

Ācārya Samantabhadra's
Svayambhūstotra –
Adoration of
The Twenty-four *Tīrthaṅkara*

आचार्य समन्तभद्र विरचित
स्वयम्भूस्तोत्र



Divine Blessings:
Ācārya 108 Vidyanand Muni

VIJAY K. JAIN

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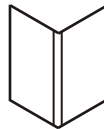
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विकल्प

Front cover:

This golden idol in Jain Temple, Gandhi Road, Dehradun, depicts the twenty-four *Tīrthaṅkara*, with Lord Pārśvanātha, the twenty-third *Tīrthaṅkara* at the bottom-centre.



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To my parents
who had taught me, during my youth (*kumāarakāla*),
benevolence towards all living beings,
joy at the sight of the virtuous,
compassion and sympathy for the afflicted, and
tolerance towards the insolent and ill-behaved.

मंगल आशीर्वाद

सिद्धान्तचक्रवर्ती परमपूज्य आचार्यश्री विद्यानन्द जी मुनिराज



सुप्तोत्थितेन सुमुखेन सुमंगलाय ।
द्रष्टव्यमस्ति यदि मंगलमेव वस्तु ॥
अन्येन किं तदिह नाथ ! तवैव वक्त्रम् ।
त्रैलोक्यमंगलनिकेतनमीक्षणीयम् ॥ 19 ॥

- भोज राजा कृत चतुर्विंशति तीर्थंकर जिनस्तवनम्, भूपालचतुर्विंशतिका

अर्थ - प्रातः सो कर उठे हुए सत्पुरुष श्रावक को सुमंगल के लिए यदि कोई मांगलिक वस्तु दर्शन करने योग्य है तो हे तीर्थंकर वृषभनाथ ! दूसरी अन्य किसी वस्तु की क्या आवश्यकता है? उसे तो तीन लोक के मंगलों के घर-स्वरूप आपके श्रीमुख का ही दर्शन करना चाहिए।

चौबीस तीर्थंकर जैन संस्कृति के मूलाधार हैं। जैन शास्त्रों में तो उनका विस्तृत वर्णन मिलता ही है, वैदिक, बौद्ध आदि अन्य शास्त्रों में भी जैनों के चौबीस

तीर्थकरों का पृथक्-पृथक् नामोल्लेखपूर्वक सबहुमान वर्णन प्राप्त होता है - यह जैन धर्म की प्राचीनता एवं महत्ता का प्रमाण है। शिलालेखादि पुरातात्विक सामग्री में भी चौबीस तीर्थकर और उनकी ध्यानमुद्रा के विपुल प्रमाण मिलते हैं।

आचार्य समन्तभद्र कृत वृहत्स्वयम्भूस्तोत्र भी चौबीस तीर्थकरों की स्तुति का ही एक प्राचीन ग्रन्थ है, उसमें भक्ति-स्तुति के साथ दर्शनशास्त्र के गूढ़-गम्भीर सिद्धान्त भी भरे हैं। सभी को इस ग्रन्थ का स्वाध्याय अवश्य करना चाहिए।

धर्मानुरागी श्री विजय कुमार जी जैन, देहरादून, ने इस ग्रन्थ का अंग्रेजी में अनुवाद एवं व्याख्यान करके बड़ा सुन्दर कार्य किया है। आज के युग में इसकी बड़ी आवश्यकता थी। उनको मेरा बहुत-बहुत मंगल आशीर्वाद है।

अक्टूबर 2014
कुन्दकुन्द भारती, नई दिल्ली

शुभाशीर्वाद

आचार्य विद्यानन्द मुनि

आचार्य समन्तभद्र रचित स्वयम्भूस्तोत्र का वैशिष्ट्य

प्रो. (डॉ.) वीरसागर जैन*

आचार्य समन्तभद्र द्वारा रचित स्वयम्भूस्तोत्र जैन स्तुति-साहित्य का एक आदर्श/मानक ग्रन्थ है। स्तुति, स्तुत्य, स्तुतिकर्ता, स्तुतिफल - इन सभी स्तुति-विषयक जिज्ञासाओं के समुचित समाधान हेतु इस एक ही ग्रन्थ का अध्ययन पर्याप्त है।

अधिकांश लोग दार्शनिक ग्रन्थों को गूढ़-गम्भीर और स्तुति-साहित्य को एकदम हल्का-फुल्का व सरल समझते हैं; परन्तु इस स्वयम्भूस्तोत्र को पढ़ने से पता चलता है कि वस्तु-स्थिति ऐसी नहीं है। जैन स्तुति-साहित्य को समझना भी कोई बच्चों का खेल नहीं है, उसमें भी गूढ़-गम्भीर दर्शनशास्त्र भरा हुआ होता है। यही कारण है कि इस स्वयम्भूस्तोत्र के संस्कृत-टीकाकार आचार्य प्रभाचन्द्र ने इस स्तोत्र को 'निःशेषजिनोक्तधर्मविषयः' अर्थात् 'जिनेन्द्र-कथित सर्व विषयों से भरा हुआ' कहा है। यथा -

यो निःशेषजिनोक्तधर्मविषयः श्रीगौतमाद्यैः कृतः ।

सूक्तार्थैरमलैः स्तवोऽयमसमः स्वल्पैः प्रसन्नैः पदैः ॥

इससे स्पष्ट है कि जैनदर्शन की सम्पूर्ण वस्तु-व्यवस्था (द्रव्य-गुण-पर्याय, प्रमाण-नय-विवेचन, अनेकान्त-स्याद्वाद, अहिंसा आदि सभी सिद्धान्तों) को समझे बिना जैन स्तुति-साहित्य को नहीं समझा जा सकता। यहाँ तक कि एक सच्चा स्तुतिकर्ता भी नहीं बना जा सकता। अतएव इस स्वयम्भूस्तोत्र को अत्यधिक एकाग्रतापूर्वक, पूरा मन लगाकर पढ़ना-समझना बहुत आवश्यक है।

पाठकों को आश्चर्य होगा कि यद्यपि यह एक स्तुति-ग्रन्थ है, परन्तु इसमें न तो कहीं कुछ रोने-गिड़गिड़ाने जैसा कुछ है, न कोई याचना-प्रार्थना है, न कोई निवेदन-प्रतिवेदन है, न कोई रूठना-मनाना है, न कोई अभिशाप-आशीर्वाद-वरदान की बात है और न ही कोई सख्य-दास्यादि विविध भावों की उपासना है। और तो और, जिन 24 तीर्थंकरों की इसमें स्तुति की गई है, उनके जीवनवृत्त की भी इसमें कोई खास जानकारी नहीं है। उनकी

*दर्शन संकाय प्रमुख, श्री लाल बहादुर शास्त्री राष्ट्रीय संस्कृत विद्यापीठ (मानित विश्वविद्यालय),
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जन्मतिथि, जन्मभूमि, चिह्न, वर्ण, गणधर, संहनन-संस्थान, गृह-प्रसंग आदि कुछ भी इसमें नहीं है। मात्र तत्त्वज्ञान ही तत्त्वज्ञान है और मात्र उसी के द्वारा भगवान की अद्भुत स्तुति होती चली गई है। अभिप्राय यही है कि बस एक ही रास्ता है - तत्त्व (वस्तुस्वरूप) को समझो और तदनुरूप आचरण करो, सुखी हो जाओगे। आज तक सब इसी उपाय से सुखी हुये हैं और आगे भी जो सुखी होंगे वे सब एक इसी उपाय से होंगे। अन्य कोई उपाय नहीं है। संभव ही नहीं है। रोने-गिड़गिड़ाने से कुछ होने वाला नहीं है। कोई किसी को सुख-शांति भेंट में नहीं दे सकता। स्वयं पुरुषार्थ करो।

स्वयम्भूस्तोत्र का तो नाम ही अपने अन्दर सम्पूर्ण द्वादशांग का सार समेटे हुए है, जिसे समझने का प्रयास हमें अवश्य करना चाहिए। वैसे तो 'स्वयम्भू' शब्द तीर्थकर का पर्यायवाची है, परन्तु फिर भी इसकी व्यंजना बड़ी गहरी है। यदि 'प्रवचनसार' गाथा 16 की भाषा में कहा जाए तो लोक के सभी पदार्थ 'स्वयम्भू' हैं। जो 'स्वयम्भू' को जान-पहचान लेते हैं वे स्वयं भी 'स्वयम्भू' हो जाते हैं।

स्वयम्भूस्तोत्र को पढ़कर आचार्य नरेन्द्रसेन (सिद्धान्तसारसंग्रहः) के कथन का स्मरण हो आता है कि आचार्य समन्तभद्र के वचनों की प्राप्ति मनुष्य-भव के समान अत्यन्त दुर्लभ है; क्योंकि दुनिया में अपरंपार स्तुति-साहित्य है, पर स्वयम्भूस्तोत्र तो किसी महाभाग्यशाली विरले जीव को ही मिलता है। हमें मिला है, अतः हम इस स्वयम्भूस्तोत्र को गम्भीरतापूर्वक पढ़ें-समझें और आत्मसात् करें - यही मंगलकामना है।

अक्टूबर 2014, नई दिल्ली

प्रो. (डॉ.) वीरसागर जैन

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All that is contained in this book has been excerpted, translated or adapted from a number of authentic Jaina texts. Due care has been taken to conserve the essence of *Svayambhūstotra* – the Holy Scripture composed by *Ācārya* Samantabhadra. Contribution of the following publications in the preparation of the present volume is gratefully acknowledged:

1. आचार्य समन्तभद्र विरचित स्वयम्भूस्तोत्र (संस्कृत टीका श्री प्रभाचन्द्राचार्य), हिन्दी पद्यानुवाद एवं दोहा स्तुति – आचार्य श्री विद्यासागरजी महाराज, हिन्दी टीका – पं. पन्नालाल जी 'साहित्याचार्य', (2011), आगम प्रकाशन, 5373, जैनपुरी, रेवाड़ी (हरियाणा).
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VIJAY K. JAIN – BIOGRAPHICAL NOTE

Having had his schooling from Mhow and Bhopal in Madhya Pradesh, Vijay K. Jain (b. 1951) did his graduation in Electronics Engineering from Institute of Technology, Banaras Hindu University, and Post-Graduation in Management from Indian Institute of Management, Ahmedabad.

Mr. Jain had been associated, as a visiting faculty teaching marketing management and entrepreneurship, with several institutions including National Institute for Entrepreneurship and Small Business Development (NIESBUD), Indira Gandhi National Open University (IGNOU), and University of Roorkee (now IIT Roorkee). He is an Ex-President of Dehradun Management Association.

He has written/edited several books:

Marketing Management for Small Units, (1988), Management Publishing Co.

Jain Dharma: Mangal Parichaya, (1994), Management Publishing Co.

From IIM-Ahmedabad to Happiness, (2006), Vikalp Printers, Dehradun.

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Ācārya Pujyapāda's Iṣtopadeśa – The Golden Discourse, (2014), Vikalp Printers, Dehradun.

Mr. Jain is the proprietor of Vikalp Printers, a high-end printing and publishing firm, based in Dehradun.

P R E F A C E

Ācārya Samantabhadra – The Master of Philosophical Reasoning

Devotion to a deity without proper assessment and understanding of its praiseworthiness leads to naught in terms of utility. Blind faith based on traditional values and without the use of own power of discrimination leads to superstitions. Superstitions arise from ignorance and keep the worshipper overwhelmed with expectations and fear, just the opposite of the very purpose of adoration. Adoration is laudable only if it renders tranquility and equanimity to the mind of the worshipper.

Ācārya Samantabhadra had investigated the attributes required of a praiseworthy deity in his reasoning-based composition, *Āptamīmāṃsā*. The opening verse avers:

देवागमनभोयानचामरादिविभूतयः ।

मायाविष्वपि दृश्यन्ते नातस्त्वमसि नो महान् ॥ 1 ॥

Symbols of majesty like the coming down of heavenly beings, movement in the sky, and waving of whisks do not make you our worshipful lord; these symbols of majesty can be found in deceitful jugglers too.

He goes on to establish, in the same treatise, the logic of accepting the *Tīrthāṅkara* as the most worthy Supreme Being:

स त्वमेवासि निर्दोषो युक्तिशास्त्राविरोधिवाक् ।

अविरोधो यदिष्टं ते प्रसिद्धेन न बाध्यते ॥ 6 ॥

Only you, whose words are unopposed to logic and the Scripture, are free from all faults. Your words are not opposed to proof and lead to the desired goal (of liberation).

In his other composition, *Ratnakaraṇḍaka-śrāvaka-cāra*, Ācārya Samantabhadra spells out the essential characteristics of true God:

परमेष्ठी परंज्योतिर्विरागो विमलः कृती ।

सर्वज्ञोऽनादिमध्यान्तः सार्वः शास्तोपलाल्यते ॥ 7 ॥

The Supreme Teacher, worthy of our worship, is endowed with the divine light of omniscience, free from all kinds of desires, stainless, contented, all-knowing, without beginning, middle or end, and a benefactor for all living beings.

Ācārya Samantabhadra was a great *Digambara* ascetic endowed with exceptional knowledge of the Jaina doctrine. He preached and propagated, far and wide, core principles of the doctrine by visiting many places in India. His literary and philosophical talents are not open to dispute; many inscriptions and works by subsequent Jaina Ācāryas have extolled his virtues as well as his works in superlative terms. A case in point is the assertion by Ācārya Jinasena in *Ādipurāṇa*:

नमः समन्तभद्राय महते कविवेधसे ।

यद्ब्रुवन्नपातेन निर्भिन्नाः कुमताद्रयः ॥ 43 ॥

I bow to Ācārya Samantrabhadra, the ultimate creator (Brahmā) among all poets, whose words are like the stroke of lightning which tears apart the mountain of misconceptions.

कवीनां गमकानां च वादिनां वाग्मिनामपि ।

यशः सामन्तभद्रीयं मूर्ध्नि चूडामणीयते ॥ 44 ॥

Ācārya Samantrabhadra's glory reigned supreme among all poets, scholars, disputants, and preachers; he was like a jewel on their heads.

Four exceptional qualities of Ācārya Samantabhadra have been mentioned: 1) poetic skill (*kavitva*) which made his compositions excellent in terms of profoundness of content and grandiosity of expression; 2) intellectual authority (*gamakatva*) because of which he was able to explore and expound deep meanings of profound religious texts; 3) debating skill (*vāditva*) which made him capable of reasoning out the most difficult philosophical disputes; and 4) charming eloquence (*vāgmitva*) that engendered admiration for his truthfulness and straightforwardness even in the minds of his adversaries.

Ācārya Samantabhadra has not only been termed a brilliant grammarian, logician and philosopher, he has been recognized as an unmatched disputant and great preacher of the Jaina doctrine. Ācārya Śubhacandra in *Jñānārṇavaḥ* has likened the poetic compositions of Svāmi Samantabhadra to the bright rays of the sun. Ācārya Jinasena, the author of *Harivaṅśapurāṇa*, has declared that the expositions of Ācārya Samantabhadra, the composer of *Jīvasiddhi* and *Yuktyanuśāsana*, carry the same merit as the words of Lord Mahavira.

Ācārya Samantabhadra was one of the most impelling proponents of the Jaina doctrine of *anekāntavāda* – a philosophical system which maintains that reality has multifarious aspects and that a complete apprehension of it must necessarily take into account all these aspects. Non-appreciation of this jewel of Jainism has caused the other philosophical systems fall into the trap of one-sided, incomplete, and unsustainable dogmas that fail to explain the Truth. The words of Ācārya Samantabhadra were incontrovertible as these were guarded by the Jaina doctrine of conditional predications (*syādavāda*) – a system of scientific safeguards that aims at maintaining proper consistency in metaphysical thought.

The time when Ācārya Samantabhadra flourished cannot be ascertained with great precision. Jugalkishore Mukhtar (1925), after due research and analysis as presented in his Preface to *Ratnakaraṇḍaka-śrāvākācāra*, has arrived at the conclusion that

Ācārya Samantabhadra must have lived after *Ācārya* Kundakunda and *Ācārya* Umāsvāmi but before *Ācārya* Pūjyapāda. Broadly, he has fixed *Ācārya* Samantabhadra's time as the second or the third century of Vikram *Samvata* (VS). It may be noted that Gregorian Year 2000 CE corresponds to Year 2057 in the VS calendar.

Ācārya Samantabhadra is known to have authored the following profound treatises:

Āpta-mīmāṃsā or *Devāgamastotra*

Ratnakaraṇḍaka-śrāvakācāra

Svayambhūstotra

Yuktyanuśāsana

Stutividyā or *Jinaśataka* or *Jinastutiśataka* or *Jinaśatakalaṅkāra*

Jīvasiddhi

Gandhahastimahābhāṣya

Uncertainty prevails about the existence of the last two treatises. *Āpta-mīmāṃsā*, a treatise of 114 verses, discusses in a philosophical-cum-logical manner the Jaina concept of omniscience and the attributes of the Omniscient. *Ratnakaraṇḍaka-śrāvakācāra* is a celebrated and perhaps the earliest *Digambara* work on the conduct required of a Jaina householder (*śrāvaka*) for the acquisition and safekeeping of the Three Jewels (*ratnatraya*) comprising right faith, right knowledge and right conduct. *Svayambhūstotra* is the adoration of the twenty-four *Tīrthaṅkara*, the Most Worshipful Supreme Beings, through 143 verses which enrich the reader's devotion, knowledge, and conduct. *Yuktyanuśāsana*, comprising 64 verses, evaluates in a logical manner the beliefs that lead to the attainment of the state of Supreme Bliss as against those that lead to the continuous wandering in the three worlds. *Stutividyā*, a treatise of 116 verses, is a composition with great floridity as well as profound meaning; when assimilated properly it leads to the destruction of inimical karmas.

There is a story that finds mention in several Jaina texts about the hardship that *Ācārya* Samantabhadra had to endure while he was an ascetic. Although there are variations in some elements of the story, the essential gist is as follows:

Svāmi Samantabhadra, in his early stage of asceticism, was attacked with a disease known as *bhasmaka* which refers, in Āyurveda, to the condition of insatiable hunger or appetite. The stomach has digestive power or “fire” (*jaṭharāgni*) that drives all digestion and when it becomes very strong, food digests very quickly and produces hunger and desire for more food. As food gets digested very quickly, the throat remains dry and a burning sensation prevails. According to Āyurveda, air (*vāta*), bile (*pitta*) and phlegm (*kapha*) are essential elements in human body and a distortion in their balance gives rise to health problems. When *kapha* becomes weak and *vāta* and *pitta* become strong, any food eaten gets immediately reduced to ashes (*bhasma*). The complications include jaundice, anemia, yellow skin, diarrhoea, urine anomalies, colic, unconsciousness, hemorrhage, hyperacidity and burning pain. The body progressively gets emaciated and weak. The only way to cure the disease is to eat in profuse quantity rich and stodgy food.

It is impossible for a Jaina (*Digambara*) saint to eat more than once a day or in excess of his customary intake which is less than the fill. Not deviating in the least from such restrictions, *Svāmi* Samantabhadra tried to endure the affliction through strong resolve. Finding the disease intractable, he ultimately thought of embracing passionless death by resorting to the vow of *sallekhanā*, as allowed in Jainism. *Svāmi* Samantabhadra approached his Preceptor to get his approval for the proposed vow of *sallekhanā*. The Preceptor, an accomplished visionary, foresaw that *Svāmi* Samantabhadra had many more years still left in his life, and that he was destined to be a great exponent of Jainism. He, therefore, forbade *Svāmi* Samantabhadra from undertaking the vow of *sallekhanā* and asked him to free himself from the symbols and restrictions of Jaina

sainthood till the time his disease got cured.

Svāmi Samantabhadra made obeisance to his Preceptor and, with a heavy heart, took leave of him. Discarding nakedness and smearing his body with ash, he adopted the exterior of a Hindu saint. He started taking food that would cure him of his disease. He reached the town of Kāncī, ruled by Śivakoti, a staunch follower of Lord Śiva. Śivakoti had built a Śiva temple in Kāncī where large amount of food was being offered daily to the deity (*Śivaliṅga*). Saint Samantabhadra told the king that he had the power to make the deity consume food being offered. The king accepted the offer. Closing the doors of the temple, Saint Samantabhadra ate the heap of food offering. When the doors were opened, everyone was highly impressed with the so-called divine feat of the saint. This continued for a few days.

As the disease of Saint Samantabhadra got mitigated with the passage of time, he was no longer able to eat all food being offered to Lord Śiva. The king became suspicious of the purported divine power of the saint and ordered his actions to be watched, keeping the doors of the temple open. Saint Samantabhadra grasped the gravity of the situation and took it as an external calamity (*upasagra*) befalling him. Vowing not to take any food until the end of the calamity and discarding all attachment to his body, he started the adoration of the twenty-four *Tīrthaṅkara*.

As Saint Samantabhadra reached the adoration of the eighth *Tīrthaṅkara*, Lord Candraprabha, and as he gazed at the idol of the reigning deity (*Śivaliṅga*), due to some divine intervention, it burst, revealing a beautiful and magnificent image of Lord Candraprabha, to the wonder and astonishment of all present. Saint Samantabhadra finished the adoration of the remaining sixteen *Tīrthaṅkara*. This miracle led King Śivakoti and his younger brother Śivāyana fall at his feet. After completing the adoration of the twenty-four *Tīrthaṅkara*, Saint Samantabhadra gave his blessings to the two brothers. This story portrays the environment in which the composition of the most sacred text *Svayambhūstotra* took place.

As Saint Samantabhadra got cured of his disease, he reinitiated himself into the order of holy Jaina asceticism. King Śivakoti and his brother Śivāyana, highly impressed with the Jaina doctrine and the power of true adoration, left their worldly pursuits and became Ācārya Samantabhadra's disciples.

In the benedictory verse of *Ratnakaraṇḍaka-śrāvaka-cāra*, Ācārya Samantabhadra specifies two essential attributes of the Lord, worthy of our adoration:

नमः श्रीवर्द्धमानाय निर्धूतकलिलात्मने ।

सालोकानां त्रिलोकानां यद्विद्या दर्पणायते ॥ 1 ॥

I bow to Lord Vardhamāna who has rid His soul of all karmic dirt and whose teachings reflect, as it were in a mirror, the three worlds (universe) and the beyond (non-universe).

Ācārya Samantabhadra proclaimed that we worship Lord Vardhamāna not because He can bestow on us worldly boons but because He is the Omniscient Supreme Being who has attained, by own effort, the purity of His soul-nature by destroying all karmas. And, being Omniscient, He is endowed with Supreme Effulgence that images, as it were in a mirror, all substances and their infinite modes, extending through the past, the present, and the future. He is the Knower of Truth – the true nature of all substances, souls and non-souls. He only is the worthy promulgator of the path to liberation leading to the state of Supreme Bliss. Ācārya Samantabhadra has taught us that the purpose and the ultimate goal behind all our efforts should be to acquire the Three Jewels (*ratnatraya*) of right faith, right knowledge and right conduct since these three, together, constitute the path to liberation.

I make obeisance humble at the worshipful feet of Ācārya Samantabhadra who had unmatched intellect to discern the right from the wrong and illumined, through profound compositions, the right path that leads to Supreme Bliss.

Ācārya Vidyanand – The Worshipper of The Self

Ācārya Samantabhadra, with his unparalleled intellect, had ventured into the extraordinary task of adoration of the ineffable virtues of the *Tīrthaṅkara*, far away from him in terms of time and space. I also venture, with my little intellect but pure heart, into the task of describing in few words some of the virtues of the most affable Ācārya Vidyanand, near me in terms of time and space.

Who in this world would understand better the Truth contained in Jaina Scriptures than Ācārya Vidyanand who has practised, in most rigorous form, the conduct required of a *Digambara Muni* for more than 50 years? A staunch exponent of *anekāntavāda* – the Jaina doctrine of manifold points of view and the root of unmatched Jaina Scriptures – he has been able to reason out all apparent contradictions and also reconcile the partial viewpoints of others. Using dual means – the pure, transcendental point of view (*niścaya naya*) and the empirical point of view (*vyavahāra naya*) – he investigates the nature of substances, souls and non-souls, and arrives at the Truth. He finds no contradiction whatsoever when, at one place, the Scripture terms repentance (*pratīkramaṇa*) as an essential element of right conduct and, at some other place, as a poison-pot. Or when, at one place, it advocates the necessity of a preceptor to guide us in our effort to acquire right faith, knowledge and conduct and, at some other place, maintains that the soul (Self) only is our true preceptor. Or when, at one place, it avers that virtuous acts, like adoration of the *Arhat* and giving of gifts, are essential and highly desirable and, at some other place, that any act that leads the soul into the cycle of births and deaths (*samsāra*) cannot be considered desirable. Having resolved all apparent contradictions with the help of the sharp-edged weapon of *anekāntavāda*, Ācārya Vidyanand's mind is without perturbation and is established firmly in the knowledge of the Self. Since he practises severe austerities (*tapas*), observes great vows (*vrata*), and has rid

himself of delusion, he is capable of meditating on the Self, the unfailing source of supreme light that destroys the darkness of ignorance.

Ācārya Vidyanand speaks but a little and each word that is produced by the vibration of his vocal folds carries profound meaning for the spiritual upliftment of the *bhavya* souls. It is entirely up to our good sense to derive benefit out of his words. A five-minute conversation with him is worth five days' study of books!

I bow with great devotion to *Ācārya* Vidyanand and look forward to bathing in the auspicious rays of blessings emanating from his person when I should be able to present him the first copy of this work.

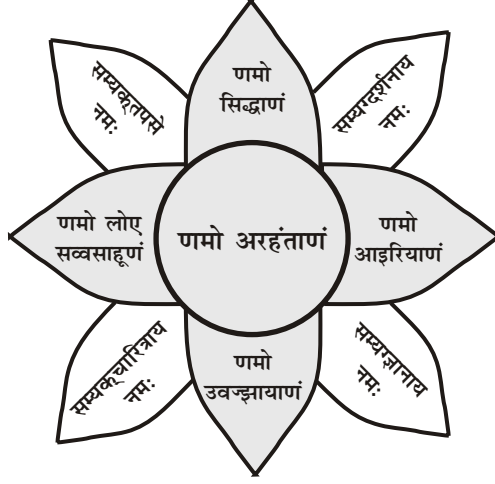
November 2014
Dehradun, India

Vijay K. Jain

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स्वयम्भुवे नमस्तुभ्यं

Ācārya Samantabhadra's
Svayambhūstotra –
Adoration of
The Twenty-four *Tīrthaṅkara*

आचार्य समन्तभद्र विरचित
स्वयम्भूस्तोत्र



श्री ऋषभनाथ जिन
चिह्न - बैल

Lord R̥ṣabhanātha
Symbol - Bull

1

श्री ऋषभनाथ (श्री आदिनाथ) जिन

Lord Ṛṣabhanātha
(Lord Ādinātha)

स्वयम्भुवा भूतहितेन भूतले समञ्जसज्ञानविभूतिचक्षुषा ।
विराजितं येन विधुन्वता तमः क्षपाकरेणोव गुणोत्करैः करैः ॥

(1-1-1)

सामान्यार्थ – जो स्वयम्भू थे (अर्थात् अपने आप दूसरों के उपदेश के बिना ही मोक्ष के मार्ग को जानकर और उस रूप आचरण कर अनन्तचतुष्टय-रूप अपूर्व गुणों के धारी परमात्मा), सर्व प्राणियों के हितकारक थे, तथा सम्यग्ज्ञान की विभूति-रूप नेत्रों से युक्त थे। गुणों के समूह से युक्त वचनों के द्वारा अज्ञान रूपी अन्धकार का नाश करने वाले ऐसे श्री ऋषभदेव भगवान् गुणों से युक्त किरणों के द्वारा अन्धकार का नाश करने वाले चन्द्रमा की तरह इस भूतल पर शोभायमान हुए थे।

Lord Ṛṣabha Deva, the self-enlightened and the saviour of the living beings, had graced this earth. He had the grandeur of right knowledge as his eyes and had cast the divine light of his discourses to destroy the darkness of ignorance, just as the rays of the moon destroy the darkness of the night.

.....

प्रजापतिर्यः प्रथमं जिजीविषूः शशास कृष्यादिषु कर्मसु प्रजाः ।
प्रबुद्धतत्त्वः पुनरद्भुतोदयो ममत्वतो निर्विविदे विदांवरः ॥

(1-2-2)

सामान्यार्थ – प्रथम तीर्थङ्कर श्री ऋषभदेव प्रजा के स्वामी थे। उन्होंने तत्त्वज्ञानी होने के कारण कर्मभूमि के प्रारम्भ में जीने की इच्छा रखने वाली प्रजा को खेती आदि आजीविका के उपायों के करने की शिक्षा दी। फिर त्यागने (हेय) व ग्रहण करने योग्य (उपादेय) तत्त्वों को जानने वाले होने के कारण, इन्द्र आदि के द्वारा रची हुई आश्चर्यकारी विभूति को प्राप्त होते हुए भी, सब प्रकार के ममत्व से विरक्त हो गये थे; ऐसे श्री ऋषभदेव भगवान् श्रेष्ठ ज्ञानी हुए थे।

The first *Tīrthan̄kara*, Lord Rṣabha Deva was the Lord of the world. As the Bharata region, due to the passage of time, was turning from the land of glorious abundance and enjoyment (*bhogabhūmi*) to the land of action (*karmabhūmi*), he taught the people the means of livelihood, like cultivation. Later on, although endowed with immense splendour, having acquired the true knowledge of the reality of substances, souls and non-souls, he renounced all attachment to worldly objects.

विहाय यः सागरवारिवाससं वधूमिवेमां वसुधावधूं सतीम् ।
मुमुक्षुरिक्ष्वाकुकुलादिरात्मवान् प्रभुः प्रवव्राज सहिष्णुरच्युतः ॥

(1-3-3)

.....

सामान्यार्थ – भगवान् ऋषभदेव इक्ष्वाकु वंश के आदि राजा थे, मोक्ष के अभिलाषी थे, वे अपनी इन्द्रियों को वश करके आत्मा के स्वरूप में तिष्ठने वाले थे, स्वतन्त्र थे, परीषहों को सहने के लिए शक्तिमान थे, तथा व्रतों से डिगने वाले नहीं थे। उन्होंने पतिव्रता समुद्र पर्यन्त वस्त्र वाली इस पृथ्वी रूपी स्त्री को त्याग कर मुनि दीक्षा धारण की थी।

Lord Ṛṣabha Deva, the first of the kings of the Ikṣvāku dynasty, was the seeker of liberation, won over his senses to get established in the pure Self, independent, endured afflictions, and steadfast in his resolve. He relinquished the expanse of the faithful Lady Earth, clothed, as it were, up to the ocean, and embraced the noble asceticism, free from all vestiges of clothes (*digambara*).

**स्वदोषमूलं स्वसमाधितेजसा निनाय यो निर्दयभस्मसात्क्रियाम् ।
जगाद तत्त्वं जगतेऽर्थिनेऽञ्जसा बभूव च ब्रह्मपदाऽमृतेश्वरः ॥**

(1-4-4)

सामान्यार्थ – जिन्होंने अपने राग, द्वेष आदि दोषों के मूल कारण चार घातिया कर्मों को शुक्लध्यान रूपी अग्नि के प्रभाव से निर्दयतापूर्वक नष्ट कर दिया व तत्त्वज्ञान के अभिलाषी जगत् के प्राणियों के लिए यथार्थ रूप से जीवादि तत्त्वों के स्वरूप का वर्णन किया तथा अन्त में जो मोक्ष अवस्था के अविनाशी सुख के स्वामी हो गए।

Lord Ṛṣabha Deva destroyed ruthlessly, with the powerful fire of

.....

pure concentration, all incursions of the inimical (*ghātiya*) karmas in his soul, discoursed on the reality of substances for the benefit of those seeking Truth, and finally got engrossed in the ambrosial bliss appertaining to the liberated soul.

स विश्वचक्षुर्वृषभोऽर्चितः सतां समग्रविद्यात्मवपुर्निरञ्जनः ।
पुनातु चेतो मम नाभिनन्दनो जिनो जितक्षुल्लकवादिशासनः ॥

(1-5-5)

सामान्यार्थ – जो जगत् के सर्व पदार्थों को एक साथ देखने वाले नेत्रों के धारी हैं, जो सत्पुरुषों के द्वारा पूजित हैं, जो ज्ञानावरणादि कर्म रूपी अंजन से रहित हैं, जिनके आत्मा का स्वरूप केवलज्ञान रूपी विद्या है, तथा जिन्होंने क्षुल्लकवादियों (एकान्तवादियों) के शासन को परास्त किया है, ऐसे वह चौदहवें कुलकर नाभिराज के पुत्र श्री ऋषभदेव जिनेन्द्र मेरी आत्मा को पवित्र करें।

May Lord Rṣabha Deva, the possessor of the power to see simultaneously the whole world, worshipped by the nobility, having omniscience as the attribute of his soul which has been rid of all karmic dirt, subjugator of the doctrine of the absolutists (*ekāntavādī*), and worthy son of Nābhirāja, the fourteenth enlightened man (*kulakara*)*, purify my soul.

*When one-eighth of a *palya* (see page 175) was remaining of the third period, known as *suṣamā-duṣamā*, in the spoke of

time of the present descending half-cycle of cosmic age (*avasarpinī kāla*), the felicities due to the ten kinds of special tree-like bestowers of wants (*kalpavṛkṣa*) started to progressively dwindle down and the people no more were able to live the lives of instant gratification of all their wants, and sheer enjoyment. They started to worry about their sustenance and livelihood. Wise men, called *kulakara*, arose from time to time and kept on enlightening people, laying the foundation of the civilization of labour, law and order. The number of sages who thus appeared is said to be fourteen, the last of whom was Nābhirāja. He lived for 1 crore *pūrva* (see page 173) and his height was 525 *dhanuṣa* (see page 181).



श्री अजितनाथ जिन
चिह्न - गज (हाथी)

Lord Ajitanātha
Symbol - Elephant

2

श्री अजितनाथ जिन

Lord Ajitanātha

यस्य प्रभावात् त्रिदिवच्युतस्य क्रीडास्वपि क्षीवमुखारविन्दः ।
अजेयशक्तिर्भुवि बन्धुवर्गश्चकार नामाजित इत्यबन्ध्यम् ॥

(2-1-6)

सामान्यार्थ - स्वर्ग से च्युत होकर जन्म लेने वाले जिनके प्रभाव से बाल-क्रीड़ाओं में भी उनका बंधुवर्ग हर्षोन्मत्त मुख-कमल से युक्त हो जाता था तथा (जिनके प्रभाव से) वह (बंधुवर्ग) इस भूमण्डल पर अजेय शक्ति को प्राप्त हुआ था, इसीलिए उन भगवान् का 'अजित' ऐसा सार्थक नाम रक्खा था।

He took birth descending from the heaven and his influence, even during his childhood frolics, used to brighten up the lotus-faces of his kinship. Since he was the source of invincible power on this earth to his kinship, he was appropriately named Ajita, the unconquerable.

अद्यापि यस्याजितशासनस्य सतां प्रणेतुः प्रतिमङ्गलार्थम् ।
प्रगृह्यते नाम परं पवित्रं स्वसिद्धिकामेन जनेन लोके ॥

(2-2-7)

सामान्यार्थ – जिनका अनेकान्त शासन दूसरों (एकान्तवादियों) के द्वारा पराजित नहीं हो सकता है और जो सत्पुरुषों के प्रधान नायक हैं (भव्य जीवों को मोक्षमार्ग में प्रवर्तन कराने वाले हैं), आज भी इस लोक में अपने इष्ट प्रयोजन को सिद्ध करने की इच्छा रखने वाले जनसमूह के द्वारा उन भगवान् अजितनाथ का परम पवित्र नाम प्रत्येक मंगल के निमित्त सादर ग्रहण किया जाता है।

Lord Ajitanātha's regime, which promulgated the right path to liberation, was the principal guide for the virtuous men, and those who subscribed to the absolutistic point of view could not counter it. Even today, the most auspicious name of Lord Ajitanātha is taken as a propitious omen by all men wishing for the accomplishment of their goals.

**यः प्रादुरासीत् प्रभुशक्तिभूम्ना भव्याशयालीनकलङ्कशान्त्यै ।
महामुनिर्मुक्तघनोपदेहो यथारविन्दाभ्युदयाय भास्वान् ॥**

(2-3-8)

सामान्यार्थ – जैसे बादलों के आच्छादन से छूटकर सूर्य का प्रकाश कमलों के विकास के लिए निमित्त कारण हो जाता है उसी प्रकार कर्मरूप सघन आवरण से मुक्त तथा प्रत्यक्ष ज्ञानी अजितनाथ भगवान् जगत् का उपकार करने वाली अपनी वाणी के महात्म्य से भव्यों के चित्त में जो अज्ञान व रागादि कलंक (ज्ञानावरणादि कर्मबंध) लगा हुआ था, उसके नाश के लिए प्रकाशमान हुए थे।

As the sun, when it gets freed from the thick expanse of clouds, becomes the instrumental cause for the lotuses to bloom, in the same way, the Great Sage Lord Ajitanātha, free from the dense covering of karmas and endowed with the power of divine discourse, appeared for the removal of the dirt of karmas from the souls of all *bhavya* (capable of attaining liberation) souls.

येन प्रणीतं पृथु धर्मतीर्थं ज्येष्ठं जनाः प्राप्य जयन्ति दुःखम् ।
गाङ्गं हृदं चन्दनपङ्कशीतं गजप्रवेका इव घर्मतप्ताः ॥

(2-4-9)

सामान्यार्थ – जैसे तीव्र गर्मी के आतप से पीड़ित बड़े-बड़े हाथी चन्दन की लेप के समान शीतल गंगा नदी के जल में नहाकर अपने क्लेश से छूट जाते हैं उसी प्रकार श्री अजितनाथ तीर्थङ्कर ने जिस सर्वोत्कृष्ट और विस्तृत धर्मतीर्थ का प्रणयन किया था उसे अपनाकर भव्य जीव संसार-समुद्र से पार हो जाते हैं, अर्थात् संसार के दुःखों से छूट जाते हैं।

As on entering the soothing water of the Ganges, cool like sandalwood, huge elephants, suffering from the scorching heat of the sun, get succour, in the same way, the supreme path to liberation which Lord Ajitanātha had promulgated, when understood and followed properly, can lead the *bhavya* (capable of attaining liberation) souls to overcome the miseries of the world.

