

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

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



Samyag Jñāna Praveśikā Study Book 5



Blessings:

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

Divine Grace:

Āgama Ārādhikā, Bāla Brahmācārī P.P. Sādhvījī
Śrī Muktiśrījī Mahārāja Sāheba,
Śāsana Prabhāvīkā P.P. Sādhvījī
Śrī Jayalakṣmīśrījī M. S.



Guide - Inspiration:

Khandesratna
Sādhvījī Dr Jaydarśitāśrījī 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

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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		



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Divine Grace:

Śāsana Prabhāvikā P.P. Sādhvījī

Śrī Jayalakṣmiṣrījī M. S.



Divine Grace:

Shant Swabhavi P.P. Sādhvījī

Śrī Guṇlakṣmiṣrījī M. S.



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Sūtra – Meaning – Ārcanum (Insight)

Sāmānya Jina Caityavañdana Common Prayer in temple for all ‘Jina’

Tuja muratinè nirakhawā, muja nayaṇā talasè
(my eyes long to see your image;)
Tuja guṇa gaṇanè bolavā, rasanā muja harakhè.....1
my tongue is delighted to sing your virtues.....1
Kāyā ati ānaṇda muja, tuma yugapada sparśè;
(my body is very happy with touch of your feet;)
To sèvaka tāryā vinā, kaho kèma havè saraśè.....2
then tell how you be savior of this servant.....2
Èma jāṇinè sāhèbā, nèka najara mohè joya;
(knowing this my Lord, sees me with pious eyes;)
Jñānavimāla prabhu najarathī, tè śum jè navī thāya....3
jñānavimāla ācārya says-what is impossible
by the prabhu (divine) sight ? everything is possible...3

Jaṇ kiñci (Tīrtha Vañdana)

**Jaṇkiñci nāmatitthaṃ, saggè pāyāli tiriyaḷoèmi /māṇusèloèmi
Jāim jñabimbāim, tāim savvāim vañdāmi....1**

Word – Meaning

jaṇ kiñci - whichever	jāim - as many
nāmatitthaṃ - jina named pilgrim places	jñabimbāim - jina idols be present
saggè - in heaven	tāim - them
pāyāli – in abyss world (lower regions)	savvāim - to all
tiriyaḷoèmi - tiryāṇca world	vañdāmi - pay obeisance..
māṇusèloèmi - human world	

Meaning: In heaven, in abyss world, in tiryāṇca-human world, whichever places of pilgrimage named after the jina, and as many jina idols be present I pay obeisance to all of them ...1

Reciting this sūtra, we bow to all the pilgrim places and jina idols in the three loka (world).

Namotthuṇaṃ Sūtra - Śhakraṣṭava Sūtra

Namotthuṇaṃ, Arihañtāṇaṃ, Bhagavañtāṇaṃ.	1
Āigarāṇaṃ, titthayarāṇaṃ, sayāmsambuddhāṇaṃ.	2
Purisuttamāṇaṃ, purisasīmhāṇaṃ,	
Purisavara-puñḍarīāṇaṃ, purisavara-gaṇḍhahatthīṇaṃ.	3
Loguttamāṇaṃ, loganāhāṇaṃ, logahiāṇaṃ,	
Logapaivāṇaṃ, logapajjoagarāṇaṃ.	4

Abhayadayāṇaṃ, cakkhodayāṇaṃ, maggadayaṇaṃ, Saraṇadayāṇaṃ, bohidayāṇaṃ.	5
Dhammadayaṇaṃ, dhammadēsayaṇaṃ, dhammanāyagāṇaṃ, Dhammasārahīṇaṃ, dhammavara-cāuraṇṭa-cakkavaṭṭiṇaṃ.	6i
Appaḍihaya, varanāṇa-daṇsaṇadharāṇaṃ, viyaṭṭachaumāṇaṃ	7
Jiṇāṇaṃ, jāvayaṇaṃ, tinnāṇaṃ, tārayāṇaṃ, Buddhāṇaṃ bohayaṇaṃ, muttāṇaṃ, moagāṇaṃ.	8
Savvanuṇaṃ, savvadarisīṇaṃ, sivaṃ-ayalaṃ-aruaṃ-aṇaṇṭaṃ-Akhhayaṃ avvābāhaṃ apunarāvitti siddhigāi-nāmadhēyaṃ	
Ṭhāṇaṃ saṃpattāṇaṃ, namo jiṇāṇaṃ, jiabhayaṇaṃ.	9
Jè a aīā siddhā, jè a bhavissaṇṭiṇāgaè kālè, Saṃpaī a vaṭṭamāṇā, savvē tivihēṇa vaṇḍāmi.	10

Word-Meaning

Namotthuṇaṃ: pay obeisance	dhammavara: best in religious kingdom
Arihaṇṭāṇaṃ: to Arihaṇṭa	cāuraṇṭa: destroys birth in 4 breeds
Bhagavaṇṭāṇaṃ: to Bhagavaṇṭa	cakkavaṭṭiṇaṃ: the cakravartī
āigarāṇaṃ: to the beginners'	appaḍihaya: can't be harmed/damaged
titthayaṇaṇaṃ: to Tirthaṅkara	varanāṇa-daṇsaṇa: supreme jñāna and darśana (faith)
sayāṃsambuddhāṇaṃ: enlightened by self-knowledge	dharāṇaṃ: beholders
purisuttamāṇaṃ: best among men	viyaṭṭachaumāṇaṃ: whose chadamastha state has ended-devoid of incompleteness
purisasimhāṇaṃ: like a lion amongst the men	Jiṇāṇaṃ: conquer faults, caress/animosity
purisavara: best man with excellence	jāvayaṇaṃ: help to emerge victorious
puṇḍarīṇaṃ: like the Puṇḍarika lotus	tinnāṇaṃ: who have crossed worldly ocean
gaṇḍhahatthiṇaṃ: like the Gaṇḍha-hasti (elephant)	tārayāṇaṃ: who have helped others to cross worldly ocean
loguttamāṇaṃ: best amongst all the loka (world)	buddhāṇaṃ: knowers of tattvas
loganāhāṇaṃ: rulers/lords of the world	bohayaṇaṃ: preachers
logahiṇaṇaṃ: benefactors of the welfare of loka	muttāṇaṃ: attained salvation (no karma)
logapaīvāṇaṃ: great lamps of world emitting warm light (radiance)	moagāṇaṃ: help in attaining salvation
logapajjoagarāṇaṃ: emitting cool light in the world	savvanuṇaṃ: knowers of everything
abhayadayāṇaṃ: give life to all jīva	savvadarisīṇaṃ: viewers of everything
cakkhodayāṇaṃ: give eyes of jñāna	sivaṃ: without unrest/torture
maggadayāṇaṃ: show the path	ayalaṃ: steady
saraṇadayāṇaṃ: give refuge	aruṇaṃ: without rebirth
bohidayāṇaṃ: give seed of right faith (samyaktva)	aṇaṇṭaṃ: endless/timeless
dhammādayāṇaṃ: give religiousness	akhhayaṃ: which never wanes/perishable
dhammadēsayaṇaṃ: religious instructors'	avvābāhaṃ: no pain originating from karma/without obstacle
dhammanāyagāṇaṃ: religious leaders'	apunarāvitti: no return from that place
dhammasārahīṇaṃ: religious guides'	siddhigāi: where siddhas go – 'siddhigati'
	nāmadhēyaṃ: by name
	ṭhāṇaṃ: that place

sāmpattāṇaṃ: achieved
namo: pay obeisance
jiṇāṇaṃ: to Jina
jiabhayāṇaṃ: winner over fears of 7 types
Jè: and those
a: again/also
aīā siddhā: in past have attained siddhatva

bhaviṣṣaṅtī: who will become siddha
aṇāgaè kālè: in future
saṃpaī: in present time-period
a: and
vaṭṭamāṇā: are present today
savvè: to all
tivihēṇa: 3 ways – i.e. by mind-speech-body
vaṇḍāmi: I bow down.

Meaning: I offer my obeisance toArihaṅta, bhagavaṅta...1 those who are the beginners of Śrutadharmā (scriptures) etc. those Tīrthaṅkaras who have established four fold saṅgha i.e. tīrtha, and to persons who with self-preaching attained enlightenment...2

Best, amongst the men with virtues of philanthropy etc., are like lion with the virtue of gallantry, detached like the best puṇḍarika lotus, and are like gaṇḍha-hasti that can remove seven types of 'itis' of svacakra – paracakra (ills-filth of 7 energy centers of self and others)? ...3

Those who are the best in the animal world, lords-owners of the world, benefactors of the people of the world, the great lamps who light this world, give extra radiance to this world...4

Give life to all jīva, give eyes filled with faith, show path to mokṣa, give refuge to jīva who have been defeated with attachment and animosity, give benefit of seed of samyaktva that forms the root of the tree of mokṣa...5

Give character of restraint (virati), those who give the preaching/sermon that is endowed with 35 qualities and are the real protagonist (hero/leader) of the religion, competent charioteer (guide) of the religion, destroyer of the birth in the 4 species (gati) and beholder of the best wheel (cakra) of religion as a cakravartī ...6

Beholder of samyag jñāna and darśana that cannot be destroyed/damaged, they are devoid of incompleteness, their chadmastha state has ended (veil of ghāti karmas has been uncovered) ...7

Who have conquered attachment and hatred, by their preaching instruct others to conquer these, those who have crossed the ocean of this world, and help others to cross the world ocean, are enlightened with knowledge of tattvas (jīva-ajīva etc.), and preach others, are free from all bondage of karma, and, help others to free them from this world (mokṣa)...8

One who knows everything and views everything, free from unrest/infestation, steady, free from grief and diseases, free from pain of karma, endless, never wane, unperishable, have attained the place from where there is no return i.e. reached there by siddhigati attained the place of siddha and those Jina and Jinēśvara who have won over the 7 types of fears I pay obeisance...9

Who became siddha in past, will become siddha in future, and who are in the present time cycle as Arihaṅta... I bow to all of them in 3 ways, with mind, speech and body...10

By reciting this sūtra we bow to the Jina and Jinēśvara who have attained Siddhagati after traversing the path as an Arihaṅta; and also obeisance is offered to all the Arihaṅta of 3 time period (past-present-future). Śakra (Indra) offers veneration and glorifies Arihaṅta by reciting this stava (prayer), so it is also called “śakrastava”.

Who is a 'Śrāvaka'?

(21 qualities of Śrāvaka)

When lord Arihaṅta is seated in Samavasaraṇa (a religious preaching/discourse - dēśanā) and is speaking about the path of liberation (mokṣa - mārga) he summarizes essence of our religious practices in two types/ways... Yes! This is the reason why mother of Arihaṅta sees two garlands in her 5th dream. This is the religion of two types:

Sarva virati (refrain everything) and Dēśavirati. (partial refrain)

Sarva virati means the life of a monk! Everyone is not lucky enough to live a monk's life, but with honest sincere efforts can attain Dēśavirati, meaning every person has a good luck to become śrāvaka (common man with vow of aṇuvrata). Someone has rightly said:

“Everyone cannot become a great man but everyone can become a gentle man (good conduct)”.

