

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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Samyag Jñāna Pravēśikā Study Book 6

1st Year

Blessings:

Tapasvī Ratna, Acalagacchādhipati,
P.P. Ācārya Bhagavaṅta
Shrī Guṇodayasāgarasūriśvarajī M. S.

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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/aṅ̄/an/aṅ̄		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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Sūtra – Meaning – Ārcanum (Insight)

Sāmānya Jina Caityavañdana

(Common Prayer in temple for all 'Jina' – Continued)

Jāvañti Cēiāim [All (Sarva) Caityavañdana] Sūtra

Jāvañti cēiāim, uḍḍhè a ahè a tiria /maṇusè - loè a;
Savvāim tāim vañdè, ìha sañto tattha sañtāim..... (1)

Jāvañti - whatever/what so ever/all
cēiāim - Jaina temples / shrines / idols
uḍḍhè - in upper world – dēva loka
a - and
ahè - lower world - places of Bhavanapati
tiria-loè /maṇusè-loè – in tiryag loka - oblique world / in human world

Savvāim - to all
tāim - them
vañdè - I bow down
ìha - here
sañto - in spite of living
tattha - there
sañtāim - found/existing/dwelling

Meaning: In spite of living at this place, from here I bow down to all the Jaina temples / shrines and Jina images + idols found there i.e. in the 'upper world - dēva loka', 'abyss loka-lower world' and 'tircā loka - maṇuṣya (human beings) world'. In this sūtra all the images (Jina idols) of all the three worlds (lokas) are saluted and paid homage.

Jāvañta Kēvi Sāhū (salutation to all sādhus) Sūtra

Jāvañta kē vi sāhū, bharaḥēravaya mahāvidèhè a,
Savvēsim tēsīm paṇao, tivihēṇa tidañḍa virayāṇam (1)

Jāvañta - whatever/what so ever/all/as many
kē vi - any/every one too
sāhū - sādhus, monks, munis
Bharaḥa - Bharata kṣētra (region)
Ēravaya - Airāvata kṣētra (region)
Mahāvidèhè – in Mahāvidèha kṣētra (region)

Savvēsim - to all
tēsīm - to them
paṇao - I salute them
tivihēṇa - by three ways (mind-body-speech)
tidañḍa - by 3 penultimate acts-motives-causes
virayāṇam - do not do, have stopped sins

Meaning: Who all sādhus-munis-monks and sādhvīs found in Bharata, Airāvata and Mahāvidèha regions (kṣētra), and who do not perform evil deeds/sins by thoughts-words-actions themselves; neither get them done by others, nor approve/consent/assent such evil doings of others; to all of them I salute. By reciting this sūtra we bow down to all ascetics in 15 karmabhūmi.

Īcchākārēṇa sañdisaha bhagavan! Stavana bhaṇujī?

Oh Lord! With your will, please give me order; can I recite hymn/praise (Stavana)?
(Recite any praiseworthy hymn of God)

Sāmānya Jina Stavana

- Ānaṇḍa kī ghadī āi sakhī rē āja
Karakē kṛpā prabhu darśana dīno, bhavakī pīḍa miṭāi;
Moha nidrāsē jāgrta karakē, satyakī sāna sunāi,
Tana, mana harṣa na māi...sakhī... (1)
- Nityānitya kā toḍa batākara, mithyādrṣṭi harāi;
Samyag-jñāna kī divya prabhā ko, aṅtaramē pragaṭāi,
Sādhyā sādhana dikhalāi...sakhī... (2)
- Tyāga, vairāgya samyama yoga sē, nisprha bhāva jagāi;
Sarva saṅga parityāga karākara, alakha dhūna macāi,
Apagata dukkha kahālāi...sakhī... (3)
- Apūrvakaraṇa guṇasthānaka sukhakara, śrēṇī kṣapaka maṇḍavāi;
Tīna vēdakā chēda karākara, kṣīṇamohī banavāi,
Jīvana mukti dilāi.....sakhī... (4)
- Bhakta vatsala prabhu karuṇāsāgara, caraṇa śaraṇa sukhadāi,
'Jaśa' kahē dhyāna prabhukā dhyāvata, ajara amara pada pāi,
Dvaṇḍa sakala miṭa jāi.....sakhī... (5)

Daily common worship prayer

- The moment of joyousness has arrived today
God blessed with his sight and appearance, pain/sorrows of birth destroyed,
Awakening me from sleep of attachment/ignorance, so the truth be heard,
My happiness knew no bound...friend... (1)
- Apprising accordance of eternal and perishable, my ignorance dissolved,
The shine of eternal knowledge gleamed in my soul,
The goal and path were shown...friend... (2)
- Acts of renunciation-asceticism-restraint, awakened spirit of detachment,
Abandoning all accompaniments/belongings, mood of begging arose,
The suffering became a past.....friend... (3)
- The virtue of "apūrvakaraṇa" was relishable, ladder of 'kṣapaka' was laid,
The three genders were pierced, and my infatuation/moha decayed,
Liberated me from this birth.....friend... (4)
- Affectionate and ocean of compassion, God comforts in devotion and refuge,
Says "Jaśa" while meditating on him, we obtain ageless eternal seat,
All quarrels will get destroyed.....friend... (5)

Uvasaggaharam Stotra

Upasarga (unrest/obstacles) hara (destroyed) Stuti

- Uvasagga-haram Pāsam, Pāsam vaṇḍāmi kamma-ghaṇa-mukkam;
visahara-visa-ninnāsam, maṅgala-kallāṇa āvāsam..... (1)
- Viśaharaphullīṅga-maṅtam, kaṅthē dhārēi jo sayā maṇuo;
tassa gaha-roga māi, duṭṭha jarā jaṅti uvasāmam.....(2)
- Ciṭṭhau durē maṅto, tujzha paṇāmo vi bahuphalo hoī;
nara-tiriēsū vi jīvā, pāvaṅti na dukkha-dohaggam/dogaccham ... (3)
- Tuha sammattē ladhdhē, ciṅtāmaṇi kappapāya vabbhahiyē;
pāvaṅti avigdhēṇam, jīvā ayarāmaram ṭhāṇam..... (4)

Īa sañthuo mahāyasa! bhattibbhara nibbharēṇa hiyaēṇa,
tā dēva! Dijja bohiṃ, bhavē bhavē Pāsāṃ! Jiṇacaṇḍa..... (5)

Word Meaning

Uvasagga-haraṃ - removing all obstacles/unrest	bahuphalo - very beneficial/fruit bearing
Pāsāṃ - Pārśva yakṣa, or Pārśva who is near to devotee	Hoi - it is
Pāsāṃ - Prabhu Pārśvanātha	nara-tiriēsu - in manuṣya gati and tiryāṇca gati
vaṇḍāmi - I bow down to you	vi -also
kamma-ghaṇa-mukkaṃ - free of ghatī (fallen)	jīvā - life-forms
visahara - poisonous snake	Karma pāvaṇṭi - receive
visa - poison	na - no
ninnāsāṃ - destroyer	dukkha - sadness
maṅgala - auspicious/prosperous	dohaggāṃ - misfortune
kallāṇa - welfare	tuha - yours
āvāsāṃ - living place	sammattē - samyaktva
Visaharaphullīṅga-mañtaṃ - name of mañtra	ladhdhē - obtained obediently
kañṭhē - recites (throat)	ciñtāmaṇi - ciñtāmaṇi jewel
dhārēi - beholds	kappapāya vabbhahiye - more than kalpavṛkṣa
jo - who	pāvaṇṭi - receive
sayā - always, incessantly	avighdheṇaṃ - without any obstacles
maṇuo - human being	jīvā - life-forms
tassa - his	ayarāmaraṃ ṭhāṇaṃ - eternal place of mokṣa
gaha - planets	Īa - this way
roga - disease	sañthuo - venerated
mārī - plague	mahāyasa - Oh...Glorious/celebrated/victorious!
duṭṭha jarā - dangerous-ungodly-sinful fevers	bhattibbhara - with devotion
jañti - go away, acquires	nibbharēṇa - abundant
uvasāmaṃ - peaceful living	hiyaēṇa - with heart
ciṭṭhau - stay	ta - so that
durē - away, far	dēva! - Oh! Lord
mañto - mañtra	dijja - please give
tujzha - to you	bohiṃ - integrity (samakita)/equivalence
paṇāmo - salute	bhavē bhavē - in all births
vi - but	Pāsāṃ! Jiṇacaṇḍa – Oh! Pārśva Jiṇacaṇḍa

Meaning: I bow/salute to Lord Pārśvanātha, who has Pārśva-yakṣa as his guard, who eliminates unrest/ disturbances, he is freed from all dense karma/destroyed the ghātī karmas, destroyer of snake’s poison, and who is an abode of bliss and welfare/auspiciousness. [Another meaning is who eliminates unrest- disturbances, and, is nearer to devotees (The meaning of first Pārśva (Pāsāṃ) is ‘nearer’ also)...1

The devotee who beholds ‘visaharaphullīṅga’ mañtra in his throat i.e. who with full concentration recites or chants it always and incessantly, his wicked/devilish/satanic/unholy planets, various types of diseases, plague and dangerous-ungodly-sinful fevers are destroyed. They are alleviated/quietened...2

Even if we keep aside the talk of mañtra... Oh! Pārśvanātha....! The salutation/

obeisance offered to you also results in giving multiple rewards/fruits; Jīva born in human + tiryāṅca (animals) species do not suffer from pain and plight/ill-being ...3

Just with mere contemplation the wish jewel ‘cintāmaṇi’ and the wish tree ‘kalpavṛkṣa’ fulfill all our desires; nonetheless, just the ‘sight of your samyaktva (integrity/equanimity)’, is more powerful than the ‘wish-fulfilling’ objects, the Jīva easily attain salvation - mokṣa ...4

This way Oh! Pārśva Jinacandra ...! Oh Glorious/celebrated/victorious ...! Oh Puruṣādāṇiya ...! Oh! Patriarch/ancestor, I have venerated you with a heart full of devotion; Therefore, Oh God! Give me your seed of samyaktva-integrity in every cycle of the birth and rebirth...5

In this sūtra Lord Pārśvanātha is praised. And the mantra ‘visaharaphullīṅga’ that includes his name, and the importance/greatness/dimension of bowing /paying obeisance to him are described. Also, “fruit-descriptive” way equivalence/integrity is sought/asked.

