
ETERNAL WISDOM

BOOK NO.2

ATMASATAKAM or NIRVANASATAKAM

by

Pujya Adi Shri Shankaracharya

Separat
Page

यदुक्तं यत्तदुक्तं
अथ यत्तदुक्तं
निरवाक्यं
वैश्वानरं

A translation of Atmasatakam (आत्मसतकम्) or Nirvanasatakam (निर्वासतकम्) of Pujya Shri Shankaracharya is provided here by the translator with a note on how to benefit from these Eternal writings.

What is described in the classical spiritual writings is the Final Goal, for one who seeks liberation. Hence the clarity of the nature of this goal should be very well understood and absorbed by the true aspirant.

Such writings are also a process of meditation. That is, by deep, absorbed and constant meditating on our true nature, as described here, we can break the barrier between the understood and the experienced. In fact, hence, such writings are a tool towards experiencing (which is beyond words) the state of Liberation.

A word of caution would be necessary here: One has to be spiritually ready to meditate on the truth contained in such writings ~~and~~ or similar scriptural pronunciations. To put it in Sankhya (संख्य) or Yoga language, to meditate on this pure Purusa()

that is in our true nature, our yama, niyama must be perfect, natural in every moment of our life. To put it in the Jain language to meditate on this Nischaya (निश्चय) nature of the Atma, one's five great vows, the five acharas, the five samitis and the three guptis must be practiced spontaneously without a blemish - i.e. one's Vyavahara (व्यवहार) must be perfect. To put it in Vedantic (वेदान्त) language, one should have come quite close to the state of sthitapraghnata (स्थितप्रज्ञता) through exemplary practice of karmayoga (कर्मयोग) in one's life at every moment.

If without this, the above meditation of these infinitely beautiful and profound verses (which can only truly be appreciated through knowledge of Sanskrit), is undertaken, it will not lead to the desired, exalted goal. The mind instead of transcending itself, will return to whatever attachments that have remained and which were not removed sufficiently by the lower practices of Jnana Kriya, service, etc.

In fact there is a great danger: Because as you near the exalted goal, the likely gains are rising exponentially. Similarly, if you falter, the fall is also very steep and sometimes so far gone, that one cannot recover from it.

Hence, such a meditation should be undertaken under guidance of a ^{true} guru. || The following is a free translation of the profound spiritual knowledge contained in the Nirvanasatakam attributed to Pujya Adi Sankara:-

1 I am neither the mind, nor the intellect, nor the ego (अहंकार), nor the citta (चित्त) ~~where~~ where thought processes take place).

I am neither the sense of hearing or of taste, or of smell or of seeing (and by extrapolation one can include the sense of touch which the author left out to keep the correctness of the Verse) (Hence I am none of the five Jnanendriyas (ज्ञानेन्द्रिय)

I am neither the space, the earth, the fire or the air (and by extrapolation one can include water) (Hence I am none of the Panchamahabhutas (पंचमहाभूत) of which this body is made)

I am knowledge, I am joy. I am the Almighty & I am the Almighty
(चिदागद रूपः ॥ शिवोऽयम् शिवोऽयम्)

2. I am neither the life-force (प्राण), nor the instincts (इन्द्रिय), nor the five bio-energies (ऊर्जा) that flow within me. Nor am I the seven substances (सप्तधातु) that hold this body together. Nor am I the five Sheaths (पञ्चकोश) that make up this body. Neither am I the speech, the hands, the legs, the anus and the genital organ (Hence I am not the five Karmendriya (कर्मेन्द्रिय)). I am knowledge, I am joy. I am the Almighty. I am the Almighty.

3. I have neither dislikes (द्वेष) or likes (शुभ), nor do I have greed (लोभ) or illusion (मोह), nor is there any pride or a trace of jealousy in me. I am beyond the four puru-sharthas (पुरुषार्थ) - the activities prescribed for all humans) of dharma (धर्म), artha (अर्थ) and ^{kama (काम)} moksa (मोक्ष). I am knowledge, I am joy, I am ^{the} Almighty (~~सर्व~~). I am the Almighty.

4. I am beyond virtue (युग) or sin (पाप). I am also beyond happiness (सुख) and pains (दुःख). I am beyond the great tools of holy words (मंत्र) of holy places (तीर्थ), of holy books (वेद) and of holy practices (उप). I am neither the

food, nor that which is worth eating nor am I the consumer. I am knowledge, I am Joy, I am the Almighty. I am the Almighty.

5. I am beyond death. No doubts remain in me. Nor do I see differences with other beings. I have no father, no mother.... indeed I have no birth left. I have no relative, no friend. I am beyond guru nor do I have a disciple. I am knowledge, I am Joy, I am the Almighty. I am the Almighty.

6. I have no thoughts and counter thoughts (ଚିନ୍ତିକା). Indeed I have no shape or colour (ରୂପରାସ). In everything in this universe I am there. I am the object of all the senses. For ever am I in equipoise and tranquility (ସମାନ୍). For me there is no Liberation (ମୁକ୍ତି) of any bondage (બନ୍ଧ). I am knowledge, I am Joy, I am the Almighty, I am the Almighty.

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BHOGILAL LEHERCHAND INSTITUTE OF INDOLOGY

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E T E R N A L
W I S D O M

Book No.3

SHREE VEETRAGASTOTRA

by

by
Kalikalsarvagynaya / Shri Hemchandracharya

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VEETRAGA STOTRA

INTRODUCTION:

This is a devotional poetic outburst (*Jihva*) of a very great and learned Jain Saint made at the request of the king of Gujarat - Raja Kumarapala. In such an outburst, accuracy is not the ^{only} essence, but whatever Jain Shastras have to say about the Omniscient is said correctly but interwoven with the imagination of the poet.

Further, it is expected that as for Mira, Krishna was The Lord, so for the author, the Veetraga and his Religion is the greatest! Hence one finds arguments against all other Gods and religions. But the reader should understand this as his great love for Veetraga and not a hatred towards other; even though at times the words are very strong and are obviously designed to make the king ^{ea} study in the Jain Religion. None the less, the reader will miss a great deal of understanding of the Nature of the Greatest (*यद्गुरुः*) both from point of view of external and internal qualities, if he gets bogged down in counter-acting these arguments.

Translator's Note: The translator is deeply aware of his limitations on a number of grounds. Firstly, he has little knowledge of Sanskrit without which, it is well nigh impossible to understand and appreciate the beauty, erudition and profundity of these verses. Secondly, his knowledge of some of the subjects covered is poor. However, on the positive side is his deep and abiding reverence towards the subjects, and of course there was the benefit

of having a great saint - who would be close to experiencing the depth of feelings of this Stotra and who is a great Sanskrit Scholar - go over the English translation which in turn was essentially made from ^{translation of another} Gujarati by the author. In this way it has been ensured that the essence is not lost.

In trying to put English words to the verses, the emphasis has been in capturing the meaning and the spirit behind the meaning. Therefore, in many instances there is not an absolute literal sticking to the original words. Those do know Sanskrit are well aware, how difficult it is to translate this language designed for spirituality into English. Because in English, which is not a language of spirituality, many of the concepts do not exist at all, and the construction of English is so very different (non-succint, unlike as in Sanskrit). Therefore, the translator has retained in the translation certain Sanskrit words which he has tried his best to render in English equivalent. But knowing very well that this English equivalent would be inadequate, these words have been retained so that the person who knows Sanskrit as well as English would be in a better position to "feel" what the author has been trying to say.

The question has been asked of the translator, as to why the format of 1) The verse in Sanskrit (2) The verse in English and (3) The English translation of the verse.

These verses are for Swadhyaya (स्वाध्याय) which means constant and repeated study; and when one does this it will almost mean memorizing the verses by heart. Patanjali

in his Yoga Sutra points to " तज्जपस्तदर्थनमः " as a way of entry into spirituality. This way is by Japa (जप) or constant repetition which is done concomitant with keeping the meaning (अर्थ) alive in one's mind, and then simultaneously generating the necessary changes in one's personality (भाव). (These normally apply to Mantra (मंत्र), but are relevant here).

The three aspects of Japa (जप) referred to above are: constant repetition which is done concomitant with keeping the meaning (Artha-अर्थ) alive in one's mind and then by simultaneously generating the necessary changes in one's personality (Bhava -भाव). This last is of paramount importance in spiritual growth. Now in actual practice, when one tries to do this, one finds it well nigh impossible to keep the mind steady to achieve all the three aspects..... in fact, even the first two aspects rarely seem to merge: one feels oneself muttering the words away while the mind is busy with some other antics! So the question arises: Should one, therefore, stop the recitation? A definite "NO" is the answer in the Indian Tradition, why is this?.

Here a couple of examples are given: When you bathe and apply soap and water to your body in an unmindful way, does it not become somewhat cleaner? So also the impure Atma, by the repetition of the words of the great author. The removal of the Karmic material attached to the Atma is the goal of the entire Jain teachings. In this removal the vibrations/sounds of the words of the Great author/speaker play the role of emery paper on the sticky Karmic dust which covers the Atma.

They say slowly - indeed very very slowly, if the Artha and Bhava (अर्थ/भाव) are absent, but surely, these particles shall be rubbed off, by the repeated recitation of the words of the great writer. Hence the prescription against stopping it.

Now the question is: In which language to thus repeat the verses? In English (or in any other language known best to the student), or in the language of the great writer? The Indian tradition very strongly believes that to repeat the words in any other language than that of the great writer would in the long run cloud the meaning thereof. Another pertinent question is: Why repeat it so often? Did the great Rishis of the past learn and teach the Shastras from memory only because the writing and printing facilities were not there? It does not seem so to the translator: rather, it is because, the simple, and yet immensely profound depths of religion can never be reached by reading and understanding the Shastras intellectually-(however deeply), that they insisted on memorizing - so that the knowledge has every chance to merge into the student's personality. The knowledge had to be in the words of the men who were that knowledge, not those who merely knew or understood that knowledge, so that as the beginner, repeats it again and again, it slowly unfolds its depths as it applies to the student in every moment of his everyday life. This also is a reason for the translator not giving a long explanatory commentary on the translation, or adopting the methodology of a critical translation.

