

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dèrāsara
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Samyag Jñāna Pravēśikā Study Book 8

1st Year

Blessings:

Tapasvī Ratna, Acalagacchādhipati,
P.P. Ācārya Bhagavañta
Shrī Guṇodayasāgarasūrisvarajī M. S.

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Śrī Guṇodayasāgarasurīṣvarjī

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
aṅ/aṅ̄/an/aṅ̄

अः
aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
pa	pha	ba	bha	ma

य	र	ल	व
ya	ra	la	va

श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña



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Sūtra – Meaning – Ārcanum (Insight)

Gurusthāpanā Sūtra - Pañciṇḍiya

Pañciṇḍiya saṁvaraṇo, taha navaviha baṁbhacèraguttidharo;	
Cauvihakasāya mukko, ĩa aṭṭhārasa guṇèhim sañjutto.	1
Pañcamahavvaya jutto, pañcavihāyāra pālaṇa samattho;	
Pañca-samio tigutto, chattisa guṇèhim guru majzha.	2

Meaning

pañciṇḍiya - 5 senses	sañjutto - possess
saṁvaraṇo - control and keep equanimity	pañcamahavvaya - 5 great vows
taha - and	jutto - filled
navaviha - nine types	pañca vihāyāra - five types of conduct
baṁbhacèra - celibacy	pālaṇa samattho - competent to observe
guttidharo - observe/practice celibacy	pañca-samio - with five samiti (carefulness)
cauviha - four types	tigutto - with three gupti (restriction/restraint)
kaśāya - of kaśāya (passion)	chattisa guṇèhim - with 36 qualities
mukko - free from	guru - guru
ĩa - this	majzha - my/mine
aṭṭhārasa guṇèhim - with eighteen qualities	

Meaning: The one who controls five senses, observes the nine guidelines (enclosures/fences) of celibacy, is free from kaśāya (passion), equipped with these eighteen qualities; 1. Also further – he beholds the five great vows, follows the five types of conduct/behaviors nicely, practices five samiti (carefulness-limitations) and observes three gupti (restrictions/restraints), such person with 36 qualities is my guru.

2. All the religious activities must be performed with permission of the Guru. Therefore, in absence of the Guru (Preceptor), this sūtra is used to lay down Guru’s intellect in the religious books and establish his presence. This sūtra describes the 36 qualities/virtues of ācārya bhagavānta.

Guruvaṇḍana ritual

Generally after offering salutation to God in the temple, if there is a chance/opportunity to offer salutations to Guru Mahārāja then one must go to him/her and pay homage to them as described in Guruvaṇḍana ritual. First, give ‘two - khamāsamaṇa’ [touch the ground with head bowed down with folded hands and knees bent (two times)], get up and ask the welfare of Gurujī by reciting the “Īcchakāra sūtra” as given below.

“Īcchakāra (sugurusukhaśātā-ṛcchā) Sūtra

“Īcchakāra! Suha-rāī? (Suha-dēvasi?) Sukha-tapa? Śarira nirābādha? Sukha samyama-jātrā! Nirvahocho jī? Swāmī śātā chē jī? Matthaēṇa vaṇdāmi.

Meaning

Īcchakāra! : O wishful Gurujī

Suha-rāī? : Happily spent the night?

Suha-dēvasi? : Happily spent the day?

Sukha-tapa? : Happily doing your penance?

Śarira nirābādha? : Are you free from ailments?

Sukha samyama-jātrā! : Are you able to follow the ‘journey of character’ happily?

Swāmī śātā chē jī? : Oh lord? Do you have peace in all the ways?

Matthaēṇa vaṇdāmi: I bow to you with my head.

Meaning: The disciple/student asks the guru for his wellbeing and happiness, as follows: Oh Gurujī! I will ask if you wish. Did you happily spent the night? Did you happily spent the day? Are you happily doing your penance? Is your body free from any disease and pain? Are you able to undertake the journey of ascetic-character easily? Oh lord! Do you have peace in all the ways? I bow to you with my head.

With this sūtra, while bowing down to Gurujī we ask about their happiness and peaceful living in the morning time or at any time of the day. In the morning, say ‘Suha-rāī’ and noon onwards say ‘Suha-dēvasi’. This way after asking the wellbeing, recite "Abbhūṭḥṭhio". First say, “Īcchākārēṇa saṇḍissaha bhagavan! Abbhūṭḥṭhio abbhīntara dēvasiāṃ khāmēuṃ?” Then guru says "khāmēha”. This way the guru gives permission to pay him homage. At that time say "Īcchaṃ - I desire so" and giving khamāsamaṇa keep the right hand palm on the ground and covering the mouth with cloth held in the left hand recite the sūtra starting from “Jaṅkiṅci apattiam̃."

1. Pay homage by saying “Matthaēṇa vaṇdāmi” with folded hands and bowing down the head is called “Fiṭṭā vaṇdana”.
2. Pay homage after saying khamāsamaṇa sūtra, by touching the ground with 5 parts of the body viz. two hands, two knees and head is called “Thobha vaṇdana”. Presently, the homage that is offered after giving two khamāsamaṇa and asking the wellbeing with “Īcchakāra sūtra and then saying ‘Abbhūṭḥṭhio’ is also described as “Thobha vaṇdana”.
3. Pay homage by saying the ‘vāndaṇā sūtra’ twice (includes 12 repetitions (āvartanas) is called “dwadaśāvarta vaṇdana”.

“Abbhūṭṭhio”- Guru Kṣamāpanā Sūtra

Īcchākārēṇa saṅdissaha bhagavan! Abbhūṭṭhiomi abbhīntara ‘dēvasiam’ khāmēum?

Īccham, khāmēmi + dēvasiam.

Jaṅkiṅci apattiam, para pattiam, bhattē pāṇē, viṇaē, vēāvaccē, ālāvē, saṁlāvē, uccāsaṇē, samāsaṇē, aṅtara-bhāsāē, uvari-bhāsāē, jaṅkiṅci majzha viṇaya parihīṇam suhamam vā bāyaram vā, tubbhē jāṇaha, aham na jāṇāmi, tassa micchāmi dukkaḍam.

Meaning

Īcchākārēṇa - with your wish	aṅtara-bhāsāē - about speaking in between/ interrupt
saṅdissaha - give order/command	uvari-bhāsāē - about exaggerating specific speaking
Bhagavan! - Oh God!	jaṅkiṅci - whatever
abbhūṭṭhiomi - I have woken up	majzha - by me
abbhīntara - from inner	viṇaya parihīṇam - discourteous act
dēvasiam - day’s guiltiness/offence/crime	parihīṇam - abject, inferior act
khāmēum? - For pardon	suhamaṁ - minor/small
Īccham - I wish/ask	bāyaram - major/excess
khāmēmi - I bow for forgiveness	tubbhē - you
Jaṅkiṅci - whatever	jāṇaha - know it
apattiam - unpleasantness/objection/dislike	aham - I
parapattiam - particular/special dislike	na jāṇāmī - do not know
bhattē - about food	tassa - all those
pāṇē - about water	micchāmi - my vain fail (become fruitless)
viṇaē - about humility	dukkāḍam - sinful conduct
vēāvaccē - about service	
ālāvē - about speaking once	
saṁlāvē - about speaking frequently	
uccāsaṇē - about sitting on a high seat	
samāsaṇē - about sitting on identical/equal/ alike seat	

Meaning: Oh God! With your wish give me permission, I am ready/keen to ‘undo/pardon’ the crimes committed within a day. Guru says - Pardon! khāmēha - khamāvo - ask pardon. Disciple says as per your order/command I undo/ask pardon for sinful conduct/acts committed by me in the day.

Whatever dislike, particular or special, bitterness/unpleasantness shown towards you; about food-water-courteousness-service to you-speaking once-speaking frequently-sitting on a seat higher than yours-sitting on a seat equal to your level-interrupting your speech-exaggerate specifically the thing already told; whatever discourteous /abject and inferior small or excess acts done by me, you know them, I don’t know, let my misdeed become false. With this sūtra one asks pardon/forgiveness for the sin of impoliteness/disrespect towards the guru. Then give khamāsamāṇa, take paccakkhāṇa, ask sukhasāta and say “bhātapāṇino lābha deśojī” meaning give me the benefit to offer you food and water. If

there is time then listen to the discourse/disquisition/lecture (vyākhyāna). ‘Īti Guruvaṇḍana vidhi’ this is the ritual for paying homage to Guru.

Īcchākārēṇa saṇḍissaha bhagavan! Guruvaṇḍanā pāṭha karuṃjī?

