

Ācārya Mānatuṅga's
Bhaktāmara Stotra

With Hindi and English Rendering

आचार्य मानतुङ्ग विरचित
भक्तामर स्तोत्र

हिन्दी तथा अंग्रेजी अनुवाद सहित



Divine Blessings:

Ācārya 108 Viśuddhasāgara Muni

VIJAY K. JAIN

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Edited and Translated by:

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Front cover:

Depiction of the Lotus-Fet of
Lord Ādinātha, the first
Tīrthaṅkara, at the sacred hills of
Shri Sammed Shikharji, Jharkhand,
India, the holiest destination for
Jaina pilgrimage.



Pic by Vijay K. Jain (2019)

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*Bhaktāmara Stotra***

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(For worthy readers, internationally.)

Edited and Translated by:

Vijay K. Jain



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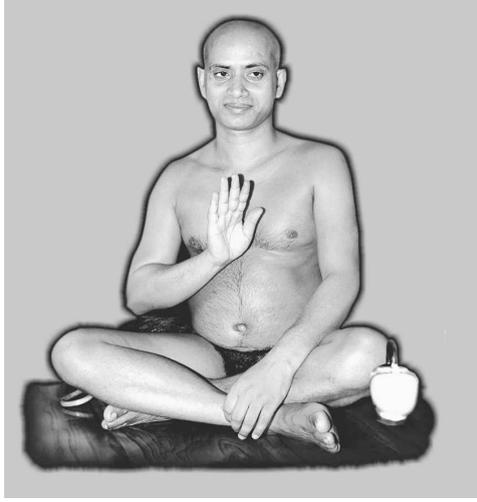
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DIVINE BLESSINGS

मंगल आशीर्वाद -

परम पूज्य दिगम्बराचार्य श्री विशुद्धसागर जी मुनिराज



पूज्य पुरुषों के गुणों में अनुराग का होना 'व्यवहार भक्ति' है तथा स्वात्म-गुणों में लीन हो जाना यह परम-योगियों की 'परमार्थ भक्ति' है।

अध्यात्म दृष्टि से द्वैत-अद्वैत भक्ति है। सम्यग्दृष्टि जीव स्व-योग्यता से द्वैत एवं अद्वैत भक्ति को प्राप्त होता है। व्यवहार-सम्यग्दृष्टि द्वैत भक्ति करता है तथा अद्वैत भक्ति की सदा भावना भाता है। निश्चय-सम्यग्दृष्टि अद्वैत भक्ति को प्राप्त होता है। सराग दशा में वह भी द्वैत भक्ति करता है।

जिनेन्द्रदेव की भक्ति पूर्व-संचित अशुभ कर्मों का क्षय करने में कारण है। प्रभु के स्तवन से भव-भव में संचित कर्म-पिण्ड क्षणमात्र में प्रलय को प्राप्त हो जाते हैं, जैसे सूर्य की किरणों के समूह से रात्रि का अन्धकार क्षणमात्र में क्षय को प्राप्त हो जाता है। भक्त-हृदय की निर्मल श्रीजिन-भक्ति कोटि-कोटि अतिशयों से पूर्ण होती है।

एक साथ चौबीस तीर्थकरों का जो गुण-स्तवन किया जाता है वह 'स्तुति' संज्ञा को प्राप्त होता है। एक तीर्थकर का जो स्तवन होता है वह 'वन्दना' संज्ञा को प्राप्त होता है। स्तुति तथा वन्दना दोनों ही अशुभ कर्मबन्ध से रक्षा कराती हैं।

भारत भूमि पर एक ऐसा समय आया जब चमत्कार को नमस्कार किया जाता था; तब आचार्यप्रवर मानतुङ्ग स्वामी ने **भक्तामर स्तोत्र** की दिव्य-भव्य रचना की। वसन्ततिलका

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छन्द में निबद्ध इस काव्य के पद-पद में भक्ति का मधुर-पयस पूरित कर दिया। एक-एक छन्द ही मन्त्र बन गया।

विश्व वाङ्मय में **भक्तामर स्तोत्र** एक ऐसा स्तोत्र है जिसके पढ़ने मात्र से लौकिक एवं पारमार्थिक (परमार्थभूत) कार्य की सिद्धि होने लगी। स्वयं दिगम्बराचार्य श्री मानतुङ्ग स्वामी ने जब **भक्तामर स्तोत्र** की रचना की तो जेल की कोठरी के 48 ताले स्वयमेव टूट गए। यह **भक्तामर स्तोत्र** की जीवन्त महिमा है। प्रत्येक भव्यवर भक्त को भक्तिपूर्वक **भक्तामर स्तोत्र** का पाठ करना चाहिए।

मूल संस्कृत भाषा में रचित **भक्तामर स्तोत्र** का अनेक कवियों ने राष्ट्रभाषा हिन्दी में भाषान्तर किया है। प्रसन्नता का विषय है कि- श्रुत-भक्त, श्रुताराधक मनीषी विद्वान श्री विजय कुमार जैन, देहरादून, ने आंग्ल भाषा में इसको भाषान्तरित किया है। आपको बहुत-बहुत शुभाशीष... आपकी श्रुत-साधना के लिए; आप विश्व-जिन-सिद्धान्त के प्रभाव हेतु आंग्ल भाषा में अनुवाद कर, सर्व-विश्व अर्हत्-शासन श्रीजिन नमोस्तु शासन का उद्योतन कर रहे हैं। आपकी श्रुताराधना निरन्तराय चलती रहे, यही शुभ-भावना।

ॐ नमः सिद्धेभ्यः।

27 मई, 2023

- दिगम्बराचार्य विशुद्धसागर मुनि

बैरसिया, भोपाल (म.प्र.), भारत



P R E F A C E

DIVISIONS OF EMPIRICAL (VYAVAHĀRA) TIME

Numerable (*saṃkhyāta*) Time

The smallest and indivisible period of empirical (*vyavahāra*) 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*

1 *pūrvā* = 84 lakh x 1 *pūrvāṅga*

= 84 lakh x 84 lakh years

= 7056000000000 years

(also, 1 *pūrvakoti* = 1 crore x 1 *pūrvā*;

1 crore = 100 x 1 lakh = 100,00,000)

1 *parvāṅga* = 84 x 1 *pūrvā*

1 *parvā* = 84 lakh x 1 *parvāṅga*

1 *nayutāṅga* = 84 x 1 *parvā*

1 *nayuta* = 84 lakh x 1 *nayutāṅga*

.....

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

| | |
|---------------------|---------------------------------|
| 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>nalinaṅga</i> | = 84 × 1 <i>padma</i> |
| 1 <i>nalina</i> | = 84 lakh × 1 <i>nalinaṅga</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*, *nalinaṅga*, *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 (*saṃkhyāta*) time.

Innumerable (*asaṃkhyāta*) Time

Time periods of still greater values are known as innumerable (*asaṃkhyāta*) time; these are not expressed in years but in terms of the time 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 *koṭikoṭī sāgaropama*). Thus, one cycle of time (*kalpakāla*) gets over in 20 *koṭikoṭī 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 *koṭikoṭī sāgaropama* duration;
- 2) *suṣamā*, of 3 *koṭikoṭī sāgaropama* duration;
- 3) *suṣamā-duṣamā*, of 2 *koṭikoṭī sāgaropama* duration;
- 4) *duṣamā-suṣamā*, of 1 *koṭikoṭī 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 time-cycle (*kalpakāla*) of 20 *koṭikoṭi sāgaropama* is represented in Fig.-1 (*see next page*).

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

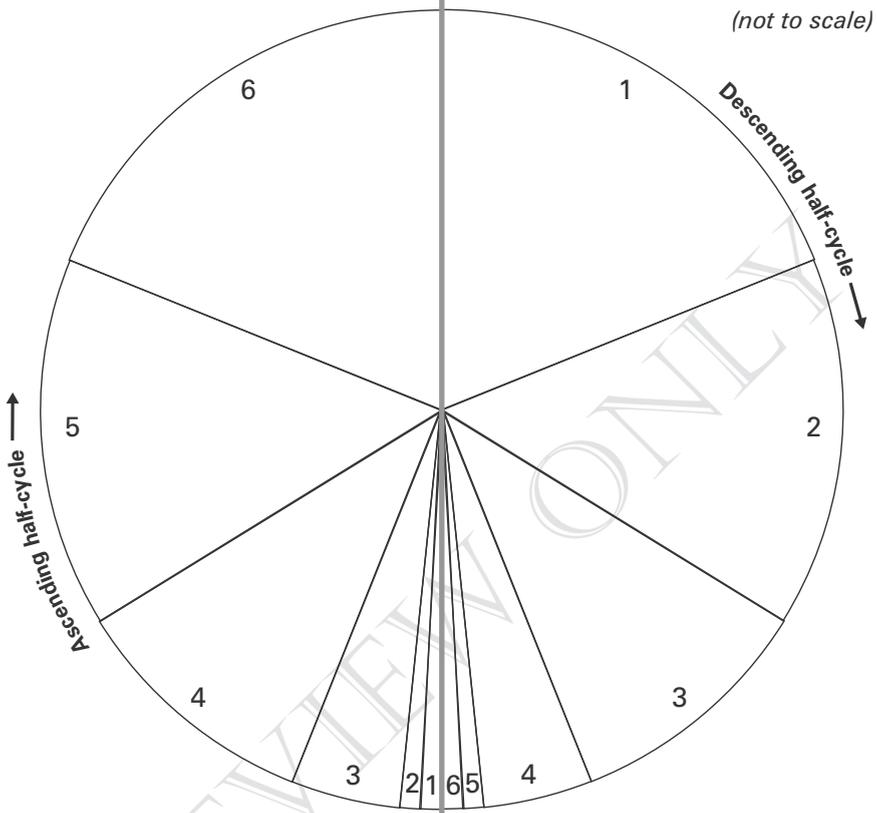


BRIEF LIFE-STORY OF
LORD ĀDINĀTHA (LORD ṚṢABHADEVA)
(THE FIRST *TĪRTHAṅKARA*)