Thus for the fortunate who know Sanskrit, and blessed they be, there is the original verse, for others the verse is English.

Among the audience which has been kept in view, and which is the reason why a free style of translation has been adopted, are the large number of foreign students, seekers etc. who flock to our country and countrymen in search of the kind of knowledge this book talks about - namely the nature of GOD as per the Jain. Also the large number of our countrymen who have, lost ease of control over the vernacular, let alone Sanskrit, as a result of modern education, are also borne in mind.

Finally, it should be understood that any knowledge from a book ultimately has severe limitations, and those who seek to know the Truth by their own experience, would have to go much further, and this further means listening to people who have achieved somewhat greater height than oneself and then following the path that has been rigorously laid down by them. In this, reading has a certain place, but it has only a limited place. This should never be forgotten by the true seeker.

CHAPTER 1INTRODUCTION (५२-वि०)

- 1 He who is the Almighty (५२१-म), He who dwells in Omniscience (५२२-ज्ञ), He who is the Greatest (५२३) among all the Gods (५२४). Just as the sun destroys all the darkness, similarly, He who destroys all the darkness of wrong faith vision and knowledge, is also meditated upon (५२५) by the wise-men.
- 2 He who has uprooted totally all the desires (५२६) and aversion (५२७) which are the fundamental cause of all pains and anxieties (५२८). To whom the leaders of the upper and the lower heavens (५२९/५३०), and of men bow down in reverence.
- 3 He who has expounded the various details pertaining to the four main aims of human life: Dharma (५३१ - Religion/Duties, Artha (५३२ - earning money/possessions), Kama (५३३ - seeking pleasures) and Moksha (५३४ - reaching the final Liberation). He whose knowledge is such that it illumines all the happening including thought processes in all beings in all the three times - past, present and future!

- 4 He in whom Omniscience, Total Uncondition Joy (अविनाश) and the Greatest Achievement of human life (उत्तमपद), have all merged into one - such an Almighty - Parmatma (परमात्मा) is worth giving all one's faith (which includes the deep longing to become like Him). He is worth constantly mediating (ऐक्य) upon. I accept refuge (शरण) in such a Parmatma.
- 5 Because of this Parmatma (परमात्मा) I have a Lord upon myself (अधिपति). I am totally absorbed in Him. I am full of love and reverence towards him (भक्ति). I am entirely and deeply satisfied within by him (कृतकृत्य). Of this Parmatma, I am a mere servant (किंकर्तु).
- 6 By singing the praise (स्तुति) of this Lord (परमात्मा), I am making my speech holy and worthy (पवित्र). Indeed, in this desert that is this four cornered world, this only is the right aim of the birth of all beings.
- 7 My knowledge is worse than that of an animal (पशुमपि पश्य); and in comparison with this how far and difficult it is to sing the praise of the lord!! So I, who have decided to create this poem of praise (स्तोत्र) for the Veetaraga (one

who is without Raga (२१५) passions - i.e. Parmaatma), am really like a lame man who with his two broken legs wishes to cross a great jungle!!

- 8 And though my knowledge is miniscule (अज्ञान) and I am not fit to sing (by writing the praise of the Veetrage, and hence I will never succeed in creating an absolutely correct song of praise. Yet I have become overwhelmed and consumed with faith, love and reverence (श्रद्धा / प्रेम) for Him. Hence I am not thinking whether or not I am capable of the task in front of me. Therefore, I am not fit to be blamed by others: because, this song of praise (स्तोत्र) of the Veetrage, when undertaken in this overwhelming state of faith, love and reverence, even if it is full of defects, it is still something that has some value.
- 9 Let Raja Kumarpala, through the medium of this song of praise of the Veetrage (स्तोत्र) ^{written by Shri} ~~find~~ Hemachandra his fruit (namely the destruction of his Karmas - i.e. Liberation) that he seeks.

(Here the author introduces himself and gives the purpose for creating this Stotra (song of praise - स्तोत्र).)

CHAPTER II

The Four Extraordinary qualities
that a Tirthankara is born with.

(સદ્ગુણ ૨ અતિશય)

In explaining these extraordinary qualities of a Tirthankara - who has reached Liberation - one has to guard against that ~~these~~ are poetic exaggerations. Great saints have said that things that are very subtle, very far away, happened long ago are to be accepted by faith, and later by following the Sadhana shown, they will become fact. In deep meditations many saints have vouchsafed the veracity of these extraordinary qualities which are the subject matter of chapters 2, 3 and 4.

Let me give a simple example as to how faith comes before fact: As a very small child you were told by your mother that this man is your father. You accepted that statement on faith. After living with both for over twenty years or more, this 'faith' turns into fact. (To argue that 'technically' he may not be so if called wrong application of mind and wrong argument-કુતર્ક).

Similarly, I urge the dear readers to accept on faith and enjoy the beauty, vastness of thought of these extraordinary qualities (અતિશય). They are used for some very important meditations in Jainism. I am sure a few, a very few perhaps, will experience the fact of these qualities through the process of Sadhana. Please ^{therefore} do not demiss them as fairy imagination of a poet!

- 1 Oh Lord! Your body is like the deep green coloured tree (हरिद्रुम). Puiya Mallinatha and Puiya Parshwanatha amongst the last twenty-four Thirthankars (Veetraga) were of this colour); or like the crystal clear jewel (अमरकज्वाल) (Puiya Chandraprabhu and Puiya Suvidhinatha were of white colour), or like Gold (सुवर्ण) the rest of the sixteen Tirthankaras were of this colour; or like the red jewel (पद्मरत्न - ruby) (Puiya Padmaprabha and Puiya Vasupuiya were of this colour); or ^{like} ~~the~~ black (Puiya Nervinatha and Puiya Munisuvrat swami were of this colour). Your body is pure and holy even without a bath, who in this whole world does not get attracted to your beautiful body?.
- 2 Oh Lord! Just as a garland from a ^{ks} Kalpavriksha (कल्पवृक्ष) - a tree said to have existed which gave whatever was asked of it) is always fragrant. Even though your body has not been anointed with various fragrant pastes of sandalwood, saffron etc. it is so attractive, that the eyes of the goddesses that have come down from heaven constantly rest on you, being very attracted by you.
- 3 Oh Master, as though you have drunk some heavenly nectar and which has made you so healthy that all the groups of human diseases - compared here to a group of snakes as disease killers - have been defeated by you. That is, you are for ever free from disease!

- 4 Oh Bhagvan, just as when a body stands in front of a mirror it gathers no dust nor does it sweat, similarly in your body, how can one imagine that sweat drips or dust sticks to your body?
- 5 Oh Veetraga, it is not only that your mind is free from desires (२०५) but even the blood that is in your body is like a stream of milk which is pure white! Here the poet imagines that when one is full of Raga (desires - २०५), there are colours in one's mind.
- 6 Oh Lord! Really am I fit to describe the completely extraordinary qualities in you which do not exist in any other human being in this world? For example, the flesh of your body is also white, fragrant and when looked at does not cause revulsion!
- 7 Oh Veetraga! the large bees (३५२८) leave the flowers that have grown on earth^२ and upon water and come to you, because your breath is so fragrant.
- 8 Oh God! This great glory of your last bodily birth as a Tirthankara is unlike anything in this world and therefore of great wonder. Look, when you eat food, or go to the toilet - no ordinary human^a eye can see these activities.

(In this, the first 4 Slokas really describe the first

extraordinary quality pertaining to the body, the 5th and 6th Slokas describe the second extraordinary quality pertaining to flesh and blood. The other two describe the remaining of the four extraordinary qualities which a Tirthankara has at his birth etc. before his reaching Omniscience, which he knows is certain in this birth.

CHAPTER 3

(The Eleven Extraordinary qualities that come about when the Tirthankara has destroyed the four Ghati (દાતી) Karmas and reached Omniscience) (કર્મધર્મજગત-૧૧ અતિશય)

In this chapter the First Eleven slokas describe one Atishaya (અતિશય) in each couplet.

1. Oh Lord! Because of the state of Omniscience that you have reached which is the result of your Tirthankara Nama Karma (તીર્થાંકરનામ કર્મ) - the greatest and the holiest Karma a Jiva forms in his third previous birth) you have the extraordinary quality of being seen facing everyone. Because of this you give joy to humans, devas, animals etc... all who have come to listen to you.
2. Oh Vestraga, in a small distance of one Yojana (યોજન - about four miles, though there is uncertainty over this conversion to miles) which is the circumference of your Samavasarana (સમવસરણ - this is a fantastic building built by the Devas for the Vestraga to give his discourse - see Chapter III/Verse 5) crores (1 crore = 10 million) of animals, birds, insect, humans and devas can sit with great comfort! (The seating arrangement has distinct places for different people - for a greater description of this Samvasaran see...
3. Oh Jineshwara! Your discourse is in a particular type of Andhamagadhi (અંધમાગધી) language..... and yet it automatically translates itself into the language of the

animals, birds, insect, humans and devas and it sounds so beautiful! It makes the understanding of the great truths of Religion so easy!

