

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

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

3rd Year

Blessings:

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

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Āgama Ārādhikā, Bāla Brahmācārī P.P. Sādhvījī
Śrī Muktiṣrījī Mahārāja Sāheba,
Śāsana Prabhāvikā P.P. Sādhvījī
Śrī Jayalakṣmiṣrījī M. S.



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Śrī Guṇodayasāgarasurīṣvarjī
Mahārāja Sāheba (M.S.)

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
 aṅ/aṅṅ/an/aṅ

अः
 aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
pa	pha	ba	bha	ma

य	र	ल	व
ya	ra	la	va

श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña



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Stotra – Meaning – Ārcanum (Insight)

Bṛhada Śānti–(ctd.)

Èṣā śānti: pratiṣṭhā-yātrā-snātrādyavasānēṣu śāntikalaśam gṛhītvā
kuṁkuṁ-caṇḍana-karpūrāguru-dhūpa-vāsa-kusumāñjali-samētah: snātra-
catuṣkikāyām śrī saṅghasamēta: śuci-śuci-vapuh: puṣpa-vastra-
caṇḍanañbharaṇālaṅkṛta: puṣpamālām kaṅṭhē kṛtvā śāntimudghoṣayitvā,
śāntipānīyam mastakē dātavyamiti || 19 ||

Word Meaning

Èṣā - This

śānti: - peace, peace-lesson

pratiṣṭhā-yātrā-snātrādyavasānēṣu – at the
end of establishing Jina-idol, procession and
snātra festivals etc.

śāntikalaśam - peace-pot (kalaśa)

gṛhītvā - holding

kuṁkuṁ-caṇḍana-karpūrāguru-dhūpa-vāsa-
kusumāñjali-samētah: saffron, sandalwood,
camphor, agaru incense, fragrance (vāsa) and
various colored flowers in homage (añjali)

snātra-catuṣkikāyām - in the pavilion of
teaching –instructing snātra

śrī saṅghasamēta: - with the Śrī Saṅgha,
group of Śrī Saṅgha-śrāvaka-śrāvikā

śuci-śuci-vapuh: without external-
internal impurity

puṣpa-vastra-caṇḍanañbharaṇālaṅkṛta: -
decorated with white cloth, sandalwood
and ornaments. puṣpa -white

puṣpamālām kaṅṭhē kṛtvā - holding
wreath in his neck

śāntimudghoṣayitvā - proclaims peace

śāntipānīyam - peace- holy water

mastakē dātavyam - should put on their
head

iti – like this

Meaning-Integration: at the end of the occasion of establishing Jina-idol-
status/respectability, chariot-tour/journeying and snātra worship, this peace-lesson,
(should be at end of the festival- its ritual is such that -) with saffron, sandalwood, camphor,
agaru incense, fragrance (vāsa) and various colored flowers in homage, in the left hand
holding the śānti kalaśa (pot) and (on its top putting the right hand), should stand in the
snātra-semblage with the Śrī saṅgha. His exterior-interior should be refined (śuddha) and
adorned with white cloth, sandalwood and ornaments. He proclaims peace by holding
wreath in his neck and after the proclamation gives water of śānti kalaśa, which (he and
others) should put on atop of their head || 19 ||

Base: (8) (Introductory- verse)

(Subspecies - upajāti)

(1) Nṛtyaṅti nṛtyam maṇi-puṣpa-varśam,
Sṛjaṅti gāyaṅti ca maṅgalāni |
Stotrāṇi gotrāṇi paṭhanti mantrāna,
Kalyāṇabhājo hi jinābhiṣekē || 20 ||

Word Meaning

Nṛtyānti nṛtyam - perform a variety of dances
mañi-puṣpa-varṣam- rains of gems and flowers
srjañti - does this
gāyañti - sings
gotrāṇi - lineage-dynasty, names of family-genus and dynasty of Tīrthāṅkara
paṭhanti - speak
mantrāna - maṅtra

ca - and
maṅgalāni – auspicious, in the eight auspicious the following figures are drawn: (1) Swastika (2) Śrīvatsa (3) Naṅdhyāvarta (4) Vardhamānaka (5) Bhadrāsana (6) Kalaśa (7) Matsya-yugala (8) Darpaṇa
Stotrāṇi - hymns
kalyāṇabhāj: - the virtuous
hi - really, indeed
jinābhiṣekè - at the time of Jina anointing, on the occasion of snātra kriyā

Meaning- Integration: The virtuous persons perform variety of dances during anointing and snātra-kriya occasion of Jinēśvara, showering gems and flowers, [(depict aṣṭamaṅgala – eight auspicious things)] and sing māṅgalika hymns and say names and maṅtras of Tīrthāṅkara dynasty-family || 20 ||

Base:

(Gāthā)

(2) Śivamastu sarvajagata: para-hita-niratā bhavañtu bhūtagaṇā: |
Doṣāhā: prayāñtu nāśam, sarvatra sukhī bhavatu loka: || 21 ||

Word Meaning

Śivam - welfare
astu - happen, be
sarvajagata: - whole world
para-hita-niratā - ready for philanthropy
parahita- welfare, **nirata**-ready
bhavañtu - happen, be
bhūtagaṇā: - jiva

doṣāhā: - disease, grief/pain/hurt, sickness
prayāñtu nāśam - get destroyed
sarvatra - at all places
sukhī - enjoying happiness
bhavatu - happen, be
loka: - the human race, human-beings/ manusya

Meaning- Integration-May the welfare of the whole world be restored, may jiva be active in philanthropy, may diseases and sorrows be eradicated and may human being be happy everywhere. || 21 ||

Base:

(3) Aham tithayara-māyā, śivādēvī tumha nayara-nivāsinī |
Amha śivam tumha śivam, asivovasamañ sivarñ bhavatu svāhā || 22 |

Word Meaning

Aham - I
tithayara-māyā - mother of Tīrthāṅkara
śivādēvī - Śivādēvī. Tīrthāṅkara Śrī Ariṣṭanēmi's mother's name was Śivādēvī
tumha - yours
nayara-nivāsinī - staying in the town
amha - ours

tumha - yours
śivam - welfare
asivovasamañ - destroyer of the nuisances
svāhā - svāhā

Meaning- Integration: I Śivādēvī, Tīrthāṅkara Śrī Ariṣṭanēmi's mother live in your town, so let the credit be ours and yours, as well as, be the destroyer of nuisances for the welfare. Svāhā || 22 ||

Base:

(Anuṣṭupa)

(4) Upasargā: kṣayaṁ yānti, chidhyaṅtē vighna-vallaya: |

Mana: prasannatāmētī, puḷyamānē jinēśvarē || 23 ||

Meaning- Integration -Worshipping of Śrī Jinēśvara destroys all types of nuisances. The creepers of obstacles are pierced and the mind gets happiness-delight || 23 ||

Base:

(5) Sarva-maṅgala-māṅgalyaṁ, sarva-kalyāṇa-kāraṇaṁ |

Pradhānaṁ sarva-dharmāṇāṁ, jainaṁ jayati śāsaṇaṁ || 24 ||

Meaning- Integration – Most auspicious in all auspicious-prosperous-festive, reason for everyone's welfare and best amongst all religions this is how the Jaina rule-reign (discourse-sermon) always behaves in a triumphant manner...|| 24 ||

**The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign
Millions of Kṣatriya Awakening**



13

Śrī Jayasiṅhasūri

**Support volume
Acalagaccha
digdarśana
Śrī Pārśva**

Jayasiṅhasūri is at the forefront of the influential ācāryas, who awakened millions of Kṣatriya and painted them in the color of Jainism. In V.S. 1179 he was born in Sopārā Paṭṭaṇa in Koṅkaṇa region. His name in the former āśrama was Jèsiṅgakumāra. Father Dāhaḍa, ethnically oswāla was in practical dealings and business-transaction. Mother was Nèḍhī. Merchant Dāhaḍa owned the pride of crores of flags. He had personal relations with Gurjarèsvara Siddharāja, which indicates his higher status. In that time-period, the Gurjarèsvara order commanded the Koṅkaṇa region.

