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## SAMBHAVANATH CHARITRA

**H**omage to the Lord of Three Worlds, originating from merit, destroyer of birth, holy Sambhava, Lord Jina<sup>s</sup>, crusher of Love. Now I shall relate the life of holy Sambhava, Lord Jina, which is the cause of the purification of the earth, a sickle for the plants of karma.

### *Incarnation as Vipulavahana*

In the zone Airavata in the continent Dhatikhanda, there is a celebrated city, named Ksemapuri, the *abode* of happiness (ksema). In this city there was a king, named Vipulavahana, endowed with great understanding, like Meghavahana (Indra) come to earth. He guarded duly his subjects unceasingly, destroying all pains, like a gardener guarding his garden, destroying all thorns. His stream of policy flowed unceasingly, refreshing the people just as if they were travelers. Maintaining an insuperable rule, devoted to the law, he did not allow the least transgression\* by himself as well as others. He employed the fourth stratagem against the guilty in proportion to the crime, like a physician dispensing treatment to the sick with regard to the disease. He showed favor to the virtuous in accordance with their virtue. Verily, the fruit of discrimination on the part of the

*discerning* is suitable subsistence. Things that were sources of pride in other people did not cause pride in him. The rainy season does not increase the size of the Ocean like that of a river.

The All-knowing was always in his mind, like a go in a temple; praise of the *qualities* of the All-knowing always in his speech as well as in the scriptures. He been his head to gods, Tirthankaras, teachers, and to good sadhus; everyone else bowed to him. By freedom from painful and evil meditation\*, by study of the scriptures by worship of the Jinas, he attained the highest fruit o mind, speech, body. In him the twelve-fold layman's dharma\* was always very firm, like indigo-dye in cloth. Just as he, noble-minded, was watchful over the twelfefold circle of kings, so he was watchful over layman's dharma. Pure-minded, he sowed money, the seeds of the tree of dharma, constantly in the seven fields,<sup>468\*</sup> as was suitable. A petitioner never went away empty-handed from him, the sole refuge\* of the poor and lordless, alone compassionate like a cloud from the Ocean. He rained wealth on beggars, like a cloud water; only he, free from egotism, did not thunder at all. While he, an axe for the destruction of thorns, a kalpa-tree of gifts, was ruling the earth, no one was miserable.

### *Description of a famine*

At one time, while he was king, there was a terrible famine. Fate is hard to overcome. From the failure of the heavens to turn black and from the lack of clouds the rainy season proved to be as cruel as another hot season. The southwest winds blew like the winds at the end of the world, drying up all the water, raging in uprooting the trees, The clouds in the sky were like crows' bellies. The sun appeared to have brilliance equal to that of a cymbal.<sup>469</sup> People in both the country and towns became like ascetics, eating the bark of trees, bulbs, roots, and fruit, from lack of *grain*.\* They were not satisfied even when much food\* had been taken somehow, like people with *morbid* appetites. Ashamed of begging, the people generally began to wear a *Sham ascetic*-garb in order to obtain alms.

Fathers, mothers, children abandoned each other and wandered here and there, as if they had lost the way, with the hope of eating. When food, etc., had been received in some way, a father did not give it to his son, though he saw him crying from starvation. A mother, wandering in the streets, sells her own wretched child for a handful of chick-peas, like an outcaste selling a *winnowing-basket*, etc. At dawn the *destitute* people, like hungry house-doves, picked up seeds that had fallen in the courts of the rich men's houses. Again

and again in the shops of the bakers, etc., people stole food by trickery, like dogs. Men considered it a blessing when they obtained just a *Trifle* of food by some means or other at the end of the day, after they had wandered about all day. Even the highways of the city were worse than a cemetery from the wretched men who had fallen, who resembled skeletons, terrible-looking. People's ears were pierced by unceasing wails that were like needles thrown into their ears, which poured forth at every step.

When the noble-minded king saw the fourfold *congregation*\* suffering in this famine which was like the end of the world, he thought: "I must protect the earth, all of it. But what am I to do? This evil season is not subject to weapons.\* Nevertheless, the whole congregation must be protected at all events, since the duty of the great is the assistance of worthy persons, first of all."

After these reflections, the King instructed his cooks: "Listen! Henceforth, I shall eat what is left after the congregation has eaten. The food\*, etc. that has been prepared for me must be given in future to the ascetics.<sup>470</sup> The laymen must be fed with separately prepared *porridge*."

The chief-cooks replied, "Very well," to the King's order and carried it out all the time. The King himself saw to it.

Rice that resembled lotuses with its fragrance to be absorbed by the nose; green gram bigger than grains of black gram;<sup>471</sup> bowls of liquid; various sauces abundant and thick like the waters of Ghrtoda, friends of nectar as it were; flour-cakes<sup>472</sup> mixed with candied sugar; delightful sweetmeats; fruit with pleasant flavor; pastries adorned with candied sugar; very tender *marmarala*;<sup>473</sup> delicate cakes fried in oil and butter; a savory sauce; smooth curdled milk; boiled milk; and curds with sugar and spices which destroyed hunger these were prepared for the laymen's meals, like meals for the King.

