

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara  
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## Samyag Jñāna Paricaya Study Book 1

2<sup>nd</sup> Year

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

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**Alphabet with English Transliteration**

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	ऋ	ॠ	लृ
a	ā	i	ī	u	ū	e	ai	o	au	ṛ	ṛī	lṛ

अं  
 aṅ/aṅṅ/aṅ/aṅṅ

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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English Course

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## Sūtra – Meaning – Ārcanum (Insight)

### Śrī Vajrapañjara stotra

Jina śāsana is treasure/store trove of many hymns. Many hymns of jinabhakti = Jina - devotion/adoration and uplift of soul (ātmonnati) have been composed by past ācāryas. Here we will know about very essential hymns for sādhanā in the initial first stages of sādhanā for body & spiritual defence; known as 'vajra pañjara stotra'. Forever at all times - everywhere supporting awesome Navakāra mantra's nine verse lines are linked body and soul protection. In the beginning of all worships and sādhanā reciting this stotra and doing different types of Mudrā (posture) cage of vajra is (thought) imagined. This is described as effective protection against petty nuisances. One who performs this defense produced by pañca Paramēṣṭhi, he/she does not suffer from fear, mental pain & diseases.

Such protected sādhanā becomes uninterrupted free of obstacles and gives fast success.

### Śrī Vajrapañjara stotra

Om Paramēṣṭhi namaskāraṁ, sāraṁ navapadātmakaṁ,  
ātma rakṣākaraṁ vajra, pañjarābhyaṁ smarāmyahaṁ.... 1

Om namo arihañtānaṁ, śiraskaṁ śirasi sthitaṁ,  
Om namo siddhānaṁ, mukhē mukhapataṁ varam..... 2

Om namo āyariyānaṁ, aṅgaraksāti śayini,  
Om namo uvajjāyānaṁ, āyudhaṁ hastayordraḍhaṁ..... 3

Om namo loè savvasāhuṇaṁ, mocakē pādayo śubhē,  
Eso pañca namukkāro, śilā vajramayi talē..... 4

I remember (recite) with Om the nine lines with meaningful essence of Paramēṣṭhi namaskāra that protects soul and body like vajra pañjara. (a cage as hard as diamond).... 1

I bow down to Arihañta with Om, present above my head like head shield. (utter it keeping your open palm over your head) I bow down to siddha who is like strong cover or best clothing on face. (touch your face with your palm).... 2

I bow to Ācārya who are like strong protector of different parts of body. (move your open palm over the torso.) I bow to Upādhyāya who is like potent weapons in my hands. (lift the hand as if you are holding weapons.).... 3

I bow to all sādhu who is like beautiful pādūkā protecting the feet. (touch your feet.) So the salutation to all five (pañca parmeṣṭhi) is like strong seat of vajra..... 4

word meaning :

<b>Paramēṣṭhi namaskāraṁ</b> - Salutation to pañca parmeṣṭhin	<b>Śirasisthitaṁ</b> - above head
<b>Sāraṁ</b> - essence	<b>siddhānaṁ</b> - to siddhā
<b>nava-padātmaka</b> - In the form of nine lines.	<b>mukhē</b> - on face
<b>ātmarakṣākaraṁ</b> - protector of soul (body)	<b>mukhapataṁ</b> - like cloth covering mouth
<b>vajrapañjarābhyaṁ</b> - like cage of vajra.	<b>āyariyānaṁ</b> - to ācārya
<b>Smarāmyahaṁ</b> - I remember	<b>aṅgarakṣā</b> - protection of body
<b>Om namo</b> - obeisance with Om	<b>atiśayini</b> - excessive
<b>Arihañtānaṁ</b> - to arihañta	<b>Uvajjāyānaṁ</b> - to upādhyāya
<b>Śiraskaṁ</b> - like armour protecting head.	<b>āyudhaṁ</b> - weaponry
	<b>hastayo</b> - regarding two hands

<b>dṛdham</b> - strong	<b>śubhè</b> - auspicious
<b>loè savva sāhuṇaṃ</b> - All monks in the world	<b>èso pañca namukkāro</b> - these five salutes
<b>mocakè</b> - two foot wear forms	<b>śilā</b> - A long and hard stone
<b>pādayo</b> - in two legs.	<b>Vajramayī</b> - made of vajra
	<b>talè</b> - on ground
<p>Savva pāva paṇāsaṇo, vapro vajra mayo bahi;  maṅgalāṇaṃca savvēsīm, khādirāṅgārakhātikā.....5  svāhāntaṃ ca padaṃ jñeyaṃ, paḍhamam hoi maṅgalaṃ,  vapropari vajramayaṃ, pidhānaṃ deharakṣaṇè.....6  mahaprabhāvā rkṣeyaṃ, kśudropadrava-nāśinī,  paramèṣṭhi padodbhūtā, kathitā pūrvasūribhih.....7  yaścèivaṃ kurute rakṣāṃ, paramèṣṭhi-padèi sadā,  tasya na syāda bhayaṃ vyādhi-rādhiścāpi kadācana.....8</p>	
<b>savva-pāva-ppaṇāsaṇo</b> - destroyer of all sins	<b>kśudropadrava</b> - harrasement, trouble
<b>vapra</b> - like fort	<b>nāśini</b> - destroyer
<b>vajramaya</b> - made of vajra	<b>paramèṣṭhipadodbhūtā</b> - arisen from pañca paramèṣṭhi
<b>bahih</b> - on outer side	<b>kathitā</b> - told
<b>maṅgalāṇaṃca savvēsīm</b> - of all auspicious	<b>purvasuribhih</b> - by past ācārya
<b>khādira</b> - khera's	<b>yah</b> - as
<b>aṅgāra</b> - coal spark	<b>cèivaṃ</b> - and like this
<b>khātikā</b> - like mine	<b>kurutè</b> - doing
<b>svāhānta</b> - ending with 'svāhā'	<b>paramèṣṭhi padaih</b> - by padas of pañca paramèṣṭhi
<b>padaṃ</b> - pada, line	<b>sadā</b> - always
<b>jñeyaṃ</b> - to know	<b>tasya</b> - to him
<b>paḍhamam</b> - first	<b>na syāt</b> - does not happen
<b>hoi</b> - is	<b>bhayaṃ</b> - fear
<b>maṅgalaṃ</b> - auspicious	<b>vyādhi</b> - disease
<b>vapropari</b> - above fort	<b>ādhi</b> - pain of mind
<b>pidhānaṃ</b> - like lid	<b>cāpi</b> - and also
<b>dèharakṣaṇè</b> - in body protection	<b>kadācana</b> - never
<b>mahā prabhāvā</b> - big ipmressive	
<b>rakṣā</b> - protection	
<b>iyaṃ</b> - this	

**Meaning** - Navakāra mantra which is destroyer of all sins, is like fort of vajra on external four directions. To keep all auspicious it is like ditch full of burning coal. (no one can cross it and enter) (uttering this line move your both hands, imagining a rampart around you.)

A line at the end of which there is word 'svāhā'; means 'namo arhadabhyah svāhā' this line is first auspicious form. This line is like the hard canopy (lid) over body; fort.

This method of destroying calamities and very effective way of self protection as described by ancient acaryas is generated from pañca-paramèṣṭhin.

The person(devotee) who protects oneself in the above said manner, remembering the five lines of veneration is never afflicted by fear, diseases, and mental worries.





# Śrī Gaṇadhara

## (1) Indrabhūti Gautamswāmī

Reference Volumes : 1. Śrī Kalpasūtra:  
Acalagachādhpati, P.P. Ācārya Bhagavaṅta Śrī Guṇasāgarasurīśvarjī M.S. &  
2. Illustrated Gaṇadhara-vāda : P.P. Śrī Aruṇavijayajī M.S.

Of the eastern division of Bharata land, near Magadha in gobara village lived Best (Supreme) Brāhmin named Vasubhūti Brahmin belonging to Gautama gotra. His wife was Pṛthvidēvī. He had three sons. Pṛthvimāta gave birth to Indrabhūti Gautama in jyèṣṭha constellation. father named the three son's as - (1) Indrabhuti (2) Agnibhuti and (3) vayubhūti Names were decided as per their virtues. Indrabhūti was eldest among the three.

Father Vasubhūti was famous as preceptor of vèda and other scriptures. He also preached his sons well & made them clever in interpretations of the meaning of the verses of four vèdas and in fourteen vidyās.

Brāhmins are famous for vidyādhyayana (education). Indrabhūti also after studying sincerely vèda-vèdaṅga, śruti-smṛuti joined with father in teaching work. For fifty years of life he engaged himself in learning - teaching and debate - discussion. He was famous for his erudition in ten directions. He had won the title of debater several times.

