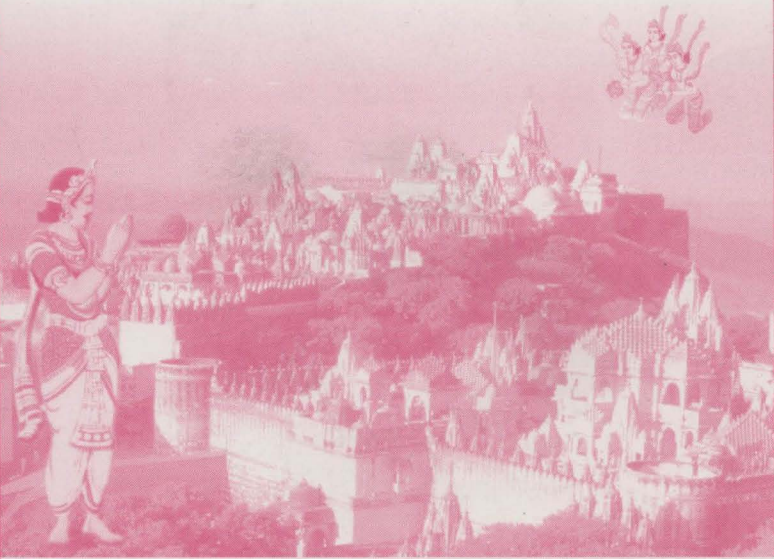




Tale of Shree Nābhākraj

By

Shreemad Anchalgachchhesh Merutungsureeshvarji



Translation & Editing From Sanskrit to Gujarāṭi

Disciple of Rev. P.P. Aācharyadev Shrimad Vijay
Bhuvanbhānusooreshvarjee Mahārāj Sāheb

Rev. Pannyās Shree **Gunsudervijayjee** Ganee.
- Jain Sādhu - Monk - Ascetic

Hon. Translation & Editing From Gujarāṭi to English
Bābu Jitendra Mahānandkumār Panālāl Mumbai.

MY NAMASTE - NAMASTE - NAMASTE

with profound devotion and deepest
gratitude I bow down to :-

i) VITRĀG-SARVAGNA Mahāvirdev,
reliever of all miseries of all the three
worlds, adornment of the Earth, the
Heaven, and the Netherland; The Lord par
excellence of all the three worlds; **drainer** of
the ocean of worldly life.

ii) Siddhānt Mahodadh Satcharitra
Chudāmani Ādarsha Gāchchhādhipati
Āchargedev Shrimad Vijay Premsoorejee
Mahārāj Sāheb.

iii) P.P.Nyāyvisshārad, Taponidhi Suvishāl
Gachhādhipati Ācharyadev Vijay
Bhuvanbhanusoorejee Mahārāj Sāheb.

iv) Siddhānt Diwākar, Suvishāl
Gachhādhipati Ācharyadev Shrimad Vijay
Jayghoshsurejee Mahārāj Sāheb.

v) Sanyamaiknishta Ācharyadev Shrimad
Vijay Jagatchandrasooreji Mahārāj Sāheb.

Pannyāsshri Bhuvansundarvijayji Ganee
M.S. Who rendered the help in various
manners and aspects.

Pannyās Shri Gunsundarvijayji Ganee

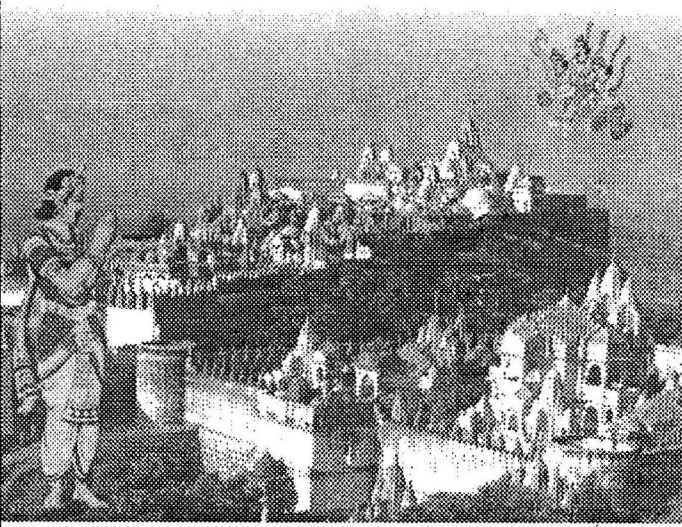




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**14 Re-births of a Brahmin (a caste) named Rudradutt,
due to his misappropriation of Dev-dravya
(i.e. Wealth etc. offered to the God)**

Re-birth (Incarnation) (1)	In Hell (2)	Re-birth (Incarnation) (3)	In Tiryanch Gati (i.e. in carnation in species as birds-animals) (4)
2nd Re-birth	In 7th Hell	3rd Re-birth	as a fish
4th Re-birth	In 6th Hell	5th Re-birth	as a lion
6th Re-birth	In 5th Hell	7th Re-birth	as a snake
8th Re-birth	In 4th Hell	9th Re-birth	as a tiger
10th Re-birth	In 3rd Hell	11th Re-birth	in specious of vulture
12th Re-birth	In 2nd Hell	13th Re-birth	as a type of serpent
14th Re-birth	In 1st Hell	15th Re-birth	as a human being

The soul of this Rudradutt Brahmin was who purified his soul by adopting Aālochanā (i.e. an act to purify one's own sins by confessing from a proper Guru) in his 15th Re-birth as a human being. *(- Dravya - Saptatikā)*

**Re-birth of wealthy Sāgar who misappropriated Dev-dravya
(i.e. the wealth for the maintenance of Idol of Jindev & his temple)**

Sāgar got 2 times Re-births in all seven Hell

1000 re-birth as Rabbit	1000 re-birth as Worms	1000 re-birth as Buffallow
1000 re-birth as Deers	1000 re-birth as Pruthvikay	1000 re-birth as Butterfly
1000 re-birth as Fox	1000 re-birth as Agnikay	1000 re-birth as Ox
1000 re-birth as Cats	1000 re-birth as Vayukay	1000 re-birth as Camel
1000 re-birth as Rat	1000 re-birth as Vanaspatikay	1000 re-birth as Horse
1000 re-birth as Mongoose	1000 re-birth as Mule	1000 re-birth as Elephant
1000 re-birth as Lizard	1000 re-birth as Shell	1000 re-birth as Fly
1000 re-birth as Serpent etc. etc.	1000 re-birth as Fish	1000 re-birth as Tortoise

Finally, he utilized his wealth which he earned in Dev-dravya, and then he earned 'Jin Nām Karma' (i.e. the karma which makes such soul "TIRTHANKAR" and took initiation (Dikshā) got re-birth as a deity (Dev) and then became Teerthankar (God/Lord) in Mahāvidehkshetra in Manushyakheta and became TIRTHANKAR. (Dravya - Saptatikā)



From the desk of the translator

It was like a favour, a boon and the blessings to me, when Rev.P.P.Pannyās Shri Gunsundervijayjee Ganee Mahārāj Sāheb - entrusted to me the task of translation of his book 'Shree Nābhākraj Charitra' from Gujarati language to English.

I could complete the translation only with the blessings of Māh Mahā Saraswati (the deity of wisdom), that of Rev.P.P.Pannyās Shri Gunsundervijayjee Mahārāj Sāheb Ganee, that of all my teachers & preachers, that of all my Gurus & guides and of course due to the firm base & foundation of the JAIN-Religion provided as also well nourished by my father late Shree Mahānandkumār Mohanlāl Panālāl and my beloved P.P.Mother late Smt. KALĀVATI MAHĀNDKUMĀR PANĀLĀL.

Many a times it is found that there are no equivalent words in English to give perfect & exact meaning of the worlds in Gujarati, Prakrit, Sanskrit, Pāli, Māghadi-Artha-Māghadi etc. Language and especially for the words & phrases of the Jain-Scriptures.

However, My level-best attempt is made to give the proper and exact translation - and when not possible to do so due to any reason - the nearest meaning, explanation or interpretation is given.

Hence, I beg pardon for all my mistakes, errors, omissions etc. - if any - in my translation work- caused knowingly or otherwise as also for any enhancement and/or any reduction in the meaning/force of the dictums of the kevalgyānees (i.e.the omniscients), mistakes etc. be kindly pointed out. Suggestions are Welcome.

Noteworthy that - own wealth too, can not be enjoyed by many, Then 'Steal-or misuse'-'Devdravya' (God's Wealth) - What for ?To wander in the vicious circle of four gates - (births & re-births) - What for? When Teerthankars (Gods) have shown the path to salvation - ignore it ! What for?

Hon Translator

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DEV is equal deity to in Heaven - one of the worldly living beings. God is equal to TIRTHANKAR Bhagwān omniscient, who is freed from all the inner vices of the Soul and who is preaching the true path to Salvation.

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Namo-stu Tasmai Jinashashānāy !

INTRODUCTION

MISAPPROPRIATION OF 'DEVDRAVYA' - A GREAT SIN

- Rev.Pannyās Shree Bhuvansunder Vijayjee Ganee Mahārāj

The entire Jain *Shāshan* = the do's & dont's as righty & firmly preached by the Teerthankars showing the path of salvation Gods' statments are included in the *dwādashāngee* (i.e.12 Valuable Scriptures in Jainism). These statements are uttered by the Gods of Jain-religion who are Omniscient realistic and who have conquered the vice of attachment. Those statements are put in words and compiled as *sutras* - (i.e.holy scriptures) by *Purvadhar Gandhars* (i.e.the first group of God's disciples having knowlege of 14 holy scriptures). The succeeding 14 *Purvadhars, āācharyas* with true knowledge and who were scared with worldly affairs - wrote *niryukti, churni, bhāshya, vrutti, teekā* etc. (i.e. explanation, commentory, interpretation, detailed meanings etc.) to make those scriptures crystal clear and for it's easier understanding. A jain is a person who believes the sayings of Jin - the God who conquers the vices of attachment, hatred, jealousy etc.) for Jains these *Panchangi Aāgams* (i.e. Jain - religion -scriptures) are most respectable and reliable in all the respects by *Jain-sangh* (i.e. The Jain - Sangh comprises of male & female followers of the Jain religion and also Jain Monks & Nuns.) They are to accept, follow, obey and practise even those sayings and sermons which are rooted in the sayings of *Aacharyas* with true - religious knowledge, though those sayings may not appear prima-facie to be the part of Aāgam (i.e. Scripts of Jain religion), those sayings are of the equal importance to them just like *sutras*. This aspect is included in the Aagam scriptures themselves. The scriptures have titled such traditional practice as 'Jeet Aāchār. (i.e.The practice to be followed by the Jain Sangh as guided by the learned salvation desiring Aācharyas.)

When there arise a **Difference of opinion** in respect of interpretation of a content of a scripture, then the -solution which is arrived at by the concerned scholars (intellectual-salvation desiring-knowledgeable-preceptors) 'unanimously'-or when unanimous decision is not arrived at - then - such decision by the

majority of them,- is to be obeyed - followed and practised by the Jain sangh (follower of Jain Religion). Numerous āācharyas of Jain Shwetāmber Muritpujak (i.e. idol-worshippers) Sangh have uttered-clarified and ordered on various occasions from time to time that "Devdravya is that wealth, asset, money and property which is gathered from the highest bidding concerning a) the idol of Teerthankar / God / Jineshwardev, concerning their āārati (i.e.a kind of homage towards teerthankars - performed with non-electrical lights) (c) concerning *ashtaprakāri puja* (i.e.eight fold methods for worshipping God), (d) concerning, upadhān - mālā (i.e. a garlanding ceremony of person having performed a particular type of penance) (e) concerning '*TEERTHMALA UCCHĀMANI*' and from similar other methods and means; and the dev-dravya is to be used/utilized for all the various purposes concerning idols and temples of *Jineshwardev* God i.e. in repairs and renovation works of a (God's) temple, in construction of a new temple, in preparing ornaments for the Gods (idols), in management of the Jain temple, in materials for worshipping Gods, in decoration works of the Gods and in similar other works. The sum and substance is that the use of *devdravya* in pāthshālā (i.e. place where religion is taught), in spending for other Jains or it's use in school-college-hospital is improper and unfair in all respects, and therefore, such use is forbidden by the Orders and dictums of the Jins i.e. the Gods.

Rev. P.P. Shrimad Anchalgacchhesh Ācharya Merutung Sureeshwarjee Mahārāj Sāheb has beautifully narrated the benefits, religious merits and superior re-births - which are gained by the proper use of devdravya as per the scriptures as also the loss, destruction of religious merits, worse and degraded re-births which result upon the misuse and misappropriation of devdravya etc. in the present Tale of Nābhākrāj. This Rev. author existed in the 15th century i.e.approximately 600 years ago from todate i.e.Vikram Samvat Year 2064.

Well-wisher of all the living beings, an authority on nyāy i.e.gurudev Rev. Shrimad Vijay Bhuwanbhānu soorishwarjees' learned disciple and my gurus' (i.e. preceptors') brother Rev. P.P. Shri Gunsunder Vijayjee Ganivar Mahārāj Sāheb - once - came across this booklet '*Nābhākrāj Charitra*' (Tale of Nābhākrāj) in

Sanskrit Language and was filled with joy upon reading this booklet on the topic of Devdravya. He translated the said booklet in Gujarāṭī language which is presented to the Shree Sangh (i.e. the Jain-community). This booklet has also been translated in Hindi language and the present booklet is the English version of the same - by shree Jitendra Mahanandkumar Panalal.

Rev.P.Pannyās Shree Gunsundervijayjee Mahārāj Sāheb remains constantly worried about the misuse/misappropriation of devdravya. (As such he writes time and again as also refers to the same in his religious speeches etc. on various occasions). As such the same is reflected in his articles as also in his speech-time and again. He narrates the sincere and truthful description of devdravya - as per the scriptures; despite the fact that, it is sometimes disliked by the management. His only intention behind this repetition is that by doing so, the people be saved from the losses and damages of misuse of devdravya and that people may get better re-birth by protecting, safeguarding and properly utilizing the devdravya.

On the one hand-it is a matter of joy, that there is ample and proper informations on the topics of proper and rightful use of devdravya in Shwetāmber Murtipujak Jain Sangh and as such there is proper and justified management in the Sangh. Omniscient Shree Jineshwardev's (the God's) followers i.e.shravāks and shrāvīkās (i.e.gentlemen and ladies) deserve appreciation and thankfulness for their generosity, who whole-heartedly donate and contribute assets and wealth in the feet of endlessly obligatory Jineshwar Dev (God) with gratitude in and on various auspicious occasions of *anjanshālākā*, *pratishtā*, *swapanā* and *pālānā* etc. by bidding etc. also that for construction of temple, preparations of Gods' idols, for *upadhān - mālā* ceremony, for 'TEERTHMĀLĀ CEREMONY' as also in filling up the donation boxes meant for such purposes. It is because of this, that the atmosphere in the Shwetamber Murtipujak Jain temples is clean and beautiful, pleasant and encouraging devotion. Even the non-jain people get pleased and utter words like 'the temples of Shwetamber Jains are really marvelous'.

On the other hand some Jain followers themselves with

new modern thoughts, believes in materialism, unaware of the rules and regulations of the scriptures (or not desirous to know the truth-despite having logical sense) claim arbitrarily on the subject of devdavya, that - the wealth concerning God = devdavya be utilized to uplift poor class of followers of Jain religion. i.e. be used in construction of school-college-hospital etc. and at some places, the trustees in the management have even started the misuse of devdavya in this manner. Such attitude is extremely painful.

CAUSES LEADING TO HELL

In Jain scriptures, four causes are shown which lead to Hell and they are as follows : (1) eating after sunset, (2) indulging in sex with other than own wife, (3) bol-athānā- (or non-veg.)-i.e. impure pickles which consist of innumerable minute lives within and 4) eating roots and bulbs.

In Non-Jain Vedic-scriptures 4 types of great sins are described in different manner, as follows : (1) killing a Brāhmin (a category of caste), (2) killing a woman (3) abortion (i.e. killing an embryo) and (4) killing a cow.