Śrī Bhadrabāhu svāmī’s brother Varāhamihira took initiation (Jaina dīkṣā) and left, gained fame from astrology; slandering Jaina monks, on two occasions viz. predicting life-span of some king’s newborn son and in another occasional statement, he was wrong and Bhadrabāhu svāmī proved true. So, he grew hateful. He died and became a ‘vyaṅtara dēva’ (a class of Gods comprising eight groups: piśāca, bhūta, kinnara, yakṣa, gaṇḍharva etc.... wandering in the forests of all 3 lokas as celestial beings). He spread epidemic of plague in Jaina saṅgha. Śrī Bhadrabāhu swāmī formulated aforesaid sūtra and asked the saṅgha to by heart to remove the nuisance. The epidemic/unrest quietened on reciting the sūtra. This sūtra is used in caityavaṇḍana instead of jaina stavana and included as fourth smarāṇa in ‘nava (nine)-smarāṇa’. There are many maṅtras found in it, but the original sūtra is of 5 verses only; other formulations with more verses were made afterword.

After reciting ‘Uvasaggaharaṇ Stotra’, clasp two hands, touch them on your fore head and say “Jaya Vīyarāya”.

Jaya Vīyarāya – Praṇidhāna Sūtra (devotion/meditation/samādhi/worship)

Jaya vīyarāya ...! Jaga-guru! Hoū mama tuha pabhāvao;	
Bhayavaṇ! Bhava-nivvèò, maggāṇusāriā īṭṭhaphala-siddhi.	1
loga-viruddha-ccāo, guru-jaṇa-puā parattha-karaṇaṇ ca;	
suha-guru-jogo tavyayaṇa-sèvaṇā ābhavamakhaṇḍā.	2
vārijaī jaī vi niyāṇa-bandhanaṇ vīyarāya...! Tuha samaè;	
taha vi mama hujja sèva, bhavè bhavè tumha calaṇāṇaṇ.	3
dukkha-kkhao kamma-kkhao, samāhi-maraṇaṇ ca bohi-lābho a;	
saṃpajjaū maha èaṇ, tuha nāha ! paṇāma-karaṇèṇaṇ.	4
sarva maṅgala māṅgalyaṇ, sarva kalyāṇa kāraṇaṇ;	
pradhānaṇ sarva dharmāṇāṇ , jainaṇ jayati śāsaṇaṇ.	5

Word Meaning:

Jaya - be victorious	hujja - let have
vīyarāya - Oh Lord Vitarāga / person without hatred and attachment	sēva - service, devotion, worship preaching
jaga-guru - Guru of the universe	bhavè bhavè - in all birth cycles
hou - happens	tumha - of your
mama - to me	calaṇāṇam - feet
tuha - your	dukkha-kkhao - destruction of sufferings
pabhāvao - influence/grace, might	kamma-kkhao - annihilation of karmas
bhayavam - oh God!	samāhi-maraṇam - peaceful death
bhava-nivvè - despondency/dislike from birth + world	ca - and
maggāṇusāriā - Walking on the path of salvation.	bohi-lābho - attainment of equanimity,
īṭṭhaphala-siddhi - attaining desired accomplishment	a - and
loga-viruddha-ccāo - renunciation of activities * harming people's interest + *scandals inviting criticism/contempt	saṃpajjaū - let obtain
guru-jaṇa-puā - utmost respect + worship of guru, ācārya, and parents/elderly etc.	maha - me
parattha-karaṇam - benevolent and charitable activities that benefit other people	ēam - this
suha-guru-jogo - get acquainted with virtuous gurus	tuha - to you
tavvayaṇa-sēvaṇā - follow their sayings/ words	nāha - oh master (nātha)
ā-bhavam - till one transmigrates in this world	paṇāma-karaṇēṇam - pay obeisance
akhaṇḍā - wholly, completely	sarva maṅgala - amongst all auspicious
vārijjai - is inhibited, negated	māṅgalyam - the most auspicious
jai vi - though	sarva kalyāṇa - prosperity to all
niyāṇa-baṇḍhāṇam - to judge/determine, desire for fruits of religious rites	kāraṇam - the supreme cause
tuha - your, yours	pradhānam - the best
samaè - in scriptures, Āgams, discourse	sarva dharmāṇam - among all religious pursuits
taha vi - even then	jainam - jaina
mama - to me	jayati - is victorious
	śāsanam - reign

Meaning: Oh Vītarāga (detached) prabhu ...! Oh Trilokanātha (Master of 3 worlds)...! Of Victorious conduct...!. Oh bhagavan ! by your influence/might/grace let me get detachment/dislike towards the world, gain strength to walk on the path of salvation, and attain fruit of desired accomplishments. 1

Oh Prabhu...! Renounce scandalous acts criticized by people, offer utmost respect + worship of guru, ācārya, and parents/elderly, perform benevolent activities, get familiarize and acquainted with virtuous gurus, have strength to obey their sayings; all these I must achieve/secure/earn wholly and completely till I transmigrate in this world ...2

Oh Vitarāga dēva...! Though determination/desire of fruits of religious rites in your teachings is negated/inhibited; even then let me have the desire of service, devotion, worship of your revered feet in all the births ...3

Oh Master...! By paying obeisance to you let me obtain destruction of sufferings, annihilation of karmas, ecstatic peaceful death and gain attainment of right faith, equanimity and the instruments to help me attain mokṣa...4

Jainism, is the most auspicious amongst all auspicious, the supreme cause for all prosperity and welfare and the best among all religions, reigns the most victorious5

From this sūtra we have demanded thirteen things from the Vitarāga dēva to help us attain mokṣa.

Savva loè Arihaṅta Cēṭyāṇaṃ Sūtra – Caityastava Sūtra

Savva loè Arihaṅta-cēṭyāṇaṃ, karēmi kāussaggaṃ.	1
vaṇḍaṇa-vattiāè, pūṇa-vattiāè, sakkāra-vattiāè, sammānavattiāè,	
bohi-lābha-vattiāè, niruvasagga-vattiāè.	2
saddhāè, mēhāè, dhiīè, dhāraṇāè, aṇuppēhāè, vaḍḍhamāṇīè, ṭhāmi kāussaggaṃ	3

Word Meaning:

Savva loè - In all world

Arihaṅta-cēṭyāṇaṃ - Idols/images of Arihaṅta

karēmi - I am doing, I wish to perform

kāussaggaṃ - kāussagga (standing meditation)

vaṇḍaṇa - pay obeisance/salutation

vattiāè - in order

pūṇa - to worship

vattiāè - in order

sakkāra - to welcome

vattiāè - in order

sammāṇa - to respect

vattiāè - in order

bohi-lābha - to attain samyaktva

niruvassagga - without unrest/suffering/trouble

saddhāè - with faith

mēhāè - with intellect

dhiīè - with perseverance

dhāraṇāè - with assumption/supposition

aṇuppēhāè - with contemplation on
essence/elements

vaḍḍhamāṇīè - increasing, growing

ṭhāmi - I perform

kāussaggaṃ - Renunciation of body –
activities / kāyotsarga

Meaning: For adoration of idols and images of Arihaṅta Bhagavāna,
I wish to perform kāyotsarga 1
As an 'efficient cause - nimitta' for obeisance, for worship,
for greeting, for respect, for attaining samyaktva /right faith and for
salvation/mokṣa free of unrest/troubles/suffering.2

(Further on, how to perform the above said six 'nimitta' has been described)

With ever growing and increasing faith, intellect, perseverance, assumption-
understanding the concept, and contemplating/meditating on essence and elements, I am
doing Kāyotsarga (renounce my body activities). This sūtra is offered as a salutation to
Arihaṅta idols and images by doing kāyotsarga, therefore it is also called as Caityastava.

After this say "Annattha" and then perform kāyotsarga of one Navakāra (recite
silently)

After this perform the completion procedure (pāravuṁ) for one Navakāra kāusagga,
recite one Navakāra loudly, and then say any 'Thoya - Stuti'

Thoya/stuti:

Mārā dilè Jinadēva(1) pyārā, āvī karonè manè karma nyārā,
Karmo karī dukha sahyā apārā, thāo prabhujī dukha mukti kārā 1

In heart resides my Jinavara, come and do such deeds to me,
Suffered immensely through my deeds, become the reliever of sorrows... 1

After this give one khamāsaṇu (a type of bowing posture), relishing the joy of
Prabhu's adoration/devotion, without showing back to the Lord carefully (observing
jayaṇā) come out of the temple – Jinālaya.

(1). Here any God's name can be taken.

Who is a 'Śrāvaka'?

(21 qualities of Śrāvaka)

* 6. Pāpa-bhīrūtā (fear of sin):

ઇહપરલોગાવાએ સંભાવેતો ન વડુઈ પાવે ।

બીહઈ અચસકલંકા, તો ખલુ ધમ્મારિહો ભીરૂ ॥

**Īhaparalogāvāè
sañbhāvèto na vaṭṭhaī pāvè |
Bīhaī ayasakalañkā,
to khalu dhammāriho bhīrū ॥**

Pāpa-bhīrū person,

Thinks about the pain/sufferings of this world and the world beyond....

He is afraid of stigma/disgrace due to bad fame/disrepute/defamation....

Thus, such a person does not get involved in sinful acts....

Therefore, such a pāpa-bhīrū person (one who fears sin) is eligible for religious practices.

Fear always chases mankind..... sometimes annoyed by fear of thief..... sometimes harassed by fear of death..... sometimes tortured by fear of defamation.... sometimes troubled by fear of pain/sorrow and sufferings.

But do we ever fear committing sin on any of the days?

Do we ever get shaken up while committing sin that what will happen to one's soul in next birth?

While doing theft, a thief may think that if I am caught then what will happen? This thought might stop him from doing theft...because if he is caught he faces disgrace, failure... and gets punishment.

The fruit/result of his act is so obviously seen. Nevertheless, Pāpa-bhīrū person also thinks what will happen to his soul in the next birth.

Let us talk about the time period of Prabhu Mahāvīrasvāmī.

In Rājagrī town, lived a butcher named Kālasaurīka. He had made a rule to kill 500 animals every day. Religious people enjoy in doing religious work whereas sinful persons enjoy life in building their pāpa karma and think that this is their success of human birth.

All religions endorse one principle – “if you give happiness, you will get happiness in return and if you give sorrow, in return you will get sorrow”.

In his life-time Kālasaurīka enjoyed killing countless animals. Now he was nearing his death moments; His body suffered from many diseases. A healthy body is obtained due to jīva dayā i.e. giving life to jīva - abhayadāna. By killing animals a person gets a body full of diseases. The person who every day had enjoyed killing of 500 animals, was then shouting for help...! help...! He was feeling excruciating pain of thorns, poking/piercing his body from all sides. The persons who give pain to others are always weak in bearing the pain themselves. Kālasaurīka was unable to bear the pain. He was shouting and screeching with pain.

