

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara  
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## Samyag Jñāna Paricaya Study Book 10



### Blessings:

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

### Divine Grace:

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Śrī Muktiṣrījī Mahārāja Sāheba,  
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Tapasvī Ratna, Acalagachhādhipati, Parama Pūjya (P.P.) Ācārya Bhagavaṅta

**Śrī Guṇodayasāgarasurīṣvarjī  
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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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## Stotra – Meaning – Ārcanum (Insight)

### 2. Ajita Śānti Stava (ctd.) Gāhā (Gāthā)

**Pakkhia caummāsè, saṁvacchariè avassa bhaṇiavvo;**  
**Soavvo savvēhiṁ, uvasagga nivāraṇo èso... Gāhā.....38**  
**Jo paḍhai jo a nisunai, ubhao kālāmpi ajiya saṁtithayaṁ;**  
**Nahu huṅti tassa roga, puvvuppanā vi nāsaṅti... Gāhā....39**  
**Vavagaya kalika lusāṇaṁ, vavagaya niddhaṅta rāgadosāṇaṁ;**  
**Vavagaya puṇabbhavāṇaṁ namotthu dēvāhidēvāṇaṁ...40**

#### Word Meaning

<b>pakkhia</b> - in fortnightly pratikramaṇa	<b>ajiyasaṁtithayaṁ</b> - praises of Ajitanātha and Śāntinātha
<b>caummāsè</b> - in 4 monthly (comāsī) pratikramaṇa	<b>nahu</b> - not
<b>saṁvacchariè</b> - in saṁvatsarī pratikramaṇa	<b>huṅti</b> - happen
<b>avassa</b> - certainly	<b>tassa</b> - him/her
<b>bhaṇiavvo</b> - recite	<b>roga</b> - diseases
<b>soavvo</b> - listen	<b>puvvuppanāvi</b> - even that happened in past also
<b>savvēhiṁ</b> - the entire śrī saṅgha	<b>nāsaṅti</b> - can be destroyed
<b>uvasagganivāraṇo</b> - remover of calamity / illness / troubles	<b>vavagaya</b> - have been destroyed
<b>èso</b> - this	<b>kalikalusāṇaṁ</b> - whose black sins
<b>Jo</b> - who	<b>niddhaṅta</b> - dominant, rampant
<b>paḍhai</b> - recites	<b>rāgadosāṇaṁ</b> - whose passion/affection-malice
<b>jo a</b> - and those	<b>puṇabbhavāṇaṁ</b> - in which birth death
<b>nisunai</b> - who listen	<b>namotthu</b> - I offer salutation/obeisance
<b>ubhaokālāmpi</b> - both times (morning-evening)	<b>dēvāhidēvāṇaṁ</b> - supreme gods

**Meaning:** In fortnightly pratikramaṇa, in 4 monthly (comāsī - monsoon) pratikramaṇa and in saṁvatsarī (new-year-annual) pratikramaṇa certainly recite-listen to the praises of Ajitanātha and Śāntinātha - the removers of calamity / illness / troubles and the saṅgha should listen too...38

That person who recites and listens to Ajitanātha and Śāntinātha praises both times (morning and evening) his disease that have occurred in past also get destroyed...39

Whose sins in the black time-period are destroyed, whose dominant passion-affection and malice-jealousy have been destroyed, whose birth and death are destroyed, such supreme gods – Arihaṅta bhagavaṅta I offer salutation and pay obeisance...40

**Gāhā (Gāthā)**

**savvaṃ pasamai pāvaṃ, punṇaṃ vaḍḍhai namaṃsamāṇassa;  
saṃpunna caṇḍavayaṇassa, kittāṇaṃ ajiasaṅtissa.....41  
jai icchaha paramapayaṃ, ahavā kittiṃ suvitthaḍaṃ bhuvaṇè;  
tā tialoguddharaṇè, jīṇavayaṇè āyaraṃ kuṇaha.....42**

**Word Meaning**

**savvaṃ** - everything  
**pasamai** - fades away  
**pāvaṃ** - sins  
**punṇaṃ** - virtues  
**vaḍḍhai** - increase  
**namaṃsamāṇassa** - saluting person's  
**saṃpunnacaṇḍa** - like a full-moon  
**vayaṇassa** - face  
**kittāṇaṃ** - devotional (praise) singing  
**ajiasaṅtissa** - lord Ajitanātha-Sāntinātha's  
**jai** - if

