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Samyag Jñāna Pravēśikā Study Book 10

1st Year

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P.P. Ācārya Bhagavaṅta
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Alphabet with English Transliteration

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

अं
aṅ/aṅḥ/an/aṅḥ

अः
aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
pa	pha	ba	bha	ma

य	र	ल	व
ya	ra	la	va

श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña



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Sūtra – Meaning – Ārcanum (Insight)

Dasa (Ten) Paccakkhāṇa

To turn away from sin...to bring the body and mind to restraint...to do karma nirjarā (annihilation, decay)... different types of penances are shown by the scribe sages. Doing penance requires cultivating self-confidence and morale. To increase these 'paccakkhāṇa' is extremely necessary. Without paccakkhāṇa penance is not fruitful. Very little fruit is obtained. Therefore, with penance paccakkhāṇa is necessary.

There are several types of paccakkhāṇa and there are ten major types. Here we will make a successful attempt to understand the ten paccakkhāṇa and their form...

1. Namukkāra Sahiaṃnuṃ Paccakkhāṇa

Sūrè uggaè namukkāra sahiam paccakkhāī. Cauvvihampi āhāram asaṇam pāṇam khāīmam sāīmam annatthaṇābhogēṇam sahasāgārēṇam vosiraī.

2. Porisī Sāḍḍhaporisī Paccakkhāṇa

Sūrè uggaè porisīm sāḍḍhaporisīm paccakkhāī. Cauvvihampi āhāram asaṇam pāṇam khāīmam sāīmam annatthaṇābhogēṇam sahasāgārēṇam pacchannakālēṇam disāmohēṇam sāvuyayaṇēṇam savvasamāhivattiyāgārēṇam vosiraī.

3. Purimaḍḍham Paccakkhāṇa

Sūrè uggaè purimaḍḍham paccakkhāī. Cauvvihampi āhāram; asaṇam, pāṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, pacchannakālēṇam, disāmohēṇam, sāvuyayaṇēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, vosiraī.

4. Ēkāsaṇānuṃ Paccakkhāṇa

Sūrè uggaè namukkāra sahiam, porisīm, sāḍḍhaporisīm, purimaḍḍham paccakkhāī. Cauvvihampi āhāram; asaṇam, pāṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, pacchannakālēṇam, disāmohēṇam, sāvuyayaṇēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, ēkāsaṇam paccakkhāī. Tivihampi āhāram; asaṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, āumṭaṇapasārēṇam, guruabbhuṭṭhāṇēṇam, pāriṭṭhāvaṇiāgārēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, pāṇassa lèvēṇa vā, alèvēṇa vā, bahulèvēṇa vā, sasithēṇa vā, vosiraī.

5. Ēkālaṭṭhāṇānuṃ Paccakkhāṇa

Sūrè uggaè namukkāra sahiam, porisīm, sāḍḍhaporisīm, purimaḍḍham, paccakkhāī. Cauvvihampi āhāram; asaṇam, pāṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, pacchannakālēṇam, disāmohēṇam, sāvuyayaṇēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, ēkālaṭṭhāṇam paccakkhāī. Tivihampi āhāram; asaṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, āumṭaṇapasārēṇam, guruabbhuṭṭhāṇēṇam, pāriṭṭhāvaṇiāgārēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, pāṇassa lèvēṇa vā, acchēṇam vā, bahulèvēṇa vā, sasithēṇa vā, vosiraī.

6. Vigaī nivigainuṃ Paccakkhāṇa

Vigaīo nivigaīa paccakkhāī. annatthaṇābhogēṇam, sahasāgārēṇam, lèvālèvēṇam, gihatthasamsatṭhēṇam, ukikhattavivègēṇam, paḍuccamakkhiēṇam pāriṭṭhāvaṇiāgārēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, (people drinking calid (kēliḍa - uṣṇa) water should say “pāṇassa lèvēṇa vā” etc. 6 āgāra) vosiraī.

6. Nivigāī (nīvī) num ēkāsāṇānā āgāra sahita

Paccakkhāṇa as above.

Sūrē uggaē namukkāra sahiam, porisīm, sādḍhaporisīm, purimaḍḍham paccakkhāī. Cauvvihampi āhāram; asaṇam, pāṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, pacchannakālēṇam, disāmohēṇam, sāvuyayaṇēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, nivigāī ēkāsāṇum, paccakkhāī. Tivihampi āhāram; asaṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, lēvālēvēṇam, gihatthasamsatthēṇam, ukikhattavivēgēṇam, paḍuccamakkiēṇam, sāgāriāgārēṇam, āumṭaṇapasārēṇam, guruabbhuṭṭhāṇēṇam, pāriṭṭhāvāṇiāgārēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, pāṇassa lēvēṇa vā, alēvēṇa vā, acchēṇam vā, bahulēvēṇa vā, sasitthēṇa vā, asitthēṇa vā, vosiraī.

7. Āyāmbilanum ēkāsāṇānā āgāra sahita Paccakkhāṇa

Sūrē uggaē namukkāra sahiam, porisīm, sādḍhaporisīm, purimaḍḍham paccakkhāī. Cauvvihampi āhāram; asaṇam, pāṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, pacchannakālēṇam, disāmohēṇam, sāvuyayaṇēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, āyāmbilanum ēkāsāṇam, paccakkhāī. Tivihampi āhāram; asaṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, lēvālēvēṇam, gihatthasamsatthēṇam, ukikhattavivēgēṇam, sāgāriāgārēṇam, āumṭaṇapasārēṇam, guruabbhuṭṭhāṇēṇam, pāriṭṭhāvāṇiāgārēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, pāṇassa lēvēṇa vā, alēvēṇa vā, acchēṇam vā, bahulēvēṇa vā, sasitthēṇa vā, asitthēṇa vā, vosiraī.

8. Cauvihāra upavāsanum Paccakkhāṇa

Sūrē uggaē, abhattatṭham paccakkhāī. Cauvvihampi āhāram asaṇam pāṇam khāīmam sāīmam annatthaṇābhogēṇam sahasāgārēṇam pāriṭṭhāvāṇiāgārēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, vosiraī.

8. Tivihāra upavāsanum Paccakkhāṇa

Sūrē uggaē, abhattatṭham paccakkhāī. Tivihampi āhāram asaṇam pāṇam khāīmam sāīmam annatthaṇābhogēṇam sahasāgārēṇam pāriṭṭhāvāṇiāgārēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, pāṇahāra, namukkāra sahiam, porisīm, sādḍhaporisīm, purimaḍḍham paccakkhāī. Cauvvihampi āhāram; asaṇam, pāṇam, khāīmam, sāīmam, annatthaṇābhogēṇam, sahasāgārēṇam, pacchannakālēṇam, disāmohēṇam, sāvuyayaṇēṇam, mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, pāṇassa lēvēṇa vā, alēvēṇa vā, acchēṇam vā, bahulēvēṇa vā, sasitthēṇa vā, asitthēṇa vā, vosiraī.

8. Cauttha-chatṭha-aṭṭhamabhattāḍikanum Paccakkhāṇa

Sūrē uggaē, 1cautthabhattam abhattatṭham paccakkhāī* sūrē uggaē 2chatṭhabhattam abhattatṭham* paccakkhāī sūrē uggaē 3aṭṭhamabhattam abhattatṭham paccakkhāī* sūrē uggaē 4dasamabhattam abhattatṭham paccakkhāī* sūrē uggaē 5bārasa abhattatṭham paccakkhāī etc. types say with āgāra.

9. Rātrinā(night) cauvihāra Paccakkhāṇa

Divasacarimam paccakkhāī. Cauvvihampi āhāram asaṇam pāṇam khāīmam sāīmam annatthaṇābhogēṇam sahasāgārēṇam mahattarāgārēṇam, savvasamāhivattiyāgārēṇam, vosiraī.

10. Gañṭhasahiyādi abhigrahonum Paccakkhāṇa

Sūrē uggaē, gañṭhasahiam muṭṭhisahiam, paccakkhāī. Cauvvihampi āhāram asaṇam pāṇam khāīmam sāīmam annatthaṇābhogēṇam sahasāgārēṇam mahattarāgārēṇam, savvasamāhivatti-

yāgārēṇam, vosirāi.

An understanding of the ‘Paccakkhāṇa’

Sūrē uggāè / from sunrise for two ghaḍī time period (48 minutes) to avoid/undo the guilt of dinner; after 48 minutes, namukkāra sahiam / meaning until we recite the ‘Navakāra’ and terminate it till then the paccakkhāṇa is there. (Means the rule is there).

Doing paccakkhāṇa of what? Cauvvihampi āhāram / four types of food. Here are the names of the four types of food. (1) asaṇam - aṣana means confectionary, rice, dahl etc. (2) pāṇam - water (3) khāīmam - pistachio, almonds etc. khādima (4) sāīmam - dill (suvā dāṇā), coriander seeds (similar to Chinese parsley), cardamom etc. svādima.

Keeping carefulness for these two agars i.e. ‘annatthaṇābhogēṇam sahasāgārēṇam’, the above said four types of food should be abandoned.

In porisī paccakkhāṇa from sunrise till ¼ of day passes until then; in sādhaporisī paccakkhāṇa day’s 1/6th time passes until then; in purimaḍḍha paccakkhāṇa ½ day is spent until then; avaḍḍha paccakkhāṇa day’s ¾ time passes till then...this way one abandons/avoids the 4 types of food by taking paccakkhāṇa.

All these paccakkhāṇa have to end only after reciting navakāra methodically. (Included in these paccakkhāṇa and also in byāsaṇum, èkāsaṇum, èkālathāṇum, nīvī, vigaī, nīvigaī, āyāmbila, upavāsa, gaṇṭṭhisahiam, muṭṭhasahiam and divasacarimam etc. including the āgāra...to know them, these are explained in meaning-critique/description of 15 āgāra as follows.)

The meaning of each paccakkhāṇa is not given separately. In each paccakkhāṇa whichever āgāra come those have to be carefully observed while doing paccakkhāṇa. So that if one happens to do these āgāra, then also the paccakkhāṇa is not broken. During the penance of byāsaṇā to upavāsa boiled water (acitta-without life) is taken and from byāsaṇā to āyāmbila paccakkhāṇa, like boiled water (acitta) food taken is also acitta. So food and water with life-forms cannot be taken.

Byāsaṇum: sitting at one place and taking asaṇam/meals twice is described as ‘bēsaṇam’. This penance can also be observed with namukkāra sahiam paccakkhāṇa.

Èkāsaṇum: Sitting on one seat and taking asaṇam/meal only once is described as ‘èkāsaṇam’. This penance has to be observed at least by porisī paccakkhāṇa.

Èkālathāṇum: This penance is done like èkāsaṇum. But, while having meals hands, feet etc. body parts cannot be spread or shrunk, only one hand used for meal and mouth can be moved.

Nīvī: This penance needs to be done like èkāsaṇam. But one can use skimmed butter milk and only the food items allowed/used in āyāmbila.

Āyāmbila: This penance is also like èkāsaṇam. But, one cannot use vigaī. Only cereals cooked with water can be used one time only. (Current tradition is to use salt, pepper and asafetida also.)

Upavāsa: In cauvihāra upavāsa, one cannot use any of the four types of foods, in tivihāra upavāsa boiled water that has been heated/steamed to boil three times...such boiled water can be used only after porisī paccakkhāṇa .

