



JAIN PRINCIPLES AND BAKTHI IN THIRUNURANTHATHI

ABSTRACT

In this day and age, where suspicion and distrust are vitiating the atmosphere of peace and brotherhood at all levels, where the world is filled with fear and hatred, the tenets of Jainism are like the oasis in the desert, an answer to a desperate need. It is a perfect blend of philosophy and practicality, an ethical system par excellence. Jainism is a way of life, proficient enough to elevate an ordinary individual to the greatest height of spiritual realisation. It bears the message of love and respect, non-violence and peace, both internal and external, personal and universal. The stated ideals of every religion of the world are love, respect, peace and salvation. However, Jainism imparts a stronger emphasis on such values by inculcating them with the idea that all are “potential Siddha Bhagawan” and that all the living beings have the potential to become a God. Avirodhi Alvar had adhered to this fundamental difference while composing his Tamil masterpiece Tirunuranthathi. Through out this literary work, he has eulogized the Tirthankara through the qualities and lashed out at pseudo deities and pseudo godmen. Jainism advocates knowledge of tattvas for steadfast adherence to true faith, true knowledge and true conduct. In this count also, Avirodhi Alvar has in almost all verses touched upon some jain tenet or other.

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Thirunurnthathi commentary with English translaion

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Chapter 1

Introduction

Modern human society emerged from groups of hunter gatherers and has flourished with the advent of agriculture and other divisions of labour such as artisans, teachers, traders and warriors. Jains believe that such a categorisation of society was introduced by the first Tirthankara, Bhagawan Adinath. The modern concept of a “complex society”, was created by Him in the third part of the present Avasarpini (downward trend) of the kalachakra. Over many eons, since the times of Lord Rishabadeva, human beings have degenerated from being simple, innocent and law abiding into selfish, vicious and impassioned beings. From the first Tirthankara Rishabadeva and to the last and twenty fourth Tirthankara, Mahavira, the ford makers of Jainism have cautioned us humans against such unethical corruptions and have taught us the ways and means of overcoming such inclinations. Devotion to Arhats and other preceptors are part of six daily chores mandated for the believers. In Jainism, worship is essentially veneration of the qualities of God with a motive to realise such qualities which are inherent within the self and to attain liberation. Avirodhi Alvar’s (AA) Tirunuranthathi (TA) is a composition in praise of Sri Neminatha Tirthankara extolling His venerable qualities and expression of an ardent desire to achieve liberation.

It is worth recalling the advent of bhakti movement in Tamilnadu. Bhakti movement in Tamil country was initiated by the sixty-three Nayanmars (Shaivite saints) and twelve Alvars (Vaisnavite saints) with a stated purpose of reviving Vedic religion in Tamil country by weaning away the people from the influence of Jainism and Buddhism. They countered the ascetic ways of the sramanic religions and advocated an easy path of devotion to God for salvation. Their euphoric writing on devotion to Shiva and Vishnu converted Jain kings and their subjects to Vedic path. The simplicity of invoking salvation by singing in praise and praying with devotion to God became the key factor in bhakti literature. In contrast to vedic bhakti literature, Avirodhi Alvar’s TA is written with the true spirit of Jain devotion, viz. singing the praise of Bhagawan without asking for any boon or favour but with an intent of transcending the material realm. While singing in praise of Tirthankara, Jain principles are incorporated throughout this poetic composition. One can memorize and recite TA merely as

devotional verses. However, if done with the knowledge of Jain principles mentioned in the verses, surely one will move from mere bhakti to moksha marga. This magnificent work in Tamil is not popular among Jains other than Tamil speaking Jains unlike other Jain bhakti stotras such as Bhaktamara, Kalyanamandira, etc. This book may bring out the deeply embedded Jain principles in TA which emphasizes how real bhakti is not possible without Ratnatraya.

Jain authors have made remarkable contribution to Tamil literature in the areas of grammar, lexicography, didactic works, kavyas and devotional literature. All these works have Jain principles interwoven in them. Jain principles in Avirodhi Alvar's TA being the subject of this book, following versions of it were reviewed along with other Jain agamas and sutras: 1. Tirunuranthathi, Mulamum Uraiyum – Ra. Raghava Iyengar, 2. Avirodhi Alvar Iyarriya Tirunuranthathi, Mulamum Puthiya Uraiyum – Sri Srutakevali Bhadrabhahu Swami Sevalal, 3. Avirodhi Alvar Aruliya Tirunuranthathi, Mulamum Thelivuraiyum, Prof. J. Srichandran. A compendium of Jain bhakti stotras known as Pancastuthi comprising Bhakthamara, Kalyanamandira, Ekibhava, Vishabahara Mantra and Bhoopala stotra with Tamil lyrics titled Jaina Samaya Aimperum Thuthikal composed by Pulavar D. Jambukumar was also reviewed.

TA has no English translation. To aid a scholar in their study of this work, an English translation of TA has been attempted. Each verse was analysed for the bhakti and jnana content and they were grouped based on Jain metaphysics e.g. ratnatraya, mithyatva, karma, seven tattvas, etc. Under each category, the stated doctrines were explained and reference from agamas, sutras and other texts are quoted.

The second chapter gives a brief discussion on the relation between devotion and philosophy in general. It also provides a detailed account of the text of TA, its author, historical period and other works of the author.

Third chapter provides the English translation of Tirunuranthathi with transliteration of Tamil verses along with Tamil verses.

Fourth chapter discusses Jain principles and verses of TA covering such principles. This chapter also elaborates the doctrines as explained or defined in various Jain works of importance.

Fifth chapter covers the aspects of bhakti literature where AA eulogizes the splendid attributes of Jinadeva.

Sixth chapter summarizes the spirit of Tirunuranthathi (TA).

TA is a magnificent Tamil literary work incorporating the grammar rules of the Tamil classical poetry. It is a type of “anadiplosis” poetic form wherein there is repetition of the last word of a preceding clause at the starting of the next clause. AA has used many forms of anadiplosis such as repetition of word, phrase, syllable, etc. Tamil literature has thirty-five types of poetic expressions grouped under the term “ani” which defines techniques used for comparing, praising and criticizing the taken topics. AA has used several such ‘ani’ to embellish his TA. This study did not venture into such analysis and appreciation with a view that such a work can form a separate study by itself.

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Chapter 2

Religion, Bhakti and Tirunuranthathi

Bhakti In Religious Point of View

Human beings are always in pursuit of happiness. They believe happiness lies in materialistic possession, name and fame. All these lead to sorrow and misery. Real happiness is in liberation. The idea of liberation is regarded as the ultimate goal in all Indian schools of philosophy, barring the Carvakas. For some schools such as Sankhyas, earlier Mimamsikas and Naiyaikas, the state of liberation is total destruction of pain and miseries in this world. Jain and Vedanta thinkers hold that liberation is not simply the end of pain and sufferings but is state of eternal bliss. Later Naiyayikas, Mimamsikas and even some Bauddhas hold this view¹. The means to attain liberation varies from one school of thought to another. Some believe in devotion (bhakti marga), some believe in wisdom (jnana marga) and some in yoga (karma marga). In Jain thought, liberation denotes achievement of infinite knowledge, infinite perception, infinite bliss and infinite power and the instruments to attain this state are stated as right knowledge, right perception and right conduct. In Jainism also, devotion finds its place as a form of right conduct. The Oxford English dictionary defines the word “devotion”, as i. love, loyalty, or enthusiasm for a person or activity, ii. religious worship or observance, iii. prayers or religious observances. The equivalent term in Indian context is bhakti. The Sanskrit word bhakti is derived from the root verb bhaj-, which means "to divide, to share, to partake, to participate, to belong to". The word also means "attachment, devotion to, fondness for, homage, faith or love, worship, piety to something as a spiritual, religious principle or means of salvation". Bhakti is expressed in many ways, through music, songs and hymns, dance, plays, service, worship and prayer.

In Hinduism, Bhakti refers to ‘devotion to’, and ‘love for’, a personal god or a representational god by a devotee. In ancient texts such as the Shvetashvatara Upanishad, the term simply means participation, devotion and love for any endeavour, while in the Bhagavad Gita, it connotes one of the possible paths of spirituality and towards moksha, as in bhakti marga.

Bhakti in Indian religions is "emotional devotionism", particularly to a personal god or to spiritual ideas. The term also refers to a movement, pioneered by Alvars and Nayanmars, that developed around the gods Vishnu (Vaishnavism), Brahma (Brahmanism), Shiva (Shaivism) and Devi (Shaktism) in the second half of the 1st millennium CE. It grew rapidly in India after the 12th century in the various Hindu traditions.

Bhakti ideas have inspired many popular texts and saint-poets in India. The Bhagavata Purana, for example, is a Krishna-related text associated with the Bhakti movement in Hinduism. Bhakti is also found in other religions practiced in India. Nirguni bhakti (devotion to the divine without attributes) is found in Sikhism, as well as Hinduism. Outside India, emotional devotion is found in some Southeast Asian and East Asian Buddhist traditions, and it is sometimes referred to as Bhatti in Pali language.

In various chapters, including the twelfth chapter of the Bhagavad Gita, Krishna describes bhakti yoga as one of the paths to the highest spiritual attainments. In the sixth chapter, for example, the Gita² states the following about bhakti yogi,³

The yogi who, established in oneness, honours Me as abiding in all beings,
In whatever way he otherwise acts, dwells in Me.
He who sees equality in everything, In the image of his own Self, Arjuna,
Whether in pleasure or in pain, is thought to be a supreme yogi.
Of all yogis, He who has merged his inner Self in Me,
Honours me, full of faith, is thought to be the most devoted to Me.

Bhakti (Bhatti) has been a common aspect of Buddhism, where offerings and group prayers are made to images of the Buddha and the Bodhisattvas, or to certain wrathful deities. Karel Werner⁴ notes that Bhakti has been a significant practice in Theravada Buddhism, and states, "there can be no doubt that deep devotion or bhakti / bhatti does exist in Buddhism and that it had its beginnings in the earliest days".

Bhakti, a form of devotion is a well discussed form of religious practice in Hinduism and Jainism. Hinduism believes that bhakti is the surest path for self-realisation. Without bhakti the spiritual path is dry and tedious. There are nine methods of unfolding bhakti according to one's nature and personality⁵.

- sravanam* - listening to stories of gurus or personal deities.
- kirtanam* - chanting the name of the guru or the deity with love and devotion.
- sramanam* - the continuous remembrance of the divine in any form.
- padasevanam* - service to the guru or divine is also known as karma yoga and it is practiced in ashrams.
- arcanam* - ritualistic worship and offerings.
- bandhanam* - mental worship – feeling and seeing God in all.
- dasyam* - being the servant of a guru or God.
- sakhiam* - the attitude of friendship towards the guru or God.
- atma* - total surrender, hardest form of bhakti. It leads to perfect union
- nivedanam* with the guru or divine.

Devotion in Jainism

Jainism emphasises on compassion and discriminative approach towards the right and wrong actions. It forbids violence against other living beings either through mind, speech or action and also forbids violence either by self, through others or by approval. Hence, a reformative bhakti movement in Jainism would have been superfluous. However, enumeration of bhakti is also found in Jainism though they are considered vyavahar (practical). There are two types of Jina puja; saguna and nirguna. The worship of Jina in the form or image is called saguna Jina puja. The worship of Jina as formless (spiritual idea of Jina) is called nirguna Jina puja. The saguna worship of the paramatma (idol) is of eight-fold (ashtaprakari). We require the medium of an idol or image for worship till we reach the 7th gunasthan (seventh stage in the ladder spiritual development). Nirguna worship consists of devotion and meditation of the formless one. Once the aspirant is spiritually advanced to a significantly higher spiritual level (the stage of the 8th gunasthan and beyond), where saguna worship is abandoned. A beginner requires the medium of idol. While carrying on the dravyapuja (puja that includes physical offerings such as water, sandalwood, rice etc. is known as dravyapuja). One may also do the bhavapuja (mental / emotional act of puja without any physical offerings).

According to Jainism, spiritual advancement is made with one's own personal effort, viz. purushartha. Every soul has the potential to realise its true nature. Paramatma is a pure and perfect soul and is not a creator, sustainer or destroyer of the universe. There are infinite pure souls in the state of liberation, viz. moksha⁶. In order to reach this state these souls had to discard attachment and aversion and attain vitaragata (absolute detachment). They do not act in benevolence or otherwise for anyone. But jivas can understand the pure nature of the soul and determine one's own pure nature and become absorbed in it. To be absorbed in one's own pure soul is supreme bhakti in Jainism.

Does this make prayer, worship and devotion redundant in Jainism? No, we find many great thinkers and acharyas, through their scriptures and compositions, have emphasized on devotion. They have defined bhakti as 'anurag', a continuing attachment with pure thought on paramatma. Whenever a devotee is unable to be absorbed in his soul, he is engaged in devotion. "arhantadi gunanurago bhakti:" Adoring the virtues of omniscient Arhat, who is free from desires and aversions is bhakti. In Jainism, bhakti is not adoration of the person but his sublime qualities. As Acharya Hemchandra puts it, "I bow down to him whose passions like attachment and malice, the seeds of birth and rebirth, have been destroyed. It doesn't matter whether he is Brahma, Vishnu, Mahadeva or Jina"⁷.

Further to the question, if Arhats and Siddhas do not bestow boons on the devotees, what use avails by worshipping them, Acharya Samanthabadra in his Swayambhustora answers thus, "O Bhagawan! You have conquered all attachment and therefore, do not pay heed to worship; you entertain no aversion and therefore, do not pay heed to hatred. Still, just the thought of your auspicious qualities washes the evil mire of karmic matter from our hearts"⁸.

Place of Devotion in Jain Ethical Practices

There are two courses of moral disciplines or conduct in Jain ethics, one prescribed for sravakas (householder) and other for muni or ascetics. These are called sravaka dharma and muni dharma respectively. Some of the vows and austerities which

are common to both are intended to be observed by the ascetics with greater rigor and diligence than by the householder. Sravakas are further classified into three-fold division based on their level of faith and capacity for adhering to the code of conduct, viz. paksika, naistika and sadhaka⁹. At the paksika stage, the sravaka is incapable of undertaking austerities and performs puja and bhakti as spiritual practice. However, for all the three categories of householders, the practice of six avasyakas is essential. The six daily duties are listed as follows:

*deva puja gurupastih svadhyayah samyamas tapah
danam cheti grasthanam sat karmani dine dine.*

that is the six daily activities or duties of householder are: worship of God, worship of the preceptor, study of scriptures, practice of self-control, practice of austerities and offering charity. Acharya Vadiraja Suri, in his bhakti literature, Ekibhavana states, “O Bhagawan, the gates of blissful palace of moksha is locked with hardened delusion. Though blemish-less knowledge and conduct are there, only devotion to you is the key to open that lock”.

Worship in Jainism

The phrase, “Jai Jinendra” is a familiar salutation, that is sure to be heard at any Jain gathering. It means, ‘Hail to the conqueror of the senses’; when it is said to someone, it pays respect to that person’s jiva as a potential soul to become the conqueror of senses, i.e., the concept of Jina plays into everyday life of Jains¹⁰. Namaskar mantra: this mantra is commonly practiced by Jains which pays homage to Pancaparamestin. This mantra is the first thing a Jain learns, always remembers, says on the rosary and recites on waking up from the bed, entering the temple, starting worship, going to bed and when beginning any auspicious activity. It is also recited at the death bed of a person. Apart from reciting the namaskar mantra, many Jains partake in pooja also. Devotion to Jina turns the mind away from the wants of the body and directs the mind towards divine guṇa of Jina. Jains are not idol worshippers, they are ideal worshippers. To help a layman to sing the praise of the gunas of Jina, Jain acharyas and scholars have written hymns, verses, stotras on a particular Tirthankara or on Jina in general. TA is one such devotional literature in Tamil. During the period of Bhaktivada, Jain acharyas

have written devotional literature in Sanskrit, which are very popular. The Bhaktamara stotra of Manatungacharya on Sri Rishabhath, Kumudacandra Acharya's Kalyana mandira stotra on Sri Parsvanatha, Vādiraja Acharyā's Ekibhavana stotra, Dananjaya's Vishabahara mandira and Bhojaraja's Bhupalam constitute the much acclaimed Pancastuti.

Tirunuranthathi – It's Author and History

Many Jain scholars have composed songs praising Tirthankaras and their supreme qualities. Tirumetrisai Anthati, Tirunuranthathi, Tirupamalai, Tothirathirattu are some of the classical Tamil works that are being memorised and sung with devotion even in the present times.

Tirunuranthathi, a classical Tamil poetic literature was composed by Avirodhi Alvar (AA), who is also known as Avirodhi Nathar. The word avirodam (a+virodam) means one who has conquered the enemies which refers to Jina Bhagawan. The two concluding verses of this work state the benefits of reciting this poetic composition, wherein the first verse indicates the author's name as Avirodhinatar, "nākkōṅṭa ceñcol avirōti nātan navinṛa meynnūl".

History of composition of Tirunuranthathi

This literary work was written around five hundred years ago. According to legend ¹¹; AA, a Vaishnavite by birth converted to Jain faith. He used to listen to the discourses of a Jain acharya during his visit to Mylapore Sri Neminatha Swamy temple. Once on hearing the explanation for the mangalacaran of Sarvatasiddhi, "moksa margasya netaram bhettaram karma bhuhrtam tadgunalabdhaye" from the acharya he was attracted by the exposition. AA asked for the meaning of "tadgunalabdhaye". Acharya declined his request since he was not a Jain. Instantly he converted to Jainism and to show his devotion, AA composed this literary work immediately by the time he completed one circumambulation of the temple and got initiated into Jainism by the same acharya.

Another version¹² is that while passing by the Jinalaya, he heard the Jain acharya in the temple expounding to his disciples the nature of moksa marga (mangalacaran of Sarvartasiddhi). Captivated by the exposition, he entered the temple to listen to the discourse. Desiring to learn more about this he requested the acharya to elucidate the meaning of “tadgūṇalabdhaye”. Accepting his request, the acharya granted permission to attend his lectures. Finally, AA became a follower of Jainism and in recognition to the change in his life, he composed this literary piece of TA, dedicated it to Baghwan Sri Neminatha whose image was in Mylapore at that time.

The first verse of TA, “maṛamé muninṭu mayilāpuri ninṛu”, mentions about Mylapore Neminatha Swamy temple. Mylapore is an ancient village now forming part of Chennai metropolitan city in India. The said temple stood by the shore somewhere near the present day Santhome Church. There is a stone in the eastern side of the church with engravings in 12th CE Tamil characters referring to a gift made to Neminatha Swamy by Palantiparayan. The idol of Neminatha Swamy was saved from destruction and transported to Mel Chittamur, though some Jain idols are still buried by St. Thomas convent. Legend states that destruction of this temple by invading sea was foreseen by the Jain community and the main idol of Neminatha Swamy was shifted to safety¹³. Col.Mackenzie’s collection 12, part II also refers to the shifting of the Neminatha Swamy idol from Mylapore based on the prophecy of a Jain mendicant about the impending destruction on account of invasion by the sea¹⁴. Vidwan R. Ragava Iyengar opines that this work could have been written about 450 years back¹⁵. He based his deduction on the commentary to Jain Tamil grammar composition Neminatham, which refers to the 31st verse of TA “muttanen kö mutan mūrtien köcaka mūṇinukkum” as an example. Similarly, another Tamil work, viz. Sivaprakasap Perumthirattu, a rare compendium of Tamil Shivite literature, also refers to the 5th verse of TA “aruḷōtu elum aṛavāli appā! piṛa āliyil pāy” as an example. The first printed edition with commentary was brought out by R. Ragahava Iyengar in the year 1935. Raghava Iyengar mentions that he obtained the text and commentary from Sri Dharma Iyer of Tiruparuthikundram Jain temple, near Kanchipuram. Much later, in the year 2001 Prof. J. Srichandran published a commentary with the text in a user friendly version of modern Tamil. In 2004, Sri Srutakevali Badrabahu Sevalal, Kunda Kunder Nagar published text with

commentary and word by word verbal explanation. Raghava Iyengar mentions about a legend which states that on completion of this devotional work, an apparition of Kushmandini, the sasanadevi of Sri Neminatha Swamy appeared before Avirodhi Alvar.

Tirunuranthathi – Review of the Literary work.

Tirunuranthathi (TA) is a devotional work in praise of Sri Neminātha Swamy of Mylapore. It sings the praise of Jina Nath, His attributes and the path to liberation. AA has interwoven Jain principles throughout this composition while paying tribute to Jina. Anthathi is classified under minor Tamil classical literature. The rule of composition of this type of poetry is that the last word of the last line in a stanza becomes the leading word of the next stanza. Anthathi literally means, “the end and the beginning”. This constitutes a string of verses connected with one another through a word which is the last in the previous stanza and first in the succeeding stanza (a type of Anadiplosis). TA is such a composition containing one hundred verses with one mangalacaran and two concluding stanzas. The hundredth verse ends with “pūkkkoṇṭatē” and the first verse begins with “pūkkkoṇṭu” thus completing the poetic cycle of the words. In mangalacaran, AA pays obeisance to Neminath Swamy as the destroyer of enemies, ie. karma. However, throughout the composition prayerful reference is made to Arihant, Jina and all Tirthankaras. AA speaks elaborately on karma doctrine. The effect of karma which puts jiva into continuous transmigration in all four gatis, being born in 84 lakh yonis. He comes down heavily on mithyatva, the foremost cause for the bondage of karma and emphasises on Ratnatraya as the sole aid for liberation. AA also reiterates through several verses about the destructive nature of sensual pleasures and how they defile the true nature of the soul. He emphasises the fact that Jina has annihilated gathi karmas with sukladhyana. While asserting about meditation, AA mentions in few verses the introspections such as anityabhavana, acarabhavana and sansarbhavana. As a devotional literature TA talks about the splendours of Jina bhagawan, such as, samavasaran, tri parasols, the eight embellishments (astamaha pratihara), 1008 auspicious epithets and His lotus feet which is adored by all living beings looking forward to liberation. AA in praise of the Jina mentions about His pronouncements from the samavasaran about pancastikaya, six dravyas and seven tattvas. AA’s poetic

excellence, his profound knowledge of jain agamas and contemporary literature is revealed throughout the composition. In praise of this work, Prof. J. Srichandran writes that, this work excels in bhakti as much as Manatunga Acharya's Bhaktamara stotra. While Bhaktamara has the magnificence of Sanskrit diction, AA's Tirunuranthathi brings out the mellifluous beauty of Tamil. It is befitting to call this work as Tamil Bhaktamara.¹⁶

Tiruvempavai – Avirodhi Alvar's Devotional Composition

Another masterpiece work of AA is Tiruvempavai. In this devotional composition also, AA praises the qualities of Jina as in TA. There are twenty verses and the style of composition is different from TA. All twenty verses end with a phrase "elōrāi empāvāi", meaning wake up young lady. In south India there is a tradition of performing a vow (vrata) known as "pāvai nonbu", by young un-married girls in the Tamil month of Margazi, this vrata is also known as "danur māsa vrata". By observing this vow one can attain all material happiness along with eternal bliss. This belief is there in both Vaishnavite and Saivite traditions. Tiruppavai was written by Āndal, a female devotee and the twelfth Alvar of Vaishnavite tradition. Her work consists of thirty stanzas known as "pāsuram". It is sung in the early morning before sunrise while observing the danur māsa vrata. According to Vedic calendar, one earth year is equal to one celestial day. The last six months on earth, in every year is equal to one celestial night. The pre-dawn period, the "brahma muhurta", for celestial beings falls in the month of "Danur" (Margazhi). It is an auspicious time for spiritual practices. Conforming to the concept of bhava bhakti in Hinduism, Tiruppavai is written in the form of madhura bhakti. Like Meera, Āndal also took Vishnu to be her loving Lord. Madhura bhakti is the most intense form of devotion as it brings the devotee closest to his adored. All distinctions are obliterated, they meet on most intimate terms. As a wife meets her husband, or more appropriately, a woman meets the man she is passionately in love with, so does a Bhakta meet the Lord. In AA's Tiruvempavai¹⁷, Jina bhagawan is praised as omniscient, free from blemishes, residing in the hearts of the devoted and as having infinite qualities. In this work, AA emphasises that those who worship Jina and follow the path show by him attain salvation but those looking up to false deities fail to achieve

it. Instead of narrations in madhura bhava, AA directs young followers to worship the lotus like feet of Jina bhagawan for liberation from the cycles of births. He also states that young ones owing to ignorance have not realised how human birth is precious and exhorts them to be in the company of people who are endeavouring for spiritual upliftment (Satsang).

Chapter 3

Tirunuranthathi – English Translation

நேமிநாதர் துதி

மறமே முனிந்து மயிலாபுரி நின்று மன்உயிர்கட்கு
அறமே பொழியும் அருள் கொண்டலே அதரம் சிவந்த
நிறமே கரிய ஒண்கண் மாணிக்கமே நெடுநாள் ஒளித்துப்
புறமே திரிந்த பிழை அடியேனைப் பொறுத்த அருளே

Mangalacharan (ṣri nemiṅāth veneration)

*maṛamē muninṭu mayilāpuri ninṇu manuyirkatku
aṛamē poliyum aruḷkoṅṭalē ataram civanta
niṛamē kariyaṅ māṅikkamē neṭunāḷ oḷittup
puṛamē tirinta pilaiyaṭiyēnaip poruttaaruḷe.*

Oh, Neminatha of Mylapore! you destroyed the enemy of the soul, oh black diamond with pink lips, soaking the mundane creatures with your incessant downpour of dharma, forgive me for ignoring You thus far and wandering through many lives as an infidel.

நூல்

பூக்கொண்டு பொன் உலகம் கொடுப்பானை புலவர் செஞ்சொல்
பாக்கொண்டு முத்தி பணிக்க வல்லானைப் பைங் கோகிலங்கள்
கூக்கொண்டு சேரும் குளிர் பிண்டியானை குணம் புகழ்வான்
மாக்கொண்டல் வீழ்துளி எண்ண என் பேய் மனம் மால் கொண்டதே

Composition

*pūkkōṅṭu pōnnulakam koṭuppānaip pulavar cēṅcol
pākkōṅṭu mutti paṅikkavallānaip painkōkilaṅgaḷ
kūkkōṅṭu cērum kuḷirpiṅṭiyānaik kuṅampugaḷvāṅ
māakkōṅṭal vīḷṭuḷi eṅṅaṅ pēimanam māḷkōṅṭatē.*

1

By the offerings of flowers, the devoted get the boon of heavenly abode. Great scholars have attained liberation by singing His praise. Cuckoo birds resting on the Lord's Ashoka tree sing melodiously. My bedeviled mind has ventured into singing in praise

of His innumerable qualities. It is like venturing to count the rain drops falling from a dark heavy laden cloud.

கொண்டல் கண்டீர் கொடைகுன்று கண்டீர் புயம் என்று கொண்டே
தொண்டர் கண்டாரை எலாம் துதியா வண்ணம் தொல் உலகில்
பண்டு கண்டே அறியாப் பொருள் ஈய என் பாக்கியத்தால்
கண்டு கொண்டேன் பிண்டி நீழலின் கீழ் ஒரு கற்பகமே

koṅṭal kaṅṭīr koṭai kunru kaṅṭīr puyam enru koṅṭé
toṅṭar kaṅṭārai elām tutiyā vaṅṅam tollulakil
paṅṭu kaṅṭé aṛiyāpporuḷ īya enpākkiyattāl
kaṅṭukonṭēn piṅṭi nīlalin kīloru karpakamé. 2

Your followers abstain from begging for favours from false deities, praising them as a nourishing rain, mountain of grants and mighty shouldered. I have seen You as the Kalpatharu that grants hitherto unknown Moksha, O Lord under the Ashoka tree.

கற்பகமே கருணைக் கடலே கடல் போல் குணத்து எம்
பற்பதமே பகடிப் பகைவா பரவைப் புனல் மேல்
புற்பதமே அன்ன பொய்க்குடி வாழ்கையைப் போகவிட்டு உன்
நற்பதமே அடைந்தேன் சுமந்து ஏகு நளிணம் ஒத்தே

karpakamé karuṇaik kaṭalé kaṭal pōlkuṇattuem
parpaṭamé pakaṭip pakaivā paravaippuṅal méḷ
purpaṭamé anna poykkuṭi vāḷkkaiyai pōkaviṭṭu un
narpaṭamé adaintén cumantu éku naḷiṅamotté. 3

You are the Kalpatharu, ocean of compassion and qualities, destroyer of mountains of karmas. I have abandoned the worldly life that is transient like a water bubble over an ocean and have taken refuge at Your lotus like feet.

ஒத்து அகலா மதி ஒன்றிரண்டு ஒக்கும் ஒள் பொன் குடைக்கீழ்
அத்த கல்யாணம் ஓர் ஐந்துடையாய் அடியோம் எனும் மெய்ப்
பத்தர்களாய் உனைப் பற்றி நின்றே வினைப்பற்று அறுக்கும்
எத்தர்களோ பெறுவார் இறைவா நினது இன் அருளே

otta kalāmati oṅru iranṭu okkum oṅ poṅkuṭaikkīḷ
attakalyāṅam ōraintu uṭaiyāi aṭiyōminum meyp
pattarkaḷāi unaip paṛṛi ninrē vinaippaṛru aṛukkum
ettargaḷō peṛuvār iṛaivā ninatu inarulé. 4

Oh Lord, you have the golden parasol with three identical moon like discs and the Panchakalyana, the five sacred celebrations. Isn't so, only your true bhaktas who get your benevolence will sever the attachments to ward off karmas?

அருளோடு எழும் அறஆழி அப்பா பிறவாழியில் பாய்
இருள் ஓவிய கரை ஏற உய்ப்பாய் இந்தியங்கள் என்னும்
மருளோடு உழலும் மனத்து என்னை ஆள்கொண்ட மற்று உனக்குப்
பொருளோ புவனங்கள் மூன்றையும் ஆள்கொள் கை புண்ணியனே

aruḷōtu eḷum aṟavāḷi appā! piṟa āliyiḷ pāy
iruḷ öviyakarai uyppāy intiyāṅkaḷ ennum
maruḷōtu uḷalum manattu ennai āṭkoṅṭa maṟṟu unakkup
poruḷō puvanāṅkaḷ mūnraiyum āṭkoḷkai punṇiyané.

