

Index

PADMAPRABHA CHARITRA	2
<i>Incarnation as Aparajita</i>	<i>2</i>
<i>Incarnation as Padmaprabha</i>	<i>3</i>
<i>Description of Kausambi</i>	<i>3</i>
<i>His parents</i>	<i>3</i>
<i>Birth.....</i>	<i>4</i>
<i>Birth ceremonies</i>	<i>4</i>
<i>Stuti.....</i>	<i>4</i>
<i>Life before initiation</i>	<i>5</i>
<i>Initiation.....</i>	<i>5</i>
<i>Omniscience</i>	<i>5</i>
<i>The samavasarana</i>	<i>6</i>
<i>Stuti.....</i>	<i>6</i>
<i>Animal-births.....</i>	<i>7</i>
<i>Sermon on the four gatis</i>	<i>7</i>
<i>Hell-inhabitants.....</i>	<i>8</i>
<i>Humans</i>	<i>9</i>
<i>Gods</i>	<i>10</i>
<i>Sasanadevatas.....</i>	<i>12</i>
<i>His congregation</i>	<i>12</i>
<i>His moksa.....</i>	<i>12</i>
FOOTNOTE	14

PADMAPRABHA CHARITRA

Om! We praise the Lord Jina^s, Padmaprabha, the color of the red lotus, the pleasure-house of Padma like a heap of lotuses to which she has resorted. By his un-equaled power, I, though of little wit, shall narrate the life destructive of evil of the Jinendra Padmaprabha.

Incarnation as Aparajita

In the province Vatsa, the sole ornament of East Videha in Dhatakikhhandadvipa, there is an excellent city, Susima. Its king was Aparajita, unconquered by his enemies, (but) with his senses conquered, like dharma* embodied. Justice was his friend, dharma his relation, virtues his wealth. Friends, relations, wealth were only externals. The important *qualities, sincerity, good conduct, truthfulness* adorned each other mutually like shoots of a tree. Free from *anger* he ruled his enemies; free from attachment he enjoyed pleasure; free from *greed* he, the crest-jewel of the *discriminating, supported wealth*.

One day, when he, like a god, was drinking the nectar of the Arhat's teaching, his mind concentrated on the Tattvas,⁴⁹⁸ he reflected: "Wealth, youth, beauty, the body, *doe-eyed* women, sons, friends, palaces, are difficult for people to give up. Yet a person, who has experienced misfortune while living or who has died, is abandoned by them, like a broken egg by birds. A stupid man, alas! who bestows one-sided affection on them, like jumping with one foot, is separated from his possessions. Before they abandon me because of the consumption of matured merit here, I, resorting to bold action, will abandon them, certainly."

So considering for a long time, Mt. Rohana of the jewels of *discernment*, his disgust with existence at the highest pitch, he bestowed the kingdom on his son. He went to the lotus-feet of Pihitas-rava Suri and, adopted *mendicancy*, the great chariot on the road to *emancipation*. Possessing the three *controls* and the five kinds of carefulness, free from affection, without possessions, he kept his vow sharpened like a sword-blade for a long time. By several sthanas of the twenty *sthanakas* he, spotless-minded, acquired the body-making karma of a Tirthakrt. Devoted to pure meditation*, noble-minded, he passed his life, and (after death*) became a powerful god in the ninth Graiveyaka-heaven,

Incarnation as Padmaprabha
Description of Kausambi

Now in Jambudvipa in this zone Bharata, there is a city Kausambi, the ornament of Vatsadesa. There the moon, wandering in the vicinity of lions on top of very lofty shrines, attained spotlessness by the deer-mark (in the moon) being terrified. In its lofty dwelling-houses incense-smoke spread a wealth of garments over couples whose garments had been removed for pleasure. In every house in it parrots pecked at pearls placed in svastikas with the idea that they were pomegranate seeds. Every man was wealthy; no one envied another's wealth; only the wind was envious of the fragrance of garden-flowers.

His parents

Its king was Dhara, who excelled the clouds and mountains in removing heat (pain) from the earth and in supporting it. The kings on earth did not break his commands, but rather placed them on their heads like unbroken flower wreaths. Though having rods in the form of arms formidable with the bow, he did not show cruelty in punishment, but was gentle as a bhadra-elephant.* For a long time he anointed all the sky with glory and love spread out simultaneously, like a half-and-half mixture of sandal and saffron^β. A heap of virtues, like a household divinity, was innate in this king, a pleasure-house of the goddess Laksmi.

