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Other Traditions

The Kalpa Sûtra

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Bhadrabâhu (4th century BCE), according to tradition

Hermann Jacobi (1884)

Credits

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About:

The Kalpa Sûtra is ascribed to Bhadrabâhu, a Jain teacher of the 4th century BCE, and is the most widely read and recited text of the Svetambara Jains: monks read it aloud during Paryushana, the great eight-day festival at the end of the rainy season, and its manuscripts are among the most richly illustrated in India.

The first part tells the lives of the Ginas or Tîrthakaras, the "ford-makers": in detail that of Mahâvîra — his mother's dreams, his birth, renunciation, enlightenment and nirvana —, then those of Pârsva, Arishtanemi and Rishabha, the first of them all.

The second is the list of the Sthaviras, the teachers who handed down the doctrine after Mahâvîra, and the third gives the rules for monks during the rainy season (Paggusan).

The English version is Hermann Jacobi's, published in 1884 in the Sacred Books of the East.

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LIFE OF MAHÂVÎRA — 1

✦

Obeisance to the Arhats!

Obeisance to the Liberated Ones!

Obeisance to the Religious Guides!

Obeisance to the Religious Instructors! Obeisance to all Saints in the World!

This fivefold obeisance, destroying all sins, is of all benedictions the principal benediction.

In that period, in that age lived the Venerable Ascetic Mahâvîra, the five (most important moments of whose life happened) when the moon was in conjunction with the asterism Uttaraphalgunî; to wit, in Uttaraphalgunî he descended (from heaven), and having descended (thence), he entered the womb (of Devânandâ); in Uttaraphalgunî he was removed from the womb (of Devânandâ) to the womb (of Trisalâ); in Uttaraphalgunî he was born; in Uttaraphalgunî, tearing out his hair, he left the house and entered the state of houselessness; in Uttaraphalgunî he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and perfect. But in. Svâti the Venerable One obtained final liberation. (1) 1

End of the First Lecture 2.

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LIFE OF MAHÂVÎRA — 2

✦

In that period, in that age the Venerable Ascetic Mahâvîra, having on the sixth day of the fourth month of summer, in the eighth fortnight, the light (fortnight) of Ashâdha, descended from the great Vimâna, the all-victorious and all-prosperous Pushpottara, which is like the lotus amongst the best things, where he had lived for twenty Sâgaropamas till the termination of his allotted length of life, of his (divine nature, and of his existence (among gods); here in the continent of Gambûdvîpa, in Bharatavarsha,—when of this Avasarpinî era the Sushama-sushamâ, the Sushamâ, and Sushamaduhshamâ periods, and the greater part of the Duhshamasushamâ period (containing a Kodâkodi of Sâgaropamas, less forty-two thousand years) had elapsed, and only seventy-two years, eight and a half months were left, after twenty-one Tîrthakaras of the race of Ikshvâku and of the Kâsyapa gotra, and two of the race of Hari and of the Gautama gotra, on the whole twenty-three Tîrthakaras had appeared,—the Venerable Ascetic Mahâvîra, the last of the Tîrthakaras, took the form of an embryo in the womb of Devânandâ, of the Gâlandharâyana gotra, the wife of the Brâhmana Rishabhadatta, of the gotra of Kodâla, in the brahmanical part of the town Kundagrâma in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunî, after his allotted length of life, of his (divine) nature, and of his existence (amongst gods) had come to their termination. (2)

The knowledge of the Venerable Ascetic Mahâvîra (about this) was threefold; he knew that he was to descend, he knew that he had descended, he knew not when he was descending.

In that night in which the Venerable Ascetic Mahâvîra took the form of an embryo in the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra, the Brâhmanî Devânandâ was on her couch, taking fits of sleep, in a state between sleeping and waking, and having seen the following fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate great dreams, she woke up. (3) To wit:

An elephant, a bull, a lion, the anointing (of the goddess Srî), a garland, the moon, the sun, a flag, a vase, a lotus lake, the ocean, a celestial abode, a heap of jewels, and a flame. (4)

When the Brâhmanî Devânandâ, having seen these dreams, woke up, she —glad, pleased, and joyful in her mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of her body all erect in their pores like the flowers of the Kadamba touched by rain-drops—firmly fixed the dreams (in her mind), and rose from her couch.

Neither hasty nor trembling, with a quick and even gait, like that of the royal swan, she went to the Brâhmana Rishabhadatta, and gave him the greeting of victory. Then she comfortably sat down in an excellent chair of state; calm and composed, joining the palms of her hands so as to bring the ten nails together, she laid the folded hands on her head, and spoke thus: (5)

'O beloved of the gods, I was just now on my couch taking fits of sleep, in a state between sleeping and waking, when I saw the following fourteen illustrious, &c., great dreams; to wit, an elephant, &c. (6)

'O beloved of the gods, what, to be sure, will be the happy result portended by these fourteen illustrious, &c., great dreams?' (7)

When the Brâhmana Rishabhadatta had heard and perceived this news from the Brâhmanî Devânandâ, he, glad, pleased, and joyful (see § 5, down to) rain-drops, firmly fixed the dreams (in his mind), and entered upon considering them. He grasped the meaning of those dreams with his own innate intellect and intuition, which were preceded by reflection, and thus spoke to the Brâhmanî Devânandâ: (8)

'O beloved of the gods, you have seen illustrious dreams; O beloved of the gods, you have seen beautiful, lucky, blest, auspicious, fortunate dreams, which will bring health, joy, long life, bliss, and fortune! We shall have success, O beloved of the gods, we shall have pleasure; we shall have happiness, O beloved of the gods, we shall have a son!

Indeed, O beloved of the gods, after the lapse of nine complete months and seven and a half days you will give birth to a lovely and handsome boy with tender hands and feet, with a body containing the entire and complete five organs of sense, with the lucky signs, marks, and good qualities; a boy on whose body all limbs will be well formed, and of full volume, weight, and length, of a lovely figure like that of the moon!

(9) And this boy, after having passed his childhood, and, with just ripened intellect, having reached the state of youth, will repeat, fully understand, and well retain (in his mind) the four Vedas: the Rig-veda, Yagur-veda, Sâma-veda, Atharva-veda—to which the Itihâsa is added as a

fifth, and the Nigghantu as a sixth (Veda)—together with their Aṅgas and Upâṅgas, and the Rahasya; he will know the six Aṅgas, he will be versed in the philosophy of the sixty categories, and well grounded in arithmetic, in phonetics, ceremonial, grammar, metre, etymology, and astronomy, and in many other brahmanical [and monastic] sciences besides. (10) Therefore, O beloved of the gods, you have seen illustrious dreams, &c. (see § 9).'

In this way he repeatedly expressed his extreme satisfaction. (11)

When the Brâhmanî Devânandâ had heard and perceived this news from the Brâhmana Rishabhadatta, she—glad, pleased, and joyful, &c. (see § 5) —

joining the palms of her hands, &c. (see § 5, down to) and spoke thus: (12)

'That is so, O beloved of the gods; that is exactly so, O beloved of the gods; that is true, O beloved of the gods; that is beyond doubt, O beloved of the gods; that is what I desire, O beloved of the gods; that is what I accept, O beloved of the gods; that is what I desire and accept, O beloved of the gods; that matter is really such as you have pronounced it.'

Thus saying, she accepted the true meaning of the dreams, and enjoyed together with Rishabhadatta the noble permitted pleasures of human nature. (13)

In that period, in that age, Sakra,—the chief and king of the gods, the wielder of the thunderbolt, the destroyer of towns, the performer of a hundred sacrifices, the thousand-eyed one, Maghavan, the punisher of the Daitya Pâka, the lord of the southern half of the earth, the lord of the thirty-two thousand celestial abodes, the bestrider of the elephant Airavata, the chief of the Suras, who wears spotless clothes and robes, and

puts on garlands and the diadem, whose cheeks were stroked by fine, bright, and trembling earrings of fresh gold [the most prosperous, the most brilliant, the most mighty, the most glorious, the most powerful, and the most happy one], with a splendid body, ornamented with a long down-reaching garland,—this Sakra was in the Saudharma Kalpa, in the celestial abode Saudharma Avatamsaka, in the council-hall Sudharman, on his throne Sakra; he who exercises and maintains the supreme command, government, management, guidance, direction, and sovereign power and generalship over the thirty-two thousand gods of the celestial abodes, the eighty-four thousand gods of a rank equal with that of himself, the thirty-two chief gods, the four guardians of the world, the eight principal queens with their trains, the three courts, the seven armies, and the seven commanders of these armies.

He was then enjoying the permitted pleasures of divine nature under the great din of uninterrupted story-telling, dramatical plays, singing, and music, as beating of time, performance on the Vînâ, the Tûrya, the great drum, and the Patupataha. (I 4)

And he viewed this whole continent Gambûdvîpa with his extensive (knowledge called) Avadhi. There he saw in the continent Gambûdvîpa, in Bhâratavarsha, in the southern half of Bharata, in the brahmanical part of the town Kundagrâma, the Venerable Ascetic Mahâvira taking the form of an embryo in the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra, wife of the Brâhmana Rishabhadatta of the gotra of Kodâla; and—glad, pleased, and joyful in his mind, delighted, extremely enraptured, with a heart widening under the influence of happiness, with the hair of his body bristling and erect in their pores like the fra-

grant flowers of Nîpa when touched by rain-drops, with his eyes and mouth open like full-blown lotuses, with his excellent, various, trembling bracelets, with diadem and earrings, his breast lighted up by necklaces, wearing long and swinging ornaments with a pearl pendant—the chief of the gods rose with confusion, hasty and trembling from his throne, descended from the footstool, took off his shoes which were by a clever artist set with Vaidûrya and excellent Rishta and Añgana, and ornamented with glittering jewels and precious stones, threw his seamless robe over his left shoulder, and, arranging the fingers of his hands in the shape of a bud, he advanced seven or eight steps towards the Tîrthakara.

Bending his left knee and reposing on the right one, he three times placed his head on the ground and lifted it a little; then he raised his bracelet-encumbered arms, and joining the palms of his hands so as to bring the ten nails together, laid the hands on his head and spoke thus: (15)

'Reverence to the Arhats and Bhagavats; to the Âdikaras, the Tîrthakaras, the perfectly-enlightened ones; to the highest of men, the lions among men, the flowers among mankind, the Gandhahastins among men; to the highest in the world, the guides of the world, the benefactors of the world, the lights of the world, the enlighteners of the world; to the givers of safety, to the givers of sight, to the givers of the road, to the givers of shelter, to the givers of life, to the givers of knowledge; to the givers of the law, the preachers of the law, the lords of the law, the leaders of the law, the universal emperors of the best law; to the light, the help, the shelter, the refuge, the resting-place, the possessors of unchecked knowledge and intuition who have got rid of unrighteousness; to the conquerors and the

granters of conquest, the saved and the saviours, the enlightened and the enlighteners, the liberated and the liberators, to the all-knowing ones, the all-seeing ones, to those who have reached the happy, stable, unstained, infinite, unperishable, undecaying place, called the path of perfection, whence there is no return; reverence to the Ginas who have conquered fear.

'Reverence to the Venerable Ascetic Mahâvîra, the Âdikara, the last of the Tîrthakaras who was predicted by the former Tîrthakaras, &c. I here adore the Revered One yonder, may the Revered One yonder see me here!' With these words he adored, he worshipped the Venerable Ascetic Mahâvira, and sat down on his excellent throne facing the east. Then the following internal, reflectional, desirable idea occurred to the mind of Sakra, the chief of kings and gods: (16)

'It never has happened, nor does it happen, nor will it happen, that Arhats, Kakravartins, Baladevas, or Vasudevas, in the past, present, or future, should be born in low families, mean families, degraded families, poor families, indigent families, beggars' families, or brahmanical families.

(17) For indeed Arhats, Kakravartins, Baladevas, and Vasudevas, in the past, present, and future, are born in high families, noble families, royal families, noblemen's families, in families belonging to the race of Ikshvâku, or of Hari, or in other suchlike families of pure descent on both sides. (18)

Now this is something which moves the wonder of the world: it happens in the lapse of numberless Avasarpinîs and Utsarpinîs, because the imperishable, indescribable, and undestroyable Karman relating to name and gotra must take effect, that Arhats, &c., in the past, present, and future, de-

scend in (i.e. take the form of an embryo in the womb of a woman belonging to) low families, &c.; but they are never brought forth by birth from such a womb.

(19) This Venerable Ascetic Mahâvîra, now, in the continent Gambudvîpa, in Bharatavarsha, in the brahmanical part of the town Kundagrâma, has taken the form of an embryo in the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra, wife of the Brâhmana Rishabhadatta of the gotra of Kodâla.

(20) Hence it is the established custom of all past, present, and future Sakras, chiefs and kings of the gods, to cause the Arhats and Bhagavats to be removed from such-like low, mean, &c., families, to such-like high, noble, &c., families.

(21) It is, therefore, better that I should cause the Venerable Ascetic Mahâvîra, the last of the Tîrthakaras who was predicted by the former Tîrthakaras, to be removed from the brahmanical part of the town Kundagrâma, from the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra, wife of the Brâhmana Rishabhadatta of the gotra of Kodâla, to the Kshatriya part of the town Kundagrâma, and to be placed as an embryo in the womb of the Kshatriyânî Trisalâ of the Vâsishtha gotra, wife of the Kshatriya Siddhârtha of the Kâsyapa gotra, belonging to the clan of the Gñâtri Kshatriya,; and to cause the embryo of the Kshatriyânî Trisalâ of the Vâsishtha gotra to be placed in the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra.'

