

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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3rd Year

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

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Śrī Muktiśrījī Mahārāja Sāheba,
Śāsana Prabhāvikā P.P. Sādhvījī
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Alphabet with English Transliteration

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	ऋ	ॠ	लृ
a	ā	i	ī	u	ū	e	ai	o	au	ṛ	ṛī	lṛ
अं		अः										
an/añ/an/aṃ		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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Stotra – Meaning – Ārcanum (Insight)

Śāntistava - Laghuśānti

Base:- Èvaṁyannāmākṣara – purassaraṁ – saṁstutā Jayādēvī |
Kurutè sāntiṁ namatām, namo nama: sāntayè tasmai || 15 ||

Word Meaning

èvaṁ - as said above	kurutè sāntiṁ - makes peace
yannāmākṣara – purassaraṁ - whose name maṅtra and letter maṅtra for sure wonderment/surprise	namatām - to the worshipers
saṁstutā - praised best way	namo nama: - offer salutations, offer obeisance
Jayādēvī - Jayādēvī	sāntayè tasmai – to Śāntinātha Bhagavāna

Meaning- Integration: - As said above, with whose name-maṅtra and letter-maṅtra wonderment is praised (Vijayā-) Jayādēvī makes peace to these worshipers, that Śrī Śāntinātha Bhagavāna we offer salutations-obeisance...15

Base:-

(Falaśruti -The Result)

Iti pūrvasūri-darśita-maṅtrapada-vidarbhita: stava: śāntè: |
Salilādi-bhaya-vināśī, śāntyādikaraśca bhaktimatām || 16 ||

Word Meaning

Iti- at the end	salilādi-bhaya-vināśī - destroyer of
pūrvasūri-darśita-maṅtrapada-vidarbhita: - knitted with mantra-verses revealed by the predecessors keeping guru's faith	fear of water etc.
stava: śāntè: - peace-hymn	śāntyādikara: - confirmer of peace, satisfaction, contentment
	ca- and
	bhaktimatāma - to the devotees, to those who perform ceremonial ritual

Meaning-Integration:- At the end it is told that the peace-hymn (śānti-stava) is knitted with mantra-verses revealed by the predecessors respecting guru's faith and destroyer of fear of water etc. as well as confirmer of peace and satisfaction-contentment for the nuisances to the devotees and to those who perform ritual ceremonially...16

Base:-

Yascainam paṭhati sadā śruṇoti bhāvayati vā yathāyogam |
Sahi śāntipadam yāyāt, sūri: śrīmānadēvaśca || 17 ||

Word Meaning

Ya:- that	sa- that
ēnam - this hymn/praise	hi - definitely/certainly
paṭhati - reciting	śāntipadama – the seat of peace, the position of attainment (siddhi-pada)
sadā - constantly/persistently	

śruṇoti - listen from others

yāyāta - get

bhāvayati vā yathāyogama – or as per the rule **sūri: śrīmānadēvaśca** - Śrīmāna dēva also of maṅtra yoga does with its sentiment /spirit

Meaning-Integration:- and the one who recites this praise with emotions, listens from others with sincerity, and performs its spirit according to the rule of maṅtra-yoga, he/she certainly attains the seat of peace. May Śrī Mānadēvasūri also attain the position of peace...17

Base:-

(Añtya-Maṅgala)

(Silogo)

Upasargā: kṣayaṁ yānti, chidhyañtè vighna-vallaya: |

Mana: prasannatāmèti, pūjyamānè jinēśvarè || 18 ||

Word Meaning

Upasargā: - nuisances, disaster, catastrophe

kṣayaṁ yānti - are destroyed

chidhyañtè - are pierced

vighna-vallaya: - disruptive creepers of obstacles

Mana: - mind, heart

prasannatāmèti - are delighted

pūjyamānè jinēśvarè – by worshipping Jinēśvara

Meaning-Integration:- By worshipping Jinēśvara all types of nuisances/troubles are destroyed, disruptive creepers of obstacles are pierced and mind becomes happy-delighted...18

Base:-

Sarva-maṅgala-māṅgalyaṁ, sarva kalyāṇa kāraṇam |

Pradhānaṁ sarva dharmāṇāṁ, Jainaṁ jayati śāsanam || 19 ||

Meaning-Integration:- Auspicious in all auspicious things, cause of everyone's welfare and best amongst all the religions such Jaina reign (sermon-discourse) always triumphs, is victorious...19

Śrī Daṇḍaka (Punishment) Prakaraṇa

Śrī Gajasāra Muni

Alpabahutva – Less and More Numbers of Jīva

पज्जमणु बायरग्गी, वेमाणिय भवण निरय वंतरिया ।

जोइस चउ पण तिरिया, बे इंदिय तेइंदिय भू आउ ॥३९॥

वाउवणस्सइ चिय, अहिया अहिया कमेणमे हुंति ।

सव्वे वि इमे भावा, जिणा मअे णंतसो पत्ता ॥४०॥

Pajjamaṇu bāyaraggī, vemaṇiya bhavaṇa niraya vaṅtariyā |

Joisa cau pa tiriyā, bè indiya tēndiya bhū āu || 39 ||

Vāuvaṇassai ciya, ahiyā ahiyā kamēṇamē huṅti |

Savvē vi imē bhāvā, jiṇā maē ṇaṅtaso pattā || 40 ||

Meaning: Paryāpta manuṣya, bādara agnikāya, vaimānika, bhavanapati, nārakī vyaṅtara, jyotiṣī, caurindriya, pañcēndriya, tiryāṅca, bèindriya, tēndriya, pṛthvīkāya, apakāya, vāyukāya and certain vanaspatikāya, these are all successively more than one respectively.

Hèy Jinēśvara! All these births I have obtained infinite-endless times || 39 – 40 ||

Which life-form is least/less (alpa) ... and which life-forms are more than these, that information is called as alpa-bahutva.

The term (numeral) saṅkhyāta is used as long as counting-numerical calculation is possible... when not possible to count the number it is called innumerable (asaṅkhyāta) and anything especially more than that is called infinity (anaṅta).

The alpa-bahutva of life-forms is as follows:-

- (1) Paryāpta manuṣya – least of all, from that
- (2) Bādara agnikāya – asaṅkhyāta times more, from it i.e. more than innumerable (it means agnikāya jīva are more innumerable than manuṣya... same way we have to understand further)
- (3) Vaimānika dēva – asaṅkhyāta times more, from it
- (4) Bhavanapati – asaṅkhyāta times more, from it
- (5) Nārakas – asaṅkhyāta times more, from it
- (6) Vyaṅtara dēva – asaṅkhyāta times more, from it
- (7) Jyotiṣī dēva – asaṅkhyāta times more, from it

- (8) **Caurindriya life-forms** – asaṅkhyāta times more, from it.
(9) **Pañcendriya Tiryañca** – especially more (viśeṣādhika), from it (means the pañcendriya tiryāñca jīva are less than double the numbers of caurindriya jīva)
(10) **Bèndriya life-forms** – especially more (viśeṣādhika), from it.
(11) **Tèndriya life-forms** – asaṅkhyāta times more, from it
(12) **Pr̥thvīkāya life-forms** – asaṅkhyāta times more, from it
(13) **Apakāya life-forms** – asaṅkhyāta times more, from it
(14) **Vāyukāya life-forms** – asaṅkhyāta times more, from it
(15) **Vanaspatikāya life-forms** – anaṅta times more (infinite times)

If this alpa-bahutva is considered in depth, then one realizes that human beings are the least in numbers amongst all the jīva in this world. That alone accomplishes the rarity of the human-birth.

