

INDEX

KUNTHUNATH CHARITRA.....	2
<i>Previous Incarnations.....</i>	<i>2</i>
<i>His parents</i>	<i>2</i>
<i>Birth-rites</i>	<i>3</i>
<i>Stuti.....</i>	<i>4</i>
<i>Life as king and cakrin.....</i>	<i>4</i>
<i>Initiation.....</i>	<i>5</i>
<i>His omniscience.....</i>	<i>6</i>
<i>Stuti.....</i>	<i>6</i>
<i>Sermon on purity of mind.....</i>	<i>7</i>
<i>Sasanadevatas.....</i>	<i>8</i>
<i>His congregation</i>	<i>8</i>
<i>His emancipation</i>	<i>8</i>
FOOTNOTE	9

KUNTHUNATH CHARITRA

May the teaching of victorious Kunthu Swamin, which resembles the current of a river for destroying the stones dense *delusion*, prevail. I narrate (herewith) the purifying biography of Kunthu, master of the three worlds, resembles Mt. Manthana in stirring the ocean of worldly existence.

Previous Incarnations

In this very Jambudvipa, in the East Videhas, in the Avarta which surpassed heaven in beauty, in capital, Khadgi, King Sinhavaha was the receptacle of virtues, the crest of the leaders in justice. He was like a mountain of justice, like an axe to crime, like the family-home of law, like the native land of intelligence. His good counsel, as well as his mind, was difficult for even the experts to penetrate; the excellence of his army and treasure was like that of Sakra; his energy was like that of Hari^s. He himself, like the ocean, did not cross the boundary of propriety; powerful, he held the world also within the bounds of propriety. The sound of his bow was like a charm for attracting Sris; like a charm for destroying enemies; like a charm for protecting the earth. He ruled the earth for justice only, but not for wealth. It is always an attendant result for those devoted to *dharma*.* Experiencing pleasures without *devotion* to them, like an *ascetic* consuming food*, he, the foremost of those knowing the Principles, passed some time.

One day, feeling extreme disgust with existence, he went to Acharay Samvara, and took initiation, which was like the boundary of the ocean. Observing strict *voarma* of a Tirthakrt by means of the *sthanakas*, *devotion* to the *Arhats*, et cetera. In the course of time he died, possessing right belief and engaged in concentrated meditation*, and became a god in the palace Sarvarthasiddha.

His parents

Now in Bharataksetra in this same continent Jambudvipa there is a great city Hastinapura. In its shrines *dharma**, constantly rejoicing, dances ardently, as it were, in the guise of white banners. In its houses with the ground of the court-yards paved with jewels the very word 'mud' (kardama) occurred only in yaksakardama¹⁸⁶. Rutting elephants gave blows with their tusks at their own reflections in its wall made of jewels with the idea that they were other elephants. In the royal palaces, in the houses of the people, in the

gateways, and other places all that was filled with images of the Arhats like the sky with planets.*

Sura, like a new sun in brilliance, was king in this city, like Dhanesvara in Alaka. Dharma alone dwelt constantly in his heart like a second *soul*; but wealth and love remained outside like a body. Of him who had subdued the quarters by his *splendor* the weapons* became only ornaments of the arm, like armlets and bracelets. He did not become angry at anyone and he protected the earth. The moon lights up everything without harshness.

His wife was Sri, like Sridevi of Hari^s, the *embodiment* of beauty, grace, and virtue, endowed with spotless conduct. She, fair-faced, dripping nectar in her speech, looked like a stream of nectar, or like a goddess of the moon. She, whose body was faultless, moved and spoke very slowly, the wife of him, like a hansī of a rajahansa. King Sura, absorbed in unhindered happiness, enjoyed pleasures with the queen, like a god in a heavenly palace.

