

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara  
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## Samyag Jñāna Viśārada Study Book 8

3<sup>rd</sup> Year

### Blessings:

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

### Divine Grace:

Āgama Ārādhikā, Bāla Brahmācārī P.P. Sādhvījī  
Śrī Muktiṣrījī Mahārāja Sāheba,  
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Tapasvī Ratna, Acalagachhādhipati, Parama Pūjya (P.P.) Ācārya Bhagavaṅta

**Śrī Guṇodayasāgarasurīṣvarjī**  
**Mahārāja Sāheba (M.S.)**

**Alphabet with English Transliteration**

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	ऋ	ॠ	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



**Divine Grace:**

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**Śrī Muktiṣrījī Mahārāja Sāheba**

**Divine Grace:**

Śāsana Prabhāvikā P.P. Sādhvījī

**Śrī Jayalakṣmiṣrījī M. S.**



**Divine Grace:**

Shant Swabhavi P.P. Sādhvījī

**Śrī Guṇlakṣmiṣrījī M. S.**



# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

English Course

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## Stotra – Meaning – Ārcanum (Insight)

### Śāntistava - Laghuśānti

#### Sūtra-introduction:-

In the late 7th century of Vīra nirvāṇa, Śākinī, outraged by any reason, spread an epidemic in Śakāmbharī town. The nuisance was so severe that neither herbs/drugs nor physicians could work in it. So the people started dying one after another and the whole town started looking like a terrible graveyard.

In this situation some safe śrāvakas gathered in the Jina temple and started thinking. Then a voice came from the space saying ‘Why are you worried? In Nāḍūla town Śrī Mānadēvasūri is enthroned and shining, sprinkle the water used for washing his feet in your houses so that all nuisances will calm down.’

Reassured by these words, the saṅgha sent śrāvaka named Vīradatta with an appeal-request letter to Śrī Mānadēvasūri in Nāḍūla town (Nāḍola-Māravāḍa).

Sūrijī was a great anchorite/ascetic, celibate and had achieved science of incantation-maṅtra and a sincere philanthropist with utmost devotion to do good deeds; therefore he created-composed a magical miraculous Stotra-hymn named Śānti-stava which included the maṅtra and gave the foot-wash. Vīradatta took this Śānti-stava and reached Śāṅkabharī town. There he gave the foot-washings water (that was worshipped with the Śānti-stava), this was mixed with other water and sprinkled reciting the Śānti-stava when the scourge of epidemic subsided; since then this stava is spoken in the sense of prevention and to alleviate/cure all kinds of nuisances. Overtime this has entered in pratikramaṇa too.

#### Śānti-stava: (Laghu śānti)

#### Base:-

(Maṅgalādi)

(Gāhā)

Śāntim śānti-niśāntam, śāntam śāntāśivam namaskṛtya |  
Stotu: śānti-nimittam, maṅtrapadai śāntayè staumi || 1 ||

#### Word Meaning

Śāntim - to Śrī Śāntinātha

śānti-niśāntam - like house of peace

śāntam - peace-laden, drowned in flavor of peace (praśamarasa)

śāntāśivam - who has quieted inauspicious, destroyed inauspicious/misfortune

namaskṛtya - saluting him

stotu:- of the praiser

śānti-nimittam - for the sake of peace, in making peace, to (taṅtra), to an instrument like evil/ghosts

maṅtrapadai - with maṅtra of peace, maṅtra-verses with implicit terms

śāntayè - for peace

staumi - I praise, describe

#### Meaning-Integration:-

Like the house of peace, drowned in flavor of peace (praśamarasa) and destroyer of inauspicious/evil after saluting Śrī Śāntinātha, the instrument (taṅtra) that becomes efficient cause for the praise I describe...1

**Base:-**

**(Śrīśānti-Jina-nāma-maṅtra-stuti)**  
**Omīti niścītavacasè, namo namo bhagavatèarhatè pūjām |**  
**Śāntijīnāya jayavatè, yaśasvinè svāminè daminām || 2 ||**

**Word Meaning**

<b>Om</b> - ॐ kāra, a special sign of Supreme Being	<b>arhatè pūjām</b> - who deserves worship with material (dravya), feeling-faith-intention (bhāva)
<b>īti</b> - such	<b>Śāntijīnāya</b> - to Śrī Śāntijīna
<b>niścītavacasè</b> - with saying proper/ tidy words	<b>jayavatè</b> - victor
<b>namo nama:</b> - I bow down, I salute	<b>yaśasvinè</b> - successful
<b>bhagavatè</b> - to God	<b>svāminè daminām</b> - Lord of Yogī, Yogīswara

**Meaning-Integration:-**

Saying Aum (ॐ) we begin the nāma maṅtra. (1) saying tidy-proper words (2) god (3) who deserves worship with dravya (material) and sentiment viz. feeling-faith-intention (bhāva) (4) victor (5) successful (6) Yogīswara such Śrī Śānti Jina I salute, bow down...2

**Base:-**

**Sakalātiśèṣaka-mahā-sampatti-samanvitāya śasyāya |**  
**Trailokya-pūjitāya ca, namo nama; śāntidēvāya || 3 ||**

**Word Meaning**

<b>Sakalātiśèṣaka</b> - mahā - sampatti-	<b>ca</b> - and
<b>samanvitāya</b> - with wealth of 34 atīśaya.	<b>namonama;</b> - bow down, salute
<b>sakala</b> - entire, <b>atiśèṣaka</b> - atīśaya	<b>śāntidēvāya</b> - to the head (superior) of
(extraordinary qualities, almighty specialty)	peace Śrī Śāntinātha Bhagavāna
<b>samanvita</b> - inclusive	
<b>śasyāya</b> – excellent, praiseworthy	
<b>Trailokya-pūjitāya</b> - worshipped in 3 worlds	

**Meaning-Integration:-**

Endowed with wealth of 34 atīśaya-almighty special qualities, (8) praiseworthy (9) worshipped in the three worlds and (10) head of peace such Śrī Śāntinātha bhagavāna I salute, worship...3

**Base:-**

**Sarvāmara-susamūha-svāmika-sampūjitāya najitāya |**  
**Bhuvana-jana-pālanodyota tamāya satataṁ namastamai || 4 ||**

**Word Meaning**

**sarvāmara - susamūha - svāmika-sampūjitāya** - Worshipped in different ways by heads of all groups of deities  
**najitāya-** not defeated, unconquered, invincible

**bhuvana-jana-pālanodhyatatamāya-** ready to protect the people of the world  
**satataṁ-** continuously, persistently  
**nama:** - I salute  
**stasmai** - that Śrī Śāntinātha

**Meaning-Integration:-**

(11) Worshipped in different ways by heads of all groups of deities (12) not defeated-unconquered (13) ready to protect the people of the world such Śrī Śāntinātha I salute always...4

**Base:-**

**Sarva-duritaudya-nāśanakarāya sarvāśiva-prasamañaya |  
 Duṣṭa-graha-bhūta-piśāca-śākinīnām pramathanāya || 5 ||**

**Word Meaning**

**Sarva-duritaudhya-nāśanakarāya-** destroyer of entire fears-groups  
**sarvāśiva-prasamañaya-** extinguisher of all nuisances

**Duṣṭa-graha-bhūta-piśāca-śākinīnām pramathanāya** – he is the extreme destroyer of all the sufferings caused by evils planets, ghosts, vampires and śākinī.

**Meaning-Integration:-**

(14) Destroyer of entire fears-groups (15) extinguishes all nuisances and (16) extreme destroyer of all the suffering caused by evils, planets, ghosts, vampires and śākinī such Śrī Śāntinātha I salute...5

**Base:-**

**Yasyèti nāma-mañtra-pradhāna-vākyopayoga-kṛtatoṣā |  
 Vijayā kurutè janahitamiti ca nutā namata taṁśāntim || 6 ||**

**Word Meaning**

**Yasya-** whose

**Iti-** this way

**nāma - mañtra - pradhāna - vākyopayoga - kṛtatoṣā** - satisfied with the name mañtra phrases. God’s special-distinguished, named mañtra is called “nāma-mañtra”.