In *lokottar* great Jain scripture-4 categories of extremely dreadful sins are shown, which are as below :

चेइयदव्व विणासे, रिसिघाए, पवयणस्स उड्डाहे ,
संजइ चउत्थभंगे, मूलग्गी बोहिलाभस्स ॥

i.e. : (1) Destruction of chaityadravya (i.e. devdavya wealth or asset for idol and temple of Lord Arihant Jain God) (2) Killing a sādhu (a monk), (3) to speak ill of Jain *shāshan* and (4) to have sex relation with a sādhi (i.e. a Jain nun) These great sins lead to the destruction of true & deep faith (in True - Religion) for many many births.

Though generally trustee or management or any follower of Jain religion do not take away devdavya (Gods' wealth/asset) to his own home or use the same for his own social activities, as such no Jain-religion-follower, normally, misappropriates the devdavya in this manner. But, instead of using devdavya for the purposes narrated above, the use thereof in spending it for

...4

followers of Jain religion, pathshālā (place where Jainism is taught), Upāshraya (place for Jain monks and that for nuns), dharmashāla (i.e. an inn) or for school, college, hospital etc.- amounts to misappropriation of devdravya. And in the present time of materialistic world, somewhere - someone - Jain - trustee & other think about devdravya in such a faulty manner.

Some Jains even claim that the amount/asset from highest bidding of *swapna* be included or transferred to *sādhāran* fund (i.e. general expenses fund account) meaning thereby that from such asset if places for monks/nuns are constructed or inns or places teaching Jainism are constructed and managed or some needy and deserving Jains are financially supported-then such use/practice is not objectionable. The reason put forward behind this argument is that those *swapnas* (i.e. the dreams) had come to mother Trishalā when the soul of Lord/God Mahāveer was in her womb as an embryo, and had not attained the state of Teerthankar i.e. God.

SWAPNA-DRAVYA IS DEVDRAVYA ONLY

But such a thought is a misinterpretation, fallacious & ill-conclusion of word 'devdravya'... because the dreams came to Trishalā mātā not when her elder son Nandiverdhan was in her womb-but she dreamt when God/Lord Mahāveer came in her womb. Hence, behind those auspicious dreams-the reason was, of course, of the God Mahāveer alone.

Moreover, the God is the God - at all points of time. As such, the asset/wealth from the highest bidding in respect of those dreams - precisely amounts to dev-dravya. In addition, numerous highly learned and well-versed Ācharyās too-clearly state that 'the assets gathered from the bidding of *swapna* (dreams) are undoubtedly 'dev-dravya'. *It is, therefore*, desirable and fair to consider dream-income as dev-dravya, and the same could be used in all the various works concerning temples - but should not be used for the works other than that of a temple and / or that for an idol.

The present booklet 'The tale of Nābhākarāj narrates that the use of the dev-dravya beyond the boundaries laid down in the 5...

scriptures is improper, wrong and is a cause of sin. Even in non-jain (scripture) Mahābhārat written by saint Vyās, it is stated that “प्रभास्व न भुञ्जितम्” meaning thereby that the wealth of or concerning God - should not be misused or misappropriated.

Authentication Concerning The use of devdravya

(1) सति हि देवद्रव्ये प्रत्यहं जिनायतने पूजासत्कार संभवः ।

- (Shrāddhadin Kṛitya, Pg. 275)

Meaning : It is because of dev-dravya that day to day - the worship, decor etc. is possible in the temples of the Gods.

(2) चैत्यद्रव्यस्य जिनभवन-बिम्बयात्रा-स्नात्रादि प्रवृत्ति हेतोः हिरण्यादेः वृद्धिः कर्तुं उचिता ।

- (Shrāddhadin Kṛitya, Pg. 269 and Updeshpad)

Meaning : The utility of chaityadravya (i.e. devdravya) are for temple of God, idol-worshipping, celebration of Gods' various festivals, *snātra pooja* (i.e. a type of worship of God Arihant by giving bath to His idol.) Hence, for performance of these activities, gold-silver etc. wealth be gathered-increased.

(3) जेण चेइयदव्वं विणासिअं तेण जिणबिम्बपूआ-दंसण आणंदित-हिययाणं भवसिद्धियाणं सम्मदंसण-सुअ-ओहि-मणपज्जव-केवलनाण-निव्वाण लाभा पडिसिद्धा । (वसुदेवहिंडी-प्रथम खंड)

Meaning : One who destroys or misuses devdravya-such person thereby prevents various benefits such as samyag-darshan (shraddhā) (i.e.true faith), Shrutgyān (i.e.true knowledge by hearing) Manhaparyaya Gyan (i.e.knowledge about other's thoughts) Kevalgyan (i.e. Omniscience), Salvation-Liberation etc. etc. which results out of worship and darshan (i.e.sight of teerthankars with devotion) by bhavsiddhika (i.e.the soul which is eligible for Salvation) whose hearts are filled up with joy by worship and darshan of God's idol.

In addition to the above referred authentication from the scriptures, other scriptures such as *Shraddhāvidhi*, *Dravyāsaptatikā* etc too, unanimously state that - Devdravya can

be used in repairs and renovation of God's temple, worship-decoration of God, in snātrapujā, in various festivals and programmes in devotion for the God and in such other similar activities. Here, 'in such other activities' means 'construction of the Jinas' (Gods') new temple'. - by utilization of the devdravya.

The sum and substance - idea - essence is that not a single script describes or states or narrates that 'a new temple of Jina (God) can be erected from the wealth of Devdravya'. But it is authenticated by the Āchāryas with true and detailed knowledge about the religion and they have given their interpretation and decision that the use of word 'Aādi' i.e. etc. or in such other activities-means that the devdravya can be utilized also in construction of a new temple of the God.

It is precisely and categorically declared that the dev-dravya can be utilized for repairs and renovation of the Gods' temple; and along with that the same can be used for purpose of Puja (worship)-Satkār-Aāngi (i.e. decoration of God's idol), Snātrapujā (i.e.celebration of the God's birth by the Indras (King of dieties = Indra) and for celebration of the festivals of the God with devotion. Even the highly learned Āchāryās have given similar decision by the *pattak* of *samvat* year 1990.

Hence, the wealth or asset or fund of Devdravya should not be used for any purpose other than those laid down by the scriptures-means that it be not used for upāshraya (i.e. place for Jain Sādhu (monks) and Sādhvis (nuns), pathshālā (i.e. place where Jainism is taught), gyānbhandar (i.e.library with books on Jainism) gurumandir (i.e. temple of guru - preceptor) āyambil account (i.e. spending for food etc. for people observing āyambil i.e. a type of a penance) betterment of needy and deserving Jains and for such other purposes. The question, therefore, of the use of such devdravya in or for school-college-hospital; does not arise at all.

The great Rev. P. P. Aacharya Vijay Premsooreeshwarji Mahārāj Sāheb too, after discussing the scriptures with his highly learned and well-versed disciples-declared that the worshipping etc. of God can also be done by the use of devdravya. As such,

transferring, wealth/asset from the *Devdravya* to *Sādhāraṇ* account (i.e. general or miscellaneous expenses account) by shree Sangh (i.e. the management authority) is totally unfair and unreasonable.

Considering all these aspects, **the devdravya should be protected, increased and be utilized in manners-laid down by the scriptures.** The follower of this path, in this manner, is blessed or bestowed with the reward in terms of even the last & the highest state of teerthankar Nām karma. (i.e. the highest state of the God i.e. Teerthankar)

"This Devdravya is of our sangh (i.e. group of Jains). When we erected the temple, we did not seek financial aid from outside. We, ourselves, united and contributed and constructed the temple from our money/wealth. Hence, the dev-dravya in our temple, is ours' (our sanghs'). Hence, though other sangh may be in need (of dev-dravya), why should we contribute?" Such an activity-or a mere statement or even such a thought is equivalent to causing obstacle in the devotion towards the God. Even depositing the same with greed & attachment in Bank or elsewhere too, is unfair. Because, the present condition of the state-country is such that the rate at which the prices are increasing, the interest rate does not increase at that rate. On the contrary, the interest rate is decreasing. There is therefore, day by day reduction of purchase power - value of a rupee. As also presently, there is a danger of loss and destruction of devdravya even in giving the same to Jains on interest basis. And many a times, there are possibilities of not getting back the same in time of need or there is risk also of possibility of party going bankrupt .

Moreover, the act of those leaders or trustees or a sangh is also unfair and unreasonable; who levishly and unnecessarily spend or rather throw away the sanghs' excess dev-dravya by making the devdravya empty by spending for unnecessary silver bhandar (safe), silver doors, set of gold-silver crown etc. for Gods in their temples, for putting up unnecessary gates outside the temple and for such other purposes with greed and thus avoid any possibility of aiding to or contributing to other needy sangh with generosity and kindness.

Some Jains believe that fund from down listed account can be transferred to upward listed account i.e. from gyān a/c (i.e. funds meant for printing, maintaining etc. of books on Jain Religion.) to devdravya account. But, this is not fair always. A father is not to take daughters' money. Though, in time of crisis or emergency - a father may take money from his daughter - but he would return the same to her. Similarly, money or fund can be given from gyān account to devdravya account-with a condition of returning the same to gyan account; thus, it should be like a loan-transaction.

If the money of gyān account can be transferred or put into devdravya account, then there does not remain importance of a separate account of gyān. But, the authors of scriptures, have declared gyān account as a separate-individual & an independent account.

Moreover, it is also unfair, illegal and fallacious to believe that it is more beneficial-adviseable-desireable, to give in or contribute or donate in devdravya and that it is less profitable to give in other account/funds.

A sensible-an intelligent Jain has to consider position of all the accounts and has to contribute - donate to fund-account, which has short or less fund or balance and is in more need. A mother takes special-more care of her sick or weak child. A farmer supplies water to all needy crops after fetching water from the well. In the similar manner, an intelligent and generous Jain has to take care of small account funds such as pāthashālā (i.e. place where Jain Religion is taught), *vaiyāvachcha* (account to take care of sādhus and sādhvis (i.e. Jain monks and nuns) and *sādharmik bhakti* (account to serve Jains with devotion)

Just as in the case of some Jains who have ill-thoughts on and for the wealth of devdravya, similarly, the circumstances are taking place whereby the government may also take over (usurp) the wealth of devdravya from the Jain *sangh* with the enforcement of the law.

Considering all these aspects using/utilizing and preserving the devdravya as per the Jain scriptures, is the noble way of

devotion towards the God.

With well-wishes that on reading Nābhākrāj-tale, may we all become the protectors-saviours of the devdravya and gradually become the Omniscient.

I beg pardon (Mi-chchāmi Dukkadam), if anything is written in this booklet which is contrary to or contradictory to the God's Orders or Dictums.

- Disciple of, Rev. preceptor shrimad Vijay Bhuvanbhānu Sooreeshwarjee Mahārāj Sāheb,

Rev. Pannyās Bhuvansunder Vijayjee Gani Mahārāj.
Vikram Samvat - 2064, Irlā Bridge, Mumbai.

***The Advantages
- Benefits By Worship Of God.***

- By worship of Gods' idol-wordly death and births get reduced (Aāvashyak Sootra)=(Script of necessary acts).
- By worship of Gods' idol-Moksha-Mukti-Liberation-salvation is gained. (Raypaseni Sootra).
- By devotion for the God, soul entitles the state of Teerthankar Namkarma (i.e. gets even destined to be the God-in future). (Gnātā Sootra)

- Contentment is the highest bliss.
- ILL Gotten - ILL Spent.
- No Pain - No Gain !
- TRUTH has nothing to fear.
- Riches have wings.

Preface

With blessings of Rev. P. Ācharya Shree Vijay, Jagachchandra Sooriji, there was an occasion to stay at Mumbai at shree Vāsupuja Temple, Zaver Road, Mulund (West). on maun Ekādashi of V.S.-2062, (Maun Ekādashi is a festival to remain silence-becoming speechless.) There a copy of Shree Nābhākṛājī-tale, written in Sanskrit by Shrimad Anchalgachchhesh Merutung-sooreeshwararji Mahārāj Sāheb, came into my hands. I read it and extremely liked it - Read it 3 to 4 times. There is a tale of 3 souls, narrated in it. One protected, preserved and saved the devdravya and as a result thereof only in 3 reincarnations/re-births. attained the salvation-liberation-moksha, While the other two misappropriated the devdravya, and as such got pains and sorrows of worse, degraded and ill-re-birth/re-incarnations for the very very prolonged period of 19 kota-koti sagaropam (i.e. a period of innumerable years)

Presently, there seems to be ill-thoughts of the Government on the wealth of the temples. Government has taken over the administration of a number of the religious temples, institutions etc. By the provisions of the acts like the Bombay Public Trusts Act, more and more attempts are made to chase and corner the wealth of the religious institutions. Exorbitant taxes are imposed, more and more (taxes-cess-land revenue-duty etc.) are in the process of being imposed and enforced. The prevailing situation has become extremely difficult-hard-tuff.

The intelligent Jains are, those who are indeed, eager and ready to take care and protect the devdravya etc. wealth for the religious purposes at their level best. This belief of theirs' may become more firm by reading the tale of Shree Nābhākṛājī, and it is this idea which has motivated and inspired me to translate this (tale of Shree Nābhākṛājī) in Gujarati language. Earlier, Yashovijay Sanskrit Pāthashālā, Mehsānā (of Gujarat state) has published its' word to word translation in the Vikram Samvat Year 1963 (i.e. the calender related to the King Shree Vikramāditya.

There are many a things to be known and understood about the protection-administration-proper use of the wealth of the religion-such as devdravya etc. In the present age, it is absolutely necessary for the administrators of such wealth to obtain the detailed knowledge about the same from the highly learned and knowledgeable preceptors.

I bow down with devotion and utmost faith to Rev. P. Aachāryadev Shree Vijay Jayghoshsooreeshwarjee Mahārāj Saheb, having a large number of disciples, as also to Rev. P. Aacharya Shree Vijay Jagachchandra Sooreeshwarjee Mahārāj Sāheb, who have sole target of self-restraint and who have given their blessings for the publication of the present edition of Gujarāti translation. How can I forget Vardhmān Taponidhi Rev. P. Pannyās Shree Bhuwansunder Vijayjee Mahārāj Sāheb-who has been helping me in practicing the threefold path of religion with true knowledge - faith & conduct as also who has written the introduction for this booklet in Gujarāti with great enthusiasm Rev. P. Munirāj Shree Bhāgyasunder Vijayee Mahārāj Sāheb has also provided me with moral backing and assistance. I beg pardon threefoldly - for sins by thought - speech & by body as also by doing or omitting, getting caused & by appreciating a sin; if any mistake has remained in present (Gujarāti) translation of the ideas and thoughts. The learned Rev. intellectuals may kindly oblige by writing in this behalf. Now this English version by Babu Jitendra will also prove helpful to the English knowing people.

Nyāy Vishārad, the well wisher of the Jain Sangh, performer of 108 Vardhamān Aāyambil Oli (a type of penance), Rev. P. Aāchāryadev Shrimad Vijay Bhuvanbhānu Sooreeshwarjee Mahāraj Sāhebs' desciple.

- Pannyās Gunsunder Vijayee Gani

- Actions and Reactions are equal and opposite.
- Sow well, Reap well !

Shree Nābhākṛāj Tale...

By Shrimad Anchal Gachchhesh Merutungsoorivar

Brief Introduction of the author Rev. P. Acharyadev

Birth	Vikram Samvat 1403
(Jain Sādhu - Dikshā) Initiation	Vikram Samvat 1410
Aācharya	Vikram Samvat 1426
Script	Vikram Samvat 1464
Present Body the Soul left	Vikram Samvat 1473

He was born in a village Nāni of the state Mārvār (Rājasthān). Mother Smt. Nāldevi, father noble gentleman belonging to hereditary of Prāgvat Caste and Named Vayarsinh Vorā. Indication of birth by Divine - Dream - Initiation at the age of 7 years. - Expertisation in, Grammer - Literature - - Ashtāng - yog - (Eight types of yoga) - mantra - Aamanya -(moral restrictions) Aāgam (Jain-scriptures) etc.

• Sermoned preached the religion of Ahinsā (non-violence) to Yavanrāj and made him accept the path of non-violence.

• Converted 100 persons including Fangar Meghrāj of Rathod parentage to the path of non-violence in city of Lolādā.

• Sermoned the religion to the Emperor Mohammad (Sultān) of Gujarat and sent back the Emperor and his soldiers from the town of Lolādā.

