

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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Samyag Jñāna Praveśikā Study Book 2



Blessings:

Tapasvī Ratna, Acalagachhādhipati,
P.P. Ācārya Bhagavaṅta
Śrī Guṇodayasāgarasurīṣvarjī
M. S.

Divine Grace:

Āgama Ārādhikā, Bāla Brahmācārī P.P. Sādhvījī
Śrī Muktiśrījī Mahārāja Sāheba,
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Mahārāja Sāheba (M.S.)

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		अः										
aṅ/aṅḥ/an/aṅḥ		aḥ										
क	ख	ग	घ	ङ	त	थ	द	ध	न			
ka	kha	ga	gha	ṅa	ta	tha	da	dha	na			
प	फ	ब	भ	म	प	फ	ब	भ	म			
pa	pha	ba	bha	ma	pa	pha	ba	bha	ma			
च	छ	ज	झ	ञ	य	र	ल	व				
ca	cha	ja	jha	ña	ya	ra	la	va				
ट	ठ	ड	ढ	ण	श	ष	स	ह	क्ष	ज्ञ		
ṭa	ṭha	ḍa	ḍha	ṇa	śa	ṣa	sa	ha	kṣa	jña		



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Sūtra – Meaning – Arcanum (Insight)

Navakāra (Śrī Pañca Parmeṣṭhi Namaskāra Sūtra) - (Continued)

Ācārya Bhagavaṅta's 36 qualities :-

The one who follows five conducts/ principles, preaches others to follow these, and, directs other heads of the sādhu - sādhvī groups to observe these five conducts, is Ācārya Bhagavaṅta who is the head and leader of the gaccha (subsect).

Ācārya Bhagavaṅta has 36 (thirty six) qualities which are as follows:

5 – Five senses

1. **Touch (sparśa)** : Skin, 2. **Taste (rasanā)** : Tongue,
3. **Smell (ghrāṇa)** : Nāsikā - Nose 4. **Sight (cakṣu)** : Eyes, 5. **Hearing(śruta)** : Ears

The above 5 sense organs have 23 kinds of subjective perceptions, but of these, Ācārya Mahārāja neither have any attachments to likes nor aversion to dislikes.

9 types of Celibacy (continence- chasteness) boundaries / limits.....

1. Lives where women, men and neuter gender persons do not reside
2. Does not talk with seduction/ temptation with women,
3. Men do not sit till 48 minutes (two-ghaṭī) on that seat/place used by women
4. Doesn't look at the body of women with attraction/allurement
5. Does not live at the place, away from main wall where men & women copulate/are sleeping

6. Should not remember his/her past sensual/sexual pleasures
7. Does not consume oily-juicy and intoxicating food
8. For satisfying hunger does not even eat extra tasteless food
9. Does not adorn the body, and, uses no make-up.

Ācārya beholds the above said 9 types of chastity boundaries.

4-four types of Passions (4 kaṣāyas)

1. **Anger (krodha)** 2. **Ego (māna)**
 3. **Deceit-Elusion (māyā)** 4. **Greed (lobha)**
- Ācārya does not have these 4 passions.

5-Five Major-Scale Vows -

Pañca Mahāvratā ... Vow of

1. **Absolute Non-violence:** Prānātipātā vīramaṇavratā: Does not injure / harm any living being
2. **Absolute Truthfulness** : Mr̥ṣāvādā vīramaṇavratā: Never lies, even in difficult circumstances
3. **Absolute Non-stealing** : Adattādāna vīramaṇavratā: Doesn't take / accept any belongings unless given by someone
4. **Absolute Celibacy:** Maithuna vīramaṇavratā: Complete celibacy / restraint / continence in speech-thought-action
5. **Absolute Non-attachment:** Parigraha vīramaṇavratā: No accumulation of possessions by attachment

Ācārya refrains from violence, untruth, theft, sexual intercourse, and attachment for possession.

5 – Five Codes of Conduct: 5 - Ācāras

- 1. Right Knowledge / cognition - jñānācāra:** Pursuance of those actions/rules that lead to expansion and upward growth of samyaktjñāna
- 2. Right Faith -inclination- darśanācāra:** Pursuance of those actions/rules that result in growth of right faith/inclination or samyaktarśana
- 3. Right Conduct / continence- cāritrācāra:** Pursuance of those actions/rules that result in growth of right behavior / character / chastity / continence or samyaktcāritra
- 4. Ascetic practices - tapācāra:** Pursuance of those actions/rules result in growth of Austerity (tapa:- ātma-samyama) or samayaktapa
- 5. Right Power - vīryācāra:** In pursuing restraint the ascetic must use his/her strength, vigor, vitality and valor fully.

Ācārya practices above referred 5 conducts cautiously.

5 – Five Rightful Activities :

Samitis (Virtuous acts of Caution)

- 1. Caution in Movement - Īryā-samiti:** He walks carefully so as not to cause any injury, harm, or torture even to the smallest creature.
- 2. Caution in Speech - Bhāṣa-samiti:** Speech should be true, gentle, measured, doubtless and benign, neither causes

pain to the listener nor should be inauspicious.

- 3. Caution in Alms Collection - eśāṇā-samiti :** The food eaten every day should be collected as per the prescribed 42 faultless rules of alms (gocarī)
 - 4. Caution in transfer of belongings/ things - Ādāna-bhaṇḍa nikṣēpaṇā Samiti:** Clothes, vessels (pātrā), and belongings, things (upakaraṇa) be carefully taken after proper inspection and kept back after a proper cleansing causing no injury to any Jīva.
 - 5. Appropriate disposal of Excreta- Pāriṣṭhāpanikā Samiti:** The daily mala (feces), mūtra (urine), and rheum [(spit/sputum) – slēṣma] should be properly disposed of at a place free from living bodies and after proper inspection.
- Ācārya practices these 5 Samitis.**

3 – Guptis: To Observe Restraint

Gupti = One is conscious in all his/her activities – yoga; i.e. to refrain from wrong actions of mind, speech and behavior

- 1. Restraint of the mind - Manogupti -** should stop evil thoughts in mind
 - 2. Restraint on speech Vacanagupti -** to speak only if and when required
 - 3. Restraint of the body: Kāyagupti-** to minimize bodily actions and pleasures
- Ācārya practices these 3 Guptis

5 Samitis and 3 Guptis add up to give “**aṣṭa pravacanamātā**” $5+9+4+5+5+5+3 = 36$.

This way, and, other way also are described

36 qualities of Ācārya

Upādhyāya Mahārāja and their twenty five (25) qualities

One is benefitted by śrutajñāna by staying near Upādhyāya. Śruta is preached by the Jīnēśvara. Upādhyāya has the knowledge of texts known as Dwādaśāṅgī that comprise of 11 aṅgas and 12 upāṅgas, and, teach others. Both together are twenty three (23); and 1 caraṇasittarī - virtuous conduct (uttama-cāritra) and 1 karaṇasittarī - Best actions/practices (uttama kriyā). Adding 23+1+1 are 25 (twenty five) qualities of Upādhyāya which are as follows

Names of 11 aṅgas.....

1. Ācārāṅga 2. Sūyagaḍāṅga
3. Ṭhaṇāṅga 4. Samavayāṅga
5. Bhagavatī (Vyākhyāprajñapti)
6. Jñātādharma-kathāṅga
7. Upāsakadaśāṅga 8. Anṭagaḍaśāṅga
9. Anuttarovavāidaśāṅga
10. Paṇhāvāgharaṇa 11. Vivāga suya

Names of 12 upāṅgas.....

1. Uvavāia 2. Rāyapasēṇī
3. Jīvājivābhigama 4. Pannavaṇā
5. Jambudvīpa Pannatti
6. Sūrya Pannatti 7. Caṇdra Pannatti
8. Kappiyā 9. Kappavaḍiṇsiyā
10. Puphayā 11. Puphicūliyā
12. Vanhidasā

Sittarī

1. Caraṇa Sittarī 2. Karaṇa Sittarī

This way, and, in other way also these are 25 qualities; in which there are eleven (11) aṅgas and fourteen (14) Pūrvas

names are described.

Sadhū Mahārāja and description of their 27 qualities

The one who attains his soul's welfare and also is instrumental in helping others to achieve their souls' welfare; or the one who has refrained all vices and attained "Virati Cāritra" and is solemnly marching on mokṣa pathway is described as 'sadhū munirāja'. His 27 qualities are as follows.

27 qualities...

* Prāṇātipāta viramaṇa (Absolute Non-Violence-Ahimsa) * Mṛṣāvāda viramaṇa (Absolute Truthfulness-Satya).. * Adattādāna viramaṇa (Absolute Non-stealing) * Maithuna viramaṇa (Absolute continence - Celibacy) * Parigraha viramaṇa (Absolute Non-Attachment-Aparigraha) * Avoid eating after sunset (Rātribhojana tyāga) * Pṛthvikāya rakṣā * Apakāya rakṣā * Tèukāya rakṣā * Vāyukāyā rakṣā * Vanasaptikāya rakṣā * Trasakāya rakṣā * Sparsēndriya nigraha * Rasēndriya nigraha * Ghrāṇēndriya nigraha * Cakṣuindriya nigraha * Śrotēndriya nigraha * Lobha nigraha (abstinence from greed, craving) * Beholds mercy-compassion-kindness * Crystal clear heart-Chaste * Padilēhaṇā of clothes etc... * Observes Restraints [(pursues 5 Samitis + 3 Guptis; refrains from sleep, false statements-imprudence (vikathā)-discourtesy-audacity (avivēka)] * Abstains from restlessness and unskilled mind * Abstains from laxity in speech..... * Abstains from inappropriate undue

behavior, forbearing * Tolerates and endures pains worthy extreme cold etc. sufferings / tortures (Pariśahas) * Forebears death and other unrests.