Before birth of Jèsiṅga mother Nèḍhī had seen full moon in her dream. There is a description in Paṭṭāvalī that in a dream she placed a golden pot (kalaśa) on the top of the temple, hence Jèsiṅga's pampering name was kept Jinakalaśa. The mother was amazed to see this extraordinary dream. The Vallabhī-ācārya Bhānuprabhasūri was sitting in Sopārā at that time. When this matter was stated to him Ācārya made such a prediction – “This good omen indicates that a meritorious child who will give feather of success to Jaina reign will be born from your womb, he will renounce the world and accept path of restraint.” The parents were very happy to hear this.

The same thing happened. Ācārya Kakkasūri had arrived in Sopārā and listening to the Jambu-caritra (Jambu-character) from his mouth, the buds of asceticism appeared in Jèsiṅga's heart-mind and like Jambukumāra he wanted to accept initiation. He was only 17 yr. of age at this time.

Do any parent interfere/obstruct/hinder with the desire of a child created to be great? Merchant Dāhaḍa and Śrāvikā Nèḍhī already knew their child's desire from the beginning therefore they sent Jèsiṅga on pilgrimage so that he can decide his future path on his own. It is always better for a child to move in the direction of his desired ideal.

With his best friend Āśadhara (another name-Śubhadatta), on his pilgrimage Jèsiṅga toured Khambhāta, Bharūca etc. towns and reached Pāṭaṇa for worshipping Śrī Pañcāsarā Pārśvanātha. That time the prosperity of Pañcāsarā was different. It was considered one of the best cities in India. Pāṭaṇa's splendor was not merely because of millionaires or politicians. Pāṭaṇa was also the chief abode of fierce ascetics and ardent scholars. The state-wealth and cultural-wealth at that time were at ultimate peak of artistry-prowess. Reaching here like many others Jèsiṅga also experienced the same.

Jèsiṅga visited king Siddharāja also, and who gifted him gem studded necklace of one lakh rupees. Siddharāja addressed him as son, and had respected as a personal person.

When the king asked the reason for coming to Pāṭaṇa, Jèsiṅga expressed his personal desire to be initiated. The king suggested him to take initiation from Ācārya Āryarākṣitasūri sitting in Tharāda. The king was impressed with the noble character of this promoter of Añcala-gaccha. Jèsiṅga also had heard a lot about him.

Inspired by Siddharāja Jèsiṅga went to Tharāda. Sūri had gone to the temple so he waited in the upāśraya. He saw the book Daśavaikālika kept on the ṭhavaṇī and took that book and started reading. Its 700 gāthās were memorized only after one reading. The Sūri arrived after a while. Seeing the concentration and intellect of the child he was surprised. Gladly he asked the reason for coming and became aware of all the details. Who would not accept such a brilliant-genius child as disciple?

In V.S. 1197 in Tharāda he was given the name of Yaśacaṅdra after initiation festival. From then onwards this great duo of guru and disciple wrote a leading chapter in Jain history through an unparalleled career. Guru who had laid the foundation for the ‘building of thoughts/idea’ had now found his disciple who would give a grand shape to it. Such union is rare.

The description of the radiance of disciple’s body was very attractive. The Paṭṭāvalīkāra says that 16 aṅgula long, 7 aṅgula broad forehead as if delineated-marked by the tilaka of kuṁkuma was of best features. His power of mind was also wonderful. He memorized everything after reading only once. In three years three crores verses-dimensional texts were playing on the tip of his tongue! He had thorough and penetrating knowledge of various śruta-oceans viz. grammar, law, literature, chaṇḍa, alaṅkāra, Āgama etc. Poets have rewarded his education by saying “Sāta koṭi grāṇtha mukhè jèhnè – 7crores text-books are by hearted.”

The same works as knowledge. The poets have never missed to describe his samyaktva. In Gurvāvalī it is said that the he used to wander with his disciple-family at an interval of two days. They stayed often in village one night and in the towns-cities five nights. This way he became famed-celebrated-known as fierce-mordant wanderer and rugged ascetic.

In V.S. 1202, he was promoted to the rank of Ācārya in Maṇḍaura town near Pāvāgaḍha, and was renamed as Jayasiṅhasūri.

On this occasion, large groups of people from towns of Vaḍodarā and Khaṁbhāta were present. Municaṅdra Sūri’s son Ācārya Rāmadēvasūri from Caṅdra-gaccha and other distinguished persons from other sects played prime role at this occasion. This festival was celebrated in the Śrī Pārśvanātha temple when the above said Rāmadēvasūri’s astute devotee śrāvaka merchant Rāuta Caṅdra at this blessed event spent a lot of money. This śrāvaka was not from Acalagaccha it is important to know this, because earlier arrangements of gaccha did not depend nor established on narrow mindedness which is indicated clearly by such celebrations.

In Rāmadèvasūri's celebrations of appointment as ācārya, Jayasinhāsūri also had taken part enthusiastically and it should be noted that at this occasion the añcala-gaccha śrāvakas had spent a lot of money. These occasions depicting affection amongst different gaccha, are certainly inspiring. The belief that these differing gaccha were competitors seemed so untrue-false, can be sensed with such facts easily.

In all the Swètāmbara sects there was unparalleled/unprecedented unity. This is indicated also by the historical debates in V.S. 1181 between Digāmbara and Swètāmbara. The leadership of all the Digāmbara groups was taken by the connoisseur-capable scholar Kumuda Cañdra Bhaṭṭāraka from Karṇāṭaka. The helmsman of Swètāmbara sect was Vādīdèvasūri. The needs for unity of regimes and the dividing line between the sects never was hindrance earlier. As a result the Digāmbara sect had to bet with the Swètāmbara which proved contrary to their welfare. If there was competition between the gaccha then it can result in unruly end remains undoubted. From historical point of view the aforesaid occasion is very important-vital. In the debate the Digāmbara were defeated and thus their domination-mastery-command-upper hand in Gujarāta faded.

Once King Kumārapāla was doing worship, that time his friend come from Muṅgīpaṭṭaṇa told him that his worship-cloth was not pious. The king asked him the reason when the outsider-friend replied – “Our king Madanabhrama firstly keeps all his clothes under his bed, after that they are exported!” King was surprised on hearing this. He confirmed this through his spies. And he decided to habitat the weavers from Muṅgīpaṭṭaṇa in Pāṭaṇa. The leaders of the weavers accepted king's offer, but put forth condition that they will come bringing all their Śālavī community, their guru Chatrasèna Bhaṭṭāraka and the idols of their desired god-goddesses. The king accepted these conditions so the entire Śālavī community migrated to Pāṭaṇa permanently. Seven places/towns were inhabited by their community. With their skill they spread the fame of Pāṭaṇa. Pāṭaṇa became famous for the ‘Patoḷā’

These people were from Digāmbara sect so they performed night worship which the king disliked. He thought that it will be good if they can become Swètāmbara. Kalikāla Sarvajña Hèmacandrācārya suggested him to conduct a debate between Śālavī community guru Chatrasèna Bhaṭṭāraka and Caritranāyaka. It was ordained that the defeated person along with his sect will merge its group with the sect of victor. Both parties agreed and the debate was conducted. This lasted for 7 days. Finally Caritranāyaka won. Therefore, as per the ordain Chatrasèna Bhaṭṭāraka became disciple of Jayasinhāsūri. His disciples and followers also accepted the Swètāmbara sect. They tied the auspicious thread to their idols of desired god-goddesses and made them part of Swètāmbara tradition. Of these the idols of Śrī Nèminātha, Śrī Ādinātha and Śrī Padmāvati Dèvi are found in Pāṭaṇa's Trisèri-street, Ilmapura in Rājanagara and Jamālapura respectively, such older mentions are found.