Vaimānika gods are also innumerable (asaṅkhyāta) times more than human beings. This rare human-birth we have got is due to great merit-puṇya. In all the other births our jīva has wandered infinitely. So now not touring-ambulating in these other births, the jīva who has now attained human bhava-birth should do its worship beautifully to limit the worldly existence-transmigration in other species; and soon become free from this birth and death entanglements.

संपइ तुम्ह भक्तस्स, दंडग पय भमण भग्ग हिययस्स ।
दंडतिय विरय सुलहं, लहु मम दिंतु मुखपयं ॥४१॥

Saṃpai tumha bhattassa, daṅḍaga paya bhamāṇa bhagga hiyayassa |

Daṅḍatiya viraya sulahaṃ, lahu mama diṅtu mukkhapayaṃ || 41 ||

Meaning: Due to roaming in the twenty four daṅḍaka as the jīva with aggrieved mind and your devotee, give me mokṣa-pada (salvation) that is accessible to stop the three daṅḍakas (penalties) of mind (mana)-vacana (speech)-kāya (body) soon || 41 ||

O God! Due to the study of daṅḍaka I understood How the jīva has roamed in 24 daṅḍaka? What all kinds of births and deaths have occurred? Now I fear this world full of great diseases-troubles/dangers...I feel extremely sorry-remorse-sorrowful-dejected and regretful. Oh dèvādhidèva! After wandering so much I have come to your feet and refuge. I have detached myself from the world. I have become your devotee, now I want to free myself from the daṅḍa (punishment) of mind (mana)-vacana (speech)-kāya (body). If these three things end/stop fully than I can attain the place of infinite happiness in the form of mokṣa-pada (position of salvation).

Hèy Vitarāga-ascetic! Now immediately free me from rāga (attachment-likes)-dvèṣa (hatred-dislikes)... giving mokṣa-pada early and free me from all bondages... free me.

सिरि जिणहंस मुणीसर, रज्जे सिरि धवलचंद सीसेण ।
गजसारेण लिहिया, असा विन्नत्ति अप्पहिया ॥४२॥

**Siri jīṇahaṅsa muṇīsara, rajjè siri dhavalacaṅda sīsèṇa |
Gajasārèṇa lihiyā, èsā vinnatti appahiyā || 42 ||**

Meaning: About the state of Śrī Jīṇahaṅsa Munisvara, Śrī Dhavala caṅdra muni's disciple Gajasāra Muni has written this vijñapti for benefit of his soul || 42 ||

Writing about Śrī Jinèśvara Paramātmā's winning-victorious reign where virtuous statehood of such Śrī Jīṇahaṅsa Munisvara prevailed, Śrī Dhavala caṅdra muni's disciple Śrī Gajasāra Muni created this vijñapti for his self-be hoof and self-welfare, please accept that vijñapti.

In the above written daṅḍakas criticism-discriminant, if anything is written against command-order of Jina then, trividha-trividha ways Micchāmi Dukkaḍaṃ.

The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign

Mahārāva Bhāramalajī Pratibodhaka, Yuga-pradhāna

18 Śrī Kalyāṅasāgarasūri Mahārāja

Vaḍhiyāra region...

Lolāḍā town...

There, of the Kothārī clan śrèṣṭhī Nāniga and śrāvīkā Nāmiladēvī of Śrīmāla community resided...

In V.S. 1633, on the auspicious day of Vaiśākha suda 6 Nāmiladēvī gave birth to a son...he was named Koḍanakumāra...as a child he was as influential as Indra. Mother Nāmiladēvī had seen the rising sun at the time of her conception. The mothers of Tīrthaṅkara also of the 14 dreams see sun in the seventh dream. Asking Śrīdhara Bhaṭṭa, the clan preceptor-priest about fruit of the dream, he had suggested fruit of birth of divine son. When Koḍana reached 5 years age, Aṅcala Gacchādīpati Dharmamūrtisūri during his wandering arrived in Lolāḍā... śrèṣṭhī Nāniga had gone abroad-outland for business so the child with his mother went to upāśraya for saluting guru and as per the divine indication child ran to sit in guru's lap. This surprised everyone. Guru saw his multiple divine impressions-characters and demanded him from Nāmiladēvī. He told her that through him the glory of the Jaina rule will increase. The mother expressed her reluctance on the pretext that the child's father had gone abroad. When the child became 9 yr. Sūri again arrived in this town. Listening to his aloof serious speech, Koḍana's abstinence arose. After taking permission of his parents he accompanied guru.

Dharmamūrtisūri along with the child arrived in Dhavallakapura Dhoḷakā. In V.S. 1642 on Phālguna śudi 4, Saturday he was initiated and was named Kalyāṅasāgara muni. There, the rich śrèṣṭhī Māṅika of Nāgaḍā clan spent five thousand rupees and celebrated the initiation occasion. In Pālītāṅā, in V.S. 1644, on day of Mahāsudi 5 he was given the bigger (elder) initiation (vaḍī dikṣā). In Puṅḍaragiri-Śatruṅjaya while doing Jinèśvara Prabhu's meditation Guru realized that the novice disciple is endowed with all virtues. Therefore he was deemed fit, and in V.S. 1649 on Mahā śudi 6, Sunday in Ahammadapura-Ahamadābāda he was given the title of Ācārya. On that occasion, Govīṅdaśāha, the minister of Diu Port, spent a lot of money for the celebrations. After that, the glory of Caritranāyaka spread everywhere.

In V.S. 1671, Dharmamūrtisūri died. That same year on the day of Poṣa vadi 11, Kalyāṅasāgara sūri was appointed as the Chief of the gaccha-Gacchādīpati. He was the 65th Paṭṭadhara of Aṅcala gaccha. At that time, despite the presence of many elder and knowledgeable disciples like Mahopādhyāya Ratnasāgarasūrijī, Dharmamūrtisūri chose

over them a young disciple like Kalyāṇasāgara sūri as his successor, through which we can see his high talent. He was only 38 yr. old then.

The very next year i.e. in V.S.1672, the Udaipura saṅgha gave Caritranāyaka the title of “Yuga-pradhāna” i.e. dominant-main minister of the era.

Due to preaching of Kalyāṇasāgara sūri, the minister brothers Vardhamāna and Padmasiṅha Śāha of Jāmanagara spent a lot of money...after listening to the speech they organized a huge Śrī Śatruñjaya Tīrtha pilgrimage saṅgha. When arrived in Jāmanagara the chiefs of the saṅgha presented valuable gift to the King, Jāma Jasavaṅtasiṅha...the king was pleased and told them to ask something. Therefore, the saṅghapati brothers asked for soldiers for protection of the saṅgha. The king gave them hundred warriors carrying weapons and asked for a promise to settle in Jāmanagara and do business here. The king also gave assurances that all facilities would be provided by the state. The saṅghapatis accepted the king’s word. So the king was overjoyed and gave clothes-ornaments etc. additionally...