**icchaha** – want, wish  
**paramapayaṃ** - supreme seat/mokṣa  
**ahavā** - or  
**kittiṃ** - fame  
**suvitthaḍaṃ** - good and spread out  
**bhuvaṇè** - in this world  
**tialoguddharaṇè** - savior of the 3 worlds  
**jīṇavayaṇè** - jina speech/sayings  
**āyaraṃ** - respect/homage  
**kuṇaha** - do/perform

**Meaning:** Saluting these gods having a face of full moon, Lord Ajitanātha-Sāntinātha and singing devotional praises that person's all sins fade away and virtues increase...41

Oh great jīva! If you wish supreme seat/mokṣa or want the good and spread out/expanded fame in this world, then have respect and faith in speech and saying of jina who are savior of the three worlds...42

**sarva maṅgala maṅgalyaṃ, sarva kalyāṇa kāraṇaṃ;  
pradhānaṃ sarva dharmāṇaṃ, jainaṃ jayati śāsaṇaṃ...43  
upsargāhā: kṣayaṃ yānti, chidhyaṅtè vighnavallayaḥ;  
mana: prasannatāmèti, puḷyamānè jineśvara...44**

**Word Meaning**

**sarva maṅgala** - of all festive occasions  
**maṅgalyaṃ** - auspicious, prosperous  
**sarva-kalyāṇa** - all welfare, beneficent  
**kāraṇaṃ** - causal/reason  
**pradhānaṃ** - main-best  
**sarva dharmāṇaṃ** - in all religions  
**jainaṃ** - Jina bhagavāna's  
**jayati** - wins  
**śāsaṇaṃ** - reign/rule/regime  
**upsargāhā** - troubles

**kṣayaṃ** - decay/wanes  
**yānti** - gets  
**chidhyaṅtè** - intersects  
**vighnavallaya:** - disruption creeper  
**prasannatām** - gratification/ complacency/  
glee  
**èti** - gets  
**puḷyamānè** – by worshipping  
**jineśvara** – Jinéśvara bhagavāna

**Meaning:** Auspicious of all festive/auspicious occasions, cause of all welfare and best in all religions such Jaina reign always wins.

By worshipping Jinēśvara bhagavāna all troubles decay or wane. The disruption creeper is intersected and the mind becomes complacent/gratified.

**śivamastu sarva jagata: parahita niratā: bhavañtu bhūtagaṇā:**

**doṣā: prayāñtu nāśaṁ, sarvatra sukhī bhavatu loka: ...45**

**smaraṇaṁ yasya satvānāṁ, tivrātāpopaśāntayè;**

**utkr̥ṣṭa guṇarūpāya, tasmèi śrī śāntayè nama: .....46**

### Word Meaning

**śivam** - welfare

**astu** - happen, be

**sarva jagata:** - of the whole world

**parahita** - in the interest/benefit of others

**niratā:** - ready

**bhavañtu** - be/happen

**bhūtagaṇā:** - group of people/jīva

**doṣā:** - faults

**prayāñtu** - get

**nāśaṁ** - destroyed

**sarvatra** - everywhere

**sukhī** - happy

**bhavatu loka:** - be loka

**smaraṇaṁ** - who is remembered

**yasya** - whose

**satvānāṁ** - jīvas

**tivrātāpa** - scorching heat

**upaśāntayè** - for calming down

**utkr̥ṣṭa guṇarūpāya** - whose virtues and beauty are best

**tasmèi** - that

**śrī śāntayè** - Śrī Śāntinātha

**nama:** - bowing, salutation, obeisance

**Meaning:** Let there be welfare of the whole world, let the group of jīva become ready for the benefit/interests of others, let the faults get destroyed and at all places people become happy...45

Who is remembered for the peace/calming of the scorching heat, whose virtues and beauty are best such Śrī Śāntinātha I salute and bow down...46



# Śrī Gaṇadhara-vāda

## Śrī Prabhāsa Gaṇadhara

Reference Volumes : 1. Śrī Kalpasūtra:

Acalagachādhpati, P.P. Ācārya Bhāgavaṅta Śrī Guṇasāgarasurīśvarjī M.S. &

2. Illustrated Gaṇadhara-vāda : P.P. Śrī Aruṇavijayajī M.S.

The respect of becoming the 11<sup>th</sup> and the last gaṇadhara of Mahāvīraswāmī was earned by Brāhminā Śrī Prabhāsaswāmī, a great soul and human-being who was resident of Rājgrhī town. Rājgrhī's Kauṇḍinya clan's senior Brāhminā Balabhadra was his father and Atibhadra Brāhmaṇī was his mother. He was born in Puṣya constellation and his full name was Prabhāsa Balabhadra Kauṇḍinya. Born in the 4<sup>th</sup> Ārā of the time cycle this great man had golden colored body-skin. He had excellent body framework with vajraṣabhanārāca saṅghayaṇa and samacaturastra saṁsthāna, and, he was also the soul to attain mokṣa-liberation in this very birth itself. Studying śruti-smṛiti-purāṇa-vēda-vēdānta at the young age of 16 yr. he became an ardent scholar...and since that young age, clever influential intelligent Puṇḍita Prabhāsa chose career of a teaching professor. He had a family of 300 disciples at the age of 16 yr. only...at this young age he went in assemblies and congregations for scriptural debates.

Saumila Brāhminā had also invited this puṇḍita to attend his great Yajña... despite being a great scholar and 'tadbhava-mokṣagāmī' soul i.e. attaining mokṣa in that birth only' yet surprisingly he did not believe in mokṣa. Is there mokṣa or not? Does it exist? Where is it found? What is there in mokṣa? He was not ready to believe the existence of free soul that is without body

and without birth and death.

When he heard about the arrival of Sarvajña Mahāvīra in the Mahasēna Park in the Apāpāpurī town he also from the Yajña pavilion went to the samavasaraṇa with his 300 disciples. Prabhu told him "Hey Prabhāsa! "જરામર્યવાયદગ્નિ હોત્ર" "

"**Jarāmaryaṁvāyadagni hotra**" you perceive absence of mokṣa with this vēda verse. That which is agnihotra is 'jarāmarya' i.e. lifetime he / she should be doing 'agnihotra'. That means the person who is doing agnihotra till his end of life he does not have any occasion for doing other rituals which can give him fruit of mokṣa. In agnihotra ritual so many jīva are sacrificed, and, of these some may be obliged in some way so there may be heaven but mokṣa cannot be there, this kind of your understanding is not proper; because "દ્વે બ્રહ્મણીવેદિવ્યે પરમપરંચ પત્રપરં સત્યજ્ઞાનં અનંતરંબ્રહ્મેતિ" '**dwē brahmaṇīvēdivyē paramaparaṅca patraparam satyajñānaṁ anaṅtarambrahmēti**".

These vēda verses say that there is one 'para' and there is another 'apara' i.e. this way there are two Brahmas. Of these two which is 'Para-brahma is true jñāna' and 'Anaṅtara-brahma' is the mokṣa only. These vēda verses prove the existence of mokṣa; and

"જરામર્યવાયદગ્નિ હોત્ર કુર્યાત" "**Jarāmaryaṁvāyadagni hotra kuryāt**"



the meaning of this verse also you have not understood properly. In the sentence the word 'vā' is present, one has to understand its meaning as 'api i.e. and/also'; reading it this way you will understand the meaning of the sentence. It means that the person who is desirous of heaven should be doing agnihotra ritual life-time, but those who want to attain mokṣa that person should abandon agnihotra and concentrate/get involved in those solemnizations which help in attaining mokṣa. Listening to the nectar like speech of Vīra Prabhu Śrī Prabhāsa Puñḍita's doubts got cleared, so he responded humbly along with his 300 disciples bowed at Prabhu's feet, due to awakening took initiation, became disciple of Prabhu obtained tripadī from Prabhu and composed dwādaśāṅgī. The astute/sagacious scholar instantly with his inborn intellect understood the subject of mokṣa and removed his delusions. He understood true equanimity and the straightforward natured assertive/ determined Prabhāsa renounced this world instantly at the age of 16 yr. And on Vaisākha suda agiyārasa with his 300 disciples undertook initiation and accepted monkhood. He gained the respect to become the 11<sup>th</sup> gaṇadhara of Vīra prabhu and was also the youngest amongst the gaṇadharas. After accepting the asceticism he remained in the shortest chadmāvasthā (pre-omniscient) period of 8 years.

He obtained tripadī from Prabhu and composed dwādasāṅgī. Learnt fourteen pūrva (became caudapūrvī), after completing 8 years as chadamastha, at the age of 20 years destroyed his 4 ghātī karmas and attained kēvalajñāna-kēvaladarśana. Prabhāsa swāmī was the youngest kēvalajñānī of bhagavāna Mahāvīra and was only single. Remained kēvalī - sarvajña for

16 years and during his travel helped other great souls to swim this ocean of world. His life-span was short. At young age of 40 yr. at the end of life came to Rājagrī and doing saṃlēṣaṇā without water undertook fast for one month, taking the upward journey (pādapopagamana), after annihilating the aghātī karma got nirvāṇa. He attained mokṣa. He became Siddha (achiever/ accomplisher) – Buddha (awakened) – Nirānjana (faultless-unstained) – Nirākāra (formless-amorphous). Of the 11 gaṇadhara he attained mokṣa at very young age. His tradition of disciples did not continue.

