

INDEX

NAMINATHA CHARITRA	3
<i>Previous incarnations</i>	<i>3</i>
<i>His parents</i>	<i>3</i>
<i>Birth of Nami</i>	<i>4</i>
<i>Stuti</i>	<i>4</i>
<i>Childhood</i>	<i>4</i>
<i>King</i>	<i>5</i>
<i>Initiation</i>	<i>5</i>
<i>Omniscience</i>	<i>5</i>
<i>Stuti</i>	<i>6</i>
<i>Sermon on layman's dharma</i>	<i>6</i>
<i>Sasanadevatas</i>	<i>8</i>
<i>His congregation</i>	<i>8</i>
<i>His emancipation</i>	<i>8</i>
1. HARISENACAKRI CHARITRA	10
<i>Previous births</i>	<i>10</i>
<i>His parents</i>	<i>10</i>
<i>His birth</i>	<i>10</i>
<i>Expedition of conquest</i>	<i>10</i>
<i>Emancipation</i>	<i>11</i>
2. JAYACAKRI CHARITRA	12
<i>Previous births</i>	<i>12</i>
<i>His parents</i>	<i>12</i>
<i>His birth</i>	<i>12</i>
<i>Expedition of conquest</i>	<i>12</i>
<i>Emancipation</i>	<i>13</i>
FOOTNOTE	14

NAMINATHA CHARITRA

Homage to Jinendra Nami, whose feet are honored by the Indras, a lordly elephant* for the tree of karma, a wishing-tree for the earth. Of him we shall celebrate the very pure life for the benefit of everyone of this world and the next.

Previous incarnations

In this very Jambudvipa in the province Bharata in West Videha, there is a city Kausambi, the storehouse of wealth. Its king was Siddhartha, whose commands were unbroken like Akhandala's, by whom all beggars were made to have their desires accomplished. His dignity, resoluteness, generosity, heroism, intelligence, and other virtues, too, were all remarkable, as if in rivalry with each other. Of him, who was extremely prosperous, the widely expanded wealth was for the benefit of everyone like the shade of a tree on the road. *Dharma** alone made her dwelling in his very pure mind constantly like a rajahansa on a lotus. One day disgusted with existence he abandoned his wealth like straw and took initiation at the feet of *Muni Sudarsana*^s. He acquired body-making karma of a tirthakrt by some of the *sthanakas*, observed the vow completely, died, and went to Aparajita.

His parents

Now in this Jambudvipa in this very Bharataksetra there is a city Mithila whose citizens were zealous in *dharmā*. The circle of the walls, filled with jewels, gold, palaces, and markets, looks like a treasure-box of the earth. On all sides in it ponds in the gardens, inlaid with jewels, become muddy, as it were, with the pollen of the trees on their banks. Its king was *Vijaya*, victorious over all enemies, who exercised indraship on earth with the highest degree of glory. Without even frowning, without even arming his army, he overcame his enemies as easily as love overcomes young men. He was deep as the ocean, agreeable as the moon, strong as the wind, brilliant as the sun. His wife, named Vapra, the ornament of all the *harem*, whose good conduct was made into an ornament, was like the earth embodied. Clear and deep as the Ganga^s, purifier of the earth, indeed, giving pleasure to the eyes like moonlight, she shone forth. Whatever *qualities truthfulness*, virtue, et cetera, are to be seen, because of these to a high degree, she alone of women was an example.

Birth of Nami

Now Siddhartha's *jiva* completed his life of thirty-three sagaras in the heavenly palace Aparajita. He fell and descended into Queen Vapra's womb on the full moon of Asvayu in the constellation Asvakini. There was a light in the three worlds. Then during the last part of the night Queen Vapra saw fourteen great dreams indicating the birth of a tirthakrt. The embryo grew gradually, like a wish of his father, and made his mother comfortable, knowing her extreme grace. When the time was completed, the queen bore her son, who was marked with a blue lotus, gold color, on the eighth day of the black half of Nabhas, (the moon being) in the constellation which has a horse* for a divinity (Asvini). Because of the trembling of their thrones the Dikkumaris came and performed at once the birth-rites of mother and son properly. Sakra^s took the Lord to the top of Meru and the sixty-four Vasavas, Acyuta and the others, bathed him with water from the tirthas. At the end of his bath Sakra worshipped the Lord of the World with flowers, et cetera, waved a light, and began a hymn of praise.

