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## SUMATINATHA CHARITRA

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

### *Incarnation as Purusasinha*

In this very Jambudvīpa there is the province Puskalavati shining with much wealth, distinguishing East Videha. In it there is a very fair city, Sankhapura by name, whose sky has uneven outlines of banners of various shrines, palaces, etc. Its king was named Vijayasena, a conqueror, possessing (such) strength of arm that his army was merely for *splendor*. He had a wife, Sudarsana<sup>s</sup> by name, the ornament of all the women of the *harem*, beautiful as a digit of the moon. Dallying with her, like Kusumayudha with *Rati*, Vijayasena, whose power was celebrated, passed the time.

### *Sudarsana's grief over childlessness*

One day he went with his retinue in magnificent style to a garden where a festival was taking place, and all the people of the city went, too. Queen Sudarsana also went there, seated on an elephant\*, marked by the *chauris* and umbrella, like the Sri of *sovereignty* embodied. There she saw a certain woman attended by eight young women who resembled Dikkanyas, *resplendent* with priceless ornaments. When she saw her with them in attendance, like Sachi attended by the Apsarases, Queen Sudarsana was very much amazed in her heart.

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

When she heard that, Sudarsana<sup>s</sup> reflected to herself, “Indeed, this merchant’s wife, who looks upon the face of a son, is very superior, for whom these beautiful well-born young women, who have become her daughters-in-law, always perform service, like eight Naga-maidens. Alas! alas! for me who have no son, no daughter-in-law, who am lacking in merit. My life is in vain, even though I have become the heart of my husband. Tossing his hand here and there, dust-color all over from powder, a son plays on the lap of fortunate women, like a monkey in a tree. Like vines that have produced no fruit, like mountains without water, women without children are blameworthy, are to be grieved over. What is the use of other festivals for those people who may not have the great festivals of the birth-, naming-, tonsure- marriage-ceremony, etc. of a son?”

With these thoughts, her face pale like a lotus injured by cold, Queen Sudarsana, depressed, went to her own house. There she dismissed even her attendants and fell on the couch, weak, breathless, as if ill. She did not eat, she did not speak, she did not make her toilet, but remained like a jeweled doll without a mind.

### *Explanation to the King*

When the King heard from her retinue that she was in this state, he approached her and said in a voice tender with affection: “O Queen, when even I am subject to you, is any wish unfulfilled, because of which you are so grieved, like a hansi that has been made to fall in the desert? Does some anxiety torment you, or is there any new ailment? Has anyone *transgressed* your command? Or have you seen an evil vision? Has there been external or internal evil *omen*? Tell me the cause of your depression. Surely there is no secret between you and me.”

Sudarsana sighed and said in a choking voice: “By your favor no one has broken a command of mine any more than one of yours. There is no anxiety nor illness, no bad dream nor evil omen, nor anything else like this which is the cause of my distress; but one thing, O lord, grieves me. In vain is all royal wealth; in vain all worldly pleasure; in vain is the love of those who have not seen the face of a son. Just as the poor man is greedy when he sees the wealth of the rich, so I, too, am greedy when I see the sons of women who

have sons, alas! Put on one side all pleasures, on the other side put the pleasure of obtaining a son; the second weighs the more when weighed in the scale of the mind. The deer, etc. in the forest who are surrounded by their offspring are better off than we without offspring, Alas for even their little happiness!”

### *The King fasts to obtain a son*

Then the King said, “O Queen, be firm. Soon I will fulfill your wish by prayer to the gods. That which is not accomplished by power, which is inaccessible to the wise, which is out of the sphere of sacred charms, to say nothing of spells, which cannot be obtained by other means, O Queen, the gracious gods are able to accomplish for men’s sake. Therefore, know that *desire* of yours already accomplished, honored lady. Enough of grief. I shall remain fasting in the presence of the family-goddess for the sake of a son.”

