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## VASUPOJYA CHARITRA

**H**omage to the holy Vasupujya, who is entitled to worship from every one, protector, whose nails are rubbed by the tops of the diadems of Indras and Upendras. I, engaged in meditation\* on the form of the Tirthankaras, shall relate his life purifying to all and surpassing even the moon in spotlessness, like the Arhat.

### *Incarnation as Padmottara*

There is a city, Ratnasancaya, in the province Mangalavati, which is the ornament of East Videha in the (inhabited) half of Puskaravaradvipa. Its king was named Padmottara, always superior with a wealth<sup>39</sup> of everything, dear to the people as the moon. He carried in mind the pure teaching of the Jinas, as kings carried his own commands on their heads with *devotion*. Of him, the sole *abode* of merit, the wealth and fame increased very much simultaneously, as if they were born twins. He, the crest-jewel of kings, ruled the earth surrounded by the ocean, like a city girdled by a moat. Always considering that “Fortune is a fickle wanton; beauty is fleeting as youth; *meritorious* acts are transitory as a drop of water on the tip of a lotus-petal;<sup>40</sup> even brothers are strangers like travelers who have met on the road,’ he attained disgust with existence.

One day he, noble-minded, went to the feet of the guru Vajranabha and took initiation, the messenger of the advent of the Sri of *emancipation*. He, wise, acquired the body-making karma of a Tirthankara<sup>s</sup> by means of some of the pure *sthanakas*, devotion to the *Arhats*, et cetera. For a long time he kept his vow sharper than the blade of a sword and at death\* he became a powerful god in the heaven Pranata.

### *Incarnation as Vasupujya*

Now in the southern half of Bharata in Jambudvipa, there is a city named Campa like a campaka-*wreath* of the earth. Its people were characterized by having vaikriya-forms,<sup>41</sup> as it were, from their reflections in the shrines whose walls were made of jewels. At every house the pleasure-pools were supplied with water by themselves by the steps paved with moonstones dripping with water at night. Many of its houses which had creepers of smoke from incense which was

present appeared like houses of Patala with snakes. Its pleasure-pools with young women of the city playing in them had the appearance of the Ocean of Milk with Apsarases emerging. The women, harsh with the sadja note, singing the sadjakaisiki<sup>42</sup> with ease, rival the cries of the peacocks. Women, carrying betel-leaf and areca nuts into the houses of rich men, appear to hold pleasure-parrots to teach.

### *His parents*

The king there was named Vasupujya, a member of the Iksvaku-family, like Vasava<sup>s</sup> in strength, like the sun (vasu) in brilliance. Thundering, as it were, with drums summoning beggars, he favored the earth with money like a cloud favoring it with water. His numerous armies traversed the earth for amusement, but not for conquest, his enemies being defeated just by his brilliance. As the king, who was the essence of authority, was the chastiser of the wicked, the word 'slave' was found in the dictionaries, but not among the people. He bore the pure teaching of the Omniscients (the Jinas), like an eternal *srivatsa*<sup>\*</sup>, in his heart, devoted to those practicing *dharma*<sup>\*</sup>.

His chief-queen, an object of delight, was named Jaya, victorious over love and beauty, the hansi to the pool of her family. She, who was deep and had a slow, winding gait like the Jahnavi, entered Vasupujya's mind which was deep as the Eastern Ocean.<sup>43</sup> King Vasupujya dwelt always in her heart spotless as pure crystal, like the supreme spirit in the heart of one truly devoted. Some time passed in wonderful happiness for them suited in beauty, grace, and virtues, delighting in each other.

### *Birth*

Now in the heaven Pranata, the *jiva* of King Padmottara, absorbed in pleasure, passed his life of maximum length. On the ninth day of the white half of Jyestha, the moon being in Satabhisaj, the *jiva* fell from Pranata, and entered Jaya's womb. Then Queen Jaya, sleeping comfortably, saw the fourteen dreams which indicate the birth of a Tirthakrt. The Lady Jaya supported the best of embryos, like a row of clouds the moon, like a mountain-cave a lion. At the right time, on the fourteenth day of the dark half of Phalguna (the moon being) in the constellation Varuna,<sup>44</sup> she bore a son, red color, marked with a buffalo.

### *Birth ceremonies*

Their thrones being shaken, the fifty-six Dikkumaris came and performed the birth-rites of the Master and the Master's mother. Sakra got into Palaka, came there with his retinue, and quickly circumambulated the Master's house like the Master. Hari<sup>s</sup> entered the house, gave a sleeping-charm to Queen Jaya, placed an image of the Arhat at her side, and made himself fivefold. One form took the Lord, another held an umbrella, two held *chauris*, and another went dancing ahead. Sakra went to Atipandukambala on Sumeru and sat down on the lion-throne with the Lord on his lap. Then the sixty-three Vasavas, beginning with Acyuta, bathed the Master with *pitchers* of water from the tirthas. Then Sakra established the Jina<sup>s</sup> on the lap of the Lord of Isanakalpa as in his own mind. Purandara<sup>s</sup>, skilled in *devotion*, made four crystal bulls in the four directions from the Jinendra. Expert in making a bath different from that of the other Indras, he bathed the Lord with the water rising from the horns. Sakra then destroyed the bulls, dried the Lord's body, and anointed it with gosirsa-sandal. After worshipping with divine ornaments, garments, and flowers, Vasava<sup>s</sup> made the light-waving and praised the Lord as follows:

### *Stuti*

“The karmas which are cut neither by the cakra of the cakrins, nor by the cakra of the ardhacakrins, nor by the trident of Isana, nor by my thunderbolt, nor by the weapons\* of other Indras, are destroyed by the sight of you, Lord. All the fires of pain which are extinguished neither by the waves of the Ocean of Milk nor by the light of the moon, nor by the hard showers of the rain-clouds, nor by gosirsa-sandal, nor by the thick groves of plantains, are destroyed by the sight of you. People's diseases, which are destroyed neither by various decoctions nor by numerous powders, neither by copious ointments nor by operations, nor by the use of charms, disappear at the very sight of you, Lord. However, I have talked at length enough. I say this in short: Whatever cannot be accomplished (otherwise), that is accomplished by the sight of you, Lord of the World. I seek this fruit of the sight of you. May I see you again and again, as now.”

