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ANANTANATH CHARITRA

May Ananta Swamin, possessing the four infinities of Siddhas, giving infinite bliss to creatures here, like *emancipation*, protect you.

Holy Lord Ananta's life, which is like a boat for crossing the boundless ocean of worldly existence, is herewith related.

Incarnation as Padmaratha

Now there is a very important city Arista in the province Airavata in East Videha in Dhatakikhandadvipa. In it there was a king, Padmaratha, who had great chariots, the sole mountain for the stumbling of the array of chariots of enemy-charioteers. After conquering all his enemies and subduing the whole earth, he did not care a straw for it, eager for subduing the Sri of emancipation. He experienced the pastimes of strolling in gardens, water-sports in pools, attending sweet concerts by musicians, watching different gaits in his draft-animals, elephants, horses, et cetera, witnessing entertainment-festivals such as that of spring and Kaumudi, dramatic festivals with the ten kinds of drama, *nataka*, et cetera, the dwelling in houses which were the counterparts of heavenly palaces, and the wearing of varied garments, decorations, ointments, and ornaments not from *desire* but from following the way of the people. After passing some time in this way, he, *discerning*, took initiation at the feet of the teacher Cittaraksa. He accumulated body-making karma of a Tirthakrt by means of the sthanas, *devotion* to the *Arhats*, et cetera, and after death* he became a god in (the palace) Puspottara in Pranata.

Incarnation as Ananta

Now in Jambudvipa in the southern half of Bharata there is a capital city Ayodhya, the ground of the mountain of the Iksvaku-family. It shone with a circular *moat* with shining clear water like a superior woman wreathed and dressed for love. The houses had good exits and entrances, good joining,⁷⁵ had money (plot), good floors (parts), like plays. On the top stories of its houses shine golden *lattices*, like crowns joined to the house-Ivaksmis, one by one. The wind, carrying the fragrance of flowers used in the worship of the *Arhats* in its shrines, is like an ermine of nectar for the destruction of the people's heat.

His parents

Its king was Sinhasena, chief of man-lions, with remarkable strength like a lion. Kings offered him service from a *desire* for their own happiness, like service to a supreme god from *devotion*. Chief of the virtuous, he delighted the world with his various blameless virtues, like the moon with its white rays. Expert in what was suitable, he supported love, wealth, and *dharma*^{*}, each with its share, like princes who had come for service.

His wife, the dwelling-place of dharma, was named Suyasas, with abundant glory from her own good conduct. She was the sole purifier of the family of her mother, father, and father-in-law, like the Mandakim of the three worlds. The moon was a likeness of her face; a lotus was a younger brother of her eyes; a conch a picture of her neck; a lotus-tendrill a friend of her arms; a pitcher a brother of her breasts; a cave a son of her navel; the sandy beach of a river an imitation of her hips; a plantain a younger sister of her thighs; a lotus a pupil of her feet. Indeed, what part of her, beautiful in body, was not remarkable?

Birth and birth-rites

Now in the heaven Pranata the *soul* of Padmaratha, immersed in bliss, passed its life of maximum duration. On the seventh day of the dark half of Sravana, the moon being in Revati, it fell and descended into the womb of Queen Suyasas. Comfortably asleep, during the last of the night, the Queen saw the fourteen great dreams, elephant^{*}, et cetera, which indicate an Arhat's birth. On the thirteenth day of the dark half of Radha in the constellation Pausna, Lady Suyasas bore a son, marked with a hawk, gold color. Subsequently the fifty-six Dikkumaris came at once from the Rucakas and performed the Arhat's birth-rites. The Lord of Saudharma-heaven came there, bowed, took the Lord and went to the peak of Mt. Meru through the air. Vasava[°] sat down on the lion-throne on the rock Atipandukambala, with the Lord held on his lap.

Then the sixty-three Indras, beginning with Acyuta, bathed the Lord in turn with water brought from the tirthas. Sakra placed the Lord, who was very strong, on Isana's lap, as if from very great fatigue from carrying his weight. Vasava bathed the Supreme Lord with water rising from the horns of four large bulls created from crystal. After rubbing the Lord with a cloth of devadusya, *anointing* him, worshipping him, waving the light, the Indra of Saudharma praised him.

Stuti

“Anointing with gosirsa-sandal is not hard to attain by those covered with dust from falling on the ground before you. They, by whom a single flower is placed on your head with *devotion*, always go with their heads covered with umbrellas. The ones who put ointment on your body even one time doubtless become wearers of garments of devadusya. The creeper-like arms of goddesses flutter about the necks of the ones who put wreaths of flowers on your neck even once. Whoever describe a single time your spotless virtues, they are *heralded* in song by goddesses as superior to the people. Whoever dance before you with devotion with skill in beautiful steps, for them a seat on the shoulder of the elephant* Airavana is not hard to obtain. Whoever meditate on you, the supreme spirit, O god, day and night, having become like you, always reach a state of being meditated on by the people. By your favor may I always have the *prerogative* of making the bath, anointing, decoration, ornaments, et cetera, for you.”