Therefore, to make our life scented with fragrance of good conduct, our great scholars have talked about decorating our garden of life with flowers of virtues and good qualities. We are thinking about the qualities of śrāvaka. Now, we will talk about the fourth quality of śrāvaka:

❁ 4. Lokapriyatā (Popularity)

इहपरलोयविरुद्धं, न सेवअे, दाण विणय सीलद्धो ।
लोअप्पिओ जणाणं, जणेइ धम्मंमि बहुमाणं ॥

Ihaparaloyaviruddham, na sevaè,
dāṇa viṇaya sīlaḍḍho |

Loappio jaṇāṇaṃ,

jaṇēi dhammami bahumāṇaṃ ||

Meaning: Conduct is not against this world and world beyond. Filled with kindness-courtesy-pious character he is popular. Thus, he creates respect for religion in minds of the other people also ||

Describing the 4th quality he says that “Śrāvaka is always popular”. Amongst the non-jaina habitude (population), even if there is only one Jaina house, then also, he is popular and the talk of the town. Śrāvaka does not attain this popularity just like that, but he owes it to his virtues. When the life is filled with qualities of kindness, courtesy, pious character, popularity is automatically achieved. Real popularity is obtained by quality conduct and not through propaganda/canvassing.

Subtracting the bad qualities and adding fragrance of good quality establishes a man on higher position/place/ status. If with this fragrance a person has faults, misconduct and addictions / vices he cannot achieve popularity. The devotee of parmātmā and a dānī (donor) in the morning if is seen as a drunken gambler who visits the clubhouse in the evening...or after giving donations in lakhs, speaks without thinking, does not respect the dharma/religion or elders, can neither become popular nor can practice moral religious conduct. Such kind of persons are not considered eligible or deserving to practice religion. But, because of such people religion is condemned. People criticize and speak ill about followers

of the religion.

The one who desires to achieve the virtues of Śrāvaka in the first place will not have conduct against the world beyond (paraloka). His life has to be free from all kinds of addictions. Until life becomes pure, till then there is no possibility of special religious worship/adoration. An artist can draw a beautiful picture only if the drawing paper or the ground are pure and clean....If vessel is clean then milk will not get spoiled ... same way if a person wants popularity he has to be free from all kinds of addiction. When the world beyond can be seen....and if want to save oneself form misfortune, it is essential to abandon/avoid and renounce all the addictions.

द्यूतं च मासं सुरा च विस्या ।
पापार्धि चोरी परदार सेवा ॥
ऐतानि सप्तानि व्यसनानी लोके ।
घोराति घोरं नरकं नयन्ति ॥

Dhyutaṁ ca māsaṁ surā ca visyā,
pāpardhi corī paradāra sevā ॥
Ētāni saptāni vyanānī lokè,
ghorāti ghorāṁ narakāṁ nayānti ॥

Meaning: 1. Gambling 2. Meat 3. Alcohol. 4. Going to Prostitutes 5. Hunting 6. Stealing 7. Going to other women, these 7 addictions lead to birth in the worst of the hells. The fruit of misfortune in other world is yet distant but we have to experience terrible / horrible fruit even in this current birth also.

Weren't addictions the root cause in the destruction of Dwārakā?

Weren't addictions the reasons for sending Pāṇḍava to the forest?

Who took the great king of Laṅkā, Rāvaṇa to hell?

What was the reason for King Naḷa to

become a destitute?

This is all talk/ happenings of the past. But, also if we look around today we realize that the main reason for all the unhappiness/sadness/grief/pain even today is addiction.

Today we can see many people becoming bankrupt due to gambling.....

Eating meat (non-vegetarian) has resulted in disasters in noble families due to evil-thinking...

Today alcohol has burnt happiness in many houses...many families have become poor... homeless.... orphaned... many jīva are victims of different diseases... “Wine has drowned more men than the sea”....

Prostitution has made persons characterless, dud (frivolous), and impotent... They have been destroyed by various diseases...life has been destroyed physically and monetarily.....

Hunting is seen less today. But for our happiness / comfort... animals are incessantly killed to get precious soft material...for taste...for export and getting foreign exchange human being is opening many slaughterhouses....who can become happy after getting sighs of the killed innocent mute animals?

Theft is increasing nowadays. Honesty is decreasing. In today's world, we find white collared thieves... The tendency to steal money from everywhere has increased. Persons of repute are involved in sinful activities... This addiction leads to love for money and one sin give rises to many sins.

The sin of going to other women, prostitutes....has ruined many houses. Happy families have been deserted....and its bitter fruit has led to birth of children with misconduct.

Jīva! From many birth-death-rebirth cycles the soul is entangled into many

addictions due to ignorance. Firstly, this has broken Jinājñā, then due to addiction he remains in the company of ill and misbehaved persons. As a result, one addiction attracts many other addictions. No one trusts an addict.... has no respect/value in society....rarely people voice this in public but in the society these people are criticized...

Such jīva, how can he gain popularity?

Tasteless andsalty soil cannot produce crops, it becomes desert... similarly life that is without virtues....and with addictions becomes like a forest instead of a paradise.....so then what life do we want? If we want to have life of a paradise than we should make it free from addictions instantly. As the addiction will decrease the soul will experience peace. But, due to ignorance the addict feels that addiction gives peace, but in reality, it destroys the life of an addict.....

Addictions make our neurons weak...one loses strength of thinking for jīva. He cannot think of benefit/advantage or injury/disservice. Such a person even if practices religion cannot sustain his efforts....In such a life how can one attain quality of donation ...courteousness... moral character?

How the addictions affect the plight/ ill-being of even a good human being is beautifully described in the following dialogue between guru and his disciple.....

Disciple is climbing the mountain named 'vivēka (courtesy)'; he asks his guru –“ O gurujī ! who is that meek and nude person seen in the Jina temple?”

On hearing the question of the disciple guru said – “he is the one who wishes to perish, looking at directions, suffering from hunger, surrounded with men, like the repository (bhaṇḍāra) of wealth is the son of

Kubēra. His nick name is Kapota and main name is Dhanēśwara. He destroyed his father's wealth due to gambling. Being a popper with no money started stealing money to gamble; the king only punished him, did not kill him as he was son of a respected person. That night he lost his old clothes also in gambling....with nothing left, but being a gamble addict, he gambled his head which the other greedy gamblers won....were responsible for his current state, from which he wanted to run away but couldn't....

After listening to above words disciple said “Didn't he know demerits/taints of gambling !.... Gambling is like fire that burns the lathe (firewood) of money.... is like death of a friend, and..is like a disease that destroys the virtues. Really ! The sinful/wicked persons due to excessive attachment to gambling are involved in this pleasure.... despite knowing the plight do not renounce it, so suffer constant poverty.... distress... and unrest.

Guru and disciple moved forward after seeing that man's bad condition due to slavery of vices/sins. Here again in the forest they saw an unusual scene. Seeing this the disciple was surprised. Different kinds of jīva were busy with different works on this earth. Are they happy doing such kind of work? ... Do they know and understand the bitter fruit of doing such deeds? with this kind of worry, curiously asked his guru –“Gurujī ! the person with weapon who is ready to fight, but is himself sad.... has made other jīva (animals) unhappyhe is disturbed with hunger ...has shriveled face with thirst... riding on a horse, and running after a fox in afternoon ? who is he?

Gurujī answerd, “He is king Lālana of Lalitapura.... He is always engrossed in

hunting and stays in forest. He is addicted to hunting. Despite prevented by his friends and ministers to stay away from this addiction of hunting, he did not give it up. Therefore, he was not able to concentrate in his work and rule the kingdom. His son was appointed as the king and he was given exile... despite this he remained engrossed in hunting, lived alone in jungle. The greedy meat eater could not understand his own misery...the one who eats meat even obtained from other persons is an immoral wicked person; then the one who kills animals himself and eats that meat, what can we talk about him ?

The person who eats meat that is impure/unholy that is obscene and full of worms should be considered as a fox.

While this talk was ongoing, king Lālana running after fox fell in a pit on his head and died.

Then disciple asked gurujī “was this the fruit of hunting ?”

Gurujī answered, “ This is just a flower as his reward. The fruit of hell is yet to come”.

When such is the condition of addicts, is it possible for them to get popularity ? This is the reason why learned persons have talked first to free oneself from addiction and then to decorate one’s life with the virtue of donation–politeness and pious character so as to gain popularity and lead many other people on the path of religion.

Without generosity....humility.... continence it is not possible to attain qualities of donation.... courtesy and good character and where donation-politeness and continence are not possible then how can a person get popularity ?

Donation is the first step on the ladder of religion / faith. Dāna is entrance door on

the path of religion. Donation sows seeds of renouncing.

Lord Mahāvīrasvāmī had attained samakita-jewel (ratna) after giving donation only. To propagate the glory of donation, Tirthānkara paramātmā before taking initiation (dikṣā) gave donation for prior 12 months that is described as the sāmvasarika (dāna) donation. Similarly he gave one crore and eight lakh gold guinea (sonā mahora) in donation each day and spread the message of importance of donation to the world. In the uplift/awakening of life, culture of donation lies in the foundation....donation fulfills all the wishes.

Śālibhadra’s prosperity/riches/wealth was famous in the world; was acquired by him due to donation of khīra (sweet made of cooked rice+milk) in his birth as Saṅgama.

Due to donation, name of the merchant Jagaḍuśā is reverberant even today.

The visible fruit of donation is success and glory, where as traditionally it leads to puṇya (merit and holiness) and attainment of mokṣa.

When a river passes through a place it gives greenery to that place....it gives peace and happiness to the people ...and gives coolness. Similarly, when śrāvaka flows the river of donation, it brings greenery in life of many....also brings peace for many.... fills life with cheer, happiness and calmness. Śrāvaka is a knower of this kind of charity...is a believer...and respects charity.

To become owner of popularity our life has to be ornamented with the quality of charity, similarly life should be decorated with this quality.

Generous donor can be dignified only with politeness; politeness leads to success and glory.

Whether it is charity or knowledge...

Whether it is religion or world

Whether it is daughter-in-law or son.....

Whether it is business or job ...

Everywhere politeness is extremely necessary. Enmity ends with politeness, friendship sustains and grows..... Politeness is supreme amongst all the virtues, it brings many other virtues in life.

How can one make a palace?

First the ground/land is purified.

Bones or any harmful things are removed.

Then worship of the ground (bhūmi-pūjana) is done

The foundation is begun with due respect....

