

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara  
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## Samyag Jñāna Praveśikā Study Book 1



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Tapasvī Ratna, Acalagachhādhipati,  
P.P. Ācārya Bhagavaṇta  
Śrī Guṇodayasāgarasurīṣvarjī  
M. S.

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**Śrī Guṇodayasāgarasurīṣvarjī**

**Mahārāja Sāheba (M.S.)**

**Alphabet with English Transliteration**

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	ऋ	ॠ	लृ
a	ā	i	ī	u	ū	e	ai	o	au	ṛ	ṛī	lṛ

अं  
aṅ/aṅṅ/an/aṅ

अः  
aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
pa	pha	ba	bha	ma

य	र	ल	व
ya	ra	la	va

श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña



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**Divine Grace:**

Shant Swabhavi P.P. Sādhvījī

**Śrī Guṇlakṣmiṣrījī M. S.**



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## Sūtra – Meaning – Arcanum (Insight)

### Pañca Parmeṣṭhi Namaskāra Sūtra

Namo Arihañtāṇaṃ	1
Namo Siddhāṇaṃ	2
Namo Āyariyāṇaṃ	3
Namo Uvajjāyāṇaṃ	4
Namo Loè Savvasāhūṇaṃ	5
Èso Pañca Namukkāro	6
Savva Pāvappaṇāsaṇo	7
Mangalāṇaṃ ca Savvēsiṃ	8
Paḍhamāṃ Hoi/Havāi Maṅgalaṃ	9

#### Word Meaning:

**Namo:** I bow down to

**Arihañtāṇaṃ** : all Arihañta

**Siddhāṇaṃ** : all Siddha

**Āyariyāṇaṃ** : all Ācārya

**Uvajjāyāṇaṃ** : all Upādhyāya

**Loè:** in this world

**Savva:** all

**Sahūṇaṃ:** Sādhu

**Èso:** this

**Pañca Namukkāro:** reverence to the  
above five

**Savva Pāva:** all sins'

**Ppaṇāsaṇo:** destroyer

**Mangalāṇaṃ:** amongst the auspicious

**Ca:** and

**Savvēsiṃ:** in everything,

**Paḍhamāṃ:** the first

**Hoi/Havai:** is

**Maṅgalaṃ:** auspicious

**Meaning:** Bow to Arihañta 1. Bow to Siddha 2. Bow to Ācārya 3. Bow to Upādhyāya 4. Bow to all Sādhus in this world 5. This veneration (bowing) to the above five 6. Will destroy all sins 7. And among all the auspicious 8. This is the most auspicious 9.

**Special meaning:** (Effect and Influence of this mantra)

This devotional sutra about veneration to the “Five Sovereign Transcendent Parmeṣṭhi”, is also called “**Pañca Maṅgalasūtra**” or “**Pañca Parmeṣṭhi-stava**”. As it is composed of nine lines (pada - pañkti), it is also known as “**Navakāra**”.

Namaskāra, or bowing down, is an emblem of showing respect, humility and devotion. It also expresses our gratitude. Scholars have advised to recite this Navakāra Mantra during religious ceremonies, festivals, study, mealtime, sleep time, waking up, walking, entering a place, fear, troubles or illnesses, death etc...At all the time.

Remembrance of the Navakāra Mantra destroys the fear, of lion, elephant, fire, snake, water, bondage, thief, ill-fate, illusion, devil, ghost, witch (Śakinī), war, enemy etc. It gives us all joys on the road to emancipation (mokṣa). There is no mantra as great as the

Navakāra Mantra in the three worlds ('Triloka' - Earth, Sky and Hell), which makes us earn all wealth and like the essence of 14 Pūrva texts (scriptures) destroys all our troubles and grief.

By reciting the Navakāra once in the Kāussagga (one meditation posture) earn the life of God (Dēva-a celestial life) of 19, 63,268 Palyopama (a time-measure for longevity described in Jaina scriptures)

The wishes fulfilled by the Cintāmaṇi Ratna, Kalpavṛkṣa, Kāmadhēnu, Kāmaghata etc. for the desirous in his lifetime are only for this birth; instead this Navakāra Mantra that gives us status of Siddha and Arihaṅta along with eternal happiness and bliss is truly a great mantra.

Praying one alphabet of the Navakāra destroys sins of seven Sāgaropama (another unit of time-measure for longevity), one line destroys sins of 50 Sāgaropama and the whole mantra sins of 500 Sāgaropama. Reciting the Navakāra for 900,000 times keeps us away from rebirth as hellish beings. We attain emancipation (nirvāṇa.)

Those who are seated on high sovereign locations are known as Parmeṣṭhi. Such "Five (Pañca) Parmeṣṭhi" are described in this Navakāra Mantra. Of these, Arihaṅta and Siddha are revered as God (Dēvatā), whereas Ācārya, Upādhyāya and Sādhu as Gurūs. Amongst Pañca Parmeṣṭhi, colour of the Arihaṅta is white, Siddha is red, Ācārya is yellow, Upādhyāya is green and Sādhu is black.

Arihaṅta has 12-qualities (guṇa-virtues), Siddha has 8-qualities, Ācārya has 36-qualities, Upādhyāya has 25-qualities and Sādhu has 27-qualities. All these qualities add up to 108 virtues that is why, to worship them, we recite Navakāra mantra on a rosary with 108 beads.

## Lord (Bhagavāna) Arihaṅta and description of his 12 guṇa

**Arihaṅta Bhagavāna** has destroyed only four karmas, yet, being our immediate spiritual promoter we bow down to him first even before Siddha Bhagavāna who has destroyed all the eight karmas and attained emancipation.

**Arihaṅta:** He is a Tīrthānkara, who after conquering karmas like attachment and malice (animosity), destroying the four ghātikarma (karmas that are difficult to get rid-off), attaining enlightenment, is wandering to spread knowledge and preaching the glorious (bhavya) souls is Arihaṅta. His 8 Pratihārya (extraordinary accompaniments) and 4 Atiśaya (Fathomable- Spectrous guṇa) together make up 12 guṇa which are as follows:

1. **Aśoka Vṛkṣa (Aśoka Tree):** Wherever a Samavasaraṇa (a religious assembly) is layed out in three layers, the deities build an Āsopālava tree 12 times taller than the body-measure of Arihaṅta. Lord sits under this tree to impart religious discourse.
2. **Surapuṣpavṛṣṭi (Showering of Flowers):** Heaping until knee-height measure, spread around in one yojana land of the Samavasaraṇa, deities shower fragrant

- fresh flowers of five different colours that grow in water and on land.
3. **Divya Dhvani (Divine Sound):** Along with Lord's religious discourse in Raga Mālakaūṣa, deities attune, with Flute, Vīṇā and other instruments.
  4. **Cāmara:** deities fan the Lord with four pairs of white fans mounted on gem fitted gold-handles.
  5. **Āsana (Throne-Seat):** deities construct a jewel studded gold-throne for the Lord to sit during Samavasaraṇa.
  6. **Bhāmaṇḍala (Halo):** Like the sunrays during autumn, deities create a very bright Halo behind the head of the Lord. The Halo absorbs the radiance of the Lord, otherwise, we will not be able to look even at the face of the Lord.
  7. **Duṇḍubhi (Divine Trumpet):** During Samavasaraṇa, the deities play the divine trumpet and other instruments; these direct us (grand souls) to worship the lord who is Sārthavāha on the path of salvation.
  8. **Chatra (Canopy-Divine Umbrella):** During Samavasaraṇa, the Lord sits facing the East. In the other three directions, deities create reflection of the Lord. Over their heads (Lord and 3 Reflections), 3 canopies of pearls with whiteness of full blown moon in autumn are layered out one above the other; thus having 12 canopies in all during the Samvasaraṇa. Other times there are only 3 canopies.

Even in the absence of Samavasaraṇa, Arihaṅta Bhagavāna has the above described eight Pratihāryaṣ which stay around like celestial divine accompaniments guarding the Lord.

**Four Atiśaya:** 4 other impressive, excellent, transcendent and miraculous special qualities-virtues are as follows:

**1. Apāyāpagamātiśaya:** By virtue of Arihant's presence or link-connection the following unrest (Upadrava) is destroyed.