The names of 15 (fifteen)-āgāra of Paccakkhāṇa (with meaning)

1. Annatthaṇābhogēṇam: ‘Anyatrānābhogāt’ means ‘due to forgetting’— here in the vow of paccakkhāṇa sometimes it may happen that ‘unknowingly’ one may eat then there is no breach of the vow or one remembers the vow in-between and immediately spits out the food from mouth

then there is no breach of vow. Or unknowingly the food is swallowed and one remembers after sometime or remembers immediately then also the vow does not breach. But for pure behavior one has to be without any doubts so then one must do appropriate repentance. (This is true and applied for all the āgāra)

2. Sahasāgārēṇam: After taking the paccakkhāṇa one has not forgotten its practice but while doing some activities the food may enter the mouth incidentally, viz. while churning curd a drop may spill on face and enters the mouth or during cauvihāra-fast rain water enters the mouth then there is no breach of paccakkhāṇa / the vow remains intact.

3. Pacchanna-kālēṇam: Means difficulty in judging the time of the day. The Sun may be invisible or covered due to rain etc., eclipse etc., forest fire, menstruation and is obscured by mountain and cloud; due to this the proper time of the day is not known. Therefore, in this way unknowingly the incomplete ‘porisī’ is considered as complete porisī and the vow is terminated (pāravāmām āvē) then the paccakkhāṇa is not breached. And sometimes this way when one sits to eat while porisī is incomplete and the sun rays are seen then one realises that it is still morning, that time whatever food is in the mouth that must be disposed of in the ash instantly and one sits there till porisī time-period is over and then have the meal then too paccakkhāṇa is not broken.

4. Diśāmohēṇam: Because of paradox of directions due to foolishness one considers east as west and west as east, he unknowingly breaks the porisī paccakkhāṇa, then it is not broken. But, after eating a little due to someone’s informing about this one throws out the food from mouth. This way after disappearing of the illusion of direction if one continues sitting there itself after eating half meal then also the paccakkhāṇa is not broken.

5. Sāhuvayaṇēṇam: On hearing the words “ughādā porisī – open (break) the porisī” of a sādhu one understands that porisī is over and breaks the paccakkhāṇa then vow is not broken. Then when one comes to know that sādhu is observing porisī for 144 minutes (6 ghaḍī); and then he sits as before then his vow is not broken

6. Lēvā lēvēṇam: If the sādhu is offered alms by the person who has served him after wiping either his hand or the serving spoon which were layered with the food abandoned by the sādhu then also the paccakkhāṇa is not broken.

7. Gihattha saṃsaṭṭhēṇam: If the householder serves the food with bowls and other utensils that are besmeared with “vigaī” and if such food is eaten then also the paccakkhāṇa is not breached.

8. Ukkhitta vivēgēṇam: Jaggery, sweets etc. (“thick vigaī”) pieces were lying/placed on the capātī and then removed before serving, also then by eating these capātī paccakkhāṇa is not broken.

9 Paducca makhkhīṇam: While preparing dough of bread (roṭalo) etc. to keep it smooth ghī/oil is added or smeared on the hand while making the food and if that capātī is consumed then also paccakkhāṇa is not broken

10. Sāgāri āgārēṇam: When sādhu is eating food and if the householder comes there and goes away, that moment sādhu can remain seated patiently there. But, if householder keeps standing there and looks up then sādhu gets up and goes away at another place to eat. If sādhu eats in presence of the householder then as said in the doctrine he will taint him with “pravacanopaghātādika mahādoṣa.” Also, for the householder it is mentioned that while sitting for ēkāsāṇum when the sight

of man that causes indigestion falls on the householder, or snake comes, thief comes, prisoner comes and stands, or there is accidental fire, house collapses, flood comes then if he moves to another place and does *ekāsaṇum* then the *paccakhhāṇa* vow is not broken.

11. Āmṛtaṇa pasāreṇam: After sitting for eating if the movements of hands, legs and spreading and shrinking of the parts of body take place which cause movement of the seat then also *paccakhhāṇa* is not broken.

12. Guru Abbhūṭhāṇeṇam: While eating if guru (*acārya*, *upādhyāya*, *sādhu*) enter, then to offer them respect one must stand up straight. Then also the *paccakhhāṇa* is not breached.

13. Pāriṭhāvaṇiāgāreṇam: While disposing the things received/collected (faultlessly) and after consuming the food that is distributed to other *sādhu* as per the ritual, while disposing such excess food generates a lot of faults due to *jīva virāḍhanā*. Knowing this, after taking permission from the guru if such food and *vigaī* are consumed by the person who does *paccakhhāṇa* from ‘*ekāsaṇum* etc. up to *upavāsa*’ then the *paccakhhāṇa* vow is not broken. (But know this specially, that in *cauvihāra upavāsa* the water is disposed with *āgāra* (with *pāriṭhāvaṇiāgāreṇam*) and in *tivihāra upavāsa* food disposal with *āgāra* is only for housed *sādhu*, not for the *śrāvaka*. And, also householder recites only one lesson in *paccakhhāṇa* contiguously so as to preserve his vow for saying only once (to preserve *ālāvo*).

14. Mahattarāgāreṇam: There is benefit of karma *nirjarā* in *paccakhhāṇa*. Even a bigger benefit than this is in *nirjarā* occurring in the work that cannot be done by any other person i.e. with the permission/order of guru and *saṅgha* for service of dejected, temple, *saṅgha* or *vaiyāvachha* of *dēva* one terminates the *paccakhhāṇa* before its completion time then also the *paccakhhāṇa* does not breach.

15. Savva samāhivattiyāgāreṇam: If there are all types of discomposure and disquiet in the body i.e. after doing *paccakhhāṇa* if intense colic etc. diseases occur or snake stings then due to this pain the *jīva* is in distress. If pain is accidental, then for quietening all senses if one has to take suitable medicine during incomplete *paccakhhāṇa*, even then *paccakhhāṇa* does not breach. (after relief only one must perform further ritual).

6 types of *āgāra* of *acitta-water*

After a meal one is allowed to drink boiled water (*acitta-no jīva*)

1. Lèvēṇa vā: ‘*Lèvēṇa vā*’ means water that is smeared with food etc., i.e. “coated water”. He drinks this after straining [*ācāmla* and rice water (*osāmaṇa*)]... etc. means grapes etc., *āmlā* (Indian Gooseberry) etc., leaves etc. By drinking these *paccakhhāṇa* is not breached.

2. Alèvēṇa vā: Drinks “uncoated water” means *sauvīra* (sour gruel(*rāba*) / acidic fermented liquid obtained from wheat), *kānjī* (starch water, porridge), water used for cleansing utensils after eating (*dhovaṇa*) and *gaḍūlajaravāṇi* etc. then *paccakhhāṇa* is not broken.

3. Acchèṇa vā: ‘*Accha/warm water*’. Water that has been steamed thrice, other pure boiled water and water after washing fruit etc. if he drinks then *paccakhhāṇa* is not breached.

4. Bahulèvēṇa vā: “*bahu lèpa*” means cloudy water, likened to water after washing rice grains, if he drinks such water after straining then *paccakhhāṇa* is not breached.

5. Sasitthèṇa vā: “with *sittha*” i.e. water that is used for washing food grains but without the taste of grain and water used for washing ‘*dāthara* etc.’ if strains and drinks then the *paccakhhāṇa* is not breached.

6. Asitthēṇa vā: “without sittha” if the person has besmeared his hands while making dough and if water used for cleaning hands is strained and taken, then the paccakkhāṇa is not breached.

Thirty Niviyātā of Six Vigaī

The food that causes craziness/madness for passions like sexual desire etc. is described as “vigaī”. Totally 10 such vigaī are there. 4 of these 10, i.e. Meat, Alcohol, Butter and Honey are inedible (abhakṣya - cannot be eaten). The remaining 6 vigaī that can be eaten are as follows: 1. Milk 2. Curd 3. Ghī 4. Oil 5. Jaggery/sugar 6. Sweets - Pakavāṇna. These are 6 main vigaī and each has 5 types thus adding up to make totally 30 vigaī.

1. Dudha (Milk) Niviyātā: (1) more milk and less rice is called as “pèyā”. (2) with the sour butter-milk i.e. cook the milk after adding sour mixture or boil the milk of a cow that has delivered three days earlier is called “duddhaṭhī (3) Milk cooked adding grapes, coconut etc. is called as “payasāḍī” (4) Milk cooked after adding a little rice flour is called as “avalēhī” (5) More rice and less milk is called as “khīra”.

(Differentially they can be of many types)

2. Curd Niviyātā (1) whipping or boiling the curd and putting vaḍā inside is called “gholavaḍā” (2) The curd that is strained through a cloth after whipping, is called ‘churned’ or ‘filtered’ curd (3) The curd is churned with hand and sugar is added, is called “śikharinī” or “sīkhaṇḍa” (4) Mixing curd and cooked rice is called “karambo” (5) The curd that is churned after adding salt is called ‘salavaṇa’.

(Differentially they can be of many types)

3. Ghī (dṛta) Niviyātā: (1) Ghī cooked after adding medicine is called “pakvadṛta” (2) kīṭī (dirtiness) of ghī is called “ghī kīṭī” (3) if any medicine is cooked in ghī then the part of the upper layers along with ghī is called ‘pakvoṣadhi tarita’ (4) The burnt ghī caused by frying sweets is called “nibhañjana.” (The ghī remaining after frying three batches of things or the ghī that is removed from the top of ‘sirā’ etc. is considered here) (5) In the floating top layer of ghī when wheat flour is cooked in a pan/griddle is called “visaṇḍaṇa.”

(In addition to the above, differentially they can be of other types.)

4. Oil Niviyātā: (1) the sesame seeds crushed in water are spread as a layer and in that sugar is added is called “tilakutī” (2) Oil scraping (dirt of oil) (3) Oil cooked with sealing wax 5. The top layer of cooked medications 5. The burnt oil remaining after frying three batches of things.

(Differentially they can be of many types)

5. Jaggery Niviyātā: (1) Half cooked sugarcane juice (2) Golavaṇu, Jaggery porridge (rāba), add flour to jaggery water 3. All types of sugar 4. All types of scūpa-scoop (khāṇḍa) 5. Sweets prepared from palm jaggery (jaggery pātī)

(Differentially they can be of many types)

6. Pakavanna’s (sweet’s) Niviyātā: (1) if the frying pan is filled with khājā sweet, therefore next khājā sweet cooked after this is considered ‘niviyātu’, but one does not add extra ghī. This variety is cooked with the same ghī. 2. Three batches of things are fried one after another and then the fourth one is fried in that ghī is this variety/type. (3) Jaggery-coriander seeds (dhāñī), golapāpadī etc. (4) Water, jaggery and ghī are mixed and boiled together and then flour is added and cooked to make ‘lāpasī’ (5) The pan is coated with ghī/oil and on that puḍalā etc. are made.

(Differentially they can be of many types)

If paccakhhāṇa is taken for any one of these six vigaī it is called “vigaī paccakhhāṇa”. If one takes six vigaī paccakhhāṇa then it is called “ni-vigaī-a paccakhhāṇa” or “nivi’s paccakhhāṇa”. In this śrāvaka cannot take nivayātā. If he has undertaken continuous penance then after 3 days he can have the nivayātā. Sādhu in one nivi can take nivayātā. If the śrāvaka takes the resolution of vigaī and nivayātā and takes paccakhhāṇa of āyāmbila then barring those things allowed/used/permitted in āyāmbila, he resolves to abandon the rest.

