

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
Station Road, Chalisgaon Dist. Jalagaon (Maha.) – 424101



Samyag Jñāna Viśārada Study Book 9

3rd Year

Blessings:

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

Divine Grace:

Āgama Ārādhikā, Bāla Brahmācārī P.P. Sādhvījī
Śrī Muktiśrījī Mahārāja Sāheba,
Śāsana Prabhāvikā P.P. Sādhvījī
Śrī Jayalakṣmiśrījī M. S.



Guide - Inspiration:

Khandesratna
Sādhvījī Dr Jaydarśitāśrījī M. S.,
M.Sc., Ph.D.

Translator :

Neepa Virchand Maisheri (M.A. M.ed)

Editor :

Dr. Yogini Vershi Maisheri
Faculty of Science: M.D. & D.N.B. (M.ed.)
M.D. (Chest & TB), D.N.B. (Resp. Med.),
Ph.D. (Applied Biology)
Faculty of Arts : Dip. & Adv. Dip. Jainology,
Adv. Dip Yoga Philosophy, Ph.D. (Philosophy)
B.J. & M.J. Samyag Jñāna

Graphics : Ashok Printery, Palitana.
Mo. 9228285488



Blessings:

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



Divine Grace:

Āgama Ārādhikā,
Bāla Brahmaçārī P.P. Sādhvījī

Śrī Muktiṣrījī Mahārāja Sāheba

Divine Grace:

Śāsana Prabhāvikā P.P. Sādhvījī

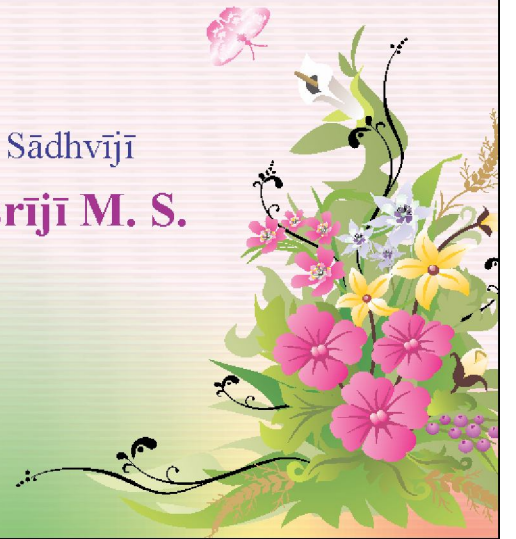
Śrī Jayalakṣmiṣrījī M. S.



Divine Grace:

Shant Swabhavi P.P. Sādhvījī

Śrī Guṇlakṣmiṣrījī M. S.



Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

English Course

honourable Donors

Śruta Platinum Patron

- ✿ Matusri Murbai Zaverachand Velji Lodaya (Sayra) – Raipur
H. Harishbhai, Chetakbhai

Śruta Diamond Patron

- ✿ Shri Prajeshbhai Virchand Patel (Naliya) – Hubli
- ✿ Sau Pramilaben Pramod Momaya (Sayra) – Ghatkopar
- ✿ Ma. Pramilaben Damji Dand H. Vihan Pratik Hirachand Dand
(Manjal Reladiya) – Andheri
- ✿ Ma. Gunvantiben Khimji Meisheri (Nani Sindhodi) – Raipur
- ✿ Smt. Jyotiben Chimanlal Khona (Naliya) – Matunga
- ✿ Ma. Sonbai Trikamji Virji Soni (Vanku) - Wadala
- ✿ Shri Gurubhakta Parivar
- ✿ Chi. Nishaad Ajani
- ✿ Kum. Unnati P Dharamshi, H. Laxmiben Ramesh Dagha (Goersama) – Devlali

Śruta Golden Patron

- ✿ Chi. Meghal-Rishank-Janvi Chheda (Varapadhar) – Masjidbunder, Mulund
- ✿ Ma. Mulabai Bhiyanshi Lalka Chi. Dhewaja, Tirth (Lala) – Kolkatta
- ✿ Gurubhakt parivar (mumbai)

Śruta Silver Patron

- ✿ Sau. Madhuben Dinesh Nayak Dand (Kothara) – Mulund
- ✿ Sau. Jinaliben Nayan Jayntilal Vikamshi (Jakhau) – Ghatkopar
- ✿ Dr. Prītiben Dinesh Gosar, H Tejas (Baroi) – Hyderabad
- ✿ Sau. Bhartiben Bharat Lodaya (Baroi) – Jalgaon
- ✿ Sau. Damyantiben Yogendra Gosar (Baroi) – Jalgaon
- ✿ Sau. Kashmiraben Jitesh Lodaya (Vanku) – Jalgaon
- ✿ Ma. Vimlaben Chimanlal Lapasiya (Rangpur) – Mulund
- ✿ Chi. Nishchay - Manisha Harish Khona (Naliya) - Ghatkopar

Stotra – Meaning – Ārcanum (Insight)

Śāntistava - Laghuśānti

Base:-

(Vijayā – Jayā – Navaratna – Mālā)

**Bhavatu namastè Bhagavatī! , Vijayè! Sujayè! parāparairajitè! |
Aparājitè! Jagatyām, Jayatīti Jayāvahe! Bhavati! || 7 ||**

Word Meaning

Bhavatu - ho!

nama: - salutation

tè - to you

Bhagavatī! - Hèy Bhagavatī!

Vijayè! - Hèy Vijayā!

Sujayè! - Hèy Sujayā!

parāparai: - with paraphernalia and
other secrets

Ajitè! - Hèy Ajitā!

Aparājitè! - Hèy Aparājitā!

Jagatyām - in the world, in
Jambūdwīpa

Jayati - wins- triumphs

iti - so

Jayāvahè! - Hèy Jayāvahā!

Bhavati! - Hèy Bhavatī!

Meaning-Integration:-

Hèy Vijayā! Hèy Sujayā! Hèy Ajitā! Hèy Aparājitā! Hèy Jayāvahā! - Hèy Bhavatī!
Your power triumphs in the world with the supreme secret, so offer obeisance...7

Base:-

**Sarvasyāpi ca saṅghasya, bhadra-kalyāṇa-maṅgala-pradadè! |
Sādhunām ca sadā śiva-sutuṣṭi-puṣṭi-pradè! Jiyā: || 8 ||**

Word Meaning

Sarvasya - to all

api ca - also, again, too

saṅghasya - to saṅgha

Bhadra-kalyāṇa-maṅgala-pradadè! -
giver of elite, welfare & auspiciousness

Sādhunām - to sādhus

ca - as well as

sadā - persistent, ceaselessly, -continually

śiva-sutuṣṭi-puṣṭi-pradè! Give benefit-
-contentment-advocacy

Jiyā: - you win

Meaning-Integration:-

Giver of elite, welfare and auspiciousness to the entire saṅgha as well as giver of an
environment without nuisance, benefit, contentment and advocacy to the Śramaṇa saṅgha,
Hèy Dèvī! You triumph-you win...8

Base:-

**Bhavyānām kṛtasiddhè!, Nivṛtti-nirvāṇa-janani! Sattvānām! |
Abhaya-pradāna-niratè! Namostu svastipradè! Tubhyām || 9 ||**

Word Meaning

Bhavyānām - Glorious, Majestic worshiper
kṛtasiddhè! - Hèy kṛtasiddhā! Hèy giver of accomplishment!
nivr̥tti-nirvāṇa-janani! - Causal in peace and eternal happiness
Sattvānām! Cream of achievers, accomplisners

