

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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Samyag Jñāna Pravēśikā Study Book 7



Blessings:

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

Divine Grace:

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Śrī Muktiśrījī Mahārāja Sāhēba,
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Tapasvī Ratna, Acalagacchādhipati, 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
aṅ/aṅ̄/an/aṅ̄

अः
aḥ

त	थ	द	ध	न
ta	tha	da	dha	na

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

प	फ	ब	भ	म
pa	pha	ba	bha	ma

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

य	र	ल	व
ya	ra	la	va

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña



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Sūtra – Meaning – Ārcanum (Insight)

(Jīvarāśi (life-forms) - 18 Pāpasthānaka (sins) - Karēmi bhañtē)

Īchākārēṇa sañdissaha bhagavan! - Jīvarāśi khamāumjī? Īccham.

Willingly Give me order oh God! - From all Jiva ask forgiveness? I desire so.

Sāta(7) lākha Pṛthvīkāya, sāta(7) lākha Apakāya, sāta(7) lākha Tēukāya, sāta(7) lākha Vāukāya, dasa (10) lākha Pratyēka Vanaspati-kāya, cauda (14) lākha Sādhāraṇa Vanaspati-kāya, bē (2) lākha bēīndriya, bē (2) lākha tēīndriya, bē (2) lākha cauīndriya, cāra (4) lākha dēvatā, cāra (4) lākha nārakī, cāra (4) lākha tīryaṅca pañcēndriya, cauda (14) lākha manuṣyanā bhēda, ēvamkārē coryāsī lakṣa jīva-yonimāmhē mhārē jīvē jiko koī jīva-duhavyo hoyā, duhavāvyo hoyā, duhavatā pratyē anumodhyo hoyā, tē savi huṁ, manē-vacanē-kāyāē karī micchāmi dukkaḍam.

Meaning: As described in the above said Jīvarāśi (life-forms) sūtra there are totally eighty four lakh (8400000) different ‘yoni’. Yoni means birth places where life-forms are produced. Nevertheless, the birth places are many more than those described; but the life-forms which are similar in color, smell, taste and touch, their birth locations are considered as one location, accordingly, of these life-forms in 84 lakh* Jīva-yoni, if I have hurt any Jīva, or made others to hurt them, or encouraged/supported/praised others in their act of injuring/hurting these, by thoughts-actions-words, then to all these jīva, I ask forgiveness. Thus, in this sūtra, any injury/harm that is caused by 3 types of activities i.e. by mind-speech-behavior to the jīva of 84 lakh yoni, that sin is undone by asking forgiveness.

***84 lakh Life-forms: èkēndriya = 7+7+7+7+10+14 + vikalēndriya = 2+2+2 + pañcēndriya 4+4+4+14**

Īchākārēṇa sañdissaha bhagavan! (Willingly Give me order oh God!)

Aḍhāra (18) – eighteen Pāpasthānaka (sins) ālovum jī (undone-ask forgiveness)?

Aḍhāra (18) - Eighteen Pāpasthānaka

Īccham! (I desire)! Pahēlē Prāñātipāta, bījē Mrṣāvāda, trījē Adattā-dāna, cothē Maithuna, pāncamē Parigraha, chaṭṭhē Krodha, sātamē Māna, āṭhamē Māyā, navamē Lobha, daśamē Rāga, agyāramē Dvēṣa, bāramē Kalaha, tēramē Abhyākhyāna, caudamē Cādī, pañdaramē Rati-Arati, soḷamē Para-parivāda, sattaramē Māyā-Mrṣāvāda, aḍhāramē Mithyātva-śalya, è aḍhārē pāpa-sthānakamāmhē jiko koī pāpasthānaka mhārē Jivē sēvyā hoyā, sēvarāvyā hoyā, sēvatā pratyē anumodhyā hoyā, tē savi manē-vacanē-kāyāē karī micchāmi dukkaḍam.

Word Meanings

Pāpasthānaka - places (stations) of sin	Dvēṣa -dislike/hatred/ malice/malevolence/animosity
Prāṇātipāta - to hurt or kill other jīva /violence	Kalaha - disputes /quarrelling
Mr̥ṣāvāda - to speak lie/untruth/falsehood	Abhyākhyāna - false accusation/ allegation/ aspersion
Adattā-dāna - to steal, theft	Cāḍi - back-biting
Maithuna - sexual indulgence or desire	Rati - show delight-jubilation in enjoyment
Parigraha - collection of power, wealth, cereals etc.	Arati - lament-mourn-aggrieve in trouble/ suffering
Krodha - anger	Para-parivāda - criticize/condemn others
Māna - ego/arrogance-rudeness/pride	Māyā-mr̥ṣāvāda - lying with deception
Māyā - deceit/fraud, cheat someone	Mithyātva-śalya - to desire for belief in materialistic god, guru and have a wrongful conduct
Lobha - greed/craving/ covetousness/ insatiability cupidity (dravya lobha)/ rapacity	
Rāga - infatuation (moha) /affection/ liking /love	

Meaning:- 1. Destruction of life / kill someone 2. Lying 3. Take things without its owner's will 4. To victimize or desire the sensual activities (enjoy 'viṣayo') 5. Collecting grains, wealth etc. 6. To be angry 7. To exhibit pride/arrogance/egotism 8. Cheating and deceiving others 9. Craving/greed/dissatisfaction 10. To love / keep attachment/infatuation with personal/material things 11. Hate something you don't like/to show resentment also. 12. Disagree-argue-quarrel with others 13. To put false accusation 14. To blame, do back biting 15. Show joy in happiness and lament or aggrieve in sorrow 16. To condemn virtuous and ungrateful 17. To deceive people by lying, cheating, deceit 18. To have wrong perception/belief in materialistic god-guru-religion (kudēva-kuguru-kudharma); Of 'these eighteen sins' if myself has committed any of these sins, have instigated others to commit, and when others are committing sins gave consent/agreed with them; to all those sins of mine I ask forgiveness by thoughts, words and body actions (behavior) so they may become fruitless. From this 18 places of sin there are 162 different ways (bhāṅgā) one can get demerit/stigma/sin/taint. 18 is multiplied by 3 doings (karaṇa) and 3 yoga (activities each by mind/body/speech) totals to 162 divisions which are 'undone' by reciting this sūtra (18x3=54x3=162)

Karēmi Bhañtē Sūtra!

Karēmi bhañtē? Sāmāīyaṃ sāvajjaṃ jogaṃ paccakkhāmi, jāva niyamaṃ pajjuvāsāmi, duvīhaṃ, ti-vihēṇaṃ, maṇēṇaṃ, vāyāē, kāēṇaṃ, na karēmi na kāravēmi, tassa bhañtē! padikkamāmi, niñdāmi, garihāmi, appāṇaṃ vosirāmi.

Word Meanings

Karēmi - I am performing

Bhañtē - Oh God!

Sāmāīyaṃ - sāmāyika

sāvajjaṃ - sinful

jogaṃ - activities-behavior

paccakkhāmi – I am giving up – I am taking paccakkhāṇa

jāva - as long as

niyamaṃ - the vow

pajjuvāsāmi - I abide, practice

duvīhaṃ - two ways (do myself, get it done)

ti-vihēṇaṃ - three ways

maṇēṇaṃ - by thought

vāyāē - by word

kāēṇaṃ - by action / by body

na karēmi - I will not do

na kāravēmi - will not make others do

tassa - that sin

bhañtē - Oh God!

padikkamāmi - I come back/retreat

niñdāmi-condemn/repent/am remorseful

garihāmi - condemning in front of

appāṇaṃ- my soul

vosirāmi - I relinquish/renounce

Meaning: Oh God! To acquire benefit of equanimity I am doing sāmāyika, I am renouncing all the sinful activities. Till I am doing sāmāyika, until then the two types of sinful activities (doing myself/make others do) and executed by three ways of activities (thought, words, body-action) neither will do it, nor will make others do it (i.e. by mind will not do, nor get it done, by speech will not do, nor get it done, by behavior-body actions will not do, nor get it done....in these 6 ways) Oh God! in that context my sins of past (done before) I retreat and come back, I with all my heart repent, renounce and feel remorseful, and condemn my sinful acts in front of my guru. I relinquish my soul from sins.

Who is a 'Śrāvaka'?

(21 qualities of Śrāvaka)

9. Lajjālu (Shame - Coyness - Shyness)

લજ્જાલુઓ અકજ્જે, વજ્જઈ દૂરેણ જેણ તણુયં પિ ।
આચરઈ સયાચારં, ન મુચઈ અંગીકયં કહવિ ॥

**Lajjāluo akajjè,
vajjāi dūrēṇa jēṇa taṇuyam pi |
Ācaraī sayāyāram,
na mucaī aṅgīkyaṃ kahavi ||**

A coy and shy person (lajjāvāna) is privileged to own the authority and mastery on religion...

Coyness-shyness is the ninth quality of Śrāvaka...

Why is 'lajjā' described as a virtue? What is the reason?

A coy person with shame always stays away from slanderous deeds...

Lajjāvāna person always practices virtue...

Lajjāvāna never puts away an accepted vow...

Yes! So lajjāvāna is eligible for doing dharma... is worthy of practicing religion...

In India (Hīndustāna) when the virtue of lajjā was pervasive in each and every house and in every human being, until then the Sun of Hind's virtue and holiness was shining brightly.

How can one go in front of elders wearing such kind of clothes?

How can one smoke cigarette in front of elders?

How can one talk this thing with elders?

Where there was shame-shyness, there was adherence to limits. Today also where there is lajjā there is adherence to limits.

Nonetheless, there has been a change in the society over last few years... The woman came out of the house ... out of the four walls in the wake of learning/education. A woman who went ahead in her studies ... joined job-business ... became interested in politics ... now she has become a male counterpart

Gradually the shyness began to decrease/subside ... one by one the limits began to break... and the situation/state of society that has risen in today's times we are seeing and experiencing.

Today father and son drink alcohol together...

All the family members watch modern films on T.V. together ...

Son in front of the father ... daughter-in-law and daughter in front of mother-in-law and mother speak against them or speak anything as it pleases them...

They wear whatever they want in any place...

As a result, not only the religion remained far away, but palaces of our social, cultural/civilized life collapsed... ruined... we do not know how many families broke

up... how many lives were shattered.

A lajjāvāna (shameful), kuḷavāna (aristocratic), khānadāna (noble-gentle) person always thinks how can I do this? If I will do this what will people think? The fear of society... and the world...also stops jīvas from misdoing/misdeeds/perpetrations. Puts them back on the right track.

Shame always has boundaries...and our safety is within these limits.

As a corollary, where there is no lajjā (shame) there is no limit...and with no limits no safety.

To earn accreditation of religion one needs limitations...for which one needs shame; and our introspection of self makes us familiar with the fact that where we are?