Four types of food

1. Aṣaṇam / Aśana: Paddy (śālī), sorghum (juvāra/jowar), wheat (godhūma), hard unleavened cooked wheat-flour/bread (bāṭī), munga-bean, moth-bean (maṭha-type of pulse) and pigeon pea (tuvēra), etc. all pulses and sāthavo etc. all types of flours, modaka etc. all types of sweets (pakavāṇna), all kinds of tuber (kaṇḍa) like yam (surāṇa) etc. and all cultivated things as well as gram flour, aniseed (variyaṭī), coriander seed (dhāṇā), dill (suvā) are called ‘Aśana’ by practice.

2. Pāṇam / Water: Water used for washing porridge (kāñjī)-rice and cucumber, water of rivers and other water reservoirs etc. as well as sugar-water, grape-water, tamarind-water and sugarcane juice etc. all though come under water are called ‘Aśana’ by practice.

3. Khāmaṇ / Khādima: Dried dates (khāreka), almond, water chestnut (śiṅgodā), dates (khajūra), coconut, grapes, pistachio etc. all kinds of dry fruit; cucumber, mango, jack fruit, coconut etc. all fruit; roasted cereals like dhāṇī, flattened parboiled rice flakes (pauā-paumvā), pāpaḍa etc. are called “Khādima”

4. Sāimaṇ / Svādima: dry ginger, haraḍē- (Indian Āyurvēda herb – health plant), mint (pīpara), black pepper, celery seeds (ajwāin), nutmēga (jāiphala), kēsēlo, catechu (kātho), poppy seeds, liquorice root (jēṭhī madha), cinnamon, bay leaf (Indian tēja pattā - tamāla patra), cardamom, clove, mace (jāvaṇṭī), betel nut/areca nut (sopārī), betel leaf (pāna), black salt (bīḍalavaṇa), ājo (similar to garlic), lovage (ajamoda – herb and spice flavour), kaliñjaṇa, paprikā root (pīparamūla), allspice (cīnī-kabāla-fruit used as a condiment), tamarind seed (kacūko), motha, yellow-kāntāsēliyo (Āyurvēda herb, edible wild plant), camphor, black salt, bahēḍām - an antioxidant (bibhitakī powder – used in treatment of infections, one of the three rejuvenating fruits used in Triphalā), āmalā- Indian Gooseberry, hiṅgwāṣṭaka (Āyurvēda powder for digestion), asafoetida, triviso, pukaramūla, jvāsāmūla, bāvacī (Indian & Chinese natural medicine used for skin treatment), vaulachāla, dhavachāla, khījadāchāla, pañcakula, Basil (tulasī), cumin seed (jīrūm), [Cumin seed is considered as ‘svādima’ in “Paccakhhāṇa commentary” and in “Pravacana sāroddhāra (delivering the essence of discourse), and, is called Khādima in “Kalpavṛtti.” Some describe celery seeds (ajwāin) also Khādima. Additionally koṭhapatra, koṭhavaḍī, āmalagaṇḍī, lemon-leaf, mango-seed (goṭalī) etc. are called as svādima.

Non-food items (Anāhāra substances)

The five parts of lemongrass (root, peel, leaf, flower, fruit), cow urine (gomutra), gaḷo, kaḍu, kariyātum, ativiśa (Āyurvēda medicinal herb), sandalwood, ash, turmeric, rohiṇī (kumakuma tree), upalēta, vaja, triphalā (mixture of āmvalā, bahēḍā, haraḍa), dhamāso (fagonia indica-medicinal plant), nāhī (bathing plant), aśwagaṇḍhā (āsaṇḍha), rīgaṅgaṇī, èlīā, gugala, vonimūla, badarī (Jujubē tree-red date, Chinese date), kañtharīmūla (bird’s eye chilli pepper), kēradāmūla, pumāḍa, āchī (chilli plant), majīṭha (Rubia cordifolia-medicinal plant), bolabīo, kumārī, citro, kuñḍaru (Coccinia grandis-medicinal plant), tobacco etc. are with harmful taste, and all the four types of food can be taken for diseases causing loss of taste. This is also true for opium etc. Therefore, food that causes aversion of taste, food that is disliked is considered as Anāhāra (non-food items/substances).

Who is a 'Śrāvaka'?

(21 qualities of Śrāvaka)

✿ 19. Kṛtajñatā: (Gratitude)

अहमन्नर्घधम्मं गुणं परमुच्यारि त्ति तत्तत्तुद्धिंये,
ततो गुणाएा पुढी, गुणारिहो तेणिएह कथंनू... २५

Bahumannaī dhamma guruṃ,
paramuvayāri tti tattabuddhiē,
Tatto guṇāṇa vuḍḍhī,
guṇāriho tēṇiha kayannū || 26 ||

Meaning: The grateful man respects Dharma-guru etc. by considering him true benefactor with true intellect. So the qualities increase. That is why gratitude alone is considered worthy of other virtues. || 26 ||

The one who wants to observe religion... the jīva who can practice religion to wash away past sins and obtain rising of strong virtues has been explained very beautifully in chapter of “dharma-ratna-jewel of religion”. It is an important need to manifest/cultivate virtues in life to attain (purchase) a religious gem. Explaining the importance of “Kṛtajñatā-Gratitude” it is said – If there is gratitude (Kṛtajñatā) in life then the Dharma-guru etc. are perceived true benefactors... the respect towards them is awakened...the treasures overflow with virtues.

Let us introspect ourselves to find out whether we possess gratitude (Kṛtajñatā). We question our self – “Do I perceive/feel that “Are the dēva, guru, parents etc. supreme benevolent / benefactor/ promotive?” “Do I have respect for them in my heart... speech...behaviour?” and “Is my life flooded with manifold/variety of virtues/qualities?”

Very sorry to say that in the present times we have failed miserably to attain this important quality. We have become careless towards God-Guru in religious places and towards parents and

elders at home. The favour of those supreme benefactors has been forgotten. We have forgotten their great favour/beneficence.

The mother who kept awake night after night for us...she worked hard to fulfil all our desires...everyway our happiness-comfort was preserved and provided... the father toiled/worked day and night to make our living beautiful and future bright...he educated and nurtured us and then settled our business. It is not possible to repay the kindness of such benevolent parents. Instead of giving peace and samādhi to such benefactors at the end of life period, and in their state of dependence and helplessness when jīva become the cause/reason and give them amnesty, strife, unrest and dissatisfaction; at that time for such jīva a feeling of pity, compassion and sometimes hatred/abomination distinctly develops.

If we keep in view the benevolence and benevolent, then one can describe four-sided view. This way there are four types of creatures/ jīva in the world. (1) Some beings have forgotten the favours of their supreme benefactors and do harm/ injury / evil/ disservice to them. These are grouped in category of lowest and worst of sinful/ wicked/ heinous/ vile/ scoundrel individuals (Adhamādhama category)

(2) Some people do harm to others who do harm to them. Such persons do not accept forgiveness in their life. They don't do anyone any good. They believe in “tit for tat” i.e. if someone throws brick they will throw a stone. Such people are grouped as sinful/ graceless. (Adhama category)

(3) Third type of jīvas are of intermediate category. They are familiar with their benefactors...know them and always remember their benevolent deeds. They are

always ready/look forward/eager to benefit their benefactors when they get such opportunity. [Madhyama koti (category)]

(4) There are also jīvas that supersede all the above said types who not only benefit their benefactor but also give assistance-help-benefaction to the known and even to unknown persons; and also shower love for the ones who trouble them. They do not have any hatred or revengeful feelings for those who have harmed them/have done evil. They are always ready to benefit these persons also.

Snake gives poison even to the one who makes him drink milk ...

Cow eats grass yet gives milk.....

Cloud drinks salty water but pours out sweet rain-water....

Where do we stand...?

In society and in the country there is increasing number of hotels...hospitals... hostels...old age homes...animal sheds... what does all this indicate? Feeling to do something for each other...spirit of service...and sentiment of love-affection... Philanthropy/helping nature have been devastated/bankrupted. The youngsters have forgotten the benevolence of elders...

The fit and healthy have forgotten to serve the sick...

Family relations have become tainted...

We have gone far away from the feeling of respect and appreciation towards each other...to offer respect just by garlanding... offering a shawl ...or giving coconut and applying 'tilaka' on the forehead is nothing but our blank imagination...our wrong belief.

...On the shore of river a youth saw one saint. With his hand the saint took out the scorpion that was struggling for his life in the water. The scorpion stung the saint and again fell into the water. Again, saint put his hand and removed it out from the water. Again, scorpion stung him and fell in water and again the saint tried to save it. This exercise/order continued for some time. Then the youth lost his patience. The youth went to the saint and said – "You should let

that scorpion die as it is stinging you again and again. Why are you saving him?

"Son one acts according to one's nature.

If the scorpion is not ready to leave its nature of stinging then as a saint how can I leave my nature of his saviour?

The surprised youth bowed down in the saint's feet....

Human birth... the reign of eternal benefactor Arihaṅta ...and clan of Śrāvaka, then how can we forget the beneficence of our benefactors? How can we disobey... disrespect... disregard them ? How can they be despised/hated? Then remembering the beneficence of those benefactors will awaken respect towards all of them... it will awaken us towards our responsibility/duties.--- will warn us to do good deeds so that garden of our life will be filled with the fragrances of qualities.

Let us retreat from where we did mistakes...

Let us remove ingratitude (kṛtaghnatā)

Become the owner of gratitude (kṛtajñatā)

Let us be benefactor of self.....

Let us make everyone's life full of happiness and peace.

❀ 20. Parahitārthakārī:

(Altruistic- benevolent- philanthropic)

Śrāvaka's life is garden of his qualities/virtues. Those who pass by will enjoy the fragrance depending on the flower in the garden. In the same way the fragrance of the qualities of śrāvaka can be enjoyed by those in his vicinity/proximity and in his association.

Let us move on further observing the garden of qualities of the śrāvaka.

परहिय निरओ धत्रो सम्मं वित्राय धम्म सन्नापो

अत्रेवि ट्पईमग्गे निरीहवित्तो महासत्तो...२७

Parahiya nirao dhanno

Sammaṃ vinnāya dhamma sabbhāvo

Annēvi ṭavaī maggē

Nirīhavitto mahāsatto || 27 ||

Meaning: Blessed is the man who is ready to serve. Because he is the true knower of the true meaning of dharma/religion exactly,

remains detached-selfless-indifferent and establishes others along the way too || 27 ||

Explaining further the quality of śrāvaka he says - "śrāvaka is a benefactor... is a philanthropist".

Even pigeon and crow work for their own benefit... even cats and dogs do that ... where is the greatness in that? Human being also pursues own interests-own benefit ... where is the greatness in doing well to oneself? Greatness is about making one's own happiness secondary and making happiness of others paramount. They overcome/bear/suffer the pains/sorrows in their own life in order to be ready for other's happiness. These people are described as 'great/blessed jīva'. The philanthropist only has understood the essence of religion. The one who has not understood religion can never advance in auspicious activity of benevolence/philanthropy. Only such śrāvaka can become detached. He illuminates the essence of self-sacrifice. Is always ready for it. Observing the life of such śrāvaka others are inspired to move forward. So, the philanthropist becomes benefactor for welfare of self and of others.