Abhaya-pradāna-nirate! - Eager to - donate fearlessness
Nama:astu - we bow down
svastipradè! - Giver of well-being
Tubhyaṃ - to you

Meaning-Integration:-

Giver of accomplishment, peace and eternal exultancy to the majestic (bhavya) jīva and eager to give fearlessness and well-being to the cream of worshippers, Hèy Dèvī! I pay my obeisance...9

Base:-

Bhaktānām jañtūnām, śubhāvahè! Nityamudyatè! Dèvī! |
Samyagdr̥ṣṭinām, dhṛti-rati-mati-buddhi-pradānāya || 10 ||
Jinaśāsana-niratānām, śānti-natānām ca jagati janatānām |
Śrī-saṃpata-kīrti-yaśo-varadhani! Jaya dèvī! Vijayasva || 11 ||

Word Meaning

Bhaktānām jañtūna - worshiper's
śubhāvahè! - Doer of good/auspicious
Nityam - always, invariably
udyatè! - Enterprising! Prompt/eager
Dèvī! - Hèy Dèvī!
Samyagdr̥ṣṭinam - to samyagdr̥ṣṭi jīva
dhṛti-rati-mati-buddhi-pradānāya - to give stability, delight-gee, intellect, the power to decide right from wrong.
Dhṛti - stability, **rati** - delight, **mati** – power of thinking, **buddhi** - the power to decide right from wrong.

Jinaśāsana-niratānām, ca - devoted to Jainism and worshiper of Śāntinātha Bhagavāna
jagati - in the world
janatānām - to the people
Śrī-saṃpata-kīrti-yaśo-varadhani! – -increases wealth, property, fame and glory-reputation
Jaya - you become victorious
dèvī! - Hèy dèvī!
Vijayasva - you win

Meaning-Integration:-

Doe of auspicious for the worshippers, eager to give stability, delight-gee, intellect, the power to decide right from wrong to the samyagdr̥ṣṭi jīva, devoted to Jainism and giver and grower of wealth, property, fame and glory-reputation to the people who bow down to Śāntinātha bhagavāna Hèy Dèvī! You win in this world! You triumph! ...10-11

Base:-

Salilānala-viṣa-viṣadhara-duṣṭa graha-rāja-roga-raṇa bhayata: !
Rākṣasa-ripugaṇa-mārī-caurèti-śvāpadādibhyaha: || 12 ||
Atha rakṣa rakṣa suśivaṃ, kuru kuru śāntiṃ ca kuru kuru sadèti |
Tuṣṭi kuru kuru puṣṭiṃ, kuru kuru svastiṃ ca kuru kuru tvama || 13 ||

Word Meaning

Salilānala-viṣa-viṣadhara-duṣṭa graha-rāja-roga-raṇa bhayata: water, fire, poison, snake, wicked-evil planets, king, disease and war- from these 8 fears.

Salila-water, **anala**-fire, **viśa**-poison, **viṣadhara**-snake, **duṣṭagraha** - inauspicious planets, **raṇa** - war

Rākṣasa - ripugaṇa - mārī - caurēti - śvāpadādibhyaha: nuisance from demon, enemy groups, plague, thief, animals

Atha - now

rakṣa rakṣa - save me, protect me

suśivam, kuru kuru - remove nuisances

sāntim ca kuru kuru - and do peace

sadā - incessantly, forever more

iti - iti ends, terminates

tuṣṭi kuru kuru - make content, make content

puṣṭim kuru kuru - confirm it, confirm it

svastim ca kuru kuru -make us safe, make us well

tvama – you

Meaning-Integration:-

Again please protect us from fear of water, fire, poison, snake, evil planets, the king, the battle ground, nuisance of demon, the enemy group, plague, hunter animals, and from nuisances of ghosts, vampire and śākinī protect us! Protect us! Free us from nuisances, free us from nuisances; make peace, make peace, give satisfaction, give contentment, confirm this, confirm this, make us well, make us safe...12-13

Base:-

Bhagavati! Guṇavati! Śiva-śānti-tuṣṭi-puṣṭi-svastīha kuru kuru janānāma !

Omiti namo namo hrām hrīm hruṁ rha: ya: kṣa: hrīm phūṭa phūṭa svāhā || 14 ||

Word Meaning

Bhagavati! - Hèy Bhagavatī!

Guṇavati! - Hèy virtuous! Having three qualities, Virtues: satva-essence (distillate), rajasa and tamasa-ignorance-gloom-darkness-

Śiva - śānti - tuṣṭi - puṣṭi - svastīha kuru kuru - do innocence, peace, satisfaction, confirmation and do safety and wellness here.

janānām! - To the people

ॐ namo namo hrām hrīm hruṁ rha: ya: kṣa: hrīm phūṭa phūṭa svāhā - this is one type of maṅtra of goddess (ṣoḍaśī)

Meaning-Integration:-

Hèy Bhagavatī! Hèy virtuous! You bring innocence, peace, satisfaction-contentment, and confirmation and do safety and well-being to the people here. ‘ ॐ namo namo hrām hrīm hruṁ rha: ya: kṣa: hrīm phūṭa phūṭa svāhā ’ ... 14

Śrī Daṇḍaka (Punishment) Prakaraṇa

Śrī Gajasāra Muni

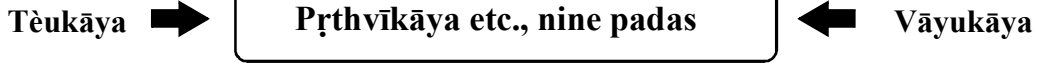
Gati-Āgati dwāra

तेउ वाउ गमणे, पुढवी पमुहंमि होइ पय नवगे ।
पुढवाइ ठाण दसगा, विगलाइ तियं तहिं जंति ॥३६॥

Tèu vāu gamaṇè, puḍhavī pamuhaṅmi hoi paya navagè |
Puḍhavāi ṭhāṇa dasagā, vigalāi tiyaṅ tahiṅ jaṅti || 36 ||

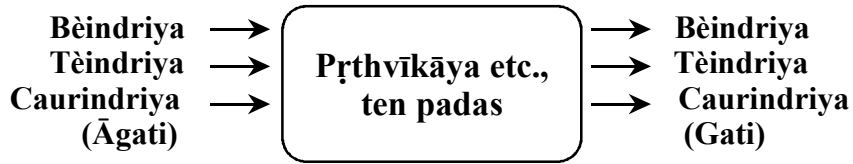
Meaning: The journey-gati of tēukāya and vāyukāya etc. to pṛthvikāya is with reference to the nine padas. The life forms which come out of Pṛthvikāya's ten categories take birth in the three daṇḍaka of vikalēndriya; and the jīva of three vikalēndriya go to the ten padas of pṛthvikāya || 36 ||

The gati of tēukāya and vāyukāya is towards nine categories (padas) of pṛthvikāya. The nava-padas included are pṛthvikāya, apakāya, tēukāya, vāyukāya, vanaspatikāya, bèindriya, tēindriya, and caurindriya and tiryāṅca pañcēndriya.



The gati of ten pṛthvikāya etc. daṇḍakas is seen towards three daṇḍakas of vikalēndriya (bèindriya, Tēindriya, Caurindriya).

The gati of 3 daṇḍakas of vikalēndriya is seen towards ten padas of pṛthvikāya.