**vākyopayoga-** ritual japa (chanting) or ritual-anuṣṭhāna.

**Vijaya** - Goddess Vijayādèvī

**kurutè** - does

**janahitam-** welfare, gain, be hoof of people

**iti** - therefore

**ca** - only

**nutā-** praised

**namata-** offer salutations

**taṁ** - him / her

**śāntim** - Śrī Śāntinātha

**Meaning-Integration:-**

By using this type of nāma mañtra Goddess Vijayādèvī is satisfied and does welfare of the people (by giving wealth-prosperity-riches and success-fulfillment-accomplishment), such Śrī Śāntinātha (oh! people) you salute him and her Goddess Vijayādèvī who is the doer of this work so she is also praised on this occasion here...6

# Śrī Daṇḍaka (Punishment) Prakaraṇa

Śrī Gajasāra Muni

Gati - Āgati ....

संखाउ पज्ज पणिंदि, तिरिय नरेसु तहेव पज्जते ।

भू दग पत्तेयवणे, अेअेसु च्चिय सुरागमणं ॥३२॥

**Saṅkhāu pajja paṇiṇdi, tiriya narèsu tahèva pajjattè |**

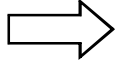
**Bhū daga pattèyavaṇe, èèsu cciya surāgamaṇaṃ || 32 ||**

**Meaning:** With reference to the life-forms with countable life span (Sāṅkhyāta - number of years old) i.e. pañcēndriya, tiryāṅca, manuṣya and paryāpta bādara pṛthvīkāya, apakāya and pratyēka vanaspatikāya, which of these gati the dēvas may be born is decided || 32 ||

A brief introduction for who can become dēva in the last verses, now we will see in which daṇḍaka or gati the deities can enter is stated.

- (1) About countable life-span pañcēndriya tiryāṅca with developed appropriate paryāpti
- (2) About countable life-span pañcēndriya manuṣya with developed appropriate paryāpti
- (3) About bādara (gross body) pṛthvīkāya
- (4) About bādara (gross body) apakāya
- (5) About bādara (gross body) pratyēka vanaspatikāya

Dēvaloka



Pañcēndriya tiryāṅca-manuṣya  
pṛthvī, apa, pratyēka vanaspatikāya

पज्जत्त संख गब्भय, तिरिय नरा निरय सत्तगे जंति ।

निरय उवट्टा अेअेसु, उववज्जंति न सेसेसु ॥३३॥

**Pajjatta saṅkha gabbhaya, tiriya narā niraya sattagè jaṅti |**

**Niraya uvattā èèsu, uvavajjanti na sēsèsu || 33 ||**

**Meaning:** The adequately developed garbhaja tiryāṅca and manuṣya with countable life-span can be born in all the seven naraka (hells). The jīva from naraka can be born only in garbhaja tiryāṅca and garbhaja manuṣya life but cannot take birth in daṇḍaka other than these two. || 33 ||

The garbhaja tiryāṅca and manuṣya can be born in all the seven naraka (hells). So this is their gati.

5. Garbhaja Tiryāṅca



Seven Naraka (hells)



Garbhaja Manuṣya

Garbhaja Tiryāṅca



Seven Naraka (hells)



Garbhaja Manuṣya

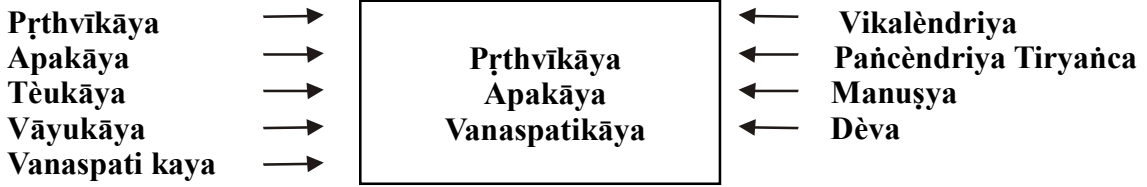


पुढवी आउ वणस्सइ, मज्झे नारय विवज्जिया जीवा ।  
सव्वे उववज्जंति, निय नियकम्माणुमाणेणं ॥३४॥

**Puḍhavī āu vaṇassai, majzè nāraya vivajjiyā jīvā |  
Savvē uvavajjānti, niya niyakammāṇu māṇeṇaṃ || 34 ||**

**Meaning:** Except nārakī jīva, all other life-forms are born in order/rotation respectively in pṛthvikāya, apakāya and vanaspatikāya || 34 ||

The life forms of Nārakī never transmigrate to èkèndriya or vikalèndriya but excluding the nārakī life-forms all other life forms can be born as pṛthvikāya, apakāya and vanaspatikāya.



**Meaning:** The actions-deeds-karma that life form does, accordingly it gets the next gati. We should do good deeds if we want good-auspicious gati. With wrong deeds one cannot attain auspicious - good gati || 34 ||

पुढवाइ दस पअेसु, पुढवी आउ वणस्सइ जंति ।  
पुढवाइ दस पअेहिय, तेउ वाउसु उववाओ ॥३५॥

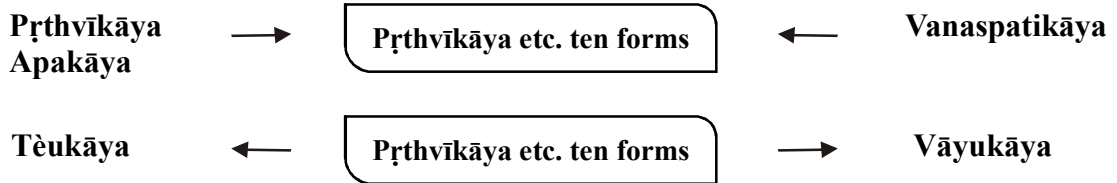
**Puḍhavāi dasa paèsu, puḍhavī āu vaṇassai jaṅti |  
Puḍhavāi dasa paèhiya, tèu vāusu uvavāo || 35 ||**

**Meaning:** With reference to Pr̥thvikāya etc. ten forms are born from pṛthvikāya, apakāya, vanaspatikāya. The jīva developed in these ten forms are born then as tèukāya and vāyukāya || 35 ||

Pr̥thvikāya etc. ten forms mean five Sthāvāra-immovable objects (pṛthvikāya, apakāya, vāyukāya, tèukāya and vanaspatikāya), three Vikalèndriya (bèindriya, tèindriya, caurindriya) garbhaja tiryāṅca and garbhaja manuṣya.