There are 2 types of Atiśaya that destroy Upadrava (unrest) – **Svāśrayī & Parāśrayī**

**a) Svāśrayī:** means destroying unrest in one's own Saṅgha.

These are of two types:

**i. Dravya Upadrava:** all types of external physical illnesses

**ii. Bhāva Upadrava:** the following 18 types of internal unrests/faults/incorrectness/ stains/demerits as follows

**a.** Dānāntarāya - Obstacle to charity, **b.** Lābhāntarāya - Obstacle to gain/benefit, **c.** Bhogāntarāya - Obstacle to wealth, **d.** Upabhogāntarāya – Obstacle to enjoyment/pleasure, **e.** Vīryāntarāya – obstacle to power/strength/propagate, **f.** Hāsyā – Laughter, **g.** Rati – Attachment, likes, **h.** Arati – Dislikes, **i.** Bhaya – Fear, **j.** Śoka – Grief, **k.** Niṇḍā – Criticise, condemn, **l.** Kāma– Lust, **m.** Mithyātva – Illusion, wrong belief, **n.** Ajñāna – Ignorance, **o.** Nidrā – Sleep, **p.** Avirati – Laxity, absence of discipline, **q.** Rāga – Attachment, **r.** Dvēṣa – Malice/antipathy/animosity.

These 18 miseries are counted in other ways also. Here, the above way we know the 18 Svāśrayī apāyāpagamātiśaya.

- b) Parāśrayī Apāyāpagama Atiśaya:** means destroying the unrest of others. Thereby, wherever the Lord is passing through his journey, in each direction together till 125 yojana distance, illnesses, plague, enmity, excessive rains, drought etc. do not occur.
- 2. Jñānātiśaya:** Lord is omniscient. He is enlightened with all types of knowledge i.e. past- present-future along with all the modification; of this loka (world) and aloka (world beyond)
- 3. Pujātiśaya:** Tirthankara Lord is sacred to all; meaning, kings, wrestlers, emperors, deities, gods etc. worship him or are desirous to worship him.
- 4. Vacanātiśaya:** The speech of the Lord is understood in their own language by deities, humans and tiryāṅca (all living beings other than humans i.e. trees, plants, animals, insects etc.). This is because His speech is cultured with 35 divine qualities and hence understood in all the languages.

### **The 35 guṇa (Qualities) of Śrī Tīrthāṅkara's speech are as follows:**

1. Can be understood everywhere by everyone 2. Audible up to one yojana 3. Mature 4. As serious as the cloud 5. Clear 6. Complacent 7. Every listener feels as if the Lord is talking to the one listening 8. Deep (Robust) meaning 9. Undisputed 10. Befitting a great man 11. Without doubt 12. Uncontaminated and meaningful 13. Makes the subject - matter easy 14. Appropriate to each occasion 15. Substantiates the Śad-dravya (6-materials) and the nine Tattva (9- Reals/Essence) 16. Purposeful 17. Formatted in verse form 18. With Dexterity and Mastery of the 6-dravya and 9-Tattva 19. Melodious 20. Tactful, full of astuteness and wisdom 21. Pertinent to religious meaning, duty-bound 22. Enlightening 23. Without criticism of others and without self-praise 24. With essentials of Kartā (doer), karma (doing), kriyā (action), kāla (time) and vibhakti (verse, rhyme, grammar, syntax) 25. Astonishing 26. Bespeaks of speaker's merit and affluence 27. With patience 28. Quick 29. Disillusionary 30. Everyone can understand in their own language 31. Cultivates intellect 32. Explains the meaning of a verse in multiple ways establishing its special meaning 33. Spoken with Courage 34. Non-Repetitive 35. The listener does not regret on hearing.

### **The 34 Atiśaya of Śrī Arihaṅta Bhagavāna:**

1. His body has eternal beauty, is fragrant, without illness, sweat, and dirt. 2. His blood and flesh are as white as cow's milk and without foul smell. 3. His food intake and touring are invisible to us. 4. His breath has fragrance of lotus. The above four Atiśaya are present from birth (inherent ultra-qualities), hence they are called "**Sahajātiśaya**". 5. Crores of deities, human-beings, and tiryāṅca can be accommodated in one yojana land of Samavasaraṇa without causing any discomfort to each other. 6. In all 4 directions of 25-25 yojana area, prior illnesses are alleviated and new diseases do not occur. 7. Enmity, antipathy, revengefulness ends. 8. Plague-disease does not occur. 9. Incessant rain don't occur. 10. Scarcity of rain doesn't occur. 11. Drought does not occur. 12. There is no threat from one's own empire or from other kingdoms. 13. Deities, humans and tiryāṅca



understand Arihaṅta's speech in their own languages. 14. His divine speech is heard uniformly till one yojana area. 15. A halo 12 times brighter than the sun's radiance is seen behind Lord's head. 11 Atiśaya from number 5-15 happen after Arihaṅta attains Kēvala Jñāna (omniscience), hence, they are called "**Karmakṣayajātiśaya**". The 7 Atiśaya (from no. 6-12) occur when Arihaṅta is travelling (vihāra) 16. There is Dharmacakra (wheel of religion) in the sky. 17. 12 pairs of cāmara (24-fans) keep swinging on their own. 18. There is a jewel studded glittering crystal throne with foot and back rest. 19. There are three canopies in each direction during Samavasaraṇa. 20. There is a gem studded Indra Dhvaja (flag) 21. The Lord walks on nine golden lotuses. He puts his feet on two lotuses, the seven remain behind, from which two lotuses come in front in turn while he walks. 22. Three fortresses are built made of gems, gold and silver. 23. It is perceived as if Lord is preaching with four mouths. Arihaṅta sits facing east, and in the remaining 3 directions the Vyaṅtara Deity create Arihaṅta's reflections. 24. Arihaṅta is accompanied with Aśoka tree (that is 12 times taller than his body), canopy, bell, flags etc. 25. Thorns bend down in front of Arihaṅta. 26. When the Lord walks, also all the trees bend and bow to Him. 27. When the Lord walks, the divine trumpets are played in the sky. 28. Till one yojana, breeze blows favourably. 29. Peacock and other birds perambulate around him. 30. There is a shower of fragrant water. 31. The Lord's knee submerge by a shower of fragrant flowers of five different colours growing in water and on land. 32. Arihaṅta's hair (head, body), moustache, beard and nails do not grow after Renunciation (accepting Dikṣā) 33. All seasons are favourable. 34. At least a minimum of one Crore deities form his family.

The last 19 Atiśaya from 16-34 are performed by deities, hence, are called "**Dēvakṛtātiśaya**".

To illustrate Śrī Arihaṅta as special from other deities, the scholars have explained 34 Atiśaya. These 34 Atiśaya are included also in the 12 guṇa (qualities – virtues) which are then described as the 12 guṇa of Śrī Arihaṅta.

### **Siddha Bhagavāna and the nature of his eight guṇa**

Siddha is the one who has permanently destroyed the 8 karmas and attained the last destination – the seat of Mokṣa or Nirvāṇa (Emancipation). These 8 guṇas are as follows:

1. **Anaṅta Jñāna: Endless (Infinite) Knowledge:** When the karmas veiling the knowledge are permanently destroyed, an infinite knowledge known as Kēvala Jñāna is attained. He then knows everything in this world and beyond it, along with all the modifications. (Right Determinate Cognition that is all comprehensive)
2. **Anaṅta Darśana: Endless (Infinite) Vision:** When the karmas that veil every type of existence are permanently destroyed, an infinite vision known as Kēvala Darśana is attained. He sees every form of existence in the world and beyond.
3. **Avyābādha: Endless (Infinite) Happiness:** When the karmas giving pain are permanently destroyed, a painless infinite happy and calm state is attained.
4. **Anaṅta Cāritra: Eternal Right Conduct:** When the karmas done through wrong conduct, indiscipline, temptations (Mohañiya Karmas - kaṣāyas) are destroyed

permanently the virtue of right conduct is attained, which includes Kṣāyika Samyakatva (born utterly by annihilation of karmas) and Yathākhyāta cāritra (no kaṣāyas manifest).