The Birth of Lord Ādinātha

When one-eighth of a *palya* was remaining of the third period, known as *suṣamā-duṣamā*, in the spoke of time of the present descending half-cycle of cosmic age (*avasarpiṇī 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 Nābhīrāja of the Ikṣvāku

Fig.-1 – Worldly Time-Cycle
(Applicable to the Bharata and Airāvata Regions)



Ascending (*utsarpiṇī*) half-cycle

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

Descending (*avasarpiṇī*) half-cycle

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

Excerpted from: Vijay K. Jain (2015), *Ācārya Samantabhadra's Svayambhūstotra*, Appendix-1, p. 177.

dynasty. He lived for 1 crore *pūrva* (see, p. VII, *ante*) and his height was 525 *dhanuṣa**.

As 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.

* 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>danda</i> or <i>nāḍī</i>) |
| (1 <i>dhanuṣa</i> | ≈ 5.28 ft. or 1.61 m.) |
| 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 Jambūdvīpa as 1 lakh *yojana*, it means 50000000 conventional *yojana* or 200000000 *kosa*.

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

.....

- 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.
- 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 (*avadhijñāna*). 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 (*navalabdhi*) and omniscience.

The bejeweled, 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 Ādinātha 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 Ṛṣabhadeva 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 Ādinātha 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, when He grew up, was 500 *dhanuṣa*.

The Youth and Family-life of Lord Ādinātha

Lord Ādinātha lived for a total of 84 lakh *pūrva* out of which 20 lakh *pūrva* were spent as youth (*kumārakāla*), and 63 lakh *pūrva* as the King (*rājyakāla*).

Lord Ādinātha grew up as the most worthy and handsome youth on earth. Being rid of all worldly attachment from birth, the Lord was enchanted only by two females: one, Sarasvatī (goddess of learning) and two, Kīrti (goddess of renown). However as per the wish of His revered father, He agreed to marry two most beautiful and accomplished maidens, Yaśasvatī and Sunandā.

One night as Queen Yaśasvatī conceived, she saw some wonderful dreams. She saw: 1) the whole world being swallowed up; 2) the Sumeru mountain; 3) the sun and the moon; 4) a lake dotted with swans, and 5) an ocean agitated with waves. The following morning, these dreams were interpreted by her husband, Lord Ādinātha, as follows: 1) her son would be the lord of the whole world; 2) he would be a king-of-kings (*cakravartī*); 3) the sun is indicative of his splendour and the moon of his charm and grace; 4) his body would be endowed with all the most excellent qualities and marks; and 5) being endowed with the last-supreme-body (*carama-śarīrī*), he would cross the ocean of worldly-existence, i.e., he would attain liberation.

In the fullness of time a son was born to her on the ninth day of the dark half of the month of Caitra – *caitra kṛiṣṇa navamī*; same constellations of stars as at the time of the birth of Lord Ādinātha. Eldest of all sons and daughters, he was given the name Bharata.

Queen Yaśasvatī gave birth to ninety-nine more sons after Bharata; all endowed with extreme splendour, and with the last-supreme-body (*carama-śarīrī*). She also gave birth to a daughter, named Brāhmī.

The Lord's second wife, Queen Sunandā gave birth to a deva-like – the first Kāmadeva (god of love) of the time – son, named Bāhubalī, and a daughter, named Sundarī.

Lord Ādinātha knew, untaught, all sciences and arts. He imparted suitable education to all His sons and daughters. He taught the alphabet and the numbers to His two daughters. The alphabet came to be known as the Brāhmī script, after Brāhmī, who was the first to learn it. The two daughters speedily mastered their lessons and became efficient in all household matters, various arts and sciences including music and singing. They were much concerned about the transitory nature of the world and resolved not to marry at all.

Lord Ādinātha's Renunciation

One day Indra of the first heaven, Saudharma, arranged a dance by celestial dancers in the assembly hall of Lord Ādinātha. 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 the process of vigorous dance movements, she stopped, and the next instant her form 'dissolved'; she 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.

After taking to renunciation (*dīkṣā*), for six months Lord Ādinātha immersed himself in holy meditation, naturally renouncing all food. Many of those who had taken to renunciation along with Him could not bear the pangs of hunger and left the pious path of true asceticism that they had chosen to tread voluntarily. It is true that an agitated mind and asceticism do not go together. Food is essential to maintain the body; a help in observing all kinds of austerities. After six months, the Lord set out to seek some nourishment but could not succeed. (see, Ācārya Jinasena's '*Ādipurāṇa*', part-1, ch. 20; p. 445-447.)

Ācārya Guṇabhadra's *Ātmānuśāsanam*:

समस्तं साम्राज्यं तृणमिव परित्यज्य भगवान्
तपस्यन् निर्माणः क्षुधित इव दीनः परगृहान् ।
किलाटद्विक्खार्थी स्वयमलभमानोऽपि सुचिरं
न सोढव्यं किं वा परमिह परैः कार्यवशातः ॥११८॥

Even Lord Ādinātha, after renouncing, like worthless blades of grass, the splendour of His kingdom and accepting austerities (*tapa*), had to visit without self-esteem, others' houses for food, like a famished, poor man. He did not get it (in the proper manner) and had to roam like this for a long time (six months). Then, should the other men – ordinary as well as illustrious – not endure afflictions for the sake of attaining their goals?

पुरा गर्भादिन्द्रो मुकुलितकरः किंकर इव
स्वयं स्रष्टा सृष्टेः पतिरथ निधीनां निजसुतः ।
क्षुधित्वा षण्मासान् स किल पुरुरप्याट जगती-
महो केनाप्यस्मिन् विलसितमलङ्घ्यं हतविधेः ॥१११॥

In whose service Indra had presented himself, six months before conception, as a servant with folded hands; who himself was the creator of the world-order having taught the distressed subjects the ways of earning livelihood at the onset of the era of labour; whose son Bharata was the master of divine treasures (*cakravartī*, king-of-kings); even such a great personage – Ādinātha *Tīrthaṅkara* – had to wander on earth without getting food for six months. This is amazing. It is right that no one in this world is able to transgress the ways of the evil own-fate (*daiva*).

After completion of the six months during which Lord Ādinātha was engaged totally in the control of His activity (*yoga*), He thought, although absolutely unmindful of the pangs of hunger, that He must show to the future ascetics (*muni*, *sādhu*) the correct method of partaking of food (*āhāra*), and to the householders of offering the gift of food to the ascetic. Only once in the morning He would visit, without uttering a word but adopting a specific posture indicative of His readiness to accept food, the habitations of the laity. He would spend the rest of the time in holy meditation. Six months had again passed; not knowing what the Lord was up to, men offered Him all kinds of gifts including various kinds of food, clothes and ornaments. But the Lord would turn his back, without the slightest sign of discomfort or anxiety. After six months, the Lord reached the beautiful city of Hastinapur where lived king Somaprabha, of the Kuru dynasty, and his younger brother Śreyānsa. The latter had seen during the preceding night, towards the early hours of the morning, several strange dreams. He first saw the lofty and golden Sumeru mountain.

Then he saw a divine wish-fulfilling-tree (*kalpavṛkṣa*) laden with ornaments. Then he saw a lion whose neck was high. Next he saw a strong bull with soiled horns. Next he saw the sun. He then saw the moon. Next he saw an ocean with high tide. And, in the last dream, he saw the images of devas, called *bhūta*, of the peripatetic (*vyantara*) class. In the morning he was very pleased and asked his elder brother, in the presence of the wise priest of the royal court, the interpretation of these dreams. The court priest said that these dreams signify the arrival of great good luck to their royal palace. Some great soul shall visit their palace this day. Only a few hours after this, Lord Ādinātha entered Hastinapur and proceeded towards the royal palace. Śreyānsa saw the Lord from a distance and, accompanied by his brother and others, ran out to make obeisance to Him. The sight of the Lord agitated him greatly; there was a rush of some powerful emotion; an internal commotion possessed him for the moment. He recalled, in no time, that in one of his past incarnations – as Śrīmatī, along with her then husband Vajrajaṅgha – he had offered the gift of food to two holy saints in a forest. Incidentally, the same Vajrajaṅgha had now taken birth as the first *Tīrthaṅkara*, Lord Ādinātha, present in front of him.

