

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
Station Road, Chalisgaon Dist. Jalagaon (Maha.) – 424101



Samyag Jñāna Praveśikā Study Book 4



Blessings:

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

Divine Grace:

Āgama Ārādhikā, Bāla Brahmācārī P.P. Sādhvījī
Śrī Muktiṣrījī Mahārāja Sāheba,
Śāsana Prabhāvikā P.P. Sādhvījī
Śrī Jayalakṣmiṣrījī M. S.



Guide - Inspiration:

Khandesratna
Sādhvījī Dr Jaydarśitāṣrījī M. S.,
M.Sc., Ph.D.

Translator :

Neepa Virchand Maisheri (M.A. M.ed)

Editor :

Dr. Yogini Vershi Maisheri
Faculty of Science: M.D. & D.N.B. (M.ed.)
M.D. (Chest & TB), D.N.B. (Resp. Med.),
Ph.D. (Applied Biology)
Faculty of Arts : Dip. & Adv. Dip. Jainology,
Adv. Dip Yoga Philosophy, Ph.D. (Philosophy)
B.J. & M.J. Samyag Jñāna

Graphics : Ashok Printery, Palitana.

Mo. 9228285488



Blessings:

Tapasvī Ratna, Acalagachhādhipati, Parama Pūjya (P.P.) Ācārya Bhagavaṅta

Śrī Guṇodayasāgarasurīṣvarjī

Mahārāja Sāheba (M.S.)

Alphabet with English Transliteration

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	ऋ	ॠ	ऌ
a	ā	i	ī	u	ū	e	ai	o	au	ṛ	ṝ	ḷ
अं		अः										
aṅ/aṅḥ/an/aṅḥ		aḥ										
क	ख	ग	घ	ङ	त	थ	द	ध	न			
ka	kha	ga	gha	ṅa	ta	tha	da	dha	na			
प	फ	ब	भ	म	प	फ	ब	भ	म			
pa	pha	ba	bha	ma	pa	pha	ba	bha	ma			
च	छ	ज	झ	ञ	य	र	ल	व				
ca	cha	ja	jha	ña	ya	ra	la	va				
ट	ठ	ड	ढ	ण	श	ष	स	ह	क्ष	ज्ञ		
ṭa	ṭha	ḍa	ḍha	ṇa	śa	ṣa	sa	ha	kṣa	jña		



Divine Grace:

Āgama Ārādhikā,

Bāla Brahmācārī P.P. Sādhvījī

Śrī Muktiṣrījī Mahārāja Sāheba

Divine Grace:

Śāsana Prabhāvikā P.P. Sādhvījī

Śrī Jayalakṣmiṣrījī M. S.



Divine Grace:

Shant Swabhavi P.P. Sādhvījī

Śrī Guṇlakṣmiṣrījī M. S.



Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama
English Course
honourable Donors

Śruta Platinum Patron

- ❁ **Matusri Murbai Zaverachand Velji Lodaya (Sayra) – Raipur
H. Harishbhai, Chetakbhai**

Śruta Diamond Patron

- ❁ **Shri Shatrunjaya Mukti Virendu Ratnatrayi Trust – Hubli**
❁ **Shri Prajeshbhai Virchand Patel (Naliya) – Hubli**
❁ **Sau Pramilaben Pramod Momaya (Sayra) – Ghatkopar**
❁ **Ma. Pramilaben Damji Dand H. Vihan Pratik Hirachand Dand
(Manjal Reladiya) – Andheri**
❁ **Ma. Gunvantiben Khimji Meisheri (Nani Sindhodi) – Raipur**
❁ **Smt. Jyotiben Chimanlal Khona (Naliya) – Matunga**
❁ **Ma. Sonbai Trikamji Virji Soni (Vanku) - Wadala**
❁ **Shri Gurubhakta Parivar**
❁ **Chi. Nishaad Ajani**
❁ **Kum.Unnati P Dharamshi, H. Laxmiben Ramesh Dagha (Goersama) – Devlali**

Śruta Golden Patron

- ❁ **Chi.Meghal-Rishank-Janvi Chheda (Varapadhar) – Masjidbunder, Mulund**
❁ **Ma. Mulabai Bhiyanshi Lalka Chi. Dhwaja, Tirth (Lala) – Kolkatta**

Śruta Silver Patron

- ❁ **Sau.Madhuben Dinesh Nayak Dand (Kothara) – Mulund**
❁ **Sau. Jinaliben Nayan Jayntilal Vikamshi (Jakhau) – Ghatkopar**
❁ **Dr Pritiben Dinesh Gosar, H Tejas (Baroi) – Hyderabad**
❁ **Sau.Bhartiben Bharat Lodaya (Baroi) – Jalgaon**
❁ **Sau.Damyantiben Yogendra Gosar (Baroi) – Jalgaon**
❁ **Sau.Kashmiraben Jitesh Lodaya (Vanku) – Jalgaon**
❁ **Ma. Vimlaben Chimanlal Lapasiya (Rangpur) – Mulund**
❁ **Chi. Nishchay - Manisha Harish Khona (Naliya) - Ghatkopar**

Sūtra – Meaning – Ārcanum (Insight)

Īriyāvahī (Īryāpathikī) Sūtra

Īcchākārēṇa saṅdisaha bhagavan...!	
Īriyāvahiyaṁ paḍikkamāmi...? Īcchaṁ.	
Īcchāmi paḍikkamiuṁ...	1
Īriyāvahiyaē virāhaṇāē...	2
Gamaṇāgamaṇē.....	3
Pāṇa-kkamaṇē, biya-kkamaṇē, hariya-kkamaṇē,	
Osāuttiṅga, paṇaga-daga maṭṭi-makkaḍā	
Saṅtāṇā-saṅkamaṇē....	4
Jē mē jīvā virāhiyā...	5
Ēgēṇḍiyā, bēṇḍiyā, tēṇḍiyā, cauriṇḍiyā, paṅciṇḍiyā....	6
Abhihayā, vattiyā, lēsiyā, saṅghāiyā,	
Saṅghaṭṭiyā, pariyaṅviyā, kilāmiyā, udviyā,	
Ṭhāṇāo-Ṭhāṇaṁ saṅkāmiyā, jīviyāo,	
Vavaroviyā tassa micchāmi dukkaḍaṁ.....	7

Word-Meaning

<p>Īcchākārēṇa : voluntarily</p> <p>Saṅdisaha : give command/order</p> <p>Bhagavan : Oh Lord! Oh worshipful/ reverend</p> <p>Īriyāvahiyaṁ : act of coming and going</p> <p>Paḍikkamāmi : I am returning back</p> <p>Īcchaṁ : like this</p> <p>Īcchāmi : I desire to</p> <p>Paḍikkamiuṁ : free myself from retaliation</p> <p>Īriyāvahiyaē : things done while moving</p> <p>Virāhaṇāē : from hurting the living beings</p> <p>Gamaṇāgamaṇē : while coming and going</p> <p>Pāṇa-kkamaṇē : crush life forms – crushed Jīva</p> <p>Biya-kkamaṇē : crushed live animate seeds</p> <p>Hariya-kkamaṇē : crushed live green plants</p> <p>Osā : the dew</p> <p>Uttiṅga : the ant-hills</p> <p>Paṇaga : moss of five colors</p> <p>Daga – maṭṭi : sticky mixture of earth water = mud</p> <p>Makkaḍā - Saṅtāṇā : web of the spider</p>	<p>Jīvā : living-forms</p> <p>Virāhiyā : might have been pained/hurt</p> <p>Ēgēṇḍiyā : one sensed Jīvā</p> <p>Bēṇḍiyā : two sensed Jīvā</p> <p>Tēṇḍiyā : three sensed Jīvā</p> <p>Cauriṇḍiyā : four sensed Jīvā</p> <p>Paṅciṇḍiyā : five sensed Jīvā</p> <p>Abhihayā : got beaten with legs</p> <p>Vattiyā : got covered with dust</p> <p>Lēsiyā : got rubbed on ground</p> <p>Saṅghāiyā : intermingled one another's body</p> <p>Saṅghaṭṭiyā : made them touch a little</p> <p>Pariyaṅviyā : made them suffer</p> <p>Kilāmiyā : made them regret</p> <p>Udviyā : harass them, make them fearful</p> <p>Ṭhāṇāo-Ṭhāṇaṁ : from one place to another</p> <p>Saṅkāmiyā : may have been kept or shifted</p> <p>Jīviyāo : from life-forms or from livingness</p> <p>Vavaroviyā : may have separated - killed them</p> <p>Tassa : there-of</p>
--	---

Sañkamaṇè – crushing with feet
Jè mè : whichever by me

Micchāmi : let this fail / thwart my
Dukkaḍam: sin

Meaning: Oh God! You please voluntarily give me command to return from my sins that have been caused due to my activities during movement on the ground. (Here guru says “paḍikkammèha”- you retreat from your sin. Then disciple says); This is according to your commandment. I wish to retreat from sin – want to free myself... 1

Harm done on the walking (passage) way...2. While moving (coming and going)...3. Crushing life forms, crushing animate seeds, crushing live green vegetables, dew and ant-hills, mosses of five colors, sticky mixture of raw water + earth (together means mud) and crushing the spider while walking on their webs...4. Whichever life forms by me may have been pained/hurt...5. One sensed life-forms earth, water, fire, air and vegetation etc.; two sensed life- forms like shell, kaurī (a marine mollusk popular with collectors), leech, earthworms etc.; three sensed life-forms like ants, black ant-emmet, caterpillar, bed-bug, etc.; four sensed life-forms like fly, bees, tick-gnat, mosquito, scorpion etc. five sensed life-forms like dēva, human-beings, tiryāṅca and nārakī-devilish being etc. ...6; were beaten by legs, were covered by dust, were rubbed on the ground, intermingled their bodies together, made them touch each other, made them suffer, made them regretful, harassed/tortured them, shifted or kept from one place to another, may have separated from life-killed them; this my sinful behavior/act get thwarted – must fail.