After one month the Saṅgha reached Śrī Śatruñjaya and seeing Prabhu Śrī Ādinātha they felt fulfilled. They stayed for 15 days and the saṅghapati spent abundant money in religious etc. works. On the Girirāja (King of Hills) seeing the series of grand Jina temples built by King Saṃprati, Kumārapāla, maṅtrīśvara (ministers) Vimala and Vastupāla-Tèjapāla, on listening to the preaching of Kalyāṇasāgara sūri in V.S. 1650 on Māgasara vadi 9, foundation stone was laid of two Jaina temples. After that the saṅgha returned home from its holy pilgrimage. As per the promise given the saṅghapati brothers came to Jāmanagara and settled. With them 5000 Ośavāḷa also settled there. They greatly increased the prosperity of Jāmanagara by increasing the trade. The king was pleased and appointed them as his ministers.

Inspired by Padmasinha’s wife Kamalādèvi both brothers decided to build a grand Jinālaya in Jāmanagara...due to preaching of Kalyāṇasāgara sūri in V.S. 1668 on Śrāvaṇa śudi 5, ceremonially its work-foundation was laid. 800 masons-stonemasons worked for 8 years and built the magnificent Jina Prāsāda. Due to preaching of Kalyāṇasāgara sūri in V.S. 1676 on Vaiśākha śudi 3, Wednesday along with the original head Tīrthānkara Śāntinātha 501 Jina-idols were established-reputed.

After that in V.S.1678 on Vaiśākha śudi 5, Friday, in the Dèvakulikā of Bhamatī second establishment occurred. Sūri’s teachings led to the construction of many Jaina temples with pinnacle built in Moḍapura, Chīkārī etc. places. In Śatruñjaya after completion of the work of the two temples in V.S. 1675 Vardhamāna and Padmasiṅha in their temples established idols of Śrī Śāntinātha, Śrī Śrèyāṅsanātha respectively after performing the Añjana Śālākā ritual for the images. In V.S. 1676 on Phālguna śudi 2, Śāha Padmasiṅha performed the second reputation also. From Kalyāṇasāgara sūri’s teachings they spent a lot of money on religious activities. Later due to stately political skirmish-intrigue-encounters, leaving Jāmanagara, they relocated in Bhadrāvātī and settled here again, such linked

evidences are found. From Kalyāṇasāgara sūri's teachings both brothers made pilgrimages of Pāvāgaḍha, Giranāra, Tāraṅgā, Ābu, Sammèta- Śikhara, Śatruñjaya etc. and performed renovation works here. They renovated Bhadrèsvara Tīrtha too and by spending a lot of money reputed it.

From Kalyāṇasāgara sūri's teachings, resident of Āgrā the Minister Brothers Kuṅrapāla-Sonapāla also spent a lot of money in religious activities. Their political career is also most important and prime. From Kalyāṇasāgara sūri's teachings in V.S. 1670 they had taken out the historical saṅgha from Āgrā to Sammèta Śikhara; before that also in V. S. 1657 they had taken out the saṅgha from Āgrā to Sammèta Śikhara. As well as in Āgrā they constructed two storied big upāśraya for Añcala-gaccha śramaṇa.

In Āgrā they built two Jaina temples. And in V.S. 1671 on Vaiśākha śudi 3, Saturday along with the original head Śrī Mahāvīraswāmī and Śrī Śrèyānsanātha 450 Jaina idols were reputed majestically-lordly. From Kalyāṇasāgara sūri's teachings this memorable reputation ended in Āgrā.

In V.S. 1665, a big Tīrtha saṅgha was taken out to Śatruñjaya. Both the saṅghapati guildsman Vardhamāna and Padmasiṅha Śāha were also present. Numerous pilgrims from Hālāra Siṅdha, Sorāṭha, Kutccha, Marudhara, Mālavā, Gujarāta, Āgrā etc. places gathered in this union-saṅgha.

In V.S. 1668 on the auspicious day of Akṣaya tṛtīyā day, Rāyaśī Śāha started the foundation work for constructing a grandiose Jinālaya in Jāmanagara. At this occasion the whole town was invited for meals. Even Jāma Sāhèba also came. Vardhamāna-Padmasiṅha Śāha came along with guildsmen. The whole city turned into festival. In V.S. 1675 Vai śākha śudi 8, from Kalyāṇasāgara sūri's teachings with the Mulanāyaka Śrī Śāntinātha Prabhu 302 Jina idols were reputed with festive prestige. In distributing the gain (lahāṇa) etc. works also Rāyaśī Śāha spent a lot of money. He built an upāśraya near the temple.

Jāmanagara's state approved guildsman Rāyaśī Śāha Nāgaḍā was also unique devotee of Kalyāṇasāgara sūri.

Rāyaśī Śāha had taken out Godīji's saṅgha too. In V.S. 1687 during the great famine he opened food-fields and gave life to many people. In Bhalaśāriṇī town he built Jinālaya near Phulazarī River and Añcala-gaccha's Pauśadha-place. In Rājakoṭa, inspired by its King Vibhojī he built Śrī Kṛṣṇa temple here... in Kālāvāḍa he built an upāśraya. In Hālāra's Māṅdhā town he built Jinālaya with pinnacle and at the time of its festive prestige occasion he served juicy meals with all five rasa to the King and the Śrī saṅgha. In Kutccha-Māṅdhā town Rāyaśī Śāha also expanded his fame by building Jinālaya. In addition, a lot of money was spent on building 'paraba', rest houses etc. In every house of Añcala-gaccha Jaina people he distributed gifts. Nènasī Śāha, brother of Rāyaśī Śāha and his son Somā also did many good deeds.

From preaching of Kalyāṇasāgarasūri, in V.S. 1669 Phālguna śudi 3, Friday Rāyaśī

Śāha performed the second reputation festival in Jāmanagara. This celebration was also completed with much fanfare. The entire town was invited and was given a meal with sweets. A donation of ten thousand rupees was given to Brāhmins. Even at the time of taking the fourth vow, Rāyasī Śāha called the entire town for meal. In V.S. 1692, his wife Sīrīādè organized a Giranāra saṅgha and on Akṣaya tṛtīyā day traveled and worshipped the saṅgha with all types of tasty food items. Sīrīādè did fasting for one month (māsakṣamaṇa) and traveled on foot as ‘chha: rī - pālaka saṅgha – journey of devotion on foot-padayātra’ to Ābu and Śatruñjaya Tīrtha. Also Rāyasī Śāha’s second wife Rāṇādè also spent a lot of money in Swāmīvātsalya etc. works.

Ahmèdābāda’s Oswāla community Vaḍerā branch’s Parekh Jasu’s son Līlādhara was a devotee of Kalyāṇasāgarasūri. In V.S. 1690 from preaching of Caritranāyaka he established Golden idol in Ahmèdābāda, and got written the description of a copy of Jayaśekharaśūri’s Kalpasūtra Sukhāvabodha in gold letters. In V.S. 1712 Līlādhara Śāha organized cāturmāsa for Caritranāyaka in Ahmèdābāda. He also took saṅgha to Śatruñjaya Tīrtha. Poet Saubhāgya Sāgara gaṇi has described about this saṅgha in “Līlādhara Rāsa” in detail.

After this old man Līlādhara Saṅghavī took initiation from vācaka (reader) Sukhalābha. In V.S. 1715 on Bhādaravā śudi 6, Tuesday he passed away. After that in V.S.1721 on Māgasara śudi 5 Tuesday, Līlādhara’s son took out Śrī Godīji’s saṅgha etc. description is derived from the above said revised handwritten copy of the rāsa.

From preaching of Kalyāṇasāgarasūri the other works done are briefly noted here.