Thus he reflected and called Harinegamesi, the divine commander of the foot troops; having called him, he spoke thus: (22)

Well, now, beloved of the gods, it never has happened, &c. (§§ 17-20 are verbally repeated). (23-25)

'Therefore, go now and remove the Venerable Ascetic Mahâvîra from the brahmanical part, &c., and place the embryo of the Kshatriyânî Trisalâ, &c. (see § 21). Having done this, return quickly to report on the execution of my orders.' (26)

When Harinegamesi, the divine commander of the foot troops, was thus spoken to by Sakra, the chief and king of the gods, he—glad, pleased, and joyful, &c. (see § 15)—laid his folded hands on his head and modestly accepted the words of command, saying, 'Just as your Majesty commands.' After this he left the presence of Sakra, the chief and king of the gods, and descended towards the northeastern quarter; then he transformed himself through his magical power of transformation, and stretched himself out for numerous Yoganas like a staff, (during which he seized) jewels, Vagra, Vaidûrya, Lohitâksha, Masâragalla, Hamsagarbha, Pulaka, Saugandhika, Gyotisara, Añgana, Añganapulaka, Gâtarûpa, Subhaga, Sphatika, and Rishta; (of these precious materials) he rejected the gross particles, and retained the subtle particles.

(27) Then for a second time he transformed himself through his magical power of transformation, and produced the definitive form (which gods adopt on entering the world of men); having done so, he passed with that excellent, hasty, trembling, active, impetuous, victorious, exalted, and quick divine motion of the gods right through numberless continents and oceans, and arrived in Gambûdvîpa, in Bharatavarsha, in the brahmanical part of the town Kundagrâma, at the house of the Brâhmana Rishabhadatta, where the Brâhmanî Devânandâ dwelt.

Having arrived there, he made his bow in the sight of the Venerable Ascetic Mahâvîra, and cast the Brâhmanî Devânandâ, together with her retinue, into a deep sleep; then he took off all unclean particles, and brought forth the clean particles, and saying, 'May the Venerable One permit me,' he took the Venerable Ascetic Mahâvîra in the folded palms of his hands without hurting him.

Thus he went to the Kshatriya part of the town Kundagrâma, to the house of the Kshatriya Siddhârtha, where the Kshatriyânî Trisalâ dwelt; he cast her and her attendants into a deep sleep, took off all unclean particles, and brought forth the clean particles, and placed the embryo of the Venerable Ascetic Mahâvira in the womb of the Kshatriyânî Trisalâ, and the embryo of the Kshatriyânî Trisalâ he placed in the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra.

Having done so, he returned in that direction in which he had come. (28) With that excellent, &c. (see § 28), divine motion of the gods, he flew upwards right through numberless continents and oceans, taking thousands of Yoganas in each motion, and arrived in the Saudharma Kalpa, in the divine abode called Saudharma Avatamsaka, where Sakra, the chief and king of the gods, sat on the throne called Sakra, and reported to Sakra, the chief and king of the gods, on the execution of his orders.

In that period, in that age the knowledge of the Venerable Ascetic Mahâvîra was threefold; he knew that he was to be removed; he knew that he was removed; he knew not when he was being removed 1. (29)

In that period, in that age, on the thirteenth day of the third month of the rainy season, in the fifth fortnight, the dark (fortnight) of Âsvina, after the lapse of eighty-two days, on the eighty-third day current (since his concep-

tion), the embryo of the Venerable Ascetic Mahâvîra was, on the command of Sakra, safely removed by Harinegamesi from the womb of the Brâhmanî Devânandâ to that of the Kshatriyânî Trisalâ 2, in the middle of the night, when the moon was in conjunction with the asterism Uttaraphalgunî. (30)

End of the Second Lecture.

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LIFE OF MAHÂVÎRA — 3

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In that night in which the embryo of the Venerable Ascetic Mahâvîra was removed from the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra to that of the Kshatriyânî Trisalâ of the Vâsishtha gotra, the former was on her couch taking fits of sleep in a state between sleeping and waking; and seeing that these fourteen illustrious, beautiful, lucky, blest, auspicious, fortunate, great dreams were taken from her by the Kshatriyânî Trisalâ, she awoke. (31)

In that night in which the embryo of the Venerable Ascetic Mahâvîra was removed from the womb of the Brâhmanî Devânandâ of the Gâlandharâyana gotra to that of the Kshatriyânî Trisalâ of the Vâsishtha gotra, the latter was in her dwelling-place, of which the interior was ornamented with pictures, and the outside whitewashed, furbished and cleansed, the brilliant surface of the ceiling was painted, the darkness was dispelled by jewels and precious stones, the floor was perfectly level and adorned with auspicious figures; which, moreover, was furnished with offerings of heaps of delicious, fragrant, strewn flowers of all five colours, was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka, and burning frankincense; was exquisitely scented with fine perfumes, and turned as it were into a smelling-bottle; on a couch with a mattress of a man's length, with pillows at head and foot, raised on both sides and hollow in the middle, soft as if one walked on the sand of the banks of the Ganges, covered with the cloth of a robe of ornamented linen, containing a well-worked towel, and hung with red

mosquito curtains, delightful, soft to the touch like fur, wadding, Pûra, butter, or cotton, with all the comforts of a bed, such as fragrant, excellent flowers and sandal-powder—(in such a room and on such a bed Trisalâ was) taking fits of sleep between sleeping and waking, and having seen the following fourteen, &c. (see § 3), dreams, viz. an elephant, &c. (see § 4), she awoke. (32)

1. Then Trisalâ saw in her first dream a fine, enormous elephant, possessing all lucky marks, with strong thighs and four mighty tusks; who was whiter than an empty great cloud, or a heap of pearls, or the ocean of milk, or the moon-beams, or spray of water, or the silver mountain (Vaitâdhya); whose temples were perfumed with fragrant musk-fluid, which attracted the bees; equalling in dimension the best elephant of the king of the gods (Airâvata); uttering a fine deep sound like the thunder of a big and large rain-cloud. (33)

2. Then she saw a tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus, illumining all around by the diffusion of a glory of light; (a bull) whose lovely, resplendent, beautiful hump was delightful through the collection of its charms, whose glossy skin (was covered with) thin, fine, soft hairs; whose body was firm, well made, muscular, compact, lovely, well proportioned, and beautiful; whose horns were large, round, excellently beautiful, greased at their tops, and pointed; whose teeth were all equal, shining, and pure. He foreboded innumerable good qualities. (34)

3. Then she saw a handsome, handsomely shaped, playful lion, jumping from the sky towards her face; a delightful and beautiful lion whiter than a heap of pearls, &c.

(see § 33), who had strong and lovely fore-arms, and a mouth adorned with round, large, and well-set teeth; whose lovely lips, splendent through their proportions, and soft like a noble lotus, looked as if they were artificially ornamented; whose palate was soft and tender like the petals of the red lotus, and the top of whose tongue was protruding; whose eyes were like pure lightning, and revolved like red-hot excellent gold just poured out from the crucible; (a lion) with broad and large thighs, and with full and excellent shoulders, who was adorned with a mane of soft, white, thin, long hair of the finest quality; whose erect, well-shaped, and well-grown tail was flapping; the tops of whose nails were deeply set and sharp; whose beautiful tongue came out of his mouth like a shoot of beauty. (35)

4. Then she, with the face of the full moon, saw the goddess of famous beauty, Srî, on the top of Mount Himavat, reposing on a lotus in the lotus lake, anointed with the water from the strong and large trunks of the guardian elephants. She sat on a lofty throne.

Her firmly placed feet resembled golden tortoises, and her dyed, fleshy, convex, thin, red, smooth nails were set in swelling muscles. Her hands and feet were like the leaves of the lotus, and her fingers and toes soft and excellent; her round and well-formed legs were adorned with the Kuruvindâvarta, and her knees with dimples.

Her fleshy thighs resembled the proboscis of an excellent elephant, and her lovely broad hips were encircled by a golden zone. Her large and beautiful belly was adorned by a circular navel, and contained a lovely row of hairs (black as) collyrium, bees, or clouds, straight, even, continuous, thin, admirable, handsome, soft, and downy.

Her waist, which contained the three folds, could be encompassed with one hand. On all parts of her body shone ornaments and trinkets, composed of many jewels and precious stones, yellow and red gold. The pure cup-like pair of her breasts sparkled, encircled by a garland of Kunda flowers, in which glittered a string of pearls.

She wore strings of pearls made by diligent and clever artists, shining with wonderful strings, a necklace of jewels with a string of Dînârâs, and a trembling pair of earrings, touching her shoulders, diffused a brilliancy; but the united beauties and charms of these ornaments were only subservient to the loveliness of her face.

Her lovely eyes were large and pure like the water lily. She sprinkled about the sap from two lotus flowers which she held in her splendid hands, and gracefully fanned herself. Her glossy, black, thick, smooth hair hung down in a braid. (36)

5. Then she saw, coming down from the firmament, a garland charmingly interwoven with fresh Mandâra flowers. It spread the delicious smell of Kampaka, Asoka, Nâga Punnâga, Priyaṅgu, Sirîsha, Mudgara, Mallikâ, Gâti, Yûthika, Aṅkolla, Korantakapatra, Damanaka, Navamâlikâ, Bakula, Tilaka, Vâsantika, Nuphar, Nymphaea, Pâtala., Kunda, Atimukta, and Mango; and perfumed the ten divisions of the universe with its incomparably delightful fragrance.

It was white through wreaths of fragrant flowers of all seasons, and brilliant through splendid, beautiful embellishments of many colours. Towards it came humming swarms of different kinds of bees, and filled with their sweet noise the whole neighbourhood. (37)

6. And the moon: white as cow-milk, foam, spray of water, or a silver cup, glorious, delighting heart and eyes, full, dispelling the compact darkness of the thickest wilderness, whose crescent shines at the end of the two halves of the month, opening the blossoms of the groups of Nymphaeas, adorning the night, resembling the surface of a well-polished mirror.

She was of a white hue, like a flamingo, the stars' head-ornament, the quiver of Cupid's arrows, raising the waters of the ocean, burning as it were disconsolate people when absent from their sweethearts, the large, glorious, wandering headmark of the celestial sphere—beloved in heart and soul by Rohinî. Such was the glorious, beautiful, resplendent full moon which the queen saw. (38)

7. Then she saw the large sun, the dispeller of the mass of darkness, him of radiant form, red like the Asoka, the open Kimsuka, the bill of a parrot, or the Guñgârdha, the adorner of the lotus groups, the marker of the starry host, the lamp of the firmament, throttling as it were the mass of cold, the illustrious leader of the troop of planets, the destroyer of night, who only at his rising and setting may be well viewed, but (at all other times) is difficult to be regarded, who disperses evil-doers that stroll about at night, who stops the influence of cold, who always circles round Mount Meru, whose thousand rays obscure the lustre of other lights. (39)

8. Then she saw an extremely beautiful and very large flag, a sight for all people, of a form attractive to the beholders. It was fastened to a golden staff with a tuft of many soft and waving peacock's feathers of blue, red, yellow, and white colours, and seemed as if it would pierce the brilliant, ce-

lestial sphere, with the brilliant lion on its top, who was white like crystal, pearlmother, Aṅka-stone, Kunda-flowers, spray of water, or a silver cup. (40)

9. Then she saw a full vase of costly metal, splendent with fine gold, filled with pure water, excellent, of brilliant beauty, and shining with a bouquet of water lilies. It united many excellencies and all-auspicious marks, and stood on a lotus-(shaped foot), shining with excellent jewels. It delighted the eyes, glittered and illumined all about; it was the abode of happy Fortune, free from all faults, fine, splendid, exquisitely beautiful, entwined with a wreath of fragrant flowers of all seasons. (41)

10. Then she saw a lake, called Lotus Lake, adorned with water lilies. Its yellow water was perfumed by lotuses opening in the rays of the morning sun; it abounded with swarms of aquatic animals, and fed fishes. It was large, and seemed to burn through the wide-spreading, glorious beauty of all kinds of lotuses. Its shape and beauty were pleasing.

The lotuses in it were licked by whole swarms of gay bees and mad drones. Pairs of swans, cranes, Kakravâkas, ducks, Indian cranes, and many other lusty birds resorted to its waters, and on the leaves of its lotuses sparkled water-drops like pearls. It was a sight, pleasing to the heart and the eye. (42)

11. Then she whose face was splendid like the moon in autumn, saw the milk-ocean, equalling in beauty the breast of Lakshmî, which is white like the mass of moon-beams. Its waters increased in all four directions, and raged with ever-changing and moving, excessively high waves.

It presented a splendid and pleasant spectacle as it rushed to and from the shore with its wind-raised, changeable, and moving billows, its tossing waves, and its rolling, splendid, transparent breakers. From it issued camphor-white foam under the lashing (tails) of great porpoises, fishes, whales, and other monsters of the deep.

Its agitated waters were in great uproar, occasioned by the vortex Gaṅgâvarta, which the vehemence and force of the great rivers produced; they rose, rushed onwards and backwards, and eddied. (43)

12. Then she saw a celestial abode excelling among the best of its kind, like the lotus (among flowers). It shone like the morning sun's disk, and was of a dazzling beauty. Its thousand and eight excellent columns (inlaid with) the best gold and heaps of jewels diffused a brilliant light like a heavenly lamp, and the pearls fastened to its curtains glittered.

It was hung with brilliant divine garlands, and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Samsaktas, elephants, shrubs, and plants. There the Gandharvas performed their concerts, and the din of the drums of the gods, imitating the sound of big and large rain-clouds, penetrated the whole inhabited world.

It was highly delightful through curling, scented fumes of black aloe, the finest Kundurukka and Turushka, burning frankincense and other perfumes. It (shed) continuous light, was white, of excellent lustre, delighting the best of gods, and affording joy and pleasure. (44)

13. Then she saw an enormous heap of jewels containing Pulaka, Vagra, Indranîla, Sasyaka, Karketana, Lohitâksha, Marakata, Prabâla, Saugandhika, Sphatika, Hamsagarbha, Añgana, and Kandrakânta. Its base

was on the level of the earth, and it illumined with its jewels even the sphere of the sky. It was high and resembled Mount Meru. (45)

14. And a fire. She saw a fire in vehement motion, fed with much-shining and honey-coloured ghee, smokeless, crackling, and extremely beautiful with its burning flames. The mass of its flames, which rose one above the other, seemed to interpenetrate each other, and the blaze of its flames appeared to bake the firmament in some places. (46)

After having seen these fine, beautiful, lovely, handsome dreams, the lotus-eyed queen awoke on her bed while the hair of her body bristled for joy.