- 5. Akśaysthiti - Immortalisation:** The karmas of life (rebirth) are destroyed permanently, an indestructible state is attained. Therefore, A Siddha has a beginning (Ādi) but no- end (Anaṅta). Hence, his state is known as “sādi-anaṅta” (with beginning but no end)
- 6. Formlessness - Arūpipaṇu:** When karmas that configure a mortal being with body matter that has colour, sense of smell, taste, feeling are permanently destroyed, a state of Siddha devoid of body is attained hence, he is formless.
- 7. Agurūlaghu:** Permanent destruction of clan (Gotra) leads to attaining this state. There is no question of social class-order or social discrimination behaviour. All are equal
- 8. Anaṅta Vīrya:** When karmas obscuring power and strength are destroyed permanently eternal boon (Dāna), eternal benefit-good luck (lābha), endless wealth (Bhoga), endless enjoyment (Upabhoga) and endless strength (Vīrya) are attained. Siddha has natural power to change the entire universe (loka to aloka and vice versa), but He never does that, and, never will because his nature does not interact with matter i.e. with pudgala (atom or physical-astikāya). Because of this all his soul virtues continue to be as it is and are never changed. This way we describe 8 guṇas of Siddha.

# The Rarity of Human Birth

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## 1. Example of full moon dream

Once, in a village lived a Sādhu and a Thākura (title for a nobleman or a landowner) as neighbours. One night (between 3 to 6 am), they both had the same dream – "that they had swallowed the full moon"; both woke up seeing this strange dream.

The Sādhu ran to the Mahānta (the chief priest of a temple) and told him, "Gurūjī, last night I dreamt that I had swallowed the full-moon. What will be the reward to me then? Gurūjī was someone who enjoyed food. He answered, "My child, you woke up today after a very good dream, so you will get very good fruit of this dream. You will earn a full Rotalo-Roti (millet bread) smeared with ghee in your alms today." And true to these words, the Sādhu received a full Roti smeared with ghee; he was very happy.

The Thākura, sitting next was listening to this conversation, thought, "No, the fruit of such a wonderful dream cannot be so little, meagre and cheap. It has to be something special."

The Thākura went ahead and met

an intellectual gurū staying at an upāśraya. He worshipped gurū's feet with silver coins and told him about his dream. The gurū was pleased with Thākura's courteous behaviour and replied, "O great man, you will soon receive good luck. You will be a king of an empire."

The Thākura bowed to the gurū, and, as he stepped out of the upāśraya, when a female elephant poured water on him from a pot and indicated his selection as the Emperor. People started talking about the dream that Thākura had and it spread around then. The Sādhu was very surprised to see Thākura seated on a king's throne.

The Sādhu slept many times with the wish for receiving an Empire, and woke up many times with this wish, but never again did see the full moon in his dream.

The scriptures of Jinēśwara in this example have tried to explain the importance and rarity of human life as follows:

For the Sādhu to dream of the moon again may be possible in his human birth, but a person who wastes his life with vice and sins cannot get the rare human birth again.

## 2. Example of tortoise & moon

Once upon a time, a tortoise lived in a vast water reservoir. Once, he saw the full moon of autumn season (Śarada Pūnama Candra). He felt very happy seeing the moon and thought, "I should get my family

to witness this beautiful sight and make them happy." He dived deep into the water and after sometime brought his family. However, by that time due to breeze the water surface was layered with green moss..... The tortoise

was upset and regretted.

He couldn't show his family the full moon of autumn.....The tortoise tried every day and hoped to see the moon; hundreds of years passed, but never again he saw the moon of autumn..... Lord

Arihaṅta's reign says:

If tried again and again, the tortoise might be able to show the full moon to his family, but it is rare to gain rebirth as a human being once a person wastes his life with vice and sins.

### 3. Example of pillar

Once, there was a deity. With his divine powers he turned a big pillar into dust. He poured this fine dust into a tube and went to the Meru Mountain. On top of this mountain, he blew the dust in 10 directions. If someone now said to reconstruct the pillar as it was, would it be possible?

Worshipped by the greatest of gods, Lord Arihaṅta's reign says:

It is possible that a Siddha would be able to gather this denty dust and recreate the pillar; but a person after getting the precious human birth loses it, then it's rare to get human rebirth.

### 4. Example of precious diamonds

There was once a jeweller....he examined and collected precious diamonds..... Once for some work he travelled abroad.....He returned back home ...and found that during his stay abroad, his sons had sold out the precious diamonds from their collection at very nominal price to businessmen visiting from different far away states..... The jeweller was very angry.... He ordered his sons.... "Leave right now and get my diamonds back from those businessmen ... Do not return and step into this house till you get the diamonds back."

The sons were perplexed....in trouble.....obeying father's order they began searching for those businessmen from various places and countries to whom they had sold the diamonds. ....They searched for their whereabouts....and addresses.....but couldn't find anything.

The Jaina scriptures say: "It is possible to find the businessmen living faraway some day or the other....one may get back the diamonds....but if a person wastes his life in laziness and without spiritual uplift destroys this birth, for him to get re-birth as a human is rare.

### 5. Example of Rādhā vèdha

Emperor Jītaśatru lived in Mathurā town. He once took a vow that, 'I will marry my daughter only to the prince who is able to win the competition of 'Rādhā (doll) – vèdha (pierce).'

The news was sent around far and wide; thousands of princes came for the

competition. They had to look into boiling oil and aim at the eye of a wooden doll Rādhā tied to a pillar nearby revolving around amongst eight spiky wheels. No prince succeeded in this competition.

The Lord says: With practicing difficult austerity and self-control one may

obtain divine skill and gain success in Rādāhā-vēdha; but it is rare to have human birth again once a person wastes his life in laziness, merriment and material happiness.

How rare is the human birth! ....but we all have received it so simply!

No....no....Please don't make the mistake of thinking like this. At some point in previous lives we all have performed good deeds therefore we have received present human birth and rewarded with

strength to perform good deeds again in this favourable environment. So, do not lose this opportunity O human to make this birth also successful!

Continue series of good deeds in this life, continue series of attaining a good life and through these efforts to achieve destiny of Siddhaness, so renounce merriment....become wakeful.... careful .....and dedicate yourself to perform good actions.....

## 6. Example of meal and burner (fireplace)

Once, lived a great king (Cakravartī) ....owner of 6 continents - main lands (Adhipati)..... A beggar was fortunate to be blessed by the king who told the beggar: "Ask! Ask for anything you want today; I am pleased with you."

"A blind person would ask for vision and a hungry person would ask for food" □ By this logic, the beggar asked the king, "I do not wish much. Please, make arrangements for me to get enough food everyday so that I do not remain hungry."

The pleased king announced in his kingdom that every day one family in his empire will feed this beggar. He started with his own royal kitchen.....

Years passed as the beggar travelled from one town-city to another receiving food from different families....but he never got delicious food like that served at the king's kitchen. ....The beggar longed for the royal food again...but to fulfil his wish it was necessary that he has visited each house in the entire kingdom so then he could have the Royal meal.again.....

God of Gods, Śrī Arihaṅta says: It is possible that the beggar may get invited to some royal festival or after pleading he may be lucky to get royal meal at King's place again. But, a person due to laziness wastes his human birth it's rare to get rebirth as a human being again.

## 7. Example of Siddha-pāsā (divine-dice)

There lived a gambler....he gambled all the time....day and night. But, there was something special about his life – he never lost – he was always a winner. What was the Reason for this? ...Because, he had Divine Dice (Pāsā). Due to the strength of miraculous dice, he always won what he wished.....in fact the other gamblers lost

and left on their own.....  
.....In the Lord's regime it is said that: It may be possible to defeat this gambler after acquiring some divine power and one can win.... but without spiritual uplift of our soul we waste this human birth and so also the opportunity to get birth of a human again.....

## 8. Example of Fraud-Jugglery-Deceit

There was a town named Ratnapūra. It was ruled by a king named Śatāyudha. Once, the king's spies got some strange news for the king... They said, "O king, your son, the crowned prince, wants to murder you and grab the kingdom."

The king started thinking...."What to do"? He was perplexed..... But, now he understood that in this world how people play dirty games to achieve wealth and power. To safe guard his life from this fraud he found a solution. The king called the prince....made him sit next, and lovingly told his son, "My child, to acquire and rule this kingdom, one has to fulfil a condition. The one who fulfils this condition is considered lucky and gets the kingdom."

The prince asked..."Father what is this condition?"

