

# BHAKTAMAR STOTRA

The Divine Intervention



ACHARYA MATHAPRAGYA

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Acharya Mahapragya



Jain Vishva Bharati, Ladnun

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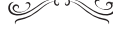
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## Preface



The tradition of composing odes and eulogy has been followed since ancient time. "Viraththui" in canonical text *Sutrakritanga*, "Chaturvinshatistav" of "Aavashyaka sutra" and "Sthaviravali" of canonical text "Nandi" are the well-known devotional hymns. A number of devotional and eulogical composition have also been composed and penned by various Jain acharyas in the post aagamic age. Among those works *Bhaktamar* is widely acknowledged and holds a prominent position. It is recited by thousands of followers with deep devotion and faith to overcome their obstacles and breakdowns.

It is a medium sized composition, composed in the praise of Lord Rishabh. This work of devotion is equally acceptable in both traditions, *Shvetamber* and *Digamber*, but their beliefs differ in the context of the number of verses in it. The Digamber believes that there are forty-eight verses in the *Bhaktamar*, while *Shvetamber* believes there are forty-four verses. Infact, there are also some who believe that there are four independent verses but this is not known to many. In this context Dr. Nemichand Shastri asserts- "according to *Shvetamber* there are forty-four Shloks, the reason behind it is they have accepted verses depicting only four *pratiharya* (divine endowment) and have omitted the four verses depicting showering of flowers, halo, trumpets and divine speech. Manuscripts of *Digamber* tradition include additional four new verses depicting the four

*praatiharya*. Thus fifty-two verses also came into existence. Infact there are forty-eight verses in this *stotra*.

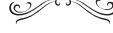
Dr. Nemichand Shastri has also narrated two other assumptions about the time period of Acharya Maantung. Some historians believe Acharya Maantung had existed in the time of King Harshvardhan, whereas according to Dr. A. B. Keith, Acharya Maantung existed in the time period of a well-known poet named 'Baan'. And another renowned historian Pandit Premi has assumed him to be contemporary to 'King Harsh'. The composition period of *Bhaktamar* is dated to seventh century. According to one conception, earlier Acharya Maantung became a *Shvetamber* monk and later converted to *Digamber* monk and an another conception is that earlier he was initiated in *Digamber* and was later converted to *Shvetamber* monk.

Sermon on *Bhaktamar* started during Delhi *chaturmas*, in 1994 and continued till Ladnun *chaturmas* in 1996. Few sermons were delivered in the presence of Acharya Shri Tulsi, while others were given independently.

Gangashahar (Rajasthan)  
15 August 1997

Acharya Mahapragya

## FOREWORD



There is a significant place of right knowledge in the practice of spirituality. Right conduct too, is of equal importance. The unifying factor between both of them is *Stuti* (eulogy) which has been extolled since ages. There is an entire chapter of Bhagwan Mahaveer's *Stuti* in the Jain canonical text "*Suyagado*". This eulogical chapter, written in the Prakrit language is not only replete with devotion, but also paves way to right knowledge and conduct.

The '*Kalyaan Mandir Stotra*' written in Sanskrit language is one of the prominent stotras amongst all eulogical literature. Several '*Ashtakams*' (poetic compositions each specifically having 8 verses) have been composed in the form of *Stotra*. Eulogies can be found in the literature of Acharya Hemchandra. "*Chaubisi*" (the *Stuti* of 24 teerthankars) which has been composed in the Rajasthani language by Shrimad Jayacharya, is one of the most exquisite and sensational piece of eulogical literature. Singing of the *chaubisi* is not only a practice or expression of devotion, but also lays down the Jain fundamentals. This eulogy enables a devotee to follow the right direction of spiritual practice for overcoming ones passions and sensual desires. "*Ukkittanam*" is yet another small, but strikingly famous *Stotra*, commonly known as "*Loagassa*". It is also an important and powerful *Stotra*. The 24 teerthankars of the regressive time cycle (*Avasarpini Kaal*) have been splendidly eulogised by mentioning their names in this *Stuti*. In last three verses of this eulogy, the devotee seeks blessings for spiritual upliftment.



"*Bhaktamar Stotra*" is such a eulogy, which has become a harmonious centre of faith for the *Shvetamber* and *Digamber* traditions. It has become a keen point of integrity between the different sects of Jainism and this stands as one of the major reasons why this *stotra* has become very important in the Jain tradition.

A brief history behind the composition of *Bhaktamar Stotra* is as follows. It was during the time when Varanasi was ruled by King Harshdev. His kingdom was adorned by great poets and eminent scholars who had miraculous powers. They were immensely respected by the king. The minister of the kingdom was an ardent follower of the Jain religion. He once told the king that besides scholars of other faiths, Jain monks also possess miraculous powers which could leave a lasting impression on the King. He ordered to invite them with honour. At that time Acharya Maantung was in Varanasi and the minister invited him to grace the kingdom with his auspicious presence and to exhibit his miraculous powers.

Acharya Maantung said - "A Jain monk is free from mundane desires and refrains from flamboyant display of any inherent miraculous powers". The minister replied - "I very well know that you're detached from this world, but this is a matter of prominence of the Jain religion". Acharya Maantung reached the King's assembly after getting convinced with the minister's point of view. He blessed the assembly and took a seat within the assembly. The king appreciated the Brahman scholars and praised them as they could heal diseases like leprosy with their rigorous austerities. The King then invited Acharya Maantung to exhibit his powers. Acharya Maantung said - "Materialistic attainments do not fascinate me and my ultimate goal is to attain

liberation". This made the king furious and he ordered to totally shackle Acharya Maantung in iron chains and put him behind bars.

Jain monks are restricted to exhibit their powers so Acharya Maantung did not want to exhibit his powers. But it was a matter of influence and prominence for the Jain religion. He deeply engrossed himself in the devotion of Lord Rishabh and composed the '*Bhaktamar Stotra*'. As he composed each verse, the shackles began to break and fall. King Harshdev was spellbound and was taken aback by this miracle. He was convinced of the prowess of the Jain religion and ultimately accepted Jainism.

Even today, *Bhaktamar Stotra* has a supreme significance amongst the Jains. Each verse of *Bhaktamar Stotra* can be recited as a mantra, which yields various benefits in the different walks of life.

His Holiness, Acharya Mahapragya, the 10th Acharya of the Terapanth sect and an erudite scholar of the Jain Shvetamber tradition had given many discourses on this *stotra*. His discourses would indeed take shape of treaties. This text is an English translation of Acharya Mahapragya's book: '*Bhaktamar Antastal ka Sparsh*'. May the reader of this book have the splendid experience of touching through the soul of *Bhaktamar Stotra*.

Auspicious wishes.

7 August 2018

Chennai

Acharya Mahashraman







CHAPTER I



Foundation for  
*Bhaktamar Stotra*

— 1 —

*Bhaktaamara-pranata-mauli-mani-prabhaanaa-  
Mudyo-takam dalita-paapa-tamo-vitaanam |  
Samyak pranamya jina-paada-yugam yugaadaa-  
Vaalam-banam bhavajale patataam janaanaam ||*

I duly bow down to Lord Rishabh's feet - which increases the shine of the crown jewels of the deities who bow down to his feet; which has the power to eradicate the darkness of sin; which became the saviour of beings falling in the ocean of *samsar* (transmigration of soul from one birth to another and so on, on account of karmas which are created by the soul itself) in the beginning of era.

— 2 —

*Yah sanstutah sakala-vaangmaya-tattva-bodhaa-  
Dudbhoota-buddhi-patubhihi suraloka-naathaih |  
Stotrair-jagat-tritaya-chitta-harai-rudaaraih  
Stoshye kilaaha-mapi tam prathamam jinendram ||*

I too shall eulogise the first teerthankar (Lord Rishabh) who has been extolled through great *stotras*, appealing to the beings of all three realms by the wise celestial lords, who have acquired all wisdom from scriptures.

*Bhaktamar Stotra* is revered as one of the most profound and significant *stotras*. It finds equal acceptance by all followers of the Jain religion. Devotees of both, *Shvetamber* and *Digamber*, recite this *stotra* with reverence.

### **Dealing with Turbulence in Life**

Many circumstances occur in our lives which cause turmoil. These turbulences are rendered ineffective when one is in a state of *adhyatma* (spirituality). Only when we move away from our soul and ignore self-realisation, does havoc occur. A *vyapti* (universal concomitance) can be deduced here - when we reside in the soul we remain free from the whirlpool of turbulences and when we live at the level of the body, we are entrapped in the whirlpool of turbulences.

One is always seeking for ways to protect themselves from turbulence. They strive to stay unaffected from them. Life is full of obstacles, impediments, flaws and problems. One needs strong willpower to confront them. A person devoid of will power cannot stand against turbulences and is caught in a spiral of anarchy. No one is free from difficulties in life. If their life is devoid of difficulties, then their existence or non-existence is immaterial. Whoever can combat problems is great. One gains victory over problems through willpower and consequently enjoys the moments of happiness, peace and bliss. Everyone needs a boat that can carry them across the ocean of difficulties.

Acharyas in ancient period have composed *stotras* to provide support to one and all. Many *stotras* and *mantras* have been composed in the Jain, Buddha, Vedic, Islamic and other religions. They help to overcome the various problems, obstacles or

difficulties caused by man, planetary positions, circumstances, and mental attitude. Bright light of the sun always gets concealed by the clouds. However, just like how the sun disperses the clouds and shines again, these *stotras* help to dissolve difficulties and show a new ray of light.

### **Legend of the *Bhaktamar Stotra***

The *Bhaktamar Stotra* was composed by Acharya Maantung. There are many popular anecdotes surrounding this. Miraculous incidents accompanying a powerful *stotra* are often narrated. Such miraculous events have been associated with *Bhaktamar* too.

One legend is as follows - Acharya Maantung was imprisoned in the basement of a four-storeyed building. All doors were locked, and his limbs were shackled in iron chains. Under such adverse conditions, Acharya Maantung, an erudite scholar of *mantras*, composed the *Bhaktamar Stotra*.

*Bhaktamar Stotra* consists of *mantras*, whose syllables formulated in such a manner that its recitation results in the fulfillment of desires. Later, other Acharyas designed the modus operandi suggesting particular methods, *mantras* and *tantras* (Mystical formula having spiritual power) for each of the *shlokas* (verses). Many mantras related to *Bhaktamar* have been developed, including specific ways to practice them and with elaborate explanation of its benefits.

*Bhaktamar* is certainly a powerful *stotra*. It is recited daily by thousands of Jain *sadhhus* (ascetic), *sadhvis* (female ascetic), *shravaks* (laymen) and *shravikas* (laywomen). Following is a reflection upon its' first two *shlokas*.

— 1 —

*Bhaktaamara-pranata-mauli-mani-prabhaanaa-  
Mudyo-takam dalita-paapa-tamo-vitaanam |  
Samyak pranamya jina-paada-yugam yugaadaa-  
Vaalam-banam bhavajale patataam janaanaam ||*

— 2 —

*Yah sanstutah sakala-vaangmaya-tattva-bodhaa-  
Dudbhoota-buddhi-patubhihi suraloka-naathaih |  
Stotrair-jagat-tritaya-chitta-harai-rudaaraih  
Stoshye kilaaha-mapi tam prathamam jinendram ||*

## **The Power of the Feet**

In the first *shlok* of *Bhaktamar*, homage is paid to the feet of Lord Rishabh. The *shlok* conveys the significance of paying homage to the feet. Although brain is considered to be the most powerful organ of the body, here, reverence is given to the feet, the most inferior part that rests on the ground. This practice is followed across all Indian religion, which proclaims that homage should be paid to the part which stays connected to the ground. Human body is similar to a tree; where roots have their due importance. In our lives we tend to ignore the roots and only acknowledge the leaves, flowers and fruits. How can all these come into existence without roots? In reality, roots are the real strength and bedrock of the inner beauty of a tree.



— 5 —



Homage is paid to the feet as they are the foundation of our body. A person who pays homage, to any other part of the body ignoring the bottom feet is basically attempting to touch the pinnacle disregarding the foundation. Analogous to the trees, simply watering the leaves and fruits, ignoring the roots will lead to an under-nourished tree. Nothing will flourish until the roots are nourished.

Those who know the theory of acupressure will be acquainted with the importance of feet. What is an eye? Eye is not merely through which we see the world. Its corresponding point lies in our feet too. All neurons leading to sight, taste, auditory, vocal cord and organs like heart, liver, spleen etc have their nerve points in our feet. There isn't any part of the body whose corresponding pressure point does not exist in our feet! Feet represent the entire body and are hence powerful.

A doctor who specializes in acupressure remarked, "Jain Acharyas have always been wise scholars". They recognized the fact that feet are the foundation of our body and have formulated a rule to walk bare feet. Many health issues are resolved naturally by direct contact of feet with the earth. They did not overlook it; rather they incorporated feet in the process of paying homage. Thus, the tradition of paying homage to the feet by devotees came into practice.

This tradition is accepted in society too. For example, daughter-in-law pays respect to her mother-in-law, and son pays respect to his father by touching his feet. Modern generation may consider this gesture to

**Bowing down to the feet is  
a sign of politeness  
and humbleness.**

be insignificant and usually hesitate, but it depicts their lack of knowledge. If we bow at the head, there is a chance of colliding with each other's head and egos also come into the equation. If our head bows down to someone's feet, it clearly demonstrates humility. Bowing down to the feet is a sign of politeness and humbleness.

According to *Samkhya* philosophy there are five *Gyanendriya* (Five senses of knowledge) – medium of knowledge and five *Karmendriya* – organs of action.

- ◇ Skin, tongue, nose, eyes, ears are the means of knowledge.
- ◇ Anus, genital, speech, hands and legs are the means of action.
- ◇ Feet symbolise movement and act as a medium of motion.

People tend to follow the customs and practices laid out by their ancestors and great scholars. They attempt to walk on their footprints. These footprints become indestructible. To follow them one needs to move, and feet are the medium for this movement. Bio-electricity, which is the prime source of energy for all its functions, flows in our body. Electricity is supplied to our homes by means of power lines, from the power plants. With a click of the switch a light bulb turns on. Similarly, our bodily functions depend on bio-electricity. It activates organs of the body. Bio-electricity flows out from the big toe of the feet and fingers of the hands. Acharya Maantung discovered this fact and expressed it in the first *shlok* of *Bhaktamar*.

### **Significance of the Feet of Lord Rishabh**

Why are the feet of Lord Rishabh significant? Responding to this, Acharya Maantung says - "*Indra, the king of deities, was the bhakta*

*(Devotee) of Lord Rishabh. He bowed down to the feet of Adinath (another name of Lord Rishabh). Rays emerging from divine jewels of Indra's crown reached the Lord's feet, especially the big toe. These rays were tinted with delusion; with anger and lust. When the deluded rays of the crown came in contact with the pious, pure, divine and enlightened radiance from the feet of the Lord, the entire crown illuminated. That which was not completely enlightened, bearing darkness in itself, was now illuminated."*

To produce light in darkness is comprehensible, but to illuminate an already enlightened beam is indeed astonishing. The jewels did not possess absolute luminosity as they embraced the darkness of Indra's delusion. Delusion can exist in infinite forms and with delusion comes darkness; the inner darkness. Filled with delusion even Arjun had asked Yogiraj Krishna, "O lord, what inspires a man to indulge in sinful activity? Everybody wishes to do good deeds, but the inner stimulation of instincts motivates a man to commit sin. What is that inner stimulation?"

Shri Krishna replied –

*Kaama esha krodha esha,  
rajoguna-samud-bhavah |  
Mahashano mahaa-paapmaa,  
viddhyenmiha vairinaam ||*

**To produce light  
in darkness is  
comprehensible, but to  
illuminate an already  
enlightened beam is  
indeed astonishing.**

Man unintentionally indulges in sinful activity inspired by lust and anger germinating from *rajoguna* (the element that breeds fickleness).

Light conceals darkness within itself. There is a saying – 'There is darkness under the lamp'. If we delve deep into this, we will realise that darkness remains not just under the lamp but also in the lamp.

Darkness does not prevail only in the absence of light but exists in the presence of light too. Even the source of light cannot be free from darkness until it is enlightened by a pure soul. Light cannot exist without darkness. Similarly, darkness cannot exist without light. Acharya Maantung says - *“By the touch of the pious feet of Lord Rishabh, the jewels of the crown were illuminated. The darkness in the delusion of Indra vanished and his consciousness was illuminated.”*

Indra paid homage to the feet of Lord Rishabh with right faith and in the right manner. Paying homage is an art. It is a symbolic gesture and needs to be done correctly. It is important to feel humble when paying one's respect, and to do it by gently touching the feet with the hand or head. Impolite manner of paying homage may cause harm to whomsoever it is paid to and not bring the desired result.

### **Paying Homage; to Whom?**

You may ask me - Who are we paying homage to? Homage is paid to the feet of Lord Rishabh, who was the founder of a society at the threshold of the formation of a new era. Rendering support for the upbringing of a society is laudable, but to be the foundation of a society in the beginning of a new era is great phenomenon.

Lord Rishabh was born in an era when *yugal* (A couple or a pair of five sensed sub human beings, which is born as a twin brother and sister and die also simultaneously) were born. Basic necessities of life were fulfilled by *Kalpa-Vriksha* (wish fulfilling trees) including the need for food and clothes. Rustling of leaves of trees used to quench the desire of listening to music. Every need of life was fulfilled by those trees. Gradually, the needs of people began to inflate, and the power of those trees started to deplete.

The order of nature was disturbed. The need of the hour was a new social system. In such circumstances Lord Rishabh formulated a foundation for the beginning of a new era. He formed societies, developed methods for them to progress and taught various skills such as farming, engineering, defence, commerce, language etc.

He presented a new path by providing social, administrative and economic system. He believed that these were the primary needs essential for sustaining life. However, if one remains entrapped only in mundane activities throughout their life, then life will get monotonous. Most people ignore this fact and spend their lives doing mundane activities. A Sanskrit poet rightly said -

*Prathame naarjitaa vidyaa, dviteeye naarjitam dhanam |*  
*Triteeye naarjito dharmah, tasya janma nirarthakam ||*

Average age of human being has been assumed to be hundred years. Life is said to be meaningless if one does not acquire knowledge in the first twenty-five years, earn money in following twenty-five years and practice spirituality in the later part of life. One cannot acquire knowledge, earn money nor can they acquire spiritual wealth during old age. This *shlok* depicts a pragmatic philosophy for leading a meaningful life and preparing a platform for *samadhi maran* (peaceful death).

Lord Rishabh is the originator of spiritual science in the Indian tradition. This fact is believed not only by Jain Acharyas but has references in the *Srimad Bhaagvad* too. Describing Lord Rishabh and his sons it is said - '*Aatmavidyaavishaaradaah*' - which means Rishabh's sons were scholars of spiritual science. Every historian will accept that the first philosophy of spiritual science

has been propounded by Lord Rishabh. He was the initiator of a civilized era, religion, spiritual practice, society, and liberation. Acharya Maantung has composed a significant *shlok* in which he paid homage to the feet of the person who became the foundation of human civilization.

Life is a whirl of transmigration. It is a whirlpool of problems. Lord Rishabh assisted all who were drowning in an ocean of problems. Acharya Maantung paid homage to his pious feet who had the following three salient features -

- ◇ One which enlightens
- ◇ One which supports
- ◇ One which destroys sin

### **Physical and Mental Shackles can be Broken**

In the second *shlok* of the *Bhaktamar Stotra*, Acharya Maantung makes a resolution – “*I wish to write a Eulogy on Lord Rishabh.*” After paying homage to Lord’s feet he resolved to eulogize his Lord and immediately immersed himself in the task. Physical shackles as well as the mental bondages like fear, anxiety, negative instincts, etc. cannot be broken without being immersed or engrossed in prayer. Through intense concentration thoughts can turn into reality. Here too, shackles were broken by such concentration.

*Whenever Tansen used to sing in the court of King Akbar, the king would get immersed in the music and would begin to sway to the tunes. Involuntary moving of head is a physical sign of being immersed. Following the king’s lead, many of his courtiers would sway their heads*

*too. The king had knowledge of music and so enjoyed Taansen's music. However, the courtiers followed suit simply to make the king happy or show their respect to him. One day, the king got curious– how many of my courtiers actually understand music? Do people in my assembly have any knowledge of music? To identify true connoisseurs of music, the king made an announcement that he will behead anyone who sways their head while listening to Taansen. Now, who would swing his head? Taansen started to sing. People who were only imitating the king now sat still, but those who appreciated music forgot the warning and started to sway their heads. Thus, the king identified those who truly understood the intricacies of music.*

When a person is engrossed, he does not remember anything else. That person becomes one with the object of concentration.

Acharya Maantung was immersed in the *stuti* of Lord Rishabh. However, a thought crept up in his mind – “*Lord! I wish to eulogize you, but I have come across a difficulty: Indra has already eulogized you. In the abode of deities, there is a place called “Vyavasay Sabha (study room of Indra; the place where the Indra consulta the books for making decisions)”. This place has a huge collection of books and scriptures. King Indra, who is well versed with the literature and scriptures has already created a eulogy dedicated to you. My knowledge and power are inferior compared to Indra’s profound knowledge and prowess. What should I do now?*”

Deep concentration and focus gave Acharya Maantung his solution. He concluded– “*I may not be Indra, king of deities, but I am indeed your disciple and follower.*”

This phrase “I am also” combines ‘I – the sign of ego’ with ‘Also –the sign of humility’. Here, when Acharya Maantung says – ‘I will also pray to you’ we can see his humility. Acharya Maantung

concluded that while he may not be as powerful and profound as Indra, yet he still has the right to eulogize the Lord because he is also a devotee, just like Indra.



Acharya Hemchandra and Acharya Siddhasen had faced similar predicaments. Ultimately, they all found the solutions.

Though an athlete can run, it does not mean that a child does not have the right to walk. When a child learns to walk, he may fall down multiple times, but doesn't give up. The child gets up and tries to walk again and again. The learning process of walking is possible only by falling repeatedly. If a child thinks - I will walk only if I never fall, will he ever walk then?

If Acharya Maantung would have thought that the Lord has been eulogized by King Indra and therefore he will only venerate after he becomes a Lord too, the holy

**Through intense  
concentration thoughts  
can turn into reality.**

*Bhaktamar Stotra* would not have been composed. Instead Acharya Maantung said - "O Lord! Your devotee is standing in front of you with an excuse to create a eulogy in your name. I believe you will bestow me with knowledge and I will definitely be able to do so magnificently." This firm faith became the foundation for composing this powerful stotra.







CHAPTER II



Resolutions -  
Making and Keeping



—3—

*Buddhyaa vinaapi vibudhaar-chita-paada-peetha!  
Stotum samudyata-matir-vigata-trapoaham |  
Baalam vihaaya jala-sansthita-mindu-bimba-  
Manyah ka ichchhati janah sahasaa graheetum ||*

O Lord, your pious feet are worshipped by celestial beings. Just as an ignorant child tries the impossible task of grasping the moon from its reflection in a pool of water, out of impudence alone, an ignorant man like me is excited to eulogize a great soul like you.

—4—

*Vaktum gunaan guna-samudra! shashaanka-kaantaan  
Kaste kshamah sura-guru-pratimoapi buddhyaa |  
Kalpaanta-kaala-pavanoddhata nakra-chakram  
Ko vaa tareetu-mala-mambu-nidhim bhujaa-bhyaam ||*

O Ocean of virtues! Can even Brihaspati, the guru of heavenly beings, with the help of his unlimited wisdom, narrate your virtues which are as radiant as the moon? Who can possibly swim across a crocodile infested ocean, lashed by storms of doom?

— 16 —

Acharya Maantung made a resolution – *“I will sing the praises of Lord Rishabh”*.

In the process of enacting one’s resolution, a person begins to analyze the feasibility of the resolution. One contemplates: how will I accomplish the resolution I have undertaken? Did I think deeply on the task or was it a spur-of-the-moment decision? How much potential and ability do I have?

Similarly, Acharya Maantung wonders – *“Is it possible for me to create a stuti on teerthankars? Is it possible for me to hail Lord Rishabh, the first among all teerthankars?”*

—3—

*Buddhyaa vinaapi vibudhaar-chita-paada-peetha!  
Stotum samudyata-matir-vigata-trapoaham |  
Baalam vihaaya jala-sansthita-mindubimba-  
Manyah ka ichchhati janah sahasaa graheetum ||*

Amongst the many questions that arose in the mind of Acharya Maantung, the key question was – *“Do I possess the required power of intellect to praise Adinath?”*

It is said: *‘Buddhiryasya balam tasya’* – *One, who has intellect, has power.*

Power can be of myriad types - power of wealth, power of position, power of morality, and more. In spite of attaining all of the above powers, one can be defeated if they do not possess the power of intellect. Historically Indian literature is replete with a long lineage of intellectuals such as Akbar, Birbal, and

— 17 —

Sanskrit poets and scholars of the court of King Bhoj. Texts depict incidents illustrating their intellect. Intellect can be described as the *Kaamdhenu* (wish-fulfilling cow) that makes one victorious.

### **Internal Conflicts and Dilemmas**

Acharya Maantung deliberated that although he had the resolve to create *stuti* of the Lord whose feet are worshipped by deities; he lacked the necessary power of intellect. How will his resolution be accomplished? Will it not be a matter of shame to leave the resolution unaccomplished? To resolve the dilemma, Acharya Maantung reasons out as follows-

*“Lord! Lack of intellect is not my worry because I present myself as a child in front of you. A child can accomplish all that adults and intellectuals cannot. I am undertaking this task like a child trying to catch the moon by its reflection in water. Nobody makes fun of the innocent child’s attempts. Likewise, my action should not be a subject of ridicule.”*

Today the world has become such that people are more allured towards external opinions rather than inner reflections. They stay at the surface and hesitate to delve deep. A child is attracted to the reflection of the moon because of simplicity and innocence. Here, the most significant attribute is that a child knows how to devote oneself. Innocence is essential for devotion. Acharya Maantung presents himself as an innocent child completely surrendering himself to the Lord’s feet. He says – *“Without thinking, reasoning or evaluating my intellect I have resolved to devote myself to you. I am completely devoted to you. Please bless me with liberation.”*

### **Samapatti – Power of Devotion**

I have mentioned earlier that among all types of power,

power of devotion is the most significant. One, who devotes himself completely, breaks down all the walls blocking them and establishes oneness with the divine power. Various forms of devotion have been described in Vedic literature –

- ◇ *Saalokya* - Attainment of Brahmaloak.
- ◇ *Saarshti* – Enjoy the grandeur like the Lord.
- ◇ *Saamipya* – Closeness with the Supreme Being.
- ◇ *Saarupya* – Enjoying the similarity (like him) with the Lord.
- ◇ *Saayujya* – Establishing oneness with Supreme Being.

Maharshi Patanjali has called this state of oneness as Samapatti. This state can be understood from the example of sugar and milk. Just as sugar dissolves in milk and loses its form; similarly, when a devotee immerses completely with the Lord he gets absorbed in the Supreme Being. This state of oneness awakens the source of power. Even a spark of dualism makes this power questionable. The power awakens, when one achieves oneness with the Supreme Being. Using this oneness, spiritual masters have performed a myriad of astonishing tasks.

*Naamdev and Gyandev, renowned saints of Maharashtra were once travelling towards a town called Kolayat. While passing through a forest they became thirsty. Gyandev, an erudite scholar, went near the well, drew out water and quenched his thirst. Naamdev was not a scholarly person but had an innate quality of devotion. Whilst sitting near the well he sang a devotional stotra called 'Abhanga'. The water level of the well rose automatically. Not only did he manage to quench his thirst but also helped quench the thirst of others accompanying him, including animals and birds. This simple story is a demonstration of the*

greatest of all powers – the power of devotion. Childlike innocence and devotion strengthen resolutions. Power presents itself to that person who presents himself as a child, just as Acharya Maantung did. It is human tendency to want to be addressed as 'big'. Nobody likes to be called small. There is nothing wrong in this. A person who understands the magic behind becoming child-like is capable of achieving everything.

A child trying to catch the moon by its reflection in water is an act of simplicity and innocence. Great importance is paid to innocence in other religions as well. Someone questioned Jesus Christ – “Who is eligible to go to heaven?” Taking a child in his arms he said – “This child is a symbol of innocence and thus is eligible to go to heaven”.

Lord Mahaveer always believed in innocence. He said - spirituality resides only in the soul which has innocence . Any soul indulging in deceit cannot lead to purity. A child is a symbol of innocence and devotion. Human existence begins with childhood, moving towards maturity. However, those who can retain their innocence even with maturity are the fortunate ones. To have the heart of a child is to have an innocent and devotional heart.

Acharya Maantung considers himself to be like an innocent child and surrenders himself to the Lord's feet. He says: *“Without thinking, reasoning or evaluating my intellect I have resolved to devote myself to you. Please do not mock me in my child like effort to eulogize you.”*

**Spirituality resides  
only in the soul which  
has innocence.**

### **Realisation of Self-capability**

Human life passes through three states while undertaking a task:

**State of depression** – state of mind that is incapable of accomplishing any task

**State of idleness** – having the ability to do things, but not making an attempt out of sheer laziness

**State of recklessness** – having accomplished a task but unable to sustain it for a prolonged time

Acharya Maantung is not afflicted by any of these states: depression, idleness or recklessness. Instead he finds himself to be inefficient.

— 4 —

*Vaktum gunaan guna-samudra! shashaanka-kaantaan  
Kaste kshamah sura-guru-pratimoapi buddhyaa |  
Kalpaanta-kaala-pavanoddhata nakra-chakram  
Ko vaa tareetu-mala-mambu-nidhim bhujaa-bhyaam ||*

Evaluating his inefficiency, Acharya Maantung says – “I cannot praise you, but who else has the ability to do so? I will admit my defeat if a person with an intellect of Brihaspati (teacher of deities) can claim to do justice to you with the apt praise. Is there anyone who has the capability to do so? Is there anyone who can swim the ocean with violent storms, very strong winds and infested with dangerous sea creatures? It is impossible to swim in such an ocean. Therefore, even if I think I am inefficient I will not worry about it. When great intellectuals are not capable enough, then how can a simple person like myself praise you?”

### **Oneness with the Almighty**

Acharya Maantung was in a state of perplexity. This occurs when questions of significance arise. In such instances, the mind



relegates into a strange state. It is in such moments one establishes direct contact with God, the Supreme Being and self.

All these contemplations within Acharya Maantung helped him make direct contact with the Supreme Being. People have asked me many times - "In your book 'Shraman Mahaveer' how can you claim to have established contact with Lord Mahaveer? Is it possible to establish contact with the Supreme Being?" I remarked - "Yes, with proper method it is possible."

*There was a Sufi Fakir called Bataayo. He went to the market. On seeing a heap of honeydew muskmelon, he got hungry. But he did not have a single penny to buy one. He went to the fruit seller and asked - 'Can I have a muskmelon?' The shopkeeper replied, 'Yes why not? Buy it in exchange of money.' The Fakir replied, 'I do not have any money with me. Can't you give a melon in the name of Allah?' After a lot of requests and petitions, the fruit seller gave him a rotten muskmelon. The Fakir was disappointed on seeing the rotten melon. Suddenly the Fakir remembered that someone had given him one Takka (old currency equivalent to one Paise) a day earlier. That one Takka was still tucked in his turban. The Fakir took it out and again went to the fruit seller and said, 'Give me melon worth one Takka'. The fruit seller handed him a sweet, fresh melon without wasting any time. After thinking for a while, the Fakir asserted, 'Lord! I got a rotten fruit in your name and a fresh and sweet one for a Takka. How's that possible? Is money greater and bigger than Allah?' One who gives more importance to money than to the Lord can never form oneness with the Almighty.*

Only when people face problems and are engulfed in internal confusions, they try to unite themselves with the Almighty for a solution. Acharya Maantung was in a similar predicament of conflict and exclaimed - "If I am not capable of eulogizing, then let me know who is competent enough so that I can approach and learn the

*art of Eulogy? "O Lord! I searched far and wide not only on this earth but even the celestial regions and not a single soul seems to be competent enough for this task. When everybody is incapable, why should I feel inferior for my incompetency?"*

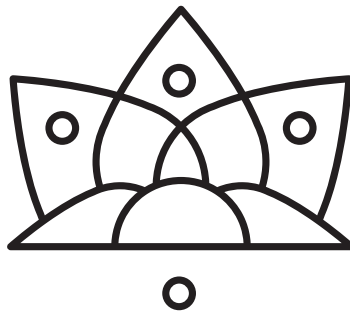
Being an erudite scholar, Acharya Maantung became composed and calm with confidence. He decided, '*I should try to utilize my potential to its full capacity*'. This resolution eradicated the web of confusion, allowing free flow of devotion.







CHAPTER III



Reunion of Intellect and Emotions

— 5 —

*Soaham tathaapi tava bhakti-vashaan-muneesha!  
Kartum stavam vigata-shakti-rapi pravrittah |  
Preetyaatma-veerya-mavi-chaarya mrigo mrigendram  
Naabhyeti kim nija-shishoh paripaala-naartham ||*

O Apostle of apostles! I am incapable of narrating your infinite virtues. Still, inspired by my devotion for you, I intend to compose a *stotra* in your praise. It is well known that to protect her fawn, even a doe puts her feet down and faces a lion, without evaluating her own strength. The reason is love.

— 6 —

*Alpa-shrutam shruta-vataam parihaasa-dhaama  
Tvad-bhakti-reva mukharee-kurute balaan-maam |  
Yat-kokilah kila madhau madhuram virauti  
Tachchaaru-chaamra-kalikaa-nikaraika-hetuh ||*

I am so ignorant that I am an object of ridicule for the wise. Still, my devotion for you compels me to sing hymns in your praise, just as the beautiful bunch of mangoes compel the cuckoo to produce its melodious voice in spring.

— 26 —

Acharya Maantung was ready to concede defeat when he did self introspection based on intellect. He found himself incompetent for the task. Nonetheless, he realized that a person's life is not guided by intellect alone. Life is regulated by two factors - intellect and emotion. Our emotions affect our life much more than we realize. This is clear in the questions that arise now and then. Despite being an intellectual person how did he do this? We forget the fact that intensity of emotions masks our intellect.

When Acharya Maantung weighed the task of eulogizing the Lord against his own intellect, he was ready to give it up. But, as soon as he viewed it from the emotional perspective of devotion, his way of thinking changed.

— 5 —

*Soaham tathaapi tava bhakti-vashaan-muneesha!  
Kartum stavam vigata-shakti-rapi pravrittah |  
Preetyaatma-veerya-mavi-chaarya mrigo mrigendram  
Naabhyeti kim nija-shishoh paripaala-naartham ||*

Acharya Maantung says - *'My intellect may become a subject of mockery for the intellectuals. But, my level of devotion is not inferior to anyone else. Therefore, I will definitely hail you.'* Intensity of devotion and faith became so magnified that intellect became insignificant for him. Dominance of intellect weakens faith. However, when impulses of faith and devotion strengthen, intellect becomes trivial.

## **The Power of Emotions**

Emotions act behind every action. In the case of Acharya Maantung, the emotion of devotion was intense. He exclaimed - *'For me, there is nothing to be fearful of. It is apparent that a feeble*

— 27 —

*animal such as a deer gets ready to fight a ferocious lion to protect its fawn. Be it human or animals, all have a natural tendency to protect their off-springs. They forsake their lives for their children's wellbeing. What compels them to do so? What motivational factors work in the background? It is the love towards their child. The intensity of love increases so much that it overshadows fear.'*

**Dominance of intellect weakens faith. However, when impulses of faith and devotion strengthen, intellect becomes trivial.**

According to theory of *karma* (A type of body; the subtle most body which is formed by material clusters qua *karma*), a new paradigm is revealed – two contradictory sub-categories of *karma* cannot produce results at the same time. Fear and anger are the sub-categories of the same *karma* i.e., *mohaniya karma* (deluding *karma*). Since they are contradictory in nature, they cannot produce results in conjunction with each other. When the intensity of fear increases, it diminishes anger, and when anger rises it diminishes the intensity of fear. Why is a soldier not frightened when going for battle considering he may die in battle? It is because courage, aggravation and the prospect of defeating the enemy overpowers the impulse of fear of death. Similarly, whenever a businessman indulges in any immoral or illegal act, he has a fear of being caught, but the intensity of the instinct of greed dominates that of fear. The intensity of one instinct diminishes the other instinct.

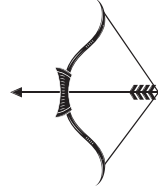
*In jest, a person said to a young man - I saw your wife talking to a stranger last night. The man lost his temper as soon as he heard this. Armed with a stick, he took his position near the door and exclaimed – 'Let her come. I will break her head.' After some time, when his temper*

*subsided he was baffled by the thought – ‘Oh! What am I doing? I am not even married yet.’*

Increase in the intensity of impulses or emotions, decreases the knowledge of reality. It is not only the body that fights, but impulses fight too. Acharya Maantung exclaimed – *‘I will glorify you on the basis of bhakti (devotion). Without thinking about its own fragility even a feeble deer gets ready to fight a fierce lion in order to protect its child, then why should I be concerned about my mediocre power of intellect?’*

Here is a story that describes emotions beautifully:

*A hunter aimed an arrow to kill a deer. The deer realised the impossibility of escaping the situation. In pitiful words, it said to the hunter –*



*Aadaay maansa-makhilam stana-varjitaan-gaad,  
Maam munch vaagurika ! yaami kuru prasaadam\  
Addyaapi shasya-kavala-grahanaana-bhigyaah,  
Man-maarga-vikhshan-paraah shishavo madiyaah||*

*‘Hunter! Before killing me, please listen to me. You may take away all parts of my body but, I request you to leave my two breasts. I have two small kids who have not yet started eating grass. Both are anxiously waiting for me to feed them milk. Not for me but have mercy on my kids and release me for some time.’*

Who do you think is speaking here? This is the voice of the emotion of love. Whenever love, devotion and faith are intensified, intellect becomes secondary. Acharya Maantung wishes to praise the Lord using the strong emotions of faith and



devotion. The resolution which was shaken earlier because of the inferior notion of intellect got balanced with the support of faith and devotion. When impulse of devotion is intensified intellect becomes negligible and when faith and devotion strengthen they marginalise intellect.

Energised by emotion of devotion Acharya Maantung said:

—6—

*Alpa-shrutam shruta-vataam parihaasa-dhaama*  
*Tvad-bhakti-reva mukharee-kurute balaan-maam |*  
*Yat-kokilah kila madhau madhuram virauti*  
*Tachchaaru-chaamra-kalikaa-nikaraiika-hetuh ||*

Despite my incompetence and being a subject of mockery for competent scholars and intellectuals, I will nonetheless praise Lord Rishabh. The cuckoo sings only after the mango trees bear the sprouts, and its voice becomes melodious only after eating them. Clearly, mango sprouts are the cause of the melodious voice of cuckoo. Similarly, you are the cause of my devotion that has led me to create this *stuti*.

We have many elements in our body which enhance power. The state of intense emotion stimulates the functioning of inner organs of our body. Adrenal gland secretes excess hormones making the person bolder and consequently he is able to do anything.

### **Never Act on an Impulse**

Just like intellect, emotions also have limitations. Emotions alone cannot function everywhere. It is essential to evaluate emotions too. How much devotion is there? How much faith one has?

Great poet Bharvi has aptly said: **Sahasaa vidadheeta na kriyaam**- We should never act on an impulse.

If we act out of impulse, we will be left with nothing but repentance.