After this hymn of praise, Sakra took the Jina^s, went and deposited him at the side of Queen Suyasas according to custom. Sakra and the other Indras held an eight-day festival to the images of the eternal *Arhats* in Nandisvara and went again to their own abodes.

Life before initiation

Then the name Anantajit was given to the Supreme Lord, because infinite armies of his enemies had been conquered by his father while he was in the womb. Sucking nectar from his own thumb, like a yogi^s the nectar of meditation*, instead of nursing, the Supreme Lord gradually grew up. The Lord gradually passed childhood, like the moon, and gradually attained youth, fifty bows tall.

Making a decision with the idea of abandoning it (later), like a traveler seeking a refuge*, Anantanatha married at his father's command. When seven and a half lacs of years had passed, the Master assumed the burden of the kingdom to please his father.

Initiation

When he had directed the earth for fifteen lacs of years, the son of Sinhasena carried the thought of initiation in his mind. The Laukantika-gods, Sarasvatas, et cetera, from Brahmaloaka, said to the Supreme Lord, “Found a *congregation**,” The Lord gave gifts for a year with money supplied by the Jrmabhaka-gods sent by Kubera at Jrmhabhid's command. At the end of the giving, gods, asuras, and

kings held the initiation-ceremony of the Lord who wished the end of births. Then the Lord of the World put on various decorations, garments, and wreaths, and got into the best *palanquin* named Sagaradatta. His umbrella, *chauris*, and fan being carried by Sakra, et cetera, the Lord went to the garden Sahasramravana in the palanquin.

The Lord of the World, eager, entered the grove, like the mind of the world, which was filled repeatedly by women from the city occupied with swinging in swings, like Khecaris coming and going at that time; which was covered with asokas reddish with new blossoms^B, with hair in the form of agitated bees, moving to and fro as if drunk with wine; charming with mango-trees which removed the wealth of fatigue from townswomen *fatigued* by play, carrying fans, as it were, in the form of erect shoots; beautiful with karnikaras like earrings of the approaching Sri of Spring, with mountain-ebony trees like golden tilakas; with 'welcome' pronounced, as it were, by the cuckoos calling down.

Then, supported on his arm by Bidaujas, the Lord descended from Sagaradatta and removed ornaments, et cetera. On the fourteenth day of the black half of Radha, in Revati, in the afternoon, observing a two-day fast, the Master adopted *mendicancy* with a thousand kings. After paying homage to the Master, all the gods, Puruhuta, et cetera, went at once to their respective abodes, like persons who had finished their tasks. On the next day the fourteenth Arhat broke his fast with rice-pudding in the house of *Vijaya* in Vardhamanapura. The five divine things, the rain of treasure, et cetera, were made there by the gods, and *Vijaya* made a jeweled platform over the Lord's footprints. The Supreme Lord, an ordinary *ascetic* (chadmastha), though free from *deceit* (apacchadma), set out to wander from that place, enduring trials.

Narrative of Suprabha, Purusottama, and Madhu ***Previous birth of Suprabha as Mahabala***

Now in Jambudvipa in East Videha there is a fair city, Nandapuri, the birth-place of great joy. Its king was Mahabala, who gave sorrow to his enemies' wives, the ornament to the garden of his family, like an asoka. Noble-minded, he felt disgust with worldly existence, like a clever city-man disgusted with living in a village. He went to Rsi^s Vrsabha's lotus-feet, pulled out his hair in five handfuls, and adopted good conduct. After cherishing good conduct like a garden bearing much fruit, he died, and became a chief-god in Sahasrara.

Previous birth of Purusottama as Samudradatta

Now in Bharataksetra in Jambudvipa there is a city Kausambi, equal to Purandara's city. Its king was Samudradatta, who had put a seal on his enemies' *splendor*, deep as the ocean. He had a wife, Nanda, moonlight for the delight of the eye, destroying the pride of goddesses in their beauty by her beauty.

Candasasana, King of *Malaya*, a friend of the king, like the wind of Malaya of spring, came there. Samudradatta entertained him and his retinue cordially in his house with great affection, like a brother. Then he saw the gazelle-eyed Nanda, giving delight to the eyes, the wife of Samudradatta like Jahnavi of the ocean. His limbs transfixed, as if nailed by the unbearable arrows of Love; perspiring as if from the strong heat of the fire of separation; with affection sprouting on his body from *horripilation*, as it were; his voice broken, as if *devoured* by a planet*, by her physical merits; his body trembling as if eager for her embrace; colorless from sorrow at not obtaining her; his eyes stolen by tears as if he were blind from love; resorting to fainting as if to bring death* because of not winning her; what condition of love did Candasasana not attain when he had seen Nanda, fair in body and limbs, at that time?