Kālasaurīka's son Sulasa was watching this unbearable pain of his father. Whatever he did to relieve this sufferings/

pain it went on increasing. Sulasa was confused/harried. The son wished to alleviate his father's sufferings and make him calm.... continued all the efforts but did not succeed. Finally, Sulasa spoke to his friend Abhaya Kumāra. And told, "Please show me the measure to give my father calm".

Abhaya Kumāra for a second just thought about the situation and said, "Friend Sulasa! The nature of the world is strange. The fruition of karma (activities) is incomprehensible. But, we get similar fruits of the deeds we do in this birth and the after births. Your father was a butcher and everyday he killed countless lives by killing animals; that had earned him pāpa (sins) karma. His soul had bound lifespan of misfortune so that this kind of situation had arisen.

Hence, whatever efforts you will do to calm him will give him more and more pains, therefore try to do its opposite activity. For that use adverse healing things/techniques with which he will get peace.

On his body apply substances that smell putrid and stink... make him sleep on bed of thorns ... make him eat what he dislikes. All this will make him calm."

As per the advice of Abhaya kumāra, Sulasa offered remedies which then relieved his father's sufferings, and, brought calmness to Kālasaurīka.

Sulasa's mind started contemplating -" What am I seeing? Actually, I am watching the fruit of sins in this lifetime only. Misery is certain in the other world. Then, how long one will have to suffer there? So if our sentiment/attitude is bad, this life period (bhavas) is bad and if bhava is bad then the sentiments will be bad.....If this wheel starts rolling then what will be the end result?

No....No.... I don't want to suffer misery....I don't want to commit sins that will lead to misfortune."

Kālasaurīka died and went to the 7th hell to suffer the fruits of his sins....days after days passed....on the 12th day all the relatives and friends gathered. They advised Sulasa to take care of wealth and business of his father. But Sulasa was not ready to accept wealth of his father.... he refused to handle his father's business too. I have seen my father's life-period and death. I don't want to spoil my death but want to improve it. Everyone in the family were ready to be part in the sin of Sulasa; and asked so now what the problem is?

Sulasa lifted an axe lying nearby and struck it on his leg.... the leg was injured.... blood flowed from the wound.....he started experiencing painthen Sulasa said – "now everyone share a part of my pain....."

Everyone started looking at each other's face. No one was able to take part in Sulasa's suffering. Sulasa explained everyone about 'true religion' and helped them to stop committing sin. He himself accepted the path of Paramātmā Mahāvīrasvāmī, and lived then onwards life of a Śrāvaka.

Sulasa had seen the result of the sin.... understood it....

he was afraid after seeing the fruits of sins.....

because he became 'pāpa-bhīrū' he was able to attain religion /right path ...

If we also want to attain religion, we first should become pāpa-bhīrū persons.

It was only because of pāpa-bhīrūtā, mother sādhvījī made his son Araṇika muni take "anaśaṇa (fast until death with no food and water) on an ardent stone".

When the fear of sin departs from

life, sinful activities gradually increase and grow. The culture (saṁskāra) of sin becomes stronger. The soul does not hesitate to do sinful acts. Does not retreat from it Can such a person attain religion?

Today, fear of sin has been subtracted from our lives. Today's 'śrāvaka' (?) enjoys party of alcoholics ... The young person born in śrāvaka clan eats non-veg food tastily.... Today's śrāvika can kill cold bloodedly a child conceived in her womb.... In the life of śrāvaka at every step now and then occur divorces...remarriages have increased.... The clan of śrāvaka has become the slave of addictions and is drowned in lust and luxurious life style. If we just think about all these situations with calm mind then one truth is glaring in front of our eyes -

"We are far-far away from the religion that is described and established by Vitarāga Paramātmā, but also we lack many qualities/virtues to become even a good human being"

Where there is fear of sin ...sin is far away from there

Where there is fear of sin... religion enters there

Where there is no fear of sin....Sin nests/ dwells over there

Where there is nestling of sin.... The entry of religion is not possible.

*** 7. Aśaṭha: (honest): does all ceremonies over-contritely (vidhi-pūrvaka), no cheating-no roguery**

असढो परं न वंचय, वीससवण्डिओ पसंसण्डिओय ।

ઉચ્ચભઈ ભાવસારં, ઉચિઓ ઘમ્મસ્સ નેણેસો ॥

**Asaddho param na vañcaī,
vīsasavaṇijjo pasansaṇijjōya |
Ujjamaī bhāvasāraṁ,
ucio dhammassa neṇēso ||**

Aśaṭha: (honest, no-cheating, no

roguery)

The one who deceives othersone who creates illusion is a cheater, he is śaṭha - a traitor. But, an honest person (aśaṭha) never cheats other people.

Whoever does not deceive/cheat is worthy of trust...and honest human is certainly praise worthy.

Such a person enters religious path with all his heart-willingness and that is the reason he deserves and is eligible to practice religion.

From time immemorial, our souls have been wandering in the world when we may have deceived and cheated innumerable creatures during our life-period. How can then potential for religion grow where the culture of cheating is strong? How can the spirit of self-realization be awakened in those beings who have skillfully cheated others for self-interest/selfishness. Religion is needed to realize this spirit of soul's welfare. Straight forwardness is required to attain religion.

As education/learning have increased, human beings have lost their instincts/simplicity.their faces are changing. Just by speaking one thing, but in mind have contradictory/opposite different strategy, human being has cheated many....deceived many.....robbed many! He might have benefited momentarily but by this act in fact he only cheated his soul

An empire of distrust has been built in the world.....

Now, I just talk about the present time happening....

It was hot summer dayThe afternoon sun emitted scorching heat.....

A train arrived and stopped at the station....

All the hawkers were shouting to sell

their things/items....Started running here and there.

One poor lady was carrying a pot of water and running ...cold water...sweet water... please take-brother-take...

On hearing the voice of this woman ...one merchant peeped out of the window He called the lady and asked for water.... The poor lady's legs got new strength... hurriedly she reached near that rich man and gave him cold water....He drank one glass...2nd glass....3rd glass...

The woman said," Śēṭha (master/merchant), I am very poor ... have mercy on me "

Śēṭha told "others may be giving you 10 paisā... but I will give you 50 paisā.... quickly give me back 50 paisā change.....

The lady was so happy that she will get 50 paisā, she searched for the change and put in the man's hands... whistle rang and train started running

Poor woman held her hand out to get the one rupee money ... but the rich man had no intention to give her any money... the train speed increased, that woman began to plead.... And started running along with the train ... other people sitting beside the merchant looked at him...so he removed one rupee coin and gave it to the lady.....

But, oh God! It was a fake coin ...

Many rich people cheat the poor this way offering 'fake money/no money'; there is no mercy even for the poor. When such incidents of cheating the poor occur even for meager 25-50 paisa who will trust such kind of people then...?

In today's times crores and crores of scams/scandals/frauds are taking place and the reason behind these is again 'deceiving'. Each one wants to earn riches by 'any and every way'. How can one expect from such

kind of persons to live a life with justice-policy-honesty?

We have got this human life after many life journeys ... if we want to make this birth successful then we have to procure 'dharma-ratna – jewel of religion'. To earn this jewel we have to prove our eligibility. Therefore to cultivate our character and eligibility we have to 'own honesty'.

Is a religious person ready to bear losses in life?...Yes, he is ready...he is ready to accept death... but he fears deceitalways runs far away from distrust / cheating / roguery... he all the time makes efforts to live a life with honesty free from deceit.

He never mixes low quality goods with good quality product....

Never sells fake medicine ... He never writes false document....

Never takes advantage of any person's helplessness and compulsions.....

He does not declare him a popper despite being a filthy rich personSuch persons full of justice and honest mindset love other world more than this world in which they live.

They love virtues more than their wealth/possessions/assets. They respect religion more than money...

Examine your own life? Where are we? What type of life are we living? What type of life we want to live? Which type of life do we staunchly favor?

Once upon a time lived a religious cloth merchant. ...

Once he sent his manager to customs to release/unload his goods from there... the manager was new; he thought let me show my cleverness to master, the merchant....He manipulated work with cleverness...got the goods released and presented himself before

the merchant.

He gave the Octroi receipt to his boss. Merchant saw the receipt...looked at the bales/bundles ... he understood that there was some error/mistake.

He called the manager, asked him, "Munimajī! How many goods had been released?"

He replied, "Sir, I have got all the goods released."

The merchant asked him, "But, you have paid much less amount as Octroi?"

Feeling proud, Munimajī said, "Sir, I am very clever in such work-matters, you will not need to tell me anything. The bales were goods of silk cloth, but I told them that they were of cotton and therefore we had to pay less Octroi ... and we benefitted by saving our 500 rupees.

The merchant got up from his seat and went to the customs office taking his manager along with. He apprised the officers about the cheating of his Munima and asked their forgiveness; and also made payment of excess amount unpaid by his manager.

Then he told Munima – "if I wanted to do such kind of fraud I would have lived in golden palace. But, at least remember this, one cannot achieve peace and accomplishment in that golden palace erected by deceiving others. Living in such a place, one is only harassed by confrontations and unrest. Therefore, if the money earned from cheating/fraudulence enters my home it will burn happiness of my home. Today I am pardoning your mistake but if this is repeated again I will remove you from the job forever.

The Munima bowed down to his new employer's 'pure policy'.

Today's world has everything.... excess things are there but there is no peace; and the sole reason behind this is that he does

not own money earned with honesty and policy.

By showing miracles...creating illusion...there are many who entertain and attract jīva of this world; but persons who lead a life on the path ordered by the lord to achieve 'ātmakalyāṇa - welfare of our soul' are rare...you can count them on finger tips. To include our name in the list of latter group of people, it is necessary to 'own honesty'.

* 8. Dākṣiṇyatā: Dexterity

ઉપચરણ સુદરિકનો,
પરેસિમુજિજ્ય સકજ્જવાવારો
તો હોઈ ગબ્ભવકકો
ણુવત્તણીઓ ચ સવ્વસ્સ ॥

Uvayaraī sudarikanno,
parēsimumjizija sakajjavāvāro |
To hoi gabbhavakko,
ṇuvattaṇīo ya savvassa ||

Dākṣiṇyatā: Dexterity - He does not disturb prayers of others

The beauty and elegance of śrāvaka's life are his virtues... While thinking of such a 'garland of virtues' today let us make an effort to understand the 8th virtue.