The supreme devotee of Rāma-caṅdrajī... Hanumāna...

Everyday bowed to Sitājī...

He was companion to Rāmacandrajī in his happiness and sorrows...

Such Hanumāna did not know how Sitājī looked? How were her ornaments? This was the coyness-shyness-shame and limit of Ārya Bhūmi.

Born in this same Ārya region, those virtuous souls are going on which path today? Perhaps they do not have any information about this.

Lajjā is the mother of all qualities/virtues. Without mother no child can be born, and in the same way without lajjā it is not possible to obtain good qualities/virtues.

Sometimes question is asked - "Today, just out of shame of someone, the one who remains far away from malpractices/misconduct to adopt virtuous life; tomorrow in his absence will he not leave virtues and

practice immorality and misconduct?"

No! It is not like that. Firstly, a small child due to fear avoids inaction ... then due to temptation takes path of good deeds...and in the end when real understanding comes, on his own becomes committed to doing good deeds avoiding inaction.

Similarly a person in adolescence and youth years when stops from such inactions due to shame of elderly...society, other gentlemen, and guru; then slowly-slowly he makes it a habit and gradually becomes accustomed to living life that way. He becomes accustomed to the creed of virtue. So life stops being ruined... Life becomes like paradise.

Its years old tale...

There was one miraculous sādhu...

He travelled from village to village carrying a pot (kamaṅḍala) in hand. Wherever he liked he stayed at virtuous and religious person's house...stayed as long as he desired. Went to other villages when he felt like going.

While roaming sādhu came to a gentlemen's house. Householder was very happy. With great honor kept him at home. After staying there for 8-10 days sādhu asked farewell to leave from there. The husband and wife asked for salutary sermon (hitopadēśa) and blessing ... The miraculous sage told to both together - "be human" and went away to another village.

Innocent husband and wife started thinking about sadhu's saying. Bābājī told us, "Be human", then are we not human beings? Are we animals? Are we birds? Are we ghosts? Are we demons/monsters?" Finally even after thinking a lot both of them did not understand and decided that

whenever they will meet bābājī again they will ask the meaning.

After many years ... again that saint came, stayed for few days and gave the blessings of 'be human' again and went away.

Both of them remembered the earlier year's incident and ran after bābājī and asked him "bābājī! Today again 2nd time you told us to 'be human'. Then are we not human being? We are unable to understand what you want to say."

Sādhu gave the pot from his hand to the couple – and told them "fill it with water and then see your face in this, you will understand everything"

The couple accepted the pot (kamaṇḍala) and came back to their home ... Hurriedly after reaching home they poured water in that pot and both husband and wife tried to see their reflections...seeing wife's reflection he started laughing aloud ... What is the plight of our jīva? It always hurries and rushes to see how others are. We forget to see our own self. Seeing husband laughing loudly, wife was very restless and took away the pot to see the reflection of husband. She also started laughing loudly.

Husband said – "why are you laughing?"

Wife said – "in the kamaṇḍala you look like donkey".

Husband said – "see...see here, you look like a she-dog (-bitch)".

Perhaps, can we wish to get such kamaṇḍala from a saint, so that we would know how we are?

Despite getting this rare human birth, hopefully we are not like the donkeys enjoying the 'garbage of lust'? And not like

the dog wagging its tail mad at a piece of bread?

From time immemorial we do not know what kind of sacrament are inscribed on our heart?! When such bad culture is accompanied by evil efficient causes the jīva becomes shameless, and then, its downfall is certain.

In the world we are surrounded by bad-culture from all four sides ... from times immemorial–the bad culture of passion-libido-inclination have been lying in our souls. In this time period of fifth āra (pañcama kāla) ...in this Iron Age (kaliyuga) do you want to save yourself? Saving oneself from bad and erroneous path and making one steady on virtuous path, there is only medicine ...one herb ... Rāmabāṇa (sure-effective) remedy... that is 'lajjā'!

The owner of shame is self-sufficient, frees oneself from the slavery of lust and strengthens the sacrament of virtue and thus acquires the eligibility to attain true religion.

* 10. Dayālu

(humane-pitiful-merciful-kind):

When a page is bound with another page book is formed

When a pearl is joined to other pearl garland is made ...

When one brick is cemented on another brick palace is made

Same way when qualities/virtues are added and lifestyle of Śrāvaka is made.

Let's understand the tenth quality of Śrāvaka ... Lets us understand its benefits and accept these so that we will increase the décor of Śrāvaka's life.

मूलं धम्मस्य दया तथलुगचं सव्व भेव लुट्ठाणं,
सिद्धं जिणंदसमभे मग्गिज्ज ते णिह दयालू ॥

Mūlaṃ dhammasya dayā,
tayaṇugayaṃ savvamēva ṇuṭṭhāṇaṃ |
Siddhaṃ Jñindasamaè
maggijjā tē ṇiha dayālū ||

Dayā (kindness/pity/mercy) is the foundation/root of any religion ...All the rituals that are conducive to mercy-dayā are stated in Jinendra's doctrine. That is why kindness is sought in this place ||

In Ācāraṅga sūtra it has been said – “I am saying that Tīrthaṅkara Bhagavāna in the past years...those prevailing today... and those who will become in future time-period, they all say-inform-describe this way that: ‘All life-all existence-all jīvas/souls-and all essence’ should not be destroyed, should not be ruled, should not be captured, should not be killed, and they should not be troubled/harassed”. Such a holy and everlasting (steadfast) religion has been revealed/shown by God who is the knower of all the miseries of life.

Yet, only to safeguard and sustain this virtue of mercy, many vows are described.

With sentiment of mercy, walking diligently, standing diligently, sitting diligently, sleeping diligently, as well as eating diligently and speaking diligently, one does not bind inauspicious karma-“pāpa karma”.

Other non-Jains (A-jaina) also say that...

न सा दीक्षा, न सा भिक्षा, न तं दानं, न तं तपः ।
न तं ज्ञानं, न तं ध्यानं, दया यत्र न विद्यते ॥

Na sā dikṣā, na sā bhikṣā,
na taṃ dānaṃ, na taṃ tṭapa: (h)
Na taṃ jñānaṃ, na taṃ dhyānaṃ,
dayā yatra na vidhyatè ||

There is no such dikṣā (initiation-renunciation)... There is no such bhikṣā (begging)

There is no such dānaṃ (donation)... There is no such tapa (penance)

There is no such jñānaṃ (knowledge/realization)...There is no such dhyānaṃ (meditation)

In which there is no abode of mercy...

Such a person being an officer of religion is addressed as merciful, because such jīva does not commit violence knowing the awful consequences of violence. It is worth knowing story of "Yaśodharā caritra" that explains the sweet result of mercy and its value by telling the terrible consequences of violence.

Ujjain city ...

King Amaracaṅdra... Queen Yaśodharā..

Prince Surēndradatta... his wife Nayanāvali...

One day King Amaracaṅdra handed over the state's work to his son Surēndradatta and accepted dikṣā (initiation) for welfare of the soul.

Surēndradatta handled the rule in a very good way. One day Sārasikā dāsī (bondmaid/handmaid) seeing a white hair on king's head said – “the messenger of religion (dharmadūta) has arrived”.

The king began to think about the youth and instability/fickleness/inconstancy of life. Feeling extremely aloof became enterprising to follow in his father's footsteps. King handed over the throne to his son Guṇadharakumāra and expressed his feeling to accept the life of Śramaṇa which their ancestors/former men had adopted.

King told this to his queen, and the queen said – “Oh lord! Do what you like/love, I will not put any obstacle in that. But I will also accept dikṣā with you Āryaputra because

how can moonlight (candrikā) live without her moon (candra)?

The King thought that queen loved him very much and will not be able to accept his separation/bereavement and live without him.

The day faded. King lying on bed thought about 'form of the world' but could not get sleep.

Queen thought that the king was asleep. She got up from her bed and went outside the room. King thought that she was unable to bear our separation so she might be going to end her life. King took his sword and went after her to see what was happening. Queen went and woke up the guard with humpback and started making inappropriate gestures with him... King became very angry and he was ready to kill both of them, but, then thought of killing of five-sensed jīvas (pañcendriya) withdrew, and, began worrying about the strangeness of the world and woman.

In the morning the King discussed his view with his minister. Minister requested –“Oh Lord! Until Guṇadhara-kumāra became capable of fighting wearing an armor you please take care of people”.

Listening to the minister King said – “After seeing downfall in our lineage do you remember anyone staying at home?”

Minister said: - “Oh lord! No one has done such a thing”.

The day ended. The king dreamt – “As if seated on a throne in a palace erected on land with seven layers/lands; the mother who spoke adversely made him fall down...so then, he and his mother started falling down and both reached the first level land. Even then too somehow he got up and reached the top of the palace that simulated Meru Mountain...

King woke up from the dream ... he started thinking about the fruit of the dream... he felt that something terrible may happen (bad omen) ... but then too, perhaps the end result is good... he began to think so...

After finishing his morning ritual he came to the meeting in the court and sat down. Rājamāta (mother of the state) Yaśodharā arrived. The king got up to greet her. Mother asked about the health of the son. He answered that all is well under her influence/blessing.

To take the advice and permission from mother the king said – “Oh! Mother! Today I saw a dream that I have given the responsibility of the state to Guṇadhara-kumāra and became a sādhu”. King further told, then I saw a dream in which I fell down from a big white/ pure-house.

The mother on hearing this became frightful, pressed the floor with the left toe and spitted...she spoke -“To disrupt the dream you hand over the kingdom to prince and adopt ‘Śramaṇa dharma’.

King said –“Mother’s command is acceptable”.

Mother Yaśodhara said –“Because you fell down, we will worship the family deity and make peace by killing many birds and animals. (śāntikarma)

King said, “Oh! Mother what are you saying? Religion is done by peace, not by violence. The ‘foundation/root of religion is mercy’ ...giving life (abhaya dāna) is the biggest religion in this world.

There started a debate between mother and son on violence – non-violence... The king began to think.” On one hand mother’s promise is lost/defied/unfulfilled and on the other hand, there is violence. What should I do then?

He thought there is only one way so that there is no breach in the promise of gurus and no breach in his own vow, he could see only one way, the way of sacrificing his life ... King removed sword from its sheath Everywhere there was a chaos.... Mother held hand of the son and said –“Son! Do you think that I will be alive after your death? If you take this step to end your life you will earn the sin of killing the mother.

Soon rooster spoke...

Hearing voice of the rooster, she told the king – “Son! You kill this rooster. It is believed that while doing such acts, the sound of anyone that is heard first, one has to kill it or its reflection to fulfill our wish”.

King remained firm in his jīva-dayā dharma and said- “Oh Mother! I will not kill any jīva by my mind, body and soul”.

So mother said – “Oh son! If it is like that, then you make rooster out of flour and kill it”.