After so comforting the Queen, the King went from his own house, after he had purified himself and put on pure garments, to the temple of the family-goddess. There the King worshipped the goddess and sat down, firmly resolved not to take food\* nor drink until he obtained a son. On the sixth day’s fast, the goddess appeared and graciously said, “Choose a boon, O King.” King Vijayaseña bowed to the goddess and said, “Grant me a son superior to all men. Favor me.” “A chief-god, falling from heaven, will be your son.” So the goddess gave the boon and instantly disappeared. The King told the Queen the excellent boon granted by the goddess and the Queen was delighted by it, like a crane by thunder.<sup>483</sup>

### *Conception of Purusasinha*

A very powerful god fell from heaven and descended into the womb of Queen Sudarsana<sup>s</sup> who had taken her purifying bath in the afternoon. Then the Queen, asleep, saw a young lion with a ruddy mane enter her mouth. Quickly she arose from her couch in great terror and told the King about the lion entering her mouth. The King said, “That you will have a son powerful as a lion is indicated by the dream, the fruit of the tree of the boon by the goddess.” The Queen was greatly delighted by that interpretation of the dream and stayed awake the rest of the night, engaged in pure conversation. The embryo grew day by day in the Queen’s womb, like a golden lotus in the water of the Ganga<sup>s</sup>.

One day, the Queen described to the King pregnancy-whims that had developed: “I wish to give fearlessness to all creatures. I wish to proclaim non-killing in the cities, etc. I wish to make eight-

day festivals in all the temples.” The King said, “O Queen, this pregnancy-whim of yours, originating from the boon of the goddess and the dream, fortunately bestows good things from the power of the embryo. Such a wish as this is because of the *magnanimous* embryo. For the power of a statue is in accord with its tutelary deity.” So speaking, the King gave at once fearlessness to the fearful and proclaimed non-killing by beating of the drum. He made a splendid eight-day festival in each shrine together with Eightfold<sup>484</sup> pujas and divine concerts.

### *Birth of Purusasinha*

Delighted by the pregnancy-whims which had been fulfilled, her face bright as a full moon, at the right time she bore a jewel of a son, like a vine bearing fruit. By proclamation the crest-jewel of kings gave petitioners whatever they asked, according to their *desire*, like a wishing-gem. The King made a great festival, the moon to the Ocean of the heart, and after that the townspeople held one also of their own accord, as if they were his family.

### *His youth*

In accordance with the Queen’s dream, the King gave the prince the charming name, *Purusasinha*. Cared for by nurses, the prince gradually grew up quite in accordance with the wishes of mother, father, and subjects. He grasped all the arts like the full moon the digits, and he attained youth, the pleasure-grove of Makaralaksman (Kama<sup>s</sup>). Long-armed, he married eight princesses suitable for himself in beauty, the arts, and family. Dallying with them, the son of Vijayasena experienced pleasure of the senses at the proper moments, like a god with Apsarases.

### *Meeting with a suri*

One day like the spring-season in person, like Madhusakha (Kama) in person, he went to a pleasure garden to play according to his fancy. He saw there a suri who had halted, Vinayanandana by name, surpassing *Ananga*<sup>s</sup> in beauty and *tranquility*. As he looked at him, his eyes, heart, and other parts of the body expanded, as it were, like those of one who has drunk nectar. Then he thought: “Like the preservation of *fidelity* to a wife in the presence of a courtesan, like the guarding of a deposit in the vicinity of robbers, like taking care of cream near kittens, like producing tranquility in one’s self in the neighborhood of a female demon, such indeed, is the keeping of vows in good fortune, the cause of intoxication, on

