

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara  
Station Road, Cālisgāon Dist. Jalagāon (Mahā.) – 424101



## Samyag Jñāna Pravēśikā Study Book 9



### Blessings:

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

### Divine Grace:

Āgama Ārādhikā, Bāla Brahmācārīṇī P.P. Sādhvījī  
Śrī Muktiśrījī Mahārāja Sāhēba,  
Śāsana Prabhāvīkā P.P. Sādhvījī  
Śrī Jayalakṣmīśrījī M. S.



### Guide - Inspiration:

Khānadēsratnā  
Sādhvījī **Dr Jaydarśitāśrījī M. S.**,  
M.Sc., Ph.D.

### Translator :

Neepa Virchand Meisheri  
Education Counsellor  
(M.A.(English & History) M.Ed)

### Editor :

Dr. Yogini Vershi Meisheri  
(Contribution, Development, Review)  
Faculty of Science: M.D. & D.N.B. (Medicine)  
M.D. (Chest & TB), D.N.B. (Resp. Med.),  
Ph.D. (Applied Biology)  
Faculty of Arts : Dip. & Adv. Dip. Jainology,  
Adv. Dip Yoga Philosophy, Ph.D. (Philosophy)  
B.J. & M.J. Samyag Jñāna



**Blessings:**

Tapasvī Ratna, Acalagacchādhipati, Parama Pūjya (P.P.) Ācārya Bhagavaṅta

**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



**Divine Grace:**

Āgama Ārādhikā,

Bāla Brahmācārī P.P. Sādhvījī

**Śrī Muktiśrījī Mahārāja Sāheba**

**Divine Grace:**

Śāsana Prabhāvikā P.P. Sādhvījī

**Śrī Jayalakṣmiśrījī M. S.**



**Divine Grace:**

śānt Swabhāvi P.P. Sādhvījī

**Śrī Guṇlakṣmiśrījī M. S.**



**Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama**  
English Course  
**honourable Donors**

**Śruta Platinum Patron**

- ❁ **Matusri Murbai Zaverachand Velji Lodaya (Sayra) – Raipur**  
**H. Harishbhai, Chetakbhai**

**Śruta Diamond Patron**

- ❁ **Shri Prajeshbhai Virchand Patel (Naliya) – Hubli**  
❁ **Sau Pramilaben Pramod Momaya (Sayra) – Ghatkopar**  
❁ **Ma. Pramilaben Damji Dand H. Vihan Pratik Hirachand Dand**  
**(Manjal Reladiya) – Andheri**  
❁ **Ma. Gunvantiben Khimji Meisheri (Nani Sindhodi) – Raipur**  
❁ **Smt. Jyotiben Chimanlal Khona (Naliya) – Matunga**  
❁ **Ma. Sonbai Trikamji Virji Soni (Vanku) - Wadala**  
❁ **Shri Gurubhakta Parivar**  
❁ **Chi. Nishaad Ajani**  
❁ **Kum.Unnati P Dharamshi, H. Laxmiben Ramesh Dagha (Goersama) – Devlali**

**Śruta Golden Patron**

- ❁ **Chi.Meghal-Rishank-Janvi Chheda (Varapadhar) – Masjidbunder, Mulund**  
❁ **Ma. Mulabai Bhiyanshi Lalka Chi. Dhawaja, Tirth (Lala) – Kolkatta**

**Śruta Silver Patron**

- ❁ **Sau.Madhuben Dinesh Nayak Dand (Kothara) – Mulund**  
❁ **Sau. Jinaliben Nayan Jayntilal Vikamshi (Jakhau) – Ghatkopar**  
❁ **Dr Pritiben Dinesh Gosar, H Tejas (Baroi) – Hyderabad**  
❁ **Sau.Bhartiben Bharat Lodaya (Baroi) – Jalgaon**  
❁ **Sau.Damyantiben Yogendra Gosar (Baroi) – Jalgaon**  
❁ **Sau.Kashmiraben Jitesh Lodaya (Vanku) – Jalgaon**  
❁ **Ma. Vimlaben Chimanlal Lapasiya (Rangpur) – Mulund**  
❁ **Chi. Nishchay - Manisha Harish Khona (Naliya) - Ghatkopar**

## Sūtra – Meaning – Ārcanum (Insight)

### (Muhapattī Paḍilēhaṇa – Vāṇḍaṇā) Muhapattī Paḍilēhaṇa (Inspection)

Give one khamāsamaṇa and sit ‘up-lifted from the floor (lower-squatting posture)’ and say: ‘Īcchākārēṇa saṅḍissaha bhagavan! - chēḍā muhapattī paḍilēhaṇa karuṁ? --> Willingly give me order oh God! Can I do ‘chēḍā muhapattī paḍilēhaṇa (inspection of the corner/end of uttarāsaṅga and muhapattī)?’ Guru says: ‘karēha --> do it’. So the disciple says ‘Īcchaṁ --> I desire so’; then for ‘dṛṣṭi paḍilēhaṇa’ do the paḍilēhaṇa of the end/hem/corner of the cloth (uttarāsaṅga) with the following 50 words.

25 words for the uttarāsaṅga end or muhapattī paḍilēhaṇa and 25 words for body paḍilēhaṇa’ together make 50 words.

Suttattha – tattadiṭṭha hṛdayamām dharuṁ. ....	1
Samakīta mohanī, miśramohanī, mithyātva mohanī pariharūṁ.	3
Kāma-rāga, snēha-rāga, dṛṣṭi-rāga pariharūṁ.	3
Sudēva, sugurū, sudharma ādarūṁ.	3
Kudēva, kugurū, kudharma pariharūṁ.	3
Jñāna, darśana, cāritra ādarūṁ.	3
Jñāna virāḍhanā, darśana virāḍhanā, cāritra virāḍhanā pariharūṁ.	3
Manogupti, vacana gupti, kāya gupti ādarūṁ.	3
Manodaṇḍa, vacana daṇḍa, kāya daṇḍa pariharūṁ.	3

-----  
Total..... 25

Hāsya, rati, arati pariharūṁ.	3
Śoka, bhaya, dugaṅcchā pariharūṁ.	3
Kṛṣṇa lēśyā, nīla lēśyā, kāpota lēśyā pariharūṁ.	3
Ruddhigārava, rasa gārava, sātā gārava pariharūṁ.	3
Māyā śalya, niyāṇa śalya, micchādānsaṇa śalya pariharūṁ.	3
Krodha, māna pariharūṁ.	2
Māyā, lobha pariharūṁ.	2
Prṭhvīkāya virāḍhanā, apakāya virāḍhanā, tēukāya virāḍhanā, Vāukāya virāḍhanā, vanaspatikāya virāḍhanā, trasakāya virāḍhanā	6
Huī hoya, tē savi huṁ manē, vacanē, kāyaē karī	-----
Micchāmi dukkaḍaṁ.	Altogether: 50

### 50 bola (words) Paḍilēhaṇa's Ritual

(1) 'Suttattha – tattadiṭṭha hṛdayamām dharum' saying this open the end/hem/corner of the cloth (uttarāsaṅga) and examine both sides; then joining the corners of the cloth hold in right hand and say (2) 'samakita mohanī, (3) miśramohanī (4) mithyātva mohanī pariharum (avoid)', and saying this rub away corner of the cloth on the hollow of the left palm. Then holding the cloth end in the left hand say (5) kāma-rāga (6) snēha-rāga (7) dṛṣṭi-rāga pariharum (avoid), saying this rub away the end on the hollow of the right palm. Then holding the corner in the right hand say (8) 'sudēva (9) sugurū (10) sudharma ādarum (respectfully welcome)', saying this without touching, scatter/vibrate it gently on the left hand three times. (11) 'kudēva (12) kugurū (13) kudharma pariharum (will avoid)' saying this rub away the end on the hollow of the left palm three times. (14) 'jñāna (15) darśana (16) cāritra ādarum' saying this just scatter/vibrate gently with the end of the cloth three times on left hand without touching it (17) 'jñāna virādhanā, (18) darśana virādhanā (19) cāritra virādhanā pariharum (will avoid)' saying this rub away end of the cloth on the hollow of the left palm three times. Then (20) 'manogupti (21) vacana gupti (22) kāya gupti ādarum' saying this scatter/vibrate it gently three times on left hand palm without touching with the corner. (23) 'manodaṇḍa (24) vacana daṇḍa (25) kāya daṇḍa pariharum (avoid)' saying this rub the end on the hollow of the left palm three times.

So, now in all 25 Paḍilēhaṇā of uttarāsaṅga or muhapattī have been completed.

(1) 'hāsyā (2) rati (3) arati pariharum' saying this hold the end of the cloth with

right hand and do atonement (pramāṛjana) of the left arm three times. (1) 'śoka (2) bhaya (3) dugaṅcchā pariharum' saying this hold the end of the cloth with left hand and do atonement (pramāṛjana) of the arm of right hand three times. (1) 'kṛṣṇa lēśyā (2) nīla lēśyā (3) kāpota lēśyā pariharum' saying this with the end do atonement of the head. (1) 'ruddhigāra (2) rasa gāra (3) sātā gāra pariharum', saying this do atonement of the face three times. (1) 'māyā śalya (2) niyāna śalya (3) micchādaṅsaṇa śalya pariharum' saying this do atonement of the heart region three times. (1) 'krodha (2) māna pariharum' saying this hold the corner of the cloth in the right hand and do atonement of left core aspect (pāsānum) (1) 'māyā (2) lobha pariharum' saying this hold the corner of the cloth in the left hand and do atonement of right core aspect (pāsānum) (1) 'pṛthvīkāya virādhanā (2) apakāya virādhanā (3) tēukāya virādhanā' saying this with the caravaḷā do atonement of the left leg. (4) 'vāukāya virādhanā (5) vanaspatikāya virādhanā (6) trasakāya virādhanā' if it has been caused by me, then, for all these virādhanā I ask forgiveness (micchāmi dukkaḍam) with mind, speech and body' saying this do atonement with the caravaḷā of right leg.

So this way body's 25 paḍilēhaṇā have been completed. Of these 25 paḍilēhaṇā śrāvīkā should not do the three head, three heart and four of the two core aspects (pāsānum) paḍilēhaṇā i.e. total 10 paḍilēhaṇā. Therefore, for them totally there are 40 bola for 40 paḍilēhaṇā. Śrāvīkā can use the hem/corner of the garment or muhapattī for paḍilēhaṇā.

In these fifty words (bola), the conscience (discretionary/discerning) of 'upādēya to be adopted' and 'hēya to be

avoided' is beautifully done.

Pravacana (scriptures/jinavānī) is a pilgrimage . Its embodied sūtra-arrangement-proposition-formula and their meaning should be held in the heart from point of view of essence / element (tattvadr̥ṣṭi). And, hence, one has to have unshakable faith that the sūtra and their meaning are truth/real. And so, one should be ready and develop the spirit to renounce the obstacles viz. samyaktva mohanīya, miśramohanīya and mithyātva mohanīya karma that cause hindrance to this faith. In the mohanīya karma, it is important to abandon mainly “rāga (attachment/affection/attraction)”. In this also first kāma-rāga, followed by snēha-rāga and finally dr̥ṣṭi-rāga must be abandoned. Without abandoning these, one cannot respect/honor sudēva, sugurū, sudharma with equanimity/ real faith. So, after this one decides with faith to respect/honor sudēva, sugurū, sudharma and abandon kudēva, kugurū, kudharma. This spirit can lead to better adoration of jñāna, darśana, cāritra, for which one must renounce jñāna virādhanā, darśana virādhanā, cāritra virādhanā. In turn, manogupti, vacana gupti and kāya gupti need to be honored and respected. Therefore, the spirit/sentiment of abandoning manodañḍa, vacana dañḍa, and kāya dañḍa is expressed here.