He lived in the house provided by Samudradatta, but at night he did not sleep, his mind distracted, suffering from love like a disease. Meditating day after day on devices for obtaining Nanda, he passed the time, an enemy disguised as a friend.

One day, as Samudradatta was trustful, he abducted Nanda, like a kite seizing a necklace, and went away quickly. Unable to recover her, who had been abducted by a powerful and deceitful man like a Raksas, Samudradatta attained extreme disgust with existence. Suffering from the disgrace like an arrow in his heart, he took initiation under *Muni Sreyansa*. He practiced very severe penance and made the *nidana*, "As a result of this penance, may I kill Nanda's abductor," He limited the fruit of his penance by that *nidana** and, when he died according to destiny, became a god in Sahasrara.

Birth of Candasasana as the Prativasudeva Madhu

In course of time Candasasana died and wandered in many birth-nuclei present in the whirlpool of the ocean of existence. He became the son, named Madhu, of King Vilasa by his wife Gunavati in the city Prthvi in this Bharata. With a life-period of thirty lacs of years, the color of a tapiccha-blossom,⁷⁶ fifty bows tall, he looked like a living mountain. Long-armed, he looked like a sky-elephant*

with two trunks, like a living mountain-plateau beautiful with the slope of his broad chest. When he walked even gently, the earth, bearing his weight, sank like a hole filled with straw. When he had heard stories of the fighting of former kings, he grieved over his own strength of arm, because he had not found a rival. After conquering the three-part half of Bharatavarsa as easily as a village, he wrote his name on the moon,⁷⁷ having unequalled strength. His circle of enemies subdued by the cakra, he became the fourth Pratyardhacakrin, equal to Sakra in power, a sun among men.

He had a full brother also, Kaitabha, a winnowing-fan among the enemies' soldiers pounded by the immense mallet of his arm, handsome from the enjoyment of his enemies' Sri.

Birth of Suprabha

At that time in Dvaraka, there was a king, Soma, equal to the sun and moon in his *qualities*. He had two wives one, Sudarsana^s, whose appearance was charming; the other, *Sita*, whose face was equal to the moon. Now the god, King Mahabala, fell from Sahasrara and entered Queen Sudarsana's womb. Then Queen Sudarsana saw the four great dreams indicating the birth of a Sirabhrt in the last part of the night. When nine months, seven and a half days had passed, Queen Sudarsana bore a son, the color of the moon. King Soma gave him the name Suprabha with a very great festival, satisfying the throng of beggars.

Birth of Purusottama

In the course of time Samudradatta's *soul* fell from Sahasrara, his life completed, and descended into Sita's womb. Then while she was asleep during the last of the night, she saw the seven great dreams indicating the birth of a Sarngabhrt entering her mouth. When the time was completed she bore a son, the shining color of sapphire, marked with all the marks. On an auspicious* day, the father gave the appropriate name, Purusottama^s, to the fourth Sarngabhrt.

Their childhood

Wearing blue and yellow garments, with palm^B tree-and garuda-banners, long-armed, companions from affection, they looked like twins. By means of a teacher, they grasped all the arts. This is the power of former births of such noble persons. Other soldiers could not endure even a playful blow from them. An elephant* kills just by touch, a serpent just by smelling. They, resembling the wind in

strength, gradually attained youth, like the pleasure-grove of sris, purifying the body. The jewels, which produce victory, were given by the gods to the men-jewels: the plough, et cetera, to the elder; *Sarnga*, et cetera, to the younger.⁷⁸

When he had seen *Bala*^s and *Hari*^s exceedingly strong, Narada, eager for *strife*, jumped up and went to the house of Madhu, the Prativisnu, Knowing what was fitting, Madhu received him respectfully, bowed and said to him: “Welcome, great *muni*. By good fortune you have come within my sight. All the kings in this half of Bharata are my servants and also the gods the lords of Magadha, Varadaman, and Prabhasa. Tell fearlessly what your purpose is, with reference to any object or any place here, that I may grant it, Narada.”

Narada said: “I came here for amusement. I have no motive concerning any object or place. You are vainly commended as ‘Lord of half of Bharata.’ Everyone talks like a panegyrist. Is there a truthful person anywhere? On the contrary, an intelligent man must be ashamed at being praised by beggars from avariciousness and certainly must not believe them. Among the strong even there are the most strong, and the most great among the great. In this world the earth is seen to have many jewels.”

Madhu, with inner rage like the *sami*⁷⁹ with fire inside, at once biting his lip, said to Narada: “What river, pray, in this half of Bharata is greater than the *Ganga*^s, what mountain is greater than *Vaitadhya*, and who more powerful than I? Name him whom you think more powerful than I, that I may show you his strength instantly, like a *sarabha* that of a young elephant.* Have you been insulted by someone, drunk or crazy, whose slaughter you wish to cause today under the pretext of praise, Brahman?”