The king replied to the prince,

"My child, in our assembly hall there are 108 pillars with 108 corners. The one who battles here with me, and, without any damage to these pillars emerges victorious, to him I will gladly offer (bestow) this kingdom."

On hearing this the prince was so stunned.....he could not answer at all.....

Śrī Arihaṅta says: After acquiring super power with special devotion-penance it may be possible to defeat the king, but those due to past good deeds who are born as human, if waste this human life with wrong doings cannot get the rare human birth again.

## 9. Example of seeds-grains

The earth is full of various grain crops. Imagine if all these grains are collected and heaped in one place.... and in that one handful of mustard seeds are added.... thoroughly mixed.....then a very old woman, with poor eyesight is called and ordered" .....

"Oh old Mother! From these grains' collection please find and separate the mustard seeds at the earliest. Can this old

lady succeed? ".....Never"

God of gods, Śrī Jinēśwara Bhagvaṅta says:-

Perhaps, with some special processing it may be possible to find the mustard seeds easily.....weed out separately... but it is rare to gain human birth once a person wastes this life in inaction, negligence and passion.

## 10. Example of Yuga-Śamilā

जगजीवन जिनजी ! सांभळो, दस दृष्टांते दोहीलो  
अति भलो, नरभव काल घणे लह्यो ए.....

Jagjivana Jinjī! Sāmbhaḷo,  
daś dṛṣṭāntè dohīlo;

Ati bhalo,

**narabhava kāla ghaṇè lahyo è...**

You are the life of this world, O Jinēśwara! Please listen to me; after wandering in the cycle of birth and death

during a long period of time; due to some great auspicious actions I have attained this rare human birth as explained by the above said 10 examples. To procure the means and instruments along the path of spiritual purification is definitely easy in the human birth; but equally rare to find in births in any other species.

Even the Gods of Anuttara (Five best heavens in Dēvaloka) desire human birth....It is easy to attain the state of moral discipline and non-attachment [virati-dharma (to refrain)] for human beings. Even for the Gods and deities this disciplined state is not only rare but impossible to attain; thus, due to lack of virati-Dharma, the deities feel physical pain despite owning and enjoying greatest of wealth. Therefore, those who despite attaining great human birth and acquiring virati dharma are deprived of dedicated moral spiritual advancement, are surely fools.

A person who loses the rare Cintāmaṇi ratna due to his ignorance, experiences pain of poverty.....becomes miserable and aggrieved.....Similarly, those despite getting this rare human birth after much difficulties, waste it without practicing real worship and devotion, experience varieties of afflictions-sufferings for infinite time period in this world.

Therefore, to make ignorant human beings full of temptations like us understand the importance of human-birth, timelessly-promotive and beneficial great scholars have explained the 10 examples.....

Yuga is Ghosrūṅ and Śamilā is the nail to be put in it.....

The region we live is known as Jambudvīpa, measures around 1, 00,000 yojana (1 yojana = 12-15 kilometres. It is surrounded by water on all sides, known as Lavaṇa Ocean. This Ocean is 2, 00,000 yojana wide. The circumference of the Lavaṇa Ocean is 16, 00,000 yojana. The water cupola in the centre is 16,000 yojana tall. Below are four big pots (underground Pātāla, abyss - kaḷāśa).... With the breeze, the cupola rises higher and higher in these pots.....

If in the Lavaṇa Ocean, a deity, just for fun game, throws the Ghosrūṅ on the east coast and the Śamilā on the West coast of this Ocean, and then wishes them to get connected, can this occur? Will it be possible?

The deity perhaps may have the above wish, but the continuous flow of water and strong breeze would never allow them to get connected.....so, when they cannot come together, the nail cannot enter the Ghosruṅ.

God of gods says that, it is possible that due to some miracle, the nail might enter and fit into the Ghosruṅ, but in this fiery worldly Ocean once the human birth slips away than finding it again is rarity.

We should ponder over these 10 examples and realize how rare human birth is and be careful not to waste it..... O human! Even if we gather all the money-wealth-property of the world, the value of even one day of human-life exceeds than all these riches. Thus, after receiving this precious gift.....even Anuttarā deities also long for human birth... we human should not waste our life time in material things and merriment but become alert and rather concentrate on worship and spiritual uplift.



## Jīva Vicāra (thoughts about the soul) – 1



Whether it is temporary happiness or eternal, whether it is material enjoyment or spiritual joy ....What is the way to achieve it? Scholars answer that to attain all the virtues and final liberation (nirvāṇa.), the most powerful dominant factor that works to achieve all these is: “the thought of wishing the welfare of each and all living things.”

This thought is so wonderful – to care for the wellbeing and peace for all living souls of the world. Ponder over it and achieve momentary as well as eternal bliss. The life of every living being is important, it is priceless. We can put a price on diamonds and other gems, but there is nothing that can be put a material price as a value of life itself.

Whether it’s the life of an ant or a cat, that of a human or a devil, of hellish-beings or a tiryāṇca, the very soul of every life-form is valuable because liveability-livableness is the mine to reach Siddha-ness. Siddha-ness is like stain free ....limpid (nirmaḷa).....pure gold, whereas life is with stain.....impure gold. Nonetheless both are gold; **Life is a mine of Siddha-ness and Siddha-ness is a mine of life.** Therefore, these living souls cannot be harmed purposely or unknowingly. We have to be alert, careful, sensitive and without any ill feelings towards them. For this reason a spiritual seeker requires a true knowledge of every soul.

Once we are acquainted and familiar with various living beings.....we discover the power of every soul to attain Siddha-hood. Then we will be able to visualise even a beggar as a future Siddha. We will then see virtues of a Siddha, i.e. infinite knowledge, infinite vision, infinite character and infinite strength in the Soul of dog, cat, mosquito, fly, worm, soil, water, fire and all other life-forms. The spirit of welfare for all is awakened; which being an auspicious sentiment for all souls has the strength of to be rewarded with virtues of Tīrthaṅkara and a future Tīrthaṅkara is born.

So come along! Let us all study the “thought about soul”– ‘Jīva Vicāra’ from vast Ocean of Scriptural knowledge and begin our efforts to master these auspicious sentiments.

Pūjyapāda Śāntisūrīsvarjī Mahārāja beginning the chapter on “thought about the soul” – ‘Jīva Vicāra’ with:

भुवण पईवं वीरं, नमिउण भणामि अबुह बोहत्थं ।  
जीव सरुवं किंचिवि, जह भणियं पूव्वसूरीहिं ॥ १ ॥

**Bhuvāṇa paīvaṃ vīraṃ, namiṇa bhaṇāmi abuha bohaṭṭham;  
Jīva saruvaṃ kincivi, jaha bhaṇiyāṃ pūvvasūrīhiṃ.**

**Meaning:-** After offering my veneration to Vīra Prabhu, who is the light of the 3 worlds, (Triloka) I will describe form of the soul as preached by the earlier spiritual Ācārya to enlighten the ignorant souls. ||1||



In every composition, writer makes an auspicious start (Māngalika) by bowing to the god and gurū in the very first verse, and, also apprise us with its purpose and subject-matter. Pūjyāpada Śāntīsūrīsvarjī Mahārāja also following this norm offers veneration to Vīra Prabhu and for the completion of his work without any obstacles recites the Māngalika.

Describing the purpose of his work, he says that it is to enlighten the ignorant.

Describing the subject he says that he will briefly describe the format of the soul; and describing it's reference, he conveys that he has said only that which the previous Ācāryas have preached.

So come! To remove our ignorance..... keeping the subject-matter and reference in front of our eyes, after bowing affectionately to the reigning Lord Mahāvīra Swāmi, auspiciously begin to understand about the soul-format.....

