratnāvalī then sat on her bed-couch. The agitation of the emotion of love spread suddenly over her entire body as if it got a chance after a very long interval, an ardent longing took possession of her like a foster-sister; and violent anguish overwhelmed her completely as if angered at abstention from meeting with the prince painted in the picture. Becoming unable to enjoy her time any longer there, she went to her pleasure-garden accompanied by some of her chief maid-servants. Sitting for some time in a plantain-arbour abounding in pea-cocks delightfully making charming sounds on account of perplexity of an erroneous idea of rains caused by the deep noise of the water clock moving there constantly, and surrounded nicely by the fragrant smell of lotus flowers, the princess told her maid-servants 'O! bring juicy lotus-stalks and prepare a bed for me. To-day the mid-day sun is unbearable.' Some of her maid-servants brought lotus-stalks from neighbouring ponds and made a bed for her. Ratnāvalī sat on the lotus-stalks and the maid-servants applied sandal-paste, camphor, and other cooling articles on her body, but her agony did not, in the least, lessen. On the contrary, the more the body of the princess was treated with cooling applications, her desperate fire of love went on increasing thousand-fold. Rolling only for a moment on one side, and for a moment on another side, taking prolonged sighs, but without uttering a word, the princess began to pant like a fish in very shallow water. On seeing the feverish heat on her body, the maid-servants inquired "O! lady! what is the cause of extreme agitation in your body to day? Is it the fault of indigestible food or a derangement of bile? Or, is there any other reason for it? You tell us every thing in detail, so that, we can inform the physician and suitable remedies can be at once applied. It is not proper to neglect a malady or an enemy. Ratnāvalī replied:- "I do not at present know any special reason for it." The maid-servants said, "O good lady! From the moment that you saw

the painting on the painting-board, we conjecture, there is a perturbation in sensual emotions in your body, but you alone can know the true reason". The princess under the conviction that her maids have rightly conjectured the real state, said "Ah! you already know it." The maid-servants, then, thought :- "Before the princess becomes greatly debilitated on account of separation, let us inform the king about this matter. The course of events is hard to understand. The effect of the arrows of Cupid is very harsh and her body is as delicate as flowers of Śirīsa plant. We do not actually realize what is going to happen now". With this fixed intention, they informed the king about the deranged health of the princess. The king, thereupon, called Ratnāvalī to his presence, and affectionately told her "O child! We are desirous of giving you in marriage with Sūrasena Kumāra. Do you think it fit?" She replied, "That you know best". The king knowing his daughter's internal idea, told his chief persons: "Ah! You go to King Mahāsena and bring Sūrasena Kumāra here, so that his marriage-ceremony may be quickly performed". The chief persons saying "Just as your Majesty orders" went to Śrīpura Nagar and informed King Mahāsena the object of their visit. The King sent his son Sūrasena Kumāra accompanied by his prime-minister, feudatory chiefs, and an army for the purpose of Sūrasen's marriage with Ratnāvalī. With an uninterrupted journey, the party reached Kusumasthala Nagara. King Jitaśatru was instantly informed of their arrival there. Becoming greatly delighted, the King gave valuable gifts to persons announcing the good tidings, and ordered his servants thus :- "Ah! You set free all the prisoners, give gifts to the needy, without any distinction, decorate royal roads, beautify market-places and rows of shops, commence marriage festivities, make auspicious musical instruments ready, let conchs be blown by delighted Yogis, and bring a handsome female elephant elegantly decorated for me, so that I may go to receive the prince". Everything ordered by the King was immediately done. While going to meet Sūrasena Kumāra, the King saw him like Kṛṣṇa desirous of meeting with his wife Laxmī. The prince saluted the King

only from a distance. The King satisfied him with a hearty embrace, and made him enter the town with great pomp. The bride groom and his party were given suitable residence and everything else suitable for the occasion was promptly done. Eventually, on the marriage-day, Sūrasena Kumāra put on valuable ornaments and beautiful clothes, after the auspicious bath, and riding an excellent elephant, he went to the marriage-pavilion, with all the directions filled with the deep sound of conch, drums, and other musical instruments, with the townsfolk bearing banners on gold-staffs, with dramatic performances combined with auspicious songs, and with courtesan-girls dancing in excellent circles with delightful clapping of hands. There, the mother in law of the prince did the appropriate ceremony. Sūrasena Kumāra then sat in the inner hall of the pavilion. There he saw Ratnāvalī, attired in pure silk garments, decorated with jewelled ornaments arranged beautifully on various parts of her body, besmeared with sandal-paste and resplendent with white fragrant garlands. On seeing her, Sūrasena Kumāra had instantly an intense emotion of love towards her on account of deep affection in previous life. He reflected :—"Ah ! her unique wealth of beauty; Ah ! her unimpaired comeliness; Really even such excellent girls are met with in this worthless Samsāra." When Sūrasena Kumāra was, thus, being extremely delighted at heart, the ceremony of "reception" of the bride-groom was over. The family-gods and teachers were then very respectfully worshipped and the ceremony of joining the hand of the bride-groom with that of the bride in marriage-contract was performed with great pomp. The King was immensely pleased. The feudatory princes of the King were given hospitable reception, family-members were hospitably entertained, and the townsfolk were honoured. The bride-groom and the bride went four times round the sacred weddingfire. The marriage-ceremony thus came to an end. Sūrasena Kumāra then passed some days in unique enjoyment of the pleasure of sensual happiness with Ratnāvalī.

One day, Sūrasena Kumāra accompanied by Ratnāvalī commenced his journey towards his own capital town, with the

consent of King Jitaśatru. On the way, Spring-season set in; during which season, Cupid made itself visible in the hearts of passionate young females, the hearts of travellers were terrified by the sweet sound of the cuckoo, honey-bees intoxicated by the drink of flower-juice were humming, all the directions were pervaded with mango-blossoms, and female bees were attracted there by the sweet fragrance of flowers of crimson amaranth, foolish persons were humiliated by remaining deluded from the happiness of indulgence, the sweet sound of musical instruments combined with that of songs usually sung by the townsfolk was heard, and swinging boards were hanging in bowers of trees. Besides, the Spring Season was full of *atimukta* flowers like a *vitarāga* (one who is free from *rāga*-love, and *dvēṣa*-hatred) who is free from the Karma of wandering in various existences was dark with rows of black wasps like Kṛṣṇa (the lord of Laxmī) in another case as dark as the eye-brows, was charming by Pātala flowers like the *Mānasa* Lake with royal swans, was beautified by lodhra (*Symplocos Racemosa*) and *tilaka* (sesamum) trees, like young females decorated with glossy sandal-paste mark (on their forehead), and was full of Aśoka trees but without sorrow like a virtuous *muni* (a-cetic). Also, herds of forest buffaloes heated by the rays of the mid-day Sun were swimming in the mire of mudpits, in the same way, as on tops of mountains, the portion of the forest was looking charming like a well-arranged druggist-shop by the fragrance of the flowers of kutaja (*Wrightia Antidy-senterica*) śilindhra (*Musa sapientum*-plantain tree), śirīṣa (*Acacia sirissa*), and other trees—that is to say lovely by the smell of these flowers, and China rose-flowers appeared full-blown with bunches of flowers quite evident and smeared, as it were, by the recently wounded hearts of travellers, and also, the entire forest seemed to be dancing, by the singing of the soft note of the cuckoo, by the music of the humming of bees, and by the armlike creepers moving with winds. And also, young men were very joyfully drinking wine, mixed with the fragrant smell of the lotus-like mouths of their beloveds and capable of working like a liquid medicinal herb instantly arousing Cupid; and the

splendour of the spring season was, as it were, singing by the teeth resembling buds of lotus-flowers, the eyes resembling blue lotuses, and by the noise of the sound of ruddy geese. The fragrance of *bakula* (*Mimusops Elengi*) spreading like poison creeper was, as it were, stupifying travellers remembering their beloved ones, and tall trees resplendent with bunches of expanded white flowers, began to bear comparison with the glory of the sky studded with multitudes of stars.

One day, on seeing the spring-time endowed with good qualities, Śūrasena Kumāra putting on very splendid garments and riding an excellent horse recently presented by a merchant coming from a distant country, went out accompanied by his attendants with the object of seeing the splendour of forest-region. The more forcibly Śūrasena Kumāra pulled the reins of the horse addicted to hurtful habits, with the object of stopping the vehemence of his gait, the more swiftly the horse began to run like a violent ailment caused by taking unwholesome diet, and as a consequence, the attendants of the prince were left very far behind, while the prince was alone hurled into a thick forest like a bundle of evil Karmas, and the horse, becoming vitally depressed with extreme exhaustion, died immediately. Śūrasena Kumāra becoming greatly afflicted with thirst, went here and there in search of water, but being unable to find out water anywhere in this impenetrable forest, he sat under the cooling shadow of a big tree, and began to think, "Ah! the transformation of Karma is crooked. Ah! Wicked Fate is uncontrolled in that it always creates such unexpected misfortunes. Or, what is the use of lamenting thus. A wise man is always full of vigour." When Śūrasena Kumāra was reflecting in this way, a bhilla (a wild mountaineer) bearing a bow and an arrow, came to the spot in a moment. The Kumāra gently inquired: O good man! What country is this? Where can I get water?" The mountaineer replied—"This is the central part of the great Kādambari forest. There is water at some distance from this place but it is hard to obtain it as that locality is full of cruel wild animals. O good man! therefore, if you are thirsty, come

along with me and I will show you a lake." Sūrasena Kumāra accompanied by the mountaineer with an arrow fixed to his bow, went to the lake by the path shown by him. Having taken a bath in the lake and having satisfied his thirst, Sūrasena Kumāra thought—"O! This man is a disinterested benefactor." So saying the Kumāra gave him a jewelled ring bearing his own name which the mountaineer at once wore on his finger. The mountaineer then took Sūrasena Kumāra into his dwelling-place in the cave and entertained him with a meal of plantains and other fruits. At Sun-set Sūrasena Kumāra told the mountaineer "O! this great forest is a locality of many wonderful events. I am extremely curious to see them. If there any place of wonderful events here, please show it to me" The mountaineer said, "If it be so, come along with me and I will show it. Both of them went to an impenetrable place in which there were circles painted with red sandal on one side and garlands of red Kanér flowers on the other. One part of the place looked charming with the smell coming out from cones of fragrant gum thrown into fire by enchanters, and in the other several metal assayers were roasting mineral ores. In one part, various mineral medicinal powders were being prepared with the aid of medicinal herbs, and in the other, sorceresses assuming padmāsana (lotus-like postures) were accomplishing mental concentration. Being greatly astonished on seeing such a forest, the Kumāra inquired "O good man! what is the name of this country?" He replied—"Siddhakṣētra." The Kumāra thought:- Oh! the greatness of this place can be judged from its name. There is certainly no miracle which cannot be witnessed here, let me, therefore, send this man to his den and let me keep a secret watch without making any haste." With this idea in his mind, Sūrasena Kumāra informed the mountaineer "O good man! you can now gladly go to your cave. I will wander here for some time, and return soon after witnessing some miracle. The mountaineer replied:- "O respected man! It is not in the least, desirable to stay here even for a moment at night. Because, at this place, demons make their appearance, vetālas (a king of evil spirits

taking possession of dead bodies) meet together, and jackals seeking fine opportunities create terrible noise. Enough of staying here." The Kumāra said "If it be so, you sit here for a short time and let me briefly witness." The mountaineer replied:- Just as you please, but return soon. One *prahara* of night has already elapsed". Sūrasena Kumāra perfectly relying on the mountaineer's words and keeping a careful watch on all sides, went very far off into the forest brightly illuminated with the splendour of divine luster. On seeing a blazing brazier of fire full of bright light in an arbour of Mādhavi (spring-creeper Gaertnera Racemosa) at one place, and realizing that there must be some hidden object in it, he ran swiftly towards it and when he was advancing further he heard the angry words of Cétaka-deva to his accomplice in magic methods for having transgressed the rules of the art of magic, "Ah! O silly man! you are inviting death because you are trying to accomplish the performance of an incantation without previously realizing the capacity of your intellect. Have you ever heard of or seen any accomplice in this world whom I have spared like *Yama* (God of Death), when he has committed a mistake in the performance of an enchantment. By remembering my magical enchantment in the careless manner that you have been remembering the mantras of other gods, you are certainly doomed to death. I am hard to be understood even by accomplished teachers who have conquered their minds. Have you not heard the name of Cétaka who is an expert in frauds?" On hearing this, Sūrasena Kumāra thought:- "Ah! Cétaka is reproaching this good man who has made a mistake in the performance of his enchantment. The poor man deserves protection." With this idea in his mind, the Kumāra ran to the place with a knife shining like a sapphire in his right hand. He saw that Cétaka lifted up his accomplice crying "O gods and demi-gods? Protect me. Give me your shelter." Seizing him by his foot with the object of forcibly crushing him on a huge stone-slab. Sūrasena Kumāra thinking that gods are invulnerable to weapons, left off all his weapons, and with a low bow, he requested Cétaka as follows:- "O god! Be pleased; kindly leave aside your anger.

Take my life and protect him. Why should you be angry with him? Even an enraged lion does not fall upon a jackal. Are you desirous of doing an act fit for a wicked man." Cétaka becoming a little more quiet, said, "O Kumāra! you are unapproachable. However, carefully listen to his blameworthy behaviour. Although he is anxious in the accomplishment of my mantra, he does not behave properly." The Kumāra said "Although he is very blame worthy he is fit to be liberated in exchange for my life. Do not falsify the saying about the visit of gods." Cétaka replied "O good man! What is the use of killing you as you are perfectly innocent. He, himself, deserved to be killed, but my heart has become delighted by your magnanimity, and as a gracious gift, I leave him unmolested." With these words, Cétaka kept the *Mantra-Sādhaka* (an accomplice in the performance of magical enchantment) uninjured, and at once became invisible. The mantra-sadhaka, also, becoming stupefied on account of approaching death became insensible, and was brought to his natural state by the Kumāra with the aid of sandal-paste kept there ready for the accomplishment of the *Mantra*. With the removal of his stupefaction after a little while, he began to look around gently, thinking himself endowed with a new lease of life, and he was thus addressed by the Kumāra:-- "O good man! Be free from fear and worry. Your terrible messenger of Death has run away far. Now tell me the real truth. Who are you and what is your name? Whence did you come here and why did you begin the accomplishment of *Mantra*-destructible like the awakening of a comfortably sleeping lion? Besides, how did that incident occur?" Thinking Sūrasena Kumāra to be a benefactor of his life, the *mantra-sādhaka* affectionately told him

O handsome man ! I am a Vidyādhara (an aerial genius) named Kanakacūḍa. Cétaka came here from Gaganavallabha Nagara with the object of performing his mantra (enchantment) and when I was repeating the mantra, as a condition of Fate, I any how missed a word although I was careful. Only for that mistake of mine, he lifted me up with the object of violently thrashing me on a huge stone-slab and becoming bewildered

with fear I could not recollect the wording of the *mantra* for the protection of my body. I do not know what happened next. But I know only this much that you said, "You liberate him at the risk of my life." The Kumāra said "O good man! What intrinsic value have I? Living beings are every where capable of acquiring happiness or misery by their meritorious or evil actions. Kanakacūḍa said, "Who will have faith in unseen meritorious or evil actions? Why cannot this world be considered as full of many excellent persons by your saving my life by the gift of your life, because there are, even now, numerous benevolent persons actually visible who are always ready in doing good to others. O worthy man! although it is difficult to meet you, I have fortunately seen you to-day, and all my much desired wishes have been fulfilled. The excellence of noble-family is evident from your good conduct; my heart is, however, anxious to know something more in detail" Sūrasena Kumāra then narrated the entire account including the separation from his family-members caused by his vicious horse. The Vidyādhara said, "O Kumāra! Did you come here only with the object of making me a gift of your life? Or, was there any other reason? Kumāra said, "Only out of curiosity; but there was no other motive for it." The Vidyādhara replied, "If it be so, have favour on me and come to Mount Vaitāḍhya. See many miracles there and show favour on my family by your darśana (presence). The Kumāra extremely eager to see some miracle, accepted his invitation. Taking the Kumāra with him, the Vidyādhara flew up in the sky blackened with the mass of darkness, and reached Mount Vaitāḍhya within the twinkling of the eye. There, he entered his dwelling-place, and entertained the Kumāra sumptuously. When the Kumāra did not return even after the lapse of one *prahara*, the mountaineer made a diligent search for him for a long time in numerous bowers of trees, and greatly grieved at heart, he returned home.

Sūrasena Kumāra now began to move about in localities near Mount Vaitāḍhya,—full of the fragrant blossoms of Pārijāta (Erythrina Indica coral tree),—beautiful with the ringing noise

of streams falling down from rugged tops of high mountains, lovely with the melody of music of sportive *kinnara* pairs, and charming with spacious, thickets accompanied by Kanakacūḍa. When Sūrasena Kumāra was thus wandering with his eyes expanded by eagerness, he saw a strolling ascetic standing on a stone-slab with the burden of his entire body supported on leg only with both his arms raised high, with his steady eyes firmly fixed in contemplation towards the disc of the hot Sun, and remaining in meditation. Becoming thrilled with excessive joy arising in his mind immediately on seeing him, the Kumāra told Kanakacūḍa :— O worthy man ! Let us go, to this pious man, and having respectfully saluted him, let us be free from sin, and let us purify our soul. The Vidyādhara said “ Well, let us go.” Approaching the ascetic, both of them respectfully bowed down before him. The muni (ascetic) knowing them to be fit persons, became free from meditation, and taking his seat at a suitable place and thinking that both of them were on the first stage of spiritual development, began his preaching thus :—

O Worthy Persons. ! If the religious doctrines taught by the compassionate Tirthaṅkaras be practised in all their details, they are the most valuable in this worthless *samsara*. Abstinence from injury to living things is the essence of these teachings and it results from avoidance of meat-diet, wine, and nightly meals.

Out of these, wine is forbidden to be drunk by excellent persons. It deserves to be abandoned at a distance like a forbidden drink. There should be no desire for it even mentally. By drinking wine there is loss of wealth; excellent manners disappear; insanity becomes manifest; disappointment takes place; good actions are destroyed; one's own vulnerable points are brought to light; friends are ashamed; the diffusion of intellect is hindered; family is defamed; pure celibacy is ruined, and succession of enmity is facilitated. Indulgence in wine produces an interruption in meritorious deeds, contracts friendship with low persons, causes sexual intercourse with persons who should not be cohabited, produces a desire for articles of food which is

prohibited to be eaten, brings ridicule to elders, engenders separation from relatives, and teaches one to use abusive language.

Besides—

पञ्चक्खंपि य दावेइ कलुसमावं जमेत्थ जंतूणं ।
 मज्जस्स तस्स का होज्ज चंगिमा पावमूलस्स ? ॥ १ ॥
 वरमुग्गतालपुढभक्खणेण अत्ता विणासमुवणीओ ।
 मा मज्जपाणवत्थाए थेवमित्तंपि संठविओ ॥ २ ॥
 एत्तो व्विय छोइयसाहुणोऽवि मइरं म्भयंति दूरेण ।
 वेयपुराणेसु पिवि निसिद्धमेअं जओ भगियं ॥ ३ ॥
 तथा गौडी पैष्टी तथा माध्वी विज्ञेया त्रिविधा सुरा ।
 यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः ॥ ४ ॥
 नारीपुरुषयोर्हन्ता कन्यादुषकमद्यपौ ।
 एते पातकिनस्तूकाः पञ्चमस्तेः सदाचरन् ॥ ५ ॥
 सुरां पीत्वा तु यो मोहादभिवर्णा सुरां पिबेत् ।
 तथा सकाये निर्दग्धे मुच्यते किलिबिषात्ततः ॥ ६ ॥
 यस्य कायगतं ब्रह्म मयेन प्लाव्यते सकृत् ।
 तस्य व्यपैति ब्राह्मण्यं, शूद्रत्वं च नियच्छति ॥ ७ ॥
 इय भो देवाणुपिया मज्जं पाउं न जुजइ कयावि ।
 सग्गापवग्गसंगमसुइत्थिणो सव्वकाळंपि ॥ ८ ॥

1. Paccakkhampi ya dāvēi kalusa-bhāvam jaméttam jantūṇam. 1.

Majjassa taassa kā hojja caṅgimā pāvamūlassa ? 1.

2. Varamuggatālapuda-bhakkhaṇeṇam attā viṇāsamuvaṇṇo 1.
 Mā majjapāṇavatthāe thēvamittampi saṇṭhaviṇo. 2

3. Eto cciya lōlyasāhuṇo vi maīraṃ muyanti dūrēṇa ।
Véya-purāṇésuṃ pivi nisiddhameaṃ jao bhaṇiyam. 3.
4. Tathā Gaudī paṣṭi tathā mādhvī vijñéyā trividhā surā ।
Yathalvalkā tathā sarvā na pātavyā dvijottamaḥ 4.
5. Nārīpuruṣayorhantā kanyāduṣaka-madyapau ।
Eté pāṭakinastūktā pañcamastaiḥ sahācaraan. 5.
6. Surāṃ pītvā tu yo mohādagnīvarṇāṃ surāṃ pibét.
Tathā sakāyē nirdagdhe, mucyate kilbiṣāttataḥ. 6.
7. Yasya kāyagatam Brahma, madyéna plavate sakrit.
Tasya vyapaṇte brāhmaṇyam sūdratvam ca niyacchati 7.
8. Iya bho dévāṇuplyā ! majjamaṃ na jujāi kayāvi.
Saggāpavagga-saṅgamasuhatthiṇo savva kalampi. 8.

1. What excellence can there be in the wine which is the source of sin, as it evidently causes impure-mindedness in all living beings.

2. Better to destroy one's life by a dose of virulent poison, but it is not at all proper to allow one's soul to remain under the influence of wine-drinking even for a short time.

3. Even ordinary ascetics, therefore, abandon wine from a distance, and it is also prohibited by the Védas and Purāṇas—It is said—

4. Wine is to be known as of three kinds prepared from 1. molasses, 2. corn-meal, and 3. honey. One variety as well as all varieties should be abandoned by the best among the twice born (the three upper classes.—Brāhmaṇa, Kṣatriya, and Vaiśyas)

5. Slayers of females, slayers of males, defilers of virgins, drunkards, and the fifth their associates—these are said to be criminal.

6. He, who, by drinking wine, feasts on the fiery wine

by infatuation, is delivered from the guilt of sin, when his body has been completely consumed.

7. He, whose Brahma-nature of the Absolute Deity is once submerged by wine, loses his rank as a Brāhmaṇa and attains the condition of a śūdra.

8. Therefore, O beloved of the gods ! persons desirous of the happiness of Svarga (heaven), and Final Beatitude, should not by all means, ever drink wine.

Besides, moreover, wine-drinking is the source of impurity; it gives an opportunity for enemies, awakens anger and other passions; and it is a meeting-place of disappointments and a wrong pavilion for misfortune.

Just as, wine is forbidden to be drink by excellent persons, in the same way, animal food (flesh) is forbidden to be eaten. Meat-diet creates a diminution in religious meditation, makes room for unpleasant meditation and sentiments of wrath, and causes destruction of higher animals. It is the place of breeding for worms; it causes destruction of creatures entrapped under various circumstances. It is the source of a vehement desire for pleasures of the palate and for the ungodly hunting; it is an efficient cause of numerous dangerous diseases; it is disgusting to the eyes of beholders; it speedily leads one to misfortune; and it bids farewell for ever to bondage of meritorious action and also to the enjoyment of happiness. Who else possessing good knowledge will ever desire for meat-diet which is the mine of such blemishes :

Besides,

धम्मे सलाहणिज्जं परपीडावज्जणं पयसेणं ।

तं पुण मंसासीणं न घडइ गयणारविंदब्ब ॥ १ ॥

मंसमसारयस्स सरीरयस्स परिपोसणत्थिणो मणुया ।

भुजंति परमवेसुं तिकखदुक्खाइं अगणिता ॥ २ ॥

को नाम किर सयन्नो मोहोत्तिय-तुच्छ-सोक्खकज्जेण ।

अस्संखभवपरपरदुहरिं छोलिं पवट्टजा ॥ ३ ॥

लोइयसत्थे वि इमं बहुपयारेण भणिइ निवहेण ।

पयडं चिय पडिसिद्धं अविरुद्धं जेण भणियमिणं ॥ ४ ॥

1. Dhamme salāhaṇijjam parapīdāvajjaṇam payattenam ।
Tam puṇa mamsāsīṇam na ghaḍai gayaṇārvida vva ।
2. Mamsamasārayassa sasarīrayassa pariposaṇatthiṇo maṇuyā
Bhunjanti parabhavesum tikhaḍukkhaṁ agaṇintā 2
3. Ko nāma kira sayanno mohottiya tuccha sokkha kajjēṇa
Assaṅkha bhava parampara duharim cholim pavaṭṭejā 3
4. Loīyasatthe vi imam bahupayaāreṇa bhaṇii nivaheṇa
Payāḍam ciya paḍisiddham aviruddham jeṇa bhaṇiyamiṇam

1. Abandonment of injury to others has been carefully recommended by scriptures. Therefore, moreover, the eating of flesh is not appropriate like a flower in the sky.

2. Persons eating flesh for the nourishment of this frail body suffer innumerable terrible miseries during future lives

3. Which wise-man will, indeed gladly accept multitudes of agonies occurring in series of innumerable future lives for the sake of rather insignificant pleasure arising from delusion ?

4. This (meat-eating) has, been publicly prohibited by multitudes of people by numerous examples, among ordinary scriptures and it is said to be undisputed even by authoritative scriptures.

Also,

हिंसाप्रवधक मांसं अधर्मस्य च वर्धनम्

दुःखस्योत्पादकं मांसं, तस्मान्मांसं न भक्षयेत् ॥ ५ ॥

स्वमांसं परमांसेन यो वर्धयितुमिच्छति ।
 उद्विगं लभते वासं, यत्र तत्रोपजायते ॥ ६ ॥
 दीक्षितो ब्रह्मचारी वा यो हि मांसं प्रभक्षयेत् ।
 व्यक्तं स नरकं गच्छेदधर्मः पापपौरुषः ॥ ७ ॥
 आकाशगामिनो विप्राः पतिता मांसभक्षणात् ।
 विप्राणां पतनं दृष्ट्वा तस्मान्मांसं न भक्षयेत् ॥ ८ ॥
 भुक्रशोणितसंभूतं यो मांसं खादते नरः ।
 जलेन कुरुते शौचं, हसन्ते तं हि देवताः ॥ ९ ॥
 श्रूयन्ते यानि तीर्थानि, त्रिषु लोकेषु भारत ! ।
 तेषु प्राप्नोति सस्नानं यो मांसं नैव भक्षयेत् ॥ १० ॥
 नाग्निना न च सूर्येण न जलेनापि मानव ! ।
 मांसस्य भक्षणे बुद्धिः, एव धर्मो युधिष्ठिर ! ॥ ११ ॥
 किं लिङ्गवेपग्रहणैः ? किं शिरस्तुण्डमुण्डनैः ? ।
 यदि खादन्ति मांसानि, सर्वमेव निरर्थकम् ॥ १२ ॥
 यथा वनगजः स्नातो, निर्मले सलिलार्णवे ।
 रजसा गुण्डते गात्रं, तद्वन्मांसस्य भक्षणम् ॥ १३ ॥
 प्रमांसं पृष्करं गङ्गा, कुरुक्षेत्रं मरस्वती ।
 देविका चन्द्रभागा च, सिन्धुश्चैव महानदी ॥ १४ ॥
 मलया यमुना चैव, नैमिषं च गया तथा ।
 सरयु कौशिकं चैव, लौहित्यं च महानदम् ॥ १५ ॥
 एतैस्तीर्थैर्महर्दिकैः, कुर्याच्चैवामिषेचनम् ।
 अभक्षणं च मांसस्य न च तुल्यं युधिष्ठिर ! ॥ १६ ॥
 यो दद्यात्काञ्चनं मेरुं, कृत्स्नां चैव वसुन्धराम् ।
 अभक्षणं च मांसस्य, न च तुल्यं युधिष्ठिर ! ॥ १७ ॥

हिरण्यदानं गोदानं भूमिदानं तथैव च ।

अभक्षणं च मांसस्य, न च तुल्यं युधिष्ठिर ! ॥ १८ ॥

कपिलांनां सहस्रं तु मासे मासं गवां ददेत् ।

अभक्षणं च मांसस्य न च तुल्यं युधिष्ठिर ! ॥ १९ ॥

5. Himsā-pravardhakam māmsam adharmasya ca vardhanam
Duhkhasyotpādakam māmsam, tasmān māmsam na
bhakṣayét 5.
6. Svamāmsam paramāmsēṇa yo vardhayitum icchati
Udvigam labhate vāsam, yatra tatropajāyaté. 6.
7. Dīkṣito brahmacārī vā yo hi māmsam prabhakṣayét
Vyaktam sa narakam gacchédadharmāḥ pāpapurusaḥ 7.
8. Ākāśagāmīno viprāḥ patitā māmsa-bhakṣaṇāt
Viprāṇām patanam dṛiṣṭvā tasmān māmsam na bhakṣayét. 8
9. Śukraśonita-sambhūtam, yo māmsam khādate naraḥ
Jalēna kurute śaucam, hasante tam hi dévatāḥ 9.
10. Śrūyante yāni tīrthāni, triṣu-lokéṣu Bhārata ।
Teṣu prāpnoti sa snānam yo māmsam naiva bhakṣayét 10.
11. Nāgninā na ca sūryēṇa na jalenāpi mānava ! ।
Māmsasya bhakṣaṇe śuddhiḥ eṣa dharmo yudhiṣṭhira ! 11.
12. Kim liṅga veśa grahaṇaiḥ ? Kim śīrastunda-muṇḍanaiḥ ?
Yadi svādanti māmsāni, sarvamēva nirarthakam 12.
- 13 Yathā vanagajaḥ snāto, nirmale salilārṇave
Rajasā guṇḍate gātram, tadva māmsasya bhakṣaṇam. 13
14. Prabhāsam Puṣkaram Gaṅgā Kurukṣétram Sarasvatī
Dévikā Candrabhāgā ca sindhuścaiva Mahānadā 14
15. Malyā Yamunā caiva, Naimēṣamca Gayā tathā
Sarayū kauśikam caiva Lauhītyam ca Mahānadam. 15
- 16 Etaistīrthairmaharddhikaiḥ kuryatcaivābhiṣécanam
Abhakṣaṇam ca māmsasya, na ca tulyam Yudhiṣṭhira ? 16

17 Yo dadyāt kāncanam Mérum, kritsnām caiva vasundhrām
Abhakṣaṇam ca māmsasya, na ca tulyam Yudhiṣṭhira ! 17

18 Hiraṇya-dānam go-dānam bhūmi-dānam tathaiva ca
Abhakṣaṇam ca māmsasya, na ca tulyam Yudhiṣṭhira ! 18

19 Kapilānām sahasram tu māsē māsam gavām dadét
Abhakṣaṇam ca māmsasya na ca tulyam Yudhiṣṭhira ! 19

5. Meat-eating is the augmentor of injury to animals, increaser of unrighteousness, and the originator of misery. Flesh therefore should not be eaten.

6. He who desires to increase his own flesh with the flesh of another, acquires a troublesome dwelling-place. He is born at any place whatsoever.

7. He, either consecrated or practicing religious study, who repeatedly partakes of meat, that unrighteous sinful man evidently goes to hell.

8. Brāhmins, moving in the air became degraded by the eating of flesh. Having seen the fallen condition of the Brāhmins, one should not, therefore, partake of meat. 8.

9. The man, who eats flesh originating in semen and blood, does the purification with water. Gods, however, ridicule him. 9.

10. O descendent of Bharata ! He who does not eat flesh obtains ablution in the sacred bathing-places which are heard of in the three worlds. 10.

11. O man ! purification, from the eating of meat cannot be done by fire, not by the Sun, and not even by water, Yudhiṣṭhira.

12. What is the use of shaving of head and face ? If people eat flesh, all indeed is useless.

13. If a forest-elephant having bathed in a pure flood of water, covers his body with dust, the eating of flesh is like that.