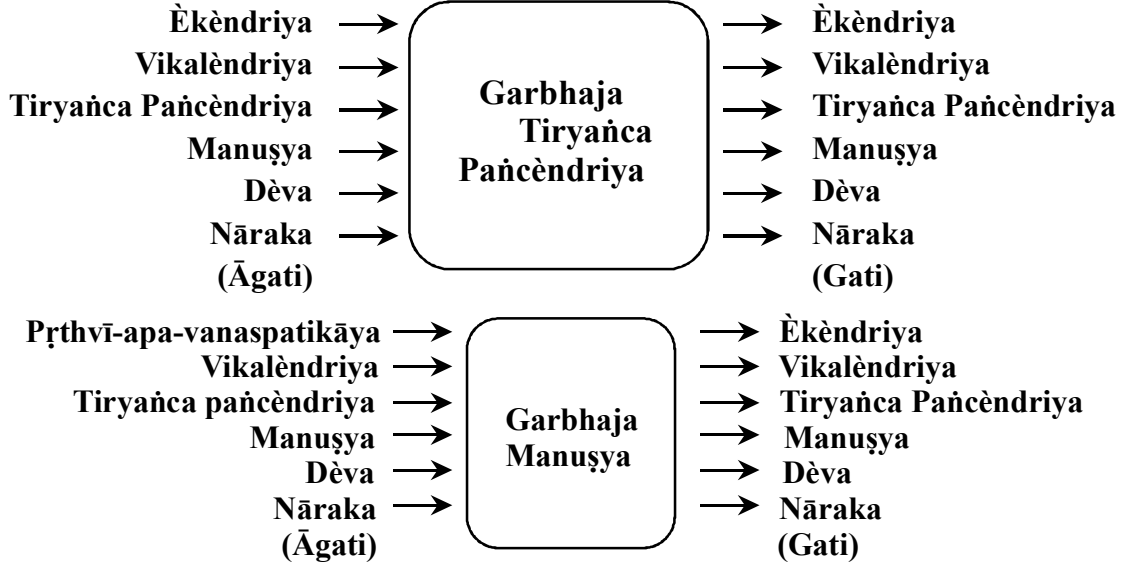


गमणा गमणं गब्भय, तिरियाणं सयल जीव थाणेषु ।
सव्वथ जंति मणुआ, तेउ वाउ हिं नो जंति ॥३७॥

Gamaṇā gamaṇaṅ gabbhaya, tiriyaṅaṅ sayala jīva ṭhāṅesu |
Savvatha jaṅti maṇuā, tēu vāu hiṅ no jaṅti || 37 ||

Meaning: The gati-āgati of garbhaja tiryāṅca occurs in all daṇḍakas. Garbhaja manuṣya are born in all daṇḍakas. But tēukāya and vāyukāya jīva do not take birth in manuṣya daṇḍaka || 37 ||

All jīva of all daṇḍaka can have garbhaja tiryāṅca gati. And again garbhaja tiryāṅca life-forms are born in all daṇḍaka.



(24) Vèda (Sexual Characteristic- Liṅga) dwāra

वेद्य तिरि नरेसु, इत्थी पुरिसोय चउविह सुरेसु ।
 थिर विगल नारअेसु, नपुंसवेओ हवइ अेगो ॥३८॥

Vèya tiya tiri narèsu, itthī purisoya cauviha surèsu |
 Thira vigala nāraèsu, napuṁsavèo havai ègo || 38 ||

Meaning: With reference to sexual characteristic, Tiryāṅca and Maṇuṣya have all three vèda. The four types of dèva/deities have two vèda, strī-vèda and puruṣa-vèda. The five sthāvara, vikalèndriya and nārakī jīva have only one napuṁsaka vèda. || 38 ||

The vèda-liṅga is three in all – puruṣa-vèda, strī-vèda and napuṁsaka vèda. All these three vèda are present in garbhaja tiryāṅca pañcèndriya and maṇuṣya daṅḍaka.

With reference to the 13 daṅḍaka of the four types of dèva/deities, they have only two types of vèda i.e. puruṣa vèda and strī vèda.

Five of Pṛthvīkāya etc., three of bēindriya-tēindriya-caurindriya and one of naraka, these nine daṅḍakas have only one napuṁsaka vèda.

Vèda-Liṅga (Sexual Characteristic)		
Daṅḍaka No.	Name of daṅḍaka	Vèda
2	Tiryāṅca pañcèndriya Maṇuṣya	(3) strī vèda – puruṣa vèda napuṁsaka vèda
13	Dèva/deities	(2) puruṣa vèda – strī vèda
9	Sthāvara - five , Vikalèndriya - three, Nāraka - one	(1) napuṁsaka vèda

The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign



“Śatapadī” pioneer/originator/pathfinder

Śrī Dharmagoṣasūri

Support volume:
Acalagaccha
digdarśana –
Śrī Pārśva

He was born in V.S.1208 in Mahāvapura under Māravāḍa. The name of his former āśrama was Dhanadatta kumāra. The crown of Śrimālī caste ombudsman Śrīcaṅda was his father. Rājalahḍē was the mother. Dhanadatta received the sacraments of religion in the mouth since birth. It was the sacraments that led him to the path of renunciation.

In V.S. 1216 head of the Aṅcala-gaccha, Jayasiṅhasūri while doing rigorous strolling entered Mahāvapura. Sūri’s voice awakened eight-year-old Dhanadatta kumāra. The child’s aspiration to become the wayfarer on the path of renunciation awakened. So he obtained permission of his parents and was accompanied by the sūri. In V.S. 1216 in Harivara town guru initiated him enthusiastically and named him Muni Dharmagoṣa.

Rājasthāna on many occasions have given invaluable gifts of heroic men and ascetics-renunciants, for which mother Bhāratī can take pride. Aṅcala-gaccha promoter Āryarakṣitasūri was nurtured in the land of this region. The disciple of his school Muni Dharmagoṣa also was the yield of this land. For them not only Aṅcala-gaccha, but the entire Jaina reign feel proud. The bestowal-giving of these two great men did not restrict to the gaccha or community. He was the focal point of educational, religious as well as cultural activities in western India.

After taking the vow, the novice sage obtained great achievements in the field of study. Like his guru the character hero (Caritranāyaka) showed a special interest in the study of Āgamas. He got the rare privilege of growing up under the umbrella of sages Āryarakṣitasūri and Jayasiṅhasūri. These two great men played a major role in the genius of Muni Dharmagoṣa, as a result of which the Aṅcala-gaccha was able to acquire a great scholar.

In V.S. 1234 in Bhaṭṭoharī town guru considering him apt-fit-eligible, conferred the title of Ācārya. On this one occasion Jayasiṅhasūri simultaneously appointed twenty disciples as ācārya. This is the first and the last occasion when a gaccha got 20 ācāryas at one time. In Āryarakṣitasūri’s time there were 4000 sādhu-sādhvīs, when the no. of ācāryas was only 12. Comparing from this point of view, the family of Jayasiṅhasūri may have been more than 5000 renunciants-ascetics is possible. Truly the sun of Aṅcala-gaccha ‘fate’ was really shining then like sun at noon time.

The name of the first king of Śākambharī is found in hand written manuscripts in different ways. But, it has been mentioned that he was addicted to alcohol and hunting. He was drowned in it all the time. But, in company of Dharmagoṣa Sūri, the king’s vision

changed. The king, who was intoxicated day and night, listened to the sermon of Caritrānāyaka and started worshipping the idol of God. He gave up all addictions and accepted Jainism.

The king gave thousand gold coins to guide him to the right path, but the disinterested-apatetic guru respectfully refused. The king also did not keep the returned coins. How can one keep the things offered to guru? Therefore, the king spent these coins at the celebrations of Caritrānāyaka's ācārya title festival.