The 8th quality of śrāvaka is 'su-dākṣiṇyatā' '(dexterity/ adeptness/ mastery)'. When we add 'su' to dākṣiṇyatā its importance increases. It is the duty of human being to be philanthropic. If someone comes and describes his/ her confusion - anointment/ problem (muñjhavaṇa)... asks us to eliminate/ remove it..... then, fulfilling his pledge and wish according to the best of our ability and strength in itself is the important quality of dākṣiṇyatā.

The person whose attire is dākṣiṇyatā is even ready to leave his work and benefit

others. He never rejects any one's prayers/ requests.

Such persons with quality of dākṣiṇyatā, are encouraged by the sages to progress on the path of religion... their elders also give them this beneficent education... With the quality of dākṣiṇyatā other qualities are also attained by the jīva... and he marches ahead in life. In religion also he progresses towards soul's welfare....

Sthulībhadrā's younger brother was Śrīyaka...

He had great faith in religion But he was timid/cowardly in doing penance.... His spirit/sentiment was high in the mind but his body was weak to support it.

Śrīyaka had Yakṣā...Yakṣadinnā etc. six sisters who had taken dīkṣā (initiation). Once Śrīyaka went to offer salutation to his sister-sādhvījī. The sisters thought that today they will make Śrīyaka undertake some penance; Slowly-slowly then he will be able to inculcate the habit of penance.

Yakṣā sādhvījī inspired Śrīyaka to do navakāraśī when he came for salutation. Just wait, soon navakāraśī will come. Śrīyaka was not able to evade his sister sādhvījī's saying because he owned the quality of dākṣiṇyatā.

He took paccakkhāṇa (vow) of navakāraśī from Yakṣā sādhvījī and went ahead to meet Yakṣadinnā sādhvījī. Bowed to her... asked about health (śātā). Sister-sādhvījī asked him to sit down for religious discussion... Some time passed. Yakṣadinnā told Śrīyaka that the navakāraśī has already arrived now ...but in a while porasi will come....then take porasi paccakkhāṇa (vow) only.

Due to the virtue of dākṣiṇyatā he thought that his sister sādhvījī has such a great feeling/ concern of his soul's welfare in her heart, I should listen to her. So he

accepted porasi paccakkhāṇa (vow).

This way going further his other sister sādhvījī inspired him to even further progress ahead on this path. She explained him importance of penance. Explained him how with penance one can shed karmas (nirjarā) and also attain 'sadgati' - (fortunate/ favorable birth).

The virtue of dākṣiṇyatā helped Śrīyaka to accept further on paccakkhāṇa (vow) after porasi.

The one who has never observed navakāraśī paccakkhāṇa (vow), such Śrīyaka today took navakāraśī porasi.... sāṭha porasi... purimaḍḍha..... avaḍḍha paccakkhāṇa (vow) and moved forward to observe 'fast paccakkhāṇa'.

No...No...it was not only an external penance... it had his inner feelings/ sentiments. He had unbroken/ integral trust in Paramātmā's reign ... that had touched the sky and resulted in this downpour....

At night his health deteriorated...But endpoint of the down pour was supreme... there was indescribable happiness on completion of the fast that was undertaken due to inspiration of his reverend sister-sādhvījī...his soul had awakened... due to auspicious spirit/sentiment/emotion he bound lifespan of a favorable birth...

Does it not seem that behind the auspicious lifespan baṅdha is the virtue of dākṣiṇyatā?

The one whose life is without the virtue of dākṣiṇyatā... who is not ready to accept anyone's sayings ... then who will be ready to give such a person education for his soul's welfare?...in fact it means that no one is ready to give...

To see the eyes must be kept open....

To hear the ears must be kept open.....

To eat one has to open the mouth

Similarly for growth in life... one has

to accept the guidance and requests made by others..... The quality of ‘Su-dākṣiṇyatā’ should find its right place in life of jīva.

Those who dislike guidance instructions by the elderly development of these jīva is not possible... their journey of growth also stops untimely because of lack of appropriate guidance ..

Father of the poet Māgha (kavi) was very inteligenced. His heart wished.... “ I must make my son to occupy the front row of poets in India”.

Due to this sentiment he used to find out some mistake in every poem his son created. His wish was to make his son ‘the best poet’. He described the mistake and encouraged him to write again. ... inspired him too...

But son lacked dākṣiṇyatā, He wanted to hear only praises from his father, for his work. But father continued taking out mistakes. The son lost his patience.

Eager to listen to praise from father, the son layed out a mesh. He dirtied a copy of his poem with smoke and soil and told his father, “I think this seems a very old poem...just tell me how do you find it?”

After listening to lots of praises/ compliments/ appreciation from his father he then said , “ This poem named “Śiśupāla vadha (execution)” is written by me only”.

The father was startled -“what was the need of such kind of fraud/deception?”

“because I wanted to hear appreciation from you for my poem “ said Māgha Kavi After listening to this, father said, “son ! I don’t see any bright future ahead for you “

Where there is no dākṣiṇyatā....non-acceptance of guidance from elders, there is no probability/likliness of any development.

To such a jīva neither anyone gives any direction, nor any one follows such kind of person... how can such person follow

religion? and adopt in behaviour?

When the person cannot realise /conceptualise his own development how will he be keen for other person’s spiritual welfare....help...and beneficence... ?

Since eternal times during our transmigration period have we not met Arihaṅta?... Have we not heard their preaching? Did we not ever get the golden opportunity to win over life? have we not met the Sādhu bhagavaṅta who guided and helped us to retreat from the wrong path and walk on the right path?

Nono... this must have happened many times ... but when we had received we did not undertand its importance ...we did not welcome the directon shown by great personalities due to lack of dākṣiṇyatā. We made no efforts to remove the vices and faults hidden in our lives...therefore, even today we continue our transmigration.....

Removing misfortunes... sorrows... faults... share a life of favorable birth...happiness and good qualites we all should accept the virtue of dākṣiṇyatā! Accepting this virtue helps us win the lost game since eternal times.

We should accept the nectar (amṛta) of experience of the elders; and help those who pray to us with expectation and open the doors for the development of oneself and others.

We have got this chance/opportunity coactively (sahajatāthī). We do not know whether we will get such an opportunity again. When oportunity is knocking at the doors, why to delay in opening these?

Let us decorate our life with the quality of ‘Su- dākṣiṇyatā’ and remove faults from our life... let us avow good qualities to increase the spleandour of our virtues in our life.



Jīva Vicāra (Thoughts about the Soul)



Of the pañcēndriya (5 sensed) life-forms, Naraka jīvas who bear unhappiness and torture each and every moment have been described; now those life-forms which suffer lesser degree of sorrow i.e. the tiryāṅca pañcēndriya are being described.

जलयर थलयर खयरा,
तिविहा पंचिंदिया तिरिक्खाय,
सुसुमार-मच्छ-कच्छव
गाहा मगराय जलचारी ॥२०॥

**Jalayara thalayara khayarā
tivihā pañcīndiyā tirikkhāya |
Susumāra maccha kacchava
gāhā magarāya jalacārī || 20 ||**

Meaning - Tiryāṅca pañcēndriya are of three types :(1) Jalacara (water/marine animals) (2) Sthalacara (land animals) and (3) Khēcara (Aerial animals)

Jalacara means who live in water
Sthalacara means who live on land
Khēcara means who fly in the sky....
Cetacean (Kātēśana)...
fishes...tortoise...zuḍa (grāhā)...
crocodile are marine animals. || 20 ||

In water there are present many other small and big ...different types and shapes of fishes and other animals. According to Jaina scriptures except baṅgadī (kaṅkaṅa) and noliyo, all other types of fishes are found in

water. In these some have shape of God's image. Seeing these, other water animals can get samyag darśana (true faith); and some, by knowledge of the memory of previous species birth accept 'virati' also.

The effect of shape of Prabhu's image must be so deeply ingrained in these jīva, so that even in the birth as a tiryāṅca, only by looking at the shape of Prabhu's image they get awakened from the sleep of worldly-attachment and obtaining samakita (equanimity) and with the previous birth memory accept and move ahead to the '5th Guṇasthānaka - i.e. deśavirati' (5th step/place/station on the ladder of virtues). After obtaining human birth have we ever tried to make sincere efforts to establish this culture? Come, let us begin such efforts.

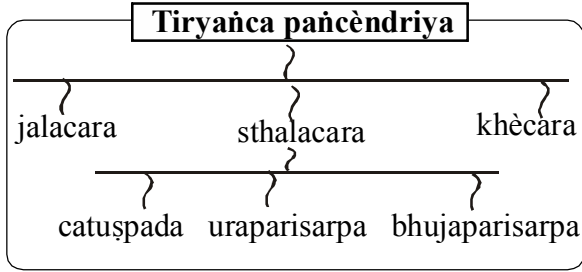
Now....let us gain information about sthalacara (land animals) and their types....

चउपय उरपरिसप्पा,
भुयपरिसप्पा य थलयरा तिविहा
गौ-सप्प-नउल पमुहा,
बोधव्वा ते समासेणं ॥२१॥

**Caupaya uraparisappā
bhuyaparisappā ya thalayarā tivihā |
Go-sappa-naula-pamuhā,
bodhavvā tē samāsēṇaṃ || (21) ||**

Meaning - Catuspada (Four-footed/quadrupeds), uraparisarpa (reptiles: those which move by lying on front of the

chest/breast), bhujaparisarpa (Those which move with hands) are the three types, and cow, snake, and mongoose (noḷiyo) should be understood briefly as examples of each respectively. || 21 ||



Sthalacara means walking on land. To learn more about tiryañca pañcendriya three types are described.

1.Catuspada: They walk on four legs e.g. cow, buffalo, dog, cat, tiger, lion, deer etc.

2.Uraparisarpa: They move about on breast/chest/abdomen e.g. snakes, cobra, python etc.

3.Bhujaparisarpa: They move taking help of the hands for e.g. mongoose, mouse, squirrel etc.

All these jīva are included under sthalacara tiryañca pañcendriya. These life form have mind so they always continuously remain in good and bad thinking. In this life also due to previous birth's culture/sentiments the jīva is dragged into auspicious and inauspicious meditation. In this life too, the religion sentiments of previous births can become an efficient cause to help the jīva to progress and uplift the soul on spiritual journey. This contention is referred in the original history of Kalikuṇḍa tīrtha (jaina pilgrim place). One thing is clearly stated. At the banks of

Kalikuṇḍa river, on seeing Prabhu Pārśvanātha standing in kāussagga posture and doing meditation, one elephant remembered his past birth...the elephant consecrated (anointed – did abhiṣèka), and, brought lotus flower from the pond and with cheer and delight put it on Prabhu's head. When an auspicious culturine amalgamates with auspicious efficient cause then auspicious sentiment and auspicious birth are easy to get. Sometimes the auspicious-culturine and auspicious cause drag the sinners from troubles towards good fortune/right path. Even in the so-called misfortune of the poisonous-sighted serpent Caṇḍakauśika, the auspicious sacrament of previous births and an excellent cause like God himself led the way to its auspicious birth.