14-15-16. Even if ablutions are done in these highly sacred

places viz Prabhāsa, Puṣakara, Ganges, Kurukṣetra, Sarasvatī Dēvikā and Candrabhāgā, Sindhu and also Manāsadī, Malayā, Yamunā Naimisha forest, and Gayā, Sarayū and Kauśika, Loṭitya and Mahānadā the non-eating of flesh is not equal, O Yudhisthira It is superior.

17. If one gives away the Mount Meru of gold and also the entire world, the non-eating of flesh is not equal C Yudhisthira. But it is superior.

18. The non eating of flesh is not equal to-the giving of gold, the giving of cows and also to the giving of land. But it is superior.

19. If one gives away a thousand of brownish cows every month, to mendicants the non-eating of flesh is not equal. O Yudhisthira. But it is superior.

Also,

इय लोइयसत्थेसु वि परिहरणिज्जत्तणेण निदिट्ठ
मंसं महाविसंपि व किं पुण लोउत्तरे समणं ? २० ॥
जइ मज्जमंसविरई बहुदोसत्तेण होइ कायव्वा ।
तह रयाणिभोयणंपिवि परिहरणिज्जं सयन्नेहि ॥ २१ ॥
जइ वि हु फासुगमन्नं कुंथुपणगा तहा वि दुप्पस्सा ।
पव्वक्खनाणिणो वि हु राईमत्तं परिहरंति ॥ २२ ॥
जइ वि हु पीवीळिगाई दीसंति पईवजोइउज्जोए ।
तह वि खल्ल अणाइन्नं मूळवयविराहणा जेण ॥ २३ ॥
इय भो देवाणुपिया ! संसारतरुस्स रुंदकंदसमं ।
मज्जं मंसं निसिभोयणं च नाउं परिच्चयह ॥ २४ ॥
किं वा मूढा अच्छह नो पेच्छह छिइपाणिपुडपडियं ।
सलिलंपिव विगलंतं पइसमयं चेव नियजीवं ॥ २५ ॥
केत्तियमेत्तं एयं ? अज्जवि संसारचारगविरत्ता ।
रज्जंपि विवज्जिता पव्वज्जं संपवज्जंति ॥ २६ ॥

20. Jya lēiyasatthesu vi pariharaṇijjattaṇena niddiṭṭham
Māmsam mahāvisampiva kimduna lōuttare samae ? 20.
21. Jaha majja mamsaviraī bahudoṣatteṇa hoī kāyavvā.
Taba rayaṇibhoyanampivī pariharaṇijjam sayannehim. 21
22. Jai vi hu phasugamannam kunthupaṇagā tahavi
duppassā,
Paccakkhanāṇiṇovī hu rāibhattam pariharanti 22.
23. Jai vi hu pīviligāī dīsanti paīvatōiujjōē
Taba vi khalu aṇāinnam mulavayavirāhaṇā jēṇa 23.
24. Iya bho devāṇupiyā! samsāra tarussa rundakandasamam
majjam māmsam nisibhoyaṇamaca nāum pariccayaha 24
25. Kim vā mūdhā acchaha no pēcchaha cchiḍḍapāṇi
puḍapadiyam
Saliampiva vigalantam samayam ceva niyajīvam 25
26. Kettiyaṁmettam eyam ! ajjavi samsāracāragavirattā
Rajjampi vivajjitta pavvajjam sampavajjanti 26

20. Even in ordinary scriptures, flesh-eating has been described as fit to be abandoned like a virulent poison, how much more (is it to be abandoned) in extra-ordinary (going beyond the ordinary) scriptures.

21. Just as abstention from wine and meat should be done on account of many bad consequences, in the same way, even eating during night, should be abandoned by wise persons.

22. Even though food may be pure, small insects and moth are difficult to be avoided, and therefore, persons possessing the superior knowledge of pratyākhāna (self-denial) abandon eating during night.

23. Although ants etc become visible during the brightness of the light of a lamp, there is really a transgression

in the original vow even in the case of objects which cannot be seen.

24. Therefore, O beloved of the gods ! having known wine, flesh, and eating during night, as the true bullous root of the tree of *Saṃsāra*, abandon (them)

25. Or perchance, stupid persons, do not indeed, clearly deliberate on their own life vanishing every moment like water remaining in the cavity of their closed hands with holes in them.

26. Of what significance is this ? Even now, persons renouncing the path of *saṃsāra*, having abandoned even kingdoms, become ascetic mendicants,

On hearing the preaching, Kanakacūda with the intention of complete renunciation of the world, bowed down low at the feet of the *Cāraṇa muni* and said "O lord! having entrusted the care of my kingdom to my son, I will accept *dikṣā* at your hands, and I will fulfil the fruitfulness of my life". The *Muni* said "That is the only means of breaking the bonds of ties of this world. It is perfectly suitable for a person of your high culture."

Sūrasēna Kumāra also with a feeling of renunciation saluted the muni and said "O lord "Kindly give me a life-long vow of abstention from the use of wine, flesh and eating during night". Knowing him to be a fit person, the *Muni mahārāja* gave him the vow of abstention. Bowing down low before the *cāraṇa muni*, both of them went away. Then, giving presents of excellent ornaments and garments to *Sūrasēna Kumāra* with a feeling of intense love, Kanakacūda said "O prince ! I have become free from worldly attachments and having taken *dikṣā*, I will make my soul free from sin. Show me any piece of service that I can render to you. The *Kumāra* replied "What can I say? Separation from you is very trouble-some to me. However the elderly members of my family whom I left since a long time must be very anxious to see me. I am greatly afflicted with

this idea. "Kanakacūda said "Then, let us go there". Sūrasēna Kumāra accepted the proposal, and both of them having mounted an aerial car went there.

After having thoroughly made inquiries in every part of the forest, for Sūrasēna Kumāra led astray by the vicious horse, the army of soldiers despatched for inquiries, could not get any scent of the whereabouts of the Kumāra and returned to Śrīpara joylessly and disappointedly. The king was duly informed of the failure of inquiries. On hearing the news of the disappearance of the Kumāra the King was immensely afflicted as if all his belongings were stolen away, and having left off food and drink, he started from his capital town with the object of making personal inquiries about Sūrasēna Kumāra, accompanied by the four divisions of his army, by females of his harem, and by Ratnāvalī who was suffering intensely from pangs of separation; and eventually reached the interior of the Kādambarī forest. The king then sent his servants in all the directions with the object of making thorough inquiries. One day during their wanderings here and there, the servants met with a mountaineer with a ring inscribed with the name of the Kumāra, on his finger and distressed with a painful idea lest he may have killed Sūrasēna Kumāra, they brought him into the presence of the king. The king with a well-balanced mind asked him, "O innocent man! Tell me from whom did you get this jewelled ring? Where is prince Sūrasena?" On seeing the king, accompanied by elephants, horses, chariots, warriors, and other ensigns of royal wealth, the mountaineer greatly agitated with confusion, began to give a mutually contradictory account of Sūrasēna Kumāra with a faltering speech. The King said "Ah! from mutually contradictory statements, it seems he has killed Sūrasēna Kumāra; otherwise how can he get the jewelled ring? Who can ever snatch away the precious gem from the hood of a living chief of serpents? However, keep him in a vigilant custody for five days." I cannot understand the real state. The diversions of Fate are of deep significance." Under orders of the king, his servants tied the mountaineer with fetters. The

king engrossed in a whirl of doubts, began to weep loud very sorrowfully with an incessant flow of tears from his eyes. With the spread of the news of probable death of Sūrasēna Kamāra, all the feudatory princes became much grieved, the army of servants was greatly dejected, ministers were overwhelmed with confusion, and females of the harem were crying piteously. After lamenting for a long time, Ratnāvalī also, fatigued under the burden of extreme sorrow, fell down unconscious on the ground, and she regained her natural condition after vehement consolation from her maid-servants. With the advent of night, darkness resembling Anjana-giri, spread in all directions. Nearly at midnight, Ratnāvalī told her nurse:— O mother! with the loss of my husband, what is the use of my remaining alive? Why should I put up with the insults of low persons? Why should I see the distressed faces of my relatives at my father's house? Why should I listen to harsh words of wicked persons enraged with the slightest cause? I give you solemn oath in the name of my own life, that you should not act against my wish. For the present, you become my companion. Enough of pleasure arising from bondage of love. Its course is always strange. Misery finally results from the eating of the fruits of Kīm Pāka (a kind of fruits which are very sweet, but, which are extremely poisonous in the end) but the meeting of the beloved, turns out to be fraught with difficulty also in the beginning. I think, that desperate Fate must have made the pleasure of meeting with one's beloved, as if combined with the fickleness of ears of an elephant, of a lightning, or of a rain-bow, and it is for that reason only, that shrewd persons avoid love, as if it were a serpent in a hole. They alone realize the greatness of the virulent force of separation from beloveds." The nurse said "O daughter! In what kind of work do you desire me to be your accomplice? She replied:— "O mother! for the purpose of putting an end to my life afflicted with the burning fire of unbearable separation from my beloved." The nurse said:— "O child! Why do you become so hasty? Until now, we have not got any definite news, and the fulfillment of one's desire for death is

not hard to be accomplished even later on." On hearing these words of prohibition, Ratnāvalī, avoiding the range of vision of the nurse, started from her dwelling-place unnoticed by any of her relatives, and entered a forest-arbour in a distant locality and with her hands folded in the form of an *anjali* in front of her fore-head, she said 'O Sylvan Goddess! Listen to the words of an unfortunate girl. Who else is there in this place, to whom I can say out my heart's aim? The desperate Fate has created me with such adverse attributes for the purpose of tormenting me with misfortunes, that soon after my marriage I unfortunately became separated from my husband. Now I leave my body hanging on the adjoining tree, in your presence. What is the use of this body polluted with the dirt of dishonour? O son of the king of Śrīpura! Although you are at a distance, you must know that his poor Ratnāvalī has lost her life for the sake of your separation.' With these words, she tied up her braid of hair, made a strong knot of her clothes, and having prepared a snare with her upper garment on the branch of a tree, she applied the noose on her own neck and kept her body hanging on it.

Unable to find Ratnāvalī on her own bed, the nurse followed her immediately, and, as a consequence of virtuous actions in previous lives, she arrived at that spot. In the brightness of moon-light, the nurse saw Ratnāvalī hanging from the branch of the tree, but unable to apply a suitable remedy, she raised a loud cry of lamentation thus :—"O gods! sprites! angels! give me your shelter. Protect this noble woman Cut asunder her fetters Do not make yourself impure with the mire of sin by your negligence at such a critical time.'

At that time, Kanakacūda and Sūrasēna Kumāra came into that region, and immediately on hearing the cry of danger, they got down from the sky, and cut down all the fetters of Ratnāvalī. When Ratnāvalī regained her natural condition, they asked

her :— ‘O fair woman ! “ Who is the cause of such evil resolutions ? ” Ratnāvalī, with deep sighs, replied :— ‘Wicked actions of previous lives.’ Sūrasēna Kumāra said :— ‘ However, say out something in detail. ’ Ratnāvalī again replied :— ‘ If it be so, it is separation from Sūrasēna Kumāra, son of King Mahāsena. ’ Having instantly recognized her, Sūrasēna Kumāra said :— ‘ Then, enough with such evil ideas. ’ At this moment, on account of her being perfectly recognized, Ratnāvalī remained silent, fixing her eyesight on the eyes of Sūrasēna Kumāra, out of shame. On knowing the true state of affairs, the nurse gave a greeting of welcome there to Sūrasēna Kumāra on his presence after long absence, and she informed him about the arrival of King Mahāsena. At this time, the Vidyādhara requested Sūrasēna Kumāra thus :— ‘ O Kumāra ! all your indirectly expressed wishes are now fulfilled, so please allow me to go to my dwelling-place. Sūrasēna Kumāra greatly distressed by the separation, allowed him to go with great reluctance. Then, Kanakacūda Vidyādhara affectionately accepted dīkṣā at the hands of Cāraṇa Muni. ’

Sūrasēna Kumāra returned to the camp of the army, accompanied by Ratnāvalī, and embracing the King heartily, he narrated his complete account, and a festival in honour of his arrival was duly celebrated. The mountaineer was respectfully liberated. The King then, entered his capital town with great pomp. An excellent palace was placed at the disposal of Sūrasēna Kumāra, and he passed his days happily there. King Mahāsena died. Soon after the death-ceremony of King Mahāsena, prince Sūrasēna Kumāra was enthroned as his successor, and he ruled over his kingdom with statesmanship.

One day, Kanakacūda Muni well-versed in religious rites and a master of several sūtras, came into the adjoining pleasure-garden. King Sūrasēna went there with the object of paying homage to the learned muni. Having respectfully bowed down

at the feet of Guru, the king took his seat near him. The muni preached Jaina Dharma, and many persons had an insight about self. At the end, the Guru Mahārāja asked King Sūrasēna :— O King ! Do you now carefully observe the vows of abstention from wine, flesh, and nightly meals, taken by you long ago ?” The King replied :—“ I am carefully observing them.” The Muni Mahārāja again said, “ Then, hold your *samyaktva* fast by accepting Jñēśvaras who are entirely free from faults with the conviction of True God, and leave aside Mithyātva (wrong belief) resulting from evil notions. Even by doing this much, you know that you have really accomplished the welfare of your future life. The King said :—“ It is exactly so. From now, I have adopted Jaina Dharma, and by your grace, an eager desire for leaving off wrong belief has arisen in me. You have satisfied all my much-desired wishes in every way.” Having joyfully expressed his sentiments, King Sūrasēna went away. Muni Mahārāja also, following his usual custom, went elsewhere. In due course of time, King Sūrasēna died with defiled (wrong) belief arising from impure notions caused by agonizing pains all over his body, and, as a result, he was born as Bibhēlaka Yakṣa. This is the account of Bibhēlaka Yakṣa.

Śramaṇa Bhagavān Mahāvīra, then, started from the pleasure-garden of Bibhēlaka Yakṣa and stood in contemplation in a garden outside the village named Śālīśīrṣaka. It was during the month of Māgha (January–February).

KATAPŪTANĀ

Queen Vijayavati—the wife of Śramaṇa Bhagavān Mahāvīra during his bhava as Triprṣṭha Vāsudēva—who had died with feelings of great animosity towards him as she was not well-respected,—wandered in Samsāra during many lives, and she was born as a *vāṇa*-vyantari named Katapūtānā, as a consequence of ignorant penances during a human bhava. On account of her animosity towards Śramaṇa Bhagavān Mahāvīra during her previous life, and also on account of her inability to bear the pre-

ponderating superior glory of Jinéśvara Bhagavān, she assumed the form of a female hermit. Putting on a bark-garment and making her entire body wet with icy cold water flowing constantly in torrential masses from her long hanging mass of braided hair, Katapūtānā tāpasī remained invisible in the air just above the locality in which Śramaṇa Bhagavān Mahāvīra was standing in contemplation, and she began to shake her body violently. The drops of water mixed with particles of snow, and cooled down with very cold gusts of wind pierced the body of Jinéśvara like so many arrows, and unbearable drops of water pouring continuously from the spread out mass of braid of hair and from the dark garment, entered the vital parts of the body of Jinéśvara Bhagavān. The cold of Māgha-māsa (January-February) was naturally unbearable, and the evil-minded *vyantari* had greatly aggravated the coldness by her divine power. What else to say about it? The body of an ordinary person mortified by such agonies of cold, would be melted away. It is only that Achāts with *nirupakrama āyusya* (life-limit which cannot be lessened by disease, fear, fire, water, and other misfortunes which shorten the life-limit of an ordinary individual) can alone tolerate such sufferings. While patiently enduring the trouble caused by cold for four *praharas* of the night, the religious contemplation capable of destroying future lives, became greatly developed, and by enduring it with great mental tranquility, the Karmas of Śramaṇa Bhagavān Mahāvīra became more and more destroyed, and the Avadhī Jñāna possessed by Śramaṇa Bhagavān Mahāvīra became more extensive, and he began to see objects in all the worlds. Śramaṇa Bhagavān Mahāvīra had, from his very birth, whatever Avadhī Jñāna he possessed during his previous life as a celestial being, and the wealth of his study consisted of all the Aṅgas. Now, Katapūtānā on seeing Śramaṇa Bhagavān Mahāvīra perfectly immovable, was greatly disappointed in the morning, and becoming more tranquil, and repenting for her misdeed, she worshipped the Lord with great devotion, and then she went away.

Sixth Rainy Season.

Starting from there, Śramaṇa Bhagavān Mahāvīra, went to Bhadrīkā Nāgarī with the object of living there, during his sixth rainy season. There, Gośāla met the Bhagavān after an absence of six months. On seeing Śramaṇa Bhagavān Mahāvīra the delighted Gośāla respectfully bowed down at the lotus-like feet of the Jinésvara, and he remained at the Lord's service as before.

Śramaṇa Bhagavān Mahāvīra lived at Bhadrīkā Nāgarī during the sixth rainy season, observing a continuous fasting of four months with various vows.



CHAPTER X.

Peregrinations of Śramaṇa Bhagavān Mahāvīra during the last 6½ years of chadmastha kāla of ascetic life.

Seventh Year of Ascetic Life (B. C. 562-61).

At the end of four months' fasting, Śramaṇa Bhagvān Mahāvīra broke his fasting outside the town. Having taken the break-fast, the Jinésvara Bhagavān took vows of various kinds and he continued his vihāra in *Magadha-deśa* for eight months, without any trouble, accompanied by Gośāla. Having completed his touring in *Magadha-deśa* during winter and summer months Śramaṇa Bhagavān Mahāvīra went to *Alambhikā Nagarī*, with the object of staying there during the ensuing rainy season.

SEVENTH RAINY SEASON.

During, the stay at *Alambhikā Nagarī*, Śramaṇa Bhagavān Mahāvīra had a continuous fasting of four months. At the end of the four months' fasting, Śramaṇa Bhagavān Mahāvīra had his break-fast outside the town.

Eighth Year of Ascetic Life (B. C. 561-60).

Having taken his break-fast outside *Alambhikā Nagarī*, Śramaṇa Bhagvān Mahāvīra went in the direction of *Kuṇḍāka Sanniveśa*. He stayed there for a short period, in the temple of Vāsudeva and stood in a corner of the tall temple of Vāsudéva.

Gośāla, also, although he was strictly observing the religious rites prescribed by Jinésvaras, became disgusted with keeping his body in restricted postures, and leaving aside all sense of shame like a buffoon without caring for future danger, he took his seat taking support of the mouth of the image of Vāsudéva. The worshipper of the idol who came there with a flower basket and an incense-pot in his hand, saw Gośāla seated thus only from a distance, and he thought with amazement:— “I have been worshipping this god for a long time, but I have never seen any one else worshipping him with such devotion, so is this man possessed by a piśāca or by a demon ? Or, is he sitting thus under the influence of perverseness of elementary constituents of his body ?” As soon as the worshipper entered the interior of the temple, that experienced man knew him to be a mendicant from his naked appearance, and he thought :— If I punish this man, the people of the village will think me to be unjust and wicked. Let me, therefore, inform the people. Let them see for themselves and do whatever is fit. Why should I do this unprofitable work ?” The worshipper informed the people. The people went into the temple, and, on seeing Gośāla seated leaning on the image of Vāsudéva, they angrily beat him severely with cane and blows, and after having mangled his body, they left him after a long time thinking him to be a lunatic.

Śramaṇa Bhagavān Mahāvira then went to Mardana Sanniveśa and he stood in religious contemplation in a clean portion of the temple of Baladéva.

Ill bred Gośāla sat carefully like an ascetic keeping his male generative organ into the mouth of the image of Baladéva. People of the sanniveśa angrily beat him as before, and they left him after a long time.

Śramaṇa Bhagavān Mahāvira, then, remained in religious contemplation in Śāli-vana of Śālaka village. There, also, a vyantari named Sālajjā, angered without cause, began to create various troubles to Jinésvara. When that evil-minded vyantari got tired of doing further troubles, she worshipped the Lord, and

then, she went away. It is really wonderful that persons causing troubles to Śramaṇa Bhagavān Mahāvīra got wearied of them, but he himself did not mind them at all!

Then, Śramaṇa Bhagavān Mahāvīra went to Lohārgala Nagara which was furnished with fine public buildings and market-places, and which was known as one of the most beautiful cities of the world. It was ruled by a king named Jitaśatru who was like a lion in destroying proud enemies, and elephants in the form of brave warriors. King Jitaśatru had a quarrel with the king of the boundary-line of his kingdom, consequently, officers of his state minutely examined all foreigners. Some of the officers, on seeing Śramaṇa Bhagavān Mahāvīra, caught hold of him, thinking him to be a spy as they could not receive a satisfactory reply, and brought him immediately into the presence of the King.

At that time, immediately on seeing, Śramaṇa Bhagavān Mahāvīra there, the astrologer Utpalaka, bowed down joyfully at his lotus-like feet with extreme horripilation, and told the King :—" Ah ! This illustrious man is not a spy. He is the same person—Jineśvara Śramaṇa Bhagavān Mahāvīra—the emblem of dignity of the royal family of King Siddhārtha—sovereign of the ecclesiastical world—who brought delight to the hearts of the distressed and needy persons by his munificent gifts of gold for one year, and who has renounced the world. Have you not ever heard the fame of the Lord of the gods whose lotus-like feet are worshipped by gods, angels and kings ? In case you are not inclined to believe in my words, you satisfy yourself by critically examining his hands marked with signs of *Cakra* (wheel) *gada* (mace) *Kalaśa* (a jar-shaped vessel with a nozzle used for god-worship) and *Kamala* (lotus). " Becoming perfectly convinced, King Jitaśatru set both Śramaṇa Bhagavān Mahāvīra and Gośā'a free from bondage, and gave them due respects.

Śramaṇa Bhagavān Mahāvīra then went to Purimatāla Nagara, and remained there in religious contemplation.

VAGGURA SETHA

In that town, there was a merchant named Vaggura who was very wealthy like Kubéra; who was an excellent place of shelter for distressed and needy persons like a bow for an arrow; who was always ready in attaining the welfare of both the worlds like a great sage; who was sincere, talking sweetly, courteous and who was like a snare in capturing a mass of pure virtuous qualities. He had a wife named Bhadrā who was of excellent virtuous character, and was a source of great affection. She was barren, and she had become tired of offerings to various deities, and of taking numerous medicines with the object of getting a son. One day, Bhadrā mounted a palanquin along with her husband Séth Vaggura, accompanied by her relatives, servants, and a number of cooks carrying tasteful meals of various kinds, and going with great pomp in the direction of pleasure-gardens, she entered the garden named Śakataṃukha which was pleasant with the soft melodious notes of various birds, and lovely with the sweet smell of fragrant flowers of a variety of tall trees. Vaggura, Séth and Bhadrā, Séthāṇī sported for a long time in the waters of a lake, and when they were walking here and there in search of flowers they saw a decrepitated temple whose pinnacle was on the point of falling down, whose heavy slabs of stone were lying scattered, and whose massive pillars were getting loose. Both of them entered the temple out of curiosity, and they saw an image of Jinésvara Bhagavān Śrī Mallināth Swāmī with a luster as black as that of the petal of the Aśoka tree, which looked extremely calm like the disc of the autumnal Moon, which appeared beautiful as if it were adorned with precious gems, although it was without any ornament; and which exhibited its extreme excellence only by mere darśana (sight) like the thought-gem. Immediately on seeing the image, both of them had an excellent notion in their mind and they thought :— "The form of this image is endowed with artistic beauty; it seems, therefore, that this is not an ordinary image. All our much-desired wishes are now fulfilled." With this idea in their heart, both of them began to sing hymns of praise as follows :—

अज्जं विहडियनिविडदुहनिगड पविहाडिय [अज्जपरपवरसुगइ] मंदिरदुवाराइं ।

अज्जं चिय करकमल्लिण, सुहाइं संसारसाराइं ॥ १ ॥

अज्जं चिय तिहुयणसिरीहिं अम्हि पलोइय नाह ! ।

जं तुह लोयणपहि गयउ, नासियदोसपवाह ॥ २ ॥

अहह अम्हेहिं तिकखदुकरखोहसिहसिहि तत्तगत्तिहि कहनाह [तुम्ह पय मडवंतरि]

नहनिवहनिम्मलरयणकिरणजालसंछाइयंबरि ॥ ३ ॥

संपइ लडु निवासु फुडुम-रुपहिण्हि व देव ।

जं तुह दिहं मुहकमलु, खालियकम्मबलेव ॥ ४ ॥

1. Ajjam vihadiya nibiḍaduha nigāḍa pavihādiya [ajja parapavara sugai] mandira duvārāim.

Ajjam ciya karakamali-līṇa, suhāim saṁsāra sārāim.

2. Ajjam ciya tihuyāṇa sirīhim amhi paloiya nāha !

Jam tuha loyaṇapahi gayau, nāsiyadosapavāha.

3. Ahaha amhehim tikkha dukkhohasihitattagattihim, kaha nāha ! tumha payamandavantari.

Naha nivaha nimmala rayāṇa kirāṇa jāla samchāiyambari. 3

4. Śampai laddhu nivāsu phuduma rupa hiehim va deva !

Jam tuha diṭṭham muhakamalu khāliya kammavaléva. 4

1. To-day, our intensely miserable bondage has become loose. The doors of the temple of Most Excellent Happiness have opened. To-day, indeed the most valuable pleasures of this world are within our lotus-like hands.

2. O Lord! to-day, certainly, the wealth of the three worlds, has been seen by us in that we have come within the range of vision of your eyes which are capable of destroying the current of blemishes.

3. O Lord, we, distressed by the fire of severe miseries, have now obtained a shelter in the pavilion of your feet illum-

hating the sky by the net of the rays of the pure lustre of gem-like mass of nails of your feet.

4. Besides O god! now, having got a shelter, we shall wash away the sin of Karmas on seeing your lotus-like face like a traveller in the country of Mārwar.

Having repeatedly extolled with a speech full of devotion intimately connected, delightful to the heart, and with a speech expanding the eyes with joy, they brought their heads low so as to touch the ground, and they again said "O god! If by your grace, we have the good fortune of acquiring a son or a daughter we shall enrich the top of your temple with gold goblets and will have your temple beautified with tall pillars, equipped with play-houses, elegant with cornices decorated with an excellent enclosing wall, and resplendent with nice dolls arranged at suitable places. We shall, also remain always devoted to you and we shall constantly arrange for the dignity of your worship." Soon after repeating the prayers, Vaggura śēth and his wife amused themselves for some time in the pleasure-garden, and, then, both of them went home.

Through the grace of the *vāṇa-vyantari* goddess of the adjoining country satisfied by the predominance of their devotion, Bhadrā śēthāṇi became pregnant and Vaggura śēth consequently had perfect confidence fixed in his mind. From that day, Vaggura śēth commenced repair works in the temple and finished it without waste of time. He was worshipping the image three times daily with fragrant flowers of five colours, used to have dramatic performances done by courtezans and he used to have four kinds of musical instruments played with very sweet tunes. In this way, Vaggura śēth passed his days in devotion.

One day, a Jaina ācārya named Sūrasēna doing unrestricted wandering, came there with the object of paying homage to the image of the Tīrthaṅkara and remained in a suitable dwelling place nearby. During fore-noon, Sūrasēna Ācārya went into the temple of Tīrthaṅkara Mallinātha Swāmi and having adored the Lord for a considerable time, he took his seat at a suitable

place and he began to preach religion to fortunate individuals. Vaggura séth came there, with materials of worship, and having worshipped and adored the image, he went to the ācārya, and bowing down low at the feet of the Guru, he took his seat at a suitable place, with the ācārya's blessing. The Guru made the following preaching—

PREACHING

जिणनाहभुवणकरणं तप्पडियापूयणं तिसंज्ञं च ।
 दागंमि य पडिवंधो तिन्निवि पुनेहिं लब्भंति ॥ १ ॥

नीसेससोकस्वतस्वीयमूलमुद्दामदुग्गइक्काढं ।
 कारिति मंदिरं जिणवरस्स धन्ना सविभवेणं ॥ २ ॥

तुहिणगिरिसिंगारहारि जे निम्मवंति जिणभवणं ।
 ते कह न लीळाए चिय चित्तिमत्थं पसाहिंति ? ॥ ३ ॥

सामनेण वि जिणगेहकारणे को सिणिज्ज पुक्कमरं ? ।
 को पुण तम्मिं विहिणा जिम्मंमि समुद्धरिजंते ॥ ४ ॥

ता भो महायस ! तए वियमा सम्मं समायस्सियमेयं ।
 समुयज्जियदब्बेणं जिन्दुद्धारो जमेस कम्मो ॥ ५ ॥

एयंमि अकीरंते तित्थुच्छेभो जिणे अमत्ती य ।
 साहूणमणागमणं भव्वाणमपोहिळामो य ॥ ६ ॥

काराविए इमंमी खज्जलनिठितरणजाणवत्तंमि ।
 अच्चंतसंवकंता क्कारेअब्बा जिणपडिमा ॥ ७ ॥

त्तीसे तिसंज्ञमसक्कमाणसेहिं ररेण जत्तेणं ।
 पूया य विरइयब्बा सा पुण अट्ठमयारेवं ॥ ८ ॥

वासकुसुमकस्सणं धूअपईवेहिं वारिपरोहिं ।
 कलभोयणभेएहि य जमनयणाअंद जमगेहिं ॥ ९ ॥

इय ऋद्विहा पूया कीरती भत्तीए जिणिंदाणं ।
 तं नत्थि नूण कल्लाणमेत्थ जं नो पणामेइ ॥ १० ॥
 तथाहि-हरियंदणघणसारुम्मवेहिं गंधेहि सुरदिगंधेहिं ।
 सब्बणुसिरे निहिएहिं हेति भव्वा सुरहिदेहा ॥ ११ ॥
 नवमालइकमलकयंबमल्लियापमुइकुसुमदामाहिं ।
 विरयंता जिणपूयं धरंति भव्वा सिवसुहं च ॥ १२ ॥
 नहरुइजलपडिहत्थे जिणपयच्छेत्ते जमस्सवया खित्ता ।
 पसवंति दिव्वसुहसस्संसंपयं तं किमच्छरियं ? ॥ १३ ॥
 घणसारागुरुभूवो जयगुरुपुरओ जणेण ढज्झंतो ।
 उच्छन्नियधूमपडलच्छलेण अवणेइ पावं च ॥ १४ ॥
 जे दीवं देति जिणिंदमंदिरे सुंदराय - भत्तीए ।
 ते तिहुयणभुवणम्मंतरेकदीवत्तणमुविति ॥ १५ ॥
 तिहुयणपहुणो पुरओ ठवेंति जं चारिपुन्नपत्ताई ।
 तं नूणं पुव्वज्जियदुहाण सलिलं पयच्छंति ॥ १६ ॥
 परिपात्रगससमुग्गयविसिदगंधेहिं तरुवरफळेहिं ।
 जिणपूयं कुणमाणा लइति मणवंछियफळाई ॥ १७ ॥
 बहुमकेखवंजणाउळओयणचरुपाणपमुहवत्थूहिं ।
 वन्ना विरइंति बलिं सुइनिहिउकखणणहेउ त्ति ॥ १८ ॥
 अहवा किमिच्छिणं ? जंकिंचिन्नि अत्थि वत्थु सुपसत्थं ।
 तित्थेसराण तं तं विणिओगे निंति कयपून्ना ॥ १९ ॥
 दाणमवि सुगइसंगमनिवाणमनियाणमेव दिज्जंतं ।
 पुन्नाणुबंधिरुवं कल्लाणपरंपरं जणइ ॥ २० ॥
 तं पूण तिविहं मणियं अभयपयाणं च नाणदाणं च ।
 धम्मपवत्ताणं पुणं तइयमुव भदाणं च ॥ २१ ॥

तदथामयत्पयाणं लोक्ष्यल्लोचुत्तरेसु वि पसिद्धं ।
 सव्वावत्थासुं पिवि अनिसिद्धं सिद्धिरसियाणं ॥ २२ ॥
 करिसणमिच्च कणरहियं नरनाहं पिव विवेयपरिहीणं ।
 एयविउत्तं धम्मं न कयाइ बुहा पसंसंति ॥ २३ ॥
 जं पुण नाणपयाणं दिवोच्च पयासयं तमत्थाणं ।
 भवजलहिपडियजंतूण - तारणे दढतरंडसमं ॥ २४ ॥
 उम्मग्गपयट्ठाणं व विसममिच्छत्तमीमरजंमि ।
 सम्मग्गदेसयं सिवपुरीए वरसत्यवाहोच्च ॥ २५ ॥
 तइयं पुण भेसहवत्यपत्तकंबल्लगपमुइदव्वेहिं ।
 साहूण धम्मनिरयाण होइ उवट्ठंभकरणेण ॥ २६ ॥
 जं ते महाणुभावा कह दूरंविमुक्कसव्वसावज्जा ।
 सकंति तवं काउं आहाराण विरहंमि ! ॥ २७ ॥
 एत्तियमेत्तेणं चिय गिहिणो लंघति गुरुभवसमुदं ।
 उवयारे जं असणाइएहिं वट्ठंति साहूणं ॥ २८ ॥
 धणसत्यवाहिब सेयं समूलदेवाइणो य जयपयडा ।
 दिट्ठंता निदिट्ठा इत्थं सिद्धंतसु पसिद्धा ॥ २९ ॥
 इय भो देवाणुपिया ! तिन्नि पयत्था मए तुह पसत्था ।
 परिकहिया एएसिं पढमो तुमए सयं विहिओ ॥ ३० ॥
 अन्ने पुण सावगधम्मकुसलबुद्धीहिं जंति काउं जे ।
 सद्धाणनाणसारं ता गिहिधम्मं पवज्जेसु ॥ ३१ ॥

1. Jīṇāṇābhavvaṇa karaṇam tappadimā pyaṇam tisañjhaṇṇa ca
Dāṇammi ya paḍibaddho tinivi punnēhim labbhanti. 1.
2. Nisesasokkha-tarubhiyamūla muddāma dugai kavādaṃ
Kārinti mandiram jīvāvarassa dhannā savibhavēṇam 2.