The infatuation and affection of the mother, closed son’s ‘discernment eye’ and the son became ready to accept mother’s promise.

The artists made the rooster from flour.

Mother made her son kill this rooster in front of their deity and worshipped the deity, said – “Oh goddess! be satisfied with this rooster and defall the dream of my son”.

Then mother told son to eat the meat of the rooster.

Son said – Oh Mother ! But, eating the stench, nasty, filthy meat of containing many mobile tiryāṅca jīva will open the doors of hell, therefore eating poison is better.

Nevertheless, due to insistence of the mother, king ate the meat of rooster made of flour.

Next day after the coronation of his son the King got ready to accept initiation

(dikṣā). Then his wife said – Oh Ārya putra! Let us celebrate the happiness of our son’s coronation and enjoy today. Then even I will also take initiation (dikṣā). So please stay for one day.

King started thinking that, in this woman’s words and behaviour-deed/ character one can observe so much contrast/ opposite deliberations, such woman, what will she do? To know this he stayed back for a day. On the other hand queen started thinking if I will not take pravārjyā (initiation) with the king then there will be a big stigma on me; But if in some way I will kill the king, and, not follow the path after his death giving the reason of raising our son, it will not be considered as a fault. So let me do some such thing.

Jīva is so mad after the material happiness of life? To obtain such happiness and enjoy it thereafter even the wife decided to kill her husband who was worshipped as a God. When, one becomes ready and makes efforts to kill a five sensed human life expelling compassion from the heart, makes the heart extremely hard. Only a stone hearted person can kill a human being.

Such a stone hearted queen added poison in food of the king. King had understood the poison experiment of his treacherous wife. Promptly he called doctors who removed the poison. Nonetheless, Queen thought that if doctors came on time then her plan will be in vain ... so putting up a show of mourning she fell upon the king with a thud, and killed the king by pressing king’s throat with her thumb.

King died meditating in ārta dhyāna (inauspicious meditation) and roamed in the tiryāṅca gati...

The King and mother due to the act of killing rooster made of flour, transmigrated

in births of peacock-dog, khaṇa–snake, fish-infantile (śiśumāra), sheep - goat, she-buffalo and rooster.

Oh Jīva! If you have to stop life cycle... and want to move beyond rebirth then you should renunciate/stop/avoid violence or killing of lives. Should behold quality of jīvadayā (abhayadāna) in soul.

In the birth of rooster, due to some auspicious deeds in the past he met a muni and got the opportunity to hear him. Listening to its own life cycle he realised and gained knowledge; and accepted Śrāvaka dharma as much as possible and began to dance with joy... started making noise...

Prince Guṇadhara who had the skill of vowel-piercing (swaravēdhī), shot an arrow in the direction of the word which pierced this dancing rooster. Completing that life-period he was reborn as a son in the womb of Jayāvalī, wife of Guṇadhara, and, the jīva of Yaśodharā was born as daughter.

The influence of the fetus in the womb, Jayāvalī expressed her desire to listen to jīna pravacana... in her mind arose wish of abhayadāna ... the feeling to give abhayadāna to all lives was strongly felt. Guṇadhara king announced the practice of amāri paḍaha in the town and fulfilled her wish.

Twins were born, in the form of a son and daughter and there was a grand celebration. The king kept their name Abhaya and Abhayamati.

With the company of knowledgeable saints, realised the previous birth... and accepted saṁyam.... Adored pure restraint and went to dēvaloka.

Again from dēvaloka he took birth of a human being, accepted saṁyam, did penance to destroy all the ghāti karma and attained kēvalya... attained mokṣa.

What a unique glory of mercy? and what horrible results of cruel and brutal/ruthless sentiments and violence?

From many years we are lost in the consequences of violence due to ignorance. Violence makes life miserable. Soul becomes heavier with bondage of karma. As a result we are wandering in the four species and eightyfour lakh jīva-yoni...life-forms...

Until the harshness is not thrown out, tenderness cannot be achieved. Until the feeling of violence does not run away, virtue of mercy will not awaken... To gain the gem of religion, it is very necessary for mercy to manifest. Only from mercy one can obtain divinity and glory.

Where there is water...where soil is wet, greenery spreads on its own. In the same way, where there is jīnavāṇī, the heart gets wet...here all varieties of greenery... happiness-peace spread automatically... With no sentiments of mercy in the heart, cruelty and brutality crush the greenery... there all becomes deserted-barren-desolated.

Just think about it ... you will not get such kind of opportunity again ...

To end the eternal friendship of cruelty and brutality one will not get this human birth again. So accept and imbibe religion and become committed to understand yourself. Break the bondage/relation with cruelty and ruthlessness and befriend mercy/compassion. Life will be worth living . Life will be blessed. The time has come to correctly count the incorrectly counted entries in the past. Now do not delay it ... Jīva! welcome this opportunity in life... Joy...applaud with joy. When compassion /mercy will reside in the soul there will be eternal happiness all around. Every part of the body will be buzzing with

joy/happiness... And you will experience the real/true bliss of life. Forward your hand for the friendship of mercy and see the happy results then...i.e...

Happiness in this world (loka) ... samādhi in the time of death... and auspicious birth in the world beyond – Paraloka.

8 Types of Daya

(Mercy-kindness-pity-compassion)

There are 8 types of mercy according to its pretext (reference) and purity

1) Dravya Dayā: With utmost carefulness (Jayaṇā), doing or performing activities that safeguard all living being also is dravya dayā.

2) Bhāva Dayā : In keeping with the intimate virtue form of knowledge, and doing activity/performance towards wellness of other jīva by thoughtful conduct is bhāva dayā.

3) Swadayā: From not allowing the kaṣāyās (inappropriate sentiments-anger, greed, ego, deceit) etc., these weapons to destroy the soul-form or its virtues is swadayā.

4) Paradayā: To offer mercy by ‘dravya or bhāva dayā’ to others is paradayā. But, in that situation failing towards self (swadayā/pity) and doing paradayā is not scripturally agreed upon.

5) Swarūpa dayā: Due to competition for material happiness doing dayā is swarūpa dayā. It’s for namesake seen as kindness, but if there is neglect of self-interest or welfare then it is to be known as violence in thoughts (bhāva himsā)

6) Anubandhadayā: Violence of life/ jīvas that inevitably occurs despite the activity done with good intentions is anubandha dayā.

7) Vyavahāra dayā: Ritualistic

performs all the actions using and observing Jīva dayā that is vyavahāra dayā.

8) Niscaya Dayā: Stabilization of loneliness (ēkatva bhāva - single mindedness) in focused use and attainment of pure goal niscaya dayā.

In this way, knowing and understanding the various aspects of mercy, it is extremely necessary to carry out honest efforts to achieve niscaya dayā. That is the essence of true religion.

*11. Madhyastha Saumyadr̥ṣṭi (intermediator – pleasant/ pleasing /gentle/ benignant : looks at True/ virtual elements of reality/ thing / object)

“Mercy is the foundation/base/root of religion”: According to this proverb, a pious soul should be merciful. A man with harsh/rough heart cannot practice true religion in life. Religion is nothing but pure practice of true mercy. Knowing this truth, let’s move forward in the introduction of the next virtue of the Śrāvaka, and and try our best to understand what the learned Mahāriṣi (great sage) has said in the eleventh virtue.

मज्जत्थ सोमदिट्ठो धम्मविचारं जहट्ठिचं सुणाय,
कुणाय गुण संपओगं दोसे दूरं परिच्ययथ ||

Majzattha somadiṭṭho

dhammaviyāram jahatṭhiyam suṇāi |

Kuṇāi guṇa saṁpaogam

dosē dūram pariccayaī ||

In order to practice religion, one must be humble, but at the same time, he says a unique thing that in our vision, there should be intermediary and gentleness too.

The accomplice who is benignant and gentle, he/she can listen to the righteous thinking about the true religion and remove the faults by adopting/practicing the virtues.

Therefore, in order to qualify as a Śrāvaka one should acquire the qualities of Madhyastha Saumyadr̥ṣṭi and cultivate these too.

What does one mean by ‘Madhyastha’?

It is natural to have this question in mind about what is madhyastha? That is why in answering this question, in the chapter on dharma ratna, critique (vivecanakāra), says that

मध्यस्था इच्छिं दर्शने पक्षपातविकला सौम्याय प्रद्वेषाभावाद्दृष्टि
दर्शनं यत्तु स माध्यस्थ सौम्यद्रष्टिः सर्वत्रा रक्ताद्रिष्टे र्त्थः

**Madhyasthā kaciṅd darśanē,
pakṣapātavikalā saumyāya
pradvēṣābhāvadr̥ṣṭi |**

**Darśanaṁ yasya sa mādyastha saumyadr̥ṣṭi:
sarvatrā raktādvīṣṭa ītyartha: ||**

Means, in any philosophy (darśana) he/she is impartial, and, a being without any envies-malevolence-hatred-antipathy-malice, and he/she has ‘gentle vision’, is then described as a person with ‘madyastha saumyadr̥ṣṭi’; means this person is without any attachment and hatred at all places and is considered as ‘madyastha saumyadr̥ṣṭi’.

A person with such a vision is like a person who can identify the real gold as he beholds this virtue of being a ‘skilled examiner of true gold’; therefore, such a person is able to identify the form of religious goods present as usual in the pavillion of congregations of many petals i.e. the religious material/thing/person as it exists... meaning ‘that one with virtue is virtuous... that which is ungrateful is without qualities... one who has limited qualities is less virtuous... and one with excess qualities as highly virtuous’.

In today’s times this sight is absolutely necessary because crows are abundant... cuckoos are less

Hérons are more ... geese are less

True diamonds are rare ... false diamonds are plenty ...

Gems are less... pebbles/gravel are more ...

There are very few true saints ... fake saints are numerous...

Heretic/hypocrit/heterodox persons are increasing. Without real mādyastha and mādyastha saumyadr̥ṣṭi it is very difficult to identify them (true saints). “Hira mukha sē nā kahē lākha hamārā mola (mulya)-Diamonds will never say that their value is in lakhs” Accordingly, an honest person will never praise himself. Whereas those who manipulated and became liars-frauds-“big persons” never loose any opportunity for their propaganda...not even ready to leave any such opportunity too. At this time if a person is not having madyasthadr̥ṣṭi, how can he attain saumyadr̥ṣṭi? ...means he cannot attain it.

At such times, one who wishes to contemplate for attaining mokṣa, then to find its pathway and a Sadguru are also very very difficult task for him/her...

Newer religious sects and subsects and newer religions are emerging. The jīva (mumukṣu) who desires to attain mokṣa is getting confused. There is only one reason behind it... he does not behold that ‘madyastha saumyadr̥ṣṭi’ with which he becomes capable to examine-analyse-identify-deduce the ‘truth’.

