

Shri Gautam Gandhar Vaani

Composed By Shri Gautam Swami

-Collection and Translation in verse-

By Venerable *Ganini Pramukh Aryika Shiromani* Shri Gyanmati *Mataaji*,
The supreme female ascetic of Jain society, having divine power, adorned by honourary
Degree of D.Litt. twice

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-Publisher-

Digamber Jain Trilok Shodh Sansthaan
Jambudweep- Hastinapur, U.P., Phone No. (01233) 280184, 280994
Website: www.jambudweep.org, www.encyclopediaofJainism.com
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Editorial

Peethadheesh Swasti Shree Ravindrakeerti Swami

*Mangalam bhagwaan Veero, mangalam gautamo ganee /
Mangalam kundkundaadau, jaindharmostu mangalam //*

*Veer jineshwar, Gautam Gandhar, kundkund ancient munivar /
May all prove auspicious us Jainism and spiritual teacher //*

Lord Mahaveer may prove auspicious to us all. Shree Gautam Swami may shower auspiciousness upon all of us. Shree Kundkundachaarya, etc. former *Achaaryas* may become auspicious for us all.

Mahaveer Swami and all successive *Achaaryas* have been eulogized in this single *Manglaacharan*. We are very fortunate in getting veritable evident preaching of Lord Mahaveer. The tradition of *Tirthankara*, tradition of *Gandhar*, the tradition of four-fold congregation of *Muni, Aryika, Kshullak, Kshullika* is *ab-initio* (i.e., from beginning-less time). It has been there since *ab-initio* and will continue *ad-infinitum*.

The Supreme venerable *Ganini-Pramukh* Shri Gyaanmati Mataji has conferred upon us great beneficence in the present era of twenty first century by constantly apprising us with new and newer matters and ancient mysteries. She is investing each minute of her life in composing new and newer religious works and compositions. Her pen and speech is personification of Saraswati; that is why she has given a great work to Jain community through her commentary on sixteen books of *Shatkhandagama Sutra* treatise and translations of *Asht Sahashri* in Hindi, a very difficult work to grasp. She has composed 400 treatises of which many are yet to be published. Today, her compositions on Indradhwaj, Kalpdrum, Sarvatobhadra, etc. great worship (Vidhaan) are very popular and creating a furore in whole of the Universe.

She has incarnated the creation of Jain geography, *Jambudweep, Terah-Dweep* and all the three Universes on earth by acquiring deep knowledge of all the four expositions of Jain scripture. With her inspiration and blessings, the sculpture of 108 feet high idol of Rishabdev is speeding up at Mangitungi, a place of salvation and the remaining sculpture work of the face of the Lord's idol shall be completed soon.

The present work (*Shri Gautam Gandhar Vani*) of reverend Mataji is an invaluable composition. Its recitation has been concluded on the fifth day of dark fortnight (*Vadi*) of *Jyesth* lunar month beginning from eleventh day of light fortnight (*Sudi*) of *Chaitra* lunar month, *Veer Samvat* 2540 at Hastinapur. This work, *Gautam Gandhar Vani*, an ambrosial inhaling of scriptural knowledge, may prove auspicious to your life, this very is my auspicious feeling and this very is my auspicious prayer to *Jinendra Dev*.

.....

Introduction

-Pragya Shramni Aryika Chandnamati

Shri Gautm Swami had been the first **Gandhar** of the twenty fourth **Teerthankara** Lord Mahaveer. As it is a rule that the resonant preaching of **Teerthankara** does not emanate in the absence of **Gandhar**, hence the resonant preaching of Lord Mahaveer Swami did not come out for 66 days even after manifestation of omniscience to him, a worried **Saudharma Indra** approached a Brahmin Shri Indrabhuti Gautam well-versed in Vedas and other auxiliary works of the Vedas and asked him a question- I am not able to understand the meaning of one Sanskrit couplet and at present my master- Guru is on recourse to silence, hence kindly explain its meaning to me. Then **Gautam-gotriya** Indrabhuti asked him the question so that he could explain the meaning of that couplet. Saudharma Indra read the couplet.-

“Dharmdvyam tirvidhkaalsamagrakarama, shaddravyakaaysahitah samyaish leshyah / Tattvani sainyamgati sahitam padarthai-rang pravedmanisham vad chaastikaayam||”

Indrabhuti was not able to understand its meaning and told Saudharma Indra, “Let’s go to your Guru; I will explain its meaning before him”. Indra precisely wanted this, so he took him to the **Samavsaran** of Lord Mahaveer where his pride melted away immediately after viewing the pride benumbing pillar (**Maanstambh**). His false belief transformed into right belief. As soon as he visited Lord Mahaveer in **Samavsaran**, the ‘**Chaityabhakti**’ manifested from his mouth in the eulogy of the Lord in form of 35 couplets etc like given below—

Jaayati bhagwan! Hemambhoj- prachar- vijrambhita / Vamarmukutachchhaayaayod- geernprabhaaparichumbitau||

He took initiation of Muni in the **Samavsaran** of Mahaveer Swami and that very moment the clairvoyance and telepathic knowledge revealed to him; thus he became the first **Gandhar** of the Lord. That was the first day of the dark fortnight of **Shraavan** lunar month. Just then the divine resonant preaching of the Lord began to emanate which Shri Gautamswami grasped and composed that in the form of twelve organs/parts of scriptural knowledge within one **Antarmuhurt** i.e. in 48 minutes. Thus Lord Mahaveer has been regarded as perceiver of meaning and Gautam Gandhar as composer of treatise. The scriptures available today are a part of twelve parts of scripture (**Dwadasang**).

The matter of the present book “Shri Gautam Gandhar Vani” has been collected by the virtuous female ascetic having highest rank in Jain community, the moon-light of conduct, possessor of divine power, epoch-maker and a paragon-Aryika, supremely venerable Ganini Pramukh Shri Gyanmati Mataji.

Its translation in Hindi has been taken from the book “**Yati pratikraman**” translated by Pandit Shri Pannalaji Sidhant Shastri. Long live Venerable Mataji, may remain in good health and may keep showering upon us her ambrosial speech for a very long time; this is my auspicious prayer to Jinendra Deva.

.....

Few Words

Sanghasth-Aryika Suvratmati

*Manglam syanmahaaveero, shri gautmashch manglam /
Jin shashaanamaachandram, stheyaat kuryachch manglam ||*

During discipline-period of Lord Mahaaveer, Shri Shantisagarji Maharaj, the epoch-maker, **Chaaritra Chakravarti** had been the first **Acharya** of the twentieth century who rejuvenated the tradition of Jain-Muni. Supreme venerable 105 **Ganinipramukh** Gyanmati Mataji, the supreme female ascetic of Jain community, visited Acharya Shri Shantisagarji Maharaj thrice and gained experience from him and took Aryika initiation from lotus-hands of his first chief disciple **Chaitra Chooramani Acharya** Shri Veersagarji Maharaj. She has the longest-standing amongst all the initiated holders of **Pichchhika** of the present day, and has glorified Jain religion and Jain scriptures. Venerable Mataji always has feelings that how she showers upon all **Bhavya Jeeva**, the knowledge of scripture and voice of former Achaaryas. The true knowledge is easily acquired from religious Guru, just as Shri Pujyapad Swami narrated in **Ishtopadesh** treatise-

*Agyaanopaastirgyaanam, gyaanam gyaani samashryah/
Dadaati yattu yasyaasti, suprasiddhmidam vachah||*

That is, living beings get false-knowledge by the adoration-company of ignorant and get right-knowledge by the adoration of Guru possessing true knowledge, as the famous saying goes, “whatever one possesses gives that very to others”. While studying the scriptures, if the meaning of any part is not clear or not understood, then venerable Mataji quotes that her Guru Acharya Shri Veersagarji Maharaj used to say, “**Pathitavyam agre agre spashtham bhavishyati**”, i.e., always go on reading, studying, and the matter will become clear gradually. Just as the study of scripture is one essential duty among six daily duties/observations of the **Shravak**, similarly the study of scripture is one of the penances among six internal penances of the Muni. It has been said “**Swaddhyaayah parmam tapah**”. Venerable Mataji has done great beneficence to Jain community by composing **Shri Gautam Gandhar Vani**. We should make our life pure assimilating a part of veritable evident resonant preaching of **Bhagwan** Mahaveer and thereby one day get position of salvation gradually in succession. With these auspicious feelings, I bow down my head many times to the holy feet of venerable Mataji.

.....

Introduction of works of Shri Gautam Swami

Ganini Gyanmati Mataji

Chaityabhakti etc. works are compositions of Shri Gautam Swami, see its proof-

Shri Prabhachandracharya says in the beginning of *Chaityabhakti*-

“*Shri Vardhmanswaminam*” *pratyakshikrit gautamswami stutimaah*- Gautam Swami seeing Vardhman in person, having first sight of him, says while eulogizing him-
“*Jayti Bhagan*-----etc.”

Commenting on *Daivsik Pratikraman* (i.e. Expiatory recital for the faults of the day) Shri Prabhachandracharya says-

“*Shri Gautamswami mueenaam dussamkaale dusparinaamaadibhih pratidin mupaarjitasya karamno vishuddhayartham pratikramanlakshanmupaayam vidhaanastadaadau manglaarthmistdevtaavishesham namaskaroti-Shrimate Vardhmaanaaya namo*”, etc.

It is clear from these quotations that these compositions have come out from the mouth of Shri Gautamswami.

The original compositions of Shri Gautamswami are four:-

- | | |
|--------------------------------|--------------------------------|
| 1 <i>Shri Chaityabhakti</i> , | 2 <i>Daivsik Pratikraman</i> , |
| 3 <i>Pakshik Pratikraman</i> , | 4 <i>Shravak Pratikraman</i> . |

Out of these, the *Chaityabhakti* is independent.

Again, 9 compositions have been quoted from three compositions-

- | | |
|--|------------------------------|
| 1 <i>Kratikarama vidhi (Siddhbhakti)</i> , | 2 <i>Nishidhika Dandak</i> , |
| 3 <i>Padikkamaami Bhante!</i> , | 4 <i>Veer Bhakti</i> |

These four compositions have been quoted from *Daivsik Pratikraman*.

- | | |
|---------------------------------|--|
| 5 <i>Gandharvalaya Mantra</i> , | 6 <i>Sudam me Aaussanto (Shravak Dharma)</i> , |
| 7 <i>Sudam me Aaussanto</i> | 8 <i>Ichchaami Bhante!</i> |

(Muni Dharma)
These four compositions are quoted from Pakshik Pratikraman

- 9 *Ekaadas Pratima*.

This composition is quoted from *Shravak Pratikraman*.

Important Inspiration

-Ganini Gyanmati Mataji

Shri Gautam Gandhar Vani came out from the lotus mouth of Gautamswami, the first **Gandhar** in the **Samavsaran** of Lord Mahaveer. I am to tell you all followers of Jain religion that you all **Bhavya Jeeva** should recite it daily just as many **Bhavya Jeeva** used to recite **Bhaktamar Stotra**, **Sahasranaam**, and **Tattvarthsutra** daily. In fact today whatever Jain scriptures are available; all are composed by great learned **Achaaryas** of the fifth time-period (**Panchamkala**). Only these compositions belong to fourth time-period because being written by Shri Gautamswami.

Specially, on the first day of **Daslakshan Parva** you should, in due form, anoint the idol of Mahaveerswami and the idol of Shri Gautamswami or impression of his feet, and thereafter perform worship of Mahaveer Swami followed by worship of Gautamswami. Again, after worshipping Shri Gautamswami daily with offering oblation to all the ten chapters of Shri **Gautam Gandhar Vani**, read one-chapter each day along with its brief meaning, just as you have been following the tradition of worshipping **Tattvarthsutra** explaining meaning of its all of the chapters, one on each day. The tradition of explaining meaning of one chapter of Tattvarthsutra on each day, however, is gradually being vanished.

Now you should accomplish innumerable virtues by restarting the tradition of reading-causing reading to others-hearing- causing hearing to others, the veritable evident speech of Shri Gautam Gandhar Swami. This very is my earnest important inspiration to you all. This '**Gautam Gandhar Vani**' may be auspicious to we all, this very is my auspicious wish.

.....

English Translator's Note

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Supreme venerable, paragon saint, the longest-standing initiated female saint among all other male and female saints, **Ganinipramukh** Shri Gyanmati **Mataji** is the single female ascetic who has composed about 400 Jain scriptural treatises comprising prose, poetry in Hindi & Sanskrit together with translation & commentary on many classical literature of Jain philosophy, metaphysics and religion. She has also successfully developed many Jain places of pilgrimage by inspiring Jain community. She possesses such a spiritual & magic power and attraction that wherever she moves, the Jain community of that place abides by her inspiration of developmental works. Whatever developmental works and sculpture of Jain idols she thought of and undertook are all completed. None of them have stopped or left unbuilt for want of financial resources. She always keeps herself busy in writing /researching some or the other works for glorifying the religion irrespective of her old age of eighty years. None of the **Aryikas** of the known past has written such a huge/voluminous literature and there is little probability that any other can even touch this golden record in future as well.

I have gone through her present work '**Shri Gautam Gandhar Vaani**', page by page, word by word and felt that such an important work should be given wide publicity among non-Hindi speaking Jains, especially youths of southern and north-eastern States of our country as well as the Jains living abroad who prefer to read either in their mother tongue or in English, hence I personally visited **Pujya Mataji** at Hastinapur and narrated my wish to translate this work in English. She gladly conceded to my feeling by raising her hands in blessing.

My son Dr. P.K Jain & my daughter-in-law Smt. Shubhra Jain have extended great help in completing and finalizing this work. I owe debt of gratitude to both of them.

Pragyashramni venerable 105 **Aryika** Shri Chandnamatiji also guided me and gave important suggestions for finalizing this useful work. This present translation in English is a result of blessings of both the senior **Mataji**. I pay my respectful **Vandaami** to both of them and to all other venerable **Aryika Mataji** of the congregation who are devoted austere and learned. I hope many non-Hindi speaking people will be benefited by this work.

.....

Shri Gautam Gandhar Vani

CHAPTER-1

Manglaacharan

*Shrimate vardhamaanaye, Namonamitvidvishe!
Yajgyaanaantargatam bhootvaa, trailokyam goshpadaayte ||1||*

Meaning of Manglaacharan

Who is endowed with/possessed of infinite knowledge, etc. internal grandeur and *Samavsaran*, etc. external grandeur; who had caused *Sangam* deity, etc. enemies to bow down head on his feet who inflicted calamity on him. My obeisance to such last *Teerthankara* Lord *Vardhman Jina* in whose knowledge all the three universes reflect like cow's hoof. | 1 |

Chaitya Bhakti

*Jayati bhagwaan hemaambhojprachaarvijrambhita
Vamarmukutahchchhaayodgeernprabhaaparichumbitau /
Kalush hridaya maanodbhraantaah parasparvairino /
Vigatkalushah paadau yassya prapadya vishashvasu ||1||*

Meaning of Chaitya Bhakti (Devotional prayer of Lord Jinendra):

Such Lord Jinendra may live long whose lotus feet are adorned with movement on the golden lotus flowers, which are not found in common people; who is embraced/touched with the radiance of gems studded on the crown of celestial beings. Mutual inborn enemies like snake-mongoose get mutual trust and love coming on feet of Lord Jinendra leaving their natural cruel nature. ||1||

*Tadanu jayati shreyaan dharmah pravaddhmahodayah
Kugati- vipath- kleshaadyosau vipaashyati prajah /
Parinatnayasyaangi --- bhaavadwivikvikalpitam
Bhavtu bhavatastraatr tredhaa jinendravachoamritum ||2||*

That excellent virtues like supreme forgiveness etc may live long by which attainment of celestial-like, positions are bestowed upon living beings and which make worldly beings free from evil modes of life like hell etc (*Narak Gati*), from evil paths of false belief and from sufferings caused by them. And that three types of nectarous resonant preaching of

Lord Jinendra composed (i) by making model stand point (*Paryarthik Nay*) primary and the substantial stand point (*Dravyarthik Nay*) as secondary with *Ang, Purva, etc.* (Both are scriptural knowledge, i.e., *Shrut Gyaan etc.*) or (ii) in the form of *Utpaad, Vyaya* and *Dhrouvya* (production, destruction and permanence), free from defects of mutual contradiction, or (iii) in the form of *Ang, Purva* and *Ang Baahya* (both are parts of scriptural knowledge), may protect from the transmigration. //2//

*Tadanu jaytaajjaini vittih prabhang tarangini
Prabhavvigamdhrourvya-dravyasvabhaavvibhaavini /
Nirupamsukhasedam dwaaram vightay nirgalam
Vigatrajsam moksham deyaanniratyayamavyayam* //3//

The omniscience of Lord Jinendra may live long that encompasses the seven divisions of relative assertion (“*Syaadvad*”), i.e., *Syadasti* (existent in some respect), *Syadnasti* (non-existent in some respect), etc and which brings to light the production, destruction and permanence nature of substances (*Utpaad, Vyaya and Dhrouvya*), may live long. Such omniscience, by opening the door of deluding *Karma* releasing the door-chain of obstructive *Karma*, may give infinite pleasure of salvation free from the dust of “knowledge-perception, etc. obscuring *Karmas*, sufferings or oldness-death. //3//

*Arhatsiddhaachaaryo-padhdhyaayebhyastathaa ch saadhubhyah /
Sarvjagadvandyebhyo, namostu sarvatra sarvebhya* //4//

I pay obeisance to such adorable/worship-able *Arihant ji*, the omniscient, to all *Siddh ji*, the liberated souls, to all *Acharya ji*, the preceptor, to all *Upaadhayaya ji*, the scriptural teacher and to all *Sadhu ji* found in whole universe, who are adorable by the whole Universe. //4//

*Mohaadisaravdoshaari-ghaatkebhya sadaa hatrajobhya /
Virhitrahskritebhya pujaarhebhyo namoarhadbhya* //5//

I pay obeisance to such adorable/worship able *Arihant ji*, who are the destroyer of enemies like entire delusion, attachment-aversion, etc., who have destroyed the dust of knowledge-obscuring *karma* forever as well as also have destroyed the obstructive *karma*. //5//

