

Namo Namō Nimmāl-Dāsanass

Shree Anand-Kshama-Lalit-Sushil-SudharmaSagar Guroobhyo Namah

veerstava

[Aagam sootra- 33, Prakirnak- sootra- 10]

Meaning with Details

Compiled by

JAIN MUNI DEEPRATNASAGAR

[M.Com. M.Ed. Ph.D.]

Baal brahmchaari shree Neminaathaay namah
Namo Namo Nimmal-Dansanass
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Veerstava

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■ Something about This Publication ■

We have already published 45 Aagams in Four languages Prakrut, Sanskrut (*Satik*), Hindi and Gujarati. Now a day for new generation & abroad living people, English translation has become a necessity. So we have planned to translate or compile Jain-Aagam in English. We gave priority to Nandi Sootra because it's known as wellbeing & auspicious sootra. The Theme of Nandi is knowledge; Nandi-sootra mainly describes five types of “ज्ञान-(Jnanas)”.

After that we have finished Niraayavalika panchak [UpangSootra-19 to 23] and vipakshrut [Angsootra- 11] All these six Aagamas are related with Stories.

Now we are going to translate a Prakirnak-Sootra Named **VEERSTAVA**, in which Sootrakaar-Maharshi has narrated glorifications of jineshwar Mahaveer by 26- praising words. We didn't find any type of commentaries regarding this Aagam . So we have just given a brief detail of these glorified words.

Prakirnak-Sootra:-- In ancient times all the Aagams were divided in to two categories, Angpravishtha and Angbaahya. Angpravishtha includes 12 Aagams & All the other Aagams were included in to Aangbaahya. After 13th century these Aagams were devided in the different style. Now a days as per ‘Shwetamber’ belief they are presented in six parts- Ang, Upang, Prakirnak, Chhed, Mool and Chulika. The mentioned Prakirnak “VEERSTAVA” is known as 10th prakirnak, in alternative of “MARANSAMAADHI” Prakirnak.

Here, we have compiled Translation done by Colonel D.S. Baya, which is originally edited in to Hindi by Dr. subhash Kothari, We have two motives for publishing this book.—[1] To provide Aagam literature in English & [2] It should be given in Microsoft Word format so people can do Cut, Paste & Editing by themselves also.

At present this Book is published as a Net-Publication with the help of the Jain Education International organization of America. In future we may publish it as a Book also. We are also planning to put more Aagams in English before you.

We also invite learned persons to translate more & more ‘authentic Jain literature in English for kids and youths, so the ignorant-people of regional languages can also read or learn our “*Shashtra & Granth*”.

We are very much thankful to Shree Pravinbhai, Sudeshbhai, Sangeetaben, Late Mr. Krupal Shah and all other known-unknown persons who helped us for this project directly or indirectly.

Dharm-Labh
Muni deepratnasagar
(01/11/2013)

VEERSTAVA (Meaning with Commentary)

[1] Meaning- I bow to Jinendra Mahaveer, who is universal brother, who is like the moon for blooming of the lotus flower like worldly living beings, who is as patient and immovable in his virtues as the mountain-king Himavant and praise him through his following famous attributable names.

[2] Meaning- 1-Aruha [not subject to rebirth], 2-Arihant [destroyer of Karmik spiritual foes], 3-Arahanta [Worthy of worship and veneration], 4-Deva [Divine being], 5-Jina [Conquer of spiritual foes – delusion and passions], 6-Veer [Brave], 7-Param Kaarunik [Extremely compassionate], 8-Sarvajna [Omniscient], 9-Sarvdarsi [Omni-Visioned], 10-Paaragaamee [Omniscient], 11- Trikaalajna [Knower of the happenings in three periods- the past, present and future], 12-Naath [The Protector],

[3]- Meaning-Veetraaga [attachment-transcended], 14-Kevali [Endowed with purity of Knowledge], 15-Tribhuvan Guru [Universal teacher], 16-Poorna [Complete], 17-Tri-bhuvan varistha [Universally supreme], 18- Bhayaant [Fearless], 19-Teerthankar [Prophet Propounder of the faith and establisher of the four fold religious order-Tirth, 20-Shakra vandit [Bowed to by the celestial kings], 21-Jinendra [Master conqueror],

[4]- Meaning- Shree Vardhamaan [Enhancer of weal], 23-Hari [Guardian], 24-hara [remover of misery], 25-Kamalaasana [Lotus seated- brahamaa], 26-Buddh. Like this even a dimwit can know the virtues of the Lord through other attributable names from the canonical lore.