Full of affectionate devotion, Śreyānsa now proceeded to offer the gift of food in form of refreshing sugarcane-juice (*ikṣurasa*) to the Lord in the approved manner (*vidhi*) and with all the attributes (*guṇa*) required of the donor (*dātā*). 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. They adored and approved profusely the pious act of Śreyānsa. All assembled praised Śreyānsa for his keen intelligence in finding out what was to be done on such an occasion and in succeeding where others had failed. Even Bharata came down to Hastinapur to congratulate him. All persons who witnessed and approved the giving of food to the Worthy Recipient earned great propitiousness. People now understood the manner in which food should be offered to an ascetic. It was the third

day of the bright-half of the month of Vaiśākha – *vaiśākha śukla tṛtīyā* – when Lord Ādinātha received the gift of food at Hastinapur. Due to the supreme merit of the donor and the recipient, the food prepared became inexhaustible miraculously. The day is still commemorated with devotion and is known as *akṣaya tṛtīyā*.

This way, with nine kinds of devotion (*navadhā bhakti*), Śreyānsa gave the supreme gift of pure food to the greatest of all recipients (*pātra*).

- 1) He made obeisance to the Lord by circumambulating thrice and then bowed to Him by touching the ground with five parts of his body.
- 2) He offered to the World Teacher an eminent, high seat.
- 3) 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.
- 4) He worshipped the Lord with great devotion and with pure and pious eight substances.
- 5) With utmost humility and purity of heart he bowed and pleaded the Lord to accept his offering.
- 6) His affectionate devotion to the Lord had made his mind pure.
- 7) By articulating the glory of the Lord, he made his speech pure.
- 8) By performing the aforesaid bodily activities, he attained the purity of his body.
- 9) He pronounced with sincerity the purity of the food.

Ācārya Amṛtacandra's *Puruṣārthasiddhyupāya*:

संग्रहमुच्चस्थानं पादोदकमर्चनं प्रणामं च ।

वाक्कायमनःशुद्धिरेषणशुद्धिश्च विधिमाहुः ॥ १६८ ॥

And the right manner for giving of the gift of food (to the ascetic) consists in: respectful welcome, a high seat, washing the feet, worshipping, bowing, purity of the mind, the speech and the body, and purity of the food.

ऐहिकफलानपेक्षा क्षान्तिर्निष्कपटतानसूयत्वम् ।
अविषादित्वमुदित्वे निरहङ्कारित्वमिति हि दातृगुणाः ॥ १६९ ॥

The (seven) qualities (*guṇa*) required of the donor are: no desire for worldly benefits, forbearance, earnestness, absence of envy, no trace of despondency, no desire of worldly gain, and no pride.

Lord Ādinātha spent almost 1000 years (*chadmasthakāla*) performing karma-destroying austerities.

Lord Ādinātha's Attainment of Omniscience

At the end of the period of asceticism, on the eleventh day of the dark half of the month of Phālguna (*phālguna kṛṣṇa ekādaśī*), Lord Ādinātha attained the all-embracing knowledge – Omniscience (*kevalajñāna*) – that reveals the whole of the universe and the non-universe to its possessor. The World Teacher became truly qualified to expound the reality of substances, souls and non-souls. He became free from the eighteen imperfections which all mundane souls in the three worlds are subjected to.

Ācārya Samantabhadra's *Ratnakaraṇḍaka-śrāvakācāra*:

क्षुत्पिपासाजरातङ्कजन्मान्तकभयस्मयाः ।
न रागद्वेषमोहाश्च यस्याप्तः सः प्रकीर्त्यते ॥६॥

The one who is free from these eighteen imperfections – hunger (*kṣudhā*), thirst (*tṛṣṇā*), old-age (*jarā*), sickness (*roga*), rebirth

(*janma*), death (*maraṇa*), fear (*bhaya*), pride (*mada*), attachment (*rāga*), aversion (*dveṣa*), delusion (*moha*), anxiety (*cintā*), displeasure (*arati*), sleep (*nidrā*), astonishment (*vismaya*), despondency or grief (*viṣāda* or *śoka*), perspiration (*sveda*), and regret (*kheda*) – is called the real (trustworthy) sect-founder (*āpta*).

Further, thirty-four miraculous-happenings (*atiśaya*) appear during the lifetime of the *Arhat*; ten appear naturally at the time of birth, ten on attainment of infinite knowledge (*kevalajñāna*), and the remaining fourteen are fashioned by the celestial devas.*

Ācārya Kundakunda's *Niyamasāra*:

घणघाइकम्मरहिया केवलणाणाइपरमगुणसहिया ।
चोत्तिसअदिसयजुत्ता अरिहंता एरिसा होति ॥७१॥

Rid of the four inimical (*ghātī*) karmas, endowed with supreme qualities like omniscience (*kevalajñāna*), and appearance of thirty-four miraculous-happenings (*atiśaya*) – such are the attributes of the *Arhat*.

The ten miraculous-happenings (*atiśaya*) appearing at the time of birth are: 1) no excreta from His body; 2) no perspiration; 3) milk-like white blood; 4) perfect joints noted for extraordinary sturdiness and strength – *vajraṣabhanārāca saṃhanana*; 5) perfectly symmetrical body – *samacaturasra saṃsthāna*; 6) stunningly handsome body; 7) extremely fragrant body; 8) one-thousand-and-eight pious marks – including *śrivatsa*, *śaṅkha*, *svastika*, *kamala* and *cakra* – on the body;

* देखें, आचार्य जिनसेन, हरिवंशपुराण, सर्ग 3, पृ. 24-25.

9) unparalleled strength; and 10) propitious (*hita*) and cogent (*mita*) speech.

The ten miraculous-happenings (*atiśaya*) which appear on the attainment of omniscience (*kevalajñāna*) are: 1) the Omniscient Lord has calm and large eyes that do not blink; 2) His firmly set hair and nails do not grow; 3) as there remains no need for taking external food, He does not take morsels of food – no *kavalāhāra*; 4) signs of old-age do not appear in Him; 5) due to its unmatched luminance, His body has no shadow; 6) to all – humans, devas and animals – who assemble in the four directions of the majestic Pavilion (*samavasaraṇa*) He appears to be facing them; 7) there is abundance of food in the two-hundred *yojana* expanse of land around Him; 8) no calamities (*upsarga*) can occur in His presence; 9) absence of cruel dispositions, i.e., compassionate tenderness for each other, prevails in all living beings; and 10) as His feet do not touch the ground while moving, He is said to be moving in the sky – *ākāśagamana*.

The fourteen miraculous-happenings (*atiśaya*) fashioned by the devas are: 1) His nectar-like divine discourse (*divyadhvani*) provides ineffable satisfaction to the three kinds of living beings; it is delivered in the language called *arddhamāgadhi* and is heard by all present in their respective tongue; 2) friendly coexistence prevails even among natural adversaries; 3) the trees get laden with fruits and flowers of all the six seasons; 4) the land becomes clear of all dirt, shining like a mirror; 5) the atmosphere is filled with the fragrance of pleasing, mild air; 6) the movement of the Omniscient Lord from one place to the other brings inexpressible joy to the mundane souls; 7) the devas of the Vāyukumāra class clear up the land of thorns, stones, and insects, etc., in the range of one *yojana*; 8) on this clear land, the devas of the Stanitakumāra class, transforming themselves into clouds, rain-down sprinkles of fragrant water; 9) as the Lord moves above the ground – *ākāśagamana* – the devas create rows of divine lotus flowers – 15 rows of 15 flowers each, making a total of 225 lotus flowers – under His feet;

10) the earth appears to be extremely exuberant as lush crop of rice, and other grains, cover it up; 11) the sky becomes absolutely clear, like the untainted omniscience of the Lord; 12) all directions, clear of dust, seem to be paying their homage to the Lord; 13) as per the instruction of the Indra, the subordinate devas proclaim the arrival of the Lord; 14) the divine *dharmacakra* – spinning, super-wheel with sun-like glow – must precede the Lord at all places, to signal His presence.

A heavenly Pavilion (*samavasaraṇa*) was erected for the Lord's Discourse Divine under instruction of Saudharma, the lord of the first heaven. The splendour of the heavenly Pavilion (*samavasaraṇa*) is beyond description but has been summarized thus in the Scripture:

Ācārya Pūjyadāda's Bhakti Saṃgraha:

मानस्तम्भाः सरांसि प्रविमलजल सत्खातिका पुष्पवाटी

प्राकारो नाट्यशाला द्वितयमुपवनं वेदिकांतर्ध्वजाद्याः ।

शालः कल्पद्रुमाणां सुपरिवृत्तवनं स्तूपहर्म्यावली च

प्राकारः स्फाटिकोन्तनृसुरमुनिसभा पीठिकाग्रे स्वयम्भूः ॥१॥

(क्षेपक श्लोक - श्री चैत्य भक्ति)

The verse describes very briefly the grandeur of Lord's heavenly Pavilion (*samavasaraṇa*).