He had a wife, the crest of good wives, Susima by name, rivaling a celestial maiden. She, with visible buds in the form of hands, feet, and lips, with flowers in the form of teeth, with branches in the form of arms, looked like a kalpa tree shoot. She walked slowly, her face covered with a veil, looking only at the ground as if devoted to carefulness in walking. Her body was adorned with beauty as well

as her conduct with modesty, her mind with *sincerity* as well as her speech with pleasant truth. When she was speaking, because of the very white rays from her teeth she looked like night with streams of moonlight from the moon.

Birth

Now, the *soul* of King Aparajita completed a life of thirty-one sagaras in Graiveyaka. On the sixth day of the black half of Magha, the moon being in *conjunction* with Citra, he fell and descended into the womb of Lady Susima. Then Queen Susima saw fourteen great dreams indicating the birth of a Tirthakrt entering her mouth. As the embryo gradually increased in size the Queen had a pregnancy-whim for a couch of lotuses; and it was instantly gratified by goddesses. After nine months, seven and a half days, on the twelfth day of the black half of Kartika, the moon being in Citra, the planets* suddenly going to *exaltation* by *retrograde* and accelerating motions, the Queen bore a son, red lotus-color, marked by a red lotus.

Birth ceremonies

The fifty-six Dikkumaris came and performed the birth-rites. Then Sakra came and took the Lord to the top of Svarnadri (Meru), Acyuta and the other Indras bathed the Lord, seated on Sakra's lap, all in turn in order of seniority like full brothers. sakra, too, properly bathed the Lord placed on Isana's lap, made a pooja, etc., and recited a hymn of praise as follows:

Stuti

“In this *samsara* without value, the sight of you, O god, is a well of nectar for people wandering for a long time in a desert. The unwinking eyes of the gods⁴⁹⁹ had their purpose accomplished when they saw you unfatigued, unequalled in beauty. There was a light in perpetual darkness, comfort for hell-inhabitants. Indeed, that comfort was from you who have the form of a Tirthanatha. O god, because of the people's merit after a long time you lead to maturity the great tree of dharma* by sprinkling it with the water of the canal of *compassion*. The lordship of the three worlds, the possession of three knowledge, were produced at your birth, like coolness in water. O lotus-colored, lotus-marked, with lotus-fragrant breath, lotus-faced, the home of Padma (Sri) joined with a lotus, hail! O Lord. This boundless Ocean of *samsara* always difficult to cross will become knee-deep now by your favor, O Lord. I do not *desire*

the *sovereignty* over another heaven, nor dwelling in Anuttara, but I desire service to your lotus-feet.”

After this hymn of praise, Sakra took the Lord, went quickly, laid him at the side of Lady Susima, and went to heaven.

Life before initiation

Because his mother had a pregnancy-whim for a couch of lotuses while he was still in her womb and because of his lotus-color, his father named him Padmaprabha. Being cherished by nurses from heaven, playing with gods in the form of boys, the Master grew up gradually, and attained the second period of life.

Two hundred and fifty bows tall, broad-chested, the Lord looked like a pleasure-mountain made of rubies of Sri. Though wishing to abandon samsara, the Master married in order to gratify the people and from consideration for his father and mother. When seven and a half lacs of purvas* since his birth had passed, the Master took the burden of the kingdom at his father's importunity. The Lord of the World spent twenty-one and a half lacs of purvas and sixteen purvargas, protecting the kingdom,

Initiation

The Master, who wished to reach the opposite bank of existence, was urged to take initiation by the Lokantika-gods, like a traveler urged to a journey by good omens. He gave gifts for a year and the Jrmhakas, sent by Kubera, supplied treasure to the Lord as he gave it away. The Lord, whose (departure-) ceremony was made by Indras and kings, got into a *palanquin* (named) Nirvrttikara and went to the grove Sahasramravana. In the afternoon of the thirteenth of the black half of Kartika, (the moon being) in Citra, observing a two days' fast, the Lord together with a thousand kings took the vows of *mendicancy*.

