

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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Samyag Jñāna Praveśikā Study Book 3



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

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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		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)

Caityavañdana Vidhi

[Caitya-God (Idol/Image/Pratimā) vañdana-salutation Vidhi-(Ritual)]

Śrāvaka and śrāvikā who visit temple to worship Jinēśvara should practice “10-Trika” i.e. any worship that is done/repeated three times is called “Trika”. This worship aids in purifying our vision and faith.

"Ten (10) - Trika"

1. Nissīhi Trika :-

- While going to the temple to worship deity, we must abandon all thoughts related to house hold and worldly dealings, that is called first “nissīhi”
- One walks very carefully on the road to temple, and, with a very firm desire only for Prabhu’s worship; and on seeing the Jina temple (preserving the five attitudes/approaches/orientations (abhigama) further onwards described later) and while putting the foot on the temple’s step-head should delete all the thoughts related to house and road-journey to the temple is second “nissīhi”
- After doing Prabhu’s worship with seventeen (17) different materials (Dravya Pūja), and, before doing emotional reverence (feeling/sentiments-Bhāva Pūja) say the third “nissīhi” and then start caityavañdana.

2. Pradakṣiṇā (Perambulation) Trika:-

One perambulates 3 times, these signify worship of jñāna, darśana, and cāritra

a) During first perambulation one inspects floor of the Jina temple and as described later, of the 84 or 10 such impure things (āśātanā) if found as dirt and obnoxious things, then, these need to be removed immediately. b) During the second perambulation inspect the temple from base to top (pinnacle-śikhara.) and if one finds any damage then one must arrange for the repairs. c) During the third round one must remember in the heart and ponder upon the qualities of ‘Jina’ temple which is like an immovable holy place. (sthāvara-ūrtha)

3. Praṇāma (Salutation) Trika:-

After giving three perambulations, bow down in front of God’s idol with folded hands offering salutations three times.

4. Pūja (Worship-Adoration) Trika:-

There are three types of worship of an Idol: 1. Body veneration - Aṅga-pūjā

2. Fore-worship with some substances – Agra-pūjā 3. Bhāva Pūja.

- **1. Aṅga Pūjā:** Putting pure water, sandalwood, two clothes, flowers, vāsa-cuṇṇa & jewelry is aṅga-pūjā .
- **2. Agra Pūjā:** To burn incense and light lamp in front of the idol, put whole rice grains, fruits and sweets as offerings and draw the 8 auspicious things (e.g. kaḷaṣa, swastika etc. – the aṣṭamaṅgala) is Agra pūjā.
- **3. Bhāva Pūjā:** Praising the virtues of Prabhu, recite prayer performing the caityavañdana is Bhāva pūjā.

5. Avasthā (State, position, condition) Trika:-

- While doing Aṅga-Pūjā of Prabhu with water, sandalwood, flowers, clothes etc. one should remember the “snātra status” i.e. when Indra-dēva had done the veneration (worship) on the Meru mountain at the time of Prabhu’s birth (Janma Kalyāṅaka).
- While putting the crown and jewelry on Prabhu one should experience “Royal-Status::Rāja Avasthā”
- While doing caityavaṅdana - bhāva pūjā one must experience the “Siddha-hood Status” - Siddha Avasthā.

6. Diktraya nirikṣaṇa varjana Trika :-

Avoid looking in the 3 directions other than direction of the Idol: Away from all thought process, with utmost concentration of mind, touching folded hand on the forehead, praise Prabhu’s virtues by singing melodious prayer, looking only at the Idol and avoid looking at the other three directions, because, by doing so we disrespect Prabhu.

7. Bhūmi Pramārjana Trika - Atonement of the floor :-

After doing material-dravya pūjā of Prabhu, śrāvaka and śrāvikā while doing the bhāva pūjā i.e. caitya-vaṅdana, have to inspect the floor with proper vigilance and cleanse the floor with the worship cloth (closeing-chēdo) or a handkerchief before sitting down on the ground after bowing down 3 times (khamāsaṅā) and then do caityavaṅdana.

8. Varṇa Trika :- Symbols of an alphabet—a character representing one or more of sounds used in speech:

- While doing caityavaṅdana, the śloka, poems etc. that praise Prabhu’s virtues should be recited properly and pronouncing clearly the alphabets and words, is called ‘varṇālaṅbana’
- To explain the meaning of śloka or poems is called “Arthālaṅbana”
- When we recite and explain the sūtra and its meaning it is called as “ālabarṅbanālaṅbana”

9. Mudrā Trika :-

Mudrā is of three types: 1. Yoga Mudrā 2. Jina Mudrā 3. Mukta śukti mudrā

1. Interlock ten fingers in the form of lotus stem (ḍoḍā) and support both the elbows on the belly, is “Yoga Mudrā” 2. After performing caityavaṅdana reciting “savvaloè” lesson, for doing “kāussagga” stand up keeping both legs together keeping a distance of four fingers between the two feet, and the forefoot at a little lesser distance is called “Jina mudrā” 3. In caityavaṅdana while reciting “Jaya Vīyarāya” keep both hands together keeping a hollow between the palms. Only joining the lower part of the palms and tips of the fingers, with delight, cheer, and gladness and folded hands reciting “Jaya Vīyarāya” is called “Muktā śukti mudrā”

10. Praṇidhāna Trika (Regulation/Control Niyamana, Vinimaya, Niyāntraṇa) :-

1. While doing caityavaṅdana subtract inauspicious thoughts and stand with folded hands 2. Establish the inconceivable (acintya) cintāmaṇi prabhu in mind (one who takes away worries) 3. Glorify prabhu’s qualities with melodious prayers, beautiful stavans (songs mind - speech - body all three are concentrated in bhāva pūjā.

Five types of abhigama (approaches-orientations):-Approach Road to attainment

While entering the Jina Temple one should abandon four things of self-use; 1. Umbrella (Chatra) 2. Cāmara 3. Crown (Mukuṭa) 4. Flower garland etc. things that may have objects with life (sacitta) 5. Fifth one is “èkasāḍī uttarāsaṅgha” an intact (akhaṇḍa) saree cloth that has two ends, is of one meter measure whose one end passes from the right under arm so as to lie freely of a good length in front of the left shoulder and the other end lies behind at length. Keep the front end of the cloth in both the hands, while entering the temple and on seeing the God from a distance only, offer salutation with folded hands holding the closing of the cloth. Then, keep the end of the cloth in front of the mouth and say “Namo Jiṇāṇam”

Ten major profanation-disregards-derogation (apavitratā-aśātanā) in Jina Temple

1. Eating betel leaf in Jina temple
2. Drinking water in Jina temple
3. Eating in Jina temple
4. Wearing footwear in Jina temple
5. Having copulation with women / men in Jina temple
6. Sleep in Jina temple
7. Spitting in Jina temple
8. Urinating in Jina temple
9. Doing latrine in Jina temple
10. Gambling in Jina temple

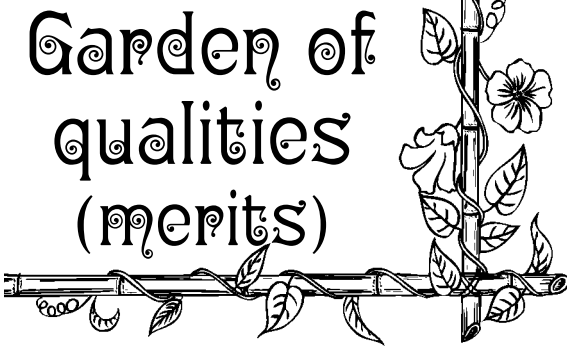
Seven ways of Sanctification (Purification)

Veneration with material things (Dravya pūjā) is done observing proper rituals after performing 7 Sanctifications-Purifications as follows:

1. **Cleansing body: (Aṅga Śuddhi):** Have bath with measured, small quantity of water
2. **Clean Clothes: (Vastra Śuddhi):** Men should wear two and women should wear three clean clothes
3. **Cleansing Mind (Mana Śuddhi):** Perform worship/pūjā with concentration and steady mind
4. **Cleansing the floor (Bhūmi Śuddhi):** Only, after removing the waste and dirt in the temple, perform all the rituals then.
5. **Purifying the apparatuses/ instruments/utensils of worship (Upakaraṇa Śuddhi):** For salutation-obesance and worship constant apparatuses are kept viz. Pot (kalaṣa), container for incense (dhūpadhāṇu), lantern (phānasa), cloth to wipe the idol (aṅga-lūchaṇā), salver (thāḷa), saucer, bowl etc. and other things that are brought for worship-sandalwood, saffron, flowers, incense, rice-grains, should be kept in-contaminate and clean.
6. **Purifying material earnings/wealth (Dravya Śuddhi):** Money spent/used in Jina worship should be earned through honest and legitimate means.
7. **Purification of rituals (Vidhi Śuddhi):** Do the Jina worship with all clean materials kept and reciting stuti, stavana precisely with purity.