स ब्रह्मनिष्ठः सममित्रशत्रुर्विद्याविनिर्वान्तकषायदोषः ।

लब्धात्मलक्ष्मीरजितोऽजितात्मा जिनश्रियं मे भगवान् विधत्ताम् ॥

(2-5-10)

सामान्यार्थ – जो अपने परमात्मस्वभाव में अवस्थित हैं, जिनके लिए शत्रु व मित्र समान हैं, जिन्होंने आत्मज्ञान व आत्मध्यान की विद्या के प्रकाश से अपने क्रोधादि कषायों का व सर्व दोषों का पूर्ण रूप से नाश कर दिया है, जिन्होंने अनन्तज्ञानादि-रूप लक्ष्मी को प्राप्त कर लिया है और जिनकी आत्मा इन्द्रियों व कषायों के द्वारा अजेय है, ऐसे श्री अजितनाथ भगवान् मेरे लिए आर्हन्त्यलक्ष्मी की प्राप्ति में सहायक हों।

May Lord Ajitanātha, established firmly in the purity of the Self, indifferent to the friend or the foe, destroyer of all blemishes of passions through right knowledge, possessor of the divine treasures appertaining to the pure Self, and insuperable by the senses, help me realize my pure Self.



श्री शंभवनाथ जिन
चिह्न - अश्व (घोड़ा)

Lord Śambhavanātha
Symbol - Horse

3

श्री शम्भवनाथ जिन

Lord Śambhavanātha

त्वं शम्भवः संभवतर्षरोगैः संतप्यमानस्य जनस्य लोके ।
आसीरिहाकस्मिक एव वैद्यो वैद्यो यथाऽनाथरुजां प्रशान्त्यै ॥

(3-1-11)

सामान्यार्थ – हे भगवन् ! आप भव्य जीवों के सुख का कारण हो तथा संसार सम्बन्धी विषय भोग की तृष्णा रूपी रोगों से पीड़ित मानव के लिए आप इस लोक में बिना किसी फल को चाहने वाले आकस्मिक वैद्य के सदृश उसी प्रकार प्रकट हुए थे जिस तरह कि किसी अशरण, निर्धन व असहाय मनुष्य के रोगों की शान्ति के लिए कोई परोपकारी वैद्य अकस्मात् सहाई हो जाता है।

O Lord Śambhavanātha, the Bestower of Happiness! You had appeared in this world for the well-being of the people tormented by the desires of the senses, just like the fortuitous arrival of a selfless physician for curing the helpless and desperate patient of his disease.

अनित्यमत्राणमहंक्रियाभिः प्रसक्तमिथ्याध्यवसायदोषम् ।
इदं जगज्जन्मजरान्तकार्तं निरञ्जनां शान्तिमजीगमस्त्वम् ॥

(3-2-12)

सामान्यार्थ – हे शम्भव जिन ! यह जगत् अनित्य, अशरण, अहंकार व ममकार बुद्धि से युक्त मिथ्या अभिप्राय के दोष से दूषित, तथा जन्म-जरा व मरण के दुःखों से निरन्तर पीड़ित प्रतीत होता है। ऐसे इस जगत् के प्राणियों को आपने कर्म कलंक से रहित परम शान्ति की प्राप्ति कराई है।

O Lord Śambhavanātha! The worldly life appears to be transient, without a protector, sullied with the blemishes of pride and delusion, and tormented by birth, old-age and death. You had helped worldly souls attain ambrosial happiness by ridding these of the karmic dirt.

शतहृदोन्मेषचलं हि सौख्यं तृष्णामयाप्यायनमात्रहेतुः ।

तृष्णाभिवृद्धिश्च तपत्यजस्रं तापस्तदायासयतीत्यवादीः ॥

(3-3-13)

सामान्यार्थ – निश्चय से इन्द्रिय जनित सुख बिजली के झलकने मात्र चंचल है तथा तृष्णामई रोग के बढ़ाने का कारण ही है। तृष्णा की अभिवृद्धि निरन्तर ताप पैदा करती है और यह ताप इस जगत् को दुःखों की परम्परा द्वारा क्लेशित करता रहता है; ऐसा आपने उपदेश दिया है।

You had discoursed that the pleasures of the senses are transient like lightening; when pursued, these cause ill-health due to increased craving; intense craving causes anguish, and anguish is the source of traditional worldly distress.

बन्धश्च मोक्षश्च तयोश्च हेतू बद्धश्च मुक्तश्च फलं च मुक्तेः ।
स्याद्वादिनो नाथ तवैव युक्तं नैकान्तदृष्टेस्त्वमतोऽसि शास्ता ॥

(3-4-14)

सामान्यार्थ – हे शम्भवनाथ जिन ! जीव का कर्म-पुद्गलों से बन्ध होना तथा उसका कर्मों से छूट जाना और उन बन्ध और मोक्ष के हेतु बद्ध आत्मा और मुक्त आत्मा तथा मुक्ति का फल, यह सब व्यवस्था आपके स्याद्वादरूप अनेकान्त मत में ही युक्ति-संगत है, एकान्तवादियों के मत में ये बातें सिद्ध नहीं हो सकती। इसलिए आप ही तत्त्व का यथार्थ उपदेश देने वाले हैं।

O Lord Śambhavanātha! The realities of bondage and liberation, the causes of these, the attributes of the soul that is bound with karmas and the soul that is liberated, can only be incontrovertibly explained with the help of your doctrine of conditional predications (*syādavāda*) and not by the absolutistic views of the others; you only are the promulgator of Truth.

शक्रोऽप्यशक्तस्तव पुण्यकीर्तेः स्तुत्यां प्रवृत्तः किमु मादृशोऽङ्गः ।
तथापि भक्त्या स्तुतपादपद्मो ममार्य देयाः शिवतातिमुच्चैः ॥

(3-5-15)

सामान्यार्थ – हे गुणों को आश्रय करने वाले परम प्रभु ! निर्मल कीर्तिधारी इन्द्र भी आपकी स्तुति करने में उद्यम करता हुआ असमर्थ हो जाता है तब मेरे समान अज्ञानी (जो सर्वश्रुत व अवधिज्ञान से रहित है) कैसे समर्थ हो

सकता है? तो भी भक्ति की प्रेरणा से आपके पवित्र चरणों की जो मैं स्तुति करता हूँ सो मुझे अतिशय करके उत्कृष्ट यथार्थ सुख की सन्तति को प्रदान कीजिये।

Even illustrious Indra, the supreme lord of the heaven, suffers from inadequacy while trying to describe your virtues; how can an ignorant person like me do justice to the task? Still, out of sheer devotion, I have ventured into the adoration of your Holy Feet. O Protector of Virtues! Grant me the eternal bliss of liberation.



श्री अभिनन्दननाथ जिन
चिह्न - बन्दर

Lord Abhinandanātha
Symbol - Monkey

4

श्री अभिनन्दननाथ जिन

Lord Abhinandanānātha

गुणाभिनन्दादभिनन्दनो भवान् दयावधूं क्षान्तिसखीमशिश्नयत् ।
समाधितन्त्रस्तदुपोपपत्तये द्वयेन नैर्ग्रन्थ्यगुणेन चायुजत् ॥

(4-1-16)

सामान्यार्थ - अनन्त ज्ञानादि गुणों का अभिनन्दन करने के कारण आप सच्चे सार्थक 'अभिनन्दन' नाम को धारण करने वाले हो। आपने क्षमा-रूपी सखी को धारण वाली ऐसी अहिंसा-रूपी वधू को आश्रय में लिया था। आपने आत्मध्यान व धर्मध्यान रूप समाधि की प्राप्ति के लिए अपने को दोनों ही अन्तरङ्ग व बहिरङ्ग परिग्रह त्यागरूप निर्ग्रन्थपने के गुण से अलंकृत किया था।

Your name Abhinandana appropriately suggests your growing acclaim for the virtues. You had adopted the grand dame Non-injury (*ahimsā*) who had Forbearance (*kṣamā*) as her friend. For the accomplishment of the supreme meditation on the Self, you renounced all external and internal attachments.

अचेतने तत्कृतबन्धजेऽपि च ममेदमित्याभिनिवेशिकग्रहात् ।
प्रभङ्गुरे स्थावरनिश्चयेन च क्षतं जगत्तत्त्वमजिग्रहद्भवान् ॥

(4-2-17)

सामान्यार्थ – इस अचेतन जड़ शरीर में व इस जड़ शरीर के साथ आत्मा का संयोग होने के कारण जो आत्मा में कर्मों का बन्ध होता है व उसके फलस्वरूप जो सुख-दुःखादि होता है तथा परपदार्थों (स्त्री, पुत्र आदि) में ये मेरे हैं, मैं इनका स्वामी हूँ, इस मिथ्या अभिप्राय को ग्रहण करके, तथा विनश्वर पदार्थों की अवस्थाओं में स्थायित्व के असत् निश्चय के कारण यह जगत् नष्ट हो रहा है अर्थात् जगत् के प्राणी कष्ट उठा रहे हैं। उन्हीं के उद्धार के लिए आपने यथार्थ जीवादि का स्वरूप समझाया है।

The man falls when he considers the transient objects as permanent; karmas are bound due to the association of the animate soul with inanimate and transient objects like the body, and consequent enjoyment of pleasure and pain, with psychic dispositions of attachment and aversion towards such objects. You had expounded the reality of substances for the redemption of mankind.

क्षुदादिदुःखप्रतिकारतः स्थितिर्नचेन्द्रियार्थप्रभवाल्पसौख्यतः ।

ततो गुणो नास्ति च देहदेहिनोरितीदमित्थं भगवान् व्यजिज्ञपत् ॥

(4-3-18)

सामान्यार्थ – भूख, प्यास आदि दुःखों के प्रतिकार करने से अर्थात् भोजन-पानादि ग्रहण करते रहने से और इन्द्रियों के विषयों के द्वारा उत्पन्न होने वाले अतृप्तिकारी क्षणिक सुख से इस शरीर व शरीरधारी आत्मा की स्थिति सदा नहीं रहती है इस कारण उनसे उनका कुछ भी उपकार नहीं

होता है। यह जगत् इस तरह का है ऐसा भगवान् श्री अभिनन्दननाथ ने ज्ञान कराया है।

By constantly feeding the body to subdue inflictions like hunger, and by indulging in transient pleasures of the senses, neither the body nor the soul remains unscathed. Such deeds thus benefit neither the body nor the soul; O Lord Abhinandanātha, you had thus expounded the true nature of reality.

जनोऽतिलोलोऽप्यनुबन्धदोषतो भयादकार्येष्विह न प्रवर्तते ।
इहाप्यमुत्राप्यनुबन्धदोषवित् कथं सुखे संसजतीति चाब्रवीत् ॥

(4-4-19)

सामान्यार्थ – अत्यन्त विषयलोलुपी हुआ मानव भी अत्यधिक आसक्ति के दोष से व शासन आदि के भय से इस लोक में न करने योग्य खोटे कार्यों (चोरी, परस्त्रीगमन आदि) में प्रवृत्ति नहीं करता है। फिर इस लोक में तथा परलोक में दोनों ही जगह विषय आसक्ति के दोष को जानने वाला ज्ञानी जीव किस तरह इस विषय सुख में आसक्ति करेगा? ऐसा भी आपने उपदेश किया है।

You had also expounded that even an obsessive man exercises restraint while indulging in improper behaviour as per his idea of the associated evil and the fear of the societal norms. How can a man who is knowledgeable about the miseries such behaviour causes in this life and the life beyond succumb to sense-driven inclinations?

स चानुबन्धोऽस्य जनस्य तापकृत् तृषोऽभिवृद्धिः सुखतो न च स्थितिः ।
इति प्रभो लोकहितं यतो मतं ततो भवानेव गतिः सतां मतः ॥

(4-5-20)

सामान्यार्थ – हे श्री अभिनन्दन भगवन् ! यह आसक्तता (अनुबन्ध) और तृष्णा की अभिवृद्धि, दोनों ही इस अति लोलुपी मानव के लिए संताप उत्पन्न करने वाले हैं। अल्प सुखों के मिलने पर इस मानव की अवस्था कभी भी सुखरूप नहीं होती, उसका संताप बढ़ जाता है। क्योंकि आपका ऐसा जगत् के लोगों का उपकार करने वाला मत है इसलिए आप ही विवेकी सज्जन पुरुषों के लिए शरणभूत माने गए हैं।

Sense-indulgence results into greater craving which, in turn, causes anguish to man. Transient sense-pleasures do not provide lasting happiness. O Lord Abhinandana! Since you had expounded such a benevolent doctrine for worldly souls, you are their true protector.



श्री सुमतिनाथ जिन
चिह्न - चकवा

Lord Sumatinātha
Symbol - Curlew

5

श्री सुमतिनाथ जिन

Lord Sumatinātha

अन्वर्थसंज्ञः सुमतिर्मुनिस्त्वं स्वयं मतं येन सुयुक्तिनीतम् ।
यतश्च शेषेषु मतेषु नास्ति सर्वक्रियाकारकतत्त्वसिद्धिः ॥

(5-1-21)

सामान्यार्थ – आप प्रत्यक्ष ज्ञानी हो तथा शोभनीय ज्ञान के स्वामी होने से ‘सुमति’ आपका यह नाम सार्थक है; आपने सुन्दर गाढ़ युक्तियों से सिद्ध किया गया जीवादि तत्त्व का स्वरूप अंगीकार किया है। आपके अनेकान्त मत के सिवाय दूसरे एकान्त मतों में सर्व प्रकार की क्रिया तथा सर्व कर्ता, कर्म, करण आदि कारकों के स्वरूप की सिद्धि नहीं हो सकती।

O Omniscient Lord Sumatinātha! Your name appropriately signifies right knowledge since you had expounded, with incontrovertible logic, the reality of substances, while the doctrines of the others* are opposed to reasoning as these fail to explain logically the world phenomena involving actions and actors.

*Others include the Buddhists philosophy of *kṣaṇikavāda* – momentariness (*anitya*) – which reduces the whole world of reality, physical and spiritual, to concatenation of sense-qualities having only momentary existence; the Vedāntists philosophy of *advaitavāda* which lays down everything as

illusion (*māyā*) and, therefore, beyond the reach of the intellect; and the Sāṅkhya philosophy propounded by Kapila which posits only two permanent (*nitya*) realities, the spiritual principle of *puruṣa* and the environmental existence of *prakṛti*, which account for the world processes by alternate enfolding and unfolding of attributes and functions. The *puruṣa* is intelligent but inert, and *prakṛti* is all activity but blind. The union of the two accounts for the evolution of the *saṃsāra*.

The Jaina conception of reality is different from the other *darśanas* which emphasize only a single aspect, either permanence or change, as the characteristic of reality. Vedāntism may be taken to be an example of a philosophical system which emphasizes permanence as the characteristic of reality and dismisses change as mere illusion. Buddhism overemphasizes change through its concept of momentariness (*kṣaṇīkavāda*), to the neglect of underlying permanence.

The systems which lay one-sided emphasis either on permanence or change are rejected by Jaina thinkers who describe such conceptions as *ekāntavāda* – clinging only to a singular aspect of reality. Such systems fail to acknowledge and appreciate the presence of other aspects of reality. Jaina thinkers rely on *anekāntavāda*, a system of philosophy which maintains that reality has multifarious aspects and that a complete comprehension of it must necessarily take into consideration all these aspects.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya* has accorded an indispensable place to *anekāntavāda* in Jaina scheme of things:

परमागमस्य बीजं निषिद्धजात्यन्धसिन्धुरविधानम् ।

सकलनयविलसितानां विरोधमथनं नमाम्यनेकान्तम् ॥ (2)

I bow to *anekānta* (the doctrine of manifold points of view – relative pluralism), the root of unmatched Jaina Scripture, that reconciles the partial viewpoints of men, born blind, about the elephant, and which removes all contradictions about the nature of substances by apprehending the ultimate reality through multiplicity of viewpoints.

अनेकमेकं च तदेव तत्त्वं भेदान्वयज्ञानमिदं हि सत्यम् ।

मृषोपचारोऽन्यतरस्य लोपे तच्छेषलोपोऽपि ततोऽनुपाख्यम् ॥

(5-2-22)

सामान्यार्थ – हे सुमतिनाथ ! जीवादि तत्त्व अनेक स्वभाव रूप है तथा वही जीवादि तत्त्व एक रूप भी है क्योंकि अपनी सर्व पर्यायों में वही एक द्रव्य है। यह भेद ज्ञान और अभेद ज्ञान अर्थात् पर्याय की अपेक्षा अनेकपने का ज्ञान व द्रव्य की अपेक्षा एकपने का ज्ञान सत्य है, बाधा रहित है। यथार्थ वस्तु स्वरूप को एक रूप मानने वाले अनेक रूप को उपचार कहें व अनेक रूप मानने वाले एक रूप को उपचार कहें तो यह मिथ्या ही है। क्योंकि इनमें से किसी एक स्वभाव का लोप कर देने से अर्थात् सर्वथा एक रूप व सर्वथा अनेक रूप मानने से उस शेष दूसरे का लोप हो जाएगा (क्योंकि द्रव्य पर्याय के बिना नहीं रहता और पर्याय द्रव्य के बिना नहीं रहती)। तब वस्तु का स्वभाव मिट जाने से वस्तु का कथन भी नहीं बन सकेगा। इससे यही मत ठीक है कि वस्तु भेद व अभेद उभय स्वरूप एक काल में अवस्थित है। यही आपका यथार्थ मत है।

The reality of substances as expounded by you considers a thing as one or many depending on the point of view*. That the substance (*dravya*) is one and its qualities (*guṇa*) are many** is the real point of view; it is a delusion to consider any of the two as a metaphorical expression since the one (*dravya*) cannot exist without the other (*guṇa*) and if both are absent, the identity of the object is lost and it becomes a meaningless abstraction.

*For instance, a person is said to be a father when he is considered in relation to his son and a son when considered in relation to his father. Therefore the question as to how can the same man be father as well as son would entirely be meaningless in light of the logical theory of predication.

***dravya* and *guṇa* are inseparable and yet the substance is not the same as its attributes nor the attributes same as the substance, though the substance manifests its nature through the attributes. Substance without attributes and attributes dissociated from the underlying substance would all be meaningless abstractions. Hence in the world of reality there can be no existence of either *dravya* or *guṇa* independent of each other.

सतः कथञ्चित्तदसत्त्वशक्तिः खे नास्ति पुष्पं तरुषु प्रसिद्धम् ।
सर्वस्वभावच्युतमप्रमाणं स्ववाग्विरुद्धं तव दृष्टितोऽन्यत् ॥

(5-3-23)

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सामान्यार्थ – जो कोई सत् रूप विद्यमान आत्मा आदि तत्त्व हैं वे अपने स्वचतुष्टय की अपेक्षा से हैं, किसी अन्य अपेक्षा से अर्थात् परचतुष्टय की अपेक्षा से असत् रूप हैं अर्थात् उनमें अविद्यमानपने की प्रतीति है। उनमें अपना वस्तुपना तो है, परन्तु अन्य वस्तुपना नहीं है। जैसे फूल वृक्षों में सिद्ध है, परन्तु आकाश में नहीं है। इसलिए तत्त्व उभयरूप है – अस्तिरूप भी है नास्तिरूप भी है। जो तत्त्व सर्व स्वभावों से रहित हो अर्थात् उसमें अस्तित्व, नास्तित्व आदि स्वभाव एक काल में न हों तो वह प्रमाण से सिद्ध नहीं हो सकता क्योंकि उनके ही वचन से विरोध आ जाएगा। यदि मात्र एक अस्तिरूप अर्थात् अद्वैत ही मानेंगे तो प्रमाण करते हुए द्वैत आ जाएगा। हे सुमतिनाथ भगवन् ! आपके अनेकान्त दर्शन के अलावा अन्य सब दर्शन स्ववाणी से विरुद्ध हैं।

The nature of reality (*sat*) involves two logical predications – one affirmative (*asti*) and the other negative (*nāsti*)*; like a flower exists in the tree and does not exist in the sky. If reality be accepted without any of these two predications (*asti* and *nāsti*), nothing can exist logically and will lose validity. O Lord Sumatinātha, the assertions of all others not following your doctrine are self-contradictory.

*Jaina logicians describe every fact of reality according to four different aspects: its substance (*dravya*), space of its existence (*kṣetra*), time of its existence (*kāla*), and its nature (*bhāva*). Every object admits of a four-fold affirmative predication (*svacatuṣṭaya*) with reference to its own substance (*svadravya*), own space (*svakṣetra*), own time

(*svakāla*), and own nature (*svabhāva*). Simultaneously a four-fold negative predication is implied with reference to other substance (*paradravya*), other space (*parakṣetra*), other time (*parakāla*), and other nature (*parabhāva*). The substance of an object not only implies its *svadravya* but differentiates it from *paradravya*. It becomes logically necessary to locate a negation for every affirmation and vice-versa. We must not only perceive a thing but also perceive it as distinct from other things. Without this distinction there cannot be true and clear perception of an object. When the soul, on the availability of suitable means, admits of the four-fold affirmation with respect to *svadravya*, *svakṣetra*, *svakāla*, and *svabhāva*, it also admits of the four-fold negation with respect to *paradravya*, *parakṣetra*, *parakāla*, and *parabhāva*.

Excerpted from:

Jain, Vijay K., “*Acārya Pujyapada’s Iṣṭopadeśa – The Golden Discourse*”, (2014), Vikalp Printers, p. 6.

न सर्वथा नित्यमुदेत्यपैति न च क्रियाकारकमत्र युक्तम् ।
नैवासतो जन्म सतो न नाशो दीपस्तमःपुद्गलभावतोऽस्ति ॥

(5-4-24)

सामान्यार्थ – सर्व प्रकार से वस्तु नित्य ही है, एक रूप ही रहने वाली है ऐसा एकान्त मान लेने से न उसमें कोई अवस्था प्रगट हो सकती है न किसी अवस्था का नाश हो सकता है, और न ही इस मान्यता में क्रिया व कारक भाव संगत होता है। यदि वस्तु में क्रिया व कारक भाव होंगे तो ही

उत्पाद व व्यय भाव रह सकता है। अन्यथा जो जैसा है वह वैसा ही रहेगा। जो गमन करता होगा वह गमन ही करता रहेगा, जो ठहरा होगा वह ठहरा ही रहेगा। जो वस्तु आकाश में फूल के समान अविद्यमान है उसका जन्म नहीं हो सकता और जो विद्यमान पदार्थ है उसका सर्वथा नाश नहीं हो सकता। यदि कोई कहे कि दीपक जल रहा है उसको बुझा दिया जाए तो प्रकाश का सर्वथा नाश हो गया उसका समाधान करते हैं कि वह प्रकाश अन्धकार रूप पुद्गल द्रव्य के रूप में रहता है। प्रकाश और अन्धकार दोनों पुद्गल की पर्याय हैं।

If it be accepted that objects are eternal without a beginning and without an end then this assertion will negate the phenomena involving actions and actors; non-existence denies origination and eternity denies destruction. When a lamp is extinguished, the existence of light, which is matter (*pudgala*), gets transformed into another form of matter (*pudgala*) that is characterized by darkness.

विधिर्निषेधश्च कथञ्चिदिष्टौ विवक्षया मुख्यगुणव्यवस्था ।
इति प्रणीतिः सुमतेस्तवेयं मतिप्रवेकः स्तुवतोऽस्तु नाथ ॥

(5-5-25)

सामान्यार्थ – विधि अर्थात् अस्तित्पना, भावपना या नित्यपना तथा निषेध अर्थात् नास्तित्पना, अभावपना या अनित्यपना कथञ्चित् (किन्हीं अपेक्षाओं से) मान्य है, इष्ट है, सर्वथा नहीं। द्रव्य की अपेक्षा वस्तु सत् या नित्य है, पर्याय की अपेक्षा वस्तु असत् या अनित्य है। एक को मुख्य करना तथा

दूसरे को गौण करना, यह व्यवस्था कहने वाले की इच्छा के अनुसार चलती है। जो जिस समय नित्यपना बताना चाहता है वह नित्य को मुख्य करके कहता है तब अनित्यपना गौण हो जाता है, तथा जो जब अनित्यपना समझाना चाहता है तब नित्यपना गौण हो जाता है। इस प्रकार हे सुमतिनाथ भगवन् ! आपकी यह तत्त्व के प्रतिपदान करने की शैली है। आपकी स्तुति करने से मेरी बुद्धि की उत्कृष्टता होवे, ऐसी मेरी भावना है।

The attributes of existence and non-existence in an object are valid from particular standpoints; the validity of the statement is contingent on the speaker's choice, at that particular moment, of the attribute that he wishes to bring to the fore as the other attribute is relegated to the background. O Lord Sumatinātha, you had thus explained the reality of substances; may your adoration augment my intellect!



श्री पद्मप्रभ जिन
चिह्न - लाल कमल

Lord Padmaprabha
Symbol - Red Lotus

6

श्री पद्मप्रभ जिन

Lord Padmaprabha

पद्मप्रभः पद्मपलाशलेश्यः पद्मालयालिङ्गितचारुमूर्तिः ।

बभौ भवान् भव्यपयोरुहाणां पद्माकरणामिव पद्मबन्धुः ॥

(6-1-26)

सामान्यार्थ – कमल के समान प्रभाधारी ऐसे श्री पद्मप्रभदेव कमल-पत्र के समान लेश्या के धारी थे। उनकी सुन्दर मूर्ति (अनन्तज्ञानादि चतुष्टय रूप आत्मा एवं समस्त उत्तम लक्षणों से युक्त शरीर) लक्ष्मी के द्वारा आलिंगित थी। ऐसे आप पद्मप्रभ भगवान् भव्यजीव-रूप कमलों के विकास के लिए उसी प्रकार सुशोभित हुए थे जिस प्रकार सूर्य कमल-समूह के विकास के लिए सुशोभित होता है।

The body of Lord Padmaprabha had the complexion of the lotus-petal, and his charming form (having extraordinary internal and external attributes) was embraced, as it were, by goddess Lakṣmī. O Lord Padmaprabha! The *bhavya* (capable of attaining liberation) souls flourished in your divine presence as the lotuses bloom in the sun.

बभार पद्मां च सरस्वतीं च भवान्युरस्तात्प्रतिमुक्तिलक्ष्म्याः ।
सरस्वतीमेव समग्रशोभां सर्वज्ञलक्ष्मीं ज्वलितां विमुक्तः ॥

(6-2-27)

सामान्यार्थ – आपने मोक्ष रूपी लक्ष्मी की प्राप्ति के पहले अर्थात् अरिहन्त अवस्था में अनन्तज्ञानादि-रूप लक्ष्मी तथा दिव्यध्वनि-रूप सरस्वती दोनों को धारण किया था और सर्व शोभा से परिपूर्ण समवसरण आदि विभूति को धारण किया था। और जब आप समस्त कर्म-मल से रहित होकर मोक्ष को प्राप्त हुए तब आपने सदा-प्रकाश-रूप निर्मल अनन्तज्ञानादि विभूतियों को धारण किया था।

Before the attainment of liberation, you possessed attributes like the omniscience, the divine voice, and the splendour of the heavenly Pavilion (*samavasaraṇa*). Subsequently, you rid yourself of all karmas and embraced the ever-effulgent, all-knowing state of liberation.

शरीररश्मिप्रसरः प्रभोस्ते बालार्करश्मिच्छविरालिलेप ।
नरामराकीर्णसभां प्रभावच्छैलस्य पद्माभमणेः स्वसानुम् ॥

(6-3-28)

सामान्यार्थ – हे पद्मप्रभ भगवन् ! प्रातःकाल के बाल सूर्य की किरणों के समान कान्ति वाली आपके शरीर की किरणों के विस्तार ने मनुष्यों और देवों से व्याप्त समवसरण सभा को उस तरह आलिप्त कर लिया था जैसे

मणि के लाल पर्वत की ज्योति उसके पार्श्वभाग में फैल जाती है अर्थात् समवसरण सभा में आपके शरीर की लाल ज्योति इस तरह फैल गई थी जैसे उगते हुए सूर्य की किरणें जगत् में फैल जाती हैं।

O Lord Padmaprabha! Your lustre, like the rays of the morning sun, had illumined the multitude of devas and men assembled in the heavenly Pavilion (*samavasaraṇa*) in the same way as the brilliance of the ruby hillock spreads to its vicinity.

नभस्तलं पल्लवयन्निव त्वं सहस्रपत्राम्बुजगर्भचारैः ।
पादाम्बुजैः पातितमारदर्पो भूमौ प्रजानां विजहर्थ भूत्यै ॥

(6-4-29)

सामान्यार्थ – आपने कामदेव के गर्व को चूर्ण कर डाला व एक हजार पत्रधारी सुवर्णमई कमलों के मध्य में चलते हुए अपने चरणकमलों के द्वारा आकाश-तल के प्रदेशों को मानों पल्लवों से व्याप्त करते हुए इस पृथ्वी पर स्थित प्रजा के कल्याण के लिए विहार किया था।

You had vanquished Kāmadeva (god of love and erotic desire) and, walking in the midst of the lotus flowers of a thousand petals, you traversed this earth for the good of the people, enveloping the skyline with the lustre of the petals of the lotus flowers.

गुणाम्बुधेर्विप्रुषमप्यजस्रं नाखण्डलः स्तोतुमलं तवर्षेः ।
प्रागेव मादृक् किमुतातिभक्तिर्मा बालमालापयतीदमित्थम् ॥

(6-5-30)

सामान्यार्थ - जब पहले से ही इन्द्र आप परम ऋषि के गुणों के समूह के अंश मात्र की भी निरन्तर स्तवन करने के लिए समर्थ न हुआ तब मेरे समान अल्पज्ञानी आपकी कैसे स्तुति कर सकता है? अर्थात् मैं तो असमर्थ ही हूँ। परन्तु आप में जो मेरी परम भक्ति है वही मुझ बालक-सम तुच्छ ज्ञानी को आप ऐसे हैं व इस प्रकार हैं, ऐसा स्तवन करने के लिए प्रेरणा करती है।

O Accomplished Being! Earlier even Indra (the lord of the devas) failed to unremittingly exalt even a drop in the ocean of your virtues then how can a feeble person like me succeed? It is only due to my unwavering devotion to you that I, ignorant like a child, have ventured into this adoration.



श्री सुपार्श्वनाथ जिन
चिह्न - स्वस्तिक

Lord Suparśvanātha
Symbol - *Svastika*

7

श्री सुपार्श्वनाथ जिन

Lord Supārśvanātha

स्वास्थ्यं यदात्यन्तिकमेष पुंसां स्वार्थो न भोगः परिभङ्गुरात्मा ।
तृषोऽनुषङ्गान्न च तापशान्तिरितीदमाख्यद् भगवान् सुपार्श्वः ॥

(7-1-31)

सामान्यार्थ - जो अत्यन्त अविनाशी आत्मस्वरूप-शीलता है अर्थात् जो कर्म-मल से छूटकर अनन्तज्ञानादि गुणों का स्वामी होकर आत्मानन्द में नित्य मग्न रहना है वही जीवों का सच्चा प्रयोजन है, क्षणभंगुर भोग जीवों का स्वार्थ नहीं है। क्योंकि भोगों के भोगने से तृष्णा की वृद्धि होती है इसीलिए जो चाह की दाह है वह शान्त नहीं होती है। ऐसा वस्तु का विवेकपूर्ण स्वरूप विशिष्ट ज्ञानी भगवान् सुपार्श्वनाथ तीर्थङ्कर ने वर्णित किया है।

Infallible meditation on the Self, rather than chasing the transient sense-gratifications, should be the real objective of the living beings. Indulgence in sense-gratification only leads to further craving and, therefore, it can never pacify the resultant anxiety. O Lord Supārśvanātha, you had thus elucidated the nature of reality.

अजङ्गमं जङ्गमनेययन्त्रं यथा तथा जीवधृतं शरीरम् ।
बीभत्सु पूति क्षयि तापकं च स्नेहो वृथात्रेति हितं त्वमाख्यः ॥

(7-2-32)

सामान्यार्थ - जैसे बुद्धिपूर्वक न चलने वाला जड़ (गति रहित) यन्त्र (गाड़ी आदि) उसको चलाने वाले (मनुष्य) के द्वारा संचालित होता है वैसे ही यह जड़ शरीर स्वयं बुद्धिपूर्वक क्रिया नहीं कर सकता है परन्तु चेतन जीव के द्वारा संचालित होता है। फिर यह शरीर अति घिनावना है, दुर्गन्धमय है, नश्वर है और संताप का कारण है। इस शरीर से अनुराग करना निष्फल है। ऐसा हितोपदेश आपने दिया है।

As an inanimate equipment (a vehicle, for example) requires an animate being (a man) for its operation, so does the body, that the soul adopts as its encasement, require the soul for its functioning. The body is repugnant, foul-smelling, perishable, and a source of anxiety and, therefore, it is futile to have attachment towards it. O Lord Supārśvanātha, this is your benign precept.

अलङ्घ्यशक्तिर्भवितव्यतेयं हेतुद्वयाविष्कृतकार्यलिङ्गा ।
अनीश्वरो जन्तुरहंक्रियार्तः संहत्य कार्येष्विति साध्ववादीः ॥

(7-3-33)

सामान्यार्थ - यह कर्मों का तीव्र उदय ऐसा है कि इसकी शक्ति का उल्लंघन नहीं किया जा सकता। इसका चिह्न यह है कि कोई भी कार्य

सुख-दुःख या इष्ट सामग्री की प्राप्ति-अप्राप्ति होती है उसमें दो कारणों की आवश्यकता होती है - अन्तरङ्ग कारण कर्म का शुभ व अशुभ उदय है व बाहरी कारण उसके अनुकूल द्रव्य, क्षेत्र, काल व भाव का सम्बन्ध है। यदि शुभ कर्म सहाई न हो तो कार्य नहीं भी होता है, इसीलिए कहते हैं कि कार्यों के करने के लिये सहकारी कारण मिलने पर भी अहंकार से युक्त मानव असमर्थ हो जाता है। हे सुपाश्वर्ष्व जिन ! ऐसा आपने यथार्थ उपदेश दिया है।

The accomplishment of a task depends on the availability of the internal as well as the external causes. The (internal) power of the fruition of karmas cannot be transgressed. The arrogant man remains unsuccessful in accomplishing the task in spite of the availability of the external causes. O Lord Supārśvanātha, you had rightly said so.

Note: In discussing the relation between the soul and the karmic matter, Jainism makes an important distinction between the material or substantial cause (*upādāna kartā*) and the auxiliary or external cause (*nimitta kartā*). The Self is the substantial cause of psychical states and matter is the substantial cause of organic states. And yet psychical states and organic states are external causes of each other. One psychical state is produced by an immediately preceding psychical state, and determined externally by an organic state. In like manner, one organic state is determined by immediately preceding organic state and conditioned externally by a psychical state. There is similar parallelism that explains the causal inter-relation between the Self and

the body. The Self is the substantial cause of an emotion while karmic matter is the auxiliary or external cause. The former is the entity that is transformed from the cause to the effect and the latter assists the process. As is evident, the importance of the material or substantial cause is far greater than that of the auxiliary cause. A strong auxiliary cause is unable to produce the change in the absence of the material cause, though the material cause itself always stands in need of the proper auxiliary cause. The karmic matter cannot get itself bound with the soul unless the soul first gets into a state of 'weakness', overcome by passions. The passionate states of the soul are themselves generated by the operative karmas associated with the soul in the form of the *kārmaṇa śarīra*. The psychical states of the soul are produced and destroyed by the operation of various species of karmas bound with it. Also, various species of karmas bound with the soul are produced and destroyed by the psychical states of the soul. In this way, the soul and various species of karmas get bound to each other. This bond is the cause of worldly cycle of births and deaths. Thus, the psychical states of the soul are held to be the substantial cause of bondage. On account of these psychical states the karmic matter gets attracted and deposited on to the soul, shrouding its light and glory.

All karmic matter associated with the soul turns into bonds of various kinds of karmas. These bonds are of four kinds according to the nature or species of karma, duration of karma, intensity of fruition of karma, and the quantity of space-points of karma. The bonds have an expiry date after which the karmas 'fall off' or disappear. But before the expiry of that period, due to the activities of the body, mind

and speech, and the passions and emotions, these create a fertile ground for fresh karmic matter to get associated with the soul. Thus the process of falling off of old and bondage of new karmas goes on incessantly.

The wise, after knowing the true nature of the soul and the karmic matter, engages himself in the practice of ridding his soul of the bondage of karmic shackles. He reckons that the soul is pure consciousness and all other dispositions are alien to it; only the various forms of karmas have kept it confined to and whirling in the mire of the world. After completely annihilating karmas associated with the soul, there is no cause for the soul to further wander in worldly existence. He turns his soul inwards and avoids all outward concerns. Once the pure Self is realized, there is no fear of coming back to *saṃsāra* as no force, no influence, no power, howsoever strong, can affect it. The soul gets to its pure, pristine state characterized by supreme bliss, omniscience and other inherent attributes, and remains as such for ever.

Excerpted from:

Jain, Vijay K., “*Acārya Pujyapada’s Iṣṭopadeśa – The Golden Discourse*”, (2014), Vikalp Printers, p. 8-10.