Chatrasèna's name was changed to Chatraharṣa. His disciple family became

famous as Harṣa-śākhā sub-sect. His Digambara disciples also along with him accepted aṅcala-gaccha code of conduct, and all were initiated in the Harṣa-śākhā.

At that time the uncontrolled attacks of Muslims spread the empire of terror in India. Indians had a difficult responsibility to protect their culture from heretical attacks. Even the Jainas had carried out their duties with firmness during such time. Kalikāla Sarvajña Hēmacāndrācārya was of the opinion that in order to strengthen the unity of the Swētāmbara sect all the sects should follow the same message. So the feeling of separation does not remain. He suggested to Jayasiṅhasūri through messenger that the Saṅgha gathering from the bank of Bēṇapa should take the initiative to accept the same message. Caritranāyaka agreed but some dissidents and dissenters damaged the proposition-proposal. To break the proposal of 'same message-same conduct' a fierce atmosphere of partisan was created and a conspiracy was hatched to send killers behind Jayasiṅhasūri himself! However, the evil ones started fighting inside and in the end it was Jayasiṅhasūri who saved them. In such polluted environment the original proposal was pushed away.

The creators of the Paṭṭāvalī also tell another story in context of the same message-conduct. King Kumārapāla was instigated/incited by some jealous śrāvaka that "On Bhādaravā śudī cautha (4th day) you worship the festival of Saṁvatsarī, but here some munis worship/adorn it on the 5th day. Such sectarianism does not adorn our town". Therefore, the king hastily ordered that the advocates of the annual festival on 5th day should not stay in my town.

At the king's command, sages-munis of many sects traveled from Pāṭaṇa. But, Jayasiṅhasūri stayed there. He had started the description-commentary on Navakāra maṅtra in his lecture. He sent a message to the king that should he finish the commentary or leave it incomplete and go? Knowing the erudition of Jayasiṅhasūri, the king understood that for years together he is capable of describing the Navakāra maṅtra. Therefore, the king went to the upāśraya and asked his forgiveness. It is said that his community was known as acala gaccha because Jayasiṅhasūri remained steadfast-unmoved against the king in Pāṭaṇa.

Caritranāyaka's contact with Kumārapāla was years old. Inspired by the king Caritranāyaka had traveled to Tāraṅgā Tīrtha. After uplift of this Tīrtha by the King, Jayasiṅhasūri was the first ācārya to visit the place mention of this matter is particularly noteworthy.

Caritranāyaka had gained a great reputation in Jaina history as awakening instructor for lakhs of Kṣatriya and some of the related themes are also presented here. The Kṣatriyas had accepted Jaina religion after getting its understanding from Jaina ācārya's preaching and they were included in Ośavāḷa community. In Bhagavāna Pārśvanātha's tradition the 6th Paṭṭadhara Ratnasūri had motivated lakhs of Kṣatriya to accept Jainism. After this historical event-incident-occurrence this process continued at full speed till the typical record of 19th century.

In V.S. 1208 wandering Jayasiṅhasūri reached Hastituṅḍa. King Anaṅtasiṅha Rāṭhoḍa listened to Sūri's teachings and converted to Jainism. It is said that the king was suffering from an incurable disease of ascites. Under Sūri's influence his disease was cured. King Anaṅtasiṅha traveled to Śatruṅjaya; In Hastituṅḍa he built the mansion of Vīra Prabhu. His descendants merged into the Ośavāḷa caste and became known as Hathuḍiyā Rāṭhoḍa gotra-gens. At the insistence of Anaṅtasiṅha, Sūri stayed there for four months (cāturmāsa).

Yaduvaṅśī Somacaṅda ruled in Koṭaḍā under Rājasthāna. He had an army of 5,000 Subhaṭas with the help of which is plundered around. At that time Sūri was traveling from Umarakoṭa to Jēsalamēra with 500 disciples. He got in front of Somacaṅda on the way. He challenged to hand over whatever property he had. Sūri handed over the belongings-instruments of monks without any hesitation. So Somacaṅda was stunned. He felt trapped by Jayasiṅhasūri's influence. Listening to Sūri's sermon he changed his heart and in V.S. 1211 he accepted Jainism. He promised not to plunder. Pārakara's Caṅdana Rāṅā was the witness. From his son Gālā his lineage became famous from Gālā gotra. With the teachings of Sūri Somacaṅda built the temples of Śrī Pārśvanātha and Gotradēvī Viśalamātā in Koṭaḍā. He made 1.25 mound (maṇa) gold idol of Śrī Śāntinātha Bhagavāna and an umbrella-canopy inlaid-embed with diamond-ruby gems was placed on it. Viśā Śrīmālī Lūṅiga merchant of the Nāpā town near Bhālēja in V.S. 1220 due to preaching of Jayasiṅhasūri accepted Jaina religion. As said above earlier he had spent one lakh rupees wealth in festival of Rāmadēvasūri's promotion to ācārya position and established the Jina idols. The descendants of Lūṅiga became famous from Lolāḍiā gotra by settling in Lolāḍā village.

Bhaṅḍārī Godā residing in Ratnapura and follower of Mahēśvarī community was preached by Jayasiṅhasūri and made him passionate for Jainism in V.S. 1223. Bhaṅḍārī Godā due to preaching of Jayasiṅhasūri organized pilgrimage of Śatruṅjaya, Giranāra and distributed gifts in many towns and spent 1.25 lakh rupees. Their descendants settled in Mahuḍī village so became known by Mahuḍiyā gotra.

In V.S. 1224 in Lolāḍā town Rāuta Faṅagara Rāṭhoḍa accepted Jainism by preaching of Jayasiṅhasūri. His descendants are known by Paḍāiā gotra. Samarasiṅha, Sādā, Samaratha, Maṅḍalika, Tolāka etc. were many famous men in this dynasty.

Rāuta Mohaṅasiṅha Paramāra of Umarakoṭa under Tharapārakara also had accepted Jainism in V.S. 1228 under the influence of Jayasiṅhasūri's preaching. It is said that Mohaṅasiṅha did not have child. But after association of Sūri he got five sons. From the last son Nāgaputra his descendants became famous from Nāgaḍā gotra. The Nāgaḍā descendants have made a name for them with their good deeds. It has been shown in the Paṭṭāvalī that the said Nāgaputra was actually a nāga (snake). During winter this snake was sleeping in the fire-place for protection from chills at that time when the burner was lighted the snake had died, this is described in the books of Bhaṭṭa. A vertical idol with a serpent's fan

was erected at Umarakoṭa as a memorial to it.

In V.S. 1229 wandering Jayasiṅhasūri came to Pīluḍā town near the river Siṅḍhu. King Rāvajī Solaṅkī's second son prince Lālaṅajī had leprosy. When Sūri removed leprosy with maṅtra the king under this influence accepted Jainism. From his son Lālaṅa, the descendants became famous from Lālaṅa gotra. In the Bhaṭṭa grāṅtha it is mentioned that Thākora Rāvajī offered plates full of coins at Caritranāyaka's feet. But, the apathetic ācārya did not accept these. So the king used this money to build a beautiful Jaina Temple of Śrī Śāntinātha Prabhu. In V.S. 1229 on his insistence Jayasiṅhasūri spent four months there (cāturmāsa). At his behest, Rāvajī Thākora's minister Dēvasī got this fledgling-new Jaina family into the ranks of Ośavāḷa of similar ritualistic sentiments. Many famous men are found in the generous Lālaṅajī dynasty; Nagarapārakara's Jēsājī was the main amongst these. His title was "Jēso Jagadātāra". From Jāmanagara the two famous brothers Vardhamāna Śāha and Padmasiṅha Śāha were of this gotra.