So Guru says “karēha - do it” then disciple says “Īcchaṃ-I desire so” and says “Guruvaṇḍana-lesson”

Guru Vaṇḍanā Sūtra

Aḍḍhājjēsu dīva-samudēsu, panarasasu kammabhūmisu; jāvaṇṭa kēvi sahū, rayaharaṇa-guccha -padiggahadhārā... 1. Pañca mahavvayadhārā, aṭṭhāra-sahassa-sīlaṅgadhārā; akhkhayāyāra carittā, tē savvē sirasā maṇasā, matthaēṇa vaṇḍāmi ...2

Meaning

Aḍḍhājjēsu - 2 and a half
dīva samudēsu - island and 2 oceans
panarasasu - fifteen
kamma bhūmisu - activity lands/places
jāvaṇṭa - whatever
kēvi - any
sahū - Sādhu
rayaharaṇa - Rajoharaṇa or ogho
guccha - gucchaka
padiggaha - pātrās (containers/bowls)
dhārā - holding/carrying

Pañca mahavvaya -5 great vows
dhārā - beholder
aṭṭhāra - eighteen
sahassa - thousand
sīlaṅgadhārā-beholder of continence
akhkhayāyāra-perfect moral conduct
carittā - and observing character
tē savvē - to all of them
sirasā - with head
maṇasā - mind
matthaēṇa vaṇḍāmi - I bow down

Meaning: All the Sādhu found in the fifteen lands of activities of two and a half island and oceans, who behold the ‘various religious adornments - upakaraṇa’ (tools/ instrument/ apparatus) viz. rajoharaṇa (ogho), gucchaka that is used to tie the pātrās (containers/bowls) etc....1. Beholder of the five great vows, holder of eighteen thousand characters/ dispositions/ conducts, follower of perfect moral character, all such ascetics-sādhu, I bow my forehead, and, with mind offer salutations... 2.

Who is a 'Śrāvaka'?

(21 qualities of Śrāvaka)

12. Guṇānurāgī:- (attachment/ respect for qualities and virtues)

Human birth is to collect/store and possess virtues/qualities. The success and failure of human life depends upon the procured qualities of a person. The reign of Jina (Jinaśāsana) worships qualities and not the person. So to become śrāvaka only the value/splendor/glory/grandeur of “virtue-quality” is described instead of discussing anything else. Whose splendor of virtues is vast only he/she is considered a true śrāvaka. So thinking about the ‘glory of virtue’ of śrāvaka, familiarizing and informing about 12th quality in the chapter of “Jewels of Religion (dharma ratna) Dēvēndrasūrī says:

गुणरागी गुणयन्ते बहु मन्त्रय निग्गुणे उपेहेय,
गुण संगहे पवत्तय संपत्त गुणं न मयलेय ॥१९॥

Guṇarāgī guṇavañtē
bahu mannaī nigguṇē uvēhēī,
Guṇa saṅgahē pavattaī
saṁpatta guṇaṁ na maīlēī || 19 ||

Meaning: What does jīva with attachment to virtues (Guṇānurāgī) do? He says stating –

- Respects the virtuous
- Neglects the less virtuous
- Prevails in the collection of virtues
- Does not allow the acquired virtues to be tarnished || 19 ||

Let us take a look at our life? Do we see the above four things in our lives? Or is there a famine/dearth/scarcity of these four

things?

From time immemorial this life is trapped in ‘rāga’ (liking/attachment) but this ‘rāga’ never developed ‘as an attachment/passion for the virtues (guṇānurāga)’. Our rāga remained entangled in ‘kāma rāga (lust/excessive sexual desire/sexuality) - snēha rāga (love/ affection/ friendship) and dṛṣṭi rāga (seduction/temptation/covetousness). The jīva that is trapped/involved in all these situations how can it become Guṇānurāgī? To become Guṇānurāgī, with our efforts these three rāga should cause/result in dim consequences. This trio of rāga does not allow to develop affection on virtuous and appreciate him/her. To identify person with good quality, one should be able to see their qualities.

Once King Kṛṣṇa told Duryodhana – “Make a list of gentlemen present in this court.”

Also, he told Yudhiṣṭhira to make a list of wicked persons present in the same court.

After some time both of them returned to King Kṛṣṇa but both carried a blank page. King Kṛṣṇa was surprised. He told both of them that “why you both did not do my small work?

Duryodhana said – Kṛṣṇajī! I cannot see any gentlemen in the court. Whose name can I enlist?

Yudhiṣṭhira said – Kṛṣṇajī! I am unable to find any wicked person in the court. What should I do?

So, in this court Duryodhana did not find any gentlemen and Yudhiṣṭhira did not find any wicked person; what could be the reason-secret behind this?

You see in the world what you are/ what your vision is ?

The one who is filled with faults can never see qualities/virtues in others and one who is clever in seeing/finding the virtues in others will never see faults/demerits.

We are like whom ? Like Duryodhana? Or like Yudhiṣṭhira?

One who suffers from jaundice sees white things also as yellow colored objects. This is not the fault of an individual or a thing but a person's sight/vision.

From time immemorial the jīva roaming in the world perhaps has developed the habit of seeing faults in others and virtues in oneself. But, if we turn around/reverse this habit our work will change. We will find good qualities in all other jīva and faults in oneself. When we will find virtues in others, then we will develop honor and self-respect automatically.

What have we gained by finding faults till date?

संतोषसंतोषि परस्य दोषा, नोक्ता श्रुता वा गुण मावहन्ति ।
वैशलि वक्तुः परिवर्द्धयन्ति, श्रोतुश्च तत्त्वन्ति पराङ्मुद्भिः ॥

Samtoppasamtopi parasya doṣā,

noktā śṛtā vā guṇa māvahanti |

Vairāṇi vaktu: parivarddhayanti,

śrotu śva tattvaṅti parāṅkubuddhim ||

Meaning: There is no gain in seeing or listening to visible or hidden faults in others. In fact by voicing the faults, it increases sense of enmity/vengeance and by listening, it leads to malice. ||

This way till date, due to our faulty

vision we have flourished our revengeful nature, and our intellect has been turned/transformed into evil intellect instead of good intellect.

Now let us turn our back on such a detrimental way/path/road and look at the virtues; because in present time period of 'kalikāla (avasarpinī - downfall of qualities-prosperity over a time period) ... pañcamakāla (fifth ārā) to gain even a smallest of small virtue is very difficult/arduous. During this time period today if one finds such virtue/quality then one should feel happy, praising and approving these. By, appreciation and approval of the virtues of a virtuous, jīva itself obtains/develops qualities.

કાલમિ અણાઈએ, અણાઈ દોસેહિ વાસિએ જીવે,
જં પાવિચઈ ગુણો વિ હુ, તં મન્નહ ભો મહચ્છરિયં ॥

Kālamī aṅāṭe,

aṅāṭe dosēhi vāsīe jīvē

jaṅ pāvīyāi guṇo vi hu,

taṅ mannaḥa bho mahacchariyaṅ ||

Meaning: In the jīva that has been inhabited by eternal faults from time immemorial, even if one gets/finds a 'mark of quality - one virtue' it should be considered as a great wonder ||

Persons with many virtues are rare in this world. But, even persons possessing one quality also cannot be found elsewhere. The 'guṇānurāgī jīva – virtuous being' who thinks this way is merely neglecting, not condemning even the unmerited jīva. He adopts a 'Madyastha – Equanimeous' feeling towards them...The 'guṇānurāgī jīva wherever he/she sees any good qualities he tries to accept it in his life and strives to ignite it by hard work...because storage of qualities/virtues is his duty.

Someone is fond of clothes...

Someone is fond of jewelry...

Someone is fond of bangles-clips...

Whatever a person is fond of he/she

will have a treasure of it. Which treasure do we have? Whichever treasure we have, we will have that kind of fondness and that sight/vision.

What do we see? Treasure of guilt/sins or treasure of virtues?

Let's begin to empty the treasure of eternal sins/demerits/guilt and fill it with the treasure of good qualities/virtues by making sincere toiling efforts.

The virtuous seeker never lets his virtues be tarnished. After attaining 'samyag darśana' he will never let it get dirty/tinted. Day after day his 'samyag darśana' becomes more and more immaculate/chaste. The 'vrata-vows' obtained along with 'samyag darśana' also show decrease in transgressions (aticāra). The purity of vrata increases. Day by day, he/she then becomes more and more cautious and determined/strong in their observances.

Every seeker must attain the 'virtue of the guṇānurāgī' that helps to beautify the life with qualities and makes him/her the owner of pure and pious vrata.

*** 13. Satkathī: (He is disinterested in wicked conduct, listening to evil and saying evil)**

नासर्ध विवेगरयणं असुह क्हासंगं क्लुसिय मणस्स,
धम्मो विवेगसारु त्ति सक्कहो हुक्खधम्मत्थी ॥२०॥

Nāsaīvivēgarayaṇaṁ,
asuha kahāsaṅga klusiya maṇassa,
Dhammo vivēgasāru tti
sakkaho hujja dhammatthī || 20 ||

Meaning: The person whose conscience that is defiled by the inauspicious / ominous story, his discretion-courtesy gets destroyed. Therefore, the religious person should become truthful/honest – 'satkatha' || 20 ||

Religion is discretionary, that is, it is done with the knowledge of welfare/interest. Vivēka - discretion / courtesy means knowledge of 'good-bad' or 'true-false'. Vivēka destroys darkness of ignorance so it is considered as a jewel-gem. Such discretionary-jewel gets destroyed in the heart that is contaminated with 'vikathā'

What does 'vikathā' mean?

The story that is 'told... heard' and makes the mind grim/ contaminated, soul becomes heavy with karma; such story that gives injury/harm/detriment/damage to the soul is described as 'vikathā'. There are four kinds of 'vikathā'.

ચઉર્ધિ વિકહાહિ- ઇત્થિ ક્હાએ,
ભક્તકહાએ, દેસકહાએ, રાયકહાએ ।

**Cauhim vikaḥāhi-itthi kahāe,
Bhaktakahāe, dēsakahāe, rāyakahāe |**

Meaning: Vikathā are of four types: strīkathā (about woman), bhojana kathā (about food), dēsa kathā (about country-city-town), and rājakathā (about the rule/ruler--> king) |

All these four stories/storylines/tales (kathā) are heard and seen constantly around us, and, also being told/spoken. We spend a lot of time in doing 'vikatha'. According to the learned and wise persons time spent this way is not only fruitless but also draws the soul towards misfortune. That is why, Jinēśvara Bhagavaṅta have always forbidden noble/ majestic/dignified human beings (bhavya-jīva) from speaking or telling such 'vikathā'.