This way and other way also 27 qualities are described.

Khamāsamaṇa - Praṇipāta sūtra

Ichāmi khamāsamaṇo...! Vaṇḍiu jāvaṇijjāè nisīhiāè, Matthaèṇa vaṇḍāmi

: Meaning :

Ichāmi: I wish

khamāsamaṇo: O! Forgiving Sadhu

vaṇḍiu: to pay obeisance, salutation

jāvaṇijjāè: according to one's best ability

nisīhiāè: renouncing sinful activities

matthaèṇa: with head

vaṇḍāmi: bow down, I pay obeisance

Meaning: Oh merciful sādhu (sage, anchorite, ascetic)...! I wish to pay obeisance with my pure heart devoid of sinful activities of sense organs and passions etc. and bowing down my head offer my salutation.

108 Qualities of Pañca Paramēṣṭhi

Arihaṅta – 12

Siddha – 08

Ācārya – 36

Upādhyāya – 25

Sādhu – 27

Total qualities – 108

Rosaries 108 beads signify 108 qualities of Pañca Parmēṣṭhi

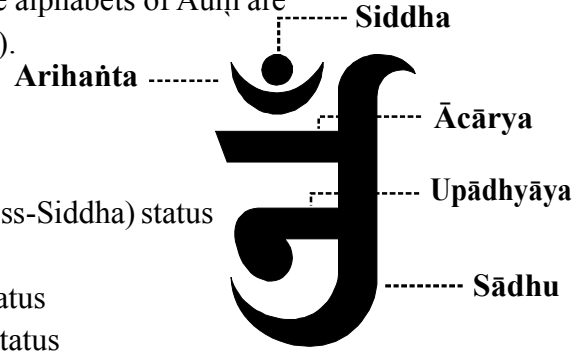
AUM

Aum is a religious symbol. In Jaina darśana it is considered as essence – gist of Pañca Paramēṣṭhi. In Sanskrit ‘Aum’ word is constituted by five letters. These five letters are as follows –

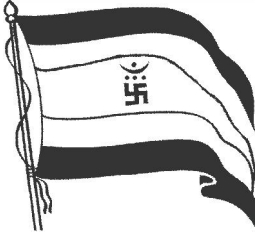
$$A + A + \bar{A} + U + \text{Ṃ} = \text{Aum}$$

In this five alphabets there is inclusion of Pañca Paramēṣṭhi, so Aum is the gist of Pañca Paramēṣṭhi. The alphabets of Aum are Pañca Parmēṣṭhi's emblem (symbolic object).

- First 'A' indicates Arihaṅta status
- Second 'A' indicates Aśarīrī (Formless-Siddha) status
- Third "Ā" indicated Ācārya status
- Fourth "U" indicates Upādhyāya status
- Fifth "Ṃ" indicates Muni (Sādhu) status



JAINA FLAG

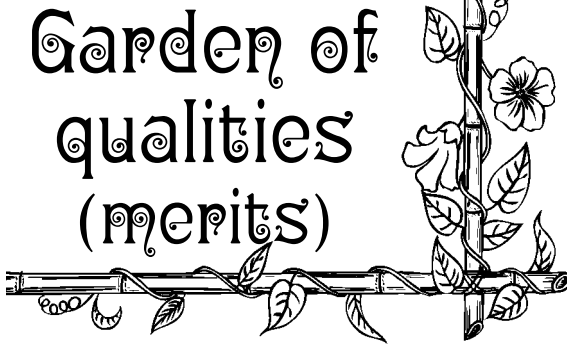


At the celebration of 2500 years of Bhagavāna Mahāvīra Swāmī's regime, approved by all Jaina sects (Phirakās), our Jaina Dhawaja was validated.

Jaina flag has five colors; these five colors symbolize the ‘Pañca Paramēṣṭhi’.

In the middle is ‘white color’ which symbolizes ‘Arihaṅta statuses’. In midst of the white color is a Swastika. Above this are ‘red and orange colors which symbolize ‘Siddha and Ācārya statuses’ respectively. Below the white color are ‘Green and blue colors which symbolize ‘Upādhyāya and Sādhu statuses’ respectively. Respecting Jaina flag means respecting Pañca Paramēṣṭhi. Saluting and respecting the Pañca Paramēṣṭhi one destroys sorrows of worldly life in the birth of four species, and, the soul attains infinite happiness.

Garden of qualities (merits)



Life is like a garden....

We have to bloom flowers of merit.....

If the flowers are meritorious then only there will be fragrance all around....

In Jīnēśvara paramātmā's reign/regime individual person's worship is not done, but one worships merits/virtues/ qualities..... He is an adorer of qualities/ merits. If we want to progress in life then we have to remove thorns out of our life-garden. We should make efforts to get the flowers of quality (virtues) and take care to preserve them nicely.

Arihaṅta Bhagavaṅta has 12 qualities....

Siddha Bhagavaṅta has 8 qualities....

Ācārya Bhagavaṅta has 36 qualities....

Upādhyāya has 25 qualities.....

Sādhu Bhagavaṅta has 27 qualities....

Śrāvaka has 21 qualities....And

Margānusārī has 35 qualities....

Where are we? What is missing in our life? What we have to achieve/attain?

To ponder on all these thoughts in our life is very important. But, unless we are familiar and acquainted with the qualities how we will think about these? Come, let us know about the qualities of Margānusārī to imbibe and adept these virtues in our life-time.

Qualities of Margānusārī: (One who is walking on the path of mokṣa)

To perform any activities it is important that a person has necessary competence and inward efficiency from within. imilarly, many noble men have walked on that path.....and gained success in their life...To walk on that great pathway one should have an intrinsic eligibility..... Therefore to be pursuant of the path of these noble persons the qualities that are required are known as the qualities of Margānusārī. 35 qualities are described of Margānusārī. Let us get acquainted with these 35 qualities sequentially.

1. Nyāya Saṁpanna Vaibhava (Money earned by honest, legitimate and righteous ways) :-

Property is essential for human being to live. So every human being works to earn money. But, to earn money it is important to link our means and efforts to the boundaries of law and limitations of existing policy. Wealth earned this way brings fragrance of right culture, right of good custom, self-control and continence, and, is also enduring. But, wealth obtained by wrong means, unrighteousness and immorality brings vices and misconduct/mal-conduct causing havoc/downfall in life.

Once a king was constructing a fort/castle. Even after prolonged efforts it was not getting built. One saint gave advice to the king "Oh King! In the foundation of the fort/castle put ten gold coins which have been earned through righteous means and the work will get completed. The king followed this advice and was successful. Being surprised, the king asked for its explanation from the saint. Saint said "It is the magic of wealth earned through the right policy (legitimate means). The saint told the king to give 10 gold coins which were earned by

right policy to a fisherman and ten gold coins that were earned through wrong policy to an ascetic (hermit); and after this see what is the result?... Keep inspecting it". King followed these instructions and learnt that over time that the fisherman became an ascetic and the ascetic became a fisherman.

The entry of money or wealth earned through wrong means makes our life chaotic and scattered, therefore it is necessary to become owner of Nyāya Sampanna Vaibhava.

2. Ucita Vyaya (Appropriate/ judicious/ suitable Expenditure) :-

Such an important matter is conveyed? Not only the wealth should be earned in a legitimate way but also it should be spent/ used rationally and deservedly.

Past Ācārya have described 3 ways one spends money: 1) Donate it (Dāna) 2) Enjoy it (Bhoga) 3) Destroy it (Nāśa)

If we do not spend our money in donation or use for ourselves then that wealth gets destroyed by itself. Excellent use of wealth is philanthropy by donation. Medium use is for oneself. The one who donates usually has limited self-needs. The one whose wealth is spent in luxurious living and enjoyments it is difficult for that person to donate. Now a days the concept of economical living is disappearing.....The wealth which is not used in 7 fields (described later) his/her property is wasted in 7 addictions and vices.

During our lifetime according to our earnings if expenses are not rational then there are chances of increasing our debts. Debt increases worries in our lives, and adversely affects our health. If we fail to find solution to our distress, we take path of self-

destruction leading to suicide and destroy our precious human birth with a woeful, painful dismal end.

The only way to solve the aforesaid problems and find an appropriate solution for these, we should live/spend keeping in mind our earnings.

3. Appropriate Clothes (Wardrobe)

The girl students in the college were confused for many days. One day with a firm mind they went to the principal of the college. They stated their confusion to the principal. "Sir! We are harassed/ annoyed... College boys are not allowing us to study peacefully. They are continuously molesting. How can we study in such an environment?"