*Kshaantyaarjavaadigungan- susaadnam sakal lokhithetum /
Shubhdhaamani dhaataaram, vande dharmam jinendroktam* //6//

I pay my obeisance to such Lord *Jinendra*'s described religion which is means of production of supreme forgiveness, modesty, non-greediness/purification, etc. virtues; which is cause of beneficence to whole universe and who helps in attaining the auspicious abode of salvation. //6//

*Mithyaagyaantamovrat- lokaikjyotirmitgamyogi /
Saangopaangamjeyam, jainam vachanam sadaa vande* //7//

I always adore such words of Lord **Jinendra** which are unique illuminator of the world covered with darkness of false belief; which are originator/producer of immeasurable scriptural knowledge equipped with its **Aaachaar** etc organs and sub-organs (**purva** etc) and are unconquerable to the followers of one-sided wrong perception. //7//

**Bhavanvimaanjyoti –vyantarnarlokshivchaityaani /
Trijagadbhivanditaanaam, vande tredhaa jinendranaam //8//**

I adore with my mind, speech and body all those idols of Lord **Jinendra** which are adorable by all in the three worlds (lower, middle and upper universe) ensconced in the celestial planes of the residential deities (**Bhavanvasi Deva**), heavenly/celestial deities (**Vaimanik/Kalpvasi Deva**), astral deities (**Jyotish Deva**), peripatetic deities (**Vyantar Deva**), and in the human-universe. //8//

**Bhuvantreyapi –bhuvan- trayaadhipaacharya-tirthkartirnaam /
Vande bhavaagnishaantyai, vibhvaanaamaalyaaleestah //9//**

I also adore all the rows of **Jina** temples of **Tirthankaras**, the Lord of all the three universes found in all the three worlds whose transmigration has been destroyed and who are worship-able by the **Devendra** (Lord of heavenly deities), **Narendra** (emperor of human beings) and the **Dharnendra** (the governing demi-god of Lord Parshwanath ji) for extinguishing the fire of transmigration in the world. //9//

**Iti panchmahaapurushah, pranutaa jindharm- vachan-chaityaani /
Chaityaalayaasch vimlaam, dishantu bodhim budhjaneshtaam //10//**

Thus adored Lord **Arihantas**, **Siddhas**, **Achaaryas**, **Upaadhayayas**, **Sadhus**, **Jin-Dharm**, **Jin-Vachan** (preaching of Lord **Jinendra**), **Jina-Chaitya** (Jina idols) and **Jina-Chaityalayas** (Jain temples), these nine deities may give me the right knowledge, which is cherished and loved by enlightened personalities, **Gandhar** etc. //10//

**Akritaani kritaani chaaprameya- dyutimantidyutimatsu mandireshu /
Manujaamarpoojitaani vande.pratibimbaani jagattraye jinaanaam //11//**

I pay my obeisance to all those man-made and natural, lustrous **Jina** idols ensconced in temples fully endowed with abundant of splendour and adorable by human and celestial deities existing in all the three worlds. //11//

**Dhyutimandalbhaasuraangyashteeh, pratima apratima jinottmaanaam /
Bhuvaneshu vibhootaye pravartta, vapushaa praanjalirasmi vandamaanah //12//**

I pay my obeisance with my folded hands to such incomparable **Jina** idols of **Arihanta**, the omniscient exist in all the three worlds whose body structure is refulgent with radiant halo, for attainment of virtues. //12//

**Vigataayudhvikriyaavibhushah, prakritisthaah kratinaam jineshvaraanaam /
Pratimaah pratimaagraheshu kantyaa-pratimaa kalmashshaantayeabhivande //13//**

I adore those idols of fully gratified Lord **Jinendra** (the one who has accomplished all his tasks and duties) for removing my sins who are ensconced in **Jina** temples and which are

devoid of weapons, faults (*vicar*), ornaments, etc.; are placed precisely in their nature and have immeasurable radiance. //13//

*Kathyanti kashaaymuktilakshmeem, parayaa shaantatyaa bhavaantkaanaam/
Pranmaamyabhiroopmurtimanti, pratirupaani vishuddhye jinaanaam //14//*

I pay my obeisance, for the purity of my thoughts, to such *Jina* idols of Lord *Jinendra* looking exactly like living *Jineshwara* and destroyer of transmigration and which are free from passion by virtue of being associated with excellent calmness. //14//

*Yadidam mam sidhbbhaktineetam, sukratam dushkratvarthmrodhi ten /
Patunaa jindharm ev bhakti- rbhavataajjanmani janmani sthira me //15//*

The virtues earned by me by devotion of *Siddhas*, the liberated souls, famous in all the three worlds which obstruct/prevent the path of sins and on the strength of that competent virtue my devotion may remain stable in *Jina* religion in births after births. //15//

*Arhataam sarvabhaavanaam darshangyaansampadaam /
Keertayishyaami chaityaani, yathaabudhi vishudhye //16//*

I will celebrate congregational singing according to my wisdom in praise of idols of *Arihantas* who know simultaneously all the substances of all the three worlds at one and at the same time, or who are possessed of entire perfect right conduct as well as having properties of irrevocable right belief and right knowledge, for getting purity of my auspicious feelings of the soul or for washing out the filth of Karmas. //16//

*Shrimadbhaavanvasasthah, swayambhasurmurtayah /
Vandita no vidhyaasuh, Pratimah parmaam gatim //17//*

Idols which are adored by me; which are ensconced in refulgent residences of residential deities (*Bhavanvasi*), whose form is splendid in itself, such idols of Lord *Jinendra* may give supreme body-form (salvation) to me, the worshipper. //17//

*Yaavanti santi lokeasminkritaani krataani ch /
Taani sarvaani chaityaani, vande bhuyaansi bhootye //18//*

As many as man-made and natural idols in plentiful number are there in this Middle Universe, I adore all of them for the grandeur. //18//

*Ye vyantervimaaneshu, stheyaansah pratimagrahaah /
Te ch sankhyaamatikraantah, santu no doshvichhade //19//*

Those innumerable *Jina* temples exist in residence places of *Vyantar* deities (Peripatetic deities); I adore all of them for eliminating my faults. |19|

*Jyotishamath lokasaya, bhootyedabhutsampdah /
Grhah svayambhuvah santi, vimaneshu namami taan //20//*

Thereafter, which are eternal and prosperous temples of Lord *Jinendra* in celestial plane of **astral** deities (*Jyotishk Deva*), I pay my obeisance to all of them for the grandeur. |20|

*Vande surtiritaagra-manichchhaayaabhishechnam /
Yaah kramenaiva sevante, tadarchah siddhilabdhave //21//*

I pay my obeisance, for my liberation (salvation), to **Jina** idols placed in celestial planes of **Vaimanik Deva** which are anointed by the luster of gems studded in the front portion of the crowns of **Vaimanik** deities when they bow their heads before the feet of these idols. |21|

*Iti stutipathaateet-shreebhiratamarhataam mam /
Chaityanamastu sankeertih, sarvaasravnirodhinee //22//*

Thus transgressing the path of eulogy, i.e., who even **Indra** etc deities can't eulogize, such idols of **Arihantas**, the holders of internal and external **Laxmi** /prosperity may prove obstructive to my all influxes, i.e., should check inflow of **Karmas**. |22|

*Arhanmahanadasya, tribhuvanbhavyajanteerthyatrikdurit-
Prakshaalnaikkaaran-matilaukikkuhakteerthmuttamteertham //23//
Lokaalokasutattava-pratyavabodhansamarthdivyagyaan-
Pratyahvhatpravaaham, vratsheelaamal vishaalkooldwityam //24//
Shukladhyaanastimit-sthitraajdraajhansraajitamaskrat /
Swadhyayamandraghosham, naanaagunsamitigupti siktaasubhgam //25//
Kshaantyaavartsahsram, sarvadayaa vikachkusumvilsalltikam /
Dussahapareeshhaakhaya-druttarangattarangbhangukaram //26//
Vyapatakashaayafenam, raagdveshaadidosh-shaivalrahitam /
Atyastmohakardam-matidoornirastamarnamakarprakram //27//
Rishivrashabhstutimandro-drakitnirghoshvividhvihagdhvanam /
Vividhtaponidhipulinam, Saasravasamvarannirjaraanihsravanam //28//
Gandharchakradhrendra-prabhratimahaabhavyapundreekaih purushaih,
Bahubhih snaatam bhaktyaa, kalikalushmalaapakarshnaarthammeyam //29//
Avateernavatah snaatum, mamaapi dustarasamastduritam dooram /
Vyapaharatu parampaavan-mananyajayysavabhaavgabheeram //30//*

That which is unique cause in washing out sinful **Karmas** of **Bhava** (one who is suppose to get salvation) pilgrims residing in all the three universes; which has transgressed other worldly false places of pilgrimage; where only divine omniscience or sensory & sensory cognitive, i.e., spiritual knowledge are solely flowing-flow every day; which is capable of making understand universe & non-universe; of which only vow and virtuous moral conduct are two pure/clean and broad shores; which is adorned with most blazing flamingoes placed in supreme and absolute meditation (**Shukla Dhyam**); in which there is only charming resonance sound of continuous scriptural study; which is made splendid by sand of eighty four lakhs virtues, five carefulness in daily routines (**Samiti**) and three self-controls, i.e., restraints in attachment, aversion, etc. (**Gupti**); in which there are precisely thousands of waves of virtue of forgiveness; precisely the disposition of compassion on entire living beings is the creeper adorned with blossomed flowers; unendurable hunger etc afflictions are precisely collection of unsteady waves moving here and there quickly; in which the froth of passion has been destroyed; which is devoid

of attachment, aversion, etc water weed; in which there is absence of mud of delusion/infatuation and aggregate of crocodiles of death have destroyed; precisely, only charming and fervent words of hymn of praise pronounced by excellent sage, the **Gandhar**, deities etc are sweet sound of words of various kinds of birds; various kinds of great ascetics are precisely shore who are associated with stoppage of influx of water of **Karma** and dissociation of water of **Karma**; in which **Gandhar**, **Chakravarti**, **Indra**, **Pundreeka** (name of sixth **Narayana**) personalities have devotedly took bath for removing filth of sin; which is very deep and is extremely holy; which is full of **Jeeva**, etc. substances and is unconquerable by opponents, I entered such excellent shore of great river of **Arihant** in the form of excellent place of pilgrimage which is capable of washing out filth of sin, for taking bath, it may also destroy my all arduous sins. |23-30|

Ataamranayanotpalam, sakalkopavahnerjyaat
Kataakshsharmokshheen-mavikaartodrektah //
Vishaadamadhaanitah, prahasitaayamaanam sada,
Mukham kathayateeva te, hirdyashuddhimaatyantikeem //31//

O Lord **Jinendra**! You have conquered the fire of anger and because of destruction of entire fire of anger; the lotus form of your eyes is bit red or devoid of ruddiness. These are also devoid of side-long glance owing to pre-dominance of passion-less-ness, because of absence of despair and pride you always remain smiling and joyful, and because of your natural nude form your mouth is expressing extreme purity of your heart. |31|

Niraabharanabhaasuramm, vigataraagvegodayaan-
Nirambaramanoharam, prakratiroopnirdoshtah /
Niraayudhsunirbhayam, vigathinsyahinsaakramaat
Niramishsutraptimadvividhvednaanaam Kshayaat //32//

O Lord **Jinendra**! Your appearance is most shining even devoid of decoration by ornaments owing to destruction of the rise of velocity of attachment, your natural appearance is faultless, hence is extremely charming even being clothe-less nude, your this form is neither subject to violence nor is violent towards others, your this form is extremely fearless even being weaponless and you feel complete satiety due to destruction of hunger & thirst etc agonies. |32|

Mitasthitnakhaangajam, gatrajomalsparshanam
Navaamburuhchandan-pratimdivyagandhodayam /
Raveendukulishaadi-divyabahulakshnaalankratam
Divaakarsahsrabhaasur-mapeekshnaanaam priyam //33//

Your nail and hair do not increase, at every time they remain as they were at the time of manifestation of omniscience, your body is free from touch of the filth of dust, there is rise of divine smell similar to blossomed lotus and sandal, your this appearance is ornamented with sun, moon, thunderbolt, etc 108 auspicious symbols and even being shining like thousands of suns is extremely pleasing, dear and loving to the eyes. |33|

Hitaarthparipanthibhih, prabalraagmohadibhih
Kalankitmanaa jano, yadbhiveekshaya shoshuddhyate /
Sadaabhimukhmev yajjagati pashyataam sarvatah

Seeing your appearance, the community of robbers (people of low caste) who are enemies of salvation and whose minds are blemished by strong attachment, delusion, etc faults become extremely pure. Your appearance is always seen like rising full moon of autumn to the spectators face to face in all the four directions. |34|

*Tadetdamreshwara-prachalmoulimaalaamani-
Sfuritkiranchumbaneeya-charnarvinddwayam /
Punaatu bhagvajjinendra! tav roopmandhikratam
Jagat sakalmanyateerthguruuoodoshodyaih ||35||*

O Lord **Jinendra**, your both of lotus feet are being kissed by gleam rays of gems studded in rows of crowns of **Devendra** at the time of paying obeisance by them. Your appearance may also make the whole universe pure that has become blind due to rise of attachment/aversion, delusion, etc faults owing to worshipping false deity, scripture and **Guru** totally different from Jainism. |35|

Aalochana or Anchalika:- Ichchaami bhante! Cheiyabhattikaaussggao kao tassaalocheum, ahaloyatiriyloyauddhloyammi kittimaa-kittimaani jaani jincheiyaani taani savvaani tisu vi loyesu bhavanvaasiyavaanvintarjoisiyakappvaasiyatti chauvihaa devaa saparivaaraa divven gandhena, divven pufena, divven dhoovena, divven chunnen, divven vaasen, divven nahaanen, nichchkaalam anchanti, pujjanti, vandanti, namamsanti ahamavi iha santo tatth, samtaiam nichchkaalam anchemi, pujemi, vandaami, namamsaami, dukkhakkho, kammakakhao, Bohilaaho, sugaigamanam, samaahimarnam, jingun-sampatti hou majjham /

Meaning of Anchalika

O Lord, I performed devotion of Lord **Jinendra** and **Jina**-idol (i.e., **Chaitya Bhakti**) and assumed equanimity attitude connected with that, now I desire to do self-criticism of that. **Bhavanvasi**, **Vyantar**, **Jyotishk** and **Kalpavasi**, these four types of deities along with their respective families found in the all the three worlds always perform your divine anointment, adore, worship and pay homage with divine perfume, divine flowers, divine incense (**Dhoop**), divine fragmented powder, divine fragrance to all of your idols that are ensconced in their residences. I, sitting here only, also always adore, worship, pay homage to all those idols. My griefs may destroy, **Karmas** may destroy, I may gain gemstrio (**Ratnatrya**), I may have movement in excellent body-form, I may embrace the holy death and I may gain virtues of Lord **Jinendra**.

Thus the first chapter of **Shri Gautam Gandhar Vani** completes.

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CHAPTER-2

Kriti Karma Vidhi

(*Samayikstavpoorvakkayotsargaschaturvinshatistavaparyantahkritikarm
etyuchyate¹*)

(Procedure of eulogizing all 24 *Tirthankaras* with attitude of equanimity
is called *Kriti Karma*)

*Donadam tu jadhaajaadam vaarsaavattmev ya |
Chadussiram tisuddhim ch kidiyammam paunjade² ||*

(A nude saint having form of just born infant, after having purity of mind, speech and body, should perform two bows in sitting posture, then perform twelve turning-movements of folded hands in standing posture and thereafter four times bowing down-head, thus perform *Kriti Karma*.)

Procedure of *Kritikarma* for performing *Siddha Vandana*

(Pronouncing sentence given below, should perform three turning-movements of folded hands in standing posture after paying obeisance with five or eight body organs (bowing down with bending both hands, both knees and head, i.e., cow posture. The *Sashtang namaskar* is performed with eight organs of the body viz., forehead, breast, shoulders, hands and feet) and recite *Samayik Dandak* in *Mukta Shakti Mudra* (a posture with joined hands placed together and raised to pay reverence).

*Ath siddhvandanaakriyaayaam purvaachaaryanukramen sakalkarmakshyaartham
bhaavpooja-vandanaastavsametam siddhbhaktikaayotsarg karomyaham |*

Samayik Dandak

*Namo Arihataanam, Namu Siddhanam, Namu Aayeeriyaanam |
Namo Uvajjhaayaanam. Namu loye Savvasaahunam ||*

*Chattari mangalam, arihanta mangalam, siddha mangalam, saahu mangalam, kevali
pannatto dhammo mangalam |*

*Chattari loguttamaa, arihanta loguttamaa, siddha loguttamaa, saahu loguttamaa,
kevali pannatto dhammo loguttamaa |*

¹ Commentry of *Moolachar Gatha* 602

² *Moolachar Gatha*, 603

Chattari saranam pavajjhaami, arihanta saranam pavajjhaami, siddha saranam pavajjhaami, saahoo saranam pavajjhaami, kevali pannatto dhammo saranam pavajjhaami /

My obeisance to Shri *Arihanta ji*, the Omniscient. My obeisance to Shri *Siddha ji*, the liberated souls. My obeisance to Shri *Aairiyaanam ji*, (*Acharya ji*), the preceptors.

My obeisance to Shri *Upaadhayaya ji*, the scriptural teachers. My obeisance to all Shri *Sadhu ji*, the saints, found in the whole Universe.

Only, *Arihantas*, *Siddhas*, *Sadhu* and religion as professed by the Omniscient, are auspicious.

Only, *Arihantas*, *Siddhas*, *Sadhu* and religion as professed by the Omniscient, are superior.

I take refuge of all these four who enable *Bhavya Jeevas* to cross the ocean of grief caused by invincible enemies in the form of *Karmas*.