Every mother of a Tîrthakara sees these fourteen dreams in that night in which the famous Arhat enters her womb. (46 b)

End of the Third Lecture.

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LIFE OF MAHÂVÎRA — 4

✦

When the Kshatriyânî Trisalâ, having seen these fourteen illustrious, great dreams, awoke, she was glad, pleased, and joyful, &c. (see § 5, down to) rose from her couch, and descended from the footstool. Neither hasty nor trembling, with a quick and even gait like that of the royal swan, she went to the couch of the Kshatriya Siddhârtha.

There she awakened the Kshatriya Siddhârtha, addressing him with kind, pleasing, amiable, tender, illustrious, beautiful, lucky, blest, auspicious, fortunate, heart-going, heart-easing, well-measured, sweet, and soft words. (47)

Then the Kshatriyânî Trisalâ, with the permission of king Siddhârtha, sat down on a chair of state inlaid with various jewels and precious stones in the form of arabesques; calm and composed, sitting on an excellent, comfortable chair, she addressed him with kind, pleasing, &c. (see last paragraph), words, and spoke thus: (48)

'O beloved of the gods, I was just now on my couch (as described in § 32), &c. (see § 5), and awoke after having seen the fourteen dreams; to wit, an elephant, &c. What, to be sure, O my lord, will be the happy result portended by these fourteen illustrious, great dreams?' (49)

When the Kshatriya Siddhârtha had heard and perceived this news from the Kshatriyânî Trisalâ, he glad, pleased, and joyful, &c. (see § 5, down to) firmly fixed the dreams in his mind, and entered upon considering them;

he grasped the meaning of those dreams with his own innate intelligence and intuition which were preceded by reflection, and addressing the Kshatriyânî Trisalâ with kind, pleasing, &c., words, spoke thus: (50)

'O beloved of the gods, you have seen illustrious dreams, &c. (see § 9, down to) you will give birth to a lovely, handsome boy, who will be the ensign of our family, the lamp of our family, the crown of our family, the frontal ornament of our family, the maker of our family's glory, the sun of our family, the stay of our family, the maker of our family's joy and fame, the tree of our family, the exalter of our family; (a boy) with tender hands and feet, &c.

(see § 9, down to the end). (51) And this boy, after having passed childhood, and, with just ripened intellect, having reached the state of youth, will become a brave, gallant, and valorous king, the lord of the realm, with a large and extensive army and train of waggons. (52) Therefore, O beloved of the gods, you have seen illustrious, &c., dreams, &c. (see § 9).'

In this way he repeatedly expressed his extreme satisfaction.

When the Kshatriyânî Trisalâ had heard and perceived this news from king Siddhârtha, she glad, pleased, and joyful, &c. (see § 12, down to) and spoke thus: (53)

'That is so, O beloved of the gods, &c. (see § 13, down to) as you have pronounced it.'

Thus saying she accepted the true meaning of the dreams, and with the permission of king Siddhârtha she rose from her chair of state, inlaid with various jewels and precious stones in the form of arabesques. She then re-

turned to her own bed, neither hasty nor trembling, with a quick and even gait like that of the royal swan, and spoke thus: (54)

'These my excellent and pre-eminent dreams shall not be counteracted by other bad dreams.'

Accordingly she remained awake to save her dreams by means of (hearing) good, auspicious, pious, agreeable stories about gods and religious men. (55)

At the time of daybreak the Kshatriya Siddhârtha called his family servants and spoke thus: (56)

Now, beloved of the gods, quickly make ready, or have made ready, the exterior hall of audience; see that it be sprinkled with scented water, cleaned, swept, and newly smeared, furnished with offerings of fragrant, excellent flowers of all five colours, made highly delightful through curling scented fumes, &c. (see § 32, down to) and turned, as it were, into a smelling box; also erect my throne, and having done this quickly return, and report on the execution of my orders.' (57)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c. (see § 12, down to) on their heads, and modestly accepted the words of command, saying, 'Yes, master!' Then they left the presence of the Kshatriya Siddhârtha, and went to the exterior hall of audience, made it ready, and erected the throne (as described in the last paragraph).

Having done this, they returned to the Kshatriya Siddhârtha; joining the palms of their hands so as to bring the ten nails together, laid the folded hands on their heads, and reported on the execution of their orders.

(58)

Early at the wane of the night, when the bright morning disclosed the soft flowers of the full-blown lotuses and Nymphaeas, rose the sun: he was red like the Asoka, the open Kimsuka, the bill of a parrot or the Guñgârdha; of an intense redness like that of the Bandhugîvaka, the feet and eyes of the turtle dove, the scarlet eyes of the Indian cuckoo, a mass of China roses, or vermilion.

He, the thousand-rayed maker of the day, shining in his radiance, awakened the groups of lotuses. When in due time the god of the day had risen and by the blows of his hands (or rays) the darkness was driven away, while the inhabited world was, as it were, dipped in saffron by the morning sun, the Kshatriya Siddhârtha rose from his bed, (59) descended from the footstool, went to the hall for gymnastic exercises, and entered it.

There he applied himself to many wholesome exercises, jumped, wrestled, fenced, and fought till he got thoroughly tired: then he was anointed with hundredfold and thousandfold refined different kinds of oil, which nourished, beautified, invigorated, exhilarated, strengthened, and increased all senses and limbs.

On an oiled hide he was shampooed by clever men with soft and tender palms of the hands and soles of the feet, who were well acquainted with the best qualities of the practices of anointing, kneading, and stretching; well trained, skilful, excellent, expert, intelligent, and never tiring.

When by this fourfold agreeable treatment of the body the king's bones, flesh, skin, and hair had been benefited, and his fatigues banished, he left the hall for gymnastic exercises, (60) and entered the bathing-house.

The pleasant bathing-room was very agreeable, and contained many windows ornamented with pearls; its floor was decorated with mosaic of various jewels and precious stones.

On the bathing-stool, inlaid with various jewels and precious stones in the form of arabesques, he comfortably sat down and bathed himself with water scented with flowers and perfumes, with tepid water and pure water, according to an excellent method of bathing, combined with healthy exercises.

When this healthy excellent bathing under many hundredfold pleasures was over, he dried his body with a long-haired, soft, scented, and coloured towel, put on a new and costly excellent robe, rubbed himself with fresh and fragrant Gosîrsha and sandal, and ornamented himself with fine wreaths and sandal-ointment.

He put on (ornaments) of jewels and pearls, hung round his neck fitting necklaces of eighteen, nine, and three strings of pearls, and one with a pearl pendant, and adorned himself with a zone. He put on a collar, rings, and charming ornaments of the hair, and encumbered his arms with excellent bracelets: he was of excessive beauty.

His face was lighted up by earrings, and his head by a diadem; his breast was adorned and decked with necklaces, and his fingers were, as it were, gilded by his rings. His upper garment of fine cloth contained swinging pearl pendants.

H e put on, as an emblem of his undefeated knighthood, glittering, well-made, strong, excellent, beautiful armlets, made by clever artists of spotless and costly jewels, gold, and precious stones of many kinds. In

short, the king was like the tree granting all desires, decorated and ornamented; an umbrella, hung with wreaths and garlands of Korinta flowers, was held above him.

He was fanned with white excellent chowries, while his appearance was greeted with auspicious shouts of victory. Surrounded by many chieftains, satraps, kings, princes, knights, sheriffs, heads of families, ministers, chief ministers, astrologers, counsellors, servants, dancing masters, citizens, traders, merchants, foremen of guilds, generals, leaders of caravans, messengers, and frontier-guards, he—the lord and chief of men, a bull and a lion among men, shining with excellent lustre and glory, lovely to behold like the moon emerging from a great white cloud in the midst of the flock of the planets and of brilliant stars and asterisms—left the bathing-house, (61) entered the exterior hall of audience and sat down on his throne with the face towards the east. (62)

On the north-eastern side he ordered eight state chairs, covered with cloth and auspiciously decorated with white mustard, to be set down. Not too far from and not too near to himself; towards the interior of the palace, he had a curtain drawn.

It was adorned with different jewels and precious stones, extremely worth seeing, very costly, and manufactured in a famous town; its soft cloth was all over covered with hundreds of patterns and decorated with pictures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, deer, Sarabhas, Yaks, Samsaktas, elephants, shrubs, and plants.

Behind it he ordered to be placed, for the Kshatriyânî Trisalâ, an excellent chair of state, decorated with arabesques of different jewels and precious stones, outfitted with a coverlet and a soft pillow, covered with a

white cloth, very soft and agreeable to the touch. Then he called the family servants and spoke thus: (63)

'Quickly, O beloved of the gods, call the interpreters of dreams who well know the science of prognostics with its eight branches, and are well versed in many sciences besides!'

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c.—laid the folded hands on their heads and modestly accepted the words of command, saying, 'Yes, master!' (64)

Then they left the presence of the Kshatriya Siddhârtha, went right through the town Kundapura to the houses of the interpreters of dreams, and called the interpreters of dreams. (65)

Then the interpreters of dreams, being called by the Kshatriya Siddhârtha's family servants, glad, pleased, and joyful, &c., bathed, made the offering (to the house-gods), performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, adorned their persons with small but costly ornaments, and put, for the sake of auspiciousness, white mustard and Dûrvâ grass on their heads.

Thus they issued from their own houses and went right through the Kshatriya part of the town Kundapura to the front gate of king Siddhârtha's excellent palace, a jewel of its kind. (66)

There they assembled and went to the exterior hall of audience in the presence of the Kshatriya Siddhârtha. Joining the palms of their hands so as to bring the ten nails together, they laid the folded hands on their heads and gave him the greeting of victory. (67)

The king Siddhârtha saluted and honoured the interpreters of dreams, made them presents, and received them with respect. They sat down, one after the other, on the chairs of state which had been placed there before. (68) Then the Kshatriya Siddhârtha placed his wife Trisalâ behind the curtain, and taking flowers and fruits in his hands, addressed with utmost courtesy the interpreters of dreams: (69)

'O beloved of the gods, the Kshatriyânî Trisalâ was just on her couch, &c. (see § 32, down to the end). (70 and 71) What to be sure, O beloved of the gods, will be the result portended by these fourteen illustrious great dreams?' (72)

When the interpreters of dreams had heard and perceived this news from the Kshatriya Siddhârtha, they—glad, pleased, and joyful, &c.—fixed the dreams in their minds, entered upon considering them, and conversed together. (73)

Having found, grasped, discussed, decided upon, and clearly understood the meaning of these dreams, they recited before king Siddhârtha the dream-books and spoke thus:

'O beloved of the gods, in our dream-books are enumerated forty-two (common) dreams and thirty great dreams. Now, O beloved of the gods, the mothers of universal monarchs or of Arhats wake up after seeing these fourteen great dreams out of the thirty great dreams, when the embryo of a universal monarch or an Arhat enters their womb; (74) viz. an elephant, a bull, &c.

(75) The mothers of Vâsudevas wake up after seeing any seven great dreams out of these fourteen great dreams, when the embryo of a Vâsudeva enters their womb. (76) The mothers of Baladevas wake up after seeing any four great dreams out of these fourteen great dreams, when the embryo of a Baladeva enters their womb.

(77) The mother of Mândalikas wake up after seeing a single great dream out of these fourteen great dreams, when the embryo of a Mândalika enters their womb. (78) Now, O beloved of the gods, the Kshatriyânî Trisalâ has seen these fourteen great dreams, &c. (see § 51, down to the end). (79) And this boy, &c.

(see § 52, down to) the lord of a realm with a large and extensive army and train of waggons, a universal emperor or a Gina, the lord of the three worlds, the universal emperor of the law. (80). Therefore, O beloved of the gods, the Kshatriyânî Trisalâ has seen illustrious dreams,' &c. (see § 9). (81)

When king Siddhârtha had heard and perceived this news from the interpreter of dreams, he—glad, pleased, and joyful, &c.—spoke to them thus: (82)

That is so, O beloved of the gods, &c. (see § 11, down to) as you have pronounced it.'

Thus saying he accepted the true meaning of the dreams, and honoured the interpreters of dreams with praise and plenty of food, flowers, perfumes, garlands, and ornaments. He made them a present in keeping with their station in life and dismissed them. (83)

After this the Kshatriya Siddhârtha rose from his throne, went to the Kshatriyânî Trisalâ behind the curtain, and addressed her thus: (84)

Now, O beloved of the gods, you have seen these fourteen great dreams, &c. (see §§ 79, 80, down to) emperor of the law.' (85, 86) When the Kshatriyânî Trisalâ had heard and perceived this news, she—glad, pleased, and joyful, &c.—accepted the true meaning of the dreams.

(87) With the permission of king Siddhârtha she rose from her chair of state which was decorated with arabesques of various jewels and precious stones, and returned to her own apartments, neither hasty nor trembling, with a quick and even gait like that of the royal swan. (88)

From that moment in which the Venerable Ascetic Mahâvîra was brought into the family of the Gñâtris, many demons in Vaisramana's service, belonging to the animal world, brought, on Sakra's command, to the palace of king Siddhârtha, old and ancient treasures, of which the owners, deponers, and families to whom they originally belonged were dead and extinct, and which were hidden in villages, or mines, or scot-free towns, or towns with earth walls, or towns with low walls, or isolated towns, or towns accessible by land and water, or towns accessible either by land or by water only, or in natural strongholds, or in halting-places for processions or for caravans, in triangular places, or in places where three or four roads meet, or in courtyards, or squares, or high roads, or on the site of villages or towns, or in drains of villages or towns, or in bazaars, or temples, or assembling halls, or wells, or parks, or gardens, or woods, or groves, or burying-places, or empty houses, or mountain caves, or hermits' cells, or secret places between walls, or in houses on an elevation, or houses for audience, or palaces. (89)

In the night in which the Venerable Ascetic Mahâvîra was brought into the family of the Gñâtris their silver increased, their gold increased; their riches, corn, majesty, and kingdom increased; their army, train, treasure, storehouse, town, seraglio, subjects, and glory increased; their real valuable property, as riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies, &c., the intensity of their popularity and liberality highly increased. At that time the following personal, reflectional, desirable idea occurred to parents of the Venerable Ascetic Mahâvîra: (90)

From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 90, down to) the intensity of our liberality and popularity highly increased. Therefore when this our boy will be born, we shall give him the fit name, attributive and conformable to his quality—Vardhamâna.' (91)

Now the Venerable Ascetic Mahâvîra, out of compassion for his mother, did not move nor stir nor quiver, but remained quiet, stiff, and motionless. Then the following, &c. (see § 90, down to) idea occurred to the mind of the Kshatriyânî Trisalâ: 'The fruit of my womb has been taken from me, it has died, it is fallen, it is lost.