In this way after describing the spirit of upādēya (to be adopted) and hēya (to be avoided), one then has to cultivate the spirit to abandon/renounce those karmas whose

activities need to be undone/and have to fail. First comes the cāritra-mohanīya karma; due to its very nature, laughing etc. activities arise which have to be renounced. Hāsya, rati, and arati and also śoka, bhaya, dugañcchā have to be abandoned leading to cleansing and thus increase purity, so the character becomes immaculate/chaste. After these one has to abandon the 3 lēśyā viz. ‘kr̥ṣṇa, nīla and kāpota’ lēśyā that are primarily full of inauspicious-diligence and lead to spiritual disgrace and downfall. Further on, ruddhi gārava, rasa gārava and sātā gārava that obstruct the spiritual accomplishments also have to be renounced. Then there is feeling/spirit expressed to abandon/remove/avoid māyā śalya, niyāna śalya and micchādañsa śalya that have destroyed the invaluable fruit of religious duty.

In the end, serially the forms of likes and dislikes i.e. anger, greed, ego and deceit should be removed, and the spirit of friendliness which leads to success of the sāmāyika needs to be practiced more; for which wrongful activities that have caused harm to the 6 types of jīva have to be undone and the fruit has to fail and forgiveness is asked.

In this way the above said 50 words (utterances) that are useful while performing the duties of the soul, if the jīva behaves in such a way, it can soon make the soul, a paramātmā (God).

### **Suguru vāñḍaṇā (bowing/salutation/homage) vidhi (Ritual)**

This way after performing the uttarāsaṅga end or muhapattī paḍīlēhaṇā give one khamāsaṃaṇa and standing up ask permission for guruvañdana saying, “Īcchākārēṇa sañḍissaha bhagavan ! Dēvasika / Rāī vāñḍaṇā

daujī ? Willingly give me order oh Guru! Can I give day/night salutations? Guru says: “dēha give”. Then disciple says ‘Īccham I desire so’ and gives two vāñḍaṇā.

### 17 (saṅḍāsā) atonements (pramārjanā) during vāndaṇā

While giving vāndaṇā the 17 (saṅḍāsā) atonements are done in the following way:

Say ‘nissihi’ before coming into the restricted position, and with uttarāsaṅga end, caravaḷā or ogho do atonements of the floor three times (3) the entire back side of the right leg from waist to the feet (4) backside of the waist in the middle (5) the entire back side of the left leg from waist to the feet (6), similarly atone the right leg (7) middle part (8) and left leg from the front side... (9) Sit in an uplifted squatting posture and holding the uttarāsaṅga corner or muhapatti in the right hand, atone from right side the forehead, the entire left hand till the elbow, (10) similarly holding the uttarāsaṅga corner or the muhapatti in the left hand atone the entire forehead, the entire right hand till elbow with the stick of caravaḷā (11), then on the fluffy thick threads at the end of caravaḷā or on the floor or on the left knee three times (14) and while getting up and getting out of the restricted position (disjuncture-avagraha) scrub three times on the katāsaṅgā’s (sitting cloth) with uttarāsaṅga end, caravaḷā, or ogho (17). This way you do 17 times atonement. While giving khamāsamaṇa also similarly 17 times atonement (pramārjanā) can be done.

In ‘suguru vāndaṇā sūtra’ the words “**a-ho-kā-yaṁ-kā-ya-jattābhè javaṇi jjaṁ cabhè?**” are uttered in the following way:

**a** - say touching the corner of the laid out uttarāsaṅga with both hands

**ho** - say touching the forehead with two hands

**kā** - say touching the corner with two hands

**yaṁ** - say touching the forehead with the two hands

**kā** - say touching the corner with two hands

**ya** - say touching the forehead with the two hands

**ja** - say this vowel in subdued tone touching corner with two hands as if ‘touching guru’s feet’

**ttā** - say this vowel in between the forehead and the corner with palms facing up in harmonized voice

**bhè** - say this touching the forehead in noble voice

**ja** - say this touching the corner with both the hands in subdued tone/normal voice

**va** - say this vowel keeping the two hands in middle with palms facing up in harmonized way

**ṇi** - say this while touching the forehead with noble voice

**jjaṁ** - say this touching the corner with both the hands in subdued tone/normal voice

**ca** - say this keeping both the palms facing up in the center in harmonized way

**bhè** - say this with both hands touching the forehead in noble voice

### Sugurū vāndaṇā sūtra

[Aphorism to offer salutations to Sadgurū (preceptor/teacher/righteous/mentor of high moral)]

Īcchāmi khamāsamaṇo! Vandium jāvaṇijjāè nisīhiāè,	1
Aṇujāṇaha, mè miuggahaṁ.	2
Nisīhi a-ho-kā-yaṁ, kā-ya-saṁphāsaṁ khamaṇijjo bhè kilāmo.	
Appakilaṅtāṇaṁ bahusubhēṇa bhè divaso vaikkaṅto?	3
Jattā bhè?	4



Javaṇijjaṃ ca bhè? 5

Khāmēmi khamāsamaṇo! Dēvasiaṃ vaikkamaṃ. 6

Āvassiāè, paḍikkamāmi

Khamāsamaṇāṇaṃ dēvasiāè āsāyaṇāè, tittisannayarāè, jaṃ kiṃ ci micchāè, maṇadukkaḍāè, vayadukkaḍāè, kāyadukkaḍāè, kohāè, māṇāè, māyāè, lobhāè, savvakāliāè, savvamicchovayārāè, savvadhammāikkamaṇāè, āsāyaṇāè.

Jo mè dēvasio āyāro, kao, tassa khamāsamaṇo! Paḍikamāmi nindāmi garihāmi, appāṇaṃ vosirāmi.

**Īcchāmi** - I wish

**khamāsamaṇo!** - Oh forgiver

**vaṇdiuṃ** - to bow/ to salute

**jāvaṇijjāè** - according to my ability

**nisihiāè** - without sin

**aṇujāṇaha** - give permission

**mè** - to me

**miuggahaṃ** - (mita-avagraha) - able to enter an area/field of 31/2 hands

**nisihi** - I abdicate the sinful activity

**ahokāyaṃ** - lower body part in the form of feet

**kāya-saṃphāsaṃ** - touching the body (if interrupted)

**khamañjjo** - forgive that

**bhè** - Hèy bhagavaṇta!

**kilāmo** - any discomfort has happened

**appakilaṃtāṇaṃ** - you are a little tired/ little afflicted

**bahusubhèṇa** - in plentiful auspicious sentiment

**bhè** - Hey bhagavaṇta!

**dīvaso** - day

**vaikkaṇto?** - has passed?

**jattā** - penance, journey of restraint

**bhè?** - bhagavaṇta?

**javaṇijjaṃca** - body that is not pained by five senses + the mind

**bhè** - yours

**Khāmēmi** - I beg forgiveness khamāsamaṇo! Oh forgiver!

**dēvasiaṃ** - related to the day

**vaikkamaṃ** - guilt

**Āvassiāè** - faults / stains occurred while doing necessary rites paḍikkamāmi - I revert back from the sin/ retreat from sins

**Khamāsamaṇāṇaṃ** - related to you (kṣamās-ramaṇa)

## Word

**dēvasiāè** - occurring in the daytime

**āsāyaṇāè** - the disrespects

**tittisannayarāè** - of the 33 disrespects

**jaṃ kiṃ ci** - whichever

**micchāè** - in the form of falsehood

**maṇadukkaḍāè** - sin caused in mind

**vayadukkaḍāè** - sin caused by speech

**kāyadukkaḍāè** - sin caused by body

**kohāè** - by anger

**māṇāè** - by pride

**māyāè** - by deceit

**lobhāè** - by greed

**savvakāliāè** - related to all the time-periods

**savvamicchovayārāè** - in the form of false healing-practices, fraud, deception, trickery

**savvadhammāikkamaṇāè** - in the form violating all duties (8 pravacana mātā)

**āsāyaṇāè** - doing disrespect

**jo** - any

**mè** - by me

**dēvasio** - related to the day

**āyāro** - transgression/fault

**kao** - if done

**tassa** - those

**khamāsamaṇo!** - Hey forgiver!

**paḍikkamāmi** - I ask forgiveness

**nindāmi** - I condemn/regret from my heart

**garihāmi** - I condemn openly in front of guru

**appāṇaṃ** - soul/ activities of body

**vosirāmi** - I renounce/ sacrifice/ abdicate/ abandon/ desist/ abnegate

**Meaning:** Oh forgiver! I wish to pay you obeisance by giving up all my sinful activities according to my capability...1

In 3½ hand-proportionate area (mita-avagraha) allow me to enter the place...2

Avoiding all the activities other than guru vaṇḍana, by touching your lower body part in the form of feet with my hands and head, oh God! If any interruption, pain has occurred then please forgive me. Oh little tired God! Has the day passed in auspicious sentiments? ...3

Oh God! Your journey in the form of penance, restraints, rules and self-study prevails without any pain/ suffering/ hurt?.....4

Is your body enduring and not suffering any pain from the five senses and mind? ....5

Oh forgiver! I beg forgiveness for my sin committed during the day time ..... 6

I retreat from the faults that occurred while performing daily necessary activities. Please forgive me for your day-related thirty three disrespects done by me in relation to false hood, committed related to mind - speech-body-anger-greed-ego-deceit, in the form of false healing-practices, fraud, deception, trickery related to all time periods, and violating all duties (8 pravacana mātā).

Related to the day-time if I have transgressed (aticāra) or faulted I ask for forgiveness. I condemn/regret from my heart. I condemn openly in front of guru. I renounce /sacrifice /abdicate /abandon/ desist /abnegate such soul and activities of my body.

**(The gist-significance:** With this sūtra, the guru is paid homage/vaṇḍana 12 times (rotations), and forgiveness is asked for day related transgressions/faults and if his/her journey of restraint is occurring with peace and happiness? etc. is asked)

## Who is a 'Śrāvaka'?

(21 qualities of Śrāvaka)

### ❁ 16. Viśeṣajña (Specialist, Expert, Particularistic)

Auspicious karma manifested...sins ran away...and we got human birth... puṇyānubāndhi puṇya- auspicious karma bondage manifested... the fortune of settling in the victorious / triumphant reign of Jina was obtained... we have to work hard so that such rare opportunity does not fail /does not become fruitless. To make the regime of Jina successful it is necessary to become owner of the virtues. We thought about 15 qualities of a worthy / eligible śrāvaka. Now the 16th virtue is presented:-

વત્થૂણાં ગુણદોસે લક્ખેઇ અપક્ખવાય ભાવેણ,  
પાએણ વિસેસનૂ ઉત્તમ ધમ્મારિહો તેણ. ૨૩

Vatthūṇaṃ guṇadosē lakkhēi  
apakkhavāya bhāvēṇa,  
Pāeṇa viśēsannū uttama  
dhammāriho tēṇa || 23 ||

**Meaning:** The expert man knows the merits and demerits of things done impartially. That is why such a man is deserving/suited/ qualified/fit/ worthwhile / appropriate / just/capable for the best religion. || 23 ||

Oh accomplisher (sādhaka)! If you want to worship the best religion than you should become the owner of 'viśeṣajñatā'.

We have eyes so we can see...

We got intelligence so we can think...

There is a tongue so we can speak...

If 'viśeṣajñatā' blends with all the above things, then soul will swim the 'ocean of life' easily. What is so special about 'viśeṣajñatā'?

A viśeṣajña is of neutral vision-unprejudiced-solemn... He is impartial. He can know what the thing is like.

Same way viśeṣajña is knower of both 'quality/ merit' and 'faults/demerit' in all the things.

On the auspicious New Year morning we pray prosperity/riches/wealth like that of Śālibhadra ...and not of merchant Mammaṇa ... Why?

Śālibhadra had viśeṣajñatā ... he knew the merits and demerits of wealth. Therefore, he used-enjoyed wealth/prosperity and knew how to give it up when time comes.

Mammaṇa merchant had wealth but he lacked viśeṣajñatā. Therefore, despite wealth that was amassed/ earned/ collected, neither could he use/ enjoy nor could he give it up.