जीवा मुक्ता संसारीणोय, तस थावरा य संसारी ।

पुढवी जल जलण वाउ, वणस्सई थावरा नेया ॥२॥

**Jīva muttā saṁsārīṇoya, tasa thāvarā ya saṁsārī;**  
**Puḍhavī jaḷa jalaṇa vāu, vaṇassaī thāvarā nēyā.**

**Meaning:** The living forms are classified into 1.Free-Mukta and 2.Wordly (Bound)-Saṁsārī. The worldly Jīva are divided into two types: Moving – Trasa, and, Immobile - Sthāvarā. The Sthāvarā are further sub-divided into 1) living on Earth - Pṛthvikāya, 2) living in water –Apakāya 3) Living in Fire - Tèukāya, 4) Living in air - Vayukāya 5) Vegetation and plants- Vanaspatikāya ||2||

**All the forms of life in this universe can be divided into two:**

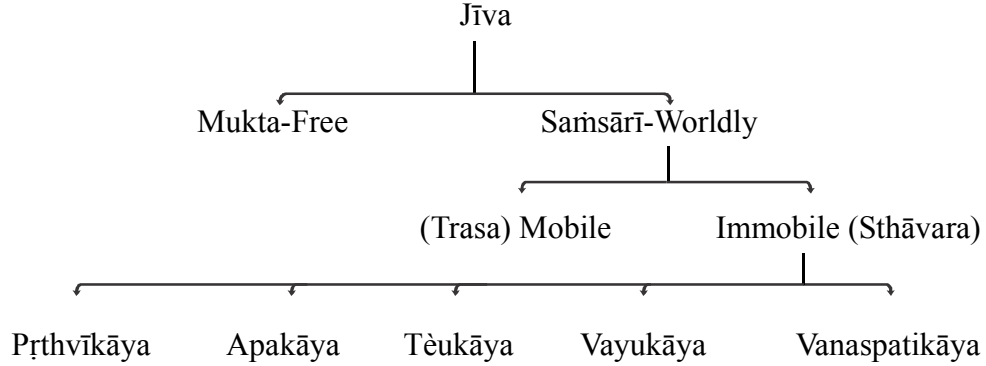
**1. Free-Mukta:** Those who have been completely freed from birth in any of the four species (4-Gati: Dēva-God, manuṣya-human, nārakas-Hellish beings, tiryāṅca–animal etc. ) freed from cycle of birth and death (from Saṁsara) .....and freed permanently from all the karma matter (karma-pudgala annihilation). They reside on the Siddha Śilā i.e. the rock acting as a seat of location for the emancipated souls on top of the 14 Rājāloka. They are emancipated souls of ‘mokṣa’ and are known as ‘mukta’.

**2. Worldly(bound)-Saṁsārī:** Those who are still wandering in the four species life cycle..... taking birth and dying.....accumulate karmas to the soul that make them experience various types of pleasure and pain. These are known as Saṁsārī souls.

Keeping aside the study of Mukta Jīva, further on types and divisions of Saṁsārī life-Forms are explained first. They are divided into i) **Trasa** and ii) **Sthāvarā**.

**i)** The karma whose manifestation in the Jīva, causes the possession of a capacity to move about independently wilfully are known as **Trasa Jīva**. Commonly they are known as those who move around (Mobile) and include life-forms that possess two to five sense organs.

**ii)** Contrary to the above, the karmas whose manifestation in the Jīva makes it impossible to possess such a capacity to move are known as **Sthāvara**. Commonly these are life-forms that are static and cannot move around, and include life-forms with only one sense-organ.



**The Sthāvara (immobile) live-forms are of five types:**

- Pṛthvikāya:** the life forms found on earth in soil, rocks and caverns etc.
- Apakāya:** the life forms found in water.
- Tèukāya:** the life forms found in fire.
- Vayukāya:** the life forms found in air.
- Vanaspatikāya:** the life found in the form of plants.

These five forms of lives cannot move about at will, yet they have tremendous power. If we behave with kindness to all of them, they become our helpful aides. But if we are ruthless, showing cruel and merciless behaviour to them, we will invite our down destruction.

These five life-forms are also known as ‘Pañca Mahābhūta: Five Robust-Existences’, which are essential and helpful to our lives. But, when we purposely annoy and harm them forgetting our limits, than all these five can retaliate to take unthinkable revenge, aptly described by the phrase “**Sau Sunāra Kī – Èka Luhāra Kī**” i.e. “**100 whips of the Goldsmith and one of the Blacksmith**”.

They take revenge in the form of earthquakes.....cyclones.....incessant rains..... droughts.....floods.....bomb-blasts....fire etc. We as humans must maintain respect towards them in order to placate them. To calm down their anger, need to maintain our limitations. We must forgo our unreasonable habit of disturbing and troubling them.

For all this, we need to learn and understand these Pañca Mahābhūta a little deeper and in a special finer way.

**Pṛthvikāya:** This is first type of Sthāvarā. A person knowing this would be curious to ask what lives are included in this division. To introduce us to that, Pūjyapāda Śāntisurījī Mahārāja says:--

फलिह मणि, रयण, विहुमहिंगुल हरियाल मणसिल रसिंदा ।  
 कणगाई धाउ सेढी, वन्निय अरणेट्टय पलेवा ॥३॥  
 अब्भय तूरी उसं, मट्टी पाहाण जाईओ णेगा ।  
 सोवी रंजण लूणाई, पुढवी भेयाई, ईच्चाई ॥४॥

**Phaliha, maṇi, rayāṇa, viddumahingula hariyāla maṇasila rasiṅdā |  
Kaṇagāyi dhāu sedhī, vanniya araṇeṭṭaya palevā || 3 ||**

**Abbhaya tūrī usaṁ, maṭṭī pāhāṇa jāio ṇegā |**

**Sovī raṅjaṇa lūṇā ī, puḍhavī bhèyāī, iccāī. || 4 ||**

**Meaning:-** Quartz (phaliha), Gem (maṇi), Jewels (rayāṇa), Coral (paravāḷa), Hingula, Orpiment (hartāla), Maṇasila, Mercury (pāro), Gold etc. seven metals (gold, silver, copper, lead, zinc, iron, oxidised iron), Chalk (Sedhī), Rāmcī, Araṇeṭṭo, Pārevo, Talc (abarakha), tejaṅtūrī, clay-soil (maṭṭī), heavy stones-Rhino lithic (pāhāṇa, pāsāṇa) salt (lūṇa), rock salt, Sūramo (raṅjaṇa) etc. are different forms (types) of Pṛthvikāya. ||3||-||4||

The above mentioned substances are commonly understood. When these substances are in mines and caverns, have life in them. They grow here, but when taken out of the mines, slowly the life in them dies out, what remains then is only the body.

There are innumerable life forms found in one single molecule of soil, salt and other substances etc. A little carefulness from us towards these life-forms make innumerable souls immortal.

**Apakāya:** After knowing a bit about Pṛthvikāya, now we will learn about live forms found in water (Apakāya).

**भोमंतरिखमुदगं, ओसाहिमकरग हरितणू महिया ।**

**हंति घणोदहिमाई, भेयाणेगा य आउस्स ॥ ५ ॥**

**Bhomaṅtarikhamudagaṁ, osāhimakaraga haritaṅū mahiyā;**

**Hūnti ghaṇodahimāyī, bhèyāṇegā ya āussa. || 5 ||**

**Meaning:-** Water obtained from earth (from the wells, rivers etc.), from sky (rain), water of ice, snow, dew found on grass, of waterfalls, of fog are types of water-forms || 5 ||

These various forms of water have life forms in them. In a single drop of water are present uncountable life forms. We fill a glass of water full....often drink half glass and throw away rest of the water. How many tiny lives we killed by throwing the water? Do we ever experience any pain then? Do we feel compassionate and merciful for these souls? Are we aggrieved if they have pain? If we ask these questions to ourselves and ponder upon....we will get the answer. When child-monk Aimuttā showed act of kindness towards these souls, he was rewarded with the gift of Kaivalya (omniscience-Kevala Jñāna).

Kind behaviour and love towards Apakāya Jīva will save us from sins and to help us accumulate auspicious virtues. Think about it.

## Navatattva (9 Elements / 9 Fundamental Verities)

We are Jains.... We worship Jinēśwara.... are his devotees. ...servants.....followers...  
Do you offer Pūjā to Jinēśwara? ..... Do you know the ritual of Pūjā? ..... Then let me ask one important question.

“Each and every part of the idol of Jinēśwara is holy and worthy of Worship - Pūjā. So, why then we do Pūjā of only nine parts of his body? I recall a couplet here.

उपदेशक नवतत्त्वना, तेणे नव अंग जिणंद ;  
पूजो बहुविध भावथी, कहे शुभवीर मुण्दिंद.