The beak of the goose has great quality to separate water and milk from a mixture of milk-water. A true jeweller with his intelligent discretion is able to differentiate between real diamond and glass piece, and, even from a distance he identifies the real

diamond. Why?...because he beholds the skilled discerning eye sight to identify the real diamond.

If we take copper pieces mixed with gold pieces to the jeweler, then he will rub on the testing-stone and identify and separate it from the real gold.

Same way in today's time period the one who does not have the vision to know the true religion and the true religious person...and special skill/strength to differentiate between a true master from a fraudulent master...does not have madyastadr̥ṣṭi, he is not able to find the right path...and without finding the real guru and religion he deviates from the real path...he just wanders here there on the path.

There is fire in the woods But one needs match stick to light it ...

Mop the floor with cloth dipped in kerosene, then if we burn wood, fire will be surely produced .

There are grains in the earth

But for that one has to plough the field.

Add the manures...

Sow the seeds...

Water it...

When all the activities are done together grain crops get ready.

In milk there is ghee ...

But for that you have to make curd first by curdling the milk .

Make buttermilk...

Remove butter...

Heat butter...

Then only can ghee be ready

From cotton we get cloth...

First cotton is pressed in the jinning mill...

Make bails of cotton...

Then we have to send these cotton bails to the cotton-mill ...

From cotton we have to make thread..

Then yarn the thread...

And then the cloth is made.

Same way God is there in our heart ...

But without devotion and efforts he cannot be attained easily. One has to work hard and carry out toiling efforts. Also guidance of proper master/teacher (guru) is necessary for this.

We know that proper and correct medicine even if bitter when given along with observance of proper dietary restrictions then the ailment vanishes clearly. Now a days unqualified/ semiqualified ācāryas, mahāntas, gurus have sprung up... but as one cannot become a merchant with just holding the turmeric plant in hand, and, 'with half knowledge' one can become only the 'camel doctor'... same way with fraud gurus we cannot benefit and attain mokṣa.

Only Such kind of madyastha saumyadr̥ṣṭi in a person, who is familiar with truth...can understand real things ...such intelligent person only can attain true religion and follow it. This is best understood from the story of Somavasū Brāhmaṇa.

In a town named Kauśāmbī...

There lived a very poor Brāhmaṇa named Somavasū. He had tremendous faith in religion but wherever he attempted for success he failed and faced defeat; hence slowly-slowly he started losing faith in

religion. One day he was listening to the benefits of religion from a religious preacher; he heard...”to earn the respect of Gods like that of Indra...enjoy wealth and material happiness of a life of cakravartī, baladēva...and vāsudēva...earn miraculous positions of various successful persons, the armies...wealth (lakṣmī-money)etc. ...and what more to say...but, also to possess the virtue of Arihaṅta who are worshipped/saluted by all Indras, all this is the fruit of ‘Religious Kalpavṛkṣa (wish tree)’.

Hearing this, Somavasu Brāhmaṇa said -“ Oh dharma guru! Your saying is true ... very true ...but please tell me where to get knowledge of such a religion, especially from whom...?”

The learned religious scholar replied to Somavasu Brāhmaṇa, “Hèy Bhadra (auspicious)! The one who has knowledge of three things viz. eating sweet, sleeping happily and popularizing oneself, and, also he lives accordingly; from such a person you attain religion, so that you can gain the auspicious seat/position/level.

Listening to this Somavasu asked... “What is the meaning of these words/phrases?”

Religious preacher said – “it means ... the one who has pure intellect only can know what benevolence is!”

Then to know and acquire pure religion he enthusiastically travelled asking many philosophers during his journey...and reached a town at the time of asking for alms...

There he went into the tent of a Sanyāsī. Became his guest. After some time Sanyāsī went for bhikṣā and came back. Both shared the food obtained in bhikṣā. After that in spare/idle time they started

discussing about the religion ... When, Somavasu Brāhmaṇa, asked him, what is the essence/existence/core meaning of true religion... Sanyāsī answered – “We, Yaśa and Suyaśa are two disciples of our guru Soma. Our guru preached us “Eat sweet, sleep happily and popularize yourself”. He mentioned to us this essence. But, Gurudēva died before he could explain us its meaning. So I with my own intelligence derived its meaning and continue contemplating on guru’s preaching’s/sayings.

Somavasu again asked him – “What is the meaning of these words according to you?”

Sanyāsī said – Hèy Bhadra! I show/teach the ‘maṅtra medicine’ to the villagers and in bhikṣā they give me sweets, I eat it and sleep happily in my hut.

After listening to sanyāsī, Somavasu Brāhmaṇa started thinking with his madyastha saumyaḍṛṣṭi that he had understood only gross outer meaning of Guru’s preaching; but does not have the insight of the deeper meaning; because this cannot be a Guru’s opinion/outlook.

After thinking that way, he took the information of where his Guru brother dwelt and Somavasu Brāhmaṇa left eagerly to understand the deeper meaning. There during the discussion about religion, Suyaśa sanyāsī mentioned the saying of his Guru, “Eating sweet, sleeping happily and popularizing yourself”. Somavasu asked him the meaning of these words. He replied, “Hèy Bhadra! I eat alternate day, so I find the food sweet for me. With meditation and learning I can sleep wherever I get place, so I am sleeping happily. Being innocent I am popular, so this way I follow the preaching of my Guru”.

Again through his madhyastha and saumyadrṣṭi, Somavasu thought, ‘he is better than the previous one, but then too I think ‘Guru vacana-saying’ sounds incredibly serious, there is much deeper meaning in it, so who can know his opinion?’

Thinking that way Somavasu Brāhmaṇa came to Pātaliputra city. There lived Paṇḍita Trilocana who had scholarly knowledge of the scriptures and the Jaina doctrine. Knowing the principled behavior of the Paṇḍita, he reached his house, bowed down and touched his feet...and asked him, ‘Oh Mahā Paṇḍita! I want to take initiation (dikṣā), so please tell me from whom should I take it?’

The Mahāpaṇḍita replied, you take dikṣā from the person, the one who uses this words, ‘Eating sweet, sleeping happily and popularizing yourself’ and also follows them’.

On listening this answer, Somavasu asked him the question again – “Oh Great scholar! What is the meaning of these terms you just mentioned? Paṇḍita said –“Héy Bhadra! The one who has not done anything for oneself, nor made others to do for oneself, and not encouraged others for such intentions...uses such kind of pure food and water, does not use any ‘gem-māntra’, roots and medicines, but like a bee takes the honey without any intentions of attachment or hatred, only that person is the one who eats sweet for benefit of others. The one who leaves all mental worries, makes efforts, with Guru’s consent carries out the observances of auspicious meditation and restraints, and, then sleeps at night is the one who sleeps happily’.

‘Further those who are always indifferent to all the substances/objects like wealth, grains, gold, silver, gems, four

legged animals etc. are sure to gain popularity’.

On Hearing this, Somavasu exclaimed ! Hèy Trilocana! – Oh! Knowledgeable man. I bow down to the knower of the ultimate meaning!’

So Trilocana told him – “Hèy Bhadra! I would say that you are a virtuous person; because, by being madhyastha (moderate) you can see true religion”

From there, taking Paṇḍita's leave, Somavasu Brāhmaṇa began the search of a Sad-guru... then he saw some Jaina sramaṇas in search of pure food (prāsuka āhāra) walking with watchful eye. He was delighted and assumed that his aspiration was fulfilled, he walked behind them to the garden and met Sughoṣa guru, who was sitting in the park. He saluted Sughoṣa Guru and asked for the meaning of three phrases. He told the same meaning as told by the Mahāpaṇḍita.

Adhering to the first phrase he had seen that munis were following it. So then to observe for the execution of the other phrases he stayed overnight in that place only.

In the night, the munis after doing the daily rituals, reciting porisī, took the permission of Ācārya Bhagavaṇta and followed the ritual of sleeping as described in the scriptures, he saw the observance of the second phrase.

Then Ācārya Bhagavaṇta woke up; and started the appropriate study named ‘Vaiśramaṇa’ and began its reflexing (parāvartana)...therefore the throne of God Kubèra was shaken up and he immediately came there. Vaiśramaṇa with utmost concentration started listening to the recital. Ācārya completed his meditation when Vaiśramaṇa bowed down to him and asked

‘Please ask whatever you want’. Ācārya Bhagavaṅta said “You get benefit of the religion (dharma lābha thāo)”.

Accepting dharma lābha from the mouth of Guru, radiant, attractive-dainty, beautiful Kubēra with an ecstatic mind bowed down in the feet of the Gurudēva and went to his own place. Looking at the detachment of the Guru, delighted Somavasū told his own gross narrative to the Guru and accepted restraint from him...and with dedicated adoration attained sadgati (auspicious next birth)...

What a wonderful power in the vision of the moderate ascetic!

When will we get such true vision?

When shall we swim this ocean of the world?



Jīva Vicāra (Thoughts about the Soul)



After knowing the types/divisions of nārakī, tiryāṅca and manuṣya, it is worth knowing the dēva born in dēvagati who also exhibit interesting types.

**दस हा भवणा ऽ हिवई अट्ट-विहा वाणमंतरा हुंति ।
जोइसिया पंच-विहा दु-विहा वेमाणिया देवा ॥२४॥**

**Dasa hā bhavaṅā a hivaī
aṭṭha – vihā vāṇamaṅtarā huṅti |
Joīsīyā paṅca – vihā
du – vihā vēmāṅiyā dēvā || 24 ||**

Bhavanapati are of 10 types, Vyaṅtara of 8 types, Jyotiṣka of 5 types and Vaimānika dēva are of 2 types ||24||

Those who reside in bhavana (building/edifice) are called as Bhavanapati dēva. These dēvas have looks of boy/coumarou (kumāra) so their name is always coupled with kumāra.

These dēvas are playful, beautiful, joyful and fond....in the first hell named Ratnaprabhā earth of one lakh eighty thousand yojana thick encrustation/layer/stratum; leaving one thousand yojana strata above and below, they reside in their bhavana in the intervening thick layers in the 12 āṅtarās (interlayers) of the earth.

Above their residences in the upper and lower 1000 yojana earth layers of the Ratnaprabhā nārakī, again leaving 100 yojana in the upper and lower strata, reside the vyaṅtara dēvas in the middle 800 yojana.

Vyaṅtara has two meanings. Vyaṅtara means ‘without āṅtara (distance)’ or ‘of different types of distances’.

Above their residences in the Ratnaprabhā nārakī’s upper and lower 100 yojana earth, leaving 10 yojana in the upper and lower strata reside the eight vāṅa-vyaṅtara dēvas in the middle 80 yojana.

They wander/roam in the forests hence the name vāṅa-vyaṅtara.

From our earth (level earth ground-sama bhūṭala), 790 yojana above are planes of stars. From the level ground 800 yojana above are planes of Sun (sūrya) and 880 yojana above the level are planes of Moon (candra). From the level of the ground, 884 yojana above are planes of constellations. From the level ground, 900 yojana above are the planes of planets.

