

BHAGWAN MAHĀVĪRA'S PRECEPTS



ĀGAMA

AN INTRODUCTION

YUG DIWAKAR PUJYA GURUDEV

SHREE NAMRAMUNI M.S.

EDITOR

GUNVANT BARVALIA

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INSPIRED BY:

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WITH BEST COMPLIMENTS

Shree Gujarati Swetambar Sthanakvasi Jain Sangh, Chennai

Gurubhakt Hitenbhai Bhogilal Kamdar and Family



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DREAM TO DESTINY

Dreams visualized in our sleep vanish when we open our eyes. Whereas, if we dream with eyes wide open and work towards realizing it, then we are destined to achieve it.

Yug Diwakar Pujya Gurudev has visualized several dreams with eyes wide open, and his exceptional faith and tireless efforts has led to the establishment of Arham Yuva Group, Look 'n' Learn, Parasdham, Pawandham, Pavitradham and various other missions. One of His dreams is to translate Lord Mahāvīra's preachings, the Āgamas in English.

It was in December 2011 at Parasdham - Ghatkopar that the Āgama scriptures were republished and then presented in a magnificent ceremony. As advised, these Āgama scriptures were then distributed to several homes and individuals. These scriptures helped individuals understand their true identity and took them a step closer towards Parmatma.

This January 2012, Pawandham-Kandivali held an equally grand Āgama celebration. The English translation of the Āgama will help the youth of today in India and abroad learn and understand Lord Mahāvīra's preachings.

More than fifty learned intellectuals from different countries and cultures have supported Pujya Gurudev's mission of translating the Āgama's into English. In addition, the editing and publication activities of this enormous mission got the required guidance from the holy and divine monks and nuns of various religious sects.

Pujya Gurudev's endeavor is to involve as many people as he can in this mission. People can contribute by means of sharing their knowledge, time, money to get this mission ahead.

The compilations of translated Āgama scriptures will be distributed to various libraries, universities and Jain centers within our country and abroad. In addition, it will be made available on the web and in form of eBooks on Kindle, books, DVDs, etc. This will facilitate easy "search" of the Āgamas for different subject matter.

Let us join Pujya Gurudev in His mission to spread the preachings of Lord Mahāvīra and hence turning His dream into reality.

GUNVANT BARVALIA

SERVICES & CONTRIBUTIONS

Do you wish to be a part of Pujya Gurudev Shree Namramuni's Āgama translation mission? If so, please contact:

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INTRODUCTION TO ĀGAMAS

Showering his infinite compassion, Lord Mahāvīra recited the Tripadi - UPPANEĪVĀ, VIGAMEĪVĀ and DHUVEĪVĀ. The disciples of the Lord then collectively scripted this in the form of Āgama or divine messages for the common man to understand.

Historically, 980 years after Lord Mahāvīra attained nirvana (heavenly abode) after his Kewalgyan (enlightenment of the soul), Āchāraya Śrī Devardhigani felt that with the passage of time we may lose the teachings of Lord Mahāvīra due to deterioration of human memory. In an attempt to protect the divine legacy of Lord Mahāvīra, he called upon five hundred leading spiritual monks to transcribe from memory the preachings of Lord Mahāvīra into a readable format. This arduous task took them thirteen years.

Ancient Jain Monks have made many efforts to keep the Āgamas intact and edited, researched, modified, and abridged the meanings of Āgama to keep the divine knowledge abreast with times, hence making an immense contribution to humanity.

A heartfelt concern for the well-being of humanity and selfless feelings of compassion kept Lord Mahāvīra spiritually motivated to continue his preachings. As a result, not only Jain literature but also the spiritual heritage of the world received an invaluable gift.

In depth knowledge, study and research of Āgamas remove the darkness of ignorance and lighten the flame of knowledge in our soul. One can call it as code of conduct of Jain philosophy.

The question is how one can be freed from sinful activity and cycle of karmas to reach the state of heavenly bliss (Moksha)?

The scriptures advise Ahimsa (non-violence) and a meritorious life as basic requisites for achieving these objectives. We can attain enlightenment even if we can absorb a small ray of light from the radiant treasure of the Āgama.

The Āgama is an invaluable source for setting the soul free from the karmic cycle by cleansing it from evil influences, as it mentions several processes of self-purification.

The divine preachings of Lord Mahāvīra were well comprehended and scripted by the revered disciples. While blessing our life with immense bliss, they motivate a person to travel on the path of divinity and achieve enlightenment. Soul purification is the process of cleaning the accumulated karmic dust settled on the soul and liberating it from miseries of life. One is enabled to envision the real image of self when the karmic layers of dirt collected on the soul are cleared. One should have a pure and worthy soul to experience the realm of spirituality. He will then free himself from the cycle of life and death including worldly miseries.

Lord Mahāvīra has amazingly balanced the messages of Jain philosophy with other principles by scientifically analyzing matters connected to the study of Psychology, Biology and Environment Studies. Lord Mahāvīra has described these topics in detail as any renowned modern day scientist would.

Āgama means The Jain Tīrthaṅkara's discourse, a mapped path to attain salvation and liberate the soul. The Jain Āgama is not only a unique treasure chest for enlightening the soul but also an incomparable archive of worldly wisdom.

The Āgama is also an ocean of knowledge consisting of diversified areas related to Material Sciences, Biotechnology, Geography, History, Politics, Mathematics and Astrology.

Āgama is a path to take mankind towards non-violence, restraint and penance. Ā = Towards Soul, Gam = Moving, i.e. one which helps movement towards our soul is Āgama.

Āgama scriptures are core values of the Jain perception. The signature style of the Jain Āgama is to display wisdom, reflection, and character as a trilogy, making them the base principles and benchmarks of religious paths. The principles, if followed closely in the true spirit can purify the soul.

When Gandhars, the revered disciples of Tīrthaṅkara Lord Mahāvīra, heard the Tripadi from the holy soul himself, the Dvādaśāṅgī monks created the scriptures that consists of the core 12 Anga Sūtras.

Dvādaśāṅgī is referred as a supreme soul in Samvāyāṅga scripture. It existed in the past, is here in the present and it will remain in the future. Dvādaśāṅgī is a soul forever, as it is inexhaustible and constant.

What is the meaning of Anuyoga? Anuyoga is derived from two words combined together - Anu = Favour and Yog = Luck. It has five terminologies.

1. Planning is called Anuyog. Planned favour is summing up two words by way of meaning and relationship.
2. Preaching of Purān (Holy Scriptures) is termed as Anuyoga.
3. To adjust, correspond and be compatible with meanings of the religious scriptures is Anuyoga.
4. The relationship between formulae and meanings is Anuyoga.
5. Finding the right meaning or right example to explain to the disciples by means of various solutions and sentences in an intelligent way is Anuyogā.

There are four types of Anuyoga:

■ **CARANKARANĀNUYOGA :**

Description related to character development, growth and security is called Carankaranānuyoga. Description regarding the action process of the monks is also called Carankaranānuyoga.

■ **DHARMAKATHĀNUYOGA :**

Non-violence, restraint and penance, religious stories, incidences of highly spiritual men and the preception of divine holy monks is also termed as Anuyoga of Dharmakathānuyoga.

■ **GANITĀNUYOGA :**

If any subject is clarified using maths as a medium, then the Anuyog is termed as Ganitānuyoga. Medium of calculation used to calculate time or space is also a part of Ganitānuyoga.

■ **DRAVYĀNUYOGA :**

Life related matters or the description of nine substances is termed as Dravyānuyoga.

The Āgama comprises of eleven Āṅga Sūtras , twelve Upāṅga , four Mool Sūtras, four Ched Sūtras and one Āvaśyaka totaling to thirty two Sūtras (scriptures). The twelfth Āṅga, Dhristīwāda Sūtra has been lost.

The Derawasi community has ten Prakarnik, Panchkalbhashya, Mahanishith and Pindniyukt Sūtras totaling to forty fives sūtras.



ŚRĪ ĀCĀRĀNGA SŪTRA 1ST ĀNGA SŪTRA

इमेण चेव जुज्ज्ञाहि, किं ते जुज्ज्ञेण बज्ज्ञओ ?

जुद्धारिहं खलु दुल्लहं ।

जहेत्थ कुसलेहिं परिणाविवेगे भासिए ।

IMENA CEVA JUJJHĀHI, KIM TE JUJJHENĀ BAJJHAO?

JUDDHĀRIHAM KHALU DULLAHAM |

JAHETTHA KUSALEHIM PARINNĀVIVEGE BHĀSIE |

Fight out the karmic enemies residing in the soul! What would you gain fighting with others? In fact it is difficult to even get weapons befitting a war against evil elements (vices-sins). The weapons needed to fight a war against spiritual enemies are mentioned by Lord Tīrthaṅkaras in the Jain Realm (śasana) they are Rational Knowledge, Rational preception and Rational Conduct.



ŚRĪ ĀCĀRĀNGA SŪTRA

1ST ĀNGA SŪTRA

GUIDANCE TO INNER JOURNEY: FROM SOUL TO SUPREME SOUL

The Āgamas unveil the secrets and doctrines of the omniscient, Lord Mahāvīra.

Śrī Ācārāṅga Sūtra is the first Āgama that illustrates the path to attain freedom from misery and pain by following a peaceful lifestyle that leads us towards spirituality. Lord Mahāvīra had spent twelve and a half years in deep meditation and gained complete control over all his senses like mind, body and speech, thus attaining enlightenment. The knowledge that he experienced during the course of his meditation are illustrated in the Ācārāṅga Sūtra.

The first sermon delivered by Lord Mahāvīra for the welfare of the people, after enlightenment was through the Ācārāṅga Sūtra. There is an in depth description about how the soul is a different entity from the physical body. This book is highly recommended for those who want in-depth study about the soul. This Sūtra provides guidance on how the human nature leads us to worldly life, and how to free ourselves from this bond.

The Ācārāṅga Sūtra has nine divisions. It gives an insight on how to detach from the worldly life, become an ascetic and about the life of an ascetic. By reading the Ācārāṅga Sūtra, we get inspired to awaken our inner-self. The Ācārāṅga

Sūtra is the first sermon given by Lord Mahāvīra and is the root or foundation to omniscience.

Without introspection of the soul, all the other kinds of awareness are futile. Therefore, it is essential for all spiritual seekers to study the Ācārāṅga Sūtra thoroughly.

The ultimate aim of the soul which is to realize itself is known as ĀCĀRĀṄGA. ĀCĀRĀṄGA is the pillar on which resides a sādhu or sādhvi. It gives a narration about the conduct and behavior of a sādhu (monk). How one conducts oneself is known as behavior and to observe the rules of conduct is ĀCĀRĀṄGA.

Scientists have proven that plants have life. In the Ācārāṅga Sūtra, Lord Mahāvīra has proved that not only plants but also earth, water, fire, air have life. The sensation of water is similar to the sensations of plants. The sense of touch that humans have is similar to that possessed by water and the earth. The size of a mountain changes because the earth is living. Geologists have proved that the height of mountains vary from time to time. An article on “Mountains that grow” in the magazine FORNET describes the factors responsible for the external and the internal growth of mountains. It is a proven fact that only living beings can grow.

People are content when they have all the luxuries, but the happiness and contentment that comes without possessing these luxuries gives supreme bliss to our soul. The Lord has stated that ‘Comforts give us pleasure, but the pleasure derived from spirituality is incomparable.’



ŚRĪ SUYAGADĀNGA SŪTRA 2ND AṄGA SŪTRA

एवं खु णाणिणो सारं, जं ण हिंसइ किंचणं ।
अहिंसा समयं चेव, एतावंतं वियाणिया ॥

EVAM KHU NĀNIÑO SĀRAM, JAM NA HIMSAI KIMCAÑAM ।
AHIMSĀ SAMAYAM CEVA ETĀVAMTAM VIYĀNIYĀ ।

The moral to be learnt by the highly modest people is non-violence – not to kill or harm any living being. We should understand the principle of Ahimsā (non-violence) and thus have the feeling of equality towards all living beings.



ŚRĪ SUYAGADĀNGA SŪTRA

2ND ĀNGA SŪTRA

JAINISM: A JUDICIOUS DESCRIPTION

After self-awareness when a person is on the path to purification, his soul is entangled with many different philosophies of the world. ‘After self-introspection, what kind of efforts do I have to make to attain spirituality?’ This question gives rise to much contemplation on various preceptions and philosophies and many kinds of beliefs arise about this topic. When he contemplates on this question, he witnesses the different beliefs of the world and this is when he is entwined with numerous questions that arise from within, “What should I do?” In such critical moments, Lord Mahāvīra provides a solution with a beneficial view point. Śrī Suyagadāṅga Sūtra consists of Lord Mahāvīra’s complete description and perfect guidance on purification of the soul.

What makes Jain Philosophy distinct from the other philosophies of the world? How and why the Jain philosophy is different is illustrated in the ŚRĪ SUYAGADĀNG SŪTRA. It explains the importance of Jain Philosophy. The extraordinary virtues of Lord Mahāvīra are portrayed. The painful and torturous life that one has to suffer in hell due to non-meritorious deeds is well described. For many meditative souls or those who want to reach the depths of Jainology the Suyagadang Sūtra focuses on various stages of salvation so that a soul that uplifts itself in a total meditative state does not get confused by various other existing philosophies.

It gives us a descriptive example of Ardra Kumar and how his future was prophesized. It states that though Ardra Kumar renounced the world, he had sins bound to his soul due to which he had to enjoy worldly pleasures (sansarik life) for twelve and a half years. This truly happened to him.

Lord Mahāvīra has stated that logically, Moksha (emancipation) cannot be attained by taking a holy dip in the Ganges. If this was true then all the fish in the Ganga would be liberated. Bathing in the Ganga is only a practice of external cleansing, not inner purification. Outer cleansing is only a secondary act. Inner purification is far more superior and important in order to accomplish salvation.

Lord Mahāvīra has explained in detail that a monk should listen and accept any true advice given to him irrespective of who it is given by, be the cleaner or helper.

Typecasting people into different classes, states and forms is not a sign of intellectuality or spirituality. In his teachings, we can see Lord Mahāvīra as a social well-wisher and a social person well-versed in scriptures and philosophy.

SALUTATION TO THE KNOWLEDGE OF SHASTRA

I bow to you with gratitude,
O knowledge of hearing,
(Scriptural knowledge)
I wish you bear complete fruit in me,
You lit the light of the path of liberation,
I am indebted to you and only your presence
Will make me complete.



ŚRĪ THĀNĀNGA SŪTRA 3RD AṄGA SŪTRA

दस णक्खता णाणस्स वुड्हिकरा पण्णता, तं जहा-
मिगसिरमद्दा पुस्सो, तिण्ण य पुब्वाइं मूलमस्सेसा।
हत्थो चित्ता य तहा, दस वुड्हिकराइं णाणस्स

DASA NAKKHATTĀ NĀNASSA VUDDHIKARĀ PANNATTA, TAM JAHĀ-
MIGASIRAMADDVA PUSSO, TIÑÑI YA PUVVĀIM MŪLAMASSESĀ |
HATTHO CHITTĀ YA TAHĀ, DASA VUDDHIKARĀIM NĀNASSA

The ten constellations that help to broaden our knowledge are listed as 1) Mrugshirsh (fifth lunar constellation) 2) Aadra 3) Pushya 4) Purva Aashada 5) Purva Bhadrapada 6) Purva Falguni 7) Mool 8) Ashlesha 9) Hast 10) Chitra.

It is evident from this Sūtra that one of the reasons that increase one's intellectual power are the stars. The stars orbit around in the universe with their own speeds. There are twenty-eight constellations. The speed of the stars is slightly greater than that of the moon, therefore they travel in line with the moon for a while and then move past it. Thus in the span of 1 month all the constellations have had their turn to be in line with the moon and then move ahead of it. The

time that each constellation is in line with the moon has its own importance. Hence, the time period during which the above stated ten constellations are in line with the moon, is most auspicious to start learning something new and is beneficial for enhancing the intellectual power. The radiations from the stars have an effect on the brain. One should seek education in the open air or on the rooftop, during the time when these stars are in position with the moon.



ŚRĪ THĀNĀṄGA SŪTRA 3RD AṄGA SŪTRA

**AN ENCYCLOPEDIA ON NUMERICAL
KNOWLEDGE OF SUBJECTS OF THE WORLD**

Lord Mahāvīra was aware of the different interests of the people. He has therefore, unfolded the essence of different subjects like Arithmetic, History, Geography, Psychology, Economics, Social Studies, Environmental Science etc. People who want to study Astrology, Life Sciences and those who strive to know the various realities of the world, should refer to the first ten chapters of Thānāṅga Sūtra. Various topics on Mathematics are covered in this book. They are illustrated in such a way that it is easy to read and memorize them. Many other smaller subjects are also discussed.

The tenth chapter has an in depth description of ten different national perceptions. It consists of some useful information for those enthusiastic students who are studying perception.