Daily reciting the following spirit/concept (bhāvanā) we say -

शिवमस्तु सर्व जगतः, परहित निरता भवन्तु भूतगणा ।

Śivamastu sarva jagatah (:), parhita niratā bhavañtu bhūtagaṇā |

May the whole world be blessed...all jīva/beings should act/work in the interest and benefit of others.

Let's observe our own lives. How much is the activity of benevolence for others? How much is the feeling of doing something for someone else? Do we leave our work and run round to help others? Many people have contributed behind our today's happy life. Thanks to many such beings.

...In the corner of a farm an old grandfather

was digging a pit when one youth asked him – "oh Grandpa what are you doing?"

Grandfather replied – "I am sowing the seeds of mango."

Hearing the answer of grandfather, the young man laughed out loud and said – "Grandpa, at your age do you feel that will you eat fruit of this planted mango?"

Grandfather seriously said to the youth – "Son! Whole life I enjoyed eating the mangoes planted by someone...now it's my turn to go away from this world so it occurred to me to sow the seeds for someone. I am not sowing the seeds to eat mango but I am indebted to many. To free myself a little from this debt I am planting these mangoes.

Hearing the answer of grandfather the youth was stunned. He felt ashamed. While making fun of grandfather, instead, he then realised that he made his condition awkward/unfavourable. While such a high level is grandfather's power to think and where is our meekness... we feel tame/abject? Philanthropy has departed from our life. We have failed to understand philanthropy.

Of the 8 types of blind persons, one is described blind because of selfishness (svārthañdha). When human being becomes selfish, he loses the conscience. He collides like a blind person. But he cannot see or know the right path. When we will cease to be selfish then only the activity of philanthropy will bloom/flourish. When we look at the nature, we come to know that even èkèndriya (one sensed life-forms) also are engaged in the benefactor activity of others.

Trees give sweet fruits and cool shade.

Vāyukāya is our life-support... How can we live without Apakāya? ...our life is not possible without the help and cooperation of èkèndriya. What have we given back to the nature after taking things from it? One who is smart/agile/shrewd/able in taking he must be

generous/liberal in giving too.

Our ancestors have built Tīrthas (Pilgrimage sites) at many places... built temples... built hospices / inns (dharmaśālā) and refectory / dining halls (bhojanaśālā) that's why our journey/pilgrimages tours have become easy. Then what is our responsibility? We who are taking advantage of all these facilities of the world, what facilities have we built for others? We have to contemplate/ponder on this.

Remember Jagaḍuśā who at the time of draught opened donation schools (dānaśālā) and accumulated wealth of virtues (puṇyadhana).

Let us bring back the memory of Emperor Saṃprati who built 125 lakh 'Jina temples' and created/constructed 125 crore 'Jina idols' so as to facilitate religion to all and become devotee on Arihaṅta's path.

To spread Parmātmā's message of non-violence (jīva dayā), let us remember King Kumārapāḷa who announced "Amari paḍaha" i.e. - Immortal state was proclaimed in each and every house and in each and every place in eighteen cities.

Let us bring back the memory of Hirasūrīsvarajī Mahārāja who transformed the cruel and violent King Akabara to an adorer of non-violence.

Don't forget the old woman who through religious devotion made 'Udā, -"Udayana Maṅtrī (minister)" and a unique worshiper of Jina reign. (Jina śāsana)

We have got an excellent opportunity to do external generosity i.e. helping with food, water, clothing, utensils etc. and also of internal generosity i.e. by helping to ascend on the path of religion. To become śrāvaka in our life it is inevitable to be concerned about others' interests. Till now we were worried about 'oneself,' meaning we had been selfish from within but now we have to come out of the selfishness, evolve generous magnetism to capture the

opportunity of generosity and its core/essence.

Mèghakumāra earned the fortune to become son of King Śrēṇika in the next birth due to a small kind act of donating place in the previous life of an elephant.

Even during draught as with five sweets all people had worshipped with loving devotion at the time of Sambhavanātha Prabhu's birth, the drought turned into prosperity.

But our condition is bad. We are not doing the philanthropic work and also are not capable of being benevolent. We also have a tendency to neglect benefactors. How would our number appear in the śrāvaka? Where do we stand as śrāvaka?

Awake, arise... Review the kindness of generous elders and to help the creatures of the world... become ready immediately to take advantage of their service. Generosity is an excellent tool for gathering virtues. From the body...speech ...mind whatever good deed we can do we should do... This opportunity is easily available in human birth. It is rare in other births.

Let's make the addiction of generosity-benevolence strong/durable. In all our births (bhava) the chanting of Arihaṅta Prabhu's maṅtra must continue and with that it is desirable that we must attain welfare of our self.

❁ **21. Labdhalakṣya:** (Achieve-found the goal)

लक्ष्ये लब्ध लक्ष्यो - सुहेण सयलंपि धम्मकरणिज्जं,
दक्खो सुसासणिज्जो- तुरियं च सुसिक्खि ओ होइ. २९

Lakhē labdha lakkho –

Suhēṇa sayalampi dhammakaraṇijjaṃ,
Dakkho susāsaṇijjo –

Turiam ca susikkhi o hoi || 29 ||

Meaning: Achieved/target men can happily know all the religious duties. Since he is wise he can be cultivated early/fast. || 29 ||

Once there was a student.....

Very good in studies He had a dream to become a doctor....

If he procured 98 -99% marks in twelfth standard then only his dream could be fulfilled.

After the completion of eleventh std. exam he made a resolution/volition that he will get 98% marks in twelfth standard.

Then there was no interest in eating ...no interest in drinking ...

No interest in roaming ...wandering...

No interest in movies ...no interest in plays... Did not watch TV...so no question of seeing videos.... Was not whimsical about cricket match...not in love with the world cup...

He did not want to sleep or rest...

Only one mood...one fancy... studies ... studies... studies...

Even while eating he would be repeating and revising his studies in mind...

He did walk....sit...talk...but his goal/target was just one...to bring 98% marks in exams.

Then! He really scored 98.98 % marks.

Just as a thing is there for physical/outer life the same is necessary for inner life.

If a goal is set, then despite all the other ongoing activities, as the ultimate goal is strong he does not forget it even momentarily also. Such a person will always attain success.

Yogirāja Ānaṇḍaghanjī Maharaja's sajjāya about preparation for 'subdue/control our mind' is remembered.

ઉદર ભરણ કે કારણ રે,
ગૌઆ વનમાં જાય,
ચારો ચરે ચિહ્નુંદેશી ફરે રે,
વાકુ ચિત્તું વાછરીઆ માંચ...
ચાર પાંચ સહેલી મળીને,
હિલમિલ પાણી જાય;
તાળી દીયે ખડખડ હસે,
વાકુ ચીત્તું ગાગરીયા માંચ...

Udara bharaṇa kē kāraṇa rē,
gauā vanamā jāya,
cāro carē cahumḍisī pharē rē,
vāṅku cittadum vācharīā mānya...
cāra pāñca sahēlī maḷīnē,
hīlamila paṇī jāya;
tāḷī diyē khaḍakhada hasē,
vāṅku cittaḍum gāgarīyā mānya...

To fill stomach cows go to forest...eat fodder...roam around...but mind is always in their calf.

Four-five friends go to fetch water...make fun...talk with each other...clap hands with each other...but mind is in their pot...

Same way the rope-dancer dances at the town square...here many people come and go but his mind is in the rope.

The gambler talks ...eats and drinks... looks all around...but his mind is engrossed/ stuck in gambling only.

Same way we perform all our daily activity but if we have known and understood our goal... achieved our goal ...if it has been strengthened then while doing all activity we remain uninterested... our mind runs behind our goal incessantly/constantly...Such persons are described as 'Labdhalakṣya' (Achieve-found the goal)

Bharat king was 'labdhalakṣya', so being afraid of the world he had kept servant in his inner home who always woke him up-and kept him awakened...**"be aware ...be cautious ... Bharata; the time is beating loud** (kāḷa nagārā dēta)..."

From time immemorial we have borne a lot to achieve the goal of power... wealth... women. etc. ... but yet that did not result in our self-welfare (ātmakalyāṇa)... will not happen also ... so learned people have not given importance to the worldly goals/achievements... We have enjoyed all this in all births (bhava)... or have left them away and came. Now we should aim for such achievement so that after achieving it nothing remains to be achieved. Such an eternal abode...a wakeup call therefore reminds us to do that duty and achieve such immortal seat/position.

In śrāvaka's life it is necessary to inculcate this very important quality. If once this goal is set and bonded then we automatically become disinterested in the material world. Vairāgya (asceticism) becomes strong in our life. Mind

runs on the path of mokṣa (salvation). Then dietary consciousness does not harass... fear does not let us forget... desire for sex/copulation does not pain us/make us suffer... one does not feel the need of 'acquisitiveness-parigraha'... one swings on the swing of renunciation-sacrifice and asceticism... one marches forward on the path of asceticism i.e. from limited cessation (virati) strives hard to attain 'sarva-virati' (complete cessation-renunciation).

This jīva is wise and intelligent so his mind and life is beautifully cultivated early.

Kāmadēva śrāvaka... Ānaṇḍa śrāvaka etc. lived in the material world but they remained always wide-awake and mindful towards their goal and duties. On the festive date they performed worship/adoration of the rituals of poṣadha etc. actively and vigilantly. Despite having all kind of prosperity-riches-wealth and worldly accomplishments-achievements-successes they neither forgot the religion nor their goal. Where the goal is strong the accomplishment is certain and easy. So, in our

life we have to become 'labdhalakṣya'. Effort/work made to strengthen the goal of the world from eternity can be in vain/may become useless. So to succeed in our efforts let us become the owner of true goal.

If the target/ goal is missed then the path/route is missed and then the worldly life-period increases instead of decreasing. Wherever śrāvaka goes he is... conscious... alert ... awakened. He becomes a traveller on the righteous path and accomplishes self-welfare. But if he is not labdhalakṣya then he will collide here and there and destroys his/her life. We have lost many birth-periods...many lifetimes. He śrāvaka! Now you cannot afford to lose this opportunity...whatever you were unable to do in many lives you have to do it in this life...achieve it/accomplish it.

Make your goal strong and walk ahead. Success / fulfilment waits for you up on the way/path/road of accomplishment-diligence-achievement (sādhana)



Jīva Vicāra (Thoughts about the Soul)



What is death? We learned its definition in jīva - vicāra chapter in the last issue.

In the world when we say that “so and so person died” means that this man’s soul has separated from body (dravya prāṇa). Then the soul which leaves that body goes to other ‘gati (species)’ according to its karma. This death is the synonym of that life-form which died in that species. But soul is immortal.... its death is impossible.

How many times such deaths the jīva must have experienced and until when this tradition will continue, making us understand this he says -

अवं अणोर-पारे संसारे सायरम्मि भीमम्मि ।

पत्तो अणंत-खुत्तो जीवेहिं अपत्त-धम्मैहिं ॥४४॥

**Èvaṃ aṇora-pāre saṃsāre sāyarammi bhīmammi |
Patto aṇanta-khutto jīvehiṃ apatta-dhammehiṃ || 44 ||**

In the timeless terrible sea of worldly-life [infinite = no beginning (anādi) and no end (anaṅta)] those jīva who did not achieve religion died multiple times || 44 ||

What is this world like?