With this sūtra, we retreat (pratikramaṇa) from the harm-damage-violence-sin (virāḍhanā) done by us to the ‘jīva’ (life-forms) during walking/moving. So this sūtra is recited/used on the occasion of samāyika, pratikramaṇa, caityavaṇḍana, and reciting the vrata etc. “Cruelty to even the minutest life-form is sin and understanding this we must regret” is the dominant/principal, tone/essence of this sūtra. ‘Micchā Mi Dukkaḍam’ - this three words are believed to be the seed of pratikramaṇa.

Micchā Mi dukkaḍam is granted by 1824120 types-differentiations (bhāṅgā) in the Īriyāvahī. This are as follows: The types of life-forms (jīva) are 563; this is multiplied by ten verses, from the verse ‘**Abhihayā to jīviyāo Vavaroviya**’ types, further multiplied twice by ‘attachment’ and ‘hatred (malevolence)’, that multiplied thrice by ‘action (performance)’-to make one do action-giving approval to action’, multiplied thrice by mind-speech and body (3-yoga), and again multiplied by three time-periods viz. past-present-future time. Then multiplied 6 times by Arihaṅta, Siddha, Sādhu, Dēva, Guru and Soul (ātmā) who are the six witnesses; this way the above referred types (bhāṅgā) are obtained. (563x10x2x3x3x3x6 = 1824120).

Tassa uttarīkaraṇa sūtra

Tassa uttarī karaṇeṇam pāyacchitta karaṇeṇam
visohī karaṇeṇam visallī karaṇeṇam
pāvāṇam kammaṇam nigghāyaṇaṭhāe ṭhāmi kāussaggaṇam

Tassa: it's
Uttarī: purification again
Karaṇeṇam: for doing

Pāvāṇam: (pāpa) sins
Kammaṇam: actions (karma)
Nigghāyaṇaṭhāe: for destroying

Pāyacchitta: expiation/atonement (excising sins)	Ṭhāmi: I stay /I do
Visohī: purification-special purification	Kāussaggaṃ: kāyotsarga
Visalli: devoid of/without wrong sentiments	absolving body and its functions

Meaning: To again purify the sin (related to that acquired in the above sūtra), to remove (expiate) guilt and sins, to purify the soul more, to make it devoid of wrong sentiments, to destroy sins, I am doing kāyotsarga i.e. renunciation of the body and its functions. With Īriyāvahī pratikramaṇa only ordinary (common, general) purification occurs. From Kāussagga special purification occurs. Therefore, for special purification, reciting this sūtra one decides to do Kāussagga.

Annattha (Kāyotsarga) Sūtra

Annattha ūsasiṇṇaṃ, nisasiṇṇaṃ, khāsiṇṇaṃ	
Chiṇṇaṃ, jambhāiṇṇaṃ, uḍḍaṇṇaṃ,	
Vāya-nisaggaṇṇaṃ, bhamaliyè, pitta-mucchāè	1.
Suhumèhiṃ aṅga saṅcālèhiṃ, suhumèhiṃ khèla saṅcālèhiṃ	
Suhumèhiṃ diṭṭhi saṅcālèhiṃ,	2.
Èvaṃāṛèhiṃ āgārèhiṃ, abhaggo avirāhio	
Hujjamè kāussaggo	3.
Jāva arihaṅtāṇaṃ bhagavaṅtāṇaṃ namukkārèṇaṃ, na pārèmi, 4.	
Tāva kāyaṃ ṭhāṇṇaṃ, moṇṇaṃ zāṇṇaṃ,	
Appāṇaṃ vosirāmi	5.

Word-Meaning

Annattha: with exceptions at other times/places	avirāhio: not violated / not interrupted
ūsasiṇṇaṃ: breathing in deeply	hujja: remain / let be
nisasiṇṇaṃ: breathing out deeply	mè: my
khāsiṇṇaṃ: due to coughing	kāussaggo: kāyotsarga (body's motionless posture)
Chiṇṇaṃ: due to sneezing	Jāva: as long as
Jambhāiṇṇaṃ: due to yawning	Arihaṅtāṇaṃ: Arihaṅta
uḍḍaṇṇaṃ: due to eructation/belching	bhagavaṅtāṇaṃ: oh lord!
Vāya-nisaggaṇṇaṃ: due to flatulence	namukkārèṇaṃ: with folded hands
Bhamaliyè: due to giddiness or dizziness	na pārèmi: until I complete (pāravuṃ)
pitta-mucchāè: due to acidity, and fainting	Tāva: till then
Suhumèhiṃ: due to subtle	kāyaṃ: this body
aṅga saṅcālèhiṃ: body movements	ṭhāṇṇaṃ: with place
khèla saṅcālèhiṃ: swallowing spit or saliva	moṇṇaṃ: with silence
diṭṭhi saṅcālèhiṃ: eye-movements	zāṇṇaṃ: with meditation
Èvaṃāṛèhiṃ: all these and other	Appāṇaṃ: my body/corpus and its activities
āgārèhiṃ: āgārothī (disruptions - vikṣepa)	vosirāmi: I desert / abandon / abnegate
abhaggo: unbroken	

Meaning: At times because of some other exceptions described later, breathing in deeply, and breathing out deeply, due to coughing-sneezing-yawning-belching-flatulence-dizziness-giddiness, fainting due to acidity. 1

...occurring of subtle body movements, formation of subtle spit-saliva in the body, subtle rotation of eyes. 2

...etc. āgārā (disruptions - vikṣepa) my Kāussagga (kāyotsarga) should not break or get violated; with this understanding kāyotsarga is observed.

(...etc. means four other types of āgārā adopted traditionally are: 1. Spreading fire comes and touches 2. Body is pierced or pañcēndriya jīva is killed in front of eyes 3. Obstacles created by thief or the ruling king 4. Occurrence of snake bites.....Due to these four reasons if one has to change the place, even then, Kāyotsarga is not considered broken/interrupted. 3

Until then I bow down to Arihaṅta with folded hands, meaning, I complete it (pārēmi) with the verse “**namo arihaṅtāṇaṃ**”...4

Till then my body, standing still-stable-motionless, adopting silence, mind steadied in meditation, I, desert-abandon-abnegate all the love-attachment-affection to my body completely...5

In the Annattha Sūtra the āgārā of kāyotsarga and also time, form (pattern) and vow-pledge-assertion are described. From ‘**Annattha**’ to **Hujja mè Kāussaggo**’ are the āgārā, from ‘**Jāva Arihaṅtāṇaṃ**’ to **na pārēmi Tāva**’ is the time, from ‘**kāyaṃ**’ to ‘**zāṇēṇaṃ**’ is the form and in the verse ‘**appāṇaṃ vosirāmi**’ is the pledge-vow. With this Sūtra Kāussagga is done along with the āgārā precisely.

Nineteen faults (doṣa, stains/taints) related to Kāussagga:

1. Keeps one leg up, or bent like a horse is **gotaka doṣa**. 2. Shakes/agitates the body, like the movement of the creeper/climber due to blowing of wind is **latā doṣa**. 3. Supports body with bumps on the pillar is **stambha doṣa** 4. Stands with the head touching the ceiling or shelf above is called **māla doṣa** 5. Stands joining the toe and the forefoot like the cart ‘yoke’ (uṇḍha) is **udhi doṣa** 6. Keeps feet/legs widely apart like the ones when put in a ‘nigaḍa’ (chained-bèdī) is **nigaḍa doṣa** 7. Keeps hand on the concealed-ulterior parts like a nude female Ādivāsī (Bhiladī) is **śabaro doṣa** 8. Keeps the hands holding the rajoharaṇa like the horse-frame (cokaduṃ) is **khaliṇa doṣa**. 9. Keeps head down like a newlywed bride is **vadhu doṣa**. 10. Keeps a long cloth from above the navel to below the knee is **lambodara doṣa** 11. Due to fear of sting, warts, due to ignorance or coyness/shyness covers the chest like a woman is **stana doṣa**. 12. Due to fear of cold covers both shoulders, thus covering the whole body like a sādhvī is **saṃyati doṣa**. 13. For counting words or numbers of Kāussagga does gestures with fingers and eyelids is **bhamuhaṅgulī doṣa**. 14. Moves eyeballs like a crow is **vāyasa doṣa**. 15. Due to fear of dirtying the worn clothes with sweat etc. keeps those hiding is **kapittha doṣa**. 16. Shakes head like an excited/impatient yakṣa is **śīrah(:) kaṃpa doṣa**. 17. Voices hum hum like a mute/dumb is **mukha doṣa**. 18. While counting words jabbbers/ stutters like an intoxicated alcoholic is **madirā doṣa**. 19. Looks around like a monkey is **prēkṣya doṣa**.

Logassa Sūtra

Caturviṅśati - Jina - Nāmastavah (:)

- Logassa ujoagarè, Dhammatitthayarè jñè;**
Arihaṅtè kittaissaṃ, cauvīsaṃ pi kēvalī..... 1.
Usabhamajiaṃ ca vaṅḍè, Saṃbhavamabhiṅgaṇaṃ ca Sumaṃ ca;
Pahumappahaṃ Supāsaṃ jñaṃ ca Caṅḍappahaṃ vaṅḍè..... 2.
Suvihiṃ ca Pupphadaṅgaṃ, Siyala-Sijjaṅsa Vāsupūjjaṃ ca;
Vimalamaṅgaṅgaṃ ca jñaṃ, Dhammaṃ Saṅgaṃ ca vaṅḍāmi..... 3.
Kuṅḍhuṃ Āraṃ ca Malliṃ vaṅḍè Muṅḍisuvvyāṃ Namijñaṃ ca;
Vaṅḍāmi Riṅḍhanēmiṃ Pāsaṃ taha Vaddhamāṅgaṃ ca..... 4.
ēvaṃ maè abhithuā, vihuyarayamalā, pahīṅa jara maraṅā,
cauvīsaṃpi jñaṃ varā titthayarā mè pasīyaṅtu..... 5.
Kittiya-vaṅḍiya-mahiyā, jè è logassa uttamā siddhā;
Ārugga-bohi-lābhaṃ, saṃāhivaramuttamaṃ diṅtu..... 6.
Caṅḍesu nimmalayarā, āccēsu ahiyaṃ payāsayarā;
Sāgaravaragāmbhirā, siddhā siddhiṃ mama disaṅtu..... 7.