Lord's heavenly Pavilion (*samavasaraṇa*) comprises the huge column called the *mānastambha* (literally, the pride-pillar), the lake (*sarovara*), the moat (*khāṭikā*) filled with clear water and encircling the entire area, the garden, the enclosing wall, the theater, the second garden, the flags and banners flying high around the grand platform, the enclosures, the divine (*kalpa*) trees, the thick forest exhibiting a mountainous scenic effect, the dome-shaped structures (*stūpa*), the line of compartments or halls, the walls made of white gems (*sphaṭika*), the assembly halls for humans (*manuṣya*), celestial-beings (*deva*) and ascetics (*muni*). Lord *Tīrthāṅkara* is seated on the throne (*siṃhāsana*), without touching it.

As the Omniscient (*kevalī*), Lord Ādinātha preached the Truth for the benefit of all *bhavya* – capable of attaining liberation – souls, present and future, for 1 lakh *pūrva* less 1000 years (*kevalakāla*).

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 Ṛṣabhasena Svāmī (the younger brother of Bharata). The Apostles propagate the Truth as expounded by the Lord and it gets passed on to innumerable *bhavya* souls through their worthy disciples over the ages.

Although Lord Ādinātha was endowed with ineffable attributes including the final-supreme-body (*carama-śarīra*), the thirty-four miraculous-happenings (*atiśaya*), the eight divine-splendours (*prātihārya*), the heavenly Pavilion (*samavasaraṇa*), and the Omniscience (*kevalajñāna*), He was totally unattached to any of these. Is it not the most amazing thing on earth?

Ācārya Samantabhadra's *Svayambhūstotra*:

प्रातिहार्यविभवैः परिष्कृतो देहतोऽपि विरतो भवानभूत् ।
मोक्षमार्गमशिषन्नरामरान् नापि शासनफलैषणातुरः ॥

(15-3-73)

O Lord! Though accompanied by grandeurs like the eight divine-splendours (*aṣṭa prātihārya*), you were unattached to these and even to your own body. You promulgated the path to liberation for the devas and the men. However, you were rid of all anxiety as regards its outcome.

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

Lord Ādinātha attained liberation (*nirvāṇa*) from Mount Kailāśa on the fourteenth day of the dark half of the month of Māgha – *māgha*

आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

kriṣṇa 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 make obeisance humble to Lord Ādinātha so as to attain release from the weary cycle of births and deaths.



ĀCĀRYA MĀNATUṄGA
AND
'BHAKTĀMARA STOTRA'

Little is known about the life and works of Ācārya Mānatuṅga. Thanks to his magnum opus composition *Bhaktāmara Stotra*, even today his name is well-known among the Jaina community, Digambara as well as Śvetāmbara, and is uttered with great reverence.

Authors and researchers are not unanimous as regards the time of Ācārya Mānatuṅga. Dr. Nemicandra Śāstrī (1992) has opined that Ācārya Mānatuṅga should have graced this earth during the middle of 7th century CE.†

* Normally the twenty-four *Tīrthaṅkara* take birth in the fourth period known as *duṣamā-suṣamā* of the half-cycle, but once in innumerable ascending (*utsarpinī*) and descending (*avasarpinī*) cycles of time, an exceptional cycle happens which is called '*huṅḍāvasarpinī*'. In this exceptional cycle, at the fag end of the third period (*suṣamā-duṣamā*) of the descending (*avasarpinī*) half-cycle itself, the dwindling of the power takes place of the tree-like bestowers of wants (*kalpavṛkṣa*) and conditions of the land-of-labour (*karmabhūmi*) emerge. And, in this period itself, the first *Tīrthaṅkara* and the first *cakravartī* are born. A few worthy souls also attain liberation.

[देखें, क्षु. जिनेन्द्र वर्णी (2007), जैनेन्द्र सिद्धान्त कोश (भाग-२), पृ. 91.]

† देखें, डॉ. नेमिचन्द्र शास्त्री (1992), तीर्थंकर महावीर और उनकी आचार्य परम्परा (द्वितीय खण्ड), पृ. 272-273.

There is a popular story concerning Ācārya Mānauṅga and his composition *Bhaktāmara Stotra*; the gist of the story is as follows:

King Bhoja ruled the city of Ujjain, centered around the Malwa region of central India. He himself was a great scholar and keen to interact with and provide patronage to the scholars and artists. He used to organise scholarly debates (*śāstrārtha*) in his royal assembly.

Once king Bhoja came to know that one Ācārya Mānauṅga lived in his kingdom and that he was a prodigious Sanskrit scholar. The king expressed his desire to call Ācārya Mānauṅga to the royal assembly. The king's courtiers approached Ācārya Mānauṅga and requested him humbly that the king had wished to see him in his palace. Ācārya Mānauṅga replied that he saw no reason why he should go to the palace; only those who desire something or who have committed a crime need visit the king. The king sent his courtiers again but Ācārya Mānauṅga was adamant not to accompany them. The king took it as uncalled-for pride on the part of Ācārya Mānauṅga and ordered to bring him to the royal assembly, by force. The royal guards went about to perform their duty. However, Ācārya Mānauṅga saw the new development as a calamity and took the vow of observing silence till it lasts. In the royal assembly, on repeated questioning by the king and others, he maintained complete silence. Highly infuriated, the king ordered heavy confinement of Ācārya Mānauṅga in a dark cell, using strong manacles and forty-eight locks.

Ācārya Mānauṅga remained in the cell for three days during which time he made continuous adoration to Lord Ādinātha. And, in the process, he composed *Bhaktāmara Stotra*. On day four when he read out the forty-eight verses of *Bhaktāmara Stotra*, all his manacles got shattered and locks unlatched. The cell guards were extremely surprised to see all this; they immediately informed the king about the extraordinary development. The king got frightened of the power of the naked saint and realized the graveness of his misdoing. He rushed to see Ācārya Mānauṅga to ask for his forgiveness and to make obeisance to him.

In the Jaina tradition, reading of the devotions (*bhakti*) constitutes an essential-duty (*kṛtikarma*) for the ascetic (*sādhu, muni*) as well as the householder (*śrāvaka*); the tradition is as ancient as the Scripture (*śruta*) itself.

When the soul (*jīva*) is engaged in auspicious-cognition (*śubhopayoga*), like giving of gifts and adoration of the Supreme Beings, there is certainly the bondage of meritorious (*puṇya*) karmas. When the soul (*jīva*) is engaged in inauspicious-cognition (*aśubhopayoga*), like evil passions and sense-gratification, there is certainly the bondage of evil (*pāpa*) karmas. When the soul (*jīva*) is not engaged in either cognition, no bondage of material karmas takes place.

The worthy (*bhavya*) soul, treading the path to liberation, first practices the empirical (*vyavahāra*) path represented by the discrete Three-Jewels (*bheda ratnatraya*). The empirical (*vyavahāra*) path is the means (*sādhana*) to ascend the stages of spiritual-development (*guṇasthāna*) till the soul (*ātmā*) reaches the stage where it is able to attain the state of indestructible bliss. At the advanced stage of its development, the soul (*ātmā*) gets transformed into the indiscrete Three-Jewels (*abheda ratnatraya*). The distinction between the means (*sādhana*) and the goal (*sādhya*) vanishes and the soul (*ātmā*) becomes the path to liberation (*mokṣa*).

By and large, commendable-attachment (*praśasta-rāga*) is based on devotion (*bhakti*). For those aspiring to tread the path to liberation – the householders (*śravaka*) – the only means to escape the web of evil dispositions that is ever-ready to entangle them is to take refuge in the Lotus-Foot of Lord Jina (the *Tīrthaṅkara*) and His Doctrine. They must incessantly strive for observance of commendable-attachment (*praśasta-rāga*). Devotion (*bhakti*) to Lord Jina and other Supreme-Beings (*parameṣṭhī*) is the most potent means of observing commendable-attachment. Those who are in the advanced stages of spiritual-development (*guṇasthāna*) – the ascetics (*muni, śramaṇa*) – also take recourse, when required, to commendable-attachment so as to vanquish the influx of inauspicious-attachment (*aśubha-rāga*) for sensual-pleasures (*viśaya*), or of passions (*kaṣāya*).

Bhaktāmara Stotra is a sacred composition that eulogizes the supreme attributes of Lord Ādinātha, the first *Tīrthaṅkara*. No doubt, the worthy soul accumulates enormous propitiousness by reading it with devotion. The provider of the propitiousness is **not** Lord Jina but the purity with which the mind (*mana*) and the senses (*indriya*) of the reader get engaged in recollecting or uttering His supreme attributes. Hundreds of thousands of instances, ancient and recent, must have come to light where people claimed to have benefitted miraculously by the recitation of and reflection on this sacred composition. However, it cannot be proved conclusively that in all these instances the benefit accrued primarily due to the power of *Bhaktāmara Stotra*.

Bhaktāmara Stotra is also known as *Ādinātha Stotra*. This highly rhythmic and melodious composition uses throughout one metre called *Vasantatilakā*, or alternatively, *Madhumādhavī*. The salient feature of this metre is that the verse comprises four parts, each with fourteen letters. The entire verse, thus, has fifty-six letters.