5

Oh Lord! Your compassionate wheel of dharma rises for deliverance from cycles of birth. You have salvaged my mind drifted aimlessly swayed by senses. You superabound the three worlds effortlessly.

புண்ணியம் ஆன செம்பொன் தளை போலப் பொல்லா வினையால்
பண்ணிய பார இருப்புத் தளைபரிந்து ஏற உய்த்தல்
கண்ணிய வெம்கதிர்க் காந்தம் கண்டீர் கதிர் மாமதி போல்
தண்ணிய வான்குடை மூன்றுடையான் அடித் தாமரையே

punṇiyamāna cempon taḷai pōl pollāvinaiyāl
paṇṇiya para irupput taḷai pariṅtu éra uyttal
kaṇṇiya veṅkatirk kāṅtam kaṅṭīr katir māmatipōl
taṇṇiya vāṅkuṭai mūnruṭaiyān aṭittāmaraiyé.

6

They raise higher in their spiritual pursuit at the feet of the Lord of three soothing cool heavenly umbrellas and their golden shackles by good deeds and the iron fetters by bad deeds are destroyed, as by the heat of *suryakanta* stone.

தாமரையே எத்தவங்கள் செய்தாய் சகம் மூன்றினுக்கும்
தாம் அரைசே என்று சாற்றுவ போலும் முச்சத்திரத்துத்
தாமரைசேர் திருவைத் திருமார்பில் தரித்தவர் செந்
தாமரை ஏய் சரணம் தலைமேல் கொண்டு தாங்குதற்கே

tāmaraiyé ettavaṅkaḷ ceytāi cakamūnriṅkkuṅ
tāmarai céyenru cāṟruva pōlum muc cattirattut
tāmarai cértiru vaittiru mārpil tarittavarceṅ
tāmarai yéy caranam talai mérkoṅṭu tāṅkutarké.

7

Lotus borne Moksha Lakshmi resides in the heart of Arihant, the Lord of the three worlds with tri umbrellas. Oh, Lotus flower, for what great deeds you have obtained the task of bearing the Lord's lotus like feet.

*தாங்கு வளைக்கரச் சக்கர வாழ்வொடு அத்தாமரைமேல்
பூங் குவளைக் கண்ணினாலொடு புல் உடன் போர்த்த கொண்மு
நீங்கு வளைத் திகழ் நீள் சுடர் போல் வினை நீங்கலும் புக்கு
ஆங்கு வளைத்த மூ ஒளியான் மெய் அடியவர்க்கே
tānku vaḷaikkarac cakkara vāḷvoṭu attāmaraimēl
pūnku vaḷaikkanni nāḷoṭu pulluṭaṇ pōrttakonmū
nīnku vaḷaittigal nīlcuṭar pōlvinaṭ nīnkalumpukku
ānku valaitta em mūvoḷiyān meṭ aṭiyavarkē.*

8

The sun brightens as the cloud disperses and as the four ghati karmas dissolve, the Lord's aura of three Bhamandalas manifests. For His pious followers, the life of Indra, Lakshmi and a blade of grass are all same.

*அடியேன் அறிவற்கு அழகியவா தவம் ஆடகம் ஆம்
கொடி சேர் நிறை மதில் கோபுரக் கோயில் குற்றேவல் செய்ய
முடி சேர் அமுரர்கள் மொய்த்து எங்கும் நிற்பர் சொர்க்கம் குனிப்பர்
தொடி சேர் புயத்துச் சுரேந்திரர் சேர் பணைத் தோளியரே
aṭiyēn aṭivarku aḷakiyavā tavam āṭakamām
koṭicēr niraimatil kōpurak kōyil kuṭṭēval ceṭya
mudicēr amararkaḷ moyttu eṅkum niṭpar corkkam kuṇippār
toṭicēr puyattuc curēntirar cērpaṇait tōḷiyarē.*

9

My Omniscient Lord of great austerities, your samavasaran has golden flagpoles, rows of enclosures, crowds of celestial beings, their lords wearing heavy golden bracelets and their ladies with bamboo smooth shoulders dancing in ecstasy.

*தோளா மரச்செவித் தூரா வயிற்றுச் சுமடர்க்கு எல்லாம்
வாளா இருக்க வரம் தருமோ வஞ்சம் அற்ற நெஞ்சொடு
ஆள் ஆனவர்க்கு அல்லது ஆயிரக்கண் இந்திரற்கும்
கேளா முதல் பொருள் கேட்டார்க்கு உரைக்கும் எம் கேவலியே*

*tōḷā maraccevit tūrā vayiṭṭuc cumaṭarrkku ellām
vālā irukka varṇtarumō vañca maṭṭa neñcōṭu
āḷānavarkku allatu āyirak kaṇ amarēntiraṭkum
kēḷā mutarporuḷ kēṭṭārkkū uraikkuṭ em kevaliyē.*

10

The omniscient Lord dispenses dharma to the faithful followers, gods and thousand eyed Amarendra. For the ignoramuses with wooden ears and unfilled bellies He is silent.

*கேவலம் உற்பத்தியாம் அளவே கிளர் பூசனைக்கு என்று
ஏவல் இயற்றும் அவ் இந்திரனுக்கு முன் எண்குணத்து எம்
காவலனைக் கவிப்பார் வளைப்பார் முளைப்பார்களைப் போல்
மூ உலகத்துள்ள நால்வகைத்தேவரும் முன்னுவரே*

*kēvalām urpattiyām aḷavé kiḷar pūcanaikku enru
éval iyarṛum av intiranukku mun eṅkuṇattu em
kāvalanaik kavippār vaḷaippār muḷaippārkaḷaip pōl
mūvulakattuḷḷa nālvakait tévarum munnuvaré.*

11

The moment the Lord attained omniscience, celestial beings rush ahead of the Indra, who will perform the services to Jina; they reach from above, from below and from the sides crowding around our Lord of eight supreme qualities.

*முன்னை என் வல்வினை போக்கி முக்குற்றத்தை நீக்கி முத்தி
பின்னையும் நல்க அமையும் பெரும பிறப்பறுத்த
உன்னையும் என்னையும் அன்றி மற்று ஒன்றும் உள்ளாமல் உள்ளம்
தன்னையும் நின் அருள் போல் வசமாக்கித் தரப்பெறினே*

*munnai en valvinai pōkki mukkuṛattai nīkki mutti
pinnaiyum nalka amaiyum peruma, piṛpparutta
unnaiyum ennaiyum anṛi marṛu onrum uḷḷāmal uḷḷam
tannaiyum ninnaruḷ pōl vacamākki tarappeṛinē.*

12

Gift me the boon of meditating on your liberated soul, my soul and nothing else. Grant me the compassion towards all beings as You have. Then you can absolve all my sins, the three sources of sins and liberate me.

*பெறுவது மூ உலகு ஆனும் பெருமை அருமை பொய்ம்மை
தெறுவது நாதனைச் சிந்திப்பது சிறு முள்ளி மொய்க்கும்
அறுபதம் ஆம் என ஐம்புலன் மேல் விழுந்து ஆவதங்கட்கு
உறுவதும் ஏதும் உறாததும் பேதைகள் ஓர்கிலரே*

*peruvatu mūvulaku āḷum perumai arumai poymmai
teṛuvatu nātanaic cintippatu ciṛu muḷḷimoykkum
arupatam āmena aimpulaṅ mēlviluntu āvataṅkaṭku
uruvatum étum uṛātatum pétaikaḷ ōrkilarē.*

13

Begetting praiseworthy rule over the three worlds, extinguishing false knowledge and meditating upon the Lord are meritorious deeds. Alas, the foolish ones, alike the six legged insects swarming the mulli flower, tumble over five senses and don't realise what is good or bad for their soul.

*ஓர்கின்றிலை உனை யோனிகள் தோறும் பல் ஊழி உய்த்தும்
ஆர்கின்றிலை இன்னும் ஆசை நெஞ்சே இனி அந்தகனார்
சார்கின்ற போது உனக்குச் சரண் ஆர் சொல்லும் தாமரைப் போது
ஊர்கின்ற பாதர் அல்லால் உரியார் மற்று ஒருத்தரையே*

*örkinru ilaiunai yōnikaḷ törum pallūḷi uyttum
ārkinru ilai innum ācai néñcé ini antakaṅar*

*cārkinra pōtu unakkuc caraṇ ārcollum tāmarippōtu
ūrkinra pātar allāl uriyār maṛṇu oruttaraiyé.*

14

I have taken birth in many life forms during countless cycles of time, but my desires are not sated. When death comes, only the Lord striding over the lotus will be the sanctuary.

*ஒருத்தரும் மத்தர் போல் உணரார் உயிர் ஒம்பும் எங்கள்
திருத்தரு மத்தர் அல்லாச் சிறு மானிடர் சேர்ந்தவர்க்குத்
தருத்தரு மத்தரையோடு விண்ணோர் பதம் தந்து பின்னும்
அருத்தரும் அத்தரை ஆதி பட்டாரகராம் பரிசே*

*oruttarum mattarkaḷ pōl uṇarār uyir ömpum eṅkaḷ
tiruttaru mattar allācciṇu māṇidar cērntavarkkut
taruttaru mattaraiyōṭu viṇṇōr patam taṅtu pinnum
aruttarum attarai ātipaṭṭārakarām paricé.*

15

Nobody realises akin to a dullard; worshippers of the omniscient Adinatha are granted like a wish granting tree, empires, heavenly abode and the lofty liberation too. These are not for the other paltry people.

*பரித்த மலர் பதத்தார் உருக்கொண்டு பைந்தோலும் நஞ்சும்
உரித்து உமிழ் சர்ப்பம் எனத்துறவார் தொண்டர் ஒங்கு உலகை
அரித்தும் அளித்தும் அழிப்பவர் ஆத்தர் என்று ஆபரணம்
தரித்தும் உடுத்தும் தவம் செய்குவார் ஒத்து அவம்செய்பவரே
paritta malarp patattār uruk koṅtu paintōlum nañcum
urittu umiḷ carpam eṇat tuṇavār toṅtar öṅkulakai
arittum aḷittum alippavar āttar eṇru āparaṇam
tarittum uṭuttum tavam ceykuvār ottu avam ceyvaré.*

16

Disguised as the Lord on the lotus pedestal but with attachments; but they have not renounced internal and external attachments like the snake shedding its internal venom and external skin. These monks are as disgraceful as those who wear clothes, ornaments claim a divinity that creates, protects and destroys this world.

*அவம் செய்கின்றேன் என்று அறிகின்றதே இல்லை அந்தம் இலாச்
சிவம் செய்கின்றான் எங்கள் தீர்த்தப் பிரான் திருவாய் மொழிந்த
தவம் செய்கின்றாய் இல்லை தானம் செய்தாய் இல்லை நீ நடுவே
எவன் செய்கின்றாய் இந்தியம் சொன்னவா செய்யும் என் நெஞ்சமே
avamceykinrén eṇru arikinraté illai antamillāc
civamceykinrān eṅkaḷ tīrtap pirān tiruvāi molīnta
tavamceykinrāi illai tānam ceytāi illai nīnaṭuvé
evanceykinrāi inṭiyam conna vāceyyum ennéṇamé.*

17

Neither realising the decadence nor performing penance preached by *Tirthankara*; not indulged in charity either, what are you doing here? Oh, my sensual mind.

என் நெஞ்சமே இடமே உடைத்தே இந்திராதி விண்ணோர்
முன்னம்செய் பன்னிரண்டு ஓசனைத்தாய் முழு மாமணித் தூண்
மன் இஞ்சி மூன்றொடும் மானாங்கண முதல் ஏழ்நிலத்துப்
பொன்னின் சிநாலயம் ஆயிற்று அன்றோ எங்கள் புங்கவர்க்கே
ennēñcamé itaméyuṭaitté intrāti viṇṇōr
munnamcéy panniraṇṭu ocaṇait tāimūlu māmaṇittūṇ
maṇiñci mūṇroṭu māṇāṇ kaṇamutal éṇṇilattup
ponnin cinālayam āyirru anrō eṅkaḷ puṅkavarṅkē.

18

For our Lord, the Indra and other devas created the shining golden Samavasaran with the pride destroying pillars of great height, the three enclosures and seven heavenly gardens. My heart is as large as this to be the seat of our Lord Jineshwar.

புங்கவன் பூரணன் புத்தன் புராதனன் பூண் புனையாச்
சங்கரன் சக்கரன் தாமரையோன் எனத் தாவில் செங்கண்
சிங்கவன் பேரணைத் தீர்தனைத் தீவினைத் தெவ் எனும் பேர்
மங்க அன்றோ வெள்ளை வாய் கொண்ட வீரனை வாழ்த்துவதே
puṅkavan pūraṇaṇ puttān purātanaṇ pūṇpunaiyāc
cankaran cakkaran tāmaraiyōn enat tāvil ceṅkaṇ
ciṅkavan pēraṇait tīrtanaṇ tīvinai tevveṇumpēr
maṅka anrō vellai vāḷkoṇṭa vīraṇai vāḷtṭuvaté.

19

Tirthankara, the warrior is seated on the lion throne, with His white sabre of Sukladhyana. Praising His many names is only for overcoming the hostile karmas. In this poem, Tirthankara is addressed by many names. (*puṅkavan*-elite; *pūraṇaṇ* – full of qualities; *puttān* – buddha; *purātanaṇ* – ancient; *pūṇpunaiyā* – unclad; *cankaran* – one who grants bliss; *cakkaran* – one who has the wheel of dharma; *tāmaraiyōn* – seated over Lotus)

வாழ்த்துதி நின் புகழ் வாழ்த்த வல்லாரை தம் வாய் வலத்தால்
பாழ்த்துதி செய்து உனைப் பாடாதவர்களைப் பல்வினைக்கே
சூழ்த்துதியாம் அறியாச் சூழல் துன்பப் பெருங் குழிக்கே
ஆழ்த்துதி ஆர்வமும் செற்றமும் நீக்கிய அச்சுதனே
vāḷtṭuti ninpukaḷ vāḷtavallāraittam vāy valattāl
pāḷtṭuti ceytu uṇaip pātātavarkaḷaip palvinaikkē
cūḷtṭuti yām ariyāccuḷal tunpap perṅkulikkē
āḷtṭuti ārvamum ceṇṇamum nīkkiya accutané.

20

Immortal Lord, you have removed likes and dislikes. You give shelter to those who praise your qualities. For those who ignore you and use their silver tongue to praise

falsehood, you destine dreadful lifetimes in the hell. (This poem uses poetic irony. The Arihant is Vitaraga. The poem emphasises on the qualities of the Arihant and result of such knowledge or ignorance thereof.)

அச்சம் அல்லா அல்லுமாம் எழுத்து ஆதியும் அந்தமுமாம்
வச்சது எல்லா மதி நூலும் பொதிந்து மந்திரமாய்
மெச்சும் எல்லோருக்கும் வேண்டிற்று அளிப்பது மெய்தவத்தோர்
நச்சும் அல் ஆர் குடை மூன்றுடை நான்முகன் நற்பெயரே

*accum allā allum ām eḷuttu ātiyūm antamumām
vaccatu ellā mati nūlum potintatu mantiramāi
méccum ellārukkum vēṇṭiṟṟu aḷippatu meyttavattōr
naccum al ārkuṭai mūnruṭai nān mukan narpéyará.*

21

Oh Lord! with faces on the four sides and three umbrellas, your name is a mantra. It has life and lifeless letters. Starts with the first and ends with the last. It is the mantra that finds place in all the true scriptures, grants the boon of all needed and is desired by the renunciates.

Arugan (Arihant in Tamil), it starts with first Tamil vowel ‘a’ and ends with last consonant ‘n’. This poem subtly points to the principle of jiva and ajiva tattva of Jainism. In Tamil, vowels are termed letters with life and consonants are terms as body letters.

பெயர்த்து அன்பர் இம்பர் நண்ணாமை நல்கும் பெருமைச் சரணாம்
புயத்து அம்பரம்பர போற்றி விண்ணப்பம் அப் புன்நெறித்துன்
நயத்து அன்பிலாரொடு தீவினைத் தெவ் என்று நாட்டிய நல்
சய தம்பமோ நம்ப நின் திருவாயில் தனித்தம்பமே

*peyarttu anpar impar naṇṇāmai nalkum perumaiccarāṇām
puyattu amparāmpara pōṟṟi viṇṇappam punneritun
nayattu anpilāroṭu tīvinait tevvenru nāṭiyanal
cayattampa mönampa niṇturu taṇittampamé.*

22

Oh Lord who wears the four directions as clothe, whose lotus like feet delivers the devoted from rebirth, praise be to You. Please tell me, the matchless victory column in front of your samavasaran; is it for Your victory over the heartless people with wrong faith of ekantavad and karma the nemesis?

தம்பத்தின் மேல் புழை ஏழுள ஆக்கித் தமிழ்து வைத்த
கும்பத்தினொடு நிகர் ஒக்குமாம் குணிப்பு இன்றி ஐந்தாம்
பம்பத்தி காயம் பணித்த பிரான் பகம் தாமரைத்தாள்
செம்பத்தியால் வணங்காச் சிறியார் தம் சிரத்திரளே

*tampattin mēlpulāi ēlūla ākkitt tamittuvaitta
kumpatti nōṭu nikarokku māmkunippu inri aintām
pampatti kāyam paṇitta pirān pacum tāmarittāl
cempattiyāl vaṇānkāc ciṛiyārtam cirattiraḷé.*

23

The head sphere of thoughtless people, who do not bow down with devotion at the lotus feet of the Lord, who propounded the truth of *pancastikaya*; is not a head but a pot with seven holes hoisted on a pole.

*சிரத்திரள் நான்கிலன் ஐம்படை ஏந்திலன் திண் சிலையால்
புரத்தியம் களையும் பொடி ஆக்கிலன் போதி என்றொர்
மரத்திரள் சேர்த்து பல் மாயம் சொல்லான் ஏந்தை மன்உயிர்க்கு
பரத்திரயங்கள் பணித்த பிரான் எங்கள் பண்ணவனே
cirattiraḷ nāṅkuilan aimpaṭai éntilan tiṅ cilaiyāl
purattirayaṅkalaiyum poṭi ākkilan pōtienrōr
marattiraḷ cērntupal māyam cōllān entai manṇuyirkkup
parattirayankaḷ paṇitta pirān eṅkal paṇṇavané.*

24

Our Lord, He is not the one with a pile of four heads. He does not have the weapons of conch, chakra, bow, sword and mace. He is not the one who destroyed the three flying citadels with his mighty arrow. He is not the one who sat under a large Bodhi tree to propound illusory principles. Our praiseworthy Master had counselled the trinity of right faith, right knowledge and right conduct to the masses.

Brahma is depicted with four heads, Vishnu is depicted with weapons of war. Tripuranthaka Shiva used magical bow and arrow to destroy at once the three palaces of the asuras Vidyumali, Tharakakshan and Kamalakshan. Gautama Buddha propounded the principle of Maya. This poem reiterates the principle of Ahimsa upheld by the Tirthankara.

*பண்ணவனார் சகம் மூன்றும் ஓர் மாத்திரை பார்க்கும் எங்கள்
கண்ணவனார் தன்மை கேட்டறியார்கொல் களிகளைப் போல்
விண்ணவன் காற்றவன் வெந்தீ அவன் விரிநீர் பொதிந்த
மண்ணவன் மற்று எல்லாம் அவனே என்னும் மானிடரே
paṇṇavanār cakam mūṇrum ōr māttirai pārkkum eṅkaḷ
kaṇṇavanār taṅmai kéṭṭariyārkol kaḷikaḷaip pōl
viṇṇavan kārṇavan ventī avan viri nīr potinta
maṇṇavan maṇṇu ellām avané enṇm māṇitaré.*

25

Praiseworthy Jina perceives the three worlds by each and every moment. Alas, those who attribute God as sky, air, fire, ocean covered earth and rest of all things are in a stupor and have not heard about the qualities of God who is worthy of worship.

இடர் ஆர் பவக் கங்குலின்கண் மற்று என்னையும் காண ஒட்டாப்
 படர் ஆர் வினைத்தொல் இருள் பேய் இரியப் பைம்பொன் அணை மேல்
 அடர் ஆர் மலர்ப் பிண்டியோடும் புகுந்து என் அகத்து இருந்த
 சுடர் ஆர் விளக்கை மெய்ஞான அங்குலி கொண்டு தூண்டுவனே
 iṭarār pavakaṅkulin kaṅmaṛṛu ennaiyum kāṇaottāp
 paṭarār vinaittol irulpöy iriyappaim poṇ aṇaimél
 aṭarār malarppinṭi yōṭum pukuntuen akattu irunta
 cuṭarār viḷakkai meyñāṇa aṅkuli koṅṭu tūṅṭuvanē.

26

The darkness of painful cycles of births that made me sightless of myself (jnanavarna)
 and the dark nemesis of past karma are driven out by the Lord who entered my heart on
 a golden throne and Ashoka tree with dense flowers. The divine teachings of the
 luminous Lord shall be kept kindled with the finger of right knowledge.

தூண்டு திண் தேர் உருள் போல்ச் சூழன்று தொல் யோனிகட்கே
 மீண்டு கொண்டு ஏதும் அவ்வெவ் வினைக்கு அஞ்சி நின் மெய்ச்சரணம்
 பூண்டுகொண்டேன் இனிப் போக ஒட்டேன் பொருளாக என்னை
 ஆண்டுகொண்டாய் அறஆழி கொண்டே வென்ற அந்தணனே
 tūṅṭutiṅ tēruruḷ pōlac culanṛutol yōnikaṭké
 mīṅṭukoṅṭu ékum av vevvinaikku aṅcinin meycaraṇam
 pūkkoṅ ṭeninip pōkaot ṭenporu ḷāka ennai
 āṅṭukoṅṭāi aravāli koṅṭé venra antananē.

27

O Jina, you conquered karmas by wielding the dharma chakra, you have accepted me.
 Due to formidable karma, Jivas are born in four gatis repeatedly even in the same
 lifeforms as a rolling wheel of temple car. Fearing that karma, I have taken refuge under
 your faithful feet. Hereafter, I will not let my mind wander aimlessly.

அந்தரம் மேல் ஒரு மந்தரம் வந்தென அம்மலர் மேல்
 வந்த பிரான் அடிக்கு அன்பிலர் ஆயின் மறையவரேல்
 நிந்தர்கள் சாதியில் நீசர் கண்டீர் அந்த நீசரும் அச்
 சுந்தரன் நேசர்கள் ஆயின் விண்ணோரினும் சுத்தர்களே
 antara méloru mantaram vantena ammalarmél
 vantapi rān aṭikku anpilar āyin maṛaiyavré
 nintarkaḷ cāṭiyil nīcar kaṅṭīr anta nīcarum ac
 cuntaran nēcarkaḷ āyinvinṅ ṅōrinum cuttarkaḷé.

28

Tirthankara rises above in the sky on a golden lotus as though a mountain has risen into
 the sky. Those who have no devotion to His lotus feet are lowly though they are of high
 birth. The faithful, though they are of humble status, rise above celestial beings.

சுத்தியைச் தானுடைச் சொல் அரும் பல்குணத் தொல் சுகத்த
 சித்தியைத் தா என்று செப்புகிலேன் முதல் சீவன் உள்ளிட்டு

27

அத்தியைத் தான் உள்ளவாறு அறைந்தாய் அடிவிட்டு அகலா
பத்தியைத் தா அது முத்தி பெற்றாறின் பதின் மடங்கே
cuttiyait tānuṭaic collarum palkuṇat tolçukatta
cittiyait tāenṟu ceppuki lēnmutal cīvan uḷḷiṭṭu
attiyait tān uḷḷavāru aṟaintāi aṭi viṭṭu akalā
pattiyait tāatu muttiperrārin patinmaṭaṅké.

29

I am not asking for liberation that brings out matchless purity, limitless virtues, and bliss because these qualities are innate in self. You have pronounced the true nature of jiva and other astikayas. All I am asking is unstinting devotion for Your lotus feet, which is many folds higher than those who have attained moksha. Here Avirodhi Alvar pleads for a bhakti that leads to liberation. He reminisces Acharya Kunda Kunda's words, "mokkhaṭhe appāṇam.....asahāyaguṇam ṇiyappāṇam" (a saint who keeping himself on the path of liberation entertains devotion leading to liberation, realises his soul through it, as full of independent attributes) - Niyamasar 136.

மடங்கலின் ஆசனம் வார் தளிர்ப் பிண்டிமும் மாமதில் சூழ்
கிடங்கு அலர்ச் சோலைகள் நாடக சாலைகள் கேடில் விண்ணோர்
அடங்கலும் ஆர்கின்ற ஆடகக் கோயிலினும் அடியேன்
முடங்கல் மனாலயமே இனிதாயிற்று எம் முத்தனுக்கே
maṭaṅkalin ācanam vārtaḷirp piṇṭimum māmatilçul
kiṭaṅku alar çōlaikaḷ nāṭaka çālaikaḷ kéṭilviṇṇōr
aṭaṅkalum ārkinṟa āṭakak köyilinum aṭiyēn
muṭaṅkal manālaya méini tāyirṟuem muttanukké.

30

Lion throne, Ashoka tree with tender leaves, three fortified enclosures surrounded by a moat, flowering gardens, arenas, quarters of benevolent celestial gods are found in the golden Samavasaran. But my small heart forms a great residence for the Lord.

முத்தன் என்கோ முதன் மூர்த்தி என்கோ சகம் மூன்றினுக்கும்
அத்தன் என்கோ எனை ஆளி என்கோ அடியேனுடைய
சித்தன் என்கோ பத்தர் செல்வம் என்கோ வினைத் தெவ் ஒன்றிலா
நித்தன் என்கோ பிண்டி நீழலின் கோவை நிரந்தரமே
muttanen kö mutan mūrtien köçaka mūṇṟinukkum
attanen köenai āḷien kö aṭi yēnuṭaiya
cittanen köpattar çelvam en kö vinait tevvonṟilla
nittanen kö piṇṭi nīḷalin kövai niraṅtaramé.

31

How am I to address my Lord seated under the shade of the Ashoka tree? as master? prime of the ascetics? sovereign of the three worlds? my redeemer? resident of my mind? treasure for the worshippers? endless and without karma?

நிரந்தரம் நான்மை நிறைந்து இருந்தானும் நின்றார்களைப் போல்

தரம் தரம் அல்ல என்றோ அருள் செய்வது தன் தலைமேல்
 கரம்தர நின்று ஒருகால் வணங்கப் பெறின் காமர் செல்வப்
 புரந்தர லோகம் பழக்கடைஆகும் எம் போலிகட்கே
 nirantaram nānmai nirañtu iruntānum ninrārkaḷaip pōl
 taram taram alla eṇṛō aruḷ ceyvatu tan talaimēl
 karamtara ninṛuoru kālvaṇaṅkap perin kāmar selvap
 purantara lōkam puḷaikkadai ākum empōlikaṭkē.

32

He who has attained the boundless four qualities bestows not boons like other deities discerning virtuous or not. Reaching the luxuriant world of celestials will be easier than reaching the backyard for us just by worshipping Him with folded hands over head once only.

போலிப் பொருளுடைப் புன் நெறியாம் அப் புலி கிடக்கும்
 காலிச் சிறுநெறி போய்க் கழிவீர் கழியா வளத்த
 மேலின் பெருநெறி வீடே புகின் பிண்டி வேந்தன் என்கோ
 நூலின் பகர் செந்நெறிப்போய் புகுமின் நொடிவரையே
 pōlip poruḷutaip punneri yāmap pulikiṭakkum
 kālic ciṛunerī pōykkalī vīrkaḷiyāvaḷatta
 mélin perunerī vīṭē pukinpiṇṭi vēntanenkö
 nūlin pakarcen neṇipōyp pukumin noṭivaraiyé.

33

Peddlers of fallacious belief are like tiger preying on herd of cattle passing through a narrow patch. Those who want to attain unblemished happiness and liberation take the higher path propounded by our Lord of the Ashoka tree in a moment's time (without delay).

வரை அம்பு காய்எரி மாறிகளாய் அவ்வயிரி செய்த
 திரையம் புகாக் கடல் பூக்கடலாகத் தியானம் எனும்
 நரையம் புகா வினைத் தெவ் வென்றவா நன்று நாயடியேன்
 நிரையம் புகா நன்நெறி பணித்து ஆன்கொண்ட நின்மலனே
 varaïam pukāieri mārikaḷaiav vayiriceyta
 tiraiyam pukākkataḷ pūkkataḷ lākat tiyānamennum
 naraiyam pukāvinait teვენṛa vānanṛu nāyaṭiyén
 niraiyam pukānan neṇipañittu āṭkoṇṭa ninmalané.

34

The enemy rained on you; hillocks, arrows, burning fire. You endured these as they were a flower shower, through pristine white meditation and subdued your enemy. You saved this underdog from hell by divulging the true path.

நின்மா மலர்ப்பதம் தாங்கும் நிரை இதுழ்த் தாமரையை
 வன்மா எனக் கொண்ட மற்று அதற்காகக் கொல் வான் கருப்பு
 வின் மாறனைச் செற்ற வீர மென்போது என வற்றிருப்பப்
 பொன் மார்பு அளித்த அப் புண்டரீகாலயப் பொன்னினுக்கே

*ninmā malarppatam tāṅkum niraiital̥ tāmaraiyai
vanmā enakkoṅṭa maṛṛuataṛ kākakkol vānkaruppu
vinmā ranaiceṛṛa vīra!men pōtena vīṛṛiruppap
ponmarpu aḷittatuap puṅṭari kālayap ponninukke.*

35

Your adorable feet ride on lotus flowers with dense petals. Is that the reason that your golden chest is the residence of goddess Lakshmi of lotus temple? (Srivatsam is a natural mark on the chest of a Tirthankara. Icons of south India depict it on the right chest as a triangular shape and as a flower on the centre of the chest in north Indian idols. It is a depiction of His internal and external magnificence.)