3. Tuhīṇa-giriśiṅga-siṅgārahāri je nimnavanti jīṇabhavaṇam,
Té kaba na līlāe cciya cīntiyamattham pasahinti ? 3.
4. Sāmannēṇa vi jīnagēbhakāraṇé ko miṇijja punnabharam ?
Ko puṇa tammim vihiṇā jinnami samuddharijjanté. 4.
5. Tā bho mahāyasa ! taé niyamā sammam samāyariyaméyam,
Samuyajjiya dāvvenam jinnuddhāro jamésa kao. 5.
6. Eyammi akīrante tittūcchēś jīṇé abhatti ya
Sāhūṇamaṇāmi bhavvāṇamabohilābho ya. 6.
7. Kārāvié imammī bhavajalanīhi-taraṇa-jāṇavattammi
Accanta saṇṭa kaṇṭā kārēavvā jīṇappaḍimā 7.
8. Tīśé tisañjhamapamatta-māṇasēhim parēṇa jattēṇam,
Pūyā ya viraiyavvā sā puṇa attha payārēvam 8.
9. Vāsa kusumakkheṇam dhūvanāvehim vāripattehim,
Phala bhoyra bhēēhim ya jaṇanayaṇāṇanda jaṇagēhim. 9.
10. Iya aṭṭhavihā pūyā kīranti bhatti jīṇindāṇam,
Tam natthi nūṇa kallāṇamēttha jam no paṇāmēi 10.
11. Tathāhi-Hariyaṇḍaṇa ghaṇasārubbhavēhim gandhēhim,
Savvaṇṇusire nihiēhim bonti bhavvā surhidēhā. 11.
12. Navamālāi-kamala-kayamba malliyā pamuḥa kusuma dāmāhim
Virayantā Jīṇapūyam dharanti bhavvā sivasuham ca 12.
13. Naha-ruijala-paḍiḥatthé jīṇapaṇachette jamakkhayā khittā
Pasavanti divvasuhasassa sampayam tam kimacchariyam ? 13
14. Ghaṇasāragurudhūvo jayaguru purao jaṇēṇa dajjhanto,
Ucchāliya-dhūmapadalacchaleṇa avaṇeī pāvam ca. 14
15. Je divam denti jēnindamandiré suṇḍarāya bhatti,
Te tihuyaṇa bhuvanabbhantarekkadivattaṇamuvinti. 15
16. Tihuaṇapahuṇo purao ṭhavēnti jam vāripunnappattāim,
Tam nūṇam puṇvājjiya duhāṇa salilam payacchanti. 16

17. Paripāvaga sasamuggaya visiṭṭha gandhēhim taruvara phalehim,
Jiṇṇapūyam kuṇamāṇā labanti maṇavanchiyaphalāim. 17
18. Bahu – bhakkha – vanjaṇāula – oyaṇa – carupāga – pamuha vatthūhim,
Dhannā virainti balim subhānihi-ukkhana-hēu tti. 18
19. Ahavā kimittieṇam ! jam kimcivi atthi vatthu supasattham,
Ttthésarāṇa tam tam viṇiögé ninti kayapunnā. 19
20. Dāṇamavi sugaisaṅgama-niyāṇamaniyāṇameva dijjantam,
Punnāṇubandhiruvam kallāṇaparamparam jaṇai. 20
21. Tam puṇa tīvīham bhaṇiyam abhayapayāṇam ca nāṇa dānam ca,
Dhammapavattāṇam puṇa taiyamuvattṭhambha-dāṇam ca. 21
22. Tatthābhayappayāṇam löiya-loguttarésu vi pasiddham,
Savvāvatthāsum pivi anisiddham siddhirasiyāṇam. 22
23. Karisaṇamiva kaṇarāhiyam, naramāham piva vivéyaparihiṇam
Eyaviuttam dhammam na kayāi buhā pasansanti. 23
24. Jam puṇa nāṇapayāṇam dīvovva payāsayam tamatthāṇam,
Bhava-jalahipadiyajantūṇa-tāraṇe drḍḍhataraṇḍasamam. 24
25. Ummagga payattāṇam va visama micchatta-bhīmarannammi,
Sammagga désayam sivapurie varasatthavāhovva. 25
26. Taiyam-puṇa bhesaha vatthapatta kambalagapamuhadavvehim
Sāhūṇa dhamma nīrayāṇa hōi uvattṭhambhakaraṇena. 26
27. Jam té mabāṇubhāvā kaha dūra-vimukka-savva-sāvajjā,
Sakkanti tavam kāum āhārāṇa-vīrahammi ! 27
28. Ettiyaméttēṇam ciya gihiṇo langhanti gurubhava samuddam,
Uvayāre jam aeanāiehim vatṭanti sābūṇam. 28
29. Dhaṇasatthāhiva séyam samūla-devāinc ya jayapayada,
Ditṭhantā nidditṭhā ittham siddhantasū pasiddhā. 29

30. Iya bho devānupiyā! tinni payatthā maé tuha pasatthā,
Farikabiyā, éésim paḥhamo tumae sayam vihiṭṭa. 30

31. Anne puna sāvaga dhamma kusala buddhihim janti kāum jé,
Saddhāṇa-nāṇasāram tā gihidhammam pavajjéu. 31

1. The building of temples for the Lord Jinésvara 2. The worship of his image at three diurnal junctures (sunrise, noon, sunset), and 3 Eagerness in giving gifts:— These three are obtained by puṇya (meritorious deeds).

2. Happy are they who get prepared with their own wealth, a Jina-mandira (temple for a Jinésvara) which is the source of the tree of Entire Happiness and which is the trap-door for (warding off) essentially evil conditions.

3. Why should not, those, who get built a Jina-mandira elegant like the top of the snow-mountain (Himālaya), accomplish their desired object as if like a mere sport?

4 Even ordinarily, while having a Jina-graha built, how can the mass of puṇya (meritorious action) be measured! Then, what an immense amount of puṇya will accrue from having an old temple repaired according to the prescribed rule!

5. Therefore, O illustrious person! this work has been really, well-begun by you, that this repair-work of the Jina-temple has been done by the wealth acquired by your own hands.

6. If this (repair-work) was not done, there would have been an extermination of a sacred place, want of devotion towards Jinésvaras, non-frequenting of pious sādhus, and absence of acquisition of enlightened intellect for devout individuals.

7. After having got prepared this (a Jinamandira) which is like a boat for crossing the ocean of worldly existence, a Jigappadimā (image of a Jinésvara) extremely calm, and beautiful, should be made. 7

8. Of that (pratimā), worship should be performed at three diurnal junctures (sun-rise, noon, sun-set) with an attentive mind and with great effort. It (the worship) is of eight kinds.

9. He, who does worship of Jinésvaras with devotion in eight ways-namely 1. With Vāṭa (perfumed powders) 2. Kusuma (flowers) 3. Akṣata (ricegrains) 4. Dhūpa (incense) 5. Ghee-lamp 6. vessels full of water 7. Fruits, and 8. Food-materials, producing delight in the eyes of people, has certainly, no auspicious object which he cannot acquire. 9-10

Thus 11. By putting sweet scented perfumes of camphor combined with Indra's sandal-wood, on the head of the Omniscient, devout persons become (endowed) with sweet-scented bodies.

12. Devout persons performing worship of the Jinésvara with flower-garlands of double jasmine (jasminum sambac), lotus, Kadamba (a tree with orange-coloured blossoms,) Mallikā (a kind of Jasmine) etc, retain the Bliss of Final Emancipation.

13. What is strange in that the rice-grains placed in the field in the feet of Jinésvara filled with the water of the lustre of his nails, produce a wealth of corn of divine happiness?

14. The incense of camphor and aloe-wood burnt by a man in front of the Lord of the Universe, dispels sin under the guise of the covering of smoke arising (from it)

15. Those, who offer a ghee-lamp in the temple of Jinésvara with lovely devotion, attain the status of the only lamp (dignitary) within the three worlds.

16. He, who places vessels filled with water in front of the Lord of the three worlds, certainly gives (an ablation of) water to miseries acquired before.

17. Persons, doing Jina-pūjā with perfectly ripe and specially fragrant fruits of excellent trees, obtain wished-for recompense.

18. Fortunate persons arrange an offering of various eatable articles combined with sauces etc and well-boiled rice and other food-materials for the purpose of digging out the treasure of happiness.

19. Or, of what extent is this little? Meritorious persons employ whatever excellent object there is, for the use of the supreme Lord of the Tirtha.

20. Gift, also, given, without expecting any worldly benefits, produces a succession of welfare resulting in Meritorious Karmas which is the cause of association with *Sugati* (happiness)

21. That, again, is spoken of as of three kinds. viz 1 *Abhayapradāna dāna*, 2. *Jñāna-dāna* (imparting of knowledge) and 3 *Dharmopastambha dāna* for those who are actually following their religious rites.

22. There, *abhayapradāna dāna* (granting of security to living beings) is, also, well-known among ordinary, as well as, extra-ordinary *śāstras*, and it is not-prohibited under all conditions of life for those who are devoted to the fulfilment of Complete Attainment.

23. Wise persons do not ever applause a *dharma* (religious doctrine) devoid of *abhaya-dāna* (granting of security to living beings), in the same way, as a king destitute of discrimination.

24. Besides, the imparting of knowledge makes clear the object, like a lamp, and it is like a strong boat for crossing over, to living beings fallen into the ocean of worldly existence.

25. It is the indicator of the right path to *Śivapuri* (*Śiva's town*) like an excellent traveller to persons going by the wrong way in the formidable forest of dangerous *mithyātra* (false belief)

26. The third (*dāna*), again, results from the employment of a gift of medicines, clothes, utensils, shawls and other articles to *Sādhus* practising religious rites.

27. Because, how can, those great souls who have left off far away all sinful undertakings, practise austerities in the absence of food etc ?

28. Even by (doing) this little, house-holders at last cross the big ocean of worldly existence, because they practise the courtesy of (giving) gifts of food-materials etc to Sādhūs.

29. In this connection, the world-famed examples of Dhana Sārthavāha, Śréyāṇsa Kumāra, and of Mūladéva, and others are given, and they are well-known in Siddhāntas.

30. Thus, O beloved of the gods! three praise-worthy objects have been described to you by me. Of these, the first has been done by you.

31. The remaining (two) are practised by persons possessing keen intellect in the practice of *Śrāvaka-dharma* (the religious duties of a Śrāvaka) You, therefore, accept *griha-dharma* (the religious duties of a house-holder which is the path of Śraddhā (sincerity) and Jñāna (knowledge))

With the awakening of his best judgment, on hearing the preaching of the supreme objects, Vaggura Séth bowed down low at the feet of the Guru, and began to say, " O Lord ! you have done me excellent preaching. Now, you show me Śrāvaka-dharma (religious duties of a Śrāvaka), and teach me what is appropriate, and what is not. The ācārya, then explained in detail, the kalpa vrikṣa in the form of *grihi-dharma*, embellished with thousands of branches and sub-branches, and elegant with auspicious fruits and Vaggura Séth accepted it with purity of heart. Hence-forward, Vaggura Séth, devoted to Jñāpūjā of eight kinds, and eager in making gifts to *munis* (ascetics), began to observe all the religious rites of Śrāvaka dharma. Eventually after the birth of a son, to his wife, Vaggura Séth became constantly engaged in observing the religious duties of a Śrāvaka. One day, putting on white clothes, carrying flowers and other articles of worship, and accompanied by all his atten-

dents, Vaggura Séth went in the direction of the temple of Tirthaṅkara Mallinātha.

At that time, on seeing Śramaṇa Bhagavān Mahāvīra standing in religious contemplation in pleasure-garden Śakata-mukha through the medium of his Avadhi Jñāna, Isāna Indra accompanied by several crores of gods, came there in a vimāna (aerial car) prepared from precious stones of five kinds, and having respectfully gone three times round Śramaṇa Bhagavān Mahāvīra with a pure heart, he took his seat, resting his vision on the lotus-like face of the Jinéśvara, and singing his virtuous qualities with an anjali in front of his forehead.

Vaggura Séth, passing by the place where Śramaṇa Bhagavān Mahāvīra was standing, went towards the temple of Tirthaṅkara Mallināth. On seeing Vaggura Séth thus going away, Isāna Indra said, "Ah! Vaggura! you have proved the correctness of the popular saying." That distant gods are deserving of more veneration, that without giving attention to the living Tirthaṅkara, you are going to worship the image of a past Tirthaṅkara. Do you not know that Śramaṇa Bhagavān Mahāvīra courageous in rescuing people of the three worlds falling into the formidable whirl-wind of worldly existence-is himself here." On hearing this, Vaggura Séth, sorrowfully expressing regret at his negligence, went three times round Śramaṇa Bhagavān Mahāvīra, and bowing down low, he began to sing his praises, repeatedly. Isāna Indra then, went away, and Vaggura Séth went into the temple of Tirthaṅkara Mallināth.

Śramaṇa Bhagavān Mahāvīra now, went in the direction of Tunnāka Sanniveśa. On his way there, Gośāla, on seeing a newly-married couple, with both their ears resembling those of an elephant, with eyes resembling those of a cat, with a very long and extensive abdomen, with long necks, with dark-coloured and deformed bodies, and with their teeth protruding from their lips, contentedly began to say out of fun, "Ah! with the grace of my revered teacher, I wandered over numerous countries,

and while moving about for a long period, I never came accross such a strange combination. Clever Fate certainly brings about an union of similar individuals although they may be residing very far off.

तत्तिष्ठो विहिराया जणेऽहदूरे वि जो जहिं वसइ ॥

जं जस्स होइ सरिसं तं तस्स दुइज्जयं देइ ॥ १ ॥

1. Tattillo vihirāyā jaṇe'idūrē vi jo jahim vasai,
Jam jassa hōi sarisam tam tassa dujjayam dēi. 1

When Gośāla was, thus, repeatedly talking in their presence, and when he would not in the least cease talking, they angrily beat him severely, and having tied him securely, they threw him into a dense mass of bamboos. Lying flat on his body, he loudly said, "O swāmin, why do you neglect me in this way ! I have fallen into this thicket of bamboos. Please deliver me by all means from this unbearable misery." When Gośāla was loudly talking thus, Siddhārtha-dēva said, "O good man ! you have done all this. Now, bear it patiently. Why do feel needlessly annoyed !" Śramaṇa Bhagavān Mahāvīra, then walked a little onward, and when he was waiting for Gośāla through mercy towards him, on account of his own predilection for sharing joy, and sorrows in common for a long time, the people thought, "The depraved rogue must either be a servant or an umbrella-bearer of this Vvenerable Sage; he is therefore waiting for him. It is not proper to hold him back " So they set Gośāla free. Śramaṇa Bhagavān Mahāvīra, then, went into a place named *go-bhūmika*. The place was well-known as *go-bhmika* on account of abundance of fodder and water for cattle there. There, also, Gośāla, on account of his quarrelsome nature, began to address the cowherds as :-O barbarians ! O ugly wretches ! where does this road lead to ? The cowherds replied, "O villain ! why do you unnecessarily offend us ? Gośāla said, "O sons of slaves ! O brutes ! If you cannot meekly endure, I will abuse you more. Is it a false statement ? you are certainly like barbarians. Can I not say out a truth ! What fear have I from you ?

Becoming greatly angered, the cow-herds beat him with kicks, blows, sticks, and pebbles and tying him securely, they threw him into a thick mass of bamboos. Some travellers compassionately set Gośāla free.

Eighth Rainy Season.

Śramaṇa Bhagavān Mahāvīra accompanied by Gośāla, then entered into Rājagrāhi Nagari, with the object of living there during the monsoon of the eighth year of his ascetic life. During his stay there, he observed a continuous fasting of four months and a variety of vows. At the end of the fasting, Śramaṇa Bhagavān Mahāvīra had his break-fast outside the town

Ninth Year of Ascetic Life (B. C. 560-59.)

Śramaṇa Bhagavān Mahāvīra thought, "I have many evil Karmas remaining to be shed, let me therefore, go to anārya (uncivilized) countries, and I will be able to destroy these Karmas with the help of the barbarians living there." With this idea uppermost in his mind and with the recollection of the examples of cultivators and artisans later on described in the *Śāstras*, Śramaṇa Bhagavān Mahāvīra accompanied by Gośāla, again began to do his wanderings in uncivilized countries such as Lāta (ancient Rāḍha country with its capital town named Kotivarṣa Nagara, a country in West Bengal, surrounding Murshidābād) Vajrabhūmi (Vīrābhoma territory of Bengal, now inhabited by Santhāls and other mountaineer tribes) and Śuddhabhūmi (a portion of ancient Rāḍha deśa where there was a large proportion of ārya (civilized) population. It is a territory in the neighbourhood of Murshidābād) inhabited by wicked persons with the object of destroying his evil Karmas. These un-Aryan people, averse to hearing a religious sermon, cruel, with their hands tinged with blood, and extremely terrible like ferocious demons mockingly abused Śramaṇa Bhagavān Mahāvīra, assaulted him, and they used to set free furious dogs and other wild animals towards him with the object of causing him bodily injuries. However, like a patient praising a physician causing him much trouble by a brisk purgative or a long incision or by a corrosive

ointment Śramaṇa Bhagavān Mahāvīra was perfectly satisfied with all his tormenters as if they were doing him friendly service. Ah! The Jinendra, who, merely by a touch of his toe during infancy, shook the earth with Mount Meru on it, the elements, high mountains, and the oceans, submits himself to tormentations at the hands of wretched (kīṭo tulya) individuals on account of evil Karmas, although he possesses unequalled strength. Besides, god Siddhārtha, who was ordered by Saudharmēndaa to ward off perilous calamities to the Lord, used to put in an appearance only at the time of giving answers to Gośāla. Moreover, although Jinēśvara Vardhamāna swāmi who is a powerful wrestler, endures very patiently with a tranquil mind, all such troubles on the stage of the three worlds, why should big sages, knowing the real nature of worldly objects, become angry with persons doing even slightest injury? Or, a lump of sugar can be easily reduced to a fine powder even by a very slight blow, but Indra's thunderbolt cannot break even with numerous blows from very strong iron-hammers."

Ninth Rainy Season.

During his sojourn in anārya (uncivilized) countries, Śramaṇa Bhagavān Mahāvīra could not get any suitable dwelling-place even for the rainy season, and so, he had to pass the monsoon of the ninth year of his ascetic life remaining in religious contemplation with various vows, either in a deserted decrepit house or under a tree.

After remaining for six months in anārya bhūmi, Śramaṇa Bhagavān Mahāvīra returned to ārya-deśa soon after the close of the rainy season.

Tenth Year of Ascetic Life. (B. C. 559-58)

Soon after the close of the rainy season, Śramaṇa Bhagavān Mahāvīra, left the anārya bhūmi and went to Siddhārtha Nagara. From there, he went to Kummāra-gām (Kūrma-grāma).

On his way to Kummāra-gām, Gośāla picked up a tila (sesamum) plant with seven flowers from the adjoining field,

and asked Śramaṇa Bhagavān Mahāvīra " O lord ! will this sesamum-plant grow up or not ? As an inevitable necessity, Bhagavān replied :—' O good man ! that plant will grow up, and the souls of the seven blossoms will be produced as seven sesamum fruits in one pod of the tila-plant " Disregarding the Jinésvara's words, the evil-minded man uprooted the entire plant from the ground, and threw it away into one corner. With the object of fulfilling the Jinésvara's solemn words, the *vyantara* gods of the neighbouring locality created a series of clouds, and from the shower of rains, the tila-plant received nourishment. By the hoof of a swiftly walking cow, the root-portion of the shrub got imbedded into wet ground and becoming firmly implanted, its roots spread in various directions underneath the ground. The re-generated plant had sprouts, and flowers, also, made their appearance.

Śramaṇa Bhagavān Mahāvīra now, reached Kummāragām Nagara. Outside the town, an ordinary tāpasa (hermit practising penance) named Vaiśyāyana, was exposing himself to sun-shine, with his eyes fixed towards the disc of the Sun, with his arms up-raised, and with his long braid of hair hanging loose. He was modest, calm, compassionate, polite, and engrossed in religious meditation. The following is an account of Vaiśyāyana.

An Account of Vaiśyāyana.

A house-holder named Go-~~tan~~*ān**kī*-chief of the Ābhīra Cow-herds lived at Gobara-gām, which was a village prosperous with abundant wealth and corn. He had a wife named Bandhumatī. She was barren. Both of them passed their days in worldly pleasures, with steady mutual affection.

One day, a number of barbarous hooligans equipped with strong armours and sharp weapons raided a small *sanniveśa* (dwelling-place with few houses) named *Khetaka* in the vicinity of this village. They overpowered the guards of the sanniveśa, killed warriors armed with weapons and plundered wealth, corn, and other property. Besides, taking some persons as prisoners, they commenced their journey home. At that time, a

pregnant woman, whose husband had met with death during the scuffle, came out with a child in her hand. Thinking that she was handsome, the robbers made her walk with them. But as she had a child in her hand, she could not walk fast. So, the robbers threatening her, said, "O good woman! if you are desirous of remaining alive, leave off this child here." Under the impulse of imminent danger to life, the woman left her child under the shade of a tree and she accompanied the robbers.

Go-śaṅkhī came there. Instantly on seeing the child, he took him up, and on giving him to his wife on his return home, he said, "Ah! dear! You are barren. This boy will be your son. You nourish him with care." During the morning, Gośaṅkhī called together his relatives and said,—"My wife was pregnant secretly To-day, she has given birth to this boy." In order to confirm his statement Gośaṅkhī killed a goat and had its blood sprinkled there. He kept his wife dressed in the apparel of a parturient female. On the day of birth-congratulations, Gośaṅkhī entertained all his relatives at a sumptuous dinner. Gradually the talk about child-birth spread in the whole village. Night-vigil on the sixth day of birth, beholding of the Moon and Sun and all other functions were done at the appropriate time. On an auspicious day, the boy was named Vaiśyāyana. In course of time he attained puberty.

The robbers took away the child's mother and kept her standing for sale on a highway of Campa Nagarī. Seeing that the woman was handsome, an old prostitute purchased her, and taught her the art of a harlot. Naturally possessing more beauty, charm, and loveliness than a divine female, she became skilful in sexual enjoyment, and clever in singing, and dancing. Also, she became extremely ready-witted in indulging in flattery, in reading of thoughts of other people, and in conduct suitable to an occasion, and so, she became widely known in the town. When she was able to attract people before, by her appearance only what more can be said when she was well-adorned with precious ornaments, and excellent garments?

At that time, Vaiśyāyana commenced business transactions with the object of acquiring wealth. One day, with a cart filled with ghee (clarified butter), Vaiśyāyana went to Campā Nagari along with a number of his friends. There was a great festival going on there, and people adorning their bodies with valuable ornaments and excellent silk garments, were enjoying various pleasures in company with females, according to their wish, in triangular spaces, squares, and in courtyards. On seeing them happily enjoying various pleasures, Vaiśyāyana thought :— ‘Ah ! how these citizens are enjoying themselves ? Why should I not do it also ? I, also, have some riches. What is the use of unduly protecting it ? Wealth is spent either in a sacred place of pilgrimage, or gifts to needy and miserable persons, or in objects of enjoyment once as well as, of repeated enjoyments.

It is said :

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य
यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥ १ ॥

दैवाक्त्यपि जाते सति विभवे यस्य नैव भोगेच्छा ।

दाने च न प्रवृत्तिः स भवति धनपालको मूर्खः ॥ २ ॥

1. Dānam bhogo nāśastisro gatayo bhavanti vittasya,
Yo na dadāti na bhuñkté tasya tritīyā gatiṛbhavati. 1
2. Daivātkathamapi jāté sati vibhavé yasya naiva bhogécchā,
Dāné ca na pravṛttiḥ sa bhavati dhanapālako mūrkhaḥ. 2
1. Dānam (the giving of gifts to the needy and miserable)
2. Bhoga (enjoyment) and 3 Nāśa (destruction, loss) –
these three are the outlets of wealth. His is the third
outlet (Nāśa), who does not give, and who does not enjoy.
2. That stupid man becomes a protector of wealth, who has
no desire for its enjoyment, and who has no propensity
for making gifts, although he any how accidentally poss-
esses wealth. 2

With this idea in his mind, Vaiśyāyana put on fine garments and went into the festival. There, he saw his own former mother in the midst of prostitutes. He became enamoured of her, and the five-arrowed Kāma déva (God of Love) was felt as thousand arrowed). Vaiśyāyana gave her an ornament along with tambūla (areca-nut rolled up in a betel-leaf). At night, with his body anointed with sandal-paste mixed with camphor, and with flower-garlands fixed in tufts of his hair, and also with packets of areca-nut rolled up in betel-leaves, Vaiśyāyana went in the direction of the prostitute's house. His family-deity thought:—"This ignorant man is ready to do an unworthy act without knowing the true nature of affairs, let me therefore instruct him." With this idea in her mind, the family-deity duly assumed the form of a cow and a calf, and stood in his way. When Vaiśyāyana was walking briskly, his foot became soiled with foeces. Dreading something impure having come in contact with his foot, and having nothing at hand with which to wipe it off, Vaiśyāyana tried to remove it by rubbing it on the back of the calf who was sitting near the cow. The calf addressing the cow in a tongue spoken by human beings, said "Mother! see, this man wipes his foeces-defiled-foot on my body without caring for a sense of justice, and without the least apprehension. Can any body ever insult a *surbhi-suta* (an offspring of a cattle) in this way? The cow replied 'O child! What more can I say? Do not be at all impatient. He is acting quite contrary to ordinary moral instinct." The calf naively inquired "O mother! how is it possible? The cow answered 'O child! what else to say? The ignoble wretch is desirous of having sexual intercourse with his own mother. Therefore, O child! patiently endure every thing. You are lucky that you escape with this little only. What more heinous misdeed is there, which persons who have transgressed the bounds of morality, do not perform? There is always a liking for true knowledge and the performance of a virtuous act, and there is always a fear of public censure so long as there is no violation of the boundary of shame which is the mother of a

variety of virtuous qualities. If that limit is any how transgressed, all salutary activities are also stopped." On hearing the words of the cow spoken to the calf with a distinct aim, Vaiśyāyana with a doubt in his mind immediately thought 'Ah! In the first place it is very strange that although both of these animals are brutes they talk in a tongue peculiar to human beings. Besides, their words indicate a guilt regarding sexual intercourse with my own mother, and where am I? How is cohabitation possible? All this is, alas! extremely improbable. Or, there must be some motive in this. The doings of Fate are manifold. Everything is possible. Let me, therefore, go to the prostitute, and let me ask her all these matters in detail.' With this idea in his mind, Vaiśyāyana went to the house of the prostitute. The prostitute advanced forward to receive him; she gave him a comfortable seat, and she washed his feet. After mutual conversation for a moment, Vaiśyāyana seized an opportunity of asking her:—"O good woman! Let me know. Where were you born? She laughingly replied, "Where so many persons are living." Vaiśyāyana said, "There is no need for ridicule. I want to ask you with some definite object." She answered "You seem to be foolish. Neither an excellent man, nor a king, nor a sage, nor a courtesan, should be questioned about his family-birth with any pertinacity. What skill is there in asking such things? Just as a lotus springs up from mire, the moon from the sea, a red-lotus from cowdung, fire from wood, a gem from the hood of a cobra, silk from worms, gold from stones, and just as dūrvā (a kind of millet-grass,) is produced from cow's hair, in the same way, a guṇin (one possessing a quality) becomes manifest by the appearance of that peculiar quality. What about family of birth? What is the use of having a suspicion about it?" With these words, the prostitute began to show coquetry in shape of affectionate behaviour towards him. Vaiśyāyana told her:—"I shall give still more wealth. Tell me the true fact in the name of your elders. Do not tell a lie." Under pressure from Vaiśyāyana, the prostitute told him her entire account from the very beginning. On hearing it, Vaiśyāyana

had a suspicion in his mind :—"I myself must be the child who was left under the shade of the tree. If it be so, the words of the cow, also turn out to be true." Vaiśyāyana, then, gave her twice the amount of money. On his return through that locality, he could not see the cow with her calf, and so, he thought :—"Ah ! really, some deity has prevented me from doing an unworthy act, by showing me that incident,"

On his return home with his cart, Vaiśyāyana carefully inquired of his parents as to how he was acquired. They said, "O child, you were born in our family. Do not entertain false notions. Who will nourish other's children ?" But when Vaiśyāyana abstained from taking food with great pertinacity, they told him the true story, and Vaiśyāyana was perfectly convinced that the prostitute was his own mother.

Vaiśyāyana, then, went to Campā Nagari, and narrating the whole account to the prostitute, he said, "I am your same son who had been left under the tree." On a recollection of her previous incident with the robbers, she was immensely afflicted by her coquettish words uttered in the beginning of contemplated illegal intercourse during their woful time of separation, and having covered her lovely face with her upper garment, she lamented thus with a very loud cry :—"Ah wicked, shameless ignoble, pitiless, and relentless Fate ! During the proximity of the acme of desecration could you not meet with any other person that you united a graceful female of noble family like myself to the profession of a prostitute, which is defiling to a virtuous woman and which is contradictory to moral laws of both the worlds, (this world and the next) ? You did not, more-over, stop there, but you became ready to contrive my sexual intercourse with my own son. Such a heinous act is nowhere heard of even in any scriptural writings. If the robbers had killed me previously at that critical moment I would not to-day have an unfortunate opportunity of-experiencing an extremely unworthy and highly censurable misdeed. Ah ! should I fall into a deep well or should I commit a suicide by a tight noose around my throat or by an instantaneous obstruction of air-passages ? Only

by acting thus, this wretched self of mine will, for the present, be certainly free from these *Mēru Samāna*. (prodigious like Mount Mēru) misfortunes.' After wailing for a long time with a heart extremely split by a saw of unendurable agonies, she fainted with her eyes closed. On seeing her in this condition, Vaiśyāyana sprinkled cold water over her and fanned her with the end of his upper garment. The maid-servants standing near her, administered medicinal treatment also. When she regained consciousness with great difficulty, Vaiśyāyana gently addressing her said, "O mother ! why I wonder, there should be so much sorrow now ? What is your fault here ? Only the Fate, eager of causing contact and separation, at will, without under-going any obstruction what-so-ever, is blameworthy here, as under the assumed appearance of accomplishing various functions, it renders people helpless and makes them dance like an actor on stage; it makes them follow an extremely contrary behaviour; and it causes illicit intercourse even with unsuitable individuals. Leave off, therefore, your remorse, have patience, and calmly endure the calamity that has befallen you." She replied, —" O son ! This is an extremely unbearable, and un-concealable calamity that has overtaken me. On remembering it, I am kept alive as if my heart has become callous like an adamant knot. But an unfortunate creature like myself, has no other cause of living. Therefore, O child ! I am desirous of hanging from the branch of a tall tree with a noose around my throat and of abandoning this life which is a blot on my family. Therefore, give me your consent. You are the only person fit to be consulted now."