the part of him who has unparalleled beauty and is young. Cold must be endured in winter; the burning of the sun in the hot season; hurricanes with rain in the rainy season, but no love in youth. So today by good fortune he, bestowing satisfaction like a guru, mother, or father, was seen because of merit resulting from good acts.” After these reflections, the prince quickly approached and did homage to *Muni* Vinayanandana with joy in his heart. The muni rejoiced him there by the blessing ‘Dharmalabha, which resembles rain-water for the sprouting of the shoot of happiness. Again, the prince bowed to the muni and spoke: “You cause surprise by observing the vows even though very young. Since you are averse to worldly things even at this age, then we know for certain their evil results like the bad ripening of kimpakas.<sup>485</sup> Moreover, I think there is nothing at all of value in this *samsara*. So people like you strive to abandon it. Therefore, instruct me in regard to the means of crossing *samsara*. Lead me by your path, like a caravan-leader a traveler. You have been found, O great muni, by me who came here for pleasure, like a ruby by one searching for a stone in mountain-soil.”

### *Sermon on Yatidharma*

So addressed by the prince, the great muni, the enemy of Mara<sup>s</sup> (*Kama*<sup>s</sup>), replied in a voice deep as the thunder of a new cloud:

“The sources of pride youth, power, beauty, etc. have become subdued from penance, like evil spirits of a sorcerer reduced to servitude from the power to summon them.<sup>486</sup> *Yatidharma*<sup>\*</sup>, handed down orally by the Blessed Ones, is the best boat without impediments for crossing the Ocean of *samsara*. *Control, truthfulness, purity, chastity, poverty, austerities, forbearance, humility, sincerity*, and freedom from *greed* are the ten divisions. Control (*Samyama*<sup>\*</sup>) is said to take the form of avoidance of injury to living creatures. Truthfulness (*sunrta*) takes the form of avoidance of false speech. *Purity (Sauca)* is perfect purity of control from the refusal of gifts not given.<sup>487</sup> Chastity (*brahma*) is the restraint of the senses accompanied by the nine *guptis*.<sup>\*</sup> Indifference to the body is considered non possession (*akincanata*).<sup>488</sup> Austerities (*tapas*<sup>\*</sup>) are twofold, outer and inner, as follows: complete fasting, partial fasting, limitation of food<sup>\*</sup>, giving up choice food, bodily austerities, and avoidance of unnecessary motion are called outer austerities; confession and penance, service to others, study (of sacred texts), reverence,<sup>489</sup> indifference to the body<sup>490</sup> pure meditation<sup>\*</sup> are the six inner austerities. Forbearance (*ksanti*) is endurance by restraint of *anger* in strength or weakness. Humility (*mardava*) is the avoidance of the

fault of pride by the destruction of *conceit* (*mana*). *Sincerity* (*arjava*) is straightness in speech, mind and body from overcoming *deceit*. Freedom from *greed* (*mukti*)<sup>s</sup> is the destruction of the thirst for inner and outer possessions. So the tenfold dharma\*, like a spotless wishing-jewel, capable of leading across *samsara*, is attained in the world by merit.”

### *Arguments for and against initiation*

After hearing this *Purusasinha* said respectfully, “This dharma has been well shown to me like a treasure to a poor man. However, householders cannot practice it, for householder ship is the best pregnancy-whim of the tree of *samsara*. O Blessed One, give me *mendicancy*, the royal residence of King Dharma. I am disgusted with dwelling in the poor village of existence.”

Then the Blessed One, Suri Vinayanandana said, “This *desire* of yours is good, productive of a wealth of merit. O you with a noble nature, very intelligent, *discerning*, having firm resolution, you are fitted for the burden of the vows. We will grant your wish. But go and take leave of your parents devoted to their son, since they are to be honored in the world above (all) men.”