On the next day the Master broke his fast with rice-pudding in the house of King Somadeva in the city Brahmasthala. The gods made there the five divine things; and the King made a jeweled platform where the Lord had stood.

Omniscience

The Supreme Lord wandered for six months as an *ascetic* and went again to Sahasramravana, the sole witness of his initiation. As the Lord stood in pratima at the foot of a banyan tree, observing a two days' fast, the destructive karmas disappeared, like a collection of clouds scattered by the wind. Then on the day of the full moon of

Caitra, when the moon had approached Citra, Lord Padmaprabha's spotless *omniscience* arose.

The samavasarana

The Indras of the gods and asuras made there a *samavasarana*, and the Lord of the Three Worlds entered it by the east door. The Supreme Lord *circumambulated* the caitya-tree, a kos* and a half high, just as Indra did him. Praise being pronounced aloud with the words, 'Homage to the *congregation*'* the Lord sat on the jeweled lion-throne, facing the east. By means of his power the gods made images of the Lord, which did not differ in the least from his form, in the other directions also. The holy fourfold congregation occupied the proper places in the *samavasarana*, their heads erect from longing for the Master, like peacocks longing for a cloud. Then the Indra of Saudharmakalpa bowed to the Supreme Lord and praised him with evident *devotion* in a speech which was the essence of truth.

Stuti

"Defeating the army of trials, putting to flight attacks, you have arrived at the happiness of *tranquility*. There is a certain skill of the great. You are free from passion, having experienced freedom from *greed*; you are free from hostility, having destroyed dislikes. Indeed, of the noble-minded there is a certain power hard for people to attain. By you always free from *desire*, afraid of sin, the three worlds have been conquered. There is a certain cleverness of the great. Nothing has been given to anyone; nothing has been received from anyone. Nevertheless, you have this power. There is a certain art of the wise. Fortune which is not gained by others even by the gift of the body falls at the foot-stool of you who are indifferent, O Lord. This great *sovereignty* has been to pieces when it had touched the ground. They have great pain produced by each other and by asuras. Tortured by pain of these three kinds, they dwell in the hells. Produced in buckets on water-wheels they are dragged like leaden pegs by force by Adharmikas⁵⁰⁰ through small openings. They are beaten on the top of rocks, like clothes by washermen, by them (asuras) seizing their hands, feet, etc. full of hard splinters. They are cut, like logs of wood, by cruel saws; then they are ground like sesame^a-seed by various machines. *Afflicted* by thirst, the miserable wretches are dipped into the river Vaitarani which has a stream of hot tin and lead. Longing for shade they go quickly to a grove of asipattra (sword-leaved), where they are cut into little pieces repeat-

edly by falling knives. Full of hard thorns from the seemul tree^{501B} they are made to embrace maidens of hot iron, reminded of enjoyment of other men's wives. They are forced to eat flesh from their own bodies* reminding them of their eagerness for meat; and making them recall a fondness for liquor, they are compelled to drink hot tin. They are made to experience pains from cooking in a frying-pan, boiler, on big stakes, in earthen jars, etc. unceasingly, and they are roasted like meat on spits. The limbs, eyes, etc. of creatures that have been cut up and divided and their bodies* put together again, are dragged out by birds, cranes, herons, etc. So destroyed by great pain, *deprived* of an atom of comfort, they pass a long time, up to thirty-three sagaras.

Animal-births

Even when they have reached the animal condition of existence, and have attained the stage of one-sensed creatures, etc., and in it have acquired the form of earth-bodies*, they are divided by implements such as plows; they are attained by you cruel toward love, etc., compassionate toward all *souls*, possessing terrible and beautiful *attributes*. Great among even the very great, worthy to be honored even among the noble-minded, indeed! the Master has come within the sphere of a hymn of praise from me praising. All the faults without exception are in others; but in you all the virtues. If this hymn of praise of mine to you is to no purpose, the people present are authority for that statement. I do not hope for any other nirvana^s even, O Lord of the World, thinking, 'May I have the sight of you, again and again'”

When Sakra had become silent, the Blessed One began a sermon in a voice endowed with the thirty-five supernatural *qualities*.