The noble-minded king himself gave food which was free from faults, acceptable, pure to the great munis. Thus throughout the entire famine the King gave food, etc., in a fitting manner, to the entire congregation. By performing service and showing attention to the whole congregation the King acquired the body-making karma of a Tirthankara<sup>8</sup>,

One day he was seated on the palace-roof, and he saw a cloud raised in the sky like an umbrella for the earth. It filled the sky completely like a robe made of indigo-color cloth with an ornament of forked lightning for the sky. In the meantime a violent wind arose, shaking trees from their roots as well as all the Patala-vessels. By this great wind the great cloud was lifted and led hither and

thither, like the fluff of the arka. In a moment the cloud became visible, and in a moment it disappeared. As he observed that, the wise king thought:

“Just as that cloud appeared and disappeared while people looked on, everything else in worldly existence is known to be like it. Just so, whether one who of his own accord is talking, singing, dancing, laughing, gambling, meditating on various means of acquiring wealth, walking, standing, lying down, seated in a conveyance, angry or playing, at home or outside, is suddenly bitten by a serpent appointed by fate, is killed by a sharp stroke of lightning that has fallen, or is crushed by a rutting elephant\* with its tusks, or is injured by the breaking of an old wall, etc. that has fallen down, or is *devoured* by a tiger lean-bellied from hunger, or is attacked by a disease causing a change for the worse and difficult to cure, or is struck down suddenly by a wild horse\* or something like that, or is killed by an enemy, thief, etc. with a dagger, etc., or is burned by the blazing fire of a lamp, or is swept away by the *velocity* of a river-flood from heavy rain, etc., or has his body penetrated by an acute affection of the windy humor, or he is embraced by the *phlegmatic* humor which has dried up the heat of the whole body, or torn by a violent *bilious-attack*, or is suddenly overcome by a coughing-fit, or is consumed by a skin-disease, or is seized by consumption, or is troubled by an attack of indigestion, or is occupied by a miserable tumor called ‘Arbuda’ or stupefied by diarrhoea, or seized by constipation, or obstructed by an abscess, or tormented by the scrotum, or filled with asthma, or destroyed by gouty pain, a man always attains death by numerous diseases such as these or others near at hand like messengers of Krtanta.

Nevertheless, considering himself immortal, a man, stupid as an animal, does not set out to take the fruit of the tree of a life-time. ‘Oh! I have poor brothers; I have young sons now; this daughter is unmarried; this boy must be educated; my wife is newly married; my parents are old; my father- and mother-in-law are unfortunate; my sister is widowed.’ Thinking that these people must be protected forever, a stupid man does not know that the Ocean of existence is like a stone tied to the heart.

‘I was not delighted today by the happiness of embracing my beloved’s body; I did not smell the pudding; my *desire* for a *wreath* was not fulfilled; the wish for the sight of pleasing objects was not satisfied; I am not at all pleased with the songs of the lute, flute, etc.; the storehouse was not filled today for the household; the old house that I tore down was not renewed; I did not undertake the final

training of the horses that had come; these fast bullocks were not driven to the best chariot.’

So the foolish suffers *remorse* even at death. Never in the least does he regret, ‘I did not practice dharma.\* Here death is always ready; there are various sudden deaths; diseases are here; and many anxieties there. On the one hand are love, hate, etc., enemies always ready; on the other are strong passions causing death\* like battles. There is nothing at all that conduces to happiness in this *samsara* which is like a desert. A man, alas! does not become disgusted with existence, thinking, ‘I am living in a comfortable place.’ Death, the sudden destroyer of life, quickly falls upon the one bewildered by the fallacy of pleasure, like a night-attack upon a sleeper. Verily, the practice of dharma is the fruit of the perishable body, just like the eating of prepared food.\* The acquisition of an imperishable state by the perishable body, though easy to do, is not done by bewildered people, alas! So today I shall undertake without hesitation to buy the wealth of nirvana<sup>s</sup> with this body, and shall *bestow* the kingdom on my son.”

After these reflections, eagerly the King had the doorkeeper call his son, Vimalakirti, dear to fame. His hands folded submissively, the prince bowed with extreme *devotion* to the feet of his father as if he were a powerful divinity, and spoke as follows:

“Please favor me with an important command. Do not be anxious at the thought, ‘My son is a child.’ Of what enemy-king shall I seize the land today? What mountain-king together with his mountain shall I subdue? What enemy living in a fortress on water together with the water shall I destroy? Anyone else who is a thorn in your flesh, I shall quickly remove. Though a boy, I am your son, able to subdue what is difficult to subdue. This power belongs to my father alone. I do not consider myself a soldier.”

The King replied: “There is no king hostile to me. No mountain-king crosses my speech; no lord of an island transgresses my command, for whose conquest I send you forth, O long-armed son. But, living in earthly existence is the only thing that constantly torments me. Therefore, take the burden of the world, ornament of the family, fitted to bear burdens. Take this kingdom in turn, as I took it, that I may take initiation at once and give up living in worldly existence. Recalling the command of the elder which must not be *transgressed* and your own promise made just now, son, you can act only with devotion, not otherwise.”

The prince thought, “Alas! I am *deprived* of an answer by my father giving a command and recalling my promise.” After this

reflection, the King took the prince by his own hand and installed him on the throne with a great *coronation*-festival.

The King, after his initiation-bath had been performed by Vi-malakirti, seated in a *palanquin*, went to Suri Svayamprabha. Under the best of acharyas, the best of kings adopted *mendicancy* together with rejection of all that is *censurable*. Seated in the chariot of restraint he guarded fittingly his mendicancy like a kingdom from conquest by internal enemies.\* By means of the twenty *sthanakas* and other *sthanakas* also, he increased his own karma named 'tir-thakrtnamea.' Not depressed by attacks, rejoiced by trials, he passed his life, like a watchman his watch. After death\* from fasting he attained the heaven Anata. Such is a small thing from initiation producing nirvana<sup>s</sup> as a fruit.

### ***Incarnation as Sambhava*** ***His parents***

Now, there is a large city, named Sravasti, very wealthy, the ornament of the eastern half of Bharata in Jambudvipa. In it there was a king, suitably named 'Jitari' from the conquest of his enemies, who was like a moon to the Ocean of Milk of the Iksvaku-family. Among kings there was no one equal or superior to him like a lion among deer, like an eagle among birds. The King shone with kings installed in the duties of footmen like the moon with planets\* entering its orbit. He did not say anything not in accordance with dharma\*; he did not do anything of the kind; he did not think anything of the kind; he was dharma incarnate, as it were.