*Lying on his death bed, Great poet Bharvi said to his son – I am leaving an asset for you.*

*The son asked – What is that asset?*

*He wrote a stanza on a slip of paper and handed it over to his son saying – ‘If you get into a financial crisis or any other problem, sell this stanza for one lakh rupees.’*

*During that era people used to erect stalls in the town’s market place. There was a tradition that after selling items throughout the day if anything remains unsold with the merchant, it would be purchased by the state. After Bharvi’s death, his son was engulfed by economic difficulties. In those difficult moments, he decided to sell the verse given by his father. As per his father’s suggestion, he went to the market with the note. He hung the slip with the verse at one place. Bharvi’s son priced the verse at one lakh rupees. People came, saw the verse and as soon as they heard its price, they left. Nobody was ready to buy that verse. In the evening, as per the tradition the king bought the verse for one lakh rupees. He got that verse framed and hung it in his bedroom.*

*Soon the king had to travel abroad for some work. He spent many days there and returned home on a dark night. He reached his palace and peeped into his bedroom. In dim light, he was surprised to see the queen sleeping with a young man. As soon as he saw this, he got furious. In a bid to kill both he took his sword out from the sheath. Just as he was about to attack, the verse ‘Sahasaa vidadheeta na kriyaam’ caught his eyes. The*

*king was a scholar of Sanskrit. As soon as he read the verse he lowered his sword and woke up the queen. She heartily welcomed him.*

*He then asked her in a raised voice – Who is sleeping beside you?*

*The queen replied - 'Did you not recognise her? She is your daughter, Vasumati. Today in the theatre she played the role of a king. She came late at night and slept with me without changing her costume.'*

*The queen woke her daughter. She got up and bowed to her father.*

*Overwhelmingly, he said – 'While buying this verse I had thought that I was wasting one lakh for a worthless thing, but today I have understood that this verse is priceless. It has saved me from a great tragedy.'*

It is essential to understand the limit of both intellect as well as emotions. Acharya Maantung realized its limits and was assured. Only devotion or faith is not enough to eulogize lord. It requires intellect too. Intellect and devotion blend at a conciliatory level as they understand the limitations of each other. When intellect found itself inefficient, devotion elevated it and when devotion found itself incompetent, intellect took over.

Reaching beyond the initial conflict of emotion and intellect Acharya Maantung became completely absorbed in his resolve to eulogize Lord Rishabh.





CHAPTER IV



***Stuti*** – Its Value

— 7 —

*Tvat-sanstavena bhava-santati-sanni-baddham  
Paapam kshanaat-kshaya-mupaiti shareera-bhaajaam |  
Aakraanta – loka-mali-neela-mashesha-maashu  
Sooryaanshu-bhinna-miva shaarvara-mandha-kaaram ||*

The sins accumulated by living beings in all their previous lives are wiped out in a moment by praying to you just as the bright sunrays remove darkness as black as a bee, enveloping the entire world.

— 8 —

*Matveti naath! tava sansta-vanam-mayeda-  
Maarabhyate tanu-dhiyaapi tava prabhaavaat |  
Cheto harishyati sataam nalinee-daleshu  
Muktaa-phala-dyuti-mupaiti nanooda-binduh ||*

O Lord! Although I am ignorant, I am composing this *stuti* with the belief that it destroys all sins. It will certainly please noble people due to your divine influence just as dew drops gleam like pearls when they are on lotus leaves.

— 34 —

Acharya Maantung wishes to eulogise Lord Rishabh. However, he first wants to express the importance of doing this. It is essential to understand about the significance of an act as only then the act becomes significant to others.

A *stuti* has its own value. The primary objective of writing praises of Lord Rishabh was to ensure that everyone understood the significance of the *stuti*. Acharya Maantung says – " *Just by praying to you, one can annihilate sins accumulated in thousands of previous births.*" The important questions are - Can we actually obliterate sins by praying? Can we destroy sins accumulated over multiple births?

### **The Power of Samata**

The object of our *stuti* is Lord Rishabh who was a '*samya-yogi*', a practitioner of *samata* (equanimity). That person who realizes the soul and learns to dwell within the soul can become a *samya-yogi*. One cannot practice *samata* without realizing the soul. The state of *samata* cannot be achieved in the external world where there is a swirl of favorable & unfavorable situations. Only those who transcend external situations which cause pain and pleasure, association and disassociation, etc. and realize consciousness, can practice *samata*. Where there is soul there is no disparity. Where there is soul there are no ups and downs. Where there is soul there is no impurity.

Self-realisation + Dwelling within the Soul = Practice of Samata.

The practice of *samata* means realisation of the soul. Lord Rishabh realised his soul, experienced it and propounded its existence; and *samata* was its autogenic result. His *samata* has been vividly

discussed in Jain as well as other literature. According to Acharya Maantung, eulogizing such an iconic figure who symbolises *samata* is a commendable act. This is because when one eulogizes such an equanimous person, he too heads in the same direction. One cannot be considered eligible for the *stuti* or reap its benefits from it unless one establishes oneness with the Supreme Being. It is essential to establish intimacy and experience oneness with Lord to achieve the desired result.

Self-realisation +  
Dwelling within the  
Soul = Practice of  
Samata.

is because when one eulogizes such an equanimous person, he too heads in the same direction. One cannot be considered eligible for the *stuti* or reap its benefits from it unless one establishes oneness with the Supreme

Eulogizing *samya-yogi* means to enter the state of *samata*. The attainment of *samata* eventually helps to annihilate sins accumulated in hundreds of births. Thus, it is rightly said, the practitioner of meditation can destroy many sins in a single moment, which

The practitioner of meditation  
can destroy many sins in a single  
moment, which cannot be easily  
erased even by a person focused in  
rigorous penance (austerity).

cannot be easily erased even by a person focused in rigorous penance (austerity). It is important to note that Acharya Maantung didn't convey the above fact under the sway of emotions, but with personal experience of the divine nature of the Lord. This is not an exaggeration, but a fact.

### **The Power of *Stuti***

—7—

*Tvat-sanstavena bhava-santati-sanni-baddham  
Paapam kshanaat-kshaya-mupaiti shareera-bhaajaam |*

— 36 —

*Aakraanta-loka-mali-neela-mashesha-maashu*  
*Sooryaanshu-bhinna-miva shaarvara-mandha-kaaram ||*

It is said that a practitioner of meditation annihilates more *karmas* in two and half minutes, which a practitioner of penance cannot achieve even in their entire lifespan.

The outcome of meditation or spiritual practice is *samata*. The quality of *samata* is developed in the person who practices meditation. He explained this fact with a profound illustration.

The impenetrable darkness of night engulfs the light of Earth. But that intense darkness is dispersed the very moment the sunrises in the horizon.

How intense was the darkness? – Darkness was as black as a bee. It is so dense that even a needle can pierce it.

One may ask – How can such dense darkness be dispersed by a single ray of the sun? The light of sun is so intense; its rays are so powerful, that it can dispel the darkness with a single ray. If such dense darkness can be dispelled by the sun, then why cannot one be illuminated by stuti, meditation and prayers to Lord Rishabh? Why cannot one's darkness, in the form of sins accumulated over years, be annihilated by rays of stuti?

Acharya Maantung explains his view using a clear metaphor. This logical explanation leaves no room for any ambiguity.

Acharya Maantung explains – *'Sunrise is by itself admirable. No other celestial body is comparable to that of a rising sun. Lighting of a lamp can disperse darkness to a limited extent, which is trivial compared to sunlight. Every form of darkness including luminescence of all other celestial bodies falls short in comparison to the sunlight. One single sun*



*illuminates the entire Earth. Similarly, it is ordinary to praise noble souls, but absolutely significant when it is towards an equanimous soul such as Lord Rishabh. This is the stuti of a person who has realized his soul. Eulogizing such a person is as splendid as is the dissipation of darkness by the bright light of sun.'*

A devotee, when performing stuti of a *samya-yogi*, must understand:

- ◇ I will inculcate samya-yogi with in me.
- ◇ This stuti will break the chain of *karmas* accumulated from my previous births.
- ◇ Whoever does so with such firm faith certainly gets rid of their sins.

This signifies the universal importance of stuti.

Acharya Maantung thought – *'A person to be eulogized is great and eulogizing such a person is also a great task. One should evaluate their own knowledge before performing such a challenging task. Is my intellect sufficient to praise Lord Rishabh?'*

To leave a task undone is a sign of weakness. A person cannot progress if they think of themselves to be incompetent. Therefore, instead of being disheartened, one should find a way to accomplish the task at hand.

Acharya Maantung felt that his intellect was falling short. *'He said - Lord! My ignorance is certainly a problem, but I believe that I will benefit from your infinite power and wisdom. If the person I am eulogizing is not powerful then I cannot be bestowed by power and in such a case I would not have been able to even commence the task. It is your power and aura that has bestowed upon me the knowledge to praise*

*you. Your power influences everybody. Now I am assured that my task will be accomplished.'*

### **Acceptance of the Stuti**

The next roadblock Acharya Maantung faced was the doubt whether his *stuti* will be recognised by the world. If a piece of writing or saying does not appeal to the listener, then the effort is in vain. He wondered—*Will my stuti touch other's hearts? If it is not liked by others or does not appeal to them then how will my effort be fruitful?*



Acharya Maantung found the answer within himself—

—8—

*Matveti naath! tava sansta-vanam-mayeda-  
Maarabhyate tanu-dhiyaapi tava prabhaavaat |  
Cheto harishyati sataam nalinee-daleshu  
Muktaa-phala-dyuti-mupaiti nanooda-binduh ||*

*'My stuti will capture the mind of scholars because the one who I am eulogising is powerful. Although my composition is a simple one, it will appeal to the listener because of the greatness and potential of my Lord.'*

In fact, he found the testimony to this in nature. He said – "Look at a water droplet. It is a classic example of the impact of right companionship. A droplet falling on hot iron loses its existence. The same droplet when it falls on a lotus petal looks like beautiful pearl. The right companionship makes all the difference." Acharya Maantung said – *'I don't have to worry because I am writing on Lord Rishabh. My stuti will definitely be the subject of attraction for scholars.'*

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This realization led to Acharya Maantung becoming even more passionate about the task at hand. When we undertake a task with conviction, faith and by understanding the law of Nature, then all our queries naturally find solutions. Acharya Maantung did not find the task of writing the *stuti* complex because he understood the significance of Nature around us. Nature is a mirror which reflects the crystal-clear image of reality that leads to solutions. It is essential for a very great poet to become unified with Nature to compose beautiful poems. Acharya Maantung, a high calibre poet, found solutions inspired by Nature.

Acharya Maantung realized the importance of Eulogy. Study of Nature and fearlessness guided him and eventually this special *stuti* has been presented to the world.





CHAPTER V



**Realizing the Value  
of *Stuti***

— 9 —

*Aastaam tava stavana-masta-samasta-dosham  
Tvatsam-kathaapi jagataam duritaani hanti |  
Doore sahastra-kirannah kurute prabhaiva  
Padmaa-kareshu jalajaani vikaasha-bhaanji ||*

The brilliant sun is far away; still, at dawn its soft glow makes the drooping lotus buds bloom. Similarly, let alone your *stuti*, which has the power to destroys all sins, the mere utterance of your name with devotion destroys the sins of the mundane beings and purify them.

— 10 —

*Naatyad-bhutam bhuvana-bhooshana! bhoota-naatha!  
Bhootair-gunair-bhuvi bhavanta-mabhishtu-vantah |  
Tulyaa bhavanti bhavato nanu tena kim vaa  
Bhootyaa-shritam ya iha naatma-samam karoti ||*

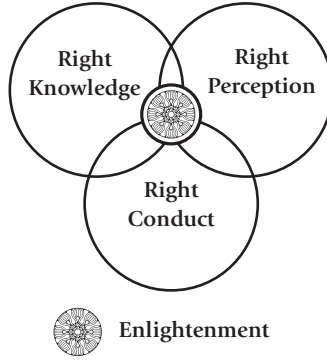
O Eminence of the world! O Lord of the living! It is not surprising that he who is engrossed in the praise of your infinite virtues becomes like you. What is the use of serving such a master who does not allow his dependents to prosper just like him?

— 42 —

*Stuti* is one of the most important spiritual practices. What is the benefit of *Stuti*? *Astasamastadosham* – *Stuti* is that which eliminates negativity. It has the power to annihilate all kinds of impurity. In *Uttaradhyayan Sutra* (canonical text) Shraman Mahaveer says – *naana-dansana-charitra-bohilaabham-janayai*, i.e. through *stuti* one is benefitted with right knowledge, right perception, right conduct and enlightenment. This is called the ‘Quadruple of benefits’.

### Quadruple of Benefits

Ignorance is a prominent vice. No other vice is bigger than this. An ignorant person is unable to discriminate between good and bad, right and wrong, merit and demerit. Therefore, ignorance is rightly called as the biggest misery – *Agyaanam khalu kashtam*. Eradicating ignorance is the prime benefit of *stuti*. When performed correctly it destroys ignorance, eradicates wrong perceptions and eliminates wrong conduct.



Benefits of Stuti are:

- ◇ Right Knowledge - Eradicating ignorance and attaining knowledge.

- ◇ Right Perception - Eradication of wrong perception. Some examples of wrong perception are- to consider impermanent world as permanent, to believe violence as the path of righteousness, etc.
- ◇ Right Conduct - Annihilating wrong conduct is done by engaging oneself in righteous acts, such as – transforming anger into forgiveness.
- ◇ Enlightenment - the state of inner wisdom.

The amalgamation of right knowledge, right perspective and right conduct leads to enlightenment.

Acharya Maantung's poetic presentation of the benefits of eulogy is identical to the explanations in *Uttaradhyayan Sutra*.

### **Stuti – An Expression of Appreciation**

*Stuti* is the manifestation of feeling of admiration. It is an indication of the development of consciousness. A common person knows, hears and feels the qualities of others but cannot convey it. They find it arduous to appreciate and express other's qualities. Generally, people are talkative by nature, but when it comes to appreciating the qualities of others, they are tongue tied. It is quite natural to eulogize a *Teerthankar*, *Arhat*, *Upadhyay*, *Acharya* or *Guru*. In reality, one should eulogize everyone around them. To acknowledge and admire the qualities of another person is also *stuti*. To eulogize means to express someone's specialty. And this can be done by anybody. A common man can also be eulogized by a common man.

It was the *chaaturmaas* of Acharya Tulsi at Anuvrat Bhavan in Delhi. Once during the ceremony which had a huge gathering,

a poor auto driver was acknowledged and appreciated for his honesty. He had returned a bag full of expensive belongings left in his auto to its rightful owner. Here, he was admired for his morality. Without the feeling of gratitude *stuti* is not possible. With *stuti* this feeling is intensified.

### **Praise a Virtue; Gain the Virtue**

You may question - how can one annihilate all flaws by praising other's qualities? If you ponder over on a certain quality, focus on its importance and repeatedly practice it, then that quality will be imbibed within you. This will gradually erase undesirable qualities within you. According to the theory of Yoga, to articulate virtues of a person is an important principle of transmission of virtues.

While there may be instances where praising someone may lead to fuelling their ego, the one praising will always benefit from it. The kind of thoughts you have will ignite corresponding transformations within you. When one glorifies someone, they become like a mirror or pure water, reflecting the qualities of the person who has been glorified. Therefore, to imbibe a virtue it is essential to speak about the virtues of others repeatedly.

For example, frequently referring to Bahubali (son of Lord Rishabh; a symbol of power) in your conversations will help you increase your strength and will power. By eulogising Shraman Mahaveer repeatedly, one's tolerance, endurance and vitality will be enhanced. By eulogizing Adinath one can expand their inner knowledge and become spiritual. In a nutshell, the prime quality of the person whom you eulogize gets transmitted within you.

Some believe that glorification is a selfish act. Let us remember that every act of a living being is inspired by a selfish motive. There



is nothing wrong about it. I believe one who is not self-centred cannot have a spiritual connection. What is more important is that your selfishness must not have the intent to harm others.

While singing the praises of Lord Rishabh, Acharya Maantung said– *“It’s an honour to be able to hail you. Whether or not I get the right to praise, I will be more than happy to simply speak about you. This is all that I wish.”*

### **Right Speech to Annihilate Sins**

Talking is a strong human instinct. To remain quiet is an arduous task. It’s said that when two people meet, they cannot remain silent. Their talks are unending. Leave aside humans, even when two birds meet they start twittering in their own language. Everybody enjoys conversations.

Acharya Maantung remarkably proclaims – *‘Lord! The talk of your praises is capable of annihilating all the sins. It’s said in the Veetaraag stotra - Lord! May my days pass in being immersed in your eulogy. That’s all I want’*

*Sthaanaang sutra* (Jain canonical literature) lists four types of spiritual talks that enhance the quality of a being.

- ◇ *Aakshepanee* –A type of tale; that tale, which generates keenness for philosophical knowledge and righteous conduct.
- ◇ *Vikshepanee* –A type of tale; that tales. through which doctrines of Jain ascetics are established.
- ◇ *Samavednee*– A kind of tale; the tale, which induces detachment words ot mundane life, through presenting the transient nature of life depicting it as full of miseries and the body as full of filthy matter.

- ◇ *Nirvedanee* – A kind of tale; the tale. which is told with the moral that one should remain detached to the mundane world by depicting the auspicious and in-auspicious fruition of *karma* committed in one's life.

Besides these, there are four further types of non-spiritual talks. A superficial person indulges in such talk.

- ◇ *Kaamkatha* – Erotic conversation.
- ◇ *Deshkatha* – Conversation related to various worldwide subjects.
- ◇ *Bhaktakatha* – Conversation related to food.
- ◇ *Rajkatha* – Conversation related to administration.

Such non-spiritual talks do not develop qualities. A person staying at the sensory level indulges in such talks. Such a person belongs to the category of animal kingdom and is the least developed. A spiritually conscious person does not relish such talks.

Acharya Maantung in his *stuti* says -

— 9 —

*Aastaam tava stavana-masta-samasta-dosham  
Tvatsam-kathaapi jagataam duritaani hanti |  
Doore sahastra-kirannah kurute prabhaiva  
Padmaa-kareshu jalajaani vikaasha-bhaanji ||*

Acharya Maantung exclaims that eulogizing the Lord is even more magnanimous, yet he would be satisfied with just speaking about him. He clarifies this using the metaphor of a sun. It is the greatness of the sun that in spite of the vast distance between the Earth and the sun, it's single ray blooms thousands of lotuses.

— 47 —

Here, Acharya Maantung compares the glorification of Adinath to a sun and says – '*Even your single ray will blossom infinite hearts.*'

## **The Soul – Fascinating Philosophy**

Acharya Maantung stated this description of Lord Rishabh with *Atma-kartritva-vad* (theory which believes the soul to be the doer). According to Jain Philosophy – Soul is the only valid source of cognition. Nothing else can be considered as an authentic source of cognition.

Most philosophers believe that scriptures such as Veda, Puran, Bible, and Quran are valid sources of cognition. However, if a Jain Philosopher is asked: What is a valid source of cognition? Is it Sthaanaanga sutra or Uttarandhyayan sutra? His response will be – neither of them. *Aagam* is the only valid source of cognition.

What is the meaning of *Aagam*? It is said – one who has the right knowledge of reality (authentic and complete) and one who expresses it in right manner authentically is known as *Aagam* or *Aagam-purush*(omniscient).

*Kevalgyani* (omniscient), *Avadhigyani* (possessor of clairvoyance), *Manahparyavgyani* (possessor of mind reading knowledge), *Chaturdashpurvi* (Knower of fourteen purvas) and *Dashpurvi* (knower of ten purvas) are also known as *Aagam-purush*. Their knowledge is considered authentic because they attained it through purification of soul. In reality, Jain philosophy gives importance to soul and it is called *Aagam*. This philosophy believes in *atmakartrivavad*. Texts like *Aachaaranga*, *Sutrakritaanga*, etc. that contain their teachings are metaphorically considered as *Aagam* (*upacharat aaptavachanam cha*).

Praising Lord Rishabh with full devotion Acharya Maantung

said – 'Lord! There is a self-centred instinct behind the act of eulogizing you, and it is to make myself akin to you.' Continuing the discussion on soul, Jain philosophy believes in the existence of soul, but does not believe that there is a supreme soul who creates or decides the destiny of all beings. The followers of 'ishvar-vad' (theory related to god) believe God to be the supreme soul and all other souls subjugated in his control. They believe that even after attaining *moksha* (liberation), an individual soul gets dissolved in the supreme soul. According to Jainism, soul does not get dissolved in any supreme soul. It has an independent existence when occupying a body and equally so after attaining *moksha*.

### **Making Someone like Oneself**

— 10 —

*Naatyad-bhutam bhuvana-bhooshana! bhoota-naatha!  
Bhootair-gunair-bhuvi bhavanta-mabhishtu-vantah |  
Tulyaa bhavanti bhavato nanu tena kim vaa  
Bhootyaa-shritam ya iha naatma-samam karoti ||*

Acharya Maantung enumerates – 'Embellishment of earth and mentor of all beings! There is nothing to be surprised if you are making others like you or others become like you. What is the meaning of that god who does not make his disciple or devotee like himself?'

It was not always the case that Mahaveer was in a superior position than Gautam. One day Gautam became Mahaveer too. Gautam was a wise person but fell in trap of disappointment because of not achieving omniscience inspite of having sound knowledge and years of spiritual practice. On seeing him dispirited, Lord Mahaveer consoled

A God who makes  
his devotee like  
himself is the real  
God.

— 49 —

him - "Gautam, don't get disappointed. The day will come when you will become like me and there will be no difference in the qualities of our soul."

This was a great assurance given by Lord Mahaveer to Gautam. It is imperative for someone to become identical to their ideal. It is not desirable for a devotee to always remain a devotee, and for God to always remain God. A God who makes his devotee like himself is the real God. Lord Mahaveer became omniscient - Gautam also attained omniscience. Lord Mahaveer got *moksha* - Gautam also attained *moksha*. Lord Mahaveer is in the state of liberation - Gautam is also in the state of liberation. Both became similar. Both became equal. They were neither inferior nor superior, neither less nor more.

Jain concept of *Atma-kartritva* is one of the most fascinating principles. On the basis of the same principle, while eulogizing, Acharya Maantung said, 'O Lord! Whoever eulogises you with your real qualities becomes akin to you.'

Unlike politics which is all about dominance and monopolistic power, Jainism talks about equality. There is no space for autocracy in Jainism. It says, in a state of bliss everybody becomes equal. Problems arise where there is disparity in class. All disputes get resolved, where there is equality. Therefore, Acharya Maantung expressed his feelings by eulogizing on the basis of the philosophy of *Atma-kartritva*. This is similar to celestial beings of *Anuttar Viman* also called as *ahamindra* (self-governed heavenly beings). Everyone is equal there. They peacefully live their lives. Nobody is master or subservient there. There is no space for disputes amongst them. Everyone there enjoys life and do not interfere with each other.

## Realizing the Value of Stuti

Both these *shlokas* reflect the inner thoughts of Acharya Maantung. Acharya Maantung became a living example of self-confidence when he exclaimed – *“I will be like Lord Rishabh by eulogizing him.”*





CHAPTER VI



Seeking Inner  
Beauty



— 11 —

*Drishtvaa bhavanta-manimesha-viloka-neeeyam,  
Naanyatra tosha-mupa-yaati janasya chakshuh |  
Peetvaa payah shashikara-dyuti-dugdha-sindhoh  
Kshaaram jalam jalnidhe-rasitum ka ichchhet ||*

Your sight is spell-binding. After looking at your divine form, nothing else appeases the eye. Surely, who would like to taste the saline sea water after drinking fresh water of the divine milk-ocean, pure and soothing like moonlight?

— 12 —

*Yaih shaanta-raaga-ruchibhihi paramaanu-bhis-tvam,  
Nirmaapitas-tribhuva-naika lalaama-bhoota |  
Taavanta eva khalu teapya-navah prithi-vyaam  
Yat-te samaana-maparam nahi rupa-masti ||*

O extraordinary crown of the three realms! The number of atoms having the glory of equanimity had constituted your body. All those atoms were used up in the constitution of your body and that's why there is not anyone superior to you in this universe.

— 54 —

*A*charya Maantung continued to be perplexed when praising the Lord – *'Leave aside the thought of extolling you, to even utter something about you is difficult for me. In fact, my wish is to not just eulogize you but to see you. I know that once I have seen you, nothing else around me will ever appeal to me. It is a known fact that after seeing the most beautiful thing, the attraction for anything lower will cease to exist.'*

Here Acharya Maantung says – *'Now that I have seen you, my eyes only seek you. My gaze refuses to leave you. No other sight pleases them. Until now my eyes used to wander everywhere else, but now they are transfixed on you. I do not wish to see anything or anyone else.'*

*Once upon a time, a person got an opportunity to eat kheer made for Chakravarti (emperor of the six divisions of ancient Bharat). That kheer was cooked with special milk. For preparing Chakravarti's kheer, firstly, one lakh cows are milked and then a thousand cows are made to drink that milk. Then those cows are milked again and special ingredients in that milk are mixed to cook the kheer is cooked. Who would not relish such kheer? The person who tasted that kheer experienced great satisfaction. Chakravarti then passed an order that every house must offer kheer made in their homes to this person. From the following day that person started to visit other houses to taste kheer made there. Obviously, he did not relish any other kheer after tasting the special kheer. While eating the kheer at other houses his mind hankered after chakravarti's kheer. A person who always had flour water considering it to be real milk, would he be anymore attracted towards that flour water after realizing the taste of real milk? No, it is not possible.'*

Acharya Maantung says – *'O Lord! I am in the same situation. After seeing you, nothing else can delight my eyes. These eyes do not have the*

*desire for any other attraction. My interest is now deviated from all other things and is centered only on you. Lord! Explain this to me - how would a person like to drink the water of salty well after enjoying the tasty milk of a milky ocean?'*

— 11 —

*Drishtvaa bhavanta-manimesha-viloka-neeeyam,  
Naanyatra tosha-mupa-yaati janasya chakshuh |  
Peetvaa payah shashikara-dyuti-dugdha-sindhoh  
Kshaaram jalam jalnidhe-rasitum ka ichchhet ||*

### **Teerthankars – The Magnetism They Emanate**

A question arises - What is it about teerthankars that after seeing them nothing else feels significant?

If you dwell on it, the answer is quite clear. Physical appearances fall short in front of a *teerthankar*. They are a reflection of inner beauty, purity of mind and *Veetaragata* (detachment). They are symbolic to the simple and austere life, where they have banished all external desires to attain *moksha*. This phenomenon is known as attaining "*Veetaragata*". Even a person who does not possess physical beauty but has found his infinite peace can be more appealing and beautiful than others. Analogues to how a magnet attracts iron; pure aura, peace and *Veetaragata* are great spiritual attractions. During Acharya Tulsi's stay in Delhi, he visited an Ashram. The supervisor of that Ashram was an old man with grey hair and a wrinkled face. However, because of his peaceful demeanour, he was always the centre of attraction for people around him. Pacification of passions or *veetaragata* is a source of peace. Where there is presence of *veetaragata*, peace will automatically be reflected on one's face, increasing its attraction.

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Beauty is not skin deep. One needs to look beyond external beauty and look for inherent conduct, behaviour and attitude. It is an eternal fact that a person full of anger, ego and other vices is not appealing. Can we call a person beautiful if anger is stimulated by just looking at them? If the shadow of deceit, greed, ego or other flaws is reflected on the face of an attractive person, would you like to call them attractive? One whose personality is tinted with duplicity and deception cannot be called beautiful. Appearance of such person changes every moment. In one instance, they look beautiful and the next moment they appear ugly.

Acharya Maantung, while praising Lord Rishabh said – *'I am spellbound on seeing an alluring and serene figure like you. I have never seen someone like you before.'* It is clear here that Acharya Maantung is not stating this based on external beauty. External beauty is not a subject of his concern. On a visit to the Ajanta and Ellora caves, inspired by the elegance of the sculptures, I composed a poem. One of the lines states – “Baahar kaa saundarya yahan to bhetar ka pratibimb raha hai”; meaning the external beauty is the reflection of the inner beauty. When Acharya Maantung refers to beauty he means inner beauty. He says – *'Lord! You have made your soul, your consciousness and your emotions so beautiful that now it has manifested within you and in your periphery, the nectar of beauty is being sprinkled around you.'* Aestheticism has become a stream of philosophy and beauty has become its subject of analysis.

*Once there was hot discussion between a saint and a person.*

*Saint: Who is the wisest person in this world?*

*Man: One who understands friend and foe, good and bad is the wisest person.*

*Saint: In that case, animals will also be called wise, because they have the knowledge of kinship and enemy. Feelings of revenge can be noticed in animal kingdom too.*

*The man remained silent pondering on this observation by the saint.*

*Saint: That person is wise who knows what the worst amongst bad things is and what is the best amongst good things.*

The one who can understand this differentiation is wise.

### **Who is the most beautiful?**

Discernment of the most beautiful thing signifies the wisdom of Acharya Maantung. He has solved the biggest mystery – Who is the most beautiful? Emphasising his opinion, he says – ‘*Lord! I am not calling you the most beautiful without any foundation. I have materialistic as well as spiritual justification for this claim.*’

Materialistic justification is – the specific atoms that constituted your physical form became extinct after forming your body. There is nothing left of those atoms to make another body like you. However, the question arises – there are infinite atoms in the Universe, what is the speciality of those atoms that constituted you? Acharya Maantung answers this –

— 12 —

*Yaih shaanta-raaga-ruchibhihi paramaanu-bhis-tvam,  
Nirmaapitas-tribhuva-naika lalaama-bhoota |  
Taavanta eva khalu teapya-navah prithi-vyaam  
Yat-te samaana-maparam nahi rupa-masti ||*

*‘The atoms that constitute your body have the properties of peace – known as **Shaant raag ruchi**; atoms that have pacified the emotions of attachment. Attachment and hatred go hand in hand. Where there*

— 58 —

is attachment, there will be hatred and vice versa'. Acharya Maantung says - 'those atoms are rare which pacified your emotion of attachment, therefore, the body comprising of these unique atoms is also rare.'

## **Philosophy of Peace**

Amongst nine types of *ras* (emotions) some people regard *shaant ras* (peaceful emotion) as the primary *ras*. Others consider *shringar ras* (emotion of love) to be the primary *ras*. If we reflect upon Freud's concept of mind, *shringar ras* seems to be primary. Abhinavgupt said – *Shaant eva rasah* i.e., *shaant ras* is the only primary *ras*. Others are temporary. They arise and subside. Permanent *ras* is only one and that is *shaant ras*.

Now there is a question – what is natural? Natural is that which stays intact for long time. That which arises by stimulus is called unnatural or extrinsic. It is stimulus from an external source that causes anger or restlessness. A person is sitting peacefully. A stranger comes and starts shouting and abusing him. Peaceful person will get annoyed. If there is no stimulus then on whom will that peaceful person be angry? It is the rule of logic that in the absence of cause there will be no effect.

Let us analyse how long can a person remain angry in comparison to being at peace? One can be angry for two to four hours, but not for an entire day. Even if a man is of quarrelsome nature, he cannot stay angry all day. Nobody can laugh or cry through the day, however, one can remain in state of peace all day. That is because it is the natural state of humans.

All nine *ras* are stimulated from causes. There are nine kinds of emotions (*ras*) in literary works – *hasya* (humour), *shringar* (love), *karuna* (compassion), *raudra* (fury), *veer* (heroic), *bhayanak*

(horrifying or fear), *bibhatsa* (pathetic), *adbhuta*(amazing), and *shaant* (peaceful). All these emotions except *shaant ras* are an effect of an external stimulus. When a cause is removed, the only emotion that remains is that of *shaant ras*. If a man practices to control his emotions, he can stay peaceful in every moment.

If the atoms of peace had been in large numbers, everybody's consciousness would have been drenched in *shaant ras*. These special atoms have the power to pacify attachment that exist in humans. This is the foundation of Jainism. *Teerthankars* are considered to be the most peaceful personalities. During the period of his spiritual practice, Lord Mahaveer came across many threats but he remained oblivious and endured them. There is no reference in Jain literature about him getting annoyed or provoked. This is attributed to the unique atoms that constitute the bodies of teerthankar.

### **Negative Emotions and their Impact**

How do negative emotions impact our body? To study this, a research was conducted on finger nails. When negative emotions are aroused, they produce toxins in the body. The effect of toxins can easily be found in nails. In the absence of anger, many toxic particles get destroyed. Snakes, scorpions, etc. are known as poisonous creatures, but human beings are considered to be the most poisonous one.

Focusing on this fact, *Bhagavati sutra* states that the body of anyone who has negative thoughts and

In the presence of a person with pure aura, one feels peace and happiness. On the contrary, the company of a person with a contaminated aura causes restlessness.

emotions becomes venomous. Such a person can affect and kill someone, even thousands of miles away. If a person is bitten by any poisonous creature, they do not die, but the creature that bites them dies. It becomes impossible to communicate with any negative people. However, if you come across a person with an intense pious aura, you can be in their company for hours. In the presence of a person with pure aura, one feels peace and happiness. On the contrary, the company of a person with a contaminated aura causes restlessness. A person is attracted by one's purity of aura and not by their external appearance.

### **Stuti of Lord's Beauty**

Acharya Maantung continues to describe the Lord as an ornament of the three worlds (*Tribhuvanaika-lalaama-bhoota*). Here the word 'lalam' denotes *tilak (an auspicious mark in the middle of forehead) and garland of Chakravarti*. Acharya Maantung says - 'Lord, you have become the lalam of three realms. Nobody embodies you in the entire universe.'

In this composition of *stuti*, Acharya Maantung laid emphasis on the purification of emotions, which is required for purity of consciousness and purity of body. He has described the physical beauty of Lord on the basis of acknowledgement of inner

beauty. *Teerthankars* body is regarded to be the most beautiful. The author of *niryukti* (commentary Jain literature) states that if all the celestial beings took their collective beauty and formed a thumb, even that will be subdued in comparison to the beauty of a *teerthankar's* thumb. It is like placing scalding coal in front of cool

The one with a pure  
aura is the most  
beautiful. The one  
who radiates peace is  
the most beautiful.  
Such a person  
spreads peace and  
amity all around.



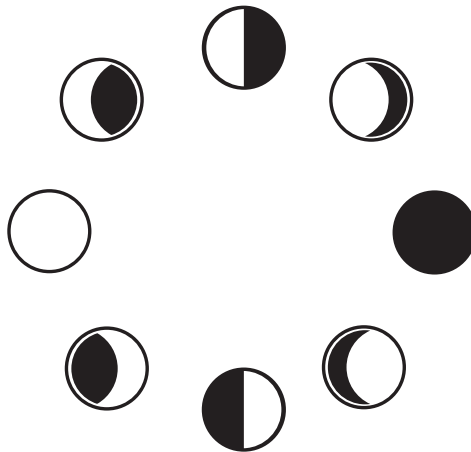
and sweet water. This may sound to be an exaggeration, but it is an apparent fact that a *teerthankar's* beauty is magnificent. The one endowed with peace, purity, immaculateness and *Veetaragata* is the most beautiful. The one with a pure aura is the most beautiful. The one who radiates peace is the most beautiful. Such a person spreads peace and amity all around.

A unique analysis of aestheticism is submerged in these two *shlokas*. Beauty can be outlined in an apt manner on this basis. In fact, the mode in which the beauty of Lord Rishabh is mentioned is important from the perspective of spirituality as well as aesthetics.





CHAPTER VII



**King of Three Realms  
Owns Nothing**

— 13 —

*Vaktram kva te sura-naroraga-netra-haari  
Nihshesha-nirjita-jagat-tritayopa-maanam |  
Bimbam kalanka-malinam kva nishaa-karasya  
Yad vaasare bhavati pandu-palaasha-kalpam ||*

How can your incomparable face, which is beyond the comparison of any other thing in the three realms pleases the eyes of celestial beings, humans and other beings, be compared with the spotted moon that is as dull and pale during the day, as the autumn leaves?

— 14 —

*Sampoorna-mandala-shashaanka-kalaa-kalaapa –  
Shubhrraa gunaas-tri-bhuvanam tava langha-yanti |  
Ye sanshritaas-tri-jaga-deeshvara-naatha-mekam  
Kastaaan nivaara-yati sancha-rato yatheshtam ||*

O Lord of the three realms! Surpassing the glow of the full moon, your infinite virtues are radiating throughout the universe. Indeed, who can curb the freedom of movement of the virtues which have taken refuge under the only protector like you?

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Acharya Maantung whilst praising Lord Rishabh realised that the image of a person becomes the first subject of adoration. When we look at someone, at the first glance, we either focus on the person's face or feet or sometimes both. Many spiritual gurus have written praises in the context of the feet. While composing the poetic work of *Sindur Prakar* eulogizing Lord Parshva, Acharya Somaprabha said – "Lord! May the rays emitted from the nails of thy feet protect us".

*Prollaasah kramayornakhadyutibharah paarshvaprabho!*

*Paatu vah ||*

Head and face are the prominent parts of our body. However, in this *shlok* Acharya Maantung chose to focus on the face of Lord Rishabh. He exclaims – 'Lord! Your face is radiant. It is so because it captivates the eyes as well as the mind of the onlooker. It is said that eyes are the windows to our mind. I wonder when gods and celestial beings look at you, are they also mesmerized by your radiance! You are the one who mesmerizes human beings, deities, and devannaagkumars (category of celestial beings resembling snakes), who are considered the most beautiful of all forms. As soon as they see your face, they get attracted towards you. It seems as though their eyes are captured by your magic'.

— 13 —

*Vaktram kva te sura-naroraga-netra-haari  
Nihshesha-nirjita-jagat-tritayopa-maanam |  
Bimbam kalanka-malinam kva nishaa-karasya  
Yad vaasare bhavati pandu-palaasha-kalpam ||*

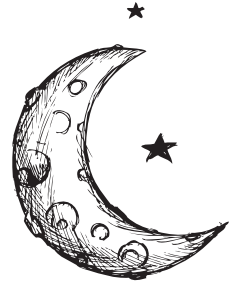
In this regard, mention of *naagkumars* is significant. Beauty resides in human beings, deities and *naagkumars*. However,

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external beauty of *Naagkumars* hold the prime position. Acharya Maantung says that they all are beautiful, but as soon as they all see your serene appearance, they get attracted towards you.

### **Beauty, So Unique!**

One of the specialties of Lord's face is that it is incomparable. Every metaphor linked to beauty in the three realms is insignificant against you. There are various metaphors used to explain the beauty of the face, such as – *mukh kamal* (lotus-like face), *mukh chandra* (moon-like face) or *mukh darpan* (mirror-like face). Lotus is often used as a metaphor because of its delicacy, detachment, and purity despite of being immersed in murky waters. Lotus is used to describe every part of a body – *mukh-kamal*, *charan-kamal*, *nakh-kamal*, etc. Acharya Maantung expresses– '*Lord! Metaphor of lotus is used for the face, but it does not apply in your case. Your delicate face and your quality of detachment are beyond that of a lotus.*'



Another metaphor used for the face is - Mirror. It describes a face that is as clean and transparent as a mirror. Acharya Maantung expounds that the Lord's transparency cannot be compared with any mirror. Moon is also used as a metaphor for face. This metaphor connotes a round, calm face that emits radiance. Can we use the simile of a moon for your face? The moon has many qualities such as emitting radiance, coolness, being the king of night, and giving a soothing feeling. Irrespective of all these qualities, moon cannot be used as a simile as even the moon is full of specks. It is not flawless. Moreover, its light and coolness remain only for few hours and fades when sun rises. If one sees

the moon during daytime it appears as a withered leaf which has lost its beauty and radiance. The sight of moon during the day is devoid of light, luminosity and shining.

Acharya Maantung says – *'How can I compare you with such a moon? Your face is clean and clear. It is illuminated eternally; day and night. It bestows peace and light of knowledge evenly to all. Not only moon, but no other metaphor can stand in comparison to your face. Your unparalleled face becomes the centre of attraction for everybody. This very fact is reflected in this shlok.'*

### **Divine Inner Qualities**

Describing the significance of Lord's divine face, Acharya Maantung dives deep into the inner qualities of Lord. He describes the qualitative aspects of Lord Rishabh's personality. He reaches for the depths of his personality. Whenever any kind of *stuti* is composed, it starts by praising the beauty of Lord's external appearance. While praising the beauty of *teerthankar* and *chakravarti* their body is referred to, right from their toes to the head. Acharya Maantung also followed the tradition and admired Lord Rishabh's face. Many have touched upon external adorations but until one focuses on consciousness and its qualities, compliments regarding physical body do not hold any worth. Ultimately, the fact is that body has no significance as it is materialistic. One must focus on the inner conscience and qualities. A spiritual and philosophical person cannot be satiated without focusing on the qualitative aspect of a personality.