Strīkathā (saying about woman): So and so woman's eyes are beautiful, her appearance is beautiful, hair are black and long. Her walk/move is like a camel. So and so woman's eighteen limbs (body parts) are

crooked, her tone is like a crow. This woman is unlucky/unfortunate. That woman is fun loving. That girl is fashionable, modern etc. The story that condemns or praises a woman is 'Strīkathā'.

Bhojana kathā (saying about food): The milk-sweet (dudha-pāka) must have enough almonds and pistachio... the vegetable must be delicious... there should be dessert at meal time... the sweet 'ghārī' has to be from Surat only, 'pēndā' from Kutcha only, 'bhēla' must be from Mumbai-chow-patty, eating 'dahī-curd' is enjoyable only at Pālītāñā...tea should be made with spices...ice-cream must be eaten in summer season... we cannot forgo salad and pickles... only the 'banārāsī' beetle leaf is good ... all these are 'Bhojana kathā'.

Dēsa kathā (about country-states-places): Kaśmīra is the paradise of earth ... enjoyment is in Amēricā only...is there life in Mumbaī? ...land of Mālavā is treasure/repository of grains and gold... Mysore is garden of sandalwood...Puñjāba is a haven for robbers/pirates... living in village is not worthwhile... in Gujarāta day-time robbery occurs... Nowhere to roam ... Dēlhī is the city of ṭhaga... All these are called 'Dēsa kathā'.

Rājakathā (about the rule/ruler king): Our king is not able/ capable/ competent to fight the enemy... so and so king must be killed...that king must win... it's good that the war between the kings was fought...that should be the case with the king...this king does not know how to rule ... can you call him a king?!... This king is evil/ wicked. It's good if he dies early...he is a good king so it is better if he rules for a long time...all these things spoken are 'Rājakathā'.

All the four stories create/build heavy

bondage of karma...so righteous persons like the wicked should abandon /renounce them.

With the above four 'vikathā', also the stories that yield attraction towards beauty-make up, increase infatuation, create comedy/are fun making and showing faults in others are also 'vikathā' only. These too should be abandoned by the pundits - scholars.

Satkathā means what?

तीर्थकर गणधरमहर्षि चरित गोचराः

कथा वचन व्यपारा यस्य स सत्कथो

भूयाद् भवेत् धर्मार्थी धर्म चरणाभिलाषुको,

येन धर्मरत्नहिः स्या दिति ।

Tīrthāṅkara gaṇadharamaharṣi carita gocharā:

kathā vacana vyapārā yasya sa satkatho

Bhūyād bhavēt dharmārthī dharma caraṇābhilāṣuko,

yēna dharmaratnaḥi: syā diti |

Meaning: The person who converses/ says/ talks/ chats the story related to biography (caritra) of Tīrthāṅkara, Gaṇadhara and Maharṣi is called satkathā (good/ real-story). The person who desires to follow religion should become 'satkatha' so that he/she becomes fit/suitable/eligible for 'dharmaratna-religious-gem'.

Oh jīva! If you sincerely, really want to be immersed in religious-meditation (dharma-dhyāna) then with the 'sword of satkathā' of Tīrthāṅkara, Gaṇadhara and Maharṣi cut off the 'creeper of vikathā'.

From time immemorial our soul has been soaked in the juice of vikathā and has loitered in the misfortunes. So now if want to turn towards 'sadgati-good fortune', then stay away from the interest of vikathā and develop interest in satkathā. One should adorn oneself with the virtue of satkathā. Without becoming satkatha, to know and

understand where vikathā shall lead/reach/deliver the jīva, it is necessary to listen to Rohiṇī's story.

There was a vast town named Kuṇḍinī....

There lived a merchant Sudarśana and his wife Manoramā...

They had a virtuous daughter Rohiṇī who was a child-widow.

Her daily routine included three times jina-pūjā (jina-worship)...two times āvaśyaka... regular sāmāyika and self-study (svādhyāya).

Excellent donation ...bright character... penance according to her capacity and with auspicious spirit/sentiment she observed/followed the śrāvaka dharma (conduct) in a chaste way (immaculately).

The king of infatuation (moha-rāja) also got worried by listening about her excellent life and life-style. He therefore declared to corrupt her religion. Nobody was ready to catch/grab this responsibility.

Then, King Moha's commander's wife Vikathā and son Pramāda (negligence/laxity/inertness) took the responsibility. She told King Moha, "Oh King! If you oblige, then in half a minute I am capable to corrupt her religion"...what a miserable count she is in front of me?

Those scholars/virtuous persons who have become 'upaśānta kaṣāyi' and 'manaparyavajñānī, such many person's character has been corrupted by me along with my son. Those who were beholder of 14 Pūrva have been sent to hell and in 'nigoda existence'.

Then this Vikathā and her son Pramāda entered in the mind of Rohiṇī. Therefore, Rohiṇī even after going to the Jina temple

also, started talking/telling many vikathā to different-different śravikās.

Please see...please check in your mind, is there any entry point for vikathā?

Pramāda joined Vikathā. Slowly Rohiṇī left Jina-worship ...she stopped performing salutations to God with delight...due to constant vikathā she started becoming an obstacle for other people in performing the religious adoration.

As Rohiṇī was daughter of a big merchant no one said anything to her... therefore, she began to lose her consciousness in vikathā. If any noble person would make her understand then she spoke very rudely anything with that person.

Then Niṇḍā (condemnation/slander) joined Vikathā ...everyone explained but she did not understand...father explained but did not understand...

When the Jīva is joined by Vikathā and Niṇḍā the person does not know what he/she is doing (loses sanity)...he/she is not worried/ bothered about the consequences/result.

Once Rohiṇī started talking ill about the character of queen and condemned her... queen's bond-maids/hand-maids heard this and told the queen...She told the King... The King called the merchant and told him. Merchant said... "Oh king! My daughter doesn't listen to me...she is not under my control."

The King called her. Scolded her and told her to leave the town and go away...

What a horrible misery the jīva has to suffer who becomes addicted to vikathā?!

Rohiṇī in spite of attaining religion, but being possessed by vikathā lost everything.

After sufferings/miseries of many types of chills, heat, hunger, thirst etc. and bearing these pains died and went to hell. From here she had multiple births in tiryāṅca-gati and spent end-less time period as 'nigoda'. Serially/respectively/consecutively she had birth in human life, and, then attained mokṣa.

After knowing the suffering due to entanglement in Vikathā the bhavya jīva should always listen and speak/say/tell only the innocent satkathā that is full of abstinence (vaīrāgya) etc.

Due to rising of our earlier auspicious karma we attained religion. We found religious places (monasteries) ...now we should not get wrapped with 'vikathā and pramāda'. Be careful for that.

Whether it is 'sāmāyika or pauṣadha... sight/faith of God or worshipping...discourse or pratikramaṇa ...temple or upāśrya (shelter/asylum for the ascetics)...at any time we must not allow 'vikathā' to enter in our life. One must remain cautious constantly and remain cool in satkathā; and be diligent to make the gains (goods/material) obtained by becoming satkatha to be accomplished /fulfilled/ fruitful/successful.

***14. Supakṣa (Means his family and friends are not against religion)**

"Invaluable gems can be obtained with power of money. But, even with crores of gems to get a single moment of human-birth is rare...almost impossible."

Such rare human birth is lost by the bhavya jīva if he/ she does not enthusiastically make efforts to attain jewel/ gem of religious (dharmaratna)... No! We don't

want to lose our human birth. We want to acquire 'religious gem' and become owner of a successful life. What shall we accomplish in this human birth? What qualities shall we cultivate in this life?

अणुकूल धम्मसीलो- सुसमाचारो य परिचलो जस्स,
એસ સુપકખો ધમ્મ- નિરંતરાયં તરઈ કાઉ. ૨૧.

**Aṇukūla dhammasīlo-
susamācāro ya pariyaṇo jassa,
ēsa supakakho dhammaṁ-
niraṅtarāyaṁ taraīkāu || 21 ||**

Meaning: One whose family is convenient/ friendly/helpful and has clean/ continent/pious religious conduct is called 'supakṣa'. One then observes religion/ religious practices uninterrupted without hindrance. ||21 ||

Śrāvaka's 14th quality is named supakṣa. explaining the meaning, author says 'śobhana: pakṣo yassa sa supakṣa'. Śobhana - pakṣa means the one who has family is supakṣa. To understand the further special meaning of supakṣa he says-

Anukūlo dharmāvighnakārī: Anukūla means non-interrupting (no obstacle/ hindrance) in observing the religion.

Dharmaśīlo Dhārmika: Dharmaśīla means religious and

Susamācāra: sadācāra cārī: Susamācāra means whose family has moral/ virtuous/ good conduct, he is described as supakṣa.

Anukūla parivāra: Today we see many families where one member in the family wishes to practice religion. Even though he/ she has the emotion/ sentiment/ spirit for darśana-worship-sāmāyika--discourse(vyākhyāna)-pratikramaṇa etc. the other people in the family do not make convenience for these... other family members do not have interest in religious

activity; and instead of helping they create obstacles...hindrance...hurdle so that they don't become partners in adoration. If one practices religion against the wishes of the family it leads to dissention-strife-quarrel. Such kind of family can never become a supakṣa family.