The principal listened to their problems peacefully. Then he said, I shall enquire..... I will punish severely those boys who troubled you if found guilty. But, please think about it that with the boys how far you all are equally responsible for this situation. Gaudy apparel...lustrous dressing..... excessive decorum with ornaments etc. all these will surely attract young boys then what will happen? Character, modesty and chastity is the real decor in life and for protecting sanctity one should never cross the limit/line of morality. Clothing is not to expose the body. With clothes we cover the body parts."

We should dress according to limits of our clan and family status.

The girl students felt ashamed on listening to the principal.

We should follow decorum and specific limits in the educational and religious fields to preserve our benefit/ welfare.

4. Ucita grīha (Ideal Habitat - Residence)

For a householder, a home/house for a person is necessary. But, how should be the house? Where it should be? This aspect is considered while thinking about this quality.

“**Jèvo saṅga tèvo raṅga**” - “our accompaniment tints our mind”, according to this saying our house should not be in an environment where wicked, dissolute (asabhya) and uncultured persons live. Our neighbors should be continent, and modest. We and our children get deeply influenced by the neighboring environment. Therefore, to safeguard our culture and to plant seeds of good culture we need neighbors who are kind, humane, affectionate and pleasant mannered.

To safeguard the family members and house belongings there should not be too many windows and doors. It should preserve the house limitations. It should preserve the sanctity of the female members. There should be more than one gateways to exit from the house so that during emergency/disaster/difficulty one can escape safely.

5. Ucita Vivāha (Righteous, candid, worthy marriage) :-

Worldly life is skippable..... Accept saṁyama (self-restraint).....but, those whose core essence (satva) cannot reach up to the state of complete restraint, for them worthy marriage is suggested. The scholars express that in worldly life, arranged marriage amongst different tribe but of same clan and nobility should occur.

In present times, regarding marriage people give importance to beauty, wealth and outer education. But, clan, family and virtues of qualities are given minor importance. As a

result there are home-clashes and struggles in life. If clan and family life-styles are similar and there is similarity even in thinking attitude..... the customs are also same..... If customs are similar then ill-will, and contrariness do not raise their heads If clan and family life styles are different then behavior.thought process.... culture..... all will differ and can create controversy/disagreement.

Worthy marriage is the pillar/foundation of a peaceful and happy married life.

At the time of marriage ceremony one should avoid meals after sunset and consuming inedible food.

6. Ajīrṇa Bhojana Tyāga: (Avoiding food/meal during indigestion) :-

Food is necessary for the body to live. But, whenever there is indigestion one should avoid food. Indigestion is the root cause of all diseases. Whenever there is indigestion our stomach becomes weak. Our digestive power is slowed down. If we eat in this situation our health will be more affected. So to give rest to the stomach we must avoid/omit food.

Our body is the main tool for meditation (sādhana). A healthy body means all is well. There is a phrase saying, “**Pahèlu Sukha tè Jātè Naryā**” i.e. to say the first happiness is self-health. It’s said that “mind’s thought-process reflects what we eat” So for sādhana to keep our body healthy, during indigestion, one should avoid food to follow the Āyurvēda science.

7. Kāle sātmyavāḷu bhojana (Timely healthy meal) :-

In the last quality of Margānusārī we learnt to avoid food during indigestion.

Now, it is described when to take food and what to take in food if we are really hungry. The next food/meal need to be taken after the previous has been digested, and, at the same time every day. If we take meal at any time and eat anything, the body will get affected and spoiled. There should be no irregularity in the meal time. We should avoid meals after sunset. (Rātri Bhojana Tyāga).

The food should be consumed according to nature of our body (Prakruti) and constitution. Avoid/omit food that is too oily....too spicy.... too sour.... too fermented....too intoxicating. The food we take influences mind and then in turn guides our behavior directing us to exercise extreme caution and watchful about the type of food we eat. Remembering proverb “**jēvu anna tēvu mana**” proverb we should think about bhakṣya (permitted food) and abhakṣya (forbidden food) and its pros and cons, and consume nourishing (sāttvika) food.

8. Mātā-Pitā Pūjā (Worshipping parents):-

The culture of “**Māṭṛdēvo bhava! Pitṛdēvo bhava**” is a distinct Aryan civilization boon / gift to us. Parents are worshipped as god. Similar to how a sculptor creates a statue from the stone, our parents remove our ignorance and clumsiness by nurturing us with good culture/values and education, and, groom our life. Whatever we are today is due to the great and important contribution of our parents. Therefore, we should always remember their countless obligations in our life all the time. To fulfill the promise of his father Rāmacañdrajī accepted exile (vanavāsa)...To continue devotion towards his father Gāngèya (Bhīṣma Pitāmaha) took the vow of celibacy and did not marry and did not accept

Kingship...Śravaṇa kumāra revered his blind parents by taking them in a yoke for pilgrimage.....The blessings from the souls of our parents have the awesome strength to keep our life's garden green n blooming; and on the other hand the power of the sighs of their soul can turn this garden into a barren wilderness.

We should always be ready and committed to serve our benevolent parents and take their blessings.

9. Poṣya Poṣaṇa (Proper Nourishment) –

In our life-time the way we serve... worship and express our devotion to our benevolent parents.... Similar way we have to take care of the responsibility of nourishing other dependent family members. It's our duty to take appropriate care of wife, son-daughter, uncle, aunty etc. While taking care of others, at times we may have to be ready to forgo our comforts. Today in this world we see the attitude of people spending money towards lavish expenses for selfish motives. But, ‘my wealth should be used for benefitting all to attain samādhi’, such generosity can be seen only with brave souls. Along with seeing that none of the members remain hungry, one also has to grab the opportunity to serve ill, aggrieved, child, and old.

10. Atithi - sādhu - dīna's pratipatti (serving guest-ascetic-infirm)

In Ārya land parents are compared to god and same way the guests are also worshipped as God; therefore, the saying “**Atithi Devo Bhava**”. Arrival of a guest at the door is also believed to occur as a result of past auspicious karmas. It was this quality of devotion to the guests that led Bhagavāna

Mahāvīra to attain the status of a Tīrthānkara. In the birth-life of Nayasāra in the forest he was desirous to worship a guest....wished to grab this advantage.... he did efforts and gained the opportunity to worship the sādhu....while worshipping the guest he gained samyakdarśana. The soul progressed further and further to become Tīrthānkara.... Whether the person at the door step is, for alms....a noble guest....or a sādhu, all must be welcomed with due respect. They should be honored and offered appropriate worship. In other words, the person who has this quality of devotion and service weaved in his life is the only one who gets the opportunity of such an occasion.

11. Jñānavṛdha and cāritrapātra nī sèvā (Serving learned, chaste person with appropriate conduct) :-

We roamed in the cycle of birth and rebirth and experienced various types of sorrows/pains/sufferings. May be one of the reason for this state is we never spent any time with learned and good character persons (No satsaṅga). So obviously if there was no possibility of satsaṅga, where is the question of having being born with virtue of service? Knowledge and character are the basic virtues/essence of life. Without these qualities there is no growth in life. Learned person gives right knowledge and understanding and chaste noble men help us remain steady on the path of right conduct. Service to these great persons spreads light of knowledge in our soul so that we become the true traveler on the righteous path.

In today's world people disregard, insult, make mockery and voice dispraise of learned and chaste persons; this quality of serving, helps us to awaken and stop our diverted wrong journey, and, ascend on the

right path.

12. Niṅdā Tyāga

(Abate condemnation) :-

Human life is very precious. Each and every second is invaluable, measuring lacs of moments. If every precious moment is multiplied 1.25 times, in that single moment we earn 1.25 lacs such moments in a single moment, than our life becomes worth. But, if we lose this one precious moment worth lacs, we earn a zero, when the life goes in ashes, and, it is a waste. We must think, whether we have earned from this invaluable time? or have we lost these moments?! If we look back in our life we will see that we are so much interested in criticizing/condemning, and, that we have forgotten to laud persons with high esteem. Condemnation makes our tongue impure. It cracks and divides the loving relationships. We lose the ability to see well and often the habit of condemnation is found very tasty and addicting and not realizing we condemn obligatory, learned and virtuous souls of great persons. Thus, condemnatory does not retreat from criticizing even deva-guru-and religion. We are gifted with strength and ability to voice clearly and fully express ourselves in front of others. We should utilize this strength in a gainful way in singing religious compositions viz. stuti, stavana, śloka etc., appreciating people's good work, and lauding the qualities of noble respectable gentlemen and virtuous saints and not in condemnation. We should consciously stop this wrong, free ourselves from acquiring new inauspicious karmas of condemnation which is described as paraparivāda - the 16th pāpa-sthānaka.