Which does not begin anywhere ...so it is infinite

Does not end anywhere...therefore it is anaṅta

This constantly frightens us... creates fear...so it is terrible..in this kind of world we were born and died endlessly...infinite times we were born ...infinite times we died.

Why we had to take birth? Why we had to die?

Don’t want such a birth? Don’t want such a death?

If you want to escape from death then you have to escape from birth...because it is possible that one may not be reborn but if you are born

then you cannot avert death.

If you don’t want to die, stop being born...Dharma (religion) is the only way/solution to free us from the cycle of birth-death!

In the above verse only this has been said. As we did not attain dharma we wandered in the wheel of birth and death. If we had attained religion we did not have to transmigrate.

There are many pleasures in world...there are many materials objects to get pleasure /happiness... there are many pretexts to be happy...there are many reasons to be happy but root of all this happiness is ‘punya’ ...is dharma (religion-holiness-merits-righteousness).

In the world there are many sufferings/pains...there are many pretexts of pain... there are many reasons of pain... there are many types of pains...there are many solutions for sufferings but reason rooted in these pains is ‘pāpa’ ... is ‘adharmā’ (irreligion-sin-immorality-impiety-wickedness).

Of all the pains biggest reason of pain is death and its reason being not attaining religion, and to avert this great-pain there is only one sovereign remedy-cure i.e. religion.

When ‘religion’ is the only refuge to make our soul immortal then why not make every moment in our life religious? Why not join our every activity with religion? Till today we have spent a lot of time in the state of ignorance; now let us know the real and true essence of religion and begin the efforts to make all our strength and moments obtained in this birth religious.

तह चउरासी लक्खासंखा जोणीण होइ जिवाणं ।

पुढवाइणो चउण्हं पत्तेयं सत्त सत्तेव ॥४५॥

**Taha caūrāsī lakkhāsaṅkhā joṇiṇa hoī jīvaṇaṃ |
Pudhavaīṇo caṇhaṃ pattēyaṃ satta sattēva || 45 ||**

Meaning: The birth-places (yoni) of living beings are eighty-four lakhs. In pṛthvīkāya each of its four types have 7-7 lakh yoni || 45 ||

Yoni is the place of birth of life-forms. There are countless yonis. But due to similarity in race-breed these being counted as one type there are eighty-four lakhs yonis. Pṛthvīkāya, Apakāya, Tēukāya, and Vāyukāya each have seven-seven lakh yoni.

To describe the amount-numeral of other yoni he says-

दस पत्तेय-तरुणं चउदस लक्खा हवंति इयरेसु ।
विगलिं दिएसु दो दो, चउरो पंचिदि-तिरियाणं ॥४६॥
चउरो चउरो नारय-सुरेसु मणुआण चउदस हवंति ।
संपिंडिआय सव्वे चुलसी लक्खा उ जोणिणं ॥४७॥

**Dasa pattēya-taruṇaṃ caūdasa
lakkhā havaṃti īyarēsu |
Vigaliṃ diēsu do do,
cauro pañcidi-tiriyāṇaṃ || 46 ||
Cauro cauro nāraya-surēsu
maṇuāṇa caūdasa havaṃti |
Sampiṇḍiā ya savvē culasī
lakkhā ū joṇiṇaṃ || 47 ||**

Meaning: Further the number of yonis are shown. Pratyēka Vanaspatikāya have ten lakh yonis. Others meaning Sādhāraṇa Vanaspatikāya have fourteen lakh yonis. Vikalēndriya meaning Bēndriya, Tēndriya and Caūrindriya each have two-two lakh yonis. Tiryaṅca Pañcēndriya have four lakh yonis || 46||

Nāraka and Dēva have 4-4 lakh yonis each. Manuṣya have fourteen lakh yonis. Totaling all there are eighty-four lakh yonis || 47 ||

Pṛthvīkāya.....	7 lakh
Apakāya	7 lakh
Tēukāya	7 lakh
Vāyukāya	7 lakh
Pratyēka Vanaspatikāya	10 lakh
Sādhāraṇa Vanaspatikāya	14 lakh
Bēndriya	2 lakh
Tēndriya	2 lakh
Caūrindriya	2 lakh
Tiryaṅca Pañcēndriya	4 lakh
Dēva	4 lakh

Nāraka	4 lakh
Manuṣya	14 lakh
Total.....	84 lakh

Other religions also accept 84 lakh types of yonis. Other varieties/types of yonis are also described/shown in Jaina philosophy.

1. There are three types of yoni (a) saṃvṛta (b) vivṛta (c) miśra

That yoni which is not observed clearly is saṃvṛta which is present in Dēva and Nāraka. That which is clearly seen is vivṛta which is seen in Vikalēndriya and Asañjñī Pañcēndriya ... that which is somewhat clear-unclear is miśra. This is seen in Tiryaṅca Pañcēndriya and Manuṣya

2. In other way the yoni describes its types-(a) śita (cold) (b) uṣṇa (hot) (c) śitoṣṇa (both cold-hot). In first three hells and in the upper layer of fourth hell yoni is śita. In the lower layers of hell it is uṣṇa yoni. The dēva, tiryaṅca and manuṣya have śitoṣṇa.

3. In another way the three types described are viz. sacitta (with life), acitta (no-life) and miśra (sacittācitta - at places 'with life' and 'no life')

After understanding the forms of worldly life now let us understand the forms of freed (mukta) and siddha (emancipated) jīva.

सिद्धाणं नत्थि देहो, न आउ कम्मं न पाण जोणीओ ।
साइ अणता तेसिं ठिइ, जिणंदागमे भणिया ॥४८॥

**Siddhāṇaṃ natthi dēho,
na āu kammaṃ n paṇa joṇīo |
Sāi aṇatā tēsīm ṭhi-i,
jiṇadāgamē bhaṇiyā || 48 ||**

Meaning: It describes how the siddha jīva are?

Siddha jīva have 'no body' ...
Siddha jīva are ageless (no lifespan)...
Siddha jīva have no karma (no activity)...
Siddha jīva have no prāṇa (no breathe)
Siddha jīva have no yoni – immortal (no birth place)

According to the āgama of Jinēśvara Bhagavānta their position is described as sādi anānta. Sādi means sa+ādi || 48 ||

Ādi means beginning. The one with beginning is called sādi. When soul goes to mokṣa that time is the beginning of siddhagati; so position of the siddha jīva is sādi.

But once they become siddha ...after attaining siddhagati it does not go anywhere. It does not attain any other gati ... it will remain forever in siddhagati... It remains on the siddhaśilā. Therefore, their position along with sādi is said to be anaṅta. Anaṅta means without end...it is endless.

If we have age (life-span) then due to its withering it can be destroyed but here there is no life-span... if there is body then it can be destroyed but here there is no body... if there is karma then one has to suffer but here there is no karma...thus soul from its origin/root... attains its true naturally existent form and remains forever in that state.

काले अणाइ निहणे, जोणि गहणंमि भीसणे इत्थ ।
भमिया भमिहंति चिरं, जीवा जिणवयण मलहंता ॥४९॥
ता संपइ संपत्ते, मणुअत्ते दुल्लहेवि सम्मत्ते ।
सिरि संति सूरि सिद्धे, करेह भो उज्जमं धम्म ॥५०॥
एसो जीववियारो, संखेव रुईणजाणाहेउ ॥
संखितो उद्धरिओ रुदाओ सुय सुमद्दाओ ॥५१॥

Kālè aṅāi nihaṅè,

joṇi gahaṅammi bhīsaṅè ittha |

Bhamiyā bhamihaṅti ciram,

jīva jīṇavayaṇa malahaṅtā || 49 ||

Ta saṃpai saṃpattè,

maṇuattè dullahèvi sammattè |

Siri saṅti sūri sidḥḥè,

karèha bho ujjamaṅ dhammè || 50 ||

Èso jīvaviyāro, saṅkhèva ruīṇajāṇaṅhèū |

Saṅkhito uddharīo rudāo suya sumaddāo || 51 ||

Meaning: Living beings from infinite time period were wandering in...deep... dangerous... awful terrible world ocean ...are still roaming ... and will roam...

In fourteen Rājaloka, in eighty-four lakh yoni from infinite time period have suffered variety of indescribable pains? Just remember those pains for a while?

Sometime the jīva became king ... sometimes a beggar...

Sometimes it went to dēvaloka, sometimes went to hell...

Sometimes became elephant, sometimes an ant...

Sometimes grass...sometime a slave/bondman/servant...

Sometimes gold...sometimes attendant/follower/worshiper...

Sometimes mother...sometimes son...

Sometimes daughter... sometimes wife...

So much diversification/oddity this jīva has suffered! Not only once...not only many times...but infinite times ...even though such a state was found endlessly, did this eternal world cycle not break. Do you know why? Why were we wandering?

Śāntisūrīśvarajī Mahārāja replying says -
जीवा जिणवयण मलहंता ।

Jīvā jīṇavayaṇa malahaṅtā |

Such an instinctive-natural and straightforward-easy talk is said. Jīva who do not get the preaching of Jinēśvara Paramātmā (Jinavāṅī) have wandered in the worldly cycle...are wandering and will wander in future... but those who got these preaching of Jinēśvara Paramātmā their wandering cycle has halted... they have halted ...and will halt...

We are still wandering in this world shows that we have not received Jinavāṅī ... we have not understood it...that's why Śrī Śāntisūrīśvarajī Mahārāja through the medium of 'jīva vicāra' explains us Jinavāṅī. Where our jīva has wandered...what has been its condition and suffering... has been introduced. If living being understands this Jinavāṅī... thinks about it...contemplates and meditates on its essence then definitely asceticism will get awakened. This is not simple asceticism but will obtain asceticism with in-depth knowledge-insight-cognizance...he gets tired of wandering... gets bored...and "No! Now I do not want to wander in the worldly life..." such exclamations come out from his mouth.

The desire to halt the eternal wandering will certainly arise! It starts fluttering his wings

to fly in the infinite sky... With eyes of knowledge and wings of activity the jīva flying in the sky of accomplishment/ achievement/ industriousness becomes awakened-vigilant-diligent... moves forward to the peak of achievement (siddhi).

To awaken such kind of accomplice Śrī Śāntisūrīśvarajī Mahārāja Sahēba says –

Oh, living being! You know where you wandered...

Right now where are you? Who are you? You know all that

Due to the activity/combination of virtues-merits (puṇyayoga) you obtained this rare human birth... and rarer than this you got the opportunity to listen and know Jinavāṇī. Now what is left? You have received all the things so become an entrepreneur ...initiate your toiling efforts...nothing is impossible. Start true endeavor to attain once right-inclination /faith (samyagdarśana)...

‘Practical samyagdarśana’ is very much necessary for ‘niścaya samyagdarśana’ and for ‘Practical samyagdarśana’ it is inevitable to have firm/resolute/assertive trust on Jinavāṇī.