Formerly it moved, now it does not move.' Thus with anxious thoughts and ideas, plunged in a sea of sorrow and misery, reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground she meditated.

And in the palace of king Siddhârtha the music of drums and stringed instruments, the clapping of hands, the dramatical performances, and the amusements of the people ceased, and mournful dejection reigned there. (92)

Then the Venerable Ascetic Mahâvîra, knowing that such an internal, &c. (see § 90, down to) idea had occurred to the mind of his mother, he quivered a little. (93)

Feeling her child quivering, trembling, moving, and stirring, the Kshatriyânî Trisalâ—glad, pleased, and joyful, &c.—spoke thus: 'No, forsooth, the fruit of my womb has not been taken from me, it has not died, it is not fallen, it is not lost. Formerly it did not move, but now it does move.' Thus she was glad, pleased, and joyful, &c.

Then the Venerable Ascetic Mahâvîra, while in her womb, formed the following resolution: 'It will not behove me, during the life of my parents, to tear out my hair, and leaving the house to enter the state of houselessness.' (94)

Bathing, making offerings to the house-gods, performing auspicious rites and expiatory acts, and adorning herself with all ornaments, the Kshatriyânî Trisalâ kept off sickness, sorrow, fainting, fear, and fatigue by food and clothing, perfumes and garlands, which were not too cold nor too hot, not too bitter nor too pungent, not too astringent nor too sour nor too sweet, not too smooth nor too rough, not too wet nor too dry, but all just suiting the season.

In the proper place and time she ate only such food which was good, sufficient, and healthy for the nourishment of her child. She took her walks in places which were empty and agreeable as well as delightful to the mind; her desires were laudable, fulfilled, honoured, not disregarded, but complied with and executed; she most comfortably dozed, reposed, remained, sat, and laid on unobjectionable and soft beds and seats, and thus most comfortably carried her unborn child. (95)

In that period, in that age the Venerable Ascetic Mahâvîra—after the lapse of nine months and seven and a half days, in the first month of summer, in the second fortnight, the dark (fortnight) of Kaitra, on its fourteenth day, [while all planets were in their exaltations, the moon in her principal conjunction, and the sky in all its directions clear, bright, and pure; while a favourable and agreeable low wind swept the earth; at the time when the fields were green and all people glad and amusing themselves] in the middle of the night while the moon was in conjunction with the asterism Uttaraphalgunî—(Trisalâ), perfectly healthy herself, gave birth to a perfectly healthy boy. (96)

End of the Fourth Lecture.

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LIFE OF MAHÂVÎRA — 5

✦

In that night in which the Venerable Ascetic Mahâvîra was born, there was a divine lustre originated by many descending and ascending gods and goddesses, and in the universe, resplendent with one light, the conflux of gods occasioned great confusion and noise. (97)

In that night in which the Venerable Ascetic Mahâvîra was born, many demons in Vaisramana's service belonging to the animal world, rained down on the palace of king Siddhârtha one great shower of silver, gold, diamonds, clothes, ornaments, leaves, flowers, fruits, seeds, garlands, perfumes, sandal, powder, and riches. (98)

After the Bhavanapati, Vyantara, Gyotishka, and Vaimânika gods had celebrated the feast of the inauguration of the Tîrthakara's birthday, the Kshatriya Siddhârtha called, at the break of the morning, together the town policemen and addressed them thus: (99)

'O beloved of the gods, quickly set free all prisoners in the town of Kundapura, increase measures and weights, give order that the whole town of Kundapura with its suburbs be sprinkled with water, swept, and smeared (with cowdung, &c.) that in triangular places, in places where three or four roads meet, in courtyards, in squares, and in thoroughfares, the middle of the road and the path along the shops be sprinkled, cleaned, and swept; that platforms be erected one above the other; that the town be decorated with variously coloured flags and banners, and adorned with painted pavilions; that the walls bear impressions in Gosîrsha, fresh red

sandal, and Dardara of the hand with outstretched fingers; that luck-foreboding vases be put on the floor, and pots of the same kind be disposed round every door and arch; that big, round, and long garlands, wreaths, and festoons be hung low and high; that the town be furnished with offerings, &c.

(see § 32, down to) smelling box; that players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors, messengers, pole-dancers, fruit-mongers, bag-pipers, lute-players, and many Tâlâkaras be present. Erect and order to erect thousands of pillars and poles, and report on the execution of my orders.' (100)

When the family servants were thus spoken to by king Siddhârtha, they—glad, pleased, and joyful, &c. (see § 58)—accepted the words of command, saying, 'Yes, master!'

Then they set free all prisoners, &c. (see § 100, down to) pillars and poles. Having done this, they returned to king Siddhârtha, and laying their hands on their heads, reported on the execution of his orders. (101)

The king Siddhârtha then went to the hall for gymnastic exercises, &c. (see §§ 60 and 61). (After having bathed) the king accompanied by his whole seraglio 4, and adorned with flowers, scented robes, garlands, and ornaments, held during ten days the festival in celebration of the birth of a heir to his kingdom; (it was held) under the continuous din and sound of trumpets, with great state and splendour, with a great train of soldiers, vehicles, and guests, under the sound, din, and noise of conches, cymbals, drums, castanets, horns, small drums, kettle drums, Muragas, Mridaṅgas, and Dundubhis, which were accompanied at the same time by trumpets.

The customs, taxes, and confiscations were released, I buying and selling prohibited, no policemen were allowed to enter houses, great and small fines were remitted, and debts cancelled.

Numberless excellent actors performed and many Tâlâkaras were present, drums sounded harmoniously, fresh garlands and wreaths were seen everywhere, and the whole population in the town and in the country rejoiced and was in full glee. (102)

When the ten days of this festival were over, the king Siddhârtha gave and ordered to be gives hundreds and thousands and hundred-thousands of offerings to the gods, gifts, and portions (of goods); he received and ordered to be received hundreds, thousands, and hundred-thousands of presents. (103)

The parents of the Venerable Ascetic Mahâvîra celebrated the birth of their heir on the first day, on the third day they showed him the sun and the moon, on the sixth day they observed the religious vigil; after the eleventh day, when the impure operations and ceremonies connected with the birth of a child had been performed, and the twelfth day had come, they prepared plenty of food, drink, spices, and sweetmeats, invited their friends, relations, kinsmen, agnates, cognates, and followers, together with I the Gñâtrika Kshatriyas.

Then they bathed, made offerings (to the house-gods), and performed auspicious rites and expiatory acts, put on excellent, lucky, pure court-dress, and adorned their persons with small but costly ornaments.

At dinner-time they sat down on excellent, comfortable chairs in the dining-hall, and together with their friends, relations, kinsmen, agnates, cognates and followers, and with the Gñâtrika Kshatriyas they partook,

ate, tasted, and interchanged (bits) of a large collation of food, drink, spices, and sweetmeats. (104)

After dinner they went (to the meeting hall) after having cleansed their mouths and washed; when perfectly clean, they regaled and honoured their friends, &c. (see § 104, down to) Gñâtrika Kshatriyas with many flowers, clothes, perfumes, garlands, and ornaments. Then they spoke thus to their friends, &c.: (105)

'Formerly, O beloved of the gods, when we had begotten this our boy, the following personal, reflectional, desirable idea occurred to our mind: "From the moment that this our boy has been begotten, our silver increased, our gold increased, &c. (see § 91, down to) Vardhamâna. Now our wishes have been fulfilled, therefore shall the name of our boy be Vardhamâna."' (106, 107)

The Venerable Ascetic Mahâvîra belonged to the Kâsyapa gotra. His three names have thus been recorded: by his parents he was called Vardhamâna; because he is devoid of love and hate, he is called Sramana (i.e. Ascetic); because he stands fast in midst of dangers and fears, patiently bears hardships and calamities, adheres to the chosen rules of penance, is wise, indifferent to pleasure and pain, rich in control, and gifted with fortitude, the name Venerable Ascetic Mahâvîra has been given him by the gods. (108)

The Venerable Ascetic Mahâvîra's father belonged to the Kâsyapa gotra; he had three names: Siddhârtha, Sreyâmsa, and Gasamsa, &c. (see Âkârâṅga Sûtra II, 15, § 15, down to) Seshavatî and Yasovatî. (109)

The Venerable Ascetic Mahâvîra—clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest; a Gñâtri Kshatriya, the son of a Gñâtri Kshatriya; the moon of the clan of the Gñâtris; a Videha, the son of Videhadattâ, a native of Videha, a prince of Videha—had lived thirty years in Videha when his parents went to the world of the gods (i.e. died), and he with the permission of his elder brother and the authorities of the kingdom fulfilled his promise.

At that moment the Laukântika gods, following the established custom, praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet, and soft words: (110)

'Victory, victory to thee, gladdener of the world! Victory, victory to thee, lucky one! Luck to thee, bull of the best Kshatriyas! Awake, reverend lord of the world! Establish the religion of the law which benefits all living beings in the whole universe! It will bring supreme benefit to all living beings in all the world!'

Thus they raised the shout of victory. (111)

Before the Venerable Ascetic Mahâvîra had adopted the life of a householder (i.e. before his marriage) he possessed supreme, unlimited, unimpeded knowledge and intuition. The Venerable Ascetic Mahâvîra perceived with this his supreme unlimited knowledge and intuition that the time for his Renunciation had come.

He left his silver, he left his gold, he left his riches, corn, majesty, and kingdom; his army, grain, treasure, storehouse, town, seraglio, and subjects; he quitted and rejected his real, valuable property, such as riches, gold, pre-

cious stones, jewels, pearls, conches, stones, corals, rubies, &c.; he distributed presents through proper persons, he distributed presents among indigent persons. (112)

In that period, in that age, in the first month of winter, in the first fortnight, in the dark (fortnight) of Mârgasiras, on its tenth day, when the shadow had turned towards the east and the (first) Paurushî was full and over, on the day called Suvrata, in the Muhûrta called Vigaya, in the palankin Kandraprabhâ, (Mahâvîra) was followed on his way by a train of gods, men, and Asuras, (and surrounded) by a swarm of shell-blowers, proclaimers, pattivallas, courtiers, men carrying others on the back, heralds, and bell bearers.

They praised and hymned him with these kind, pleasing, &c. (see § 47, down to) sweet and soft words: (113)

'Victory, victory to thee, gladdener of the world! Victory to thee, lucky one! Luck to thee! with undisturbed knowledge, intuition, and good conduct conquer the unconquered Senses; defend the conquered Law of the Sramanas; Majesty, conquering all obstacles, live in Perfection; put down with thy devotion Love and Hate, the (dangerous) wrestlers; vigorously gird thy loins with constancy and overcome the eight Karmans, our foes, with supreme, pure meditation; heedful raise the banner of content, O Hero! in the arena of the three worlds gain the supreme, best knowledge, called Kevala, which is free from obscurity; obtain the pre-eminent highest rank (i.e. final liberation) on that straight road which the best Ginas have taught; beat the army of obstacles!

Victory, victory to thee, bull of the best Kshatriyas! Many days, many fortnights, many months, many seasons, many half-years, many years be not afraid of hardships and calamities, patiently bear dangers and fears; be free from obstacles in the practice of the law!'

Thus they raised the shout of victory. (114)

Then the Venerable Ascetic Mahâvîra—gazed on by a circle of thousands of eyes, praised by a circle of thousands of mouths, extolled by a circle of thousands of hearts, being the object of many thousands of wishes, desired because of his splendour, beauty, and virtues, pointed out by a circle of thousands of forefingers, answering with (a salam) of his right hand a circle of thousands of joined hands of thousands of men and women, passing along a row of thousands of palaces, greeted by sweet and delightful music, as beating of time, performance on the Vînâ, Tûrya, and the great drum, in which joined shouts of victory, and the low and pleasing murmur of the people; accompanied by all his pomp, all his splendour, all his army, all his train, by all his retinue, by all his magnificence, by all his grandeur, by all his ornaments, by all the tumult, by all the throng, by all subjects, by all actors, by all time-beaters, by the whole seraglio; adorned with flowers, scented robes, garlands, and ornaments, &c.

(see § 102, down to) which were accompanied at the same time by trumpets—went right through Kundapura to a park called the Shandavana of the Gñâtris and proceeded to the excellent tree Asoka.

(115) There under the excellent tree Asoka he caused his palankin to stop, descended from his palankin, took off his ornaments, garlands, and finery with his own hands, and with his own hands plucked out his hair in five handfuls.

When the moon was in conjunction with the asterism Uttaraphalgunî, he, after fasting two and a half days without drinking water, put on a divine robe, and quite alone, nobody else being present, he tore out his hair and leaving the house entered the state of houselessness. (116)

The Venerable Ascetic Mahâvîra for a year and a month wore clothes; after that time he walked about naked, and accepted the alms in the hollow of his hand. For more than twelve years the Venerable Ascetic Mahâvira neglected his body and abandoned the care of it; he with equanimity bore, underwent, and suffered all pleasant or unpleasant occurrences arising from divine powers, men, or animals. (117)

Henceforth the Venerable Ascetic Mahâvîra was houseless, circumspect in his walking, circumspect in his speaking, circumspect in his begging, circumspect in his accepting (anything), in the carrying of his outfit and drinking vessel; circumspect in evacuating excrements, urine, saliva, mucus, and uncleanliness of the body; circumspect in his thoughts, circumspect in his words, circumspect in his acts; guarding his thoughts, guarding his words, guarding his acts, guarding his senses, guarding his chastity; without wrath, without pride, without deceit, without greed; calm, tranquil, composed, liberated, free from temptations, without egoism, without property; he had cut off all earthly ties, and was not stained by any worldliness: as water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him); his course was unobstructed like that of Life; like the firmament he wanted no support; like the wind he knew no obstacles; his heart was pure like the water (of rivers or tanks) in autumn; nothing could soil him like the leaf of a lotus; his senses were well protected like those of a tortoise; he was single and alone like the horn of a

rhinoceros; he was free like a bird; he was always waking like the fabulous bird Bhârunda, valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold; like the earth he patiently bore everything; like a well-kindled fire he shone in his splendour.

