

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara  
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Tapasvī Ratna, Acalagachhādhipati,  
P.P. Ācārya Bhagavaṇta  
Śrī Guṇodayasāgarasuriṣvarjī  
M. S.

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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										
aṅ/aṅṅ/an/aṅ		aḥ										
क	ख	ग	घ	ङ	त	थ	द	ध	न			
ka	kha	ga	gha	ṅa	ta	tha	da	dha	na			
प	फ	ब	भ	म	प	फ	ब	भ	म			
pa	pha	ba	bha	ma	pa	pha	ba	bha	ma			
च	छ	ज	झ	ञ	य	र	ल	व				
ca	cha	ja	jha	ña	ya	ra	la	va				
ट	ठ	ड	ढ	ण	श	ष	स	ह	क्ष	ज्ञ		
ṭa	ṭha	ḍa	ḍha	ṇa	śa	ṣa	sa	ha	kṣa	jña		



**Divine Grace:**

Āgama Ārādhikā,

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## Stotra – Meaning – Ārcanum (Insight)

### Bṛhada Śānti–(ctd.)

(2) śānti śāntikara: śrīmāna, śāntirdiśatu mè guru: |  
śāntirèva sadā tèṣām, yeṣām śāntirḡhè ḡhè || 14 ||

#### Word Meaning

śānti - Śrī Śāntinātha Bhagavāna

śāntikara: - peacemaker of the world

śrīmāna - with wealth of Jñāna, reverend

śānti - peace

diśatu - give

mè - me

guru: - World guru, those who preach  
religion to the world

śānti: - peace

èva - only

sadā - always, forever

tèṣām - them

yeṣām - those

śāntirḡhè - Śrī Śāntinātha Bhagavāna

ḡhè ḡhè - every home

**Meaning-integration :** Reverend Śāntinātha, who made peace in the world, who taught religion to the world, gives me peace. Those homes where Śāntinātha is worshipped, they always have peace || 14 ||

**Base:**

#### (Gāthā)

(3) Unmrṣṭa-riṣṭa-duṣṭa-graha-gati-du:svapna-durnimittādi |  
Sampādita-hita-sampannāma-grahaṇam jayati śāntè || 15 ||

#### Word Meaning

Unmrṣṭa - riṣṭa - duṣṭa - graha - gati -  
du:svapna - durnimittādi- which has  
destroyed the causes of nuisance, evil  
effects of the planets, evil dreams, evil  
spirits, bad omens, etc.

Unmrṣṭa - which has destroyed, riṣṭa-  
unrest, nuisances duṣṭa-graha-gati - evil  
effects of planets

Sampādita-hita-sampata - by which  
benefit- welfare and wealth are obtained.

nāma-grahaṇam - pronouncing of name

jayati - wins, behaving happily, victorious

śāntè - Śrī Śāntinātha Bhagavāna's

**Meaning–Integration:** God Śrī Śāntinātha Bhagavāna ! the destroyer of the evil causes of nuisance, evil effects of the planets, evil dreams, evil spirits, and bad omens, etc. are destroyed and gainer/achiever of self-welfare, interest and wealth prevails. || 15 ||

**Base: (5.Śānti-Vyāharaṇam)**

#### (Gāthā)

(1) Śrisaṅgha-jagajjanapada-rājādhipa-rāja-sannivèsānāma |  
Goṣṭhika-puramukhyānām, vyāharaṇairvyāharècchāntima || 16 ||

**Word Meaning**

<b>Śrisaṅgha-jagajjanapada-rājādhipa-rāja sannivèśānāma</b> - Śrī saṅgha, districts of the world, residences of emperors and kings	<b>Puramukhya</b> - leader of the town, urban leading-citizen
<b>Goṣṭhika-puramukhyānām</b> - Members of the learned community and leading citizens	<b>vyāharaṇai</b> – by name, speaking the names
<b>Goṣṭhika</b> - member of the group; in ancient times, it was customary to refer to a learned group as a congregation (Goṣṭhi).	<b>vyāharèta</b> - should recite
	<b>śāntima</b> - peace

**Meaning–Integration:** Taking the names of the Śrī saṅgha, districts of the world, residences of emperors and kings, members of the learned community and leading citizens, śānti should be spoken-recited || 16 ||

**Base:**

(2) Śrī śramaṇasaṅghasya śāntirbhavatu	
Śrī janapadānām śāntirbhavatu	
Śrī rājādhipānām śāntirbhavatu	
Śrī rāja-sannivèśānām śāntirbhavatu	
Śrī goṣṭhikānām śāntirbhavatu	
Śrī puramukhyāṇām śāntirbhavatu	
Śrī pauraṇasya śāntirbhavatu	
Śrī Brahmālokasya śāntirbhavatu    17	

**Word meaning:** is clear.

**Meaning–Integration:** Let peace be upon śramaṇa saṅgha. Let peace be upon janapadas (districts, countries). Let peace be upon kings-emperors. Let peace be upon residences of kings. Let peace be upon the members of the learned community. Let peace be upon the leading citizens. Let peace be upon the people of the town. Let peace be upon the Brahmāloka... || 17 ||

**Base: (6.Āhuti-trayaṁ)**

ॐ Auṁ Svāhā ॐ Auṁ Svāhā ॐ Auṁ Pārśvanāthāya Svāhā || 18 ||

**Word meaning:** is clear.

**Meaning–Integration:** ॐ Auṁ Svāhā ॐ Auṁ Svāhā ॐ Auṁ Pārśvanāthāya Svāhā... || 18 ||

# Śrī Daṇḍaka (Punishment) Prakaraṇa

Śrī Gajasāra Muni

## (15) Upayoga dwāra (Door of cognitive operation-the means of knowing)

उवओगा मणुअेसु, बारस नव निरय तिरिय देवेसु ।  
विगल दुगे पण छक्कं, चउरिदिसु थावरे तियगं ॥ २२ ॥

Uvaogā maṇuèsu, bārasa nava niraya tiriya dèvèsu |  
Vigala dugè paṇa chakkaṁ, caurindisu thāvarè tiyagaṁ || 22 ||

**Meaning:** Maṇuṣya has twelve cognitive activity-operations, tiryāṅca and dèva have nine, the vikalēndriya in the forms of bēindriya and tēindriya daṇḍaka have five activities each and caurindriya has six activities and sthāvara has three activities || 22 ||

The ordinary-general use or operation of characteristic-property of the substance is known as darśanopayoga.

According to Darśana there are four types:

(1) Cakṣu darśanopayoga (visual sense) (2) Acakṣu darśanopayoga (senses other than visual) (3) Avadhi darśanopayoga and (4) Kēvala darśanopayoga

The special knowledge use or operation of characteristic-property of the substance is known as jñānopayoga.

On the basis of Jñāna and Ajñāna there are eight types:

(1) Mati jñānopayoga (2) Śruta jñānopayoga (3) Avadhi jñānopayoga (4) mana: paryava jñānopayoga (5) Kēvala jñānopayoga (6) Mati ajñānopayoga (7) Śruta ajñānopayoga (8) Vibhaṅga jñānopayoga.

Combining four darśana (4) and eight of jñāna-ajñāna (8), there are total 12 upayoga. Now we will know how many upayoga are present in Jīva according to the daṇḍaka.