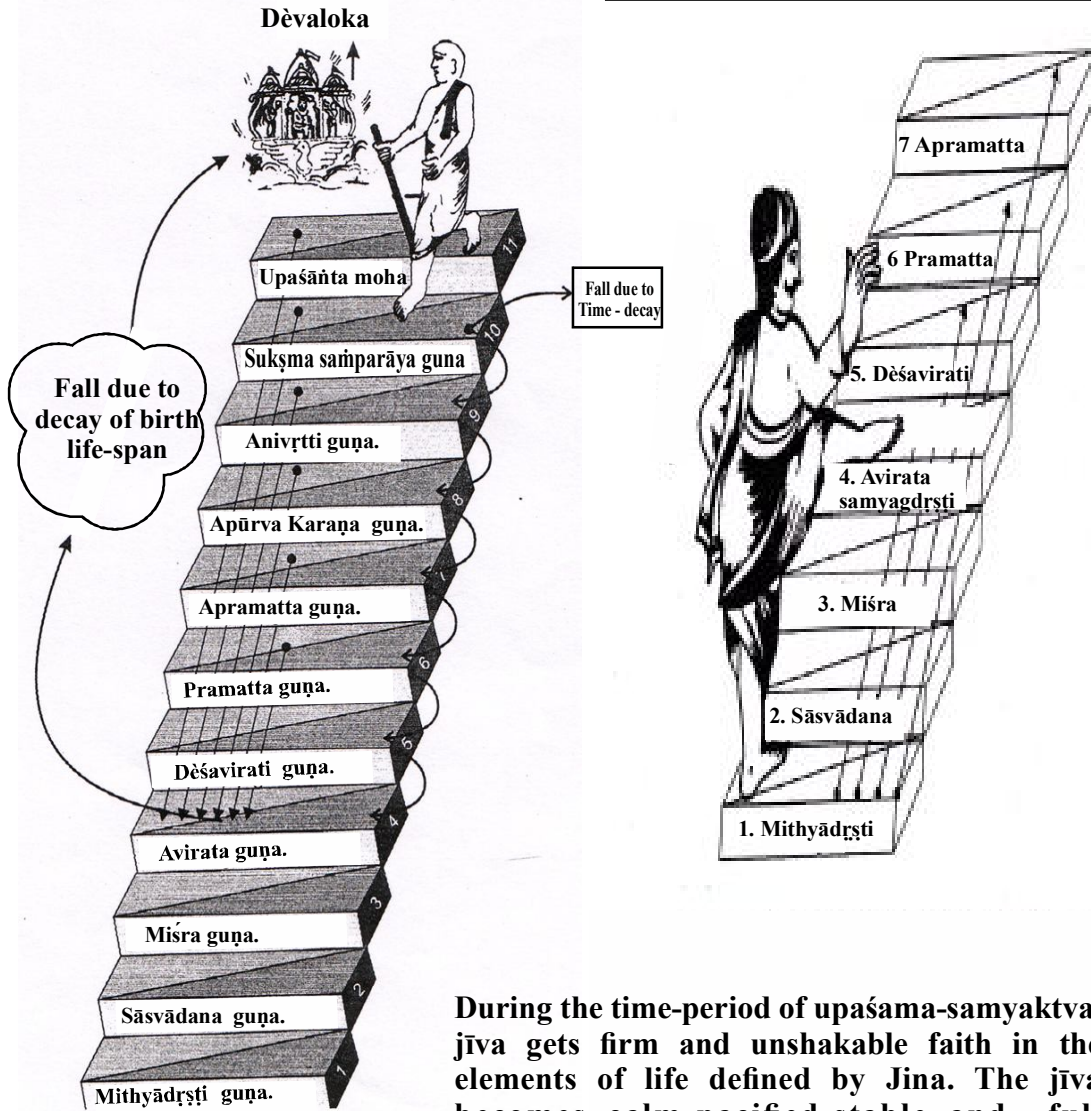
In this ten forms are included pṛthvikāya, apakāya and vanaspatikāya jīva.

From these ten forms they migrate to tèukāya and vāyukāya.



Fall from Upaśama śrēṇī -  
(adha: patana -degradation-degeneration)

Existing as mithyādr̥ṣṭi from time  
immemorial the jīva attains first  
time the Guṇasthānaka after  
Grānthibhēda (opening of woven knots)



During the time-period of upaśama-samyaktva, jīva gets firm and unshakable faith in the elements of life defined by Jina. The jīva becomes calm-pacified-stable and full of happiness. His soul becomes Śukla pakṣī (pure-white) from kṛṣṇa pakṣī (darkness)

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

Tapagaccha initiator-promoter Ācārya



14 Śrī Jagatcaṅdrasūri Mahārāja

Support volume:  
Tavārikhī  
Tējachāyā

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बार वरस आंबिल करी आव्या आहड मांह, “तपा” बिरुद त्यां धरिओ राणांे धरी उत्साह;  
वाढ चोराशी जीतिया वकिरिआ कियो उद्धार, बिरुद धराव्युं ‘हीरलो’ धन धन ते अणगार.

Bāra varasa āmbila karī āvyā āhaḍa māṁha, “tapā” biruda tyāṅ dhario rāṅāē dhari utsāha;  
Vāda corāśī jītiyā vakiriā kiyo uddhāra, biruda dharāvvyuṅ ‘hīralā’ dhana dhana tē aṅagāra.

(Gaṇadhara Paṭṭāvalī created by Maho. Vinayavijayagaṇi)

Ācārya Jagatcaṅdrasūri M. was ascetic, deep learner of Āgama, triumphant debater and very influential-dominant and majestic Sūri. Under influence of his penance, ‘Tapāgaccha’ has originated out of the title of “Tapā”

Vaḍagaccha’s Śrī Maṅiratnasūri and his disciple Ācārya Śrī Somaprabhasūri both had established Śrī Jagatcaṅdrasūri on their seat (position). In Śrī Sudharmāswāmī seat-tradition Śrī Jagatcaṅdrasūri was the 44th Paṭṭadhara

Śrī Jagatcaṅdrasūri’s exact details of place and time of birth are not available. Śrēṣṭhi Pūrṅacaṅdra Poravāla had three sons named Salakṣaṇa, Varadēva and Jinadēva. Of them the youngest Jinadēva became Śrī Jagatcaṅdrasūri. From an early age he was a child who was quiet, cultured, bright, affectionate towards religion and detached from the world. Its consequences further on led to his renunciation and after receiving initiation from ācārya Maṅiratnasūri, who was dear to everyone in the śramaṇa saṅgha, became his disciple by the name muni Jagatcaṅdra. Exact details of place and time of initiation are not available. Ācārya Śrī Maṅiratnasūri passed away approximately in 1274. Paṅḍita Jagatcaṅdra gaṇi began his āyambila penance since then. While in the service of Ācārya Śrī Somaprabhasūri he acquired vast and profound in-depth knowledge of the Jina āgama. Ācārya Somaprabhasūri provided him the position of the chief of gaccha (Gacchanāyaka). He was named Jagatcaṅdrasūri. Ācārya Somaprabhasūri passed away in V.S. 1284.

Śrī Jagatcaṅdrasūri was dispossessory, ascetic, and impulsive and was a strict adherent of religious conduct. He was knower of the Āgamas and was deep thinker of their meaning. At this time, there was wide spread laxity in the sage community. He was anxious and eager to remove it. After Ācārya Somaprabhasūri’s death he came to Mēwāḍa. At that time in Mēwāḍa respected P. Śrī Dēvabhadragaṇī of Caitravālagaccha, an impulsive, ascetic, with pure conduct, and holder of character as prescribed in the āgama and famous in śramaṇa saṅgha ‘as a person with pure virtues’ was wandering He was knower of Āgama and understood their gist-purport. Śrī Jagatcaṅdrasūri met him and with his help he uplifted/elevated the kriyās-actions. At this time of deliverance he was accompanied by P. Dēvēndra gaṇī who later became his Paṭṭadhara ācārya Dēvēndrasūri.

Śrī Jagatcaṅdrasūri accepted the extraordinary sacrifice-renunciation to make the actions as described in Āgama dignified and successful and continued with firm tireless

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efforts and was given the title of “Hīralā (courageous, gem) Jagatcaṅdrasūri” for his wonderful work of mind. Another mention of this title is that Śrī Jagatcaṅdrasūri was an impenetrable learned sage and a great ascetic. In Āghāṭapura (in Āhāḍa town near Udaipura) when he won in debates-discussions with 32 Digāmbara ācāryas, the king of Mēwāḍa Jaitrasīṅha titled him “Hīrā” since then he became famous as ‘Hīralā Jagatcaṅdrasūri’.

