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## VIMALANATH CHARITRA

**H**omage to Vimalanatha whose *soul* is pure because of the absence of karma, the sole Mt. Hima for the stream of the Ganga<sup>s</sup> of the good proclamation of *dharmā*.<sup>\*</sup> Herewith is related the life of the thirteenth Arhat, which is a means for the purification of the world, like the pure water of a sacred place.

### *Incarnation as Padmasena*

In the continent Dhatakikhanda in East Videha in the province named Bharata there is a jewel of a city, named Mahapuri<sup>64</sup> Its king was Padmasena, the *abode* of Padma, who was *invincible* and accessible because of his merits, like the ocean. Chief of the strong and *discerning*, he made the teaching of the Jinas advance unbroken in his own mind, like his own command in the country. He always felt extreme disgust with existence, though dwelling in this worldly existence like a poor house. Thus disgusted with existence, he went to the teacher Sarvagupta, like a traveler wearied by the road going to a fine tree. He took initiation under him and guarded it completely, like a poor man money that has been acquired, like a sonless man a son. By means of the powerful sthanas, *devotion* to the *Arhats*, et cetera, which he observed fittingly, he acquired the body-making karma of a Tirthakrt. After practicing severe penance for a long time and completing his life, he died and became a powerful god in Sahasrara.

### *Incarnation as Vimala Description of Kampilya*

Now in Jambudvipa there is a city Kampilya, the ornament of Bharataksetra, like a piece of heaven that has fallen. Its shrines present the appearance at night of houses with shower-baths from the water dripping from moon-stone puppets. Golden pinnacles shine on the top floors of its houses, like golden lotuses always attached to the *abode* of Sri. The row of various mansions and palaces shone like a picture of Vidhatr (Brahma) creating the city of the gods.

### *His parents*

Its king was Krtavarman,<sup>65</sup> like an *adamantine* armor for those who, defeated by fate, had come for protection. The water of the Ganga<sup>s</sup> and his glory, delighting the earth on all sides as if in rivalry

with each other, reached the ocean. He never turned away from petitioners, as well as enemies. He was always turned away from other men's wives, as well as from censure by others. In battle enemies could not endure the light of him who was the sun to the earth, as if they had emerged from darkness. Always the shadow of his feet, like the shade of a large banyan tree, was attended by kings who became hunchbacked from bowing.

He had a wife, Syama, like night to the sun, the face-ornament of all the *harem*. She was like the Sri of the family incarnate; like wifely *fidelity* embodied; like the chief divinity of beauty, grace, and charm in person. The queen walked slowly, slowly, always, like a marali, as if her mind were occupied with meditation\* on her husband. As she had no equal among mortal women, so the divine Sri or Saci deserves her friendship. Wherever the mistress walked on the earth, there happiness followed always, like night followed by day.

### ***Birth and birth-rites***

Now in the heaven Sahasrara, King Padmasena's *jiva* completed its life of maximum duration. On the bright twelfth of Radha in the constellation (*Uttara*)bhadrapada, it fell and descended into Queen Syama's womb. Queen Syama saw the fourteen great dreams indicating the birth of a Tirthakara entering her mouth. When the time was complete, on the third day of the bright half of Magha, the moon being in Uttarabhadrapada, the planets\* being in *exaltation*, Lady Syama bore a son easily, marked with a boar, gold colored, possessing the three kinds of knowledge.

The fifty-six Dikkumaris came from all sides and performed the birth-rites of the Master and Master's mother, like servants. Sakra came, took the Lord to Mt, Meru, set him on his lap, and sat down on the lion-throne on Atipandukambala. The sixty-three Indras, Acyuta, et cetera, bathed in turn the thirteenth Jinendra with water from the tirthas, Sakra set the Lord on Isana's lap and bathed him with water rising from the bulls' horns like *casca*des rising from mountain-peaks. Vasava<sup>s</sup> himself rubbed the Master, who was wet with bath-water, with a devadusya-cloth, like a jewel. He anointed the son of Syama with gosirsa-sandal brought from Nandana which looked like clinging devadusya-cloth. After he had worshipped the Lord with varied wreaths, divine clothes, and ornaments, and had waved the light, Sakra recited a hymn of praise as follows:

### *Stuti*

“With delusion spreading on all sides like darkness, with Saiva ascetics extremely angry like Raksasas; with Carvakas stealing the wealth of intelligence like robbers; with Brahmans extremely clever in *deceit* like jackals; with Kaulacaryas wandering in a circle like bears; with other heretics sounding like owls; with wrong belief destroying the eye of discernment, like a person with magic powers; with ignorance of the true categories on all sides, for a long time the times have been like night, Lord of the World. Now dawn has been made to appear by you, a lord, a sun. Verily, the river of *samsara*, flowing in depressed places, uncrossable, has been crossed by people, though depressed, by clinging to the path of your feet. I think the place of *emancipation* has been reached after a long time by persons capable of emancipation who have mounted the ladder of your teaching. After a long time you have appeared as a protector for us who have no protector, like a cloud to travelers burned by the heat of summer.”

After praising the thirteenth Tirthankara<sup>s</sup> in this way, Purandara<sup>s</sup> went as he had come and deposited him at the side of Lady Syama. Sakra went to his own *abode* from the Master’s and the other Indras to theirs from Meru, like ocean-travelers who have made a successful voyage.

### *Life before initiation*

King Krtavarman, delighted, celebrated his son’s birth-festival, which gave delight to all, with great magnificence. Because his mother was brilliant (*vimala*) while he was in the womb, the father himself gave him the name *Vimala*. The Lord of the World, cared for by goddesses who had become nurses and amused by gods who had become his companions, grew up.

Sixty bows tall, the Master gradually attained youth, marked with a thousand and eight marks. Though feeling disgust with existence, at his father’s importunity he married royal maidens herbs for the disease of karma with pleasure as its fruit.

After passing fifteen lacs of years as prince, he ruled the earth at his father’s command. For the father’s command must be honored even by *Arhats*.

### *Initiation*

When thirty lacs of years had passed in the ruling of the earth, he considered the time of initiation to be a boat for crossing the ocean of existence. The Lokantika-gods, Sarasvatas, et cetera, came

and said to the Teacher of the World, “Found a *congregation*.\*” For a year he gave beggars gifts according to their wishes with money brought by Jrm bhaka, like a wish-granting tree on earth. At the end of the giving the Indras made Lord Vimala’s initiation-*consecration* with water pure as his own mind. After putting on divine ornaments and garments and divine ointment, the Lord got into the *palanquin* Devadatta. Surrounded on all sides by gods, asuras, and kings, the Master went to the garden Sahasramra in the palanquin.

The Blessed Lord Vimala entered the garden whose rows of ar-bors of vines were occupied by the girl-gardeners afraid of the cold with the same joy as if they were houses; which had a mass of snow borne by the trees mango, bakula<sup>B</sup>, et cetera, as if practicing penance that would have wonderful beauty in the future; which had the pain from the cold warded off from the wanton couples from the city by fresh well-water and the shade of the banyan trees;<sup>66</sup> which had waves of moonlight in the form of smiles of the women from the city at the sight of the gunja berries<sup>67</sup> heaped up by the monkeys suffering from cold; which was smiling, as it were, with blossoming lavalı and jasmine<sup>B</sup>-buds. After descending from the palanquin and removing his ornaments, wearing a garment of devadusya placed on his shoulder, in the afternoon on the fourth day of the bright half of Magha (the moon being) in his birth-constellation, observing a two-day fast, the Lord became a *mendicant* together with a thousand kings.

On the next day, Lord Vimala broke his fast with rice-pudding in the house of King Jaya in the city Dhanyakata. The gods made the five divine things rain of treasure, et cetera, and King Jaya made a jeweled platform where the Master had stood. Then the Supreme Lord set out from that place to wander elsewhere in mines, cities, et cetera, as an ordinary *ascetic*.