4. Oh Omniscient! Within a vast distance of 125 Yojanas (25 in each direction, $12\frac{1}{2}$ up and $12\frac{1}{2}$ below), ~~the~~ the clouds of all diseases that began within the last six months disperse by the sway of the mind that moves after touching you! (Also they remain dormant for the following six months).
5. Oh Lord of this world! Just as the injustices that are removed by a king no sooner they arise - similarly as you move (within 125 Yojanas), the attacks by the rats, or of insects, and of the parrots do not take place.
6. Oh Lord of all Lords, as though your compassion is falling in great quantity on all of us like the great rain called Pushkaravarta (पुष्करवर्त), as you move (within 125 Yojanas) on this earth, the fire of all illfeeling and jealousies caused by either women, land or cities etc..... (the normal causes of fights between men) automatically quietens down.
7. Oh Master! Just like the announcement which broadcast the death of an enemy or any bad happening, your simple presence and the power thereof, destroys from this earth, (within 125 Yojanas) the evil forces of the wrong planets, evil spirits and death due to unnatural causes like plague etc.

8. Oh compassionate one! You who know with such munificence all that men desire, you who have unparralled and undescribable compassion and love on each and every Jiva (being) in this world.... no sooner you come to any place (again within a distance of 125 Yojanas) there is not more rain than is needed (ଅନିୟମିତ) and no less rain than is needed (ଅଳ୍ପ) and no less rain than is needed (ଅଳ୍ପ).

9. Oh the Greatest of the Great! Just as by the roar of the king of the jungle the lion, the elephants get bewildered, similarly when you pass (again within a distance of 125 Yojanas), because of your powerful and compassionate personality, attacks that have taken place either from within or from outside and which have destroyed wealth, property, friends and relatives, all this quiets down.

10. Your movement is wonderful because of its very powerful and compassionate effects it is like a Kalpavraksha (କଳ୍ପବୃକ୍ଷ — which bestows whatever is asked of it). Once again no sooner you move if there is any famine on this earth (with 125 Yojanas), it also gets removed.

11. Oh Lord of all Lords, at the back of your head, there is a Bhamandal (ଭମଣ୍ଡଳ) an aura of light which is

even powerful than the sun itself! Here then poet lets his imagination take over - The Lord's body would be so bright that it would be difficult to see for ordinary mortals - therefore the Devas have collected all this brightness and put it as an aura behind his head.

12. Oh Lord! On the destruction of the four Ghati Karmas (घातीकर्म) this phenomenal glory that has been described in these Eleven Slokas has come about and it is famous in all the three worlds! (Of the Devas in heavens, humans and animals on this earth and of the narahas in the hells). To whom does it not cause wonder and amazement?

13. Oh God of Gods, As a result of the myriads of lives that has lived and hence collected an infinite quantity of Karmas which is like a dense jungle covering the pure Atma..... there is no other God, but You who has completely and in every way uprooted this vast jungle of Karmas.

14. Oh God! You have (in your previous birth) ~~never~~ ^{often} after and ~~after~~ ^{often} led such good life and followed many of the good practices of Religion, and put a supreme effort for the destruction of the Karmas. Yet you never cared to get this highest human birth as a Tirthankara with its undescribable glory and wealth... but such was your action that this has been the natural result.

15. Oh friend of the whole world!, you who have sympathy for each and every soul (*सर्वोपकारि*) which is so holy, towards whom we can express our ^{of} ~~at~~ ^{high} ~~and~~ joy and praise (*शुद्धिस्तोत्रोपकारि*); you are fit to be worshipped because of your compassion towards all who are unhappy ^{and} (*दुःखी उपकारि*) ^{because of your outward distance (while} inward compassion and sympathy never changes ^{towards callous men} (*अप्रतिपत्ति उपकारि*). You who are Yoga personified, I bow down in deep reverence.

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CHAPTER 4

(देवकृत इतिशय)

The nineteen extraordinary qualities that are created by the Devas (heavenly Gods) who have a very deep reverence towards a Tirthankara.)

1. Oh compassionate one, For those that do not believe in you as the Greatest one, just like the sun when the time has come to destroy this world; and for those that believe that only you are the Greatest one like the paste of the heavenly nectar; to demonstrate the great wealth, glory and pomp of a Tirthankara who has achieved the highest state synonymously known by as Ahant (अहिंसा), a great Dharma Chakra (धर्मचक्र - a disk like structure which constantly rotates) adorns you.
2. In this Sloka the poet ^{lets} ~~tells~~ his imaginations have sway. The Indradwaja (इन्द्रद्वज) a great, long and beautiful flag, that remains with you is not really an Indradwaja! But, really in order to demonstrate to the three cornered world that you alone ^{are} ~~is~~ the Lord, this Indradwaja is only an excuse through which the Lord of the heavens (Indra) raises his small finger to demonstrate this incomparable fact.
3. After Omniscience the Lord never puts his feet on the ground; the Dewas create ~~11~~ nine lotus shaped pieces of the softest gold, and on this the Lord puts his foot (though he is totally indifferent and unattached to

all this Great Wealth and pomp and glory!). Again the author lets his imaginations have sway and says: ^{Where} Whose you put your feet Oh Veetraga, there the lower and upper gods (देव / अना), as an excuse for putting the lotuses they really put the wealth that lies in the lotuses!

4. At the time of giving discourse, as said earlier (see chapter III, Verse I), why is Bhagwan visible (as though facing) from all directions? In regard to this the poet lets his imagination have a sway: Oh Lord! the true Dharma is four-fold - Daan (दान - to give to others), Sheel (शील - character including celibacy, conduct and discipline). Tapa (तप - penances and austerities) and Bhava (भाव - thoughts and feeling of overwhelming reverence, love, submission, to the Omniscient). It seems in order that you can speak of all four, all at the same time that you have four mouths!

- 5 Oh the benefactor of the world! after achieving Perfection (i.e. Omniscience - for which Lord Mahaveer never spoke a word ^{while} ~~while~~, wandering and doing penances for twelve long years!), in order to protect all creatures of the three cornered world from desires (अस), aversions (द्वेष) and delusions (मिथ्या), when you started your discourse the Vaimanika Devas (वैमानिक देव - the Gods who live in the upper heavens), the Bhavanapati Devas (भवानपति देव), - the Gods who live just below the earth, and the Jyotiska Devas (ज्योतिष्क देव - the Gods who live among the sun, moon and the stars), these Devas built three concentric fortresses (called Samvasarana - see Verse

II No.1). Here again this is poetic imagination. In reality due to the devotion (शक्ति) to the Lord the Devas always build this Samvasarana.

6. Oh Lord! When you walk on this world (please remember that the Lord always walks bare feet!), the thorns also turn upside down, (so that they do not harm you or the millions that are with you). When there is the sun, is it possible for the crowd of darkness to come and face it?
7. Oh my kind Lord! The hair on your head, on your body, your nails and your beard and moustach also never grow after you have left your home. In this manner this external extraordinary qualities (अनसृष्टि) are not even there in the other Gods. (so what to talk of the glory of your internal remarkable qualities!).
8. Oh Lord who are so kind! when Buddhist, Sankhyates, Shaivites, Mimansikas and Naiyayikas, those five come to argue with you, after listening to you, their animosity vanishes, just as the five objects of senses - namely, speech, colour, taste, touch and smell, are also never of the wrong type in your presence. (Again the former part of this verse is a poetic imagination).
9. Oh Lord who are the ocean of kindness! As though the six seasons have become afraid as they constantly

aid the sensual desires all others, they all come and bow down to your feet (i.e. they become always good towards the Lord!)

10. Oh Lord of this world! ^{Where} ~~whose~~ your feet are to touch this earth, there the Devas let fall the most fragrant of water and bunches of flowers from the heavens!
11. Oh Lord, to whom all are reverent, the bird, also go round you from ~~right~~ ^{right} to left in reverence to you (the traditional approach). What will be the fate of those who behave in a wrong way towards you?
12. Oh Lord of the three worlds! How can the Jivas of the all five senses behave improperly? Because even the wind (which is a Jiva with a single sense) gives up behaving improperly to you. (It always is mild, cool, fragrant and comes from behind!).
13. Oh benevolent one! Because of your superlative greatness even the ~~trees~~ are astounded. They bend down when you pass and they consider them fully satisfied (कुतःकुतः) once they have done this. But those who are against you (निर्गन्तव्ये) their head has no value!
14. Oh who are worshipped by the world! The smallest quantity of the Devas of the upper and lower worlds who are at your service is at least one crore (100,00,000). Because, in work from which great virtue is derived, even

men with lesser intelligence do not become lazy or indifferent.

Spca = (In those verses fourteen out of the nineteen extra-ordinary qualities, fourteen are described. The remain- ing - namely Ashokavraksha (अशोकवृक्ष), Chamara (चमर), Simhasan (सिंहासन), Dundubhi (दुन्दुभि) and Chatra (छत्र) are described along with the Eight Pratiharya (~~अष्ट~~ - distinctive extraordinary qualities), in chapter No.5.

8 pice = distinctive extraordinary qualities), in chapter No. 3).
 Actually these thirty-four extraordinary qualities (अतिशय) ^{about the Lord.}
 are really to say something. In fact the greatness and the
 extraordinary qualities ^{of a} Tirthankara are so many that they are beyond
 words!)

14x ~~XXXXXXXXXXXXX~~ shipped by the

CHAPTER 5

(The eight distinctive qualities in
a Tirthankara known as Pratiharya)
(પ્રતિહાર્ય).