• Soorejee got a snake-bite in the town of Lolādā. He removed effect of the poison by chanting of great mantra of God Shree Jeerāvalli Pārshwanāth. The poison resulted in terms of Nector. Soorijee got rid of the terror of 13 hand long panthor which was at the main gate to this town.

• After preaching religion to Yavanrāj, near Pātan, he preached him not to indulge in Hinsā. (violence)

• Various similar astonishing and miraculous incidents of the life of Rev. Soorijee are described by Rev. P. Muni Shree Kalaprabh Sāgarjee Mahārāj Sāheb.

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The Tale of Shree Nabhākrāj.....

Written by Shrimad Anchalgachchesh Merutungsooreeshwar

Now, the Rev. P. Sooridev begins the tale comprising of 295 poetic-stanzas. Narrates by praising the Jain-God.(i.e. Teerthankars)

Let the God Shree Jeerāvalli Pārshwanāth be for your pleasure, joy and peace-who causes, bestows and brings all the auspicious qualities such as good fortune, pink-health, glory - superior status, good thought - fame - positive aura - reputation - luster - bravery - noble wealth - mannerism - justice - constant glory and credit - love etc. in the normal and natural manner.

The script author and a great poet begins the 'Tale of the King Nābhāk' after bowing down to the present highest authority of the Jain reign SHREE MAHĀVEER SWĀMEE with deep faith and devotion. In this script, mainly there are details and description of the benefits to the soul which are gained by increasing and protecting the *devdravya* - and that of the loss and disadvantages which result due to the negligence-misuse-misappropriation of the *devdravya*. (Dev-dravya = wealth & assets etc. of Jain - God's Idol) - which is contributed by people for Jain - God's Idol & for Jain - God's Temple).

It is greatly beneficial to hear the tale of the King-Nābhāk-for those people who are noble & intelligent (i.e. expert in understanding and deciding or determining the true characteristics of any thing in a proper manner.) The *Jāngulī vidyā* (a kind of Knowledge) if chanted and practised in a true and proper manner can remove the poison of a snake-bite, Similarly, the poison of greed also vanishes away from those who hear this tale. A noble soul which hears this narration and enjoys the **nectar of ears-by hearing with deep love and devotion-such a soul** always remain the sharer of all the wealth of materials as also that of good qualities by becoming filled up with the quality of satisfaction.By this tale of the King Nābhāk-which is described by the ancient munis i.e. sages and which is sacred and loved by the

meriteous people whose mind is not bestowed with happiness? Yes ! It please all. The place is Bharatkshetra of Jambhūdwīp. The time / period is of that between the period of the God Shree Pārshwanāth and the God Shree Nemināth. Here, there is a town namely-Kshitipratishthit. There lived numerous Shreepati Vishnu = wealthy people, Brahmā the people practicing celibacy, Jishnu = Indra, & victorious people and Shreed = Kuber, great donors. A town of Nāgkumar deities namely Bhogāwati - looked adorned and decorated by a single gem on the head of a single Nāgendra. Being ashamed by the numerous lustful men who were all possessed of gems & jewels in the town of Pratishthit; the town of Bhogāwati went into the Nether-land (below the earth.)

Here, the King Nābhāṅk was ruling who was very handsome like the Indra (king of deities) and was sinless and free from tension.

Once the King was sitting joyfully in the royal council, at that time a wealthy businessman came there, offered some present and properly bowed down to the King. The King inquired :- 'Who are you? Where do you come from? Where are you going?' The businessman replied in comfortable and healthy manner, King ! Listen to this :-

My name is Dhanādhyā. I reside in Shree Vasantpur city. I am on my way to pilgrimage of the mountain Shantrunjaya, which is the topmost place of pilgrimage; and during proceeding on that way, I have reached here.' The King inquired :- **'What is Shatrunjaya? What is the advantage/benefit of it's pilgrimage?'** The rich man said :- 'listen..... I am narrating something about the details of great, splendid and astonishing influence of this place of pilgrimage which are described by the ancient great people.

O God Almighty Omniscient! You are a self-lit lamp and hence you do not need any external fuel of preachings of other saints. The stormy winds of illusions cannot extinguish or fade Your light of infinite knowledge. Your unique existence does not emit the smoke in the form of Raga (रागः) and Dwesh (द्वेषः). You also do not depend upon the help of others on the path of salvation like an ordinary lamp relying on a cotton wick.

In fact, You are the unique lamp to lighten the whole universe at a time by Your theory of Anekantavada (अनेकान्तवाद), Syadvada.

The Importance / Grace / Glory of the Teerth (Place of pilgrimage) - SHREE SHATRUNJAYA

In the ancient times, there lived Shree *Nābhi - a Kulkar*; - in this *Bharatkshetra*. He had a wife, namely, Marudevā who was good - charactered and whom he loved very much, God Shree Rushabhdev got born in her womb. At that time, from the very long period, the people were absolutely ignorant about the dharma (Religion) and karma (deed/action) - as a result of the kaal (i.e. timecycle). Shree Rushabh showed the path of both dharm (Religion) and Karma (deed/action) to the people. Born in this place, the God abolished the path and practice of immoral behaviour such as marriage between brother and sister etc., and he rooted and established the path of justice. The first King of this era Shree Rushabh got married with two girls - Sunandā and Sumangalā. As a result of this marriage - they got hundred sons. He got initiated as a Jain muni (monk) after dividing his empire and enthroning his 100 sons as King of the different provinces. He gradually obtained, enlightenment by performing severe penance and meditation and became Kevalgyānee - Omniscient. He sermoned the noble souls of Bharatkshetra about the ten-fold yatidharm (religion of munis & saints.) including forgiveness and politeness.

This God of the gods - the ultimate saviour visited the holy mountain Shree Shatrunjaya which is the beauty of Saurashtra (of Gujarat state in India) for crores of times. His *samovasaran* (the place where sermons by God are given and which is created = by deities under Rāyan tree (A type of tree) Here, He uttered the sweet and melodious speech which spreaded over a vast area of One Yojan (i.e. 1 yojan = about 8 miles). He addressed to his first Gandhar disciple shree Pundarik Swāmi and said - "O Gandhar! This Shree Giriraj (mountain) is beginningless means mostly-generally Eternal, no doubt there will be change-fluctuation-reduction etc. as a result of effect of the kāl. (time-cycle)" At the moment, (in the time of God Shree Rushabhdevswāmi) it is spreaded over 50 yojan about (= 400 miles) at its' top, it admeasures 10 yojan (80 miles) and it's height is of 8 yojan (= 64 miles). By influence of Kāl, it will gradually turn into size of seven hands (= approx 14 inch) and will regain its' prior size.

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SHATRUNJAYA - THE DESTROYER OF SINS

This great mountain of pilgrimage has three permanent names, (1) *Shree Shatrunjaya*, (2) *Shree Vimalādrī* and (3) *Shree Siddhakshetra*; and as you will arrive here and attain Liberation / Salvation - its' fourth name will be '*Shree Pundarik*'. All the sins of those who sincerely serve and take care of this mountain Shatrunjaya-get destroyed by all means forever. Does not the sand get the highest form of gem by the influence of the holy land? of course, it does. Whichever noble soul visits this Holy mountain with sacred motive and good intentions for it's darshan (sight of Tearthankars with devotion), such soul is not only saved from getting re-birth in Hell or in species of birds and animals (i.e. teeryanch) but it's re-birth as a human being or as a deity also discontinuous or stops; and as a result, such soul attains eternity-the state of Salvation - Liberation and gets freedom from the bondage of the cycle of birth and death.

When Shree Pundarik and other munindras (monks) heard these priceless words of the Omniscient-first and foremost guru (preceptor) shreemad Ugādeesh; they became extremely joyful. Shree Pundarik Ganadhar Mahārāj along with five crore munis (Jain-monk) performed the rites and rituals of Jain religion in a beautiful manner on this pilgrimage place, and they got moksha (Liberation/Salvation), respectively. The first Teerthankar God Shree Rushabhdev completed his lifespan of 84 lakh poorva. (i.e. 1 Poorva = 100 crore x 70,560 yrs.) including beautifully observing the sainthood for one lakh poorva - and obtained moksha (Liberation/Salvation) on the *Ashtāpad* Giriver (mountain). The eldest son of the God i.e. Emperor Shree Bharat Chakravarty got erected/built-a temple of gold and got installation as also attunement done on the idol of the God Shree Aadidev (i.e. Shree Rushabhdev) admeasuring 500 dhanush (1 Dhanush = 4 hand's length in measurement) and which was made of gems.

See what a Jain-poet says :

शत्रुंजी नदीको नहा के, कष्टे सुर सान्निध्यदायी,
पणसय चाप गूहा ठाड़... विवेकी विमलाचल वसीए

That sacred soul which possess in his heart, the holy name of the God Shree Rushabdev, such a soul is not at all tortured by the pains of quarrel. The noble soul which joyfully follows the path of Salvation in terms of true darshan-faith, true gyān = True knowledge, - charitra true character - such soul does not ever get trapped in the *sansār* (worldly - affairs) of lust-hatred or in the fourfold rebirths. (i.e. of birth in Heaven, in Hell, as human-being or as animal or birds (teeryanch))

There is no better place of pilgrimage than that of Shree Shatrunjaya in this Universe, nothing is more respectable than it, nothing is more beautiful or worshippingable than it, there is no better intention for meditation which can be thought of than this holy Shree Shantrunjaya.

In the scripts of other than Jain - darshan (i.e. religious philosophies) too, it is said that :- 'The area of this Giriver (mountain) is 50 yojan (i.e. 400 miles) at bottom, 10 yojan (80 miles) at the top and its' height is 8 yojan (64 miles).' approximately.

In the *Bhāgavat Geetā* it is stated that :- 'By darshan (vision with devotion) of Shatrunjaya teerth, by a touch of Raivatāchal (i.e. *Girnār*) Girirvar mountain and by a snān (i.e. bath in holy water) in *Gajpad* kund (a pond) - the noble soul becomes ajanmā i.e. free from bond of birth and death; means that it gets Salvation (moksha).'

Script Nāgpurān says :- 'The benefit - gain - advantage - religious merits etc. which are gained by pilgrimage to 68 teerth - (place of the pilgrimage) - all these are obtained-bestowed by mere a darshan of the topmost holy pilgrimage place of Shree Shatrunjaya.'

Teerthmālā stava narrates :- 'Hence, O Emperor! O King! The gentle souls having bestowed with superior birth as a human being and the land of Bharatkshetra - should take the advantage of the laxmi (wealth) by it's use for the great pilgrimage of the Yugādidev (i.e. Shree Ādināth = Shree Rushabhdev God = Jin = The great Teerthankar (at Shree Shatrunjaya))." In this manner, the wealthy man namely Dhanādhyā described the great

pilgrimage place of Shree Shatrunjaya before the King Nābhāk. The lover of the Religion, King Nābhāk was overwhelmed with joy on hearing this wonderful glory of the teerth (place of pilgrimage.) The King offered respectful farewell to the wealthy-man, and decided to go on pilgrimage of Shree Shatrunjaya. Why delay in good cause? [Refer Appendix 2]

OBSTACLES IN TEERTH YATRA

The King inquired and got fixed an auspicious time etc. for his pilgrimage. On the day of departure itself, the King got severe headache. He missed the opportunity.

The King repented for this. The King got another '*muhurt*' (auspicious time). On that occasion too, the Kings' eldest son suddenly got severe suffering. Even this time the '*muhurt*' could not be fulfilled and as such the King again became sad. He inquired for 3rd muhurt. On that very day too, the Queen got tremendous pain. Similarly, the fourth muhurt was a failure, upon a doubt of revolution in his army. Blaming his own soul that 'my soul is extremely sinful' the King got the 5th muhurt. This too, was missed due to the fear of (attack from) the army of the other King. The saying that- 'There are 100 obstacles in a good cause' - became true for the King. The worried King was eager to know 'why it so happens time and again?'

Due to the Good fortune of the King, the Aācharya Yugandhar Soorijee Mahārāj Sāheb had arrived in a garden of the town. Vanpāl (person who takes care of garden) brought the good news to the King. The King visited the garden. The Kings' joy knew no boundaries - he came to know that the Guru (the preceptor/ monk) possesses Four types of gyān (knowledge) upto manahparyav gyān-telepathy (i.e. the knowledge by which one could know the thoughts of other person). The King bowed down to the Guru with deep respect, love and devotion. He narrated all the facts and inquired about the reason of the obstacle on his path to the pilgrimage to Shree Shatrunjaya. The Guru used his knowledge of telepathy, then through his thoughts, he bowed down to the Arihantdev (God) prevailing in the Mahāvideh area, and then through his minds' powers inquired with the God about this problem. Upon knowing and understanding the reply of the
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God clearly, the Aācharya Shree replied to the question of the King by narrating the tale of two brothers - namely Samudra & Sinh.

The story of two brothers - Samudra and Sinh - On the topic of protection and misuse of the Dev-dravya.

Once upon a time, in the past *chauvishi* (twenty four Teerthankar = 24 Gods) and before 19 kotākoti sāgaropam kāl (19 trillion sāgaropam (sea measurement)) - from todate - there was a city named Tāmlipti in the time of the God Arihant Shri Sampratiswāmi of Bharatkshetra of Jambhūdvīp. There lived two real-borthers. Elder brother Samudra was sinless-religious-meritful and of sober nature, while the younger brother Sinh was of the contradictory nature i.e. he was sinful, non religious - meritless, wicked and cunning. One was like a tree giving sweet fruits and another was painful like a thorn.

Once, they were digging land for installing a beam / a pillar for their house. At that time they found the treasure of 24,000 dinār (i.e. = gold coins). They also found a plate of metal alongwith the treasure. There was writing on that plate = 'Dev-dravya has been burried here by a member of family namely Nāag.' After reading this, Samudra-being fond of Justice-said 'We will utilize this wealth for the betterment and upliftment of the soul of the Nāag Goshtik at the pilgrimage place of Shree Shatrunjaya.' The younger borthers and his wife heard this. She poisoned her husband's ears which worked as fuel on Sinhs anger like a fire under wind. Sinh roared at Samudra- 'Who has told you to become a tail of justice-morality? Don't you know that my daughter has attained the age of marriage? Due to lack of wealth, she could not be got married so far! Now, when the wealth has come to us, better not become overwise. Understood?' Samudra thought 'my brother is wicked by nature, moreover there is a backing from his wife. Someone has rightly said = 'Though born in a noble family - a soul commits sinful acts under influence of woman.'

My brother shall be thrown into the dreadful degraded re-

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birth due to misappropriation of the devdravya, as such I have to explain and make him awakened and alert by sweet and enchanting speech. Thinking in this manner he said :- 'Brother! why are you not afraid of this tremendous sin which gives Hell? Why desire to utilize for yourselves the wealth which is for the Jineshwardev (i.e. the Idol of the God) ?' (Refer Appendix 3)

The pleasure, joy and happiness which is desired by personal use of the devdravya; the ambition to get pleasure by sexual relation with-other than ones' own wife - are certainly causes of the endless and infinite pains and sorrows.

The authors of the scriptures states that : by destruction / mis-appropriation of wealth of ('chaitya' i.e. God's temple & God's idol), by the murder of a muni (Jain monk), behaving in shameful manner - violating Jainism, by breaking the celibacy of a Jain nun - is like putting fire to the root of tree which bestows of the Jain Religion in future birth. It means that afterwards, in the other rebirths, getting of the Jain Religion - becomes extremely difficult. See what a Jain poet says :-

● **परदारा सेवी प्राणी नरकमें जाये;**

'Soul gets Hell by sexual relation with one who is not one's own wife.'

'It is better to serve others; better to be a slave of someone, oh ! it is better to even beg from house to house; but not to misappropriate the wealth of the Dev = God which brings tremendous sufferings for a prolonged period.' Despite elder brother Samudra's such touching sermons, younger brother - Sinh remained silent, he stoodup and walked away from there.