But to become owner of a supakṣa family, the enthusiastic person gets all the support and facilitation by the family to do religious activity; not only that but many a times if this person due to any reason becomes negligent-lax-inert then the family constantly inspires him/her by sarcasm/suggestions/hints to move forward in the worship...

The king of festivals 'Paryuṣaṇa' (Parvādhirāja parva) had just ended.

One girl did penance of aṭṭhāī [8 days fasts (upavāsa)] and for its felicitation they kept the program of 'sāmjī'... girl's parents came to invite the ascetic to come to their house and give them gocarī (alms) 'lābha'(favor)'... Keeping their request in mind the ascetic went to their house for gocarī. With respect the ascetic was taken to kitchen to offer the gocarī. There arrived girl's grandparents. They called the granddaughter and told the ascetic, "Sāhēba! Give her 'paccakḥkhāṇa' (vrata for avoiding something-a kind of restraint to be practiced)

The ascetic asked "what paccakḥkhāṇa should I give her?"

Grandfather said "Sāhēbajī! She observes Jñāna pāncam but with èkāsaṇā (eating one meal), now she did aṭṭhāī so then give her paccakḥkhāṇa to do Jñāna pāncam with fast...āṭhama-pakkhī with navakāraśī, do daily covihāra and next year eleven fasts."

This kind of family is called 'anukūla parivāra - family'...if one member of the family does any kind of religious

activity/penance/adoration all the members of the family feel happy ... all are ready to serve and look after him/her...though they cannot do themselves they constantly praise and encourage the one who does it... to move them forward...and increase their enthusiasm they are always entrepreneurial. Such kind of family can become 'supakṣa family'

Dharmaśīla: Dharmaśīla family while joining or stopped from joining any religious activity, does not feel any pressure but feels auspice, benignity/benignancy.

If we ask many people in today's times that why you are not going to Mahārāja Sāhēba? Then we get an answer that if they go, Mahārāja Sāhēba will give 'paccakḥkhāṇa', hence they do not go.

Don't we feel that this is our ignorance? Yet the desire for religiousness has not appeared/ surfaced in us. When it will truly appear, then respect for the one who leads/paves us to the religious path will definitely arise. Whatever time, strength and wealth we have today is through the religion due to accumulation of our past auspicious karma. So then, in that case the right of dharma is first, but we do not understand or realize it... that strength...that wealth...and that time is considered successful which is joined/ associated with the welfare of the soul. The time-energy-wealth that is associated with the enjoyment/ amusement/ pleasures of the body is called failure.

Even the lion has strength but it is not useful for welfare of his soul.

An addict has wealth. Also, gambler and prostitute have, but it is not used for welfare of soul.

Many have free/excess time but they do not know how to utilize it properly.

In human life, if the person wishes then

he can associate his time, strength and wealth with religious path successfully but for that it is necessary for him to become Dharmaśīla. He has to gladly accept the path of the Guru. But, when we find that the words of guru are boring/nagging then the path of self-welfare also goes away from us.

Susamācāro: The Susamācara family being a deterrent to/against monarchy etc. inactions, does not intend to become a cause for the inferiority of religion.

If the religious person does the anti-monarchy activity for which he is given punishment... then due to his/ her condemnable activity the religion is condemned. When the religious persons are steadfast on truth-justice-policy then religion wins... there is praise of religion.

One who moves forward in religion, marches ahead with responsibilities? Any wrong step/move not only results in his criticism but also condemns religion, and, leads to contempt, disregard, indignity (avahēlanā/insult) of the religion. He has to remain careful while doing religious progress/adoration and should never and never pay for virtue by wrong conduct.

“Due to policy of justice of a Śrāvaka, famine turned into prosperity. The Jainareign was praised/cheered”.

*15. Dīrghadrṣṭi (Long-sighted/ sees ahead)

After apprising the necessity of the virtue of ‘supakṣa’ then he describes 15th virtue of Śrāvaka with the quality in the form of long-sighted individual.

आढवर्ष दीहदंसी- सयलं परिणाम सुंदरं कञ्च,
बहुलाल मप्यकेसं-सलाहलिञ्च बहुजलाणं. २२

Ādhavaī dīhadaṅsī-
sayalam pariṇāma suṅdaram kajjam,
Bahulābha mappakēsam-
salāhaṅijjam bahujanāṇam || 22 ||

Meaning: Dīrghadrṣṭi person starts only that work which has good end-result, with more benefits and lesser conflict/ strife/ dispute and will be appreciated by many people || 22 ||

Dīrghadrṣṭi means what?

Dṛṣṭumavalokayitum sīla masyēti dīrghadarśi |

The one who sees ahead is dīrghadrṣṭi person |

What type of works are done by dīrghadrṣṭi person are described as follows-

- Where the end-result is beautiful so finally it always gives happiness.
- Very beneficial/with plenty of benefits
- Being slightly quarrelsome/with less conflict so with less hard work
- ‘Bahujana ślāghanīya—means appreciated/acclaimed by family/ relatives/ kinsfolk/ kin || 22 ||

The one who does not have dīrghadrṣṭi, the eyes of such jīva get dazzled by glow of outer world. Therefore, he is not able to see or understand the quality/virtue or faults in a person.

Dīrghadrṣṭi person not only knows his body but the soul too.

Dīrghadrṣṭi not only sees this world (loka) but also the other world/after life (paraloka).

Dīrghadrṣṭi person does not dwell on material happiness but he also has religious and spiritual life. The decisions that such dīrghadrṣṭi persons take in life are what make their lives beautiful and peaceful.

The story of dīrghadrṣṭi Dhanaśēṭha (master named Dhana) is very famous. Let’s now consider another story with similar sound intent here.

There was one guru (preceptor). He had four disciples.

All four were eligible for the post of ācārya (head) in ‘vrataparyāya – vows and

the like and **‘śrutajñāna – knowledge/ learning/ Vedas’** etc. Guru had only one worry/ anxiety that he should handover/give the responsibility of the gaccha (sect/ samudāya-bunch of his disciples) to whom? Guru decided to take exam of the disciples and so he gave them proper family and told them to start wandering (vihāra).

All four disciples travelled in four directions. As responsibility fell on them, merits and demerits of everyone began to manifest.

The eldest one became drowned in happiness and started speaking harsh words. He never helped anyone. So after a short time-period his family separated from him and wandered separately.

The second disciple started having ailments on and off. So he began to get service from the family members. But, did not make them perform good worship and rituals.

The third became enterprising. He remained assiduous and painstaking and made his family active and vigilant; they were not lax, negligent or idle.

The fourth disciple began to gain glory and fame in the world. He being ‘the nectar house of Jaina doctrine/principles’ practiced the difficult life-style of śramaṇa. He satisfied/contented his wandering land with his virtues as if it had come from dēvaloka

for its habitat because of his virtues and settled.

He became the knower of the time and place, and a noble visionary (dīrghadarśī) and teaching many people developed vast family.

They came back to guru. After seeing and knowing about every one’s life, the guru gave the responsibility of his gaccha as follows:

To the first disciple – he ordered him to dispose of things with life (sacita) without life (acita) carefully.

To the second disciple – he had to continuously-tirelessly bring articles needed for devotion

To the third disciple – he had to take care of the guru-sthavira-glāna-tapasvī (cadres of ascetics); protect child-disciples (pupil) other muni; because only dexterous and shrewd person could do this work.

To the fourth disciple - the guru with affection and love handed over his entire gaccha.

This way ācārya after giving up the responsibility as per the merit/competence/ suitability/aptitude of each of his disciple became parama ārādhaka (supreme adorer); and that gaccha also became fully qualified.



Jīva Vicāra (Thoughts about the Soul)



In first 24 gāthās-verses 563 types of worldly jīva were described; that are briefly as follows: Tiryāṅca – Total 48 types viz.[(Sthāvara (immovable) 22 + 6 Vikalēndriya (2-3-4 sensed jīva) + 20 Tiryāṅca pañcēndriya = total 48(22+6+20)]...Nārakī = 14 types, Maṇuṣya (human being) = 303 types, and Dēva (God) = 198 types.

After describing the count of worldly jīva, now the jīva that are ‘free-unbound to the world-liberated (mukta)’ or those who’s all works have been accomplished/attained, such types of “Siddha” jīva are described. In fact, all ‘Siddhas’ are the same/at equal level. There is no possibility of any difference between them; yet fifteen distinctions/ differences of Siddha are said to refer to the state of being pre-realized or to the action of becoming perfect (Siddha).