Expanded information on, the procedure of getting rain, the amount of water in each river, and also Bhagwan's prophecy that the Ganga will have only as much water that submerges half the wheel of a bullock cart in the sixth era are enclosed in the book.

It teaches us the three ways on how to protect the soul. It explains that if we end up in controversy with someone, first we should try and explain, then if the controversy is still on, it is better to keep quiet and finally if that does not help, we should leave that place. The scientific principle behind this is that the heat generated by the friction reduces with distance; therefore, the intensity of the storm will reduce. This is proven by the scientists.

Some of the reasons for earthquakes are explained as follows:

1. When the tectonic plates under the earth shift, they create pressure that causes earthquakes.
2. The movement caused by very long reptiles like pythons causes earthquakes.

This is an interesting subject for geologists to research.



ŚRĪ SAMĀVĀYĀNGA SŪTRA 4TH ĀNGA SŪTRA

अद्वृ मयद्वाणा पण्णत्ता तं जहा –
जाइमए कुलमए बलमए रुवमए तवमए सुयमए लाभमए^१
इस्सरियमए ।

ATTHA MAYATTHĀNĀ PĀNNATTĀ TAM JAHĀ-
JĀIMAE KULAMAE BALAMAE RUVAMAE TAVAMAE SUYAMAE LĀBHMAE
ESSARIYAMAE |

Madhsthaan means the state acquired by us due to our arrogance or ego.
There are eight categories of arrogance, they are:

1. Jaatimadh - Racial pride
2. Kulmadh - A feeling of superiority because of genes or clan.
3. Balmadh - Ego due to the strength, stamina and vitality.
4. Roopmadh - Arrogance related to complexion, vanity, beauty
5. Tapmadh - Ego caused due to one's ability for penance and austerity.
6. Shrutmadh - Ego of knowledge, excellence in activities and creativity
7. Laabhmadh - Arrogance due to the possession of wealth
8. Aishwaryamadh - Ego due to status, power, fame.



ŚRĪ SAMĀVĀYĀNGA SŪTRA

4TH AṄGA SŪTRA

AN INSIGHT INTO DIFFERENT SUBJECTS

The Samvāyāṅga Sūtra is the fourth compilation of Lord Mahāvīra's divine doctrines. Various subjects with deep insight are discussed in this compilation. It highlights the method by which controversial topics can be dealt systematically. Guidelines on how to stay in a balanced state of mind in any kind of situation are listed. It is an informative compilation of many topics concerning the material world.

Lord Mahāvīra believed that hair is the root cause of moral deterioration and therefore has specified the time to abate such kind of decline. In a scientific way, the length of hair that is appropriate is also discussed. We should show our gratitude to this great compilation as it enlightens us on so many different topics and clears our doubts on various subjects.

The life of our 19th Tīrthaṅkara is narrated. It describes his journey from the time he was in power to the time he renounced the world. Science proves that there exists only one sun and one moon but Lord has said that are two suns and two moons in this universe. He has explained that we view the first sun on one day, and the second sun on the following day. Therefore their appearance is seen by us on every alternate day. This has been a very challenging topic of research for scientists. The Samvāyāṅga Sūtra is necessary read for all enthusiastic scientists in this field of research.



ŚRĪ BHAGAVATI SŪTRA 5TH AṄGA SŪTRA

तहारूपं णं भंते ! समणं वा माहणं वा पज्जुवासमाणस्स
किं फला पज्जुवासणा? गोयमा ! सवणफला ।

TAHĀRŪVAM NAM BHAMTE | SAMANAM VĀ MĀHANAM VĀ
PAJJUVĀSAMĀNASSA KIM PHALĀ PAJJUVĀSANĀ ?
GOYAMĀ | SAVANAPHALĀ |

Q: O Lord! How do we benefit by worshipping and serving a Jain monk?

A: Dear Gautama! By worshipping and serving a Jain monk, one benefits by getting to hear his doctrines, adopt good virtues and acquire systematic spiritual knowledge.

से णं भंते ! सवणे किं फले? णाणफले ।

SE NAM BHAMTE | SAVANE KIM PHALE? NĀNAPHALE |

Q: O Lord! How does one benefit by hearing spiritual discourses and doctrines?

A: Dear Gautama! By listening to discourses, the intellectual power increases.

से णं भंते ! णाणे किं फले ? विण्णाणफले ।

SE NAM BHAMTE | NĀNE KIM PHALE ? VIṄṄĀṄAPHALE |

Q: O Lord! What is the fruit of attaining intellectual power?

A: Dear Gautama! The fruit of knowledge is science. With awareness, we can discriminate between contemptible and acceptable nature of things.

से णं भंते ! विण्णाणे किं फले ? पच्चकखाणफले ।

SE NAM BHAMTE | VIṄṄĀṄE KIM PHALE ? PACCAKKĀṄAPHALE |

Q: O Lord! What is the use of scientific knowledge?.

A: Dear Gautama! Scientific knowledge clears our preception about things and therefore, we can renounce things that are contemptible, through avowed commitments.

से णं भंते ! पच्चकखाणे किं फले ? संजमफले ।

SE NAM BHAMTE | PACCAKKĀṄE KIM PHALE? SAMJAMAPHALE |

Q: O Lord! What is the advantage of avowedness?

A: Dear Gautam! With avowedness, we become aware and cautious about seventeen kinds of restraints towards immobile and mobile living beings. This insight leads to the control over the five senses and mind and renunciation of all sinful acts through restraint.

से णं भंते ! संजमे किं फले ? अणण्हयफले ।

SE NAM BHAMTE | SAMJAME KIM PHALE ? ANANHAYAPHALE |

Q: O Lord! What according to you is the benefit of our restraints over our five senses and mind.

A: Dear Gautama! By controlling the five senses and mind one blocks the path of influx of new sins. Hence, we do not bind new karmas to our souls.

से णं भंते ! अणण्हए किं फले ? तवफले ।

SE NAM BHAMTE | ANANHAE KIM PHALE ? TAVAPHALE |

Q: O Lord! What is the advantage of not binding new karmas?

A: Dear Gautama! By avoiding the bondage of new karmas, one can progress on the path of penance and religious austerity.

से णं भंते ! तवे किं फले ? वोदाणफले ।

SE NAM BHAMTE | TAVE KIM PHALE ? VODĀNAPHALE |

Q: O Lord! Please explain the fruits of religious austerity?

A: Dear Gautama! The practice of penance and religious austerity enables us to end our karmas.

से णं भंते ! वोदाणे किं फले ? अकिरियाफले ।

SE NAM BHAMTE | VODANE KIM PHALE ? AKIRIYAPHALE |

Q: O Lord! Please explain the benefits of ending our karmas?

A: Dear Gautama! Shedding of karmas leads to a state of tranquility.

से णं भंते ! अकिरिया किं फला?

सिद्धिपञ्जवसाणफला पण्णत्ता गोयमा ! सवणे णाणे
य विण्णाणे, पच्चक्खाणे य संजमे । अण्णहए तवे
चेव, वोदाणे अकिरिया सिद्धि ॥

SE NAM BHAMTE | AKIRIYĀ KIM PHALĀ ?

SIDDHIPAJJAVASĀNAPHALĀ PANNATTĀ GOYAMĀ | SAVANE NĀNE YA
VIÑÑĀNE, PACCAKKHĀNE YA SAMJAME |
ANANHAE TAVE CEVA, VODĀNE AKIRIYĀ SIDDHI |

Q: O Lord! What is the benefit of attaining tranquility?

A: Dear Gautama! Tranquility leads to self realization (liberation).



ŚRĪ BHAGAVATI SŪTRA

5TH ĀNGA SŪTRA

GAUTAMA'S 36,000 QUESTIONS TO LORD MAHĀVĪRA

The Bhagvati Sūtra is the fifth Āṅga Sūtra containing the doctrines of Lord Mahāvīra. It is a narration of Gautama, a Brahmin scholar, who on his first visit to Lord Mahāvīra was overshadowed by Lord's omniscience. He surrendered himself with all humility to Lord Mahāvīra and served the Lord. Gautama was twelve years older to Mahāvīra, yet he bowed down at His lotus feet and attained the status of a Ganadhar. The credit of compiling the doctrines of Lord Mahāvīra into scriptures goes to him.

Gautama and other spiritual seekers had asked Lord Mahāvīra 36,000 questions. Lord Mahāvīra answered them keeping in mind the welfare of mankind. These question and answer sessions are compiled in this volume. Lord Mahāvīra has explained many universal topics. It illustrates the difficulties the Lord had to face and the way he overcame the trials and tribulations in a calm and composed manner.

Like a scientist, the Lord has explained the theory of atoms and molecules. He has also illustrated the life of an ascetic. The story of Lord Mahāvīra's son-in-law Jamali and his first disciple Gaushalak are narrated in this scripture. The clarification that no God or Goddess could possess someone's body, but they have powers to rule over and control someone else's body, is mentioned here. Reading this Holy scriptures is very beneficial to the soul.

Can we completely read and understand the scriptures by ourselves? Probably one may not complete them, and even if completed, the satisfaction of reading is not experienced.

The Bhagvati Sūtra is a divine compilation, in which Monks can decipher every verse. It provides a new insight into various topics. The Sūtra offers queries related to the sun, moon, Jain philosophy, many questions related to geography as well. In short, the Bhagvati Sūtra is a treasure of philosophy and is very auspicious. The Āgama contains information on probably all universal subjects.

The Bhagvati Sūtra is an inexpressible creation. Our life will truly be worth living, if we abide by the principles and advice that are decoded in this book.

The life spans of many objects are mentioned. For example, the clouds live for a period of six months by which they either disintegrate or fall as rain. The reproductive cycle of animals is for a period of eight years and that of humans is to a maximum of twelve years.

A running horse produces a peculiar sound. Where does this sound come from? A gas called “karkat” is produced between the heart and the liver. When a horse runs, a gas is released and thus, the peculiar sound. From this, it is evident that Lord knew every aspect about the physical structure and nature of animals.

All the previous Tirthāṅkaras wore colored clothes. Lord Mahāvīra brought about a transformation in the dress code to white. He instructed all his disciples also to wear white thereafter. The heat absorbed by the color white is less compared to that by other colors. He was conscious about the global warming and the rising temperatures. Therefore 2500 years ago Lord Mahāvīra had forecasted the climatic conditions. His knowledge was deep.

The cause behind incidents and events that occur in the life of a common person are highlighted. The series of questions asked by Gautama to Lord Mahāvīra and their answers are priceless to those who seek true knowledge. By reading the Bhagvati Sūtra, the aims and objectives of life become clear and one can experience tremendous progress in their spiritual awareness. Just as a mother plays a very important role in a child's life, similarly the Bhagvati Sūtra is a boon for all spiritual seekers.



ŚRĪ GNĀTĀDHARMAKĀTHĀ SŪTRA 6TH AṄGA SŪTRA

महुरेहिं णिउणेहिं, वयणेहिं चोययंति आयरिया ।
सीसे कहिंचि खलिए, जह मेहमुणि॑ महावीरो

MAHUREHIM NIUÑEHIM, VAYANEHIM COYAYAMTI ĀYARIYĀ | SīSE
KAHIMCI KHALIE JAHA MEHAMUNI॑ MAHĀVIRO

Lord Mahāvīra helped Meghmuni to attain the state of tranquility. In the same manner, if worldly thoughts distract any disciple, it is the duty of the preceptor or Ācārya to motivate him with appropriate advice, thus getting him back onto the path of tranquility.



ŚRĪ GNĀTĀDHARMAKĀTHĀ SŪTRA

6TH ĀNGA SŪTRA

**ANTHOLOGY OF SHORT STORIES INSPIRING PUBLIC TOWARDS
RATIONAL PERCEPTION AND CONDUCT**

The Gnātādharmkathā Sūtra is an anthology of short stories that can be understood by the common man. They are educative and help illuminate the inner self. Lord Mahāvīra was aware of the various aspects and interests of the common man. Accordingly, he conveyed moral values through various short stories. They inspire the reader to follow the path of spirituality and purification.

During the time of Lord Mahāvīra, there were three billion short stories on moral values. However, at present there are only nineteen stories based on real life incidents, which teach us the art of living. They comprise stories of great men that inspire people to practice spirituality and attain steadiness on the path to self-realization.

It highlights the various aspects of the art of living. The stories preach social behavior, the importance of positive thinking, care for the elders, respect for our seniors, the way adults should deal with children and many other similar subjects. The Gnātādharmakathā Sūtra educates us on how success can be achieved by using our intellect. It guides how a creative person can progress positively. Demonstrations on how to convert pain and misery into happiness

are also mentioned. Lord Mahāvīra has portrayed the bitter truth through many short stories that tell us that desire leads to destruction.

The Gnātādharmakathā Sūtra is one of the best literary books available. It includes the concepts of town planning, construction of houses and vaastu shastra. This Sūtra is a must read for those who wish to pursue town planning, vaastu shastra, art of living, counseling etc.

The lifestyle of people portrayed in the Gnātādharmkathā Sūtra is a very useful medium for the present generation to mould themselves positively. It is the best Āgama on moral education. It has unfolded many psychological mysteries.

Shree Krishna, on the way to the battlefield said with complete confidence, that he would emerge victorious. This proved to be true. This is an example of positive thinking. In another example – two friends find peacock eggs. They get into a controversy with regard to the eggs. The first friend is positive and feels a beautiful chick will hatch. To his surprise, this turned out to be true. The second friend was a negative person, so a dead chick was born from his egg.

It is human psychology, a man tends to do something that is not permitted or is banned. This is illustrated through the story of Jinpaal and Jinrakshita. Meghkumar's story shows us that when we compare our past miseries or those of others to our present miseries, then our present miseries will seem smaller than the past ones.

**SCIENCE PROVES CONCEPTS BY EXPERIMENTS,
BUT THE VIRTUOUS PROVE THEM BY WISDOM.**



ŚRĪ UPĀSAKDAŚĀNGA SŪTRA 7TH AṄGA SŪTRA

सद्दहामि णं भंते ! णिगगंथं पावयणं, पत्तियामि णं भंते !
णिगगंथं पावयणं, रोएमि णं, भंते ! णिगगंथं पावयणं, एवमेयं
भंते ! तहमेय भंते ! अवितहमेयं भंते ! इच्छियमेयं भंते !
पडिच्छियमेयं भंते ! इच्छिय – पडिच्छियमेयं भंते ! से जहेयं
तुब्बे वयह त्ति कटटु, जहा णं देवाणुप्पियाणं अंतिए बहवे
राईसर-तलवर-मांडबिय-कोडुंबिय-सेट्टि-सेणावई-
सत्थवाहप्पभिइया मुँडे भवित्ता अगाराओ अणगारियं
पव्वइया, णो खलु अहं तहा संचाएमि मुँडे भवित्ता
अगाराओ अणगारियं पव्वइत्तए। अहं णं देवाणु
प्पियाणं अंतिए पंचाणुव्वइयं सत्त-सिक्खावइयं दु
वालसविहं गिहिधम्मं पडिवज्जिस्सामि। अहासुहं
देवाणुप्पिया ! मा पडिबंधं करेह।

SADDAHĀMI ḅAM BHAMTE | NIGGAMTHAM, PĀVAYANAM, PATTIYĀMI
 ḅAM BHAMTE | NIGGAMTHAM, PĀVAYANAM, ROYEMI ḅAM BHAMTE
 | NIGGAMTHAM, PĀVAYANAM, EVAMEYAM BHAMTE | TAHAMEYA
 BHAMTE | AVATAHAMEYAM BHAMTE | ICCHIYAMEYAM BHAMTE
 | PADICCHIYAMEYAM BHAMTE | ICCHIYA- | PADIICCHIYAMEYAM
 BHAMTE | SE JAHEYAM TUBBHE VAYAHA TTI KATTU, JAHĀ ḅAM
 DEVĀNUPPIYĀNAM AMTIE BAHAVE RĀISARA-TALAVARA- MĀMDABIYA-
 KODUMBIYA-SETTHI-SENĀVAI-SATTHAVĀHAPPA BHIIYĀ MUMDE BHAVITTĀ
 AGĀRĀO ANAGĀRIYAM PAVVAIYĀ, NO KHALU AHAM TAHĀ SAMCĀEMI
 MUMDE BHAVITTĀ AGĀRĀO ANAGĀRIYAM PAVVAITAE | AHAM ḅAM
 DEVĀNUPPIYĀNAM AMTIE PAMCĀNUVVAIYAM SATTA-SIKKHĀVAIYAM
 DUVĀLASAVIHAM GIHIDHAMMAM PADIVAJJISSĀMI | AHĀSUHAM
 DEVĀNUPPIYĀ | MĀ PADIBAMDHAM KAREHA |

O Lord! I believe and have faith in the nirgrantha's (unattached) discourses. These discourses are genuine, true, desired, intended and accepted just as you have revealed them.