With the teachings of Dharmagoṣa Sūri, the king built a magnificent Jinālaya in his town and celebrated it with great pomp and ceremony. He did a lot of devotion to the character hero and gave him an unprecedented reception in his premises.

Many ācārya holding the name Dharmagoṣa Sūri have been found. "Bodhita Śakāmbharī bhūpa (enlightened king of Śakāmbharī)", such other Dharmagoṣa Sūri was disciple of Śīlabhadrasūri of Rājagaccha. The contact history of the kings of Śakāmbharī and Jaina ācāryas is famous, to which Caritrānāyaka added a bright page. This was the first time that the Añcala-gaccha ācārya had given understanding-awakening-knowledge to a great royal-king and it is natural that his greatness/importance is special in the history of gaccha.

The promoter of Añcala-gaccha Āryarakṣitasūri and his influential disciple Jayasīnhasūri had given preaching to many small kings, communities; made them affectionate fans of Jainism. But, Dharmagoṣa Sūri had received high respect as the ācārya who reprimanded the Royal heads of Śakāmbharī-Sāmbhara land. Through it, he enhanced the dignity of Jaina rule as well as gaccha.

In V.S. 1246 Dharmagoṣa Sūri awakened Rājaputa Bohaḍī of Doḍiā community in Khīmalī town under Rājasthāna who became a Jaina. His family was merged in Ośavāla community. His descendants are famous by the identity of bahula or bahulasakhā.

With Dharmagoṣa Sūri's teachings, Bohaḍī took leading part in religious activities and made a name for himself. He got the position of 'Saṅghavī' as he had arranged the Tīrtha saṅgha. He is considered as one of the famous chief Śrāvakas. The famous minister-brothers Vastupāla and Tèjapāla had given the title of "saṅgha-narèndra" for his higher services; from this one can get an introduction to his extraordinary influence.

Dharmagoṣa Sūri spread the glory of Jainism in North India. As a result of his preaching, many religious activities took place there, many jīva became enlightened.

Dharmagoṣa Sūri reached Muktesaragaḍha near river Gaṅgā during his vihāra. This place was famous all over the country as an important 'sawing' center. At that time, there was a belief that if an aspirant voluntarily ends his life by putting 'saw' in this holy space, his aspiration will be fulfilled in reincarnation. Misguided by this delusion, thousands of devotees were sacrificed here. The idea of 'cutting saws' was so crazy that the number of people was increasing day by day.

Dharmagoṣa Sūri was shocked by the scenes of genocide there. The Brāhminā had fallen into such evil business so he was greatly surprised. In the craze of aspired reincarnation, he preached to those who blew away the world and their present life and explained the greatness of human life. People were impressed by his voice and saying. Inspired by him, everyone agreed to stay away from such evil. The leading Dinakara Bhaṭṭa became the supreme devotee of ācārya. As he liked the teachings of Jainism, he voluntarily accepted Jainism.

It is said that the people urged Dharmagoṣa Sūri to perform a miracle there. Only by means of miracles could such a terrible evil be eradicated. So Sūri agreed to perform a miracle. He ordered 108 Kāmbalī (thin blankets) and arranged them on top of each other and sat on top of these in Padmāsana posture. As each bead of Navakāravalī (rosary) turned, a blanket was removed from under his seat. At the end of 108, all the blankets were removed, but Guru remained in his upper seating position as before. The people who saw this scene were very impressed. Dharmagoṣa Sūri's cheers appeared. The 'saws' have since been thrown into the Gaṅgā River. After that the evil meaning of sawing was completely eradicated. Dharmagoṣa Sūri is credited with eradicating-rooting out such evil custom.

Dinakara Bhaṭṭa and his followers were socially ostracized by their castes-communities because they had converted to Jainism. Being in the minority in marriage matters, they had to face many difficulties. Thus, Dharmagoṣa Sūri gathered-united the Saṅgha of Delhi and merged the novice Jains into the Osawāḷa caste. On this occasion, like the Kṣatriya, Brāhminā who had accepted Jainism also got admission in Osawāḷa caste.

In V.S. 1269 Ācārya bhagavaṅta came to Bhālāṅī town. Prince Hariyā, son of Kṣatriya Raṅamala of Paramāra tribe had converted to Jainism after listening to his sermon. A miraculous story is told in Paṭṭāvalī about the religion conversion. Newlywed Hariyā died after being bitten-stung by a poisonous snake. When Caritranāyaka, who on his way to Sthaṅḍila, near the cremation ground came to know about this story, he expressed his desire to see the body laid on the pyre. Knowing the Siddhapuruṣa, the cremation personnel showed him the dead body. For a while, the relatives calmed down with Sūri's gesture. It is said that Dharmagoṣa Sūri removed poison from the body of Hariyā under the influence of Gāruḍī maṅtra. In a few moments, the dead youth became conscious and sat up lazily! The friends and relatives were happy to see this.

With Dharmagoṣa Sūri's teachings, Raṅamalajī's family converted to Jainism and was merged with the Osawāḷa caste. Descendants of Hariyā became famous from Hariyā gotra-clan. As the lineage progressed, this gotra also had several sub-branches. Hariyāśāha performed unprecedented devotion to Dharmagoṣa Sūri. From Dharmagoṣa Sūri's teachings in V.S. 1269 he built a magnificent Jinālaya of Śrī Śāntinātha bhagavāna and established the idol; he performed organized festivals. The descendants of Hariyā clan continued the religious works started by him. Descriptions of the descendants of

Hariyāsāha who held/received the gain are available from the ancient texts. Along with the fragrance of that work, the memory of the awakening of the dynasty by Caritranāyaka will also remain woven forever.

The wave of Dharmagoṣa Sūri's influence had spread especially in his birth town in Rājasthāna. His rigorous wandering in his land was the main cause for this. The brief notes of the standard texts also say a lot in this regard. As a result of this 500 bhāthī's broke down, in Zālora the chief of Bīlha and many passionate people voluntarily embraced Jaina religion. Also Sākariā Śrīmālīs were established.

After above said preaching in Zālora, Dharmagoṣa Sūri came to Cittoda on great insistence of Dēdāsāha. Once on some festival occasion Dēdāsāha's sister extended heartfelt invitation to 32 munis including Caritranāyaka for gocarī. In fact she conspired to end the lives of the ascetics by mixing poison in the food. Dharmagoṣa Sūri' came to know this due to the power of meditation (dhyāna). He told them not to go there. This way the lives of many sages were saved.

From the above said incident Caritranāyaka's heart was deeply shocked. Who would not be shocked if the life of sage who made his homecoming for gocarī and through this spread the fragrance of noble ideals of religion becomes victim of such conspiracy? How will the Nirgrantha survive in difficult times? Many such thoughts touched the heart of Caritranāyaka. The reign-goddess Cakēśvarī appeared before the meditating Dharmagoṣa Sūri and assured that "I will provide assistance to añcala-gaccha in difficult times as long as the rule of Bhagavāna Mahāvīra prevails" stated in Paṭṭāvalī. In short, it seems that to the stunned sages and the passionate śrāvakas Caritranāyaka may have given the assurance at such occasion that divine power will be on the side of religion and all their doubts would have been dispelled.

Dharmagoṣa Sūri was traveling with 16 disciples once. On the way he met a Digambara muni. Muni mocked the walking sages who were walking carrying the kavathī etc. load by saying "Whom is this army attacking?" Smart guru also immediately responded promptly to this sorcery-taunting by saying "We have heard that one fellow brother of our gotra has become naked-nude, on him!" Digambara muni was impressed by this piercing sarcastic saying and fell at his feet. He remained a disciple of Dharmagoṣa Sūri all his life.