Meaning of Samayik Dandak

I pay reverential homage to possession- less *Arihantas ji* who are devoid of four destructive *Karmas*, associated with infinite four excellences, viz., perception, knowledge, bliss and power and eight auspicious emblems, enriched by grandeur of *Samavsaran*, the assembly of Lord *Arihanta*, holder of supreme pure gross body, benevolent speaker and omniscient; to *Siddhas ji*, who are free from all the eight *Karmas* and associated with eight supreme virtues; to *Achaaryas ji*, enriched by thirty six virtues, who themselves study twelve part of scriptures, twelve *Angas* and fourteen *Purvas*, as well as teach others; to *Upaadhayaya ji*, who themselves are observers of pure vows; to all *Sadhu ji* of all the three worlds associated with twenty eight virtues and are the followers of the salvation path.

Arihanta, *Siddha*, *Sadhu* and religion professed by *Kevali*, the omniscient, these four are destroyer of sinful *Karmas* and are source of pleasure, *Arihanta*, *Siddha*, *Sadhu* and religion professed by *Kevali*, these four are supreme in the universe, i.e., associated with excellent virtues and enable *Bhavya Jeeva* to attain supreme positions.

I take refuge of all these four, viz, *Arihanta*, *Siddha* *Sadhu* and religion as professed by the Omniscient, who enable *Bhavya Jeeva* to cross the ocean of grief caused by invincible enemies in the form of *Karma*.

*Addhaaijjeevdosmuddesu pannarskammabhoomisu jaav arhantaanam
bhayvantaanam aadiyaraanam titthayaraanam jinaanam jinottamaanam
kevaliyaanam, siddhaanam, buddhaanam, parinivvudaanam, antyadaanam,
paarydaanam, dhammaairiyaanam, dhammdesiyaanam, dhammnaaygaanam,
dhammvarchaaurang-chakkvatteenam, devahidevaanam, naanaanam, dansnaanam,
charittaanam, sadaa karemi kiriyammam /*

As many as there are Lord *Jinendras*, the founder of *Tirtha* (primeval eternal places of pilgrimage like Ayodhya, Sammed Shikhar ji are symbolically the auspicious means to

the path of salvation), *Tirthankara, Jina*, supreme omniscient *Arihantas* found in two-and-half continents, in two great oceans and in fifty lands of action (*Karma Bhoomi*), I pay homage to all of them with *Kriti Karama*. They know all meanings (of scriptures), hence they are the great learned and are enlightened, are themselves embodiment of pleasure, hence they are destroyer of world caused by boundless *karmas* or I pay homage with *Kriti Karma* to each of those *Antkrit Kevali* (the ten number of specific *Kevalis* during each of the *Tirthankara's* period who destroy the destructive *karmas* by enduring arduous/rigorous calamity and thereafter manifesting omniscience, attain the position of *Siddha* destroying all remaining *karmas* merely in an *Antarmuhurta*, i.e. within 48 minutes). And I pay homage with *Kriti Karma* to *Achaaryas*, the observers of right conduct, to *Upaadhayayas*, the preceptors of religion, to all *Sadhus*, the leaders of religion. I also pay homage with *Kriti Karma* to the master of four divisions of the army of religion (*Muni, Aryika, Shravak and Shravika*) adorable by all the four types of celestial beings, the God of gods, such *Arihanta, Siddha, Acharya, Upaadhayaya and sadhu* as well as three virtues of the right knowledge, right perception and right conduct.

*Karemi bhante! Saamaayiyam savvasaavjjjogam pachchakkhaami jaavajjeevva
tivihen mansaa vachsa kaayen Na karemi Na kaaremi keerantam pi na
samnumnaami. Tass bhante! Ayichaaram pachchakkhaami nindaami garhaami
appaanam, jaav arhantaanam, bhayvantaanam, pajjuvaasam karemi taav kaalam
paavkamam duchchariyam vossaraami |*

O Lord *Jinendra*! I perform three times equanimity (*Traikalik Samayik*, an act of procedural adoration of Lord *Arihanta*). I renounce all violent and sinful activities of mind, speech and body. I will neither indulge in three kinds of sinful activities by mind, by speech and by the body as long as I am alive nor will make anyone to indulge in any one of such activities, nor will consider it worthwhile seeing others indulging in such activities. I renounce transgressions related to *Kriti Karma* of *Arihantas* etc. I do self-witnessed-reproach and confess my own faults before *Guru*, not only this but till I perform devotion of Lord *Arihanta Deva*, I renounce all bad activities responsible for committing sinful acts.

Thossami Stav

(Counting beads of rosary of *Namokar Mantra* nine times)

(Recite *Namokar mantra* nine times in twenty seven breathings in standing position assuming *Jinendra Mudra* (lustrous posture of Lord *Jinendra*) after performing three times turning movements of folded-hands and one time bowing-down the head, perform *Panchang Namaskar* and thereafter perform three times turning movements of folded-hands in standing posture in *Mukta Shakti Mudra* (i.e., posture with joined hands placed together and raised to pay reverence) and one time bowing down the head and then recite *Thossami Stav*.)

*Thossami ham jinvaare titthyare kevali anantjine |
Narpavarloyamhiye vihuyaryamle mahappanane ||1||*

Meaning of *Thossami Stav*

Those Jain saints who possess high spiritual knowledge and are more excellent than *Gandharas* (i.e., *Desh-Jinas*), who have conquered the infinite world or who are infinite *Arihanta Jinendra* endowed with omniscience, who are adorable by *Chakravarti* etc., which are the excellent in the human-universe, who have destroyed the filth of knowledge-obscuring and perception-obscuring *karmas*, who have achieved worshipfulness or who are supreme learned, I adore such *Tirthankaras*. || 1 ||

*Loyassujjoyayre dhamam tithankare jine vande /
Arhante kittisse chaubeesam chev kevalino* ||2||

Those who are illuminator of universe by omniscience, are propagator of supreme forgiveness etc auspicious means for the path of salvation in the form of ten supreme virtues (*Das Dharma*), are conqueror of enemies of *Karmas* or fully endowed with omniscience, I will eulogize such twenty four *Tirthankaras* with adoration by their own respective names. || 2 ||

*Usahamajiyam ch vande sambhavamabhinandanam ch sumaim ch /
Paumappham supasam jinam ch chandppaham vande* ||3||

I pay my obeisance to *Jinendra* Rishabh, Ajit, Sambhav, Abhinandan, Sumati, Padamprihb, Suparshv & Chandraprihb || 3 ||

*Suviham ch puffyantam seeyal seyam ch vasupujjam ch /
Vimalmanantam bhayyam dhamam santim ch vandami* ||4||

I pay homage to Lord Suvidhi whose second name is Pushpdant, Sheetal, Shreyaans, Vasupujya, Vimal, Anant, Dharam & Shantinath. || 4 ||

*Kunthum ch jinvaridam Aram ch mallim ch suvayam ch namim /
Vandami ritthnemim tah paasam vaddhmanam ch* ||5||

And I also adore excellent *Kunthu*, *Arr*, *Mall*, *Munisuvrata*, *Nami*, *Arishtnemi*, *Parshva* & *Vardhman*. || 5 ||

*Evam maye abhitthuaa vihuyaraymalaa paheenjarmarnaa /
Chaubeesam pi jinvaraa titthyara me paseeyantu* ||6||

Thus the excellent 24 *Tirthankaras* eulogized by me are devoid of filth of dust of *Karmas*, free from oldness and death and more excellent than other Jain saints possessing right spiritual knowledge, may please with me, the performer of eulogy. || 6 ||

*Kittiya vandiya mahiya yede logottama jinaa siddhaa /
Aaroggananlaaham dintu samahim ch me bohim //7//*

Eulogized by words, adored by mind and worshipped by body, such world's excellent, fully gratified **Jinendra** may bestow upon me quite full knowledge, holy death and perfect knowledge (Omniscience). || 7 ||

*Chandehim nimmalyara aaichchehim ahiypaha satta /
Sayarmiv gambhira siddha siddhim mam disantu //8//*

Who is More pure and clean than the moon owing to complete destruction of entire coverings, more shining than the sun owing to association with the radiance of omniscience (**Kevalgyan**) thereby illuminator of the whole universe & profound like the sea owing to brimful with invisible gems of virtues, such Lord **Siddha** may give me, the performer of eulogy, accomplishment (achievement of super power) free from all **Karmas** in the form of salvation. || 8 ||

(Again performing three times turning movements of folded hands and one bowing down head in standing position and reciting that **Bhakti** i. e. devotion of Lord **Jinendra** which you had resolved, recite **Anchalika** of that **Bhakti** sitting in cow posture.

Sometime, if you don't want to do **Kritikaram** in standing position then perform complete procedure in sitting posture , the only difference is that the recitation of nine times **Mahamantra** (**Namokarmantra**) has to be recited in **Yogmudra** (i.e, a cross-legged posture of meditation) in sitting position.)

Laghu Siddha Bhakti (Brief devotion of Siddha)

*Shrimate vadhamaanaaye, namo namitvidvishe /
Yajgyaanantargatam bhootva, trailokyam goshpadaayate //1//
Tavsiddhe nayasiddhe sanjamsiddhe charittsiddhe ya /
Naanammi dansanammi ya siddhe sirsaa namamsaami //2//*

Meaning of Laghu Siddh Bhakti

Who is endowed with/possessed of infinite knowledge etc internal grandeur and **Samavsaran** etc external grandeur; who had caused **Sangam** deity etc enemies to bow down head on His feet who inflicted calamity on Him. My obeisance to such last **Teerthankara** Lord **Vardhman Jina** in whose knowledge all the three universes reflect like cow's hoof. //1//

I pay obeisance bowing my head to all such **Siddhas** who liberated by penance, by stand point (i.e. **Naya**), by restraint, by conduct, by knowledge and by perception. //2//

Anchalika

*Ichchhami bhante! Siddhbhattikaosaggo kao tassalocheum, sammnaan-
sammadansan- sammchaarittjuttanam, atthavihakammvip- mukkaanam,*

*atthgunsampannaanam, uddhloyamatthyammi payitthiyaanam, tavsiddhanam, naysiddhaanam, sanjamsiddhaanam, charittsiddhaanam, ateedaanaagadvattaman Kaalattaysiddhaanam, savvsiddhanam, nicchakaalam, anchemi poojemi vandaami namamsaami dukkhakkhao kammakkho bohilaaho sugaigamnam samaahimarnam jingunsampatti hou majjham.*¹

Meaning of *Anchlika*

O Lord! I performed equanimity related to ‘*Siddha Bhakti*’ for which I wish to criticize; those who are associated with right knowledge, right perception, and right conduct, are free from all the eight kinds of ‘*Karmas*’, are enriched with eight highest virtues, are ensconced at the top of upper universe, are liberated by stand-point, are liberated by restraint, are liberated by conduct, are liberated by past, future and present periods, I always adore, worship and pay homage daily to all such *Siddhas*, my griefs may destroy, my *Karmas* may destroy, I may gain perfect knowledge of gems-trio (right perception, right knowledge and right conduct), I may move towards good course of life, I may embrace holy death and may get the riches of virtues of Lord *Jinendra*.

Thus the second chapter of *Shri Gautam Gandhar Vani* completes.

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¹ Quoted from *Daivasik Pratikraman*

CHAPTER 3

Sudam me Aaussanto

(Shravak Dharma)

Padhmam taav sudam ye aaussanto! Ih khalu samnen bhayvadaa mahadi-mahaveeren-mahaa-kassaven savvanh-naanen savvaloye- darsinaa saavayaanam saaviyaanam khudduyaanam khuddiyaanam kaarnen pachaanuvvadaani tinnin gunavvadaani chattari sikkhaavadaani baarasviam gihatthdhammam sammam uvdesiyaani/ Tath imaani pachaanuvvadaani padhme anuvvade thoolyade paanaadivaadaado veramanam, vidiye anuvvade thoolyade musaavaadaado veramanam, tadiye anuvvade thoolyade adatta-daanaado veramnam, chauthe anuvvade thoolyade saddarsantos-pardaara-gamanveramanam kass ya punu savvado virdee, panchme anuvvade thoolyade icchhakad-parimaanam chedi, ichchedaani panch anuvvdaani /

Tath imaani tinin gunavvadaani, tath padhme gunavvade disividisi pachchakkhanam, vidiye gunavvade vividh-anatth-dandaado veramanam, tadiye gunavvade bhogopbhog-parisankhanam chedi, ichchedaani tinin gunavvadaani /

Tath imaani chattari sikkhaavadaani, tath padhme saamaaiyam, vidiye pos ho-vaasayam, tadiye atthisamvibhaago, chauthe sikkhaavade pachchim-sallehanamaranam, tidiyam abbhovassanam chedi /

Se abhimad-jeevaajeev-ualaddh-punnapaav-aasav-samvar-nijjar-bandhmokkh-mahikusle dhammanu-raayratto pimaanu-raagratto (pemmaanuraagratto) atthimajjanuraayratto muchchidatthe gihadatthe vihidatthe paalidatthe sevidatthe inmev nigganthpaavyane anuttare seathe sevnutthe-

*Nissankiy-nikkamkhiy, nivvidiginchee ya amoodhditthi ya /
Uvagooan tthidikaranam, vachchall-pahaavanaa y ate atth // 1 //*

O long lived *Shravak!*, I (*Gautam*) heard from *Mahakashap gotriya* (an exogamous sub-division of a caste group), Omniscient, omni-seer *Shraman* Lord *Mahaveer*, the five minor vows (*Anuvrata*), three *Gunvrata* (virtue increasing vows), four *Shiksha vrata* (religious instruction vows) which are twelve kinds of *Grashtha-Dharama* (Mundane life with religious observances) of *Shravakas, Shravikayen, Kshullakas* and *Kshullikayen*.

Out of them five minor vows are:- the first minor vow is to renounce gross violence, the second is to renounce gross utterance of false words i.e. untruth, the third is to renounce stealing, i.e, not to accept any thing without giving by its owner, the fourth is having satisfaction with ones own wife/ husband and the fifth is to limit gross use of desired things. These are five minor vows.

Out of above twelve vows there are three *Gunvrata*, the first is determination of limiting the movement in all the four directions and sub-directions (*Desh vrata*), the second is to renounce different sinful activities (i.e, *Anarthdand vrata*) and the third is limiting the

use of consumable and recurring consumable means of sensual enjoyments (*Parigraha Pariman vrata*).

Among them these four are *Shiksha vrata* :- the first is *Samayik*, i.e, equanimity, the second is *Prosdhopvasa* (i.e, fasting on 8th & 14th day of each fortnight of the lunar month), the third is *Atithisambibhaga* (hospitality i.e., vow of offering food to the honorable guests (i.e., *Muni, Aryika* etc.) and serving them with required medicines residence and religious scriptures) and the fourth, the final is accepting physical emaciation for holy death and the third is *Abhrakash* (i.e, to meditation in the open sky.)

The holder of above twelve vows, who has understood the reality of *jeev-Ajeev* and who has grasped the realities of virtue-sin, *Asrav-Samvar Nirjara-Bandh* and *Moksha*, even such expert wise & skilled person, although being engrossed in religious zeal is also remain attached to the affection of *Lakshmi*, i.e., property/riches, i.e., has not relinquished the possessions because being a house-holder like bone-marrow (Just as bone-marrow remain attached uninterrupted to the seven particular elements of the body, similarly thick affection towards religious fellows is called “*Asthi- Majja Priti*”). All faults of such house-holder fastened due to negligence may become false in accepting acquired things with attachment; in accepting substances in a general way ,in accepting objects by ownership, in materials meant for self use ,in expository sermons of Muni , in foremost best materials conducive to self well-being , in activity of inclining use of any object. Following are the eight organs of right belief :- Doubtlessness (*Nishankit*), Wish-less-ness (*Nikankshit*), Non-antipathy (*Nirvichikitsaa*), Non-foolish view (*Amoordrishti*), Hiding fault (*Upgoohan*), Reinstating (*Stithikaran*), Affectionate fellow feeling (*Vatsalaya*) and glorifying religion (*Prabhvna Anga*).

Savvedaani panchaanuvvadaani tinin gunavvadaani chattari sikkhaavdaani vaarasviam gihatthdhamm - manupaal- ittaa-

*Dansan vay saamaaiya, posah sachitt raaibhatte ya |
Bambhaarambh pariggah, anuman-muddith desvirdo ya ||1||
Mahu- mans- majj- jooaa, vesaadi- vivajjnaaseelo |
Panchaanuvvaya-jutto, sattehim sikkhavayehim sampunno ||2||*

Jo edaaim vadaaim dhareyi saavayaa saaviyaa vaa khuddaya khuddiyaa vaa atthdah-bhavan-vaasiy-vaanvintar-joisiy-sohhammeesaan- deveeo vadikk-mittauvarim- annadar- mahaddhiyaasu devesu uvvajanti |*

Tam jaahaa – sohammee – saan – sanakkumaar – maahind - bambhbambhuttar-laantavkaapitth – sukk – mahaasukk – sataar – sahassaar – aanat – paanat – aaran – achchyut - kappesu uvvajjanti |

Adayambar-satthadharaa, kadayangad- baddhanud-kaysoha |

* 1. Earth 2. Water 3. Fire 4. Air 5. Vegetation 6. Two-sensed 7. Three-sensed 8. Four-sensed 9. *Nigod* 10. Five-sensed without mind 11. Evil-enjoyment land 12. *Melekshaj* 13. Five-sensed animals 14. Infernal being 15. Neutar gender 16. Women 17. Good pleasure land 18. Human being, in these 18 places, the observer of minor vows do not take birth and also do not take birth in *Bhavanvaasi, Vyantar, Jyotishy* deities and female deities of *Saudharam-Aishaan* heavens as well.