These words have been summarised in two verses:

A vessel, mother of pearl, life, firmament, wind, water in autumn, leaf of lotus, a tortoise, a bird, a rhinoceros, and Bhârunda; I

An elephant, a bull, a lion, the king of the mountains, and the ocean unshaken—the moon, the sun, gold, the earth, well-kindled fire. II

There were no obstacles anywhere for the Venerable One. The obstacles have been declared to be of four kinds, viz. with regard to matter, space, time, affects.

With regard to matter: in things animate, inanimate, and of a mixed state; with regard to space: in a village or a town or in a wood or in a field or a threshing-floor or a house or a court-yard; with regard to time: in a Samaya or an Âvalikâ or in the time of a respiration or in a Stoka or in a Kshana or in a Lava or in a Muhûrta or in a day or in a fortnight or in a month or in a season or in a half year or in a year or in a long space of time; with regard to affects: in wrath or in pride or in deceit or in greed or in fear or in mirth or in love or in hate or in quarrelling or in calumny or in talebearing or in scandal or in pleasure or pain or in deceitful falsehood, &c.

(all down to) or in the evil of wrong belief. There was nothing of this kind in the Venerable One. (118)

The Venerable One lived, except in the rainy season, all the eight months of summer and winter, in villages only a single night, in towns only five nights; he was indifferent alike to the smell of ordure and of sandal, to straw and jewels, dirt and gold, pleasure and pain, attached neither to this world nor to that beyond, desiring neither life nor death, arrived at the other shore of the samsâra, and he exerted himself for the suppression of the defilement of Karman. (119)

With supreme knowledge, with supreme intuition, with supreme conduct, in blameless lodgings, in blameless wandering, with supreme valour, with supreme uprightness, with supreme mildness, with supreme dexterity, with supreme patience, with supreme freedom from passions, with supreme control, with supreme contentment, with supreme understanding, on the supreme path to final liberation, which is the fruit of veracity, control, penance, and good conduct, the Venerable One meditated on himself for twelve years.

During the thirteenth year, in the second month of summer, in the fourth fortnight, the light (fortnight) of Vaisâkha, on its tenth day, when the shadow had turned towards the east and the first wake was over, on the day called Suvrata, in the Muhûrta called Vigaya, outside of the town Grimbhikagrâma on the bank of the river Rigupâlika, not far from an old temple, in the field of the householder Sâmâga, under a Sal tree, when the moon was in conjunction with the asterism Uttaraphalgunî, (the Venerable One) in a squatting position with joined heels, exposing himself to the heat of the sun, after fasting two and a half days without drinking

water, being engaged in deep meditation, reached the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full. (120)

When the Venerable Ascetic Mahâvîra had become a Gina and Arhat, he was a Kevalin, omniscient and comprehending all objects; he knew and saw all conditions of the world, of gods, men, and demons: whence they come, whither they go, whether they are born as men or animals (kyavana) or become gods or hell-beings (upapâda), the ideas, the thoughts of their minds, the food, doings, desires, the open and secret deeds of all the living beings in the whole world; he the Arhat, for whom there is no secret, knew and saw all conditions of all living beings in the world, what they thought, spoke, or did at any moment. (121)

In that period, in that age the Venerable Ascetic Mahâvîra stayed the first rainy season in Asthikagrâma, three rainy seasons in Kampâ and Prishtikampâ, twelve in Vaisâlî and Vânigagrâma, fourteen in Râgagriha and the suburb of Nâlandâ, six in Mithilâ, two in Bhadrikâ, one in Âlabhikâ, one in Panitabhûmi, one in Srâvastî, one in the town of Pâpâ in king Hastipâla's office of the writers: that was his very last rainy season. (122)

In the fourth month of that rainy season, in the seventh fortnight, in the dark (fortnight) of Kârttika, on its fifteenth day, in the last night, in the town of Pâpâ in king Hastipâla's office of the writers, the Venerable Ascetic Mahâvîra died, went off, quitted the world, cut asunder the ties of birth, old age, and death; became a Siddha, a Buddha, a Mukta, a maker of the end (to all misery), finally liberated, freed from all pains. (123)

This occurred in the year called Kandra, the second (of the lustrum); in the month called Prîtivardhana; in the fortnight Nandivardhana; on the day Suvratâgni, surnamed Upasama; in the night called Devânandâ, surnamed Nirriti; in the Lava called Arkya; in the respiration called Mukta; in the Stoka called Siddha; in the Karana called Nâga; in the Muhûrta called Sarvârthasiddha; while the moon was in conjunction with the asterism Svâti he died, &c.

(see above, all down to) freed from all pains. (124) That night in which the Venerable Ascetic Mahâvira died, &c. (all down to) freed from all pains, was lighted up by many descending and ascending gods. (125)

In that night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, a great confusion and noise was originated by many descending and ascending gods. (126)

In that night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, his oldest disciple, the monk Indrabhûti of the Gautama gotra, cut asunder the tie of friendship which he had for his master, and obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, &c., complete, and full. (127)

In that night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, the eighteen confederate kings of Kâsî and Kosala, the nine Mallakis and nine Likkhavis, on the day of new moon, instituted an illumination on the Poshadha, which was a fasting day; for they said: 'Since the light of intelligence is gone, let us make an illumination of material matter!' (128)

In that night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, the great Graha called Kshudrâtma, resembling a heap of ashes, which remains for two thousand years in one asterism, entered the natal asterism of the Venerable Ascetic Mahâvîra.

(129) From the moment in which the great Graha, &c., entered the natal asterism of the Venerable Ascetic Mahâvîra, there will not be paid much respect and honour to the Sramanas, the Nirgrantha monks and nuns. (130) But when the great Graha, &c., leaves that natal asterism, there will be paid much respect and honour to the Sramanas, the Nirgrantha monks and nuns. (131)

In that night in which the Venerable Ascetic Mahâvîra died, &c. (all down to) freed from all pains, the animalcule called Anuddharî was originated: which when at rest and not moving, is not easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection, but which when moving and not at rest, is easily seen by Nirgrantha monks and nuns who have not yet reached the state of perfection. (132) On seeing this (animalcule) many Nirgrantha monks and nuns must refuse to accept the offered alms.

'Master, why has this been said?' 'After this time the observance of control will be difficult.' (133)

In that period, in that age the Venerable Ascetic Mahâvîra had an excellent community of fourteen thousand Sramanas with Indrabhûti at their head; (134) thirty-six thousand nuns with Kandanâ at their head; (135) one hundred and fifty-nine thousand lay votaries with Saṅkhasataka at their head; (136) three hundred and eighteen thousand female lay votaries with Sulasâ and Revatî at their head; (137) three hundred sages who knew the

fourteen Pûrvas, who though no Ginas came very near them, who knew the combination of all letters, and like Gina preached according to the truth; (138) thirteen hundred sages who were possessed of the Avadhi-knowledge and superior a„ qualities; (139) seven hundred Kevalins who possessed the combined best knowledge and intuition; (140) seven hundred who could transform themselves, and, though no gods, had obtained the powers (riddhi) of gods; (141) five hundred sages of mighty intellect who know the mental conditions of all developed beings possessed of intellect and five senses in the two and a half continents and two oceans; (142) four hundred professors who were never vanquished in the disputes occurring in the assemblies of gods, men, and Asuras; (143) seven hundred male and fourteen hundred female disciples who reached perfection, &c.

(all down to) freed from all pains; (144) eight hundred sages in their last birth who were happy as regards their station, happy as regards their existence, lucky as regards their future. (145)

The Venerable Ascetic Mahâvîra instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations, and the epoch relating to psychical condition; in the third generation ended the former epoch, and in the fourth year of his Kevaliship the latter. (146)

In that period, in that age the Venerable Ascetic Mahâvîra lived thirty years as a householder, more than full twelve years in a state inferior to perfection, something less than thirty years as a Kevalin, forty-two years as a monk, and seventy-two years on the whole.

When his Karman which produces Vedanîya (or what one has to experience in this world), Âyus (length of life), name, and family, had been exhausted, when in this Avasarpinî era the greater part of the

Duhshamasushamâ period had elapsed and only three years and eight and a half months were left, when the moon was in conjunction with the asterism Svâti, at the time of early morning, in the town of Pâpâ, and in king Hastipâla's office of the writers, (Mahâvîra) single and alone, sitting in the Samparyaṅka posture, reciting the fifty-five lectures which detail the results of Karman, and the thirty-six unasked questions, when he just explained the chief lecture (that of Marudeva) he died, &c. (see § 124, all down to) freed from all pains. (147)

Since the time that the Venerable Ascetic Mahâvira died, &c. (all down to) freed from all pains, nine centuries have elapsed, and of the tenth century this is the eightieth year. Another redaction has ninety-third year (instead of eightieth). (148)

End of the Fifth Lecture.

End of the Life of Mahâvîra.

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LIFE OF PÂRSVA

✦

In that period, in that age lived the Arhat Pârsva, the people's favourite, the five most important moments of whose life happened when the moon was in conjunction with the asterism Visâkhâ: in Visâkhâ he descended (from heaven), and having descended thence, entered the womb (of his mother); in Visâkhâ he was born; in Visâkhâ, tearing out his hair, he left the house and entered the state of houselessness; in Visâkhâ he obtained the highest knowledge and intuition, called Kevala, which is infinite, supreme, unobstructed, unimpeded, complete, and full; in Visâkhâ he obtained final liberation. (149)

In that period, in that age, in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, the Arhat Pârsva, the people's favourite, descended from the Prânata Kalpa, where he had lived for twenty Sâgaropamas, here on the continent Gambûdvîpa, in Bharatavarsha, in the town of Benares; and in the middle of the night when the moon was in conjunction with the asterism Visâkhâ, after the termination of his allotted length of life, divine nature, and existence (among the gods), he took the form of an embryo in the womb of the queen Vâmâ, wife of Asvasena, king (of Benares). (150)

The knowledge of the Arhat Pârsva, the people's favourite, (about this) was threefold, &c. (repeat §§ 3-95 after making the necessary substitutions, and omitting what exclusively applies to Mahâvîra, all down to) comfortably carried her unborn child. (151)

In that period, in that age the Arhat Pârsva, the people's favourite—after the lapse of nine months and seven and a half days, in the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its tenth day, in the middle of the night when the moon was in conjunction with the asterism Visâkhâ—(Vâmâ), perfectly healthy herself, gave birth to a perfectly healthy boy. (152)

In that night in which the Arhat Pârsva, the people's favourite, was born, &c. (repeat §§ 97-107 with the necessary alterations, all down to) therefore shall the name of our boy be Pârsva. (153, 154)

The Arhat Pârsva, the people's favourite, clever, with the aspirations of a clever man, of great beauty, controlling his senses, lucky, and modest, lived thirty years as a householder. Then the Laukântika gods, following the established custom, addressed him with these kind, pleasing, &c., sweet, and soft words: (155)

'Victory, victory to thee, gladdener of the world!' (see § 111, down to) Thus they raised the shout of victory. (156) Before the Arhat Pârsva, the people's favourite, had adopted the life of a householder, &c. (see § 112, down to) indigent persons.

In the second month of winter, in the third fortnight, the dark (fortnight) of Paushya, on its eleventh day, in the middle of the night, riding in his palankin called Visâlâ, followed on his way by a train of gods, men, and Asuras, &c. (Pârsva) went right through the town of Benares to the park called Asramapada, and proceeded to the excellent tree Asoka. There, &c. (see § 116, down to) five handfuls.

When the moon was in conjunction with the asterism Visâkhâ, he, after fasting three and a half days without drinking water, put on a divine robe, and together with three hundred men he tore out his hair, and leaving the house entered the state of houselessness. (157)

The Arhat Pârsva, the people's favourite, for eighty-three days neglected his body, &c. (see § 117, down to) animals. (158)

Thereafter the Arhat Pârsva, the people's favourite, was houseless, circumspect, &c. (see §§ 1 18-120, down to) meditated upon himself for eighty-three days.

During the eighty-fourth day—it was in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its fourth day, in the early part of the day, when the moon was in conjunction with the asterism Visâkhâ—Pârsva, under a Dhâtaki tree, after fasting two and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c. (see § 120, down to) highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (159)

The Arhat Pârsva, the people's favourite, had eight Ganas and eight Ganadharas (enumerated in a Sloka):

Subha and Âryaghosha, Vasishtha and Brahmakârin, Saumya and Srîdhara, Vîrabhadra and Yasas. (160)

The Arhat Pârsva, the people's favourite, had an excellent community of sixteen thousand Sramanas with Âryadatta at their head; (161) thirty-eight thousand nuns with Pushpakûlâ at their head; (162) one hundred and sixty-four thousand lay votaries with Suvrata at their head; (163) three

hundred and twenty-seven thousand female lay votaries with Sunandâ at their head; (164) three hundred and fifty sages who knew the fourteen Pûrvas, &c.

(see § 138); (165) fourteen hundred sages who were possessed of the Avadhi knowledge; one thousand Kevalins; eleven hundred sages who could transform themselves, six hundred sages of correct knowledge, one thousand male and two thousand female disciples who had reached perfection, seven hundred and fifty sages of vast intellect, six hundred professors, and twelve hundred sages in their last birth. (166)

The Arhat Pârsva, the people's favourite, instituted two epochs in his capacity of a Maker of an end: the epoch relating to generations and the epoch relating to psychical condition; the former ended in the fourth generation, the latter in the third year of his Kevaliship. (167)

In that period, in that age the Arhat Pârsva, the people's favourite, lived thirty years as a householder, eighty-three days in a state inferior to perfection, something less than seventy years as a Kevalin, full seventy years as a Sramana, and a hundred years on the whole.