In V.S. 1231 Caudhary Biharīdāsa of Dīḍu community became Jaina due to preaching of Jayasiṅhasūri. Their descendants became known by Sahastragaṅa Gāṅdhī gotra in the Ośavāḷa community. The pioneer/promoter of Aṅcala-gaccha Āryarakṣitasūri had preached Ratnapura's Hīmarajī who then accepted Jainism. It is mentioned in the Bhaṭṭāraka grāṅtha that after Hīmarajī's son Sakhatasaṅgha his gotra was named as Sahastragaṅa Gāṅdhī.

In Puvavāḍā, Rāuta Kaṭāramala Cauhāṅa had abundant wealth. He had also helped the King Udayasiṅha with money during occasion of marriage. In V.S. 1244 after listening to preaching of Jayasiṅhasūri Kaṭāramala became Jaina; his descendants became known from Kaṭāriā Gotra. As guided by Jayasiṅhasūri, Kaṭāramala built Śrī Vīra Prabhu's Jina-Mansion in Hastituṅḍa. This is famous as "Muchālā Mahāvīra" today.

Rājasēna Paramāra of Koṭaḍā was a famous robber. Listening to Jayasiṅhasūri's sermon changed his life. With Jayasiṅhasūri's teachings, Rājasēna converted to Jainism renouncing plunder and violence in V.S. 1244. His descendants in Ośavāḷa community are known as of Polāḍiā gotra.

In V.S. 1255 in Jēsalamēra Dēvaḍa Cāvaḍā accepted Jainism after listening to Jayasiṅhasūri's teaching. Many of the Cāvaḍā Rājaputa also became followers of Jainism during this time. Dēvaḍa's son Zāmara built a magnificent Jina temple of Śrī Ādinātha Prabhu, distributed clothes etc. and got many prisoners freed. From Zāmara's son Dēḍhiyā his descendants became famous as Dēḍhiyā gotra.

In V.S. 1256 Jayasiṅhasūri gave teachings to Cittōḍa's Rāuta Vīradatta Cāvaḍā who became Jaina. His descendants are known by Nīsara gotra. It was said that King Vīradatta did not have children. On listening to Sūri's preaching he worshipped Goddess Cakēsvarī and got a girl child.

Similarly King Raṅajīta Rāṭhoḍa of Nalavaragaḍha had got daughter and listening

to Jayasiṅhasūri's teachings he also in V.S. 1257 accepted Jainism. With Sūri's teaching he had announced- proclaimed "Amārī Paḍaha-Nonviolence" in his kingdom. His descendants merged into the Ośavāḷa community and became famous from Rāṭhoḍa gotra.

In V.S. 1258 Kēśava Rāṭhoḍa of Koṭaḍā under Māravāḍa also was influenced by Jayasiṅhasūri's preaching and accepted Jainism. From his adopted son Chājala's descendants were known from Chājēḍa gotra. That same year Caritranāyaka passed away so this can be considered as the last event in his life-period.

During Caritranāyaka's time-period in the Vallabhī branch of Aṅcala-gaccha Puṇyatilaka Sūri also was an influential ācārya. Through his teaching he also made many Jaina followers. In V.S. 1221 in Bēṇapa he gave teaching to Ḍoḍiā Paramāra's descendant Rāu Somila. Somila was a sea-faring so his descendants were known from Vahāṇī gotra. In V.S. 1226 Nagarapārakara's resident Kṣatriya Udayapāla also was given teaching by Jayasiṅhasūri; his descendants are known from Boricā gotra. In V.S. 1244 King Vaṇavīra Cauhāna of Hastituṅḍa accepted Jainism after listening to Sūri's preaching. His descendants are known from Jāsala Gotra.

In Jayasiṅhasūri's time-period Aṅcala-gaccha ācārya Ratnaprabha Sūri preached Nagarapārakara's resident Ajitasinha who became a Jaina. Ajitasinha was an addict of opium and grinded opium to powder day and night so he was known as "ghūṭako"; therefore his descendants were known from "guḍhakā" gotra. In V.S. 1228 Ajitasinha built a magnificent Jina mansion in Nagarapārakara.

Jayasiṅhasūri spread the glory of Jainism in many regions by doing fierce wandering. From his teachings many temples were built, many Jaina idols were erected. In these the establishment of Śrī Adabuda Jaina temple on Śrī Śatruṅjayagiri is the main. After listening to the teachings of Jayasiṅhasūri in V.S. 1249 resident merchant Goviṅdaśāha of Sahastragaṇa Gāṅdhī gotra had built this temple in Ratnapura near Bhinnamāla and made it famous. He organized Śrī Śatruṅjaya saṅgha and distributed plates as gift.

This temple was renovated-rejuvenated in V.S. 1686 by Dēvagiri town's Śrīmālī merchant Dharmadāsa due to teaching of Kalyāṇasāgarasūri. The idol of Śrī Adabudajī is considered the biggest idol in Śrī Śatruṅjayagiri. Its water-worship is done once in a year and done on Phālguna vada 8th day only. The people visiting this Tīrtha in front of this huge (voluminous) idol say in loud voice "Adabudajī, is pilgrimage successful?" So the echo is heard from front that "successful", listening to which the minds of the pilgrims are filled with happiness.

From teachings of Jayasiṅhasūri in V.S. 1217 guildsman Jasarāja in Kaṇonī built a grandiose-splendid Jina temple and gave a festive reputation. In the listing of the Paṭṭāvalī there are important mentions related to these festive fames.

Jayasiṅhasūri has written the following books: Karma graṅtha Bṛhada ṭikā, Kammapayaḍī ṭikā, Karmagraṅtha vicāra ṭippaṇa, Karmavipākasūtra, Ṭhāṇaga ṭikā, Jaina

tarkavārtika, Nyāyamañjarī ṭippana. Of these not a single book is available today. Due to some other mention, Jayasiñhasūri has written “Yugādidēva Carita”. Āsapa’s daughter Laxmī and son Āmbaḍa had made it scripted with much devotion. From the above said list of books one realizes that Caritranāyaka’s knowledge of Āgama was so deep and profound.

In the western India’s all important centers Caritranāyaka wandered unrestricted and completed the residual life-work of acala-gaccha promoter Āryarakṣitasūri. He preached many kings and motivated them towards adopting Jainism and practicing non-violence (announcing amārī paḍaha) and many jīva received religious teachings. The glory of Jainism was spread everywhere. For organization of acala-gaccha he can only be given analogy of the spine (backbone). On the foundation of the ideals and ideas-thoughts that was established by Āryarakṣitasūri, Caritranāyaka built the grandiose mansion. Jayasiñha’s diverse career has added bright mark-page in the cultural history of western India. The effect of his excellent character was not only limited to his followers but also all the gaccha-clusters could not remain unaffected by its effect. The effect of this influence was far-reaching.

In V.S. 1258 when this meritorious brilliant ācārya passed away at the age of 80 years in the Bēṇapa town, that time the acala-gaccha felt that it had lost its head-canopy and the Jaina reign lost its unbending pillar. He cannot be forgotten even if one tries to forget in the Jaina history as “Lakṣa Kṣatriya Pratibodhaka.”