My endeavour has been to make this slim volume a useful reference text internationally; not only for the Hindi-loving scholars, but also for the readers interested primarily in its English rendering. Besides the transliteration in English of the original Sanskrit verse, the meaning of each verse has been given both in Hindi and English languages.



A SUBMISSION

It is imperative that due to the lack of my understanding and also to my inadvertence, but certainly not due to my intention and wrong-belief (*mithyātva*), learned scholars would be able to find in this text errors and omissions in respect of typos, grammar and expression; I shall remain ever apologetic for such imperfections and seek from them forbearance and forgiveness.

Traditionally, the following verse is found at the end of most editions of the great Scripture *Ācārya Umāsvāmī's Tattvārthasūtra*:

अक्षरमात्रपदस्वरहीनं व्यञ्जनसन्धिविवर्जितरेफम् ।

साधुभिरत्र मम् क्षमितव्यं को न विमुह्यति शास्त्रसमुद्रे ॥

(‘तत्त्वार्थसूत्र’ के समापन पर प्रचलित ज्ञप्ति)

I seek forgiveness from all noble souls for any errors due to missing letters, accents, words, vowels, consonants, compounds, and phonetic requisites in this text. The Scripture is like an ocean; who can swim across it?

It is due to my devotion to the Scripture (*āgama, jinavānī*) and my hope that the outcome will help in propagation of the true Doctrine, so scarce in modern-day literature, that, notwithstanding my meagre knowledge, I have embarked on this project.

ĀCĀRYA VIŚUDDHASĀGARA

His vastness of knowledge – in its scope as well as depth – can easily be inferred from the eloquence with which he delivers his discourses (*pravacana*) on the most profound and intractable topics of the Jaina Doctrine. Such *Ācārya Viśuddhasāgara* has showered me with his divine blessings during this project. His divine blessings wondrously made the process and the end-result most gratifying for me.

I make worshipful obeisance not only to *Ācārya Viśuddhasāgara* but to each of the 8,99,99,997 supreme-ascetics (*bhāvaliṅgī-muni*), from the sixth (*pramatta-saṃyata*) to the fourteenth (*ayogakevalī*) stage-of-spiritual-development (*guṇasthāna*), present in the human-world (*manuṣya-loka*) comprising the two-and-a-half continents, starting from Jambūdvīpa and up to the mountain range of Mānuṣottara in the centre of Puṣkaradvīpa.

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June, 2023
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Mr. Jain is the proprietor of Vikalp Printers, a small, high-end printing and publishing firm, based in Dehradun, India.



“वागीश्वरि प्रतिदिनं मम रक्ष देवि ॥”

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With Hindi and English Rendering

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Ācārya Jinasena's Ādipurāṇa:

स्तुतिः पुण्यगुणोत्कीर्तिः स्तोता भव्यः प्रसन्नधीः ।

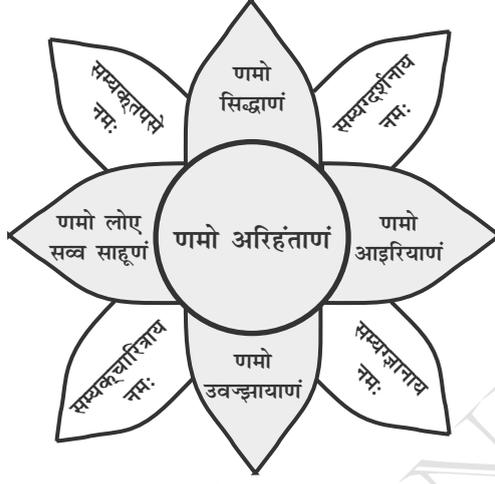
निष्ठितार्थो भवान् स्तुत्यः फलं नैःश्रेयसं सुखम् ॥ (25 - 11)

इत्याकलय्य मनसा तुष्टूषुं मां फलार्थिनम् ।

विभो प्रसन्नया दृष्ट्या त्वं पुनीहि सनातन ॥ (25 - 12)

अर्थ - पवित्र गुणों का कीर्तन (निरूपण) करना स्तुति है, प्रसन्न बुद्धि वाला भव्य स्तोता अर्थात् स्तुति करने वाला है, जिनके सब पुरुषार्थ सिद्ध हो चुके हैं ऐसे आप स्तुत्य अर्थात् स्तुति के विषय हैं, और मोक्ष का सुख प्राप्त होना उसका फल है। हे विभो, हे सनातन प्रभु! इस प्रकार निश्चय कर हृदय से स्तुति करने वाले और फल की इच्छा करने वाले मुझको आप अपनी प्रसन्न दृष्टि से पवित्र कीजिये।

To praise the auspicious qualities is adoration (*stuti*); the one who does it with delight is the performer-of-adoration (*stotā*); the one, like You are, who has nothing more to accomplish is the object-of-adoration (*stutya*); and the fruit (of adoration) is the attainment of the bliss of liberation (*mokṣa*). O Omnipotent and Eternal Lord! Having ascertained this, as I perform Your heartfelt adoration with the desire for its (aforesaid) fruit, make me auspicious by Your exalted glance.



स्वयम्भुवे नमस्तुभ्यं ॥

अर्हत्सिद्धाचार्योपाध्यायसर्वसाधुभ्यो नमः ॥

Ācārya Mānatuṅga's
Bhaktāmara Stotra

With Hindi and English Rendering

आचार्य मानतुङ्ग विरचित

भक्तामर स्तोत्र

हिन्दी तथा अंग्रेजी अनुवाद सहित

Ācārya Samantabhadra's Svayambhūstotra:

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

(12-2-57)

अर्थ – हे वासुपूज्य 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 (प्रशस्त) गुणों का स्मरण हमारे चित्त (मन) को पापरूपी अञ्जन (मल) से पवित्र कर ही देता है।

O Lord Vāsupūjya! You have conquered all attachment and, therefore, pay no heed to worship; you entertain no aversion and, therefore, pay no heed to calumny. Still, just the recollection of your auspicious qualities certainly washes away sinful impurities in our minds.

ॐ

Ācārya Mānatuṅga's
Bhaktāmara Stotra

आचार्य मानतुङ्ग विरचित
भक्तामर स्तोत्र

(वसन्ततिलका छन्द)

भक्तामर-प्रणत-मौलि-मणि-प्रभाणा-
मुद्योतकं दलित-पाप-तमो-वितानम् ।
सम्यक् प्रणम्य जिन-पाद-युगं युगादा-
वालम्बनं भवजले पततां जनानाम् ॥१॥

*Bhaktāmara-praṇata-mauli-maṇi-prabhāṅā-
mudyotakam dalita-pāpa-tamo-vitānam.*

*Samyak praṇamya jina-pāda-yugam yugādā-
vālabhanam bhavajale patatām janānām.*

अन्वयार्थ - [भक्त-अमर] भक्ति करने वाले देवों के [प्रणत] नत अर्थात् झुके हुए [मौलि-मणि] मुकुट-रत्नों की [प्रभाणाम् उद्योतकम्] कान्ति को प्रकाशमान करने वाले, [दलित-पाप-तमः-वितानम्] पापरूपी अंधकार के विस्तार को नष्ट करने वाले, [युगादौ] युग के (कर्मभूमि के) प्रारम्भ में [भवजले पतताम्] संसार-समुद्र में गिरते हुए [जनानाम्] प्राणियों को

.....

[आलम्बनम्] आश्रय देने वाले, [जिन-पाद-युगं] जिनेन्द्रदेव के चरण-युगल को [सम्यक् प्रणम्य] सम्यक् रूप से प्रणाम करके-

(इस श्लोक की पूर्णता अगले श्लोक से होती है जिसमें आचार्य मानतुङ्ग स्पष्ट करते हैं कि हे भगवन्! मैं आपकी स्तुति करूँगा।)

The duo of your Feet enhances the effulgence of the jewels studded in the diadems of the devas who bow down in your devotion; the duo of your Feet destroys the expanse of the darkness of the evil-karmas (*pāpa*); the duo of your Feet had provided refuge to the living-beings getting immersed in the ocean of worldly-existence in the era that marked the commencement of the land-of-action (as against the land-of-enjoyment); after making obeisance humble to the duo of your Feet— (This verse is to be read in conjunction with the next verse where *Ācārya Mānatuṅga* makes clear his intent to start the adoration of Lord Jina.)