When Dharmagoṣa Sūri came in contact with Ācārya Jayaprabhasūri of Zādāpallī gaccha under Mēwāḍa, his first meeting with him became a guru-disciple knot forever. Astonished by the eloquence of Caritranāyaka, Jayaprabhasūri accepted the asceticism of añcala-gaccha. Dharmagoṣa Sūri taught him Yoga, principles etc., gave him the title of Ācārya. His śrāvakas also came to añcala-gaccha.

Jayaprabhasūri's instructive occasions are found in the Bhaṭṭa texts. In V.S. 1208 in Hastituṇḍa Jayaprabhasūri had enlightened Anañtasīnha through knowledge. According to other references too there is name of Jayaprabhasūri here. Similarly in V.S. 1224 in Rāuta

Phañazera of Lolāḍā was awakened by Jayaprabhasūri; here also his name is mentioned. From teachings of Dharmagoṣa Sūri, in V.S. 1266 Bhīma of Cauhāna dynasty built a temple of Śrī Vasupūjya Swāmī in Doḍa town. Here also Jayaprabhasūri's name as an adviser and preacher is found. It is possible that he was present there with guru. There is no doubt that Dharmagoṣa Sūri's disciple Jayaprabhasūri also became an influential ācārya.

The chief of Vidyādhara gaccha Somaprabhasūri in Siñhanagara had established Caritranāyaka as his guru. This mention found in the standard-authority-reliable ancient texts is extremely important. Caritranāyaka's influential character can be seen clearly from this. Dharmagoṣa Sūri taught Yoga to Somaprabhasūri and accepted him as disciple. The śrāvakas of Vidyādhara gaccha on this occasion entered añcala-gaccha.

Evidence is found that many important institutions-establishments have been completed due to teaching of Dharmagoṣa Sūri. In Añcala-gaccha's one ancient handwritten copy it is noted that – "V.S. 1236 Mahimāvādī Pārśva Pratiṣṭhā Dharmagoṣasūrīṇā". This brief mention is also important. The fact that this Paṭṭāvalī the notes include all important occasions of hundreds of years; thus this occasion can be said to be the most memorable event of those times."

In Śrī Jīrāpallī Tīrtha on Thursday, Āṣāḍha vada 8 in V.S. 1236, son of Āmbaḍa of Ukēśa caste Udaya, and son of wife Udayādē Nēṇē due to the teachings of Dharmagoṣa Sūri, on behalf of Dhanamala performed Dēvakulikā such a reputation can be ascertained from the article. The glory of Śrī Jīrāpallī Tīrtha was extraordinary in that era. The heads of the añcala-gaccha have made significant contribution to development and growth of the Tīrtha; in which the works of Mērutuṅgasūri, Jayakīrtisūri and Jayakēśarasūri will be unforgettable in the history of this pilgrimage.

During the spiritual regime of Caritranāyaka many small-big incidents happened. A brief review of it is presented here. Minister Kapardī's descendant ombudsman named Nānā Visala due to the preaching of Dharmagoṣa Sūri spent one lakh rupee and with his 21 friends took dikṣā. Among the influential śrāvakas of Dharmagoṣa Sūri, the name of state approved Jētāsāha is also noteworthy. In V.S. 1236 in Dhumaḷī town near Baraḍā hill he had built a Jētāvāva (step-well) by spending 1.5 lakh rupees. There he received a lot of respect from the king Vikramāditya.

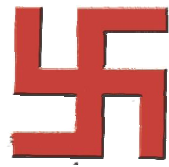
A major part of Dharmagoṣa Sūri's career is the comprehensive academic confederation. He was the first Sārasvata Paṭṭadhara to initiate Añcala-gaccha's knowledge activity. His fame as author of more than hundred texts is known from ancient evidence. At places he is called Mahākavī-great poet. All these references indicate his erudition. Unfortunately, with one exception, not a single one of his books became available today. One important reference with regard to his mainly written character texts is found at one place. Apart from that nothing special is known for his literary activities.

In V.S. 1263 Dharmagoṣa Sūri composed a book called Śatapadī in Prākṛta. This

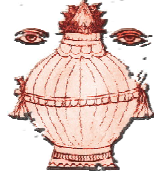
book on ascetic-śrāvaka conduct was very profound so his disciple Mahēndrasūri published a simple version in Sanskr̥ta. A clear idea of Añcala-gaccha's beliefs can come from this scripture. Dharmagoṣa Sūri's review of these beliefs is based on the Āgama gr̥n̥thas. Such a philosophical review of his also gives an idea of his vast reading, meditation and contemplation. It can be known from the maṅgalācaraṇa of Śatapadī that one of the ācārya took pride in his mind and raised one hundred prejudices; Dharmagoṣa Sūri responded by giving evidence of theories, based on declining techniques and texts referring to the principles. The present texts were born from that event is mentioned in the base of the scripture. Western scholars have compared the style of this text to that of the Roman legislators. Dharmagoṣa Sūri gained unparalleled fame through this scripture. What is Añcala-gaccha? What is its idea body (framework)? What is its legacy? The answer to all these questions can be found only in this single scripture.

In the last chapter the samācārī has been compared with that of other gaccha. Through such comparative comparisons a refined form of contemporary ideology comes before us. Even in such a comparison, the author has nowhere resorted to sophistry or refuted the prohibitions of any party. An illustration of how constructive Dharmagoṣa Sūri's approach was can certainly be found in this text. This book gives a new look to contemplative literature. In that sense, it is worth many.

In V.S. 1268 after living a life of 60 years, Caritranāyaka observing aṇaśaṇa passed away in Timipura. With the departure of this third Paṭṭadhara, the era of the influential trio of the rising time-period of Añcala-gaccha came to an end. The distinguishing feature of this phase was that during this time the shape of the gaccha was completely molded and placed on a solid foundation. There is no doubt that Dharmagoṣa Sūri's contribution in this departure will be recorded in gold letters.



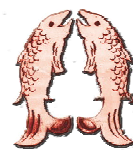
Swastika



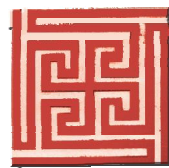
Kumbha



Vārdhamāna



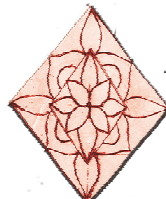
**Mīna-yugala
(fish-pair)**



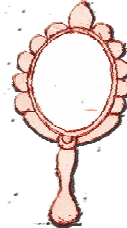
Naṅdāvarta



**Siṅhāsana
(Throne)**



Śrīvatsa



**Darpaṇa
(mirror)**

Guṇasthāna Kramāroha

Support grāṇtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūri

Śailēśīkaraṇa

शैलेषीकरणारंभी, वपुर्योगेससूक्ष्मके ।

तिष्ठद्ब्रुद्धर्वास्पदंशीघ्रं योगातीतंयियासति ॥१०२॥

Śailēśīkaraṇārambhī, vapuryogēsasūkṣmakè |

Tiṣṭannuddharvāspadaṁśīghraṁ yogātītaṁyiyāsati || 102 ||

Meaning: Kēvalī Bhagavaṅta whose life span is only five syllables of ‘hṛ’ and whose body is ‘still-calm’ like a mountain, they have the form of sailēśī karaṇa as the fourth base/foundation of Śukla dhyāna || 102 ||

Staying in sūkṣma kāyayoga remaining still like a mountain that is only sailēśī karaṇa; beginning this sailēśī karaṇa he becomes ready to move to the fourteenth ayogī guṇasthāna.