Vaiśyāyana said, " O mother ! Do not harbour such wicked notions. Now, I shall deliver you from the possession of the harlot, and you effect the accomplishment of the Final Attainment of your soul by austerities. An untimely renouncement of life is denounced as reprehensible by all scriptural writings." After having duly pacified her mind, Vaiśyāyana delivered her from the harlot by a gift of much wealth and having taken her to his own town, he established her in a morally virtuous family throughout the remaining period of her life.

One day, becoming, thus, indifferent to worldly objects, Vaiśyāyana thought :—

तिव्वाववायजलवाहदुलंधणिज्जं, दोगच्चमच्चुमयरज्जसभीममज्जं ।

संसारसायरमिमं परियाणइत्ता, सत्ता सुहेण निवसंति कहं व गेहे ? ॥१॥

जे इत्तियंपि न मुणंति किमज्ज होही, सोक्खं व दुक्खमुच्चियं व तहेयरं वा ।

संसेवणिज्जमिममन्नरं च मोहमाहप्पज्जं पिय पहाण विवेयनेत्ता ॥२॥ जुम्मं ।

किंच-कालंमि तंमि बहुला जइ नो कहेज्जा, संभोगदुव्विलसियं जणणीगयं मे ।

ता तारिसं ददमक्कज्जमहं करेत्ता, तिव्वानलेण वि लभिज्ज न नूण सुद्धिं ॥ ३ ॥

एवं विहाण विविहाण विडंबणाणं, भोगाभिलासमहमेक्कमवेमि मूलं ।

ता होइ संपइ इमेण दुगुंछिएणं, सव्वोवहाविरहियं पकरेमि धम्मं ॥ ४ ॥

1. Tivvāvavāya-jalavāha-dukaṅghañijjam, dogaccamaccumaya rajjhasa-bhīma-majjham ।
Samsārasāyaramimam pariyāṇaṭṭā, satta suhēṇa nivasanti kaham va gēhé. 1
2. Je ittiyam pi na muṇanti kimajja hohi sokham va dukkham muciyam va tathēyaramēvā
Samsēvaṇijjamimamannayaram ca mohamāhappajjhampiya pahāṇa vivēyanēttā 2. Jummam
3. Kimca-kālammi tammi bahulā jai no kahéjjā, sambhoga duvvilosiyam jaṇanigayam me
Tā tarisam daḍhamakajjamaham karettā tīvvanaleṇa vi labhijja na nūṇa suddhim. 3.
4. Evam vihāṇa vlvihāṇa vidambaṇam bhogabhilāsamahamé-kkamavéminimūlam.
Tā hōi sampai imēṇa duguñchiēṇam savvovahāvirahiyam pakarēmi dhammam 4.

1-2. Having ascertained this Saṃsāra (worldly existence) to be difficult of being crossed over, on account of the current

of water in the form of violently unjust imputations, and its interior formidable with crocodiles, and big fishes, in the form misery, and death, why do people live happily in it as if in (one's) house? Although their eyes of principal judgment, are closed by the greatness of *moha* (infatuation), they do not even know this little whether it would lead to happiness or misery? whether it is suitable or unsuitable? or whether it is to be resorted to or otherwise?

Also, 3. If the cow had not told me at that time, about the wicked enjoyment of sexual intercourse with (my own) mother, then, I would have an extremely unworthy act, and would not certainly have purification even by intense fire.

4. I consider enjoyment of sensual pleasure as the only source of such illusive assumptions of various kinds. Therefore, enough of this foul (talk). Let me do (my) religious duty which is destitute of all substitution. 4 जैन साईट

Then, with a fixed intention as a result of ascertaining from various stand-points, Vaiśyāyana had his mother initiated as a nun according to *Prāṇāmā-dikṣā* (a form of mendicancy in which the hermit salutes every human being or animal whom he or she meets with), and he himself became a mendicant. He practised more severe penance, and gave careful attention to the study of his religious literature, to the protection of living beings, and also, to the service of his own Guru. He thus became clever in his religious duties. Moving from one place to another Vaiśyāyana one day, went to Kummāra-gām and began to expose himself to the rays of the Mid-day Sun. This, in short, is the account of Vaiśyāyana.

Now, when Vaiśyāyana was exposing himself to the rays of the Sun, he used to pick up carefully, and replace into his loose braid of hair, only out of pity, whichever lice heated by the Mid-day Sun, were falling down on the ground.

When Gośāla was passing from there, in company, of Śramaṇa Bhagavān Mahāvīra, he went a little nearer, and he began to ask loudly on account of his evil nature :—

Ah ! Are you a celebrated saint or a bed of lice ? Or, are you a female or a male ? I cannot clearly make it out. Ah ! your serenity !” On hearing this, indulgent Vaiśyāyana did not utter a word. The ill-behaved Gośāla repeatedly asked him three times. Although Vaiśyāyana was of a naturally tranquil nature, the fire of his violent anger stirred up by offending words, was instantly aroused like a briskly rubbed piece of sandal wood, and he directed a mass of Téjo léśyā spreading with rising flames towards Gośāla with the object of burning him. During the mean-time, Śramaṇa Bhagavān Mahāvīra with the object of protecting Gośāla, established its antagonist Śīta-léśyā capable of nullifying the injurious effects of Téjo-léśyā. And, as a result the Téjo-léśyā encircled on all sides by Śīta-léśyā was extinguished instantly, like a spark of fire cooled down by a shower of snow. Now, Vaiśyāyana becoming gentle with politeness at seeing the extra-ordinarily supreme supernatural powers of Śramaṇa Bhagavān Mahāvīra began to request his pardon with the following words:—“ O Lord ! I did not know that the ill-behaved man was your disciple. Now, I can understand that he is your disciple. Forgive me for my offence.” When Vaiśyāyana was talking in this way, Gośāla asked Śramaṇa Bhagavān Mahāvīra. “ O Bhagavān what is this man a bed for lice-prattling like a lunatic ? The Lord replied ” O good man ! going away from me, when you said; ‘ Is he a Muni ? and used such offending words, he patiently endured all your words but when you went on repeating them very often, he directed a violent, extense, and over-powering mass of Téjo-léśyā which could not be extinguished by water and other cooling measures, towards you with the object of burning you alive. But, before the Téjo-léśyā could reach your body, I interpolated around your body Śīta-léśyā-cooling like the Moon or a mass of snow, with the object of nullifying the injurious effects of Téjo-léśyā. On seeing your body unburnt through the medium of Śīta-léśyā, the enraged Vaiśyāyana curbed his anger, and said, “ O Lord ! I did not know that this ill-behaved man was your disciple. Please forgive me for my impudence ” On hearing these words of Vaiśyāyana the bewildered Gośāla, bowed down respectfully at the feet of

Śramaṇa Bhagavān Mahāvīra, and inquired. "O Lord! how can Téjo-lésyā be created? Bhagavān said "O Gośālaka! Téjo-lésyā is produced by observing a two days' fasting continuously for six months, and taking a handful of māsa (Hindi Uḍada, Guj-Aḍada, Latin Masolus) and a mouthful of water on the breaking of the fast on the third day." Gośāla carefully remembered the process of acquiring it.

One day, Śramaṇa Bhagvān Mahāvīra went in the direction of Sidhāratha Nagara from Kumāra-grāma. On the way, on reaching the locality of the sesamum plant mentioned before, Gośāla said "O Bhagavān! It seems to me that the sesamum plant must not have grown up. Śramaṇa Bhagavān Mahāvīra replied "O good man! Do not say so, It has grown up in immediate neighbourhood." Disbelieving these words of Śramaṇa Bhagavān Mahāvīra for a while, "Gośāla opened with his own hand a pod of the sesamum plant brown, in a solitary corner and on counting the number of sesamum seeds in it, he said, All the souls after death are repeatedly born with their same individual body. Gośāla, therefore, rejected his firm belief in Purusa (refutation of the theory of acquisitionly Kāramatas work and accepted of the theory of fixed order of things (Fate, Destiny). Then getting separated from the company of the Śramaṇa Bhagavān, Mahāvīra, the greedy Gośāla, went into Śrāvastī. Then living there in a potter's house, Gośāla was able to accomplish Téjo-lésyā after a severe penance for six months, and becoming greatly pleased by his firm conviction by burning the body of a maid-servant standing on the margin of a well, he began to wander from village to village and town to town, with the object of constantly observing curiosities.

At that time, one day, some disciples of Tirthaṅkara Bhagavān Śrī Pārśvanātha well-versed in the eight divisions of the Science of Augury, but careless in observing religious rites met Gośāla, when they were wandering, at their own pleasure, from village to village, and town to town with the object of witness-

ing some curiosities, and they had mutual discourses. Goṣāla studied some-thing of the Science of Augury from them, and by his predictions of past and future events, he became widely known. But who can penetrate into his naturally ill-behaved nature? What to say about a man of wicked disposition who accidentally acquired a piece of learning? Then, Śramaṇa Bhagavān Mahāvīra—handsome, and entirely destitute of *moha* (Infatuation)—became free from Goṣāla, like the Moon liberated from the defiling influence of Rāhu—and he began to move about alone from place to place.

Eventually, Śramaṇa Bhagavān Mahāvīra—the destroyer of the covering of evil Karmas by religious meditation as violent as the intense fire of the time of the annihilation of the world, and the illuminator of all the directions like the Rising Sun by the mass of beauty resembling genuine gold purified by fire—arrived at Vaiśālī. In that town, there lived a feudatory prince named Śaṅkha—a friend, from childhood, of King Siddhārth—who knew the nine principles commencing with Jīva, A-Jīva etc; of Jaina tenets, who restrained his vowlessness by the practice of various minor vows, and who was observing minor vows of a house-holder on account of his fear of wandering in various existences. The feudal prince Śaṅkha, readily recognized Śramaṇa Bhagavān Mahāvīra, and gave him hospitable reception with much devotion, and great pomp. After a few days, Śramaṇa Bhagavān Mahāvīra went in the direction of Vāṇijya-grāma. Before arriving at Vāṇijya-grāma Śramaṇa Bhagavān Mahāvīra had to cross a big river named Gaṇḍakikā,—swelling with fickle waves, with both the banks full of much water, with the middle portion unfathomable like the heart of a female, and habited by tortoises, fishes, and other aquatic animals, in the same manner, that a battle-field is furnished with well-equipped warriors, horses, elephants, and chariots. While going to the other bank of the river in a boat, Śramaṇa Bhagavān Mahāvīra was detained by boat-men for his fare. It was Mid-day. Sand of the river had become very warm with intense heat of the Sun. The lotus-like soft feet of Śramaṇa Bhagavān Mahāvīra became greatly heated.

At that time, a nephew, named Citra of the feudal prince Śaṅkha, while returning by boat from an errand to a king of neighbour-border, saw Bhagavān in this condition, and rebuking boat-men with many harsh words, he set him free, and adored him.

Śramaṇa Bhagavān Mahāvīra the last (24th) Tīrthaṅkara of the present era restraining his mind with religious meditation, affording protection to all people including movable as well as immovable objects, assuming various postures every day, censured at some places by angry unbridled persons, praised by saluting feudal princes and by gods and demi-gods, enduring several accidental miseries which can easily take away the life of ordinary people, being worshipped and glorified at some places by well-disposed persons and Bhagavān always busy in various kinds of penance and keeping a well-balanced mind like an accurate balance, towards both, and entertaining various religious sentiments, began to move about everywhere.

The mind of Śramaṇa Bhagavān Mahāvīra was not in the least shaken by spring-time-delightful by bees attracted by the fragrance of newly expanded clusters of Mango-blossoms, thriving with fresh Aśoka-buds, with Sarala (Pinus Longifolia, a kind of pine) Śallaki (Boswelvia Thurifera incense tree) and other fragrant trees, endowed with the dignity of the southern wind capable of shaking the wet creeper on the fore-head of young females of Karnātaka (a province in Southern India); nor was his mind shaken by the spring-time which was enlivening Maṇmatha (the God of Love) by the time-measured clapping of hands and by the melodious sound of songs of hazel-eyed well-dressed young females. Even the summer in which the surface of the earth becomes fearful by the rays of the burning Sun-in which other sounds are covered by the harsh noise of thirsty cuckoo birds, and in which roads are inaccessible by the mass of dust unpleasant to touch and set in motion by powerful winds,—was not able to shake the mind of Śramaṇa Bhagavān Mahāvīra. Also, the rainy season,—in which travellers were terrified by the deep roar of dense clouds, and

by multitudes of elephants,—which was pacifying the hearts of forelorn young females terrified by the mass of flashing lightning and which was coupled with the loud noise of delighted pea-cocks,—could not frighten him. The autumn—capable of making royal swans stained by the pollen of expanded day-lotus or night lotus, capable of beautifying the surface of the earth by the wealth of ripe-crop of corn, and capable also of making the directions fragrant by the excellent perfume of flowers of *Saptacchada* (seven-leaved-tree-*Alstonia Scholaris*), resembling the smell of rut-juice of elephants could not shake the mind of Śramaṇa Bhagavān Mahāvīra. The mind of Śramaṇa Bhagavān Mahāvīra was perfectly steady during hémanta (the period of Mārgaśīrṣa and Poṣa—(November and December) in which the locality of the forest was rendered red by the blossoms of *Aśoka*-bearing flowers, and there was an inference of a village on account of the confused noise of *kiṅkelli* (*aśoka*) trembling by the devastation of forest done by joyful depraved low castes. Also, the śīśira (cold season comprising the months of Māgha and Phālgua)—in which travellers were sleeping near fires kept blazing respectfully at various places by way-farers trembling by the cold wind mixed with particles of snow, and in which the portion of the forest is making fun by loud laughter of expanding flowers,—could not cool down the firm resolution of Śramaṇa Bhagavān Mahāvīra. In this way, all the six seasons could not produce any change in the mind of the Venerable Bhagavān who was deeply engrossed in religious meditation.

Śramaṇa Bhagavān Mahāvīra now, came to Vāṇijya-gāma, and remained in Kāyotsarga (perfect relinquishment of body) outside the village. In that village, there lived a Śrāvaka (a devotee of Jīnēśvaras) named Ānanda. He was constantly observing a fasting of days' duration at a time. By the supernatural power of that penance, Ānanda attained Avadhī Jñāna. On seeing Śramaṇa Bhagavān Mahāvīra in Kāyotsarga, he approached the Venerable Tīrthaṅkara with great devotion, and having bowed down low at his lotus-like feet he said:— O Bhagavān ! You suffered unendurable troubles for a long time. Ah ! your adam-

antine body ! Ah ! your unyielding firmness ! You have acquired the beneficent reward of your sufferings. You will attain Kévala Jñāna (Perfect Knowledge) after a few years." Ānanda then went home.

TENTH RAINY SEASON.

Śramaṇa Bhagavān Mahāvīra then went to Śrāvastī Nagari, and he lived there during the tenth rainy season practising various austerities and Yogic methods.

Soon after completion of the rainy season at Śrāvastī Śramaṇa Bhagavān Mahāvīra took his break-fast outside the town, and he went to Sānulattīya (Sānulabdhika) Sannivēśa. There he practised Bhadra Pratimā. Remaining without food, and water for the whole day facing the East with his eye-sight fixed on one material body, and he remained facing the South during the night. The next day, he remained facing the West during the day, and facing the North throughout the night. By thus observing a two days fasting for each division Śramaṇa Bhagavān Mahāvīra completed the full period of the Bhadra Pratimā. On the completion of the full period of the Bhadra Pratimā, the Venerable Bhagavān did not break the fasting, but he commenced the Mahā Bhadra Pratimā. He remained facing the East for one day and night with his arms extended, and for one day and night, facing each of the three remaining quarters. He, thus, remained in Kāyotsarga with four days fasting, and without breaking the fast on the completion of the Mahā Bhadra Pratimā, he commenced the Sarvato-Bhadra Pratimā. He remained in Kāyotsarga for one day and night in each of the ten quarters-ziz (The East, West, North, South-four inter-mediate points-North-East, North-West, South-East, South-West, and urdhvaloka-the upper Region, and the adho-loka-the Lower Region.) and meditated with his eye-sight fixed on objects in urdhva-loka (upper quarters) and on objects in adho loka (lower regions) for adho diśa (lower quarters). During this *pratimā*, Śramaṇa Bhagavān Mahāvīra fasted for ten days and nights without water. In the course of these three pratimās, the Venerable Saint felt great exhaustion. At the time of break-fast, the Jine-

śvara went to the house of Ānand Śrāvaka. A maid-servant named Bahulikā of Ānanda Śrāvaka saw the Venerable Bhagavān coming to the house while she was arranging house-hold utensils, and she offered fragrant rice. Not in the least disturbed, and thinking the food perfectly harmless, Śramaṇa Bhagavān Mahāvira, extended his naturally red auspicious hands, and she gave him the rice with great devotion at heart. At the time of break-fast on the completion of severe austerities, the sky was abounding in gods, demi-gods, and divine musicians greatly delighted at heart, and the celestial beings showered twelve and a half crores of gold coins and flowers of various kinds. They played upon numerous musical instruments, and all the people in the village were immensely pleased. The maid-servant Bahulikā was given a purificatory bath under the shadow of the royal canopy, and she was freed entirely from the trammels of slavery. When excellent financial prosperity can be achieved even during this worldly existence by giving gifts of food etc. with pious faith to worthy persons, what else cannot be said about future life? By the giving of gifts to deserving persons, meritorious persons cross the extensive ocean of worldly existence quite easily, as if it were a goṣpada (mere trifle) even without practising severe austerities; the wealth of the three worlds can be obtained and all wished-for pleasures can be obtained. But the highly praiseworthy *supātra-dāna* (the virtue of giving gifts to deserving persons) is difficult to be obtained. Superior knowledge or excellent penance may, by accidental circumstances, prove fruitless, but *supātra-dāna* (the giving of gifts to deserving persons) done at the right moment never becomes fruit-less. Under the circumstances, who being desirous of happiness of his own soul, will not try to give *supātra dāna* capable of bestowing a succession of beneficent happenings. ?

After taking his break-fast out-side the village, Śramaṇa Bhagavān Mahāvira went on his usual touring. He went to a country named Draḡha-bhūmi populated by barbarians. Having commenced a three-days' fasting with his body a little bent, his un-winking eye-sight fixed on a life-less dry object; with all

the sense-organs restrained; his body contracted, and both the arms stretched, and keeping both his legs very close, and firm, Śramaṇa Bhagavān Mahāvīra, one night, began a great yogic feat.

At that time, Purāṇḍara (Indra) happily sitting on his lion-seated throne shining by the mass of rays of various kinds of emeralds and jewels,—surrounded by several crores of gods and goddesses, and appearing extremely elegant by his diadem and other ornaments on his body,—Instantly left off his seat on seeing, through the medium of Avadhī Jñāna, Śramaṇa Bhagavān Mahāvīra standing in deep religious meditation, and having repeatedly bowed down low as far as his foot-stool with great devotion, he eulogized the highly praise-worthy qualities of Śramaṇa Bhagavān Mahāvīra with an elegant extremely laudatory speech capable of evolving the existing virtuous qualities for a long time, and being unable to conceal within his heart, his extraordinarily virtuous ascetic life, he again began to praise him thus:— “ O gods! Śramaṇa Bhagavān Mahāvīra is equipped with five kinds of samiti (carefulness in movements), restrained by three varieties of guptis (checks-control), perfectly free from anger, perfectly free from pride, perfectly free from avarice—dependent on none—indifferent to mundane matters, possessing nothing—spotless like a conch—naturally brilliant like genuine gold—possessing unobstructed course like the Soul—supportless like the sky—unobstructable like the wind—pure-hearted like the waters of deep oceans—free from greasy matter like a leaf of the lotus—with-organs well-guarded like the limbs of a tortoise alone like the one horn of a rhinoceros—perfectly free like a bird—not at all careless like the bhāranda (a feebulous bird possessing a high degree of carefulness)—immovable like Mandarā-cala, deep like an elephant unapproachable like the lion—bearing a burden like a bull—enduring everything like the earth—shining by luster like a blazing fire sprinkled with ghee and honey — Venerable Saint is not hindered by any of the four varieties of hindrances. The four hindrances are those relating (1) To *dravya* (substance; object) (2) To *śeṭra* (place) (3) To *kāla* (time) and 4 To *bhāva* (intention). The hindrances relating to *dravyas*

are for instance—she is my mother, he is my father, he is my brother, they are my family—members or my kinsmen—these living, lifeless and mixed substances are mine. Those relating to *ksētra* pertain, to a village, a town, a forest, a field, a corn—thrashing locality, a house, or any other place for which he had no restriction—The hindrances relating to *kāla* pertain to *samaya* (moment), *āvalikā* (innumerable *samayas*) *śvaśośvāsa* (period of one respiration), *muhūrta* (77 *lavas*) or a day or night for which he had no predeliction. As regards *bhāva* (intention), Śramaṇa Bhagavān Mahāvīra had no inclination for anger, pride, deceit, avarice, love, hatred, quarrel, back biting, slander, censure of others, discomfort sexual enjoyment, deceitful false-hood or the thorn of wrong belief. Besides, living for one night in a village and for five nights in a town during the eight months, except the rainy season of the year, Śramaṇa Bhagavān Mahāvīra is devoid of laughter, sorrow, tear, free from pride, fragrant as if perfumed by sandal; regarding a piece of straw, a gem, a piece of stone or a bar of gold impartially, living homogeneously in happiness or in misery, perfectly free from all bondage of this world or of the next, devoid of any desire for living or for death, and he is always careful in destroying the mass of *karmanas* of previous lives. No one is able to disturb him in religious meditations as the glorious saint is powerful enough to outweigh by his own fortitude the combined courage of the three world. The Indras of the gods, the gods, *yakṣas* (attendants of *kubera*) *rākṣasas* (demons) *vidyādharas* (aerial genus) *bhūtas* (ghosts) *maṇoragas* (serpent gods) cannot, in the least, confuse the mind of the Venerable Saint although they possess unequalled valour. Perhaps Mount Mēru may shake, the earth may gravitate into the nether world, some powerful individual may crush the *vimānas* of the Moon or of the Sun, and even the great oceans terrible with numerous fishes and alligators, may become dried up; however, the combined strength of the three worlds is not able to shake the mental balance of Śramaṇa Bhagavān Mahāvīra."

Then, biting his lower lip with intense anger, and making his eyebrows terrifying on hearing these words of Purandara,

a god named Saṃgamaka—a veritable union of innumerable blemishes—who possessed the same exalted position as the Indra, who had instantly become destitute of shame and moral bounds, and who always was impudent and disobedient, told the Indra thus:—"O Master! Why do you thus praise a worthless ascetic in an assembly of gods? Or else, even the unrestrained talk of masters may appear pleasant. It is true that if there is perfectly pure excellence in him, why should he cherish a heterodoxy other than maintenance of the house-hold? Wise persons do not advocate any other religious duty except the house-holder stage. What is praise-worthy in timidly renouncing it? Besides, what you say that even the Indras are not able to disturb his mind from his religious contemplation is not besitting you. Who can compete with gods who are powerful enough to hold the earth in their expanded hands as if in a play, who can weigh Mount Méru with its highest peak as if it were a small ball, and who being enraged even by speech, are able to put the three worlds, into the mouth of Yama (the God of Death)? If you really believe in my words, I need not put him into trouble. Otherwise, see, I will make him swerve from his determination." On hearing these haughty words of Saṃgamaka the astonished Indra thought:—"Ah! This god is always devoid of polite manners, owing to a dense covering of his evil Karmas. If I prevent him, at this conjecture, he will surely think that, The Worshipful Saint becoming perfectly steady by the help of Indra, engages himself in austerities, and that he does not depend on his own prowess." With this idea in his mind, the Indra remained silent. Then Saṃgamaka bearing much animosity, went out of the assembly-hall with a firm determination saying, "Ah! what strength does he possess? I will certainly make him swerve from his firm resolve positively to-day," although he was prevented by his advisory gods and retinue; and he directly went to the place where Śramaṇa Bhagavān Mahāvira was.

On seeing Śramaṇa Bhagavān Mahāvira—the disinterested benefactor of the world—standing undisturbed in Kāyotsarga, the god became angry, and he tried to make Śramaṇa Bhagavān

Mahāvīra swerve from his religious contemplation in the following way :—

1. Saṃgamaka showered heaps of dust causing much injury, on Śramaṇa Bhagavān Mahāvīra, at an inappropriate time, and covered up all the members of his body with the mass of dust like Rāhu occluding the Moon, or a cloudy day occluding the Sun. All the passages of his body were so thickly filled up, that he was scarcely able to have a deep breath. But the Venerable Lord did not in the least, waver from his religious meditation. Will a Kula-giri (mountain-range) ever shake when pushed even by big elephants possessing extraordinary strength ?

2. Having removed the mass of dust, the god produced ants with sharp mouths, and they caused much pain. They entered one part of his body, and came out from the other like so many needles piercing a piece of cloth. In this way, they began to bite different parts of his body. The god was unsuccessful like an unfortunate man losing all his chances. The Venerable Bhagavān was steady.

3. During the third disturbance, Saṃgamaka created big gnats. There is no end to the evil deeds of wicked persons. By the milk-coloured blood flowing from various wounds, the body of Śramaṇa Bhagavān Mahāvīra resembled a mountain with small streamlets issuing from it. Here again, the god was unsuccessful.

4. During the fourth disturbance, the god created white blood-sucking ants. These blood-thirsty creatures applied themselves with their front suckers to the body of Śramaṇa Bhagavān Mahāvīra, with such tenacity that looked as if they were rows of hair growing from his body. The great Yogi (saint) was un-moved.

5. The wicked god desirous of making Śramaṇa Bhagavān Mahāvīra swerve from his religious meditation, created scorpions. These scorpions resembling the sparks of fire of the time of

annihilation of the world and heated spears began to cause stings on Bhagavān's body with their sharp-pointed tails. But he was not in the least disturbed.

6. During the sixth disturbance fearful mungeese were created. Uttering curious sounds, these cruel creatures began to eat away pieces of flesh from the body of Śramaṇa Bhagavān Mahāvīra with their sharp canine teeth. In this attempt, the god was also unsuccessful.

7. Then, he angrily created serpents with extensive hoods—formidable like the arms of Yama-rāja (the King of Death). They encircled around the body of Śramaṇa Bhagavān Mahāvīra from head to foot, like a nettle-creeper entwining round a big tree. They then began to deal him blows with their hoods so forcibly that their hoods will accidentally break and they kept on biting him with their powerful teeth. These serpents ultimately became discouraged when all their poison was exhausted. This effort was also fruitless.

8. During the eighth disturbance, mice with powerful teeth were produced. They began to scratch the body of Śramaṇa Bhagavān Mahāvīra with their nails, teeth, mouth, and fore-legs, and by passing urine on the wounds they poured a salty liquid on an abraded surface. This also had not effect.

9. During the next disturbance the god created a big elephant with an extensive trunk. As if he was trying to bend the earth by the blows of his feet, and desirous as if of pulling down the constellations of stars after making a rent in the sky by means of his large and highly raised trunk, the elephant at once ran towards Śramaṇa Bhagavān Mahāvīra and holding his body by his irresistible trunk, he tossed him high. With the idea of crushing his body to pieces, the vicious elephant ran forward to catch him on his raised-up tusks. Having caught him on his tusks, the elephant began to strike blows with his tusks so repeatedly that sparks of fire came forth from his adamant chest. However, the formidable elephant was not able to shake him from his deep meditation.

10. As the tenth object of disturbance a swiftly-running female elephant came forward. She gave many blows with her temples and tusks, and she poured water copiously on Bhagavān's body with her trunk. She became at last helpless, but she could not shake him from his meditation.

11. During the eleventh disturbance, Saṃgamaka produced a demon with sharp teeth resembling the teeth of an alligator. His open mouth filled with blazing flames appeared dreadful like a kindled brazier of fire. His arms resembled pillars of portal arches in the abode of Vama-rāja (the King of Death), and his legs and thighs resembled a tall palm tree. He had worn garments of hides, he was laughing boisterously, and he was making loud hissing sounds. Holding a sharp knife in his hand the demon speedily ran towards Śramaṇa Bhagavān Mahāvira with the object of harassing him. But having troubled him for some time, the demon was defeated like a lamp with used-up oil. The Venerable Saint was perfectly steady.

12. After this the cruel god immediately assumed the form of an enraged tiger. Making a rent, as it were, in the ground by the splashing of the heavy mass of his tail, and making the ground and the sky weep as it were, by the echo of his thrilling yell, the tiger tried to cause trouble to the Lord of the Three Worlds by means of his hard molar teeth and trident-shaped claws. But he was disappointed, like a tree burnt-up in a forest-fire.

13. The god, then, assumed the form of Siddhārth-rāja (the father of Śramaṇa Bhagavān Mahāvira), and of Trisālā Rāṇī (his mother). Both of them began to lament, and said :- O child ! why have you commenced this most difficult adventure ? We are unhappy without you. Your brother Nandīvardhana does not take proper care for us in our old age. He has abandoned us. You, therefore, leave off your dīkṣā (ascetic life). Do not disregard us. Obey our orders and act in a way that will make our old age happy." Śramaṇa Bhagavān Mahāvira was not in the least disturbed by the heart-softening piteous lamentation.

14. During the fourteenth disturbance, Saṃgamaka created a camp inhabited by numerous human beings. One of the cooks of the camp tried to find out pieces of stone for preparing a hearth for the purpose of cooking rice but, unable to get any suitable object, he at once placed the cooking-pot on the slightly separated feet of Śramaṇa Bhagavān Mahāvīra, and applied blazing fuel in the gap. The feet of the Bhagavān were burnt, but he came out more beautiful, like pure gold becoming refined by heating. The god was again disappointed.

15. The wicked god created a terrible caṇḍāla (a cruel man of low caste). He applied cages of carnivorous birds on the neck, two arms, and legs of Śramaṇa Bhagavān Mahāvīra. These birds caused so many cuts by their beaks and claws that the body of the Venerable Bhagavān became full of a number of holes. In this endeavour also, the god was unsuccessful.

16. Saṃgamaka then, in a fit of rage, produced a violent storm of wind, of great velocity. It up-rooted and hurled up in the sky big trees and it threw stones, pebbles, and masses of dust in all directions. Filling up the earth, and the sky in all directions like an enormous bellows, the violent wind lifted up Śramaṇa Bhagavān Mahāvīra and dashed him on the ground, but the cruel god could not attain his desired object and the Bhagavān enduring the trouble patiently, remained perfectly steady in his religious meditation.

17. During the seventeenth disturbance, the god created a whirl-wind which being capable of turning mountains, moved here and there Śramaṇa Bhagavān Mahāvīra, like a mass of clay on a potter's wheel. Although the whirl-wind tossed him greatly like a whirl-pool in a sea, the Revered Lord remaining in solitude, did not, in the least, swerve from his meditation. Then, although the proud god Saṃgamaka firmly determined in his vow of distracting the mind of Śramaṇa Bhagavān Mahāvīra made numerous attempts, he was not successful. He thought- "I repeatedly tried to harass this muni (saint) with adamant

mind several times, he was not in the least, disturbed. Ah! becoming dishonored how can I go to the assembly of the Indra, and show my face? He became greatly excited by such evil notions. Now, let me take away the life of this muni. His meditation will naturally, cease with it. There is no other remedy for it. With this idea in his mind, Saṃgamaka went on with his harassments.

18. During the eighteenth disturbance, Saṃgamaka prepared a kāla-cakra (death-wheel) weighing thousands of maunds of iron. He lifted it, and designed as it were like a hemispherical other lid of the earth, he dashed it, with all his might, against Śramaṇa Bhagavān Mahāvira. The death-wheel making all the directions fearful by the rising flames, fell heavily on the Revered Lord, like a sub-marine fire in a sea. By the blow of the death-wheel capable of reducing to a powder form, all the mountains of the world, the body of Śramaṇa Bhagavān Mahāvira penetrated knee-deep into the ground. However, although Śramaṇa Bhagavān Mahāvira was so mercilessly harassed by the wicked god, he was not in the least angry with him but he was always compassionate towards him. When such a powerful death-wheel failed in having the desired effect; it did not kill him and it did not make him swerve from his religious meditation the poor god thought:—“This man is invincible to missiles and weapons. Such experiments have no effect on him. These pratikula (unpleasant) methods of disturbing him are now useless, let me, therefore, try some anukula (pleasing) methods.