In the 2 ½ dwīpa region/place, all the planes of Jyotiṣka perambulate around the Meru Mountain. Because they rotate they are called “cara (moving)”. Outside 2 ½ dwīpa the planes of Jyotiṣka cakra remain steady.

Dēvas originating/emanating in the weird/ethereal/bizarre planes are called Vaimānika dēvas. They are of two types – 1. Kalpopanna and 2. Kalpātīta

Similar to the social arrangement found in human world, in some dēvaloka also we find the arrangement of dēvas as

kings, servants etc.; these dēvas are called “Kalpopanna” dēvas and the dēvas where we do not find aforesaid such social arrangement are called Kalpātīta dēvas. The “Kalpopanna” dēvas conduct the celebrations of the Kalyāṇakas of the Tīrthaṅkaras.

Nine Grēivēyaka and five Anuttara are the Kalpātīta dēvas; others are Kalpopanna dēvas.

King of dēvas is called Indra. There are 68 Indras in all. They are calculated as follows:

10 Bhavanapati’s 20 Indra (two of each)
8 Vyañtara’s 16 Indra (two of each)
8 Vāṇavyañtara’s 16 Indra (two of each)
12 Jyotiṣka’s 2 Indra (Moon and Sun)
12 Vaimānika’s 10 Indra = Total.....64 Indra (king of dēvas)

The total types of dēvas are 99, as follows:

8 Vyañtara, 8 Vāṇa-vyañtara, 10 Bhavanapati, 15 Paramādhāmī, 10 Tiryāṅgajṛmbhaka, 10 Jyotiṣka, 3 Kilbīṣika, 12 Vaimānika, 9 Lokāntika, 9 Grēivēyaka, and 5 Anuttara = Total...99

These 99 types can be of two types, paryāpta and aparyāpta, thus totaling 198 (one hundred and ninety eight) types.

All dēvas are paryāpta. But, till the time they acquire their paryāptis until then they are described as aparyāpta. So, after accomplishing all the paryāptis suitable for self then only they are called as paryāpta dēvas.

Names of the Dēvaloka:-

The Jīva born as a dēva can go to

different - different places / locations depending upon the auspicious karma performed during previous birth. The dēvas reside in locations above the earth and also in the places below the earth. The dēvas in higher locations have more auspicious strength. Whereas dēvas in the lower places have lesser auspicious strength.

Those in the lower locations have main 5 types:

(1) Bhavanapati – those residing in the bhavanas are of 10 types:

1) Asurakumāra, 2) Nāgakumāra
3) Suvarṇakumāra, 4) Vidhyutakumāra
5) Agnikumāra, 6) Dwīpakumāra
7) Udadhikumāra, 8) Diśikumāra
9) Pavanakumāra, 10) Stanitakumāra

(2) Paramādhāmī – The dēvas that give different types of pains/sufferings are of 15 types:

(1) Āmba (2) Āmbarīya (3) Śyāma (4) Śābasa (5) Rūdra (6) Uparūdra (7) Kāḷa (8) Mahākāḷa (9) Asīpama (10) Vana (11) Kumbhī (12) Vālukā (13) Vaitaraṇī (14) Kharasvara (15) Mahāghosa

(3) Vyañtara – Those who construct the ‘Samovasaraṇa’ etc. of Paramātmā and miracle-loving are of 8 types.

(1) Piśāca (2) Bhūta (3) Yakṣa (4) Rākṣasa (5) Kinnara (6) Kimpuruṣa (7) Mahoraga and (8) Gaṇḍharva.

(4) Vāṇavyañtara – These dēvas by nature curse-quarrel-harass, but also can become good natured and strong, are of 8 types: (1) Aṇapannī (2) Paṇannī (3) Īsivādī (4) Bhūtavādī (5) Kaṇḍita (6) Mahakaṇḍita (7) Kohaṇḍa (8) Pataṅga

(5) Tiryāṅgajṛmbhaka:- Dēvas who provide auspicious Tīrthānkaras with wealth, cereals, etc. are of ten (10) types – (1) Annajṛmbhagā (food) (2) Pānajṛmbhagā (water) (3) Vastrajṛmbhagā (clothes) (4) Gharajṛmbhagā (dwelling) (5) Puṣpajṛmbhagā (flowers) (6) Kuḷajṛmbhagā (ancestry/ clan/ lineage/ breed) (7) Puppaphaḷajṛmbhagā (fruits) (8) Śayanajṛmbhagā (bed) (9) Vidhyājṛmbhagā (jñāna/knowledge/scholarship/erudition) (10) Aviyatajṛmbhagā. The dēvas of these breed wherever they reside that residential location (dēvaloka) is known by their name only. So 1-10 types should also be known as the 10 types of dēvaloka.

The dēvas residing above the earth are of 6 main types:

(1) Jyotiṣī:- These are of two types, moving and steady. Each type has five varieties described as follows: 1. Sun 2. Moon 3. Planet 4. Constellation 5. Stars

(2) Vaimānika:- These dēvas are of 12 types :- 1. Saudharma 2. Isāna 3. Sanatakumāra 4. Māhendra 5. Brahmaloaka 6. Lāntaka 7. Mahāśukra (8) Sahastrāra (9) Ānata (10) Prāṇata (11) Āraṇa (12) Acyuta

(3) Lokāntika:- At the time of ‘initiation’ of Prabhu, these dēvas were the one who requested Prabhu to establish Tīrtha. They are of 9 types:-1. Sārasvata 2. Āditya 3. Vanhi 4. Arūṇa 5. Gardatoya 6. Tuṣita 7. Avyābādha 8. Marūta 9. Ariṣṭa

(4) Kilbiṣiya:- In common language these lower caste dēvas (cāndāḷa breed – cruel /assassin/ sinful/murderous) are of 3 types: The first type Kilbiṣiyā dēvas are below 1st and 2nd dēvaloka. 2. The second

type Kilbiṣiyā reside below 3rd dēvaloka. 3. The third type Kilbiṣiyā reside below 6th dēvaloka.

(5) Grēivēyaka:- These Grēivēyaka dēvas are of 9 types:- 1. Sudarśana 2. Supratibaddha 3. Manorama 4. Sarvatobhadra 5. Suviśāsa 6. Sumanasa 7. Saumanasa 8. Priyamkara 9. Naṅdikara

(6) Anuttara:-Anuttara dēvas are of 5 types- 1. Vijaya 2. Vaijayaṅta 3. Jayāṅta 4. Aparājita 5. Sarvārthasiddha

All the above mentioned dēvas show prosperity that increases as we go up. But, even then if they desire mokṣa they will have to take a human birth. Without human birth there is no emancipation. Isn’t this the ‘Greatness-Grandeur’ of Human Birth?!

Navatattva (9 Elements / 9 Fundamental Verities)

Saṁvara tattva - stoppage of influx of karmas

What kind of karma is earned by a jīva surrounded by the causes of eternal karmabaṅdha? Because of that what fruits and consequences to suffer, what unhappiness - grief-sorrow and misfortunes to suffer? That is what we are seeing in the world, yet, why this picture does not awaken us to escape from the interplay of such strange karmas and their causes? Why?!!! Why does the Jīva fall back in removing such occasions/causes of karma bondage?

The reason seems only one - that is 'ignorance (ajñāna) of Saṁvara element (tattva)'.

This ignorance about Saṁvara tattva hinders the progress of the soul. To take refuge in Āśrava is easy... from time immemorial we have observed it... whereas taking refuge in Saṁvara is extremely difficult. It demands continuous hard/toiling efforts. It is natural for all jīvas to flow in the stream of the world (saṁsāra) and karma... Jīva has been doing such kind of activities. Its culture is strong for these worldly activities. To walk on the opposite side of that flow... stand there...be steady there...is difficult. Then where is the question to run in that direction?

In the last lesson we learnt about some types of saṁvara. Let's proceed further to learn more types.... let's understand ...and

accept these for the benefit/welfare of our soul. Because, when Gautama swāmī asked Prabhu Mahāvīra swāmī- "Prabhu! What is fruit of Knowledge?"

Prabhu replied, "Fruit of knowledge is 'Virati' that helps us stop such influx of karma".

"Where there is acceptance of Saṁvara... there is a pause from / stoppage of Āśrava", knowing and understanding this let's improve our life by practicing Saṁvara.

खंती मद्दव अज्जव, मुत्ती तव संजमे अ बोधव्वे ।
संच्चं सोअं अकिंचणं च बंभच जइ धम्मो ॥२९॥

**Khantī maddava ajjava,
muttī tava sañjamè a bodhavvè |
Sañccaṁ soaṁ akiñcaṇaṁ ca
baṁbhaca jaī dhammo || 29 ||**

Meaning - Kṣamā (forbearance/ forgiveness), Namratā (politeness), Saraḷata (simplicity), Nirāḷapaṇu (distinct/ being different), Tapaścaryā (internal and external austerities/ penance), Saṁyam (restraint/ controlling 5 senses), Satya (avoiding condemnable speech), Pavitratā (chastity/ holiness/ purity/ sacredness/sanctity), Akiñcanapaṇu (indigent/ pauper), Brahmācārya (celibacy) and Yati dharma (asceticism) || 29 ||

To settle in our soul... to be stable in the 'knower soul' is the true vitarāgatā

(detachment). That is the true religion, which is defined as yati dharma (religious virtues) and is of 10 types.

(1) Kṣamā - (forgiveness/forbearance) - Lack of anger is kṣamā, which is of 5 types.

Upakāra Kṣamā - The person who has done good to us/helped us/obliged us in past times but, now he speaks bitter words, does activity that harms us, then too, we should remember his past obligation, remain tolerant, patient and forgive him, that's upakāra kṣamā

Apakāra Kṣamā – If a powerful person harasses us ... harms us... even then to forgive him with the thinking/understanding that if I am not tolerant then he will cause me more losses that is apakāra kṣamā.

Vipāka Kṣamā: We must understand that it is not good to get angry. Anger brings and makes us suffer bitter results. Anger makes us bind karmas and therefore in the situations where our anger may be provoked even then one does not get angry, that is vipāka kṣamā.

Vacana Kṣamā: Paramātmā has told us in the scriptures to behold virtue of forgiveness. One accepts this as this is Āgama saying (vacana) and then beholds it that is vacana kṣamā.

Dharma Kṣamā: Kṣamā is virtue of the soul...nature of the soul...religion (duty-dharma) of the soul ...To know this, and, delete anger, and behold forgiveness that is dharma kṣamā.

(2) Mārdava (politeness-humility): Mārdava is the lack of arrogance of race,

ancestry, and lineage etc. i.e. the 8 types of arrogance/ rut. Mārdava means politeness/humility. Being ego-less. When 'ego - kaṣāya 'quietens/ calms, only then religion of mārdava-humility unfolds/manifests.