He was like descent of Saraswati. He had family of five hundred pupils. He was famous for his cleverness in fourteen vèda-vidyās. He was famous in the world for the scriptural study of vèda-vèdaṅga-śruti-smṛti-purāṇa-nighaṅtu, chaṅda, history, nyāya vyākaraṇa etc.

Everywhere in world though he was winner in debate, but such world famous learned-erudite Indrabhūti was unable to understand the proper meaning of a vèda verse. Due to misunderstanding wrong meaning was fixed in his mind. Is there soul or not ? due to this doubt as per vèda ' न प्रत्यसंज्ञाऽस्ति । na pratyasanjñāsti. He

strongly believed that there is no soul.

Once along with his brothers and other learned adhyāpakas (brāhmin teachers) had gone to somila brāhmin for the performing the yajña ceremony.

### Arrival of Lord Mahāvīra

Lord Mahāvīra attained kèvala-darśana & kèvala-jñāna. At that time thrones of sixty four Indras started oscillating/vibrating quaking. By Avadhi-jñāna the came to know the attainment of kèval jñāna; so they along with many gods came there. Outside the Jṛumbhikā city they created the samava-saraṇa. Lord Mahāvīra gave deśanā. There were no human beings in Samavasaraṇa... Only Indra and gods were present. No one took vow. Hence prabhu's deśanā was fruitless... unsuccessful. Prabhu then came to Mahāsèna garden of Apāpānagarī.

At that time at Somila Brāhmin's place had gathered thousands of greatest able Brāhmins of the time for performing sacrifice - a yajña.

Although thousands of brāhmins had assembled at the house of Somila, the most prominent among then were the eleven self proclaimed omniscient (sarvajña) teachers. Each of these learned teachers had a doubt in mind but due to their sarvajñatā they were not asking their doubt to each other. These eleven brāhmin's disciples were four thousand and of hundred disciples. Many other brāhmins (like) such as Upādhyāya, Saṅkara, Viṣṇu, Ísvara, Śívāji, Jāni, Gaṅgādhara Mahidhara, Bhūdhara, Laxmidhara, Paṅdyā-Viṣṇu, Mukuṅda, Govinda, Puruṣottama, Nārāyaṇa Dēva, Śripati, Umāpati, Vidyāpati, Gaṇapati, Jayadēva, Bālakṛṣṇa, Yadurāma, Rāma, Rāmācārya,



Raula, Madhusudana, Narasiṃha, Kamalākara, Somēśvara, Hariśaṅkara, Trikama, Joṣī pūno, Rāmājī, Śivarāma, Dèvarāma, Govīndarāma, Raghurāma, Udirāma, and others also had assembled there.

At that time many gods arrived there to worship lord Mahāvīra from heaven (sky). on seeing millions of gods and goddesses coming to the town from heaven brāhmins told to each others "see the miraculous power of this yajña ! These corporeal gods are coming here. But, soon became unhappy when they saw that the gods and goddesses left from the Yajña pavilion to go to Samavasaraṇa to pay their homage to "Sarvajña"

On hearing the word Sarvajña, Indrabhuti was furious and enraged, He said - "Ah ! while I am a sarvajña, how does anybody else dare to call himself also a sarvajña ? It is painful to hear it. Some foolish person may be cheated by any rogue, but this person has allured/enticed even gods, so that they go to him abandoning the sacrificial pavillion and me, who is sarvajña. This is like crows abandoning sacred holy water, or frogs abandoning lake, flies abandoning sandalwood, camels abandoning good trees, or has abandoning a diet of rice pudding or like owls abandoning the light of the sun. Similarly gods are going away leaving sacrificial offerings. It is understood then that As is this Sarvajña, so are these gods. However, I can not put up with his boasting as a sarvajña. How can there be two swords in a sheathing... two lions in a cave... two suns in the same sky and two sarvajñas, I and he here?

Indrabhuti then asked with derision/laughter, people who were returning after offering respect and salutations to prabhu ! did you see the sarvajña ? what is his appearance like! what is his natural form ?

People said, we are not able to describe him; but you call yourself omniscient so why do you ask us about him? Omniscient can know by himself, so if you don't know then why are you making false pretense of being omniscient? We went to offer our salutations to the omniscient

and returned after paying our homage. No one in the world is able to count the virtues/qualities of this omniscient. After listening this from people, Īndrabhūti thought that he seems to be a great swindler who considers himself omniscient, and is also the house of deception. If this is not true then how all these people will sing his praises? I cannot tolerate this omniscient even for a moment; doesn't the sun show its prowess in repelling darkness? Does fire tolerate handshakes, does the lion bear anyone who catches his hairs and so also does a warrior tolerate enemy's contempt? I am the one who has stopped even scholars from speaking in the meeting of scholars, then who is this in front of me who shows bravery in my own house? The fire that has burnt huge hills, will take how much time to burn a small wooden piece? The wind that throws away elephants will take just a moment to whisk away a small twined-piece of cotton? The Literati (Pandits-scholars) of Gaud country moved to faraway places from my fear. Due to my fear...the Gurjara scholars became distressed, the scholars of Mālava country died, the faces of Tèilaṅgī Pandits became like black sesame seeds, the scholars from Lāṭa country vanished in such a way that there were no news about them, proficient-competitive Draviḍa scholars fearing me roamed around looking down with shame. Today in the whole world there is no scholar who can debate with me. Therefore, there is a great famine of debaters...it seems...then this person who is calling himself omniscient like a timid-insignificant-meeek animal how long will he compete with me?

While thinking like this and getting ready to win over debater his younger brother Agnibhūti told Īndrabhūti, 'to win this trivial debater why you are making efforts, to uproot the lotus you cannot bring Airāvata elephant, if you give me permission then I can win him in an instant'. Īndrabhūti said that to defeat this debater even my small disciple is competent but after hearing name of the omniscient I cannot help myself. "While pressing-crushing-

squeezing the sesame seeds if one seed is left, while uprooting the weeds one spark is left, while drinking the sea by Agastya if a puddle remains, and when the husks are being removed if any husk remains...similarly, it seems that while winning over all the debaters one debater has remained". I cannot stay back till I defeat this omniscient with false pretense. If one is left then you cannot be called winner of the world. A safī (pious woman) whose character/conduct is dented-destroyed then she cannot be called a safī; I have defeated thousands of debaters and now if I don't win over this one, then I will lose all my success in the world. Even if a single hole is left in the ship it sinks etc....thinking all these Īndrabhūti applied 'Tilaka' on body at twelve places. He wore yellow cloth and the sacred golden thread, some disciples carried books in hands, some held gourd (kamaṇḍalu), some held darbha (couch grass), and filled ten directions by shouting his various titles... Sarasvatī Kaṅṭhābharaṇa! Vādīvijayalakṣmīśaraṇa! Vādīmadagaṅjana! Vādīmukhabhanjana! Vādīgodhūmadharatṭa! Marditavādībharatṭa! Vādīghaṭṭamudgara! Vādīkaṅsakahāna! Vādīharaṇaharè! Vādījvaradhanvaṅtarè! Vādīyūthamalla! Vādīhṛdayaśalya! Vādīgaṇajipaka! Vādīśalabhadīpaka! Vādīcakraçūḍāmaṇè! Paṅḍitaśīromaṇè! Vijitānèkavāda! Sarasvatīlabdhaprasāda! etc., surrounded by 500 such disciples he went to meet Vīraprabhu. Īndrabhūti started thinking, oh! this wicked sinner has angered me by declaring himself to be an omniscient...this frog is ready to kick the

black snake...or a rat has come running to break the teeth of a cat...it's as if a bullock is ready to kill Airāvata elephant...or with his tusks wants to make the Meru Mountain fall...or the rabbit is getting ready to cut the lion – hairs...to prove his omniscience he has dared to take the gem lying on the head of Sēṣa-snake... and the fire is kindled against the wind. I will reach there just now and stop him from speaking...till the sun rises, until then only the moon can shine...till the roar of a Lion is heard, until then only the intoxicated elephants, horses, deer etc. can enjoy. I am fortunate that I have to debate with such a debater...I will debate and remove the itch of my tongue today. I am proficient in symptomatology, my pace in literature is uninterrupted, and no one can surpass me in logic, have I not labored in scriptures? The Mālava country is not far for Yamadēva (death-God)? What is not attained by the one who has attained excellence in speech/oral communication-spoken language etc.? Which flavor, taste is unknown to the expert in this science? What is unconquered for the Cakravartī? What is it, that does not break the Vajra? What is not achievable for a great man (Mahātmā)? What is it that cannot be eaten by the hungry? What is it that a miscreant man cannot say? What is it that a wish-tree (Kalpavṛkṣa) cannot give? What is it that an ascetic/anchorite cannot renounce? So then I will go there, see his 'Feat' and defeat him, then I will be called winner of the three worlds. (kramaś:- in turn, one after another, ctd...)