Prabhu gave initiation (dikṣā) to 4400 Brāhmins. Of these the main 11 were appointed to the post of Gaṇadhara, who all received tripadī from Prabhu and composed dwādaśāṅgī. Prabhu gave permission to do so. At this time Saudharmendra stood there holding a gilded gold plate filled with divine fragrant powder, Gautama and other gaṇadharas stood there with bowed head. The Gods stopped their musical instruments and switched them off and became alert to listen carefully. Śrī Vīra Prabhu got up from his gem-throne and with a handful of divine powder spoke, "I am giving Indrabhūti Gautama permission for establishing tīrtha with material, virtue and modification merit." Saying this in order, the lord sprinkled the divine powder (vasakṣēpa) on the heads of 11 gaṇadhara...after that even all Gods also rained fragrant powder, flowers, sandalwood etc. on their heads. "He appointed Sudharma as the main Gaṇadhara and permitted him to form a gaccha (group)."

[Short Collection –  
Laghu saṅgrahaṇī]

## Jaina Geography

– Ācārya Haribhadrasūri M.S.

After learning about the numbers of Jambudwīpa rivers now let us understand the source and mouth area of these rivers.

छज्जोयण सकोसे, गंगासिंधूण वित्थरो मूले ।  
दसगुणिओ पज्जते, इय दुदु गुणणेण सेसाणं ॥२६॥

**Chajjoyaṇa sakosē, gaṅgāsindhūṇa vittharo mūlē |**  
**Dasagaṇiō pajjaṅtē, iya dudu gaṇaṇeṇa sēsāṇaṃ || 26 ||**

**Meaning:** The source area of Gaṅgā and Siṅdhū rivers is six yojana and one gāu. In the end it is ten times this. Same way other rivers are doubled. || 26 ||

(In Bharata and Airāvata region this proportion is in the first ārā of Avasarpīṇī' and the last ārā of Utsarpīṇī. It changes over time. Do not doubt Sarvajna's saying).

Rivers	Source proportion	Mouth area
Gaṅgā-Siṅdhū-Raktā-Raktāvātī	6 ¼ yojana	62 ½ yojana
Himavaṅta-Hiraṇyavaṅta's 4 rivers	12 ½ yojana	125 yojana
Harivaṅsa-Ramyaka regions 4 rivers	25 yojana	250 yojana
Sitā-Sitodā rivers	50 yojana	500 yojana

### The proportion and color of mountains

We have already considered the number of mountains. Here Pujya Haribhadrasūri Mahārāja states the proportion and color of the mountains.

जोयणसयमुच्चिट्ठा, कणयमया सिहरिच्चुल्लहिमवन्ता ।  
रुप्पि माहिवन्ता, दुसउच्चा रुप्पकणयमया ॥२७॥

**Joyaṇasayamuccitṭhā, kaṇayamayā siharicculahimavaṅtā |**  
**Ruppi māhivaṅtā, dusauccā ruppakaṇayamayā || 27 ||**

**Meaning:** Śikharī and Cullahimavaṅta mountains are hundred yojana high (height) and golden. Rukmi and Mahāhimavaṅta are two hundred yojana high, and, respectively are silver and golden. ||27 ||

चत्तारि जोयणसए उच्चिट्ठो निसढ नीलवन्तो अ ।  
निसढो तवणिज्जमओ, वेरुलिओ नीलवन्तगिरि ॥२८॥

**Cattāri joyaṇasaē uccitṭho nisadha nīlavaṅto a |**  
**Nisadho tavanijjamao, vēruliō nīlavaṅtagiri || 28 ||**

**Meaning:** Niṣadha and Nīlvaṅta Mountains are four hundred yojana high. Niṣadha Mountain's color is redish light warm gold and Nīlvaṅta Mountain is of the color of vaidurya gem (emerald-sapphire-beryl-lapis lazuli gem). || 28 ||

