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SUVIDHINATHA CHARITRA

I praise the Holy Puspadanta's⁵⁰⁹ teaching, destroyer of evil, spotless, to be borne on the head by the three worlds like a *wreath* of flowers. I, gifted with powerful intelligence by his power, celebrate the blameless life of the Lord, the ninth Arhat.

Incarnation as Mahapadma

There is a city Pundarikini in the rich province Puskalavati in the East Videhas in the half⁵¹⁰ of Puskara-varadvipa. In this city Mahapadma was king, deep as the pool Mahapadma on Mt. Mahahima. Dharma*, accepted from birth, increased gradually in his childhood and youth along with physical beauty. He was pained by even a moment which was *deprived* of self-control, like a money-lender by money which fails to draw interest daily. Discharging religious duties, he performed his royal duties, like a traveler taking a drink of water when crossing a river on the road. Wise, devoid of negligence, he preserved completely his layman's duties spotless as his own family. Filled with contentment generally, he was not satisfied in dharma. He considered others, even though they had little dharma, as superior to himself. From a *desire* to cross existence he took the vow of *mendicancy*, like a divine weapon for crossing a battle, under Guru Jagannanda. Successful in lay-duties, he kept the vow firmly, just as one who has undertaken *samlekhana* observes a fast that results in death.* By very severe penances, ekavali etc., by *devotion* to the *Arhats*, etc.,⁵¹¹ he acquired strong body-making karma of a Tirthakrt. When he had spent his life in such religious acts, he became a powerful god in the palace Vaijayanta.

Incarnation as Suvīdhi

Now, in the southern half of Bharata in this Jambudvīpa there is a very important city Kakandi distinguished by its wealth. The pearl-garlands of its houses look like shining rosaries of Puspadhanvan for subjugating virtuous wives. The fourfold loud singing of the concerts⁵¹² in its temples becomes a charm for transfixing the gait of

the Vidyadharis. Ponds with clear water and abundant tall white lotuses imitate the sky with autumn-clouds and apparent stars. There, beggars, as well as gurus, were approached from afar and conducted to receive foot-water, and were delighted with suitable objects.

Description of his parents

The king was named Sugriva, like a necklace of the earth, like a Graiveyaka-god in beauty. His command, like a weapon with an *efficacious* charm, was nowhere cast aside, neither in cities, forests, Oceans, nor mountains. The river of wise policy with high-crested water of glory rose in him like a mountain and flowed to the Ocean. The Ocean of glorious deeds of him, the crest-jewel of kings, *devoured* the wide streams of glory of all the kings,

His wife was named Rama, the stop to all faults, beautiful with spotless virtues, the crest-jewel of all charming women. The receptacle of natural beauty, giving delight to the eyes, she was unique on earth, like a digit of the moon in the sky. Sweet-voiced, shining with two white wings in the form of garments, she dwelt always in the Manasa⁵¹³ of her husband, like a rajahansi. *Rati* did not attain joy nor *Priti* delight, completely overcome by her unparalleled beauty. Time passed for King Sugriva and her, suitable for each other, sporting like Rohini and the moon.

Birth

And now, the *jiva* of King Mahapadma, living in Vaijayanta, completed his life of thirty-three sagaras. Falling, he descended into Queen Rama's womb on the ninth day of the black half of Phalguna, when the moon was in *conjunction* with Mula. Then the Queen saw the fourteen great dreams, elephant*, etc., indicating the birth of a Tirthankara^s, enter her mouth. The Queen bore her embryo, the source of support to the world, like the river Himadrija (Ganga^s) a young elephant playing in it. When the moon was in Mula, on the fifth day of the black half of Margasira, she bore a jewel of a son, white, marked with a makara.