To acquire wealth viśeṣajñatā is not necessary, but, to use it wisely for the right cause viśeṣajñatā is necessary.

What we talked about wealth, same is true for power, intellect and for the subjects of each sense organs.

One may get power due to manifestation of auspicious karma, but that jīva, only if owns the quality of viśeṣajñatā can put it to good use and can improve both this life and the afterlife.

After becoming lord of six continents King Bharata and Sanatcakravartī with the strength of viśeṣajñatā swam across the ocean of life. Whereas after becoming lord of six continents, Cakravartī Brahmadata and

Cakravartī Subhuma due to lack of viśēṣajñatā were failures in life.

Abhaya kumāra had intelligence ... Birabala had intelligence...still why do we ask for Abhaya kumāra's intelligence... why not Birabala's?

Where does today's human being lack intelligence? Today's child also has sharp intelligence but his/her mind-knowledge can see only the happiness of materialistic world. We can't see any viśēṣajñatā in their minds.

Diseases hidden behind the demon/ ghost/ shadow of material/ physical enjoyments are not seen...

They don't understand the ephemerality-momentariness of power and wealth...

Death is not seen in the poison filled glass of pleasures/sensuality/sexuality...

We cannot see the contrary /opposite/ unfavorable/ perverse fruits of bitter sips of passions (kaṣāyas)...

Till the time we see things with partiality, until then this is not possible. Looking into our ordinary life also, when we develop attachment to a thing or a person, we see only their qualities and never have we found any faults in them.

Since time immemorial, because of such sight/ vision we are wandering... wandered. If we want to end this wandering then we must leave the vision of partiality/ favoritism and join our life with viśēṣajñatā From time immemorial we have developed the habit of seeing quality in inanimate-lifeless-insentient things and faults in animate-living-sentient things. We must reverse our habit and cultivate the habit of seeing quality in living (cētana) and faults in the lifeless (jaḍa). Due to lack of viśēṣajñatā we find the unsubstantial/ useless/ worthless/ meaningless world, very best/ excellent/ synoptic/ essential/ meaningful. Ācāryas of

yester years have explained very nicely about insubstantiality and futility of the world's temptations and enjoyments by giving illustration of the 'honeycomb' which is worth knowing with viśēṣajñatā.

One dreadful/ frightful forest was there...

One traveler was passing through this jungle...

Suddenly a wild elephant started running behind him... if I catch this traveler I will kill him... the traveler started running for his life ... while running he saw branches of huge banyan trees... to escape from the elephant he grabbed the branches and started hanging halfway...looking down he saw a well... in the well he saw four great pythons/dragons who were ready to rip open their mouth and swallow the traveler...

When he looked up, he saw black and white rats cutting the branches. The elephant reached there... with his trunk started moving the tree vigorously... due to shaking of the tree, from the honeycomb hanging on the branches drops of honey started falling into the mouth of the traveler. In the honey-drops the traveler became so fascinated that he forgot his sorrows...also forgot his horrible condition.

One of the dēva/god was going that way in his plane...seeing the terrible condition of the traveler god felt pity. He came to save/rescue the traveler and told him to leave the branch of the tree and board the plane. But, mad at the taste of the 'madhubindu/ honey-drops' traveler did not accept God's request and finally when the branch broke the traveler fell into the well and python swallowed him as its food.

Come! Let us understand the whole metaphor with viśēṣajñatā.

This world is like the dreadful forest ...

The traveler is our soul ...

The branch is our life-span...

Black and white rats are black time-period (kr̥ṣṇa - inauspicious) and white time-period (śukla - auspicious)...

The God in the celestial plane is our benevolent Guru Bhagavaṅta...

The jīva who with viśēṣajñatā identifies the real form of this worthless world... understands it... he/she will accept the refuge of sudēva, suguru and sudharma and will swim across the world's ocean... the one who lacks viśēṣajñatā that jīva by getting tempted in the sensual pleasure like the taste of madhubiṅdu becomes victim of sorrow/ misery and misfortune in this infinite world.

Let us be determined to correct our mistake of eternity by acquiring the quality of viśēṣajñatā... let us illuminate the begotten śrāvaka clan and depart on the road of soul-welfare...

The past ācāryas (preceptors) have stated 21 virtues so that the life of śrāvaka/ devotee / listener becomes an abode of virtues. We tried our best to understand the 16 virtues... Now let's move on. What does the 17th quality of the śrāvaka say?

❀ **17. Vṛddhānusārītā (follow the goodness of old age)**- Śrāvaka's 17th quality is described to manifest the virtue of vṛddhānusārītā.

વુઢો પરિચલ બુઢી પાવાચારે પવત્તઈ નેવ,  
વુઢાણુગો વિ એવં સંસગ્ગકિયા ગુણા જેણા. ૨૪

**Vuḍho pariyaṅa buddhī**  
**pāvācārē pavattaī nēva,**  
**Vuḍhāṅugo vi ēvaṅ**

**sāmsaggakiyā guṇā jēṅa || 24 ||**

**Meaning:** The old man, being of pure intellect, does not indulge into vices. Even those who follow him that way also do not prevail in sin. Because, virtues manifest

according to the companion || 24 ||

Here it is said to follow older-persons to become śrāvaka. First let us think who is old?

Whose age is more? ...hair has turned white...teeth have fallen...hands and legs are trembling... are bent from waist...we consider these as old!

But, to define the meaning of this word, the vision of great knowledgeable sages has been very minute-sharp, vast and deep. These knowledgeable sages along with the aged/ elderly also talk here about many such persons who are knowledgeable elderly (jñānavṛddha)... moderate elderly (sāmyamavṛddha)... elderly performing penance (tapavṛddha)... meditating elderly (dhyānavṛddha)... here in thus talking about those elderly it's clearly stated that...

They are with matured intellect...

They never prevail in sinful activities...

If such old people are made companions, and by following the path described and practiced by them, then in that life one acquires the religion and also the ability to digest it...

When there is no maturation in life... if the intellect is not mature then at that time the jīva without serious thinking ...without thinking about the result...takes a hasty decision, and finally time comes when he regrets it.

Same way old persons have the treasure/repository of experience so they know that committing sins we get sorrow, ill fame and misfortune. So, they have retired from sinful activities. Knowing that the path of merit has happiness, glory-fame and good fortune, they are the ones who on such a path act in virtuous ways...

Those who follow such elderly they

move away (retreat) from sinful activities and malpractices. And become true accomplisners travelling on this path and attain soul's welfare.

Who are we associated with? Where will the color of this association take us? Will it save or sink? The time has come to think all this.

\*\*\*

Dholkā town...

King Viṣaḷadēva....

Viṣaḷadēva's maternal uncle was Siṃha...

Once uncle Siṃha was passing by on the road... dust fell on his head while passing near the upāśraya (monastery)... he looked up and saw a child monk...he went to the upāśraya and in anger slapped the child monk ...the śrāvaka and śrāvikā present in the upāśraya were aghast/dazed, awry/restless and perturbed/agitated but no one uttered anything.

After some time the minister Vastupāḷa came for guru vaṇdana... Guru bhagavaṇta said nothing but śrāvaka-śrāvikā told the minister about the whole incident. Vastupāḷa could not bear this. He said "The act of slapping an ascetic (tyāgī) is a challenge to the ministerial post. Go, the men should go and cut off the five fingers of the hand with which he had slapped the child monk."

Accepting the challenge of Vastupāḷa some devout young people went to the house of Siṃha and cut off his fingers.

Siṃha went to King Viṣaḷadēva. He apprised King Viṣaḷadēva about Vastupāḷa and asked him to imprison Vastupāḷa. Listening to uncle Siṃha, Viṣaḷadēva sent his guard Aśvārohī to imprison Vastupāḷa. Vastupāḷa's mansion was crowded with Jaina and non-Jaina leaders... In the middle of his

way only they stopped Aśvārohī and told that "go and give our message to your king - Don't trust your maternal uncle and don't act according to his words/direction, please take advice of some wise person and rule the kingdom or else the result will be terrible/outrageous/horrible".

Aśvārohī conveyed this message to King Viṣaḷadēva. King Viṣaḷadēva instead of calming down got more agitated/provoked/ lost his head. Perhaps subdued with insistence of uncle, he ordered the General and the army to imprison the minister.

There came a shrewd experienced aged state Priest. He explained the King a lot and made him withdraw his orders.

Even the General and the army were ready to return/give up their weapons and job. Nobody was ready to harm/hurt their popular and affectionate/ kind/ loving minister.

The state Priest told Viṣaḷadēva, "Oh King! What a reckless step... your grandfather had likened Vastupāḷa to a Kohinoor diamond... your father Vīradhavaḷa never ignored - defied-disregarded- disobeyed-insulted-neglected the advice of Vastupāḷa... and you were ready to imprison him? Just think... otherwise the situation will go out of hand ... it will get worse.

Considering the Priest's words the King addressed the people from the balcony of the palace to calm down the situation... said – "Dear people! Become fearless... neither you nor your religion will be harmed till I am alive. My uncle was in a hurry. In rage he made such a serious/ grave mistake and its punishment he is suffering. For his sake, I will never make my people hurt/pained/ be sorrowful/ aggrieved".

People were satisfied with words of the King. All shouted King Viṣaḍadēva's victory and dispersed.

If Viṣaḍadēva, had first thought and taken the steps... could have consulted the right person, then such terrible situation would not have been created...

In our life whenever such incidences take place we should do introspection that where I am making mistake. In many quarrels-distress and disunion-dissention, someone's wrong advice or instigation / provocation is working. Such things should not happen in our life for that we should always take the appropriate advice of a virtuous person who is sensible... wise... serious... and of mature intellect.

In today's world many people instigating a fight between two persons enjoy to watch the drama. But, if we consider with equanimity advice of the righteous and accept it, then often no one else gets such an opportunity.

In bṛhad śānti stotra (hymn) therefore it has been said "Mahājano yēna gatā sa pañthā... that path/mārga/road on which great people have walked..."

Human birth... after getting the reign of vītarāga (Prabhu Mahāvīra - absence of passion) the path on which the great persons have departed, we must be ready to follow... let's abdicate negligence...become interested in good path and become successful traveler on the path directed by these great men by cultivating the vṛddhānusāritā quality.

\*\*\*\*\*

Human birth...after getting "Jina-sāśana – Jina-reign" one has to strive hard to become Śrāvaka. This task should not be restricted only to external rites, but it includes to cultivate/develop the virtues/

qualities during our life-journey. We are talking about the qualities of Śrāvaka. After thinking about this quality... we must contemplate on these and make efforts to make them steady in our life. In Jina-reign, the importance is of worship of virtue and not worship of an individual.

Come! Let us welcome in our life these new qualities / virtues and move on.

### ❁ 18. Vinaya (humility/modesty meekness)

વિણાઓ સવ્યગુણાણં મૂલં સત્રાણદં સણાઈ ણં;  
સુહ્મસ્સય તે મૂલં તેણ વિણાઓ ઈહ પસત્થો . ૨૫

Viṇao savvaguṇāṇam

mūlam sannāṇadaṅṅāṇam;

Sukkhassaya tē mūlam

tēṇa viṇao iha pasattho || 25 ||

**Meaning:** Humility is the root of the same virtues as samyak jñāna-darśana. And those same qualities are the root of happiness. So here person with humility is considered praised (excellent-praiseworthy) || 25 ||

In Jina reign worship/adoration begins with the great incantation/mantra 'Navakāra Mantra'. The very first word of the Navakāra Mahāmantra tells us to bow down. The one who does not know to bow down cannot learn Navakāra and one who does not know Navakāra Mahāmantra cannot be called a Jaina. Navakāra Mahāmantra is the primary identity/recognition of a Jaina śrāvaka. Come, let's see where the place of "humility" in our lives is? Let's know that...

At home humility of father-mother...

In school and colleges humility of givers of knowledge (en-lighteners-teachers)...