The worshipper has to carefully observe the above referred 7 sanctifications. After that, apply four “tilaka” viz. on head, throat, chest, navel, and then do the worship. In present times the practice of applying “tilaka” only on the forehead is followed.

Garden of qualities (merits)



The fragrance is dear to everyone.....

Everyone likes virtues..... No one likes vices and contempt.

The person with good qualities is loved by all.....person with vices is disrespected and hated everywhere.... No one likes him/her.....

How we want to be? Do we want to decorate our life with virtues/qualities or live our life just like that!!

The one who wants to make life beautiful has to cultivate 'good qualities' in life. He has to make life a garden, and become its gardener. After making the life-garden clean, he has to search and search and sew plants of good qualities and virtues.... take care of these plants..... safeguard them..... and grow them.

Great men have described 35 qualities of margānusārī travelling on the righteous path. Without this path it is not possible to become traveler on the virtuous path. Without this path, even if we begin our journey, it will be difficult to advance and sustain our journey. The possibility to reach our goal also becomes doubtful.

Nevertheless, now we have to walk uninterrupted incessantly on this road. Now we cannot afford to stop or collide anywhere.

Due to ignorance we have wasted infinite births. Now we want success and final achievement (siddhi) only...If this is the way, then come, let's make efforts to acquire qualities of margānusārī. Before respecting them, we must understand these virtues and think about their usefulness. After considering eighteen (18) qualities earlier, a brief review of the virtues from 19-35 is presented now.....

19. Adēśa akāḷacaryā tyāga -

Abandoning roaming/rambling at wrong time and at wrong places:

Adēśa means land/country with absence of Aryan culture. The land/region in which violence, untruth, theft, robbery, misconduct etc. vices are dominant and reigning. Virtues like religion, mercy, and non-violence etc. are not valued. All these are described as 'Adēśa'.

Akāḷa means inappropriate time. The work that is done at a particular time, instead of benefit if leads to losses is called inappropriate time.

Great people have been much worried about our souland also worried for making our life peaceful in this world (āloka) and the world beyond (paraloka)?

Violence... environment of misconduct / mal-conduct should not make us violent and misbehaving against religion....should not make soul heavy with our sins....should not make us unhappy and suffer misfortune, for this reason they have told us to abandon Adēśa.

Roaming at inappropriate time leads to habits such as drinking liquor-gambling-theft-lust for other women and brings sins in

our life. It can rob us of our character and good conduct. It can also harm our wealth and health. So we must be very alert and careful and avoid roaming at inappropriate time (akāḷa).

20. Pāpa Bhirūtā –

Fear of sins and inauspicious activities: Sitting in the midst of heaps of sinful deeds how can one escape from sins? Simple answer is “fear of sinful activities”. The one who has no fear of sins enjoys sitting in the heaps of sins and happily commits them. But, one who has experienced this fear will always run away from the sins and makes efforts to keep them at a distance. The butcher Kālasaurik’s son Sulasa had seen his father who had worked as a butcher life-time. He had seen his father’s sins, and known the subsequent suffering there off....After knowing he feared sins... Exclaimed “No, I do not want to commit these kind of sins...and suffer the bitter/sour results of these life time.” Thus, he left the inherited business of grandfather-father of working as a butcher.

Getting the invaluable gift of human-birth, and to make it successful the best measure is to strengthen the virtue of “fear of sins.” Whenever we are in situation to commit a sin, please ask yourself “I am heir of Prabhu Mahāvīra, can I do this sin? If I do such kind of sins then what will happen in my next birth? “Fear of sins” will save us from many sins and our life will become chaste/inferable/unblamed.

21. Lajjā -

Lajjā means Coyness, shame,

limitations, and dexterity.

The virtue of coyness (lajjā) has the terrific strength to stop a gentleman from doing wrong deeds and also to sustain his gentleness/saintliness. Today if we look at the world... at the society we can understand that the roots of our current plight, misery, ill-being point finger at loss of the quality of coyness and shamefulness.

In the present day, roaming at anytime, anywhere.... watching movies and dramas.... reading nasty books...wearing inappropriate clothes, making relations with wrong persons....speaking cheap-deteriorating language, we have kept aside our shame. We have become shameless. But, worshiping god... bowing to guru's.....bowing to benevolent parents...show devotion to our religious fellow persons (sādharmika bhakti) we feel coy.

Good deeds should be done with delight, cheer and glee. We must feel shameful while performing improper/unfit/unsuitable works. So come, from today we correct our mistakes and beholding proper shame in our life subtract wrong deeds and become worshiper of persons doing proper activities/deeds.

22. Saumyatā -

Politeness/benignity/benignancy:

Everyone loves rose but everyone runs away from the thorns. Why ? Rose has delicacy/ fineness.... thorns have roughness/ rigidity/ruggedness. The softness of rose increases its beauty and attracts everyone. Yes! Same is true for human beings. The person who has softness in the heart one can see politeness/benignity on his/her face. The

one whose face is polite everyone believes in getting happiness by being with-sitting-talking to him, and, they get such acquaintance too. They like it and enjoy it. But, the one whose heart is filled with rigidness/ruthlessness, his face is captured by malignity/harshness.... no one is ready to go near him then where is the possibility of sitting and talking to him?

Therefore, one must remove ego from our nature/heart and behold modesty.... remove bitterness/harshness from our speech and behold sweetness.....remove anger-jealousy-selfishness and establish forgiveness-friendship-generosity etc. constantly....one will certainly become aware of the transformation / alteration in our life and realize it.

To create an environment of happiness-joyousness and delight / gratification / complacency one has to attain politeness and benignity.

23. Lokapriyatā-Popularity:

Man is a social animal. He likes to live in the society. Are we dear or unpleasant in the society and amongst the persons we live? This is a very important factor. Popularity....to gain popularity, social and in the family, there are definite special qualities that are required to be cultivated. Along with avoiding/abandoning hostility/conflict/opposition/enmity/dissension/dissidence with the people one has to cultivate and acquire the good qualities of donation-courteousness / modesty / meekness-character; these will be helpful to a person to climb to the peak of popularity.

Meat, liquor, gambling, hunting,

stealing, sleeping with other women and prostitutes, are seven great addictions/vices and will never allow a person to get a laudable position. And, in spite of having all good qualities/virtues if a person has any one of the aforesaid vices in his life can never become popular. Along with the vices, habits of condemnation/slander and wicked activities also do not allow a person to get a place in heart of the people. So all such activities need to be abandon all through our life-time.

With this abandonment/abnegation/renunciation when there is a generous heart.... has good spirit to maintain everyone.... take care of every one.... share the grief of the people and stand beside them in unhappy situationsbehave with utmost modesty with all; and when the virtue of continence-right of good custom is present then popularity is obtained on its own.....one does not have to go anywhere to obtain it....No need to make extra effort too.

24. Dīrghadr̥ṣṭi – Far Seeing - Long term vision:

Before we start any work, we should first think about its benefits-advantage and non-profit-disadvantage. We should think about the end-result of the work. We should also think about the long-gain and loss and if disadvantage is more than the benefit, that kind of work should be stopped immediately. This is called far-seeing or long-term vision.

The one who is far sighted, his vision is not only steadied on benefits but he understands disadvantages too. In his calculations not only he gives importance to the present time but also includes thoughts

about the future.

Doing immoral business gives immediate benefit, but long-term results are disadvantageous and damaging.

Even cheating a friend seems advantageous in present day but later adds to losses.....

Enjoying sensual pleasure leads to temporary happiness but the end result is unhappiness and grief....

All these things cannot be understood without long-term vision. Such a person will never indulge into any sinful activities. The skill/expertise to save oneself from sinful activity is hidden in the virtue of farsightedness... long-term vision.

25. Balābala Vicāraṇā: Deliberation on strength and weakness:

Whether it is..... Governance (authority) or Wealth....Power or Intellect..... Austerity or Abandonment..... Vow or Paccakhāṇa (temporary vow).

We must measure our strength..... Thinking about our power first before we start the work then that work/task/act/function/performance does not get stalled halfway; we don't need to stall it and therefore we never have to regret for the same.

If one does not have the capability to become a doctor then one has to leave the medical education in between..... waste years.... if we do not have any wealth and take debt for the sake of show off/boasting etc. then we will always regret, remorse and repent.... The one who carries out austerity and practices self-control without knowing strength of his/her body will culminate into

wrong contemplation (asamādhi). Before stepping in each and every field one should ponder deeply about the strengths and weaknesses in each.