When his fourfold Karman was exhausted and in this Avasarpinî era the greater part of the Duhshamasushamâ period had elapsed, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Srâvana, on its eighth day, in the early part of the day when the moon was in conjunction with the asterism Visâkhâ, (Pârsva), after fasting a month without drinking water, on the summit of mount Sammeta, in the company of eighty-three persons, stretching out his hands, died, &c.

(all down to) freed from all pains. (168) Since the time that the Arhat Pârsva, the people's favourite, died, &c. (all down to) freed from all pains, twelve centuries have elapsed, and of the thirteenth century this is the thirtieth year. (169)

End of the Life of Pârsva.

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LIFE OF ARISHTANEMI

✦

In that period, in that age lived the Arhat Arishtanemi, the five most important moments of whose life happened when the moon was in conjunction with the asterism Kitrâ. In Kitrâ he descended from heaven, &c. (see § 149, down to) obtained final liberation. (1 70)

In that period, in that age, in the fourth month of the rainy season, in the seventh fortnight, the dark (fortnight) of Kârttika, on its twelfth day, the Arhat Arishtanemi descended from the great Vimâna, called Aparâgita, where he had lived for thirty-six Sâgaropamas, here on the continent Gambûdvîpa, in Bharatavarsha, in the town of Sauripura, and in the middle of the night when the moon was in conjunction with the asterism Kitrâ, he took the form of an embryo in the womb of the queen Sivâ, wife of the king Samudravigaya, &c. (the seeing of the dreams, the accumulation of riches, &c., should be repeated here). (171)

In that period, in that age the Arhat Arishtanemi—after the lapse of nine months and seven and a half days, in the first month of the rainy season, in the second fortnight, the light (fortnight) of Srâvana, on its fifth day, &c. —(Sivâ), perfectly healthy herself; gave birth to a perfectly healthy boy. (Repeat the account of the birth, substituting the name Samudravigaya, all down to) therefore shall the name of our boy be Arishtanemi.

The Arhat Arishtanemi, clever, &c. (see §§ 155157, all down to) indigent persons. (172) In the first month of the rainy season, in the second fortnight, the light (fortnight) of Srâvana, on its sixth day riding in his

palankin called Uttarakurâ, and followed on his way by a train of gods, men, and Asuras, &c.

(Arishtanemi) went right through the town of Dvârâvatî to the park called Revatîka, and proceeded to the excellent Asoka tree. There, &c. (see § 116, down to) five handfuls.

When the moon was in conjunction with the asterism Kitrâ, after fasting two and a half days without drinking water, he put on a divine robe, and together with a thousand persons he tore out his hair, and leaving the house entered the state of houselessness. (173)

The Arhat Arishtanemi for fifty-four days neglected his body, &c. (see §§ 117-120). During the fifty-fifth day—it was in the third month of the rainy season, in the fifth fortnight, the dark fortnight of Âsvina, on its fifteenth day, in the last part of the day, when the moon was in conjunction with the asterism Kitrâ—(Arishtanemi) under a Vetasa tree on the summit of mount Girnâr, after fasting three and a half days without drinking water, &c., obtained infinite, &c., highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (174)

The Arhat Arishtanemi had eighteen Ganas and eighteen Ganadharas. (175)

The Arhat Arishtanemi had an excellent community of eighteen thousand Sramanas with Varadatta at their head; (176) forty thousand nuns with Ârya Yakshinî at their head; (177) one hundred and sixty-nine thousand lay votaries with Nanda at their head; (178) three hundred and thirty-six thousand female lay votaries with Mahâsuvratâ at their head; (179) four hundred sages who knew the fourteen Pûrvas, &c.; (180) fifteen hundred sages who were possessed of the Avadhi knowledge; fifteen hundred

Kevalins; fifteen hundred sages who could transform themselves; one thousand sages of vast intellect; eight hundred professors; sixteen hundred sages in their last birth; fifteen hundred male and three thousand female disciples who had reached perfection.

The Arhat Arishtanemi instituted, &c. (see § 146, down to) the former ended in the eighth generation, the latter in the twelfth year of his Kevaliship. (181)

In that period, in that age the Arhat Arishtanemi lived three centuries as a prince, fifty-four days in a state inferior to perfection, something less than seven centuries as a Kevalin, full seven centuries as a Sramana, a thousand years on the whole.

When his fourfold Karman was exhausted and in this Avasarpinî era a great part of the Duhshamasushamâ period had elapsed, in the fourth month of summer, in the eighth fortnight, the light (fortnight) of Ashâdha, on its eighth day, in the middle of the night when the moon was in conjunction with the asterism Kitrâ, (Arishtanemi), after fasting a month without drinking water, on the summit of mount Girnâr, in the company of five hundred and thirty-six monks, in a squatting position, died, &c. (all down to) freed from all pains. (182)

Since the time that the Arhat Arishtanemi died, &c. (all down to) freed from all pains, eighty-four thousand years have elapsed, of the eighty-fifth millennium nine centuries have elapsed, of the tenth century this is the eightieth year. (183)

End of the Life of Arishtanemi.

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EPOCHS OF THE INTERMEDIATE TÎRTHAKARAS

✦

Since the time that the Arhat Nami died, &c. (all down to) freed from all pains, 584,979 years have elapsed, this is the eightieth year. (184) Since the death of Munisuvrata this is the year 1,184,980. Since Malli this is the year 6,584,980.

Ara died 10,000,000 years before Malli; Kunthua quarter of a Palyopama before Malli; Sânti three-quarters of a Palyopama; Dharma three Sâgaropamas before Malli; Ananta seven Sâgaropamas before Malli; Vimala sixteen Sâgaropamas before Malli; Vâsupûgya forty Sâgaropamas before Malli; Sreyâmsa a hundred Sâgaropamas before Malli.

Sîtala died a krore of Sâgaropamas, less 42,003 years and eight and a half months, before the death of Vîra. Suvidhi, surnamed Pushpadanta, died ten krores of Sâgaropamas before Sîtala; Kandraprabha a hundred krores of Sâgaropamas before Sîtala; Supârsva a thousand krores of Sâgaropamas before Sîtala; Padmaprabha ten thousand krores of Sâgaropamas before Sîtala; Sumati one hundred thousand krores of Sâgaropamas before Sîtala; Abhinandana one million krores of Sâgaropamas before Sîtala; Sambhava two million krores of Sâgaropamas before Sîtala; Agita five million krores of Sâgaropamas before Sîtala. (185-203)

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LIFE OF RISHABHA

✦

In that period, in that age lived the Arhat Rishabha, the Kosalian, four important moments of whose life happened when the moon was in conjunction with the asterism Uttarâshâdhâ; the fifth, when in conjunction with Abhigit: (204) in Uttarâshâdhâ he descended from heaven, &c. (all down to) in Abhigit he obtained final liberation. (205)

In that period, in that age, in the fourth month of summer, in the seventh fortnight, the dark (fortnight) of Ashâdha, on its fourth day, the Arhat Rishabha, the Kosalian, descended from the great Vimâna called Sarvârthasiddha, where he had lived for thirty-three Sâgaropamas, here on the continent Gambûdvîpa, in Bharatavarsha, in Ikshvâkubhûmi, and in the middle of the night, &c., he took the form of an embryo in the womb of Marudevî, wife of the patriarch Nâbhi. (206)

The knowledge of the Arhat Rishabha about this, &c. (all as in the case of Mahâvîra, but note the following differences: the first dream is a bull 'coming forward with his face,' the other (mothers of Tîrthakaras see first) an elephant. She (Marudevî) relates them to Nâbhi, the patriarch; there are no interpreters of dreams; Nâbhi, the patriarch, himself interprets them). (207)

In that period, in that age the Arhat Rishabha, the Kosalian,—in the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its eighth day, &c.,—(Marudevî), perfectly healthy herself, gave birth to a perfectly healthy boy. (208)

(The circumstances connected with the birth of Rishabha are the same as in the case of that of Mahâvîra, only that the contents of §§ 100 and 101 do not apply to the present case.) (209)

The Arhat Rishabha, the Kosalian, belonged to the Kâsyapa gotra, and he had five names: Rishabha, First King, First Mendicant, First Gina, and First Tîrthakara. (210)

The Arhat Rishabha, the Kosalian, clever, with the aspirations of a clever man, of great beauty, controlling (his senses), lucky, and modest, lived two millions of former years as a prince, and six millions three hundred thousand former years as a king.

During his reign he taught, for the benefit of the people, the seventy-two sciences, of which writing is the first, arithmetic the most important, and the knowledge of omens the last, the sixty-four accomplishments of women, the hundred arts, and the three occupations of men. At last he anointed his hundred sons as kings, and gave each a kingdom.

Then the Laukântika god, following the established custom, &c. (see §§ 110-112, down to) indigent persons. In the first month of summer, in the first fortnight, the dark (fortnight) of Kaitra, on its eighth day, in the latter part of the day, riding in his palankin called Sudarsanâ, followed on his way by a train of gods, men, and Asuras, &c.

(Rishabha) went right through the town Vinîtâ to the park called Siddhârtha Vana, and proceeded to the excellent tree Asoka. There, &c. (see § 116, down to) four handfuls.

When the moon was in conjunction with the asterism Ashâdhâ, he, after fasting two and a half days without drinking water, put on a divine robe, and together with four thousand of high, noble, royal persons, and

Kshatriyas, he tore out his hair, and leaving the house entered the state of houselessness. (211)

The Arhat Rishabha, the Kosalian, for one thousand years neglected his body, &c. (see §§ 1 I7-120, down to) meditated upon himself for one thousand years. Thereupon—it was in the fourth month of winter, the seventh fortnight, the dark (fortnight) of Phâlguna, on its eleventh day, in the early part of the day, when the moon was in conjunction with the asterism Ashâdhâ, outside of the town Purimatâla, in the park called Sakatamukha, under the excellent tree Nyagrodha—(Rishabha) after fasting three and a half days without drinking water, being engaged in deep meditation, reached the infinite, &c.

(see § 120, down to) highest knowledge and intuition called Kevala, &c. (see § 121, down to) moment. (212)

The Arhat Rishabha, the Kosalian, had eighty-four Ganas and eighty-four Ganadharas. (213)

The Arhat Rishabha, the Kosalian, had an excellent community of eighty-four thousand Sramanas with Rishabhasena at their head; (214) three hundred thousand nuns with Brahmîsundarî at their head; (215) three hundred and five thousand lay votaries with Sreyâmsa at their head; (216) five hundred and fifty-four thousand female lay votaries with Subhadrâ at their head; (217) four thousand seven hundred and fifty sages who knew the fourteen Pûrvas, &c.; (218) nine thousand sages who were possessed of the Avadhi knowledge; (219) twenty thousand Kevalins; (220) twenty thousand six hundred sages who could transform themselves; (221) twelve thousand six hundred and fifty sages of vast intellect, &c.; (222) twelve

thousand six hundred and fifty professors; (223) twenty thousand male and forty thousand female disciples who had reached perfection; (224) twenty-two thousand nine hundred sages in their last birth, &c. (225)

The Arhat Rishabha, the Kosalian, instituted, &c. (see § 146, down to) the former ended after numberless generations, the latter from the next Muhûrta after his Kevaliship. (226)

In that period, in that age the Arhat Rishabha, the Kosalian, lived two millions of former years as a prince, six millions three hundred thousand former years as a king, together eight millions three hundred thousand former years as a householder; a thousand (former) years in a state inferior to perfection, nine-and-ninety thousand former years as a Kevalin, together a hundred thousand former years as a Sramana, and eight millions four hundred thousand years on the whole.

When his fourfold Karman was exhausted, and in this Avasarpinî era the Sushamaduhshamâ period had nearly elapsed, only three years and eight and a half months being left, in the third month of winter, in the fifth fortnight, the dark (fortnight) of Mâgha, on its thirteenth day, in the early part of the day when the moon was in conjunction with the asterism Abhigit, (Rishabha), after fasting six and a half days without drinking water, on the summit of mount Ashtâpada, in the company of ten thousand monks in the Samparyaṅka position, died, &c. (all down to) freed from all pains. (227)

Since the time that the Arhat Rishabha, the Kosalian, died, &c. (all down to) freed from all pains, three years and eight and a half months elapsed; thereupon one koti of kotis of Sâgaropamas, less forty-two thousand and

three years and eight and a half months, elapsed. At that time the Venerable Ascetic Mahâvîra died; after his Nirvâna nine centuries elapsed, of the tenth century this is the eightieth year.

End of the Life of Rishabha.

End of the Lives of the Ginas.

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LIST OF THE STHAVIRAS

✦

At that period, at that age the Venerable Ascetic Mahâvîra had nine Ganas and eleven Ganadharas.

'Why, now, has it been said, that the Venerable Ascetic Mahâvîra had nine Ganas, but eleven Ganadharas?'

'The oldest monk of the Venerable Ascetic Mahâvîra was Indrabhûti of the Gautama gotra, who instructed five hundred Sramanas; the middle-aged monk was Agnibhûti of the Gautama gotra, who instructed five hundred Sramanas; the youngest was Vâyubhûti of the Gautama gotra, who instructed five hundred Sramanas.

The Sthavira Ârya-Vyakta of the Bhâradvâga gotra instructed five hundred Sramanas; the Sthavira Ârya-Sudharman of the Agnivesyâyana gotra instructed five hundred Sramanas; the Sthavira Mandikaputra of the Vâsishtha gotra instructed two hundred and fifty Sramanas; the Sthavira Mauryaputra of the Kâsyapa gotra instructed two hundred and fifty Sramanas; the Sthavira Akampita of the Gautama gotra and Sthavira Akalabhrâtri of the Hâritâyana gotra, both Sthaviras instructed together three hundred Sramanas each; the Sthaviras Metârya and Prabhâsa, both of the Kaundinya gotra, instructed together three hundred Sramanas each.