In business humility of the promotor in business-etiquette/dealings and humility of the adviser giving education for self-learning to earn money with justice and

proper policy. ...

In upāśraya (monastery) humility of Guru Bhagavaṅta who teach essence/significance/crux of the religion...

In temple humility of eternally benevolent Arihaṅta Paramātmā

One who wants to make his/her present birth successful ... wants welfare of the soul then he/she must maintain humility at all places by all means (infallibly). Without humility one cannot develop respect in the heart even for the benevolent great souls. If honor does not arise, there will also be defects in respect and hospitality... In life if there is no humility-honor towards the benefactors...towards virtuous... then how it is possible to do our soul's progress?

Humility is the root of knowledge ...

Humility is the root of religion ...

Humility is the root of progress in life...

Magadha Emperor Śrēṅika...was studying from a cāṅḍāḷa (cruel /sinful /murderous person) ... days after days passed. But Emperor Śrēṅika was not able to learn anything. One day Abhaya Kumāra observed that Emperor was seated on the throne and learning... cāṅḍāḷa was seated on the floor and teaching the lesson. Abhaya Kumāra understood why Emperor Śrēṅika was not able to gain knowledge.

Abhaya Kumāra bowed to Emperor Śrēṅika and said – “Father! If I am discourteous then please forgive me but if you will learn this way you can never gain knowledge. If you want to learn then you need to respect your teacher. You have to forget that you are a king ...and also will have to forget that in front of you is a cāṅḍāḷa... I am a student ... and you must understand this way that ‘in front of me is my teacher-guru’. You need to be seated down (lower seat) and your teacher-guru has

to be seated on the upper-higher seat... you have to accept with humility the ‘maṅtra’ from guru and worship it. Then only you will procure knowledge/imbibe lessons. Without that it is not possible to learn anything. Knowledge (vidhyā) adorns and comes with humility.

Emperor Śrēṅika accepted ‘the words...thought’ of Abhaya Kumāra, and, as if some magic occurred and Magadha Emperor received all knowledge. If we want to accomplish knowledge or accomplish religion then we must worship the virtue of humility in our life.

The quality of humility has strength to subdue the revengers/enemies. Has the strength to make the strangers our own. So humility is said to be a hypnotizer. If we use it once, then we will also experience its magic.

For doing Paramātmā's adoration/devotion... Saudharmēndra who had been ready to celebrate Paramātmā's birth anniversary displayed himself his five forms of Taurus and did anointing (abhiśēka). Why so? He understands that for the world I am God...for Gods I am Īndra but I am always a servant to Prabhu Paramātmā. Īndra took the form of Taurus only to show his inferiority.

No matter we may be at the highest position with power...

No matter we may be prosperous and big due to wealth...

But in front of God, Guru, Parents, Lord and Benevolent/Beneficent we are always inferior ...are small... are attendant-servant-worshipper-follower...are bondman...

One who does not know to be a servant can never become a lord.

Caṅḍanabāḷā was leader of the sādhvījīs... She was Prabhu Mahāvīra svāmī's chief sādhvī. Mṛgāvatī was her disciple/ learner/ assimilator/ student. She



entered the upāśraya late when Guru Caṇḍanabālā said with sarcasm “Such a delay is not appropriate for an aristocratic nun like you.”

This sarcasm was enough hint to Mṛgāvātī who started thinking “How am I? ... I have annoyed my guru Bhagavaṅta ... I created hindrance in her ‘sādhanā ...’ In the flow of repentance her karmas got washed away and due to destruction of the ghātī karma the flame of kēvalajñāna (pure knowledge) blazed/shone.

At night-time to give way to a black snake she rolled/moved the hand of Guruṅi Caṇḍanabālā. Guru woke up and asked, “Why did you see black snake in black night?”

Mṛgāvātījī answered, “By your influence.” “Did knowledge happen / occur? Caṇḍanabālā said.

Again, Mṛgāvātī answered “by your influence.”

Disciple had kēvalajñāna and guru was chadmastha (in disguise/pre-omniscient)

What a wonderful humility though!

When we make life full of humility, all kinds of achievements will come to the fore. In absence of humility the attained accomplishments also will be lost/defeated.

To enjoy the life of a true śrāvaka we

should allow humility to enter in all the fields. If humility is in the body then on seeing god-guru or benevolent parents one immediately rises from one’s seat...folds hands automatically... walks towards them... and creates place to make them sit on an appropriate seat...after they sit he/she sits lower than them...

Humility in speech makes the language pure... the speech is sweet and modest...the talks are done taking care of the respect of the elderly...there is no aggression...no rage...no bitterness.

Humility in mind makes the mind auspicious and fragrant with pure thoughts. The mind does not have any ill/ inauspicious thought towards anyone. He/ she feels joyous at the devotion - worship of the devotees and accomplishers and appreciates / approves them. He / she becomes mad with joy just at the sight of the knowledgeable and virtuous people. To get grace of these great souls he/she makes life more full of humility and modesty.

This virtue of humility if joined/ incorporated/ practiced in business ... home ... dealings... education... religion... shop... bus ... train ... eating ... drinking ... in all the places/ everywhere, we will certainly experience indescribable happiness...



## Jīva Vicāra (Thoughts about the Soul)



How diverse this world is? There is so much diversity in the jīva, life-forms that live in this world. Not only that but what peculiarities are also seen in the height of the jīvas. Somewhere the jīva has a body of innumerable parts of the finger; so somewhere else the jīva assumes the body of 500 bows. But, who can introduce to us such diversity, heterogeneity and strangeness except the ‘Supreme God’ (dēvādhidēva)? Millions of salutations to the God (Kēvalajñānī) who made us realize the true nature of the world.

### Avagāhanā (height)

Let's move on to the introduction of jīva. First we will think about the height (avagāhanā) of tiryāṅca pañcēndriya jīva –

जोयणसहस्रमाणा, मच्छा उरगा य गढ्भया हुंति ।

धनुहपुहुत्त पक्खिसु, भुयचारी गाउअपुहुत्तं ॥३०॥

**Joyaṅsahassamāṇā,**

**macchā uragā ya gabbhayā huṅti |**

**Dhaṅuhapuhutta pakkhisu,**

**bhuyacārī gāuapuhuttaṁ | 30 ||**

**Meaning:** the fetal fish and fetal ura-parīsarpa (reptiles who move on the abdomen) are of thousand yojana proportion. The embryonic birds' body proportion is bow-prthakatva (2-9 bow separation) and fetal bhujaparīsarpa's (reptiles who use hands for movement) is gāu - prthakatva (2-9 gāu separation). Prthakatva means 2-9 here || 30 ||

Fetal fish and fetal ura-parīsarpa can be 1000-1000 yojana long. It's difficult for us

even to have such imagination/ concept/ idea/ thought. And, birds may be 2-9 bow-separation and fetal bhujaparīsarpa 2-9 gāu separation. This should be considered the maximum (excellent) length for each jīva.

After saying the avagāhanā of embryonic tiryāṅca pañcēndriya then the body proportion of saṁmurcchima tiryāṅca pañcēndriya is described.

खयरा धनुहपुहुत्तं भुयगा उरगाय जोयण पुहुत्तं ।

गाउअ पुहुत्तमित्ता, समुच्छिमा चउप्पया भणिया ॥३१॥

**Khayarā dhaṅuhapuhuttaṁ bhuyagā uragāya joyaṅa puhuttaṁ |**

**Gāua puhuttamittā,**

**samucchimā cauppayā bhaṅiyā || 31 ||**

**Meaning:-** Know that the body proportion of saṁmurcchima birds and bhujaparīsarpa is dhanuṣya prthakatva, and, saṁmurcchima uraparīsarpa's is yojana prthakatva, and saṁmurcchima catuṣpada are told to be gāu prthakatva. || 31 ||

Saṁmurcchima tiryāṅca pañcēndriya jīvas' such body proportion is astonishing.

Now embryonic catuṣpada and human beings body proportions are described.

उच्चेव गाउआई चउप्पया गढ्भया मुणेयव्वा ।

कोसतिगं च मणुस्सा, उक्कोस सरीरमाणेणं ॥३२॥

**Chaccēva gāuāim cauppayā**

**gabbhayā muṇēyavvā |**

**Kosatigaṁ ca maṅussā,**

**ukkosa sarira māṅeṇaṁ || 32 ||**

**Meaning:-** Know that embryonic catuṣpada's body proportion is 6 gāu and avagāhanā of embryonic human beings is 3 gāu. || 32 ||

This way the excellent avagāhanā of embryonic catuṣpada and human beings is described. Many such bodies have been endlessly endured by our soul...have been assumed. With such bodies we have endlessly consumed varieties of health foods - drinks... enjoyed pleasures/ sensuality/ lewdness... the results/maturing of karma and its bitter fruit have been suffered/ experienced...yet today the jīva is colliding in the state of ignorance...after knowing this...understanding this it is very important to leave the state of ignorance and enter the state of knowledge... as the state of ignorance melts / decreases / fades ... knowledge manifests as well as implied knowledge of abstinence is accomplished... the attainment of such knowledge implicit asceticism... that is the success of knowledge acquisition (enlightenment).

Now we will know the body proportions of the Gods (dēva) in the dēvaloka.

इसाणंत सूरानं, रयणीओ सत्तहुंति उच्चतं ।  
दुग दुग दुग चउगेविज्जणुत्तरे इक्किक्क परिहाणी ॥३३॥  
Īsānaṅta sūrāṇaṁ,  
rayaṇīo sattahuṅti uccataṁ |  
Duga duga duga caūgèvijjaṇuttarè  
īkkikka parihāṇī || 33 ||

**Meaning:-** Till Īsāna dēvaloka the height of the body of dēva is '7 hands'. After that two, two, and four dēvaloka, navagrèivèyaka and anuttara aircraft (vimāna) show the height of their body one-one hand less. || 33 ||

In the hells, as we ascend the height is halved with each ascent, same way as we climb up the dēvaloka the height decreases by one-one hand, The body proportion clearly stated is as follows:

<b>Dēva.....</b>	<b>Body proportion....</b>
Bhavanapati -	7 hands
Vyaṅtara -	7 hands
Jyotiṣa -	7 hands
Saudharma-Īsāna dēva -	7 hands
Sanatakumāra- Māhendra dēva -	6 hands
Brahma-Lāntaka -	5 hands
Śukra-Sahastrāra -	4 hands
Ānata-Prānata -	3 hands
Āraṇa-Acyuta -	3 hands
Navagrèivèyaka -	2 hands
5 Anuttara -	1-hand

This way the maximum (excellent) height is 7 hands and the minimum is one hand. This is the lowest avagāhanā.

The height of the body of dēva described here should be understood for the original body. The dēva behold this original body until the end of their life-span, there fore they are described as 'bhavadhāraṇīya'.

Different from bhavadhāraṇīya...the body that can perform many types of activities and create different forms is described as 'uttara-vaikriya'. This uttara-vaikriya body can be one or can be made into many-multiple bodies, and can be destroyed when not wanted. The excellent body-proportion of this uttara-vaikriya body is one lakh yojana (100000 yojana) and the lowest (jaghanya) avagāhanā is numerical part of the finger (saṅkhyāta).

Here the completion of the door/gateway of body proportions of the diverse

jīva takes place.

After knowing the avagāhanā of the jīva we will now think about ‘bhava sthiti’ meaning the door of life-span or āyusya.