Since Gurudēva Śrī Maṇiratnasūri passed away, Śrī Jagatcaṅdrasūri had started Āyāmbila penance until aliveness/life. During the 12 years of his penance, he used to go to the river bank in Āhāḍapura and meditate in heat, due to effect of this penance and meditation his appearance-beauty, brightness and influence had increased. Hearing praise about his renunciation and meditation, the king of Mēwāḍa Jaitrasīṅha came to the river bank to pay his respect to Ācārya Śrī. Seeing Ācārya Śrī’s radiant face and beautiful body he said “Gurudēva is a great ascetic-anchorite” and gave him the title of ‘Tapā’. Since then i.e. from V.S. 1285 the disciple tradition of Ācārya Śrī Jagatcaṅdrasūri became known as Tapāgaccha. This is the 6th name of the Tapāgaccha’s Nirgrāṅtha tradition. First Nirgrāṅtha gaccha’s Śrī Sudharmāswāmi, second Koṭaka gaccha’s Śrī Susthitasūri, third Caṅdra gaccha’s Śrī Caṅdra sūri, fourth Vanavāsī gaccha’s Śrī Sāmaṅtabhadra sūri, fifth Vaḍagaccha’s Śrī Udyotanasūri and sixth Tapā gaccha’s Śrī Jagatcaṅdrasūri were the promoters.

Ācārya Jagatcaṅdrasūri traveled (vihāra) from Mēwāḍa and when arrived in Gujarāta, Mahā Amātya Vastupāla-Tèjapāla gave him the utmost respect. Śrī Jagatcaṅdrasūri was present when Vastupāla had taken out the historical Śrī Śatruṅjaya Tīrtha saṅgha pilgrimage and graced his occasions of establishing reputation-status-dignity of Śatruṅjaya, Gīranāra and Ābu - Dēlavāḍā. By traveling in Mēwāḍa and Gujarāta, he caused unprecedented rule of the reign to prevail.

In V.S. 1295 in Pāṭaṅga in Bhimadēva’s Kingdom, due to preaching of Śrī Jagatcaṅdrasūri, Vīrā Diśāpāla got written “Nāyādhammakahāo” etc. six Aṅgas including their critique; so it’s clear, that Ācārya Jagatcaṅdrasūri must have passed away in V.S. 1295-96. He had established Śrī Dēvēndrasūri on his seat...

### Founder of Pārśvacāṅdra gaccha



15

*Śrī Pārśvacāṅdrasūri Mahārāja*

In the Jaina tradition Śrī Pārśvacāṅdrasūri’s name is spoken as a great performer-action holder for emancipation-uplift. In V.S. 16th century he campaigned for the restoration of well-established (according to the scriptures) sādhu-dharma in the Jaina śramaṇa saṅgha and succeeding in it became memorable. He devoted all his energies to activating, organizing and stabilizing the śramaṇa saṅgha that had fallen into the shadow of laziness, disorder and inertia and became an efficient cause for setting the age right by becoming a true turning point. In this sense he was ‘yuga pradhāna-minister of the age’. Moreover he

was also promoter of ‘Pārśva gaccha (Pāyacaṇḍa gaccha)’.

In the town Hamīrapura (Hamiragaḍha) near mountain Ābu Vimalādevī, the wife of Śreṣṭhī Vēlagaśāha of Poravāḍa dynasty, gave birth to a son. This child born on 9th day of Caitra suda in 1537 was named ‘Pāsacaṇḍa’. He was the holder of innate greatness since birth. As soon as he was a child, he took up the cult of sādhanā, as if some noble life-work was waiting for him. At the age of nine, Pāsacaṇḍa took initiation from Paṇṇyāsa Śrī Sādhuratna of Nāgorī Tapāgaccha. He studied various subjects in a short time. He did a deep study of Jaina Āgamas. Seeing his erudition and readiness, chief of Nāgorī Tapāgaccha Śrī Somaratnasūri gave him the post of ‘Upādhyāya’ in S. 1554.

**Return on the path of purification:** From an in-depth study of Āgamas and scriptures, he noticed that there was a huge gap between the Āgama prescribed conduct and the sādhu practices prevalent at that time. In the name of country-time, and under the pretext of profit-loss, so many concessions in life-period of Muni were taken that could be said to be unforgivable. The sages of almost all the gaccha fell into laxity and reached the state of “caityavāsa”. In deriving the meaning of sūtra and scriptures also a lot of confusion prevailed. The turmoil-confusion and disarray-disorder-clutter were pricking to Pārśvacandrajī. He discussed with his guru Paṇṇyāsa Śrī Sādhuratna and asked permission for “restoration of action” and Paṇṇyāsajī gladly allowed with approval. Upādhyāya Pārśvacandrajī began clarifying many things. Many customs, rituals and beliefs he subjected to validation by Āgamas and decided to accept or reject. Much research and comparative observation was made for this. A number of articles, pamphlet and types of testimonials confirming his research are still extant in the form of handwritten manuscripts in ancient repositories. Upādhyāyajī in V.S. 1564 in Nāgora performed the “restoration of action” meaning as a sādhu with five great vows returned on the path of sādhanā with strict adherence to religion.

To end laxity he did a long struggle to cleanse the established traditions. In this he had not suffered less. The group of people who loved old-tradition opposed him and created a lot of obstacles. Many strange blames were put. Upādhyāyajī answered every allegation, doubt and question on the basis of scripture, removing all bitterness and avoiding acrimony and with equanimity. He boldly criticized what he found to be unclean or untrue. There were auspicious repercussions of his efforts. Following the purification and renaissance done by him, work proved useful in the then living śramaṇa group.

Ācārya Pārśvacandrajī’s life was ascetic, pious, selfless, sāttvic and altruistic. His ascetic life with solemn and sincere penance influenced people. His doctrinal style of preaching a holy life and giving importance to friendship-compassion, sympathy, created exemplary examples of life-change and social reform. End of long running feud between Hindus and Muslims in Rādhanapura, the acceptance of Jainism by 500 houses of Sonī people in Unāwā, and adoption of Jainism by Kṣatriyas of ‘Muṇota’ ‘Loḍhā’ ‘Bāñṭhiyā’ etc. gotra, all these occasions are indicative of Ācārya Śrī’s influence. King Rāo Gāngā of Jodhapura as well as his son Rāo Māladēva was his lifelong devotee. Stories of miracles are associated with his name. It is more accurate to say that he may not have performed such miracles but have happened.

Pārśvacāndrajī's pilgrimage took place mainly in Māravāḍa, Mēwāḍa, Mālavā, Gujarāta, and Saurāṣṭra Kutccha. The sequential yearly account of his life is not found. Even the year for his post (title) of ācārya cannot be decided. Many unions (saṅgha) came together and in S. 1599 in Śaṅkhalapura, he was given the position of "Yuga-pradhāna" by Ācārya Somacāndra sūri.

In fact, the great men are not fully introduced by the gross events of their lives. In it, the lives of such great sages are lived only on a subtle role-on an ideological level. His intimate personality is introduced only through their sayings and scriptures-books. Fortunately, to know the intimate personality of Pārśvacāndrasūri his books and articles are available in abundance in which his vicarious splendor, noble intentions and sincerity are manifested. By composing vast prose and verse literature in Sanskṛta, Prākṛta and Gujarati languages, he has imparted knowledge freely. Texts such as "Saptapadīśāstra", 'Saṅgharaṅgaprabandha', Khaṅdhaka carī', 'Suradīpikā', 'Rūpakamālā', 'Pujāśataka', 'Vidhiśataka', 'Vidhivicāra', 'Upadēśasāra' contain his teachings, discussion of his accomplishments and the breadth of his research have been captured. A quiet observer of his texts-scriptures will not remain unaffected by his originality, rationality and clarity. Numerous chapters, chatrīsō, batrīsō, kulako, rāsa, stavana, sajjāya, hymns etc. show beautiful vision of his erudition, poetry, devotion and originality.