1. Oh Lord who are for ever in equipoise, this Asokavraksh (અસોકવૃક્ષ)
(a very beautiful tree which always accompanies a Tirth-
ankara, looks as if it is in joy; it appears to be sing-
ing by the buzzing of the large bees (જામડા) and it
appears to be dancing as it leaves sway with the wind.
(The poet imagines) ~~that~~ Since it is a red coloured tree
(the flowers are red) it has become extremely happy!
2. Oh Veetraga! In your Samvasaran (સમવસરન) - the fan-
tastic building where the Lord gives his discourse -
the Devas cover, till the depth of one's knees, the
whole of this Yojana (યોજન) wide Samvasaran with
wonderful flowers. Even the flowers ~~are~~ face upwards!
3. Oh Lover of the whole world! The words that you speak
are mixed in Malkosha (one of the most beautiful of
the classical singing pattern called Raga (રાગ))
and mixed in simple tones that the village floks sings,
and these words ^{are} so holy, that this heavily sound (ઘેર
દેવગી) is listened to with great eagerness by the deer
who raise their beautiful long neck to hear it!
4. Oh compassionate one! As though there is a beautiful
procession of white swans passing to do service to your

- beautiful face, these white Chamaras (चमर - a particular type of fans made of very fine strings of softest of white materials) which are wafted in front of you, look as beautiful as a string of white rays of the moon!
5. Oh the benefactor of the world! When you sit on your beautiful throne (सिंहासन) and give your discourse, when the deer become bold like lions and present themselves in your service.
6. Oh Lord! as the moon with its moonlight gives great pleasure to the chakora bird, in the same way with the wonderful luminous aura behind you, your looking upon on all good men gives them the greatest of joy.
7. Oh Lord of the three worlds! In the sky this Dundubhi (दुन्दुभि - a vast deep throated drum) which is beating in front of you. It seems it is announcing that among all the Gods of this world, your wealth, pomp and glory (to which the Lord is least attached) is by far the greatest!
8. Oh Lord of this world! Above your head as though it shows that your virtues (गुण) are ever rising, there are three Chatras (छत्र - beautifully ornate round and precious structures which cover his head). They clearly show that you have reached the greatest achievements in this three worlds!

9. Oh Lord, really, after seeing this amazing and almost magical pomp and glory of your Pratiharyas (प्रातिहार्य), are not those that do not believe in you or have faith in you (शिस्सहृष्टि) also very much surprised?

CHAPTER 6

The argument against those
that oppose you (विपक्षिणान्)

1. Oh Lord of the Lords'. You whose body is the most beautiful and the most holy; ^{and} whose looks are like the heavenly nectar that is pasted in our eyes. Inspite of this for those that are indifferent to you (निर्विकार- / वैशालीमोह) we feel very unhappy. Thus for those that speak lies about you because of their jealousy towards you, we feel very very unhappy. Is this not natural?
2. Oh Lord! He who opposes you, ^{he} himself like an ordinary man, is consumed and harassed by the passions of anger, pride etc... This is what people say: So those who have discrimination and understand the difference between you and other Gods, are very unhappy.
3. Oh the well/wisher of this whole world! If the one who opposes you is without desire (Veetraga) then he is you only (Because all who have become Veetraga, from the point of view of this quality are one). Now if he who opposes you is with desires and aversion then he really is no competition to you. (How can one who is not Veetraga compete with one who is?) Is it ever possible for an ordinary butterfly to compete with the glorious sun?

4. Oh Lord of the world! Those Devas who being born in the Anuttar Deva Loka (from where in the next human birth Omniscience is certain), constantly long for the Sadhana (सधना - साध - the way) to Moksha (मोक्ष) that you have shown. Yet for those who are not even adept at some of the external aspects of your Yoga (योग - i.e. the various postures the Lord adopts during his Sadhana), how can they ever reach this internal Sadhana or Yoga that leads to Moksha?

5. Oh Master of the world! We consider you as our Lord - one who will protect all that is good in us ^(एतत्) and grant all ^{what} ~~best~~ is needed (साध). We sing joyous praise of you (संगीत); we follow the path laid down by you (संगीत) because except for you, there is no one in the world to protect us. Hence what else should we do but to sing your praise and be of service to you?

6. Oh you who are kindness personified! those whose conduct is full of blemish, who are eager to misguide the simple folks.... and who through belief in wrong goods and practices lead the people of this world up the wrong path... about this to whom shall we tell and shout but to you, my Lord?

7. How can he who is intelligent ^{believe} ~~believe~~ that he who is forever liberated (The Jain Shastras believe that a Jiva who was mixed with his Karmas, through extraordinary efforts becomes liberated and then he too is

like the Lord of this world i.e. God ^{while} (other Religions believe God to be forever free from Karmas and hence always Liberated) will spend his energies in the ^{creation} ~~birth~~, in looking after and in destruction of this world? How can they take shelter of those Gods who can be compared with the son of a widow (an impossibility)?

8. Oh Lord of this universe, how sad it is that those who believe in other Gods through their illusions and for the sake of satisfying their stomach and their senses, speak ill^s of a person as Perfect as you! (It would have been better if they said nothing!).
9. Oh Lord of all the Lords! those who oppose you imagine something like a sky flower (a non-existant thing) (though their own limited intelligence (अवगति)). Then they will devise arguments to prove their point (प्रमाण) but they are not able to give a coherent picture in their theories or in their own life!
10. Oh compassionate one! Now I understand, how all this happens! The attachments for sensous pleasures (आनन्दता), and the attachment towards one's near and dear ones (स्नेहता) are relatively easy to remove from within. But the attachments to false beliefs and the persons behind those belief (अभिप्रेत) is so difficult to remove from men of of good intelligence and discrimination. Hence they oppose you and favour their own Gods.

11. Oh Vestrage! Your face is always happy (यमोद), your eyes have no trace of desire in them (रागद्विह), your words are ^{swat nectar} nearer to the human ears. In this way you who are deserving of all our love - and yet because of the confusion caused by Drashtiraga (दृष्टिराग - see previous Verse) some others are either indifferent to you or criticize you'.

12. Oh you who have sympathy for everyone in this world! it is possible for the wind to become steady, for the mountain to melt or for the water to burn..... but the Jiva who is distracted by the great passions of desires, aversions etc.... he is not ^{fit} far to reach the highest stage (उच्चैः).

.....

CHAPTER 7

Destroying the idea that God is
the creator of this world.

(उत्तरार्द्धे को निरुद्ध)

1. Unless one does good or bad acts (कर्मकर्मकर्म) there is no possibility of having a body. If there is no body, how can there be a mouth? If there is no mouth there cannot be speech - i.e. the Shastras. Thus how can the Gods believed in other Religions can ever be the creator of Shastras or give the Perfect guidance (अदेशयन्ति) (Because some believe that God is always without any Karmas - hence the above argument is given).
2. God who is without body, for him it is not logical that he acts in creation of this world. Secondly, there is no reason for him to create this world. Since God is Perfect, who has no necessity to act (कृतकृत्य) what is the special reason for his creating this world? But God is completely independent - so he would not create this world as a result of an order from someone. He acts on his own. Hence he acts ^{entirely} ~~extremely~~ independently and through his own volition alone that he creates this world. (The answer to this argument is given in Verse No.3).
3. If God through his volition creates this world then the question arises - does he do it just for fun (खिल) because he for himself, feels like it or is it that he

creates this world, again out of his own volition because he has compassion for all the creatures of this world.[?] Now if God does creation just for fun then he is like a child who plays in sand in creating his castles - so God, like a child becomes one with likes (२१४). Now one who is with desire (२४) can never be God. So it cannot be believed that God creates this world just for his own fun out of his own volition. Now if he has created this world out of compassion for all the creatures of this world, surely he would make all the Jivas (beings) of this world happy?

4. But in this world there are bodily and mental pains and anxieties (३:२०५), there is poverty, because of birth in hell and other places which is full of pain & conflict (३:२०५) so many Jivas lead a life full of fear then How can God be called compassionate? Hence one cannot accept that out of compassion he has created this world.
5. Now if you say that God relies on the activities of men and depending on whether they are good or bad - accordingly he gives happiness and joy (३:२०५) or pains and anxieties (३:२०५) .. then such a God, like us, is not independent. And he who is not independent - how can he called God! Secondly, as per your own statement the various odd occurrences in this world depend upon the Karmas of the person concerned. Then what is the necessity in bringing God in between?

6. Now if you say that this activity of God regarding creation etc. is not capable of debating upon, because that his Nature - then this statement of yours says that no one has any right (५२६) to find out whether there is God or not. (This is not reasonable).

7. If you believe that God knows everything about all substances and this knowledge itself is an action on the part of God, then with this we also agree. Because our God is also Omniscient. Amongst these Omniscient ^{१०} Sewaras some are free from all Karma and hence without body called Siddha (१२२८), while others may have a body (i.e. a Tirthankara or an ordinary Omniscient (२५५१-२५५२)).

8. Oh Lord! On those on whom your blessings fall, such Jivas give up belief in this false theory of creation by God.... and accept whatever is said in your teachings and find joy in believing them.

8TH CHAPTER

(The destruction of those principles
which accept truth as truth at all
times)

(अकाल नित्य)

1. If we accept any matter to be existent at all times
(अकाल नित्य) then two defects of logic called
Kruta Naasha (कृत-नाश) the destruction of that which
is created) and Akruta agama (अकृत आगम - that which
is not created comes into being). If we accept any
matter to be constantly destroying at all times (अकाल
हानिरत) then again the same two defects of logic men-
tioned above come into being.