After praising the Jina<sup>s</sup> in this way, Sakra took him, went and deposited the Jina at Queen Jaya's side, and bowed. After taking away the queen's sleeping-charm and the Arhat's image, Sakra went to heaven, and the other Vasavas went from Meru.

### *Childhood*

Vasupujya held a festival, like the sun its rising, making the minds of the people expand like lotuses. On an auspicious\* day Vasupujya and Queen Jaya gave the Lord of the World the appropriate name, Vasupujya. The Master grew by means of nectar put in his thumb by Sakra. Nurses were nurses because of other duties, since they do not suckle the *Arhats*. The Supreme Lord grew up, cherished by five nurses appointed by Vasava<sup>s</sup>, who accompanied him like a shadow. The Lord passed his childhood, playing games suitable for children with gods, asuras, and princes who had become his companions. They played at times with divine balls made of jewels and gold; at times with pegs set with diamonds, sometimes with tops whirling like bees; sometimes by climbing *myrobalan* trees and making bets with each other; sometimes they amused themselves by racing, by hiding, by jumping, by leaping up;<sup>45</sup> at other times by swimming, by shouting, by boxing, and wrestling.

### *Refusal to marry*

Seventy bows tall, marked with all the favorable marks, the Lord attained youth the instrument for conquering women. One day, Vasupujya and Queen Jaya spoke affectionately to Vasupujya who was averse to the pleasures of worldly existence:

“When you were born our desires and those of the world were fulfilled. Nevertheless, we shall speak. Who gets enough of nectar? All the existing kings, among men and the Vidyadharas, who are of good family, capable, heroic, wealthy, famous, possessing the fourfold army, known for guarding their subjects, free from blemish, faithful to engagements, always devoted to *dharma*\*, in Madhyadesa, Vatsadesa, the Gaudas, the Magadhas, Kosalas, Tosalas and also the Pragjyotisas, the Nepalas, Videhas, Kalingas, Utkalas, Pundras, Tamraliptas, Mulas, Malayas, Mudgaras, Mallavartas., Brahmottaras, and other countries which are the ornaments of the eastern quarter; in the Dahalas, Dasarnas, Vidarbhas, Asmakas, Kuntalas, Maharastras, Andhras, Muralas, Krathas, Kaisikas, Surparas, Keralas, Dramilas. Pandyas, Dandakas, Caudas, Nasikyas, Kaunkanas, Kauveras, Vanavasas, on Mt. Kolla, among the Sinhalas and in other countries in the southern quarter; and in other realms, the Surastras, Trivanas, Daserakas, Arbudas, Kacchas, Avartakas, and also the Brahmanavahas, Yavanas, Sindhus, and other realms in the west; Sakas, Kekayas, Vokkanas, Hunas, Vanayujas, Pancalass, Kulutas, and Kashmirikas, Kambojas, Valhikas, Jangalas, Kurus, and other realms in the north; and various other peoples of the two rows

on Mt. Vaitadhya resembling a boundary ridge of the southern half of Bharataksetra: these now, son, beg us constantly through messengers, who are sent bearing valuable gifts, to give their daughters to you. Let their ardent wish and ours be fulfilled by the sight of the wedding-festival of you and their daughters. Take this hereditary kingdom. Henceforth, the taking of the vow is suitable for us in our old age.”

Prince Vasupujya replied smilingly: “This speech of yours which is in accordance with affection for your son is indeed suitable. But I am exhausted now, like an ox in a caravan, after wandering repeatedly in the forest of existence. There is no country whatever, no city whatever, no village nor mine whatever, no forest nor mountain whatever, no female nor male river whatever, no continent nor ocean whatever, in which I have not wandered with various changes of form for endless time. I shall cut loose from *samsara* which is the *abode* of wandering in various birth-nuclei. Enough of marriage and *sovereignty*, pregnancy-whims of the tree of worldly existence. My father and the world will have festivals at my *mendicancy*, *omniscience*, and *emancipation*, just as at my birth.”

King Vasupujya replied with tears in his eyes: “Oh, I know you are eager to cross *samsara*. You have attained this birth like the shore of the ocean of existence. That is shown by those great dreams indicating the birth of a Tirthakrt. Beyond doubt you have crossed the ocean of existence; certainly the festivals of initiation, omniscience, and *emancipation* will take place. Nevertheless, I wish this intermediate festival of yours. It has been observed by our ancestors striving after emancipation. For instance, the blessed Rsabha, the first of the Iksvaku-family, married Sumangala and Sunanda on his father’s advice. Just because of his father’s command, he took the kingdom and governed it, and adopted mendicancy at the right time, after enjoying pleasures. The Lord attained emancipation afterwards by taking initiation. Emancipation is easy to reach, like a village close-by, by people like you. Others, from Ajita to Sreyansa, married, and supported the earth at their father’s advice and then attained emancipation. Do you do this. Follow your predecessors by accomplishing marriage, *sovereignty*, initiation, and nirvana<sup>s</sup>.”