बिभेति मृत्योर्न ततोऽस्ति मोक्षो नित्यं शिवं वाञ्छति नास्य लाभः ।
तथापि बालो भयकामवश्यो वृथा स्वयं तप्यत इत्यवादीः ॥

(7-4-34)

सामान्यार्थ – यह प्राणी मृत्यु से डरता रहता है परन्तु उससे छुटकारा नहीं मिलता है। वह सर्वदा कल्याण को या मुक्ति को चाहता रहता है परन्तु

कर्मों के उदय के कारण उस कल्याण का या मोक्ष का लाभ प्राप्त नहीं कर पाता है। तो भी अज्ञानी प्राणी मरणादि से भय व सुखादि की अभिलाषा के वशीभूत हुआ अपने आप वृथा ही दुःखी हुआ करता है। (अनुकूल भवितव्यता की सिद्धि निरन्तर कर्मों का क्षय करने से ही होती है।) ऐसा आपने उपदेश दिया है।

O Lord Supārśvanātha! You had discoursed that the man dreads death but is not able to escape it; he constantly longs for blessedness but does not attain it. Still, due to ignorance and under the influence of fear or desire, he needlessly and continuously comes to grief.

सर्वस्य तत्त्वस्य भवान्प्रमाता मातेव बालस्य हितानुशास्ता ।
गुणावलोकस्य जनस्य नेता मयापि भक्त्या परिणूयसेऽद्य ॥

(7-5-35)

सामान्यार्थ - हे सुपाश्वनाथ भगवन् ! आप सर्व त्यागने योग्य व ग्रहण करने योग्य तत्त्वों के संशयादि दोष से रहित ज्ञाता हैं व जैसे माता बालक को हितकारी शिक्षा देती है उसी प्रकार आप भव्य जीवों को जो अज्ञानी हैं, हितकारी तत्त्व की शिक्षा देते हैं। आप ही सम्यग्दर्शनादि गुणों के खोजी भव्यजीवों को यथार्थ मार्ग दिखाने वाले सन्मार्गदर्शक हैं। इसीलिए मैं आज भक्तिपूर्वक आपकी स्तुति कर रहा हूँ।

O Lord Supārśvanātha! You had the true knowledge (without doubt, delusion or misapprehension) of all substances. Like the

.....

Svayambhūstotra

mother teaches her child, you had promulgated the true path that leads to the well-being of the *bhavya* souls aspiring to attain liberation. Today, with deep devotion, I am offering you my adoration.



श्री चन्द्रप्रभ जिन
चिह्न - चन्द्रमा

Lord Candraprabha
Symbol - Moon

8

श्री चन्द्रप्रभ जिन

Lord Candraprabha

चन्द्रप्रभं चन्द्रमरीचिगौरं चन्द्रं द्वितीयं जगतीव कान्तम् ।
वन्देऽभिवन्द्यं महतामृषीन्द्रं जिनं जितस्वान्तकषायबन्धम् ॥

(8-1-36)

सामान्यार्थ – चन्द्रमा की किरणों के समान शुक्लवर्ण के धारी, जगत् में एक दूसरे ही अपूर्व चन्द्रमा के समान केवलज्ञानमई दीप्ति से प्रकाशमान, महान् विभूतियों द्वारा वन्दनीय, ऋद्धिधारी मुनियों के स्वामी, कर्म-शत्रुओं पर विजय प्राप्त करने वाले तथा अपने भीतर के कषाय-बन्धन को जीतने वाले, चन्द्रमा के समान प्रभाधारी ऐसे श्री चन्द्रप्रभ भगवान् की मैं वन्दना करता हूँ।

With complexion bright as the rays of the moon, you had radiated knowledge like another moon. You are worshipped by the eminent beings; you are the Lord of the learned ascetics; and you had conquered all your karmas and internal passions. I bow to you, O Lord Candraprabha, the possessor of the moonlike splendour.

यस्याङ्गलक्ष्मीपरिवेषभिन्नं तमस्तमोरेरिव रश्मिभिन्नम् ।
ननाश बाह्यं बहुमानसं च ध्यानप्रदीपातिशयेन भिन्नम् ॥

(8-2-37)

सामान्यार्थ - जैसे सूर्य की किरणों के द्वारा अन्धकार छिन्न-भिन्न कर दिया जाता है उसी तरह जिन्होंने अपने शरीर के प्रभा-मण्डल के द्वारा बाहरी अन्धकार का नाश कर डाला था और शुक्लध्यान रूपी अद्भुत दीपक के प्रभाव से अति गहरा अन्तरङ्ग का अज्ञान-रूपी अन्धकार भी नष्ट कर डाला था।

Just as the rays of the sun annihilate all darkness, he had destroyed the external darkness by the radiant aura of his body and the internal darkness by the supreme effulgence of pure concentration.

स्वपक्षसौस्थित्यमदावलिप्ता वाक्सिंहनादैर्विमदा बभूवुः ।
प्रवादिनो यस्य मदार्द्रगण्डा गजा यथा केसरिणो निनादैः ॥

(8-3-38)

सामान्यार्थ - जैसे सिंह की गर्जना से मद से अपने कपोलों को भिगोए हुए हाथी मद-रहित हो जाते हैं वैसे ही इन चन्द्रप्रभ भगवान् के वचन-रूपी सिंहनाद से अपने मत-पक्ष की उत्तमता का घमण्ड करने वाले जन मद-रहित हो गए थे।

Just as the powerful roar of a lion is able to subjugate elephants brimming with pride apparent in their moist cheek-temples, the lion-roar of his divine teachings had vanquished the pride of those who considered their doctrines to be unassailable.

यः सर्वलोके परमेष्ठितायाः पदं बभूवाद्भुतकर्मतेजाः ।
अनन्तधामाक्षरविश्वचक्षुः समन्तदुःखक्षयशासनश्च ॥

(8-4-39)

सामान्यार्थ – जो सर्व लोक में उत्कृष्ट अरिहन्त परमेष्ठी पद के धारी हुए थे, जो सर्व प्राणियों को एक साथ अपनी-अपनी भाषा में समझाने के लिए आश्चर्यकारी कर्म-तेज के धारक थे, जो अनन्त ज्योति स्वरूप अविनाशी विश्व को एक साथ देखने में समर्थ ऐसे केवलज्ञान के स्वामी थे, तथा जिनका शासन समस्त दुःखों का क्षय करने वाला है अर्थात् परम सुखमई मोक्ष को देने वाला है।

He had attained the status of the Arhat, the Omniscient Supreme Being; divine attributes had manifested in him on the destruction of the inimical karmas; he had infinite knowledge to see simultaneously all substances in the whole of the universe; and his doctrine had the power to rid the people of all their sufferings.

स चन्द्रमा भव्यकुमुद्वतीनां विपन्नदोषाभ्रकलङ्कलेपः ।
व्याकोशवाङ्न्यायमयूखमालः पूयात्पवित्रो भगवान्मनो मे ॥

(8-5-40)

सामान्यार्थ – जो भव्य जीव-रूप कुमुदिनियों को विकसित करने के लिए चन्द्रमा हैं, जिनका रागादि दोष-रूप मेघ कलंक से रहित हो गया है, जो सुस्पष्ट वचनों के द्वारा उत्पन्न न्याय-रूप किरणों की माला से युक्त हैं और जो कर्म-मल से रहित होने के कारण अत्यन्त पवित्र हैं, ऐसे चन्द्रप्रभ भगवान् मेरे मन को पवित्र करें।

He who had glorified all *bhavya* (capable of attaining liberation) souls as the moon opens up the night lilies, who had destroyed the evil clouds of attachment and desires, who is equipped with the speech, like a garland of rays, that promulgates the world reality in unambiguous and incontrovertible manner, and who is free from all karmic blemishes, may such Lord Candraprabha make my heart pure!



श्री सुविधिनाथ जिन
चिह्न - मगर

Lord Suvidhinātha
Symbol - Crocodile

9

श्री सुविधिनाथ (श्री पुष्पदन्त) जिन

Lord Suvidhinātha
(Lord Puṣpadanta)

एकान्तदृष्टिप्रतिषेधि तत्त्वं प्रमाणसिद्धं तदतत्स्वभावम् ।
त्वया प्रणीतं सुविधे स्वधाम्ना नैतत्समालीढपदं त्वदन्यैः ॥

(9-1-41)

सामान्यार्थ - हे सुविधिनाथ (श्री पुष्पदन्त) भगवन् ! आपने अपने केवलज्ञान-रूप तेज से यथार्थ जानकर जो जीवादि पदार्थों के स्वभाव का प्रतिपादन किया वह एकान्त दर्शन का निषेधक अर्थात् अनेकान्त दर्शन का पोषक है। प्रत्यक्ष-परोक्ष प्रमाणों से सिद्ध है। तत् (विधि) तथा अतत् (निषेध) स्वरूप अर्थात् किसी अपेक्षा से तत्स्वरूप है, किसी अपेक्षा से अतत्स्वरूप है। आपसे अन्य, जो सर्वज्ञ व वीतराग नहीं हैं, उन्होंने इस प्रकार तत्त्व का अनुभव प्राप्त नहीं किया है।

O Lord Suvidhinātha! With the light of your omniscience you had promulgated the nature of reality in a manner which contradicts the absolutistic point of view, well-founded, and incorporates the principle of predication involving both the affirmation and the negation, depending on the point of view. Others have not been able to view the nature of reality in such light.

तदेव च स्यान्न तदेव च स्यात् तथाप्रतीतेस्तव तत्कथञ्चित् ।
नात्यन्तमन्यत्वमनन्यता च विधेर्निषेधस्य च शून्यदोषात् ॥

(9-2-42)

सामान्यार्थ - आपके मत में जीवादि पदार्थ अपने स्वरूप से है भी तथा पर के स्वरूप से नहीं भी है। पदार्थ सर्वथा अस्ति या नास्ति स्वरूप अथवा सत् या असत् स्वरूप अथवा भाव या अभाव स्वरूप नहीं है, किन्तु ऐसा किन्हीं भिन्न-भिन्न अपेक्षाओं से है। स्व-द्रव्यादि चतुष्टय की अपेक्षा से वस्तु अस्तिरूप है तथा पर-द्रव्यादि चतुष्टय की अपेक्षा से वस्तु नास्तिरूप भी है। ऐसा वस्तु का भाव-अभाव रूप स्वभाव प्रतीति में आता है। इस विधि और निषेध का या अस्तित्व और नास्तित्व का पदार्थ के साथ सर्वथा न तो भेदपना है और न अभेदपना है क्योंकि सर्वथा भेदपना या सर्वथा अभेदपना मानने से शून्यता का दोष आता है।

O Lord Suvidhinātha! Your description of reality postulates that, as established by experience, there is the conditional affirmation of a substance, from a particular point of view, and also the conditional negation, from another point of view. The two views, existence and non-existence, are not without any limitation; these views are neither totally inclusive nor totally exclusive to each other. Leaving out the limitation will lead to nihilistic delusion.

नित्यं तदेवेदमिति प्रतीतेर्न नित्यमन्यत्प्रतिपत्तिसिद्धेः ।
न तद्विरुद्धं बहिरन्तरङ्गनिमित्तनैमित्तिकयोगतस्ते ॥

(9-3-43)

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सामान्यार्थ – हे भगवन् ! यह वही है जो पहले था, ऐसी प्रतीति होने से जीवादि तत्त्व नित्य है। यह वह नहीं है, पहले जैसा नहीं है, ऐसी भी प्रतीति होती है इसलिए जीवादि तत्त्व अनित्य है, यह बात सिद्ध होती है। आपके मत में एक ही वस्तु को एक ही काल में नित्य व अनित्य कहना किसी तरह से विरोध रूप नहीं है। बाहरी कारण, जो निमित्त कारण कहलाता है, और अन्तरङ्ग कारण, जो उपादान कारण कहलाता है, और कार्य के योग से वस्तु का नित्य व अनित्य रूप होना विरुद्ध नहीं है।

When we reckon the existence of a substance we maintain that it is eternal and when we reckon the non-existence of that substance we maintain that it is perishable. O Lord Suvidhinātha! You had declared that the two views that proclaim the same substance to be eternal as well as perishable are reconciled by the doctrine of material or internal cause (*upādāna kartā*) and the auxiliary or external cause (*nimitta kartā*) in the performance of any action.

अनेकमेकं च पदस्य वाच्यं वृक्षा इति प्रत्ययवत्प्रकृत्या ।

आकाङ्क्षिणः स्यादिति वै निपातो गुणानपेक्षेऽनियमेऽपवादः ॥

(9-4-44)

सामान्यार्थ – शब्द व पद वाचक हैं, उनसे जो पदार्थ प्रगट होता है वह वाच्य है। वस्तु एक तथा अनेक रूप है, ऐसा कहने से यह सिद्ध होता है कि वस्तु सामान्य तथा विशेष रूप है तथा शब्दों के स्वभाव से ही अर्थ का

बोध होता है। जैसे 'वृक्ष' शब्द के कहने से यह निश्चय होता है कि वृक्षों में वृक्षपना सामान्य है, तथापि विशेषपना भी है अर्थात् वृक्ष बहुत से हैं, अनेक प्रकार के हैं। जो सामान्य और विशेषपने में से किसी एक धर्म को कहना चाहता है वह कथंचित् अर्थ का प्रतिपादक 'स्यात्' ऐसा शब्द जोड़ कर प्रधानता व गौणता व्यक्त करता है। यह 'स्यात्' शब्द गौण अर्थ की अपेक्षा न रखने वाले सर्वथा एकान्तरूप कथन में निश्चय से बाधक है।

The spoken word, depending on the interpretation, can carry one or several meanings – like when the word 'vṛkṣa'* is spoken. While referring to the attribute under consideration of a substance, the speaker uses the word 'syāt'*** (meaning, conditional, from a particular standpoint); without this qualification, all other attributes stand ignored and, therefore, the statement implies contradictions.

*The word 'vṛkṣa' – tree – can refer to a general species that is a tall woody plant having a main trunk and branches, or it may refer to particular trees like neem tree, oak tree or palm tree.

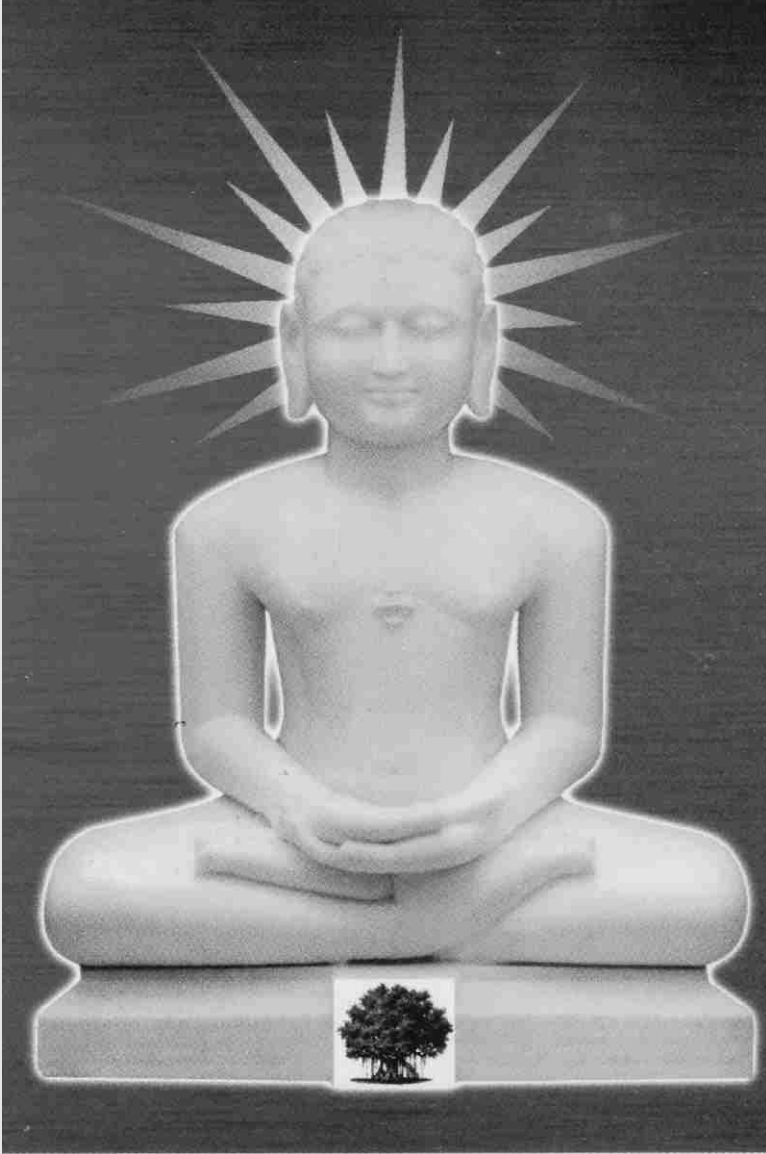
**The word 'syāt' qualifies that the statement has been made from a particular standpoint recognizing thereby that there are other attributes that have been kept in the background for the moment.

गुणप्रधानार्थमिदं हि वाक्यं जिनस्य ते तद् द्विषतामपथ्यम् ।
ततोऽभिवन्द्यं जगदीश्वराणां ममापि साधोस्तव पादपद्मम् ॥

(9-5-45)

सामान्यार्थ – हे जिनेन्द ! जैसे शब्द से प्रतीति होती है वैसे ही वाक्य भी गौण व प्रधान के प्रयोजन को बताता है। 'स्यात्' शब्द से अलंकृत वाक्य के द्वारा वक्ता जिस बात को स्पष्ट कहता है उसे मुख्य करता है तथा जिसे उस समय नहीं कहता है उसके गौणपने का ज्ञान श्रोता को हो जाता है। जो आपसे विरोध रखने वाले दर्शन हैं उनके लिए यह आपका एकान्त-खण्डन व अनेकान्त-मण्डन रूप वाक्य अनिष्ट है। इसी कारण से आपका वाक्य यथार्थ वस्तु स्वभाव को झलकाने वाला है। मोक्ष के साधक आप श्री पुष्पदन्त भगवान् के चरणकमल जगत् के ऐश्वर्यधारी इन्द्र, चक्रवर्ती, धरणेन्द्र आदि के द्वारा वन्दनीय हैं और मुझ समन्तभद्र से भी इसीलिए वन्दनीय हैं।

O Lord Jina! While describing a particular (primary) attribute of a substance, your statement does not ignore the existence of other (secondary) attributes in it; for this reason, your doctrine contradicts the doctrines of all those relying on absolutistic viewpoints. As such, your lotus-feet are worshipped by the lords of the devas and the men; I too offer my adoration.



श्री शीतलनाथ जिन
चिह्न - कल्पवृक्ष

Lord Śītanātha
Symbol - *Ficus religiosa* (Kalpavṛkṣa)

10

श्री शीतलनाथ जिन

Lord Śīṭalanātha

न शीतलाश्चन्दनचन्द्ररश्मयो न गाङ्गामम्भो न च हारयष्टयः ।
यथा मुनेस्तेऽनघवाक्यरश्मयः शमाम्बुगर्भाः शिशिरा विपश्चिताम् ॥

(10-1-46)

सामान्यार्थ - हे भगवन् ! आप ज्ञानी (श्री शीतलनाथ भगवान्) की वीतरागमई जल से भरी हुई व पाप-रहित निर्दोष वचन रूपी किरणें भेद-ज्ञानी जीवों को जैसी शीतलता या सुख-शान्ति देने वाली होती हैं उस प्रकार संसार-ताप हरण करने वाली न चन्दन है, न चन्द्रमा की किरणें हैं, न गंगा नदी का जल है और न ही मोतियों की मालाएँ हैं।

O Lord Śīṭalanātha! The rays of your unblemished words, bathed in the cool water of passionless and ineffable peace, are more soothing to an aspirant after Truth than the paste of sandalwood, the rays of the moon, the water of the Ganges and the garland of pearls.

सुखाभिलाषानलदाहमूर्च्छितं मनो निजं ज्ञानमयामृताम्बुभिः ।
व्यदिध्यपस्त्वं विषदाहमोहितं यथा भिषगमन्त्रगुणैः स्वविग्रहम् ॥

(10-2-47)

सामान्यार्थ – जैसे कोई वैद्य मन्त्रों के उच्चारण व जपन के गुणों के द्वारा सर्प के विष की दाह से मूर्च्छा को प्राप्त अपने शरीर को विष-रहित कर देता है, वैसे ही हे भगवन् ! आपने इन्द्रिय-विषय सुख की तृष्णा रूपी अग्नि से मोहित अपने मन को आत्मज्ञानमई अमृत रूपी जल से शान्त कर दिया था।

As the knowledgeable healer rids his body of the effect of the poison through incantation (chanting of the *mantras*), O Lord Śitalanātha, you had also provided succour to your heart, infatuated by the fire of worldly desires, with the nectar-like cool water of the knowledge of the Self.

**स्वजीविते कामसुखे च तृष्णया दिवा श्रमार्ता निशि शेरते प्रजाः ।
त्वमार्यं नक्तंदिवमप्रमत्तवानजागरेवात्मविशुद्धवर्त्मनि ॥**

(10-3-48)

सामान्यार्थ – जगत् के साधारण प्रजाजन अपने इस जीवन को बनाए रखने की और इन्द्रियों के सुख भोगने की तृष्णा से पीड़ित होकर दिन में तो नाना प्रकार के श्रम करके थक जाते हैं व रात्रि होने पर सो जाते हैं। परन्तु हे श्री शीतलनाथ तीर्थङ्कर ! आप तो रात-दिन प्रमाद-रहित होकर आत्मा को विशुद्ध करने वाले मोक्ष-मार्ग में जागते ही रहे।

The people, due to infatuation with their lives and lust for sensual pleasures, toil during the day and fall asleep during the night, but O Lord Śitalanātha! you remained vigilant, day and

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night, engrossed energetically in the task of purging your soul of the karmic mire.

अपत्यवित्तोत्तरलोकतृष्णाया तपस्विनः केचन कर्म कुर्वते ।
भवान् पुनर्जन्मजराजिहासया त्रयीं प्रवृत्तिं समधीरवारुणत् ॥

(10-4-49)

सामान्यार्थ – कितने ही आत्मश्रद्धान रहित प्राणी (ब्रतीजन) पुत्रादि, धनादि व परलोक के सुख की तृष्णा से पीड़ित होकर अग्निहोम आदि कर्म करते हैं परन्तु आप शान्त बुद्धि रखने वाले वीतरागी ने तो अनादि काल से चले आ रहे जन्म और जरा को दूर करने के उद्देश्य से मन-वचन-काय की प्रवृत्ति को रोक दिया और मात्र स्वात्मानुभव-रूप अभेद रत्नत्रय में तन्मय हो गए।

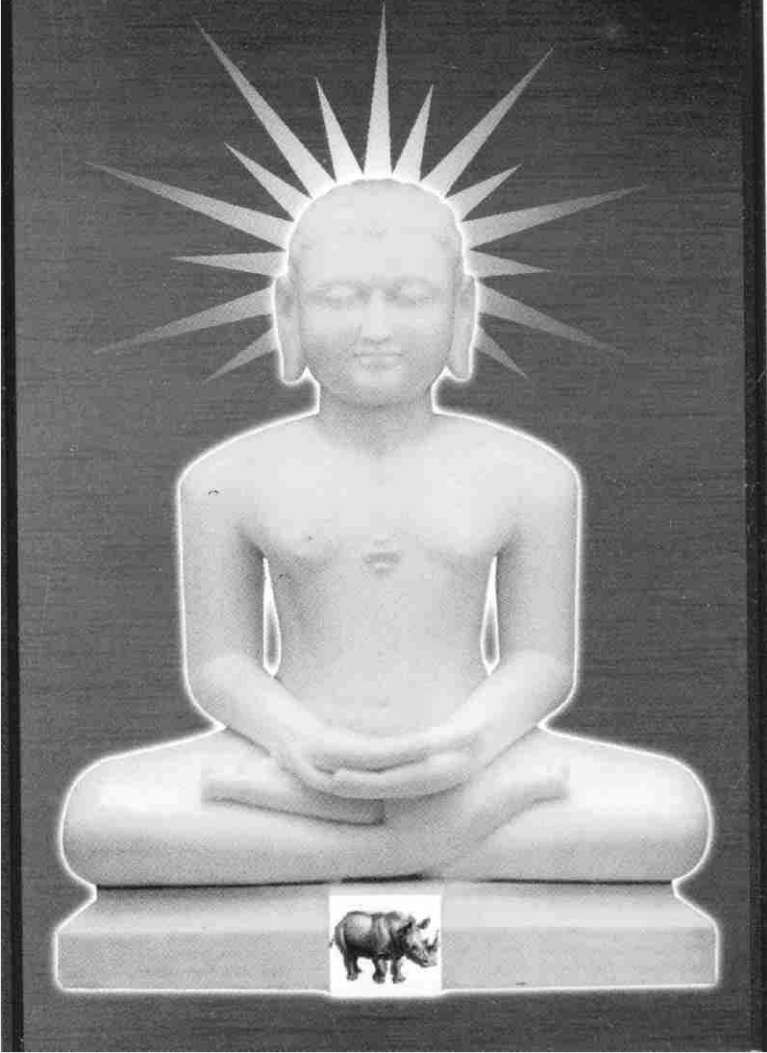
Many mendicants perform austerities with the desire for worldly gains like the son, the wealth, and the happiness in this life and beyond, but you, O Lord, with right knowledge and desire to attain freedom from births and old-age, controlled the three-fold yoga (the activities of the mind, the speech, and the body).

त्वमुत्तमज्योतिरजः क्व निर्वृतः क्व ते परे बुद्धिलवोद्धवक्षताः ।
ततः स्वनिःश्रेयसभावनापरैर्बुधप्रवेकैर्जिन शीतलेड्यसे ॥

(10-5-50)

सामान्यार्थ - हे श्री शीतलनाथ जिनेन्द्र ! कहाँ तो आप परमोत्कृष्ट केवलज्ञान के धारी, पुनर्जन्म से रहित तथा परम सुखी और कहाँ आपसे भिन्न दूसरे देवता अथवा तपस्वी जो अपने लेशमात्र ज्ञान के गर्व से नाश को प्राप्त हुए हैं ! इसीलिए अपने कल्याण (मोक्ष-सुख) की भावना में तत्पर गणधरादि श्रेष्ठ ज्ञानीजन आपको ही पूजते हैं, आपकी ही स्तुति करते हैं व आपका ही ध्यान करते हैं।

O Lord Śitalanātha! There is no comparison between you, having effulgent omniscience, freedom from rebirth, and ineffable bliss, and other deities, overwhelmed by the vain of their little knowledge. You only, therefore, are worshipped by the venerable ascetics engaged in soul-development.



श्री श्रेयांसनाथ जिन
चिह्न - गेंडा

Lord Śreyānsanātha
Symbol - Rhinoceros

11

श्री श्रेयांसनाथ जिन

Lord Śreyānsanātha

श्रेयान् जिनः श्रेयसि वर्त्मनीमाः श्रेयः प्रजाः शासदजेयवाक्यः ।
भवांश्चकाशे भुवनत्रयेऽस्मिन्नेको यथा वीतघनो विवस्वान् ॥

(11-1-51)

सामान्यार्थ – हे श्रेयांसनाथ जिन ! अपने अबाधित व प्रमाणिक वचनों द्वारा संसारी जीवों को कल्याणकारी मोक्ष मार्ग में हित का उपदेश देते हुए आप इन तीनों लोकों में बादलों से रहित एक अपूर्व सूर्य के समान प्रकाशमान हुए थे।

O Lord Śreyānsanātha! Your irrefutable teachings promulgated for the benefit of all worldly beings the path leading to the blissful stage of liberation; you alone shone in the three worlds like the bright sun, clear of clouds.

विधिर्विषक्तप्रतिषेधरूपः प्रमाणमत्रान्यतरत् प्रधानम् ।
गुणोऽपरो मुख्यनियामहेतुर्नयः स दृष्टान्तसमर्थनस्ते ॥

(11-2-52)

सामान्यार्थ – आपके दर्शन में स्वद्रव्यादि चतुष्टय की अपेक्षा अस्तित्पना तथा परद्रव्यादि चतुष्टय की अपेक्षा नास्तित्पना, ऐसा जो पदार्थों का अस्तित्-नास्तित्पना एक काल में झलकने वाला ज्ञान है सो प्रमाण का विषय होने से प्रमाण कहलाता है। इन दोनों अस्तित् व नास्तित् धर्मों में से किसी एक को वक्ता के अभिप्राय से मुख्य करने वाला और दूसरे को गौण करने वाला एकदेश अथवा एक ही स्वभाव को कहने वाला नय है। वह नय इन अस्तित् व नास्तित् दोनों धर्मों में से किसी एक को मुख्य करके बताने के नियम का साधक है। और वह नय दृष्टान्त का समर्थन करने वाला होता है अर्थात् जो धर्म वक्ता व्यक्त करना चाहता है उसका स्वरूप ठीक-ठीक दर्शाने वाला होता है।

O Lord Śreyāṅsanātha! Your doctrine of conditional affirmative predication* and conditional negative predication** constitutes valid knowledge (*pramāṇa*). The speaker at any moment considers one particular attribute, the primary attribute, but does not deny the existence of other attributes, the secondary attributes. Partial knowledge from a particular point of view, under consideration, is the object of *naya**** and it helps in the accuracy of expression through illustration (*dr̥ṣṭānta*).

*With reference to own substance (*dravya*), space of its existence (*kṣetra*), time of its existence (*kāla*), and its nature (*bhāva*) – *svacatuṣṭaya*.

**With reference to other substance (*paradravya*), other space (*parakṣetra*), other time (*parakāla*), and other nature (*parabhāva*) – *paracatuṣṭaya*.

.....

***A *naya* deals only with the particular point in view of the speaker and does not deny the remaining points of view, not under consideration at the moment. *Pramāṇa* is the source or origin of *naya*. It has been said in the Scripture, “On the acquisition of knowledge of a substance derived from *pramāṇa*, ascertaining its one particular state or mode is *naya*.”

विवक्षितो मुख्य इतीष्यतेऽन्यो गुणोऽविवक्षो न निरात्मकस्ते ।
तथारिमित्रानुभयादिशक्तिर्द्वयावधेः कार्यकरं हि वस्तु ॥

(11-3-53)

सामान्यार्थ – हे श्रेयांसनाथ भगवन् ! वस्तु में अनेक स्वभाव होते हैं उनमें से विवक्षित – जिसको प्रधान करके कहने की इच्छा होती है – वह मुख्य होता है, तथा अविवक्षित – जिसको प्रधान करके कहने की इच्छा नहीं होती है – उसको गौण या अप्रधान कर दिया जाता है। जो अविवक्षित है वह अभावरूप नहीं है। तथा इस प्रकार मुख्य और गौण की इस व्यवस्था से शत्रु, मित्र, अनुभय आदि शक्तियों से युक्त हर वस्तु में दो मर्यादायें (विधि और निषेध, सामान्य और विशेष, द्रव्य और पर्याय इत्यादि) पायी जाती हैं और उन्हीं मर्यादाओं का आश्रय करने पर ही वह कार्यकारी होती है।

O Lord Śreyāṅsanātha! You had pronounced that the *naya* deals with a particular attribute that is under consideration – called the primary attribute – of a substance and it does not deny the

existence of the remaining attributes – called the secondary attributes. A substance, thus, exhibits attributes like a friend, a foe, and neither a friend nor a foe; it incorporates duality of attributes (and their combinations)* which truly explain its existence.

*A single substance is endowed with infinite attributes and the Jaina doctrine of *syādavāda* is a system of scientific safeguards that aims at maintaining proper consistency in metaphysical thought. When a particular attribute of a substance is in view, the existence of the remaining attributes is not denied. The speech is resolvable into seven forms, called *saptabhaṅgī* – the seven-fold mode of predications – in Jaina metaphysics, as follows:

1. *syād-asti* – *it is* – affirmation of the proposition; as being, with respect to itself.

Example: Somehow (in some respect or in certain context) the pitcher certainly is – *syādayeva ghaṭaḥ*

2. *syād-nāsti* – *it is not* – denial of the proposition; as not being, with reference to another.

Example: Somehow (in some respect or in certain context) the pitcher certainly is not – *syānnastyeva ghaṭaḥ*

3. *syād-avaktavya* – *it is indescribable* – simultaneous affirmation and denial of the proposition; as indescribable, simultaneously with reference to itself and another.

Example: Somehow (in some respect or in certain context) the pitcher certainly is indescribable – *syādavaktavya eva ghaṭaḥ*

A phenomenon will be ‘indescribable’ only in the sense that it is impossible to *simultaneously* describe it as both ‘being’ and ‘not being’.

4. *syād-asti-nāsti* – *it is* and *it is not* – affirmation and denial; as *successively* being and not being with reference to itself and another.

Example: Somehow (in some respect or in certain context) the pitcher certainly is and is not – *syādastināsti ca ghaṭaḥ*
A phenomenon will be described as both ‘being’ and ‘not being’ in the sense that it is possible to describe it first as ‘being’ and then as ‘not being’.

5. *syād-asti-avaktavya* – *it is* and *it is indescribable* – affirmation and indescribable; as ‘being’ and ‘indescribable’, with reference to itself and simultaneously with reference to itself and another.

Example: Somehow (in some respect or in certain context) the pitcher certainly is and is indescribable also – *syādasti cāvaktavyaśca ghaṭaḥ*

6. *syād-nāsti-avaktavya* – *it is not* and *it is indescribable* – denial and indescribable; as ‘not being’ and ‘indescribable’, with reference to another and simultaneously with reference to itself and another.

Example: Somehow (in some respect or in certain context) the pitcher certainly is not and is indescribable also – *syānnāsti cāvaktavyaśca ghaṭaḥ*

7. *syād-asti-nāsti-avaktavya* – *it is*, *it is not* and *it is indescribable* – affirmation and denial and indescribable; as ‘being’, ‘not being’ and ‘indescribable’, with reference to itself, with reference to another, and simultaneously with

reference to itself and another.

Example: Somehow (in some respect or in certain context) the pitcher certainly is, is not, and is indescribable also –
syādasti nāsti cāvaktavyaśca ghaṭaḥ

This seven-fold mode of predications (*saptabhaṅgī*) with its partly meant and partly non-meant affirmation (*vidhi*) and negation (*niṣedha*), qualified with the word ‘*syāt*’ (literally, in some respect; indicative of conditionality of predication) dispels any contradictions that can occur in thought. The student of metaphysics in Jainism is advised to mentally insert the word ‘*syāt*’ before every statement of fact that he comes across, to warn him that it has been made from one particular point of view, which he must ascertain.

दृष्टान्तसिद्धावुभयोर्विवादे साध्यं प्रसिद्ध्येन्न तु तादृगस्ति ।
यत्सर्वथैकान्तनियामि दृष्टं त्वदीयदृष्टिर्विभवत्यशेषे ॥

(11-4-54)

सामान्यार्थ – वादी तथा प्रतिवादी दोनों के बीच विवाद होने पर दृष्टान्त का निर्णय हो जाने पर साध्य की सिद्धि हो जाती है। अर्थात् जब दृष्टान्त वादी तथा प्रतिवादी दोनों को मान्य होता है तब वादी जिसे सिद्ध करना चाहता है उसे प्रतिवादी मान लेता है। जिनका मत सर्वथा एकान्त-रूप ही वस्तु को मानने वाला है उनके मत में तो दृष्टान्त-भूत कोई वस्तु दृष्टिगोचर नहीं है। उनको दृष्टान्त समर्थन नहीं कर सकेगा। परन्तु आपका अनेकान्त मत सर्व ही (साध्य, साधन एवं दृष्टान्त) में अपना प्रभाव डाले हुए है।

O Lord Śreyāṅsanātha! The conflict between the two contradictory points of view is resolved by illustration (*dṛṣṭānta*)*. The absolutistic point of view, however, is not amenable to such illustration**. Only your doctrine of manifold points of view or non-absolutism (*anekāntavāda****) is able to establish the reality of substances.

*Illustration (*dṛṣṭānta*) helps to prove a thing through universal concomitance (*vyāpti*), which is a kind of relationship between the major term (*sādhya*) and the middle term (*hetu* or *sādhana*). For example, we infer fire (which is the major term or *sādhya*) from smoke (which is the middle term or *hetu*) through the relationship of universal concomitance, *viz.*, “where there is fire, there is smoke”.

**In trying to establish absolutism through illustration, we must accept a major term (*sādhya*) and a middle term (*hetu* or *sādhana*). This contradicts the view that there is nothing but one (*advaitavāda*). The use of the major term and the middle term in order to reason out and establish *advaitavāda* must bring in duality, the very opposite of the doctrine of absolutism.

***The appreciation of multiple attributes in a single substance is the bedrock of *anekāntavāda* in Jaina philosophy.

एकान्तदृष्टिप्रतिषेधसिद्धिन्यायेषुभिर्मोहरिपुं निरस्य ।

असि स्म कैवल्यविभूतिसम्राट् ततस्त्वमर्हन्नसि मे स्तवार्हः ॥

(11-5-55)

सामान्यार्थ - हे अर्हन् ! एकान्तदृष्टि के निषेध की सिद्धि न्याय-रूप बाणों से हो जाती है। अर्थात् अनेकान्त नय के प्रतिपादन से एकान्त का निषेध हो जाता है। हे प्रभु ! आपका ज्ञान प्रमाण है। आपने मोहरूपी शत्रु से युक्त ज्ञानावरणादि घातिया कर्मों का अनेकान्तमई ज्ञान के बाणों से संहार करके केवलज्ञानरूपी विभूति प्राप्त की व समवसरणादि लक्ष्मी के सम्राट हुए, इसी कारण से आप मेरे द्वारा स्तुति करने योग्य अरिहन्त हो।

The absolutistic point of view is adequately refuted by the arrows of your *nyāya** – logical reasoning following the established methods of proof. You had also annihilated enemies like the deluding karmas and attained the supremely glorious status of the Omniscient. For this reason, O Lord Śreyānsanātha, you are worthy of my adoration.