No. of daṇḍaka	Daṇḍaka name	Upayoga
1	Garbhaja maṇuṣya	(12) All twelve upayoga
15	Garbhaja tiryāṅca, nārakī, dèva	(9) cakṣu, acakṣu, avadhi-darśana, mati-śruta-avadhi jñāna, mati-śruta ajñāna, vibhaṅga jñāna
1	Caurindriya	(6) cakṣu-acakṣu darśana, mati-śruta jñāna, mati-śruta ajñāna
2	Bēindriya-tēindriya	(5) acakṣu darśana, mati-śruta jñāna, mati-śruta ajñāna
5	Ṁrthvikāya, apakāya, tēukāya, vāyukāya and vanaspatikāya	(3) acakṣu darśana, mati-śruta ajñāna

**(16) Upapāta (sudden birth-manifestation) and (17) Cyavana dwāra**

संख-मसंखा समये, गब्धतिरि विगल नारय, सुराय ॥

मणुआ नियमा संखा, वण-णंता थावर असंखा ॥२३॥

**Saṅkha-masaṅkhā samayè, gabbhatiri vigala nāraya, surāya |**

**Maṇuā niyamā saṅkhā, vaṇa-ṇaṅtā thāvāra asaṅkhā || 23 ||**

**Meaning:** At one time numerous (counted in no.) and innumerable garbhaja tiryāṅca pañcendriya, vikalendriya, nārakī and deity are produced-born-generated. Human beings-manuṣya are born in fixed numbers. Infinite Vanaspati and innumerable sthāvāra are produced || 23 ||

This world exists since eternity and will last forever. The process of birth and death goes on continuously in this world. Here we realize how horrible the birth-death rate of the jīva is ? As per Kèvalī's vision the indivisible part of the time period is called samaya. In such one samaya numerous...innumerable and infinite jīva are born and die. How many such kind of bhava (birth-death cycles) we may have undergone? If we think this, asceticism-abstinence -detachment will definitely increase.

**Upapāta (birth) ... Cyavana (death-fall)... (In one samaya)**

No. of Daṅḍaka	Name of Daṅḍaka	Upapāta -Cyavana
3	Garbhaja tiryāṅca, bèndriya, tèndriya	Saṅkhyātā (numbers)
15	Caurindriya , nārakī, dèva	Asaṅkhyātā (innumerable)
1	Garbhaja Manuṣya	Saṅkhyātā
1	Vanaspatikāya	Anaṅtā (infinite)
4	Prthvikāya, apakāya, tèukāya and vāyukāya	Asaṅkhyātā

**(18) Stithi Dwāra...**

असन्नी नर असंखा, जह उववाअे तहेव चवणेवि ॥

बावीस सग ति दस वास, सहस्स उक्किट्ट पुढवाइ ॥२४॥

**Asannī nara asaṅkhā, jaha uvavāè tahèva cavaṇèvi |**

**Bāvīsa saga ti dasa vāsa, sahassa ukkiṭṭha puḍhavāi || 24 ||**

**Meaning:** Innumerable asaṅjñi manuṣya are born This should be understood same for both Upapāta dwāra and cyavana dwāra. The maximum (utkrṣṭa) life-span of Prthvikāya etc. is serially twenty-two thousand (22000), seven thousand (7000), three thousand (3000) and ten thousand (10000) years || 24 ||

In one samaya, the saṅjñi human beings are born in numbers but innumerable asaṅjñi humans can be born in one samaya. The jīva that are born in one samaya, there, that many jīva die also. Thus, upapāta dwāra and cyavana dwāra are same.

Sthiti means time-span of jīva in that species of birth. This time-period is of two types-

(1) **Jaghanya:** Jaghanya means the least time

(2) **Utkrṣṭa:** Utkrṣṭa means more /maximum time



The Sthiti (status) of all jīva is different that is described in detail.  
In the above given verse utkr̥ṣṭa life-span of Pṛthvīkāya etc. four existences is stated.

Pṛthvīkāya -	22 thousand years
Apakāya -	7 thousand years
Vāyukāya -	3 thousand years
Vanaspatikāya -	10 thousand years

ति दिणाग्नि ति पल्लाउ, नर तिरि सुर निरय सागर तित्तोसा ।  
वंतर पल्लं जोइस, वरिस लक्खा हियं पलियं ॥

**Ti diṇaggi ti pallāu, nara, tiri sura niraya sāgara tittīsā |  
Vaṅtara pallam̐ joisa, varisa lakhāhiyam̐ paliyam̐ || 25 ||**

**Meaning:** Agnikāya lives for three days, garbhaja manuṣya and garbhaja tiryāṅca pañcēndriya live for three palyopama. Vaimānika dēva and nārakī have utkr̥ṣṭa life-span of thirty three sāgaropama. Vyaṅtara dēva live for one palyopama and jyotiṣī have one lakh plus one palyopama life-span. || 25 ||

He further says about the utkr̥ṣṭa āyuṣya -

<b>Agnikāya Āyuṣya - 3 days</b>
<b>Garbhaja manuṣya and G. tiryāṅca pañcēndriya - 3 palyopama</b>
<b>Vaimānika dēva and nārakī - 33 sāgaropama</b>
<b>Vyaṅtara dēva -1 palyopama</b>
<b>Jyotiṣī dēva -1 palyopama + 1 lakh years</b>

असुराण अहिय अयरं, देसूण दु पल्लयं नव निकाये ।  
बारस वासुण पणदिण, छम्मास उक्किट्ट विगलाउ ॥२६॥

**Asurāṇa ahiya ayaram̐, dēsūṇa du pallayam̐ nava nikāyē |  
Bārasa vāsuṇa paṇaḍiṇa, chammāsa ukkiṭṭha vigalāu || 26 ||**

**Meaning:** Asurakūmara's age is one sāgaropama plus innumerable proportion of a palyopama. Rest of the nine nikāya dēva have a little less than two palyopama. The utkr̥ṣṭa āyuṣya of Vikalēndriya is twelve years, forty-nine days and six months respectively || 26 ||

Describing the remaining daṅḍaka jīva's utkr̥ṣṭa āyuṣya he states -

<b>Asurakumāra - one sāgaropama + innumerable proportion of palyopama</b>
<b>Other nine nikāya dēva - one dēṣa less in two palyopama</b>
<b>Bēndriya - twelve years</b>
<b>Tēndriya - 49 days</b>
<b>Caurindriya - six months</b>

पुढवाइ दस पयाणं, अंतमुहुत्तं जहन्न आउठिइ ।  
दसवरिस ठिइआ, भवणाहिव निरयवंतरिआ ॥२७॥

**Puḍhavāi dasa payāṇaṁ, aṅtamuhuttaṁ jahanna āuṭhi-i |**

**Dasasahassa varisa ṭhi-iā, bhavaṇāhiva nirayavaṅtariā || 27 ||**

**Meaning:** Pṛthvīkāya etc. ten others have jaghanya age of aṅtamuhūrta. Bhavanapati, Nārakī and Vyaṅtara dēva have life-span of ten thousand years || 27 ||

After stating the utkrṣṭa āyusya now he describes jaghanya sthiti –

Pṛthvīkāya etc. five sthāvara, three vikalēndriya, garbhaja tiryāṅca pañcēndriya, and garbhaja manuṣya these ten daṅḍaka's least life-span is aṅtamuhūrta.