(3) Ārjava: Freedom from māyā-kaṣāya or lack of deception/fraud is ārjava.

(4) Mukti : Freedom from greed or lack of greed is " Mukti".

(5) Tapa (penance): To restraint our wishes, desires is tapa. It is of 12 types and is included in both saṁvara and nirjarā.

(6) Saṁyama (self-restraint): Stopping oneself from all activities of violence temporarily or permanently is saṁyama. Restraints observed by ascetic is of '17 types.' viz. 5-pañca-mahāvratā (5 great vows), 5-indriyanigraha (control of 5-senses), victory over 4-kaṣāya and 3-yogas i.e. stopping permanently (disengagement) from all evil activities done by mind, speech and body.

(7) Satya (truth): Speaking truth that is beneficial, modest, innocent, harmless, sweet and candid.

(8) Sauca (purity): Sauca means purity. This purity is in mind, words, body and soul, that is achieved by obeying the 8-pravacana mātā (i.e. 5 samitis + 3 guptis), and by following the satya mahāvratā. With the goal of renouncing attachment and hatred and observing internal and external penance, the sādhu and sādhvījīs follow sauca dharma.

(9) Akiñcanya: Being non-possessive, and, not adoring possessiveness is akiñcanya.

(10) Brahmacharya: To observe celibacy in mind, speech and by body behavior is brahmacharya.

Twelve Sentiments (Bāra Bhāvanā) (Contemplation / deep study / emotional state/ feeling/ meditation)

पढम मणिच्च मसरणं, संसारो अेगयाय अण्णत्तं ।
असुइत्तं आसव संवरो अ तह निज्जरा नवमी ॥३०॥

**Paḍhama maṇicca masaraṇaṃ,
saṃsāro ègayāya aṇṇattaṃ |**

**Asuṭṭaṃ āsava saṃvaro a
taha nijjarā navamī || 30 ||**

First Anitya, Aśaraṇa, Samsāra, Èkatva, Anyatva, Aśuci, Āśrava and Saṃvara and the ninth one Nirjarā bhāvanā || 30 ||

The twelve bhāvanā explain and make us understand the true nature of this world, and, contemplation on these twelve sentiments leads us to the path for welfare of the soul and saves us from influx of karma i.e. āśrava. Therefore, it is included in saṃvara. A brief description of each of the sentiments is as follows:

1. Anitya bhāvanā (impermanence of the world): in the world ... in the universe the things that we see with our eyes are anitya (transitory)... mortal...impermanent and ephemeral. Power... wealth ... prosperity ... beauty ... vehicle ... plantation /garden ... life-partner... palace... appearance /form... youth ... body ... women... children's family... all are destructible /perishable. Meditation reduces the fascination/ attachment with these things. That is anitya

bhāvanā.

2. Aśaraṇa bhāvanā (no refuge/ protection): In this mortal world of birth...ageing... and death, no one can give protection / refuge during adversity / calamity/ crisis during life nor at the time of death. Neither wealth/money can save us from hands of the death-god (Yamarāja) nor can our near and dear ones...we all are helpless there... Only true religion is capable of such refuge...because it helps us in Samādhi-death. That is aśaraṇa bhāvanā.

3. Saṃsāra bhāvanā (no relation is permanent): The world is selfish... full of sin... and is with unhappiness/grief/sorrow. The birth in this world is tragic and sad... The old age is sorrowful... death is painful... body is surrounded by diseases... relationships are full of selfishness ... now and then one performs sin in this world. ... Contemplation on the form of such a terrible world awakens aversion (detachment) to this world. That is Saṃsāra bhāvanā.

4. Èkatva bhāvanā (solitude of the soul): Jīva/soul/creature come into the world alone... builds his/her karmas alone ... bears/ enjoys/suffers the fruit of karma alone... departs from the world alone ... though he collects many possessions with a thought that they are his, but, nothing is like that ...in his life, he owns nothing ...nothing goes along with him ... everything remains here... Meditating this is called èkatva bhāvanā.

5. Anyatva bhāvanā: (unattached /separateness): I am soul ... body is separate from the soul... home-family-possessions

are beyond soul...these are separate/ different ...outside elements are unattached to soul... no one belongs to anyone ...this contemplation is anyatva bhāvanā.

6. Aśuci bhāvanā (impure/ unclean/ unholy body): Body that looks beautiful from outside is filled with feces and urine from within. Body like the sewers of the town is full of filth. Body made up of bones-flesh-blood-fat, hidden under the skin looks beautiful. But, viewed from inside looks horrendous-nasty/bawdy. To contemplate of body's impurity is aśuci bhāvanā.

7. Āśrava bhāvanā (influx of karma): The world has existed since time immemorial... is going to continue till eternity... the reason behind this is āśrava. Through āśrava, good and bad karmas enter continuously/ceaselessly/uninterrupted/unremittingly/ constantly. Falsehood (mithyātva) -non- restraint (avirati)-kaṣāya (sins /dirt) and pramāda (laxity/ negligence/ idleness) are the causes of bondage of karma; so that flow of karma is incessantly/ constantly flowing in the soul. Thus, wandering of life in the world continues. Therefore, reason behind all the happiness and sadness is āśrava. Its contemplation-thinking-deliberation is āśrava bhāvanā.

8. Saṁvara bhāvanā (stoppage of influx of karma): It is exactly opposite of āśrava. The influx of karma occurring from time immemorial is stopped by saṁvara. In order to prevent karma, the worship/ adoration of equivalence (samyaktva), virati (detachment/ restraints), samiti (limitations), gupti (observances) is essential

in life. Contemplation-deliberation on the form of saṁvara is only the saṁvara bhāvanā.

9. Nirjarā bhāvanā (shedding of karma): influx of karma is āśrava ... stopping this influx is saṁvara... then to separate/destroy the karma attached to the soul since time immemorial is nirjarā. With the practice of variety of penance, nirjarā is possible. With 6 types of external (bāhya) tapa (physical austerity) and 6 types of internal (abhyañtara) tapa (inner austerity) the karmas are gradually waned ... Contemplating this is nirjarā bhāvanā.

लोग सहावो बोही, दुल्लहा धम्मस्स साहगा अरिहा ।
ऐआओ भावणाओ, भावेअव्वा पयत्तेणं ॥३१॥

Loga sahāvo bohī,
dullahā dhammassa sāhagā arihā |
Èāo bhāvanāo,
bhāvèavvā payattèṇaṁ || 31 ||

Meaning - The nature of the world, enlightenment (bodhi), seeker of religion and Arihañta etc. are rare/scarce. Therefore effortlessly evoke these feeling-sentiments absolutely. || 31 ||

10. Loka swarūpa bhāvanā - (transitory universe). This world is 14 rājaloka high/ tall... It looks like a human being standing with his legs and feet wide apart and putting his hands on the waist. It has three types of worlds viz, adho-loka (lower), tircchā-loka (middle) and urdhva-loka (upper). In the lower world there are 7 hells (nārakī), in the middle world (tircchā-loka) are human beings and tiryāñca and in the upper world there is dēvaloka (heaven).

In the 14 rājaloka are dharmāstikāya etc. dravyas (matter). To contemplate on these dravyas, and, also deliberating on that, all the habitants in every loka have had transmigrations of multiple birth-death cycles, is described as loka swarūpa bhāvanā.

11. Bodhi durlabha bhāvanā: (rarity of attaining right faith-knowledge-conduct). From time immemorial roaming in this world the jīva has obtained rare place like Ārya region... human birth...and reign of Jina, despite that we did not get samyag darśana (right faith). If we get samyag darśana then only transmigration (multiple birth and death cycles in different species) can be stopped and mokṣa is attained. Samyag darśana is very rare. If we attain that our human birth is successful... Thinking and deliberating about this 'rare intellect' is bodhi durlabha bhāvanā.

12. Dharma bhāvanā (attainable true preceptor, scriptures and religion). The power to liberate the jīvas from suffering in this world lies only in the religion prescribed/composed/compiled by the Jina. Chance of meeting the preacher of this religion that is Arihaṅta is difficult/next to impossible. The living beings who have attained mokṣa have attained it through this religion only...Currently who are being liberated and will get liberated in future, is because of the influence/ power/ strength /consequence of this religion only. Therefore, to contemplate on this valuable

religion is described as dharma bhāvanā.

Cāritra (Conduc/Behavior)

सामाङ्ग अथ पदमं, छेओवद्वावणं भवे बीअं ।
परिहार विसुद्धी अं, सुहुमं तह संपरायं च ॥३२॥

Sāmāī attha paḍhamāṃ,
chhèovaṭṭhāvaṇaṃ bhavè bīaṃ |
Parihāra visuddhī aṃ,
suhumaṃ taha saṃparāyaṃ ca || 32 ||

Meaning - First Sāmāyika, second Chèdopa-sthānika cāritra, Parihāra viśuddhi and Sūkṣma saṃparāya are included as cāritra. ||32||

The word cāritra is a combination of two words – 'caya' + 'rikta': caya means bondage of 8 karma and rikta means make it empty/shed them. So cāritra means renounce all activities that involve violence, and, become owner of innocent life-style/ conduct; which then empties the accumulated karmas of the eternal.

Above said cāritra when considering from various stages (avasthā), 5 types are described.

1. Sāmāyika cāritra: 'Sama' means equanimity and 'āya' means income, that means, 'we earn equanimity; this is the advantage of sāmāyika cāritra ...the benefit/advantage of equanimity in current times is during the initiation (dikṣā); when the primary initiation (small or laghu dikṣā) this sāmāyika cāritra is pronounced/ recited/ uttered. With purity when the 5 great vows are observed it is sāmāyika cāritra.

2. Chèdopasthānika cāritra: Chèda and upasthāpana both words reveal the secret of

this cāritra. To remove earlier cāritra and lay a foundation of 5 great vows or pronounce this cāritra is chēdopasthānika cāritra. In today's times this is pronounced during the bigger or advanced dikṣā. (Higher - dikṣā). It is also pronounced when bigger vrata (mahā vrata) are violated by the ascetic as a mean of atonement/penitence/expiation/repentance and also at the time of tīrtha transference/transition.

3. Parihāra viśuddhi cāritra: For 18 months, 9 (nine) sādhu leave their gaccha (bunch), to accept Parihāra (avoidance/abandon) kalpa (conduct/eon/ resolve). 4 sādhus practice penance for 6 months, 4 sādhus look after them (vaiyāvacca) and one preaches (vācanācārya)... after 6 months the caretaker sādhus practice penance for 6 months, and those who had done tapa carry out vaiyāvacca and one becomes vācanācārya. Then the vācanācārya does penance for 6 months and 1-7 do vaiyāvacca and one becomes vācanācārya...this way after 18 months the Parihāra kalpa is completed.