Word-Meaning

Logassa: to world	Vimalaṃ: to Vimalanātha
Ujoagarè: give light	Aṅgaṅgaṃ: to Anaṅgaṅga
Dhamma: religious (dharmarūpī) other kēvalajñānī	jñaṃ: to jina (conquerors)
titthayarè: founders of the tīrtha	Dhammaṃ: to Dharmanātha
jñè: to the jina (conquerors)	Saṅgaṃ: to Śāṅgaṅga
Arihaṅtè: to the Arihaṅta	Vaṅḍāmi: I bow down
Kittaissaṃ: will do kirtana-stuti, worship	Kuṅḍhuṃ: to Kuṅḍhunātha
Cauvīsaṃ pi kēvalī: to twenty four and	Araṃ: to Aranātha
Usabhaṃ: to Ṛṣabhadēva	Malliṃ: to Mallinātha
Ajiaṃ: to Ajitanātha	vaṅḍè: I bow down
ca: and	Muṅḍisuvvyāṃ: to Munisuvratasvāmī
vaṅḍè: I bow down	Namijñaṃ: to Naminātha
Saṃbhavaṃ: to Saṃbhavanātha	vaṅḍāmi: I bow down
Abhiṅgaṅgaṃ: to Abhiṅgaṅgasvāmī	Riṅḍhanēmiṃ: to Ariṅḍhanēmi - Nēmanātha
Sumaṃ: to Sumatinātha	Pāsaṃ: to Supārśvanātha
Pahumappahaṃ: to Padmaprabhu	taha: and
Supāsaṃ: to Supārśvanātha	Vaddhamāṅgaṃ: to Vardhamānasvāmī -
jñaṃ: to Jina (the Conqueror)	ēvaṃ: in this way
Caṅḍappahaṃ: to Caṅḍraprabhu	maè: by me
vaṅḍè: I bow down	abhithuā: (with name) I adorned, venerated, praised
Suvihiṃ: to Suvidhinātha	vihuya: eliminate
Pupphadaṅgaṃ: to Puṣpadaṅga	rayamalā: filth and karma-dust
Siyala: to Śitalanātha	pahīṅa: waned
Sijjaṅsa: to Śrēyāṅsanātha	jaramaraṅā: old age and death
Vāsupujjaṃ: to Vāsupujyasvāmī	cauvīsaṃpi: the twenty four also

jīṇavarā: best of Jina
tīrthayarā: tīrthāṅkarā
mēm: upon me
paśīyaṅtu: be pleased/be glad (prasanna)...!
kittīya: praised
vaṅdiya: bowed
mahiya: worshiped
je: those
è: in this
logassa: world
uttamā: best
siddhā: attained siddhāness (liberated souls)
āruḡga: health-karma (freedom from diseases)
bohi: samyag- darśana – bodhi-bīja (right faith)
lābham: benefit/s

samāhivaram: Best transe-contemplation
 (samādhi)
uttmaṅ: best of all-heroic (sarvotkṛṣṭa)
diṅtu: give
caṅdēsu: than moons
nimmalayarā: more chaste (purer), infenible,
 limpid
āccēsu: than suns
ahiyaṅ: more, additional
payāsayarā: radiant, luminance
sāgaravara: best ocean
gaṅbhirā: serene, tranquil, serious
siddhā: siddha (liberated souls)
siddhiṅ: accomplishment, achievement
mama: to me
disaṅtu: give....!

Meaning: Those who light-up the three worlds, establish religious tīrtha places, and conqueror of enemies like attachment-hatred (karmas) viz. Jina, Arihaṅta and other kēvalajñānī also, I will praise (venerate)... 1

1. Ṛṣabhadēva and 2. Ajitanātha, I bow down. 3. Saṅbhavanātha 4. Abiṅaṅdaṅasvāmī 5. Sumatinātha 6. Padmaprabhu 7. Supārśvanātha and conqueror of attachment + hatred 8. Caṅdraprabhu, I bow down...2

9. Suvidhinātha (his other name) Puṣpadaṅta 10. Śīṭalanātha 11. Śrēyaṅsanātha and 12. Vāsupujyasvāmī 13. Vimalanātha 14. Anaṅtanātha & winner over attachment + hatred 15. Dharmanātha 16. Śāntinātha I bow to... 3

17. Kuṅthunātha 18. Aranātha 19. Mallinātha 20. Munisuvratasvāmī and 21. Naminātha I bow down. 22. Ariṣṭaṅemi - Nēmanātha 23. Pārśvanātha and 24. Vardhamānasvāmī - Mahāvīrasvāmī I bow to ... 4

This way, praised by me reciting their name, those who have destroyed karma-pudgala (karma-dust, 'raja') and the dirt, waned birth, old age and death, who are best of all the Jina, such Tīrthāṅkara be pleased/be glad with me...!5

Praised with recital of their name, bowed and worshiped, who have been proved best of all in this world, those please give me health, benefit of samyag darśana-bodhi bīja (seed of right faith) and best transe-contemplation (samādhi)!....6

More purer-limpid than the moons, more radiant/luminous than the suns, and more serene/calm/serious than the best ocean, such Siddhas....! Give me the seat of siddha – give me mokṣa! ... 7

Praising the virtues while reciting this sūtra and offering veneration to the present twenty-four Tīrthāṅkara (cauviṣī - 24) and have pleaded to confer their gladness and also asked for samyag darśana-bodhi bīja, best transe-contemplation (samādhi) and request them to be pleased with us and beg for Bodhi lābha (right faith), best samādhi and accomplishment-achievement-fulfilment i.e. siddhi.

Give three khamāsaṇā (a type of bowing ritual) and sit in yoga mudra posture.

Icchākārēṇa saṅdisaha bhagavan! Caityavaṅdana karuṅjī?

|| Atha Aśokavṛkṣa kāvyam ||

**Aśokavṛkṣa: surapuṣpavṛṣṭi:
Divyadhvaniścāmaram āsanam ca;
Bhāmaṅdalam duṅdubhirātapatram,
Satprātihāryāṇi jinésvarāṇām**

In the above verse (śloka) eight prātihārya (miraculous-accompaniments) of Arihaṅta paramātmā are described. Their details should be known from the description of twelve virtues/qualities of Arihaṅta.

Or

**Sakala kuśala valli Puṣkarāvarta mēgho,
Durita timira bhānu: kalpavṛkṣopa māna;
Bhavajalanidhi pota: sarva saṃpatti hētu:,
Sa bhavatu satatam va: Śréyasé Śāntinātha: - Śréyasé Pārśvanātha:.**

Meaning : Like the creeper (vēlaḍi - valli) of every one's welfare (sakala kuśala), like the rains (mēgho) of Puṣkarāvarta region, like the sun that removes distant darkness (timira), like the kalpavṛkṣa, like the ship in this vast ocean of our bhava (birth) and be the reason of all wealth let Śrī Śāntinātha bhagavāna and Pārśvanātha bhagavāna become credit (Śréya) for our welfare.

Who is a 'Śrāvaka'?

(21 qualities of Śrāvaka)

Night without moon...
Knowledge without modesty / meekness ...

Life without wealth ...

Dessert without sugar...and

Food without salt...

do not give happiness; similarly life without religion is without elegances and beauty... and, does not give peace, happiness and delight in life...

During our transmigration through multiple time-cycles of birth-death, have we never received or obtained religion? No ...! No..! That is not possible! Scriptures say that we have made heaps and heaps of the size of Meru Mountain of oghā and muhapattis. So then we did get the religion, but has it not been beneficial? Yes! Yes! It must be something like that only.

Why then the religion has not been beneficial?

जह चिंतामणिरयणं, सुलहं न होई तुच्छविहवाणं ।

गुणविभववज्जियाणं, जियाण तह धम्मरयणं पि ॥

Jaha cintāmaṇirayaṇaṃ,

sulahaṃ na hoī tucchavīhavaṇaṃ |

Guṇavibhavavajjīyaṇaṃ,

jīyāṇa taha dhammarayaṇaṃ pi ||

For a person with scant (low, inadequate) wealth, the 'cintāmaṇi gem' (cintāmaṇirayaṇaṃ) is not accessible; similarly for the jīva without wealth of virtues /qualities also cannot access gems of religion.

The one with scanty wealth may just

roam in the jeweler's markets...but his trip is a failure because he cannot buy anything He cannot bring anything... Similarly person without wealth of qualities may roam around religious places, visits temple and upāśraya (staying place for sādhu, sādhvī) but he cannot get religion.

To get cintāmaṇi gems-jewels', wealth-majesty and splendor is necessary, whereas to get jewels of dharma you have to have wealth of qualities.

This is the only reason that from time immemorial despite visiting religious places, performing khamāsaṇā, kāyotsarga ...we did not get the jewels of religion (dharmaratna) so we continued with the innumerable time-cycles of birth and death...

To get these 'dharmaratna' the scribes of scriptures outline wealth of twenty-one qualities. Come let us examine ourselves and decide we own which qualities?

Arihaṅta's 12 qualities are told...

Siddha's 08 qualities are shown ...

Ācārya's 36 qualities are stated...

Upādhyāya's 25 qualities are described...

Sadhu's 27 qualities are explained...