He has done a great deal of prose writing. His writings have expanded in the form of leaflets for discussion, articles for the settlement of questioners and his writing has expanded into several Gujarātī translations of many texts (Bālavabodha-'Ṭabbā').

He is a leading figure with prime offerings in the field of literature. He took the initiative to translate the Āgamas into the popular folk language of the Holy Jaina Āgamas. His efforts to make the study of Āgamas simple and accessible to the general public are remarkable in many ways. - Handwritten copies of the ṭabbā of five-seven sūtras made by him are found in old knowledge-stores/repositories-libraries all over India, a direct proof of the usefulness of his work.

Ācārya Pārśvacāndrasūri was not only a preacher but also a self-seeker. Self-accomplishment, cultivation was first for him. Introverted worship was woven into his life. The element of devotion is found in the hymns written by him. Various types of penances are recorded in his life. Self-study (Svādhyāya) and Kāyotsarga were his main accomplishments. In Nāgora there was upāśraya with seven rooms. It's said that in that he used to sit for meditation. This dharmavīra man, who had worked tirelessly for the uplift of knowledge, kriyās-actions and soul in a long life span of 75 years and 66 years of initiation; in the evening of his life began anaśana in Jodhapura. His body was annihilated on the 3rd day of Māgasara suda (S. 1612).

Faith, passion, religious prowess and inquisitive intellect seem to be strongly expressed in the life and poetry of this great man four and a half hundred years ago. Śrī Pārśvacāndrasūri, who had such a responsibility for religious awareness, is a man of deep respect for the thinkers and worshipers. On the other hand, as a poet, prose writer and translator of Jaina Āgamas is equally revered by a wide range of scholars. The abundant prose-poetry literature created in Sanskṛta, Prākṛta and Gujarātī languages has not yet been

fully published. There is a lot of study material in this literature for the students of Jaina Āgamas, old Gujarātī language, literature and history. An ardent supporter of religious reforms and who can be considered as one of the world's revolutionaries, such Śrī Pārśvacāndrasūrī whose discussions-contemplation done at that time can be a motivator and director for the leaders of Jaina saṅgha even today. The first attempt to publish Śrī Pārśvacāndrasūrī's works was made with the help of Sadāgama Pravṛtti organization by Śāha Hèmarāja Bhīmaśī. The only collection of Sūrijī's Gujarātī work was by the name 'Śrīmatpārśvacāndra Prakaraṇa Mālā Bhāga-1.' Since then the literary scholar Ācārya Sāgaracāndra Sūrijī has published some works in "Suradīpikādī prakaraṇa collection", 'Saptapadīśāstra' etc. This published book is brief and limited for their group. Again, by the method of literature research and editing this remains to be published yet. If efforts are done to reach this literature to all groups especially in the administrative leaders groups is very necessary, because the life and literature of Śrī Pārśvacāndrasūrī's will certainly prove inspiration even in today's times.

## Mahopādhyāya

16

## Śrī Yaśovijayajī Gaṇivara



Kanoḍuṃ village near Pāṭaṇa...  
Merchant guildsman Nārāyaṇa lived there...  
Śrāvikā Saubhāgyadēvī was his wife...  
His son was Jaśavaṅtakumāra...

He was extremely bright and intelligent since childhood. The evidence for this can be found in childhood, while he was going to the upāśraya with his mother when he memorized the 'Śrī Bhaktāmara Stotra' recited by sādhu bhagavaṅta just by listening to it. It so happened that the mother had a rule that only after listening to the hymn 'Śrī Bhaktāmara Stotra' from Munirāja's mouth she would do the Navakārasī Paccakhāṇa. Once there was heavy and continuous rain in the town so mother could not go to the upāśraya which was on the opposite bank of the river and that day mother did covihāra fast. When child Jasavaṅta came to know this he asked her, "Mother! Why have you not eaten food today? That time mother told him about her rule. So child Jasavaṅta immediately said, "Mother! I know that." The mother was surprised on hearing this and curiously she asked, "You really know that?" So child Jasavaṅta again said the same and without a single mistake recited the 'Śrī Bhaktāmara Stotra' before the mother. The mother was overjoyed to hear that and lovingly hugged her child. At the time of this incident, the child Jasavaṅta was only four years old. In those days, as in the present, a child at the age of two and a half years was not sent to school or placed in K.G. class etc. In those days, only 7-8 years old children were allowed to go to the school. We can imagine that how wonderful is the intelligence of a child who doesn't even know the basic Gujarati language's ABC-alphābēṭa (kakko-bārākhadī) and can remember such a great hymn of Sanskrta just by listening to it.

He was initiated by Pūjyapāda Nayavijayajī M.S. in V.S. 1688... He was named Muni Yaśovijayajī by Guru Bhagavaṅta. Jasavaṅta's brother also got initiated...he was named Padmavijayajī.

Recognizing/knowing well Muni Śrī Yaśovijayajī's brilliance, intellect and ability etc. through experiment of attention guildsman Śrī Dhanajī Surā requested Guru Bhagavaṅta that if you send this great man to Kāśī for studies then the Jaina reign will get second Haribhadrasūri or Hēmacāṅdrasūri. He also showed readiness to take the advantage of all the arrangements for that. Accordingly, Muni Yaśovijayajī traveled to Kāśī with Guru Bhagavaṅta.

On the banks of river Ganges, with 'em kāra caṅtinga' he pleased Goddess Sarasvatī who blessed him. For three years in Kāśī and then four years in Āgrā, he did in-depth study of ṣaḍadarśana etc. with the great scholar Bhattācārya. A scholar from outside Kāśī challenged for a debate-argument. No one could accept it...no one could defeat...that time Muni Yaśovijayajī accepted the challenge and conquered by taking the support of Syādavāda...In addition to composing hundreds of texts, the scholars of Kāśī gave him two respectable titles of "Nyāya Viśārada" and "Nyāyācārya." Muni Yaśovijayajī has done many unique creations in Sanskr̥ta, Prākṛta and Gujarātī languages. He has created 108 grāṅtha with their names ending with rahasya (mystery) at end viz. 'Nyāya rahasya', 'Naya rahasya', 'Upadēśa rahasya', 'Syādavāda rahasya' etc. It is a matter of happiness for us that his handwritten copies of "Adhyātmasāra" and "Karma Prakṛti" are preserved in the various knowledge repositories of Gujarāta. There are also heaps of other texts including "Svopajñāvṛtti (self-consciousness instincts)". On Kartuka texts, he has composed vṛtti. Literature for people has also been created in Gujarātī language by composing stavana-sazjāya-dhāḷo-ṭabbā etc. The main success-achievement of introducing new-justice (navya-nyāya) in Jaina literature and through it more precise representation of matter goes to him. The three opinions of Kramikavāda, Yugapadavāda and Ēkatvavāda with respect to Kēvalajñāna - Kēvaladarśana, and the success-glory of an attempt to coordinate these three opinions by adopting different perspectives-viewpoints (Naya) is contributed by him. In the intellectual debate with harsh speech (crusty-raucous speech logic) without using the labial alphabets (pa, pha, ba, bha, ma) was won by him in Khambhāta. With the permission of Ācārya Śrī Dēvasūrijī and at the insistent request of the Śrī saṅgha, he was conferred the title of Upādhyāya in 1718.

In V.S.1743 he spent cāturmāsa in Ḍabhoi town and here only he did anaśana and accomplished puṅḍita-maraṅa. His Samādhi-temple today also sings his success sāgā.

Millions of salutations at the feet of Mahopādhyāya Yaśovijayajī Gaṅivara, who is giver of wonderful treasure of knowledge to the Jaina reign by composing unique texts...