Stuti

“Teacher of the path to emancipation, destroyer of all karmas, destroyer of passions, hail to you, Supreme Lord! I bow to you, remover of wrong doctrine, leader of the world, bestower of true enlightenment, Teacher of the World. The world has a lord with you, superintendent of every dominion, humbler of the wicked, unchangeable benefactor. Gatherer of the seed of *dharmā**, bearer of the wealth of supernatural *qualities*, author of chapters of sacred knowledge, homage to you, blessed One. Henceforth dharma will spread from you warning away from wrong paths, showing the road to emancipation, teaching. We are the servants of you, the founder of a new tirtha, undertaking a wealth of penance, governing the world, lord. Taker of emancipation, giver of fearlessness to everyone, I have taken refuge* with you, refuge of the three worlds. As you have become my lord in this birth, Lord of the World, may you be also in other births. I-have no other wish.”

Childhood

After this hymn of praise, Vasava^s took the Lord of the World and put him down at Lady Vapra's side according to custom. At dawn King *Vijaya* held his son's birth-festival with great joy accompanied by releases from prison, et cetera. While the Lord was in the womb, the city Mithila was *besieged* by enemies and Queen

Vapra immediately ascended to the top of the palace-After seeing Vapra, the enemy submitted to King Vijaya as the consequence of her embryo. For that reason the name Nami was given him. Tended by nurses appointed by Sakra^s, daily Naminatha grew like another moon.

King

Childhood left behind, fifteen bows tall the Master married a maiden at his father's command. After he had passed twenty-five hundred years from birth, he accepted the kingdom given by his father, knowing the fruit of pleasure-karma. When five thousand years had passed from the time he took the kingdom, the Lokantika-gods said to the Lord, "Found a *congregation*.*" After establishing his son, Suprabha, on the throne, Lord Nami gave gifts for a year with money brought by the Jrmhakas.

Initiation

Surrounded by kings, Suprabha and others, and by gods, Sakra and others, the Lord went to Sahasramravana in a *palanquin*, Devakuru. The Lord entered the grove which had a multitude of bees engaged in kissing the kadamba^B, the gardener occupied with gathering jasmine blossoms^B, the surface of the ground made red by the falling trumpet-flowers, with heaps of sirisa-flowers^B made into a couch for lovers, with the rainy season indicated even in hot weather by masses of spray pouring forth from the water-wheels being worked. In the last watch of the ninth day of the black half of Asadha in Asvini the Lord became a *mendicant* with a thousand kings, observing a two-day fast. Mind-reading knowledge arose then and on the next day he broke his fast with a milk-dish in the house of King Datta in Virapura. The rain of treasure, et cetera were made by the gods and King Datta made the platform, and the Lord wandered elsewhere for nine months.

Omniscience

Then he went to Sahasramravana, the place of initiation, and stood in pratima beneath a bakula^B, observing a two-day fast. The Lord Nami's brilliant *omniscience* appeared on the eleventh day of the bright half of Marga in the constellation Asvini because of the destruction of the destructive karmas. At once the gods made a *samavasarana* ornamented with an asoka tree a hundred and eighty bows tall. There the Lord circumambulated the asoka, bowed to the *congregation**, and sat down on the eastern lion-throne, facing the

east. At once the Vyantaras created images of the Lord placed on lion-thrones in the other directions. The holy fourfold congregation remained in the proper places and the Indra of Saudharma bowed to the Blessed One and recited a hymn of praise.

Stuti

“Homage to you who are three-eyed because you see the whole world with an eye named ‘omniscience.’ Homage to you, Supreme Lord, endowed with thirty-four supernatural powers, whose speech has thirty-five supernatural powers. We worship your speech, Lord, which conforms to all languages, charming with gramaragas, Malava, Kaisiki, and others. At the sight of you people’s snares of karma disappear, even though strong, like serpent-nooses at the sight of Tarksya. At the sight of you people slowly, slowly ascend the series of *gunasthanas* like a ladder to emancipation. You are the source of joy, Master, when you have been remembered, heard, praised, meditated on, seen, touched, worshipped by any means whatever. Surely we had merit in the past with merit as a consequence, master, by which you, offering unusual happiness, were brought into our range of vision. Let my heavenly kingdom, et cetera, be entirely different in every way, but do not let the words of your teaching depart from my heart, lord.”