(1) Mahārāva Bhāramalājī’s governor Vorā Dhārasī in V.S. 1677 in Bhūja built an upāśraya of Āncala gaccha. He also built a dèrī (small worship place) of Grandfather Vīramaśāha. Also set footsteps in it. In V.S. 1663 the Bhūja saṅgha also had constructed temple of Śrī Cīntāmaṇī Pārśvanātha. One fourth (25%) of these expenses were shared by Dhārasī Śāha.

(2) Ahmedabad’s Śrī Śrīmāla community’s guildsman Bhavāna and wife Rājaldè’s sons Khīmājī and Supājī in V.S. 1675 on Vaiśākha śudi 13, Friday in Śrī Śatruñjaya’s base station constructed a Jinālaya that faced all four directions (Caumukha).

(3) Śrī Caṇdra Prabhu’s temple that was built on Śatruñjaya hills by Ahmedabad’s cabinet minister Bhaṇḍārījī was renovated in V.S. 1683 on Mahā śudi 13, Monday by śrāvīkā Hīrabāi. She became the sixth generation in the above said ministerial generation. On the Śatruñjaya hill she also constructed one cistern. Hīrabāi had also traveled to Śatruñjaya hill 99 times along with the saṅgha. There were many ministers in this dynasty.

(4) Khambhāta’s royal guildsman Nāgajī made huge Jina mansion and Gacchanāyaka Dharmamūrtisūri’s Stupa (tope). There are many important references-mentions about this guildsman from the evidence-texts of that time. He was son of Śāha Vatthā of Oswāla dynasty.

(5) Khambhāta's Oswāla community's gokharu clan's guildsman Padmasiṅha spent a lot of money for reputation works. He was the progenitor of Jagata merchant who was a famous man in Jaina history. In V.S. 1683 Padmasiṅha Śāha came from Ahmedabad and settled in Khambhāta. And here from sermon of Kalyāṇasāgarasūri he honored five crystal images/idols of Lord Śrī Pārśvanātha. He gave Sūrijī five copies of Kalpasūtra written with gold letters in alms as well as four pearly rolls. He also organized Tīrtha saṅgha to Śatruṅjaya and for revival-rejuvenation of the texts spent a lot of money. His son Amaradatta was awarded the title of "Rāya" by Śāhajahāna. His son Udayacaṇḍa and his son Fatēhacaṇḍa were honored with the higher positions of 'Merchant of the world'.

From preaching of Kalyāṇasāgarasūri in V.S. 1683 on Jyēṣṭha śudi 6, Thursday Padmasiṅha had made a historical reputation celebration in Khambhāta. Many extant articles of that time are available. Many guildsmen also had established Jina images/idols at that same time. In the articles on the idols having such a mention of "Padmasiṅha kārita pratiṣṭhāyāma" will give an idea of that reputation. In the reputation articles Jagata merchant's father Ubhayacaṇḍa is called Udayacaṇḍa. Jagata merchant's name is also immortal in the political history of India.

(6) In V.S.1686 on Caitra śudi 15 resident of Dēvagiri and from Śrimālī community's, sub-branch's guildsman Tukajī's son Hasujī traveled with his family to Śatruṅjaya Tīrtha and renovated the temple along with the fort of Adabudajī...

(7) In V.S. 1702 on Māgasara śudi 6 Friday resident of Dīva port of Prāgvāṭa dynasty minister Kamalāsī also performed reputation etc. works.

Apart from this, thousands of articles are available on the reputation-status establishment of Jina-images done due to preaching of Caritranāyaka. In V.S. 1667 on Vaiśākha vadi 2, Thursday from preaching of Sudharmagaccha's Bhaṭṭāraka Jayakīrtisūri the guildsman jeweler Vimala from Burhānapura who had established Jina-idols were also reputed under auspices of Kalyāṇasāgarasūri.

A legend related to show miracle to Emperor Jahāṅgira goes that the two minister brothers Kuṅrapāla-Sonapāla had built two Jinālaya in Āgarā. At the suggestion of someone, the Emperor decreed that if the statues did not show miracle, both temples would be destroyed. On instruction of Kalyāṇasāgarasūri Jahāṅgira saluted the idol when the stone idol lifted its one hand and blessed emperor "dharmalābha" in loud voice. The astonished emperor placed ten thousand gold coins at sūri's feet. Anyway, in the text of that time mention Kalyāṇasāgarasūri was called as "Bādaśāha Salēma Jahāṅgiramānya."

History is famous for the coalition-association of Kalyāṇasāgarasūri and Kutccha's Mahārāva Bhāramalajī. Through Sūri's teachings, Mahārāva embraced the noble ideals of Jainism and on festival days proclaimed 'amārī paḍaha'. The German scholar Dr. Kalāṭa has noted that Kalyāṇasāgarasūri converted Mahārāva Bhāramalajī.

The seat in the royal palace on which Kalyāṇasāgarasūri used to sit was considered

as the seat of Guru and no one should sit on it so this was sent to añcala-gaccha upāśraya which is still there.

Mahārāva Bhāramalajī's prince Bhojarājajī was also Sūri's unique devotee. Vācaka (reader) Vinayasāgara for pleasing him composed Bhoja grammar in Sanskr̥ta at the behest of Kalyānasāgarasūri to appease him.

Kalyānasāgarasūri was an able Paṭṭadhara; influential ācārya besides being good author (book-grantha writer-author). He has composed the following texts:-

(1) Śāntināthacaritra (2) Surapriyacarita (3) Jinastotro (pictorial) (4) Visaviharamāna stavana (5) Aḡadadattarāsa (6) Pārśvanātha Sahastranāma (7) Pārśvanātha Aṣṭottaraśatanāma (8) Mīśraliṅakośa, vivaraṇa as well as various Jinastotro-jina hymns, stavo-jina praises etc.

At the ripe old age of eighty five wandering Kalyānasāgarasūri arrived in Bhūja. Ācārya Kalyānasāgarasūri who was surrounded by vast disciple family including disciple Amarasāgarasūri, Mahopādhyāya Ratnasāgarajī, was greatly worshipped by guildsman Jagaḡuśāha. Here after a mild illness Sūri peacefully passed away. The Bhūja saṅgha performed a grand obsequy. Jagaḡuśāha raised donation of 5000 coins and celebrated the aṣṭānhikā festival. The saṅgha established the pādukās (wood-sandals-clog) here where huge stupa has been created in present times.

Millions of salutations at the feet of such a great influential Yuga Pradhāna Dādā Kalyānasāgarasūri...

Guṇasthāna Kramāroha

Support graṅtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūrī

At the fourteenth guṇasthānaka when time of two samaya is left before that 85 Prakṛti are in sattā, when one samaya is left 13 Prakṛti are in sattā... at end time, leaving sattā it goes in liberation.

पूर्व प्रयोग तोऽसंग – भावद्वंद्वविमोक्षतः ।
स्वभावपरिणामाच्च, सिद्धस्योर्द्धगतिभूवेत् ॥१२०॥

Pūrva prayoga toasaṅga – bhāvadbaṅdhavimokṣata: |
Svabhāvapariṇāmācca, siddhasyorddhagatibhūvēt || 120 ||

Meaning: A Siddha bhagavaṅta annihilating karma has an upward movement (urdhva gati) in one samaya. The urdhva gati occurs due to (1) pūrva-prayoga (2) asaṅga (3) baṅdhavimokṣa (4) svabhāva || 120 ||

For the above said four intentions when the jīva destroys karma it positions steady on the siddhaśīlā. These four intentions are explained further with illustration for each.