# Guṇasthāna Kramāroha

Support graṅtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūrī

चराचरमिदंविश्वं, हस्तस्थामलकोपमम् ।  
प्रत्यक्षंभासतेतस्य, केवलज्ञान भास्करः ॥८४॥

**Carācaramiṇḍamviśvaṃ, hastasthāmalakopamam |**  
**Pratyakṣambhāsatētasya, kēvalajñāna bhāskara: || 84 ||**

**Meaning:** That pure sun in the form of kēvalajñāna sees the world of mobile-fixed (trasa-sthāvara) forms, directly like an Āmlā fruit in the hand. Just as all the organs-details including the veins of the āmlā fruit are clearly visible by taking the āmla fruit in hand; similarly kēvalī Bhagavaṅta also sees world with ‘sun of pure knowledge - kēvalajñāna’ || 84||

Here Kēvalajñāna is compared to the sun only for behavioral practical purpose. But there is a vast difference - a big gap between knowledge and the sun. It has been said that moon-sun-planets all three together illuminate only a limited area-region but with Kēvalajñāna both loka and also aloka get illuminated.

विशेषातीर्थकृत्कर्म, येनास्त्यार्जितमूर्जितम् ।  
तत्कर्मोदयतोत्रासौ स्याज्जिनेन्द्रोजगत्पतिः ॥८५॥

**Viśeṣātīrthakṛtkarma, yēnāstyārjjitamūrjjitam |**  
**Tatkarmodayatotrāsau syājjinēndrojagatpati: || 85 ||**

**Meaning:** The life form (jīva) who specially does ‘Arihaṅta visa-sthānaka’ penance that jīva accrues Tīrthaṅkara nāmakarma because it is determined that feeling of devotedness to Arihaṅta etc. twenty locations is the key in accruing-attainment of Tīrthaṅkara nāmakarma. These visa-sthānakas are as follows: (1) Arihaṅta (2) Siddha (3) Pravacana-discourse-sermon (4) Ācārya (5) Sthavira (steadfast) (6) Upādhyāya (7) Tapasavī-ascetic (8) Jñāna-knowledge (9) Darśana-faith (10) Vinaya-modesty (11) Āvaśyaka-essentials (12) Śilavrata-vow of chastity/character (13) Kriyā - actions-deeds (14) Tapa-austerity (15) Gautama (16) Vaiyāvaca-care of monks (17) Samādhi - trance (18) Unprecedented knowledge acquisition (apūrva jñāna grahaṇa) (19) devotion to scriptures-śruta (20) Influence of Tīrtha (prabhāvanā)

By consuming these twenty stations, the Jīva who has acquired Tīrthaṅkara nāmakarma that Jīva at the sayogī guṇasthāna from rising of Tīrthaṅkara nāmakarma becomes kēvalī and as ruler of the world (jagatapati) and then lord of the three worlds (tribhuvana). He is called Jinēndra. Jina means sāmānya kēvalī and in them who are same as

Indra is called Jinendra || 85 ||

ससर्वातिशयैर्युक्तः सर्वामरनरैर्नतः ।  
विरंविजयतेसर्वो- त्तमंतीर्थप्रवर्त्तयन् ॥८६॥

**Sasarvātiśayairyukta: sarvāmaranarairnata: |**

**Viram̐vijayatèsarvo-ttamañtīrthapravarttayan || 86 ||**

**Meaning:** Tīrthānkara Prabhu is endowed with 34 atiśaya-superlatives-best accompaniments. Which are these thirty four atiśaya? He says tellingly-

(1) Four atiśaya are from birth (2) Eleven atiśaya due to the destruction/annihilation of karma (3) Nineteen atiśaya are created by dēvas; this way (4+11+19=34) Tīrthānkara Prabhu is endowed with thirty four full atiśaya. Human beings (manuṣya) and deities bow to them...worship them...with great-best preaching they rule the regime (their regime prevails) || 86 ||

वेद्यतेतीर्थकृत्कर्म तेनसद्देशनादिभिः ।  
भूतले भव्य जीवानां, प्रतिबोधादिकुर्वता ॥८७॥

**Vēdyatētirthakṛtkarma tēnasadēśanādibhi: |**

**Bhūtalē bhavya jīvānām, pratibodhādikurvata || 87 ||**

**Meaning:** Tīrthānkara paramātmā by giving serene preaching-sermon, by telling many great spirits (bhavya souls) of the world; hence giving vows of sarvavirati-dēsavirati etc. prabhu enjoys Tīrthānkara Nāmakarma. He gives religious sermon without disgust-dislike-sadness and enjoys Tīrthānkara Nāmakarma || 87 ||

उत्कृष्टतोऽष्टवर्षेणं पूर्वकोटीप्रमाणकम् ।  
कालयावन्महीपीठे केवली विहरत्यलम् ॥८८॥

**Utkṛṣṭato ṣṭavarṣonañ pūrvakoṭīpramāṇakam |**

**Kālayāvanmahīpīṭhē kēvalī viharatyalam || 88 ||**

**Meaning:** Kēvala jñānī bhagavañta placing the feet on the golden lotus wanders on the earth for the time period of one pūrva croḍa year less eight years. They are with the great eight prātihārya (accompaniments). Tīrthānkara Paramātmā whose golden feet which are served by crores of gods-deity and demons are of medium life-span. Here the life-span that is mentioned (ten pūrva croḍa years) is with reference to sāmānya kēvalī || 88 ||

चेदायुषः स्थितिर्न्यूना सकाशाद्देयकर्मणः ।  
तदातत्तुल्यताकर्तुं समुद्घातं करोत्यसौ ॥८९॥

**Cēdāyuṣa: sthitiṛnyūnā sakāśādvēdyakarmaṇa: |**

**Tadātattulyatākartuñ samudaghātañ karotyasau || 89 ||**

**Meaning:** When kēvalī bhagavañta's āyuṣya karma span is less than vēdanīya karma, at that to equalize the span of vēdanīya and āyuṣya karma he does Kēvalī Samudghāta || 89 ||

**The form of Samudaghāta - Samudaghāta Svarūpa**

दंडत्वंचकपाटत्वं, मन्थानत्वंचपूरणम् ।

कुरुतेसर्वलोकस्य चतुर्भिः समयैरसौ ॥९०॥

**Daṇḍatvaṅcakapāṭatvaṅ, mañthānatvaṅcapūraṇama |**

**Kurutèsarvalokasya caturbhi: samayairasau || 90 ||**

**Meaning:** Firstly the form of samudaghāta is stated.

The self in the soul-nature transforms into the other-world types of soul-regions due to seven causes. It is called Samudaghāta. These seven reasons are – (1) Vèdanā samudaghāta (2) Kaṣāya samudaghāta (3) Vaikriya samudaghāta (4) Maraṇa samudaghāta (5) Taijasa samudaghāta (6) Āhāraka samudaghāta (7) Kèvalī samudaghāta

Kèvalī samudaghāta occurs only in Kèvala jñānī, not in others.

In kèvalī samudaghāta, in the ‘first samaya (time-period)’ kèvalī stretches (takes out) his soul territory up-to the upper end and lower end of the loka to form a baton. In the ‘second samaya’ spreads his soul territory into the east-west direction in the form of a cupboard. In the third samaya it forms the ‘separator’. In the fourth samaya time-period he spreads the soul-territory to fill all the 14 Rājāloka. || 90 ||

एवमात्मऽप्रदेशान्तं प्रसारणविधानतः ।

कर्मलेशानसमीकृत्यो त्क्रमात्तस्मान्निवर्तते ॥९१॥

**Èvamātmāpradèśāntaṅ prasāraṇavidhānata: |**

**Karmalèśānasamīkr̥tyo tkramāttasmānnivarttatè || 91 ||**

**Meaning:** In above said process-ceremony, by spreading his soul-territory into the 14 Rājāloka kèvalī equates the state of karmas. A wet folded cloth in two leaves or four leaves takes time to dry but if we open this cloth and it dries immediately. Similarly if the soul-territory is spread out then the life-span of the karma can be reduced. Karma nirjarā happen quickly-early || 91 ||

After success is attained then the kèvalī gathers its soul-territory pudgala and comes back to its original state (sthiti). How this process does take place? This is stated – in the fifth samaya it pulls back the spread out soul-pudgala...in sixth samaya winds up the separator...in seventh samaya it exterminate-eliminates the cupboard...in the eighth samaya it exterminates the baton and regains its original nature.