Same way Śrāvakas who want to build the palace of religion, have to subtract stain/guilt/fault from their life... have to remove the garbage of faults and make life pure...and then cement brick of one virtue to another and construct the palace of religion.....

Virtues help in attaining specific type of religion. Therefore, in life of Śrāvaka virtues are important and for that they should always strive to achieve virtues. A Śrāvaka's life is pleasing because of virtues....we are thinking about these virtues....

The influence of popularity is unique.

Charity, character and politeness can help us to reach the peak of popularity.

Charity makes jīva subdued....

Charity destroys enmity

Charity makes friends and enemy equal

Charity brings success and glory

When charity is combined with good character, life becomes excellent and unmatched....

Character is the precious jewel of life... even Gods bow to pious character... due to character all calamities turn into treasure...wherever there is charity and character, automatically politeness comes.... such life becomes dwelling place/house for many other virtues.

In the Jaina historyone finds biography of many popular great men on every page.....

Jagaḍuśā - people mate during famine....

Pèṭhaḍaśā - his character was fragrant with virtue of pious character....

Dhanya kumāra - beholder of confluence of charity and character....

King Kumārapāla.... Anupamā devī ... Tèjpāla brothers chief merchant Vijaya and his wife Vijayā (śèṭha-śèṭhānī) Udayana mañṭrī (minister)....If we look into history of these popular people we will truly get acquainted with their life-period and become conversant with virtues.....

Campā town

King Mitrasēna

Guildsman (śrèṣṭhi) Dhanamitra

His wife Dhanaśrī

The life of Dhanamitra and Dhanaśrī was filled with worship of Jaina religion.. Alongwith the efforts to earn money and live a marital life (artha and kāma puruṣārtha), the virtuous effort to live a spiritual life was beautifully interwoven.

Due to good deeds of previous birth a son was born birth of a child made the family very happy.....during birth ceremony all the village women enhanced the child with unbroken/whole rice...and giving blessings said, "oh! son ! you be of virtuous/beautiful character (Sujāta)!

After hearing these blessings father named his son Sujāta!

Sujāta started growing.... he attained youth.... but from his parents and due to extraordinary deeds of previous birth he had received unique culture ... he was involved in various auspicious activities alongwith other young adult men of his age... some time he was involved in the devotion and worship of prabhu....sometimes he would recite sentimental snātra sometime he listened to ācārya bhagavaṅta about religion ceremonies...sometimes he meditated with steady mind on the principles (doctrine) of Jaina religion....soemtimes he gave charity for the influence of Jina reign....he lived an ideal life as per the rules of Jina doctrine and attracted many to adopt this path and become steady in it When a person lives a life with appositeness he becomes an efficient cause for many to enter into the religion....such person easily becomes popular in family....in society.... during the reign.....in the city.

In the same village there lived a minister named Dharmagoṣa with his wife Priyaṅgu. Once her maids (dāsīs) saw Sujāta playing with his friends. ...seeing his splendid appearanceand his gestures/behaviour the maids got frozen there....for a long time they watched him continuously ... they reached home late.....so Priyaṅgu reprimanded / rebuked/ reproached themthat time the maids told her, “ we have accomplished/ fulfilled our birth.... today we saw wonderful/ extraordinary surprise ... in our city lives Sujāta, son of guildsman (śrēṣṭhi) Dhanamitra ... it is not possible to describe him with wordsjust looking at him we experienced extreme/limitless happiness... those who have not seen him their birth is unsuccessful”.

On hearing this Priyaṅgu told them “whenever you see him passing from here

just show Sujāta to me”.

“Once when Priyaṅgu saw Sujāta while passing by she got attracted towards him his attractive personality took charge of her heartshe dressed herself like Sujāta and in the midst of her maids started mimicking him... she started making gestures like Sujāta....

At the same time her husband (maṅtrī) came home suddenly, and standing behind a wall he saw the behaviour of Priyaṅgu and heard her chanting again and again name of Sujāta. Minister was alarmed.... if this happens then my private apartment will get destroyedsurely Sujāta must be coming here regularly....but without proof or seeing with eyes, the result of punishment will not be correct, so the minister started thinking what can I do? Finally, he made a plan

He wrote something in a letter, and told about his plan to some unknown person, and asked him to give that letter to the kingIn that letter it was written, “Oh Sujāta! you had told me that in ten days you will tie up King Mitraprabha and hand him to me but till date you have not done this work.... eventhough you visit king’s court daily”.

When king read the letter he was very angrystarted thinking – “it is not possible that Sujāta can do any such thing. Even if he is guilty then too he cannot be punished openly.....as no one will be ready to believe that Sujāta is guilty.... Sujāta is very dear to all my people. I have to think some other solution “

Just imagine the effect of popularity? Even a King is not capable to punish such a popular personhe is afraid that if he will punish Sujāta then his people will go against him

So King Mitraprabha sent Sujāta for some work far away from his own city to his

friend, Caṅdradhwaḷa, King of Sāmaṅta town and told him to “kill this person secretly”.

Sujāta took permission of the king and reached Kingdom of Caṅdradhwaḷa.... gave him the letter of king Mitraprabha King Caṅdradhwaḷa observed Sujāta and started thinking “perhaps king Mitraprabha has done some mistake, he is so courteous ...such impressive person cannot do any wrong actions. I will not kill him. I will protect him”

After this thought, King Caṅdradhwaḷa showed Sujāta this letter privately. And told him, that I will not carry out this order of king, but you have to live secretly here ...Sujāta stayed there secretly. As time passed King Caṅdradhwaḷa married Sujāta to his sister Caṅdrayaśā who was suffering from skin disease. Thinking about the emptiness of this world he started living accordingly ...gradually he explained Caṅdrayaśā about Jaina religion.made her an exemplary śrāvika once upon a time being a defeated person fighting the skin disease, when chose death bed, he made her do the final worship and made her take samādhi; as a result, she ascended to dēvaloka.

Knowing the reason for her attaining dēvaloka was Sujāta, dēva came, bowed down and asked philanthropist Sujāta, “What can I do for you? That time Sujāta replied – “Please do something that can make me untainted-free of my blemish, and then I can see my parents once; immediately thereafter I will renounce this world accepting initiation,”

Dēva immediately left for Caṅpānagarī he made a big stone statue and from sky only he told the king –“oh! King, you trusted the faulty letter written by your

minister and destroyed the life of innocent Sujāta who was like a crest-jewel of religious people....to get fruit of this sin I will take your family along with your civilians....and reach them to the ‘town of Yama’

After listening to this announcement from sky the king was frightened, he immediately prayed to the dēva - ‘oh God! Please don’t be merciless...tell me what I can do now...order me...I abide myself to your order”

Dēva said-“Yes! If you want to save your family, your people then there is only one way...

immediately with full honor and respect bring him to Caṅpānagarī.

King accepted the proposal and asked- “Where is he?” Dēva said that at present he is in the park outside your kingdom... After hearing this King with great celebration and respect welcomed Sujāta in the kingdom.... The parents of Sujāta and other villagers were very happy... and everywhere there was environment of joy and happiness...

There occurred influence of Jainism everywhere.... The sky was filled with the sound (nāda) of “Jainaṁ Jayati Śāsanam”... With permission of king, Sujāta, along with his parents and many great jīva took samyama (initiation) Doing worship of restraint walked on the auspicious path ...when further attained kēvalajñāna ...and then nirvāṇa

Here there was the influence of Jainism....Jaina religion was cheered.... what was the secret behind that? ---nothing but pure achievement of popularity!

This popularity sews the seeds of path with integrity, and virtuous religion in many people’s lives. Not only has the popular person achieves/attains siddhi on his own;

but by its appreciation and practice many other follow the religious path. Therefore, great scholars have included the virtue of popularity in the qualities of Śrāvaka.

We have to attain this quality to become a good Śrāvaka and should donate according to our capacity...we should help each other to grab this opportunity...The praise worthy virtues of abstinence and moral conduct of the Āryana culture have to be adopted in our lives...The quality of politeness has to be preserved as this is the foundation of all knowledge/ skill/ attainment...

Mango tree does not need to call cuckoo but when it is going to blossom cuckoo comes automatically....

Sapling of flowers do not need to invite the beetlewhen the flower blooms and spreads the scent and fragrance the buzzing beetles on their own come near the flower...

A person does not need to popularize his/her nameif once the qualities are inculcated innumerable people start appreciating him/her own their own....the person becomes popular...

To gain true popularity you do not need riches...

To gain true popularity you do not need crowding of people all the time ...

Try this once ...

Talk with a smile with the people who come to you...

Treat elders with respect and modesty...

Look with kind and immutable eyes....

Always be ready to help others

Yes! Then you will experience the touch of popularity on your feet automatically.

❁ 5. Akrūra

(Non-violent (merciful))

क्रूरो किलिङ्गभावो,
सम्मं धम्मं न साहिउ तरइ ।
इय सो न अेत्य जोगो,
जोगो पुण होइ अकरो ॥

Krūro kiliṅṅhabhāvo,
sammaṃ dhammaṃ na sāhiū taraī |
Īya so na ètya jogo,
jogo puṇa hoī akkaro ||

Meaning: Where there is cruelty ... the result can be heinous ...

where the result is heinous...there is no religion

If you want to practice religion, the end-result has to be auspicious...

And if we want the result of non-heinous mind, non-violence is inevitable.

Thus, while talking about the qualities of śrāvaka, learned people have described non-violence as the fifth virtue. Śrāvaka is full of compassion/mercy/kindness.

Cruelty kills compassion and friendship... a cruel person is always busy finding faults and looking for any loopholes in others. Therefore, his mind is always tainted and bitter.... He does not find peace anywhere.... the feelings of good understanding and knowledge never crop up in his mind...

Today we believe that “small family - happy family,” but paramātmā’s reign says that “Virtuous life - happy life”. If we want to make life happy then first we must make the mind happy. ... Where will the mind find happiness? In the garden of qualities or on the dump/dunghill? Today it is necessary to make our life like a garden....but on the

contrary; we are ready to fill our minds with filth of the entire world.with our own hands, we make our lives dumps/dunghills.

Western lifestyle has also disgraced life of śrāvaka. We have forgotten lessons of love and friendship. ... for meagre selfishness brother is ready to kill his brother.... son is ready to kill his father... the in-laws readily get together to burn their daughter in law. All this is the result of cruel and violent nature of our mind.

Where the tone is full of cruelty to kill someone, how can there be the sprout of religion tree? It is foolish to expect religion in such life.

As a lotus cannot grow on stone. same way religion cannot exist in mind filled with cruelty.

The scriptures say that the results of cruelty of women are never of extreme cruelty, hence she can be born until the sixth hell – she can never go to the seventh hell. But, in today's times heart begins to cry seeing the cruelty of women. If in house of śrāvaka such a woman causes devastating results then how the religion will be sustained?