Then Narada said, “I do not go near drunk or crazy men. How, pray, could they have insulted me? You said today in your council, ‘I am lord of half of Bharata.’¹ Do not say that again. For it is laughable. O king, have you never heard, even by hearsay from the people, of the two sons, *Suprabha* and *Purusottama*^s, of *Soma* in *Dvaraka*? Very strong, long-armed, full of affection for each other, hard to endure, like wind and fire incarnate, with one arm they lift up the earth with oceans and mountains, like *Sakra* and *Isana* descended here from heaven from curiosity. While Bharata is occupied by them, like a forest by a lion, why do you trumpet from ignorance, like an elephant blind from rutting?”

Both of his eyes red from *anger*, as if he wished a battle instantly, grinding teeth against teeth, King Madhu said: “If what you

said is true, then *Yama* is invited by to play at will today, as well as you to see a battle.

Look! As a surety of battle, I shall make the kingdom of Dvaraka bereft of Soma, bereft of Suprabha, bereft of Purusottama^s.”

Dismissing *Muni* Narada with these words, he sent a messenger with secret instructions to Soma and Soma’s sons. He, powerful for messengers, though powerless, become powerful by their masters’ power went quickly to Soma and his sons and said:

“The destroyer of the pride of the proud, gentle to the well-behaved, victorious by the cruel strength of his arm, rich in warrior-practices, his lotus-feet attended by *hansa*-kings sprung from noble families in the southern half of Bharata, like slaves; taking tribute also from the Vaitadhya-kings of the southern row on Vaitadhya; with cruel commands like another Akhandala, Ardhacakradhara Madhu, spring to the garden of half of Bharata, sends me to give you orders. So listen, O king. ‘We know that you have shown *devotion* in the past. We hear from people that you have now changed because of the power of your sons. If you are the same as before and there is no change, send tribute to the master, including the key of the treasury.’ By the lord’s favor everything will be yours again. The water that the sun takes up, it gives back to the earth, By his disfavor your wealth, even what is in existence, will go. For when the master is angry, wealth does not remain, as if from fear.* If the master is opposed, how will you have wife, children, friends, et cetera, and life, to say nothing of wealth? After executing the master’s command, rule your country according to custom. Let the words of your slanderers, resembling dogs, prove false.”

Then Purusottama^s said harshly from rising *anger*: “Because you are a messenger, you may not be killed. For that reason you said this, contemptible creature! Are you crazy, or drunk, or careless, or have you the mind of a Pisaca that you say such a thing, and is your master (the same) that he has such a thing said? Just as a child plays the part of a king at will in childish plays, so he, himself, deluded, plays the part of master. When was he, *arrogant*, endowed by us with lordship? If *desire* is measured by speech, why does he not become Indra? He, ignorant, has attacked me now with great royal power. Doubtless he will die like a fish (cast) on a bank by the tide. Go! Bring to battle your master who seeks tribute. I shall take by force his wealth like a slave, together with his life.”

Battle between Purusottama and Madhu

Thus addressed by Purusottama, he went away angry and related the whole speech, though hard to tell, to Madhu. Madhu was enraged just from hearing Sarngin's speech, like a sarabha by thunder. He had the battle-drum beaten which had a terrifying sound, heard by the Khecaris who had covered their ears from fear.* Surrounded by crowned kings, by very strong warriors, by generals, ministers, and other *vassals*, by soldiers bold in battle like other forms of himself, he set out like a god with a magic form. He disregarded evil omens and bad signs, proud of his arm, and went quickly to the boundary, as if drawn by the snares of death.* Like *Yama* Sarngin came there at that time, attended by Soma, Suprabha, generals, and soldiers. Soldiers of both sides quickly approached the camels, impetuously took their armor, and twanged their bows. Suddenly a multitude (of arrows) flew up, causing destruction like a family of Raksases in the sky, eager to drink blood, The best elephants, urged by their drivers, retreating and advancing, fought with a four-tusk fight. In one bucket a lance, in the other a hammer, carrying swords in their hands, the cavalry hurried their horses. The chariots came together, like the separate banks of the Sindhu, deafening the world by a terrible noise. The infantry, powerful heroes, made their shields clash, striking against each other, and fought sword against sword. Instantly Visnu's army was broken by Madhu's, like a tree-trunk by a cruel calamitous wind. Then the charioteer Hari^s, accompanied by the charioteer Balabhadra, blew Pancajanya^s like an unfavorable portent for enemies. At Pancajanyas sound, some of Madhu's soldiers trembled, some were dazed, and others fell to the ground.