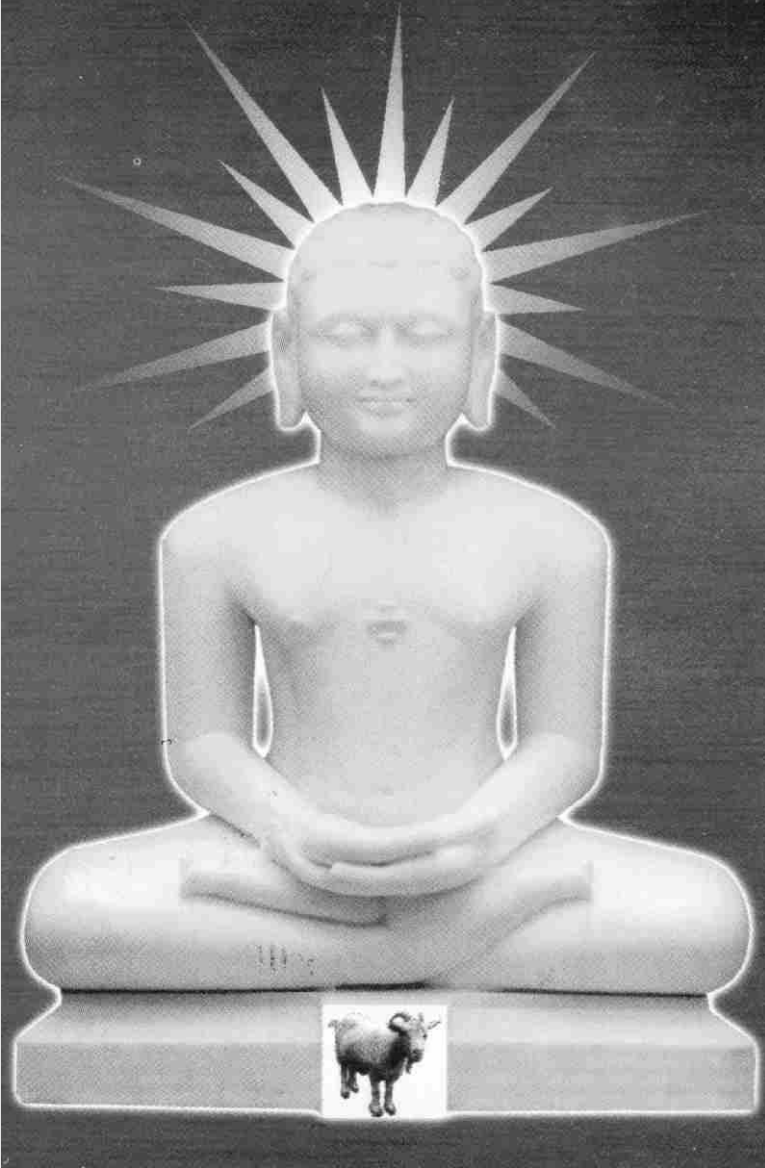
*In *nyāya* philosophy, the familiar example of an inference is, “The hill is full of fire because there is smoke on it.” We establish the existence of fire (*sādhyā*) by smoke (*hetu* or *sādhana*) through illustration (*dṛṣṭānta*). The illustration may be made affirmatively like, “Where there is smoke, there is fire – as in the kitchen.” Or, it may be made negatively like, “Where there is no smoke, there is no fire – as in the lake.” The inseparable connection (*vyāpti*) is shown here by homogeneousness (*sadharmya*) or heterogeneousness (*vaidharmya*). The two syllogisms,

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incorporating homogeneousness and heterogeneousness, will be as follows:

1. “This hill is full of fire because it is full of smoke, just as in the kitchen.”
2. “This hill has no smoke because it has no fire, just as in the lake.”

Fire and smoke abide homogeneously in the kitchen, and inseparable connection (*vyāpti*) between the major term (*sādhya*) and the middle term (*hetu*) is established. In the heterogeneous example, the connection is established by contrariety; the absence of the major term (*sādhya*) is attended by the absence of the middle term (*hetu*).



श्री वासुपूज्य जिन
चिह्न - भैंसा

Lord Vāsupūjya
Symbol - Male Buffalo

12

श्री वासुपूज्य जिन

Lord Vāsupūjya

शिवासु पूज्योऽभ्युदयक्रियासु त्वं वासुपूज्यस्त्रिदशेन्द्रपूज्यः ।
मयापि पूज्योऽल्पधिया मुनीन्द्र दीपार्चिषा किं तपनो न पूज्यः ॥

(12-1-56)

सामान्यार्थ – हे गणधरदेवादि मुनियों के स्वामी ! वासुपूज्य नाम को धारण करने वाले आप शोभनीक गर्भ, जन्म, तप आदि कल्याणकों की क्रियाओं में पूजे गए हो तथा इन्द्रादि देव व महान् सम्राटों से पूज्यनीय हो। इसलिए मुझ अल्पबुद्धि समन्तभद्र से भी पूज्यनीय हो। दीपक की ज्योति से क्या सूर्य पूजा नहीं जाता है?

O Lord of the Apostles! You are really Vāsupūjya; you were worshipped by the lords of the devas and the men during the five most auspicious events in your life (*pañca kalyāṇaka*)*, starting from your descending from the heaven and entering your Mother's womb. Endowed with little intellect, I also undertake to worship you. Is the sun not worshipped by the insignificant light of the lamp?

*The five most auspicious events (*pañca kalyāṇaka*) in the life of the *Tīrthaṅkara* are:

1. *garbha kalyāṇaka*: when the soul of the *Tīrthaṅkara*

enters the Mother's womb.

2. *janma kalyāṇaka*: on the birth of the *Tīrthaṅkara*.
3. *dīkṣā kalyāṇaka* (or *tapa-kalyāṇaka*): when the *Tīrthaṅkara* renounces all worldly possessions and becomes an ascetic.
4. *jñāna kalyāṇaka*: when the *Tīrthaṅkara* attains omniscience (*kevalajñāna*).
5. *mokṣa-kalyāṇaka* (or *nirvāṇa-kalyāṇaka*): when the *Tīrthaṅkara* finally attains liberation (*mokṣa* or *nirvāṇa*) and becomes a *Siddha*.

न पूजयार्थस्त्वयि वीतरागे न निन्दया नाथ विवान्तवैरे ।
तथापि ते पुण्यगुणस्मृतिर्नः पुनाति चित्तं दुरिताञ्जनेभ्यः ॥

(12-2-57)

सामान्यार्थ – हे नाथ ! आप वीतराग हैं इसलिए आपको अपनी पूजा होने से कोई प्रयोजन नहीं है। आप वैर रहित हैं इसलिए आपको अपनी निन्दा होने से भी कोई प्रयोजन नहीं है। तो भी आपके पवित्र गुणों का स्मरण हमारे चित्त को पापरूपी मल से पवित्र कर ही देता है।

O Wise Lord! You had conquered all attachment and, therefore, do not pay heed to worship; you entertain no aversion and, therefore, do not pay heed to calumny. Still, just the thought of your auspicious qualities washes the evil mire of karmic matter from our hearts.

पूज्य जिनं त्वार्चयतो जनस्य सावद्यलेशो बहुपुण्यराशौ ।
दोषाय नालं कणिका विषस्य न दूषिका शीतशिवाम्बुराशौ ॥

(12-3-58)

सामान्यार्थ – हे भगवन् ! आप पूजने योग्य जिन भगवान् की पूजा करते हुए किसी भक्तजन को जो बहुत भारी पुण्यराशि प्राप्त होती है उसमें आरम्भ-जनित लेशमात्र पाप दोष देने में समर्थ नहीं है। जिस समुद्र में शीतल व आह्लादकारी जल भरा हो उसे विष की एक कणिका दूषित नहीं कर सकती है।

O Lord Jina! The slight demerit that a person who worships you earns due to the presence of attachment and passions in his disposition is not able to lessen the huge amount of virtue that he is destined to amass; a drop of poison cannot make the cool and wholesome water of the ocean toxic.

यद् वस्तु बाह्यं गुणदोषसूते-निमित्तमभ्यन्तरमूलहेतोः ।
अध्यात्मवृत्तस्य तदङ्गभूतमभ्यन्तरं केवलमप्यलं ते ॥

(12-4-59)

सामान्यार्थ – जो बाह्य पुष्पादि पदार्थ हैं वे पुण्य-भाव तथा पाप-भाव की उत्पत्ति के निमित्त कारण हैं। जो अपने शुभ भावों में वर्त रहा है उसके अन्तरङ्ग के उपादानरूप मूल कारण के लिए वे बाह्य पदार्थ मात्र सहकारी कारण हैं। आपके मत में तो वास्तव में अन्तरङ्ग शुभ व अशुभ भाव मात्र ही पुण्य व पाप बंध कराने में समर्थ हैं।

The external objects are the auxiliary causes (*nimitta kartā*) of merit and demerit since these influence the internal psychical states – substantial causes (*upādāna kartā*). O Lord! As per your doctrine, only the internal psychical states – substantial causes (*upādāna kartā*) – are able to beget virtue and vice.

बाह्येतरोपाधिसमग्रतेयं कार्येषु ते द्रव्यगतः स्वभावः ।

नैवान्यथा मोक्षविधिश्च पुंसां तेनाभिवन्द्यस्त्वमृषिर्बुधानाम् ॥

(12-5-60)

सामान्यार्थ – आपके मत में यह बाह्य और अन्तरङ्ग कारणों की जो पूर्णता है वह कार्यों के सम्पादन करने में द्रव्यगत स्वभाव है। संसारी जीवों के लिए मोक्ष का उपाय भी बाह्य और अन्तरङ्ग दोनों साधनों के सिवाय अन्य रूप से नहीं हो सकता है। इसीलिए आप परम ऋद्धि से सम्पन्न प्रभु गणधरादि बुधजनों के लिए नमस्कार करने योग्य हैं।

The accomplishment of a task (*kārya* – the making of a pitcher, for example) depends on the simultaneous availability of the internal (*upādāna* – substantial) and the external (*nimitta* – auxiliary) causes; such is the nature of the substance (*dravya*)*. In no other way can liberation be achieved and, therefore, the learned men worship you, O Adept Sage!

*To give a familiar example, when a potter proceeds with the task (*kārya*) of making a pitcher out of clay, the potter is the external or instrumental cause (*nimitta kartā*) and the clay

is the internal or substantial cause (*upādāna kartā*). The task necessarily means the destruction of clay in its original form but the inherent qualities of clay still remain in the pitcher. There is the origination (*utpāda*) of the new form of clay, the disappearance (*vyaya*) of its old form, and still the existence (being or *sat*) of the substance itself continues (*dhrauvya*). In other words, existence is accompanied by origination (*utpāda*), disappearance (*vyaya*), and permanence (*dhrauvya*). As there is no destruction of the inherent nature of clay, it is lasting. Permanence is the existence of the past nature in the present. From a particular point of view, the indestructibility of the essential nature of the substance is determined as its permanence. Qualities reside permanently in the substance but the modes change. Modes like the pitcher are not permanently associated with clay but the qualities reside permanently. So, *utpāda*, *vyaya* and *dhrauvya* cannot be said to be non-existent like ‘a flower in the sky’.



श्री विमलनाथ जिन
चिह्न - शूकर

Lord Vimalanātha
Symbol - Boar

13

श्री विमलनाथ जिन

Lord Vimalanātha

य एव नित्यक्षणिकादयो नया मिथोऽनपेक्षाः स्वपरप्रणाशिनः ।
त एव तत्त्वं विमलस्य ते मुनेः परस्परेक्षाः स्वपरोपकारिणः ॥

(13-1-61)

सामान्यार्थ – ये जो नित्य-अनित्य, सत्-असत् आदि एकान्तरूप नय हैं वे परस्पर एक-दूसरे से निरपेक्ष होकर अर्थात् स्वतन्त्र रह कर अपना व दूसरों का नाश करने वाले हैं। न तो कहने वाले का भला होता है न ही सुनने वाले का। परन्तु आप प्रत्यक्षज्ञानी व सर्व-दोषरहित विमलनाथ भगवान् के मत में वे ही नित्य-अनित्य आदि नय एक दूसरे की अपेक्षा रखते हुए अपना व दूसरों का उपकार करने वाले होकर यथार्थ तत्त्व स्वरूप होते हैं।

O Unblemished Lord Vimalanātha! Those who hold the one-sided, stand-alone points of view such as describing a substance absolutely permanent (*nitya*) or transient (*kṣanika*), harm themselves and others, but, as you had proclaimed, when the assertions are understood to have been made only from certain standpoints, these reveal the true nature of substances, and, therefore, benefit self as well as others.

यथैकशः कारकमर्थसिद्धये समीक्ष्य शेषं स्वसहायकारकम् ।
तथैव सामान्यविशेषमातृका नयास्तवेष्टा गुणमुख्यकल्पतः ॥

(13-2-62)

सामान्यार्थ – हे भगवन् ! आपके मत में जिस प्रकार एक-एक कारण – उपादान कारण अथवा निमित्त कारण – अपने सिवाय दूसरे सहकारी कारक की अपेक्षा करके ही किसी कार्य की सिद्धि के लिए समर्थ होते हैं वैसे ही सामान्य धर्म तथा विशेष धर्म को प्रगट करने वाले नय भी एक को मुख्य तथा दूसरे को गौण कहने की अपेक्षा से ही इष्ट हैं अर्थात् कार्य की सिद्धि के लिए समर्थ हैं।

Just as the two mutually supportive causes, the substantial cause (*upādāna kartā*) and the instrumental cause (*nimitta kartā*), result in the accomplishment of the desired objective, in the same way, your doctrine that postulates two kinds of attributes in a substance, general (*sāmānya*) and specific (*viśeṣa*), and ascertains its particular characteristic (*naya*) depending on what is kept as the primary consideration for the moment while keeping the other attributes in the background, not negating their existence in any way, accomplishes the desired objective.*

*All objects have two kinds of qualities – the general (*sāmānya*), and the specific (*viśeṣa*). The general qualities express the genus (*jāti*) or the general attributes, and the specific qualities describe the constantly changing conditions or modes. In a hundred pitchers, the general

quality is their jar-ness, and the specific quality is their individual size, shape or mark.

Dravya refers to a general rule or conformity. That which has the *dravya* as the object is the general standpoint (*dravyārthika naya*). *Paryāya* means particular, an exception or exclusion. That which has the *paryāya* as the object is the standpoint of modifications (*paryāyārthika naya*). Whatever condition or form a substance takes, that condition or form is called a mode. Modes partake of the nature of substance, and are not found without the substance.



परस्परेक्षान्वयभेदलिङ्गतः प्रसिद्धसामान्यविशेषयोस्तव ।

समग्रतास्ति स्वपरावभासकं यथा प्रमाणं भुवि बुद्धिलक्षणम् ॥

(13-3-63)

सामान्यार्थ – हे भगवन् ! जिस प्रकार इस भूतल पर स्व और पर दोनों को झलकाने वाला ज्ञानस्वरूप जो प्रमाण प्रसिद्ध है उसी प्रकार आपके मत में परस्पर एक दूसरे की अपेक्षा से जो सामान्य तथा विशेष का ज्ञान होता है इसी से ही भले प्रकार सिद्ध होने वाले सामान्य तथा विशेष धर्मों की पूर्णता होती है।

O Lord Vimalanātha! You had asserted that as the valid knowledge (*pramāṇa*) or the apprehension of reality, which encompasses all attributes of an object, illumines the self as well as the others, and is well accepted in this world, in the same way,

the mutually supportive, general (*sāmānya*) and specific (*viśeṣa*) attributes that encompass an object constitute exhaustive knowledge.

विशेष्यवाच्यस्य विशेषणं वचो यतो विशेष्यं विनियम्यते च यत् ।
तयोश्च सामान्यमतिप्रसज्यते विवक्षितात्स्यादिति तेऽन्यवर्जनम् ॥

(13-4-64)

सामान्यार्थ – हे भगवन् ! वस्तु में सामान्य तथा विशेष दोनों धर्म विद्यमान हैं। जब सामान्य धर्म वाच्य होगा तब विशेष धर्म उसका विशेषण होगा। जब विशेष धर्म वाच्य होगा तब सामान्य धर्म उसका विशेषण होगा। वह वचन जिससे विशेष्य को नियमित किया जाता है वह विशेषण होता है और जिसे नियमित किया जाता है वह विशेष्य होता है। आपके मत में उन विशेषण और विशेष्य में सामान्यपने का अतिप्रसंग नहीं आ सकता क्योंकि स्यात् या कथंचित् की अपेक्षा से दूसरे अविवक्षित् (अर्थात् जिसको कहने की अपेक्षा नहीं है) उसका परिहार हो जाता है।

O Lord! There may appear to be a mix-up in the speech (*vācya*) between the distinguishing characteristic (*viśeṣaṇa*) of the subject and the subject qualified (*viśeṣya*) but, as you had asserted, the mix-up is resolved by the use of the word ‘*syāt*’ – literally, in some respect, thus excluding the absolute one-sided viewpoint – by the speaker, in order to distinguish the intended meaning from the unintended speculation.

नयास्तव स्यात्पदसत्यलाञ्छिता रसोपविद्धा इव लोहधातवः ।
भवन्त्यभिप्रेतगुणा यतस्ततो भवन्तमार्याः प्रणता हितैषिणः ॥

(13-5-65)

सामान्यार्थ – हे भगवन् ! क्योंकि आपके द्वारा बताए हुए ‘स्यात्’ पद रूपी सत्य लक्षण से चिह्नित जो नय हैं वे रस (पारा आदि) से पूर्ण लोह धातु के समान अभिप्रेत फल (स्वर्णरूप परिणत होना) को देने वाले हैं इसलिए आत्महित को चाहने वाले गणधरादि देव आपको ही नमस्कार करते हैं।

O Lord! Since your assertions (*naya*), qualified by the use of the word ‘*syāt*’ – in some respect, thus excluding the absolute one-sided viewpoint – bring about the intended meaning, these are like an alchemic solution which has the power to turn iron into gold; the wise men desirous of their well-being, therefore, pay homage to you.



श्री अनन्तनाथ जिन
चिह्न - सेही

Lord Anantanātha
Symbol - Porcupine

14

श्री अनन्तनाथ जिन

Lord Anantanātha

अनन्तदोषाशयविग्रहो ग्रहो विषङ्गवान्मोहमयश्चिरं हृदि ।
यतो जितस्तत्त्वरुचौ प्रसीदता त्वया ततोऽभूर्भगवाननन्तजित् ॥

(14-1-66)

सामान्यार्थ - क्योंकि आपने अनादिकाल से अन्तःकरण में विद्यमान अनन्त राग, द्वेष, मोह आदि दोषों के आधार मोहरूपी पिशाच को तत्त्वरुचि में अथवा सम्यग्दर्शन में प्रसन्नता धारण करने के लाभ से जीत लिया था इसीलिए आप अनन्तजित् इस सार्थक नाम को धारण करने वाले प्रभु कहलाते हैं।

O Lord Anantanātha! You had conquered the demon of delusion associated with your heart from beginningless time and which was the root cause of infinitude of blemishes in the being, through deep interest in the nature of reality. You are appropriately called Lord Anantajit (alias Lord Anantanātha) – the Victor of the Infinitude.

कषायनाम्नां द्विषतां प्रमाथिनामशेषयन्नाम भवानशेषवित् ।
विशोषणं मन्मथदुर्मदामयं समाधिभैषज्यगुणैर्व्यलीनयत् ॥

(14-2-67)

सामान्यार्थ – आपने आत्मा के स्वभाव को कलुषित करने वाले कषाय नाम के शत्रुओं का जड़ से नाश कर दिया और साथ ही आत्मा को सुखाने वाले व संतापित करने वाले कामदेव के छोटे मदरूपी रोग को आत्मध्यान रूपी औषधि के गुणों से विलीन कर दिया। इस तरह वीतरागी होकर आप सर्वज्ञ परमात्मा हो गए।

O Lord Anantanātha! You had not only destroyed completely the soul's enemy called passions, the cause of distress, but also its affliction due to the desire for pleasures, attributed to the overbearing pride of Kāmadeva, god of love and erotic desire, through excellent remedy that is pure concentration, and thus became utterly unblemished.

**परिश्रमाम्बुर्भयवीचिमालिनी त्वया स्वतृष्णासरिदार्य शोषिता ।
असङ्गघर्माकगभस्तितेजसा परं ततो निर्वृतिघाम तावकम् ॥**

(14-3-68)

सामान्यार्थ – हे साधु ! आपने खेद-रूपी जल से भरी हुई व भय की तरङ्गों की माला को रखने वाली ऐसी अपने भीतर जो तृष्णा-रूपी नदी थी उसको अन्तरङ्ग व बहिरङ्ग सर्व परिग्रह का संन्यास-रूप सूर्य की किरणों के तेज से सुखा डाला। इस कारण से आपको उत्कृष्ट निर्वृतिघाम (परिग्रह त्याग-रूप तेज) प्राप्त हो गया।

O Noble Soul! The water of the river of lustful craving that flowed within you symbolized weariness and the cascade of its

waves fear. You had dried up this river through the intense rays of the sun of non-attachment and renunciation and thus attained supreme effulgence.

सुहृत् त्वयि श्रीसुभगत्वमश्नुते द्विषंस्त्वयि प्रत्ययवत् प्रलीयते ।
भवानुदासीनतमस्तयोरपि प्रभो परं चित्रमिदं तवेहितम् ॥

(14-4-69)

सामान्यार्थ – हे जिनेन्द्र ! आप में जो भक्तिवान होता है अर्थात् जो आपके गुणों को स्मरण करता है वह लक्ष्मी के वल्लभपने को अर्थात् अनेक ऐश्वर्य-सम्पदा को प्राप्त करता है। जो आपसे द्वेष करता है अर्थात् आपकी निन्दा करता है ऐसा मिथ्यादृष्टि जीव व्याकरण में प्रत्यय के लोप के समान नाश को प्राप्त होता है। आप तो उन दोनों पर अत्यन्त ही उदासीन रहते हैं, आपका तो उन पर न राग है न द्वेष है। आपकी यह चेष्टा बड़ी ही आश्चर्यकारी है।

O Lord! The man with your devotion in his heart becomes the beloved of the goddess of prosperity and the man with malice gets obliterated like the elision of a suffix. But you remain totally indifferent to both; this posture of yours is highly astonishing.

त्वमीदृशस्तादृश इत्ययं मम प्रलापलेशोऽल्पमतेर्महामुने ।
अशेषमाहात्म्यमनीरयन्नपि शिवाय संस्पर्श इवामृताम्बुधेः ॥

(14-5-70)

सामान्यार्थ – हे महामुनि ! आप ऐसे हैं, आप वैसे हैं – यह जो कुछ मुझ अल्प बुद्धि का स्तुति-रूप थोड़ा सा प्रलाप है, वह आपके सम्पूर्ण महात्म्य को न कहता हुआ भी अमृतमई समुद्र के स्पर्श-मात्र से जैसे सुख होता है वैसे ही मोक्ष की प्राप्ति का कारण है।

O Supreme Ascetic! With my feeble intellect, I have tried to praise you with trivial expressions, 'You are like this,' 'You are like that.' Although these expressions are unable to portray your immense glory but still sufficient to bestow, like the mere touch of the nectar-ocean, the bliss of immortality.



श्री धर्मनाथ जिन
चिह्न - वज्र

Lord Dharmanātha
Symbol - Thunderbolt

15

श्री धर्मनाथ जिन

Lord Dharmanātha

धर्मतीर्थमनघं प्रवर्तयन् धर्म इत्यनुमतः सतां भवान् ।
कर्मकक्षमदहत्तपोऽग्निभिः शर्म शाश्वतमवाप शङ्करः ॥

(15-1-71)

सामान्यार्थ – हे भगवन् ! निर्दोष धर्मतीर्थ को प्रवर्तित करने वाले आप सत्पुरुषों के द्वारा ‘धर्म’ इस नाम के धारक माने गए हैं। तथा आपने तप-रूपी अग्नियों के द्वारा कर्म-रूपी वन को जलाया है और अविनाशी सुख को प्राप्त किया है इसलिए आप सत्पुरुषों के द्वारा ‘शङ्कर’ नाम से युक्त भी माने गए हैं।

O Lord! Since you had promulgated the immaculate ford (*tīrtha*) of piety (*dharma*), you were appropriately named ‘Dharma’ by learned sages. Since you had attained immortal bliss by burning the forest of karmas by the fires of austerity, you are also known as ‘Śaṅkara’ – the Benefactor.

देवमानवनिकायसत्तमैरेजिषे परिवृतो वृतो बुधैः ।

तारकापरिवृतोऽतिपुष्कलो व्योमनीव शशलाञ्छनोऽमलः ॥

(15-2-72)

सामान्यार्थ – हे धर्मनाथ जिन ! उत्तम देव-समूह और मनुष्य-समूह से चारों ओर से वेष्टित तथा गणधरादि विद्वानों से घिरे हुए आप उसी प्रकार सुशोभित हुए थे जिस प्रकार आकाश में निर्मल, पूर्ण चन्द्रमा ताराओं से परिवेष्टित होकर सुशोभित होता है।

O Lord Dharmanātha! Surrounded by the congregation of the noblest of devas and men, and by the most learned sages, you had appeared like the clear, resplendent full moon against the backdrop of numerous stars.

**प्रातिहार्यविभवैः परिष्कृतो देहतोऽपि विरतो भवानभूत् ।
मोक्षमार्गमशिषन्नरामरान् नापि शासनफलैषणातुरः ॥**

(15-3-73)

सामान्यार्थ – आप सिंहासनादि आठ प्रातिहार्यो तथा अन्य विभूतियों से श्रृंगारित होते हुए भी न केवल उनसे किन्तु अपने शरीर से भी विरक्त थे। आप मनुष्यों व देवों को रत्नत्रय-रूपी मोक्ष-मार्ग का उपदेश करते हुए भी अपने उपदेश के फल की इच्छा से जरा भी आतुर नहीं हुए थे।

O Lord! Though accompanied by eight divine splendours* (*aṣṭa prātihārya*) you were unattached even to your own body. You promulgated, without any concern for the outcome, the path to liberation for the devas and the men.

*The *Arhat* is accompanied by eight divine splendours (*aṣṭa prātihārya*):

.....

1. *Aśoka vṛkṣa* – the Aśoka tree;
 2. *siṃhāsana* – bejeweled throne;
 3. *chatra* – three-tier canopy;
 4. *bhāmaṇḍal* – halo of unmatched luminance;
 5. *divya-dhvani* – divine voice of the Lord without lip movement;
 6. *puṣpa-varṣā* – shower of fragrant flowers;
 7. *camara* – waving of sixty-four majestic hand-fans; and
 8. *duṇḍubhi* – dulcet sound of kettle-drums and other musical instruments.
-

कायवाक्यमनसां प्रवृत्तयो नाभवंस्तव मुनेश्चिकीर्षया ।
नासमीक्ष्य भवतः प्रवृत्तयो धीर तावकमचिन्त्यमीहितम् ॥

(15-4-74)

सामान्यार्थ – आप प्रत्यक्ष ज्ञानी की काय, वचन और मन की प्रवृत्तियाँ आपकी कुछ करने की इच्छा से नहीं हुई, न ही आपकी ये चेष्टाएँ वस्तु-स्वरूप को न जानते हुए अर्थात् अज्ञान-पूर्वक हुईं। हे धीर-वीर धर्मनाथ जिन ! आपका चारित्र अचिन्त्य है, आश्चर्य करने वाला है।

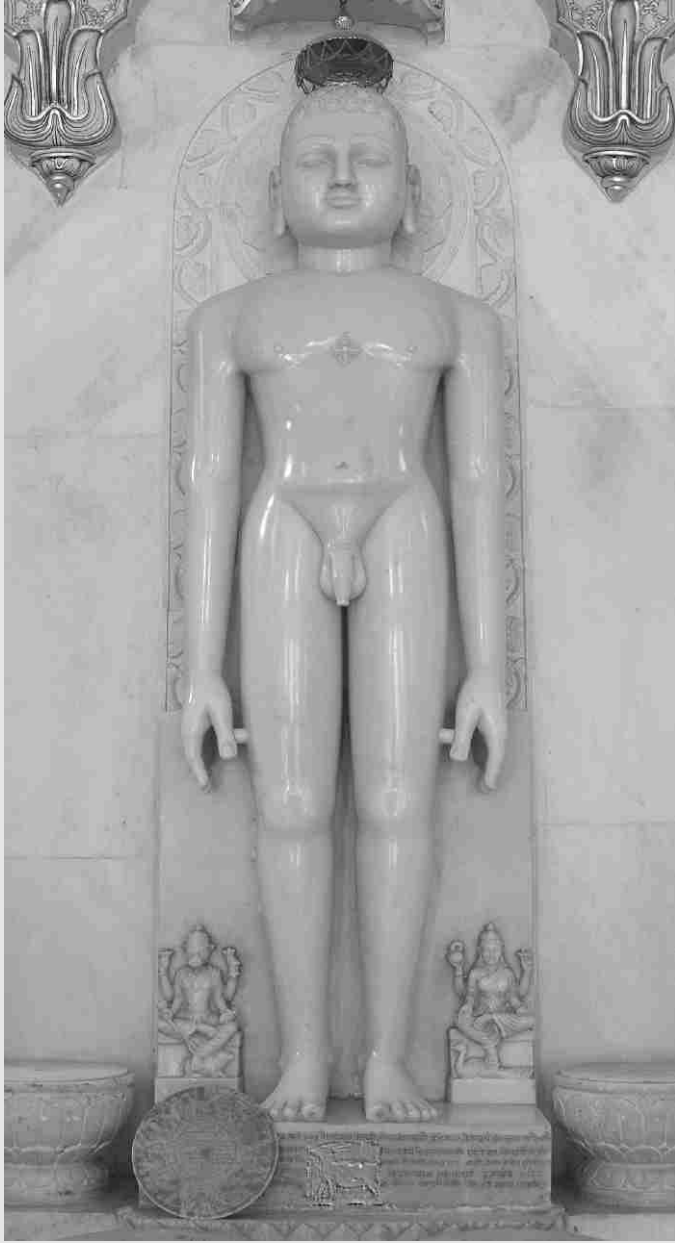
O Embodiment of Knowledge! There were no desires involved behind the activities of your body, speech and mind. Also, these activities did not take place without any consideration. O Lord Resolute! Your ways are inconceivable.

मानुषीं प्रकृतिमभ्यमतीतवान् देवतास्वपि च देवता यतः ।
तेन नाथ परमासि देवता श्रेयसे जिनवृष प्रसीद नः ॥

(15-5-75)

सामान्यार्थ – क्योंकि आपने साधारण मनुष्य के स्वभाव को अतिक्रान्त कर दिया था तथा सब देवों से भी आप पूज्य हैं, इस कारण से आप सर्वोत्कृष्ट देव हैं। हे धर्मनाथ जिनेन्द्र ! आप हमारे कल्याण के लिए हम पर प्रसन्न हों।

As you had transcended human tendencies and you are worshipped by the devas, you are the Supreme God. O Lord Jina, be the bestower of blessedness upon us!



श्री शान्तिनाथ जिन
चिह्न - हरिण

Lord Śāntinātha
Symbol - Deer

16

श्री शान्तिनाथ जिन Lord Śāntinātha

विधाय रक्षां परतः प्रजानां राजा चिरं योऽप्रतिमप्रतापः ।
व्यधात्पुरस्तात्स्वत एव शान्तिर्मुनिर्दयामूर्तिरिवाघशान्तिम् ॥

(16-1-76)

सामान्यार्थ – जो शान्ति जिनेन्द्र शत्रुओं से प्रजाजनों की रक्षा करते हुए चिरकाल तक पहले अतुल्य पराक्रमी राजा हुए और फिर जिन्होंने स्वयं ही मुनि होकर दया की मूर्ति की तरह पापों की शान्ति की।

First, Lord Śāntinātha Jina, for a long period of time, wielded supremacy as a king and provided protection to his subjects from enemies; later on, on his own, became an ascetic and, as the embodiment of benevolence, pacified evil tendencies.

चक्रेण यः शत्रुभयङ्कुरेण जित्वा नृपः सर्वनरेन्द्रचक्रम् ।
समाधिचक्रेण पुनर्जिगाय महोदयो दुर्जयमोहचक्रम् ॥

(16-2-77)

सामान्यार्थ – जो शान्ति जिन शत्रुओं के लिए भय उत्पन्न करने वाले सुदर्शन चक्र के प्रताप से सर्व राजाओं के समूह को जीतकर चक्रवर्ती राजा

हुए, पश्चात् साधुपद में आत्मध्यान-रूपी चक्र से अत्यन्त दुर्जय ऐसे मोहनीय कर्म के समूह को जीत कर महान् उदय को प्राप्त हुए थे।

Lord Śāntinātha became the king of kings (*cakravartī*) by subjugating the entire community of kings through his *cakraratna** – Sudarśana *cakra*, a source of terror for the enemies – and later on, through the *cakraratna* of pure concentration, he tamed the invincible army of the deluding karmas.

*the divine, disk-like spinning weapon with serrated edges

राजश्रिया राजसु राजसिंहो रराज यो राजसुभोगतन्नः ।
आर्हन्त्यलक्ष्म्या पुनरात्मतन्नो देवासुरोदारसभे रराज ॥

(16-3-78)

सामान्यार्थ – जो परम प्रतापशाली राजाओं के महा-मनोहर भोगों के भोगने में स्वाधीन होते हुए राजाओं के मध्य में चक्रवर्ती पद की राज्यलक्ष्मी से सुशोभित हुए थे, फिर मोह का नाश करके केवलज्ञान प्राप्त कर आत्माधीन होकर सुर-असुरों की विशाल समवसरण सभा में आर्हन्त्य लक्ष्मी से सुशोभित हुए थे।

Lord Śāntinātha was the mightiest of emperors; domineering over all imperial enjoyments, he shone with unrivalled magnificence among the kings. Subsequently, absorbed in his

pure Self, he shone with divine splendour appertaining to the *Arhat* in the majestic congregation of the devas and the men.

यस्मिन्नभूद् राजनि राजचक्रं मुनौ दयादीधिति धर्मचक्रम् ।
पूज्ये मुहुः प्राञ्जलि देवचक्रं ध्यानोन्मुखे ध्वंसि कृतान्तचक्रम् ॥

(16-4-79)

सामान्यार्थ – जिन शान्तिनाथ भगवान् के समक्ष राज्य-अवस्था में राजाओं का समूह हाथों को जोड़े हुए खड़ा रहता था, साधु-अवस्था में दयामई किरणों का धारी रत्नत्रय-रूपी धर्मचक्र वशीभूत हो गया था, पूजनीय अरिहन्त-अवस्था में देवों का समूह बार-बार हाथ जोड़े हुए उपस्थित रहा करता था तथा शुक्लध्यान के सन्मुख होने पर सम्पूर्ण कर्मों का समूह क्षय को प्राप्त होता हुआ बद्धाञ्जलि हुआ था।

When he was the universal king, the congregation of kings bowed to him with folded hands, when he became an ascetic, the effulgent rays of benevolence were under his possession, when he became the venerable *Arhat*, the congregation of the devas bowed to him over and over again, and when he embraced pure concentration (of the fourth order), he subjugated the heap of karmas.

स्वदोषशान्त्या विहितात्मशान्तिः शान्तेर्विधाता शरणंगतानाम् ।
भूयाद्भवक्लेशभयोपशान्त्यै शान्तिर्जिनो मे भगवान् शरण्यः ॥

(16-5-80)

सामान्यार्थ – विशिष्ट ज्ञान एवं ऐश्वर्य से सहित श्री शान्तिनाथ जिनेन्द्र ! आपने अपने रागादि दोषों का क्षय करके अपने आत्मा में पूर्ण वीतरागता प्राप्त की है। जो आपकी शरण में आते हैं उनको आपके द्वारा शान्ति प्राप्त हो जाती है। आप सर्व रक्षकों में परम शरण हैं; आप मेरे संसार-परिभ्रमण, दुःखों तथा सर्व-भयों से रक्षित होने में निमित्त कारण हों।

O Lord Śāntinātha, the Victor! You had attained absolute quiescence of your soul by washing away all its blemishes. You had provided serenity to those who came under your protection. O Ultimate Protector! Be the cause of calming down my tribulations and fears owing to my wandering in the world (*saṃsāra*) through births and rebirths.



श्री कुन्थुनाथ जिन
चिह्न - अज (बकरा)

Lord Kunthunātha
Symbol - He-Goat

17

श्री कुन्थुनाथ जिन

Lord Kunthunātha

कुन्थुप्रभृत्यखिलसत्त्वदयैकतानः

कुन्थुर्जिनो ज्वरजरामरणोपशान्त्यै ।

त्वं धर्मचक्रमिह वर्तयसि स्म भूत्यै

भूत्वा पुरा क्षितिपतीश्वरचक्रपाणिः ॥

(17-1-81)

सामान्यार्थ - हे कुन्थु जिन ! कुन्थु आदि समस्त प्राणियों पर दया का अनन्त विस्तार करने वाले आपने पहले गृहस्थावस्था में राज्यलक्ष्मी के लिए राजाधिराज चक्रवर्ती होकर, पश्चात् इस संसार में समस्त ज्वरादि रोग, बुढ़ापा और मरण की उपशान्ति-रूप मोक्षलक्ष्मी के लिए इस लोक में धर्म-चक्र को प्रवर्तित किया था।

O Lord Kunthunātha! You had extended your benevolence to all living beings, including the worms and insects. O Lord! Being the king of kings (*cakravartī*) you had first moved forward your invincible divine discus in this world, and then the discus of piety that leads one to liberation after calming down all afflictions, old-age and death.

तृष्णार्चिषः परिदहन्ति न शान्तिरासा-

मिष्टेन्द्रियार्थविभवैः परिवृद्धिरेव ।

स्थित्यैव कायपरितापहरं निमित्त-

मित्यात्मवान् विषयसौख्यपराङ्मुखोऽभूत् ॥

(17-2-82)

सामान्यार्थ - विषयकांक्षा-रूप अग्नि की ज्वालाएँ संसारी जीव को चारों ओर से जलाती हैं। अभिलषित इन्द्रिय-विषयों के वैभव से इन विषयकांक्षा-रूप अग्नि की ज्वालाओं की शान्ति नहीं होती है, किन्तु सब ओर से वृद्धि ही होती है क्योंकि इन्द्रिय-विषयों का स्वभाव ही ऐसा है। इन्द्रिय-विषय शरीर के संताप को दूर करने में निमित्त कारण मात्र है, विषयकांक्षा-रूप अग्नि की ज्वालाओं का उपशमन करने वाला नहीं होता। ऐसा जानकर आप इन्द्रिय-विषय सौख्य से पराङ्मुख हो गए थे।

The fire of lust burns the worldly beings from all sides. Indulgence in sensual pleasures does not calm down the lust but, as is the nature of the senses, intensifies it. Such indulgence is only an external palliative. O Lord! Knowing this, you became averse to the pleasures appertaining to the senses.