Birth-rites

Then the fifty-six Dikkumaris, Bhogankara and others, performed the birth-rites of the Lord and his mother. Then the Lord of Saudharma, like an Abhiyogya-god, took the Master with *devotion* and went to the top of Mt. Meru. Holding the Lord on his lap, Sakra seated himself on the lion-throne on Atipandukambala to the south

of Meru's crest. Then the sixty-three Indras, Acyuta, etc., with unflinching devotion bathed the Master with water from the tirthas. Then the Lord of Saudharma handed the Lord o the Lord of Isana, like a guard handing an object to be guarded to (another) guard at the end of his watch. Sakra bathed the Master seated on Anjana's lap with fragrant water from the bulls' horns. After Vasava^s had made Manasa, a resort of hansas anointment with new unguents and worship with ornaments, etc., and had waved the light, he praised the Lord.

Stuti

“Firm pillar of the house of dharma*, pool of nectar of right belief, cloud for the delight of the world, hail! Lord of Three Worlds. What other supernatural power of yours shall we tell, since the three worlds, bought by virtues and greatness, enter servitude (to you)? I do not shine in heaven as much as I shine in servitude to you. A jewel does not shine as much in a mountain, as it shines in an anklet, You, wishing to go to moksa, came from Vaijayanta which terminates in moksa, certainly to show the path to the world that had wandered from the path. After a long time you are the divinity of the house of Bharataksetra; now let dharma, like a householder, rejoice fearlessly in it. O Lord of the Universe, let all this throng of gods come to the incarnation of this supernatural form of yours. After a long time, O Lord, eyes have become cakoras by good fortune, clinging eagerly to you who have a stream of light that is like moonlight. May I, staying in the house or going to the council, recollect the charm of your name which gives *Sarvarthasiddhi*.”

After this hymn of praise to the Lord of Jinas, Sakra took him, carried him, and placed him at Lady Rama's side according to custom.

Life before initiation

Because his mother became expert in all religious rites, while he was in the womb, and because a tooth appeared from a pregnancy-whim for flowers, his parents gave the Lord two names, Suvidhi and Puspadanta, at a great festival on any auspicious* day. Showing great difference (in characteristics) from birth, the Master grew gradually like the day increasing after the passage of the sun into Aries. The Lord of the World reached youth pure by nature, one hundred bows tall, white-bodied, like the Ocean of Milk embodied. The Master, though thoroughly weary of existence, from regard for his father married princesses who surpassed Sri in beauty. When

fifty thousand purvas* had passed since his birth, the Lord, free from *desire*, accepted the burden of the kingdom from courtesy to his father. Lord Suvidhi, knowing the law, kept the *sovereignty* for the same length of time⁵¹⁴ plus twenty-eight purvanganas,

Initiation

The Master desired the vow and the Lokantika-gods, like flatterers, urged the Lord for its sake. Devoid of desire, the Lord of the World, like a wishing-gem of beggars, gave gifts for a year according to desire. At the end of his giving the ceremony of the Supreme Lord's initiation was made properly by the gods, just as at the time of his birth. Then the Lord got into the *palanquin* Suraprabha and, surrounded by gods, asuras, and men, went to Sahasramravana. In the evening on the sixth day of the black half of Marga (the moon being) in Mula, together with a thousand kings the Lord became a *mendicant* accompanied by a two days' fast.

On the next day the Supreme Lord broke his fast with rice-pudding in the house of King Puspa in the city Svetapura. The gods made the five things, the rain of treasure, etc., and King Puspa made a jeweled platform on the place of the Master's feet. With an extraordinary body, free from affection, free from worldly interest, enduring trials, the Lord of the World wandered for four months as an (unenlightened) *ascetic*.

Omniscience

The Lord went again to the grove Sahasramravana, and stood in pratima at the foot of a malura. When the Lord of the World had mounted the ksapakasreni from the *apurvakarana* step,⁵¹⁴ his omniscience was generated on the third day of the white half of Urja, in Mula.