When he saw his army thus distracted, Madhu himself, twanging his bow, challenged Purusottama^s clearly. Speedily stringing his bow, Sarngin made it sound, which made heaven and earth sound, as it were, by the very loud echo. Repeatedly drawing sharp arrows from the quiver, like snake-charmers drawing snakes, they hurled them at each other to kill. Skilled in the art of destruction, they both destroyed each other's arrows, like the life of the Laksmi of victory, with arrows. In the same way other missiles were cut by other missiles mutually, like cutting a string. For such is a battle of persons equally strong. Angered by their mutual equality, wishing to show a difference, Madhu thought of his cakra and it fell into his hand. Though wishing to kill, Madhu said with trembling lips, "Go! Go, Sir! Do you from ignorance wish to look at the teeth of a

tigress? What credit, pray, would it be to my power for you, a boy, to be destroyed? Is there any embellishment of the power of a choice elephant* in rooting up a plantain tree^B? I, considering myself a distinguished soldier, am older than you. You are very small compared with me, like an elephant, though a large one, compared with a mountain.”

Hari^s replied with a beaming smile to Pratihari: “The sun, though new, drives away dense darkness. Fire, though only a spark, burns straw completely. Glory is the standard of heroes. What has age to do with glory? Enough of hesitation. Hurl your cakra fearlessly. A serpent will become quiet, when it has discharged poison, but not otherwise.”

Madhu made the cakra into a ring on his finger with ease and whirled it, like a boy whirling a fire-brand. Madhu hurled the cakra and it fell, kissing Sarngin’s breast with a blow from the tip of the hub which had a brilliant light. Dazed by the blow, Visnu^s fell on the chariot and was taken on his lap by Balabhadra who jumped up. Kesava regained consciousness from contact with his brother’s body, like a bath of nectar, and took up Madhu’s cakra as well as his breath.

Then Sarngadhara said: “Do not stay here like me. Go! Go quickly! What rivalry has a dog with a lion?” Madhu said, “Throw the cakra, you there! Why do you boast, roaring like an autumn-cloud?” Janardana^s threw his (Madhu’s) cakra after he had spoken so and made his head fall on the ground like the fruit of a palm^B tree. Sarngin was praised by the gods raining flowers, saying, “Well done! Well done!” Madhu was grieved over by his people, saying, “Oh, lord, lord, where are you?”

The distinguished soldier, Kaitabha, was killed by Kesava’s general and at once Sripati (Purusottama^s) was resorted to by Madhu’s other kings.

Expedition of conquest

Then Sarngabhrt subdued the southern half of Bharata with the lords of Magadha, Varadaman, Prabhasa. In the Magadhas Madhava^s lifted easily a rock being lifted by a crores of men and cheerfully set it down like a cover (of the earth). Then Purusottama^s, having a reception, as it were, given by the ocean holding high waves,⁸⁰ went to his own city Dvaravati. There Visnu’s installation as *Ardha-cakrin* was made by Soma, Rama, and other kings with great joy.

Ananta's omniscience

Now, when Jina^s Anantajit had wandered three years as an ordinary *ascetic*, he came to the grove named Sahasramravana, There, as the Lord was engaged in meditation* under an asoka, his ghatikarmas broke like joints of *samsara*. On the fourteenth day of the dark half of Radha, the moon being in Revati, the Lord's *omniscience* arose from a two-day fast. In a divine *samavasarana* the Lord delivered a sermon to fifty *ganadharas*, Yajas, et cetera.

Sasanadevatas

Patala, originating in that *congregation**, three-faced, with a makara for a vehicle, red, with three right hands holding a lotus, sword, and noose, and with three left hands holding an *ichneumon*, shield, and rosary, became Sri Ananta's messenger-deity. Likewise originated, Ankusa, fair-bodied, with a lotus-vehicle, with a sword and noose in her right hands, and a shield and goad in her left hands, became also a messenger-deity of Ananta Swamin.

Samavasarana

The Blessed Lord, the best door to moksa, always closely attended by these two, wandering over the earth, arrived at the city Dvaravati. Sakra and the other gods erected a samavasarana there, adorned by a caitya-tree six hundred bows tall. Jina Anantajit entered by the east door and circumambulated the lofty caitya-tree three times. After saying, "Homage to the congregation*," the Lord sat down on the eastern lion-throne, facing the east, and the holy congregation stood in their customary places. The Vyantara-gods created three images of the Master placed on jeweled lion-thrones in the three other directions. Royal agents went and announced to Purusottama that the fourteenth Arhat was in the samavasarana. Hari^s gave them twelve and a half crores of silver and went to the samavasarana with Balabhadra. After circumambulating and bowing to the Tirthanatha, Purusottama and his elder brother sat down behind Sakra. Again bowing to the Jina^s, sakra, Upendra, and Sirin began a hymn of praise in voices choking with *devotion*;

Stuti

"So long as you are not their Lord, for so long people's mind-wealth will be violated by sense-objects like robbers. The spreading darkness of *anger*, the cause of blindness to men's eyes, disappears, indeed, from the *collyrium** of the nectar of the sight of you from afar. Ignorant people are seized by *conceit* like a demon, so long as

your words like a charm are not heard by them. By your favor *emancipation* is not far away from people whose chains of *deceit* are broken, who have attained the vehicle of sincerity. As people free from *desire* approach you, so (in proportion) you grant them the maximum fruit, variously. Love and hate are like two streams of the river of *samsara*. From your teaching it is possible to remain in indifference like an island in them. You, and no one else, bear a light for the darkness of *delusion* for people whose minds are eager to enter the door to emancipation. May we be unconquered by sense-objects, passions, love, hate, and delusion by your favor. Be gracious, O Lord.”