[Short Collection –  
Laghu saṅgrahaṇī]

# Jaina Geography

– Ācārya Haribhadrasūri M.S.

Where we live-reside is our world...

How is this world like? How vast is the world? What is our place in this world?

All these questions have been beautifully resolved by the omniscient Gods. In this section we will make an effort to understand this.

नमिय जिणं सव्वन्नुं, जगपूज्जं जगगुरुं महावीरं ।

जंबुदीवपयत्थे, वुच्छं सुत्ता सपरहेऊ ॥ १ ॥

Namiya Jiṇaṃ savvanuṃ,  
jagapūjjaṃ jagagurūṃ Mahāvīraṃ |  
Jambudīvapayatthē,  
vucchaṃ suttaṃ sapaṛahēū || 1 ||

**Meaning:** After bowing down to omniscient... revered in the world... Guru of the world Śrī Mahāvīra Jinēśvara I will say about the elements of Jambudvīpa as described in the aforesaid verse, for the welfare of self and others || 1 ||

In the first verse, auspicious salutations at the beginning, subject, purpose, relation-context and who is the authority to read the scriptures (study the text volume), all those things have been stated.

(1) **Mangalācaraṇa:** After bowing to Śrī Mahāvīra Jina, one does 'mangalācaraṇa' with 4 atīśayās

## 4 Atīśayās:

(1) **Apāyāpagamātīśaya:-** (Jiṇaṃ) Jinēśvara Prabhu is free from selfishness, likes-love and dislikes - hatred. Because of this only, the place/region till 125 Yojana in which Prabhu wandered there occurred no disease... no draught... no heavy rains and no less rains.

(2) **Jñānātīśaya:-** (savvanuṃ) Prabhu is Kēvalajñānī... is omniscient.

(3) **Pūjātīśaya:-** (jagapūjjaṃ) they are worthy of being revered by all the living beings in the world viz. the tiryāṇca, dēva, humans.

(4) **Vacanātīśaya:-** (jagagurūṃ) Prabhu

has known the substances in the world with help of Kēvalajñāna and have described these as they are for benefit of this world.

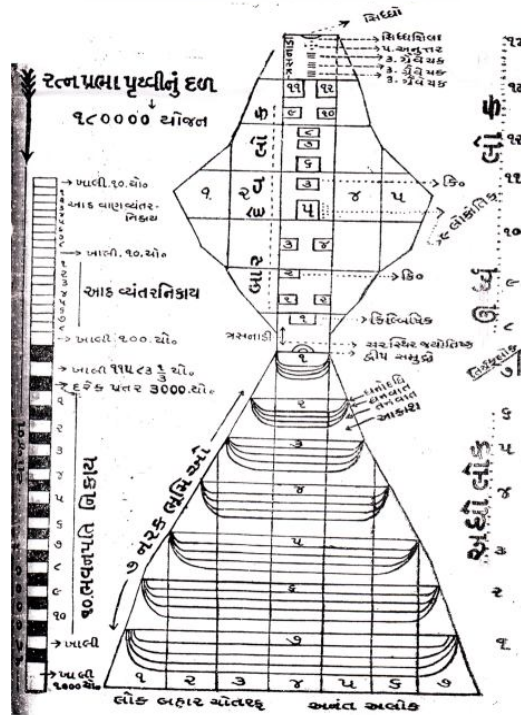
(2) **Subject:** Description of Jambudvīpa's eternal - timeless elements

(3) **Purpose:** For self-welfare and tradition for attaining salvation

(4) **Relationship:** This is formed/created by the voice of the Lord in the form of sūtras and from knowledge obtained due to tradition of gurus.

(5) **Authority:** All bhavyātmās who wish to attain 'samyag jñāna' are authority to read, study and master these scriptures.

## 14 rājaloka



Before understanding Jambudvīpa let us understand the form of this world briefly.

Loka word has evolved from the root-word 'lok'. The one that can be seen is 'loka'. Loka means aggregate/group of '5 bodily existences - pañcāstikāya'. The five astikāya included in pañcāstikāya are (1) dharmāstikāya (2) adharmāstikāya (3) ākāśastikāya (4) pudgalāstikāya (5) jīvāstikāya.

धर्मादीनां वृत्तिद्रव्याणां भवति यत्र तत् क्षेत्रम् ।

तैःद्रव्यै सह लोकस्तद्विपरीतं ह्यलोकाख्यम् ॥

Dharmādinām vṛttidravayāṇām

bhavati yatra tat kṣētram |

Tēḥ dravyēḥ saha

lokastadviparītaṁ hyalokākhyam ||

**Meaning:** The region where dharmāstikāya and other five astikāya substances-matter are found that place/region is called 'Loka'. Where the pañcāstikāya are not found/absent is called 'Aloka' ||

Aloka is like the infinite ākāśastikāya form. In the middle of Aloka is Loka. Where there is "production-turnout (utpāda) – consumption (vyaya) – dissolution (dhrauvya) of the 6 elements (5 ajīva and 1 jīva) is located, that is called as loka. The entire loka (world) is divided into 14 regions/parts. Each part is called Rajju (Rāja). In this way there are 14 Rāja loka (Royal Proportions).

The loka is further divided into 3 divisions:

1. Urdhvaloka – Upper world 2. Madhyaloka – Middle world 3. Adholoka – Lower world.

**(1) Urdhvaloka :-** The part which is in the upper location-region is called as Upper world (Urdhvaloka) or Paradise (Svargaloka). It is of the shape of an erect/upright mridaṅga (a type of musical percussion instrument) being a little less than seven Rajju. Here live auspicious Gods-dēva who enjoy divine splendour. In Upper-world there are 12 Dēvaloka, 9 Lokāntika, 3 Kilbīṣīyā, 9 Grēivēyaka, 5 Anuttara Vimānavāsī (residing in planes), as well as, the siddhaśīlā and the souls of those who have attained the 'seat of siddha' (mokṣa - emancipation) are included.

**(2) Madhya loka :-** As this region is in the middle and since there is possibility of existence of substances with medium-moderate results here, therefore it is called as Madhyaloka or Tircchāloka. The Middle world square is 900 yojana above and 900 yojana below thus totalling 1800 yojana proportion. In this loka which is of the shape of 'net' are included vyañtara, human beings, tiryāṅca, oceans, islands and jyotiṣka cakras (responsible for astrological cycles).

**(3) Adholoka:** Adh: means below. As this region is below so it is called adholoka. It is also known as abyss (pātāḷa loka). The other meaning of adh: is 'of low quality-bad' also. As the pudgalas of this location have bad results, so also it is called as adholoka. Adholoka is in the shape of kumbha (pot). The Bhavanapati dēva, Paramādhāmī dēva and hellish beings live in Adholoka.

### Tircchāloka

Tircchāloka is known by different names like martyaloka...madhyaloka etc. In Tircchāloka are found innumerable oceans-islands. In the middle of the Tircchāloka is one lakh yojana **Jambudvīpa**, encircling which is the **Lavaṇa Ocean** and surrounding which is the **Dhatakikhaṇḍa** Island. Surrounding this is **Kālodadhi** Ocean. Surrounding this are **Puṣkarāvāra** Island and **Puṣkarāvāra** Ocean... in such way continue innumerable islands and oceans that are double the area of previous lands and oceans.

The birth and death of human being occurs in the human world region i.e. in 2 ½ region. Here are found Jambu-island (dvīpa), dhātākī-continent (khaṇḍa), Ardhapuṣkarāvāra Island, Lavaṇa Ocean and Kālodadhi Ocean, this 2 ½ region-area is 45 lakh yojana in length and breadth which defines the region of human beings (manuṣya kṣētra). In this lie the regions of 5 Bharata, 5 Airāvata and 5 Mahāvidēha and make up a total of 15 Karma bhūmi – where human activities are seen; and also are found the 30 Akarma bhūmi that include 5 Harivarṣa, 5 Ramyak, 5 Hēimavañta, 5 Hēiraṇyavañta, 5

Dèvakuru, 5 Uttarakuru regions and 56 Añtaradvīpa (inlands) - all total up to make 101 regions where human births and deaths can occur.