Śrī Daṇḍaka (Punishment) Prakaraṇa

Śrī Gajasāra Muni

(19) Paryāpti Dwāra

(Certain bodily capacities-adequacies-capabilities appropriate to that jīva)

वेमाणिय जोइसिया, पल्ल तयट्टंस आउआ हुंति ।

सुर नर तिरि निरअेसु, छ पज्जती थावरे चउगं ॥ २८ ॥

Vemāṇiya joisiyā, palla tayatṭhaṅsa āuā huṅti |

Sura nara tiri niraesu, cha pajjati thāvarè caugaṃ || 28 ||

Meaning: Vaimānika and jyotiṣi deities have jaghanya life-span of one palyopama and one eighth of palyopama respectively. Deities, garbhaja manuṣya and tiryāṅca as well as nārakī have six paryāpti and sthāvara have four paryāpti || 28 ||

Completing the Sthiti-dwāra he states the jaghanya life-span of vaimānika and jyotiṣi as follows-

Vaimānika dēvas jaghanya age is equal to one palyopama and jyotiṣi have equal to one-eighth of a palyopama.

Says beginning the paryāpti dwāra-

13 daṇḍakas of deities', and one each of garbhaja manuṣya, garbhaja tiryāṅca and nārakī, this way total of 16 daṇḍakas have six paryāpti.

Referring to Sthāvara, they have 4 (four) paryāpti.

Paryāpti table

D.No	Daṇḍaka name	Par.
16	13 dēva, garbhaja tiryāṅch, g.m., naraki	6
5	Sthāvara	4
3	Vikalēndriya	5

(20) Kimāhāra dwāra

विगले पंच पज्जति, छडिसि आहार होइ सव्वेसिं ।

पणगाइ पये भयणा, अह सन्नितियं भणिस्सामि ॥ २९ ॥

Vigalē paṅca pajjati, chadisi āhāra hoi savvēsiṃ |

Paṅagāi payè bhayaṇā, aha sannitiyaṃ bhaṇissāmi || 29 ||

Meaning: Vikalēndriya have five paryāpti.

All jīvas have āhāra of six directions, but about the position of the vanaspatikāya etc. the five fixed elements (sthāvara) there are hymns. And now I say three types of sañjñā (cognizance-knowledge-mati) || 29 ||

Describing the paryāpti dwāra further he states –

Each of the 3 daṇḍakas of Vikalēndriya has five paryāpti.

Kimāhāra dwāra

Kimāhāra means which jīva take āhāra in what quantity and from which directions. Here, āhāra does not mean intake of food through mouth but it is the pudgala that jīva absorbs through its own soul regions, that 'pudgala-āhāra' is to be understood.

There are six directions viz. east-west-north-south-upper (urdhva) and lower (adha). The jīva of loka region get āhāra from these six directions...adjacent to the rest of the universe (aloka)...and the micro-stationary creatures (sūkṣma sthāvara jīva) at the end of world (loka) get āhāra from three-four-five or six directions.

Next three sañjñā will be said.

(21) Sañjñā (cognizance-knowledge-mati) Dwāra

चउविह सुरतिरिअेसु, निरअेसु अ दीह कालिगी सन्ना ।
विगले हेऊवअेसा, सन्ना रहिया थिरा सव्वे ॥३०॥

Cauviha suratirièsu, niraèsu a dīha kāligī sannā |
Vigalè hēuvaèsā, sannā rahiya thirā savvè || 30 ||

Meaning: The four types of deities, tiryāṅca and nārakī have dirghakālikī sañjñā. Vikalèndriya have hētuvādopadèsikī sañjñā. All Sthāvara are devoid of sañjñā || 30 ||

There are three Sañjñā.

(1) Hētuvādopadèsikī sañjñā (2) Dirghakālikī sañjñā (3) Draṣṭivādopadèsikī sañjñā

(1) **Hētuvādopadèsikī sañjñā** - Many life forms do not think about past or future they just remain in present and think only about the present such jīva's sañjñā is called "Hētuvādopadèsikī sañjñā."

(2) **Dirghakālikī sañjñā** - The life forms with mind have this sañjñā and as they have mind they can think about past and future. It is called as **Dirghakālikī sañjñā**.

(3) **Draṣṭivādopadèsikī sañjñā** - Each activity-kriya of samyag drṣṭi jīva aims to attain moksa. Sañjñā of samyag drṣṭi śrāvaka and sādhu bhagavaṅta is known as **Draṣṭivādopadèsikī sañjñā**.

Sañjñā

<u>Daṅḍaka No.</u>	<u>Daṅḍaka name</u>	<u>Sañjñā</u>
15	13 - deities, 1- tiryāṅca pañcèndriya, 1- nārakī	Dirghakālikī sañjñā
3	Bèndriya, tēndriya , caurindriya	Hētuvādopadèsikī sañjñā
5	Prthvīkāya, apakāya, tēukāya, vāyukāya, vanaspatikāya	Without sañjñā
1	Manuṣya	Dirghakālikī sañjñā and Draṣṭivādopadèsikī sañjñā

(21) Sañjñā Dwāra (ctd...) and (22) Gati and (23) Āgati Dwāra

मणुआण दीहकालिय, दिट्ठिवाओ-वअेसिया के वि ।

पज्ज पण तिरि मणुआ च्चिय, चउविह देवे सु गच्छन्ति ॥३१॥

Maṇuāṅa dīhakāliya, diṭṭhivāo-vaèsiyā kè vi |

Pajja paṅa tiri maṇuā cciya, cauviha dève su gacchaṅti || 31 ||

Meaning: Manuṣya have dirghakālikī sañjñā. Some samakita manuṣya also have draṣṭivādopadèsikī sañjñā || 31 ||

Paryāpta pañcèndriya, tiryāṅca and manuṣya can have after-birth as four types of deities. Which life forms will go to which gati (species) after death is called as gati. In which gati from which all gati the jīva come is called as āgati || 31 ||

Paryāpta tiryāṅca pañcèndriya and manuṣya can have birth as four types of dèva; means they can become (1) bhavanapati (2) vyaṅtara (3) jyotiṣka (4) vaimānika dèvas.

Paryāpta garbhaja manuṣya
(Yugalika or Ayugalika) →

4 types of
dèva
dèvaloka

← Paryāpta tiryāṅca pañcèndriya
(Garbhaja and Saṁmūrchima)

Guṇasthāna Kramāroha

Support graṅtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūrī

Śukla dhyāna (Pure mediation) and Śuddhi (Cleansing)

इति त्रयात्मकं ध्यानं, ध्यायन् योगी समाहितः।

स प्राप्नोति परांशुद्धिं सिद्धिं श्री सौख्य कर्णिकाम् ॥६५॥

Iti trayātmakam dhyānam, dhyāyan yogī samāhita; |

Sa prāpnoti parāṁśuddhiṁ siddhiṁ śrī saukhya kaṛṇikām || 65 ||

Meaning: The Meditative yogi meditating on the aforesaid three-adjective Śukla dhyāna attains the excellent (utkr̥ṣṭa-maximum) transcendental purification. What kind of purity is it? It shows the wealth of happiness in the form of liberation || 65 ||

यद्यपि प्रतिपात्येत च्छुक्लं ध्यानप्रनायते ।

तथाप्यति विशुद्धत्वा दूर्ध्व स्थानं समीहते ॥६६॥

Yadyapi pratipātyēta cchuklam dhyānampranāyatē |

Tathāpyati viśudhatvā dūrdhva sthānam samīhatē || 66 ||

Meaning: Although this Śukla dhyāna is degenerate yet extremely pure. From here the seeker rushes to climb the next guṇasthāna so this state is good progressive. At this guṇasthāna there is baṅdha of 26 prakṛti... 72 prakṛti are in udaya and 138 prakṛti are in sattā. This is said about seeker on the eighth guṇasthāna on kṣapaka śrēṇī. || 66 ||

9. Anivṛtti Guṇasthāna

Meaning: Now how the sādhu mahātmā on ninth Guṇasthāna on kṣapaka śrēṇī decay-wane those prakṛti is said in five verses.

