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CANDRAPRABHA CHARITRA

Om! I praise the speech of the Lord Jina^s Candraprabha, which resembles moonlight, the destroyer of great *delusion* which has been destroyed, giver of delight.

I shall celebrate the life of the Lord Jina Candraprabha, which resembles the heat of the sun for the snow of delusion of *souls* capable of *emancipation*.

Incarnation as King Padma

In the province Mangalavati, the ornament of East Videha in the continent Dhatakikhanda, there is a city Ratnasancaya. In this city there was a king, named Padma, like a lotus-home of Padma, exceedingly powerful like the serpent-king in Bhogavati. Attended always by musicians who performed divine concerts, surrounded by *courtesans* who excelled the Apsarases, always distinguished by the beauty of his body adorned with beautiful divine unguents, ornaments, and fine garments, his commands observed by kings day and night, his treasury never exhausted, his subjects always prosperous, established in not being an *abode* of an atom of sorrow in any way, he, the chief of those knowing the Principles, attained disgust with living in worldly existence.

Under Guru Yugandhara he took the vow of *mendicancy* for destroying existence, like Hari^s taking a thunderbolt to destroy a mountain. Making many resolutions, subdued, with subjection of his senses accomplished, free from *desire* in his own person, he observed the vow for a long time. He acquired the body-making karma of a Tirthankara^s, which is very difficult to acquire, by some of the *sthanas*, like a choice jewel by much money. In course of time, after he had completed his life, the great *ascetic* went to the palace Vajayanta, which was the first fruit of the tree of the vow.

Incarnation as Candraprabha

Now, in the zone Bharata in this Jambudvipa there is a city Candranana, resembling the face of the earth. In it shines a row of shops, rich with many jewels, like a vessel of the Ocean with its

wealth of water increased. And there are houses of various shapes and colors, as if numerous twilight-clouds had descended to earth. In its gardens are seen flying-ascetics engaged in pratima, motionless from head to foot, like mountains in the form of men. Women became angry with their lovers, thinking, "This is another woman" from their own reflections in its houses made of jewels.

In this city Mahasena, by whose army the earth was covered, was king, like the Ocean with an *invincible* crest-jewel. *Splendor* became devoted to his power constantly, like a servant, doing his work, a sign of conquest over the earth. While he, whose command was not *transgressed*, was ruling the earth, the people *desisted* from birth from Staking another's property. He was lord, like the Ocean whose center is inaccessible, beautiful as the moon, like a wishing-tree, like an Indra of liberality. On his breast, broad as the leaf of a door, Rama (Laksmi) sported constantly with her mind devoted solely to him, like a hansi a sandy beach of the Ganga^s.

He had a wife, named Laksmana, who had all the favorable marks, surpassing the moon in fascinating beauty of face. Though possessing a body which was an unequaled stream of loveliness, she rained only nectar with eye and speech. Walking very slowly, she made blooming mallows grow at every step with her feet, as it were. Her brow and gait were curved, but her mind was not crooked; her waist was small, but not the wealth of her intelligence. The important virtue of proper behavior adorned like a general her entire army of virtues surpassing everything.

Birth of Candraprabha

Now, King Padma's *jiva*, which was living in Vaijayanta, completed a life of thirty-three sagaras. It fell and descended into the womb of Queen Laksmana, when the moon was in *conjunction* with Anuradha, on the fifth day of the black half of Caitra. At that time Queen Laksmana, comfortably asleep, saw the fourteen great dreams indicating the birth of a Tirthakrt. Queen Laksmana carried comfortably the embryo unobserved, like the earth the shining wealth of jewels. On the twelfth day of the black half of Pausa, the moon standing in Anuradha, she bore her jewel of a son, marked with a moon, the color of the moon.

Then, knowing the birth of the eighth Arhat by the shaking of their thrones, the fifty-six Dikkumaris performed the birth-rites. The Indra of Saudharma joyfully made the festival of the birth-bath. Attended by gods, he took the Master to the peak of Meru. Hari^s seated himself on the jeweled throne on the rock Atipandukambala,

holding the Supreme Lord on his lap. Then the sixty-three Indras, Acyuta, etc., radiantly joyful, bathed the Master in turn. Next, Sakra set the Master on the couch of the lap of the Indra of Isana, and bathed him with water rising out of the horns of bulls. After he had paid homage to him devotedly with divine unguent, ornaments, and garments, Pakasasana began a hymn of praise to the Blessed One.