Birth-rites

Now Sinhavaha's soul completed its life of thirty-three sagaras in the palace Sarvarthasiddha. His soul fell on the ninth day of the dark half of Sravana, the moon being in Krttika, and descended into Sri's womb. A white, four-tusked elephant*; a bull the color of the night-blooming lotus;¹⁸⁷ a lion with a high mane; Laksmi, beautiful from sprinkling; a five-coloured *wreath* of flowers; a full moon; a shining sun; a flag-staff with a banner; a full golden pitcher; a pool filled with lotuses; an ocean with high waves; a palace made of jewels; a lofty heap of jewels; a smokeless fire she saw these fourteen dreams. At dawn the King explained the dreams described by the queen, "According to these dreams your son will be a *Cakrabhrt* and a *Tirthakrt*."

Then in nine months, seven and a half days, on the fourteenth day of the dark half of Radha, the moon being in Krttika, the planets* being exalted, Queen Sri bore a son marked with a goat, golden, complete with all the favorable marks. For a moment there was comfort to the hell-inhabitants and light in the three worlds. Then the thrones of Sakra and the other Indras shook. The fifty-six Dikkumaris approached instantly like servants, at the shaking of their thrones, and performed the birth-rites. Sakra became five-fold and took the Lord to Mt. Meru, and the sixty-three Indras bathed him with water from the sacred places. Sakra set the Lord on Isana's lap and bathed him then, made a puja, et cetera, and began to praise him aloud.

Stuti

“Today the waters of the oceans, Ksiroda, et cetera the lotuses and water of the lakes, Padma, et cetera, the herbs of the mountains, Ksudrahimavat, et cetera, the flowers of the gardens, Bhadrāsala, et cetera, sandal from the ground at the foot of *Malaya*, et cetera, have their purpose accomplished by means of bathing you, Lord of the World. The power of all of the gods has its purpose accomplished by celebrating the festival of your birth-kalyana, god. Today Meru, adorned by you, like a palace by a statue, has become the most important mountain; today it has become a sacred place. Today eyes have become eyes; hands have become hands by seeing and touching you, Lord of the Earth. Today our inborn clairvoyance was fruitful since we made your birth-festival after knowing your birth, O Jina^s. Just as you were on my heart today at the time of your bath, may you be within my heart for a long time, Lord.”

After praising the Lord of the World in these words, Purandara^s took him quickly, went to Hastinapura and put him at Queen Sri’s side.

Life as king and cakrin

His son’s birth-festival was celebrated also by king Sura; or rather, the world had a continual festival because a Tirthanatha had arisen. Because the queen had seen a heap of jewels, called ‘kunthu,’ while he was in the womb, his father gave the Master the name Kunthu. Sucking nectar put in his thumb by Sakra^s, the Blessed One gradually grew up, thirty-five bows tall. At his father’s command he married princesses at the proper time. It is not possible to destroy pleasure-karma otherwise.

When twenty-three thousand, seven hundred and fifty years had passed since his birth, the Lord took the kingdom at his father’s command. When an equal number of years had passed with the Lord as ruler, the cakra-jewel appeared in his *armory*. The son of Sura, the object of worship by the world, worshipped the cakra-jewel. For the noble always show courtesy even to servants. Following the cakra-jewel the Lord conquered in turn the lord of Magadha and the lords of Varadaman and Prabhasa. He himself conquered the goddess of the Sindhu and Krtamalaka, the prince of Mt. Vaitadhya, and had the district of the Sindhu conquered by the general. The Lord entered and left Tamisra, the door having been opened by the general, and had the Mlecchas named Apatas conquered. The second district of the Sindhu was subdued by the general and the Master went and conquered the prince of Ksudrahimavat. Saying, “It is the

custom," the Lord wrote his own name on Rsabhakuta and then, following the cakra-jewel, he returned from the place. The Lord went to Vaitadhya and was worshipped by the lords of the Vidyadharas belonging to the two rows with many kinds of presents. The Lord himself conquered the goddess of the Ganga^s and Natyamala, and had the district of the Ganga filled with Mlecchas conquered by the general. The Lord and his retinue entered by the cave Khan-daprapata opened by the general and left Vaitadhya. The nine treasures, Naisarpa, et cetera, living at the mouth of the Ganga, submitted to the Lord voluntarily. The Lord had the second district of the Ganga conquered by the general. So Bharataksetra was conquered in six hundred years. Then Sri Kunthu, the requirements of a *cakrabhrt* having been completed, attended by men and gods, returned to Hastinapura. The Lord's *coronation* as emperor was celebrated by gods and men and a festival took place in the city for twelve years. Twenty-three thousand, seven hundred and fifty years passed while Sri Kunthu Swamin had power as cakravartin.