While he was king, punisher of criminals, giver of money to the poor, there was neither a wicked nor a poor man in this kingdom. He carried a weapon in his hand and was compassionate; he was powerful and forbearing; wise and free from jealousy; young and his senses were subdued. His chief-queen was suitable because of a wealth of beauty, the general of the soldiers the virtues, named Senadevi. Not injuring the other objects of existence, at the proper moments he sported with the queen like the moon with Rohini.

### ***Birth***

Now, the *jiva* of King Vipulavahana completed his life in the ninth heaven. He fell from Anata and descended into Sena's womb on the eighth day of the white fortnight of Phalguna, when the moon was in *conjunction* with Mrgasiras. For a moment then there was ease for the hell-inhabitants; and there was a light like a flash of lightning in the three worlds.

*The fourteen dreams*

As she was sleeping, Senadevi saw fourteen great dreams entering her lotus-mouth during the remainder of the night. A trumpeting elephant\*, fair as an autumn-cloud; a bull, spotless, like a large rock that had fallen from Sphatikasaila (Kailasa); a lion with a very yellow mane, with a mass of hair; the sprinkling of Sri being made by two elephants; a *wreath* made of five colors, stealing the hues of twilight-clouds; a full moon silvery like a mirror; a sun by which darkness was dispelled; a flagstaff with a banner with a collection of tinkling bells; a golden water-pitcher whose mouth was covered with lotuses; a large pool smiling, as it were, with blooming lotuses<sup>b</sup>; the Ocean of Milk dancing with high waves as hands, as it were; a palace made of jewels, whose counterpart has never been seen; a heap of jewels resembling a collection of gems of the serpents of Patala; a smokeless fire resembling the sun at dawn.

When the Queen awoke, she related these dreams to the King; and the King explained, "Assuredly, you will have a son, who will be honored in the three worlds." The Indras knew what had happened by the shaking of their thrones, came there, bowed to Senadevi, and explained the meaning of these dreams, "You will have a son who will be the third founder of a *congregation*\* in this *avasarpini*, the master of the world, O Lady." Delighted at this explanation of the dreams, like a peacock by thunder, the Queen passed the rest of the night awake.

As the earth of the diamond-mine carries the diamond, as the fire-stick carries the fire, so the Queen carried her strong and pure embryo. Then the embryo in the Queen's womb grew in secret like a golden lotus in the water of the Ganga<sup>s</sup>. Then the Queen's eyes became especially radiant. For pond-lotuses are especially fine in the autumn. The Queen's beauty of the body, swelling of the breasts, slowness of gait increased daily from the power of the embryo.

On the eighth day of the white half of Phalguna, she began to carry the embryo for the delight of the world, like the sky bearing a sign of a cloud. After nine months, seven and a half days, on the fourteenth day of the white half of Marga, when the moon was in conjunction with Mrgasiras, she bore with ease a son, free from the after birth, blood, etc., marked with a horse\*, golden, like the east bearing the sun. Then for a moment there was a light in the three worlds that caused destruction of darkness; for a moment there was ease even for hell-inhabitants. The planets\* went to their high places; all the heavens were serene; the wind blew gently; all the people

celebrated. There was a shower of perfumed rain; a drum sounded in the sky; the wind blew away the dust; and the earth expanded.

### *Birth rites*

Then from the lower world eight Dikkumaris, Bhogankara and others, came to the Master's house, knowing the birth of the Arhat by clairvoyant knowledge. They *circumambulated* the Jina<sup>s</sup> and his mother three times, bowed, and announced themselves, saying at the same time, "Do not be afraid." Standing in the northeast, after they had made a vaikriyasamudghata, they removed thorns, etc. for a *yojana* with a whirlwind. Then they bowed to the Blessed One, sat down near him, and continued to sing his virtues, just like women of the family.

Then from the upper world eight Dikkumaris, Meghankara, etc., came and bowed in the same way to the Master and Master's mother. They created clouds for a radius of a *yojana* from the house and laid the dust with showers of perfumed rain. They showered five-colored flowers knee-deep, bowed to the Jina and, singing the Jina's virtues, stood in the proper place.

Eight Dikkumaris, Nandottara, etc., came from east Rucaka, bowed likewise, and stood singing, holding mirrors. Eight Dikkumaris, Samahara, etc., came from south Rucaka, bowed, and stood on the right, gold *pitchers* in their right hands. Eight Dikkumaris, Ila, etc., came from west Rucaka, bowed, and stood behind, holding fans. Eight goddesses, Alambusa, etc., came from north Rucaka, bowed, and stood at the left, singing, holding *chauris*. Four, Citra, etc., came from the intermediate directions of Rucaka, bowed, and stood at the intermediate points, singing, holding lamps.\*

Four goddesses, *Rupa*, etc., came from the middle of Rucaka. They cut the Lord's navel-cord except four fingers' length, made a hole in the ground, and deposited the navel-cord like a treasure. Filling the hole with diamonds and jewels, they made a cover of durva-grass<sup>b</sup>. In each direction, except the west, from the Jina's birth-house, they made a four-room house of plantain. They took the Jina in their hands, gave their arms to the Jina's mother, and led them to the southern four-room plantain-house and seated them on the lion-throne. They anointed both with oil with a hundred thousand ingredients and quickly rubbed both with fragrant unguent. After leading them both to the eastern four-room house and seating them on the lion-throne, they bathed them both with fragrant water and dried them with devadusya. They rubbed them with gosirsasandal and put devadusya-garments and divine ornaments on them

both. They led the Jina and the Jina's mother to the northern four-room plantain-house, and seated them on the jeweled lion-throne. Then they had the Abhiyogyas bring abundant sandal-wood, made it into fuel, and made a sacrifice in the fire produced by the fire-sticks. They made amulets from the ashes of the fire for the Master and the Master's mother and fastened them on properly. Saying aloud, "May you live as long as the mountains," they struck together stone balls near the Blessed One's ears. After they had put the Arhat and his mother on the couch in the birth-house, they continued singing auspicious\* hymns in loud tones.