The samavasarana

Then the gods and asuras made a samavasarana and the Teacher of the World entered it by the east door. Then the Lord, adorned with all the supernatural *qualities*, *circumambulated* the caitya-tree twelve hundred bows tall. Saying "Reverence to the *congregation*," the Lord sat down on the lion-throne, facing the east, and the gods made images of him in the other directions. The others, the gods, etc., sat down in their proper places. Sakra bowed to the Lord and began a hymn of praise as follows:

Stuti

“If you are free from passion, why is there red in your hands and feet? If crookedness has been abandoned, why is your hair curly? If you are the herdsman of your subjects, why haven’t you a staff in your hand? If you are free from worldly interest, why the lordship of the three worlds? If you are free from affection, why are you compassionate toward everyone? If you have given up ornaments, why do you like the three jewels? If you are well-disposed to everyone, why are you the enemy of wrong-believers? If you are straightforward by nature, why were you formerly a *chadmastha*?⁵¹⁵ If you are merciful, why did you suppress love? If you are devoid of fear*, why do you fear existence? If you are devoted to indifference, why are you beneficent to all? If you are unagitated (*adipta*), why do you have a blazing halo? If you are tranquil by nature, then why have you practiced penance for a long time? If you are not inclined to *anger*, why are you angered with karma? Homage to you, Blessed One, whose nature is undiscernible, greater than the great, possessing the four infinities of *siddhas*.”

When he had completed this hymn of praise, Vasava^s became silent, and the Blessed One, Suvidhi Swamin, delivered a sermon.

Sermon on the ashravas

“Certainly this existence is the depository of a burden of endless pain, and its source is *ashrava*, as a snake is the source of poison. Since people’s actions of mind, speech, and body, activities, karma good and bad, flow, they are called ashravas inflowing (channels). The mind dwelling on friendliness, etc., begets karma of a pure nature; but subjected to passions and sense-objects produces impure. Truthful speech based on knowledge of the scriptures produces good karma; the reverse (falsehood) must be recognized as a source of bad. A person accumulates good by a well-controlled body; but bad by a body engaged in continual undertakings that cause destruction to life. Passions, sense-objects, activities, negligence, and lack of self-control, wrong belief, painful and cruel meditation these are causes of bad karma. Whatever is the source of collecting karmic matter, that is called *ashrava*; and karmas are eight with the divisions, *knowledge-obscuring*, etc. Whatever *obstruction*, contradiction, *Slander*, destruction, injury and envy there are of knowledge and belief, and also of their sources, these are ashravas of knowledge- and belief-obscuring karma.

Worship of the gods, attendance on gurus, gifts to suitable persons, *compassion*, *forbearance*, control of passion, partial control, involuntary destruction of karma, *purity*, and penance without right knowledge are ashavas of good-feeling karma. Pain, sorrow, injury, torment, bewailing, and lamentation, (whether) present in one's self, another or both, are ashavas of bad-feeling karma.

Slander of ascetics, the scriptures, the congregation*, *dharma**, and of all gods thought-activity of intense *wrong-belief*, denial of the omniscient (Tirthankaras), of the siddhas, and of gods, injury to a righteous man, teaching of a wrong path, inclination for worthless things, showing honor to persons lacking in self-control, unconsidered action, and disrespect to gurus, etc., are called ashavas of *right-belief deluding* karma. Strong thought-activity of the *soul* from the rising of passions is called the *ashrava* of right-conduct-deluding karma.

Derision, *mockery* with lust, *proneness* to laughter, much talk, and talk about wretchedness are ashavas of laughter. *Desire* to see countries, etc., various pleasures and sports, and attracting another's mind are called ashavas of indulgence. Envy, proneness to evil, destruction of others' pleasure, and inciting to wrong-doing are ashavas of dissatisfaction. Though-activity of fear* itself and making others afraid, terrifying, pitilessness, these are the ashavas of fear. Making public others' sorrow, the rising up of one's own sorrow, grieving, and indulgence in crying, etc., are ashavas of sorrow. Slander and censure of the fourfold *congregation**, and disgust with good conduct are ashavas of disgust. Jealousy, greediness for sense-objects, falsehood, excessive *deceit*, and *devotion* to enjoyment of other men's wives are ashavas of feminine inclination. Contentment with one's wife only, lack of jealousy, slight passions, and *proneness* to upright conduct are the ashavas of masculine inclination. Love service to men and women, strong passions, intense desire, breaking of vows with heretics and women are ashavas of common-sex inclination.