**Bhavasthiti (Life-span-Āyusya)**

The omnipresence of the omniscient is confirmed distinctly by observing the diversity and characteristics of the body proportions of the living beings of the world...but we are again amazed with the information on the lowest and excellent life-span (awesome and wonderful āyusya)... let’s proceed to understand the secrets of the life-span... Firstly the āyusya of one-sensed life-forms is described –

बावीसा पुढवीए, सत्तय, आउस्स तिन्नि वाउस्स ।

वास सहस्सा दसतरु, गणाण तेऊतिरत्ताउ ॥३४॥

**Bavīsā puḍhaviḇe, sattaya,**

**āussa tinni vāussa |**

**Vāsa sahaṣṣā dasataru,**

**gaṇāṇa tēūtirattāu || 34 ||**

**Meaning:** The excellent life-span of Prthvīkāya is 22000 years, Apakāya is 7000 years. Vayukāya is 3000 years. The āyusya of agglomeration / collection / set / aggregation / group of Pratyēka Vanaspatikāya is 10000 years. And Tēukāya’s āyusya is 3 day and night. || 34 ||

The excellent life-span described in the above verse should be considered for the jīva existing in the peaceful land (harmless / inoffensive. / quiet places). In these places usually there are seldom any efficient causes for actions-reactions (shocks/repercussions) amongst the life-forms. Generally the jīva with moderate-medium life-span are found more.

Now the āyusya of Vikalēndriya (2-3-4

sensed life-forms) is said –

वासाणी बारसाउ बेइंदियाणं, तेइंदियाणं तु ।

अउणापन्नदिणाइं, चउरिदीणं तु छम्मासा ॥३५॥

**Vāsāṇi bārasāu bēndiyāṇam,**

**tēndiyāṇam tu |**

**Auṇāpannadiṇāim,**

**cauriṇḍiṇam tu chammāsā || 35 ||**

**Meaning:** Know that the āyusya of bēndriya (2 sensed) is 12 years, tēndriya (3 sensed) is 49 days and caurēndriya (4 sensed) is 6 months. || 35 ||

After describing the life-span of Vikalēndriya, he informs about the āyusya of dēva (god), nārakī (hellish beings), catuṣpada (four-legged animals) and manuṣya (human beings).

सुरनेरीयाणं ठिई, उक्कोसा, सागराणि तित्तीसं ।

चउप्प यतिरियमणुस्सा, तिन्हितिय पलिओवमा हुंति ॥३६॥

**Suranēriyāṇam ṭhi-ī,**

**ukkosā, sāgarāṇi tittīsam |**

**Cauppa yatiriyamaṇussā,**

**tinnitiya paliavamā huṇti || 36 ||**

**Meaning:** The excellent life-span of dēva and hellish beings is 33 sāgaropama, and, that of catuṣpada tiryāṇca and human beings is 3 palyopama. || 36 ||

जलचरउरभुयगाणं, परमाउ होई पुव्वकोडीओ ।

पक्खीणं पुण भणीओ, असंखभागो य पलियस्स ॥३७॥

**Jalacaraurabhuyagāṇam,**

**paramāu hoī puvvakoḍḍiō |**

**Pakkhīṇam puṇa bhaṇiō,**

**asaṅkhabhāgo ya paliyassa || 37 ||**

**Meaning:** The excellent life-span of jalacara, uraparisarpa, and bhūjaparisarpa is of kroḍa pūrva. Similarly, the excellent āyusya of birds is equal to the innumerable part of palyopama || 37 ||

Thus, after describing the āyusya of

all jīva, then on is described the āyuṣya of saṃurcchima jīva.

सव्वे सुहुमासाहारणा य समुच्छिमा मणुस्साय ।  
उक्कोस जहन्नेणं, अंतमुहुतं चिय जियंति ॥३८॥  
Savvē suhumāsāhāraṇā ya  
samucchimā maṇussāya |

Ukkosa jahannēṇa,  
aṅtamuhuttaṃ ciya jīyaṅti || 38 ||

**Meaning:** The life-span, of all the subtle/micro one-sensed life-forms, gross (bādara) sādharmaṇa vanaspatikāya (anaṅtakāya - nigoda) and saṃurcchima human-beings is of aṅtamuhūrta, both excellent and lowest || 38 ||

ओगाहणाउ - माणं, एवं संखेवओ समक्खायं ।  
जे पुण इत्थ विसेसा, विसेस - सुत्ताउ ते नेया ॥३९॥  
Ogāhaṇāu – māṇaṃ,  
ēvaṃ saṅkhēvao samakkhāyaṃ |

Jē puṇa ittha visēsā,  
visēsa – suttau tē nēyā || 39 ||

**Meaning:** Closing the door of the information on avagāhana and āyuṣya, study and reading of other sūtra viz. Śrī brhat saṅgrahaṇī etc. are recommended to acquire special information || 39 ||

**Svakāya Sthiti:** - (rebirth in the same species)

The time period during which the jīva is born again and again in the same species is described as “svakāya sthiti”

The pṛthvīkāya sthāvara jīva...bēndriya etc. vikalēndriya jīva and also the tiryāṅca-manuṣya jīva due to liking and affection, desire birth-death-rebirth again and again in the same species. But, for such kind of birth in the same species, the rules are defined with clarity and these are described here for our understanding.

एगिंदिया य सव्वे असंख उस्सप्पिणी सकायंमि ।  
उवज्जंति चयंति य अणंत-काया अणंताओ ॥४०॥  
Ēgindiyā ya savvē asaṅkha  
ussappiṇī sakāyaṃmi |  
Uvajjaṅti cayaṅti ya  
aṅanta-kāyā aṅantaō || 40 ||

**Meaning:-** All one-sensed life-forms and anaṅtakāya jīva have birth and rebirth in the same species for innumerable utsarpiṇī-avasarpiṇī and infinite (anaṅta) utsarpiṇī-avasarpiṇī respectively. || 40 ||

The Jaina time cycle is divided into two time-periods- (1) Utsarpiṇī and (2) Avasarpiṇī. Also, in both Utsarpiṇī and Avasarpiṇī, there are 6-6 ārās (further smaller time-period divisions). Each Utsarpiṇī and Avasarpiṇī is of coḍācoḍī sāgaraopama span.

Here, the svakāya-sthiti of èkēndriya jīva viz, pṛthvīkāya, apakāya, tēukāya, vāukāya and vanaspatikāya is innumerable Utsarpiṇī and Avasarpiṇī. But, the anaṅtakāya jīva have much more svakāyasthiti than these which is described as infinite (anaṅta) Utsarpiṇī and Avasarpiṇī.

Thinking about this same contention, but defining specially it seems that 4 types of pṛthvīkāya, 4 types of apakāya, 4 types of tēukāya, 4 types of vāukāya, thus totaling to 16 types have svakāya sthiti for innumerable Utsarpiṇī and Avasarpiṇī time period.

Pratyēka vanaspatikāya for both the types have svakāya sthiti for 70 coḍācoḍī sāgaropama.

Sādharmaṇa vanaspatikāya (anaṅtakāya jīva) for the four types have svakāya sthiti for anaṅta Utsarpiṇī and Avasarpiṇī.

संखिज्ज समा विगला, सत्तहुभवा पणिंदि तिरिमाणुआ।

उवज्जंति सकाए, नारय देवाय नो चेव ॥४१॥

**Saṅkijja samā vigalā,  
satta-aṭṭhabhavā paṇiṇḍi tirimaṇuā |  
Uvajjaṅti sakāè,  
nāraya dēvāya no cēva || 41 ||**

**Meaning:** The svakāya-sṭhiti of vikalēndriya is numerable yrs. (saṅkhyāta) birth - rebirth cycles. Pañcēndriya and human-beings have 7-8 birth-rebirth cycles. Whereas the hellish-beings and the gods have no svakāya-sṭhiti || 41 ||

Vikalēndriya jīva meaning 2-3-4 sensed jīva including paryāpta and aparyāpta divisions, these 6 types have svakāya-sṭhiti for numerable (countable) birth-rebirth cycles or numerable years.

Saying about the tiryāṅca pañcēndriya and human-beings (manuṣya) the svakāya-sṭhiti is 7 – 8 birth-rebirth (bhava) cycles...How come?

Tiryāṅca pañcēndriya and human-beings (manuṣya) after death can be reborn in the same species serially for 7 bhava as numerable yrs. but the eighth birth (bhava) in the same species cannot be for countable years...jīva has to be born in the eighth bhava with innumerable life span...that means it has to be born in a ‘yugalika region’. From there by rule it has to be born as a dēva. From here only it can again get birth as a tiryāṅca pañcēndriya or human-being (manuṣya).

The ten types of saṁmurcchima tiryāṅca and 101 types of saṁmurcchima manuṣya, totaling to 111 types have the svakāya-sṭhiti of 7 bhava.

The ten types of garbhaja tiryāṅca and the 30 types (paryāpta and aparyāpta) of

manuṣya living in the karmabhūmi have svakāya-sṭhiti of 7 – 8 bhava.

Here only karmabhūmi manuṣya are considered as manuṣya, because in the akarmabhūmi and in the 56 āntara dwīpa are ‘Yugaliā’. They have a life-span of innumerable years. For them the svakāya-sṭhiti is not new. Yugaliā (manuṣya of akarmabhūmi and āntara dwīpa) by rule after death go to the dēvaloka. This is also said for the manuṣya of the ‘yugalika-time period’. They also have the life span of innumerable years and on completing it go to the dēvaloka after death.

The dēva and the nārakī have no svakāya-sṭhiti because the dēva after death cannot be born as a dēva and the nārakī after death cannot be born as a nārakī.

**Prāṇa :-** The vital strength/power necessary to live is “prāṇa” in the absence of which Jīva dies. Prāṇa are of two types- (1) Bhāva prāṇa (2) Dravya prāṇa

The bhāva prāṇa is associated with soul. Whereas the dravya prāṇa is associated with body.

There are 4 dravya prāṇa – (1) Īndriya prāṇa (associated with senses) is impure conscious prāṇa. (2) Yoga baḷa prāṇa which is opposite/contrary/reverse of form of infinite strength (anānta vīrya) (3) Āyuṣya prāṇa which is the opposite of inexhaustible condition. (4) Svāsoṣvāsa prāṇa (breath)

There are 5 Īndriya prāṇa - (1) sparśēndriya prāṇa (touch) (2) rasanēndriya prāṇa (taste) (3) ghrāṇēndriya prāṇa (smell) (4) cakṣurīndriya prāṇa (sight) (5) śrotēndriya prāṇa (hearing)

There are 3 Yoga baḷa – (1) mano (mind)

baḷa prāṇa (2) vacana (speech) baḷa prāṇa (3) kāyā (body) baḷa prāṇa

दसहा जिआण पाणा इंदिय उसास आउ बल रुवा ।

एगिंदिएसु चउरो विगलेसु छ सत्त अट्टेव ॥४२॥

**Dasahā jiāṇa pāṇā indiya**

**usāsa āu baḷa rūva |**

**Ēgindiēsu cauro vīgālēsu**

**cha satta aṭṭhēva || 42 ||**

**Meaning:** Jīvas have 10 types of strengths (prāṇa). 5 senses, breathe, āyusya, and three activity strengths (yoga) this way it makes 10 prāṇa. The one-sensed have four (4), and vikalēndriya have 6, 7, and 8 prāṇa. ||42||

Of the 10 prāṇa, èkēndriya jīva i.e. pṛthvīkāya, apakāya, tēukāya, vāukāya and vanaspatikāya have 4 prāṇa. Because being only one sensed jīva they have only sparśēndriya prāṇa (touch) and kāyā (body) baḷa prāṇa. Other senses and yoga baḷa are absent. Āyusya prāṇa and Svāsosvāsa prāṇa (breathing) are present in all. Therefore, the èkēndriya jīva have 4 prāṇa as follows: (1) sparśēndriya prāṇa (2) kāyā baḷa prāṇa (3) āyusya prāṇa and (4) svāsosvāsa prāṇa

The bèindriya jīva with sparśēndriya also has rasanēndriya. And with kāyā baḷa also has vacana baḷa. As two prāṇa have increased totally 6 prāṇa are present as follows: (1) sparśēndriya prāṇa (2) rasanēndriya prāṇa (3) kāyā baḷa prāṇa (4) vacana baḷa prāṇa (5) āyusya prāṇa and (6) svāsosvāsa prāṇa

The tēindriya jīva with sparśēndriya and rasanēndriya also has ghrāṇēndriya. So in the 6 prāṇa of bèindriya jīva there is addition of ghrāṇēndriya thus making it 7 prāṇa viz. (1) sparśēndriya prāṇa (2) rasanēndriya prāṇa (3) ghrāṇēndriya prāṇa (4) kāyā baḷa prāṇa (5) vacana baḷa prāṇa (6)

āyusya prāṇa and (7) svāsosvāsa prāṇa

In caurindriya jīva with sparśēndriya, rasanēndriya and ghrāṇēndriya also cakṣurīndriya is added thus making it 8 prāṇa. These are as follows: (1) sparśēndriya prāṇa (2) rasanēndriya prāṇa (3) ghrāṇēndriya prāṇa (4) cakṣurīndriya prāṇa (5) kāyā baḷa prāṇa (6) vacana baḷa prāṇa (7) āyusya prāṇa and (8) svāsosvāsa prāṇa.