### ***Narrative of Bhadra, Svayambhu, and Meraka Previous birth of Bhadra***

Now in this Jambudvipa in the East Videhas in the city Anandakari, there was a king, Nandisumitra. Though possessing eyes, he was endowed with sight by discernment; though possessing a large army, he always had a sword as companion. Disgusted with existence from birth, knowing that everything is *transient*, he supported the ancestral kingdom to preserve the succession.

One day, he abandoned the kingdom already abandoned in mind and became a *mendicant* under *Acharya* Suvrata. Observing many

private vows, practicing penance hard to perform, he fasted, died, and became a god in Anuttara.

### ***Previous birth of Svayambhu***

In this same Jambudvīpa in the city Sravastī, the ornament of Bharata, there was a king Dhanamitra. A king, named Bali, who had come as a guest because of friendship with King Dhanamitra, lived in the same city. One day King Dhanamitra, the strength of his intellect undiminished, played aksadyuta with Bali with *gama* and *cara*.<sup>68</sup> They engaged in killing and checking each other's men like soldiers and developed the game like a violent battle. Longing with their whole *souls* to defeat each other, the kings bet their kingdoms. Whence do persons blind from gambling have any sense? Then King Dhanamitra lost his own kingdom and became in a moment a poor man's son, as it were, unlucky and solitary. Wandering about without any money, unclean, wearing old clothes, like one possessed by demons, he was treated with contempt everywhere.

One day, as he wandered here and there, he saw the Rsi<sup>s</sup> Sudarśana<sup>s</sup> and drank in his sermon like a sick man, who has been made to fast, drinking soup. Enlightened, he adopted *mendicancy* in his presence and observed it for a long time (but) remembered also his contemptuous treatment. He made the *nidana*<sup>\*</sup>: "As a result of this penance may I be able to kill King Bali in another birth." With such a *nidana* having been made, he died from fasting and was born as a god in Acyuta with a maximum life-period.

### ***Bali's birth as the Prativisnu Meraka***

In course of time, Bali adopted a *yati*'s costume, died, and became a powerful god in heaven. He fell and became the son of King Samarakesarin by Queen Sundari in Nandanapura in Bharataksetra. His body had the luster of glossy antimony, his figure was sixty bows tall, with a life-duration of sixty lacs of years, possessing wonderful strength, he presented a fine appearance. Rich in *splendor*, he conquered half of Bharata up to Vaitadhya and became an ardhacakrahr̥t, the Prativisnu named Meraka. Like a strong man compared with the wind, like a brilliant person compared with the sun, no king whatever was a rival of his in power. No one trespassed his command, as if he were fate, but all took it on their heads like a tuft of hair tied up for protection.<sup>91</sup>

### ***Birth of Bhadra***

Now in Bharataksetra in the city Dvaraka there was a king, Rudra, deep as the ocean. He had two wives, Suprabha and Prthivi, like beauty and the earth in person, charming with a wealth of beauty and virtues. Nandi-sumitra's *soul* fell from Anuttaravimana and descended into Queen Suprabha's womb. Near the end of the night Queen Suprabha, comfortably asleep, saw the four great dreams indicating the birth of a Halabhrt. Then after nine months, seven and a half days, Suprabha bore a son, not inferior to the moon in color. King Rudra gave him the name Bhadra and he gradually increased in size together with the auspicious\* fortune of his family.

### ***Birth of Svayambhu***

Dhanamitra's soul fell from the heaven Acyuta and was generated in Queen Prthivi's womb like a lotus in a pool. Near dawn, comfortably asleep, she saw the seven great dreams, which indicate the birth of a Sarhgabhrt, enter her mouth. When the time was completed, she bore a son with a dark body, very shining, like the ground of Mt. Vaiduya bearing cat's-eye. King Rudra, delighted, gave him the name Svayambhu at a great festival. Cared for constantly by five nurses he thrived, like the blameless penance of an *ascetic* thriving from the five kinds of carefulness.<sup>92</sup>

Bhadra and Svayambhu, fair and dark, like the streams of the Ganga<sup>s</sup> and Yamuna, were always joined by affection. Princes could not endure their kicks, since even mountains were destroyed by their feet like *bludgeons*. Wearing dark blue and yellow garments, with palm<sup>B</sup> tree and garuda-banners, when moving even in play, they made the earth turn. Practice in all weapons\* and study of all sciences, as well as their youth, made especial wealth of strength and intelligence.