Ukkassen dotinin- bhav- gahnaani jahannen sattatthbhav- gahnaani tado sumanusuttaado sudevattam sudevattaado sumaanusattam tado saaihatthaa¹ pachchaa nigganthea houn sijnhanti bujjhanti munchanti parinivvaanyanti savvadukkhhaanmantam karenti²

The *Shravak* observes these five Minor vows, three Virtue-increasing vows and four Instructional vows, thus total twelve kinds of household observations. There are eleven stages of *Desh vrata*, i.e., Minor vows/Partial vows, viz. *Darshan Pratima* (right view), *Vrata pratima* (observation of minor vows), *Samayik* (practice of equanimity), *Proshadh Pratima* (fasting on holy days, i.e., every 8th & 14th day of the lunar month), *Sachitt tyaga* (purity of diet, i.e. renunciation of raw vegetation), *Ratri Bhakta viraman Pratima* (renunciation of continence by day and renunciation of eating at night), *Brahmcharya Pratima* (absolute continence) *Aarambh Tyaga Pratima* (forsaking domestic activities), *Parigraha tyaga Pratima* (renunciation of possession except very necessary articles), refraining from household activities, i.e., severance of one's family ties (*Anumati tyaga Pratima*).

The one who relinquishes honey, meat, toxicants, gambling, adulterous conduct, etc. addictions and is equipped with five minor vows and seven kinds of virtues and moral conduct is a perfect *Shravak*.

The *Shravaks*, *Shravikas*, *Kshullakas*, *kshullikas* who assume these vows, they do not take birth in eighteen places, i.e. in *Bhavanvasi* (Residential deities), *Vyantar* (Peripatetic deities), Astral deities (*Jyotishka* deities), and as female deities of *Saudharama-Ishan* heavens. They take birth in other upper class deities. That is, they are born in *Saudhrama-Ishan*, in *Sanat kumar-Maahendra*, in *Brahamh-Brhamottar*, in *Lantav-Kapisht*, in *Satar- Sahasrar* in *Aanat-Pranat*, in *Aaran-Achyut Kalpas*. They become such great deities, holders of bright shining knowledge who take minimal two-three births and thereafter become good human being and from that become upper class deity and from that again become good human being and becoming good & virtuous householder and afterwards becoming nude, unattached & possession-less *Muni*, they become *Siddha*, *Buddha*, and liberated and attain salvation thereby conclude all griefs and miseries forever.

Thus the third chapter of Shri *Gautam Gandhar Vani* completes.

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¹ *Saadhitaarthaah iti vaa paathah chaayaayaam*

² Quoted from *Yatipratikraman-paakshik pratikraman*

CHAPTER 4

Ekadash Pratima

(Eleven stages of developing conduct)

Ichchami bhante! Devsiyam aalocheum! Tatth-

*Dansan- vaya- saamaaiye-sachchitta- raaybhatte ya /
Vambhaarambh- pariggah-anuman-mudditth-desvirde ya //
Panchuvar-sahiyaaaim-satt vi vasnaaim jo viyajjei /
Sammatt-visuddhmayee so dansan- saavo bhaniyo //1//*

O Lord ! I wish to criticize faults committed by me during the day-

Names of eleven Pratimayen and their characteristics

Names of eleven *Pratimayen* :- (1) *Darshan*, (2) *Vrata*, (3) *Samayik* (4) *Prosdhopvaas* (5) *Sachitt tyagya* (6) *Ratribhukti tyagya* i.e. continence by day (7) *Brahmchariya Pratima* i.e. Celibacy/Absolute continence (8) *Aarambh tyagya* (9) *Parigraha tyagya* (10) *Anumati tyagya* (11) *Uddist tyagya*

(1) *Darshan Pratima*: The one who is indifferent to the world, body and sensual enjoyments and is a holder of right belief, who has got the refuge of the lotus feet of *Panch Parmeshthi* and is a follower of true path, is a holder/observer of *Darshan Pratima*. That *Shravak* forsakes five fruits of *ficus genus* class such as fig etc *udumber fruits* and seven addictions and also renounces eating of all the four kinds of food at night.

*Panch ya anuvvayaaim gunavvayaaim havanti tah tinnin /
Sikkhaavayaaim chattaari jaan vidiyammi thanammi //2//*

(2) *Vrata Pratima*: The one, who observes five minor vows, three virtue-increasing vows (*Gun vrata*) and four Instructional vows (*Shiksha vrata*) without three stings (*Shalya*) and without any transgression, is a holder of *Vrata Pratima*. Performing two times *Samayika* (Equanimity) and worshipping Lord *Jinendra* in due form is essential in this *Pratima*.

*Jinvayan-dhamma-cheyiya-parametthi-jinaalayaanam nicchan pi /
Jam vandanam tiyaalam keerai saamaaiyam tam khu //3//*

(3) *Samayika Pratima*: To recite prayer of eulogy of *Jinvani*, *Jindhrama*, *Jina* idols, *Panch Parmeshthi* (Five Divinities) and of natural & men made temples of *Jinendra* daily in due form in morning noon and evening for at least two *Ghari* (48 Minutes) is called *Samayika Pratima*.

*Uttam- majjha- Jahannam tiviham posah-vihaan-muddittham /
Sagsattiye maasammi chausu pavvesu kaayavvam //4//*

(4) *Prosdhopvas Pratima*: To observe complete fast on the 8th & 14th days of each lunar fortnight without hiding one's strength and engaging in religious meditation is the characteristic of *Prosdhopvas Pratima*. The meaning of *Proshadh* is to take food only

once in a day. In excellent *Proshadh Pratima* one time pure food is to be taken on seventh & 9th days of each lunar month and fast on the 8th day, in lowest *Proshadh Pratima* one time food is to be taken on 8th day of the lunar month and there are many kinds of *Proshadh* in medium *Proshadh*.

*Jam vajjjadi haridam tay-patt-pavaal-kand-phal-veeyam /
Appasugam ch salilam sachchitt- nivvattimam thanam ||5||*

(5) *Sachitt tyaag Pratima*: Not to eat raw items like untreated fruits, flowers, seeds, leaves, etc. Eat them only after breaking or cutting them into pieces and mixing salt etc or eat after boiling or sterilizing them. Water should also be boiled and made sterilized before drinking. This observance is called *Sachitt Tyaag Pratima*.

*Man-vayam-kaay-kadkaaridaanumodehim mehunam navdhaa /
Divsammi jo vivajjadi gunmmi so saavao chhattho ||6||*

(6) *Diva bhukti tyaag Pratima*: The *Shravak* who renounces copulation by day, by mind, speech, body and by self-performed, getting done by others and approval there of by these nine kinds, is called holder of *Diva Bhukti tyagi Pratima*, or according to *Ratana karand Shravakachar-*

Ratri bhukti tyaag Pratima: The *Shravak* who renounces all the four kinds of food, viz., Grain, edible materials, licking materials and drinkable substances, he is a *Shravak*, the holder of sixth *Ratri bhukti tyaag Pratima*.¹

Although night-eating of all kinds of food are renounced in the first *Pratima*, even then the fault due to arranging food to son, grand son, other family members was being appended by self performed or approval thereof is now removed.

*Puvvutt-navvihaanam ni (vi) mehunam savvadaa vivvajanto /
Itthikahaadi-nivittee sattam-gunvambhchaari so ||7||*

(7) *Bramhcharya Pratima*: The *Shravaka*, who absolutely renouncing cohabitation by above nine types and also becomes abstinent from passionate tales etc, is a holder of seventh *Pratima*.

*Jam Kim pi gihaarambham bahu thovam vaa saya vivajjedi /
Aarambh-nivittamadee so attham-saavao bhanio ||8||*

(8) *Aarambh tyaag Pratima*: The renunciation of all beginnings (*Aarambh*) pertaining to occupational activities of agriculture, trade and service, etc., involving violence is called observance of *Aarambh tyaag Pratima*. The holder of this *Pratima* can do beginnings like giving donation, worshipping Lord *Jinendra*, etc. religious works. They can perform religious accomplishment while living in the house and also by leaving the residential house.

¹ Although eating at night of all kinds of food are renounced in the first *Pratima*, even then the fault due to arranging food to son, grand son, other family members was being appended by self performed or approval thereof is now removed.

*Mottun vatthmittam pariggaham jo vivajjade sesam /
Tatth vi muchcham na kardi viyaan so saavao navmo ||9||*

(9) **Parigrah tyaag Pratima:** The *Shravak* who keeps only clothes and abandons all other belongings and also does not have attachment with accepted clothes, known as **Parigraha tyaag**, the holder of ninth **Pratima**.

*Puttho vaaputtho vaa niyagehim parehim saggih-kajje /
Anu-mannam jo na kunadi viyaan so saavao dasmo ||10||*

(10) **Anumati tyaag Pratima:** The *Shravaka*, who does not give his assent or approval of the matters asked by family members/near & dear relatives or by other persons or even not asked by them related to house-hold or any mundane activity, should be known as the holder of **Anumati tyaag Pratima**, the tenth **Pratima**.

*Navkodeesu visuddham bhikkhaa-yarnen bhunjade bhunjam /
Jaayan-rahiam joggam eyaaras saavao so du ||11||*

(11) **Uddisht Tyaag Pratima:** The observer *Shravaka* of this **Pratima** renouncing home and accepting initiation from **Guru**, lives in the congregation of Jain **Muni** and performs austerity and takes absolute **Navkoti** pure food (Multiplying mind, speech and body by self performed, getting performed by others and approval thereof becomes absolute pure by **Navkoti**) by mendicancy, does not take food on invitation and assumes one fragment cloth, is called holder of **Uddist Pratima**.

*Eyaarasammi thaane ukkikattho saavao have duviho /
Vattheyadharo padhmo koveenpariggaho video ||12||
Tav-vay-niyamaa-vaasay-locham kaaredi pichch ginhedhi /
Anuvehaa-dhammjaanam karpatte eyathanammi ||13||*

There are two kinds of holder of this **Pratima**, **Kshullaka & Ailaka**. **Kshullaka** keep one lion-cloth and one white fragment sheet of cloth, (i.e. **Duppatta**). There is no rule of **Keshlonch** (i.e., plucking hair by hand) for them, they can get their hair shaved, they purify the places and other articles with **Pichhika**, and they take food once in a day by mendicancy¹ or go for taking food after coming out of **Guru**. **Ailaka** keep only one lion-cloth and as a rule pluck their hair by hand (i.e., do **Keshlonch**) and take food only in their hand-bowl. This is the only difference between the two ||12-13 ||.

**Itth me jo koi devasio ayichaaro tass bhante! Padikkamaami
padikkamanttass me sammatmaranam samaahimaranam pandiymaranam
veeriyaranam dukkhakkhao kammakkhao bohilaaho sugyigamanam
samaahimaranam jingunsampatti hou majjham |²**

Any fault of infraction/violation in religious rules of conduct and complete violation in observance of accepted vows are appended in the day-night, O Lord! I repent for all of them and remove all transgressions etc faults appended in them. Thus I removed

¹ On the basis of *Vasunandi Shravakachaar*

² Quoted from *Shraavak Pratikraman*

transgression etc faults and purified them. I, the purifier of faults may meet death with right belief, holy death (i.e. **Sallekhna**), **Pandit Maran** (holy death occurring from 6th to 11th **Gunasthan**), death with spiritual strength. My griefs may destroy, my **Karama** may destroy, I may gain perfect knowledge of gems-trio (**Ratantriya**), may go in the best life-course and may get property of Lord **Jinendra's** virtues.

Thus the fourth chapter of **Shri Gautam Gandhar Vani** completes.

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CHAPTER 5

Nishidhikaa Dandak

Namo jinaanam 3, Namonissiheeye 3, Namotthu de 3, arhant ! siddh ! buddh ! neeray! Nimmal! Samaman! Subhaman! Susamatth! Samjog! Sambhaav! Sallghattanam! Sallaghattanam! Nibbhay! Neeraay! Niddos! Nimmoh! Nimmam! Nissang! Nissall! Maan- maay- mos-mooran! tavappaavan! gunrayanseelsaayar! Anant! Appamey! Mahadimahaaveer-vaddhamaan-buddhrisino chedi namotthu ye namotthu ye |

Pratikraman Bhakti

Namo Jinebhya: 3 times, *Namo Nishidhikayai* 3 times, *Namostu te* ||

Meaning of Nishidhika Dandaka

My obeisance to **Jinendras**, the victors of **Karma**-enemy which is the main cause of transgression, my obeisance to them again and again. My obeisance to **Nishidhikaon** (Places of salvation of Lord **Arihantas**) again and again.

O destroyer of destructive **Karmas**!, **Arihant**, O destroyer of all remaining **Karmas**, **Siddhas**, O enlightened equipped with prudence to differentiate between useful & useless matters! O lotus devoid of the dust of knowledge-obscuring and perception - obscuring **Karmas**! O pure and clean soul, free from stain of the nature of substance! , O having mind who consider gold-glass, enemy-friend on equal footings! O having good mind free from painful & cruel meditation! O quite capable of enduring sufferings of ritual activities and afflictions!, O having peace of mind/restraint and great suppressor, i.e., destroyer of Karmic fruition (of conduct deluding **Karama**)! O having disposition of spiritual calmness with twelve kinds of concentrations/reflections for suppression of transgression or for evasion of attachment-aversion! I pay my three times obeisance to all such Omniscient. Thus eulogizing **Arihanta** etc in a general way, again eulogizing last **Teerthankara** Mahaveer speaks thus – O destroyer of all the three stings (i.e., falsehood, deception and desiring fruits of sensual enjoyment in future in return of observing vows) of living beings oppressed by these stings! O fear-less from seven fears! O unattached and free from attachment-aversion! O fault-less i.e. free from 18 faults! O free from illusions pertaining to ignorance and right belief – deluding as well as conduct- deluding **Karmas**! O indifferent to any object! O free from internal and external possessions! O sting-less, free from deception etc. stings! O destroyer of pride, deception, falsehood! O glorifier of austerity! O store of gems of 84 lakhs of virtues! O profound ocean of good conduct of eighteen thousands chastity, (i.e., supplementary virtues)! O Infinite equipped with infinite omniscience and omni- perception, etc! O non-user of sensory knowledge! O great Mahaveer Vardhman! O having form of proper and complete knowledge and endowed with omniscience etc nine attainments! O enlightened chief of saints having miraculous powers!, I pay three times obeisance to you.

Mam mangalam arhantaa ya siddhaa ya Buddhaa ya jinaa ya kevalino ohinaanino manpajjivanaanino! Chaudaspuvvangamino sudsmidisamidha ya tavo ya barahviho tavassi, gunaa ya gunvanto ya, mahrisi titham tithankara ya, pavyanam, pavyanee ya naanam, naanee ya, dansanan dansani ya, sanjamo sanjadaa ya, vineeyo vinda ya, bambhchervaaso vambhachaari ya, gutteeo chev guttimanto ya, mutteeo chev muttimanto ya, samideeo chev samidimanto ya, sasamaypar-samayvidoo, khantikkhavagaa ya khantivanto ya, kheenmohaa ya kheenvanto ya, bohiyabuddhaa ya buddhimanto ya, cheiyarukkhaa ya cheiyaani /

The *Arihant*, *Siddha*, *Jina*, omniscient, possessor of clairvoyance knowledge, possessor of knowledge of others thought form such as telepathic knowledge, scholar of fourteen *Purva* and of twelve kinds of scriptures (*Shrut Gyan*), or divided between timely achieved salvation or suddenly achieved salvation, enriched with *Angavahya* scriptural knowledge (second part of scriptural knowledge), austere of observing twelve kinds of penance, *Muni* endowed with 84 Lakhs virtues of great sage, endowed with excellent *KoshthBuddhi* (a type of supernatural power related to intellect), *Beej Buddhi* (super natural power pertaining to knowing the whole twelve kinds of *Shrut Gyan* by a single *Beej Pada*), etc supreme miraculous powers, *Tirtha*, scriptural knowledge, congregation of great sages, *Tirthankara and Gandhar deva*, preaching devoid of mutual contradiction, and *Muni* endowed with supreme speech/words, sensory, etc five kinds of knowledge and judicious (possessing true knowledge) and the one endowed with above kinds of knowledge, all the three suppressing etc, perceptions and the preceptor possessed of above perceptions, twelve kinds of restraints and abstemious possessed of above restraints, four kinds of modesty/meekness, right knowledge-perception-conduct and formal respect towards Guru etc and the modest/courteous possessed of above modesties, life span of celibacy and the celibate, self restraint/control and possessor/observer of self control, the *Muni* free from external and internal possessions, possessor of right belief and accomplished soul, carefulness (*Samiti*) and the vigilant in each and every activity i.e., holder of Samiti, knower of both, the engrossment into self, i.e., self-absorption and of false belief of involvement in materialism, i.e., matters other than soul, the *Muni* who destroying conduct-deluding Karma marches ahead towards further higher *Gunasthan* (*Shreyanarure Muni*) and the *Muni* who destroying passions attains 12th *Gunasthan* (i.e., 12th stage of spiritual development) *Bodhit Budha* (who are averse to world, body and sensual enjoyments through preaching of other) and possessors of super intellect etc super-natural powers and super auspicious tree-temples having idols of Lord *Jinendra*, all these may melt my sins and may give me pleasure.

*Uddhmahtiriyoye siddhayadnaani namamsaami, siddhani-seehiyaa
atthaavayapavvaye sammade ujjante champaye paavaaye majjhimaaye
hatthivaaliysahaaye jaayo annaayo kaayovi niseehiyaa jeevloyammi,
isipabbhaaratlaggyaanam siddhaanam buddhaanam kammchakkamukkaanam
neeryaanam nimmalaanam guru-aairiya-uvajjhayaanam pavvattither- kul-yaraanam,
chaauvanno ya samansangho ya bharheravayesu dasasu panchasu mahavidehesu! Je
loye santi saahvo sanjdaa tavsi ede mam mangalam pavittam! Edeham mangalam
karemi bhaavdo visuddho sirsaa ahivandioon siddhe kaaoon anjalim matthyammi,
tivilham tiyaransuddho |¹*

¹ Quoted from *Daivik Pratikraman*

I pay my obeisance to all **Jina** temples and idols situated in upper universe, lower universe and in middle universe. I do perform reverential bowing down to all those places of salvation situated on Kailash Mountain, **Sammed shikherji**, **Uurjayant** Mountain, Champapur, Pavapur, Madhya Pava, Hastbalika, **Mandap**.