अनिवृत्ति गुणस्थानं ततः समधि गच्छति ।

गुणस्थानस्य तस्यैव भागेषुनवसुक्रमात् ॥६७॥

Anivṛtti guṇasthānam tatah(:) samadhi gacchati |

Guṇasthānasya tasyaiva bhāgēṣunavasukramāta || 67 ||

Meaning: After the eighth guṇasthāna the seeker on kṣapaka śrēṇī ascends to the ninth Guṇasthāna. The ninth Guṇasthāna has nine divisions. Now at which guṇasthāna how many prakṛti are decayed/waned/annihilated is explained. || 67 ||

गतिःश्वाभ्रमी च तैरश्वी द्वेतयोरनुपूर्विके ।

साधारणत्व मुद्योतः सूक्ष्मत्व विकलत्रयम् ॥६८॥

एकेन्द्रियत्वमातापः स्त्यानगृहध्यादिकत्रयम् ।

स्थावरत्वमिहाद्यंशे क्षीयन्तेषोऽशेत्यमूः ॥६९॥

Gati:svābhramī ca tairaśvī dvētayoranupūrvikè |
Sādhāraṇatva mudyota: sūkṣmatva vikalatrayama || 68 ||
Èkèndriyatvamātāpa: styānagr̥dadhyādikatrayama |
Sthāvaratvamihādyañśè kṣīyañtèṣoaśètyamū: || 69 ||

Meaning: In the first part of the ninth guṇasthāna the seeker on kṣapaka śrèṇī annihilates 16 prakṛti that are narakagati, tiryāncagati, narkānupūrvī, tiryāncānupūrvī, sādharma nāma karma, udyota nāma karma, sūkṣma nāma karma, bèindriya nāma karma, tèindriya nāma karma, caurindriya nāma karma, èkèndriya nāma karma, ātapa nāma karma, nidrā, nidrā-nidrā, pracalā, sthāvara nāma karma. || 68 || || 69 ||

अष्टौमध्य कषायांश्चय, द्वितीयेथतृतीयके।

षडत्वतुर्यकिस्त्रीत्वं, हास्यषट्कं च पंचमे ॥७०॥

Aṣṭaumadhyā kaṣāyāñścāya, dwitīyèthar̥tīyakè |
Sañḍhatvaturyakè strītvam, hāsyāṣaṭakam ca pañcamè || 70 ||

Meaning: Eight medium kaṣāya are annihilated in the second part of the ninth guṇasthāna viz. apratyākhyāniya anger (krodha), ego (māna), deceit (māyā), greed (lobha) and pratyākhyāniya anger, ego, deceit and greed.

In the third part sexual characteristic of a neuter (napuṃsaka vèda) is consumed.

In fourth part strīliṅga (strīvèda-sexual characteristic of woman) is consumed.

In fifth part laughter (hāsyā), mohanīya-likes (rati), distaste-dislike (arati), fear (bhaya), sorrow-lamenting (śoka) and reproach-censure (jugupsā) these six prakṛti are consumed || 70 ||

चतुर्थाशेषुशेषेषु ऋमेणैवातिशुद्धि तः ।

पुंवेदश्च तथा क्रोधो, मानो माया च नश्यति ॥७१॥

Caturthāśèṣuśèṣèṣu ṛmèṇaivātīśuddhi ta: |
Puṃvèdaśva tathā krodho, māno māyā ca naśyati || 71 ||

Meaning: In the sixth division further four parts i.e. puruṣa vèda (sexual characteristic of man), sañjvalana anger, sañjvalana ego and sañjvalana deceits are consumed respectively with serenity produced by meditation.

At this guṇasthāna there are 22 prakṛti in bañdha, 66 prakṛti in udaya and 103 prakṛti in sattā. || 71 ||

(10) Sūkṣma Saṃparāya (Subtle End) - tenth Guṇasthāna

After the ninth guṇasthāna the kṣapaka śrèṇī Muni goes to the tenth sūkṣma saṃparāya guṇasthāna. Let's see what happens here -

ततौ सौ स्थुललोभस्य सूक्ष्मत्वं प्रापयन् क्षणात् ।

आरोहति मुनिः सूक्ष्म संपरायं गुणास्पदम् ॥७२॥

Tatau sau sthulalobhasya sukṣmatvaṁ prāpayana kṣaṇāt |

Ārohati muni: sūkṣma saṁparāyaṁ guṇāspadam || 72 ||

Meaning: In a moment with pure sentiments it crushes the gross-thick greed to make it subtle greed. That is called as kīṭṭīkaraṇa. Saṁparāya means kaṣāya. Where there is no gross but subtle-micro-minute fraction/part of kaṣāya that is called as sūkṣma saṁparāya guṇasthāna || 72 ||

At this guṇasthāna 17 prakṛti are in baṁdha. 60 prakṛti are in udaya and 102 prakṛti in sattā.

(The sādhu on kṣapaka śrēṇī does not have eleventh guṇasthāna.)

(11) Upaśānta Moha Guṇasthāna

एकादशं गुणस्थानं क्षपकस्य भवेन्नहि ।

दशमात्सूक्ष्म लोभांशान् क्षपयन् द्वादशं व्रजेत ॥७३॥

Ēkādaśaṁ guṇasthānaṁ kṣapakasya bhavēnnahi |

Daśamātsūkṣma lobhāśān kṣapayan dwādaśaṁ vrajēta || 73 ||

Meaning: The kṣapaka mahātmā mounted/riding on the kṣapaka śrēṇī does not have eleventh guṇasthāna. On tenth guṇasthāna the mahātmā wanes the minute portion of greed to extremely fine state and consuming the sañjvalana greed directly reaches to the twelfth guṇasthāna || 73 ||

12. Kṣīṇa Moha Guṇasthāna

At twelfth kṣīṇa moha guṇasthāna second part of Śukla dhyāna exists that is stated.

थ भूत्वास क्षीण माहात्मा, वीतरागो महायतिः ।

पूर्ववद्भावसंयुक्तो, द्वितीयं शुक्लमाश्रयेत ॥७४॥

Tha bhūtvāsa kṣīṇa māhātmā, vītarāgo mahāyati: |

Pūrvavadbhāvasaṁyukto, dvitīyaṁ śuklamāśrayēta || 74 ||

Meaning: The kṣapaka śrēṇī Muni at the twelfth guṇasthāna has the second type of Śukla dhyāna. The first form of basic meditation has been said in the same way in the second basic meditation the meditator does the dhyāna. At this guṇasthāna what is the form of kṣapaka is explained -

- Kṣapaka is ascetic. Specially devoid of likes-dislikes (rāga-dvēṣa)
- He is mahāyati means he is of yathākhyāta character.
- He is with pure sentiment - means he is with pure result || 74 ||

Name of Śukla dhyāna

अपृथकत्वमवीचारं, सवितर्कं गुणान्वितम् ।

सध्यायत्येकयोगेन शुक्लध्यानं द्वितीयकम् ॥७५॥

Aprthakatvamavīcāraṁ, savitarka guṇānvitama |

Sadhyāyatyekayogēna śukladhyānaṁ dvitīyakam || 75 ||

Meaning: In this kṣīṇa moha guṇasthāna the kṣapaka śrēṇī sādhu after doing the first yoga now performs the second type of Śukla dhyāna. What kind of dhyana is it? It is called -

- Apṛthaktva (non-difference) means without pṛthaktva (without difference).
- Avicāra (without transition) means devoid of transition (thoughtless)
- But is savitarka means it is with vitarka= śruta i.e. with scriptural text. || 75 ||