### ***Quarrel with Meraka***

One day, when they were playing in the city's environs, they saw a camp established with guards, with many elephants, horses, and much treasure. The minister's son, questioned by Langalin, "Who sent this here, a friend or enemy?" replied, "These presents are sent as tribute to Ardhacakrin Meraka by King Sasisaumya from a *desire* to live." Angered at hearing that, Sarngapani said, "Why shall tribute go to him while we look on? Who is this wretched Meraka who takes tribute in this way from kings when we are present? His valor must be seen. Snatch all this away, take it by your own strength," he instructed his soldiers, raising his hand. His

soldiers beat Sasisaumya's soldiers, like fruit-trees, with clubs, hammers, staves, et cetera. Attacked by them unexpectedly hostile, like people asleep by night-attacks, they saved their lives and disappeared like crows. Afterwards Sarngapani took everything, horses, elephants, et cetera. To take an enemy's property by force is a characteristic of warriors.

Sasisaumya's soldiers, breathing hard (with indignation), related to Ardhaçakrin Meraka that they had taken the property. When he heard that, Meraka, very angry like *Yama*, unrestrained, said in council with a terrible frown: "Like a kick from a donkey, excited by food\*, on an elephant\*, like the beating of a householder's wife by a plowman, like a slap from a frog on a snake, the son of Rudra, devoid of sense, has done this for his own death.\* Just as the appearance of wings in ants<sup>69</sup> is the cause of death, so a distracted mind in men leads to an adverse fate. I will kill him taking my presents like a thief, a new enemy who has arisen, together with his father and brother."

Then one minister said: "They did this from ignorance. You have been served for a long time by King Rudra. Do not be angry. I think this will not be approved by King Rudra. He is desirous of gaining your favor as master. 'Who would fall into the first *anger* of the master or into the stream of a river? so King Rudra now hesitates from fear.\* Be gracious, Your Majesty. Instruct me. *Bestow* fearlessness on him. I shall bring an extraordinary gift from him."

Meraka agreed and he went quickly to Dvaraka and spoke to Rudra in company with Bhadra and Svayambhu: "What is this that your sons have done through ignorance, O king? Surely even the master's dog is not killed with shame to his face.<sup>70</sup> So hand over everything. There will be no fault of yours. Ignorance alone will hide the fault of your sons."

Then Svayambhu said: "You, noble-minded, have spoken well to my father from *devotion* to your master, because of your noble nature. Consider resolutely, 'How much has been seized from him?' We shall seize the whole earth. For this earth is to be enjoyed by heroes. Who will endure in battle the strength of arm of the noble Balabhadra and myself like that of Krtanta angered? After killing him alone, I shall enjoy half of Bharata myself. What is the use of many other beaten kings like ants? He took half of Bharata by strength of arm, not by inheritance. Let it be mine by that law. There are stronger than the strong."

The minister, astonished, terrified, and embarrassed by this speech, went quickly to Meraka and related the facts. Angered like a