Acharya Maantung is describing the qualitative fact of Lord Rishabh's personality. He says – *'Lord! I see your qualities everywhere and in everyone. It seems that your qualities pervade the entire universe.'*

*They transcend the three realms.*' In his *stuti*, Acharya Maantung further says –

— 14 —

*Sampoorna-mandala-shashaanka-kalaa-kalaapa –  
Shubhrraa gunaas-tri-bhuvanam tava langha-yanti |  
Ye sanshritaas-tri-jaga-deeshvara-naatha-mekam  
Kastaaan nivaara-yati sancha-rato yatheshtam ||*

Moon has many phases (*kalas*). When all phases get together, it becomes full moon. Your qualities are luminous and white as a full moon. Here, the colours - black and white relate to darkness and light. Virtuous qualities are viewed as white and light, whereas flaws are viewed as black and dark. Three types of qualities are stated in *Ayurveda* and *Samkhya* philosophy - *sattva*, *rajas*, and *tamas*. *Sattva* quality is white, *rajas* is red, whereas *tamas* is dark and black.

It is said that the quality of a soul is of two kinds - Natural and Acquired. Knowledge, faith and conduct are natural qualities. Generosity, efficiency, etc. are acquired qualities. Acquired qualities are temporary and conditional. They manifest in certain conditions and lose their importance in other circumstances. Acharya Maantung asserts that both types of qualities reside in the Lord, but they do not remain confined and transcend three realms.

### **The Supreme Being**

Who can be the Supreme Being of three realms? Can it be a single person?

Just as there are many nations and kings on earth, similarly there are many lords in the upper universe. Indra is considered

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as king of heaven or the upper universe. Likewise, in the lower universe also there are many masters. No single person is a Lord of all three realms. One who is a lord of upper universe cannot be a lord of human world (middle *universe*) or lower universe. One who is a lord of human world cannot be a lord of upper and lower universe. The question still remains - Is there any king, emperor or ruler who is the lord of the Universe?

Acharya Maantung deeply pondered on this question from the perspective of *anekant* (non-absolutism) and got an affirmative answer. He says – *'If you give up everything and assimilate the truth 'Nothing is mine' then you will become the lord of three realms. The thought of 'owning something' limits you. The notion of 'my house, my village, my town, my state and my nation confine you.'* If you don't possess anything, you become boundless. Everything becomes yours. In a nutshell, anyone who is completely possessionless can become the Lord of three realms.

*Once, a king decided to appoint a guru for himself. Everyone wondered who the guru of a king would be. The king decided that the saint with the biggest ashram would be his guru. The announcement was made in his kingdom. Hundreds of saints and scholars came to the king. One said - my sanctuary expands over 50 acres of land. Another said – my sanctuary covers 100 acres of land. Someone said – my sanctuary is built on 200 acres of land. One saint mentioned that his sanctuary was spread across 1,000 acres of land. It seemed like no one else had a bigger sanctuary.*

*Amongst the crowd of saints one saint was sitting silently. He did not say anything. The king looked at him and asked - "Oh learned one, how big is your sanctuary?" He said – "King! I cannot say that here, come with me". The saint took the king to a big forest devoid of houses or*



habitation. In that forest there was a huge banyan tree. The saint sat under that tree and said to king- "This is my sanctuary". The king asked – "How big is it?" The saint said – "It includes the entire sky and the complete landscape, so it is limitless". The king fell at his feet and said – "You are my guru. I am your disciple." It is important to understand that the materialistic aspects cannot be the parameter to define a Guru.

It is important to understand that the materialistic aspects cannot be the parameter to define a Guru.

*Akinchanoha-mityaasva, trailokyaa-dhipatir-bhavet |  
Yogee-gamyam-midam tathyam, rahasyam parmaatma-naam||*

One who has abandoned everything, becomes Lord of everything. Whereas, anyone who owns something becomes a slave of their possession. This enigma is the subject of a yogi's knowledge. In this context, Acharya Maantung aptly explains – 'Lord! Is this why are you called as the Supreme Being of three realms? - You were a king, but abandoned your kingdom, your capital Vineeta, your family and all worldly matters. You became completely non-possessive. Thus, you became Lord of three worlds.'

### **Non-Possession – Supreme Quality**

All positive qualities are contained within Adinath, the supreme being of the three realms. Now, who can curtail these qualities to spread everywhere? Who can restrict them? Acharya Maantung says -'Lord! Your supremacy is functioning in three realms; therefore, these qualities are freely spreading everywhere. Nobody can obstruct them. Nobody is there to inquire about movement of those qualities.'



The most important aspect is that non-possession becomes a germinating ground for all other superior qualities. One of the 10 kinds of dharma is – *akinchanta* i.e., complete non-possession or detachment or abstinence. The consciousness of detachment lead to the development of virtuous qualities. There is a well-known proverb – '**bhogi possesses and yogi renounces.**' As those qualities are manifestation of abstinence and non-possession, they take shelter in you. O Lord! The Supreme Being of three realms, your supremacy is extending throughout three realms without obstruction. Acharya Maantung reveals a philosophical truth - '*All qualities perceived by us are the origin of renunciation while absence of renunciation gives rise to flaws*'

If modern problems are to be condensed in one word, it will be 'Possession'. Qualities are deteriorating because of this problem. Development of qualities and life values has become the need of present age. Today, people are lacking faith in being non-possessive. In Jain philosophy, non-possessiveness is considered as the quintessential maxim of spiritual practice. Non-possessiveness commences with abandonment and renouncing attachment towards the body.

**Possession and consumption leads to limitless accumulation. Renouncement or yog results in sharing and giving.**

Lord Rishabh is described as a *yogi* – detached and indifferent towards his body. Outer beauty did not concern him. He engrossed himself in *atma-vidya* and *yog-vidya* (the science of spirituality and yoga). He taught *atma-vidya* to his children too. He derived the concept of renouncement, restraint and spiritual practice through the realisation of soul. Possession and consumption leads to limitless accumulation. Renouncement or yog results in sharing



and giving. These qualities are still pertinent and even more significant in the modern age.

Lord Rishabh is the source of origin of all these doctrines. As he was the first who introduced the soul, he is recognised as the originator of all doctrines. He stands as the founder of concepts such as soul, rebirth, *karma* and spirituality. These concepts cannot be discussed without his context. Hence, he is considered to be the most potent person to give shelter to these qualities.

A qualitative interpretation of Lord Rishabh has been done in a remarkable way by Acharya Maantung. One should reflect upon this truth - Qualities emerge from non-possessiveness and renouncement. Where there is non-possession and renouncement, there is development of qualities.





CHAPTER VIII



**The Omniscient Light**

— 15 —

*Chitram kimatra yadi te trida-shaanga-naabhir  
Neetam manaa-gapi mano na vikaara-maargam |  
Kalpaanta-kaala-marutaa chalitaa-chalena  
Kim manda-raadri-shikharam chalitam kadaa-chit ||*

It is not surprising that your tranquility has not been disturbed whatsoever by the deity's damsels. Can the terrifying gale of doomsday which moves common hillocks, disturb even the tip of the great Meru Mountain?

— 16 —

*Nirdhooma-varti-rapa-varjita-taila-poorah  
Krit-snam jagat-traya-midam prakatee-karoshi |  
Gamyo na jaatu marutaam chalitaa-chalaa-naam  
Dipoa-paras-tva-masi naatha ! jagat-prakaashah ||*

O Lord! You are an all enlightening divine lamp. A lamp needs oil and wick to illuminate and emits smoke. The Lamp of Lord's divinity needs neither wick nor oil. It is smokeless. A lamp emanates over a limited area. You light the entire universe. A gush of air extinguishes a lamp. Even the storm that moves mountains cannot extinguish your divine lamp.

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In the praise of Adinath and appreciating his perpetual fortitude, Acharya Maantung exclaims – 'Lord! You conquered worldly attachments and became a Veetarang. Nothing can now attract you. Even the beauty of goddesses cannot distract your mind.'

It is not surprising to know that a person liberated from attachment is not subjected to any form of distractions. However, it is indeed surprising to find a person with attachments but not distracted by anything. By conquering the inner emotions, Lord Rishabh attained resolute patience and became steadfast. The intellect that regulates the mind is known as perseverance. Author of *Niryukti* says – *Jassa dhiyee tassa saamannam*; meaning– one who perseveres attains ascetic qualities. With unwavering perseverance, one can conquer attachment and overcome passions. There is a remarkable ethical statement – *vikaarahetau sati vikriyante, yashaam na chetaansi ta eva dheeraah*. This means - A person with patience does not get allured by any internal and external infatuation.

A person with  
patience does not  
get allured by any  
internal and external  
infatuation.

## Understanding Infatuation

There are three distinct categories to describe the state of mind.

*First category* includes people who are allured at the first sight of infatuation.

*Second category* are people who do not get infatuated and thus are not allured.

*Third category* are people who do not get allured even after they come across the slightest sign of infatuation.

The first two categories of people are not difficult to find. However, it is rare to find those who do not get allured despite infatuation. Therefore, Acharya Maantung says – *'You are steadfast and that is uncommon. However, I am not surprised because I am looking at you beyond these categories. You have discarded the causes of infatuation. You have gone beyond the state of being influenced.'*

State of mind can be described as either '*bhavit*' or '*abhavit*'. Human beings live in either of these states. There are people who get distracted easily. They have a flickering mind. That is known as being in '*bhavit*' state of mind. Then there are those who are steady in spite of great distractions. Such people detach themselves from the influences around them and stay in a constant state of meditation. They are known to be in '*abhavit*' state of mind.

Acharya Maantung acknowledges and appreciates the resolute state of Lord Rishabh. He says – *'You are a Veetarang and have vanquished all infatuations. In this state of mind, no stimuli can allure you and no infatuation can flicker your mind. This is not surprising!'*

— 15 —

*Chitram kimatra yadi te trida-shaanga-naabhir  
Neetam manaa-gapi mano na vikaara-maargam |  
Kalpaanta-kaala-marutaa chalitaa-chalena  
Kim manda-raadri-shikharam chalitam kadaa-chit ||*

Clarifying this thought with an example, Acharya Maantung continues - *'Lord! We all know that wind, whether blowing violently or gently, can affect all living beings. A violent gust of wind can uproot trees and create mayhem, even move rocks and boulders. However, the*

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question is – Can a violent storm shake the king of mountains Meru? No! Lord Rishabh, your perseverance is unshaken just like Mountain Meru. Your self-control on emotions is steadfast and mature such that no external stimulation can weaken it.'

Increment of perseverance helps to strengthen the power to control the mind.

This *shlok* instills on us a profound spiritual fact that every person should strive to get victory over worldly attachments. This can be achieved only by immense perseverance and self-control, hence shielding themselves from any kind of stimulation. Increment of perseverance helps to strengthen the power to control the mind.

### **The Ever-glowing Lamp**

Victory over attachment results in enlightenment. Attachment, aversion and passion generate *tamoguna* which conceals the light of inner self. On the contrary, victory over passion and *Veetaragata* results in enlightenment of inner self.

Acharya Maantung says - 'Lord! You are enlightened one, just like a lamp. But you are not an ordinary earthen lamp.' Earthen lamp is a common lamp which requires multiple means to light up and it is difficult to say when it may extinguish.

There are five basic facts known about an earthen lamp.

- ◇ One needs a cotton wick to light the lamp.
- ◇ Oil is essential in lighting it.
- ◇ Lamp will disseminate smoke.
- ◇ An earthen lamp has a limited capacity. It can illuminate a





confined limited space around it, not an entire house or a village.

◇ A slight gush of wind can extinguish the lamp.

In the following *shlok* Acharya Maantung presents Lord as a unique lamp –

— 16 —

*Nirdhooma-varti-rapa-varjita-taila-poorah  
Krit-snam jagat-traya-midam prakatee-karoshi |  
Gamyo na jaatu marutaam chalitaa-chalaa-naam  
Dipoa-paras-tva-masi naatha ! jagat-prakaashah ||*

He questions – 'How can I compare you with an earthen lamp? You are unique and exclusive for three specific reasons - You do not need an external fuel to light you, you do not need the support of a wick, and you do not emit smoke while giving divine light.'

A poet pondered over the reasons for all sources of light emitting smoke. Through self-introspection, he says –

*Yaadrisham bhujyate chaannam, pachyate jatharaa-gninaa |  
Pradeepena tamo bhuktam, neehaaropi cha taadrishah ||*

An outcome depends on what the input is. In case of a lamp, darkness is the input and hence it releases smoke in addition to light, which is the output.

Acharya Maantung explains the fourth cause of uniqueness as follows – 'Lord, you are the lamp with divine light because you are devoid of any flaw. You are able to transform darkness into light. You are the lamp that emits light using your infinite knowledge (*kevalgyan*) as the source. The light emitted from you is divine, all-encompassing and

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## The Omniscient Light

*radiant. Lord, you do not merely light your immediate surroundings but instead illuminate the entire universe. It is your limitless knowledge that makes you a unique lamp.'*

The fifth cause of uniqueness is – '*Neither gust of wind nor violent storm which has the power to move mountains can blow out your light. Can an earthen lamp come close to this?*' To attain the unique enlightenment, the above mentioned five-fold characteristics are essential for every spiritual person. The vision of spiritual uplifting of the soul is depicted in the following verse.

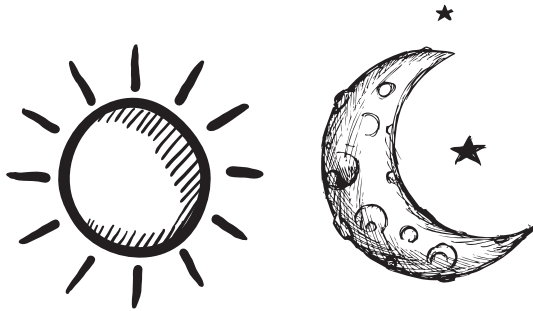
These *shlokas* are known as the '*Mahamantra*'. They explain the pedagogy to enhance inner power and mental stability. In these *shlokas* Acharya Maantung gives the great message of perseverance, detachment, steadfastness and illumination. Practicing this '*mantra*' can help in awakening the power of intuition and building strong self-control. Meditation of this pure divine light and practice of these two *shlokas* is a source of spiritual abundance.







CHAPTER IX



**Adinath: Beyond the  
Sun & the Moon**

— 17 —

*Naastam kadaachi-dupayaasi na raahu-gamyah,  
Spashtee-karoshi sahasaa yugapaj-jaganti |  
Naambho-dharodara-niruddha-mahaa-prabhaavah  
Sooryaati-shaayi-mahi-maasi muneendra! loke ||*

O Monk above monks! Your boundless glory is greater than that of the sun. The sun rises every day and sets as well, but the orb of your omniscience never sets. The sun can be eclipsed by rahu (planets), but your orb of omniscience cannot be eclipsed. The sun illuminates a limited area, but the glow of your omniscience illuminates all the three realms at once. Sun rays are obstructed by clouds, but the great radiance of your knowledge is never obstructed.

— 18 —

*Nityo-dayam dalita-moha-mahaandha-kaaram  
Gamyam na raahu-vadanasya na vaari-daanam |  
Vibhraa-jate tava mukhaabja-manalpa-kaanti  
Vidyo-tayaj-jagada-poorva-shashaanka-bimbam ||*

The moon shines only at night, but your moon-like face is always radiant. Moon light penetrates darkness; your face removes the darkness of ignorance and desire. The moon is eclipsed by rahu, your face is not eclipsed whatsoever. Moon is concealed by clouds, but there is nothing that can veil your face. The moon illuminates a limited area, but your moon-like face illuminates the entire world. Hence, your face is wonderful and immensely radiant.

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**P**ower and light are worshipped since ages. The composer has worshipped light first, but later discovered that Lord Rishabh is the 'illuminated personality'. Lamp is an illuminating object of external world. Acharya Maantung at first wondered if the Lord was like a lamp. However, he realized that this would be an unfair comparison as the brightness emitted by a lamp did not match that of the Lord. Then his attention was drawn towards the sun which illuminates the entire earth. The sun seemed like an apt comparison.

For a poet to find the right metaphor when describing someone, it is essential that they understand and outline the nature of the primary element and match it to their character. Comparing Lord to the sun, Acharya Maantung composed the following *shlok* -

— 17 —

*Naastam kadaachi-dupayaasi na raahu-gamyah,  
Spashtee-karoshi sahasaa yugapaj-jaganti |  
Naambho-dharodara-niruddha-mahaa-prabhaavah  
Sooryaati-shaayi-mahi-maasi muneendra! loke ||*

A question emerges - How can Adinath be compared to the sun? What are the characteristics of the sun that can justify this? He came across the following facts of comparison -

**Sun and Its Characteristics**

The Sun illuminates the Earth but it also sets. There is always a part of the world that lies in darkness. When the sun rises in the East, it sets in the West.

**Uniqueness of Adinath**

Lord is a source of continuous light that never sets.

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At the time of complete solar eclipse (when Rahu eclipses the Sun), darkness reigns over the entire Earth.

Lord cannot be eclipsed by Rahu.

Sunlight does not spread evenly across all surfaces. There are corners and crevices that do not receive sunlight at all.

Lord does not illuminate a confined area; rather his enlightenment stretches into infinity.

Sun is the brightest star, yet the density of clouds can envelope its luminescence.

Lord is never enveloped by clouds.

Analysing this, Acharya Maantung says – '*Lord! I cannot compare you with the sun. You neither set nor can be eclipsed. You illuminate the whole universe at the same time. Even dense clouds cannot obstruct your supreme influence.*'

### **The Uniqueness of Adinath - The Profound Truth**

The characteristics of the Lord are much more significant than that of the sun. Let us now discuss the four ways in which Adinath is unique.

- ◇ **The Lord never sets** –The process of rising and setting exist as long as omniscience is veiled by *karmas*. Until the veil exists, changes occur. For one who has annihilated the veil, knowledge is completely revealed and never fades. The Lord has attained omniscience and his veil of *karma* has been

eradicated. With the attainment of omniscience, there is no question of rising and setting.

- ◇ **The Lord cannot be eclipsed** – The sun gets eclipsed by Rahu. Rahu is considered to be black in colour, just as evil deeds are portrayed to be dark. Jain *Aagam* explains in detail about the colour, taste, smell and touch of the atomic particles of *paap* (demerit). Acharya Maantung says – '*Lord! You have destroyed all karma thus Rahu cannot eclipse you. Because of the absence of the deluding karma you do not indulge in evil deeds and consequently there is no question of sin occurring.*' This is the state of *Anand atishay* and *Charitra atishay* (extraordinary state of bliss and conduct). There is no question of eclipse of Rahu in the state of *Veetragata*.

It is known that planets have their influence on living beings. However, that occurs as long as evil resides in the soul. Two types of people remain uninfluenced by planetary effect - one who has no possession and the other who is free from evil. Planets cannot harm them. In the absence of evil (auxillary cause) planetary effects are totally ineffective. Acharya Maantung says – '*Lord! You have destroyed deluding karma. Therefore, Rahu cannot eclipse you.*'

- ◇ **Lord illuminates the whole universe** - Elimination of knowledge obscuring *karma* and deluding *karma* resulted in his knowledge to be so profound that it illuminated the whole universe. Lord Rishabh revealed substances such as *Dharmastikay* (auxiliary medium of motion), *Adharmastikay* (auxiliary medium of rest), *Akashastikay* (infinite space), *Pudgalastikay* (non-living kingdom) and *Jivastikay* (sentient beings). How does one acquire knowledge about these substances? It is the outcome of that perfect knowledge which



illuminates the entire universe. All that is described in *Aagam* is a consequence of *gyan atishay* (extraordinary knowledge)

- ◇ **No cloud can envelop your knowledge of Lord** - Your energy is so potent that no external factor can obstruct your energy. No one can block it. Clouds obstruct the energy of sun, but it cannot impede you. In the absence of sunshine, we say that clouds have covered sunlight. When power becomes unceasing, no factor remains to cause any kind of obstruction. Acharya Maantung says – *'Lord! Your power has become omnipotent that nothing can become an impediment for it. This is the state of veerya atishay (extra ordinary power).'*

Lord has reached the pinnacle of knowledge and destroyed the 'Knowledge - Obscuring' *karma (gyanavaraniya)*, 'Intuition- Obscuring' *karma (darshanvaraniya)*, 'Deluding' *karma (mohaniya)*, and 'Obstructive' *karma (antaray)*. He is free from all four detrimental *karmas*. In this state, the Lord cannot be compared to the sun. Acharya Maantung continues- *'Lord! I attempted to compare you with sun but found myself unable to do so. The sun stands nowhere in front of your greatness.'*

## **The Moon and its Characteristics**

Acharya Maantung wonders if he can compare the Lord to the Moon. He has taken the poetic liberty to compare the sun first and the moon next.

— 18 —

*Nityo-dayam dalita-moha-mahaandha-kaaram  
Gamyam na raahu-vadanasya na vaari-daanam |  
Vibhraa-jate tava mukhaabja-manalpa-kaanti  
Vidyo-tayaj-jagada-poorva-shashaanka-bimbam ||*

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Acharya Maantung compares – ‘Moon also sets but you are an eternal illuminator.’ In the context of the sun it is said that you never set, and with respect to the moon it is said you are always illuminated. The meaning of both seems to be similar. Moon shines at night, but in day time it looks like a lacklustre cloud. Moon can only dispel limited darkness. The Lord, on other hand, has destroyed the densest darkness of delusion. This is the reason behind calling him the eternal illuminator. One who has eliminated the darkness of delusion can remain eternally risen. One who has not destroyed the delusion keeps on rising and setting. This is a great maxim of spirituality.

Understanding the types of people around us

On the basis of progress and regress there are four types of people -

- ◇ *Uditodita* - progressive throughout their lifetime.
- ◇ *Uditaastamita* - progressive in the beginning and regressive towards the end.
- ◇ *Astamitodita* - regressive in beginning and progressive towards the end.
- ◇ *Astamitaastamita* - regressive throughout lifetime.

A person can never attain ‘ever rising’ or ‘progressive state’ in the presence of delusion. In such a personality when one instinct subsides, another crops up. The cycle of ebb and flow continues. Sometimes the same person who appears to be cool and calm, becomes furious like a beast.

*Once there was a hermit meditating in the forest. He was pleased with his continuous state of meditation. He had a pair of tongs next to him.*

*A passerby saw the hermit and made a joke – “You are a hypocrite. You are only pretending to meditate.” As soon as the hermit heard this he got distracted and his meditation broke. He got furious and screamed at the passer-by - “Fool! You called me a deceiver. I will show you what I am.” Saying this hermit took the tongs and ran behind the passerby. Clearly the meditation did not serve the purpose as the hermit could not eliminate his negativity.*

Such incidents occur when one does not reach an elevated state. There are some moments when one feels that all instincts have been pacified. But as soon as they get external stimulation the pacified state disappears and negative instincts spring up. One who has destroyed delusions as well as all negative instincts can remain in an ever-rising state. Acharya Maantung says – ‘*Lord! You are an ever-rising personality, so Rahu cannot eclipse you. The Sun and the Moon may be eclipsed by Rahu but not you.*’ It signifies that no one can become a hurdle in your pursuit of your aim. Such a person becomes a ‘*Siddha yogi*’ i.e., things happen just as one wishes or thinks.

## **Clouds of Attachment**

Acharya Maantung continues– ‘*The moon gets concealed behind the clouds, but your illumination never gets veiled.*’ The deeper sense of this statement is that the clouds of attachment cannot conceal your pure divine light. Attachment is described to be of three types – *kaamraag* (attachment towards materialistic things), *snehraag* (attachment towards children, etc), and *drishtiraag* (attachment towards one’s own principles which is outside Jain principles and not along the path of *Veetaraag*). *Kaamraag* and *snehraag* can be eliminated by practice or efforts. But *drishtiraag* i.e., attachment towards philosophy of one’s own sect is difficult to eliminate.

Acharya Hemchandra wrote –

*Kaamaraaga-sneharaagaa, veeshat-kara-nivaaranau |  
Drishtiraagastu paapeeyaan, durucchedah sataamapi ||*

Acharya Maantung admits – ‘O Lord! The clouds of neither kaamraag, snehraag nor drishtiraag can envelop your light. You are beyond their limits of influence.’ Portraying the pure and spiritual form at subtle level, Acharya Maantung says – ‘Adinath! You are a great yogi and sadhak. You’ve eliminated all types of flaws. There are 18 types of sins and five types of influx that are considered to be flaws. These flaws pervade our light akin to clouds and fog. You have annihilated all the flaws. Thus, your radiant lotus face shines and spreads boundless light to everyone. The lustre of the moon is limited in comparison to your unlimited radiance. After manifestation of inner enlightenment, no other external source of light could stand before it.

Acharya Maantung tried to compare inner enlightenment with external light. His efforts were in vain. He could not compare the Lord with light of lamp, illumination of the sun and lustre of the moon. Acharya Maantung had to admit – ‘You are an exceptional lamp. You are more significant than sun. You are a unique moon.’

### **Awakening of the Inner Self**

It is a known fact that eliminating inner darkness is more challenging than eliminating external darkness. There are multiple ways to eliminate external darkness; such as fire produced by rubbing two stones against each other, solar energy, hydro, and thermal power plants that generate electricity and aide to dispel darkness. However, each of them extinguish external darkness with light but cannot awaken the inner light. One whose inner



light gets awakened becomes 'Adinath'.

Acharya Maantung praised Lord Rishabh from a spiritual point of view as well as on the basis of Karmic theory. In the field of *sadhana*, a spiritual practitioner attempts to awake the inner light. He contemplates on the flame of the earthen lamp, lustre of the jewel, rays of the sun and the moon to attain inner enlightenment. After attaining enlightenment no meditation is required.



Lord Mahaveer did *animesh-preksha* (perception of the tip of the nose with unblinking eyes). He concentrated on one object. But after attaining omniscience, *animesh-preksha* and other means of external light become irrelevant. The light attained as a result of omniscience and after eradication of delusion cannot be compared with any form of external light. Acharya Maantung revealed this fact in the above two *shlokas*.

**Manifestation of  
inner light leads to  
perpetual flow of  
purity, spontaneous  
joy and bliss.**

Everything is attained with the awakening of the inner light. Lust, misery, restlessness, hatred, frustration etc., are destroyed with the manifestation of inner light. Until it awakens, a person lives at a different mental level. Until inner light manifests, lust kindles every now and then. Manifestation of inner light leads to perpetual flow of purity, spontaneous joy and bliss. Acharya Maantung presented a picture of unparalleled personality of Adinath that symbolises purity and immaculate light. This incomparable illuminating personality of Lord Rishabh has become an object of fascination for Acharya Maantung and can be seen in each and every *shlok* of *Bhaktamar Stotra*.



CHAPTER X



**Illumination of  
Knowledge**

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*Kim sharva-rishu shashi-naanhi vivasva-taa vaa?  
Yushman-mukhendu-daliteshu tamassu naatha!  
Nishpanna-shaali-vana-shaalini jiva-loke,  
Kaaryam kiyaj-jala-dharair jala-bhaara-namraih ||*

O Lord! Where is the need of the sun during the day and the moon during the night when your ever-radiant face sweeps away the darkness? In this living world, once the crop ripens, what is the need of the rain clouds?

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*Gyaanam yathaa tvayi vibhaati kritaa-vakaasham,  
Naivam tathaa hari-haraa-dishu naaya-keshu |  
Tejah sfuran-manishu yaati yathaa mahat-tvam,  
Naivam tu kaacha-shakale kiranaa-kuleapi ||*

O Lord! The way knowledge evokes by taking shelter in you, it is not possible in any other deity, such as Hari, Har in this world. The lustre and light of priceless gems can be hardly seen in glass pieces glittering in the beam of sunlight.

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Acharya Maantung attempted to compare Lord Rishabh with various symbolic examples of light but could not find an apt metaphor. When he found no parallel in his comparison; he engrossed himself in *Bhakti Ras* and reached a level of 'Immersive Devotion'. At this highest level of devotion, he perceives only the Lord and no one else.

### **Understanding Devotion**

At this stage, a thought arose in Acharya Maantung's mind – 'What is the need of the moon at night and the sun during the day? When the divine face of the Lord is eliminating darkness then why are these external sources of light needed? The illumination of the Sun and the Moon has no comparison to the glory of your face.' Following *shloka* presents the feeling of devotion that touches the heart.

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*Kim sharva-rishu shashi-naanhi vivasva-taa vaa?  
Yushman-mukhendu-daliteshu tamassu naatha!  
Nishpanna-shaali-vana-shaalini jiva-loke,  
Kaaryam kiyaj-jala-dharair jala-bhaara-namraih ||*

Pragmatically, this is an impractical question – Is there any alternative to the sun or the moon? How will the world function without them? The beauty of the night rests on the moon and the sun illuminates the world during the day. Acharya Maantung refuses to accept this fact as his devotion has changed his perspective of the world. There are different levels of understanding in people. We cannot justify any perspective without comprehending its level. We have to decide the perspective or context on the basis of

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which a statement is made. When a devotee is at the highest level of devotion and utters something, it shouldn't be comprehended frivolously. No other female can speak the way Meera spoke. Similarly, a common man cannot say that which has been said by Surdas or Tulsidas. The state of that highest level of devotion is a divine state.

*Once Meera travelled to Brijbhumi to visit a world-renowned saint, Jeevaswami. Jeevaswami had taken a vow not to meet any female. Meera went to his residence and asked for a meeting with him, but in vain. Meera then sent him a message "I came here thinking that only gopis (spiritually enlightened beings not bound by gender) reside in Brijbhumi. But now I realise that Brija is also home to people other than gopis." Comprehending the meaning hidden in her statement, Jeevaswami immediately came out to meet her.*

History depicts how all divine devotees attain a unique level of devotion. Being engrossed in devotion, whatever is said by them may not be understood by a common man. Expressions of prominent devotees are being interpreted in multiple ways until this day. It can be daunting for a common man to capture their perspective and relate to it. When a devotee's mind finds its peace and illumination in their object of devotion, they cannot fathom the existence of peace and light anywhere else. For Acharya Maantung his light, beauty, peace and radiance came from the Lord. At this level of devotion, he admits – *'I don't need anybody else other than you Lord.'*

*There is a well-known anecdote about Hanuman, the great devotee of Lord Ram. Hanuman perceived and saw his Lord in everything. He once broke open every bead from the necklace gifted to him by Sita to search for the image of his Lord.*

With extreme devotion and faith, a devotee sees only his God in everything and everywhere. Nothing else is visible to him. He who has the faith and has mastered detachment loses interest in everything else. Flow of divine thoughts and its expressions occur only at the highest level of devotion. Therefore, whatever is said by Acharya Maantung is neither an exaggeration nor an act of ignoring other beings. Acharya Maantung presented his thoughts beautifully and clarifies his statement. He says –*I am not saying that there is no need of the sun and the moon. Just that they are important for the world but not as much for me.*

**Flow of divine thoughts and its expressions occur only at the highest level of devotion.**

When a seed is sown, it requires water or rain. But will the water be required even after the crops are ready for harvesting? No! Dark and gloomy clouds are welcome during the monsoon season. But they are not welcome in spring. Why is that? Because in those months they do not bear any results. When anything undesired is received, it affects our mood. Things that have no utility are undesirable.

Acharya Maantung says –*After the crops of rice are ready for harvest, there is no need of water-filled clouds. I have attained illumination and inner peace and the most important thing is that I have found the Lord who bestows illumination and inner peace.* In this whole context, if we reflect upon the words said by Acharya Maantung, we will find that he did not state anything wrong or impractical. Being in a divine state, he just asserted that he did not need anything else.

## **Illumination of Knowledge**

In the next *shlok*, Acharya Maantung says that the illumination

of knowledge, which dwells in Lord Rishabh, is unparalleled and not seen in anyone. 'You've attained this illumination as a result of your arduous spiritual practice. That's why knowledge did not find any appropriate place to stay other than in you. You've given place to knowledge or knowledge itself has searched for you.' Acharya Maantung continues—'Lord! The illumination of knowledge you have is not possessed by others. The validation of my statement is that the philosophy of soul as propounded by you has not been proposed by others.'

Lord Rishabh was the founder and the first person to propagate *Atmavad* (theory of soul) in the history of philosophy. He revealed the existence of soul and explained its relevance and importance. In my perspective, succeeding philosophers also spoke about soul but not comprehensively. Some considered the soul to be omnipresent while others have accepted soul as the size of a thumb. These beliefs are not logical and the reason behind their false assumptions is that they do not possess the enlightenment that the Lord possesses.

The second validation is Lord Rishabh has advocated the soul to be the only *karta* (doer) of *karma*. Our own soul is the creator of our happiness and misery. No other philosophy states that happiness and misery are a consequence of self-creation. *Naiyayikas* (followers of *Nyay* philosophy) and some other philosophers believe that action is performed by soul, but the result of that action is given by God. According to *Samkhya* philosophy, soul is *akarta* (non-doer) and *abhokta* (one who does not experience the fruition of *karma*). Acharya Maantung did not find either of the philosophies logical. It is difficult to find cohesion in any philosophy from its beginning to its end, or from a state of hypothesis to a state of conclusion. Such connection is possible only when there is omniscience or realisation of the soul.

*Once three members of a family - husband, son and brother were caught in a criminal case. Those days legal proceedings were not as organised as today. Judgment was made quickly and impulsively by the king. In this case the king announced punishment of death. Just then a woman entered the court wailing on top of her lungs.*

*She said –*

***Anodakaa nadinaggaa, nagga-rattham araajakam|  
Itthee vi vidhavaanaggaa, jassaavidasa-bhaataro ||***

*A river is bare without water and a nation is bare without a king. Similarly, a woman, despite having 10 brothers, is bare and incomplete without her husband. Hearing the woman talk about being bare, the King mistook it to be naked and ordered his courtier to give her clothes.*

*That woman said – “King! Once I become a widow no clothes can cover me.” King became compassionate and said – “I grant you to ask me to save any one of the three here.”*

*The woman contemplated and answered– I could have asked to save my husband’s life but the truth is I can re-marry. I can ask to save my son’s life too, but then if I re-marry I can have another son. Instead, O King, please save my brother as my mother is no more and I can never have another brother. Now that is the biggest contradiction the king could have come across. On one hand, she was claiming that without her husband she is bare despite having brothers and here she is advocating to save her brother’s life!*

*This is how life is. We are faced with multiple contradictions, which are beyond our imagination. Contradictions are even found in the literary works of great poets like Kalidas. However, the one who attains omniscience and self-realisation is free of all contradictions.*

## **Self-realisation frees all contradictions**

Where there is self-realisation there exists no impediments. In Indian literature, omniscient is symbolised as *chaturmukh* (having four faces, one in each direction). *Nandi sutra* (canonical text) states that anyone who has *paramavadhigyan* (highest level of clairvoyance) can see in all directions. They have holistic perceptions and there are no contradictions in their statements.

Acharya Maantung says – *‘Lord! Your true knowledge is unparalleled. You have propounded the soul, explained the soul as a doer and also discussed the eternity of the soul. Soul never dies, it only transforms from one body at birth to another. Therefore one can be called mortal as well as immortal.’* The philosophy of non-absolutism accepts the concept of origination, destruction and persistence. So, both mortality and immortality are accepted in relative terms.

Supporting his own statement, Acharya Maantung says – *‘One philosophy believes substance is momentary whereas another philosophy regards substance to be absolutely eternal. Lord! You consider substance neither absolutely eternal nor absolutely momentary. According to you, substance is both eternal as well as non-eternal.’*

Keeping all these theories in mind, Acharya Maantung says that the illumination of knowledge that is seen in you is not visible in anyone else. He had neither the intention of sidelining anybody, nor saying this based on faith or hatred. He said this after examining the *Aaptatva* (right knowledge) that can stand the test of scrutiny-

*Na shraddhyaiva tvayi pakshapaato,  
Na dveshamaatraadaruchih pareshu |  
Yathaavadaaptatvaparikshayaa tu,  
Tvaameva veeraprabhumaashritaah smah ||*

If seen from the right perspective, one will observe that Acharya Maantung is not defaming anyone in front of his Lord. He is just stating the obvious. When you weigh the knowledge of the Lord against others you will see that only Lord is an omniscient. Glass also shines when in contact with sun rays but the radiance or lustre we see in jewels is not found in any kind of glass.

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*Gyaanam yathaa tvayi vibhaati kritaa-vakaasham,  
Naivam tathaa hari-haraa-dishu naaya-keshu |  
Tejah sfuran-manishu yaati yathaa mahat-tvam,  
Naivam tu kaacha-shakale kiranaa-kuleapi ||*

This *shlok* is reflecting an experience and that experience states—I found enlightenment only in an omniscient soul. Acharya Maantung is explaining to the world a philosophy of non-absolutism which to him seems to be holistic. He does not find any other absolute philosophy as enlightening as non-absolutism. In these two *shlokas* Acharya Maantung appreciated knowledge and its illumination. It is essential to follow spiritual practices of enlightenment for the development of knowledge.

The group of nine *shlokas* (twelve to twenty) are of most importance. *Mantras* are integrated in every *shlok* of *Bhaktamar* but these nine *shlokas* are powerful from the perspective of development of knowledge. The spontaneous flow of the rare treasure of knowledge can be released by the spiritual practice of these *shlokas*.

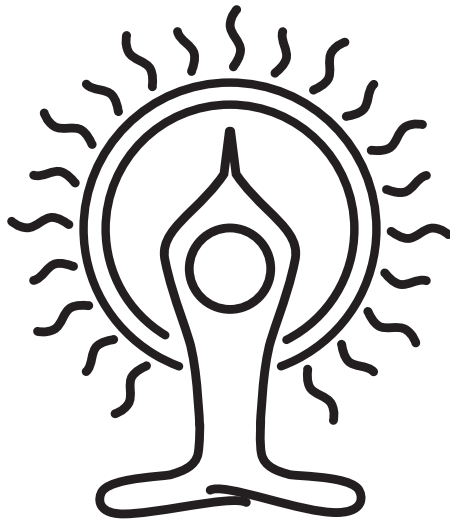


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CHAPTER XI



**Vision of Evaluation**



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*Manye varam hari-haraa-daya eva drishta,  
Drish-teshu yeshu hridayam tvayi toshameti |  
Kim vikshi-tena bhavataa bhuvi yena naanyah  
Kashchin-mano harati naatha ! bhavaan-tareapi ||*

I believe that it is good that I saw, other deities before seeing you. After seeing their saraag (with attachments) conduct, your *veetaraag* conduct is satisfying. What happened on seeing you? O Lord! Now there is nobody who can capture my psyche. Not just in this life, no one can capture my psyche even in my later lives.

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*Stri-naam shataani shatasho jana-yanti putraan,  
Naanyaa sutam tvadu-pamam jananee prasootaa |  
Sarvaa disho dadhati bhaani sahasra-rashmim,  
Prachyeva dig janayati sphura-danshu-jaalam ||*

Innumerable women give birth to innumerable sons, but a son like you was born only to one mother. All directions contain numerous stars and planets, but the radiating sun with thousands of rays rises only in the East.

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In this twenty-first *shlok*, Acharya Maantung says—'Lord! Before you, I have tried many other philosophies – like the Vaishnav philosophy, Samkhya philosophy and others. After studying them I was introduced to your philosophy. I am glad it happened in this order, because had I studied your philosophy first, I might have considered the other philosophies to be better.' After learning something new a person's curiosity increases on related subjects. It's a natural tendency to be inquisitive about the unknown.