Initiation

Reminded by the Lokantikas, "Found a *congregation**,," the Lord gave gifts for a year and the kingdom to his son. The Master, whose departure-festival was held by kings and gods, went to Sahasramravana, seated in the *palanquin Vijaya*. The Lord entered the garden which was delightful from the south wind, like a young man, kissing the shoots of the campakas, shaking the branches of the mangoes, making the vasantikas dance, delighting the nirgundis, embracing the lavalis, touching the new jasmines^b, making open the trumpet-flowers, approaching the lotuses, going near the asoka-shoots, favoring the plantains; which was made beautiful by women engaged in swinging; with rich young people from the city occupied in the sport of gathering flowers; giving a welcome, as it were, from the sweet cries of the excited cuckoos and the humming of bees.

The Lord got out of the *palanquin*, abandoned his ornaments, et cetera, and became a *mendicant* together with a thousand kings, while observing a two-day fast, on the fifth day of the black half of Vaisakha in the afternoon, (the moon being) in the Krttikas. He attained the fourth knowledge called 'mind-reading.' On the next day the Master broke his fast with rice-pudding in the house of King Vyaghrasinha in the city Cakrapura. The five things, the stream of treasure, et cetera, were made there by the gods; but a platform of jewels was made by Vyaghrasinha on the place of the Lord's feet.

His omniscience

Free from attachment, unhindered like the wind, the Lord wandered over the earth for sixteen years as an ordinary *ascetic*. One day in his wandering the Lord came to Sahasramravana and stood in pratima under a tilaka tree, observing a two-day fast. The Lord's *omniscience* appeared from the destruction of the destructive karmas on the third day of the bright half of Caitra, the moon being in Krttika. The four classes of gods with their Indras came immediately and made a *samavasarana* adorned with three walls. Setting his feet on golden lotuses moved by the gods, the Lord entered the samavasarana by the east door. There the Teacher of the World, the Dharmacakrin, circumambulated the caitya-tree which was four hundred and twenty bows high. Saying "Reverence to the *congregation*," the Master sat down, facing the east, on the eastern lion-throne on a dais beneath it (the tree). By his power the Vyantaras at once created such images of the Master in the other directions. The holy fourfold congregation stood the proper places, and the animals within the middle wall, and the vehicles within the lowest one. When the scion of the Kurus¹⁸⁸ knew that the Lord was in the samavasarana, he came, bowed, and sat down with folded hands behind Sakra^s. After bowing to the Master again, the Indra of Saudharma and the scion of the Kurus began a hymn of praise, carrying joy in their hearts.

Stuti

'We praise you, teacher of fourfold *dharma*^{*}, four-bodied four-faced, lord of the fourth object of mankind (moksa). You took off the fourteen jewels because of from attachment; you put on the *irreproachable* three jewels, Lord of the World. You win the heart of everyone; yet you are free from affection. You, the color of heated gold, resembling the moon, are meditated on. Though free from interest, you are powerful. Though you are meditated on (by others), you are the *abode* of meditation.^{*} Though surrounded by crores of gods, you possess solitude.¹⁸⁹ You show love for everyone, yet you are free from love yourself. Though poor, you are for the supreme wealth of the world. Homage to you, protector, whose power is undiscernible, whose form is unknown, Blessed One, the seventeenth Arhat. Reverence to you, Lord, is an inconceivable wishing-gem, of men; how much more meditation with the mind and praise with the voice. May I always continue reverence, praise, and meditation with you as an object, Lord Enough of other wishes.'