In the present day society whatever unrest (aśānti) or wrong contemplation (asamādhi) we see originates from our activities that are done due to jealousy, unreasonable competition and stretching beyond our capabilities.

26. Viśeṣajñatā - Person with Specific (Specialized) Knowledge:

To know special things and behave reasonably is described as specialization..... What to eat...? What not to eat....? What to do...? What not to do...? Where to go....? Where not to go...? What is quintessence...? What is unreasonable....?

The one who can take an appropriate decision in all the issues/matters only he can behave deservedly/reasonably. The one who does not have civility/culture cannot be improvised or corrected and can never levitate or rise. The viśeṣajñā with his own discretion can never go on the wrong path.....never befriends bad people.....will never become victim of impure knowledge and disgusting behavior. He lives limpid -- pure life. All qualities without the feeling of courtesy are like zero without numeric 1. Discourteous life is like an animal's life. There is no value of such a human life. The animals are evaluated by their body, and the human being is tested by his qualities. For real growth of human life....to make human life successful and blessed one should become diligent, non-negligent and make efforts to attain quality of specific

knowledge (discretion).

27. Guṇa Pakṣapāta – Favoring Merit (Good Qualities):

One who has a strong desire to become rich that person is interested in collecting wealth. In addition to protect his wealth, his goal is also to acquire more and more wealth. Similarly, one who desires to become virtuous, he is interested in acquiring more and more qualities/virtues. Besides safe guarding his qualities wherever he sees a virtue he immediately starts efforts to acquire it. The attachment and partiality to virtues and virtuous persons makes him also a virtuous person.

Over a long time period we have accumulated heaps of sins and suffered terrible unhappiness. To end all unhappiness we should abandon all demerits at the earliest; for that we have to know about the way these demerits horrify us and then we must hate faults/sins and favor/acknowledge virtues/qualities/merits.

28. Kṛtajñatā - Gratitude:

The reason behind our peaceful life and simple living is the obligation of many benevolent souls. To remember this obligation and be ready to do similar obligation is the quality of gratitude.

The position we have achieved in this world, we owe to the obligation of our parents.... masters....gurus...Before birth and there after our parents took care and comforted us.... inculcated culture in us...they must have suffered tremendous hardships to give us education and make us wise; do we remember all these

obligations?!!

The master who helped us to do business or get a job to earn a living; helped us develop skill in this field....gave us appropriate direction on this path and explained all its complexities; are we then ready to grab the opportunity/chance to thank and repay for this favor shown by our master and employer ?

Our gurus explained the significance of religion to stop us from doing sins..... Encouraged us to do deeds of merit, apprised us with the true picture of this world/universe which acted as herb (jaḍibutṭī) to sustain our samādhi (trance, contemplation)..... closed the door of misfortune and opened the doors of auspicious birth. Do we have regard and veneration towards our guru bhagavaṅta????

To keep all the obligatory and their obligations in front of us and cultivate reverence and make all possible efforts for their peace and happiness, then only we have truly acquired the virtue of gratitude. But if it is contrary, then we must have forgotten their obligations, troubled and harassed them... We must have insulted them and made efforts to fulfill our selfish motives then we will become ungrateful/thankless to them. The doors of our progress will close and the doors of our downfall will open automatically.

29. Paropakāra – Obligation- Benefaction - Service to others-‘Per Loir’:

The river itself does not drink its water, it gives to all....The trees not only give their fruits to others but, also bear terrible heat and yet give cool shade to living beings.

Cow eats grass and gives sweetened milk....

Cloud drinks salty water and gives fresh sweet water as rains.....

What are we giving to the creatures of this world? Even the animals live for their own sake. Even animals/birds build nests, create burrows or cave houses for themselves, look after their families hunger and food.....protect them. As a human being if we also do the same thing then what is the greatness of being human? Our life is also for serving others. We have to keep this talk in front of our eyes and always try to grab the opportunity of obligation and benefaction. Paropakāra can be done by toiling efforts of body and hard-work....by speaking two words of love.... assurance.... peace.... Paropakāra to all jīvas - living beings can be done with mind by auspicious thinking for their welfare and which can be done with auspicious spirit-emotions with value behavior for their welfare.

Let us weave in our life the quality of benefaction and responsibly fill the repository of virtues / merit with this quality.

30. Dayā - Mercy-Kindness-Compassion:

Message of "lord Mahāvīra": **"Live and let live"**

Our precious human life is not just for surviving, but also help other jīvas to live. Our carefulness can give life to many and our carelessness can kill many. If there is no softness in the heart, till then, there is no possibility of acquiring the quality of mercy. If want to develop the quality of mercy, then seeing the unhappy souls we should try to remove their unhappiness.....cultivate good

emotions towards them...Until today we have become mad in our selfishness, thinking only about ourselves. No thought for others has come in our mind....we have not thought about them.

Mercy is the root (base) of religion (Dayā dharma nu muḷa chē). Where there is no seed, there cannot be a bud. If there is no mercy how can religion be there? Religion directs our life from path of selfishness to selflessness. Merciful soul pains itself but gives happiness to others. Let us then offer appropriate help to the jīvas suffering from hunger, thirst and pain and make them pain free and happy with our merciful efforts and seek our soul's welfare.

31. Satsaṅga - Good Companionship:

"Saṅga tēvo raṅga" (A man is influenced by companion/friend/fellow person.) This proverb makes us alert.

If we keep anything with garlic, we will find the smell of garlic in that thing; whereas anything kept with perfume will become scented. Even our life is like that. Good/right companion make us gentleman/saint/senor and bad company makes us bad/cruel/devilish person.

Since time immemorial many demerits/ defects are attached to our soul. If these demerits get bad company then they make our present day life bad and evil, and make us do de-meritorious/ugly and sinful activities. If we want to oppress/bury our eternal faults then they should never be given a pretext or an occasion bad company; but it is important to keep them be in the good company always. With the help of good company faults are destroyed, virtues and

purity enter our life. Dacoit Vāliā became sage Valmika.....Ādrakumāra became disciple of Prabhu Mahāvīra.....Rohini thief became sādhu... All the transformations occurred due to satsaṅga only.

Let us take a dip in the color of satsaṅga and make efforts to become a good person.

32. Dharmaśravaṇa- Listening to Sermons – Religious discourses:

We are considered five sensed jīva because we have ears also. But, have we used ears for hearing only? Condemning someone..... abusing someone...listening to movie music....using words that increase our lust, seduction-sensuousness....talks that increase infatuation!.....All these increase our attachment.....indulgence in worldly-life....the bondage of karma further strengthens....and because of this our soul became victim of unhappiness, suffering and misfortune (durgati). But if we make use of the sense of hearing for “dharmaśravaṇa” i.e. listening to religious teachings, sermon, then we get to know the soul and eternal/supreme-soul....we understand about sins and virtues ...we understand the essence/significance of karma and religion.... distinguish the types of jīva (consciousness, animate) and ajīva - inanimate (inertness, numbness).... equanimity, contentment, good company, good behavior appear in life.... we realize and understand the concept of this world (āloka) and the world beyond (paraloka).... The desire to end the perambulation of life and death, and, the worldly life of four species is experienced. We get the inspiration to walk on the road of sacrifice,

recluse and renunciation. There is increase in the spirit of donation, observing penance and building character, and, increase the love to adopt deśavirati (abandoning everything partially) and sarvavirati (abandon completely). Due to dharmaśravaṇa the soul of Jambusvāmī attained enlightenment.... due to dharmaśravaṇa only Caṇḍakauśika snake was born in the 8th dēvaloka....The root/base for the development of soul (ātmavikāsa) from deśavirati, sarvavirati, kēvalajñāna to mokṣa is formed by the great virtue of dharmaśravaṇa. Thus, persons desiring soul’s spiritual welfare should regularly listen to religious teachings and preaching i.e. dharmaśravaṇa.

33. Buddhi nā āṭha guṇo: Eight Qualities of Intellect:

When "dharmaśravaṇa" will be successful? When apt, appropriate and apposite intelligence is engaged and put in use. Therefore, the virtues of intellect are talked about here.

These 8 virtues of intellect are as follows:

1. **Suśruṣā:** means have a wish/desire or be inquisitive to listen about Tattva
2. **Sravaṇa:** listen to the enlightened soul’s speech with utmost concentration
3. **Grahaṇa:** after listening to the religious discourse one must accept the things and adopt in one’s conduct.
4. **Dhāraṇā:** one should remember the preaching and not forget.
5. **Uhā** and 6. **Apohā:** What has been listened must be deeply contemplated, so as to accept it after understanding the convenient and the hostile aspects of

reasoning of the thought process.

7. Artha-Science (specific-meaning knowledge). With the help of dharmaśravaṇa, and acquiring knowledge of special meaning one can understand the decisive preaching.