One day it was noontime... there was silence in upāsraya (place for ascetics to stay during vihāra). No one was coming... one familiar lady came. Looking around and finding no one she said, "Sahēbajī, I want to do repentance.

I asked her "why you want to do repentance?"

She looked down...flow of tears started from her eyes. I did not understand anything. After a while she said: Sahēbajī, I came under the influence of people and lost my sanity...and performed an act of violence...The people made me understand that there is no life in the embryo of three

months during pregnancy, so I aborted my child. Sahēbajī, now I feel very restless... my soul constantly bites/stings me. Sahēbajī what must have happened to that jīva? What will happen to me? Sahēbajī please save me; this mistake has been done by me not once but twice.

I just kept listening to her... my mind lost the strength to think ...I did not trust my ears for what I heard... 'that this lady, who was born in the family of śrāvaka, whose hands have worshipped Jinēśvara, has bowed to many sādhu and sādhvī bhagavaṅta....the hands that gave donations to many sādhu and sādhvī ... the same hands are stained with murder of an innocent pañcēndriya (5 sensed) jīva. Mother is the killer of her own child. For a while I lost my patience and my mind thought that I should tell this lady to go away from here ... don't ever come to desecrate our upāsraya ... but perforce restrained my mind".

The lady told again, "mahārāja sāhēba! Once give me ālocanā/āloyanā, I will not repeat such mistake"further she said "Sahēbjī! I will do as many fasts as you tell me".

"Oh lady! There is ālocanā for mistakes but, when for our happiness we become cruel and knowingly kill an innocent pañcēndriya jīva for that can there be ālocanā? And repeating with cool heart, the same mistake twice, now you have come for ālocanā? I don't know what can be the ālocanā for this mistake? You can take ālocanā from some jñānī (gitārtha) ācārya bhagavaṅta will be appropriate."

That lady left. But, it sowed the seeds of cruelty of today's world in my mind and the thought of its dreadfulness does not go away from my mind even today.

For selfishness and happiness centered

on oneself, what a person will do cannot be trusted!

A few days back I heard a similar happening. One girl completed her school study and went to college. While studying in college she got acquainted with one boy. The introduction then turned into love. After facing much opposition got permission for the marriage. After marriage for some days everything went on fine. One day wife told husband, “in this village, you will not progress in life, and, I will not get my needed freedom ...instead it would be better if we go to the city, and, live happily.

Husband listened to his wife. He didn't answer.

Anyway, many people don't leave insistence so easily. Therefore, the wife continued to tell the same thing 2-3times to her husband. The husband replied – “listen! I am the only son of my parents. They have struggled a lot to educate me, and now when they have time to relax and live peacefully, if I go away from them is not proper. Just leave your persistence...and be content here with whatever we have”.

Wife tried to explain her husband... both failed in explaining each other. Finally, she warned her husband that if you will not listen to me then the end-result will not be good. ...and after few days when the husband was returning from work, she got her husband killed.

Today, when an Āryana woman, the symbol of love, caring and affection becomes a murderer how can we expect religion? When such is the end-result of cruel mind, do their heart ever deserve religion?

Yes! In fact, in the reign of Paramātmā, thieves...dacoits... murderers have also swam across the world ocean and achieved

nirvāṇa....but when? ...when they awakened, realized their mistakes, and the bigger/larger the mistakes their repentances were as deep as possible, and their worship and adoration were incredible. Today we are doing mistakes after mistakes, sin after sin. We don't carry out honest penance for that... neither we take vow to leave committing sins nor there repentance. ...how then it is possible to achieve purity in life?

Till life is filled with cruelty, until then our soul will be whirling in the inauspicious concentration/meditation and inauspicious thinking. In such kind of soul, where there is no place/room for auspicious thoughts how can pure religion enter?

To enter and walk on the path of religion it is necessary to remove cruelty. When a person subtracts cruelty from mind he can adopt a religious conduct/behavior. Even if a cruel person enters into religious practices, religion cannot sustain there. So firstly, he has to remove cruelty from his heart/ mind then only it can become habitat for religion.

Son of Cilātī was running towards the forest holding the decapitated head of Suṣamā and a blood-soaked sword. There under a tree he saw a sage (muni) standing in a meditative state. Showing his sword to muni-he told “show me religion or else your condition will be like this only”.

Muni uttered three words to explain religion – “upaśama (mitigate/extenuate), vivēka (courtesy) and saṁvara (protection against kārmic inflow/cessation of āśrava or inflow) and flew away in the sky.

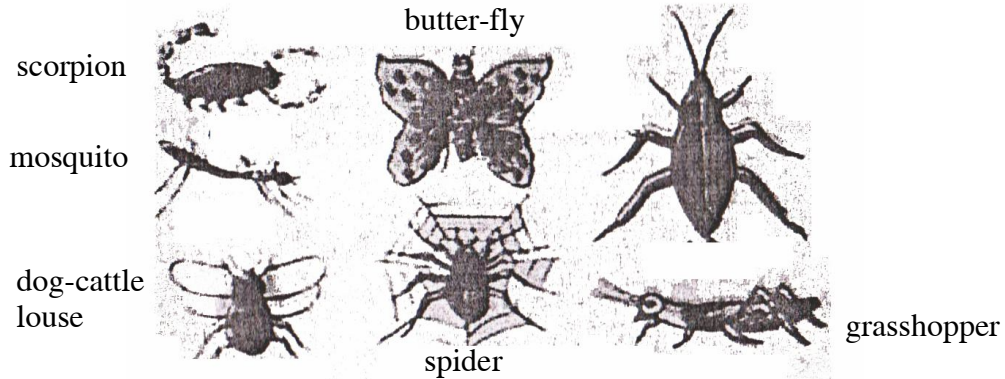
Son of Cilātī sat down under the tree on muni's place and started meditating. He contemplated on upaśama, vivēka and saṁvara. Cruelty destroys the thinking power of human being. Man in excitement/

impulsiveness/ impatience forgets his senses/ consciousness. Forgets courtesy of good and bad. The accomplishment of saṁvara becomes distant. Son of Cilātī starts realizing all these. Thus, his train departs from inauspicious to auspicious path. Firstly, he conquered cruelty. The passions (kaṣāyas) stagnated. He progressed peacefully in the world of contemplation and understood that in attachment and jealousy/malice there is unrest/disquietude and not peace. He abandoned the sword and head of Suṣamā from his hands. From upāśama he went to vivēka and then entered saṁvara. And finally he attained welfare of

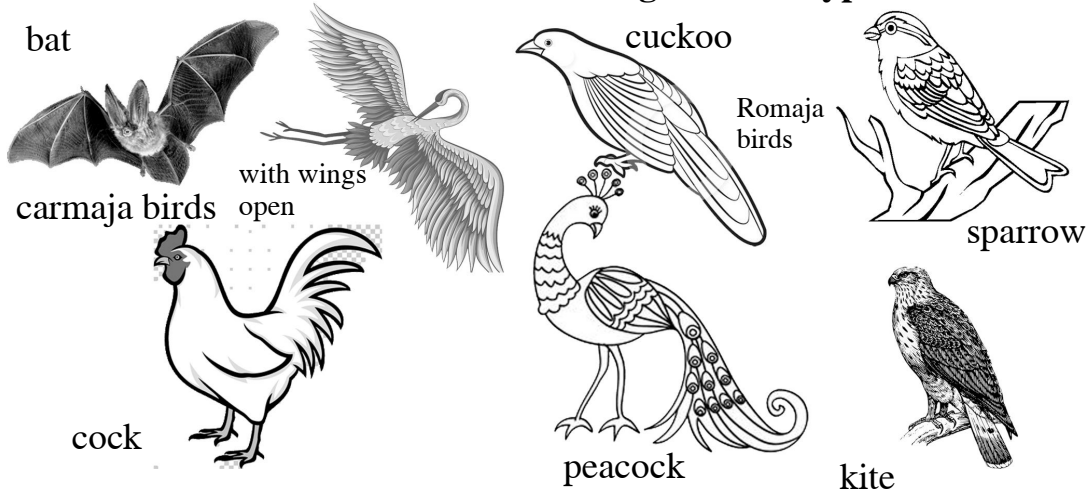
his soul.

Everywhere the essence and importance is to renounce cruelty. We can examine our heart and find out who resides there? Cruelty or non-violence and mercy. Let us become vigilant all the time so that knowingly or unknowingly cruelty does not enter and make the virtue of non-violence and mercy stronger and stronger.

Four sensed organisms - 2 types



khecara five sensed organism - 2 types





Jīva Vicāra (Thoughts about the Soul) – 4



After understanding the two and three sensed jīva, let us understand the four sensed jīva.

चउरिदियाय विच्छु,
द्विकुण भमराय भमरिया तिड्डा ।
मच्छिय डंसा मसगा,
कंसारी कविल डोलाइ ॥१८॥

Cauriṅdiyāya vicchu,
ḍhiṅkuṇa bhamarāya bhamariyā tiḍḍā |
Macchiya ḍaṅsā masagā,
kaṅsārī kavila ḍolāi || 18 ||

Meaning: Scorpion, tick (gadfly), bee/beetle, wasp, dragon fly, flies, mosquito, cockroach, kapila and grasshopper are jīva with four senses....|| 18 ||

Jayaṅā has to be observed for above mentioned cauriṅdriya jīva like we observe for the two and three sensed living-forms. Our jīva has transmigrated (birth-death cycles) in these species for endless times.

So it is said

न सा जाइ, न सा जोणी, न तं ठाणं, न तं कुलं ।
न जाया न मुआ जत्थ, सव्वे जीवा, अणंतसो ॥
Na sā jāi, na sā joṇī,
na taṃ ṭhāṇaṃ, na taṃ kulāṃ |
Na jāyā na muā jattha,
savvē jīvā, aṇāntaso ||

There is never any species ... any womb... any such place ... any parentage

(ancestry) where all jīva have not taken birth for infinite times and died too ||

From the state of nigoda (transformed subtle embodied jīva of the type designated, ‘nigoda’ numbering anaṅta, occupy the same portion of loka-ākāśa,) to subtle èkèndriya... bādara èkèndriya... bèndriya... tèndriya... cauriṅdriya etc. life-forms, our soul has been wandering for many years...during some birth due to cleansing off the karma unwillingly (akāma nirjarā) the jīva in present birth is a paṅcèndriya jīva (5 sensed)...thus one has got human birth and reign of paramātmā that gives us the minutest understanding....let us awaken in this birth and make mammoth efforts to break the cycle of transmigration; so that we don’t have to roam and get birth in these species. If we think deeply about ... life-forms... their types and sub-types and the transmigration of the jīva, then certainly we will develop the virtues of ‘renunciation’ and ‘nirvèda’ i.e. lessening of attachment towards worldly things. And this will help us cultivate the qualities of non-violence/mercy – ‘jīva dayā’ and carefulness in all activities so as not to harm any jīva (jayaṅā) Soul turns towards religion ... without the true result of jīva dayā, real peace is impossible in human life. Those who had attained spiritual welfare of their soul....they had given much importance to preserving life-forms (abhayadāna) rather than their own

livingness.