Then he went, bowed to his parents with his hands folded in submission and said earnestly, “Permit me to take the vow.” They said: “Mendicancy is fitting, son. However, the observance of the five great vows that must be observed in this is very hard to bear. Indifference to one’s own body, abstention from eating at night, food\* free from forty-two faults when you eat, always energetic, free from affection, *deprived* of possessions, devoted to virtue, one must always keep the five kinds of carefulness and the three *controls*. *Pratima*, lasting for one month, etc., must be made according to rule; resolutions also in regard to *substance*, place, time, and state of mind. As long as you live, no bathing, sleeping on the ground, tearing out of hair, no care of the body, always living in your guru’s house, enduring with delight trials and attacks and observing the eighteen thousand kinds of good conduct. When mendicancy has been undertaken, O delicate prince, these red chick-peas must be eaten constantly; the boundless Ocean must be crossed by the arms; walking on sharp sword-blades must be done with the feet; flames of fire must be drunk; Meru must be weighed, supported on scales; and the Ganga<sup>s</sup> must be crossed against the current when it is flooded. The strength of very strong enemies must be conquered by one alone and the *radhavedha* must be performed on a whirling wheel, alas! Much character, much *fortitude*, much intelligence, much strength

(are necessary), when mendicancy that has been undertaken is observed throughout life.”

After listening to this, the prince replied cleverly: “Honored parents, it is true that *mendicancy* is such as you describe. However, I say one thing. Is a hundredth part of the trouble arising from existence seen in it (mendicancy)? For instance, to say nothing of the manifest pains of hell, hard for words to describe and for ears to hear, in this world there are seen excessive binding, cutting, beating, etc., very hard to bear, of innocent animals. Men too have pains caused by diseases, leprosy, etc., by imprisonment, cutting off limbs, skinning, burning, beheading, etc. Even the gods suffer separation from friends, insults from enemies, pain hard to bear from knowledge of (future) falling.”

### *His mendicancy*

After he had made this speech to them, his father and mother, delighted, gave him permission to take the vow, saying, “Good! Good! “His father joyfully held the departure-festival, and he went to the *muni* for initiation as one desiring fruit goes to a tree. Pronouncing the *samayika* at the feet of the *muni*, *Purusasinha* adopted mendicancy, a boat for crossing the Ocean of existence. By avoidance of negligence, wishing protection for all creatures, he guarded closely his mendicancy like a king his kingdom. By several *sthanas* of the twenty *sthanakas*, he acquired brilliant body-making karma of a Tirthakrt. After he had wandered for a long time, and had died by fasting, he became a powerful god in the palace *Vaijayanta*.”

### *Incarnation as Sumatinatha*

Now in the zone named *Bharata* in this *Jambudvipa*, there is a city *Vinita*, the *abode* of the powerful and rich. Its wall shines with silver copings, as if they were made of moons brought from all the other continents. It, the depository of various jewels, shines with a silver rampart, as if served by *Sesa* made into a circle, for the sake of protection. The moon, reflected in the jeweled roofs of its palaces, is licked frequently by the house-cats with the idea that it is a ball of curds. Even the pleasure-parrots in this city recite, “Arhat, god, guru, and *sadhu*,” since they hear only that in every house. There lines of smoke, rising from burning aloes in every dwelling, spread a grove of *tamalas*<sup>491</sup> in the air. In its gardens, surrounded by showers of mist from the water-machines, the rays of the sun never entered at all, as if afraid of the cold.

### *His parents*

In this city there was a king, named Megha, the tilaka of the Iksvaku family, rejoicing all, like a great cloud. His superabundant wealth, though always rising to satisfy beggars, increased like the water in a canal. Kings bowed to him like a divinity, touching the ground with five members, and paid homage to him with clothing, ornaments, jewels, etc. His *splendor* streaming forth like the sun at midday contracted the splendor of his enemies like the shadow of a body. He shone with great magnificence and strength and much power like a sixty-fifth Indra to the sixty-four.

His wife was named *Mangala*, the *abode of auspicious\* things*, the banner of virtues, like a household Laksmi *personified*. She dwelt in the heart of her husband, and her husband in her heart; living in houses by the pair was unessential. Either when walking somewhere, in a garden, etc., or when in the house, she meditated on her husband more than on a divinity. She surpassed the Apsarases in beauty of form and grace. Beautiful-eyed, she surpassed even the moon in beauty of face. Her distinguished form and beauty, gifted with super excellence, adorned each other like a ring and a jewel. Eternal delight was to the King experiencing delights with her, like Mahendra with Paulomi.