Furthermore, I pay obeisance to all those places of salvation situated in two & half continents (**Adhai-dvipa**), in two oceans and on the upper part of **Moksh shila** of all **Siddhas**, **Buddha** (enlightened souls) **jeevas** free from **Karma**-cycle, free from dust of **Karmas**, pure **Guru**, **Aacharya**, **Upaddhyaya**, **Pravartak**, **Sadhu**, (i.e., who may have little knowledge, but full knowledge of all rituals, limitations and decorum of the congregation of **Muni**), **Stithvir Muni** (Senior saints guiding traditions and conventions of the congregation to other saints of the congregation) and **Gandharas**. And all great sages, higher austere saints **Muni** and home-less ascetics, all this four-fold congregation found in five **Bharat**, five **Airaavat** and in five **Videh** regions and all other saints, abstemious saints (who adopt restraint), austere found up to **Manusottar** mountain, all of these may prove auspicious to me. I, whose all three **Karans** i.e., mind, speech and body, have become pure by eulogizing **Jinendra Deva**, **Pratikraman** (expiatory recitals) and spiritual study. I, becoming pure by disposition and keeping folded hands on my forehead, eulogize all these as described above after adoration of **Siddha**.

Thus the fifth chapter of the **Shree Gautam Gandhar Vani** completes.

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CHAPTER-6

Gandhar Valaya Mantra

Namo jinanam, Namohijinanam, Namoparmohijinanam, Namosavvohijinanam, Namontanantohijinanam, Namokotth-buddhinam, Namobeejbuddhinam, Namopadaanusaaarinam, Namosambhinnasodaaraanam, Namosanyambuddhaanam, Namopattheyabuddhaanam, Namobohiybuddhaanam, Namoujumadeenam, Namoviulmadeenam, Namodaspuvveenam, Namochaudas-puvveenam, Namatthangmaha-nimitt-kuslaanam, Namoviyuvva¹-iddhi-pattanam, Namovijjaaharaanam, Namochaarnaanam, Namopannasamnaanam², Namoaagaas-gaameenam, Namoaaseevisaanam, Namoditthivisaanam, Namouggatvaanam, Namodittatvaanam, Namotattatvaanam, Namomahaatavaanam, Namoghortavaanam, Namoghorgunaanam, Namoghorpharakkmaanam, Namoghorgun-bambhayaareenam³, Namoaamosahipattanam, Namokhellosahipattanam, Namojallosahipattanam, Namovipposahipattanam, Namosavvosahipattanam, Namomanbaleenam, Namovachibaleenam, Namokaaybaleenam, Namokheersaveenam, Namosappisaveenam, Namomahursaveenam, Namamiysaveenam⁴, Namakkheena-mahanasaanam, Namovaddhmaanaanam, Namosiddhaayadnaanam, Namobhayvado mahadi, mahaaveer – vaddhmaan-buddhriseeno⁵ chedi |

Meaning of Gandhar valaya Mantra

My obeisance to **Jinas**⁶ || 1|| I bow down to **Jinas** having partial direct knowledge of clairvoyance.||2|| I bow down to **Jinas** possessed of supreme clairvoyance knowledge⁷.||3|| My obeisance to **Jinas** endowed with complete clairvoyance knowledge||4|| I bow down to omniscient possessed of infinite knowledge⁸.||5|| Just as the owner of the granary keeps different kinds of grain each in well protected separate cells, in the same way in whose intellect there are indestructible separate cells for storing scriptural treatises and their meanings due to majesty/glory of penance, they are **Jina** equipped with intellect like separate rooms of granary. I pay my obeisance to those **Jina**, the Possessor of **Koshth-Buddhi**.||6||

Just as even one seed sowed in the fertile land gives more seeds in the course of time, similarly in which intellect there is power of grasping the full text of the treatise and many other matters by grasping only one couplet of verse or sentence, is called **Beej-Buddhi**, who are possessed of this type of **Beej-Buddhi** due to glory of penance, they are called **Beej- Buddhi Jina**. My obeisance to those **Beej- Buddhi Jina**.||7|| The full text and its meaning of any treatise is grasped by grasping only one couplet/sentence at the

¹ *Viuvvagiddhipattanam iti pathah/*

² *Pannasamnaanam iti pathah/*

³ *Ghorgunbambhchaareenam iti paathah/*

⁴ *Aaamiysaveenam iti pathah/*

⁵ *Risino iti pathah/*

⁶ **Jina**-Omniscient Lord or **Arihant**, **Siddha** are **Sakal Jina** and **Acharya**, **Upadhyaya**, **Sadhoo** are **Desh-Jina** (**Dhaval**a Book 9, page 10)

⁷ **Muni** with gem's-trio are **Avadhigyaani** (**Dhaval**a Book 9, page 40)

⁸ Omniscient devoid of end and duration are **Anantaavadhi Jina** (**Dhaval**a Book 9, page 52)

beginning or at the end or from any where of that treatise, is ***Padaanusari –Buddhi***. Who possess that ***Padaanusari-Buddhi*** by the glory of penance, I bow down to such ***Padaanusari Jinas***.||8|| By which supernatural power as many as set of words produced by humans, horses, camels, elephants, etc. whether alphabetic or non-alphabetic or mutually different in the armory of the ***Chakravarti*** which is twelve ***Yojan*** long, nine ***Yojan*** wide, are comprehended, simultaneously, is ***Sambhinna-Shrotri*** super natural power. Who are possessed of that supernatural power, owing to penance, they are possessor of ***Sambhinn Shrotri Riddhi***. My obeisance to all such ***Jinas***.||9||

Those who embrace aversion from worldly life on their own seeing any cause of aversion without expectation from preaching from others, they are called ***Swam-Buddha*** (Self enlightened one. My obeisance to all these Swam-Buddha ***Jinas***.||10||

Those who embrace aversion from worldly life by any one motive without preaching of others, such as ***Vrashabh*** etc due to disappearance of Nilanjana, I bow down to those ***Pratyekabuddha Jina***.||11||

Those who eminent person attached to sensual enjoyments embrace aversion from worldly life seeing any transitory sign or form in their own body etc organs, are called ***Bodhit-Buddha***, who embraces aversion from worldly life without preaching of others, are also called ***Bodhit-Buddha*** my obeisance to them. ||12|| My obeisance to ***Rijumati-Manahparyaya gyani Jina*** (Those possessing knowledge of other's thought form like telepathic knowledge).||13|| My obeisance to ***Vipulmati gyani Jina*** i.e who are having knowledge of other's any thought form, i.e, whether straight, or crooked, mental, verbal or of physical subject matters present in others mind.||14|| My obeisance to the possessors of ***Abhinndashpoorva Jina*** (i.e., saints having knowledge of 10th ***Vidyanuvad Purva***).¹||15|| My obeisance to ***Utpaad*** etc ***Chaturdas Purvadar Jina*** (i.e. ***Acharya*** possessing knowledge of 14 ***Purvas***).||16|| Those who know auspicious-inauspicious signs of ***Jeeva*** by eight motives/causes (i.e., efficient causes), viz. organs of body, sound (voice), marks/sign on the body, cut (cut caused by celestial beings, demons, ***Rakshas*** (devils), human and animal), ***Bhaum*** (supernatural knowledge pertaining to earthy treasures), dream, ***Antriksh*** (knowledge of worldly affairs obtained from the rising and setting of planets keeping in view of all these causes, they are skilful in eight efficient causes , I bow down to all such ***Astang- Nimitt- Kushal Jina***.||17|| My obeisance to the possessors of ***Vikurvan supernatural power Jina***, i.e., possessors of ***Vikria Riddhi***. ||18|| My obeisance to all ***Vidyadhar Jina*** who are well-versed in ***Angpurva, Vastu, Prabhrut***, etc. learnings (Different kinds of scriptural knowledge i.e., ***Shrut Jnana***).||19|| I bow down to those eight types of ***Chaarandhari Jina*** who are expert in unhampered walking on the water, in violence-less movement without bending the knees, in walking on the spider's web, to become very small, in walking over the fruits without harming its insects, in walking on the seed and sprouts without inflicting ***Jeevas*** living on them, in moving in the sky sitting in comfortable or standing posture, in unhampered moving, on smoke, fire, mountains and tissues of trees without harming them.²||20|| My obeisance to all those ***Pragya-shraman Jina*** i.e. highly intellectuals who are possessors of following intellect, viz. (1) ***Autpattiki Buddhi*** (i.e. intellect which comprehends instantly the true nature of thing never seen, heard or reported here-to-fore and in unhampered success), (2)

¹ The ***Abhinna Pada*** is on the basis of Commentry

² There are eight kinds of ***Chaarariddhi- Jalchaaran, Janghachaaran, Tantuchaaran, Phalchaaran, Pushpchaaran, Beejchaaran, Aakashchaaran and Shrenichaaran*** (from Commentry)

Vainayki-Buddhi (i.e., intellect which is capable of completing a different task, can comprehend the spirit of letter of trio- **Dharma**, **Artha** (material prosperity), **Kama** (Sensual pleasures) and is fruitful in the world as well as in the world hereafter, (3) **Karamja-Buddhi** (i.e., intellect developed by practical experience, (4) **Parinamiki-Buddhi** (i.e., intellect which fulfills its purpose by means of inference, reasoning and analogy which develops with the maturity of age and which results in well-being and salvation.||21|| To wish non-existent meaning is called **Ashish** and whose **Ashish** is poison, they are **Ashirvish** saints, my obeisance to them. If they say any one, “die”, then he dies and if say any one ‘become poison-less,’ then that **Jeeva** becomes poison-less i.e. unaffected by poison, though such saints do not do such acts i.e. do not use those supernatural powers, but it is merely demonstration of the power gained by penance. ||22|| The **Muni** whose mere look is sufficient for destroying any one or where a mere glance is suffice to destroy the effect of poison, is **Drishtivish** supernatural power, I pay obeisance to those **Drishtivish Jina** .||23|| The **Muni** who resolves to observe fast on any one day out of 5th, 8th & 14th day of any lunar month, after that even if no food-intake is gained for further two or three days, then they carry on those non-gained days as usual, such saints are called possessors of **Ugra tapa** i.e. capable of enduring unimaginable hardships unflinchingly, I bow down to such saints of **Ugra Tapa**.||24|| The **Muni** whose luster and strength of the body increases every day like moon of bright fortnight even after observing fasts for four, six days etc, they are **Dipta Tapa Jina** i.e., the **Muni** who gain great radiance of the body and power of great endurance, my obeisance to those **Dipta Tapa Jina**.||25|| The **Muni** who do not excrete because of absorption of all the four types of food-intake like drops of water fallen on the fire-heated iron. They are called **Tapta-Tapa**, I bow down to such **Tapta-Tapa Jina**.||26|| The **Muni** who are in readiness for undertaking complete fast for fortnight, month, etc are possessors of **Maha-Tapa Riddhi** (i.e., great penance supernatural power) or who are endowed with **Anima** etc. eight virtues (i.e., power of becoming too small, too big, too light, too heavy, etc) or adorned with eight types of **chaaran** virtues (**jal-chaaran** etc, i.e., power of movement on the water etc), are holders of two kinds of **Akshin Riddhi** (**Akshin Mahalaya** & **Akshin Mahanas** supernatural powers) **Akshin Mahanas** – i.e., power by virtue of which a whole army of a great emperor fed out of the small pot from which the **Muni** has been fed. **Akshin Mahalaya**- i.e. the power of miraculous effect of the asceticism whereby all kinds of living beings may get into in a small place in the ascetics presence without over crowding; are living form of **Sarvoshadhi** (i.e., curative virtue of all diseases); are capable of transforming ordinary food on their hands into the food of desired taste (i.e., from bitter to sweet, ordinary food into nectar, etc.); are possessed of infinite power even more than the **Indra**; are associated with **Ashirvish** and **Drashtivish** attainments (supernatural powers); are possessors of **Tapt Tap** super natural power; are possessors of all learnings and are capable of knowing all the activities of the world through sensory, sensory cognitive, clairvoyance and telepathic knowledge; are **Muni** possessed of great penance (**Mahatap Riddhi**) supernatural power, my obeisance to all those great ascetics. ||27|| The **Muni** who engross in meditation in terrible caves of mountains etc frequented by violent lions, tigers, etc and in cremation ground infested with abundant of wind, mosquitoes, etc and are prepared to endure copious inflictions, they are holders of supernatural power of performing hard penance even after illness, my obeisance to those **Muni** assuming **ghor Tapa**. ||28||

Muni who are ever ready for increasing their accepted penances even suffering from terrible diseases and living in most terrible lonely place, they are called possessors of

Ghor Prakram Riddhi (i.e. vehemently vigorous valor supernatural power), I pay my obeisance to those **Ghor Praakrama Ridhi**.||29|| **Muni** who are observing celibacy for a long time without any transgression and due to destruction- cum-suppression/subsidence of conduct- deluding **Karma** their all nightmares have been destroyed, they possessors of **Ghor Brahamacharaya Riddhi** (i.e., possessors of fault-less celibacy that is not sullied even in dream), I bow down to those possessors of **Ghor Bramhcharaya Riddhi**. ||30||

In some treatises there is mention of **Aghor-gunbrahamachari**. With respect to this, its meaning is given thus- '**Brahamh**' means conduct consisting of five vows, five **Samiti**, and three **Gupti** as it is the cause of calmness. **Aghor** also means who are possessed of virtue of calmness that is **Aghor Guna**. Those who observe **Aghor-gun** are **Aghor-gun Bramahchari**. Because of the effect of which the power of destroying/pacifying inflictions, diseases, famine, enmity, strife, murder, fetter, obstruction, etc. has been produced, they are **Aghor-gun-Bramhachari**, my obeisance to those **Aghor-gun Bramahachari**.||31||

'**Aam**', i.e., uncooked food, who possess power of using it as a medicine, are called possessed of **Amoshadhi Riddhi** (i.e. power to cure diseases by mere touch of hand, my obeisance to such **Amoshadhi** possessors Muni. ||32|| '**Kshvela**' means spit, phlegm, saliva etc., precisely that "**Kshvela**" is their curative/medicinal power and who are possessed of that power, are **Kshvelausadhi** possessed **Jina**, my obeisance to such **Kshvelausadhi** possessed **Jina**.||33||

The dirt of the whole body is called '**Jalla**', i.e., sweat, whose that very sweat becomes medicine, are **Jalloaushadhi**-possessed **Jina** (i.e., the power by which a disease is cured by mere contact with the dirt of the body) , my obeisance to all those **Jina** possessed of **Jalloaushadhi Riddhi** .||34|| '**Viprush**' means '**Brahmbindu**' i.e., seminal fluid, precisely that seminal fluid becomes medicine by virtue of penance, that are called **Viprashadhi Praapta Jina**, my obeisance to all of them. ||35|| '**Sarva**' means bodily secretion, blood, meat, fat bone, marrow, semen, lungs, blackness of the body, urine, bile, intestine, excrement, nail, hair, whose all these have become medicine, are called **Sarvoaushadhi Praapta Jina**, i.e., where even the wind of the above parts has touched the body of such saints, becomes endowed with curative virtue. My obeisance to those possessors of **Sarvoaushadhi** supernatural power. ||36|| Not to depress even after continuous pondering/reflecting over all the six matters/substances associated with infinite **Artha Paryay** & **Vyanjana Paryay** with perceptible past, present, and future as mentioned in ten parts of scriptural knowledge is called mental strength and those possess this mental strength are called powerful by mind. I bow down to these **Jinas** possessed of mental strength. [The continuous change that takes place in consciousness is **Jeeva's Artha Paryay** and its existence as a particular organism as a man, a **deva**, etc. with determinate age is **Vyanjana Paryay** of **Jeeva**. **Jeeva** and **Pudgal** (matter particles) have both types of **Paryay** (i.e., modes) and other four **Dravyas** have got only **Artha Paryay** i.e., intrinsic change of **Dravya** is known as **Artha Paryay** and all the six **Dravyas** have this **Artha Paryay**, whereas **Vyanjan Paryay** has a pretty fixed duration of existence]. ||37||

The **Muni** who don't distress even after reciting twelve parts of scriptures many times, that recitation by **Muni** is called vocal strength and **Muni** who possess vocal strength through glory of penance are called **Muni** of vocal strength, I bow down to them. ||38||

Muni who are capable of lifting all the three universes by a finger of their hand and keeping it in another place are named as possessors of bodily strength, I pay obeisance to them ||39||.