rutting elephant\* by his speech hard to hear, Meraka set out, shaking the earth with his masses of soldiers. Now Svayambhu, accompanied by Rudra and Bhadra, set out from the city Dvaraka like a lion from a cave. Disturbing the people, Rudra and Meraka, terrifying as Rahu and *Saturn*, gradually came together at one point. A battle between the two armies took place, which made the sky terrifying from fire from blows of the weapons\*, cruel as the fire at the end of the world. Svayambhu blew Pancajanya<sup>s</sup> himself with a loud noise resembling a charm for the destruction of all enemies. Meraka's soldiers trembled at Pancajanya's sound. Elephants do not linger when they have heard the lion's roar. Meraka made his own soldiers stand still, like cocks, mounted his chariot himself, and rushed against Svayambhu. Saying to each other, "Why should the armies fight uselessly?" carrying only bows, they twanged the bows. Making a wedding-pavilion for the Sri of victory, as it were, they both rained water in the form of arrows which hid the sun. They warded off each other's shower of arrows with a shower of arrows, like a fire by a fire, like poison by poison. The two appeared terrifying like two suns that had arisen with thousands of arrow-rays streaming forth. Both their hands, as they came and went between the quiver and bow, could not be seen (from speed), and were visible only from the gleam of their rings. The hands of both, quick-handed, falling now on the quiver, now on the bow-string, shone as if they had two forms. When he realized that the enemy was not to be conquered by arrows, Meraka rained weapons, clubs, etc., like mountain-peaks raised up by the wind at the end of the world. Svayambhu soon destroyed them by counter-weapons, like a poison-eyed snake<sup>71</sup> by terrifying flames from its eyes.

Wishing to conquer the enemy in battle, Meraka recalled the cakra, and it fell into his hand like a falcon into that of a hunter. Then Meraka said to Svayambhu, "You have been made into a soldier only by myself fighting for amusement. I will cut off your head. Go! Go now, villain! What shame is there to crows and robbers running away?"

Svayambhu said, "If such fighting is for amusement, then your fighting in *anger* must be seen. For I came for that. If heroes taking away enemies' wealth are robbers, then you are the first robber. Who gave it to you? If any running away is to be done after you have thrown the cakra, now you do the running. What shame is there to crows and robbers running away? Throw the cakra! Throw it Let its strength be seen, so you, dying, will feel no regret."

So addressed, Meraka whirled the cakra terrifying with flames, like another Mars, in the air and hurled it at the enemy. It landed with a hard blow on Sarngapani's breast, like a cymbal on a cymbal. Dazed by a blow from the tip of the hub, Svayambhu fell on the floor of his chariot, his eyes tremulous like an intoxicated man's. Musalin, devoted to his brother, with tears in his eyes, supported him on his lap, saying, "Breathe, breathe, dear brother." Sprinkled by his brother's tears, Sarngabhrt regained consciousness and stood up, saying to the enemy, "Wait! Wait!" After getting up and taking the cakra, like the wheel of fortune of enemies, Hari<sup>s</sup>, watched with wide-open eyes by his men, said to Meraka, "This is your entire wealth of weapons\* and this is your duration of life. It has gone today, as you looked on, like the head-jewel of a snake. By what support do you remain? Go! Go, now! Svayambhu does not kill enemies fleeing from battle."

Meraka said, "Throw it. Do you also see its strength. How could one who did not become the wife of the lord, become the wife of a petty lord?" So addressed, Sarngabhrt whirled the cakra, threw it, and easily cut off the lotus-head of Meraka. A rain of flowers fell from the sky on Svayambhu and likewise Meraka's torso fell on the ground. The kings who were adherents of Meraka at once resorted to Svayambhu. There was the same procession of the friends of the bridegroom, but the groom was the other one.<sup>72</sup>

Then keeping on his right the cakra, which was victorious over the circle of the quarters,<sup>73</sup> he conquered the southern half of Bharata. Svayambhu, the *abode* of the Sri of Victory, returned from the expedition of conquest, sporting at will with the sri of half of Bharata like a new wife. As he went along the road in the Magadhas, Sarngapani saw a rock being lifted by a crores of men, like a concave cover of the earth. Adhoksaja lifted it with his left arm easily, like the lord of serpents (Sesanaga) supporting the earth. After depositing the rock right there, instilling wonder in the powerful, Hari<sup>s</sup> went in a few days to the city Dvaravati. There Svayambhu's installation as ardhacakrin was held by Rudra, Bhadra, and other kings with a festival.