After getting the basic or primary information about Tircchālōka, we will now learn about the Jambu Island that lies in its middle.

खंडा जोयण वासा, पव्वय कूडा य तित्थ सेढीओ ।

विजय - दह सलिलाओ, पिंडेसिं होई संघयणी ॥ २ ॥

Khañḍajoyāṇa vāsā,  
pavvaya kūḍā ya titha seḍhīo |  
Vijaya – dāha salilāo,  
piñḍēsīm hōī saṅghayaṇī || 2 ||

**Meaning:** Khañḍa (continents- subcontinents- divisions), yojana, (measure) vāsa (kṣetra- region), mountains, kuṭa [pinnacle- apex- summit- peak (śikhara)], holy places (tīrtha- bethel), categories and grades of places (śrēṇī), ‘vijaya’ regions, draha (lakes- sarovara) and rivers... the mass- corpus or collection of all these is called ‘saṅgrahaṇī’ || 2 ||

In Jambudvīpa there are many types of substances- matter- objects. Of all these objects there are ten main elements geographically. From the ten main gates- doors the special form of these 10 substances- objects is revealed. We will try and understand the general meaning of these 10 objects.

**1. Khañḍa (continent+divisions):** In the entire Jambudvīpa, how many continents- sub- continents- divisions- regions equal to the breadth of the Bharata and Airāvata regions can occur has been described.

**2. Yojana (mensuration):** Diameter, perimeter and area of Jambudvīpa is calculated here.

**3. Vāsa- varṣa- kṣētra (human-dwellings):** The places where human being live are known as ‘vāsa- varṣa’ or kṣētra- region. Where are such regions in Jambudvīpa? How many are there? This has been introduced here.

**4. Parvata (mountains):** At what places are found the mountains in Jambudvīpa? How many are there? Their numbers etc. has been described

**5. Śikhars (pinnacle- peak):-** The number of Jambudvīpa’s mountain- peaks and land- intricacies (bhūmi- kūṭa) have been described here.

**6. Tīrtha (holy places):-** In Jambudvīpa’s oceans, the places found where one can alight are known as tīrtha and their numbers etc. has been thought about here.

**7. Śrēṇī (categories + grades of places).** There are towns of scholars on the Vaitāḍhya Mountain and the chains of different categories of residences of Ābhiyogika dēva. Their numbers etc. has been considered.

**8. Vijaya (Victory regions):-** The field/land/region that is worthy to be conquered and won for the Cakravartī is called “vijaya” region. This has been introduced.

**9. Draha (lakes):-** Draha means small lakes, pond... counting of the main ponds is done.

**10. Nadī (Rivers):-** The big rivers and their meeting tributaries found in Jambudvīpa are considered here.

### Tircchālōka (Innumerable islands - oceans)



# Śrāvaka Jivana

By taking birth in the clan of śrāvaka, we are all called śrāvaka, but what is the meaning of the word Śrāvaka? Let us try to understand the meaning of the word Śrāvaka.

श्रवन्ति यस्य पापानि । पूर्वबद्धान्यनेकशः ॥

आवृत्तश्च व्रतैनित्यं । सोऽभिधीयते ॥ १ ॥

Śravaṅti yasya pāpāni | Pūrvabaddhānyanēkaśah: ||  
Āvṛtaśca vratēnityaṁ | So-bhidhīyatē || 1 ||

**Meaning:** The one who reduces/annihilates/ decays various types of sins accumulated-tied in the past births and always observes-follows religious rules; He is called Śrāvaka || 1 ||

Describing the second meaning of Śrāvaka he says -

सम्मत्तदंसणाइ । पइदी अहंजई जणासणेइअ ॥

समायारी परमं । जो खलु तं सावगं बिंति ॥ २ ॥

Sammataṁdaṅsaṅāi | Paidī ahaṅjaī jaṅāsuṅēia ||  
Samāyārī paramaṁ | Jo khalu taṁ sāvagaṁ bīnti || 2 ||

**Meaning:** One who daily observes samakita (equanimity)... vow (vrata)... paccakhāṇa (time bound restraints practiced everyday) and listens to the preaching of excellent/virtuous sādhu about the code of conduct is considered 'śrāvaka' || 2 ||

In yet another way, describes the meaning of śrāvaka as ---

श्रद्धालुता श्राति पदार्थचिंतनाद्भनानि, पात्रेषु वपत्यनारतं ॥

किरत्य पुण्यानि सुसाधुसेवनादतोपि तं श्रावकमाहुरुत्तमाः ॥३॥

Śraddhāluta śrāti padārthacīntanāddhanāni,  
pātrēṣu vapatyanāratam |

Kiratya puṇyāni susādhusevanādatopi

taṁ śrāvakamāhurūttamā: || 3 ||

**Meaning:** One who keeps trust in 'nava tattva' (nine elements)...listens to the

doctrine/principles and contemplates on the form of self/soul...donates/spends money wisely for people who deserve and are worthy of this spending... and earns holy, righteous and meritorious karmas (puṇya) by serving sādhu is called an 'excellent śrāvaka' || 3 ||

Considering aforesaid thoughts it seems that the letter 'śra' in śrāvaka indicates faith – śraddhā as well as śruta listening/learning the knowledge - vēdas (scriptures/principles)

The 'v' letter in the word śrāvaka indicates 'vivēka' i.e. discretion-discrimination-judgement. Thus, such śrāvaka can understand and knows what is worthy of doing/adopting and what should be abandoned...he can decide that.

As well as, the letter 'ka' of śrāvaka indicates activity (kriyā) that can destroy sins and helps to gain merit.

Therefore, one can conclude that śrāvaka is one with faith (devout), discrimination (judicious-politely) and doing meritorious activities (active).

## Types of Śrāvaka

नामाई चउभेओ, सद्वाभावेणइत्थ अहिगारो

तिविहो अ भावसद्धो, दंसण वय उत्तरगुणे हिं ॥ ४ ॥

Nāmāi caubhēo, sadhābhāvēṇaitthā ahigāro |  
Tiviho a bhāvasaddho, daṅsaṇa vāya uttaraguṇē  
hiṁ || 4 ||

**Meaning:** There are four types of śrāvaka:- (1) nāma śrāvaka (2) sthāpanā śrāvaka (3) dravya śrāvaka (4) bhāva śrāvaka and the 3 types of bhava śrāvaka are darśana śrāvaka, vrata śrāvaka, and uttaraguṇa śrāvaka || 4 ||

**1. Nāma śrāvaka (Name śrāvaka):-** The one who has opposite qualities of his name or does not have qualities appropriate for his/her name e.g. name is Dhanapati but he is

poor...name is Amaraṇḍa but his funeral procession is leaving...similarly he is said to be a śrāvaka but has no quality of śrāvaka...thus in this type persons included are ‘śrāvaka by namesake’ only (nominal listeners)!

**2. Sthāpanā Śrāvaka (image-idol śrāvaka):** Statue of wood or iron is made or if there is a photo of some virtuous person who has done many good work is called sthāpanā śrāvaka.

**3. Dravya Śrāvaka:-** This śrāvaka does not understand true qualities and externally adheres to meaningless conduct is dravya śrāvaka. Therefore, his adoration instead of resulting in karma nirjarā (decay) leads to karma bondage.

**4. Bhāva Śrāvaka:-** He knows the ethics of śrāvaka... also accordingly follows his every actions. Even his smallest adoration results in karma nirjarā (decay) and gaining him merit (puṇya).

The bhāva śrāvaka are of three types:

**(a) Darśana Śrāvaka:-** In this category is included the śrāvaka with equivalence who has integral-unshakable-unbreakable faith on God ...and in the scriptural principles shown by God. He is at the 4th station-place on the ladder of virtue (4th guṇasthāna). In his life, there is no rule of vows. King Śrēṇika and King Kṛṣṇa are included in darśana śrāvaka.

**(b) Vrata Śrāvaka:-** Along with equanimity he beholds the five small vows (aṇuvrata, viz. non-violence/ahimsā, truth/satya, non-stealing/asteya, celibacy/brahmacarya, non-possession /aparigraha). Merchant Suṇḍara is included here.

**(c) Uttaraṅga Śrāvaka:-** The one who beholds, the virtue of samakita along with 5 small vows + 3 guṇavrata [restrictions related to a direction (diśāvratā), limiting consumable things (bhogopabhoga vrata), purposeless sins (anarthadaṇḍa vrata)] and + 4 śikṣāvratā [samāyika vrata, a limited movement for a certain time (dēśāvagāśika vrata), pośadha vrata, offering food to the guest (atīthisamvibhāga-vrata)] in all 12 vrata of śrāvaka is known as uttaragaṇa śrāvaka. Ānaṇḍa; Kāmadēva are

included in the uttaragaṇa śrāvaka category.