कुलालचक्रदोलेषु – मुख्याणां हियथागतिः ।
पूर्वप्रयोगतः सिद्धाः, सिद्धस्योर्द्धगतिस्तथाः ॥१२१॥

Kulālacakra dolēṣu – mukhyāṅāṅhiyathāgati: |
Purvaprayogata: siddhā:, siddhasyorddhvagatistathā: || 121 ||

Meaning: Just as the speed of the moving wheel of the potter, of the arrow from the bow and that of the stone thrown from the sling occurs due to prior effort, the same way the motion-speed-gati of the accomplished siddha parmātmā is also due to prior efforts-actions-experiences || 121 ||

मृलेपसंगनिर्मोक्षाद्यथोदृष्टास्वलाबुनः ।
कर्मसंगविनिर्मोक्षात्तथासिद्धिगतिः स्मृता ॥१२२॥

Mṛllēpasāṅganirmokṣādyathodrṣṭāsvalābuna: |
Karmasaṅgavinirmokṣāttathāsiddhigati: smṛtā || 122 ||

Meaning: When a salve layer applied on calabash separates in the water the calabash automatically comes on top of the water; when calabash is salved with a layer of clay and left in the water then that calabash settles down in the water first. But as soon as the soil dissolves it automatically rises up due to upward motion. In the same way, if the association-accompaniment of karma is released, the soul also has an upward movement due

to leaving of karma-bāṅdhana/association || 122 ||

एरण्डफलबीजादे बंध छेदायद्यथागतिः ।
कर्मबंधनविच्छेदा त्सिद्धस्यपितथेक्ष्यते ॥१२३॥

Èraṇḍāphalabījādè baṅdha cèdāyadyathāgati: |
Karmabaṅdhanavicchēdā tsiddhasyapitathèkṣyatè || 123 ||

Meaning: Like the seed of the castor fruit, excising the karma bāṅdha leads to the urdhva-gati of Siddha bhagavaṅta || 123 ||

When the fruit of castor oil ripens that time due to exposure to the sun the bonds of the fruit are broken and the seed gets ejected-thrown-expelled at a distance; same way due to breaking of karma bondages urdhva-gati of Siddha bhagavaṅta takes place.

यथाधस्तिर्यगुर्ध्वच लेष्टंवाद्यग्निवीचयः ।
स्वभावतः प्रवर्तते, तथोर्ध्वगतिरात्मनः ॥१२४॥

Yathādhastiryagurdhvaca lèṣṭamvādyagnivīcaya: |
Svabhāvata: pravarttatè, tathordhvvagatirātmana: || 124 ||

Meaning: Just as the nature of stone is to fall down and the nature of fire is to rise upward; similarly nature of the soul is to move upward /rise-upward || 124 ||

नचाधौगौरवाभावान्न तिर्यकप्रेरकंविना ।
न च धर्मास्तिकायस्याभावा कोपरिव्रजेत् ॥१२५॥

Nacādhāgauravābhāvānna tiryakaprèrakam vinā |
Na ca dharmāstikāyasyābhāvā koparivrajèt || 125 ||

Meaning: As the movement of siddhas is stated to go upward anyone may doubt that why siddha does not have downward movement or tircchā (sideways) gati? Reconciling this it states that if something is heavy it falls down (e.g. stone) and siddha jīvas are without weight (zero gravity) of karma... they are light so do not move downward. In the same way, without karma, they have no motive force; hence even they do not have tircchā (sideways) gati || 125 ||

Why does it go up to the end of upper loka? Why not in Aloka? To resolve such doubts it is said that since ‘helper of movement’ i.e. dharmāstikāya is not present in Aloka, so the Siddha Jīvas cannot go to aloka || 125 ||

मनोज्ञासुरभिस्तन्वी, पुण्यापरमभासुरा ।
प्राग्भारानामवसुधा, लोकमूर्ध्निर्व्यवस्थिता ॥१२६॥

Manojñāsurbhistanvī, puṅyāparamabhāsura |
Prāgbhārānāmavasudhā, lokamūrdhirnavyavasthitā || 126 ||

Meaning: The earth named Isadaprāgabhārā is called Siddhaśīlā. This Siddhaśīlā is at the end-top of the fourteen Rājaloka. The Siddhaśīlā is the end of the loka-world. The

realms of the siddha jiva remain touching this lokānta. How is this Isadaprāgabhārā earth? He states that this earth attracts the mind of the onlooker-observer. It is even more fragrant than fragrance of camphor etc....has subtle organs...it is soft... is sacred-holy-immaculate sacred and radiant|| 126 ||

नृलोकतुल्य विषकंभा, सितछत्रनिभाशुभा ।

ऊर्ध्वतरस्याः क्षितेः सिद्धा, लोकां तेसमयवस्थता ॥१२७॥

Nṛlokātulya viṣakāmbhā, sitachatra nibhāśubhā |

Urdhvatasyā: kṣitè: siddhā, lokāṁ tèsamayavasthatā || 127 ||

Meaning: Also, how is this Siddhaśīlā? Then he says it is proportionate to the measure of 45 lakh Yojana of manuṣya loka. It is in the shape of inverted white umbrella... is white-bright... It is 12 Yojana above Sarvārthasiddha plane (vimāna). It is eight yojana thick in the middle and at the edges is thinner than a fly's wings... one yojana above it is Aloka... In its twenty-fourth part are stationed-positioned the Siddha Bhagavaṅta || 127 ||

कालावसर संस्थाना, यामूषागतसिक्थिका ।

तत्रस्थाकाशसंकाराशाऽऽकारसिद्धावगाहना ॥१२८॥

Kālavasara saṁsthānā, yāmūṣāgatasikathikā |

Tatrasthākāśasaṅkāraśāḥkārasiddhāvagāhanā || 128 ||

Meaning: When siddha Paramātmā renounces his body he remains in the same saṁsthāna in which his soul-realms were at the time of liberation. Explaining by example, it is said that in the vessel in which the gold is refined-sieved that time what saṁsthāna is of gold, similar to that is only the siddha jīvas saṁsthāna. || 128 ||

ज्ञातारोऽ खिलतत्वानां, दृष्टारश्चैकहेलया ।

गुणपर्याय युक्तानां, त्रैलोक्योदरवर्तिनाम् ॥१२९॥

Jñātāroa khilatatvānām, drṣṭāraścaikahēlayā |

Guṇaparyāya yuktānām, trailokyodaravantirnām || 129 ||

Meaning: Siddha Bhagavaṅta knows the virtues of all the elements (tattva) and their modification as well as all the living beings-things etc. substances. Not only they know but also see their special operational use. Seeing is also a kind of play...astonishment-fascination-charm || 129 ||