O Devanupriya! Many kings, supreme lords, people with families, great merchants, commanders-in-chief, caravan leaders etc. have accepted the monastic life by shaving their head and renouncing their worldly life. However, I am not capable of giving up my household duties, shaving my head and accepting the life of a homeless ascetic. Hence, I would like to take the five anuvrats, seven shikshavrats, i.e. the twelve vows of a shravak (spiritual seeker) from you. The Lord replied to Anand, "O Devanupriya! Do as you please but do not delay."



ŚRĪ UPĀSAKDAŚĀNGA SŪTRA

7TH AṄGA SŪTRA

LIFE OF TEN MOST SPIRITUAL DEVOTEES

This Āgama describes the life of Lord Mahāvīra's ten most spiritual shravaks (devotees). A person seeking spirituality can follow two paths:

1. The path of performing sadhana (meditation and penance) while living in this world or
2. Renouncing the world and accepting the life of an ascetic.

How can one perform sadhana and still live a worldly life is described in this Āgama. Lord Mahāvīra's followers are strong believers and lovers of this preception and have deep faith in the Jain preception.

It is a great guide for businesspersons as it explains the types of business a devotee should do, methods of investment, the kinds of investment that are appropriate, the right modes of income and the appropriate use of income are explained in this Sūtra.

In this Āgama, Lord Mahāvīra has also described the duties of a cattle rearer, as most of His followers had twenty to twenty five thousand cows. The Lord has also mentioned that a cow is a symbol of good wealth.

This Sūtra instructs us that where there is modesty there is no evil income.

Lord Mahāvīra has described the importance and position of a wife, mother and children in the life of a seeker and the types of vanprasth ashram.

The chapters of Upāsakdaśāng Sūtra are beneficial to those who want to follow the worldly life while following Lord Mahāvīra's preception for the upliftment of their soul. Upāsakdaśāng Sūtra reveals how Lord Mahāvīra has described the life of his shravaks and given them a place in his heart.



ŚRĪ ANTĀGADA SŪTRA 8TH AṄGA SŪTRA

कण्हाइ ! अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी
- मा णं तुमं देवाणुप्पिया ! ओहयमणसंकप्पे जाव
झियाह। एवं खलु तुमं देवाणुप्पिया ! तच्चाओ पुढवीओ
उज्जलियाओ णरयाओ अणंतरं उव्वट्टित्ता इहेव जंबु
द्वीके दीके भारहे वासे आगमेसाए उस्सप्पिणीए पुंडेसु
जणवएसु सयदुवारे णयरे बारसमे अममे णामं अरहा
भविस्ससि। तत्थ तुमं बहूङं वासाइं केवलिपरियागं
पाउणेत्ता सिञ्ज्ञहिसि बुञ्ज्ञहिसि मुच्चहिसि
परिणव्वाहिसि सव्वदुक्खाणं अंतं काहिसि।

KAṄHĀI ! ARAHĀ ARITṬHANEMĪ KAṄHAM VĀSUDEVAM EVAM VAYĀSĪ
- MĀ ṝAM TUMAM DEVĀṄUPPIYĀ | OHAYAMANASAṄKAPPE JĀVA
JHIYĀHA ! EVAM KHALU TUMAM DEVĀṄUPPIYĀ | TACCĀO PUṄHAVĪO
UJJALIYĀO ḝARAYĀO ANAMTARAM UVVAT̄ITTA IHEVA JAMBUDDĪVE

DĪVE BHĀRAHE VĀSE ĀGAMESĀE USSAPPINĪE PUMDESU JANAVAESU
 SAYADUVĀRE ḆAYARE BĀRASAME AMAME NĀMAM ARAHĀ BHAVISSASI
 | TATTHA TUMAM BAHŪIM VĀSĀIM KEVALIPARIYĀGAM PĀUNETTA
 SIJJHIHISI BUJJHIHISI MUCCIHISI PARINIVVĀHISI SAVVADUKKHĀNAM
 AMTAM KĀHISI |

Giving further explanation, the Lord thus spoke – ‘O Devanupriya! Do not be upset. It is destined that in the future Utsarpinikaal, you will come out of the third hell and become the twelfth Tīrthaṅkara called ‘Amam’, in the Pundrajanpad’s town Shatdwar. You will follow the norms of a Kevalī, become Siddhā, and attain self-realization.



ŚRĪ ANTAGADA SŪTRA

8TH ĀNGA SŪTRA

THE JOURNEY FROM TOLERANCE TO SUCCESS

Śrī Antagada Sūtra is the eight Āṅga Sūtra of Lord Mahāvīra's preachings. Before and during Lord Mahāvīra's time, many devotees performed Sādhana and attained self-realization and liberation.

Antagada Sūtra gives a special description on the state of mind, thoughts and efforts of spiritual seekers who have reached the highest level of self-purification. A devotee must constantly strive hard not to give up on his efforts and hopes to reach the highest level of Sādhana until the end of his life.

Another distinctive talk cited here is about Sudarshan shravak. He was engrossed in reciting the mantra 'Namo Jinnanam Jiyabhayannam' when weapons weighing tonnes of kilograms were hurled at him. The power of this mantra kept Sudarshan shravak shielded from any kind of hurt. Scientifically, it can be said that some invisible energy blocked the tangible objects. An imperceptible force of protection was formed around him.

The same principle worked when Goshalak threw Tejoleshaya (bright aura) at Lord Mahāvīra. The Tejoleśya could not penetrate through the circle of protection around Lord Mahāvīra and thus, bounced back. Burning pieces of coal were piled on Gajsukumar's head, but he did not react to that pain!

When monks pluck hair from their head, the pain is only while plucking the first few locks, later the pain subsides. This implies that some chemical, which works like an anesthetic is produced in the body, which can increase our tolerance and reduce the suffering. How and why this chemical is produced and their effect is a topic of research.

We bow to all the Kevalis mentioned in this Sūtra who have attained this high level of tolerance.

A sinful person, upon repentance can also perform Sādhana, take refuge in preception and attain self-realization. This is depicted in this Sūtra with the example of Arjunmali.

Lord Mahāvīra through this Sūtra shows us the path of attaining liberation. To achieve it one should possess the virtues of tolerance and patience. This is portrayed by articulating about various princes who left their luxuries, accepted the hard life and sufferings, renounced the world and performed Sādhana to attain the ultimate goal.

Srī Antagada Sūtra is a scripture that contains many stories, each one revealing a different value of life. Also, mentioned in the Sūtra is the role of the elders in those days, the respect given to them, the arrangement of marriage etc.

Srī Antagad Sūtra is helpful to those devotees who want to incorporate preception in their worldly life and progress spiritually.



ŚRĪ ANUTTAROVAVAI SŪTRA 9TH AṄGA SŪTRA

तए णं से सेणिए राया समणस्स भगवओ महावीरस्स
अंतिए एयमटुं सोच्चा णिसम्म हटु तुट्टे समणं भगवं
महावीरं तिक्खुत्तो आयाहिणं पयाहिणं करेइ, करित्ता,
वंदइ णमंसइ वंदित्ता णमंसित्ता जेणेव धण्णे अणगारे
तेणेव उवागच्छइ उवागच्छित्ता धण्णं अणगारं
तिक्खुत्तो आयाहिणं पयाहिणं करेइ करित्ता वंदइ
णमंसइ वंदित्ता णमंसित्ता एवं वयासी—

TAE ḥAM SE SENIE RĀYĀ SAMANASSA BHAGAVAO MAHĀVIRASSA AMTIIE
EYAMATTHAM SOCCĀ ḥISAMMA HATTHA TUṬTHE SAMANAM BHAGAVAM
MAHĀVIRAM TIKKHUTTO ĀYĀHINAM PAYĀHINAM KAREI, KARIṬṬĀ, VAMDAI
ḤAMAMSAI VAMDITTĀ ḥAMAMSIṬṬĀ JEṄEVA DHANNAE AṄAGĀRAE
TEᴈEVA UVĀGACCHAI UVĀGACCHITTA DHANNAṂ AṄAGĀRAM TIKKHUTTO
ĀYĀHINAM PAYĀHINAM KAREI, KARIṬṬĀ, VAMDAI ḥAMAMSAI VAMDITTĀ
ḤAMAMSIṬṬĀ EVAM VAYĀSĪ —

धण्णे सि णं तुमं देवाणुप्पिया ! सुपुण्णे सि णं तु
 मं देवाणुप्पिया, सुकयत्थे सि णं तुमं देवाणुप्पिया,
 कयलक्खणे सि णं तुमं देवाणुप्पिया, सुलद्धे णं देवाणु
 प्पिया तव माणुस्सए जम्मजीवियफले ति कट्टु वंदइ
 णमंसइ, वंदित्ता णमंसित्ता जेणेव समणे भगवं महावीरे
 तेणेव उवागच्छइ उवागच्छित्ता समणं भगवं महावीरं
 तिकखुत्तो आयाहिणं पयाहिणं करेइ करित्ता वंदइ
 णमंसइ वंदित्ता णमंसित्ता जामेव दिसं पाउब्बूए, तामेव
 दिसं पडिगए ।

DHANNE SI NAM TUMAM DEVĀNUPPIYĀ ! SUPUNNE SI NAM
 TUMAM DEVĀNUPPIYĀ, SUKAYATTHE SI NAM TUMAM DEVĀNUPPIYĀ,
 KAYALAKKHAÑE SI NAM TUMAM DEVĀNUPPIYĀ, SULADDHE NAM
 DEVĀNUPPIYĀ TAVA MĀNUSSAE JAMMAJĪVIYAPHALE TTI KATTU VAMDAI
 NAMAMSAI VAMDITTĀ NAMAMSITTĀ JEÑEVA SAMAÑE BHAGAVAM
 MAHĀVIRE TEÑEVA UVĀGACCHAI UVĀGACCHITTĀ SAMAÑAM BHAGAVAM
 MAHĀVIRAM TIKKHUTTO ĀYĀHIÑAM PAYĀHIÑAM KAREI KARIITĀ
 VAMDAI NAMAMSAI VAMDITTĀ NAMAMSITTĀ JĀMEVA DISAM PĀUBBHŪE,
 TĀMEVA DISAM PAÐIGAE |

There after King Shrenik, on hearing Lord Mahāvīra's interpretation pondered over it and felt satisfied and happy. He performed three pradakshinas (salutary

circling) of Lord Mahāvīra, bowed to him and went to Dhanna Anagaar. He showed respect by bowing down three times to Dhanna Anagaar and said as under: 'O Devanupriya! You are virtuous, meritorious and fortunate to have attained your goal. Also you are a symbol of noble deeds.

O Devanupriya! You have made your human birth successful' saying this, he bowed to Dhanna Anagaar again and went back to Lord Mahāvīra, bowed to Him and returned to the direction he came from.



ŚRĪ ANUTTAROVAVAI SŪTRA

9TH AṄGA SŪTRA

A DIVINE GLIMPSE OF SPIRITUAL PEOPLE

This is the ninth Āgama of Lord Mahāvīra's flow of preachings. Not all the devotees who progress ahead in the field of Sādhana succeed. Only those devotees who endure the hardships with utmost patience and tolerance attain liberation.

Lord Mahāvīra has described the life of Dhanna Anagaar in Śrī Anuttarovavaai Sūtra. Dhanna performed different kinds of penances. He renounced the world and made a firm decision to attain self-awareness. Thus, for him the body became secondary and inferior. When Dhanna Anagaar was in deep meditation, he got detached from his body and easily progressed on the spiritual path of penance. However, due to severe penances, his body became a skeleton such that each bone and vein was visible. His eyes had sunk, yet they were bright and shining, thereby proving his spiritual strength. As the body weakened, his soul became stronger. His strong faith in Lord is revealed in this Āgama. It is the best guide to those who want to perform penances and Sādhana to attain the ultimate soul (self-realization).

This Sūtra cites that food is not the main source of survival for humans. He can survive on water and sunlight. There are examples of people who have survived on sunlight or a grain of rice for a long time.

Dhanna Anagaar ate less but lived long. The mechanism of the body has thus become a topic of research for the scientists.

The penances that need to be performed to reduce the attachments and annihilate the karmas are revealed in this Āgama.

Lord Mahāvīra has also explained the Sādhana performed by the devotees to detach from the body. A spiritual person's state of mind, when he reaches the highest level of Sādhana is described.

When a devotee progresses on the path of attaining the soul, his affection for the body becomes less. Śrī Anuttarovavaai Sūtra is helpful to those who are extremely attached to the body. Complete detachment leads to self-realization.



ŚRĪ PRAŚNAVYĀKARAN SŪTRA 10TH AṄGA SŪTRA

सव्वगइपकर्खंदे, काहिंति अणंतए अकयपुण्णा। जे य ण
सुणंति धम्मं, सोऊण य जे पमायंति

SAVVAGAIPAKKHAMDE, KĀHIMTI ANAMTAE AKAYAPUNNĀ | JE YA NA
SUÑAMTI DHAMMAM, SOŪNA YA JE PAMĀYAMTI

Those creatures without any good deeds to their credit (punyaheen) are the ones who do not attend discourses on spirituality, hear them and instead indulge in laziness even after hearing them, continue to rotate infinite times in the cycle of birth and death.

अणुसिद्धुं वि बहुविहं, मिच्छदिट्ठिया जे णरा अहम्मा ।
बद्धणिकाइयकम्मा, सुणंति धम्मं ण य करेति ॥

ANUSITTHAM VI BAHUVIHAM, MICCHADITTHIYĀ JE NARĀ AHAMMĀ |
BADDHAṄIKĀYAKAMMĀ, SUÑAMTI DHAMMAM NA YA KAREMTI

A person with false preception binds karmas that are deep-rooted (nikachit).

Such people are those who do not follow the principles and bear unavoidable bitter fruits. They do not practice what is preached.

किं सक्का काउं जे, णेच्छइ ओसहं मुहा पाउं । जिणवयणं
गुणमहुरं, विरेयणं सव्वदुक्खाणं

KIM SAKKĀ KĀUM JE, NECCHAI OSAHAM MUHĀ PĀUM | JINAVAYANAM
GUÑAMAHURAM, VIREYANAM SAVVADUKKHĀNAM

The sermons of Lord Jineshwar are full of merits and are like sweet purgative medicine for eliminating all miseries. But what can be said about those who do not wish to consume this medicine given without any self interest?

पंचेव य उज्ज्ञाऊणं, पंचेव य रक्षित्तुण भावेणं ।
कम्मरय-विप्पमुक्कं, सिद्धिवर-मणुत्तरं जंति

PAMCEVA YA UJJHIŪNAM, PAMCEVA YA RAKKHIŪNA BHĀVENAM |
KAMMARAYA-VIPPAMUKKAM, SIDDHIVARA-MANUTTARAM JAMTI

Those creatures who give up five ashravas (influx of karmas) involving violence etc. and produce five samvaras with pious motives that include non-violence, peace etc. totally eradicate the karmic particles and attain salvation.



ŚRĪ PRAŚNAVYĀKARAN SŪTRA

10TH ĀNGA SŪTRA

ATTAINING SUPERNATURAL POWERS: FROM VIRTUES LIKE TRUTH, NON-VIOLENCE, ETC

Lord Mahāvīra has revealed many mysteries in his discourses. One such mystery is disclosed in Śrī Praśnavyākaran Sūtra. A description of how to gain and manifest various supernatural powers, knowledge and energy is given in this Āgama.

The five grave sins which are violence, untruth, (falsehood) theft, unchaste conduct and possession of material objects and the nature of penances (avowed observance) to be performed for eliminating them are explained in this Sūtra.

This Āgama gives in-depth knowledge on various branches of occult practices such as spells and charms. However, to prevent the misuse of this form of knowledge, and to ensure that it is not used for malicious purposes, saints have concealed such work from this Sūtra. Ācāryas have changed the topics of this Āgama to prevent the unworthy disciples from gaining such knowledge for any kind of misuse. This method of protecting crucial literature from miscreants is highly appreciated.

The causes and effects of violence, the means to prevent and escape from them and the positive results of non-violence are described in this Sūtra.

Praśnavyākaran Sūtra does not disclose the spells and their secrets. However, it discloses many mysteries through which an aspirant with the blessings and knowledge of a Guru, even in present times, can get an access to different spells, amulets, charms, astrology and mystic energy.

Aspirants, curious to gain knowledge, can understand the meanings of the words, but only with a Guru's blessings, they can decipher the meaning in depth. He then, experiences a feeling of bliss. In this Sūtra, Lord Mahāvīra has described a special method of acquiring positive energy in this Sūtra.

Those aspirants who want to learn about the virtues of the soul like truth, non-violence etc. and the vices like violence, untruth etc., should study this Āgama.