8. Tattvajñāna (knowledge about tattva philosophy) – Dharmaśravaṇa gives the quintessence of Tattvas. The Philosophy of “Tattvas” makes us understand about tattvas that have to be known (jñēya-tattva), to be rejected (hēya - tattva), or to be respected and adopted (upādēya tattva). No wonder our life will certainly become free from faults / sins and get filled with qualities/virtues.

34. Prasiddha Dēśacāra nu Pālana - Compliance of country’s famous culture:

In whichever country we live, in that country whatever beautiful, positive pure culture and conduct, and rituals are prevalent we must adopt them in our life. If we do not do this, in this world (loka) there is condemnation, insult and hatred, but in paraloka also one will have to bear its bitter fruit. Today we are accepting culture, mode and life-style of non-Aryan countries. We make fun of our Āryana culture. And now, we are able to see its bitter fruits too. We have become mad in eating-drinking-moving around-fun–entertainment. Neither we are cautious in time, nor have we realized the vulgarity in our dressing. Because of this, kidnapping and rape are very common. The importance of money has increased. Our culture has declined. We have destroyed our life. We have invited our downfall with our own hands by making our life sinful and

violent. Yet, we must awaken ourselves, make successful effort to become owner of pure life full of Āryana culture along with its limitations and enjoy its sweet fruits.

35. Śiṣṭācara Praśānsā: Appreciating Etiquette:

The person who beholds generosity-seriousness - patience - gallantry-philanthropy - modesty - gratitude etc. and many such qualities are described as a disciplined man. In his life there is no sign of addiction - wickedness and distortion. Unfortunately we are not able to appreciate not only the conduct of virtuous great men but we try to find out faults that are not present in them and make efforts to criticize them. With such behavior we can never attain virtues.

"Uttamanā guṇa gāvatān guṇa āvē nija aṅga". “Praising the man with virtues we gain the virtues”. Praising the virtuous person leads to uncovering of good virtues in our life. The one who wants to make his life fragrant one has to adopt the quality/culture of appreciating etiquette. In present day there is famine of good conduct and continence; but if we see a minor act of fine goodwill gesture we must appreciate this fully and approve it. By doing this we will accept etiquette and gain the awesome power to propagate the tradition of discipline/etiquette.



Jīva Vicāra (Thoughts About The Soul) – 3



Describing the two main types of Vanaspatikāya i.e. sādharmaṇa and pratyēka P.P. Śantisūrijī M.S. has also described names of 32 different anāntakāya included under sādharmaṇa vanaspatikāya. Now for our information characteristics of sādharmaṇa vanaspatikāya and pratyēka vanaspatikāya are described.

गूढसिरसंधिपव्वं, समभंग, महिरुगं च छिन्नरुहं ।

साहारणशरीरं, तद्विवरीयं च पत्तेयं ॥ १२ ॥

**Gūḍha sira saṅdhipavvam, samabhaṅga,
mahirugam ca chinnaruham |**

Sāhāraṇa śarīraṁ,

tavvivarīyam ca patteyam || 12 ||

Meaning: The kaṇasalā (grains-sira), sāndhā (the intervening strands - nerves), gāṅṭhā (nodularity) etc, are hidden, can be broken into two equal parts (samabhaṅga), do not contain fiber, and after cutting when sown grow again, these are described as sādharmaṇa vanaspatikāya. The vanaspatikāya with contrary characteristics is described as pratyēka vanaspatikāya. || 12 ||

Generally in the world, whichever trees we see, the intervening strands in their leaves can be discerned clearly. But in the (anāntakāya) sādharmaṇa vanaspatikāya one cannot see it. The nodularity of the bamboo, sugarcane etc. can be seen clearly. But, in sādharmaṇa vanaspatikāya these are hidden.

The fruits-roots etc. of ordinary trees

have fibers, but, sādharmaṇa vanaspatikāya like potato, beetroot etc. do not have fibers.

If we want to break anāntakāya vanaspatikāya into desired two parts it is easily possible, but, this is not possible in pratyēka vanaspatikāya.

Even a small piece of sādharmaṇa vanaspatikāya if planted grows again whereas this does not happen in pratyēka vanaspatikāya, e.g. autumn leaves, eyes of potatoes etc. sādharmaṇa vanaspatikāya grow again when cut and sewn.

This way we can differentiate sādharmaṇa vanaspatikāya from their characteristics described above.

After apprising us with the characteristics of sādharmaṇa vanaspatikāya, it is mentioned that pratyēka vanaspatikāya have the opposite characteristics; which can be described as follows

- Whose kaṇasalā (grains-sira), intervening strands (sāndhā-nerves), nodularity (gāṅṭhā) are seen and not hidden.
- They cannot be cut into two equal parts.
- They contain fiber and
- Do not grow when cut and sewn

Describing the characteristics of pratyēka vanaspatikāya he writes

एगसरीरे एगो जीवो जेसिं तु तेय पत्तेया ।

फल फूल छल्लि कट्टा, मूलग पत्ताणि बीयाणि ॥१३॥

Èga sarīrè ègo jīvo jèsim tu tēya pattèyā |
Phala phūla challi kaṭṭhā,

mūlaga pattāṇi bīyāṇi || 13 ||

Meaning: One body and one life-form (trees etc.) who have is called pratyēka vanaspatikāya. Fruit, flower, peel, trunk, roots, leaves and seeds are pratyēka vanaspatikāya. || 13 ||

Here giving the understanding of pratyēka vanaspatikāya it is clearly expressed that in one tree, at seven different sites there are seven different lives.

If we consider one tree then its fruit is a different jīva...flower is a different jīva, in the peel, trunk, roots, leaves and seeds, all have different life-forms.

On the tree each leaf has different life form..... each fruit has different life forms.....in one fruit, each seed will have different life. Thinking this way, in different places of a tree there are different life forms in different parts, and each life has its own separate body so it is called pratyēka vanaspatikāya.

Subtle life forms fill the fourteen rājaloka:

We are not able to see anything around us. Surrounding space looks empty. The learned people break our illusion and suggest to inform us that the minute life forms are present all around us. This is accepted also by science today. What does P.P Śāntisūri M.S. say? Let us try to understand this-

पत्तेय तरुमुत्तं, पंचवि पुढवाङ्णो सयललोए ।

सुहमा हवन्ति नियमा, अंतमुहत्ताउ अदिस्सा ।।१४।।

Pattèya tarumuttam,

pañcavi puḍhavāṇo sayalaloè |

Suhumā havaṅti niyamā,

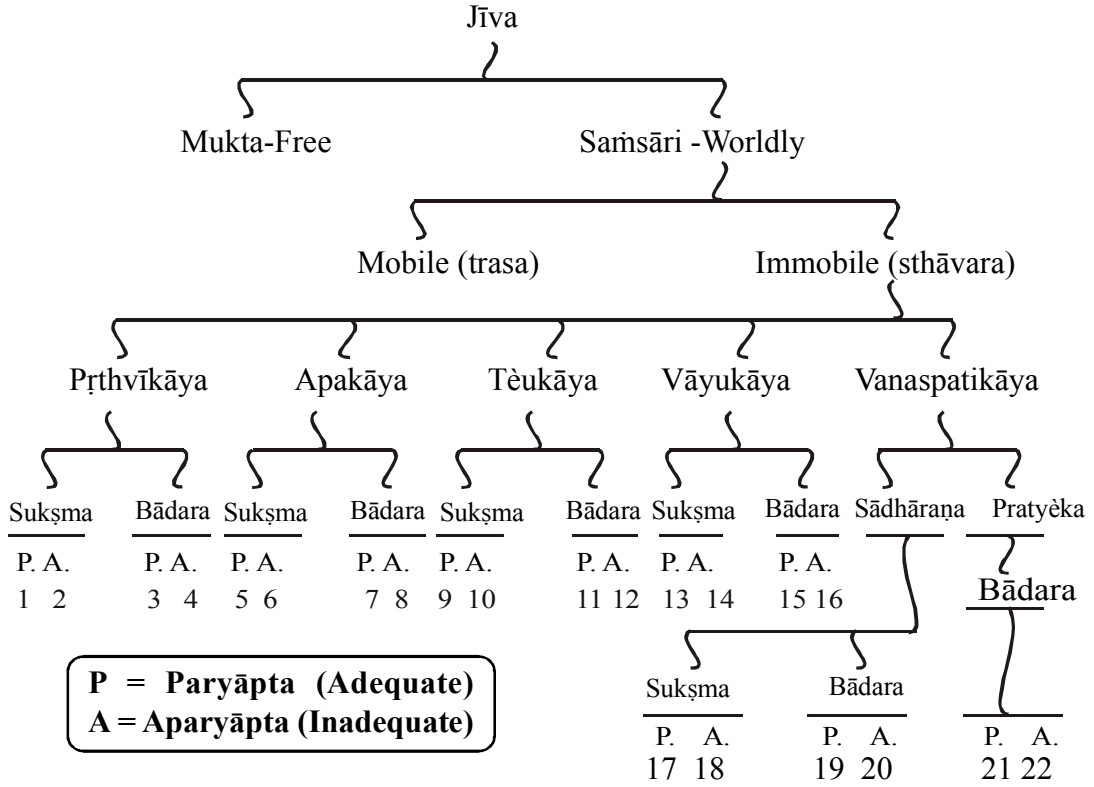
aṅtamuhuttāu adissā || 14 ||

Meaning: Except pratyēka vanaspatikāya, all the other five (pṛthvikāya etc.) of the whole world are certainly very minute/subtle (sūkṣma-suhumā)....are with life of an aṅtamuhūrta and are invisible. || 14 ||