Sakra, Madhvani, and Sirin became silent after this hymn of praise, and the Blessed Anantanatha delivered a sermon as follows:

Sermon on the Seven Tattvas

“A creature ignorant of the principles, like a traveler who does not know the road, wanders in this wilderness of *samsara* very hard to cross. *Jiva* (*soul*), *ajiva* (*non-soul*), *Asrava* (*channels for acquiring karma*), *samvara* (*methods of impeding karma*), *nirjara* (*destruction of karma*), *bandha* (*bondage*) and *moksa* (*emancipation*) are said by wise men to be the seven *tattvas* (*principles*)

Of these *jivas* are known to be of two kinds by the division into those emancipated and those in worldly existence, all without beginning and end, characterized by knowledge and perception. The emancipated have one nature, free from the trouble of birth, et cetera; possessing infinite perception, knowledge, power, and bliss. The *jivas* in worldly existence are of two kinds by the division into immovable and movable. In both they are of two kinds by the distinction of having or not having faculties to develop. The faculties to develop are six and are the source of development: eating and digesting food*, body, senses, breath, speech and mind. There are four, five, or six faculties to develop respectively of creatures with one sense, two to four senses, and five senses.

The one-sensed are immovable: earth, water, fire, air and plants. The first four of these are both fine and gross. Plants are of two kinds: with one body and many bodies.* The first of these are gross only; the second are fine and gross. The movable are of four kinds by reason of two, three, four, and five senses. Of these the five-sensed are of two kinds: rational and irrational. The ones who know how to study, teach and converse, are rational, possessing mind-vitality. The others are irrational. The skin, tongue, nose, eye,

and ear are the sense-organs of which touch, taste, smell, form and sound are the respective spheres.

Numerous species, worms, conchs, earth-worms, leeches, cow-ries, oysters, et cetera, are considered two-sensed, Lice, bugs, termites, nits, et cetera, are considered three-sensed. Moths, flies, bees, gnats, et cetera, are four-sensed. The remainder that have animal birth-nuclei, belonging to water, land, and air, hell-inhabitants, men, and gods are all five-sensed.

The three powers mind, speech, body, the five senses, term of life, and breathing are called the ten *vitalities* (prana*). In all jivas the body, term of life, breathing, and senses are present.⁸¹ The two-to-four sensed and the irrational have speech, and the fully rational have mind.

The gods and hell-inhabitants have spontaneous origin, but the ones with uterine birth are born from foetus with *placenta*, without *placenta*, and from eggs. The others are produced by *coagulation*. *Souls* arising from *coagulation* and hell-inhabitants evil souls are neuters; the gods are male and female; others are all three.

All Jivas are of two kinds, with reference “to the one who has attained gross body (*Badara*) Once also he is in Vyavahara group and the one (soul) who has not attained a gross body once also he is in Avyavahara group.” Respectively the fine many-bodied souls (nigoda) are the latter. The others are grasped by the senses.

There are nine type of birth-nuclei (yoni) of creatures: with living matter, covered, and cold; the opposites of these; and combinations⁸² divided by other sub-divisions. Of earth- water- fire- and air-jivas, there are seven lacs Types.(of *yonis*) each; ten lacs of one-bodied (plants) and fourteen lacs of many-bodied (plants). There are six lacs of the two-to-four sensed (inclusive) jivas and fourteen lacs of humans; four each of hell-inhabitants, animals, and gods. So there are eighty-four lacs of birth-nuclei, perceived by perfect knowledge, of all creatures.

The one-sensed, both fine and gross; the five-sensed, both rational and irrational; and the two-to-four sensed are both capable of development (pariyapta) and not capable of development.⁸³ These classes of jivas which I have described are fourteen.

The same number of marganas are known by the following names: condition of existence, senses, body, activity, sex, knowledge, *anger*, et cetera (the *kasayas**), self-control, taking and digesting food*, perception, *soul-color*, state of being capable of emancipation, right-belief, and intelligence.