बाह्यं तपः परमदुश्चरमाचरंस्त्व-

माध्यात्मिकस्य तपसः परिवृंहणार्थम् ।

ध्यानं निरस्य कलुषद्वयमुत्तरस्मिन्

ध्यानद्वये ववृतिषेऽतिशयोपपन्ने ॥

(17-3-83)

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सामान्यार्थ – हे कुन्थु जिन ! आपने आध्यात्मिक तप की परिवृद्धि के लिए अत्यन्त कठिन अनशनादि बाह्य तप का आचरण किया था तथा आर्त एवं रौद्र-रूप दो कलुषित ध्यानों को छोड़कर आप उत्तरवर्ती धर्म्य और शुक्ल इन दो उत्कृष्ट अतिशय से युक्त ध्यानों में स्थिर हुए थे।

O Lord! To augment the internal austerities you carried out exceedingly arduous external austerities* and, leaving aside the two inauspicious kinds of meditation, you consecutively embraced the two astonishing, auspicious kinds of meditation**.

*The external austerities (*bāhya tapas*) are fasting (*anaśana*), reduced diet (*avamaudarya*), special restrictions for begging food (*vr̥ttiparisaṃkhyāna*), giving up stimulating and delicious dishes (*rasaparityāga*), lonely habitation (*viviktaśayyāsana*), and mortification of the body (*kāyakleśa*).

Expiation (*prāyaścitta*), reverence (*vinaya*), service (*vaiyāvṛtṭya*), study (*svādhyāya*), renunciation (*vyutsarga*), and meditation (*dhyāna*) are the internal austerities (*antaraṅga tapas*).

**There are four types of meditation: (1) the sorrowful (*ārta*), (2) the cruel (*raudra*), (3) the virtuous (*dharmya*), and (4) the pure (*śukla*). These four types of meditation are divided into two classes, inauspicious and auspicious. The former two are inauspicious as these lead to the influx of evil karmas and, therefore, causes of transmigration. The latter two are auspicious as these are capable of destroying karmas and lead to liberation.

Sorrowful concentration consists in thinking again and

again for removal from proximity disagreeable objects like an enemy; for regaining the lost agreeable objects like wealth; for removal of the pain caused such as by a disease; and enjoyment in future of pleasures not attained.

Cruel concentration consists in thinking again and again of injuring others; telling lies; stealing; and safeguarding of possessions.

Virtuous concentration consists in deliberating on the reality of substances as revealed by Lord Jina; misfortune on the adoption of wrong faith, knowledge and conduct; fruition of karmas; and the structure of the universe.

Pure concentration is of four kinds; the first two kinds are attained by the spiritually advanced saints, well-versed in the Scripture, and the last two kinds arise in Omniscients with and without activity, who have destroyed the entire obscuring karmas. With the help of the first two kinds of pure concentration, the four inimical karmas are burnt by the Self and the effulgent omniscience sparkles. The pure Self shines like the sun coming out of the clouds. The Omniscient is worthy to be venerated and worshipped by the lords of the world. When the duration of His life, feeling, body-making, and status-determining karmas is within one *muhūrta*, He attains remarkable exertion and embraces the third and then the fourth kind of pure concentration in order to annihilate all remaining karmas. The Self then becomes utterly pure, gets liberated, and attains eternal bliss.

Excerpted from:
Jain, Vijay K., “*Acārya Puṅgyapada’s Iṣṭopadeśa – The Golden Discourse*”, (2014), Vikalp Printers, p. 61-62.

हुत्वा स्वकर्मकटुकप्रकृतीश्चतस्रो
रत्नत्रयातिशयतेजसि जातवीर्यः ।
बभ्राजिषे सकलवेदविधेर्विनेता
व्यभ्रे यथा वियति दीप्तरुचिर्विवस्वान् ॥

(17-4-84)

सामान्यार्थ – अपने आत्मा के साथ बंधी हुई चार ज्ञानावरणादि अशुभ प्रकृतियों का सम्यग्दर्शनादि रत्नत्रय रूप अग्नि के महान् तेज से क्षय करके, अनन्तवीर्य को रखने वाले तथा सम्पूर्ण ज्ञान की विधि के प्रकाश करने वाले आप इस प्रकार शोभायमान हुए थे जैसे मेघों से रहित आकाश में तेजस्वी सूर्य शोभता है।

With the instrumentality of the blazing power of the Three Jewels (*ratnatraya*) – right faith, right knowledge, and right conduct – you destroyed the four inimical karmas associated with your soul. Thereupon, as the possessor of infinite energy and promulgator of true knowledge, you shone like the bright sun in clear sky.

यस्मान्मुनीन्द्र तव लोकपितामहाद्या
विद्याविभूतिकणिकामपि नाप्नुवन्ति ।
तस्माद्भवन्तमजमप्रतिमेयमार्याः
स्तुत्यं स्तुवन्ति सुधियः स्वहितैकतानाः ॥

(17-5-85)

सामान्यार्थ – हे यतिश्रेष्ठ ! क्योंकि ब्रह्मा आदि लौकिक देवता आपकी केवलज्ञान विभूति के अंशमात्र को भी प्राप्त नहीं करते हैं इसलिए उत्कृष्ट बुद्धि के धारक तथा आत्महित साधना में निमग्न गणधरादि आर्य पुरुष जन्म-मरण से रहित, अनन्त केवलज्ञानादि विभूतियों के धारक और स्तुति के योग्य आपकी ही स्तुति करते हैं।

O Supreme Sage! Since the worldly gods are not able to get to even an iota of your knowledge and splendour, the intelligent and learned ascetics, striving after the well-being of their souls, worship only you who is free from rebirth, possessor of the infinitudes and adorable.



श्री अरनाथ जिन
चिह्न - मत्स्य (मछली)

Lord Aranātha
Symbol - Fish

18

श्री अरनाथ जिन

Lord Aranātha

गुणस्तोकं सदुल्लङ्घ्य तद्बहुत्वकथा स्तुतिः ।
आनन्त्यात्ते गुणा वक्तुमशक्यास्त्वयि सा कथम् ॥

(18-1-86)

सामान्यार्थ – हे अरनाथ जिन ! गुणों की अल्पता का उल्लंघन करके उनकी अधिकता का कथन करना स्तुति कहलाती है। किन्तु आपके गुण तो अनन्त हैं इसलिए उनका वर्णन करना अशक्य है, तब आपकी स्तुति किस प्रकार संभव है?

O Lord Aranātha Jina! Extolling the virtues of a man involves transgression of his existent qualities by exaggerated expressions, but it is impossible to express your infinite virtues and, as such, how can one extol you?

तथापि ते मुनीन्द्रस्य यतो नामापि कीर्तितम् ।
पुनाति पुण्यकीर्तेर्नस्ततो ब्रूयाम किञ्चन ॥

(18-2-87)

सामान्यार्थ – यद्यपि आपके गुणों की स्तुति अशक्य है तो भी आप मुनियों के स्वामी और पवित्र कीर्तिधारी व दिव्यध्वनि प्रकाशक के केवल नाम का उच्चारण ही यदि भक्तिपूर्वक किया जाए तो हमको पवित्र कर देता है इसलिए कुछ कथन करते हैं।

(Although it is not possible to express your infinite virtues –
The lord of the sages and the possessor of sacrosanct glory! The utterance, with devotion, of only your name has the power to make one pure; I, therefore, will say a little.

**लक्ष्मीविभवसर्वस्वं मुमुक्षोश्चक्रलाञ्छनम् ।
साम्राज्यं सार्वभौमं ते जरत्तृणमिवाभवत् ॥**

(18-3-88)

सामान्यार्थ – लक्ष्मी के वैभव रूप सर्वस्व से युक्त तथा सुदर्शन-चक्र के चिह्न सहित जो सार्वभौम साम्राज्य आपको प्राप्त था वह आप मोक्ष की इच्छा रखने वाले के लिए जीर्ण तृण के समान हो गया।

When you aspired for liberation, you left behind, as a mere nothing blade of grass, your boundless empire which was endowed with the abundance matched only by the splendour of goddess Lakṣmī, and whose emblem was the divine Sudarśana *cakra*.

तव रूपस्य सौन्दर्यं दृष्ट्वा तृप्तिमनापिवान् ।
द्वयक्षः शक्रः सहस्राक्षो बभूव बहुविस्मयः ॥

(18-4-89)

सामान्यार्थ – आपके शरीर सम्बन्धी सुन्दरता को देखकर दो नेत्रों का धारक इन्द्र तृप्ति को प्राप्त नहीं हुआ। इसलिए अतृप्त वह इन्द्र बहुत आश्चर्य को प्राप्त होता हुआ एक हजार नेत्रों का धारक हुआ था।

O Lord! On seeing the stunning beauty of your body, the lord of the devas (Indra) had transformed his two eyes into a thousand eyes but still remained discontented, and extremely astounded.

मोहरूपो रिपुः पापः कषायभटसाधनः ।
दृष्टिसंविदुपेक्षाऽस्त्रैस्त्वया धीर पराजितः ॥

(18-5-90)

सामान्यार्थ – हे धीर स्वामी अरनाथ ! क्रोध, मान, माया व लोभ इन चार कषायरूपी योद्धाओं की सेना से युक्त मोहनीय कर्म रूपी महापाप-रूप शत्रु को आपने सम्यग्दर्शन, सम्यग्ज्ञान और सम्यक्चारित्र रूपी रत्नत्रय के दिव्य शस्त्रों के द्वारा पराजित किया था।

O Resolute Lord Aranātha! You had conquered through the weapon of the Three Jewels – right faith, right knowledge, and right conduct – the invincible enemy called delusion, which is the cause of demerit and is flanked by the army of passions.

कन्दर्पस्योद्धरो दर्पस्त्रैलोक्यविजयार्जितः ।
हेपयामास तं धीरे त्वयि प्रतिहतोदयः ॥

(18-6-91)

सामान्यार्थ – तीनों लोकों के प्राणियों को जीत लेने से पैदा हुआ कामदेव के बहुत भारी अहङ्कार का उदय आपके परम निश्चल चित्त के समक्ष नाश को प्राप्त हो गया था तथा इस प्रकार आपने उस कामदेव को लज्जित कर दिया था।

You had abashed Kāmadeva (the god of love and erotic desire) by blocking his advance through your steadfastness; you overpowered his overbearing arrogance that was due to his winning over the beings of all the three worlds.

आयत्यां च तदात्वे च दुःखयोनिर्दुरुत्तरा ।
तृष्णानदी त्वयोत्तीर्णा विद्यानावा विविक्तया ॥

(18-7-92)

सामान्यार्थ – हे भगवन् ! परलोक तथा इस लोक में जो दुःखों की उत्पत्ति का कारण है और जिसका पार करना अत्यन्त कठिन है ऐसी तृष्णा-रूपी नदी को आपने निर्दोष ज्ञान-रूपी नौका के द्वारा पार कर लिया था।

The lust for sensual pleasures is like the river that is the harbinger of misery in this world and the next, and is extremely difficult to cross. With the help of the boat of your unblemished knowledge, O Lord, you had crossed this river.

अन्तकः क्रन्दको नृणां जन्मज्वरसखः सदा ।
त्वामन्तकान्तकं प्राप्य व्यावृत्तः कामकारतः ॥

(18-8-93)

सामान्यार्थ - हे भगवन् ! पुनर्जन्म तथा ज्वर आदि रोगों का मित्र मरण-रूपी यमराज प्राणियों को सदा ही रुलाने वाला है। वह आपको प्राप्त कर अर्थात् आपके पास आकर अपनी स्वच्छन्द क्रिया करने से उपरत हो गया था।

O Lord! After you had subjugated Yama (the god of death), friends with rebirth and illness, and the cause of grief to the human beings, he ceased to act as per his unbridled instincts.

भूषावेषायुधत्यागि विद्यादमदयापरम् ।
रूपमेव तवाचष्टे धीर दोषविनिग्रहम् ॥

(18-9-94)

सामान्यार्थ - हे धीर अरनाथ भगवन् ! आपका आभूषण, वस्त्र व शस्त्रादि से रहित तथा निर्मल ज्ञान, इन्द्रिय दमन व अपूर्व दया को झलकाने वाला रूप ही इस बात को प्रगट कर रहा है कि आपने मोहादि दोषों का क्षय कर डाला है।

O Passionless Lord Aranātha! Your physical form which is free from all vestiges of ornaments, clothes and weapons, and the embodiment of unalloyed knowledge, control of the senses, and benevolence, is a clear indication that you have vanquished all blemishes.

समन्ततोऽङ्गभासां ते परिवेषेण भूयसा ।
तमो बाह्यमपाकीर्णमध्यात्मं ध्यानतेजसा ॥

(18-10-95)

सामान्यार्थ - हे भगवन् ! सब तरफ फैलने वाले आपके शरीर के विशाल प्रभामण्डल से अतिशय करके बाहरी अन्धकार नाश को प्राप्त हो गया तथा आपके आत्मध्यान के तेज से अन्तरङ्ग का अन्धकार नाश को प्राप्त हो गया।

O Lord! You had destroyed the external darkness by the bright lustre that your body radiated all around and the internal darkness by the powerful fire of meditation.

सर्वज्ञज्योतिषोद्भूतस्तावको महिमोदयः ।
कं न कुर्यात् प्रणम्रं ते सत्त्वं नाथ सचेतनम् ॥

(18-11-96)

सामान्यार्थ - हे नाथ ! सर्वज्ञपने की ज्योति से उत्पन्न हुआ आपकी महिमा का उत्कर्ष किस विवेकवान् प्राणी को आपके आगे नम्रीभूत नहीं कर देता है?

O Lord! Will any discriminating individual not get humbled by the light of your magnificence which is an outcome of your attaining infinite knowledge (*kevalajñāna*, omniscience)?

तव वागमृतं श्रीमत् सर्वभाषास्वभावकम् ।
प्रीणयत्यमृतं यद्वत् प्राणिनो व्यापि संसदि ॥

(18-12-97)

सामान्यार्थ – आपका पदार्थों का यथार्थ-रूप से कथन करने वाला व सर्व प्राणियों की भाषा-रूप होने के स्वभाव को धारण करने वाला वचन रूपी अमृत समवसरण की सभा में सर्वत्र व्याप्त होकर प्राणियों को अमृत के समान तृप्त करता है।

Your divine voice expounding the reality pervades the heavenly Pavilion (*samavasaraṇa*), is heard and understood by all present in their respective tongue (*ardhamāgadhī bhāṣā*), and is soothing, like nectar, to all living beings.

अनेकान्तात्मदृष्टिस्ते सती शून्यो विपर्ययः ।
ततः सर्वं मृषोक्तं स्यात् तदयुक्तं स्वघाततः ॥

(18-13-98)

सामान्यार्थ – हे भगवन् ! आपका अनेकान्त मत सत्य है, उससे विपरीत एकान्त मत असत्य है। उस एकान्त मत के आश्रय से कहा गया सर्व ही कथन मिथ्या रूप है तथा अपना ही घातक होने से सर्वथा अनुचित है।

Your doctrine of manifold points of view (*anekāntavāda*) is genuine, and its opposite, based on absolutism (*ekāntavāda*), is null and void as it is fallacious. Since absolutism is self-contradictory, it is fallacious.

ये परस्खलितोन्निद्राः स्वदोषेभनिमीलिनः ।
तपस्विनस्ते किं कुर्युरपात्रं त्वन्मतश्रियः ॥

(18-14-99)

सामान्यार्थ - जो एकान्त मत के मानने वाले तपस्वी अनेकान्त मत में स्खलित-विरोध आदि दोषों को देखने में जागृत रहते हैं वे अपने एकान्त मत में क्या-क्या दोष आते हैं उनको देखने में हाथी के समान हो रहे हैं - गज-निमीलन से युक्त हैं, अर्थात् देखी हुई वस्तु को भी अनदेखी करते हुए चलते हैं। वे अनेकान्त मत रूपी लक्ष्मी को पाने के लिए पात्र नहीं हैं, वे बेचारे क्या कर सकते हैं? न तो अपने पक्ष को सिद्ध कर सकते हैं न ही अनेकान्त मत का खण्डन कर सकते हैं।

Those who are ever ready to find faults, like that of vacillation, in the doctrine of manifold points of view (*anekāntavāda*) and are impervious, like an elephant, to see the shortcomings in their own doctrine of absolutism (*ekāntavāda*), are not fit to acquire the treasure of your teachings. What can such tormented people do?

ते तं स्वघातिनं दोषं शमीकर्तुमनीश्वराः ।
त्वद्द्विषः स्वहनो बालास्तत्त्वावक्तव्यतां श्रिताः ॥

(18-15-100)

सामान्यार्थ - हे अरनाथ भगवन् ! वे एकान्तवादी अपने मत के स्वघाती दोष को दूर करने में असमर्थ होकर आपके अनेकान्त मत से द्वेष करते हैं

.....

व अपना घात स्वयं करते हैं। ऐसे ही अज्ञानी लोगों ने तत्त्व की सर्वथा अवक्तव्यता का आश्रय लिया है।

Those who are unable to rid their viewpoints of faults, like self-contradiction, and hold malice towards your doctrine, are destroyers of the self. Such ignorant people then take refuge in the viewpoint that reality is altogether indescribable.

सदेकनित्यवक्तव्यास्तद्विपक्षाश्च ये नयाः ।
सर्वथेति प्रदुष्यन्ति पुष्यन्ति स्यादितीह ते ॥

(18-16-101)

सामान्यार्थ – सत्, एक, नित्य, वक्तव्य और इनसे विपरीत – असत्, अनेक, अनित्य और अवक्तव्य – ये जो नय हैं वे इस जगत् में सर्वथा रूप से वस्तु-तत्त्व को प्रदूषित (विकृत) करते हैं और कथंचित् रूप से वस्तु-तत्त्व को पुष्ट करते हैं।

The viewpoints of absolute existence, oneness, permanence, and describability, and their opposites – absolute non-existence, manyness, non-permanence, and indescribability – corrupt the nature of reality while the use of the word ‘*syāt*’ (conditional, from a particular standpoint) to qualify the viewpoints makes these logically sustainable.

सर्वथानियमत्यागी यथादृष्टमपेक्षकः ।

स्याच्छब्दस्तावके न्याये नान्येषामात्मविद्विषाम् ॥

(18-17-102)

सामान्यार्थ – आपके अनेकान्त न्याय में ‘स्यात्’ शब्द जो कथंचित् अर्थ में है अर्थात् जो किसी अपेक्षा से कहने वाला है, वह वस्तु सर्व प्रकार से सत् रूप ही है या असत् रूप ही है इत्यादि नियम का त्याग करने वाला है। ‘स्यात्’ शब्द प्रमाणसिद्ध वस्तु-स्वरूप की अपेक्षा रखने वाला है। अन्य जो एकान्तवादी अपना ही अपघात या बुरा करने वाले हैं उनके न्याय में यह ‘स्यात्’ शब्द नहीं है।

In your doctrine, the use of the word ‘syāt’ (meaning, conditional, from a particular standpoint) rules out the absolutistic viewpoint and demonstrates only the relative aspect. Others do not use such stipulation and cause their own destruction.

अनेकान्तोऽप्यनेकान्तः प्रमाणनयसाधनः ।

अनेकान्तः प्रमाणात्ते तदेकान्तोऽर्पितान्नयात् ॥

(18-18-103)

सामान्यार्थ – हे भगवन् ! आपके मत में प्रमाण और नय रूप साधनों से सिद्ध होने वाला अनेकान्त भी अनेकान्त स्वरूप है। अर्थात् किसी अपेक्षा से अनेकान्त है व किसी अपेक्षा से एकान्त है। प्रमाण की अपेक्षा से जो

सर्व धर्मों को एक साथ जानने वाला है वह अनेकान्त अनेक धर्म स्वरूप है व विवक्षित नय की अपेक्षा से वह अनेकान्त एकान्त स्वरूप है।

O Lord! Your doctrine of manifold points of view (*anekāntavāda*), based on the instrumentalities of either the comprehensive knowledge (*pramāṇa*) or the standpoint (*naya*), is itself manifold. When *pramāṇa* is under consideration it exhibits the manifold (*anekānta*) perspective and when a particular *naya* (a subdivision of *pramāṇa*) is under consideration it exhibits the absolutistic (*ekānta*) perspective.

इति निरुपमयुक्तशासनः प्रियहितयोगगुणानुशासनः ।

अर जिन दमतीर्थनायकस्त्वमिव सतां प्रतिबोधनाय कः ॥

(18-19-104)

सामान्यार्थ – हे अर जिनेन्द्र ! इस तरह आपका मत उपमा-रहित, निर्बाध प्रमाण की युक्तियों से सिद्ध है तथा वह मत सुखदाई व हितकारी मन, वचन, काय की क्रिया का व सम्यग्दर्शनादि गुणों का उपदेश करने वाला है। आप इन्द्रिय-विजय को सूचित करने वाले धर्मतीर्थ के स्वामी हैं। आपके समान और कौन है जो विद्वज्जनों को यथार्थ ज्ञान दे सकता है?

O Lord Ara Jina! Your commandments are incomparable and supremely righteous. You are the preceptor of pleasing and favourable activities (*yoga*) and virtues. You are the Supreme Promulgator of the path to liberation. Who else, other than you, is capable of enlightening the potential souls?

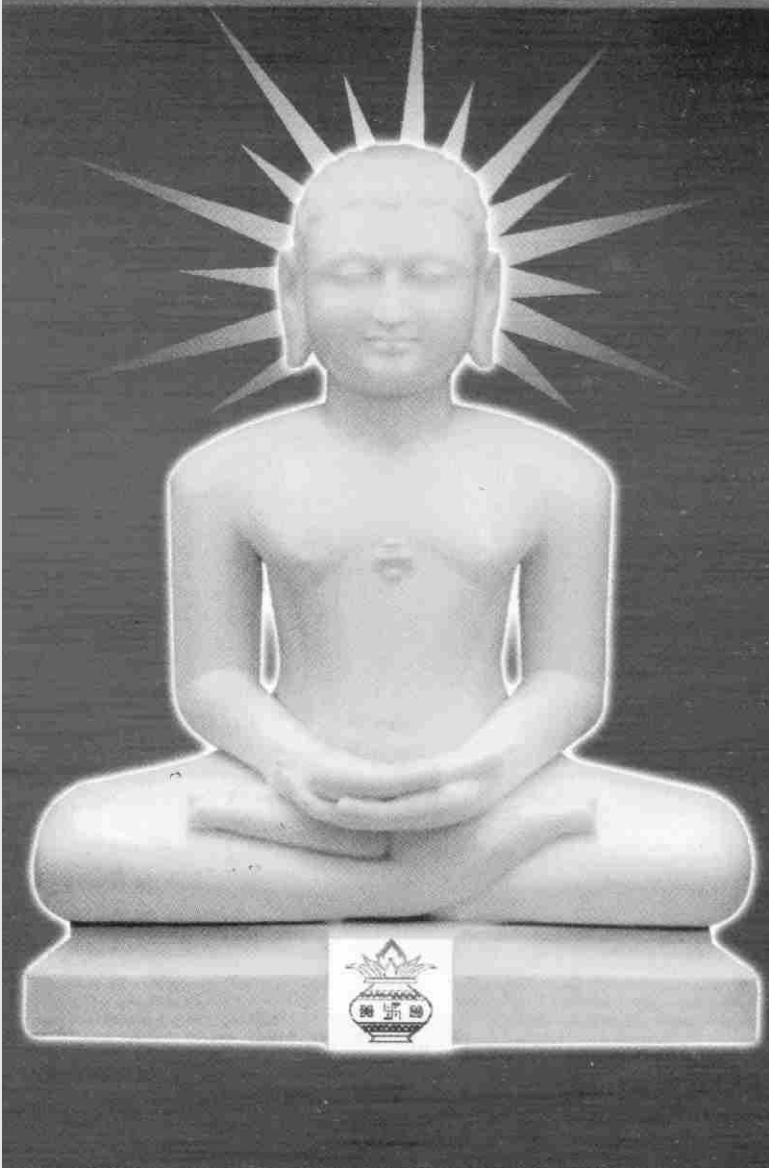
मतिगुणविभवानुरूपतस्त्वयि वरदागमदृष्टिरूपतः ।

गुणकृशमपि किञ्चनोदितं मम भवताद् दुरितासनोदितम् ॥

(18-20-105)

सामान्यार्थ - हे उत्कृष्ट मोक्षपद के प्रदाता ! मैंने अपनी बुद्धि के सामर्थ्य के अनुरूप तथा जिनागम से प्राप्त हुई दृष्टि के अनुसार आपके कुछ गुणों का जो अंश-मात्र भी वर्णन किया है वह मेरे पाप-कर्मों को विनाश करने में समर्थ होवे।

O Wish-fulfilling Lord! May the little description, based on the competence of my own intellect and on my scriptural insight, of the few of your indescribable virtues, result in the destruction of my demerits!



श्री मल्लिनाथ जिन
चिह्न - कलश

Lord Mallinātha
Symbol - Urn

19

श्री मल्लिनाथ जिन

Lord Mallinātha

यस्य महर्षेः सकलपदार्थप्रत्यवबोधः समजनि साक्षात् ।
सामरमर्त्यं जगदपि सर्वं प्राञ्जलि भूत्वा प्रणिपतति स्म ॥

(19-1-106)

सामान्यार्थ – जिन महाऋषि के सम्पूर्ण पदार्थों को पूर्ण रूप से जानने वाला ज्ञान अर्थात् केवलज्ञान अत्यन्त प्रत्यक्ष-रूप से उत्पन्न होने पर जिन्हें देवों व मानव सहित सर्व ही जगत् के प्राणियों ने हाथों को जोड़कर नमस्कार किया था।

The entire world, including the devas and the men, had bowed with folded hands in front of this great sage in whom manifested the direct and complete knowledge (omniscience) of all substances.

यस्य च मूर्तिः कनकमयीव स्वस्फुरदाभाकृतपरिवेषा ।
वागपि तत्त्वं कथयितुकामा स्यात्पदपूर्वा रमयति साधून् ॥

(19-2-107)

सामान्यार्थ – जिनका शरीर मानो सुवर्ण से रचा गया है, जिनकी फैलती हुई दीप्ति से शरीर के चारों ओर भामण्डल बन गया है, जिनकी वाणी भी यथार्थ वस्तु के स्वरूप को कहने में समर्थ है तथा 'स्यात्' अर्थात् कथंचित् पद से चिह्नित वह वाणी साधुओं को प्रसन्न करती है।

The body of this great sage was, as it were, made of gold and its effulgence made a bright circle around his being; his voice was fully capable of expounding the reality and, being qualified with the word 'syāt' (meaning, conditional, from a particular standpoint), it charmed the learned ascetics.

यस्य पुरस्ताद्विगलितमाना न प्रतितीर्थ्या भुवि विवदन्ते ।
भूरपि रम्या प्रतिपदमासीज्जातविकोशाम्बुजमृदुहासा ॥

(19-3-108)

सामान्यार्थ – जिन भगवान् के सामने एकान्तवादी जन अपने मान का खण्डन होने से पृथ्वी पर विवाद नहीं करते थे और जिनके विहार के समय यह धरा भी जहाँ भगवान् के चरण पड़ते थे विकसित कमलों के कोमल हास्य को झलकाती हुई शोभनीक हो जाती थी।

The people propounding the absolutistic doctrine on this earth were humbled and were unable to argue in front of him, and the earth welcomed, with pleasant delight, his each step by embedding blooming lotuses under his feet.

यस्य समन्ताज्जिनशिशिरांशोः शिष्यकसाधुग्रहविभवोऽभूत् ।
तीर्थमपि स्वं जननसमुद्रत्रासितसत्त्वोत्तरणपथोऽग्रम् ॥

(19-4-109)

सामान्यार्थ – जिन मल्लिनाथ स्वामी रूपी चन्द्रमा के चारों ओर उनके शिष्य-साधुगण रूपी ग्रह-तारकों की सम्पत्ति का विभव विद्यमान था और जिनका अपना तीर्थ (शासन) भी संसार रूपी समुद्र से भयभीत प्राणियों को तारने के लिए मुख्य मार्ग था।

Just as an assemblage of planets and stars surrounds the moon, a galaxy of disciple saints had surrounded Lord Mallinātha Jina, and his instructions were like a ford for the terror-stricken people to cross the worldly ocean (*samsāra*).

यस्य च शुक्लं परमतपोऽग्निर्ध्यानमनन्तं दुरितमधाक्षीत् ।
तं जिनसिंहं कृतकरणीयं मल्लिमशल्यं शरणमितोऽस्मि ॥

(19-5-110)

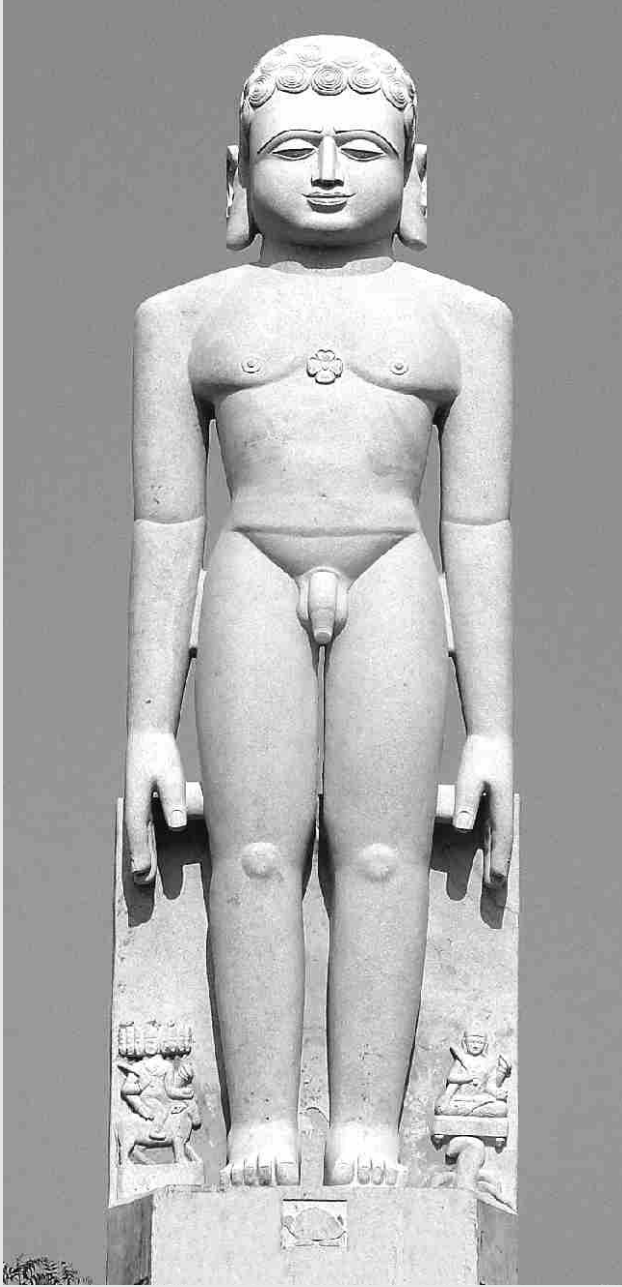
सामान्यार्थ – जिन्होंने शुक्लध्यान-रूपी उत्कृष्ट तप की अग्नि से अनन्त अष्ट-कर्म रूपी पापों को भस्म कर डाला था उन जिनसिंह (जिनेन्द्रों में प्रधान), कृतकृत्य तथा शल्यरहित भगवान् मल्लिनाथ स्वामी की शरण को मैं प्राप्त होता हूँ।

He, who had burnt the heap of endless karmas with the powerful fire of the highest order of pure meditation (*śukladhyāna*), who

.....

had realized the ultimate objective and, therefore, free from all action and desire, and also from all stings* (*śalya*), I take refuge in that Supreme Lord Mallinātha.

*Stings (*śalya*) are of three kinds: the sting of deceit (*māyā*), the sting of desire for enjoyment or pleasure (*nidāna*), and the sting of perverse attitude (*mithyātva*).



श्री मुनिसुव्रतनाथ जिन
चिह्न - कूर्म (कछुआ)

Lord Munisuvratanātha
Symbol - Tortoise

20

श्री मुनिसुव्रतनाथ जिन

Lord Munisuvratanātha

अधिगतमुनिसुव्रतस्थितिर्मुनिवृषभो मुनिसुव्रतोऽनघः ।
मुनिपरिषदि निर्बभौ भवानुडुपरिषत्परिवीतसोमवत् ॥

(20-1-111)

सामान्यार्थ – जो मुनि योग्य शोभनीक व्रतों में निश्चित स्थिति रखने वाले हैं, जो मुनियों में प्रधान मुनिनाथ हैं तथा जिन्होंने चार घातिया कर्मरूपी पापों को दूर कर डाला है, ऐसे श्री मुनिसुव्रत तीर्थङ्कर आप मुनियों की सभा में उसी प्रकार शोभा को प्राप्त हुए थे जिस प्रकार नक्षत्रों के समूह से परिवेष्टित चन्द्रमा शोभा को प्राप्त होता है।

O Lord Munisuvratanātha! You had attained the excellent observance of the vows of the sages; you are the ascetic supreme, and utterly pristine (having destroyed the inimical karmas). You stood out in the assembly of the sages like the moon in the midst of the constellations of stars.

परिणतशिखिकण्ठरागया कृतमदनिग्रहविग्रहाभया ।
तव जिन तपसः प्रसूतया ग्रहपरिवेषरुचेव शोभितम् ॥

(20-2-112)

सामान्यार्थ – हे कामदेव के मद को जीतने वाले जिनेन्द्र ! आपके शरीर की आभा तरुण मोर के कण्ठ के सदृश नील रंग की थी व तप के द्वारा उत्पन्न हुई चारों ओर फैलने वाली उसकी परम शोभा पूर्ण चन्द्रमा की दीप्ति के समान थी।

O Conqueror of Desires and Pride, Lord Munisuvratanātha! The hue of your bodily lustre was like the neck of a young peacock*. As a result of severe austerities, your body had acquired the splendour of luminous halo that encircles the full moon.

*refers to the blue neck of a young peacock.

शशिरुचिशुचिशुक्ललोहितं सुरभितरं विरजो निजं वपुः ।
तव शिवमतिविस्मयं यते यदपि च वाङ्मनसीयमीहितम् ॥

(20-3-113)

सामान्यार्थ – हे यतिराज ! आपका शरीर चन्द्रमा की दीप्ति के समान निर्मल, सफेद रुधिर से युक्त, अत्यन्त सुगन्धित, मल रहित, शिवस्वरूप सुन्दर व शान्त तथा अति आश्चर्य को उपजाने वाला था। ऐसी ही शुभ व आश्चर्यकारक प्रवृत्ति आपके वचन तथा मन की थी।

O Supreme Sage! Your body had the soothing lustre of the rays of the moon and the blood in it was bright and pure white. Free from all waste matter, it had the most gratifying fragrance; all undertakings of your speech and mind too were auspicious and amazing.

स्थितिजनननिरोधलक्षणं चरमचरं च जगत्प्रतिक्षणम् ।
इति जिन सकलज्ञलाञ्छनं वचनमिदं वदतांवरस्य ते ॥

(20-4-114)

सामान्यार्थ – हे जिनेन्द्र ! आप उपदेश-दाताओं में श्रेष्ठ हैं, आपका यह वचन कि चेतन व अचेतन रूप यह जगत् हर समय ध्रौव्य-उत्पाद-व्यय लक्षण से युक्त है इस बात का द्योतक है कि आप सर्वज्ञ हैं।

O Lord Jina! You are the supreme orator; your exposition that this world, comprising animate and inanimate substances, incessantly exhibits the characteristics of origination, disappearance (destruction), and permanence*, is illustrative of your omniscience.

*Origination is the attainment of different modes by souls or other substances by means of external and internal causes, without giving up their essential nature. For instance, the production of a pitcher from clay. Similarly, the loss of the former mode is disappearance. For instance, the loss of the lump shape of clay in the production of the pitcher. As there is no annihilation or origination of the inherent nature or quality, it is lasting. That is, it is permanent. The quality of being permanent is permanence. For instance, clay continues to exist in the lump, the pitcher, and its broken parts. Existence is accompanied by origination, disappearance and permanence. Permanence is indestructibility of the essential nature of the substance. Or, permanence is the existence of the past nature in the present.

From the point of view of modes, the three characteristics (origination etc.) are mutually different from one another and are also different from the substance. From the point of view of substance, these three are not perceived separately from the substance.

If a thing were permanent alone, there can be no destruction and origination, and impermanence would be negated. If the soul were permanent (unchangeable) utterly, then transmigration of the soul as a man, a hell-being and so on and liberation, the end of transmigration, would both be impossible. If it were transient alone, there can be no continuance and hence no permanence.

Adapted from:

Jain, S.A., “Reality: English Translation of Shri Pujyapāda’s Sarvārthasiddhi”, (1960), Vira Sasana Sangha, Calcutta-37, p. 155-157.

दुरितमलकलङ्कमष्टकं निरुपमयोगबलेन निर्दहन् ।

अभवदभवसौख्यवान्भवान् भवतु ममापि भवोपशान्तये ॥

(20-5-115)

सामान्यार्थ – आपने उपमा रहित परम शुक्लध्यान के बल से आठ प्रकार के कर्म महापाप-रूप मल-कलङ्क को भस्म कर दिया था और आप संसारातीत, अतीन्द्रिय, अनन्त मोक्ष-सुख से युक्त हो गए थे। मेरे लिए भी आप संसार की उपशान्ति के लिए निमित्तभूत हों।

You had burnt all blemishes owing to the eight kinds of karmas by the power of incomparable pure meditation and thus became

Svayambhūstotra

the enjoyer of the ineffable bliss of liberation. Be the cause of my tranquility too by releasing me from this ocean of worldly existence (*saṃsāra*).