“Oh Lord! What you said that is the truth. In ‘Jīva Vicāra’ whichever types of jīva you described my jīva has wandered in all these types endlessly.” In all the birthplaces-yonis bearing the sufferings, pains and adversities helplessly we begin to see our own distorted form. The one who frees us from all these pains...awakens our respect/reverence towards Jinavāṇī that has the capacity/ability to do it ...the jīva accepts the surrender of the feet of God to escape from sorrows/misery/pains and misfortunes.

With trust and surrender to avoid the wandering the jīva gathers all its strength for hard work and mammoth efforts.

The jīva who have strengthened their soul’s power with complete faith and dedication all those jīva have crossed ocean of the world and will always cross.

With the auspicious thought to continue this tradition Śrī Śāntisūrīśvarajī Mahārāja Sahēba from the ocean of knowledge (sṛta sāgara) has quoted the ‘Jīva Vicāra’ briefly.

Not only showing the distorted form of our present day, but also by showing the form of freed-emancipated souls, he has made us understand that with Jinavāṇī what life-form the jīva can attain.

The strong support of ‘auspicious journey - śivayātrā’ of the jīva is Jinavāṇī of the omniscient Jinēśvara Paramātmā. All the bhavya jīva who take support of the preaching can free their souls from all the chains and can settle on their own immortal abode siddhaśīlā which is at lakhs of yojana distance and make their own soul fixed as Paramātmā-siddhātmā forever ...enjoys eternal unending/timeless happiness.

Through the auspicious medium of “jīva vicāra” there should awaken highest level of asceticism ... there should manifest best diligence...we should feel delighted with our strength...All our souls incessantly uninterruptedly become the traveler on the path of emancipation/ freedom...in the end reside on the siddhaśīla that is only our prayer to God!

“Jīva Vicāra”- discourse-discriminant ends.

If anything is written against ‘order of Jina’ for all that three ways three times forgiveness is asked ...Micchāmi dukkaḍaṃ.

Navatattva (9 Elements / 9 Fundamental Verities)

[Mokṣa tattva (Salvation/emancipation/liberation)]

If we want to end timeless roaming in four species and ramble/roaming in eighty-four lakh jīvayoni... if we want to stop this wandering it is necessary to attain mokṣa (emancipation). Mokṣa is a place of such eternal happiness where there is an end to all grief-faults and pains. Many souls have attained this place of eternal happiness and we have been left behind. Many times we sing in praise (stavana) – “God! We played together... dined together ... roamed together (journeyed) ...but today you are in blissful salvation (mokṣa), whereas I am still wandering in this world that is full of grief /pains/sufferings. Prabhu have mercy on me and give me a place beside you.”

Yes! We don't get things by begging/asking but one has to pay for its value. If we want to travel to mokṣa town then we have to prepare its visa and passport. So for this it is necessary to attain ‘samyagdarśana’ (right faith/inclination). Samyagdarśana is the entrance gate to mokṣa. It is impossible to enter mokṣa town without samyagdarśana.

Those living beings who attained mokṣa, all first achieved samyagdarśana through purity/serenity/limpidity/immaculacy of their soul... So come! To attain mokṣa let us understand the ‘mokṣa tattva’. Let us remove all the obstacles that come on our way. Understand/know all the ‘nava tattva-nine elements’ in depth...let us strengthen our faith in all nine-elements.... So that we can build strong faith in the preaching of Arihaṅta Paramātmā.

When there is interest in mokṣa there is knowledge of ‘nava tattva’. Where there is knowledge of nava tattva there is faith in tattva in the form of samyagdarśana and where there is samyagdarśana then there is the eligibility for

mokṣa, and finally with the contention that if there is eligibility/worthiness we will continue to become authority of mokṣa.

जीवाइ नव पयथ्थे , जो जाणइ तस्स होइ सम्मत्तं ।
भावेण सदहंती, अयाण माणेवि सम्मत्तं ॥११॥

Jīvāi nava payaththē,
jo jāṇai tassa hoi sammattam |

Bhāvēṇa sad-haṅto,
ayāṇa māṇēvi sammattam || 51 ||

Meaning: The one who knows nine elements viz. jīva etc. one possesses ‘samyaktva’, but the one who has true faith also possesses samyaktva even without enlightenment, preaching, precept and didactics|| 51||

Samyaktva is the quality of soul. When jīva gets information about ‘nava tattva’ ...understands them...the nava tattva are real and true...when such faith develops that time the quality of samyagdarśana manifests in the soul.

Jīva-ajīva...puṇya-pāpa...

Āsrava-saṁvara...bāṇḍha-nirjarā-mokṣa...

When jīva knows and understands these nava tattva then he acquires the exact/ apposite /virtual knowledge-information about this world and about the path of mokṣa (salvation). Now he/she does not feel the need to go anywhere else. Here itself he/she obtains the inexhaustible treasure of knowledge. Nevertheless, he/she has the best/ excellent/ highest respect towards this enlightenment. Such enlightenment...this kind of understanding ...such subtlety is not possible anywhere else. The accomplice (sādhaka) who knows this owns samyagdarśana but further it is said that one who does not know nava tattva ... may not even understand these but has true sentiment and keeps complete faith then there also is definitely samyagdarśana present.

Samyagdarśana is the quality of the soul. Without the help of kēvalajñānī or especially enlightened knower one cannot see or understand samyagdarśana of others. But, in Utradhyanāsūtra, 67 characteristics of samakīta (a person with samyaktva) are said. So if we evaluate our soul in this context then by inference we can know whether in us or in others it is present or not.

We are fortunate that through nava tattva we have received an auspicious opportunity to attain samyagdarśana. Therefore before this opportunity is lost we should awaken. With great efforts let us assimilate the nava tattva...attain samyagdarśana through nava tattva... with samyagdarśana let us reduce the worldly involvement and be the true traveler on the path of mokṣa, and become adorer with real-enlightenment and real-character and become the lord/owner of 'Siddhagati'.

सत्त्वाङ्गं जिणेसर, भासिआङ्गं वयणाङ्गं नल्लहा हुंति ।
इअ बुद्धिं जस्स मणे, सम्मत्तं निच्चलं तस्स ॥५२॥

Savvāim jīṇēsara,

bhāsīaīm vayaṇāim jannahā huṅti |
Ia buddhi jassa maṇe,

sammattaṁ niccalaṁ tassa || 52 ||

Meaning: All the preaching of Śrī Jinēśvara can never be false (so everything is true), the person who has this intellect/thought in his/her heart has an unshakable/firm samyaktva-equivalence || 52 ||

When there is faith in Jinēśvara Parmātmā then there is trust/faith also in the preaching of Paramātmā. Jinēśvara Parmātmā has no reason to say untruth/false. When does a person lie? Scriptures give four reasons for this. Kohā vā (due to Anger) lohā vā (due to greed) bhayā (due to fear) vā or hāsā vā (due to laughter)

The form of Jinēśvara Parmātmā depicts that Jinēśvara has conquered karma ... he has won mohanīya karma ... Where there is affection/attachment/indulgence there is anger... greed...fear...laughter. Jinēśvara Parmātmā is devoid of all four of these. His words/preaching can never be untruth. It is truth always. The one who has such kind of faith for

Arihaṅta Parmātmā then there is definitely habitation of samkīta. His/her samyaktva is very strong.

But in the truth of Jinēśvara Parmātmā if a worm of doubt crawls and for all these there arises a question then that living being will not be able to sustain samyaktva and will lose samyaktva.

Parmatma's all preaching are acceptable but even if one of the saying is not acceptable/doubted, there samkīta is not possible. Jamāli found all the preaching acceptable but in one sentence of Prabhu i.e. 'kaḍēmāṇē kaḍē' developed disbelief and he became unworthy and undeserving for attaining mokṣa.

Let us inspect our intellect for any rawness... or doubts-suspicion then we must remove them and immediately become adorer of Prabhu's preaching. Let's become the lord of limpid mind and an accomplice of samyaktva. Then only the door of liberation will open for all of us.

अंतो मुहुत्त मित्तंपि, फासिअं हुज्ज जेहिं सम्मत्तं ।

तेसिं अवद्ध पुग्गल, परिअट्टो चव संसारो ॥५३॥

Aṅto muhutta mittampi,

phāsīaṁ hujja jēhiṁ sammattaṁ |

Tēsīṁ avaḍḍha puggala,

pariattaṭṭo cēva saṁsāro || 53 ||

Meaning: When samyaktva has touched the living beings even for an aṅtamuhūrta, then for these jīva 'worldly life' remaining is only of half pudgala-parāvarta || 53 ||

Do you want to bring an end to the infinite world?

The solution is one ... only one, i.e. attaining samyagdarśana. Since infinite time we had been roaming in the world's four gati/species and eighty-four lakh jīva yoni...yet, we neither can see the end of our worldly life nor the shore of the world's sea! Why like this? When will our worldly cycle of births cease and when will the countdown of our last birth (bhava) start? Its answer is given in the above verse. The very important point is that for an aṅtamuhūrta time

even once the soul touches samyagdarśana that will halt and put a brake to the infinite worldly cycle. The world becomes limited...In a maximum time period of half pudgala-parāvarta the soul will definitely/certainly attain mokṣa...becomes siddha-enlightened-freed (mukta).

The time period of half pudgala-parāvarta is also very long. But, what is more important is that limit to the world has been assured/determined/ fixed. This is the unprecedented importance of samyagdarśana. Every one of us has got the opportunity to obtain such kind of samyagdarśana. Human body...Ārya region... and triumphant reign of Jinēśvara Parmātmā... adoration of this beautiful trio is capable of gifting us with samyagdarśana. Those who have rattled, left negligence/laziness and accepting the order of Prabhu moved on the true path and marched forward have definitely attained it.

Let us transform this opportunity received due to the punya of previous birth into our fate and accomplish our work/task. Let's understand nava tattva...learn them, ponder over them, concentrate and contemplate on them to attain and steady the samyagdarśana in our heart.

This is the only natural/ instinctive/ inherent solution to put a brake to worldly cycle. Let us recognize and revere it with devotion... accept it with honor...success and achievement is certain.

उस्सपिणी अणता, पुग्गल परिअट्ठओ मुणेअव्वो ॥
तेणं ताती अद्धा, अणागयद्धा अणंत गुणा ॥५४॥

Ussapiṇī aṇatā,
puggala pariaṭṭao muṇēavvo ॥
Tēṇaṁ tāti addhā,
aṇāgayaddhā aṇanta guṇā ॥ 54 ॥

Meaning: One pudgala parāvarta kāḷa is constituted by aṇatā utsarpiṇī and avasarpiṇī. There are previous infinite pudgala parāvarta kāḷa (atīta kāḷa) and more than infinite times are the future time periods (anāgata kāḷa) ॥ 54 ॥

One utsarpiṇī is ten koḍākoḍī sāgaropama
One avasarpiṇī is ten koḍākoḍī sāgaropama

Such infinite utsarpiṇī and avasarpiṇī come together and combine to make one pudgala parāvarta kāḷa.

Such infinite ananta pudgala parāvarta kāḷa have passed. We were wandering in the worldly ocean all the time. How had we passed this long-time period? In happiness or sadness? Where is happiness in this world which we could get? In the world we have only illusion/semblance of happiness. Due to ignorance we might have considered this as happiness but such kind of happiness was very brief...what we had were mountains of sorrow/unhappiness. For such a long period of time we endured such afflictions.