### *His conception*

Now, the *jiva of Purusasinha*, living in the palace Vaijayanta, completed his life of thirty-three sagaras. On the second day of the bright half of Sravana, the moon standing in *conjunction* with Magha, he descended into the womb of Queen Mangala. Then Queen Mangala saw the fourteen dreams, the elephant\*, etc., which indicate the birth of a Tirthankara<sup>s</sup>. Queen Mangala carried the embryo, which had become the support of the three worlds, concealed, like the earth carrying a treasure.

### *Story of disputed parentage*

Now, a certain rich man left the city at that time to go to a distant foreign country on business. He was accompanied by his two wives who looked alike. While he was on the way, one wife bore a son who was brought up equally by the two wives. After he had gained wealth and had started home from the foreign country, he died while still on the way. The course of fate is uncertain. His wives, both of them, their faces bathed in tears from grief, performed the funeral rites and cremated the body. Then the second one, deceitful, quarreled with the boy's mother, saying, "The boy

and the property are mine.” The boy’s mother and step-mother, the one wishing enjoyment and the other possession of the boy and property, went quickly to Ayodhya. There they both went to the court of their own and the other’s family, but their dispute was not decided in the least. Then, quarreling, they approached the King who summoned them to the assembly and questioned them about the cause of their dispute.

The step-mother said: “This dispute has been told in the whole city, but no one has settled it. Who is distressed by another’s calamity? Now I have approached you, King Dharma\* on earth, pleased by another’s pleasure, pained by another’s pain. This is the son of my bosom; he looks like me; he was brought up by me. This property is mine. For the money etc., belong to the one who has a son.”

The boy’s mother said: “The boy is mine; the money is mine. She, my childless co-wife, quarrels from *greed*. Formerly, I did not prevent her from caring for the child because of my simplicity; for she used to take a pillow and lie at his feet from affection. Therefore, arise to give judgment. The decision rests with you. For a judgment by the king, good or bad, is irrevocable.”

Thus addressed by both, the King spoke: “These two are as much alike as if they had fallen from the same stalk. If there were any difference in appearance between them, the child would be considered hers whom he resembled; but he is like them both. He, a little boy, cannot speak because of his infancy, to say nothing of knowing, ‘she is my mother; she my step-mother.’ To the King troubled by this difficult decision, announcement was made that it was noon, the usual time for the daily ceremonies. The members of the assembly said to him, “O lord, we did not decide this dispute of the two women, which is like a knot in a thunderbolt, even in six months. Now the time of the daily ceremonies must not be passed by. After a while the master can consider this question again.” “Very well,” said the King, and dismissed the assembly.

After he had performed the daily rites, he went to the women’s quarters. There Queen *Mangala* asked him: “Why did you pass by the time of the daily ceremonies at noon, my lord?” The King gave the Queen an account of the dispute between the two women; and, wise from the power of her embryo, the Queen said, “It is certainly fitting for a dispute between women to be decided by women alone. Therefore I shall decide the dispute, Your Majesty.” In astonishment the King accompanied the Queen to the assembly. The two women were summoned and questioned, and told the same stories as before.

The Queen considered the complaint and the answer, and spoke as follows: "In my womb I have a Tirthakara, the possessor of three kinds of knowledge. When the Lord of the World is born, he will give judgment at the foot of the asoka tree. So have patience, both of you."