But, in the foundation of all the above virtues, the 21 qualities of Śrāvaka that give eligibility to get the dharmaratna are very necessary. The one who is full of these twenty-one qualities is the only one qualified...is deserving. These qualities are as follows:-

1. **Akṣudra:** means one without pettiness, has seriousness
 2. **Rūpavāna:** means one with great appearance, stature
 3. **Saumya Prakṛtiwālo** (gentlemen) – means one with serene mind and polite nature
 4. **Lokapriya** (beloved): always has good moral conduct so dear to people
 5. **Akrura** (merciful) : means one who does not see the faults in others and is not of cruel nature
 6. **Pāpabhirū** (fears sin): means he fears fruits of sins obtained in this world (loka) & beyond (paraloka)
 7. **Aśaṭha** (honest): does all ceremonies over-contritely (vidhi-purvaka), no cheating-no roguery
 8. **Dākṣiṇyatāwālo** (Dexterity): He does not disturb prayers of others
 9. **Lajjālu** (coy-shy): One who feels ashamed while doing wrong deeds and inappropriate behavior
 10. **Dayālu** (human-pitiful-compassionate): means filled with lots of kindness, all-merciful
 11. **Madyastha and saumyadrṣṭiwālo:** means looks at the true/virtual element of a reality/thing/object
 12. **Guṇa no rāgi:** means respects qualities/virtues
 13. **Satkathī:** means he is disinterested in wicked conduct, listening to the evil, and saying evil.
 14. **Supakṣwālo:** means his family and friends are not against religion
 15. **Dīrghadrṣṭiwālo:** means being intelligent, thinks and does work that has a beautiful end-result.
 16. **Viśeṣajña:** means he knows what is truth and untruth, real and nonentity/non-being
 17. **Vṛdhānuyoga:** means follows footsteps of old mature wise persons
 18. **Vinayawālo:** means a worshiper of the guru
 19. **Kṛtajña:** means knows the person who has done any kind of favors in this world or related to the world beyond.
 20. **Parahitārthakārī:** means does the works of benefit/ welfare/ advantage/ profit to others.
 21. **Labdhalakṣya:** means has achieved the worthy practice of religion to achieve his goal.
- When all these qualities enter in our life then the wealth of virtues blooms up unabated. Such jīva becomes zealous to do religion, and achieves religion. In such jīva, religion is weaved into their life intuitively. Life of such meritorious dignitaries becomes worthy of blessings. But, to own such a meritorious life becoming ‘janma śrāvaka (by birth)’ or ‘kriyā śrāvaka’ will not suffice, one has to make strong efforts and become ‘guṇa śrāvaka.’
- ❁ **1. Akṣudra:**
(One without pettiness, has seriousness)
- खुदो ति अगंभीरो, उत्ताणमइ न साहए धम्मं ।
सपरोवयारसत्तो, अतखुदो तेण इह जोग्गो ॥
- Khuddho tti agambhīro,**
uttāṇamaī na sāhaē dhammaṃ |
Saparovayārasatto,
atakhuddho teṇa iha joggo ||
- Kṣudra means with pettiness/without seriousness. He is devoid of intelligence so he cannot accomplish religion. Therefore, ‘akṣudra’ is the one who is strong on his own to do good for self and others; will be suitable meaning here.
- Kṣudra word has different meanings;

kṣudra means ‘trivial’, kṣudra means cruel, kṣudra means penniless, kṣudra means minor (laghu-small) etc..... Here we will consider meaning of kṣudra as ‘trivial’ and ‘without seriousness’. Persons without seriousness are without proficient intelligence. Where there is no proficient intellect how can there be accomplishment/diligence possible for religion? Meaning it is impossible. Because, the elements/essence of religion can be understood by persons only with micro/minute/subtle intelligence. Those jīva in whose ordinary/ general practical life also if one does not see the presence of micro intelligence how can one obtain dharmaratna.

In one town lived a merchant with his wife. Merchant had four sons and one daughter. He considered himself very fortunate. He was happily living. Everything was going on well... but then if all goes on well why do the learned-wise people call this world worthless?!!!

His wife died of a brief illness while the children were still growing.

Over time, the merchant got his sons and daughter married. After settling his children he grew old, sick and became bed-ridden. For few days all took care of him with enthusiasm, but then all were bored/fed up.... They were also tired after giving him enthusiastic care and service.

The four sons held a meeting. Now what to do? who will take care of this old man (doso)? The youngest son said that the eldest should take care of the father. The eldest said the youngest should look after. After long debate, arguments and quarrels they decided that each one will take care of the old man for one month. But, after this one solution there cropped up another question. The english calender has months with 30 days and 31

days; all will take care for 30 days but then who will look after on the 31st day?

One daughter in law suggested-“If father (oldman-bāpā) fasts for one day then his health will also remain good”

The merchant’s daughter who was seeing and listening silently could not stay quiet and said – “Father! Come, I will be very happy to take care of you along with my father in law.”

And the father with the help of stick, walked away with his daughter.

In the world where we have persons who own kṣudra/cruel/low morale qualities can we expect Dharmaratna from them? From timeless years due to this cruelty we were unable to recognize our philanthropist too. We have been unable to bring peace and happiness in their life then how will we understand the subtle elements of the super-soul.

To understand the savior Tīrthaṅkara prabhu’s gross kriyās, rituals and predictions we have to abandon our low morale and cruel thinking. To gain savior prabhu’s philosophy (tattvajñāna) we have to lift up our morality. One should decorate the life garden with extraordinary/astonishing qualities. We have to give ‘exile to Kṣudratā’ and become the ‘owner of Akṣudratā’. We must feel joyous at the sight of virtuous jīva living a life decorated with good qualities. So in the garden of our life, to bloom the flowers of virtues we must begin our journey of accomplishment.

❁ 2. Śrāvaka Rūpavāna Hoī (śrāvaka has great appearance, and, stature)

संपुत्रंगोवंगो, पंचिंदियसुंदरो सुसंघयणो ।
होइ पभवणहे उ खमोय तह रुववं धम्मं ॥

Sampunnaṅgovaṅgo,
pañcidiyasuṅdaro susaṅghayaṇo |

Hoi pabhavaṇahe u

khamoya taha ruvavaṁ dhammaṁ ||

Has all complete body parts...

Has five sense organs...and

Good constitution - structure (saṅghayaṇa)...

Is rūpavāna i.e. has great appearance...

Such a person can glorify religion and is competent/capable/powerful/strong to practice religion.

Human body is made up of body parts, organs, limbs and their appendages. Head, chest, stomach, back, two arms and two legs are eight parts (aṅga) of body. Fingers, nose, ears etc. are called upāṅga (parts, appendages). Rest are described as aṅgopāṅga, viz. nails, knuckles, hair, creases etc.

Śrāvaka has great appearance and this is his 2nd quality. What does this appearance mean? Explaining this it is clarified that his all the five senses-organs are beautiful, so that he is not blind with one eye, does not have hollow-croaking voice, is not deaf and mute/dumb.

The rūpavāna person has auspicious saṅghayaṇa. Saṅghayaṇa means what? The answer is: - saṅghayaṇa means creation/formation of strong bony structure/constitution and body strength. The scriptures describe six saṅghayaṇa:

1. Vajra R̥ṣabha Nārāca 2. R̥ṣabha Nārāca 3. Nārāca 4. Ardha Nārāca 5. Kīlikā and 6. Sēvārta

R̥ṣabha means bracer, Vajra means kīlikā or nail made of bone, Nārāca means markāṭa baṁdha...i.e. like a monkey's baby adheres/sticks to the parent's tummy, same way two opposite bones are wrapped around one another.

Vajra R̥ṣabha Nārāca is the best saṅghayaṇa. Only person with this

saṅghayaṇa can attain mokṣa. Nevertheless, religious adoration-worship can be done in all saṅghayaṇa.

There are two types/forms of appearances described. 1. Ordinary form: When all the body parts (aṅga /upāṅga are complete it is defined as an ordinary form. 2. Accompanied with 'atīśaya rūpa'. In context of this appearance, when in any country, time-period and in the young age if the people acknowledge (convict) that "he is rūpavāna" then that appearance is called as extraordinary or 'atīśaya rūpa'. Nonetheless, this extraordinary appearance is possible only in Tīrthankara who have the 8 atīśaya (divine accompaniments).

The rūpavāna persons through dharma and auspicious deeds acquire this appearance. Such person only can progress in religious accomplishments (dharma ārādhanā) and inspire others to progress in religion. Many people join him on the path of religion.

Naṁdiśeṇa and Harikēśi etc. acquired dharma and many people joined them in the path of religion. But, Naṁdiśeṇa and Harikēśi were not rūpavāna, yet how this was possible? Both were ugly (not rūpavāna) but they also had an ordinary form of rūpa. They were accomplished with perfect five sense organs.

Where there is no perfection in the five sense-organs, it is not possible to observe religious practices independently. Life becomes dependent.

If a person is blind or has weak eyes he cannot observe carefulness in all activities i.e. jayaṇā. He cannot study- -read scriptures.

If hearing is impaired he cannot listen to the sermons/religious discourses of paramātmā; cannot benefit from satsaṅga

(good company).

If he is mute...cannot speak then his doubts/suspicious arising/created in the mind cannot tell others...cannot explain his thoughts in his mind to others.

If his legs are not proper he cannot go to Jinālaya (Jina temple) and upāśraya (place for the saints to stay) etc. on his own wish...This creates hindrance in religious practices and worship.

In the same way, in old age when senses become weak/inferior, at that time this jīva is not capable of doing perfect worship. Therefore, until our five senses are functioning properly, till then we should do efforts to do all the specific worship.

Prabhu Mahāvīrasvāmi's first pravartini sādhvījī Caṇḍanabāla was beautiful and virtuous. With her appearance and quality of restraint/abstinence she inspired many persons to march on the path of religion. Caṇḍanabāla was a princess.... but, such a beautiful Caṇḍanabāla renounced all the worldly amenities of happiness and walked on the cumbersome path of restraint; conveying that this world should definitely be abandoned....and restraint should be adopted and practised....and attain mokṣa by accomplishing religion. As such kind of conviction and realization occurred to many people, many jīva became fancier of religion and restraint.....

Our five senses are safe....are proper, until then we should practice religion with diligence. When senses and body become weak, our mind weakens too. When mind becomes weak our wishes for religious diligence and adoration are flawed. And weak accomplishment make the jīva lazy-negligent-drone and drift them towards trouble.

✿ 3. Śrāvaka Saumya Prakṛtiwālo hoyā

(Śrāvaka must be of gentle and kind nature)

पवइसोम सहावो, न पावकम्मे पवत्तइ पायं ।

हजइ सुह सेवणिज्जो, पसमनिमित्तं परेसि पि ॥

Pavaīsoma sahāvo,

na pāvakammè pavattaī pāyaṃ |

Hajai suha sevaṇijjo,

pasamanimittaṃ parēsi pi ||

Describing the third quality of Śrāvaka it is conveyed that he must be a 'gentlemen'; means he has a serene mind and is of polite nature. (Saumya Prakṛtiwālo)

The person who is a gentlemen, never gets involved in any sinful activity.... as he is not involved in sinful activity becomes eligible to enjoy happiness, and, such a person becomes the reason for alleviation (upaśama) of others.