This needs to be clarified by examples: (A) Kruta Naasha
When we consider any matter to be existent at all
times (अकाल नित्य); If a matter is at all times ex-
isting then just as it cannot be destroyed so it can-
not be created. Thus, if an earthen pot is forever
existing..... then the various shapes, such as the
base, the neck, the lips which were made by the potter
in preparing the pot..... and these we can see direct-
ly - well, they, all then would have to be said as
"uncreated" as they are of no use in a thing which
is existing at all times. Thus that which was creat-
ed by the potter comes to nothing. This goes against
logical principles.

b) Akruta Agama When we consider any matter to be

existant at all times (જીવંત બિનરૂઝ): Now if the earthen pot is forever existing then all the various shapes of the pot are also forever existing, and not made by anyone. Now this is not possible for they have to be made by a potter. Hence by this wrong belief, that which was not made comes into existence. This is against logical principles.

c) Kruta Naasha: when we consider any matter to constantly destroying (જીવંત જાળિરૂઝ): ^{the} ^h Buddhists believe that all matter is perpetually destroying. Thus the pot which is existent at one moment is said to be destroyed at the next moment. This obviously goes against logic as we can see the pot existing.

d) Akruta Agama: When we consider any matter as constantly destroying (જીવંત જાળિરૂઝ): Thus at a given moment the existing earth which is capable of being made into a pot gets completely destroyed. Because of this, the base, the neck, the lips etc. of the pot cannot be made. But these we can see with our own eyes. So where did they come from? Hence by accepting that matter is destroying itself at all times, there obviously is ^{of} logical error / coming into existence of something that was not made.

2. Now if the Atma is accepted as existing at all times (જીવંત બિનરૂઝ) then in human life there cannot be the existence of happiness (સુખ) and unhappiness (દુઃખ). And if the Atma is thought as destroying itself at all

: 3 :

times (સત્ય જાગૃત), then also in human life there cannot be the experience of happiness and unhappiness.

This needs to be clarified:

a) Absence of happiness and unhappiness when one believes that Atma exists at all times (સત્ય જાગૃત): Since happiness and unhappiness are opposed to each other they cannot be experienced at the same time - but only sequentially. Thus, if the experience of happiness and unhappiness is sequential, then the Atma cannot remain in the same state at all times. To be clear, once the Atma has experienced happiness it (unhappy Atma) dies and is reborn to experience unhappiness, and then it again dies as an unhappy Atma ~~and~~ to experience happiness. Thus by believing that the Atma exists at all times in one state - namely that of happiness means that a human being cannot experience happiness or unhappiness.

b) Absence of happiness and unhappiness when one believes that the Atma is destroying itself at all times: (સત્ય જાગૃત):

As said earlier, happiness and unhappiness cannot be experienced simultaneously but only sequentially..... and this latter is possible only if the Atma continues to exist at the next moment. Thus as the Buddhists believe that the Atma too is destroyed every moment, then how can it experience happiness and unhappiness?

3. Now if as the Vedantists believe, Atma is accepted as existing at all times then one cannot deduce in such a belief either virtue (યુગ્ત) or sin (પાપ) or liberation (મોક્ષ) or bondage (બંધ). Similarly, in the religion of the Buddhists which believes that the Atma is constantly destroying itself, there also one cannot deduce either virtue (યુગ્ત) or sin (પાપ) or Liberation (મોક્ષ) or bondage (બંધ).

This needs to be clarified:

a) That which is unchanging remains always with the same properties. Thus if the Atma is full of virtue (યુગ્ત) it shall remain so and man will constantly experience worldly joys. The reverse would be true if the Atma is full of sin (પાપ). That the Atma is sometimes experiencing the fruits of virtue and at other times those of sin - which is what one ~~seems~~^{is} so clearly - then how can ^{it} be said to be constant at all times? Similarly the unchanging Atma would either always be liberated or always be in bondage. It cannot first be in bondage and then become liberated - yet this is obviously what we see. ~~Thus~~ how can one ^{say} ~~can~~ that in an Atma existing at all times constantly, there is either virtue (યુગ્ત), sin (પાપ), Moksha (મોક્ષ) or Bondage (બંધ)?

b) In the Religion (રીલિજીયન) which believes the Atma to be constantly dying and being reborn (દેહાંતરજાતિ) at ^{every} ~~one~~ moment, for similar reasons as above, how can there be both virtue (યુગ્ત) and sin (પાપ), and similarly how can there be both Liberation (મોક્ષ) and bondage (બંધ)?

4. In Atma and other things, if they are believed as existing at all times (Ekant Nitya - એકાન્ત નિત્ય), or if the Atma and other things are believed as constantly changing at all times (Ekant Anitya - એકાન્ત અનિત્ય) then Artha Kriya (that which one has to do) is again not possible.

This needs explanation:

Artha Kriya means the work of the thing concerned - e.g. the pot's work is to contain water, the sheet's work is to cover and so on. If the thing has no work then it is a non-thing (જેવું નથી).

a) To see how Artha Kriya is not possible in an Ekant Nitya thing: A thing is done either sequentially or simultaneously. In both these ways Artha Kriya is not possible in Ekant Nitya. We have already explained earlier that the Atma experiences happiness and unhappiness sequentially, and this is the work of the Atma. But if the Atma is unchanging at all times (Ekant Nitya) then this is not possible - it would have to change its nature to make it possible. Therefore, let us imagine that it does its work simultaneously - this again also is not possible, because one can see that actions take place sequentially. Secondly, if all the actions were done at the same time, then for other time no work would remain - such a substance then becomes a non thing (જેવું નથી). Thus in an Ekant Nitya substance one cannot deduce Artha Kriya (its own work) either sequentially or otherwise.

b) Similarly, in an Ekant Anitya substance - i.e. a substance that is constantly changing, since there is only

a moment when it is existing, then Artha Kriya is not possible. If sequential action is not possible in a moment, how is it that all actions get finished in a moment? And further, ^{were} ~~was~~ it possible, it too would become a non-thing (अवयवोऽपि न).

5. Oh Bhagwan, ^AAs you have said, if everything is thought of as sometimes unchanging (निश्चयः) and sometimes changing (परिवर्तः) then there is no defect whatever in this understanding/explanation.

Let me clarify again:

Question: If a thing is thought as above Nityanitya (नित्यानित्यः) why is there no defects? In reality the defects should increase - because the very defects you have shown above if we accept a thing as Nitya or as Anitya, both will come to this Nitya Anitya understanding of a substances.

Answer: Nityanitya is not a mere addition of Nitya + Anitya, but it is a separate description by itself. There are certain things which are harmful by itself, but by combining with another thing, the second thing also loses its defect..... and a new quality is born as shown in verse 6.

6. For example, Jagery alone leads to Phelm (फैल) and dried ginger alone leads to bile (पित्त) but if you combine the two and use them in medicine it is without defect. (In fact it destroys mucus (कफ)).

7. It is not possible to prove anything with definitiveness, against this proposition of (a substance as being both Nitya and Anitya), hence these differing qualities in the same thing are not anything wrong! It is not that in different coloured things you see a mixture of varied colours?.

8. The intelligent Buddhists themselves believe that the shape etc. of any one thing is made from various shapes, etc. of many things - so how can the Buddhists argue and try and break the Anekantvada (अनेकान्तवाद - the belief in Jainism that a substance is Nitya as well as Anitya).

Explanation: The Buddhists believe all substances as being knowledge. They say that when anything is reflected in a mirror, it looks like the thing reflecting. Hence 'knowledge' and its 'reflection' (i.e. that which is to be known (ज्ञेय)) become one. Here they accept that differing qualities are possible in one thing - this is Anekantawada. So how can the Buddhists who accept Anekantwada as shown above ever try and argue against and destroy it?.

9. In a picture made of different colours though one thing is seen in many ways by Naiyayikas, Vaisheshikas..... so they also cannot argue against and try and destroy Anekantwada (अनेकान्तवाद).

Explanation: The Naiyayikas and the Vaisheshikas consider the knowledge of a multi-coloured picture as one knowledge

In that picture they are able to gather the knowledge of various colours like white, black, red, yellow, etc.... They do not consider this knowledge as opposing the knowledge of the main picture..... so they too have accepted Anekantwada - so how can they oppose it?

10. The Prakruti (प्रकृति^२ - the external world) is accepted by the learned Sankyaites as composed of the opposing qualities of Satva (सत्त्व^१), Rajas (राजस^२) and Tamas (तमस^३). Since in one and the same thing (प्रकृति^२) they accept opposing qualities, how can they oppose the Anekantwada of the Jains?
11. In matters pertaining to life after death, Atma, Moksha (मोक्ष^१) those whose understanding is completely mixed up, for ^{such} ~~over~~ Charvakas (who do not believe in God - ^{कार्तिक}) and their opposition to Anekantwada - it is not worth thinking a whit about. ~~It~~.

9TH CHAPTER

(The praise of these bad times -
Dushamakala) -

(કલિકાલપ્રશંસા)

1. Oh! Lord of Lords, in these times when one can get the result of devotion to you (અર્ચના) (i.e. becoming more and more ready for Liberation) in a short time. May such a bad time (કલિકાલ/કલિયુગ) be really far better than the better times (such as the Sushmakala - સુશમાકાલ)!
2. O Jineshwara! compared to the Sushamakala, in this Dushama-
kala your blessings give far greater results , ^{just as compared to} because the presence of a Kalpavraksha (a tree that grants you whatever you wish) on the Meru Mountain (where it is not uncommon), (is much more praiseworthy) when it is found in Marwada (- a desert like part of this country).✓
3. O Lord! If listeners of intense faith, meet with wise learned men who know the true meaning (સત્ય) of the Agama (શાસ્ત્ર - the Jain scriptures), then even in this Kalikala your Religion/Teachings would spread wide and far.
4. O Lord! Even in the better times like the Sushama^{kala} there are arrogant and bad people. Then in the Kalikala (also called the Fifth Ara - or cycle of time) are we not unnecessarily getting upset with people who behave badly (towards you)?
5. O Lord of the world! As a test to see whether we are moving on the path of Liberation (મોક્ષમાર્ગ) this Fifth ara

is really far better. Without fire the fragrance of the scent known as Agaru does not increase.