*பொன் குண மாமணிப் பூந்துகில் ஆதிப் பொருள் அடியேன்
முன் கொணர்வீர் என்று மோகிக்கக்கிலேன் இம் மூ உலகு
நன்குணர் கேவல நாயகரே முன்பு நானுடைய
என் குணம் யான் பெற எம்பெருமானை இரக்கின்றதே
ponkuna māmaṇip pūntukil ātip poruḷaiyēn
munkoṅar vīrenṛu mōkikki lēninta mūvulaku
nakuṅar kévala nāyaka rémunpu nānuṭaiya
en kuṅam yānpera emperu mānai irakkinraté.*

36

I am not asking for things of enjoyment and re-enjoyment such as gold, brilliant gems nor for flower soft cloth. Oh! Omniscient Lord having the knowledge of three worlds, let me gain the true qualities of myself.

*இரக்கும் தொழில் ஒழிந்து யாமே இனி இந்த ஏழுலகும்
புரக்கும் பொருளுடையோம் புலவீர் வம்மின் பூமி எல்லாம்
நிரக்கும் பொருட் குவை யாவையும் நீர் நினையாத எலாம்
சுரக்கும் சுரபி கண்டீர் பிண்டிநாதன் தன் தொல்அறமே
irakkum tolilolintu yāmē ini inta ēḷulakum
purakkum poruḷudai yōmpula vīrvammin pūmiellām
nirakkum poruṭkuvai yāvaiyum nīrninai yātaelām
curakkum curapikaṅ ṭīrpiṅṭi nātantan tollaṛamé.*

37

Balladeers give up singing praises for receiving handouts. Behold ! Jina's (pindinatan, pindi-ashoka) ancient dharma is the spring that bestows all things in this world and all that you have not even imagined (liberation). Come, let us secure that which gives sustenance to all in the seven worlds.

*தொல்அறமே படையாய் உடை அச்சுத நாயகன்தன்
நல்லறம் மேவி இந்நாற்கதி நீக்கிலர் தீக்கதி சேர்ந்து
அல்அறம் மேவுவர் என்று அறைந்தாலும் அறிவிலிகள்
புல் அறம் மேவுவர் போகத்தின் மேலுள்ள மோகத்தினே
tollaṛ mépaṭai yāvūtai accuta nāyakantan
nallaṛa mévi in nāṛkati nīkkilar tīkkaticérntu*

30

*allara mévuvar enṛuarain tālum aṛiviligaḷ
pullaṛa mévuvar pōkattin méluḷḷa mōkattiné.*

38

Those who abide by the immortal Lord who holds everlasting dharma as His weapon, break the four swirls of birth and death. Others who profess false faith, commit sin and suffer. Despite shouting this truth, fools by their addiction to sensory pleasures do not heed and follow the sinful path.

*மோகங்களால் சில மூர்த்திகள் கண்டது முற்றுணர்ந்து எம்
சோகங்கள் தீர்க்கும் அசோகர் சொல்லாதது துன்மதிகள்
யாகங்கள் செய்தும் இருந்தசை தின்றும் ஈர்ங் கள்ளொடு ஒக்கும்
போகங்கள் ஆர்ந்து தம் மெய்யொடும் போய்ப் புகும் பொய் முத்தியே
mokaṅka ḷāl cila mūrtikaḷ kaṅṭatu murrunarntu em
cōkaṅkaḷ tīrkkum acōkarcol lātatu tunmatikaḷ
yākaṅkaḷ ceytum iruntacai tinṛum īrṅ kaḷḷoṭu okkum
pōkaṅkaḷ ārṅtu tam meyyoṭum pōyppukum poymuttiyé.*

39

Evil doers perform yagna and proudly eat such sacrificial flesh, indulge in cold intoxicants, carnal pleasures and believe to enter the heaven in person. Sensuous deities promise this pseudo salvation. Omniscient Lord of Ashoka who destroys our sorrow did not speak such a fallacy.

*முத்தின் பொலி குடை மூன்றுடையார்க்கு இரண்டின்றி ஒன்றாம்
பத்திப் பெரும் பதம் அல்ல உண்டோ பசி நோய் முதலாம்
புத்திக் கிலேசங்கள் நீங்கிப் புக்கார்க்கு என்றும் போதல் இல்லாச்
சித்திப் பெயர்ப்பத் தனம் புகுவார் கட்டுச் செவ்வழியே
muttin polikuṭai mūnṛuṭaiyārkkku iraṅtu inṛi onṛām
pattip perumpatam alla uṅṭōpaci nōymutalām
puttik kilēcaṅkaḷ nīṅkip pukkarckku enṛum pōtalillāc
cittip peyarpāt tanampuku vārkaṭkuc cevvaliyé.*

40

No anxiety of the mind on hunger, disease and other tribulations for those who are walking towards the town of moksha on the true path of no return. They have single minded devotion to the Lord with tri parasol embellished with pearl and to none else.

*வழுவது அல்லா வதம் வல்லன தாங்கி வரத மற்று உன்
குழுவது எல்லாம் நின் திருஉருவாய்க் கொண்டு குற்றம் உற்றால்
அழுவது அல்லாது அறியா மகப் போல் அடியேன் நின்னைத்
தொழுவது அல்லாது முழுதுணர்ந்தாய்க்கு என் சொல்லுவதே
valuatu allā vatam vallana tāṅki varata maṛṛu un
kuluvatu ellām nin tiru uruvāk koṅṭu kuṛramuṛṛāl
aḷuvatu allātu aṛiyā makap pōl aṭiyé ninnait
toḷuvatu allātu muluṭuṅarṅtāikkku enkol colluvaté.*

41

Benevolent Lord, wordless infant cries; likewise, I can do nothing but offer my prayers to you, when impediments happen while observing worthy and unblemished austerities. I am speechless before Thee, the omniscient Jina.

சொல்லார் பிறர்க்கு இதம் சூழார் தமக்கு அரண் சூழ் பொருள் மேல்
கில்லார் நசைவிடக் கேளார் திருஅறம் கேள்வியினும்
கொல்லா வதத்து எங்கள் கொற்றவன் கூறிய நற்றவத்தே
நில்லார் நிரயத்து நிற்பான் இருக்கின்ற நீசர்களே
collār piṛarkku itam cūlār tamakku araṇ cūlporuḷmél
killār naccaviṭak kēḷār tiruvaram kēḷviyinum
kollā vatattu eṅkaḷ koṟṟavan kūriya narṟavatté
nillār nirayattu niṟpān irukkinṟa nīcarkaḷé.

42

Ignoble ones bound towards hell are indiscriminate, neither do good deeds to others nor give up greed. Nor they follow even in words, the path of our Arihant, the epitome of non-violence.

நீசரணாம் இடம் கண்டு கொண்டாய் நெஞ்சம் நின்றிலங்கும்
தேச அரணாம் ஒளி மூன்றுடையான் இரு செஞ்சுடரோடு
ஏய் சரணார் அரவிந்தங்கள் அல்லால் சுமந்து ஈன்றெடுத்த
தாய் சரணோ தந்தைதான் சரணோநைந்து சாமவர்க்கே
nīcaraṇām iṭam kaṇṭukoṇṭāi néñcam niṟṟilaṅkum
técuara ṇāmoḷi mūnṟuṭaiyāṇ iṟuceñcuṭarōṭu
éycara ṇār aravintaṅkaḷ allāl cumantu īṇreṭutta
tāicara nō tantai tān caraṇō naintu cāmavarkké.

43

“My wisdom has recognised, neither the mother who gave birth nor the father as my asylum”. Further the poet states that he had taken refuge at the lotus like feet of Sri Neminath Swamy the protector of true knowledge. He alludes the feet of the Lord to the bright sunshine and praises Him as the one who has three luminous halos.

சாமரை சங்கு சிங்காசனம் மாசனம் சதுரங்கம்
சோமரை வெல் சுடர் வெண் குடை நன்கொடித் துங்க மன்னர்
காமரச ஆனவர் அத்திகள் ஆதல் கண்டாலும் தொண்டர்
பூமரை மேல்வரும் கற்பக நீழல் புகுகிலரே
cāmarai caṅkuciṅkācanam mācanam cāturaṅkam
cōmarai velcuṭar veṅkuṭai nankōṭit tuṅkamannar
kāmaracu āṇavar attikaḷ ātalkaṇ ṭālumtoṇṭar
pūmarai mēlvaṟum kaṟpaka nīlal pukukilaré.

44

Even after beholding the emperors becoming paupers, people fail to reach for the shadow of Tirthankara who is lotus borne and is the kalpatharu (wish granting tree). The emperor’s emblems of wealth are described as consisting of the Chamara (royal fly-

whisk), conch, lion throne, ministerial council, four categories of army, white umbrella of surpassing brightness of the moon, regal banners and retinue of loyal kings.

புகா நின்ற ஞாயிறு போகின்ற செல்வமும் போம்புனலுள்
தொகா நின்ற துய் மணல் ஒக்கின்ற சுற்றமும் சோர்ந்து இளமை
உகா நின்ற மேனியும் மேல் உதவா என்று உனை அடைந்தேன்
நகா நின்ற தாமரைமேல் நடந்தேகிய நற்றவனே
pukāniṅra ṅāyīru pōkinṅra celvamum pōmpunaluḷ
tokāniṅra tūymaṅal okkinṅra cuṅṅramum cōrntu iḷamai
ukāniṅra méniyum méluta vāenru unai aṅaintén
nakāniṅra tāmarai mélnaṅan tékiya narṅavané.

45

The sun rises and sinks every day, similarly the wealth vanishes. The relationships are like the migrating sand bars created by the flooding river. With parting of youth, the body weakens and becomes useless. Realising this, O Arihant, adherent of true conduct, walking over the lotus flowers of golden hue; I have reached your sanctuary.

நற்றவர்க்கு சித்தி நல்க வல்லார்க்கு இரு நால் வினையும்
செற்றவர்க்குச் செய்ய தாமரை ஏறிச் செவ்வே நடக்கக்
சுற்றவர்க்குக் குருடு ஒத்து உழல்வேற்கு நற்காட்சி தந்த
மற்றவர்க்குச் செய்வது ஆள் அல்லது ஏதும் கைம்மாறிலையே
narṅravark kuccitti nalkaval lārku iru nālvinaiyum
ceṅṅravark kuceyya tāmarai ériccev vénatakkak
karṅravark kukkurutu ottuḷalvéṅkunaṅ kāṅcitanta
maṅṅravark kuceyvatu āḷallatu étumkaim māṅrilaiyé.

46

They grant the boon of liberation to true ascetics, those who have annihilated the eight karmas (Siddha), those who walk deftly over red lotus flowers (Arhats), and those who opened my eyes to the right faith (all Acharya, Upadhyay and Sadhu) while I was meandering blindly. To them, I can offer nothing but my servitude.

மாறா மனம்கொண்டு வானோர் தொழும் பிண்டி வாமன் மெய்ந்நூல்
தேறாதொழிந்த சிறு மானிடர் என்ப தீ முதலாய்
நூறாயிரம் கொலை நோனாது எழுந்து விழுந்து ஒருகால்
ஆறா நெடுந்துயர் ஏழாம் நரகம் அடைபவரே
mārā manaṅkoṅṅtu vāṅōr toḷum piṅṅṅi vāmanmeynnūḷ
téṅā toḷinta ciṅumā niṅṅareṅpa tīmutalāy
nūrāyiramkolai nōṅātu eḷuntu viḷuntu orukāl
ārā neṅuntuyar élām narakam aṅaipavaré.

47

அறம் தலைப் பட்டவர்கட்கு அடைத்தே நிற்கும் ஆர்வம் உள்ளிட்டு
இறந்த முக்குற்றத்து எம் ஈச நின் நேயர்கட்கு என்று எதிரே
திறந்து நிற்கும் சித்தி நன்னகர் வாயில் திருக் கதவே

parantupuk kuppāra vāṭikaḷ tunnum paṭunāraḷ un
aramtalaip paṭṭavarkaṭku aṭaittē nirkum ārvam uḷḷiṭṭu
iṟanta mukkuṟṟattu em īca nin nēyarkaṭku enru etiré
tirantu nirkum citti nannakar vāyil tirukkatavé.

51

Non-believers reach agonising hell, the gates of which are closed for the believers of Jina dharma. Oh Isha, the three imperfections have died in You. For Your followers the gates of Siddhasila is open always.

கதமொழி தீர்மின் கறுவுகள் தேய்மின் கருணை நெஞ்சொடு
இதமொழி கூறுமின் இன் உயிர் ஓம்புமின் எப்பொழுதும்
கதமொழி கேண்மின் சுகம் மிக வேண்டின் துறவர் சொன்ன
வதமொழி ஏல்மின் இவை சிறனார் திருவாய் மொழியே
katamolī tīrmin karuvukaḷ téimin karuṇai neñcōṭu
itamolī kūrumin innuyir ömpumin eppolūtum
cutamolī kēṇmin cukamika vēṇṭin tuṟavar conna
vaṭamolī élmin ivai cinanār tiruvāimōḷiyé.

52

Folks, if you want to enjoy eternal bliss, avoid harsh words, stop hostilities, speak consoling words with a kind heart, protect lives, adhere to scriptures, abide by the vows initiated by the sadhus. Thus, spoke the Jina.

மொழித்தேன் இயம்பு மும்மூடர் சொல் கொண்டு முனைவன் மெய்நூல்
பழித்தேன் மயரிகள் சொல் பொருள் கொண்டுமைப் பானல் அன்ன
விழித்தேன் எழும் குரலார்க்கு இடர் கொண்டு விலங்குகள் போல்
கழித்தேன் மதி மந்த மாயே அருமந்த காலத்தையே
molittén iyampumum mūṭarcol koṇṭu munaivan meinnūḷ
paḷittén mayarikaḷ colporuḷ koṇṭu maippānalanna
vilittén eḷum kuralārkkku iṭar koṇṭu vilaṅkukaḷ pōḷ
kaḷittén matimanta māyē arumanta kālattaiyé.

53

Listening to the sugar coated words of the three types of heretics (falsehood about world, ascetics and God); I had abused Jina's true scriptures, listening to lustful words, I had spent precious life like an animal on women with dark hair and sweet words.

காலம் கழிதொறும் கோலம் கழியக் கறுத்த குஞ்சி
நீலம் கழிதர நீரும் கழிதீர் நிருமலன் தாள்
மூலம் கழிதல் செய்யாது உய்ம்மின் என்னினும் மூர்க்கர் அந்தோ
வேலம் கழி விழியார் வலைக்கே பட்டு வீடுவரே
kālam kaḷitōrum kōlam kaḷiyak kaṟuttakuñci
nīlam kaḷitara nīrum kaḷitir nirumalantāḷ
mūlam kaḷitala ceyyātu uymin enninum mūrkkar antō

35

vēlam kaliviliyār valaikképaṭṭu vīṭuvaré.

54

With each passing day beauty diminishes, dark hair becomes grey and you die in the end. Alas, despite urging not to leave the refuge of the Jina, fools still fall prey to alluring women with spear like eyes and perish.

*வீடும் வினைகளின் பந்தமும் மெய்மை விரித்து உரைத்த
நீடு மலர்ப் பிண்டி நின்மல நின் மலர்ப்பாத நன்னீர்
ஆடும் அவர்க்கு அரமங்கையர் ஆடுவர் அண்ணல் நின்சீர்
பாடும் அவரை இம் மூ உலகோர்களும் பாடுவரே
vīṭum vinaikalin pantamum meymmai virittuuraitta
nīṭu malarppiṇṭi ninmala ninmalar pātanannīr
āṭum avarkku aramaṅkaiyar āṭuvar aṇṇal ninṣīr
pāṭum avarai immuūvulakōrkaḷum pāṭuvaré.*

55

Those who take on their head the anointed (abhisheka) water of the feet of Jina, the pure soul of the flowery Ashoka tree, the exponent of the true nature of karma bondage and liberation; are entertained by the celestial maids. Those who venerate His true nature are praised by the dwellers of the three worlds. This verse makes a reference to the practice of anointment of Jina idols in jain temples with water and sandal paste and sprinkling of this water over the heads of worshippers.

*பாடுவனே சிலபாதகத் தேவரைப் பல்நெறி மேல்
ஓடுவனே நின் ஒருநெறி கண்டு பண்டுன்னை உன்னா
வேடுவனேன் நின் அறத்தினை வித்தி விளைத்துண்ப்பெற்று
ஆடுவனே இன்னும் ஆருயிர் வேட்டை அதிசயனே
pāṭuvané cila pāṭakat tévaraip palnerimél
ōṭuvané ninorunéri kaṇṭu paṇṭunnai unnā
vēṭuvanén nin aṇṭattinai vitti viḷaittuṇapperu
āṭuvané innum āruyir vēṭṭai aticayané.*

56

I will not sing in praise of the false deities who are the source of sin. I will not walk on misleading faiths having found Your unique dharma. In the past, not knowing You, I had been hunting precious lives. Lord of atishayas having sowed the seeds of Jinadharmā, I have forsaken such acts.

*அதி சோகமோடு அயலார்களைப் போல் அடும் கூற்றம் வந்தால்
மதி சேர்தர மயங்கிக் கிடவோம் மலர்மேல் நடந்தார்
துதி சேர் இணை அடியாம் துணையோடு அவர் தொல்அறமாம்
பொதி சோறு உடையம் இடையோம் இனித்தனிப் போ நெறிக்கே
aticōkamōṭu ayalārkaḷaip pōḷaṭum kūṇram vantāl
maticōr taramayaṅkik kiṭavōm malar mélnaṭantār
tuticēr iṇaiyaṭiyām tuṇaiyōṭu avar tōllaramām*

36

poticöru utaiyam itaiyöm initanip pönerikké.

57

Unlike others, we will not become overwhelmed by grief when death strikes. We will not be afraid to walk the lonely passage towards liberation because we have for travel the packed food of Jinadharmā.

*நெறிச் சென்று ஒருவண்ணம் நின் அறமாகிய நீர்நிலைச் செந்
தறித் தங்கிய என் மனத்தனி யானை தளை பறிந்து ஐம்
பொறிப் பன்றியோடு ஐம்புலன்களும் புக்கு அழியாமல் இன்னும்
குறிக் கொண்டு அருளு கண்டாய் பிண்டி நீழல் குணதரனே
neric cénru oruvaṇṇam ninaramākiya nīṇilaiccen
taṛittāṅkiya eṇmanttaṇi yānai taḷaiparintu aim
porippanri yōtu aimpulaṅkaḷum pukku aḷiyāmal innum
kurikkoṇṭu aruḷukaṅṭāi piṇṭi nīlal kuṇatarané.*

58

Lord of the pindi (ashoka) tree and of immaculate qualities; after loitering in the path of pseudo faith, now I follow your timeless and endless true dharma. I beg your protection to hold my mind and senses not to meander like a lone elephant plundering the fields along with pigs.

*குணதரரே முனி மங்கையரே கொலைநேர் விலங்கே
பணதரரே முதல் நால் சுரரே அவர் பாவையரொடு
அணதரு நேமி அரதனரே என ஆறிரு மாக்
கணதரர் ஏறு செந்தாமரை காண் என் கருந்தலையே
kuṇatararē munimaṅkaiyarē kolainér vilāṅké
paṇatararē mutal nālcurarē avar pāvaiyarōṭu
aṇataru némi arataṇarēyēna āṛirumāk
kaṇatarar ēru centāmarai kāṇ en karuṇṭalaiyé.*

59

Monks and nuns with immaculate qualities, animals that have stood against killing, four types of celestials like bhavana devas and their consorts, emperors possessing chakra ratna and the congregation of twelve such gana worship my Lord whose red lotus like feet are borne on my proud head.

*கருந்திரை காணினும் வெண்ணரை காணினும் காட்சி உள்ளிட்டு
அரும் திரயம் தந்த அண்ணலைக் காண்கிலர் ஆர்கலிவாய்
வரும் திரை ஓய்வதும் போம் புனல் மாய்வதும் மாத்திரையில்
பருந்திரை கொள்ள மெய் வீழ்வதும் காணும் பளகர்களே
karuṇṭtirai kāṇinum veṇṇarai kāṇinum kāṭciyuḷḷittu
aruntirayam tanta aṇṇalaik kāṅkilar ārkalivāy
varuntirai öyvatum pōmpuṇal māyvatum mātṭiraiyil
paruntirai koḷḷamey vīlyatum kānum paḷakarkaḷé.*

60

People watch the rolling waves and flooding rivers that die out on the sea shore. They watch this body die and become prey to the vultures in a moment. Still these fools, even after seeing wrinkles and grey hair on them, they fail to see the Jina who had given the three gems of Samyaktva.

*பளகர் எல்லாம் மனைப்பாரம் பரித்தனர் பல்வினைக்கே
உளகர் எல்லாம் ஒத்(து) ஒவ்வா நெறி நின்றனர் ஓடரிக்கண்
அளக மெல் ஓதியர்க்கு ஆர்வம் இல்லா அற வேந்த அந்தச்
சளகர் அல்லாத சதுரர் நின் வேடம் தரித்தனரே
paḷakar ellām manaip pāram parittanar palvinaikké
uḷakar ellām ottu ovvāneri ninṛanar öṭarikkaṇ
aḷakamel ötiyarkku ārvamillā aṛavēnta antac
çḷakar allāta caturar ninṛéṭam tarittanaré.*

61

Lord of the dharma, you have no inclination towards women with soft, wavy hair and large red lined eyes. Wise people without vacillating mind take up your character role (sadhus). Fools take up to bear domestic burden (sravakas). Those who are afflicted with vicious karma fail to take any of these two ways.

*வேடம் தரித்து விதி அந்தரிக்க ஒழுகி மெய்ந்நூல்
பாடம் தரித்து உண்மைப் பாரா முனிவரின் பாய் அரிமான்
பீடம் தரிக்க இருந்த பெம்மான் அறம் பேணல் இன்றி
மூடம் தரித்து எண்மயத்து நின்றார் நல்லர் மும்மடியே
véṭam tarittu viti antarikka oḷuki meynnūl
pāṭam tarittu uṇmai pāṛā munivarin pāyarimān
pīṭam tarikka irunta pemmān aṛam pēṇal inṛi
mūṭam tarittu eṇmayattu ninṛār nallar mummaṭiyé.*

62

Those who do not worship the great Arhat seated on the lion throne and are afflicted by three types of spiritual ignorance and eight kinds of pride are far better than the monks who appear outwardly like you, follow various austerities of monkhood, memorize true scriptures but have not realised the true nature of renunciation.

*மும்மடி சூழ்ந்த முழு ஒளி நாதர் எழும் கடருக்கு
அம்மடி நல்ல அடிஇணை தாங்கினும் நண்ணுதற்குத்
தம் அடியேன் மனம் போல அற்றோ தலைமீது கொள்ள
வம்மடி கேள் என்ன மாட்டா முளரி மதுமலரே
mummaṭi cūḷnta muḷuoli nātar eḷuñcuṭarukku
ammaṭi nalla aṭiyiṇai tāṅkinum naṇṇuṭarḷkut
tamaṭiyēn manam pōla aṛṛö talaimītu koḷḷa
vammaṭi kéḷ enna māṭṭā muḷari matumalaré.*

63

Lotus flower with circling honey bees, does not invite the Jina Nath with three fold aura that is brilliant and brighter than sun; to stand on its head. It is not as good as my heart for the Lord to reside.

மலம் தோய் வயிரும் அம்மா நரகங்களும் மண்ணும் விண்ணும்
கலந்தே கிடந்த உலகொரு மூன்றும் கவர்தரும் ஐம்
புலம்தோய் பொறி உடைப் பொய்த் தேவர்கள் புன் நெறிகளும்புக்கு
அலைந்தேன் அரவிந்த ஊர்தி இனி என்னை அஞ்சல் என்னே 64
malantöy vayirum ammā narakankalum maṇṇum viṇṇum
kalanté kiṭanta ulakoru mūṇṇum kavartarum aim
pulamṭöy poriyuṭaip poyttévarkaḷ punnerikaḷum pukku
alaintén aravinta ūrti inī ennai añjal enné. 64

I have followed the deceitful creeds of pseudo deities who wallow in sensual pleasures of the three worlds. I have entered human bodies filled with excrements, born in the dark hell, earth and heaven. Now that I have taken refuge at your lotus feet, banish my fears.

என்னை இம் மண் உலகத்தோர் இயற்கை இறைவர் அல்லாத்
துன்னய வாதுகள் சொல் பொருள் நம்புவர் தாமணிசேர்
பொன் எயில் மன்னிய புங்கவ அங்கு அவர் பொய்மை கண்டும்
பின்னையும் நின் அறம் தேறார் கிடந்து பிணங்குவரே
ennai immaṇṇulakattör iyarkai irāivarallāt
tunnaya vātikaḷ colporuḷ nambuvar tūmaṇicér
ponneyil manniya punkava, aṅku avar poymmai kaṇṭum
pinnaiyum nin aramtérār kiṭantu piṇaṅkuvaré. 65

Exalted Lord of the gem studded Samavasaran, what to say about the people of this world believing the defective teachings of pseudo gods; even though they know it is falsehood. Without embracing your teachings, they are stuck in the falsehood.

பிணங்கோம் எவரொடும் பேரோம் சிநன் அறம் பேர் படைத்தும்
குணம்கோடிய குபதக் கொடும் தேவர்தம் கோயில் கண்டால்
வணங்கோம் மனம்கொண்டு வாழ்த்துகிலோம் அவர் மானிடரோடு
இணங்கோம் எழுமையும் என்கடவோம் அவ் இருவினைக்கே
piṇaṅkōm evaroṭum pérōm cinan aram pérpaṭaittum
kuṇam kōṭiya kupatak koṭum tévartam kōyil kaṇṭāl
vaṇaṅkōm manaṅkoṇṭu vāḷtukilōm avar māṇiṭarōṭu
iṇaṅkōm elumaiyum enkaṭavōm avviruvinaikké. 66

We wage no war on other religionists, neither we abandon our faith in the Jina nor we praise even in our mind the false deities with godly names. Neither we bow at their temples nor we mingle with their worshippers. Thus, we have no cause to acquire the two (gathi and aghati) karmas.

இருவினை வேலை ஒரு வினை நீ எரி சேர்புரி போல்
உருவினை எனும் அருவினை நீ ஒருவர்க்கு மில்லாத்
திருவினை நீ எண்திசை முகன் நீ சிறந்து ஒங்கு பிண்டித்
தருவினை நீ அருள் சக்கரம் ஏந்திய சங்கரனே

iruvinaḥai vélai oruvinaḥai nēri cérpuripöl
uruvinaḥai énum aruvinaḥai nōru varkkumillāt
tiruvinaḥai nīeṇ ticaimukan nī ciṇantu önkupinṭit
taruvinaḥai nīaruḥ cakkaram éntiya caṅkarané.

67

Holding the wheel of dharma, seated under the lofty ashoka tree and face visible from all four directions, Oh Sankara, your magnificence is matchless. You have overcome both the seas of karma (ghati, aghati). You have a body similar to burnt hay stack (param audharika body) and yet incorporeal.

சங்கை அஞ்சார் தளர் நோய்க்கு இடையார் தழல் போல் விழித்து
வெங்கயம் சாரினும் மெய்ந் நடுங்கார் விரையார் களபக்
கொங்கை அம் சாயலர் கோலம் நம்பார் வரும் கூற்றம் உட்கார்
பங்கயம் சார் பத பங்கயத்தான் அடிப் பத்தர்களே

caṅkai añcār taḥar nöykku itaiyār taḥal pöl vilittu
veṅkayam cāriṇum meynnatuṅkār viraiyār kaḥapak
koṅkaiam cāyalar kölam nambār varum kūṇṇam uḥkār
paṅkayam cārpata paṅkayattān aṭip pattarkaḥé.

68

Followers, of the Lord riding on the lotus flower, do not fear death, do not fear frightful deities, do not shudder even if angry elephant with red eyes charge at them and they are not attracted by tender women with scented bosom.

பத்தர் நல்சித்தனைப் பன்னிரண்டு ஓசனைப் பொன் எயில் சேர்
அத்தனைப் பண்டு அறியாமையின் யான் அனந்தம் உயிர்கட்கு
எத்தனை தந்தையரும் தாயரும் ஆயினன் இன்று எனக்கே
எத்தனை தந்தையும் தாயரும் ஆனர் என்று எண்ணுவனே

pattar nal cittanaḥip panniraṇṭu öcānaḥip ponneyilcér
attanaḥip paṇṭariyamaiyin yāṇ anantam uyirkaṭku
ettanaḥai tantaiyum tāyārum āyinan inru enakké
ettanaḥai tantaiyum tāyārum ānar enru eṇṇuvané.

69

He is benevolent to the devotees who hold Him in their thoughts. I was ignorant in the past about Arhat seated in the Samavasaran of twelve yojana height. Thus, I have been born as a father or a mother to countless jivas in the past and I don't know how many of them were a father or a mother to me.

எண்ணுடை மாலையடு ஈர்படை கொண்டு இடத்தும் வலத்தும்

பெண்ணுடையார் சிலர் பேதைகட்கு ஈசர் பெரும் திசையாம்
நுண்ணுடை நாதர் நுவன்ற அருங்கலம் ஆகிய முக்
கண்ணுடையார் இந்தக் காசினி மேல் நமக்கு ஈசர்களே
eṇṇuṭai mālaiyoṭu īrpaṭai koṇṭu iṭattum valattum
pēṇṇuṭaiyār cilar pēṭaikatku īcar perunticaiyām
nuṇṇuṭai nātar nuvaṇṇa aruṅkalamākiya muk
kaṇṇuṭaiyār intak kāciṇi mēl namakku īcarkalé.

70

We worship as God the ascetics who are sky clad and have the three eyes of Ratnatraya given by Jinanathan and we worship not the one who wears countless garlands, deadly weapons and has given place to women on his right and left side.

ஈசன் என்றாலும் இறைவன் என்றாலும் இலங்கொளி முத்
தேசன் என்றாலும் மெய் தீர்த்தன் என்றாலும் சித்தித் திருவின்
நேசன் என்றாலும் என் நெஞ்சுள் இருந்து இந்த நீள் நிலத்தோர்
பேச நின்றார் தமக்கு ஏயும் நின்றார் அவர் பேரர்களே
īcan enrālum īraivan enrālum ilaṅkoḷi mut
tēcan enrālum meytīrttan enrālum cittitiruvīn
nēcan enrālum enneñuḷ iruntu inta nīṇilattōr
pēca ninrār tamakku éyum ninrār avar pērarkalé.

71

Isha, God, Lord of three aura, Tirtha, consort of moksha Lakshmi; all these names are of the Arhat. For those without His qualities, these are mere names.