+ In Sthānāṅga sūtra there are four types of śrāvaka described.

चउत्विहा समणोवासगा पन्नता तं जहा -

१. अम्मापिइसमाणे २. भायसमाणे ३. मित्तसमाणे  
४. सव्वतिसमाणे ॥

Cauvviḥā samaṇovāsagā pannaṭā taṃ jahā -

1. Ammāpii-samaṇe 1. Bhāyasamaṇe 3. Mittasamaṇe 4. Savvatisamaṇe ||

**Meaning:** Four types of śrāvaka 1) Like father & mother 2) Like brother 3) Like friend 4) Like amateur ||

One who worships and serves sādhus, despite seeing their laxity/negligence does not decrease his love, always remains their affectionate well-wisher is ‘like parents’ - “**mātā-pitā samāna śrāvaka**”

May be disrespectful in doing service (vaiyāvacca) to sādhus but in the heart he is loving and at the time of difficulty he is always helpful is known as ‘like brother’ - “**bhāi samāna śrāvaka**”.

He loves/caresses sādhu, if sādhu insults him and without asking him does some work then he gets angry, but still he believes in him more than his relatives is ‘like friend’ - “**mitra samāna śrāvaka**.”

He is arrogant, egotistic...and finds faults with the sādhu, and on finding any such weakness he criticizes the sādhu in the society... he considers sādhu like ‘grass-insignificant/worthless’ is ‘like amateur’ - “**śokya samāna śrāvaka**”.

Interchangeably, śrāvaka are of four types

चउत्विहा समणोवासगा पन्नता, तं जहा -

१. आयंससमाणे २. पडागसमाणे ३. थाणुसमाणे,  
४. खरंटयसमाणे

Cauvviḥā samaṇovāsagā pannaṭā, taṃ jahā - 1. Āyaṇssasamaṇe 2. Paḍāgasamaṇe 3. Thāṇusamaṇe 4. Kharantaṭayasamaṇe

Four types of follower/ devotee of

(śramaṇopāsaka) śrāvaka are described.

1) Like mirror (darpaṇa samāna) 2) Like flag (patāka samāna) 3) Like nail (thāṇu samāna) 4) Like thorn (kharāṇṭaka samāna)

Whatever is preached by Guru during dēśanā viz. sūtra - meaning etc. is respectfully beheld in the heart ... keeps pure heart for the guru, such śrāvaka in Jaina reign is called “**like mirror - darpaṇa samāna śrāvaka**’.

The way flag flutters in the wind, same way while listening to the preaching of guru his/her mind does not remain steady and cannot take any decisions for guru's sayings, is “**like flag - patākā samāna śrāvaka**”

Despite long and elaborate meaning explained by the Gītārtha-guru, does not leave his/her stubbornness...does not understand the Gītārtha, and does not accept it, he is “**like nail - thāṇu samāna śrāvaka**”

Gītārtha Guru is giving right preaching, yet he/she does not accept it and instead hurts suguru with bad words-saying (durvacana) like thorn...says that guru misguides...guru is 'ninahva'(one who establishes his opinion separately from Śrī Vitarāga Parmātmā)'...guru is dumb-fool-mad. The one who speaks such words is called as “**like thorn- kharāṇṭaka samāna śrāvaka**”

#### The activities of Śrāvaka

The life-style of śrāvaka should be such, so that living in this human-world he/she should minimally besmear himself/involve in sins and fill their life with treasure of merit/righteousness annihilating and decaying the accumulated previous karmas; for that in God's reign smallest of small deeds/actions need to be carried out with utmost seriousness. Once Gautama Swāmī asked Parmātmā Mahāvīra Swāmī—

कहं चरे कहं चिट्ठे, कहं आसे, कहं सये ।

कहं भुजंतो, भासंतो, पाव कम्मं न बंधई ॥

Kahaṁ carè kahaṁ ciṭṭhè, kahaṁ āsè, kahaṁ sayè |  
Kahaṁ bhujantaṁ, bhāsaṁto,

pāva kammaṁ na baṇḍhāi ||

**Meaning:** Prabhu! How should I walk...how should I get up... how should I

sleep...how should I eat... how should I speak so that I don't bind karmas of sin? ||

Paramātmā replied in one word—

जयं चरे , जयं चिट्ठे जयं आसे, जयं सये ।

जयं भुजंतो, भासंतो, पाव कम्म न बंधइ ॥

Jayaṁ carè, jayaṁ ciṭṭhè, jayaṁ āsè, jayaṁ sayè |  
Jayaṁ bhujantaṁ, bhāsaṁto, pāva kamma na baṇḍhāi ||

**Meaning:** If all the activities are done with utmost carefulness (jayaṇā) then sin is not bound. Jayaṇā means effort - yatanā (effort with care). ||

Carefulness is the mother of śrāvaka's life. The root cause of tradition of demerit-sins/pāpa is deficiency of this jayaṇā-carefulness....till the śrāvaka does not know about carefulness-jayaṇā...does not recognize it...accept it...until then despite doing the religious activities he/she cannot attain true emancipation-siddhi. Come, let us understand about śrāvaka's life as described in ‘śrāddha-vidhi’...live/enjoy it...accept it and make efforts to become a real/true bhāva śrāvaka.

P. P. Ratnaśekharaśrīvarājī M.S. in “**śrāddha-vidhi**” volume, has explained the mystery of life of śrāvaka through 6 doors. These six doors are as follows— (1) Day-time activities (din kṛtya) 2) Night-time activities (rātri kṛtya) 3) Festival activities (parva kṛtya) 4) Activity during cāturmāsa (4 months) (cāturmāsika kṛtya) 4) Yearly activity (varsa kṛtya) 6) Lifetime activities (janma kṛtya)

In day-time activities, after waking up till evening what activities need to be done...how to be done ...by doing these what is their benefit has been beautifully described in simple language in detail.

In night-time activities, information and criticism about sleep-ritual and other night-time activities is described.

The śrāvaka who is engrossed in all appropriate activities of śrāvaka should perform, during festival and what special types of adoration must be done...how to fill treasure of merit/virtues is thought in this door.

Cāturmāsa is a time for diligence-

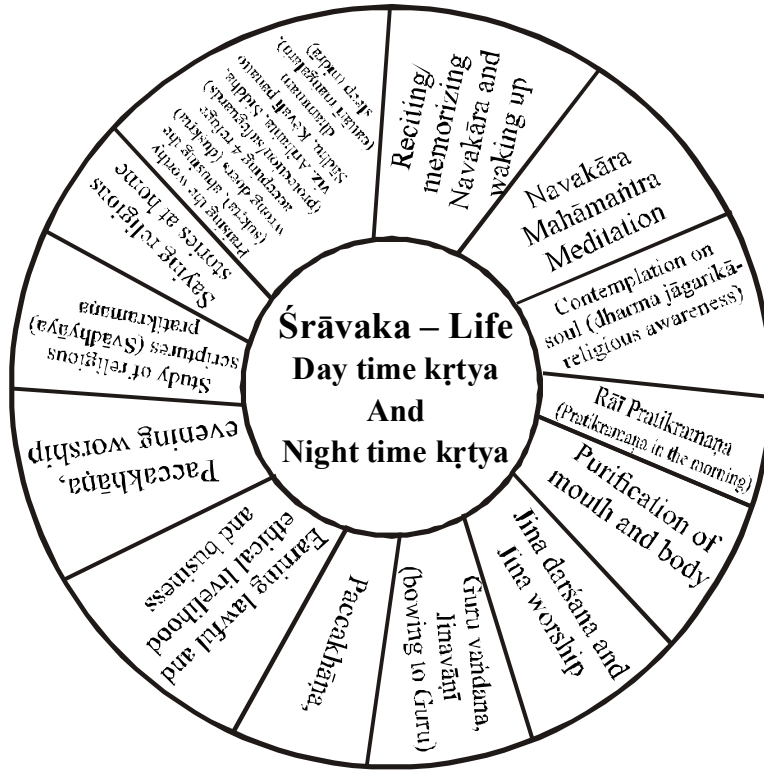


achieving-accomplishing...in which there is accomplishment of jayaṇā and direction for penance etc. (services-devotion-worship) is given for cāturmāsika kṛtya.

There are some duties of śrāvaka which should be done at least once a year. Its wonderful description by Śrīmad Ācārya Bhagavaṇta has been explained in “varṣa kṛtya.”