13. Niṅdhya pravṛtino tyāga (Stop

condemnable acts - avoid wrong activity-deeds):-

Abating condemnation and stopping destructive criticism makes our speech auspicious, pure and sanct. Whereas, abating condemnable acts and stopping wrong /deeds make our life pure and uncontaminated. If we want to make a beautiful picture and want to fill it with beautiful colors and make it the most beautiful painting; then firstly we have to make that place clean wherever we want to make the painting. Without the cleanliness of the place beauty of the painting is not possible. Similarly, if we want to make our life beautiful than it is necessary to cleanse it. To make our life pure, the wrong habits and condemnable activities that have entered our life, we need to banish them permanently in exile. Today in each and every house wrong activities are growing, flourishing. We have to apply a brake on all these. Hotels.... cinemas... blue films.... nasty books / literature....alcohol..... gambling... These type of condemnable activities are increasing. Looking at each other, people are getting attracted to wrong indulgence. This way we are giving invitation to self-destruction and a chance to others to criticize/condemn us. We should be vigilant and careful not to allow these wrong activities in our life-time; and in case these wrongs/vices enter in our life we must make conscious sincere efforts to overcome them immediately. The way as any thorn in the foot bites, same way the misery of wrong activities should bite us and give us pain, then only we will make efforts to come out of it.

14. Indriyonī Gulāmino Tyāga: (To

stop slavery of senses)

If anyone will ask “What you want to become, a master or a slave? Then we all will answer “We do not want to become slave, but we want to become the owner/master”. But, pity! If any enlightened person looks at our lives they will only say that our efforts are towards remaining slaves rather than becoming their master. We are slaves of our all five senses. Whatever our senses demand we give them. The luxurious heaps of things giving pleasure surround us bespeaks (complaints) of our slavery to these terrible senses. Such a slave of senses will never be happy. To get something...to fulfill the demand of any sense we keep running. But, even running from birth till death moment, this runner also has not been seen to satisfy the five senses. During multiple life cycles, even after enjoying endless pleasures of dēvaloka we are never content. ...If we want to get freedom from the five senses than we must stop giving them subjective specific material things. Don't give what they demand.... As we keep adding fuel to fire flames burn more and more instead of getting extinguished. Similarly, giving more to these senses they crave and tempt more and demand more and more. But, if we ponder upon sensual pleasures....we will experience the disastrous consequences of these. When we see the suffering and illnesses due to indulgence into the senses, then only we can free ourselves from slavery of the senses. Let's walk into the house of understanding, accept the bond of vows disciplinary rules and penance-renunciation. Thus, renouncing the slavery of senses, we become emperor of the soul.

15. Abhinivēśa Tyāga

(Renouncing wrong insistences):-

Abhinivēśa means kadāgraha (obstinacy), hathāgraha (inflexibility) durāgraha (stubbornness). A wrong belief that whatever I say, only that is correct/true.

In the world...nation...society...and in every household the main reason behind growing foul environment is abhinivēśa. Today the human being thinks that only his/her opinion is the last truth. He is not ready to understand other person's point of view and not even ready to listen to him. All the members of the family wish that the house should run as per his/her directive. Every political leader says that the country should run as he/she wants. Is it possible? Many a times the person even after realizing that he/she is wrong continues to be stubborn. To nurture ego, arrogance, conceit he tries to convince the society with his wrong thinking which will cause unmeasurable harm to the society. His ego is important and more valued than the welfare of society and the governance. Our ignorant state has made us do ugly and disgusting gestures which have made us accumulate and bind inauspicious karmas to the soul. We have become the wasted cause of igniting fire of clashes, fights, dissension, and disunion everywhere. Now, if we want to establish kingdom of peace and cheerfulness in the world, we have to sacrifice abhinivēśa. Everyone's welfare lies in that.

16. Āntara Śatruñjaya (Conquering the internal enemy):-

Where there is enemy there is fear; where there is enemy there is sorrow, suffering, and pain. The one who wants to be fearless and joyous it is necessary to win the enemy. Enemies are of two types, outer and

inner enemy: We are cautious /aware of the outer enemy and eager to win over him. But, we are ignorant, careless and inattentive about the inward enemies which create the outer enemy. Lust (kāma), anger (krodha), ego (māna), arrogance (mada), greed (lobha) and delight (harṣa) are the six inner enemies... These six, trouble us continuously causing annoyance and harassment. They make us unhappy and bring misfortune of transmigration.

We can win over lust by adopting simplicity in eating, drinking, living means, clothing and apparels. One should keep one's mind engrossed in the activities of satsaṅga, pious reading and auspicious activities.

To win over anger that burns loving and friendly relations one has to cultivate forgiveness. One should develop extra virtuosity to bear with all types of adversities.

It is well known that due to ego, destruction of virtue of modesty that is the pillar of religion occurs; which kept away from Kēvaḷajñāna even a person like "Bahubali" doing mediation and kāyotsarga for 12-12 months. Ego makes us unpleasant and unwelcome everywhere.

Arrogance (mada) are of eight types: 1) Racial, breed, caste 2) clan 3) strength/power 4) advantage/benefits 5) beauty (rūpa) 6) knowledge 7) wealth 8) intellect

Benefits increase, greed increases. To win over greed one has to acquire contentment. Greed destroys all qualities/virtues.

One feels happy when one gets the worldly luxurious material things of life. But all these things are fickle (changeable-mutable) and momentary (transient, volatile)

so they will be lost some day. If togetherness brings happiness than separation brings grief. To conquer delight we must understand the world's perishability.

17. Trivargamā abādhā (non-obstacle in human efforts) :-

There are four types of efforts (purūṣārtha) – 1) Artha (money) purūṣārtha 2) Kāma (Lust) purūṣārtha 3) Dharma (religious) purūṣārtha 4) Mokṣa purūṣārtha. A worldly human being does first three purūṣārtha. They must be done in such a way that they do not cause harm to each other. In family life it is necessary to earn money and while generating income one has to follow certain normal rules and regulations of religion. One should not earn money through injustice and false norms; in the same way in worldly life the religious norms should be in limit so that the earnings and business are not harmed. Religion should control the worldly luxurious material lust and libido (kāma-vāsanā). One has to carry out other efforts observing the limits of religion. When there is proper co-ordination between all the three purūṣārtha, life is full of peace and cheer. Life is worth living then. “**Atinī gati nahi** – anything in excess leads you nowhere”. Keeping this saying in front of the eyes one has to practice restraint in everything. There should be control of religion on artha and kāma purūṣārtha. Dharma purūṣārtha also must be done according to the time and circumstances. In keeping with the limitations of clan and reputation of family one has to do artha and kāma purūṣārtha. All these should not be obstacle to each other, and, appropriate restraint of all three in worldly life if present then it can become the foundation on which

palace of peace and joy looks ornamental.

18. Upadravawālā sthānāno tyāga (Abandon house place with unrest/infestation) :-

Unrest are of different types... somewhere snake...tiger...wild animals like lion. Somewhere unrest because of lowly people like thief.... dacoits....murderers.... Somewhere ghost....devils....vyañtara like devilish beings cause unrest. Some where there is unrest due to disease epidemics, plague, draught, coronā etc. All these unrests generate constant fear...bring bustle, commotions and panic. At these places company of good people is scarce. It is impossible to protect the wealth of good culture. Due to continuous inflow of inauspicious pretext and suspension in the mind, qualities of religion....mercy.... forgiveness....compassion etc. fade away and may bid farewell. The mind becomes cruel/harsh. For our safety we may have to break the relations or have to befriend people of low character. Both these prove disastrous to our life. Living at the place of unrest, wealth...glory and fame are certainly destroyed but many a time these places may endanger our life. Residing at these places increases the possibility of our children to get wrong companions and can be misguided to walk on the wrong path.

The person who wishes safety of life....good luck/cultureand peace should abandon places with unrest and live at innocuous, harmonious and peaceful places.



Jīva Vicāra (Thoughts about the Soul) – 2



World is a huge treasure of living beings. What types of life forms are there in this world? To know, understand, see and feel them is very difficult. But we are lucky that due to some past unprecedented auspiciousness we have been endowed with the Sarvajña's (omniscient) great preaching compiled as written scriptures from the vast ocean of knowledge and simulates the proverb "gāgara-mā-sāgara" meaning "ocean-in a-pot" is an invaluable treasury.

In the worldly beings èkèndriya (one-sensed) jīva who have one body and only one sense of touch but they have variety of types and subtypes. Without Sarvajña who can give us this knowledge?

We know and understood the different pruthvikāya jīva...

We know and understood the apakāya jīva...

Nonetheless, it is just a brief thought process/deliberation. If we try to learn about them at length our whole life would be insufficient.... We will not reach anywhere then.

So after knowing and understanding pruthvikāya and apakāya jīva, let us march ahead. We will try to know and understand agnikāya (tèukāya) life forms.

Tèukāya

इंगाल जाल मुम्मुर, उक्कासणि कणग, विज्जुमाइया ।
अगणिजियाणं भेया, नायव्वा निउण बुद्धीए ॥६॥

**Īngāla, jāla, mummura,
ukāsaṇi kaṇaga, vijjumaīyā |
Agaṇijiyāṇaṃ bhēyā,
nāyavvā niuṇa buddhīe || 6 ||**

Meaning: Fire of aṅgāra (burning coal), flares, ash-fire, meteors, sparks and lightening etc. are the differentiations of tèukāya are to be understood with a proficient intellect (i.e. finer or subtler and discriminatory way) and sharp mind. || 6 ||

With explaining the agnikāya a hint is made. The types of agnikāya should be known with subtler mind-micro analytic way. Why? What is so special about them? It's important to remember that whenever there is injury/damage (virādhana) to tèukāya, also at those places there is possibility of causing injury to other one-sensed to five-sensed life forms.