[5]- Meaning- Aruha- O' Lord! You are free from rebirth [Aruha = A + ruha or incapable of germination or birth] in the dense forest of worldliness, because you have burnt the Karma, that helps the seed of mundane existence to germinate, by the fire of meditation.

[6]- Meaning- Arihant- O' Lord! You have completely destroyed the Karma- the Souls' enemy, responsible for extreme infliction, hardships and passions. Therefore, you are Arihanta- the destroyer of the enemies.

[7]- Meaning- O' best of the Masters! You are worthy of obeisance, eulogy, bowing, worship, veneration and capable of spiritual perfection- Siddhi. Therefore, you are Arihant-capable and potent.

[8]- Meaning- O' Jinendra! You are venerated by the best of the kings of humans, gods and demons. You are patient and forbearing and free from the flaw of indecision. Therefore, O' Arihant! You are worthy of worship and veneration.

[9]- Meaning- Arahant- O' Jinendra! You are free from Raha (Ratha)—chariot, all types of possession and attachment and (being omniscient) from ignorance that can be compared to the dense darkness in a deep mountain cave. Therefore, you are Arhant – without chariot (signifying all material and mental baggage causing worldly attachment and wandering in the circuitous cycle of mundane existence).

[10]- Meaning- O' Lord! You have defeated even the death by following the path of renunciation and attaining the supreme knowledge (omniscience) and thereby, you have realised the true self. Therefore, you are Arahant – the venerable.

[11]- **Meaning-** O' Lord! You are neither attached to pleasurable sounds nor averse to the painful ones; your mind, speech and body remain continuously engaged in the contemplation of the fundamental principles. Therefore, you are Arhant- venerable.

[12]- **Meaning-** O' Lord! You are venerable Arahant because you are worshipped and venerated by the kings of gods and the gods of the ultimate heavens and because you are capable of transcending even the ultimate heavens (to reach the abode of the perfected souls-Moksh or Siddhashilaa.

[13]- **Meaning- Dev-** O' Lord! You are Dev (devine) because you play with the lady-liberty (Siddhi-vadhu), you have conquered the class of enemies that the mundane attachment is and because you have gained the merit of eternal bliss.

[14]- **Meaning- Jin-** O' Lord! You are Jin, the spiritual conqueror, because you have expelled the enemy called mundane attachment through renunciation and equanimity.

[15]- **Meaning- Veer-**O' Lord! You are Veer-brave because you have pierced the Gordian-knot of eight types of Karma and because you remain aloof from the available and fabulously pleasurable enjoyments and are bedecked with the goddess of wealth in the form of a host of austerities.

[16]- **Meaning-** From the very first day of taking the vows,O' Lord! You have been free from mundane desires and have been venerated by the celestial kings. Therefore, you are Veer.

[17]- **Meaning- Paramkaarunik-** O' Lord! You are Paramkaarunik- the most compassionate one- because your heart is full of compassions for all the miserable creatures of the universe and because all such static & moving creatures devotedly venerate and praise you all the time.

[18]- **Meaning- Sarvajna-** O' Lord! You are called Sarvajna - omniscient because even when dwelling in the self only you know all the modes of all the matter –past, present and future through your supreme and pure knowledge.

[19]- **Meaning- Sarvadarshhee-** O' Lord! You are Sarvadarshhee – all seeing because you visualize the general forms of all (past, present and future modes of) all the substances situated in their respective situations, all over the universe.

[20]- **Meaning- Paaragaamee-** O' lord! You are said to be Paaragaamee – transcended because you have transcended the most circuitous cycle of births and deaths as well as all Karmic bondage or because you have completely realized the ocean of canonical knowledge as well as all about everything worth knowing.

[21]- **Meaning- Trikaalvid-** O' Lord! You are known as Trikaalvid – knower of three periods (past, present and future) – because you know all the modes of all the substances of the past, present and future as one can see the Aamalak fruit placed on palm of one's hand

[22]- **Meaning- Naath-** O' Lord! You are the protector of the helpless as you guide and save the worldly creatures, drowning in the liberating faith to them. Therefore you are said to be Naath- the protector.

[23]- Meaning- Veetaraag- attachment is nothing but attraction towards the auspicious, pleasurable objects and its opposite, i.e. revulsion towards inauspicious and painful objects, is aversion. Because, O'Lord! from such attachment and version, you are free, so you are known as Veetaraag.