In one town lived son of a Brahmin... very brilliant in studies.... He went to Kāśī and excelled in all sciences....despite his scholarship he got only bad fame.... he didn't get name, fame, glory or eminence in any work....he got fed up/bored....once when he met a learned sage (muni) asked him a question “despite so much scholarship what is the reason for my failure and disrepute?”

The knowledgeable Bhagavaṅta replied –“O son! In your previous birth you adopted restraint (saṁyama)... but you did not absorb the beautiful results of ‘jīva dayā’ so you had laxity in your behavior; therefore you did get scholarship in this birth along with defamation and dishonor. So, again inculcate restraint to guard all your practices and thoughts so then all your bad namewill be transformed in grand success and glory.... What a magnificent glory of jīva dayā!

After listening to learned guru and knowing about his previous birth ... he attained a state of absence of passions, and, accepted saṁyama and made jayaṅā and jīva dayā his sole ‘maṅtra’ in life. He started thinking about minutest life-form...His exemplary discipline of restraint was praised by Lord Indra in dēvaloka.

Hearing this appreciation by Indradēva, one jealous dēva decided to descend on the earth and cause downfall of the munirāja from the path of restraint....he turned himself into an elephant and reached the place where munirāja was meditating.... the dēva with his trumpet held the Muni, whirled him and threw him up in the

sky...Munirāja hanging in the sky instead of thinking about consequences to him, started thinking that “so many innocent lives will get crushed when I will fall on the ground?” Such thinking brought tears, his eyes became wet thinking about their painhe forgot his own pain

With Avadhijñāna dēva learnt about the Munirāja’s unearthly/ethereal/celestial thinking on jīva dayā; the dēva bowed down, touched feet of Munirāja and begged forgiveness ... he appreciated and lauded the virtue of jīva dayā...and left for dēvaloka.... munirāja attained welfare of his soul (ātmakalyāṅa).

With the study of jīva vicāra, the results of jīva dayā should manifest in our heart ...by killing of jīva our soul should tremble and experience fear. We will develop feeling of happiness for all...saving their lives by sacrificing one’s life ...and give them abhayadāna. This valuable thinking when experienced is a fruit of the study of jīva vicāra.

The life forms from bēṅdriya to caurīndriya, are called as vikalēndriya; vikala = less. Totally there are 5 senses; so if any one sense is less in any of these classes of jīva, that jīva is called as vikalēndriya.

When there is dance of violence (tāṅḍava) in the world ... egg is advertised as vegetarian food and tempts the youth to eat them. ...non-vegetarian hotels are increasing day by day During such time the knowledge of jīva vicāra is inevitable... we have thought about èkēndriya, bēṅdriya, tēṅdriya and caurīndriya, now we will talk about paṅcēndriya....In paṅcēndriya jīva of all the 4 species.... nārakī, tiryāṅca,

manuṣya and dēva... are included.

पंचिंदिया य चउहा,
नारय तिरिया मणुस्स देवाय,
नेरइया सतविहा नायव्वा
पुढवि भेअेणं ॥१९॥

Pañcīndiyā ya cauḥā,
nārāya tiriyaṅ maṇussa dēvāya |
Nēraiyā satavihā nāyavvā,
puḍhavi bhē aṅgaṅ ॥ 19 ॥

Meaning: Pañcēndriya jīva are of 4 types, viz. nāraka, tiryāṅca, manuṣya and dēva., and according to the differentiation of earths we can understand that there are 7 types of hells. ॥ 19 ॥

According to the Jaina geography we can think that the hellish-beings in the world's order/arrangement are found in the lowest places in earth where unhappiness is plenty (abundance of sins) ... above that is the place with less sadness (lesser sins) are found tiryāṅca with lesser unhappiness + manuṣya who experience mix-fruits of happiness and troubles (sukha + dukha) sadness and happiness (sin and puṇya) ... and above these enjoying fruit of more happiness (puṇya) are different types of dēva and above this on the highest place/position of the Jaina 14 Rājāloka are Siddha enjoying eternal happiness (śāsvata sukha).

Pañcēndriya jīva who are found in the four life-species, and three loka These jīvas, no matter what life they are living/suffering/experiencing according to their karma ...but, to halt sins...to increase puṇya ... to annihilate our karmas ... with our efforts, are competent... we are included

in the manuṣya The one who can destroy all karmas... renounce this world and become free. To become free from birth-rebirth cycle and attain mokṣa, one should have compassion and Jayaṅā ... for jayaṅā and karuṅā one should have the deep knowledge about jīva vicāra.

Of the 14 Rājāloka in the following 7 Rājāloka there are seven earth-hells whose name and gotra (genus) and length are as follows :-

Nārakī Hell	Name	Gotra	Length (Rāja=R)
1	Dhammā	Ratnaprabhā.	1 R
2	Vaṅśā	Śarkarāprabhā.	2 R
3	Śelā	Vālukāprabhā.	3 R
4	Aṅjanā	Paṅkaprabhā.	4 R
5	Riṣṭā	Dhumaprabhā.	5 R
6	Maghā	Tam: prabhā.	6 R
7	Māghavatī	Tam:tam:prabhā	7 R

After each earth there is ākāśa dravya... in this ākāśa dravya, at some places there is thin air layer (tanuvāta),at some place dense air layer (ghana vāta)...some place dense Ocean (ganodadhi). In the Nārakī earth the Naraka jīvas are born in kumbhī ...reside there...they bear different types of pains/ sufferings. (Sins)

Due to continuous suffering of pain they do not get relief even for a while from pain....but when Tīrthānkara is born, that time in all the 7 hells there is momentary day-light, and, momentarily the jīvas experience happiness...that time many hellish beings understand this prabhu kalyāṅka, confirming and appreciating it achieve samyaktva... this kind of

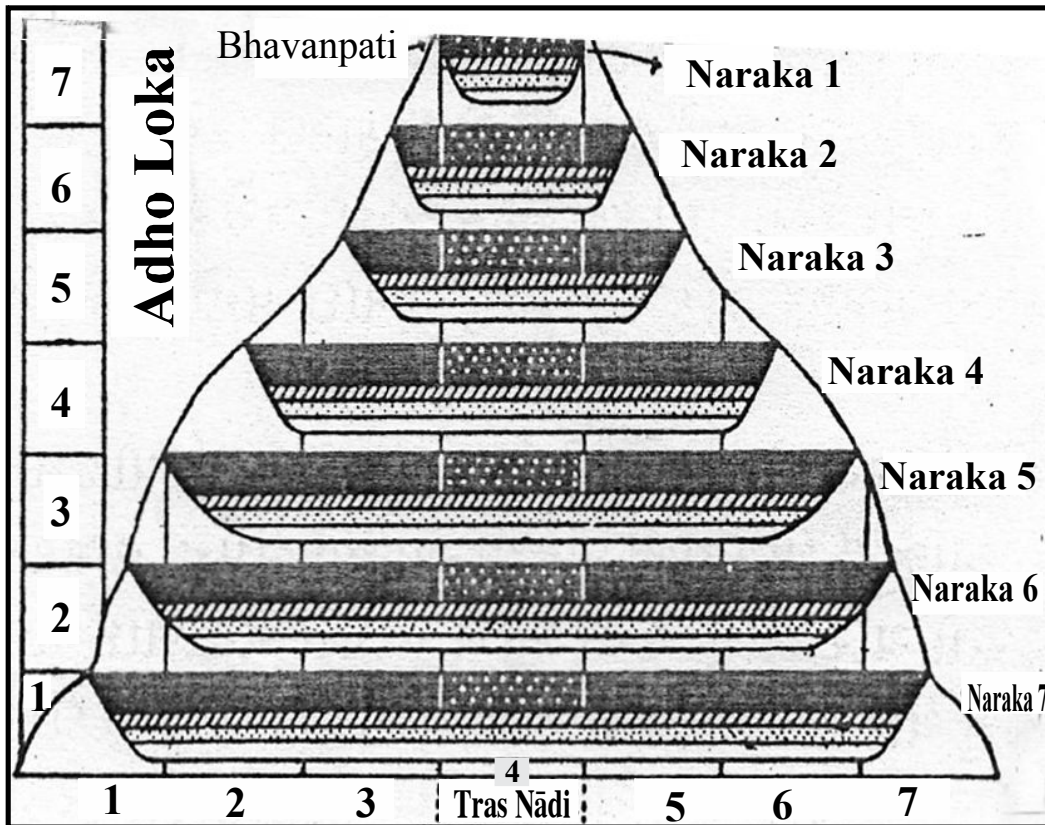
happenings are scarce / infrequent / uncommon ... but not impossible

King Śrēṇika who was future Tīrthānkara and even beholder of kṣāyika samyaktva, due to rising of ayuṣya karma due to prior karma-bondages got birth in the hell ...but with samyaktva he tolerated the sufferings ... and not building new karmas.... performed stunning karma nirjarā.

From this can one not feel that

whichever place a person is, an enlightened (jñānī) soul breaks the karma and ignorant binds the karma. This is applaud of Jñāna. Jñānī can break karma-bondage in hell and ignorant can bind karma in samovasaraṇa.

When we consider subtypes i.e. paryāpta (7) + aparyāpta (7), we totally get 14 types of hellish beings.



Navatattva (9 Elements / 9 Fundamental Verities)

Pāpa tattva & Āśrava tattva

Pāpa Tattva

In the world there is rule of unhappiness. suffering why? The desire of convenience.... and efforts to get that, then too why there is adversity?

Tattva i.e. element that is responsible for suffering of jīvas is the ‘pāpa tattva’ (sinfulness/evil intent).... pāpa karma....

All living beings desire happiness but no one gets it... suffering and unhappiness chase us because the root cause is sin... our previous birth’s inauspicious deeds/ activities.

The one who sows neem (limāḍo) or acacia (bāvaḷa) how can it grow mango?

The one who after doing bad deeds in previous life when reborn, how can he get auspicious fruit in this rebirth?

The game of ‘pāpa and puṇya’ is weird... no one can understand. From beginning less times we have been entangled in it. We need to understand the game and get out of it at the earliest. We will not take time to do so if we understand this game. The karma of sin, does not give jñāna – auspicious meditation. Does not give benefit-donation-sacrifice-luxury and its wares-material...dose not give birth in good species, good physique, good health, good strength and power, fame and glory.

If we do not want these kind of fruit, we must refrain from doing sins. From today onwards, in fact from this moment only let us go away/ recede completely from eighteen pāpa sthānaka (eighteen stations of sin) Let’s save ourselves from sin ... halt unhappiness....