If the life - forms do not gain auspicious cause then they become victim of inauspicious meditation and create a tradition of misfortunes. In our life such misfortune should not occur for which we must understand the reasons and so that we don't go into the tradition of misfortunes; let's wake up at the appropriate time...i.e. our morning.

In the world's compound, to know the different types of jīva, we first thought about the vikalendriya (2 to 4 sensed life-forms) and now we proceed to think about those included under pañcendriya known as 'khècāra' life forms who fly in the sky.

खयरा रोमय पक्खी

चम्मय पक्खीय पायडा चेव ॥

नरलोगा-ओ बाहि

समुग्ग पक्खी वियय पक्खी ॥२२॥

**Khayarā romaya pakkhī,
cammaya pakkhīya pāyadā cèva ||
Naralogā - o bāhi,
samugga pakkhī viyaya pakkhī || 22 ||**

Meaning: Khècara (birds) life forms are furry winged and leather winged.

Outside the manuṣya loka (human world), the birds with their wings open remain like that only and also those with closed wings keep them closed only. || 22 ||

Khècara life forms are of 2 types -

1. Wings with fur are called as 'romaja' e.g. parrot, mynah, pigeon etc.
2. Leather winged are called as 'carmaja' e.g. bats, etc.

In human world meaning in 2½ dwīpa region when birds sit their wings are closed and when they fly in open sky their wings are opened out. But outside this human world, birds with closed wings are always with closed wings while sitting...walking...or while flying remain with their wings closed and open winged birds are always with opened out wings while walking-sitting-flying.

सव्वे जल थल खयरा,
समुच्छिमा गभयया दुहा हुंति ||
कम्मा कम्मग भूमि,
अंतरदीवा, मणुस्साय || २३ ||

**Savvè jala thala khayarā,
samucchimā gabhabayā duhā huñti ||
Kammā Kammaga bhūmi,
Añtaradīvā, maṇussāya || 23 ||**

Meaning: All Jalacara (water animals), Sthalacara (land animals), Khècara (flying animals) are of two types

1. Saṃurcchima (spontaneously born) 2. Garbhaja (born from womb). Three types of humans are described...karma bhūmi (land where people work), akarma bhūmi (land without any activities) and añtara-dwīpa (islands/places in-between)...

So this way there are five types of pañcèndriya:

1. Jalacara (water animals) 2. Catuṣpada (four legged) 3. Uraparisaṛpa life forms (moving on breast)
4. Bhujaparisarpa (moving on hands)
5. Khècara – (flying birds)

All these five types have further 2 types

1. Saṃurcchima jīva :The ones who are formed without uterus i.e. as soon as the jīva procures a place for birth (yoni) there itself pañcèndriya is born as tiryāṅca form and are called as Saṃurcchima jīva e.g. frogs that are born as soon as rain falls

2. Garbhaja jīva - The life-forms that are born from the womb are called Garbhaja.

So this way tiryāṅca pañcèndriya have ten forms. Again these ten forms can be of two types 'Aparyāpta - with inadequate/incomplete capacities' and 'Paryāpta - acquired all their capacities', then all together make 20 types.

Habitat of the tiryāṅca pañcèndriya:- They are found in all the three lokas viz. in upper world – 'urdhva loka': In this place is the Mèru Mountain, above which there is a "Pāñduka forest" at a height of 900 yojana. In this forest's stair wells and step-wells (vāvādī) are the places where in the tiryāṅca pañcèndriya are found.

In middle world i.e. tircchāloka there

are innumerable islands and oceans in which the tiryāṅca pañcēndriya are found.

In lower world i.e. Adholoka, the tiryāṅca pañcēndriya are found in 900 Yojana deep water reservoirs and oceans. In the Adholoka's manuṣya kṣētra (human region – human habitat) also are found the tiryāṅca pañcēndriya.

Manuṣya (human being)

Now describing the human beings' dwellings, he says that according to the location or fields/land/area there are three places of the human beings-

1. Karma bhūmi:- Asī = sword, Masī – writing, Kṛṣi – farming; where there are practices of:- Asī - Masī and Kṛṣi is called karma bhūmi.....

2. Akarma bhūmi:- Where there is no transaction of Asī - Masī and Kṛṣi is called Akarma bhūmi.

3. Aṅtara-dwīpa:- In the middle of Jambudwīpa's Bharata and Himavānta regions is Himavānta Mountain; and similarly in the middle of Airāvata and Hirāṅyavānta regions is the Śikharī Mountain. These two mountains stretch in East-West direction till Lavaṅa-Ocean.... At both the ends (east west) and on both sides (north south) of these two mountains there are two-two molars (dāḍhāo) lying in Lavaṅa-Ocean (total 8 molars). On each molar there are seven islands. These are called Aṅtara-dwīpa. There are 56 Aṅtara-dwīpa; this is also yugalika region (human birth as male-female couple). 15 karma bhūmi + 30 akarma bhūmi + 56 Aṅtara-dwīpa; thus the manuṣya region totals to 101 as per their places/types of location.

Navatattva (9 Elements / 9 Fundamental Verities)

Saṁvara tattva - stoppage of influx of karmas

If Āśrava is the way of coming of karmas then to prevent/stop the coming karmas...i.e. to close the gate of Āśrava is Saṁvara.

From time immemorial there is continuous inflow of good and bad deeds in our lives. If this will continue incessantly then during our multiple births we have to bear its good and bad fruit. The transmigration in this world will go on as it is. The wheel of life and death will go on moving. When we will think about stopping this continuously moving wheel of life then only we will think to stop āśrava. That time only the worldly jīva may find refuge in saṁvara. As the respite/breather to an extremely tired and exhausted traveler is the huge Banyan (banyāna) tree, same way the one who is tired of the journey in multiple births, such 'bhava-traveler's' respite is saṁvara.

The true understating of saṁvara tattva frees the jīva from āśrava, inspires towards saṁvara and helps to march ahead.

If avirati is āśrava than virati is saṁvara...

If anger is āśrava than forgiveness is saṁvara...

If proudness/arrogance/conceit is āśrava than modesty/meekness is saṁvara...

If deceit/ elusion is āśrava than simplicity is saṁvara.....

Come! let's try to know...understand... accept Saṁvara.... as our adoration of saṁvara will increase the inflow of karma will keep decreasing... The purity of our soul will increase... on the path of accomplishment soul will accelerate and pace faster...the soul will depart towards each station of virtues (Guṇasthānaka)

समिद्ध गुप्ति परीसह,

जइ धम्मो भावणा चरित्ताणि ।

पण ति दुवीस, दस, बार,

पंच भेअेहिं सगवन्ना ॥२५॥

samiḍ gutti parīsaha,

jaī dhammo bhāvaṇā carittāṇi |

paṇa ti duvīsa, dasa, bāra,

pañca bhè èhim sagavannā || 25 ||

In saṁvara tattva, samiti (carefulness), gupti (control), pariṣaha (sufferings), yati-dharma (ascetic discipline), bhāvanā (mental reflections) and cāritra (character-conduct) are of five, three, twenty two, ten, twelve and five types thus totaling 57 || 25 ||

Saṁvara Tattva has fifty seven types. If entry of karma occurs due to āśrava then saṁvara is the adoration for stopping this influx of karma. The saṁvara tattva's 57

types in brief are as follows:

Samiti	-	05
Gupti	-	03
Paṛiṣaha	-	22
Yati-Dharma	-	10
Bhāvanā	-	12
Cāritra	-	05

Samvara tattva total - 57 types

The detailed description of samvara tattva is given in further verses.

Samiti-Gupti

इरिया भासेसणा दाणे, उच्चारे समिइसु अ ।
मणगुत्ति वयगुत्ति कायगुत्ति तहेव य ॥२६॥

Īriyā bhāsēsāṇā dāṇē,
uccāre samīisu a |
Maṇagutti vayagutti
kāyagutti tahēva ya || 26 ||

Īryā samiti, bhāṣā samiti, eṣāṇā samiti, ādānabhaṇḍamatta nikhēvaṇā samiti and uccāra or pāriṣṭhāpanikā samiti are the five samiti. Manogupti, vacanagupti, and kāyagupti are the three gupti || 26 ||

Samiti means ‘activities’ done with equanimity and carefulness. Gupti means retirement and activities (control), including proper use.

Samiti has five and Gupti has three types.

1. Īryā samiti (regulation while walking): Īryā means the way/path/road....walking only the required distance after carefully examining the ground for a distance of 6 feet (3½ hands) and walking on the ground that is clean and free of living things is Īryā samiti.

2. Bhāṣā samiti

(regulation of speech)
To speak sinless/pure (beneficiary-dear-sweet, non-hurting) speech is Bhāṣā samiti

3. Èṣāṇā samiti

(regulation of Collecting alms.): As detailed in the Āgama, the 42 pure foods + water should be received and used in proper way is Èṣāṇā samiti. ‘Bhaṇḍa’ means containers and ‘matta’ means bowl. With jayaṇā (carefulness), after proper cleaning and inspecting, to keep the clothes-containers etc. is ādānabhaṇḍa-matta nikhēvaṇā samiti.

4. Utsarga or pāriṣṭhāpanikā samiti

(regulation of waste-disposal): urine-stools-impure food-torn clothes-broken vessels and all unused/ useless should be disposed/ abandoned in the prescribed manner precisely is Utsarga or pāriṣṭhāpanikā samiti.

1. Manogupti: To prevent and stop the mind from sinful-inauspicious-harmful thoughts and to engage it in appropriate/ proper thoughts is Manogupti. There are three types of Manogupti—

1. To prevent the mind from engaging in inauspicious or sinful acts is ‘akuśala nivṛtti’.

2. Engaging the mind in auspicious-beneficial-harmless activity is ‘kuśala pravṛtti’.

3. Abandoning / forbidding mind completely - from both auspicious-inauspicious activity is described as ‘yoga-nirodha manogupti’- still-mind that is the real Manogupti.

2. Vacanagupti: To abandon harmful/ sinful speech and engage in harmless speech is vacanagupti. Avoiding all kinds of

hints/inkling/signs/gestures of hands and head and accept complete silence (mauna) is **maunāvalāmbinī vacanagupti**. Using muhapatti (mask) while speaking to minimize harm to the vayukāya jīva is **vāṅganiyamini vacanagupti**.