பேராயிரத்து இருநான்குடையானைப் பிறங்கிய நல்
சீராயிரத்தில் சிறந்துடையானை நல் சித்தி செய்யும்
காராய் இரத்தின மூன்றளிப்பானைக் கவிதை செய்யாது
ஆராய் இரத்திர் அறியாதவரை அறிஞர்களே
pērāyirattuiru nāṅkuṭaiyāṇaip piṇṅkiyanal
cīrāyirattil ciṇantuṭaiyāṇai nal citti ceyyum
kāraiy irattina mūṇṇalippāṇaik kavitai ceyyātu
ārāy irattir aṇiyatavarai aṇiṅkarkalé.

72

Oh, wise poets, instead of singing in praise of the Lord with one thousand and eight names, the one with endless beatitudes, the one who showers the three gems of liberation; you are begging from those who do not know the fruits of liberation.

அறியோம் அரும் தமிழ் ஆரியம் கேட்டிலம் ஆகமத்தும்
வறியோம் மதுரக் கவிகள் அல்லோம் மனம் வேண்டிய ஐம்
பொறியோடு உழல் புல் புலமையினோம் எம் புலமை எல்லாம்
முறியோடு அவர் பிண்டியார் அடியார் என்று முக்கியமே

73

aṇiyōm aruntamiḷ āriyam kēṭṭilam ākamattum
vaṇiyōm maturak kavikaḷ allōm maṇam vēṇṇiya aim
poriyōṭu ulalpul pulamaiyīṇōm empulamai ellām
muṇiyōṭu alarpiṇṇiyār aṇiyār enru mukkiyamé.

73

We have no knowledge of classical Tamil; have not read Sanskrit and we are ignorant of sacred texts. We are not poets writing sweet poems. We have a mind that dwells with the five senses, but we know that it is important to be a follower of Arhat seated below the ashoka tree.

முக்குற்றம் நீக்கிய நின் குணம் முன்பு உணராமையின்யான்
 புக்குற்ற தீக்கதி போயின எத்தனை போனவற்றுள்
 அக்குற்றம் ஆனது எல்லாம் அடியேன் குற்றம் ஆட்புகுந்தேன்
 எக்குற்றம் எய்தினும் எம்பெருமானது இனிக்குற்றமே
 mukkurram nīkkiya ninkunam munpu uṇarāmaiyaṇ yān
 pukkurra tīkkati pōyina ettanai pōnavarṟuḷ
 akkurra mānātu ellām aṭiyēn kurram ātpukuntēn
 ekkurram eytinum emperumānātu inikkurramé.

74

I have transmigrated into many dreadful births as I did not know His attributes bereft of defiling three qualities namely, pride, deceit and anger (Mana, Maya and Krodh). All my sins acquired in those births are all mine. Now that I had taken refuge in the Lord, if any sin accrues it will be to Him. (An ironical but emphatic expression that the poet will be redeemed.)

குற்றம் விட்டார் குத்தி மூன்றுடையார் செத்தி ஈர்ந்து அடினும்
 செற்றம் விட்டார் திரு மேனி எல்லாம் பெருமாசு விம்ம
 வற்ற விட்டார் வினை மாசு உதிர்ப்பார் பிண்டி வாமன் அல்லால்
 சுற்றம் விட்டார் திசைசூழ் துகிலார் நம் தொழு தெய்வமே
 kurram viṭṭār kutti mūṇṟuṭaiyār cetti īrntu aṭinum
 ceṟram viṭṭār tirumēṇi ellām perumācu vimma
 varṟa viṭṭār vinai mācu utippār piṇṭi vāman allāl
 curram viṭṭār ticaicūḷ tukilār nam toḷuteyvamé.

75

They have given up five sins, adopted three self-controls. Even if beaten, pierced or cut remain calm and do not harm the evil doers. They have emaciated body. They keep shedding karma. They have no relationship but for the Arhat. Those sky clad monks are worthy of our worship.

தெய்வதம் வேறொன்று தேடுகின்றீர் வினைத் தெவ் இரண்டால்
 நைவது அல்லாது முத்திக்கு நண்ணீர் இருநால் வினை தீர்
 ஐவத நாதர் அறுபதம் போதென்று எழுபதம் சேர்ந்து
 உய்வது அல்லால் உமக்கு உய்யும் உபாயம் மற்றொன்றிலையே
 teyvataṁ vēronru tētukinrīr vinait tevviraṇṭāl
 naivatu allātu muttikku naṇṇīr irunālvintīr
 aivata nātar aṟupataṁ pōtenru eḷupataṁ cērntu
 uyvatu allāl umakku uyyum upāyam marṟonrilaiyē. 76

Instead of redeeming the soul by uniting with Arihant, who destroys eight great karmas, whose feet are mistaken for a flower by the bees, who has risen above the five great vows; people seek for divinity elsewhere. But they are sure to suffer by the two karma foes (ghati, aghati).

ஒன்றறியீர் முழுதும் உணர்ந்தீர் உணர் ஒன்றும் இல்லா
 வன்தறி போல்பவர் வந்து உம்மைத் தாழ்ந்திடின் மற்று அவர்க்கு
 நன்றறி ஞானம் கொடுத்து உண்மை காட்டுதிர் நாமும் இவ்வாறு
 என்று அறியாதவர் எம்பெருமான் ஒக்க இச்சிப்பரே
 onṟaraiyīr muḷuṭum uṇarntīr uṇar onṟum illā
 vantaṟi pōlpavar vantū ummait tāḷntiṭin marṟu avarkku
 nanṟari ṇāṇam koṭuttu uṇmai kāṭṭutir nāmum ivvāru
 enṟu aṟiyātavar emperumān okka iccippārē. 77

There are those who people come and stand before you like a stout pillar and bow. You too bestow on them the knowledge about truth of the substances. They have no inclination to propagate the dharma but only wish to equal you. Oh, omniscient Lord you don't know about them. (This poem sarcastically talks about those learned people who feel equal to the Lord in knowledge).

இச்சிநனே புவனத் திருநாயகன் என்று எவர்க்கும்
 நிச்சயமாக உணர்த்துதற்காக நிலா விரித்து
 முச்சக முற்று நிழல் செய முப் புவனேந்திரராம்
 தச்சர் சமைத்துடன் வைத்தனர் நாதன் முச் சத்திரமே
 iccinané puvanat tirunāyakan enṟu evarkkum
 niccayamāka uṇarttutaṟkāka nilāvirittu
 muccaka muṟru nilal ceya muppuvanēntirarām
 taccar camaituṭan vaittanar nātan muccattiramē. 78

In affirmation of Jina as the lord of the three worlds, the celestial chieftains from the three worlds have created the moon like canopy with triple shades. Lord's divine umbrella provides solace to the three worlds.

சத்தியமே ஒன்று சாற்று கின்றேன் சமயங்கள் எல்லாம்
கத்தி அஞ்ஞானமே கவல்கின்றதே கடைச் சாரம் எய்தும்
முத்தியும் ஏகம் முதல்வனும் ஏகம் முதல்வனும் உற்
பத்தியும் நாசமும் ஒன்றும் இல்லாத பரஞ்சுடரே
cattiyamé onru cārṛukinrén camayaṅkaḷ ellām
katti aññānam kavalkinra tékaṭaiccāram eytum
muttiyum ékam mutalvanum ékam mutalvanum ur-
pattiyum nācamum onrum illāta parañcuṭaré.

79

I announce the truth; Mukti the final attainment is one, the soul attains it alone. The omniscient one that has attained it is without beginning and end. Many creeds quarrel and peddle falsehood without knowing this.

சுடர் மண்டலம் சுர துந்துபி தெய்வத் துவனி சிங்கப்
படர்மண்டல அணை பிண்டி வெண்சாமரை பெய் மலரின்
அடர் மண்டல மழை அம்பொன் குடைமும்மை ஆம் அடியோம்
இடர் மண்டலம் கெடுப்பார்க்கு இமையோர் செய்யும் எண் சிறப்பே
cuṭar maṅṭalam curatuntupi teivattuvani ciṅkap
piṭar maṅṭala aṅai piṇṭi veṅcāmarai peymalarin
aṭar maṅṭala maḷai ampon kuṭai mummai ām aṭiyōm
iṭar maṅṭalam keṭupparkku imaiyōr ceyum eṅciṛappé. .

80

Bright glowing aura (prabhavalaya), celestial fanfare (devatuntubi), divine intonation (divyadhvani), lion throne (simhasana), ashoka tree, pristine whitefly whiskers (Chamara), showering flowers (puspavristi) and golden three tier umbrella (chatra). These are the divine embellishments created by heavenly beings with unblinking eyes for our Lord who drives out our sufferings.

சிறப்பின்று இவ்வாழ்வு என்று தேவேந்திரர் தொழும் தீர்த்த நின் சீர்
மறப்பினறியே என்றும் வாழ்த்தப் பெற்றால் மனையான வற்றுக்கு
அறப்பின்றி ஆயிழையாரின்றியே சென்று அடைபவர்க்கு ஓர்
இறப்பின்றியே வெளியாய் நின்ற வீடு எமக்கு என் செய்கவே
ciṛappinru invālvēnu téventirar toḷum tīrtta niṅcīr
marappinriyē enrum vālttappéṛṛāl manaiyānavarṛukku
arappinri āyilaiyārinriyē cenru aṭaipavarkku ör
iṛappinriyē vēliyāy ninra vītu emakku eṅceykavé.

81

Rulers of the celestial beings who worship You, do not consider their birth in the heaven as special. For those who constantly recollect Your qualities and remain away from mundane household with women, that house of liberation is always open.

என்செயலாம் வினைகாள் உமக்கு எங்களை யாம் பிறர்போல்
இன்செய வாயவர் கேள்வரைத் தேவர் என்று ஈண்டு அறமாக்
கொன் செய வேண்டும் குபதர் அல்லோம் குடை மூன்றுடையார்
தன் செய பாதங்கள் கண்டு கொள்ளீர் எம் தலைமிசையே
enceyalām vinaikāḷ umakku eṅkaḷai yām pirar pōl
iṅcey vāyavar kēḷvarait tévarenru iṅṅu aṛamāk
koṅceya véṅṅum kupatar allōm kuṭai mūṅṅruṭaiyār
taṅceya pātāṅkaḷ kaṅṅu koḷḷīr em talaimicaiyé.

82

What harm these karmas can do to us? On our head we hold, the pink feet of the Lord with three canopies and we do not hold any false faith to earn sin. We are not the followers of those who are married to young women and calling themselves divine.

மிசையார் தசை இருள் மேவார் நறைமது விண் பெறினும்
இசையார் கொலை பொய் களவு அறியார் இளம் தோகையர் மாட்டு
அசையார் பொருள் வரைந்து ஐவரைப் பேணுவர் ஐம்புலன் மேல்
நசை ஆறிய பிண்டியார் அடியார் எங்கள் நாயகரே
micaiyār tacai iruḷ mévār naraimatu viṅṅpérinum
icaiyār kolaipoy kaḷavu aṛiyār iḷam tōkaiyar māttu
acaiyār poruḷ varaiṅṅtu aivaraip péṅṅuvar aimpulanméḷ
nacai āriya piṅṅiyār aṭiyār eṅkaḷ nāyakaré.

83

Those directing us (Satsang - congregation), do not eat meat, do not eat in the night, don't take honey or intoxicants. They don't commit violence, lying or thievery: do not have desire for women, have restricted material desires and do not crave sensual pleasures. They are the disciples of Ashoka-Jina and worshippers of the exalted five (panca paramesti).

நாயகத் தேவர்தம் நன் முதல் தேவரை நாண் மலர் வான்
மீயகத்தே வர மேற்கொள்ளும் தேவரை மெய்யடியார்
வாயகத் தேவரும் வண்புகழ்த் தேவரை மாற்றி நெஞ்சே
நீஅகத்து ஏவரை இத்தனை நாளும் நினைத்தனையே
nāyakat tévartam nanmutal tévarai nāṅmalar vān
mīyakat tévara méṛkoḷḷum tévarai meyyaṭiydār
vāyakat tévarum vaṅṅpukaḷt tévarai māṛṛi nēṅcé
nīakattu évarai ittāṅai nāḷum ninaittanaiyé.

84

The heavenly beings hold Jina as their Lord and place fresh lotus in the sky for Him to rise. Truly devoted praise Him profusely. Instead of such a Lord, who were you holding in your heart all these days?

நினைத்தனை யாயினும் வாழ்த்தினை யாயினும் நீயும் நெஞ்சே
 தினைத்துணை நல் அறம் செய்தனை யாயினும் சேர்ந்தவரைப்
 பினைத்தனை வந்தனை செய்ய ஒட்டாப் பிண்டியாற்கு அரிதோ
 உனைத் தனையே ஒக்க இத்தனை நாளில் உயர்த்துகையே
 ninaitanai yāyinum vālttinai yāyinum nīyum néñcé
 tinaitunai nallaṛam ceytanai yāyinum cērntavaraip
 pinaitanai vantanaī ceyya oṭṭāp piṇṭiyārku aritō
 unaitanaiyé okka ittanai nālil uyarttukaiyé.

85

The Lord raises His followers to His level. Even with an iota of meditation, worship and austerities you can be elevated to such a height by Him. (The verse implies that when one rises to the level of the Lord, there is no need for any worship).

கைத்துக் கடிது அடும் காஞ்சிரம் தின்பவன் தீங்கனியைத்
 துய்த்துச் சுவை கண்டபின் விடுமோ கரராய் நரரோடு
 ஒத்துத் திரிபவர்க்கு அன்புசெய்வார் உமது உண்மை கண்டால்
 வைத்துப் பிரிவர்களோ பிண்டி நீழல் எம் மாமணியே
 kaittuk kaṭituaṭum kāñciram tinpavan tīṅkanīyāit
 tuyttuc cuvaikaṇṭa pinviṭumō curarāy nararōṭu
 ottut tiripavarkku aṇpuceyvār umatu uṇmai kaṇṭāl
 vaittup pirivarkaḷō piṇṭi nīlal māmaniyé.

86

Those who ate the poisonous kāñjiram (strychnos nux-vomica) fruit won't let go of a sweet fruit after tasting it. Similarly, those who adore and worship the gods who behave like humans will not leave You; once they behold You, the Lord under the ashoka tree.

மணி ஆபரணமும் மாசில் வெண் தூசும் வம்பார் மலரும்
 அணியாதழகிய அண்ணல் கண்டீர் பெண்ணின் ஆசைவிடாப்
 பிணியார் முடையுடல் பேய் அனையீர் பிறழ் பூங்கரும்பின்
 திணியார் வரிசிலைத் தேம் கணைக் காமனைச் செற்றவரே
 maṇiāparaṇamum mācil veṇṭūcum vampār malarum
 aṇiyātalakiya aṇṇal kaṇṭīr peṇṇin ācaiviṭāp
 piṇiyār muṭaiyuṭal péyanaiyīr piṛal pūṅkarumpin
 tiṇiyār varicilait témkaṇaik kāmaṇaic ceṛṇavaré.

87

You foul meat ghosts, those afflicted by the attachment to pleasures of women; have you really conquered the cupid who wields sugarcane bow? Our Lord wears no ornaments, no pristine white clothes nor fresh flowers; He is the real conqueror of Kama, the cupid.

செற்றது காதிகள் தீர்ப்பது அகாதிகள் திக்கறியப்
 பெற்றது கேவலம் பேசுதல் கேவலம் பெண் முதலாய்ப்
 பற்றது தீர்த்த எம் பாவனை தீர்த்த எம் பாவம் அற்றால்
 அற்றது உன் மேல் துதியாரையும் ஏற்றுதி ஆட் படினே
 cerratu kātikaḥ tīrppatu akātikaḥ tikkariyap
 peṛratu kévalam pécutal kévalam peṇmutalāip
 parṛatu tīrtaem pāvanai tīrtaem pāvam arṛāl
 arṛatuun méltuti yāraiyum éṛṛuti āṭpaṇiné.

88

Jina first abandoned the desire for women and other material objects. He then destroyed ghati karmas. While in the process of shedding aghati karmas, He obtained the knowledge of the three worlds through Kevalajnana and spoke about attaining moksha. Whoever comes to Him, they are raised to His position. He is our object of meditation, once we shed our karmas, our prayers will end.

படினும் படார் தவம் பாத்துண்பதும் இலர் பார்த்திபர் ஈர்ந்து
 அடினும் அடாதன செய்கை அஞ்சார் அடியார் தம் அன்பு
 கெடினும் கெடா அருள் கேவலி போல் அயல் தேவர் நல்கார்
 விடினும் விடார்கள் மித்தாக்கள் கர்த்தாக்கள்கொல் வெவ்வினைக்கே
 paṭinum paṭār tavam pāttuṇpatum ilar pārttipar īrntu
 aṭinum aṭātana ceykai aṅcār aṭiyārtam anpu
 keṭinum keṭā aruḥ kévali pōl ayal tévar nalkār
 viṭinum viṭārkaḥ miṭṭākkaḥ karttākkaḥ kollev viṇaikké.

89

Followers of untruth though impersonate ascetics can't adhere to austerities. Before eating, they won't share food with the deserving. Even under imperial capital punishment they won't stop the killings or other similar reprehensible acts. Unlike Jina who bestows benevolence on the followers even if their devotion abates, they abandon such devotees; these doers of sinful acts.

வினை வரும் ஆறும் அவை வெல்லும் ஆறும் மித்தாச் சமயத்து
 அனைவரும் மாறுகொள நிற்கும் ஆறும் உலகம் எல்லாம்
 நினைவு அரும் ஆறு பொருள் நிற்கும் ஆறும் நிறைந்த நல்நூல்
 புனைவு அரும் ஆறு புகு கடல் போலும் எம் பூரணனே
 viṇaivarum āṛum avaivellum āṛum miṭṭāccamayattu
 anaivarum māṛukoḷa niṛkkum āṛum ulagam ellām
 ninaivuarum āṛu poruḥ niṛkum āṛum niṛainta nannūḷ
 punaivuarum āṛu pukukaṭal pōlum empūraṇané.

90

The ways of karmic flow, the ways to overcome them, the contradictions of false religions, six dravyas that are difficult to perceive; these are the components of true scripture. The accomplished one (Jina) is like an ocean in which rivers merge.

பூரணயால் பதினால் கயிற்று ஒக்கப் புவனமெல்லாம்
நீர்அணை மாருதம் தாங்கியது ஒக்கும் நிவந்த சிங்கப்
பேர்அணையார்க்கு இணையாரும் இல்லா பெரியோர்க்கு விண்ணோர்
பார் அணையா அடிதாங்கச் செந்தாமரை பாரித்தே
pūranaiyāl patināl kayirru ökkap puvanamellām
nīraṇai mārutam tāṅkiyatu okkum nivaṅtaciṅkap
pēraṇaiyārkkku inai yārum illāpperiyōrkkku viṅṅōr
pāraṇai yāaṭi tāṅkāccentāmari pāritte.

91

Our matchless Lord Jina seated on the lion throne; like the humid air atmosphere pervading all the fourteen rajju distance of the world, the celestial deities spread out lotus flowers for our Lord to step on.

பாரிடை ஈரிரு நூற்றைம்பத்து எட்டுப் பத்தாம் பவணத்து
ஓர் எழுகோடி எண்ணொண்பான் இலக்கம் உயர்ந்த கற்பத்து
ஓர் இயல் யோனி தொள் ஏழாயிரச் சின்னம் எண்ண ஒண்ணா
சீரிய வந்தரர் சோதிடத்து ஈசர் நல் சேதியமே
pāriṭai iriru nūrraimpattu ettup pattām pavanattu
ōrelu kōṭi eṅṅonpāṇ illakkam uyarnta kaṛpattu
ōriyal yōni toḷ eḷāyiraccinnam eṅṅaonṇā
cīriya vantarar cōṭiṭattu īcar nalcētiyamé.

92

Naturally formed temples for the Jina are there: in this middle world four hundred and fifty eight; in the ten bavanalokas seven crore and seventy-two lakhs; in the numerous kalpalokas seventy two lakh ninety seven thousand and twenty three and countless in the vyanthara and jyotiska lokas.

சேதியம் முப் புவனத்து இரு கூற்றமும் தீர்த்தர் உள்லிட்டு
எதில் குணத்தார் வணக்கம் ஓர் ஐந்தும் இயற் பெயரோடு
ஆதி எழுத்தும் அருகனும் மவ்வும் ஒன்றாதி ஐந்து ஈறு
ஓதி நினைப்பன் வினைத் துகள் ஓடி ஒளிந்திடவே
cētiyam muppuvanattu iru kūṛṛamum tīrttar ulḷiṭṭu
ēṭil kuṇattār vaṅṅakkam ör aiṅtum iyarpēyaōṭu
āti eḷuttum arukanum mavvum onrāti aiṅtu īru
ōti ninaippan viṅaiṭṭukaḷ ōṭi oḷintiṭavé.

93

Arhat whose temples, natural and constructed, are found in all the three worlds and the five exalted ones (panca parameshti); when one wishes to annihilate the karma particles, he meditates the panca namaskar mantra and upon the composition of first letters of these worthy of worship. (The genesis of OM, maha mantra: a, Arhat; a, Asarira, i.e. Siddha; ā, Acharya; u, Uvajjayaya and m, Muni. i. a+a=ā; ii. ā+ā=ā; iii. ā+u=ō and iv. ö+m =öm)

ஒளி வந்த நீழல் உயர்பிண்டி வேந்தன் ஒருத்தனுமே
விளிவந்து வேண்டும் விபூதிகள் நல்கும் மெய்ப் பொய்யை நம்பிக்
களிவந்து அவாவொடு கைவந்தவா செய்யும் கையர் பின் போய்
இளிவந்து வாழ அருமந்த ஆருயிர்க்கு என் வந்ததே
oḻivanta nīlal uyarpinṭi vēntan oruttanumé
viḻivantu vēṅṭum vipūtikaḷ nalkum meyp poyyai nampik
kaḻivantu avāvoṭu kaivanta vāceyyum kaiyar pinpöy
iḻivantu vāḷa arumanta āruyirkku eṅ vantaté.

94

What is the necessity of going behind the tricksters who act indiscriminately with pride and craving, when in this precious human life all needed benefactions are endowed on those who pray to the Lord who is seated in the shade of bright and tall Ashoka tree.

வந்தன வெள் நரை போயிற்று உவாய் மக்கள் யாக்கை பெற்றும்
நம் தனமா ஒன்று நாடிற்றிலம் பிண்டி நாதனைச் சேர்ந்து
உய்ந்தனம் இன்று பண்டு ஓதனம் தின்று இன்சொலார் தனம் சேர்ந்து
இந்தனமாக நல் சந்தன வேர் பெற்று எரிந்தனமே
vantana vennaṛai pöyirru uvāi makkaḷ yākkai peṛrum
namtana māonru nāṭirilam piṅṭi nātanaic cērntu
uyntanam inru paṅṭu ötānam tiṅru incolār taṅam cērntu
intana mākanal cantana véṛpeṛru erintanamé.

95

Vanishing youth, greying hair, what have we earned as ours even after getting this human body? In the past we have burnt this body that is strong as agarwood by eating ghee soaked rice and by hugging the bosom of sweet tongued woman. Now that we have redeemed ourselves by taking refuge in our Lord of Ashoka tree.

எரிதின்று போதல் இழுப்புண்டு போதலின் நாயொடு பல்
நரி தின்று போதல் அல்லால் மெய் நிலலா நமன் தூதர் வந்தால்
அரிது இன்று போதுதல் எண்ண ஒண்ணாது அதனுக்கு முன்னே
கரி தின்றிடா அரி ஏந்தணையான் அறம் கைக் கொள்மினே
eritinru pōtal iluppuntu pōtalin nāyoṭupal
naritinru pōtal allāl mey nillā naman tūtar vantāl
arituinru pōtutal enna oṇṇātu atanukku munné
karitinriṭā ari éntaṇaiyāṇ aṛam kaikkoḷminé.

96

This body is burnt, destroyed by wheezing disease, eaten by dogs and jackals and is not permanent. When death comes calling, it is not possible to say that you can't come today. Hence, before that happens take the path of the Lord who is seated on the lion throne.

கொண்மூ ஒருபருவம் பொழிந்து ஆங்கு இரு கொட்பினுள் பார்
உள் மூ இருவகைக் காலத்திடை உலகு உய்யக் கொள்ளும்
எண் மூவருமல்லது ஈசரல்லாமை நல் ஈசர் என்று
திண் மூடர்கள் தொழும் தேவர் மெய்க்காட்டித் தெளிவிப்பரே
koṇmū oruparuvam polintu āṅku iru koṭpinulpār
uḷmū iruvakaik kālattiṭai ulaku uyyakkoḷlum
eṇmūvarumallatu īcarallāmai nalīcar eṇru
tiṇmūṭarkaḷ toḷum tévar mey kāṭṭit teḷivipparé.

97

Like the clouds bring timely rains, the twenty four Tirthankaras came to redeem people of this world in the middle time period between utsarpini and avasarpini. Fools who worship others who are not true God will learn the truth by the corrupt practices of such gods.

தெளிக்கும் திருமொழித் திக்குஉடைத் தொல்சக முக்குடைக்கீழ்
அளிக்கும் திருஅருள் ஆழி எம்மான் அடி ஐம்புல நீர்க்
குளிக்கும் திரிவிதக் குற்றத்து மும்மதத்து எம் மனமாம்
களிக்குஞ் சரம் அணைக்கும் பணைத்தாள் இணைக் கந்துகளே
teḷikkum tirumolīṭ tikkuuṭait tolcaka mukkuṭaikkīḷ
aḷikkum tiruaruḷ āḷiemnān aṭi aimpulanīrk
kuḷikkum tirivitaḷ kuṛṛattu mummatattu emmanamām
kaḷikkuñ caram aṇaikkum paṇaittāl iṇaik kantukaḷé.

98

Mind is an elephant that wallows in the pond muddled by five senses and is in a state of frenzy with anger, lust and ignorance. Wearing the four directions, the Arhat seated beneath the tri umbrellas, dispenses knowledge through divine sound (divyadhvani) and redeems this eternal world. Only the wheel of dharma, His divine feet can be the strong leg irons that can arrest this elephant.

கந்தாதிக்கள் என் கசிந்த நெஞ்சாகக் கடி நாறும் பூஞ்
செந்தாது இயை பிண்டியார் திருப்பாதத்துச் சேர்த்தும் இன்சொல்
அந்நாதியை அணி மாமலராக அணிந்து அடியேன்
முந்தாதி வல்வினை வெல்வன் எல்லாரினும் முந்துறவே
kantātikaḷ en kacinta neñcākak kaṭinarum pūñ
centātu iyai piṇṭiyār tiruppātattuc cērttum incol
antātiyai aṇi māmalarāka aṇintu aṭiyēn
muntāti valvinai velvan ellāriṇum munturavé.

99

With a heart similar to a mellifluous tempo this pleasing ‘Anthati’ (a type of anadiplosis) is offered at the divine feet of the Lord seated below the Ashoka tree with red blooms.

Hence, I will be ahead of many in destroying the past karmas.

முந்திய பேரன் பின் மூவுலகு ஏத்த முனி இந்திரரோடு
எந்தை பிரான் அங்கு எழுந்தருளும் பொழுது ஏற அங்கோர்
தந்தி பொறாது என்றும் வாசி பொறாது என்றும் தாழ்வுடையேன்
புந்தி பொறாது என்றும் தேவர் பொன் தாமரைப் பூக்கொண்டதே
muntiya péranpin mūvulaku éttā muni intirarōṭu
entai pirān aṅku eluntarulum polutu éra aṅkōr
tanti porātu enṟum vāci porātu enṟum tālvuṭaiyēn
punti porātu enṟum tévar pon tāmaraiṭ pūkkkoṇṭatē.

100

With the three worlds worshipping with devotion, when He travels surrounded by the chieftains of celestial beings; neither elephant, horse nor my mind became the mount as they would not remain still. Hence, the celestials placed the golden lotus for Him to ride.

About author and purpose of writing.

பூக் கொண்டு நாளும் புனிதன் திருவறம் போற்றி நின்று
நாக் கொண்ட செஞ்சொல் அவிரோதி நாதன் நவின்ற மெய்ந்நூல்
பாக் கொண்டு நாளும் பணிந்தும் நினைந்தும் படிக்க வல்லார்
தீக் கொண்ட வல்வினை சேரார் சிவகதி சேர்குவரே
pūkkkoṇṭu nālum punitan tiruvaṟam pōṟṟi niṇṟu
nākkkoṇṭa ceñcol avirōti nātan navinṟa meynnūl
pākkkoṇṭu nālum paṇintum ninaintum paṭikkavallār
tīkkoṇṭa valvinai cērār civakati cērkuvaré.

Those who offer every day, floral worship to Jinadharmā and recite Avirodhi Nathar’s text of samyaktva with devotion and mindfulness, they will not land in loathsome births but will attain salvation.

சிந்தா குலம் இல்லைத் தீவினை போம் செய்ய தாமரையாய்
வந்து ஆதரிக்கும் மட நெஞ்சமே மறவாதிருக்கக்
கொந்தார் அலங்கல் குடையொரு மூன்றுடையான் குணத்தை
அந்தாதி ஆக அவிரோதி ஓதிய ஆகமமே
cintā kulam illait tīvinai pōmceyya tāmaraiyāy
vantu ātarikkum maṭaneñcamé maṟavātirukkak

*kontār alaṅkaḷ kuṭaiyōru mūnruṭaiyān kuṇattai
antāiyāka avirōti ōtiya ākamamé.*

No mental agonies, harmful karmas are gone, and succour comes on a red lotus flower for those who remember Avirodhi Anthati written on the venerable qualities of the Lord whose abode has bunched flower garlands and tri parasol.

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Chapter 4

Jain Principles in Tirunuranthathi

Jain Principles – Brief Overview

The age of Jainism dates back to pre-Vedic period. There are references to Jain Tirthankaras, Sramanas, Arhats and their principles in Rig veda, Yajur veda and puranas. Manusmriti also refers to the first Tirthankara Risabadeva. Mohenjadaró and Harappan seals contain symbols relating to Jainism.