Pratyēka vanaspatikāya is only gross (bādara). We can see it. Leaving pratyēka vanaspatikāya and talking about the remaining èkèndriya life-forms, says that all small minute lifeforms of pṛthvikāya, apakāya, teukāya, vavukāya, and sādharmaṇa vanaspatikāya fill the fourteen rājaloka but being invisible are not seen with human eyes. Everywhere around us at all places these minute èkèndriya life forms exist whose maximum life-span (utkrṣṭa āyuṣya) is one aṅtamuhūrta.

Through 14 verses (gāthās) of jīva vicāra, collectively, we understood 2 types of jīva immobile (sthāvara) and mobile (trasa); further we learnt about 6 types of sthāvara life-forms, viz. 1. Pṛthvikāya (earth) 2. Apakāya (water) 3. Teukāya (fire) 4. Vāyukāya (air) 5. Sādharmaṇa Vanaspatikāya and 6. Pratyēka Vanaspatikāya

Of these six types, the last i.e. Pratyēka vanaspatikāya is gross-bādara only, whereas the first five are of two types i.e. gross and minute or subtle. Therefore, collectively adding the gross and minute of sthāvara jīva in all make 11(eleven) types. Further these eleven types can be divided into two types, viz Paryāpta (adequate) and Aparyāpta (inadequate). Thus, total immovable/immobile (sthāvara) jīva are of 22 (twenty two) types.



If one asks you that in your fist or in hand's hollow palm how many types of life forms can exist?

What will be your answer?

After studying the Jīva-Vicāra we must understand that 10 minute types + 2 types of bādara Vāyukāya, these 12 types can exist always and everywhere.

Let us now understand what Paryāpta (adequate) and Aparyāpta. (inadequate) jīva. A jīva that has obtained certain body capacities appropriate to it adequately that jīva is called Paryāpta and the one who is incomplete/inadequate in attaining these capacities is called Aparyāpta.

आहार शरीर इंदिय, पज्जती, आणपाण भासमणे ।

चउ पंच पंच छप्पिय, इग विगला सन्निसन्नीण ॥

Āhāra śarīra īndiya,

Pajjati āṇapāṇa bhāsamaṇe ;

Cau pañca pañca chappiya,

iga-vigalā sanni sannīṇa (Navattva 6)

Paryāpti means strength. These Paryāpti are of six types.... which are as follows -

1. Āhāra - Food paryāpti 2. Śarīra - Body paryāpti 3. Indriya (senses-organs) paryāpti 4. Śvāsośvāsa - Breathing paryāpti 5. Bhāṣā - Speech paryāpti 6. Mana - Mind paryāpti.... Of these 6 paryāpti, one sensed jīva (ēkēndriya) have first four paryāpti.

Wherever jīva goes, first it takes food. It obtains pudgala (matter) that is appropriate for food intake, and from this has the strength to form nourishment, blood etc.

is described as Āhāra or food paryāpti after taking food with its help jīva starts making body. After receiving pudgala appropriate for body making the strength to convert it into blood etc. is called Śarīra or body paryāpti..... After formation of the body, jīva slowly-slowly makes Indriya or sense organs. It obtains pudgala appropriate for making Indriya, the strength to convert it into Indriya is called indriya paryāpti.... After the formation of indriya, jīva starts the process of breath control and breathing activity. Again it obtains pudgala appropriate for breathing, transforms it with

the strength into the activity of breathing is called Śvāsośvāsa - breathe paryāpti.... Ēkēndriya (one sensed jīva) have four Paryāptivikalēndriya (two to four sensed jīva) have five, Asañjñī pañcēndriya have five, and, Sañjñī pañcēndriya have six paryāpti.

This way after thinking about the 22 types of Immobile (Sthāvara jīva) we will proceed to think in detail about Trasa- (Mobile)jīva.

Navatattva (9 Elements / 9 Fundamental Verities)

Ajīva Tattva : Non - self / Material Tattva

Life support of Jīva tattva is Ajīva Tattva. Worldly being's (Saṁsārī) life is incomplete without the help of Ajīva Tattva. To walk or to run..... To stand or to sit.....To speak or to listen....To eat or to drink.....Ajīva tattva's help is inevitable. We are able to do each and every activity because of them. Do we have this understanding? Do we have this knowledge?

The types of Ajīva Tattva.....The learned bhagavaṅta inform us about characteristics of Ajīva tattva. When we contemplate and meditate, then many mysteries/secrets of the bizarre-odd-strange-weird ongoing activities in this world are revealed. We understand distinction between nuclear atom-molecular atoms (aṇu-paramāṇu).

Like Jīva is the repository of power, similarly, Ajīva is also filled with super power. Come! Let us understand this super strength and after knowinglet we begin our efforts to liberate us from attachment and dependency on the Ajīva tattva.

Jīva exists only in the form of life (living thing).

Ajīva exists only as non-living (non-living thing)

Jīva cannot become Ajīva....Ajīva cannot become Jīva.

Let us know the Tattva in the 'form of tattva' to liberate ourselves.

धम्मा-धम्मागासा, तिय तिय भेया तहेव अद्दय ।
खंधा देस पअेसा, परमाणु अजीव चउ दसहा ॥८॥

**Dhammā-dhammāgāsā,
tiya tiya bhēyā tahēva addhāya |
Khaṅdhā dēsa paēsā,
paramāṇu ajīva cau dasahā || 8 ||**

Meaning: Dharmāstikāya (medium of motion – ether), Adharmāstikāya (medium of rest - anti ether) and Ākāśāstikāya (Space) with three types of each making 9, and Kāla (time) is only one type makes it ten; Skaṅdha (mass), Dēsa (part of mass), Pradēsa (smallest part of mass attached to skaṅdha) and paramāṇu these four when added to ten make 14 types of Ajīva tattva. || 8 ||

Asti means Pradēsa and kāya means aggregate (samuha).

Ajīva means without life - There are five main types:

1. Dharmāstikāya (medium of motion)
2. Adharmāstikāya (Medium of Rest)
3. Ākāśāstikāya (Space) 4. Kāla (Time)
5. Pudgalāstikāya (Particulate matter)

Of these, Dharmāstikāya, Adharmāstikāyā, and Ākāśāstikāya have three differentiation in each, as follows:

1. Skaṅdha 2. Dēsa 3. Pradēsa

The whole part of a substance is called Skaṅdha. Smaller than Skaṅdha but can be divided in further smaller parts but yet joined with Skaṅdha is described as Dēsa.

Connected with Skaṅdha is its smallest particle- minute atom which is not further divisible is called Pradēśa.

So the types of Dharmāstikāya, Adharmāstikāya and Ākāśāstikāya add up to 9 types viz.

1. Dharmāstikāya Skaṅdha
2. Dharmāstikāya Dēśa
3. Dharmāstikāya Pradēśa
4. Adharmāstikāya Skaṅdha
5. Adharmāstikāya Dēśa
6. Adharmāstikāya Pradēśa
7. Ākāśāstikāya Skaṅdha
8. Ākāśāstikāya Dēśa
9. Ākāśāstikāya Pradēśa

As Kāla (time) has one type, so it is 1 type

Separated from Skaṅdha is the smallest indivisible minute atom is described as Paramāṇu (nuclear).

The atom that is separated from Skaṅdha cannot occur in Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya as they exist everywhere. The separate atom exist in Pudgalāstikāya which give us 4 types viz.