Ten daṅḍaka of bhavanapati, one of nārakī and one daṅḍaka of vyaṅtara dēva, these twelve daṅḍaka have jaghanya sthiti of ten thousand years. || 27 ||

**The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign**

**11** *Vṛddhavādisūri & Siddhasèna Divākara Sūri*

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Skāṅdilācārya, disciple of Vidyādhara gačcha's Śrī Pādaliptasūri, had initiated an elderly Brāhmina (Vipra) named Kumuda, was not able to memorize the lessons so he used to chant loudly at night. Hence guru mahārāja forbade him to speak loudly at night. However, he used to memorize reciting loudly even during the day; therefore, the śrāvakas said that he recites loudly all day long is it for inflating-blowing a beater/pestle? He was very ashamed of these words. Then he worshipped goddess Sarasvatī. On the 21st day of his fast Goddess Sarasvatī was pleased and blessed that, "All knowledge will be transcendent; I will do as you may say." Goddess Sarasvatī blessed this way and went away. Then he went to the market place-square and brought a pestle and erected it in middle of the square and holding water in hand (añjalī) recited the following maṅtra:

"Oh! Goddess Sarasvatī! If dunderhead like us with your influence can become debate scholar then swell this pestle."

Saying this he sprinkled the water on the pestle and goddess Sarasvatī made the pestle swell i.e. it became newly sprouting. Means also in the dried wood immediately sprouted leaves, flowers, fruit branches, stem and roots. Everyone was amazed to see the vivid (green tree). The word spread like wild fire so his debate skill became famous everywhere.

He became such a great scholar that no one was able to debate in front of him. Such reputation spread in all directions. Then guru also gave him the title of ācārya. So he was named as "Vṛddhavādisūri."

Vikramāditya ruled Ujjain at that time. In his kingdom a state Brāhmina named Dèvarṣi lived. He had a son Siddhasèna from a woman named DèvaŚrī. He was considered a great paṅḍita in the state. Nevertheless due to his strong intellect and from rising of mithyātva he had become so arrogant that he considered the whole world equal to the weight of a straw. With pride Siddhasèna used to say, "Anyone who can defeat me in debate I will become his disciple" Holding this pledge he used to travel everywhere. During this time he heard about the fame of Vṛddhavādisūri; so feeling jealous he went to meet him. He found him in a town near Bharūca. Talking to each other Siddhasèna demanded a debate. Vṛddhavādisūri said, I don't say no for the debate, but who is the witness and judge here? No one is there. So who amongst us will decide the "victory or defeat?" Proudly quoted Siddhasèna those herdsman are our witnesses. Let us continue our debate. Vṛddhavādisūri said, "If it is so then firstly say your prejudice." Hence Siddhasèna immediately uttered

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some horizontal verses with harsh sentences from logic. Listening to these the herdsmen got bored and said, “Oh! He is saying meaningless things. We cannot understand anything. He is unnecessarily roaring like a buffalo. So we hate him.” Then looking at Vṛddhavādisūri the herdsmen said, “Oh! Old man, if you know something that is pleasant to listen then say. Let us listen at least that!” That time Vṛddhavādisūri clapping and dancing said,

नवी मारिये नवि चोरिये  
 परदारा गमन निवारिये  
 थोवं थोवं दाइअे तो  
 सग्ग टग टग जोइअे (१)  
 घउं गोरस गोरडी  
 गज गुणियल ने गान  
 छ गग्गा जो इहां मळे तो  
 सग्गहनुं शुं काम (२)  
 चूडो चमरी चूनडी  
 चोळी चरणो चीर  
 छ चच्चे सोहे सदा  
 सती तणुं शरीर. (३)

Navī māriyè, navi coriyè  
 Paradārā gamana nivāriyè  
 Thovaṃ thovaṃ dāiyè to  
 Sagga ṭaga ṭaga jāiyè .... (1)  
 Ghauṃ gorasa goraḍī  
 Gaja guṇiyala nè gāna  
 Cha gaggā jo ihāṃ maḷè to  
 Saggahanuṃ śuṃ kāma .... (2)  
 Cūdo camarī cūnaḍī  
 Coḷi caraṇo cīra  
 Cha caccè sohè sadā  
 Satī taṇu śarīra .... (3)

The cowherds were happy to hear such a beautiful song of Vṛddhavādisūri. And all started dancing and clapping and joined him in singing; and after the song was over without anyone's asking all started saying, “This old man has defeated this young man,” and continued clapping. Therefore Siddhasena faded and felt dismal. Vṛddhavādisūri told him, “Don't fear, there is king's court in the nearby town of Bharūca, and many scholars are there, we will go there and do the debate, and what happens thereafter is the correct thing.” Saying

this they went to Bharūca. In the royal court Vṛddhavādisūri won and Siddhasena was defeated, therefore bound by his truthful pledge he accepted initiation in the Jaina realm from Vṛddhavādisūri. Due to his merit, he also got the title of “Divākara”. So guru dedicated the position/post of Ācārya to him.

Thereafter giving discourses to many jīva he came to Ujjainī. Therefore, in the town there was a rumour that he is “son of the omniscient.” So king Vikramāditya came to see his omniscience and saluted him in mind only. Siddhasena Sūri acknowledging this immediately said “Dharmalābha” loudly so that everyone could hear. Vikramāditya said, “Without my salutation why are you saying dharmalābha?” Guru said, “You saluted in mind. So I gave you dharmalābha. Our dharmalābha (religious-benefit) is not insignificant. So, listen.”

“Have long life” giving such blessings will not be appropriate; because jīva of nārakī also have it. Have many children. Saying this is also not proper; because even a hen has many chicks but does that make her happy? Therefore, saying 'dharmalābha' that gives happiness/satisfaction to all only can give you also happiness. Thus, the king being satisfied accepted his omniscience and being satisfied gifted him one crores gold-coins. Guru was detached from material things so did not accept the money; śrāvakas used this money for renovation and to relieve people of their debts.

Siddhasena Divākara wandering from there reached Cittoda. There was a column. Hidden in it were books of past faith. He hoped to read these books; but the column was such that fire, water, weapons (hammer) etc. none of these could pierce or break it. Its solid vajra like covering was made with some herbs. He sat there and smelling the column identified the herbs; and sprouted the anti-herbs and opened the column. It contained many miraculous books. Of these he started reading the first book in his hand. On the first page there were two types of lore. The first one was by putting mustard in water horses can be bred, such lore was seen. The second was the act of making gold by doing cūrṇa-yoga. After reading these two, the goddess of the reign forbade further reading and snatched away the book from his hand; not only that but the column again became solid like vajra and closed. Feeling sad, he wandered away from there. Walking further he reached Kumārapura. The ruling king Dēvapāḷa saluted him and requested, “The kings on my frontier want to take my kingdom (are going to fight) so if you have mercy on me, my kingdom will remain stable. Guru Mahārāja said “yes”. War broke out. Due to influence of the guru King Dēvapāḷa won and the kingdom became stable. The king became a Jainī. Guru got a lot of respect from the state. As requested by the king, guru praising the prisoners sat in the palanquin and started coming to the court. Not only that but for such reasons he fell into negligence. When this matter was heard by Vṛddhavādisūri he came there to preach him. While going to the court, he saw Siddhasena sitting in the palanquin; he displaced one person lifting the palanquin and he lifted one baton of the palanquin. As he was old, so the movement of the scaffolding changed. The scaffolding began to get the shock curve. Hence, Siddhasena Sūri, who was sitting inside spoke with pride/arrogance:

**भूरि भार भरा कांतः स्कंधाः किं तव बाधति.**

**Bhūri bhāra bhara kānta: Skaṅdhā: kiṃ tava bādhati.**

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Meaning due to excess weight experiencing pain is your shoulder aching?

