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## ABHINANDANA CHARITRA

I praise the Lord Jina, son of Srimat King Samvara, a Nandana of the trees of virtues, delighting the world, Abhinandana. I shall relate the Lord's splendid life, which is a pitcher of the nectar of knowledge of the fundamental principles, daylight to the sleep of *delusion* of people capable of *emancipation*.

### *Incarnation as Mahabala*

In the East Videhas of this same Jambudvipa there is a province, fair Mangalavati, the *abode* of wealth and happiness. In it there is a jewel of a city, Ratnasancaya, the crest-jewel of the earth, a mine of all jewels, like the Ocean. In it there was a king, like Kubera in wealth, like another wind<sup>478</sup> in strength, named Mahabala. He was *resplendent* with regal powers energy, good counsel, and pre-eminence of treasure and army, like Himavat with the rivers Ganga<sup>s</sup>, Sindhu, and Rohitansa. He ruled by the four methods conquering troops of enemies, like a young elephant\* by its tusks. He, a depository of intelligence, had regard for the Arhat alone as god, for a *sadhu* alone as guru, and for the dharma\* taught by the Jina<sup>s</sup> only. He delighted in the fourfold dharma with the divisions of liberality, good conduct, penance, and state of mind, since merit of the great is allied to merit.

Possessing *discernment*, terrified of existence, knowing the transitoriness of all things, he was not contented with lay-dharma only partly free from passion. Then at the feet of Vimalasuri he, like

a tamed bull, adopted complete self-control, accompanied by pronouncement of the vow. When he was blamed by wicked people, he rejoiced for a long time in his heart. When he was worshipped by the good, on the contrary, he was ashamed. He was not depressed in the least, even when oppressed by the wicked; even when worshipped by the great, he did not attain pride. Wandering in delightful gardens, etc., he did not glow; he did not turn pale in forests terrible with lions, tigers, etc. In winter he endured nights of intense cold standing outdoors in pratima, immovable as an elephant-post. In the hot season terrible from the heat of the sun, he did not fade away, practicing *austerities* in the sun, but shone like cloth<sup>479</sup> purified by fire. In the rainy season, he stood under a tree in pratima, with both eyes motionless in meditation\*, like an elephant.\* He observed all the fasts, ekavali, ratnavali, etc., many times, like an *insatiable* person making acquisition of property. Also, by some *sthanakas* from among the twenty sthanakas he acquired the body-making karma of a Tirthakrt, After he had observed his vow for a long time, he died after fasting and became a powerful god in the palace *Vijaya*.

***Incarnation as Abhinandana***  
***Description of Ayodhya***

Now in the division named Bharata in this continent Jambudvipa there is a city, Ayodhya, equal to Purandara's city. In each of its houses the moon, reflected in jeweled pillars, attained the beauty of a permanent, handsome mirror. There the trees of the householders' courtyards resembled wishing-trees because of necklaces shaken by peacocks kept for sport who kept pulling at them. Rows of lofty shrines gave the appearance of mountains with high *cascades* bursting forth because of streams from moon-stones. The roofs paved with jewels on the tops of the shrines with stars reflected in them looked as if handfuls of flowers had been scattered by the gods. Its pleasure-pools in the houses filled with people amusing themselves steal the beauty of the Ocean of Milk with Apsarases coming forth. Its house-pools shine instantly with wreaths of golden lotuses from the faces of fair women submerged to the neck. Outside the city the grounds were dark with extensive gardens, like mountain-plateaux with new clouds. The wall, encircled by a large lake, looked just like Mt. Astapada with the lake of the gods. In every house in it there were givers, like kalpa-trees in heaven, always very easy to find, but beggars were very difficult to find.

***Description of Samvara***

Its king was named Samvara, the moon to the Ocean of Milk of the Iksvaku family, chosen as husband by the Sris of all his enemies. The wealth of the sole king whose command ruled the entire surface of the earth did not leave his treasury, like the sword of a compassionate man its scabbard. The earth was made to have one umbrella, like the sky one moon, by him, long-armed, very powerful with formidable majesty. He firmly supported the earth; otherwise it would have burst into a thousand pieces from the weight of his army as he went on processions of conquest. When he had repeatedly attracted Sris from afar, he fettered them, though fickle, like slaves by his virtues. He did not become *haughty* because of the *scepters* taken from kings. Does the Ocean become proud in the least because of the waters of rivers? Always calm in mind, not greedy, free from heedlessness, he was impartial to rich man and poor man, like a *muni*. He ruled his subjects for dharma\*, but not with the *desire* for wealth; he punished his enemies to protect his subjects, but not with the idea of hatred. Things that were beneficial to all on the one hand; what was beneficial to dharma on the other hand, he supported at the same time in himself like a scale.