The crooked wife again poisoned the ears of this wicked-puppet Sinh, privately :- 'You still continue to be such a pious, innocent and simpleton! Why do you get cheated? How could such stories of devdravya be true? Those are mere whims and fancies. Who gets cheated with such tales? Leave the entire matter! By hook or crook, you get our one half share of the property from the elder brother! Obtain even the half of the said wealth! How can one stay with such elder brother who is not a practical person?' The ill thoughts of Sinh increased. He

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abandoned food etc. and informed the relatives for division of wealth etc from the elder brother. With their support, he got the half share in the property as also that of the said treasure. The property of the two brothers was divided into two. At that time younger brother Sinh was filled up with joy, for getting what he desired.

HONESTY ALWAYS PAY

Lover of justice - Samudra - thereafter prepared for the visit to the prime holy place of pilgrimage - Shree Shatrunjaya. He was anxious and determined to spend the half of the treasure on that pilgrim for the upliftment and betterment of the soul of the Naãg. No sooner he started for the pilgrimage, the younger brother Sinh played one wicked trick-mischievous game. He reached the King and said :- 'O King! My brother has got a treasure while digging the land. Under pretext of visit to pilgrimage, he is leaving the city with that treasure with breachful and offenceful motives and intentions. I am in no manner involved in this breach and offence.' The King immediately called and got Samudra produced before him. He narrated the entire true story. He showed the wealth as also the writing in this behalf to the King. Samudra's truth clearly impressed the King. Samudra was honoured by the King who was a lover of justice, he permitted him for the pilgrimage. His enthusiasm was doubled. He obtained another muhurt and immediately started for the pilgrimage with the members of his family. He was, as if chanting =

एकेकुं डगलुं भरे, शत्रुंजय समुं जेह;
रुषभ कहे भव क्रोडना, कर्म खपावे तेह...

'Every single step towards Shree Shatrunjaya destroys the past karms of crores of births. Such is said by God Rushabh'. Shree Shatrunjaya was now only 4 yojan (i.e. 32 miles) away. Samudra and others were taking rest. After their lunch at the banks of river Saraswati in town Kanchanpur, a miracle took place. The King of that town had died without a son. In order to have a new King, the five natural as also divine incidents were arranged; and the Kingdom was bestowed to Samudra. Now, from Samudra, he became the King Samudrapāl. The King

Samudrapāl entered the town with great pomp and show and with victorious celebration, he was sitting on an elephant, was with a white covering like an umbrella on his head, with two chāmers (i.e. a type of handfan to give wind) on his left and right side, followed by the residents of the town, was highly praised by the great poets. He was proceeding on the wonderful road with the soldiers/army with 4 coloured uniform, with the melodious tunes of musical instruments as if cosmos was filled up, with torans (i.e. canopy) moving here and there by the wind, with highflags, with wonderful scenes and dramas being performed, with the land with coloured water and colourful beautiful rangoli (i.e. pictures made on earth with colourful powders) and where the town had got shops in row with decorations (chandarvas). - on the top of their door-tops.

After completing the work of the Kingdom, the King, along with his family and his army, reached the mountain Shatrunjaya with great pomp and show. He worshiped the God Shree Aādishwar in a wonderful manner and with deep love, devotion and firm faith as also by performing various (types of Poojā's such as snātra poojā etc. as shown in the scriptures. He lavishly spent and donated on this Teerth for the purpose of great worship-dhwajā-arohan (i.e. flag - establishing) etc. to such a high level - that upon seeing this, even the great donor Megh (cloud) too, got ashamed. He performed *ashtānikhā* (eight-fold worship) festival of God and utilized and spent the half of the treasure concerning that devdravya in fair & beautiful manner - by worthy worship etc. of the God of the Cosmos - Shree Ādināth; and by pronouncing the name of Naāg KAUTAMBIC.

YES ! THE RELIGION DEFINITELY SAVES

Now, when this King Samudrapal was entering his kingdom after returning from the divine Shree Shatrunjaya mountain, he was cornered by the other jealous Kings thinking - "this baniā (businessman)- a King?" There was a battle between the soldiers of both the sides. Considering that his soldiers are about to be defeated, no sooner the confused King Samudrapāl thought :- 'What to do now?', then his soldiers threw the tied up enemy Kings at his feet. They were urging with folded hands to him

‘save us - save us!’ They were released from the bond. The King surprisingly asked those Kings themselves :- “what happened ?” They replied : ‘we do not know anything else, but that while fighting with wicked thoughts, we ourselves got tied up; and there is no doubt that we are made free of the bond only by your mercy. Therefore, please accept us in your service for our lifetime.’ It was proved that the religion which is protected (practised) does protect. With those Kings in his service, the King entered the town with great pomp. After narrating the incident to his officers looking after the work of the Kingdom, the King respectfully gave farewell to those Kings in his service. The anger of gentlemen remains only upto bowing down.

Thereafter, he went to the Royal Temple and worshipped the Gods there. Thereafter, he saw a vyanterdev (a deity of low category) standing before him. The King asked him, ‘Who are you?’ upon this the vyanterdev said, :- ‘O king! My previous birth, I was by name Naāg of Tāmlipti town. My ancestors had built a beautiful temple of the God. I was managing its’ affairs. But out of greed and wicked thoughts, I used to nourish and take care of my family members out of the Devdravya. This resulted in the destruction of my entire family.’

Once, I heard from *naimittik* (a kind of astrologer or fortune-teller) that misappropriation of the dev-dravya results in destruction of the family. Upon this, I got scared. I immediately abandoned the tremendous wicked act of theft of the dev-dravya. At that time, the remaining wealth of devdravya which I had in balance - i.e. 24,000/- dinār (i.e. 24,000 gold coins) - that asset I buried in the ground along with a metal plate with the writing thereupon ‘This wealth is concerning the Dev (i.e. Jain God.)’

UTILISATION OF DEVDRAVYA IN DEVPOOJA

Thereafter, I was living by doing proper work as per my ability. At last, when I was tortured by disease, I heard in the night the glory of Shatrunjaya which was uttered in very fine tone by my neighbour who was an old lady. I completed my life, while I was keen in listening to that glory with deep concentration. After my death, I got birth as a Vyanterdev on this holy mountain of Shree Shatrunjaya because of that deep concentration. I

recollected my past birth when you took my name there, and in my happiness I thought :- 'O King! you have done a very noble work by utilizing the Devdravya in devpujan (i.e. worship of the God). Therefore, I have come here with an idea to be in your company and service, as yours' is a holy and a gentle soul. Remember, it was myself, who caught the wicked Kings who had ill - thoughts to takeover your Kingdom / province - and thus I became helpful to you. But, remember that my (divine) powers are limited, and it is only because of this - that it is beyond my capacity to go to another place to stay there. Now I will return to the place, from where I have arrived here. But (you) give me the religious merits of the two pilgrimage of the great Shree Shatrunjaya every year - whenever you go for the pilgrimage - This is what I pray to you'. The King gladly accepted this demand.

**Q. : Whether good deed be donated in this manner ?
What benefit does it bring ?**

A. : The reply to this question is beautifully given in the stanzas no. 95 to 100.(See Appendix 6)

Remember, Jain religion accepts that the fruits of 1)Doing- 2)Getting done- and 3) admiring-all the three are equal. Whatever is donated, such object is bestowed thousand - times upon the donor. Religious merits is obtained or gained by donating of a good-moral-ethical deed, if sin is donated-then such donor-doer, gets the sin. (Verse 95)

Normally if a wealthy person gives from his own wealth to someone else, then his wealth reduces, but if the wealth in terms of worthy-deeds is given or donated to others, then that wealth of the donor gets highly increased and multiplied. (Donation of worthy-deed, is the donation of the religion. Shree Jeen-vachan (the Gods')- narration-statement highly appreciates this.)

The benefit-fruit of the donation of worthy-deed, which is pronounced (by son etc.) at the time of death or at some other occasion, is gained immediately by such person who is about to die - as also who hears as per his/her own thinking and faith. Now, if one (the son etc.) who has uttered the worthy-deed, actually acts as per it or ful-fills it; then he too also gets free from the debt
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and becomes a meritorious person; otherwise he remains indebted and as such how can it at all be possible to attract religious merit? (He, thus, becomes a sinner.)

Now, if a person is not addressed by worthy-deed at the time of death (by his/her son etc.) but if that soul in its' next *gati* (re-birth), through use of its' *gyān* (a typical knowledge) comes to know that after its' death, worthy-deed is performed/donated by its' relatives and if such soul puts faith and admires it - then too, it gains the benefits of such worthy-deed.

Except in this manner, the soul of deceased person does not get benefit of worthy-deed (even) if its' relatives (son etc) perform worthy-deed under its' name. No doubt, the relatives by performing such worthy-deed shows their love-affection-respect-devotion-towards the deceased by such social and practical acts. In short, it is worth - advisable - wise to perform - donate the worthy-deed to a person before its' death-by its' relatives. (Stanza 95-100).

After the departure of the Vyānterdev, the King who had personally known and experienced the benefits of the religious-merits got deep faith and great devotion towards the religion. If rain is not possible without clouds, if crop is not possible without seed, then how a soul can be happy without religion? King Samudrapāl sent his messenger to his younger brother Sinh in city of Tāmlīpti to fetch him with a desire that- he too may gain the goodness-worthiness etc. which he himself gained. That messenger came back after going there and said- 'O King! diligent search was made for your brother Sinh in Tāmlīpti city - but his presence could not be known there. It is learnt that he has run away from that place to some other place.'

The King now rules the Kingdom in a judicious manner. Every year he goes on pilgrimage to Shree Shatrūnjaya and other holy places of pilgrim; and enjoys the peace, happiness for a long period. Upon coming to know that his elder son has become fit to rule the country, he handed over the kingdom to his son and obtained *dikshā* (i.e. initiation) by spending wealth in various pious, holy and worthy deeds with detachment and in well and

systematic manner as a Jain Sādhū (monk) from a proper guru with great pomp and show and by performing systematic-rite-ritualful manner. Religious soul always has a slogan in the mind- **'HUMAN-BIRTH HAS ONLY ONE IMPORTANCE. NO (ULTIMATE) LIBERATION / FREEDOM - WITHOUT SELF-RESTRAINT-SELF CONTROL.'** The King Samudrapāl became muni. He then performed-observed fasting for 21 days by controlling the Kashāyas (i.e. inner vices) and completed the penance in a beautiful manner. After his death here, his soul took birth as an *anutterdev* (a type of deity) in a *vimān* (plane) namely *Sarvārthsiddh*, and after death there, his soul got birth in Aārya province and noble family . and performed sainthood in beautiful manner and then reached the state of infinite happiness i.e. Salvation-Liberation-Moksha-Mukti-state of no rebirth. (Yes! say moksha, or Mahāānad or Nector or *Siddhi*, *Kailvalya* (Omni-ness), *Apunarbhav* (state of no further re-birth), Nirvān (last holy death), Liberation, - it is all one and the same.)

WHAT HAPPENDED TO THE YOUNGER BROTHER SINH?

On the otherside, Sinh - Who had poisoned the ears of the King to wrongfully harass his brother Samudra, heard in the Tāmlīpti town that his elder brother had disclosed the truth regarding the devdravya etc. to the King, and upon realizing the truth - the King himself honoured Samudra and gave farewell for the pilgrimage to *Shree Shatrunjaya*- the top holy place of pilgrimage.

Now, Sinh got doubtful and ashamed by his own sin and as such humdily took his entire wealth and all the family members and reached the bate Sinhal in a boat. There, he obtained a favour of the King. With an intent of getting ivory, he came into a dense forest. He could not get anything else there, but he got living elephants killed by the hunters. And thus, he got heaps of ivory. Yes! Even the wealth earned sinfully, has a dreadful capacity that it gives thoughts and ideas only to do further sins. Soul alone causes bonds of karma, the fruit of those karma is faced by it alone, even the birth-death cycle is also of the soul alone and it is the soul alone which goes beyond the birth (i.e. in next re-birth). Who will explain this ultimate truth to him?

RESULT OF MIS-USE OF DEVDRAVYA

Sinh got four ships filled-up with ivory, left his family there, and proceeded towards Saurashtra (a place in-Gujarat state) for selling those ivory. Sinh survived with his skill, but in a dense place near beach of a river named Saurashtrā - all his four ships broke down to pieces. How can an extreme-sinner get, Liberation? (Extremely intense religious-merit or sin does give its' fruit in the same birth itself.) Ivory stock vanished in water and Sinh died and went to the other world i.e. in next birth after his death - in the 1st Hell as a Hell-dweller. After suffering tremendous tortures and pains there, he came out and (in next birth) became a wicked *sarīśarp* (a type of snake) died and went to the 2nd Hell. After having suffered a lot he became a sinful bird. After death he got birth in the 3rd Hell. Thereafter, became a furious lion, and being keen in violence, he got the 4th Hell. After this, he got re-birth incarnation of *drishti-vish* (i.e. vicious & poisonous snake who can kill by poison in its eyes) snake, With various sins-went to the 5th Hell. After end of that birth, his soul got rebirth as a wife of a *chāṇḍāl* (i.e. crucifier). In this birth, after committing a lot of sins, his soul reached the 6th Hell. Then, his soul became a big fish in a filthy Sea, after death it went to the 7th Hell. Then, it became *tandulīo matsya* (a type of small fish most of them commit mental sins to a very great extent). Again was thrown in the 7th Hell which is similar to an ocean of severe pains, tortures and sufferings. After that became wife of a *chāṇḍāl* (i.e. crucifier) and then got the 6th Hell. Thus, his soul, got various re-births - one after another - in 5th-4th-3rd-2nd and 1st Hell respectively. Even thereafter, he roamed and wondered in the great Ocean full of worldly affairs full of pains and sorrows.

Q. : What brought to him such a severe, extreme and tremendous pains and sorrows ?

A. : It is all out of the misuse / destruction of the Devdravya (God's Idol's wealth). A devotee of Shiv-a wealthy man, misappropriated a very small portion of that temple dravya, but as a result he had to take birth as a dog for seven times. (i.e. seven re-births) No! the amount-fund-wealth-asset of the Devdravya should never be, mis-used, mis-appropriated, whether directly or

indirectly. How can one survive after taking poison!

Is it a wise step to borrow from a pathān (those charging multiple / compound and exorbitant rate of interest on loan given by them) - to repay the loan taken from a gentleman?

King Nābhāk :- 'O God! who is this wealthy man? How did he become a dog?'

(The wealthy man gets the re-birth as a dog due to misuse of devdravya)

The preceptor states :- Listen!

In every *Utsarpini* - *Avsarpini Kāāl* (a period the time-dimension ascending part & the descending part-respectively) in *Bharatkshetra* and *Airāvat kshetra* (an area) 63 *shalākā purush* (eminent personalities) get born. Those are as follows :- 24 Teerthanker (Gods), 12 Chakravarthy (Emperor of Kings), Vāsudev = very mighty emperors, Baldev = mighty emperors and Prati-vāsudev. Once in ancient days, Shree Rām being one of those 63 Shalākā purushs - was ruling his empire in a just and lawful manner. He had kindly arranged for a bell-of-justice so that even poor persons get justice in a proper manner. Once a dog was sitting on the royal path, at that time some Brahmin's son hit him with a stone on his ear. The dog in blood-shedding condition reached in the court of justice and sat there. The King inquired about its' visit upon which the dog narrated the incident and said :- 'I am innocent, why I am attacked ?' The King got that Brahmins' son caught and produced before the dog and asked :- 'He is your offender, tell me what punishment I should give him?'

Upon this the dog said :- 'He should be employed as a poojāri (one who looks after the temple / monāstry etc. on salary basis.) in a Lord Shivas' temple / monāstry.' Upon the question of the King :- 'What kind of punishment is this?' the dog again said :- 'O King! Before my seven births, I was a worshipper of Lord *Shivā*-in a *Shivā* temple. I used to take my food only after well-washing my hands to avoid even the mistaken chance of input of the food/wealth of the dev (deity/Lord) in my body. At some point of time, some devotee of Lord *Shivā* offered purified butter (Ghee) to the Lord *Shivā*. The purified butter was thick, while cleaning-

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removing it-little Ghee remained in my nail. When I took my food which was hot the said Ghee melted and unknowingly - it enetred in my body. By this sinful act, I am thrown-destined for birth as a dog for seven times (re-births). This is my seventh (re) birth as a dog. I am having jāati-smaran-gyān (i.e. knowledge of past lives) and O King ! the lover of justice ! - I am bestowed with ability to human speech because of your influence'.