निजात्मद्रव्यमेकं वा, पर्यायमथवा गुणम् ।

निश्चलंचिंत्यते यत्र, तदेकत्वं विदुर्बुधाः ॥७६॥

Nijātmadravyamēkaṁ vā, paryāyamathavā guṇam |

Niścalaṁciṅtyatē yatra, tadēkatvaṁ vidurbudhā: || 76 ||

Meaning: The meditator who is eager to do meditation now has known about his soul-matter and even the Paramātmā-soul matter. He meditates to contemplate on the modification of divine matter or any one of its quality. This meditation is called as ēkatva dhyāna. || 76 ||

यद्व्यजनार्थं योगेषु, परावर्तविवर्जितम् ।

चिन्तनंतदविचारं, स्मृतंसद्दध्यान् कोविदैः ॥७७॥

Yadvyajanaṛtha yogēṣu, parāvartavivarjitam |

Ciṅtanaṅtadavicāraṁ, smṛtaṁsaddhyāna kovidai: || 77 ||

Meaning: The pandits who are familiar with the sad-dhyāna science have called this meditation a distinction of the second type of Śukla dhyāna characterized by thoughtlessness i.e. Avicāra. This meditation is such that there is no modification-change of form-color-appearance or the meaning anywhere. The meditator becomes fixed in its form or in meaning. There is even no word or transliteration in this meditation. This type of contemplation-thinking-meditation is called thoughtlessness (avicāra) || 77 ||

निजशुद्धात्मनिष्ठं हि, भावश्रुतावलंबनात् ।

चिन्तनंक्रियते यत्र, सवितर्कतदुच्यते ॥७८॥

Nijaśuddhātmaniṣṭhaṁ hi, bhāvaśrutāvalambanāt |

Ciṅtanaṁkriyatē yatra, savitarkataducyatē || 78 ||

Meaning: In his own pure soul taking the support of faith-feeling of knowledge-scriptures-contemplates, thinks deeply on subtle thought is called as savitarka means with vitarka is called the second Śukla dhyāna. || 78 ||

इत्येकत्वमविचारं सवितर्कमुदाहृतम् ।

तस्मिन् समरसीभावं, धत्तेस्वात्मानुभूति तः ॥७९॥

Ityēkatvamavicāraṁ savitarkamudāhṛtama |

Tasmin samarasībhāvaṁ, dhattēsvātmānubhūti ta: || 79 ||

Meaning: The dhyāna with three adjectives in the form of i.e. ēkatva-avicāra and savitarka describes the second type of Śukla dhyāna. The mediator who is in this second

Śukla dhyāna assumes-holds its essence flavour through own self-experience. || 79||

इत्येतद्दधानयोगेन प्लुष्यत्कर्मैन्धनोत्करः ।

निद्रा प्रचलयोर्नाश मुयान्त्ये कुरुते क्षणे ॥८०॥

Ityètaddhyānayogèna pluṣyatkarṁēndhanotkara: |

Nidrā prcalayornāśa muyāntyè kurutè kṣaṇè || 80 ||

Meaning: With the help of second Śukla dhyāna activity the sādhu burns the fuel of wood-like hard karma and finally destroys the two prakṛti (subtypes) of darśanāvaraṇīya karma viz. sleep (nidrā) and sleep that overtakes one in sitting-standing (prcalā). || 80 ||

अंत्येदृष्टि चतुष्कं च, दशकंज्ञानविघ्नयोः ।

क्षपयित्वा मुनिः क्षीणमोहः, स्यात्केवलात्मकः ॥८१॥

Antyēdaṣṭi catuṣkam ca, daśakamjñānavighnayo: |

Kṣapayitvā muni; kṣīṇamoha:, Syātkēvalātmaka: || 81 ||

Meaning: Muni mounted on kṣapaka śrēṇī, at the end of kṣīṇa moha guṇasthāna consumes these fourteen prakṛti i.e. cakṣu darśana, acakṣu darśana, avadhi darśana, kēvala darśana, five jñānāvaraṇīya and five aṅtarāya prakṛti and becoming free of all mohanīya karma attains kēvalajñāna- becomes endowed with pure knowledge || 81 ||

At this guṇasthāna there is one vēdanīya baṅdha ...fifty seven (57) prakṛti are in udaya and 101 prakṛti in sattā.

13 Sayogi Guṇasthāna

एवं च क्षीण मोहान्ता त्रिषष्टि प्रकृति स्थितिः ।

पञ्चाशीतिर्जरद्वस्त्रप्रायाः शेषाः सयोगिनिः ॥८२॥

Èvaṁ ca kṣīṇa mohāntā triṣaṣṭhi prakṛti sthiti: |

Pañcāśītirjjaradvastraprāyā: śeṣā: sayogini: || 82 ||

Meaning: The above mentioned 63 prakṛti are found only up to the point of kṣīṇamoha (subtle-infatuation) guṇasthāna. Beginning from the fourth guṇasthāna the sixty-three karma prakṛti that are consumed are serially mentioned in their order as follows:

One prakṛti destroyed at fourth guṇasthāna...

One prakṛti destroyed at fifth guṇasthāna...

Eight prakṛti destroyed at seventh guṇasthāna...

Thirty six prakṛti destroyed at eighth guṇasthāna...

Seventeen prakṛti destroyed at twelfth guṇasthāna...

$$1 + 1 + 8 + 36 + 17 = 63$$

These sixty-three prakṛti are found till kṣīṇamoha guṇasthāna only. The remaining eighty-five (85) stay till sayogi guṇasthāna i.e. up to the point of wear and tear state of sayogi guṇasthāna equated to the worn out clothing || 82 ||

भावोऽत्र क्षायिकः शुद्धः सम्यक्त्वं क्षायिकंपरम् ।
क्षायिकं हि यथाख्यातं चारित्रं तस्य निश्चितम् ॥८३॥

Bhāvoatra kṣāyika: śuddha: samyaktvaṁ kṣāyikaṁ param |
Kṣāyikaṁ hi yathākhyātaṁ cāritraṁ tasya niścitam || 83 ||

Meaning: The kēvalī bhagavaṅta in this sayogi guṇasthāna have pure kṣāyika sentiment. They have kṣāyika samyag darśana and yathākhyāta cāritra (ascetic conduct-character defined in the Āgama). At this sayogi guṇasthāna there is no upaśamika or ksāyopāśamika sentiment-feelings because mohanīya karma has been destroyed-decayed-annihilated. So, this soul has only kṣāyika sentiment. || 83 ||



Basis of future - Bhaviyana ku Adhara

In the huṇḍā Avasarpīṇī time period...

In tumultuous-turbulent (poisonous) Kali Yuga...

In the falling period of Jaina time cycle... we got wonderful, best and tremendously beneficial Jaina regime but!

Weak body... powerless/worthless mind... intellect full of logic...

How will we swim across the ocean of life?

We remember Śubhavīravijayajī's line

Duṣama kāla Jinabimba Jināgama

Bhaviyana ku Adhara...

In today's pañcama kāla also if we wish to swim across we can and its valuable base pillar is the **Jina Āgama and Jina statue!**

We are generally familiar with the Jina Idols; but, we are completely unfamiliar with the Jina Āgamas...

To make all beings realize the truth, the only way to make the Jina rule attractive is with compassion, acquiring Tīrthankara nāmakarma and in its rising time period gaining kēvala jñāna through diligence-accomplishing-achieving-industriousness...establish the savior Tīrtha...create the caturvidha saṅgha...for the welfare of the jīva of this world flow the waterfalls of preaching-knowledge-discourses ...every soul that bathes in this waterfall becomes holy and then purifies-immaculate many.

A collection of this Jina-vāṇi (genealogy) is the Jina Āgama. In Jina Āgama all the secrets of Jīva and Ajīva have been revealed. The creation of the world is described in detail. There is an understanding of birth and death. There is a critique of the nature of happiness and misery and its causes. Why the jīva is trapped in the magic of the world and how gets rid of, this philosophy is described with full of ideas.