असन्नि - सन्नि - पंचिदिअेसु, नव दस कम्मण बोधव्वा ।

तेहिं सह विप्पओगो जीवाणं भण्णए मरणं ॥४३॥

Asanni-sanni-pañcindiēsu, nava-dasa kammēṇa bodhavvā |  
Tēhim saha vippaogo jīvāṇaṃ bhaṇṇaē maraṇaṃ || 43 ||

**Meaning:** Asañjñī means without mind and sañjñī means with mind, such pañcēndriya jīva have 9 and 10 prāṇa respectively. The 'separation' from these prāṇa is defined as 'death'. || 43 ||

Pañcēndriya jīva are of 2 types – (1) sañjñī means with mind (2) asaṇjñī means without mind.

Dēva, nārakī and garbhaja manuṣya and tiryāṇca are with mind therefore are sañjñī pañcēndriya; so with mano (mind) baḷa prāṇa they have 10 prāṇa. Whereas the èkēndriya, vikalēndriya and saṃmurcchima tiryāṇca pañcēndriya and saṃmurcchima manuṣya all are without mind so they are asaṇjñī. Here asaṇjñī pañcēndriya have 9 prāṇa. They do not have mano baḷa.

Sañjñī pañcēndriya have all 10 prāṇa.

Some saṃmurcchima manuṣya do not have vacana baḷa, therefore instead of 9 they have 8 prāṇa. Again these saṃmurcchima manuṣya when die without attaining the svāsosvāsa paryāpti that time as there is no svāsosvāsa prāṇa they have only 7 prāṇa.

In the latter half of the verse, describing what is death? Is said – “the absolute separation/weaning of a jīva from the assigned prāṇa it possesses, is its death” – “Separation of

soul from prāṇa is death of that jīva”.

Reading this definition we understand that soul's separation from dravya prāṇa is practically considered as death. This death is of the worldly existence/life. Not soul's. Soul has bhāva prāṇa and this prāṇa never separates from the soul, hence it is never possible for the soul to die and it is immortal. The siddha jīva are immortal...



## Navatattva (9 Elements / 9 Fundamental Verities)

### [Mokṣa tattva (Salvation/emancipation/liberation)]

If you ask any adorer/devotee –“Why are you practicing/following religion?”

You get an answer – for “Mokṣa” i.e. liberation, emancipation

There is no controversy, no two opinions that religion is practiced to attain mokṣa. It is equally true that religion must be done for mokṣa (beatitude/quietus). But, how much our understanding works behind the answer we give? What and how much form of mokṣa do we know? The supreme soul (paramātmā) has seen and experienced the form of mokṣa in pure knowledge (the kēvalajñāna) and gave a vivid detailed description of mokṣa in front of us.

How immense grace has rained down on us?

There is no shortage of the people who call mokṣa ‘bogus’ in this world. He gave a convincing answer to all such atheists and proved the existence of mokṣa.

To enjoy virtues if there is heaven....

To suffer sins if there is hell.....

So, there must be a place for jīva who are free from virtue and sin. Where and how is that place?

How many jīva (beings) of mokṣa? What are the jīva of mokṣa like?

The beautiful answer to all this is explained by the knowledgeable wise giving an understanding of the element (tattva) of mokṣa.

Who is the authority to get mokṣa

tattva? Who can attain mokṣa? All of this is interesting. It tempts us and inspires us tremendously to move towards the path of emancipation/salvation. Let’s make a mental journey in the company of knowledge and experience unique happiness and achieve self-sufficiency/welfare.

संतपय पुरुवणया, दद्वपमाणं च खित्त फुसणाय ।  
कालो अ अंतर भागो, भावे अप्पा बहु चैव ।।४३।।

**Saṅtapaya paruvaṇayā,  
dadvapamaṇaṁ ca khitta phusaṇāya |  
Kālo a āntara bhāgo,  
bhāvè appā bahu cēva || 43 ||**

**Meaning:** Satpadaprarūpaṇā, dravya-pramāṇa, kṣètra, sparśanā, kāḷa, āntara, bhāga, bhāva, and alpabahutva || 43 ||

It is said that mokṣa tattva can be thought as having 9 doors / gateways. These 9 doors / gateways are as follows –

1. Satpadaprarūpaṇā door (existence):  
To form an existing (situated) position about mokṣa is Satpadaprarūpaṇā door
2. Dravyapramāṇa door (substances):  
To think about how much is the living substance of siddha is Dravyapramāṇa door.
3. Kṣètra door (region/space/area-field of occupation):  
To think about how much is the region/space for siddha jīva is Kṣètra door.
4. Sparśanā door (contact-field of touch):  
To think about how many sky-regions are touched by the siddha jīva is Sparśana door.

5. Kāla door (time period):  
To think about what time period (sādi - anaṅta; with beginning to eternity) siddha jīva will remain in this species is Kāla door.
6. Aṅtara door (interval/gap):  
To think about that there is no difference in all the Siddhas is Aṅtara door.
7. Bhāga door (proportion/division):  
To think of what proportion do Siddha constitute of the worldly life forms is Bhāga door.
8. Bhāva door (reflection/mode)  
Thinking that of the 5 feeling/sentiments viz. kṣāyika etc. in which mode/reflection are the siddha jīva is Bhāva door and
9. Alpahutva door (no. of siddha's):  
Of the 15 types of Siddha, to think that in which types siddha jīva are less ...or are more is Alpahutva door.
- 1. Satpadapraūpaṇā door (Existence):-**  
संत सुद्ध पयत्ता विज्जंतं ख कुसुमंवा न असंतं ।  
मुख्खत्ति पयं तस्सउ, पुरुवणा मग्गणाइ हिं ॥४४॥  
**Saṅta suddha payattā vijjantāṃ**  
**kha kusumaṃvā na asaṅtaṃ |**  
**Mukhkhatti payaṃ tassau,**  
**paruvaṇā maggaṇāi hiṃ || 44 ||**  
**Meaning:** Mokṣa is real/actual/ existing/ veracity. Being a pure position it exists. It is not 'non-existent' like the 'sky-flower'. "Mokṣa" is such a kind of position/ status/ locus so that it can be considered through way-goings/ paths/ tracks/ channels/ approaches || 44 ||  
This position is divided in two parts:  
1. Lone position or pure status  
2. Combined/connected position or impure status  
Where there is a lone position then a thing with that name exists and is accepted as it is.  
Position depicts 'meaning' and
- 'derivation of the word' (genesis/ root/ origin/ etymology).  
Mokṣa is a word/expression/pada so it has meaning and has its derivation too.  
When words are combined then a thing may exist or may be non-existent.  
Rājakumāra – means son of the king so it is clear and complete. Its existence is possible.  
Ākāśapuṣpa (sky-flower) – Flower of the sky is a combined expression/word that is impure and unreal. Because there can be rose- flower, jasmine flower/Arabian jasmine-flower. But, flower of sky can never be there. It is non-existent.  
So mokṣa is a pada.....  
Mokṣa pada is also existent...and it can be considered by mārgaṇā viz. ways of paths/ tracks/channels/approaches/way-goings. (mārgaṇā)  
The forms of mārgaṇā while considering mokṣa have been described in further verses.  
गइ इंदीअ काअे, जोअे वेये कसाय नाणे य ।  
संजम दंसण लेसा, भव सम्मे सङ्गि आहारे ॥४५॥  
**Gai indīè kàè,**  
**joè vèyè kasāya nāṇè ya |**  
**Saṅjama daṅsaṇa lesā,**  
**bhava sammè sanni āhārè || 45 ||**  
**Meaning:** Gati (species), indriya (senses), kāya (body), yoga (activity), veda (gender), kaṣāya (passion), jñāna (knowledge), cāritra (character), darśana (inclination/ faith), lēśyā (soul-coloring/ tainting), bhavya (splendid/magnificent type of jīva), samyaktva (equanimity), saṅjñī (possessing mind/ manasa) and āhāra (food/diet) || 45 ||  
Here fourteen mārgaṇā (categories of doors/gates) have been shown. With special insight-know how, 62 distinctions are described of these 14 gateways (mārgaṇā) as

follows:	
<b>Mārgaṇā(path)</b>	<b>Distinctions</b>
1. Gati	4 - dēva (God), manuṣya (human), tiryāṅca (animal), naraka (hellish-beings)
2. Īndriya	5 - èkèndriya, bèindriya, tèindriya, caurīndriya, pañcèndriya
3. Kāya	6 - pṛthvīkāya, apakāya, tèukāya, vāyukāya, vanaspatikāya, trasakāya
4. Yoga	3 - manoyoga, vacanayoga, kāyayoga
5. Vēda	3 - strīvēda, purūṣavēda, napuṁsakavēda
6. Kaṣāya	4 - krodha (anger), māna (ego), māyā (deceit), lobha (greed)
7. Jñāna	8 - mati, śruti, avadhi, manah (mana:)-paryava, kēvala jñāna, mati-ajñāna, śruta-ajñāna, vibhaṅga jñāna (false type of avadhi)
8. Cāritra	7 - sāmāyika, chēdopasthāpana, parihāra viśuddhi, sūkṣmasamparāya, yathākhyāta, dēśavirati and sarvavirati
9. Darśana	4 - caṣṭudarśana, acakṣudarśana, avadhidarśana, kēvaladarśana
10. Lēśyā	6 - kṛṣṇa, nīla, kāpota, tèjo, padma and śukla lēśyā
11. Bhavya Jīva	2 - bhavya (worthy of liberation) and a-bhavya (not worthy of liberation)
12. Samyaktva	6 - upaśama, kṣayopaśama, kṣāyika, miśra, sāsavadana and mithyātva

13. Sanjñī 2 - sanjñī (possess mind) and asanjñī (no mind)

14. Āhāra 2 - āhāra and anāhāra

-----  
62

Thinking through these fourteen mārgaṇā, in which of these is mokṣa/salvation attainable can certainly be known. Of the 62 distinctions of the 14 paths (mārgaṇā) in which path is salvation and where not, is further clarified in the next verse as follows:

नरगइ पणिदि तस भव, सन्नि अहख्खाय खइय समते।

मुख्खोणाहार केवल, दंसण नाणे न सेसेसु ।।४६।।

**Naragaī paṇiṁdi tasa bhava,**  
**sanni ahakhkhāya khaīya samattē |**

**Mukkhōṇāhāra kēvala,**  
**daṁsaṇa nāṇe na sēsēsū || 46 ||**

**Meaning:** Mokṣa can be attained through the doors of manuṣya gati (species), pañcèndriya jāti (breed, race) 5-sensed jīva, trasakāya jīva (mobile), bhavya jīva (worthy of liberation) sanjñī (possess mind), yathākhyāta cāritra (with character as described in the āgama), kṣāyika samyaktva (samyaktva born on an utter annihilation of karma), anāhāra (without food), kēvaladarśana (right inclination), kēvala jñāna (omniscience) and in the remaining other mārgaṇā mokṣa is not there. || 46 ||

Thus, thinking about 62 doors/gateways of the 14 mārgaṇā it is evident that only in 10 of these mokṣa is possible. In the remaining four mārgaṇā it is just impossible.