नाणंतराय दसगं,

नवबीअे नीअसाय मिच्छतं ।

थावर दस नरय तिगं,

कसाय पण वीस तिरिय दुगं ॥१८॥

Nāṇāntarāya dasagaṃ,

navabiè nī asāya micchataṃ |

Thāvara dasa naraya tīgaṃ,

kasāya paṇa vīsa tiriya dugāṃ || 18 ||

Meaning: Jñānāvaraṇīya (knowledge) and āntarāya (obstacle) add up to ten, in second nine, lower genus/family, asātā-vedanīya (gives pain), mithyātva mohanīya (obstructs an inclination towards the real nature of the fundamental verities) sthāvara daśaka (10 immovable), naraka-trika, twenty five kaṣāya and triyaṅca-dwika || 18 ||

Sin gives adversity. There are 82 types of sin. These 82 types are described in detail here.

The 10 types of jñānāvaraṇīya + āntarāya karma are included in pāpa karma. They are as follows:

- 1. Matijñānāvaraṇīya karma:** Knowledge through senses + mind (determinate cognition) is called matijñānā and karma possessing nature of concealing matijñānā is Matijñānāvaraṇīya karma.
- 2. Śrutajñānāvaraṇīya karma:** Knowledge gained by listening to scriptures is called Śrutajñānā and karma possessing the nature of concealing Śrutajñānā is Śrutajñānāvaraṇīya karma
- 3. Avadhijñānāvaraṇīya karma:** Avadhi means limitation. To know the tangible objects in the limit is called Avadhijñānā and karma possessing the nature of concealing Avadhijñānā is Avadhijñānāvaraṇīya karma.
- 4. Manaḥ (Mana:) paryavajñānā varaṇīya karma:** To know sentiments of sañjñī pañcēndriya, living in 2 ½ dwīpa is Mana:paryavajñānā and karma possessing the nature of concealing Mana:paryavajñānā is Manaḥparyavajñānāvaraṇīya karma.
- 5. Kēvalajñānāvaraṇīya karma:** Eternal knowledge of loka (this world) and aloka (world beyond), and, all the tangible and intangible jīva-ajīva along with their modifications in all the time-cycles (past-present-future) simultaneously is called Kēvalajñānā and karma possessing the nature of concealing Kēvalajñānā is Kēvalajñānāvaraṇīya karma.
- 6. Dānāntarāya karma:** Though one has the capacity and coincidence for donation and knowledge of the merit of donation, the karma that places obstruction in the way of enthusiasm and offering something (donation) is called danāntarāya karma.
- 7. Labhāntarāya karma:** Though one deserves and is suitable for receiving something, the karma that places obstruction in the way of ‘receiving’ is called as labhāntarāya karma.
- 8. Bhogāntarāya karma:** Though all types of enjoyment material is available the karma that places obstruction in way of a once-for-all consumption of this enjoyment is called bhogāntarāya karma.
- 9. Upabhogāntarāya karma:** Though one has all the materials that can be used repeatedly, but the karma that places obstruction to a repeated consumption of something is called upabhogāntarāya karma.
- 10. Viryāntarāya karma:** A person is young...is healthy...is capable/ competent/ powerful but the karma that places obstruction to the enthusiasm to show strength is called viryāntarāya karma.
- Further the 9 types of darśanāvaraṇīya karma (karma on account of which the indeterminate cognition gets concealed) are described – [(4 darśana (inclination of faith) + 5 nidrā (types of sleep))]
- 11. Cakṣudarśanāvaraṇīya karma:** The karma that obstructs the strength of sense of sight is called cakṣudarśanāvaraṇīya karma
- 12. Acakṣudarśanāvaraṇīya karma:** The karma that obstructs the strength of 5 senses (4 senses other than sight + the mind) is called Acakṣudarśanāvaraṇīya karma
- 13. Avadhidarśanāvaraṇīya karma:** The karma that obstructs Avadhidarśana.

14. Kēvaladarśanāvaraṇīya karma: The karma that obstructs Kēvaladarśana.

15. Nidrā: The karma whose manifestation brings about the type of sleep from which one can be awakened easily-happily is nidrā.

16. Nidrā-Nidrā: The karma whose manifestation brings about the type of sleep from which one can be awakened with difficulty/unhappily is nidrā-nidrā.

17. Pracalā: The karma whose manifestation brings about the type of sleep which overtakes one while sitting and standing.

18. Pracalā-Pracalā: The karma whose manifestation brings about the type of sleep which overtakes one while walking.

19. Thiṇaddhi – Styānaraddhi: The work assigned during the day is done in sleep at night, and, the person with first saṅghayaṇa (bone-structure) receives half of his power from Vāsudēva. The type of sleep in which the strength in sleep is 7 to 8 times more than that present in current time is called thiṇaddhi sleep.

20. Nica gotra: The karma which causes birth in family that fails to bring about fame in spite of competence. (low ancestry-parentage, lineage-progeny, caste-breed)

21. Aśātāvēdaniya karma: The karma whose manifestation makes a being experience pain.

22. Mithyātvamohaniya karma: Absence of right faith in the preaching of Tīrthaṅkara paramātmā and develop the opposite faith Mithyātvamohaniya karma.

The sthāvara daśaka will be described further in the 20th verse.

23. Naraka Gati: gives birth in Naraka species (hellish beings).

24. Narakānupūrvī: drags towards Naraka species (hellish beings).

25. Narakāyuṣya: karma that compels the jīva to lead life of Naraka (hell) from birth to death in any one life-period (bhava).

In 25 kaṣāya mohaniya, 16 kaṣāya and 9 nokaṣāya are included. (26-50)

16 kaṣāya include: - anger, ego, deceit, and greed; each of which has 4 types.

1) anaṅtānubandhī 2) apratyākhyānī 3) pratyākhyānī 4) sañjvalana so 16 types (4x4)
1) hāsyā-laughter 2) rati-liking towards someone/indulgence 3) arati – dislike towards someone 4) śoka – sorrow disposition 5) bhaya - fear disposition 6) dugaṅcchā/jugupsā – disgust/despising disposition 7) strīvēda - sexual perturbation appropriate to a female 8) purūṣavēda - sexual perturbation appropriate to a male 9) napuṃsaka vēda – neuter disposition

Adding the aforesaid 25 and 25 types of kaṣāya and no-kaṣāya make total 50 types.

51. Tiryāṅcagati – helps to procure tiryāṅcagati

52. Tiryāṅcānupūrvī – it drags towards tiryāṅcagati

इग बिति चउ जाइओ, कुखगइ उवघाय हुंति पावस्स ।

अपसत्थं वण्ण चउ, अपढम संघयण संठाणा ॥१९॥

Īga biti cau jāio,

kukhagaī uvaghāya huṅti pāvassa |

Apasatṭham vaṇṇa cau,

apaḍhama saṅghayaṇa saṅṭhāṇā || 19 ||

Èkēndriya, bèindriya, tèindriya and caurindriya forms, aṣubha vihāyogati (inauspicious walking style), upaghāta nāma karma - one is unhappy with one's body/body parts (6th finger, tongue-tie), aprāśasta (inferior), varṇacatuṣka (color etc.), other five saṅghayaṇa except the first type, and saṁsthāna are the differentiations (types) of pāpa tattva || 19 ||

53. Èkēndriya jāti (one sense): Jīva with one sense of touch e.g. prithvikāya (earth bodies), Apakāya (water bodies)

54. Bèindriya jāti (two senses): Jīva having sense of touch and taste e.g. conch, earthworm

55. Tèindriya jāti (three senses): Jīva having sense of touch, taste, smell e.g. ant, lice/louse

56. Caurindriya Jāti: (4 senses): Jīva having sense of touch, taste, smell, sight e.g. scorpion, butterfly

57. Aṣubha vihāyogati: Bad walking style that is not liked by others e.g. camel, donkey

58. Upaghāta nāma karma: one is unhappy with one's body/body parts e.g. 6th finger, tongue, boils

59. Aṣubha varṇa: Black and blue are inauspicious color for the soul. They are obtained from sins.

60. Aṣubha gaṇḍha: Foul smell is inauspicious smell acquired through sin.

61. Aṣubha rasa: Pungent and bitter are inauspicious tastes acquired by pāpa.

62. Aṣhubha sparśa: heavy (guru), harsh (karkaśa), cold (śīta) and dry-arid (rukṣa) are inauspicious types of touches,

obtained due to sin.

63. Rṣabha nārāca saṅghayaṇa: bone joint that has markāṭa baṇḍha and pāto, but no nail (kilikā)

64. Nārāca: bones joints where there is markāṭa baṇḍha on both sides, but no pāto and no nail

65. Ardha nārāca: bone joints with markāṭa baṇḍha on one side, no pāto and no nail

66. Kilikā: Bone joint where there is only nail

67. Sèvārta /chèvaṭṭhu: where the joint is formed by bones just touching each other

68. Nyagrodha saṁsthāna: Like a banyāna tree the upper part of body is full of quality/ features. The Body below navel is underdeveloped/ featureless.

69. Sādi saṁsthāna: the body below the navel is with features, and above it is without qualities.

70. Vāmana saṁsthāna: chest and abdomen are developed with quality but hands-legs-head and neck are featureless.

71. Kubja saṁsthāna: this body structure is opposite of vāmana saṁsthāna.

72. Huṇḍaka saṁsthāna: Where all body parts are deformed or growth is featureless/ asymmetrical.

थावर सहुम अपज्जं, साहारण मथिर मसुभ दुभगाणि ।

दुस्सरणाइज्ज जसं, थावर दसगं विवज्जत्थं ॥२०॥

Thāvara sahuma apajjam,

sāhāraṇa mathira masubha dubhagāṇi |

Dusraṇāijja jaśam,

thāvara dasagaṁ vivajjattham || 20 ||

Meaning - Sthāvara, sukṣama, aparyāpta, sādharma, asthira, aśubha, durbhaga, dusvara, anādēya, apayaśa are described as sthāvara daśaka || 20 ||

73. Sthāvara nāmakarma: when this karma manifests the jīva acquires immobility. So they are not able to go to other place willingly, e.g. Ēkēndriya life forms – stone, water, fire etc.

74. Sukṣama nāmakarma: when this karma manifests life obtains subtle body form. Even when many of these come together cannot be seen with human eyes.

75. Aparyāpta nāmakarma: when this karma manifests jīva is not capable of obtaining adequacies of the body requirements and developing them completely.

76. Sādharma nāmakarma: when this karma manifests each jīva does not get a separate body but in one body many jīva have to reside. e.g. onion, potato

77. Asthira nāmakarma: if this karma manifests, it leads to development of unsteady body organs e.g. eye-brows, ears, tongue etc.

78. Aśubha nāmakarma: the jīva obtains inauspicious body parts from navel to lower legs

79. Durbhaga nāmakarma: when this karma manifests the jīva is disliked by all.

80. Dusvara nāmakarma: when this karma manifests jīva has a voice that sounds raspy/harsh

81. Anādēya nāmakarma: when this karma manifests nobody likes to listen and believe even to the true, good and beneficial speech of this jīva.