Let us see an example. It's a common occurring that a bidi smoker throws away the last portion at the end nearby. Lighting the bidi causes injury to agnikāya forms....also injury to the life forms in surrounding air (vāyukāya) is possible....also harm to other minute life forms and insects in the air can occur....If the smoker is not careful while throwing the lit bidi then the grass etc. may burn....the dried trees around may catch fire then all life forms in these also get killed...This is the reason for which our scripturist sages have specially instructed

and advised us while dealing with agnikāya. Fire is omnivorous and can turn into ashes all that comes in contact with. There is life in electricity. In single spark also there are innumerable life forms. In production of electricity today also leads to killing of many life forms..... Therefore, practicing carefulness saves us from many sins.

Vāyukāya

After a short introduction of Agnikāya life forms let us know Vāyukāya.

उब्भामग उक्कलिआ, मंडली मह सुद्ध गुंजवायाय ।

घणतणु वायाइया, भेया खलु वाउकायस्स ॥७॥

Upphāмага ukkaliā,

maṇḍalimaha śuddha guṅjavāyāya |

Ghaṇataṇu vāyāyā,

bhēyā khalu vāukāyassa || 7 ||

Meaning: Udbhrāmaka vāyu (rising air), ukkaliā-utkalita vāyu (falling air) maṇḍalika vāyu (dust-storm), mahā vāyu (storm-cyclone, tornado), śuddha vāyu (fresh air blowing slowly) guṅjārava vāyu (buzzing air), ghanavāta (atmospheric thick air), tanavāta (atmospheric thin air). The nāraka and dēvaloka are supported by both these atmospheric air. These are the forms of Vāyukāya || 7 ||

There is life in vāyukāya. Air itself is a life-form. So there is virāadhanā of vāyukāya from using fan, drying clothes in air and jerking the clothes in air. To preserve life of vāyukāya jīva, knowing their types and the possibility of killing/harming at various places directs us to make efforts to avoid their virāadhanā. Use of Harmonium-flute-whistle etc. also causes vāyukāya virāadhanā.

★ ★ ★

Here, of the èkèndriya life forms we learnt different types pṛthvikāya, apakāya, tøkāya and vāyukāya and familiarized a little about them. As we think deeply about types and divisions of èkèndriya we will understand that life of śrāvaka is impossible without virāadhanā of èkèndriya. But, after knowing this information we need to practice and nurture carefulness- jayaṇā. Our heart should become so gentle that even slightest harm to these life-forms should make us very uncomfortable. Finally, to refrain (avoid) from any virāadhanā the jīva from the state of avirati (non-self-discipline) runs towards virati (self-discipline/restraint)...Then departure from deśavirati (partial self-restraint) to sarvavirati (complete self-restraint) will occur.

With the study of Jīva vicāra, let us now ponder about how we can simply transform our lives.

★ Gold, silver etc. are dead elements (bodies) of pṛthvikāya. This knowledge will decrease our addiction and love of gold and silver. Infatuation decreases. The conflicts, clashes and hostility occurring because of these decrease too.

★ One drop of water has countless life forms. This understanding teaches us to use water with utmost care i.e. with jayaṇā. If we have the feeling of friendship towards the life forms in water, we stop its wastage. It gives life to many apakāya jīva.

★ In one spark of fire also there are innumerable life-forms. This knowledge will be useful while using fire and electricity. Just for one person's happiness we cannot cause harm to so many jīva. This thought will help us retract from violence and we march

towards preserving life.

★ In vāyukāya also there are innumerable life forms. We feel just a little hot and immediately switch on the fan. This causes destruction of agnikāya and vāyukāya life forms. If we just develop the habit of enduring heat a little bit then we can save vāyukāya life-forms from destruction.

★ The more we think about practicing jayaṇā and abhayadāna, our heart becomes more and more gentle....Our emotions to make all life forms happy; this feeling becomes stronger and stronger. When these sentiments become intense instead of thinking about our own happiness, the thought about other's happiness causes discomfort. Thus, this sublime and exquisite thought of happiness and welfare of all living beings only finally carves out the path to Kēvalajñāna.

Arṇikācārya was crossing the river Ganges in a boat...at that time goddess Mithyātvīdevī created unrest/trouble. She bounced him in the sky, held him hanging in the air with the trident....the sharp point of the trident pierced the stomach...severe pain occurred...death was imminent....from the wound of the trident, drops of blood started falling in the water....realizing this Arṇikācārya became very upset....Oh! Oh! Because of me....and my dripping blood innumerable life forms in the water are dying. (remember, that whenever anything is added in water ends the life of apakāya jīva, mixing salt...sugar...lime, pouring hot water in cold water, transferring water from a well or a lake to another river, well or lake, the apakāya jīva die) This way Ācārya experienced the pain of dying apakāya jīva

more intensely than pain of his body; instead of self-happiness other's happiness became more important...This auspicious thinking about apakāya jīva cleansed his soul of timeless filth.... the auspicious contemplation resulted into pure contemplation... the ghātī karmas got destroyed and Sun of Kēvalajñāna appeared.

With the study of jīva vicāra, making our heart soft / delicate.... strengthening spirit of friendship.... obtaining the prosperity of non-violence.... let us march towards the goal of final liberation.

Vanasaptikāya

After thinking about prthvikāya - apakāya - tēukāya - vāyukāya, now we will try to understand fifth and the last division of èkēndriya.....

साहाराण पत्तेआ, वणसइ जीवा दुहा सुए भणिया ।

जेसि मणंताणं तणु, एगा साहाराणा तेउ ॥ ८ ॥

Sāhāraṇa pattēā,

vaṇasai jīvā duhā suē bhaṇiyā |

Jēsi maṇaṁtāṇaṁ taṇu,

ègā sāhāraṇā tēu || 8 ||

Meaning : In Jaina aphorisms vanasaptikāya jīva are of two types, ordinary - (sāhāraṇa - sādharmaṇa) vanasaptikāya and pratyēka vanasaptikāya. Infinite souls sharing common single body is sādharmaṇa vanasaptikāya || 8 ||

Sādharmaṇa vanasaptikāya is also known as anaṁtakāya and kaṇdamūla (tubers, roots and bulbs).

Q. Why is sādharmaṇa vanasaptikāya inedible (abhakṣya)?

It is not possible to survive without feeding/nourishing the body. But, our

outlook and efforts should be in such a way that we should cause least harm to the living bodies and then eat meals. In sādharmaṇa vanasaptikāya one body has infinite souls. Scriptures say that the body of sādharmaṇa vanasaptikāya which measures only tip of a needle, contains infinite souls. Therefore, if we use sādharmaṇa vanasaptikāya as food, firstly we will be sinning by harming infinitely-infinite jīva, and will be blemished with their killing. Consuming anaṅtakāya removes slowly-slowly effects of protecting jīva (mercy), firstly from heart and then takes exit from our life; and our heart becomes harsh/ruthless.

Eating some sādharmaṇa vanasaptikāya makes our nature choleric (tāmasika). Consuming onions - garlic etc. keeps increasing proportion of anger/irritability. Excess eating of potatoes, yam, beet-root etc. makes our nerves rigid and stiff.

For all these reasons learned sages recommend that sādharmaṇa vanasaptikāya is inedible food so has to be stopped. It has to be abandoned.

What is then included in sādharmaṇa vanasaptikāya?

After general description of sādharmaṇa vanasaptikāya, it is described as inedible. But, what is included in sādharmaṇa vanasaptikāya? This aspect and list is described in detail:

कंदा अंकुर किसलय, पणगा सेवाल भूमिफोडाय ।
अल्लयतिय गज्जर, मोत्थ वत्थुला थेग पल्लंका ॥९॥
कोमल फलं च सव्वं, गूढ सिराडं सिणाइपत्ताडं ।
थोहरि कुंआरी गुग्गुलि, गलोय पमुहाय छिन्नरुहा ॥१०॥

इच्चाइणो अणेगे, हवंति, भेया अनंतकायाणं ।
तेसि परिजाणणत्थं, लख्खणमेय सुए भणियं ॥११॥

Kaṇḍa, aṅkura, kisalaya,
paṇagā sēvāla, bhūmiphodāya |
Allayatiya gajjara,
mottha vatthulā thēga pallaṅkā || 9 ||
Komala phalaṁ ca savvaṁ,
gūḍha sirāṁ siṇāipattāṁ |
Thohari kuṅāri guggali,
galoya pamuhāya chhinnaruhā || 10 ||
Iccāṇo eṇēgē,
havaṅti bhēyā aṅantakāyāṇaṁ |
Tēsiṁ pari jāṇaṇatthaṁ,
lakkhaṇamēya suē bhāṇiyam || 11 ||

Meaning : Kaṇḍamūla (roots and bulbs) , aṅkura (bud), kisalaya, sprout (phaṇagā), five colored sēvāla (moss and algae), mushrooms, herbivores (bhūmiphodāya), Ginger trio-‘trika’ (ginger-turmeric-kacuro), carrots, mottha, vatthulo, thēga, spinach (pallaṅkā-pālaka), all types of soft-delicate seedless fruits, leaves of śaṇa (hemp plant) and other leaves without veins and nerves are hidden, different species of cactuses, aloe (kuṅvāra), saplings, guggule tree and gaḷo pramukha which grows again when cut and sewn, are all anaṅtakāya. All the specific features are described in the sutra to know the anaṅtakāya divisions in special ways.