Prince Vasupujya said respectfully: “Father, I know the lives of all my predecessors. But, in this path of *samsara* the same karma of two persons is never found, neither in their own family nor in another. They had karma which had pleasure as its fruit surviving. Therefore they, possessing the three kinds of knowledge, destroyed it by pleasure. To me no karma at all with pleasure as its fruit

remains. So please do not command this thing which is an obstacle to *emancipation*. Malli, Nemi, Parsva, three future Jinas, will become mendicants for the sake of emancipation, without marrying or ruling. Sri Vira, the last Arhat, will become a *mendicant* and attain emancipation after marrying because of a little pleasure-karma, but without ruling. Considering, 'There is no one path for the because of the difference in their karma,' give consent. Do not be cowardly from affection."

### *Initiation*

After he had so enlightened his parents, when eighteen lacs of years had elapsed since his birth, the Lord became eager for his initiation. The Laukantika-gods went there instantly from Brahmaloaka, when they knew by the shaking of their thrones that it was time for the Master's initiation. They circumambulated the Teacher of the World three times, bowed to him, and announced, "O Master, found a *congregation*." After saying this, they returned to their own heaven and the Lord, devoted to noble acts, began a year's giving. At the end of the giving, the Indras came and held the initiation-festival, like the people the Indrotsava at the end of the rainy season.

Then he got into a *palanquin* adorned with a lion-throne, named Prthivi, made by gods, asuras, and men.

The Lord of the World, his feet resting on a foot-stool, seated on a lion-throne like a rajahansa on top of a golden lotus, surrounded by Vasavas some of whom, placed in front, were absorbed in flourishing their respective weapons\*, some of whom were carrying divine umbrellas, some holding *chauris*, some carrying fans, some reciting panegyrics, some bearing wreaths of flowers attended by gods, asuras, and men, went to the best grove, named Viharagrha.

With a hymn of praise being sung with a maximum of *devotion*, as it were, by the low-voiced cuckoos delighted with the sweetness of mango-shoots; with a reception-gift being presented, as it were, by the young asokas in the guise of flowers dropped by rocking by the wind; with foot-water offered by the gods for worship of his feet, as it were, in the form of the juice of waving campakas and asokas; with auspicious\* cries, as it were, made by swarms of bees excited by drinking the juice of many flowers of the lavalali; with deep bows made, as it were, by the karnikaras with their heads bent by the great weight of blossoms<sup>B</sup>; with a dance commenced from joy before him, as it were, by the vasantis beautiful with ornaments of flowers, with moving hands in the form of shoots, the Master, like

another Spring, entered the garden, making especial beauty of the creepers, trees, and shrubs appear.

Then after descending from the *palanquin*, the Master laid aside wreaths, ornaments, et cetera, like trees their leaves in Phalguna.<sup>46</sup> Wearing a devadusya placed by Indra on his shoulder, observing a day's fast, and pulling out his hair in five handfuls, the Supreme Lord and six hundred kings became mendicants in the afternoon on the amavasi of Phalguna (the moon being) in the constellation Varuna. When the lords of gods, asuras, and men had bowed to the Teacher of the World, they went to their respective abodes, like the beggars at the end of the giving.

On the next day in Mahapura in the house of King Sunanda the Supreme Lord broke his fast with rice-pudding. The five divine things, the shower of treasure, et cetera, were made by the gods and the jeweled platform was made by Sunanda over the footprints of the Teacher of the World. Then the Lord left that place to wander like the wind in other villages, mines, cities, et cetera.

### ***Narrative of Vijaya, Dvipratha, and Taraka***

#### ***Previous birth of Vijaya***

Now, there was a crest-jewel of kings, named Pavanavega, in the town Prthvipura, and he ruled the country for a long time. At the right time he took the vow under the Rsi<sup>s</sup> Sravanasinha, practiced severe penance, and at death\* went to Anuttara.

#### ***Previous births of Dvipratha and Taraka***

How in the southern half of Bharata in Jambudvipa, there is a city named Vindhyapura, productive of all wealth. In it there was a tiger of a king, Vindhyasakti by name, like the Vindhya Mountain in strength, a strong wind to the cotton of his enemies. Kings trembled at his bow and arms advancing together like cruel planets.\* He appeared to swallow his enemies, as it were, from their disappearance at his glance which was very inflamed and terrible from his cruel frown. He was resorted to by his enemies also from *desire* for their own lives. They gave wealth as tribute. One should protect life with money.

One day, attended by all his *vassals*, ministers, et cetera, he sat in the assembly-hall, like Adribhid in Sudharma.

A spy arrived and was admitted by the door-keepers. He bowed, sat down, and related slowly:

“You know, Your Majesty, that here in the southern half of Bharata there is a city Saketa, the depository of Laksmi. Its king,

named Parvata, is long-armed, with the wealth of a large army, like a general of Arsabhi (Bharata). He has a courtesan, Gunamanjari, the wealth of Ratipati, a source of humiliation to Urvasi and Rambha by her own beauty. I think the full moon was made by the Creator from particles left from the creation of her face. Her eyes approach her ears as if to ask, 'Pray, has any beauty excelling ours ever been heard of?' The breasts on her chest are so full that they are unique. There is nothing else with which to compare them. Her waist is extremely slender, just as if its width had been handed over to the breasts from friendship arising from dwelling together. Her hands and feet, soft as lotuses, shine, causing fatigue to shoots of the asoka by their wealth of red color. She is like a cuckoo in song, like Urvasi herself in the dance and a full sister of Tumburu<sup>47</sup> on the sweet lute. She, who has become a jewel among women, is suitable for Your Majesty alone. Let the union of you two, which is suitable like that of gold and a gem, take place. What is the use of your kingdom without her, like food\* without salt, like a face without eyes, like the night without a moon?"