सिद्धा पनरस भेया तित्था ऽतित्था ऽऽ इ सिद्ध भेएण ।
ए ए संखेवेण जीव विगप्पा समक्खाया ॥२५॥

Siddhā panarasa bhēyā
tīththā atīththā s s ī siddha bhè-èṇam |
È è saṅkhèvēṇam jīva

vigappā samakkhāyā || 25 ||

Meaning: In anticipation of discrimination according to tīrtha - atīrtha etc. siddha-jīva are of 15 types. Such a way (worldly and free/mukta) the distinctions of the jīva are clearly explained in brief||25||

Know the 15 types of Siddha jīva as

follows:

1. Jina Siddha: The one who attains mokṣa after becoming a Tīrthāṅkara.

2. Ajina Siddha: Does not reach position of Tīrthāṅkara, attains mokṣa. e.g. Gaṇadhara Bhagavaṅta

3. Tīrtha Siddha: While establishment of Tīrtha is ongoing, attains mokṣa e.g. Jambuswāmī

4. Atīrtha Siddha: Before the establishment of Tīrtha or after the dissociation/ dissolution/ separation of Tīrtha attains mokṣa e.g. Marūdēvāmātā

5. Gṛhastha Siddha: One who attains mokṣa in the household

6. Anyaliṅga Siddha: One who attains mokṣa in the guise of a tapasvī e.g. Valkalacīrī

7. Svaliṅga Siddha: One who attains mokṣa in the guise of a sādhu e.g. Prasannacaṅdra Rājarṣi

8. Strīliṅga Siddha: One who attains mokṣa as a Woman (femininity gender) e.g. Caṅdanabālā

9. Puruṣaliṅga Siddha: One who attains mokṣa as a Man (masculinity gender) e.g. Gautamaswāmī

10. Napuṅskaliṅga Siddha: One who attains mokṣa as a eunuch (castrated man) e.g. Gāṅgēya

11. Pratyēkabuddha Siddha: One

who attains mokṣa after being enlightened by pretext/ efficient cause. e.g. Karakaṇḍu

12. Svayāmbuddha Siddha: One who attains mokṣa by self-enlightenment e.g. Kapīla

13. Buddhābhodhita Siddha: One who attains mokṣa through the teachings of others e.g. Vāyubhūti

14. Èka Siddha: At one time, only one person attains mokṣa e.g. Mahāvīra swāmī

15. Anēka Siddha: At one time many persons attain mokṣa e.g. Ṛṣabhadēva. In one samaya, not more than 108 attain mokṣa at a time.

We saw total 563 types and subtypes of jīva living in the world. Now further, how can we know them with special study? This is described –

एएसिं जीवाणं, शरीरमाउठिई सकायम्मि ।
पाणा जोणी पमाणं, जेसिं जं अत्थि तं भणिमो ॥२६॥
Èèsim̄ jīvāṇam̄, śarīramāūṭhi-ī sakāyammi |
Pāṇā joṇi paṇāṇam̄,

jèsim̄ jam̄ atthi tam̄ bhaṇimo ॥ 26 ॥

Meaning: The body proportions of these jīva, life-span/expectancy, the state of self, prāṇa (breath-vitality) and the proportion of their birth places (yoni) we will say as much as they have ॥ 26 ॥

If we want to identify a person... have to introduce him/her exactly then information about his/her height, face-features, color etc. is necessary; same way to know ‘jīva - living forms’ just knowing their types is insufficient...but what is their height? What is their life-span, how often the jīva can spend birth-death cycles repeatedly in the same breed/species/gati? How many

‘prāṇa’ are there in each type? What is the place of its birth/origin? ...It becomes necessary to know all this. Such a special study of biodiversity can be done here then.

1. Body proportions of jīvas-organisms-living forms

First we will try to know the body proportions of one-sensed jīva-èkèndriya

अंगुलअसंखभाणो, सरीरमेगिंदियाणं सत्वेसिं ।
जोयण सहस्समहियं, नवरं पत्तेयुख्खाणं ॥२७॥

Āṅgula-asāṅkhabhāgo,
sarīramègiṅdiyāṇam̄ savvēsīm̄ |

Joyaṇa sahasamahiyaṁ,
navaram̄ pattèyarukkhāṇam̄ ॥ 27 ॥

Meaning: The body proportion of all èkèndriya jīva is equal to innumerable parts of the finger, but it is so special that the body of the “pratyèka vanaspatikāya” is more than a thousand yojana. ॥ 27 ॥

Amongst èkèndriya jīva (one-sensed life-forms) viz. pṛthvīkāya, apakāya, tèukāya, vāukāya and sādharāṇa vanaspatikāya, the body proportion is equal to innumerable parts of the finger. This law of body height does not apply to “pratyèka vanaspatikāya”, which can have height of more than 1000 yojana. For our information let us consider about the proportion of Jaina calculation-

1. Utsèdhyāṅgula – one of our fingers, that is one finger measure - that is, understand the measurement as the width of our finger

6 Utsèdhyāṅgula = one Pāda (one Foot size)

2 Pāda = one Vènta (one Span)

2 Vènta = one Hātha (one Hand)

2 Hātha = one Daṇḍa (one arm)

2 Daṇḍa = one Dhanuṣya (one Bow)

2000 Dhanuṣya = one Kośa (gāu)

4 Kośa (gāu) = one Yojana

(Right now in this country these are the measures used for dealings/ usage/ custom)

We have known the height of èkèndriya body, let us think about height of bèindriya etc.

बारस जोयण तिन्नेव, गाउआ जोयणं च अणुकमसो ।
बेइंदिय, तेइंदिय-चउरिंदियदेह मुच्चतं ॥२८॥

Bārasa joyaṇa tinnēva,
gāuā joyaṇam ca aṇukamaso |
Bèindiya, tèindiya-
caurindiyadēha muccatam || 28 ||

Meaning: The height of bèindriya, tèindriya and caurindriya jīva is 12 yojana, 3 gāu and one yojana respectively || 28 ||

The height of bèindriya (two-sensed life-forms) is twelve yojana. The height of tèindriya (three sensed life-forms) is three gāu and height of caurindriya (four sensed life-forms) is one yojana. It is natural to get surprised when we hear this. Nevertheless, this is not the definite measure, though the height of bèindriya can be 12 yojana, it can never be more than that. This is the excellent condition. (Utkṛṣṭa sthiti) This is described considering all the time periods and all regions.

So, if we think considering all the regions...time periods... and all the two-sensed jīva, then we will not feel surprised and accept it easily.

Let us learn about the height of the hellish beings (nārakī jīva).

धनुसयपंचपमाणा, नेरइया, सत्तमाइ पुढवीए ।
ततो अद्धधूणा, नेया रयणप्पहा जाव ॥२९॥

Dhaṇuṣayapañcapamāṇā,
nēraiyā, sattamāi puḍhavīē |
Tato addhadhdhūṇā,
nēyā rayaṇppahā jāva || 29 ||

Meaning: The maximum height of hellish beings (nārakī jīva) of the 7th hell is five hundred (500) dhanuṣya. The height of hellish beings of each of the succeeding hell is half of that of its preceding hell, till the 1st hell-Ratnaprabhā || 29 ||

Describing the height of the hellish jīva in the 7 hells, the maximum height is of the hellish jīva in 7th hell which is 500 dhanuṣya. As we keep climbing up and up, the height of these hellish jīva keeps halving in each next upper hell.

1. **7th hell** – height is five hundred (500) dhanuṣya
2. **6th hell** – height is two hundred and fifty (250) dhanuṣya
3. **5th hell** – height is one hundred and twenty five (125) dhanuṣya
4. **4th hell** – height is sixty two (62) dhanuṣya and two (2) hands
5. **3rd hell** – height is thirty-one (31) dhanuṣya and one (1) hand
6. **2nd hell** – height is fifteen (15) dhanuṣya two (2) hands and twelve (12) fingers) aṅgula
7. **1st hell** – height is seven (7) dhanuṣya, three (3) hands and six (6) aṅgula.

Navatattva (9 Elements / 9 Fundamental Verities)

Nirjarā tattva – Bāṇḍha tattva

‘To remove/shed the particles of karma attached/connected from eternity with the human soul’ is ‘nirjarā tattva-element’. It is very essential for the accomplice / adorer who is moving on the path of mokṣa (emancipation) to do nirjarā. Saṁvara tattva stops influx/ entry of new karma. Nirjarā causes decaying of the old karma. This can happen only by doing nirjarā penance. The learned sages have obliged us by describing in the scriptures the twelve types of penances, six internal and six external. Knowing and understanding the twelve different penances carefully and completely and also one must practice/ observe these as much as possible so as to awaken unparalleled joy of liberation from karma.

After nirjarā penance, the bāṇḍha tattva that binds us to the world is described. The kārmaṇa vargaṇā (karma particles) fill the 14 Rāja loka (fourteen kingdoms) very tightly (full to the brim). That is not capable to destroy our soul. But, when we shake hands with āśrava (influx/entry of karma)... accompany them together, and, we become subject to karmic instinct/efficient cause/pretext ... we accept surrender to rāga (likes), dwēṣa (dislikes) and kaṣāya (sin/dirt). There itself the kārmaṇa vargaṇā binds with our soul like milk-water and becomes karma-bondage. This karma-bondage by covering the qualities/virtues of

the soul ... shows its influence by suppressing the self/soul-qualities.

Come! Let’s know / identify ‘nirjarā-bāṇḍha’ and attain nirjarā ... let’s work hard to save the soul from bondage.

अणसण मूलो अरिआ, वित्ति संखेवणं रसच्चाओ ।

काय किलेसो संली-णयाय बज्जो तवो होइ ॥३४॥

Aṇasaṇa mūlo ariā, vitti saṅkhēvaṇaṁ rasaccāo |
Kāya kilēso saṅli-ṇayāya bajjo tavo hoī || 34 ||

Meaning : Anaśana, ūṇodarī, vṛttisaṅkṣēpa, rasatyāga, kāyaklēśa, saṁlīnatā are external penances ||34||

From time immemorial karmas are connected with our soul. The main weapon/ instrument to separate these karma from soul is penance. Nirjarā can be obtained through penance only. The penance is of two types: (1) External penance/austerity (bāhya tapa) and (2) Internal penance/ austerity (abhyaṅtara tapa). The external tapa can be seen and understood by the worldly people and this penance heats the body. Another name for external penance is ‘dravya tapa – matter penance’. Removing karma matter from soul is ‘dravya nirjarā’. Bāhya tapa are of 6 types.