Navatattva (9 Elements / 9 Fundamental Verities)

The doctrine of Navatattva (nine reals) gives a new direction for contemplation (cīntana). With this vision the saintly soul goes away from absence of right faith (mithyātva) and comes nearer to samyaktva (equanimity-equivalence). From timeless years, without real vision, we are transmigrating. Passing through infinite birth-death cycles we are suffering many types of pains-griefs-unhappiness....The solution to bring an end to all this sorrow and misery is the enlightened knowledge of navatattva. Whoever has gained this knowledge, liberating their soul have become savior for liberation of many other souls. Thus, that many who have swam across the worldly life have liberated the soul due to the knowledge of navatattva, and, as many have drowned due to ignorance of navatattva.

The path from Jīva to Śīva has been beautifully carved in navatattva. Our jīva has the right to become Śīva. Incredible introduction of Navatattva has been given here....the types of jīva (life-forms)....their characteristics.... Jīva's completeness of adequacies (paryāpti) and prāṇa of jīva (breathe-control), all of these are introduced here. Therefore, after getting acquainted with knowledge of jīva tattva, we must make mammoth efforts to unfold Jīva's virtues and characteristics and bestir oneself to make our human birth successful.

अेगिंदिय सुहुमियरा, सन्नियर पणिंदियाय सबित्तिचउ ।
अपजत्ता पजत्ता, कम्मेण चउदस जियट्टाणा ॥ ४ ॥

Ēgēndiya suhumiyarā,
sanniyara paṇīndiyāya sabiticau |
Apajattā pajattā,
kamēṇa caudasa jiyatṭhāṇā || 4 ||

Meaning: One sensed (ēkēndriya) subtle/small/micro (sukṣma) and other gross (bādara), five sensed (pañcēndriya) with mind (sañjñi) and other (asañjñi), and two-sensed (bēndriya), three sensed (tēndriya), four sensed caurindriya, five sensed pañcēndriya adequate (paryāpta) and inadequate (aparyāpta), likewise there are serially 14-fourteen jīvasthānaka. || 4 ||

Jīva has fourteen divisions whose specific features are described here:

According to possession of sense organs there are five types: 1) One sense 2) Two senses 3) Three senses 4) Four senses and 5) Five senses

Now one sensed jīva are with a single sense of touch (sparśēndriya). They are of two types -1) subtle/small/micro-(sukṣma) and 2) gross-body (bādara)

1. Subtle one-sensed Jīva: The 14 Rājāloka are thronged with subtle jīva. These can penetrate/pierce great mountain heads... cannot be incised or divided....cannot be burnt in fire... cannot be seen with the human eyes. They are not useful for human beings. They cannot be materially destroyed. Nonetheless, the thoughts of violence

(bhāva-himsā) lead to binding of karmas to the soul. Due to awakening of sukṣma nāmakarma these micro-life forms are born as subtle one-sensed jīva.

2. Gross-(bodied) one-sensed Jīva: These souls are born due to rising of bādara nāmakarma and are visible to human eyes, cannot pierce and penetrate but can get themselves pierced and penetrated, also can be burnt with fire, they are useful to human beings and other animals. Such kind of souls are one sensed bādara jīva.

3. Two sensed jīva: These have two senses viz. touch and taste (rasanēndriya). e.g. conch, caterpillar, worms

4. Three sensed jīva: These have three senses viz. touch, taste and smell (ghrānēndriya) e.g., termites, bugs, lice, emmet, ants

5. Four sensed jīva: These have four senses viz. touch, taste, smell, and sight (cakṣurēndriya) e.g. flies, mosquito, butterflies

6. Five sensed jīva: These have five senses viz. touch, taste, smell, sight, and hearing (śrotēndriya). These five sensed jīva are of two types 1. With mind (sañjñi) 2. Without mind (asañjñi).

7. Five sensed jīva with mind are sañjñī pañcēndriya and without mind are asañjñī pañcēndriya.

This way there are seven types of life-forms. Each can be adequate or inadequate, so further, these two–two sub-types total to make 14 types of life forms.

This way jīva tattva has fourteen types which are as follows: (1) Sukṣma èkēndriya paryāpta (2) Sukṣma èkēndriya aparyāpta (3)

Bādara èkēndriya paryāpta (4) Bādara èkēndriya aparyāpta (5) Bèindriya paryāpta (6) Bèindriya aparyāpta (7) Tèindriya paryāpta (8) Tèindriya aparyāpta (9) Caurēndriya paryāpta (10) Caurēndriya aparyāpta (11) Sañjni Pañcēndriya paryāpta (12) Sañjni Pañcēndriya aparyāpta (13) Asañjni Pañcēndriya paryāpta (14) Asañjni Pañcēndriya aparyāpta

नाणं च दंसणं चैव, चरित्तं च तवो तथा ।

वीरियं उवओगो य, अयं जीवस्स लक्खणं ॥५॥

Nāṇaṃ ca daṅsaṇa cēva,

carittaṃ ca tavo taḥā |

Vīriyaṃ uvaogo ya,

ēyaṃ jīvassa lakhkhaṇaṃ || 5 ||

Meaning - Besides right knowledge and faith, character, penance, strength and cognition are the qualities of soul || 5 ||

A particular quality of a thing/object is described for it, and that quality exists in it completely but that quality does not exist in any other thing/object.... or not likely to occur in any other thing..... is the special quality and specific feature of that thing.

Here jīva features are described.

1. Jñāna –

ज्ञायते परिच्छिद्यते वस्त्वनेनेति ज्ञानम् ।

Jñāyatè parichhidhyantèṃ vastvanèneti jñānaṃ -

The quality with which one can know and understand a thing is Jñāna (special knowledge).

An object or a thing has two basic essence of a thing (perception): 1. Ordinary knowledge 2. Special knowledge. It is also known as special usage (viśeṣopayoga) and

visible usage (sākāropayoga).

There are 8 types of Jñāna: Five-5 Jñāna (knowledge) and three-3 Ajñāna (ignorance)

(1) Matijñāna (right determinate cognition, object present) (2) Śrutajñāna (verbal cognition – scriptural – text - knowledge; invariably preceded by Matijñāna, of 3 periods of time cycle: past, present, future) (3) Avadhijñāna (Clairvoyance/distant-remote knowledge) (4) Manaḥparyāvajñāna (Telepathy-knowledge) 5. Kēvalajñāna (Omniscience-knowledge) and the three ignorances are (1). Mati-ajñāna (2) Śruta-ajñāna (3) Avadhi-ajñāna or vibhaṅgajñāna.

The knowledge of samyakdr̥ṣṭi is samyakjñāna (right cognition)

The knowledge of mithyādr̥ṣṭi is ajñāna (false cognition)

Of all these 8 knowledge, little or more quantum of any one or more of these jñāna is present in every jīva. There is no life-forms without knowledge. Where is life, there is knowledge....where is knowledge there is life. Life without cognition and cognition in absence of life is never possible.

Due to partial destruction or suppression (kṣayopāśama) of jñānā-varaṇīya karma, the worldly lay person (chadamastha) has less or more knowledge. The Kevaljñānī (omniscient) has complete knowledge (Kēvalajñāna)

2. Darśana (inclination/faith)–

दृश्यते वस्त्वनेन सामान्यरूपेणेति दर्शनम् ।

dṛśyatè vastvanèna samānyarupēṇèti darśanam - Seeing things in an ordinary way is darśanam.

Darśana is also a characteristic feature of jīva. Two characteristics of Jīva are described above, in which special cognition is jñāna (savikalpa bodha) and ordinary aspect or indeterminate cognition is Darśana (nirvikalpa bodha). Therefore, darśana is a form of cognition that grasps something merely generic. The strength to know about this ordinary aspect is darśana. Also, it can be described as sāmānyopayoga or nirākāropayoga.

There are four types of Darśana –

(1) Cakṣu Darśana - cognition of something merely generic through visual sense organ (visual perception)

(2) Acakṣu Darśana - cognition of something merely generic through a non-visual sense organ (non-vision perception)

(3) Avadhi Darśana - cognition of something merely generic pertaining to things tangible (mūrta-material form) which is through the super-ordinary power of Avadhi

(4) Kēvala Darśana - cognition of something merely generic pertaining to all things that there are, which is acquired through the super-ordinary power of Kēvala or omniscience (Complete jñāna of all reals of all 3 lokas including their modifications in past-present-future time cycles).

Of these four Darśana, less or more proportion of one Darśana is necessary. Like jñāna there is no life without darśana. The worldly jīva has Darśana till end and then has Jñāna till next antamuhurta; like wise darśana - jñāna, darśana-jñāna, darśana – jñāna, darśana-jñāna continues....A lay person has darśana first and then jñāna.

Kèvali bhagavaṅta has kèvala jñāna first then kèvala darśana. Kèvala jñānī continues to have from time to time changes that begin from jñāna to darśana and from darśana to jñāna but these endlessly go on.