19. During the nineteenth disturbance god Saṃgamaka riding a celestial chariot came to Śramaṇa Bhagavān Mahāvira. Having got down from his vimāna, he came nearer, and, as if he had become greatly pleased by his austerities and religious meditation, he began to address the Lord thus — ‘O Great Sage! I am greatly pleased by your rigid austerities, your strong character, your valour, your perfect indifference to your own life, and by your dignity of firm determination in fully accomplishing a work once begun, you, therefore leave off these distressing

penances. You simply ask for whatever you want. What can I give you? Do not entertain any doubt about my prowess. If like I can take you, even with this body of yours, to svarga (celestial region), where all indirectly expressed wishes are always fulfilled simply by desiring them. Or, if you like, having made you free from all Karmas accumulated during your endless worldly existences, I can take you to the extremely happy region of Absolute Bliss. Or, if you so desire, I can give you absolute sovereignty over the entire world with all the crowned sovereigns of various countries perfectly subservient to your orders, during this life. The mind of Śramaṇa Bhagavān Mahāvīra was not in the least affected by this alluring speech capable of agitating the minds of ordinary beings. The Venerable Lord did not reply. Saṃgamaka thought :— ‘This muni has frustrated the the powerful effect of all my supernatural powers. But there still remains the infallible chastisement of Kāma-dēva (God of Love) to be tried.

Great persons are found to be violating their puruṣa-vrata (religious or ascetic observance taken upon themselves) by the amorous side-glances of lovely young females who are the missiles of the God of Love. With this idea in his mind, the god made an attempt at another anukūla upasarga (pleasant disturbance).

20. The twentieth disturbance was done by celestial damsels. Saṃgamaka ordered these young females to utilize all their cunning skill in making Śramaṇa Bhagavān Mahāvīra swerve from his religious meditation. Show me how much divine strength you possess. With the object of assisting the celestial damsels in their nefarious task, the devilish god created all the six seasons of the year one after another. In a moment beautiful vasanta-lakṣmī (the Wealth of the Spring) the chief actress in the theater-stage of Kāma-dēva (the God of Love) announced by the sweet melodious tunes of intoxicated cuckoos—made its appearance. Then, followed the summer making the directions fragrant by the flower-pollens of expanded Kadamba flowers like a maid-servant. Then, appeared the rainy season honouring the auspicious

ious occasion of the royal anointing of Kāma-déva (Cupid) by the showering of the Kétaki flowers, followed by the Śaradritu, (autumnal season) watching its best abundance of verdural wealth as if by the hundreds of eyes of Nīla Kamala (blue lotus flowers) Then shone out the Hemanta laxmi (the wealth of the winter) writing as it were, the eulogistic inscription of the victory of Kāma-déva) by the white buds of the spring-creeper resembling white letters. Last of all, appeared the splendour of śisīra laxmi (the wealth of the cold season) maintaining like a harlot the winter as well as the spring by the white flowers of the spring-creeper and by the flowers of the China Rose. In a moment, all the seasons made their appearance.

Then divine females resembling the charming warriors of the God of Love approached Śramaṇa Bhagavān Mahāvīra, and these beautiful damsels with charming bodies commenced their singing indicative of the victorious incantations of the missiles of the God of Love. Some of these divine females sang songs of varieties of Gāndhara grāma (third scale in music) with exact timings and with a pure heart. Some clever celestial females played on Vinā (Indian lute) sweetly differentiating between sound of consonants and vowels in regular order as well as by irregular notation. Some beat a variety of drums producing sounds resembling the sound of a cloud making a spurious roaring, making a roaring of a twanging character, and also making roaring of great violence producing instantaneous showering of rains. Some, jumping up into the sky and also on the ground began to dance making various co-quettish pranks and manifold glances of amorous vision. Some, tearing their jacket by forcible gesticulation and dramatic performance and tying their loosened braids of hair, were trying to expose their lovely shoulders. Some, under the pretext of appropriate steppings in dramatic performances were repeatedly showing the upper portion of their thighs which were as white as go-śirṣa (white sandal-wood) Some, sportively trying to tighten the loosened knot of their under-garments were showing their well-like circular regions of their navel. Some, under the pretext of a dramatic performance

named *ibhānta* of arms, were very often making tight embraces. Some, under the fraud of the tightening their waist-garment, were throwing away their outer-garment and exposing the disc-like rounded parts of their buttocks. Some wide-eyed females under the guise of showing a fired condition of their bodies, were showing their well-developed heaving breasts for a long time. Some of the divine damsels, repeatedly said:— ‘ O good man! If you are really merciful, why do you not protect us from the ravages of Kāma-déva (God of Love) attacking us with arrows? If you are indifferent towards your own body, why do you not hand it over to us? Being fond of affection, if you are indifferent to us out of curiosity only, it should be only for a moment but it is not proper to do it till the end of one's life. O Lord! Leave aside your hard-heartedness, and fulfil our desires. Do not disregard our entreaties and do not disappoint us.” Śramaṇa Bhagavān Mahāvīra's concentration of mind was not, in the least, distracted, by singing, musical performances, dancing, gesticulations, and by the alluring speech of these divine females.

In this way, the wicked Saṃgamaka-déva created twenty severe disturbances mentioned above during one night to Śramaṇa Bhagavān Mahāvīra who was in Kāyotsarga (religious meditation with perfect renunciation of body).

On seeing Śramaṇa Bhagavān perfectly undisturbed, at Sun-rise, the disappointed Saṃgamaka déva thought:—“This great sage is not at all disturbed even by agreeable troubles. Should I leave him alone and go away disappointed, to my svarga (heaven)? But it is not advisable for me to do that. There is no cause for disparagement. Remaining here for a longer time, I will be able to distract the mind of this saint by harassing him in some other ways. By long continued harassments, his mind will be changed in due course of time. Of what significance is a human creature before the unlimited powers of a celestial being that I should, thus, go away disappointed with an ugly face ?

With the Rising Sun, the paths became flooded with the Sun's rays, and the small moving animalcules generally frequen-

ting the paths and roads at night, went away to solitary places. Śramaṇa Bhagavān Mahāvīra became free from Kāyotsarga, and he went in the direction of Vāluka-gāma, with a fixed gaze directed in front for a distance of about six feet keeping a keen watch on all his movements on road to avoid treading on small animalcules. On the way with the object of troubling Śramaṇa Bhagavān Mahāvīra, the mischievous god created five hundred robbers and a mass of fine sand resembling an ocean of sand. The five hundred robbers came to Śramaṇa Bhagavān Mahāvīra and loudly calling him maternal uncle they began to embrace him tightly. All the five hundred robbers embraced him with such a force that even a mountain will break down under its strain. But the mind of Śramaṇa Bhagavān Mahāvīra was not, in the least, disturbed and, he went to Vāluka-grāma walking with his legs knee-deep in sand. In this way, the cruel-hearted Saṃgamaka god harassed Śramaṇa Bhagavān Mahāvīra in various ways for six months whenever he was in forest or whenever he went to a town or a village for alms by making the food unacceptable to him. The troubles caused by the wicked god to the Venerable Bhagavān when he went to Vāluka, Subhūma, Sukṣētra, Malaya, Hastiśirsa, Osali, Mosali, Tosali, and other villages were extremely unbearable and indescribable. They are not described in this work, but information about them can be had from other scriptural works. Having remained perfectly undisturbed although he was without food and drink, during the troubles caused by Saṃgamaka-dēva, and having lived outside the villages, and towns for a long time, Śramaṇa Bhagavān Mahāvīra went into a cow-pen outside a village named Vajra with the object of breaking his fast at the end of a continuous fasting of six months. On that day, there was a festival in the village and milk-rice was being prepared every where. Śramaṇa Bhagavān Mahāvīra thought:—Saṃgamaka-dēva has been constantly causing me troubles for the last six-months. Now he will not harass me anymore. Becoming greatly exhausted, he must have, by this time, gone away to his abode in heavens." With this conjecture, Śramaṇa Bhagavān Mahāvīra went into the village for alms. Saṃgamaka

used to defile food-materials at the houses to which Śramaṇa Bhagavān Mahāvira went.

The poet says :—

बलं जगद्ध्वंसन-रक्षणक्षमं कृपा च सङ्गमेक कृताऽऽगसि ।

इतीव संचिन्त्य विमुच्य मानसं रुषेव रोषस्तव नाथ । निर्ययौ ॥ १ ॥

1. Balam Jagaddhvamsana rakṣaṇa kṣamam kripā ca Saṅga-maké kritā"gasī.

Itīva sancintya vimucya mānasam ruṣēva roṣastava nātha !
niryayau.

1. O Lord ! Having thought that you have strength capable of destroying the world and of protecting it, and that you have such compassion towards Saṅgamaka who had ill-treated you, your roṣa (anger) having abandoned the mind, went away.

Through the medium of his Avadhī Jñāna (Visual Knowledge) Saṅgamaka was seen. Śramaṇa Bhagavān Mahāvira came back and remained in religious contemplation. Saṅgamaka wanted to ascertain whether the mind of the Jinésvara was at all changed or not through the medium of his vibhaṅga (interrupted visual) knowledge. Saṅgamaka saw the Venerable Bhagavān thinking about exclusive compassion towards living beings of all kinds. Becoming discouraged, he thought:—“He was perfectly steady although he had been harassed constantly for the last six months. It is impossible to agitate his mind in the least even after a long time. Ah ! all my efforts have proved futile. I, also, missed divine pleasures for a pretty long time. Ah ! why did I fondle my soul to such a degree without realising my own strength ? Having thus, blamed his mischievous conduct in various ways, Saṅgamaka falling down at the feet of Śramaṇa Bhagavān Mahāvira, said :—O Bhagavān ! I have failed in my attempt, but your resolution is absolutely firm. Whatever the magnanimous Indra has said in his assembly-hall is quite true, but I committed a great mistake that at that time I did not believe in his words. Why should I prate more ? Please forgive my previous evil

deeds, I am entirely disparaged. I am not willing to give you trouble from now; you can fearlessly go for alms to villages towns etc. Why should you suffer from the pangs of hunger?" Śramaṇa Bhagavān Mahāvīra then told him, "O Saṃgamaka ! You leave aside all anxiety about me. I shall do every work at its appropriate time." Having respectfully bowed down at the feet of Śramaṇa Bhagavān Mahāvīra, the disappointed Saṃgamaka déva distressed by the heavy burden of terrible sins, went away to his svarga (heaven)

During all this period of harassment, the gods and goddesses of Saudharma déva-loka were mentally troubled, joyless, and devoid of energy. Indra himself abandoned anointing, ornamentation and dramatic performances, and he thought :—" Ah ! I myself became the sole cause of bad conduct towards Śramaṇa Bhagavān Mahāvīra, because, the wicked god, enraged by my praises, did this heinous act." At that moment, the vile Saṃgamaka-déva defiled as if by the mire of sin of destruction of all the living beings of the three worlds—with his body polluted by the dust of infamy of various kinds,—filled with series of in-auspiciousness, with loss of his former luster, and with his eyes contracted by shame resulting from breach of promise, entered the assembly-hall. On seeing him, Purandara, sitting with his face turned backwards, said- " O gods ! Listen to me. It is not at all advisable for you to look at Saṃgamaka-déva as towards a caṇḍāla (a man of the lowest stratum of society universally despised and shunned). That cruel heinous god has offended me by harassing our Worshipful Lord of the formidable ocean of this worldly existence but he was not afraid of me while doing a grave misdeed. Have I borne the great burden of steady equanimity of mind in a way Śramaṇa Bhagavān Mahāvīra has been doing that he did not even care for me ? By tormenting the Worshipful Lord, he has earned for himself a heavy load of terrible sin, and by associating with him, all of you sitting here will be participators of sin. Am I not able to prevent him from doing harassments ? But, then, by doing so, he would think that Jinésvaras do penance with the help of Indra. What else to say ? Drive him out

from here. Better to have it inhabited by robbers." Saying so, the Indra angrily pushed out Saṅgamaka alone from the heaven with his own foot. Saṅgamaka on seeing his loss of honour, thought :- "Ah ! This is the evil consequence of acts done without discrimination." He went towards Mount Méru in an artificial *vimāna* (celestial car) with violent anguish at heart. Then, abused by divine damsels, censured by his own retinue, pushed onward by the soldiers of the Indra and disregarded by *sāmānika* gods, Saṅgamaka went out of the svarga (heaven) and lived on the summit of Mount Méru during his remaining life-limit of one sāgaropam. The agra-mahisis (chief concerts) of Saṅgamaka requested Purandara thus :- "O lord ! With your permission we are willing to go with our husband. The Indra allowed them to go, and prohibited the rest of his retinue from accompanying him.

Then, Bhagavān Śrī Vardhamāna Swāmī becoming free from harassments went into the village for alms the next-day and going from door to door, he went into the house of an aged cowherdess. She offered highly perfumed boiled milk for break-fast to Śramaṇa Bhagavān Mahāvīra who was observing a continuous fasting for the last six months, with a heart full of devotion. Presiding gods of neighbouring locality contented by the break-fast of Bhagavān even after fasting of a long duration began to play upon divine musical instruments and they poured showers of gold flowers, and of scented waters, exclaiming at the same time अहो दान ! अहो दान ! Aho dāna ! Aho dāna ! O what a wonderful gift ! The poverty of the cowherdess thus removed.

Śramaṇa Bhagavān Mahāvīra then went to आलम्बिकानगरी Ālambhikā Nagari. There, Hari—the Indra of the Vidyut-Kumāra with his heart full of devotion, towards Śramaṇa Bhagavān Mahāvīra, went around him three times from right to left, and falling down respectfully at his feet, he began to eulogize him thus :—O Vanquisher of the unconquerable flower-arrowed Cupid, the accomplisher of the Treasure of Imperishable Happiness!—the only courageous warrior on the battle-field of upasargas (disturb-

ances.—O Jinédra! You are the true Vira (powerful man). Victory to you. You are a guardian in every way, for miserable creatures wandering in the ocean of this Saṃsāra. Only by remembering you, the mass of sinful acts, is immediately destroyed like darkness by the light of Sun. Blessed is the surface of the ground marked with the impressions of your lotus-like feet. O Lord of the World! Fortunate are the lions, deer, and all the other animals who are able to have a look at your golden coloured body when you are standing in contemplation in a mountain-cave! O Lord of gods! People wander in this miserable formidable forest of worldly existence only so long as they do not do service at your lotus-like feet. O Lord of the Three Worlds! celestial musicians along with their wives on Hémavanta and other mountain ranges, in Kṣīrodadhī, on Vaitāḍhya and in the infernal regions, have been singing hymns of your praise. By hearing the wonderful tales of your forbearance, people leave aside all other talk. Or, will fire-fly ever appear beautiful in the sky, after Sun-rise?" Having thus enlogised him, the Indra of the Vidyut-Kumāra déva-loka told Śramaṇa Bhagavān Mahāvīra that his केवलोत्पत्ति Kévalotpatti, —the acquisition of Kévala Jñāna—was quite near and having bowed down at Bhagavān he went away to his celestial abode.

Śramaṇa Bhagavān Mahāvīra then went to श्वेताम्बिका नगरी Śvétāmbikā Nagarī. There Hariśahendra—the Indra of the Northern part of the Vidyut Kumāra déva-loka came and respectfully bowed down at the feet of Bhagavān. While making inquiries about Śramaṇa Bhagavān Mahāvīra's health, the Indra told him:—"O Bhagavān! You have endured many hardships. Now you have to suffer very little. You will acquire केवलज्ञान Kévala Jñāna,—Perfect Knowledge,—in a very short time." Having said so, the Indra went to his own celestial abode.

Śramaṇa Bhagavān Mahāvīra then went to श्रावस्ती नगरी Śrāvastī Nagarī and remained in *Kāyotsarga* with his arms hanging by this side, in the out-skirts of the town. On that day towns-people putting on nice clothes and with flower-garlands and bowls of various kinds of sandal-paste, deliberately avoided

the place where Śramaṇa Bhagavān Mahāvīra was standing in *Kāyotsarga* and went out with the object of worshipping the idol of स्कन्द Skanda,—Son of Śiva. As soon as the towns-people made water-ablutions to the idol, and, having smeared it with fragrant sandal paste, as soon as the idol was placed on the chariot, Harissaha Indra, inquiring through the medium of his Vibhange Jñāna (a variety of Avadli Jñāna), saw people discarding Śramaṇa Bhagavān Mahāvīra, and worshipping the idol of Skanda. Harissaha Indra came down from his déva-loka and entered the body of the Image of Skanda. The idol presided over by Harissaha Indra began to move in the direction in which Śramaṇa Bhagavān Mahāvīra was standing in *Kāyotsarga*. On seeing the idol of Skanda moving without any help, the delighted people thought O! the idol of the god is trying to ride the chariot by itself without any help). But, the idol of Skanda, leaving the chariot aside, went to the place where Śramaṇa Bhagavān Mahāvīra was standing, and having gone round him three times and having fallen at his feet, it took a seat on the ground and began to praise him. On seeing this wonderful incident, the people, astonishingly thought:— O! This great man is worshipped even by gods. He is possessed of extraordinary supernatural powers. We have made a mistake that we disregarded him." The people realising their fault, began to extol Śramaṇa Bhagavān Mahāvīra with greater respect.

Śramaṇa Bhagavān Mahāvīra then went to कौशाम्बी नगरी Kauśāmbī Nagari. There, चंद्र Candra-Moon-and सूर्य Sūrya—the Sun,—the tutelary deities of the solar system—came in their original vimāna (celestial car) to pay homage to the Reverend Lord who was standing in *Kāyotsarga*. In the presence of the wonder stricken public, they went round the Bhagavān three times, and having fallen at his feet, they took their seats at an appropriate place. Having inquired about his health during vihāra (tourings) and having experienced the happiness of looking at Śramaṇa Bhagavān Mahāvīra for some time, they went to their appropriate abodes.

Now, moving about from village to village, Śramaṇa Bhagavān Mahāvīra went to **वाणारसी नगरी** Vāṇārasi Nagari (Benares). Suréndra (Indra of the gods) came there, and worshipped him. Śramaṇa Bhagavān Mahāvīra, then went to **राजगृह** Rājagraha Nagara. There, **इशानेन्द्र** Iśānendra (Indra of Iśāna déva-loka) came, and worshipped the Lord. After making inquiries about Bhagavān's health, he went away.

At **मिथिला नगरी** Mithilā Nagari, **पार्थिव जनक** Pārthiva Janaka (King Janaka) fell down at the feet of Śramaṇa Bhagavān Mahāvīra with great devotion and **धरणेन्द्र** Dharaṇendra (Indra of Naga Kumāra déva-loka) came there, and worshipped him with much delight.

Eleventh Rainy Season.

Going from one village, to another, with the approach of the rainy season Śramaṇa Bhagavān Mahāvīra went to **वैशाली** Vésālī with the object of living there during the four months of the rainy season of his *eleventh year* of ascetic life. With a fasting of four month's duration, he remained in Kāyotsarga in a locality free from living beings, **corn-grains**, females, lower animals, and from eunachs. There, Bhutānendra (Indra of Nāga-Kumāra déva-loka) came and worshipped him with the object of becoming free from horrors at worldly existences.

Twelfth Year of Ascetic Life. (B. C. 357-56)

In that Vésālī Nagari there lived a pious Śrāvaka named Jirṇa śétha who was a faithful follower of the religious treasure of excellent gem-like virtuous qualities of courtesy, compassion, excellent composure, and other rare merits, and who was renowned for his fame in distant lands and there was another śétha named Abhinava śresthī in the town, who was hypocritical. One day, the clever and virtuous Jirṇa-śresthī happened to go out of town on some business. There, he saw Śramaṇa Bhagavān Mahāvīra who was illuminating the directions by the luster of his golden-coloured body, who was bearing all auspicious qualities, and who was standing in kāyotsarga. Immediately on seeing him, Jirṇa-śétha full of great delight, fell at the feet of the Jinésvara, and thought :—" The Bhagavān is still standing

in Kāyotsarga, although the time for going out for alms is past. To-day it seems, he has a fast. To-morrow, it will be very nice if the Bhagavān—who is like a stem of the creeper of auspiciousness—will take his break-fast at my house," with this idea uppermost in his mind, Jirṇa-śeṭha remained in daily attendance on him. In this way, after daily waitings, the period of the fasting of four months of Śrama a Bhagavān Mahāvira was completed. The next day Jirṇaśeṭha requested Śrama-a Bhagavān Mahāvira to take his break-fast at his house, and went home. With this noble idea uppermost in his mind, namely that with these excellent prāsuka (absolutely free from defects) and éṣaṇīya (desirable) food-materials specially prepared for me I shall offer alms to the Worshipful Lord, the devout Jirṇa-śeṭha kept waiting at his house with his eyes wide open with joy, and he thought :—" I am fortunate, and happy that by giving dāna (alms) to the Lord of the Three Worlds, my birth as a human being, and this life will be auspicious. Besides, I am tied with the chains of dense evil Karmas of long-lasting succession of previous existences, so if I am now able to serve Śramaṇa Bhagavān Mahāvira I will have Mokṣa (Final Liberation) very soon." Also, he maintained these noble ideas for a very long time.

But Śramaṇa Bhagavān Mahāvira, now entered the house of अभिनव श्रेष्ठि Abhinava-śreṣṭhī and the śreṣṭhī (wealthy merchant) proud with the extent of his riches, ordered a maid-servant. " O good woman ! give this ascetic some alms, and send him away. " By the order of his master, the maid-servant brought some aḍada grains (a kind of pulse) in a wooden spoon, and offered them. The Noble Lord spread out his hands and received the aḍada grains into the cavity of his palms. The gods beat celestial drums, and showered wealth and garments. Flower-garlands of various colours dropped from the sky, and there was an auspicious shouting of " Aho dāna-an excellent gift. " Towns-people assembled there and the King, out of curiosity, came there. The King joyfully made inquiries, and the crafty Abhinava śeṭha proudly declared :—" I have fed this great man with milk-rice with great devotion, and the gods have uttered an

auspicious shout of. "Aho, dāna-an excellent gift." The king and the towns-people were greatly pleased.

Now, Jirṇa Séth, always full of great devotion towards Śramaṇa Bhagavān Mahāvira, immediately on hearing the sound of the divine drum, sorrowfully thought :—Ah ! Ah ! Cruel Fate has made me ill-fated that although I respectfully requested Śramaṇa Bhagavān Mahāvira to have his break-fast meal at my house, he did not come to my house but he took it at Abhinava séth's house. How can an unfortunate man like myself aspire for Cintāmaṇi ratna-(the magical thought-gem fulfilling its possessor's every wish) at his house ? Abhinava Séth is more fortunate than myself. If it not be so, Śramaṇa Bhagavān Mahāvira would undoubtedly have come to my house for his break-fast. " Soon after break-fast, Śramaṇa Bhagavān Mahāvira went on with his usual tourings.

At that time, a highly learned disciple of Tirthaṅkara Bhagavān Śrī Pārśva Nāth came into a garden outside the town. The King and the people of the town went to pay homage to the Kévali Bhagavān. At the end of *désanā* (religious sermon) the king inquired. —"O Bhagavān ! Who has acquired a great mass of puṇya (merit) in this town ? The Kévali Bhagavān replied " Jirṇa Sétha is the most fortunate of all. " The king, joining both his hands in form of a cavity, in front of his forehead, respectfully inquired, :—"Why ? Śramaṇa Bhagavān Mahāvira did not take his break-fast at Jirṇa Séth's house but took it at Abhinava Séth's house. Besides, the divine showering of wealth, garments, flowers etc took place at his house. How can Jirṇa Séth be considered most fortunate in acquiring the great mass of puṇya (merit) ?" Kévali Bhagavān replied :—" By his pious intentions, Jirṇa Séth alone has acquired the excellent fruit of giving a break-fast meal to an Arhant Prabhu. By his good intentions, Jirṇa Séth has immensely diminished the time of his worldly existence, and he has earned the excellent merit of being born as a god in Acyut dēva-loka. While rising high, and higher in spiritual meditation, had he not heard the sound of divine drums

indicative of the break-fast of Śramaṇa Bhagavān Mahāvira, the pious Jirṇa Śeṭh would have entered a higher stage of deep religious meditation, and he would have acquired the all-illuminating Kévala Jñāna (Perfect Knowledge.) This Abhinava Śeṭh is totally devoid of pious intentions. He has not himself made a gift of food and drink materials to Śramaṇa Bhagavān Mahāvira. Knowing him to be an ordinary mendicant, he ordered his maid-servant to give him some food as a routine practice of a householder. In commemoration of the Jinésvara's break-fast, the gods showered wealth, divine garments flowers etc. which may or may not prove useful to him during this life. O beloved of the gods ! Ascetic life, giving of alms, or worship of cherished deities without pious intentions is futile like a Kāsa-Kusuma (a flower in the air)." After hearing about the difference in the production of fruit of the giving of alms with a pure devout heart to an Arhat Prabhu and of the same without any good intention, the king and the towns-people, having loudly applauded the highly religious life of Jirṇa Śeṭh, went away.

Camaréndra Seeking Shelter of Śramaṇa Bhagavān Mahāvira.

Śramaṇa Bhagavān Mahāvira now went to Susumāra-purī and remaining on a stone-slab under an Aśoka tree in a garden named Aśoka-khaṇḍa, he stood in Kāyotsarga (renunciation) of one night's duration, with a firm resolve of *aṭṭhama tapa* (a three days' fasting) and keeping his unwinking eyes steadily fixed on a material object and his body slightly bent.

At that time, an Indra named Camaréndra, -of the *asura-kumāra* gods-came and got himself concealed, like a big elephant in the cavity formed by the two legs of Śramaṇa Bhagavān Mahāvira marked by the auspicious signs of a concha, fishes, lotus-flower etc. Now listen to the account. Who was Camaréndra? Why was he frightened by Sakréndra? Who was he in his previous life?

History of Camaréndra

There was a small town named Bibhēla, located on the surface ground near the great mountain named Vindhya, where big elephants are lustily eating the abundant foliage of grape-creepers, where the course of the chariot of the Sun is hindered by the heights of its elevated peaks, and where all the directions appear beautiful by the surrounding excellent forest territories. There lived a great merchant named Pūraṇa. He was very wealthy and was endowed with mercy, straight-forwardness, purity of heart, and other virtuous qualities. Being respected by his family-members, a favourite of the king, pleasing to the public, and being the heart of righteous persons, he passed his days in a way that was not in any way contrary to his interest in this, as well as, the next world.

One day, while lying on his couch during the latter portion of the night and with his eyes wide awake through sleeplessness, he thought:—“Ah! I have really given alms to deserving persons and have practised austerities during my previous lives, and, therefore, I have accomplished all my cherished wishes. I have an increase of respect from the King, and an increase of wealth, merchandise, treasure and family circle of sons, daughters etc. every way. Unfavourable persons become favourable simply by looking at them, and all my misfortunes disappear even without warding them off. So long as there is an existence of even a small remnant of merit of previous lives, so long as an endeavour in the right direction is possible; so long as I am respected by the people, I am not disabled by disease, and I am in possession of wealth as fickle as the clouds of the autumn; so long as my body is not weakened by old age, and I have no separation from my beloved persons and so long as all my family-members are obedient to me, let me, therefore, apply myself strenuously in the observance of my religious duties as they are conducive to the attainment of real happiness in future lives. An action does not originate without its cause. Besides, some are born to rule over others, and some are born

to serve them. All this is the result of merit or sin of previous life. In the morning, I will entertain my family-members sumptuously, hand over the management of my household affairs to my son, and I will take Tāpasa-dīkṣā-- (Initiation into an order of religious mendicancy). After Sun-rise, he invited all his family-members, he entertained them sumptuously with great affection, and having hospitably respected them with tām̐būla (betel leaves) and other articles, he told them with an añjali (two hands formed into a hollow cavity) in front of his forehead "O kinsmen! Listen to me. I have now become free from worldly pleasures. I want to remove my burden of the duties of a house-holder. My attachment towards my wife; my son, my friends, and towards my family-members has disappeared; you therefore, give me your permission for my accepting *dāṇāmā pravrajyā* (an order of ascetic life). You pardon me, now, for whatever disagreeable acts I may have done towards you while I was with you. Now you entertain the same partiality towards my son, that you had for me." Saying so lovingly, he entrusted the burden of his household affairs and the care of his family members to his son. He showed him all his valuable treasures, advised him to take proper care of all the family-members, and he did every thing that was suitable for the moment. Then, at a lucky moment, on an auspicious day, Puraṇa left off his house-holder's life and having taken a wooden utensil with four divisions, he took *Dāṇāmā tāpāsa-pravrajyā* (initiation into an order of *dāṇāmā tāpāsa* mendicancy). From that very day, he constantly observed a chaṭṭha (two days' fasting-tap) and he began an inquiry into his soul. On the day of his break-fast, he used to take his wooden utensil, and while moving about to various houses of rich persons, as well as, of the poor for alms at mid-day, he would give away to travellers and needy persons whatever he received into the first division of the wooden utensil; to crows, dogs etc. whatever he obtained in the second division; to fishes, alligators, and to other aquatic animals whatever he had in the third division, and he would take his meal without any attachment, from the alms that he received in the

fourth compartment of the wooden vessel. But being destitute of *sat jñāna* (Right Knowledge) he was not able to destroy his evil Karmas in a way that a Jaina sādhu would do with slight penance although he was always busy with very difficult penance. Iron is converted into gold by skill in alchemy. When his body was greatly emaciated and dried up, leaving chiefly bones and skin on account of severe ignorant penance, Purāṇa thought:— ‘Now, my body has become greatly debilitated, but there is still some manly vivour in me, let me, therefore, go to a suitable locality and remain there without food and drink’ With this idea in his mind, he left his wooden utensil in a solitary place, and, going to the North-Eastern part of Bibhēla Sannivēśa, Purāṇa took a vow to abstain from food and drink.

At that time, the capital town of Camaracañcā was without its Indra (the presiding deity). Having led the life of a wandering mendicant for nearly twelve years, tormenting his body through ignorant penance, Purāṇa died consuming his body by one month’s abstinence of food and drink during his death-bed sickness, and he was born as a Camarēndra in Camaracañcā. When Camarēndra was calmly looking at the various portions of his celestial abode illumined by the rays of a variety of emeralds and diamonds made beautiful with fully-expanded flowers, and made attractive by the yāḱ-chowries constantly kept waiving by the handsome hands of beautiful celestial damsels gracefully moving about here and there, he saw Saudhamēndra with *vajra*-thunder bolt in hand being respectfully served by eighty-four thousand sāmānika dévas (gods possessing similar affluence as the Indra) and millions of other gods and goddesses with their hands folded and held in the form of an añjali in front of their foreheads; looking at divine females dancing merrily in accordance with the musical tones of clapping of hands combined with the sound of drums and other musical instruments; and enjoying undreamt-of happiness-seated on his lion-seated throne in the Sudharma assembly-hall of the Saudharmāvatamsaka vimāna (celestial chariot) in Saudharma déva-loka (heaven) lovely with divine splendour; fragrant with the enveloping dense clouds

of the smoke of Kālāgaru (black aloes) mixed with excellent camphor; beautified with pitchers filled with water placed on door-portals, and covered with expanded lotus-flowers; with the darkness removed by the brilliance of walls made of pure emeralds; where flags furnished with ringing small bells of gold are flying in the air; where heavy bunches of pearls are hanging at different places; and whose hind portion is encircled by an excellent Vedikā (Vedi-shaped pavilion) made of emeralds and gems of various kinds. Immediately on seeing Saudharméndra enjoying divine happiness, Camaréndra under an impulse of envy and anger, thought:—'Ahl who is this evil-minded! Seeker after ill fame! Shameless! a disgrace to the host of gods! and desirous of entering the month of Kāla (the God of Death) at an unseasonable time, who residing above my head is fearlessly amusing himself enjoying celestial happiness above the head of one who is the King of all *asuras* (demons).'