ŚRĪ VIPĀKA SŪTRA 11TH AṄGA SŪTRA

तए णं तस्स सुमुहस्स गाहावइस्स तेणं दव्वसुद्धेणं
दायगसुद्धेणं पडिगाहग सुद्धेणं तिविहेणं तिकरणसुद्धेणं
सुदत्ते अणगारे पडिलाभिए समाणे संसारे परित्तीकए
मणुस्साउए णिबद्धे गेहंसि य से इमाइं पंच दिव्वाइं
पाउब्धूयाइं, तं जहा - वसुहारा बुट्ठा, दसद्धवणे कुसुमे
णिवाडिए, चेलुक्खेवे कए, आहयाओ देवदुंदुभीओ, अं
तरा वि य णं आगासे 'अहो दाणं अहो दाणं' घुट्ठे य।

TAE ṆAM TASSA SUMUHASSA GĀHĀVAISSA TEÑAM DAVVASUDDHENAM
DĀYAGASUDDHENAM PADIGĀHAGA SUDDHENAM TIVIHENAM
TIKARAÑASUDDHENAM SUDATTE AṄAGĀRE PADILĀBHIE SAMĀNE SAMŚĀRE
PARITTīKAE MAÑUSSĀUE NI BADDHE GEHAMSI YA SE IMĀIM PĀMCA DIVVĀIM
PĀUBBHŪYĀIM, TAM JAHĀ - VASUHĀRĀ VUṬṬHĀ, DASADDHAVANNE KUSUME
NI VĀDIE, CELUKKHEVE KAE, ĀHAYĀO DEVADUMDUBHĪO, AMTARĀ VI YA ṆAM
ĀGĀSE "AHO DĀÑAM AHO DĀÑAM" DHUTTHE YA |

Thereafter Sumukh Gathapati gave ‘āahar daan’ that means to distribute alms that free from living organisms and acceptable to Jain monks under their regulations.

Here purity is considered three-fold which means the person offering should be faultless, the person being offered alms should be an eligible monk in terms of Jaina Regulations and items offered too should be fault free. Because of this aahardaan Sumukh Gathapati, bounded good karmas that helped him attain the human form of life in his next birth. His house was gifted with five ‘divyas’ arranged by celestial beings. They were: (1) Shower of golden coins (2) Shower of flowers of five colors (3) Flag banners (4) Holy sound of musical instruments played by deities, (5) Announcement by celestial beings from the sky with constant declaration “Aho Danam”, “Aho Danam”.



ŚRĪ VIPĀKA SŪTRA

11TH AÑGA SŪTRA

KARMAS: CAUSE OF SUFFERING

Vipāka Sūtra is the eleventh volume of Lord Mahāvīra's teachings. The basic dictum of the Vipāka Sūtra is that karmas are the cause of pain and suffering.

An in-depth literature as to how the pleasure producing karmas cause favorable conditions and the pain producing karmas are the cause of unfavorable conditions is narrated in this Sūtra. The inclination towards worldly life and the karmas bound by them are specifically described in Vipāka Sūtra.

This Āgama nourishes us by giving ideas (the path and ideals of sacrifice, sharing, helpfulness) and making others as well as the self, happy through kind deeds. How living beings invite sufferings for themselves through acts of cruelty and torture on others, is narrated in this Vipāka Sūtra,

Lord Mahāvīra has explained methods suitable for devotees to remain detached from the experiences of SukhVipāka and DukhVipāka. The fruit of the karmas makes the ignorant jīvās blissful during favorable conditions and sad during unfavorable conditions. The guidance received through Vipāka Sūtra is extremely beneficial to aspirants who want to refrain from committing sins and perform good karmas in their life. It is a revelation. Special lessons on art of living are taught in this Āgama.



TWELVE UPĀNGA SŪTRAS

Āgamas and scriptures are originally considered a part of Āṅga Sūtras. Since the Āṅga Sūtras were voluminous, the Ācāryas created Upāṅga Sūtras so that the spiritual seekers can understand it with ease. Thus the Upangas which have been manifested from Lord Mahāvīra's Ang are beneficial for all the aspirants.

ŚRĪ UVAVĀI SŪTRA 1ST UPĀNGA SŪTRA

जस्स णं देवाणुप्पिया दंसणं कंखंति, जस्स णं देवाणुप्पिया
दंसणं पीहंति, जस्स णं देवाणुप्पिया दंसणं पत्थंति,
जस्स णं देवाणुप्पिया दंसणं अभिलसंति, जस्स णं
देवाणुप्पिया णामगोयस्स वि सवणयाए हट्टुट्टु
जाव हियया भवंति, से णं समणे भगवं महावीरे
पुब्बाणुपुच्चि चरमाणे, गामाणुगामं दूइज्जमाणे चंपाए
णयरीए उवणगरग्गामं उवागए, चंपं णगरि पुण्णभदं चेइयं

समोसरित्कामे। तं एवं देवाणुप्पियाणं पियट्टया ए
पियं णिवेदेमि, पियं भे भवत ।

JASSA NAM DEVĀNUPPIYĀ DAMSANAM KAMIKHAMTI, JASSA NAM
DEVĀNUPPIYĀ DAMSANAM PīHAMTI,
JASSA NAM DEVĀNUPPIYĀ DAMSANAM PATTHAMTI,
JASSA NAM DEVĀNUPPIYĀ DAMSANAM ABHILASAMTI, JASSA NAM
DEVĀNUPPIYĀ NĀMAGOYASSA VI SAVANAYĀE HATTHATUTTHA JĀVA HIYAYĀ
BHAVAMTI, SE NAM SAMANE BHAGAVAM MAHĀVIRE PUUVĀNUPUVVIM
CARAMĀNE, GĀMĀNUGGĀMAM DŪIJJAMĀNE CAMPĀE NAYARIE
UVANAGARAGGĀMAM UVĀGAE, CAMPAM NAGARIM PUUNBHADDAM
CEIYAM SAMOSARIUKĀME | TAM EVAM DEVĀNUPPIYĀNAM PIYATTHAYĀE
PIYAM NIVEDEMI, PIYAM BHE BHAVAU |

'O Devanupriya! The person who you are anxiously awaiting, whose very sight
you continuously desire with eagerness, whom you pray and worship frequently.
Hearing his very name makes your heart blossom with pleasant feelings, he himself
Bhagwan Lord Mahavir has come near Champanagri after undertaking Vihar Yatra
as per traditions of Tirthankaras. Now he would be entering Purnabhadra temple
of Champanagri. I bring you good tidings, O Devnupriya!



ŚRĪ UVAVĀI SŪTRA

1ST UPĀNGA SŪTRA

OUR KARMAS DECIDE OUR NEXT BIRTH
(SUPERIOR OR INFERIOR MODE)

In this Āgama, Lord Mahāvīra revealed that our karmas and not God is responsible for our future. Our karmas decide our gati (state of existence) in the next birth. Lord Mahāvīra has also explained by which karma one attains which particular gati.

The Uvavāi Sūtra describes the devotion of Lord Mahāvīra's devoted disciple Konnik.

By mere worship of Lord Mahāvīra, King Konnik felt the vibrations in every part of his body. Whenever a person brought news of Lord Mahāvīra, King Konnik used to give him one of his most valuable necklaces. This highest form of worship towards Lord is described in this Āgama. Those aspirants who want to gain in depth knowledge of the appropriate method of worshipping God and Guru will benefit by reading Śrī Uvavāi Sūtra.

This Sūtra also describes the art of gardening. It describes in detail the types of fruit bearing and flower bearing plants and trees that should be planted. It educates us about the positive energy received from the nearby trees and the Sādhana that Lord Mahāvīra performed under such trees.

Śrī Uvavāi Sūtra describes the high level of knowledge attained by Lord Mahāvīra. There is also a description of human physiology, the levels of enlightenment, spiritual powers and lifestyle of thousands of monks during Lord Mahāvīra's era.

The Uvavāi Sūtra is a treasure of various topics. The most important amongst them is the description of King Konnik's extraordinary devotion and worship towards Lord Mahāvīra.

Those who want to progress spiritually will benefit by reading Śrī Uvavāi Sūtra.

**ONENESS WITH OUR GURU WILL BRING OUT
OUR INNER SPIRITUAL KNOWLEDGE.**



ŚRĪ RĀIPASENIYA SŪTRA 2ND UPĀNGA SŪTRA

तए णं केसी कुमारसमणे चित्तं सारहिं एवं वयासी- एवं
खलु चउहिं ठाणेहिं चित्ता ! जीवा केवलिपण्णतं धम्मं णो
लभेज्जा सवणयाए, तं जहा-

TAE NAM KESI KUMARASAMANE CITTAM SARAHIM EVAM VAYASI- EVAM
KHALU CAUHIM THANEHIM CITTĀ ! JIVĀ KEVALIPANNATTAM DHAMMAM NO
LABHEJJĀ SAVANAYĀE, TAM JAHĀ-

आरामगयं वा उज्जाणगयं वा समणं वा माहणं वा
णो अभिगच्छइ णो वंदइ णो णमंसइ णो सक्कारेइ णो
सम्माणेइ णो कल्लाणं मंगलं देवयं चेइयं पञ्जुवासेइ,
णो अट्टाइं हेऊइं पसिणाइं कारणाइं वागरणाइं पुच्छइ।
एएणं ठाणेणं चित्ता ! जीवा केवलिपण्णतं धम्मं णो लभं
ति सवणयाए ॥ (१) उवस्सयगयं समणं वा तं चेव

जाव एएण वि ठाणेणं चित्ता ! जीवा केवलिपण्णतं
धम्मं णो लभंति सवणयाए

ĀRĀMAGAYAM VĀ UJJĀNAGAYAM VĀ SAMĀNAM VĀ MĀHĀNAM VĀ NO
ABHIGACCHAI NO VAMDAI NO NAMAMSAI NO SAKKĀREI NO SAMMĀNEI
NO KALLĀNAM MAMGALAM DEVAYAM CEYAM PAJUVĀSEI, NO ATTHĀIM
HEŪIM PASIṄĀIM KĀRANĀIM VĀGARANĀIM PUCCHAI | EENAM THĀNENAM
CITTĀ ! JĪVĀ KEVALIPANNATTAM DHAMMAM NO LABHAMTI SAVANAYĀE |
UVASSAYAGAYAM SAMANAM VA TAM CEVA JĀVA EENA VI THĀNENAM CITTĀ !
JĪVĀ KEVALIPANNATTAM DHAMMAM NO LABHAMTI SAVANAYĀE

गोयरगगगयं समणं वा माहणं वा जाव णो पञ्जु
वासेइ, णो वित्तलेणं असण-पाण- खाइम-साइमेणं
पडिलाभेइ, णो अट्टुआइं जाव पुच्छइ। एएणं वि ठाणेणं
चित्ता ! जीवे केवलिपण्णतं धम्मं णो लभइ सवणयाए

GOYARAGGAGAYAM SAMANAM VĀ MĀHĀNAM VĀ JĀVA NO PAJUVĀSEI, NO
VIULENAM ASANA-PĀNA-KHĀIMA-SĀIMEŅAM PADILABHEI, NO ATTHĀIM
JĀVA PUCCHAI | EENAM VI THĀNENAM CITTĀ ! JĪVE KEVALIPANNATTAM
DHAMMAM NO LABHAI SAVANAYĀE ||

जत्थ वि य णं समणेण वा माहणेण वा सद्ब्दि
अभिसमागच्छइ तत्थ वि णं हत्थेण वा वत्थेण वा

छत्तेणं वा अप्पाणं आवरित्ता चिट्ठइ, णो अट्टाइं जाव
पुच्छइ । एएण वि ठाणेणं चित्ता ! जीवे णो लभइ
केवलिपण्णतं धम्मं सवणयाए

JATTHA VI YA NAM SAMANENA VĀ MĀHANENA VĀ SADDHIM
ABHISAMĀGACCHAI TATTHA VI NAM HATTHENA VĀ VATTHENA VĀ
CHATTEŅAM VĀ APPĀNAM ĀVARITTĀ CITTAMI, NO ATTHĀIM JĀVA PUCCHAI
| EENAM VI THĀNENAM CITTĀ| JIVE NO LABHAI KEVALIPANNATTAM
DHAMMAM SAVANAYĀE |

There after Kesikumar shramana told Chitta sarathi: ' O Chitta! Living beings are deprived of listening to spiritual discourse propagated by the omniscient because of four reasons.' They are as under:

1. Those human beings who do not pay visit to śramanās mahanās (ascetics), those who do not bow down to salute, honor or have faith in them as their spiritual welfare guide or do not devote themselves in service, aspirants who do not express their curiosity by asking questions on spiritual subjects or seek remedies for attaining ultimate goal of salvation, ask reasons for karmic bondages, aversion, real form of substance and its definition,O Chitta those people do not benefit by listening to spiritual discourse propagated by omniscient's, and that is why they remains deprived of spiritual sermons.
2. Those human beings, who do not pay visit to śramanās mahanās in their place of stay, do not bow down before them with salutation or ask

questions about the real form of substance worth knowing with definition cannot benefit merely by hearing the sermons given by omniscients.

3. Those human beings who do not come forward to welcome śrāmanās mahaṇās (saints) who are out to seek alms saying “Dharmalābha” politely, those who do not offer them with suitable food that is permissible under their regulations in the form of cooked consumable food, boiled water, sweets, mouth cleaning items (mukhvās-khaiman) dry fruits etc. do not ask inquisitive question on the subject of live substance etc. fails to get blessed with the benefit of spiritual discourses propagated by omniscient.
4. Those human beings who try to hide themselves by keeping cover with an umbrella or cloth across their face in the event of śrāmanās mahaṇās appear before them in usual course and do not satisfy their curiosity by asking question on live substance etc. and do not come forward for the purpose before them, do not get advantage of spiritual sermons.



ŚRĪ RAIPASENIYA SŪTRA

2ND UPĀNGA SŪTRA

ENLIGHTENED STATE OF A SPIRITUAL PERSON

In Śrī Raipaseṇiya Sūtra, Lord Mahāvīra has illustrated the enlightened state of spiritual persons who have reached a highest level of awareness.

It depicts the life history of King Pardeshi. An extremely ignorant soul commits malicious karmas. However, when he encounters a Sadguru and obtains his blessings, he is overwhelmed by the Sadguru's knowledge. His illiterate and cruel soul experiences equanimity, and willingly accepts all the hard conditions of life and progresses on the path to attain the ultimate Knowledge.

Śrī Raipaseṇiya Sūtra is a Āgama that manifests the knowledge of the soul. It portrays King Pardeshi's curiosity to gain knowledge and the enlightenment given to him by Guru Keśīswāmi. King Pardeshi was an atheist and did not believe in the existence of the soul. However, Guru Keśīswāmi convinced him to accept the fact about existence of the soul. Guru Keśīswāmi also instilled faith in him and showed him the path to go closer and deeper into the soul. Those devotees who want to gain deep knowledge of the soul will benefit from reading Śrī Raipaseṇiya Sūtra.

This Sūtra shows the path from purification of the soul to its self-realization. It also tells about the path through which King Pardeshi attained self-realization.

Lord Mahāvīra has revealed to the ignorant souls the path to gain the right identity. Being in connection with saints is a blessing as it leads one to Devlok (heaven) and helps one to attain self-realization.

This has been explained very interestingly in this Āgama giving inspiration to all. Śrī Raipaseṇiya Sūtra is helpful to all those spiritual seekers who want to know their right identity.



ŚRĪ JĪVĀJĪVĀBHIGAMA SŪTRA 3RD UPĀNGA SŪTRA

इमीसे णं भंते ! रयणप्पभाए पुढवीए णेरइयाणं सरीरया
किं संघयणी पण्णत्ता ? गोयमा ! छण्हं संघयणाणं
असंघयणी, णेवट्टी, णेव छिरा, णवि एहारु, जे पोगला
अणिट्टा जाव अमणामा ते तेसिं सरीरसंधायत्ताए
परिणमंति। एवं जाव अहेसत्तमा।

IMISE NAM BHAMTE ! RAYANAPPABHĀE PUÐHAVI NERAIYĀNAM SARIRAYĀ
KIM SAMGHAYANĀ PANṄNATTĀ ? GOYAMĀ ! CHANHAM SAMGHAYANAM
ASAṄGHAYANĀ, NEVA CHIRĀ, NAVI NHĀRU, JE POGGALĀ ANIṄTHĀ JAVA
AMANĀMĀ TE TESIM SARIRASAMGHĀYATTĀ PARINAMAMITI |
EVAM JĀVA AHESATTAMĀ |

Q: O Lord! What kind of a structure does a soul possess in Ratnaprabha earth (name of first hell)?

A: O Gautam! They do not have any of the six types of body structures. Their bodies do not contain bones, veins and muscles. Their body is made up of those

substances that are evil and unclean (disliked by mind). In the same manner, it is applicable to souls of all the hells up to seventh hell.