The world is filled with people of varied nature....somewhere gentleness is seen.... somewhere aggressiveness is observed....

Somewhere calmness / alleviation of passions prevails... somewhere fierce passions rise.... Jīva that does not understand religion is amenable to karma that makes the jīva transmigrate the soul in the karma and worldly life-cycle. Ever since then, we are moving in this world cycle. When jīva understand the religion to some extent, then slowly-slowly becomes aware of the uprising karmas and makes them calm. As the passions become calm, same way jīva becomes more and more of gentle and kind nature – 'Saumya Prakṛtiwālo'. Because this kind of jīva is born with the culture of religion acquired from previous birth, he retains the strength to do dharma.

Such jīva runs away from sinful activity. Such jīva becomes gentle nature and guides others to develop a gentle and polite nature. The religious accomplishments attained in the life of these jīva become an efficient cause of perfection.

The Jīva, who

Become angry despite doing tapa.....

Are arrogant and egoistic after giving donation...

Are deceitful and fraudulent even after worshipping persons with vitarāgatva (a state with absence of passions)...

Are greedy even after doing sāmāyika - pratikramaṇa.....

They can never own the virtue of 'Saumya prakṛti.' In fact these jīva never praise or approve religion, but, in fact they do criticism. Śrāvaka should refrain from behavior that can lead to criticism. He always owns a character that helps to propagate influence of the triumphant Jina-reign. Due to this, in life of any jīva it is very much essential to attain gentle and kind nature-Saumya prakṛti.

A young muni (was to be a groom that same day) accepted restraint (initiation) from Caṇḍarudrācārya.....perhaps in fun and joke he may have got a monk's disguise.... but this muni-jīva was an adorer....was a gentleman (Saumya prakṛti.)....this virtue during his life as Śrāvaka, became a witness/helper on the path of restraint....During vihāra in darkness, with the thought that his guru bhagavaṅta should not have trouble, he

carried guru on his shoulder....but, then too, muni walked with an unsteady gait; his legs moved here and there, and it led to restlessness/disquiet/ uneasiness (āśātā) to guru, the guru started hitting him with a stalk on the scalp on which a fresh 'loca' was done (hair pulled out with fist at the time of initiation)....The bloodstream started flowing.....yet the newly initiated muni-rāja was calm because as Śrāvaka he owned gentle and kind nature-Saumya prakṛti. He started thinking that he was the efficient cause for guru's restlessness and āṛta-dhyāna (distressful-painful meditation), so he started continuous penitence; whereby slowly-slowly started his ascent on the 'kṣapaka' śrēṇī and destroying ghātī karmas.....attained kēvalajñāna.

Guru Bhagavaṅta realized about the kēvalajñāna of his disciple-muni-rāja, and, with repentance asked forgiveness ...and the guru also attained kēvalajñāna.

Such gentle jīva spreads peace in Śrāvaka life, and during the life of restraints traditionally after attaining kēvalajñāna leads other to gain kēvalajñāna.

At the present time in every house, home-generated atmosphere of clash speaks of lack/absence of the virtue of gentleness in our life. If this quality during everyone's lifetime if cultivated then an environment of the family will become happy and auspicious....then the heaven will descend on this earth.



Jīva Vicāra (Thoughts about the Soul) – 4



“Jayaṇā” i.e. carefulness is the life.

To observe jayaṇā we must know where all the Jīva / life-forms exist? It is very important to know how we can save them. The life of Śrāvaka is dependent on èkèndriya (one-sensed jīva); so their use is inevitable. Nonetheless, if one is careful we will harm less and less jīva and give more and more jīva lives. After knowing such èkèndriya Pṛthvikāya.... Apakāya..... Tèukāya..... Vayukāya.....and Vanaspatikāya etc. Let us proceed further.

If we remove the èkèndriya jīva from the courtyard/compound of this world then we see many moving life-forms (trasa jīva); from ants to elephants and from mosquitoes to huge crocodiles and all other such jīva are included.

Come! Let us understand these life-forms and make efforts to offer them protection to preserve their life because gift of life i.e. ‘**abhayadāna (donation of life)**’ **is the king (supreme) of all donations.**

One who respects and practices abhayadāna, is reverendalso makes many others venerable/sacred.

The jīva that can move from one place to another willingly are called trasa kāya Jīva. These are of four types:

1. Bèindriya Jīva (two senses): those with sense of touch (sparsèndriya) and sense of taste (rasanèndriya) are included...

2. Tèindriya Jīva (three senses): those with sense of touch, taste and smell (ghrāṇèndriya) are included....

3. Caurèndriya Jīva (four senses): those with touch, taste, smell, and vision (cakṣurindriya) are included....

4. Pancèndriya Jīva (five senses): those with touch, taste, smell, vision and hearing (śrotèndriya) are included....

शंख कवडुय गंडुल जलोय, चंदणग अलस लहगाइ ।
मेहरि किमि पूअरगा, बेइंदिय माइवाहाइ ॥१५॥

Śaṅkha kavaḍḍaya gaṇḍula jaloya,
caṇḍaṇaga alasa lahaḡāi |

Mehari kimi puaragā,
beindiya māivāhāi ||

Meaning: Conch, cody (cowrie), gaṇḍola, leech (jaḷo) caṇḍanaka, worms, lāḷiyā jīva (jīva that exist in stale capātīs), mèra (wooden worms), helminths (intestinal- worms), pora, cuḍèla etc. are jīva with two senses (Bèindriya jīva).

After studying jīva vicāra one should practice Jayaṇā. In the cooked food that stays overnight, two-sensed lāḷiyā jīva (lāḷa= saliva) are produced/formed. Therefore, eating of stale food is forbidden (abhakṣya). In our daily living this type of harm/injury (virāḍhanā) should be prevented/avoided. Thus, such sacrifice is needed and worthwhile.

Similarly all the food having the

"calita-rasa" are also inedible because in them also Bèindriya jīva are produced. 'Calita-rasa' means food in which taste has changed, or the color, smell, taste and touch have been altered. Homemade snacks and crisp eatables when become rancid and frowzy ...and their taste alters two-sensed jīva have been formed they should be consumed before this happens. Jayaṇā should be adopted as life maṅtra.

Same way 'boḷa pickles (pickles dipped in oil)' means those which have not been dried properly in the sunlightand when dipped and do not have four fingers oil above them, the two-sensed jīva are produced and they also becomes inedible.

Born with Jaina philosophy, we have culture of drinking the water after cleaning our eating utensils. Any food-water that we have used/tasted/leftover, then within 48 minutes lāḷiyā jīva (lāḷa=saliva) get formed which are also two sensed jīva. We can be considered responsible for killing many life forms. To save ourselves from this violence our meals, èkāsaṇu (eating meal once daily), āyāmbila (meal items without salt) etc. should be finished within 48 minutes and should not have leftover food in our plate, then only we can observe jayaṇā.

Raw milk, curd or butter milk when mixed with pulses, 'vidaḷa' is formed. In these items also Bèindriya jīva are formed. The śrāvaka and śrāvikā who follow religion should take care that 'vidaḷa' do not occur.

While making kadhī or dhokalā, buttermilk must be properly heated before adding for optimum fermentation. In our daily dealings and other day to day dealings one should avoid the use of raw buttermilk

and curd... for that one should take care in the things mentioned below-

1. Khicadī must not be eaten with raw buttermilk.
2. Thépalā containing fenugreek leaves cannot be eaten with raw curd.
3. Do not add raw curd in rice and dāḷa.
4. Do not make dahi-vadā without properly heating the curd.
5. While having śrikhaṇḍa in meal one should not eat pulses.

After knowing about the Bèindriya Jīva let us understand the Tèindriya Jīva.

गोमी मंकड जूआ,

पिपीलि उद्देहिया य मक्कोडा ।

इल्लिय घय मिल्लीओ,

सावय गोकीड जाइओ ॥१६॥

गदहय चोरकीडा,

गोमय कीडाय धन्नकीडा य ।

कुंथु गोवालिय इलिया,

तेइदिय इंद गोवाइ ॥१७॥

Gomī maṅkaḍa jūā,

pipili udhèhiyā ya makkōḍā |

Illiya ghayamillīo,

sāvaya gokīḍa jāō || 16 ||

Gadhahaya corakīdā,

gomayakīdāya dhannakīdā ya |

Kuṅthu govāliya iliyā,

tèiṅdiya iṅda govāi || 17 ||

Meaning: Centipede/millipede, bed-bugs, lice, ants, termite, emmet, worms, caterpillar in grains, ghīmèlo (worms in ghee) sāvā (grow in the hair), gokītaka, or ciccadī, utingā, worms in excreta (stool, dung, feces), worms in the grains, kaṅthuā,

gopālika, worms/maggot, indragopa, etc. are Tèindriya jīva. || 16-17 ||

While learning about the Tèindriya life forms we come to know that even small creatures like bed-bugs...ant and kañthua, etc. are also Tèindriya life forms. They also have soul like ushave feeling of happiness and sadness....like us they also wish for happiness and want to stay away from sadness..... If we give them happiness we also feel happy... if we make them unhappy we will get unhappiness.... after getting this fundamental knowledge śrāvaka and śrāvikā's first duty is to see that these life forms are not produced, therefore they must practice utmost carefulness-Jayaṇā. Because after production of these life forms it is difficult to practice carefulness – jayaṇā. Cleanliness of the place is inevitable/necessary so that these kind of jīva are not formed.

After constructing a big bungalow if we do not maintain cleanliness.... and do not take care then there is a possibility of occurrence of centipede etc. jīva.

After bringing furniture at home we do not maintain its cleanliness and make it tidy, there is a possibility of formation of termites and emmet.

If we neglect cleanliness of the hair then one cannot deny the occurrence of lice in the hair.