Today we have not found the Lord, but let us consider the image-idol of the Lord as real Lord and do devotion; recognizing and understanding the Lord's speech in the Āgama format, let us become immersed in the juice of knowledge and initiate efforts to sail the life boat...

There are 45 Āgamas all together which are classified as follows –

11 aṅga... 12 upāṅga...10 payannā...6 chēda...4 mūla...1 naṅdisūtra...1 anuyogadwāra

A brief introduction to 45 Āgama

1. Ācāraṅga sūtra: - In this sūtra the conduct etc. of Śramaṇa Nirgrāṅtha is described in detail.

2. Śrī Sūtrakṛtāṅga sūtra: - In this sūtra the self-principles and other on-principles of jīva -ajīva are described. There is a description of 363 differences of performers of ritual (kriyāvādī) etc. (including hypocrites). The paradigm of Ārdhakumāri illustrates in detail how to tolerate nuisances while doing caraṇa sattarī-prarūpaṇā when the jīva undertake restraints...

3. Śrī Sthānāṅga sūtra: - In this sūtra, a variety of objects/substances (jīva-ajīva, rivers etc.), ranging from one to ten in number have been described in successive studies.

4. Śrī Samavāyāṅga sūtra: - In this sūtra, a variety of jīva-ajīva etc. substances/objects ranging from one to more than hundred in number have been described; A brief summary-gist of the 12 aṅga is given.

5. Śrī Bhagavatī sūtra: - In this sūtra, the four anuyoga (applications) etc. substances are described in question and answer form.

6. Śrī Jñātā sūtra: - In this sūtra spiritual enlightenment is given in different ways through the story of Śailaka Rājarsī, Draupadī śrāvikā etc...

7. Śrī Upāsaka daśāṅga sūtra: - In this sūtra, there is a description of the character of 10 śrāvaka of Prabhu Mahāvīra

8. Śrī Anaṅtakṛta daśāṅga sūtra:- In this sūtra talks of Anaṅta Tīrthāṅkara, gaṇadhara, Kṛṣṇa, Gajasukumāla, Somila Brāhmina etc., queens of Kṛṣṇa Vāsudēva and King Śrēṇika etc. who undertook Vardhamāna penance etc. after initiation have been described in detail.

9. Śrī Anuttaraupapātika sūtra: - In this sūtra, the characters of Jālikumāra who went in Anuttara planes with pure sādhana (accomplishing-diligence) and characters of Dhyānamuni etc. who performed intense penance are mentioned.

10. Śrī Praṣnavyākaraṇa sūtra: - In this sūtra 5 āśrava and 5 saṁvara etc. substances are described in detail with examples.

11. Śrī Vipāka sūtra: - In this sūtra the stories of Jīva who have experienced fruition of happiness and misery is described.

12. Śrī Drṣṭivāda sūtra: - This sūtra has been dissolved.

13. Śrī Aupapātika sūtra: - This sūtra describes about the event in which King Koṅika with Festivities went from his palace to offer salutations ritually to Prabhu Mahāvīra, listened to Prabhu's dēśanā etc. & penance of sages, happiness of achievement, etc. have been said.

14. Śrī Rāyapasēṇī sūtra: - In this sūtra the question-answer session between Kēśī gaṇadhara and State king and description Sūryābhadēva's present and future birth is described.

15. Śrī Jivābhigama sūtra: - In this sūtra the jīva - ajīva etc. substances are described.

16. Śrī Prajñāpanā sūtra: - In this sūtra the proclamation-intellect of jīva, place etc. 36 types of substances/objects are placed in 24 daṇḍaka and described.

17. Śrī Sūrya Prajñapti (eidōs-essence/form) sūtra: - In this sūtra the matter about Sūrya (sun) etc. is described in detail.

18. Śrī Caṇdra Prajñapti sūtra: - In this sūtra the matter about Caṇdra (moon) etc. is described in detail.

19. Śrī Jambudwīpa Prajñapti sūtra: - In this sūtra facts about Jambudwīpa regions, Śrī Rṣabhadēva prabhu and Cakravartī Bharata etc. are said.

20. Śrī Kalpikā Upāṅga: - In this sūtra, in the Koṇika's war with king Cēḍā, Śrēṇika's son Kāla died and went to hell as well as matter about Śrēṇika death etc. have been described.

21. Śrī Kalpavaṅtasikā Upāṅga: - In this sūtra Śrēṇika's grandson Padma kumāra along with other ten persons observing restraints will go to mokṣa after one more birth as deity/dēva has been described...

22. Śrī Puṣpikā Upāṅga: - In this sūtra the previous births of Caṇdra and Sūrya are described...

23. Śrī Puṣpacūlikā Upāṅga: - In this sūtra the previous births of Śrīdēvī etc. ten goddesses have been described.

24. Śrī Vahnidaśā Upāṅga: - In this sūtra the details of initiation of 12 sons of Baḷadēva and their previous births are described.

25. 24 to 29 – 6 Payannā (10 Payannā in all) Cauśaraṇa payannā, Ātura Pratyākhyāna payannā, Bhakt Parijñā payannā, Saṅstāraka payannā, MahāPratyākhyānā payannā, Maraṇa Samādhi payannā - in these 6 payannā the right/privilege of final worship is described briefly in different ways or in detail during apt occasions many important events are also described.

30. Śrī Taṇdula Vēyāliya payannā: - In this sūtra describing the fetal period, body-creation, and Yugalika men etc. to renounce/abandon the affection of flesh/body are preached.

31. Śrī Gacchācāra payanna: - In this sūtra the conduct etc. of muni is described...

32. Śrī Gaṇivijjā Payannā: - In this sūtra daytime strength etc. the nine types of strength with reference to astrological facts are described...

33. Śrī Dēvendra Stava Payannā: - In this sūtra the questions that were asked at

the time of worship of Prabhu are answered with reference to the matter about upper world is described.

34. Śrī Āvaśyaka sūtra: - In this sūtra 6 types of Āvaśyaka are described.

35. Śrī Daśavaikālika sūtra: - In this sūtra ascetic conduct is described.

36. Śrī Ogha Niriyukti sūtra: - In this sūtra the food etc. that can be helpful to the muni in religious worship is described in detail.

37. Śrī Uttarādhyāyana sūtra: - In this sūtra the form of objects/substances viz. humility, abstinence, character, penance, karma, jīva etc. elements that help the caturvidha saṅgha on the path to attain mokṣa has been described.

38. Śrī Naṅdī sūtra: - In this sūtra five knowledge etc. as well as in the end brief description of 12 aṅgas is described.

39. Śrī Anuyoga dwāra sūtra: - In this sūtra upakrama etc. four types of anuyoga etc. objects are clearly described...upakrama (undertaking), nikṣepa (sediment/ejaculation), anugama (following) and naya (view point) etc. are the four doors that are described in detail.

40 to 45, Śrī 6 chēda sūtra: - In these 6 chēda (intersection) sūtra, prāyasacita (atonement), five practices-transactions and conduct of muni etc. are described in detail.

The above introduced 45 Āgamas are truth...unanswered...have been said by the Tīrthaṅkara...

The Āgamas are rewarding and following the path of justice. They are absolutely pure. They free the soul from three pains-thorn-obstacles. These Āgama are uncommon/unique cause for worship on the liberation path. There is no place for any doubt in the Āgama that are the said allegedly by the omniscient. The sāttvic accomplisher-worshiper of āgama destroys the threefold sorrow and attains siddhipada... therefore these agamas are described as path to reach the town of nirvāṇa.

Let us keep total faith on the āgama without any doubt imbibe these in our life as per our strength and initiate efforts to attain welfare of the soul.