Siddhasèna should have said ‘bādhate’, instead he said ‘bādhati’ and as this was a grammatical mistake so Vṛddhavādisūri said,

तथा न बाधते स्कंधो यथा बाधति बाधते.

**Tathā na bādhate skaṅdho Yathā bādhati bādhate**

**Meaning** “the shoulder is not paining that much, as much as the pain felt on hearing the use of bādhati.”

Hearing this Siddhasèna felt disturbed, but thought that except my guru nobody can point to the fault in my speech. Therefore, is he my guru? Thinking this he got down from the palanquin and recognizing guru he fell at his feet; and after reviewing his negligence became pure, asked the king and walked with the guru so he began to observe restraint as before.

Over time Vṛddhavādisūri went to heaven. Once he saw other spectators laughing while reciting the Prākṛta lessons like maggadayāṇaṁ etc. He was embarrassed. From childhood he had studied Saṅskṛta. Again due to faulty karma, in ego he had formulated one verse of navakāra maṅtra in Saṅskṛta as

“नमोर्हत्सिद्धाचार्योपाध्याय सर्व साधुभ्यः”

“**namoarhatsiddhācāryopādhyāya sarva sādhubhya:**”, and then expressed his wish to do all the principles in Saṅskṛta when the saṅgha gathered and said:

“Children, women, mentally retarded, and fools who want to adopt asceticism can easily learn in Prākṛta. For their mercy the philosophers have created the principles in Prākṛta - people’s language. Are you more intellectual than them that you want to turn the principles in Saṅskṛta? For those with higher intellect aren’t there the 14 Pūrva in Saṅskṛta? This you have done against the command/order of Jina. So you got to do a penance called “pārāncita.” For review of this “pārāncita” he was put outside the gaccha for 12 years. Then as per saṅgha’s order he disguised himself as a monk, became avadhūta, assumed silence and wandered-walked with restraint.

In the 7th year of extradition from saṅgha, he reached Ujjainī and arrived inside the Mahākālēsvara temple; slept with his feet in front of the Śivaliṅga, did not bow down. So the priest and others hated/condemned him; and made efforts to wake him up. But he did not get up. So the king Vikramāditya guessing that ‘even this is a curiosity/sense of wonder’ came to see that and said, “Oh Avadhūta! Why are you not saluting this Śivaliṅga?” He answered, “Like the person who is suffering from fever cannot eat modaka (sweet-laddoo) similarly this Śivaliṅga will never tolerate our worship-praise.” The king said, “Oh abstruse/complicated person! What are you saying? Praise, and let’s see how it can’t be tolerated? There Siddhasèna composed “Vīra dvātriṅśikā” and praised, the first poem of this is as follows:

स्वयंभुवं भूत सहस्र नैत्र मनेक मेकाक्षरभावलिङ्गम्  
अव्यक्त म व्याहतविश्वलोका मवादि मध्यांतम पुण्यपापं.

**Svayaṁbhavaṁ bhūta sahastra naitra, manēka mēkākṣarabhāvaliṅgaṁ  
Avyakta ma vyāhataviśvalokā mavādi madhyāntaṁ puṇyapāpaṁ.**

Thus he composed 32 poems, and then praising Pārśvanātha as soon as the 11<sup>th</sup> verse of Kalyāṇa maṇdira was composed, the Śivaliṅga burst and an image of radiant Avaṅti Pārśvanātha swāmī shining like a lightning appeared from it. Seeing this Vikramāditya was surprised and asked who filled (bharāvi) this idol? Guru said, earlier Bhadrā chatelaine's rich son named Avaṅti Sukumāra was there. He had 32 wives. Once he was standing in the courtyard of his palace. Then after hearing from the mouth of Ārya Suhastisūri' about the description of the plane 'Nalini Gulma', he remembered his earlier race-life and asked guru, did you come in that plane? Guru said, it is not like that but due to the sūtra of sarvajña we know all this. That time he again asked how we can get back that plane. "you can get it with character-asceticism" said guru; so he took dikṣā but did not have the strength to do penance all the time and due to his eagerness to travel in the Nalini-gulma plane he took permission of the guru and went to the graveyard and started aṇaṣaṇa. That time a lady who was insulted in her past life was born as jackal here. She saw him and with animosity engulfed-ate his body till 3 o'clock in the morning. Despite suffering immensely, but as he died in auspicious meditation in the 4<sup>th</sup> prahara was born as a dēva-god in the Nalini-gulma plane. Knowing this, his mother out of asceticism, kept the bride who was pregnant at home but initiated herself with other 31 brides. The daughter-in-law who was at home gave birth to a son.

He filled a statue of Avaṅti Pārśvanātha at the same place to commemorate his father's name. That is the same orb-image-idol. But further on the Brāhmins have installed the Śivaliṅga on the top of the statue. So how that Śivaliṅga will tolerate my praises? After hearing all this King Vikrama was very glad and for worshiping this idol gave him 100 villages. And said, Mahārāja, there are many clever snakes who eat the frogs. But, holding this earth is only one snake i.e. Śeṣanāga. Similarly there are many Paṇḍita, but there is no one like you." After this praise the king went back to his kingdom.

This way Siddhasēna got the lost Tīrtha back and caused great upliftment of Jaina rule. Of the 12 review-years, 7 years had passed and 5 years were still remaining; yet the entire saṅgha together accepted him back in the gaccha. So he again got the title of ācārya. Since then he was addressed as "Siddhasēna Divākara Sūri", similar to the sun (Divākara) that destroys the deep darkness of the well etc.

Wandering from there he came to Omkārapura. Here the Mithyātvīs (persons with false faith) were very powerful. They were not allowing building a Jaina temple. So he explained King Vikrama and got him build a Jaina temple. Travelling from there southwards he wandered to reach Pratiṣṭhānapura. Then knowing the end of his life is near, undertook aṇaṣaṇa and went to heaven.

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**The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign**



12

*Śrī Mānataṅga Sūri*

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In King Bhojarāja's Dhārā town lived two Paṅḍita named Bāṅa and Mayūra. The two were jealous of each other for their erudition. Both of them gained good reputation in the King's court due to erudition. Both were royal Paṅḍita. Once, the poet Bāṅa went to Mayūra's house to meet his sister. He took good care of him and put him to bed in the aisle at night.