3. Kāyagupti: To stop the body from doing inauspicious-sinful-harmful-injurious activities and to join in good activities is kāyagupti.

To do coming and going activities (gamanāgamana) according to scriptures' rituals is **'yathāsūtracēṣṭāniyamini kāyagupti**. Until death the body should be kept still during sufferings/ unrest ... One should not allow it to move at all like Kēvalī bhagavaṅta i.e. total kāyotsarga is **'cēṣṭānivṛtti kāyagupti'**.

Pariṣaha – To bear all pain/sufferings

'Pari' means in every way (pain/sufferings), 'śaha' means to bear.

To bear pain with equanimity/with compose, but, not to waver from path of religion is 'pariṣaha jaya' (victory over pain). There are 22 pariṣaha.

खुहा पीवासा सीउण्हं दंसा चेला रइथिओ ।
चरिआ निसिहिया सिज्जा, अक्कोस वह जायणा ॥२७॥

**Khuhā pīvāsā sīuṅhaṃ daṅsā cēlā raithio |
Cariā nisihiyā sija, akkosa vaha jāyaṅā ||27||**

Meaning: Kṣudhā (hunger), pipāsā (thirst), śīta (cold), uṣṇa (heat), daṅśa (insect bites), acēlaka (clothes), arati (temptations), strī (women), caryā (move around), naiṣēdhikī (prohibition), śayyā (sleeper-bed), ākrośa (indignation/ outrage/ exasperation), vadha (killing) and yācanā (solicitation/alms) pariṣaha ||27||

1. Kṣudhā pariṣaha:- Though the monk feels hunger he neither cuts any fruit nor tells others to cut, he doesn't cook food and doesn't ask others to cook; bears hunger with equanimity. One who travels without helplessness/wretchedness, that is 'kṣudhā pariṣaha jaya' (victory over hunger)

2. Pipāsā pariṣaha:- Pipāsā means thirst. If muni is harried with thirst, mouth is dry; still he should not drink un-boiled water that will contain life-forms...If boiled (prāsuka) water is found pure, without any jīva then only he drinks. He remains in equanimity, that is called as 'pipāsā pariṣaha jaya' (victory over thirst).

3. Śīta pariṣaha:- Even if the body gets stiff/freezes in bitter cold then too, a monk does not desire for clothes that are inconsistent with monkhood conduct and does not desire fire etc. He continues to remain fixed/steady/static/stable in equanimity (samādhi) without feelings of likes/dislikes, that is 'Śīta pariṣaha jaya' (victory over cold).

4. Uṣṇa pariṣaha:- Despite being annoyed by the heat of summer sun and suffering from dust and dirt does not become restless/anxious, does not want to take bath, and does not fan himself with it, that is 'Uṣṇa pariṣaha jaya' (victory over heat).

5. Daṅśa pariṣaha:- Despite the nuisance of gadfly/gnat and mosquitoes, does not bring hatred into the mind. To throw these out does not use toxic remedies – fire-smoke, poisonous things etc. Remains in harmony, that is 'daṅśa pariṣaha jaya' (victory over insect bites).

6. Acēla pariṣaha:- Whether he/she

gets clothes or not, gets worn out clothes, gets new clothes, gets valuable clothes, or gets clothes of low value; In all situations, the ascetic remains with equanimity, that is ‘acēla pariṣaha jaya’ (victory over feeling of being pathetic/poor)

7. Arati pariṣaha:- Ascetics after initiation in his/ her samyam jīvana, travel (vihāra) from village to village when they get the chances of many sensual activities/ attractions (arati); that time he/she should not succumb (vaśa) to these distractions/ temptations but should make efforts to get away from arati; the sentiment toward religion should be more emphatically strengthened but they should not become impatient/restless. Keeping equanimity, is ‘arati pariṣaha jaya’ (victory over sensuality).

8. Strī pariṣaha (womanizing):- For a sādhu who is moving forward for welfare of his soul the woman is a big obstacle. She may cause his down-fall. Therefore, the sādhu should not look at the woman with seduction. He should observe a conduct of self-restraint and behave in the limits outlined for ascetics. He should not allow his mind-body-soul to bend towards obscenity that is ‘strī pariṣaha jaya’ (victory over seduction by woman). For sādhvījī bhagavaṅta one must think in similar way for ‘purūṣa pariṣaha jaya’ (victory over seduction by men)’.

9. Caryā pariṣaha:- Caryā means walking. Sādhu cannot stay at one place nor can he construct āśrama/maṭha and stay there. According to the limits described in the scriptures, he should continue ‘navakalpī vihāra – (nine time vihāra)’ and should not

become lazy (pramāda) in vihāra, that is ‘caryā pariṣaha jaya’ (victory over stationary life).

10. Naiṣēdhikī pariṣaha:- A sādhu devoid of likes-dislikes renounces his fidgetiness and stays in crematorium, empty houses and caves. He faces the troubles/ obstacles at these places and yet maintains equanimity; that is ‘naiṣēdhikī pariṣaha jaya’. This is also called as ‘place pariṣaha’ and ‘niṣadhā pariṣaha’ (victory over comfort in dwelling places).

11. Śayyā pariṣaha:- After getting excellent or worst upāsraya (staying place during vihāra) – getting uneven bed he does not show gladness nor he laments, both happiness-sorrow he bears with equanimity, that is ‘śayyā pariṣaha jaya’ (victory over discomforts in resting places + things)

12. Ākrośa pariṣaha:- When sādhu even on listening speech that is rough/hārsh, awful/heinous, painful-hurting/pricking to the ears, maintains silence, does not get angry, shows no hatred, does not show indignation/exasperation/outrage (ākrośa), keeps equanimity that is called ‘ākrośa pariṣaha jaya’ (victory over indignation/ rage).

13 Vadha pariṣaha:- Some innocent jīva due to past birth’s vengeance if hits...injures...or tries to kill then too sādhu does not keep the feeling of revenge, does not keep anger or hatred in mind. But, contemplates on the immortality of soul; does not do painful/inauspicious meditation (ārta dhyāna) but instead gets absorbed/ engrossed in dharma dhyāna (auspicious meditation), bears with equanimity, that is

called ‘vadha pariṣaha jaya’ (victory over killing/harming instinct)

14. Yācanā pariṣaha:- Ascetics obtain everything by yācanā-solicitation/alms. They do not have anything other than that obtained by solicitation. By conquering pride and coyness/shyness for subsistence/sustenance of life of restraint the necessary things are begotten by solicitation. He roams door to door for alms (bhikṣā). This is yācanā pariṣaha; Apathy in this is ‘yācanā pariṣaha jaya’ (victory over feeling of being pathetic/poor)

अलाभ रोग तण फासा, मल्ल सक्कार परीसहा ।

पन्ना अन्नाण सम्मत्तं, इअ बावीस परीसहा ॥२८॥

Alābha, roga, taṇa phāsā, malla, sakkāra pariṣahā |
Pannā annāṇa sammattāṃ, īa bāvīsa pariṣahā || 28 ||

Meaning: Alābha (loss, non-procurement), roga (disease), ṭṛṇa (grass), phāsā (sparśa), malla (dirt), satkāra (honor), prajñā (intellect), ajñāna (ignorance) and samyaktva (right faith), this way there are 22 pariṣaha. || 28 ||

15. Alābha pariṣaha:- Despite solicitation sometime sādhu does not get things that he wished for but still does not become unhappy. He does not fill mind with dislike; but beholds equanimity. If he gets it increases restraint and if he doesn’t it increases penance. With such a feeling/spirit he wins over losses, that is ‘Alābha pariṣaha jaya’ (victory over non-profit)

16. Roga pariṣaha:- The body is the home of diseases. In ascetic’s life also due to rising of aśātā vēdanīya karma when disease occurs that time sādhu does not do repentance/ contrition... does not do inauspicious meditation (ārta dhyāna)...

does not express grief... but keeps equanimity. Does not keep expectation for any treatment/therapy/remedial measures. This is called as ‘roga pariṣaha jaya’ (victory over diseases).

17. Ṭṛṇa pariṣaha:- The Jinakalpī sādhu have grass-straw bed sañthāro. The ṭṛṇa – poky/pin grass tips when poke the body then also they do not desire for any clothes. Sthavirakalpī sādhu have cloth-bed sañthāro which even if is adverse, he does not act helpless/destitute. Does not make his mind fickle/unsteady/restless. One who maintains the state of intense concentration (samādhi) has won over ‘ṭṛṇa pariṣaha’ (victory over body discomfort/ pain/suffering in sañthāro).

18. Mala pariṣaha:- Dirt, dust or sweating due to heat in summer, then too does not wish to bathe. These he bears, that is ‘mala pariṣaha jaya’ (victory over natural body excretions).

19. Satkāra pariṣaha:- The house holders when honor-felicitate sādhu he neither shows delight or happiness and nor wishes for such honor-felicitation. If it is not done then also he does not show bewilderment that is called as ‘satkāra pariṣaha jaya’ (victory over ovation-enthusiasm)

20. Prajñā pariṣaha:- If sādhu is intellectual, then he learns, has knowledge, is well read and also well versed with all āgamas (bahuśruta). He answers satisfactorily to the questions asked by many house-holders, yet he is not with arrogance/egoism/ self-importance/pride, but, remembers the past scholars/erudite that is

called ‘prajñā pariṣaha jaya’ (victory over ego of knowledge/ intellect)

21. Ajñāna pariṣaha:- Due to rise of karma, perhaps the subtle intelligence is absent so the sādhu is not able to answer questions of the householders, then too he does not regret, and, is not sorrowful. He praises karma. Beholds equanimity that is called as ‘ajñāna pariṣaha jaya’ (victory over ignorance).

22. Samyaktva pariṣaha:- However, frightening/horrible suffering/pain and unrest/troubles come, one’s faith in paramātmā should remain resolute/steady/unshakable due to the reign of the supreme soul. The faith in Prabhu’s knowledge of tattva and the path to mokṣa should always sustain, and remain integral/entire/unbroken/continuous. Seeing miracles does not get attracted to wrong beliefs/false religion (mithyā-dharma) is ‘samyaktva pariṣaha jaya’ (victory over mithyātva - falsehood).

Life Journey of Tīrthaṅkara

(Śrī Nèminātha and Śrī Pārśvanātha)

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

* Śrī Nèminātha

The five auspicious and benefactor (kalyāṇaka) events of Śrī Nèminātha Prabhu have happened in Citrā constellation. In Citrā constellation from Dèvaloka he migrated to the womb, was born in Citrā constellation, in Citrā constellation he took dīkṣā (initiation), in Citrā constellation attained kèvalajñāna and mokṣa also in Citrā constellation. On aśāḍha vada bārasa from Aparājita plane (with a life-span of 32 sāgaropama) fell directly into the womb of queen Śivādèvī, wife of Samudravijaya, King of Śauryapura town in Jambūdvīpa's Bharata region, and, was born exactly on completion of 9 months on śrāvaṇa suda pāncama.