यः संस्तुतः सकल-वाङ्मय तत्त्व-बोधा-
दुद्भूत-बुद्धि-पटुभिः सुरलोक-नाथैः ।
स्तोत्रैर्जगत्त्रितयचित्तहरैरुदारैः
स्तोष्ये किलाहमपि तं प्रथमं जिनेन्द्रम् ॥२॥

*Yaḥ saṁstutaḥ sakala-vāṅmaya tattva-bodhā-
dudbhūta-buddhi-paṭubhiḥ suraloka-nāthaiḥ.
Stotrairjagattritayacittaharairudaraiḥ
stoṣye kilāhamapi taṁ prathamam jinendram.*

अन्वयार्थ - [सकल-वाङ्मय तत्त्व-बोधात्-उद्भूत] समस्त शास्त्रों के तत्त्व-ज्ञान से उत्पन्न [बुद्धि-पटुभिः] बुद्धि की कुशलता वाले [सुरलोक-नाथैः] देवलोक के स्वामी इन्द्रों द्वारा [जगत्-त्रितय] तीन लोक के [चित्तहरैः] चित्त को हरण करने वाले [उदारैः स्तोत्रैः] उत्कृष्ट स्तोत्रों द्वारा [यः संस्तुतः] जिनकी स्तुति की गई है, [तं प्रथमं जिनेन्द्रम्] उन प्रथम जिनेन्द्र (भगवान् आदिनाथ) का [किल अहम् अपि] निश्चय से मैं भी [स्तोष्ये] स्तवन करूँगा।

(क्या यह आश्चर्य नहीं है कि तत्त्वज्ञ देवों के द्वारा जिन जिनेन्द्र भगवान् की स्तुति की गई हो उनकी स्तुति करने के लिए मैं अल्पज्ञ भी तत्पर हुआ हूँ?)

I too shall, no doubt, worship the first 'Jinendra' (Lord Ādinātha) who is adored, through excellent hymns that mesmerize the hearts of the living-beings in the three worlds, by the lords (Indra) of the celestial-beings with intellect sharpened by the acquisition of the knowledge of the reality (*tattva*) as expounded in the Scripture.

(Is it not surprising that a dim-witted person like me has resorted to the adoration of Lord Jina who is worshipped even by the devas with high intellect arisen out of the knowledge of the reality?)

PREVIEW ONLY

बुद्ध्या विनाऽपि विबुधार्चित-पाद-पीठ
स्तोतुं समुद्यत मतिर्विगत-त्रपोऽहम् ।
बालं विहाय जल-संस्थितमिन्दु-बिम्ब-
मन्यः क इच्छति जनःसहसा ग्रहीतुम् ॥३॥

*Buddhyā vināpi vibudhārcita-pāda-pīṭha
stotum samudyata-matirvigata-trapoham.
Bālam vihāya jala-saṁsthita mindu-bimba-
manyaḥ ka icchati janaḥsahasā grahītum.*

अन्वयार्थ - [विबुधार्चित-पाद-पीठ] देवों के द्वारा पूजित है जिनकी पाद-पीठ, अर्थात् चरणों को विराजमान कराने वाला सिंहासन, ऐसे हे जिनेन्द्रदेव! [बुद्ध्या विनाऽपि] बुद्धि-विहीन होने पर भी जो [अहम् स्तोतुं समुद्यत मतिः] मैं आपकी स्तुति करने के लिए तत्पर हुआ हूँ [विगतत्रपः] यह मेरी निर्लज्जता ही है। [जल-संस्थितम्-इन्दु-बिम्बम्] जल में दृश्यमान चन्द्रमा के प्रतिबिम्ब को [सहसा ग्रहीतुम्] सहसा (बिना विचारे) पकड़ने की जो [इच्छति] इच्छा करता है [बालं विहाय अन्य कः जनः] वह एक (अबोध) बालक के अतिरिक्त अन्य कौन हो सकता है? (अर्थात् कोई नहीं।)

O Lord 'Jinendradeva'! The seat (throne) above which rest your Feet is worshipped by the devas. Although with no intellect, I have embarked on singing hymns of your adoration; this is nothing but my brazenness. Who else but an innocent child can thoughtlessly desire to grab the reflection of the moon in water?

वक्तुं गुणान् गुण-समुद्र शशांक-कान्तान्
कस्ते क्षमः सुरगुरु-प्रतिमोऽपि बुद्ध्या ।
कल्पान्त-काल पवनोद्धत नक्र-चक्रम्
को वा तरीतुमलमम्बुनिधिं भुजाभ्याम् ॥४॥

*Vaktum guṇān guṇa-samudra śaśānka-kāntān
kaste kṣamaḥ suraguru-pratimopi buddhyā.
Kalpānta-kāla pavanoddhata nakra-cakram
ko vā tarītu-mala-mambu-nidhim bhujābhyām.*

अन्वयार्थ - [गुण-समुद्र] हे गुणों के सागर! [ते शशांक-कान्तान् गुणान् वक्तुं] आपके चन्द्रमा के समान उज्ज्वल गुणों का वर्णन करने के लिए [बुद्ध्या सुरगुरु-प्रतिमः अपि] बुद्धि से देवों के गुरु बृहस्पति के समान भी [कः क्षमः] कौन समर्थ है? (अर्थात् कोई नहीं।) [कल्पान्त-काल पवनोद्धत] जैसे प्रलयकाल की प्रचण्ड वायु से उद्वेलित [अम्बुनिधिं] ऐसे समुद्र को [नक्र-चक्रम्] जिसमें मगरमच्छ आदि के समूह उछल रहे हों, [को वा] कौन पुरुष [भुजाभ्याम्] अपनी भुजाओं से [तरीतुम् अलम्] तैरकर पार करने में समर्थ है?

O Ocean of Virtues! Who else can describe your virtues, bright as the moon, when even Bṛahaspati, the wise guru of the devas, is incapable of doing it? Who can swim across with his arms the ocean whose water is agitated due to the strong wind that appears to be signalling the end of the world, and home to numerous (rapacious) aquatic animals like the crocodile?

सोऽहं तथापि तव भक्तिवशान्मुनीश
कर्तु-स्तवं विगत-शक्तिरपि प्रवृत्तः ।
प्रीत्यात्मवीर्यमविचार्य मृगी मृगेन्द्रम्
नाभ्येति किं निजशिशोः परिपालनार्थम् ॥५॥

*Soham tathāpi tava bhaktivaśānmunīśa
kartum-stavam vigata-śaktirapi pravṛtataḥ.
Prītyātmavīryamavicārya mṛgī mṛgendram
nābhyeti kim nijaśiśoḥ paripālanārtham.*

अन्वयार्थ - [मुनीश] हे मुनियों के स्वामी! [सः अहं तथापि] वह मैं फिर भी [विगत-शक्तिः अपि] शक्ति से हीन होने पर भी [तव भक्तिवशात्] आपकी भक्ति के वशीभूत होकर ही [कर्तु-स्तवं प्रवृत्तः] आपकी स्तुति करने के लिए तत्पर हुआ हूँ। जैसे [मृगी] हरिणी [आत्म-वीर्यम् अविचार्य] अपनी शक्ति का विचार न करके [प्रीत्या निजशिशोः परिपालनार्थम्] प्रीतिवश अपने शिशु की रक्षा करने के लिए [किं मृगेन्द्रम् न अभ्येति] क्या सिंह के सन्मुख नहीं जाती है? (अर्थात् जाती है।)

O Lord of the Ascetics! Even then, rid of strength as I am, it is only due to my overwhelming devotion to you that I have embarked on making prayers of your adoration. Does the doe (mother deer), not thinking about its (lack of) strength and with the idea of protecting its loved fawn (baby deer), not get into a face-to-face confrontation with the (mighty) lion?

अल्पश्रुतं श्रुतवतां परिहास-धाम
त्वद्-भक्तिरेव मुखरी कुरुते बलान्माम् ।
यत्कोकिलः किल मधौ मधुरं विरौति
तच्चाम्र-चारु-कलिका-निकरैक हेतुः ॥६॥

*Alpaśrutam śrutavatām parihāsa-dhāma
tvad-bhaktireva mukharī kurute balānmām.
Yatkokilāḥ kila madhau madhuram virauti
taccāmra-cāru-kalikā-nikaraika hetuḥ.*

अन्वयार्थ - हे स्वामी! [अल्पश्रुतं] मैं अल्पज्ञान वाला हूँ तथा [श्रुतवतां परिहास-धाम] विद्वानों की हँसी का पात्र हूँ। [माम् त्वद्-भक्तिः एव] मुझको आपकी भक्ति ही [बलात् मुखरी कुरुते] बलपूर्वक वाचालित (बोलने के लिए प्रेरित) कर रही है। [यत् कोकिलः किल मधौ मधुरं विरौति] जैसे कोयल निश्चय से मधुमास (वसन्त ऋतु) में मधुर शब्द करती है [तत् च] उसमें [आम्र-चारु-कलिका निकर] आम्रफल की सुन्दर मंजरी (अथवा बौर) का समूह ही [एक हेतुः] एकमात्र हेतु (कारण) है।

O Lord! I am deficient in knowledge and am a subject of derision in the assembly of the learned. Only my devotion to you is propelling me to get garrulous. Certain it is that the melodious sound that the cuckoo makes during the spring emanates from the seasonal presence of the charming clusters of mango sprouts.