Criticism of sadhus, placing obstacles* in the way of people whose faces are turned to *dharma*, praise of the lack of control of people indulging freely in flesh and wine, frequently obstructing people who have partial self-control, describing the virtues of bad conduct and *disparagement* of good conduct, and the recital of passions and slight passions existing in others are ashavas of good-conduct-deluding karmas in general.

Injury to five-sensed beings, many undertakings and possessions, lack of kindness, flesh-eating, resolute hostility, cruel medita-

tion*, false-belief, the worst degree of passions, black, dark blue, and gray *soul-colors*, falsehood, theft, frequent sexual indulgence, and unrestrained senses are ashravas of hell-age karma. Teaching of the wrong path, destruction of the right path, thinking of secret things, painful meditation, grief, *deceit*, undertakings and possessions, dark blue and gray soul-color, good conduct and vows with *transgressions**, and partial-vow-suppressing passions are ashravas of animal-age karma.

Few undertakings and possessions, innate *humility* and *sincerity*, gray and yellow soul-colors, *devotion* to pious meditation, total-vow-suppressing passions, moderate thought-activity, hospitality, worship of gods and gurus, speaking a greeting first, pleasant speech, assertion of pleasant things, and indifference to worldly affairs are ashravas of human-age karma. Restraint of love, *partial-control*, involuntary destruction of karma, association with virtuous friends, the custom of listening to dharma*, liberality to suitable persons, penance, faith, non-injury to the three-jewels, thought-activity of rose and yellow soul-colors at the time of death*, *austerities* without right-knowledge, *self-mortification* of fire and water, etc., and hanging, and indistinct *tranquility* are ashravas of god-age karma.

Crookedness of mind, speech, body, deception of others, employment of deceit, false belief, *Slander*, fickle-mindedness, *debas-ing* gold, etc., bearing false witness, causing changes in color, odor, flavor, touch, etc., destruction of body and limbs, work on machines and cages, work on false measures and weights, blame of others and self-praise, injury, lying, theft, unchastity, great undertakings and possessions, harsh and vulgar speech, pride from clean clothes, etc., *garrulity*, abuse, destruction of happiness, use of magic, production of curiosity on part of others by jokes and *mockery*, the giving of ornaments, etc. to courtesans, etc., the lighting of a forest-fire, the theft of perfume, etc. in disguise of a god, etc., sharp passions, destruction of shrines, rest-houses, groves and statues, and the making of charcoal, etc. are channels of bad body-making karma. The reverse of these things, and fear* of *samsara*, destruction of carelessness, acquisition of good character, forbearance, etc., respect and making welcome of religious men at sight are ashravas of good body-making karma.

Devotion to *Arhats*, siddhas, gurus, elders, very learned people, the sect, scriptural knowledge, ascetics, lack of negligence in daily duties, and in practice of the vows, reverence, practice in knowledge, penance, renunciation, frequent meditation*, *promulgation* of

doctrine, production of *tranquility* in the upashrayas, service to sadhus, gaining of new knowledge, and *purity* of belief are ashravas of body-making karma of Tirthakrts. These twenty were possessed by the first and last Tirthanathas; one, two or three, or all by the other Jinesvaras.

Blame, contempt and ridicule, omitting existing merits, relating existing and non-existing faults of other people, praise of one's self, telling one's own existing and non-existing merits, concealing one's own faults, and pride in birth, etc. are ashravas of low-birth karma. The ashravas of high-birth karma are the opposite of those for low-birth karma, and absence of pride, reverence in speech, body, and mind.