When Śrī Nèminātha was in the womb, mother Śivādèvī, had seen 'riṣṭanèmi' meaning 'part of gemstone (riṣṭa) wheel' and so, then the father named him 'Ariṣṭanèmi'. To avoid ill-effects, "A" was added in the name. On some day during his youth time Mother Śivādèvī told Nèmi kumāra, "oh! Son, you marry and fulfill our wish/desire."

During that time due to clever trick of some women and insistence of some Yādavas, Nèmikumāra remained silent. Nevertheless, as Nèmikumāra 'did not say no' all thought that Nèmikumāra had accepted the proposal put forth".

Daughter of King Ūgrasèna and sister of Kaṇsa, Rajīmatī was approached for

the marriage. Prabhu Śrī Kṛṣṇa, persuaded the matter, and asked the person named Kroṣṭika, about 'auspicious time of marriage- muhūrta' for Nèmikumāra and Rajīmatī. Kroṣṭika said – "During 4 months of monsoon season many other auspicious works are abandoned/not permitted, than how marriage is possible? When king Samudravijaya said that after much efforts, overcoming many difficulties Śrī Kṛṣṇa has made Nèmikumāra ready for marriage. So now there should not be any delay for the marriage; Say the nearest day where there is no obstacle; then Kroṣṭika said that śrāvaṇa suda chaṭṭha (6th day of new moon in the month of śrāvaṇa) is a good muhūrta for the marriage.

And, then Nèmikumāra adorned with appropriate wedding attire and seated in the chariot under decorated umbrella, giving joy to the people; surrounded by Samudravijaya and his brothers Daśārha and Kṛṣṇa Balabhadra etc. family members, and mother Śivādèvī and other women singing auspicious songs, proceeded to get married. While going for the wedding, Nèmikumāra, heard pathetic/piteous voices of animals and ask his charioteer, "Whose tragic/piteous /pathetic voice is this? Charioteer replied, "The sound heard is of the animals who are brought for the meals (marriage food-feast) for the guests gathered on the occasion of

your marriage. Listening to this Nēmikumāra started thinking “This marriage celebration is a contemptuous/despicable event and for the animals it is ill-omened-ill fated-saddest-God forsaken happening which is certainly mournful-grievous and sorrowful. Nēmikumāra told his charioteer, "Return back the chariot. I do not want to marry”. He told the guards of the animals to set them free. When his father-mother persuaded to convince him for the marriage, Nēmikumāra told “Oh Mother! Please do not insist for this. I do not have any love for a human female; but I have developed love for the woman who has the form of emancipation, liberation and salvation and I will make efforts to procure her.”

When Śrī Nēmikumāra completed 300 years as bachelor householder, that time the Jīta-Kalpika lokāntika dēvas came and said "Oh Master of the Universe! Oh benevolent of the world, please establish “dharmaṭīrtha – Holy pilgrimage center” and other things too. Nēmikumāra then gave annual donation (sāmvatsarika dāna), on śrāvaṇa suda chaṭṭha.

Śrī Nēmikumāra was surrounded by humans, dēvas, and devilish people, travelling through the central places of Dwārika town came outside to the Raivataka park, where there was Aśoka tree. He got down from palanquin and himself did 'pañca-muṣṭi loca' i.e. pulled his hair with his hand-fist five times'; and observing the chaṭṭha penance without water, taking single divine-cloth given by Īndra, along with one thousand men took dīkṣā (initiation) after leaving the house attained

monkhood then. Śrī Ariṣṭanēmi Arihaṅta for 54 days and nights incessantly abandoned/renounced his body. On the 55th day-night of the month of āso, in the black phase fortnight (Kṛṣṇa pakṣa), in the latter period on Amāvasyā day, on top of Giranāra Mountain below 'Vētasā tree' doing the 'covihāra – aṭṭhama' penance in the midst of Śukla meditation, Prabhu attained eternal and unique/a-deep/incomparable kēvalajñāna and kēvaladarśana. Therefore, despite knowing all beings' all sentiments completely he travelled (vihāra) in the loka.

To congratulate Prabhu's attainment of kēvalajñāna, the caretaker of the park gave greeting to Śrī Kṛṣṇa Vāsudēva; after which Śrī Kṛṣṇa Vāsudēva, along with all family members and civilians with great pomp and ostentation went to offer their salutations to Prabhu, Rajīmatī also came there. Prabhu gave sermon (dēśanā) preaching, and after listening to him Varadatta etc. two thousand other kings took dīkṣā. Soon then when Śrī Kṛṣṇa asked about the affection/fondness/love of Rajīmatī for him, Prabhu answered, " In my first birth I was prince Dhana and Rajīmatī was my wife Dhanavatī, in 2nd birth both of us in first dēvaloka were dēva and dēvī, in third birth I was Citragatī named person with great wisdom (vidhyādhara) and she was my wife Ratnāvati. In 4th birth both of us in 4th dēvaloka were dēva, in 5th bhava I was King Aparājita she was my queen Priyatamā. In 6th life both of us in the 11th dēvaloka were dēva. In 7th life I was king Śaṅkha and she was my queen Yaśomatī. In 8th life we both were dēva in Aparājita plane. Oh Kṛṣṇa! Rajimati's affection/love upon me is because of our relationship for past 9

births”.

Śrī Ariṣṭanēmi Prabhu on aśāḍha suda aṣṭamī, on Giranāra peak along with 536 sādhus doing penance with covihāra fasting for one month and observing anaśana, sitting in Padmāsana (lotus) posture at midnight attained nirvāṇa.

* Śrī Pārśvanātha Prabhu

The five auspicious and benefactor (kalyāṇaka) events of Śrī Pārśvanātha Prabhu have happened in Viśakhā constellation. Puruṣādāniya Śrī Pārśvanātha on Phalguna vada cautha fell from 10th dēvaloka named Prāṇata due to decaying/depletion of the 20000 sāgaropama life-span, in Jambudwipa's Bharata region, conceived in the womb of queen Vāmā, wife of Varāṇasī town's King Aśvasēna. There he attained samyaktva, after which there occurred Pārśvanātha Prabhu's 10 bhava (births) which are briefly described below.

In Jambudwipa's Bharata region in Potanapura town, there ruled a king Araviṇḍa. He had a priest (liturage) named Viśwabhūti. His wife was Anudhdharī. She gave birth to two sons Kamaṭha and Marubhūti. After the death of parents, the king appointed their elder son Kamaṭha as Religious priest; due to this position, the crazy Kamaṭha harassed/molested wife of his younger brother Marubhūti. When Marubhūti came to know about it, he complained to the king. The king punished Kamaṭha and terminated his service and made Marubhūti the new priest. Unhappy Kamaṭha took dīkṣā to lead a monkhood life of penances (Tapasa). After 12 yr. he came back to the town as a Tapasvī-monk. When

Marubhūti got this news he went to bow down to his brother; but, revengeful Kamaṭha hit Marubhūti's head with huge stone. Due to this hitting Marubhūti who was the life of Śrī Pārśvanātha died. This is the 1st birth.

In the second bhava Marubhūti became Sujātaka elephant in forest of Viṇḍhyācala Mountain region, and Kamaṭha after death became a flying serpent named Kurkuṭa. Once monk Araviṇḍa Rājarṣi came to this forest. Knowing that Marubhūti had been born as an elephant here, gave him preaching; and thus listening to this, he remembered his previous birth and took vow/vrata, bowed down to muni and went away. That time Kurkuṭa serpent saw elephant when he developed vengeance, and stung him, so the elephant died in a state of an auspicious meditation. This was the second life.

Marubhūti in the 3rd bhava was born in 8th dēvaloka as dēva and Kurkuṭa serpent after death became hellish being in the fifth hell. This was third bhava.

In the 4th bhava Marubhūti from dēvaloka fell to Jambudwipa's Mahāvidēha region in the Sukatccha vijaya, in the southern mountain range of Vaitādhyā, in Tilavatī town as King Kiraṇavēga. He observed abstinence, and took dīkṣā. Subsequently while during vihāra, on the Vaitādhyā Mountain's Haimaśaila Peak/pinnacle/apex performed Kāussagga (meditation). After suffering extreme pains in the 5th hell Kamaṭha was born as serpent on Vaitādhyā Mountain, came here. When the serpent saw muni, due to previous birth's enmity/hostility/antagonism/grudge, he

stung the Muni's leg. Therefore, the muni died in auspicious meditation. This was the fourth life.

In the 5th life Marubhūti became dēva in 12th dēvaloka Acyuta and Kamaṭha in serpent life because had killed muni went to the 5th hell.

In the 6th life from the 12th dēvaloka Acyuta, Marubhūti's jīva fell from here on Jambūdvīpa's Western Mahāvidēha region's Gaṇḍhilāvātī Vijaya's Śubhaṅkara town and became king named Vajranābha. Once Śrī Kṣemaṅkara tīrthaṅkara prabhu arrived here, the king went to see him, offered salutations, and listened to his preaching and accepted dīkṣā (initiation). Then he studied the eleven aṅgas and obtained the 'jaṅghācaraṇa labdhi (achievement/acquisition)'. With the strength of this achievement he went to the Jvalana Mountain in the Sukatecha Vijaya region and remained there in kāyotsarga. Now Kamaṭha, his jīva after suffering unbearable pains in the 5th hell, left from there to transmigrate roaming in multiple births in the world and then was born on the same mountain as a hunter (bhīlla) named Kuraṅga. When he saw the sādhu he was provoked with revenge feeling and killed him with an arrow. The muni immediately died due to injury with the arrow. This was his 6th birth.

In the 7th life Marubhūti became dēva in middle Grēivēyaka. Owing to the sin of killing muni bhīlla also died and went to seventh hell to be born as a hellish being. This was the 7th life.

In the 8th life Marubhūti's jīva from middle Grēivēyaka descended in Jambū-

dvīpa's Mahāvidēha region's Śubhaṅkarā Vijaya's Purāṇapura town became a Cakravartī King Suvarṇabāhu. This Cakravartī listened to the preaching of tīrthaṅkara prabhu, took dīkṣa, adorned Viśa-sthānaka, penance and attained Tīrthaṅkara nāma karma. Kamaṭha left seventh hell and was born as lion in the forest. Once, when that lion saw muni, remembered previous birth revenge and killed him. This was 8th life.