Jains worship Risabadeva as the first Tirthankara of the present period followed by twenty three Tirthankaras in this time cycle. Tirthankara is also called as Jina, one who has conquered all enemies such as anger, greed, lust, etc. and has destroyed all karmas. He is a ford maker, ie. remover of all obstacles on the way to salvation. Tirthankaras preached what they themselves followed and that too only after they obtained omniscience. Their preaching contained metaphysics, ethical doctrines, karma theory, cosmology, etc. Jain metaphysics emphasises that the universe is comprised of jiva (living) and ajiva (non-living), that every living being has the potential for getting liberated. It explains the processes of karma bondage and shedding of karma. TA

though considered as a bhakti literature, it contains numerous references to the jain metaphysical and doctrinal principles.

Jain metaphysics and doctrinal principles are vast, and many volumes have been written on the subject by many acharyas of the past and present day scholars. While the categorisation of such principles is done based on Tattvarta Sutra (seven tattvas) or on Samayasara (nine padarthas), this study ventures on a different way of listing of the Jain doctrines expressed in TA due to the fact that TA is a bhakti literature and doctrinal exposition is not exhaustive. However, it is possible to list the Jain principles found in TA in a logical sequence based on the transition of a mundane soul to an enlightened one in the following order:

Metaphysics

1. Karma – from time immemorial Jiva is associated with karma.
2. Indriya / Indriya viscaya – owing to delusion, Jiva believes that it is body and indulges in senses to bind more karma.
3. Four gatis – to experience the fruits of karma, Jiva takes birth in four gatis repeatedly and gets caught in the web of transmigration.
4. Mithyatva – even after experiencing innumerable pains and sufferings, Jiva continues to wander in samsara due to wrong belief.
5. Ratnatraya – with samyagdarsan (right faith), if one acquires samyakjnana (right knowledge) and (right conduct) samyakcaritra, he will be relieved from karma.
6. Seven tattvas – belief in seven tattvas is samyagdarsan.
7. Samyakjnana – Agamas are the source of jain tattvas and knowledge that consolidates samyakjnana.
8. Anupreksha – it is an import and vital part of right conduct which ensures contemplation on the state of mundane life.
9. Sukladhyana - pure meditation, is an important tool for annihilation of karma and attaining liberation.
10. Kevalajnana – by sukladhyana gathi karmas are destroyed and Kevalajnana manifests.

11. Liberation – the ultimate goal of the soul

Ethics

1. Sravakacar – for householders and Muniacar – for renunciates.

Doctrine of Karma

The doctrine of Karma is a significant contribution by Jains to the world. Doctrine of karma developed by Jains is based on realistic approach. In the mundane life, the living beings have been attached to non-living karmic matter from time immemorial. Attachment and aversion are the two causes of bondage. Attachment is of two kinds, deceit and greed. Aversion is also of two kinds, anger and pride, hence anger, pride, deceit and greed are the four causes of karmic bondage. These four are known as 'kashay'. Bondage of karma is the reason for transmigration, pain, sufferings and illusionary pleasures. Karma, according to Jainism is material in nature. It is considered as subtle sub-atomic particle, invisible matter, spread in the entire universe. It has the property of attaching to the soul when the soul takes to the mundane activities propelled by the psycho-spiritual conditioning and causes contamination of soul's pure qualities and empowerment. Lord Mahavira explained to Gauthama about karmic bondage thus, "O Gautama, just as the sprout has a seed for its hetu, as there is a hetu for happiness and misery; since it is a karya. That hetu is the karma"¹⁸.

Inflow of Karmic matter results from the action of physical, mental and verbal activities (yoga). This inflow of karmic matter occurs at all times; thus, the soul gets associated with karma which affects its inherent capacity for self-realisation. As a result, the soul remains in bondage of karma, gets caught in the web of transmigration.

After countless lives, when the soul is released from the bondage by its own efforts in the right direction, it attains its true natural state of perfection and gets liberated. Liberation is the ultimate goal of human life.

TA's mangalacaran praises Sri Neminath as the destroyer of the enemy (karma) of the soul (maṛamé muninṭu...). Neminath is the twenty-second Tirthankara, first cousin of Sri Krishna Vasudev. Like Neminath, not only Tirthankaras but all Arhats destroy their inner enemies, viz. the bhava karma (passions) and dravya karma (subtle karmic

matter) and reach the level of Godhood. Jainism says that every soul is potentially divine and whenever, wherever one realises this divine nature, can rise to the ultimate state of Arhat-hood and Siddha-hood.

Ghati and Aghati Karma

The mentioning of karma principle in AA's TA is found in many of its verses, as can be seen from the list below.

In verse 3, AA describes Tirthankara as the enemy of karma prakriti, ie. destroyer of eight karmas (.....pakaṭip pakaivā...). Pakaṭi is the Tamil version of prakriti. Acharya Kunda Kunda¹⁹, in his Samayasara states, "the pure soul is beyond birth and death, yet because of the operation of the karmic prakriti it is said to take birth and die. Similarly, karmic prakriti as conditioned by the self appears and disappears". AA mentions that he had taken refuge under Tirthankara's lotus feet fearing the karma. Diving deep into the definition of karmic prakriti in Jain agamas, it is very inspiring that AA had captured the essence of such agamic knowledge in his devotional composition. There are four types of karmic bondage, viz. 1. prakriti (nature), 2. stiti (duration), 3. anubhaga (intensity of fruition) and 4. pradesa (quantity of karmic particles. Further prakriti bondage is bondage of eight kinds of karmas such as, 1. jnanavarna (knowledge obscuring), 2. darsanavarna (perception obscuring), 3. vedaniya (pain and pleasure producing), 4. mohaniya (deluding), 5. ayush (life span determining), 6. nama (body determining, 7. gotra (status determining) and 8. antaraya (hindrance producing). These are mula prakritis. There are sub-types of karmas for each of these eight karmas totalling one hundred and forty eight. These eight karmas are classified into ghati (obscuring) and aghati (non-obscuring) karma. Jnanavarna, darsanavarna, mohaniya and antaraya karma are the four ghati karmas. Owing to the instrumental cause of four ghati karmas, the intrinsic nature of soul is obscured. The four kinds of aghati karmas are vedaniya, ayu, nama and gotra. These aghati karmas are the instrumental cause for the soul to come in contact with external things and leads to happiness or misery, formation of life time (ayu), physique, gati and status. Ancient acharyas have illustrated the concept of prakriti bandha through the example of "modaka", a sweet dish. The modaka is made up of different ingredients, has different potency such as curing gastric trouble, bile or

cough. Similarly, some karmic atoms obscure the knowledge, others delude the vision whilst some others produce pleasure and pain, etc. This is called prakriti bandha.²⁰

TA-19, gives an account of Tirthankara destroying karma the enemy, with his white sabre (sukladhyana). (...tīvinai tevvenumpér maṅka aṅṛō veḷḷai vāḷkoṅṭa vīranai vāltuvaté.). The external austerities are the tools to overcome the senses and help in consolidating self-control and result in purging of karmic matter from soul. The practice of internal austerities, viz. expiation of sins (prayascitta), humility (vinaya), service to the guru (vaiyavriya), study of scriptures (svadhyaya), abandoning attachment for body (vyutsarga) and meditation (dhyana) are the tools in contemplation and meditation. While the practice of external austerities leads to a life of detachment and purification of the soul, the internal austerities bring about total destruction of four destructive karmas. In the scheme of internal austerities, dhyana occupies the highest place of importance²¹.

TA-27, (tūṅṭutiṅ tēruṛḷaṛavāli koṅṭe veṅṛa antaṅaṅé...), AA talks about karma from two perspectives. First he describes the repeated births in four gatis due to karma and then about Tirthankara conquering the karmas with his dharma chakra. Karma is the cause of rebirth, attachment and aversion are the cause of karma bondage. Psychic karma produces material karma and material karma gives rise to psychic karma. Uncontrolled anger, pride, deceit, greed and all such other passions nourishes the roots of rebirth. The cycle of birth and death cannot be broken without the destruction of karma. Karma and rebirth are closely associated with each other. Only when the chain of birth and death is broken, self-realisation and freedom from miseries is achieved, ie. emancipation is attained through the complete destruction of karma²².

TA-46, (...iru nālvinaiyum ceṛṛavarkku...), AA pays obeisance to those who have annihilated eight karmas (siddhas). Only after all four ghati karmas and four aghati karmas are destroyed, a soul attains liberation and reaches Siddhasila.

TA-66, (... avviruvinaikké). In this verse AA states that he will not be party to acts of mityadristi that invite the eight karmas. It is stated in jain Upanga agama Prajnapana that, the intense rise of knowledge obscuring karma gives intense rise of

perception obscuring karma. The rise of perception obscuring karma gives rise to intense darsana moha (faith deluding) and this intense rise of darsana moha gives rise to mityatva (perverted faith). The rise of mityatva causes eight kinds of karmic bondage to the soul²³. Therefore, AA says that he will not be party to acts of mityadristi that binds eight karmas.

TA-75, (...vinai mācu utippār ...); while mentioning the merits of a nirgrantha muni, AA writes that they shed karmic dirt by observing many vows and austerities. The severity of such observances by Jain renunciates is renowned. Adherence to five maha vratas (non-violence, truth, non-stealing, celibacy and non-attachment), three restraints of mind, speech and action, five samiti (limits in movement, speech, accepting food, handling of articles and careful disposal of excreta), forbearance of afflictions (upasarga and parisaha) and fasting to shed nokarma the body mass are major observance of Jain munis. It is noteworthy to state that Jainism elevates such renunciates among the five worthy-of-worship.

TA-76, AA exhorts the worldly people to abide by Bhagawan, the conqueror of karmas and his path otherwise suffering due to karmas is certain, (. vinait tevviraṇṭāl .. irunālvintīr ...). Here one should understand that karmas include both bhava karma and dravya karma, ie. psychic passions and the foreign karmic matter attached to the soul.

In verse 88 of TA, (... ceṇṇatu kātikaḷ tīrppatu akātikaḷ ...) it is mentioned that Jina has annihilated ghati karmas and attained Kevalajnana. The poet continues that the Lord will further shed the aghati karmas.

Omniscience (Kevalajnana) is attained on the destruction of deluding karmas (mohaniya), and thereafter on the destruction of knowledge and perception covering karmas and obstructive (jnanavarna, darsanavarna and antaraya) karmas²⁴. Prior to the attainment of moksa the origination of Kevalajnana (all-comprehending jnana, all-comprehending darsana) has been deemed indispensable in the Jainism. When as a result of an annihilation of the obstructing karmas the natural consciousness becomes free of concealment then an all comprehending cognition makes its appearance. Of the four ghati karmas moha alone is annihilated first and then within a period of antarmuhurta

(48 minutes) the remaining three, viz. jnanavarna, darsnavarna and antaraya are annihilated as well. Moha being the most powerful of all karmas it is only after its annihilation, destruction of the remaining karmas becomes possible.

There are two types of ghati karmas, viz. sarvaghati and desaghati²⁵. Kevalajnana is never possible when karma covering it operates. While the other types of knowledge are possible even when there is rise of karmas covering them. Therefore, kevalajnnavarna karma (pure and perfect knowledge obscuring karma) is regarded as sarvaghati (completely obscuring) karma. Similarly, in the case of darsnavarna karma (pure and perfect intuition covering), kevala darsnavarna karma is sarvaghati. The five sleeps, viz. nidra (sleep), nidra nidra (deep sleep), pracala (drowsy), pracala (heavy drowsiness) and styangriddhi (somniaambulism) are also sarvaghati in the sense that they cover the perception of things not the perception itself. Twelve passions, viz.

anger: anathanubandhi, apratyakhyana, pratyakhyana and samjvalana

pride : anathanubandhi, apratyakhyana, pratyakhyana and samjvalana

deceit: anathanubandhi, apratyakhyani, pratyakhyani and samjvalana

these three types of passions viz. krodh, mana and maya (anger, pride and deceit) completely obscure respectively samyaktva, desa vrata caritra and sarva vrat acaritra. Mithyatva (wrong belief) and samyakmithyatva (right and wrong mixed) are also sarvaghati. Thus, there are twenty-one sarvaghati (all destructing karma).

Desaghati (partially obscuring) karmas are twenty-five, viz. four types of jnanavarna karma, viz. mati, sruta, avadhi and manahparya; three types of darsnavarna karma, viz. chaksu, achaksu and avadhi; lobha - anathanubandhi, aprathyakani, prathyakani and sanjvalana; nine nokashaya, viz. hasya, rati, arati, shoka, bhaya, jugupsa, sriveda, purushaveda, napunsaka and five antaraya karmas (dana, laba, bhoga, upabhoga and virya).

Punya and Papa Karma

TA-6, (puṇṇiyamāna cempon taḷai pōl pollāvinaiyāl paṇṇiya para irupput taḷai pariṇtu ...). AA refers puṇya karma as golden shackles and pāpa karma as iron fetters. A shackle made of gold is as good as one made of iron for the purpose of chaining a man. Whether good deeds (punya karma) or bad deeds (papa karma), both equally

binds the soul²⁶. The distinction between good karma and bad karma is meaningless since the effects of both are identical. While punya karma may lead one to the pleasures of heaven and the papa karma may lead one to the miseries of hell, the life of a celestial being and a naraga are merely the branches of samsara. The ultimate ideal setup transcends both good and evil and is beyond samsara. Hence whatever leads to samsara is undesirable.

Dravya karma and Bhava karma

TA-90, (vinaivarum āṛum avaivellum āṛum ...) refers to the nature of flow of karma and the ways to destroy them. In this verse, AA mentions about dravya (physical) and bhava (psychic) karma. The impure state and psycho-passions like attachment, etc. cause the bondage of fresh material karmas (dravyakarma), and the material-karmas bound with the soul become instrumental for further bondage of bhava karma, thus goes the chain of bondage.

Overcoming karma

For overcoming karma, AA directs the followers to obey the Jina, acquire right knowledge and follow the true path of Jinadharmā. In verse 12 of TA, AA prays for the destruction of karma bound in his earlier births. (munnai en valvinai pōkki ...). TA-26, (...paṭarār vinaittol iruḷpōy ...) to drive away AA's grief of past karmas, I shall kindle the divine teachings of the Lord with the finger of right knowledge. TA-82, (...enceyalām vinaikāl umakku ...). Emphasis is being made that karmas do not affect those who tread in the path of jina dharmā unlike those who follow false deities.

Indriya and Indriya Visay (Senses and sensual pleasures)

All the indriyas are used only externally. All five sense organs are material and can grasp only material things. Because of this nature of sense organs, soul nourishes attachment and hatred towards material objects thereby attracts karma and suffers in the cycles of transmigration. Jainism classifies jiva in different ways, viz. bonded (samsari) or liberated (Siddhas), trasa or stavar, jati, etc. and also in terms of number of indriya (senses). Each of these senses function like an "Indra", a lord of its own. Hence the senses are known as indriya. They are of two types, bhavendriya and dravyendriya.

Dravyendriya is made up of physical particles, the indriya of the form of a transitory spiritual state is the bhavendriya type. Dravyendriya is of two folds, nirvriti (external) and upakaran (internal). Bhavendriya is also of two folds, viz. labdhi (power to see, hear, feel, etc.) and upayoga (actual capacity to understand). In the presence of labdhi, the soul makes use of physical senses to gain knowledge. Arhat Bhagwan is also called Jitendra, one who has conquered the indriyas. Thiruvalluvar in Thirukkural states that, “those who tread the faultless path of righteousness, ordained by the Lord who conquered the five senses, will forever be in happiness”. The five sense organs are the means of contact with environment and the environment influences the individual personality through these five sense organs. These are the doors of opening into self. Jiva communicates with worldly objects through the five indriyas and gets attached with them.²⁷ Sense organs and sense perceptions divert the attention of jiva to a world other than self. Time and again jain acharyas have spoken about the hazardous nature of senses and sensual pleasures. To quote Uttaradhyayana Sutra²⁸, “The fruits of poisonous tree (kimpakapala) are very attractive and tasty while eating but in consequence it ends the life of those who eat it. In the same way they enjoyments of five senses are destructive in consequence.

AA also wrote extensively on the dangers of indriya and indriya visayas in TA. In verse 5, (...intiyankaḷ ennum marulötu ulalum manattu ennai...) it is pointed out that Bhagawan has salvaged AA’s mind that drifted aimlessly swayed by senses.

In verse 13, (...ciṛu muḷḷimoykkum aṛupatham āmena aimpulan mélviluntu āvataṅkaṭku ...) AA admonishes that the foolish ones, like the six legged insects swarming over the mulli flower, tumbling over the five senses.

A similar narration of indriya visay can be found in Paramartha Prakasha. Attracted by color, moth falls into the flame of the lamp. The deer driven by melodious words are killed by penetration of hunter’s arrow. Large male elephants sexually attracted by the female decoy elephants of the trappers get captured. The buzzing black flies enticed by the fragrance of the lotus gets locked in it. The fish greedy of taste gets

pierced by the fisherman's nail. All suffer from extreme pain and end their lives²⁹. The message is that, temptation, desire, attraction, etc. leads to untold sufferings.

TA-17, (...evanceykinrāi ĩntiyam conna vāceyyum ennéñamé ...) AA expresses his sorrow, that people's mind goes after senses and indulges in wasteful activities which are not beneficial to the soul. TA-38, (...pullara mévuvar pökattin méluḷḷa mōkattiné ...). AA ridicules as fools, those who by their addiction to the sensory pleasures fall into sinful path. TA-58, (...aim porippanri yōṭu aimpulankaḷum pukku aliyāmal..) AA compares the mind with elephant and the senses with pigs. He prays to Jina Bhagawan to grant him protection to hold his mind. TA- 64, while describing his past births in despicable places due to his following of false deities, AA condemns such deities as those who indulge in sensual pleasures. (...aim pulamṭōy poriyuṭaip poyttévarkaḷ ...)

Gati (Four types of existence)

Due to ignorance, soul identifies itself with body and senses, mistakes worldly pleasures as real happiness. Enjoyment of sound, shape, taste, smell and touch are the causes of attachment, aversion and false faith. These behaviours of the jiva binds it with karma leading to cycles of birth and death. Soul travels to any of the four states of gati depending on its karma. The soul transmigrates to deva (celestial), manushya (human), naraki (hell being) and triyanch (animal, plant and micro-organism) to experience the fruits of the karma it is bound with. The four gatis have four corresponding realms in jain universe. As per Jainism, universe is eternal. It has three divisions, viz. urdhva loka (upper world), madya loka (middle world) and adho loka (lower world). Upper loka is inhabited by devas (celestials). Madya loka is inhabited by jyotiska devas at 700 to 900 yojanas above earth; humans, animals, birds, plants live on the surface of the earth; vyanthara devas reside in the forests, islands, oceans, etc. and bhavanavasi devas reside in the upper part of the lower world. Adho loka consists of seven hells. The causes of birth in four-fold existences mentioned in the Thananga Sutra are as follows³⁰:

(I) The following activities cause birth in infernal (hellish) existences:-

1. Indulging in sinful activities on a large scale like setting up mega mining projects, cutting down of forests, etc.

2. Acquiring unmeasured wealth and riches.
 3. Slaughtering of animals.
 4. Consuming meat and other intoxicating drugs.
- (II) Birth in animal and plant kingdom is caused by the following activities:-
1. Practising deceit.
 2. By cheating others.
 3. By spelling untruth.
 4. By not weighing correctly.
- (III) The following reasons cause birth as human:-
1. By being simple and gentle by nature.
 2. By being humble by nature.
 3. By being compassionate.
 4. By not being jealous and envious.
- (IV) Birth in celestial kingdom is caused by the following reasons:-
1. By practising self-restraint passionately.
 2. By practising the vows of a laity.
 3. By taking to austerities ignorantly.
 4. By involuntary annihilation of karmas.

In TA, we find AA describing the privileges of the Indras and Devas to be in the proximity of the Jina and to offer Bhagawan their services. He also points out that mundane jivas have been transmigrating in countless times in the eighty four lakh yonis repeatedly. He also cautions about the torturous life in the hell.

At the very start itself he mentions about deva gati. TA-1, (...pūkkonṭu ponnulakam koṭuppānaip ...), wherein it is stressed that by the offering of flowers to Jina, the devoted get the boon of heavenly abode. Devotion begets punya karma which leads to deva gati. In true sense, the Ratnatraya are the flowers to be offered in obeisance to the Jina. Renunciates offer only their abidance to his teachings by strict adherence to Samyagdarsana, Samyakjnana and Samyakcaritra. However, for lay followers and householders, bhakti and puja towards the true God, Arhat is also part of daily essential spiritual activities.

TA-10, (...āyirak kaṇ amaréntiraṅkum ...). Here AA praises Jina as one who dispenses dharma to faithful followers, devas and thousand eyed Amarendra. Amarendra, the chieftain of the celestials, at the time of Janmabishek ceremony of the Lord created thousand eyes on him to express his supreme devotion and happiness. And as Amarendra is in his penultimate birth (eka-bhava-avatari), Lord bestowed His divine preaching about six dravyas, hitherto un-heard (kéḷā mutarporu!) to him also.

TA-11, (...kāvalanaik kavippār vaḷaippār muḷaippārkaḷaip pōl mūvulakattuḷḷa nālvakait tévarum munnuvaré. ...). The moment Bhagwan attains omniscience, celestial beings from all the three worlds, come ahead of Indra. They reach from above, from below and from the sides to serve the Lord. Bhavanavasi deva reside above hell. Vyantara deva reside in the forests, islands and oceans of the middle world. Jyotiska deva also reside in the middle world orbiting around Meru parvat. Vyamanika deva's abode is in the upper world. AA refers to celestial beings coming from all the three worlds in different directions.

TA-27, (...téruruḷ pōlac culanṛutol yōnikaṭké ...), AA states that jivas are born in same birth places (yoni) repeatedly like a rolling giant wheel of temple car. Jainism states that there are 84 lakh yonis in which the soul has a probability of being born³¹.

TA-34 (... niraiyam pukānan neṛipaṇittu ...). AA expresses his relief by stating that he is saved from entering hell as he had adopted right conduct. A person with right conduct will not indulge even in minute form (sewing needle point size) of violence. Hence, he will not land in hellish birth.

TA-38, (...accuta nāyakantan nallaṛa mévi in nāṛkati nīkkilar ...) states that those who abide by everlasting jina dharma, break the four swirls of birth and death, ie. the path of Ratnatraya stops transmigrations.

TA-42, (.. kollā vatattu eṅkaḷ koṛṛavan kūṛiya naṛṛavatté nillār nirayattu niṛpān..), It is said, those who are destined to reside in hell, fail to follow the right path of the Lord who preached ahimsa.

TA-47, (... mārā manañkoṇṭu élām narakam aṭaipavaré...) This verse describes the pain and sufferings of hellish beings and the reasons, viz. cruelty, no knowledge of true dharma, etc. for landing in the hell.

It may be noted that Sutrakritanga gives an account of the people who will be born in hell. Those evil doers who have here forfeited their souls' (happiness) for the sake of small (pleasures) and have been born in the lowest births during hundreds of thousands of 'former years', will stay in this (hell). Their punishment will be adequate to their deeds³².

TA- 64, (malantöy vayiṛum ulakoru münṛum kavartarum aim pulamṭöy ...) AA states in this verse that following false deities he has wandered and suffered in all the four gatis, viz. human, hellish, animal and celestial; taking birth in all the three worlds. Having reached the lotus feet of Jina, he asks for refuge. Jainism views all the forms of life as punishment for the souls that have taken birth in such gatis, be it hellish or celestial. As against the popular belief of heaven as a place for enjoyment, jain literature such as Chahdhala describes the sufferings of beings in all the four gatis. The sufferings of animals (tiriyançh) is described in Chahdhala; "sometimes being itself a weak animal it was eaten by strong ones. It suffered many troubles such as boring (in the nose), cutting (of tail), hunger, thirst, carrying heavy load, cold, heat, being bound up, being killed, pains which cannot be described by millions of tongues.³³" The sufferings in naraka gati is explained in Chahdhala; "The agony from touch of the earth there, is more severe than that of a thousand scorpion bites. There flows a stream of blood and pus abounding in a multitude of worms and scalding to the body. The trees there are like silk-cotton trees with leaves which cut the body like a sword. The heat and cold there are so severe that a mass of iron like Mount Meru would melt or pulverize. Instigated by extremely wicked Asuras, the hellish beings mince each other's bodies small. Their thirst would not be quenched by the waters of an ocean, but not a drop is available there. The severity of the appetite there, would not be satisfied even by the grains of the three worlds, but not a grain is available. Such agonies were suffered for oceans of time"³⁴. The birth in human life entails sufferings such as, "It remained in the mother's womb for nine months and had to bear the pangs due to a contraction of limbs.

At the time of birth, the anguish was such that words fail to express it. During infancy it had not wisdom, during youth it was attached to young woman. Old age is akin to semi-death; and one dare not look at his own face”³⁵. The three deva gatis, viz. Residential (bhavanavasi), Steller (jyotishka) and Peripatetic (vyanthara) have their woes which are explained as well in Chahdhala. “There (heaven) it (soul) suffers from the devastating fire of sense-desires and is afflicted with lamentations on approach of death. Even if it became a heavenly celestial, it was unhappy, for want of right-belief”³⁶.

TA-69, (...anantam uyirkaṭku enṛu eṇṇuvané ...). In this verse AA introspects about his countless past lives. He wonders that he has been father and mother for other jivas and in turn they have been his mother and father. Such thoughts about the past lives in various gatis and relationships with other jivas in those past lives is also contemplation on sansar.

TA-81, (...ciṛappinṛu ivvāḷvenṛu tévéntirar toḷum tīrta ...), states that Devendras do not consider their birth in the heaven as special though they enjoy luxurious life since they cannot observe external, internal or any other austerities. Laukantika devas are mentioned as such because they are at the end of transmigration. They will be born next as human in the karma bhumi and attain liberation, as liberation is possible only in this terrestrial world of human effort³⁷. Infinite number of souls migrate in the four gatis (existence) owing to their karma. If they follow the path of Jina they can liberate themselves. This essence is found in AA’s TA.

Mithyatva, Mudatha (Wrong Belief and Superstitions)

Wrong belief is the foremost cause for bondage. Tattvarthasutra, Ch.8 -1, states “mithyadarsanaviratiparamadakasayayoga bandhahetavah”. Mithyatva means wrong attitude, ignoble activity, and lack of belief in the reality (tattvas) expounded by the Jinas. On the rise of darshana mohaniya karma, the individual turns away from the path revealed by the omniscient, becomes indifferent to the faith in the true nature of reality and is incapable of discriminating what is beneficial to him and what is not. An attitude so produced is a perverse attitude (mithyatva)³⁸. Such a perverted person has interest and faith in the ways of ignorant and unenlightened people. In other words, instead of

having faith in the Arihants, great spiritual heads, and jina dharma, those with mithyatva believe in a false spiritual head and false dharma. Mithyatva is of two types, viz. agrahita and grahita. The former is the ingrained false belief about self and external matters that is a unilateral belief without discretion and continuing with the soul through countless past lives. It is manifested even in ekendriya jivas. The later, grahita mithyatva is acquired through pseudo-intellectual inquiry and through teachings by others. AA condemns mithyātva in many verses in TA.

TA-2, (...koṅṭal kaṅṭīr koṭai kunṛu kaṅṭīr puyam eṅṛu koṅṭé toṅṭar kaṅṭārai elām tutiyā vaṅṅam ...) chides false believers as beggars who praise false deities for getting worldly possessions and states that true believers of Jina abstain from such acts.

TA-13, (...perumai arumai poymmai teṛuvatu nātanaic cintippatu..) AA states that one who extinguishes false belief and meditates upon Bhagwan, begets the prize of ruling the three worlds. Mithyatva leads the jiva into transmigration. Mithyatva is further classified into five types, ekanta, vipariya, vinaya, samshaya and ajnana. Ekanta mithyatva: It is one sided view, taking only one aspect of a many sided thing. ex. Man is mortal and immoral, as from the point of view of body and soul respectively. Taking only one of these aspects is ekanta. Vipariya mithyatva: Perverse attitude. For example, view that animal sacrifice leads to heaven. Vinaya mithyatva: Out of veneration, taking all religions and gods to be equally worthy of pursuit. Samshaya mithyatva: Doubt. Scepticism, hesitation. Doubting whether ratnatraya leads to liberation or not. Ajnana mithyatva: Wrong belief caused by ignorance. Indiscrimination of good and bad. This is caused by nisarga, ie. in-born and adhigama, ie. through preaching of others.

By “poymai”, ie.falsehood, AA refers to pseudo ascetics. Verse 16, (...öñkulakai arittum avam ceyvaré.) describes disgraceful behaviour of false monks and compares them to mithyadristi ascetics who adorn clothes, ornaments and claim that a divine entity creates, sustains and destroys the world.

Verse 24 (...cirattiraḷ nāñkuilan eñkal paṅṅavané.), exhorts discarding of devamudata. Here Brahma is depicted with four heads, Vishnu is depicted with weapons of war. Tripuranthaka Shiva used magical bow and arrow to destroy at once the three

palaces of the asuras Vidyumali, Tharakakshan and Kamalakshan. Gauthama Buddha propounded the principle of Maya. Arhat is a supreme human (parama audharika) form and He has no need for un-natural forms. As an exponent of ahimsa, He has no need for weapons.

In verse 25, AA disputes Vedic claim of God is sky, air, fire, ocean covered earth and rest of all things. He ascribes those who hold such belief to be in stupor. (... kalikaḷaip pōl viṇṇavan kāṛṛavan ventī avan viri nīr potinta maṇṇavan maṛṛu ellām avané ennm māniṭaré.). He also mentions that such people have not heard about Jina the Kevali Bhagawan who sees all the three worlds at all the three times simultaneously.

In verse 32, (...iruntānum ninṛarkaḷaip pōl taram taram alla enṛo aruḷ ceyvatu ..). Other deities bestow boons with discrimination on those who bow to them. However, for those who worship Arugan with folded hands reaching heaven is easy. Discriminating people as deserving and undeserving for blessing is not divine but human in nature. Here AA speaks about devamudhata.

Verse 33, (...pōlip poruḷuṭaip punneṛi yāmap pulikiṭakkum kālic ciṛuneṛi pōyckaḷi vīrkaḷiyāvaḷatta ...) peddlers of fallacious belief, false deities are like a tiger preying on cattle passing through a narrow path.

Those who preach false principles are in the disguise of true saints. AA compares them with a tiger which hides until the prey comes close to it. He also states that followers of such people land in miserable transmigration.