कुन्ताग्र-भिन्नगज-शोणित-वारिवाह-
वेगावतार-तरणातुर-योधभीमे ।
युद्धे जयं विजितदुर्जय-जेयपक्षा-
स्त्वत्पादपंकज-वनाश्रयिणो लभन्ते ॥४३॥

*Kuntāgra-bhinnagaja-śoṇita-vārivāha-
vegāvatāra-taraṇātura-yodhabhīme.
Yuddhe jayam vijitadurjaya-jeyapakṣā-
tvatpādapaṅkaja-vanāśrayiṇo labhante.*

अन्वयार्थ - हे प्रभो! [त्वत्पादपंकज वनाश्रयिणः] आपके चरण-रूपी कमलों के वन का आश्रय लेने वाले (पुरुष) [कुन्ताग्र भिन्नगज] भालों के अग्रभाग से विदारे गए हाथियों के [शोणित वारिवाह] खून रूपी जल के प्रवाह में [वेगावतार तरणातुर] शीघ्रता से उतरने और तैरने के लिए आतुर [योधभीमे] योद्धाओं के द्वारा भयंकर [युद्धे] युद्ध में [दुर्जय जेयपक्षाः] दुर्जय शत्रुपक्ष को [विजित] जीतने वाले होकर [जयम्] विजय [लभन्ते] पाते हैं।

O Lord! Those (men) who take refuge in your Feet – that are like the wooded land colonized by lotuses – emerge victorious in the fierce battle against invincible warriors who are keen to quickly step into and swim in the stream of water, nay blood, flowing out of the bodies of the elephants ripped open by the pointed fronts of the spears.

अम्भोनिधौ क्षुभित-भीषण-नक्रचक्रम्
पाठीनपीठ-भयदोल्बण-वाडवाग्नौ ।
रंगत्तरंग-शिखरस्थित-यानपात्रा-
स्त्रासं विहाय भवतः स्मरणाद्ब्रजन्ति ॥४४॥

*Ambhonidhau kṣubhita-bhīṣaṇa-nakracakram
pāṭhīnapīṭha-bhayadolvaṇa-vāḍavāgnau.
Raṅgattaraṅga-śikharasthita-yānapātras-
trāsam vihāya bhavataḥ smaraṇādvrajanti.*

अन्वयार्थ - हे प्रभो! [अम्भोनिधौ] ऐसे समुद्र में जो [क्षुभित भीषण नक्रचक्रम् पाठीनपीठ] क्षोभ को प्राप्त हुए भयंकर मगरों और मछलियों (जलचरों) के समूह से युक्त हो, [भयदोल्बण वाडवाग्नौ] भय पैदा करने वाले और विकराल बड़वानल हों; [रंगत् तरंग शिखरस्थित यानपात्राः] जिसकी चञ्चल लहरों के अग्रभाग पर स्थित है जहाज जिनका (ऐसे मनुष्य) [भवतः] आपके [स्मरणात्] स्मरण से [त्रासं विहाय] डर छोड़कर [ब्रजन्ति] गमन करते हैं।

O Lord! Those (men) who remember you (your name) sail through, without any fear, the rough sea pregnant with agitated and ferocious crocodiles and fishes, marked by frightful and colossal undersea fires, and whose vessels traverse on the crest of volatile tidal waves.

उद्धूत-भीषण-जलोदर-भारभुग्नाः
शोच्यां दशामुपगताश्च्युत-जीविताशाः ।
त्वत्पादपंकज-रजोऽमृत-दिग्धदेहा
मर्त्या भवन्ति मकरध्वज-तुल्यरूपाः ॥४५॥

*Udbhūta-bhīṣaṇa-jalodara-bhārabhugnāḥ
śocyām daśāmupagatāścyuta-jīvitāśāḥ.
Tvatpādapaṅkaja-rajomṛata-digdhadehā
martyā bhavanti makardhvaja-tulyarūpāḥ.*

अन्वयार्थ - हे प्रभो! [उद्धूत-भीषण-जलोदर-भारभुग्नाः] उत्पन्न हुए भीषण जलोदर-रोग के भार से झुके हुए, [शोच्याम् दशाम्] शोचनीय अवस्था को [उपगताः] प्राप्त और [च्युत जीविताशाः] छोड़ दी है जीवन की आशा जिन्होंने, ऐसे [मर्त्याः] मनुष्य [त्वत् पाद-पंकज रजोऽमृत दिग्धदेहाः] (जो) आपके चरण-कमलों की धूलि-रूप अमृत से (अपनी) देह को लिप्त करते हैं, [मकरध्वज तुल्यरूपाः] (वे) कामदेव के समान रूप वाले [भवन्ति] हो जाते हैं।

O Lord! The men whose bodies are bent low by the weight of the emergence of intractable disease called water-belly (ascites), who have reached the stage of utter despair, and who have lost all hope of survival, attain pleasing appearance like that of Kāmadeva (god of love) when they anoint their bodies with the nectar-like specks from your Lotus-Feet.

आपादकण्ठमुरुश्रृंखलवेष्टिताङ्गा
गाढं वृहन्निगडकोटिनिघृष्टजङ्घाः ।
त्वन्नाम-मंत्रमनिशं मनुजाः स्मरन्तः
सद्यः स्वयं विगतबंधभया भवन्ति ॥४६॥

*Āpādakaṅṭhamuruśraṅkhalaveṣṭitāṅgā
gāḍham vṛahannigadakoṭinighṛṣṭajāṅghāḥ.
Tvannāma-mantramaniśam manujāḥ smarantaḥ
sadyaḥ svayam vigatabandhabhayā bhavanti.*

अन्वयार्थ - हे प्रभो! [आपादकण्ठम्] पाँव से लेकर कण्ठ पर्यन्त [उरुश्रृंखलवेष्टित अङ्गाः] बड़ी साँकलों से जकड़ा हुआ है शरीर जिनका, और [गाढं] गाढ़ रूप से [वृहत्] बड़ी [निगडकोटिनिघृष्टजङ्घाः] बेड़ियों के अग्रभाग से घिस गई हैं जाँघें जिनकी, ऐसे [मनुजाः] मनुष्य [त्वन्नाम मंत्रम्] आपके नाम-रूपी मन्त्र को [अनिशम्] निरन्तर [स्मरन्तः] स्मरण करते हुए [सद्यः] शीघ्र ही [स्वयम्] अपने आप [विगतबंधभया] बन्धन के भय से रहित [भवन्ति] हो जाते हैं।

O Lord! The men whose bodies, from toe to neck, are manacled with long chains and whose legs and thighs are bruised severely because of friction with the tips of huge shackles, get quickly and automatically released from the fear of confinement when they contemplate incessantly on the mantra that comprises your name.

मत्तद्विपेन्द्र-मृगराज-दवानलाहि-
संग्राम-वारिधि-महोदर-बन्धनोत्थम् ।
तस्याशु नाशमुपयाति भयं भियेव
यस्तावकं स्तवमिमं मतिमानधीते ॥४७॥

*Mattadvipendra-mṛgarāja-davānalāhi-
saṅgrāma-vāridhi-mahodara-bandhanottham.
Tasyāśu nāśamupayāti bhayam bhiyeva
yastāvakam stavamimam matimānadhīte.*

अन्वयार्थ - हे प्रभो! [यः] जो [मतिमान] बुद्धिमान मनुष्य [तावकम्]
आपके [इमम्] इस [स्तवम्] स्तोत्र को [अधीते] पढ़ता है, [तस्य]
उसका [मत्तद्विपेन्द्र मृगराज दवानलाहि संग्राम वारिधि महोदर
बन्धनोत्थम्] मत्त हाथी, सिंह, वनाग्नि, साँप, युद्ध, समुद्र, जलोदर और बन्धन
आदि से उत्पन्न हुआ [भयम्] भय [भिया इव] मानो भयभीत होकर ही
[आशु] शीघ्र [नाशम् उपयाति] विनाश को प्राप्त हो जाता है।

O Lord! The fear arising out of the causes like
inebriated elephant, lion, forest conflagration, serpent,
battle, ocean, water-belly (ascites) and confinement, of
the wise man who reads this adoration of yours soon
gets destroyed; as if the fear itself has got fearful.

स्तोत्रस्रजं तव जिनेन्द्र! गुणैर्निबद्धां
भक्त्या मया विविध-वर्ण-विचित्र-पुष्पाम् ।
धत्ते जनो य इह कण्ठगतामजस्रम्
तं मानतुङ्गमवशा समुपैति लक्ष्मीः ॥४८॥

*Stotrasrajam tava jinendra! guṇairnibaddhām
bhaktyā mayā vividha-varṇa-vicitra-puṣpām.
Dhatte jano ya iha kaṇṭhagatāmajasram
tam mānatuṅgamavaśā samupaiti lakṣmīḥ.*

अन्वयार्थ - [जिनेन्द्र!] हे जिनेन्द्रदेव! [इह] इस लोक में [यः जनः] जो मनुष्य [मया] मेरे द्वारा [भक्त्या] भक्तिपूर्वक [गुणैः] (आपके) गुणों से (माला पक्ष में - धागों से) [निबद्धाम्] रची गई (माला पक्ष में - गूथी गई) [विविध वर्ण विचित्र पुष्पाम्] नाना अक्षर ही हैं विचित्र फूल जिसमें, ऐसी (माला पक्ष में - विविध रंगों वाले अनेक प्रकार के फूलों से सहित, ऐसी) [तव] आपकी [स्तोत्र-स्रजम्] स्तुति-रूप माला को [अजस्रम्] सदैव [कण्ठगताम् धत्ते] कण्ठस्थ करता है (माला पक्ष में - गले में धारण करता है), [तम्] उस [मानतुङ्गम्] सम्मान से उन्नत पुरुष (अथवा स्तोत्र के रचने वाले मानतुङ्ग आचार्य) को [लक्ष्मीः] लक्ष्मी (स्वर्ग, मोक्षादि की विभूति) [अवशा समुपैति] स्वतन्त्र होती हुई प्राप्त होती है।*

(जैसे गले में माला धारण करने वाले पुरुष को शोभा प्राप्त होती है, वैसे ही मानतुङ्ग आचार्य द्वारा रचित इस भक्तामर स्तोत्र को कण्ठस्थ करने वाले पुरुष को स्वर्ग, मोक्षादि की लक्ष्मी स्वयं ही प्राप्त होती है।)

* देखें, अनुवादक - अमृतलाल शास्त्री (1969), 'भक्तामर-स्तोत्रम्', पृ. 48.