इमीसे णं भंते ! रयणप्पभाए पुढवीए णेरइयाणं सरीरगा
केरिसगा वण्णेणं पण्णत्ता ? गोयमा ! काला कालोभासा
जाव परमकिण्हा वण्णेणं पण्णत्ता । एवं जाव अहेसत्तमाए ।

IMISE NAM BHAMTE ! RAYANAPPABHAE PUDHAVIE NERAIYANAM
SARIRAGA KAIRISAGA VANNENAM PANNNATTAA ?
GOYAMAA ! KALAA KALOBHASA JAVA PARAMAKINHA VANNENAM PANNNATTAA
| EVAM JAVA AHESATTAMAE |

Q: O Lord! What is the color of the body of souls in Ratnaprabha earth?

A: O Gautam! They are black with a black reflection or infact deep black. This is the complexions of all beings in all the hells up to seventh hell are to be understood by implications.

इमीसे णं भंते ! रयणप्पभाए पुढवीए णेरइयाणं सरीरया
केरिसया गंधेणं पण्णत्ता ? गोयमा ! से जहाणामए अहिमडे
इ वा, तं चेव जाव अहेसत्तमा ।

IMISE NAM BHAMTE ! RAYANAPPABHAE PUDHAVIE NERAIYANAM SARIRAYA
KERISAYA GAMDHENAM PANNNATTAA ? GOYAMAA ! SAI JAHANAMAE AHIMADE |
VAA, TAM CEVA JAVA AHESATTAMAE |

Q: O Lord! How is the smell of bodies in Ratnaprabha earth (hell)?

A: O Gautam! They smell like dead serpents. Similarly, the smell of all the beings right up to seventh hell is to be implied.

इमीसे णं भंते ! रयणप्पभाए पुढवीए णेरइयाणं
 सरीरया केरिसया फासेणं पण्णत्ता? गोयमा ! फु
 डितच्छविविच्छविया खर-फरुस-झाम-झुसिरा फासेणं
 पण्णत्ता। एवं जाव अहेसत्तमा।

IMISE NAM BHAMTE ! RAYANAPPABHĀE PUÐHAVIE NERAIYĀNAM
 SARĪRAYA KERISAYĀ FĀSENAM PANNATTĀA?
 GOYAMĀ ! PHUDITACCHAVIVICCHAVIYĀ KHARA-PHARUSA-JHĀMA-JHUSIRĀ
 PHĀSENAM PANNATTĀ | EVAM JĀVA AHESATTAMĀ |

Q: O Lord! How is the touch of the bodies of beings in Ratnaprabha earth (hell)?

A: O Gautam! The skin of these beings is ragged with scratches and wrinkles around. Their skin is hard, rough, and appears like burnt objects and have pores (compared to roughness of a brick). This is stated in respect to all the hells right up to seventh hell.



ŚRĪ JĪVĀJĪVĀBHIGAMA SŪTRA

3RD UPĀNGA SŪTRA

LIVING SCIENCE

All the jīvās of the world have different attitudes, different likings and varied nature. Hence keeping this in mind, Lord Mahāvīra has indicated those concepts of knowledge in the Āgama, named Jīvājīvābhigam Sūtra.

Abhigam means in-depth knowledge. Śrī Jīvājīvābhigam Sūtra gives in-depth knowledge on various types of jīvās (living beings), formation of the jīvās and their nature, how and why they are born in different bodies and in different families is well explained.

It explains the difference between the living and the non-living identities, minute particles and their different states. The similarity between the energy of objects and that of the soul, the different types of jīvās and their lifestyles are described.

Lord Mahāvīra has given an in-depth explanation about life sciences which run into thousands of pages. He has even revealed some facts which cannot be proven by experiments.

Śrī Jīvājīvābhigam Sūtra details life science. This Āgama is a necessary read for those aspirants who want to learn about life science.



ŚRĪ PANNAVĀNĀ SŪTRA 4TH UPĀNGA SŪTRA

कइपइट्टिए णं भंते ! कोहे पण्णते ?
गोयमा ! चउपइट्टिए कोहे पण्णते,
तं जहा-आयपइट्टिए, परपइट्टिए,
तदुभय पइट्टिए, अप्पइट्टिए ।

KAIPAITTHIE NAM BHAMTE! KOHE PANNATTE ?
GOYAMĀ ! CAUPAITTHIE KOH PANNATTE,
TAM JAHĀ-ĀYAPAITTHIE, PARAPAITTHIE,
TADUBHAYA PAITTHIE, APPAITTHIE |

Q: O Lord! Can anger be categorized?

A: O Gautam! There are four categories of anger:

1. Self established
2. Caused by another
3. Caused by both (self and others)
4. Without any basis or cause.

(1) Self-established anger: It is caused by one's own self. The reasons being the fruits of self-committed actions and karmas. When any living being witnesses

evil effects of karma, he gets annoyed with himself. This is called self-imposed anger, which is applied on the self.

- (2) Anger caused by others: When any living being makes another person or object instrumental for his problems, it is called anger caused by others or when a person by expressing his anger causes others to be angry and provokes them. Consequently, someone else establishes this kind of anger.
- (3) Anger caused by self and others: Whenever a living being (person) gets angry due to commitment of misdeed by self or due to others, and if because of that resorts to anger on self and others, it is called anger caused by self and others(dual anger).
- (4) Baseless Anger: Whenever anger (any *kaśāyas*) arises without any reason it may be due to the rise of our mohaniya karma, wherein people or objects get us angry without any reason, in that event, the ensued anger falls under the category of baseless anger (*kaśāyas*) and is known as Pratisthit anger. In this way on the basic of Adhikaran There are four types of *kaśāyas*.

कइहिं णं भंते ! ठाणेहिं कोहुप्पत्ती भवइ ?
गोयमा ! चउहिं ठाणेहिं कोहुप्पत्ती भवइ,
तं जहा- खेतं पडुच्च, वथुं पडुच्च,
सरीरं पडुच्च, उवहिं पडुच्च ।

KAIHIM NAM BHAMTE ! THĀNEHIM KOHUPPATTI BHAVAI ? GOYAMĀ
! CAUHIM THĀNEHIM KOHUPPATTI BHAVAI, TAM JAHĀ- KHETAM
PADUCCA, VATTHUM PADUCCA, SARĪRAM PADUCCA, UVAHIM PADUCCA |

Q: O Bhagwan (Lord)! Which are the reasons that cause anger?

A: O Gautam! There are four reasons that cause anger. They are as under.

- 1. An open area or land can be instrumental is causing anger.**
- 2. A building or covered land (area) may be instrumental for anger.**
- 3. Body (physical entity) may be instrumental for anger**
- 4. Other household materials, tools, usable articles etc. may be instrumental for the same.**



ŚRĪ PANNAVĀNĀ SŪTRA

4TH UPĀNGA SŪTRA

TREASURE OF KNOWLEDGE:

MATERIAL SCIENCE, BIOLOGY AND SPIRITUAL ENERGY

Śrī Pannavaṇā Sūtra was written keeping in mind various sentiments and desires. Pannavaṇā Sūtra is called Pragnāpanā. Pragnāpanā Sūtra enlightens one with spiritual wisdom. Every soul is prudent but the knowledge is suppressed. In the Pannavaṇā Sūtra, Lord Mahāvīra has given an exhaustive explanation on how to manifest knowledge.

Verses 1-36 of the Pannavaṇā Sūtra contain undisclosed knowledge. The Āgama is a ‘mysterious store house of knowledge’ and is known as ‘laghubhagwati’. The six leshyas, aura, yog, movement of the particles, important facts about geography and nruvansh have been explained very well. This upāang is a summarized dictionary for Jainism as far as technical knowledge is concerned. With invocation having said ‘Namo Siddhanam’, we have now bowed to Shasanpati Lord Mahāvīra. This is how this Āgama begins.

A special description of the different types of human senses, body structures and the gati of living and non-living identities is given in Pannavaṇā Sūtra. Those who are interested in learning the science of objects, human physiology and about mind power will find Śrī Pannavaṇā Sūtra to be a treasure of immense knowledge.

This Upāng Sūtra reveals those secrets that are very useful for the development and peace of the human society.

The aura surrounding a person, the effect of the aura and how an atom can progress even without any force is described in this Sūtra.

Pannavaṇā Sūtra is beneficial to those who are interested in learning the secrets of science in detail.



ŚRĪ JAMBŪDVĪP PRAJÑAPTI SŪTRA 5TH UPĀNGA SŪTRA

तीसे णं भंते ! समाए उत्तम-कट्ट-पत्ताए
भरहस्स वासस्स केरिसए आयारभाव-पडोयारे
भविस्सइ ? गोयमा ! काले भविस्सइ हाहाभूए, भं
भाभूए, कोलाहलभूए। समाणुभावेण य खरफरुसधू
लिमइला, दुव्विसहा, वाडला, भयंकरा य वाया सं
वट्टगा य वाइंति, इह अभिक्खं धूमाहिंति य दिसा
समंता रउस्सला रेणु-कलुस-तम-पडल-णिरालोया,
समय- लुक्खयाए य णं अहियं चंदा सीयं
मोच्छिहिंति, अहियं सूरिया तविस्संति।

TISE NAM BHAMTE ! SAMĀE UTTAMA-KATTA-PATTĀE BHARAHASSA
VĀSASSA KERISAE ĀYĀRABHĀVA-PADOYĀRE BHAVISSAI? GOYAMĀ!
KĀLE BHAVISSAI HĀHĀBHŪE, BHAMBHĀBHŪE, KOLĀHALABHŪE |
SAMĀNUBHĀVEÑA YA KHARAPHARASADHULIMAEA, DUVVISAH A Vaula,

BHAYĀMKARA YA VĀYĀ SAMVATTAGĀ YA VĀIMTI, IHA ABHIKKHAM
DHŪMĀHIMTI YA DISĀ SAMAMTĀ RAUSSALĀ RENU-KALUSA-TAMA-
PADALA-NIRĀLOYĀ, SAMAYA LUKKHAYĀE YA NAM AHİYAM CAMDĀ SİYAM
MOCCHIHIMTTI AHİYAM SÜRIYĀ TAVISSAMTTI |

Q: ‘O Lord’! What would the state of this world be when the sixth era of the time cycle is at its peak?

A: ‘O Gautam’! In the sixth era the whole of humankind would be in a dire state; the whole world would be pervaded with the chaotic noises of birds and animals, extremely strong dusty winds known as samvartak winds will blow causing utter destruction. The atmosphere will be polluted and filled with smoke due to which sunlight will hardly be seen and the whole world will appear dark and gloomy.

In the sixth era, extremities in climatic conditions will be experienced. Daytime would be extremely hot and nights would be extremely cold. Therefore, humankind would be in pain due to such harsh conditions.



ŚRĪ JAMBŪDVĪP PRAJÑAPTI SŪTRA

5TH UPĀNGA SŪTRA

GEOGRAPHY, ASTRONOMY, AND HISTORY

Keeping in mind the varied interests of the people of this world, Bhagwan Mahāvīra has given geographical, astronomical and historical explanations of not only our earth but also of the universe. The different countries on earth and their geographical constitutions have been explained in this Sūtra. The planet Earth where we live is a part of Jambūdvīp (Jambu Island). The length, breadth and constitution of Jambudvīp are specified. In the centre of it is Mount Meru. The magnanimity of this mountain and what it is made up of is explained. The humungous nature of the sea waves of Jambūdvīp and how earth is protected by these waves, how tsunamis are formed and its effect have been explained by Bhagwan Mahāvīra in this Āgama. This Āgama explains the composition of the earth. It also contains the description of the inspirational lives of people who lived in Jambudweep and the 56 Dishakumaris who came to tie Rakhi (protection band) on the wrist of Rishabhdev at the time of his birth. It also describes the life style of people living in India lacs of years before the birth of the first Tirthāṅkara Rishabhdev. Bhagwan Mahāvīra has also explained here the method and specified different places in Jambūdvīp from where the soul can attain salvation. This Āgama is beneficial to those disciples who have deep interest in geography and astronomy.



ŚRĪ CANDRA-SŪRYA PRAJÑĀPTI SŪTRA 6TH AND 7TH UPĀNGA SŪTRA

ता कहं ते चंदे ससी-चंदे ससी आहिएति वएज्जा ?
ता चंदस्स णं जोइसिंदस्स जोइसरण्णो मियंके विमाणे
कंता देवा कंताओ देवीओ कंताइं आसण-सयण-खं
भ-भंड-मत्तोवगरणाइं, अप्पणावि य णं चंदे देवे
जोइसिंदे जोइसराया सोमे कंते सुभे पियदंसणे सुरूवे ता
एवं खलु चंदे ससी, चंदे-ससी आहिएति वएज्जा ।

TĀ KAHAM TE CHAMDE SASĪ CHAMDE SASĪ ĀHIETI VAEJJĀ ? TĀ
CHAMDASSA NAM JOISIMDASSA JOISARANNO MIYAMKE VIMĀNE KAMTĀ
DEVĀ KAMTĀO DEVŌ KAMTĀIM ĀSAÑA SAYAÑA KHAMBHĀ BHAMDA
MATTOVAGARANĀIM, APPANĀVI YĀ NAM CHAMDE DEVE JOISIMDE
JOISARĀYĀ SOME KAMTE SUBHE PIYADAMSAÑE SURŪVE TĀ EVAM KHALU
CHAMDE SASĪ, CHAMDEI -SASĪ ĀHIYAITI VAEJJĀ |

Q: Why is the Moon called ‘Shashi’?

A: The Moon God is the King of astrologers and his vehicle has a deer as its

emblem. It has beautiful Gods and Goddesses, artistic throne, pillars, beds, utensils, instruments etc. The shape and appearance of The King of astrologers the Moon himself is so serene, attractive and handsome. That is why the Moon is called 'Shashi'.

ता कहं ते सूरिए आइच्चे-सूरिए आइच्चे आहिएति
 वएज्जा ? ता सूरादिया समयाइ वा आवलियाइ वा
 आणापाणूइ वा थोवेइ वा जाव उस्सपिणी ओसपिणीइ
 वा, एवं खलु सूरे आइच्चे-सूरे आइच्चे आहिएति
 वएज्जा।

TĀ KAHAM TE SŪRIE ĀICCE-SŪRIE ĀICCE ĀHIETI VAEJJĀ ? TĀ SŪRĀDIYĀ
 SAMAYĀ VĀ ĀVALIYĀ VĀ ĀNĀPĀNŪI VĀ THOVEI VĀ JĀVA USSAPINI
 OSAPPINĪYA VĀ, EVAM KHALU SŪRE ĀICCE-SŪRE ĀICCE ĀHIETI VAEJJĀ |

Q: Why is the Sun called 'Aaditya'?

A: The Sun has been in existence since time immemorial and it is the originator of the Avsarpinī (descending) and Utsarpinī (ascending) phases of the time cycle. Hence it is called 'Aaditya'.



ŚRĪ CANDRA-SŪRYA PRAJÑAPTI SŪTRA

6TH AND 7TH UPĀNGA SŪTRA

MATHEMATICS AND ASTROLOGY

Bhagwan Mahāvīra has vividly described astrology in Candra Prajñapti and Sūrya Prajñapti Sūtra.

The moon's orbit, its cycle, direction, the size of the moon and its phases etc. are explained in this Āgama. Description of sun's orbit, the increase and decrease in the intensity of its heat is also covered in this Āgama. It describes how the sun and moon causes eclipses.

It also explains how with the help of the sun and moon, a soul can bring out its inner powers. This Āgama is a treasure of astrology. It would be extremely beneficial, if the present day astrologers' fine-tune their knowledge with Candra and Sūrya Prajñapti Sūtra. The Āgama provides immaculate knowledge of the orbits and movements of all the planets and constellations.

The Devas (celestial beings) rule the sun and moon giving them different types of movements and why the sun and moon revolve on their axis is explained in this Āgama. Those aspirants having interest in astrology and astronomy can benefit highly by studying this Āgama. However, not every disciple is permitted to read and study this Āgama. Only those disciples who earn the favor and grace of their Guru are allowed to read this Āgama.