After hearing this speech, the king sent a minister on messenger's business to Parvataka to ask for Gunamanjari. He went quickly to Saketapura with swift steeds floating through the sky, as it were, and said to King Parvata:

"Vindhyaasakti is the same as you; you are the same as he. The complete unity of you two is like the mass of ocean waves. There is only one *soul* of you two, though in separate bodies.\* What is yours is his; what is his is yours. A courtesan of yours, Gunamanjari, is praised.

Vindhyaasakti commands her led into his presence from curiosity. Let her be given to your brother, the equal of yourself, who asks (for her). There is no censure in the giving and taking of courtesans"

Thus addressed by the minister, Parvataka, his lips trembling from *anger*, like a snake touched by a stick, spoke:

"How can you call cruel Vindhyaasakti, who asks for Gunamanjari who is dearer than my life, a brother? When he wishes to take her without whom I am not able to exist even for a moment, he wishes to take my life also. I will not give even a slave, to say nothing of Gunamanjari. Let Vindhyaasakti be friend or foe in accordance with his strength. Get up! Go! Go and tell him the facts. For kings' messengers tell the true state of affairs."

The minister rose with side-long glances, got into his conveyance and went into Vindhyaasakti's presence. He related the Parvataka-incident in detail, and his master blazed with *anger* like a fire

into which an *oblation* has just been thrown. Breaking a friendship of long standing, Vindhyasakti, a mountain of pride, went to Parvata, like the ocean to its shore. Parvata went to meet him with his army and transport. Truly, the meeting of heroes, though unfriendly, is the same as if it were friendly. Then the battle a herb to cure the disease of itching arms after a long time commenced between the vanguards of the two armies. The soldiers of the two armies advanced and retreated like elephants fighting each other in the arena. One soldier, threaded on a lance like a jewel threaded on a string, making the sound 'hum,' went un stumbling against the enemy. The battle-field with arrows discharged unceasingly by the best of bowmen took on the appearance of forest-grounds with clumps of reeds cut down. The heavens were concealed by falling iron-bludgeons, darts, clubs, and hammers, which destroyed the enemies' lives, like serpents. Victory, here for a moment, there for a moment, became equal in the two armies, like the diffusion of moonlight in the two fortnights.

Then Parvataka himself, twanging his bow, got into his chariot and set out for battle with all his followers. He covered the enemy's army with a shower of arrows and simultaneously the air with dust dug up by the army. Instantly he caused great destruction, like a meal for Krtanta, in the enemy's army, like a lion in a herd of elephants. His advance unchecked, he broke down Vindhyasakti's forces rapidly, like a wind breaking down trees. Angered by the destruction of his soldiers, Vindhyasakti, long-armed, rose up to destroy his enemies, like a younger brother of the night of the end of the world. When Vindhyasakti attacked, he was not withstood by Parvata's army, like a tiger by antelopes, like a garuda by snakes.

Then proud of his bow and strength of arm, he challenged to battle Parvataka who had made a stand when his army was scattered. The two kings, wishing to fight with each other, fought with iron arrows, with tadbala<sup>s</sup>,<sup>48</sup> with arrows with half-moon heads, like teeth of *Yama*. They in their chariots destroyed each other's chariot, horses, and charioteer, as if carrying a debt of defeat (to discharge). Then mounted on other chariots both Vindhyasakti and Parvataka approached, like mountains at the end of the world. Then by means of all his power King Vindhyasakti made King Parvataka weaponless, powerless, like a snake without poison. Defeated by Vindhyasakti, like a young elephant\* by a large elephant, Parvataka fled without looking back. Then Vindhyasakti took the courtesan Gunamanjari, elephants, et cetera, and other property. For wealth belongs

to him who has power. His work done, Vindhyaśakti turned from the ocean of battle, like a full cloud, and went to Vindhya-pura.

### ***Death of Parvata***

Like a tiger that has missed his leap, like a monkey that has fallen from its branch, Parvataka remained broken by battle from that time, alas! King Parvataka, shamed by his defeat, became a *mendicant* under *Acharya* Sambhava. He performed penance hard to do and made a *nidana*\*: “In another birth may I kill Vindhyaśakti.” Having bartered great penance in this way, like bartering a jewel for chaff,<sup>49</sup> he fasted at the end, died, and became a god in Pranata.

### ***Incarnation of Vindhyaśakti as Taraka***

Vindhyaśakti wandered in existence for a long time, adopted Jain garb in one birth, died, and became a kalpa-god.<sup>50</sup> When he fell, he was born the son, Srimant Taraka, of King Sridhara<sup>s</sup> by his wife Srimati in Vijayapura. Seventy bows tall, his figure black as collyrium\*, with a life-term of seventy-two lacs of years, he had unlimited strength of arm. At the death\* of his father, he obtained the cakra and conquered half of Bharata. For the Prativisnus are masters of half of Bharata.

### ***Birth of Vijaya***

Now there is a city named Dvaraka, the face-ornament of Su-  
rastra, the base of its wall washed by the waves of the western  
ocean. Its king was Brahma, whose strength was undulled, by whom  
everyone was subdued and repressed, like a rival of Jisnu (Indra)<sup>s</sup>.  
Subhadra and Uma were his wives, the most important of his *harem*,  
like the Ganga<sup>s</sup> and the Sindhu of the Lavana Ocean. Brahma  
enjoyed happily sensuous pleasures with these two wives, like  
Manmatha<sup>s</sup> with *Rati* and *Priti*.