"With this idea in his mind, Camaréndra called together all the gods sitting in the council-hall of his Sāmānika gods and also the gods who were to be consulted in case of doubt, and asked them:—'Who is this wicked person above my head?' With an anjali in front of their fore-heads and with an applaud of victory, they replied:—'O beloved of the gods! He is the illustrious, highly lustrous, Sandharmādhīpati—the Indra of gods himself whose order is irresistible! On hearing this, Camaréndra with his face terrific by highly raised eye brows caused by violent anger, said:—'O gods! You are not familiar with my former enterprises and you are consequently led to praise an Indra with a retinue of a few gods, in this way. He is placed on a higher level; will that alone bring him relatively higher respectable condition? Will an owl sitting on the top of a tree, attain the splendour of a peacock? Besides, a heavy substance placed on the scale pan of a weighing machine always settles down to the bottom, while a light substance rises high. He is inferior to me. Just as, some one acquires the royal power of a great king although he may have been born in the family of a caṇḍāla (man of the lowest caste), in the same way, he attained svarga (heaven) although he did sinful acts. O gods! he remained

long in company of celestial females like a wicked man without valour on a battle-field, but, now, I am determined to dispel the long-continued boast of his pride. Wise persons do not disregard a wicked individual in the same way, that they would do in the case of a diseased condition. Prosperity abandons a bad person who does not manage his affairs satisfactorily after having acquired his supreme authority obtained in regular succession. I am at present powerful and let the uncleanness of crushing the pride of the king of gods be done with my hands." On hearing the arrogant words of Camaréndra, without ascertaining his own valour of arms, the sāmānika gods told him;— 'O god ! he has acquired the great extent of the excellent prosperity of his celestial life on account of preponderance of the mass of his meritorious acts accumulated during previous lives, and you are the master of bhavana-pati gods like ourselves, although you are endowed with diligence, resolution, strength, and other qualities. Therefore, O master ! Leave off your jealousy, and enjoy the ownership acquired in regular order. Let him enjoy the affluence of the happiness of lordship over gods. Quarreling with him is useless. What can you accomplish with your doubtful greatness? Think well with your clever intellect. Acts done without ripe thinking, turn out terrible in the end like the fruit of a poison-tree. The dust of ill-fame caused by loss of honour, cannot be washed off by thousands of showers of rain. You consider well for your own self, what is suitable under the circumstances. What more discretion are we expected to have than your self ?' On hearing this, Camaréndra, with his eye-brows fearfully knit with violent anger, said:—"O Sāmānika dévas! (gods), Although you are of declining age, you uselessly bear sthaviratva (the state of being a venerable man) without having due discerning judgment. By talking about the defeat of your own master, you are throwing away very far your own dignity. Virtuous qualities always create greatness. One becomes respectable like an honourable teacher by possessing several virtuous qualities, although he may be young in age. Otherwise how can a mustard seed valuable by possessing auspicious qualities— be placed on the head although

it is so minute? Or, what is the use of saying this much? Where is your fault when you have not experienced my prowess? If you say so, I can easily amuse my self by making mountain-ranges rise up and fall down like a ball in the palm of my hands only by a push. Or, I can combine into one, the three worlds which are quite separate, simply by the force of my powerful arms." Permitted as if by the echo issuing from his residential abode filled with the strange verbosity of speech caused by violent anger, Camaréndra at once started from the assembly of his frightened sāmānika gods with the object of having a fight with Saudharméndra. Under the influence of more composed judgment after a moment, Camaréndra again thought :—" My sāmānika asuras (demons) are afraid of the Indra, and so I am not able to judge about the result of my enterprise, but, then, in case I am defeated, whose shelter should I take to defend myself from repulsive attack?" With this idea in his mind, Camaréndra saw Śramaṇa Bhagavān Mahāvīra Prabhu in Kāyotsarga at Susumārapura through the medium of his Avadhī Jñāna. Immediately on seeing him, he got up from his divine bed, and having put on divine garments, he went in to an armoury named Coppyālaka, equipped with adamantite weapons of various kinds. From the armoury, Camaréndra took a very extensive iron-mace resembling the arm of the God of Death, and being anxiously awaited by female demons, being watched by body-guards bewildered as to what should be done now, being disregarded by sāmānika asuras as he was ill-behaved, and dreaded by the bhavana-pati gods that some unexpected misfortune is likely to occur, he went out of his capital town-Camaracañcā and very hastily reached the place where Śramaṇa Bhagavān Mahāvīra was. Having walked three times from left to right round Śramaṇa Bhagavān Mahāvīra with great devotion and having bowed down respectfully at the Jinésvar's feet, he said :—" O Lord ! By the supernatural powers of your lotus-like feet, even long-cherished fancies difficult to be fulfilled are easily accomplished. By your grace, I am desirous of making Saudharméndra powerless, and destitute of supreme authority." With

these words, Camaréndra at once went in a North-eastern direction, and by his divine powers of changing various forms, he assumed a terrible body-form of one hundred thousand yojans' dimensions—with highly raised, dreadful moving bunches of hair on the frontal region of his head; unpleasant to look at, on account of quivering molar teeth in the excessively terrible cavity of his mouth, resembling the top of Anjana giri (a mountain as black as collyrium), or a collection of newly-formed clouds; full of blazing flames of burning fire issuing from his mouth; pervading the multitude of stars by his extraordinary arms highly raised in the sky; hindering the progress of the rays of the Sun by the extensive cavity of his broad chest; accompanied with hissing sound of snakes lodging in the circular cavity of his navel; pressing on the surface of the soles of his feet with the burden of his long and heavy thighs; ready to easily make a mouthful as it were, of the three worlds including the regions of gods, as well as, of asuras (demons); and with a body-form terrifying even to Bhīma (second son of Pāṇḍu), and spread it on the vault of the sky. With such a formidable body, Camaréndra hastily ran towards Saudharméndra, and, throwing away far aside celestial chariots coming towards him by the violence of his breach spreading on account of great velocity; striking the surface of the ground with huge slabs of stone falling from high mountains beaten by the front portions of his feet while walking leisurely, filling up the interior of the sky, as it were, by the mass of waters of Lavaṇa Samudra (the Salt Sea) on account of the spread of the radiance of his body resembling a heap of collyrium, a mass of clouds or a collection of Cuckoos or black wasps; pervading, as it were, the three worlds by the hugeness of his body; splitting up as it were the interior of Brahmāṇḍa (egg of Brahma; the universe) by his constant roarings; showering rains at some places, and throwing heaps of dust at others; agitating vāṇa-vyantara dévas (a variety of demi-gods) with fear; frightening jyotiṣk gods (luminaries); and spreading sphaṭika ratna (crystal gems) on the surface of the sky, he jumped over the regions of the Sun; the Moon, and constellations of stars

and within a twinkling of the eye, he reached the heavens. On seeing his dreadful appearance, the gods became surprised; the tying cords of the waist-cloths of goddesses saying, 'Ah! What is this?' became loose with fear; soldiers became afflicted with fear as if stupefied although they did not care even for their own lives; body-guards were confused like babies; loka-pālas (world-guardians) were driven away; sāmānika gods became bewildered with what should be done; the trāyatrimśaka dévaḥ (the thirty-three gods of venerable position) were greatly startled; and *airāvaṇa* (Indra's elephant) began to run away uttering a disagreeable cry. Then, placing one of his feet on the Vedit-shaped altar of lotus-flowers, and the other in Sudharma assembly-hall, and having given three heavy blows to the door by means of his sphaṭika ratna (crystal gem), he angrily said :—"O vile gods! Where is Purandara—who is amusing himself happily in his own house, who is clever in thoughtlessly doing work; who is disdainful of other warriors on account of his superior strength; and who is confident of victory over his enemies simply because he did not meet with any misfortune? Also, where are eighty-four thousand sāmānika gods who are careful in showing service done to their master simply by accomplishing their own ends by craftily not caring for what is proper to do, as well as, for what is not? Besides where are the eighty-four thousand body-guard gods equipped with the din of unsuccessful weapons of various kinds? Where is the Vajra (Indra's thunder-bolt)—capable of piercing tops of high mountains—gone now? Where are several millions of celestial females—lovely by possessing unique beauty? Ah! on seeing your destruction, do not say that the lord of Camaracaṇḍā fraudulently killed you without informing you of his arrival there. I am, now, going to destroy you—helpless creatures—like a withered tree, and to reduce you to small pieces resembling cubes of sugar with my sphaṭika-ratna weapon. What else can I say? I want to throw you—shelterless wretches simultaneously into the mouth of *yama* (God of Death); now, do whatever you like to do, and remember your worshipful deity. Find out all the methods of saving your lives. Or, lowering your heads down

and becoming good-humoured, hand over the wealth of the dévaloka (heaven) to me. Why are you senselessly partial to Saudharméndra? Besides, it is an established usage that a female of a noble family will certainly follow her husband in the long run although she may have been well-protected for a prolonged period. However, O Purandara! You have enjoyed all this celestial wealth during my absence as a lord of dévaloka (heaven), but if you respectfully fall down at my feet, I will forgive all your faults. Also, by the grace of obedience at my feet, may the gods amuse themselves in their celestial abodes without caring for fear even in a dream. In like manner, let the divine wealth joyfully rejoicing by association with a suitable husband, willfully find a pleasant shelter in my chest. Or, why this much even? Let the entire three worlds subjugated in the enclosure of my powerful arms, live peacefully without a suspicion of fear from hostile parties for ever. O Indra of gods! You salute me, before the fierce sphaṭika-ratna weapon capable of reducing your diadem to powder, falls on your head. Why do you bestow widow-hood to Rambhā, Tilottamā, and other celestial females by having a fight with me without ascertaining the strength of your own arms? If one adopts the path of justice from the beginning wise persons do not find fault with him, and he has no cause even of repentance if he is totally destroyed." On hearing Camaréndra talking irrelevently, enraged and with his eyes looking terrific and eye-brows knit high, also saying:—O! highest peak of bad conduct! O shameless creature! O wicked asura! intent on frightening gods by evil doings. For the present, you are asking for things which are decidedly hard to obtain; otherwise, how can you possibly expect to come here? Ah! just as an elephant is killed by tusks and other members of an elephant's body; just as the fragrant yāka (bos grunniens) is killed on account of the beauty of the mass of her hairs; just as the musk-deer is killed for its musk; just as the sandal-tree is cut down on account of the fragrance of its wood, and just as also, the bhujāṅga (the cobra snake) is killed for the acquisition of a phaṇā-ratna (a gem in the hood) of the snake, in the same

manner, you will be destroyed on account of your pride." Hearing thus the Indra sitting on his lion-seated throne, thought of his Vajra (Indra's thunder-bolt), and the Vajra-throwing thousands of fire-brands; setting out flames; spreading millions of sparks of fire; dazzling the eyes by thousands of glittering rows; made as if entirely of fire; arranged, as it were by all the rays of the Sun; and prepared as it were from the entire mass of abundance of brightness—at once came into the palms of the hands of Saudharméndra, and in an instant, he threw it against Camaréndra. On seeing the terrific thunder-bolt weapon—never seen before and coming towards him with great velocity, Camaréndra's desire for a conflict, his pride, and his display of energy disappeared, and on remembering the words of good advice given by sāmānika asuras and thinking with a deep sigh that he would not now be able to reach even the surface of the earth without a large mass of puṇya (meritorious deeds), and trembling with fear by not getting any place of self-preservation, on looking at the surface of the sky studded with innumerable stars, with trembling eyes while gazing up in bewilderment; not caring for the sphatika-ratna weapon dropping down from his hands; and unable to find out whatever was suitable for the moment, and convinced with the idea that all other remedies were useless, and that the lotus-like feet of Śramaṇa Bhagavān Mahāvīra were the best shelter, Camaréndra walking with great velocity with his feet raised high up, and his head low down, ran towards Śramaṇa Bhagavān Mahāvīra as speedily as the dropping down of streams of perspiration caused by great exertion. He did not, in the least, become numble although the vehemence of his pride was severely crushed, but his body looked insignificant by rushing with immense speed. Besides, ah! ridiculed by gods, and shown with clapping of hands, 'Here is the god who showed his arrogance before Indra,' Camaréndra, at this time, became so small that like a small butterfly he was not recognized although he was able to fill in the interior of the three worlds by the extent of his body.

At that time, Indra's thunder-bolt weapon carefully thrown

by Saudharméndra himself, filling up all the directions with the flames of fire, and devouring, as if, simultaneously by one mouthful all the enemies of the Indra, reached within a short distance of Camaréndra's head, and he, saying with an indistinct voice, "O Bhagavān! I am now, within your protection," took shelter within the lotus-like feet of Śramaṇa Bhagavān Mahāvīra who was standing in Kāyotsarga. Saudharméndra thought:—'Oh! an Indra of asuras cannot possibly come to Saudharma déva-loka simply by his ability, but he can do so by the grace of a Bhagavanta (a holy worshipful saint), a Tīrthaṅkara (a religious pioneer possessing supernatural powers), Jaina Caitya (a Jineśvara presiding a Jaina temple), or of an extremely Venerable Ascetic whose soul is engaged in meditation. But then, this turned out to be improper and miserable for the next life.' Thinking thus, Saudharméndra saw, through the medium of his Avadhī Jñāna, Camaréndra as an extremely minute insect, lodging on the lotus-like feet of Śramaṇa Bhagavān Mahāvīra. On seeing Camaréndra there, Saudharméndra astonishingly said "Ah! I am unfortunately undone." With these words, Saudharméndra very hastily ran in the direction of the thunder-bolt weapon, which was at a distance of four fingers from the uttamāṅga (head) of the Jineśvara and instantly drew it back. Owing to the great velocity of the gait of Saudharméndra, the fine hairs of the front part of his head moved a little by the force of wind from the Indra's palms of hands. Then repeatedly censuring his own bad conduct and going round the Jineśvara three times from left to right, and having bowed down at the Lord's feet with great devotion, Śakréndra said:-

देव ! पत्नीयद् न मए वियाणियं तुम्ह चरणनिस्साए ।

जं एसो चमरिंदो समागतो मं पराभविउं ॥ १ ॥

इण्हि चिय विनायं करयलपल्लितियं कुलिसंमि ।

ता पणयवच्छल ! लहुं अवराहमिमं खमसु मज्झ ॥ २ ॥

न पुणो वि भुवणबंधव ! संसारपरंपरापरमवीयं

एवंविहं अकिच्चं कइयावि अहं करिस्सामि ॥ ३ ॥

1. Déva! pastyaba na maé viyāṇiyam tumha caraṇa-nissāé
Jam éso Camarindo samāgeö mam parābhavium 1
2. Inhim ciya vinnāyam kara-ya'a-palhatthīyam kulisammi
Tā paṇaya-vacchala! lahum avarāhamimam klamaṣu majjha
3. Na puṇo vi bhuvāṇa-bandhava! Saṃsāra paramparābīyam
Evam viham akiccam kapiyāvi aham kariṣṣāmi. 3

1. O Lord! Be gracious! I did not know that this Camaréndra, remaining at the shelter of your feet, came here to defeat me.

2. But I knew it really only now, when the thunder-bolt weapon came into the cavity of my hands. Therefore, O affectionate towards one who does obeisance! Pardon this little fault of mine.

3. O friend of the Three Worlds! I will never again do such an evil deed—which is the essential cause of a succession of lives in this saṃsāra.

Having thus asked pardon with polite manners, from the Great Teacher of the World, Śakréndra, keeping himself in the North-East direction and striking the surface of the ground three times with his left foot, told Camaréndra:—‘O Indra of asuras! You did well that you concealed yourself in the lotus-like feet of the Lord, who had taken a vow to afford protection to all the beings of the entire world. By doing so, you have intensely delighted my heart. The continuity of our previous animosity has now been removed, and an unperishable feeling of affection has been created for life. Roam about, as you like, for the activities of your amusement. By the grace of the Jinésvara, you have now no fear from me.’ Having thus consoled Camaréndra with sweet words, Dévéndra (the Indra of gods) went away to his own abode.

Then, with his face blooming with extreme joy, and becoming fearless by the grace of the jaṅgama Kalpa Vrikṣa (wi-

shing tree)—the lotus-like feet of Śramaṇa Bhagavān Mahāvīra,—the mislead Camarēndra, having respectfully paid homage to the Jineśvara, began to praise him thus :—

सयलजयजीवबंधव ! ज्ञानानलददृक्कम्मवणगहण ! ।
 तिब्बपरीसहसहणेकधीर ! जय जय महावार ! ॥ १ ॥
 सिद्धिवहुबद्धपडिबंध ! बुद्धसद्धम्मबंधुरनिहाण ! ।
 चामीयरसरिससरीरकंति विच्छुरियदिसिनिवह ! ॥ २ ॥
 नाह ! तुह पायछायालीणं नो भवभयांपे अकमइ ।
 किं पुण सहावभंगुरगिरिदलणुदंतुरं कुलिसं ॥ ३ ॥
 जत्थ तुह नाह ! सरणं ज्वेइ समुरासुरंपि तइल्लोकं ।
 पायतल्ले तत्थ ठियस्स कह णु वयणिज्जया मज्झ ॥ ४ ॥
 पत्तच्चिय सुरपुरसंपयावि परमत्थओ मए देव ! ।
 अब्भुदयमूलवीयं जं पत्तं तुम्ह पयकमलं ॥ ५ ॥
 लब्भंति सामि ! जइ मग्गयाइं निरवग्गहाइं भत्तीए ।
 पइजम्मं चिय ता तुम्ह चलणवासं लभेज्जमइं ॥ ६ ॥
 इय चमरिंदो सम्भावसारवयणेहिं संथुणिय वीरं ।
 नित्थरियगरुयहरिभयमहन्नवो अइगओ सप्परिं ॥ ७ ॥

1. Sayala-jaya-jīva-bandhava ! jhānānala--daḍḍha--kamma vaṇa-gahaṇa !
 Tivvaparīsaha-sahaṇékkadhīra ! Jaya Jaya Mahāvīra ! 1
2. Siddhi--vahu-baddha--paḍibandha ! vuṭṭha sad-dhamma bandhura-nihāṇa !
 Cāmiyara-sarisa-sarīra-kanti vicchuriya-disi-nivaha ! 2
3. Nāha ! tuha pāyachāyāliṇam no bhavabhayaṃpi akkamaḥ,
 Kim puṇa sahāva bhaṅgura giri dalaṇuddanturam kulisaṃ ? 3

4. Jattha tuha nāha ! saraṇam uvēi sasurāsuraṃpi tailokkam,
Pāya talē tattha ṭhiyassa kaha nu vayanijjayā majjha ? 4.
5. Pattacciya sura pura-sampayāvi paramatthaṃ maē dēva !
Abbhudaya-mulabhiyam jam pattam tumba paya-kamalam. 5
6. Labbhanti sāmī ! jai maggayāmi niravaggahāmi bhaddiē,
Paḷammam ciya tā tumba calaṇavāsam labhējjamamam.
7. Iya Camarindo sabbhāvasāra-vayaṇehiṃ saṃthuṇiya Vīram,
Nittariya garuya Haribhaya-mahannavo aigaṇi sapurim. 7

1. O friend of the living beings of the entire world !
The destroyer of the forest of persevering karmas by the fire
of pure meditation ! The only resolute man in enduring violent
sufferings ! Victory ! Victory Mahāvīra !

2. One who has fixed attachment to the virgin Siddhi
(Final Emancipation). The lovely treasure of True Religion !
The illuminator of the mass of directions by the splendour of
body resembling gold. 2

3. O Lord ! When there is no fear of next life for one
who is devoted to the shade of your feet, then, what about the
vajra crushing mountains which by nature is fragile ?

4. O Lord ! Where is indeed, wrong to me by having
remained at the surface of your feet whose shelter the people
of the three worlds—even along with the gods, and demi-gods—
approach.

5. O Holy Saint ! When I obtained (the service of) your
lotus-like feet which are the chief source of prosperity, I in
reality also obtained the wealth of city of gods.

6. O master ! If desired objects are acquired freely by
devotion towards you, then, eventually may I acquire an abid-
ing place i.e service at your feet during every future life.

7. Then, having thus extolled Śrī Vīra Paramātman with

words, full of good intentions, Camaréndra having crossed the great ocean of serious fear from Hari (Indra), went to his own town (Camaracañcā)

Having gone to his own capital town, Camaréndra, overpowered with shame, narrated the whole account—how he went although he was prevented by his sāmānika asuras in his own assembly-hall; how he suffered insult and hardships, and how he was saved by the supernatural powers of his having taken the shelter of Śramaṇa Bhagavān Mahāvira, and having informed his retinue, "Let us all go to pay homage to the worshipful Jinésvara," he again went to Śramaṇa Bhagavān Mahāvira along with his entire retinue, and having bowed down at the lotus-like feet of the Jinésvara, and having done some singing there, he came back to his capital town.

Then, early in the morning having become free from Mahā-pratimā of one night's duration, Śramaṇa Bhagavān Mahāvira went to Bhoga-pura Nagara. There a Kṣatriya named Mahéndra immediately on seeing Śramaṇa Bhagavān Mahāvira, became greatly enraged without any cause, and he ran towards him with the object of beating the Jinésvara with a stick of a palm-tree. At that time, the Indra of the Sanat Kumāra gods, came there for the purpose of paying homage to Śramaṇa Bhagavān Mahāvira. On seeing the insolent kṣatriya running towards the Jinésvara, equipped with a stick with the object of beating him, the Indra prevented him, and having bowed down before Śramaṇa Bhagavān Mahāvira, and having made inquiries about health, and the conquest of hardships, the Indra went away to his own celestial abode.

Now, Śrī Vardhamāna Swāmī—capable of crushing pride, and adored eagerly by dévéndras (Indras of gods) went to Nandi-grāma. There a friend, named Nandi, of King Siddhārtha (father of Vardhamāna Swāmī) extolled his virtuous qualities and honoured him.

On his way to Ménḍhaka-grāma, a cow-herd angrily rushed

towards Śramaṇa Bhagavān-Mahāvīra with a big rope with the object of beating him, but he was prevented by Surēndra (Indra of gods).

Then, moving about from village to village, Śramaṇa Bhagavān Mahāvīra went to Kauśāmbī Nagarī a town decorated with rows of white elegant houses and beautified by triangular passages, squares, courts-yards, market-places, public buildings etc. In that town, there was a king named Śatānika who was fearlessly enjoying the prodigious royal wealth of his enemies held by the thick cord of his virtuous quality as a protector of the earth. King Śatānika had a queen named Mrigāvatī-daughter of King Cetaka. She knew the whole truth of the Jaina Religion and she was always ready in worshipping the lotus-like feet of Jinésvaras. The king had a minister named Su-gupta who knew the internal secret movements of all the kings, and who governed the kingdom with judicious intellect. The minister had a wife named Nandā. Nandā's love for the established Siddhānta (fundamental principles) of the Jaina religion was thoroughly inter-mixed with the seven elementary constituents (alimentary juice, blood, flesh, fat, bone, marrow, and semen) of her body, and she being a true follower of the house-holder's dharma propagated by the Jinésvaras, she always had a feeling of friendliness with queen Mrigāvatī. Besides, there was a religious preceptor named Tattva-vādī, who was clever in diffusing the secrets of the various systems of philosophy, and honoured by the king. In that town also, there was a wealthy merchant named Dhanāvaha who was very prominent among all merchants, and also his wife Mūlā. All these persons lived in the town, doing their appropriate work.

On the first day of the dark-half of the month Pauṣa (December-January) Śramaṇa Bhagavān Mahāvīra took the undermentioned extremely difficult vow :—

जहाँ - जइ कालायसनियलवद्धचलगा, अरणीयसिरोरुहा, सोयभरा-
बहुद्वकंठगगरगिरं, रायकन्नगात्रि होऊ पर गिहे पेसत्तणं पक्खा,

तिमिदिणाइं अणसिया, घरभंतर-निहितेक्कचलणा बीयचलणलंघियघर-
दुवारदेसा, पढिनियत्तेसु सयलमिवस्सायरेसु, सुप्पेण कुम्मासे, पणामेइ
ता परमहं पारेमि ति ।

Jahā-Jaia kālāyasa niyala-baddha-calāṇā, avaṇṇiya-sīroruhā,
soyabharāvaruddha-kaṇṭha-gaggara-giram ruyamāṇi, rāya kanna-
gāvi hoṭṭa para-gihé pēsattaṇam pavannā, tinni dināim aṇasiyā,
ghara-bbhantara nihitékka calāṇā, bīya-calāṇa-laṅghiya-ghara
duvāradésā, paḍiniyattésu sayala bhikkhāyaresu suppeṇa Kummaśe
paṇamei tā paramaham parémitti.

1. Namely-If a virgin girl, whose feet were tied with an iron foot-chain. 2 Whose hair of the head had been totally removed. 3. Who was crying with a faltering tone due to a choking of her throat on account of the burden of sorrow. 4. Who being a daughter of a king was reduced to servitude at some body's house. 5. Who had a continuous fasting of three days 6. Who had placed one foot in the interior of the house and the other foot had crossed the region of the door of the house. 7 Who gives me alms of kulmāṣa (aḍada beans-beans of Phaseolus Radiatus) from a सुपडुं supadun (a winnowing fan made of bambooreeds) 8. And when all the mendicant-beggars have returned after taking their alms, then, I will break my fasting."

Having taken the above-named vow, Śramaṇa Bhagavan Mahāvīra used to go daily to several houses in the town for alms, but he invariably returned without food, and drink materials, as he would never accept any that did not fulfil the exact conditions of the vow. The people of the town were perfectly ignorant of the Jinésvara's vow and its conditional terms.

On seeing that Śramaṇa Bhagavān Mahāvīra daily returned from their houses without accepting any alms, the people of the town were immensely grieved at heart, and becoming bewildered as to what should be done now, they thought :- "What is the use of the wealth which is a source of misery ? And,

also, of this human existence? Or, of what use is this enjoyment of pleasures resulting in misfortunes? When we can not even give food and drink to such a devout saint, although he has been visiting our houses. How shall we cross, without dāna (alms-giving), this ocean of worldly-existence filled with the waters of Karmas, and full of alligators in the form of numerous misfortunes and terrible whirl-winds. Or, such worthy ascetics will come to the houses of fortunate individuals and will delight their hearts by accepting their alms. If this Venerable Saint is given gifts of food and drink-materials only once any how, then, the happiness of svarga (heavens), and of Mokṣa (Final Liberation) is in the palms of one's hands." When the venerable Jinésvara did not accept anything although he had been repeatedly offered various articles of food and drink-materials as alms at numerous houses, the people of the town were much distressed.

After roaming about in Kauśāmbî for alms for four months, one day Śramaṇa Bhagavān Mahāvîra entered the house of Sugupta mantri (minister Su-gupta). At once recognizing him from a distance, 'Oh! He is Śramaṇa Bhagavān Mahāvîra' Sunandā-the minister's wife,-joyfully got up from her seat, and offered to him several articles of food and drink-materials. But on seeing the sorrowful condition of Su-nandā when Śramaṇa Bhagavān Mahāvîra went away without accepting anything, her maid-servants told her :- 'Ah! we cannot understand why the god-like saint goes away everyday without accepting alms.' Sunandā conjectured :- "The Venerable Jinésvara must have taken some particular vow and as the conditions of that vow are not fulfilled, he goes back without accepting any alms." With this idea uppermost in her mind, Su-nandā was greatly afflicted. She left off all her house-hold affairs, abandoned decoration of her body, and she sat resting her cheeks mournfully on the palms of her hands. The minister returned home, and on seeing Sunandā in a sorrowful state, he asked her - "O lotus-faced! Why do you look grieved at heart without any cause? I do know if I have offended you in any way? Besides, I being always ready in abstaining from ill-treatment, it is not possible that any other

family-member will be unfavourable to you.' She replied :- ' Dear ! There is no place for such evil notions. None is, in the least, guilty. But, for the last several days, Bhagavān Vardhamāna Swāmi-by whose supernatural powers the unfathomable ocean of this worldly existence can be easily crossed, and the attainment of Śiva-pada (the Abode of Eternal Blessing) which is beyond the range of one's most desired wishes and which is destitute of future re-births is rendered possible, and by whose grace, even very terrible misfortunes disappear easily-does not accept any alms. One cannot easily understand what *abhigraha* (vow) he may have taken. Then, what is the use of your keenness of intellect or of your post as a chief minister if that vow cannot be known." The minister said :- ' Dear ! Leave aside your sorrow. Tomorrow I shall find out some means by which the vow will be made clear.'

At that time, a female warder named Vijayā of Queen Mrigāvatī who was there on some business, heard the conversation and she narrated the whole account to Queen Mrigāvatī. On hearing it, the queen was greatly distressed, and she sat in a state full of sorrow. The king who happened to come there, asked her: 'O queen ! how is it that you look so bewildered? The queen replied :- 'O king ! what can I say ? You have lost even polite manners under the burden of governing the kingdom-which is the source of a degraded state during the next life-that you do not even know where Bhagavān Vardhamāna Swāmi is moving about and for what sort of alms he is roaming from house to house." Having reproached the king in this way, the queen narrated before the king the whole account about the *abhigraha* (vow). The king then said :- 'O queen ! Be calm, I shall, any how, try to be familiar with the real state of affairs tomorrow.' Directly on taking his seat in the council-hall, the king sent for Sugupta minister. The minister came and having respectfully saluted the king he took his seat at an appropriate place. The king then told him :- "O minister ! Is it befitting you that you even do not care to know that Śramaṇa Bhagavān Mahāvira is moving about here ? Ah ! your carelessness ! Ah ! your indifference towards the True Religion that it is nearly four months that Bhaga-

vāna Vardhamāna Swami is remaining without food and drink, and that his *abhigraha* (vow) is not known till now. The minister replied :—"O king ! I was not able to know anything owing to burden of work coming in rapid succession, and also owing to my domestic engagements. Now, just as your majesty orders me, I am ready to execute your orders soon."

The king then called the religious preceptor Tattva-vādi and asked him :—"O good man ! The various religious practices of several systems of religion must have been explained in your special branch of knowledge, now you tell me what *abhigraha* (vow) must have been taken by Venerable Bhagavān Śramaṇa Bhagavān Mahāvira. Also O minister ! You are profoundly intelligent. Think well and find out a remedy. After thinking well for a while, the upādhyāya said, "O king ! The great sages have described numerous *abhigrahas* produced in accordance with *dravya* (substance), *kāla* (time), *ksētra* (place), and *bhāva* (intentions) The vow taken by the Venerable Bhagavān cannot be determined without higher knowledge. The king, then, made a public proclamation urging towns-people to offer various articles to Śramaṇa Bhagavān Mahāvira as alms as he had some special vows. By devotion and by the king's order, the people of the town did everything they could. But as none was able to satisfy the conditions of his vow, he did not accept any alms from anybody although the towns-people were piously desirous of happiness during next life, and extremely careful in observing religious practices.

Śramaṇa Bhagavān Mahāvira, who was strenuously exerting himself in destroying various enemies in the form of his previous evil Karmas by concentration although he was without food and drink remained in perfect equableness with an un-withered face. On account of his extremely difficult vow, Śramaṇa Bhagavān Mahāvira endured all the sufferings for four months.

An Account of Candana-bālā

At that time, King Dadhivāhana was the King of Campā Nagari. He had a queen named Dhārīṇī and a daughter named Vasumatī.

King Śatānika of Kauśambi had a quarrel with king Dadhivāhana of Campā Nagari.

The spies of King Śatānika one-day told him:— O King! King Dadhivāhana of Campā Nagari is not well-guarded at present and he is very careless. If you can have a battle with him within five days you will certainly be able to defeat him and accomplish your most desired object. The King at once ordered a prayāṇa-bhērī (beating of kettle-drum for battle-march). Warriors became immediately ready. The feudatory princes became agitated. The king took all the fighting materials in ships. Owing to favourable winds and the expert skill of helmsmen of ships, the king unexpectedly reached Campā Nagari within one night. Without the least trouble, the army of King Śatānika laid a seige round Campā Nagari.

King Dadhivāhana, unable to hold on, without sufficient materials of men and weapons, became bewildered as to what must be done at the critical moment and he consulted his ministers. On seeing the king bewildered, his ministers told him:—“O Good King! Why do you become so agitated? For the present, running away is advisable. It is said—‘One member of a family should be abandoned in the interest of the entire family, one family in the interest of a village, one village in the interest a country, and the whole world should be abandoned for one’s own interest. Any one who knows how to talk appropriately for the occasion, how to be lovely in accordance with his good intentions, and one who knows to be angry in accordance with his own strength, is really wise. Wealth acquired by valour can be readily obtained again, but when life becomes extinct, it can never be regained in the same body. Among all the things in this world jīvitavya (life) is incomparable. Royal wealth etc is subservient to it. With the destruction of life, everything else is in vain.” On listening to this advice, King Dadhivāhana ran away for his life.