How long are we going to suffer grief/sorrow/sadness hence? To explain this is said that the future time period is infinite times more than the past time. If we want to suffer sorrow-unhappiness lot of time is available but if want to get freedom from grief/sorrow then also there is a way for it.

Which is this way?

This is the way of siddhagati ... attainment of mokṣa...

जिण अजिण तिथ्थ तिथ्था, गिहि अन्नसलिङ्गथी नर नपुंसा ।
पत्तेय सयं बुद्धा, बुद्ध बोहिय सिद्धणिकाय ॥५५॥

Jiṇa ajiṇa tiththa tiththā,
gihi annasaliṅgathī nara napuṁsā |
pattēya sayam buddhā,
buddha bohiya siddhaṇikāya ॥ 55 ॥

Meaning: The 15 (fifteen) types of siddha are: Jina – ajina – tīrtha – atīrtha, gṛhasthaliṅga, anyaliṅga, svaliṅga, strī, puruṣa, napuṁsaka, pratyēkabuddha, svayambuddha, buddha-bodhita, ēka, anēka. ॥ 55 ॥

After attainment of siddha position (siddha-hood) all souls are equal. There is no discrimination-no differentiation. But, for our knowledge 15 types of siddha are described depending upon their external state while attaining siddha-hood. Whether a woman becomes siddha or a man becomes siddha jñāna, darśana and cāritra of their souls are same. There is no difference in that.

Here in this verse following types

have been described:

1. Jina siddha 2. Ajina siddha 3. Tīrtha siddha 4. Atīrtha siddha 5. Gr̥hasthaliṅga siddha 6. Anyaliṅga siddha 7. Svaliṅga siddha 8. Strī siddha 9. Purūṣa siddha 10. Napuṃsaka siddha 11. Pratyēkabuddha siddha 12. Svayāmbuddha siddha 13. Buddhābodhita siddha 14. Ēka siddha 15. Anēka siddha.

जिण सिद्धा अरिहंता अजिण सिद्धाय पुंडरिअ पमुहा ।
गणहारि तिथ्थ सिद्धा, अतिथ्थ सिद्धाय मरुदेवि ॥१६॥

Jina siddhā Arihañtā ajiṇa
siddhāya puṇḍaria pamuhā |
Gaṇahāri tittha siddhā,
atiththa siddhāya Marudēvi || 56 ||

Meaning: Jina siddha are the Tīrthānkara bhagavaṅta, Puṇḍarika gaṇadhara etc. are ajinasiddha, gaṇadhara bhagavaṅtā are tīrtha siddha and mātā (mother) Marudēvā is atīrtha siddha || 56 ||

The one who attains mokṣa after becoming Tīrthānkara is Jina siddha e.g. Ādinātha, Śāntinātha, Pārśvanātha etc. Tīrthānkara bhagavaṅta

The one who attains mokṣa/ salvation without becoming Tīrthānkara is Ajina siddha e.g. Puṇḍarika swāmī, Gautama swāmī etc.

When Tīrthānkara bhagavaṅta have established tīrtha and after that one attains mokṣa is a tīrtha siddha e.g. Gaṇadhara bhagavaṅta

When the jīva attains mokṣa before the Tīrthānkara bhagavaṅta establishes tīrtha is called atīrtha siddha e.g. Marudēvā mātā.

गिहिलिङ्ग सिद्धा भरहो, वलकलचीरी य अन्नलिङ्गम्मि ।
साहू सलिङ्ग सिद्धा थी सिद्धा चंदणा पमुहा ॥१७॥

Gihiliṅga siddhā bharaho,
valakalacīri ya annaliṅgammi |
Sāhu saliṅga siddhā thī
siddhā caṇḍaṇā pamuhā || 57 ||

Meaning: Bharata cakravartī is gr̥hasthaliṅga siddha, Valakalacīri is anyaliṅga siddha, the sādhus are svaliṅga siddha and Caṇḍanabāḷā etc. are strīliṅga siddha || 57 ||

As a householder one attains mokṣa is gr̥hasthaliṅga siddha e.g. Bharata cakravartī.

Those who go to mokṣa in the guise of a Tāpasa etc. in other religions are anyaliṅga siddha e.g. Valakalacīri.

Those attain mokṣa in guise of Jaina sādhu are svaliṅga siddha e.g. Jaina muni.

Attaining mokṣa as a woman is strīliṅga siddha e.g. Caṇḍanabāḷā.

पुसिद्धा गोयमाइ, गांगेय पमुहा नपुंसया सिद्धा ।
पत्तेय सयं बुद्धा भणिया करकंडु कविलाइ ॥१८॥

Pusiddhā goyamāi,
gāṅgēya, pamuhā napuṃsayā siddhā |
Pattēya sayam buddhā bhaṇiyā
karakaṇḍu kavilāi || 58 ||

Meaning: Gautama gaṇadhara etc. are purūṣa siddha, Gāṅgēya etc. are napuṃsaka siddha, Karakaṇḍu muni and Kapila etc. are pratyēkabuddha and svayāmbuddha siddha respectively || 58 ||

Attaining mokṣa as a man is purūṣa liṅga siddha e.g. Gautama svāmī.

Attaining mokṣa after attaining artificial neuter gender (napuṃsaka) is napuṃsaka liṅga siddha e.g. Gāṅgēya etc.

Watching an element and obtaining response from it and then accepting cāritra and attain mokṣa is pratyēkabuddha siddha e.g. Karakaṇḍu

Attainment of mokṣa without the sermon of teacher /guru or one gains his/her own response without any outer efficient cause is called Svayāmbuddha siddha e.g. Kapila kēvaḷī.

तह बुद्ध बोहि गुरु बोहिया, इग समय इग सिद्धाय ।
इग समअे वि अणेगा, सिद्धा तेणेग सिद्धाय ॥१९॥

Taha buddha bohi guru bohiyā,
iga samaya iga siddhāya |
Iga samae vi aṇēga,
siddhā tēṇega siddhāya || 59 ||

Meaning: Enlightened through guru's sermon/ speech are buddhābodhita siddha, in one samaya one soul attains mokṣa is called ēka siddha, and when many souls attain mokṣa in one samaya are called as anēka siddha || 59 ||

After listening to the sermon of guru

bhagavaṅta one is initiated (takes dikṣā) and attains mokṣa is called as buddhabodhita siddha e.g. Sudharma etc. gaṇadhara

When in one samaya only one soul attains mokṣa is called èka siddha e.g. Mahāvīra svāmī.

When many souls attain mokṣa at the same time in one samaya is called anèka siddha e.g. Śrī Ādinātha Prabhu.

जइ आइ होइ पुच्छा, जिणाण मग्गंमि उत्तरं तइया ।

इक्कस्स निगोयस्स, अणंत भागोय सिद्धि गओ ॥६०॥

Jai ai hoi pucchā,

jiṇāṇa maggaṃmi uttaraṃ taiyā |

Ikkassa nigoyassa,

aṇāṅta bhāgoya siddhi gao || 60 ||

Meaning: Whenever a question is asked to Jinēśvara bhagavaṅta, he says – “less than infinite part of nigoda have attained mokṣa.” || 60 ||

Curious jīva always have the question that from time immemorial this world exists so even religion exists from infinite time. Jīva from time to time perform religion and accumulates (merits) and gets good fruit...and from time to time commits sins /crime and suffers its bad fruits...similarly many jīva practice saṃvara and nirjarā and become free of karma and have attained nirvāṇa- supreme position/pada ... mokṣapada.

Infinite avasarpīṅ have passed... Infinite

utsarpīṅ have passed...

Infinite jīva became Tīrthaṅkara, infinite jīva became gaṇadhara bhagavaṅta...

Infinite became kēvaḷi bhagavaṅta...

Then how many jīva attained mokṣa?

Sometimes many had the question that – “When that day will arrive when all the life forms will attain mokṣa? The whole world may become empty?

All these questions are answered in above verses. When Jinēśvara bhagavaṅta is asked that how many jīva attained mokṣa... Jinēśvara bhagavaṅta gives only one answer – “less than infinite part of nigoda have attained mokṣa”

All the life forms of one nigoda will never attain mokṣa so there is no question of dissertation of earth...and world becoming empty.

The order of the world will remain as it is ...go on the same way ...we should free ourselves from it.

Nava tattva dicourse ends.

**If anything is written against order of Jina
Then three ways three times I ask forgiveness.
Micchāmi Dukkaḍaṃ.**

Life Journey of Tīrthaṅkara

Śasanapati Prabhu Mahāvīra

Acalgachhādhipati P.P.A.B, Śrī Guṇasāgarasūri. Mahārāja Sāhēba

Walking on the path of accomplishment (sādhana)...guiding many...performing varied penances to wane/decay the karma, Prabhu came to Śrāvastīnagarī and did the tenth caturmāsa. Here he performed different types of penances and broke his fast (pāraṇum) outside the city.

Sanctifying the cities and villages during his wandering Prabhu reached Draḍhabhūmi, the land of Non-Āryans (uncivilized). There outside the Pēdhāla village in Polāsa temple he undertook aṭṭhama (3 days fasting) penance and stayed one night in Paḍimā (kāusagga meditation). During that time Saudharamēdra in his court said “No one in the three worlds is capable/competent to move the meditative mind of Prabhu.” Unable to listen to the praise of Prabhu done by Īndra, a dēva named Saṅgamadēva said, “Oh lord of the gods (dēvendra) your appreciation is an insult to gods. You cannot praise like this. I will make him move within a moment and come back. Is that human being so much heavy that gods cannot move him?” Raged with anger Saṅgamadēva went near Prabhu and firstly rained dust with which Prabhu's mouth, nose, ears, eyes, etc. parts of body got locked in such a way that Prabhu was suffocated-unable to breathe. Then he created big faced ants which moved through one side of the body to the other side so the body became like a sieve. But Prabhu did not move from the mind. Then big gadflies-mosquitoes were produced who stung hard like a Vajra so then blood started flowing out of the body like cow's milk from the sting sites. Then he pained Prabhu with biting of sharp mouthed 'dhimēlo'. Then the scorpions were created which pierced Prabhu's whole body with their hard/rough bites. The created mongooses started breaking Prabhu's body flesh with their fierce/tearing mōlars. Then the big

snakes stung Prabhu with the strength that would break the molars. Then the big rats began to bite the body of Prabhu. Then the created elephants held Prabhu with their trunk tossed him and caught him with their sharp tusks, struck him and crushed him with feet, similarly the female elephants also struck him, then came vampire/demon/bogle (piśāca) who pained Prabhu with thunderous uproars and laughter, then the big tigers with their hard vajra like molars and sharp nails tearing the body caused a lot of pain to Prabhu. Then he created illusionary King Siddhārtha and Queen Triśāla who were lamenting and said “Oh son! Save us. No one can save us other than you. The monsters are giving us unbearable pains. Please free us from them anyway, otherwise, they will kill us, etc.... gave such pain to Prabhu. Then came the soldiers who pained Prabhu by making his feet burner-stove, lit the fire, kept the vessel and started cooking rice etc. Then came the cruel-murderous cāndālas who hung cages containing birds with sharp beaks on Prabhu's thighs, shoulders, ears, and other parts of the body. These birds attacked Prabhu with their sharp beaks and made the body dilapidated/threadbare. Then with strong blowing wind Prabhu was tossed again and again and pained him by hitting/throwing him down. Then he created cyclone that whirled/swirled Prabhu like a wheel and pained him. Then he created a large wheel of one thousand proportions weight that can powder even the Peak of Meru Mountain into pieces and hit that on Prabhu's head. The blow was so heavy that it buried Prabhu in the ground up to his knees. Then he made the illusion of morning and said "Oh lord! Until when will you meditate? It has dawned long ago, its morning.” but Prabhu knew from his knowledge that night is yet to finish so

he remained still. At the end he created grandeur of gods and said "Oh Mahārṣi! I am impressed with your penance-meditation, so ask your wish, if you want I will give you heaven or if you want I will give you salvation (moksa). But then too Prabhu did not say anything. So then Saṅgamadēva sent goddesses (dēvāṅganā) who did many affliction/sensuous activities that could arouse undue desires but Prabhu was not moved by any of these. Saṅgamadēva in a single night did twenty afflictions and troubled Prabhu but then too compassionate Prabhu showered his compassion only on Saṅgamadēva. Here in the imagination of a poet he says that Prabhu who has the ability to destroy the world and also the strength to cause its uplift and salvation, such strong Prabhu though was troubled by Saṅgamadēva without any reasons even then Prabhu did not get angry and showered his kindness only...then if I stay near him what will be my value? With such thinking even anger left Prabhu and went away.