Now Pavanavega’s *jiva* fell from Anuttara and descended into  
Queen Subhadra’s womb. Comfortably asleep, Queen Subhadra saw  
then the four great dreams indicating the birth of a Halabhrt (Balab-  
hadra). Like the Ganga<sup>s</sup> bearing a white lotus, like the east bearing  
the moon, at the proper time she bore a son spotless as crystal. King  
Brahma gave extreme joy to the world by releases from prison, et  
cetera, and gave the name *Vijaya* to his son. Cared for by five nurses  
appointed to separate duties, he attained growth together with beauty  
of his body. Wearing dangling golden ear-rings, a swinging jeweled  
necklace, a golden girdle beautiful with a golden dagger, a band of

tinkling little bells fastened to his feet, with side-locks of hair, to whom did he not give great joy, as he played?

### ***Birth of Dviprsta***

When King Parvata's *jiva* fell from Pranata, he descended into Queen Uma's womb, like a *hansa* into a pool. While asleep, Queen Uma saw the seven great dreams which indicated the birth of a Sarngabhrta enter her mouth. When nine months, seven and a half days had passed, she bore a son, dark in color, like the rainy season bearing a full cloud. Then Brahma, immersed in the Supreme Spirit, as it were, from joy, held his son's birth-festival, delighting beggars. When the planet\*, constellation, moon-day, and week-day were auspicious\*, the king gave his son a suitable name, Dviprsta, with a festival.

### ***Their childhood***

Five nurses with five (different) tasks cared for him, like *ascetic* maidens caring for an asoka that has sprung up in the courtyard. The nurses were not able to catch him as he ran and jumped, going at will, lively as quicksilver. The second Hari<sup>s</sup> grew up, showing his heart daily to father, mother, and elder brother. Vijaya carried him frequently on his hip, heart, back, and shoulder, like a sixth nurse, from love. Dviprsta stood, walked, slept, sat down, ate, drank, in imitation of Vijaya, drawn by the charm of affection. At their father's command which was not to be transgressed Sirin and Sarngin acquired the arts easily by means of a teacher at the right time. The brothers, fair and dark, looked like the Ocean of Milk and the Salt Ocean incarnate, whose depths had not been reached. Wearing dark blue and yellow garments, with palm<sup>B</sup> tree and garuda-banners, the boys did not consider at all Taraka's command.

### ***Quarrel with Taraka***

A spy, who saw their transgression\* of commands, invincibility, and strength of arm, et cetera, went and told Taraka explicitly: "Your Majesty, the two sons of Dvaravati's lord, excessively proud, do not regard your command, united like Vayu and Agni. Expertness in all the sastras and attainment of the vidyas existed spontaneously. Strength of arm is their ornament. They should not shine brilliantly compared with you, Your Majesty. Do whatever is fitting. I am a spy,"

Taraka, trembling with *anger*, the pupils of his eyes twitching, instructed his general, whose strength was unequalled: "First make

preparations with your whole heart, soldier, and this very day have the marching-drum, a messenger for summoning *vassals*, beaten. This crooked-minded King Brahma must be killed together with his sons. An enemy disregarded produces poison like a disease.

Then a minister said: “Consider carefully, Your Majesty, since King Brahma is now your vassal or foot-soldier. A sudden march against him without an excuse is not fitting. In this way there would be reason for anxiety on the part of other associates (*prakrti*). A person who is afraid feels no confidence. Without confidence there is no advice, command, et cetera. Without them what lordship is there? Invent some offence on his part by some trick. That will be easy to find for him proud of the strength of his two sons. Send a messenger to ask him for his elephants and horses dearer than life, and other jewels. If he will not give, then he can be killed on that pretext. The people will not censure your punishing a criminal. If he does give what is asked, then some other pretext must be looked for. Every one is a criminal, when an excuse is looked for.”

Taraka agreed with the minister and at once sent a messenger to Brahma with secret instructions. He went quickly to Dvaravati and approached Brahma who was at home attended by *Vijaya* and *Dviprstha*. The king invited him to sit down with great cordiality, talked to him for a long time affectionately, and asked him why he came.

He said: “O Lord of Dvaraka, our master Taraka, destroyer of his enemies’ pride of arm, now commands you as follows: ‘Whatever choice elephants, horses, and other jewels you have in your kingdom, send them to us. For in the southern half of Bharata whatever choice object there may be belongs to me, the overlord of half of Bharata, and to no one else.’

Angered at once by this speech, like a lion by an owl, *Dviprstha* replied, as if wishing to consume him with his eye: “He is not an elder relative, nor our protector, nor patron. How has he become our master when we are ruling our own kingdom? Now he seeks horses, elephants, et cetera, from us by strength of arm. We shall certainly seek them from him by strength of arm. Go right now, messenger! Know that we have arrived there to take horses, elephants, et cetera, together with his head, from your master.”

### *The battle*

Offended at hearing this proud, caustic speech of *Dviprstha*, he went quickly to Taraka and reported. Angered by *Visnu*’s speech, when it was heard, like a rutting elephant\* by the odor of another

elephant, Taraka had the marching-drum beaten. At once soldiers, generals, *vassals*, ministers, crowned kings, and warriors with chariots, their arms itching with power, seeking battle after a long time, like relatives of *Yama*, approached the king. Then Taraka set out, unfavorable results being strongly indicated by shaking of the earth, flashes of lightning, cawing of crows, etc. Inflamed by *anger*, the Ardhaçakrabhrt quickly traversed half the road, though it was very long, with uninterrupted marches.