Now he tells what happens at the end of sayogī kēvalī guṇasthāna –

अस्यांतेंगोदयच्छेदात् स्वप्रदेश घनत्वतः ।

करोत्यं त्यांगसंस्थान त्रिभागोनावगाहनम् ॥१०३॥

Asyāṁ tēṁ godayacchēdāta svapradēśa ghanatvata: |

Karotyāṁ tyāṅgasaṁsthāna tribhāgonāvagāhanam || 103 ||

Meaning: At the end of sayogī guṇasthāna audārika dwika, vihāyogati dwika, pratyēka trika, saṁsthāna ṣaṭaka, agurulaghu catuṣka, nirmāṇa nāma karma, Tajasa Kārmaṇa dwika, first saṅghayaṇa, svara dwika and one vēdanīya, these 30 prakṛti in their rising are severed/dissolved. Due to severing of the rising of the aṅgopāṅga (body-body parts) karma the length of the body at the end is reduced by one third length (tripartite). Normally, the soul pervades the entire body but here because its hollow parts get filled it reduces by 1/3 part to a 2/3 solid part of the body. (If the body is six feet, then 1/3 less means reduces by 2 feet so and 2/3 means 4 feet length (avagāhanā) remains.) || 103 ||

At this Guṇasthānaka there is only one bāṅdha of vēdanīya karma. Forty-two prakṛti are rising and eighty-five (85) prakṛti are in sattā.

(14) Ayogī Guṇasthāna

अथायोगिगुणस्थाने, तिष्ठतोऽस्य जिनेशितुः ।

लघुपंचाक्षरोचारोच्चार, प्रतितैवास्थितिर्भवेत् ॥१०४॥

Athāyogiguṇasthānè, tiṣṭhatoasya jinèṣitu: |

Laghupañcākṣarocārocāra, pratitāvāsthithirbhavèta || 104 ||

Meaning: When Kèvali Bhagavaṅta stops/closes the subtle (sūkṣma) kāyayoga, there itself the important task of separating the soul from the body has already been done. As soon as the rest of the karmas are destroyed-decayed the soul reaches the siddhaśīlā in one samaya. The state of the fourteenth guṇasthānaka lasts only for the time taken to pronounce the five ‘hṛsva letters’ - a, e, u, r, lṛ (lowercase) || 104 ||

तत्रानिवृत्तिशब्दान्तुसमुच्छिन्नक्रियात्मकम् ।

चतुर्थभवतिध्यान-मयोगिपरमेष्ठिनः ॥१०५॥

Tatrānivr̥ttisabdāntum samucchinnakriyātmakama |

Caturthambhavatidhyāna-mayogiparamèṣṭhina: || 105 ||

Meaning: Ayogī bhagavaṅta at ayogī guṇasthānaka has fourth Śukla dhyāna by the name samurcchinnakriyā. Its form will be told later on. This dhyāna name ends with word anivr̥tti. Hence the name of this dhyāna is ‘samurcchinnakriya anivr̥tti’ || 105 ||

समुच्छिन्नाक्रियायत्र सूक्ष्मयोगात्मिकापिहि ।

समुच्छिन्नक्रियंप्रोक्तं, तद्द्वार मुक्ति वेश्मनः ॥१०६॥

Samucchinnākriyāyatra sukṣamayogātmikāpihi |

Samucchinnakriyāṁprokataṁ, tadadwāra mukti vēśmana: || 106 ||

Meaning: The meditation in which subtle kāyayoga actions are completely retired, that dhyāna is called ‘samurcchinnakriya nivr̥tti’. This dhyāna is similar to the ‘entrance’ to the palace of liberation || 106 ||

देहास्तित्वेस्त्ययोगित्वं कथतद्घटतेप्रभो ।

देहाभावेतथाध्यानं, दुर्घटं घटते कथम् ॥१०७॥

Dèhāstivēstyayogitvaṁ kathatadghaṭatèprabho |

Dèhābhāvètathādhyānaṁ, durghaṭaṁ ghaṭatè katham || 107 ||

Meaning: The disciple asks the question to the guru, "O Lord! Despite a subtle kāyayoga how the ayogi state can be reduced?" || 107 ||

How dhyāna is possible if the body lacks subtle activity (sūkṣma kāyayoga)? In the absence of the body there should also be absence of dhyāna because without body how can we meditate?

Ācārya bhagavaṅta answers the question of the disciple-

वपुषोत्रातिसूक्ष्मत्वा च्छीघ्रेभाविक्षयत्वतः ।

कायाकार्यसमर्थत्वात् सतिकायेप्ययोगता ॥१०८॥

तच्छरीराश्रयाद्ध्यान मस्तीतिनविरुद्यते ।

निजशुद्धात्मचिद्रूप निर्भरानन्दशालिन ॥१०९॥

Vapayaṣotratisūkṣmatvā cchīghrè bhāvīkṣayatvata: |

Kāyākāryasamarthatvāt satikāyèpyayogatā || 108 ||

Tatccharīrāśrayāddhyāna mastīnavirudyatè |

Nijaśuddhātmacidrupa nirbharānañdaśālina || 109 ||

Meaning: O disciple! This is subtle kāyayoga of ayogī guṇasthāna, yet he is called ayogi because that yoga is extreme subtle kāyayoga. Again that kāyayoga is going to be destroyed soon. Also this subtle kāyayoga is incapable of becoming a means-an instrument for any action. That is why even if there is a subtle kāyayoga, it is called Ayogī.

Despite presence of body or support of subtle kāyayoga yet it is dhyāna – there should be no opposition to this. He is Paramèṣṭhī at this ayogī guṇasthāna who enjoys very much in his pure soul-substance therefore there is nothing wrong in calling it meditation-dhyāna. || 108 – 109 ||

Niścaya - Vyavahāra in Dhyāna - Determining behaviour in meditation

आत्मानमात्मनात्मैव, ध्याताध्यायति तत्त्वतः ।

उपमचारस्तदन्योहि, व्यवहारनयाश्रितः ॥११०॥

Ātmānamātmanātmaiva, dhyātādhyāyati tatvata: |

Upamacārastadanyohi, vyavahāranayāśrita: || 110 ||

Meaning: Kèvali Bhagavañta at ayogī guṇasthāna thinks from viewpoint of determining, he meditates only on his soul with his soul-substance and the meditation described as aṣṭāṅgayoga dhyāna is absolutely practical dhyāna || 110 ||

चिद्रूपात्मयोगी, न्युपान्त्यसमये द्रुतम् ।

युगपत्षपयेत् कर्म-प्रकृतिनां द्विसप्ततिम् ॥१११॥

Cidrūpātmamayogogī, nyupāntyasamayè drutam |

Yugapatṣapayèṭ karma-prakṛtinām dwisaptatim || 111 ||

Meaning: At the Ayogī guṇasthāna kèvalajñānī yogi in the penultimate time of Ayogī guṇasthāna consumes seventy two (72) karma prakṛti. || 111 ||

Which are these seventy-two prakṛti is stated-

देह बंधन संघाता प्रत्येकंपंचपंच च ।

अंगोपांगत्रयं चैव, षट्कसंस्थान संज्ञकम् ॥११२॥

Dèha bañdhana sañghātā pratyèkaṁpañcapanca ca |

Aṅgopāṅgatragayaṁ caiva, ṣaṭakasaṁsthāna sañjñakam || 112 ||

Meaning: Body₅, bondage-bañdha₅, sañghātana₅, body-bodyparts₃, saṁsthāna₆ are 24 prakṛti || 112 ||