### *The birth-bath*

Then the thrones of the Indras trembled, just as if wishing to go near the Master's lotus-feet. Knowing the Jina's birth from clairvoyant knowledge, Sakra rose, removed his shoes, took seven or eight steps, and paid homage to the Lord of Jinas. Sakra was surrounded by gods assembled by the general's proclamation and the sound of the bells, eager for the Jina's birth-festival.

Sakra got into Palaka with the gods and his retinue and, after going to Nandisvara, went to the Master's house. He *circumambulated* the Master's house, riding in his car, and then Hari<sup>s</sup> got out of the car and left it in the northeast. Purandara<sup>s</sup> entered the Master's house and at the very sight of him bowed to him with *devotion*. He circumambulated the Blessed One and his mother three times, and again bowed, touching the surface of the earth with five members. After giving a sleeping-charm to the Queen and placing an image of the Lord at her side, Sakra himself became fivefold. Then one Sakra took the Lord, and another an umbrella, two carried *chauris*, and one went in front brandishing a thunderbolt. Surrounded by the gods crying, "Long live! Long live!" Sakra took the Master and went in a moment to the top of Meru. Vasava<sup>s</sup> sat on a lion-throne on the rock Atipandukambala, holding the Teacher of the World on his lap.

Because of the trembling of his throne just then, the Indra Acyuta immediately employed unobstructed clairvoyant knowledge, and Pranata also, and Sahasrara, Mahasukra, Lantaka, Brahma, Mahendra, Sanatkumara, Isana, Camara, Bali, *Dharana*, Bhutananda, Hari, Harisaha, Venudeva, Venudarin, Agnisikha, Agni-manava, Velamba, Prabhanjana, Sughosa, Mahaghosa, Jalakanta, Jalaprabha, Purna, *Avasista*, Amita, Amitavahana, Kala, Mahakala, Surupa, Praturupaka, Purnabhadra, Manibhadra, Bhima, Mahabhima, Kinnara, Kimpurusa, Satpurusa, Mahapurusa, Atikaya, Mahakaya, Gitarati, Gitayasas, Sannihita, Samanaka, Dhatri, Vidhatri, Rsi<sup>s</sup>,

Esipalaka, Isvara, Mahesvara, Suvatsaka, Visalaka, Hasa and Hasarati, Sveta, Mahasveta, Pavaka, Pavakapati, the Sun and Moon these sixty-three Indras and their retinues in magnificent style, hurrying to the peak of Meru for the Jina's bath, came together as if staying in a neighbor's house.

At the command of the Indra Acyuta Abhiyogikas made *pitchers* of gold, silver, jewels, gold and silver, gold and jewels, silver and jewels, gold, silver, and jewels, clay, one thousand and eight of each; and the same number of *ewers*, mirrors, bowls, boxes, vessels, dishes, and flower-baskets. The gods brought water from the Oceans, the Ocean of Milk, etc., and from other tirthas also, and clay and lotuses to delight Satamanyu's mind. The gods brought there also herbs from Himadri and saffron<sup>b</sup> from Bhadrāsala, etc., and other fragrant substances. Throwing all the fragrant substances into the water immediately, they perfumed the tirtha-water from *devotion*.

Acyuta bathed the Master with the pitchers handed by the gods together with handfuls of flowers from the coral tree, etc. The Master's bath was made by the Indra Acyuta to the accompaniment of the delighted gods engaged in beautiful playing, singing, and dancing. The lord of Arana and Acyuta devotedly made the divine *anointing*, *pooja*, etc. of the Lord of Jinas and paid homage to him fittingly. The other sixty-two Indras, except Sakra, bathed the Lord of Three Worlds in the same way, which was the means of purifying the earth.

Then Isana became fivefold, like Sakra. One held the Lord on his lap, another took the umbrella, two held the *chauris*, and another stood in front. Sakra, alone clever in devotion, made four long-horned crystal bulls in the four directions from the Lord. Delightful streams of water spurted up from their horns; separated at the bottom, united at the top, they fell on the Master's head. In this way the Indra of Saudharmakalpa, from excessive devotion to the Lord Jina<sup>s</sup>, made a bath which was different from the baths made by the other Indras. After he had destroyed the bulls, Sakra made the anointing, the worship, etc. of the Teacher of the World and then, after bowing joyfully, recited a hymn of praise.

### *Stuti*

“Homage to thee, Blessed One, Lord of All, Protector, Lord of the Third *Congregation*<sup>\*</sup>, endowed with many powers, differing from mankind by three kinds of knowledge and four supernatural powers present at birth, with one thousand and eight clear marks.

This birth-kalyana of yours, causing the destruction of negligence of the always negligent, is for the happiness today of people like me. O Lord of the World, this entire night is worthy of honor, in which you, a moon with an unspotted body, were born. Now may the earth too be like heaven because of gods coming and going to worship you, O Lord. Henceforth, enough of old nectar for the gods whose minds are satisfied by enjoyment of the nectar of your sight. O Blessed One, lotus of the best pool of Bharataksetra, may I, like a bee, have the highest satisfaction in you. These mortals also are blessed who see you constantly. The festival of your sight surpasses the kingdom of heaven, O Supreme Lord.”

After he had recited this hymn of praise and had become five-fold, he took the Master with one form and repeated his acts with the others as before. Instantly, he placed the Lord adorned with clothes and ornaments by the side of Senadevi, and fastened a sridamagan-daka to the canopy. He put a pair of bracelets and two fine garments on the Lord’s pillow; and took away the sleeping-charm and the Arhat’s image. Then Sakra had the Abhiyogikas proclaim to the gods, the Kalpavasins (Vaimanikas), Bhavanadhipatis, Vyantaras, and Jyotiskas: “If anyone thinks anything wrong of the Lord or his mother, his head will burst into seven pieces.” Then he injected a stream of nectar in the Lord’s thumb. For *Arhats* do not nurse, but suck their own thumbs when hungry. Sakra appointed five Apsaras-es as nurses to discharge all the nurses’ duties for the Lord always. When Sutraman had done this, he bowed to the Arhat and then went away; but the other Indras went from Meru to the continent called Nandisvara. After they had made an eight-day festival to the eternal images of the Arhats all the gods and asuras went to their respective abodes.