In the first gati (life-species) mārgaṇā, only in manuṣya gati (human birth) mokṣa is possible. It is not possible in other three gati.

In second jāti mārgaṇā only pañcèndriya jīva (5-senses) can attain mokṣa but jīva in other 4 jāti (1-4 senses) cannot.

In the third kāya mārgaṇā only trasakāya (mobile) jīva can attain mokṣa and

in the other five bodies there is no mokṣa.

In fourth yoga mārgaṇā there is no mokṣa because soul is a-yogī (no activity).

In fifth veda mārgaṇā there is no mokṣa as soul is a-vēdī (no gender).

In sixth kaṣāya mārgaṇā there is no mokṣa as soul is a-kaṣāyī (without passions).

In seventh jñāna mārgaṇā there is mokṣa in kēvala jñāna and not in the other seven jñāna.

In eighth cāritra mārgaṇā mokṣa is possible only in yathākhyāta cāritra (character as described in the āgama). In the other 6 cāritra it is not there.

In ninth darśana mārgaṇā there is mokṣa only in kēvala darśana. It is not in the other 3 darśana.

In tenth lēśyā mārgaṇā there is there is no mokṣa as soul is a-lēśī (no tainting/colorless).

In eleventh bhavya mārgaṇā there is mokṣa, in abhavya there is no mokṣa.

In twelfth samyaktva mārgaṇā only in kṣāyika samyaktva there is mokṣa, in other five samyaktva there is no mokṣa.

In thirteenth sañjñī mārgaṇā mokṣa is in sañjñī only. In other a-sañjñī mārgaṇā there is no mokṣa.

In fourteenth āhāra mārgaṇā only in anāhāra there is mokṣa. In āhāra mārgaṇā is no mokṣa.

So this way there is mokṣa in manuṣya gati, pañcēndriya jāti, trasakāya, bhavya, sañjñī, yathākhyāta cāritra, kṣāyika samyaktva, anāhāra, kēvaladarśana, kēvala jñāna mārgaṇā. There is no salvation in any other gateways (mārgaṇā)

द्वपमाणे सिद्धा, जीव दत्वाणि हुंति णंतानि ।  
लोगस्स असंखिज्जे, भागे इच्छोय सत्वेवि ॥४७॥

**Davvapamāṇē siddhā,**  
**jīva davvāni huṅtī ṇaṅtāṇi |**

**Logassa asaṅkhijjē,**

**bhāgē ikkoya savvēvi || 47 ||**

**Meaning:** In the dravyapramāṇa door there are infinite elements of jīva. In the innumerable part of the world there is one and all siddha || 47 ||

The Siddha jīva are infinite.

**2. Dravyapramāṇa door (substance):** Considering the time-interval/gap of time of emancipation, it is evident that from minimum duration (jaghanya) i.e. at an interval of one samaya and from maximum duration (utkrṣṭa) i.e. at an interval of 6 months one jīva definitely goes to mokṣa.

In one samaya, at least one jīva (jaghanya) or 108 jīva (utkrṣṭa) at the most attain mokṣa. According to such a rule, the cycle/wheel of the world has been going on since time immemorial. So there are infinite jīva in mokṣa.

**3. Kṣētra door (region/ space/ area where emancipated souls reside - Siddhakṣētra):**

One siddha's minimum avagāhanā (jaghanya) is 1 hand and 8 finger (aṅgula) measure ...

One siddha's maximum avagāhanā (utkrṣṭa) is 1333 hand and 8 finger (aṅgula) measure...

This area/region/space is equal to the innumerable part of the world. So one siddha jīva is sheltered in innumerable part of that world.

Thinking from all sheltered siddha, all siddha jīva are sitting on the siddhaśilā. At the end of the world (loka) adjacent to the aloka is the siddhaśilā, which is of 45 lakh yojana area on which they are found in the 1/6th of the gāu area of the sky above (the constituent units of the ākāśa). The region

above the siddhaśilā including all siddha, is equal to only the innumerable part of all the region / area. Therefore, even considering from point of view of all siddha also it is equal to the innumerable part of the world.

फुसणा अहिआ कालो, इग सिद्ध पडुच्च साइ ओणंतो ।  
पडिवाओ भावाओ, सिद्धाणं अंतरं नथ्थि ॥४८॥

**Phusaṇā ahiā kālo,**  
**iga siddha paducca sāi oṇanto |**  
**Padivāo bhāvāo,**  
**siddhāṇaṁ añtaraṁ naththi || 48 ||**

**Meaning:** Excess of touch (sparśnā) is seen, the time-period of one sheltered siddha is with beginning till infinity (sādi-anānta), and due to lack of fall (no return to the world) there is no gap/distance (añtara) between the siddha. ||48||

This Verse describes the three doors -  
(1) Sparśanā door (contact) (2) Kāḷa door (time period) (3) Añtara anuyoga door

**4. Sparśanā door:-**When one atom fits into a sky-region, it is called the touch of 7 sky-regions.

1. It lies in one sky-region to which it touches.

2. In the four directions there are four sky-region touches.

3. In the above and below regions there are two sky-region touches.

1+4+2= 7 is sky-region touches (sparśanā). The bodily size (avagāhanā) is only one sky-region.

Similarly, every substance (dravya) has more of the sparśanā region than the avagāhanā region.

As well as, siddha has sparśanā region more than the avagāhanā region.

Similarly the siddha has more area of other siddha's mutual touch (sparśanā).

**5. Kāḷa door:**

Know that the sheltered 'one siddha (ēka-siddha)' remains in siddha-hood from

beginning to eternity time-period. (sādi-anānta)

The sheltered 'many siddha (anēka-siddha) remain in siddha-hood from beginning-less to eternity time-period. (anādi-anānta)

**6. Añtara door:** When there is another sentiment / feeling in between the siddhas then can they be inter-differentiated but such a differentiation is not even possible. As well as the siddha jīva do not come back to world there is no difference amongst siddha. Also, siddha jīva are touching each other so here again there is no distance-gap in between them.

सव्व जियाणं मणते भागे ते तेसिं दंसण नाणं ।  
खइअे भावे परिणा-मिअे अ पुण होइ जीवत्तं ॥४९॥

**Savva jiyāṇaṁ maṇantè bhāgè**  
**tè tēsīm daṅsaṇa nāṇaṁ |**  
**Khaīè bhāvè pariṇā-miè**  
**a puṇa hoi jīvattaṁ || 49 ||**

**Meaning:** Siddha jīva are the infinite part of all living beings. There jñāna and darśana is of kṣāyika bhāva, and, livingness (jīvatva or being a soul) is due to pāriṇāmika bhāva||49||

This verse includes the gateways of bhāga, bhāva and anuyoga.

**7. Bhāga Door:**

Siddha jīva are infinitely more than the abhavya jīva.

When considered of all worldly jīva the siddhas constitute infinite proportion...

**8. Bhāva Door:**

There are five types of bhāva (nature of the soul) (1) Aupaśamika (subsidence of concerned karma) (2) Kṣāyika (destruction of concerned karma) (3) Kṣāyopaśamika (subsidence-cum-destruction of concerned karma) (4) Audāyika (results from manifestation of karma) (5) Pāriṇāmika (appears naturally-nothing to do with

karma)

The jñāna and darśana of siddhas is of kṣāyika bhāva (a characteristic condition of the soul resulting from destruction of the karma concerned), and livingness (jīvatva or being a soul) is due to pāriṇāmika bhāva (its presence follows since beginning less time from the existence of soul).

थोवा नपुसं सिद्धा, थी नर सिद्धा कमेण संखगुणा ।  
इअ मुख्ख तत्तमेअं, नव तत्ता लेसओ भणिआ ॥५०॥

**Thovā napusaṁ siddhā,**  
**thī nara siddhā kamēṇa saṅkhaguṇā |**  
**Ia mukkhha tattamēaṁ,**  
**nava tattā lēsao bhaṇiā || 50 ||**

**Meaning:** The neutral gender siddha are few, the feminine gender (strī-liṅga/ veda) and masculine gender (puruṣa-liṅga/ veda) consecutively/serially are more in number (saṅkhyāta). This way is mokṣa tattva. The 9 elements (nava-tattva) are described briefly. || 50 ||

**9. Alpbahutva door (no. of siddhas):** At one time maximum (utkrṣṭa) 10 neutral jīva can attain mokṣa.

At one time maximum (utkrṣṭa) 20 women jīva can attain mokṣa.

At one time maximum (utkrṣṭa) 108 men jīva can attain mokṣa.

So the number of neutral gender siddhas are few/ small no... Strī-liṅga siddha are double of these therefore numerically

more (saṅkhyāta guṇā)...as/thence male liṅga siddha are saṅkhyāta guṇā...

The minimum and maximum numbers of other siddha types:

\* Jina siddha are less (alpa)... Ajina siddha more in number than them so (saṅkhyāta guṇā)

\* Atīrtha siddha are less (alpa)... Tīrtha siddha more in number than them so (saṅkhyāta guṇā)

\* Gṛhasthaliṅga siddha are less (alpa)... Anyaliṅga siddha are more than them so (saṅkhyāta guṇā)...Sva-liṅga siddha are further more than these so (saṅkhyāta guṇā)

\* Svayambuddha siddha are less (alpa) ... Pratyēkabuddha siddha are more than them so (saṅkhyāta guṇā) ...Buddha bodhita siddha are further more than these siddha so (saṅkhyāta guṇā)

\* Anēka siddha are less (alpa) ... Èka siddha are more than them so (saṅkhyāta guṇā)

In this way it is worth knowing ‘mokṣa tattva-element of salvation’. After knowing, it is worthwhile to depart in that direction and strive for self-welfare.

# Life Journey of Tīrthaṅkara

## Śasanapati Prabhu Mahāvīra

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

Endowed with four knowledges Prabhu Mahāvīra soon started traveling (vihāra) from there... The people kept watching till their eyes could see him and said “Hèy Vīra! Without you our life will be like an empty forest/ jungle/ backwoods (bèkavuḍsa). Now how will we be happy without your companionship? Hèy Vīra! When will our eyes have the ‘nectar like eye-salve’ of your darśana/ sight/ appearance? “Hèy Vīra! You are without likes-dislikes, love-affection/hatred but, remember us someday, come back to visit us at the earliest and give your darśana again and again”. Saying this people mourned the pain / grief of separation / bereavement went to their respective places.

At the time of occasion/ event/ ceremony of Prabhu’s initiation, Īndradēva along with other dēvas had worshipped Prabhu with fragrant substances like gośirṣa- sandalwood etc., its fragrance remained on Prabhu’s body for more than four months. With this divine/ heavenly fragrance beetles drawn/ attracted from afar were stinging/biting Prabhu. The youth, knowing about this fragrance started demanding it from Prabhu. Prabhu was holding silence so he did not answer anything. Therefore, the angered youth started troubling Prabhu and gave him pain and suffering. Some women went astray seeing the unearthly, weird/ethereal/supernatural appearance of Prabhu and beauty/luckiness and the bodily fragrance, and caused troubles making prefixes that favored prayers of pleasures of indulgence/desires/lust. Prabhu remained steady-firm-immovable-stationary-steadfast like Mèru Mountain and bearing all the troubles with equilibrium wandered and reached near Kumāra village, when 48 minutes (‘two ghaḍī’) were remaining of the day and undertook kāyotsarga meditation during the night. There a herdsman/

cowherd/ shepherd/ flock-man had been ploughing all day long, left his oxen/ bullocks and went to milk the cows. The bullock/ oxen while grazing walked far away in the forest. After milking the cow herdsman returned and asked Prabhu, “Oh Arya! Where are my oxen? Prabhu remained silent, so herdsman thought that he might not be knowing. Then he went in search of them in the jungle. The oxen after grazing came back to the same place where Prabhu was present previous night. Herdsman after searching for the oxen returned very exhausted/tired also to the same place and saw oxen sitting over there. Therefore, he got angry “This person knew still he made me search in the jungle whole night ... babbling/ mumbling he ran to hit Prabhu with the ribbons of oxen (bullock’s rāsa). By using avadhijñāna Īndradēva came to know about this incident and went there, punished herdsman and told Prabhu, “Oh Prabhu! Until next twelve years many such prefixes/ troubles/calamities will be happening. So, give me permission to be in your service till then. Prabhu did not give permission. So Īndradēva ordered Prabhu’s cousin (mother’s sister’s son) vyañtara dēva Siddhārtha to avoid/avert/ procrastinate mortal hardship/ suffering, and, himself went back to heaven.