"Janma kṛtya ? \* by taking birth in śrāvaka clan what activities he should perform at least once during his life time is described in "Janma kṛtya"

Come! Let us understand and accept the responsibilities/duties of śrāvaka and make efforts to practice it.



## The Science of Karma – (Karma Vijñāna)

(Reference/support volume – ‘1st volume of ‘Karma - Vipāka  
[maturing-ripeness of act/activity (conduct-duty-work-sin-function)]  
– Ācārya Dēvdrasūrī M.S.



The world where we stay, please observe it. What do you see? This world is full of treasure of many strange-weird-bizarre-unique people and things...

Someone is happy ... someone is unhappy...

Someone is king ... someone is poor...

Someone stays in palace ... someone in jail ...

Someone is handsome/beautiful ... someone is ugly ....

Someone is healthy/without any diseases ... someone is in pain of disease ....

What more can we say? Children of the same parents are not the same. One is intelligent and the other with dull intellect. One is prosperous-affluent and the other is embodiment of poverty. One is believer (āstika) and one is atheist (nāstika).

Many such kinds of unique/unusual things are there for which we don't have answers. World's Great men have made efforts to understand the mystery of such strange things. Indian doctrines-philosophies (darśana) except Cāravāka philosophy have accepted that behind all the incidents/events of the world happenings 'is working and authority of invisible karma'.

The philosophers' of 'justice and special insight – nyāya and vaiśeṣika belief' consider karma in the "form of dharma - adharma" (religious - non religious)...

The philosophers' of vēdānta view karma as "avidhyā" (agnosy - ignorance)...

The sāṅkhya philosophers' believe karma is a form of "prakṛti" (nature)...

The buddhist philosophers' view karma as "vāsānā" (lust)...

In Jaina doctrine what types of karma are

described...Do you want to know? Come let's understand it...

### What is Karma?

In Jaina doctrine the world is described to be constituted by six substances (ṣad-dravyamaya). Of the six substances in the world one is pudgala matter (pudgalāstikāya). This matter is with colour (varṇa), odour (gaṅdha), taste (rasa) and touch (sparśa). It has four differentiations/parts viz. skāṅdha – dēśa – pradēśa – paramāṇu. The aggregate of skāṅdha that is formed of similar regions (samāna pradēśa) is called vargaṇā. Such infinite vargaṇā exist in this world. Of this infinite vargaṇā, the living being can absorb only eight types of vargaṇā. The 8 vargaṇā described below chronologically are made up of more and more regions. And they are found to be more and more minute/subtle (sukṣma).

(1) The pudgala-matter that is useful in forming human body and tiryāṅca (insects and animals) such pudgala is called "audārika (gross) vargaṇā".

(2) The pudgala matter which is useful to make vaikriya body (changeable/fluid body) of dēva, human and tiryāṅca (changeable/fluid body) such pudgala is called "vaikriya vargaṇā".

(3) The vargaṇā used by the munis, beholder of the 14 purvas who can form the āhāraka body is called āhāraka vargaṇā (assimilative-metabolism).

(4) The pudgala matter that is necessary for the digestive activity to generate energy from the food that we have consumed is called "tājasa (luminous) vargaṇā".

(5) The pudgala matter that is helpful in talking-pronouncing (speech-language) is called "language (bhāṣā) vargaṇā".

(6) The pudgala matter that is useful/necessary to breathe in and out is called “śvāsośvāsa vargaṇā”.

(7) The pudgala matter that is useful to jīva in contemplation and concentration is called “mano (mind) - vargaṇā”.

(8) The pudgala matter that is useful in binding the soul with (karma) is called “kārmaṇa vargaṇā”.

The skaṇḍha that is formed by the aggregation of first four types of vargaṇā can be seen with our eyes therefore these vargaṇā are ‘gross resulting (bādara)’ - visible skaṇḍha.

The last four vargaṇā cannot be seen with our naked eyes and hence are ‘subtle-small-micro- resulting (sukṣma)’ - invisible vargaṇā.

The fourteen Rāja loka are filled to the brim with all these eight vargaṇā...it is in the form of pudgala that is non-living (ajīva)... and has colour-taste-smell and touch...

The kārmaṇa vargaṇā is micro/subtle – invisible – and present everywhere. When it binds with the soul it takes the form of karma.

#### How does kārmaṇa vargaṇā become karma?

If our clothes get wet with water or become sticky with oil, and if dust-cloud flies there in the atmosphere the tiny dust particles stick to our clothes and make our clothes dirty; same way if our soul is wet or sticky due to attachment/love – hatred then the kārmaṇa vargaṇā present in such atmosphere binds and sticks to the soul and makes the soul dirty/filthy. The attraction and binding/joining of kārmaṇa vargaṇa to the soul is called ‘karma baṇḍha’. The dust of karma (karma vargaṇā) bound to the soul becomes karma. Now it is called karma.

After getting the basic knowledge about karma now we will make efforts to know and understand the first karma volume composed by Śrīmad Dèvendrasūrī ‘karma-vipāka’, with the help of meaning of verses and their critique.

सिरि-वीर-जिणं वंदिअ, कम्म विवागं समासओ वुच्छं ।

कीरइ-जीएण हेअहिं, जेणं तो भन्नए “कम्म” ॥१॥

Siri-Vīra-Jiṇaṃ vaṇḍia,

kamma vivāgaṃ samāsaovucchaṃ |

Kīrai-jīṇa hēūhim,

jēṇaṃ to bhannaē “kamman” || 1 ||

**Meaning:** - After bowing to Mahāvīra Swāmī I am going to explain in short about “karma vipāka”. Things are done by the jīva with intent/motive/purpose that is why it is called karma || 1 ||

After bowing the sovereign-ultimate benevolent ... supreme holiness ... lord of reign Śrī Mahāvīra Swāmī let us start the auspicious beginning of the volume/book. Every work is started with this auspicious step (maṅgalā-carāṇa) so that it can be done without any obstacles. After bowing to the lord describing what subject he will be describing he says – ‘I will tell briefly about karma vipāka’. What is mean by karma? That we know but, now we will know its fruit i.e. vipāka. What are the different types of karma and what type of fruits they give? This has been described in the volume. That is why it is known as “**karma vipāka**”. This is of karma graṇth 1st volume.

In half part of the verse explaining the definition of karma he says “**the acts/activities of the soul done with intent/motive/purpose is called karma**”.

Here one question occurs what is meant by “with intent”?

There are purposes-reasons for binding of karma. What are these reasons/intents for the karma binding? So describing these there are four main reasons shown –

(1) Mithyātva (lack of insight/false belief) (2) avirati (living without restraints/saṃyama) (3) kaṣāya (passions) (4) yoga (psychophysical activities)

Mithyātva means false beliefs, misleading fantasies/imagination. Due to this, the person is not able to know real form of a thing.

Avirati means a living without vows – rules – paccakkhāṇa in which there is continuous flow of binding karma due to violence-lies-theft-incontinence/laxity and possession.

‘Kaṣa’ means world (saṃsāra) ‘āya’ means income-gain. From which one

gains/earns again and again the ‘increases of worldly life’ are called ‘kaṣāya -passions’ which include anger-ego-greed-lust etc.

Yoga means activities of mind speech and body.

Due to these four types of activities of soul karma-bonding occurs constantly and continuously. To stop this bondage one has to win over these types of activities.

पयइ-ठि-रस-परसा, तं चउहा मोअगस्स दिहुंता ।

मूल पगइहु उत्तर, पगइ अइवन्न सयभेयं ॥२॥

Payai-ṭhi-rasa-paēsā

taṁ cauḥā moagassa diḥṭhantā |

Mūla pagaiṭṭhā uttara,

pagai aḍavanna sayabhèyaṁ || 2 ||

Meaning: - Karma has eight main types and one hundred and fifty-eight sub-types. Such karma four types namely nature (prakṛti), duration (shelf-life), taste (intensity) and quantum (pradēśa) is described giving the example of a sweet namely laddoo/modaka || 2 ||

Whenever the soul develops sentiment/feeling of anger – ego – untruth/lies – theft then it attracts karma vargaṇā towards itself. This karma vargaṇā mixes like milk- water or fire-iron and then when it sticks in the form of karma to the soul four things are decided at once.