6. Oh Veetrage just as him who has found a lamp at night, or like him who has found an island in the ocean, or like him who has found a tree in the desert of Marwada, or like him who has found a small fire in the cold weather...similarly in the Kalikala, I have found the dust of your beautiful feet (i.e. I have found my lord!) which is so difficult in these times!
7. Oh God of all Gods! Without meeting you (२३१), in other times besides this Kalikala, in many yugas(cycles of time) I have wandered in this four cornered world (२३२). Thus where I have now met you..(and my faith has become so firm!) i.e. in this Kalikala, let me pay my obeisance to this Kalikala!
8. Just as the most poisonous of snakes (२३३) is adorned by a beautiful jewel.... similarly this Kalikala which is full of defects looks beautiful because of you who are faultless!

CHAPTER 10

~~ye~~
The ~~Praise~~ of Amazement.
(ॐ ॐ ॐ)

- 1 Oh Bhagwan! ~~When~~ I am happy or joyous (towards you), you shower your blessings - i.e. you become happy - towards me. So please, my lord, break the cycle of this inter-dependence and just shower your blessings upon me.

Explanation:

The author is telling the Lord, that my happiness and joy towards you is an ordinary matter ... while your blessings are of far greater importance. Hence please give up the thought that if I - your servant ~~pleases~~ you, then only you shall be pleased towards me. If I get your blessings I shall undoubtedly be joyous.

- 2 O Lord! ~~To~~ see your great and wonderous glory and beauty in all its respects - even a person with a thousand eyes is not fully capable of it. Similarly, to speak of all your qualities, a person with a thousand tongues also is not fully capable. (Because, as it is said, God is beyond speech, mind and the intellect!)

- 3 O Master! ~~You~~ are capable of removing the doubts of even the Devas who live in the heavens known as Annuttar Deva Loka (ॐ ॐ ॐ) - these Devas lead a life

of unusually firm faith in the Lord and are certain to reach Liberation in the next birth - so their doubts are very subtle, learned etc.....). Is there any other quality of yours (all of which are only for the benefit of others), which is more praise-worthy?

- 4 O Veetraga! You are submerged at all times in the greatest of all joys, and yet at the same time the highest detachment (அநாத) is there in you. Such an apparent diversity, how can a person of no faith ever believe?
- 5 Oh Lord! You are completely detached in your mind (அநாத) with all the Jivas of this world, and yet you do the greatest good to all. This strange quality in you, which we with faith, can fully understand, because it is not so easily seen in others (GOD) how can we say that it is also in them?
- 6 O Bhagwan! On one side is your highest mental detachment and physical renunciation (நிஷித), and on the other side is this great Kingdom of Dharma (உரிமையுரிமை) that you have established. These apparently opposing qualities are only in you and not in others.
- 7 Oh God of all Gods! when you are conceived in your mother's womb, when you are born, when you renounce the world, when you reach omniscience, and finally when you have

the physical body to reside as a Siddha for all times in perfection (the five Kalyanakas - കാര്യങ്ങൾ) ~~at~~ at the time of these great occasions ~~when~~ the Jivas in hell, for a period of about fortyeight minutes (൪൮), experience happiness (As their inordinate and varied pains and anxieties are relieved during this period). Of such a one as you, who is capable in describing the holy life story in all its details? (It is impossible!).

8. Oh One who is tranquility personified! Your peace, tranquillity, equipoise (൧൯) is wonderous, your beauty is remarkable, your compassion towards all the Jivas of this world is amazing. You in whom all amazing qualities reside have around you the greatest pomp and glory (created by the Devas - as explained earlier). To you I bow down in great reverence!

CHAPTER 11

The Praise of your Greatness

(મહાત્મા સત્ત્વ)

- 1 Oh Lord of this world! ~~You~~ you have destroyed (i.e. born them with equanimity) the great tribulations (પરિમ્લ) (before reaching Omniscience). You have thrown away (i.e. again born them with equanimity) all the obstacles ~~which~~ which came in your way (રૂપમાં)/disturb (to your great Sadhana (again before reaching Omniscience). Really, the cleverness of great men is of a very high order and very rare (અપૂર્વ).
- ~~You~~
2 Oh/who are capable of being worshipped by the whole world! Though you have no attachment or desire (રૂપ) whatever, you have made love to Liberation (which is compared to a young beautiful woman here). Though you are without hatred and aversion at all (દ્વેષ) you have killed the enemies that are the great passions (anger, pride, treachery and greed)! Really the greatness of Mahatmas is remarkable and very rare (અપૂર્વ). (Because of this it is very difficult to be reached by ordinary Gods - (Devas)).
- 3 Oh the benefactor of the world! Though you are absolutely without expectation and remain very frightened by all sins you have won over the people of the three world^s (i.e. the five sensed humans, demizens of hell and heaven). Once again the cleverness of great men is of a very high order, and very rare (અપૂર્વ).

- 4 Oh Lord of the world! You have given nothing to anyone, you have taken nothing from anyone.... and yet your great pomp and glory (ईश्वर) is supreme. Those who are truly wise and learned, their abilities are of a very high order and very rare (व्यक्त).
- 5 Oh Lord! Others could not gain the supreme state by giving even their body to others (The Lord Buddha is reported to have put his own body out of compassion in front of a hungry lioness!), while this supreme state (अज्ञान) came automatically to your feet because of your detachment.
- 6 Oh Lord of the three worlds! You are harsh to the enemies of desires and aversions etc.... and you are tender and compassionate towards all living creatures. These remarkably strong qualities in you have led you to this great kingdom of Dharma that you have reached.
- 7 Oh Deva of all the Devas! Others show many states as full of defects, but the same in you are seen as great qualities. If what I praise you for is untrue, then the citizens of this world will vouch for me.

Explanation: If someone harms us, to remain quiet is considered cowardice - thus forgiveness (अहिंसा) is shown as a defect by others. While Lord, you have shown that to destroy the enemy that is anger, forgiveness is the tool par excellence. and So our Lord leads a life

of forgiveness. To become a Sadhu is to start the business of a beggar to many and hence physical renunciation is looked down upon by them. While our Lord considers physical renunciation a tool par excellence of keeping away from other (a necessity prior to reaching omniscience). Hence he warmly embraces physical renunciation.

- 8 Oh what a wonder! That for me is singing this song of praise, you my Lord, who are greater than many of the other Devas, and greater than the great disciples of Thirthankaras called Gandharvas, and who are so holy, have become my object of praise and song! (i.e. How fortunate am I that I have sung the praise of the Greatest of all (५२५१८५१)).

CHAPTER 12

The praise of your detachment

(अनन्यता)

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- 1 Oh ^{You} who are detachment personified! In your earlier lives, you have so often and with such intensity cultivated this quality of detachment (अनन्यता), that in this last birth of yours, as a Tirthankara, detachment has become spontaneously one with you!
 - 2 Oh Lord! You (who in your previous lives) on the path to Moksha that you have treaded, you have far greater detachment (अनन्यता) in things of happiness (i.e.sensual pleasures) than in things of unhappiness (towards painful occurrences). Thus your detachment is of the truest variety (सर्वस्विक).
 - 3 Oh ~~Master~~ Master of detachment! You have, by the instrument of discrimination (विवेक) polished and sharpened this instrument of detachment so very thoroughly and perfectly (in your previous lives) that in this last life of yours, which means Liberation already achieved, its effectiveness remains completely undiminished.
 - 4 Oh Lord! In this life, ^{When} which you make use of things and pleasures of your kingdom (before his renunciation) and those that are created by the Devas (after his re-

nunciation, as well as after his gaining Omniscience), you are completely detached. This quality is described by a beautiful word Rati Samadhi (रति समाधि ... The Lord realises that these pleasureable objects have to be indulged in because of the result of his previous Karmas. Realising this, though he partakes of them, he remains totally detached (mentally)).

- 5 Oh You who are the very image of detachment! You who are forever and totally free from the attachments to the five kinds of sense objects, when you take the path of renunciation..... you are completely absorbed in the thought that indulgence in the sense objects is the prime cause of unhappiness (दुःख).... and so have a very high order of detachment towards them.
- 6 Oh You who are the ocean of detachment! After renunciation you are completely detached and unconcerned (निर्विकल्पा) with happiness, unhappiness, worldly bondage or Liberation. This too is detachment of the highest order. Is there any phase of your life where you are not detached?
- 7 Oh Veetrage, many others have given up the worldly life (here said to remain in detachment - वैराग्य) because either of unhappiness (दुःख), or because of some intense desire (मोहादिरति) for something worldly. It is only in you that true detachment (through the

knowledge of the causes of happiness/~~un~~happiness -
(^{ज्ञान}ज्ञानिन्) has become spontaneously one with you.

- 8 Though you my Lord (^{परमेश्वर}परमेश्वर) are totally detached;
because of showing the right path, you are constantly
doing good to the whole world. Though fully detached,
to you, who protects the Jivas, who are afraid of this re-
peated cycles of birth and rebirth... I bow down to
you in ^{great} reverence.

CHAPTER 13

The praise of your ^{uu}conditional
help to all (દેવનિશ્ચયસત્ત્વ)

- 1 Oh God! you help uncalled for. You are full of tender affection (દર્શનસત્ત્વ) inspite of no desire of any gain to yourself. Even if you are not prayed to you do good to others. You are a brother to all - without relati

(Explanation: His showing the way to Liberation is the greatest good he has done. The rest ^{is his kindness etc} is his nature)

- 2 Oh God! Without the affection that results out of the sense of 'Mine', you are tender and loving in mind towards all. Without cleaning, your speech wonderfully shines. Without a wash you bear the most unblemished character- disciplinⁿ - celibacy (શીલ). You are worth taking shelter from - and ^Iremain in submission to you (શરણ).

- 3 Oh You my Lord who are the Bravest! Without pride or show of any kind you have done great deeds (in his Sadhana period, he underwent great tribulations); you are forever quiet (શાંત), you are forever in tranquility balance and equipoise (સમતા). And yet the very deep rooted, tortuous thorns that one's Karmas are, you have smashed them in such a way that there will never be formed again in you!