अनन्तकेवलज्ञानं, ज्ञानावरणसंक्षयात् ।

अनन्तदर्शणं चै दर्शणावरणक्षयात् ॥१३०॥

Anantaṁ kēvalajñānaṁ, jñānāvaraṇasaṅkṣayāta |

Anantaṁdarsaṇaṁ cai darśaṇāvaraṇakṣayāta || 130 ||

Meaning: Due to the complete destruction of jñānāvaraṇīya karma siddha bhagavaṅta have infinite knowledge kēvalajñāna and due to complete destruction of

darśanāvaraṇīya karma they have infinite darśana || 130 ||

क्षायिके शुद्धसम्यक्ते चारित्र मोहनिग्रहात् ।

अनंतसुखवीर्ये च वेदविघ्नक्षयाक्रमात् ॥१३१॥

Kṣāyikē śuddhasamyatké cāritra mohanigrahāt |

Anāntasukhavīryè ca vèdavighnakṣayākramāt || 131 ||

Meaning: Due to waning-destruction of samyaktva mohanīya and cāritra mohanīya Siddha Paramātmā has pure kṣāyika samyaktva and yathākhyāta cāritra. Similarly due to complete annihilation of vèdanīya karma there is infinite happiness and due to decay of āntarāya karma they have infinite strength (vīrya). || 131 ||

आयुषः क्षीण भावत्वात्, सिद्धानाम क्षयास्थितिः ।

नामगोत्रक्षयादेवा मूर्त्तानन्तावगाहना ॥१३२॥

Āyuṣaḥ kṣīṇa bhāvavāt, siddhānāma kṣayāsthitiḥ |

Nāmagotrakṣayādēvā mūrttānāntāvagāhanā || 132 ||

Meaning: Due to destruction of āyuṣya karma siddha have inexhaustible gati (akṣaya sthiti) They do not have to come back into this world again (no birth). By destroying nāma karma and gotra karma, Siddha bhagavaṅta is formless and of infinite space-measure (bodily size) || 132 ||

यत्सौख्यं च क्रिशकादि - पदवी भोग संभवम् ।

ततो नन्तगुणंतेषां, सिद्धावक्लेशमव्ययम् ॥१३३॥

Yatsaukhyamca kriśakādi – padavī bhoga sambhavam |

Tatonantagunaṅtēṣāṅ, siddhāvaklēśamavyayam || 133 ||

Meaning: The happiness that is attained by enjoying the position of Cakravartī and Indra is utkrṣṭa (excellent) happiness. But more than this happiness the siddha bhagavaṅta experience infinitely greater happiness in mokṣa. Distress-affliction-pain-quarrel arises from ignorance and likes-dislikes, love-hatred. But, siddha bhagavaṅta is free from saṁsāra - worldly life and its causative like-dislike so he does not suffer. Their happiness is without conflict. It is never destroyed. This happiness is happiness of self-love, self-pleasantness and self-indulgence || 133 ||

यदाराध्यं च यत्साध्यं, यद्ध्येयं यच्च दुर्लभम् ।

चिदानन्दमयंततैः संप्राप्तम्परम्पदम् ॥१३४॥

Yadārādhyamcayatsādhyam, yadadhyēyamyaṅcadurlabham |

Cidānandamayāntataiḥ saṁprāptamparampadam || 134 ||

Meaning: The worshipping seeker who does worship for ... that position is attained by the seeker who will receive it by good diligence-accomplishing-industriousness of jñāna-darśana-cāritra. Meditating yogi men constantly meditate on that...such is this rare position.

It is always unavailable for abhavya jīvas...misfortunate and persons with ill-luck obtain it by difficulties-suffering. Even those magnificent (bhavya) jīvas who lack liberating material-instruments even for such jīvas it is always rare to obtain. Such rare ‘Muktipada-state/eternal seat of liberation-happiness’ has been attained by Siddha bhagavaṅta || 134 ||

नात्यन्ताभावरुपा नच जडिममयी व्योमवद् व्यापिनीनो ।
नव्यावृत्तिन्दधानाविषयसुखधनानेष्यते सर्वविद्भिः ॥
सद्रूपान्मप्रसादातद्गवममगुणौघेनसंसारसारा ।
निःसीमात्यक्षसौख्यो दयवसतिरनिः पातिनी मुक्तिरुत्का ॥१३५॥

Nātyantābhāvarūpā naca jaḍimamayī vyomavad vyāpinīno |
Navyāvṛttinaṅdadhānāviṣayasukhadhanāṅeṣyate sarvavidbhi: ||
Sadrūpātmaprāsādātadṛgavamamaguṇaughè na saṅsārasārā
Ni:sīmātyakṣasaukhyo dayavasatirani: pātinī muktirutkā || 135 ||

Meaning: Many ācāryas with multiple views believe in various types of salvation; refuting all these statements the form of philosophical liberation is stated.

Some of the ācāryas tell about extreme liberation...

Some ācāryas call lack of knowledge as liberation...

Some ācāryas say that liberation is all-pervading like the sky...

Other ācāryas consider that after getting salvation believe in incarnational liberation...

Some distressed/afflicted ācāryas describe liberation with enjoying sexual pleasure...

But to believe in all this is against the view of omniscient Lord; the omniscient lord due to self-image examination with the group of samyag darśana, samyag jñāna, samyag cāritra sees in this worthless world a place of absolute and boundless happiness and the place of experiencing endless infinite joy and transcendental bliss and believes in ‘anī:pātanī ‘ i.e. which means liberation without coming back to the world after going to mokṣa... || 135 ||

इत्युद्धृतो गुणस्थानरत्नराशिः श्रुतार्णवात् ।
पूर्वषिसूक्तिनावैव रत्नशेखरसूरिभिः ॥१३६॥

Ityuddhṛto guṇasthānaratnarāṣi: śrutārṇavāt |
Pūrvaṣisūktināvaiva Ratnaśekharaśūrībhi: || 136 ||

Meaning: The aforesaid said special guṇasthāna named in the form of scriptural gem constellation has been rescued-salvaged-redeemed-uplifted from the many scriptural seas created by the earlier ācārya. Sitting in the boat of pure speech of pūrvācāryas, Śrī Ratnaśekharaśūri has quoted the meaning of self-welfare || 136 ||

If anything is written against the command-precept-mandate of Jina then

I ask forgiveness three ways (by mind, vacana and kāyā)

Trividhè Micchāmi Dukkaḍam

Arrogance-Intoxication- Madness and Human being

Part – 2

Power – Arrogance

Power attained through healthy physical body is power arrogance...keep that pride or ego that is power arrogance.

Ādinātha Prabhu's son Bāhubalī fought a war with his brother due to power arrogance...

When the mysteries of the victorious Jina regime are revealed by the insight (subtle vision) and intelligence that time the seeker joins hands automatically to offer salutations towards the Jaina regime. The head bows. It is really worth understanding why ego-arrogance torments-tortures a person and how it also binds even the strong person in the chains of karma.

Ādinātha Prabhu's son Bāhubalī was very strong. King Bharata told all his brothers to obey him. The sons went to the father to ask what to do? ...Prabhu gave dispassionate sermon. 98 younger brothers handed over their kingdoms to Bharata and became monk...but Bāhubalī was not ready to obey the command...if he did not obey the command then the cakra-jewel cannot enter the armory-arsenal. Bharata cannot be declared Cakravartī. King Bharata again sent a message asking him to accept the order.

Bāhubalī said are you not satisfied yet even after getting 98 kingdoms from brothers?... all of them renounced kingdom and became monk but I am strong...I am strong enough to look after my kingdom...I will fight but will not accept orders. Bāhubalī's arrogance of power inspired Bāhubalī to fight the elder brother.

Bharata and Bāhubalī prepared to fight face to face...in each fight Bharata was defeated and Bāhubalī started winning. Bharata got worried with every defeat...with each victory Bāhubalī's arrogance-ego inflated...