[24]- Meaning- When their pride is destroyed, the principal gods like the Brahmaa, Vishnu, Mahaadev and Soorya, too bow at your feet. Even then O' Lord! You remain unaffected. Therefore, You are Veetaraag- Attachment transcended.

[25]- Meaning- The lotus that lives a life of being rubbed, crushed, plucked and grabbed and eaten by aquatic creatures, lives (metaphorically) in your hands, feet, eyes, nails and lips without all these faults and flaws.

[26]- Meaning- Curly hair, dence eyebrows twinkling starry eyes and being without a teacher are considered to be flaws in a person, but in your case the very same things are taken as virtues only.

[27]- Meaning- O' Lord even if the gods that appear in various forms live in your body (i.e. your body looks so divine), you are without the flaws that are attributed to those gods. Therefore, you are said to be Veetaraag – attachment transcended.

[28]- Meaning- Kevallee-Those who know all the substances, caused by there infinite changing nature, in three time-periods past present and future –are said to be Kevallees or omniscients.

[29]- Meaning- You, O' Lord! Constantly and completely know all the substances worthy of beings known through the spread of your unvanquished power. Therefore, you are called Kevallee or the omniscient.

[30]- Meaning- Tribhuvanguru- Lord! You are tribhuvanguru – the universal teacher because you infuse the beneficial law into the words that the intelligent pent sensory living beings of the world associate with meaning (understand).

[31]- Meaning- You are called Sarva – complete, because you are beneficial for all the fine as well as gross creatures of the world, who are, otherwise, completely enshrouded by pain and misery.

[32]- Meaning-Tribhuvanvarishth- You are Trubhuvanvarishth or universally supreme because you are the best in force, power, potency fortune, appearance, general and specific knowledge, & because you occupy universally best designation (of Teerthankar).

[33]- Meaning-Bhagavant or Bhayant-O' Lord! Because of complete beauty, wealth, righteousness, radiance, Endeavour and fame, your designation as 'Bhaga' is indisputable. Therefore, you are Bhagvant – the Lord of the universe.

[34]- Meaning- O' Jineshvara! (the master conqueror) you are Bhayaanta, because you have conquered or given up the seven types of fears that beset the creatures in this world as well as in the world hereafter.

[35]- Meaning- Teerthankar- you are known as Teerthankar by virtue of your having established the four-fold religious order (Chaturvidha Dharma sangh – teerth) or for establishing the first Gandhara Teerth.

[36]- Meaning- Shakrabhivandit- Similarly, O' lord! As you are endowed with whole lot of virtues, the celestial king Shakra also bows to you. O' Shakraabhivandit Jineshavar (the master conqueror) obeisance to you.

[37]- Meaning- Jinendra- Those endowed with clairvoyant and telepathic perceptions and whose delusion has subsided are known as Jinas. Lord! As you are endowed with much more spiritual wealth as compared to those Jinas, you are known as jinendra (king of jinas or master conqueror).

[38]- Meaning- Vardhamaan- O' jineshvar! (master conqueror) by your arrival (in to the womb of queen Trishalaa) the glory, wealth, kingdom and treasury of king Siddhaarth increased. Therefore, you are known as Varddhamaan (one who induces growth).

[39]- Meaning- Hari- O' Kamalaalaya (the abode Lakshmi, the goddess of wealth)! The palms of your hands bear the signs of conch-shell, wheel and bow and you had showered charity (during year long charity just before taking the monastic vows). You are known as hari or Vishnu.

[40]- Meaning- Hara- O' Lord! You neither bear Khatvaanga (Shiv's weapon) nor is your throat blue (Neelakanth), Still you are known as Hara (the remover) because you remove the inner as well as the outer Karm-dust of the creatures.

[41]- Meaning- Kamalaasana- O' Lord! You are Kamalaasana (Brahmaa) as well. While seated in the samavasharana (hall of discourse) you appear to be facing in four depicted by four religious practices of charity. You move like a swan (because you move in the utmost state of monasticism).

[42]- Meaning- Buddha- Because, by virtue of your supreme and pure knowledge (omniscience), you simultaneously know all the general and particular modes of all the animate and inanimate matter, you are known as Buddha, the enlightened.

[43]- Meaning- Conclusion- Thus, this nominal praise of lord Mahaaveera has been sung by me. O' Jineshvar (master conqueror) Mahaaveer! In your extreme compassion pray grant me, the one with few merits, the eternal and flawless gift of spiritual liberation.

End of Aagam Sootra -33- Veerstava [Prakirnak-10]
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