***Description of Queen Siddhartha***

He had a wife, an ornament of the *harem*, named Siddhartha, born in a pure family, virtuous. With a gait slow from *coquetry* and a very sweet voice, she looked like a rajahansi with a beautiful form. Her beautiful eyes and mouth, hands and feet gleamed like a lotus-bed in a river of merit and beauty. She looked as if the inside of her lotus-eyes were made of sapphire, as if her teeth were made of pearls, as if her lips were made of coral, as if her nails were made of rubies, as if her limbs were made of gold, and her body of jewels. She was the chief of good wives, like Vinita of cities, like Rohini of the vidyas, like Mandakini<sup>s</sup> of the rivers. She did not become angry with her husband, even affectionately, since well-born women are fearful of transgression\* against marriage-vows as if they were religious vows. The King's affection for her, suitable for himself, very dear, was free from *deceit*, resembling indigo-dye. Husband and wife, unfettered by all the sources of pride, enjoyed various pleasures of the senses without injury to dharma.

***Birth of Abhinandana***

Now, Mahabala's *jiva*, sunk in bliss, passed a life of thirty-three *sagaropamas* in the palace *Vijaya*. On the fourth day of the white

half of Vaisakha, the moon being in Abhici, he fell and descended into Queen Siddhartha's womb. At the time that he, possessing three kinds of knowledge, descended, there was a light in the three worlds and happiness even for hell-inhabitants.

In the last watch of the night the Queen, comfortably asleep, saw fourteen great dreams enter her mouth: a white four-tusked elephant<sup>\*</sup>; a bull the color of a jasmine<sup>†</sup>; a lion with its mouth wide-open; Laksmi, beautiful from being sprinkled; a *wreath* of five-colored flowers; a full moon; a shining sun; a banner garlanded with bells; a golden full pitcher; a large pool covered with lotuses; an Ocean with high waves; a beautiful palace; a glistening heap of jewels; a smokeless fire.

The Queen awoke and related the dreams to the King. The King explained the dreams, "O Queen, by these dreams (is meant) you will have a son, lord of the three worlds. "The Indras also came and interpreted the dreams, "O Queen, you will have a son, the fourth Tirthanatha." The Queen passed the rest of the night awake. Sleep, repelled by her joy, went far away.

Then the embryo grew secretly day by day in Lady Siddhartha's womb, like the seed-vessel in the calyx of a lotus. Lady Siddhartha carried the embryo with ease. Verily, the avatar of such people is for the delight of the world also. After nine months, seven and one-half days, on the second day of the bright fortnight of Magha, the moon being in *conjunction* with Abhici, Lady Siddhartha bore with ease a son, not inferior to the sun in *splendor*, golden, marked with a monkey. At that time there was a light in the three worlds for a moment and simultaneously there was happiness for the hell-inhabitants for a moment.

### ***Birth-rites***

Fifty-six Dikkumaris came, each from her own *abode*, and performed suitably the birth-rites for the Queen and her son. When Sakra knew the Arhat's birth by the trembling of his throne, he and the gods, seated in Palaka, came to the Lord's house. Sakra descended from his car, entered the Lord's house, and there paid homage to the Master and to the Master's mother. After he had given a sleeping-charm, the Vasava<sup>s</sup> of Saudharma (Sakra) placed an image of the Arhat at the Queen's side, and he himself became fivefold.