NIRYĀVALIKĀ PANCAM SET 8TH TO 12TH UPĀNGA SŪTRAS

(NIRYAVALIKA, KALPĀVATĀMSIKA, PUŚPIKĀH, PUŚPACŪLIKĀH, VRSNIDAŚAH)

तए णं सेणिए राया कूणियं कुमारं परसुहत्थगयं
एज्जमाणं पासइ, पासित्ता एवं संपेहेइ(वयासी)- एस
णं कूणिएकुमारे अपत्थियपत्थिए दुरंतपंतलकखणे
हीणपुण्ण- चाउद्वसिए हिरिसिरिपरिवज्जिए परसुहत्थगए
इह हव्वमागच्छइ। तं ण णज्जइ णं ममं कूणइ कु-मारेणं
मारिस्सइ त्ति कट्टु भीए तत्थे तसिए उव्विग्गे संजायभये
तालपुडगं विसं आसगंसि पक्खिखवइ। तए णं से सेणिए
राया तालपुडगविसंसि आसगंसि पक्खिखत्ते समाणे मुहुत्तं
तरेण परिणममाणंसि णिष्पाणे णिच्चेद्वे
जीवविष्पजढे ओइण्णे।

TAE NAM SENIE RĀYĀ KŪNIYAM KUMĀRAM PARASUHATTHAGAYAM

EJJAMĀÑAM PĀSAI, PĀSITTĀ EVAM SAMPEHEI (VAYĀSĪ)- ESA NĀM
 KŪÑIEKUMĀRE APATTHIYAPATTHIE DURAMTAPAMTALAKKHAÑE
 HĪNAPUNÑA – CĀUDDASIE HIRISIRIPARIVAJJIE PARASUHATTHAGAE
 IHA HAVVAMĀGACCHAI | TAM NA NAJJAI NĀM MAMAM KUNAI
 KU- MĀRENAM MĀRISSAI TTI KATTU BHĒ TATTHE TASIE UVVIGGE
 SAMJĀYABHAYE TĀLAPUDAGAM VISAM ĀSAGAMSI PAKKHIVAI |
 TAE NĀM SE SENIE RĀYĀ TĀLAPUDAGAMVISAMSI ĀSAGAMSI PAKKHITTE
 SAMĀNE MUHUTTAMTARENA PARINAMAMĀÑAMSI NIPPĀNE NICCETTHE
 JĪVAVIPPAJADHE OINÑE |

King Shrenik sees his son Konnik coming towards his prison cell with an axe in his hand and he thinks, “This Konnik, who is shameless and was born as a curse, is indifferent and has animosity towards me. I do not know what my condition would be when he kills me.” Under the influence of such negative and grim thoughts, he gets frightened and sucks the stone of his ring which is coated with poison. Immediately the poison spreads in his body, taking his life and he collapses on the floor of the prison.



NIRYĀVALIKĀ PANCAM SET

8TH TO 12TH UPĀNGA SŪTRAS

STORIES: PSYCHOLOGICAL VIEWPOINTS

Bhagwan Mahāvīra, keeping in mind the varied interests of the people of this world, has formed the Āgamas. There are five Āgamas in which Bhagwan Mahāvīra has given his wisdom in the form of short tales. The names of those five Āgamas are

1. Niryāvalīka
2. Kalpāvatāmṣīka,
3. Puṣpīkāḥ,
4. Puṣpacūlīkāḥ and
5. Vrsnidaśāh.

The Niryāvalīka Sūtra talks about the times of Bhagwan Mahāvīra when the Kings had a certain style of ruling their kingdom. It narrates how even in the midst of unparalleled riches and comforts, when the kings met Bhagwan Mahāvīra they renounced their kingdom and worldly life and lived as ascetics. In the tale of Bahuputrika, he advises an aspirant that one's desires are the root cause of one's sorrows. Bhagwan Mahāvīra has analyzed the human psyche in an immaculate manner in these Āgamas. These Āgamas also give a description of the different states of mind like its firmness, stability, impatience, and weirdness. The Niryāvalīka Sūtra further explains how one's mentality has an influence on one's own happiness or sadness. For those who want an in-depth study of human psychology, these five Āgamas give a great insight of human psyche through the short stories depicted in them.



FOUR FUNDAMENTAL SCRIPTURES (MOOL SŪTRAS)

Bhagwan Mahāvīra's Āgamas are categorized into five divisions as under:

1. Aṅga (Body) 2. Upāṅga (Limbs) 3. Mool (Root or fundamental basic)
4. Cheda (eradicating of vices) 5. Āvaśyaka (Essential)

Ayurvedic medicines are made from different parts of the plant like roots, stem or branches. Medicines made from different parts are prescribed to different patients according to their ailments. Sometimes mildly poisonous medicines are also prescribed to a patient to get rid of his almost incurable ailment. Using this as a simile, the different categories of aspirants and how to eradicate their vices is explained. According to the levels of their accomplishments, different aspirants' are advised to read different Āgama from the above five sets. From the four fundamental scriptures the first one is ŚRĪ Daśavaikalika Sūtra.



ŚRĪ DAŚAVAIKĀLIKA SŪTRA

1ST FUNDAMENTAL SCRIPTURE

जो पव्वयं सिरसा भित्तुमिच्छे, सुत्तं व सीहं
पडिबोहएज्जा। जो वा दए सत्तिअग्गे पहारं,
एसोवमासायण्या गुरूणं ॥

JO PAVVAYAM SIRASSA BHITTUMICCHE, SUTTAM VA SīHAM PADIBOHAEJJĀ|
JO VĀ DAE SATTIAGGE PAHĀRAM, ESOVAMĀSĀYANAYĀ GURŪNAM |

Showing disrespect to one's Guru is extremely harmful for a spiritual seeker and hampers his progress on the path of salvation. A disciple who does not follow the precepts and disrespects his Guru is compared to a fool who endangers his life by foolish thoughts and actions, like breaking a mountain with his head or fighting with sharp weapons with his bare hands and feet or trying to wake a sleeping lion.

गुरुमिह सययं पडियरिय मुणी, जिणमयणिउणे
अभिगमकुसले । धुणिय रयमलं पुरेकडं,
भासुरमउलं गइं गओ ॥ त्ति बेमि ॥

GURŪMIHA SAYAYAM PADIYARIYA MUÑI, JINAMAYANIUNE
ABHIGAMAKUSALE | DHUNIYA RAYAMALAM PUREKADAM,
BHĀSURAMAULAM GAIM GAO| TTI BEMI |

Ascetics who have tried to learn the secrets of Jainism and its customs by discretely serving their Guru and other senior ascetics relentlessly have annihilated all their karmas and attained salvation in the past. By similar actions they are attaining salvation in the present too.



ŚRĪ DAŚAVAIKĀLIKA SŪTRA

1ST FUNDAMENTAL SCRIPTURE

PRIMER OF AN ASCETIC

Keeping in mind the laxity shown by Jain monks after the departure of Bhagwan Mahāvīra, the Acharyas of that period observed the worldly pleasures and objects used by the devotees. Thus with the sole objective of incorporating the essence of all Āgama formed a scripture called Śrī Daśavaikālika Sūtra. The study of this Āgama helps a seeker to understand the summary of all Āgamas. The first successor of Bhagwan Mahāvīra was Sudharmā Swami, the second successor was Jambu Swami, followed by the third successor, Prabhav Swami and the fourth successor was Swayambhav Swami. He created this Āgama called Śrī Daśavaikālika Sūtra knowing the fact that his son Manak would live only for six months after becoming an ascetic. Manak had a very short period to understand the essence of all Āgamas and help his soul to attain emancipation.

This scripture unfolds the benefits of following preception with extreme piety. It describes how with the help of the science of incantation (Mantra Vidyā), one can gain control over the Devs (celestial beings) This Āgama also gives different viewpoints by which one can detach become dispassionate towards worldly pleasures. The types of sacrifices that are important in an ascetic's life and how a mode of good conduct can alleviate the level of a devotee have been described by Bhagwan Mahāvīra. A devotee's level of accomplishment declines if he has

righteous physical conduct but is unrighteous by speech. The scripture explains the appropriate tone and manner in which a devotee should speak so that it brings comfort to him and the other person and vice versa. It explains how modesty and humility helps in self realization. (Atmagyān). The ninth chapter of this Āgama talks about the relation of a Guru and his disciple. There is a tradition of memorizing this Āgama by newly initiated ascetics as it provides many different viewpoints for a fruitful ascetic life. Conventionally, a person wanting to become an ascetic is asked to memorize the first four chapters of this Āgama.

Great philosopher, Pujya Jayant Muni M.S. writes that Śrī Daśavaikālika Sūtra is the epitome of all Āgamas and it's the expressway to attaining emancipation. He further reiterates that it would not be an exaggeration to say that taking a plunge into the depths of this scripture helps an aspirant to easily understand the other scriptures of Jain Philosophy.

If before reading this scripture, a monk prepares his Soul to adopt the best principles, he can speedily progress on the path of emancipation and attain salvation.

By compiling the cream essence from all Āgama into this scripture, Swayambhav Swami has highly obliged us. Śrī Daśavaikālika Sūtra unfolds the many secrets of our life and alleviates the level of our accomplishments.



ŚRĪ UTTARĀDHYAYANA SŪTRA 2ND FUNDAMENTAL SCRIPTURE

असंख्यं जीविय मा पमायए,
जरोवणीयस्स हु णत्थि ताणं । एवं वियाणाहि जणे
पमत्ते, किण्णू विहिंसा अजया गहिंति

ASAṂKHAYAM JĪVIYA MĀ PAMĀYAE, JAROVAṄYASS HU ṆATTHI TĀÑAM ।
EVAM VIYĀNĀHI JANE PAMATTE, KINNŪ VIHIMSĀ AJAYĀ GAHIMTI

Life is unpredictable hence one should not ease his alertness even for a moment. No one generally thinks of surrendering to a guru when nearing old age. Then think whose refuge these illiterate, violent, and indiscrete people will seek at the time when life is about to end? Thus there is no savior to protect them from death and attaining an inferior mode of life in the next birth.

जे पावकम्मेहिं धणं मणुस्सा, समाययंति अमइं गहाय ।
पहाय ते पासपयट्टिए णरे, वेराणुबद्धा णरयं उर्वंति

**JE PĀVAKAMMEHIM DHĀNAM MANUSSĀ, SAMĀYAYAṂTI AMAIM GAHĀYA |
PAHĀYA TE PĀSAPAYATTIE NARE, VERĀNUBADDHĀ NARAYAM UVEMTI**

There are people, who due to lack of right knowledge, amass great wealth through evil deeds; get entangled in the web of evil karmas. They bind grave karmas due to love, hatred and animosity and depart from this world leaving behind their wealth, to be reborn in hell.

वित्तेण ताणं ण लभे पमत्ते, इमम्मि लोए अदुवा परत्था।
दीवप्पणटु व अणंत मोहे, णेयाउयं दट्टुमदट्टुमेव

**VITTEŅA TĀNAM NA LABHE PAMATTE, IMAMMI LOE ADUVĀ
PARATTHĀ | DĪVAPPANATTHE VA ANAMTA MOHE, NEYĀUYAM
DATTHUMADATTHUMEVA**

A negligent soul is not protected by its wealth while living in this present world (loka) or the future births (parloka). The path that was visible in sunlight becomes invisible in the darkness of night. Similarly, a negligent (pramadi) person is unable to see the path to emancipation, because his lamp of knowledge has been turned off.



ŚRĪ UTTARĀDHYAYANA SŪTRA

2ND FUNDAMENTAL SCRIPTURE

BHAGWAN MAHĀVĪRA'S FINAL DISCOURSE

Bhagwan Mahāvīra's final discourse gives guidance on the path to emancipation:

Before attaining liberation, Bhagwan Mahāvīra gave discourses for the upliftment of humankind for forty-eight hours at a stretch. Like a father who on his deathbed advises his son before attaining salvation, Bhagwan Mahāvīra left behind priceless advice to humankind in the form of 36 chapters of this Āgama called Śrī Uttarādhyan Sūtra.

This Āgama was expressed by Bhagwan Mahāvīra in the latter (uttar) part of his life hence; it is called Śrī Uttarādhyan Sūtra. This scripture explains how to bring out excellence in an aspirant like how to unveil the powers of one's soul and how a feeble hearted person can become strong.

The Uttarādhyan Sūtra gives us various types of knowledge. Due to misunderstanding and misinterpretation some saints' deviate from Jainism. With the examples of self-conduct given in the scriptures disciples of Bhagwan steady themselves back in Jainism.

How attractions of the worldly matters lead to downfall? Attraction towards worldly matters even after attaining preception can result in downfall. The

example of King Nami describes how he realizes that there is peace and tranquility in being alone and how one becomes unhappy by being driven towards the worldly matters. He leaves his five hundred wives and becomes a monk. At that time, Lord Indra tests his credibility. How an aspiring monk is tested has been depicted in this Āgama.

How a devotee can unveil, the infinite knowledge of his soul has been skillfully explained. This Āgama shows seventy-three different ways of achieving progress on the path of emancipation. It focuses on right conduct and behavior to achieve liberation.



ŚRĪ NANDI SŪTRA 3RD FUNDAMENTAL SCRIPTURE

जयइ जगजीवजोणीवियाणओ, जगगुरु जगाणंदो ।
जगणाहो जगबंधू, जयइ जगप्पियामहो भयवं ॥

JAYAI JAGAJĪVAJONĪVIYĀNAO, JAGAGURU JAGĀNAMDO | JAGANĀHO
JAGABAMDHŪ, JAYAI JAGAPPIYĀMAHO BHAYAVAM |

The one who knows the six elements of the world (dravyas), the birth places of all living beings, the Supreme power who gives happiness to them, Lord of all moving and non-moving beings, a friend of the world, he who incarnates preception and is the father to all living beings, such Arihant Bhagwan - Rushabhdev be worshiped by one and all.

जयइ सुयाणं पभवो, तित्थयराणं अपच्छिमो जयइ ।
जयइ गुरु लोगाणं, जयइ महप्पा महावीरो ॥

JAYAI SUYĀNAM PABHAVO, TITTHAYARĀNAM, APACCHIMO JAYAI |
JAYAI GURU LOGĀNAM, JAYAI MAHAPPĀ MAHĀVIRO |

Bhagwan Mahāvīra, the originator and main source of knowledge be worshiped by all. May the last Tīrthaṅkara of the current 24 Tīrthaṅkaras, who is born in this descending period of the time cycle, be worshiped by everyone. May he remain victorious!

भदं सव्वजगुज्जोयगस्स, भदं जिणस्स वीरस्स ।
भदं सुराऽसुर णमंसियस्स, भदं धुयकम्मरयस्स ॥

BHADDAM SAVVAJAGUJOYAGASSA, BHADDAM JINASSA VĪRASSA |
BHADDAM SURĀ'SURA NAMAMSIYASSA, BHADDAM
DHUYAKAMMARAYASSA ||

We wish for the prosperity of the giver of right knowledge to the world. He has no affection or animosity towards anyone; hence divine creatures and demons worship him simultaneously. We always wish the well-being of Bhagwan Mahāvīra, who has annihilated all his karmas.

णिव्वुइपहसासणयं, जयइ सया सव्वभावदेसणयं ।
कुसमयमय णासणयं, जिणिंदवर वीरसासणयं ॥

NIVVUIPAHASĀSNAYAM, JAYAI SAYĀ SAVVABHĀVADESANAYAM |
KUSAMAYAMAYA NĀSAÑAYAM, JINIDAVARA VĪRASĀSAÑAYAM |

Lord Mahāvīra is the guide to the path of Nirvana (Salvation) through right knowledge, right conduct, and right preception. May his reign prosper in all times.



ŚRĪ NANDI SŪTRA

3RD FUNDAMENTAL SCRIPTURE

DESCRIPTION OF RATIONAL KNOWLEDGE

DEVOTION TOWARDS SANGHA (Sangha Bhakti)

Prime importance is shown towards state of knowledge (Gyān Daśā) for the saints. This scripture, the Nandi Sūtra, contains special description as how knowledge emerges from within. This Sūtra with the help of five types of knowledge, explains about a soul's journey from spiritual knowledge (Ātmā Gyan) to Omniscience (total Knowledge – kewalgyan).

Awareness of the soul is the reason of eternal bliss and joy. In Nandi Sūtra, there is a description of Sangha (association) and its management. It gives insight into the religious preceptors of Lord Mahāvīra. There is a description of the highest level of a spiritual soul that attains omniscience due to supreme compassion towards Lord Mahāvīra. Nandi Sūtra is a portrayal of intelligence and its potentiality. How a person can increase his memory, retaining power and achieve success is described in this scripture. It enlightens us about the different types of assemblies and the audience who can absorb this to purify their soul. Those who want to unveil secrets of knowledge must study the Nandi Sūtra.

This Sūtra is the director which tells us how to grasp the right knowledge. The Nandi Sūtra is a timeless treasure of knowledge.



ŚRĪ ANNUYOGDWĀRA SŪTRA

4TH FUNDAMENTAL SCRIPTURE

THE SYSTEM OF ASSOCIATING MEANING WITH WORDS FOR ADVANCEMENT OF KNOWLEDGE

The simplicity with which Lord Mahāvīra's profound knowledge is expressed is known as Annuyogdwār. It directs us on how the complex mind of the Lord's intellect can be understood easily. One word can have numerous meanings and secrets and therefore can be interpreted in many different ways. This Sūtra teaches us how to interpret a word correctly and hence it is known as Annuyogdwār Sūtra. The definition of Anuyog is to bring out the appropriate meaning of the word.

It is important for all those people who create and make dictionaries to read the Annuyogdwār Sūtra. How to bring out the precise meaning of a word and how to express the multiple meanings of a word is projected through the Annuyogdwār Sūtra. It imparts a system to simplify complex topics. Therefore Lord Mahāvīra has emphasized this to be an essential Sūtra. If one word has, so many different meanings then imagine the number of meanings and the essence of the words that exist in the world. This Sūtra imparts the technique of how to bring out the true essence of the words. It portrays how right knowledge of an individual can be used to its fullest enabling him to strengthen his mind power. The Annuyogdwār Sūtra is a very essential medium of learning and expanding vocabulary.