### *His childhood*

At daybreak King Jitari held a great birth-festival in honor of the Arhat deserving the world, who had become his son. In every house, on every road, in every market, in the whole city a festival took place just as in the palace. While he was in embryo, rice was grown (sambhuta); and at that time the second ploughing (samba) took place; so his father gave the name ‘Sambhava’ and also ‘sambhava’ to the Lord.

The King looked at the boy, Lord of the World, time and time again, thinking himself immersed in nectar, as it were. The King held the Lord on his lap, heart, even on his head like the choicest jewel, delighting in his touch. The five nurses appointed by Sakra,

intensely devoted, never left the ford's side, like the shadow of the body. He worried his nurse, like a lion-cub a lioness, getting down from her lap and wandering about without fear.\* He, though possessing knowledge, put his hand on the moon reflected in the floor of jeweled slabs, showing the people childish activity.

The Lord played with gods who had come in mortal forms and become his companions. Who else was able to play with him? The gods, their heads turned, ran in front of the Lord running in play, like elephant-drivers in front of an elephant.\* When they had been made to fall in play, crying, "Help! Help!" yet the Lord bestowed *compassion* in accordance with the circumstances. So he passed his childhood, like the moon the early part of the evening, with various games and varied playthings.

### *Personal description*

Four hundred bows tall, golden, the Teacher of the World looked like Meru turned into a man for amusement.

Wearing a high turban round like an umbrella, his hair sleek and dark, his forehead resembling the moon of the eighth day in beauty, his eyes extending to his ears his ears reaching his shoulders, bull-shouldered, long-armed, broad-chested, lean-bellied like a lion, his thighs resembling an elephant's trunk, his legs like a deer's, his ankles small, his feet arched and smooth-soled like the back of a tortoise, his fingers straight, his body-hair separated, grown out, dark, soft, sleek, his breath perfumed like a lotus, always free from impurities, so favored in his body by nature, the Lord of the World shone exceedingly with youth, like the full moon with autumn.

### *His marriage*

One day, the Lord was urged by his parents, because of their unsatisfied *desire* for the festival, to marry kings' daughters resembling daughters of the gods. Knowing that he had karma with pleasure as its fruit and observing his father's command, he, noble-minded, consented to marry the maidens. King Jitari and Sakra, who had come in person, had Sambhava Swamin celebrate a marriage-festival with the maidens, at which Haha and Huhu sing with sweet sounds; Gandharvas beat drums, etc. with deep tones; Apsarases, Rambha, Tilottama, etc., dance; well-born women recite aloud auspicious\* songs. Sometimes in rows of gardens resembling the garden Nandana; sometimes on pleasure-mountains equal to the peak of Mt. Ratna; sometimes in pleasure-ponds like tanks of nectar; sometimes in picture-galleries resembling heavenly palaces, Sri

Sambhava Swamin sported with young women charming from intelligence by the thousand, like an elephant\* with female elephants. Enjoying manifold pleasures, as prince the Supreme Lord passed fifteen lacs of purvas.\*

### *Becomes king*

Then the King, disgusted with existence, after persuading Sambhava Swamin to consent, established him in the kingdom like a choice jewel in a finger-ring. King Jitari himself accomplished his own *desire* by taking *mendicancy* at the lotus-feet of a good teacher. After accepting the kingdom at his father's importunity, Sambhava Swamin, very powerful, guarded the earth like a *wreath* of flowers. From Sambhava Swamin's power the people in the kingdom were free from calamities, free from disease, living a human life-time. The Master did not even bend his brow over anything. What occasion was there to speak of bending the bow? Destroying pleasure-karma, the Master passed forty-four lacs of purvas and four purvan-gas as king. His mind endowed with three kinds of knowledge, self-enlightened, the Lord of the World reflected that existence in the world was like this:

“In worldly existence pleasure from enjoying sense-objects is sweet only for a moment, like poisoned food\*; but in the end (during digestion) produces evil. In this worthless Ocean of existence human birth is attained by creatures with difficulty, like sweet water in saline soil. When one has attained human birth, it is spoilt to no purpose by the foolish by service to the senses, like a stream of nectar by cleansing the feet.”

### *Initiation*

While the Lord was engaged in these reflections, the Lokantika-gods came, bowed, and said, “Master, found a *congregation*.\*” After the gods had gone, the Lord of the World, eager for the festival of taking initiation, began to give gifts for a year. The Jrm bhaka-gods, sent by Sravana at the command of Sakra, brought money, gold, etc. of which the owners had died, whose landmarks had been lost, which had been put in mountains, deposited in cemeteries, and concealed in houses, long lost and disappeared. After they had brought it to the city Sravasti, they made piles like great mountains at the junctions of four roads and of three roads and other places. The Master had a proclamation made aloud by officials in Sravasti: “Whatever money anyone needs, he may ask for that freely;” Daily

the Master gave away one crores and eight lacs of gold. There are so many beggars for money when the

Arhat gives it. So, during the year, the Master gave away three hundred eighty-eight crores and eighty lacs of gold.