After the storage of grains if we are not vigilant and cautious then worms... dhanèḍā, and other worms of grain are formed....

If ghee is not properly boiled and kept...not used by proper time then in ghee also minute worms of the color of ghee occur....

Learned persons have recommended that except winter season, fenugreek leaves and coriander are inedible (abhakṣya)but then also we are tempted to eat these in summer after drying them up (sukotrī)..... but in the dried up leaves also minute life forms (kañthuā) are produced. Therefore, we should avoid eating sukotrī also.

Thus, after understanding this type of violence to jīva (virāadhanā) occurring in daily life we must be enthusiastic to retreat from such violence. We should make efforts so that such life forms do not get formed. And if such jīva are born we must carry out correct activities in such a way so that more and more jīva are not harmed or killed (get abhayadāna).

Any kind of insecticide / disinfectant that kills this jīva cannot be used in the home of śrāvaka. Use of insecticides makes our heart harsh.... kills mercy.... and increasing the heap of sins leads to suffering and misery.

Navatattva (9 Elements / 9 Fundamental Verities)

Ṣaḍa dravya and Puṇya tattva

Jīva.....Ajīva tattva we understood briefly.

Now let us understand ṣaḍa-dravya: six-elements through twenty three doors (mārgaṇā-entry doors) and then we will move to Puṇya Tattva.

परिणामि जीवमुत्तं, सपअसा अगखित्त किरिया य ।
णिच्चं कारण कत्ता, सव्वगय मियर अप्पवेसे ॥१४॥

Pariṇāmi jīvamuttam,
sapaesā egakhitta kiriyā ya |
Ṅiccam kāraṇa kattā,
savvagaya miyara appavèsè || 14 ||

Undergoes changes (pariṇāmī-panu), being a Jīva (jīvapanu) vitality, having a form-mūrta (rūpipanu), has territory (sapradeśipanu), is single dravya (èkapanu), gives space (kṣetrapanu), ability to move (kriyāpanu), is constant / invariable (nityapanu) , subservient - supportive (kāraṇapanu), independent in activities (kartāpanu), universal (sarvavyāpipanu) and mutually exclusive with other dravya (apraveśipanu) should be thought.

Thinking six dravya through 23 doors:

1. Pariṇāmī: which changes. Condition (state) that changes is called Pariṇāmī. Jīva from human being can become tiryāṇca, dēva, nārakī, and transmigrates in four species so it is Parināmi. In pudgala (matter) also the state

changes, e.g. milk, curd, ghee etc. are formed so pudgala is also Pariṇāmī.

2. Apariṇāmī: Dharmāstikāya (medium of motion) Adharmāstikāya (medium of rest), Ākāśāstikāya (Space) and Kāla (time) do not undergo transformation therefore are Apariṇāmī.

3. Jīva: The one that has life/livingness/vitality is 'jīva', e.g. Jīvāstikāya.

4. Ajīva: The one that does not have life is called Ajīva, e.g. Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya and Pudgalāstikāya (matter) and Kāla (Time).

5. Rūpī (mūrta/tangible/corporeal): The one with color, smell, taste, touch is Rūpī - mūrta, e.g. pudgalāstikāya

6. Arūpī (amūrta): In which there is no color, smell, taste, touch is Arūpī - amūrta e.g. Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya, Jīvāstikāya and Kāla.

7. Sapradēśī: With pradēśa is Sapradēśī, e.g. Jīvāstikāya, Dharmāstikāya, Ākāśāstikāya and Pudgalāstikāya.

Dravya	Pariṇāmī	Jīva	Mūrta Rūpī	Sapradēśī	Èka-Anēka	Kṣētra-Kṣētrī	Sakriya	Nīya	Kāraṇa	Kartā	Sarvagata (S) Desagata (De)	A-praveśī
Dharmāstikāya	0	0	0	1	1	Kṣētrī	0	1	1	0	De	1
Adharmāstikāya	0	0	0	1	1	"	0	1	1	0	De	1
Ākāśāstikāya	0	0	0	1	1	Kṣētra	0	1	1	0	S	1
Pudgalāstikāya	1	0	1	1	Infinite	Kṣētrī	1	0	1	0	De	0
Jīvāstikāya	1	1	0	1	Infinite	"	1	0	0	1	De	1
Kāla	0	0	0	0	Infinite	"	0	1	1	0	De	0

- 8. Apradēśī:** Without pradēśa that is Apradēśī, e.g. Kāḷa
- 9. Ēka:** Dravya which is single in number (singular), e.g. Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya
- 10. Anēka:** Dravya which is many (multiple), e.g. Jīvāstikāya, Pudgalāstikāya, and Kāḷa.
- 11. Kṣētra:** Dravya which provides space (region-field), e.g. Ākāśāstikāya.
- 12. Kṣētri:** Dravya occupying region is Kṣētri, e.g. Jīvāstikāya, Dharmāstikāya, Adharmāstikāya, Pudgalāstikāya
- 13. Sakriya:** Dravya that has strength to activate momentum is Sakriya, e.g. Jīvāstikāya, Pudgalāstikāya
- 14. Akriya:** Dravya that is unable to move is Akriya, e.g. Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya, and Kāḷa.
- 15. Nitya (Śāsuvata):** Dravya that always remains constant/invariable, does not change is Nitya, e.g. Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya and Kāḷa
- 16. Anitya (Aśāsuvata):** Dravya does not remain constant, undergoes change is Anitya, e.g. Jīvāstikāya, Pudgalāstikāya
- 17. Kāraṇa:** Dravya is the reason that helps others is Kāraṇa, e.g. Adharmāstikāya, Dharmāstikāya, Ākāśāstikāya Pudgalāstikāya, and Kāḷa.
- 18. Akāraṇa:** Dravya that cannot become helpful to others is Akāraṇa, e.g. Jīvāstikāya
- 19. Kartā:** Dravya that can work independently is Kartā, e.g. Jīvāstikāya
- 20. Akartā:** Dravya that cannot work independently is Akartā, e.g. Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya, Pudgalāstikāya, and Kāḷa.
- 21. Sarvagata:** Means ubiquitous (sarvavyāpaka), e.g. Ākāśāstikāya
- 22. Deśagata:** Dravya that is not ubiquitous is Deśagata, e.g. Dharmāstikāya, Adharmāstikāya, Pudgalāstikāya, Jīvāstikāya and Kāḷa.
- 23. Paraspara Apraveśī:** Dravya that cannot enter another dravya is Paraspara Apraveśī, e.g. Jīvāstikāya, Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya.
- Puṇya Tattva....**
- One jīva may be blessed with little efforts....
- Simply his fate opens....
- What it desires in mind and that thing appears in front of the eyes....
- Whether its beauty or health.....power or wealth... it is his/her victory....
- No matter even if the dices are played reverse they get inversed....
- This is the magic of meritorious/righteous activities (puṇya karma).... holy tattva....auspicious karma
- Come! Let us think about how to create an auspicious bondage and how to enjoy/experience it.
- Whatever is good.... convenient... is the strength of good karmathat is only Puṇya.
- If beauty of the Puṇya is understood then whirls of sins will stop. Of course, there is no harm in taking circles of Puṇya. Let us multiply Puṇya with Puṇya and make this gift of human birth successful.

साउच्च गोअ मणुदुग, सुर दुग पंचिदिजाइ पण देहा ।
आइति तणुवंगा, आइम संघयण संठाणा ॥१५॥

Sāucca goa maṇuduga,
sura duga pañcīndijāi paṇa dēhā |
Āiti taṇuṇuvaṅgā,
āima saṅghayaṇa saṅthāṇā || 15 ||

Meaning : Śātāvēdaniya, uccagotra, manuṣyadwika, dēvadwika, five sensed breed (pañcēndriya), five body types, parts (upāṅga) of first three body-forms (audārika, vaikriya, āhāraka), first saṅghayaṇa (strong arrangement of bones:6 types) and first Saṁsthāna (body shape) || 15 ||

The bondage of auspicious acts is Puṇya. It is the reason for binding of 42 auspicious karma, which are listed below. When these karmas rise (udaya) during life-time, it leads to suitability of things so that human being enjoys its worth. The 42 auspicious karmas are as follows:

1. Śātāvēdaniya karma: it makes us experience happiness
2. Ucca-gotra karma: leads to birth in the higher gotra (genus, family).
3. Manuṣya-gati nāma karma: leads to the birth as human beings
4. Manuṣyānupūrvī nāma karma: drags towards birth in human species
5. Dēvagatī nāma karma: leads to birth as dēva
6. Dēvānupūrvī nāma karma: drags towards birth in dēva species
7. Pañcēndriya jāti nāma karma: leads to birth in breed with five senses
8. Audārika (gross) śarira nāma karma: gives generous/voracious audārika

main body structure

9. Vaikriya śarira nāma karma: gives main vaikriya-body (inactive body transformable to other shapes)

10. Āhāraka śarira nāma karma: gives main ahāraka (eating) body created by 14 pūrvadhārī muni

11. Tajjasa śarira nāma karma: gives lustrous energetic body

12. Kārmaṇa śarira nāma karma: gives kārmic/kārminic body

13. Audārika aṅgopāṅga nāma karma: gives generous/voracious body parts

14. Vaikriya aṅgopāṅga nāma karma: gives vaikriya body parts

15. Āhāraka aṅgopāṅga nāma karma: gives āhāraka body parts

16. Vajraṣabha nārāca saṅghayaṇa nāma karma: gives strongest bone structure (constitution)

17. Samacaturastra saṁsthāna nāma karma: gives best shape/body form (sturdy muscular physique)

वण्ण चउक्का गुरुलहु,

परघा उसास आय वुज्जोअं ।

सुभ खगइ निमिण तसदस,

सुर नर तिरिआउ तिथ्थयरं ॥१६॥

Vaṇṇa caukkā gurulahu,

paraghā usāsa āya vujjoaṁ |

Subha khagai nimiṇa tasadasa,

sura nara tiriāu tiththayaraṁ || 16 ||

Meaning: Vaṇacatuṣka (color, smell, taste, touch), agurulaghu (not big-not small), parāghāta (impressive / influential),

ucchavāsa (exhalation), ātapa, udyota, śubhavihāyogati (walking-style), nirmāṇa (creation), trasadaśaka, dēvāyūṣya, manuṣyāyūṣya, tiryāñcāyūṣaya, and Tīrthaṅkaraṇu || 16 ||

In the aforesaid referred verse (gāthā no.15), we thought about the seventeen types of Puṇya tattva. Now we will consider other more types of Puṇya tattva’.