One Sakra carried the Lord, another an umbrella, two others *chauris*, another, twirling the thunderbolt, went ahead dancing. In a moment Sakra reached the rock Atipandukambala and sat down on

the throne, holding the Lord on his lap. Then the sixty three Indras, Acyuta, etc., with their retinues came and bathed the Lord with *pitchers* of water as was fitting. Isana also became fivefold and took the Master on his lap, one holding the umbrella, two the chauris, and another the thunderbolt, going in advance. Sakra created four crystal bulls in the four directions, and bathed the Supreme Lord with the water rising up from their horns. After he had anointed the Lord and had worshipped him with clothes, ornaments, etc., and had waved the light-vessel, Sakra, his hands folded submissively, recited the following hymn of praise:

### *Stuti*

“O Master, fourth Lord of the Tirtha, sun of the sky of the fourth spoke of the wheel of time, publisher of the glory of the fourth object of existence, hail, O Lord. Now the world having a lord with you as lord after a long time will never be attacked by *delusion*, etc., robbers of *discernment*. May the dust of your feet, resembling particles of merit, settle on my head falling at your footstool. My eyes are fixed on your face. May the impurity that arose from looking at what is not worthy to be looked at be washed away instantly with waves of water from tears of joy. May my *horripilation* arising after a long time from the sight of you drive away the memory of the sight of unworthy things which was produced for a long time. May my eyes be always dancing on your face; may my hands always do worship to you; may my ears always be listening to your merits. If my voice, though slow, is eager for the utterance of your merits, then indeed there is happiness for it. How otherwise? I am your servant, your slave, your worshipper. I am your menial. Say ‘Very well,’ O Lord. Henceforth I am silent.”

After praise to this effect, Sakra became fivefold, took the Lord from Isana and, with one carrying the umbrella, etc. as before, went instantly to the Master’s house. There he took away the sleeping-charm and the Arhat’s image, and placed the Lord of the World at the Queen’s side, according to custom. Then Sakra went from the Master’s palace and the other Indras from Meru, each to his own *abode*, as they had come.

### *Childhood*

At dawn the King held a great birth-festival for his son, causing the one umbrellaship of joy to all the people. The family, kingdom, and city rejoiced while he was in embryo. Therefore, his parents named him Abhinandana. Drinking nectar, which Sakra had in-

jected, from his own thumb, cared for by nurses from heaven (Apsarases), the Lord gradually grew up. The Master passed his childhood, playing at various games with gods and asuras in the form of boys with various playthings in their hands.

### ***Personal description***

Abhinandana Swamin came to youth which produces beauty of the body, like a garden-tree coming to spring. Three hundred and fifty bows tall, his arms hanging to his knees, he looked like a tree with Sri's swing, with two props of the swing attached. The Master was beautiful with cheeks and forehead surpassing the beauty of the half moon, with a face equalling the glory of the full moon. The Lord of the World was *resplendent* with a breast like a slab of Svarnasaila, large shoulders, lean waist, the legs of a deer, feet arched like a tortoise.

### ***Marriage***

Though indifferent to things of the senses, since he knew that he had pleasure-karma and was urged by his parents, the Lord married princesses. With beautiful young women he enjoyed himself, like the moon with the stars, in pleasure-gardens, pools, tanks, on peaks, etc., just as he wished. So, immersed in pleasure like an Ahamindra, the Master passed twelve and a half lacs of purvas\* from birth.

### ***Becomes king***

After persuading him, King Samvara placed Lord Abhinandana on the throne, and he himself took the kingdom of *mendicancy*. The Master ruled the world as easily as a single village. What does the rule of the world amount to for one skilled in the protection of the three worlds? The Lord of the World, Abhinandana, passed thirty-six and a half lacs of purvas and eight angas in *sovereignty*.

### ***Initiation***

Then the Lord desired initiation and the Lokantika-gods came, like ministers, knowing his heart, and declared, "Enough of living in *samsara*, O Lord. Found a *congregation*\* by which others cross the Ocean of *samsara* difficult to cross."

The Lokantika-gods departed after this announcement and the Lord of the World began a yearly gift without any *desire* for reward. The Jmbhakas, sent by Kubera at Sakra's order, brought money repeatedly and bestowed it on the Master giving it away. At the end

of giving gifts for a year the initiation-ceremony was held by the sixty-four Indras in a fitting manner for the Lord of the World. Anointed, with ornaments and divine garments put on, the Lord got into the *palanquin* Arthasiddha for the accomplishment of his desire. The Lord went to the grove Sahasramra in the palanquin carried in front by mortals, in the rear by immortals. Then the Blessed One descended, abandoned ornaments, etc., and Vasava<sup>s</sup> placed on his shoulders a devadusya. In the evening of the twelfth day of the bright half of Magha, (the moon being) in Abhici, after observing a fast of two days, the Lord tore out his hair in five handfuls. Sakra received the hair in the end of his upper garment, went instantly to throw it in the Ocean of Milk, and returned. Sakra restrained the noise of gods, asuras, and men, and the Master adopted good conduct, reciting the samayika(-sutra). The Lord's fourth knowledge, called 'Mind-reading' came into existence. Then there was a moment of comfort even for the hell-inhabitants. Abandoning their kingdoms like impurities of the body, one thousand kings took *delusion*-destroying *mendicancy* with the Master. After bowing to the Lord, Sakra and the other Indras with their retinues went to their respective abodes, like those abroad in the rainy season.