श्री नमिनाथ जिन
चिह्न - उत्पल (नीलकमल)

Lord Naminātha
Symbol - Blue Lotus

21

श्री नमिनाथ जिन

Lord Naminātha

स्तुतिः स्तोतुः साधोः कुशलपरिणामाय स तदा
भवेन्मा वा स्तुत्यः फलमपि ततस्तस्य च सतः ।
किमेवं स्वाधीन्याज्जगति सुलभे श्रायसपथे
स्तुयान् त्वां विद्वान्सततमभिपूज्यं नमिजिनम् ॥

(21-1-116)

सामान्यार्थ - जिनेन्द्र भगवान् की स्तुति भव्य पुरुष, पुण्य-साधक (स्तोता) के शुभ परिणाम के लिए होती है। चाहे उस समय स्तुत्य (स्तुति का आराध्य देव) विद्यमान हो या न हो, और चाहे स्तुति करने वाले भव्य पुरुष (स्तोता) को स्तुत्य के द्वारा स्वर्गादि फल की प्राप्ति होती हो या न होती हो। इस प्रकार जगत् में स्वाधीनता से कल्याण-मार्ग के सुलभ होने पर कौन विवेकी पुरुष है जो सर्वदा इन्द्रादि के द्वारा पूज्य श्री नमिनाथ जिनेन्द्र की स्तुति न करे?

The worship of Lord Jina must result in propitious outcomes for the worthy and noble worshipper, whether or not the Lord being worshipped is present (with reference to time and space) and whether or not the worshipper is bestowed with boons (like heavenly abode) by the Lord. Even after the availability of such a

self-dependent path to emancipation, which wise man will not engage himself in the praise of the supremely worshipful Lord Naminātha Jina?

त्वया धीमन् ब्रह्मप्रणिधिमनसा जन्मनिगलं
समूलं निर्भिन्नं त्वमसि विदुषां मोक्षपदवी ।
त्वयि ज्ञानज्योतिर्विभवकिरणैर्भाति भगव-
न्भूवन्खद्योता इव शुचिरवावन्यमतयः ॥

(21-2-117)

सामान्यार्थ - हे विशिष्ट बुद्धि से युक्त नमि जिन ! शुद्ध आत्मस्वरूप में एकाग्र-चित्त वाले आपके द्वारा पुनर्जन्म के बन्धन को उसके मूल कारण सहित नष्ट कर दिया गया था। इसलिए आप विद्वज्जनों के लिए मोक्षमार्ग अथवा मोक्ष स्थान हैं। हे भगवन् ! आपकी केवलज्ञान-रूपी ज्योति की समर्थ किरणों के प्रकाशित होने पर अन्य एकान्तवादी जन उसी प्रकार हतप्रभ हो गए थे जिस प्रकार निर्मल सूर्य के सामने खद्योत (जुगनू) प्रभारहित हो जाते हैं।

O Lord! By the power of meditation on the pure Self, you had snapped the root cause of the series of rebirths. You are, therefore, the quintessence of the path to liberation for the wise men. When you appeared with the bright rays of omniscience, those holding allegiance to other doctrines became lacklustre as the fireflies in the presence of the radiant sun.

विधेयं वार्यं चानुभयमुभयं मिश्रमपि तद्
विशेषैः प्रत्येकं नियमविषयैश्चापरिमितैः ।
सदान्योन्यापेक्षैः सकलभुवनज्येष्ठगुरुणा
त्वया गीतं तत्त्वं बहुनयविवक्षेतरवशात् ॥

(21-3-118)

सामान्यार्थ – हे तीन लोक में महान् गुरु ! आपने बहुत से नयों की विवक्षा व अविवक्षा के वश जीवादि तत्त्व का वास्तविक स्वरूप कहा है। वह तत्त्व स्वरूपादि चतुष्टय की अपेक्षा अस्तिरूप है व पररूपादि चतुष्टय की अपेक्षा नास्तिरूप है, क्रम से कहने पर अस्ति-नास्ति, एक साथ धर्मों को न कह सकने की अपेक्षा से वह तत्त्व अवक्तव्य है, वही तत्त्व अस्ति-अवक्तव्य है, नास्ति-अवक्तव्य है, अस्ति-नास्ति-अवक्तव्य है। इस प्रकार तत्त्व एक दूसरे की सदा अपेक्षा रखने वाले अनेक धर्मों के द्वारा सप्तभंगी नियम के विषयभूत कहा गया है।

O World Teacher! You had expounded the real nature of substances, soul etc., through your doctrine of ascertainment of their attributes through the instrumentality of standpoints (*naya*) and through relative affirmation and negation of these multiple attributes, by the rule of seven-fold predication (*saptabhaṅgī*): 1. *it is – syād asti*; 2. *it is not – syād nāsti*; 3. *it is indescribable – syād avaktavya*, 4. *it is and it is not – syād asti nāsti*; and combinations thereof, i.e., 5. *it is and it is indescribable – syād asti avaktavya*; 6. *it is not and it is indescribable – syād nāsti avaktavya*; 7. *it is, it is not and it is indescribable – syād asti nāsti avaktavya*.

अहिंसा भूतानां जगति विदितं ब्रह्म परमं
न सा तत्रारम्भोऽस्त्यणुरपि च यत्राश्रमविधौ ।
ततस्तत्सिद्ध्यर्थं परमकरुणो ग्रन्थमुभयं
भवानेवात्याक्षीन्न च विकृतवेषोपधिरतः ॥

(21-4-119)

सामान्यार्थ – हे भगवन् ! सर्व प्राणियों की रक्षा अर्थात् पूर्ण अहिंसा को इस लोक में परम-ब्रह्म या परमात्मस्वरूप कहा गया है। जिस आश्रम के नियमों में जरा भी आरम्भ या व्यापार है वहाँ वह पूर्ण अहिंसा नहीं हो सकती है। इसीलिए उस पूर्ण अहिंसा की सिद्धि के लिए परम दयालु होकर आपने दोनों ही – बाह्य और आभ्यन्तर – परिग्रहों का त्याग कर दिया था। जो विकारमय वस्त्राभूषण आदि यथाजात दिगम्बर लिंग से विरोधी वेष तथा परिग्रह में आसक्त हैं उनका दोनों प्रकार के परिग्रहों का त्याग नहीं होता है।

O Lord Jina! Desisting from injury to living beings is known in this world as the Supreme Holiness. This Supreme Holiness cannot be found in hermitages which advocate even the slightest of activity (*ārambha*) that causes pain and suffering to the living beings. Therefore, with extreme benevolence, to attain the purity of non-injury, you had relinquished both the internal as well as the external attachments, including the degrading clothes and other add-ons to the body.

वपुर्भूषावेषव्यवधिरहितं शान्तकरणं

यतस्ते संचष्टे स्मरशरविषातङ्कविजयम् ।

विना भीमैः शस्त्रैरदयहृदयामर्षविलयं

ततस्त्वं निर्मोहः शरणमसि नः शान्तिनिलयः ॥

(21-5-120)

सामान्यार्थ – क्योंकि आपका शरीर आभूषण व वस्त्रादि के आच्छादन से रहित है तथा जिसमें सर्व इन्द्रियाँ अपने-अपने विषयों के ग्रहण से रहित अर्थात् शान्त हो गई हैं यह बतलाता है कि आपने कामदेव के बाणों के विष से होने वाले आतंक को जीत लिया है तथा भयानक शस्त्रों के बिना ही हृदय सम्बन्धी निर्दयी क्रोध का नाश कर दिया है। इस कारण से आप मोह-रहित वीतराग हैं तथा मोक्ष के स्थान हैं या मोक्षरूप हैं। हे भगवन् ! आप हमारे शरणभूत-रक्षक हैं।

Your body was free from the coverings of ornaments and clothes, and your senses had acquired quiescence. These indicate that you had subjugated the terror due to the venomous arrows of amorousness, and, without the use of powerful weapons, the passion of merciless anger from your heart. As a result, you are free from all delusion, and the abode of eternal bliss. O Lord! You are our protector.



श्री अरिष्टनेमि जिन
चिह्न - शंख

Lord Ariṣṭanemi
Symbol - Conch Shell

22

श्री अरिष्टनेमि (श्री नेमिनाथ) जिन

Lord Ariṣṭanemi
(Lord Neminātha)

भगवानृषिः परमयोगदहनहुतकल्मषेन्धनः ।

ज्ञानविपुलकिरणैः सकलं प्रतिबुध्य बुद्धकमलायतेक्षणः ॥

(22-1-121)

हरिवंशकेतुरनवद्यविनयदमतीर्थनायकः ।

शीलजलधिरभवो विभवस्त्वमरिष्टनेमिजिनकुञ्जरोऽजरः ॥

(22-2-122)

सामान्यार्थ – हे परम ऐश्वर्यवान्, इन्द्रादि से पूज्य ! परम ऋद्धिधारी जिन्होंने उत्तम शुक्लध्यान रूपी अग्नि से घातिया-कर्म रूपी ईंधन को जला डाला था, जिनके नेत्र विकसित कमल के समान विशाल थे, हरिवंश के प्रधान, निर्दोष विनय और इन्द्रिय-विजय रूप धर्मतीर्थ के नायक, शील के समुद्र, तथा जरा-रहित, ऐसे आप श्री अरिष्टनेमि जिन तीर्थङ्कर केवलज्ञान की विस्तृत किरणों के द्वारा लोकालोक को प्रकाशित कर संसार से मुक्त हुए थे।

O Worshipful Lord! Endowed with supreme accomplishments, you had burnt the karmic fuel with the help of pure

.....

concentration; your eyes were broad as open water-lilies. You were the chief of the Hari dynasty and had promulgated the unblemished traditions of reverence, and control of the senses. You were an ocean of right conduct*, and ageless. O Most Excellent Lord Ariṣṭanemi! After illuminating the whole world (the universe and the non-universe) through the powerful rays of omniscience, you had attained liberation.

*observance of vows and supplementary vows

त्रिदशेन्द्रमौलिमणिरत्नकिरणविसरोपचुम्बितम् ।
पादयुगलममलं भवतो विकसत्कुशेशयदलारुणोदरम् ॥

(22-3-123)

नखचन्द्ररश्मिकवचातिरुचिरशिखराङ्गुलिस्थलम् ।
स्वार्थनियतमनसः सुधियः प्रणमन्ति मन्त्रमुखरा महर्षयः ॥

(22-4-124)

सामान्यार्थ – हे भगवन् ! आपके चरण-कमलों को आत्महित करने की इच्छा रखने वाले तथा आपकी स्तुति से युक्त मन्त्रों के उच्चारण में निपुण, सुबुद्धि मुनिगण नमस्कार करते हैं। आपके मलरहित चरण-कमल इन्द्रों के मुकुटों की मणिरत्नों की किरणों के प्रसार से स्पर्शित होते हैं (अर्थात् जब इन्द्र नमस्कार करते हैं तब उनके मुकुटों के रत्नों की प्रभा आपके चरणों को स्पर्श करती है), जो अति निर्मल हैं, जिनका तलभाग विकसित कमल-दल के समान रक्त-वर्ण है और जिनके अंगुलियों के अग्रभाग को नख-रूपी चन्द्रमा की किरणों के मण्डल ने अति शोभनीक कर दिया है।

.....

Great sages whose hearts were established in self-attainment, equipped with excellent intellect and resonating with your incantation had worshipped the duo of your feet. Your feet were kissed by the multitude of rays emanating from the pearls and jewels in the diadems of the lords of the devas, and were spotless with soles pink like a cluster of blooming lotuses and toes looking marvellous with the glow of the moon-like nails.

द्युतिमद्रथाङ्गरविबिम्बकिरणजटिलांशुमण्डलः ।
नीलजलदजलराशिवपुः सह बन्धुभिर्गरुडकेतुरीश्वरः ॥

(22-5-125)

हलभृच्च ते स्वजनभक्तिमुदितहृदयौ जनेश्वरौ ।
धर्मविनयरसिकौ सुतरां चरणारविन्दयुगलं प्रणेमतुः ॥

(22-6-126)

सामान्यार्थ – जिनके शरीर का प्रभामण्डल उनके कान्तिमान सुदर्शन-चक्र रूप सूर्य-बिम्ब की किरणों से व्याप्त हुआ था, जिनका शरीर नील मेघ के समान अथवा समुद्रवत् नील रंग का था व जिनकी ध्वजा गरुड के चिह्न से युक्त थी, ऐसे तीन खण्ड के स्वामी श्रीकृष्ण महाराज, तथा हल नामक शस्त्र के धारी बलदेव – इन दोनों लोकनायक भाईयों ने, जिनके चित्त आत्मबन्धु की भक्ति से प्रसन्न हो रहे थे, जो लोक के स्वामी थे तथा जो धर्म की विनय के प्रेमी थे, अन्य बन्धुओं के साथ, हे श्री नेमिनाथ ! आपके दोनों चरण-कमलों को बार-बार प्रणाम किया था।

O Lord! Whose body was bathed in the brilliant light emanating from his divine discus (*Sudarśana cakra*), whose complexion was dark like the clouds and the sea-water, who ruled the three divisions of the land, and whose flag depicted the majestic bird Garuda (*garuḍa*), such Śrīkriṣṇa, and Balarāma, the possessor of the weapon that resembled a plough, both the lords of the men, along with their other brothers, taking delight in the devotion to their kin and rejoicing reverence to the virtuous, had, over and over again, worshipped the pair of your lotus-feet.

ककुदं भुवः खचरयोषिदुषितशिखरैरलङ्कृतः ।

मेघपटलपरिवीततटस्तव लक्षणानि लिखितानि वज्रिणा ॥

(22-7-127)

वहतीति तीर्थमृषिभिश्च सततमभिगम्यतेऽद्य च ।

प्रीतिविततहृदयैः परितो भृशमूर्जयन्त इति विश्रुतोऽचलः ॥

(22-8-128)

सामान्यार्थ – जैसे बैल के कंधे का अग्रभाग शोभता है वैसे ही यह पर्वत पृथ्वी का उच्च अग्रभाग-रूप शोभता है, विद्याधरों की स्त्रियों से सेवित शिखरों से यह पर्वत शोभायमान है, इस पर्वत के तट मेघ-पटलों से घिरे रहते हैं, इन्द्र ने आपके इस मोक्ष-स्थल पर जो चिह्न उकेरे हैं उनको धारण करने वाला है – इससे यह तीर्थ है। जो आपके लिए चित्त में भक्ति रखने वाले साधुओं के द्वारा आज भी निरन्तर सेवन किया जाता है, ऐसा यह ऊर्जयन्त या गिरनार पर्वत जगत् में तीर्थ माना गया है। यह पर्वत आपके मोक्ष का स्थान होने के कारण अतिशय करके लोक में प्रसिद्ध हो गया।

O Lord Neminātha Jina! The high point of the earth, whose peaks had charmed the womenfolk of the clan possessing divine powers (*vidyādhara*), whose slopes were surrounded by the clouds, and which carried your signs inscribed by lord Indra, has become a sacred place. In the past and even today it is highly venerated from all sides by the accomplished sages with hearts full of your devotion; such is the glory of this renowned mountain Ūrjayanta*.

*Known presently as Girnar (also known as Girnar Hill, Girinagar, and Revatak Parvata) is a collection of mountains in the Junagadh District of Gujarat, India, at a distance of 327 km from Ahmedabad.

बहिरन्तरप्युभयथा च करणमविधाति नार्थकृत् ।

नाथ युगपदखिलं च सदा त्वमिदं तलामलकवद् विवेदिथ ॥

(22-9-129)

अतएव ते बुधनुतस्य चरितगुणमद्भुतोदयम् ।

न्यायविहितमवधार्य जिने त्वयि सुप्रसन्नमनसः स्थिता वयम् ॥

(22-10-130)

सामान्यार्थ – हे नेमिनाथ ! आपने इस सम्पूर्ण जगत् को एक ही समय में, हस्ततल पर स्थित स्फटिक मणि के समान, सदा के लिए जान लिया था। आपके इस ज्ञान में बाहरी इन्द्रियाँ या अन्तःकरण मन ये दोनों ही न तो किसी प्रकार की बाधा करते हैं न उपकार करते हैं अर्थात् ये उस प्रत्यक्ष

ज्ञान के लिए कुछ भी कार्यकारी नहीं हैं। गणधरादि विद्वानों से स्तुत, आश्चर्यकारी अभ्युदय से युक्त, न्यायपूर्ण व आगम-सिद्ध आपके चारित्र का महात्म्य हृदय में धारण करके हे जिनेन्द्र ! हम अत्यन्त भक्ति से आपकी शरण में स्थित हुए हैं।

O Lord! You had known the entire world, simultaneously and through its past, present and future, like a pure crystal kept on the palm of your hand. To such knowledge, the external and the internal senses, individually as well as collectively, are neither helpful nor hostile. Wise men adore you. Having ascertained that your glorious conduct is not only endowed with wondrous festivities but also stands all logical scrutiny, we take shelter in you with great delight.



श्री पार्श्वनाथ जिन
चिह्न - सर्प

Lord Pārśvanātha
Symbol - Snake

23

श्री पार्श्वनाथ जिन

Lord Pārśvanātha

तमालनीलैः सधनुस्तडिद्गुणैः प्रकीर्णभीमाशनिवायुवृष्टिभिः ।
बलाहकैर्वैरिवशैरुपद्रुतो महामना यो न चचाल योगतः ॥

(23-1-131)

सामान्यार्थ – जो उत्कृष्ट धैर्यवान् श्री पार्श्वनाथ भगवान् पूर्व-भव वैरी कमठ के द्वारा तमाल वृक्ष के समान नीलवर्ण युक्त, इन्द्रधनुषों सम्बन्धी बिजली-रूपी डोरियों से सहित, भयंकर वज्रपात, आँधी व जलवृष्टि बिखरने वाले ऐसे शत्रु के वशीभूत मेघों के द्वारा उपसर्ग किये जाने पर भी परम शुक्लध्यान से चलायमान नहीं हुए थे।

Even after being tormented by the most destructive, enemy-controlled, thunderclouds which were blue as the skin of the Tamāla tree, discharging rainbow-like strings of lightning, terrible thunderbolts, strong winds, and torrential rain, high-minded Lord Pārśvanātha did not deviate from his pure meditation (*śukladhyāna*).

बृहत्फणामण्डलमण्डपेन यं स्फुरत्तडित्पिङ्गरुचोपसर्गिणम् ।
जुगूह नागो धरणो धराधरं विरागसंध्यातडिदम्बुदो यथा ॥

(23-2-132)

सामान्यार्थ – धरणेन्द्र नाम के नागकुमार देव ने जिन उपसर्ग से युक्त भगवान् पार्श्वनाथ को चमकती हुई बिजली के समान पीत कान्ति वाले बड़े-बड़े फणों के मण्डल रूपी मण्डप से उसी प्रकार वेष्टित कर दिया था जिस तरह काली संध्या के समय बिजली से युक्त मेघ पर्वत को वेष्टित कर देते हैं।

At the time of the disturbance, the Dharaṇendra deva of the Nāgakumāra class had covered Lord Pārśvanātha with the bower-shaped spread of a large number of serpent-hoods, tawny like the glittering flashes of light, just as the thunderclouds cover the mountain at the fall of the dark night.

स्वयोगनिस्त्रिंशानिशातधारया निशात्य यो दुर्जयमोहविद्विषम् ।
अवापदार्हन्त्यमचिन्त्यमद्भुतं त्रिलोकपूजातिशयास्पदं पदम् ॥

(23-3-133)

सामान्यार्थ – जिन पार्श्वनाथ भगवान् ने अपने शुक्लध्यान रूपी खड्ग की तीक्ष्ण धार से अत्यन्त दुर्जय मोह-रूपी शत्रु को नष्ट करके, जो अचिन्त्य है तथा आश्चर्यकारक गुणों से युक्त है ऐसे त्रिलोक की पूजा के अतिशय के स्थान अर्थात् अरिहन्त पद को प्राप्त किया था।

He had destroyed the invincible enemy called delusion with the sharp sword of pure meditation. He attained the excellent status of Arhat which is endowed with unimaginal and astounding qualities, and is worshipped in the three worlds.

यमीश्वरं वीक्ष्य विधूतकल्मषं तपोधनास्तेऽपि तथा बुभूषवः ।
वनौकसः स्वश्रमबन्ध्यबुद्धयः शमोपदेशं शरणं प्रपेदिरे ॥

(23-4-134)

सामान्यार्थ - जिन पार्श्वनाथ भगवान् के घाति-कर्म रहित महात्म्य को तथा समस्त लोक के ईश्वर के रूप में देखकर वन में रहने वाले तपस्वी भी अपने मिथ्या-तप को निष्फल होता जानकर तथा उनके समान होने की इच्छा करते हुए उनके मोक्षमार्ग के उपदेश की शरण में आए थे।

After seeing his supreme status, free from the four types of inimical karmas, even those ascetics who dwelled in the forest realized the futility of their effort and took refuge in the path to liberation promulgated by Lord Pārśvanātha in order to attain the same supreme status.

स सत्यविद्यातपसां प्रणायकः समग्रधीरुग्रकुलाम्बरांशुमान् ।
मया सदा पार्श्वजिनः प्रणम्यते विलीनमिथ्यापथदृष्टिविभ्रमः ॥

(23-5-135)

सामान्यार्थ - जो सत्य विद्याओं व तपस्या का साधन बताने वाले थे, केवलज्ञान के धारक थे, उग्रवंश रूपी आकाश में चन्द्रमा के समान प्रकाशमान थे व जिन्होंने मिथ्या एकान्तमार्ग सम्बन्धी कुदृष्टियों से उत्पन्न विभ्रमों को अपने अनेकान्त मत से दूर कर दिया था, वे श्री पार्श्वनाथ तीर्थङ्कर मुझ समन्तभद्र द्वारा सदा प्रणाम किये जाते हैं।

Promulgator of the true learning and austerities, possessor of the infinite knowledge (*kevalajñāna*), like the moon in the sky of the Ugra dynasty, and destroyer of the dubious outlook of the misbelievers, such Lord Pārśvanātha Jina is constantly worshipped by me (*Ācārya* Samantabhadra).



श्री वीर जिन
चिह्न - सिंह

Lord Vira
Symbol - Lion

24

श्री वीर (श्री महावीर, श्री वर्द्धमान) जिन

Lord Vīra

(Lord Mahāvīra,

Lord Vardhamāna)

कीर्त्या भुवि भासि तथा वीर त्वं गुणसमुच्छ्रया भासितया ।
भासोडुसभासितया सोम इव व्योम्नि कुन्दशोभासितया ॥

(24-1-136)

सामान्यार्थ - हे वीर जिनेन्द्र ! आप अपने उज्ज्वल आत्मीक गुणों से उत्पन्न निर्मल कीर्ति से इस पृथ्वी पर उसी प्रकार शोभा को प्राप्त हुए हो जिस प्रकार आकाश में कुन्द पुष्प की सी सफेद कान्ति लिए हुए चन्द्रमा नक्षत्रों की सभा में विराजित शोभता है।

O Lord Vīra! You had embellished this earth and attained sublime illustriousness due to the aggregate of qualities that you possessed, just as the moon, brilliant as Kunda (a kind of jasmine flower), looks magnificent in the midst of the constellations of stars.

तव जिन शासनविभवो जयति कलावपि गुणानुशासनविभवः ।
दोषकशासनविभवः स्तुवन्ति चैनं प्रभाकृशासनविभवः ॥

(24-2-137)

सामान्यार्थ – हे जिनेन्द्र ! गुणों के अनुशासन से भव्य जीवों के संसार का नाश करने वाले आपके शासन का महात्म्य इस कलिकाल में भी जयवन्त है, सर्वोत्कृष्ट रूप से विद्यमान है। जिन्होंने अपने ज्ञान की महिमा से लोक-प्रसिद्ध हरिहरादिक के महात्म्य को कृश कर दिया है तथा दोष-रूप चाबुक के निराकरण करने में समर्थ ऐसे गणधरादि देव आपके शासन के महात्म्य की स्तुति करते हैं।

O Lord Jina! Your doctrine that expounds essential attributes required of a potential aspirant to cross over the ocean of worldly existence (*saṃsāra*) reigns supreme even in this strife-ridden spoke of time (*pañcama kāla*). Accomplished sages who have invalidated the so-called deities that are famous in the world, and have made ineffective the whip of all blemishes, adore your doctrine.

अनवद्यः स्याद्वादस्तव दृष्टेष्टाविरोधतः स्याद्वादः ।
इतरो न स्याद्वादो द्वितयविरोधान्मुनीश्वरास्याद्वादः ॥

(24-3-138)

सामान्यार्थ – हे मुनिनाथ ! आपका जो स्याद्वाद (अनेकान्त-रूप कथन) है वह दोष-रहित है क्योंकि उसमें प्रत्यक्ष (दृष्ट) व परोक्ष (आगम, अनुमानादि, इष्ट) के द्वारा विरोध नहीं आता है। वह स्याद्वाद, 'स्यात्' या कथंचित् (किसी अपेक्षा से) वाचक शब्द से सहित, वस्तु के स्वभाव को यथार्थ कहने वाला है। इसके विपरीत जो एकान्त-रूप कथन है वह प्रत्यक्ष

(दृष्ट) व परोक्ष (इष्ट) से विरोध-रूप है। इसलिए वह स्याद्वाद-रूप नहीं है अर्थात् वस्तु के भिन्न-भिन्न स्वभावों को सिद्ध करने वाला नहीं है।

O Supreme Sage! Being qualified by the word 'syāt' (meaning, conditional, from a particular standpoint), your doctrine of conditional predications (*syādavāda*) is flawless as it is not opposed to the two kinds of valid knowledge (*pramāṇa*) – direct (*pratyakṣa*) and indirect (*parokṣa*)*. The wisdom propounded by others, not being qualified by the word 'syāt', is fallacious as it is opposed to both, the direct as well as the indirect knowledge.

*Indirect (*parokṣa*) knowledge is obtained through the senses and the Scripture; it includes sensory cognition, remembrance, recognition, induction and deduction.

त्वमसि सुरासुरमहितो ग्रन्थिकसत्त्वाशयप्रणामामहितः ।
लोकत्रयपरमहितोऽनावरणज्योतिरुज्ज्वलद्धामहितः ॥

(24-4-139)

सामान्यार्थ – हे वीर ! आप सुरों व असुरों के द्वारा पूजित हो किन्तु मिथ्या-दृष्टि जीवों के अभक्त हृदयों से आप पूजित नहीं हो। अर्थात् जिस प्रकार से राग-द्वेष युक्त देवों की स्तुति की जाती है उस प्रकार से आपकी स्तुति नहीं हो सकती है। आप तीनों लोकों के प्राणियों के परम हितकारी हैं तथा उज्ज्वल मोक्षधाम को प्रकाशित करने वाली आवरण-रहित केवलज्ञान-रूप ज्योति से युक्त हैं।

O Lord! You are worshipped by the celestial beings as well as the others, but not by those uninformed people who engender false beliefs. You are the supreme benefactor for the beings in the three worlds. You adorn the glittering rays of infinite knowledge (*kevalajñāna*) that reveal the state of ineffable liberation.

सभ्यानामभिरुचितं दधासि गुणभूषणं श्रिया चारुचितम् ।
मग्नं स्वस्यां रुचि तं जयसि च मृगलाञ्छनं स्वकान्त्या रुचितम् ॥

(24-5-140)

सामान्यार्थ – हे वीर जिन ! आप समवसरण सभा में स्थित भव्य जीवों को अत्यन्त रुचिकर तथा अष्ट-प्रातिहार्य आदि लक्ष्मी से पुष्ट ऐसे अनेक गुणरूपी आभूषणों को धारण करते हैं तथा आप अपने शरीर की कान्ति से जगत् को प्रिय उस मृग-लक्षण वाले चन्द्रमा को जो अपनी ही कान्ति में मग्न है जीत लेते हैं।

O Lord Jina! The ornaments of qualities that adorn you make your form extremely pleasing to all present in the heavenly Pavilion (*samavasaraṇa*), imbued with heartwarming, eight divine splendours (*aṣṭa prātihārya*). And your magnificence surpasses the beauty of the moon, captivated by its own brilliance.

त्वं जिन गतमदमायस्तव भावानां मुमुक्षुकामद मायः ।
श्रेयान् श्रीमदमायस्त्वया समादेशि सप्रयामदमायः ॥

(24-6-141)

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सामान्यार्थ - हे जिनेन्द्र ! आप में मान और माया नहीं है अथवा जो भव्यजीव आपका आराधन करते हैं वे मान व माया से छूट जाते हैं। आपका जीवादि पदार्थों का जो प्रमाण-ज्ञान है वह मोक्ष की इच्छा रखने वाले भव्य जीवों के लिए अत्यन्त श्रेष्ठ व परम हितकारी है। आपने लक्ष्मी के मद को नष्ट करने वाला अथवा मोक्ष को प्राप्त करने वाली श्रीलक्ष्मी से युक्त ऐसे माया-रहित उत्कृष्ट यम (महाव्रत) तथा इन्द्रिय-विजय का उपदेश दिया है।

O Jina, Bestower of the Wish to Liberation! You are free from conceit and deceitfulness. Your perfect knowledge of substances, souls and non-souls, is supremely propitious. You had promulgated the precepts of vows, and control of the senses, which bestow auspicious outcomes and are without any pretence.

**गिरिभित्त्यवदानवतः श्रीमत इव दन्तिनः स्रवद्दानवतः ।
तव शमवादानवतो गतमूर्जितमपगतप्रमादानवतः ॥**

(24-7-142)

सामान्यार्थ - हे भगवन् ! जिस प्रकार पर्वत के किनारों को खण्डन करने वाले, झरते हुए मद के दानी, उत्तम जाति के बलशाली हाथी का रुकावट से रहित गमन होता है, उसी प्रकार सर्व प्राणियों को अभयदान देते हुए तथा दोषों के उपशमन का उपदेश देने वाले आगम के रक्षक आपका उत्कृष्ट विहार हुआ था।

Just as the magnificent elephant moves, discharging its temple-fluid, and rending the sides of the mountain, you had similarly moved gloriously, spreading out the true and sacred conceptions of non-injury, and freedom from blemishes like attachment.

बहुगुणसम्पदसकलं परमतमपि मधुरवचनविन्यासकलम् ।
नयभक्त्यवतंसकलं तव देव मतं समन्तभद्रं सकलम् ॥

(24-8-143)

सामान्यार्थ - हे वीर भगवन् ! कर्णप्रिय वचनों के विन्यास से मनोज्ञ होने पर भी आपसे भिन्न जो अन्य (एकान्त) मत हैं वे बहुत से गुणों की सम्पत्ति से युक्त न होने से अपूर्ण हैं अर्थात् उनके सेवन से आत्मा का पूर्ण विकास नहीं हो सकता है। किन्तु आपका मत नैगमादि नयों के भंग-रूप (स्यादस्ति आदि) आभूषणों से अलंकृत है, बहुगुण-सम्पन्न होने से पूर्ण है तथा सब प्रकार से कल्याणकारी है।

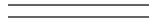
O Lord! The doctrines of the others, though pleasant in articulation and composition, are void of essential qualities. But your doctrine which relies on *naya* (dealing, for the moment, only with a particular point of view, not denying the existence of the remaining points of view, not under consideration at that moment) and its classifications is admirably all-encompassing, and entirely laudable.

॥ श्रीसमन्तभद्राचार्यविरचितं स्वयम्भूस्तोत्रं समाप्तम् ॥

APPENDICES

The information contained in the Appendices has been excerpted and adapted from authentic Jaina texts including:

1. **श्रीयतिवृषभाचार्य विरचित तिलोयपण्णत्ती**, टीका - आर्यिका विशुद्धमति माताजी, सम्पादन - डॉ. चेतनप्रकाश पाटनी, (1984), श्री भारतवर्षीय दिगम्बर जैन महासभा, कोटा (राजस्थान).
2. **आचार्य जिनसेन विरचित हरिवंशपुराण**, सम्पादन-अनुवाद - डॉ. पन्नालाल जैन 'साहित्याचार्य', (2003), भारतीय ज्ञानपीठ, नई दिल्ली-110003, आठवाँ संस्करण.
3. **श्रीमन्नेमिचन्द्र सिद्धान्तचक्रवर्ति विरचित त्रिलोकसार**, टीका - आर्यिका विशुद्धमति माताजी, सम्पादन - ब्र. पं. रतनचन्द्र जैन 'मुख्तार' व डॉ. चेतनप्रकाश पाटनी, (1974), श्री शान्तिवीर दिगम्बर जैन संस्थान, श्रीमहावीरजी (राजस्थान).
4. **महाकवि पुष्पदन्त विरचित महापुराण**, अनुवाद - डॉ. देवेन्द्र कुमार जैन, (2003), भारतीय ज्ञानपीठ, नई दिल्ली-110003, द्वितीय संस्करण.
5. **आचार्य जिनसेन विरचित आदिपुराण**, सम्पादन-अनुवाद - डॉ. पन्नालाल जैन 'साहित्याचार्य', (2004), भारतीय ज्ञानपीठ, नई दिल्ली-110003, दसवाँ संस्करण.



APPENDIX-1

DIVISIONS OF EMPIRICAL TIME

Numerable Time

The smallest and indivisible period of empirical time is called *samaya*.

Further divisions are represented as:

- Innumerable *samaya* = 1 *āvalī*
Numerable *āvalī* = 1 *ucchvāsa*
7 *ucchvāsa* = 1 *stoka*
7 *stoka* = 1 *lava*
38½ *lava* = 1 *nālī*
2 *nālī* = 1 *muhūrta* (= 48 minutes)
30 *muhūrta* = 1 *dina-rāta* (= 24 hours)
15 *dina-rāta* = 1 *pakṣa*
2 *pakṣa* = 1 *māsa* (month)
2 *māsa* = 1 *ṛtu*
3 *ṛtu* = 1 *ayana*
2 *ayana* = 1 *varṣa* (year)
5 *varṣa* = 1 *yuga*
2 *yuga* = 10 *varṣa*
10,000 x 10 *varṣa* = 1 *lakṣa* (lakh) *varṣa*
84 x 1 *lakṣa* (lakh) *varṣa* (years) = 1 *pūrvāṅga*

$$\begin{aligned} 1 \text{ pūrvā} &= 84 \text{ lakh} \times 1 \text{ pūrvāṅga} \\ &= 84 \text{ lakh} \times 84 \text{ lakh years} \\ &= 7056000000000 \text{ years} \\ &(\text{also, } 1 \text{ pūrvakoti} = 1 \text{ crore} \times 1 \text{ pūrvā}; \\ &1 \text{ crore} = 100 \times 1 \text{ lakh} = 100,00,000) \end{aligned}$$

$$\begin{aligned} 1 \text{ parvāṅga} &= 84 \times 1 \text{ pūrvā} \\ 1 \text{ parva} &= 84 \text{ lakh} \times 1 \text{ parvāṅga} \end{aligned}$$

$$\begin{aligned} 1 \text{ nayutāṅga} &= 84 \times 1 \text{ parva} \\ 1 \text{ nayuta} &= 84 \text{ lakh} \times 1 \text{ nayutāṅga} \end{aligned}$$



Svayambhūstotra

1 <i>kumudāṅga</i>	= 84 × 1 <i>nayuta</i>
1 <i>kumuda</i>	= 84 lakh × 1 <i>kumudāṅga</i>
1 <i>padmāṅga</i>	= 84 × 1 <i>kumuda</i>
1 <i>padma</i>	= 84 lakh × 1 <i>padmāṅga</i>
1 <i>nalināṅga</i>	= 84 × 1 <i>padma</i>
1 <i>nalina</i>	= 84 lakh × 1 <i>nalināṅga</i>
1 <i>kamalāṅga</i>	= 84 × 1 <i>nalina</i>
1 <i>kamala</i>	= 84 lakh × 1 <i>kamalāṅga</i>
1 <i>truṭitāṅga</i>	= 84 × 1 <i>kamala</i>
1 <i>truṭita</i>	= 84 lakh × 1 <i>truṭitāṅga</i>
1 <i>aṭaṭāṅga</i>	= 84 × 1 <i>truṭita</i>
1 <i>aṭaṭa</i>	= 84 lakh × 1 <i>aṭaṭāṅga</i>

The series continues in this fashion. The Jaina Scripture has named the elements of the series as: *pūrvāṅga*, *pūrvā*, *parvāṅga*, *parva*, *nayutāṅga*, *nayuta*, *kumudāṅga*, *kumuda*, *padmāṅga*, *padma*, *nalināṅga*, *nalina*, *kamalāṅga*, *kamala*, *truṭitāṅga*, *truṭita*, *aṭaṭāṅga*, *aṭaṭa*, *amamāṅga*, *amama*, *hāhāṅga*, *hāhā*, *hūhāṅga*, *hūhū*, *latāṅga*, *latā*, *mahālatāṅga* and *mahālatā*. After this, 1 *mahālatā* multiplied by 84 lakh gives 1 *śrikalpa*. 1 *śrikalpa* multiplied by 84 lakh gives 1 *hastaprahelita*. 1 *hastaprahelita* multiplied by 84 lakh gives 1 *acalātma*. It is mentioned that 84 multiplied by itself 31 times followed by ninety zeros constitutes 1 *acalātma*.

These are divisions of numerable (*saṅkhyāta*) time.

Innumerable Time

Time periods of still greater values are known as innumerable time (*asaṅkhyāta*); these are not expressed in years but in terms of the time

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required to perform certain mental activities as mentioned in the Scripture. Briefly, numbers expressing innumerable time periods, are expressed, in ascending order, as under:

vyavahārapalya leads to the time period known as *vyavahārapalyopama*; *uddhārapalya* leads to the time period known as *uddhārapalyopama*; and *addhāpalya* leads to the time period known as *addhāpalyopama* (*palyopama* or *palya*, in short).

Further, $10 \times 1 \text{ crore} \times 1 \text{ crore}$ *addhāpalyopama* = *addhāsāgaropama* (*sāgaropama* or *sāgara*, in short).