14 Gunastanakas

Mithyadrsti, sasvadasamyagdrsti, samyagmithyadrsti, aviratasamyagdrsti, viratavirata (=desvirati), pramattasamyam, apramattasamyam, nivrttibadara, anivrttibadara, suksmasampara-yaka, prasantamoha, ksinamoha, yogavat, and ayogavat are the fourteen *gunasthanas*. It is mithyadrsti when there is rising of wrong belief. It constitutes a gunasthana with reference to good character, etc.⁸⁴ Sasvadasamyagdrsti is when wrong belief does not rise, but when the worst degree of passions arises. Its maximum is six avalis.⁸⁵ Misradarana is from union of right and wrong belief for a muhurta.⁸⁶ Aviratasamyagdrsti (right-belief without self-control) is at the rise of the passions which prevent partial vows. Viratavirata (partial self-control) is at the rise of the passions which prevent complete vows. It is pramattasamyata when self-control exists but there is still negligence. It is apramattasamyata when there is self-control without negligence. Both last an antarmuhurta with interchange.⁸⁷ It is apurvakarana because it makes unprecedented destruction of the duration of karma, et cetera, and has the ladders of both destruction and subsidence of karma. It is nivrttibadara (gross passions with a difference)⁸⁸ because the evolution of persons with the gross passions, who have entered it together, differs. Because the evolution of those who have entered it together does not differ because of their efforts, it is anivrttibadara and it has destruction and subsidence of karma. Because the fine passion, named *greed* etc, has been made very fine, it is suksmasamparaya* (fine passion) and has both the ladders of destruction and subsidence. Upasantamoha is at the subsidence of *delusion*. When the destruction of *delusion* has taken place, it is called ksinamoha. When *omniscience* is produced from the destruction of the destructive karmas, it is sayogakevalin (omniscient with activity); when destruction of activities has taken place, it is ayogakevalin.

Ajiva

Non-living (ajiva) consists of the medium of motion (*dharmā**), medium of rest (*adharma*), space (vihayas), time (kala), and matter (*pudgala*). These five and *jiva* are known as six substances (*dravya*). Of these all, except time, are formed from an aggregate of indivisible units (*pradesa*). They are all, except *jiva*, without consciousness and are not active agents. Except time, they are (all) embodied substances (*astikayā**) and are all without form, taste, touch etc (*amrta^s*) except matter. But all have the nature of origination, perishing, and permanence.

Matter is characterized by touch, taste, smell, and color. It is two-fold with reference to atoms and aggregates. Of these atoms are not joined.⁸⁹ Aggregates are joined, characterized by union⁹⁰, sound, fineness, coarseness, and shape; having the nature of darkness, heat, light, division, and shadow; producing karma, body, mind, speech, action, and breathing; furnishing the medium of pleasure, pain, life, and death.*

The medium of motion, medium of rest, and space are each single subanced, formless, inactive, and always changeless. The medium of rest and the medium of motion are unchanging, consisting of innumerable pradesas in the room of one *soul*, having penetrated the space of the universe. When soul and non-soul themselves have started to move, the medium of motion is everywhere a companion, like water of for aquatic Animals. The medium of rest is a companion of souls and matters which have themselves reached a location, like a shadow of people going along a road.

Space is all-pervading, self-supported, affording place, constantly speeds through the universe and non-universe,⁹¹ and has infinite units.⁹²

The atoms⁹³ of time, separated, occupying a unit of the world-space for modification of *attributes*, are called primary time (mukhyakala). An instant (samaya the undivisible unit of time), et cetera, whose measure* is given in books on astronomy, that is considered time from a practical point of view by those knowing time. It is the work of time that these objects in the womb of the world are evolved with a form, new, old, et cetera. Present objects become in the past, and future objects become present, transformed by the sport of time.

Asrava, samvara, nirjara

Whatever action there is of mind, speech, and body that is asrava (channel for acquiring karma). Good action is the cause of a good asrava; bad action is the cause of a bad asrava. The source of blocking of all channels is samvara. Nirjara is the destruction here of karmas that are the sources of existence.

Bandh

When a *soul* takes matter suitable for karma, because of the state of passions, that is bondage, the cause of absence of free will on the part of the soul. Its divisions are nature, duration, intensity, and quantity. Nature (*prakrti*) is inherently eight-fold, *knowledge-obscuring*, et cetera. Knowledge- and belief-obscuring, feeling, *deluding* age, body-making, family, and obstructive are considered

the primary kinds of nature. Duration (sthiti) is the minimum and maximum time limit of karmas Intensity (anubhava) is the maturity; quantity (*pradesa*) is the allotment of Unit parts. Wrong belief, lack of self-control, negligence, *anger*, et cetera (the *kasayas**), and activity these five are recognized as sources of bondage.

When the sources of bondage are absent because of the destruction of the ghatikarmas, when *omniscience* exists, *emancipation* (Moksha)^s takes place at the victory over the remaining karmas.

Whatever pleasure there may be in the three worlds of gods, asuras, and kings, that is an infinitesimal part of the wealth of happiness from emancipation. Persons in the world who know the principles as described certainly are not submerged in the ocean of worldly existence, like a swimmer in the ocean.