Prabhu started his wandering that day. The cruelty of Saṅgamadēva had not gone away yet so wherever Prabhu went he followed him to harass him, and spoiled the food (inedible) at every place and continued his variety of troubles. Due to this harassment Prabhu fasted for six months but did not accept the inedible food (anēṣaṇiya āhāra). After six months Prabhu went to Vajra village for gocharī. There too Saṅgamadēva had made the food anēṣaṇiya so Prabhu returned without food and started doing meditation outside the village. Then Saṅgamadēva thought that despite suffering such severe hardships and harassments, yet Prabhu remained fluent (steady/firm/ whole/ undivided/ integral) with pure results. Due to this he felt ashamed and downcast went to Prabhu bowed to him and said "Oh lord! Saudharamēdra's praise in the court about your 'sattva' (excellence-essence-strength-valor-vigor-virtue-goodness) was appropriate. I have committed many crimes-sins by harassing and troubling so please forgive me for the same. Saying this but fearing Īndra he went back to dēvaloka.

From there Prabhu went to Ālāmbhikā town. Bhavanapati Īndra Harikānta came there to ask about the welfare of Prabhu. From there Prabhu went to Śvētāmbikā town where Harissaha bhavanapati Īndra came to ask his welfare. From there Prabhu went to Śrāvastīnagarī. There Īndra had descended in the idol of Kārtikaswāmī and had paid his homage to Prabhu so there prevailed great glory of Mahāvīra Prabhu. From there Prabhu reached Kauśāmbī town where Surya dēva (sun-god) and Candra dēva (moon-god) came and offered their salutations. Then he reached Vārāṇasī and Saudharamēdra came to bow down. Then Prabhu reached Rajagrī town where Isānēdra came to bow to Prabhu. From there Prabhu reached Mithilā where King Janaka and the King of snakes Dharaṇēdra came and offered salutations to Prabhu. Then Prabhu reached Vaiśālī town and did 11th cāturmāsa. Here bhavanapati Bhūta came and bowed to Prabhu. When Prabhu reached Susumāra pura there occurred devastation by Camarēdra. But, as he took refuge of Prabhu so Saudharamēdra released him. Both Saudharamēdra and Camarēdra bowed to Prabhu.

Then Prabhu reached Kauśāmbī. King Śātānika and queen Mṛgāvatī ruled the Kingdom. There Prabhu undertook a vow [(abhi-graha-(receptivity-grahaṇaśīlatā)] that he will accept food only under such condition... from point of view of substance (dravya) there should be aḍaḍa bākulā (uncooked lentils) lying in a dustpan, from region (kṣētra) point of view the person who is giving alms then one foot should be inside the threshold (umbaro) and another outside it, from time (kāla) point of view after that time when all the persons taking alms have retired to take alms, and it should be a princess with loving expression gives the alms, she must be a slave, the head must be shaved off (balded), her legs must be cuffed in chains, must be crying, observing penance of aṭṭhama (3 days fast), and must be unmarried and offers alms then only he will accept the food otherwise not. On poṣa vada ēkama when Prabhu came to Kauśāmbī that same

hot day itself Prabhu undertook this rough and tough abhigraha. Thereafter when bhikṣā time was over, Prabhu went for alms in the town. The King and his ministers tried many solutions yet the vow was not fulfilled, so everyday Prabhu returned back without alms (bhikṣā).

At that time King Śātānika attacked Cāmpānagarī town. The war broke out. Cāmpānagarī King Dadhivāhana was defeated. One of the soldiers took away King's wife Dhāriṇī and Princess Vasumatī. When the soldier asked queen Dhāriṇī to marry him she crushed her tongue and died. So the soldier consoled Vasumatī called her his daughter and took her to the market to sell. Merchant Dhanāvaha had come to the market, bought her and brought her home and kept her like his daughter. Vasumatī's voice was cool and soothing like sandalwood so he kept her name Candanabālā. Once in the afternoon when merchant came home for lunch other bond-maids were not present so Candanabālā washed his feet when her braid was hanging on floor which the merchant lifted. Seeing this his wife Mūlā-śēṭhānī (chatelaine) thought that her merchant husband will marry this beautiful girl and make his wife and then he would not love her. Then one day when the merchant went out Mūlā-śēṭhānī called barber and shaved off her head and put chains in both the legs, beat her up and locked her in a dark room and went away to her maternal place. After returning on the fourth-day the merchant came to know about the condition of Candanabālā and let her out of the room. Made her sit on the threshold (umbaro) and as nothing was there in the corner of the dustpan put aḍaḍa bākulā (uncooked lentils) in the dustpan and gave her and went to call blacksmith to break open the chains. Candanabālā had already fasted for three days, so she thought that she will eat bākulā after offering it to some guest. And Vīra Bhagavāna himself came there for alms. Seeing Prabhu she was very joyous and requested Prabhu to accept bākulā. But, yet his abhigraha was not fulfilled so Prabhu went back. Candanabālā was aggrieved and sad and tears welled up in her eyes... and she started

crying. Knowing that now Prabhu's abhigraha was fulfilled... returned back and he accepted aḍaḍa bākulā given by Candanabālā as alms. That time the delighted gods manifested five divine things. Indra reached there, gods started dancing happily, hair grew on the head of Candanabālā, the leg chains transformed into precious anklets, hearing the sound of divine trumpet, King Śātānika and queen Mṛgāvati reached there. Maternal aunt Mṛgāvati recognized Candanabālā and met her. King Śātānika was collecting the treasure of gold coin rain that time as told by Candanabālā Indra allowed merchant Dhanāvaha to take this treasure and Indra said that Candanabālā will be the first disciple of Vīra Prabhu. Then King Śātānika and queen Mṛgāvati took Candanabālā in their palace with respect. After five months and twenty-five days, Prabhu broke his fast with aḍaḍa bākulā (did pāraṇum).

From there Prabhu reached Jṛmbhikā village. There Saudharamendra came and bowed to Prabhu and performed a devoted dance and told Prabhu that in few days he will attain kēvaḷajñāna. From there Prabhu reached Meṇḍhika village where Camarendra came and bowed to Prabhu. Then Prabhu reached Śṇamānī village, and outside the village stood in 'pratimā meditation'; there one cowherd kept his bullocks near Prabhu and went to the village. After completing his work when he returned he did not see his bullocks so he asked "Oh lord- dēvārya! Where are my bullocks? Prabhu remained silent and in meditation. Therefore, the cowherd became furious and he hammered wooden nails in both the ears in such a way that the pointed ends of both the nails after passing through the ears touched each other, and, he cut off the part of the nails coming out of the ears so that no one can remove the nails. Such cruel affliction also Prabhu tolerated with calm and equanimity. "Nails would be inserted in the ears... this kind of karma" Prabhu in Triprṣṭa Vāsudeva's birth-life bound when he had poured hot lead juice in the ears of a bed-guard that now manifested in the birth (bhava) of Mahāvīra. From there Prabhu

reached Madhyama apāpā village and there went for alms to merchant Siddhārtha's house when he was seen by his physician friend Kharaka. He felt that Prabhu's body had some obstacle like nail (śalya) within. Therefore the physician along with merchant Siddhārtha reached where Prabhu was standing in Kāusagga meditation, examined him and found nails in the ears which with tongs he removed from the ears. At that moment Prabhu shouted so loud that the whole garden was in a uproar. At this place the residents built a god-temple (dēvamaṅḍira). After healing Prabhu with samarohiṇī medicine the physician and merchant Siddhārtha bowed to Prabhu and went to their places. Prabhu's affliction began with shepherd and ended also with shepherd. Of the afflictions of the lowest prefix category the maximum troublesome was cold shower by

Kaṭaputanā. The malice blow/hit by Saṅgamadēva with time-wheel could be considered as maximum affliction in moderate prefix category. The removal of nails is considered as maximum affliction in maximum prefix category... All these afflictions Vīraprabhu tolerated with peace, equality and endured with steadfastness.

This way, Prabhu tolerating pains/sufferings with equanimity, calmness, and became effective/ entrepreneurial in destroying the karma-enemy Prabhu Mahāvīra immersed himself in great self-qualities/virtues. He spent twelve years revering and loving the soul with all its virtues/ merits. During this pre-omniscient state (chadamastha) of twelve and half years Śrī Vīraprabhu whichever penances he undertook are described—

Name Of Penance	Days of penance	Breaking of fast days (Paraṇum)	Total days
1 chamāsī (6 mo.)	180	1	181
1 chamāsī (6 mo. < 5 days)	175	1	176
9 caumāsī (4 mo.)	1080	9	1089
2 traṇamāsī (3 mo.)	180	2	182
2 aḍhīmāsī (2.5 mo.)	150	2	152
6 bēmāsī (2 mo.)	360	6	366
2 doḍhamāsī (1.5 mo.)	90	2	92
12 masakhamāṇa (1 mo.)	360	12	372
72 pakṣakṣamaṇa (15 d.)	1080	72	1152
12 aṭṭhama	36	12	48
229 chaṭṭha	458	229	687
1 bhadra pratimā	2	-	2
1 mahābhadra pratimā	4	-	4
1 sarvatobhadra pratimā	10	1	11

Total days for penance + breaking of fast (paraṇum) were 4514 days; similarly for penance it totalled to eleven and half years and twenty-five days. The total days of breaking fast were three hundred and fifty, so eleven days were less in a year. And total penance and breaking fast days were twelve and a half years and fourteen days.

Whichever penances Prabhu observed were with cauvihāra (no food/water after sunset). And never observed penance lesser than chaṭṭha (2 days fast). He never had food continuously for two days. In this way in the middle of the thirteenth year on the day of vaiśākha śukla dasamī outside Jṛmbhikā town on the bank of R̥juvālikā river seated under śāla tree taking heat from Godohika āsana (seat), Prabhu Mahāvīra doing cauvihāra chaṭṭha penance meditating on the first two types of śukladhyāna, there manifested knowledge of eternally existing things with no possible analogy and in every way complete and best-excellent “**kēvala jñāna and kēvala darśana**” were generated.