Dviprsthā, together with Brahma, *Vijaya*, and an army, came there in front of him, eager to challenge, like a lion. The soldiers of both sides armed themselves with difficulty, all the meshes of their chain-armor bursting repeatedly from the swelling of their bodies.\* A mutual attack took place, the cause of great slaughter, like a huge kitchen for a meal for Death.\* Umbrellaed heads<sup>51</sup> fell by lacs on both sides. Not even the number of other soldiers who fell was known. The battle-field became a pleasure-pool of *Yama*, as it were, which had white lotuses made from the umbrellas and was filled with water from blood.

Then Dviprsthā got into his chariot *Jaitra* and blew *Pancajanya*<sup>s</sup> whose sound resembled a charm for summoning victory in battle, *Taraka*'s soldiers trembled at the loud noise from *Pancajanya*, like deer at a lion's roar, like *hansas* at thunder.<sup>52</sup> When *Taraka* saw his own soldiers terrified, after he had put them to shame and turned them back, he himself got into his chariot and went to meet *Dviprsthā*. Accompanied by *Vijaya* carrying *langala* and *Ayoghna*, *Sarngin* strung *Sarnga*, like *Sutraman* stringing *Rjurohita*.<sup>53</sup> Next *Taraka*, whose bow was strung, drew an arrow from the quiver and adjusted it like a powerful finger of Death. *Taraka* discharged the arrow and *Hari*<sup>s</sup> destroyed it with an arrow. Such a discharge and destruction of arrows took place repeatedly between the two. Whatever weapons\* club, hammer, staff, et cetera, or other weapons *Taraka* threw, *Hari* destroyed these by counter-weapons.

Then *Taraka* took the *cakra*, a cruel crocodile in the ocean of battle and said to *Dviprsthā*, his lip trembling from *anger* and astonishment: "Even if you are very badly behaved, still I will not kill you from *compassion*, because you are the son of an old *servitor* and just a boy."

The younger brother of *Vijaya* said, his lips blossoming with a smile: "You are not ashamed, showing compassion to me *Sarngapani*. Even if you are an enemy, nevertheless you are pardoned. Who will needlessly slaughter you to whom death from old age is near? If you have hope from the *cakra*, then throw it, sir. When this has been

done, your purpose being unaccomplished, nevertheless, you may go free.”

Inflamed by this speech, like a fire of sesame<sup>54B</sup> by water, Taraka whirled the cakra around his head. After whirling it in the air, he hurled it blazing at Dviprsthā, like a cloud at the end of the world discharging lightning. It fell on Hari’s heart, striking him with the tip of the hub, resembling the beauty of the kaustubha<sup>55</sup> changed into another form. He was instantly dazed by the blow and fell in the chariot, and was fanned by Vijaya who used the end of his garment as a fan. Becoming conscious after a moment, Sarngin took the enemy’s cakra that had come near like a minister with whom there had been a quarrel, and spoke as follows:

“The cakra is your wealth of weapons. Its strength has been seen such as it is. Save your life and go. A living man sees fair things.”

Taraka replied: “I discharged the cakra. After seizing it, like a dog a clod that has been thrown, what do you say, indeed! Throw it! Throw it! Seizing it with my hand, or rather, striking it, I shall crush it like unbaked earth.”

Then Sarngin whirled the cakra which resembled a revolving sun and hurled it at Prativisnu, terrifying the Khecaras. It cut off Taraka’s head as easily as a lotus-stalk and returned to Sarngin’s hand. A rain of flowers fell from the sky on Dviprsthā and tears from the women of his household fell on Taraka. The kings also who had been Taraka’s *partisans* yielded to superior force and protected themselves from Dviprsthā. For this is the expedient in the case of the powerful.

### *Expedition of conquest*

He subdued all the southern half of Bharata just by making a march, surrounded by very strong military forces. He conquered the gods the lords of Magadha, Varadaman, and Prabhasa as easily as one vassal. Madhava<sup>s</sup> returned from the expedition of conquest and went to the Magadhas where he saw a big rock being lifted by a crores of men. He, cruel to his enemies, raised it with his left arm to his forehead as easily as an elephant<sup>s</sup> raising a lotus-plant. After putting it in the proper place, Visnu<sup>s</sup>, the chief of all the powerful, went to Dvaraka in a few days. Visnu’s *coronation* as ardhacakrin was made by all the kings, when he had been installed on the lion-throne by Brahma and *Vijaya*.

### *Vasupujya s omniscience*

Now, after wandering for a month as an ordinary *ascetic*, the Lord of the Three Worlds, Vasupujya, came to the garden of initiation, Viharagrha. While he was beneath a patala, the Lord's destructive karmas broke at the end of the second pure meditation\*, like darkness at dawn. On the second day of the bright fortnight of Magha, the moon being in *conjunction* with Satabhisaj, the Lord's *omniscience* arose at the time of a one-day fast. The Master delivered a sermon in a divine *samavasarana* to the sixty-six ganabhrtas, Suksma, et cetera.

### *Sasanadevatas*

Originating in that *congregation*\*, a Yaksa, named Kumara, whose vehicle was a *hansa*, white, carrying a citron<sup>B</sup> and an arrow in his two right hands, and anichneumon and a bow in his two left hands, became Vasupujya's messenger-deity. Likewise appeared *Candra*<sup>S</sup>, dark colored, with a horse\* for a vehicle, with one right hand in *varada*-position and one holding a spear, and with left hands holding a flower and a club, a messenger-deity of the Lord, always near at hand.