Stuti

“I, undertaking to praise you whose virtues are infinite, am the *abode* of ridicule, like a tittibha with its legs extended upwards with the idea that it is the support of the sky. However, I am able to praise you because I have increasing wisdom from your power. Even a small cloud fills the heavens by union with the east wind. You, O Lord, just from being seen or thought of by a man, are an unprecedented weapon for the destruction of the mass of karma. Today, surely there is an uprising of good karma in the world, since you destroy the ignorance of all, like the sun destroying darkness of day-blooming lotuses. Impurity will melt away from me without even taking its fruit, like the blossom of the sephalika^b struck by moonlight.⁵⁰⁷ By that *embodiment* (of yours), O Blessed One, you take away pain from creatures, to say nothing of your figure engaged in *mendicancy* which bestows fearlessness on all. O Lord, you have come here to destroy karma, the root of existence, like a rutting elephant* to a forest to root up trees. Just as ornaments, ropes of pearls, etc., are on the outside of my heart, so may you be inside my heart, O Lord of the Three Worlds.”

Childhood

After he had recited this hymn of praise, Purandara^s took the Lord from Isana, carried him, and put him down by Queen Lakshmana's side according to rule. Then King Mahasena made a great festival. The birth of an Arhat is cause for a festival elsewhere; how much more in the house (where it occurs). Because his mother had a pregnancy whim for drinking the moon, while he was still in embryo, and because he was moon-color, his father named him Candraprabha.

In childhood the Lord's figure shone as if he were in Vaijayan-ta, beautiful with a halo of a flood of light fair as moonlight. Day by day the Supreme Lord grew, pulling at the hands of his nurses like a young elephant* at the shoots of creepers. The Lord, though he had the three kinds of knowledge, experienced childhood like an ignorant person, as if it, which had not been attained even in his birth as

a god, had been attained by his own *desire*. The Lord traversed childhood with the assistance of various and numerous sports, like a traveler traversing a road with the assistance of charming stories.

Youth

One hundred fifty bows tall, the Master attained youth, the opposite bank of the stream of childhood, magic for the subjection of women. Knowing that he had pleasure-karma and following his father's command, the Lord of the World married suitable princesses. Two and a half lacs of purvas* after his birth, the Lord, who was devoted to study and eager for initiation, urgently requested by his parents, spent six and a half lacs of purvas and twenty-four angas, like a holiday, governing the earth.

Initiation

The Lord, though knowing himself the right time for initiation, was informed by the Lokantika-gods like appointed astrologers. The Master began to give gifts for a year, wishing very much to become a *mendicant*, like a rich man wishing to go on a journey. At the end of the year the Indras, whose thrones had shaken, came there and held the Master's initiation-ceremony, like servants. Then the Master, attended by kings and Indras of the gods and asuras, got into the *palanquin* named Manorama, delightful with its beauty. Being praised, hymned, and looked at joyfully by the people the Blessed One went to the grove named Sahasramravana. After descending from the palanquin, the Supreme Lord, who wished to attain the three jewels, removed jewels, ornaments, etc. On the thirteenth of the black half of Pausa, (the moon) in the constellation Maitreya, in the afternoon, observing a two days fast, the Lord together with a thousand kings became a mendicant. Then the Lord's fourth kind of knowledge, mind-reading knowledge, illuminating the mind-*substance* of creatures of the human world, arose. On the next day the Lord broke his fast with rice-pudding at the house of King Somadatta in Padmakhandapura. The five divine things the stream of treasure etc., were made by the gods, and a jeweled platform was made by the king on the ground marked by the Arhat's feet.

Undeclared by the mass of snow that had defeated the heat of the sun; unshaken by the winds and bad weather with hoar-frost; his meditation*, which was unequalled, broken by the winter night which turned the water of the pools into ice; making no distinction between going into the forest terrifying from its evil wild animals, such as lions, tigers, etc., and staying in the city filled with laymen; solitary,

free from affection, silent, free from all possessions, voted to meditation, the Supreme Lord wandered over *gati** earth for three months as an (ordinary) *ascetic*.

Omniscience

In his wandering the Blessed One went again to ram ravana, and stood in pratima under a punnaga. The Lord's destructive karma disappeared at the of the second pure meditation, like snow at the end winter. When the Master had fasted two days, his *omniscience* was *mainifested* on the seventh of the half of Phalguna, the moon being in *conjunction* with radha.

The samavasarana

The Indras of the gods and asuras made at once a *samvasarana* a *yojana* in extent for the Teacher of the World's preaching. Purifying by his foot-steps the nine golden lotuses which were moved in succession by the gods, the Lord entered it by the east door. Observing the *Arhats'* custom, the Lord *circumambulated* the caitya-tree which was eighteen hundred bows high. The Lord said aloud, "Homage to the *congregation**" and seated himself, facing the east, on the jeweled lion-throne. The fourfold congregation with gods, asuras, and humans entered by their proper doors, and stayed in their proper places.

Jambhari (Sakra) bowed to the Supreme Lord so he touched the ground with the five members and began a hymn of praise with passionate *devotion*.