1. Anaśana (fasting): Aśana means food and anaśana means abandonment/ renunciation/ abnegation of food. According to the path shown in the scriptures by paramātmā, anaśana means abandonment of the food for limited time period or for the whole life (until death).

2. Ūṇodarī tapa (eating less): ‘Ūṇa’ means ‘less’ and ‘udarī’ means filling/

supplementing the stomach. To eat/ supplement less than that necessary for filling our stomach is uṇodarī tapa.

3. Vṛttisaṅkṣēpa (limiting the eating habits). To limit the intake of food according to type of food matter (dravya), kṣētra (region-place), kāla (time) & bhāvā (sentiment/ desire/craving) is vṛttisaṅkṣēpa tapa. Penance is done by restricting visits to food-joints, frequency of eating etc.

4. Rasaparityāga tapa (limit desire for tasty food): To limit consumption/ craving for tasty food items that is rasaparityāga tapa. Meat/flesh, alcohol/wine, butter and honey are four mahāvigaī (perversions/ distractions) should be abandoned life time. Whereas milk, curd, ghee, oil, jaggery and deep fried food are six 'vigaī'. These should be avoided /abandoned according to our capacity

5. Kāyāklēśa tapa – (Body mortification/ endurance): To conquer the body after perturbing it by pain/suffering/ affliction is called kāyāklēśa tapa . Victory over seating habits, kāyotsarga (meditation - renouncing the body), vihāra (wandering), loca (pulling out scalp hair) etc. are kāyāklēśa tapa

6. Saṁlīnatā tapa (controlling inauspicious activities): To control our mind, body and speech from wrong deeds/ activities and to prevail them back in auspicious activities is saṁlīnatā tapa.

पायच्छित्तं विणओ, वेयावच्चं तहेव सज्जाओ ।

ज्जाणं उस्सग्गो विअ, अब्भितरओ तवो होइ ॥३५॥

Pāyacchittam viṇao,
vēyāvaccam tahēva sajjāo |

Jjāṇam ussaggo via,
abbhitarao tavo hoī || 35 ||

Meaning: Prāyascita, vinaya, vāyāvacca, svādhyāya, dhyāna and kāyotsarga are abhyañtara tapa || 35 ||

After describing the 6 external penances now 6 internal (abhyañtara) tapa are put forth. The outside world cannot know these penances that heat/fire/ignite the soul and mind is abhyañtara tapa. The 6 types of internal penances are as follows –

1. Prāyascita (Atonement/ apology): 'Prāyah' means especially that purifies the mind is Prāyascita. This special penance is of ten types for purifying the sins committed by us knowingly or unknowingly. (ālocanā, pratikramaṇa, miśra, vivēka, kāyotsarga, tapa, chēda, mūla, anavasthāpya, pārāñcita prāyascita)

2. Vinaya (Humbleness): To respect and praise the knowledgeable virtuous souls/beings and save ourselves from causing them any harm/misbehavior is vinaya tapa. Vinaya tapa is of seven types (jñāna, darśana, cāritra, mind, speech, body-kāya and upacāra vinaya)

3. Vāyāvacca/Vāyāvṛtya (Serving others): To serve devoutly the Ācārya and other ascetics by making proper arrangements of food-water, clothes-utensils, staying place, medicine etc. and obeying their orders is vāyāvacca tapa which is of 10 types. (Ācārya, upādhyāya, tapasvī, sthavira, glāna, śaīkṣa, sādharmaika, kula, gaṇa, saṅgha)

4. Svādhyāya (spiritual study) : 'sva' means to oneself, 'adhyāya' means study or teach; the self-study and self-learning svādhyāya tapa is of 5 types vācanā (reading scriptures), pṛcchnā (resolving doubts), parāvartanā (reflections), anuprēkṣā (contemplating on what is right), dharma kathā (stories in religion)

5. Dhyāna (Meditation): Meditation/ concentration in yoga (activities) is dhyāna tapa. Of the 4 types of dhyāna, the first two viz. Ārta and Raudra

dhyāna lead to transmigration so they are not tapa. The next two dhyāna viz. Dharma and Śukla are pure-auspicious meditations so they are included in 'nirjarā form of tapa'. Both are further of 4-4 types.

6. Kāyotsarga : The word Kāyotsarga consists of two words, kāya + utsarga. Kāya means body, body parts etc. and utsarga means dedication/giving-up/renunciation. Abandonment of the business of body and stillness in yoga is Kāyotsarga tapa. It is two types –

1. Dravya utsarga: Dravya – means renunciation of material things viz. impure food, upadhi, gaccha (bunch of ascetics under an ācārya), body etc. is also included in dravya utsarga tapa.

2. Bhāva – Utsarga: Sacrificing kaṣāya (sin/dirt), mithyātvā (false/ illusory/ unreal/untrue belief), karma etc. is bhāva utsarga tapa.

बारस विहं तवो, निज्जरा य बंधो चउ विगप्पो अ ।

पयइ ठिइ अणुभागो, पअसो भेअेहिं नायव्वो ॥३६॥

Bārasa vihaṁ tavo,

nijjarā ya baṅdho cau vigappo a |

Payāi ṭhi-i aṇubhāgo,

paēso bhē-ēhiṁ nāyavvo || 36 ||

Meaning: There are 12 types of nirjarā tapa and prakṛti (nature/essence)-sthiti (time-period/ shelf-life/condition)-rasa (taste-flavor) and pradēśa (region/part) are 4 types of baṅdha. || 36 ||

In the above 2 verses six bāhya (external) and six abhyaṅtara (internal) tapa totaling 12 distinct/different types are described. Only through twelve types of penances can the jīva be freed from the mesh/entanglement/trap/net of the eternal karma. Tapa/austerity is sovereign/ultimate cause of nirjarā, so for the sole purpose of self-welfare of the soul, tapa (penance/austerity) should be performed as per one's

capacity. Without tapa there is no decaying/ end of karma and without annihilation/ decay of karma there is no mokṣa. "This is something to keep in mind constantly/ continuously/ persistently".

Baṅdha

Whenever our soul becomes the victim of mithyātvā-avirati-kaṣāya-pramāda that time it attracts the kārmaṇa vargaṇā present in the outer environment towards itself. That kārmaṇa vargaṇā gets mixed with soul like milk-water or iron-fire and sticks/ binds to soul in the form of karma that is called 'baṅdha (bondage)'.

At the time of baṅdha four things are decided simultaneously.

1. Nature of the karma is prakṛti (nature/essence) baṅdha.
2. Duration of the karma the sthiti (time-period/shelf-life/condition) baṅdha,
3. Intensity of karma auspicious-inauspicious is rasa (taste/ flavor) baṅdha.
4. The measure of karma elements is pradēśa (region/part/extent) baṅdha.

पयइ सहावो वुत्तो, ठिइ काला वहारणं ।

अणुभागो रसो नेओ, पअसो दल संचओ ॥३७॥

Payāi sahāvo vutto, ṭhi-i kālā vahāraṇaṁ |
Aṇubhāgo raso nēo, paēso dala saṅcao || 37 ||

Meaning: Prakṛti means nature/ essence, sthiti (condition) is determining its specific duration/ time, rasa is intensity/ taste/ flavor and collection of matter-particles/ aggregation /quantum/part/ region/ extent is pradēśa. || 37 ||

Prakṛti baṅdha (nature of bondage):-

As modaka (kind of sweet, laddu) are of different types, same way their nature (quality) is also different. The ginger-modaka avoids cough/spit, mēthī (fenugreek seeds)-modaka relieves pain of arthritis... ghī

and sugar modaka calm/relieve acidity (bile juice).

Same way the binding karma veils one or the other virtue of the soul...covers it. This nature of the karma is called prakṛti baṅdha.

Sthiti baṅdha (Duration of Bondage):-

Just as modaka are of different types, that way even the time period to remain fresh is also different. Some modaka remain fresh for only two days and some for even fifteen days. Same way when karma binds, at once it is decided that till what time period will it remain with soul... some karma 4 mo....6 mo....12 yrs....25 yrs.... sāgaropama... palyopama time period it remains. Thus, time-period of karma to remain bound with soul is sthiti baṅdha.

Rasa baṅdha (Intensity of taste-flavor etc.)

Since there is sweetness in modaka generally they are described sweet only. But, each one's sweetness can be less or more. Mēthi modaka are bitter... the amount of bitterness also can be less or more. Same way, as soon as the karmas get attached to the soul less or more intensity of the auspiciousness- inauspiciousness of the karmas is seen. At the time of karma baṅdha this intensity can be seen to be lower... higher... very-high... highest, that is called rasa baṅdha

Pradēśa baṅdha (Quantity of Bondage)

Variations are found in the shapes of modaka. Some are small...some are medium ... or some are very big. Even their weights are different. The grains/ particles are also less or more. That way while binding karma, according to their activity the soul binds many or few karma particle aggregate/

groups. This is called as pradēśa baṅdha.