18. Śubha color (varṇa): white, red, yellow are auspicious color.

19. Śubha smell (gaṅdha): fragrance and scent (surabhigāṅdha) are auspicious smell.

20. Śubha taste (rasa): sour, sweet and turo (kaṣāya) rasa are three auspicious taste.

21. Śubha touch (sparśa): light, soft, warm, smooth are four auspicious touch.

“By rising of virtue (puṇya) one attains body with auspicious color etc. (Varṇa-catuṣka)”.

22. Agurulaghu nāma karma: because of this the jīva does not feel its body light or heavy.

23. Parāghāta nāma karma: the jīva attains such impressiveness/imposingness that only looking at him or listening to him, even the mighty are shocked/disturbed/nervous....become speechless.

24. Śvāsośvāsa nāma karma: the jīva achieves ability of ‘breathing’ comfortably and happily.

25. Ātapa nāma karma: cool body of a jīva gets the strength to give warm light

26. Udhyaota nāma karma: the body of jīva is cold and spreads cool light around.

27. Śubhavihāyogati nāma karma: gives smart way to walk that is liked by others.

28. Nirmāṇa nāma karma: body parts, their appendages, and organs are structured/fixed at stipulated places in the body is due to this karma

[Explanation of “Trasa daśaka” follows in the 17th verse.]

29. Dēvāyu karma: a person whose body shines with own natural beauty is a dēva. In any birth (bhava) as a dēva, dēvāyu karma helps to spend the entire life-period (birth to death) in this breed.

30. Manuṣyāyu karma: the person who understands the situation realistically is a human being. In any birth (bhava) as a human being, manuṣyāyu karma helps to spend the entire life-period (birth to death) in this breed.

31. Tiryāñcāyu Karma: one who walks ‘tircchā’ horizontal (awkward/here there) is a tiryāñca. In any birth (bhava) as a tiryāñca, Tiryāñcāyu karma helps to spend the entire life-period (birth to death) in this breed.

32. Tīrthaṅkara nāma karma: Due to rising of this nāma karma, 8 prātihārya etc. are obtained (divine-accompaniments), this person is worshipped in all 3 worlds, and is initiator of august ‘dharma-tīrtha’

तस बायर पज्जत्तं, पत्तेअथिरं सुभं च सुभगं च ।

सुस्सर, आइज्ज जसं, तसाइ दसगं इमं होइ ॥१७॥

Tasa bāyara pajjattaṃ,

pattèathiraṃ subhaṃ ca subhagaṃ ca |

**Sussara, āijja jaśam,
tasāi dasagam̐ imaṁ hoī || 17 ||**

Meaning: Trasa, bādara, paryāpta, pratyēka, sthira, śubha, saubhāgya, susvara, ādēya and yaśa; this is the ‘Trasa Daśaka’.

33. Trasa nāma karma: because of rising of this karma, two-sensed, three-sensed, four-sensed and five sensed jīva are formed. (They can move on their own will).

34. Bādara nāma karma: because of rising of this karma jīva become gross (bulky, corporeal). They are many, countable, innumerable, and, infinites; can be seen aggregating together.

35. Paryāpta nāma karma: with rise of this karma jīva are capable to attain/complete their suitable adequacies (perfection).

36. Pratyēka nāma karma: due to rising of this karma, every jīva obtains different body individually.

37. Sthira nāma karma: due to its rising jīva obtains steady/fixed body parts; teeth, bones etc.

38. Śubha nāma karma: rising of this karma helps to obtain auspicious body parts above navel e.g. head

39. Saubhāgya nāma karma: due to rising of this karma the person is liked by all without any efforts.

40. Susvara nāma karma: due to its rising the jīva has a sweet-melodious voice.

41. Ādēya nāma karma: due to rising of this karma everyone validates his words/promise.

42. Yaśa nāma karma: because of its

rising the jīva becomes famous and earns glory.

These 10 karma together are known as ‘Trasa Daśaka’. These ten karma are Śubha, hence they are included in Puṇya Tattva.

So in Puṇya Tattva, totally, 42 Śubha nāma karma (auspicious nature-quality) are included. Nonetheless, Puṇya can be enjoyed in 42 ways but bound in 9 ways.

The 9 types of Puṇya bondages are as follows:

1. Donating food to proper deserving person.
2. Donating water to proper deserving person.
3. Donating place to a deserving person.
4. Donating sleeping material to deserving person.
5. Donating clothes to deserving person.
6. By having and meditating on auspicious thoughts.
7. By having auspicious speech in all dealings (daily-trade)
8. By auspicious behavior and conduct
9. Bowing to deva-guru-benevolent/obliging/complaisant and elders.

If we want happiness then the ‘bondage of Puṇya’ is very necessary. This ‘Puṇya baṁdha’ begins with donation; this is the first step of dharma/religion. Do you want to be happy? Then, you should learn to utilize your wealth properly.

The mind-body-speech obtained due to Puṇya baṁdha should be used in

auspicious activities. Therefore the body can be chained with prabhu darśana, worship, donation and charity. Speech is gainfully engaged in singing prayers (stuti-stavana) and devotion/adoration/reverence. One should remove inauspicious thoughts from mind; and engage this mind with auspicious resolve (intention / determination) in contemplation, deep thinking and anuprēkṣā. Due to this the reservoir of Puṇya will fill abundant, will be plentiful.

After bowing to Dēva-Guru, one must praise their virtues and to obtain such great qualities, it is necessary to do prayers.

We must give place to all the nine causes of Puṇya bāndha, and doing efforts earn Puṇya then our present life will be filled with adoration and worship and this will lead to our happy future life. So begin efforts...and get siddhi (accomplishment/achievement).

Life Journey of Tīrthankara

(Śrī Caṅdraprabhasvāmi Bhagavāna to Śrī Dharmanātha Bhagavāna)

Acalgachhādhipati P.P.A.B, Śrī Guṇasāgarasūri. Mahārāja Sāhēba

Śrī Caṅdraprabhasvāmi

Śrī Caṅdraprabhasvāmi in his previous 3rd birth was king Padma in the Ghātakī continent of Mahāvidēha land. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthan̄kara nāma karma and became dēva in Vaijayaṅta named plane. On phāgaṇa vada pāncama from here he migrated to the womb of queen Lakṣmaṇā, wife of Candrapuri's King Mahāsena. As indicated in the fourteen dreams, prabhu was born on māgasara vada bārasa. His emblem (lāṅchana) was Moon (Caṅdra), body of white color, height of one fifty (150) dhanuṣya, spent two and a half lakh pūrva years as bachelor, ruled kingdom for six and half lakh and twenty four pūrva years, gave annual donation (sāmvatsarika dāna), on māgasara vadi tērasa took dīkṣā (initiation) along with one thousand kings, and on mahā vada sātama attained kēvala jñāna in Caṅdrapurī. After helping many bhavya souls to attain mokṣa, spending twenty four pūrvā less one lakh pūrva time as dīkṣā period, and living for 10 lakh pūrva āyuṣya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on srāvaṇa vada saptamī on Sammētaśikhara. Caṅdraprabhasvāmi had Datta etc. 93 gaṇadhara along with two and a half lakh monks, three lakh eighty thousand nuns, two lakh fifty thousand śrāvaka and four lakh ninety one thousand śrāvika as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Vijaya yakṣa and Bhrakati

yakṣinī.

Śrī Suvidhinātha

Śrī Suvidhinātha in his previous 3rd birth was king Mahāpadma in the Puśkaradvipa's Mahāvidēha land. There he attained samyaktva, took dīkṣā, adorned ēkāvalī etc. penancem attained Tīrthan̄kara nāma karma and became dēva in Vaijayaṅta named plane. On mahā vada navamī he migrated to the womb of queen Rāmā, wife of Kākandī town's King Sugrīva. As indicated in the fourteen dreams, prabhu was born on kārtaka vada pāncama. His emblem (lāṅchana) was crocodile/alligator, body of white color, height of one hundred (100) dhanuṣya, spent fifty thousand pūrva years as bachelor, ruled kingdom for fifty thousand pūrva and twenty eight pūrvāṅga years, gave annual donation (sāmvatsarika dāna), on kārtaka vada chaṭṭha took dīkṣā (initiation) along with one thousand kings, and on kārtaka suda trīja attained kēvala jñāna. After helping many bhavya souls to attain mokṣa, spending twenty eight pūrvāṅga less one lakh pūrva time as dīkṣā period, and living for 2 lakh pūrva āyuṣya (life-span), did anaśana for one month, and, attained mokṣa along with one thousand monks on bhādaravā suda navamī on Sammētaśikhara. Suvidhinātha prabhu had Varāha etc. 88 gaṇadhara along with two lakh monks, Vāruṇi etc. one lakh twenty thousand nuns, two lakh twenty nine thousand śrāvaka and four lakh seventy one thousand śrāvika as his family. The guard of Prabhu's reign (śāsana

rakṣaka) were Ajita yakṣa and Sutārakā yakṣinī.

Śrī Śitalanātha

Śrī Śitalanātha prabhu in his previous 3rd birth was king Padmottara in the Puṣkaradvipa's Mahāvidēha land. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, attained Tīrthānkara nāma karma and became dēva in 10th dēvaloka. On caitra vada chaṭṭha he migrated to the womb of queen Naṅdā, wife of Bhadilapura's King Dhraḍharatha. As indicated in the fourteen dreams, prabhu was born on poṣa vada bārasa. His emblem (lānchana) was Śrīvatsa, body had golden shine, height of ninety (90) dhanuṣya, spent twenty five thousand pūrva years as bachelor, ruled kingdom for fifty thousand pūrva years, gave annual donation (sāmvatsarika dāna), on poṣa vada bārasa took dīkṣā (initiation) along with one thousand kings, and on māgasara vada caudasa attained kēvala jñāna. After helping many bhavya souls to attain mokṣa, spending twenty five thousand pūrva time as dīkṣā period, and living for one lakh pūrva āyūṣya (life-span), did anaśana for one month, and, attained mokṣa along with one thousand monks on caitra vada bīja on Sammēta-śikhara. Śitalanātha prabhu had Naṅda etc. 81 gaṇadhara along with one lakh monks, Suyaśā etc. one lakh six thousand nuns, two lakh eighty two thousand śrāvaka and four lakh fifty eight thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Brahma yakṣa and Aśokā yakṣinī.