In 9th life Marubhūti's jīva as had died doing auspicious meditation, was born as a dēva in the 10th Prāṇata dēvaloka; Kamaṭha, after killing muni as a lion died and went to the 4th hell to be born as a hellish being. This was 9th bhava.

In the 10th bhava Marubhūti's jīva from tenth dēvaloka fell on Jambūdvīpa's Bharata region in the womb of queen Vāmādēvī, wife of Vārānasi's King Aśvasēna, as indicated in the fourteen dreams. Kamaṭha after suffering immense pains in the 4th hell was born as a poor Brahmin's son. His parents died during early childhood he grew up on the mercy care given by the people in the town. One time during the celebration of Īndra-festival, he looked at the people who had decorated themselves with clothes and ornaments, he thought that they must have done some good deeds in previous births so are enjoying happiness in this birth; but I have not performed any religious works in my past births so I am aggrieved and suffering because of that. Due to this thinking he took dīkṣā with penance, and doing the 'pañcāgni penance' earned fame in this world.

Puruṣādāniya Śrī Pārśvanātha

Arihaṅta, on māgasara vada daśamī when 9 months were completed and additionally seven and a half nights passed, Prabhu Śrī Pārśvanātha took birth in the midnight. “That night” became restless due to many dēva and dēvī, and with turmoil/uproar created by them and “became lit up – radiant - bright”. When Śrī Pārśvanātha came in the womb of Vāmādēvī, one night while sleeping she had seen a black snake passing beside her, therefore she kept Prabhu's name as “Pārśva”.

Puruṣādāniya Śrī Pārśvanātha Prabhu was skillful, with adept vows, admirable/ splendid/ magnificent appearance, virtuous/ meritorious, auspicious with humbleness/ humility/ politeness and modesty. He was fostered by 5 mothers who breast fed him and grew/developed and increased like the crescent moon (moon of Bīja) giving utmost joy to the parents and entered the youth years. At that time, Kuśasthala town's king Prasēnajita was attacked by Barbarian people. On receiving the request for help from this King, Aśvasēna King agreed for the help and started the preparations to fight in the battle. Pārśva kumāra requested his father and got ready to go for this help. On knowing this Īndra sent a battle–chariot with the charioteer for Prabhu. He sat in the chariot and flew across the skyway and was nearing the Kuśasthala town, the Barbarians on seeing prabhu ran away from the battle ground. King Prasēnajita came and greeted Pārśva kumāra respectfully; with festivity and enthusiasm he made him enter his town and venerated him a lot. That time, Prabhu Pārśva kumāra had nine hand measure

height, green colored shining body, was very handsome, beholder of 108 virtues; looking at him princess Prabhāvatī developed affection. Knowing this King Prasēnajita excessively insisted Pārśva kumāra to marry her daughter; nevertheless, Pārśva kumāra thought this is perhaps happening due to rising of “bhogāvali-karma [humanly-enjoyment]” and on insistence of the King, unwillingly married Prabhāvatī and came to Vārāṇasī town. At some time Kamaṭha tapasvī was performing penance outside the town on the banks of Gaṅgā River around the fire-pit. So, the people from town went to see him. Śrī Pārśva kumāra from the balcony of his palace asked about Kamaṭha's narrative, and he went there; with his avadhijñāna in the fireside lit by the ascetic he saw a snake burning”; he said, oh ascetic! This is 'ignorant/unknown/unfamiliar suffering (ajñānakaṣṭa)'. There is no element (tattva) in this, therefore Oh ascetic! You are unnecessarily torturing the soul.” Listening this, Tapas got angry and said “A prince does not know about penance and chanting. You can only ride elephants and horses. Only Yogi knows about penance and yogi only can know about jīva dayā. After listening to the ascetic's these words, he told his servant to remove the wood containing the half burnt snake, and asked him to split it to remove the snake and made him hear the “Navakāra maṅtra”. The snake then died in auspicious meditation and after death became a dēva named Dharaṅendra and became “Nāgēndra (king) of the Bhavanapati dēvas”. When the people saw a snake coming out from the fire place, they started criticizing Kamaṭha and applauding

Pārśva kumāra left the place. The insulted ascetic went away from there, due to stubbornness did 'ignorance-penance' and after death was born as Mèghamālī dèva amonst the Bhavanapati dèvas.

At some time, with Prabhāvati, Pārśva kumāra had gone to a forest where he in a beautiful mansion (prāsāda) saw a picture of Nēminātha prabhu, displaying his wedding procession, and without marriage abandoning Rajīmatī and the occasion of his dīkṣā. Seeing this, there he developed a feeling of abstinence; at that time the Lokāntika dèva came and with their virtuous speech said, “Oh God! You emerge victorious, Hey prosperous! You emerge victorious, Oh benevolent! You emerge victorious. This way they sounded the “Jaya-Jaya” word and requested him to establish 'religious tīrtha (pilgrim place)'. Puruṣādānīya Śrī Pārśvanātha before the wedding life also possessed great and useful avadhijñāna. Putting this into practice he realized that the occasion for his dīkṣā is come so then he gave annual donation (sāmvatsarika dāna). On māgasara vada agīyārasa (11th day of new moon in the month of māgasara) in the first 'pohara (time-period)' sat in the śibikā named Viśālā, in front of which the dèvas and Asurās crowd (samuha) were walking, and passing through the middle of Vārānasi town reached the Āsramapada park. Below the Aśoka tree, he got down from the palanquin, himself removed all his ornaments, himself did 'pañca-muṣṭi loca', did aṭhṭhama penance without food and water, took the divine cloth kept on his shoulder kept by Īndra's, took dīkṣā with three hundred men

and attained monkhood. Puruṣādānīya Śrī Pārśvanātha prabhu for eighty three days abandoned his body, i.e. removed the attachment to his body, and all the pains/unrests/troubles beneficial or harmful things done by gods, humans, and animals bore with calm and compose, consumed them, forgave, and suffered without fear. In these, are included the tortures/troubles done by Kamaṭha who was born as Mèghamālī dèva are as follows. After initiation, the wandering Prabhu came near some ascetic's āśrama. There at night near one well under a Banyan tree remained in Kāussagga mediation. Mèghamālī dèva with his avadhijñāna saw prabhu here. Due to previous births enmity he came there and took different forms viz. scorpion, snake, lion, elephant and many other forms to cause trouble to Prabhu. But, with these unrests Prabhu did not get affected, remained steady in his meditation; therefore he roared and blew very treacherous wind so that the dust-showered on eyes, nose, ears to suffocate Prabhu's breathe. Then he created heavy incessant rains and made loud thunderous roars. Within a moment the rain water reached up to the throat of Prabhu, but due to divine influence did not spread in the surroundings, increased there only; at this time the throne of Dharaṇendra trembled and with his avadhijñāna he learnt about the unrest caused to Pārśva prabhu. With his family he immediately went to Pārśva prabhu, and, made a hood -umbrella on Prabhu's head, and dèvi Padmāvati under the feet of prabhu made lotus (Padma kamala). This way three days heavy rains continued, when Īndra with his avadhijñāna saw dèva

Mēghamālī causing the downpour of rain, Dharaṇendra told him, “oh wicked evil dēva! Why so much anger on Prabhu? The ocean of forgiveness Prabhu will bear all this but I will not allow this suffering; and saying this he threw his weapon Vajra towards Mēghamālī. He therefore got frightened and immediately came to Prabhu for taking refuge in Prabhu's feet and started pleading again and again for forgiving his crimes. That time then Dharaṇendra said “Oh cruel! I am leaving you because you are under the shelter of Prabhu, and withdrew his Vajra and left him. Dharaṇendra bowed to god and returned to his place, and, even Mēghamālī asking forgiveness for the enmity of 10 births, performed devotional dance and went away to his place.

So this way bearing the troubles caused by dēva, human beings, and tiryāṇca, observing restrictions of Īrya etc. five samiti, and maintaining the discipline of the three gupti, Pārśvanātha Prabhu spent 83 days and nights, and, on the 84th day in its first part, on Phālguna vada cotha in the first two time-periods (pohara) under the Ghātakī tree, observing covihāra aṭṭhama penance along with meditating in the first two phases of Śukla dhyāna (auspicious meditation) attained eternal, unmatched and

excellent Kēvalajñāna and Kēvaladarśana.

Then knowing and watching all the feelings/sentiments, Prabhu obliged the worldly jīva by preaching, and, travelled making the earth sancta/holy/immaculate. Puruṣādānīya Śrī Pārśvanātha Prabhu had eight gaṇa-gaccha, and eight gaṇadhara, named Śubha, Āryaghoṣa, Vaśiṣṭha, Brahmacārī, Soma, Śrīdhara, Vīrabhadra and Yaśasvī.

Puruṣādānīya Śrī Pārśvanātha spent 30 years as a householder, 84 day-nights as pre-omniscient (chadamastha) and 84 days less 70 years as kēvalī, and living for one hundred years āyusya (life-span) destroying the four aghātī karmas viz. vēdanīya, āyusya, nāma and gotra, when lot of time of the duṣama-duṣama ārā of the Avasarpiṇī time-cycle passed, on śrāvaṇa suda aṣṭamī day on top of Sammētaśikhara mountain tīrtha along with his other thirty three sramaṇas observing penance of one month fasts (māsakṣamaṇa) without water, in the morning time keeping both hands stretched out in Kāyotsarga meditation attained mokṣa. He resigned from this world, and was freed from all pains. The guard of Prabhu's reign (śāsana rakṣaka) were Pārśva yakṣa and Padamāvati yakṣiṇī.

Sthalchara (Four legged) : 4 types
Tiryāṅca pañcēndriya



Elephant



Lion



Cow



Horse

Bhuja Parisarpa : 4 types
4 Indriya-Śrotēndriya



Monkey



Mongoose



Lizard

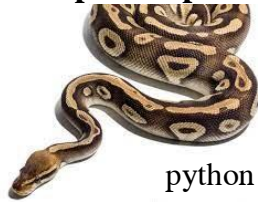


Rat

Uraparisarpa : 4 types



snake



python



Female snake

Sañmurchima : Paryāpta-Aparyāpta
Garbhaja : Paryāpta- Aparyāpta

Jalacara Pañcēndriya : 4 types



Tortoise



Fish



Crocodile



Octopus



white frog

Khècara Pañcēndriya : 4 types

Equidiurnal (samādī)



Bat



(with open wings)
(Carmaja Bird)



Cuckoo Sparrow (Romaja Bird)



Peacock



Rooster



4 types of each
totally 20 types of Tiryāṅca Pañcēndriya
(with closed wings)