82. Apayaśa nāmakarma: Jīva gets discredit and defamation everywhere when this karma manifests.

This group of ten karma (73-82) is different from trasa daśaka. The group of this ten karma is called as sthāvara daśaka. These ten are aśubha karma. Therefore they are included in pāpa karma. These 82 form the nature of sin. (pāpa prakṛti). Thus, bondage of sins is suffered in 82 ways.

Āśrava tattva:

इंदिअ कसाय अक्वय,

जोगा पंच चउ पंच तिन्निकम्मा ।

किरियाओ पणवीसं,

इमाउ ताओ अणुक्कमसो ॥२१॥

Īndia kaśāya avvaya,

jogā pañca cau pañca tinnikammā |

Kiriyaō paṇavīsaṁ,

imāu tāo aṇukkamaso || 21 ||

Meaning: Indriya, kaśāya, avrata, yoga are respectively 5, 4, 5 and 3 in number. Kriyā (acts/actions) are 25 and respectively are as follows || 21 ||

Āśrava Tattva is of 42 types and described as follows: Indriya – 5 + kaśāya – 4 + avrata – 5 + yoga – 3 + kriyā - 25 = total 42 types.

From beginning less times, jīva transmigrates in the ocean of life because of āśrava as the main cause. Continuously auspicious and inauspicious karma (śubha

or aśubha) enter the soul. The first reason for āśrava is indriya (senses). Jīva born in a species, gets one to five indriya. There are 23 subjects of 5 Indriya and Jīva experiences happiness if the subject is amenable. In adversity, it creates hatred and believes that this brings unhappiness. So the flow of karma continues.

Kaṣa means world and āya means advantage/benefits/earnings. The four things viz. anger, ego, deceit and greed are four types. From anañtānubāndhī karma etc. there are 16 types. They are the reason for Āśrava.

Renunciation of violence, lies, theft, avrata/incontinence, and possession, and their sacrifice is 'vrata'. Their non-sacrifice is 'avrata'. Because of this arrive karmas and that is also Āśrava.

Where there is body, there is breed, species and accordingly there is yoga (activity) of mind, speech and body. Where there is mind-speech-body there are practices and activities that can be auspicious – inauspicious. Because of this there will be influx of śubha – aśubha karma and this also is described as Āśrava.

The activity through which the soul beholds śubha – aśubha karma is described as kriyā. These are also a form of Āśrava.

25 kriyā

काइअ अहिगणीया,

पाउसिया पारितावणी किरिआ ।

पाणाइ वायारंभिअ,

परिगहिआ मायावत्ती य ॥२२॥

Kāia ahigaraṇīyā

pāusiyā pāritāvaṇī kirīā |

Pāṇāi vāyāraṁbhīa,

pariggahiyā māyāvattī ya || 22 ||

Meaning: Kāyikī kriyā, adhikaraṇikī kriyā, prādvēśikī kriyā, pāritāpanikī kriyā, prāṇātipātikī kriyā, āraṁbhikī kriyā, parigraḥikī kriyā and māyāpratyayikī kriyā

The action through which the soul acquires auspicious and inauspicious karma is called kriyā (activities). There are 25 actions included in āśrava tattva which in brief are as follows:

1. Kāyikī kriyā: without seeing and cleaning of the area-ground, seat etc. (pramārjana) and without practicing carefulness (jayaṇā) when the physical activity is done is called Kāyikī kriyā; e.g. standing, sitting and sleeping etc. with ajayaṇā.

2. Adhikaraṇikī kriyā: the activity or instrument-weapon which can destroy life is called an adhikaraṇa. In day to day dealings in world by using adhikaraṇa, killing/hurting life is called adhikaraṇikī kriyā; e.g. using dry-wet grinder machine, knife, pen-knife, electrical appliances, mortar, beater etc.

3. Prādvēśikī kriyā: hatred towards living and non-living, or even thinking about hatred is called prādvēśikī kriyā; e.g. harmful material, harmful behavior towards other person

4. Pāritāpanikī kriyā: behavior that causes pain, sorrow and anguish to self and others or behavior with anger etc. is Pāritāpanikī kriyā

5. Prāṇātipātikī kriyā: The action of killing jīva from èkèndriya to pañcèndriya by self or others is called prāṇātipātikī kriyā.

6. Ārāmbhikī kriyā: Starting and collecting material for beginning a mill, factory etc. and doing farming is Ārāmbhikī kriyā.

7. Parigrahikī kriyā: owning wealth, grains etc. the 9 types of possessions and also showing love-attachment and being impassionate for these, that action is called as parigrahikī kriyā.

8. Māyāpratyayikī kriyā: The action that is done with illusion, deception, wrong deeds to cheat others is called māyā pratyayikī kriyā.

मिच्छा दंसणवत्ती, अपचख्खाण दिट्ठि पुट्ठीय ।

पडुच्चिअ सामंतो, वणीअ नेसथि साहत्थी ॥२३॥

Micchā daṅsaṇavattī,

apacakhkhāṇa diṭṭhi puṭṭhiya |

Pāduccia sāmaṅto,

vaṇīa nēsaththi sāhatthī || 23 ||

And Mithyādarśana pratyayikī, Apratyākhyānikī, Dṛṣṭikī, Sprṣṭikī, (prṣṭikī or prāśnikī kriyā) Prātityakī, Sāmaṅtopanipātikī, Naiśastrikī (or Naisrṣṭikī kriyā) and Svahastikī kriyā. || 23 ||

9. Mithyādarśana pratyayikī kriyā: have wrong faith in Jina preaching or do something contrary to the preaching is called Mithyādarśana pratyayikī.

10. Apratyākhyānikī kriyā: does no paccakhāṇa (refrain from food for some time), and because of avirati (no refrain) does all the things is called Apratyākhyānikī kriyā.

11. Dṛṣṭikī kriyā: good or bad, comfort or adversity, like or dislike things, are seen with affection /love/passion, and, to watch procession – circus – drama is called Dṛṣṭikī kriyā.

12. Sprṣṭikī kriyā: due to attachment a man is impassioned to touch soft things like woman, cow, bullock, soft clothes is called Sprṣṭikī kriyā

13. Prātityakī kriyā: seeing wealth and glory of others owning elephants, horses, clothes, ornaments etc. generates love/hatred, so karma bondage; this action is called Prātityakī-kriyā.

14. Sāmaṅtopanipātikī kriyā: *one feels happy when people praise about his fame, palace, wealth-glory and furnishings or *falling of trasa jīva in open vessels containing milk, ghee, oil and die after suffering is also called Sāmaṅtopanipātikī kriyā.

15. (Neisrṣṭikī kriyā) neiśastrikī kriyā: With the permission of king one manufactures weapons or does and appreciates many sins as directed for long time that is called (Neisrṣṭikī kriyā) neiśastrikī kriyā.

16. Svahastikī kriyā: One destroys life/life-forms with his own hands is called Svahastiki kriyā.

आणवणि विआरणिआ,

अणभोगा अणवकंख पच्चइआ ।

अन्नपओग समदाण,

पिज्जदोसेरिआ वहिआ ॥२४॥

Āṇavaṇi viāraṇiyā,
aṇabhogā aṇavakāṅkṣā paccaīā |

Annapaoga samudāṇa,
pījjadosēriā vahiā || 24 ||

Ajñāpanikī, vidāriṇikī, anābhogikī, anavakāṅkṣā pratyāyikī, and others prāyogikī, sāmudānikī, prēmikī, dwēṣikī and iryāpathikī kriyā. || 24 ||

17. Ājñāpanikī kriyā: defying commandment of Arihaṅta prabhu, carrying out the action of ordering others to do inauspicious activities and commit sins is called Ājñāpanikī kriyā.

18. Vidāriṇikī kriyā : sacita (fruit etc. with life-forms) or acita (photo/sculpture) etc. things are broken, exploded or torn, or exposing someone's wrong conduct and destroy their worship (abuse/slosh them with words, blemish them) that is Vidāriṇikī kriyā.

19. Anābhogikī kriyā: ābhoga means useful and anābhoga means of no use. Doing useless activities is called Anābhogikī kriyā.

20. Anavakāṅkṣā pratyāyikī kriyā: to expect from oneself or others is avakāṅkṣā, its opposite is anavakāṅkṣā, pratyayikī means reason. Anavakāṅkṣā is that reason; meaning without thinking about the welfare of self or others and carry out activities that are against the conduct in this

world and the world beyond is called anavakāṅkṣā pratyāyikī kriyā.

21. Prāyogikī kriyā : actions of mind-speech and body which are inauspicious and against the religion is Prāyogikī kriyā.

22. Sāmudānikī kriyā: the sense that helps in imbibing is a samādāna indriya. It also means to accumulate karma. The action by which we collectively imbibe all eight karma or such activities that involves the indriya (senses) and act accordingly is called Sāmudānikī kriyā.

23. Prēmāpratyayikī kriyā: under influence of greed or deceit, utters words or do actions that create enthrallment/infatuation / attachment (moha) is called Prēmāpratyāyikī kriyā.

24. Dwēṣikī kriyā: one acts under influence of anger and jealousy, or utters words or does actions that make others feel jealous is called Dwēṣikī kriyā.

25. Iryāpathikī kriyā: Iryā means the path for coming and going, in absence of karma bondage and in absence of any efficient cause, only with yoga the activity of coming and going is done on the path is called Iryāpathikī kriyā. This kriya is done by only Kevalī.