1. Pudgalāstikāya Skaṅdha
2. Pudgalāstikāya Dēśa
3. Pudgalāstikāya Pradēśa and
4. Pudgalāstikāya Paramāṇu

So the Ajīva are totally of 14 types

Dharmāstikāya - 3

Adharmāstikāya - 3

Ākāśāstikāya - 3

Kāla - 1

Pudgalāstikāya - 4

Total 14 types of Ajīva

धम्माऽधम्मा पुगल, नह कालो पंच हुंति अज्जीवा ।

चलण सहावो धम्मो, थिर संठाणो अहम्मो य ॥९॥

Dhammāadhammā pugala,

naha kālo pañca huṅti ajjīvā |

Calāṇa sahāvo dhammo,

thira saṅṭhāṇo ahammo ya || 9 ||

Meaning: Dharmāstikāya, Adharmāstikāya, Pudgalāstikāya, Ākāśāstikāya, Kāla are 5 Ajīva. One with characteristic of motion is Dharmāstikāya. One with characteristic of rest (steadiness) is Adharmāstikāya || 9 ||

Asti means Pradēśa and kāya means aggregate (samuha). Astikāya means aggregate of Pradēśa. This kind of aggregate of Pradēśa are called Astikāya, which is possible in dharma-adharma-ākāśa and pudgala. So they are called Dharmāstikāya, Adharmāstikāya, Ākāśāstikāya and Pudgalāstikāya. This is not possible for Kāla (time) therefore it is of one type only. It is of changing nature and makes new things old.

These five dravyas (reals/substances) are ajīva.

Of these, Dharmāstikāya is of the nature of motion, which assists in motion. It helps us to walk. If Dharmāstikāya is not present in the environment we would not be able to walk.

Siddha jīva stops at the end of loka because beyond loka there is no Dharmāstikāya.

Adharmāstikāya is of the nature of steadiness. It helps us in remaining steady.

We are able to stand in one position.... sit at one position in which Adharmāstikāya is helpful.

Siddha jīva remain steady touching this world, only because of help of Adharmāstikāya.

अवगाहो आगासं, पुग्गल जीवाण पुग्गला चउहा ।

खंधा देस पअेसा, परमाणु चेव नायव्वा ॥ १० ॥

Avagāho āgāsaṃ,

puggala jīvāṇa puggalā cauḥā |

Khaṇḍhā dēsa paēsā,

paramāṇu cēva nāyavvā || 10 ||

Meaning: To give space is the nature of Ākāśastikāya (sky). It gives space to Jīva (life) and Pudgala (particulate matter). Skaṇḍha, dēśa, pradēśa and paramāṇu are four types of pudgala to be known from the definitive standpoint. (Niscaya-naya) || 10 ||

Ākāśastikāya gives space to all living (jīva) and non-living (ajīva).

Pudgalāstikāya has the quality to aggregate, replacement, formation (pūraṇa), and destruction, dispersion, melting, decaying (galana).

Pūraṇa means aggregating ...Galana means dispersing.

Time to time new atoms join skaṇḍha of pudgala', and older pudgala separate from it. Always and all the time it undergoes changes. The substance we see daily i.e. skaṇḍha though outwardly appears same even then time to time subtle changes keep occurring within. Perhaps, we may not understand these minute changes, but, from time to time in the 20 differentiations of color (varṇa), smell (gāṇḍha), taste (rasa), touch (sparśa), somewhere or the other new

pudgala keep adding and old pudgala keep dispersing. Skaṇḍha, dēśa, pradēśa and paramāṇu are four different types of Pudgalāstikāya.

सदंधयार उज्जोअ, पभा छाया तवेहिआ ।

वण्ण गंध रसा फासा, पुग्गलाणं तु लख्खणं ॥११॥

Sadaṇḍhayāra ujjoa,

pabhā chāyā tavēhiā |

Vaṇṇa gāṇḍha rasa phāsā,

puggalāṇaṃ tu lakkhaṇaṃ || 11 ||

Meaning: Word, darkness, light, flame, shadow, heat, color, smell, taste, touch are the characteristic features of Pudgalāstikāya from definitive standpoint (niscaya naya).

The 10 characteristics of Pudgalāstikāya are described as follows:

1. Śabda – Word: Word means sound-noise (undertone-overtone)—(avāja, dhvani, nāda) are characteristics of pudgala. The śabda -word is of 3 types: i) Sacitta – Jīva that speaks with mouth, e.g. cuckoo singing, sound of peacock, dog barking, our talk ii) Acitta - Utensils etc. (acitta ajīva), substances when collide produce sound (nāda-śabda), e.g. noise that is produced by falling of utensils on the ground (nāda-avāja). iii). miśra śabda – Sound that is produced due to human efforts by playing musical instruments, e.g. śaṅkhanāda (sound from the conch shell), ghaṇṭanāda (bell sound), tabalā-drums, flute, etc.

2. Aṇḍhakāra -Darkness: Other doctrines describe absence of light as darkness, but Jaina reign addresses

“When a small child grows up or becomes old then pudgala present in the body have undergone numerous changes. A very beautiful bungalow after many years becomes a ruin, this can occur only because of inherent changes in the pudgala body which is the nature of pudgala.”

darkness as a separate reality pudgala skañdha. Darkness is pudgala form, and, can be perceived by sense organ of smell. (Ghrānēndriya),

3. Udhyota-prakāśa : Cool light of cool things is udhyota. Udhyota itself is pudgala skañdha. Due to rise of udhyota nāma karma includes [except the sunlight] all cool light from moon, stars, jyotiśka-dēvavimāna - candrakānta and other gem stones, āgiyā etc jīva, is called udhyota.

4. Prabhā: From light of sun and moon an additional sub-light that comes out (without rays) is described as prabhā. Prabhā exists in the form of skañdha.

5. Chāyā (shadow): Our reflection or shadow seen in the mirror, in sunshine, and light is called as chāyā. Chāyā is pudgala form. It is a characteristic of pudgala.

6. Ātapa – Warm light of cool things is called Ātapa. E.g. Sun, Sūryakānta gem etc.

7. Varṇa (color) :- white, red, yellow, green and black are five original colors. There are many different types and sub-types. One atom has one color. Therefore, without color paramāṇu does not exist so it is a characteristic of pudgala.

8. Gañdha (smell): Two types are seen; fragrance and mal-odor. Without smell there is no paramāṇu so this is a characteristic of pudgala.

9. Rasa (taste) - Pungent, bitter, tasteless (tūro), sour, sweet tastes are five original tastes. Without rasa there is no pudgala, so it is a characteristic of pudgala.

10. Sparśa (touch) - 8 types of touch exist: cold, hot, smooth, rough, light - heavy brief, long, soft, rugged–harsh touch. Being

present in each pudgala, it is its characteristic.

अेगा कोडी सतसट्टि, लक्ख सत्तहत्तरी सहस्साय ।

दोय सया सोलहिआ, आवलिया इग मुहुत्तम्मि ॥१२॥

Ēgā koḍī sataṣṭṭhi,

lakkha sattahuttarī saḥassāya |

Doya sayā solahiyā,

āvaliyā iga muhuttammi || 12 ||

Meaning: One crore, sixty seven lakh, seventy seven thousand two hundred sixteen āvalikā (1,67,77,216) make one muhūrta. || 12 ||

- The smallest of small, (minutest) indivisible kāla is described as one samaya (time); which according kēvali bhagavañta cannot be further divided into two parts.

- There is a much worn out cloth, and if that is torn very rapidly then in the time taken to tear it from one fiber to another, innumerable ‘samaya’ pass by.

- In winking the eyes, innumerable ‘samaya’ pass by.

- When very tender-soft petals of Lotus are stacked, (>hundred petals arranged one upon another) which are pierced by a sharp spear by a very strong person, then in the time taken in piercing one petal, innumerable countless ‘samaya’ is spent.

Thus, this minutest time’s indivisible unit is described as ‘samaya’.

Above all examples are described to show and understand minuteness of time. Such innumerable samaya make one “Āvalikā”.

Such 1,67,77,216 āvalika make up one muhūrta.