### ***Fast-breaking***

On the next day in Ayodhya, the Master broke his fast with rice-pudding in the house of King Indradatta. A rain of treasure, a rain of flowers, a shower of perfumed rain, the sound of the drum in the sky, and a waving of garments were made by the gods. "Oh, the gift! Oh, the gift! the beautiful gift!" was proclaimed aloud by gods, asuras, and men unrestrained in joy.

Then the Master went elsewhere and in the place of the Master's feet, Indradatta made a jeweled platform, always wishing to worship. As an (ordinary) *ascetic*, the Master wandered for eighteen years, enduring trials, persevering in various vows.

### ***Omniscience***

One day as he wandered the Lord went to Sahasramravana and stood under a priyala-tree<sup>b</sup>, after observing a two days fast. The destruction of the destructive-karmas taking place at the end of the second pure meditation\*, on the fourteenth of the bright half of Pausa, the moon being in *conjunction* with Abhici, the lord's spotless *omniscience* appeared, a great remedy for warding off pain even of the hell-inhabitants.

*The samavasarana*

Then the sixty-four Indras came and made fittingly for the Lord a lofty *samavasarana* in a place measuring a *yojana*. Then setting his feet on golden lotuses which were moved by the gods, the Master entered the *samavasarana* by the east door. The Lord Jina<sup>s</sup> made the *pradaksina* to the caitya-tree in it, which rose two *gavyutas* and twenty bows. Saying "Homage to the *congregation*\*,," the Supreme Lord adorned the lion-throne in the middle of a dais, facing the east. Then the fourfold congregation, gods, asuras, and humans entered by the proper doors and sat down in their proper places.

After bowing to the Blessed One, Sakra, his hands folded in submission, his body horripilated, recited a hymn of praise to the Master.

*Stuti*

"Any defect of the mind is removed by its very looseness by you who have restrained completely evil conduct of mind, speech, and body. Victory over the senses was achieved by you with the correct understanding, 'The sense-organs are not restrained, and they are not unrestrained.' The eight divisions of *yoga*<sup>480</sup> are certainly only a detailed development. How can it be otherwise? Even from childhood it (*yoga*) has been part of your nature. For a long time you have been indifferent to sense-objects and friends also. In your unseen concentration also there is inherent nature. O Master, this is unusual. Just as others are not delighted at an enemy doing good, so you are not delighted at one doing evil. Oh I everything is unusual. Even evil-doers are benefited; even followers are disregarded. Who can question this different conduct of yours? Just as your mind has been devoted to the highest concentration, so it has not considered, 'I am happy or not; I am unhappy or not,' The meditator, meditation\*, and thing to be meditated on the *triad* has united in one *soul*. How could this greatness of concentration on your part be believed by others?"

When Sakra had ceased speaking after this hymn of praise, the Master commenced a sermon in a deep voice which penetrated for a *yojana*.

*Sermon on samsara*

"This *samsara* is a pit of calamities. To anyone falling into it, neither father, mother, friend, brother, nor anyone else is any protection. Since Indras, Upendras, etc. come within the sphere of death\*, who, alas! gives protection to creatures against the fear\* of

death\*? While father, mother, sister, brother, and children look on, a person without protection is led by his actions to *Yama's* house. People, their wits confused, grieve over their family being led to destruction by their actions, but do not grieve over themselves who will be led in future. In samsara made terrible by the blazing flames of the forest- fire of pain there is no protection for any creature like a young deer in a forest. There is no protection against death\* by means of the eightfold Ayurveda\*, by life- giving remedies, by charms overcoming death, etc. A king, even though in the midst of a cage of swords, though surrounded by a fourfold army, is seized with violence by the servants of Yama, like a poor man. Just as cattle do not know any remedy against death\*, neither do wise men. Alas! the confusion in regard to remedies! The same ones who, equipped only with swords, free the earth from obnoxious persons, put their fingers in their mouths, terrified at Yama's frown. Even for munis devoid of evil it is never possible to prevent death\* by vows resembling sword-blades. Alas! the universe is without protection, without kings, without leaders, since it without a remedy is *devoured* by the Raksas Yama. Dharma\*, which is a remedy, is not so against death, but it is known as a helper because it grants a good state of existence (*gati\**). Then let us struggle for the fourth object of existence, for eternal bliss, by adopting the method characterized by *mendicancy*.”