Stuti

"O Lord, this teaching of yours of you who are the cakravartin of the three worlds borne on the head by gods, asuras, and men, is victorious. By good fortune you have been seen, first possessing three kinds of knowledge, then mind-reading knowledge, now *omniscience*, each one superior to the other. May this knowledge of yours called 'Omniscience' brilliant, beneficial to all, like the shade of a tree on the road, prevail. There is darkness so long as there is no sun. There are rutting elephants so long as there is no lion. There is poverty so long as there is no kalpa-tree. There is scarcity of water so long as there is no rain-cloud. There is heat of the day so long as there is no full moon. There are people here with wrong belief so long as you are not seen. Even though I am always negligent, O Lord, I applaud those by whom you are constantly seen and served.

Now by your favor may the highest *right-belief*, immovable throughout life, result from the sight of you.”

After this hymn of praise, Sunasira became silent and the Teacher of the World began a sermon in a voice deep as thunder.

Sermon on impurity of the body

“The Ocean of existence filled with waves of endless troubles continually destroys creatures of the middle, lower, and upper worlds. Delight in this body by men, like that of worms in impurity, is one cause of this. The body is the *abode* of impure chyle, blood, flesh, fat, bone, marrow, semen, intestines and waste matter. Where is there any *purity* in it? The idea of purity in a body smeared with discharges from nine channels⁵⁰⁸ is a manifestation of great *delusion*. How can the body be pure when it is created from semen and blood, made to grow by an impure stream, covered by the *placenta* in the womb? Who can consider purity of the body when it is made to grow by continually sucking a succession of veins of liquid, arising from food* and drink consumed by the mother? Who would say the body is pure when it is filled with humors, elements, and impurity, the abode of worms and earth-worms, consumed by multitudes of serpents in the form of diseases? How can the body, in which sweet-flavored food and drink even something made of milk and sugar-cane are eaten to become waste-matter, be pure? When fragrant yaksakardama-ointment has been used to anoint it and becomes impure quickly, where is the purity in that body? How is the body, in which the scent of the mouth is disgusting when one rises at dawn, after eating fragrant betel-leaves and sleeping at night, pure? The body, from contact with which naturally fragrant perfume, incense, and garlands of flowers become evil-smelling, becomes pure! Even though rubbed with oil, even though anointed with unguent, even though washed with crores of jars (of water), the body does not attain purity, like an impure wine-jar. The ones who say, ‘*purity* is from clay, water, fire, wind, sun, baths,’ make useless effort, following custom. Therefore, the body must perform penance which has *emancipation* as its fruit. The wise man should extract what is valuable from the worthless, like a jewel from the salt Ocean.”

Many persons were enlightened by this sermon of the Lord and became mendicants by the thousand. The Lord had ninety-three ganabhrts, Datta, etc. They made the twelve angas from the ‘three-phrases’* origination, etc. At the end of the Lord’s sermon, Datta, chief of the ganabhrts, to whom enlightenment had been given,

seated on his footstool, delivered a sermon to the people. At the end of his sermon, the gods, etc., went to their own abodes, like young people of the city when a concert is finished.

Sasanadevatas

The Yaksa, *Vijaya*, originating in that *congregation*^{*}, green, with a *hansa* for a vehicle, holding a cakra in his right hand and a hammer in his left; and the goddess Bhrkuti, with a marala for a vehicle, yellow, holding a sword and a hammer in her right hands, and a shield and an axe in her left hands, became the Blessed One's messenger-deities. With them near at hand, Lord Candraprabha, the receptacle of the supernatural powers, wandered over the earth, like the moon the sky.

His congregation

Two hundred and fifty thousand monks, three hundred and eighty thousand nuns, two thousand who knew the purvas^{*}, eight thousand who had clairvoyant knowledge, and the same number who had mind-reading knowledge, ten thousand who were omniscient, fourteen thousand who had the art of transformation, seventy-six hundred disputants, two hundred and fifty thousand laymen, four hundred and ninety-one thousand laywomen formed the Lord's retinue.

His moksa

When the Master had wandered as a kevalin for a lac of purvas less twenty-four angas and three months, he went to Mt. Sammeta. Together with a thousand munis the Lord undertook a fast and attended by gods and asuras, continued in this state for a month. Engaged in immovable meditation^{*} with suppression of all activity, the four karmas prolonging existence having been destroyed instantly, on the seventh day of the black half of *Nabha*, the moon being in *conjunction* with *Shravana*, the Master and the munis went to the final *abode*.

As prince he lived two and a half lacs of purvas^{*}; as king, six and a half lacs of purvas plus twenty-four angas; in the vow he passed a lac of purvas less twenty-four angas. So the total age of Lord Candraprabha was ten lacs of purvas. The nirvana⁸ of Sri Candraprabha took place nine hundred crores of sagaras after Suparsva Swamin's nirvana.

The Indras performed properly the funeral rites of the Lord, who had attained *emancipation* as described, and of the munis, and returned to heaven.