Verse 53, (...moḷittén iyampumum mūṭarcol ...) AA laments that by listening to the sugar coated words of three types of heretics he had wasted his precious human birth.

Human mind is obscured with three kinds of superstitious belief. Belief in false god (devamudhata), false belief in the holiness (lokamudhata) and belief in and respect for dubious ascetics (pākandimudhata). Devamudhata is worshipping with desire to obtain favour, of deities whose minds are full of personal likes and dislikes³⁹. Bathing in (the so called sacred) rivers and oceans, settings up heaps of sand and stones (as

objects of worship), immolating oneself by falling from the precipice or by being burnt up in fire (as in sati) are some of the lokamudhatas (follies)⁴⁰. Pakandimudhata (gurumudhata) consists of worshipping of false ascetics revolving in the wheel of samsāra, who have neither renounced worldly goods, nor occupation nor himsa⁴¹. Those who serve the kudev, kuguru and kudharma have darsanamohaniya karma taken deep root in them.

In verse 66, AA explicitly declares his fight against mudhata. (piṇaṅkōm evaroṭumenkaṭavōm av iruvinaikké); we wage no war on other religionists, neither we abandon our faith in the Jina nor we praise even in our mind the false deities with godly names. Neither we bow at their temples nor we mingle with their worshippers. Thus, we have no cause to acquire the two (ghati and aghati) karmas.

In verse 76, AA cautions that unless one finds refuge at Jina's lotus feet, others who seek divinity elsewhere are sure to suffer due to two karma enemies, ghatiya and aghatiya, (teyvatam véronṇu tétukinṇīr vinait tevviraṇṭāl naivatu allātu...).

In verse 97, (... īcarallāmai nalīcar enṇu tiṇmūṭarkaḷ toḷum tévar mey kāṭṭit teḷivipparé.). AA declares that fools who worship others who are not God will learn the truth by the corrupt practices of such gods.

Ratnatraya - (Right Faith, Right Knowledge and Right Conduct)

Karma covers and destroys the true qualities of the soul such as infinite knowledge, infinite perception, infinite power and infinite bliss. The soul becomes ignorant about its own self, transmigrates in the world for infinite period of time. The march of the soul towards spiritual life which ends at liberation starts with attainment of Samyaktva (samyakdarsan). Samyaktva is the corner stone of jain ethics. The soul had been wandering through samsara experiencing happiness as well as miseries due to karma. A samsari jiva is tainted with mithyatva. Just as a rugged stone rocking down the stream of water shapes itself into smooth pebble stone, the soul that was tainted with the wrong belief comes across the worthy activities viz. compassion, charity and forgiveness, starts seeking inwards. This happens only when the time period for all karmas except ayu karma is reduced to less than one kodakodi sagaropa period. At this

point soul may break the gordian knot of mithyatva which is suffocating it and may attain samyaktva or may not be able to overcome mithyatva. Once the soul has broken this knot, the spiritual upliftment starts as the jiva starts undertaking purer activities in consonance with the true qualities of the soul.

With right perception if one exerts to acquire the true knowledge of the world, nature of jiva and ajiva, the causes for bondage of various karmas and practice the austerities he will be relieved from karmas. As Tirthankaras have emphasised, all the three, viz. right perception, right knowledge and right conduct are to be present for attaining liberation. The opening sutra of Tattvartasutra Acharya Umaswami states, “samyagdarsanajnanaacaritrani moksamargah”: right faith, right knowledge and right conduct together constitute the path to liberation. For spiritual development, the first step of conduct is right faith. In the absence of right faith, neither knowledge nor conduct can become fruitful. Knowledge attained with right faith becomes right knowledge and it becomes fruitful with right conduct. Right faith, right knowledge and right conduct are called ratnatraya, the three jewels. No jain scripture is without mentioning of ratnatraya. The goal of annihilation of karmas is achieved with ratnatraya in its entirety.

“Tattvarthasraddhanam samyagdarsanam”, belief in substances ascertained as they are is right faith⁴². According to Acharya Samantabhadra, right faith is the belief in the meaning of principles, the apta (Arhat), the sacred scriptures and the pious saints, free from the three kinds of superstitions, eight aṅgas and eight kinds of pride⁴³.

Samyagdarsan is the root for dharma, jnana and charitra. It turns the soul in the right direction. Samyagjnana illuminates the path and Samyakcaritra makes liberation to happen. Without samyaktva (righteousness), all sorts of worship, prayer, penance, meditation and all other rituals are considered fruitless.

Nemicandra Siddantha Cakravarti considers samyagjnana as, detailed cognition of substances, souls and non-souls, without the fallacies of doubt, error or uncertainty⁴⁴.

Samyakcaritra (right conduct) is the process for self realisation. From the real point of view, right conduct is an inherent attribute of Jiva, in its pure condition. From the practical point of view, the adoption of such rules of discipline, as restrain all

censurable movements of speech, body and mind, as weaken and destroy all passionate activity and as lead to non-attachment and purity, mean and are included in right conduct⁴⁵.

The verses emphasising Ratnatraya in TA are listed below:

In verse 24, (...mannuyirkkup parattirayankaḷ paṇitta pirān eṅkal paṇṇavané ...) AA writes, “our praiseworthy Master had counselled the trinity of right faith, right knowledge and right conduct to the masses”. Verse 26, (...akattu irunta cuṭarār viḷakkai meyñāna aṅkuli koṅṭu tūṅṭuvané.) The divine teachings of the luminous Lord shall be kept kindled with the finger of right knowledge. Verse 60 states, (...kātcīyulḷittu aruntirayam tanta aṇṇalai ...) the Jina had given the three gems including Samyaktarsana.

In verse 70, AA extols Jain ascetics as worthy of worship (... aruṅkalamākiya muk kaṇṇuṭaiyār intak kācini mēl namakku īcarkalé.). We worship as God the ascetics who are sky clad and have the three eyes of Ratnatraya given by Jinanatha. Those who are in the path of moksha are worthy of worship. In verse 72, Jina Bhagawan is compared to a raining cloud that showers gems of Ratnatraya that leads to liberation. (...kāṛāi irattina mūṇṇalippānai...). Verse 77, (... nanṇaṇi ṇānam koṭuttu uṇmai kāṭṭutir ..) You too bestow on them the knowledge about truth of the substances.

Seven Principles of Jainism

“Jivajivasravabandhasamvaranirjaramoksastattvam”⁴⁶. Right faith is firm belief in the true nature of the principles viz. the soul, the non-soul, influx, bondage, stoppage, gradual shedding and liberation. Jiva (soul) is eternal. It has the characteristics of consciousness, knowledge and perception. It has no form; neither colour nor taste nor smell nor touch. It is the doer and enjoyer of karma and its fruits respectively. Jiva is either a samsari jiva or an emancipated jiva. The samsari jiva is characterised by its curtailed knowledge, perception, power, and bliss. It is embodied (plants, hellish, animal, human, or celestials) and wanders in the cycles of transmigration in many gatis. Liberation is possible only in the human life and the ultimate goal of human life is to annihilate all karma and achieve liberation. The non-living substances without

consciousness are ajiva. The influx of karmic matter into soul is asrava. The intermingling of the soul and karma is bandha (bondage). The stoppage of influx of new karmas is the first significant step in the process of liberation of the soul. It is called samvara. The separation or shedding of part of karma is nirjara. The complete annihilation of all karmas bound with the soul is liberation or moksha.

AA, in verse no.10 of TA, (...kélā mutarporu! kétéṭṭārkkku uraikkum em kevaliyé), refers to the exposition of jain principles viz. jiva, ajiva, etc. by kevali bhagawan.

In verses No.23 and 29, AA specifically mentions the term astikāya. (...pampatti kāyam paṇitta pirān ..) Lord who pronounced the pañcāstikāyā. v.29 (...cīvan ulliṭṭu attiyait tān ullavāru aṛaintāi ..), You have pronounced the true nature of jiva and other astikayas.

Jivas (souls), pudgalas (non-souls), dharma and adharma (the principles of rest and motion), and finally akash (space) – these are the Astikayas. They are eternal, uncreated and of huge magnitude. Since these are real, they are asti. Since they constitute the world or loka they have space quality, hence they are kayas. Astikaya then implies extential nature as well as space quality⁴⁷. The five astikayas or six dravyas (substances) which include time are the components of the cosmos. In Sthananga Sutra, while describing the five astikayas, dharmastikaya (medium of motion), adharmastikaya (medium of rest), jivastikaya (soul) and pudgala astikaya (matter) are called ‘Lokadravya’ ie. constituent of the cosmos and akastikaya (space, ie. medium of accommodation) is called lokalokadravya ie. constituent of the cosmos and trans-cosmos⁴⁸. As time does not occupy any space, it is not included in the group of astikayas, whereas under the classification of dravyas (substances) time is included along with pancastikayas.

TA-55. “*vīṭum vinaikalin pantamum meymmai virittuuraitta*”. In this verse while praising the Jina whose worship leads to a life in heaven served by celestial maids, he also praises the Lord as the exponent of true nature of things such as bandha and moksha.

TA-90, AA summates all that constitute true scripture and wherein he also mentions the term six dravyas. (vinaivarum āṛum ... āṛu pukukaṭal pōlum empūraṇané). The ways of karmic flow, the ways to overcome them, the contradictions of false

religions, six dravyas that are difficult to perceive; these are the components of true scripture. The accomplished one (Jina) is like an ocean in which rivers merge.

The six dravyas are Jiva, Pudgala, Dharma, Adharma, Akasa and Kala (Time). Jiva, the soul, is animate. The term jiva represents living being. Its essential nature is chetana or consciousness. Jiva is eternal. It has the characteristics of knowledge and perception. “Upayogo lakshan”, says Tattvarta Sutra. It is also karta and bogta, doer and enjoyer. Jiva experiences pleasure, pain, life and death due to the association of karmic matter. Soul is intrinsically pure but with association of karma its inherent nature is obscured. Also, karmic bondage puts the jiva into samsara. When it is free from karmic bondage, it attains its intrinsic purity and as a result of it, gets liberated, i.e. jivas are either samsari jiva (mundane) or mukti jiva (liberated). Samsari jivas are divided as one sensed to five sensed being according to the senses they possess. Also, the five sensed beings are divided into those with mind and those without mind (samji and asamji).

Pudgal: Pudgal is matter. Matter is rupi, ie. it has shape and the qualities of touch, taste, smell and color. The four divisions of pudgala are skanda, skanda desa, skanda pradesa and paramanu. The smallest indivisible particle of matter is paramanu. Union of paramanus form different kinds of matter. Karmic matter is also pudgala.

Dharma: Principle of motion. It is a substance that assists movement of matter and soul. Just as the movement of fish is possible in water although water does not make it move. **Adharma:** Principle of rest. It helps the static existence of substances. **Akasa:** Akasa is space. It gives accommodation to all substances. It is limitless. It is of two kinds, viz. lokakasa and alokakasa. Jiva, pudgala, dharma, adharma and kala exist in lokakasa. In alokakasa there are neither animate nor in-animate substances, i.e. it is devoid of all dravyas. That is why the liberated jivas do not go beyond Siddhasila which is the top most place in lokakasa. **Kala:** Kala is time. It assists in the production of changes in substances. It is eternal, infinite and formless. From the point of existence of the universe, time is divided into two cycles, viz. utsarpini kala and avasarpini kala.

Kalachakra – Time Cycle in Jainism

In Jain philosophy universe is eternal. Likewise, time is also without any beginning or end. In Jainism it is compared to a wheel divided in two equal halves called

Utsarpini (ascending) and Avasarpini (descending) periods. Each period is of ten koda-kodi sagoropam years in Jain units of time measurement. Each phase is sub-divided into six sub periods (Ara, spokes of the wheel) as given in the table below:

AVASARPINI	UTSARPINI
1.Susama Susama Ara (Happy Happy Phase)	1. Dusama Dusama (Misery Misery Phase)
2. Susama Ara (Happy Phase)	2. Dusama Ara (Misery Phase)
3. Susama Dusama Ara (Happy Misery Phase)	3. . Dusama Susama Ara (Misery Happy Phase)
4. Dusama Susama Ara (Misery Happy Phase)	4. Susama Dusama Ara (Happy Misery Phase)
5. Dusama Ara (Misery Phase)	5. Susama Ara (Happy Phase)
6. Dusama Dusama (Misery Misery Phase)	6. Susama Susama Ara (Happy Happy Phase)

As the name suggests, Kalachakra, the time period moves wherein the spokes move from up to down and from down to up. During the Utsarpini cycle, the virtues such as progress, development, strength, age, body, religious trends, morality, ethics, culture, health, happiness, etc., go from the worst conditions to the best. During Avasarpini cycle it reverses, ie. from the Happy Happy phase, things get worse and at the sixth ara of Avasarpini it ends in Misery Misery phase. These time divisions or phases do not apply for the whole universe but only to Arya-khanda of Bharata and Airavata ksetras. Generally, Tirthankaras are born in the Misery-Happy phase of both Avasarpini and Utsarpini. However, in the current Avasarpini, the first Tirthankara, Sri Rishabhadeva was born during the end of the third ara, Susuma Dusama. Hence, it is termed as Hunda Avasarpini. Otherwise all the 24 Tirthankaras, 12 Chakravartis, 9

Baladevas, 9 Vasudevas, ie. all the 63 shalaka purushas are born in the fourth period only.

In verse 96 of the TA, (koṇmū oruparuvam polintu nalīcar enṇu tiṇmūṭarkaḷ tolum tévar mey kāṭṭit teḷivipparé.), Like the clouds bring timely rains, the twenty four Tirthankaras are born to redeem people of this world in the middle of each six time period. Fools who worship others who are not God will learn the truth by the corrupt practices of such gods. AA's reference to timely rain and middle of the time period is a reference to Kalachakra and the destined birth of Tirthankaras in the 4th period of Avasarpini and 3rd period of the Utsarpini.

We are presently in the 5th period of Avasarpini, ie. Dusama (Misery). This ara is currently prevailing. It is an ara of unhappiness which began a little over 2,500 years ago and will last for a total of 21,000 years. No one born during this period will gain salvation in their present life, because no one will observe true religion and there won't be Kevalajnana, Avadhijnana and other such exalted qualities. There will be gradual decrease in virtuous qualities among sravakas, sravakas, sadhus and sadhvis. It is said that by the end of this ara, the Jain religion will be lost.

Samyakjnana

In Ratnakarandaka Sravakacara, Acharya Samantabhadra defines Samyakjnana as that which reveals the nature of things neither insufficiently, nor with exaggeration, nor falsely, but exactly as it is and with certainty.⁴⁹ Jain Agamas are the source of such truth about the nature of the world and matter. Tirthankara Mahavira recited Tripadi, 'Uppaneiva, vigeiva and dhruveiva (origination, destruction and permanence) of substances. The Ganadharas (chief disciples) then collectively compiled this in the form of agamas or divine messages for the common people. Paramagam according to Digambar tradition consists of Anga agamas, Purva agamas and Bahusruti⁵⁰ agamas. Agama is derived from the verb root (gam) meaning "to go" and the preposition (aa) meaning "toward" and refers to scriptures "that which has come down" from Tirthankaras. It also means "a traditional doctrine, or system which commands faith". Jains call their scriptures "Agama" because Bhagawan Mahavira propounded Jaina

philosophy and religion in content form and the same has been presented by His Ganadharas in literature form. So, it has also been called 'Ganipitakas', meaning a basket from Ganadharas. As the Agamas have come down from the Tirthankara, an omniscient, it is held as authoritative. The twelve angas form this category, called Anga-Pravista. The twelve angas (Dwadasangi) are detailed below.

Angas, Purvas and Bahusruti Agamas

Mahavira's teachings were arranged in twelve Angas (parts) by his disciples. These Angas formed the earliest literature on Jainism, and were as follows:

1. Acaranga laid down rules of discipline for the monks.
2. Sutakrtanga contained further injunctions for the monks regarding what was suitable or unsuitable for them and how they should safeguard their vows. It also gave an exposition of the tenets and dogmas of other faiths.
3. Sthananga listed in numerical order, categories of knowledge pertaining to the realities of nature.
4. Samavayanga classified objects in accordance with similarities of time, place, number, and so on.
5. Vyakhya-prajnapati or Bhagavat explained the realities of life and nature in the form of a catechism in Jain belief.
6. Jnatadharmakatha contained hints regarding religious preaching as well as stories and anecdotes calculated to carry moral conviction.
7. Upasakadhyayana or Upasaka-dasaka was meant to serve as a religious code for householders.
8. Antakrddasaka gave accounts of saints who attained salvation after immense suffering.
9. Anuttaraupapatika contained accounts of ten saints who had gone to the highest heaven after enduring intense persecution.
10. Prasna-vyakarana contained accounts and episodes for the refutation of opposite views, establishment of one's own faith, promotion of holy deeds, and prevention of evil.
11. Vipaka-Sutra explained how virtue was rewarded and evil punished.
12. Drstivada included the following five sections:

(a) Parikarmani contained tracts describing the moon, the sun, Jambudvīpa, other islands and seas, as well as living beings and non-living matter. (b) Sutra gave an account of various tenets and philosophies numbering no less than 363. (c) Prathamānuyoga recounted ancient history and narrated the lives of great kings and saints. (d) Purvagata dealt with the problems of birth, death, and continuity, and is generally referred as the 14 Purvas. (e) Cūlikā was the fifth section, of Dṛṣṭivāda, dealing with charms and magic, including methods of walking on water, flying in air, and assuming different physical forms.

Purvas

- i) Utpada described how substances such as living beings are produced and maintained and decayed.
- ii) Agrayani gave philosophical exposition of nature.
- iii) Viryanupravada explained the powers and potentialities of the soul and other substances.
- iv) Asti-nasti-pravada studied the substances of nature from various points of view pertaining to their infinite qualities and forms.
- v) Jnana-pravada was a study in epistemology, giving an exposition of how knowledge was acquired in its five forms, namely: mati (desire), prayaya (the state of mental perception which precedes the attainment of perfect knowledge), and Kevala (the highest possible knowledge).
- vi) Satya-pravada studied the nature of truth and reality and forms of untruth.
- vii) Atma-pravada was the study of the self or the principle of life.
- viii) Karma-pravada gave an exposition of the eight forms of karma, bondage, namely: jnanavarna (knowledge-cover or error), darsanavarana (obstruction of one's philosophical views), Vedaniya (expression of feelings), mohaniya (producing delusion), ayu (duration of life as governed by karma), nama (attachment to name), gotra (attachment to race), and antaraya (any obstacle to realization) as well as their subdivisions.
- ix) Pratyakhyavada contained expiatory rites, and rules for the observance of fasts and vows.

- x) Vidyanuvada was an exposition of various sciences and arts, including prognostication.
- xi) Kalyanavada was devoted to astrology and a description of the five auspicious events, that is, conception, birth, renunciation enlightenment, and salvation in the lives of the sixty-three great men, namely, the Tirthankaras, the Chakravartis, the Baladevas, the Narayanas, and the Prati-Narayanas.
- xii) Pranavada was the science of physical culture and longevity and expounded the eight forms of medical treatment.
- xiii) Kriyavivaala gave an exposition of the seventy-two fine arts, including writing and poetry.
- xiv) Loka-bindu-sara treated of worldly professions as well as ways and means to secure salvation.

Bahusruti Agamas or Prakirnas

1. Samayika Prakirna, 2. Sansthava Prakirna, 3. Vandana Prakirna, 4. Pratikramana Prakirna, 5. Vinaya Prakirna, 6. Krathakarma Prakirna, 7. Dasavaikalika Prakirna, 8. Uttradyayana Prakirna, 9. Kalpavyavahara, Prakirna, 10. Kalpakalpa Prakirna, 11. Mahakalpanasanaka Prakirna, 12. Pundarika Prakirna, 13. Maha Pundarika Prakirna, 14. Nishittaka Prakirna

Digambaras believe that after the parinirvana of Mahavira, over a period of time, all the agamas lost their authenticity due to general decline of the memory power of the human beings. Hence the Digambaras substituted them with secondary canons called Anuyogas⁵¹. Four Anuyogas: (1) Prathamuyoga – legendary works, purana. Ravisena's Padmapurana. Jinasena's Maha Purana, Harivamsa Purana and Adipurana. Gunabhadra's Uttra Purana. (2) Karananuyoga – Cosmography. Suryaprajnapti, Chandraprajnapti, Jayadhavala. (3) Dravyanuyoga – Philosophy. Kunda Kunda's Pravacanasara, Samayasara, Niyamasara, Pancastikayasara. Uma Swamy's Tattvarta-adhigama sutra and its commentaries by Samantabhadra and Pujyapada, Akalanka and Vidyananda. (4) Carananuyoga – Ethics and rituals. Vattekkara's Mulacara, Trivannacara. Samantabhadra's Ratnakarandaka Sravakacara.

Pro Canons

Digambara sacred texts are designated by academicians as pro-canons because their names are not found in any of the categories, viz. anga, purva or bahusruthi. However, they are virtually canons for the Digambaras as they convey canonical contents in part.

Shatkhandagam

The Shatkhand agam is also known as Maha kammamayadi pahuda or Maha karma prabhut. Two Acharyas; Pushpadant and Bhutabali wrote it around 160 A.D. The second Purva agam named Agrayaniya was used as the basis for this text. The text contains six volumes. Acharya Virsen wrote two commentary texts, known as Dhaval tika on the first five volumes and Maha dhaval tika on the sixth volume of this scripture, around 780 A.D.

Kashay Pahud or Kashay Prabhrut

Acharya Gunadhara wrote the Kasay-pahud. The fifth Purva agam named Jnan pravada was used as a basis for this scripture. Acharya Virsen and his disciple, Jinsen, wrote a commentary text known as Jaya dhaval tika around 780 AD.

Some of references in TA to Paramagama are given below:

TA-26, (... cuṭarār viḷakkai meyñāna aṅkuli koṇṭu tūṇṭuvané.), The divine teachings of the luminous Lord shall be kept kindled with the finger of right knowledge. TA-52, (katamoḷi tīrmin vaṭamoḷi énnin ivai cinanār tiruvāimōḷiyé.), Folks, if you want to enjoy eternal bliss, avoid harsh words, stop hostilities, speak consoling words with a kind heart, protect lives, adhere to scriptures, abide by the vows initiated by the sadhus. Thus, spoke the Jina. TA-53, (moḷittén iyampumum mūṭarcol koṇṭu munaivan meinnūḷ paḷittén ...), Listening to the sugar coated words of three heretics; I had abused Jina's true scriptures. TA-55, (vīṭum vinaikalin pantamum meymmai virittuuraitta ...), the exponent of the true nature of karma bondage and liberation.

Anupreksha (The Twelve Reflections)

Anupreksha forms an important part of Right Conduct (samyakcāritra) that facilitates stoppage of karma (samvara) and also the soul is protected from transmigration. Acharya Umaswami states, “Sa guptisamitidharmānupreṣā-parīṣahajayacāritraih”. It (samvara) is produced by: 3 kinds of Gupti, 5 kinds of Samiti,

10 kinds of Dharma, 12 kinds of Anupreksha, 22 kinds of Parisah-jaya and 5 kinds of Caritra⁵².

Meditation is of vital importance in achieving liberation. Jainism prescribes twelve kinds of reflections as objects of meditation. These are known as twelve bhavanas.

1. Anitya anupreksha, (impermanence), or in other words everything is subject to change or is transitory,
2. Asarana anupreksha, (without refuge), unprotected or helplessness. The feeling that soul is unprotected from fruition of Karmas, for example, death, etc.,
3. Samsara anupreksha, (mundaneness) or cycles of births and deaths. Soul moves in the cycle of existences and cannot attain true happiness till it is cut off from such cycles.
4. Ekatva anupreksha, (loneliness). I am alone, the doer of my actions and the enjoyer of the fruits of them.
5. Anyatva anupreksha, (separateness) or separate individual in nature. The world, my relations and friends, my body and mind, they are all distinct and separate from my real self.
6. Asucya anupreksha, (impurity). The body is impure and dirty.
7. Asrava anupreksha, (inflow). The inflow of Karmas is the cause of my mundane existence and is the product of passions.
8. Samvara anupreksha, (stoppage). The inflow of Karma must be stopped.
9. Nirjara anupreksha, (shedding). The old Karmic matter must be shed from or shaken out of the soul.
10. Loka anupreksha, (the world or the universe). The nature of the universe and its constituent elements in all their vast variety proving the insignificance and miserable nothingness of man in time and space.
11. Bodhi-durlabha anupreksha, i.e., due to variety of religious knowledge, it is difficult to attain right belief, right knowledge and right conduct.
12. Dharma anupreksha, i.e., reflection on the nature of religious path as preached by the conquerors, namely the true nature of the three fold path of liberation.

Acharya Subhacandra⁵³ regards these twelve reflections as the friends of mokṣa, one who helps in diluting passion, in reducing attachment and helps to remove the darkness of ignorance and lights the lamp of knowledge.

For realisation of the soul, these reflections are important. These twelve reflections are helpful to start meditation and also if one comes out of the meditation these are needed to immerse into self again. AA refers some of these bhavanas in his TA.

Anitya Anupreksha

Verse 3, (...pakaivā paravaippunal mél puṛpaṭamé anna poykkuṭi vāḷkkaiyai ...) I have abandoned the worldly life that is transient (anitya) like a water bubble over an ocean.

Nothing is permanent except dravyas. One should not get attached to relatives, wealth, etc. as their disappearance is inevitable. Instead one has to focus on the constant, everlasting pure soul. Youth, house, riches, cattle, servants, five sensual pleasures are transient and will get destroyed in an instant like a rainbow and a lightening. Therefore bhavya jivas should be discriminative and should never get caught in such impermanent worldly pleasures⁵⁴.

Verse 8, (...tānku vaḷaikkarac cakkara vāḷvoṭu attāmaraimél pūnku vaḷaikkaṇṇi nāḷoṭu puluṭan ...) For His pious followers, the life of Indra, Lakshmi and a blade of grass are all same when they have shed all their karma.

Verse 44, (cāmarai caṅkuciṅkācanam nīḷal pukukilaré). Even after beholding the emperors becoming paupers, people fail to reach for the shadow of Tirthankara who is lotus borne and is the kalpatharu. The emperor's emblems of wealth are described here elaborately by AA.

Wealth and riches of kalpavasi, bhavanavasi devas and chakravarthis vashish in a moment just like a rainbow vanishes from the sky⁵⁵.

Verse 54, (...kālam kaḷitōrum kōlam kaḷiyak kaṛuttakuñci nīlam kaḷitara nīrum kaḷitir ...) With each passing day beauty diminishes, dark hair becomes grey and you die in the end.

Verse 60, (karuṅtirai kāṇinum kāṇum paḷakarkaḷé). People watch the rolling waves and flooding rivers that die out on the sea shore. They watch this body die and become prey to the vultures in a moment. Still these fools, even after seeing wrinkles and grey hair on them, they fail to see the Jina who had given the three gems including Samyaktva.

In verse 96, AA narrates how the physical body is destroyed. (eritinṛu pōtal iḷuppuṅṭu pōtalin nāyoṭupal naritinṛu pōtal allāl mey nillā naman tūtar vantāl arituinṛu pōtutal enna oṅṅātu ...). This body is burnt, destroyed by wheezing disease, eaten by dogs and jackals and is not permanent. When death comes calling, it is not possible to say that you can't come today.

“Wealth and riches are short-lived like a lightning in the sky which no sooner gives a flash of light, it vanishes leaving more darkness than before. Similarly, wealth and prosperity come to a man, but they also leave him a pauper behind. Power and status are like the fleeting colours of a butterfly whose life is only of a few moments. A man may get high power and social status, but after some time feels broken down when they leave him suddenly. Life is like the waves of ocean water which constantly move up and down. Similarly, a soul gets birth in a body which lasts for some time and at death it leaves the body compulsorily and gets born again in another body. Sensual pleasures are comparable to rainbow in the monsoon sky wherein due to sunrays we find many disparate colours. They appear only for a moment and suddenly vanish. Just as the fleeting colours of a rainbow of a monsoon sky, in youth the pangs of sex attraction and such sensual pleasures are experienced for some time and later on, nearing old age none of them remains. O, you living soul! all these objects of pleasure and enjoyment are only momentary and how can a wise man be bound by such shackles? All these are fleeting and vanishing while your soul is eternal. Therefore, you work towards realising the true nature of your eternal soul and obtain immortality”⁵⁶.

Asarana Anupreksha

Verse 45, (... pukāninṛa ṅāyīṛu pōkinṛa celvamum pōmpunaluḷ tokāninṛa tékiya naṛṛavané). The sun rises and sinks every day, similarly the wealth vanishes. The relationships are like the migrating sand bars created by the flooding river. With parting of youth, the body weakens and becomes useless. AA says, realizing this defenceless nature he has reached the lotus like feet of Jina.

Samsara Anupreksha

In verse 27, (...téruruḷ pōlac cuḷanrutol yōnikaṭké ...), AA states that jivas are born in same birth places (yoni) repeatedly in 84 lakh yonis like the rolling wheels of a temple car.

Verse 47, (... māṛā maṅaṅkoṅṭu élām narakam aṭaipavaré...). This verse describes the pain and sufferings of hellish beings. Cruel people who have not grasped the true scriptures of the Arhat will fall into the seventh hell where they burn and constantly rise and fall in pain similar to hundreds of death many a times.

These sufferings without interruption are there for the sinner who stays in the hell for a long time. There is no escape from the torture; he must, himself and alone, suffers the pains. Whatever cruelty he has done in a former birth, the same will be inflicted on him in the circle of births. Having been born in an extremely miserable state of life, the sufferer experiences infinite pain⁵⁷.

Verse 69, (.... yān anantam uyirkaṭku ettanai tāyārum ānar enṛu eṅṅuvané.) In this verse AA states that he is having a deep thought about mundane family relationship. “I have been born as a father or a mother to countless jivas in the past and I don’t know how many of them were a father or a mother to me”. A similar thought is expressed in Subachandra Acharya’s Jnanarnavam, (S-131).

Living beings are found in four gatis and suffer, undergo five transfers (panca paravartan). Samsara has no essence. There is no joy in it. Contemplation of this is samsara anupeksha⁵⁸.