Closely attended by them, the Blessed One wandered over the earth and came one day to the environs of Dvaraka. Then sakra and the other gods erected a *samavasarana* with an asoka which was eight hundred and forty bows high. The Supreme Lord circumambulated the asoka, saying, "Homage to the congregation\*", and sat down on the lion-throne, facing the east. By his power the gods made three images of the Lord in the other directions which were just like him. The holy fourfold congregation\* sat in the proper places; the animals inside the middle wall, and draft-animals inside the lowest (outside) wall.

Then royal agents went to Sarngin quickly and, their eyes dilated (from joy), told him that the Master had come to the *samavasarana*. Hari<sup>S</sup> gave them twelve and a half crores of silver and went to the *samavasarana* with Vijaya. After circumambulating and bowing to the Teacher of the World, he sat down with Langalapani behind Sakra. After bowing again to the Lord of the World, Sakra, Dviprsta, and *Vijaya* began to praise (the Lord) in a song filled with *devotion*.

### *Stuti*

"On the one hand prevails the bad weather of delusion, which is very terrifying; on the other hand prospers that are constantly fresh

like the waves of the sea. Here, Makaradhvaja hard to restrain like a huge sea-monster; there, evil sense-objects strong as evil winds. Here passions, *anger*, et cetera, like powerful whirlpools; there love, hate, et cetera, like immense mountain-crag. Here series of various misfortunes like great waves; there painful and cruel meditation\* like a submarine fire. Here self-interest, a source of stumbling like a creeping reed; there many diseases like violent throngs of crocodiles. O Supreme Lord, after a long time raise up the people who have fallen into this very cruel ocean, this very boundless *samsara*. The omniscient knowledge and perception of yours are for the benefit of others, O Lord of the Three Worlds, like the fruit and flower of a tree. My birth has its purpose accomplished today; my rank has its purpose accomplished today, since I have been permitted to make the festival of homage to you.”

After this hymn of praise, Sakra, Upendra, and Sirin became silent, and the Blessed Vasupujya began a sermon.

### *Sermon on tenfold dharma*

“In this ocean of worldly existence human birth is attainable with difficulty, like the union of a *yoke* and yoke-pin, by men devoted to dharma.\* Verily, this dharma is well proclaimed by all the Lord Jinas. One who embraces it would not sink in the ocean of existence. It is tenfold: self-control, *truthfulness*, purity, chastity, poverty, *austerities*, forbearance, *humility*, sincerity, and freedom from greed. From the power of *dharma*, the kalpa-tree, et cetera, grant what is desired. They would not even be within the sphere of persons endowed with wrong dharma. Dharma, very tender, the sole brother, always near at hand, protects a creature falling into this boundless ocean of calamities. The fact that the ocean does not overflow the earth and that the cloud makes the earth expand, this certainly is the power of dharma, nothing else. Fire does not burn horizontally; wind does not blow vertically. The incomprehensible power of dharma is the cause of that. That the earth stands without support, without a prop, supporting everything, is caused by nothing else but dharma. The sun and moon shine for the benefit of all in this world from the teaching of dharma. Dharma is the brother of the brotherless, the friend of the friendless, the lord of the lordless, alone devoted to all. *Dharma* saves creatures from falling into hell and Patala. Dharma offers the same unequalled power of the omniscient.

This tenfold dharma is not regarded by people with wrong-belief. If any of it has been taught (by them) anywhere, that is just a

play of words, nothing more. The meaning of the Principles dances about constantly in the speech, the mind, and also in the action of all whoever share the doctrine of the Jina<sup>s</sup>. Brahmins, their intellects subjected to the teaching of the Vedas, do not know really a particle of the jewel of dharma.

How is there any dharma in sacrificers who cause destruction of life, making sacrifices such as the *cow*-sacrifice, human-sacrifice, horse-sacrifice, et cetera? What dharma is there in those who created the Puranas, who relate subject-matter incredible, untrue, and contradictory?

How is there any purity<sup>56</sup> in the Brahmins versed in law (*smartas*), et cetera, who wish to get other people's money by false legal decisions by means of earth and water, et cetera? How is there dharma in Brahmins disregarding chastity, destroying embryos in sinning against the proper season? How is there non possession of Brahmins wishing to take money from a person making a sacrifice, even though he is unwilling to give, and who surrender life for the sake of money? Not an atom of forbearance is seen in the worldly sages pronouncing a curse instantly for even very small offenses. How is there *humility* in Brahmins in the four stages of life, their minds stirred up by the meanness of pride in family, et cetera? How can there be a particle of sincerity in the heretic-ascetics filled with *deceit* and *desire* and outwardly *hypocritical*? How can there be freedom from *greed* on the part of Brahmins who always have wives, houses, sons, et cetera, houses of the family of *greed alone*?

Then the good proclamation of the dharma\* of the *Arhats* who are free from love, hate, and *delusion*, endowed with *omniscience*, is *irreproachable*. False speaking would arise from love and hate, and also from delusion. In the absence of these, how, pray, could there be false speech of the *Arhats*? Truthful speech never emanates from persons whose minds are impure from the faults, love, et cetera. Likewise, what dharma is there of those who perform sacrificial rites of offerings and oblations of *ghi*, et cetera, and who build many pious works, such as tanks, wells, and pools; of those who seek a wrong path to heavenly and earthly happiness by killing animals; of those wishing to cause contentment to ancestors by gifts of food\* to Brahmins; of those who perform penance by making a purification of the womb with *ghi*, et cetera; of those women who marry again in case of the five calamities; of those who talk of children begotten by other men on their own wives in the absence of children;<sup>57</sup> of women who, though guilty, talk of purification through the menses; of those who live by eating the organs of goats killed in the *Soma* sacrifice<sup>58</sup>