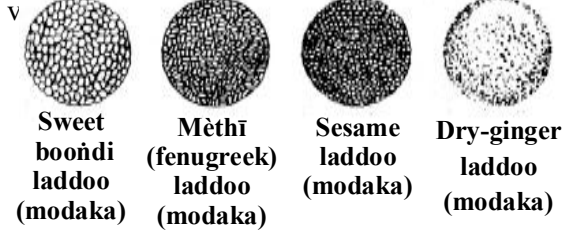
1. The ‘nature of karma’ i.e. prakṛti baṅdha (bondage)
2. The ‘measurement of the period of karma’ i.e. sthithi baṅdha (duration)
3. The ‘severity or mildness’ of good and bad karma pudgal’ i.e. anubhāga baṅdha (intensity)
4. The ‘measure-amount’ of the karma pudgal i.e. pradēśa baṅdha (quantum)

#### From example of modaka (laddoo) -- four types of karma baṅdha

**(1) Prakṛti Baṅdha (Nature of bondage):** Modaka are of different types, and, the same way their effect on the body is also different. Dry-ginger and mēthī (fenugreek) etc. modaka by nature relieve aches-rheumatism...some modaka

prevent acidity...some alleviate it... many due to their nature relieve phlegm...

Same way the binding karma obscures/ conceals one or the other virtue of the soul...covers (āvaraṇa) it ... This nature of karma is called Prakṛti baṅdha, e.g. the one which covers the soul’s virtue of jñāna is described as iñānāvaranīva. and that covers



**(2) Sthiti Baṅdha (Period of bondage):-** Just as modaka (kind of sweet laddoo) are of different types same way the time period to remain fresh is also different. Curamā modaka remain fresh only for one day ... boondi modaka remains fresh for a week ... in winter season aḍadiyā-pāka, sālama pāka remain fresh for a month ... same way when karma binds at that very moment it is decided that till what time period will it remain with the soul. Some karma stay with the soul for 2 years, 5 years, 4 months, 10 days and some remain till palyopama and sāgaropama time period. This way the time period for which karma stays with the soul that time-bondage is called sthiti baṅdha.

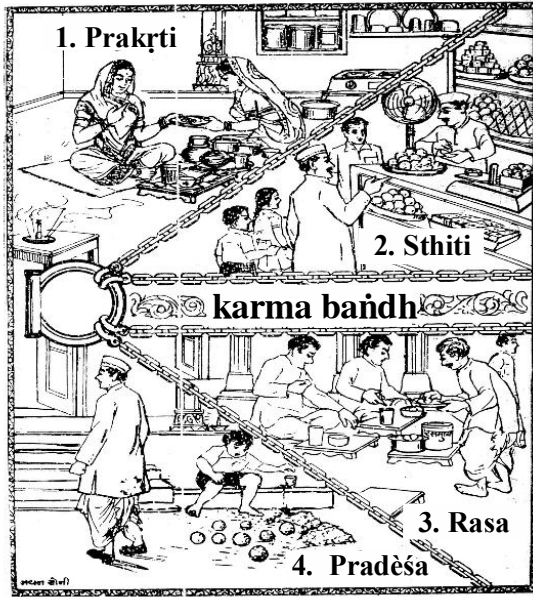
**(3) Rasa Baṅdha (intensity of taste-flavour):-** Since there is sweetness in modaka generally they are described as sweet only, even then too there are variations in this very sweetness. There is bitterness in Mēthī (fenugreek) modaka. There are variations in this bitterness too Same way the karma auspicious or inauspicious that get attached to the soul may be more or less, intense or very intense So at the time of karma binding we see the intensity can be lower/less... higher/ more... very-high... highest...this is called rasa baṅdha

**(4) Pradēśa baṅdha (quantity of**

**bondage):** Variations are found in the shapes of modaka. Small modaka (with less granules/particles) ... medium modaka ... very big modaka can exist and even their weights can be different. The granules or particles are less or more. Similarly while binding the karma according to the activity, less or more particle-aggregates bind to the soul. That is called pradēsa bāndha.

While making laddoo the way its nature, sthiti, rasa and pradēsa is decided, same way while binding karma these four things are also decided at once for us according to our sentiment - bhāva.

After explaining the four types of karma bāndha now we will know prakṛti bāndha (nature of bondage) especially.



### Nature of Karma

The fundamental nature of karma are eight (8) and one hundred and fifty-eight (158) are modified form of karma nature.

इह नाण दंसणावरण - वेय - मोहाउ - नाम - गोआणि ।  
विग्घं च पण-नव-दु-अड्ढवीस-चउ-तिसय-दु पण विहं ॥३॥

Iha nāṇa daṅsaṇāvaraṇa - vēya -  
mohāu - nāma goāṇi |  
Viggham ca paṇa-ṇava-du-aṭṭhaviṣa-

cau-tisaya-dupaṇa vihaṃ || 3 ||

**Meaning:** - Here described are jñānāvaraṇīya, darśanāvaraṇīya, vēdanīya, mohanīya, āyuṣya, nāma, gotra, and aṅtarāya karma types viz. five(5) - nine(9) - two(2) - twenty eight(28) - four(4) - one hundred three(103) - two(2) and five(5) types. || 3 ||

The nature of karma is innumerable. But pure soul (Siddha soul) has 8 virtues/qualities hence to cover these are 8 main nature of karma. Their further sub-types (uttara prakṛti) are 158 types.

That which covers / conceals determinate cognition (special attribute of knowledge) is called **Jñānāvaraṇīya karma**.

That which covers / conceals indeterminate cognition (common attribute of knowledge) is **Darśanāvaraṇīya karma**.

On account of which pleasure and pain are experienced [either in alleviation/pacification (śātā) or restlessness/uneasiness (aśātā)] and covers the virtue uninterrupted form of the soul (avyābādha) is called **Vēdanīya karma**.

On account of equanimity (samyaktva) and equitable character (samyak cāritra) soul suffers from delusion, confusion, bewilderment-distracted and covers the 'virtue of eternal character (Anānta' cāritra) of soul is called **Mohanīya karma**.

That which takes us to the next birth (worldly career) and covers the imperishable-inexhaustible (akṣya) virtue of soul is called **Āyuṣya karma**.

The one that forms the body - sense organs - appearance - colour etc. and covers the virtue of formlessness of soul (arūpī) is called **Nāma karma**.

The one that causes birth in higher or lower status (gotra) and covers the virtue of soul-form that is neither heavy- nor light (agurūlaghu - equality of all souls) is called **Gotra karma**.

Despite having all the wealth etc. the one that creates/places obstacles in the way of giving, taking, and charity and covers soul's virtue of eternal strength (Anānta vīrya) is called

**Añtarāya karma.**

After knowing the main/fundamental eight types let us know the numbers of modified types.

Jñānāvaraṇīya karma has	05 types
Darśanāvaraṇīya karma has	09 types
Vēdanīya karma has	02 types
Mohanīya karma has	28 types
Āyusya karma has	04 types
Nāma karma has	103 types
Gotra karma has	02 types
Añtarāya karma has	05 types

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Nature of karma      total are    158 types

Virati  
Vātikā

SAMYAG DARŚANA

समत्तमेव मेव मूलं निदिष्टं जिनावरेहिं धम्मस्स । एगंपि धम्मकिच्चं न तं विणा सोहए नियमा ॥

– श्री जिनलालसूरि.

Samattamēva mēva mūlaṃ nidiṭṭhaṃ Jinavarēhiṃ dhammassa |  
Ēgaṃpi dhammakiccaṃ na taṃ viṇā sohaè niyamā ||

- Śrī Jinalābhasūri.

Jinavara (lord) has said that the root/base of religion is samyaktva (right faith/inclination); because only through pure/right samyaktva the 'land of soul' can be purified (just 'like the pictures' painted by the artist after cleansing and purifying the land look extraordinarily beautiful). Therefore, not a single religious act is adorned without purification of the soul, therefore the bhavyātmā (great souls) should try to purify his/her soul with samyaktva first before any work is done.

Oh life! How great is manifestation of your punya (punyodaya)!

We have received human body ... this body is provided with five senses...

We got... 'Ārya' Land ... Śrāvaka kuḷa (clan)...

Reign of Prabhu Mahāvīra...

We have been endowed with 'su-dēva' i.e. ascetics who are free of likes and dislikes, love and hatred...

We have been endowed with 'su-guru' who have abandoned wealth and women...

We have found 'su-dharma' i.e. a religion which is full of compassion alleged by omniscient 'Śrī Sarvajña'...

Such kind of opportunity is received only due to past auspicious deeds after roaming in eighty-four 'jiva-yoni'.

Therefore, hēy Jīva! Now is not the time to become negligent... shed off your 'Pramāda'

In order to live a happy life, it is necessary to get the true knowledge of both ethics and thoughts. Mankind cannot experience true happiness and peace without pure behavior and noble/dainty/genteel thoughts.