Power of changing food into milk is **Ksheersravi** supernatural power. The poison, etc evil food caused to be fallen/given in the hands of **Muni** is transformed into milk or it begins to give taste like milk by the effect/glory of great penance, such **Muni** are called **Ksheersravi Jina**, my obeisance to them ||40||

‘**Sarpi**’ means **Ghee** (purified butter), the power of transforming taste-less food into delicious, i.e., the power of production of the nourishing and strengthening effect of Ghee out of tasteless food. **Muni** who are possessed of this power are holders of **Sarpisravi Riddhi**, my obeisance to those **Jina** ||41||

The Hindi word ‘**Madhur**’ connotes sweet juice/taste or there is also **Madhusravi** text and according to the word ‘**Madhu**’, the jaggery, course-sugar, sugar, etc is grasped because these all are of sweet taste, who are capable of transforming the whole food kept in their hands-bowl into taste of jaggery, course-sugar, sugar, etc are **Madhusravi** or **Madhursrvi Jina**. My obeisance to them.||42||

In whose hands the food intake transforms into nectarous taste, they are **Amritsravi Jina**, they used to take divine food even living here. My respectable salute to those **Amritsravi Jina** ||43||

Those who have miraculous power of making never- ending food of a particular kitchen after intake of food by them, they are **Aksheen Mahaanas**. From which pots the food to such saint is given that food does not reduce even feeding whole army of a great emperor (**Chakravarti**) till sun- set of that day by the glory of penance of such great saints, my obeisance to them. The meaning of word ‘**Mahaanas**’ is also kitchen of a particular house, therefore, it has dual meaning i.e., never-ending abode & never-ending meal, hence meaning of both is that after offering food consisting of cooked rice, Ghee or wet-grains, etc to possessors of **Aksheen Mahaanas Riddhi**, the food is not reduced /exhausted even after feeding food to a great army of a great emperor (**Chakravarti**), and who even after living in a small cave measured only four hands, the whole army of that great emperor can live in that cave, he is possessor of **Aksheenaavas Riddhi**. My obeisance to those **Jina**, the possessors of **Aksheen Mahaanas & Aksheenaavas Riddhi** which is also called **Aksheen Mahaalaya Riddhi** ||44||

My obeisance to all places of salvation of **Siddhas**, the liberated souls. Or the word **Serv-siddha** should be grasped as all the above said **Jinas** as no other **Desh-Siddh** and **Sarv-Siddha** are found other than above said **Jinas**, precisely, these very **Arihantas** become **Siddha**. Which are **Ayatan** (Receptacles of right perception, i.e., true Lord **Arihanta**, Scriptures and **Guru** and followers of all of them) of all **Siddhas**, they are **Sarava-Siddhaytana**. They include all man-made & natural temples, the abodes of Jina-idols, **Iishatpraagbhar**, **Uurjyant**, **Champa**, **Pavaanagar**, etc places of salvation of **Siddhas**, my obeisance to all these places of salvation ||45||

My obeisance to the innate, distinctive, possessor of specific sensory knowledge etc. three knowledges i.e., to **Bhagwan Mahaveer**, **Vardhman**, **Buddha** and **Rishi** having

excellence of worshipfulness. All these are other names of last *Teerthankara Mahaveer*, because *Rishi* is the name who is possessor of direct knowledge (i.e. by soul without any external help) or endowed with supernatural power, Lord *Mahaveer* was both, the holder of direct knowledge gained by soul and was also endowed with supernatural power, hence he was a *Rishi*. Possessor of prudence differentiating between worthless and useful is called *Buddha*, the enlightened Lord was having that prudence, and hence he was *Buddha*. At the time of coming into the womb of the mother etc auspicious events, the relatives and friends performed great worship of his parents as he caused rain of gems and seeing the growth of abundant prosperity, the relatives & friends named him as *Vardhman*. At the time of auspicious bathing (Anointment) ceremony of Lord *Mahaveer*, the *Indra* became doubtful in his own self that how the small body of Lord Mahavir could be able to endure water filled in large round pitchers (*Kalash*)? At that time the Lord for showing his strength, caused the *Sumeru* Mountain shaken by the toe of his feet for removing the misgiving of *Indra*. Because of this incident the *Indra* named him as *Veer*. When the Lord was playing with his friends on a tree in his youth, the celestial plane of *Sangam Deva* passing through that tree began to stumble, and then the *deva* disguised as a terrible hissing serpent wrapped the tree for frightening those youths including the Lord. Mahaveer did not afraid of him and got down from the tree keeping his feet on the hood of the serpent. Because of such courage, *Sangam Deva* named him as Mahaveer. When the Lord absorbed in the equanimity mode assuming penance in Varanasi, the *Rudra* (who after accepting *Muni* initiation are deviated from the right path while studying the tenth *Vidyanuvad Purva*, i.e., *Shrut Gyan* are called *Rudra*) caused great calamity for deviating him from meditation, and because of winning of that calamity, the *Rudra* named him as *Mahati Mahaveer*.

Here, in the *Prakrit* word “*Chedi*”, the “*Ch*” denotes the aggregation of above names of the Lord and the “*Iti*” is used here to denote the kinds of ‘cherished deity’. Hence, these types of cherished deities are worthy of being eulogized in the beginning of scriptures. This is the meaning of the word “*Chedi*”.

Jassanteeyam dhammapham niyacche¹ tassantiyam venaiyam paunje |
Kaayen vaachaa manaasavi nichcham, sakkaraye tam sir- panchmen² ||

All the *Tirthankaras* are laudable and worshipful, even then why did the author of treatise, *Gandhar Deva*, eulogize only Lord Vardhman? Apprehending such misgiving, the *Gandhar Deva* replies thus- in whose proximity I gained the principles and religious observations of the religious path, I pay reverence to Him three times in a day by mind, speech and body, not only I pay reverence but I bow down with bending both knees, hands and head i.e., *Panchang Namaskar*. ||1||

Thus the sixth chapter of *Gautam Gandhar Vani* completes.

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¹ *Nigachche iti paathah/*

² Quoted from *Paakshik Pratikraman*

CHAPTER-7

Sudam Me Aaussanto

(Muni Dharam)

Sudam me aaussanto! Iha khalu samnen bhayvadaa mahadi – mahaaveeren mahaa – kassaven savvanhunaa savvlogadarisinaa sadevaasur–manussass loyass aagadi–gadi–chavano vavaadam bandham mokkham iddhim, thhindim judim anubhaagam takkam kalam mano–maansiyam bhootam kayam padiseviyam aadikammam aruh–kammam savvloye savvjeeve savvbhaave savvam samam jaanantaa passantaa viharmaanen samnaanam panchmahavvdaani raaibhoyanveraman–chhattani sabhaavnaani samaug-padaani sauttar–padaani sammam dhammam uvdesidaani |

O long lived **Bhavyas!** The **Kashyap gotriya** (An exogamous sub-division of a caste group) great Jain austere saint (**Shraman**), **Bhagwan**, omniscient, omni-seer, the last **Teerthankara Mahti** Mahaveer, knowing and seeing in the course of his movement the **Gati**¹, **Agati**², **Chyavan**³, birth⁴, **Karma**-bondage⁵, salvation⁶, supernatural power⁷, span of life⁸, splendor⁹, intensity of **karmic** fruition¹⁰, science of logic¹¹, 72 arts¹², the state of mind¹³, others mental gestures¹⁴, self-experienced works in the past¹⁵, self-performed works in the past¹⁶, period of repentance¹⁷, six fundamental duties of mundane life as introduced by Lord Rishabh Deva¹⁸, **Aroohkarma**¹⁹, etc. of celestial beings, **Asuras** (Demons), humans including all other living beings along with their thought activities and all modes of life simultaneously found in the universe measuring 343 **Raju**, has delivered religious sermons about sixth minor vow of renunciation of eating at night- and concordant five major vows for Jain saints accompanied by twenty five observations (contemplations) for the sake of strengthening the vows, eight **Matrika** verse lines five **Samiti** & three **Gupti**) which serve as protector to save **Muni** from attachment, aversion,

¹ Coming (Taking birth) from other place (life-course/**Gati**)

² Leaving for other place

³ Deviation from right path

⁴ Taking birth

⁵ Bondage of **Karma**

⁶ Salvation

⁷ Supernatural powers of **Chakravarti and Soudharm Indra**, etc.

⁸ Span of life

⁹ Splendour

¹⁰ The capability of fruition of **Karma**

¹¹ Science of Logic

¹² 72 arts or mathematics

¹³ State of mind of others

¹⁴ Gesture of mind

¹⁵ Earlier experienced work

¹⁶ Works performed in the past

¹⁷ Period of repentance

¹⁸ **Asi** (weapon), **Masi** (Accountancy), **Krishi** (Agriculture), etc. professions initiated in the beginning of **Karmabhoomi**

¹⁹ Activities on Natural Islands, Ocean, etc.

delusion, etc sins/evils and other secondary virtues of the soul, That I have heard in the resonant preaching (*Divya Dhawani*) of Lord *Arihanta Mahaveer*.

Twenty Eight Moolguna (Twenty Eight Basic Virtues of *Muni*)

Vad-samidindiya-rodho locho aavaasaya machel-manhaanam /
Khidisayan madantvanam thidibhoyan-meybhattam cha ||1||
Yede khalu moolguna samanaanam jinvarehim pannattaa /
Yetath pamaadkadaado ayichaaraado niyatto hum ||2||
Chhedovattavanam hodu majjham /

Five major vows, five *Samiti*, (Carefulness in daily routine), five kinds of sensual control, plucking of hair of head and moustache, observation of six essentials, nudity, renunciation of bath, sleeping on the earth, non-cleaning of teeth, taking food in standing posture only once in a day, the *Jinendra Deva* told these 28 basic virtues for *Muni* (*Shramana*). Faults appended to these virtues due to negligence may become false and I may be re-established in auspicious dispositions i.e., My *Chhedosthapna* may occur.

Twenty Five Observations (Contemplations)

Chooliyam tu pavakkhaami bhaavanaa panchvinsadee /
Panch panch anunnaadaa ekkekhamhi mahavvade ||1||

To ponder over expressed and unexpressed meaning is *Chulika*, I tell meaning of that. There are twenty five observations of that which have been accepted five in each vow.||1||

Mangutto vachigutto iriya-kaaysanyado /
Yesanaa-samidi-sanjutto padhmam vadmassido ||2||

I associate with self control by mind, self control by speech, ready in averting griefs of living beings by the body while moving and observe carefulness in taking food. Else where these have been described as observations, but here the person associated with observations has been described who being inseparable from observations is virtually observation as the vow of non-violence remains pure only of the person associated with all the observations.||2||

Akohano aloho ya, bhay-hass-vivvajjido /
Anuvechi-bhass kuslo, vidiyam vadamassido ||3||

I may be free from anger, greed, fear, laughter/jest and may have skill in speaking conformable to scriptures. These five are observations of the truth-speaking major vow. The major vow of speaking truth remains pure with these observations.||3||

Adehanam bhaavanam chaavi, uggaham ya pariggahe /
Santuttho bhattachanesu, tidiyam vadmassido ||4||

I become ready in observing five observances of the third, the non-stealing vow, these observations are- '**Adehan**' i.e., what body I got by my bonded **Karamas** that only is my wealth and not any other possession, I adopt/like such observation. Here from '**Pirsodaradi**' etc sentence, the Hindi alphabet '**Dh**' being elided, the word '**Adehdhan**' has become '**Adehan**'. Precisely, the impurity and transitory-ness etc observances exist in the body, I also contemplate them, I accept detachment from possessions, I become wholly contented with ordinary four kinds of food and drinks etc., I become greedless in this respect. The one who observes these observances his third vow is pure.||4||

***Itthikaha itthisansagga-haas-khed paloyane /
Niyamammi thhido niyatto ya, chauttham vadmassido ||5||***

I take refuge of the fourth major vow of complete continence i.e. detachment from copulation. Because I am steady in the resolve to renounce all activities destructive to celibacy, I become completely detached from listening to passionate tales of women, contact and any dealing with women as well as fun and laughter with them, playing with them and looking beautiful face etc organs of women with attachment. The fourth major vow becomes pure by these observations.||5||

***Sachhittachitt-davvesu, bajjhambbhamtresu ya /
parigghaado virdo, panchamam vadmassido ||6||***

Taking shelter of the fifth major vow the characteristic of which is renunciation of possessions, I become detached from male & maid servants etc animate substances, money and food etc inanimate substances and clothes, ornaments etc external substances and knowledge-obscuring etc internal substances and also from home, field etc other possessions. Thus who observes these five observations, his vow of renunciation of possessions is decidedly pure. (All these five vows are in the form of pledge as it has been said that the self imposed restrictions/ restraint accepted with solemn resolve is called vow).||6||

***Dhidimanto khamaajutto, jhaanjog-parithido /
Parisaaanuram dentto, uttamam vadmassido ||7||***

Only that is called dependent on the best vow (Pledge) who is steadfast and completely contented and free from all worldly desires and of the world hereafter, is associated with forbearance, is engrossed in the meditation controlling the activities of mind, speech & body from all sides and endures afflictions.||7||

***Jo saaro savvsaaresu, so saaro ess goyam /
Saaram jhaananti naamen, savvam buddhehim desidam ||8||***

Among all things found in the world the substantial are vows and O Gautam! Among vows is meditation because all enlightened omniscient have told meditation as substantial by the name of '**Saram Dhyanam**' i.e., only the meditation is substantial.||8||

***Ichhedaani panchmahavvayaani raajibhoynaado veramanchhatthaani sabhaavanaani
samaaugga-padaani sauttar-padaani sammam dhammam anupaalaitta samnaa***

*bhayvantaa nigganthaadoon sijhhanti bujhhanti muchchanti pariniyanti
savvdukkhaan-mantam karenti parivijjaananti¹ /*

Thus five vows and renunciation of 'eating-at-night' named sixth vow accompanied by eight *Matrikayen* (five *Samiti* & three *Gupti*) together with secondary virtues are great concordant religion, following them the *Shraman* (Jain saints) get attainment of self-soul i.e., position of *Siddha* by their nudity, become Buddha (enlightened) with the prudence to differentiate between acceptable and useless, become liberated, get across the transmigration, conclude all griefs and get final emancipation (salvation).

Thus the seventh chapter of *Shri Gautam Gandhar Vani* completes.

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¹ Quoted from *Paakshik Pratikraman*

CHAPTER-8

Padikkmaami Bhante

Padikkmaami bhante! Ekke bhaave anaachaare, vesu raaydoesu, teesu dandesu, teesu gutteesu, teesu gaarvesu, chausu kasaaesu, chausu sannaasu, panchsu mahavvayesu, panchsu samideesu chhasu jeevanikaayesu, chhasu aavaasyesu, sattu bhayesu, atthsu mayesu, navasu bambhchergutteesu, dasvihesu samandhammesu, eyaarasvihesu uvaasaypadimaasu, vaarasvihesu, bhikkhupadimaasu, terasvihesu kiriyatthanesu, chaudasvihesu bhoodgaamesu, pannarasvihesu pamaayathaanesu.

Oh Lord, I honestly confess my faults with repentance for the following.

One misconduct, two attachment-aversion, three **Garva** (pride), four passions, five **Samiti** (carefulness), six **Jeevnikaya** (six kinds of mobile & non-mobile living beings), seven kinds of fears (of death, pain, non-protection, etc.), eight arrogances, nine **Brahmcharya Gupti** (nine kinds of fence for the protection of celibacy), ten kinds of virtues of **Muni** & **Shravak** (forbearance, modesty, etc.) eleven **Pratima** of **Shravak** (eleven stages of spiritual development), twelve **Bhikshu Pratima** (twelve kinds of extremely difficult resolutions of **Muni** who has undertaken **Sallekhna**), thirteen types of **Kriyasthan** (five salutation to Lord **Jinendra**, six essentials, to pronounce **Nissahi, Nissahi, Nissahi** while entering temple and **Assahi, Assahi, Assahi** while leaving the temple), fourteen kinds of **Bhootgram**, fifteen kinds of **Pramaad sthaan** (four non-religious tales, four passions, five senses, one love and one sleep).

Solasvihesu pavaynyesu, sattarasvihesu asanjmesu, athharasvihesu asamparaayesu, unveesaaye naahajjhaanesu¹, veesaaye asamaahitthaanesu, ekkveesaaye sablesu, baaveesaaye pareesaesu, teveesaaye suddayajjhaanesu, chauveesaaye arihantesu, panveesaaye bhaavnaasu, panveesaaye kiriyatthaanesu, chavveesaaye pudhveesu, sattaaveesaaye angaargunesu, atthaveesaaye aayaarkappesu, yeunateesaaye paavasuttpasangesu, teesaaye mohanyeyathaanesu.

Sixteen kinds of **Pravachan** (sermons/preaching), seventeen kinds of non-restraint (i.e. restraint of senses, restraint of six types of mobile & non-mobile living beings etc.), eighteen kinds of **Asampraya** (*influx with* non-passion, i.e. **Iriyapath Aasrav**), nineteen kinds of **Naathodhayayan** (tales of **Teerthankara** & **Gandhar** and answers of **Gandhar**, etc.), twenty **Asamaadhistaan** (inappropriate places of meditation), twenty one **Sabalkriya**, twenty two kinds of **Parishah** (afflictions), twenty three types of **Sutrakratadhyayan** (i.e. reverence to right knowledge and behavioural conduct, religion, etc. scriptural knowledge) twenty four **Arihanta** (Omniscient-**Teerthankara**), twenty five **Bhavnaayen** (observations for safeguarding major vows of **Muni**), twenty five **Kriyaasthaan** (right belief, false belief, **Iriyapath Parigraha**, **Apratyakhyaan Kriya**, etc.), twenty six earth, twenty seven **Angaargun** (**Gyanaachaar** etc. five **Aachaar**, ten forbearance, modesty etc right virtues and twelve penances), twenty eight **Aachaarkalpa** i.e. stableness in **Gyaanaachaar** etc five conducts by self and to instruct disciples for the same together with observation of five Samiti & three Gupti etc without transgressions,

¹ On the basis of *Pratikraman Granthtrayee*

twenty nine *Paapsutra Prasang* (sinful contexts of four instinctive desires, three *Leshya* i.e. passion-stained soul's activity, dominance of the five senses, painful & cruel concentration, attachment-aversion-delusion, false-belief etc, ignorance, unnecessary passions, installing kiln of bricks, five-sins, etc.), thirty *Mohniyasthaan* (places of delusion).

Ekkatteesaaye kammvivaayesu, batteesaaye jinovyeesesu, tettisaaye achchaasandaaye, sankheven jeevaanam achchaasandaaye, ajeevaanam achchaasandaaye, naanass achchaasandaaye, dansancass achchaasandaaye, charittass achchaasandaaye, tavass achchaasandaaye, veeriyass achchaasandaaye, tam savvam puvvam duchcharyam garhaami.

Thirty one *Karamavipaak* (*Karmic* fruition), thirty two *Jinopdesh* (preaching of Lord **Jina**), thirty three types of disregard for knowledge etc, in brief gross disregard for living beings, gross disregard for non-livings/inanimate, great disregard for knowledge, gross disregard for perception, great disregard for spiritual power, whatever wicked attempt I might have committed in all of them by mind, by speech and by body in the past i.e., which is worth observing, I did not observe them, whatever were non-worthy to be observed, I observed all those wicked misconduct in the presence of others. Oh! Alas! I committed wicked acts. I confess all of them with repentance.

Agaameseeyesu pachchupannam ikkantam padikkamaami, anaagayam pachchakkhaami, agarhiyam garhaami, anindiyam nindaami, anaalochiyam aalochemi, aaraanmabbhuthemi, viraahanam padikkamaami itth me jo koi devasio (raao) aichaaro anaachaaro tass michhaa me dukkadam¹ |

I refute my presently committed misconduct at the spot through expiatory recital, also renounce misconduct in future, whatever misconduct I committed in the past by imprudence and did not confess them, now I confess them, of which I did not condemn with self -reproach, now I condemn them, of which I did not criticize earlier, now I criticize them. I perform ritual activity of Gem's-trio; also perform penitential retreat for dishonouring Gem's-trio.