In the house Mayūra and his wife (Bāṅa's sister) slept. But the couple in the night quarreled on some matter. This was heard by Bāṅa who was sleeping outside. Mayūra was trying to explain her a lot but she did not believe. Then when dawn was nearing Mayūra started reciting a poem to convince her. When he recited three verses to her; Bāṅa who was sleeping outside could not stay back and completed the fourth verse. Listening to this the sister was very angered. As her brother inexplicably interfered in their sweet quarrel she cursed him saying, 'See you will become a "leper"'. His sister was a pious (satī) woman. So poet Bāṅa immediately became a leper.

In the morning in the royal court, poet Mayūra was already seated. When he saw poet Bāṅa entering he said, "come-come, leper Bāṅa come." Listening to this King Bhoja said how did he get leprosy? So Mayūra narrated there the entire event. Also, he showed the white patches of leprosy on Bāṅa's body. So King Bhoja ordered, until the leprosy is cured he cannot come to the royal court and was strictly forbidden to live in the town. Due to this Bāṅa poet felt ashamed and in pride got up from there and walked out of the town.

He tied a high rope between the two pillars of the two bamboo poles, facing each other outside the town. In that he tied a six-stranded hanging seat and sat in it. He burned a fire pit below and composed poems related to praise of Sun-god and recited one by one and pierced one by one the strands of the seat with his own hands, and this way saying five poems he cut five strings. While reciting the sixth poem the last string when he began to cut, at that time Sun-god appeared in front of the crowd that had gathered; not only that but removed his leprosy and gave him a body with sun's radiance. Due to this happening, next day the King invited him with much pomp and show to the royal court. When he arrived then he told to his brother-in-law Mayūra, "Oh! A tiny bird like black faced crow! What power do you have in front of me who am like an eagle? Can you show it? Then why are you sitting?"

That time Mayūra said, I have, have, have... I also have such strength. But, healthy person does not need medication, yet, to prove you wrong I will show my power in front of this gathering which you see with open eyes. Saying this he asked for a knife and cut off his fingers and toes of hands and feet, and praising goddess Caṅḍī composed poem and recited. As he recited the sixth letter of the poem the Goddess was pleased and stood up. She said, "Oh virtuous-honest? Ask I am pleased with you, whatever you ask I will give you." He immediately got his fingers and toes repaired receiving blessings from the goddess.

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Nonetheless, the pleased Goddess also made his body strong like a vajra. The entire assembly was astonished and surprised. So not only the king gave him a lot of respect but also increased his annual payment.

On this occasion some Brāhmins who disliked Jaina religion they spread a word amongst the assembly that in Jaina religion no paṇḍita composing such miraculous poems have ever been seen. In composing such miraculous poems somebody may show some tricks but if they cannot be such influential then unnecessarily why should they be allowed such movement in our Ārya country? In the assembly as majority hated Jaina religion they noticed this talk. So the king immediately sent his servicemen and called Jaina ācārya, Śrī Mānatuṅgācārya wandering faraway in the country to meet him in person. He asked him if anyone in your group is skilled in composing miraculous poems then show me. If there is no such scholar then for you also we will have to think. Mānatuṅgācārya said, “Oh! What's in it? I also know many such miracles. The king said “Then show us just now.” Śrī Mānatuṅgācārya agreed and said, “Please lock me in a room and tie my body from all sides with iron chains. Tie hand and leg cuffs. Close the doors and lock them with 44 locks. I will compose Stotra (hymn) and the cuffs, chains and the locks will start breaking and I will come out of the room.”

The king immediately made these arrangements and placing Śrī Mānatuṅgācārya in one room tied with chains and closed the doors with 44 locks.

Śrī Mānatuṅgācārya prayed to Prabhu Ādēsvara, established Ādēsvara in heart and with unique poetic power composed one by one verses of Bhaktāmara Stotra and everyone was listening. As he recited one by one verse the chains, cuffs and locks started breaking and when the last verse was recited he became bondage free and came out of the room. The king, his court and many people saw this miracle and seeing this, not only the Jaina rule prospered but the king and large part of the assembly who hated Jaina religion also became well behaved-auspicious and finally was enlightened for Jaina religion. The 44 verses that were composed are famous as “Bhaktāmara Stotra.” The Digambara and Sthānakavāsī sects have added 4 more verses and recite 48 verses.

# Guṇasthāna Kramāroha

Support graṅtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūri

## Kṣapaka Śrēṇī

After stating the form of upaśama śrēṇī now a brief description of kṣapaka śrēṇī is given below -

अतो वक्ष्येसमासेन, क्षपक श्रेणी लक्षणम् ।

योगी कर्मक्षयङ्कत्तु, यामारुह्य प्रवर्तते ॥४७॥

**Ato vakṣyēsamāsēna, kṣapaka śrēṇī lakṣaṇama |**

**Yogī karmmakṣayaṅkattu, yāmāruhya pravarttatè || 47 ||**

**Meaning:** In Upaśama śrēṇī the seeker alleviates mohanīya karma prakṛti but here in the kṣapaka śrēṇī the karma prakṛti is consumed-destroyed. The yogi who has climbed on the kṣapaka śrēṇī is engaged in destroying karma. As a warrior gets ready for the war and victory, similarly the yogi gets ready to fight over the authority of karma and prepares to be winner over karma. Now how he decays-wanes the karma is stated. || 47 ||

अनिबद्धायुषः प्रान्त्य देहिनोलघुकर्मणः ।

असंयतगुणस्थाने नरकायुः क्षयं व्रजेत् ॥४८॥

**Anibaddhāyusaḥ prāntya dēhinolaghukarmaṇaḥ |**

**Asaṅyata guṇasthānè narakāyuḥ kṣayaṁvrajēta || 48 ||**

**Meaning:** The jīva that has not built next bhava āyusa or who is embodied (skinned body)...is with less karma...at fourth Guṇasthāna that jīva has decayed naraka āyusa || 48 ||

तिर्यगायुः क्षयं याति गुणस्थाने तु पश्चमे ।

सप्तमे त्रिदशायुश्च दृग्मोहस्यापि सप्तकम् ॥४९॥

**Tiryagāyuḥ kṣayaṁyāti guṇasthānè tu paścamè |**

**Saptamètridaśāyusca drgmohasyāpisaptakam || 49 ||**

**Meaning:** In the fifth guṇasthāna there is decay of tiryāṅca āyusa. In seventh guṇasthāna dēva āyusa as well as seven prakṛti of mohanīya karma are decayed; that time the seeker attains kṣāyika samyaktva || 49 ||

दशैताः प्रकृतिः साधुः क्षयं नीत्वा विशुद्धं धी ।

धर्मं ध्याने कृताभ्यासः प्राप्नोति स्थानमष्टमम् ॥५०॥

**Daśaitā: prakṛti: sādhu: kṣayaṁnītvā viśuddha dhī: |**

**Dharmma dhyānè kṛtābhyāsa: prāpnoti sthānamaṣṭamam || 50 ||**

**Meaning:** The sādhu with pure mind who has decayed the aforesaid ten prakṛti and who has studied dharmadhyāna beautifully attains the eighth guṇasthāna. So out of the 148 karma-prakṛti, the ten prakṛti in the form of aforesaid three āyusya i.e. narakāyusya, tiryāñcāyusya and dēvāyusya as well as the four anañtānubañdhi kaṣāyas i.e. anger-ego-deceit-greed (krodha-māna-māyā-lobha) and samyaktva mohaniya-miśra mohaniya and mithyātva mohaniya are waned-decayed, so that with the remaining 138 prakṛti in sattā the monk attains the eighth guṇasthāna. || 50 ||