Loka Anupreksha

Jain cosmology regards universe as comprising of six dravyas. It describes the shape and functioning of the Universe (loka) and its constituents (such as living beings, matter, space, time etc.). Jainism considers the universe, as an uncreated entity, existing since infinity, having neither beginning nor end. Jain texts describe the shape of the universe as similar to a man standing with legs apart and arm resting on his waist. This Universe, according to Jainism, is broad at the top, narrow at the middle and once again becomes broad at the bottom. The top broad part is called urdhva loka (upper world), the narrow middle part is called madhya loka (middle world) and the broad lower part is called adho loka (lower world). Upper world is the abode of celestial beings, middle world is of humans, animals, etc. and the lower world is habited by hellish beings. The universe is surrounded by three layers of air. The inner one is humid, the middle one dense and the outer rarefied. The dimensions of the Universe are in terms of rajju and is difficult to describe. Contemplation on the structure of the Universe and its components, both living and non-living is Loka Anupreksha which is part of twelve Anupreksas.

In verses 13 and 78, the Tirthankara is referred as one who rules the three worlds and lord of the three worlds. Acaranga Sutra provides another interpretation of ruler of the three worlds⁵⁹.

Lok also means an instrument or subject of indulgence. Human body is an instrument of indulgence. To conceive it as constituted of three separate sections and ponder over each of them is called lok darshan or viewing the world. The three parts are:

- (i) Lower part-below the navel
- (ii) Higher part--above the navel
- (iii) Middle part- region near the navel itself

Contemplation on these three sections becomes a source of a feeling of detachment for the body due to its evident impurity. This strengthens the ideas like ephemeral nature and worthlessness of the body and consequently reduces the fondness

for it. To ponder over the three worlds from different angles has been an established process of meditation.

This paragraph alludes that Bhagavan Mahavir, during his spiritual practices, focused his attention on fundamentals located in higher world, lower world and middle world situated in the body and commenced his meditation. In Lok bhavana, the attitude towards the world (a specific meditational practice) also the stream of thoughts is directed at the form of the three worlds and the things existing there and effort is made to focus undivided attention on these.

General references to loka, ie. the worlds can be found in many verses of TA. However, in verse 91, AA mentions the height of the universe as fourteen rajju and covered by layers of air. (*pūraṇaiyāl patināl kayiṛṛu ökkap puvanamellām nīraṇai mārutam ...*). Before the enormous size of the Universe human beings become insignificant and such a thought will make a man humble and also make him realise the futility of attachment towards external objects.

In verse 92, AA enumerates the number of natural Jinālayās found in the middle world and higher world. In this world 458, in bhavanaloka 7,72,00,000; in kalpa loka 84,97,023, in vyantara and jyotishka lokas the count is innumerable.

Sukladhyana

Dhyana or meditation is important for attainment of liberation. AA, in many of the verses of TA, while referring to Tirthankara mentions about sukladhyana. Dharma Dhyana and sukladhyana are the two auspicious meditations leading to liberation. “Ārtaraudradharmyaśuklāni, pare mokṣahetū”⁶⁰.

Verse 19, (..... veḷḷai vāḷkoṇṭa vīraṇai vāḷtuvaté.) Tirthankara, the victor warrior seated on the lion throne, has destroyed karma the enemy, using His white sabre, Sukladhyana.

In the dharmadhyana, the mind concentrates upon the general features of worldly existence. But in the sukladhyana, the mind gradually shortens its field of concentration. Shukla means pure and also white. In Shukla dhyana the mind wandering all over the universe first concentrated on an atom by means of yoga, and finally its functions are

destroyed by the omniscient soul. The knowledge of the scriptures is an essential qualification of the of sukladhyana. One must have, a good physical structure (samhanana) and be at least in the seventh stage of spiritual development. There are four types in sukladhyana. 1.Pruthaktva vitarka savichar 2.ekatva-vitarka-vicara 3.suksma-kriya-nivartin 4.Samuchchinna -kriya-pratipatin.The function of the first two types is to collect and concentrate the mind on the minutest possible entity. In the first stage, the mind's focus is upon the aspect of difference (prathaktva) of the objects of conceptual thinking (vitarka). In this type there is vicara, that is, movement from one aspect of the entity to another, from one verbal symbol to another as well as from one kind of activity to another. In the second type there is no vicara (movement). Nor does the mind concentrate upon the various aspects of an entity. In the second type, mind concentrates upon a single mode (ekatva) of an entity. Mind becomes steady and absolutely calm, it is free from all agitations, with the result mohaniya karma is absolutely dissociated from the self, which in turn leads to dissociation of Jnanavarna, darsanavarna and antaraya karmas and hence one has achieved perfection in second type and has lost all attraction for the worldly things, attains pure and perfect enlightenment. The functions of the mind are now no more there. There is now no more conceptual thinking. The function of Dhyana at this stage is not the concentration of thought because there is now no thought. The soul is now omniscient. The dhyana is now utilized for the purpose of stopping the activities of the sense-organ of speech and the body. This is done by the last two types of the sukladhyana which are immediately followed by final emancipation.

The third type of sukladhyana is known as suksma-kriya-nivartin (accompanied with subtle physical movement and infallible) is resorted to by the omniscient a few minutes before his final emancipation. In this dhyana all the activities, gross and subtle, of the mind and the sense-organ of speech as also the gross activities of the body are absolutely stopped. There are, however, present the subtle activities of the body. such as the physiological processes. Moreover, this dhyana is infallible (anivartin) because one does not return to the previous state when this dhyana is over but rises up to the last type. In the last type of sukladhyana even the remaining subtle activities are stopped. Moreover, there is no fall (pratipata) from it because it is immediately followed by final emancipation. In this dhyana the self becomes as motionless as a rock, being devoid of

all movements of mind, the sense organ of speech, and the body. This is the consummation of sukladhyana. The first two types are possible only up to the twelfth stage of spiritual development. In the thirteenth and the fourteenth stages, only the last two types are possible. Freedom from delusion, discrimination, and absolute renunciation and detachment are the characteristic signs of the sukladhyana⁶¹.

Verse 34, (*varaiam pukāieri mārikaḷaiav vayiriceyta tiraiyam pukākkāḷal pūkkāḷa lākat tiyānamennum.....*) The enemy rained on You hillocks, arrows, burning fire. You endured these as they were a flower shower through pristine white meditation and subdued your enemy.

This verse is the reference to an episode where evil celestial Kamata tormented Sri Parsvanatha Swamy. Though in general view it is said that Sri Parswanatha subdued Kamata, in real sense it is a manifestation of Sri Parsvanatha's absorption into His pure soul, sukladhyana. That was the real victory achieved by the Jina, Sri Parswanatha Swamy.

In Verse 49, (*paramparṛi nīnkaḷ ṭāvinaip pacameip pāvanaivāḷ aramparṛi īrntu aṭiyén uyyap pōmvaṇṇam*), AA calls for Jina Bhagawan's help to axe the attachments with pure meditation (dharma dhyān and shukla dhyān) and attain salvation. Here AA, uses the phrase, "*meip pāvanaivāḷ aramparṛi*" indicating his desire for getting absorbed in self-soul, the true meditation

Verse 88, (*ceṛratu kātikaḷ tīrppatu akātikaḷ pāvanaī tīrtaem pāvam arṛāl arṛatuun méltuti yāraiyum éṛṛuti āṭpaṭiné*). Jina first abandoned the desire for women and other material objects. He then destroyed gathi karmas. While in the process of shedding aghati karmas He obtained the knowledge of the three worlds through Kevalajnana and spoke about attaining moksha. Whoever comes to Him, they are raised to His position. He is our object of meditation, once we shed our karmas, our prayers will end.

Kevalajnana (Omniscience)

"Sarvadavyaparyayesu kevalasya"⁶². Knowledge of all substances (dravyas) with all their modes (paryaya) in all three times (past, present and future) simultaneously

is called kevalajñānā or omniscience. Tirthankara Bhagawan who is a kevali, the knower of all reality, dispenses dharma to faithful followers. Verse 10, (...kēḷā mutarporuḷ kēṭṭārkkku uraikkum em kevaliyé.). In this verse AA mentions that kevali bhagawan preaches the true nature of all substances (six dravyas).

Verse 36, (... inta mūvulaku nankuṇar kévala nāyaka ré...). Omniscient Lord having the knowledge of three worlds. In verse 88, (ceṇṇratu kātikaḷ tīrppatu akātikaḷ tikkariyap peṇṇratu kévalam pécutal kévalam ...), Jina destroyed gathi and aghati karmas, He obtained the knowledge of the three worlds through kevalajñānā and spoke about attaining moksha. In this verse, the reference to desire for women is indeed a reference for all the five sensual pleasures. Bhagawan Mahavira has said, “ a seeker should avoid the great allurements (the desire for women and mundane pleasure)”⁶³.

When deluding karmas are destroyed the self (soul) is called ksinakasaya (saint free from passions) up to one muhurta time period. Immediately after that, knowledge and perception covering karmas along with obstructive karmas are destroyed and the self attains omniscience. Yet, aghati karmas remain and the kevali soul continues in its efforts to shed and attains liberation.

Moksha (Liberation)

Disposition of the soul that results into destruction of all karmas is the psychic or subjective liberation (bhava moksha) and the actual dissociation of all karmas from the soul is known as the material or objective liberation (dravya moksha). TA lays great emphasis on moksha, the single point agenda of Jainism.

At the very start of mangalacaran (... neṭunāḷ oḷittup puṇamé tirinta pilaiyaṭiyénaip poruttaruḷe.), AA regrets having ignored the path of Tirthankaras wandering in many lives without realizing the pure self-soul. Avirodhi Alvar states his objective in a subtle way. He is asking pardon from Tirthankara Neminatha for ignoring his own pure soul till now. This implies that he wants to realise his pure soul to put an end to transmigrations.

In verse 1 (... *pūkkonṭu ponnulakam koṭuppānaip pulavar céñcol pākkonṭu mutti paṇikkavallānai...*), Devotion to Jina binds punya karma which takes one to deva gati whereas destruction of karmas leads to liberation. Those who follow the path of Jina and are absorbed in pure soul attain moksha.

“Upayoga lakshanam” – (Tatvarthasutram. 2.8). Upayoga is a characteristic of the soul. Consciousness manifests as knowledge and perception. There are three channels of upayoga; asubha upayoga, subha upayoga and suddha upayoga. Asubha upayoga (inauspicious manifestation of consciousness) drags the soul towards sensual pleasures and passions, evil intuitions, belief in false dev and false scriptures. This upayoga is cause for papa karma. As a result, soul wanders in hell or as sub human being and undergoes miseries. Subha upayoga is auspicious manifestation of consciousness. This is the pious state, a state characterised by devotion to true God, scripture, practice of virtues, fasting etc. and above all compassion towards all life forms. Subha upayoga causes the influx of punya karma. It leads the soul to heavenly abode for enjoyment of sensual pleasures. If born as a human again, punya karma provides for such pleasures even in the earthly life. Suddha upayoga is pure manifestation of consciousness. In this there is no karmic inflow and this state leads to shedding of all miseries. The soul in this upayoga is in an exalted and transcendental spiritual state wherein infinite happiness and omniscience are achieved.

In Pravacanasar, ghata 156, Ac. Kunda Kunda states that when upayoga is subha, soul binds punya karma; if it is asubha, soul binds papa karma; when both are not there, there is no bondage. Soul transcends itself from asubha upayoga to subha upayoga by devotion, charity, etc. From subha upayoga to suddha upayoga, by the absence of such attachments.

Verse 55, among other aspects, is a similar reflection on bhakti marga and jnana marga, wherein AA credits the former with celestial life and the latter with liberation. In verse 2, (...*tollulakil paṇṭu kaṇṭé aṛiyāpporuḷ īya ...*), AA states that he has seen Jina as the Kalpataru that will grant him the hitherto unknown mokṣa. In verse 3, (... un narpaṭamé adaintén ...), AA writes that he has abandoned the worldly life that is transient

like a water bubble over an ocean and has taken refuge at Tirthankara's lotus like feet for attaining liberation.

Verse 29, (*cuttiyait tānuṭaic muttiperrārin patinmaṭānké.*). Here Avirodhi Alvar pleads for a bhakti that leads to liberation. He reminisces Acharya Kunda Kunda's words, "*mokkhaṭhe appāṇam..asahāyaguṇam ṇiyappāṇam*" (a saint who keeping himself on the path of liberation entertains devotion leading to liberation, realizes his soul through it, as full of independent attributes)⁶⁴.

Verse 37, (*...nirakkum poruṭkuvai yāvaiyum nīrninai yātaelām curakkum curapikaṇ ṭirpiṇṭi nātantan tollaramé.*) Jinanath's ancient dharma is the spring that bestows all things in this world and that you have not even imagined (liberation).

Spiritual journey of the soul towards liberation begins with right faith. Dharma is the one which should lead to salvation. That dharma revealed by all the twenty-four Tirthankaras from time to time is timeless and ever present.

In Verse 40, AA states that there are no tribulations for those who are walking on path of no return towards the town called mokṣa (*..cittip peyarpāt tanampuku vārkaṭkuc cevvaliyé..*). Eighteen types of tribulations found in samsari jīva are; hunger, thirst, old age, disease, birth, death, fear, pride, desires, hatred, lust, worries, sadness, sleep, awe, delusion, perspiration, and fatigue.

Verse 51, (*... iṛanta mukkuṛṛattu em īca nin néyarkatku enṛu etiré tiṛantu niṛkum citti nannakar vāyil tirukkatavé ...*) Oh Isha, the three imperfections (Kama, krodh, maya) have died in You. For Your followers the gates of Siddhasila is open always.

In verse 81, AA explains how Siddhasila becomes an open house. (*...nincīr maṛappinṛiyé vīṭu emakku encey kavé*). For those who constantly recollect Your qualities and remain away from mundane household with women, that house of liberation is open always.

Ethical doctrines in Jainism

Jain ethics is the most glorious part of Jainism and it is simple. It is also referred as “ethical realism”. To quote Justice T.K. Tukol, “the first precept to a follower of Jainism is that he should possess and cultivate an intelligent and reasoned faith in that religion. It must be of right type and should be free from false notions about God, scriptures and precepts. Such right faith works as an inspiration for acquisition of right knowledge which ought to be reflected in conduct in daily life”⁶⁵. In order to exclude any ambiguity about the understanding of right conduct, Jainism has codified ethical conduct for both house holders and ascetics. The rules of conduct prescribed for house holders are called *sravaka-dharma* and for ascetics are called *muni-dharma*. Though some of the vows and austerities are common to both, the ascetics are expected to observe the vows with greater rigor than the house-holder. A vow is a solemn resolve made after deliberation to observe a particular rule of conduct; it is made before a saint or voluntarily to protect oneself against possible lapses of conduct. The house-holder has to look after his family and adjust himself to the social conditions in which he lives. No such relaxation is available for ascetics since they have abandoned all attachments, family and social obligations and their sole aim is to pursue spiritual path.

Sravakacar and Muniacar

Several verses in TA have references to *Sravakacar* and *Muniacar*. The core ethics of five fundamental vows of *Ahimsa*, *Satya*, *Acaurya*, *Brahmacharya* and *Aparigraha* are mentioned in verse 83 (*micaiyār tacai iruḷ mévār naṛaimatu eṅkaḷ nāyakaré*). This verse highlights that those who are adhering to *Ahimsa* vrat also give up wine, flesh, honey and eating after sunset. *Dasavaikalika Sutra* mentions avoiding night eating as sixth *anuvrata*.

In the verse 59, AA brings out vow of non-violence by stating that the animals that have abandoned killing find place among the twelve congregations of the Jina. (*...kolainér vilanké.... kaṇatarar ...*).

Parigraha is attachment to possessions with extravagant love (*murca parigraha*)⁶⁶. When attachment to worldly objects becomes uncontrollable, the mind

gets affected by passions. Attachment is the root cause of all evils. Mind resorts to all sorts of evil thoughts, which in turn leads to binding of karma particles. Complete renunciation of all sense of attachment is “aparigraha”, one of the fundamental concepts of Jainism. TA has several verses dwelling on this subject.

In verse 4, (... *paṛṛi ninré vinaippaṛṛu aṛukkum ...*) Oh Lord, not the crooked but only your true disciples who get Your benevolence sever the attachments to ward off karmas. “vinaippaṛṛu” refers to internal and external parigrahas.

Internal parigraha is of 14 kinds. They are; 1. wrong belief, 2. desire for sexual enjoyment with man, 3. with women, 4. with both, 5. laughter, 6. indulgence, 7. ennuï, 8. sorrow, 9. fear, 10. disgust, 11. anger, 12. pride, 13. deceit and 14. greed⁶⁷.

External parigrahas are, 1. fields, 2.houses, 3.stamped coins, 4.gold and silver, 5.wealth such as cows, 6.rice, wheat, etc., 7.male and 8.female servants, 9.silk and cotton clothes, 10.sandalwood paste, etc⁶⁸.

Verse 16, (... *paritta malarp patattār uruk koṇtu paintōlum nañcum urittu umil caṛṇam enat tuṛavār...*) Disguised as the Lord on the lotus pedestal, but they are with attachments; they have not renounced internal and external attachments like the snake shedding its internal venom and external skin.

Verse 49, (*parampaṛṛi nīṅkaot ṭāvinaip pācameip pāvanaivā!* ...), I worship You with pure meditation (dharma dhyān and shukla dhyān) and attain salvation to axe the attachments. Verse 75, (... *piṅṭi vāman allāl curṛam viṭṭār ...*) Renunciates have no other attachments but for the Arhat.

Verse 17, (...*tavamceykinṛāi illai tānam ceytāi illai nīṅaṭuvé evanceykinṛāi iṅṭiyam conna vāceyyum ennēñamé.*) laments that mundane jiva is neither offering donations (śravaka-dharma) nor performing penance (muni-dharma) but acting by the commands of sensual mind. One of the sixteen observances that bind Tirthankara-nama-karma is giving gifts (charity)⁶⁹. It is further emphasized in Jain code of conduct that such charity should be aimed at worthy recipients only.

In verse 41, (*valuatu allā vatam enkol colluvaté.*) AA, gets emotional and states that he can only cry as a wordless infant while submitting to the Lord about transgressions of his vows and austerities that are without mityatva. In this verse AA provides a subtle connotation to Tattvartha Sutra (7-18), Nissalyo vrati. The votary must be free from three kinds of strings, viz. maya (deceit), nidanam (expectation for worldly pleasure and splendour) and mithyadarsanam (wrong faith).

In verse 52, AA summarises aspects of right conduct to be followed for eternal bliss; avoid harsh words, stop hostilities, speak consoling words with a kind heart, protect lives, adhere to scriptures, abide by the vows initiated by the sadhus. (*katamoli tūmin ivai cinanār tiruvāimōliyé*).

Verse 42, (*collār piṛarkku narṛavatté nillār nirayattu nirpān irukkinṛa nīcarkaḷé.*) epitomises Tirthankara for Ahimsa mahavrata and points to the hellish destiny of those who do not follow any vow or austerities ordained by Him.

Dharma is the best among propitious things. The attributes of dharma are ahimsa, discipline (sanyam) and austerities (tap)⁷⁰. Jainism lays down two types of austerities, viz. internal and external.

The six external austerities are:

1. Anasana, i.e., periodical fasting,
2. Avamodarya, i.e., eating less than the capacity of the stomach,
3. Vrtti-parisankhyana, i.e., putting restrictions in regard to food, for example, to accept food only if a certain condition is fulfilled.
4. Rasa-parityaga, i.e., daily renunciation of one or more of six kinds of delicacies, viz., ghee, milk, curds, sugar, salt and oil,
5. Vivikta-sayyasana, i. e., sitting or sleeping in a lonely or isolated place, devoid of animate beings, and
6. Kayaklesa, i.e., mortification of the body so long as the mind is not disturbed.

The six internal austerities are

1. Prayaschitta, i.e., expiation,
2. Vinaya, i.e., reverence,

3. Vaiyavṛtya, i.e., service of the saints or worthy people,
4. Svadhya, i.e., study.
5. Vyutsarga, i.e., giving up attachment to the body, etc., and
6. Dhyana, i.e., concentration of mind.

All these external and internal kinds of austerities are practiced with the object of burning or shedding out all karmic impurities from the soul. These austerities are meant mainly for the ascetics, but it has also been enjoined upon the householders to practice them to the best of their abilities.

In verse 62, (*véṭam tarittu nallar mummaṭiyé.*), AA discredits the monk with the knowledge of scriptures and following austerities but has not realized the true nature of renunciation and ranks him lower than a mityādrṣti and those who are afflicted by three types of spiritual ignorance (of loka, deva and pakandi) and eight kinds of pride (of self, birth, caste, strength, wealth, beauty, austerity and knowledge).

In verse 75, (*kuṛṛam viṭṭār tukilār nam toluteyvamé.*), They have given up five sins, adopted three self-controls. Even if beaten, pierced or cut; remain calm and do not harm the evil doers. They have emaciated body. They have no relationship but for the Arhat. Those sky clad monks are worthy of our worship. The five sins abandoned by such monks are, himsa (injury), anṛta (falsehood), steyā (theft), abrahma (unchastity) and parigraha (worldly attachments). Self-controls adopted by the monks are; three guptis (control of mind, speech and body). In this verse AA, not only speaks about code of conduct for the renunciates but also he emphasizes that only such monks are worthy of worship.

The renunciates also have to adhere to the principle of forbearance (parisahajaya). Sudharma Swamy while answering Jambuswamy narrates twenty two types of troubles that a mendicant has to overcome⁷¹. They are; 1.hunger, 2.thirst, 3.cold, 4.heat, 5.drones and biting insects, 6.nakedness, 7.discontent, 8.women, 9.wandering, 10.spot for sitting, study and meditation, 11.bed or lodge, 12.abuse, 13.punishment, 14.begging, 15.refusal, 16.illness, 17.pricks, 18.dirt, 19.good and

respectful treatment, 20. conceit of knowledge-intelligence, 21. uneasiness arising from ignorance and 22. lack of faith.

Sallekhana

Gunavratas and siksa vratas are complementary to anuvratas. The ultimate and all-encompassing vrata is Sallekhana, which is the highest sadhana. Sallekhana is facing death with equanimity and highest spiritual insight. As the mental attitude prevailing at the last moment of life significantly affects the forward destiny of the soul, there is no doubt, those who give up the body according to the method of sallekhana attain the very best conditions of life in the future birth.

Sallekhana is facing death voluntarily when one is nearing his end and when normal life adhering to religious vows is not possible due to old age, incurable disease, severe famine, etc. with a view to indulge in the self-soul and tread the path towards liberation. Acharya Maganandi's Padarthasara explains about three kinds of sallekhana, viz. bhakta pratyakhyana (the death embraced by gradually reducing food with self-help or help from others), ingitamarana (the death which is embraced by wise, well-controlled and instructed monk depending upon only self-help), and prayopagamana (A form of the most difficult ritual of death which is embraced with super enduring power by denying not only help from others but also self-help). Nilakesi, a Tamil Jain classical literature of comparative religion, defines sallekhana as the practice adopted by people who are at the end of their life who renounce all possessions, including body and abandon maintenance of such worldly possessions⁷².

AA with profound knowledge of Jain principles states that those who observe sallekhana have no fear for death. In verse 57, "*kūrṇam vantāl maticör poticöru uṭaiyam*", those who observe sallekhana has no regret for dying and they have no fear of travelling alone towards liberation as they have Jina-dharma as packed food for the travel. Similar sentiment was expressed by Samaya Diwakara Vamanacharya in his commentary on Nilakesi⁷³, that sallekhana is to abandon the regret for dying and to give up attachment towards the body, to observe equanimity and to avoid anxiety. He further alludes the transmigration to a travel and wants the sallekhana observer to pack the food,

viz. Panca Namaskar Mahamantra, Ratna Traya and undeterred samyaktva, for such a travel. He also quotes in his commentary that when a house is on fire it is not possible to remove all articles and only the important and valuables are removed. Similarly, one who is in death bed should be equanimous, desireless and should carry compassion that is dharma.

Chapter 5

Adoration as Instrument of Bhakti In Tirunuranthathi

Namaskar Mantra

Namo Arihanthanam – Namaskar to Arhats
Namo Siddhanam – Namaskar to Siddhas
Namo Ayariyanam – Namaskar to Acharyas
Namo Uvajjayanam – Namaskar to Upadhyayas
Namo Loye Savva Sahunam – Namaskar to all Sadhus

Namaskar Mantra, the prayer of the five exalted ones, viz. Arhat, Siddha, Acharya, Upathyaya and all Sadhus is the essence of Jainism. It is the foremost prayer of the Jains.

Eso panca namokkaro, savvapavappaṇasaṇo
Mangala nam ca savvesim, paḍamam havai Mangalam.

Quoting Siddhachakra Gani⁷⁴, this mantra is inclusive of the worship of panca parameshti. It banishes all karmas, even a great sinner gets purified by the chant of this mantra. Among articles, rice (akshad), sandalwood paste (chandana), coconut (sriphal), poornakumbh, swastika, mirror, clean seat, twin fishes, Srivatsa and nandhyavartha swastika are auspicious. Similarly among mantras, Namaskar mantra is the most auspicious. On chanting of this mantra negativities are driven out and many auspicious benefits manifest. Punya increases. Namokar mantra is a form of the twelve anga agamas. For a soul experiencing the benefits of Namokar mantra, srutajnana manifests. For the construction of a mantra, seed letters known as “beejakshara” are required. The seed letters are considered store house of energy that strengthens atmabhav. These beejaksharas are installed in Namokar mantra. Further Subhachandra Acharya, in his Jnanarnava gives various forms of Namokar mantra, such as:

- 16 lettered: Arham siddhacharyo padhyaya sarva sadhupyo nama:
- 6 lettered: Arhanta Siddha.
- 4 lettered: Arhanta
- 2 lettered: Siddha
- 1 lettered: Om or A

(Note: the numbers are as per Devanagari script)

This is also reiterated in Nemichandra's Dravyasamgraha (v.49)

AA has brought out the importance of Namokar mantra in some of the verses of TA. They are mentioned below:

TA-21, (accum allā allum ām eluttu ātiyūm antamumām kuṭai mūnruṭai nān mukan narpéyará.). Oh Lord! with faces on the four sides and three umbrellas, your name is a mantra. It has life and the lifeless letters. Starts with the first and ends with the last. In this verse AA talks about the four-letter mantra Arahanta. The word Arugan (Arahant in Tamil), it starts with first Tamil vowel 'a' and ends with last consonant 'n'. Apart from mentioning it mantra, this poem subtly points to the principle of jiva and ajiva tattva in Jainism. In Tamil, vowels are termed letters with life and consonants are termed as body letters. Also in the list of Tamil alphabets, 'a' is the first letter and 'n (in)' is the last letter.

TA-46, (naṟṟavark kuccitti nalkaval lārku iru nālvinaiyum ceṟṟavark étumkaim māṟilaiyé.) They grant the boon of liberation to true ascetics, they have annihilated the eight karmas (Siddha), the Lord who walks deftly over red lotus flowers (Arhat), and those who opened my eyes to the right faith (all Acharya, Upadyaya and Sadhu) while I was meandering blindly, to them I can offer nothing but my servitude. This verse is in veneration of the Pancaparamesti.

TA-83, (...aivaraip péṇuvar aimpulanméḷ nacai āṟiya piṇṭiyār aṭiyār eṅkal nāyakaré.), Those directing us (satsang), do not eat meat, do not eat in the night, don't take honey or intoxicants. They don't commit violence, lying or thievery: do not have desire for women, have restricted material desires and do not crave sensual pleasures. They are the disciples of Ashoka-Jina and worshippers of the exalted five (panca parameshti).

TA-93, (...étil kuṇattār vaṇṇakkam ör aiṅtum iyarpéyaröṭu āti eluttum arukanum mavvum onṟāti aiṅtu īṟu öti ninaippan ...), when one wishes to annihilate the karma particles, he meditates the panca namaskar mantra and upon the composition of first letters of these worthy of worship.

The above verse also explains the formation of Om. (...āti eluttum arukanum mavvum onṛāti aiṅtu īru...). All the starting letters, first with Arhat and the last of the five. The formation of Om, maha mantra: a, Arhat; ā, Asarira, ie. Siddha; ā, Acharya; u, Uvajjayaya and m, Muni. (i). a+a=ā; (ii). ā+ā=ā; (iii). ā+u=ō and (iv).ō+m =ōm

Unique Attributes of Tirthankara

Jainism firmly believes in the doctrine of karma and puts sole reliance on personal efforts in spiritual development and liberation. Jainism advocates twelve psycho-spiritual contemplations in the practice of spirituality and one of them is Asarana-bhavana (no refuge). This negates the possibility of a saviour and raises a question, what is the place of prayers in Jainism? Since the Jains do not believe in creator God or in the existence of any outside Divinity controlling our fate, any idea of prayer would be irrelevant to them for two main reasons.

1) The soul which has been emancipated and became Siddha has no desires or motivations left. Its character is purely that of a knower and a seer. He is a Vitaraga and hence prayers will neither please him nor displease him. In the same sense if Siddha could bestow favours or frowns then attributing such human frailties to a Siddha (liberated soul) is to deny soul's liberation. Same way even though Arihants are living superior souls, they are also unaffected by what is happening in this universe and do not get affected by what we do or do not.

2) Once we accept the doctrine of karma, all results must be sought in that doctrine and therefore unless the prayers are adjusted in the karma doctrine, they remain totally non-productive.