- 4 O Lord of Lords! You have no more birth after this last glorious one, You are the greatest of all, You have no trace of disease, by your contact those who are fit(~~अहम्~~) shall never go to hell anymore, You are free from the dust of Karmas, You are knowledge personified, your beauty and qualities are beyond description - I bow down to you in great reverence.
- 5 Oh! You are the greatest of Kalpavrakshas (a tree that can give whatever one wishes)! Without watering you give wonderful fruits (as we follow the path shown by you, the great passions get worn out). Though you have not fallen down you are solid - i.e. worth all possible praise - you give that which is beneficial even when it is not in our mind (our desires/aversions get slowly destroyed as we follow your path). May it be, that I through you (i.e. following your shown path scrupulously), find the final fruit - (namely Moksha).
- 6 Oh Jineshwara! Though you are detached from all, you are the master of all, though you have no sense of " Mine-ness " you are so very compassionate. Though you have no desires and aversions (~~अहम्/द्वेष~~), you protect this world (from evil). I am your servant while being free of a strong and wrongful attachment (~~अहम्/द्वेष~~) to you.
- 7 Oh Lord: who are the brightest of Jewels, who are the Kalpavraksha without any barrier (i.e. you give the greatest so freely!), you are the **given** of the good

even^{if} it is not in our mind. That is you are much greater than the Chintamani Jewel (which gives only when asked). I have surrendered myself to you completely.

- 8 O God of all Gods! Ultimately you are a Siddha (though all the moment you have a body). (Siddha is the state of final Liberation: Without body, senses, mind, intellect..... but with full knowledge, joy, kindness etc..). Now I am incapable of meditating on this nature of yours (निश्चयः २). I have never even seen/you in this state and hence I cannot meditate on this nature of yours. Thus for me, who am ignorant in this subject, may you be pleased with me (so that you will show me the way).

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CHAPTER 14

The Praise of Lord's purity in Yoga
(ॐ नमो भगवते वासुदेवाय)

1. Oh Lord of the Yogis! By stopping in all ways all the harmful (ॐ नमो) activities of mind - speech and body.. you left the mind free and thus you overcome this trecherous mind!(e.g. Without force, by pure knowledge ~~the~~ ~~you~~ gained victory over the mind).
- 2 Oh Lord of the Yogis! By force or suppression you have not controlled the senses, nor by indulgence in them did you make them unruly..... by your beautiful discriminative intellect you have won over your senses.
- 3 Oh Master of the Yogis! The eight stages of yoga seem useless exposition (for you) - if that were not so, how is that this yoga has become one with you right from the day of your childhood?
- 4 O Lord of all Lords! Towards sense objects that you have known since time immemorial, you have perfect detachment (ॐ नमो). But towards these (i.e. Jivas - beings) whom you have never seen you feel one with them (ॐ नमो) in this yoga of yours. Oh Master, this wonderful life of yours is not possible to comprehend by ordinary people.

- 5 Oh Veetraga! Other (Yogis) show consideration to those that are constantly doing service to them..... yet your consideration and the good (३५०१२) you do to them who do harm (३१५०१२) to you is far greater. Oh! truly, your entire life is unlike any other in this world.
- 6 Oh the Exceptional one! You did great good to beings like Chandakalshika (a very poisonous snake) who did harm to you. And towards those like Sarvanubhuta, Sunakhatra etc. who were near to you, you were completely detached. (In fact you did not protect them from their problems ~~by this~~, because you knew that their Karmas were such) Who can really question about this amazing life of yours?.
- 7 Oh Lord! You made your Atma completely steady in the greatest of Samadhi and thus you never bothered or cared (you were above it all) to know whether you were or were not happy or unhappy!
- 8 Oh Jineshwara! He who mediates (१२०१११), that which is meditated upon (१२०२१) and the process of meditation (१२०११) have totally merged into one in you. How is it possible for others to believe in this superlative achievement in yoga (२००११११११११) of yours?

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CHAPTER 15

The Prayer of devotion

(ॐ नमो भगवते वासुदेवाय)

- 1 Oh ^Protector of the world! Leave alone all the various qualities by which you have won over this whole world - only your serene and quiet face and bearing has won the three cornered world! (of the humans, of the demizens of heaven and hell).
- 2 O Lord of all the Lords! These sinful people who have been dishonourable to you, who are far greater than the other greats like Indra, they have been foolish: such as they, have thought the Great Meru mountain to be a blade of grass, or seen the mighty ocean as a small dirty puddle of water!
- 3 Oh God! Those people of ignorance have not gained the essence of the Religion that you have shown - for them it is as if the Chintamani Jewel (which has the property of bestowing any wish) that was in their hands, has fallen down! Or the immortal nectar (ॐ नमो भगवते वासुदेवाय) that they received, has been wasted.
- 4 Oh Lord! Those who have through jealousy looked upon you with anger that is like the burning fire,.... may that fine come to life and..... what is the point of saying it?

Explanation: Here the author has become quite passionate and wishes to say "May the fire burn them up" but realises that it would not be right, so stops himself. He realises everyone who forms ^{one of worst} the ~~best~~ variety of Karma by showing aversion to God is bound to pay the price as per the Law of Karma..... so why should he show hatred by use of such strong language.

- 5 Oh my Omniscient Lord! Those who say that your Religion and other Religions are really equally good and similar; such men have been really subjugated by ignorance (अज्ञान). In reality, they have equated the immortal nectar (अमृत) with poison (विष).

- 6 Oh Lord! May those who are jealous of you, become deaf and dumb!

Explanation: A question arises that to think so ill of anyone, and that too by a great devotee of the Lord, who is kindness personified to all, is this correct? The answer is that this is in reality not thinking ill of them, but really thinking well of them. Thus: When one is bent on sinning, the defects in the sense organs stops ^{one} ~~them~~ from it and so ^{one's} ~~their~~ future is far better.

- 7 Oh Lord of all, those who have everyday truly followed this nectar like preachings of yours and absorbed themselves in them - let me bow down to them in reverence. I fold my hands in doing so and pray to them in various ways (अनेकविध).

8 Oh Lord of the world! Oh that earth (upon which you have walked), on which the shining red light from your red nail fingers for a long time and looks beautiful like a red bangle ($\frac{-\text{ॐ} \text{ॐ} \text{ॐ}}{\text{ॐ}}$)..... may I bow down in reverence to that holy earth.

9 Oh Veetraag, my birth is successful, I am gaining *great good* virtue ($\text{ॐ} \text{ॐ} \text{ॐ}$) and I am greatly obliged and thankful to you, because again and again, I have been attracted and have become mad ($\text{ॐ} \text{ॐ} \text{ॐ}$) by losing myself in singing the praise of your multitude of qualities.

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CHAPTER 16

The Prayer of one's Own Shortcomings
(આવશ્યકતાઓનો પ્રાર્થના)

1-2 On one side by having drunk deep from your nectar like teachings in your Agams (અગમ - Jain scriptures), I remain as if in a gentle breeze of peace and tranquility (શાંતિ), and through that I am experiencing the perfect joy and awareness (જિજ્ઞાસા) that is the wealth of mine (of my Atma). ^{But} ~~Hence~~, on the other side, from time immemorial, I have the poisonous force of likes and dislikes (મન/ક્રોધ) inside me and this intensely baffles me. I have become helpless, what shall I do, Oh merciful Lord!

3 Oh Master! In being surrounded by the poisonous force of likes and dislikes, whatever improper and shameful acts I have done, I am not capable of enumerating them in front of you. May my hidden sins be deprecated and be thoroughly condemned (દિવ્ય ૨).

4 Oh one who have won over all delusions (મોહ)! In a moment I have had strong attractions (આકર્ષણ) towards sense objects, which ⁱⁿ in another moment I am completely free of this attachment. In a moment I am getting angry and in another moment I have become forgiving. In this manner, the faults like delusions (મોહ) and others have for their own fun made be fickle like a monkey!

- 5 Oh Lord! In spite of being taught and learnt your wonderful knowledge and faith and vision (*ਸਮਝਾਉਣਾ ਭੀ*), I have with my mind, speech and body done bring ill and shameful things (*ਭ੍ਰਿਸ਼ਕਰਮ*) and thus have by myself lit a fire upon my head - i.e. I have ensured that my future births will be lowly (*ਭ੍ਰਿਸ਼*) and full of unhappiness!

- 6 Oh my Protector! though you are present to protect me, yet the thieves that are delusion (*ਮੋਹ*), desires (*ਕਾਮ*), aversions (*ਦ੍ਵੇਸ਼*) etc. are stealing away my three jewels of right faith and vision (*ਸਮਝਾਉਣਾ ਭੀ*), of right ~~faith and vision~~ knowledge (*ਸਮਝਾਉਣਾ ਭੀ*), and of right conduct (*ਸਮਝਾਉਣਾ ਭੀ*). I have lost all hope - Oh! these thieves have killed me!

- 7 Oh Lord! I have wandered much in the scriptures of other Religions..... but in all of them I have seen ^(*ਦੇਖਿਆ*) you and you alone as the one who is capable of helping/people to cross this ocean of the four cornered world. Therefore, I have encircled your feet hence, O Master, please make me cross this ocean of the four cornered world (*ਭ੍ਰਿਸ਼ਕਰਮ ਭੀ*)..... i.e. lead me to Liberation.

- 8 Oh compassionate one! It is only your great kindness that has put me in this very high state (of a highly respected Guru of a great king)..... hence, Now far you to become indifferent (by not leading me further to Liberation) is not fair on your part.