Therefore, Sir, has it been said that the Venerable Ascetic Mahâvîra had nine Ganas, but eleven Ganadharas: (1)

All these eleven Ganadharas of the Venerable Ascetic Mahâvîra, who knew the twelve Aṅgas, the fourteen Pûrvas, and the whole Siddhânta of the Ganins, died, &c. (all down to) freed from all pains in Râgagriha after fasting a month without drinking water. The Sthaviras Indrabhûti and Ârya Sudharman both died after the Nirvâna of Mahâvira. The Nirgrantha Sramanas of the present time are all (spiritual) descendants of the monk Ârya Sudharman, the rest of the Ganadharas left no descendants. (2)

The Venerable Ascetic Mahâvîra was of the Kâsyapa gotra. His disciple was:

1. Ârya Sudharman of the Agnivesyâyana gotra;

2. Ârya Gambûnâman of the Kâsyapa gotra;

3. Ârya Prabhava of the Kâtyâyana gotra;

4. Ârya Sayyambha, father of Manaka, was of the Vatsa gotra;

5. Ârya Yasobhadra of the Tuṅgikâyana gotra. (3)

In the short redaction the list of Sthaviras after .Ârya Yasobhadra is the following:

6. Ârya Sambhûtavigaya of the Mâthara gotra and Ârya Bhadrabâhu of the Prâkîna gotra;

7. Ârya Sthûlabhadra of the Gautama gotra;

8. i. Ârya Mahâgiri of the Ailâpatya gotra and ii. Ârya Suhastin of the Vâsishtha gotra;

9. Susthita and Supratibuddha, surnamed Kotika and Kâkandaka, of the Vyâghrâpatya gotra;

10. Ârya Indradatta (Indadinna) of the Kausika gotra;

11. Ârya Datta (Dinna) of the Gautama gotra;

12. Ârya Simhagiri Gâtismara of the Kausika gotra;

13. Ârya Vagra of the Gautama gotra;

14. Ârya Vagrasena of the Utkrishta gotra.

He had four disciples: Ârya Nâgila, Ârya Padmila, Ârya Gayanta, and Ârya Tâpasa, each of whom founded a Sâkhâ called after his name, viz. the Aryanâgilâ Sâkhâ, the Âryapadmilâ Sâkhâ, the Âryagayantî Sâkhâ, and the Âryatâpasî Sâkhâ. (4)

In the detailed redaction the list of Sthaviras after Ârya Yasobhadra is the following:

6. i. Ârya Bhadrabâhu of the Prâkîna gotra, who had four disciples of the Kâsyapa gotra:

a. Godâsa, founder of the Godâsa Gana, which was divided into four Sâkhâs:

α. The Tâmraliptikâ Sâkhâ,

β. The Kotivarshîyâ Sâkhâ,

γ. The Pundravardhanîyâ Sâkhâ, and δ. The Dâsîkharbatikâ Sâkhâ.

b. Agnidatta, c. Ganadatta, d. Somadatta.

ii. Ârya Sambhutavigaya of the Mâthara gotra, who had twelve disciples:

7. a. Nandanabhadra, b. Upananda, c. Tishyabhadra, d. Yasobhadra, e. Sumanobhadra, f. Manibhadra, g. Punyabhadra, h. Sthûlabhadra of the Gautama gotra, i. Rigumati, k. Gambû, l. Dîrghabhadra, and m. Pândubhadra;

and seven female disciples:

a. Yakshâ, b. Yakshadattâ (Yakshadinnâ), c. Bhûtâ, d. Bhûtadattâ (Bhûtadinnâ), e. Senâ (also Enâ), f. Venâ, g Renâ.

8. i. Ârya Mahâgiri of the Ailâpatya gotra, who had eight disciples:

a. Uttara, b. Balissaha, who both together founded the Uttarabalissaha Gana, which was divided into four Sâkhâs α. Kausambikâ,

β. Sautaptikâ (Pr. Soittiyâ),

γ. Kautumbinî (or Kundadharî),

δ. Kandanâgarî.

c. Dhanarddhi (Pr. Dhanaddha), d. Sirarddhi (Pr. Siriddha), e. Kodinya, f. Nâga, g. Nâgaputra, h. Khaluka Rohagupta of the Kausika gotra, founder of the Trairâsika Sâkhâ.

ii. Ârya Suhastin of the Vâsishtha gotra, who had twelve disciples:

9. a. Ârya Rohana of the Kâsyapa gotra, founder of the Uddeha Gana, which was divided into four Sâkhâs:

α. Udumbarikâ (Pr. Udumbariggiyâ),

β. Mâsapûrikâ,

γ. Matipatrikâ,

δ. Pûrnapatrikâ (Pr. Punnapattiyâ, Panna°, Sunna°, or Suvanna°);

and into six Kulas:

α′. Nâgabhûta,

β′. Somabhûta,

γ′. Ullagakkha (or Ârdrakakkha?),

δ′. Hastilipta (Pr. Hatthiligga),

ε′. Nândika (Pr. Nandigga),

ζ′. Parihâsaka.

b. Bhadrayasas of the Bhâradvâga gotra, who founded the Uduvâtika Gana, which was divided into four Sâkhâs:

α. Kampîyikâ (Pr. Kampiggiyâ),

β. Bhadrîyikâ (Pr. Bhaddiggiyâ),

γ. Kâkandikâ,

δ. Mekhalîyikâ (Pr. Mehaliggiyâ);

and into three Kulas:

α′. Bhadrayaska (Pr. Bhaddagasiya),

β′. Bhadraguptika,

γ′. Yasobhadra (Pr. Gasabhadda).

c. Megha.

d. Kâmarddhi (Pr. Kâmiddhi) of the Kundala gotra, who founded the Vesavâtika Gana, which was divided into four Sâkhâs:

α. Srâvastikâ,

β. Râgyapâlikâ (Pr. Raggapâliyâ),

γ. Antarañgikâ (Pr. Antariggiyâ),

δ. Kshemaliptikâ (Pr. Khemaliggiyâ);

and into four Kulas:

α′. Ganika,

β′. Maighika,

γ′. Kâmarddhika,

δ′. Indrapuraka.

e. Srîgupta of the Hârita gotra, founder of the Kârana Gana, which was divided into four Sâkhâs:

α. Hâritamâlâkârî,

β. Samkâsikâ,

γ. Gavedhukâ,

δ. Vagranâgarî;

and into seven Kulas:

α′. Vâtsalîya (Pr. Vakkhaligga), β′. Prîtidharmika,

γ′. Hâridraka (Pr. Hâligga),

δ′. Pushyamitrika (Pr. Pûsamittigga),

ε′. Mâlyaka (Pr. Mâligga),

ζ′. Âryaketaka,

η′. Krishnasakha (Pr. Kanhasaha).

f. Rishigupta Kâkandaka of the Vâsishtha gotra, founder of the Mânava Gana, which was divided into four Sâkhâs:

α. Kâsyapîyâ (Pr. Kâsaviggiyâ),

β. Gautamîyâ (Pr. Goyameggiyâ),

γ. Vâsishthîyâ (Pr. Vâsitthiyâ),

δ. Saurâshtrikâ;

and into three Kulas:

α′. Rishiguptika,

β′. Rishidattika,

γ′. Abhiyasasa.

g. and h. Susthita and Supratibuddha, surnamed Kautika and Kâkandaka, of the Vyâghrâpatya gotra, founders of the Kautika Gana, which was divided into four Sâkhâs:

α. Ukkanâgarî,

β. Vidyâdharî,

γ. Vagrî,

δ. Madhyamikâ (Pr. Magghimilla);

and into four Kulas:

α′. Brahmaliptaka (Pr. Bambhaligga),

β′. Vâtsalîya (Pr. Vakkhaligga, cf. e. α′.),

γ′. Vânîya (Pr. Vânigga),

δ′. Prasnavâhanaka.

Both Sthaviras had together five disciples:

10. a. Ârya Indradatta (Pr. Indadinna) of the Kâsyapa gotra, b. Priyagantha, founder of the Madhyamâ Sâkhâ, c. Vidyâdharagopâla of the Kâsyapa gotra, founder of the Vidyâdharî Sâkhâ, d. Rishidatta, e. Arhaddatta (Pr. Arihadatta).

11. Ârya Datta (Pr. Dinna) of the Gautama gotra, who had two disciples:

12. i. Ârya Sântisenika of the Mâthara gotra, founder of the Ukkanâgarî Sâkhâ, who had four disciples:

a. Ârya Senika, founder of the Âryasenikâ Sâkhâ, b. Ârya Tâpasa, founder of the Âryatâpasî Sâkhâ, c. Ârya Kubera, founder of the Âryakuberâ Sâkhâ, and d. Ârya Rishipâlita, founder of the Âryarishipâlitâ Sâkhâ.

ii. Ârya Simhagiri Gâtismara of the Gautama gotra, who had four disciples:

13. a. Dhanagiri, b. Ârya Samita of the Gautama gotra, founder of the Brahmadvîpikâ Sâkhâ, c. Ârya Vagra of the Gautama gotra, founder of the Âryavagrâ Sâkhâ, d. Arhaddatta (Pr. Arihadinna).

14. i. Ârya Vagrasena, founder of the Aryanâgilâ Sâkhâ, ii. Ârya Padma, founder of the Âryapadmâ Sâkhâ, iii. Ârya Ratha of the Vatsa gotra, founder of the Âryagayantî Sâkhâ.

15. Ârya Pushyagiri of the Kausika gotra.

16. Ârya Phalgumitra of the Gautama gotra.

17. Ârya Dhanagiri of the Vâsishtha gotra.

18. Ârya Sivabhûti of the Kautsa gotra.

19. Ârya Bhadra of the Kâsyapa gotra.

20. Ârya Nakshatra of the Kâsyapa gotra.

21. Ârya Raksha of the Kâsyapa gotra.

22. Ârya Nâga of the Gautama gotra.

23. Ârya Gehila of the Vâsishtha gotra.

24. Ârya Vishnu of the Mâthara gotra.

25. Ârya Kâlaka of the Gautama gotra.

26. Ârya Sampalita and Bhadra, both of the Gautama gotra.

27. Ârya Vriddha of the Gautama gotra.

28. Ârya Saṅghapâlita of the Gautama gotra.

29. Ârya Hastin of the Kâsyapa gotra.

30. Ârya Dharma of the Suvrata gotra.

31. Ârya Simha of the Kâsyapa gotra.

32. Ârya Dharma of the Kâsyapa gotra.

33. Ârya Sândilya.

Bowing down my head, I pay my reverence to the Sthavira Gambû of the Gautama gotra, who possessed steady virtue, good conduct, and knowledge. ix.

I prostrate myself before the Sthavira Nandita of Kâsyapa gotra, who is possessed of great clemency and of knowledge, intuition, and good conduct. x.

Then I adore the Kshamâsramana Desiganin of the Kâsyapa gotra, who, steady in his conduct, possesses the highest righteousness and virtue. xi.

Then I prostrate myself before the Kshamâsramana Sthiragupta of the Vâtsya gotra, the preserver of the sacred lore, the wise one, the ocean of wisdom, him of great virtue. xii.

Then I adore the Sthavira prince, Dharma, the virtuous Ganin, who stands well in knowledge, intuition, good conduct, and penance, and is rich in virtues. xiii.

I revere the Kshamâsramana Devarddhi of the Kâsyapa gotra, who wears, as it were, the jewel of the right understanding of the Sûtras, and possesses the virtues of patience, self-restraint, and clemency. xiv.

End of the List of the Sthaviras.

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RULES FOR YATIS

✦

1. In that period, in that age the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.

Why has it been said that the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed?' (1)

'Because at that time the lay people have usually matted their houses, whitewashed them, strewn them (with straw), smeared them (with cow-dung), levelled, smoothed, or perfumed them (or the floor of them), have dug gutters and drains, have furnished their houses, have rendered them comfortable, and have cleaned them. Hence it has been said that the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed.' (2)

As the Venerable Ascetic Mahâvîra commenced the Paggusan when a month and twenty nights of the rainy season had elapsed, so the Ganadharas commenced the Paggusan when a month and twenty nights of the rainy season had elapsed. (3) As the Ganadharas have done, so the disciples of the Ganadharas have done. (4) As they have done, so the Sthaviras have done. (5) As they have done, so do the Nirgrantha Sramanas of the present time. (6)

As they do, so our masters, teachers, &c. do. (7) As they do, so do we commence the Paggusan after a month and twenty nights of the rainy season have elapsed. It is allowed to commence the Paggusan earlier, but not after that time. (8)

2. Monks or nuns during the Paggusan are allowed to regard their residence as extending a Yogana and a Krosa all around, and to live there for a moderate time. (9)

3. During the Paggusan monks or nuns are allowed to go and return, for the sake of collecting alms, not farther than a Yogana and a Krosa (from their lodgings). (10) If there is (in their way) an always flowing river which always contains water, they are not allowed to travel for a Yogana and a Krosa.

(11) But if the river is like the Erâvatî near Kunâlâ, such that it can be crossed by putting one foot in the water and keeping the other in the air, there it is allowed to travel for a Yogana and a Krosa. (12) But where that is impossible, it is not allowed to travel for a Yogana and a Krosa. (13)

4. During the Paggusan the Âkârya will say, 'Give, Sir!' Then he is allowed to give (food to a sick brother), but not to accept himself. (14) If the Âkârya says, 'Accept, Sir!' then he is allowed to accept (food), but not to give. (15) If the Âkârya says, 'Give, Sir! accept, Sir!' then the patient is allowed to give and to accept (food). (16)

5. Monks or nuns who are hale and healthy, and of a strong body, are not allowed during the Paggusan frequently to take the following nine drinks: milk, thick sour milk, fresh butter, clarified butter, oil, sugar, honey, liquor, and meat. (17)

6. During the Paggusan a collector of alms might ask (the Âkârya), 'Sir, is (anything of the just-mentioned articles) required for the sick man?' he (the Âkârya) says, 'Yes, it is.' Then (the sick man) should be asked, 'How much do you require?' The Âkârya says, 'So much is required for the sick man: you must take so much as he told you.' And he (the collector of alms) should beg, and begging he should accept (the required food).