FOUR CHEDA SŪTRAS

Whenever any spiritual seeker enters the world of sanctity his imperfect past plays a hindrance in his progress.

Therefore, he progresses spiritually but due to his past karmas, he is bound to slip down. The Cheda Sūtra shows the path of freeing the soul from karmas and become pure.

The Four volumes of Cheda Sūtras are a source of inspiration from Lord Mahāvīra for soul purification. The Sūtras have an in-depth description defining how the seekers can rid themselves of vices that hinder their progress in accomplishing their goal of purifying their souls. It indicates that penance and repentance are the two ways in which one can purify one's soul.

These scriptures depict the different rules and regulations that need to be followed by ascetics to protect them from any vices. The scriptures also list the oaths that are to be taken by the followers of Bhagwan Mahāvīra, which help in the instant purification of their souls. They also provide remedies of breaking oaths due to unavoidable circumstances.



ŚRĪ NISHITHA SŪTRA

1ST CHEDA SŪTRA

जे भिक्खू रयहरणं उस्सीसमूले ठवेइ,
ठवेतं वा साइज्जइ। तं सेवमाणे आवज्जइ
मासियं परिहारद्वाणं उग्धाइयं ।

JE BHIKKHŪ RAYAHARANĀM USSISAMŪLE ṬHAVEĪ, ṬHAVEMTAM VĀ SĀJJAI |
TAM SEVAMĀNE ĀVAJJAI MĀSIYAM PARIHĀRATTHĀNĀM UGDHĀIYAM |

A Jain monk (male or female) uses, intends to use or encourages others in using the whiskbroom (rajoharan) as a pillow for resting the head, then he or she in repentance of this misdeed is entitled to a maximum penance of fasting for a month.

जे भिक्खु भदतं आगाढं वयइ, वयंतं वा साइज्जइ ।

JE BHIKKHU BHADAMTAM ĀGĀDHAM VAYAI, VAYAMTAM VĀ SĀJJAI |

A Jain monk who talks angrily or supports others who are talking angrily with the Guru or Acārya;

ज भिक्खु भदंतं फरुसं वयइ, वयंतं वा साइज्जइ ।

JE BHIKKHU BHADAMTAM PHARUSAM VAYAI, VAYAMTAM VĀ SĀIJJAI |

A Jain monk who uses harsh words or supports others who talk harshly with the Guru, Acārya or senior monks;

जे भिक्खु भदंतं आगाढं फरुसं वयइ, वयंतं वा साइज्जइ ।

JE BHIKKHU BHADAMTAM ĀGĀDHAM PHARUSAM VAYAI, VAYAMTAM VĀ SĀIJJAI |

A Jain monk who talks angrily and harshly or supports others who do so with the Guru or Acārya;

जे भिक्खु भदंतं अण्णयरीए अच्चासायणाए
अच्चासाएइ, अच्चासाएंतं वा साइज्जइ ।

JE BHIKKHU BHADAMTAM ANÑAYARĒ ACCĀSĀYANĀE ACCĀSĀEI,
ACCĀSĀEMTAM VĀ SĀIJJAI |

A Jain monk who disrespects or supports others who show disrespect in any one of the thirty three different ways of causing disrespect to the Guru or Acārya; Then in that case they have to fast for maximum of four months in repentance for their misbehaviour.

**PERSONAL WITH GURU IS AN EXCELLENT OPPORTUNITY
TO MANIFEST TRUE (REAL) KNOWLEDGE.**



ŚRĪ NISHITHA SŪTRA

1ST CHEDA SŪTRA

SOUL PURIFICATION THROUGH REPENTANCE

Nishith Sūtra is the core Sūtra in the list of Lord Mahāvīra's description of Cheda Sūtras. Nishith means night or darkness. As the darkness of the night gives birth to, many sins, the sunlight provides solutions to such sins. Similarly, Lord Mahāvīra with the help of Nishith Sūtra has shown his disciples and ascetics how to stay alert to avoid binding of sins and if committed then how one can get rid of them and purify their souls.

Nishith Sūtra mentions the penance prescribed as repentance for transgressing the limits of yogic life. When a monk commits a sin like preaching anti-preception or violates religious principles, in such cases he is expelled from religious tasks for twelve years. During these years, he is given certain tasks that restores him back to the right path and develop respect for religion in him. When a yogi brings disgrace to preception, it is considered graver than committing violence. This describes how Lord Mahāvīra emphasized the importance of respecting and following preception (religion) sincerely and faithfully. The Nishith Sūtra consists of twenty chapters describing the ways of penance for monks to annihilate sins. The three solutions namely penance, repentance and self-purification are well explained in this Sūtra. These are to be followed mainly by monks.



ŚRĪ DASĀŚRUTSKANDHA SŪTRA 2ND CHEDA SŪTRA

से किं तं वयणसंपया ? वयणसंपया चउव्विहा पण्णता,
तं जहा- आदेयवयणे यावि भवइ, महुरवयणे यावि
भवइ, अणिस्सियवयणे यावि भवइ, असंदिद्धवयणे
यावि भवइ । से तं वयणसंपया ।

SE KIM TAM VAYANASAMPAYĀ ? VAYANASAMPAYĀ CAUVVIHĀ PANṄATTĀ,
TAM JAHĀ- ĀDEYAVAYANE YĀVI BHAVAI, MAHURAVAYANE YĀVI BHAVAI,
ANISSIYAVAYANE YĀVI BHAVAYI, ASAMDIDDHAVAYANE YĀVI BHAVAI |

SE TAM VAYANASAMPAYĀ |

Q: What are the different types of qualities of speech (sampada)?

A: There are mainly four categories of opulent speech-

1. Influential speech – this speech is respected by and acceptable to all.
2. Soft speech – sweet and nicely spoken.
3. Humble speech – a type which is spoken without anger or possessiveness (attachment & aversion)
4. Confident speech – a type which is spoken without any ambiguity.

Speech is an important medium of preaching and spreading preception. All types of behaviour are influenced by speech. Truth, love and benevolence are assets of a Ācārya (head monk) hence, they are known as assets of speech.

There are four categories of speech:

1. INFLUENTIAL SPEECH:

A Guru's precept, his benevolent speech or discourse is not only accepted respectfully by a disciple but also accepted as a proven fact by one and all. Speech which has such an impact on all is called influential speech.

One who tries to accomplish truthful, loving, benevolent and polite speech for a very long time and practices silence also binds specific good karmas that on maturity makes a person's speech influential. Ācārya have practiced such penance in their previous birth hence, they have an influential speech.

2. SOFT-SPOKEN SPEECH:

When softly spoken, even grave and stern words fall under the category of soft-spoken speech. A soft spoken person is loved by everyone. Such a person can easily administer the society. That is why Ācārya express the essence of Āgama in a soft-spoken manner in their discourse. They never speak harshly or use words that are anti-preception and contrary to Jin vacan (precept).

3. UNBIASED SPEECH:

Nishchit speech (biased speech) is a form in which one expresses himself with possessiveness or hatred. Anishchit speech (unbiased speech) means a form where one avoids the use of possessiveness or hatred in its speech. Ācārya should speak peaceful words benevolently in an unbiased manner. Ācārya has to command the society on the whole hence he should have unbiased speech.

4. CONFIDENT SPEECH:

Unconfident speech means words full of doubts and apprehension whereas convincing speech means to speak unambiguously, with clarity that conveys the desired meaning. Confident and clear precepts are accepted by disciples as they help them in learning the secrets from the scriptures. Thus by following the advice given in them, they progress spiritually. Hence, Ācārya never speaks apprehensively.

Āchāraya speech should be humble, unbiased and acceptable to all.



ŚRĪ DAŚĀSRUTSKANDHA SŪTRA 2ND CHEDA SŪTRA

DESCRIPTION OF RESTRAINT AND CHARACTER PURIFICATION IN AN ASCETIC'S LIFE

Śrī Daśāśrutskandha Sūtra is a compilation consisting of ten chapters that describes how to respect a Guru, how to politely understand a Guru's desires, how to abstain from doing things that a Guru dislikes and how a disciple causes grave disrespect of the Guru when he refrains from rightful conduct. It explains what dire consequences the disciple has to face for showing disrespect to his Guru.

The type of inclinations and activities that are performed by a person due to manifestation of karmas bound due to extreme feeling of obsession are portrayed, due to which in the future he loses the shelter of preception for infinite years. The reasons for this are explained in this scripture.

This Āgama also holds Lord Mahāvīra's explanation of committing grave sins after renunciation and its consequences. The common person or ignorant man is not fit to read this Āgama and usually a Guru does not give his consent to read. Those disciples who have attained a high level of devoutness are worthy to read this Āgama, feel modest, serene, and attain a state of supreme bliss. Feelings of extreme obligations towards Lord Mahāvīra have been expressed in this Āgama, although this is not meant to be read by all.



ŚRĪ BRUHATKALPA SŪTRA 3RD CHEDA SŪTRA

णो कप्पइ णिगगंथाणं गाहावइ-कुलस्स
मज्जंमज्जेणं गंतुं वत्थए ।

NO KAPPEI NIGGAMTHĀNAM GĀHĀVAI-KULASSA MAJHAM MAJHENAM
GAMTUM VATTHAE |

Jain male monks are prohibited to live in a private residential place which is occupied by a family.

कप्पइ णिगगंथीणं गाहावइ-कुलस्स
मज्जंमज्जेणं गंतुं वत्थए ।

KAPPEI NIGGAMTHĀNAM GĀHĀVAI-KULASSA MAJHAMJJHENAM
GAMTUM VATTHAE |

Jain female monks can traverse through the path of family occupied residence to go to their place of living.

णो कप्पइ णिगंथीणं सविसाणंसि पीढंसि वा फलगंसि
वा आसइत्तए वा तुयट्टित्तए वा ।

NO KAPPEI NIGGAMTHINAM SAVISANAMSI PINDHAMSI VĀ PHALAGAMSI
VĀ ĀSAITTAE VĀ TUYATTITTAE VĀ ।

It is not a good act for a Jain female monk to use a high wooden throne or
wooden cot for sitting or sleeping.

कप्पइ णिगंथाणं सविसाणंसि पीढंसि वा फलगंसि वा
आसइत्तए वा तुयट्टित्तए वा ।

KAPPEI NIGGAMTHĀNAM SAVISĀNAMSI PINDHAMSI VĀ PHALAGAMSI VĀ
ĀSAITTAE VĀ TUYATTITTAE VĀ ।

A Jain male monk can sit or sleep on a high wooden throne or wooden cot.



ŚRĪ BRUHATKALPA SŪTRA

3RD CHEDA SŪTRA

LIMITATIONS IN A MONK's (ASCETIC's) LIFE

The Bruhatkalpa Sūtra is one amongst Lord Mahāvīra's Cheda Sūtras . Kalp meaning limits; Bruhat meaning special. The scripture which describes the major limitations in a monk's life is called Śrī Bruhatkalpa Sūtra.

With his omniscient knowledge, Lord Mahāvīra knew that due to the strong influence of manifestation of sins bound due to behavioural obsession, and due to lack of rational vision, many questions can arise in the faith and conduct of the people of this era. Hence, how to solve those questions, bring piousness in their conduct and serenity in their life, has been explained in Śrī Bruhatkalpa Sūtra.

In this, Sūtra Lord Mahāvīra has given explanations and various rules are laid down to alleviate the state of a monk in present times.

Literally, speaking this Sūtra talks only about lifestyle and management of a monk's life, hence, it's not advisable for a common man to read this Sūtra. But for spiritual seekers who have achieved a high level of holiness this Sūtra throws light on how by contemplation and meditation one can successfully tackle many types of psychological situations. Lord Mahāvīra can be described as a very intelligent psychologist who very well understood human psyche and has explained various remedies to keep a balanced state of mind in this Āgama.

In this very Āgama, it has been described if a snake bites at midnight, how the effect of its poison can be eliminated by chanting of mantras.

If a river has to be crossed then how to step in the water also if the opportunity comes to cross the river in a boat, how should that be executed?

In this way, the traditions which are not followed in present times but were abundantly followed during Lord Mahāvīra's era are well described in Śrī Bruhatkalpa Sūtra.



ŚRĪ VYAVAHĀRA SŪTRA

4TH CHEDA SŪTRA

भिक्खू य गणाओ अवक्कम्म ओहावेज्जा, से
य इच्छेज्जा दोच्चं पि तमेव गणं उवसंपज्जिताणं
विहरित्तए, णत्थि णं तस्स कई तप्पत्तियं छेए वा
परिहारे वा, णण्णत्थ एगाए सेहोवद्वावणियाए ।

BHIKKHŪ YA GANĀO AVAKKAMMA OHĀVEJJĀ, SE YA ICCHEJJĀ DOCCAM PI
TAMEVA GANAM UVASAMPAJITTĀNAM VIHARITTAE, NĀTTHI NĀM TASSA KEI
TAPPATIYAM CHEE VĀ PARIHĀRE VĀ, NANNATTHA EGĀESEHOVATTHĀVANIYĀE |

If a monk, who has quit monkhood and now wishes to rejoin the group as monk again is permitted to do so. However, there is no penance prescribed as repentance for such a situation. Hence, the person has to be given diksha again to enable him to rejoin the group. This Sūtra describes the procedure of re-initiation or acceptance of the monk back in the group. The author has highlighted three major reasons to why a monk gives up the restraint life, 1. He is unable to withstand the difficulties or adversities. 2. Circumstantial discomfort due to friction between monks. 3. Due to manifestation of karmas bound, he gets attracted to worldly pleasures.



ŚRĪ VYAVAHĀRA SŪTRA

4TH CHEDA SŪTRA

A DIALOGUE BETWEEN YOGIS AND SHRAVAKS

Asceticism can be practiced when one is alone but one has to be social when in a crowd. When surrounded by a crowd we communicate with many people, transact with them and also socialise with them. Lord Mahāvīra has given guidelines on what should be the ideal behaviour between a Guru and a disciple, two disciples, two Gurus and two common people (householders – shravaks). He has explained how should, two people behave with each other on meeting. Lord Mahāvīra knew that when a person is alone or in solitude there is peace, while in a crowd there is all likeliness of unrest. Solutions for creating proper organisations so as to avoid disturbances, disputes and unrest have been given by Lord Mahāvīra in this Vyavahāra Sūtra.

Vyavahāra Sūtra is essential to those who want deep knowledge of systematic and organized life styles. But as this is a Cheda Sūtra it is not appropriate to be read by common man. Only those sadhaks who have attained a high level of godliness can read this Āgama. This Vyavahāra Sūtra provides solutions to creating an atmosphere of love, peace and healthy dialogue within a family. This scripture provides solutions for creating a cordial atmosphere within families, social organizations and groups of people. Vyavahāra Sūtra is a scripture of establishing unity between people as a whole.



ŚRĪ ĀVAŚYAKA SŪTRA

चत्तारि लोगुत्तमा-अरिहंता लोगुत्तमा, सिद्धा लोगुत्तमा,
साहू लोगुत्तमा, केवलि-पण्णतो धम्मो लोगुत्तमो ।

CATTARI LOGUTTAMĀ - ARIHAMTĀ LOGUTTAMĀ, SIDDHA LOGUTTAMĀ,
SĀHŪ LOGUTTAMĀ, KEVALI - PĀNNTO DHAMMO LOGUTTAMO |

In this world, there are four Supremes. They are as follows: Arihant Lord is the most admired in this universe, Siddh Lord is the most admired in this universe, divine monks are the most admired in this world, and the preception propagated and sermoned by omniscient souls is the most admired in this world.

चत्तारि सरणं पवज्जामि-अरिहंते सरणं पवज्जामि,
सिद्धे सरणं पवज्जामि, साहू सरणं पवज्जामि, केवलि
पण्णतं धम्मं सरणं पवज्जामि।

CATTARI SARANAM PAVAJJĀMI - ARIHAMTE SARANAM PAVAJJĀMI, SIDDHE
SARANAM PAVAJJĀMI, SĀHŪ SARANAM PAVAJJĀMI, KEVALI - PĀNNTAM
DHAMMAM SARANAM PAVAJJĀMI |

I hereby accept four Shelters: Lord Arihant' shelter, Siddha Lord's shelter, Jain monk's shelter and shelter of the preception sermoned by omniscient souls.



ŚRĪ ĀVAŚYAKA SŪTRA

ESSENTIAL RITUALS TO ATTAIN SOUL PURIFICATION

The daily essential practices of a monk or yogi have been described in the Āvaśyaka Sūtra. How to purify oneself from the daily sins and mistakes, and the process to reach a state of freedom from karmas through repentances has been explained in Śrī Āvaśyaka Sūtra.