Sermon on the four gatis

“Friends, this *samsara*, like a boundless Ocean, is terrible, destructive of lives in the eighty-four lacs of species of birth-nuclei. A Brahman learned in the Vedas, or an outcaste; a master or a footman; a Brahman or a worm, alas! any creature in worldly existence performs like an actor in the play of *samsara*. Because of bondage to karma to what place of birth (*yoni*), like a cottage for rent, does a creature in *samsara* not go? Or what does he not escape? In the whole universe there is not the space of a point of a hair even which is not touched by creatures in various forms because of their karma.

Hell-inhabitants

The four divisions of creatures in *samsara* hell-inhabitants, animals, men, and gods, have great pain generally from bondage to karma. In the first three hells there is heat; in the last three cold; in the fourth heat and cold. This pain arises from the place. If an iron mountain should fall in the hot and cold hells, it would melt or burst crushed by horses, elephants, etc.; they are submerged by streams of water; and are burned by forest-fires. They are pained also by water salt-water, rice-water, etc., and when they have become salt, they are boiled in hot water. They are cooked by potters, etc., who have turned them into bricks for pots, etc.; and they are piled up in walls when they have reached the form of mud. Some are ground by grindstones by persons after they have heated them with layers of saline soil;⁵⁰² some are split by chisels and burst by mountain-streams.

On the other hand, when they are water-bodies*, they are burned by the sun's rays, congealed by frost, dried up by mud. They destroy each other from contact in sweet juices, and placed in a vessel, they are cooked thoroughly and drunk by the thirsty.

When they have become fire-bodies, they are extinguished by water, etc.; they are cut to pieces by hammers, etc.; and made to blaze by fuel, etc.

When they become air-bodies*, they are beaten by fans, etc., and *perish* every moment from contact with objects, hot, cold, etc. All the winds, east, etc., injure each other; they are pained by the breath from the mouth, etc.; and are drunk by snakes, etc.

When they become plant-bodies* of ten kinds,^{503*} bulb, etc., they are cut, split, and cooked by fire. They are dried up, crushed, and singed by rubbing each other; they are burned by caustics, and fastened together by consumers. In all conditions they are eaten; they are divided by storms; they are reduced to ashes by fires; and uprooted by floods of water. All plant-lives experience constantly a series of torments from all implements, as they have become food* for everyone.

In the two-sensed state, the putara, etc. are burned drunk; insects are crushed by feet and *devoured* by sparrows, etc. Conchs, etc. are dug up and dragged from their water-home; worms, etc. are made to fall from the stomach by medicine, etc.

Even when the three-sensed state has been reached, lice, bugs, etc. are crushed by the body and burned by hot water. Ants are

bruised by feet and brooms; the kunthu, etc. unseen, are destroyed by seats, etc.

The bee, black bee, etc. with four senses are injured by honey-eaters by blows with sticks, clods, etc. Gnats, mosquitoes, etc. are soon beaten with fans, etc.; flies and spiders are *devoured* by house-lizards, etc.

The water-creatures with five senses devour each other eagerly; they are caught by fishermen and swallowed by cranes, etc. They are opened by persons skinning them, and are roasted on spits. They are cooked by people wishing to eat them and melted by people seeking grease.

Born among land-creatures, the weak, the .deer, etc. are killed by the stronger, such as the lion, that *desire* their flesh. Innocent animals are killed by men, whose minds are devoted to hunting for sport and from desire for meat, by various means. They endure pain from hunger, thirst, cold, heat, imposition of excessive burdens, etc., and from blows with horse-whips, elephant*-goads and ox-goads.

Birds, *partridges*, parrots, doves, sparrows, etc. are devoured by hawks, falcons, vultures, etc., are devoured by hawks, falcons, vultures, etc., greedy for their flesh, after they have caught them by a multitude of device and by assuming various forms. How can animals' universal fear*, arising from water, fire, weapons*, etc., originating in bondage to their respective karmas, be described?