Now King Śatānika made a proclamation to his army

"O leaders of troops!" Soldiers etc! Let any body take away whatever he likes from this town. There is no objection on my part. Soon after proclamation of the royal order, the soldiers destroyed the fortress, broke open the doors of the town and plundered the whole town. During this state of complete anarchy, Dhāriṇī the chief queen of King Dadhivāhana—while running from one place to another for safety, was caught by a soldier of the king, along with her daughter Vasumatī. With his heart's desire fulfilled, King Śatāṇika returned to his capital town.

Then, the soldier of Śatāṇika's army, becoming enamoured with the beauty, charm, and elegance of Queen Dhāriṇī was telling the highway travellers:- 'She will become my wife and I will sell her daughter.' Extremely terrified on hearing these words, Dhāriṇī thought:- 'Ah! Why did I take birth at the house of Cétaka Mahārājā in a family renowned in the whole world and with a fame as white as the Moon? Or, why did King Dadhivāhana at whose feet several feudatory princes were bending their heads, select me as his chief queen? Besides however, how is it that the soundness of judgment resulting from careful hearing of Āgamas preached from the mouths of Jinésvaras and my indifference to evil actions have a permanent place in my mind? Also, why does this timid and shameless soldier say with reference to me, "I shall make her my wife?" Therefore, O sinful soul! Why do you not till now leave the body on hearing the words never heard before? Ah! Shameless! will you tolerate violation of chastity? Females of a noble family do not allow their chastity which is as white as the Śiva-hāsyā (the smile of Śiva.) or, is a swan to be blemished for sensual pleasure which is as fleeting as the ear of an elephant. Or moreover, how will this daughter of mine brought up in my lap retain her life when she has fallen into the hands of some wicked persons, and when she has been afflicted with the pangs of separation from me?' Now, her soul, censured as if by the sharp agony resulting from these painful thoughts, left her body piercing her heart. On seeing her untimely death, the perplexed soldier thought:—'This magnanimous female seems to be the wife

of some great person. Ah! I uttered very harsh words that "She will become my wife, and on hearing my stupid words, she died from intense commotion at heart. Now, what is the use of mourning for passed events? In order that this girl may not meet with the same fate, it is advisable for me that I should not say anything to her.' Becoming agreeable to her with sweet words, the soldier took the girl to Kauśāmbī and kept her standing on a public highway for sale.

At that time, Dhanāvaha śēṭha, passing by that road, on some religious duty, immediately on seeing the girl thought:—"Oh! from her appearance it seems she is not a daughter of an ordinary person. She has unique charms resembling tide on an ocean, although she is without any ornament on her body. She exhibits her covering of beauty resembling the Crescent of the Moon although her body is lean. It is, therefore, appropriate that I should buy her even after giving him more money lest the pitiable girl may not become miserable by going into the hands of some wicked person. Besides, under my protection, she may meet with her family-members in due course of time." With this idea in his mind, Dhanāvaha śēṭha gave him his asked-for price and bought the girl. Soon after taking her to his house, the śēṭha asked her: "O daughter? whose daughter are you? and who are your family-members?" Being unable to narrate her account as she was born in a very noble royal family, she remained silent. Then Dhanāvaha śēṭha adopted her as his own daughter, and while entrusting her to his wife, Mūlā śēṭhānī, he said:—"O dear! I present you with this girl. You protect her with the utmost care." From that time, she remained at śēṭh's house as comfortably as she would at her own house. By her good manners, politeness, and by her skilful conversation, she so deeply delighted the hearts of śēṭha Dhanāvaha, his family-members, and of people in general, that owing to her calm disposition as cooling as sandal-paste, her former name was changed, and she was named Candanā. Being deservedly addressed as Candanā with due affection, she eventually grew up and attained youth. With

advancing of youth, her loveliness increased. Her lotus-like eyes expanded, and her braid of hair as dark as lamp-black became long. Even individuals destitute of natural beauty become more lovely during youth, then what to say about a royal princess who is naturally endowed with beauty and charm? On seeing the daily increase of her beauty and charm, Mūlā Śēṭhāṇī, out of spite, thought :—“Why is it not possible to believe that Dhanāvaha Śēṭha may marry her, and may make her the mistress of the house? I should, therefore, be always ready for her ruin. If I can find out any fault in her behaviour I will ruin her.”

One day, distressed by the heat of summer, Dhanāvaha Śēṭha, returned home from a neighbouring market-place. At that time there was no servant ready who can do the work of washing Śēṭh's feet, so Candanā, out of politeness, got up to wash his feet. Dhanāvaha Śēṭha gently forbade her, but she began to wash his feet considering him to be her own father. When she was washing Śēṭh's feet, her long braid of hair became loose and fell on the ground. So, lest “it may not fall into mire,” Dhanāvaha Śēṭha took it by means of a sporting stick held in his hand, and tied it up with a dispassionate mind. The wicked Mūlā śēṭhāṇī—always ready in finding out her faults and the source of imputing wrong meanings,—saw it from inside the house. With her eyes red with severe anger spreading from personal envy, and with an extremely mean heart born with feminine nature, Mūlā Śēṭhāṇī thought :—“My previous conjecture has, without doubt, turned out to be visibly true; otherwise, previously calling himself her father in words only, how can Śēṭha tie her braid of hair as if she were his own favourite wife. Let me, therefore, find out some means, before Śēṭh, leaving as he does all sense of shame, may make her his own wife.” Now Mūlā Śēṭhāṇī, thinking Candanā to be impious on account of a wrong impression created in her mind became ready to annihilate from the root. When, after resting for a while Dhanāvaha śēṭh went out to market-place, Mūlā Śēṭhāṇī,—burning with the fire of intense animosity—called a

barber, got Candanā's head clean-shaved, beat her severely, applied iron chains tightly to her feet, locked her in a distant part of the house and while closing the doors tightly after her she told all the servants of the house:—"If any one informs the Śeṭha about this incident, he will have the same punishment. Even if Śeṭha makes inquiries with great pertinacity, none should say out the truth." Instructing all the servants repeatedly in this way, Mūlā Śeṭhānī came back.

When in the evening Dhanāvaha śeṭha inquired from servants "Where is Candanā" none answered him through fear from Mūlā Śeṭhānī. Thereby Śeṭha thought, "She must be playing on the terrace." Similarly after inquiring about her, Śeṭha thought:—"She must be asleep." On the second day Candanā was not to be seen. On the third day, when Dhanāvaha Śeṭha becoming greatly disturbed made inquiries from his servants and when he could not get any information, he had a grave doubt about "if some one may have called her." Becoming very angry Śeṭha told them:—"Ah I give me the true account about Candanā; otherwise I will punish you with my own hands. This false show of fraud does not in the least indicate your cleverness." On hearing these angry words of śeṭha, an old maid servant thought:—"I have lived sufficiently long; my death is near. What is Mūlā going to do with me? Let me say out the true account of Candanā to śeṭha. Let that poor girl live longer in exchange of my life. All dharma śāstras (systems of religion) proclaim that the giving of protection to the lives of living beings is a great puṇya (meritorious act)." With this idea in her mind, she told the true story about Candanā to the śeṭha, and she showed him the distant apartment of the house in which Candanā was locked up. Dhanāvaha śeṭha went there and opened the door of the apartment. On seeing candanā—with her head shaved, with her body distressed with hunger and destitute of her beauty like a lotus-garland crushed under the feet of an intoxicated elephant, the śeṭha with his eyes flooded with an active flow of tears said:—

"O daughter! Be calm." Having consoled her śeṭha went into the kitchen. He examined all the utensils of keeping food but he could not get rice or any other article of food left over. So he took some adada (phaseolus) beans in a (सुपदं) (a winnowing fan made of bamboo reeds) and giving them to Candanā, he said:—"Child! I am going to call a blacksmith for the purpose of breaking open your iron-chains. In the meanwhile, you eat these beans." So saying, śeṭha went for the black-smith. On seeing the beans lying before her, like a female elephant separated from her flock, Candanā, lamenting her condition after remembering her family circumstances, said:—"Ah! Fate! When you give me birth in a royal family, why did you throw me in an ocean of misery hard to traverse? Ah! Why did, that royal wealth, that unique affection of my parents, and every thing else, suddenly disappear like a mirage? Really, the diversions of Fate—up-lifting for a moment and throwing immediately after a moment—resemble a banner-cloth flying with a gust of strong wind." With her throat choked with intense sorrow and with a faltering voice caused by it the poor girl was washing her face with a ceaseless flow of tears. Then, placing her face with her cheeks withered on a account of hunger and thirst, she wept for moment and with deep sighs, she took, for the purpose of eating, the adada beans lying in corner of the supadun (सुपदं) winnowing fan made of bamboo reeds) disinterestedly like the mind of a muni (an inspired sage). But what is the un-catable for one who is distressed with hunger? At that very moment, a happy idea came to her mind—If any mendicant comes here at this time, it is desirable that I should give him alms and then I will take my meal." With this idea, she looked at the door and she saw that Śramaṇa Bhagavān Mahāvira who was filling up as it were the vault of the sky with the elegant splendour of gold; who was pacifying miserable creatures, as it were, by the showering of nectar in the form of the tranquilizing brightness of his eyes; who was embellishing, as it were, in various ways, the surface of the earth with his pair of feet marked with mountains, towns Sri Vateṣa (tuft or curl of hair a particular shape

on the breast of Viṣṇu or Kṛiṣṇa or of some other deity) matsya (fishes), svastika (an auspicious mark—cross with ends bent round卐) etc; and who was as it were, a visible mass of meritorious deeds—came there after moving about in regular order from house to house. Thinking that Śramaṇa Bhagavān Mahāvīra was extremely handsome, and illustrious, and that the meal of aḍada beans was extremely worthless, and also that, the food material was perfectly unfit for the great saint she, with a speech faltering with deep sorrow, and with an active flow of tears dropping from her eyes, said :—“O Bhagavān ! Although this meal of aḍada beans is unfit for you, however, please accept this meal with the object of showing favour to this unfortunate girl. On seeing the adequate fulfilment of the conditions of his vow, with a steady heart Bhagavān extended his two hands. Candanā, keeping one of her chained feet outside the door with great difficulty, and keeping the other foot inside the house, gave the alms of aḍada beans from the सुपट्टे supadun (a winnowing fan made of bamboo reeds), to Bhagavān. Becoming satisfied at the adequate fulfilment of Bhagavān's abhigraha (vow), the gods of all the four varieties, beat the divine kettle-drum, showered flowers mixed with pārijāta mañjarī (coral tree blossoms); poured scented waters, and there was a gentle downpour of twelve and a half crores of gold coins. Females began to sing gently walking around in a circle. Fragrant winds blew. There was everywhere a sound of Victory! Victory! Besides, towns-people meeting from all directions made a clamorous noise out of joy. Young females were dancing. Musical instruments were being sounded. The gods becoming joyful at every moment were filling the sky with the echo resulting from forcibly taking three steps. Divine females singing auspicious songs were beautifying the directions. By the break-fast of Śramaṇa Bhagavān Mahāvīra not only the people of the town were joyful, but denizens of hell and gods of heavens were delighted more and more. With the spread of the gladdening news of the break-fast of the Jinésvara throughout the town, King Śatānīka riding an elephant came there accompanied by ministers, townspeople, and the harem; and the chief minister

accompanied by his wife came to Œeṭha's house. Also, Purandara splendid with the big garland resting on his chest; shining brightly with his diadem of rubies; and illuminating with his bracelets, armlets, and other divine ornaments, came there. By the super-human powers of gods, an excellent braid of hairs appeared on the head of Candanā, the iron-chain on her feet was converted into gold anklets, and her entire body was decorated with necklaces, half-necklaces, loin-belt, armlets, ear-rings, tilaka (an ornament for the fore-head of married women) etc.

At that time, a chamberlain-attendant named Sampula-of King Dadhivāhana who had been brought there as a prisoner by King Śatānīka-immediately recognized Vasumatī and on remembering her previous happy life, he fell at her feet and wept very loudly. The king soon consoled him with sweet words and asked him out of curiosity:—O good man! Why did you fall at her feet and weep immediately with deep sorrow? He replied:—‘O Great King! This is the daughter—the most prominent among daughters-of Dhārīnī—the chief queen of King Dadhivāhana of Campā Nagarī. I wept, now having enjoyed royal wealth, she became separated from her parents, and now she is now dwelling at another man's house. The King said: “Do not be sorry. She is not to be grieved for. She has given alms to the Bhagavān who is the Sun of the Three Worlds, and who is like a pillar in preventing people from falling in the deep abyss of worldly existence. Queen Mrigāvati then said:—If she is the daughter of Dhārīnī, then she is my bhāṇējā (sister's daughter). At this time, Śramaṇa Bhagavān Mahāvira, being praised by Indra and others, went, out from the house of Dhanāvana Œeṭha after having taken a meal of aḍada beans at the end of a fasting of five days less than six months. Owing to an abundance of greed and carelessness of unjust imputation resulting from supreme authoritiveness, King Śatānīka tried to take away the downpour of gold coins, but Purandara knowing the king's train of thoughts, said:— O king! this is not a question of lord-ship or of family-matters but this amount

of money will go to the person to whom this girl gives with her own hands." The King then asked Candanā,—“O girl! To whom is this down-pour of gold-coins to be given? She said:—“What is to be asked in this? Give it to my father Dhanāvaha śeṭha who was affectionate towards me without self-interest and who saved my life.” Dhanāvaha śeṭh then collected the gold coins. The Indra again told the King:— Candanā is carama śarīrī (one whose this body is the last— i. e. she will attain Siddhi-pada, as she will have no future births and deaths); she is destitute of any thirst for worldly enjoyments and this illustrious soul will be the first śiṣyā (female ascetic disciple, nun)—capable of leading sādhvīs (nuns; female ascetics) to the path of asceticism—of Śramaṇa Bhagavān Vardhamāna Swāmī, when he attains Kēvala Jñāna (Perfect Knowledge). Therefore, protect her with the greatest care.” So saying, Indra went away. The king kept Candanā in the harem of virgin-girls with great respect. There Candanā began to pass her time by directing her thoughts, to the worthlessness of worldly existence, frailty of friendly connections, fickleness of life resembling a drop of water resting on tip of blade of Kuśa grass (sacrificial grass), and to the final unpleasantness of worldly enjoyments. She also began to entertain the following well-cherished desires:—“O bhagavatī (illustrious) Pūrva-dīśā (Eastern Direction) when will you manifest a day on which Śramaṇa Bhagavān Mahāvīra will enable me to cross this ocean of worldly existence with his own hands? When will I drink constantly with my Śravaṇa puṭa (concavity of the organs of hearing) the nectar of the preaching of Bhagavān seated in the midst of the world of all living beings including the gods and demi-gods? Also when shall I have that auspicious time the chief source of the Happiness of Mokṣa (Final Emancipation)—during which, I will move about disinterestedly, without mamatva (sense of ‘mine’) even for this body? And also, when shall I roam about in houses of rich and poor people for alms of food and drink—materials perfectly free from defects regarding udgama (source) utpāda (production) and eṣaṇā (receiving). In this way, Candanā was living there with very excellent intentions and with

pure thoughts; she was touching the boundary line of sarva-virati (complete renunciation from worldly affairs. Townspeople censured Mūlā śéthānī for *ill-treating* Candanā

Then, moving about from villages and towns, Śramaṇa Bhagavān Mahāvīra went to a village named Su-maṅgala. The Indra of Sauat Kumāra déva-loka came there, and going three times round the Jineśvara with great devotion he bowed down at his feet and made inquiries about Bhagavān's health. Śramaṇa Bhagavān Mahāvīra then went to Su-kṣétra Sanniveśa. Here the Indra of Māhéndra déva-loka came and bowed down before the lotus-like feet of the Jineśvara with great joy. Śramaṇa Bhagavān Mahāvīra then advancing further, went in the direction of a village named Pālaka. There a merchant named Dhahilla, who was starting on a travelling to distant lands, and who on seeing the Bhagavān approach towards him, thought his presence as inauspicious, drew out his sword filling up the sky with its dark-blue luster. As soon the merchant swiftly ran with the sword, towards the Venerable Bhagavān with the object of killing him, under the impression of throwing the ill-omen on the Śramaṇa's head, Siddhārtha vyantara-previously described—on remembering the order of Suréndra came there, and he cut off the merchant's head with his own hand.

Twelvth Rainy Season.

Śramaṇa Bhagavān Mahāvīra moving about happily, now, came to Campā Nagari, and took up his abode in a place for agni-hotra fire-sacrifice-daily offering of milk morning and evening) belonging to a Brāhmin named Svātidatta. Here, he lived for the *twelvth* rainy season. During this Cātur-māsa (four months of the rainy season) the worshipful Bhagavān had a continuous fasting for four months, and Maṇibhadra and Puṇabhadra—Indras of Vāya-vyantara gods came there daily at night and worshipped the Lord with great devotion for four months. On seeing this, Svātidatta thought:— "This worthy saint must be knowing something. Gods are constantly worshipping him and rendering service to him. With the object of testing Jineśvara's knowledge, the Brāhmin asked him, 'O Bhagavān!

Which is *ātmā* (Jīva, in a body furnished with hands, head and other members of the body? Thinking him to be a meritorious person, the Venerable Bhagavān said 'That which is designated by aham (I) in the body, is called *ātmā* (Jīva)

Ques—How can one know it.

Ans— O Brāhman! It is quite distinct from head, hands and other members of the body, and it is *sūkṣma* (minute).

Ques—Why is it called *Sūkṣma*?

Ans —Because it is not preceptible by organs of senses. Objects possessing śabda (sound), rasa (taste), gandha (smell), sparśa (touch), etc cannot be placed under the category of *ātmavā* (the state of possessing life), as they are perceived by the organs of senses. While *ātmā* is not perceived by sense-organs. These questions were explained in great detail.

Svātidatta was satisfied. Having thereby known that Śramaṇa Bhagavān Mahāvīra was a great philosopher, Svāti-datta adored him with great devotion, and Bhagavān thinking him to be a deserving person enlightened him on various subjects.

Thirteenth Year of Ascetic Life. (B. C. 556-55)

At the end of the rainy season, Vira Paramātmā-capable of cutting through masses of evil Karmas like a plough cutting through ground went to Jīmbhita-grāma. Suréndra came there with the object of paying homage to him. Having done dancing and dramatic performance, the Indra told him:— "O Teacher of the World ! After a few days, you will attain the all-illuminating Kévala Jñāna (Perfect Knowledge).

Śramaṇa Bhagavān Mahāvīra then went to Méḍhaka-grāma. There Camaréndra having remembered previous favour, came with the object of paying homage to Worshipful Bhagavān and having bowed down at his lotus-like feet, he went away to his own abode.

Having crossed the difficult ocean of sufferings, Śramaṇa Bhagavān Mahāvīra being constantly adored by the mass of

celeship beings, went to Saṃmāni-grāma and remained in kāyotsarga with his arms hanging at a place free from vermin. At that time, the painful evil Karma of having caused the death of his śayyāpāla (servant of bed-chamber) through agonising pains in his ears by having poured molten lead into his ears during his previous bhava as Triprīṣṭha Vāsudéva, became ripe for its evil consequences. The soul of śayyāpāla who was born as a cow-herd in that village, left his oxen grazing near the Worshipful Jinésvara who was in kāyotsarga and went into the village for milking his cows. While grazing without any restraint, the oxen went away into a forest. The cowherd came there and when he could not find his oxen, he asked the Worthy Bhagavān O good man! where are my oxen? When Bhagavān did not answer, the cowherd, biting his own lower lip on account of violent anger resembling the forest-fire of the time of annihilation of the world, again said:— O wicked man! Do you not hear whatever I tell you? When I respectfully asked you, you did not even care to reply, as if your heart were made of adamant. It seems you are deaf you do not hear what I say." Then pointing to his ears, the cowherd said:— "What is the use of having these worthless cavities of ears? With these words he angrily pushed with great force a big nail into both his ears with very cruel intentions, and he drove them in such a way that the central portion of each nail would touch each other forming a long continuous stick. Besides, lest some one may not take out the nails from the ears, the distal ends of the two nails were cut very short, so that they became almost invisible. Although Śramaṇa Bhagavān Mahāvīra was perfectly free from the śalya (thorn) of wrong belief but being afflicted with a deep śalya (pointed object) in his body, he became weak on account of unbearable agony although he was extremely courageous. He did not, in the least, swerve from his religious meditation.

Śramaṇa Bhagavān Mahāvīra then went to Madhyama Apāpā Nagarī and while moving about from house to house for alms, he went to the house of a rich merchant named Siddhārtha for break-fast. There a physician named Kharaka a favourite

friend of the śeṭh—who had come there before, said on seeing the Jinéśvara :—"O ! the body of the Jineśvara is endowed with all auspicious marks and signs, but owing to withered state of its loveliness, it seems his body is afflicted with a śalya.' The śeṭh said :— "Then make proper inquiries and find out where the śalya is located." Looking slowly but carefully, Kharaka Valdya found out two nails inserted into the ears of the Worthy Bhagavān and he showed them to Siddhārtha śeṭh. On seeing this, the Śeṭha said, Ah ! This is a very cruel deed of a wicked soul. By doing such an act he did not care for innumerable miseries of hellish life. He had no regard for infamy. He did not even think that it was contrary to religious codes. Or, what is the use of censuring his cruel act ? O ! physician ! show me the means by which the śalya can be removed. My heart is wounded constantly, because the worshipful Bhagavān has a śalya in his ears. What the people say that he who has a wound has pains, is not false, because I am greatly distressed as Bhagavān's body is with a śalya. Besides, really speaking, he is my life; he is my mother; he is my father; he is my family-member; he is my lord; he is my shelter and he is my guardian. What else can be more excellent ? Do the śalyoddhāra (removal of the pointed nail) from him, disregarding my riches, corn, accumulation of wealth, and even my life. By the removal of the śalya, O physician ' you would have undoubtedly saved your soul from the formidable well of worldly existence. By the use of your medical knowledge for the sake of the Bhagavān who is the treasure of all virtuous qualities. O elegant man ! you will become the receptacle of good wishes till the end of the saṃsara. Even by doing service to an ordinary man, one acquires pure fame, then, what to say about rendering service to Vitarāga Paramātmā (the Exalted Soul) who is the Sun of the Tree Worlds ?' Becoming satisfied on hearing these words full of good intentions from Śeṭh Siddhārtha, the physician desirous of devising some method of cure, said :— 'O Siddhārtha ! Enough with solicitation. I will, now, find out some means by which the śalya from the ears of the Worshipful Bhagavān can be instantly remo-

ved. But he being averse to personal comforts, he does not wish for treatment. He does not care for kind treatment of his body and he does not like medication. Such being the case how can I try to remove the śalya? Siddhārtha said,—‘ There is no cause for getting perplexed. I shall do whatever you tell me to do. When they were thus talking with each other, Śramaṇa Bhagavān Mahāvīra went away from the house of Siddhārtha śeṭh and stayed in the garden outside the town. Siddhārtha śeṭh sent his men to make inquiries about the whereabouts of Śramaṇa Bhagavān Mahāvīra and through them he came to know that he was staying in the garden outside the town. Siddhārtha śeṭh and Kharaka vaidya (physician) both of them took all the necessary medicines and implements along with them and went there. Then after having the body of Śramaṇa Bhagavān Mahāvīra well-massaged with oil by clever people, with the object of making his joints more pliable, the physician caught the nail tightly with forceps and skilfully drew out the nails tinged with blood from the ears, with a dexterity of his hands. While taking out the śalya, Śramaṇa Bhagavān Mahāvīra had such agonising pains that although he was as steady as Mount Méru, his body began to tremble. At that time, the Jinésvara made a very dreadful noise resembling a terrible sound of thick clouds, as if the high peaks of Sura-giri (the mountain of the gods-Méru) were being crushed by thunder-bolt. But by the super-human powers of Vardhamāna Swāmi, the earth was not pierced, with a crackling noise, on all the sides. Otherwise, how easy was it for a Jinésvara who shook Mount Méru by the touch of a toe of his foot? Directly after the removal of the śalya, the vaidya (physician) dropped the juice of a healing plant into both ears of the Jinésvara and having bowed down at his lotus-like feet, the physician and the merchant becoming greatly satisfied and thinking the happiness of svarga (heavens) and Mokṣa (Final Emancipation) to be like a bee concealed in one’s lotus-like hands, went home. Siddhārtha śeṭh then honoured Kharaka vaidya with presents of gold and other articles. Owing to the purity of their intentions, both the merchant and the physician

became the receptacle of the happiness of svarga (heavens) although the removal of the śalya produced intense agony, and the cruel-hearted cowherd suffered terrible miseries in the Seventh Hell owing to his wicked intentions. Besides, that forest came to be known as Mahā-bhairava. People had a temple built there.

When even Jinéndras suffer terrible miseries, why should people get distressed with very minor adversities ? When there is such a miserable consequence of a misdeed done only once, why do people take delight in doing evil actions every day ? Jinésvaras, enduring severe sufferings although they possess immense strength, preach that evil Karmas of previous lives are destroyed by patient endurance.

This was the last upsarga (trouble) caused to Śramaṇa Bhagavān Mahāvira during his chadmastha avasthā. (a preparatory stage before the attainment of Kévala Jñāna [Perfect Knowledge]). This stage lasted for twelve years, and six months, and one fortnight. During this period, Śramaṇa Bhagavān Mahāvira patiently endured all the sufferings created by gods and human beings, and did severe penance. These troubles commenced with a cowherd, and ended with a cowherd also. Of these the one caused by Kata-pūtānā vyantati was jaghanya. (comparatively little painful) the Kāla-Cakra hurled by Saṃgamaka-déva was madhyama (more painful), and the removal of nails from the ears of Śramaṇa Bhagavān Mahāvira was utkriṣṭa (most distressing).

तए णं समणे भगवं महावीरे अणगारे जाए, इरियासमिए, भासा,
समिए, एसणासमिए, आयाणभंडमत्तनिक्खेवणासमिए, उच्चार-पासवण-खेळ
सिंघाण-जल्ल-पारिट्ठावणियासमिए, मणसमिए, वयसमिए, कायसमिए,
मणुगुत्ते वयगुत्ते, कायगुत्ते, गुत्ते, गुत्तिदिए, गुत्तवंमयारी, अकोहे, अमाणे,
अमाए अलोहे, संते, पसंते, उवसंते, परिनिव्वुडे, अणासवे, अयमे,
अकिंचणे, छिन्नगंधे, निरुवळेवे, कंसपाइ इव मुक्तोये, संखे इव निरंजणे,

जीवे इव अप्पडिहयगई, गगणमिव निरालंबणे, वाउव्व अपडिवद्धे, सायरसल्लिं
 व सुद्धहियए, पुक्खरपत्तं व निरुवळेवे, कुम्भो इव गुत्तिदिए, खग्गिविसाणं
 व एगजाए, विहग इव विप्पमुक्के, भारंडपक्खीव अप्पमत्ते, कुंजरो
 इव सौंडीरे, वसहो इव जायथामे, सीहो इव दुद्धरिसे, मंदरो इव अप्प-
 कंप्पे, सागरो इव गंभीरे, चंदो इव सोमल्लेसे, सुरो इव दित्ततेए, जच्च-
 कणगं व्व जायरूवे, वसुंधरा इव सव्वफासविसहे, सहुयहुआसणे इव तेयसा
 ललंते, णत्थि णं तस्स भगवंतस्स कत्थई पडिवन्धे भवइ । से य पडिवन्धे
 चउव्विहे पन्नते, तं जहा-दव्वओ, खित्तओ, कालओ, भावओ । दव्वओ-
 सच्चित्ताचित्तमीसिएसु दव्वेसु । खित्तओ-गामे वा, नगरे वा, अरण्णे वा,
 खित्ते वा, खल्ले वा, घरे वा, अंगणे वा, नहे वा । कालओ-समये वा,
 आवलियाए वा, आणापाणुए वा, थोवे वा, खणे वा, लवे वा, सुहुत्ते
 वा, अहोरत्ते वा, पक्खे वा, मासे वा, उक्क वा, अयणे वा, संवच्छरे वा,
 अक्खयरे वा, दीहकालसंजोए वा । भावओ कोहे वा, माणे वा, मायाए वा,
 लोमै वा, भए वा, हासे वा, पिज्जे वा, दोसे वा, कलहे वा, अब्भक्खाणे वा,
 पेसुत्ते वा, परपरिवाए वा, अरइरई वा, मायामोसे वा, जावमिच्छादंसण-
 सल्ले वा, तस्स णं भगवंतस्स नो एवं भवइ ॥ ११७-११८ ॥

से णं भगवं वासावासं वज्जं अट्ट गिम्महेमंतिए मासे गामे
 एगराइए, नयरे पंचराइए । वासीचंदणसमाणकप्पे समत्तिणमणिल्लेहुकंचणे
 समसुहहुक्खे, इहलोग-परलोग अप्पडिवद्धे, जीवियमरणे निरवकंखे
 संसारपारगामी, कम्मसत्तुनिग्घायणट्ठाए अब्भुट्ठेए एवं च णं विहरइ ॥ ११९ ॥

117-118. Taé nam samané bhagavam Mahāvīré aṇagārējāe,
 iriya-samlé, bhāsāsamlé, ésaṇāsamlé, ayāṇa-bhaṇḍamattanikkhé-
 vaṇā samlé, uccāra-pāsavaṇa-khēlasinghāṇa-jalla-samlé-pārltthāha
 ṇiyā samlé, maṇa-samlé, vāya-samlé, kāya-samlé, maṇa-gutté, vāya-
 gutté kāya-gutté, gutté, guttindié, gutta bambhayāri, a-kohé, a-
 māné, a-māé, a-lohé. santé, pasanté, uvasanté, parinivvudṇ,

anāsavé, a-mamé, a-kimcané, cchinna-ganthé, niruva-lévé kamsa
 pāi iva mukka-toyé, saṅkha iva nirañjané, jīva iva a-ppaiddhaya-
 gai, gagaṇamiva nirālambé, vāu vva a-padibaddhé, sāraya salilam
 va suddha-hiyayaé, pukkha-pattam va niruva-lévé, kummo iva
 guttindhé, khaggi-visāṇam va égañjé, vihaga iva vippamukké,
 bhāraṇḍapakkhiva appamatté, kunjaro iva sondiré, vasaho iva
 jāyathāmé, siho iva duddharisé, mandaro iva appakampé sāgaro
 iva gambhiré, Caudo iva somalésé, Suro iva dittatée, jacca-kaṇa-
 gam vva jāyārūvé, vasundharā iva savva-phāsa-visahé, suhuya
 huyāsañé iva téyasā jalanté, natthi ṇam tassa bhagavantassa ka-
 tthai paḍibandhé bhabai Se ya paḍibandhé canvvihé pannatté,
 tam jāhā Davvaō, Khittaō Kālō, Bhāvaō, | Davvaō Sacittācittā-
 mīsiésu, davvēsu; Khittaō Gāme vā nagaré vā, araṇṇé vā khitté
 vā, khalé vā gharé vā, aṇṇaṇé vā, nahé vā | Kālāō-Samaé vā,
 ānāpāṇuē vā, thové vā, khaṇé vā, lavé vā, muhutté vā, aho-ratté
 vā, pakkhé vā, māsē vā, uū vā, ayaṇé vā, samvaccharé vā, annayaré
 vā, diha kāla sanjōé vā, Bhāvaō-Kohé vā Māṇé vā, Māyāé vā,
 Lobhē vā Bhayé vā hāsē vā, piḍḍé vā, dosé vā, kaṇahé vā, abba-
 kkhāṇé vā, pēsunné vā, para-parivāé vā, a-rai raī vā, māyāmosé vā,
 jāva micchādamsaṇa eallé vā, tassa ṇam Bhagavantassa no evam
 bhavai. (117-118).