Life Journey of Tirthankara

(Śrī Śāntinātha Prabhu to Śrī Naminātha Bhagavāna)

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

Śrī Śāntinātha Prabhu

Sri Śāntinātha Prabhu had 12 births (bhava); in his first birth he was king Śrīṣeṇa of Ratnapurī in Jambūbhārata region. There he attained samyaktva and adorned worship of 12 vrata including samyaktva. In his 2nd bhava, he was yugaliā (couplet). In his 3rd bhava, he was dēva in 1st dēvaloka. In his 4th bhava above the Vaitāḍhya Mountain in Rathanupūra cakravāla town became Vidhyādhara cakravartī king Amitēja. Once upon a time he had asked an 'acala kēvalī' whether he was grandiose (sublimely - bhavya) or abhavya (ordinary). Kēvalī told, you will become 16th Tirthankara in your 9th bhava in Jambudvipa's Bharata region. In the end, accepted samyama, followed continence, and in his 5th bhava, became dēva in 10th dēvaloka. In his 6th bhava in Mahāvidēha became Baḷadēva Aparājita. Finally, he took dikṣā (initiation) with sixteen thousand kings. In 7th bhava he became dēva in 12th dēvaloka. In 8th bhava, he became Vajrāyudha cakravartī in Mahāvidēha. In the end, he took dikṣā with four thousand queens, seven hundred sons and four thousand kings. And living in the dikṣā period properly, was born in his 9th bhava as dēva in 3rd Grēivēyaka. In his 10th bhava, he became king Mēgharatha in Jambu Mahāvidēha. He was so pious that Iśānēndra appreciated him in his court. When, one dēva here felt very jealous. He created one pigeon who surrendered itself to king Mēgharatha, and then the dēva came here in form of a huge

bird (siṅcāṇā) and asked the king to give his prey. But, king Mēgharatha refused. And to safeguard the pigeon he cut the meat from his body equivalent to the weight of the pigeon and put in the balance. But, the divine-illusory pigeon weighed more than the meat. Therefore, king Mēgharatha sat down in the balance and offered himself as a prey to the huge bird. Seeing this the dēva bowed down to the king, asked forgiveness and described the event of appreciation in Iśānēndra's court and after praising king Mēgharatha went away. Then king Mēgharatha took dikṣā (initiation) with brother Draḍharatha, seven hundred sons and four thousand kings. He adorned Viśa-sthānaka, and attained Tirthankara nāma karma. He did simhavikrīdita penance, spent one lakh pūrva dikṣā period, did anaśana and became dēva in sarvārthasiddha in 11th bhava. As indicated in the fourteen dreams, on śrāvaṇa vada sātama from here he migrated to the womb of queen Acirādevī, wife of Hastināpura's King Viśvasēna. Because of his influence the epidemic (plague, cholera) became peaceful. Prabhu was born on vaiśākha vada tērasa and was named as Śāntikumāra. His emblem (lāñhana) was deer, body of golden color, height of forty (40) dhanuṣya, spent twenty five thousand years as bachelor, ruled kingdom for twenty five thousand year as kinglet (māñḍalika king) and twenty five thousand years as cakravartī, gave annual donation (sāmvatsarika dāna), on vaiśākha vadi

caudaśa took dīkṣā (initiation) along with one thousand kings, spent one year as chadamastha and on poṣa suda navamī attained kēvala jñāna. After helping many bhavya souls to attain mokṣa, spending twenty five thousand years' time as dikṣā period, and living for 1 lakh years āyusya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on vaiśākha vada tērasa on Sammētaśikhara. Śāntinātha Prabhu had Cakrāyuda etc. 36 gaṇadhara along with sixty two thousand monks, Sumati etc. sixty one thousand six hundred nuns, two lakh ninety thousand śrāvaka and three lakh ninety three thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Garuḍa yakṣa and Nirvāṇī yakṣiṇī. Prabhu himself was 5th cakravartī.

Śrī Kuñthunātha

Śrī Kuñthunātha in his previous 3rd birth was king Simhavara in Āvarta Vijaya's khaḍgī town in East Mahāvidēha land of Jambūdwīpa. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthaṅkara nāma karma and became dēva in Sarvārthasiddha plane. On aśāḍha vada navamī he migrated to the womb of queen Śrīdevī, wife of Hastināpur's King Śura. As indicated in the fourteen dreams, prabhu was born on caitra vadi caudaśa. His emblem (lāñchana) was Chāga (goat), body with golden shine, height of thirty five (35) dhanuṣya, spent twenty three thousand seven hundred and fifty years as bachelor, ruled kingdom as kinglet (māṇḍalika king) and then as cakravartī for same time-period each time, gave annual donation (sāmvatsarika dāna), on caitra vada pāncama took dīkṣā (initiation) along with one thousand kings, spent sixteen years as pre-omniscient (chadamastha) and on caitra

suda trīja attained kēvala jñāna in Hastināpura. After helping many bhavya souls to attain mokṣa, spending thirty three thousand seven hundred and fifty years' time as dikṣā period, and living for ninety five thousand years āyusya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on caitra vada ēkama on Sammētaśikhara. Kuñthunātha prabhu had Svayāmbhu etc. 35 gaṇadhara along with sixty thousand monks, Dāminī etc. sixty thousand six hundred nuns, one lakh seventy nine thousand śrāvaka and three lakh eighty one thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Gaṇḍharva yakṣa and Balādevī yakṣiṇī. Prabhu himself was 6th cakravartī.

Śrī Aranātha

Śrī Aranātha in his previous 3rd birth was king Dhanapati in Vatsa Vijaya's Susīmā town in East Mahāvidēha land of Jambūdwīpa. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthaṅkara nāma karma and became dēva in 9th Grēivēyaka. On phāgaṇa suda bīja migrated to the womb of queen Mahādevī, wife of Hastinapur's King Sudarśana. As indicated in the fourteen dreams, prabhu was born on māgaśara sudi daśamī. His emblem (lāñchana) was Naṇḍāvarta, body with golden shine, height of thirty (30) dhanuṣya, spent twenty one thousand years as bachelor, ruled kingdom as kinglet (māṇḍalika king) and then as cakravartī for same time-period, gave annual donation (sāmvatsarika dāna), on māgaśara suda ēkādaśī took dīkṣā (initiation) along with one thousand kings, spent three years as pre-omniscient (chadamastha) and on kārtika suda bārasa attained kēvala jñāna in Hastināpura. After helping many bhavya

souls to attain mokṣa, spending twenty one thousand years' time as dikṣā period, and living for eighty four thousand years āyusya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on māgaśara suda daśamī on Sammētaśikhara. Aranātha prabhu had Kumbha etc. 33 gaṇadhara along with fifty thousand monks, sixty thousand nuns, one lakh eighty four thousand śrāvaka and three lakh seventy two thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Ṣaṇmukha yakṣa and Dhārinī yakṣiṇī. Prabhu himself was 7th cakravartī. In his reign there were 6th Prativāsudēva Bali, Vāsudēva Puruṣapuṇḍarika and Baladēva Ānaṇḍa and 8th Cakravartī Śubhūma, and 7th Prativāsudēva Pralhāda, Vāsudēva Datta, and Baḷadēva Naṇḍana.

Śrī Mallinātha Prabhu

Śrī Mallinātha Prabhu in her previous 3rd birth was king Mahābala in Aparā Vidēha in Salilavatī Vijay's Vītaśokā town in Jambūdhwīpa. There he attained samyaktva, along with six king-friends took dikṣā, adorned Viśa-sthānaka, and attained Tīrthānkara nāma karma and became dēva in Vaijayaṇta plane. On phāgaṇa suda cautha migrated to the womb of queen Prabhavatī, wife of Mithilā town's King Kumbha. As indicated in the fourteen dreams, prabhu was born on māgaśara sudi ēkādaśī. His emblem (lāṅchana) was Kumbha (ghaḍo-pitcher), body with blue shine, height of twenty five (25) dhanuṣya, spent twenty one hundred years as bachelor, inner family of three hundred ladies, external family of deserving one thousand men, on māgaśara suda ēkādaśī took dikṣā (initiation) and attained kēvala jñāna on the same day. After preaching many bhavya souls, spending fifty four thousand nine hundred years' time as dikṣā

period, and living for fifty five thousand years āyusya (life-span) did anaśana for one month, and, attained mokṣa along with five hundred nuns and five hundred monks on phāgaṇa suda bārasa on Sammētaśikhara. Mallinātha prabhu had Bhiṣaka etc. 28 gaṇadhara along with forty thousand monks, Baṇḍhumatī etc. fifty five thousand nuns, one lakh eighty three thousand śrāvaka and three lakh seventy thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Dēva Kubēra yakṣa and Vēiroṭyā yakṣiṇī.

Śrī Munisuvrata Prabhu

Śrī Munisuvrata Prabhu in his previous 3rd birth was king Śurasrēṣṭha in Aparamahāvidēha in Bharata Vijay's Cāmpāpurī town. There he attained samyaktva, took dikṣā, adorned Viśa-sthānaka, and attained Tīrthānkara nāma karma. From Prāṇata dēvaloka on śrāvaṇa suda poonama migrated to the womb of queen Padmāvatī, wife of Rajagrḥī's King Sumitarāja. As indicated in the fourteen dreams, prabhu was born on vaiśākha vadi aṣṭamī. His emblem (lāṅchana) was kūrma (tortoise), body with black colored shine, height of twenty (20) dhanuṣya, spent seven thousand five hundred years as bachelor, ruled kingdom gave annual donation (sāmvatsarika dāna), on phāgaṇa sudi bārasa took dikṣā (initiation) along with one thousand kings, spent eleven months as pre-omniscient (chadamastha) and on māgaśara vada bārasa attained kēvala jñāna in Rājagrḥī. After helping many bhavya souls to attain mokṣa, spending seven thousand five hundred years' time as dikṣā period, and living for thirty thousand years āyusya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on vaiśākha vada navamī on

Sammētaśikhara. Munisuvrata prabhu had Indra etc. 18 gaṇadhara along with thirty thousand monks, Puṣpavatī etc. fifty thousand nuns, one lakh seventy two thousand śrāvaka and three lakh fifty thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Varuṇa dēva yakṣa and Naradattā yakṣiṇī. In prabhu's reign there were 9th Cakravartī Mahāpadma, 8th Prativāsudēva Rāvaṇa, Vāsudēva Laxmaṇa, and Baladēva Rāma.

Śrī Naminātha Prabhu

Śrī Naminātha in his previous 3rd birth was king Siddhārtha in Jambudwip's Mahāvidēha region's Bharata Vijay's Kauśāmbī town. There he attained samyaktva, took dīkṣā, adorned Viśasthānaka, and attained Tīrthaṅkara nāma karma and became dēva in Aparājita plane. From here on āso suda poonama migrated to the womb of queen Viprā, wife of Mithilā town's King Vijaya. As indicated in the fourteen dreams, prabhu was born on āṣāḍha vadi aṣtamī. His emblem (lāṅhana) was dark-blue lotus, body with golden shine, height of fifteen (15) dhanuṣya, spent two thousand five hundred years as bachelor,

ruled kingdom for five thousand years gave annual donation (sāmvatsarika dāna), on Jētha vada navamī took dīkṣā (initiation) along with one thousand kings, spent nine months as pre-omniscient (chadamastha) and on māgaśara sukla ēkādaśi attained kēvala jñāna in Mithilā. After preaching many bhavya souls to attain mokṣa, spending two thousand five hundred years' time as dīkṣā period, and living for ten thousand years āyuṣya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on caitra vada daśamī on Sammētaśikhara. Naminātha prabhu had Kumbha etc. 17 gaṇadhara along with twenty thousand monks, Anilā etc. forty one thousand nuns, one lakh seventy thousand śrāvaka and three lakh forty eight thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Bhṛkuṭī yakṣa and Gāndhāri yakṣiṇī. In prabhu's reign there were 10th Hariṣeṇa and 11th Jaya Cakravartī.

“After mokṣa of Śrī Naminātha prabhu, when five lakh eighty four thousand nine hundred eighty years passed, then onwards books were written.....”