वर्णाः पंच रसाः पंच, षट्कसंहननात्मकम् ।

स्पर्शाष्टकं च गंधौ द्वौ, नीचानदियदुर्भगम् ॥११३॥

Varṇā: pañca rasā: pañca, ṣaṭkaṁ saṁhananātmakam |

Sparśāṣṭakaṁ ca gaṁdhau dwau, nīcānadiyadurbhagam || 113 ||

Meaning: Five colours-taints varṇa₂₉, five rasa₃₄, six saṅghāyatana₄₀, eight touches₄₈, two smells₅₀, nīca gotra₅₁, anādēya nāma karma₅₂ and daurbhāgya nāma karma₅₃ || 113 ||

तथागुरुलघुत्वाख्य-मुपघातोन्वयतिताः ।

निर्माणमयपर्याप्त-मुच्छावासश्वायशस्तथा ॥११४॥

Tathāgurulaghutvākhyā-mupaghātonyaghatitā: |

Nirmāṇamayaparyāpta-mucchāvāsaśvāyaśastathā || 114 ||

Meaning: Agurulaghu nāmakarma₅₄, upaghāta nāmakarma₅₅, parāghāta nāma karma₅₆, nirmāṇa nāmakarma₅₇, aparyāpta nāmakarma₅₈, śvāsośvāsa nāmakarma₅₉, and āyusya nāma karma₆₀ || 114 ||

विहायोगतियुग्मंच, शुभास्थैर्यद्वयंपृथक् ।

गतिर्दिव्यानुपूर्वीच, प्रत्येकंच स्वरद्वयं ॥११५॥

Vihāyogatiyugmañca, śubhāsthairyadwayampr̥thak |

Gatirdivyānupūrvī ca, pratyēkañca svaradwayam || 115 ||

Meaning: Śubha vihāyogati₆₁, aśubha vihāyogati₆₂, śubha nāma karma₆₃, aśubha nāma karma₆₄, sthira nāma karma₆₅, asthira nāma karma₆₆, devāgati₆₇, devānupūrvī₆₈, pratyēka nāma karma₆₉, susvara nāma karma₇₀, and du: svara nāmakarma₇₁ || 115 ||

वेद्यमेकतरंचेति, कर्मप्रकृतयःखलु ।

द्वासप्ततिरिमामुक्तिअपुरीद्वारार्ग लोपमाः ॥११६॥

Vēdyamēkatarañcēti, karmaprakṛtaya:khalu |

Dvāsaptatirimāmukti apurīdwārārga lopamā: || 116 ||

Meaning: At the fourteenth Guṇasthānaka one' śātā or aśātā vedānīya, these seventy-two prakṛti are consumed before one samaya is left. Describing how these seventy-two prakṛti are, he says these are like the strong-latch/lock of the door of the gate of mukti-nagarī (liberation-town). Just as by putting strong-latch/lock behind any door it becomes difficult to open, similarly as long as these seventy-two prakṛti remain, until then the jīva cannot enter the mukti-nagarī. Hence it is like strong-latch/lock || 116 ||

अन्त्येहोक्ततरंचेध - मादेयत्वंचपूर्णता ।

त्रसत्वंबादरत्वंहि मनुष्यायुश्वसद्यशः ॥११७॥

Antyē hyē katarañvēghandha - mādeiyatvañcapūrṇatā |

Trasatvañbādaratvañhi manuṣyāyusvasadyaśa: || 117 ||

Meaning: At the end time of Ayogī kēvalī guṇasthāna, one-vedānīya₁, ādēya nāma karma₂, paryāpta nāma karma₃, trasa nāma karma₄, bādara nāma karma₅, manuṣyāyū₆ and yaśa nāmakarma, these prakṛti are destroyed by Kēvalī Bhagavañta. || 117 ||

नृगतिश्चानुपूर्वीच, सौभाग्यंचोच्चगोत्रता ।
पंचाक्षत्वंतथा तीर्थ-कृन्नमेतित्रयोदश ॥११८॥

Nṛgatiścānupūrvīca, saubhāgyaṁcoccagotrata |
Pañcākṣatvaṁtathā tīrtha-kṛnnamètitrayodaśa || 118 ||

Meaning: also manuṣya gati nāma karma₈, manuṣyānupūrvī nāma karma₉, saubhāgya nāmakarma₁₀, pañcèndriya jāti nāma karma₁₂, and Tīrthaṅkara nāma karma₁₃ he destroys-wanes-decays all these thirteen prakṛti. || 118 ||

क्षयं नीत्वासलेकान्तं, तत्रैवसमयेव्रजेत् ।
लब्धासिद्धत्वपर्यायः परमेष्ठीसनातनः ॥११९॥

Kṣayaṁnītvāsalèkāntaṁ, tatraivasamayèvrajè |
Labdhāsiddhatvaparyāya: paramèṣṭhīsanātana || 119 ||

Meaning: At the end of the fourteenth guṇasthānaka Kèvalī Bhagavaṅta after destroying-decaying the aforesaid thirteen prakṛti ‘in one samaya’ goes to the place-seat at the end of the loka ...goes into liberation. Attains the Siddha-hood, siddha accomplishes equivalent || 119 ||

Arrogance-Intoxication- Madness and Human being

Part – 1

The few moments found between birth and death only is that life. The jīvas since birth keep dreaming new-new dreams...If you get the company of puṇya-auspiciousness the dreams come true...succeed...But, sometimes the rise of sin does not allow even our ordinary dreams to come true. The life of jīva stuck in puṇya (virtue-success) and pāpa (sin-failure) sometimes feels frustrated in failure, or sometimes becomes arrogant-stubborn due to pride in success. But he does not even realize in his dream that by becoming proud for the things attained through virtue...by arrogance that thing becomes rare in the next life...if one gets it becomes inferior-bject...

Let us look at our lives...somewhere is such arrogance... haven't we become mad in such pride?

From rising of puṇya we get beauty...

From rising of puṇya we get prosperity-growth...

From rising of puṇya we get achievement-yield...

From rising of puṇya we get knowledge...

Just on getting something, it should not make you feel happy. After obtaining the thing, it needs strength to digest it...If it does not have strength to digest, then it becomes indigestible...the thing becomes harmful instead of benefitting us...that is why the great men have shown wonderful principles. The acquisition of knowledge is a tool; the end-objectivism is only the decay and subsidence of Mohanīya karma. If knowledge does not decay or alleviate the Mohanīya karma then this knowledge is ignorance. Such knowledge can never do well to the soul...

The voice (sound) of the Jinēśvara Paramātmā's triumphant rule is calling us...Human! Wake up from the sleep of fascination-infatuation...make the most of these moments of life...once it goes out of hand it is difficult to get it again...

After getting triumphant regime...knowingly-unknowingly if trapped in the infatuation we lose despite getting the thing and those jiva who got out of infatuation then found the path of soul-welfare. In life what did you get? You didn't get? It doesn't matter and is not important but how much self-welfare you attained? Through this is only conceivable. What are the types of arrogance-intoxications and how the jiva trapped in it

got out, this beautiful thing has been explained by Kalikāla Sarvajña Hēmacāndrācārya Mahārāja.

Come on! We try to understand.

जातिलाभकुलैश्वर्यबलरुपतपः ।

कुर्वन् मदं पुनस्तानि हीनानि लभते जनः ॥

Jātilābhakulaiśvāryabalarupatapa: |

Kurvana madam punastāni hīnāni labhatè jana: ||

-Hēmacāndrācārya

Meaning: Caste, benefit, dynasty, wealth, strength, form-appearance, penance and knowledge; arrogance-intoxication of these eight things, in next birth these are obtained inferior in life...jīva gets weaker things...||

Caste – Arrogance

To be proud that I am of the best caste...be haughty...be mad that is called caste-arrogance.