Obstruction, either with or without trickery, in giving, receiving, power, enjoyment, and repeated enjoyment are ashravas of obstructive karma.

This boundless Ocean of existence which arises from ashravas as described above must be crossed by the wise man by the boat of *mendicancy*."

By that sermon of the Lord many were awakened, like night-blooming lotuses by the light of the moon, and took initiation by thousands. The Lord had eighty-eight ganabhrt's, Varaha, etc., and at the end of the (ford's) sermon, Varaha delivered a sermon. At the end of the ganabhrt's sermon gods and asuras went to their respective places, making an eight-day festival in Nandisvara.

Sasanadevatas

Originating in that *congregation*^{*}, Ajita, white-bodied, with a tortoise for a vehicle, holding a citron^b and a rosary in his right hands, an *ichneumon* and spear in her left hands, was the lord's messenger-deity always near. Likewise originating, Sutara, fair-bodied, with a bull for a vehicle, holding a rosary in one right hand and the other in boon-granting position, holding a pitcher and a goad in her left hands, was the Lord's messenger-deity always in attendance. With them always in his vicinity, the Lord of the World, a great Ocean of *compassion*, wandered over the earth, enlightening the people.

The congregation

Two hundred thousand monks, one hundred and twenty thousand nuns, eighty-four hundred ascetics with clairvoyant knowledge, fifteen hundred who knew the purvas^{*} and the same number with mind-reading knowledge, seventy-five hundred who were omnis-

cient, thirteen thousand who possessed the art of transformation, six thousand disputants, two hundred and twenty-nine thousand laymen, four hundred and seventy-two thousand laywomen formed the retinue of the Lord wandering for a lac of purvas less twenty-eight angas and four months after his *omniscience*.

His moksa

Then the Master went to Mt. Sammeta with a thousand rishis, commenced a fast, and continued so for a month. Absorbed in sailesi-meditation*, the Master and the rishis went to an imperishable *abode* on the ninth day of the black half of *Nabha* in the constellation Mula. He spent half a lac of purvas as prince; half a lac of purvas plus twenty-eight angas in care of the kingdom; half a lac of purvas less twenty-eight angas in the vow; so the total age of Suvidhi Swamin was two lacs of purvas. Suvidhi Swamin's nirvana^s was nine crores of *sagaropamas* after the nirvana of Sri Candraprabha.

According to rule the Indras made an unequaled nirvana-festival together with the funeral rites of the ninth Arhat and the thousand munis. After that they went to their respective palaces with their retinues.

Extinction of the congregation

A little while after Suvidhi Swamin's nirvana, an extinction of sadhus took place through the fault of the falling wheel of time. The people who did not know dharma*, asked the laymen-elders about it, as travelers, confused about the road, ask (other) travelers. To the laymen telling them something about dharma in accordance with their own character, the people made worship with objects suitable for laymen. They became greedy because of the pooja, and at once made sastras, and taught that many gifts had much fruit. After they became acharyas, greedy, they explained daily that a gift of a girl, of laud, iron, sesame^b-seed, cotton, cows, gold, silver, seats, horses, elephants, couches, and other things every gift was certainly bearing great fruit in this world and next. Wicked-hearted with great desires, they explained that they themselves were suitable recipients of gifts, and everyone else unsuitable. So they, deceitful, became gurus of the people at that time. In a treeless place a platform is made even around a castor-bean plant.^{516^b}

So the complete extinction of the *congregation** took place in this zone up to the congregation of Sitala Swamin. At that time a kingdom with one umbrella was made by low Brahmans, like that of

owls at night. In the same way wrong belief existed in the other six intervals between Jinas up to the time of Shanti Jinesa. Because of the destruction of the congregation during these intervals there was un stumbling progress of wrong believers.