When a person drinking milk sees someone else having another white liquid, they get curious to know what that is? It is possible that the white liquid the other person is having is merely flour mixed in water. But the curiosity is natural and remains until the truth is revealed. Curiosity is defined as "unstable state of mind". It ends when the mind gets the resolution it is looking for. Acharya Maantung has mentioned Hari, Har, etc. It means that he has seen Hari, Har, who propounded different philosophies. But the sense behind it is that he has studied all the six philosophies and after studying all, when he studied your philosophy of non-absolutism, he achieved the ultimate sense of satisfaction.

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*Manye varam hari-haraa-daya eva drishta,  
Drish-teshu yeshu hridayam tvayi toshameti |  
Kim vikshi-tena bhavataa bhuvi yena naanyah  
Kashchin-mano harati naatha ! bhavaan-tareapi ||*

When Acharya Maantung says that he saw Hari and Har, it is natural for someone to question its possibility. A gap of thousands

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of years existed between Krishna (Hari) and Acharya Maantung. Shiv (*Har*) belonged to an ancient age and Acharya Maantung belonged to the medieval period. It is essential to know that just taking the literal sense of a speech one cannot extract the essence of that speech. When author says he had seen Hari, Hara etc., obviously, it was not meant literally but in a philosophical sense. This can be understood only by understanding the essence of their philosophies.

### **Understanding the True Essence**

*There is a well-known story of king Takhat Singh. Once in need of wealth, he examined his old account books. It reflected that between Makrana and Khatu there was treasure hidden. Now the distance between Makrana and Khatu was 20-30 kilometers. How does one search in such a vast area? That was a challenge. One of the wise ministers grasped the true essence of the statement and found the treasure. A stone from Khatu and a stone from Makrana were studded on either side of the King's throne. The real treasure of the kingdom was found right there, under the throne.*

Often ordinary people get entangled in the literal meaning and do not ponder over the actual essence of the text. They fail to ponder over questions like- What is the motive of the speaker? What is the crux of their speech? The truth is that without reaching the core of the speech, nothing can be achieved. Acharya Maantung says –*'I have read all other philosophies but only the philosophy of non-absolutism convinced me. Now, no other philosophy lures me. No philosophy gives me the same satisfaction.'*

### **Staunch Belief in the Philosophy of Non-absolutism**

As per the philosophy of *Ekant Nityavad* (theory of absolute

eternality) - soul is absolutely eternal. No change occurs in it. Changes occur in *prakriti* (matter). Soul is pure, enlightened and liberated. *Ekant Anityavad* (theory of absolute non-eternality) believes that soul transforms with each moment. It originates and is destroyed. As per the philosophy of non-absolutism the soul is eternal from one stand-point, and non-eternal from another viewpoint. Therefore soul is both eternal and non-eternal. Soul is eternal as it never loses its existence, and on the other hand it is non-eternal because of the constant changes that occur in it. Acharya Maantung says, -*When I read your philosophy, it gave me substantial gratification and bliss and it had dissolved my attraction towards other philosophies. It gave me logical explanation and ultimate satisfaction.*' In this expression of praise for Lord Rishabh, he says -*After studying your extraordinary knowledge, one does not incline towards any other philosophy.*'

Acharya Maantung uses a beautiful example to explain this -*After understanding the essence of your teachings, I have lost interest, in all other literature that I have read. Had I drunk the milk of Chakravarti's cow first, I would have still wished to taste the milk of other cows. But after having all other milk, I drank the milk of Chakravarti's cow and realised the vast difference between both. I, who relishes the milk of Chakravarti's cow, cannot enjoy any other milk now.*' Acharya Maantung continues -*I studied absolute philosophy followed by the study of philosophy of non-absolutism. Thus, I realized non-absolutism is the philosophy that has solution to all problems.*'

## **The Significance of the Philosophy of Lord**

A question arises - What is the outcome of studying your philosophy? Acharya Maantung says -*No philosophy attracts me after studying your philosophy.*' There is a well-known saying about

Acharya Bhikshu (the first Acharya of Terapanth Sect) - "*Bhikanjee raa bharamaayaa, paachhaa kadai nahi aaya*"; meaning, anyone who came to Acharya Bhikshu and listened as well as understood his teachings did not find the need to go anywhere else. The primary reason for this is that his manner of speech and logical way of communicating the philosophical concepts leave the listener spellbound. The listener develops staunch faith in Acharya Bhikshu.

Verbalizing his unparalleled satisfaction, Acharya Maantung says - '*The philosophy of non-absolutism will continue to have influence on me in this life and in my subsequent births.*' This statement proves his approval towards the philosophy of non-absolutism and rejection of philosophy of absolutism.

If one gets stuck to the literal meaning of shlok and does not delve into deeper meaning, they will conclude that the composer has tried to prove himself superior and denigrate others. On the contrary no philosopher has been blamed here. There are two things - person and his philosophy or principles. A person should not be criticized; the philosophy or principles can be criticized. A person should not be evaluated as good or bad, instead their philosophy or principles can be evaluated as right or wrong. Using logic to prove any principle right or wrong is called critical analysis. A person having discretion analyses on the basis of his logical and intellectual prowess.

*There is an incident in Bhagavati Sutra. A conversation took place between Ardrak Kumar and ascetics of Ajivak sect. Several questions were raised by Ajivak ascetics. Ardrak Kumar gave straight forward answers to those questions. Ajivak then said, "You are criticizing us". Giving an astounding reply Ardrak Kumar said, "I am not criticizing any individual, rather, I am remarking on the thoughts and outlook".*

In the *shlok* words are only symbolic. For example, the word 'Hari' denotes the philosophy of Krishna, and the word 'Har' signifies Shaiv philosophy. Through the word 'aadi' (etc.) the composer wants to point at all the absolutist philosophies. Moving beyond words is the way to discover the essence of any philosophy.

### **Captivating Posture of Lord**

Acharya Hemchandra stated "Leave aside your knowledge and perception, even your posture is attractive and captivating. Heterodox has not even learned your posture. Your posture can be described as *Paryankshayan*, a relaxed body with both eyes focused and centered on the tip of the nose."

*Vapushcha paryanka-shayam shlatham cha,  
Drishau cha naasaaniyatesthire cha |  
Na shikshi-teyamparteertha-naathaih,  
Jinendra! Mudraapitavaanya-daastaam ||*

Lord Mahaveer often practiced *Animesh preksha*; meditation with unblinking eyes focused on the tip of nose. In language of *Preksha dhyan*, the tip of the nose known as the *Praan kendra* is important because it is the center of vital energy. Meditation on the tip of the nose denotes upward flow of consciousness.

*Animesh preksha* can be done either by making an external object or a body part as an object of concentration. Lord Mahaveer would gaze on an object and then continue to look at it without blinking. He preferred to focus on the tip of the nose so that the *mooladhar* or *shakti kendra* is straightened and the flow of consciousness and vital energy is channelized upwards. Describing this very specific posture of Lord Mahaveer, Acharya Hemchandra says "the eyes which have seen this posture cannot be appealed by the posture of anybody else".

Marudeva –Mother of Lord Rishabh

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*Stri-naam shataani shataasho jana-yanti putraan,  
Naanyaa sutam tvadu-pamam jananee prasootaa |  
Sarvaa disho dadhati bhaani sahasra-rashmim,  
Prachyeva dig janayati sphura-danshu-jaalam ||*

In the sequence of this tribute, remembering the mother of Lord Rishabh, Acharya Maantung says, 'Lord! Your mother is so blessed that she has given birth to a unique son like you. Thousands of women give birth to children. but no mother has given birth to one who can be compared to you.' History has always praised the parents of great people. A lot has been discussed in Prakrit and Sanskrit literature on the role and importance of parents and children. A mother possessing certain abilities and qualities gives birth to a child with similar characteristics. Modern genetic science believes DNA of parents play an important role in a child's life.

Marudeva was the mother of Lord Rishabh. She is considered as a unique and rare mother in the spiritual world. No mother attained salvation when seated on an elephant. Neither did she wear an ascetic outfit nor did she renounce her mundane life. She was just seated on an elephant and attained salvation.

Bharat came to pay homage to Lord Rishabh. Lord Rishabh said: "*Marudevaa bhagavai siddhaa*" - Marudeva got liberated. Bharat was astonished by the sudden announcement. He said, "Lord! I left her seated on an elephant just few minutes back and came here to tell you that your mother is lamenting for you. She remains worried for you. She continues to ask, where her son Rishabh is? What is he doing? Who is taking care of him? Is he happy or unhappy? After a long gap, today when we came to know about

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your whereabouts, she accompanied me here to meet you. I came to inform you about her arrival and you are saying that she has attained salvation?"

Lord Rishabh repeated "Bharat! Marudeva attained emancipation on coming here. Her overflowing emotions transferred into purity of consciousness and she was liberated." Bharat immediately returned to see Marudeva. He saw that Marudeva was truly liberated. Such pious mothers are truly rare. That's why Acharya Maantung declared –'No mother other than yours gave birth to such a son.'

In the eighth chapter of *Bhaagavat* where there is a description about Rishabh, it is said "eighth manu was born to Nabhi and Marudeva. The child has big legs". Describing the quality of Rishabh, here it is said "He was respected by all the *ashrams-sarvaashramanamaskritah*. He was revered by not one religion or sect, but by all.

Among the 24 Jain *teerthankars*, three of them had great influence. They were acknowledged not only in Jain philosophy but also in other philosophies. The foremost acknowledged *teerthankar* is Lord Rishabh. Many idols were found during the excavation done in the provinces in Middle Asia, Magadh, Sindh etc. and majority of them were of Lord Rishabh. This study helped scholars to endorse the vast influence of Adinath. At some places, he is acknowledged by the name 'Rashabh' and as 'Rishabh' in other places. Even today Rishabh is a figure of belief in different forms, at different places.

Another influential *teerthankar* is **Parshvanath**. In *Ramcharitmanas* Tulsidas paid homage to Lord Parshva. One more influential *teerthankar* is *Neminath*. There is mention of Adinath, Parshvanath



and Neminath in *Nath* sect. A detailed explanation regarding these three *teerthankars* is found in other literature too.

Description of Lord Rishabh is found in almost all the *Puranas*. Various sources depict, "Rishabh is followed by not only Jain followers but by followers of almost all religions". Such a universally recognised son was born to mother Marudeva. Therefore, Acharya Maantung says – "Thousands of women give birth to sons, but no mother delivered a child as mother Marudeva did."

### **Role of a Mother**

A mother plays the most important role in making of a child's life.

There was a mother named Madalsa. She used to train her child from the time of conception. As soon as the child was conceived, Madalsa started instilling *sanskar* (values) in the child. It is the golden time to instill values when a child is still in the womb. Once a mother approached Socrates, "My son has turned five and I have admitted him in school for gaining knowledge and instilling values. Socrates said, "It's too late. The period of instilling values starts from the very first sign of life."

**It is the golden  
time to instill values  
when a child is still  
in the womb.**

A wise and divine mother starts instilling *sanskars* in the child right from the moment of conception. Madalasa was a mother who did just that!

*Shuddhosi buddhosi niranjanosi,  
Sansara-maayaa-parivarjitosi.*

This sentence means - you are pure, enlightened, and immaculate. You are beyond the worldly illusion. Madalsa used to recite this *shlok* every day to the unborn child. The reason behind her recitation was to make her child a divine and renounced saint. When she conceived her second child, she decided to make this child an efficient political leader. She started to teach political doctrines to the child when he was in her womb. Consequently, the child grew up to be an influential political leader.

The child of a wise and visionary mother is definitely going to be qualitatively graceful. Similarly, a child of an ignorant mother becomes like her. Ignorance of parents during pre-natal stage leads to birth of a mentally challenged or physically challenged or undeveloped child. Here, parents become the cause of disorder in children. Various regulations have been defined for managing pregnancy and giving birth in the right manner. Parents who are ignorant about these laws of do's and don'ts sow the seed of problems for their child. In the context of a birth of a child Acharya Maantung presented a simple but significant psychological fact "*A mother gives birth to a child like herself.*"

It is difficult to get a good mother. I myself experienced that the *sanskars* given to me by my mother Baluji became helpful in my self-development. When I was a child, I noticed my mother used to wake up early in the morning and practice two to three *samayiks*. In *samayik* she used to recite religious hymns that touched my subconscious mind deeply. Those *sanskars* influenced my faith towards Acharya Bhikshu. Although I have never seen Acharya Bhikshu, my faith for him was awakened. How did that happen? The reason was my mother. As a child I used to hear my mother recite eulogical hymns on Acharya Bhikshu and those were

imprinted in my mind and gradually a firm faith was cultivated. A mother who is conscious and aware about making her child *sanskari* takes the credit to build his qualified personality. If we hear and see anything repeatedly it will be imprinted in our subconscious mind, whether good or bad.

**If we hear and see  
anything repeatedly,  
it will be imprinted in  
our subconscious mind,  
whether good or bad.**

### **Understanding the Value of Qualities**

Acharya Maantung sketched the qualities of a mother as well as the child. That mother is not said to be a good mother who does not fulfill the duty of cultivating *sanskars* in her child. That child is also not good who is neither humble nor efficient or who is idle and burdensome. Therefore, the composer said,- *'Lord! In your context both the aspects are powerful. Your mother was astonishingly pious and great, and you too are alike.'*

Elaborating his talk Acharya Maantung says -*'There are constellations and stars in every direction, but all directions do not give rise to the sun. Illumination is one thing, but to manifest the cluster of illumination (Sun) is completely different.'* All directions get illuminated as soon as the cluster of light, the Sun, manifests. Mother Marudeva gave birth to a 'Sun' like baby through which the whole universe was spiritually enlightened.

Acharya Maantung has not emphasized birth or physique of Marudeva, nor that of Lord Rishabh. He has just highlighted their unique qualities.

Generally, a person only looks at other's weaknesses. Where there is an opportunity to appreciate others, we go silent. However, when it comes to criticizing others, our mouth does not even pause. Everyone is not wise enough to acknowledge and evaluate the qualities of a commendable person. A gem can be identified and evaluated by a jeweller but perhaps not by a layman. A layman may consider the gem as a mere piece of glass and under-value it. The same piece when examined by a jeweller becomes a precious stone.

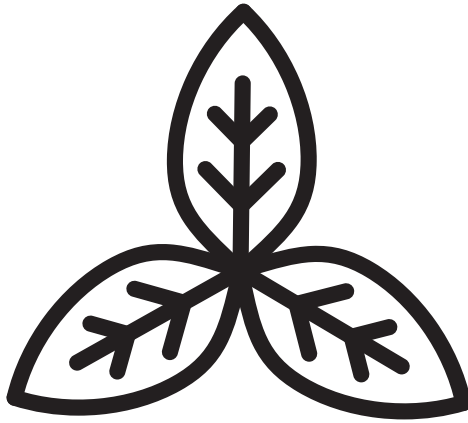
*A tribal man (bheel) was going with his wife. On the way they found a bright white pearl necklace. The tribal man told his wife, "This is a beautiful set of pearls. Why don't you wear it?". His wife said "I don't like it; these are only white pearls. The necklace of beads I am wearing is much better than this. See how beautiful this necklace of red and black beads is! Compared to my necklace these pearls are unworthy."*

Anyone who considers a necklace of red and black stone beads as precious, can never appreciate the value of precious jewels. Not everyone has an eye for quality. Acharya Maantung says *"Lord! Whether other people acknowledge your qualities or not, in my perspective, your qualities are invaluable. Thus, I can repeatedly affirm that no mother gave birth to a son like you."*





CHAPTER XII



**Appreciation of Virtues**

— 23 —

*Tvaa-maa-mananti munayah paramam pumaansa,  
Maaditya-varna-mamalam tamasah paras-taat |  
Tvaa-meva samya-gupa-labhya jayanti mrityum,  
Naanyah shivah shiva-padasya muneendra ! panthaah ||*

O Sage of sages! The learned people believe you to be the Supreme Being. You are as brilliant as the sun. You are pure and beyond darkness. One wins against death or gains immortality by following the right path shown by you. There is no other way to lead the beneficial path of salvation.

— 24 —

*Tvaa mavayyam vibhu machintya masankhya maadyam,  
Brahmaana meeshvara mananta mananga ketum |  
Yogeshvaram vidita yoga maneka mekam,  
Gyaana-svaroopa-mamalam pravadanti santah ||*

Virtuous people say that you are an imperishable, omnipresent, unimaginable, innumerable, initiator. You are Brahma, God. You are like Ketu to subsidize lust. You are lord of ascetics and preceptor of yoga. You are many as well as one. You are an epitome of knowledge. You are pure.

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*B*haktamar is not only full of devotion, but also encompasses philosophy, metaphysical knowledge, ethics and conduct. The first word of *Bhaktamar* is 'Bhakta' i.e. devotee. Once there was a discussion -

Question – 'What is big?'

Answer – 'Earth is big.'

Q - 'Is there anything bigger than land on Earth?'

A - 'Ocean is bigger than the land on Earth. The landmass of Earth is small in comparison to water.'

**In the world of  
devotion, Lord is great  
but not greater than  
devotee.**

Q - 'Is there anything bigger than ocean?'

A - 'Space is bigger than ocean because it accommodates the Universe.'

The argument continued, 'What is bigger than the Space?'

'Lord is bigger than Space, as Space is incorporated in Lord himself.'

'Does it mean that Lord is the greatest among all?'

'No; a devotee is greater than Lord as the Lord resides in his heart.'

In the world of devotion, Lord is great but not greater than devotee. Acharya Maantung with complete devotion says -

— 23 —

*Tvaa-maa-mananti munayah paramam pumaansa,  
Maaditya-varna-mamalam tamasah paras-taat |  
Tvaa-meva samya-gupa-labhya jayanti mrityum,  
Naanyah shivah shiva-padasya muneendra ! panthaah |||*

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The word indicating *bhakti* (devotion) is 'tvaam' i.e., 'to you'. If in an elderly person is addressed as 'tu' or 'tum' (in Hindi language) they would feel disrespected. Elders are always addressed as 'aap'; a word used as a formal respect for them. As devotees are considered bigger, than the Lord they can use the word 'tvaam' or 'tum' to address Lord. Devotional feeling is so great that one can use 'tu' for Lord.

Acharya Maantung commenced his eulogy with 'tvaam' and says – 'The munis address you as Param Puman (Supreme personality). 'Here the meaning of 'munis' is not monk. In Sanskrit, it means a 'learned one.' It is also described as one who practices silence. However, if by just remaining silent one could become a *muni* (monk) then many non-munis would have also been called as *muni*. There are many people who can neither hear nor speak anything. Some people are very good looking, but ignorance deters them to speak. They cannot be called *muni*. Here *muni* signifies knowledge. The word "Puman" has dual meaning. External meaning of *puman* is 'body' whereas the deeper meaning is 'soul residing in one's body'.

Acharya Maantung articulates – 'Lord! Not only is your external personality great and impressive but so is your inner personality. This concludes that your body and soul both are eminent and excellent. You not only have a beautiful body but also a strong one, through which you became omniscient and attained salvation.' Complexion and structure of body is related to external perspective. Two elements are related with body- *samhanan* (structure of bones) and *sansthan* (configuration of body). The best *samhanan* is called "vajrarishabhanaaraach" whereas the best *samsthan* is known as "samachaturasra". Many spiritual powers are awakened with their combination. This combination is existing in the Lord's personality therefore learned ones have concluded that his external and inner personality, both are great.

## **Lord, Incomparable and Flawless**

The second specialty is the Lord's glowing red colour akin to the rising Sun. The color of sunrise is considered as the best color to develop inner power. Even in Preksha Meditation it is suggested to meditate on a rising sun as the centre of intuition (between the eyebrows) in order to develop "intuitive power". The colour of sunrise is considered important as all colors converge in it. The seven colors of the spectrum emerge from the sun rays. Therefore, Acharya Maantung has prudently used simile of the color of sunrise for Lord Rishabh and clarifies that all the colors emerge from the Lord making him incomparable and flawless.

*'Tama (darkness) is left behind and you have moved on. You have reached beyond the horizon where there is always brightness. There is always day; no night or darkness exists at all,'* -concludes Acharya Maantung.

*Tama* can be defined in three ways. In one sense '*tama*' means darkness. In Samkhya philosophy, *tama* is considered as one of the physical tendency and termed as '*tamoguna*'. According to Jain

**Lord Rishabh became  
sun-colored - pure and  
pious by annihilating  
the darkness.**

philosophy, '*tama*' means *paap* (demerit). Acharya Maantung says – '*Lord, you are free from darkness or tamoguna or paap. One who is pure like the sun will definitely be free from darkness, whereas one who does not have their aura in the color of sunrise remains in darkness.' In short, one who is not pure remains in darkness.*

Lord Rishabh became sun-colored - pure and pious by annihilating the darkness.

## **To Overcome Death**

Acharya Maantung, while explaining the cause of exaltation said – ‘*Lord! There is a reason behind my stuti. The reason is that I want to win over death.*’ It is believed that there is a very powerful *mantra* called - ‘*Mahamrityunjaya Mantra*’. By chanting this *mantra* one can be free from the obstacles caused by the effect of stars and planets and can also extend their lifespan by at least ten years. However, Acharya Maantung disapproves this belief. He claims that just by chanting ‘*Mahamrityunjaya Mantra*’ nobody can overcome death.

In fact, the truth is that except *siddhas* (liberated ones) nobody can overcome death. Only *siddhas* are immortal. A logical conclusion is derived – all men are mortal. “Manhood” is the reason of this statement. Devdutt was a human and so he died, similarly Sagardutt is a human, and he will die too. No man can be immortal. Celestial beings are believed to be immortal, but the fact is that they are also mortal. There is a limit to their lifespan. A time comes when their soul will leave their body. Only pure and liberated souls, who are free from body, are immortal. Keeping this fact in the center, Acharya Maantung said – ‘*Lord! By coming into your pious vicinity, by achieving you, one can overcome death; become immortal and ultimately get liberated. There is no other virtuous path to emancipate except you and your vicinity.*’ The description of realizing the nature of the supreme soul and the path of its achievement is clearly presented in this *shlok*.

## **Lord, the garland of qualities**

With heartfelt devotion Acharya Maantung ruminates that his situation is analogous to that of a man standing in a big garden intending to pluck all the flowers simultaneously. Is it possible to do so? His mind is in a dilemma as to which flower should he

pluck and how many flowers should he pluck. When he moves forward to pluck one flower, the other catches his eye. There are innumerable flowers and all of them are beautiful and attractive. To pluck all of them simultaneously is impossible, so he chooses to pluck a few and weave a garland out of it. Making the garland of qualities Acharya Maantung says -

— 24 —

*Tvaa mavya yam vibhu machintya masankhya maadyam,  
Brahmaana meeshvara mananta mananga ketum |  
Yogishvaram vidita yoga maneka mekam,  
Gyaana-svaroopa-mamalam pravadanti santah ||*

### **Lord, you are eternal**

'Ayyaya' (eternity) is the first flower of the garland, signifying that the Lord is eternal and imperishable. Nothing else is imperishable like him. But for man and nature, if there is no inflow, then all possessions will dry up. A river needs replenishment with rain and flows from mountains, similarly a person needs income to sustain their life. However, when the inflow stops, everything ceases to exist. No matter how much wealth and material a man accumulates, if there is only expenditure without increment then someday all his possessions will cease to exist. In such instances, even a King becomes a beggar.

*A beggar went to a wealthy man. Seeing the beggar, the man's heart wrenched and he gave him Rs 100 from his pocket. The beggar said - Oh Wealthy Sir! keep in mind; never give so much to any person. Listening to the words of beggar, the wealthy man was shocked. Wealthy man wondererd about the beggar - what kind of a beggar is he?' A man begging would typically prefer to get Rs 200 instead of Rs 100 but this*

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*beggar is opposite. The wealthy man asked the beggar - 'Why are you saying this?' The beggar replied - Oh wealthy sir! Once upon a time I was also wealthy. I used to donate in charity wholeheartedly. Then a situation came where this habit of giving led me to becoming a beggar. So be cautious while giving.*

Do not outstretch such that you have to repent later and need to beg. If there is only expense and no income or gain, then one day there will be deficiency in anyone's treasure. This is the reality for all assets.

Acharya Maantung says –'Lord! You are eternal. No matter how much we draw from you, you are inexhaustible. If we think from the perspective of knowledge, you have given us unlimited knowledge and yet you are full of knowledge.' It is said that knowledge is inexhaustible. The more you impart the more it increases.

'Akshar' (alphabetical letters, that which never destroy) is imperishable because it has infinite meanings. It is said, the meaning of one single alphabet is infinite in comparison to the quantity of water and sand particles of all the rivers and oceans in the universe. 'A' is an *Akshar*. It possesses infinite modes and on the basis of various modes, meaning of this letter will be infinite.

The literary works of *divisandhan* (literary style narrating two stories simultaneously) and *saptasandhan* (literary style narrating seven stories simultaneously) have been composed by the great poets in Sanskrit and Prakrit literature. Acharya Hemachandra has also composed *saptasandhan*, a literary work that narrates the story of King Kumarpal, biographies of *teerthankars*, Ramayana, Mahabharata, etc. simultaneously.

In Sanskrit, there is a couplet or *shlok* comprising of eight letters, i.e. "*Raajaano dadate Saukhyam*". One of the Acharyas derived

8 lakh meanings of it yet he says that he is less knowledgeable, to have only derived 8 lakhs or more meanings. A scholarly person could have derived 8 crores or more meanings of it. This *shlok* possesses that much depth to it. Acharya Maantung says, '*If an Acharya is capable of deriving 8 lakh meanings from a shlok, then being an omniscient you have the potential to derive infinite meanings of a single letter. Hence your possession for so much knowledge makes you 'Avyay' i.e. eternal or imperishable.*'

If we look from a different perspective you are '*Avyay*' because you have become *Parmatma*, i.e. free from physical body. Hence there is no dearth of energy in you. You are full of energy. There is inflow and outflow of energy as long as the body exists. Even while drinking water and eating food, energy is gained and lost. Therefore, it is said one who eats less, lives longer.

It is considered that sleeping is essential to maintain physical and mental balance of the body. But it is also a fact that one who sleeps more loses more energy. Frequent sleeps decrease the life span and may cause untimely death. Hence it is suggested to conserve energy by limiting the intake of food and maintaining regular sleep habits. The process of losing or gaining of energy takes place as long as physical body exists. Lord you are devoid of body, so you are *Avyay*.

### **Lord, you are universal**

The second flower of garland is '*Vibhuta*', that means Lord, you are universal. Lord Rishabh is accepted and respected not only by one religion but by all. Modern thinkers and scholars have done extensive research and accepted his universality. Another meaning of '*Vibhu*' is '*Potent*'. You are potent because you can do anything as per your will.

The third flower in the garland is 'Achintya', i.e., 'unimaginable'. The word Achintya means – one for whom nothing can be said or thought. There is a well-known couplet in Sanskrit - "*achintyo hi manimantraushadheenaam prabhaavah*" i.e. gem, mantra and medicine have unimaginable effects. By using the word 'achintya' Acharya Maantung says – 'Lord! Your greatness is unimaginable and inexpressible.'

The fourth flower is 'Asankhya' i.e., innumerable. 'Lord! You are innumerable; beyond numbers. I cannot count your virtues. Nobody is capable of expressing your qualities. Your innumerable virtues cannot be limited to any number.'

Fifth flower is – 'Aadya'. Lord you are the pioneer. Rishabh is the first *teerthankar*, the first King. 'Chand Charitra' describes Lord Rishabh beautifully - "Lord! You are the first king, the first monk, the first omniscient, the first *teerthankar* and the first initiator." Many pioneering initiatives are associated with Lord Rishabh.

Sixth flower is – 'Brahmatva', i.e., power of creation. Lord! You are Brahma! Lord of creation. In legendary *Pauranic* (Puran) literature we come across three personalities- 'Brahma', 'Vishnu' and 'Mahesh'. Brahma creates the universe, Vishnu protects it and Shiva (Mahesh) destroys it. There are three factors - creation, protection and destruction. Like Acharya Maantung, Acharya Jinasena also named Lord Rishabh as – *Dhata, Vidhata, Brahma, Prajapati, etc.* He used these titles for Lord Rishabh because he created a holistic social system. Therefore, you are Brahma.

The seventh flower is – 'Ishvar', i.e., God. Lord! You are Ishvar. Defining 'Ishvar', Nyay philosophy says - "*kartumakartum anyathaa kartum kshamah Ishvarah*" This describes the one who has the potential to 'do, not do, and to do something

unbelievable'. Ishvar has the power to turn a worthy person into worthless and a worthless person into someone worthy. Acharya Maantung remarks – '*Lord! You are Ishvar because you have reformed and restructured the society. Moreover, you have created a great evolution in the field of spirituality.*' One who reads the story of Rishabh will know about his unique contribution to the society. Therefore, Acharya Maantung compared Adinath with Ishvar (God).

The eighth flower is – '*Anantata.*' You are infinite. You have infinite knowledge, perception, bliss and power.

Ninth flower is – You are '*Anangaketu.*' Kaamdev is known as *Ananga*. In astrology it is believed that the rising of *ketu* (a planetary demon causing eclipses by devouring the sun or moon) causes destruction. Acharya Maantung says – '*Lord! You too act as a ketu because you are the destroyer of lust and sexual desire.*' Historians advocates Shiv and Adinath as identical. In the text *Rati Pralap*, it has been mentioned – when Shiv opened his third eye it became the cause of Kaamdev's destruction. For Rishabh, it is said that he was the *ketu* (destroyer) of *Kaamdev* (lust).

There is another meaning to the word '*Anangaketu.*' It is comprised of two words – *Ananga and Ketu*. The word '*ketu*' stands for symbol and '*anang*' means free from physical body (*ashariri*). Absence of body symbolizes Lord Rishabh and that's why he is named '*Anangketu.*'

The tenth flower is – You are '*Yogishwar.*' This is a universal fact. In *Bhagavat*, Lord Rishabh is described as an *Avadhoot Yogi* (one who has renounced the world). In *Hathyog Pradipika*, Lord Rishabh has been paid homage as the first and foremost *yogi*. "*Shree Aadinaathaaya namastu tasmai yenopadishtaa hathayogavidyaa*" i.e. You were the knower of all yoga (spiritual practices) and



among all *yogis* you were the pioneer. Therefore, you are *Yogishwar*.

The eleventh flower is – ‘You are *ek-anek* i.e. one as well as many’. The question of one and many has been asked since time immemorial. In the Jain canonical text *Gyata Sutra*, it is mentioned – Saumil Brahmin asked Lord Mahaveer “are you one or many?” Lord Mahaveer replied “I am one as well as many. From *Dravyarthik naya* (substantial viewpoint, which takes cognizance of only the aspect of permanence of substance), I am one soul! Whereas, from *Paryayarthik naya* (modal viewpoint, which takes cognizance only of particular mode of substance), I am many. My soul has many modes like mode of knowledge and mode of perception. From *nishchay naya* (transcendental viewpoint, a view which accepts the real nature object), I am one whereas from *vyavahar naya* (empirical viewpoint, which takes cognizance only of particular mode of substance), I am infinite.” Each and every individual is one from a substantial point of view and infinite from a modal point of view. Hence Acharya says – ‘Lord! You are many as well as one. You are a liberated soul.’

The question arises whether the soul is one or many in *Moksha* (the revelling of the soul in its own nature on account of annihilation of all *karmas*). There are infinite souls in *Moksha* and they are all in one location. The nature of those liberated souls is such that the space is not an obstacle for them to reside. There are two factors - *Avagaah* (occupying space) and *Kshetravarodh* (reserving space). Space is not a restrictive factor for liberated souls. Though every liberated soul occupies space, they do not have the power to reserve the occupied space for themselves. In any particular space point, not only one, two, thousands or millions but innumerable and infinite souls can coexist. This reservation of space is only for gross beings (beings having physical body). Acharya Maantung

says – ‘*You are subtle (ashariri- soul devoid of physical body, siddha) so you are beyond this problem.*’

Infinite liberated souls live in one location yet they all have their individual identity. Many schools of thoughts believe liberation of soul means unity with God after which the soul loses its individual existence. Jain philosophy expounds that even after liberation souls have their own independent existence. On the basis of this philosophy, Acharya proclaims– ‘*Lord! from the perspective of occupying the space you are one, whereas from the perspective of independent existence of soul, you are many.*’

The twelfth flower is – *Gyaan swaroop* i.e. you are an embodiment of knowledge. Now you are beyond *Audayik* (this state of transformation of soul consequent upon the rise of *karma*) and *Kshayopashamik* (the state of soul, emanating from annihilation cum subsidence of *karma*) state of soul. You always remain in *Kshayik* (the state of soul, emanating from the annihilation of *karma*) state of soul. Your ignorance has been completely destroyed therefore you are enlightened.

The thirteenth flower is – *Amalata* i.e. you are pure, immaculate and enlightened because you have destroyed the dust and dirt of *Karma*.

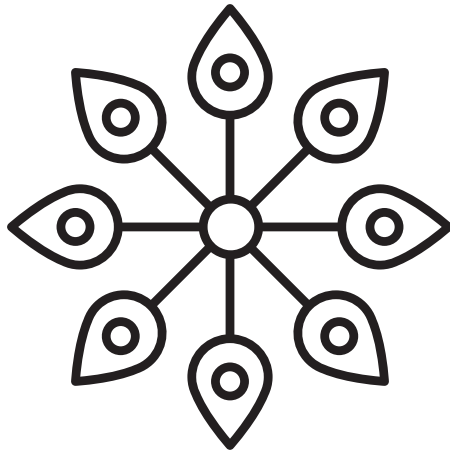
Acharya Maantung beautifully wove an attractive garland of flowers revealing the splendid qualities of Lord Rishabh, a glorious personality. He has proven the phrase “Ocean in a drop”. Each and every word in this *shlok* has been defined in such a descriptive manner that plethora of books can be penned. In brief, each word of this *shlok* defines each and every quality of the Lord.

Who was Lord Rishabh? What he did to the humanity? What was

his extraordinary contribution to the universe? In his *stuti* Acharya Maantung explains all of them symbolically representing the magnificent personality of Lord Rishabh. This *shlok* is an inclusion of faith, knowledge and conduct. One who chants the *shlok* with its meaning and deeper sense can experience their oneness with Lord Rishabh.



CHAPTER XIII



**Ancient Nomenclature  
in a Modern Perspective**

— 25 —

*Buddhas-tva-meva vibudhaar-chita-buddhi-bodhaat,  
Tvam shanka-roasi-bhuvana-traya-shankara-tvaat |  
Dhaataasi dheera! shiva-maarga-vidher vidhaanaat,  
Vyaktam tvameva bhagavan! purushot-tamoasi ||*

O Lord, the one worshipped by deities! With omniscience, you are the knower of all things, hence you are Buddha. You are the benefactor in the three realms, and so you are Shankar.

O patient one! You are the originator of the codes of conduct leading to *Moksha*, so you are Brahma. Lord! You are manifested in the hearts of all, so you are Vishnu.

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*Tubhyam namastri-bhuvanaar-tiharaaya naatha!  
Tubhyam namah kshiti-talaamala-bhooshanaaya |  
Tubhyam namas-tri-jagatah parameshvaraaya,  
Tubhyam namo jina! bhavo-dadhi-shoshanaaya ||*

O Lord! You relieve the three realms from their miseries, hence I bow to you. You are the embellishment of this earth; hence I bow to you. You are the Supreme God of the three realms, hence I bow to you.

O Jina! You are the terminator of the unending chain of rebirths, you are the emancipator, and hence I bow to you.

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Lord Rishabh has been eulogized in every Indian religion. He is believed and respected not only by Jain followers but also by Vedic and other sects of *Shraman* tradition. Keeping this aspect in mind, Acharya Maantung addressed Lord Rishabh with several names; names that were well known in the other religions. Acharya Maantung saw the image of Lord Rishabh in them because he was pioneer in many things. In Jainism, Lord Rishabh is considered as *Aadi Kashyap* (the first *Kashyap*) and Mahaveer as the last *Kashyap* (one who was born in *Kashyap* clan). Lord Mahaveer had disseminated the same *dharma* which has already been propounded by Lord Rishabh. Lord Rishabh propounded soul-oriented religion which has been followed by various philosophers. Therefore, it is said –

*Anudhammam muninaa paveiyam*

Thus, Acharya Maantung says Lord can be eulogized in the names of all great personalities. With this thought, he addressed Lord Rishabh with various names -

— 25 —

*Buddhas-tva-meva vibudhaar-chita-buddhi-bodhaat,  
Tvam shanka-roasi-bhuvana-traya-shankara-tvaat |  
Dhaataasi dheera! shiva-maarga-vidher vidhaanaat,  
Vyaktam tvameva bhagavan! purushot-tamoasi ||*

'You are *Buddha*.' Here *Buddha* is not intended to be a name but an adjective. One who knows the reality of this world is called *Buddha*. A general adjective became the name of an individual. There was a time, when Mahapragya was my title; later it was converted to my name. Eulogizing '*Buddha*', Ashvaghosh has written this fact in his great epic that the original name of Gautama Buddha is

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'*Shakya Putra*', but because of his profound knowledge, he became famous with the name '*Buddha*'. Here the use of the title 'Buddha' for Lord Rishabh by Acharya Maantung indicates his brilliance and intelligence.

### **Words and their Interpretations**

Coining a new word is one thing, but to interpret prevalent words with new connotations is something special. One who studies the twelfth chapter of *Uttaradhyayan Sutra* knows how Lord Mahaveer has given new meanings to prevalent words like *teerth yatra* (pilgrimage), *teerth sthal* (holy place), etc. He advised to do *teerth, yagya, holy bath*, etc., in a new sense. Contradiction does not exist in words, but in its hidden meaning.

When we analyze any word on the basis of philosophy, it gives a different meaning. Therefore, it is necessary to know which word is used in what sense. Modern philosophers state - before comprehending another philosophy one should first have the knowledge of the terms used in their own philosophy. The words '*ashrav*', '*samvar*', '*karma*', etc. are used in Jain philosophy as well as in Buddhist philosophy. Have these words been used in same sense in both the philosophies? If we analyse a word on the basis of philosophy, it will connote a different meaning. Many meanings can be derived from a single word. Therefore, it is necessary to know that intended meaning of any word.

*A monk said to Brahmins - "I am doing yagya". Brahmins asked- 'which yagya?'*

*He said- 'The yagya suggested by Rishis.'*

*Brahmins asked - 'What is jyoti (fire) in your yagya?'*

*Muni- 'Penance is my fire.'*

*Brahmins – ‘What is Jyotisthan? (Where will the fire occur?)*

*Muni - ‘Soul is my Jyotisthan.’*

*Brahmins – ‘Which spoons do you use to pour Ghee in fire?’*

*Muni – ‘Good actions of mind, body and speech work as spoons to pour ghee.’*

*Brahmins – ‘Which Kande (cow dung cake) do you use to make fire?’*

*Muni – ‘Body works as Kande in my yagya.’*

*Brahmin – ‘What is indhan (fuel) is your yagya?’*

*Muni – ‘Karma is the fuel.’*

*Brahmin – ‘What is your prayer for shanti paath (peace)?’*

*Muni – ‘Self-restraint is my prayer for shanti paath.’*

Lord Mahaveer used words like *jyoti*, *jyotisthan*, *indhan*, *shanti-paath* in the context of nonviolent *yagya*.

Here words related to *yagya* remained the same, but they were used in a different metaphor. Following the same concept, Acharya Maantung logically explained – ‘*Lord! you are Buddha.*’ What is the logic behind this statement? The meaning of the words used with logical background can be understood easily. Here the logic is - because of being respected or worshipped by celestial beings you are called Buddha. It may be interpreted as “you are Buddha because you are worshipped by scholars and *ganadhars* (*chief disciples of teerthankar; the ascetic who composes the canonical text on the basis of the direct revelation to him by the teerthankar*)”. In the present context, “worshipped by *Ganadhars*” is more appropriate. They adore Lord’s illumination of intellect. To have intellect is one thing and to have illumination of intellect is a completely different matter.