After praising the Master’s *qualities* in these words, Hari^s became silent, and the Teacher of the Three Worlds delivered a sermon.

Sermon on layman’s dharma

“Verily worldly existence is worthless. Money is fickle as a moving wave. Even the body is transitory, resembling a flash of lightning. Therefore a wise man would acquire complete indifference to them and would strive for *yatidharma*,^{323*} wishing to die on the road to emancipation. If he is not able to do that, nevertheless desirous of it, he would exert himself for the layman’s *dharma**, consisting of twelve parts.³²⁴ The layman, zealous, should pass day and night constantly in actions of mind, voice, and body that are according to dharma. He should arise at dawn, reciting praise of the Supreme Ones, recalling, ‘What are my practices? What is my family? What are my vows?’ Clean, after worshipping the god in his house with flowers, food*, and hymns and after resolving not to commit faults so far as possible, he should go to a temple. After entering, he should *circumambulate* the Jina^s three times according to rule and after worshipping him with flowers, et cetera, he should

praise him with the best hymns. Then, pure-minded, he should make a public resolution, in the presence of the gurus, to avoid faults, accompanied. by service. Rising at the sight of him, approach at his arrival, placing the folded palms to his head, himself offering a seat, moving a seat with *devotion*, homage, personal service, following on his departure: this is service to a guru.

Then, having returned and gone to a suitable place, intelligent, he should think about wealth without any obstacle to dharma. Then he should make the midday puja and, after eating, he should study the *esoteric* meanings of the sastras with people learned in them. Next, after worshipping the gods again at twilight and after performing the daily duties, he should make his best study. At the proper time, purified by thinking of gods and gurus, he should take a little sleep, generally avoiding *incontinence*. At the end of sleep he should think of the true nature of women's bodies*, reflecting on their *abandonment* by the noble munis. He should think: 'Women, charming outside, are filled with liver, blood, impurities, phlegm, marrow, and bone, bags of skin sewed together with sinews. If there should be an exchange of the exterior and interior of a woman's body, its lover should afford protection from vultures and jackals. If Love wishes to conquer the world with woman as a weapon, why does not he, foolish, take a small feather as a weapon! Oh! Oh! the world is deceived by Sankalpayoni (Kama^s). Therefore, I shall dig up the root of *desire* for him.' Whatever injurious fault may exist, he should meditate on an antidote for it, attaining joy among monks free from faults.

Reflecting with perseverance on the miserable condition of existence of all creatures, he should look for emancipation, which is the source of natural bliss, for them. 'Who, whose mind is unconfused, would not trust to laymanship where there are the Jina^s, god, *compassion*, religion, gurus and sadhus? May I not become a cakravartin, *deprived* of the religion of the Jina. May I be even a slave, even poor, possessed by the religion of the Jina. When shall I resort to the practices of the monks, all association abandoned, wearing old clothes, the body wet from impurities, following the habits of the bee?³²⁵ Abandoning evil association, touching the dust of the guru's feet, when shall I, practicing meditation*, be able to cut off existence? When will the bulls rub their shoulders against me like a pillar when I am practicing kayotsarga* outside the city at midnight? When will the old leaders of the herds of deer snuffle at my face as I am seated in the lotus-posture in the forest with a young deer on my lap? When shall I make no distinction between an

enemy and friend, straw and women, gold and a stone, a jewel and mud, emancipation and existence?’ He should make such wishes, bulbs of the vine of extreme joy, to mount the series of *gunasthanas*, the ladder to the house of emancipation. Observing this conduct *zealously* day and night, engaged in the described conduct properly, even a householder becomes pure.”

After hearing this sermon of the Lord many people became mendicants and among them were seventeen ganadharas, Kumbha, et cetera. At the end of the sermon of the Lord of the World, Kumbha delivered a sermon. At the end of his sermon Sakra^s and the others bowed to the Lord and went to their respective abodes.

Sasanadevatas

Originating in that *congregation*^{*}, the Yaksa Bhrkuti, three-eyed, four-faced, gold color, with a bull for a vehicle, with four right arms holding a citron³, spear, and hammer and one in abhayada-position and with four left arms holding an *ichneumon*, axe, thunderbolt and rosary; and likewise the goddess Gandhari, fair-bodied, with a *hansa* for a vehicle, adorned with two right arms holding a sword and in varada-position and with two left ones both holding citrons, became the messenger-deities of Lord Nami.