3. Cāritra: Cāritra has different meanings... But, original (native) meaning is.. चरन्ति अनिन्दितमनेनेति चारित्रम् । Caraṅti anīndītamaneṅēti cāritraṁ | Character (cāritra) is one which is unblemished and with auspicious conduct.

There are seven types of cāritra

1. Sāmāyika cāritra (Initiation to monk's career) – To persist in an attitude of equanimity, to give up all impure activity.

2. Chedopasthāpana cāritra (Ordination) – Retaining in monk's career.

3. Parihāra viśuddhi cāritra (Purification through service) - conduct dominated by special types of penance.

4. Sukṣma saṁparāya cāritra (Self-restraint with subtle flickering greed, kaṣāyas like anger do not manifest).

5. Yathākhyāta cāritra – vitarāga cāritra (Perfect conduct as described in the scriptures, no kaṣāyas what so ever).

6. Dēśaviratī cāritra (śrāvaka) – Partial renunciation – aṅuvrata, dēśvirata Occupies fifth guṇasthānaka.

7. Avirati cāritra – absence of discipline (Avirata occupies one of the first four guṇasthānaka).

Of the seven types of cāritra, more or less one type is present in all jīva in small or great proportions. Where there is jīva there is cāritra and where there is cāritra there is life. There is no cāritra in any material substance so cāritra is a feature of jīva.

4. Tapa (austerity):

तापयति अष्टप्रकार कर्म इति तपः ।

‘Tāpayati aṣṭaprakāra karma iti tapaḥ’, penance that burns eight types of karma is described as Tapa (austerity). Restraint of lust, expectations, wishes, desires is ‘bhāva tapa’; its supportive austerities like fasting etc. are dravya Tapa. External (bāhya) tapa or dravya tapa and internal (abhyaṅtara) or bhāva tapa are the two main types. Each has six-six subtypes so totally there are 12 types. Every jīva has small or large proportion of tapa. Without tapa is no life-form and every jīva practices tapa. Therefore, tapa is feature of life.

5. Vīrya (Energy) (spiritual power): With the help of inner energy the soul is specially encouraged for activity. This energy is in the form of yoga, enthusiasm, valor, force and power/strength etc. Vīrya (energy) is of two types (1) Karaṇavīrya- The energy through activity and exertion 2. Labdhi vīrya: attainable, procurable energy

Power that prevails through activity of mind, speech and body is Karaṇavīrya Power within the soul is Labdhi vīrya. Karaṇavīrya is present in all jīva; whereas Labdhi vīrya is attained by unveiling the obstacle to vīrya karma by destruction or suppression of vīryāntarāya karma (kṣayopaśama). Vīrya is present in all life forms and no jīva is without energy. So it is the feature of life.

6. Upayoga (Cognitive operation is the defining characteristic of a soul): Through the instrumentality of upayoga, the mode of cognitive activity or operation, both

common and special attributes of Jīva are perceived. When we use the strength of jñāna then it is known as jñānopayoga (determinant cognitive consciousness). There are 8 types of jñāna so there are also 8 types of jñānopayoga. When there is use of determinant cognitive operation to know the general attributes it is darśanopayoga (functional consciousness). As there are 4 types of darśana there are 4 types of darśanopayoga. There are total 12 types of upayoga. Of these 12, one or more upayoga in small or large quantum is present in all life forms. No life is without upayoga. No upayoga is without life. So it is feature of jīva.

Paryāptis (pajjatti) -

आहार सरीर इंदिय, पञ्जती आणपाण भास मणे ।

चउ पंच पंच छप्पिय, इग विगला सन्नि सन्निणं ॥६॥

Āhāra śarira indiya,

pajjatti āṇa pāṇa bhāsa maṇe |

Cau pañca pañca chappiya,

iga vigaḷā sanni sanniṇaṃ || 6 ||

Meaning - Food, body, senses, breathe-control (śvāsośvāsa), language (bhāṣā) and mind are the 6 Paryāpti (adequacies-completeness). They are four, five, five and six respectively present in èkèndriya (one sensed), vikalèndriya (2-3-4 sensed) asaṅjñī (without mind) and saṅjñī pañcèndriya (with all five senses). || 6 ||

The worldly soul have strength of procuring a physical body and survive. But, after procuring body the strength to live does not manifest only because of the soul. For that, help of the matter (pudgala) is necessary. Through the process of forming a

conglomerate of pudgala it acquires special type of energy to live is paryāpti [The karma whose manifestation make it 'possible' for a living being to attain all the paryāpti (technical term for certain bodily capacities) appropriate to it is paryāpta nāmakarma]. On the contrary, the karma whose manifestation makes it 'impossible' to attain all paryāptis appropriate to it is called aparyāpta nāmakarma). This paryāptis are of 6 types –

(1) Āhāra paryāpti: Wherever life is born, its first work is to consume food. The energy process through which it consumes pudgala or material particles which are then converted to juices (rasa) and excreta (waste) is described as āhāra paryāpti. The juices help in making the body (corpse) and excreta (urine, feces, spit etc.) is described as 'khala'. These attributes are completed at the first time only after birth.

(2) Body paryāpti: The juice formed from pudgala matter is used to form a body made up of 7 elements. The completion of the capacity to do it is śarira paryāpti.

(3) Indriya paryāpti: The special strength to use the body forming pudgal juice, to form the dravya indriya appropriate for that jiva (one, two, three, four, five indriyas) respectively is indriya paryāpti. Before completing these first 3 (three) paryāptis no life dies.

(4) Breathe-control: (śvāsośvāsa): After completing the aforesaid 3 paryāptis, jīva absorbs pudgala matter (vargaṇā) which are appropriate for breathing activity, this special strength is śvāsośvāsa paryāpti. When the jīva succeeds in breathing then this paryāpti is completed.

(5) **Speech paryāpti:** Appropriate speech vargaṇā are taken and a particular transformation of the pudgala belonging to the physical groupings of the form of speech is the specific strength for language adequacy is speech paryāpti. When jīva becomes capable and competent in speaking this paryāpti is completed.

(6) **Mind paryāpti:** Appropriate vargaṇā for mind are taken and then transformed with the power of soul is mind paryāpti. When jīva becomes capable of contemplation on subject matter then this paryāpti ends.

Prāṇa (vitality)

"Paryāpti is the attainment of the capacity of developing body, mind, speech & the five senses, while prāṇa is the activity of those functionaries."

पणिंदियत्ति बलूसा, साऊ दस पाण चउ छ सग अट्ट ।

इगदुति चउरिदीणं, असन्नि सन्नीण नव दसय ॥७॥

Paṇimdiyatti balūsā,

sāu dasa pāṇa cau chha saga aṭṭha |

Igaduti caurindīṇaṃ,

asanni sannīṇa nava dasaya ||7||

Meaning : Five indriya (5 senses), three strengths (mana, vacana, and kāya), śvāsośvāsa and longevity (life years - ayuṣya) are ten types of Prāṇa. These are four, six, seven and eight respectively for èkèndriya, bèindriya, tèindriya, caurindriya, and asaṅjñī - saṅjñī pañcèndriya have nine and ten Prāṇa.

प्राणिति जीवति अनेनेति प्राणः ।

Prāṇiti jīvati anèṇèti prāṇaḥ

The jīva that lives with it, is called prāṇa.

प्राणान् धारयति इति प्राणी ।

Prāṇān dhārayati iti prāṇī

The one who beholds prāṇa is called prāṇī.

Prāṇa are of two types:

(1) Dravya Prāṇa = 10: Present in saṃsāri jīva = 5 indriya + 3 strengths + breath + āyuṣya

(2) Bhāva Prāṇa = 04: Present in siddha jīva = darśana + jñāna + cāritra + vīrya

Which Jiva has how many Prāṇas?

Èkèndriya (one sensed):

Èkèndriya have only one sense (touch); does not have mind, speech. So there is only one body strength. and with + breathe + āyuṣya make totally 4 prāṇas.

Bèindriya (2 sensed) : Touch & taste, 2 strengths + breathe + āyuṣya make totally 6 prāṇas.

Tèindriya (3 sensed): Touch, taste, smell and 2 strengths + breathe + āyuṣya so totally have 7 prāṇas.

Caurindriya (4 sensed): Touch, taste, smell, sight + 2 strengths + breathe + āyuṣya so totally total 8 prāṇas.

Pañcèndriya: (5 sensed): Two types
1. Asaṅjñī 2. Saṅjñī

1) Asaṅjñī pañcèndriya: 5 indriya + 2 strengths + breathe + āyuṣya so total 9 prāṇas.

2) Saṅjñī pañcèndriya: but this has mind, so he will have 3 strengths so has 10 prāṇas.

Aparyāpta Jīva: They have minimum 3 (from jaghanya) and maximum 7 prāṇas (from utkrṣṭa)

Life Journey of Tirthankara

(Śrī Rṣabhadēva life sketch)

P.P.A.B, Śrī Guṇasāgarasūri. Mahārāja Sāheba

Prabhu Rṣabhadēva adopted renunciation... became an ascetic/sādhu ... became strict disciplinary and attitude (abhigraha) bearing....

Prabhu started wandering (vihāra) from village to village.....