One who knows the essence of scriptures understands that *gyan* (knowledge) and *upayog* (utility of that knowledge) are totally different. One monk memorizes thousands of *shlokas*. A question may arise “does he really remember all these?” In fact, they are all stored in memory, and need to be recollected. They will be remembered only when an effort is made to recollect them. However, if there is illumination of intellect i.e. enlightenment, then there is no need to make an effort to remember anything. Where there is pure & perfect knowledge, there remains continuous flow of knowledge.

That is the difference between *chhadmastha* (non-omniscient soul whose knowledge and intuition are veiled) and *kevali* (omniscient). Knowledge for a common man requires recollection whilst for an omniscient does not. Omniscient has a constant flow of knowledge. Unlike computers, they do not need input and output. Intention behind Acharya Maantung’s statement is that “Illumination of intellect is always manifested in you, therefore you are *Buddha*”. In fact, the omniscient should be considered as *Buddha*.

**One who has an uninterrupted flow of knowledge, whose expanse of knowledge never sets, whose knowledge is not veiled by any clouds by karma, is known as Buddha.**

One who has an uninterrupted flow of knowledge, whose expanse of knowledge never sets, whose knowledge is not veiled by any clouds of *karma*, is known as *Buddha*. Acharya Maantung eulogized Lord Rishabh by giving new interpretation to the word ‘*Buddha*’. This is an illustration of defining a new interpretation to a prevalent word.

## **The Three Names of Lord Rishabh**

There is a mythology in Vedic tradition which believes in three gods. They are Brahma, Vishnu and Shankar (Shiva, Mahesh). Addressing Lord Rishabh with the word 'Shankar', Acharya Maantung said –'Lord! You provide well-being to the three realms of the universe; therefore you are Shankar.'

In Sanskrit literature, *Dhvani kavya* and *Vyang kavya* hold a significant place. In poetic literature, when *abhidha* and *lakshna* cannot interpret the meaning of any statement, *vyanjana* expresses it. In a *vyanjana* type of poetry, words suggest something else and actual meaning of word is different. Nowadays we find satires in newspapers. Words by themselves don't hold any importance, but the meaning behind the word touches the heart. Wise people use profound words which convey the intended message without ambiguity.

*A young scholar was walking. A young lady saw him and was attracted to him. She started thinking of ways to present her feelings to the scholar. Addressing the scholar, she said –*

*Re paantha? pustakadhara! kshanamatra tistha,  
Vaidhyosi vaaganita-shaastra-vishaaradosi |  
Kenau-shadhena mama pashyati bhartu-rambaa,  
Kim vaa gamishyati patih suchira-pravaasee ||*

*"O traveler! You have books with you. You just tell me - whether you are vaidya (ayurvedic doctor) or astrologer. If you are vaidya, then tell me which medicine can cure my blind mother in law. If you are astrologer, then tell me when will my husband who is travelling abroad since a long time will return home?" If we focus on the literal meaning of the words then the above phrase will not make any sense, but if we*

*focus on its dhvani (intent) we will realise that the lady is conveying an invitation to the traveller. The intent says - O traveller! My mother in law is blind and my husband has gone abroad. I am alone at home. You can come to my house and stay there.*

*Dhvani kavya* is considered as the most important style of writing a poetry. Acharya Maantung has used the literary art of *dhvani* in eulogizing Lord Rishabh as Buddha and Shankar. Here the intention of these words is - I am not ready to accept that person as "*Buddha*" who propounded the philosophy of absolute transience. In fact, you are '*Buddha*' who propounded the concept of '*Parinami-nityavad*' (theory of eternal-cum-non-eternal).

Shiva (Shankar) means one who provides well-being to all, but mythological belief is that Shiva is that person who destroys the universe. Acharya Maantung says - '*I am not ready to accept that person as 'Shiva' who destroys the universe. For me, you are only Shankar because you never cause destruction instead provide well-being to all.*'

Another mythological God is Brahma. He is considered as the creator of the Universe. Acharya said - '*Lord! You are Brahma or Vidhaata as you have shown the path of liberation.*' Right knowledge, right perception and right conduct constitute the path to liberation. By legislating this path, you have formulated the 'power of creation'. I don't consider that person as creator whose own creation is related with many mythological stories, such as creation from the navel or lotus, pond or matter? In my view, the person who propounded the path of liberation is *Vidhaata*. You have shown that path, so you are *Vidhaata*.

Acharya Maantung used one more word to address Lord Rishabh. He said - '*Lord! You are Purushottam.*' The word '*Purushottam*' has been used for Vishnu too. One who has the light of intellect and

the light of omniscience, one who provides happiness and well-being, one who propounds the path to eternal happiness i.e. path to *moksha* is called *purushottam*. In my view one who remains engrossed in *Leela*, war, etc. cannot be called *purushottam*. Therefore, Acharya Maantung says – ‘*You have the light of omniscience, your existence provided well-being to others, you have advocated the path to salvation, and so only you are Purushottam.*’

Acharya Maantung, through his intense wisdom gave a new dimension to the mythological names. It is truly commendable that he has expressed the truth and reality of words by giving *thema* new meaning.

### **Saluting the Lord**

Moving ahead with the explanation of *stuti*, Acharya Maantung said – ‘*Lord! You are Shankar, Dhaata and Purushottam therefore I wish to salute you.*’ One desires to salute someone who is wiser and enlightened compared to themselves. There is no merit to salute just any body. Salute should be paid where there is possibility to achieve something. One should not beseech in front of anyone.

Addressing *Chaatak* (a type of bird) a poet said, “O *Chaatak!*” I know you have self-esteem, but there is a drawback in your personality. You start to sing in an ‘asking mode’ as soon as you see clouds in the sky and start to cry in a pathetic way as soon as they spread in the sky. You don’t realize that all clouds are not similar, some clouds are competent to make the earth wet, where as some clouds just make thunder but do not shed a single drop of rain. So, you must pray to only those clouds which are capable of rain. Don’t implore those clouds who just make noise and don’t rain.”

*Re Re chaatak! Saavadhaana-manasaa, mitra-kshanam shrooyataa-  
Mambhodaah bahavo vasanti gagane, sarvepi naitaa-drishaah |  
Kechid vrishtibhi raardrayanti vasudhaam, garjanti kechan vrithaa,  
Yam yam pashyasi tasya tasya puratah, maa broohi deenam vachah ||*

Head does not bow down to anyone. It bows towards those who are great. Acharya Maantung says –‘Lord! You are the one who takes misery away from people of three realms therefore I bow down to you.’

Salutation is done to those who free others from misery. Whoever helps free others from misery is indeed great. One who studies *Aagam* knows that at the moment of *teerthankar's* birth and salvation peace spreads everywhere. Even hellish beings momentarily become free from misery and experience peace in those moments. Is there any doctor or *vaidya* who can free the three realms from misery? Ashwini Kumar is a heavenly doctor who cannot favor the human abode. There are doctors in human world who do miraculous work but cannot free the three realms from misery.

### **Misery of Three Realms**

Describing the specific quality of Lord Rishabh, Acharya Maantung continues -

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*Tubhyam namastri-bhuvanaar-tiharaaya naatha!  
Tubhyam namah kshiti-talaa-mala-bhooshanaaya |  
Tubhyam namas-tri-jagatah parameshvaraaya,  
Tubhyam namo jina! bhavo-dadhi-shoshanaaya ||*

‘Lord! Your existence on this land will surely take the misery away of people of all three realms.’ A question may arise - “What is the misery of the three realms?” It is *kashay* (passion, anger, deceit,

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ego, greed); whether in human land, celestial land or hellish land. This forest-fire of passion is burning everywhere.

There is mutual conflict amongst hellish beings. There are two types of hellish beings - beings having right world-view and beings having wrong or perverted world-view. Beings having right world view suffer from the problem of heat, produced due to location, but don't indulge in any dispute amongst themselves. They often resolve the problem with mutual understanding. Beings with wrong world view not only suffer from heat generated by the location, but also by constant mutual conflicts between them.

The episodes of restlessness, emotional distress and mutual struggle take place amongst heavenly beings too. Incidents such as stealing, snatching, kidnapping the female celestial being etc., are very common in heaven. Heavenly beings are powerful although there isn't a significant difference between human beings and lower category of heavenly beings.

Acharya Maantung further says –*'Lord! you have given solution to the problem of passion, mental restlessness and emotional agony'*. In the first discourse, it was said - "Know the soul, perceive the soul & pacify the passions". This discourse gives the solution to all the problems or misery of three realms. Therefore, I bow down to you for annihilating the misery of three realms through your discourse and philosophy.

### **Water of Pure Emotions**

Acharya Maantung elaborates further on the reason for saluting, - *'You are a pure ornament on this land. Only that person can become pure who is free from passion pervading in three realms. One cannot be pure whose passions are intense. Where there is passion, dirt gets accumulated.'*

In a meeting with monks and nuns I mentioned- “Every householder takes bath daily. They do this to clean the dirt accumulated in the last twenty-four hours. Similarly, each monk and nun should take bath to remove the impurity of emotions. One should purify themselves if they have had impure emotions, mental restlessness or if they have committed any of the eighteen types of sin. By sinful activities whatever dirt is accumulated on the soul it should be removed by the water of pure emotions. The way to purify or cleanse the soul is by chanting of *Mahamantra*, eulogy of *teerthankars*, *Kayostarga* (relaxation; giving up the attachment towards body), *Jaap*, and Meditation. These auspicious practices stop the influence of external factors which pollutes life.

Secondly, Acharya Maantung observes –‘*You are an ornament that beautifies the earth and attract others.*’ In modern age, ornaments are not as prevalent as they were in the ancient times. Now-a-days wearing ornaments is considered as just a fashion statement. In reality there are profound reasons for wearing them. In scriptures, ornaments have been explained with significance. In the ancient ages, scholars knew how ornaments apply pressure on the right nerves hence affecting the right instincts. Every ornament, be it a nose pin, earrings, necklace, or anklets certainly affect our instincts. It keeps a person disciplined. People of modern age don’t have knowledge of this archaic secret and thus consider it as just a form of fashion or symbol of tradition. In fact, ornaments are significant and hence Acharya Maantung calls his Lord an ornament of earth.



Third reason for paying salutation is –‘*You are a Parmeshwar* (the Supreme Being).’ There are various meanings of the word ‘*Ishvar*’. As per *Vedic*, *Nyaya* and *Vaisheshik* tradition “*Ishvar*” (God) is the creator of universe. In the language of Jain philosophy - “*Ishvar*

is one who has attained liberation". *Ishvar* is the one who is omnipotent. 'You have attained salvation. That is why I bow down to you.'

Fourth reason for paying salutation is –'You have made the ocean of transmigration dry.' Agastya Rishi made the ocean dry by drinking just three fists of water. You make the ocean of transmigration dry without taking a single fist of water. These reasons for paying salutation became the background of the *shlok*.

In this *shlok*, Acharya Maantung resolved the question on whom a salutation should be paid. I don't pay salutation to someone who cannot free me from pain. Why do people pay salutations to monks and nuns? They are not doctors or *vaidya* who can remove bodily pains. People come to them because in their presence they experience peace. Their mere presence helps to eliminate mental agony.

Many people in a state of remorse come to Gurudev to pay obeisance. In the presence of his pious aura they get consolation and power to tolerate the grief from being separated with loved ones. Gurudev preaches the importance of detachment which empowers them to become free from suffering.

**Increase your strength and be powerful. Everything is possible when there is strength, vigour and prosperity. Salutation is paid to one who takes us out from the whirlpool of transmigration.**

Problems get dissolved when there is purity. Salutation is paid to one who is pure and mighty. Nobody salutes a weak person. Earlier there was a belief - "don't beg for justice." A weak person never gets justice. Increase your strength and be powerful. Everything is



possible when there is strength, vigour and prosperity. Salutation is paid to one who takes us out from the whirlpool of transmigration.

There is an incident of a journey to Kolkata. A monk got caught in the mud of the banks of a river flowing outside of Kanpur. The body of the monk was heavy. He was taken out from the mud with difficulty. Nobody would have been caught in that mud if it was dry or empty. One attains the potential of being respected if they make the ocean of transmigration void.

Acharya Maantung's intellectual and devotional powers became prominent in these two *shlokas*. Maintaining the depth of the meaning of *shlok*, he was swayed with the constant flow of devotion.

CHAPTER XIV



**Pure Aura**

— 27 —

*Ko visma-yoatra yadi naama gunaira-sheshais,  
Tvam samshrito nirava-kaasha-tayaa Munisha!  
Doshai-rupaatt-vividhaa-shraya-jaata-garvaih,  
Svapnaan-tareapi na kadaa-chida-peekshi-tosi ||*

O Apostle of Apostles! You are totally innocent, what is surprising in this? Because all the virtues of the universe have taken shelter in you, there is no scope for vices to enter you. The vices have creeped in other beings and elevated by the resulting pride; vices do not see you even in their dreams.

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*Uchchaira-shoka-taru-samshrita-mun-mayookha,  
Maabhaati rupa-mamalam bhavato nitaantam |  
Spashtol-lasat kirana-masta-tamo-vitaanam,  
Bimbam rave-riva payodhara-paarshva-varti ||*

Sitting under the blue Ashok tree looking upward, the rays emitting from your serene body are moving upwards. You look as splendid as the orb of the sun amidst dense clouds, piercing the dark clouds with its sublime rays.

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It is said that there are two types of people – Virtuous (one who has *guna*) and Flawed (one who has *dosh*). However, it is important to note that even a person of virtue has flaws and a person with flaws will have some good virtues. Virtues and flaws are two sides of the same coin. Just like day and night, they cannot be separated. It is also true that you can find a person only with virtues and without flaws, but it is impossible to find a person with only flaws and no virtues.

According to Jain philosophy, each and every person has at least some element of purity (*kshayopasham*). No living being is bereft of the possibility of progress whether it is a one-sensed being or *nigod* (micro-organisms) or a plant. Every being has the opportunity for progress. Thus, we cannot find a person having only flaws in this world. In conclusion, we can say that there are three types of personalities – those with more flaws, those with greater virtues and those who are only Virtuous. To be the third type of person it is important that one completely eradicates their *mohaniya karma* (deluding *karma*).

### **No Rooms for Flaws**

Based on this philosophical context, Acharya Maantung presented his feelings and imaginations in the following *shlok* -

— 27 —

*Ko visma-yoatra yadi naama gunaira-sheshais,  
Tvam samshruto nirava-kaasha-tayaa Munisha!  
Doshai-rupaatt-vividhaa-shraya-jaata-garvaih,  
Svapnaan-tareapi na kadaa-chida-peekshi-tosi ||*

*'Lord! All the virtues took shelter in you. They are filled in you in such a way that there is no room for flaws. Even if a little space would have*

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*remained empty, flaws may have entered. In the absence of space, flaws don't exist in you. This is not surprising at all!*

Acharya Maantung explains his reasons in his own poetic way.

There was once a competition between Virtues and Flaws. Surprisingly many people invited Flaws to sit with them and to converge in them.

Flaws: I am a happy person today. So many people have invited me to be with them. No one is ignoring me, instead they are all giving me shelter.

This triggered Flaws' ego and it did not care anymore about Lord Rishabh not inviting him. What is to be surprised in this? If Lord would have invited flaws, qualities would not have pervaded and a portion would have been occupied by flaws too. There would have been division of space between them, but flaws have lost their shelter because of their ego.

In the present *shlok* at the place of "*Vividhashray*", the word "*Vibudhashray*" is also prevalent. It means many eminent Acharyas and scholars have given space to flaws. Flaws thought such distinguished people are giving us shelter. They are welcoming us, so why should we go to *Adinath*? Acharya Maantung says

**Flaws do not go near  
those who observe purity.  
Flaws find shelter where  
there is absence of purity.**

*—'Lord! The ego and pride of flaws did not allow them to come near you. You also did not give them any importance. So, only virtues remained within you. If flaws had occupied even a part of you, you would not have been called Virtuous.'*

In this *stuti*, using the satirical language, the composer is giving a message – Flaws do not go near those who observe purity. Flaws find shelter where there is absence of purity.

### **Immerse in Virtues**

*Presenting his problem in front of an experienced scholar, a merchant said - "All types of customers come to me; good and bad. I have to listen to them knowing that they may be lying. There have been occasions when their negative speech has influenced me. How do I protect myself? Please give me a solution."*

*The scholar took a glass near him. He put some sand in that glass and handing it over to the merchant, he said- "Take this glass of sand and put it under the water tap".*

*Merchant asked- "How long do I keep it there?"*

*Scholar said- "Until all the sand comes out from the glass with the flow of water or only clean water remains in the glass".*

*Merchant took the glass and placed it under an open tap. As the glass filled with the water, sand started to flow out. This went on for half an hour, after which no sand was left in the glass. Taking the glass of clean water, the merchant went to the scholar and said - "Sir, here is the glass with just clean water. What does this signify?"*

*The experienced scholar said- "This is your answer".*

*Merchant said - "Please explain Sir?"*

*Scholar said - "Fill yourself with virtues so that inner flaws come out. Once you are completely immersed in virtues, negative influence will have no impact on you. Your power of imbibing others' pure qualities will be developed in such a manner that flaws will never affect you".*

Through the quality of detachment and self-purity, Adinath filled his glass of life with pure water so that dirt was removed completely.

### **Maxim of Purity – Veetaragata**

There is only one maxim of purity and that is “*Veetaragata or Samata*”. As much *Veetaragata* is present, that much purity and cleanliness will be there. As *Veetaragata* increases, flaws are eliminated. Only *Veetaragata* has the power to remove all the inner dirt and there is no scope of any further flaws. The water that has the ability to remove dirt and cleanse the soul comes from *Veetaragata* and *Samata*. It is the same thing. Lord! You had taken the shelter of equanimity and detachment, also of purity. So, all flaws were eradicated and only cleanliness remained. No space was left for dirt.

Essence of this *shlok* is - you are a *Veetarag* therefore you have no flaws. Where there is attachment, flaws will remain. People with cavity in their tooth will always find food getting stuck there. Seeds of tomatoes, guava etc. cause pain in the cavity tooth. Small particles get wedged in the space between adjoining teeth. Flaws are similar to this; they embed themselves where they find space. Where there is the presence of only qualities, flaws get disrespected. It is a universal law - Nobody wants to go where they find disrespect, partiality and feeling of inferiority.

**Nobody wants to go where they find disrespect, partiality and feeling of inferiority.**

*Two brothers were living together. One brother was a farmer and the second one a shop keeper. The brother with the shop had the habit of*

*bringing home sweets from his shop and distribute it equally between his sons and nephews. This made the farmer brother happy. People were jealous to see the happy family of these brothers. Some people started to say the farmer brother - "You work hard, stay in fields and toil all day in physical labour. You are the one who has to tolerate all the hardships. Your elder brother just sits in the shop. His life is easier. Why don't you divide your land into two so that your elder brother is also forced to farm for a living." The younger brother smiled and responded - "I respect your advice but the time for partition has not yet come."*

*Many years passed. One day the elder brother returned from his shop with two laddus. The laddu in the right hand was bigger than the one in left. Coincidentally his younger brother's son came near the right hand to take the laddu. The brother suddenly became partial and gave the bigger laddu to his own son. The younger brother witnessed this entire incident and realized that his elder brother has now lost his sense of impartiality and equality. He immediately went to his elder brother and said "Now the time for partition has come. We cannot stay together anymore". Land, wealth and money were divided between them. Inequality and partiality caused this division. Even a small trace of negativity can give space for flaws to enter, in spite of one having many virtues.*

### **Veetaragata and its Effects**

Lord Rishabh became *Veetarag* by practicing equanimity and neutrality. Each and every conscious particle is filled with those qualities leaving no space for flaws. His detachment helped him keep all flaws away. After evaluating *Veetaragata* in poetic language, Acharya Maantung is explaining about the specific qualities of human body. It has been said earlier - '*Veetaragata manifests in your body. Where passions are pacified, peace prevails. Where passions are aroused, only hostility and stress exist. If the fire of passion is burning in the stem of the tree representing our body, how long will the body*



remain evergreen and attractive? The fire of passion will turn the tree into ash.' In this poetic expression, Acharya Maantung has given a description of the extraordinary features of Lord Rishabh's body, his pure halo and aura -

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*Uchchaira-shoka-taru-samshrita-mun-mayookha,  
Maabhaati rupa-mamalam bhavato nitaantam |  
Spashtol-lasat kirana-masta-tamo-vitaanam,  
Bimbam rave-riva payodhara-paarshva-varti ||*

In the present context Acharya Maantung says –'There is an Ashok tree sheltering your body' [in this *shlok*, the meaning of 'roop' (form) is body]. *Ashok Vriksha* (Ashok tree) is considered as one of the *pratiharya* of *teerthankars*. *Pratiharya* is defined as divine self-enhancing embodiments created by deities that add glory to *teerthankars*. Jain scriptures define eight *pratiharyas* of the Lord. In this *Bhaktamar Stotra* we will discuss four of them.

After attaining complete knowledge, it is said that wherever a *teerthankar* sits, an Ashok tree appears above him. Here, Acharya Maantung mentioned one of the *pratiharyas* among the following eight -

1. *Ashok Vriksha* – Ashok tree
2. *Divya pushpa vrishti* – divine showering of flowers
3. *Divya dhvani* – divine sound
4. *Dev dundhubhi* – divine instrumental music
5. *Simhasan* – superhuman magnificence of the *teerthankar*; a throne made of crystal; the *teerthankars* delivers the sermons by sitting on it

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6. *Bhamandal* – halo

7. *Chamar*– fly-whisk

8. *Aat patra (chhatra)* – 3-tier canopy

Describing the body of the Lord sitting underneath the Ashok tree, Acharya Maantung says – *‘Your body is sheltered by the Ashok tree. Rays are emitted from the upper part of your body. We have seen great people with a halo or bhamandal behind their heads. In your case Lord, you not only have a beautiful bhamandal but abhamandal or full-body-aura. The rays emitting from your halo and aura make your body more beautiful. Just as the glow of rays emit from the Sun, similarly, rays emanating from your entire body together with your halo and aura, destroy the dense darkness of this universe.’*

### **Power of Pure Aura**

The power of aura is so intense that it destroys the enveloping darkness. The purity of the inner personality emits this effective aura. Concomitant with inner purity, light spreads to the surroundings. Acharya Maantung explains this fact with one example – *‘Under the Ashok tree your body is like a sun enveloped by dark clouds.’*The color of dark clouds is similar to the color of *Tamaal vriksha* (Tree of Bayleaf).

What a beautiful comparison the composer has made – illuminating Sun from inbetweenblack clouds. The colour of Ashok tree is dark blue. It gives the impression of black clouds. A sun is shining beneath it. It means your glorious body is radiating light below that Ashok tree. As the sun seems to be more illuminated when it is surrounded by black clouds; similarly, your body seated under the black Ashok tree is glowing more in contrast.

A person is truly identified by his aura and halo. In ancient ages, Yogis would always look beyond physical appearances of a person and observe the aura to select their disciples. They would never see the external personality or body features and complexion. On the basis of their aura, they could assess whether the disciple is eligible or not. The science of aura is actually a science of analyzing a person. One of my writings, 'Abhamandal' was read by a well-known dramatist, 'Mehta'. He became emotional and said – "I have read thousands of books in my life. I always read and gain knowledge from books, but the knowledge I gained from 'Abhamandal' is incomparable."

One who has the knowledge of aura understands its significance. Medical science has made advances in multiple diagnostic methodologies, but nothing can be more authentic and effective as studying the Aura. It is possible to take a picture of the aura of a finger or thumb and on that basis, recognize and cure the disease. The secret of the physical, mental and emotional health is Pure Aura.

Explaining the specialty of Lord Rishabh, Acharya Maantung says – *Your aura is reflecting the beauty of your body. Nobody possesses the beauty of*

*a teerthankar because no one has such halo and aura. 'Many people are called*

**Many people are called beautiful on the basis of their attractive features and complexion. However, without a pure aura, such beauty is hollow.**

*beautiful on the basis of their attractive features and complexion. However, without pure aura, such beauty is hollow. Being in the company of an impure aura can trigger feelings of depression and negativity. The company of those with a pure aura can evoke feelings*

of happiness and bliss even if they don't have physical beauty. Rays emitted from pure aura spread peace in the atmosphere. Aura is the primary cause of attraction and distraction. Sitting close to one who has a contaminated aura create a state of anxiety and melancholy, whereas sitting near someone who has a pure aura produces the feeling of self-satisfaction and peace.

Honorable Gurudev, Ganadhipati Tulsi, was in Delhi. There a doctor asked me – “Hundreds of women sit in the presence of Gurudev. Gurudev often does not even speak a single word to them; even then they sit there for hours and yet they are never satisfied. They do not complain about the discomfort of sitting when in front of Gurudev. What is the reason behind this? What pulls or attracts them?” I said – “the reason for it is ‘Aura’. When one goes in the presence of pure aura, they become peaceful. Many people say – “We come to Gurudev with many questions, many complaints and with feeling of criticisms, but as soon as we go in front of him all our questions are dissolved, complaints disappear. Everything that is to be said and asked is forgotten.”

Why does it happen? Whose influence is it? This is the effect of pure aura. Acharya Maantung described the beauty of Lord Rishabh's body on the basis of the purity of his halo and aura.

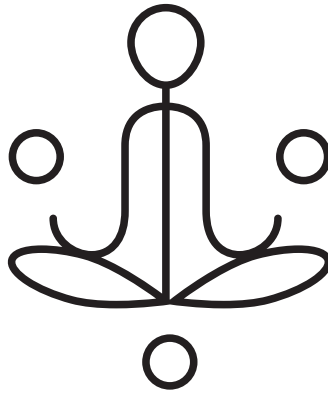
*There is a mythological story about how Indra decided to run an experiment on humans. He disguised himself as a Siddha Yogi and came to Earth. He declared - 'I have the power to turn anything ugly into beautiful.' A crowd gathered to witness it. Some transformed their looks, and some transformed their ornaments. Dark skin people become fair, ugly people turned beautiful. This continued for many days. Each and every person took benefit of this rare opportunity.*

Indra inquired with everyone, "Is there any person in this town who has not got something transformed?" People responded - "Sir, everybody came to take advantage of your miraculous power, except an old ascetic. He did not come to you". Disguised Indra decided to go and meet this ascetic himself. For few moments, he stared at the ascetic and then said - "Baba! You do not have anything. Your body has become fragile and old and you look ugly, when will you get such a chance to transform? I will return tomorrow, today is your only chance. Tell me if you want anything to be transformed. I can even transform you into a young man". With a smile on his face, the ascetic said in sincere tone - "Sir! I don't need anything". Siddha Yogi was surprised and remarked - "Baba! Why don't you need anything?" Ascetic said - "O sir! In this world nothing is more beautiful than human life and that I already have. Nothing is more blissful than self-satisfaction and I have that too. These rare gifts of beauty and bliss are with me; therefore, I do not need anything else." Listening to this, Siddha Yogi was surprised.



Problem resides where there is *shok* (misery). Problems do not exist where *ashok* (happiness) exists. In the vicinity of pious halo and pure aura, it is possible to attain *ashok* (happiness). Acharya Maantung has taught us this important lesson by expressing the beauty and essence of the body. One who attains *ashok* (happiness) has pious halo and pure aura. There is nothing more beautiful and more joyous than this!

CHAPTER XV



**Three *Atishayas*:  
Three Practices of  
Meditation**

— 29 —

*Simhaa-sane mani-mayookha-shikha-vichitre,  
Vibhraa-jate tava vapuh kanakaa-vadaatam |  
Bimbam viyad-vilasa-damshu-lataa-vitaanam,  
Tungo-dayaadri-shira-seeva sahasra-rashmeh ||*

Sitting on a throne, under the scintillating hue of gems,  
your bright golden body appears resplendent just as the  
rising sun on the peak of the eastern mountain, radiating  
rays under the canopy of the sky.

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*Kundaa-vadaata-chala-chamara-chaaru-shobham,  
Vibhraa-jate tava vapuh kala-dhauta-kaantam |  
Udyach-chha-shaanka-shuchi-nirjhara-vaari-dhaara,  
Much-chais-tatam sura-gire-riva shaata-kaumbham ||*

Your graceful body looks as delightful as the peak of the  
golden mountain, Meru, with the streaming waterfall  
which is as white as the rising moon; because of the floating  
chanvar which is just like a glowing jasmine flower.

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The composer is eulogizing his adorable Lord using various perspectives. He sees both the worlds - internal as well as external. He analyses the specialities of both the worlds. In Jain philosophy – *Upadan* (main cause) and *Nimitta* (auxiliary cause), both causes hold equal importance. A person with ingrained qualities of politeness, truthfulness and honesty is considered as a good person. This is caused by *upadan*. A person's external appearances caused by *nimitta*.

Acharya Maantung analyses the specialties of both the worlds by understanding the influences of the two causes. We should not ignore auxiliary causes. The importance of a person changes through external auxiliary causes i.e. one's external appearance or personality. If a person wears clothes sagaciously they will certainly look elegant. It is said - "*A properly dressed person has better command over his audience. Clothes and surrounding atmosphere tend to cause a change in the personality and influences their status in the society.*"

### **Aura of Dawn**

Acharya Maantung evaluates the personality of Lord Rishabh in the context of his surroundings.

— 29 —

*Simhaa-sane mani-mayookha-shikha-vichitre,  
Vibhraa-jate tava vapuh kanakaa-vadaatam |  
Bimbam viyad-vilasa-damshu-lataa-vitaanam,  
Tungo-dayaadri-shira-seeva sahasra-rashmeh ||*

First, he observed the beauty of Lord Rishabh's physique under the Ashok tree. Next, he analyses the Lord's image seated on a bejeweled throne. The throne is embedded with jewels, ornaments

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and diamonds. The gleam of the diamonds and gems emit all around. The body of Lord Rishabh looked serene sitting on the throne and enveloped by luminous rays that glowed like pure gold.

Early morning rays of the sun in red hue was spreading all around. The reddish hues of the mid-day sun are different to the sun rays at dawn that we see on top of mountain Uday. The Lord radiates like the morning sun when he is seated on the throne. The rays of the sun are spreading all around from the top of the mountain 'Uday', and on the other side rays are spreading from the gems studded in Lord's throne. Just as the sun's rays have a beautiful rainbow of light emerging from it, the rays from the gems have a colourful radiance emerging from it. Just like the sun that illuminates between its' rays, similarly, in the light of the throne, the body of Lord Rishabh scintillates like gold.

Ashok tree, throne, *chanvar* (flywhisk) - these *pratiharyas* are considered as *Atishay*. There are multiple beliefs regarding the throne of *teerthankars*. Some believe that heavenly beings prepare the throne. Others believe that even the flagstone brightens when Lord sits on it. The aura of the Lord illuminates it. The composer sees the throne of the Lord as an *Atishay*. The aura of a *Siddha Yogi* is known to spread like rays wherever they sit, although not everyone can perceive it.

His Holiness Gurudev was in Delhi. A person came to him from Chittor. He used to study the science of aura. A common person cannot see another's aura, but he had the power to study aura and recognize its purity or impurity. Another aura specialist from overseas came to Rajaldesar. He had a camera that could take pictures of aura. He analyzed the personalities of people by taking a picture of their thumb.

It seems that a symbolic form has been given to one of the extraordinary features (*pratiharya*) of *teerthankar*. Presenting it scientifically it can be said that frequencies that emit from the rays of an aura radiate outwards. There are various perspectives to present something. Sometimes the subtle world is understood by giving a symbolic form to the gross world. Often incidents occur at the level of subtle consciousness which manifest at the level of gross world. A particle can be presented as a mountain in eulogical context.

According to *Kavyanushashan*, authors and poets have their own metaphors to enliven their scriptures. For them, factual truth or its absence does not matter. For a poet merely articulating that a lotus grows in ocean holds true, whereas a common person knows that it is not true. Lotus cannot grow in salty ocean water, only in sweet pond water. Poets have a vivid imagination and they use it to build beautiful eulogies and stories.

Here the composer compares Lord Rishabh and his throne to the beautiful sunrise on top of the mountain Uday as follows: Mount Uday and Throne, Sun Rays and luminescence from Gems, The Sun and Body of Lord Rishabh.

### **White Chanvar**

After considering Ashok tree and the throne, Acharya Maantung focused on *chanvar* (flywhisk). One of the extraordinary features of *teerthankar* is that of fanning the *chanvars*. Acharya Maantung wondered –

— 30 —

*Kundaa-vadaata-chala-chamara-chaaru-shobham,  
Vibhraa-jate tava vapuh kala-dhauta-kaantam |  
Udyach-chha-shaanka-shuchi-nirjhara-vaari-dhaara,  
Much-chais-tatam sura-gire-riva shaata-kaumbham ||*

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How does *teerthankar* look in between two fanning *chanvars*? We usually decide something based on the surroundings or from a particular perspective or context. There is no point of determining a meaning without context. When Acharya Maantung imagined Lord's body with *chanvars* the conceptualization of his body changed. White *chanvars* are being winged around Adinath making him appear pervasively white. Here the composer compares white *chanvars* to jasmine flower and suggests that they appear fascinating when emanating white glow all around. It can be visualized as a rain of jasmine flowers being showered on the body of Lord Rishabh making it glow like white gold.

It seems that a white pure waterfall is cascading down the summit of Mount Meru. The fanning of the *chanvars* appears as water falling from the top. Your body is like Mount Meru. The whisk's radiation of whiteness surrounding the body of Lord Rishabh is making his body glow like white gold. Similarly, the summit of Mount Meru is resplendent with the white brightness of the waterfall just like the rising moon.

Here the comparisons are – body of Lord Rishabh with Mountain Meru, *chanvar* with waterfall, bright whiteness of *chanvar* to the brightness of jasmine flowers and the dazzling whiteness of a waterfall to the brightness of the rising moon.

Acharya Maantung is mesmerized by the various hues encompassing the Lord. He says – '*Lord, when I see you under the Ashoka Tree you appear blue in colour to me. When I see you sitting on the bejeweled throne you appear as sunrise red and when I see you surrounded by flywhisks you glow in whiteness.*'

Blue, sunrise red and white - all three, are significant colors for practicing meditation. Reciting their *shlokas* and meditating over

them is a powerful combination that can help one appreciate the prowess of Lord Rishabh. One who recites the eulogical *shlokas* without concentrating on the meaning are merely just pronouncing the *shlokas*. They are unable to conceive the depth of the *shlok*. Recitation of *shlok* is undoubtedly beneficial, but just rote reading cannot help one attain the level they aspire to. Why do we do *stuti*? It is done to achieve certain benefits. If its efficacy is not apparent, then its utility cannot be acknowledged either.

*One ascetic got initiated by his Guru in childhood and became his disciple. He used to live with his Guru and offer his services to him. The disciple spent his days helping the Guru in daily chores. One day while cleaning the room of the Guru the disciple broke his Guru's favorite idol. The disciple became nervous about this and thought – "this idol was handed over to my Guru by his own Guru. He loves it and respects it. How will he react when he finds out that I broke it? What should I do?"*

*The disciple had an idea. When the Guru came to his room the disciple bowed down and offered his salute to the Guru. He then said - "Guru! I have a question, could you please answer it?"*

*Guru – "What do you want to ask?"*

*"I want to know the cause of a person's death. Why does one die?"*

*Guru - "That's a simple one! One dies when his time has come."*

*The disciple immediately pulled out the broken idol and placed it in front of his Guru and said - "Gurudev this idol has broken".*

*Guru - "How did it happen?"*

*He replied - "Gurudev, its time had come. You said when time comes, man dies. Similarly, when time comes objects too die."*

*Guru was impressed by this response of his disciple. The name of that disciple was - Bokoju.*

To impart wisdom to his disciple, the Guru said – “Bokoju! This broken idol has therefore taught you that when your loved ones die you should always think –their time has come and so they died. Other than this you should not distress yourself with other thoughts.”

Bokoju said- “Gurudev, I will always remember the lesson I learnt by the damage of this idol. I will never forget it.”Bokoju practiced what he promised. Each time an incident occurred leading to destruction or loss he would tell himself - “its time had come”.

The moral of this is that even the departure of loved ones should not disappoint or distress anyone. He, in his life lived with this fact – “whoever comes into our contact certainly departs from us.”Every incident can teach us a lesson if we recognize it. These

**Every incident can teach us a lesson if  
we recognize it.**

three *shlokas*  
(28,29,30) of  
*Bhaktamar* impart  
profound message

to us. One can solve problems by meditating on Adinath in blue, sunrise red and white colours.

### **Leshya Dhyan (Colour Meditation)**

These three *shlokas* of *Bhaktamar* constitute three practices of *Leshya dhyan* (colour meditation). If we only do *stuti* but fail to visualize the Lord in his right surrounding and do not establish oneness with him, the impact of that *stuti* is lost. Verbal recitation of the *shlokas* does not lead to the desired impact. It is important to understand what one is seeking while reciting. The *shlokas* below have their own individual significance and are combined with the right ‘colour’ visualization of the Lord.

It is said in Logic – “*na hi kapardikaa maatrena dhanavaan ityuchyate*”. Only by having a *kowdi* (barter token of very low

value) one cannot be called rich. Similarly, only by reciting the *shlokas* one cannot be called *bhakt* (devotee). Conjunction of word, meaning, connotation of the words, and the experience of the oneness with the Lord bring the desirable result of *stuti*.

## **1.0 Prayer for Mental Peace**

Blue colour (analogous to peacock's neck) is the colour of healing and peace. One who meditates on blue colour does not need to take a tranquilizer or any other medicine to calm down. Recite the *shlok* below and visualize Lord Rishabh surrounded by a blue aura sitting under the Ashok tree. Ashok tree with bright blue colour, Lord Rishabh and blue colour aura – all three needs to be visualized simultaneously while reciting the *shlok*. It will aid one to achieve mental peace and subdue their passions.

*Uchchaira-shoka-taru-samshrita-mun-mayookha,*  
*Maabhaati rupa-mamalam bhavato nitaantam |*  
*Spashtol-lasat kirana-masta-tamo-vitaanam,*  
*Bimbam rave-riva payodhara-paarshva-varti ||*

## **2.0 Prayer for Inner Power**

When we meditate on Lord Rishabh sitting on the throne we should visualize him in a bright sunrise red aura. This color meditation is a technique of exploring the inner power and awakening the third eye (intuition). Glowing sunrise is the colour of vigour, activeness and awakening. It helps in increasing vigor or enthusiasm, and awareness. One must recite the below *shlok* by visualizing the Lord seated on the throne with an upsurge of reddish rays and rising sun enveloping him. Practice of this meditation will help in awakening and intensifying the inner power.

— 29 —

*Simhaa-sane mani-mayukha-shikha-vichitre,  
Vibhraa-jate tava vapuh kanakaa-vadaatam |  
Bimbam viyad-vilasa-damshu-lataa-vitaanam,  
Tungo-dayaadri-shira-seeva sahasra-rashmeh ||*

### **3.0 Prayer for Pacification**

The third practice is to meditate on Lord Rishabh by visualizing a white aura around him. One should recite the below *shlok* in a serene voice while visualizing the fanning of *chanvars* (flywhisk), white rays of moon, white jasmine or white streams of water falling from the top of Mount Meru and Lord Rishabh sitting amidst them. Meditation of bright white colour is an important practice to pacify passions and all negative emotions.

— 30 —

*Kundaa-vadaata-chala-chamara-chaaru-shobham,  
Vibhraa-jate tava vapuh kala-dhauta-kaantam |  
Udyach-chha-shaanka-shuchi-nirjhara-vaari-dhaara,  
Much-chais-tatam sura-gire-riva shaata-kaumbham ||*

*Bhaktamar* is an important *stotra*. It is believed that there were miracles when Acharya Maantung composed this *stuti*. He became free from shackles. Such miracles are not possible by mere rote reading of the *shlokas*. True power is released when one understands the essence of the *shlokas* and areable to visualise the Lord.