**Updeśaka Navatattvanā, tēṇē nava aṅga jiṇaṅda;  
Pūjo bahuviḍha bhāvathī, kahē śubhavīra muṇḍinda.**

The quintessence of the preaching of Arihaṅta Paramātmā is Navatattva. Wherever and whenever Lord Arihaṅta gives a sermon, he includes at least one element of the Navatattva or the other in the subject-matter. There can be no sermon without Navatattva. After knowing if we develop faith in these Navatattva, then they will salvage us. Faith in Navatattva that brings about right inclination towards valid discrimination between what is worthy of rejection and what is worthy of acceptance is Samyag-darśana, samyaktva or right inclination; it is the foundation of the path to Mokṣa (Emancipation). Come, let us make efforts to understand and imbibe Navatattva in our present life-period as per our individual might-capacity....

जीवाऽजीवा पुण्णं, पावाऽसव संवरो य निज्जरणा ।  
बंधो मुक्खो य तहा, नवतत्ता हुं ति नायव्वा ॥ १ ॥

**Jīvājīvā puṇṇaṁ, pāvāsava saṁvaro ya nijjaraṇā;  
Baṅdho mukkho ya tahā, navatattā huṁ ti nāyavvā. || 1 ||**

**Meaning:-**Jīva (living-soul), Ajīva (non-living, not-soul), Punya (spiritual merit), Pāpa (spiritual demerit), Āśrava (the inflow of karmas in our soul), Saṁvara (cessation of āśrava or inflow-protection of soul from karma), Nirjarā (cleansing of karmas / destroy karmas through process of penance), Bandha (kārmaṇā)-karmic bondage to a fundamental verity) and Mokṣa (Emancipation) are known as the nine tattva. ||1||

The world is a treasury of different people and things. Substances and life-forms are also of various types. The essence of all of them is called Tattva.

Jīva (soul) Tattva is the core of all various types of species or creatures-life forms. The core of non-living things like a house, castle, table or bed is Ajīva Tattva, These are the two main Tattva, explained in detail by the Navatattva scholars, we will try to understand them

☛ A thing that has life or soul (consciousness) is **Jīva Tattva**. One who lives and breathes is Jīva.

- ✪ Verity standing opposite to Jīva is **Ajīva tattva** which is inert and without soul.
- ✪ Deeds or actions that lead to accumulation of auspicious karmas and with that we experience comfort and happiness, is **Puṇya Tattva (spiritual merit)**.
- ✪ Actions or deeds that lead to accumulation of inauspicious karmas and hence cause us adversity discomfort and grief, is **Pāpa Tattva.(spiritual demerit)**
- ✪ Deeds of violence and sinful actions that lead to opening the path and become reasons to the inflow of new karmas which then enter our soul is **Āśrava Tattva**.
- ✪ Religious vows, rules, restraints, abstinence etc. which help us to stop inflow of new karmas with the help of religious rituals, following rules etc. is **Samvara Tattva**.
- ✪ With the help of a variety of internal and external penance and reflective attitude (Bhāvanā) we slowly cleanse/destroy the accumulated karmas is **Nirjarā Tattva**.
- ✪ Absence of right inclination and faith (Mithyātva) that leads to bondage of new karmas to our soul is **Bandha Tattva**.
- ✪ With the help of Samvara and Nirjarā occurs permanent destruction or annihilation of karmas is **Mokṣa Tattva**.

The above are literal definitions (Dravyārtha-Physical type) of the Navatattva. Let us try to understand them in a more spiritual manner, or its core sentiment.

- ✪ When the soul (Jīva) perceives the world with right inclination of sentiment it is known as Bhāva Jīva.
- ✪ Similar inclination (material activity including its modifications) by the dravya ajīva is Bhāva Ajīva (non-living).
- ✪ When an auspicious karmic bondage occurs due to auspicious sentiment, it is Bhāva Puṇya.
- ✪ When inauspicious karmic bondage occurs due to malign sentiment it is Bhāva Pāpa.
- ✪ Influx of good-bad karmic particles initiated by good or bad sentiments is Bhāva Āśrava.
- ✪ Mental activity that is instrumental in stopping of the inflow of new good and bad Karmas is Bhāva Samvara.
- ✪ Sentiment that cause cleansing of karmas, it is Bhāva Nirjarā.
- ✪ Passionate mental activity (endeavour) leads to attachment of karmas to the soul is Bhāva Bandha.
- ✪ The soul's modification which occurs due to complete destruction all karmas, is Bhāva Mokṣa.

चउदस चउदस बाया लीसा बासीय हुंति बायला ।

सत्तावन्न बारस चउ नव भेया कमेणिसिं ॥ २ ॥

**Caudasa caudasa bāyā lisā bāsīya huṅti bāyalā;**

**Sattāvanna bārasa cau nava bhēyā kamēṇēsīm ॥ 2 ॥**

**Meaning:** 14, 14, 42, 82, 42, 57, 12, 4, and 9 are the types of Navatattva respectively. ||2||

Jīva Tattva – 14 types, Ajīva Tattva – 14 types, Puṇya Tattva – 42 types, Papa Tattva – 82 types, Āśrava Tattva – 42 types, Saṁvara Tattva – 57 types, Nirjarā. Tattva – 12 types, Bandha Tattva – 4 types, Mokṣa Tattva – 9 types, this way together Navatattva add up to give 276 types.

**Hēya, Jñēya, Upādēya:** Some Tattva in Navatattva are worth knowing (Jñēya), some are worth renouncing (Hēya), while some are worth adopting (Upādēya).

Hēya Tattva include (Puṇya), Pāpa, Āśrava and Bandha

Jñēya Tattva includes Jīva & Ajīva.

Upādēya Tattva include Saṁvara, Nirjarā., Mokṣa and Puṇya.

Finally, even Puṇya has to be renounced. Nonetheless, srāvaka (Lay person) should definitely adopt it. As an exception a Sādhu has to sometimes respect. If Pāpa is an iron-chain then Puṇya is a gold-chain, nonetheless, in the end both are chains in our way to Mokṣa. (bond- enchain the soul with karmas)

### **Numerical Differentiation of Tattva:**

When we **merge the Navatattva**, they can be counted in group of **7, 5 and 2 Tattva**.

- ✪ Pāpa occurs due to inflow of inauspicious karmas.....Puṇya due to inflow of auspicious karmas....this way both are Āśrava, hence Puṇya-Pāpa can be included in Āśrava. Thus, we have 7 Tattva (n=7).
- ✪ Āśrava, Puṇya and Pāpa, all three can be included into Bandha Tattva. Similarly, Nirjarā and Mokṣa can be combined as one tattva. So then we get five Tattva. (n=5)
- ✪ Saṁvara, Nirjarā and Mokṣa, all three are soul-forms therefore Jīva tattva. And Pāpa, Puṇya, Āśrava and Bandha are Ajīva forms, thus included under Ajīva Tattva. Thus, we get only two Tattva. (n=2)

**Rūpī (with form, body) – Arūpī (formless):** Jīva (soul) is Arūpī (without a form), but here being a Saṁsāri transmigrating soul it is Rūpī (with form, shape etc.). Saṁvara, Nirjarā and Mokṣa are the invisible modifications of soul-Jīva. Modification is Arūpī so these 3 are Arūpī.

Ajīva is Rūpī and along with it Puṇya-Papa-Āśrava-Bandha being Ajīva are also Rūpī.

In the 9 Tattva 88 are classified as Arūpī and 188 are Rūpī.

In the 9 Tattva 92 are Jīva and 184 are Ajīva

In the 9 Tattva 28 types are Jñēya

In the 9 Tattva 128 types are Hēya

In the 9 Tattva 120 types are Upādēya

This way after briefly understanding the Navatattva, detailed explanation will be given further in the course for every single Tattva.