**Śukla-dhyāna at eighth Guṇasthāna**

The monk who has reached the eighth Guṇasthāna going beyond the study of Dharmadhyāna enters Śukla dhyāna, stating that

तत्राष्टमे गुणस्थाने शुक्लसध्यानमादिमम् ।  
ध्यातुमाक्रमतेसाधु राद्यसंहननान्वितः ॥५१॥

**Tatrāṣṭamè guṇasthānè śuklasadhyānamādimam |**

**Dhyātumākramatèsādhu rādyasañhananānvita: || 51 ||**

**Meaning:** The Monk on the kṣapaka śrèṇī at this eighth Guṇasthāna begins the first pillar of Śukla dhyāna in the form named ‘sapṛthakta savitarka sapravicaāra dhyāna’. Firstly this monk has vajra ṛṣabha nārāca sañghayaṇa. Without the strong/solid/beamy/durable sañghayaṇa is high level Śukla dhyāna possible? || 51 ||

Now the form of contemplator (dhyātā) is explained -

निःप्रकम्पं विधायाथ दृढम्पर्यङ्कमासनम् ।  
नासाद्ये दत्तसन्नेत्रः किञ्चिदुन्मिलिते क्षणः ॥५२॥  
विकल्पवागुरा जालाद् दूरोत्सारित मानसः ।  
संसारच्छेदनोत्साहो योगीन्द्रो ध्यातुमर्हति ॥५३॥

**Ni:prakampan̄ vidhāyātha dṛḍhamparyañkamāsanam |**

**Nāsāgrè dattasannètra: kiñcidunmilitè kṣaṇa: || 52 ||**

**Vikalpavāgurā jālāda durotsārita mānasa: |**

**Saṁsāracchèdanotsāho yogīndrodhyātumarhati || 53 ||**

**Meaning:** With beginning the Śukla dhyāna yogi mahātmā (the sage) on kṣapaka śrèṇī becomes worthy of meditation by resorting to the practice of God. What they do here is described further – || 52 || - || 53 ||

- They strengthen the paryañkāśana (seat)... make it firm-resolute-tenacious ... i.e. the seat-posture is immovable-fixed and steady-motionless. Conquering the seat stability is the first success of the same meditation... the one who can win over these four viz. food-sitting posture-sleep and body, only he can do meditation.

- Let us understand the form of paryāṅkāśana; both legs are put on both the thighs and then both hands are put over them while sitting in paryāṅkāśana posture. Some describe it as siddhāśana also. The vision has to be fixed/steadied on nostrils.
- The purity of meditation is to fix the gaze on the anterior part of the nose.
- The eyes are partly open and partly closed.
- From the entanglement of worldly deeds who has removed mind away from it, such seeker is free from all bonding- all options.
- It has been said with worldly activities pure meditation is not possible. Sleeping at one time...fainting...disability is acceptable but āṛta-raudra mediation and wrong-mindedness (mind coloured with wrong leṣyā) is not good.
- The sage who is advancing in meditation is industrious making effort only for intersection and destruction of worldly life (excising transmigration and rebirth).  
|| 52 || - || 53 ||

### **The form of Prāṇāyama (Breath-control)**

The regulation of breathing has a special place in the spiritual world. Breathing is the spirit-vitality of life-jīva. Therefore its regulation is known as prāṇāyama.

अपान द्वार मार्गेण निस्सरन्तं यथेच्छाया ।

निरुन्ध्योर्ध्वं प्रचारासिम्प्रापयत्य निलंमुनिः ॥५४॥

**Apāna dwāra mārgēṇa nissaraṅtaṁ yathēcchāyā |**

**Nirundhyordhva pracārāptimprāpayatya nilāmmuni: || 54 ||**

**Meaning:** Monk-Munirāja gets air through the tenth gate. He prevents/obstructs (air) from escaping through its natural way voluntarily by the trick of mūla-bāṅdhana. Explaining the mūla-bāṅdhana ritual he says – ‘Pressing with the heel the apāna - vāyu gate (the anus) and pull up the air is called mūla-bāṅdhana’ || 54 ||

### **Puraka Prāṇāyama**

द्वादशांगुल पर्यन्तं समाकृष्य समीरणम् ।

पूरयत्यतियत्नेन पूरक ध्यानयोगतः ॥५५॥

**Dvādaśāṅgula paryantaṁ samākṛṣya samīraṇam |**

**Pūrayatyatīyatnēna pūraka dhyānayogata: || 55 ||**

**Meaning:** With Puraka dhyāna-yoga Munirāja with extreme efforts pulls/draws the air from outside (from all four sides-from space measuring 12 aṅgula) and fills all the body-vessels (pulse) completely with air is called Puraka prāṇāyama. || 55 ||

### **Rècaka prāṇāyama**

निस्सार्यते ततोयत्नान्नाभि पद्मोदरात्छनैः ।

योगिना योग सामथ्यद्विचकारव्यः प्रभंजनः ॥५६॥

**Nissāryatè tatoyatnānnābhi padmodarātchanai: |**

**Yoginā yoga sāmārthyādrècakākhyā: prabhañjana: || 56 ||**

**Meaning:** After the puraka prāṇāyama seeker yogi with power of yoga or practice of prāṇāyama, expels-pushes air out from navel lotus slowly with extreme effort is called as rēcaka prāṇāyama || 56 ||

**Kumbhaka prāṇāyama**

कुंभवत् कुं भकं योगी, सनंनाभिपङ्कजे ।

कुंभकध्यानयोगेन, सुस्थिरं कुरुतेक्षणम् ॥५७॥

**Kumbhavata kumbhakamyogī, sanānābhīpaṅkajā |**

**Kumbhakadhyānayogēna, susthiraṁ kurutèkṣaṇam || 57 ||**

**Meaning:** The yogi with the help of kumbhaka dhyāna steadies the air called kumbhaka in the form of pot from the navel lotus ... this is called kumbhaka dhyāna ... kumbhaka prāṇāyama || 57 ||

**Victory on air to win the mind**

इत्येवंगन्धवाहाना - माकु-अंचनविनिर्गमौ ।

संसाध्यनिश्चलंधत्ते चित्तमेकाग्रचित्तने ॥५८॥

**Ityevaṅgandhavāhānā – māku – aṅcanavinirgamau |**

**Saṅsādhyaniscalāṅdhattè cittamèkāgraciṅtanè || 58 ||**

**Meaning:** Where there is mind there is air and where there is air there is mind. It is said. The way milk and water mix with each other and become one same way mind and wind is one with each other. The destruction of one destroys the other. Destruction of mind destroys the wind and activity of mind leads to the activity of wind. That is why all the senses can be conquered by controlling and destroying the speed of mind and the wind. One attains mokṣa only by conquering-winning all the senses. That is why with above-mentioned 'order of puraka-rēcaka and kumbhaka meditation' the 'air is taken in-released-and stored' and thus by the wind instrument the mind becomes concentrated. The mind becomes fixed-immobile in samādhi. That is why it is said that winning the wind wins the mind || 58 ||