पड पडिहारसि मज्ज, हडचित्त कुलाल भंडगारीणं ।

जह अेअेसिं भावा, कम्मण विज्जाण तह भावा ॥३८॥

Paḍa paḍihārasī majja,

haḍacitta kulāla bhaṅḍagārīṇaṃ |

Jaha èèsiṃ bhāvā,

kammāṇa vijjāṇa taha bhāvā || 38 ||

Meaning: ‘Natures’ can be like bandage/covering (pāto), door-guard (dvārapāḷa), sword (khaḍag), alcohol (madirā), hand-chains/ cuffs (beḍī) painter (citāro), potter/ ceramist (kumbhāra) and storekeeper (bhaṅḍārī). Know that karma also has such 8 natures. || 38 ||

Sugarcane juice is sweet... its nature is sweet ...

Bitter gourd juice is bitter...its nature is bitter ...

Chili juice is pungent ...its nature is acrid/pungent ...

What could be nature of karma that makes the human soul wander in four species, 84 lakh jīva-yonis (birth places)? Here with example are described 8 types of the nature of karma. This nature is understandable.

The eyes have strength to see, but if they are covered with bandage one cannot see. Same way soul has infinite knowledge but due to covering the soul gets collided in ignorance. The ‘Jñānāvaraṇīya karma (Knowledge obscuring karma)’ is like the ‘bandage/pāto’.

If the door-guard of the king doesn't give permission then one cannot meet king in his palace or in the royal court; same way due to darśanāvaraṇīya karma jīva cannot see

material objects and subject-matter of the world. So the **‘Darśanāvaraṇīya karma (perception obscuring karma)’** is like the ‘door-guard’.

The sword which is covered with honey will taste sweet first (is śatā vēdanīya karma -alleviation/pacification/peaceful) and if tongue gets cut will cause suffering/pain (is aśatā vēdanīya karma (restlessness/ uneasiness/ disquiet). So the **‘Vēdanīya karma [feeling producing karma (pleasure/ peace/ pain/ agony/ anguish/ misery etc.)]’** is like ‘a sword besmeared with honey’.

Drinking alcohol may bring temporary pleasure, but the intoxicated soul loses its consciousness. What is good? What is bad? What to do? What not to do? Doesn’t know. In the same way jīva that is intoxicated with ‘moha-infatuation, attachment’ loses the discrimination-etiquette-judgement-modesty-politeness-discernment of religion-dharma-faith-duty and irreligion-immorality-wickedness-impiety-sin as well as gain (benefit/ profit/ welfare) and loss (harm-injury-evil-disservice-detriment). **‘Mohanīya Karma (deluding karma)’** is like ‘intoxication with alcohol’.

A convicted offender cannot be released before the scheduled time. Similarly until life-span is completed as per the āyusya (longevity) karma one cannot get freedom from that birth in that species. So **‘Āyusya Karma (age-determining karma)’** is like ‘hand/leg-chains/cuffs’.

Just as a clever painter with different

colors paints a beautiful deity-human beings-animals-birds, etc. Same way the nāma-karma creates deities and human beings with varied body structures (limbs/ appendages) having different forms and colors. So **‘Nāma Karma (body determining karma)’** is like a ‘painter (citārā)’.

The potter makes pots which are used for beautiful and auspicious occasions and these pots are worshipped, whereas many containers similar to pots are used for drinking alcohol etc. which is condemned. Same way the gotra karma facilitates birth to many lives in higher gotra, so they are revered. Those born in lower gotra are condemned. **‘Gotra Karma (status determining karma)’** is like a ‘potter’.

King wants to donate but his treasurer does not wish. Due to añtarāya karma he creates obstacle for king. So **Añtarāya karma (obstacle/ hurdle/ barrier)** is like a ‘treasurer’.

The main and sub-types of Karma... (mūla and uttara prakṛti of Karma)... (The original nature and later/ subsequent/ growing/ modified nature of karma)

Here jñānāvaraṇīya, darśanāvaraṇīya, vēdanīya, mohanīya, āyusya, nāma, gotra and añtarāya karma are of five (5), nine (9), two (2), twenty eight (28), four (4), one hundred and three (103), two (2) and five (5) types respectively.

The original nature and later/ subsequent/ growing/ modified nature of Karma that are responsible for transmi-

gration (birth-rebirth cycles) of the jīva are described. The soul of Siddha Bhagavaṅta has 8 virtues. These eight qualities are covered by original nature of the eight karmas which have further 158 later/modified natures.

The original (8) and modified nature (158) of the karma:

1. jñānāvaraṅīya karma	-	05
2. darśanāvaraṅīya	-	09
3. vēdanīya	-	02
4. mohanīya	-	28
5. āyuṣya	-	04
6. nāma	-	103
7. gotra	-	02
8. āntarāya	-	05

Total Modified (Uttara Prakṛti) **158**
Sthiti (state/ position/ condition)

Baṅdha – Excellent and Lowest

नाणे अ दंसणा वरणे, वेअणीअे चव अंतराअेअ ।
तीसं कोडाकोडी अयराणं ठिइअ उक्कोसा ॥४०॥
सत्तरि कोडाकोडी मोहणीअे वीस नाम गोअेसू ।
तित्तीसं अयराइं, आउ ट्टिइ बंध उक्कोसा ॥४१॥
बारस मुहुत्तं जहन्ना, वेयणीअे अट्ट नाम गोअेसु ।
सेसाणंत मुहुत्तं, अयं बंध ट्टिइ माणं ॥४२॥

Nāṅe a daṅsaṅā varaṅe,
vēaṅīe cēva āntarāe-a |
Tīsaṅ kodākodī ayrāṅaṅ
ṭṭi-i-a ukkosā || 40 ||

Sattariṅ kodākodī
mohaṅīe vīsa nāma goēsū |
Tittīsaṅ ayarāiṅ,
āu ṭṭi-i baṅdha ukkosā || 41 ||

Bārasa muhuttaṅ jahannā,
vēyaṅīe aṭṭha nāma goēsū |
Sēsāṅanta muhuttaṅ,

ēyaṅ baṅdha ṭṭhi-i māṅaṅ || 42 ||

Meaning: Jñānāvaraṅīya, darsanāvaraṅīya, vēdanīya & āntarāya karmas excellent condition is 30 koḍākoḍī sāgaropama || 40 ||

The excellent condition of mohanīya karma is 70, of nāma karma and gotra karma is 20 kodākodī and of āyuṣya karma's is 33 sāgaropama. || 41 ||

The lowest condition of vēdaniya-karma is 12 muhūrta, of nāma-karma and gotra-karma is 8 muhūrta, and that of rest of the five karmas is ānta-muhūrta. || 42 ||

In the first two verses (40 and 41) the excellent condition and in the third verse (42) the lowest condition is described.

Croḍa (crore) multiplied by croḍa (crore) becomes croḍācroḍī (or koḍākoḍī)
10000000 x 10000000 =
100,000,000,000,000

Karma	Excellent Condition.....	Lowest Condition....
1. jñānāvaraṇīya karma	30 koḍākoḍī sāgaropama	aṅta-muhūrta
2. darśanāvaraṇīya	30 koḍākoḍī sāgaropama	aṅta-muhūrta
3. vēdanīya	30 koḍākoḍī sāgaropama	12 muhūrta
4. mohanīya	70 koḍākoḍī sāgaropama	aṅta-muhūrta
5. āyuṣya	33 sāgaropama	aṅta-muhūrta
6. nāma	20 koḍākoḍī sāgaropama	8 muhūrta
7. gotra	20 koḍākoḍī sāgaropama	8 muhūrta
8. aṅtarāya	30 koḍākoḍī sāgaropama	aṅta-muhūrta

Life Journey of Tīrthaṅkara

(Śāsanapati Prabhu Mahāvīra)

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

Prabhu Mahāvīra was born.....

There was joy... happiness everywhere...

56 girls from various directions came and performed pure deeds...

64 Indra celebrated birth of Prabhu on Mèru Mountain....

King Siddhārtha celebrated a ten-day festival in Kṣatriyakuṇḍa town...

On the twelfth day he was named Vardhamāna...!

After the birth festival, Prabhu was being looked after and served amidst bondmaids and bond-men...started growing like a moon and shoots of a Kalpavṛkṣa (wish tree) became majestic...moon-faced...with beautiful eyes...beetle-like dark hair...coral like red-lips...beautiful pace of elephant...bright teeth... delicate lotus-like hands and feet... fragrant breath...more beautiful (formative) than the gods...with self-realized mati, śṛta and avadhi jñāna ...healthy ...with treasury of virtues of patience and seriousness and like a 'tilaka' of the world (a mark worn by worshipper/devout on the forehead - honored), such Prabhu turned eight years old, yet he was not interested in childhood games; nevertheless due to the insistence of his friends and pursuance of his mother Triśalā, who said –“Oh Vardhamānakumāra! Why do you sit in the house only? Why are you not going to play outside?” To make his mother happy he

went outside to play. Some children were playing; they had a bet/condition that the one who touches the 'tamarind tree' first will be the winner and all those who remain behind will be the losers; and the loser will carry the winner on his shoulder to the point from where they started running. Unable to bear the praises of vīra Prabhu voiced by Saudharmendra, the 'god of false faith/ignorance' (mithyādrṣṭi dēva) came where the children were playing, and, assumed/converted/transformed itself into a large snake with bodylike thick pestle, bilingual, shining like glittering beads, terribly fluffy, extremely dark skinned, cruel figure, a large fang, and wrapped up the playing tamarind tree. At the sight of such a fearful-frightful / monstrous / terrible / horrible / outrageous / unholy snake all the children fled. After that he told child-Prabhu Vardhamāna, “We both play” Prabhu agreed so both ran towards the tamarind tree, then Prabhu with eternal strength reached first and touched the tamarind tree, caught and threw away the snake. Prabhu won and dēva lost, so the dēva carried Prabhu on his shoulder; and to frighten Prabhu he made his body as tall as seven(7) tāla (palm) trees. Seeing this the frightened children went to the town and informed that some demon had kidnapped Vardhamāna. On hearing this Triśalā dēvī started regretting in sadness “Oh! I am unlucky. Why did I send kumāra to play

outside today only? When will I see face of my son etc.? And by saying all this began to mourn.