The step-mother agreed, but the mother said, "I will not wait at all, O Queen. Let the mother of the All-knowing, Your ladyship, give judgment right now. I will not make my own child subject to my co-wife for so long a time." Then Queen *Mangala* gave her decision. "He is certainly her son, since she cannot endure delay. The step-mother can bear delay in this case, indeed, because she considers that it is another's son and money that are subject to both. Unable to endure her own son being made subject to both, how can the mother endure a delay? My good woman, since you cannot endure the least delay, it is evident that the boy is yours. Take him and go home. For he is not this woman's child, even though cared for and cherished (by her). The offspring of a cuckoo, even though nourished by a crow, is a cuckoo."<sup>492</sup>

When the Queen had given her decision by the power of the embryo, the fourfold assembly opened their eyes wide in astonishment. Then the mother and the stepmother of the boy went home, joyful and depressed, like the day-blooming and night-blooming lotuses at dawn.

### *His birth*

Then the embryo gradually increased, like the moon in the bright fortnight, producing no pain in the Queen as if it were decreasing. In nine months, seven and a half days, on the eighth day of the white half of Vaisakha, the moon being in *conjunction* with Magha, Lady Mangala bore with ease a jewel of a son, gold color, marked with a curlew, like the east bearing the moon. For a moment there was light in the three worlds; and comfort for the hell-inhabitants for a moment; and the thrones of Sakra, etc., shook at that time.

### *Birth ceremonies*

The Dikkumaris performed suitably the birth-rites for him, and Sakra took the Lord from Mangala's couch to Sumeru. The sixty-three Indras, Acyuta and others, bathed in turn the Lord, seated on Sakra's lap, with water from the tirthas. Placing the Lord on Isana's lap, Sakra bathed him with water rising from the horns of four bulls made of crystal. After he had anointed the Lord and worshipped him

with garments and ornaments, and had waved the light vessel, Sakra praised him with *devotion*:

### *Stuti*

“O god, the earth shares happiness from your birth-kalyana. How much more where your lotus-feet shall wander I Now eyes have done their duty by obtaining the pleasure of a sight of you; and hands by which you have been worshipped, O Blessed One, have their purpose accomplished. O Lord Jina<sup>s</sup>, after a long time the festival of your bath, *anointing*, worship, etc. has become the finial of the shrine of my *desire*. O Lord of the World, now I *extol* even *samsara* in which the sight of you, O god, alone is cause of *emancipation*. Even the waves of the Ocean Svayambhuramana are numbered, but not the virtues of you who possess the supernatural powers, by such as me. O pillar of the sole pavilion of dharma<sup>s</sup>, sun for the lighting of the world, tree to the creeper of *compassion*, protect the universe, O Lord of the World. Your preaching, the key for opening the closed door of nirvana<sup>s</sup>, will be heard by fortunate beings, O god. May your form, reflected always in my mind resembling a shining mirror, be the cause of nirvana.”

After this hymn of praise, Hari<sup>s</sup> took the Lord, flew up instantly, left him at Lady Mangala's side, and went to his own *abode*.

### *Life before initiation*

Since his mother's mind was brilliant while he was in her womb, his father gave the Master the name Sumati. Cherished by nurses appointed by Indra the Lord of the World passed his childhood and attained youth. Three hundred bows tall, broad-shouldered, with branches in the form of arms hanging to his knees, the Lord looked like a living kalpa-tree. Women's eyes move constantly like fish in the clear stream of the Master's loveliness. Knowing that he had pleasure-karma and also because of his father's importunity, the Lord married princesses of beautiful appearance. Ten lacs of purvas\* after his birth, the Lord assumed the excessive burden of the kingdom at the King's request. As king the Master spent twenty-nine lacs of purvas and twelve angas as pleasantly as if in Vaijayanta.