During those days people were very rich....but they did not know what is alms? Therefore, Prabhu did not get alms as per the prescribed order (method) so continued his travelling without food and water. Nonetheless, with him the 4000 men who also had taken dikṣā (initiation) could not live without food and water. So they asked Prabhu the procedure of receiving food and water. Nevertheless, as Prabhu had taken vow of silence since renunciation; he remained silent. Afterwards, these sādhus remembering Prabhu stayed in the forest at the banks of river Ganges. They became anchorite (tapasvī) eating the fallen leaves, flowers, fruits and tube roots and had long scalp hair tied as 'Jatā'.

The commencement of Vidhyādhara state: (Vidhyādhara rājya prārambha)

Nami and Vinami were sons of Kutchha and Mahākutchha. Nami and Vinami had gone out of country when Prabhu distributed his kingdom among his sons and then accepted renunciation. After returning back they came to meet Prabhu. They demanded kingdom. But, Prabhu remained silent and in meditation in kāusagga posture; therefore these two started irrigating the dust nearby Prabhu with water brought in lotus

leaf. Further they heaped up flowers and offered their worship. Dharaṇendra who had come there to offer salutations to Prabhu became glad seeing the worship of Nami and Vinami, and with delight he said "that I am only giving you" and after saying this he gave "forty-eight thousand types of vidhyās (erudition-sciences-scholarships) and four mahā-vidhyās namely gaurī, gāndhārī, rohiṇī and prajñapti with accomplished lessons" and said from these vidhyās you have earned the prosperity of scholar, so with your family members go to Vaitāḍhya mountain. Establish your kingdoms in south and north directions and rule there.

Thus, in the south range of Vaitāḍhya Mountain Nami, and, in the north range Vinami accomplished the vidhyās, settled their kingdom and ruled.

Worthy Donation – Supātra Dāna:

On the second day of initiation and third quarter of the day (prahara -period of 3 hours) Prabhu went around begging for alms to break the 2 days fast (chaṭha tapa). People were very devotional but ignorant. As they did not know what to offer and what not to offer Prabhu, they started giving elephant, horse, girls, gold etc. But, no one requested him to accept pure and harm less food and water. As the begging time passed by, he would concentrate in meditation again.

This way one year passed. Prabhu continued the fasts. During his vihāra he then came to kingdom of Hastināpura. There, Bāhubali's son Somayaśa's son Shreṅyaṅsa

kumāra saw the dream that he was bathing the Meru Mountain with water from milk-ocean. Businessman Subuddhi and Somayaśā king also saw these dreams. Seeing Prabhu, Shrèyānsa kumāra had remembrance of his race (Jāti-smaraṇa), and, recollected his relations of past births with Prabhu. He also recollected the alms procedure. At that time pots filled with fresh sugarcane juice had been gifted by someone to Shrèyānsa kumāra which he thought were conceivable and harmless; so he requested Prabhu, and, Prabhu also accepted this sugarcane juice in his hands folded like a lotus and broke his fast. (Pāraṇu). At that time Gods showered divine flowers. From that time onwards the procedure of religious charity started.

**The Pilgrim center –
'Dharmacakra' Tīrtha**

Once upon a time in the city of Takṣaśila of Bahalī Kingdom, in a park, Prabhu was doing kāussagga meditation. The care taker of the park gave the message to Bāhubali about the arrival of Prabhu. Hearing this he was very delighted; and with the thought that in the morning with all my belongings I will go to offer my obeisance, he spent whole night in great enthusiasm. In the morning with his family, villagers, and shrewd army went to worship Prabhu in the park. But, Prabhu had gone away after completing kāussagga meditation. Bāhubali felt very guilty about his laziness. He followed the footsteps of Prabhu speeding his elephant but did not get even a glimpse of Prabhu. Nonetheless, he saw the golden radiance from a distance and standing there he shouted name of Prabhu five times. From then onwards began the method of calling i.e. bāṅga. The place where Prabhu stood for kāussagga meditation, Bāhubali constructed

a gem studded throne; on which put respectable padukā and established the Dharmacakra, so here 'Dharmacakra' tīrtha prevailed.

Kēvaḷajñāna – Kēvaḷadarśana

Śrī Rṣabhadèva spent one thousand year time period in pre-omniscient state (chadamastha). During that period spent only one night in laxity. During his meditation (sādhanā) Prabhu never sat down, so then where is the question of sleeping?! Without any attachment, continuously meditating during which forbearing any unrest and harassment with equanimity for one thousand years; then on the day of māgha vada èkādaśī (11th day of māgha) in the morning outside Purimatāla town in Śakaṭamukha garden under Banyāna tree without food and water fasting for 3 days (atṭhama - tapa) while being in the midst of Sukladhyāna Prabhu attained infinite Kēvaḷajñāna and Kēvaḷadarśana. Thus, then Prabhu continued to remain an eternal state of soul-bliss while pursuing/seeing all jīva and their modifications.

The throne (seat) of Indradèva vibrated. Indras came down with God and Goddess to glorify Tīrthānkara. They constructed 3 layered Samavasaraṇa. Eight divine accompaniments (mahā-pratihārya) appeared. Four inherited + 11 due to waning of karma+ 19 done by God, totaling to 34 atiśayas occurred. Prabhu entered the Samavasaraṇa from the East door. Prabhu perambulated around the chaitya tree and sat on the throne. Gave his sermon. Listening to saṁvēda and nirvēda filled preaching Bharata's son Rṣabhasèna experienced recluse (vairāgya). With 500 friends and 700 sons he renounced this world. Prabhu established tīrtha. Rṣabhasèna became the first Gaṇadhara. Brāhmī became first

pravartinī mahattarā. Bharata became first Śrāvaka. Sūndarī became the first Śrāvikā.

In every Tīrthaṅkara's first Samavasaraṇa, for security of that Prabhu's reign, to help caturvidha saṅgha's journey towards mokṣa (salvation) there is the establishment of yakṣa-yakṣiṇī. For the security of Rṣabhadēva regime Gaumukha yakṣa and Cakēśvarī yakṣiṇī were established. 83 lakh pūrva years Rṣabhadēva lived in worldly life, one thousand years lived in pre-omniscient stage, one thousand years less of one lakh as kēvalī, and full one lakh pūrva years followed cāritra (as a renunciate), this way all together he lived 84 lakh pūrva years; Destruction of four treacherous karma vēdanīya, āyuṣya, nāma, and gotra karma, in the Avasarpinī half of time cycle's Suṣama Duṣama third ārā much time passed by, on poṣa vada tērasa (13th dark day of poṣa month), on the pinnacle of Aṣṭāpada mountain, with 10000 sādhus/monks, with fourteen bhakta (fasting without water, and Prabhu doing cauvihāra 6 fasts) in the morning time sitting in a padmāsana posture, Rṣabhadēva attained nirvāṇa. He crossed the life-ocean, so, freed himself from all kinds of miseries permanently. Prabhu got eternal happiness/joy.

At this time in one samaya, including Bāhubali, Prabhu's 99 son monks, and, Bharata's 8 sons meaning the grandsons together with exquisite avgāhanā, together 108 became siddha. On the same day other 10000 monks went to mokṣa; we can say that they also went to mokṣa with Prabhu.

At this time, due to vibration of his throne, Saudharmēndra with Avadhi jñāna came to know about Prabhu nirvāṇa and with his foremost people, gods and ombudsman (lokapāla) went to Aṣṭāpada tīrtha where body of Prabhu was lying. With eyes wet with tears he perambulated 3 times, came

and stood near the body of Prabhu; At this time due to shaking of his throne, knowing about Prabhu nirvāṇa, Isānēndra with all other indras also came with their family and stood near Prabhu. Then, Saudharmēndra asked bhavanapati, vyaṅtara, jyotiṣka and vaimānika Gods to bring sandalwood logs; one for Tīrthaṅkara's body, one for Gaṇadhara, and one for sādhu, this way prepared three pyres. After that Indradeva bathed the body of Prabhu with water brought from ocean of milk, by ābhiyogika gods. Then applied 'gośrīṣa caṇdana lēpa' then spread the 'swan featured cloth' (haṅsa lakṣaṇa vastra) and decorated with all jewelry. Same way Gaṇadhara and monks were bathed and ornated. Then Indradeva kept Prabhu on pyre and other Gods put Gaṇadhara and monks on other two pyres. The aggrieved agnikumāradeva lit the pyres with fire. Vāyukumāradeva blew the wind, and other gods put the logs of sandalwood on the pyre, along with ghee from pots. Finally, when all the bodies were burnt to ashes with the permission of Indradeva, Mēghakumāra calmed all the pyres with water. Then Saudharmēndra took Prabhu's right upper side molar, Isānēndra took left side upper molar, Camarēndra took right lower molar and Balindra took left lower molar. Other gods according to their rituals took the bones ashes; then Saudharmēndra made three stūpas - of Tīrthaṅkara, Gaṇadhara and Monks respectively. Then Saudharmēndra etc. and all Indras with other Gods went to Nandīśvara Island, celebrated the festival (aṭṭhā) and returned to their homes. They preserve in a strong box and worship these molars, worship all the time with gāṇḍhāmālya etc.