While seeing the increasing body of dēva, Prabhu used his avadhi jñāna and learnt that he is a dēva. Nonetheless, despite having compassion for dēva, Prabhu decided to punish him and so with fist hit his head gently. With this stroke/blow of the fist, God (dēva) fell down on the ground screaming. Then he bowed down to Prabhu and said you are exactly like your virtues praised in the court of Gods by Indra, viz. mighty/chivalrous, strong and patient. Myself an abject/ tame person tried to take your exam/test you, for that I ask forgiveness again and again. The others are 'vīra (brave)' but with your patience and mightiness you are "Mahāvīra". Saying this, he gave Prabhu crown (mukūṭa) and earring (kuṇḍala) and went away to heaven. And Prabhu also came back home and made his parents happy.

After Prabhu was 8 years old, with affection parents decided to send him to school like other children on an auspicious day and time and started festivity preparations.

Surrounded by armed/ military services (caturaṅgīṇī-sēnā), when vīra Prabhu, was taken with fanfare to study at Pundit's (scholar's) house, Pundit also had put tilaka on his forehead, wore golden sacred thread (janoī), adorned with clean clothes and ornaments sat waiting for Vardhamānakumāra.

At this time the throne of Śakēndra started trembling. Through avadhi jñāna he learnt the reason and told other Gods that even Prabhu who is endowed with three knowledges but known to his parents only as

a child is being taken to an ordinary teacher. Neither one can teach Sarasvatī nor can one brighten the moon, same way to send Prabhu to school is not correct. Without studying he knows all the scriptures in depth, and still he is being taken to the school, so I must do something so that there is no discourtesy/immodesty to Prabhu. Thinking this, Indra took the form of a Brāhmina, reached there, seated the Lord on a Pundit's seat and questioned him with the critical doubts prevailing in the mind of the Pundit. The Pundit wondered how a child would answer such critical doubts. As Pundit was just pondering this, Vardhamānakumāra gave the answers elaborately and satisfactorily for these doubts. These answers were such that they could conceive/ evolve the entire 'Jaina grammar' and thus a systematic Jainendra grammar got framed... Pundit thought that many of his doubts were lingering since so long were cleared by this child in a moment. Pundit and people started thinking that from where this child had acquired such knowledge. Not only that, but despite so much knowledge he is so serious. Again Pundit thought that great men are like that way only, they are not proud, the cloud thunders in autumn but does not rain but in rainy season it pours without thundering... Indra told the pondering Pundit, do not consider this child as an ordinary child, consider him Mahāvīra Paramātmā, Lord of the three worlds and of scribes of the scriptures and saying this Indra went back to his place.

Respectively, the Lord passed from childhood to youth. Now his parents started pursuing him for marriage. Prabhu thought that his 'bhogāvalī karmas (enjoyment-

pleasure-sensuality-lewdness-suffering karmas) are remaining therefore he did not oppose parents. So on an auspicious day and time he was married to Yaśodā, daughter of King Samaravīra. Then was born their daughter, named Priyadarśanā. She was married to his sister's son Jamālī. They had a daughter named Śēṣavatī.

Śramaṇa Bhagavāna Mahāvīra Prabhu's father was from Kāśyapa Gotra. His 3 names were Siddhārtha, Śrēyāṅsa and Yaśasvī.

Śramaṇa Bhagavāna Mahāvīra Prabhu's mother was from Vāsiṣṭha Gotra. Her 3 names were Triśalā, Vidēhadinnā and Prītikāriṇī.

Śramaṇa Bhagavāna Mahāvīra Prabhu's uncle was Supārśva. Naṇdivardhana was the elder brother. Sudarśanā was his sister and wife Yaśodā belonged to Kaudinya Gotra. Prabhu's daughter was from Kāśyapa Gotra and her two names were Aṇojjā and Priyadarśanā. Prabhu's granddaughter meaning his daughter's daughter was from Kāśyapa Gotra and her two names were Śēṣavatī and Yaśasvatī.

Śrī Vīra Bhagavāna till the age of thirty yr. stayed in Gṛhavāsa (married man). When Prabhu was 28 years old, his parents who were devotee of Śrī Pārśvanātha Prabhu undertook anaśana, died and went to the fourth dēvaloka Māhendra. So knowing that his aspiration was fulfilled Prabhu told his elder brother Naṇdivardhana, "My aspiration in life is completed so then I am taking dikṣā." On hearing this King Naṇdivardhana said "Oh brother! Do not put salt on the wound; on one side already I have the grief of separation from father and mother and adding to that if you take dikṣā,

how will I bear the grief of your separation? Prabhu said "Oh Brother! In this world all the living beings have been in relationships and weaned from father, mother, brother, sister etc. multiple times so what kind of relationship can be insisted upon? All relations are transient/temporary". On hearing this King Naṇdivardhana said "Brother, whatever you said is complete truth (100 % correct) but you are so beloved to me that your bereavement will be extremely annoying/unbearable to me". So for my satisfaction/peace it will be good if you can stay at home for at least two years. So through avadhi-jñāna Prabhu learnt that the time period for his dikṣā is after two years, told his brother, ok, let it happen that way. But, now onwards please don't begin anything new for me. I will be doing 'ēkāsaṇā-eating only one time' with prāsuka āhāra (boiled water etc.) and live my life. Prabhu started observing brahmacharya vow (celibacy), abandoned bathing-adornment/decoration and started meditating in solitude/ seclusion/ privacy... and, colored with asceticism passed his time.

Of the two years when one year was left for dikṣā, that time Lokāntikadēva from Brahmaloaka came to Prabhu and after offering their salutations by constantly singing praises with a beautiful voice with such desirable qualities, told Prabhu "Hey! Admirable/Excellent/ Magnificent Kṣatriya (Rājanya), you 'acquire triumph' 'acquire victory'. Hey! Lord of the three worlds, you attain knowledge/awakening and establish religious-tīrtha (pilgrimage) for the welfare of living beings.

Before his dikṣā, when one year remained, since then he started giving annual

donation from sunrise to mid-afternoon. During that time Prabhu donated one crore and eight lakh gold-coins at a time, along with clothes, ornaments, gems/jewel/precious stones, pearls, dry fruits and sweets every day. Announcement was made in every nook and corner of the city. “Come and take whatever you want” such kind of announcement was made. When Prabhu gave donation, Indra Bhagavāna issued commands to fill the stores/treasure house/repository. Here are described six-atiśaya (excesses/ extremes) of giving donation. When Prabhu donated, Saudhar-mèndra made positions in the hands of Tīrthaṅkara, Isānèndra using golden stick held in his hand prevented dèva from taking donation, kept only that much activity which is written in human-fate that he can ask, Camarèndra saw the arrangement that no less or more gold guinea came in the hands of Tīrthaṅkara, Bhavanapati dèva brought people from other regions to take donation, Vāṇavyaṅtara dèva reached these human back to their region. Jyotiṣa dèva informed the vidhyādhara (scholars) about the donation. When Prabhu started the annual donation, that time King Naṅdivardhana established/began 3 three charity schools, with one charity school he donated food to the people of Bharat region, with the second he donated clothes etc., and with the third gave ornaments etc.

Due to influence of the donation obtained from hands of Tīrthaṅkara, no clashes occurred amongst the Indras for a period of two years, if Cakravartī kings kept this donation-gold coins in their treasury due to its influence they gained glory-fame in four years. If an ailing/sick person took

donation, its influence cured him/her and would not have another illness for twelve years.

In a year, three hundred and eighty eight crores and eighty lakh were donated. The donation of elephants, horses, chariots, clothes, ornaments, sweets etc., were not counted only.

After giving Saṁvatsarika donation, Prabhu was ready for dikṣā. King Naṅdivardhana gave permission and decorated Kṣatriyakuṅḍa like dèvaloka. Along with the dèvas all the 64 Indra also performed dikṣā abhiṣèka (anointing/affusion). After anointing Prabhu with sandalwood...he was adorned with the finest garments and ornaments and seated in palanquin...

With big pomp Prabhu Mahāvīra travelled through the middle of Kṣatriyakuṅḍa i.e. passing via the market road reached outskirts of town, reached the jñātakhaṅḍa park and under the Aśoka tree Prabhu got down himself, removed all his ornaments and clothes; with his hands performed pañcamuṣṭi loca of his scalp hair; observed chaṭṭha penance without water on the day of māgasara vada dasama took only the divine garment on his left shoulder put by Indra, Prabhu became recluse (aṅgāra/hermit/anchorite/ascetic). Prabhu said “Namo Siddhāṅgam” and without the “bhaṅtè” word, saying “karèmi samāyiam savvam sāvajja jogam paccakhāmi” etc. accepted cāritra (admitted to ascetic conduct). That time manifested “Manahparyava jñāna”- Prabhu attained the fourth knowledge.