In this way in eight samaya (time period) the kèvalī samudaghāta process-ritual-ceremony is completed.

समुद्घातस्य तस्याद्ये, चाष्टमेसमये मुनिः ।

औदारिकाङ्गः स्यात्, द्विषद्सप्तमकेषुच ॥९२॥

मिश्रौदारिकयोगीच, तृतीयाद्येषुतुत्रिषु ।

समयेष्वेककर्मणि, धरोनाहारकश्च सः ॥९३॥

**Samudghātasya tasyādyè, cāṣṭamèsamayè muni: |**

**Audārikā aga:syāta, dviṣadasaptamakèṣuca || 92 ||**

**Miśraudārikayogīca, ṛṭīyādyèṣututriṣu |**

**Samayèṣvèkakamaṅgi, dharonāhārakaśva sa: || 93 ||**

**Meaning:** When Kèvala jñānī bhagavaṅta do Kèvalī samudghāta that time in the first and eighth samaya they are in Audārika yoga. In second, sixth and seventh samaya they have miśra Audārika yoga. But, here the mixed Audārika yoga means kārmaṇa body is with audārika body. In third-fourth and fifth samaya-time period there is only kārmaṇa yoga. When there is only kārmaṇa yoga that time kèvalī is aṅhārī (does not take food in these three samaya)...in the other samaya-time period they are āhārī (takes food) || 92 – 93 ||

According to the rules kèvalī samudghāta is of eight samaya.

**यःषमासाधिकायुष्को, लभते केवलोद्गमम् ।**

**करोत्यसौसमुद्घात, मन्येकृर्वन्तिवानवा ॥९४॥**

**Ya:ṣamāsādhikāyūṣko, labhatè kevalodgamam |**

**Karotysausamudghāta, manyèkṛvāntivānavā || 94 ||**

**Meaning:** Kèvala-jñānī with a life span of more than six months who attains Kèvalajñāna by rule does the kèvalī samudghāta. While attaining Kèvalajñāna if his life expectancy is less than six months for them kèvalī samudghāta is optional. He may or may not do samudghāta || 94 ||

**समुद्घातान्निवृत्तौसौ मनोवाक्काययोगवान् ।**

**ध्यायेद्योगनिरोधार्थं शुक्लध्यानं तृतीयकम् ॥९५॥**

**Samudaghātānnivṛttosau manovākkāyayogavān |**

**Dhyāyèdyoganirodhārtha śukladhyānaṁ ṛṭīyakam || 95 ||**

**Meaning:** The kèvalī bhagavaṅta with the yoga of mind, speech and body retiring from samudghāta to stop-suffocate these activities-yoga meditates on the third Śukla dhyāna... respects it. || 95 ||

**आत्मस्पंदात्मिका सूक्ष्मा, क्रियायत्रानिवृत्तिका ।**

**तत्तृतीयभवेच्छुक्ल सूक्ष्मक्रिया निवृत्तिकम् ॥९६॥**

**Ātmaspaṅdātmikā suksmā, kriyāyatrānivṛttikā |**

**Tatṛṭīyabhavècchukla sūksmakriyā nivṛttikam || 96 ||**

**Meaning:** After kèvalī samudghāta Kèvalī bhagavaṅta has third Śukla dhyāna named suksma kriyā nivṛtti. In this Śukla dhyāna he does not retire from activities of soul which are subtle; means he has yoga of subtle activities of soul; but he has retired from gross yoga (sthula kriyāyoga) || 96 ||

In next 4-verses how he makes activities of the mind-speech-body subtle is described.

बादरकाययोगेस्मिन् स्थितिकृत्वास्वभावतः ।  
सूक्ष्मी करोति वाक्चित्त, योगयुग्मसबादरम् ॥९७॥

Bādarakāyayogèsmīn sthitiṁkṛtvāsvabhāvata: |  
Sūkṣmī karoti vākacitta, yogayugmasabādaram ॥ 97 ॥

**Meaning:** After the third Śukla dhyāna named ‘suksma kriyā nivṛtti’ and with the unthought-of (sudden) strength of the soul, steadying the nature in bādara kāyayoga position he makes the bādara vacana and bādara manoyoga minute. ॥ 97 ॥

त्यक्त्वास्थूलं वपुर्योगं, सूक्ष्मवाक्चित्तयोः स्थितिम् ।  
कृत्वानयति सूक्ष्मत्वं, काययोगं च बादरम् ॥९८॥

Tyaktvāsthūlaṁvapuryogaṁ, sūkṣmavākacittayo: sthitima |  
Kṛtvānayatī sūkṣmatvaṁ, kāyayogaṁ ca bādarama ॥ 98 ॥

**Meaning:** Kēvalī bhagavaṅta after renouncing gross (sthula-bādara) kāyayoga facilitating position for subtle vacana (speech) yoga or minute manoyoga makes now bādara kāyayoga subtle ॥ 98 ॥

ससूक्ष्मकाययोगेऽथ, स्थितिं कृत्वा पुनः क्षणम् ।  
निग्रहं कुरुते सद्यः, सूक्ष्मवाक्चित्तयोगयोः ॥९९॥

Sasūkṣmakāyayogèatha, sthitiṁ kṛtvāpuna:kṣaṇama |  
Nigrahaṁkurutèsadya: sūkṣmavākacittayogayo: ॥ 99 ॥

**Meaning:** Kēvalī bhagavaṅta positioning oneself in the subtle kāyayoga momentarily immediately represses-forbids the subtle kāyayoga and subtle manoyoga i.e. creates a dearth (impossibility) of the occurrence of all kinds of subtle/minute mind and speech activities ॥ 99 ॥

ततः सूक्ष्मेवपुर्योगे, स्थितिः कृत्वा क्षणं हि सः ।  
सूक्ष्मक्रियं निजात्मानं, चिद्रूपं विद्धति स्वयम् ॥१००॥

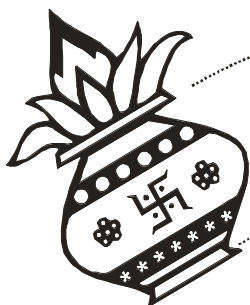
Tata: sūkṣmèvapuryogè, sthiti kṛtvā kṣaṇaṁhisa: |  
Sūkṣamkriyaṁnijātmanāṁ, cidrūpaṁ vibhatisvayaṁ ॥ 100 ॥

**Meaning:** Kēvalī bhagavaṅta positioning oneself in the subtle kāyayoga momentarily experiences his subtle soul-substance activity in the form of ‘cid’ (चिद्) himself. ॥ 100 ॥

छद्मस्थस्य यथा ध्यानं, मनसः स्थैर्यमुच्यते ।  
तथैव वपुषः स्थैर्यं, ध्यानं केवलीनो भवेत् ॥१०१॥

Chadmasthasyayathā dhyānaṁ, manasa: sthairyamucyate |  
Tathaiavapuṣa: sthairyam, dhyānaṁ kēvalīno bhavèta ॥ 101 ॥

**Meaning:** The way chadamastha sādhu’s mind is stilled is called dhyāna; similarly keeping the body still-fixed is dhyāna (meditation) in the eyes of kēvalī bhagavaṅta. ॥ 101 ॥



# Niyativāda

**Determinism/  
Destiny**

Niyata i. e. fixed means already decided.

Niyati is destiny...future or destiny...

Niyativāda – that is what determinism is all about...futurism or destiny.

What is going to happen...is destined from before. That what is fixed only will happen.