समयावली मुहुत्तं, दीहा पख्खा य मास वरिसाय ।
भणिओ पलिया सागर,
उस्सप्पिणी सप्पिणी कालो ॥१३॥

Samayāvalī muhuttaṃ,
dīhā pakkhā ya māsa varisāya |
Bhaṇiyo paliyā sāgara,
ussappiṇī sappiṇī kālo || 13 ||

Meaning: Samaya, āvalī, muhūrta, divasa (day), pakṣa (fortnight-15 days), mahino (month), varasa (year), palyopama, sāgaropama, utsarpiṇī, avasarpiṇī are different types of kāla (time -period) || 13 ||

“Time-Period” table in practice (Vyavahāra kālanu koṣṭaka)

Indivisible subtle, minute time = 1 Samaya

9 samaya = 1 āntamuhūrta

(minimum measure)

Countless Samayas = 1 Āvalikā

256 Āvalikā = 1 kṣullaka bhava

>17½ Bhava = 1 śvāsośvāsa (Prāṇa)

7 Prāṇa = 1 stoka

7 stoka = 1 lava

38 ½ lava = 1 ghadī

77 lava (3773 śvāsośvāsa) = 1 muhūrta

>16777216 Āvalikā = 2 ghadi = 1 muhūrta

30 muhūrta = 1 day (ahorātri::day-night)

15 days = 1 pakṣa (pakhavādiu)

2 pakṣa = 1 month

6 months = 1 uttarāyaṇa or 1 dakṣiṇāyana

2 ayana or 12 months = 1 year

Five years = 1 yuga

84 lakh years = 1 pūrvāṅga

7056000, 000, 0000 years = 1 pūrva

Countless years = 1 palyopama

10 crores² (10 koḍākoḍī) of palyopama = 1 sāgaropama

10 crores² (10 koḍākoḍī) of sāgaropama = 1 utsarpiṇī or 1 Avasarpiṇī

20 crores² (20 koḍākoḍī) of sāgaropama = 1 time cycle (Kāla Cakra)

Anānta pudgala parāvartana kāla =

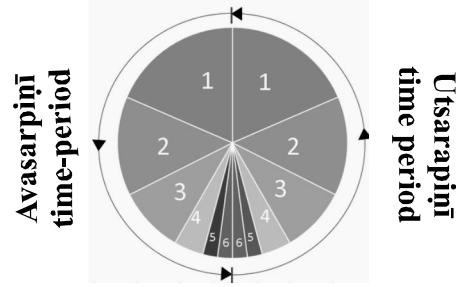
past time (yester years – Bhūtakāla)

Anānta pudgala parāvartana more than bhutakala = future time (future years – Bhaṣiyakāla)

One samaya = present time

Past + Future + Present time = addhākāla

Time cycle



The cycle of time is running from time immemorial and it is going to continue till eternity. In all religions methods of calculating time have been described. Jaina scriptures have their own foremost method of calculating time-period that is subtle and clear.

The Jaina scriptures describe one time-cycle (kāḷacakra) is of 20 crores² (koḍākoḍī) sāgaropama time period. This time cycle has two divisions of 10-10 crores² sāgaropama each. (1) **Utsarapiṇī time-period:** The time period in which properties/qualities (color etc.) of substances grow/increase is called as Utsarapiṇī time. (2) **Avasarpiṇī time-period:** The time in which properties/qualities (color etc.) of all substances are sequentially damaged is called Avasarpiṇī time.

Both Utsarapiṇī and Avasarpiṇī time-period, each have six-six (6-6) ārā (a time-period measure). Thus, a complete time-cycle (Kāḷacakra) has totally twelve (12) ārā.

Avasarpiṇī time-period:

The nature of six ārā of Avasarpiṇī are described in brief as follows:-

1. Suṣamasuṣama is the first ārā, has a span of four koḍākoḍī sāgaropama, The body of human beings in this ārā is three-gāu, their lifespan is three palyopama, have 256 ribs, they get hungry after every three days when they eat food just the size of tuvara dāla and feel satisfied.

Ten types of kalpavṛkṣa (wish-trees)

fulfill their desires. So the human beings of this ārā are very happy. Almost towards the end of their life give birth to couple (yugala) of son-daughter. They look after them for 49 (forty-nine) days, die and go to heaven

2. Suṣama is the second ārā, has the span of three koḍākoḍī sāgaropama. In this ārā the body of human-being is two-gāu, their life-span is two palyopama, have 128 ribs, they get hungry after two-two days when eat food of the size of date (bor) and feel satisfied.

Ten types of kalpavṛkṣa (wish-trees) fulfill their desires. So the human beings of this ārā are also very happy. At the end of their life give birth to a yugala (son-daughter), look after them for 64 (sixty-four) days, die, and go to heaven.

3. Suṣamaduṣama is the third ārā, has a span of two koḍākoḍī sāgaropama. The body of human being of this ārā is one-gāu, have 64 ribs, feel hungry alternate day (1-1 day interval), satisfy their hunger by eating food of the size of indian gooseberries (Āvalā).

Until the end of this ārā kalpavṛkṣa exist. They satisfy the desire of the one who asks. But, the number of kalpavṛkṣa etc. have been decreasing, so there is a mixture of more of happiness and less of sadness.

At the end of the life give birth to couple of son-daughter, take care of them for 79 (seventy-nine) days, die and go to heaven.

When one eighth (1/8) part of this ārā

remains the 1st Kulakara is born. In this ārā, when 84 lakh pūrva and 3 years 8½ months remain then 1st Tīrthaṅkara paramātmā is born. 1st Cakravartī is also born in this ārā.

4. Duṣamasuṣama is the fourth ārā, spans for forty two thousand years less in one koḍākoḍi sāgaropama. In this ārā maximum life span (utkr̥ṣṭa ayuṣya) is one crore pūrva years and body is of five hundred dhanuṣya (the bow measure).

In this ārā there are 23 Tīrthaṅkara, 11 Cakravartī, 9 Vāsudēva, 9 Prativāsudēva and 9 Baḷadēva.

In this ārā there is no yugalika birth occurrence (couple). So, human beings eat food according to their taste and liking, give birth to sons and daughters, perform activities (karmas) and accordingly transmigrate to any of the 4 species. In this ārā the jīvas have six saṅghayaṇa (bone-constitution) and six samsthāna (body-shapes)

5. Duṣama is the fifth ārā. Its life span is 21000 (twenty one thousand) years. In this ārā, the maximum life span is >100 years. The body is of seven hand-measure. The one, born in this ārā will never be able to attain mokṣa. According to actions (karmas) the life will transmigrate to any of the four gati.

Sadness-grief-unhappiness is more and happiness is less.

Right now this ārā is going on

6. Duṣamaduṣama is the 6th ārā, with a life span of 21000 years. The maximum life span of human beings is 20 years and the body is of one hand-measure.

The human beings of this ārā will not be able to bear extremes of heat and cold, so they will live in the gaṅgā-siṅdhū caves situated in the south and north region of Vaitāḍhya Mountain.

These people eat fish, are rageous, shameless, without restraints and moral limitations and after death will go to hell. Females will bear pregnancy at the age of six years.

Utsarpiṇī time-period :-

Similar to the 6th ārā of Avasarpiṇī that has been described above, will be the 1st ārā of Utsarpiṇī time-period; further on 2nd will be like the 5th ārā, 3rd will be like the 4th ārā, 4th will be like the 3rd ārā, 5th will be the 2nd ārā and 6th will be like the 1st ārā of Avasarpiṇī time period.

In Utsarapinī time-period, day by day the quality of properties (color etc.) of all the substances will increase.

In each Utsarpiṇī and Avasarpiṇī time period, there are twenty four - 24 Tīrthaṅkara, twelve - 12 Cakravartī, nine - 9 Vāsudēva, nine - 9 Prativāsudēva, and nine - 9 Baḷadēva; in all there will be sixty-three (63) śalākā puruṣa - men.

The Measure of Sāgaropama

One yojana measure deep, long and wide pit is made. This pit is filled with the hair of a yugalika born in dēvakuru and uttarakuru region, of age up to seven days, his one hair's 20, 97,152 pieces are made, and each piece is further divided into innumerable minute pieces till they become very minute and cannot be further divided into two pieces; the pit is then thronged with these kind of pieces in such a way that when an army of a Cakravartī walks over it not a single piece moves. Again from this pit every 100 years one-one piece of hair is removed. When this pit gets emptied, the time gone by is called one palyopama time-period.

Such ten koḍākoḍī palyopama make one sāgaropama

Such twenty koḍākoḍī sāgaropama make one time-wheel (kālacakra).

The question is “what is the time-span for existence of religion in this kālacakra?”

Answer is, a little more than two koḍākoḍī sāgaropama....meaning in near about appx. eighteen kroḍākroḍī sāgaropama time period there is no religion....no dēva....no guru....no religion.....But, we have got the opportunity....let us grab it

Life Journey of Tīrthaṅkara

(Śrī Ajitanātha Bhagavāna to Śrī Supārśvanātha Bhagavāna)

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

Śrī Ajitanātha Prabhu in Jambumahāvīdēha region Srī Ajitanātha prabhu was born as King Vimala Vāhana in his previous 3rd birth. He got samyaktva there, accepted samyama (restraint), performed worship of Viśa-sthānaka tapa, acquired Tīrthaṅkara nāma karma, and got birth as a dēva in Vijaya-vimāna (plane). On mahāsuda tērasa from dēvaloka he migrated to the womb of queen Vijayā, wife of Ayodhyāpurī's King Jītaśatru. As indicated in the fourteen dreams, prabhu was born on vaiśākha sudi āthama. His emblem (lāñchana) was an Elephant, body had golden shine, height of four hundred fifty (450) dhanuṣya, spent eighteen lakh pūrva years as bachelor, ruled kingdom for one purvāṅga and fifty-three lakh purva years, gave annual donation (sāmvatsarika dāna), on mahāsuda navamī took dīkṣā (initiation) along with one thousand kings, lived for 12 years as pre-omniscient (chadamastha) and on poṣa sudi agtyārasa attained kēvala jñāna in Ayodhyā. After helping many bhavya souls to attain mokṣa, spending one pūrvaṅga less one lakh pūrva time as dikṣā period, and living for 72 lakh pūrva ayuṣya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on caitra sudi pāncama on Sammētaśikhara. Ajitanātha Prabhu had Simhasēna etc 95 gaṇadhara along with one lakh monks, Falgu etc three lakh nuns, two lakh ninety nine thousand śrāvaka and five lakh forty-five thousand śrāvika as his family. The guard of Prabhu's reign (śāsana

rakṣaka) were Mahāyakṣa yakṣa and Ajītabalā yakṣinī.