Humans

Even in the human state people that are born in non-Aryan countries commit various crimes that cannot be told. Even when they are born in Aryan countries, *Candalas*, outcastes, etc. commit various evils and experience pain. Behaving in a non-Aryan manner, though born in an Aryan country, afflicted by pain, poverty, misfortune, they suffer pain. Tormented by the increase of others' wealth, by the decrease of their own wealth, by service to others, men live in pain. Consumed by disease, old age, and death*, afflicted with menial work, wretched people, the *abode* of *compassion*, attain their respective unhappy fates. Old age, disease, death, and servitude are not as much the cause of pain, as dwelling in the womb, which resembles dwelling in a terrible hell. The pain of a man divided into hair-like pieces by red-hot needles is multiplied eightfold by that of a person in the womb. The pain which a man suffers in coming from the machine of the womb is infinitely greater than the pain of the embryo-state. A person is never ashamed in childhood because of processes of elimination, in youth because of sexual acts, in old age

because of asthma, cough, etc. First, a pig from uncleanliness, then a donkey because of lust, later an old ox from age, a man is never a man. In childhood he is subject to his mother; in youth subject to a girl; in old age subject to his son; a fool he is never subject to himself. Disturbed by hope of money, people waste a birth without fruit by work, such as service, ploughing, trade, cattle-tending, etc. So, sometimes theft, sometimes gambling, sometimes base dissoluteness, is the cause of people, alas! wandering again in another birth.

Blinded by *delusion*, people spend a birth in love-dalliance, if happy; if unhappy, in *lamentations* about their misery; but not in righteous acts. Wicked people, when they have reached this human state which is able to destroy an endless heap of karma, commit crimes. Evil in a human-birth the receptacle of the three jewels, knowledge, faith, and conduct are like wine in a golden dish. When a human birth has been won with difficulty by people in the Ocean of existence, like the union of the *yoke* pin and the yoke, alas! it is lost like a jewel. When a human birth, which is the means of attaining heaven and *emancipation* has been gained, alas! people occupy themselves with actions that are the means of attaining hell. When a human birth, which is earnestly hoped for even by the gods in Anuttara,⁵⁰⁴ has been achieved by wicked people, it is joined to wicked acts. Pain in hell is known indirectly (paroksa); pain in human birth is known directly (pratyaksa). Its manifestation has been described. What is the use of amplification?

Gods

The empire of pain is present even among the gods, their wits destroyed by sorrow, *anger*, dejection, jealousy, misery, etc. When they see the great *splendor* of another, the gods grieve for a long time over life in another birth in which little good was performed. Or they are tormented constantly by the sharp arrow of envy, unable to counteract it by another powerful one, for a long time. When they have seen more and more glory, the gods are depressed at the thought, 'We did no good deeds, so we are servants.' Seeing the palaces, women, jewels, gardens, and wealth of others, so long as they live they are burned by the flames of blazing jealousy. Poor people, their wealth consumed by others, say in a choking voice, 'O husband, O lord, O god, be gracious.'

Even when heaven has been attained by merit, the gods, those who inspire love, etc., filled with love, *anger*, and fear*, do not enjoy their state. When they have noticed repeatedly signs of falling,

and have considered them, they cling together and say, 'Where shall we fall?' Fresh garlands coming from the trees of heaven fade together with the lotus-faces of the gods. Kalpa-trees, unshakable even by storms, shake, their ligaments relaxing completely together with the heart. The gods are deserted by Beauty and Modesty, wives won at the right time and at the same time, as if they were criminals. The spotless beauty of their clothing becomes soiled instantly by the impure, gross collections of sins suddenly spreading. Though not poor, they are attended by Poverty, and by Sleep, though not sleepy, like ants by wings at the time of death.*

They are attracted by sense-objects to a high degree with injury to propriety and religion. About to die, they touch food* with effort. Though they are free from disease, the joints of their bodies* and limbs separate, as if helpless from pain arising from the impending fall into an evil state of existence. Their eyes suddenly become dim for perceiving objects, as if unable to look at the increase in others' wealth. They terrify others, also, by their limbs trembling as if from fear* of the coming of pain arising from dwelling in the womb. When they know by signs that falling is certain, they take no pleasure at all in palace, grove, tank, as if they were embraced by charcoal.