There are five seed *mantras* of the five elements. Those mantras are *yam, vam, ram, lam, ham*. These seed *mantras* become powerful by a strong deep feeling of oneness. This is an established fact. If the *mantra* 'ram' is recited thousand times with full engrossment it increases the temperature by one degree. Similarly, the recitation of 'vam' thousand times increases coolness by one degree. We

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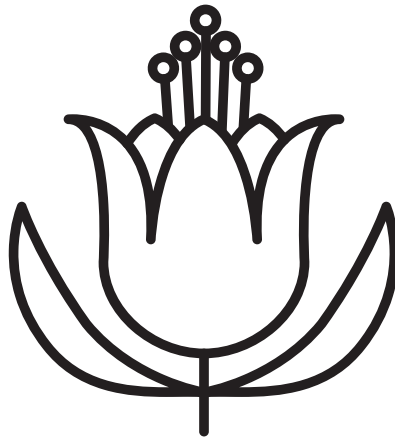
should analyse the power of engrossment. The form of Lord which has been conceptualized by Acharya Maantung is really useful for meditation. One should reflect upon the scientific benefits expressed in these three *shlokas*. By visualizing and practicing the meditation, one will comprehend the deep meaning of *stuti* and will get closer to the path of becoming like Lord Rishabh.







CHAPTER XVI



**The Power of  
Transformation**

— 31 —

*Chhatra-trayam tava vibhaati shashaanka-kaanta,  
Much-chaih sthitam sthagita-bhaanukara-prataapam |  
Muktaa-phala-prakara-jaala-vivridha-shobham,  
Prakhyaa-payat tri-jagatah paramesh-varatvam ||*

Three canopies adorn the space over your head. They have the glow of the moon and are shielding the scorching sun rays. The frills made with pearls are enhancing its beauty. This three-tier canopy symbolizes your supremacy over the three realms.

— 32 —

*Unnidra-hema-nava-pankaja-punja-kaanti,  
Paryul-lasan-nakha-mayookha-shikhaabhi-raamau |  
Paadau padaani tava yatra jinendra! dhattah,  
Padmaani tatra vibudhaah parikalpa-yanti ||*

O Jinendra! Deities create lotus wherever your feet are placed, which are as resplendent as fresh golden lotuses and are adorable because of the rays being emitted from the tip of your nails.

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In a state of awakening, man does multiple activities. Each and every activity forms a mental imprint. In his discourse Acharya Maantung is visualizing a specific state of Lord Rishabh. He is attempting to visualize the Lord giving a sermon in the *Samavasaran* (the place where *teerthankars* deliver their sermon).

The Ashok tree, divine sound, divine drums, throne with embedded gems, three canopies, showering of divine flowers, fly-whisk and halo are the eight *pratiharya* (the eight divine endowments for *teerthankars* created by deities appointed by Indra) which come into existence at the time of a *teerthankar's* sermon. When giving a sermon, sitting beneath the Ashok tree, *teerthankar's* words reach up to one *yojana* (1800 miles). If this *pratiharya* of divine sound exists even after the sermon is completed the Lord will be unable to have a one-on-one conversation with individuals. Thus, these *pratiharya*, which are created by deities, exist only at the time of sermon of *teerthankar*.

*Devaa daiveemnaraa naarim, shabaraa-shchaapi shaabareem|*  
*Tiryanchopi ha tairashchim, menire bhagvad-giram||*

All types of beings attend that religious assembly. It is the extraordinary power of the Lord that deities, human beings, animals and birds understand his sermon. Irrespective of language, every species understands the the profound teachings of the Lord in their individual languages. Deities, and even animals and birds interpret the sermon in their own language.

### **The Significance of the *Chhatra***

*Chhatra* (three-tier canopy) is one such *pratiharya* of the Lord. As soon as the Lord takes his seat in the *Samavasaran* for sermon - a

bejeweled throne, Ashok Tree and a 3-tier canopy appear. What do these canopies look like? Mentioning about eminence of three canopies Acharya Maantung composed the following *shlok* -

— 31 —

*Chhatra-trayam tava vibhaati shashaanka-kaanta,  
Much-chaih sthitam sthagita-bhaanukara-prataapam |  
Muktaa-phala-prakara-jaala-vividdha-shobham,  
Prakhyaa-payat tri-jagatah paramesh-varatvam ||*

He says, 'The canopies are white and lustrous like the moon, embodied with beautiful pearl strings. These pearl strings enhance the beauty of the canopy. Just as an

**A cool head makes the mind calm and results in good health, positive thinking and subsidising anger.**

umbrella protects one from rain and the sun, the canopies protect the Lord from the scorching

heat. The three canopies above the Lord are pure, lustrous and cool. They create a peaceful atmosphere.'

In this poetic presentation there is mention of both the Sun as well as the Moon. Canopy should be cool like moon and shield the scorching heat of the sun. Continuous exposure to the sun can lead to headaches and fatigue. Head needs to always stay cool. This is why men wear turbans, caps, hats or wigs, to protect their head from the heat. A cool head makes the mind calm and results in good health, positive thinking and subsidising anger. In fact, this is also the reason why it is recommended to meditate with a pictorial visual of the moon, as moon is considered to be cool and calm. A person whose anger, agitation and aggressiveness trigger instantly should visualize moon at their frontal lobe when meditating. This will aide in pacifying their anger.

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## **The Significance of Number Three**

You may question - why a three-tiered canopy, why not just a single large one?

Historically and mythologically the number “three” has always been of significance. For example, we always bow down thrice for respect and also recite the *vandana* three times. Number “three” represents the three realms – heaven, earth (Human world) and hell. Indra is the God of heaven. *Chakravarti* or emperor is considered to be equivalent of God of the human world. No single person is the master of all three realms. Only one who has reached beyond the three realms can be the Lord of all three worlds. He, who relinquishes all wordly attachment, is called the Supreme Being. Everyone willingly accepts him as God. One who forcefully dominates others can never be accepted by all. One who is limited to a particular space can never be the God of three realms. Adinath is beyond the limit of space and time and has renounced all attachments, thus eligible to be the Lord of three *Trijagat* (realms). Hence, the number ‘three’ is significant.

## **The Vibrations of *Teerthankars***

In the *Sthananga Sutra*, a question was posed – Is there any single moment when peace or happiness prevails in hell? In response to this it has been said that each time a *teerthankar* is born, peace prevails in hell too. At the time of the birth of a *teerthankar* good vibrations travel through the three realms and cause peace even in hell. Similar effect occurs at the moment of liberation of *teerthankars*. This is because *teerthankars*’ aim is to create happiness and peace in the entire universe. Therefore, they are the Lord of three worlds.

*Chakravarti* is an emperor of six divisions of *Bharat Kshetra*, but this position is attained by subjugating another's right and causing untold pain or misery. One who becomes an emperor by seizing another's freedom or by instilling fear in others can never be accepted wholeheartedly. *Teerthankars* constantly emanate flow of amity leading to vibrant feelings of friendliness making them adored by all.

We should realize the significance of radiating positive energy in order to transform someone's heart. One who exudes an aura of friendliness embeds their place in everybody's heart. It is very important to eliminate the feeling of hatred and release the stream of love. There is a special practice in spiritual science - a person who is filled with negative thoughts, anger or arrogance gets transformed, if a yogi, who is engrossed in relaxation, transfers the energy of friendliness towards them.

*Anand, the disciple of Buddha, was a spiritual practitioner of meditation. One day the subjects of a kingdom came to him and requested to help their king realise that his cruelty is destroying the kingdom. Anand used his spiritual practice to connect with the king. Anand, first stood facing*

**One who becomes an emperor  
by seizing another's freedom or by  
instilling fear in others can never be  
accepted wholeheartedly.**

*the east, engrossed in deep meditation and transferred his powerful thoughts to change the heart of the king. After*

*that he meditated, facing west, north and south. He collected his powers and transferred the energy of thoughts that could lead the king to become a more peace-loving and compassionate ruler. This practice immediately resulted in the king realizing the troubles he created in his kingdom and resolving to address them. His behavior also changed. He became compassionate as well as benevolent towards his people. This story*

reflects, how good vibrations can travel through the three realms and make a positive difference where needed.

It is an important fact that – one who can transform others and develops the feeling of fellowship in them can become the Lord of three worlds. The essence behind this is that only one who practices the contemplation of friendliness can rule all three worlds. A person filled with hatred can never rule all three realms. Explaining the logic behind the three canopies, Acharya Maantung exclaims that the canopies are symbolic to the Lord's Supreme presence in the three realms which is denoted by the word "*chhatratrayam*".

### **Lustrous Feet**

Another divinity of *teerthankar* is that wherever the Lord places his feet lotus blooms there. It is believed that celestial beings create lotus under the feet of a *teerthankar*. Mentioning this extraordinary quality, Acharya Maantung uses the metaphor of open and shut eyes to describe the blooming of lotus under the Lord's feet. To bloom or open up is the sign of awakening. There are two meanings of the word '*Nava*' – new and nine. Both meanings work in this context. *Navpankaj* means there are nine golden lotus that have just bloomed. Those lotuses neither wither nor shrivel, they always bloom.

Describing the feet of Lord Rishabh, Acharya Maantung said –

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*Unnidra-hema-nava-pankaja-punja-kaanti,  
Paryul-lasan-nakha-mayookha-shikhaabhi-raamau |  
Paadau padaani tava yatra jinendra! dhattah,  
Padmaani tatra vibudhaah parikalpa-yanti ||*

*'Lord! Your feet are like an aggregate of nine blooming golden lotuses. A*

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single golden lotus will not emanate such brightness. On one side yellow rays are emanating from the collectively blooming golden flowers and on the other side a flame is created by the rays emitting from your nails. Therefore, your feet seem beautiful.' He continues, 'Lustrous feet with a tinge of golden yellow colour & rays emanating from nails bring a feeling of reflection. One can see their face in that mirror. Everything is reflected in those bright and transparent rays. Wherever your feet are, heavenly gods create lotus there.'

**One who practices the  
contemplation of friendliness  
can rule all three worlds.**

### **Transformation of Matter**

How strange is this *Atishay*? Your feet do not touch the ground, they walk on lotuses. It's difficult to understand or believe this extraordinary feature of *teerthankar*.

**Great Yogis do not perform  
miracles; miracles occur around  
them.**

One may ask – do celestial beings serve *teerthankars* at all times? It is believed that crores of heavenly beings remain incessantly in *teerthankar's* service. As mentioned in *Jain Puran* – Eight thousand, sixteen thousand and a crore deity remain in the service of *Vasudev*, *Chakravarti* and *teerthankars* respectively. We cannot see them, but we can see their effects.

Many a times when we go to any *shravak's* (laymen who follows the path propounded by *teerthankars*) house and recite *mangalpaath* in their prayer room or the place where they worship deities, they tell us - "*we always remain in your service.*" On this basis, it can be said that it is possible that they remain in *teerthankar's* service and they create golden lotus under their feet.

*There is a well-known incident about Harikeshbal. When he went to the yagyapaat (place of sacrifice), a Yaksha (demi-god; celestial disembodied beings who are believed to inhabit secluded places)*



*was in his service. Harikeshbal had a debate with Brahamin priests. The debate turned out to be unpleasant and later all the priests became unconscious. One can wonder if this was Harikeshbal's doing or the Yaksha's? Actually, on seeing the humiliation by the priests, the Yaksha made them unconscious. Great Yogis do not perform miracles; miracles occur around them.*

This is not some sort of black magic or something created by deities, rather it is a 'natural phenomenon' or 'transformation by nature itself'.

Here is an incident which took place in the nineteenth-twentieth century. Swami Vishuddanandji and his disciple Gopinathji had a special power called 'Surya vidya'. A foreigner came to Gopinathji (kaviraj) and placed a one kilo stone in front of him. Kaviraj asked - what do you want? Foreigner said – I want a rose flower! Kaviraj joined fingers in a specific manner and chanted that particular mantra. The stone transformed into a rose. The foreigner was surprised. Kaviraj asked- what else do you want? Foreigner said- now I want a jasmine flower. After two-three minutes a jasmine flower appeared. The astonished foreigner now said - I want cotton. Within a couple of minutes that flower transformed into cotton. This is the miracle of transformation.

When one knows the science behind simple and complex combination of atoms it can lead to the transformation of objects without any difficulty. If you see divinity (*atishay*) occurring, it may be an example of the creation by celestial bodies or a natural transformation resulting from the power of *siddha yogi*. Everything

on this earth blooms when they come into contact with the feet of an omniscient. Maharishi Patanjali mentioned various kinds of powers that are attained on reaching the pinnacle of spirituality. Those powers are described in the *Vibhutipad* of Patanjali Yoga philosophy. Atoms get transformed into particular forms corresponding to the attainment of power.

*One disciple organized a feast. While the invitation was for one hundred people, one thousand people reached for the feast. The disciple was perplexed and sought for a solution. There was a wise monk there. The disciple reached out to the monk for advice to manage the situation.*

*The monk asked, "What happened? Until yesterday you were looking happy. However, today you look sad and disappointed?"*

*Disciple said – "Wise monk, I've prepared sweets for hundred people, however one thousand people have arrived here. How do I welcome them?"*

*With compassion the monk answered, "Don't worry, I will help you."*

*The wise monk sat near the bowl of sweets and said "Come here and start offering sweets to the guests. Don't worry about the quantity. This bowl of sweets will not deplete even if ten thousand guests arrive."*

*Surprisingly that's exactly what happened. Everybody had their share of sweets. This labdhi (attainment of power due to spiritual practice) is called **aksheena-mahaanas-labdhi**. In the mantra recited in the praise of Gautama Swami, it is clearly mentioned that Gautama Swami had this power. That mantra is:*

***Om namo bhagavao goyamassa siddhassa buddhassa akheena-  
mahaanasassa laddhi-sampannassa  
bhagavan-bhaaskar, mama mano-vaanchhitam  
kuru kuru svaahaa.***

The result of this power is that miniscule food kept in a container miraculously becomes enough for all.

*A monk brought two chapattis in bhiksha. All of a sudden Gautam Swami came there with many monks. Due to his power those two chapattis fulfilled the appetite of everyone. Whether there are four monks or four thousand*

*monks this power satisfies the hunger of all.* In the presence of this power there is no need to ponder over the perplexities. This *labdhi* has the power to transform any matter.

There is a well-known story entitled Aaram shobha in Jain literature. It is said – where ever Aaram shobha used to go a beautiful garden would go with her. Wherever she used to be the surroundings got transformed into a garden. In the presence of *siddha yogi* or omniscient, matter automatically gets transformed into throne, canopy, etc. Lord sits on a slab of stone and it transforms into a throne. Atoms around the Lord take the form of canopy. This is due to natural transformation of matter. Anything is possible when inner power awakens and will power strengthens. Matter transforms as per resolution. Hence, it is no surprise that matter gets transformed into golden lotuses under the feet of Lord Rishabh. Specific miracles happen around those people who practice intense spirituality

*When Acharya Rishirai, the third Acharya of Terapanth, went for vihar (bare feet journey) the weather would inadvertently become pleasant. Even if he commenced his journey in scorching heat, clouds would form a symbolic umbrella over him to protect him, making the journey easy.*

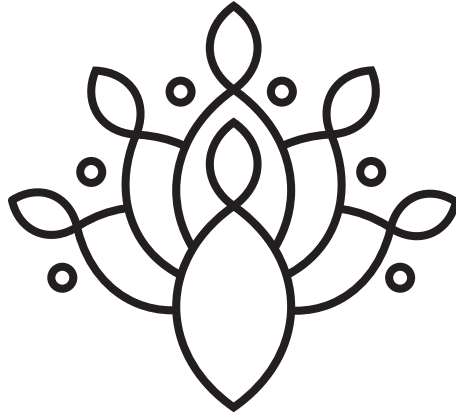
*I've also experienced the same thing. Once there was a vihar in the afternoon. Devotees said – it is peak summer and the sun is intense today. How will the vihar be possible in this weather? I said – “let us see what happens. Vihar cannot be avoided.” At the planned time the vihar began. Within five to seven minutes of initiating the vihar, the sky was filled with clouds and the scorching sunlight disappeared.*

This is due to transformation of matter. This is a mysterious phenomenon. One who knows this secret cannot be shocked by any subject. It is necessary to learn the mysteries & only those who perform spiritual study and meditation can avail that.

*A king developed a keen interest in spiritual study (svadhyay) during his old age. His minister noticed this and came to the king and said - O Sir! It is good that you began svadhyay, but you have started this late in your life. Now even if you study you will only manage to be a lamp. The king asked – Why do you say so? Minister said – one who begins to do svadhyay in young age becomes like the sun by the time he is in his old age whereas one who starts svadhyay in old age, remains like a lamp. He will not reach the stature of sun. The king said – It does not matter whether I will be the sun or the lamp, as long as I am illuminated.*

If we take up *svadhyay* diligently with a view of becoming a learned person or practice meditation, then we'll attain the divine illumination of knowledge and in that state, nothing remains mystic or surprise. The secret of *labdhi*, *riddhi* or *yogajvibhuti* (power) will be understood. The composer has excellently described the *Atishay* of Lord Rishabh in these *shlokas*. By reading these *shlokas* we automatically bow down with devotion towards spiritual and transcendental power.

CHAPTER XVII



***Atishay: Divinity  
of the Lord***

— 33 —

*Ittham yathaa tava vibhutira-bhooj-jinendra!  
Dharmo-pdeshana-vidhau na tathaa parasya |  
Yaadrik prabhaa dina-kritah prahataan-dhakaaraa,  
Taadrik kuto graha-ganasya vikaashi-noapi ||*

O Jinendra! The power during your discourse is not seen in any other deity. How can the brightness of twinkling constellations be the same as the darkness dissipating dazzle of the sun?

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*Schyotan madaa-tila-tilola-kapola-moola,  
Matta-bhramad-bhramara-naada-vividdha-kopam |  
Airaava-taabha-mibha-muddhata-maapa-tantam,  
Dristvaa bhayam bhavati no bhava-daashri-taanaam ||*

The devotees who have submitted to you are not scared even of an attacking mad mammoth like Airavat who is disturbed by the intake of *mada* oozing from its temple and which is being incessantly goaded by humming bees. They are always fearless.

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In the *stuti* to Adinath, as Acharya Maantung is narrating all the incidents he is also reviewing them. He expresses poetically—'Lord! I have not seen this divine power that I witnessed in the *Samavasaran* (the place where *teerthankars* deliver their sermon). I have not experienced with any other Lord divinities like Ashok tree, divine canopies, and divine sound' In the present context, the word 'other' denotes a deep meaning. Here the meaning of 'other' is – *Aveetarag*, one who is not free from attachment and aversion.

### **Power of Veetaragata**

There are two categories of spiritual aspirants – *Veetarag* and *Aveetarag*. The power which is manifested in *Veetarag* cannot be found in *Aveetarag*.



**When a person  
becomes Veetaraag,  
power manifests in  
them automatically.**

In the text - Patanjali Yog-darshan, Patanjali, discussed about *siddhi* (specific power) in the chapter of *Kaivalyapad*. The first maxim of *Kaivalyapad* is – *janma-ushadhi-mantra-tapah-samaadhijaah-siddhayah*. There are five causes of *siddhi* – *Janma* (birth), *Aushadhi* (medication), *Mantra* (sacred syllable having spiritual power), *Tap* (penance) and the highest state of *Samadhi* (bliss). Some people have special powers since birth. Medicine and *mantra* also become a means to attain some *siddhis*. Austerity and blissful state becomes the cause of attaining specific powers. When a person becomes *Veetarag*, power manifests in them automatically. When all three – *aavaran* (obscurance), *vikar* (distortion) & *avarodh* (impediment) are destroyed, then the state of *Veetaraagata* is attained. No obstruction, distortion or impediment remains when knowledge obscuring, perception obscuring, deluding and hindrance producing (*gyanavarana*, *darshanavarana*, *mohaniya* and *antaray*) *karmas* are destroyed. All powers manifest in this state only.



A *Veetarag* has the power to influence the environment around him. Surrounding atoms change their forms accordingly. It is said – Go near a *Veetarag*, animosity will be destroyed. In this context following maxim is appropriate –

*“Ahimsaa-pratishtthaayaam tat-sannidhau vairatyagaah”.*

Animosity does not stay in the presence of one who strictly follows complete nonviolence or has attained utmost nonviolence. One should not just practice nonviolence but master it. Where there is mastery in practice, transformation of atoms occurs inevitably. In fact, it brings changes in both living being as well as non-living objects. It is actually a result of *Veetaragata* (absence of attachment and aversion) or the elimination of obstructions. Giving emphasis to this fact, Acharya Maantung composed this *shlok* –

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*Ittham yathaa tava vibhutira-bhooj-jinendra!  
Dharmo-pdeshana-vidhau na tathaa parasya |  
Yaadrik prabhaa dina-kritah prahataan-dhakaaraa,  
Taadrik kuto graha-ganasya vikaashi-noapi ||*

*‘Lord! The specific power you attained is because of your Veetaragata and elimination of karma. Therefore, your method of giving religious discourse is powerful.’* Clarifying his statement through an example, Acharya Maantung says – *‘Can any other stars and planets have the same radiance as the Sun? The Sun penetrates through the darkest of darkness, brightening everything that comes its way.’* In this *shlok* the poet tried to see Adinath from an external perspective, but his personality can be described from inner perspective too.

### **Spiritual Explanation of Atishayas**

There are two standpoints to describe anything – *Vyavahar naya* (pragmatic standpoint) and *Nishchay naya* (transcendental

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viewpoint, a view which accepts the real nature of an object). If we look at Adinath from pragmatic point of view we come across *lakshans* (figurative sense of a word) like throne, Ashoka tree, fly-whisk, etc. But if we describe Adinath from transcendental and spiritual outlook it can be said

- ◇ One who has mastered *Aasan siddhi* (postures) or who can sit in a particular posture for long time is called *siddha yogi*. The place where a *siddha yogi* takes seat transforms into *simhasan* (*superhuman magnificence of the teerthankar; a throne made of crystal; the teerthankars delivers the sermons by sitting on it*). One of the Jain Acharyas has written - one who does not have command over *aasanas* does not have the knowledge of Jain Metaphysics. *Aasan siddhi* is essential. To do *aasan* is one thing and mastering them is a completely different aspect. In the present context, spiritual explanation of *simhasan* is – one who has supreme command over *aasan*.
- ◇ One of the *atishay* is – Ashok Tree. How does misery exist in the state of eradication of *moha* (delusion)? *Shok* (misery) is the form of *moha*. *Ashok* (happiness, absence of misery) extemporaneously comes into existence where there is eradication of *moha*. Where there is no *moha* there is no *shok*. From a spiritual outlook occurrence of Ashok Tree is possible only in the moment of eradication of *moha*.
- ◇ Another *atishay* is - *Shvet chanvar* (white fly whisk). It can be said that poet has used white flywhisk to represent the *shukla leshya* of Lord. Where there is *Shukla leshya* or flow of pure emotions there is only whiteness and complete absence of animosity.
- ◇ Next *atishay* is - *Chhatra* (three-tier canopy). If the awakened souls have completely stopped the influx of *karmas* i.e. state

of *samvar*, then why will the canopy not appear? For them the canopy is not just a 3-tiered one but the entire world becomes their canopy.

These internal qualities that have depicted symbolically are from a pragmatic standpoint. From the transcendental standpoint, these qualities – *aasan siddhi*, *shukla leshya*, *amoha*, and *samvar* can be illustrated as specific features of spiritual yogi. *Vibhooti* (divinity) such as Ashok tree, canopy, flywhisk and throne are symbols of those specific features. People can see symbols that are external, but do not see the internal mastery of specific qualities. However, Acharya Maantung has used metaphors and symbols to interpret his view, but we shouldn't limit ourselves with those symbols alone. We should try to reach out for the deeper essence of spirituality that lies behind those symbols. Only then the depth and feelings of author can be fully comprehended.

**The one who praises you,  
establishes oneness with a  
Veetaraag like you; becomes  
free from fear.**

### **A New Dimension of Stuti**

After the illustration of *Atishaya*, Acharya Maantung gave a new dimension to *stuti*. 'Fearlessness' became the subject of *stuti*. He says – '*The one who praises you establishes oneness with a Veetarag like you; becomes free from fear.*' There are many kinds of fear. A poet keeps in his mind the peripheral facts while composing his literary work.

### **Losing the Fear of Elephants**

In those days elephants caused fear. Today with urbanization the situation is different. However, people who live in dense forest of

Vindhaychal, Assam, Karnatak, etc. do face the fear of elephants.

*Once a monk took a foot journey to Assam. While passing through the towns people warned him, "Sadhviji! do not take this path, this jungle is full of elephants." Sadhvi Mohanaji (Rajgarh) continued to cross the jungle barefoot. While passing through the jungle a big elephant confronted her. She did not stir from her place and stood fearless. The elephant and Sadhviji both stared at each other. Sadhviji started to chant the Namaskar Mahamantra. The vibration of the mantra reached the elephant as a result of which it changed its path. Sadhviji moved ahead without any hurdles.*

### **Importance of Elephant**

Nowadays, elephants are confined to jungles and sanctuaries. However, in olden times elephants posed the biggest threat to towns. Kings took pride in owning powerful elephants. There are instances where *Rajhasti* (king's elephant) became frenzied because of *mada*, a liquid that oozes out of the elephant's temples. The elephants would brake free from its chains and cause destruction in the town. There would be chaos everywhere. Whoever came in its path was crushed. Frightened, people closed the doors of their houses and fled to the terrace. It was very difficult to control and pacify those terrified elephants.

Kings were in a dilemma whether to keep elephants or not. Elephants assured great level of security to their kingdom and were critical. Only elephants had the capability to break the high walls and iron gates of the castles and forts surrounding the town. They could use their collective power to brake down the large iron gates and walls surrounding the enemy's forts.

There were four types of army- *Gaja-sena* (elephantry corps), *Ashwa-sena* (cavalry corps), *Rath-sena* (chariot corps) and *Padaati-*

*senā* (infantry corps). Among these, elephantry was considered the most powerful. Just as in modern days tankers are always in the front line, similarly, then elephants were used as the front line. Elephants were as important then as tankers are today. In fact, you could consider elephants as living tankers compared to modern lifeless tankers made of matter. For a common man living in this modern age it is difficult to comprehend the importance of elephants in the army.

*Once an elephant came to a village. Those villagers had never seen an elephant. The entire village was excited to see the huge animal. Some rich farmers came to the mahout and asked - "Is this an animal?"*

*Mahout replied - "Yes, it is an elephant."*

*Farmers asked - "Would you like to sell it?"*

*Mahout replied - "Yes I can sell it"*

*Farmers - "At what price?"*

*Mahout - "Five thousand rupees!"*

*As soon as the farmers heard the price they went silent. In that era five thousand rupees was a considerable sum of money.*

*People asked, "What is the utility of such an expensive animal?"*

*Mahout replied - "It is useful in riding."*

*People - "Does it give wool?"*

*Mahout - "No, it does not give wool."*

*People - "Does it give milk?"*

*Mahout - "No, it does not give milk either."*

*“Then what is the use of an animal which gives neither milk nor wool? Sheep is better as it gives both milk as well as wool. Five thousand rupees is a far-fetched amount, we will not purchase this animal even for five kodis (coins or pennies).”*

There are different perspectives to evaluating different things. If we consider the above story from the perspective of wool or milk, elephant holds no value. But if we had to consider from safety point of view, elephants are the most valuable. Problem arises when the elephant that assures safety becomes a cause of destruction. When elephants became fanatic and go out of control they create havoc. When such dangerous situations arose people would chant *amantra* to get rid of the fear of the elephant.

### **The Power of the Shlok**

The name of this thirty fourth *shlok* of *Bhaktamar* is *Gaj-bhaya-nivaran stavan* i.e. getting rid of the fear of elephants. Acharyas and scholars of *mantra vidya* have composed supporting *mantras* for the *shlokas* of *Bhaktamar*. However, they did not write any *mantra* for this *shlok*. In their view this *shlok* is a *mantra* in itself. When a situation arises where people fear elephants, then chanting of this *mantra* aids in eradicating that fear.

**When one becomes  
unified with you,  
accepts your virtues  
and inculcates them  
becomes valiant and  
fearless.**

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*Schyotan madaa-vila-vilola-kapola-moola,  
Matta-bhramad-bhramara-naada-vivridha-kopam |  
Airaava-taabha-mibha-muddhata-maapa-tantam,  
Dristvaa bhayam bhavati no bhava-daashri-taanaam ||*

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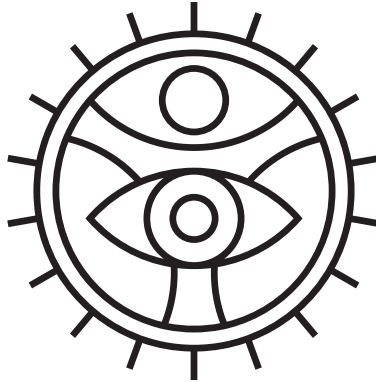
Acharya Maantung assures that the one who recites the name of the Lord can get rid of the fear of not only a common elephant but also *Airavat*, the elephant of Lord Indra. Acharya Maantung describes *Airavat* as an undisciplined and discourteous elephant. There are 2 types of elephants – trained and barbaric. A disciplined and trained elephant is useful. Their skillful performance leaves people spellbound. They become a source of livelihood.

However, Acharya Maantung is depicting a rude, undisciplined and untrained charging elephant. From the temples of such elephant's liquid (*mada*) oozes out. The elephant's cheeks get wet by the constant flow of the liquid making the ground mucky. When such kind of *mada* oozes out it emits a strange smell that attracts bees. As the intensity of this odour increases, swarms of bees gather over the elephant. The bees start buzzing in the elephant's ears and sting it making it wild and furious. On one hand there is a frenzied elephant and on the other hand buzzing bees. The sharp sting makes the elephant more aggressive. The elephant brakes loose of all chains and wrecks destruction.

It is mentioned in *Acharanga Sutra* that when Lord Mahaveer took initiation (accepted sainthood) as per rituals his body was sprinkled with aromatic ingredients. After many days his body continued to have the fragrance. Ironically that fragrance attracted bees and stung him. Under such circumstances Acharya Maantung vows – '*Lord! Whoever takes refuge under you in situations like these becomes free from fear. When one becomes unified with you, accepts your virtues and inculcates them becomes valiant and fearless.*' Aforesaid *shlok* is a *mahamantra* for eradicating the fear of elephants.

Just as fear has many facets, the practice of fearlessness is manifold. Various types of fears have different related *mantras* to ease and eradicate them. One who chants these *mantras* diligently can even tame a notorious elephant.

CHAPTER XVIII



**Fearlessness: Vibration  
and Transformation**



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*Bhinnebha-kumbha-gala-dujjvala-shoni-taakta,  
Muktaa-phala-prakara-bhooshita-bhoomi-bhaagah |  
Baddha-kramah krama-gatam harinaa-dhipoapi,  
Naakraa-mati krama-yugaa-chala-samshritam te ||*

A ferocious lion tears open the temples of an elephant and scatters around white bones which look like pearls coloured in crimson with blood. Even such a lion is unable to move and attack a devotee who has taken shelter at your secure feet, equivalent to that of a mountain.

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*Kalpaanta-kaala-pavanod-dhata-vahni-kalpam,  
Daavaa-nalam jvalita-muj-jvala-mut-sphulingam |  
Visvam jighatsu-miva sammukha-maa-patantam,  
Tvan-naama-kirttana-jalam shama-yatya-shesham ||*

Even a raging forest fire, kindled by the winds of doomsday and incandescent sparking flames, is extinguished by hailing your name that acts as a life-saving water here.

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There are many problems in this world. Fear is the most significant problem. There is no greater remedy than fearlessness and no greater cause of sorrow than fear. Real cause of sorrow does not incapacitate a human as much as its fear does. Often humans create imaginary problems and feel sorrowful. Lord Mahaveer has given a sacred *mantra* for fearlessness and its practice is well known.

Acharya Maantung has emphasized on developing the practice of this *mantra*. There is a need to awaken the consciousness of fearlessness and to make the consciousness of fear dormant. Fear can arise from multiple reasons. The *Sthananga Sutra* has classified fear into seven types, however, the causes of fear are not limited to just seven but can be in hundreds. We have heard of brave men having no fear of pistols and guns but running away from rats.

### **Mantra to be Free from Fear**

Fear being ubiquitous in all ages, the composer has tried to strengthen the feeling of fearlessness. In the previous *shlok*, the composer has stated that if the fanatic *Airavat* elephant approaches you and causes terror then how do the hymns of Adinath work How does it become a savior. The present *shlok* is to face the fear of lion. A ferocious lion can cause more fear than an elephant. It is indeed the king of the jungle, the most powerful animal. Due to deforestation and urbanization, jungles and wild animals that inhabit them are rapidly declining. In that era, there were many lions and therefore there was terror amongst the people. It was a great cause of fear. The composer has narrated a *mantra* to be free from the fear of lion -

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*Bhinnebha-kumbha-gala-dujjvala-shoni-taakta,  
Muktaa-phala-prakara-bhooshita-bhoomi-bhaagah |  
Baddha-kramah krama-gatam harinaa-dhipoapi,  
Naakraa-mati krama-yugaa-chala-samshritam te |||*

Acharya Maantung says – ‘A man and a lion are moving towards one another. The lion reaches near the man’s feet and does not attack. Isn’t this surprising? A man who is weaponless goes closer to the lion, yet the lion does not pounce - how is it possible?’ The composer says – ‘That lion was not an ordinary lion. It was the one who just killed an elephant and ruptured its *kumbhasthal* (temples). Stream of blood that was oozing down the elephant was resplendent.’

Question arose – From where did the brightness come? The blood flowing from the elephant’s body made the earth red. Lion ruptured the elephant’s *kumbhasthal* and *gajmukta*(adorning pearls) were falling down. On one hand blood is dripping and on the other hand pearls are falling from the *kumbhasthal*. Pearls are white, and blood is red. The glow of both red and white was emanating and caused brightness

The paws of the lion were soaked in blood. It was in a state of rage. In such a scenario the man went closer to lion’s feet without any danger. It appears as though the lion’s emotions were frozen; its legs shackled. The prey was a heady yet the lion was motionless. That man kept on stepping forward, but the paws of the lion did not move at all. Presenting the reason behind this miraculous phenomenon, he says – ‘Lord! That man was in the shelter of your feet. This is why the lion was powerless to attack your devotee.’

It can be said that Acharya Maantung has somewhat exaggerated here. Is this a hyperbole or realism? Let us examine it. There are two

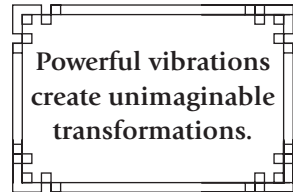
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types of principles - one is hyperbole and the other realism. The principle of hyperbole exaggerates every matter. While in realism the speech is neither exaggerated nor condensed, the matter is stated as-is. The tribute of the composer is real, but it appears to be exaggerated in general reading. It is obvious to question - how can a man face a lion? Why will a lion remain pacified? Should a person be scared of a lion or the lion be scared of the person? From a gross point of view, we can observe a tinge of hyperbole in this composition of Acharya Maantung. If we understand by analysing it from a subtle point of view, then we can conclude that this is realism; it is possible, it happens.

### **Theory of Vibrations and Transformation**

The theory of the subtle world is the theory of vibrations. The language of vibrations is operative here. Powerful vibrations arise in a person with strong faith and with resolute self-confidence. These powerful vibrations cause transformations. We should focus on both of these principles.

Principle of vibrations and principle of transformation - both are related. A certain kind of vibration will trigger a relative transformation. Similarly, when there is a certain type of transformation it will generate the related vibration. Powerful vibrations create unimaginable transformations.



*Once a man came to me and narrated*

*- I was severely ill. I went to a doctor for diagnosis. Doctor said that this disease is incurable. No medicine can be effective. I stopped my medicines and started chanting the prayer - "Arahante Saranam*

*Pavajjaami". I left the shelter of doctors and medicines and accepted the shelter of Arhat (teerthankar). Days passed. My health started to improve. I got rid of the incurable disease and went to the same doctor for a medical review. The doctor's eyes were wide in shock. He asked me how was that possible. As per medical science this is not possible. I said - "This is the result of Arhat's shelter. The vibrations of prayers done with faith have changed the undesirable result to a desirable one."*

Within this context, an incident of Haryana is also worthy of being mentioned.

*A person had a ghastly accident and his ribs and lungs were severely damaged. Doctor said - "This is a small town, treatment is not possible here. Take him to Hissar". The doctor from Hissar also expressed his inability to treat and said - "This is a very severe accident. Treatment might be possible at some renowned hospital in Delhi".*

*That man was in a state of coma. His family had good contacts with the Chief Minister of Delhi. So, he was taken to Delhi and was admitted immediately in the hospital. Treatment began for him. The doctor started taking images of the accident-prone body parts from a sophisticated medical instrument. Shockingly there was an image of a saint in the picture of ribs. The doctor was amazed - "How did this image appear in the heart? Who is this white attired man?"*

*The man was in a state of unconsciousness; who could answer the doctor's question? With time the patient's health improved. and he regained consciousness. Doctor showed him that picture and asked - "Who is he? How did this image take shape in the heart?"*

*The person said - "This is my Lord's photo. The moment I met with the accident I started chanting his name visualizing his image. The prayers were constant even in my withered condition and I was continuously visualizing him. Even in that unconscious state I could connect with my Lord. That visualization got imprinted in my heart."*

This is the principle of transformation and vibrations. It cannot be interpreted in this material world. Similar incidents have been discussed in American journals. *The psychologist took a scan of a man's brain and image of a huge car was seen in the scanned picture. Brain's photo was taken where a picture of a multi-storeyed building appeared.*

How did the picture of a car and a multi-storeyed building turn up? This is the theory of transformation. The emotions that you have at a given point of time, lead to transformations within your inner world. On the outside, it would appear - this is a man; this is a man's brain. But on the interior transformation occurs from the thoughts that you create - of a car, multi-storeyed building or any other object about which you think or contemplate. The form in which mind's aspiration is, transformation takes place in that form itself.

Jain philosophy states -

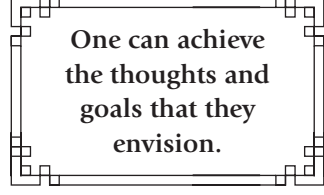


*Jam jam bhaave aavisayi, Tam tam  
bhaave parinamayi |*

One can achieve the thoughts and goals that they envision. The language of the material world is - this is a man. The language of the subtle world is completely different. In that world, from a transcendental point of view, he can sometimes be a man, sometimes a horse, sometimes an elephant or even a lion. He will get transformed into the object he contemplates about. This theory of the subtle world is different from that of the gross world.

On the basis of these principles of vibrations and transformations,

we can understand the scenario of the person walking towards the lion without any fear whatsoever. By panicking the person would possibly die. Acharya Maantung says - "After seeing the lion the man remembers and eulogizes you. The time when he eulogizes and remembers Adinath, he himself embodies the lord at that instance."



Jayacharya (the fourth Acharya of Terapanth) wrote –

***Paathaamnaa-kartaam-bhanee, Paathaa kahiye taahi.***

There are two terms - *Dravya Paatha* and *Bhaav Paatha*. *Dravya Paatha* (weighing stone) refers to a heavy stone of about 1 kg. *Bhaav Paatha* is the person who made the *paatha*, who knows the meaning and utilizes it. Who is *Bhaav* Adinath? *Bhaav* Adinath is the one who remembers and eulogizes Adinath in such a way that while praying he visualizes himself as Adinath and becomes like Adinath. We should recite *Bhaktamar* by becoming *bhaav* Adinath, not a devotee. When we realize our *bhaav* of Adinath, then we will be transformed into Adinath. By achieving this we shall achieve fearlessness.

The following saying of the composer is a fact – one who takes shelter in Adinath and establishes Adinath within themselves, their legs will not stop when confronting a lion. Instead, they will render even the lion motionless. This is an illustration of fearlessness. Many incidents related to this are available in historical Jain narrations.