Bharata dropped/fired the cakra-wheel to defeat Bāhubalī...the cakra-jewel returned after circumambulating Bāhubalī... Bāhubalī's arrogance turned into anger and the beating fist arose...spark of knowledge sprung-unfolded-manifested... Bāhubalī left the fight against Bharata and began his war with karma...

The power of arrogance caused Bāhubalī to fight with elder brother...Is this not happening in our life? Is such arrogance of strength making us cruel-merciless towards

small or big weaker persons? Let us do introspection and bid farewell to this arrogance-ego pride at the earliest and use our strength for defending the weaker persons.

Arrogance of Beauty-Appearance

With attainment of beautiful body-limbs and form-appearance, the pride of beauty comes to the fore...makes one arrogant that is called beauty-arrogance.

Sanat-Cakravartī had done arrogance of beauty.

Sanat was Cakravartī...head of six continents...

His appearance was unique...Gods-dèva nor head of Gods-dèvendra could match him.

Once Dèvendra praised Sanata Cakravartī's appearance in dèva meeting-gathering ...some gods got suspicious there...can human being exceed in appearance than God? They were perplexed with this thought in their mind...After listening to Dèvendra's talk two Gods in the form of Brāhamina came to the earth to test-examine Sanata-Cakravartī's appearance ...

They arrived at the palace of Sanat-Cakravartī... Cakravartī was getting ready for bathing and decorating himself...the Brāhamina were astonished when they saw Sanat-Cakravartī's beauty...such a wonderful look?

But that time intoxicated with arrogance of beauty-appearance he said this appearance is nothing...After completing bathing...and dressed with finery-ornaments when I will come to the royal court come and see me then.

After 2 hours both brāhminas arrived again in the royal court...when they saw Sanat-Cakravartī's appearance they started shaking their head as if they were saying, "Oh ! King this not the same form!"

The King said-"I am the same..."

"Oh King! Before two hours your body was healthy now it has become diseased! Distortion can be seen in your appearance, 16 diseases are seen to erupt in your body!" The brāhminas said.

As soon as the truth of the matter was confirmed, Sanatkumāra's ego for beauty-appearance-form melted...the phantasm-vanity of body is useless...the duration of beauty-appearance is similar to the four-day moon...the real appearance is not in the form of body but in the form of soul he understood...the refuge of an Arihaṅta was real instead of doctor-physician-hakīma...it is the best...the rule of karma was stronger than the rule of Cakravartī...the splendor of soul was more beautiful than splendor-majesty of the six continents...restraint-temperance was dearer than the world...instead of worldly enjoyments-pleasures-lewdness renunciation was loved and Sanatkumāra Cakravartī walked away like a recluse...became achiever...but forgetting the attachment-illusion-affection of the body...and absorbed in self-form...as if not saying...

कायानी विसारी माया, स्वरूपेसमाया अवा, निर्ग्रथनो पंथ, भव अंतनो उपाय छे...

Kāyānī visārī māyā, svarūpè samāyā èvā, niragrañthano pañtha, bhava añtano upāya chhè...

Arrogance of Penance-Ascetic Ego

An ascetic who performs austere penance burns many deeds-karma to ashes but if it becomes his arrogance...then the penance loses its fruit due to ascetic ego.

The fellow sages of Muni Kuragaḍu had developed ascetic ego...

The festival of Saṁvatsarī had arrived...

Young and old started the Yajña-sacrifice of penance ...someone's 6 months fast...someone's 5 months...someone's 4 months...someone's 3 months...2 months...one month-māsakṣamaṇa...but he was Kuragaḍu sage! There is such a karmic rise of kṣudhā vēdanīya...which is not calmed down without putting something in the stomach...Today was the day of fasts of the fellow-sages when this Munirāja with unhappy mind left to take gocharī... he got rice in ālms...he took the rice and came back to his place...he inspected it...showed it to the fellow muni and invited them...

The fellow munis were ascetics...great ascetics...but were full of ascetic ego in every cell of their body; when one has ego of penance-adoration that time the worship descends instead of ascending...makes lose senses...the fellow ascetics also lost their consciousness...they spitted in Muni Kuragaḍu gocharī container...and they started talking insultingly...

Muni Kuragaḍu felt blessed on receiving grace from fellow munis...worshiping the fasting state of the soul...and condemning his cognizance of food...with tearful eyes started eating...he started burning-consuming karmas of several births...and destroying the four ghāti karma became kēvalī while eating...

His fellow Munis doing fast for four-months...3-months...2-months...māsakṣamaṇa were left out and Muni Kuragaḍu became kēvalī! Asking forgiveness from this Kēvala jñānī the fellow munis also finally became Kēvala jñānī...attained delightfulness-loveliness of mokṣa...

After knowing this form of ascetic ego...the souls desiring mokṣa should understand and remain alert at every step. It is important to be careful that from some back door this ascetic ego should not enter and scatter the garden of our accomplishing. One distinctly understands here that the ego can turn an instrument to a weapon. Further also there is a similar story that is worth knowing...to understand and become careful-cautious...

Arrogance of Knowledge-Śruta Ego

Due to adoration in last birth one may get good intellect...one can study a lot and if one cannot digest the knowledge acquired then one develops the arrogance of knowledge...that is called as Śruta ego or arrogance of knowledge.

It is well-known in the scriptures that Sthulībhadrājī became arrogant for his knowledge.

A very scholarly sādhu group was sent by the Śrī Jaina saṅgha to study-learn the 14 pūrva to Nepal country from the last Śrutakēvalī Śrī Bhadrabāhuswāmī who was accomplishing mahāprāṇāyāma here. With the sentiment of welfare of the saṅgha along with mahāprāṇāyāma accomplishing, Bhadrabāhuswāmī started the teaching to the saṅgha...all the sādhus started learning the lessons enthusiastically...but as the time passed sadhu's felt difficulty in learning of the pūrva-knowledge. Slowly one after the other the sādhu left...finally only one sādhu Sthulībhadrā remained who regularly took the lessons daily...the study was ongoing...

Once Yakṣa etc. seven sisters went to offer salutations to Sthulībhadrā. The learned Sthulībhadrā due to ego of knowledge and to show its influence changed his appearance to a lion and set in the cave...Sādhvīji returned as did not find her brother muni...when asked by Bhadrabāhu swāmī they said brother is not there...only lion is there. So they were asked to visit the cave again for salutations. Using his own knowledge Bhadrabāhu swāmī got the point...his mind started reeling-“the jīva after this time-period will not be able to digest the śruta-jñāna imparted to them...the indigestion of knowledge is more dangerous than the external indigestion of food...this indigestion will cause more harm to the regime rather than benefitting it...”

As time passed, Sthulībhadrā came to take the lesson...Bhadrabāhuswāmī clearly refused him to give further reading. Sthulībhadrā thought and understood his mistake and asked forgiveness again and again. But Bhadrabāhuswāmī did not agree. When the saṅgha pleaded a lot then with the condition of not transmitting this knowledge to any one he gave the original lesson of the pūrva. But did not teach its meaning and mysteries...As a result of knowledge-arrogance-egoism of Sthulībhadrā of this led to the disappearance of the 14 ancient secrets-mystery of Pūrva of Bharata region and the tradition of 14 pūrva died out.

Knowing the different types of ego and its fruit Oh Human! Be careful and travel in the path of accomplishing-achieving-diligence...let this ego-arrogance not derail the accomplishing life before reaching the pinnacle of achievement ...not destroy-ruin all your accomplishing for which please be aware.