Many persons adopted *mendicancy* as the result of this sermon of the Lord. Hari^s adopted right-belief and Suprabha became a layman. The Lord stopped preaching at the end of the first division of the day and Yasas, the ganabhrt, delivered a sermon, occupying his foot-stool. This sermon being ended in the second watch, Sakra, Upendra, *Bala*^s, and others bowed to the Lord and went to their respective houses.

The congregation

Then the Lord wandered from that place through villages, mines, cities, et cetera, enlightening persons capable of emancipation. Sixty-six thousand noble monks, nine hundred who knew the fourteen purvas*, forty-three hundred who had clairvoyant knowledge, forty-five hundred who had mind-reading knowledge, five thousand omniscients, eight thousand yogis who had the art of transformation, thirty-two hundred disputants, sixty-two thousand nuns devoid of evil, two hundred and six thousand laymen, and four hundred and fourteen thousand laywomen constituted the Lord's retinue as he wandered over the earth for seven and a half lacs less three years from the time of his *omniscience*.

His emancipation

Knowing that it was time for his emancipation, the Lord went to Mt. Sammeta with seven thousand monks and began a fast. At the end of a month, on the fifth day of the bright half of Caitra, the moon being in Pausna, Lord Anantajit attained *emancipation* with the monks. The Indras came with the gods and held the nirvana-festival of the Lord and his disciples. Anantajit lived for thirty lacs of years seven and a half lacs as prince, fifteen lacs as king, and

seven and a half lacs as *mendicant*. Nine *sagaropamas* elapsed between the nirvanas of Vimala Swamin and Ananta Swamin.

Death of Purusottama

Visnu^s lived for thirty lacs of years and went to the sixth hell, Tamahprabha, because of very severe karma. He lived for seven hundred years as prince, thirteen hundred as governor, eighty years in the conquest of the kingdom, and twenty-nine lacs, ninety-seven thousand, nine hundred and twenty years as king.

Death of Suprabh

Suprabha, who lived for fifty-five lacs of years, remained on earth for a long time, grieved intensely by his brother's death.* He took the vow under Mrgankusa from disgust with existence because of his younger brother's death*, attained omniscience and the four infinities, and reached the *abode* from which there is no return.

FOOTNOTE

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. The gunja, the *Abrus precatorius*, has red berries.
67. Two moves in some game played with dice and men, probably similar to backgammon.
68. They die after the nuptial flight.
69. I.e., he would' lose face.'
70. I.e. a Naga.
71. Svayambhu instead of Meraka of whose friends they were originally.
72. In the expeditions of conquest of the cakravartins, the cakra preceded them in the air.
73. Nirjara may be either akama, 'involuntary or kama°, 'voluntary.'
74. for the dramatic 'junctures.'
75. The same as tamala. The color meant here is black, or very dark.
76. An expression indicating wide-spread glory.
77. *Sarnga* was the name of Vasudeva's bow.
78. One of the two trees used to kindle the sacred fire.
79. As water of the reception-gift.
80. This statement that indriyani are present in all jivas is misleading in its wording. It sounds as if all the senses were present in all jivas, whereas it really means that some sense is present in all jivas.
81. The 'combinations' are of the opposite pairs.
82. This statement is correct, but ambiguous. All 14 classes are both paryapta and aparyapta, but not all the subdivisions. The *a-sanjnin*-manusya-pancendriya are only aparyapta.
83. I have seen nowhere else this distinction in the first gunasthana. a mithyatvin may have such virtues as mercy, charity, nobility of character and as such be placed in the first gunasthana.
84. An *avali* is an extremely small division of time.
85. The duration of the third gunasthana is usually described as an antarmuhurta.
86. That is, a *Muni* may fluctuate between the sixth and seventh *gunasthanas*.
87. Apurvakarana and nivrttibadara are both the eighth gunasthana.
88. **Skandh (matter):** Atoms (*anu* or paramanu) are indivisible parts of Matter (skandh), separated from skandha (an aggregate, or object). *Anu* (unit of space) is practically the same as *pradesa*,

but pradesa is an indivisible part of skandha joined to skandha, whereas anu is an indivisible part separated from skandha. A collection of pradesas joined together makes a skandha.

89. The characteristic of matter is 'gandha' not bandha. i.e. smell.

90. Space is the only *substance* which extends beyond loka into aloka.

91. Here ananta is infinite and asankhya is innumerable. Where infinite and innumerable are of 9 types.

92. Properly speaking kala has no 'atoms,' nor pradesas. Infinite past and infinite future time's are measured, understood and used generally as 'units of' time. Like hour, day, year, century etc to pudgalaparavert Kala.

(See chart for Kala) The interpretation that kala is believed to be and object (because of its usefulness), though not really an object with other view point kala is changes in *Atma* and *pudgala*. Indivisible unit 'samaya' when passes it becomes past, the one which is going to come is future and the present samaya-a single unit is 'kala'.