### ***Vimala s omniscience***

Now, after Lord Vimala had wandered two years as an ordinary *ascetic*, he came to the initiation-garden Sahasramravana. At the foot of a jambu tree<sup>B</sup>, the Lord's destructive-karmas broke when he had ascended the ladder of destruction from the eighth gunasthana. The Lord's omniscience arose on the sixth day of the bright half of

Pausa in the constellation Uttarabhadrapada from a two-day fast. The Lord delivered a sermon in a divine samavasarana. There were fifty-seven ganabhrts, Mandara, et cetera.

### *Sasanadevata*

In that *congregation*\* arose a Yaksa named Sanmukha, with a peacock for a vehicle, white, his right hands holding a fruit, cakra, arrow, sword, noose, and rosary; his left hands holding an *ichneumon*, cakra, bow, shield, and cloth, and one hand in the abhayadaposition, the Lord's messenger-deity. Likewise originated, Vidita, her color equal to that of yellow orpiment, seated on a lotus, her right hands holding an arrow and a noose, her left ones a bow and a serpent, became a messenger-deity of Sri Vimala.

### *Samavasarana*

Then with these two always in close attendance the Teacher of the World, wandering from that place came to the environs of Dvaravati. Then the gods, Sakra, and others, made a samavasarana with an asoka seven hundred and twenty bows high. The Blessed One entered it by the east door and circumambulated the caitya-tree three times, observing the custom of the *Arhats*. Saying, "Homage to the *congregation*\*,", the thirteenth Dharmacakrin adorned the lion-throne, facing the east. The monks, nuns, gods, goddesses, women, and men entered by the proper doors and occupied the proper places.

Then royal agents went in haste to Dvaraka and reported to Sarngapani that the Master had come to the samavasarana. Svayambhu, delighted, gave twelve and a half crores of silver as a gratuity to the men who announced the Master's approach. Svayambhu went hurriedly to the samavasarana the sole cause of good fortune (bhadrā) with Bhadrā, and entered. After circumambulating and bowing to the Supreme Lord, Svayambhu and Bhadrā sat down behind Sakra. After bowing again to the Jina<sup>s</sup>, their hands folded together submissively, Vajrabhrt, Sarhgabhrt, and *Bala*<sup>s</sup> began a hymn of praise.

### *Stuti*

"O god, today at the sight of you people's pain arising from existence has disappeared like dirt from the earth from the rain of the rainy season. This day, the cause of the sight of you, on which we, stained by karma, shall become clean, is blessed, Master. Our eyes, which attained the sight of you, attained the kingship of all parts of the body and at once purified our *souls*. The ground of Bharatakse-

tra, purified by contact with your feet, is conducive to destruction of evil. How much more the sight of you! The sight of you, Lord, to wrong-believers like owls is the source of humiliation to the sun by the light of *omniscience*. Today, O god, creatures' bonds of karma are broken, their bodies\* swelling from drinking the nectar of your sight. May the dust from your feet, capable of producing the polishing of the mirror of discernment, resembling the seeds of the tree of good fortune, protect. O Master, may the words of your teaching, like a mouthful of nectar, be for the welfare of us who are buried in the desert of *samsara*.”

After this hymn of praise, Sakra, Upendra, and Bala became silent, and Vimala Swamin began a brilliant sermon.

### *Sermon on enlightenment*

“The state of being a movable soul or an animal is produced from the immovable state with difficulty by a creature's merit which has the form of involuntary destruction of karma.<sup>74</sup> A human birth, an Aryan country, good family, sharpness of all the senses, and (long)-life are attained with difficulty because of slight karma. Though faith, a teacher, and *desire* to hear have been attained by merit, the jewel of enlightenment, which has the form of confidence in the Principles, is very hard to get. To be a king or *cakrabhart* or an Indra is not hard to attain; but enlightenment by the teaching of the Jinas is very hard to attain. All the states have been attained formerly by all souls endless times; enlightenment certainly has not been attained because of the sight of wandering through births. When infinite modifications of matter of all creatures of whose time in material existence less than half remains have taken place here, when the remainder of all karmas has a duration within a crores of crores (of sagaras), some gain the best enlightenment by splitting the knot of karma. Others, though having reached the border of the knot by means of the yathapravrttikarana, stop there and wander through another birth.