Whatever transgression etc violation in observing vows in the day, in the night, all those my misdeeds related to those transgressions may become false. Thus I refute all those faults appended to above worth-doing religious performances, non-worthy religious performances through expiatory recital/repentance.

Thus the eighth chapter of *Shri Gautam Gandhar Vaani* completes.

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¹ Quoted from *Daivasik Pratikraman*

CHAPTER-9

Ichhami Bhante!

Ichhami bhante! Padikkamanmidam suttass, moolpadaanam uttarpadaanamachchaasandaaye, tam jahaa –

Namokkaarpade arhantpade siddhpade, aairiyapade uvajjaayapade sahapade mangalpade logottampade¹ saranpade saamaaipade chauvees-titthyarpade² vandanpade, padikkamanpade pachchakkhaanpade kaausaggpade aseehiyapade niseehiyapade angamgesu puvvamgesu painnyesu paahudesu paahudpaahudesu kadkammesu va bhoddkammesu vaa naanass aikkamandaaye dansnass aikkamandaaye charittass aikkamandaaye tavass aikkamandaaye veeriyass aikkamandaaye, se akkharheenam vaa padheenam vaa sarheenam vaa vanjanheenam vaa atthheenam vaa ganthheenam vaa thayesu vaa thuieesu³ vaa atthakkhaanesu vaa aniyogesu⁴ vaa aniyogaddaaresu⁵ vaa je bhaava pannatta arhantehim bhayvantehim titthyarehim aadi-yarehim tiloganaahehim tilog-buddhehim tilog-darseehim te saddhaami te pattiyaami te rochemi te phaasemi, te saddahantass te pattyantass te rochyantass te phaasyantass jo maye devasio raayeeo adikkamo vadikkamo aichaaro anaachaaro aabhogo anaabhogo akaale sajjhaao kao kaale vaa parihaavido atthaakaaridam michhaamelidam (aamelidam) vaamelidam annhaadinnam annhaapadichchadam aavaasyesu padiheendaaye tass micchaa me dukkadam⁶ |

Meaning of *Ichhami Bhante*

O Lord! What fault may have taken place/appended in disregarding original and secondary verses of scriptural knowledge, I desire for removal of that fault, accordingly that very is described by this-

I desire to perform *Pratikramana* (Expiatory recital) for removal of faults appended in disregarding the great incantation *Namokar* i.e., in verses of *Arihanta*, *Siddha*, *Acharaya*, *Upaadhayaya*, *Sadhu*, in *Chattari Manglam* etc verses of *Mangalpath*, *Chattari loguttama* etc *Lokottam pada* (i.e., best in the universe), *Chattari sarnam Pavajjami* etc *Sharan pada* (i.e., there is only true shelter of *Jinendra deva*), in *Samayika* etc *Samayik pada* (i.e., verses pronounced in performing equanimity), in the verses of adoration of twenty four *Tirthankaras*, in '*Jayati Bhagwan*' etc other verses of

¹ '*Loguttampade*' iti paathah

² *Chauveesam tith*iti paathah

³ '*Thuisu* iti paathah

⁴ '*Ani ogogesu* iti paathah

⁵ '*Ani ogdaaresu*' iti paathah

⁶ Quoted from *Paakshik Pratikraman*

adoration, in *Padikkamaami* etc verses of *Pratikraman pada*, in *Bhante* etc *Pratayakkhyan pada* i.e., verses of resolution/determining for not committing faults in future, in verses of *Namokar* Mantra pronounced nine times in performing *kayotsarga* i.e., equanimity, in 18, 27, 36 and 108 etc *Pada* which are also pronounced in performing *Kaayotsarga*, in pronouncing *Nissahi* (a word pronounced while entering the temple), *Assahi* (a word pronounced at the time of coming out of the temple) and *Aaachaar* (conduct) etc *Anga pada*, chapters of *Angapada*, *Sankhyaa* etc sub-parts of *Anga*, *Utpada Purva* etc *Purvanga* (i.e., all kinds of scriptural knowledge), *Vastu Prabharti Purva*, *Purvanga*, *Prakeernak*, *Prabhrit*, *Prabhrit-Prabhrit* (all kinds of *Shurat Gyaan*) *Purvakrit Shadaavashyak* etc *Karma* (six essentials of a saint), or auspicious and inauspicious activities of mind, speech and body or *Kratikarama*¹ in the form of virtuous and sinful *Karmas* bonded by them, in faults appended to six essential duties which might have committed in the past², in the present, in the future. I desire to perform *Pratikraman* for removing all these faults. And, I perform *Pratikraman* for disregarding right knowledge, right perception, right conduct, austerity, and conduct with spiritual strength. And I desire to perform *Pratikraman* for removing faults appended in hymning/praising verses of 24 *Tirthankaras*, in hymning of eulogizing one *Tirthankara*, in reading scriptural treatises dealing with lives and conduct of 63 ancient great personalities such as Ram, pandavas, *Chakravarti* etc in *Karnanuyog* etc four expositions (*Anuyog*), *Kritivedniya* etc 24 chapters elucidating liberated soul (i.e., *Anuyog Dwar*) in reading verses by omission of words, omission of couplets, omission of voice, omission of treatise.

I express my belief in *Jeeva* etc matters expounded by Omniscient *Tirthankara* Lord, the master of all the three Worlds, I grasp them, I express my interest in them, I believe them and those faults which were appended in my repentances of *Daivsik* (performed in a day), of *Ratrik* (performed in night), of *Pakshik* (performed after a fortnight), of *Chaturmasik* (performed after four months of rainy season), *Samvatsarik* (performed after a year), by deterioration of mental purity, by violation of vow of chastity, by transgression, in expressing my faith in them, in grasping them, in expressing my interest in them and by believing (touching) them. My misdeeds due to faults appended by misconduct, by conducting ritual activities with wrong intentions, in sitting and getting up in unclean places before cleansing them. I desire to repent for studying religious scripture in improper time, didn't study in the time of studying them, studied suddenly, pronounced it hastily, mixed it with false non-exist knowledge, mixed other parts of the verse with any other parts of verse, read text loudly which should have been read with slow voice and vice versa, heard otherwise, and grasp otherwise, lowered essentials, my all these misdeeds generated because of above faults may become false.

Thus the ninth chapter of *Shri Gautam Gandhar Vani* completes.

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¹ Whatever disregard committed in six essentials etc. performed earlier or auspicious-inauspicious activities of mind, speech and body and virtue-sinful karma caused due to them

² In past and future

CHAPTER-10

Veer Bhakti

*Yah sarvaani charaacharaani vidhivad-dravyaani tashaam gunaan /
Paryaayaanapi bhootbhaavibhavatah, sarvaan sadaa sarvadaa /
Jaaneete yugpat pratikshanmatah, sarvagya ityuchyate
Sarvagyaay jineshwaraay mahte, veeraay tasmai namah ||1||*

That who knows all the animate- inanimate substances with their co-existing qualities and their successive occurrence of past, present and future and also their complete particularities simultaneously at every moment without necessity of knowing their chronological order that is why he is called Omniscient. My obeisance to that great master of excellent virtues, last **Teerthankara** Mahaveer.||1||

*Veerah sarvsuraasurendramahito, veeram budhah sanshritaah
Veenaabhinatah swakarmnichyo, veeraay bhaktyaa namah /
Veeraatteerthmidam pravartmtulam, veerasya veeram tapo
Veere shree dyuti-kanti-keerti dhrityo, he veers! bhadram twayi ||2||*

The Veer **Jineshwar** is adorable by all masters of **Indras & Asurandras** (Demons), **Gandhar**, etc enlightened persons take refuge of Veer **Jineshwar** for crossing the ocean of the world. Veer **Jineshwar** destroyed aggregate of **Karmas** of self and of others. I pay obeisance to Lord Mahaveer bowing my head out of devotion. Veer by whom this immeasurable means (**Tirtha**) for crossing the ocean of worldly life has come into being. The internal & external penance of Veer **Jineshwar** was very arduous, not found in others. The Veer in whom the internal & external prosperity, radiance, of the body, luster, glory, steadfastness, entire contentment and all these virtues are present. Hence O Veer! You bestow well-being upon all.||2||

*Ye veerpaadau pranmanti nityam, dhyaanasthitaah sainyamyogyuktaah /
Te veetshokaa hi bhavanti loke, sansaardurgam vishmam taranti ||3||*

Those **Bhavya** persons who pay obeisance on the feet of the Lord concentrating in meditation, characterizing by restraint and associating with abstract meditation (Yoga), they become free from sorrows of the world and get across the intricate adverse forest of the world.||3||

*Vratsamudaymoolah sainyamskandhbandho,
Yamniyampayobhirvardhitah sheelshaakhah /
Samitikalikbhaaro guptiguptpravaalo
Gunkusumsugandhih sattpashchitrapatrah ||4||
Shivsukhfaldaayee yo dayaachhaayodyah (daghah),
Shubhjanpathikaanaam khednode samarthah /
Duritarvijtaapam praapayannantbhaavam
Sa bhavavibhavhaanyai noastu chaaritravrakshah ||5||*

That right conduct- tree whose root is aggregate of vows, the trunk is restraint, which is growing by the water of self-imposed restrictions and renunciation of consumables, whose branches are eighteen thousands chastity, which is full of buds in the form of *Samiti* (Carefulness), *Gupti* (Self control) are sprouts, in which there is smell of 84 lakhs of flowers of virtues, right belief are wonderful leaves, which yields fruits of salvation, is broad by shadow of compassion, is capable of removing burning heat of griefs of travelers, such tree of conduct, the destroyer of burning heat of the sun of sins, may remain for destroying our many different life-courses of births.||4-5||

***Chaaritram sarvajinaishcharitam, proktam cha sarvshishyebhyah /
Pranmaami panchbhedom, panchamchaaritrabhaay ||6||***

All the *Tirthankaras* have themselves observed right conduct and instructed disciples in absolutely clear terms i.e., exactly in the form as it are observed by *Tirthankaras*. Hence, I pay my obeisance to right conduct associated with five kinds of *Samayik* etc which is instrumental in destroying *Karmas*.||6||

***Dharmah sarvsukhaakaro hitkaro, dharmam budhaashchinvate /
Dharmenaiv samaapyate shivsukham, dharmay tasmai namah /
Dharmannasatyaparah suhirdbhavbhiraam, dharmasya moolam dayaa,
Dharme chittmaham dadhe pratidinam, hey dharm! Maam paalay ||7||***

The conduct in the form of religion is the home of all pleasures of heaven & salvation i.e., the place of generation of all pleasures. It is beneficial to all living beings. All judicious *Teerthankara* accumulate this religion of conduct. The pleasure of salvation is obtained only by this religion, my obeisance to that religion. There is no other benefactor of worldly beings except religion. The root of the religion is compassion. I apply my mind daily in the religion of this kind. O religion! Protect me /foster me.||7||

***Dhammo mangalmuddittham (mukkittham), ahimsa sanyamo tavo /
Devaa vi tass panmanti, jass dhamme sayaa mano¹ ||8||***

The religion in the form of conduct is an excellent state of auspiciousness, i.e., it is the remover of the filth of sins and is a pleasure-giver, not only religion the non-violence, restraint and penance are also excellent states of auspiciousness because whose mind is always engrossed in religion, even celestial deities bow down to them.||8||

Thus the tenth chapter of *Shri Gautam Gandhar Vani* completes.

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¹ Quoted from *Daivasik Pratikraman*

Introduction of Shri Gautam Swami

-By Ganini Gyanmati

*Namo Arihataanam, Namu Siddhaanam, Namu Aayeeriyaanam /
Namu Uvajjhaayaanam. Namu Loye savvasaahunam //*

My obeisance to Shri Arihanta ji, the Omniscient.

My obeisance to Shri Siddha ji, the liberated souls

My obeisance to Shri Upaadhayaya ji, the scriptural teachers

My obeisance to Shri Aairiyanam ji, (Acharya ji), the preceptors.

My obeisance to all Shri Saadhu ji, the saints, found in the whole Universe

The perceiver of the meaning, Lord Mahaveer

*Bhavtoarthkarta niroopyate – gyanavarnaadi - nishchaya-
vyavaharaapaayaatishayjaatanantgyaan – darshan – sukh – veerya – kshaayik –
samyaktava – daan – laabh – bhogopbhog – nishchay – vyavhaar – praptyatishaybhoot
–nav – keval – labdhi - parinatah /*

Evamvidho mahaaviroarthkarta /

Now we elucidate the perceiver of meaning with regard to volition/disposition-

Lord Mahaveer, transformed by nine attainments related to omniscience (**Keval Labdhi**), viz., infinite right knowledge, perception, happiness, and vitality, and irrevocable right belief, charity, gain, worldly pleasures and all enjoyments generated from specialty of destructive causes of knowledge-obscuring etc **Karamas** in the form of absolute and behavioral conception (**Nishchaya** and **Vyavhaarnoop**), exhorted **Bhav-shrut** (i.e., scriptural knowledge acquired by self- perception/ sensation), that is Lord Mahaveer associated with identical and different attainments exhorted **Bhav-Shrut** by **Nishaya** and **Vyavhaar** conceptions (i.e. from absolute and practical point of view). Thus the perceiver of meaning is Lord Mahaveer. (Dhavla book-1, page 64)

The composer of treatise, Shree Gautam Swami

*Ten mahaaveeren kevalnaaninaa kahidattho tamhi chev kale tatthev khethe
khayovasam – janid – chaurmal – buddhi – sampannen bamhanen godamgotten
sayaldussuhi – paaryen jeevajeev – visay – sandeh – vinaasantthmuvgayvddhmaan –
paad –mulen indbhoodinaavahaarido /*

Thus the meaning of scriptural knowledge as told by Lord Mahaveer, adorned with omniscience, was grasped at that very time and that very region by Indrabhuti, Brahmin by race, *Gautam Gotriya*, earlier well-versed in false scriptural knowledge and now associated with four kinds of pure right knowledge arisen by distinctive partial annihilation- cum- partial suppression of *Karamas*, sitting in the proximity of Lord Vardhaman for clearing doubt about *Jeeva & Ajeeva* (animate & inanimate substances).
(Dhavla book-1, page 65)

*Puno tenindbhoodinaa bhaav – sud – pajjay – parinaden baarhangaanam
choddaspuvvaanam ch ganthaanmekken chev muhutten kamen rayana kadaa / Tado
bhaav –sudass atth – padaanam ch tithayaro katta / Tithyaraado sud – pajjaaen
godmo parinado tti davv – sudass godamo katta / Tatto ganth – raynaa jaadetti /*

Afterwards Indrabhuti being transformed by *Bhav-Shrut Paraya* (i.e. after acquiring scriptural knowledge mode by listening to scriptural knowledge from the Lord) composed twelve *Angas* & 14 *Purvas* treatises by due stages only in one *Muhurta* (i.e., in 48 minutes). Hence, the original composer of *Bhav-Shrut* and of meaningful phrases (*padas*) is *Teerthankara* and Gautam Gandhar was transformed in *Bhav-Shrut* by the instrumentality of *Teerthankara*. Hence, the doer/creator of *Dravya-Shrut* is Gautam Gandhar. Thus composing of treatises started from Gautam Gandhar. (Dhavla book 1 page 66).

Perceiver of the meaning is Lord Mahaveer

‘Kattara *duviha- Atthkattaro ganthkattaro chedi. Tatth atthkattaro bhayvam Mahaveero.*’

Karta i.e., composers are of two types- *Arthkarta* (Perceiver of meaning of scriptural knowledge) and *Granthkarta* (i.e., composer of treatises of twelve parts of scripture i.e., *Angas* & *purvas* etc.) Out of them the *Arthkarta* is Lord Mahaveer. (Dhavla book, 9, page 107) and *Granthkarta* is Gautam Swami. See the grandeur of Gautam Swami in *Dhavla* treatise.

*Sankhittsaddaraymanananttathaavagamhedubhoodaanegalingsangyam beejpadam
naam / Tesimneyaanam beejpadaanam duvaalsangappyaanmattharas – satt – saybhaas
– kubhaassroovaanam paroovao atthkattaro naam, beehpadnileenatthaparoovyaanam
duvaalsangaanam kaarao ganharbhadaarao ganthkattrao tti abbhuvagmaado /
Beejpadaanam vakkhaanao tti vuttam hodi/ Kimattham tass paroovanaa keerde?
Ganthass pamaanttpaduppaaynattham/ Na ch raag dos – mohovaho jahutthparoovao,
tatth sachchvayanniyamaabhaavaado Tamha tapproovanaa keerde / Tam jaha –
panchmahavvydhaarao tiguttigutto panchsamido natththmado mukksattbhao beej –
kotthpadaanusaari–sambhinnsodaarattuvalikkhao ukkatthohinanen
asankkheajjlogmettkaalammii tidanaagad-
vattmaanaasesparmaanuperantmuttidavvpajjaayaanam ch panchakkhen jaanantao
tattavaladdheedo neehaarvivijjao dittattvaladdhigunen savvkalovvaaso vi santo
sarirujjioiyassadiso.....Vaddmaanajintitthganthkattaaro uttam ch-*

The *Beej- Pada* (Essential group of words used for infinite knowledge) is that which is accompanied by brief word-composition connected with many signs/marks which contain infinite meaning and who enunciates these many *Beej –Pada* in the form of twelve parts

of scriptural knowledge in eighteen major and 700 minor languages is *Arthkarta* (Perceiver of scriptural knowledge i.e., *Teerthankara*) and who enunciates meaning of *Beej-Pada* engrossing in them and thereby composes twelve parts of scriptures is *Gandhar Bhattarak*, such has been accepted. The purport is that who enunciates *Beej Pada* is called *Granth Karta* (composer of treatise).

Doubt:- why does the enunciation of that composer (*Granth Karta*) done?