- 9 Oh Father! you are the only one who knows all the remedies and ways (which lead to Liberations). There is no one more ready to help other than you! There is no one more than me in need of help (കുറവുകൾ). Hence Oh compassionate one, please become active in what is your duty..... i.e. please lead me to Liberation.

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CHAPTER 17

The Prayer of Submission

(ॐ नमो भगवते वासुदेवाय)

- 1 Oh Lord! I am without refuge, while confessing and deprecating all my wrong doings (दुष्कृत), and rejoicing (शुभकृत) at all my good deeds (शुभकृत), I am submitting myself to your feet (i.e. to you).
- 2 Oh Bhagwan! Either by doing, or getting done by others, or feeling happy at others' doing wrongful acts, and sins, either through mind, speech or action - now all such acts of mine, with a keen desire not to do them again, may they become powerless to form new Karmas (कर्मा).
- 3 Oh Lord of all Lords! Whatever few good deeds, which are lying on the path to Liberation, or which are concerned with right faith and vision, right knowledge, and right conduct (सत्कृत), that I have done - I rejoice in them.
- 4 Oh God! Of all the Arihantas (i.e. all Tirthankaras (of past, present and future) - of these great souls (महात्मा) whatever good qualities are there, I bring them to my memory and rejoice in them.

- 5 Oh One to whom I can surrender! - Following the path shown by you leads to Liberation (Siddha - सिद्ध), so to all the Siddhas, to all the Saints who are submerged in following your way and prescription, and to the wonderful preachings of yours I remain with all feeling in submission to them.
- 6 Oh You who are the very ocean of forgiveness! I forgive with feeling all the Jivas in this world. All these Jivas are also sincerely forgiving me. May in me, who has taken refuge under you, there be friendship and sympathy (मित्रता) to all Jivas (beings)!
- 7 Oh Lord of the Universe, I am alone, I have nothing or nobody that is mine, and also I too belong to no one. I who has taken refuge under you..... I have not a trace of loneliness or depression (दीनता).
- 8 Oh Lord who are a friend to all who take refuge in you! Till such time, through your kindness (कृपा) blessings, I do not reach the highest goal - Liberation, please my Lord, do not towards me, who has taken refuge unto you, ever give up this kind and blessed attitude of yours.

CHAPTER 18

The pray of few hard words

(कठोरैक्ति २८७)

- 1 Oh Lord of the three cornered world! You who know the speaker's (i.e. also mine) mind very well, so to a such a Lord, I must not only say soft and good things, but should also say a few harsh words for the speakers (i.e. also mine) purification of his inner self.
- 2 Oh Lord! You (unlike other Devas) do not ride upon birds, animals, like Lion etc. Your eyes, mouth and body etc. do not show any unhealthy attitude (from a moral point of view) (~~अ~~ विरहित), and, therefore there is nothing improper in your shape and personality.
- 3 Oh Lord to whom the whole world bows! In your hands (unlike other Devas) there is neither the three pronged fork (त्रिशूल), nor the bow, or the discuss and similar other weapons. You are not at all inclined to warmly embrace the soft body of a woman.
- 4 Oh Master! By doing that which is looked down upon, you have not (unlike other Gods) made some very good men frightened. By anger or by getting pleased etc. you have not caused much distress to man and other Devas.

- 5 Oh God! You have not cared for the creation, the protection and destruction of this Universe (as is said to be done by other Gods). Your statue has not become maligned by your having various danceus dance well, and sing and enjoy themselves protrayed by your side.
- 6 Oh Lord of the world! In the various above manners, you^{are}/quite unlike all other Gods. Thus those who are examiners of Godhood, how can they firmly say that you are God!
- 7 A leaf, a blade of grass, a piece of wood etc. gets pulled along with the flow (of a river), and this is quite reasonable. But for these same things to go up against the flow, one cannot decide this by any means (Hence in you, since your symbols are so different from those of other Gods which people in society accept, - so how can one have the feeling that you are God?)
- 8 Now the authors^{himself}/answers ~~themselves~~ to these problems! Oh the Teacher of the whole world! All these above arguments have been made by those examiners of Godhood who are of very poor intellect. And I too should give up this stupid subject of your examination.
- 9 Oh the Greatest amongst all who have won over desires and aversions! Compared to all the qualities in ordinary mortals, if there is any quality that is the opposite

of these, then it is in You. This itself is said by wisemen as your special quality by which you can be known (अज्ञात).

- 10 The Jivas of this world are wrapped and entangled in anger, greed and fear (etc) compared to them in every way there are the opposite qualities in you, Oh Vaetraag. And such a person as you, ^{is} in no way ~~to~~ to be seen (i.e. understood) by people who are of poor intellect.

CHAPTER 19

The Prayer of the Lord's Orders

(~~ॐ नमो भगवते वासुदेवाय~~)

1 Oh Parmatma! That I am really residing in your mind is a very rare thing in reality. Even the talk that I reside in your mind is equally rare. Hence to hope for it is useless. Yes, that you reside in my mind - this is possible. Hence if truly you reside in my mind - then I do not want anything else.

2 Oh Lord! The other Devas are forever busy in misleading people - some by getting angry on them, and others by being pleased with the devotee, and yet others by giving them some offerings (~~पुष्पं च~~) and making them pleased. In this way they cheat people of poor intelligence.

Explanation: The author says that if You reside in any one's mind, then other Devas cannot cheat him. Thus the author asks that the Lord resides in his mind, so that he is saved from this cheating. Thus the second sloak has a bearing on the first sloaka.

3 Here a question arises. Under normal circumstances, he who get pleased fills the devotee's required need. But the Lord is without likes and dislikes, so where is the question of his being pleased? Thus from a non-

pleased how does one fulfil one's required need? The answer to this is that this argument itself (that he who gets pleased only gives) is wrong. Just as a Chintamani-ratna which gives whatever one wants without being pleased, if proper rituals are followed. Similarly, the totally detached Lord also gives the desired, if one follows that path and prescriptions shown by him.

- 4 Oh Veetraga ! If one follows your path and prescriptions (ચત્ર), it is far better (i.e. it gives greater result) than doing your Pooja (worship). Because following in an exemplary way (ચત્ર ચરન) your orders (ચત્ર), leads to Liberation, and if your ways, prescriptions (i.e. orders) are disobeyed they lead to further cycles of birth and rebirth in this cosmos (૨૬૨૨).

- 5 Oh Tirthankara! For all times these are your orders towards that which leads to good (૨૬૨) and that which leads to the opposite (૩૫૨૨). Ashrava (૩૫૨૦૮) is worth giving up in every possible way, and Samvara (૨૬૨૨) is worth practicing in every possible way.

Explanation: When one is sinning in any possible way, Karmas are being attracted and this is called Ashrava. When one has stopped sinning and one is in tranquility and equipoise (૨૬૨૦૮) no Karmas (of good or bad variety) are attracted and this is Samvara.

- 6 Ashrava is the fundamental cause of the cycles of birth and rebirth in this four cornered world (ચતુર્ધર્મ), while Saavara is the fundamental cause for Moksha. In this manner, these prescriptions are the essence of all the teachings of all Arihantas (i.e. a Tirthankara - the Lord). Whatever else is written in the very high quality scriptures (શ્રુત/સ્મૃત) is merely a greater elucidation of the same essence.

- 7 Those in time past, who have followed this path, prescriptions and orders (ઋણ) scrupulously have constantly reached Moksha. Similarly, others even in the present are realising Moksha by following the methods in some other part of this universe. Lastly, many shall in future, by similarly following the orders, reach Moksha.

- 8 Oh Veetraag! By giving up the activities of flattery or supplication to other Devas, and only by following your path/prescriptions/orders (ઋણ), the Jivas become free from this cage that is one's Karmas in such a way that they are never again trapped in the same cage.

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Chapter 20
The prayer seeking blessings
of the Lord.

(३११२१: २१०५)

- 1 Oh You to whom the whole universe bows! In the process of bowing down to your feet, I gather upon my forehead the dust of your feet, which is like a tiny particle of all that is virtuous and good (युष्मत्). Till I remain in this four cornered world, may this dust remain forever steady upon my forehead.
- 2 Oh Lord of all Lords! My eyes that become completely absorbed in looking at your (wonderous and serene) face, are experiencing tears of joy which is rising - may these tears of joy wash away all the sins that I have done by seeing those things that were not worth seeing.
- 3 Oh Omniscient! When I bow down to you, there are a few marks that get impressed on my forehead. May these marks be the repentance (of my sins) of bowing to others who were not deserving of such reverence! And thus ^{by} May my sins be washed out.
- 4 Oh the Greatest of all men! As a result of meeting (२११२१) you (i.e. through the scriptures) I have become so thrilled that my bodily hair stands erect like thorns! May they by digging deep into me and giving

me pain, take away this love of other religions which has become strong during the course of my infinite cycles of birth and rebirths, till such time I have to continue wandering in this four-cornered world.

- 5 Oh Jineshwara! The light that flows from the beauty of your face is like the heavenly nectar (अमृत). May it be, that when I drink of it through my lotus-like eyes, may they (my eyes) become completely steady (निर्निमेष).
- 6 Oh Lord who gives joy to the whole world! May my eyes be constantly seeking to see your wonderous face! May my hands be forever ~~be~~ ready to be of service to you! ~~And~~ may my ears be constantly eager to listen to your remarkable qualities!
- 7 Oh Lord of the whole world! Even if this thick and unsharpened speech of mine has become excited in singing and absorbing your qualities, may it also be blessed (अमृत). What need have I other speech (which may be much more mellow, sharp and beautiful!)
- 8 Oh Lord! I am merely your courier (taking your message and preachings to others). I am your slave and servant. Oh Lord, please say "Yes" and by so saying imply that "You are mine" and so please accept me. Now I have nothing more to add to this!

E N D