117-118. At that time (during the 12½ years of his
 chadmastha-kāla) Śramaṇa Bhagavān Mahāvira was-careful about
 movements, careful about speech, careful about taking food, and
 drink materials free from (any of their 48) faults; āyāṇa bhaṇḍa
 matta nikkhévaṇā samīé (careful while taking utensils, and re-
 placing them so as to avoid injuring small insects) uccāra pāsa
 vaṇa, khēla siṅghāṇa jalla pāriṭṭhāvaṇiyā samīé (careful in the
 disposal of foeces, urine, spittle, mucus, and bodily dirt)-careful
 in activities of the mind-careful in the use of speech-careful in
 activities of the body-guarded with regard to mind (restraining
 it from evil thoughts)-guarded in the use of speech-guarded in
 bodily activities-well-restrained-one with his sense-organs restrai-
 ned-a celibate yogi rigidly observing the nine fences of chaste
 life-destitute of anger-destitute of pride-destitute of deceit-desti-
 tute of greed-inwardly calm-quiet externally-calm internally as

well as externally-*parinirvṛtaḥ* (free from all anguish)- *anāśra-
vaḥ* (free from bondage of sinful acts)- free from self-interest-
devoid of wealth-one who had abandoned purses of gold, and
silver-free from dirt of the body, as well as, of Karmas like a
vessel of bell-metal which is not besmeared with water-spot-
less like a conch (being destitute of love hatred, and other
passions)-one whose course of gait was un-impeded like that
of the soul (as he was moving about everywhere)-supportless
like the sky (as he never expected support from anyone)-unhind-
ered like the wind (as he never stayed long at any one place)
pure-hearted like the water of the autumn (not defiled by any
stain of unfairness)-unbesmeared like the lotus-leaf (just as a
covering of water does not take place on a lotus-leaf in the
same way, he was not affected with a covering of karmas)-one
whose sense-organs were well-restrained like the limbs of a
tortoise-one who was alone like the horn of a rhinoceros (just
as a rhinoceros has only one horn, in the same manner, he was
all alone as he was not accompanied by love, hatred, and other
passions)-absolutely free like a bird (as he was without attend-
ants, and he had no definite lodging)-circumspect like a *bhāra-
ṇḍa* bird-brave (towards his enemies in the form of Karmas) like an
elephant-valient like a bull (as he was powerful in bearing the
burden of his self-imposed five great vows of an ascetic)-safe
from attack like a lion (as he was invincible to calamities and to
beasts of prey)-unshaken like Mount Mandara (he was undistu

* एकोदराः पृथग्ग्रीवास्त्रिपदा मर्त्यभाषिणः

भारण्डपक्षिणस्तेषां मृतिर्भिन्नफलेच्छया ॥ १ ॥

1. Ekodarāḥ prithag grīvāstripadā martyabhāṣiṇaḥ

Bhāraṇḍapakṣiṇasteṣāṃ mṛitir-bhinnaphalécchayā. 1.

1. Bhāraṇḍa birds have one stomach, separate necks,
three legs. They speak the language of a human being. Their
death results from a desire of eating a separate fruit
individually.

urbed by troubles)-deep like an ocean (as his mind was unaltered by joy, sorrow, and other disturbing agencies)-pleasant-faced like the Moon-(or illuminating like the Sun (by the splendour of body and by his super-knowledge)-one whose appearance has become brighter like that of an excellent kind of gold as it becomes brighter by burning away its dirt on heating it, in the same way the appearance of the Bhagavān became brighter by the removal of the dirt of Karmas)-enduring all kinds of touch-sensations like the earth (just as the earth suffers with equanimity, heat cold etc. in the same way, Bhagavān endures all kinds of touch-sensations) shining brightly like fire fed by ghee etc.

Bhagavān did not have any pratibandha (hindrance, bondage) anywhere. That pratibandha is said to be of four kinds-namely.

1. Davvāö (with relation to substance) 2. Khittao (with relation to place). 3. Kālaö (with relation to time), and 4. Bhāvaö (with relation to intention).

1. Davvāö-If pertains to living, lifeless, and mixed objects.
 2. Khittāö-(place)-It relates to a village, or a town, or to a forest, or to a field, or to a khala (a place for removing chaff from corn) or to a house, or to a court, or to sky. 3. Kālaö-(time). It relates to a samaya (an instant, moment), or to an āvalikā (a period of innumerable moments), or to an āṇāpāṇa (period of time of inspiration and an expiration), or to a stoka (a period of seven respirations), or to kṣaṇa (1/6 part of a ghatikā), or to a lava (a period of 7 stokas), or to a muhurta (a period of 77 lavas), or to an ahoratta (a day and night), or to a pakṣa (a fortnight) or to a Māsa (a month), or to a ritu (a season), or to an ayana (half year), or a Saṃvatsara (a year), or to any other combination of lengthy periods of time (as yuga, pūrvāṅga, pūrva etc) 4 Bhavaö-(intention) It relates to krodha (anger), or to māna (pride), or to māyā (deceit), or to lobha (greed), or to bhaya (fear), or to hāsyā (ridicule), or to prēma (love), or to dvēṣa (hatred), or to kaḷaha (quarrel), or to abhyākyāna (reviling) or to paśunya (slander) or to para parivāda (censure of others) or to a-rati rati

(pain as well as pleasure; pain at time of affliction caused by Mohaniya Karma and pleasure caused by Mohaniya Karma.) or to Mithyā-darśana śalya (a thorn in the form of conviction in a wrong belief.)

Śramaṇa Bhagavān Mahāvira did not have any of these evil thoughts with regard to dravya, kṣétra, kāla, and bhāva

119. Except in the rainy season, the Venerable One, stayed for one night in villages, and for five nights in towns during the eight months of grīśma (summer) and hémanta (winter). He was impartial to a vāśiḥ (a small hatchet used by carpenters) and to candana (a piece of sandal wood) cut by it; impartial to a blade of grass and jewels, and to a lump of earth and gold; indifferent to pleasure and pain; attached neither to this world nor to the next (future); free from desire for this life or for death; arrived near the other shore of the Saṃsāra; and he was exerting himself for the destruction of his Karma-śatrus (enemies in the form of evil Karmas). In this manner, the Venerable One was daily moving about.

From the day of his Dīkṣā, to the day of his attainment of Kévala Jñāna, the worshipful did severe penance—The following Table gives details —

TABLE

<i>Duration of Penance</i>	<i>Number</i>	<i>Total days</i>	<i>Break-fasts</i>
Six Months	1	180	1
Five days less than Six Months	1	175	1
Four Months	9	1080	9
Three Months	2	180	2
Two and a half Months	2	150	2
Two Months	6	360	6
One and a half Months	2	90	2
One Month	12	360	12
Fortnightly	72	1080	72
Aṭṭhama Tapa (three days)	12	36	12
Chṭṭha (2 days)	229	458	228
Bhadra Pratimā	1	2	1
Mahā-bhadra Pratimā	1	4	1
Sarvato-bhadra Pratimā	1	10	1
		4165	350

N. B.—In the above-mentioned Table there are 229 chṭṭha-tapas (two days fastings), and the days of break-fasts are said to be 228; because the Bhagavān had Kévala Jñāna during the last (229th) chṭṭha, and the break-fast was taken afterwards, and therefore, that break-fast is not included in the calculation of break-fasts of the chadmastha state. It should be noted that the jagnanya tapa (lowest penance) for him was a

chatttha (two days fasting). He never had a daily meal nor a break-fast after one day's fasting. All the fastings done by by Śramaṇa Bhagavān Mahāvīra, were even without taking a drop of water. Out of 3645 days he took meagre food on 349 days only. From the time of his dīkṣā to the day of his Kévala Jñāna (perfect knowledge) he had sleep for two ghatikas (48 minutes) only at the temple of Śūla-pāṇi the rest of the time (more than twelve years and a half) he never slept. During this time Śramaṇa Bhagavān always sat in an *ulkata āsana* (a posture assumed while milking a cow) but he never sat steady on the ground.

वारस चेव य वासा मासा छब्बेव जइमासं च

वीरवरस्स भगवओ एसो छच्चत्थपरिआओ ॥ १ ॥

1 Bārasa céva ya vāsā māsā chaccéva addha-māsam ca
Vīra-varssa Bhagavaō éso chaumatttha-pariāō

1 Twelve years and six months and one half month—
12½ years and one fortnight—this is the due course
of time of chaḍmastha kāla of Bhagavān Śrī Vīra
Paramātmā.

APPENDIX

People of the present generation may naturally raise a doubt:—"How can human body be kept alive without food and water for so many days (as six months)? Or, how can mind be steady, and do its work during penance without taking any food?

Looking to the time and bodily constitutions of the human beings of this age, this doubt is quite natural. But there is not in the least, any improbability or exaggeration in the accounts given about the penance (fastings) done by Śramaṇa Bhagavān Mahāvīra.

1. Because, the bodies of Tīrthaṅkaras and of all persons whose this bhava (worldly existence) is the last, as they are sure to attain Siddhi-pada (Final Emancipation) on death, are composed of what is technically called Vajra-viṣabha-nārāca

samphanana (an arrangement of articulations of joints in which there is a joint resembling a markat-bandha, with a band of cartilage of over it, and a peg of bone passing through the joint) in Jaina literature, and they are unbreakable, and strong like adamant. Persons, with such bodily constitutions, possess, in the highest degree, the unlimited power of enduring terrible sufferings and of keeping their minds very steady under the circumstances.

2. Tirthaṅkaras have Avadhi Jñāna by birth. They possess knowledge about their previous lives. But because they may have taken highly delicious excellent food during their life as a god, they have not, in the least, any desire for better food or for such food-materials. Besides, they know that living beings suffer miseries without food during their lives as a denizen of hell or as a brute, owing to their dependence on other individuals. In comparison with their misery of hunger and thirst, the self-imposed trouble of penance is very slight.

3. Taking of food is not a natural attribute of ātmā! Its inner disposition is abstinence from food. Food is taken simply for the nourishment of body (composed of pudgala-matter). Tirthaṅkaras are by birth, ātmānandī (rejoicing in elevation of the soul) and not pudgalānandī (rejoicing in the enjoyment of material objects), and therefore, they take food without any longings, with the object of keeping the body alive till the end of one's life-period.

4. Doing penance by fasting is a form of external tapa. The best method of speedily removing the Karmas previously attached to ātmā is a-vipāka-nirjarā (riddance without fruition). By its employment through ascetic practices, the particles of Karmic matter attached to the ātmā, become separated from regions of ātmā, and are removed without fruition and, so, the ātmā (soul) is not obliged to suffer the evil consequences. The most tormenting evil Karmas accumulated from a number of previous lives must always be punished with sufferings. The soul cannot be free except by under-going the sufferings at the time of maturity.

“By removing the mind from the demands and impulses of the body and by mortifying the physical man through not listening to its greed and temptations, matter may be overcome and the Soul freed from bondage.” From the time of his *dīkṣā*, Śramaṇa Bhagavān Mahāvīra had always directed his mind to the destruction of his previous Karmas through the medium of various tapas (penance) and *abhiḡrahas* (vows).

5. In this world, ability to do anything can be developed by practice. Jīva is naturally habituated to take food from time immemorial. *Āhāra* (taking of food), *maithuna* (co-habitation) *bhaya* (fear), and *parigraha* (worldly concerns)—these four kinds of *saṃjñā* (instincts) are born with every living being. These accompany him during every future existence. Jīva takes these habits of practices of times immemorial along with him during every future birth. None requires to be taught for them. For the abolition of these well-formed habits, if some antagonistic means are devised and strictly persevered in, the evil habits can be gradually removed, and totally abolished in the long run. Taking this view of the formation of habits, every individual, desirous of one's own welfare, holds fast to *bāhya tapa* (external penance) with the object of making clear the *aṇāhārī svabhāva* (the innate disposition to remain without food) of the Soul, and by cheerfully practising *tapa* he can accustom himself in happily passing his days without food. Nothing is impossible with careful practice.

6. Followers of several non-jain religion systems declare themselves as debilitated on the day of the break-fast although they may have partaken varieties of fruits except cereals on the day of even one day's fasting. While even during the present age, the training for such austerities among the Jainas, commences from childhood. Little Boys, and girls, seven or eight years old easily do one day's fasting or some of them do two or three instalments of one day's fasting with great willingness. Also, males and females who have developed the practice with liberality, do eight-day's fasting with or without water, fifteen-day's,

one month's, and one month and a half's fastings with water, with comfort, and they move about, and do their religious duties of the day. There are several instances of people going up, the Śatrunjaya Hill (in Pālīānā State. Kāthiāwār), and coming down, on foot on their seventh or eighth day of fasting; also, of people doing their usual work with a fasting of sixteen days, and of one month. The main point is this :-Only those, who are afraid of the miseries of this worldly existence, and those, who are desirous of diminishing and totally destroying their mass of evil Karmas of previous lives, as well as, of this life, can patiently practise fastings in accordance with their bodily strength, and can greatly develop their powers. There should, therefore, be no doubt for the idea that Śramaṇa Bhagavān Mahāvīra possessing Vajra-vṛṣabha nārāca bodily constitution, and immense will power, did the tapaścaryā, for the purpose of destroying his evil Karmas of previous lives.

Now, let us inquire how Śramaṇa Bhagavān Mahāvīra accomplished the spiritual development of his Soul, and how he was able to achieve victory over his evil Karmas.

Beginning from the day of his dīkṣā, Śramaṇa Bhagavān Mahāvīra renounced taking care of his own body, and left off mamatva-bhāva (the idea that the body is mine) for his body, and he always maintained the same idea throughout his life.

During the course of more than twelve years, and a half—from the time of his dīkṣā to the day of his attainment of Kévala jñāna—Śramaṇa Bhagavān Mahāvīra did not sleep at all except for two ghatikās (48 minutes) at the temple of Śula-pāṇi yakṣa. How can a man live without nidrā (sleep) for so many years? Such a question is also natural during this age. It is necessary to know the real nature of nidrā (sleep) from a religious point of view. Ujāgara daśā (a state of wakefulness) is the natural characteristic attribute of material body. It is a form of *Darśanā-varṇīya Karma (faith-obscuring or perception-obscuring Karma). With the diminution of darśanāvarṇīya karma, nidrā (sleep) goes

on decreasing. With Kévala Jñānins, the darśanāvarṇīya karma has been completely destroyed. They always have a state of wakefulness. They have no sleep. Persons having faith in the teachings of the Tīrthaṅkaras—who invariably possess Kévala Jñāna (—Perfect Knowledge), will have no doubts in the matter. Persons not believing in the words of the Tīrthaṅkaras are at liberty to hold a number of illusionary notions, and false hypotheses.

Every soul is potentially pure. The soul is ever all-perfect all-powerful. By ignorance, it identifies itself with matter, and hence, all its troubles and degradation.

In its pure condition, it has four enjoyments; 1. ananta jñāna (infinite knowledge) 2. ananta darśana (infinite perception) 3. ananta vīrya (infinite power), and 4. ananta sukha (infinite bliss).

Karmic matter keeps the soul from the realization of this four-fold greatness, obscuring its perception and knowledge, obstructing its progress and success, and disturbing the equanimity of its existence.

This four-fold natural Wealth of the Soul is shielded and

* Darśanāvarṇīya (faith-obscuring or perception-obscuring karmas are of nine kinds—1. Cakṣur-darśanāvarṇīya (that which obscures the physical sight, which is perception by means of the eyes. 2. a-cakṣur-darśanāvarṇīya—that which obscures other kinds of perception. 3. A-vadhi-darśanāvarṇīya (that which obscures perception of the past. 4. Kévala-darśanāvarṇīya (that which obscures full perception. 5. Nidrā darśanāvarṇīya (that condition of sleepiness which obscures perception. 6. Nidrā-nidrā darśanāvarṇīya (condition of heavy sleep which obscures perception.) 7. Pracalā darśanāvarṇīya (condition of restless sleep which obscures perception) 8. Pracalā-pracalā darśanāvarṇīya (condition in which sleep is very restless, and which obscures perception. 9. Stānyaradhi darśanāvarṇīya (somnambulistic condition in which there is hardly any perception of the acts done).

obstructed by the four ghātiya (destructive) Karmas. They are 1. Jñānāvaraṇīya (knowledge-obscuring) 2. Darśanāvaraṇīya (perception-obscuring; faith-obscuring) 3. Mohaṇīya (that which infatuates or deludes the soul (or makes it lose equilibrium of thought and feeling), and 4. Antarāya (that which hinders or obstructs the progress or success of the soul. From the very day of his dīksā, Śramaṇa Bhagavān Mahāvīra had his mind fixed towards the attainment of that four-fold wealth of the soul. He waged a desperate war against these enemies the four ghātiya Karmas-and having completely routed them, he drove them away and made all the regions of his soul, absolutely free from a trace of these inimical materials for ever. Keeping the distinction between the material body and the immaterial soul, he did not, in the least, care for his body which, in the long run, was to perish within a few years, but he always looked to the elevation of his soul. This fact is clearly evident from his highly exemplary conduct during the twelve years and a half of his chad-mastha state. Śramaṇa Bhagavān Mahāvīra strictly preserved the firm resolution that he had made on the day of his dīksā and he did not, on any account, swerve from his resolute determination, even when there was danger to his life.

Kévala Jñānins have discovered nine tattvas (principal substances) in this world-viz 1. Jīva (soul; life) 2. A-jīva (Non-soul; matter) 3. Puṇya (merit) 4. Pāpa (demerit, sin) 5. Āśrava (karma-movement) 6. Bandha (karma-bondage) 7. Saṃvara (karma-check) 8. Nirjarā (karma-falling off; separation) and 9. Mokṣa (karma-liberation). Mokṣa tattva is the last (ninth). The two tattvas actually necessary for the attainment of Mokṣa are (a) the nirjarā tattva (falling away of Karmic matter from the soul) and (b) the saṃvara tattva (checking of the inflow of Karmic matter). The nirjarā tattva renders nīrasa (sapless; withered; tasteless; insipid; feelingless) the Karmic matter which had become attached to the soul from times immemorial, and separates the accumulated mass from the regions of ātmā (the soul). The saṃvara tattva stops the inflow of new (fresh) Karmas arising from mithyātva (false belief), aviratī (vowlessness), etc. As a

consequence of the aggregate working of these two fundamental categories, the attainment of Mokṣa becomes natural. On the day of his dīkṣā, Śramaṇa Bhagavān Mahāvīra took the vow of renouncing all fresh sinful acts by a recitation of a verse of Sāmāyika sūtra. e-g.

करेमि [मंते] सामाइअं सव्व सावज्जं जोगं पच्चखाइ जावज्जीवाए
तिविहं तिबिहेणं मणेणं वायाए कायेणं न करेमि न कारवेमि करंतपि
अन्नं न समणुजाणामि तस्स [मंते] पडिक्कामि निंदाणि गरिहामि
अप्पाणं वोसिरामि

Karēmi [bhantē] samāiyam savvam sāvajjam jogam paccakkhāi jāvajjivāē, tiviham tivihēṇam; maṇēṇau vāyāē, kāyēṇam na karēmi, na kāravēmi, karantam pi annam na samaṇujāṇāmi; tassa [bhantē] padikkamāmi nindāmi garihāmi appāṇam vosīrami.

I do sāmāyika (a vow of peaceful indifference to worldly objects for the purpose of attaining tranquility of mind) I abstain from all sinful acts so long as I am alive-trividham (in three ways) viz by mind, by speech, and by body-trividhēna (in a three-fold manner—that is to say—I will not do it (myself), I will not have it done (by others), and I will not praise one who is doing it I withdraw away from it, I censure it, I make it known (before the Guru) for penance I renounce my-self.

And he observed the vow very caretully, preventing, thereby, the inflow of fresh Karmas and by the steady employment of nirjarā tattva he exterminated all the Karmas previously attached to his soul. That this is the only right road of attaining Mokṣa (Final Emancipation) is made clearly evident by the life-incidents of Tirthaṅkara Mahārāja Śramaṇa Bhagavān Mahāvīra.

Now, let us inquire how Śramaṇa Bhagavān Mahāvīra led an ascetic life during the period of cādmastha state.

Ascetic life is made prosperous by a careful watch on panca samitis (the five religious observances) and tri-guṇtis.

(the three controls or restraints). The five samitis are- 1. Iryā samiti (walking carefully so as not to hurt any living being). Śramaṇa Bhagavān Mahāvīra always walked very carefully keeping his eyes directed on the ground for a distance of six to nine feet in front. 2. Bhāsā samiti (speaking relevantly and without hurting anyone's feelings) the speech should be pleasant, well-measured, and harmless. Śramaṇa Bhagavān Mahāvīra never uttered a sinful word. He observed mauna-vrata (a vow of silence) during this period. Tirthaṅkaras, as a rule, observe mauna vrata (a vow of silence) during their chandmastha state. 3. Eṣaṇā samiti (taking of pure food only-perfectly free from any fault) Śramaṇa Bhagavān Mahāvīra had taken only pure food-free from fault-on the day of his break-fast. He never took food that was, in the least, suspicious. Jirṇa śeth made grand preparations for the day of the break-fast, and invited the Bhagavān with great devotion, but the Venerable Jinésvara had his break-fast at the house of the Abhinava śeth. This shows the careful observance of his eṣaṇā samiti. 4. Ādāna bhanda-maita-nikāśapaṇā samiti relates to the careful taking and replacing of alms-dishes, drinking pots, begging bowls etc. in such a way as not to injure any living being. Śramaṇa Bhagavān Mahāvīra always received food in the folded cavity of his hands. He never kept any bowls or dishes, nor any bedding. 5. Uccāra pāsavaṇa khēla jala singhāṇa pāriṣṭhāpanikā samiti-careful disposal of faeces, urine, mucus etc. in a locality free from vermin and insects. The taking of food and voiding of faeces done by Tirthaṅkaras-these two acts-are invisible and imperceptible to human beings. It is their in-born excellence. They have no dirt in ears, nose, and none on their bodies. They have no mucus or nasal discharges. Tirthaṅkaras have a natural absence of disease. They have no perspiration. In this way, Śramaṇa Bhagavān Mahāvīra very carefully observed the five samitis.

With regard to tri-guṇtis (the three restraints) over speech, mind, and body, it must be said that Śramaṇa Bhagavān Mahāvīra never allowed his mind, speech, and body to be engaged in any sinful act. He, thus, had a careful watch over aṣṭha pravacana mātā.

Śramaṇa Bhagavān Mahāvīra very strictly observed the vows that he had taken at the time of his dīkṣā. The vows that he had taken are Pāṇāivāyāo véramaṇam (abstinence from causing or tending to cause pain, injury, or destruction to any living being by mind, speech, or body. Śramaṇa Bhagavān Mahāvīra never did any injury or destruction to any living creature or any sthāvara soul. 2. Musāvāyāo véramaṇom (abstinence from telling lies or false hoods) (truth in thought, speech and deed) Śramaṇa Bhagavān Mahāvīra never told a lie in thought, speech, and deed. 3. A-dinnādānāo véramaṇam (abstinence from taking a thing that is not given). To take nothing, unless and except it is given. He never took anything not given. 4. Mehuṇāo véramaṇam (abstinence from sexual intercourse) Brahma-carya, celibacy, chastity—During the period under discussion, Śramaṇa Bhagavān Mahāvīra never had any immoral fancies, even by thought, speech, and body. He strictly observed the rules of brahmacharya even in their minutest details, and 5. Paṇḍitaḥāo véramaṇam—(renunciation of all worldly concerns). He did not keep any article for personal use, and he had no desire for any.

Śramaṇa Bhagavān Mahāvīra never performed any one of the eighteen regions of sinful acts called Aḍhāra Pāpasāhāṇaka (eighteen sinful regions). They are:—

पाणाइवाय १ मल्लिअं २ चोरिकं ३ मेहुणं ४ दविणमुच्छं ५ ।
 कोहं ६ माणं ७ मायं ८ लोभं ९ पिज्जं १० तहा दोसं ११ ॥१॥
 कलहं १२ अब्भक्खाणं १३ पेसुन्नं १४ रइअरइसमाउत्तं १५ ।
 परपरिवायं १६ मायामोसं १७ मिच्छत्तसल्लं च १८ ॥२॥
 वोसिरसु इमाइं मुखमग्गसंसग्ग विग्घभूआइं ।
 दुग्गइनिबंधणाइं. अठारसपावट्ठाणाइं ॥ ३ ॥

1. Pāṇāivāya Mallam 2. Corikkam 3. Méhuṇam 4. Daviṇam-
 uccham 5

Koham 6. Māṇam 7. Māyam 8. Lobham 9. Pijjam 10.
 Tahā-Dosam 11. (1)

2 Kalaham 12 Abbhakkānam 13 Pésunnam 14 Rai a-rai samāuttam 15.

Para parivāyam 15 Māyāmosam 17 Micchatta sallam ca 18.

3. Vosirasa imāim, Mukkha-magga samsagga vigghabhūāim Duggai nibandhanāim, aṭṭhārasa pāvatthānāim. (3)

1. 1 Prāpātipātam (killing of living beings) 2 Alīkam (falsehood) 3 Cauryam (theft, stealth) 4 Maithunam (sexual intercourse) 5. Dravya-mūrchā (intense desire for wealth) 6 Krodham (anger) 7 Mānam (pride) 8 Mayā (deceit) 9 Lobham (greed) 10 Prēma (affection), and 11 Dvēśam (hatred).

2. 12 Kalaham (quarrelling) 13 Abhyākhyānam (back-biting) 14 Paśūnyam (slander) 15 Rai-a-rai samayuktam- (a liking for desired objects and hatred for undesirable things) 16 Para-parivāda (censure of others) 17 Māyāmriṣā vāda (telling lies through deceit). 18 Mithyātva śalya (a thorn in the form of mithyātva—wrong belief).

3. Abandon these eighteen places of sinful acts—which being the obstructing agents in the effort of contact with the Path of Mokṣa (Final Emancipation), are the bondages of dur-gati (misfortune of being born as a hellish being or as a brute-low creature)

Having prevented the in-flow of Karmas and especially of evil Karmas, Śramaṇa Bhagavān Mahāvīra became nirāśrava (destitute of the in-flow of Karmic matter). On account of his mamatva-rahitatva (lack of mamatva 'sense of mine'), dhana-rahitatva (lack of wealth), and granthi-rahitatva (lack of a purse for keeping money), he was nirgrantha (freed from all bonds). Like a leaf of the lotus-plant, the Bhagavān was nir-lēpa (spotless). He was free from greasy matter like a particle of Soul. He was nirañjana (without paint-guileless), and destitute of love and hatred. Just as, none is able to hinder the flight of the soul, in the same manner, none was able to hinder the movements of the Jinésvara during his vihāra (sauntering about). He was fearlessly moving about. He had no fear from cruel persons or wild ferocious animals or from poisonous snakes. He was going about fearlessly. Just as, the sky is self-supported, in the same

way, Śramaṇa Bhagavān Mahāvira did not care for the ālambana (support) of any one. He did not depend on any one. Śramaṇa Bhagavān Mahāvira did his vihāra (saunterings) unhindered like the wind. The heart of the Jinēśvara was pure like the Autumnal Moon. He had concealed his five sense-organs like a tortoise. Like the single horn of a rhinoceros, the Bhagavān was alone. He was a-pramatta (not careless-attentive) like the bhāraṇḍa pakṣī (a fabulous bird with one body, two necks, three feet, human speech, and endowed with phenomenal carefulness). During all this time, he did not become negligent except for two ghaṭikas (48 minutes) at the temple of Śūlapāṇī Yakṣa. Śramaṇa Bhagavān Mahāvira—extremely powerful like an elephant in destroying his enemies in the form of evil Karmas; capable of bearing, like a bull the heavy burden of ascetic life; irresistible like a lion in having a victory over paṇsahas (troubles and sufferings; immovable without trembling, like Mount Mēru; deep like an ocean; with a cooling and pleasant light, like the Moon; brilliant like Sun; of a noble family like heated gold-fluid; and enduring all varieties of sparśa (touch) like the earth—very carefully observed all the rules of ascetic life and he moved about everywhere without hindrance.

The prati-bandhas (impediments) are in relation to dravya (substance), kṣētra (place), kāla (time), and bhāva (intention).

By Dravya, the impediments are of three kinds viz 1 Sa-cit (living) 2. a-cit (non-living) 3, miśra (a combination of living and non-living). Father, mother, son, daughter, and other family-members are examples of sa-cit pratibandha (living obstacles). The impediment of ornaments, jewels, wealth etc is an a-cit pratibandha (non-living obstacle). A female with ornaments on her body is an example of a miśra (mixed) impediment. Śramaṇa Bhagavān Mahāvira was free from any of these dravya pratibandhas. He had no pratibandha for any field, village, town, house, mansion, sky etc. He had no affection or a sense of mamatva "mine-ness" for any of these. With regard to Kāla (time) he had no pratibandha. He never thought he would do such a thing at such a time. If any one thinks about anger, pride,

deceit, greed, fear, ridicule, love, hatred, quarrelling, slander, back-biting, exposing others' faults, deceitful speech, mithyātva etc the pratibandha is bhāva-pratibandha. The Worshipful Bhagavān was also free from bhava-pratibandha. He was not liable to any prati-bandha.

Each year Śramaṇa Bhagavān Mahāvīra stayed for one night in a village, and for five nights in a town during the eight months of his wanderings, and he lived some-where during the four months of the rainy season for cātur-māsa. He had an equanimity of mind towards one who persecuted him, and also towards one who worshipped him with devotion. He had a homogeneous mood of mind towards grass, as well as, towards a gem, or a ruby, and towards gold, as well as, towards stone, and also towards happiness, as well as, towards misery. The Jinéśvara did not care for the happiness of this world, and also of the next world. He had no desire for remaining alive or for death. He was always endeavouring to conquer his enemies in the form of accumulated evil Karmas misleading people in the Samsāra. The Worshipful Lord, had intense pleasure in the happiness of Jñāna (Right Knowledge), Darśana (Right Perception), and Cāritra (Right Conduct), which were the innate virtuous qualities of his soul, and he led a very peaceful life. His conduct was excellent with relation to Kṣamā (fore-bearance), ārjava (honesty), mārḍava (gentleness), nirlobhatā (freedom from avarice), mana-gupti (restraint over mind), and other admirable qualities of the Soul. Having excellently observed cāritra dharma (the duties of an ascetic) in all its purity, with the conviction that— Nīrvāṇa (Final Emancipation) is the blessed fruit of pure ascetic life and austerities—he accomplished the acquisition of independent sway in establishing the supreme authority of the Self.

During the twelve and a half years, Śramaṇa Bhagavān Mahāvīra exerted himself chiefly for the purpose of accomplishing one object. *His principal business, now, was the total separation of his enemies—the evil karmas which had established their supreme authority over regions of the Soul from time immemorial, and which*

were not willing to lose their well-established positions of attack—from the regions of the Soul and the acquisition of self-government over Karmas by purifying the innumerable regions of the Soul. While doing this work, the Jinésvara did not care for misfortunes or for bodily injuries. Such was the admirable activity of his Inner Soul. The attainment of victory over Karmas, and the act of destroying their supreme authority is an excellent example of his tyāga dharma (renunciation).

Śramaṇa Bhagavān Mahāvīra has never sanctioned the wrong, hypocritical, and ridiculous practice advocated by some i-e we are also experiencing of jīvana-mukta daśa (a state or emancipation while living) even during our house-holder life. That is not the path of Pure Liberation. Tīrthaṅkaras have never approved it.

For those who are desirous of crossing the Ocean of Saṃsāra and for those great souls who are eager for the Eternal Happiness of Mokṣa (Final Emancipation), śuddha tyāga dharma (renunciation advocated by pure ascetic life) and severe austerities are to be seriously adopted. That path only is praise worthy. Tīrthaṅkara Bhagavān Śrī Śānti-nātha, (16), Tīrthaṅkara Bhagavān Śrī Kunthunātha (17), and Tīrthaṅkara Bhagavān Śrī Aranātha, (18) these three Jinésvaras had immense wealth with supreme authority—as Cakravartins—over six continents during their house-holder life, but they renounced it, and having led pure ascetic life, they acquired Kévala Jñāna (Perfect Knowledge) and attained Mokṣa. There are numerous examples of kings, and queens, and their sons and daughters, renouncing the world for the Elevation of their Soul.

Leaving aside all their pre-conceived theories and dogmas, if they seek after Truth or will calmly think with a pure, and un-biased mind, they will undoubtedly see that the path of asceticism adopted by the Tīrthaṅkaras and its careful observance is the most desirable agent for the Elevation of the Soul.

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