Clarification:- The composer is represented for showing authenticity of the treatise, the one who is associated with attachment, aversion, delusion can't enunciate appropriate meaning because he lacks the rule of speaking truth, hence he (the composer) is enunciated, i.e., his qualities are enunciated, which are as follows:

Who is the observer of five major vows, is protected by three *Gupti* (self-control), five *Samiti* (carefulness in moving, lifting-keeping, etc. things), is free from eight kinds of negligence, is free from fear, is characterized by *Beej, Kostha, Padanusaari* and *sambhinnashrotriva* (i.e., supernatural power of replying at once the queries of all beings in all the four directions), supernatural power of intellect, is knower of all tangible and ultimate particles of substances along with all of their modes of past, future and present during innumerable universe-periods by excellent knowledge of direct clairvoyance-knowledge (*Utkrist Avadhigyan*), is devoid of excreta and urine due to effect of *Tapta Tapa* (very arduous penance) *Riddhi*, is illuminator of all the ten directions by the radiance of his body even observing fast due to effect of *Deepta Tapa Riddhi* (power of great endurance), is in the form of all medicines due to attainment of *servoushadhi Riddhi*, is capable in moving all the three worlds by small finger of his hand due to association with infinite strength, is capable of transforming food articles poured in his hollowed hands placed together in the form of ambrosia by the strength of *Amrisravi, etc. Riddhi*, is similar to *Kalpavraksha* (wish fulfilling tree) due to effect of great penance, is producer of non-ending food which is poured in his folded hands due to strength of *Aksheenmahaanas* attainment *Riddhi*, is remover of all troubles of mind, speech and body of living beings due to glory of *Aghor Tapa Riddhi*, who is associated with the worship of feet by all learnings i.e., who is well versed in all learnings, is protector of all groups of living beings, is endowed with virtue of moving in the sky, is capable of accomplishing all matters by speech and mind, is victor of groups of celestial deities by *Anima* etc. eight virtues (i.e., power of becoming too small, too large, extremely light and heavy, etc.), is excellent of all beings of all the three worlds, is expert in knowing all languages whether with words or without words, who makes all living beings present in the *Samavsharan* believe that “we all speak to ourselves in our own languages” due to his presence in *Samavsaran* in the form of common listeners and who prevents words mixed with many languages coming out of the mouth of living beings present in *Samavsaran* from entering ears of others, such *Gandhar deva* is *Granthakarta*, the composer of treatise, because without such form of the composer, treatise can not nurture living beings present in the *Samavsaran* by medicine of religion in case of challenge/ opposition/ doubt of the authenticity of the treatise can not satisfy listeners in *Samavasaran*. Here is its appropriate ballad (*Gatha*)—

**“Buddhi- tav- viuvnosah-ras-bal- akkheen- susarattaadi
Ohi-manpajvehi ya havanti ganvaalyaa sahyaa ||38||”**

Gandhar deva are endowed with intellect, penance, power of transformation body into different shapes, medicinal power, power of saving and destroying life by a mere look etc

supernatural power of great strength, power of multiplying food-stuff poured into hands of that ascetic, melodious voice etc supernatural powers and are associated with clairvoyance & telepathic knowledge.||38||.-

Now tell about *Granthkarta* in the governing era of *Vardhman Teerthankara*-

*“Panchev atthikaayaa chhajjeevnikaaayaa mavvayaa panch /
Atth ya pavyanmaadaa saheuo bandh-mokkho ya ||39||”*

Five ‘*Astikaaya*’ i.e., substances with body-form, six kinds of body-forms of living beings (i.e., moving and one sensed to five sensed living beings), five major vows, eight *Pravachan Matrika* (Five *Samiti* & three *Gupti*) and casual bonded *karma* & salvation.||39||

What are above five *Astikaya*?

Having doubt such question of *Saudharm Indra Indrabhuti Gautam*, surrounded by his three brothers along with 500 disciples of each of them, seeing the *Maanstambh* (pride benumbing pillar) achieved gradually increasing purity, i.e., the state of lack of passion and becoming pride less and destroying all *Karmas* earned/collected in innumerable births and on visiting Lord Vardhaman and circumambulating Him (*Jinendra deva*) touching ground three times and paying obeisance by bending his five body-organs and meditating *Jinendra Deva* by heart, attained restraint, and becoming associated with all the characteristics of *Gandhar* on the strength of purity within an *Antarmuhurta* became endowed with the knowledge of *Beej Pada* came out from the mouth of *Jinendra Deva*, such kind of *Gautam gotriya Indrabhuti* composed twelve parts of scriptures, viz.-

1 *Aacharang*- The conduct of *Muni* is exposed in this.

2 *Sutrakratang*- It describe religious activities of reverence of knowledge.

3 *Sthanang*- There is exposition of six substances in one, two, three, etc., more than one places in this.

4-*Samvaayaang*- There is description of substance, region, *kala* (Period), and volition of all substances with regard to their mutual similarity, such as space-points of Medium of motion (*Dharma Dravya*), Medium of rest (*Adharam Dravya*), universe where all remaining five *Dravyas* are found and that of *Jeeva*, are innumerable and mutually similar, the celestial plane of *Sarvarthsiddhi*, *Babri* (i.e., large well with steps down to the water of *Nandishwar Dweepa*, *Jambu Dweepa* and *Seemantaka Bill* of the seventh hell, these all are measured one lakh *Yojana*, etc.

5-*Vyakhyaa Pragapti Anga*- It contains solution/answers of sixty thousands questions raised by *Gandhar-Deva*, such as whether there is *Jeeva* or not?

6 –*Gyaatra Dharma Katha*- There is description of many legends/tales of the life of *Tirthankaras & Gandharas* in this-

7-*Upaaskaadhyannaang*- It contains description of the conduct of *Shravkas*.

8-*Antkritidasaang*- It contains description of tales of those each ten *Muni* who attain salvation after enduring afflictions during governing era of each *Teerthankara*.

9-*Anuttaroppadikdasang*- There is description in this the tales of those ten *Muni* each who after enduring affliction take birth in five *Anuttar* celestial planes.

10-**Prashan Vyakaran**-It contains answers of questions consisting of many refutations of wrong principles and confirmation of right principles with reasoning (*Ukti*) & different stand points (*Nayas*).

11- **Vipaak- sutraang**- It contains fruits of virtue & sin.

12-**Drishthead**- It contains refutation along with exposition of 363 false doctrines. **Drishtheadang** is of five kinds (1) **Parikarama**, (2) **Sutra**, (3) **Prathmaanuyoga**, (4) **Chulika** and (5) **Purvataa**.

Together with above twelve parts of scriptures, he had also composed ‘**Samayik**’, i.e. procedure of performing equanimity, **Chaturvinshati Stav**, hymns eulogizing 24 **Tirthankaras**, **Vandna**, **Pratikraman**, **Vainyik**, **Kritikarama**, (particular procedure in **Samayik**, **vandna** etc activities), **Dashvaikaalik** (scriptures which describe prescription of for enduring calamity, afflictions, **Kalp vyavhaar** (It prescribes penitence for **Muni** about taking suitable food and prohibiting unsuitable ones), **Kalpaakalpa** i.e., the scripture discriminating between suitable and unsuitable i.e. worthy and unworthy conduct of **Muni** and house-holders, **Mahakalpa** (the scripture which describes matters about initiation of **Muni**, their education, empirical sacraments and **Sallekhna**, etc.), **Pundreek** (which describes virtues responsible for taking birth in celestial deities), **Mahapundreek** (which describes virtues helpful in taking birth in female celestial deities) and **Nishidhikaa**, i.e., which determines penitence considering body, body-structure, strength etc, for macro and micro faults of persons desirous for taking penitence, these fourteen kinds of second part of scriptures (**Ang Bahaya** which are also called as **Prakeernak**). These were composed on the preceding first day of the lunar fortnight of the Lunar month of **Shravan** of this era. Hence, Indrabhooti **Gandhar Bhattarak** became composer of treatise in the governing era of Vardhaman **Tirthankara Jinendra Deva**.

It is said-

“**Vaasass padammaase padme pakkhammi saavne bahule /
Paadivadvdivse titthuppattee du abhijimmi ||40||**”

The **Tirtha** (i.e., governing era or discipline period of **Tirthankara**) came into being in the first month of the first fortnight on the previous first day of the dark fortnight of Lunar month of **Shravan** in **Anhijeet Nakshtra** (planet).¹ ||40||

The **Namokar Mantra** and **Chattari Mangal** text are *ab-initio - ad-infinitum* i.e., it has neither beginning nor end and all other texts are composed by Shri Gautam Swami. Shri Gautam Swami was present in the **Samavsaran** of the Lord for a period of 30 years, precisely he composed **Chaitya Bhakti** and **Pratikraman Path** and these very texts have been given here, the **Chaitya Bhakti** is complete and remaining texts have been quoted from **Pratikraman Path**.

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¹ **Dhavalaa** Book-9, Page 127-130

Alteration & addition in the *Pratikraman* text composed by Shri Gautam Swami is not proper

- (1) ‘*Karoamayham*’-Today some saints and female saints have begun to read it as “*Kurveaham*” *kriyaa*, but this amendment does not seem to me good, hence I have kept here ‘*Karomayham*’, the old text as composed by the Acharaya. *Sidhantchakarvarti* Shri Veernandi *Acharya* has precisely taken ‘*Karomayham*’ text in *Achaarsangrah* treatise, just as ‘*Kiryaayaamasyaam vyutsargam bhakterasyaah karomayham*¹’]

In the *swopagga* commentary of *Pakshik Pratikraman* in *Dharmamrit Angaar* the verb ‘*Karomayham*’ has been repeated at fifteen places, for example see- ‘*Sarvaatichaarvishuddhyartham pakshikpratikramankiryaayaam ----- Siddhbhaktikaayotsarga karomayham*²’ etc.

In *Kiryaakalaap*, the ‘*karomayham*’ text is available in *Daivsik Pratikraman*, *Pakshik Pratikraman*, and in the use of procedure of other activities.

Also in *Chaaritrasaar* treatise, the ‘*Karomi*’ *kriya* only is precisely there in “*Chaityabhaktikaayotsaragam karomeeti vigyaapya*-----etc texts. Also just the same ‘*Karomayham*’ texts are being available in ‘*Samayik Bhashya*’ treatise and in ‘*Pratishthaatilak*’ treatise. On the whole in all treatises, the *Parasmaipdi* ‘*Karomi*’ *kriya* only is being found, then why has this been changed as ‘*Kurveham*’ text? It is worth considering.

- (2) “*Naanaanam Dansnaanam Charittaanaam*” text is there in *Saamaayik Dhandak*, here the ‘*Tavaanaam*’ text has been added which is not proper, see the proof-
“*Naanaanmityaadi-gyaandarshanchaaritraanaam sadaa karomi kriyakaram/ gunaanaamaantya-sambhavepi ratantriyasya praadhaanyen mokshopaaybhootatvaattdeva stutam*”

(Kriyakalap page 146)

It is clear from this that “*Tavaanaam*” word is not there in the original verse. Commentators also have not accepted it.

- (3) In the same way, in the place of “*Keertam pi na samnumnaami*” text in the composition of Shri Gautamswami is altogether improper by amending it as “*Annam karantam pi na samnumnaami*”.
- (4) In the same way-
“*Vandaami ritthnemim*” text is accepted everywhere. But in the first edition of ‘*Shramancharyaa*’ it has been changed as ‘*Vandaamyaritthnemim*’, again in its

¹ *Achaarsaar*, page 191

² *Angaar Dharmamrit*, original in Sanskrit, Chapter-9, Page 657

second edition it has been changed as ‘*Vande Arithnemim*’. To read this changed text is not proper.

- (5) See in the commentary of *Anchalikaa* of *Chaityabhakti* in *Saamaayik Bhashya-“Anchemi archaami | Pujjemi poojyaami | Vandaami staumi | Namamsaami Namasyaami pranipataami |”* (Saamaayik Bhasya, page, 175)

The commentator has also taken the longstanding text “*Anchemi*” etc. Hence, how far it is correct to amend it as “*Achchemi pujjemi vandaami namassaami*” in *Shramancharyaa* on page 102 -

- (6) Similarly, removing “*Tidiyam abbhovassaanam chedi*” text after “*Sallehnaamarnam*” and to add “*Ichchedaani chattaari sikkhaavadaani*” is not proper. The original text which is in vogue in *Kriyaakalaap* etc treatises should only be read.
- (7) “*Jo yedaaim vadaaim dharei saavyaa saaviyaa vaa khuddhya khuddhyaa vaa atthdahbhavanvaasiya-vaanvintarjoisiyasohammeesaandeevo vadikkamittuvrim-anndarmahaddhiyaasu devesu uvvajjanti*”

Those *Shravakas or shravikas* or *Kshullakas or Kshullikas* assume above twelve vows or eleven *Pratima* (stages of spiritual development), they do not take birth in eighteen places i.e., they take birth in any of the higher class of heavens as deities with great supernatural powers except in *Bhavanvassi, van vyantra, jyotishi* and female deities of *Swadharama-Aisaan* heavens.

In 1958 one learned in religious knowledge said that the meaning of “*Atthdah*” is not understandable, hence in its place the “*Natthdehaa*” text could be made.

In some books he caused this amendment done but, when it was said to him-Panditji *Shravaka-Shravikaa* and *Kshullak-Kshullikaa* are not “*Nashtadehaa*” i.e., without body, hence this amendment did not seem me appropriate. This matter came in the course (context) of discussion.

Such eighteen places should be searched where vowed persons do not take birth and among those eighteen places the *Bhuvantrik Deva* and female deities of *Saudharma-Aisaan* heavens should not be included as these have been taken separately, just then two Sanskrit couplets of *Shravakachaar* of Umaswami came into my memory, these are-

“*Samyaktvasainyutah praanee, mithyaavaasen jaayte |
Dwaadasheshu cha tiryakshu, naarkeshu napunsake || 88 ||
Streetve cha dushkritaalpaayu-daaridrdyadikvarjitah |
Bhavantirshu shatbhooshu, taddeveeshu na jaayte || 89 ||*”

The living being with right faith does not take birth in the following body-forms of false faith-

1 Earth-bodied 2. Water-bodied 3. Fire-bodied 4. Air-bodied 5. Vegetation- bodied 6. Two-sensed 7. Three-sensed 8. Four-sensed 9. Nigod 10. Five-sensed without mind 11. Evil land of enjoyment and 12. *Melechh khand*;

And does not take birth 13. In animals, 14. In hells 15. In neuter gender and 16. In Feminine form.

Again he is excluded from sinful *Jeeva*, short-lived living being and poverty-strickens, etc. This right believer also does not take birth in *Bhavantrika*, in six infernal earths except first hell and as female deities of heavens.

During discussion this fact also came into knowledge that here is an account of vowed *Shravakas* in the *Pratikramana*, hence *Shravakas* do not take birth even in *Subhogbhumi* (good pleasure land of enjoyments) and in human body-form because there is a ballad (Gatha)-

“*Anuvadmahavvdaaim na lahai devaaugam mottum*”(Gommatsar Karamkaand)

That is the holders of minor vows & major vows can not bound any other age except the age of celestial deity, hence adding 17. *Subhogbhumi* and 18. Human mode of life in the above sixteen places. The vowed persons and *Kshullak-Kshullika* do not take birth in above eighteen places/body-forms.

These eighteen places seemed quite appropriate to Shri Shivsagarji Maharaj also, then the amended text “*Natthdehaa*” by that panditji was removed. Thereafter that discussion had ended there.

Few days ago, the “*Dehatth*” text was adopted reversing “*Atthdah text*” of which following meaning was given-

Ten types of ‘*Bhavanvaasi* & eight kinds of *Van Vyantar*.’ Again, it is published in *Shraman Charyaa ‘Dah-attha-Panch’* which was taken as kinds of *Bhvanvaasi*, *Vaan-vyantar* and *Jyotishi* deities.

Whatever may be, my point of view has always been that if some texts are to be amended then it should be given in the commentary/Foot Note writing ‘Probable text’ and not removing the original text like tradition of old learned *Pandits*.

In the same way, there is also a modification of one text which deserves extreme consideration:

The original text is “*Se abhimadjeevaajeevubaladdhpunnpaav - aasavsamvarnijjarbandhmokkhmahikusle*”. Now such text has been changed as, “*Se-abhimadjeevaajeevuvaladdhpunnpaavaasavbandhsamvarnijjarmokkhmahikusle*”.

The following was the order of nine *Tattvaas* (Realities) in the original text:- *Jeeva, Ajeeva, Punya, Paap, Asrav, Samvar, Nirjara, Bandh* and *Moksha*. Now the modified text has become thus:-

Jeeva, Ajeeva, Punya, Paap, Asrav, Bandh, Samvar, Nirjara and *Moksha*.

Considering this matter, it comes to understanding that *Kundkund deva* has kept following ballads (*Gaathaa*) in *Samyasaar* treatise precisely according to order of this original text-

“*Bhooyatthnaabhidadaa jeevajeeva ya punnpaavam cha / Aasavsamvarnijjarbandho mokkho ya sammattam* ||13||”

And precisely Shri Kundkund deva has divided the chapters of *Samayasaar* according to the order of this original text. After *Jeevajeeva* chapter there is *Punya-paapaadhikaar* (i.e. Chapter of Virtue-Sin) followed by *Aasrava*, *Samvar*, *Nirjaraa* chapters and then comes *Bandh* chapter and finally it comes the *Moksh chapter*.

(8) <i>Kiriyaakalaap</i>	Page	<i>Shramancharyaa</i>	Page
<i>Devaa vi tass panmanti</i>	66	<i>Devaa vi tam namamssanti</i>	40

The commentator of '*Prtikramangranthtrayi*' has given commentary of this very text of *Kriyakalaap*, just as – "*Devaa vi tass panmanti-devaa api tassya pranmanti*" Thus many amendments are carrying out at present, but it is to be considered that even the commentator like Prabhaachandraacharaya has regarded this old text as authentic and also Shri *Teekaakaar* (Commentator) was certainly a scholar of *Prakrit-Sanskrit Vyakaran* and poetics. Even then he did not change this text. Now-a-days many such amendments have been effected which are not acceptable to us.

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