At the end of his year's giving, the Indras, whose thrones had shaken, with their wives and retinues came together to the Master's house. After they had *circumambulated* the Master's house, they got out of the cars, not touching the earth by a distance of four fingers. All the lords of the gods (Indras), filled with reverence, then circumambulated the Lord of the World and made *obeisance* to him devotedly. Then Acyuta performed properly the Lord's bath, like the birth-bath, with *pitchers* of water from the tirthas brought by the Abhiyogyas. The other Indras also, clever in *devotion*, made in turn the bath of the initiation-kalyana of the Lord of the World in the same way. Immediately the kings, devoted as the Indras of the gods and asuras, made the bath of Sambhava Swamin with purified water. The gods dried the god of gods' body, wet with bath-water, resembling a golden mirror, with devadusya. The gods anointed the Lord with gosirsa-sandal and clothed him in fine garments, with devotion. The gods put ornaments on the Lord of the World a *fillet*, resembling the wealth of the earth of a diamond-mine, on his head; in his ears a pair of ear-rings that looked as if they were made of cloud-pearls; on his neck a rope of pearls that imitated the Ganga<sup>s</sup> falling from Mt. Nihara; armlets and bracelets, that seemed to be made of the sun and stars, on his arms; on his lotus-feet anklets resembling lotus-stalks made into circles.

Then the kings made a *palanquin* for the Lord which had a lion-throne with a foot-stool and was named Siddhartha. The Indra Acyuta also had a palanquin made by the Abhiyogyas which was just like a chief-god of the aerial cars of the Vaimanikas. Then the Indra Acyuta put the palanquin made by himself inside the palanquin made by the kings, like aloe inside of sandal-wood. The Blessed One, supported by Bidaujas, ascended the lion-throne in the palanquin, like a *hansa* a lotus. In front mortals lifted it, like horses a great chariot; next the gods like the Thick Winds the earth.

With the best musical instruments\* sounding on all sides like clouds, Gandharvas giving a concert like nectar to the ears, Apsaras-es dancing with varied gestures and postures\*, *bards* reciting, Brahmans chanting prayers, the old women of the family reciting something auspicious\*, and high-born women singing charming auspicious hymns, gods moving at the front, in the rear, and at the sides like horses; looked at with wide-open eyes, pointed at with

fingers, receiving blessings of the citizens at every step, delighting the world by glances like glances of nectar, his *chauris* waved and his umbrella carried by gods, the Master went to Sahasramravana in the city Sravasti.

From this jewel of a *palanquin* the Teacher of the World descended, desiring to take initiation, like a peacock from a tree, desiring to take food.\* The Blessed One discarded wreaths, ornaments, etc., and wore on his shoulder the devadusya placed there by Indra. On the day of the full moon of Margasirsa, the moon being in *conjunction* with Mrgasiras, in the last division of the day, having fasted for two days, the Lord of the World pulled out his hair from his head in five handfuls, as easily as troubles previously acquired. Sakra caught the Master's hair in the end of his own garment and threw it immediately in the Ocean of Milk like the remains of a sacrifice. He quickly restrained the noise of gods, asuras, and men by a gesture of his hand, like a door-keeper.

Declaring, "I renounce all activity that is *cenurable*," the Lord adopted good conduct in the presence of the assembly of gods, etc. Then, the Lord's fourth knowledge, mind-reading, arose, like a present security for *omniscience*. Then for a moment there was comfort even for the hell-inhabitants consumed by unmixed pain as if thrown into a fire. A thousand kings abandoned their kingdoms like straw, and took initiation themselves with the Lord of Three Worlds.

Sakra made obeisance to the Lord with folded hands, and began a hymn of praise in a voice ardent with *devotion*:

### *Stuti*

"Hail, O Lord, possessor of four kinds of knowledge, demonstrator of the dharma\* of the four vows, giving happiness to the throngs of creatures of the four conditions of existence. Those places in Bharataksetra are blessed, O Lord of Three Worlds, in which yon shall wander as a living tirtha, O Lord of the Tirtha. You live in this worldly existence, but yon are not tainted by worldly existence. Verily, a lotus, though originating in mud, does not become muddy. This great vow of yours, powerful as the blade of a sword for cutting the snares of karma, is victorious, O Lord of the World. Though free from affection, you are compassionate; though free from possessions, very rich in magic powers; though possessing *splendor* (heat), always gentle (cool); though courageous, afraid of existence. He with whom you, wandering, break fast, the means of salvation for all, even though a mortal, is to be worshipped intensely

by gods. O Master, to see you in this way is very beneficial to me who am not free from *desire*, like a medicinal herb to a sick man, O Lord of Three Worlds, I ask, 'May my mind be on you, as if sewn together, as if inlaid, as if joined together, constantly.'

When he had recited this hymn of praise to the Lord, Sakra and the other Indras, Acyuta, etc., went to their respective abodes, recalling the nearness of the Lord.

### *His fast-breaking*

On the next day in the same city the Lord went to the house of King Surendradatta with the intention of breaking his fast. He (Surendradatta) arose, bowed to the Lord of the World with *devotion*, took up a rice-pudding and said, "Please take it." The Lord accepted the rice-pudding free from faults, acceptable, free from life, in his hand-vessel, the only vessel for everything.<sup>474</sup> The Lord, his mind not greedy for delicacies broke his fast just sufficiently to maintain life, the cause of good fortune to the giver. Then there was the sound of a drum, like the trumpeting of a sky-elephant\*; a divine stream of treasure fell from the sky, like a broken necklace; a rain of flowers fell from the sky, like the wealth of Nandana; there was a shower of fragrant rain, resembling the ichor of a sky-elephant. The gods waved their garments as if they were held by one cord, and a voice said, "Oh, the gift! Oh, the gift! The good gift!" Surendradatta made immediately a platform of gold and gems at the place where the Lord had broken his fast, and worshipped the platform at dawn, noon, and sunset as if it were the Lord's feet. He took no food\* at all until he had made the puja.

### *His kevala*

After leaving that place the Blessed One wandered as a *mendicant* for fourteen years in ever different villages, villages approached both by land and water, cities, mines, poor towns, towns with earthen walls, isolated towns, towns approached either by land or water, and forests, having no *abode*, restrained by manifold vows, enduring undepressed the twenty-two trials, having the three *controls*, five kinds of carefulness, silent, fearless, resolute, his gaze fixed on one point.