4. Sūkṣma saṁparāya cāritra: Of the 28 types of mohanīya karma at the 10th Guṇasthānaka (10th station on the ladder of virtues) all these wane/decayed/ annihilated/ destroyed or cease/stop except only one i.e. 'subtle-micro quantity of combustible greed'. Thus, there seems rising or manifestation of only subtle greed in the jīva,

that jīva is described as sūkṣma saṁparāya.

5. Yathākhyāta cāritra:

तत्तो अ अहख्खायं, खायं सव्वंमि जीव लोगम्मि ।
जं चरिउण सुविहिआ, क्कंति अयरामरं ठाणं ॥३३॥

**Tatto a ahakkhāyaṁ,
khāyaṁ savvaṁmi jīva logammi |**

Jaṁ cariūṇa suvihiā,

Vaccaṅti ayarāmaṁ ṭhāṇaṁ || 33 ||

Meaning - Yathākhyāta means "as famous" in all the jīvaloka; means it is the famous cāritra. By practicing/doing it, the well-organized go towards mokṣa. || 33 ||

'Yathā' means 'like' that described by Tīrthaṅkaras in the Āgamas" and 'khyāta' means 'as said' ... such complete cāritra is Yathākhyāta cāritra.

By stopping/annihilation or waning/destroying all the kaṣāya, the sādhus attain this very pure and pious/holy cāritra.

This cāritra is possessed only by the detached sādhus (vitarāga) who have attained 11th, 12th, 13th or 14th Guṇasthānaka.

This cāritra certainly helps jīva to reach the 'mokṣa nagarī' (place/ station of emancipation) and attain the immortal place.

Life Journey of Tīrthaṅkara

(Śāsanapati Prabhu Mahāvīra)

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

Summer season...month of content...heart was joyous and loving/
Aṣāḍha....the pious night of suda chaṭṭha..... affectionate... Remembering the dreams

The very best of all the celestial
planes...like a white lotus, Mahāvijaya-
vaṅta, in the plane named 'Puṣpottara' of
10th dēvaloka Prāṇata having excellent
lifespan of 20 sāgaropama, due to
completion of dēva-ayusya (life-span) ...i.e.
due to waning or decaying of the dēvagati
nāmakarma..... and also due to the
completion of spending the time in the
Vaikriya body form...the jīva of Bhagavāna
Mahāvīra, abandoned the body of dēva and
fell on the Jāmbudwīpa's southern half
hemisphere.... in the town of Brāhmaṇa-
kuṅḍa... in the womb of Brāhmaṇī
Dēvānāṅḍā, wife of Brāhmaṇa Ṛṣabhadatta,
in the midnight.

The night when Prabhu entered in
the womb of Dēvānāṅḍā, who was lying in
the bed half awake and half a sleep....she saw
14 auspicious dreams worth praises, which
could cause prosperity and quieten/destroy
the unrest/adversity and sufferings. (1)
Elephant (2) Bullock (3) Lion (4) Goddess of
Wealth (Lakṣmījī) (5) Garland of flowers (6)
Moon (7) Sun (8) Flag (9) Pot (kalaṣa) (10)
Pond of Lotus flowers (11) Ocean of Milk
(12) The divine plane (13) Gemstone (14)
Smokeless fire

Seeing the 14 great dreams
Brāhmaṇī Dēvānāṅḍā was very glad...felt

content...heart was joyous and loving/
affectionate... Remembering the dreams
Dēvānāṅḍā, walking with the pace of
Flamingo (Rājahaṅsa) came to the palace
where Brāhmaṇa Ṛṣabhadatta was sitting.
She greeted with the words 'Jaya' and
'Vijaya'. She joined the ten nails of the two
hands in such a way so as to come together in
the form of Anjali, and, rotated the hands
around above her head, bowed down to pay
homage and said- "Oh! Swāmin, loved by
dēvas (dēvānupriya)! Today when I was half
asleep in my bed, that time I saw benevolent
elephant... bullock... lion... Goddess
Lakṣmījī etc. 14 great dreams and I woke up.
So Hēy dēvānupriya! What special will be
the welfare fruit and specific instinct of these
generous and benevolent 14 dreams? Please
tell me".

Then, Brāhmaṇa Ṛṣabhadatta heard
all about the 14 dreams from Dēvānāṅḍā
...felt very happy beholding these in his
heart...became very delightful. With his
natural understanding and intellectualism
thought about the meaning of those dreams
and told Brāhmaṇī Dēvānāṅḍā - "Oh Dear!
You have seen dreams that are fascinating-
elegant-beautiful dreams...are auspicious-
beneficent...salubrious (arogyadāyaka)
...giving longevity and contentment...
destroyer of sufferings and help procure the
things that are wished. So dear! Seeing these

dreams you will get benefits of wealth, birth of a son, pleasures-enjoyments and happiness. Oh dear! After completing 9 months and seven and a half day and night time period you will give birth to a son.

When your son will become 8 years he will get the knowledge of past and future, and sequentially when he will step into youth, he will master the deep insights of the four 'Vēda', viz. Rigvēda, Yajurveda, Sāmavēda and Atharvavēda, and, the fifth one i.e. history Purāṇa and the sixth one Nighāntu – dictionary, its limbs and secrets... he will excel in sāṅkhya, arithmetic, and scriptures describing conduct... grammar, poetry, law, rhythm, etymology, astrology and in many other sciences and scriptures related to ascetics (sanyāsī/recluse) he will become proficient, and, skilled. Therefore, dear Dēvānāṇḍā, you have seen the best of the beneficent, salubrious, giver of longevity and auspicious dreams; saying this Ṛṣabhadatta approved-applauded her again and again.

Dēvānāṇḍā was very happy after understanding the meaning of the dreams from her husband... was joyous and jubilant. With this understanding of her dreams she lived with Ṛṣabhadatta enjoying the best of the human pleasures.

In Saudharma Dēvaloka...

In the celestial plane named Vataṅsaka...

In the assembly named Sudharma...

Saudharmendra (Indra) is sitting splendidly on the throne named 'Śakra'.

Listening to the divine instruments and experiencing and enjoying the godly pleasures Indra was watching the one lakh

yojana (measure) Jambudwīpa...

He saw that the highest Lord of Tīrtha, Bhagavāna Mahāvīra was conceived as an embryo in the womb of Brāhmaṇī Dēvānāṇḍā in Brāhmaṇakuṇḍa town situated in the southern half of Bharata region.

He was glad to see the lord...felt content...heart was happy...mind was rejoicing and delighted. Seeing Prabhu as an embryo he hurriedly got up from his throne...and climbed down placing his foot on the foot step...removed his pādūkā (footwear) decorated with gems...took one sari length clothe and bowing with both hands joined together to pay homage walked 7-8 steps towards Tīrthaṅkara...lifted his left knee, and, held it high not touching the ground... touched the ground with the right knee and touched his head three times on the ground and braced up...Folding both the upper limbs and touching the ten fingers of both the hands paying homage (anjali) swirled around the head, Indra recited 'Namotthuṇama' (Śakrastava) to offer his salutations to Arihaṅta Paramātmā.

After bowing to Bhagavāna Mahāvīra, Indra dēva sat on his throne again, that time he pondered on the thought that Arihaṅtas, Cakravartīs, Baladēvas, Vasudēvas were never born in clans (ancestry/ breed/descent /lineage/pedigree/ culpa) of - Śudrakuḷa, Adhamakuḷa, penniless/ beggarly kuḷa lower-kuḷa, greedy kuḷa, mendicant (bhikṣuka) kuḷa and brāhmaṇa kuḷa; but circumspectively (niscayathī) /pertinaciously/ reprehensibly took birth in furious/acrimonious (ugra)/ rugged kuḷa, sacrificial/enjoyment (bhoga) kuḷa, Rāja kuḷa (realm/regime/kingdom),

Īkṣvāku kuḷa, Kṣatriya kuḷa (military caste) and Harivaṅśa kuḷa.

Why did Prabhujī descend in Brāhmaṇakuḷa?

After infinite utsarpiṇī... avasarpinī, (Jaina kālacakra of 6 Ārās in each period) this kind of wonder-raising/ astonishing/ amazing/surprising occasion takes place. Excellent-super-prime individuals entered the womb in the lower caste due to rising of karmas of birth, but, they were never born. So when these sovereign men descend in the lower kuḷa, as per my arrangement/management/ practice/ conduct it is my duty to locate/place/put them in the higher kuḷa. That is why, I should also do this good deed. Thinking this he called Hariṇagamēṣi dēva, commander of infantry and said - “Oh, dear Hariṇagamēṣin! Go to the Brāhmaṇakuṇḍa village of Bharata region and take away the embryo of Prabhu Mahāvīra from the womb of Rṣabhadatta’s wife Dēvānaṅḍā and take it to Kṣatriya Kuṇḍagrāma town, and put/ place/ position it in the womb of Siddhārtha King’s wife Triśalā; and take the embryo of her daughter from her womb and put in the womb of Dēvānaṅḍā. This is the practice and conduct of Indras. Therefore, I have asked you to do this work. Please finish the job soon and inform me about completing the task.

Commander dēva Hariṇagamēṣi was overjoyed by the order/mandate/ directive of Indra, accepted it politely with palms joined in the form of anjali, rotated folded hands above his head and came to the northeast corner. With power to transform his changeable/variable body, he made his body into ‘uttara vaikriya body (north

functional body)’.

With this body composed of pure pudgala and with his divine speed, that had qualities of supreme speed-agility-extreme intensity-triumphant-enormous/ mammoth/ formidable-quick and destroyer of all obstacles, he descended to the tiryāṅca loka and travelling through the midst of innumerable islands and oceans, reached Brāhmaṇakuṇḍa town in Brāhmaṇa Rṣbhabdatta’s house, where he put his entire family including his wife Dēvānaṅḍa to sleep with Avasvāpīnī Nidrā (sleep/nap), and bowed down to Prabhu; he removed impure particles and spreaded pure particles around. “Prabhu give me permission”, by saying this, held Śri Vīraprabhu who is painless, and with divine influence in a way that does not cause pain with holding by hand, and, reached Kṣatriyakuṇḍa at King Siddhārtha’s palace to queen Triśalā and put everyone in Avasvāpīnī Nidrā, removed unclean particles and spread pure fragrant particles and placed the embryo in queen Trisalā’s womb with divine influence; and took Triśalā’s embryo and placed it in Dēvānaṅḍā’s womb. He went back in the same direction from where he had come. He came back to Saudharma loka where in Saudharma Vataṅsaka plane Dēvendra, i.e. lord of dēvas was sitting on the Śakra throne and told “I have completed the task according to your order.”

The night when Prabhu’s embryo was exterminated from Dēvānaṅḍa’s womb and transferred to queen Triśalā’s womb, that night half a sleep Dēvānaṅḍa dreamt that the beautiful, blessed, auspicious/ propitious, benedictory/ convivial 14 great dreams/

nightmares were stolen by queen Triśalā. Same night queen Triśalā saw these fourteen great dreams/ nightmares.