Listening to evil teachings, association with wrong-believers, wrong knowledge from memory, practice of negligence these are enemies of enlightenment. Even though the acquisition of right-conduct is said to be difficult, nevertheless it bears fruit in the attainment of enlightenment. Otherwise, it is fruitless. Even *souls* incapable of *emancipation* who have attained right-conduct are born up to (and including) the Graiveyakas. Without enlightenment they do not attain emancipation. If the jewel of enlightenment has not been attained, a cakravartin is like a poor man. A poor man who has

attained the jewel of enlightenment is superior to him. Souls who have attained enlightenment are not attached to any birth. Free from self-interest they attain only the road to emancipation, unhindered.”

After hearing the Lord’s sermon people in general became mendicants, Svayambhu adopted right-belief and Sirabhrt laymanship. The Lord completed his sermon at the end of the first division of the day. Then in the same way the chief of the ganabhrt, Mandara, delivered one.

He finished his sermon at the end of the second division of the day. Sakra, Upendra, Bhadra, and others went to their respective abodes.

Then Vimala Swamin wandered from that place through cities, villages, mines, towns accessible both by land and sea, et cetera, from a *desire* to benefit the people.

### ***Congregation***

Sixty-eight thousand noble ascetics, one hundred thousand and eight hundred nuns, eleven hundred who knew the fourteen purvas\*, forty-eight hundred who possessed clairvoyant knowledge, fifty-five hundred who had mind-reading knowledge, an equal number of the omniscient, nine thousand who had the art of transformation, thirty-two hundred who were able to dispute, two hundred and eight thousand laymen, and four hundred and thirty thousand laywomen, formed the Lord’s retinue as he wandered over the earth for fifteen lacs of years less two years from the time of his *omniscience*.

### ***Emancipation***

Knowing that his nirvana<sup>s</sup> was near, the Lord went to Mt. Sammeta with six thousand monks and began a fast. At the end of a month, on the seventh day of the black half of Suci, the moon being in Pausna, the Master and the monks went to the imperishable *abode*. The gods, Puruhuta and others, came from everywhere and held the nirvana-festival of the Lord and the monks. The Lord passed fifteen lacs of years as prince, thirty as king and fifteen in the vow; so his total age was sixty lacs of years. There was an interval of thirty sagaras between the nirvanas of Sri Vasupujya and of Vimala Swamin.

### ***Death of Svayambhu***

What cruel acts did Svayambhu not commit, his discernment destroyed by great pride in his power? After completing his life of sixty lacs of years, he went to the sixth hell because of these acts.

Svayambhu passed twelve thousand years as prince, the same as governor, ninety years in the expedition of conquest, fifty-nine lacs, seventy-five thousand, nine hundred and ten years as king (ardha-cakrin).

### *Death of Bhadra*

Bhadra, disgusted with existence from grief at his brother's death\*, took the vow under *Muni* Municandra. After he had spent sixty-five lacs of years in life, he died, and attained the highest *abode* (moksa).

## FOOTNOTE

64. Bharat or airavat here are the 'names' of '*vijaya*' (khanda) of videhas and not our traditional bharat Khetra and ravat khetra is the 5 bharat and 5 Airavat.
65. With a play on his name. Varman means 'armor.'
66. Well-water, the shade of a banyan tree, a brunette woman, a brick house are warm in cold weather and cool in hot weather.
67. The gunja, the *Abrus precatorius*, has red berries.
68. Two moves in some game played with dice and men, probably similar to backgammon.
69. They die after the nuptial flight.
70. I.e., he would' lose face.'
71. I.e. a Naga.
72. Svayambhu instead of Meraka of whose friends they were originally.
73. In the expeditions of conquest of the cakravartins, the cakra preceded them in the air.
74. Nirjara may be either akama, 'involuntary or kama°, 'voluntary.'