Having obtained the quantity ordered, he should say, 'No more!' Perchance (the giver of food) might ask, 'Why do you say so, Sir?' (Then he should answer), 'Thus much is required for the sick man.' Perchance, after that answer the other may say, 'Take it, Sir!

You may after (the sick man has got his share) eat it or drink it.' Thus he is allowed to accept it, but he is not allowed to accept it by pretending that it is for the sick man. (18)

7. In householders' families which are converted, devoted, staunch adherers (to the law), and honour, praise, and permit (the visits of monks), Sthaviras, during the Paggusan, are not allowed to ask, 'Sir, have you got such or such a thing?' if they do not see it.

'Why, Sir, has this been said?' 'Because a devout householder might buy it or steal it.' (19)

8. During the Paggusan a monk eats only one meal a day, and should at one fixed time frequent the abodes of householders for the sake of collecting alms, except when he does services for the Âkârya, the teacher, an ascetic, or a sick man, likewise if he or she be a novice who has not yet the marks of ripe age.

(20) To a monk who during the Paggusan eats only one meal on every second day, the following special rule applies. Having gone out in the morning, he should eat and drink his pure dinner, then he should clean and rub his alms-bowl.

If his dinner was sufficient, he should rest content with it for that day; if not, he is allowed for a second time to frequent the abodes of householders for the sake of collecting alms. (21) A monk who during the Paggusan eats on every third day, is allowed twice to frequent the abodes of householders for the sake of collecting alms.

(22) A monk who during the Paggusan eats one meal on every fourth day, is allowed three times to frequent the abodes of householders for the sake of collecting alms. (23) A monk who keeps still more protracted fasts, is allowed at all (four) times to frequent the abodes of householders for the sake of collecting alms. (24)

9. A monk who during the Paggusan eats one meal every day, is allowed to accept all (permitted) drinks. A monk who during the Paggusan eats one meal on every second day, is allowed to accept three kinds of drinks: water used for watering flour, sesamum, or rice.

A monk who eats one meal on every third day, is allowed to accept three kinds of drinks: water used for washing sesamum, chaff, or barley. A monk who during the Paggusan eats one meal on every fourth day, is allowed to accept three kinds of water: rain-water, or sour gruel, or pure (i.e. hot) water.

A monk who during the Paggusan keeps still more protracted fasts, is allowed to accept only one kind of drink: hot pure water. It must contain no boiled rice. A monk who abstains from food altogether, is allowed to ac-

cept only one kind of drink: pure hot water.

It must contain no boiled rice; it must be filtered, not unfiltered; it must be a limited quantity, not an unlimited one; it must be sufficient, not insufficient. (25)

10. A monk who during the Paggusan restricts himself to a certain number of donations, is allowed to accept (e. g.) five donations of food, and five of drink; or four of food, and five of drink; or five of food, and four of drink. He may accept one donation of salt for seasoning his meat.

He should rest content for that day with the dinner he has brought together, and is not allowed a second time to frequent the abodes of householders for the sake of collecting alms. (26) During the Paggusan monks or nuns who restrict their visits to certain houses may go to a place where rice is cooked, if it is the seventh house from that where they are lodged.

According to some, the lodging is included in the seven houses which such a mendicant must pass before he may participate in the festive entertainment; but according to others, it is not included in those seven houses. (27)

11. During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to frequent the abodes of householders, &c., if rain, even in the form of a fine spray, falls down. (28) During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to stay anywhere except in a house after having accepted alms, for it might begin to rain.

But he should eat a part, and put back the rest (if it then begins to rain), covering his hand with the other hand, and laying it on his bosom or hiding it under his armpit; then he should go to well-covered (places), to a

cave or the foot of a tree, where no water or drops of water or spray of water falls in his hand. (29)

12. During the Paggusan a monk who collects alms in the hollow of his hand, is not allowed to collect alms if rain, even in the form of a fine spray, falls down. (30)

13. During the Paggusan a monk who uses an alms-bowl is not allowed to frequent the abodes of householders for the sake of collecting alms if it rains fast, but he is allowed to do so if it rains but little; but they must wear then an under and upper garment.

(31) During the Paggusan, a monk who has entered the abode of a householder while there are single showers of rain, is allowed (when the rain ceases for a moment) to stand under a grove, or in his residence, or in the assembling-hall of the village, or at the foot of a tree.

(32) If before his arrival a dish of rice was being cooked, and after it a dish of pulse was begun to be cooked, he is allowed to accept of the dish of rice, but not of the dish of pulse. (33) But if before his arrival a dish of pulse was being cooked, and after it a dish of rice was begun to be cooked, he is allowed to accept of the dish of pulse, but not of the dish of rice.

(34) If both dishes were begun to be cooked before his arrival, he is allowed to accept of both. If both dishes were begun to be cooked after his arrival, he is not allowed to accept of either. He is allowed to accept of what was prepared before his arrival; he is not allowed to accept of what was prepared after his arrival. (35) During the Paggusan, &c.

(see § 32, down to) tree; he is not allowed to pass there his time with the food he had collected before. But he should first eat and drink his pure (food and drink), then rub and clean his alms-bowl, and, putting his

things together, he should, while the sun has not yet set, go to the place where he is lodged; but he is not allowed to pass the night in the former place.

(36) During the Paggusan, &c. (see § 32, down to) tree. (37) It is not allowed that there at the same place should stand together one monk and one nun, nor one monk and two nuns, nor two monks and one nun, nor two monks and two nuns.

But if there is a fifth person, a male or female novice, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together. (38) During the Paggusan, &c. (see § 32, down to) tree. It is not allowed that there at the same place should stand together a monk and a lay woman, &c. (through the four cases as in § 28).

But if there is a fifth person, a Sthavira or a Sthavirâ, or if that place can be seen (by those who pass) or doors open on it, then they are allowed to stand there together. The same rule applies to a nun and a layman. (39)

14. During the Paggusan monks or nuns are not allowed to accept food, drink, dainties, and spices for one who has not asked them, and whom they have not promised to do so. (40)

'Why has this been said, Sir?' 'Because one who collects alms for another without being asked for it, might eat them or not, just as he lists.' (41)

15. During the Paggusan monks or nuns are not allowed to take their meals as long as their body is wet or moist. (42)

'How has this been said, Sir?' 'Seven places which retain the moisture have been declared: the hands, the lines in the hand, the nails, the top of the nails, the brows, the under lip, the upper lip.'

But when they perceive that the water on their body has dried up and the moisture is gone, then they are allowed to take their meals. (43)

16. There are these eight classes of small things which a mendicant ought diligently to perceive, observe, and inspect, viz. living beings, mildew, seeds, sprouts, flowers, eggs, layers, and moisture.

What is understood by the small living beings? The small living beings are declared to be of five kinds: black, blue, red, yellow, and white ones. There is an animalcule called Anuddharî, which when at rest and not moving is not easily seen by monks and nuns who have not yet reached perfection, which when not at rest but moving is easily seen by monks and nuns who have not yet reached perfection.

Monks and nuns who have not yet reached perfection must diligently perceive, observe, and inspect this. Those are the small living beings. (44)

What is understood by small mildew? Small mildew has been declared to be of five kinds: black, blue, &c. There is a kind of small mildew which has the same colour as the substance on which it grows. Monks, nuns, &c. (see § 44, down to) inspect this. That is small mildew.

What is understood by small seeds? Small seeds are declared to be of five kinds: black, blue, &c. There is a kind of small seeds of the same colour as grain. Monks and nuns, &c. (see § 44, down to) inspect this. Those are the small seeds.

What is understood by small sprouts? Small sprouts are declared to be of five kinds: black, blue, &c. There is a kind of small sprouts of the same colour as earth. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small sprouts.

What is understood by small flowers? Small flowers are declared to be of five kinds: black, blue, &c. There is a kind of small flowers of the same colour as the tree (on which they grow). Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small flowers.

What is understood by small eggs? Small eggs are declared to be of five kinds: eggs of biting insects, of spiders, of ants, of lizards (or wasps), and of chameleons. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small eggs.

What is understood by small caves or lairs? Small caves or lairs are declared to be of five kinds: lairs of animals of the asinine kind, chasms, holes, cavities widening below like the stem of a palm tree, and wasps' nests. Monks and nuns, &c. (see § 44, down to) inspect them. Those are the small caves or lairs.

What is understood by small moisture? Small moisture is declared to be of five kinds: dew, hoarfrost, fog, hailstones, and damps. Monks and nuns, &c. (see § 44, down to) inspect this. That is small moisture. (45)

17. During the Paggusan a monk might wish to frequent the abodes of householders for the sake of collecting alms. He is not allowed to go without asking leave of the teacher, or sub-teacher, or religious guide, or Sthavira, or head of the Gana, or Ganadhara, or founder of the Gana, or whom else he regards as his superior; he is allowed to go after having asked leave of one of these persons (in this way): 'I want with your permission to frequent the abodes of householders for the sake of collecting alms.' If he (the superior) grants permission, one is allowed to go; if not, one is not allowed to go.

'Why has this been said, Sir?' 'The teacher knows how to make good what has been done wrong.' (46) The same rule applies concerning the visits to temples and leaving the house for easing nature, or any other business, also the wandering from village to village. (47)

18. During the Paggusan a monk might wish to take some medicine; he is not allowed to take it without asking leave of the teacher, &c. (see § 47, down to) founder of the Gana; but he is allowed to take it after having asked leave of one of these persons (in this way): 'I want, Sir, with your permission to take some medicine,' viz. so much or so often. If he, &c. (see § 46, down to) wrong. (48)

The same rule applies if a monk wants to undergo some medical cure. (49) Also if he wants to do some exalted penance. (50) Also if he intends, after the last mortification of the flesh which is to end in death, to wait for his last hour without desiring it, in total abstinence from food and drink or in remaining motionless; also if he wants to go out or to enter, to eat food, &c., to ease nature, to learn his daily lesson, to keep religious vigils—he is not allowed to do it without asking leave. (51)

19. If during the Paggusan a monk wants to dry or warm (in the sun) his robe, alms-bowl, blanket, broom, or any other utensil, he is not allowed without asking one or many persons to frequent the abodes of householders for the sake of collecting alms, to eat food, &c., to visit temples or leave the house for easing nature, to learn his daily lesson, to lie down with outstretched limbs or stand in some posture.

If there is somebody near, one or many persons, then he should say: 'Sir, please mind this (robe, &c.) while I frequent the abodes of householders, &c. (see above, down to) posture.' If that person promises to do it, then

he (the monk) is allowed to go; if he does not promise it, then he is not allowed to go. (52)

20. During the Paggusan monks or nuns are not allowed to be without their proper bed or bench. This is the reason: A mendicant whose bed and bench are not reserved for his own use, are low and rickety, not sufficiently fastened, without a fixed place, and never exposed to the sun, and who is not circumspect in what he does, nor accustomed to inspect and clean the things of his use, will find it difficult to exercise control; (53) but on the contrary, control will be easy to him. (54)

21. During the Paggusan monks or nuns must always inspect three spots where to ease nature; not so in the summer and winter, as in the rainy season. 'Why has this been said, Sir?' 'For in the rainy season living beings, grass, seeds, mildew, and sprouts frequently come forth.' (55)

22. During the Paggusan monks or nuns must have three pots, one for ordure, one for urine, and a spitting-box. (56) Monks and nuns, who wear after the Paggusan their hair as short as that of a cow, are not allowed to do so during the Paggusan after that night (of the fifth Bhâdrapada); but a monk should shave his head or pluck out his hair. Shaving with a razor every month, cutting with scissors every half-month, plucking out every six months. (57) This is the conduct chiefly of Sthaviras during the rainy season.

23. During the Paggusan monks or nuns should not use harsh words after the commencement of the Paggusan; if they do, they should be warned Reverend brother (or sister), you speak unmannerly.' One who (neverthe-

less) uses harsh words after the commencement of the Paggusan, should be excluded from the community. (58)

24. If, during the Paggusan, among monks or nuns occurs a quarrel or dispute or dissension, the young monk should ask forgiveness of the superior, and the superior of the young monk. They should forgive and ask forgiveness, appease and be appeased, and converse without restraint. For him who is appeased, there will be success (in control); for him who is not appeased, there will be no success; therefore one should appease one's self. 'Why has this been said, Sir?' 'Peace is the essence of monachism.' (59)

25. During the Paggusan monks or nuns should have three lodging-places; (two) for occasional use, which must be inspected; one for constant use, which must be swept. (60)

26. During the Paggusan monks or nuns should give notice of the direction or intermediate direction in which they intend to go forth for the sake of begging alms. 'Why has this been said, Sir?' 'During the Paggusan the reverend monks frequently undertake austerities; an ascetic becoming weak and exhausted might swoon or fall down. (In case of such an accident the remaining) reverend monks will undertake their search in that direction or intermediate direction (which the ascetic had named them). (61)

27. During the Paggusan monks or nuns are not allowed to travel farther than four or five Yoganas, and then to return. They are allowed to stay in some intermediate place, but not to pass there (at the end of their journey) the night. (62)

Of those Nirgrantha monks who follow, &c. (see Âkârâṅga Sûtra II, 15, v end, down to) . . . . these (rules regulating) the conduct of Sthaviras in the rainy season, some will reach perfection, &c. (see § 124, down to) be freed from all pains in that same life, some in the next life, some in the third birth;

none will have to undergo more than seven or eight births. (63)

In that period, in that age the Venerable Ascetic Mahâvîra, in the town of Râgagriha, in the Kaitya Gunasilaka, surrounded by many monks and nuns, by many men and women of the laity, by many gods and goddesses, said thus, spoke thus, declared thus, explained thus; he proclaimed again and again the Lecture called Paryushanâkalpa with its application, with its argumentation, with its information, with its text, with its meaning, with both text and meaning, with the examination of the meaning.

Thus I say. (64)

End of the Rules for Yatis.

End of the Kalpa Sûtra.

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