Then the Lord stood in pratima, engaged in the second pure meditation\*, under a sal tree in Sahasramravana. While he was engaged in meditation, the four destructive karmas of Sambhava Swamin crumbled like dry leaves of a tree. Then in the month Kartika on the fifth day of the dark fortnight, the moon being in

*conjunction* with Mrgasiras, brilliant *omniscience* arose in the Master observing a two days' fast, like a guarantee of the sight of present, past, and future objects. Then the hell-inhabitants had a moment of peace from the *cessation* of pain caused by the Paramadharmikas, arising from the place, and caused by each other. At the same time all the Indras of the gods and asuras, whose thrones had been shaken, came there to make the omniscience-festival.

### *The Samavasarana*

The Vayukumaras cleaned the ground for a *yojana*, and the Clouds<sup>475</sup> sprinkled it to prepare for a *samavasarana*. The Vyantararas paved it with beautiful gold and jeweled slabs and scattered five-colored flowers on it. There they made four arches, one in each direction, ornamented with white umbrellas, flags, pillars, makararaces, etc. The Bhavanesas made a jeweled platform inside and around it a silver wall with a gold coping. The Jyotiskas made a middle wall of gold with a jeweled coping, resembling the girdle of a bride in the form of the earth. Then the Vimanapatis made the upper wall of jewels with a coping of rubies. In each wall there were four ornamental gateways, and within the second wall to the northeast the gods made a dais. In the center of the ground inside the upper wall, the Vyantararas made a caitya-tree two kos\* and one hundred and eight bows high. Beneath it on the platform paved with jewels they made a dais, and in its center to the east they made a jeweled lion-throne with a foot-stool. Above the dais they made a triple white umbrella; at the sides two Yakshas held moon-white *chauris*. In front of the samavasarana the Vyantararas made a shining dharmacakra, indicating that the Supreme Lord was a Dharmacakrin.

Surrounded by crores of gods, setting his feet on nine golden lotuses moved by the gods, the Lord entered the samavasarana by the east door at dawn and *circumambulated* the caitya-tree in it three times. Saying, "Homage to the *congregation*"\* the Supreme Lord sat, facing the east, on the lion-throne placed on the dais. By means of the Master's power, the Vyantararas made images of the Master which were placed on jeweled lion-thrones in the other directions also. Back of the Lord's head there was a halo, in front an *indradhvaja*\*, and a drum sounded in the sky.

Entering by the east door, after bowing to the Arhat, the sadhus sat down and the *sadhvis* and Vaimanika-women stood in the southeast. The women of the Bhavanapatis, Jyotiskas, and Vyantararas entered by the south door, bowed to the Arhat, and stood in the southwest. Entering by the west door, the Bhavanapatis, Jyotiskas,

and Vyantaras bowed to the Arhat and stood in order in the north-west. Entering by the north gate, the Vaimanikas, men, and women bowed to the Jina<sup>s</sup> and stood in the northeast in order. Thus inside the first wall remained the holy fourfold *congregation*\*, inside the second wall animals, and inside the third wall animals used as conveyances.

### *Stuti*

Then Sakra bowed to the Master and, his hands folded submissively, began a hymn of praise in a voice filled with *devotion*:

“You, though uninvited, are a helper; tender though without cause; kind though unasked; a relative, though a stranger. I seek refuge with you, affording protection, who have a *bland* (snigdha) mind though not anointed with oil; who have a brilliant range of speech though not rubbed; with spotless conduct though unwashed. The crooked thorns of karma were broken at will by you, not a fierce hero but an *ascetic*, tranquil, impartial. Homage to you, free from birth, great lord, free from disease, destroyer of hell, free from passion, a holy man. May I receive fruit from you, an unexpected kalpa-tree, lofty with undecayed fruit, very important for continuation of life. I am the servant without a symbol of you who are free from attachment, Lord Jina, free from affection, compassionate, impartial, protector of the world. This *soul* (of mine) has been delivered by me to you who are an unguarded depository of jewels, a kalpa-tree without an enclosure, an inconceivable thought-gem. I am barren of fruitful meditation\*; you are the *embodiment* of nothing but fruit. Be gracious to me stupid about ‘what must be done?’ according to rule.”

When Sakra had become silent after this hymn of praise, the Blessed One, Sambhava Swamin, delivered this sermon with a *desire* to benefit everyone:

### *Sermon*

“Every single object in worldly existence is in fact transitory. People in it are confused by a moment of pleasure to no purpose. Alas! creatures live with calamities coming from themselves and others from all directions, standing on the support of *Yama*’s teeth. If impermanence penetrates in bodies\* made of adamant, why mention creatures that resemble the inside of a plantain tree?<sup>476B</sup> If anyone wishes to make permanence in weak creatures, let him make it in a man of straw composed of old dry straw. For people living in the cavity of the mouth of the tiger of death\* there are no charms,

spells, cures, incantations for protection. First, old age devours a man advanced in years; then Krtanta (Death\*) hastens. Alas for a human birth! If he recognized himself as subject to Krtanta, who would even eat, to say nothing of (committing) evil acts? Just as bubbles in water disappear as soon as they appear, just so do the bodies\* of embodied beings instantly. *Samavartin* (*Yama*) sets out to destroy without distinction rich man, poor man; king, beggar; wise man, fool; good man, bad man. He has no friendliness to virtue; no hostility to vice. Death devours people, like a forest-fire a great forest.

But do not fear\* this, confused even by missiles of kusa-grass<sup>9</sup>! By what means could the body be free from destruction? The ones who are able to make a staff out of Meru, or an umbrella out of the earth, are not able to protect themselves nor another from Death.\* The rule of Death being lord from a worm to an Indra, a sane man could not begin to tell the trickery of Death. If anyone could see anywhere any man of past times alive, then the trickery of Death would be passed over by philosophical systems. Let the wise understand even youth to be transitory, becoming decrepit from old age which destroys youthful beauty. The men who in youth are loved by fair women with the semblance of love, in old age are abandoned with the sound of spitting made by the greedy. The money which is acquired by rich men with much trouble and is preserved without being enjoyed disappears in a moment. What need is there to compare money, which disappears inevitably while its possessors look on, with bubbles and lightning? Meetings with friends, relatives, and people are accompanied by separations in case of death, change, or injury of one's self or another. One who meditates constantly on impermanence does not grieve even for a dead son; but one who is confused by *persistence* in (the idea of) permanence cries out even at the breaking of a wall. Not only body, youth, money, relations, etc. are transitory, but also this world comprising everything moving and motionless. A man knowing everything to be transitory as described, free from possessions, should strive for a permanent *abode* and permanent bliss.”