Terms like *palyopama* and *sāgaropama* are used to express the age of worldly souls, the duration of karmas, and the worldly cycle of time.

Jaina cosmology divides the worldly cycle of time (*kalpakāla*) in two parts or half-cycles (*kāla*) – ascending (*utsarpiṇī*) and descending (*avasarpiṇī*) – each consisting of $10 \times 1 \text{ crore} \times 1 \text{ crore}$ *addhāsāgaropama* (10 *kotikotī sāgaropama*). Thus, one cycle of time (*kalpakāla*) gets over in 20 *kotikotī sāgaropama*. During the ascending period (*utsarpiṇī*) of the half-cycle (*kāla*), in the regions of Bharata and Airāvata, there is the all-round increase in age, strength, stature and happiness of the living beings, while during the descending period (*avasarpiṇī*) of the half-cycle, there is the all-round deterioration. Just as the moon continues its never-ending journey of waxing and waning luminance, there is incessant and eternal revolution of the worldly cycle of time in these regions.

Each half-cycle is further divided into six periods of time. The periods in the descending (*avasarpiṇī*) half-cycle are termed as:

- 1) *suṣamā-suṣamā*, of 4 *kotikotī sāgaropama* duration;
- 2) *suṣamā*, of 3 *kotikotī sāgaropama* duration;
- 3) *suṣamā-duṣamā*, of 2 *kotikotī sāgaropama* duration;
- 4) *duṣamā-suṣamā*, of 1 *kotikotī sāgaropama* minus 42000 years duration;
- 5) *duṣamā*, of 21000 years duration; and

6) *duṣamā-duṣamā*, of 21000 years duration.

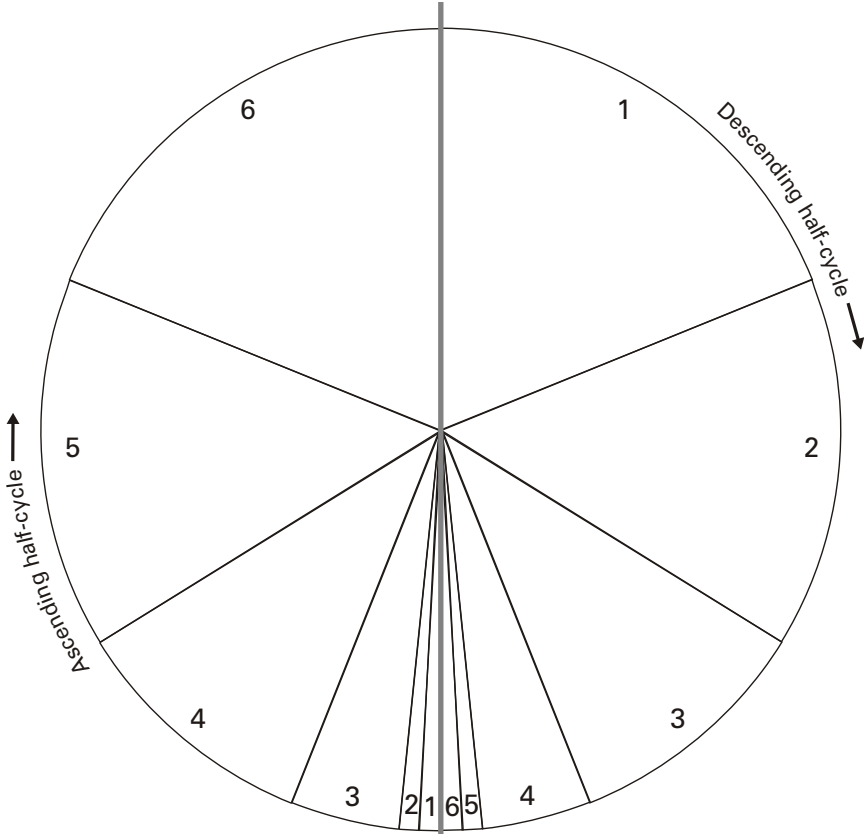
The ascending (*utsarpiṇī*) half-cycle has the same periods of time but in reverse order. In this half-cycle there is the all-round, progressive increase in age, strength, stature and happiness of the living beings.

We are presently living in the fifth period (*duṣamā*) of the descending (*avasarpiṇī*) half-cycle. This period started after 3 years and 8½ months of the liberation (*nirvāṇa*) of the 24th *Tīrthaṅkara* Lord Mahāvīra.

The complete cycle (*kalpakāla*) of 20 *kotikotī sāgaropama* duration is represented in the Figure (*see next page*).

Time periods beyond these values are termed as infinite (*ananta*) in Jaina cosmology.

Figure of Worldly Time-Cycle
 (Applicable to Bharata and Airāvata Regions)
 (not to scale)



Ascending (*utsarpiṇī*) half-cycle

- 1) *duṣamā-duṣamā*, of 21000 years duration;
- 2) *duṣamā*, of 21000 years duration;
- 3) *duṣamā-suṣamā*, of 1 *kotikotī sāgaropama* minus 42000 years duration;
- 4) *suṣamā-duṣamā*, of 2 *kotikotī sāgaropama* duration;
- 5) *suṣamā*, of 3 *kotikotī sāgaropama* duration; and
- 6) *suṣamā-suṣamā*, of 4 *kotikotī sāgaropama* duration.

Descending (*avasarpiṇī*) half-cycle

- 1) *suṣamā-suṣamā*, of 4 *kotikotī sāgaropama* duration;
- 2) *suṣamā*, of 3 *kotikotī sāgaropama* duration;
- 3) *suṣamā-duṣamā*, of 2 *kotikotī sāgaropama* duration;
- 4) *duṣamā-suṣamā*, of 1 *kotikotī sāgaropama* minus 42000 years duration;
- 5) *duṣamā*, of 21000 years duration; and
- 6) *duṣamā-duṣamā*, of 21000 years duration.



APPENDIX-2

LIFE-STORY OF
THE TWENTY-FOUR TĪRTHAṆKARA

Lord Ṛṣabhanātha

When the third period (*suṣamā-duṣamā*) of the present descending (*avasarpinī*) half-cycle was approaching its end, the illustrious Queen Marudevī, wife of Lord Nābhirāja, dreamt sixteen wonderful and most auspicious dreams*:

- 1) She first saw a white mighty elephant the sound of whose voice was like thunder and whose trunk was moist with temple-fluid.
- 2) She next saw a magnificent bull, whiter than the petals of the lotus and having a beautiful form.
- 3) She then saw a ferocious, white lion possessing immense strength and with thick cluster of hairs on the neck.
- 4) She saw Goddess Lakṣmī's anointment (*abhiṣeka*) with water out of golden pitchers, by two large guardian elephants.
- 5) She saw two garlands of fragrant flowers over which were hovering black bees intoxicated with the fragrance.
- 6) She next saw the full moon surrounded by stars.
- 7) The seventh dream consisted in the sight of the radiant, rising sun in the east, obscuring the lustre of all other lights.
- 8) The eighth dream saw two fishes playing gloriously in a lovely pool of water, full of lotuses.
- 9) She saw two golden pitchers with lotuses on the top.
- 10) She saw an effulgent lake filled with water shining like liquid gold due to the floating remains of yellow lotus leaves.

*Such splendid and pious dreams are seen by the Mother of every *Tīrthanākara* as He enters the womb, at the end of His previous incarnation.

- 11) She saw an ocean whose strong waves were breaking into small white sprays.
- 12) She then saw a very big, resplendent, golden throne set with bright diamonds and rubies.
- 13) The thirteenth dream was the sight of a jewel-bedecked heavenly plane of the devas which shone like the morning sun.
- 14) The next dream was the rising residence of Nāgendra, the lord of the devas of the Nāgakumāra clan.
- 15) She saw a very large heap of glittering jewels whose brightness illuminated the sky.
- 16) The last dream was the sight of a blazing, bright fire with smokeless flame.

After these sixteen dreams she saw a large, beautiful bull entering her open mouth, indicative of a pious and extraordinary soul entering her womb.

In the morning, Queen Marudevī, full of joy, narrated the sequence of her dreams to King Nābhirāja who was endowed, like all truly pious souls, with clairvoyance. He foresaw the birth of a spiritual conqueror (*Jina*), the Lord of the three worlds. He explained to the Queen the significance of the dreams:

The mighty elephant in the first dream meant that He will be the preceptor of the preceptors, to be worshipped by the devas. The white bull in the second dream foretold the birth of a great religious Teacher who would spread the light of knowledge. The third dream meant that He will be strong as the lion, in overcoming all enemies.

Goddess Lakṣmī's anointment (*abhiṣeka*) in the fourth dream signified that He will be the Supreme Being in the three worlds and that the devas will perform his *abhiṣeka* at Mount Meru.

The two garlands of fragrant flowers in the fifth dream meant that He will be the Founder of true Faith whose fragrance will spread all-around.

The full moon surrounded by stars in the sixth dream prophesied that He will bring soothing peace and happiness to all beings.

The sun in the seventh dream signified that He will dispel the darkness of ignorance.

The eighth dream which saw two fishes meant that He will bring propitious outcomes for all living beings.

The two golden pitchers in the ninth dream meant that He will possess the treasure of superior qualities, including excellent meditation.

The effulgent lake in the tenth dream signified that He will have the most auspicious form and body.

The ocean in the eleventh dream meant that He will attain superior nine accomplishments (*navalabधि*) and omniscience.

The bejewelled, resplendent throne in the twelfth dream was indicative of His becoming the World Teacher (*Tīrthaṅkara*).

The heavenly plane of the devas in the thirteenth dream meant that He will descend from the heaven to take birth on this earth.

The rising residence of Nāgendra in the fourteenth dream signified that He will be born with clairvoyance.

The large heap of glittering jewels in the fifteenth dream meant that He will be the embodiment of Right Faith, Right Knowledge and Right Conduct.

The smokeless fire in the sixteenth dream meant that he will burn up the entire karmas associated with His soul with the fire of pure meditation.

As the soul of Lord R̥ṣabhanātha was conceived by the noble Queen, many celestial maidens came to attend on the Mother of the Lord, with great delight, at the instance of lord Saudharma (Indra) of the first heaven. They assisted the Queen in all ways and kept her cheerful and bright.

The days of pregnancy passed with many wonderful signs



indicative of the growth of the Divine Child in the Queen's womb. After nine months and seven days of pregnancy, the birth of the Lord of the Lords, Bhagavān Ṛṣabha Deva was marked with many wonderful and divine signs including the cleaning of the air in all directions, filling up of the entire universe with a wave of peace – even the denizens of hells experiencing its electric thrill for a passing moment – and the quivering of the thrones of the lords of the devas announcing the birth of the Most Worshipful Supreme Lord.

Lord Ṛṣabhanātha was born in Ayodhyā, on the ninth day of the dark half of the month of Caitra – *caitra kṛiṣṇa navamī*.

He was born in the third period (*suṣamā-duṣamā*) of the present descending (*avasarpinī*) half-cycle when 84 lakh *pūrva*, 3 years and 8½ months were remaining for the start of the fourth period (*duṣamā-suṣamā*).

His height was 500 *dhanuṣa**.

Lord Ṛṣabhanātha lived for 84 lakh *pūrva* out of which 20 lakh *pūrva* were spent as youth (*kumārakāla*), and 63 lakh *pūrva* as the King (*rājyakāla*). One day Indra of the first heaven arranged a dance by celestial dancers in the assembly hall of Lord Ṛṣabhanātha. One of the dancers was a certain nymph, Nīlānjanā, whose clock of life had only a few moments left to run. While in the midst of a process of

Some basic units of length measurement are as under:

24 <i>utsedhāṅgula</i>	= 1 <i>hātha</i>
4 <i>hātha</i>	= 1 <i>dhanuṣa</i> (also known as <i>danḍa</i> or <i>nādī</i>)
2000 <i>dhanuṣa</i>	= 1 <i>kosa</i>
4 <i>kosa</i>	= 1 <i>yojana</i>

While referring to continents, oceans and cosmic distances, Jaina cosmology employs the measure of *mahāyojana* (therein termed as *yojana* only) which equals 500 conventional *yojana*. Thus, when the Scripture refers to the diameter of Jambūdāvīpa as 1 lakh *yojana*, it means 50000000 conventional *yojana* or 200000000 *kosa*.

vigorous dance movements, she stopped, and the next instant her form 'dissolved' and was no more! Nīlānjanā was dead. The incident reminded the assembly that the life is transient and the time on hand needs to be utilized sublimely. The fire that had been smouldering in the heart of the Lord now leaped into a flame. He turned His back to worldly pursuits, pleasures and enjoyments, and stepped on to the path of asceticism that leads one to Eternal Bliss, free from worldly cycle of births and deaths. Lord R̥ṣabhanātha spent almost 1000 years (*chadmasthakāla*) performing karma-destroying austerities, and then attained the all-embracing knowledge – Omniscience (*kevalajñāna*) – that reveals the whole of the universe to its possessor. The World Teacher became truly qualified to expound the reality of substances, souls and non-souls. A heavenly Pavilion (*samavasaraṇa*) was erected for His Discourse Divine under instruction of the lord of the first heaven. As an Omniscient (*kevalī*) he preached Truth, for 1 lakh *pūrva* less 1000 years (*kevalakāla*), for the benefit of all *bhavya* – capable of attaining liberation – souls, present and future.

The Lord's Teachings, comprising 12 departments (*dvādaśāṅga*), were truly comprehended and assimilated by exceptionally accomplished disciples or Apostles (*gaṇadhara*), the Chief among them being sage R̥ṣabhasena Svāmī. The Apostles propagate Truth as expounded by the Lord and through their worthy disciples it gets passed on to innumerable *bhavya* souls through the ages.

The time period of Lord's renunciation (*saṁnyamakāla*) was 1 lakh *pūrva* (*chadmasthakāla* + *kevalakāla*).

Lord R̥ṣabhanātha attained liberation (*nirvāṇa*) from Mount Kailāsa on the fourteenth day of the dark half of the month of Māgha – *māgha kṛṣṇa caturdaśī* – when 3 years and 8½ months were remaining for the start of the fourth period (*duṣamā-suṣamā*) of the present descending (*avasarpinī*) half-cycle.

I bow to Lord R̥ṣabhanātha so that I may realize His perfection *par excellence*.



Lord Ajitanātha

The second *Tīrthan̄kara*, Lord Ajitanātha, was born as 50 lakh crore *sāgaropama* and 12 lakh *pūrvā* passed after the birth of Lord Ṛṣabhanātha. Lord Ajitanātha was born in the town of Sāketa, on the tenth day of the bright half of the month of Māgha – *māgha śukla daśamī* – to Queen Vijayā and King Jitaśatru. He was the source of invincible power on this earth to His kinship, hence the name Ajita – the invincible.

His height was 450 *dhanuṣa*.

After spending 18 lakh *pūrvā* as youth (*kumārakāla*), Lord Ajitanātha ruled His kingdom for 53 lakh *pūrvā* and 1 *pūrvāṅga* (*rājyakāla*). The time period of Lord's renunciation (*saṁnyamakāla*) was 1 lakh *pūrvā* minus 1 *pūrvāṅga*.

Lord Ajitanātha lived for 72 lakh *pūrvā* and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the fifth day of the bright half of the month of Caitra – *caitra śukla pañcamī*.

Chief among His Apostles (*gaṇadhara*) was sage Simhasena Svāmī.

May Lord Ajitanātha be my Guide.



Lord Śambhavanātha

People in the town of Śrāvastī experienced joy unlimited as Lord Śambhavanātha graced this earth on the full-moon day of the bright half of the month of Mārgaśīrṣa – *magasira śukla pūrṇimā*. This happened after 30 lakh crore *sāgaropama* and 12 lakh *pūrvā* of the birth of the second *Tīrthan̄kara*, Lord Ajitanātha. Queen Suṣeṇā and King Jitārī were the most illustrious parents of the Lord; they knew that their Son will be a source of true and lasting happiness to millions of people, suffering due to their ignorance.

The height of Lord Śambhavanātha was 400 *dhanuṣa*.

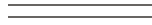


The youth-period (*kumārakāla*) of the third *Tīrthaṅkara*, Lord Śāmbhavanātha, was 15 lakh *pūrva* after which He ruled His kingdom for 44 lakh *pūrva* and 4 *pūrvāṅga*.

Lord Śāmbhavanātha lived for 60 lakh *pūrva* and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the sixth day of the bright half of the month of Caitra – *caitra śukla ṣaṣṭhī*.

The Chief Apostle of the Lord was sage Carudatta Svāmī.

I bow to Lord Śāmbhavanātha so as to augment my intellect.



Lord Abhinandanātha

After 10 lakh crore *sāgaropama* and 10 lakh *pūrva* of the birth of the third *Tīrthaṅkara*, Lord Śāmbhavanātha, it was time again for the lords of the devas and the men to rejoice as Sāketapurī town of the Bharata region was soon going to witness the arrival of the Lord of the Lords, the fourth *Tīrthaṅkara*, Lord Abhinandanātha. Queen Siddhārthā had dreamt, nine months earlier, the sixteen most auspicious dreams, and on the twelfth day of the bright half of the month of Māgha – *māgha śukla dvādaśī* – gifted to her husband, King Saṃvara, and to the world, the most precious gift ever, the *Tīrthaṅkara* Child. The lord of the devas, accompanied by queen Śaci, a large contingent of other devas and the majestic elephant Airāvata, descended from the heaven to perform the *abhiṣeka* of the Divine Child at Mount Meru. The ceremonial bath does not in any way harm or injure the Divine Child as those who are destined to attain to salvation are born in their last earthly incarnation with a bone formation that is possessed of adamantine strength and sturdiness (*vajraṣabhanārācasanhanana*). The Divine Child was named ‘Abhinandana’ due to His growing acclaim for virtues.

With the passage of time, the Child grew to a height of 350



dhanuṣa. After spending 12½ lakh *pūrva* as youth (*kumārakāla*), He became a King and reigned for a period of 36 lakh 50 thousand *pūrva* and 8 *pūrāṅga* (*rājyakāla*).

Lord Abhinandanātha lived for 50 lakh *pūrva* and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the seventh day of the bright half of the month of Vaiśākha – *vaiśākha śukla saptamī*.

The Chief Apostle of Lord Abhinandanātha was Vajracamara Svāmī.

I bow to Lord Abhinandanātha, the Most Worshipful God Almighty.

Lord Sumatinātha

When six months of the 33 *sāgaropama* life of the Ahamindra in the super-heaven Jayanta were remaining, the lord of the first heaven Saudharma (Indra) ordered his subordinate devas to start the process of glorification of the next *Tīrthaṅkara* in the Sāketa town of the Bharata region. The lord of the celestial treasury, Kubera, then began to rain down, for six months, choice gems in the palace of King Meghaprabha to pronounce the coming of the World Teacher.

Six months later, Queen Sumaṅgalā saw the most auspicious sixteen dreams and the devas came down to rejoice and celebrate the *garbha kalyāṇaka* of the Lord of the Lords, *Bhagavān* Sumatinātha. Nine months later, on the eleventh day of the bright half of the month of Śrāvaṇa – *śrāvaṇa śukla ekādaśī* – the devas descended again from the heavens to join men and women to celebrate the birth of the *Tīrthaṅkara* Child. They performed with great delight the *abhiṣeka* ceremony of the new-born Divine Child at Mount Meru and thereafter Śaci, the principal devī of the first heaven, decorated the person of the Lord of the three worlds. Great celebrations followed in the royal palace of King Meghaprabha;

Indra himself executed brilliant dance out of sheer joy, to great delight of all. Thus the *janma kalyāṇaka* of Lord Sumatinātha was celebrated with unprecedented joy by the residents of the earth and the heavens. This grand occasion arrived after 9 lakh crore *sāgaropama* and 10 lakh *pūrva* of the birth of the fourth *Tīrthaṅkara*, Lord Abhinandanātha.

The Divine Child grew to a height of 300 *dhanuṣa*. After spending 10 lakh *pūrva* as youth (*kumārakāla*), He became a King and reigned for a period of 29 lakh *pūrva* and 12 *pūrvāṅga*.

Once, as the Lord was reflecting on His past lives, He developed a strong sense of renunciation for the transient world. He decided to take leave from His kinsmen and subjects to take to the path of austerities that leads one to Supreme Bliss. The devas came down to celebrate the *dīkṣā kalyāṇaka* of the Lord. The Lord rose and stepped into the celestial palanquin brought over by the devas. After traversing some distance in the palanquin, he finally turned His back for the last time on the world. He saluted the Perfect Souls (*Siddha Parameṣṭhī*) who had reached *nirvāṇa* before Him, pulled out the hairs of His head and face, and took to the observance of the great vows (*mahāvratā*).

By observing great austerities and pure meditation, Lord Sumatinātha attained the Divine Light (*kevalajñāna*) that is characterized by all-embracing knowledge. Devas again came down in large numbers from the heavens to celebrate the *jñāna kalyāṇaka* of the Lord, to worship Him and to hear His Discourse.

Lord Sumatinātha preached the Noble Doctrine for some time and resorted finally to the purest forms of Self-contemplation (*śukla dhyāna*). He destroyed the remaining non-inimical karmas and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the tenth day of the bright half of the month of Caitra – *caitra śukla daśamī*. As Lord Sumatinātha attained *nirvāṇa* his Perfect Soul reached the abode of the perfected souls (*Siddha Śilā*) to live there permanently in a state of Supreme Bliss. Devas celebrated the *mokṣa kalyāṇaka*

of the Lord with rejoicing, and, as a result, their own souls received deep cleansing.

The Chief Apostle of Lord Sumatinātha was sage Vajra Svāmī.

Lord Sumatinātha lived for 40 lakh *pūrva*.

I bow to Lord Sumatinātha, the annihilator of the afflictions of the three worlds.



Lord Padmaprabha

King Dharaṇa and Queen Suseemā were living happily in the Kauśambī town of the Bharata region. One night, when the darkness of the night was about to give way to the soft light of the morning, the Queen dreamt sixteen most auspicious dreams heralding the coming of the Lord of the Lords in her person. The devas came down to rejoice and celebrate the event; there cannot be a greater cause for rejoicing than the arrival of the true Saviour (*Tīrthaṅkara*) in our midst. Lord Padmaprabha had descended from the super heaven to promulgate the path to liberation for the well-being of all living beings.

Nine months later, on the thirteenth day of the dark half of the month of Kārtika – *kārtika kṛṣṇa trayodaśī* – the Queen gave birth to the *Tīrthaṅkara* Child. This had happened after 90 thousand crore *sāgaropama* and 10 lakh *pūrva* of the birth of the fifth *Tīrthaṅkara*, Lord Sumatinātha.

The Divine Child grew to a height of 250 *dhanuṣa*.

After spending 7½ lakh *pūrva* as youth (*kumārakāla*), Lord Padmaprabha ruled His kingdom for 21½ lakh *pūrva* and 16 *pūrvāṅga* (*rājyakāla*). He then took to great austerities that every *Tīrthaṅkara* accepts most willingly and cheerfully.

Lord Padmaprabha, after attaining Omniscience (*kevalajñāna*),



preached the Noble Doctrine for the welfare of *bhavya* – capable of attaining liberation – souls, present and future. He expounded the true nature of soul and non-soul, merit, demerit, influx, bondage, stoppage and gradual dissociation of karmas, and liberation.

Resorting to the purest forms of Self-contemplation (*śukla dhyāna*), Lord Padmaprabha attained liberation (*nirvāṇa*) from Sammeda Śikhara on the fourteenth day of the dark half of the month of Phālguna – *phālguna kṛṣṇa caturdaśī*.

The Chief Apostle of Lord Padmaprabha was the extraordinarily accomplished sage Camara Svāmī.

Lord Padmaprabha lived for 30 lakh *pūrva*.

I make obeisance to Lord Padmaprabha so as to attain release from the weary cycle of births and deaths.



Lord Supārśvanātha

After 9000 crore *sāgaropama* and 10 lakh *pūrva* of the birth of the sixth *Tīrthan̄kara*, Lord Padmaprabha, it was time again for the lords of the devas and the men to rejoice as Vārāṇasī town of the Bharata region was soon going to witness the arrival of the Lord of the Lords, the seventh *Tīrthan̄kara*, Lord Supārśvanātha.

Queen Prithivī had dreamt, nine months earlier, the sixteen most auspicious dreams, and on the twelfth day of the bright half of the month of Jyaiṣṭha – *jyaiṣṭha śukla dvādaśī* – gave birth to the *Tīrthan̄kara* Child. The treasurer deva, Kubera, showered finest of gems in the palace of King Supratiṣṭha to welcome the World Teacher, the Promulgator of the path to liberation and supreme bliss. Indra, along with other devas and devīs, performed the *abhiṣeka* of the Divine Child at Mount Meru and, captivated by the beauty of the back of His body, named Him Supārśva.

The Divine Child grew to a height of 200 *dhanuṣa*. After



spending 5 lakh *pūrva* as youth (*kumāarakāla*), Lord Supārśvanātha ruled His kingdom for 14 lakh *pūrva* and 20 *pūrvāṅga* (*rājyakāla*).

Lord Supārśvanātha then took leave from all worldly engagements to tread the difficult path that entails observing great vows and austerities with pure heart and, as a result, reaches one to the supreme status that has no parallel in the three worlds – Omniscience (*kevalajñāna*).

Lord Supārśvanātha attained liberation (*nirvāṇa*) from Sammeda Śikhara on the sixth day of the dark half of the month of Phālguna – *phālguna kṛṣṇa ṣaṣṭhī*.

The Chief Apostle of Lord Supārśvanātha was Baladatta Svāmī.

Lord Supārśvanātha lived for 20 lakh *pūrva*.

By making obeisance to You, O Lord Supārśvanātha, I attain unruffled peace of mind, speech and body.

Lord Candraprabha

Saudharma Indra, the lord of the first heaven, came to know through his clairvoyance (*avadhijñāna*) that only six months of the 33 *sāgaropama* life of the Ahamindra in the super-heaven Vaijayanta remained and that he was destined to take birth as the eighth *Tīrthāṅkara* in Candrapurī town of the Bharata region. Subordinate deva Kubera started the process of raining down gems in the royal palace of King Mahāsena to pronounce the coming of the World Teacher.

In due course, Queen Lakṣmaṇā saw the most auspicious sixteen dreams and the devas came down to rejoice and celebrate the *garbha kalyāṇaka* of the Lord of the Lords, *Bhagavān* Candraprabha. Nine months later, on the eleventh day of the dark half of the month of Pauṣa – *pauṣa kṛṣṇa ekādaśī* – the devas and devīs descended again from the heavens to join men and women to

celebrate the birth of the *Tīrthaṅkara* Child. This grand occasion arrived after 900 crore *sāgaropama* and 10 lakh *pūrva* of the birth of the seventh *Tīrthaṅkara*, Lord Supārśvanātha.

The height of Lord Candraprabha was 150 *dhanuṣa*. After spending 2½ lakh *pūrva* as youth (*kumārakāla*), Lord Candraprabha ruled His kingdom for 6½ lakh *pūrva* and 24 *pūrvāṅga* (*rājyakāla*). Thereupon He renounced His vast kingdom and all worldly powers and joyfully accepted the observance of great vows and austerities.

Moving successively to higher stages of Self-concentration – from pious (*śubha*) to pure (*śuddha*) meditation – Lord Candraprabha attained the all-embracing knowledge, Omniscience (*kevalajñāna*), that made Him a true Preacher (*āpta*).

Lord Candraprabha attained liberation (*nirvāṇa*) from Sammeda Śikhara on the seventh day of the bright half of the month of Bhādrapada – *bhādrapada śukla saptamī*. The Chief Apostle of Lord Candraprabha was Vaidarbha Svāmī.

Lord Candraprabha lived for 10 lakh *pūrva*.

By following the path promulgated by You, O Lord Candraprabha, I shall one day acquire the pure knowledge that is essentially within me.



Lord Suvidhinātha (Lord Puṣpadanta)

When 90 crore *sāgaropama* and 8 lakh *pūrva* had lapsed after the birth of the eighth *Tīrthaṅkara*, Lord Candraprabha, Kākandī town of the Bharata region was being ruled most judiciously by King Sugreeva. His lovely and worthy Queen was Jayarāmā. One night, as the moon was about to give way to the rising sun, the Queen dreamt the sixteen traditional, most auspicious dreams heralding

the coming of the Lord of the Lords. Lord Suvidhinātha (Lord Puṣpadanta) had descended from the heaven to promulgate the true meaning of life for the well-being of all living beings. On the first day of the bright half of the month of Mārgaśīrṣa – *magasira śukla pratipadā* – the Queen gave birth to the *Tīrthaṅkara* Child.

The Divine Child grew to a height of 100 *dhanuṣa*.

After spending 50,000 *pūrva* as youth (*kumārakāla*), Lord Suvidhinātha ruled His kingdom for 50,000 *pūrva* and 28 *pūrvāṅga* (*rājyakāla*).

One night Lord Suvidhinātha saw in the sky a streak of light as a meteoroid hit the earth's atmosphere. He was immediately filled with a sense of instability of life. Although the World Teacher needed no reminder to detach Himself from the world, the devasages from the fifth heaven (Brahmaloka) appeared to worship the Lord and to strengthen Him in His resolve. The Lord made up His mind to say good bye to the world and accept the great vows and austerities that every *Tīrthaṅkara* does most cheerfully.

Lord Suvidhinātha attained Omniscience (*kevalajñāna*), and preached the Noble Doctrine for the welfare of the humanity, present and future. He expounded the true nature of reality and the path to attain Supreme Bliss.

Lord Suvidhinātha attained liberation (*nīrvāṇa*) from Sammeda Śikhara on the eighth day of the bright half of the month of Āśvina – *āśvina śukla aṣṭamī*.

The Chief Apostle of Lord Suvidhinātha was the most accomplished sage Anagāra Svāmī.

Lord Suvidhinātha lived for 2 lakh *pūrva*.

Your adoration, O Lord Suvidhinātha, has the power to grant the worshipper the supreme kind of happiness that is beyond the senses and, therefore, self-dependent.



Lord Śīṭalanātha

The tenth *Tīrthaṅkara*, Lord Śīṭalanātha, was born as 9 crore *sāgaropama* and 1 lakh *pūrva* passed after the birth of the ninth *Tīrthaṅkara*, Lord Suvidhinātha. Lord Śīṭalanātha was born in the town of Bhadrīkāpurī, on the twelfth day of the dark half of the month of Māgha – *māgha kṛṣṇa dvādaśī* – to Queen Sunandā and King Draḍharatha.

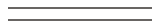
His height was 90 *dhanuṣa*.

After spending 25,000 *pūrva* as youth (*kumārakāla*), Lord Śīṭalanātha ruled His kingdom for 50,000 *pūrva* (*rājyakāla*). Lord Śīṭalanātha spent 3 years (*chadmasthakāla*) performing karma-destroying austerities and then attained the all-embracing knowledge – Omniscience (*kevalajñāna*). The time period of Lord's renunciation (*saṁyamakāla*) was 25,000 *pūrva*.

Lord Śīṭalanātha lived for 1 lakh *pūrva* and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the fifth day of the bright half of the month of Kārtika – *kārtika śukla pañcamī*. The Lord's Soul became utterly pure as it rid itself of the three kinds of bodies – the final superior gross body (*paramaudārika śārīra*) with a bone formation that is possessed of adamant strength and sturdiness (*vajraṣabhanārācasamhanana*), the luminous body (*taijasa śārīra*) and the karmic body (*kārmaṇa śārīra*). The released pure Soul of the Lord immediately darted up to the summit of the universe to dwell there in eternal bliss.

Chief among the Lord's Apostles (*gaṇadhara*) was sage Kunthu Svāmī.

I bow to Lord Śīṭalanātha, the promulgator of the path to liberation.



Lord Śreyānsanātha

When 100 *sāgaropama* and 1 crore 50 lakh 26 thousand years subtracted from 1 crore *sāgaropama* and 1 lakh *pūrva* [1 crore *sāgaropama* + 1 lakh *pūrva* - (100 *sāgaropama* + 1,50,26,000 years)] had lapsed after the birth of the tenth *Tīrthaṅkara*, Lord Śīṭalanātha, Siṅhapurī town of the Bharata region was being ruled by King Viṣṇu Narendra. His worthy Queen was Veṇudevī. One night the Queen dreamt the sixteen most auspicious dreams, heralding that she was going to be the Mother of the Lord of the Lords. On the eleventh day of the bright half of the month of Phālguna – *phālguna śukla ekādaśī* – the Queen gave birth to the *Tīrthaṅkara* Child. The devas and the men rejoiced the arrival of the eleventh *Tīrthaṅkara*, Lord Śreyānsanātha.

The Divine Child grew to a height of 80 *dhanuṣa*.

After spending 21 lakh years as youth (*kumārakāla*), Lord Śreyānsanātha ruled His kingdom for 42 lakh years (*rājyakāla*).

Once Lord Śreyānsanātha observed in the royal park that trees had shed all their flowers and leaves with the change of the season. He was filled with a sense of detachment from the world and decided to accept the great vows and austerities. The deva-sages – Laukāntika devas* – from the fifth heaven (Brahmaloka) descended from their abodes to worship the Lord and to strengthen Him in His resolve to say good bye to worldly occupations.

Lord Śreyānsanātha spent 2 years (*chadmasthakāla*) performing karma-destroying austerities after which He attained the all-embracing knowledge – Omniscience (*kevalajñāna*). The time period of Lord's renunciation (*saṁyamakāla*) was 21 lakh years. He expounded the true nature of reality and the path to liberation.

**lokānta*' means at the end of *saṁsāra*. Laukāntika devas are at the end of transmigration; from the fifth heaven (Brahmaloka) they come down once in the middle world in the region of labour and attain liberation.

Lord Śreyānsanātha attained liberation (*nirvāṇa*) from Sammeda Śikhara on the full-moon day of the bright half of the month of Śrāvaṇa – *śrāvaṇa śukla pūrṇimā*.

The Chief Apostle of Lord Śreyānsanātha was the accomplished sage Dharma Svāmī.

Lord Śreyānsanātha lived for 42 lakh years.

I join the lords of the devas in worshipping Lord Śreyānsanātha.

Lord Vāsupūjya

Saudharma Indra, the lord of the first heaven, knew through his clairvoyance (*avadhiññāna*) that only 6 months of the total life of slightly more than 16 *sāgaropama* remained of the deva in the Mahāśukra heaven and that he was destined to take birth as the twelfth *Tīrthaṅkara* in Campāpurī town of the Bharata region. He pronounced that the *Tīrthaṅkara* would grace the earth by entering the womb of Queen Vijayā, wife of King Vasupūjya. Saudharma Indra ordered his subordinate devas to start the process of celebrating the *garbha kalyāṇaka* of this most extraordinary and pious Supreme Being. Kubera spruced up the town and started raining down gems in the royal palace of King Vasupūjya to proclaim the coming of the World Teacher. In due course, Queen Vijayā saw the most auspicious sixteen dreams and the devas came down to rejoice and celebrate the *garbha kalyāṇaka* of the Lord of the Lords, *Bhagavān* Vāsupūjya. Nine months later, on the fourteenth day of the bright half of the month of Phālguna – *phālguna śukla caturdaśī* – the devas and devīs descended again from the heavens to join men and women to celebrate the birth of the *Tīrthaṅkara* Child (*janma kalyāṇaka*). This grand occasion arrived after 54 *sāgaropama* and 12 lakh years of the birth of the eleventh *Tīrthaṅkara*, Lord Śreyānsanātha.

Lord Vāsūpūjya grew to a height of 70 *dhanuṣa*. After spending 18 lakh years as youth (*kumāarakāla*), Lord Vāsūpūjya decided against being a ruler of men and accepted the observance of great vows and austerities to be the Supreme Ruler of Self.

After observing supreme vows, austerities and meditation for one year, Lord Vāsūpūjya moved successively to higher stages of Self-concentration and attained the all-embracing knowledge, Omniscience (*kevalajñāna*); He became an *āpta* – a true Preacher.

Lord Vāsūpūjya attained liberation (*nirvāṇa*) from Campā Nagarī on the fifth day of the dark half of the month of Phālguna – *phālguna kṛṣṇa pañcamī*. The Chief Apostle of Lord Vāsūpūjya was Mandārya Svāmī.

Lord Vāsūpūjya lived for 72 lakh years.

O Lord Vāsūpūjya! You had expounded the true meaning of Right Faith, the source of all kinds of happiness appertaining to the middle world, the upper world and the *Siddha Śilā*.

Lord Vimalanātha

The thirteenth *Tīrthaṅkara*, Lord Vimalanātha, was born as 30 *sāgaropama* and 12 lakh years passed after the birth of the twelfth *Tīrthaṅkara*, Lord Vāsūpūjya. Lord Vimalanātha was born in the town of Kāpilya, on the fourteenth day of the bright half of the month of Māgha – *māgha śukla caturdaśī* – to Queen Jayā and King Kritavarmā.

The Lord attained the height of 60 *dhanuṣa*.

After spending 15 lakh years as youth (*kumāarakāla*), Lord Vimalanātha ruled His kingdom for 30 lakh years (*rājyakāla*).

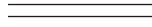
Once the Lord saw the vanishing of the thick clouds in the sky and reckoned that the human life is momentary like the clouds. He was filled with a deep sense of renunciation for worldly pursuits and took to the most desirable path that leads to Self-realization. Lord

Vimalanātha spent 3 years (*chadmasthakāla*) performing karma-destroying austerities and then attained the all-embracing knowledge – Omniscience (*kevalajñāna*).

Lord Śīṭalanātha lived for 60 lakh years and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the eighth day of the bright half of the month of Āṣāḍha – *āṣāḍha śukla aṣṭamī*. The released pure Soul of the Lord darted up to the summit of the universe (*Siddh Śīlā*) to dwell there permanently in eternal bliss.

Chief among the Lord's Apostles (*gaṇadhara*) was sage Jaya Svāmī.

Guide me, O Lord Śīṭalanātha, to the Right Path that leads to emancipation from the miseries of the world.