Upon hearing this, the King Nābhāk scared of sin-bowed to the preceptors and said 'O worshipables ! My heart is trembling upon hearing the tremendously dreadful loss which results out of the mis-use / mis-appropriation of the Devdravya.' Aācharya said- 'O King ! Hear further about the dreadful results which are to be faced by those persons who misappropriate the Devdravya, so that you can understand it in a better manner.

The downfall of Nāag Kutumbi due to the misappropriation of Dev-dravya.

With longing for worldly pleasure, the soul of Nāag Kutumbi - vyanterdev completed life span of 60,000 years on the holy mountain of *Shree Shatrunjaya*, and then got born as a son of Rudradutt kautumbik, namely Somnāth in Kāntipuri city. His mother died when he was of only 5 years. There lived, near the house of Somnāth, a person namely Nāstik - who was a worshiper of dev, -a deity. Somnāth used to visit the temple of the dev along with the sons of Nastik. He used to spend from the Devdravya for himself and used to wonder here and there by applying the paste of sandal-wood upon his body upto his neck-by the dev-dravya in terms of excess paste of sandlewood which used to remain in balance after worship of the dev. As the time passed, he became young, and once he robbed the safe / donation box of the Dev and ran away. But, how can one run away from the fruits of the sins? He got caught by the thieves who robbed him and sold him in the province-Pārsik. The Pārsik people used to dye their clothes with the blood which was taken out from his body. Upon getting a chance, he ran away from there. Walking on a road, he reached some village. Near the entrance of the village, he faced a great muni (Jain-monk) who had performed a penance of

continuous 30 days' fasting. This was a great auspicious omen (good luck indication). But, where was any capacity with this sinner to appreciate or realize this? He attacked this muni thrice with a stick and smashed the muni on the ground. The muni left the body and his soul left for the other world. (i.e. next birth). When this robber was running away, the guards of that village caught him. However, the Jain-followers, who were worshiping the Teerthankar God who is the ultimate source and authority of kindness to each & every life, who has endless mercy and the source of fearlessness (from violence) who is like the sun of the three worlds - got him released from those guards out of pity.

IT IS NOT POSSIBLE TO ESCAPE FROM RESULT OF SINS

He could get, thus, released and freed, but is it possible to escape from the sin? The great fire at the forest burnt him to ashes. After his death his soul reached the 7th Hell to suffer the most dreadful and extreme pains, sorrows and torturings. The sin of murdering a rishi - a sage - a monk - a saint is one out of the four great sins. Normally, it gives its' fruit, in terms of pains and torturings, immediately. He suffered terrible tortures and pains for a very very long period of 33 *sāgaropam*. (i.e. a very very much long period which is beyond count.)

After coming out therefrom, his soul wandered in dense *sansār* (Mortal-world) and became a farmer using plough to dig land. His name was Kaushik. He used to serve all the farmers by staying at the house of a leader of the village named Amber. Once, he was passing on a path with a tiffin (of eatables) and met on his way a Jain monk (muni/sādhu) with fasting of one month. He became pleased on '*darshan*' - sight of this saint, and urged and appealed the saint to accept food from him.

Q. : He was a great sinner, who had killed a muni (Jain monk), how did he ever get a desire to serve a muni or to offer food with devotion?

A. : This Kaushik had helped the King Samudrapāl in his birth as a Vyānterdev. Thereafter, he had demanded the religious merits of two visits to pilgrimage, to the great and holy Shree Shatrunjaya mountain every year from the King. This was

accepted by the King. Hence, his sins had become lighter-thinner-weaker upon getting those religious merits, and it is due to this reason that such desire and devotion arose in him to make such appeal to the said muni. (If some donor donates some worthy-deed, then the fruit-benefit of such donation is gained even by the one to whom it is donated i.e. donee)... (pl. refer Appendix No. 6)

The Jain-monk was very cautious and alert in getting the (innocent) alms. He addressed the farmer - 'Brother! If I accept this food, then there would be short of food for those persons for whom you are carrying. Therefore, it is not fair for me, to desire or accept this food'

Kaushik said - 'O great saint with a great penance! Today, I shall give you this food even by keeping/observing fast for myself. Please do accept this and oblige.' The muni realised his insistence and accepted the alms. Kaushik took a vow for a fast and also took a vow not to kill any animal; and became highly pleased and joyful as if he was bestowed-gifted with the kingdom of a state.

Thus, Kaushik has gained a splendid karma (poonya = religious merits) and with noble mindedness, he got after his death - re-birth as a King named Chandrāditya of Chitrapuri town on Chitrakut Mountain. He defeated even Kāmdev (the deity of love / cupid) with his own diseaseless body & greatly charming handsomeness - as a consequence of his pure & unconditional sympathy and religious merits.

Tale of King Chandraditya

After sometime, he got leprocy from his legs to his neck. He disliked that his this disease be known by the residents of his town Chitrapuri, and only for this reason - he always used to keep those parts of his body-from legs to the neck-covered by a cloth. His sin had then became matured to give its' fruits to him. Despite this, he had become anxious to gather more sins in terms of doing hunting. By arranging various weapons and persons for hunting he reached the forest - where the beasts - animals resided. He was deeply involved in thoughts of killing innocent animals like deers etc. While he was riding on an extremely active horse and was in a great speed. suddenly, a muni (Jain-monk) in a *kāussagga mudra*

(a still position with thinking of mantra) came to his sight.

The King asked him - 'In which direction those deers have gone?' The muni who was full of mercy, kept silence and as such he again asked the same question, but the saints' silence continued. Despite asking the question for the 3rd time, when the muni did not reply, the anger of the King knew no limit. His desire to kill deer now turned into killing that muni. But, how could that become possible?

FRUIT OF SINFUL KARMAS

The King aimed his bow and arrow at the *muni*; but he could do nothing upon that meritorious muni, on the contrary he himself got frozen & motionless. The fearless muni completed the *kāussagga* and said in gentle words - 'O King! even though you are suffering the fruits of your sinful karmas and though you have not yet come out of it, then why are you committing various new sins?' The munis' words worked like magic. The King with his mere desire to bow down to the muni got freed from the motionless position. He bowed down to the muni and asked - 'O great soul! what is this all about ? The old sins and the new ones? Be pleased to explain me in details!'

'O King! listen! your past birth especially with reference to mis-appropriation of the Devdravya by yourself. This was narrated by the Omni - scient muni in the city of Ayodhya before a very big crowd; and also stated that you will get sermons and the true path from me, and only for this purpose I have arrived in this forest and was performing Kaussagga'.

'O highly merciful muni! please oblige me by disclosing to me my previous birth.' Upon the urge - appeal of the King Chandrāditya, the muni narrated, the tale of Nāg Kautumbik Which is already narrated earlier from its' very beginning. 'By your noble donations and merciful and auspicious intents, you gained the assets in terms of a big and a vast province to rule upon and an ideal handsome look. However, due to your applying of sandalwood 'meant for the Idol of God' on your body, you got leprosy in your body'. The King became extremely scared upon knowing his sins of his past birth. He bowed down to the muni and

prayed in a very polite manner: 'O great merciful muni! O Sun of the three worlds! Please make me free from this tremendous and dreadful sin! Please save me!' The muni having detailed knowledge of scriptures informed the King to chant the *Panchpameshthi Mahāmantra* (i.e. to chant the **Navkār Mahāmantra**, which consists of salutations - bowing down to 5 bests i.e. Arihant (God), Siddha (liberated souls), Aācharya saints (with 36 qualities), Upādhyāy (teacher of the scriptures to sages) and Sādhu (Jain monk and nun).

The muni said- 'O King! By getting erected a temple of the God (Teerthanker), one can get freedom from the sin of the misappropriation of the Devdravya.' The muni knew the scriptures and the way of repentance too. He suggested the way to repent.

The King Chandrāditya felt that he was highly favoured and obliged by the muni, who showed him the worthy path - the true path. The King, with great insistance, got stay of the muni in his province. The King started the chanting of Namaskār Mahāmantra (i.e. the Navkār Mahāmantrā which is beginningless & is also endless) as advised by the muni - the preceptor. See the immediate result of the religion! In 6 months period only, the body of the King became diseaseless and lusterous like gold. His kingdom prospered with increase in assets of elephants, horses, wealth etc. On the top of the mountain Chitrakut, the King started the work of construction of a divine temple of God of three worlds the ultimate savior - with victorious screamings on the mountain.

One day, this King Chandrāditya was sitting near the muni. At that time, one potmaker addressed to the King - 'O King! It is a surprise that my donkey climbs the mountain with water bag on it on it's own accord. I need not give it any hint-sign-indication-inspiration to climb the mountain. What could be the reason?' Even the King was surprised at this. He could not know the reply and as such he inquired about the same from the muni. At that very moment the saint - the Omniscient Muni arrived there - about whom they were talking earlier. The King, the muni both went to bow down to that great soul along with that pot-maker.

HORRIBLE RESULT OF MISUSE OF DEVDRAVYA

The King inquired from the God about the past birth of that donkey-ass, The Omniscient narrated the entire story of the two brothers Samudra and Sinh from its' beginning and further added - 'This donkey is the soul of that Sinh - the brother of the King Samudrapāl. He suffered extreme tortures in the world and thereafter having become of less-sinful karmas, he got birth as an ass for 6 times. In the 7th re-birth he became a three-sensed life and because some of his sins had remained in balance, he took birth as ass in this town for six more times. This is his again 6th birth as an ass. Thus, there were his 12 re-births. In his birth as Sinh - he had misappropriated' 12,000/- dinārs of the Dev-dravya. That (sinful) karma, being in balance, he reached this degraded state 'Twelve thousand Dinars of Devdravya were misused - destroyed, as the outcome of that (sinful) karma, he got re-birth as an ass for 'twelve times'. In every birth as an ass due to practice to climb the top of the mountain for purpose of the pot-maker, it climbs the mountain by itself'.

Upon hearing this incident from the Omniscient, the King Chandrāditya felt pity for the ass. He advised the pot-maker to take proper care of the ass. The pot-maker too, now takes proper care of the ass. Noble minded ass gradually died. Due to noble mindedness it became a human being (villager) namely- Bhānu in a village namely Marusthal. The King banished him from his kingdom, He reached the bank of river Gangā. Here, he could not obtain proper livelihood. He could not face the poverty - incomeless position for time and again. Therefore, he started his livelihood out of the income through cruel-deeds.

Once upon a time, a Brahmin (Brahmin=Name of a caste) was returning from the pilgrimage of Shree Shatrunjaya to his place. The Brahmin alongwith his wife and a son reached the village at night. On the next day morning, when that Brahmin was on his way to leave the village, the wicked Bhānu killed him, his wife, their son and a cow. Running away from there, when he came on the banks of river Ganga, he saw in the evening, a muni in Kāussagga mudrā (a still posture).

'O! How long would this muni suffer in this manner?' With such an anxiety-curiosity and wonderings, he stood there for 4 *prahars* (i.e. approximately 12 hours). (PRAHAR equal to 1/4th time in between Sunrise to Sunset or Sunset to Sunrise)

SANSĀR IS PAINFUL ITSELF

In the morning, when the great muni completed the Kāussagga, Bhānu bowed down to him and asked - 'O great sage! Are you performing penance to obtain a big empire? And therefore, suffering the torturing?' 'Brother! we are Jain muni (monk / sādhu / Mahārāj Sāheb / sage / saint), Empire is a cause leading to Hell. Why do we desire for it? All sādhus perform penance with a desire - intention - motive - aim - target of Mukti = Moksha = Salvation = Liberation. 'Muni added with the soft words.' What is the Moksha?' - he inquired with the muni, upon which the muni showed the clear & true characteristics of the sansār (mortal world) and that of Moksha (Liberation). Sansār is the wandering of soul in incarnations (gati) of Hell, Animal & Bird, Human being and Heaven. This is because of our attachment with subject matter of the five senses and four *kashāy* (inner Vices) i.e. anger, pride, deception and greed. Birth, oldage, death are physical, mental tensions. Very big problems and other thousands of sufferings are born out of the base of the *sansār* (mortal world). The world is painful itself, is with sorrowful fruit, is with series of calamities, is full of problems and confusions. Here, even an apparently happy soul is, actually unhappy and sad. In contrary to this, Moksha - Salvation - Liberation is in terms of place of eternity-endlessness-independence-total joy and happiness. Here, there is not at all anything of ādhi - vyādhi - upādhi (i.e. ādhi = mental torture, vyādhi = diseases of body, upādhi = tension arising out of trouble / loss of or to ones' beloved lives and / or of objects / things). There is happiness, joy and happiness alone for infinite and endless period in overjoy of infinite gyān (true knowledge), darshan (true faith) and chāritra (true character) O! even the deities with true knowledge do not respect, long or desire for the luxuries of Heaven. They too, aim for the superior happiness and joy of Moksha (i.e. state of no further cycle of death and re-birth).

Q. : Who can get such permanent (infinite) happiness?

A. : The soul which does worthy-deeds, gets such a Moksha. Among all the various worthy-deeds, the kindness-mercy-pity towards each and every life, is the prime worthy-deed as shown by the all mighty, Omnipotent & Omniscient Jain Gods. The great muni gave detailed sermons and preachings on the topics of Hinsā (violence) and Ahinsā (non-violence) including narration of degradation & tragic state of the soul in four places of birth by commitment of violence, and about the peace-upgradation-prosperity-happiness which are gained by the soul by practising non-violence.

Bhānu got scared and trembled by his own sins upon hearing the tremendously dreadful tragic consequences of violence. He bowed down to the muni and requested him to give him a noble vow, not to commit violence till his lifetime. Muni explained him about the vow - well in details and gave that vow to him. Then he took the muni at his home. He gave him alms - (pure and innocent food) with great devotion. Thus, he gained a good-positive-worthy, karma/deed which bestowed goodness-peace-happiness to him. He became full of mercy and remained always merciful, and thus he himself became worshipable. He became a pious person, who looked after his livelihood with the offerings, donations etc. received from the public. At last after his death, as an outcome of those donations and religions merits, O King! you became better than even Kāmdev in handsomeness-with beautiful look-limbs-appearance in next birth as a King named Nābhāk. Even the King Chandrāditya too, repented for, and destroyed his own sins by erecting a beautiful temple of the God. In this manner, the King Chandrāditya became holy and sacred and became a deity in Saudharmā Devlok (1st Heaven), in the next birth.

HOW TO NULLIFY SINS?

O King! you had at that very place got demolished a beautiful meritful temple of the Gods' idol and had got built a fort around the town. Previously, you had killed a woman, a Brahmin, a child, a cow and also destroyed teerth (a place of Pilgrimage) These five killings, are the obstacles in all your religious merits.

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Especially the hinderance - obstacle which you got in your pilgrimage is certainly the effect of your sinful karmas of destruction of the holy place of pilgrimage. However, there is a way to nullify - discharge - empty - exhaust - washout - clean off - clearoff - remove those sins and obstacles which is as below. You hear this carefully!

It is mentioned (in the scriptures) that the first highest penance, in the Shāshan (era) of God Shree Rushabhdev, is of 12 months, it is of 8 months from the time of God Shree Ajitnāth to God Shri Pārshwanāth, and that it is of 6 months period in the reign of God Shree Mahāveer Swāmi. And so is the ratio of the highest penance for repentance in respective period in such proportion. Especially, the purification of the sins of destruction of pilgrimage place, can be achieved by establishing - creating - arranging a place of the pilgrimage. If the Souls having unique type of vow and which are eligible to attain Salvation, perform repentance as above, on the holy Shree Shatrunjaya etc. - place of pilgrimage; they do get freedom from all the sins totally - completely and forever.'

How did the karma of obstacle - got rid of?

The King Nābhāḱ became joyful on hearing the preachings which showed the path of immortality - i.e. Salvation from Aācharya Shree Yugandhar Soori. He took a vow - not to enter in the fort which he got built after destruction of the Gods' temple. He called the residents of his town and got a new temple built at the very place where he had met the great Muni. The King offered a suitable send - off to the great Muni and accepted the vows as below :-

I will sleep on the ground / earth till I return from my visit to holy place of pilgrimage Shree Shatrunjaya.