After this hymn of praise the Lord of the Gods and the King of the Kurus stopped, and the Blessed One, Sri Kunthunatha, delivered a sermon.

Sermon on purity of mind

“This ocean of births, terrifying from its eighty-four lacs of birth-nuclei, is certainly the source of great pain. Purity of mind, powerful from victory over the waves of the senses, is a vessel for crossing the ocean, sufficient for the *discerning*. Purity of mind alone is an unextinguished light, showing the path to nirvana^s, handed down by the wise. When purity of mind exists, virtues even though non-existent, become existent; if it does not exist, even though they are existent, they become non-existent. Therefore it alone must be practiced by intelligent persons. Whoever practice penance for the purpose of *emancipation* without cultivating purity of mind, they are trying to swim the ocean after giving up a boat. To an *ascetic* who has become devoid of purity of mind always, meditation is useless, like a mirror to a person *deprived* of eyes. A wavering mind, like a wind, tosses somewhere else persons practicing penance, wishing to go to emancipation.

The Raksas of the mind, wandering unchecked fearlessly, makes the three worlds fall into the whirlpool of worldly existence. Whoever puts faith in yoga, if his mind is unrestrained, is an object of ridicule, like a lame man wishing to go on foot to a village. The karmas are blocked completely in one whose mind is restrained; in one whose mind is unrestrained they advance. This monkey of the mind is eager to wander about everywhere. He must be restrained resolutely by persons wishing their *emancipation*. Therefore, by all means purity of mind must be practiced by the one seeking emancipation. What is the use of other physical punishments, such as penance, study, self-control? Victory over love and hate is made by purity of mind alone, by means of which the *soul* remains in its true form without stain.”

After hearing the Lord’s sermon many persons became mendicants and there were thirty-five ganabhrts, Svayambhu, et cetera. At the end of the first watch the ceased preaching and Svayambhu, occupying the Master’s foot-stool, delivered a sermon. At the end of the second watch he ended his sermon; and the gods, et cetera, bowed to Sri Kunthu and went to their respective abodes.

Sasanadevatas

Originating in the *congregation*, the Yaksha Gandharva, with a *hansa* for a vehicle, dark, with one right arm in the boon-granting position and one holding a noose, with left arms holding a citron^B and a goad, became the messenger-deity of Sri Kunthunatha. Originating in that congregation, the goddess *Bala*^s, fair-bodied, with a peacock for a, with right arms holding a citron and a trident, with left arms holding a musandhi¹⁹⁰ and a lotus, always near became the ford's messenger-deity.

His congregation

Then the Teacher of the World, never deserted by them, wandered elsewhere from that place for the benefit of souls capable of emancipation. Sixty thousand monks, the same number plus six hundred nuns, six hundred and seventy who knew the fourteen purvas*, twenty-five hundred who had clairvoyant knowledge, thirty-three hundred and forty who had mind-reading knowledge, thirty-two hundred omniscients, forty-nine hundred who possessed the art of transformation, two thousand disputants, one lacs and nine hundred and twenty laymen, and three lacs and eighty-one thousand laywomen composed the ford's retinue as he wandered from the time of his *omniscience*.

His emancipation

When twenty-three thousand, seven hundred and thirty-four years had passed from the time of his *omniscience*, knowing that it was time for his *emancipation*, the Lord went to Mt. Sammeta and began a fast with a thousand munis, At the end of a month, on the first day of the black half of Radha, the moon being in the Krttikas, the Master and the munis attained an eternal *abode*. The Lord's life was ninety-five thousand years, equally divided as prince, king, emperor, and *muni*. Kunthunatha's emancipation took place half a *palyopama** after Sri Santinatha's emancipation. The emancipation-festival of the Supreme Lord was held by the Indras and the gods; and the teeth, et cetera, were taken to their respective abodes to be worshipped properly.

FOOTNOTE

196. A fragrant ointment.
197. White.
198. I.e., the King of Hastinapura.
199. **Kaivalya** with reference also to its meaning ' *omniscience*.'
Also meaning "You are within yourself "
200. A round club of wood, studded with iron nails.