**Says the predominance of sentiments**

प्राणायामः ऋमः प्रौढि रत्ररुढयैवदर्शिता ।

क्षपकस्य यतः श्रेण्यारोहे भावो हि कारणम् ॥५९॥

**Prāṇāyāma: ṛuma: prauḍhi ratraruḍhayaivadarśitā |**

**Kṣapakasya yata: śrēṇyārohè bhāvo hi kāraṇam || 59 ||**

**Meaning:** The form and importance of prāṇāyama is stated but in self-uplift in ascent on the kṣapaka śrēṇī only mind-consciousness-sentiment predominates. The form of prāṇāyama stated here is only ritual and fame. For kṣapaka śrēṇī seeker to attain kēvalajñāna only the mind-sentiment are important by rule. Prāṇāyama is just hypocrisy || 59 ||

### Śukla dhyāna

सवितर्क सविचारं सपृथक्त्वमुदाहृतम् ।  
त्रियोगी योगिनः साधो राद्यशुक्लं सुनिर्मलम् ॥६०॥

**Savitarka savicāraṁ sapṛthaktva mudāhṛtam |**

**Triyogī yogina: sādho rādyamśuklaṁ sunirmalam || 60 ||**

**Meaning:** The sādhu having activities with pure mind, speech and body should have firstly Śukla dhyāna. How is this Śukla dhyāna? Describing it he says it is savitarka i.e. containing a variety of arguments. Further it is named savicāra i.e. with thought-idea-conception. Means this meditation is full of many kinds of thoughts. The third adjective of this Śukla dhyāna is sapṛthaktva. In which there is a separate consideration of the soul. Śukla dhyāna containing these three adjectives is seen only in the pure sādhu with three yoga-activities (pure mind-body-speech). || 60 ||

श्रुत चिन्तावितर्कस्यात् विचारः संक्रमोमतः ।  
पृथक्त्वं स्यादनेकत्वं, भवत्येतत्त्रयात्मकम् ॥६१॥

**Śruta ciñtāvitarkasyāta, vicāra: saṁkramomata: |**

**Pṛthaktvaṁ syādanēkatvaṁ, bhavatyēttatrayātmakam || 61 ||**

**Meaning:** Śukla dhyāna with the three adjectives were stated and now the form of adjectives is described. Śruta ciñtā means thinking only about sūtra (verse) is called vitarka. Mutual union of the word and meaning of sūtra is called as saṅkrama (bridge-causeway). To know the difference between dravya (matter), guṇa (quality-virtue) - paryāya (modifications) by thoughts is called as pṛthaktvaṁ || 61 ||

### Savitarka-form

स्वशुद्धात्मानुभुत्यात्मा भावश्रुतावलंबनात् ।  
अन्तर्जल्पोवितर्कः स्यात्, यास्मिस्तत्सवितर्कजम् ॥६२॥

**Svaśuddhātmanubhutyātmā bhāvaśrutāvalāmbanāt |**

**Antarjalpovitarka: syāt, yāsmista tsavitarkajam || 62 ||**

**Meaning:** In this dhyāna the sound occurs in the form of introspective-inner thought. That is savitarka (argument) meditation. What is it from? It is due to concentration - meditation only. Our pure intimate self-realization is experienced due to the support of the Āgama. It is called savitarka dhyāna || 62 ||

### Savicāra-form

अर्थादर्थान्तरे शब्दात् शब्दान्तरे च संक्रमः ।  
योगाद्योगान्तरे यत्र, सविचारं तदुच्यते ॥६३॥

**Arthādarthāntarē śabdāt śabdāntarē ca saṅkrama: |**

**Yogādyogāntarē yatra, savicāraṁ taducyate || 63 ||**

**Meaning:** This dhyāna means, aforementioned meaning of the argument-vitarka translates it into to the meaning under consideration, the same way translates (bridges) the word into words-transliteration and similarly is a causeway for yoga to yoga and its difference is called as savicāra saṅkrama dhyāna || 63 ||

**Sapṛthaktva-form**

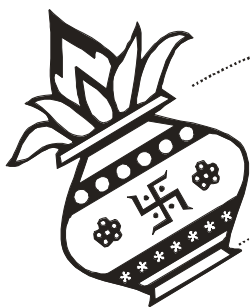
द्रव्याद्द्रव्यांतरं याति, गुणाद्याति गुणान्तरम् ।

पर्यायादन्य पर्यायं, सपृथक्त्वं भवत्यतः ॥६४॥

**Dravyādadravyāntaram yāti, guṇādyāti guṇāntaram |**

**Paryāyādanya paryāyam, sapṛthktvambhavatyata: || 64 ||**

**Meaning:** In the aforesaid vitarka savicāra dhyāna meaning-hue/colour joins the yoga differences or gets quality in quality differentiations-multiplication and modifications in modification differences-substitutions. That is called as Sapṛthaktva dhyāna. But it is called quality when is produced simultaneously. Just as in gold when golden hue is generated and in the matter (dravya) what is generated in order is called modification (paryāya), viz. just as ring, crown-necklace etc. are all modification of the gold dravya. Thus the earlier shown material-quality and the thoughts of its modification is the pṛthaktva intellect. In the meditation when pṛthaka intellect is developed that is to be known as pṛthaktva dhyāna. || 64 ||



## Anuṣṭhāna

(Religious ceremony-  
Solemnization)

The true goal of the soul should be to attain the Paramātma-pada. In all religion approved efforts/exertion, after showing 4 types of efforts (puruṣārtha) the first two are described as the means-instruments (sādhana) and the third and fourth being the end-points/goal/objective (sādhya). But, in reality the first 3 are the means-tools and mokṣa is the only goal. The 4 types of puruṣārtha are as follows. (1) Artha (money-wealth) puruṣārtha (2) Kāma puruṣārtha (sexual desire-libido) (3) Dharma puruṣārtha (dharma-religion-faith) (4) Mokṣa puruṣārtha (enlightenment-liberation-emancipation-nirvāṇa)

For living, worldly jīva perform artha and kāma puruṣārtha but even these two have to be controlled by the religion (rein-bridle of dharma). Whenever the artha and kāma puruṣārtha are done without the bridle of dharma that is when huge disaster occurs. In today's times the occasions occurring are the witnesses for this. To free the soul always and forever from all types of disasters there is only one puruṣārtha i.e. mokṣa puruṣārtha. To attain this mokṣa we have to know the auspicious religious ceremony- anuṣṭhāna by studying this solemnizations-anuṣṭhāna.

The religious kriyā performed for the purpose of happiness is called anuṣṭhāna-ritual. These anuṣṭhāna are divided into four and five types differently.

### The four types of Anuṣṭhāna

Mahopādhyāya Yaśovijayjī says –

अनुष्ठान ते चार छे, प्रीति भक्तिने वचन असंग रे,

**Anuṣṭhāna tè cāra chē, prīti bhakti nē vacana asaṅga rē**

**Meaning:** Anuṣṭhāna is of four types –

(1) Prīti anuṣṭhāna (2) Bhakti anuṣṭhāna (3) Vacana anuṣṭhāna (4) Asaṅga anuṣṭhāna

In which there are more efforts...there is love-interest which gives 'rise (udaya)' to the benefactor of the doer...renouncing other works he does the act-kriyā with sincerity is called as **Prīti anuṣṭhāna**.