I have destroyed the pilgrimage place, killed a Brāhmin and a child. To nullify those sins of violence, I abandon respectively for the same - *abrahm* (non-celibacy)¹, use of curd² and use of milk³. From today itself, I abandon sexual relation with woman other than my wife, beer-wine-intoxicants and non-vegetarian food for my entire life-time, for getting released from the sins of killing of a

cow and killing of a woman. Then, the King engaged the workmen - craftsmen and experts to erect a temple of the God. As per sermons from his preceptor, he started the penance of fasting on alternate days for the period of eight months. The temple of the God was erected in 8 months. With great celebration he got installed the idol of the God Shri Ādināth made of gold. He observed - performed and completed the remaining penance by worshipping the Jineshwardev i.e. the God, for three times a day.

Thus, the King having become free from the sins of the destruction of teerth (place of pilgrimage) left for the pilgrimage of Shree Shatrunjaya with great pomp and show and on an auspicious day & time alongwith Shree Sangh (i.e. the Jain ladies and gentlemen) and with preceptors saints-monks-sages and proceeded with the soldiers, like Bharat Chakravarty (Emperor ruling all over the world). On his first departure, four cats came across his path. He inquired with the preceptors about its' consequences. The preceptors replied, 'It is an indication of the obstacles of your sins of killing 4 lives including a child, but with your firm mind on the path of religious merits, your desired target shall be certainly fulfilled - achieved.' The King accepted the words of those preceptors. With deep and firm devotion for the God Ādināth he reached near Shree Shatrunjaya Teerth by constant journey.

JINWAR - POOJA

On their way, when Shree Shatrunjaya - holy place of pilgrimage was visible through its' peak, the King and his soldiers halted at that place. He became clean by taking bath etc. and placed the idol of Shree Arihantdev (God) with great honour and performed *snātra poojā* alongwith Jain-followers with great pomp and style. Thereafter, he worshipped the God by all different and various methods, rites and rituals. Then, in a plate of gems he drew eight auspicious figures-signs-symbols-such as Swastik-Nandyāvart-matsya-yugal (fish couple) - darpan (mirror) Kumbh (an earthen pot) - Shree Vardhmān (holy Symbol) and Shree Vatsa (holy Symbol) by Yavalas (barley) made of gold and silver in front of the God and joyfully sang prayers and praises of God by 108 stanzas of meaningful words with deep faith-devotion-intimacy

as also uttered Namutthunam = Shakrastava (= prayers by King of deity). He saluted and bowed down to Shree Teerthādhirāj - Shree Shatrunjaya. He bowed down to the worthy-preceptors and welcome them with gold-gems jewels - pearls. He made beggars and deservings pleased and quenched of their thirst and demands by offering and donating as per their desire, and made everyone, especially the Jain-religion-followers, satisfied and happy with sweet and very tasty food.

KING NĀBHĀK - The Great Donor

By walking on the path, the King and others reached upto the Talahati [land at the foot] of Shree Shatrunjaya. Walking behind the preceptors and climbing the holy mountain, the King looked charming as if heading - proceeding towards the fortress of freedom i.e. Liberation-Salvation. The King became the great-donor like the *Kalpavruksha* (i.e. a divine-tree which use to provide ever wordly thing demanded from it.) by giving in donation - all the desired things to the donees at the time of first '*darshan*' (sight) of the God and that of the Gods' temple by a unique celebration. He arranged for an eight days festival for the worship of the Jineshwardev (the God) and fulfilled all the various duties and *dharma*s of Shree Sanghapati (leader of group of Jains) in an excellent manner by the Gods' snātra-worship-flag ceremony implementing practice of non-violence love and devotion for followers of Jainism etc.

He inquired with the preceptors about the ways and means, rites and rituals to serve the place of pilgrimage, and upon getting the preachings. the King became firm and steady in the religious activities and after cleaning & purifying his body used to worship the God-thrice a day, He used to chant the Namaskār Mahāmantra - day and night. He used to take all the proper care to serve the preceptors and the followers of the Jain Religion - on the day of their pāranā (i.e.eating for the first time after a fast) - by proper and suitable food and water etc. In this manner, he completed one month with penance of 10 chauvihār chhattha, a chauvihār chhatth = two conservative day's fastings without use of any food & even water.

PENANCE - THE BEST REMEDY OF ALL SINS

On the 30th day of his penance with 2 conservative days fasting, in the Brahmuhurt (in the last 96 minute before sunrise.) he saw 4 cats which looked like mongoose and were of strange appearance in front of him. Those cats were weak and thinner than as seen before. Guessing that 'as a result of penance; my sins of killing, Brahmin and others are becoming thinner and weaker,' Now he started Atthama (fasting continuous for 3 days) and on the day of pāranā to eat food for one day then again 3 days' fasting). After penance of one month in this manner, he saw 4 cats having colour and size of a big rat - smaller than as seen earlier. Considering again, that his sins are becoming lesser and weaker he then started 4 days' continuous fasts - one day to eat - four fasts and so on till one month (total 6 times 4 days' fasting and 6 days to eat in between those fastings). Upon completion of this penance, he saw those 4 cat in size of a rat and with white complexion. He clearly visualize the fruits-effects of the penance and became more joyful and happy and performed penance of 5 continuous fastings and thereafter one day to eat then again 5 day's continuous fastings and so on for further one month (Thus, total 25 days of fastings and 5 days to eat in between those fasting days).

On the 29th day of this penance, with somewhat sleep and while chanting of Namaskār Mahāmantra (i.e. Shree Navkār), he saw a dream as follows :- 'I was on the 1st footstep of a crystal-mountain, some very old and weakened man pushed me from there. But, I reached on the 2nd footstep, then on the 3rd footstep and so on till I reached at the top of the mountain, where there was a heap of pearl.'

He narrated all these to the worthy Gurus-preceptors and inquired about its' fruit. They said- 'O worthy noble soul! Listen! The mountain of crystal means the religion preached by Shree Jineshwardev (the God), the 1st footstep means the human-birth. Here, your remaining past obstructing karmas smashes / throws you down, even then you shall proceed ahead and upwards by performing religion with *sincerity*. Upon completion of your life-span here, you will become a deity in Achyut Devlok (Heaven).

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This is the second footstep. And the 3rd footstep means after death, there, you will gain invaluable human - incarnation and by climbing the stairs in terms of observing and performing the initiation in religion, in a splendid manner, you will reach the ultimate kingdom of Salvation/Liberation.

The Guru (preceptor) said. I am *chhadmastha* (with forgetfulness) and as such cannot know your past karmas. Therefore, you inquire this with the God Shree Simandhar Swāmi existing in the Mahāvideh area.' The King asked - 'O Gurudev ! (great preceptor), how can I receive reply from the God Shree Simandhar Swami?' 'O King! you will get the reply of this also - out of the powers and influence of your penance and religious merits.' This statement was uttered by the Guru (Sādhu) only for the additional and special benefit-advantage to the King. Otherwise, he (Shree Yugandhar Sooriji Mahārāj Sāheb) with his '*manahparyav gyān*' (telepathy type of knowledge which enables to know thoughts of others without help of any of 5 senses) could have very well inquired the same from the Omniscient and known everything about the same.

WAYS AND MEANS TO REMOVE ILL KARMAS

With the belief that his own *antarāy karma* (sins which cause obstruction in progress in many ways) are yet in balance, and that performing of penance is the best remedy for the removal of the same, the King Nābhāk kept fast even on the day of his *pāranā* . With little sleep, before the night is over, no sooner he got awakened, he found himself in a forest. 'From where this antarāy - obstacle - hinderance has arrived?' After this thought, he again became normal, 'What is advantage of sadness? Shree Rishabhdev - God of Shree Shatrunjaya mountain is like a priceless jewel. I shall accept food water only after having bowed down to Him.' Thus, he decided in his mind. He concentrated on the God Shree Rushabhdev in his mind and started walking towards Shree Shatrunjaya Teerthraj - the most holy pilgrimage place. There was bloodshed due to thorn and stones because he went bare-footed. His body was of long penance, he was suffering with thirst, his body had become restless with tiredness, of

course, there was hunger for food too. His body was burning constantly by great heat and sunstroke from upside as also from bottom by constantly increasing heat on the road of sand. However, his mind-soul-thought was not at all shaken or tired. Whether he was thinking - something like this? :

- एकेकुं डगलुं भरे, शत्रुंजय समुं जेह;
रुषभ कहे भव क्रोडना, कर्म खपावे तेह...
- कांटा आवे कंकर आवे, धोम धखंती रेती आवे;
अंतरना अजवाले वीरा! पंथ तारो काख्ये जा...

Every step towards Shatrunjaya nullifies the sinful karmas of crore births... says God Rushabhdev

'Let there be any number of hinderances on the way; with the light of your soul! O Brave ! proceed ahead on the way towards the destination!

After the noon-time, an unknown woman appeared before him. She presented a plate of beautiful fruits and pure drinking water to the King. Religious-merciful King neither ate the fruit nor drank water. Along with the lady, with his astonished heart and clean and pure thoughts, he reached the palace having a great height.

FIRMNESS IN RELIGION

There, he saw thousands of women, who were beautiful and were behaving like prostitutes in different aspects. They were strange in appearance and with best jeweleries on their body and with attractive eyes like that of the she-deer. From among them, a woman who was their leader came before him in beautiful motion like that of a she swan, and with folded hands stood up and said, 'O ocean of good qualities and virtues ! welcome to you ! Please welcome ! your goodself has arrived here only as a result of our good fortune. This is our Queendom of the ladies. Whosoever male comes here is our husband, so you please note this.

CHARACTERFUL NĀBHĀK

The King Nābhāk heard this. He thought in his mind-this a

new calamity that has arrived. Here, it is advisable that I better keep silence of speech. It is rightly said that maun = silence of speech bestows all aims and targets. The King stood speechless. Upon order from that leader woman, some women came and stood before the King with the materials of food and bath etc. They said- 'O Lord! please oblige us and take instant bath, eat the desired tasty food and have sexual pleasure & enjoyment with us for the life-long period! Here, there is no fear at all for you, from any one. Please use this cool & scented water, this sugary grape water, this sweet and tasty Gheer (a type of sweet meat) this Kheer' (a sweet preparation of milk, pure ghee & sugar) (ghee = purified butter). In this manner, those ladies acted in the convenient behaviour and thereafter performed even inconvenient painful behaviour. Without any mental disturbance the King remained firm on the Religious-path only. Suddenly, he found himself on the top of the holy mountain of Shree Shatrunjaya. When the King became astonished as to- 'What happened?', at that time the fragrant flowers - which had attracted many blackbees - were showered by the deities on the head of the King. A very lustrous deity appeared before him. He was with gold earrings on his ears and was shouting victory of the King. He said 'In Saudharm Heaven, Devendra namely Saudharmendra appreciated your firmness-steadiness in the religion, which I could not at all bear - and it is therefore, that I created - caused - the favourable drama and thereafter adverse difficulties upon you. O great fortunate-one! It is myself who has thus caused trouble to you. I beg pardon for the same. Please forgive me. I have become very happy to see your sincerity in the religion, and as such please make a demand! Make a demand!'

LIVING VITARĀG DEV

The King said 'I have gained the religion of *Vitarāg-Sarvagna* (Conqueror of attachment-Omniscient). Therefore, I do not demand anything else; but at the moment I have a desire to bowdown to the presently existing Teerthankardev God Shree Simandharswāmi You fulfil this desire.' The deity accepted this. Thereafter, that most virtuous King bowed down to the Devādhidev (i.e. Aādināth God) and to the preceptors and

reached the Mahāvideh Kshetra (area) by sitting in the aeroplane made by that deity. There, he bowed down to the God Shree Simandhar Swāmi - who was possessed of decorum of eight types of praise worthy things such as throne, hand fans, a circle of divine light, three canopy etc. Thereafter, he asked - 'O God! since a long period, I am facing obstacles in the religion - time and again , what is the reason?'

God Simandhar Swāmi narrated the story of Samudra, Sinh and Nāg Kautumbik to the King which was told by Aācharya Shree Yugandhar.Soori! Then he said- 'O noble soul! No soul can ever escape from results - fruits - consequences of the prior karmas (deeds). Here, it is your own instance. In your birth as Sinh you had caused obstacles in the path of pilgrimage of your elder brother Samudra - from visiting the holy mountain Shatrunjaya. This resulted in the arrest of your brother samudra by the King. Consider *Antarāy Karma* itself as the old man who pushed you from the footstep! The soul of this Nāg too, upon extinguishing the karmas in the prior birth as King Chandrāditya, has become a deity in the Saudharma Heaven. That deity and the King Nābhāk heard their previous births' story from the God Shree Simandhar Swāmi and became pleased and they bowed down to the God and then went back to the holy mountain of Shree Shatrunjaya.

They King Nābhāk and deity Chandrāditya performed Snātrapoojā of God Ādināth Swāmi on the holy mountain of Shree Shatrunjaya. They worshipped the God by performing penance of Atthāi - (fasting for continuous 8 days) - with great devotion for three times and started considering themselves as highly fortunate and obliged. Thereafter, they got beautiful ornaments made for all the limbs of the God so that the God be worshiped forever. And on the occasion of the special and unique worship of the God, they made beautiful decoration etc.for the God with various ornaments etc. They provided for a unique devotion and faith by arranging for a gold flag with rubies and gems on it for that temple. In this manner, both of them being freed from worldly deception - fraud,extended the glory of the Jain religion - Jain reign of the Omniscient by their beautiful-sincere and unique devotion for a very long period.

DONATION BY KING NĀBHĀK

Upon getting such a saviour in terms of this pilgrimage place, the enthusiasm of the King got multiplied for many a times. His joy knew no bounds. Then the King Nābhāk went to the place of inn. There, he donated his wealth to a very great extent and thereby made the world povertyless by declaring - 'Take away as per your requirements to all the poor and needy persons to such a great extent as if even Kalpadrum will shy (Kalpadrum = A divine tree which bestows worldly things which are desired.) Thereafter, the King who had become sacred and holy by the auspicious religious merits and who had won over or removed all attachments from all the physical objects (or who has cleaned out all the negatives - bitterness - undesirables - dirt and dustful motives and intentions) headed along with his preceptors towards his Kingdom. His humbleness at that time was also highly praise-worthy. He did not wear anything like shoe etc. in his foot. He walked on the left side of his gurus i.e. he kept the preceptors on his right side (i.e. auspicious side) and used to give them the idea about the up&down levels of the ground-earth. In this manner as if, he became the leader amongst the followers of the gurus.

The deity Chandrāditya too, was sincere and eager to serve the Guru. It was for this reason that he had arranged a covering like a big umbrella of the size of the army and he had kept it above the army as a shelter, and he was moving chāmer(a hand fan.) on both the sides of both - the King and the Guru. He was also dancing on both the sides of Guru and the King, he was removing away the thorn etc. from the path of the King and that of the Guru by the wind of *Samvartak Kāl*, got removed the dust and dirt from the road by shower of fragrant water, spreaded over 5 types of flowers with divine-fragrance on the path, remained in the front of all, went on moving the one yojan (8 miles) long flag. 'One who will neglect these two, will get destroyed and those who will bow down to lotus like feet of these two shall progress with great laxmi (wealth) and luxury.' In such a manner he made declaration like the divine commandment from the sky.

KING NĀBHĀK BECOMES SRĀVAK

On his way, many Kings were greeting the King (Nābhāk) with various gifts and offerings. Thus; the King whose wealth, glory and luxury were increasing, reached his Kingdom. The Gurus also explained the 12 *anuvrat* (small vows to be accepted by the shrāvak) including samyaktva to the King Shree Nābhāk and made him pronounce the same, (accept the same). The preceptors stayed in the garden outside the town.

The King Nābhāk had assistance & help from the deity and as such he easily won the three continents of Bharatkshetra area of southern side just like Vāsudev. He had 16,000/- Kings under his command. Thus, he looked after his kingdom as also his Religion. He gained the fruit in terms of the State / Kingdom. He used to worship the God for three times-a-day, and used to perform 6 aāvashyak (necessary acts) at both the times-a-day.