There are not two paths of the dwelling place of eternal happiness i.e. mokṣa ... only one path is there... This path of salvation passes through the palace of 'Virati'

'sarva virati' (complete conduct) ...or 'dēśa virati' ('limited conduct')

So there is no salvation without Virati... it's not there.... it's not there....

Come! Let's begin our efforts to attain Virati from today.

Ideal conduct is of course 'Sarva Virati' ... but it is life of an ascetic that is desirable. But, till the quality of virati is awakened until then as per one's capacity one must adorn and observe at least the vows of śrāvaka.

Come! Here now we will ponder on the twelve vows of śrāvaka and lead such life that makes us eligible for accepting virati.

If virati is a palace then samyag darśana is its foundation...

If virati is necklace of pearl then samyag darśana is thread ...

If virati is carioṭa (chariot) than samyag darśana is its charioteer...

And therefore, before accepting the vows that enlighten the life of śrāvaka it is necessary to

accept samyag darśana. That is why, in the first place the various forms and their different transgressions (aticāra) are being considered and thought of.

Samakita, samyag darśana and samyag draṣṭi are all synonyms. They mean the same. Samyag darśana means true faith/inclination towards 'su-dēva, su-guru, su-dharma'.

Talking about śrāvaka's religion/ duties/ vows there are five aṇuvrata, three guṇa vrata and four śikṣāvratā that total up-to 12 vrata in all. In these, the Arihaṅta dēva who are free of eighteen faults should be considered as 'pure godly essence - śuddha dēva tattva'; the ascetics who behold the eight pravacana mātā should be considered 'su-gurutattva – pure guru tattva'; the religion whose base is politeness in the religion propounded by Jina should be considered as 'pure religion essence – 'śuddha dharma tattva'. To keep faith in all the three tattva is called samakita. One has to follow it-be a guardian with right faith, and, faith contrary to these three elements is called 'falsehood-mithyātva'

From material point of view (dravya form)-laukika, i.e. worldly 'falsehood - mithyātva' is of four types lokottara, dēvagata, gurugata, parvagata mithyātva all of which we have to renounce. The four types are -

Hari means Kṛṣṇa, hara means – Mahādēva, Brahmā, Suryadēva (sun-god), Īndra, Caṅdrāmā (moon-god), Graha-dēvatā (planet-god), Gotra dēvatā (gens-god), Ganēśa dikpāla, Kṣētrapāla, Skaṅda dēva (Kārtikēya), Kāpila, Buddha, Hanumaṅta yakṣa...etc. worshipping all these and believing that they will give mukti-freedom is the first type – 'laukika dēvagata mithyātva'.

Sanyāsi Caraka, Parivrājaka i.e. Tāpas brāhmaṅa, Kaulika, Kāpalika brāhmaṅa and Tāpasa will save me and free me from the worldly ocean, and, one worships them is described as the second type of mithyātva – 'laukika gurugata mithyātva'.

The statue of śrī vitarāgī dēva from other philosophy that has been imbibed and assumed

by persons are called superficial (aparaparigrhita) 'Jina-bimba', such Jina bimba, and Vairoṭyā dēvī-the 16th goddess of knowledge or Śrī Mallinātha bhagavāna's Vairotyādēvī, Brahma yakṣa of Śrī Śitalanātha and Supārśvanātha's Śantādēvī as well as other incumbent dēva dēvī are worshipped with wisdom of God is the third type of mithyātva i.e. lokottara dēvagata mithyātva and –

**Pāsathā** - He is a sādhu who accepts inedible food and water (food with life-forms) and yet keeps false pride and boasts of his asceticism; also is the one who despite the instruments of Jñāna, darśana and cāritra, he/she does not take any advantage of these.

**Usannā**: Under the control of negligence, he nourishes only the body but in observing the restraints is impotent-weak-ḍuḍa-worthless is 'Usannā'.

**Kuśīla**: The one who does not follow rules of jñāna, darśana and cāritra is 'Kuśīla'.

**Saṅsakta**: The monk who does not tolerate the virtues/qualities of other monks, and has a practice of happiness/enjoyment and consumes causes of violent rituals is 'Saṅsakta'.

**Āharachaṅda**: The one who speaks as it comes to mind viz. blames others, slanders others, makes false pretenses for worship among the people is 'Āharachaṅda'.

**Ninhava**: The one who establishes his opinion separately from Śrī Vitarāga Parmātmā is Ninhava.

All the above are described as materialistic ascetics (dravya liṅgī sādhus) and to worship them with the wisdom of Guru is called as the fourth type of mithyātva i.e. 'lokottara gurugata mithyātva'

The samakita vow has five transgressions; to renounce/leave these the 5 transgressions are described.

**1. Śaṅkā (doubt)**: Of the nine tattvas jīva and ajīva etc. keep suspicion about one of these it is existing or non-existing? Or deva-guru-dharma and principles that is towards Āgama



had any doubt or done any suspicion then this is the 1st transgression ‘Śāṅkā’.

**2. Kāṅkṣā:** The desire to embrace other hypocritical philosophy or all philosophies are counted same by equating religions is the 2nd aticāra ‘Kāṅkṣā’.

**3. Vitigicchā:** We are doing the activities of penance, restraints and rules etc. shown by Jinēśvara Paramātmā then with these observances will we get the degree of God and the fruit of mokṣa or not? To have such doubt in the mind or looking at dirty body of sādhu-sādhvī express aversion-disgust-disgrace is described as the 3rd aticāra ‘Vitigicchā’.

**4. Parapāsaṅḍī Praśaṅsā:** If one after seeing other religion’s greatness of penance etc. and fame of its erudition-science-scholarship has praised it then this is known as 4th aticāra Parapāsaṅḍī Praśaṅsā.

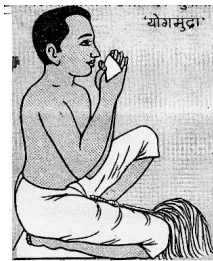
**5. Parapāsaṅḍī Saṅthuo (Saṅstava):** To praise person/sādhu of other philosophy, familiarizing with their head, loving them, to have loving/pleasant/sweet talks, to worship them, give donation to them. If one has done or arranged conversations then this is the 5th aticāra ‘Parapāsaṅḍī Saṅthuo’.

To accept Samyag Darśana the vow is “For my life time I accept Śrī Arihaṅta Prabhu who is free of attachment and hatred as my su-dēva...nirgrātha, beholder of 5 mahāvratā sādhu as my su-guru...and the merciful religion propounded by Jina omniscient as su-dharma. I will only believe in sudēva-suguru-sudharma and nothing else”.

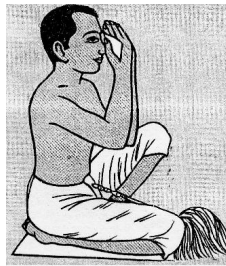
When not present, then to attain samyag

darśana or to purify if it is existing then the following rules become helpful.

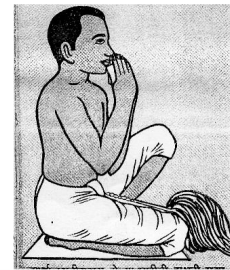
1. Every day I will see (darśana) Jinēśvara Paramātmā.
2. Every day I will worship Jinēśvara Paramātmā.
3. Everyday I will perform Prabhu’s 8 types of worship (aṣṭaparakārīpūjā).
4. I will do Prabhu’s ‘trikāḷa darśana’ daily.
5. Every day I will regularly do catiyavaṇḍana.
6. On festive date I will give 3-3 khamāsaṅā to all idols of Prabhu in temple.
7. I will arrange snātra pūjā and big-grand pūjā for Prabhu once in a year.
8. At least in my life time I will fill one Prabhu.
9. Once in life time I will arrange Pratiṣṭhā of Prabhu.
10. Once in a year I will definitely do Siddhācala pilgrimage
11. I will keep brahmacarya vow and will do navakāraśī and covihāra in all tīrtha.
12. During tīrtha yātrā I will abandon abhakṣya, anaṅtakāya and night dinner.
13. Everyday I will count one tied rosary of Navakāra maṅtra.
14. Daily I will count while sleeping 7 times-waking up 8 times Navakāra maṅtra.
15. Once in life time I will definitely chant nine lakh Navakāra maṅtra.
16. Once in life time I will definitely do Jina bhakti Mahotsava. (Jina Worship).



Caityavaṇḍana - Āsanamūdrā  
Beginning till uvasaggaharaṅ “Yoga Mudrā”



Mudrā at the time of  
Jaya Vīyarāya



Hand Mudrā after Jaya Vīyarāya -  
from Vārijjā to Jaināṅ Jayatī Śāsanāṅ