O Lord 'Jinendra'! This garland of your adoration has been made by me (Ācārya Mānatuṅga) with devotion, joining together the threads in form of your attributes, and variegated flowers of different colours in form of the letters used in the composition. The nobleman who adorns himself with this garland around his neck, or, in other words, learns this by heart, gets unconstrained magnificence in form of Lakṣmī (of the heaven and, ultimately, of liberation).

(As the man gets ornamented by wearing a garland around his neck, in the same way, the person who memorizes this *Bhaktāmara Stotra*, composed by Ācārya Mānatuṅga, gets unconstrained prosperity in form of the heaven and liberation.)

॥ इति श्रीमानतुङ्गाचार्यप्रणीतं भक्तामर स्तोत्रं समाप्तम् ॥

This concludes
Ācārya Mānatuṅga's *Bhaktāmara Stotra*.



आचार्य मानतुङ्ग विरचित भक्तामर स्तोत्र

Victory (Vijay) makes obeisance humble
at the Worshipful Feet of **Ācārya Mānatuṅga**
whose unparalleled composition **Bhaktāmara Stotra**
in adoration of Lord Ādinātha, the first *Tīrthaṅkara*, has
benefitted innumerable worthy souls in this world.



At the conclusion of this worthy endeavour I adore and
worship the Lotus-Feet of Lord Ādinātha, the first
Tīrthaṅkara, for continued propitiousness.

Ācārya Samantabhadra's Stutividyā:

स्नात स्वमलगम्भीरं जिनामितगुणार्णवम् ।
पूतश्रीमज्जगत्सारं जनायात क्षणाच्छिवम् ॥२॥

(श्री ऋषभ-जिन-स्तुतिः)

हे भव्यजीवों! जिनेन्द्रदेव का अपरिमित गुणसमुद्र अत्यन्त निर्मल, गम्भीर,
पवित्र, श्रीसम्पन्न और जगत् का सारभूत है। तुम उसमें एकाग्रचित्त होकर
स्नान करो, उसके गुणों को पूर्णतया अपनाओ और (फलस्वरूप) शीघ्र ही
शिव (मोक्षपद) को प्राप्त करो।

O Worthy Souls! Lord Jinendra's boundless ocean of
qualities is extremely pristine, serene, auspicious,
prosperous and the quintessence of the world. Bathe in it
with due concentration, adopt its qualities in totality and (as
a result) attain soon the state of liberation.



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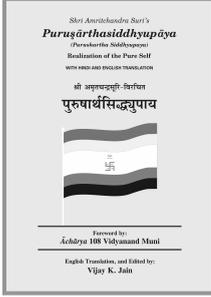
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|-------------------|--------------|-------------------|-------------|-------------------|-------------|
| अ | <i>a</i> | घ | <i>gha</i> | प | <i>pa</i> |
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| इ | <i>i</i> | च | <i>ca</i> | ब | <i>ba</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*



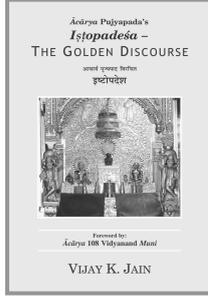
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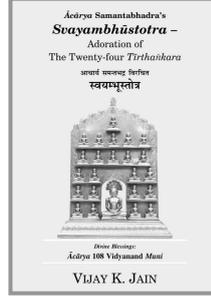
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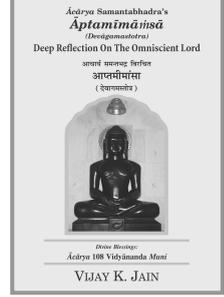
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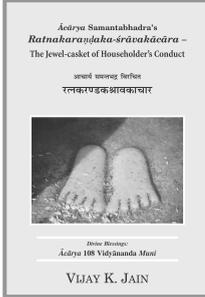
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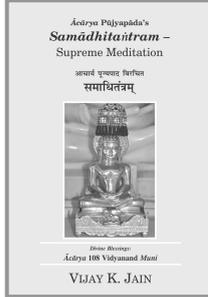
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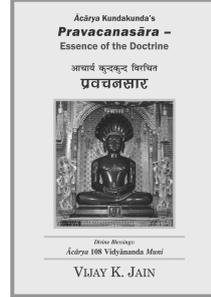
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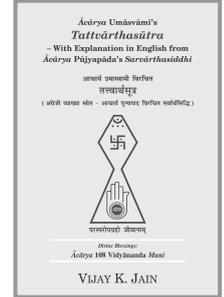
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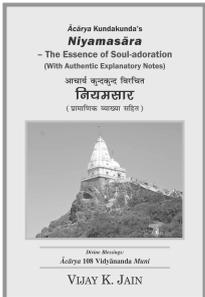
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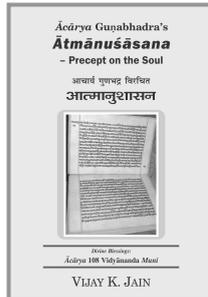
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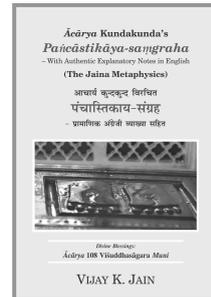
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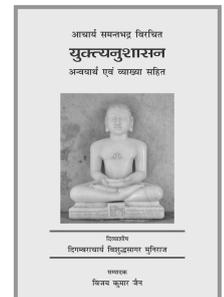
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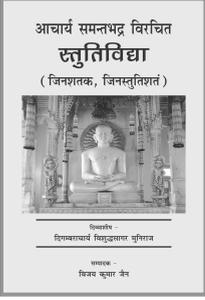
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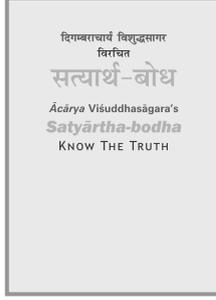
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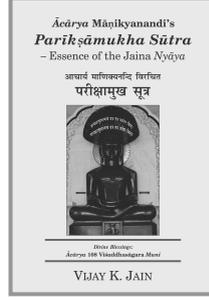
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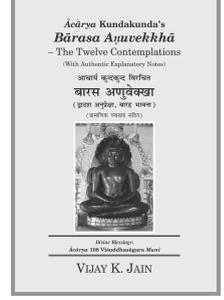
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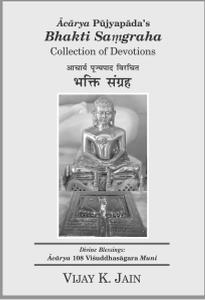
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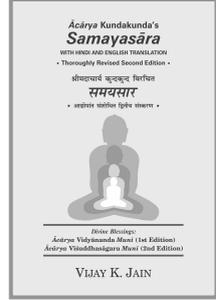
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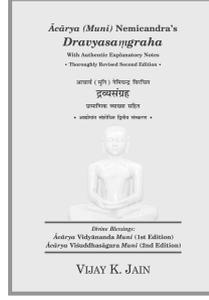
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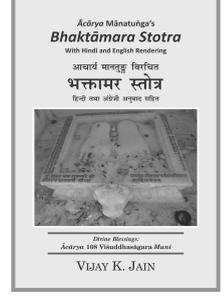
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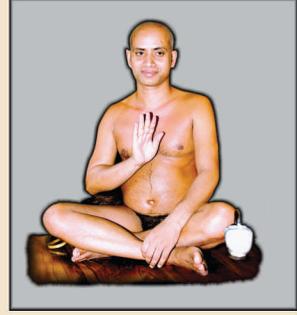
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...भारत भूमि पर एक ऐसा समय आया जब चमत्कार को नमस्कार किया जाता था; तब आचार्यप्रवर मानतुङ्ग स्वामी ने **भक्तामर स्तोत्र** की दिव्य-भव्य रचना की। वसन्ततिलका छन्द में निबद्ध इस काव्य के पद-पद में भक्ति का मधुर-पयस पूरित कर दिया। एक-एक छन्द ही मन्त्र बन गया।

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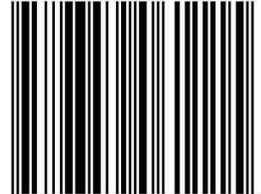
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