While wandering, Prabhu Mahāvīra was passing by the bank of river Ganges. In the fine clay, in Prabhu’s footsteps seeing the imprinted wheel (cakra), flag (dvaja) aṅkuśa (bridle-a kind of controlling headgear) a sāmudrika (knowledge of body features) man named Puṣpa felt that here some cakravartī seemed to be travelling alone, I should go to him and give my service so that my poverty will vanish. Thinking this he hurriedly reached near Prabhu. But seeing the Lord he thought that with much difficulties he

had studied unnecessarily oceanic science. This way when even great man with virtues also observes vows and suffers troubles then the sāmudrika scriptures all seem untrue. So, I must throw them in water. Īndra, who gave an outlook of avadhijñāna to the thought of sāmudrika-man Puṣpa, soon came there and started telling Puṣpa that – Oh Puṣpa! Don't regret for sāmudrika study (knowledge of body features), all these scriptures/ sciences are true. This best excellent/superman, the Lord of three worlds is worshipped by human and devilish beings. Within a short period, he will attain kēvalajñāna and become Tīrthānkara Paramātmā.

Śramaṇa Bhagavāna Śrī Mahāvīra Prabhu after accepting 'sarvavirati' abandoning the affection on the body wandered as a chadamastha (pre-omniscient) for approximately a period of twelve and a half years. During this period Prabhu experienced many prefixes/ sufferings/ troubles caused by dēva, manuṣya, tīryaṇca, which were either favorable related to pleasures/ sensuality/ enjoyments/ prayers etc. or rebuking/ threatening like palm tree that were unfavorable/ hostile/ adverse; all these he tolerated without anger, meekness, remaining firm and fearless. What were these troubles done by dēva-manuṣya-tīryaṇca and how Prabhu tolerated these has been described here briefly.

Prabhu travelled from Morāka Saṁniveśa and spent the first four months period (cāturmāsa) in the temple of Śūlapāṇiyakṣa. This yakṣa in previous birth was a bull belonging to a merchant Dhanadēva. Once Dhanadēva while crossing a river with five hundred carts, all his carts got stuck in the mud. That time oxen with his exuberant/vivacious strength joined himself on the left-side of each cart. He pulled out the five hundred carts that were stuck in mud. While doing so, he broke his joints. He died agonizingly with hunger and thirst, and, reborn as a vyaṅtara dēva began troubling the people of the town. People of the village built a temple for him.

To awaken Śūlapāṇiyakṣa, Śrī

Mahāvīra Prabhu did the first cāturmāsa in the temple of yakṣa. The people told Prabhu not to stay there yet Prabhu stayed in the same temple that night. To frighten Prabhu the yakṣa performed laughter/cachinnation/horse-laugh/belly laugh/guffaw that would split the earth... He made unbearable prefixes in the form of elephants and snakes...but, Prabhu did not get upset even a bit... then activities that would cause death of any other person were done by yakṣa in Prabhu's head, ears, nose, eyes, teeth, back, nails and the natural orifices causing severe pain/agony/pang and suffering, yet, Prabhu remained steady/motionless, the yakṣa knowing this, got awakening (knowledge). At that time Siddhārtha vyaṅtara appeared and told him "Oh cruel, sinful Śūlapāṇi! You have done an evil deed. The one who is worshipped by sixty-four Īndra and who is the Lord of the three worlds had been harassed to suffer disquiet, restlessness and uneasiness (mahā-aśātanā). If Īndra will come to know about this, he will destroy your place also. On hearing the words of Siddhārtha vyaṅtara yakṣa got very scared/frightened/terror struck/terrified...and asked forgiveness for his crime/guilt/offence/fault/sin. Adoring and worshipping Prabhu he began to dance and sing in front of Prabhu.

Merciful Prabhu while wandering went to the āśrama (monastery/ asylum) of ascetic (anchorite) Kanakakhala to awaken Caṅḍakauśika...

Caṅḍakauśika in his previous birth was a great ascetic. On the day of breaking his fast (pāraṇum) he went for gocarī when a frog came under his feet. His fellow sādhu reminded him to ask forgiveness for this event three times viz. at the time of reciting īriyāvahi, during gocarī contemplation and while doing pratikramaṇa in the evening. So, he got angry with the fellow sādhu, and, with anger ran to beat him when due to hitting a pillar he died and was born as a jyotiśī dēva. From there he fell (cyavī) and acquired over-lordship of five hundred sādhu and became chief ascetic named Caṅḍakauśika. There too he ran to beat with an axe the princes who were



taking fruits from the āśrama trees but fell into the well on the way. Then he died and was born as a poisonous snake of flares of sight, bearing the name of his previous birth i.e. Caṇḍakauśika. This snake when saw Prabhu standing in meditation (kāusagga), flaming with rage looked at the sun again and again and began to throw flares of sight at the Lord. Thinking that the Lord may stumble and fall on him, he started moving back. But, saw Prabhu remained steady/immovable and was not disturbed by the sting and found that from the sting site blood, bright like shining milk kept flowing...he kept staring at Prabhu.

Then seeing the surprised and calmed Caṇḍakauśika, Prabhu said, “bujza bujza” (wake up) Caṇḍakauśika”. Hearing these words from Prabhu, Caṇḍakauśika got self-realization and seeing his previous birth he perambulated three times around Prabhu with repentance and thought “Oh! Prabhu being an ocean of compassion you saved me from misfortune. Then took ‘anśana (fasting)’ and keeping his head in his house-hole stayed there in meditation. When the dairy-maids going to sell milk found the King of snake lying like this with devotion they started worshipping him with ghī and milk. Due to that ghee and milk’s fragrance, groups of ants came and started stinging the snake. Therefore, despite experiencing pain, irrigated by the nectar-sight of Prabhu the serpent did not get angry and died in meditation and became a dēva in 8th dēvaloka.

To cross the river Ganges before reaching Surbhipūra, Prabhu put his foot to board the boat of the sailor/mariner named Siddha. That time listening to the words of an owl, a fortune-teller named Kṣēmīla said today we are going to face mortal hardship/trouble, but due to this great person’s influence that will be destroyed. Then, that boat when came in the middle of the river, it so happened that Prabhu in his birth of Tripuṣṭa Vāsudēva, had killed a lion whose jīva was reborn as a nāgakumāra bhavanpati dēva named Sudaṅṣṭra. When he saw Prabhu in boat he remembered his previous birth

and to take revenge started sinking the boat. But, nāgakumāra dēva Kāmbala and Śāmbala on knowing this bullied/scolded/threatened Sudaṅṣṭra and made him run away and saved the boat.

In Mathurā, there lived a merchant named Jinadāsa. His wife was Sādhudāsī. They both were ardent śrāvaka and observed religion scrupulously/staunchly. Delighted with them one happy shepherd couple despite refusal by the merchant tied two young oxen in their house. The merchant thought that if he will send them back they will have to bear the pain of carrying loads etc., hence he did not send them back and started rearing and nourishing them by giving pure grass/water and nutrition. On āṭham and pāṅkhī the merchant couple would observe pośadha fast and read religious books; and the oxen listening to these became pure and did not take any food (grass/water etc.) and observed fast along with the merchant couple. In this way, they became very dear to the merchant and his wife.

On some day the merchant’s one friend without informing and asking him, tying healthy oxen to his cart took them to the Bhāṅḍira forest in the procession of Yakṣa. The oxen which were never tied to any cart, were made to run so hard in the running competition that resulted in breaking their joints. Then that friend came back and tied these oxen at the merchant’s house. Seeing their condition the merchant was very pained. With eyes full of tears merchant gave them paccakkhāṇa, recited the namaskāra mahāmantra and served them nicely; then the oxen who were in auspicious sentiment died, and, were born in the nāgakumāra body-species as Kāmbala and Śāmbala dēva. Then with help of their avadhijñāna came to know that the Sudaṅṣṭra dēva was causing trouble to Prabhu in the boat, they went there and made Sudaṅṣṭra to run away from there and prevented the suffering/mishap. Then they praised and sang Prabhu’s virtue, danced and poured fragrant water, showered flowers and went back to their place.

Wandering from there Prabhu came to

village Samnnivēṣa. In the park there the Bibhēlaka yakṣa performed ‘mahimā (awe and pomp)’. From there Prabhu went to Śālīśīrṣa village. It was very cold here. That time, Prabhu remained in kāyotsarga (kāusagga-meditation). That time in the birth-life of Tripuṣṭa Vāsudēva queen Vijayavatī was insulted, who after transmigration in many life cycles became vyañtarī named Kaṭapūtanā. She took the form of sādhvī, filled her tress/braid (jaṭā) with ice-cold water and started sprinkling it on Prabhu. In the chilling winter of the month of Māgha, Prabhu suffered this trouble of extreme cold water. Nonetheless, Prabhu remained steadfast/firm, the vyañtarī asked for forgiveness and bowed to him and returned to her place. Tolerating this cold-trouble with equanimity Prabhu attained lokāvdhijñāna. Then he came to Bhadrīkānagarī, and there he did penance for four months (caumāsī penance) and with many types of abhigraha (receptivity-aptness) did the 6th cāturmāsa. After six-months Gośālā came to Prabhu. Prabhu broke the fast of caumāsī penance (pāraṇum) outside Bhadrīkānagarī. Then without suffering any prefixes Prabhu did his wandering in the trouble free Magadhadēśa and came to Ālambhikā town, and did caumāsī penance and finishing the seventh cāturmāsa did the pāraṇum of caumāsī penance outside the town.

Then Prabhu went to Kūrma town. Here, ascetic Vaiśyāyana was sitting in the noon for ātāpanā i.e. to receive/absorb the heat of sun through his opened jaṭā (braid/tress) looking at the sun ...with continued ātāpanā lice from his hair started falling down. The tapasvī picked up each lice and put them back into his braid. Seeing

this Gośālā started teasing the ascetic by calling him ‘Yūkāśayyātara’. Angered with this, ascetic threw tējolēśyā towards Gośālā, but, the sea of compassion our Prabhu poured śītalēśyā and the tējolēśyā subsided. So, Gośālā was saved. Seeing the supernatural power of the Lord, the ascetic Vaiśyāyana bowed down seeking forgiveness of the Lord.

How is tējolēśyā obtained/acquired? From such a question from Gośālā, of course from the spirit of future yoga (activity), the ritual of tējolēśyā which is as destructive/ disastrous/ calamitous as feeding snake with milk was described by Siddhārtha; constantly doing chaṭṭha penance and taking heat from the sun for six months; break the chaṭṭha penance fast each time with one handful of uḍada-bākdā and amount of hot water that can be held and offered during tribute with hands (anjali), he will obtain tējolēśyā at the end of penance done for 6 months.

From there while going to Siddhārthapura, the region of sesame plants that Prabhu had described earlier came on the way. Gośālā said that when ‘sesame plant’ has not yielded how we can talk about its seven seeds in the horn. Siddhārtha said this is the same ‘sesame plant’ with seven seed in its horn. Gośālā checked in disbelief and found the same plant. Then he broke open the horn and found the 7 seeds in it. So, he felt that when jīva die those jīva are born again in the same body. So this finding made him strengthen his principle of destiny. From there Gośālā separated from Prabhu, and, stayed at Śrāvastīnagarī in one of the potter’s school and did six months ritual of chaṭṭha penance etc. and attained tējolēśyā. He also learnt ‘aṣṭāṅga nimitta’ and began to call himself “omniscient”.