### *Initiation*

Self-enlightened and aroused by the Lokantika-gods, Lord Sumati made the distribution of gifts lasting for a year, as he wished to take initiation. At the end of the year's giving, the Master's initia-

tion-ceremony was arranged by the Vasavas, whose thrones had shaken, and kings. Then the Lord got into the *palanquin* named Abhayakara and, accompanied by gods, asuras, and kings, went to Sahasramravana. On the ninth day of the white fortnight of Vaisakha in the forenoon, (the moon being) in the constellation Magha, he became a *mendicant* with one thousand kings whose *devotion* was unceasing. The knowledge, called 'mind-reading' arose in the Master, as if it were a younger brother or dear friend of initiation. The Master broke his fast with rice-pudding on the next day in Vijayapura at the house of King Padma. The gods made the five divine things, a stream of treasure, etc.; and King Padma made a jeweled platform for worship. Observing numerous resolutions, enduring trials, the Master wandered over the earth for twenty years.

### *Omniscience*

One day, the Lord, wandering in villages, mines, etc., came to Sahasramravana, the place where he took initiation. As the Lord was engaged in meditation\* at the foot of a priyangu, after he had mounted the ladder of destruction from the eighth gunasthana, his destructive karmas fell apart. On the eleventh day of the bright half of Caitra, the moon being in conjunction with Magha, brilliant *omniscience* arose in the Master who had fasted for two days.

Knowing that from the shaking of their thrones, the Indras came with the gods and asuras and made a *samavasarana* for the Master's preaching. The Lord entered by the east door, and *circumambulated* the caitya-tree that was a kos\* and sixteen hundred bows high. After saying, "Reverence to the *congregation*\*,", the Lord sat down on the lion-throne, facing the east, and the gods made images of him in the other directions. The congregation, gods, asuras and mortals stood in their proper places. Vajrabhrt (Sakra) bowed to the Lord of the World and recited a hymn of praise as follows:

### *Stuti*

"The asoka-tree<sup>493</sup> is delighted, singing, as it were, with humming bees; dancing, as it were, with trembling leaves; delighted,<sup>494</sup> as it were, by your virtues. For a *yojana* the gods scatter flowers with their stalks set straight down knee-deep on your preaching ground. The sound of your divine music purified by the gramaragas, Malava, Kaisiki, etc., is absorbed by them with their necks erect from joy like deer. The row of *chauris*, white as moonlight, shines like a flock of hansas engaged in hovering around your lotus-face. While you, seated on the lion-throne, deliver a sermon, the deer

come to listen, as if to serve a lion. Surrounded by masses of light<sup>495</sup> like the moon by moonlight, you give the highest joy to eyes as if they were cakoras. O Lord of the whole universe, a drum sounding in the sky first indicates your great *sovereignty*, as it were, over the authoritative persons of the world. Your three umbrellas, indicating your powerful lordship over the three worlds, resemble steps of the wealth of merit, one above the other. Who is not amazed, O Lord, when he has seen this amazing wealth of miraculous signs<sup>496</sup> of yours? Even the heretics are.”

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

### *Sermon*

“A person who has reached a state suitable for accurate knowledge of right and wrong must not remain here, confused by his own acts. Good treatment of a person son, friend, wife, etc., all that is the business of another, not in the least one’s own business. Alone a person is born; alone he dies; alone he experiences karma accumulated during another birth. The great wealth that he acquired is consumed by others in common; but he alone is tormented by his own karma in the inside of hell. A creature subject to karma wanders entirely alone repeatedly in this extensive forest of existence terrible with the forest-fire of pain. One might say, ‘suppose relatives, etc. are not companions of the *soul* here; but the body is a companion and causes experiencing of pleasure and pain.’ It does not come from a former birth; it does not go to another existence; then how can the body met in encounter<sup>497</sup> be a companion?

If there is the thought, ‘Right and wrong, close together, are friends,’ that is not the truth. In moksa there is no friendship between right and wrong. Therefore, a creature wanders alone in existence, committing good and bad actions, and experiences good and bad consequences in accordance with them. Alone he gains the highest wealth of moksa. Because of the separation from all associations, there is no possibility of a companion. Whatever pain is dependent on existence, whatever happiness arises from moksa, alone he experiences that. There is no companion whatever. Just as a man crossing a river alone reaches the other bank in a moment; but does not (do so), if he has articles tied to his chest, hands, feet, etc.; so, indifferent to possessions, wealth, body, etc., alone, self-sufficient, he attains the opposite shore of the Ocean of existence. Therefore, abandoning association with creatures in worldly exis-

tence, a person must indeed strive alone for moksa possessing eternal joy and happiness.”