The Sūtra describes how to have complete faith in the Lord, be compassionate towards all living beings and behave humbly with the Guru. Āvaśyaka Sūtra defines the best solutions to sins committed in day to day life. Āvaśyaka Sūtra is suggested to be performed by both monks and common man in present times. This method of penance is called Pratikraman Sūtra. It is a process to purify any impurity of the soul, due to which karmas which are bound daily become niddhat (lighter and easy to eradicate) and hence, are stopped from becoming nikāchit (difficult to eradicate). The karmas that need to be borne on its manifestation are termed as nikachit and the karmas, which can be cleared in course of time, are termed as niddhat karmas. Karma repented upon during pratikraman become niddhat karma and when pratikraman is not done these karmas become nikāchit karmas, which have to be faced when they are manifested. This is best described in Āvaśyaka Sūtra. In this way, Āvaśyaka Sūtra is a priceless document which can really improve our future. All sadhaks should essentially perform Āvaśyaka Sūtra. Āvaśyaka Sūtra motivates us to do pratikraman that in turn leads us to Parmātmā.



BEFORE YOU BEGIN STUDYING ĀGAMA ŚĀSTRAS.

In the Āgama, Lord Mahāvīra has revealed astonishing mysteries of this universe. Āgama Śāstras are extremely pious and invaluable. Therefore, as mentioned in Śāstras, one must take extreme care while reading them. Fundamental scriptures (Mool Sūtra) cannot be read by anyone at any time. It is necessary to obtain permission from the Guru before reading any Āgama Śāstras. One must become worthy of reading the Āgama. The shāstras specify the time and time limit of reading the Āgama. They also mention which Āgama can be read when and at what time of the day. Āgama cannot be read in the following circumstances; If one sees a falling star, if there is a fire in the immediate vicinity, if there are unseasonal rains, if there is thunder and lightning in the sky, if there is a hail storm, in foggy weather, within hundred metres of a crematory ground, during solar and lunar eclipses, in places smelling of stool or urine, in a country where the king has been declared dead, at dawn and dusk , mid-afternoon and midnight etc. (including certain akāl- banned days tithis). Only after getting appropriate guidelines from the Guru, should one read the Āgama. Swādhayāya (Sajhāi) means learning the scriptures and sūtras. The learned Āchāraya advocated not reading the scriptures on certain days and certain times, such days and time are called akāl. There are twelve akāls. If one has committed the sin of disrespecting the scriptures then one should confess to a Guru and sincerely ask for repentance. One should always respect the Āgama.



JAIN ĀGAMA IN CONTEXT TO SCIENCE

PSYCHOLOGY, BIOLOGY, ENVIRONMENT, MIND, SPEECH AND BODY (YOGA)

Psychiatrists and psychologists study and analyze human minds and derive many conclusions. Psychologists treat physical and psychological diseases by their own methodology. Any physical disease is related to some sort of psychological problem. Psychologists can treat such diseases only up to a certain extent whereas, philosophers not giving importance to purification of body, have invariably joined the treatment to purify the soul as Vitrāg Parmātmā is the best doctor who can free one from the vicious cycle of birth and death.

As per Floyd perceptions, holy thoughts are converted into firm decisions, similarly Jainism explains the intentions (bhāvnāo) and kārmic aura. The Āgama contains the karma theory, the energy that delays the manifestation and increases the intensity of karmas (udvartan), the energy that makes possible premature manifestation of karmas (udirana), annihilation of karmas before manifestation (sankraman) etc.

Śrī Āvaśyaka Sūtra details an in-depth procedure of repentance for the sins committed by physical actions or mental inclinations knowingly or unknowingly while sleeping or in dreams.

Explanation of kārmic body in Jainism is similar to the unconscious mind as explained in Floyd preception. Our actions, whether done by mind, speech or

body are related to our kārmic body. Research in modern day psychology is only limited to kārmic body whereas Jainism says there is a pure soul beyond physical (Aaudārik) body, fire (Tejas) body and kārmic body.

Jain mythology permits hypnotism, but it is used for a good cause. Psychologists, by hypnotizing first relax the body of their patients and then try to reach the subconscious mind.

In Sri Āvaśyaka Sūtra, the procedure of kāyotsarga is explained. Kāyotsarga means to make the body motionless. Hypnotism combined with meditation helps in increasing fearlessness, getting rid of bad habits, concentration and decision-making. Logassa is also a psychological method to connect your soul with the liberated souls and is a way of purifying the self. Logassa helps us to awaken strengths of our subconscious mind and helps in increasing our spirituality.

In Jain rituals, the act of bowing down on knees with head bent touching the floor (vandanā), and paying homage is very important. The Jain Āchāraya have advocated this ritual because this involves yoga, exercise and a positive psychological impact.

When you bow down, your stomach is pressed and as a result the pancreas secretes a hormone which calms our tāmsic nature. This is a physiological reaction. When one bows down and does sāshtāṅg pranām, the cosmic energy easily enters in him. Bowing down to pay homage not only brings about physical change but also transforms one's nature, making him humble. It helps to dissolve the ego as well. This psychological phenomenon dissolves our self-centered attitude and instills devotion in us. Bowing down to the liberated souls with such feelings of devotion helps us in being completely dedicated to them. One can find such explanation of sāshtāṅg pranām in Sri Āvaśyaka Sūtra and other Āgama Śāstras.

Recent findings of psychology reveal that nobody can concentrate for more than 48 minutes in normal circumstances. The chief disciples of Lord Mahāvīra (Ganadharas) have prescribed 48 minutes as the length of the religious ritual called Sāmāyik (to stay calm and inactive with equanimity for 48 minutes).

In the auspicious Sūtrakṛtāṅga Āgama, there is one chapter called Aadrak, in which elephant poachers believe that by killing a big elephant, you commit lesser sins than eating several vegetables which has one sense. This is how they prove that they follow non-violence better than others. But Jainism believes that the degree of violence or nonviolence does not necessarily depend on the number of lives one has taken but it depends on the type (1 to 5 senses) of life one destroys. Śrī Bhagwati Āgama Sūtra narrates that killing mobile beings like animals and human beings is a grave sin, but the sins become graver by killing yogis. Āgama provides an elaborate research on the population of each type of living being and the immense strength each type of body can possess. They further elaborated that a body is killed but not a soul. Therefore, while observing violence and nonviolence, the number does not matter but the important thing is how many senses and knowledge the living being possesses.

The degree of violence or nonviolence depends on the intensity of one's intentions and his psychological state. This analysis shows social consideration and various facets of truth (Anekāntwād).

Penance has been considered by Jain Sūtras as a means of annihilating karmas. Still you cannot ignore the importance of penance from the scientific point of view. Fasting, unodari (eating less than your hunger) and ayambil (eating food made without vigaya i.e. milk, curd, sugar, jaggery, oil and ghee) are very useful for maintaining good health.

One does not eat anything while observing a fast. Therefore, our digestive system is rested as a result its purification begins. This in turn initiates the self-purification process of the entire body. Toxins are excreted out of the body through the process of autolysis. Tumours and less useful tissues get dissolved and body becomes fit and healthy.

In Jainism, sitting or standing in different postures while performing religious rituals has scientific significance. Postures while reciting Nammothunṇam, Icchāmi Khamāsamno, Chattāri Mangalam and Khāmṇā result in natural acupressure actions.

Nammothunṇam posture helps in practicing celibacy.

Dandapatik, Uttśayan, Avmasyat and cow milking postures help in concentrating and annihilating karmas. They are also very useful for balanced secretion from endocrine glands and blood circulation.

Recently science has concluded that infinite living beings exist in the roots of plants and trees but this has been mentioned in Jain scriptures thousands of years ago and therefore Jains advocate not eating them.

As per Jain belief, a life originates in any of these three ways:

- 1. Samoorchchhim birth (Self born):** Are those who take birth without sexual intercourse of male-female. There are fourteen ways that they can take birth. Science found this in the 18th and 19th century that there can be new life without male-female copulation and generations can run through this method non-biological reproduction. Biological reproduction means giving birth to young ones. However as per Jainism, one gets birth based on his karmas and biological reproduction is the subsequent step.

2. Biological birth: After copulation between male-female, a life takes birth from particles of sperm and ovarian blood in the womb of the mother. Different animals have different gestation periods before the young one is born from female's reproductive organ.

3. Uppat birth: Such births are taken by celestial beings (devas) and beings in hells.

What scientists have discovered in the 18th and 19th century is already mentioned in Jain scriptures thousands of years ago. Self-born lives have one sense to five senses including humans. For the reason to practice celibacy, Jain Sādhus cannot live where woman, impotents and animals live. This is a very important rule which is full of scientific mysteries.

Each life has micro magnetic energy. For example, we find electric eel fish which produces a good quantity of energy. Therefore, where you find electrical energy you also find magnetic energy. In a similar way, humans also have biological electromagnetic energy. Thus all living beings have electromagnetic energy. This has been proven by western scientist. In magnets similar poles repel while, opposite poles attract when they meet each other's field.

Therefore, while practicing celibacy a woman and man should not constantly stare at each other's eyes, face or other body parts. They also should not share the same mattress. A celibate (brahmachāri) male should not sit in the same place occupied by a woman, before 48 minutes. Similarly, a woman should not sit for three hours in a place that was occupied by a man.

With passage of time, environmental imbalance and global warming has become a big problem in this world. Jain Āgama suggests a lifestyle with fundamentals such as non-violence, non-possessiveness and control and lists rules to be adhered to which are definitely environmental friendly.

Jain perception has accepted that there is life in earth, water, fire, air and vegetation and therefore they should be protected and should not be wasted. One of the sūtra explains the dependency and inter-relation of living things. This is what is exactly needed to save the environment. Iriyāvahiyam Sūtra teaches us non-violence which means if we have hurt any life knowingly or unknowingly then we should seek forgiveness (apologise).

Excessive consumption, unrestricted use and lack of self control has resulted in wastage of natural resources and therefore, Jain precepts suggests to follow a culture of necessity rather than enjoyment.

Reckless consumption of disposable articles generates lot of garbage in the world and waste management has become a very painful process in the entire world. Therefore, Jainism prescribes five self - regulations (samitis) and three types of self-restraints (guptis). In that 'Pāritthāvniyā' is very important in addressing above problem which teaches us on how to self - regulate disposal of body-excreta.

In today's world, man has distanced himself from Mother Nature and therefore, he is not able to understand and accept nature's messages and indications. Some time ago the elephants in Thailand understood the Earth's movements and could predict the advent of a tsunami. Mother Nature has not only put life into us but also instilled photoreceptor cells, which help us to be receptive to it. The photo receptive tissues are getting weaker in human beings. Saints practiced penance and meditation in small rooms of religious places or in caves of Himalayas or on the peak of a mountain, they neither went to libraries for any reference books nor did they perform any experiments in any laboratory. Still they could unfold so many mysteries of Mother Nature. If you really study Jain Āgama in-depth then you can find solutions to any problem in the world. The saints, who have totally

annihilated their knowledge obstructing karmas and manifested the omniscient knowledge, have been able to reveal all the mysteries of Mother Nature.

All great scientists around the world respect Lord Mahāvīra for His complete and true knowledge, therefore Einstein said if I reincarnate as human being then I would want to be born in India as a Jain monk to conduct a research my soul and its qualities.

SHAPE OF THE UNIVERSE AS PER JAINISM

There is a huge difference between principles of Geography-Astronomy as per Jainism as compared to what is believed presently. This raises many questions about Jain scriptures. However, in the field of Physics principles described by Jain scholars are proven right. There is an incredible similarity between Jain scriptures and scientists of the present world regarding principles of time, space and matter. Great saints of ancient times and scientists of the present world have contemplated a lot about 'Time'. In the Jain scriptures, a lot is written about time, space and matter. Even in modern times new research is being done on these subjects.

The omniscient Tirthankars (supreme beings) had the knowledge about the entire universe and with the help of their knowledge they have mentioned that there are infinite suns and moons in this universe. You can find further information of this in many Āgama and other Jain scriptures such as Bhagwatiji, Jivābhigam, Sūryaprajñapti, Candraprajñapti, Jyotiskarandak, Kshetralokprakash, Brihat Sangrahani, etc.

CONSCIOUSNESS AND COSMOS AS GIANT COMPUTER

Recently science has started discussing consciousness. Scientists have also started giving their opinion about the shape of the Universe.

Now scientists provide their opinion that the entire cosmos is a giant computer. At the time of formation of the universe there was a massive blast. During that time the cosmos was the size of a small dot and its future was programmed. That programme has been honestly implemented by the universe. Its components came into existence in an orderly manner and started developing. After components and energy were formed, massive stars and milky-ways came to existence.

Like following a programmed computer consciousness also spurted. The initial components of consciousness remained undeveloped for billions of years and then slowly started revolutionizing, giving birth to an intelligent civilized life.

By this hypothesis, if the state of some components are changed in an orderly way, then lives of nigod are scattered all over the universe and different living beings develop out of them which are earth - bodied, water- bodied, air- bodied, fire- bodied or plant - bodied. If these things are established by science then the entire picture of universe will be different from what has been described.

Jain Āgama also describes fifteen types of lands namely five Bharat, five Aivrat and five Mahāvideh areas.

In Hindustan times, one Russian scientist wrote that “The earth on which we live has more than 10 million times population than what we believe.”

In the year 1965, few scientists informed united information that “Similar to our universe there is another universe and billions of people live.”

A Russian astrologer believes that “There are 7000 more planets than what we know with intelligent people living there.”

In short, Indian scientists should research the different branches of science such as geology, physics, biology, atomic science, geography and astrology by invariably taking the base of ancient philosophers and scriptures. If that happens, then Indian scientists can provide an invaluable gift to the field of science.

In the last century, the Russian couple Kirliyan and an Indian scientist Dr.Dutta invented the photography of aura (leshya) and informed the world what Lord Mahāvīra preached 2500 years ago about the aura is true and that every living being and matter has an aura.

Common man may get fascinated by the discoveries of the modern day science and look for scientific reasoning in everything. However, the science itself curiously looks at the spiritual world and the preaching of spiritual leaders and is just eager to research and prove it scientifically. By discoveries from such curiosity, science has realized one truth that ‘After the death of the body, something lives eternally.’

Based on few recent discoveries, Vera Stanley Alder wrote in the ‘Findings of the third eye’ that there is a possibility that scientific discovery and preaching of ancient spiritual scholars will coincide with each other. The only difference among them could be of how it is described and how it is presented. Science takes help of such knowledge to resolve the mysteries of this world and tries to stamp them as scientific findings. Therefore, the intelligent human race is getting fascinated by these findings and getting distanced from the spiritual world, and hence, in such a state it is natural that the above said words will grab the attention of anyone. If these truths explained by scholars after studying the scriptures are certified by science then people will have more faith in preception (religion).

If you consider science like a speck of dust, then preception is like gold but in the past even a speck of dust was required to measure the weight of gold. Ācārya Vinoba Bhave once said, science is the breath of life and spiritual practice is the heart of life. If preception and science come together then it can truly benefit this human race.

Only the eradication of superstitions and practicing preception with discretion can benefit us.

**I BOW DOWN THREE TIMES AND ASK
FORGIVENESS, IF I HAVE GONE AGAINST ANY
PRINCIPLE OF JAINISM OR IN CONTROVERSY
OF THE SCRIPTURES**



NOTES



PRĀKRIT SŪTRA TRANSLITERATION GUIDE

Vowels & Diphthongs:

अ - a	आ - ā	इ - i	ई - ī
उ - u	ऊ - ū	ऋ - ṛ	ॠ - ḫ
ए - e	ऐ - ai	ओ - o	औ - au

Consonants

Gutturals	Palatals	Cerebrals	Dentals
क - ka	च - ca	ट - ṭa	त - ta
ख - kha	छ - cha	ठ - ṭha	थ - tha
ग - ga	ज - ja	ડ - ḍa	द - da
ঘ - gha	ঝ - jha	ঢ - ḍha	ধ - dhal
ঙ - ña	জ - ña	ণ - ḡa	ন - na
প - pa	য - ya	শ - śa	হ - ha
ফ - pha	র - ra	ষ - śa	
ব - ba	ল - la	স - sa	
ভ - bha	ল - la		
ম - ma	ও - va		
<i>Anusvāra</i>	<i>Anunāsika</i>	<i>Visarga</i>	<i>Jihvāmūliya</i>
ঃ - m̐	ঁ - ḿ	ঃ - h	ঃ - ḫ
	<i>Upadhmāniya</i>		<i>Avagraha (See Note 1)</i>
	- ḫ	s - '	s - ' (apostrophe)
ঞ - kṣa	ত - tra	জ - jña	

Note 1. Exceptions: Anusvāra is transliterated by:

- n before gutturals, ▪ ŋ before palatals, ▪ ɳ before cerebrals,
- n before Dentals and ▪ m before Labials

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