Extremely pure act of intelligent effort with yoga of special pride-(importance) is **Bhakti anuṣṭhāna**.

Wife is dear...mother is a well-wisher. The act of looking after them is same...yet there is difference in the internal feelings in acts towards both. The act towards wife is done with love-affection but mother's work is done with devotion. This is the difference in love and devotion.



In all religious worships to do the ritual properly and aptly according to the Āgama is **Vacana anuṣṭhāna**.

The innate beauty of the instinctive action of virtuous men through extreme study is **Asaṅga anuṣṭhāna**.

Due to baton the wheel rotates and then the wheel rotates on its own simply in absence of baton, that way to behave as told in the Āgama is vacana anuṣṭhāna. Subsequently the beautiful behavior is practiced effortlessly without any support is asaṅga anuṣṭhāna.

Pratikramaṇa, kāusagga, paccakhāṇa are prīti anuṣṭhāna.

Sāmāyika, cauvisattho vaṇdana are bhakti anuṣṭhāna.

The sādhu with samyag cāritra has vacana anuṣṭhāna.

The sādhu mahātmās who have reached very high level are likely to have asaṅga anuṣṭhāna.

### **The five types of Anuṣṭhāna**

Mahopādhyāya Yaśovijayjī Mahārāja in the Adhyātmasāra grāntha (book) shows five types of anuṣṭhāna.

विषंगरो ऽ ननुष्ठानं तद्हेतुरमृतं परम् ।

गुरुसेवाद्यनुष्ठान - मिति पंचविधं जगुः ॥

**Viṣaṅgaro a nanuṣṭhānaṃ tadhēturamṛtaṃ param |**

**Gurusevādyanuṣṭhāna – miti pañcavidhaṃ jagu: ||**

**Meaning:** The service to guru etc. rituals from the point of view of happiness in this world and the other world (after life) are of five different intentions.

(1)Viṣa anuṣṭhāna (2) Gara anuṣṭhāna (3) Ananuṣṭhāna (4) Tadahētu anuṣṭhāna (5)Amṛta anuṣṭhāna

Any religious ritual done with desire of these worldly pleasures is **viṣa anuṣṭhāna**.

The poison of snake or somala poison etc. if taken results in immediate death; similarly the religious anuṣṭhāna that is done with desire of food, worship, wealth etc. destroys the purity of mind-soul so it is described as viṣa anuṣṭhāna.

Any religious ritual done with desire of getting the seat of Indra, King, Emperor and the divine pleasures and material in the afterlife (paraloka) is called as **gara anuṣṭhāna**.

There is a difference between viṣa anuṣṭhāna and gara anuṣṭhāna. While performing the viṣa anuṣṭhāna that moment itself the purity of mind is lost-hurt but while doing gara anuṣṭhāna the mind is pure but when one enjoys its fruit in after life it destroys the purity of mind.

The Jaina regime refuses to do judgment to avoid both the aforesaid rituals. Worship has to be done only for the goal of mokṣa.

**Ananuṣṭhāna** is the action of a soul without concentration that is similar to the zero diligence (perseverance) action of saṃmūrchima jīva. Such rituals are performed with people's appellation-consciousness-knowledge (loka-sañjñā) or current-prevalent on-going customary understanding (ogha- sañjñā).

Ananuṣṭhāna is like troubling body. Here there is no action that is useful and thus

there is no sakāma nirjarā...it's only akāma nirjarā.

The purposeful action, including liking (rāga) towards the ritual of the soul, which has entered the extreme time-period (climax-caramāvarta kāḷa) is called **tadahetu anuṣṭhāna**. These kriyās have no ritual purification (no vidhi-śuddhi) but the results are good.

Like nectar in a pure ritualistic way...in extreme vigilant state...with pure mind...full of extreme asceticism such action that is performed is called **amṛta anuṣṭhāna**.

Of the above said five anuṣṭhāna the first three are contemptible i.e. are hēya so they have to be renounced. These are inauspicious anuṣṭhāna. The last two are upādēya i.e. excellent so are worthy of respect. Therefore, these are fair-auspicious anuṣṭhāna. The last two anuṣṭhāna connect-unite soul with mokṣa hence they are a form of yoga-union.

The sada-anuṣṭhāna is of four types.

**भेदैर्भिन्नह भवेदिच्छा-प्रवृत्ति स्थिर सिद्धिभिः ।**

**चतुर्विधमिदं मोक्ष-योजनाद्योगसंज्ञितम् ॥**

**Bhèdairbhinnaha bhavèdicchā-pravr̥tti sthira siddhibhi: |**

**Caturvidhaminda mokṣa-yojanādyogasañjñitam ||**

The yoga form of sada-anuṣṭhāna from desire etc. point of view is of 4 types – (1) Icchā (desire) yoga sada-anuṣṭhāna (2) Pravṛtti yoga sada-anuṣṭhāna (3) Sthira (Steadfast) yoga sada-anuṣṭhāna and (4) Siddhi yoga sada-anuṣṭhāna ||

There is incomplete material, space, and time period but perform the scriptural ritual-worship as an act of aspiration to worship tightly, in which for the worshiper it is a pleasure to hear the story of the adored Mahātmās...respect for them awakens. And the ritual is done with as much joy as possible is called **Icchā yoga**.

Special relief-peace, following the scriptural adoration, the most joyful-exhilarating ritual conduct is known as **Pravr̥tti yoga**.

In Pravṛtti yoga the ritual is with transgressions so they can become obstacle to stability of mind. While the guilt of transgression is removed in life of the advancing seeker; the worshipper becomes free from the guilt of restraint anxiety so that this steadfast action is called as **Sthira yoga sada-anuṣṭhāna**.

The jīva advancing in diligence-accomplishment loses its primordial spirit in his life, but the other jīvas who come near also changes their nature. The accomplishment not only touches the surroundings but also the jīva that come in proximity with this environment is known as **Siddhi yoga**.

In the company of many saints, even lions and other violent creatures sit peacefully. Their violent nature quieted. The seeker who is accomplished in worshipping truth the liar who comes in his company starts saying truth. This is the influence of siddhi yoga.

With icchā yoga compassion is obtained. Compassion means desire to remove the misery of unhappy people as much as possible by money and kindness.

With pravṛtti yoga nirvèda is obtained. Nirvèda means boredom from the worldly transmigration-abstinence. This abstinence is with wisdom.

With siddhi yoga one obtains samvèga. The jīva that get samvèga find the happiness of dèvaloka also miserable; and these jīva have only one aspiration of mokṣa.

With sthira yoga one gets praśama bhāva. Praśama bhāva means cessation of craving-greediness. When greed and desire cease and become peaceful, here the seeker is immersed in the flavour-essence-delight of peace. Such seeker does not hold ill-intellect even for the culprit.

After knowing the tradition of anuṣṭhāna in our path of diligence-accomplishment let us first renounce the asada-anuṣṭhāna... let us embrace the strong support of good rituals – sada anuṣṭhāna. In these also slowly advancing further to achieve siddhi yoga of amṛta anuṣṭhāna beginning efforts (puruṣārtha) and immerse ourselves in praśama-rasa (peace-quiet) and let us make the human birth successful.