### **Consuming the Force of Fire**

Another cause of fear is 'Forest fire'. In the earlier times fire would often consume forests, especially the bamboo jungles. The jungles

in Karnataka and South India are dense with bamboo trees. The collision of these bamboo trees results in rapid spread of fire. Even today fire is a cause of untold fear. Despite modern technology for extinguishing fire there is often major loss to life and property from them.

A few years back there was fire in Delhi's Tees Hazari Court. It contained court records of hundreds of years. Before the fire engines could arrive and manage it, the flames had already spread and records of hundreds of years were destroyed. If the mastery (*siddha*) of *Agni shaman mantra* was accomplished and chanted with firm faith, the fire could have possibly been pacified.

Explaining the intensity of this fear, Acharya Maantung says – '*One person was going into the jungle. Suddenly there is fire in the jungle. It spreads like wildfire.*' What does the man do in such a situation? How does he save himself? How will there be fearlessness? Many mantras for fire fighting have been specified in spiritual practices. Acharya Maantung goes on to compose the *mantra* to remain fearless during forest fire:

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*Kalpaanta-kaala-pavanod-dhata-vahni-kalpam,  
Daavaa-nalam jvalita-muj-jvala-mut-sphulingam |  
Visvam jighatsu-miva sammukha-maa-patantam,  
Tvan-naama-kirttana-jalam shama-yatya-shesham ||*

'*A person surrounded by ghastly fire in the forest splashes water by reciting your name. The flames which were extremely terrifying and were like the fire of Kalpantkaal (destructive phase of world, pralay kaal) abate.*' The description of the fire of *Kalpantkaal* is found in *Aagam* literature. It is said that in the sixth era of time cycle there will be a

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shower of fire. The fire of *Kalpantkaal* is as frightening as a nuclear bomb in today's times.

*Kalpantkaal* means *Pralaya-kaal* (destructive phase of the world). The period of Aeon is ending. The brightness of forest fires is similar to the fire stirred by the strong wind of *pralayakaal*. Fire is not just red. The brightness of fire has a mix of yellow and white. Forceful sparks are rising from the bright fire and there are flames all around. Such fierce wildfire is out to vanquish everyone. It appears as though whoever comes in contact with the fire will be engulfed. Such omnipotent fire will extinguish with just a splash of water if that is done when reciting your name. Everyone surrounded by that fire will then be safe.

In these *shlokas*, Acharya Maantung has stated the *mantra* for prevention of fear from lion and from fire. Scholars have opined that these *shlokas* of fearlessness are *mantras* by themselves. Chanting of these *shlokas* can transform the feeling of fear and anxiety. It is hard to believe that these *shlokas* are so potent. Will just reciting of words make this possible? In reality, it is not just the recitation of words but the principle of transformation that can lead to such miracles.

In the language of *yog*, there is a concept of *guna-sankraman* (transmission of qualities) which explains - establish oneness with your epitome (*dhyey* - the one which you meditate on) to imbibe those qualities with you (*dhyata* - one who meditates). On this basis many people praise their lord in their own ways. When people are in a state of fear they praise the lord in the form of *abhaya-dayaanam* (one who gives fearlessness). When they are in a state of anxiety then they praise in the form of *chakkhu-dayaanam* (one who helps to develop right world view), and when they are in a state of instability then they praise the lord in the form of *magga-dayaanam* (one who shows the right path). People not only praise the lord but also work to establish oneness with him.

When there is feebleness of mind, contemplate on Bahubali. When the question of tolerance of sufferings arises, then accomplish oneness with Lord Mahaveer. In context of tolerance, Mahaveer is the epitome. In this manner depending on the quality that needs to be developed, visualize the corresponding quality in the Lord; establish oneness and become like the Lord. It is for this reason that there should be no skepticism on the fact that fear can be prevented and consciousness of fearlessness can be developed.

### **Consciousness about Fearlessness**

Developing consciousness of fearlessness is very important. When this consciousness awakens, seventy to eighty percent of the fear reduces on its own. Most of the problems are imaginary and not real. A person develops fear in his imagination and continues getting scared. If he understands its real nature, then the problems will terminate on their own.

*A king was on out for hunting. His bodyguards were left behind. The king proceeded alone. He met a shepherd at some distance.*

*The shepherd wondered – He is the king, how come he is alone? I should help him, and he moved further.*

*The king saw the shepherd and thought- He is an opponent for sure and is coming to attack me. The king did not recognize the intention of the shepherd and built an imaginative fear for him. He aimed his bow and arrow to attack the enemy.*

*Immediately, the shepherd pleaded in an intense voice- “Sire! I am not your enemy. I am your servant.”*

*The king stopped and dismounted from his horse. The shepherd saluted the king.*

*The King said - “Good that you spoke else I would have killed you.”*

*Shepherd said - "Sire! You have many qualities, but you lack in identifying a man."*

*King asked- "What do you mean?"*

*Shepherd said- "Look, I take hundreds of horses for grazing. Among those I could recognize your horse instantly. You couldn't recognize your devotee, your servant. You didn't even identify that I am your subject." On hearing this the king was ashamed.*

Not just kings, common people face this challenge in their daily lives. They are unable to identify their true self and continue to suffer in fear. If a person analyses their life they will understand how much of their fear is imaginary fear? How much is real fear?

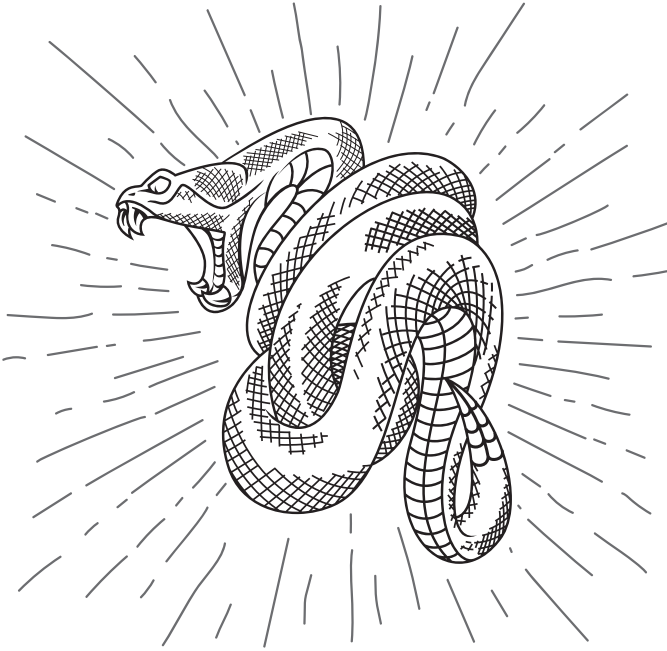
Here is an exercise: On a piece of paper write down all your fears. Now mark out those that are imaginary and those that are real. It is likely that your imaginary fears will be more than your real fears.

The composer tries to awaken the consciousness of fearlessness by praising Adinath. This is an effort to provide relief from both types of fear - imaginary and real. The hope is that we will understand the essence of praise and instead of establishing an identity different from our ideal we will establish oneness with our Lord. Oneness with lord is a sole experiment to awaken the consciousness of fearlessness. In this deeper state we can evaluate the great contribution of Acharya Maantung in awakening fearlessness.

**Oneness with lord is a sole  
experiment to awaken the  
consciousness of fearlessness.**



CHAPTER XIX



***Naagdamani* Hidden in  
His Name**

— 37 —

*Rakte-kshanam samada-kokila-kantha-neelam,  
Krodhod-dhatam phanina-mut-phana-maa-patantam |  
Aakraa-mati krama-yugena nirasta-shankas,  
Tvan-naama-naaga-damanee hridi yasya punsah ||*

A devotee who has absorbed the *naagdamani* (anti-toxin) of your name in its heart fearlessly faces an incoming angry serpent that has blood red eyes, is blue like the throat of an intoxicated cuckoo and has a raised hood.

— 38 —

*Valgat-turanga-gaja-garjita-bheema-naada,  
Maajau balam balavataa-mapi bhoopatee-naam |  
Udyad-divaakara-mayookha-shikhaa-paviddham,  
Tvat-kirta-naat tama ivaashu bhidaa-mupaiti ||*

As darkness is pierced by the rays of the rising sun, similarly the army of a formidable king on the battlefield, where horses are galloping, elephants are trumpeting, and warriors are creating tumultuous uproar, disperse when your name is chanted.

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*H*ealth, Energy and Success – an unfailing *mantra* for all these is – Fearlessness. Where fear is prevalent, power is reduced to half. Where fear is entrenched, digestion gets disrupted, and health is adversely affected. In a state of fear, it is impossible to climb the ladder of success. Acharya Maantung has discussed many causes of fear. He affirms that the one who prays to the Lord becomes fearless in all respects. Analysis of causes of fear and assurance of fearlessness, both resonate clearly in his composition.

### **Fear of Serpent**

Serpents have been a common cause of fear. Snakes have no mutual enmity with humans. Yet humans are afraid of snakes because their bite can be lethal. Although not all snakes are venomous, the entire species has been conjured as vicious. In general, a snake does not bite. It bites only when someone steps onto it or aggravates it.

Here is a well-known incident: someone said to his holiness, the seventh Acharya of Terapanth, Acharya Daalgani - Gurudev! Please remain gracious on us. To which Acharya Daalgani replied – Brother, you be careful too. We won't remonstrate without mistake, nor shall punish without defect. Remember to not make the mistake of stepping on a snake's tail! Acharya Maantung explains this simple rule - touch a snake with your hand, it won't get angry. Even touching any other part of its body will not make it angry. But, step on its tail with your feet and the snake will be furious in a jiffy.

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*Rakte-kshanam samada-kokila-kantha-neelam,  
Krodhod-dhatam phanina-mut-phana-maa-patantam |  
Aakraa-mati krama-yugena nirasta-shankas,  
Tvan-naama-naaga-damanee hridi yasya punsah ||*

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Acharya Maantung says – ‘Lord! A man steps onto a snake with both his legs, nevertheless he is not scared. Such a person is called “**Nirasta Shankah**”, one who invalidates even the risk of fear. He steps on the serpent with such dauntlessness and the serpent surprisingly does not bite. The serpent is not an ordinary one. Its eyes are red. It is as blue as a cuckoo’s throat which intensifies when a cuckoo is intoxicated with lust. Like an intoxicated cuckoo’s throat, the dark blue snake is insolent with anger. It has raised its hood. The person has unscrupulously stepped on such a snake. Still the snake cannot harm him. Neither the anger nor the red eyes are formidable. It calms down.’

Acharya Maantung unveils the mystery hidden behind it –‘Lord! The one who holds your name in his heart as *Naagdamani*, cannot be harmed even by an enraged snake.’

There is an herb called *Naagdamani*. Anyone possessing this herb cannot be persecuted by the fear of snakes. Even the most dangerous snakes cannot harm them. It will not come in the vicinity of this herb. Herbs have amazing effects. Special gems and herbs have the power to turn the impossible into possible. If you want to cross the river and you do not have a boat, you can use the *jalkaant-mani* (special gem) and step into the river. The water will set aside forming a path in the middle.

Another meaning for *Naagdamani* is *janguli-vidya* (a kind of mystical power). A serpent cannot harm a person adept in *janguli-vidya*. He catches the snake with his bare hands, steps on it and yet the snake does not hurt him. There are some people who play with poisonous snakes. They live with so much affection towards them that the snakes do not bite them. I read in the newspaper about a man who had created a world record by being the only human to live with poisonous snakes for days together. None of the snakes bit him, nor harmed him. He befriended them.

## **The Friend of All**

Being friendly is a powerful weapon. Who can have enmity with that person who has befriended all living creatures? Friendliness is developed not just in words, but at an inner conscience level too. A friendly person does not think negative of others, do not speak ill about anyone, do not wish anyone ill-luck, and continuously communicate the emotion of friendliness to all. Everyone wishes to be around such a person. It is said that in the presence of a *Veetarang*, even a lion and lamb can co-habit, even enemies by birth tend to forget their enmity. They come together and sit side by side. The sense of fear or enmity disappears from their conscience.

*A number of animals and birds were sitting near a yogi. Another yogi arrived a few moments later. As soon as the latter arrived all the animals fled, and the birds flew away. The astonished yogi asked – What happened?*

*Everyone was here until now. Why did they leave on my arrival? The first yogi smiled and responded – You have not practiced friendship and fearlessness. The attitude of friendliness and fearlessness within you, will create an aura of attraction around you .*

**The attitude of  
friendliness and  
fearlessness within you,  
will create an aura of  
attraction around you.**

Animals and birds may not have the intelligence like us humans. However, they do have innate subtle intelligence and their instincts are strong. They can sense a person from far and recognize whether they are approaching with the intention to harm or befriend. They can even recognize emotions, whether they are benign or malignant.

*A botanist conducted an experiment. He kept a few plants in a room*

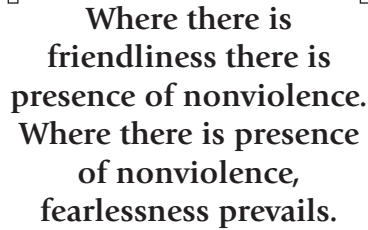


*and installed a galvanometer that could record and indicate the plant's reaction to a stimulus. Next, he sent a person in the room to pluck a few leaves. The person went in and plucked leaves. Now the botanist sent a different person to just be with the plants. The device clearly recorded that the plants were calm in the presence of the second person. Next, the one who had plucked leaves was sent in. This time the plants started responding the moment the former entered the room. The galvanometer's needle started to move. This was the plants' fear on sighting their enemy, the one who had plucked their leaves.*

Where there is practice of friendship, there is no place for fear or enmity. One who has mastered the feeling of friendliness is not afraid of snakes, lions or any other creature. Where there is friendliness there is presence of nonviolence. Where there is presence of nonviolence, fearlessness prevails. Maharishi Patanjali had also said – where nonviolence is completely practiced, hostility relinquishes.

The problem is that we resolve for nonviolence and friendship, but do not practice it. Until the time a resolution remains merely a resolution and is not practiced, nonviolence and friendliness will not inculcate within

oneself and antagonism will not be mitigated. It is important to willfully choose to practice the resolutions made. Grains remain raw until they are cooked. Just by keeping the grains in clay or metal vessel cannot ensure their cooking. Only when it is put on fire and the heat of the flame reaches the raw grain will they start to cook and eventually become edible.



**Where there is  
friendliness there is  
presence of nonviolence.  
Where there is presence  
of nonviolence,  
fearlessness prevails.**

To achieve the perfect state of friendliness, it is important that the resolution receives heat in the form of contemplation. It is under the flame of contemplation that the resolve of friendliness reaches its determinant stage. Here, the meaning for *Naagdamani* can be – seeking friendliness; or subsidizing, pacifying or eliminating attachments and aversions. When attachment and hatred is eliminated, sense of friendliness for all creatures inevitably awakens. Fearlessness and nonviolence emerge and the feeling of friendliness spreads all around. Fear and enmity disappear. In such a state, the poisonous snake sinks in the constant flow of friendliness and transforms itself.

### **Fear of War**

Another cause of constant fear is – war. It was more prevalent in ancient time. Kings of small provinces would be at war with each other. The kings of big territories constantly fought battles to capture the smaller provinces and increase their power. Even today battles are being fought but in different ways. Everyone is petrified of the catastrophe caused by wars. Once a war is waged, an army is deployed, and the entire region is ruined. In the following *shlok*, Acharya Maantung uses this context to explain that war does not affect the one who prays to you -

—38—

*Valgat-turanga-gaja-garjita-bheema-naada,  
Maajau balam balavataa-mapi bhoopatee-naam |  
Udyad-divaakara-mayookha-shikhaa-pavidham,  
Tvat-kirta-naat tama ivaashu bhidaa-mupaiti ||*

Explaining the conditions of battle, Acharya Maantung said – ‘A powerful army led by a mighty king is eager to fight in a battlefield. The army is armed with horses that can jump high, fast and agile and can

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*leap across rivulets. The fierce sound of roaring elephants leads to mass destruction sending shiver down commoners. Even such an army of a mighty king cannot harm the person who prays to you.'*

The description in the *shlokas* is reflective of the era the poet belonged to. A poet will always depict scenarios that he has witnessed. Today, if a poet wishes to describe a war scenario they will not mention horses and elephants. Instead, they will write about an army equipped with missiles, tankers, atomic and nuclear bombs, capable of mass destruction. Even such an army can be calmed down with this *shlok*. The composer writes that even the most powerful king, who seems to be indomitable with his ferocious horses and elephants flees away. Acharya Maantung uses an analogy to validate this fact – '*Just like the rays of the rising sun beats darkness and destroys it, one who establishes connection with you; commemorates you, beats even a mighty king.*'

Eradication of fear of snakes can be understood but diffusing the strength of warrior kings seems incomprehensible. Can a simple prayer end a fierce war? Can the enemy flee? While this may seem as an exaggeration it is not. This statement is relative to faith. It appears that the poet, drowned in his faith and overflow of emotions, has said that the horrid war will end, and the warriors will flee when chanting the *mantra*. With the strength of mere faith, is it truly possible?

### **Strength of Faith**

*Gautam Buddha was standing in meditation.*

*A demigod asked him – Tell me, which is the most supreme wealth? Which ras (essence or flavour, it connotes a concept in Indian arts about the aesthetic flavour of any visual, literary or musical work that evokes*

*an emotion or feeling in the reader or audience) is the best? If you do not give the correct answer, I shall kill you.*

*Buddha replied – Even if I do not answer, you will be unable to kill me. Eitherways, I will answer your question. Faith is supreme among all wealth.*

*One who does not have faith is truly poor. People who have a lot of materialistic wealth, but lack faith and self-confidence suffer immensely. We have seen prosperous people crying like babies. Those who do not have faith and self-confidence can never lead a happy and peaceful life. Anyone who has the strength of faith and great self-confidence can never be nervous in any situation.*

*The second question – Which ras is the best?*

*Buddha said – The best ras is the ras of truth.*

*Truth is the world's best ras. One who has formed allegiance with truth can never be trapped in physical and materialistic pleasures. All such pleasures will appear dull. The person attracted towards truth can tolerate thousands of problems and difficulties and still not feel depressed. Truth makes life interesting and purifies emotions.*

*Demigod was satisfied with Buddha's answers.*

If you say anything with faith even if it is in a huff it will come true. But we should analyze what Acharya has said here. Is it just the voice of his faith or is it really true? This *shlok* seems to have both – faith and truth. The truth is that if a huge war can be avoided by the power of intellect why can it not be done with faith?

The following is an episode from Jain history.

*Without any prior notification King Chandapradhyot arrived with his army to attack King Shrenik. He besieged the capital in the evening with*

*the motive of winning against King Shrenik. King Shrenik was worried with the sudden onslaught.*

*He started thinking – What will happen now? There is no solution. We are not ready. How long can we keep the city-gates closed? Worried, King Shrenik immediately summoned his minister, Abhay Kumar.*

*Abhay Kumar saluted the king. The king said – ‘Have you been sleeping Abhay Kumar?’*

*‘No, Sir!’*

*‘Do you know what is about to happen?’*

*‘Yes, Sir!’*

*‘Chandapradhyot has laid siege with his strong army. What will happen now?’*

*‘Do not worry, Sir. Nothing will happen.’*

*‘Abhay Kumar! Grave danger lies ahead.’*

*‘Do not worry, Sir. Everything will be alright by morning.’*

*Abhay Kumar used his intellect in this situation. Intellect is like kaamdhenu (wish-fulfilling cow), from which all that is desired can be drawn. **Shuddha hi buddhih kila kaamdhenuh** i.e. what ever we wish, we can get with our purity of intellect. Abhay Kumar used his intellect in such a way that it led to Chandapradhyot fleeing back to his kingdom before dawn.*

*At dawn, the soldiers from Chandapradhyot’s army woke up to prepare for battle. Just then they got the news that their king, Chandapradhyot had fled from the battlegrounds and returned back to his kingdom. The army officers were perplexed and thought to themselves – when the king himself has returned to his kingdom, who shall we fight for? Under whose order and leadership shall we fight? By sunrise the army too returned to their kingdom.*

*In the morning, King Shrenik received the news of Chandapradhyot fleeing along with his army. This left him pleasantly surprised. Abhay Kumar's tactful intellect averted the danger of war.*

**We cannot expect extraordinary results from ordinary intellect and casual faith.**

*Abhay Kumar had sent a special messenger to Chandapradhyot with the following message – 'Lord, tomorrow your army officials will capture and present you to King Shrenik in exchange of wealth. They have lost their sense of judgement under the influence of the glistening gold coins, the proof of which is the millions of gold coins buried under the tents occupied by your army officials. If you want to stay unharmed and avoid possible insult and defeat, you must return to your kingdom. This is in your interest.'*

*The language of the message disturbed Chandapradhyot. A spark of doubt was formed, and it became the reason for his elopement.*

If intellect can force an army to run away, why can't faith do the same? A sharp mind can do what an ordinary mind cannot. Faith too should be indomitable. We cannot expect extraordinary results from ordinary intellect and casual faith. We cannot achieve anything with incomplete faith. Often people say that they had faith and yet nothing happened. What is the point in having wobbling faith on any thing or a person? A wobbling faith has no existence.

**Do not trust things to occur if your faith is weak.**

Where faith flourishes and reaches its limits, impossible becomes

possible. But a high degree of climax must be reached with resolute faith. Until the intense emotions of faith are not created, we shall not get the desired results. Chandapadyot had his doubts – ‘All of my soldiers are with Shrenik now. I am alone. I will be held captive.’ And so, he ran away. Abhay Kumar’s use of intellect placed this fear in his mind. In the same way, our unwavering staunch faith can produce doubt and fear in the enemy’s mind. It will not be a matter of surprise if this doubt becomes the reason for the enemy to step back.

This is a relative statement by Acharya Maantung. If there is firm faith it can happen. Do not trust things to occur if your faith is weak. Ordinary, half-hearted faith does not lead to success. In this *shlok*, the composer has also brought forth the strength in faith. This tone was born out of the light of reverence – *Kaaryam vaa saadhayami deham vaa paatayaami* – I shall complete my task, or I will sacrifice my body. In the same tone Acharya Bhikshu had said – *mara pooraa desyam pana aatam raa kaaraja saarasyam*. Even if I lose my life, I shall continue on the path of self-pursuit. He found success even in difficult situations. He who has resolute faith, firm resolve, and determination succeeds.

Buddha resolute – “Even if my body dries up I shall not move until I gain enlightenment.” He was enlightened. Success is assured in the presence of such willpower and resolute faith.

This *shlok* from the *stuti* gives the following lesson – *Anyone with incredible faith is free from the dangers of snake and war. They are protected in both the cases. It is expected to awaken the power of faith and firm resolution that will make a person fearless. A person wishes to be fearless but cannot be so without pursuing and exercising the guiding principles of fearlessness.*

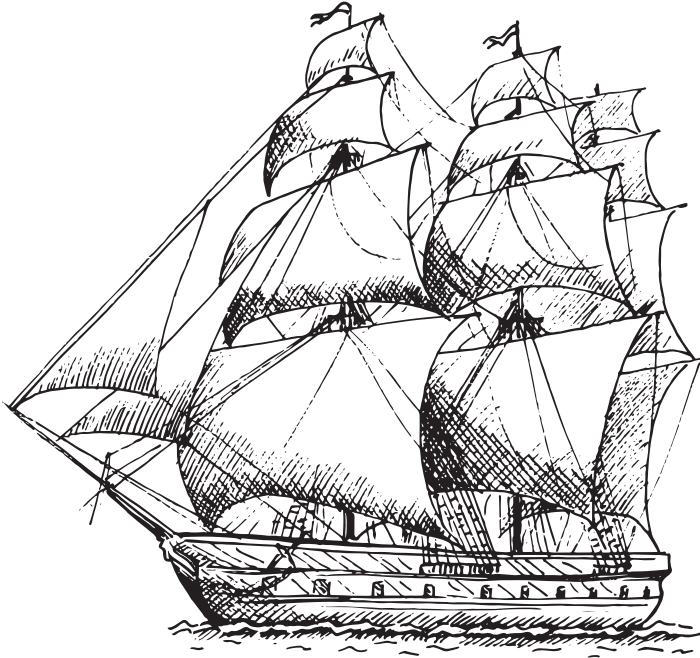
Acharya Maantung has used the maxima of faith – *‘Just by praying to you the fear of snakes can be eradicated, war can be averted.’* Whether we find ourselves in a state of war or not, whether we ever are in the vicinity of a snake or not, these *shlokas* composed by the Acharya are truly in the interest of a devotee helping them to enhance utmost faith in their heart.







CHAPTER XX



**Armor of Protection**

— 39 —

*Kuntaa-gra-bhinna-gaja-shonita-vaari-vaaha,  
Vegaa-vataara-taranaa-tura-yodha-bheeme |  
Yuddhe jayam vijita-durjaya-jeya-pakshaas,  
Tvat-paada-pankaja-vanaa-shrayino labhante ||*

In the fierce battle, where brave warriors are eager to plod over the streams of blood out of the bodies of elephants pierced by sharp spears, the devotee having sought protection in the forest of your lotus-like feet ultimately embraces victory against the enemy.

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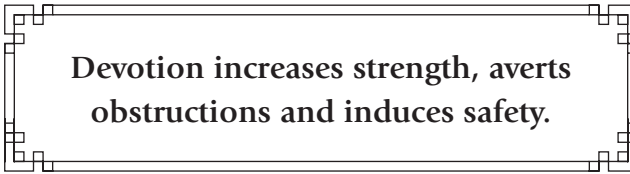
*Ambho-nidhau kshubhita-bheeshana-nakra-chakra,  
Paatheena-peetha-bhaya-dolvana-vaada-vaagnau |  
Rangat-taranga-shikhara-sthita-yaana-paatras,  
Traasam vihaaya bhavatah smara-naad vrajanti ||*

Aboard a ship caught at the crest of giant waves and infested by dangerous alligators, fear inducing oceanic creatures – *patheen* and *peeth*, and marine fire, the people can overcome the sudden fear reach the shore by merely remembering you.

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Two of the most important elements of protection are – Strength and Devotion. Some people are strong enough to protect themselves, while those who are not as formidable take refuge in devotion. Devotion is the complementary element for power. Devotion increases strength, averts obstructions and induces safety. Where there are two living beings, struggle is inevitable. Conversations also occur when there are two or more people. There are countless dualities in this world and where there is duality, there is struggle, obstructions and obstacles. Not everyone has the determination to face these problems. Devotion, amongst other things, is an important element to develop strength.

Today war has become endemic. There is no era where wars were not fought. Even during prehistoric ages, Bharat and Bahubali, sons of Rishabh, were at war with each other. War leads to destruction of life, society, community and mankind. It is a social curse that we all have to bear. Everyone faces difficulties during war, yet wars continue. The main outcome of war is that one of the side is defeated and other other side gains victory. The powerful



**Devotion increases strength, averts  
obstructions and induces safety.**

side wins. The weaker side is enslaved and subjected to pain and suffering.

Every king aspires to win. Strategically various methods are devised to subjugate the enemy and be victorious. Every king tries to acquire powerful weapons, valiant soldiers and a strong army

with abundance of resources. Moreover, some rites and rituals are also followed. While some worship their gods before going to war, others worship their weapons. When Chakravarti Bharat started off to war, he worshipped *Chakraratna* (one of the fourteen gems of Chakravati; the most powerful among all armaments which can win an invincible enemy). Weapons and warriors are worshipped and given due respect as they lead to victory.

### **Understanding Worship**

Acharya Maantung is suggesting a way to be victorious in war – *‘When you go for battle, you prepare for everything, but don’t forget Lord Rishabh at that time. Remember him and pray to him.’* It may seem strange that when someone is off to war and ready to kill the enemy, Acharya is asking them to pray to a *Veetarak*! It seems appropriate to pray to a *Veetarak* when someone is on the path to attaining *veetarakata*. However, even an ordinary person worships a *Veetarak* when in trouble.

In the present *shlok* Acharya Maantung describes the scenario of war in his era as –

— 39 —

*Kuntaa-gra-bhinna-gaja-shonita-vaari-vaaha,  
Vegaa-vataara-taranaa-tura-yodha-bheeme |  
Yuddhe jayam vijita-durjaya-jeya-pakshaas,  
Tvat-paada-pankaja-vanaa-shrayino labhante ||*

*‘The head of a spear is very sharp and pointed. Elephants are attacked with these pointed spears. It is difficult to over-power elephants. In war, the dominating elephants were attacked with such pointed spears and blood streams flowed out of their wounds. The brutal warriors were desperate to be a part of this bloody affair. There were bloody streams*

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*on one side and sharp weapons on the other. In such a fierce war, it is difficult for a weak army to win. But, one who takes refuge at the Lord's lotus-feet can triumph against even an undefeatable army.'*

### **Lord! Protect Us**

It's a strange dilemma. There is worship and victory but there is killing too. Spears and destructive weapons are in everyone's hands. One may wonder how to consider worshipping under such situations? It is easier to relate to your prayer in avoiding or pacifying war and murder. But this result of worship poses a question. How can a prayer that leads to victory by taking lives of others be considered a prayer? How meaningful can such a prayer be? Should this be the efficacy of prayer? This surely does not seem logical. It could be explained if there is an attacker on one hand and a protector on the other hand. Then praying to the Lord seems obvious. However, it would be preposterous for a warrior to believe that – "I have an infallible weapon, I will pray to Rishabh, I will kill everyone and be victorious."

In the context of this shlok, the devotee is considered as a defender and not an attacker. The devotee is in a dangerous situation and wishes to worship the Lord to protect him. The devotee prays to the Lord to defend himself and in such a situation the meaning of *stuti* is pertinent. The core of the *shlok* is – "Lord! Help me protect myself, remove this obstacle and end this war."

Clearly it demonstrates the purpose of ending conflicts and ceasing wars. In times of trouble, a person establishes Lord Rishabh in their heart and prays to him. This is natural and such a prayer is irreproachable. The *shlok* presented by Acharya Maantung leads to an obvious question – Unlike deities, Jain *teerthankars* have always been without weapons. They are the symbol of nonviolence.

Considering that *teerthankars* admonished weapons, how is it that these epitomes of nonviolence are worshipped when people are being attacked?

One, who believes in nonviolence understands the context to comprehend its meaning. When a person faces a situation where he needs to protect himself, he takes refuge in *Veetarag*, the infinite power. This is what Acharya Maantung has explained in this *shlok*. By praying to Lord Rishabh, a warrior protects himself from another warrior and gains victory in the war which was otherwise difficult to win. It is always the powerful who attacks the weak. In such a situation the weak can pray to the Lord and win against the powerful. However, one who contemplates of misusing the power of *mantra* with the view of harming others, in reality, will only harms themselves. Harming others or becoming aggressive and aspiring to be victorious is against the tenet and conduct of nonviolence. What is acceptable is to protect oneself when attacked. One must defend oneself against the onslaught of attack.

### **Sacrifices Made to Save Others**

In the ancient era travel was a challenge. The most common mode of travelling large distances was by sea. Storms and whirlwinds claimed many lives on sea. Nonetheless, even two thousand five hundred years ago people travelled for trade all the way to Sri Lanka, Java, Sumatra, North and South Korea, Indonesia and other islands by sea. Jain *shravaks* used to travel extensively. Motichand Shah has written a beautiful book on this topic '*Saarthvah*'. It describes in detail Jain *shravak's* ventures and adventures by sea for trade and their stay in foreign lands. They also made settlements overseas. For example, in Vietnam there is a town named Champa, similar to a city in India. It was formed

by an Indian living in Vietnam. Archaeological findings illustrate the connection between India and these islands. Ramayana is extremely popular in Indonesia. Most Indonesians have converted to Islam, yet Ramayana is prevalent there. A number of symbols have been found which attest to the fact that these islands have had contact with Indian culture.

Today, sea-voyage is not as frightful as it used to be. Huge ships did not exist then. Those who travel by sea know the dangers of storms and whirlwinds. Acharya Maantung describes the fierceness of the troubles and suggests a way to get rid of them by the following *shlok* -

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*Ambho-nidhau kshubhita-bheeshana-nakra-chakra,  
Paatheena-peetha-bhaya-dolvana-vaada-vaagnau |  
Rangat-taranga-shikhara-sthita-yaana-paatras,  
Traasam vihaaya bhavatah smara-naad vrajanti |*

*'The sea is full of fierce crocodiles, huge sharks and fish which can engulf an entire ship. Sea creatures are ferocious. Moreover, the ship is on fire. It is jostling on the zenith of the waves. At first the ship was sailing on the surface of the water, but later due to a whirlwind, the ship was riding on turbulent waves. Tidal waves lunge the ship high in the air. High tides and storms sink the ship. Only those who can swim can save themselves.'*

Here, Acharya Maantung describes how seas and oceans are full of dangerous sea creatures. Also, unpredictable tidal waves can topple even the largest of ships. Acharya asserts that in such situations, when a person is swinging between life and death, praying to the Lord lead to safety. In times of trouble, prayer helps to redeem oneself. The *shlok* affirmed the illustration of war and

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voyage – The one, who prayed to you, overcame the danger posed by both. Prayer aids protection and becomes the means to solve problems!

## **Faith in Nonviolence**

*Once a Jain shravak from Tamralipti (ancient name of Kolkata) decided to go to Sri Lanka for business. In those times many people achieved prosperity by trading items from Sri Lanka. Jain shravaks decided to travel by sea. Goods were loaded onto the ship; they worshipped the sea and set to sail. After the ship reached the Indian Ocean, the sailors said – ‘We will have to offer a sacrifice here.’*

*The shravak said – ‘Why should we offer sacrifice?’*

*‘Sir, the deity governing this ocean harms those who do not offer sacrifice.’*

*‘I am a Jain shravak. I believe in nonviolence. I cannot offer sacrifice.’*

*‘Sir, if you do not offer sacrifice, the ship will be destroyed, and all our lives will be in danger.’*

*‘Whatever happens, I shall not offer sacrifice,’ the shravak repeated.*

*‘Sir, to protect many, sometimes it is imperative to sacrifice one life. There are multiple incidents where sacrifices have been offered to save a clan. It is also true that for a village’s safety, one family can be sacrificed, and to save a district, a village can be sacrificed.’*

*Shravak - But, where there is question of protecting the soul, everything can be renounced.*

*Tyajedekam kulasyaarthe, graamasyaarthe kulam tyajet |  
Graamam jana-padasyaarthe, aatmaarthe sakalm tyajet ||*

*The shravak continued– This is not a question of protecting a family, village or district. It is a question of saving my soul. I shall not betray*

*my self-righteousness; I shall not leave the path of nonviolence even at the cost of losing everything else. My basic concern is to uphold my faith in nonviolence.*

*The shravak then sat in meditation and immersed himself in prayer. It is said that the deity appeared and said – ‘Offer a sacrifice or I shall destroy the ship.’ The shravak stayed motionless and immersed himself in the chanting of the above shlok.*

*Watching the tenacious faith of the shravak, even the deity faltered and thought - What happened? Why is he so calm? Why am I afraid? The deity used her power but could not harm him. Disappointed, she said – ‘I have recognized your power. I cannot defeat you. I am leaving. Please look at me once.’*

*The shravak slowly opened his eyes. The deity said ‘Amogham dev-darshanam’ i.e. Witnessing a deity cannot go fruitless. I want to give you something. Ask for anything you wish.’*

*Amoghaa vaasare vidyut, amogham nishi garjanam* - Lightning flashes at night is not a sign of assured rains, however when there is lightning during the day it usually rains. Thundering clouds do not assure rain during the day, but at night it is almost sure of bringing rain. Lightning during the day and thundering clouds at night are not false signals. Similarly, presence of a deity certainly bears fruit – *Amogham dev-darshanam*.

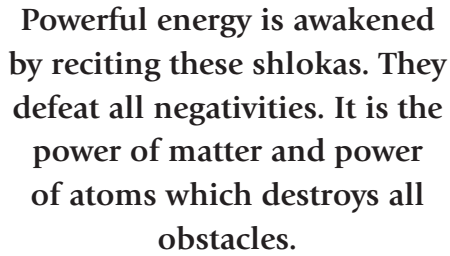
*The shravak said – ‘If you really want to give me something stop asking for sacrifice. Do not solicit sacrifice from any traveler.’ Committed to her words, the goddess accepted his proposal.*

*The Jain shravak stayed firm in his resolve of nonviolence and even made the goddess non-violent. She stopped the custom of sacrifice. Such an effect of prayer was possible because of shravak’s oneness with Lord Rishabh.*

## **Power of Atoms**

Since Acharya Maantung understood that people in his era had to face the fear of sea voyages, he presented a method to overcome it. If it would have been a matter of air travel or automobiles, he would have created the *shlok* to safeguard against these modern accidents. I am sure that if today, there was another scholar commensurate to Acharya Maantung, he would compose *Bhaktamar shlokas* to overcome the obstacles related to modern forms of travel and fears.

In reality, Acharya Maantung has composed extremely powerful *shlokas*. Powerful energy is

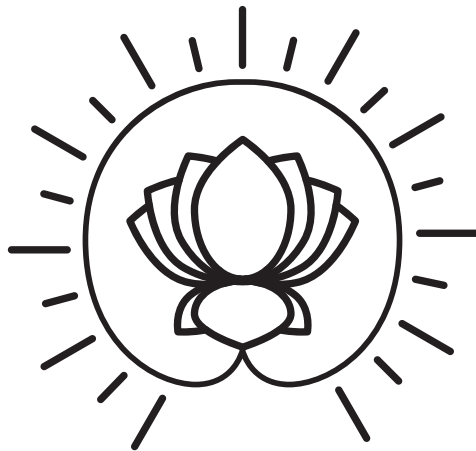


**Powerful energy is awakened by reciting these shlokas. They defeat all negativities. It is the power of matter and power of atoms which destroys all obstacles.**

awakened by reciting these *shlokas*. They defeat all negativities. It is the power of matter and power of atoms which destroys all obstacles. Acharya Maantung has discussed the effect of such a powerful recital. It helps in emerging victorious in fierce wars, safeguards the person from various fears and even helps in crossing fierce seas.

This is a powerful effect of sound, vibration, emotion and hymn. It's not an isolated case, many such incidents have occurred. This can happen and has happened. Thus, it is not an exaggeration. The present *stotra* is an example and demonstration of the powerful efficacy of prayer. If we can comprehend this truth, many new surreal experiences can manifest in our lives.

CHAPTER XXI



**The Principle of Transformation**

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*Udbhoota-bheeshana-jalodara-bhaara-bhugnaah,  
Shochyaam dashaa-mupagataa-shchyuta-jeevi-taashaah |  
Tvat-paada-pankaja-rajoamrita-digdha-dehaa,  
Martyaa bhavanti makara-dhvaja-tulya-roopaah ||*

An extremely sick person, disfigured due to the heaviness caused by ascites having lost all hopes of survival, when rubs the elixir-like dust particles taken from your lotus-like feet, becomes as handsome as Kaamdev.

— 42 —

*Aapaada-kantha-muru-shrinkhala-veshti-taangaa,  
Gaadham brihan-nigada-koti-nighrishta-janghah |  
Tvan-nama-mantra-manisham manujaah smarantah,  
Sadyah svayam vigata-bandha-bhayaa bhavanti ||*

Persons, tied from head to toe in heavy chains, whose thighs have been bruised by the dense and thick chain-links, get unshackled and freed from bondage by chanting your name (*Om Rishabhaaya namah*).

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People continuously strive for an uninterrupted and problem-free life. They have found various methods to achieve this. In *Aagam* literature it is said that when a living being is born, it intakes all the relevant material aggregates that are required for its sustenance. It's a belief in astrology that when a new life takes birth it absorbs the radiations and rays of the celestial bodies which are depicted in its horoscope and one's life is shaped accordingly.

However, some of the material that is accumulated by living beings may be obstructive. The question is – how to remove the obstructions? Scholars seeked for solutions for these. One of the solution is devotion or practicing *mantras*. It strengthens our consciousness and helps to eradicate problems and obstructions.