Śrī Sambhavanātha Prabhu in his previous 3rd birth, in the Ghātakī khaṇḍa's Airāvata region was born as king Vipulavāhana. He got realization here. After performing saṅghabhakti, adorned Viśa-sthānaka, and acquired Tīrthaṅkara nāma karma became dēva in ninth dēvaloka. On fālguna sudi āthama, from dēvaloka he migrated to the womb of queen Sēnadēvi, wife of Śravastī's King Jītārī. As indicated in the fourteen dreams, prabhu was born on māgasara sudi caudasa. His emblem (lāñchana) was a horse, body had golden shine, height of four hundred (400) dhanuṣya, spent fifteen lakh pūrva years as bachelor, ruled kingdom for 44 lakh pūrva and four purvāṅga years, gave annual donation (sāmvatsarika dāna), on māgasara sudi pūnama took dīkṣā (initiation) along with one thousand kings, lived for 14 years as pre-omniscient (chadamastha) and on āso-vadi pāncama attained kēvala jñāna in Śravastī. After helping many bhavya souls to attain mokṣa, spending four pūrvaṅga less one lakh pūrva time as dikṣā period, and living for 60 lakh pūrva ayuṣya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on caitra sudi pāncama on Sammētaśikhara. Sambhavanātha Prabhu had Cāru etc 102 gaṇadhara along with two lakh monks, Śyāmā etc. three lakh thirty six thousand nuns, two lakh ninety three

thousand śrāvaka and six lakh twenty-six thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Trimukha yakṣa and Duritārī yakṣinī.

Śrī Abhinañdana Svāmī in his previous 3rd life was Mahābala king in Jambūmahāvidēha region. He got samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthañkara nāma karma and became dēva in Vijaya Vimāna. On vaiśākha sudi cautha from dēvaloka he migrated to the womb of queen Siddhārthā wife of Ayodhyā's King Saṁvara. As indicated in the fourteen dreams, prabhu was born on mahā sudi bīja. His emblem (lāñchana) was Kapi(Monkey), body had golden shine, height of three hundred and fifty (350) dhanuṣya, spent twelve and a half lakh pūrva years as bachelor, ruled kingdom for 36½ lakh pūrva and eight purvāṅga years, gave annual donation (sāmvatsarika dāna), on mahā sudi bārāsa took dīkṣā (initiation) along with one thousand kings, lived for 18 years as pre-omniscient (chadamastha) and on poṣa-sudi caudasa attained kēvala jñāna in Ayodhyā. After helping many bhavya souls to attain mokṣa, spending eight pūrvāṅga less one lakh pūrva time as dīkṣā period, and living for 50 lakh pūrva ayuṣya (life-span); did anaśana for one month, and, attained mokṣa along with one thousand monks on vaiśākha sudi āṭhama on Sammētaśikhara. Abhinañdana Svāmī had Vajranābha etc 116 gaṇadhara along with three lakh monks, Ajītā etc. six lakh thirty six thousand nuns, two lakh twenty eight thousand śrāvaka and five lakh twenty-seven thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Yakṣēsvara yakṣa and Kālī yakṣinī.

Śrī Sumatinātha Prabhu in his previous 3rd birth was prince Purūṣasimha in

Jambūmahāvidēha region. There he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthañkara nāma karma and became dēva in Vaijayañta Vimāna. On srāvaṇa sudi bīja, from dēvaloka he migrated to the womb of queen Maṅgalā, wife of Vinitāpurī's King Mēgharājā. As indicated in the fourteen dreams, prabhu was born on vaisākha sudi āṭhama. His emblem (lāñchana) was koñca, body had golden shine, height of three hundred (300) dhanuṣya, spent ten lakh pūrva years as bachelor, ruled kingdom for twenty nine lakh pūrva and twelve purvāṅga years, gave annual donation (sāmvatsarika dāna), on vaisākha sudi navamī took dīkṣā (initiation) along with one thousand kings, lived for 20 years as pre-omniscient (chadamastha) and on caitra sudi agiyārāsa attained kēvala jñāna in Vinitāpurī. After helping many bhavya souls to attain mokṣa, spending twelve pūrvāṅga less one lakh pūrva time as dīkṣā period, and living for 40 lakh pūrva ayuṣya (life-span) did anaśana for one month, and, attained mokṣa along with one thousand monks on caitra sudī navamī on Sammētaśikhara. Sumatinātha Prabhu had Camara etc 100 gaṇadhara along with three lakh twenty thousand monks, five lakh thirty thousand nuns, two lakh eighty one thousand śrāvaka and five lakh sixteen thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Tumbaru yakṣa and Mahākālī yakṣinī.

Śrī Padmaprabhu Svāmī in his previous 3rd birth was King Aparājita in Ghātakī khaṇḍa's Mahāvidēha region. There he attained samyaktva and took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthañkara nāma karma and became dēva in ninth Graivēyaka. On poṣa vada chaṭha, from ninth Graivēyaka he migrated to the

womb of queen Susīmā, wife of Kauśāmbīpurī's King Dhara. As indicated in the fourteen dreams, prabhu was born on āso vada bārasa. His emblem (lāñchana) was lotus, body had red-lotus shine, height of two hundred and fifty (250) dhanuṣya, spent seven and a half lakh pūrva years as bachelor, ruled kingdom for twenty one lakh pūrva and sixteen purvāṅga years, gave annual donation (sāmvatsarika dāna), on āso vada tērasa took dīkṣā (initiation) along with one thousand kings, lived for 6 months as pre-omniscient (chadamastha) and on caitra sudi pūnama attained kēvala jñāna in Kausāmbī. After helping many bhavya souls to attain mokṣa, spending sixteen pūrvaṅga less one lakh pūrva time as dīkṣā period, and living for 30 lakh pūrva ayuṣya (life-span) did anaśana for one month, and, attained mokṣa along with three hundred and eight monks on kartika vada agiyārasa on Sammētaśikhara. Padma Prabhu had Suvrata etc. 107 gaṇadhara along with three lakh thirty thousand monks, four lakh twenty thousand nuns, two lakh seventy six thousand śrāvaka and five lakh five thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Kusuma yakṣa and Acyutā yakṣinī.

Śri Suparśvanātha prabhu in his previous 3rd birth he was King Naṇḍiṣeṇa in Ghātākī khandā's mahāvidēha region. There

he attained samyaktva, took dīkṣā, adorned Viśa-sthānaka, and attained Tīrthankara nāma karma and became dēva in sixth Graivēyaka. On srāvaṇa vada āthama, from sixth Graivēyaka he migrated to the womb of queen Pṛithvī, wife of Vārāṇasī's King Pratiṣṭha. As indicated in the fourteen dreams, prabhu was born on jēṭha sudi bārasa. His emblem (lāñchana) was swastika, body had golden shine, height of two hundred (200) dhanuṣya, spent five lakh pūrva years as bachelor, ruled kingdom for fourteen lakh pūrva and twenty purvāṅga years, gave annual donation (sāmvatsarika dāna), on jēṭha sudi tērasa took dīkṣā (initiation) along with one thousand kings, lived for 9 months as pre-omniscient (chadamastha) and on mahā vada chaṭha attained kēvala jñāna in Vārāṇasī. After helping many bhavya souls to attain mokṣa, spending twenty pūrvaṅga less one lakh pūrva time as dīkṣā period, and living for 20 lakh pūrva ayuṣya (life-span) did anaśana for one month, and, attained mokṣa along with five hundred monks on mahā vada sātama on Sammētaśikhara. Supārśvanātha Prabhu had Vidarbha etc 95 gaṇadhara along with three lakh monks, Soma etc. four lakh thirty thousand nuns, two lakh fifty seven thousand śrāvaka and four lakh ninety three thousand śrāvikā as his family. The guard of Prabhu's reign (śāsana rakṣaka) were Mātaṅga yakṣa and Śāntā yakṣinī.