**The classification of 276 type of Navatattva:**

Navatattva	Jīva	Ajīva	Rūpī	Arūpī	Heya, Gñēya etc.
Jīva	14	0	14	0	14 Jñēya
Ajīva	0	14	4	10	14 Jñēya
Puṇya	0	42	42	0	42 Upādēya
Pāpa	0	82	82	0	82 Hēya
Āśrava	0	42	42	0	42 Hēya
Samvara	57	0	0	57	57 Upādēya
Nirjarā	12	0	0	12	12 Upādēya
Bandha	0	4	4	0	4 Hēya
Mokṣa	9	0	0	9	9 Upādēya
	<b>92</b>	<b>184</b>	<b>188</b>	<b>88</b>	<b>276</b>

**Jñēya means worth knowing.....14+14= 28**  
**Hēya means worth renouncing..... 82+42+4= 128**  
**Upādēya means worth adopting.....42+57+12+9= 120**  
**Total.....276**

**Jīva Tattva**

एगविह दुविह तिविहा चउव्विहा पंच छव्विहा जीवा ।

चेयण तस ईयरेहिं वेय गई करण काएहिं ॥ ३ ॥

**Ēgaviha duviha tivihā, cauvvihā pañca chavvihā Jīvā;**

**Cēyaṇa tasa īyarēhim vēya gaī karaṇa kāēhim ॥ 3 ॥**

**Meaning** - Jīva is described as one type, two types, three types, four types, five types and six types taking into consideration consciousness (Caitanya, liveability), trasa (moving) & others, veda (gender), 4 – species (gati), sense organs (1 to 5) and body-forms.

**The Jīva is described by six entities:**

- 1. Caitanya (consciousness, life):** as per this verity of Caitanya, all Jīva can be included into one type. Where there is Jīva, there is Caitanya, and wherever there is Caitanya, there is Jīva. From Jīva with one sense (èkèndriya) to five senses (pancèndriya).....all 3 types of gender....all types of 4-species (4 – gati)...All living being have Caitanya.
- 2. Trasa and others:** as per this category, all life forms are divided into two types. Those species that can move at will are Trasa, and those that cannot move are Sthāvarā. If we

divide all life forms based on these two categories, there cannot be any third category. All species are either of these two. For example, worms, mosquitoes, flies, elephants, bulls etc. can move about, so are Trasa. Trees, water, air, rocks have life, but cannot move about at will, so are Sthāvarā.

3. **Vēda (gender):** as per Vēda, all life forms are divided into three categories – 1. Female, 2. Male and 3. Eunuch (Neuter). All lives are included into one of these three genders.
4. **Gati (the direction a soul will take after death as one life form or the other):** as per Gati, all life forms are divided into four categories – 1. Naraka (hell), 2. Tiryañca (all Jīva other than 1-3-4) 3. Manuṣya (human) and 4. Dēva (god or deity). Thus, trees, conch shells, lions, monkeys etc. belong to Tiryañca species. Swāti, Śālibhadra etc. are human species. Padmāvātī Devī, Vimalēśwara Yakṣa etc. are Dēva species. Hellish-beings belong to the Nāraka species.
5. **Indriya (senses):** As per Indriya or sense organs, all life forms are of five categories.
  - a. Èkēndriya (having only one sense): diamonds, gems, vegetables like ladies fingers and gourd, lentils like moong and beans, air, water, fire etc.
  - b. Bēindriya (having two senses): conch shells, cowrie shells, worms etc.
  - c. Tēindriya (having three senses): lice, ants, termites, large ants etc.
  - d. Caurindriya (having four senses): flies, mosquitoes, butterflies, bedbugs etc.
  - e. Pañcēndriya (having all five senses): Gods, humans, swans, herons, dogs, cats
6. **Kāya (pudgala aggregation):** as per Kāya, all life forms are divided into six categories.
  - a. Pṛthvīkāya: Abhraka, Tejantūrī, all metals, rocks etc.
  - b. Apakāya: includes various forms of water.
  - c. Tēukāya: includes various forms of fire.
  - d. Vāyukāya: includes various forms of air.
  - e. Vanaspatikāya: includes various forms of plants.
  - f. Traskāya: all moving life forms, having two to five senses, are included in this.



# Life Journey of Tirthankara

P.P.A.B, Śrī Guṇasāgarasūri. Mahārāja Sāheba

The first pioneer of Jaina religion, Prabhu Śrī Rṣabhadēva took birth in this Avasarpiṇī Kāla (One half of Jaina time cycle consisting of 6 Ārās (divisions) with decreasing prosperity and quality of lives on earth). After attaining Samakita (true knowledge, right inclination or belief in the word of God), Prabhu RṣabhaDēva had 13 different births.

1. Prabhu in his first birth lived as a clairvoyant by the name of Dhana in the town of Kṣitipratiṣṭhita, in the Vidēha region of Jambudvīpa. He gave charity to the Sādhu of Ācārya Dharmaghoṣasūrijī, and, listening to the preaching of Ācārya attained Samyaktva. Hence, from this birth onwards his life journey of rebirths is counted.
2. In the second birth, he was born as a Yugalika in the town of Uttarakuru.
3. In the third birth, he was a God (Dēva) in the first Dēvaloka.
4. In the fourth birth, in Jambūdvp's western region Mahāvidēha, in the Vijaya of Gaṇdhilāvatī ruled as Mahābala king.
5. In the fifth birth, he was born as a Dēva in the second Dēvaloka
6. In the sixth birth, in the Mahāvidēha region of Jambudvīpa in the Puṣkalāvatī Vijaya in the town of Lohārgala had birth of a king.
7. In the seventh birth, in Uttarakuru region became a Yugalika.
8. In the eighth birth, became a Dēva

in the first Dēvaloka.

9. In the ninth birth, in the town of Kṣitipratiṣṭhita, in Mahāvidēha region of Jambudvīpa was born as Jīvānaṇḍa Vaidya (medico).
10. In the tenth birth, along with his friends he went to 12th Dēvaloka.
11. In the eleventh birth, in the town of Puṇḍarīkiṇī in Puṣkalāvatī Vijay in the Mahāvidēha region he was born along with his previous friends as their brother. Amongst them only Prabhu became Vajranābha cakravartī (King of 6 continents) Along with his 6 brothers he renounced this world. As Muni Vajranābha, Prabhu undertook the Vīśasthānaka penance and earned the Nāma Karma for future Tīrthānkara.
12. In the 12th birth, all six brother hermits appeared in the Sarvārtha Siddha Vimana (divine aircraft).
13. In the 13th birth, He became Prabhu Śrī Rṣabhadēva.

Arihanta RṣabhaDēva: Of the Five Auspicious Life Events - Pañca Kalyāṇaka viz. Conception-Garbha Kalyāṇaka, Birth-Janma Kalyāṇaka, Renunciation - Dikṣā Kalyāṇaka, Enlightenment - Kevala Jñāna Kalyāṇaka and Emancipation – Mokṣa Kalyāṇaka, the first four occurred in the Uttarāśāḍha constellation; but in Abhijita Constellation Prabhu attained Mokṣa. He was born in the town of Kośalā so was known as Kauśalika. Śrī RṣabhaDēva in Uttarāśāḍha constellation was conceived in

the womb. In Uttarāṣāḍha constellation he was born. In Uttarāṣāḍha constellation he renounced the world to become an ascetic. In Uttarāṣāḍha constellation he became omniscient with Kevala Jñāna, and in the Abhijit constellation he attained Mokṣa (Emancipation).

On the day of Vadi Cautha (4th day of dark fortnight) of the month of Jēṣṭha, Kauśalika Arihaṅta RṣabhaDēva after completing the 33 Sāgaropama life of a Dēva (God) descended (transmigrated) from a Vimāna (aircraft) called Sarvārtha Siddha in Jambūdvīp's Bharata region's Ikṣvāku land; in Nābhi Kulakara's wife Marudevā's womb at midnight in Uttarāṣāḍha constellation in the moon face was conceived as an embryo. With reference to the Nābhi Kulakara's occasion is said that Kulakara's descent (lineage) started.

Jaina time cycle has 12 Ārās, 6 in each half that signify equal period of fall (Avasarpiṇi Kāla) and rise (Utasarpiṇi Kāla) of prosperity of the world. When 1/8th part of Palyopama of the second Ārā of the Avasarpiṇi Kāla still remained, there were born lineage of seven Kulakara's order. There lived two trader friends in the West of Mahāvīdēha region. One of them was simple, while the other was fraudulent. They were business partners. Whenever they shared the earnings, the fraudulent friend cheated and took away larger part of the profits from the simple friend. Once the cheater friend saw simple man's wife and urged her for love, but the pious woman declined his offer. Therefore, the dark skinned cheater friend told his simple friend that your wife asked me for undue relationship (copulation) but I denied her wish.