What is written in destiny is going to happen...it has to happen-occur.

Accepting such a belief is called determinism (Niyativāda). Jīva who believe in this doctrine do not believe in efforts. And find it futile-useless to try.

These jīva believe-we are not to blame for what is happening...there is nothing we can do...The rule is that despite thousand attempts can it be changed?

Today this determinism is emerging slowly in the world. By accepting this determinism jīva forgets its responsibility and goes on the path of sin.

Seeing the truth of the sayings of Dēvādhidēva Tīrthaṅkara Paramātmā Mahāvīraswāmī, Maṅkhaliputta Gauśālā by formulating destiny spread the opinion of “Ājīvikā-sect”. To make understand the truth to potter Sadālaputta, devotee-believer of Gauśālā’s Niyativāda, Prabhu Mahāvīra asked-“Sadālaputta! All these earthenware pots are made automatically or by your efforts?”

Believer of destiny, Sadālaputta said- “God! It is made by the power of destiny. All objects-substances are of destined nature. According to one’s nature these are formed by force of destiny. What can a human effort do in this, or, what can an occasional experiment do?”

Prabhu Mahāvīra said-“Sadālaputta! If some person breaks these vessels with a stick or rapes your wife, then will you place the blame for the misdeeds/sin on this person or on destiny and after putting it on destiny will remain quiet?”

Sadālaputta said- Bhagavāna! I cannot remain quiet at that time and I will beat the person properly.”

Bhagavāna Mahāvīra said-“Sadālaputta! This means that you consider that person responsible for his misdeeds. But, when every action-work is as per destiny then one

cannot blame that person for his misdeeds? Does destiny mean that a person covers his/her sinner in the name of destiny and moves away from destiny to avenge sins of others? Sadālaputta! Can one make progress on the basis of Niyativāda-determinism? ...Can the world be organized?

Listening to Mahāvīraswāmī, Sadālaputta's eyes opened and truth appeared. He received Samyag-darśana. He said- "Dèvādhidèva! You led me from the wrong path to the true path. Now I understood that destiny is the path to inertia...hypocrisy...the deception of soul and of others..."

The Lord said- "Sadālaputta! With self-deception one can throw dust in one's own eyes and with deception of others throw dust in their eyes, but in the eyes of the causal system of the world, dust cannot be thrown."

If we are trapped-caught in such a false controversy/debate by resolving our doubts, we need to get out immediately.

There is a place for destiny-Niyativāda. The opposition is against blowing up other causes by considering only one as "the only truth for all - sarvēsarvā". Time, temperament, endeavor, past-karma and destiny all play a secondary-major role in each action according to their own merits. Therefore, accepting these five federal reasons according to their place is only the perfection of justice.

In "Sanmatitarka" Siddhasèna Divākara says –

कालो सहाव नियइ पव्वकयं कारणेगंता ।  
मिच्छत्तं ते चेव य, समासओ होन्ति सम्मत्तं ॥३-५३॥

**Kālo sahāva niyai pavvakayaṃ purisa kāraṇè gaṅtā |**  
**Micchattaṃ tè cèva ya, samāsao honti sammattaṃ || 3-53 ||**

Time, temperament, destiny, past-karma and efforts, favoring one of them in solitary bias is falsity (mithyātva), and, the other is samyaktva-equivalence in accepting them properly. || 3-53 ||

### **Kārya-siddhi (Work-Achievement)**

All the human beings in the world are engaged in different tasks according to their goal and benefit-advantage. Sometimes some jīva achieve success in the desired work. Sometimes some jīva do not achieve desired success despite their best efforts. What will be the secret behind it?

As per the Jaina scriptures, there are time etc. five reasons for accomplishment of every deed. Let us try to understand these five reasons.

**1. Kāla (Time)** – The work gets done at the same time as it is supposed to be done...Mangoes ripen in summer...fenugreek ripens in winter...Similarly there is a time for all actions, it happens at that same time. Success is easy if the work is done at the right time in the right way. Work is accomplished only when time matures.

**2. Svabhāva (Nature-Temperament)** – If the right time has been obtained for the accomplishment of the work, but if the coincidence of nature is not found, the work will not be accomplished. If the seed is sown in the field the seedling or tree should be obtained from it at the right time. But, if the seed has been burnt, the nature of tree formation has been destroyed, and then it does not become a tree.

**3. Niyati (Destiny)** – Time and nature are favorable but if time does not mature the work does not take place. The Jīva is glorious-bhavya by nature. Even if the time is favorable, if the destiny is not favorable, the work will not be done. Without destiny work is not done.

**4. Puruṣārtha (Efforts)** – Even if the time, nature and destiny are favorable, the jīva cannot achieve if he does not strive for efforts/industry.

**5. Karma** – Jīva strives to sow the seed, but if he is not destined, he will not succeed in his efforts/industry for the work done.

How can these five be reduced to our soul? That is something to consider. How can a seeker achieve the task of attaining mokṣa?

Achieving mokṣa is the main goal of the seeker. This is also a function. This work also requires five reasons.

The third and the fourth Ārā (of Jaina time-cycle) are favorable times for attaining mokṣa. That is why one needs third or fourth Ārā from Bharata kṣētra (region) for salvation.

Whether the time is third or fourth Ārā, only the jīva (bhavya-glorious) who has the bhavya nature to go to the mokṣa can go to mokṣa. That is why there is no salvation for abhavya (non-glorious) jīva hence the jīva must be of glorious nature.

Jīva has been and will be circulating in the world since time immemorial. But only when its future condition is matured will the jīva enter the climax (caramāvarta-final life period) and then only will go to mokṣa. Means, if the time is favorable-third or fourth Ārā is present...jīva is of bhavya nature but if has not attained the climax then it is not possible to attain mokṣa.

It's not sufficient only to be a bhavya jīva who has attained climax in the third and fourth Ārā but it should have previous actions (karma) also. Means jīva has samyag darśana...decaying of anāntānubandhī kaṣāyas viz. anger-greed-ego-deceit etc...There should be a pre-action of series (śrēṇī) etc. Only with such pre-karma can the jīva move forward. Achievement is not possible without such pre-action.

In all these activities attainment of samyag darśana, decaying of kaṣāyas, series of ascension etc. are not possible without effort to cultivate soul/self-valor. Therefore, enterprise and efforts are also necessary to attain mokṣa...This way the auspicious journey of jīva becomes successful with the above said five causes. Therefore, it is a fallacy to accept one cause/reason and omitting the other.



Today's jīva are more inclined towards determinism than usual and their lives are marred by least efforts. But the subordination of these efforts is mostly towards good deeds, not towards bad deeds. Due to such reasons the soul goes away from auspicious deeds and stuck in an inauspicious path.

Some living beings today believe that "every kind of our future/destiny is fixed in the knowledge of the wise. The salvation that the sages have seen about our future is going to be our salvation tomorrow. If it never makes a difference then what is the need to do penance-renunciation etc. We should have fun eating and drinking. Due to manifesting of karma no matter what our activity is but we must keep the spirit high."

Such beings have not attained religion...they are not close to the path of religion but still very far from the path of religion. A person who has followed the path of religion can never have such thoughts. When the soul knows the science of asceticism... when understands there is an excellent value in the heart for obedience to it. He is eager to walk on the path ordered-directed by him. Nowhere in his life on the path directed by Vītarāga has he had disregard-coldness-neglect. There is extreme pain and suffering in the heart when from rising of inauspicious karma (pāpodaya) sometimes he had to behave inappropriately outwardly. Such a jīva is crying from within. Such beings are not satisfied with mere purity of spirit. Satisfaction with pure feeling alone cannot be true purification.

By understanding the five concomitant-related-union causes of work accomplishment shown by the omniscient with a very subtle intellect...let us give up false thoughts by thinking and attain true samyag darśana and engage in the pursuit of mokṣa.