### **Freeing Oneself of Ailment**

Acharya Maantung describes the grueling ailment of his time here. This ailment is known as *Jalodar*. *Jalodar*, also known as ascites is the accumulation of protein-containing fluid within the abdomen. Many disorders can cause ascites, but the most common is high blood pressure in the veins that bring blood to the liver (portal hypertension), which is usually due to cirrhosis. Today, there are ways to cure this disease and it is not considered as lethal as it was in the ancient times. I have seen the condition of many people suffering from this disease. A person is always distraught and restless due to this ailment. Their body becomes distorted because of the heavy quantity of fluid.

There are two types of disease – curable and incurable. Easily curable diseases are ones which can be treated with ordinary medical remedies. Incurable diseases are ones those which can

be controlled with great difficulty or not at all. Today, cancer is incurable. It can be treated at the initial stage but becomes incurable during advanced stages. *Jalodar* was such a disease. Anyone suffering from such disease reached a lamentable state where there was no hope of being cured. Death was inevitable. Can a person in this state be saved? Is there a treatment for such an incurable disease?

New treatments are continuously researched. Everything detrimental has a remedy. It's not as if there are only problems with no solutions. Acharya Maantung himself recommends a way to free oneself from this ailment –

— 41 —

*Udbhoota-bheeshana-jalodara-bhaara-bhugnaah,  
Shochyaam dashaa-mupagataa-shchhyuta-jeevi-taashaah |  
Tvat-paada-pankaja-rajoamrita-digdha-dehaa,  
Martyaa bhavanti makara-dhvaja-tulya-roopaah ||*

*'Lord! The dust of your lotus-feet (sand touched by your lotus-feet) has become elixir. The patient can be cured of jalodar if they apply your auspicious dust on their body as ointment. Just like sandalwood, this dust can be used as an ointment. Those who are deformed from this disease can become as handsome as Kaamdev.'*

This is neither a matter of exaggeration nor a miracle. I do not believe in miracles. Only those who do not understand the principles of physics and atoms believe in concepts of miracles. What some ignorant calls a miracle is merely a principle of atoms for the wise. There is a principle behind every change and perceived miracles. Instead of saying – bow down to miracles, we must say – bow down to principles.

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## **Sand became Ointment**

After the completion of *Chaturmas* (four months of rainy season) in Kolkata, his holiness Gurudev was on his way to Rajasthan.

A car stopped on the way and a Bengali couple got down offering their salutations. Gurudev asked – ‘What is the purpose of your visit?’

‘We come to offer our salutation.’

‘Is there any acquaintance between us?’

‘Not directly but indirectly we are familiar.’

‘When and how did you get an indirect introduction?’

‘Gurudev, my wife was suffering from Tuberculosis. We tried a plethora of treatments to no avail. One of your faithful devotees suggested – ‘Use the dust of the Gurudev’s lotus feet, and she will get well.’ My wife followed the suggestion and became healthy. That’s why we have come here to bow down to you and show our gratitude.’

Can this be a medicine? Water can be a medicine, but surely not dust. But when faith and emotions unite, even sand can become an elixir. A person who contorts poison with feelings of elixir has the effect as though it were an elixir. Similarly, a person who contorts elixir with feelings of poison can turn elixir into poison. It’s a question of our own spirit and emotions. How are our emotions connected to it? Acharya Maantung exposes this truth – *‘Lord! for those having deep devotion towards you, even dust which has touched your lotus feet is equivalent to elixir.’*



## **Resolve and You shall Attain**

The question is – how can we get the dust from the Lord’s feet? Ages have passed since the Lord has attained *nirvan* (liberation, also known as *moksh*). Is it even possible to get the dust from his feet now? From where will we get it? This is possible by one of the practices of *yoga* (*sadhana*). A doctor prescribed – ‘You should walk five kilometers and walk very fast.’ But how can a weak person walk five kilometers? There is a way out – ‘Sit in the posture of *Kayotsarga*. When relaxation and deep concentration is achieved, resolve that I am walking very fast. Repeatedly feel that you are walking in high speed.’ Keep contemplating on this, let your mind visualize and feel the action of fast walking and you will positively complete the journey.

If a person is unable to perform *asana* and *pranayam*, they should practice *Kayotsarga* by getting into deep concentration and visualizing – ‘I am doing this *asana*.’ If they can visualize and feel it deeply, they can surely perform *asanas* like *matsyasan*, *siddhasan* and *vajrasan*.

There are two types of actions – physical and mental. Mental and emotional actions can do identical work which is done through physical actions. To acquire the desired results, it is important to have an intense practice of what is sought. We have conducted a number of experiments in *Preksha* meditation which have been successful.

In Tibetan meditation practices, anyone wishing to become a disciple has to first pass a gruelling test. Tibet is within close proximity to the Himalayan range. It snows a lot and is extremely cold there. The first instruction the master gave his prospective disciple is – ‘Sit on the snow.’ Second instruction is – ‘Take off

your clothes.' This is followed by the third instruction – 'Now get your body to perspire. You will become a disciple only when you perspire. If you don't perspire you cannot become a disciple.'

How can one perspire if they are sitting naked in bitter cold snowy weather? It can occur by the practice of *bhavana* (repeated contemplation on the idea of making oneself resemble one's ideal). The disciple visualizes summer and feels the heat in their body. They immerse themselves in this contemplation for an hour and as a result start to perspire. Their intention of becoming a disciple comes true. In the same way if one can contemplate over coolness in extreme heat, they will not feel the scorching heat. This happens through deep contemplation.

Lord Rishabh is not present today, but we can create a mental image and visualize – '*The Lord is walking, I am picking up the sand on which he has walked and smearing it all over my body!*' If we are absorbed in this feeling, we can be successful. *Parinaman* (Principle of transformation) is given a lot of importance in Jain Yoga. What we do physically is macro action. What we do through our mind and emotions is a subtle action. Emotional actions are much more powerful than physical actions. It leads to desired successful transformation. This is also known as practice of *Bhavana*.

American doctor, Oralis, conducted an experiment of *bhavana* on heart patients. His experiment was aimed at patients with ailing hearts and blocked arteries. Two pictures were drawn – one of a healthy heart and the other of a sick heart. He instructed the patients – 'Concentrate on

**Emotional actions are much more powerful than physical actions. It leads to desired successful transformation.**

the healthy heart and resolve that your arteries are getting better, blockages are clearing, and your heart is becoming healthy.' This experiment had surprising results. Those with serious blockages became healthy without bypass surgery. This transformation is possible only by the practice of *bhavana*. What Acharya Maantung has written is actually an experiment of *bhavana*– 'Lord! *The one who uses the dust of your feet as ointment is healed of jalodar and becomes equivalent to Kaamdev (Adonis).*'

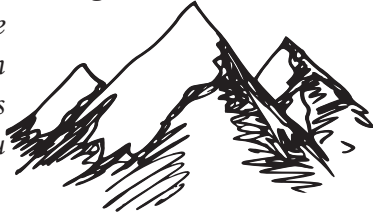
### **Breaking the Bondage of Captivity**

One of the causes of fear is – bondage or captivity. This is also considered as an obstruction. Acharya Maantung used the following *shlok* on himself. When he was fettered, on reciting the *shlok* his padlocks opened, and his shackles unchained. The power of this *stotra* broke all chains and opened all locks. One of the *shlok* he recited was –

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*Aapaada-kantha-muru-shrinkhala-veshti-taangaa,  
Gaadham brihan-nigada-koti-nighrishta-janghah |  
Tvan-nama-mantra-manisham manujaah smarantah,  
Sadyah svayam vigata-bandha-bhayaa bhavanti ||*

*'A person is clenched with iron chains from neck to feet. The iron hoops around the legs are very dense. Their thighs have been abraded by these pointed iron hoops. Their entire body is clamped with chains. In such a situation all the chains and bonds will break down if they remember you constantly without interruption.'*



Not only Acharya Maantung, whoever practised this *shlok* after him attained the results. One of the incidents is - *Ranpal was in*

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charge of the fort of Ajaymeru. He had a clash with Emperor Jalaluddin. Jalaluddin was a ruler then. He wanted to capture the fort of Ajaymeru but was unsuccessful. The fort was invincible. A mir (prominent person) lived in that fort. He pretended to be loyal. He tricked Ranpal and his sons and sent them to Jalaluddin as captives. The king put them in prison. Ranpal was a supreme devotee of Bhaktamar. Not only did he know the words of Bhaktamar but also knew its quintessence. He thought – I know the mantra to free myself from this bondage. I should use it.

Ranpal executed his plan. He started reciting the 42<sup>nd</sup> shlok of Bhaktamar along with the chants of '**Om Rishabhaay namah**'. Chanting needs to be done for a certain number of counts. When the mantra is chanted for the requisite number of counts it becomes powerful, it becomes living or vibrant. The mantra does not work until it becomes vibrant. According to the method, Ranpal chanted this mantra ten thousand times after which the mantra became effective. A beautiful woman came in front of Ranpal. Ranpal asked – Who are you? Human or deity?

The woman said – I serve goddess Chakreshvari. Chakreshvari is Lord Rishabh's adhishtatri (Guarding Goddess). She has sent me to break your bondages. Please stand up.

'I have been tied. How can I stand up?'

'Look at your feet. Where are the chains?'

Ranpal saw that the chains were broken. He stood up.

Devi said – 'Go wherever you want to go.'

'My son is also chained.'

'Touch him and his chains will break too.'

Both father and son were freed.

He remarked to the deity – 'How will we go out? There are armed

*guards outside.' The deity said – 'Let's go. There is nothing to worry about.' Under the deity's protection, they went out. They could see everyone, but no one could see them.*

Do not believe it to be a miracle. It is a law of nature. Not only chains, but even *naagpash* (a type of weapon which binds the target in coils of living venomous snakes) unclasp when there is immense faith, enormous self-confidence or great will-power. What did Hanuman do? With self-confidence and faith, he freed himself from *naagpash*. Faith breaks all kinds of bondages.

There is a special technique to become invisible. Deities had the power of invisibility. There used to be a pill which when kept in the mouth would make the person invisible. He would remain invisible for as long as the pill was in the mouth. He would become visible as soon as he took the pill out. This is not a miracle. It's a law of nature, a scientific fact. Subtle atomic particles encompass the body in such a way that physical body cannot be seen by our eyes. If we can find a way to transform our body to the subtle level, we can be invisible too. In this unseen state, Ranpal with his son reached the fort unharmed.

### **The Power of Belief**

Acharya Maantung is exposing this truth – '*Lord! By remembering your name chains and shackles are broken. Man becomes healthy and safe.*' Acharya has shown the way to free oneself from certain problems. This does not mean that a solution for one problem cannot be used for some other problem. *Jalodar* is not the only disease, there are various other diseases. These *shlokas* are useful in such maladies as well. Faith and belief are the most important. It is not a miracle for people who know the method of faith healing. Faith can cure a lot of complicated diseases.

A person was diagnosed with cancer. He took a lot of medications but did not get well. A wise person suggested – ‘Leave medicines and start believing. Keep contemplating that – I am becoming healthy...I am becoming healthy.’ The person started repeating this sentence thousand times a day. Marvelous results were seen. He was cured of cancer.

*A sadhvi (female ascetic) had a tumor in her stomach. Doctor suggested removal of the tumors by operation. She said – until I hear from Gurudev I cannot get it operated. I received the news much later and so the operation could not be done as scheduled. After receiving my letter with the prescribed method, she went on a three day fast. On the second day, she felt as if someone was taking away the tumor. The doctor examined her on the third day and was surprised to note that the tumor was not there.*

An ordinary person would say – it is a miracle. In reality, this is not a miracle but a practice of one’s faith, visualization, contemplation and willpower. One who knows how to keep faith, knows how to increase his willpower with the support of his faith and understands the truth that – ‘Whatever the person visualizes; a specific situation or condition, and contemplates on it, similar results can be materialized.’ They find their own *mantra* to get rid of their obstacles. Sometimes physical discomfort or a disease are an outcome of one’s doubt. Doubt of having some disease makes him feel and fall ill.

*There is an ancient story. A person had the routine of relieving himself far into the forest at day break. It was a day of holi. The man woke up at five o’clock and took the pot from under his bed and went into the jungle. After defecating and cleaning he saw that the ground was red. The person feared that he had lost a lot of blood. With great difficulty*

*he reached home and lay down. His family asked – ‘What happened?’ In a very weak voice he said, ‘I lost so much blood today that I have become weak.’ The doctor examined him and said – ‘Your pulse and blood pressure are normal. There is no ailment.’ The person shared his concern – ‘I feel so frail that I cannot take a single step and you are saying that I am not sick.’ While they were having this conversation, his child woke up and started to search for something.*

*Child- ‘Where is my pot?’*

*Father - ‘Which pot?’*

*‘The one that I had kept to play holi.’*

*‘Where did you keep it?’*

*‘Under the bed’*

*‘Did it have colour in it?’ – The sick person asked in surprise and sat up instantly.*

*‘Yes, red colour’*

*‘Oh, and I thought it was my blood’*

*Instantly the man got up and was healthy again.*

As long as he was in doubt that he had lost a lot of blood, he kept thinking that he was weak. When this doubt was invalidated, and it was confirmed that it was

**Doubt kills a person and belief keeps him alive and aware. Self-belief is a powerful medicine.**

not blood but colour, the person became healthy immediately. Doubt kills a person and belief keeps him alive and aware. Self-belief is a powerful medicine.

## The Principle of Transformation

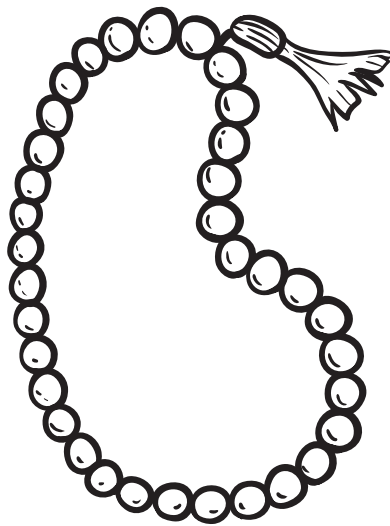
These *shlokas* and prayers develop self-belief, increase faith and willpower. The person who has strong belief, faith and will power can overcome all problems. Those who have doubt cannot succeed. A very important statement has been made – do not believe in miracles, do not be surprised with transformation; know the principle behind them. Those who understand the law of transformation can change themselves into what they desire. Acharya Maantung has discussed the principle of transformation in these *shlokas*. This principle that shows the way to get rid of bondages and problems helps in developing unprecedented self-belief.





Bhaktamar Stotra

CHAPTER XXII



**Wear the Rosary of  
Virtues**

— 43 —

*Matta-dvipendra-mriga-raaja-davaa-nalaahi,  
Sangraama-vaaridhi-mahodara-bandha-nottham |  
Tasyaa-shu naasha-mupayaati bhayam bhiyeva,  
Yas-taavakam stava-mimam matimaana-dheete ||*

The one who recites this hymn soon becomes free of fears of mad elephants, ferocious lions, forest-fires, snakes, oceans, ascites and bondage.

— 44 —

*Stotra-srajam tava jinendra! gunair-nibaddhaam,  
Bhaktiyaa mayaa ruchira-varna-vichitra-pushpaam |  
Dhatte jano ya iha kantha-gataa-majasram,  
Tam naam-tunga-mavasha samupaiti lakshmeehi*

O Jinendra! With devotion, I (Maantung) have made up this rosary-like panegyric of your virtues. I have decorated it with variegated flowers of charming colors (alphabets). The devotee who always wears it in the neck attracts the goddess of wealth and attracts highest honour.

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The festival of *Akshay Tritiya* had begun smoothly with a prayer to Lord Rishabh. This three-day program is associated with him. The sermons on *Bhaktamar* had been ongoing for the last three years. It started in Delhi in 1994 and today there is an exposition on the last stanza. There are two traditions followed for *Bhaktamar* – one with forty-four *shlokas* and the other with forty-eight *shlokas*. I followed the former and completed the exposition in three years.

In the last *shlok* of his prayer to Lord Rishabh, Acharya Maantung has showed us the path to fearlessness. Two kinds of fear affect a person – real fear and imaginary fear. Clearly, if we can eliminate imaginary fear, fifty percent of our problems will be taken care of. But people are known to follow and live their lives as per their figment of imagination. Imagination is a strange phenomenon, sometimes it gives us happiness and other times leads to sorrow. The reasons for both joy and sorrow are imagination and dreams. What we imagine during the day translates into dreams at night. Dreams are sometimes more powerful as they are vivid.

*A beggar saw in his dream – ‘I am the king and sleeping in my palace. The queens are massaging my feet.’ He felt great pleasure. As soon as he woke, his dream world was shattered. People feel joy and sorrow even in their imagination.*

*There is a popular story of two passengers traveling by train. The first passenger was feeling warm and got up and opened the window. The second passenger saw that and immediately started to feel cold and went and shut the window. This irritated the first passenger, who, again got up and opened the window. Now the second passenger got offended and took it personally and went and shut the window. This drama continued for a while which annoyed the other passengers. In the meantime, the train inspector arrived. When he saw this, he was amused. He looked*

*at both the passengers and showed them that the window they were opening and shutting had no glass pane! It only had a wooden frame, hence there was no question of feeling hot or cold. Obviously, what the passengers felt was completely from their imagination with no real foundation. They were unnecessarily creating a ruckus.*

Imaginations are game played by the mind, but fears are real. Acharya Maantung has described eight causes of fear which is summed up in the below *shlok* -

— 43 —

*Matta-dvipendra-mriga-raaja-davaa-nalaahi,  
Sangraama-vaaridhi-mahodara-bandha-nottham |  
Tasyaa-shu naasha-mupayaati bhayam bhiyeva,  
Yas-taavakam stava-mimam matimaana-dheete ||*

The eight types of fear are –

1. Fear of elephant
2. Fear of lion
3. Fear of forest fire
4. Fear of snake
5. Fear of war
6. Fear of ocean
7. Fear of *jalodar* (ascites)
8. Fear of bondage

In conclusion to the above *shlok*, Acharya Maantung exclaims –  
*'Fear is destroyed in an instant when one prays to Adinath.'*

He has expressed a beautiful thought here - how can fear

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disappear? Fear experiences fear and disappears! This profound statement says that fear itself will get scared by those who pray to the Lord. That aspect which scares everyone gets scared from the *stuti* of the Lord. Devotees who chant prayers of the Lord with deep concentration, experience great bravery as they are released from fear.

There is a method to recite the hymns. The desired results cannot be realized just by reciting the words without understanding the meaning and establishment of oneness with that meaning. We must first know the meaning of the recitations. Let us understand this matter with an example. A child is asked to bring a glass. If he does not know the meaning of 'glass', he will not follow the instruction. If we say – '*udakam aanay*' (Bring water) to a person who communicates in a foreign language they will not respond because they do not understand the meaning of those words.

Two people were fighting. One was saying 'water-water' and the other said '*paani-paani*'. And there was a dispute because both did not understand each other's language, not knowing that 'water' and 'paani' meant the same. If we do not understand the meaning of the words, it becomes difficult to get the desired results. The first condition is to understand the meaning of the word. After understanding the meaning, one must establish oneness with it. If a man hears the words 'Bring a glass', understands the meaning, but does not get up and pick up the glass, then the glass will not walk for itself. If they want the glass, he must establish contact with it. Proper pronunciation

Proper pronunciation of the words, knowledge of the meaning and establishment of oneness (deep contemplation) with the recitation – all three are important for success.

of the words, knowledge of the meaning and establishment of oneness (deep contemplation) with the recitation – all three are important for success.

A wise man, who contemplates instead of just listening or reading, will free himself from the listed eight fears. This is the *mantra* for fearlessness.

Many people have come to me and said that everything scares them. They feel fear day and night. Even when the sun is shining bright they are scared. They are afraid not just when alone, but also when they are amongst people. It is difficult to comprehend the emotion of fear. If there is a flaw in the psychic system, the feeling of fear keeps recurring. In such a situation, fear can be eradicated, and one can become fearless by reciting the *shlokas* composed by Acharya Maantung. The biggest fear is non-vigilance (*pramad*) and the greatest state of fearlessness is vigilance (*apramad*) and awareness.

The formula of spiritual practice as given by Lord Mahaveer is – *apramad*. No fear can trouble the one who is aware. Awareness means fearlessness and remissness means fear. Fear is born of remissness and fearlessness is born of awareness. Spiritual awareness is the greatest practice for fearlessness.

Acharya Maantung, through the *shlokas*, has shown the path to awareness. These *shlokas* are considered to be equivalent to *beej mantras* (seed *mantra*) and are thus important. If these are practiced and recited properly one can free themselves from not just these eight fears, but all other fears too.

### **The Rosary of Respect**

Acharya Maantung has completed this eulogy with the following *shlok* -

*Stotra-srajam tava jinendra! gunair-nibaddhaam,  
Bhaktyaa mayaa ruchira-varna-vichitra-pushpaam |  
Dhatte jano ya iha kantha-gataa-majasram,  
Tam naam-tunga-mavasha samupaiti lakshmeehi ||*

Acharya Maantung concludes the *Bhaktamar* by using his own name “Maantung” in a different context. Here “Maantung” means –one who gains high respect. Even ‘Lakshmi’ looks out for one who has earned the pinnacle of respect. They earn prosperity because ‘Lakshmi’ comes to them not by invitation but by its own accord. One who is Maantung, spiritual prosperity chooses to stay with them. Such devotees wear a rosary that is not made of flowers, but of virtues.

How is a rosary of virtues created? Acharya Maantung says –  
*‘Lord! I have made this rosary of your prayer. I sang in your praise,  
composed these forty-four shlokas and with these shlokas as beads, I have  
strung together this rosary.’*

A rosary has thread. A thread is required to keep the beads together. The virtues of *Veetarak* are the required thread in this case. The Sanskrit term “*guna*” holds two meaning – specific qualities and thread. Both meanings are applicable here. In this world, the supreme person in all respects is *Veetarak*. Nobody is higher than *Veetarak*. When the state of *Veetarakata* is attained no one remains higher or lower; smaller or bigger, as it has no significance. Everyone is at par though colloquially it is said that nobody is higher than *Veetarak*. No one in the world is happier than him. No one in this world is more fearless than him. No one is more stress-free than him. He is neither troubled by insomnia nor by excessive sleep disorder. He is neither bothered by imaginary fear nor by real fear. He has no sorrow, and no hostility. He has neither attachment nor



hatred for anyone. Free from all this chaos, he reaches the highest level of consciousness.

Acharya explains, - *'I have taken virtues of Veetaragata as my thread and made a rosary. I have not made this rosary with the goal of doing business or as a source of earning money. I have created it with great bhakti (devotion). Without devotion, there is no faith and there is no pleasure.'*

The mysticism in *shraddha* and *bhakti* (faith and devotion) can never be found in any other business. A person does his work with great faith and devotion. In doing so, he sacrifices everything. The work performed by such a person cannot be compared with others. Both, the chef and a wife, cook food. There is a huge difference in the food prepared by both. Chef prepares food as a part of his job. Wife cooks for her husband with love. There is a difference if one can distinguish the finer details. Work done with *shraddha* and *bhakti* is different from the work done as a part of business.

Acharya Maantung says - *'This garland of stuti has various types of flowers. These flowers have beautiful colors. Here the word "ruchir-varna" has two meanings - beautiful colors and beautiful letters of alphabets. I have used such an assortment of akshar (alphabetical letters that never destroy) to compose this garland that it has become so beautiful.'* Akshars are of two types - simple and composite; monosyllabic and polysyllabic. A motley of alphabets has exquisitely come together to form this beautiful *Bhaktamar*. Each letter of alphabets of this *stotra* has become a *mantra*. This is why the *Bhaktamar stotra* is powerful. The recitation of this *stotra* produces frequencies that generate powerful vibrations, giving us the positive energy to lead a peaceful life.

Acharya Maantung in concluding remarks of the *Bhaktamar*

stresses that – *‘One, who always wears the garland that I have made with these beautiful variegated flowers of alphabets and thread of virtues in the form of a eulogy, will always have spiritual prosperity.’*

With this quintessence, Acharya Maantung completes his eulogy. He wishes well for everyone – This garland can be worn by everyone. It can be worn irrespective of time – day and night, irrespective of place – forest, village, etc and irrespective of gender – male and female. We must wear this garland whether or not we wear any other necklace. One who wears this rosary truly becomes fortunate and wealthy. The only condition of wearing this rosary is to have deep faith and devotion. Success is assured to the one who wears this garland with intense faith.



## Glossary

<i>Aagam</i> -	Words of the omniscient, Jain canonical text
<i>Aagam-purush</i> -	Omniscient
<i>Akshepanee</i> -	A type of tale; that tale, which generates keenness for philosophical knowledge and righteous conduct
<i>Aatapana</i> -	Exposure of body to intense sun; a kind of austerity which is practised by exposing one's naked body to intense sunrays by sitting in front of sun in various yogic postures, to develop the power of luminous body
<i>Atmakartritvavad</i> -	Theory which believes soul to be doer
<i>Atmavad</i> -	Theory of soul
<i>Abhavit</i> -	One who can remain steady despite distractions
<i>Abhidha</i> -	Literal sense of a word
<i>Abhokta</i> -	One who does not experience the fruition of karma
<i>Acharya</i> -	Religious preceptor
<i>Adharmastikay</i> -	Auxiliary medium of rest passively assisting in the rest of the sentient beings and matter, which are apt to undertaking rest

<i>Adhyatma</i> -	Spirituality
<i>Ahamindra</i> -	Self-governed heavenly beings
<i>Apramad</i> -	Vigilance
<i>Akarta</i> -	Non-doer
<i>Akashastikay</i> -	Extended existence qua space; that substance whose distinguishing characteristic is to provide room to all other substances
<i>Akshar</i> -	Alphabetical letters, that which never destroy
<i>Akshay Tritiya</i> -	The third day of bright moon fortnight of the Indian month of Vaishakha; a day when Lord Rishabh broke his fasting of one year
<i>Ananta</i> -	Infinite
<i>Anekant</i> -	Non-absolutism
<i>Animesh Preksha</i> -	To perceive the tip of the nose with unblinking eyes
<i>Anuttar Viman</i> -	Highest abode in heaven
<i>Arhat</i> -	Teerthankar, one who establishes four-fold order
<i>Asankhya</i> -	Innumerable
<i>Ashariri</i> -	Soul devoid of physical body, siddha

<i>Ashok Vriksha</i> -	A kind of super natural magnificence of teerthankar ; teerthankaras use to sit on a throne under the shadow of Ashok tree which has a blue aura
<i>Ashwasena</i> -	Cavalry corps
<i>Atishay</i> -	Extraordinary divinity of teerthankaras.
<i>Anandaatishay</i> -	Extraordinary state of bliss
<i>Charitraatishay</i> -	Extraordinary state of conduct
<i>Gyanaatishay</i> -	Extraordinary knowledge
<i>Veeryaatishay</i> -	Extraordinary power
<i>Audayik</i> -	The state of transformation of soul consequent upon the rise of karma
<i>Avadhigyani</i> -	Possessor of Clairvoyance
.....	
<i>Bhamandal</i> -	Halo
<i>Bhagavat</i> -	Hindu text
<i>Bhakta</i> -	Devotee
<i>Bhakta katha</i> -	Conversation related to food
<i>Bhakti</i> -	Devotion
<i>Bhavana</i> -	Repeated contemplation on the idea of making oneself resemble one's ideal
<i>Bhavit</i> -	One who gets distracted easily; fickle minded

<i>Chakraratna</i> -	One of the fourteen gems of Chakravarti; the most powerful among all armaments which can win an invincible enemy
<i>Chakravarti</i> -	Emperor of six divisions of Bharat region
<i>Chanvar</i> -	Flywhisk
<i>Chhatra</i> -	3-tier canopy
<i>Chaturdash</i> -	<i>Purvi</i> - Knower of fourteen purvas
<i>Chaturmas</i> -	Four months of rainy season
<i>Chaturmukh</i> -	Having four faces; one in each direction
<i>Chhadmastha</i> -	non-omniscient soul whose knowledge and intuition are veiled
.....	
<i>Dashpurvi</i> -	Knower of ten purvas
<i>Desh katha</i> -	Conversation related to various worldwide subjects
<i>Dev- Dundubhi</i> -	Divine instrumental music
<i>Dharmastikay</i> -	Auxiliary medium of motion passively assisting in the motion of the sentient beings and matter which are apt to undertaking motion
<i>Dhvani kavya</i> -	Phonetic type of poetry

<i>Divya dhvani</i> -	Divine sound
<i>Divya pushpavishti</i> -	Divine showering of flowers
<i>Dvisandhan</i> -	Literary style narrating two stories simultaneously
.....	
<i>Ekant Anityavad</i> -	Theory of absolute non-eternality
<i>Ekant Nityavad</i> -	Theory of absolute eternality
.....	
<i>Gajasena</i> -	Elephantry corps
<i>Ganadhar</i> -	Chief disciples of teerthankar; the ascetic who composes the canonical text on the basis of the direct revelation to him by the teerthankar
<i>Guna-sankraman</i> -	Transmission of qualities
<i>Guna</i> -	Quality or attribute.
<i>Rajas guna</i> -	A quality referring active state of mind
<i>Satva guna</i> -	A quality referring pure state of mind
<i>Tamas guna</i> -	A quality referring idle state of mind
<i>Gyanendriya</i> -	Five senses of knowledge

Glossary

<i>Hasya</i> -	Humour
.....	
<i>Ishvar</i> -	God
<i>Ishvarvad</i> -	Theory related to God
.....	
<i>Janguli vidya</i> -	A kind of mystical power
<i>Jinendra</i> -	One who has overcome attachment and aversion; teerthankar
<i>Jeev</i> -	Sentient beings
<i>Jeevastikay</i> -	The totality of all jeevas
.....	
<i>Kaam katha</i> -	Erotic conversation
<i>Kalpa vriksha</i> -	Wish - fulfilling tree, which fulfil all basic needs of life for sustenance
<i>Kalpant kaal</i> -	Destructive phase of world, parlay kaal
<i>Kaamdhenu</i> -	Wish-fulfilling cow
<i>Karma</i> -	A type of body; the subtle most body which is formed by material clusters qua karma
<i>Antaray karma</i> -	Obstructive karma



*Darshanvaraniya karma* - Intuition obscuring karma

*Gyanavaraniya karma* - Knowledge obscuring karma

*Mohaniya karma* - Deluding karma

*Karmendriya* - organs of action: Anus, genital, speech, hands and legs

*Kashay* - Passion like, anger, deceit, ego, greed

*Kayotstarga* - Relaxation; giving up the attachment towards body

*Kevalgyani* - one who possess omniscience

*Kevali* - Omniscient

*Kshayik* - The state of soul, emanating from the annihilation of karma

*Kshayopasham* - Annihilation cum subsidence of karma

*Kshayopashamik* - The state of soul, emanating from annihilation cum subsidence of karma

.....

*Labdhi* - Attainment of power due to spiritual practice

*Lakshna* - Figurative sense of a word

*Leshya* - Psychic colour, a type of radiation, emanated from the soul, a very subtle level of consciousness which functions

with a subtle body called luminous  
body

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- Manahparyavgyani* - one who possess mind reading  
knowledge
- Mantra* - sacred syllable having spiritual power
- Manu* - Progenitor of humanity
- Matsyasana* - Fish posture
- Moksha* - The revelling of the soul in its own  
nature on account of annihilation of all  
karmas.
- Mooladhar* - Root chakra (or centre of energy located  
at the bottom of spine)
- Mrityunjaya Mantra* - A mantra to overcome death
- Mukhkamal* - Lotus-like face
- Mukhchandra* - Moon-like face
- Mukhdarpan* - Mirror-like face
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*Naiyayikas* - Followers of Nyay philosophy

*Naagdamani* - A substance which removes the  
poisonous effect of snakes

<i>Naagkumar</i> -	Category of celestial beings resembling snakes
<i>Naya</i> -	Non absolutistic standpoint
<i>Dravyarthik naya</i> -	Substantial viewpoint, which takes cognizance of only the aspect of permanence of substance
<i>Nishchay naya</i> -	transcendental viewpoint, a view which accepts the real nature object
<i>Paryayarthik naya</i> -	Modal viewpoint, which takes cognizance only of particular mode of substance
<i>Vyavahar naya</i> -	Empirical viewpoint, which takes cognizance of the character of substance as it is understood by common people
<i>Nigod</i> -	Micro organism ; infinite number of soul which have a common body
<i>Nimitta</i> -	Auxiliary cause
<i>Nirvana</i> -	Liberation, Moksha
<i>Nirvedanee</i> -	A kind of tale ; the tale which is told with the moral that one should remain detached to the mundane world

	by depicting the auspicious and inauspicious fruition of karma committed in one's life
<i>Niryukti</i> -	One of the commentary literatures written on Aagam
.....	
<i>Paap</i> -	Demerit
<i>Padatisena</i> -	Infantry
<i>Param puman</i> -	Supreme personality
<i>Paramavadhigyan</i> -	Highest level of clairvoyance
<i>Paramatma</i> -	Supreme soul ; the soul which is absolutely immaculate
<i>Parinaman</i> -	Principle of transformation
<i>Parinami</i> -	nityavad - Theory of eternity cum non-eternity
<i>Parmeshwar</i> -	Supreme Being
<i>Pralaya-kaal</i> -	Destructive phase of the world
<i>Pramad</i> -	Non vigilance
<i>Pran Kendra</i> -	Centre of vital energy
<i>Pratiharya</i> -	The eight divine endowments for teerthankars created by deities appointed by Indra

<i>Preksha</i> -	To perceive profoundly
<i>Pudgal</i> -	Physical substance; matter
<i>Purva</i> -	Canonical works propounded before the advent of agam
<i>Pudgalastikay</i> -	The extended substance in the form of matter
<i>Purushottam</i> -	The supreme among all human beings.

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<i>Raag</i> -	Attachment
<i>Drishti raag</i> -	Attachment towards one's own principles which is outside Jain principles and not along the path of Veetaraag
<i>Kaam raag</i> -	Attachment towards materialistic things
<i>Sneh raag</i> -	Attachment towards children, etc.
<i>Raj katha</i> -	Conversation related to administration
<i>Raj hasti</i> -	King's elephant
<i>Rathsena</i> -	Chariot sena
<i>Ras</i> -	Essence or flavour, it connotes a concept in Indian arts about the aesthetic flavour of any visual, literary or musical work, that evokes an emotion or feeling in the reader or audience

*Bhakti Ras* - the aesthetic flavour of any visual, literary or musical work, that evokes an emotion or feeling in the reader or audience related to devotion

*Shringar Ras* - the aesthetic flavour of any visual, literary or musical work, that evokes an emotion or feeling in the reader or audience related to love

*Veer Ras* - the aesthetic flavour of any visual, literary or musical work, that evokes heroic emotion or feeling in the reader or audience

*Shaant Ras* - the aesthetic flavour of any visual, literary or musical work, that evokes an emotion or feeling of serenity, peace, tranquillity in the reader or audience

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*Sadhana* - Spiritual practice

*Sadhu* - Ascetic, one who undertakes spiritual practise for attainment of moksha

*Sadhvi* - Female ascetic

*Samadhi maran* - Peaceful death

*Samhanan* - Bone structure, the structure of the hard part of the body (skeleton)

<i>Samachaturasra</i> -	The configuration of the body like a square; all body parts are symmetrical
<i>Samata</i> -	Equanimity; a balanced and tranquil state of mind
<i>Samavasaran</i> -	The place where teerthankars deliver their sermon
<i>Samvedanee</i> -	A kind of tale; that tale, which induces detachment words to mundane life, through presenting the transient nature of life depicting it as full of miseries and the body as full of filthy matter
<i>Samayik</i> -	Practise of equanimity ; to renounce the sinful activities for 48 minutes
<i>Samskara</i> -	Impression, inborn faculty
<i>Samya-yogi</i> -	practitioner of equanimity
<i>Samsar</i> -	Transmigration of soul from one birth to another and so on, on account of karmas which are created by the soul itself
<i>Sansthan</i> -	Configuration of body; shape of the body formed by structure of organs in the body
<i>Sapta - sandhan</i> -	Literary style narrating seven stories simultaneously

<i>Shakti Kendra</i> -	Centre of Energy
<i>Shlok</i> -	Verse
<i>Shraddha</i> -	Faith
<i>Shok</i> -	Misery
<i>Shravak</i> -	Layman who follows the path propounded by teerthankars
<i>Shravika</i> -	Laywoman who follows the path propounded by teerthankars
<i>Shraman</i> -	Ascetic
<i>Shukla Leshya</i> -	The purest state of soul
<i>Siddhi</i> -	Specific Power
<i>Simhasan</i> -	Superhuman magnificence of the teerthankar; a throne made of crystal; the teerthankaras delivers the sermons by sitting on it
<i>Stotra</i> -	Hymn
<i>Stuti</i> -	Eulogy
<i>Stutikar</i> -	Composer of hymn
<i>Svadhyay</i> -	Studying and teaching of scriptural books



<i>Tama</i> -	Darkness
<i>Tantra</i> -	Mystical formula having spiritual power
<i>Tap</i> -	Penance
<i>Teerth yatra</i> -	Pilgrimage
<i>Teerthankar</i> -	One who establishes 'Teerth', i.e., order constituting monks, nuns, laymen and laywomen
<i>Terapanth</i> -	One of the Jain sects which is led by one Acharya
<i>Tilak</i> -	Ornamental mark made on forehead
<i>Tratak</i> -	Practice of focusing on one point continuously
.....	
<i>Upadan</i> -	Main cause, Root cause
<i>Upadhyay</i> -	The ascetic who has insight in canons, one who teaches canons
.....	
<i>Vaidya</i> -	Ayurvedic doctor
<i>Vajrarishabhanarach</i> -	A strongest type of bone structure in which there is vajra – pin or nail, rishabha – the bondage of the bones, narach – interlocking of bones on both



sides which means the end of the two bones are mutually interlocked and the third bone act as a bondage over them and all the three bones are nailed together

<i>Veer</i> -	Heroic
<i>Veetarag</i> -	That ascetic whose attachment and aversion have been completely annihilated
<i>Vibhu</i> -	Potent
<i>Vikshepanee</i> -	A type of tale; that tale through which doctrines of Jain ascetics are established
<i>Vyanjana</i> -	Suggestive or ironical sense of a word
<i>Vyapti</i> -	Universal concomitance; a necessary co-existence of <i>vyapak</i> (what pervades) with <i>vyapya</i> (what is pervaded)
<i>Vyang kavya</i> -	Ironical type of poetry
<i>Vyavasay sabha</i> -	Study-room of Indra ; the place where the Indra consult the books for making decisions

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<i>Yagya</i> -	Sacrifice, one of the main pillars of the vedic ritual system
<i>Yaksha</i> -	Demi-god; Celestial disembodied beings



	who are believed to inhabit secluded places
<i>Yogaj vibhuti -</i>	Power
<i>Yog vidya -</i>	The science of spirituality and yoga
<i>Yojan -</i>	A unit of linear measurement ; 1 yojan = 4 kosha ( which is nearly equal to 7.88 miles)
<i>Yugal -</i>	A couple or a pair of five sensed human beings, which is born as a twin brother and sister and die also simultaneously
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## 24 Teerthankars

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|------------------------|----------------------|
| ◇ Rishabhath (Adinath) | ◇ Vimalnath          |
| ◇ Ajitnath             | ◇ Anantanath         |
| ◇ Sambhavanath         | ◇ Dharmanath         |
| ◇ Abhinandannath       | ◇ Shantinath         |
| ◇ Sumatinath           | ◇ Kunthunath         |
| ◇ Padma Prabhu         | ◇ Aranath            |
| ◇ Suparshvanath        | ◇ Mallinath          |
| ◇ Chandra Prabhu       | ◇ Munisuvrat Prabhu  |
| ◇ Suvidhinath          | ◇ Naminath           |
| ◇ Sheetalnath          | ◇ Arishtanemi Prabhu |
| ◇ Shreyansanath        | ◇ Parshvanath        |
| ◇ Vasupujya Prabhu     | ◇ Mahaveer Prabhu    |

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