सर्व्वेवि पव्वयवरा, समयक्खित्तम्मि मंदर विहूणा ।

धरणिताले उवगाढा, उस्सेहचउत्थभायंमि ॥२९॥

**Savvēvi pavvayavarā, samayakkhittammi maṇḍara vihūṇā |**

**Dharaṇitalē uvagaḍhā, ussēhacautthabhāyaṁmi || 29 ||**

**Meaning:** Found in the time-zone, about the quarter of their height of all mountains other than the Mèru Mountain is buried in the ground. Here while talking about the height of the mountains they are referred as ‘found in the Time-zone’. Here will be the question – “What is Time-zone (samaya kṣētra)?” || 29 ||

The zone in which there is samaya...muhūrta or seconds...minutes... hours... prahara... day... night... month... year etc. time period prevails is called as “time-zone i.e. samaya kṣētra”. 2½ dwīpa region is the samaya kṣētra because there are moving Sun – Moon the time can be calculated because of their speed. Outside the 2½ dwīpa as the Sun and Moon exist but being stable it does not differentiate between night and day. The Samaya kṣētra is of the proportion of 2½ dwīpa or of 45 lakh yojana proportion. This kṣētra is known as ‘maṇuṣya kṣētra’ (human land-region-area). It is in this realm that the human beings are born and die.

Now in this samaya kṣētra (2½ dwīpa) the quarter of their height of all mountains other than the Mèru Mountain is buried in the ground. So if Śikharī and Cullahimavaṅta are 100 yojana high then they are 25 yojana deep in the ground. Rukima and Mahāhimavaṅta are 200 yojana high then they are 50 yojana deep in the ground. We understand this way.

Name of the mountain	height	depth	color	is made of what?
Śikharī	100 yojana	25 yojana	yellow	of gold
Cullahimavaṅta	100 yojana	25 yojana	yellow	of gold
Rukmi	200 yojana	50 yojana	white	of silver
Mahāhimavaṅta	200 yojana	50 yojana	yellow	of gold
Niṣadha	400 yojana	100 yojana	red	of warm gold
Nīlvaṅta (Emerald)	400 yojana	100 yojana	green	of vaidurya gem

खंडाईगाहाहिं, दसहिं दारेहिं जबुदीवस्स ।

संघयणी सम्मत्ता, रइया हरिभद्दसूरीहिं ॥३०॥

**Khaṇḍāigāhāhiṁ, dasahiṁ dārehiṁ jabudīvassa |**

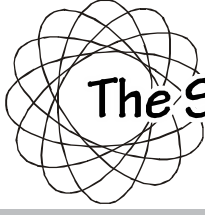
**Saṅghayaṇī sammattā, raiyā haribhaddasūrīhiṁ || 30 ||**

**Meaning:** The Jambudwīpa collection (Jambudwīpa saṅgrahaṇī) composed by Śrīmad Haribhadrāsūrījī formatted with khaṇḍas etc. verses through ten doors is completed. || 30 ||

Many permanent and impermanent substances are found in the Jambudwīpa where we live. It is not possible to study all. Śrīmad Haribhadrāsūri Mahārāja has bestowed us

with blessings by introducing and explaining through ten doors the permanent substances of Jambudwīpa briefly. After making this introduction closer and further study the ‘bṛhad (large) saṅgrahaṇī’ as well as to know about ‘field-compound/coalescence (kṣētra samāsa)’ let us cultivate the curiosity...let us begin the efforts...

While introducing the saṅgrahaṇī in simple language, if anywhere anything is written against Jinājñā (Jina’s commandments) then I ask with mind-body-speech (trividha-trividha) forgiveness Micchāmi Dukkaḍaṃ.



## The Science of Karma (Karma Vijñāna)

(Sourcebook – ‘Karma Vipāka  
(1st Karma Grañtha)

- A. Dèvēndrasūri M.S.

### Añtarāya Karma (contd...)

सिरिहरियसमं एयं, जह पडिकूलेण तेण रायाई ।

न कुणइ दाणाईयं, एवं विग्घेण जीवो वि ॥५३॥

**Sirihariyasamañ èyañ, jaha paḍikūleṇa teṇa rāyāi |**

**Na kuṇai dāṇāyāñ, evañ vigghèṇa jīvo vi || 53 ||**

**Meaning:** Añtarāya karma is like treasury of king. If the store-keeper (bhañḍārī) is not favorable then the king cannot do any donation, same way a living being also cannot do charity due to obstacle of añtarāya karma. || 53 ||

The king is willing to donate... The king has full treasury... abundant wealth...the borrower is in need ...is fully eligible-deserving ...despite everything is in order, if the bhañḍārī does not permit the king to donate, and distracts him with wrong talks and there by stops the king from giving alms, then the king cannot give donation. Similarly, from rising of añtarāya karma, the jīva cannot donate.