with the idea of prosperity; of those who drink wine in the Sautramam sacrifice,<sup>59</sup> of those who eat filth and think themselves purified by touching cows; of those who cleanse themselves from evil merely by bathing in water, et cetera; of those who worship the banyan, the pippal<sup>B</sup>, the *myrobalan*, et cetera;<sup>60</sup> of those who think the gods are pleased by an *oblation* burned in fire; of those who think a plague is allayed by milking cows on the earth; of those who teach *dharma* by vows consisting of imitation of women; of those who wear matted hair, sandal-marks, a smear of ashes, a loin-cloth; of those who worship the gods with the arka, the dhatura, and malura; of those who sing, dance, et cetera, striking the buttocks frequently, drowning repeatedly the sound of musical instruments\* with the noise from their mouths; of those who abuse munis, gods, and people with vulgar talk; of those who seek servitude to slave-girls after breaking their vows; of those who eat fruit, roots, and leaves of bulbs, et cetera with infinite bodies;<sup>61\*</sup> of forest-ascetics with wives and children; of the Kaulacaryas<sup>62</sup> designated by the name of yogin, indifferent to what should and should not be eaten, to what should and should not be drunk, to whom should and should not be approached; and of others whose minds are untouched by the teaching of the Jina<sup>s</sup> what dharma is there of these? Where is its fruit? How can there be good proclamation of it?

The principal fruit of the dharma\* of the Jinas, either in this world or the next, is called '*emancipation*,' and it is certainly inherent. Just as straw, et cetera, is a necessary result of ploughing grain\*, so worldly fruit is inherent in dharma which has emancipation as its fruit."

After hearing this sermon many people became mendicants. Dviprsthā attained right-belief, and Langalin became a layman. The Lord completed his sermon at the end of the first division of the day, and Ganadhara Suksma preached in the second division. Then the Teacher of the World wandered elsewhere from the place, and Indra, Upendra, *Bala*<sup>s</sup>, et cetera, went to their respective homes.

### *The congregation*

Seventy-two thousand noble-minded ascetics and one hundred thousand nuns possessing a wealth of self-control, twelve hundred who knew the fourteen purvas\*, fifty-four hundred who had clairvoyant knowledge, sixty-one hundred with mind-reading knowledge, six thousand possessing pure *omniscience*, ten thousand who had the art of transformation, forty-seven hundred disputants, two hundred and fifteen thousand laymen, and four hundred and thirty-

six thousand laywomen were the retinue of the Lord as he wandered for fifty-four lacs of years less one month from the time of his omniscience.

### ***His moksa***

Knowing that his *emancipation* was near, the Lord of the World went to Campa and commenced a fast with six hundred munis. At the end of a month, on the fourteenth day of the bright half of Asadha, the moon being in Uttarabhadrapada, the Lord attained emancipation with his disciples. The Lord passed eighteen lacs of years as prince and fifty-four lacs of years in the vow, so his total age was seventy-two lacs of years. Vasupujya's nirvana<sup>s</sup> took place fifty-four sagaras after that of Lord Sreyansa. The Indra and the gods performed the nirvana-festival of the Master and his disciples suitably.

### ***Death of Dviprstha***

The Vasudeva<sup>s</sup> Dviprstha, who had large undertakings and possessions, fearless as a lion, negligent like a god, enjoying pleasures at will, completed his life and went to the sixth hell, Tamahprabha, after death.\* The length of Dviprstha's life was as follows: a lac less one-fourth of years as prince, the same as governor, one hundred years in the expedition of conquest, seventy lacs, forty-nine thousand and nine hundred in the kingdom (as ardhacakrin).<sup>63</sup>

### ***Death of Balabhadra***

Balabhadra, who lived for a crores less one-fourth of years, existed alone with difficulty, confused by love for his brother. Disgusted with existence by recalling the words of Holy Vasupujya and especially by the death<sup>s</sup> of his brother, *Vijaya* took the vow at the lotus-feet of Vijaya Suri, died at the proper time, and attained emancipation.



## FOOTNOTE

39. Elephants are traditionally susceptible to music.
40. Padma=Laksmi, goddess of wealth.
41. A drop of water on the tip of a blade of kusa is the visual symbol of extreme instability.
42. The vaikriya-bodies were made of jewels.
43. A *jati*, which Clements.
44. I.e. the Jahnavi, the Ganges, flows into the Eastern Ocean.
45. The same as Satabhisaj.
46. Apparently 'broad jumps' and 'high jumps.'
47. The last month of the cold weather.
48. The general of the Gandharvas.
49. A missile with the shape of a mouse's tail.'
50. Because a *nidana* is forbidden.
51. In one of the twelve heavens.
52. I.e., persons of rank entitled to an umbrella.
53. Hansas do not like rain.
54. Indra's bow.
55. The sesame has very abundant oil,
56. Name of the jewel worn on the breast by Krsna or Visnu.
57. I.e., *honesty*.
58. Ksetraja. One of the twelve kinds of permissible sons.
59. Adhvara, the Soma sacrifice.
60. A sacrifice in honor of Indra. It is both an isti and animal sacrifice. (An isti is the offering of milk, butter, grain, etc., as distinguished from animal and Soma sacrifices.) Spirituous liquor is drunk.
61. All well-known sacred trees which are still worshipped.
62. Vegetables growing underground are forbidden to Jains, as they are considered to contain numerous *souls*.
63. Kaulas are followers of left-hand sakti. The text here refers to the 'five Ms' that are permitted by them: madya, mansa, Matsya, nidra, *maithuna*.
64. The total is 72 lacs.