The simple man reached home when his wife told him all about what happened with her husband's cheater friend. They both felt disillusioned by this face of the Samsāra, developed detachment, and, doing a lot of religious work died and being born in Ikṣvāku land as Yugalika. The fraudulent man died, and was born as an elephant there only. Here, when he saw the simple friend, he remembered his previous births. He saw the last birth, was delighted and lifted his simple friend couple with his trunk and put them on his back. The colour of the elephant was white, so other Yugalika began to call the couple Yugalika as Vimala Vāhana (spotless carrier). With passing time, the Kalpavṛkṣa (desire trees) diminished in number; which led to inter-fight amongst the Yugalika. At that time, this Vimala Vāhana distributed the remaining Kalpavṛkṣa among them and asked everyone to look after their own. Yet, if they fought sometimes, they were punished under the 'Hākāra' punishment policy introduced by Vimala Vāhana Kulakara. His wife was Candrayaśā, who was as tall as 900 Dhanuṣya (a length measure of bowheads). The first Kulakara Vimala Vāhana had a son named Cakṣusmāna whose wife Candrakāntā was 800 Dhanuṣya tall. The second Kulakara Cakṣusmāna had a son named Yaśasvāna and his wife was 700 Dhanuṣya tall. During the third Kulakara Yaśasvāna's reign, when someone did not follow the 'Hākāra' punishment policy, he originated 'Mākāra' punishment policy. Yaśasvāna had a son named Abhicandra, whose wife Prītirupā, was 650 Dhanuṣya tall. This fourth Kulakara had a son named Prasēnjīta whose wife Cakṣusmatī, was 600 Dhanuṣya tall. This Kulakara propitiated a third policy known as 'Dhikkāra' for those who did not follow the previous 'Hākāra' and 'Mākāra' punishment policies. With this rule

of ‘Dhikkāra’, many Yugalīyas felt disgrace and blemish, and their faces turned black with shame. The fifth Kulakara had a son named Marudēva, who had a wife Kāntā who was 550 Dhanuṣya tall. During their times all three policies of punishment prevailed. The sixth Kulakara had a son named Nābhi, who had a wife named Marudēvā. She was 525 Dhanuṣya tall. He was the seventh Kulakara.

In Śrī Nābhi Kulkara’s wife Marudēvā’s womb when Prabhu Ṛṣabhadēva came as an embryo, he owned three types of knowledge. He knew that he would transmigrate from Dēvaloka. But, he didn’t know when the migration starts, but Prabhu knew when he is conceived in the womb.

Mother Marudēvā saw 14 dreams. After nine months of pregnancy were completed, on the 8th day of Phālguna month in the Kṛṣṇa Pakṣa, and the moon was in the Uttarāśādhā constellation healthy Marudēva gave birth to a healthy son.

This child ṚṣabhaDēva had descended from the Dēvaloka, was magnificent, splendid, gentle, had face with coolness of moon, with auspicious body, surrounded by many male and female deities, and was most wonderful and virtuous amongst the Yugalīka humans. Such Prabhu continued to grow-up and when he felt hungry, he would suck his thumb that the deities had smeared with nectar. Other Tīrthānkara’s also in their childhood sucked their nectar smeared thumb and ate other foods cooked on fire; but ṚṣabhaDēva for a period of 83 lakh pūrva years ate only fruits brought by deities from Kalpavṛkṣa of Dēvakuru and Uttarakuru regions until the day of renunciation (Dikṣā) and became ascetic.

### **Establishing the lineage**

When Śrī ṚṣabhaDēva turned one year old, deity Indra thought about establishing His clan. Indradēva did not want to go empty handed to meet Ṛṣabhakumar, so he took a sugarcane culm (saṅtho) with him and visited Prabhu who was then sitting in the lap of Nābhi Kulakara. When child Prabhu saw the sugarcane, he stretched his hand to take it. So, Indra asked if he would eat the sugarcane and handed him the sugarcane culm. Indra then declared that Prabhu had the desire to eat Ikṣu (sugarcane), so his ancestry-lineage will be known as Ikṣvāku. Prabhu belonged to the Kaśyapa Gotra.

Prabhu stepped into youth in few years. His body displayed 1008 brilliant characteristics; His body colour like heated gold was golden yellow and glowing. His body was 500 Dhanuṣya tall. His body is described as with proportionate physique-configuration (Samcaturasta saṁsthāna). His body format/constitution ‘Saṅghayaṇa’ is called Vajra Ṛṣabha Nārāca. His body was so strong that if a mountain fell on his body, the mountain would break into pieces and become powder but he would not get even a scratch. Such was his strength.

Once upon a time, a couple had left their children, a son and a daughter, under a palm tree and went to work. Unfortunately, by chance, a palm fruit fell on the son who died on the spot. That was the first accidental death in the period of Avasarpiṇi. The parents went to Heaven after death, and, the lone daughter staying and wandering in the jungle grew up into a beautiful young woman. Yugalīyas brought this woman to Nābhi Kulakara. He declared that this beautiful woman will be wife of Ṛṣabha and sent back Yugalīyas. Prabhu grew up into a young man

along with girls Sunandā and Sumaṅgalā. Indra thought that, it was his duty and practice to arrange for the wedding of First Jina. With families of deities Indra came down and carried out the duty for the groom himself. The female deities carried out arrangements for the brides. This way marriage occurred. Staying with Sunandā and Sumaṅgalā, Prabhu had a child-couple Bharata and Brāhmī from wife Sumaṅgalā and a child-couple Bahubalī and Suṅdarī from wife sunanda. After that, 49 Son twins (Yugalik) were sequentially born from Sumaṅgalā.

### **Coronation and establishment of the lineage**

Due to the diminishing influence-effect of Kalpavṛkṣa, the Yugaliyas began disobeying the three policies of punishment. Rṣabha kumāra advised them on state-discipline. So the Yugalika decided to Rṣabha kumāra their king and went to get water. Indra with Avadhi Jñāna foresaw the auspicious time of coronation, declared Prabhu as the king. Rṣabha kumāra became the first king on earth. He established four clans named Ugra, Bhoga, Rajyanya and Kṣatriya for efficient rule.

Due to dissolution of Kalpavṛkṣa people had begun to eat underground roots and tubers.

To avoid this disaster, Prabhu took upon himself to establish the practice of 'Weaponry-Asi' 'Commerce-Masi' and 'Agriculture-Kṛṣi.' He taught five types of architecture and town-planning. 20-20 sub-types under each five architecture making 100 types came into existence since then and propagated. Fire appeared at that time. Prabhu taught all techniques of cooking. He taught Bahubali, Bharata, and other sons the 72 skills (arts and crafts) appropriate for men, and taught Brahmi and Suṅdarī 64

skills (arts and crafts) for women. He taught Brahmi 18 scripts and Suṅdarī how to do mathematic calculations with left hand. He handed Bharata the main kingdom of Vinitā, and, handed over Takṣaśilā kingdom in Bahalī region to Bāhubalī. He also distributed different kingdoms to the remaining 98 sons. A time frame of around 83 lakh Pūrva years had passed then.

The Dēvas who practice pleading, i.e. Jinakalpika gods known as Lokāntika, came to Prabhu and humbly requested Him, "O wealthy one, O benevolent one, May you be victorious! For universal welfare please establish a centre of Dharmatīrtha." Then, Prabhu distributed his wealth to the Gotris and also gave Annual charity (Sāmvatsarika-Dāna). On the 8th day of Phālguna Vadī Aṣṭamī, late afternoon, Prabhu left the town of Vinitā in a palanquin named Sudarśana. Followed by humans, deities and asūra (devilish), he travelled out of Vinitā and reached the garden named Siddhartha in which was the most auspicious Aśoka tree. Here, he climbed down from palanquin, and, renounced his clothes and jewellery. He plucked out four fistfuls (4-musti) of the hair on his head (loca). The remaining one fistful of hair then adorned his golden shoulder like a necklace of lotus on a golden pot. Indra, who was very happy at this sight, requested "Prabhu" please keep these hair. Due to Indra's request Prabhu did not do loca of the remaining hair. Thus, after doing 4 muṣṭi loca, he started his penance of Chaṭṭha (2-days fast) without food and water, accepted the Ēk dēvadūṣya (piece of cloth) gifted by Indra and with 4000 other men, renounced all material and emotional attachments left his house and accepted monkhood. At that time, Prabhu attained the fourth knowledge of Manpariyava Jñāna.