With them always near, the Lord wandered over the earth for twenty-five hundred years less nine months.

His congregation

There were twenty thousand monks, forty-one thousand nuns, four hundred and fifty who knew the fourteen purvas^{*}, sixteen hundred who had clairvoyant knowledge, twelve hundred and sixty who had mind-reading knowledge, sixteen hundred who had *omniscience*, five thousand who had the art of transformation, one thousand disputants, one hundred and seventy thousand laymen and three hundred and forty-eight thousand laywomen (in the *congregation*^{*}) of the Lord.

His emancipation

Knowing that it was time for his emancipation, the Lord went to Mt. Sammata with a thousand monks and began a fast. At the end of a month on the tenth day of the black half of Vaisakha in the constellation Asvini, the Master and the monks reached an *abode* from which there is no return. Lord Nami’s age was ten thousand years twenty-five hundred as prince, five thousand as king, and twenty-five hundred in the vow. Six hundred thousand years elapsed from

the nirvana^s of Munisuvrata to the Lord Nami's nirvana. The Indras and the gods came there and held the emancipation-festival accompanied by funeral rites of Sri Nami and his retinue.

1. HARISENACAKRI CHARITRA

Now while the Jinesvara^s Nami was wandering (as a *mendicant*), Harisena was cakrin and his life is related.

Previous births

Here in Bharata in Ananta's Tirtha there was a king charming among men, named Narabhirama, in the city Narapura. In the course of time, terrified of existence, he adopted *mendicancy* and became a powerful god in the heaven Sanatkumara.

His parents

Now there is a capital city, Kampllya by name, the ornament of Pancaladesa, equal to heaven in magnificence, unshakable by enemies. Mahahari was its king, like Hari^s in strength, the ornament of the Iksvaku family, famous on earth. His queen was Mera, lotus-faced, ornamented with good conduct, making the earth adorned with her beauty.

His birth

Narabhirama's *soul* descended into her womb and a powerful cakradhara was announced by the fourteen great dreams. At the proper time she bore a son, gold color, named Harisena, fifteen bows tall. He was consecrated as heir-apparent.

Expedition of conquest

One day, when he was ruling his ancestral kingdom, with great strength of arm, the cakra- jewel appeared in the *armory*. Gradually his other thirteen jewels: the priest, carpenter, steward, general, et cetera, appeared. Following the cakra's path, he went to the east to Magadhatirtha. He conquered the Prince of Magadhatirtha at the beginning of his expedition of conquest. Then he went south and, long-armed, he subdued the god, Lord of Varadaman, dwelling at the southern ocean. Going to the west, he conquered the god, Lord of Prabhasa, having unbroken strength like Bidaujas on earth.

Going to the great river Sindhu, strong as an elephant* of the quarters, he, the tenth *cakrabhrt*, reduced her gradually to submission. Then he approached Vaitadhya and, skilled in the conquest of the quarters, he subdued the Prince of Mt. Vaitadhya according to

rule. Then he himself, active, subdued the god Krtamala and afterwards the west district of the Sindhu through the general.

He entered Tamisra, whose door had been opened by the general, with an elephant that had the gem-jewel set on the right frontal boss. He crossed Unmagna and Nimagna by a bridge and traversed it (Tamisra) whose interior was lighted by circles drawn by the cowrie-jewel.

He left it by the north door which had opened of its own accord and conquered the independent Mlecchas named Apatas. He had the west district of the Sindhu conquered by the general and he himself conquered the Prince of Ksudrahimavat. After writing his name on the peak Rsabha with his *cowrie*, turning back to the Ganga^s, he had the east district of the Ganga conquered by the general. He accepted tribute from the Vidyadharas living in both rows and he himself conquered Natyamala later. The cakravartin entered the cave Khandaprapata opened by the general and left as before, following the cakra. He had the east district of the Ganga conquered by the general and the king himself camped at the Ganga.