Śrī Śreyānsanātha

Śrī Śreyānsanāthā prabhu in his previous 3rd birth was king Nalinagulma in the Puṣkaradvipa's Mahāvidēha land. There he attained samyaktva, took dīkṣā, adorned

Viśa-sthānaka, attained Tīrthānkara nāma karma and became dēva in 7th dēvaloka. On vaiśākha vada chaṭṭha he migrated to the womb of queen Viṣṇurāṅī, wife of Simhapura's King Viṣṇu. As indicated in the fourteen dreams, prabhu was born on mahā vada bārasa. His emblem (lānchana) was Rhinoceros, body had golden shine, height of eighty (80) dhanuṣya, spent twenty one lakh years as bachelor, ruled kingdom for forty two lakh years, gave annual donation (sāmvatsarika dāna), on mahā vada tērasa took dīkṣā (initiation) along with one thousand kings, and on poṣa vada amāvasyā attained kēvala jñāna. After helping many bhavya souls to attain mokṣa, spending twenty one lakh years' time as dīkṣā period, and living for eighty four lakh year's āyūṣya (life-span), did anaśana for one month, and, attained mokṣa along with one thousand monks on āṣāḍha vada trīja on Sammēta-śikhara. Śreyānsanāthā prabhu had Goṣubha etc. 76 gaṇadhara along with eighty four thousand monks, Dhariṅī etc. one lakh three thousand nuns, two lakh seventy nine thousand śrāvaka and four lakh forty eight thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Manuja yakṣa and Mānavī yakṣinī. In Prabhu's reign there have been 'first Prati-vāsudēva Aśvagrīva, Vāsudēva Tripuṣṭa and Acala Baḷadēva'.

Śrī Vāsūpūjyasvāmī

Śrī Vāsūpūjyasvāmī in his previous 3rd birth was king Padmottara in the Puṣkaradvipa's Mahāvidēha land. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, attained Tīrthānkara nāma karma and became dēva in 10th dēvaloka. On jēṭha suda navami he migrated to the womb of queen Jayā, wife of Campāpurī's King Vāsūpūjya. As indicated in the

fourteen dreams, prabhu was born on mahā vada caudasa. His emblem (lānchana) was Mahiṣa (buffalo), body had red color, height of seventy (70) dhanuṣya, spent eighteen lakh years as bachelor, on mahā vada amāvasyā took dīkṣā (initiation) along with six hundred kings, and in Campāpurī on mahā suda bīja attained kēvala jñāna. After helping many bhavya souls to attain mokṣa, spending fifty four lakh years' time as dīkṣā period, and living for seventy two lakh year's āyusya (life-span), did anaśana for one month, and, attained mokṣa along with six hundred monks on āṣāḍha suda caudasa in Campāpurī. Vāsupūjya prabhu had Sukṣma etc. 66 gaṇadhara along with seventy two thousand monks, one lakh nuns, two lakh fifteen thousand śrāvaka and four lakh thirty six thousand śrāvika as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Kumāra yakṣa and Caṇḍādēvī yakṣinī. In his reign there have been 'the second Prativāsudēva Tāraka, Vāsudēva Dwipuṣṭa and Vijaya Baḷadēva'.

Śrī Vimalanātha

Śrī Vimalanātha prabhu in his previous 3rd birth was king Padmasēna in the Ghātakī continent of Mahāvidēha land. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthankara nāma karma and became dēva in 8th Dēvaloka. On vaiśākha suda bārasa he migrated to the womb of queen Śyāmā, wife of Kāmpilyapurī's King Kṛtavarmā. As indicated in the fourteen dreams, prabhu was born on mahā suda trīja. His emblem (lānchana) was pig (boar), body with golden shine, height of sixty (60) dhanuṣya, spent fifteen lakh years as bachelor, ruled kingdom for thirty lakh years, gave annual donation (sāmvatsarika dāna), on mahā suda cautha took dīkṣā (initiation) along with one

thousand kings, spent two years as pre-omniscient (chadamastha) and on poṣa suda chaṭṭha attained kēvala jñāna in Kāmpilyapurī. After helping many bhavya souls to attain mokṣa, spending fifteen lakh years time as dīkṣā period, and living for sixty lakh year's āyusya (life-span) did anaśana for one month, and, attained mokṣa along with six thousand kings on jētha vada sātama on Sammētaśikhara. Vimalanātha prabhu had Maṇḍara etc. 57 gaṇadhara along sixty eight thousand monks, one lakh eight hundred nuns, two lakh eight thousand śrāvaka and four lakh thirty four thousand śrāvika as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Ṣaṇamukha yakṣa and Viditā yakṣinī. In his reign there have been 'third Prativāsudēva Mēraka, Vāsudēva Svayambhu and Bhadra Baḷadēva'.

Śrī Anaṅtanātha

Śrī Anaṅtanātha prabhu in his previous 3rd birth was king Padmaratha in the Ghātakī continent of Mahāvidēha land. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthankara nāma karma and became dēva in 10th Dēvaloka. On āṣāḍha vada satama he migrated to the womb of queen Suyāśā, wife of Ayodhyapurī's King Simhasēna. As indicated in the fourteen dreams, prabhu was born on caitra vada tērasa. His emblem (lānchana) was siṅcāṇā (a type of bird), body with golden shine, height of fifty (50) dhanuṣya, spent seven and a half lakh years as bachelor, ruled kingdom for fifteen lakh years, gave annual donation (sāmvatsarika dāna), on caitra vada caudasa took dīkṣā (initiation) along with one thousand kings, spent three years as pre-omniscient (chadamastha) and on caitra vada caudasa attained kēvala jñāna in Ayodhyapurī. After helping many bhavya souls to attain mokṣa,

spending seven and a half lakh years' time as dikṣā period, and living for thirty lakh years āyusya (life-span) did anaśana for one month, and, attained mokṣa along with seven thousand monks on caitra suda pāncama on Sammētaśikhara. Anāntanātha prabhu had Yaśa etc. 50 gaṇadhara along with sixty six thousand monks, sixty two thousand nuns, two lakh six thousand śrāvaka and four lakh fourteen thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Pātāla yakṣa and Aṅkuśā yakṣinī. In his reign there have been 'fourth Prativāsudēva Madhu, Vāsudēva Puruṣottama and Suprabha Baladēva'.

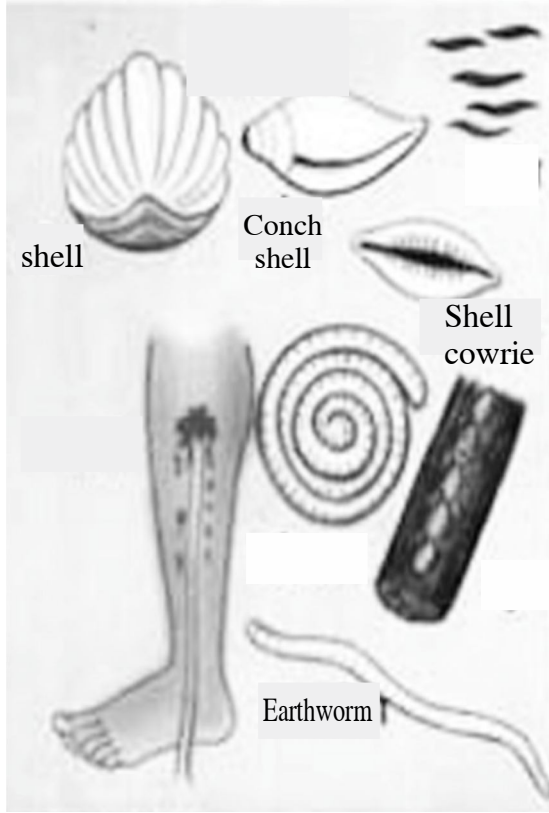
Śrī Dharmanātha

Śrī Dharmanātha in his previous 3rd birth was king Draḍharatha in the Jambū-Mahāvidēha land. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthānkara nāma karma and became dēva in Vaijayaṅta plane. On vaiśākha suda sātama he migrated to the womb of queen Suvratā, wife of Ratnapurī's King Bhānu. As indicated in the fourteen dreams, prabhu was born on maha suda trīja. His emblem (lāṅchana) was Vajra, body with

golden shine, height of forty five (45) dhanuṣya, spent two and a half lakh years as bachelor, ruled kingdom for five lakh years, gave annual donation (sāmvatsarika dāna), on mahā suda tērasa took dīkṣā (initiation) along with one thousand kings, spent two years as pre-omniscient (chadamastha) and on poṣa suda pūnama attained kēvala jñāna. After helping many bhavya souls to attain mokṣa, spending two and a half lakh years' time as dikṣā period, and living for ten lakh years āyusya (life-span) did anaśana for one month, and, attained mokṣa along with one hundred and eight monks on jēṭha suda pāncama on Sammētaśikhara. Dharmanātha prabhu had Ariṣṭa etc. 43 gaṇadhara along with sixty four thousand monks, Śiva etc. sixty two thousand four hundred nuns, two lakh forty thousand śrāvaka and four lakh thirteen thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Kinnara yakṣa and Pannagā yakṣinī. In his reign there have been 'fifth Prativāsudēva Nisumbha, Vāsudēva Puruṣsimha and Sudarśana Baḷadēva, and, two Cakravartīs, third Madhavā and fourth Sanatakūmāra.

Two sensed Organisms

Sense of touch & taste



Three sensed Organisms

Sense of touch, taste & smell