**Suffering-grief ends then
Happiness comes**

दुःखद्विद् सुखलिप्सुर्मोहान्धत्वादिद्रष्ट गुणदोषः ।

यां यां करोति चेष्टां, तया तया दुःखमादत्ते ॥

Du: khadviṭa sukhalipsurmohāndhatvādidraṣṭa guṇadoṣa: |

Yām yām karoti cēṣṭām, tayā tayā du:khamādattè ||

All the jīvas of this world do not like suffering-grief...

Every jīva likes only happiness...

From birth to death jīva does activities that give happiness and remove suffering. Yet, with this (such activities) gets suffering.

How surprising is this happening? Likes happiness...wants happiness...makes efforts to get happiness ...but gets suffering...

What is the reason behind this?

Despite persistent efforts to remove suffering when the mountains of grief attack and cause breakdown...despite constant longing for happiness and industriousness to get it the happiness runs far away...then the understanding...wise...gentlemen should think about it ...do research in this.

With pondering and research one must discover the truth. Our pious reader (vācaka) Umāswātijī has discussed the same matter in the Praśamarati chapter.

Umāswātijī mahārājā says – “Hèy ignorant jīva! You are mad with infatuation! ...your conscience-discretion has been blinded...therefore what is beneficial and what is harmful-injurious-detrimental? You do not know...can’t understand also...

All these lead to aversion to sorrow and love to happiness...this result in likes-dislikes (love-hatred) which is ultimately the root cause of karma baṅdha and tradition of the world and its miseries...

The ignorant jīva loves the pleasures of the senses in the world...but what is the end result of the pleasures of this world which seem dear and sweet? Where are the pleasures of the senses found by the living being today? Since time immemorial, the jīva has enjoyed many pleasures of the senses, but it was never satisfied. Much more happiness than today’s pleasures were enjoyed in the birth as King-Cakravartī-Emperor...in the birth as dēva etc...But neither the jīva stopped from its sensual pleasure neither could understand its vicious cycle nor its deadly-terrible end-result-maturing-ripeness...

The jīva gets the appropriate senses in that place in whichever gati and whatever yoni

it goes. In èkèndriya it has only one sense of touch...but as the senses increase its temptation-craving for happiness increases...this covetousness-longing for pleasures also knocks down-defeats giant living beings.

To capture the mighty-bouncing animal like elephant the weakest link of the lust for sense-gratification is kept in view.

When the elephant is to be captured a huge pit is dug next to it. The buttress is made to stand opposite side of this...or in the pit an artificial buttress made of paper is kept...the urine of buttress is sprinkled on all sides the pit. The elephant gets attracted due to the smell of the urine of the buttress. When he sees the paper buttress in the pit he is overtaken by the lust and succumbs to sexual desire. He speeds up hastily towards the buttress. There he falls into the pit dug for him and makes himself bound.

Such is the condition of a mighty animal like elephant by subduing to the sense of touch.

Hèy Jīva! Such condition also has occurred in multiple births by subduing to the sense of touch...come I will make you understand another thing...

After sparśèndriya comes rasanèndriya! The enslavement of rasanèndriya has affected and defeated the jīva from bèindriya to pañcèndriya...

To catch fishes or rats...their weak link of rasanèndriya is targeted...to catch fishes the food item is hooked to the fishing rod and for the rats it is hooked in the cage hook...in the desire to eat the fish is trapped in the net...the mouse in the cage...falling into this bondage ultimately leads to their death...

How many times have we died this way? Have we defeated/conquered rasanèndriya or still remain its slave only?

The indulgence of each sense has haunted us since time immemorial, yet our soul does not wake up. Vigilant person is the one who knowing or seeing the person walking ahead falling-tripping, becomes alert. When will we become aware?

Come let us see the result of craving-greed of Ghrāṇèndriya!

The infatuation of smell directs the free flying beetle in the sky to sit on the lotus...he does not feel like leaving this smell...he sits till the evening...he is intoxicated with it...as the evening comes the lotus starts closing...the bee understands that the lotus will close but the craving of ghrāṇèndriya does not allow him to fly in the free sky...the smell of lotus clutches him...I will just fly away...thinking that I will just fly away and the lotus closes then...the flying beetle is imprisoned in the lotus now. The entire night he fails to come out...he is suffocated sitting inside...he repents. But he has one hope that there will be dawn...sun will rise...the lotus will bloom...so I will fly away...but his thought remains in his mind only...before the dawn an elephant comes to the pond to drink water...the lotus is plucked and eaten...the poor beetle succumbs to death.

Such is the suffering of imprisonment...the pain of death has been suffered infinite

times by the jīva due to dependency and slavery of the indriya-senses but the truth is not yet understood.

Another story of the beetle dying due to slavery of sense of smell is said.

Honey flows from the cheek of the elephant. Attracted by this smell many beetles gather near elephant's head and side of the body...they keep humming...then bored and tired of the buzzing of the beetles, the elephant flaps its ears constantly...many beetles die in its rush...many such death-agony in ignorance state have been suffered by the jīva...

This is the story of the slavery of Cakṣurindriya...

The sun is going down...slowly the kingdom of darkness is closing in all around... to get rid of the darkness and get light in every house the lamps are lit. Seeing the golden flame of the lamp, the butterfly loses consciousness...misses the thought of consequences...bewitched by the flame...gets attracted and falls into the flame... immediately burnt and destroyed...what a crushing slavery!

Now is described the fifth slavery of śrotendriya showing the reality of tragic end!

What is done to catch the deer running freely in the forest or the snake lying in its house?

Do you know? No? Then listen...

When the deer is to be trapped in the net/noose, the hunter lays the trap...then the hunter plays beautiful music... pleasant to the ear...hearing the pleasant music the deers from the forest come there in a little while...get together...they became engrossed in the music...the poor jīva do not know that they are going to lose their life. Where the motionless deer are listening to the music the hunter pulls and contracts the net...the naive deer fall prey to him...this is the fruit of dependency on śrotendriya...!

This is also the condition of snake and its wife. When the snake heard the sound of music it comes out of its hole and the snake charmer catches it...therefore it remains imprisoned in his home lifetime.

Such many stories of dependency on each sense organ resulting in terrible consequences are found. Talking about these stories Sujñā muni bhagavaṅta describing the spirit of āśrava (influx of karma) says –

मृग पतंग अलि माछलो करि एक विषय प्रपंच

दुःखीया ते किम सुख लहे रे, जस परवश ऐह पंचो रे...

Mṛga pataṅga ali māchalo kari èka viṣaya prapaṅca

Du: khīyā tè kima sukha lahè rè, jasa paravaṣa èha paṅco rè...

Hèy! Maṇuṣya! At least understand...slavery of single sense organ causes death of deer, butterfly, beetle, fishes and elephant...makes miserable then what will the condition of the jīva who is slave of five sense organs? How can he become happy?

Slavery of senses is the path of misery and not happiness. The path of happiness is

attained by winning the senses. One has to become 'Jitendriya-winner over senses'. Those who have become Jitendriya only have obtained happiness and have become happy.

There is no happiness in lust of sensual pleasures...it is illusion of happiness. The real victory is in conquering lewdness. This is proved by Sthulībhadra...

There is no happiness in slavery of food-eating...it is illusion of happiness. The real happiness is to attain the status-position where no food is consumed...

So get ready...

If suffering has to be avoided, happiness to be attained...

So let's strive to be masters of senses and not slaves...

That is the only royal path to happiness...