He got erected high temples of God ARIHANT which had decorated high arched festoons - hangings in each village, also inns were built in thousands, he got abolished motives and intentions of violence untruthfulness, cheating, lie, false-blaming, back-biting, quarrel, envy, speaking ill of others' etc. from his Kingdom and especially got de-rooted the seven vices of gambling-hunting-big robbery-eating non-vegetarian-drinking intoxicants-indulgence in sex with others' woman-having sex with prostitute etc. If any citizen resident used to commit *mithyātva* (false faith), sin, injustice even in thoughts - then too, the deity himself used to give punishment for the same. Therefore, the residents of that State used to follow the path of the King with a sense-idea of religious merits only. It is rightly said that **As is the King - such are his countrymen.**

THE GOOD FRUITS OF JAIN RELIGION

As the religious merits started increasing on the earth, it resulted in terms of timely rain, gain of ample crop & grain, trees got ample flowers and fruits, cow started giving more milk, gaining of plenty of gems and jewels from mines, rise in business income, going abroad / foreign country became easier and safer, people became diseaseless, fearless, greatly comfortable, got

longer-life and with increase in growth of generation - children such as son-grandson etc. Yes ! all these are extremely easy where the religion is dominant and supreme, Where is the surprise in it?

BE AWAY FROM MISAPPROPRIATION OF DEVDRAVYA

Upon seeing the religion and the happiness of the residents of the Kingdom of the King Shree Nābhāk, it appeared that the deities without Religion ran away to the Heaven. as if feeling shy. In this manner, the King steadily ruled the vast kingdom for a very long period. At the end of the life, that intelligent person did *anAshan (i.e fasting till death)* peacefully and died and then (in next re-birth) his soul reached in 12th Achyut Heaven and got born as a *Riddhimant* (Full of wealth) dev = deity. After death there, he would get incarnation as a human-being and then shall get Salvation-Moksha-Liberation. The soul of the deity Chandrāditya too, shall get born as a human-being and by performing the Religion in beautiful and sincere manner shall be bestowed with eternal happiness and joy in Moksha. The King Samudrapāl got Moksha-Mukti-in third re-birth by protecting the Devdravya. While Sinh and Nāg kautimbik got tremendous pains and sorrows in the world for a very long period of 19 Kotākoti Sāgaropam (innumerable years) by the misappropriation of the Devdravya. On knowing the tale of this King Shree Nābhāk and Chandrāditya deity - the sensible intelligent people should always remain away from the acts of misappropriation - misuse of the Dev-dravya (i.e. the asset / wealth of the Idol of God i.e. what is already offered to the God.) This tale has been written by Shrimad Anchalgachchesh Aācharya Shree Merutoong sooreeshwarjee Mahārāj Sāheb in Vikram Samvat year 1464.

Thus, the tale of King Shree Nābhāk is completed on the subject of the Dev-dravya.

APPENDIX

(1) THE DEVOTEE SOUL GIVES CREDIT FOR ITS' ALL WORTHY GAINS to the favour and blessings of the dev-guru i.e. God & Preceptor. The devotee-soul has firm belief and faith

that such and such results of bad karmas can be removed away by the influence or power of God ARIHANT & Preceptor. See the words in Jay-Veeyarāy Sootra (Script) '*Hou mam-Tuhappabhavao Bhayavam.*' Let me gain these by your influence.' The reply upon asking for well-being of Muni (Jain sādhu / monk) is '*Dev-guru pasāy*' (with the blessings of the God and Guru) In Stavan (Song/prayer) of God Shree Chintāmani Pārshwanāth - '*Mukhya Hetu Tum Mokshano*' '(Main source of Liberation is yourself God) All these instances etc. too, put before - give credit to the unimaginable influence of the God & Guru. It is understood easily and naturally that more and higher the respect exists for God and Guru in the heart and mind of a devotee; that much more and higher are the favour and blessings of the God and Guru on such a devotee.

In the script *Namotthunam* too, The Gandhar Bhagwants describe the Arihant Bhagwant (i.e. the God) as a donor of fearlessness, inner sight, righteous path, shelter, sermons Religion and as a supporter for victory over *rāg* & *dwesh* (i.e. attachment and hatred), saviour from the Ocean in terms of the worldly affairs, provider of Omniscientness. Oh! consider how they express extraordinary appreciation by addressing the element of God as the **CAUSE & BESTOWER OF MOKSHA!** The journey on the tough path of Liberation is possible only with the favour and blessings of such worshippingable-respectable Rev./great souls The devotees' heart & mind constantly and rightly accept such belief.

More the God,s & Guru's obedience, that much more is the nullifying and cleaning of the (sinful) karmas, and then vices (such as pride etc) cannot get entry.

Appendix (2) THE GLORY OF HEARING OF SHREE SHATRUNJAYA MAHĀTMYA = IMPORTANCE OF A SACRED BOOK

O soul! what is the cause - idea - motive behind penance, chanting, donation and worthy-deeds? Once you hear the importance of *Shree Shatrunjaya* ! Why do you wander in all the directions with a desire to gain religion ? Go once and touch even

the shadow of *Shree Pundarikgiri* ! (i.e. the holy mountain of *Shree Shatrunjaya*) Upon getting this human-birth, whatever is to be done and performed as a result of reading various scriptures, all that becomes successfully done & gained by reading-hearing the tale of Shree Shatrunjaya (holy mountain). Nothing else is to be done. Hence, you act accordingly and make your birth fruitful !

O soul! If you have a desire to know the truth, if you are ambitious to practise the Religion then abandon every thing else and accept the shelter guarding of this *Shree Siddhagiri* *Mahāteerth* ! (i.e. the holy mountain *Shree Shatrunjaya*.) In the whole world, there is not a single worthy act other than meditating the God Shri Ādināth on the holy mountain Shree Shatrunjaya. There is no superior place of pilgrimage than this, and there is no other religious act than meditating the God on this extremely sacred and holy place of pilgrimage.'

Whatever fruits-benefits-results are obtained by acts of superior type of meditation, donation and worshipping by visiting the other place of pilgrimage, many a times more fruits benefits-results are obtained-gained by hearing the tale of Shree Shatrunjaya. O fortunate souls ! you therefore, hear the importance of the topmost pilgrimage place *Shree Shatrunjaya* holy mountain ! This bestows wealth without calamity.

Rev.P.Āachārya Shree Dhaneshwarsooreeshwarjee Mahārāj Sāheb

The Glory Fame Of Shree Shatrunjaya - the holy place of Pilgrimage

THE GOD SHREE MAHĀVEER STATES IN HIS PREACHINGS THAT :

One who has not attended a place of pilgrimage *Shree Shatrunjaya* and worshipped the God Shree Rushabh there, such a soul has lost its entire life for nothing. The religious merits which a person gains by numerous pilgrimages to other places of pilgrimage, those much religious merits are obtained by a single pilgrimage to this holy mountain of *Shree Shatrunjaya*.

This holy and sacred mountain is fascinated by the God Shree Ādināth. Thus, as penance removes evil karmas of the

soul, this holy place removes even those sins which are very difficult to be removed. If severe penance is observed, worth and superior donation is given and if the God has become pleased , then only this holy mountain can be possibly served even for a moment. All the other meritorious places of pilgrimage on the earth can be appreciated and described of their glory by words, but even the Kevala (i.e. the Omni-scient) God too, is, as if, incapable to narrate the glory and the importance of this holy mountain - despite knowing the same (Sarg-1). (1st part of '*Shatrunjaya Mahātmya* - a volumable sacred book')

THE GOD SHREE CHANDRAPRABHA SWĀMĒE NARRATES IN PREACHINGS THAT :

In this world which is instable in all aspects, the ultimate useful & meaningful - are 1) the Shatrunjaya place of pilgrimage, 2) the meditation of the Arihant i.e. (Teerthanker) and 3) the two types of Religion (i.e. of Jain monks & of house-holder followers of Jain Religion). The eternal bliss-happiness-joy is within the reach of soul by visit-worship-service of *Shree Pundarikgiri* (i.e. holy mountain *Shatrunjaya*), meditation of the Jina i.e. ARIHANT God and observation of two types of the Religion.

Just as Arihant (Teerthanker) is superior among the Devas (Gods) *Shukladhyān* (top most meditation among four types of meditation) in meditation and vow of celibacy is superior among various vows - in the same manner, this teerth (place of pilgrimage) is superior among all the places of pilgrimage (Sarg-8).

THE GOD SHREE AJITNĀTH STATES IN HIS PREACHINGS :-

This holy mountain of *Shree Shatrunjay* is always eternal and firm, and is like a bāt / island giving life to the lives (souls) drowning in the Ocean in terms of the worldly affairs and false vision.

Where is any fear of degraded re-birth to one who has served this holy mountain? By serving each of the both, Shail (Holy Mountain) and Sheel (good character) superior benefits are gained, however, by Sheel (celibacy / good deed) obtaining of

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Moksha is doubtful (sometimes), but by serving this Shail (Holy Mountain) the Liberation of soul is doubtlessly gained.

The Kevali Bhagwān (the Omniscient God), despite knowing the very large number of the liberated souls who have attained moksha on this holy Shree Shatrunjaya as also those who will be liberated - can not narrate the importance of *Shri Shatrunjaya* with a single tongue. The glory- the importance - the powers which is within the various temples of this pilgrimage, like that in the ARIHANT God; can not be spoken even in crores of years. (Part-8)

SAYINGS OF GOD SHREE MAHĀVEER SWĀMEE

One who has remained under the shadow of this holy mountain, even for a single second, and thereafter upon his going very far from there, become (such souls') worshipable by these such souls' religious merits among people who have not visited the holy Shatrunjaya. And that such souls never worship or follow or believe in anybody else than the Jain-God. There is no doubt about this because 'Is it possible that a soul with pure intelligence accept stone after getting a highly expensive gem?' No! not at all (Sarg-15)

Adopted from the script 'Shree Shatrunjaya Mahātmya'
Written by Rev. Acharya Shree Dhaneshwarsoorishwarjee Mahārāj Sāheb.

Appendix (3) SOMETHING VERY SPECIAL VERY UNIQUE & WORTH-KNOWING ABOUT 'DEV-DRAVYA':-

All the wealth / luxuries which are gained from the 'Devdravya' and all the money / asset which are obtained from Gurudravya (i.e. wealth of the guru-monk-sādhu-saint-sage) - for ones' own personal use - such wealth / asset destroys the entire family of such a person. Such a person gets Hell after his death. (Upadesh Sāār = a sacred book)

- If a soul gains state of God (Teerthankar) by increasing the Devdravya in the proper manner, then its' misappropriator gets endless-infinite worldly births and deaths. (Upadesh Sāār)

Shree Mahāveer Vardhamān God says - Oh Gautam! - by misappropriation of the Devdravya and by keeping sexual relation with others' woman, such soul gets 7th Hell for 7 times (=7 births.) (Updeshsār)

- The soul which destroys the thing - object etc. pertaining to the God, who does not contribute for Devdravya after his promise to do so, becomes indifferent or negligent upon the loss-destruction of the Devdravya-such soul also wanders in the world (Sansār)(Updesh Saar.)

- The re-births or sansār or cycle of deaths and births of one who protects the Devdravya-gets reduced & minimised and one who multiplies & increases the Devdravya-such soul gains the state of Teerthankar i.e. the God (Sookta Muktāvalee = A Sacred book)

Appendix (4) YOU-YOURSELF ARE THE CAUSE OF YOUR SORROWS :

A Great Jain poet says -

No one else is the Cause of joy and sorrow of a soul. All the karmas committed by the soul has to be suffered-faced-necessarily by the soul itself.

- All the living-beings experience the fruits of their own prior births' karmas, (deeds) whatever bad-ill-wrong-sad thing occurs to one, has the root-cause in its' own past karmas.

- Wicked acts done earlier, doubtlessly become later the cause of sorrows to each life/each soul.

- "Some one gives sorrow to someone" - this decision thought is totally false. The soul suffers only for its' own karmas.

- Who suffers for uncommitted sinful karma? Nobody. Whose karma has been nullified automatically? No ones'. Then, why the soul feels sorrow while suffering for the karmas which are committed by it's own self ?

- Souls by themselves commit the karmas. But, at the time of the maturity of those karmas to bear/give it's fruits - the souls become dependent. [(Hence, be alert at the time of commitment
53...

of a karma, be cautious ! Stop blaming others at the time of maturity of the (sinful) karmas.]

- One who is alert at the time of committing karma,- does not get calamities.

- A businessman cheated a lady, but could not fulfil his quench for sweet,because his son-in-law etc ate the sweet; and then he realised that illegally - earned money was not useful.

- In rare case, if one becomes a wealthy person, but under influence of his karma of obstacle - has to face calamities and become pray to disease, become dependent, dislike food dislike even very tasty food - and thus - miss the true path of peace & happiness of extremely valuable life.

In City of 'Rājagruhi' a beggar was roaming, but could hardly ful-fil his hunger;due to obstacles of his own past karmas. People were not giving him food; he got annoyed and attacked the people to kill them by rolling a big rock on them; but he himself became victim of the same and thus he died and reached the most torturful - 7th Hell.

Appendix (5) RE-INCARNATIONS OF SAMUDRA,SINH AND NĀG,GAUSHTHIK

(a) Samudra

First Incarnation:- King Samudrapāl,the King Samudrapāl adopted the life of a sage.

Second Incarnation:- Deity in Anuttar Heaven.

Third Incarnation:- Born as a human-being. By restraintful proper & worthy use of Dev-dravya etc. obtained Moksha-Liberation-Salvation.

(b) Sinh

First Incarnation SINH:- **By misappropriation of Devdravya and its' sins**-wandered in all the 7 Hells twice.

Second Incarnation:- as an ass-donkey for twelve times.

Third Incarnation:- After death became a village-man

namely Bhānu- Violent- Then became non-violent- Alms to muni (Jain-monk). Became King Nābhāk. Got temple erected. Will become Achyut deity, then human-being, then will get Moksha-Salvation.

(c) Nāg gaushtik

First Incarnation :- Nāg-gaushtik

Second Incarnation:- after demise, **due to misappropriation of Devdravya** became a Vyanter(a lower type of deity.)

Third Incarnation:- Kautumbik-son namely Som. Mother died at his age of 5 years. Applied sandalwood paste of deity on his body- murdered muni (monk).

Fourth Incarnation:- 7th Hell-then wandering in cycle of deaths and births .

Fifth Incarnation:- Labourer in field offered alms to muni.

Sixth Incarnation:- After death, King Chandrāditya - got erected God's temple, became sinless.

Seventh Incarnation:- Saudharma deity, will become a human-being and then go to Moksha-Salvation-Muktidhām.

Note : By proper and sincere use of the Dev-dravya the King Samudrapāl got the Moksha even in the 3rd incarnation - re-birth. While the incarnations of Sinh and Nāg Gaushtik with dreadful sins of misappropriation of Dev-dravya which are narrated here before, are of very major or main re-birth/re-incarnations only. In fact, it is likely that they lost/wasted a very very long period of approximately 19 Kodā-Kodī Sāgropam (i.e. a period beyond count) in extremely torturous birth as a life with a single indriya (= sense) etc..It is wise to be alert and cautious at the time of committing of a karma.

When we have not what we like, we should like what we have. We do like SIMANDHAR SWAMEE - the objective Reality, but in His absence, we should similarly like idol of JINESHWARDEO - the ideal Reality.

श्री नाभाकराज चरित्रम् - सविशेष गाथा...