'Oh! beloved; Oh! palaces; Oh I tanks; Oh! trees of the gods, separated from the ill-starred, where will you be seen again? Alas for the smile that is a rain of nectar; Alas for red lips that are nectar; alas, for speech that rains nectar; alas for beauty that is composed of nectar. Oh! pillars *wrought* of jewels; Oh! beautiful pavements of gems; Oh! terraces made of jewels, of whom will you be the resort? Oh I who will have constant enjoyment of these full tanks with jeweled flights of steps and wreaths of red and blue lotuses? O parijata⁹! O mandara! O santana! O haricandana! O Kalapadruma!⁵⁰⁵ Why are we here deserted by you? Oh! Oh! I, helpless, must live in a woman's womb. Oh! Oh! tasting of impure chyle must be made repeatedly by Wretched me. Oh! Oh! Oh! I, bound by my own karma, must endure pain arising from cooking (digestion) in the foe-place of the stomach. On the one hand, these divine maidens like treasuries of pleasure; on the other hand, mortal women disgusting from *impurity* are to be enjoyed.' So recalling constantly heavenly objects, lamenting, the gods are extinguished in a moment, like torches.

Pure-minded people, after reflecting that *samsara* is worthless, as described, should strive for *emancipation* by means of *mendicancy*."

Enlightened by the Lord's sermon by thousands, some people took initiation, and others adopted *right-belief*. There were one hundred and seven ganabhrts, Suvrata, etc. They composed the twelve angas after receiving the path⁵⁰⁶ from the Lord. When the Lord had ceased preaching, Suvrata delivered a sermon. Disciples do the work of gurus, like water-pipes of wells. When he also had finished preaching, all the gods, etc. went to their respective abodes, after bowing to the Lord of the World.

Sasanadevatas

Originating in that *congregation**, Kusuma, dark-bodied, with a deer for a vehicle, holding a fruit in one right hand and the other in abhaya-position, carrying an *ichneumon* and a rosary in his left hands, always near, became the lord's messenger-deity. Acyuta, likewise originated, dark-bodied, with a man for a vehicle, one right hand holding a noose, and one in varada-position, one left hand carrying a bow, and one in abhaya-position, became a messenger-deity of the Jinendra Padmaprabha.

With these two always near, the Master of the World wandered in villages, mines, cities, etc. with a *desire* to benefit all.

His congregation

Three hundred and thirty-six thousand monks, four hundred and twenty thousand nuns, twenty-three hundred who knew the fourteen purvas*, ten thousand who had clairvoyant knowledge, ten thousand and three hundred who had mind-reading knowledge, twelve thousand who were omniscient, sixteen thousand, one hundred and eight who had the art of transformation, nine thousand and six hundred disputants, two hundred and seventy-six thousand laymen, and five hundred and five thousand lay women formed the retinue of the Lord wandering for a lac of purvas less sixteen angas and six months from the time of his *omniscience*.

His moksa

The Supreme Lord, knowing that it was time for his moksa, went to Mt. Sammeta and fasted for a month. On the eleventh day of the black half of Margasirsa, the moon being in Citra, the Lord, of whom the four remaining karmas had been destroyed, possessing the four infinities of siddhas, went from the fourth meditation* to the fourth object of men's existence, together with eight hundred and three monks who had fasted.

As prince he spent seven and a half lacs of purvas* plus sixteen angas; in protection of the kingdom twenty-one and a half lacs of purvas; and in the vow a lac of purvas less sixteen angas. So Lord Padmaprabha lived for thirty lacs of purvas. The nirvana^s of Lord Padmaprabha was nine thousand crores of sagaras after the nirvana of Sumati

The sixty-four Indras came there and devotedly cremated the Lord's body and those of the munis; and made a great nirvana-kalyana-festival.

FOOTNOTE

498. The Fundamental Principles.
499. The gods never wink.
500. Adharmika paramadharmika, the name of these demons.
501. Seemul: Bombax Malabaricuin, the silk-cotton tree, is very thorny.
502. I.e., smelting.
503. **Vanaspati** (1) mula, root; (2) kanda, bulb; (3) skandha, trunk; (4) *tvac*, bark; (5) *sakha*, branch; (6) pravala, sprout; (7) patra, leaf; (8) puspa, flower; (9) phala, fruit; (10) bija, seed. (Pg-448)
504. Emancipation can be reached only from a human birth. Gods must be born again as mortals.
505. **Trees of paradise**: It is difficult to name them. Both parijata and mandara are names of the coral tree; haricandana is sandal; santana and kalpadruma both mean 'wishing-tree.'
506. I.e., the 'three-Phrases.'