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

From this sermon men and women in general adopted mendicancy. There were a hundred and sixteen ganabhrts, Vajranabha, etc. After giving them permission for exposition and for the ganas according to rule, the Lord delivered a sermon consisting of instruction. The Master told them the ‘three-phrases\*’ origination, perishing, and permanence. In accordance with the ‘three-phrases’ they made the texts of the twelve angas. The Master stopped his sermon at the close of the watch. Then he threw up the *oblation* brought by the king, and gods, kings, and men took it in turn. Then the Lord of the World arose, went to the middle wall, and sat down on the dais placed in the northeast. Vajranabha the ganadhara, seated on the Master's foot-stool, delivered a sermon. A srutakevalin\*, he was looked upon by the people as a kevalin.<sup>481</sup> He ended the sermon at the close of the second watch of the day. After bowing to the Arhat, all the gods, etc. went to their respective abodes.

### *The Sasanadevatas*

In this *congregation*\* arose Yaksessvara, dark, with an elephant\* for a vehicle, his two right hands holding a citron<sup>b</sup> and a rosary, his two left hands carrying an *ichneumon* and a goad, a messenger-deity always near the Lord, Likewise Kalika appeared, dark-colored, seated on a lotus, one right hand in varada-position and one holding a noose, her two left hands holding a snake and a goad, a messenger-deity always in attendance on the Lord,

### *The congregation*

Then the Master, endowed with the thirty-four supernatural powers, wandered in villages, mines, cities, etc. Three hundred thousand monks, six hundred and thirty thousand nuns, ninety-eight thousand endowed with clairvoyant knowledge, fifteen hundred who knew the purvas\*, eleven thousand, six hundred and fifty who had mind-reading knowledge, fourteen thousand who were omniscient, nineteen thousand who had the art of transformation, eleven thousand disputants, two hundred and eighty-eight thousand laymen, five hundred and twenty-seven thousand laywomen were (the congregation\*) of the Lord of the World as he wandered over the earth.

### *The Lord's moksa*

After a lac of purvas less eight angas and eighteen years from the time of his *omniscience*, the Lord went to Mt. Sammeta knowing that it was time for his nirvana<sup>s</sup>. Together with a thousand munis the Lord continued a fast for a month, attended by the gods with their Indras and by kings. Engaged in sailesi-meditation\*, destroying karma prolonging existence,<sup>482</sup> possessing the four infinities of siddhas, the Blessed Abhinandana and the thousand munis went to the place from which there is no return on the eighth day of the white half of Vaisakha, the moon being in *conjunction* with Puspa. Passing twelve and a half lacs of purvas as prince, thirty-six and a half lacs of purvas plus eight angas as king, a lac of purvas less eight angas in mendicancy, the Lord lived for fifty lacs of purvas. Abhinandana's nirvana was ten lacs of crores of sagaras after the nirvana of Sambhava Swamin. Sakra performed the funeral rites of the Master and the munis also. The gods and asuras took the molars, teeth, and bones for worship. After they had gone to Nandisvara and held an eight-day festival to the eternal images of the *Arhats*, the Indras and the gods went to their respective worlds, and the kings to their respective palaces.

**FOOTNOTE**

478. Mahabala: It would be more satisfactory if this could be identified as a person in accord with the comparison with Kubera. But, though Mahabala occurs often enough as a proper name, there is no one with whom a comparison is suitable. Wind is often used as a term for strength.
479. Special cloth which gets clean when burnt in fire.
480. ***Astangatyoga***: The 8 divisions are: abstentions, observances, postures, regulations of the breath, withdrawal of the senses, fixed attention, contemplation, and concentration.
481. He was So well-versed in the Scripture, the people thought him omniscient. (
482. ***Upagrahikarma***, i.e., *Ayus*, *Nama*, *Gotra*, and *Vedaniya*.