(Some important verses of - the tale of the king Shree Nābhāk)

Appendix 6 (जिनमहत्त्वम्) (The Importance of the God Jitrāg)

सौभाग्यारोग्य भाग्योत्तम महिममति ख्याति कान्ति प्रतिष्ठा-

तेजः शौर्योष्म संपद्भिनय नय यशः सन्तति प्रीति मुख्या : ।

भावा यस्य प्रभावात्प्रतिपदमुदयं यान्ति सर्वे स्वभावात्

श्री जीरापल्लिराजः स भवतु भगवान् पार्श्वदेवो मुदे वः ॥ १९ ॥

(शत्रुंजय माहात्म्यः)

ये शुद्धभावेन निभालयन्ति भव्या महातीर्थमिदं कदाचित्

किं श्वभ्रतिर्यग् भवसम्भवोऽस्य न शेषगत्योरपि जन्म तेषाम् ॥ २३ ॥

(शत्रुंजय माहात्म्यः)

योऽस्य नाम हृदि साधु वावदिः क्लेशलेशमपि नो स सासहिः ।

योऽस्य वर्त्मनि मुदेव चाचलिः संसृत्तौ न स कदापि पापतिः ॥ २६ ॥

अन्यग्रन्थेषु :

पंचाशदादौ किल मूलभूमे-दर्शोर्ध्वभूमेरपि विस्तरोऽस्य ।

उच्चत्वमष्टैव तु योजनानि मानं वदन्तीह जिनेश्वराद्रेः ॥ २८ ॥

भागवते-दृष्ट्वा शत्रुंजयं तीर्थं स्पृष्ट्वा रैवतकाचलम् ।

स्नात्वा गजपदे कुण्डे पुनर्जन्म न विद्यते ॥ २९ ॥

नागरपुराणे-अष्टषष्टिषु तीर्थेषु यात्रया यत्फलं भवेत् ।

श्रीशत्रुञ्जयतीर्थेश-दर्शनादपि तत्फलम् ॥ ३० ॥

तीर्थमालास्तवे-अतो धराधीश्वर ! भारतीं भुवं तथाधिगम्योत्तममानुषं भवम् ।

युगादिदेवस्य विशिष्टयात्रया विवेकिना ग्राह्यमिदं फलं श्रियाः ॥ ३१ ॥

सुखेषु दुःखेषु मुख्यं कर्मैव कारणम् ... ॥ ४२ ॥

देवद्रव्योपभोगेन घोरां यास्यति दुर्गतिम् ॥ ५२ ॥

निश्चित्येत्यवदद्भ्रातः श्वभ्र पातकात् ।

न किं बिभेषि यद्देव-द्रव्यभोगमपीच्छसि ।।५३।।

देवद्रव्येण यत्सौख्यं यत्सौख्यं परदारतः ।

अनन्तानन्तदुःखाय तत्सौख्यं जायते ध्रुवम् ।।५४।।

उक्तञ्च-चेर्इयदव्यविणासे रिसिघाए पवयणस्स उड्डाहे ।

सञ्जइचउत्थभंगे मूलग्गी बोहिलाभस्स ।।५५।।

वरं सेवा वरं दास्यं वरं भिक्षा वरं मृतिः ।

निदानं दीर्घदुःखानां न तु देवस्वभक्षणम् ।।५६।।

जिनपूजा परद्रव्येणापि :-

विधायाष्टा ह्मिकां नाग-नामग्राहं जगत्पते:

पूजाभोगादि सत्कृत्यैः स निधानार्धमव्ययत् ।।७६।।

देवद्रव्योपभोग कुपरिणाम:-

कुटुम्बं सकलं क्षीणं दैवस्वेनैव पोषितम् ।।८६।।

देवद्रव्योपभोगेन कुटुम्बस्य क्षयो भवेत् ।।८७।।

देवद्रव्येण देवपूजनम् :-

साध्विदं विवधे देवद्रव्यं यद्देवपूजने व्ययितम् ।।९२।।

अतो यातास्मि तत्रैव परं यात्राद्वयस्य मे ।

प्रत्यब्दं सुकृतं देयं प्रपेदे सोऽपि तद्वचः ।।९४।।

यतः-यद्वस्तु दीयते चेत्तत् सहस्रगुणमाप्यते ।

तद्वते सुकृते पुण्यं पापे पापं च तद्गुणं ।।९५।।

दीयमानं धनं किञ्च धनिकस्यापचीयते ।

सुकृतं दीयमानं तु धनिकस्योपचीयते ।।९६।।

श्राव्यते सुकृतं याव-द्योन्तकालेऽपि तावतः ।

निजश्रद्धानुमानेन स तदैवाश्नुते फलम् ॥१७॥

ततः श्रावयिता पश्चा-द्विधते मानितं यदि
तदा सोऽप्यनृणः पुण्य-भागभवेदन्यथा न तु ॥१८॥

अश्रावितोऽपि श्रद्धते सुकृतं यः क्वचिद्गतौ ।
जानन् ज्ञानादिभावेन सोऽपि तत्फलमाप्नुयात् ॥१९॥

अन्यथा सुकृतं तन्वन् स्वजनः स्वजनाख्यया ।
व्यवहारप्रीतिभक्ती-रेव ज्ञापयति ध्रुवम् ॥१००॥

(पापद्रव्यस्य दुष्टता)
पापद्रव्येण यत्पापेषु एव बुद्धिः प्रजायते ॥११२॥

(पापस्य दुष्टता) न हि श्रेयोऽतिपापिनाम् ॥११४॥

(देवद्रव्य विनाशफलं) ततो निपतितो घोर-संसारे दुःखसागरे ।
देवद्रव्यविनाशस्य ज्ञेयं सर्वमिदंफलम् ॥१२१॥

(देवद्रव्य विनाशफलं) अन्यायात्स्वल्पदेवस्व-भक्षणादपि
यदभूत् शैवः श्रेष्ठी सप्तकृत्वः श्वातो वै त्याज्यमेव तत् ॥१२२॥

देवद्रव्यमयैः पूजावशिष्टैश्चन्दनैर्वपुः ।
विलिप्याकण्ठमाच्छाद्य वाससा पर्यटत्यसौ ॥१४०॥

ऋषिहत्यामहापापं तत्कालं स्यात्फलप्रदम् ॥१४५॥

दुष्टं कुष्टं भवद्देहेऽभवद्देवविलेपनात् ॥१६४॥

न पूर्वकृतकर्मतः विमुच्येत क्वचित्कोऽपि ॥२६२॥

It is because of **Dev-Dravya** that day - today worship -
decor etc. is possible in the temples of veetarag -
JINESHWARDEV.

Salutations to the Arihant - Teerthanker God - Who is attachment free - Omniscient - worshiped by the Indra (i.e. King of deities in Heaven) - The soul with sublime truth.

BASIC CARE WHICH ALL THE SANGH OR INSTITUTION SHOULD TAKE FOR TRANSPERENT ADMINISTRATION:-

Of late, we hear many incidents of mis-management, mis-appropriation, theft, fraud etc. in the funds of Sangh / Trust / Temple etc., and such breach and offences continue.

We suggest following basic care / step which should be taken to reduce / eliminate such incidents and also not to provide opportunity for such wrongful incidents.

1. Trust / Sangh must ensure that their staff does not print a duplicate / fake receipt-book privately and mis-use the same.

Receipt book should be serially numbered as well as surprise check should be done by the responsible committee members / trustees, to ensure it's truthfulness.

2. Use check-book and also receipt book with a front as also reverse carbon (i.e. carbon paper on both the sides) and signature of donor should be taken in both the receipts i.e. on original as well as duplicate (which is for the record of Trust/Sangh).

3. While writing a Cheque, downside + upside carbon should be kept so that no unauthorised amendment can become possible.

All cheques should be "A/c. Payee" and written properly and be in perforated system. A transparent tape be affixed on the amount mentioned in the cheque.

4. Committee Member / Trustee should ensure that all the incoming cash / cheques are deposited into Bank properly as well as bank reconciliation should be done timely and

regularly.

5. Regular Internal audit / should be done by independent and honest Chartered Accountants so as to avoid any chance of any incidence of mis-appropriation / mis-management.

Proper arrangements should be made to obtain, on the every next day-the cleared up silver varakh (silver-foil) and Bādla (= small pieces of fine wire of gold or silver) from the Āngi - decoration - of the Gods' idol, and the same be properly and truly accounted for.

6. Receipt should be issued for all the money received whether Cash or Cheque. Further all the Cash or Cheque received should be deposited into Bank on the next day or as early as possible. It should never be utilised as such.
7. Cash required for expenses should be withdrawn from the Bank, and be never used directly from the cash received by Sangh. Many a times huge cash income / cash transaction tempt even good persons too. In short, generally all the transaction should be rooted through the Bank account.
8. Many a times without actual purchase of material, bogus bills are obtained / received and payments are also made for such bills (By cheque). To avoid such incidence the committee members / Trustees should remain more vigilant.
9. All the Bhandār and / or cash collection boxes should be properly locked and sealed. It should always be opened in the presence of five or more responsible persons. Possibility of any unauthorised taking away / theft from the Bhandār-should be avoided.

All the cash recovered from the said Bhandār / Boxes should be counted and cash receipt should be issued immediately. Further, the said amount should also be deposited into Bank under a special vigilance.

10. A clear and visible instruction / request should be put in Temple and place of halt for Jain - Sādhu or Nun(Derāsar / Upāshray) etc. places ***"Kindly put money in Bhandār / Cash boxes in proper manner by your own hand"***.

Furhter, it is a moral duty of each and every person/devotee to ensure- to follow the above requests, as well as to request others to do so, and act accordingly.

12. Of late, Trustee / Managing Committee of Derāsar / trust, many a times receive bogus phone calls or message through bogus messenger that XYZ Sādhū / Sādhavji Mahārāj Sāhab is not well and cash is immediately required for their treatment and admission to Hospital. The gang of such wicked persons is active. It is necessary to be alert about this. At such time, Trustee / Managing Committee should be very careful, and should make proper and complete enquiry before giving cash.

In case of donation to the patients, If possible, an a/c payee cheque should be given in the name of concerned doctor / hospital and / or Medical store.

13. Many a times persons come as if they are Jain Shrāvak / Shrāvikas, normally in the afternoon, when very few persons are present in the Derāsar and they take away & rob Bhagwān's (God's Idol's) ornaments normally Mugat, Kapāli, Āngiā etc.by keeping the poojāri in confidence.
14. If the Sangh/Trust does not have a Pānjarapole (a place looking after disable - cattle and other animals) of its' own - to use the amount of Jivdayā; it is necessary that such trust/sangh give away immediately such amount to some pānjarāpole for activities of jeevdaya (i.e. mercy / compassion / kindness for all the lives including birds and animals.)
15. The *muni-sammelan* held at Vile Parle (west) mumbai-400 056; is of the opinion that:- "The Trust / Sangh which has a surplus fund for "Dev Dravya / Gyān Dravya etc, should as soon possible give such fund to the other such needy Trust / Sangh which is involved in the field of repairing and reconstruction of temple etc. as also in that of gyān (i.e. providing library etc. to preserve, maintain and publish books etc. on Religion with true knowledge"

16. By and large credit worthiness of all the Trustees / Committee members and staff of any Derāsar / Sangh is good, but they must ensure that money they receive as donation from various donors should be properly accounted for, so that no one may have any temptation and / or opportunity to either misappropriate or mismanage the same and (even) if anyone has got such ill-desire, it cannot be fulfilled. They must also use the fund for the purpose for which it is donated / collected as also take precautions to - utilize the same immediately at an early opportunity

Proper A/Cs should be maintained for the ornaments etc. received in alms, under the guidance of an honest Chartered Accountant.

If any person handles the affairs, accounts and management of Trust / Sangh or any Derāsar with honesty, ethics and devotion, then he can have the great fortune to gain upto the state of "**Tirthankar Nām Karma**". It is a great gift to the mankind!

These precautions/suggestions etc. are also applicable to Hindu temples-institutions etc. etc.

Vikram Samvat-2064

*Jain Muni - Pannyās Bhuvansundarvijayji Ganee
Jain Muni - Pannyās Gunsundarvijayji Ganee*

The 24 Tirthankars - A Spiritual Insight

Jainism believes that an immortal and eternal soul (Jiva) resides within all the living beings. But the soul being vulnerable to the effects of deeds (Karma) cause the soul to suffer by being subjected to repeated rebirths. Such suffering is believed to cease only when the chain of rebirth is broken to attain Liberation - Moksha. The term Jainism which means "faith in God JINA" The word JAIN derived from the word 'Jina' means one who conquers the five senses, destroys all the karmas, and attains Omniscience or *Sarvagnahood*. The person who performs '*tapas*' or '*yoga*' attains such a self realisation and Omniscient knowledge of

kevala gnāna. After attaining self realisation and after acquiring Omniscience, the Jina spends the rest of his time in Dharmaprabhāvanā or preaching the Dharma to the mass of human beings etc. He engages himself in the noble task of helping his fellow beings with his message of Dharma which would enable the mortals to reach the spiritual status of perfection, which he himself has acquired. Because of this noble task of showing the path of spiritual realisation or Mokhsamārga, Jina is also called Tirthankara.

The terms Jina, Tirthankara and Arhat Paramesthi all refer to the divine person or *Sarvagna* who lived in the world with his body, and it refers to the period after attaining Sarvajnahood or Omniscience and the last period of the parinirvāna, when the body is cast away and the self resumes its own internal pure spiritual nature and it becomes Siddha.

The preachings of Tirthankars i.e. Jainism is not just a way of Life but it is LIFE itself; Its fundamentals are based on non-violence 'Ahinsa'. Ahinsā not just in action, but even in words & thought! Ahinsā not only for human-beings alone, but also for animals & birds as also for all the living beings.

Moksha = Salvation, a soul - attaining a state of eternal, boundless & pure happiness, knowledge. The ARIHANT dev teaches Syad -Vaad = Anekantwad i.e. to accept the things with all different views.

NOTES

A or a = अ = ॐ

Ā or ā = आ = ॐ

Teerthanker = God in Jain Religion

Dev-dravya = Wealth - Asset etc. in account of IDOL & Temple of God of Jain-Religion and which is comprising of contribution by people for such purpose etc.

O Veetarag God ! The cycle of birth and death rules us since beginningless time, in course of which attraction of happiness and hatred to agonies have accumulated heaps and heaps of Karmas, but why should I be worried about them? I will loudly sing your prayers and merge myself with You. Then?

The mountains of sins will disappear and perish within moments under the impact of Your prayers.

Yes ! Sins do perish; perish within seconds and there is no surprise in that. The night slowly went on gathering the darkness. She eventually sunk the whole world into her pitch darkness; but the sun will rise in the morning and melt away the entire darkness within no time. I bow down to you! O ! Sweetest, supreme most God!

O Veetarag God ! The cycle of birth and death rules us since beginningless time, in course of which attraction of happiness and hatred to agonies have accumulated heaps and heaps of Karmas, but why should I be worried about them? I will loudly sing your prayers and merge myself with You. Then?

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O God Veetarag! Since you can never be compared with the sun, can we now look for the moon?

Alas! Moon rises and sets at indefinite times; it shines in the night only. God, You are ever-risen and showing the path of salvation to Your devotees during the day and night alike.

All deserving souls suffering from their illusions from time immemorial are benefitted by Your preachings and by undertaking the penance had destroyed their pitch darkness within no time.

The moon is eclipsed by Rahu time and again; but O my God! You are so good to mankind, that You eclipse the fallacies and ill-thoughts for ever.

The black spots are apparent on the face of the moon; whereas, while we see You, Your clean personality glows with cool and soothing halo. Moon looks pale in front of You!

Moon rises on one end of the earth and sets on the other; whereas You glorious God! spread Your aura in entire universe (Triloka) at all times.

O Luminous Veetarag Dev ! in spite of all Your qualities, You are so much indifferent and unconcerned that even the fairies of the heaven neither attract You, nor detract You!

The disastrous storm at the end of an eon topples other mountains as well. But no sooner it approaches Mount Meru, the king of Mountains, turns into breezes. Thunder is well aware that its might will not work there. God, I have come to know by Your grace that the Veetaraga cannot be lured even by the best and most beautiful fairies. The one who is never lured is veetaraga, and Veetaraga can never be lured.

O God of Gods ! O Master of Munis - Saints ! It is not possible for us to compare Your qualities with the Sun, because Sun rises and sets everyday. You are ever self-luminous and hence risings and settings are not there.

The star of solar energies enlightens only a small part of the universe, and then slowly moves to the other parts, leaving darkness behind. Occasionally, Rahu also eclipses him.

But O Master of Munis, as You enlighten the whole universe at a single time and as you possess the infinite knowledge as your preachings (Agamas) can never be challenged by any logician and as your most glorious Shashan (Jain Dharma) can never be shadowed or overcome by other schools of philosophies, you surpass the sun.

O Lord Jagadguru! What is the use of the moon in the night; and that of the Sun in the daytime! Is it necessary to depend on Sun and moon to dispel the darkness within no time! They have nothing to do.

Those black clouds are filled with water and are ready to rain. But where is the need of rain, for the harvest of rice grown-up in the field!

O Great Almighty God ! You have already cleared the darkness of ignorance.

And so, O Sun and Moon ! your process of rising and setting as usual is now a mere routine!