The nine treasures living in Magadha (tirtha) at the mouth of the Ganga submitted voluntarily from the power of his very great merit. The Indra to Glory, by whom the glory of a cakravartin had been completed, by whom six-part Bharata had been conquered, went then to Kampilya. His enthronement as cakrin was made by gods and men and a great festival was held in the city for twelve years. His commands being observed by kings in all Bharata, long-armed, he enjoyed pleasures without injury to *dharma*.*

Emancipation

One day, disgusted with existence, he dismissed the kingdom with ease and became a *mendicant*, eager for the festival of attainment of emancipation. As prince, Harisena passed three hundred and twenty-five years, as governor of a province the same, one hundred and fifty years in the expedition of conquest, eighty-eight hundred and fifty as *cakrabhrt*, and three hundred and fifty in the vow. Having kept severe vows completely, when he was ten thousand years old, his destructive karmas having been destroyed, his *omniscience* having appeared, Harisena went to the *abode* of continual bliss.

2. JAYACAKRI CHARITRA

Herewith is related the *meritorious* life of Cakrin Jaya, victorious, who belonged to the *congregation** of Blessed Nami.

Previous births

There was a king, named Vasundhara, in the city Sripura in Airavata in this same Jambudvipa. Depressed in mind by the death* of his wife Padmavati, he installed his son, Vinayandhara, on the throne. Hearing true doctrine, enlightened, he became a *mendicant* at the side of *Muni* Varadhama in the grove Manohara. He practiced *mendicancy* properly for a long time, died, and became a god in the seventh heaven.

His parents

Now there is a city Rajagrha, the ornament of Magadha, the sole *abode* of Sri, like a full brother of Amaravati. Its king was named *Vijaya*, victorious, belonging to the Iksvaku family, prominent on the path of law. His queen was named Vapra, endowed with good conduct, with a wealth of beauty and grace like a goddess come to earth.

His birth

In the course of time, King Vasundhara's *jiva* fell from Sukra and descended into her womb. A son, named Jaya, twelve bows tall, indicated by fourteen dreams, gold color, was born from her.

He was enthroned by his father and one day the cakra-jewel, the first sign of a cakrin, appeared in his *armory*. Also the umbrella, the gem, the staff, the sword, the skin, and the *cowrie*: his seven one-sensed jewels appeared. The priest, the steward, the horse*, the elephant* the general, the carpenter, and the woman: his seven five-sensed jewels appeared.

Expedition of conquest

For the sake of conquest, he went east to the eastern ocean, following the cakra. There he made *submissive* the Prince of Magadhatirtha. Then he turned to the southern ocean and subdued the god, Lord of Varadaman. For even a god on earth is not equal to a cakravartin. Then he went to the western ocean and easily subdued

the god, the Lord of Prabhasa, by one arrow that was shot. Then he subdued Sindhu, like a second ocean (sindhuraja), and, resembling Indra, the god, the Prince of Mt. Vaitadhya. He himself subdued the god named Krtamala and had the west district of the great river Sindhu subdued by the general. Long-armed, he entered and left Tamisra properly and conquered the Kiratas, named Apatas. He conquered the west district of the Sindhu by the general and, powerful as a god, subdued the Prince of Himavat. He wrote his name on Rsabhakuta with the *cowrie*, turned, and conquered the east district of the Ganga^s by the general. He himself subdued Ganga and the lords of the Vidyadharas, and Natyamala living at the door of Khandaprapata. He left Vaitadhya by the cave Khandaprapata and quickly conquered the east district of the Ganga by the general. The nine treasures, Naisarpa, et cetera, located at the mouth of the Ganga, submitted to him when he was encamped at the Ganga. Then he went to his own city, his glory of a cakravartin having been completed, and his enthronement as a cakrin was made by gods and men.

With unbroken strength he enjoyed the six-part earth and in course of time, terrified by existence, he became a *mendicant*.

Three hundred years passed while Jaya was prince and the same while he was governor; one hundred passed in the conquest of the quarters; nineteen hundred in the rank of cakrin; and four hundred passed in the vow.

Emancipation

After he had completed his life of three thousand years and had kept the vow, *omniscience* having appeared at the destruction of the destructive karmas, Jaya attained emancipation, an *abode* of imperishable bliss.

May the six: Rama, Lakshmana, Dasanana, the Tirthakrt Nami, the *Cakrabhrt* Harisena and the *Cakrabhrt* Jaya, who have been described in the preceding, give pleasure to your ears.

FOOTNOTE

323. The way of life of monks.
324. The 'twelve parts' here are quite same as the standard 12 vows of the layman.
325. Taking alms like a bee.