### ***Founding of the congregation***

After they had listened to the Lord's sermon, many men and women took initiation at his lotus-feet at that time. Then the Master taught the 'three phases' consisting of origination, perishing and permanence to the men, cary and others, who had the body-making karma of ganabhrtts. The hundred and two ganabhrtts composed the

twelve angas and the fourteen purvas\* in accordance with the 'three steps.' The Lord arose, took the powder brought by Sakra and, throwing it, gave them permission for exposition by means of the substances, etc., and for the ganas. The gods, etc. threw fragrant powder on them, accompanied by the sound of the drum, and the ganabhrts remained, longing for the Master's speech. The Lord sat down again on the divine lion-throne, facing the east, and gave them a sermon consisting of instruction. At the end of the watch, the Lord ceased speaking. An *oblation* of eight pounds of rice came from the royal palace. It was thrown up in the air and the gods took half of it, as it was falling. Half of what fell was taken joyfully by the kings and half by other men, after dividing it. Then the Teacher of the World arose, went out by the north door and rested on the dais, though not tired. Such was the custom.

Seated on the Master's foot-stool, Caru, the head of the *Ganadharas*, delivered a doubt-destroying sermon by virtue of the Master's power. At the end of the second watch, he stopped his preaching like the reading of the scriptures at the time of *Saturn*.<sup>477</sup> Then the gods, asuras, kings, etc. bowed to the Master and all went to their respective homes, joyful like people who have completed a festival.

### *Sasanadevatas*

There appeared in that *congregation*\* a Yaksa-chief, named Trimukha, three-eyed, three-faced, dark, six-armed, with a peacock for a vehicle, carrying an *ichneumon* and a club in two right hands and bestowing fearlessness with a third, carrying a citron<sup>b</sup>, *wreath*, and rosary in his left hands. In the same congregation there arose Duritari, four-armed, fair, with a ram for a vehicle, adorned with right arms holding a rosary and granting a boon, and with left arms holding a serpent and bestowing fearlessness. Then the messenger-deities, Trimukha and Duritari, were always near the Lord, like a body-guard.

### *The congregation*

Then the Lord, endowed with thirty-four miraculous powers, surrounded by monks, wandered elsewhere from this place. There were two hundred thousand monks, three hundred and thirty-six thousand nuns, twenty-one hundred and fifty of those knowing all the purvas, and ninety-six hundred of those endowed with clairvoyant knowledge, twelve thousand, one hundred and fifty of those possessing the fourth knowledge, fifteen thousand of the omniscient,

twenty thousand less two hundred who had the art of transformation, twelve thousand who had the art of disputation, two hundred and ninety-three thousand laymen, six hundred and thirty-six thousand laywomen in the retinue of the Lord as he wandered.

### *The Lord's moksa*

The Lord wandered a lac of purvas\* less four purvanganas and fourteen years from the time of his *omniscience*. Then the Blessed One, omniscient, knowing that it was time for his moksa, went to the top of Mt. Sammeta with his retinue. Then Lord Sambhava and a thousand munis undertook the fast called 'padapopagama.' At that time the lords of the gods and asuras came there with their retinues and remained, serving the Lord of the World with *devotion*. At the end of a month, Sambhava Swamin, immovable as a mountain, restraining all activity, attained sailesi, the final meditation.\* On the fifth day of the white half of Caitra, the moon standing in *conjunction* with Mrgasiras, the Lord, who possessed the four infinities of siddhas, went to the *abode* of undisturbable bliss. The thousand munis, also, like spotless parts of the Master reached the final abode by the same process.

As prince, the Lord passed fifteen lacs of purvas; as king, forty-four lacs of purvas plus four purvanganas; and as a *mendicant* a lac of purvas less four purvanganas. So Lord Sri Sambhava passed sixty lacs of purvas. Thirty lacs of crores of sagaras after the nirvana<sup>s</sup> of Ajitaswamin the nirvana of Lord Sambhava took place.

Then the Indras cremated the body of Sambhava, Lord Jina<sup>s</sup>, and performed the other rites properly. They took the molars and (other) teeth, after dividing them suitably; and the (other) gods took the collection of bones. The Indras went to their own homes, and the gods heaped up the Master's bones on the top of the pillar Manava to worship them. What part of the Lords of the Tirtha is not worthy to be worshipped?

## FOOTNOTE

468. Statues of the Jinas, shrines of the Jinas, Jain Scriptures, and the fourfold *congregation*.
469. I.e., it is made of white metal.
470. Ascetics cannot accept food especially prepared for them. 'rajapinda' king's food is not acceptable, even though not prepared for the ascetics. the prohibition against 'rajapinda' ex-

isted for the followers of the first and last Tirthankaras, but not of the intermediate ones.

471. Masa (urad) has large black seeds.
472. *Mandaka*. a large thin cake made of millet and wheat flour.
473. *Marmarala* is the same as parpara defines parpata, 'a kind of thin cake made of rice or Pease-meal and baked in grease.' crisp cake made of kidney-bean flour mixed with spices.'
474. All the Tirthankar's are 'hand-unsealed.' the svetambara belief for alms-bowl is for all Jain *sadhu*'s and *sadhvi*'s who are without 'Karapatra *labdhi*'
475. *Payomuc*, really the Meghakumaras.
476. Noted for fragility.
477. A particular time of day at which any religious rite is improper.