However, in Tattvartha Sutra, Acharya Uma Swamy says,

“Moksamargasya netaram bhattaram karmabhubhrtam

Jnataram visvatattvanam vande tadgunalabdhaye”

We pray to those who have led the path to salvation, who have destroyed the mountains of karma, and who know the reality of the universe. We pray to them to acquire their attributes. So, it would be totally wrong to say that prayers have no place in Jain philosophy. Jains do not consider prayers as a means of seeking favours from Siddha or even Arihants. True Jain prayers are nothing but the appreciation and adoration of the virtues possessed by the liberated ones or Arihants and the expression of ardent desire

to achieve these virtues in one's own actual life. It is for this reason that Jain scriptures have enumerated the virtues of different categories of souls such as Arihanta, Siddha, Acharya, Upadhyaya and Sadhu. True to this tradition, we can find adulations of Tirthankara and his supreme qualities in AA's TA. In the very first verse of the TA, (*..kuḷirpiṇṭiyānaik kuṇampugaḷvān...*), AA wonders that his bedevilled mind has ventured into singing in praise of Tirthankara's innumerable qualities. He is subdued because he felt it was like venturing to count the rain drops falling from a dark heavy-laden cloud. Jainism considers that the qualities of Tirthankaras are a class of attributes found in all the Tirthankaras. Some of the qualities are:

The four main attributes by destroying four ghati karmas:

1. Anant-jnan (infinite knowledge)
2. Anant-darshan (infinite perception)
3. Anant-cartitra (perfect conduct)
4. Anant-virya (infinite energy)

Ten attributes present at birth

1. Most beautiful body
2. Body full of fragrance
3. Body devoid of perspiration
4. Body devoid of excretion
5. Peaceful and soothing voice
6. Unmatched physical strength
7. Milk like blood
8. 1008 desirable birthmarks and features
9. Proportionately built body
10. Solid physique

Eleven attributes acquired upon attaining omniscience

1. Prosperity exists all around in the presence of Arihant
2. Walking without touching the ground
3. Visibility of Arihant's face from all four directions
4. Total compassion
5. Life devoid of obstacles

6. No food required to sustain life
7. Perfect knowledge
8. No growth of hair and nails
9. No blinking of eyes
10. No formation of a shadow of body.
11. Divyadhvani – Lord’s sermon in Ardha Magadhi language, understood by all including animals and heard up to 1 yojana distance.

Thirteen attributes created by heavenly gods

1. Enabling all beings to get along with each other
2. Clean air all around
3. Clear skies
4. Fruits, crops, and flowers flourish year-round irrespective of season
5. Miles and miles of neat and clean grounds all-around
6. Lotuses made from gold under Tirthankara’s feet
7. Sounds of reverential praises in the skies around Tirthankara
8. Blowing of slow and fragrant breeze
9. Fragrant rain
10. Removal of all potential obstacles from the land
11. Contentment all around
12. Movement of the Dharma-chakra (symbolic wheel of religion) in Tirthankara’s Samavasaran
13. Presence of eight embellishments, Chhatra (umbrella), Chamar (fly-whisk), Dhwaja (flag), bell, Kalash (sacred vessel), fan, swastika, and mirror around the Tirthankara.

In the following verses, AA refers to the infinite four qualities (Ananta-catushtaya) of the Arhat.

TA-32, (*nirantaram nānmai ...*), “He who has attained the boundless four qualities”.

TA-39, (*.... muṛṇarntu em cōkaṅkal tīrkkum acōkar ...*),” Omniscient Lord of Ashoka who destroys our sorrow”.

TA-49, (... varampaṛṛa ṇāniyai mācaṛṛa cōtiyai vantippané.), “Omniscient with unblemished radiance, I worship you”.

TA-11, (... eṅkuṇattu em kāvalanaik ...), “Lord with the count of eight supreme qualities”. It is pertinent to note that a soul that elevates to the state of Arhat and still in the process of attaining parinirvana has four infinite qualities. The eight supreme qualities of siddha will definitely be achieved by that soul on the fourteenth gunasthan stage where remnant karmas are shed. However, as the stotra is about Tirthankaras of the past who have already risen to the Siddhasila, the abode of liberated souls, AA refers to the Bhagawan as “enkunattu em Kavalan”.

TA-67, (*iruvinaí vélai oruvinaí nēri cērpuripōl taruvinaí nāraḷ cakkaram éntiya caṅkarané*). Holding the wheel of dharma, seated under the lofty Ashoka tree and face visible from all four directions; Oh Sankara, your magnificence is matchless. You have overcome both the seas of karma (ghati, aghati). You have a body similar to burnt hay stack (param audharika body) and yet incorporeal. AA in this verse has brought out the unique qualities of Tirthankaras, viz. wheel of dharma, Ashoka tree, visibility from four directions, param audharika body and victory over ghati and aghati karmas.

While a soul that has attained the Kevalajnana has annihilated the two types of ghati karmas (sarvaghati and desaghati), it is still in the process of annihilating the remaining aghati karmas, after which it will attain parinirvana and become a Siddha. However, in retrospective, the poet here and in general the expression “the conqueror of two karmas” is in praise of the Tirthankaras who have destroyed both ghati and aghati karmas and have attained moksa.

In the verse, TA-56, AA praises the Jina as “aticayane”. (...āṭuvané innum āruyir véṭṭai aticayané.), Not knowing you, I had been hunting precious lives in the past. Lord of atishayas having sown the seeds of Jinadharmā, I have forsaken such acts.

Panca Kalyanak Celebrations

Panch Kalyanaka ("Five Auspicious Events") are the five chief auspicious events that occur in the life of Tirthankara in Jainism.

Chyavana Kalyanak - This is the event when the Tirthankara’s soul departs from its last life and is conceived in the mother’s womb. The festivities start six months before the conception. As per the order of Sowdharmendra, Kuber rains three and half crore

precious gems over the palace, three times a day for a period of fifteen months. At the time of conception, Jinamata has auspicious dreams (sixteen as per Digambar and fourteen as per Svetambar traditions). Every day the city is cleansed with waters of sacred rivers. Digkumaris begin serving the Jinamata. Celestial devis, Sri, Hri, Triti, Kirti, Buddhi and Lakshmi offer their qualities to Jinamata. Without undergoing any external physical changes that occur during pregnancy Jinamata delivers the divine Jina balaka.

Janma Kalyanak - This is the event when the Tirthankara is born. The pious birth of Jina balaka influences the surroundings. The atmosphere in all directions becomes clean and the wind becomes fragrant. Countless devas headed by Sowdharmendra visit the new born and sing praise of the child who will become a Tirthankara. Then Sowdharmendra proceeds along with the child to perform Janmabishek atop Meru parvat.

Diksha Kalyanak - This is the event when the Tirthankar's soul gives up all worldly possessions and became a renunciate. The moment the thought of renunciation occurs to the soul who would become the Tirthankara, Lokantika devas arrive and request him stating that, Oh, saviour of human race, your desire to show the path of renunciation to mankind is admirable; kindly proceed with the task of propagating dharma. First humans, followed by devas carry him in a palanquin to the garden. There he abandons all his apparels, ornaments and then with his hand pulls out his hair in five fistfuls. Indira collects the hair and immerses it into the divine ocean of milk. From the moment Bhagawan discards all his possessions he becomes absorbed in observing the austerities.

Kevalajnana Kalyanak - The event when Tirthankar's soul destroys the four ghati karmas completely and attains the Kevalajnana (absolute knowledge). Celestial angels set Samavasaran from where the Thirthankara delivers the first sermon. This is the most important event for the entire Jain order as the Tirthankara reinstates Jain Sangh and preaches the Jain path of purification and liberation. Bhagawan establishes the four order of the followers, viz. Sadhu, Sadhvis, Sravaka and Sravikas. Thus, he becomes a Tirthankara, the ford maker.

Nirvana Kalyanak – After propagating dharma that has five great vows as central theme, when the time for Moksha gets near, Bhagawan leaves srivihar, Samavasaran, etc. and remains in solitude and annihilates aghati karmas by sukladhyana. Once all the karmas are annihilated his soul leaves for Siddhasila and attains Nirvana. His body disappears like camphor. Celestials and humans gather there and celebrate the auspicious event.

AA has touched upon a broad spectrum of Jain philosophical principles and cultural aspects in his TA composition. Panca Kalyanak celebrations of Tirthankaras have also found a place in TA.

In verse 4, (*otta kalāmati onru iranṭu ... attakalyāṇam öraintu... .. iṛaivā ninatu inaruḷé*), AA praises the Jina by stating that he has the three-disc golden parasol shining like moon and the festivities of panca kalayanak.

Verse 11 describes with elation the enthusiasm shown by devas in attending the Kevalajnana kalyanak of the Tirthankara. TA-11: (*kévalām urpattiyām aḷavé ... mūvulakattuḷḷa nālvakait tévarum munnubaré*); the moment the Lord attained omniscience, celestial beings rush ahead of the Indra, they reach from above, from below and from the sides crowding around our Lord of eight supreme qualities.

Samavasarana

Samavasarana or Samosharana is the religious assembly of Tirthankaras. The word Samavasarana is derived from two words, sama, meaning general and avasara, meaning opportunity. It can also be derived with sama + sharana, meaning "Refuge to All. It is a place where all have an opportunity to acquire wisdom. The divine pavilion is built by heavenly beings (devas) after the tirthankara attains omniscience (Kevala Jnana). As such, the assembling of a variety of worthy beings; specially humans, animals and gods, for the purpose of beholding the Tirthankara and listening to his preaching is called Samavasaran.

The Samavasarana is round in shape. It is also depicted sometimes as a square. It is built 5,000 dhanush (30,000 ft) above ground level. It has seven enclosures called "bhumi" surrounded by concentric parapet walls. It has a diameter of twelve yojanas (1 yojana = 6 miles). After the fourth bhumi, there are three high ramparts. The names of

seven bhumis are; prasada chaitya bhumi, khatika bhumi, latavana bhumi, upavana bhumi, dhvaja bhumi, kalpavruksha bhumi and krahangana bhumi. The three ramparts are udayatara, preetitara and kalyantara. Situated at the centre of these is the temple named Srinilaya. The temple has twelve enclosures. In the centre it has the three step base (vedi) named trimekala made in transparent spatika mani. In the second step of the trimekala, 60 dhanush high Ashoka tree is there. On top of the third base the stage named ghandhakudi is situated. Ghandhakudi houses the eight special external attributes (astamahapratiharya) of Jina. On a lion throne placed in the ghandhakudi is a lotus flower. Seated four inches above the lotus in levitation is the Tirthankara. The splendours of other pratiharyas, viz. bhamandala (aura), chatra (three umbrellas), Chamara(fly-whisk), puspavrusti (flower shower), devadundubhi along with the divine sound (divyadhvani) emanating from the Lord are present near the Bhagawan.

For a Jain, either a householder or a monk, Samavasaran evokes divine vibrations as it is the refuge for all and it is a wish fulfilling tree. AA has invoked it in several verses.

TA-8, (... *mūvoḷiyān mey aṭiyavarké*), the sun brightens as the cloud disperses and as the four ghati karmas dissolve, the Lord's aura of three bhamandalas manifests. The three bhamandalas are Aloka, Prabhamurthi and Kanagaprabha. It is said that bhamandalas enable those entering the Samavasaran and come near the Jina to see their three past births, three future births and the current birth.

TA-18, (*ennēncamé itaméyuṭaitté intirāti viṇṇōr ponnin cinālayam āyirru anrō eṅkaḷ puṅkavarḷké*). For our Lord, the Indra and other devas created the shining golden Samavasaran with the pride destroying pillars of great height, the three enclosures, and seven heavenly gardens. My heart is as large as this to be the seat of our Lord Jineshwar.

TA-26, (*iṭarār pavakaṅkulin kaṇmaṇṇu ... cuṭarār viḷakkai meyñāna aṅkuli koṅṭu tūṇṭuvané*), The darkness of painful cycles of births that made me sightless of myself (jñānāvarṇiya) and the dark nemesis of past karma are driven out by the Lord who entered my heart on a golden throne and a dense lotus. The divine teachings of the luminous Lord shall be kept kindled with the finger of right knowledge. In this verse, AA laments about his ignorance in past lives and allegorically refers to his heart as

Samavasaran when Lord enters it. This verse dwells on darkness of births and illumination of Lord's dharma.

TA-48, (... ācanamum kuṭaiyum mutaliya viṇṇōr kuyiṛriya ... *parampararé.*), Supreme Lord with the throne and regal umbrella installed by the celestial beings.

TA-59, (*kuṇatararé munimaṅkaiyaré kolainér vilānké kaṇatarar éru centāmarai kāṇ en karūṅtalaiyé*). In this verse AA has listed the twelve ganas who have assembled at the Samavasaran. The monks and nuns with immaculate qualities, animals that have stood against killing, four types of celestials like bhavana devas and their consorts, emperors possessing chakra ratna.

TA-65, (... *tūmaṅicér ponneyil manniya punkava ...*), exalted Lord of the gem studded Samavasaran. TA-69, (... *panniraṅṭu ōcanaip ponneyilcér attanaip ...*), Arhat seated in the Samavasaran of twelve yojana height.

TA-71, (*īcan enṛālum iṛaivan enṛālum ilaṅkoḷi muttēcan ...*), Isha, God, Lord of three aura, Tirtha, consort of moksha Lakshmi; all these names are of the Arhat. For those without His qualities, these are mere names.

Verse 80, specially talks about Jina's astamahapratiharya:

*“cuṭar maṅṭalam curatuntupi teivattuvani ciṅkap
piṭar maṅṭala aṅai piṅṭi veṅcāmarai peymalarin
aṭar maṅṭala maḷai ampon kuṭai mummai ām aṭiyōm
iṭar maṅṭalam keṭupparkku imaiyōr ceyum eṅciṛappé.”*

Bright glowing aura (prabhavalaya), celestial fanfare (devatuntubi), divine intonation (divyadhvani), lion throne (simhasana), ashoka tree, pristine white fly whiskers (camaram), showering flowers (puspavristi) and golden three tier umbrella (chatra). These are the divine embellishments created by heavenly beings with unblinking eyes for our Lord who drives out our sufferings.

Divyadhvani

Omniscient Lord delivers dharma in samavasaran. Divine voice of Jina Bhagawan is divyadhvani. AA refers divyadhvani as “tirumoḷi”. Omniscience is the knowledge of all dravyas with all their paryayas in the past, present and the future. Therefore, omniscience covers all the sounds and words of all languages of celestial, human and animals with the modification of speech molecules.

Speech molecules cause vibrations of the omniscient self's speech activity and convey His sermons in all the languages of the celestials, human and animals simultaneously. It is explained in Mahapurana that in the manner the tasteless rain water assumes different tastes in the fruits of different trees, similarly the receiving ears of the celestials, humans and animals tune into the divine voice and hear Jina's sermon in their own languages respectively.

Divine voice is devoid of vowels and consonants. Manifestation of the divine voice is without the functioning of the vocal organs such as lips, palate, tongue, etc. and it is beneficial to all, given out without any desire, defect less, no sinfulness and unimpeded by the breathing of Jina⁷⁵. It is also called Jinavani, Omkara, Raga Malkosh. It occurs three times in Prakrit language and all understand according to their logic and language.

References to divyadhvani or tirumoli, in TA:

Verse 10, (... *kéttārkkku uraikku em kevaliyé.*) refers to divyadhvani as the sermon to those who listen. Verse 17, (...*tīrtap pirān tiruvāi molīnta* ...) refers to words uttered through Tirthankara's divine voice. Verse 42, (... *tiruvaṛam kélviyinum* ...). AA uses the word "kélvi" to refer to divyadhvani, the word of the Jaina. In Tamil, kélvi means a question a word or something heard. Tirthankara preaches dharma which form the content of agama. Therefore, the word kélvi refers to divyadhvani⁷⁶. In verse 52, (...*cinanār tiruvāimōliyé* ...), AA describes the ethical practices ordained by Tirthankara's divyadhvani. In verse 98, (...*teḷikkum tirumoli* ...) AA states that Tirthankara's divyadhvani expounds the eternal truth.

Tri Chatra (Three Canopies)

The three chatras (canopies or umbrellas) over the Tirthankara is symbol found in almost all idols of the Jina found in the temples or found at archaeological sites. The three umbrellas is a characteristic identification for jain idols. It is one of the atishayas erected by devas at Samavasaran. The umbrellas are named candradiyam, nityavinodam and sakalapacanam individually. The first one cools down the heat of transmigrations, the second one caters to the living beings of the middle world and the last one gives

solace to all inhabitants of all the three worlds. AA uses this symbol in praise of the Tirthankara in many of his verses.

TA-4, (*ottu akalāmati onṛu iranṭu okkum oṇ ponkuṭaikkīl ...*), the golden parasol with three identical of moonlike discs. TA-6, (*... māmatipōl taṇṇiya vāṅkuṭai mūṇṛuṭaiyān aṭittāmaraiyé*), they raise higher in their spiritual pursuit at the feet of the Lord of three soothing cool heavenly umbrellas. TA-7, (*... cakamūṇṛinukkuṅ tāmarai céyenru cārṛuva pōlum muc cattirattut...*), the Lord of the three worlds with tri umbrellas.

TA-21, (*... meyttavattōr naccum al āṛkuṭai mūṇṛuṭai nān mukan narṇéyaré*), “Oh Lord! with faces on the four sides and three umbrellas”. In this verse AA refers to the Jina seated in Samavasaran with the mention of tri chatras and the Lord facing all the four sides simultaneously.

TA-78, (*... nilāvirittu muccaka muṇṇum nilal ... nātan muccattiramé*). In affirmation of Jina as the lord of the three worlds, the celestial chieftains from the three worlds have created the moon like canopy with triple shades. Lord’s divine umbrella provides solace to the three worlds. In this verse AA provides the information that Indra has installed the tri-chatra and it provides solace to the inhabitants of all the three worlds.

TA-82, (*... kuṭai mūṇṛuṭaiyār tanceya pātaṅkaḷ kaṅṭu koḷḷīr em talaimicaiyé*), what harm these karmas can do to us, on our head we hold, the pink feet of the Lord with three canopies and we do not hold any false faith to earn sin.

TA-98, (*teḷikkum tirumoḷit tikkuṭait tolcaḷa mukkuṭaikkīl aḷḷikkum tiruaruḷ āliemmān aṭi ...*), wearing the four directions, the Arhat seated beneath the tri umbrellas, dispenses knowledge through divine sound (divyadhvani) and redeems this eternal world.

Dharma Chakra (The Wheel of Dharma)

Among the fourteen atishayas created by the devas for Tirthankara, Dharma Chakra is the symbol of religion. It is brighter than sun and has thousand spokes. It is held over the head by a yakshendra each at all four sides of the ghandhakudi. It is carried in front of the Tirthankara wherever he goes for addressing a sermon (srivihar)⁷⁷. It is a symbol of the Jina-dharma and is often used as a representation of the essence of Jainism. Some of the references to Dharma Chakra in TA are listed below:

TA-5, (*aruḷōtu eḷum aravāḷi appā! piṛavu āḷiyil pāyiruḷ öviyakarai uyppāy...*), Oh Lord! Your compassionate wheel of dharma rises for deliverance from cycles of birth.

TA-27, (*...lāka ennai āṅṅukoṅṅāi aravāḷi koṅṅé venṅa antaṅṅé.*), O Jina, You conquered karmas by wielding the dharma chakra, You have accepted me. In this verse, AA created a wordplay with word “āḷi”. This Tamil word has many meanings, viz. chakra weapon, command, ring, potter’s wheel and sea. Here AA uses the term “aravāḷi” (aram-dharma + āḷi (chakra) to represent dharma chakra as well as to describe dharma as the powerful chakra weapon that destroys karma.

TA-67, (*... önkupiṅṅit taruvinaḷ nāruḷ cakkaram éntiya caṅkarané.*), Holding the wheel of dharma, seated under the lofty ashoka tree and face visible from all four directions, Oh Sankara, Your magnificence is matchless.

Ashoka Tree

Ashoka tree is the symbol of peace and happiness (a-no, shok-sorrow). It is brilliant and drives away the darkness of ignorance. Under it, all sorrow vanish. The trees under which Tirthankaras attained Kevalajnana are also Ashoka trees. Nyagrodh, saptaparna, sal, saral, priyangu, shireesha, nagavrksa, bhaheda, dhoolisal, tendu, patal, jambu, peepal, deerghaparna, nandi, tilak, aamra, kankeli, campak, priyangu, vangul, meshjruda, dhava and shal. These twenty-four trees where Tirthankaras attained kevalajnana are embellished with brilliant pearls, emeralds, diamonds and celestial flowers. The roots of these were made with strong vajra and the trunks were made with gems. The flowers were made with lustrous gems like padmarag⁷⁸. AA has quoted the divine Ashoka tree in many verses of TA. Some are given below:

TA-26, (*...aṅṅār malarppiṅṅi yöṅum pukuntuen akattu irunta cuṅṅār ...*), Lord who entered my heart on a golden throne and Ashoka tree with dense flowers. TA-31, (*... piṅṅi nāḷalin kövai niraṅṅaramé.*), can I address always my Lord seated under the shade of the Ashoka tree).

TA-33, (*... piṅṅi véntanenkö nūlin pakarcen neṅi...*), Those who want to attain unblemished happiness and liberation take the higher path propounded by our Lord of the Ashoka tree in a moment’s time. TA-37, (*...curapikaṅ ṅṅṅiṅṅi nāṅṅan tollaramé.*), Behold ! Pindi-nath’s (Jina, pindi-ashoka) ancient dharma is the spring that bestows all

things in this world and that you have not even imagined (liberation). TA-47, (*mārā manañkoṅṭu vānōr toḷum piṅṭi vāman ...*), Cruel people who have not grasped the true scriptures of the Arhat (pinti vāman) will fall into the seventh hell.

TA-55, (*...malarppiṅṭi ninmala ninmalarp pātanannīr ...*), those who are immersed in the feet of Jina, (pure soul of the flowery Ashoka tree) get to enjoy the heavenly life. TA-83, (*... aimpulanmél nacai āriya piṅṭiyār aṭiyār eṅkaḷ nāyakaré.*), they are the disciples of the Ashoka-Jina (pintiyar) and worshippers of the exalted five. TA-86, (*... uṅmai kaṅṭāl vaittup pirivarkaḷō piṅṭi nīlal emmāmaṅiyé.*), those who adore and worship the devas who behave like humans will not leave You, the Lord under the Ashoka tree, once they behold you. TA-94, (*oḷivanta nīlal uyarpinṭi véntan oruttanumé ...*), in this precious human life all needed benefactions are endowed on those who pray to the Lord who is seated in the shade of bright and tall Ashoka tree.

Kalpavraksha

In Jainism, a cyclic time period termed as “kalachakra” is believed. It is divided into an ascending (utsarpini) and descending (Avasarpini) periods. The life in the early periods of goodness is known as “boga bhoomi”, wherein the people lived amicably, and their needs were fulfilled by Kalpavraksha or wish fulfilling divine trees. These trees are neither vegetative bodies nor celestial beings. They award the seekers according to their virtue (punya) by assuming the form of earth. There were ten types of such trees. The names of the trees and what they provided is given below⁷⁹.

1. Pananga: 32 kinds of drinks which are auspicious, sweet, tasteful, six kinds of juices, excessively cold and nourishing.
2. Tooryanga: Different kinds of musical instruments such as veena, pata, patah, mrudang, jhalar, conch, dundubhi, bheri, kahal, etc.
3. Bhoosananga: Ornaments such as Kankan, katisootra, haar, keyur, manjur, katak, kundal, kiryt, mukut, etc.
4. Vastranga: Various kinds of clothes such as cotton, silk, etc which are pleasing to eyes and minds.
5. Bhojananga: 16 kinds of food, 16 kinds of delicious dishes, 14 kinds of pulses, 108 kinds of food articles, 363 kinds of relishable articles and 63 kinds of tastes.

6. Alayanga: 16 kinds of beautiful buildings, such as swastika and nandhyavart.
7. Dipanga: They provide light, like a lamp through their branches, leaves, fruits and leaf buds.
8. Bhajananga: They provide utensils such as thal, jhary, pitcher, gagar, small pitcher and seats made of gold and silver.
9. Malanga: They provide 16,000 kinds of garlands of flowers.
10. Tejanga: The illuminate brightly overshadowing the lights of sun, moon and the stars.

In TA, AA refers to the Jina himself as the Kalpavrksa in the following verses:

TA-2, (...*kaṇṭukonṭén piṇṭi nīḷalin kīloru karpakamé.*), I have seen You as the Kalpataru that grants hitherto unknown Moksha, O Lord under the Ashoka tree. TA-3, (*kaṇṭukamé karuṇaik kaṭalé ...*), You are the Kalpataru, ocean of compassion and qualities. TA-15. (...*taruttaru mattaraiyōṭu viṇṇōr patam taṇtu pinnum aruttarum attarai ātipaṭṭārakarām paricé.*), worshippers of the omniscient Adinatha are granted like a wish granting tree, empires, heavenly abode and the lofty liberation too.

The Spirit of Bhakti in Tirunuranthathi.

While the Bhakti literature and movement of other faiths endeavoured to bring the common people closer to God spirituality, AA in his TA, used his knowledge of the Jain agamas and his poetic skills to create a bhakti (margaprabhavana) literature true to the spirit of Jainism. TA uses the style and narrative similar to that of classical Tamil bhakti poetry but adheres to praising the Tirthankara about his exalted attributes and the salvation he grants.

TA-4, (...*pattarkaḷāi unaip paṛri ninré vinaippaṛru aṛukkum ...*), only your true bhakts who get your benevolence will sever the attachments to ward off karmas.

TA-5, (...*marulōṭu ulalum manattu ennai āṭkonṭa maṛru unakkup ...*), you have salvaged my mind that drifted aimlessly swayed by senses.

TA-19, (*punkavan pūraṇan puttān tīvinai tevenumpér maṅka anṛō vellai vāḷkonṭa vīraṇai vāḷtuvaté.*), Praising His many names is only for overcoming the hostile karmas. In this poem, Tirthankara is addressed by many names. (punkavan-elite; pūraṇan – full of qualities; puttān – buddha; purāṭanan – ancient; pūṇpunaiyā – unclad;

cankaran – one who grants bliss; cakkaran – one who has the wheel of dharma; tamaraiyön – seated over Lotus)

TA-20, (*vālttuti ninpukaḷ vālttavallāraittam ...ālttuti ārvamum ceṟṟamum nīkkiya accutané.*), Immortal Lord, you have removed likes and dislikes. You give shelter to those who praise your qualities. For those who ignore you and use their silver tongue to praise falsehood, you destine dreadful lifetimes in the hell. (This poem uses poetic irony. The Arihant is Vitaraga. The poem emphasises on the qualities of the Arihant and result of such knowledge or ignorance thereof.)

TA-29, (*cuttiyait tāmuṭaic ...pattiyait tāatu muttipeṟṟārin patinmaṭaṅké.*), I am not asking for liberation that brings out matchless purity, limitless virtues, and bliss because these qualities are innate in self. You have pronounced the true nature of jiva and other astikayas. All I am asking is unstinting devotion for Your lotus feet, which is many fold higher than those who have attained moksha.

Here AA pleads for a bhakti that leads to liberation. He reminisces Ac. Kunda Kunda's words, “mokkhapahe appāṇam.....asahāyaguṇam ṇiyappāṇam” (a saint who keeping himself on the path of liberation entertains devotion leading to liberation, realises his soul through it, as full of independent attributes)⁸⁰.

TA-30, (*maṭaṅkalin ācanam vārtaliṟp ...muṭaṅkal manālaya méini tāyirruem muttanukké.*), Lion throne, ashoka tree with tender leaves, three fortified enclosures surrounded by a moat, flowering gardens, arenas, quarters of benevolent celestial gods are found in the golden Samavasaran. But my small heart forms a great residence for the Lord. In this verse, AA, true to the spirit of bhakti compares his heart with Samavasaran.

TA-31, (*muttanen kö mutan mūrtien ... kövai niraṅtaramé.*). AA laments, How am I to address my Lord seated under the shade of the Ashoka tree? as master? prime of the ascetics? sovereign of the three worlds? my redeemer? resident of my mind? treasure for the worshippers? endless and without karma?

TA-55, (*vīṭum vinaikalin pantamum ... immuūvulakōrkaḷum pāṭuvaré.*), Those who take on their head, the abhishek water of the feet of Jina, the pure soul of the flowery Ashoka tree, the exponent of the true nature of karma bondage and liberation; are entertained by the celestial maids. Those who venerate His true nature are praised by the dwellers of the three worlds. In this verse, AA while narrating the benefit of visiting

the temple and ritualistic sprinkling of the gandhotakham on the head, subtly states that by praise of the Lord's virtue, one becomes worthy of worship, i.e. gets liberated.

TA-68, (*caṅkai aṅcār taḷar ... aṭip pattarkaḷé.*). In this verse, AA describes the unstinted devotion of the sincere followers. Followers of the Lord riding on the lotus flower, do not fear death, do not fear frightful deities, do not shudder even if angry elephant with red eyes charge at them and they are not attracted by tender women with scented bosom.

Chapter 6

Conclusion

In this day and age, where suspicion and distrust are vitiating the atmosphere of peace and brotherhood at all levels, where the world is filled with fear and hatred, the tenets of Jainism are like the oasis in the desert, an answer to a desperate need. It is a perfect blend of philosophy and practicality, an ethical system par excellence. Jainism is a way of life, proficient enough to elevate an ordinary individual to the greatest height of spiritual realisation. It bears the message of love and respect, non-violence and peace, both internal and external, personal and universal. The stated ideals of every religion of the world are love, respect, peace and salvation. However, Jainism imparts a stronger emphasis on such values by inculcating them with the idea that all are “potential Siddha Bhagawan” and that all the living beings have the potential to become a God.

Avirodhi Alvar had adhered to this fundamental difference while composing his Tamil masterpiece Tirunuranthathi. Through out this literary work, he has eulogized the Tirthankara through the qualities and lashed out at pseudo deities and pseudo godmen. Jainism advocates knowledge of tattvas for steadfast adherence to true faith, true knowledge and true conduct. In this count also, Avirodhi Alvar has in almost all verses touched upon some jain tenet or other.

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Annexure

Tamil Diacritical used (ISO 15191)

அ	a	ஐ	j
ஆ	ā	ஷ	ʃ
இ	i	ஸ்	s
ஈ	ī	ஹ	h
உ	u	க்ஷ	kʃ
ஊ	ū		
எ	e	COMPOUND FORMS	E.g. Using 'k'
ஏ	é	க	ka
ஐ	ai	கா	kā
ஓ	o	கி	ki
ஔ	ö	கீ	kī
ஔள	au	கு	ku
க்	k	கூ	kū
ங்	ṅ	கெ	ke
ச்	c	கே	ké
ஞ்	ñ	கை	kai
ட்	ṭ	கொ	ko
ண்	ṇ	கோ	kö
த்	t	கௌ	kau
ந்	n		
ப்	p		
ம்	m		
ய்	y		
ர்	r		
ல்	l		
வ்	v		
ழ்	ḷ		
ள்	ḷ		
ற்	ṛ		
ன்	ṅ		

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