In their first dream, Śrī Rṣabhadēva's mother had seen a bullock, Mahāvīra Prabhu's mother saw a Lion and all other Tīrthaṅkara's mothers saw an elephant.

Queen Triśalā shared her dreams with King Siddhārtha and asked what fruit will she bear from these dreams?

King Siddhārtha said " oh beloved! you had seen excellent/beneficial dreams ... they calm down and alleviate pain/ sufferings... result in attainment of wealth... embellishment...fulfilling the wishes for health-joy of mind-longevity and things that are connected with welfare, auspiciousness and procurement of the desired items ... Oh dear! You will give birth to a bestial (śrēṣṭha) son after completion of nine months and seven and half night and day period...'

Next day the king called dream readers, and after offering hospitality and honoring asked them the fruit of the dreams. They told - "Oh God's beloved – King Siddhārtha, in our dream science, 42 (forty two) moderate-medium and 30 (thirty) excellent/super dreams are mentioned. This way all together 72 (seventy two) dreams have been described. Oh beloved of God! In the 30 excellent dreams, since the time of conception of Arihaṅta in the womb their mothers and when Cakravartī is conceived in the womb their mothers wake up seeing 14 dreams of bullock and elephant etc. When Vasudēva is conceived his mother sees 7 of these 14 dreams. Mothers of Baladēva wake up seeing 4 of these 14 dreams. The mothers of māṅḍalika king, i.e. the ruler of a province

wake up seeing any 'one' of these 14 dreams.

Mother Triśala saw those same 14 dreams that were seen by the mothers of Tīrthaṅkaras.

In the first dream the queen saw an elephant with four tusks. So the queen will have a son who will be a great hero and will format and promulgate the four types of dharmas viz. a. dāna– charity, śīla - conduct/ character, tapa-penance and bhāva - affection/feelings/sentiments.

In 2nd dream she saw bullock. He will have devotion, piety (dharmadhori-dharmaniṣṭhā). Similar to how the farmers sow the seeds in their farms with the bullock, he will also sow the seeds of enlightenment in Bharata region.

In 3rd dream she saw lion. So, he will drive away evil elephants including cupid - Kāmadēva.

In 4th dream she saw Lakṣmidēvī- 'Goddess of wealth', thence he will give annual donation, take dīkṣā (initiation), and attain the wealth of supreme knowledge (kēvala jñāna), and, becoming a Tīrthaṅkara will enjoy the greater wealth of the 8 pratihāryas. (8-divine accompani-ments)

In 5th dream she saw two garlands of flowers. So he will preach two types of conducts viz. sādhu-dharma and śrāvaka-dharma and will be worshipped in all the 3 worlds (lokas).

In 6th dream moon was seen. He will have beautiful vision, calm nature and will delight the universe (all the 3 lokas).

In 7th dream she saw sun, so he will destroy the darkness of falsehood (mithyātva) in jīva and will be adorned with

‘Bhāmaṇḍala’ (Halo behind the head of a Tīrthānkara).

In 8th dream she saw a flag. Therefore, he will be the best in the clan (kuḷa) like the flag, and the Jaina-flag will be flying next to him.

In 9th dream a full kalaśa (auspicious Jug) was seen so he will be with whole merits/ qualities, and will stabilize the palace of religion.

In 10th dream a lake of lotuses was seen, so he will destroy heat of the world and will walk on the golden lotus made by dēvas.

In 11th dream she saw ocean, so he will become tranquil/serene/serious; and will attain kēvala jñāna and will know about the forms-purpose-being of all the existences of the 14 Rājaloka.

In 12th dream she saw a celestial-plane (dēvavimāna). So he will be served, venerated, and revered by all gods till dēvaloka viz. Bhuvanapati, Vyaṅtara, Jyotiṣī, and Vaimānika dēvas, and he will be eligible/ suitable/ befitting for adoration for the 9-Grēivēyaka and 5-Anuttaravāsī dēvaloka.

In 13th dream gemstone was seen. So he will be seated in the Samovasarāṇa, decorated, shining, and protected by 3 forts/ fortresses, constructed by dēva, and, will give sermon to the future jīva.

In 14th dream smokeless fire was seen, so he will be bright/ brilliant/ luminous/ glorious and capable to purify his soul and souls of the future jīva. The combined fruit of all the 14 dreams will make him lord of 14 Rājaloka, and he will attain ‘mokṣa’ (emancipation/liberation), the prime place/station that lies on the top of

14 Rājaloka.

Oh King, beloved of God! Empress Triśalā saw the 14 dreams that give this kind of fruit. So you will benefit from wealth, happiness, prosperity-enjoyments, son, and kingdom.

The night on which Śramaṇa Bhagavāna Mahāvīra was transferred in a known kuḷa (jñātakuḷa), from that night onwards the jñātakuḷa noticed increase/ prosperity (vṛddhi) of gold, silver and four kinds of gaṇima etc. 4 types of dravyas (substances that can be counted). So in the minds of parents of Śramaṇa Bhagavāna Mahāvīra, a wishful thought arose while pondering, “since our son has entered in the womb as a fetus, then onwards we have seen increase of silver, gold, wealth, grains, kingdom, strength, vehicles, grain-storages, cities, gems, jewels pearls, coṅca, marble, precious coral etc. with best of the existing materials, and with lots of love and respect from the relatives (kinsfolk). So when this child will be born, we will call him by a virtuous name 'Vardhamāna' that signifies ‘vṛddhi (growth)’ appropriate for his name’s quality.

Now Śramaṇa Bhagavāna Mahāvīra to show devotion towards his mother and to give an inspirational example of devotion to motherhood, thought 'my movement in the womb must be hurting my mother'. Thinking this, he became steady-immovable in the womb. He stopped motion, movement, and vibrations and hid all his body structures (body and body parts). As Prabhu abandon all the movements and became steady queen Triśalā thought "Has my fetus been stolen?

Is he dead? Has my fetus aborted/fallen? Has it dissolved/melted/turned into liquid? Because it was making movements before but now there are no movements. With such disappointed mind queen Triśalā with the thought of the stealing of her fetus, drowned herself in a sea of sorrow, covered her face with the palms, sat engrossed in painful meditation (ārtadhyāna) looked at the ground and started thinking thus ... "I am unfortunate! How can such a great soul appear and stay with us-the most unlucky ones? How can a popper/penniless person hold back the precious ciñtāmaṇi stone? Oh God! I hate you... You have rooted out the kalpavṛkṣa tree of my desires / wishes purpose/ intentions. You made me climb Meru Mountain and threw me from its top. You gave me the treasure of gems and snatched it away. You gave me huge plate of food and grabbed it away. You drowned my ship in mid-sea. Oh God! You have stolen the jewel-son who would have been the lord of the three worlds. So, you are very cruel, and shameless. After rebuking God, She thought to snub/ridicule/complaint to the God what the sense is? Oh my jīva! I must have done intense sins in my previous birth...I might have separated breast-fed children or animals from their parents, broken branches of trees, must have filled holes of mouse with water, must have filled holes of ants with warm water, broken eggs of birds or thrown the nest on the floor along with the chicks, and, birds might have been separated from the chicks. Did I kill any child? Did I abort any fetus? Or lament or perform mantra/medicines for getting sons etc. I might have seduced someone,

arrested/stopped growth of a fetus, drank impure/unfiltered water, caged the birds, did hunting of animals, cheated others by falsehood, stolen jewels-gold of others, must have practiced misconduct, might have ruined others character/conduct, might have given spade, axe to someone, cursed someone, harassed muni, burnt villages, must have created forest fire, looted divine-wealth. Demolished Jina-temple. Spoke ill about guru. Manifested malice, jealousy, dislike towards dēva guru and dharma. Might have stopped someone from doing charity. Might have eaten impure food (abhakṣya). I must have done many such kind of sins in my previous birth, and those manifested/risen (karmodaya) in this life-period. So my fetus fell/melted/dropped down. There is no limit to my sadness/grief, dear friends! When I saw these 14-dreams, I thought I will be the mother of a son who will be worshipped in 14 Rājāloka. But, all my wishes remained in mind only. God didn't allow my wish to get fulfilled. Now what should I do? Where should I go and complaint, I hate the futility of this world.

At this time Śramaṇa Bhagavāna Mahāvīra Prabhu through his Avadhī Jñāna came to know such kind of thoughts, psychic values generated in his mother's mind, and thought, "Oh! This infatuation is incredibly strange. I stopped my movement to end pain of mother, but this duty of mine instead of giving happiness gave her pain/made her miserable. Now to take away this pain I should do some movements". Thinking this, Prabhu moved one part of his body, and experiencing the movement of the fetus, queen Triśalā became very happy, and

exclaimed with joy that no one has taken away my fetus. It is not dead. It's not fallen. It has not turned into liquid. My fetus that had stopped its movement has now again started the movement. Saying that, she with joyful heart repeated the saying again that her fetus was absolutely safe; my fortune is yet awake, I will be a respectable mother of a honorable/venerable son in the three worlds. My birth will be blessed and happy-praiseworthy-successful and meaningful.

Then queen Triśalā bathed and worshipped auspicious (festive occasion/sacred) pleasantries and decorated herself with ornaments and lived. She nourished her best fetus with food and drink materials which were neither too cold nor too warm, neither too pungent like chili-pepper-ginger nor too bitter, neither too bland/tasteless nor too sour, nor very sweet, nor very oily, nor arid, nor too damp and nor too dry. But nourished her fetus by eating the food, wore comfortable clothes, and used fragrant materials and garlands that were appropriate for consumption in all seasons and gave happiness. Also, queen Triśalā who was free from diseases, mourning/grief/sorrow, infatuation and diligence, took enough and healthy food that would benefit the fetus, also used nutritious food at the right time, and used flawless soft bed and seat, and began to nurture her fetus wandering on the land that was extremely pleasing and conducive to her mind.

When the moon, sun and other planets occupied their highest positions, gentleness prevailed everywhere, peace and light were evolving, darkness destroyed, extreme levels of rainfall, meteors,

thunderstorms, earthquakes and catastrophes were severely lacking, purity and serenity pervaded the ends of the directions, all the birds were uttering 'jaya' 'jaya' words with their sweet voice, fragrant and cool wind from south was slowly touching the ground, the earth was full of all kinds of grains and crops, as well as the hearts of countrymen were dancing with joy due to prosperous, favorable circumstances like good health, wellbeing and the celebrations of spring festivities were going on all over the country...when such time was prevailing, at midnight the moon yoga was received in the constellation of Uttarā Fālguni, at that time queen Triśalā gave birth to a son. Prabhu Mahāvīra was born". Jaya Mahāvīra.