Lord Anantanātha

When 9 *sāgaropama* and 30 lakh years had lapsed after the birth of the thirteenth *Tīrthaṅkara*, Lord Vimalanātha, Ayodhyā town of the Bharata region had King Simhasena as its ruler. Sarvayaśā was his lovely Queen. The pristine soul of the deva, characterized by white complexion (*śukla leśyā*) and age of 22 *sāgaropama*, from the sixteenth heaven descended on to this earth to take birth as the fourteenth *Tīrthaṅkara*, Lord Anantanātha. He was born on the twelfth day of the dark half of the month of Jyeṣṭha – *jyeṣṭha kṛṣṇa dvādaśī*.

The Lord grew to a height of 50 *dhanuṣa*.

After spending 7½ lakh years as youth (*kumārakāla*), Lord Anantanātha ruled His kingdom for 30 lakh years (*rājyakāla*).

One night Lord Anantanātha saw a falling star whose streak of light vanished in no time. He was filled with a deep sense of transitoriness of life and of world-flight. The deva-sages from the fifth heaven (Brahmaloka) came down to worship the Lord and to further exhort Him to take the final step that amounts to



renunciation of worldly life for ever. Like every other *Tīrthaṅkara*, Lord Anantanātha accepted, most cheerfully, the great vows and austerities of a *Digambara* ascetic. Saudharma Indra, and many other devas of different classes and grades filled up the land and the sky to celebrate the great occasion (*dīkṣā kalyāṇaka*) and to worship the Lord of the three worlds.

After observing for two years the ascetic's rigorous rules of conduct as prescribed in the Scripture, Lord Anantanātha attained Omniscience (*kevalajñāna*) – the all-encompassing, infinite knowledge that is the real nature of the soul and independent of the senses. He became truly qualified to preach the Noble Doctrine. A heavenly Pavilion (*samavasaraṇa*) was erected for His Discourse Divine under instruction of the lord of the first heaven. He preached Truth, for 7,49,998 years (*kevalakāla*), for the benefit of all living beings.

Lord Anantanātha attained liberation (*nirvāṇa*) from Sammeda Śikhara on the new moon day of the dark half of the month of Caitra – *caitra kṛṣṇa amāvasyā*.

The Chief Apostle of Lord Anantanātha was the most accomplished sage Ariṣṭa Svāmī.

Lord Anantanātha lived for 30 lakh years.

I bow to You, O Lord Anantanātha, to be able to understand the Truth that You had proclaimed.

Lord Dharmanātha

The fifteenth *Tīrthaṅkara*, Lord Dharmanātha, was born as 4 *sāgaropama* and 20 lakh years passed after the birth of the fourteenth *Tīrthaṅkara*, Lord Anantanātha. Lord Dharmanātha was born in the town of Ratnapura, on the thirteenth day of the bright half of the month of Māgha – *māgha śukla trayodaśī* – to Queen Suvratā and King Bhanunarendra.

The Lord attained the height of 45 *dhanuṣa*.

After spending 2½ lakh years as youth (*kumāarakāla*), Lord Dharmanātha ruled His kingdom for 5 lakh years (*rājyakāla*).

Lord Dharmanātha developed a deep sense of renunciation for the world as He once saw the momentary existence of a meteoroid. He adopted the path that leads to beatitude. Lord Dharmanātha spent 1 year (*chadmasthakāla*) performing karma-destroying austerities and then attained the all-embracing knowledge – Omniscience (*kevalajñāna*).

Lord Dharmanātha lived for 10 lakh years and attained liberation (*nirvāna*) from Sammeda Śikhara on the fourteenth day of the dark half of the month of Jyeṣṭha – *jyeṣṭha kṛṣṇa caturdaśī*. The released pure Soul of the Lord, having eight supreme qualities, made the *Siddh Śilā*, situated at the summit of the universe, as its permanent abode.

Chief among the Lord's Apostles (*gaṇadhara*) was sage Sena Svāmī.

O Lord Dharmanātha! You had rightly expounded that absorption in the Self is the supreme kind of austerity.

Lord Śāntinātha

The sixteenth *Tīrthaṅkara*, Lord Śāntinātha, was born as three-fourths of a *palyopama* deducted from 3 *sāgaropama* and 9 lakh years passed after the birth of the fifteenth *Tīrthaṅkara*, Lord Dharmanātha.

Lord Śāntinātha was born in the town of Hastināpura, on the twelfth day of the bright half of the month of Jyeṣṭha – *jyeṣṭha śukla dvādaśī* – to Queen Airā and King Viśvasena. His pious soul had descended from the Sarvārthasiddhi super-heaven after living there for 33 *sāgaropama*.

The Lord attained the height of 40 *dhanuṣa*.

After spending 25,000 years as youth (*kumāarakāla*), Lord

Śāntinātha ruled for 50,000 years (*rājyakāla*).

After 25,000 years of rule as the King, Lord Śāntinātha's armoury was blessed with the divine *cakraratna* (spinning, disk-like super weapon with serrated edges and emitting brilliant light). Lord started His expedition of conquest (*digvijaya*) and won six divisions of earth in all directions, humbling numerous kings, possessors of supernatural powers (*vidyādharas*), and celestial beings (*devas*), and acquiring nine-fold most precious treasures (*nidhi*) and fourteen jewels (*ratna*). Lord Śāntinātha became the fifth *cakravartī** of the present half-cycle of time. He spent the remaining 25,000 years of His *rājyakāla* as *cakravartī*.

Lord Śāntinātha developed a deep sense of renunciation for the world as He once reflected on His past incarnations and realized the futility of worldly pursuits; these may appear to be grand in the context of the present time but have little long-term utility. He adopted the path of asceticism that leads to final and eternal bliss. He spent 16 years (*chadmasthakāla*) performing karma-destroying austerities and then attained the all-embracing knowledge – Omniscience (*kevalajñāna*).

Lord Śāntinātha lived for 1 lakh years and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the fourteenth day of the dark half of the month of Jyeṣṭha – *jyeṣṭha kṛṣṇa caturdaśī*.

Chief among the Lord's Apostles (*gaṇadhara*) was sage Cakrāyudha Svāmī.

O Lord Śāntinātha! Just the utterance of Your name frees the wavering mind from the dispositions of attachment, aversion, and delusion.



*There are in all 63 Great Ones (*śalākhā puruṣa*) whose life-stories are most inspiring and find detailed mention in the Jaina Scriptures. Besides the 24 *Tīrthaṅkara*, there are 12 *cakravartī*, 9 *nārāyaṇa*, 9 *pratinārāyaṇa* (called so because of their traditional rivalry with the contemporary *nārāyaṇa*), and 9 *balabhadra*.

Lord Kunthunātha

Lord Kunthunātha, the seventeenth *Tīrthan̄kara* and the sixth *cakravartī*, was born in the town of Hastināpura, to Queen Śrīmatī and King Sūryasena on the first day of the bright half of the month of Vaiśākha – *vaiśākha śukla pratipadā*. His pious soul had descended from the Sarvārthasiddhi (*anuttara*) super-heaven which has the life-span of 33 *sāgaropama*. Lord's birth was celebrated with great rejoicing by the devas and the men.

Lord Kunthunātha was born as one-half of a *palyopama* and 5,000 years passed after the birth of the sixteenth *Tīrthan̄kara*, Lord Śāntinātha.

The Lord attained the height of 35 *dhanuṣa*.

After spending 23,750 years as youth (*kumārakāla*), Lord Kunthunātha ruled for a total of 47,500 years (*rājyakāla*). After 23,750 years of rule as the King, Lord Kunthunātha obtained the divine *cakraratna* and won six divisions of earth in all directions. The Lord became the sixth *cakravartī* of the present half-cycle of time. He spent 23,750 years of His *rājyakāla* as *cakravartī*.

Reflecting on His past lives through the power of clairvoyance, Lord Kunthunātha developed a deep sense of renunciation for the world and adopted the truly worthy path of asceticism that leads to immortality. For the next 16 years (*chadmasthakāla*) He undertook severe karma-destroying austerities and then attained the all-embracing knowledge – Omniscience (*kevalajñāna*) – that has the power to see the three worlds, as it were, in a mirror. The devas erected the heavenly Pavilion (*samavasaraṇa*) where *bhavya* souls – devas, men and women, and even animals – assemble to hear the Lord. He preached Truth for 23,734 years (*kevalakāla*).

Lord Kunthunātha lived for 95,000 years and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the first day of the bright half of the month of Vaiśākha – *vaiśākha śukla pratipadā*.

Chief among the Lord's Apostles (*gaṇadhara*) was sage Svayambhū Svāmī.

.....

O Lord Kunthunātha! I am able to understand the intricate nature of Reality only through Your incontrovertible Teachings.

Lord Aranātha

Lord Aranātha, the eighteenth *Tīrthaṅkara* and the seventh *cakravartī*, was born in the town of Hastināpura, to Queen Mitrā and King Sudarśana on the fourteenth day of the bright half of the month of Mārgaśīrṣa – *magasira śukla caturdaśī*. His pious soul had descended from Aparājita (*anuttara*) super-heaven which has the maximum life-span of 33 *sāgaropama*.

Lord Aranātha, was born as 999,99,89,000 years (1000 crore - 11000 years) deducted from one-fourth of a *palyopama* passed after the birth of the seventeenth *Tīrthaṅkara*, Lord Kunthunātha.

The Lord attained the height of 30 *dhanuṣa*.

After spending 21,000 years as youth (*kumārakāla*), Lord Aranātha ruled for 42,000 years (*rājyakāla*).

After 21,000 years of rule as the King, Lord Aranātha became a *cakravartī*. He won six divisions of earth in all directions and spent the remaining 21,000 years of His *rājyakāla* as the King of Kings.

Lord Aranātha left, as a mere nothing blade of grass, His boundless empire as He developed a deep sense of renunciation for the world after once reflecting on His past incarnations. After 16 years (*chadmasthakāla*) of karma-destroying austerities He attained the all-embracing knowledge – Omniscience (*kevalajñāna*). He preached the Noble Doctrine of Truth for 20,984 years.

Lord Aranātha lived for 84,000 years and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the new moon day of the dark half of the month of Caitra – *caitra kṛṣṇa amāvasyā*.

Chief among the Lord's Apostles (*gaṇadhara*) was sage Kumbha Svāmī.

O Lord Aranātha! Engrossed in your Noble Virtues, even the close at hand objects of sense-indulgence appear unattractive to me!

Lord Mallinātha

The Ahamindra in Aparājita (*anuttara*) super-heaven was at the end of his 33 *sāgaropama* life of great glory, happiness and contentment. Saudharma Indra, the lord of the first heaven, knew through his clairvoyance (*avadhijñāna*) that only 6 months of the long life of the Ahamindra were now remaining and that he was destined to take birth as the nineteenth *Tīrthaṅkara* in Mithilāpurī town of the Bharata region. He reckoned that the *Tīrthaṅkara* would grace the earth by entering the womb of Queen Prajāvati, wife of King Kumbha. He ordered Kubera to proclaim the coming of the Lord of the three worlds to the people of Mithilāpurī. Kubera spruced up the town and started raining down choice gems in the royal palace of King Kumbha. The inhabitants of the town were extremely joyed to watch this extraordinary phenomenon.

After six months, one night, Queen Prajāvati dreamt the most auspicious sixteen dreams heralding the coming of the Lord of the Lords, *Bhagavān* Mallinātha on this earth. The devas came down to rejoice and celebrate the *garbha kalyāṇaka* of the Lord. Kubera continued to rain down gems in the royal palace of King Kumbha for the next nine months.

Nine months later, on the eleventh day of the bright half of the month of Mārgaśīrṣa – *magasira śukla ekādaśī* – the devas and devīs descended again from the heavens to join men and women to celebrate the birth of the *Tīrthaṅkara* Child (*janma kalyāṇaka*). This grand occasion arrived after 1,000 crore years plus 29,000 years of the birth of the eighteenth *Tīrthaṅkara*, Lord Aranātha. The Divine Child was endowed with three kinds of knowledge – sensory knowledge, scriptural knowledge, and clairvoyance.

The Divine Child grew to a height of 25 *dhanuṣa*.

When the Lord had attained 100 years of age, King Kumbha decided to marry his worthy Son to Jagatrati, the most beautiful daughter of King Bhūpāla. The town was beautifully adorned and

great festivities followed. As the Lord of the Lords was proceeding, amid great rejoicing all around, for His wedding, He recollected, through clairvoyance, the unparalleled splendour of His previous incarnation as the Ahamindra. He realized that worldly pleasures are transitory in nature and fail to provide lasting happiness. More you get these, greater is the craving and consequent disquiet. He was immediately filled with a deep sense of renunciation and decided to tread the path that reaches the soul to its ultimate destination. He accepted the observance of great vows and austerities to be the Ruler of Self rather than of men.

After observing supreme vows and austerities for just six days, Lord Mallinātha attained the all-embracing knowledge, Omniscience (*kevalajñāna*).

Lord Mallinātha attained liberation (*nirvāṇa*) from Sammeda Śikhara on the fifth day of the dark half of the month of Phālguna – *phālguna kṛṣṇa pañcamī*.

The Chief Apostle of Lord Mallinātha was Viśākha Svāmī.

Lord Mallinātha lived for 55,000 years, out of which the *kevalakāla* was 54,900 years less six days, and the *saṅgyamakāla* was 54,900 years.

O Lord Mallinātha, grant me the knowledge of the Self, the supreme light within that destroys the darkness of ignorance.



Lord Munisuvratanātha

The twentieth *Tīrthaṅkara*, Lord Munisuvratanātha, was born as 34 lakh plus 25,000 years passed after the birth of the nineteenth *Tīrthaṅkara*, Lord Mallinātha. Descending from the *Ānata kalpa*, Lord Munisuvratanātha was born in the town of Rājgriha, on the

twelfth day of the bright half of the month of Āśvina – *āśvina śukla dvādaśī* – to Queen Padmā and King Sumitra.

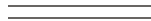
The Lord's height was 20 *dhanuṣa*.

After spending 7,500 years as youth (*kumārakāla*), Lord Munisuvratanātha ruled His kingdom for 15,000 years (*rājyakāla*). He then renounced all worldly pursuits and adopted the path that leads to the destruction of all karmas, virtuous and evil. The Lord spent 11 months (*chadmasthakāla*) performing karma-destroying austerities and then attained the all-embracing knowledge – Omniscience (*kevalajñāna*). The time period of Lord's renunciation (*saṁnyamakāla*) was 7,500 years out of which He spent 7,499 years and 1 month as Omniscient, possessor of all-embracing and infinite knowledge that transcends the senses, preaching the Doctrine of Truth to the *bhavya* souls. This Doctrine of Truth is beyond the experience and intellect of those who have not attained omniscience and, therefore, their words are fallacious and do not constitute Reality.

Lord Munisuvratanātha lived for 30,000 years and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the twelfth day of the dark half of the month of Phālguna – *phālguna kṛṣṇa dvādaśī*. The released pure Soul of the Lord, rid of eight kinds of karmas, possessed of eight supreme qualities and having a form slightly less than the last body, immediately darted up to the summit of the universe to dwell there for ever, immersed in eternal bliss.

Chief among the Lord's Apostles (*gaṇadhara*) was sage Malli Svāmī.

O Lord Munisuvratanātha! My soul gets rid of passions, the chief cause of bondage with karmic matter, through absorption in Your Supreme Attributes.



Lord Naminātha

The twenty-first *Tīrthaṅkara*, Lord Naminātha, was born as 6 lakh plus 20,000 years passed after the birth of the twentieth *Tīrthaṅkara*, Lord Munisuvratanātha. Lord Naminātha was born in the town of Mithilāpurī to Queen Vaprilā and King Vijaya on the tenth day of the bright half of the month of Āṣaḍha – *āṣaḍha śukla daśamī*. His pious soul had descended from Aparājita (*anuttara*) super-heaven which has the maximum life-span of 33 *sāgaropama*.

The Lord's height was 15 *dhanuṣa*.

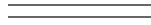
After spending 2,500 years as youth (*kumārakāla*), Lord Naminātha ruled His kingdom for 5,000 years (*rājyakāla*). Reflecting on His past incarnations and on the beginningless cycle of worldly pleasures and sorrows that His soul had been subjected to He decided to tread the path that leads to the end of this inimical cycle of births, deaths, and rebirths. The Lord gave away His kingdom to son Suprabha and renounced all worldly pursuits to adopt the path to liberation. Laukāntika devas from Brahmāloka came down to endorse the Lord's decision and to worship Him. The Lord committed Himself to the observance of the five great vows (*mahāvratā*), three kinds of controls (*gupti*), and fivefold regulation of activities (*samiti*). He was devoid of the three stings (*śalya*) of deceit (*māyā*), desire for enjoyment of pleasure and splendour (*nidāna*), and perverse faith (*mithyātva*). After 9 years of asceticism (*chadmasthakāla*) Lord Naminātha attained the all-embracing knowledge – Omniscience (*kevalajñāna*) making Him really qualified to preach the gospel to the world. He became a World Teacher! The devas erected a heavenly Pavilion (*samavasaraṇa*) befitting Lord's glory and there He delivered Discourse Divine which acted like nectar-water to wash away the dirt of ignorance from all souls present in the congregation.

The time period of Lord's renunciation (*saṁyamakāla*) was 2,500 years out of which He spent 2,491 years as Omniscient.

Lord Naminātha lived for 10,000 years and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the fourteenth day of the dark half of the month of Vaiśākha – *vaiśākha kṛṣṇa caturdaśī*.

Chief among the Lord's Apostles (*gaṇadhara*) was sage Suprabha Svāmī.

O Lord Naminātha, grant me the power to distinguish between the Self, the source of happiness, and the non-self, the source of suffering.



Lord Ariṣṭanemi (Lord Neminātha)

The twenty-second *Tīrthaṅkara*, Lord Ariṣṭanemi (Lord Neminātha) was born in Sūryapur town as 5 lakh plus 9,000 years passed after the birth of the twenty-first *Tīrthaṅkara*, Lord Naminātha. Lord Ariṣṭanemi was born to Queen Shivā Devī and King Samudravijaya on the thirteenth day of the bright half of the month of Vaiśākha – *vaiśākha śukla trayodaśī*. His pious soul had descended from Aparājita (*anuttara*) super-heaven which has the maximum life-span of 33 *sāgaropama*.

The Lord's height was 10 *dhanuṣa*.

Lord Ariṣṭanemi spent 300 years as youth (*kumārakāla*).

The Lord once proceeded, in royal procession, along with other princes, to nearby forest, for recreation. The whole town was in festive mood as the preparations were on for the royal wedding of the Lord. On reaching the forest, while watching the beauty of the nature, He saw many cooped up deer and other animals, making heart-rending sounds. Upon His query as to the purpose of such cruelty against innocent animals, He was told that these animals had been captured to prepare food for the kings invited to attend His wedding. Filled with a deep sense of commiseration for the innocent and hapless animals, He reflected on the man's inability to



fathom the unbearable suffering caused by his deeds to others when he himself gets pained greatly even by the prick of a thorn. He further reflected that as the ocean remains unsatiated even with the water of hundreds of rivers, the human beings too remain unsatiated with the worldly sense-pleasures. They foolishly keep on yearning for more and more sense-pleasures till the end of their lives. “I myself have enjoyed the indescribable happiness of the heavens but that too has proved to be transient,” the Lord said to Himself while recollecting the events of His past life in Aparājita super-heaven. He released all the animals from captivity and decided not to marry and instead tread the path that leads to the supreme happiness that is evolved by the Self and, therefore, not dependent on the senses. The Laukāntika devas from Brahmāloka came down to worship the Lord.

Lord Ariṣṭanemi spent 56 days in asceticism (*chadmasthakāla*), performing austerities and deep meditation. He then burnt completely, with the powerful fire of self-concentration, the four inimical karmas and attained the all-embracing knowledge – Omniscience (*kevalajñāna*). The eight splendours (*prātihārya*) associated with omniscience appeared to proclaim the glory of the Lord.

The time period of Lord’s renunciation (*saṁyamakāla*) was 700 years out of which He spent 699 years 10 months and 4 days as Omniscient.

Lord Ariṣṭanemi lived for 1,000 years and attained liberation (*nirvāṇa*) from Mount Ūrjayanta on the eighth day of the dark half of the month of Āṣāḍha – *āṣāḍha kṛṣṇa aṣṭamī*.

Chief among the Lord’s Apostles (*gaṇadhara*) was sage Varadatta Svāmī.

Victory to Supreme Effulgence – Omniscience – that reflects, as it were in a mirror, all substances and their infinite modes. O Lord Neminātha! You had taught the world the way to attain it.



Lord Pārśvanātha

Saudharma Indra, the lord of the devas, came to know through the power of his clairvoyance that only six months of the 20 *sāgaropama* life of the deva in the Prāṇata heaven (*kalpa*) were remaining and his pious soul will descend on the earth to take birth as the twenty-third *Tīrthaṅkara*, Lord Pārśvanātha. On his instruction, Kubera created a divine palace in the town of Vārāṇasī for the supremely blessed royal couple – Queen Vāmādevī (also called Queen Brahmādevī) and King Aśvasena – and rained down gems for 6 months to welcome the Lord of the Lords on the earth. Lord Pārśvanātha was born on the eleventh day of the dark half of the month of Pauṣa – *pauṣa kṛṣṇa ekādaśī*. Lord's birth had taken place as 84,650 years passed after the birth of the twenty-second *Tīrthaṅkara*, Lord Ariṣṭanemi.

Lord Pārśvanātha attained the height of 9 *hātha* (4 *hātha* = 1 *dhanuṣa*).

When Pārśvanātha was 16 years old, He had gone to a nearby forest, with young deva friends (*devakumāras*), for recreation. His staunch enemy from previous births and now His maternal grandfather, King Mahīpāla, was performing ill-conceived austerities and sacrificial rites in the forest. On seeing Pārśvanātha, Mahīpāla got angry as the child had not saluted and greeted him. Mahīpāla started to cut a tree for firewood. Pārśvanātha had clairvoyance from birth and told Mahīpāla not to cut the tree as there was a cobra couple in its hollow. Infuriated further with the unsolicited advice of the boy, Mahīpāla cut the tree with a strong blow of his axe. Sure enough, the cobra couple was there, cut into two, weltering for breath. The cobra couple, having had a pious death in the presence of the *Tīrthaṅkara* Child, was born as Dharaṇendra deva and Padmāvati devī in the Residential (*Bhavanavāsī*) class of devas. Mahīpāla died after some time and became a Stellar (*Jyotiṣka*) deva called Saṁvara.

Lord Pārśvanātha spent 30 years as youth (*kumārakāla*). Once

He was reflecting on His past incarnations and realized that only through the subjugation of the five senses can one get rid of worldly sufferings. He renounced all worldly pursuits and adopted the path to liberation by accepting the rigorous austerities as prescribed in the Holy Scripture. Laukāntika devas from Brahmāloka came down to worship the Lord.

After spending 4 months in holy asceticism (*chadmasthakāla*), Lord Pārśvanātha established Himself in the karma-destroying pure concentration (*śukla dhyāna*) in a dense forest. Incidentally, the craft of Saṁvara deva which was hovering in the sky above the forest stopped due to the divine influence of Lord Pārśvanātha. The deva (Mahīpāla's incarnation) became extremely angry and started to disturb the concentration of the Lord through terrible thunderstorm – frightening flashes of lightning, thunderbolts, strong winds, and torrential rain. Dharaṇendra deva immediately came to know of the disturbance, rushed to the spot, and covered Lord Pārśvanātha with the bower-shaped spread of a large number of serpent-hoods. Padmāvati devī also spread a divine canopy over the venerable Lord.

Lord Pārśvanātha completed His pure concentration and attained the all-embracing knowledge – Omniscience (*kevalajñāna*). The devas erected a heavenly Pavilion (*samavasaraṇa*) befitting Lord's glory to celebrate the grand event. The Saṁvara deva, shedding his animosity of past lives, also came in the *samavasaraṇa*, made deep obeisance to the Lord and adopted the virtue of Right Belief in His presence.

The time period of Lord's renunciation (*saṁyamakāla*) was 70 years out of which He spent 69 years and 8 months as Omniscient (*kevalakāla*).

Lord Pārśvanātha lived for 100 years and attained liberation (*nirvāṇa*) from Sammeda Śikhara on the seventh day of the bright half of the month of Śrāvaṇa – *śrāvaṇa śukla saptamī*.

Chief among the Lord's Apostles (*gaṇadhara*) was sage

Svayambhū Svāmī.

Your adoration, O Lord Pārśvanātha, has the power to wash away the dirt of karmas that defiles our souls.



Lord Mahāvīra

The twenty-fourth *Tīrthaṅkara*, Lord Mahāvīra, was born as 278 years passed after the birth of the twenty-third *Tīrthaṅkara*, Lord Pārśvanātha. Lord Mahāvīra was born in the town of Kuṇḍalapura to Queen Priyakāriṇī (Queen Triśalā) and King Siddhārtha on the thirteenth day of the bright half of the month of Caitra – *caitra śukla trayodaśī*. His pious soul had descended from the Acyuta heaven (*kalpa*) where it enjoyed, for 22 *sāgaropama*, superhuman power, happiness, splendour, purity of thought-complexion, capacity of the senses, and range of clairvoyance.

The Lord's height was 7 *hātha*.

After spending 30 years as youth (*kumārakāla*), Lord Mahāvīra, reflecting on His past incarnations, decided to tread the path that leads to the end of the cycle of births and deaths. He contemplated on the twelve conceptions (*bāraha bhāvanā*) – transitoriness (*anitya*), helplessness (*aśaraṇa*), transmigration (*saṁsāra*), loneliness (*aiikatva*), distinctness (*anyatva*), impurity (*aśuci*), influx (*āsrava*), stoppage (*saṁvara*), dissociation (*nirjarā*), the universe (*loka*), rarity of enlightenment (*bodhidurlabha*), and Truth proclaimed by religion (*dharma*). The Lord renounced all worldly pursuits and decided to adopt the supremely worthy Jaina asceticism in order to tread the path to liberation. Laukāntika devas from Brahmaloaka came down to worship Him. The Lord had, by birth, the first three kinds of knowledge, sensory (*mati*), scriptural (*śruta*) and clairvoyance (*avadhi*) and now He had acquired the fourth kind of knowledge – telepathy (*manaḥparyaya*). The Lord

took to the observance of great vows (*mahāvratā*) along with other attributes of asceticism and decided not to break His fast before the end of three days.

Although the Lord had been enjoying inner happiness all the time, after three days of Holy Meditation, the former Prince set out, barefoot, with no vestige of cloth on His body and unmindful of the pangs of hunger, towards the town of Kūlagrāma, ruled by king Kūla, to seek some kind of nourishment (*āhāra*) for His body so that it could withstand further rigours of austerity. King Kūla's happiness had no bounds when he suddenly saw such a divine, celebrated and accomplished recipient (*pātra*) in his compound and rushed to welcome the Lord. He made obeisance to the Lord by circumambulating thrice and then bowed to Him by touching the ground with five parts of his body. He offered to the World Teacher an eminent, high seat. He washed with extreme devotion the Lotus Feet of the Lord and applied the water that had become sacred after coming in contact with the Lotus Feet of the Lord to his forehead and other parts of body. He worshipped the Lord with great devotion and with pure and pious eight substances. With utmost humility and purity of heart he bowed and pleaded the Lord to accept his offering. His affectionate devotion to the Lord had made his heart pure. By articulating the glory of the Lord, he made his speech pure. By performing the aforesaid bodily activities, he attained the purity of his body. He pronounced with sincerity the purity of food. This way, with nine kinds of devotion (*navadhā bhakti*), King Kūla gave the supreme gift of pure food to the greatest of all saints. The devas witnessed the event with extreme delight and in approval of the noble act of offering food to the Most Worthy Recipient, rained down choice gems, flowers, and fragrant water in the royal compound. They made cheering sound of "Victory! Victory!" and beat the heavenly drums.

Lord Mahāvīra continued observing vows and austerities for twelve years (*chadmasthakāla*). Then He took to pure Self-

concentration, destroyed the four inimical varieties of karmas, and attained the all-embracing, supreme and stand-alone knowledge – Omniscience (*kevalajñāna*). There is absolutely no need of the other four kinds of knowledge as the soul attains omniscience. Lord Mahāvīra became an *Arhat*, the true guide to put us on the right path and worthy to be venerated and worshipped by the lords of the world.

The World Teacher or ‘Jina’, was free from eighteen imperfections: (re)birth, old-age, thirst, hunger, astonishment, displeasure, regret, sickness, grief, pride, delusion, fear, sleep, anxiety, perspiration, attachment, aversion and death.

He was endowed with four infinitudes (*ananta catuṣṭaya*):

1. *ananta jñāna* – infinite knowledge;
2. *ananta darśana* – infinite perception;
3. *ananta sukha* – infinite bliss; and
4. *ananta vīrya* – infinite energy.

The *Arhat* was possessed of forty-six distinctive attributes including eight divine splendours. A heavenly Pavilion (*samavasaraṇa*) was erected by the devas for the Discourse Divine of the Lord.

The time period of Lord’s renunciation (*saṁyamakāla*) was 42 years out of which He spent 30 years as Omniscient.

Lord Mahāvīra lived for 72 years and attained liberation (*nirvāṇa*) from Pāvāpurī during the last phase of the fourteenth day of the dark half of the month of Kārtika – *kārtika kṛṣṇa caturdaśī**. The released pure soul of the Lord darted up to the summit of the universe to remain there for eternity with eight supreme qualities:

1. *kṣāyika-samyaktva* – infinite faith or belief in the *tattvas* or essential principles of reality. It is manifested on the

*According to Ācārya Sakalakīrti’s “Śrī Mahāvīra Purāṇa” Lord Mahāvīra attained *nirvāṇa* in early hours of the new moon day of the dark half of the month of Kārtika – *kārtika kṛṣṇa amāvasyā*.

- destruction of the faith-deluding (*darśana mohaniya*) karma.
2. *kevalajñāna* – infinite knowledge, manifested on the destruction of the knowledge-obscuring (*jñānāvarṇīya*) karma.
 3. *kevaladarśana* – infinite perception, manifested on the destruction of the perception-obscuring (*darśanāvarṇīya*) karma.
 4. *anantavīrya* – literally, infinite power; it is the absence of fatigue in having knowledge of infinite substances. It is manifested on the destruction of the obstructive (*antarāya*) karma.
 5. *sūkṣmatva* – literally, fineness; it means that the liberated soul is beyond sense-perception and its knowledge of the substances is direct, without the use of the senses and the mind. It is manifested on the destruction of the life-determining (*āyuh*) karma.
 6. *avagāhan* – inter-penetrability; it means that the liberated *jīva* does not hinder the existence of other such *jīvas* in the same space. It is manifested on the destruction of the name-determining (*nāma*) karma.
 7. *agurulaghutva* – literally, neither heavy nor light. Due to this quality of *agurulaghutva*, the *jīva* continues to manifest through its form, complete and perfect. This supreme quality is manifested on the destruction of the status-determining (*gotra*) karma.
 8. *avyābādha* – it is undisturbed, infinite bliss, manifested on the destruction of the feeling-producing (*vedanīya*) karma.

The Lord attained liberation when 3 years and 8½ months were remaining for the start of the fifth period (*duṣamā*) of the present descending (*avasarpinī*) half-cycle.

Lord Mahāvīra's congregation had 11 Apostles (*gaṇadhara*), Chief among them being Indrabhūti (Gautama) Svāmī. He was endowed with rare intellect and accomplishments due to the

destruction-cum-subsidence of his knowledge-obscuring karmas. He reconstructed the Divine Teachings of Lord Mahāvīra in the form of Holy Scripture, known as *dvādaśāṅga* including fourteen *pūrva*. The Scripture contained the most comprehensive and accurate description of every branch of learning that one needs to know. The knowledge contained in the Scripture was transmitted orally by the Preceptors to their disciple saints.

Indrabhūti (Gautama) Svāmī attained omniscience on the day Lord Mahāvīra attained liberation. During the next sixty-two years, sequentially, two more *anubaddha kevalī* attained omniscience (*kevalajñāna*) – Sudharmācārya and Jambūsvāmī.

O Lord Mahāvīra! Your Divine Teachings are the most resplendent jewels on this earth.



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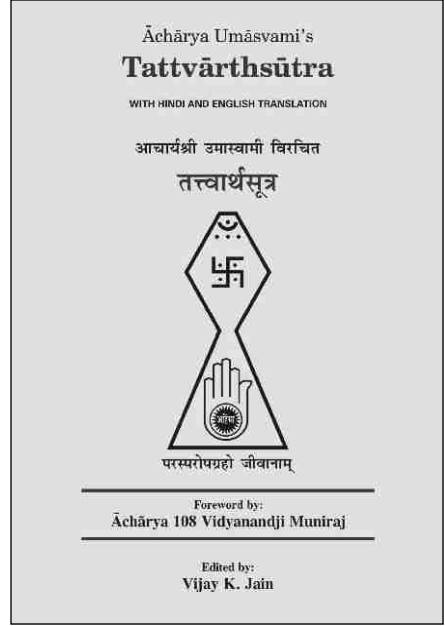
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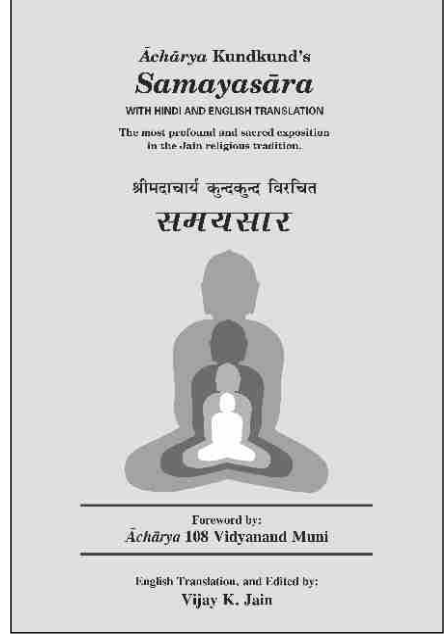
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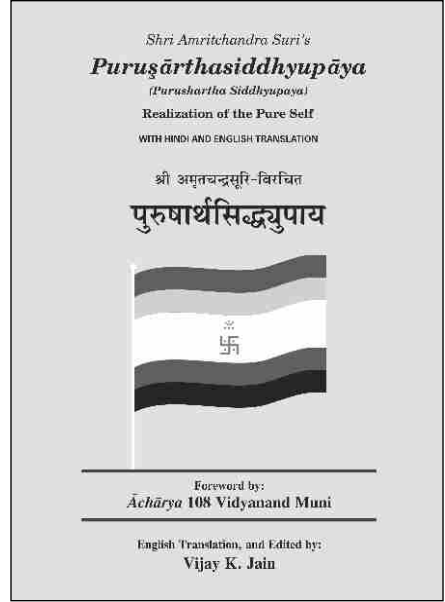
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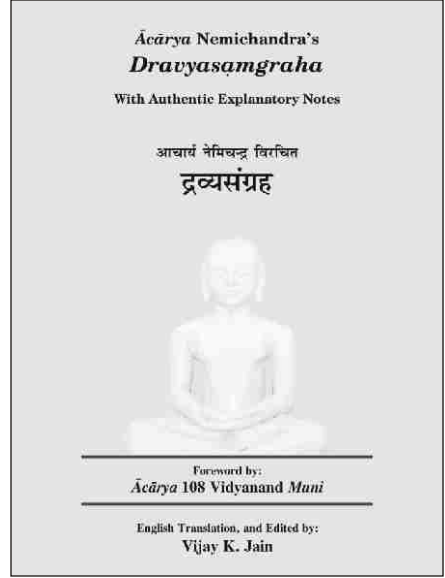
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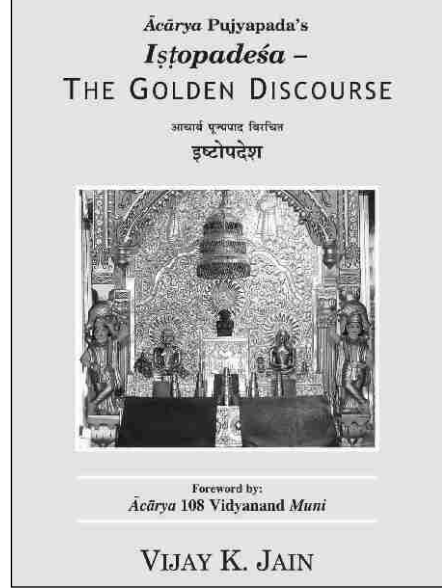
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GUIDE TO TRANSLITERATION

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अ	<i>a</i>	घ	<i>gha</i>	प	<i>pa</i>
आ	<i>ā</i>	ङ	<i>ṅa</i>	फ	<i>pha</i>
इ	<i>i</i>	च	<i>ca</i>	ब	<i>ba</i>
ई	<i>ī</i>	छ	<i>cha</i>	भ	<i>bha</i>
उ	<i>u</i>	ज	<i>ja</i>	म	<i>ma</i>
ऊ	<i>ū</i>	झ	<i>jha</i>	य	<i>ya</i>
ए	<i>e</i>	ञ	<i>ña</i>	र	<i>ra</i>
ऐ	<i>ai</i>	ट	<i>ṭa</i>	ल	<i>la</i>
ओ	<i>o</i>	ठ	<i>ṭha</i>	व	<i>va</i>
औ	<i>au</i>	ड	<i>ḍa</i>	श	<i>śa</i>
ऋ	<i>ṛ</i>	ढ	<i>ḍha</i>	ष	<i>ṣa</i>
ॠ	<i>ṝ</i>	ण	<i>ṇa</i>	स	<i>sa</i>
अं	<i>ṁ</i>	त	<i>ta</i>	ह	<i>ha</i>
अः	<i>ḥ</i>	थ	<i>tha</i>	क्ष	<i>kṣa</i>
क	<i>ka</i>	द	<i>da</i>	त्र	<i>tra</i>
ख	<i>kha</i>	ध	<i>dha</i>	ज्ञ	<i>jña</i>
ग	<i>ga</i>	न	<i>na</i>	श्र	<i>śra</i>

*IAST: International Alphabet of Sanskrit Transliteration

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