Due to this caste-arrogance muni Harīkēśī was born in the cāṇḍāla clan (kuḷa).

Looking at our lives today, we realize that there is something less...some deficiency in our life than our ancestors...than the people around us... than your loved ones...

Some people are more beautiful than us...we see flaws in our appearance...we are trying to get the best look...the beauty parlor seen in every street today shows that our look is not what we want....

Sometimes we see a defect in strength ...we are weak...others seem to be strong...how many powders-lick the jīva eats to get strength...how many tonic pills we eat...tonics we drink...somewhere we go to exercise...go to Yoga...when winter comes we eat almond pāka...sālama pāka and aḍadiyā pāka and struggle to get strength...

Somewhere seeing someone fast for one month (māsakṣamaṇa), he assumes to do it himself, but in one fast he loses his nerve...he can never move forward in penance...

In the study of scriptures...there is a lot of hard work in memorizing the verses, but the result is zero...even if there is will-there is effort yet there is a failure...

All this things are seen, heard and experienced in daily practice but we have never tried to find the reasons behind all these happenings... Parama Pūjya Hēmacāndrācārya reveals the secret of all this here. Before becoming arrogant for any kind of pride one must think about what will be its consequences?

Benefit-Arrogance (Lābha Mada)

To be proud of gaining power and wealth...to be foppish-dandyish about riches...to keep pride that is called benefit-arrogance...

Koṇika and Cakravartī Subhūma built power arrogance due to which they lost their

lives and got into misery-trouble...

Today, the arrogance of power is seen at every step. Koṇika's arrogance of power was such that he became arrogant and fought war with King Cèḍā, the supreme worshiper of Lord Mahāvīra, in which millions of human beings were killed. Once Prabhu Mahāvīra told him that he would go to the sixth hell in the afterlife at the end of his life, he said proudly, "Why should I have the sixth hell? Not the seventh?"

The reason for the vile mood of Koṇika who once had taken out a splendid procession of Prabhu Mahāvīraswāmī was arrogance of power-benefit.

In such a conceit, many jīva forget the way. It binds that karma which should not be bound...

Subhūma was Cakravartī...was the lord of 6 continents...

Fourteen gems were present...16000 gods were present in the service...yet what was the result of conceit?

सुभूम नामे आठमो चक्री, कर्म सायर नांख्यो,
सोळ सहस यक्षे उभां दीठो, पण कीणही नवि राख्यो...

Subhūma nāmè āṭhamo cakrī, karmè sāyara naṅkhyo,

Soḷa sahasa yakṣè ubhām dīṭho, paṇa kīṇahī navi rākhyo...

Meaning: Simultaneously the 16000 gods thought of leaving the 'carma ratna' on the ocean and Cakravartī Subhūma became partner in the misfortune of drowning in the sea...

King of Laṅkā also became proud of his wealth and power that he got from virtue and, lord of Laṅkā went to hell. Do we want to prevent ourselves from such misfortune? ...do we want to move towards sadagati? ...so in order not to fall prey to any such conceit, constant awareness... caution is needed.

No one's pride, arrogance or conceit has lasted...it has never moved a jīva towards good fortune.

Similar to benefit-arrogance the soul is dragged towards misfortune by arrogance of clan-ancestry -lineage-race-breed too...

Clan (Gotra) -Arrogance

In the 8 types of arrogance (madness-intoxication), clan-arrogance is at third place. After introducing cast and benefit arrogance let us understand clan-arrogance.

I am like that...my ancestors-elder were like that...my clan is like that... this way show clan arrogance...pride...is described as clan-arrogance.

Jīva of Mahāvīraswāmī in birth of Marīci showed clan-arrogance...and bound the lower clan (nīca-gotra) karma; and had to suffer in multiple births...

After saluting Dèvādhidèva Ādinātha bhagavaṅta, King Bharata questioned – "Prabhu! Is there any future Tīrthaṅkara soul in your samavasaraṇa?"

Prabhu Ādinātha bhagavaṅta answered—“Bharata! This Marīci, who appears in the guise of a Tridaṅḍī, in the Avasarpīṇi time-period will go on to become the last or the twenty fourth Tīrthaṅkara in this Bharata region.”

King Bharata rejoiced...From dēvādhidēva he came to where Marīci was standing and knowing him as the future Tīrthaṅkara started saluting with joy... while worshipping he said- “Hēy Marīci! I am not saluting you in Tridaṅḍī guise but your soul will become Mahāvīra, the twenty fourth Tīrthaṅkara in the Bharata region. I salute the future Tīrthaṅkara.

After King Bharata left, Marīci started dancing...Who am I? How superior is my clan?

My grandfather was the first Tīrthaṅkara...my father first Cakravartī...I am also future Tīrthaṅkara...Oh thy arrogance! You even made the soul of the future Tīrthaṅkara lose his sense-consciousness. That very moment Marīci acquired lower clan. He wandered in multiple births and in the birth of Tīrthaṅkara he had to spend 82 nights in the Brāhmina clan.

भव महोटा कहीअे, प्रभुना सत्तावीश जो, मरीचि त्रिदंडी ते मांहे, त्रीजे भवे रे जो.

तिहां भरत चक्रीश्वरी वंदे आवी जोइ जो कुलनो मद करी नीच गोत्र बांध्युं ते हवे रे जो...

Bhava mahotā kahīe, prabhunā sattāvīśa jo.

Marīci Tridaṅḍī tē maṅhē, trījē bhavē rē jo.

Tihāṁ Bharata cakrīśvarī vaṅdē āvī joi jo

kulano mada karī nīca gotra bāṅdhyuṁ tē havē rē jo...

Aiśvarya (Grandeur)-Arrogance

To be proud of...to boast...to become arrogant about the grandeur-greatness gained from the rise of virtue (puṇya) karma is described as ‘aiśvarya-arrogance’...

King Daśārṇabhadrā had shown this arrogance when he went to salute Prabhu Mahāvīraswāmī. King Daśārṇabhadrā, who came out to pay homage to the Lord, performed a beautiful welcome procession. When he left his palace he had the sentiment of devotion for Paramātmā but reaching nearer to the samavasaraṇa the grandeur arrogance took place in the mind of the king. The king started thinking “Nobody must have done such a procession...How rich am I? What a beautiful procession I have done?” The king was surrounded by such conceit.

Saudharma Indra coming from the front was happy to see this procession...also saw the sentiments of mind...felt unhappy; oh my fellow ritualistic will lose despite such grandiosity due to his sentiments? In pride will he lose the fruit? To remove his pride...due to godly deceit/illusion a magnificent-stunning procession descended from the sky in front of him...

In front of Lord Indra’s grandeur, his riches felt faint...But, King Daśārṇabhadrā

that day as if he had decided to defeat Lord Indra...so after listening to Prabhu's dēśanā-sermon he prayed to the lord for initiation...he accepted initiation...from king he became monk...

Indra came and bowed at his feet ...as if he said "Daśārṇa! You won, I lost."

Many souls have gone astray from the conceit/ego of religious worship. Daśārṇabhadra was fortunate that he met Indra who awakened him...so that he could achieve self-welfare...the pride of grandeur destroys aiśvarya in the next birth-interval. What we get in this world is the fruit of our virtues...the grandeur lasts till our virtues are present...with the destruction of virtue (puṇya) the destruction of grandeur is certain; so let us not boast of such momentary auspiciousness and earn añtarāya karma (obstacle) for life-transformation. (kramaśa:)