### *The ganabhrts*

Many men and women, enlightened by hearing the Lord’s sermon, having become free from affection, took the vow. There were one hundred ganabhrts, Camara, etc. They received the ‘three-phrases\*’ from the Lord and made the twelve angas. The Lord stopped preaching at the end of the first division of the day; and the chief ganabhrt, seated on the Master’s foot-stool, delivered a sermon. He too stopped preaching at the end of the second period of the day. After bowing to the Lord, the Indras and others went to their respective abodes.

### *Sasanadevatas*

In his tirtha appeared the Lord’s messenger-deity, named Tumburu, white bodied, with a garuda for a vehicle, one right hand holding a spear and one in varada-position, holding a mace and a noose in his left hands, always near at hand. Likewise appeared Mahakali, golden, with a lotus for a vehicle, one right hand in varada-position and one holding a noose, holding a citron<sup>B</sup> and a goad in her left hands, the Lord’s messenger-deity, always near.

### *His congregation*

The Lord, adorned with the thirty-five supernatural *qualities* of speech, enlightening *souls* capable of *emancipation*, wandered over the earth. Three hundred and twenty thousand monks, five hundred and thirty thousand nuns, twenty-four hundred who knew the fourteen purvas\*, eleven thousand endowed with clairvoyant knowledge, ten thousand, four hundred and fifty possessing mind-reading knowledge, thirteen thousand omniscient, eighteen thousand four hundred who had vaikriyalabdhi, ten thousand four hundred and fifty disputants, two hundred and eighty-one thousand laymen, and five hundred and sixteen thousand laywomen formed the retinue of Lord Sumati, who was endowed with the thirty-four supernatural qualities, as he wandered over the earth.

### *His moksa*

From the time of his *omniscience*, Lord Sumati wandered for a lac of purvas less twelve angas and twenty years. Knowing that it was time for his moksa, the Lord went to Mt. Sanneta and together with a thousand munis observed a fast. At the end of a month the

Lord of the World, his karma prolonging existence being destroyed, the four infinities having been acquired, practiced sailesi-dhyana.\* On the ninth day of the white half of Caitra, the moon being in *conjunction* with Punarvasu, the Master and the munis gained an imperishable *abode*.

The Lord spent ten lacs of purvas\* as prince; twenty-nine lacs of purvas and twelve angas as king; a lac of purvas less twelve angas in the vow. So Lord Sumati's age was forty lacs of purvas. Sumati Swamin's nirvana<sup>s</sup> was nine lacs of crores of sagaras after Abhinandana's nirvana.

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

## FOOTNOTE

483. Hare the crane is substituted for the more usual peacock, but the balaka is a rainy-season bird.
484. **Astaprakaripooja**: Jala, candana, puspa, dhupa, dipa, aksata, naivedya, phala: water, sandal, flowers, incense, lamp (of ghi), rice, sweetmeats, fruit.
485. The Tricosanthes, which has a very bad taste.
486. With double use of sadhana.
487. I.e., *honesty*.
488. Really indifference to all bodily comforts and possessions.
489. **Vinaya fourfold**: reverence for knowledge, belief, and right conduct, and service to one's superiors.
490. *Vyutsarga*=*kayotsarga*.
491. Tamalas: Usually identified as *Garcinia xanthochymus*, which has very dark foliage.
492. With reference to the cuckoo's habit of laying her eggs in the nests of other birds.
493. The caitya-tree.
494. Rakta, with reference also to the red flowers.
495. The *bhamandala*.
496. *Pratiharya*, the 8 of which have just been enumerated.
497. Sampheta, met in a fight.