### How karma get bound ?

In this way, through eight main and 158 sub-types how the karma gives us different kinds of misfortune-fruit is explained. Our soul has endlessly suffered the consequences of all these deeds. Knowing and understanding this, the question arises in mind easily that how did these karma bind to give such end-result (fruit) of our deeds? If it is bound, then one has to suffer but if not bound then why will there be a misfortune? Means...it cannot be. Then how did the karma get tied/bound? This is explained beautifully in the following verses.

पडिणीयत्तण-निन्हव-उवघाय-पओस-अंतराएणं।

अच्चासायणयाए, आवरणदुगं जीओ जयइ ॥५४॥

**Paḍiṇīyattaṇa-ninhava-uvaghāya-paosa-añtarāeṇaṇ |**

**Accāsāyaṇayāè, āvaraṇadugaṇ jīo jayai || 54 ||**

**Meaning:** Due to pratyāñkatva, ninhava, upaghāta, pradwèṣa, añtarāya and āśātanā (act of lots of disrespect-faults), jīva binds both types of karma (jñānāvaraṇīya karma and darśanāvaraṇīya karma). || 54 ||

There are four main types of reasons for bondage of karma – 1. Mithyātva (false belief) 2. Avirati (defilement) 3. Kaṣāya (passion) 4. Yoga (activity)

From these four objects-causes jīva builds karma every moment but when a special motivation joins then the karma binds it intensely is explained in details here.

Jñāna and darśana are the main virtues of soul. So the special characteristics of the six types of jñānāvaraṇīya karma and darśanāvaraṇīya karma bondages are explained here.

Towards Jñāna-darśana, Jñānī-darśanī (lord – guru) and the tools-resources of Jñāna darśana i.e. temple, God’s idol, Jina preaching, books, paper, pen, pencil, garland, worship material, worship tools –

**1. Pratyani:**- Improper behavior towards the above referred tools-materials and persons, and behavior that leads to sadness of mind, insult and dislike.

**2. Ninhava** – Calling out to Guru, or hide name of Guru, call someone else Guru.

**3. Upaghāta** – hurting Dēva-Guru, killing them, or hitting them.

**4. Pradwēṣa** – possess hatred towards Dēva-Guru and tools of Jñāna-darśana, exhibit ill-will, abomination and hatred.

**5. Añtarāya** – creating obstacle in the worship of Jñāna-darśana

**6. Āśātanā** – extreme disrespect, contempt-disregard-indignity and slander towards Jñāna-darśana

Due to the above six reasons Jīva binds the jñānāvaraṇīya and darśanāvaraṇīya karma especially of extreme/severe intensity and long time-period.

Due to disrespect towards Jñāna, Jñānī and the resources-materials of knowledge, jīva builds jñānāvaraṇīya karma. And due to disregard of darśana–darśanī and the tools/materials of darśana jīva builds darśanāvaraṇīya karma.

गुरु भक्ति-खंति-करुणा वय जोग कसाय विजय दाण जुओ।

दृढ धम्माइ-अज्जई सायमसायं विवज्जयओ ॥५५॥

**Guru bhakti-khañti-karuṇā vaya joga kasāya vijaya dāṇa juo |**

**Dṛḍha dhammāi-ajjaī sāyamasāyaṃ vivaḷḷayao || 55 ||**

**Meaning:** Jīva that has devotion towards Guru, pardons, is merciful, observes vows, has control on the path of restraint and over his/her passions and steadfast in religion etc. binds śātā vēdanīya karma and one who behaves contrary builds aśātā vēdanīya karma. || 55 ||

To calm down one should build śātā vēdanīya karma. The main auspicious karmas that help to build śātā vēdanīya karma are as given below-

**1. Guru Jana bhakti (devotion to guru):** Mother-father, vidhyā-guru and religious-guru etc. should be worshipped with mind, body and soul.

**2. Kṣamā (forgiveness)** - In life when a situation arises that creates anger than too one maintains calm and meditative mood and holds forgiveness-equanimity.

**3. Karuṇā-Dayā (compassion-kindness/pity)** – To have compassion on all miserable beings.

**4. Vrata pālana (following vows)** – To beautifully adhere to the mahāvratā or aṇuvratā of the life of a sādhu or śrāvaka.

**5. Yoga (activity)** – Union of the soul to mokṣa ... 'jīva to śiva' is called as yoga-activity. Svādhyaya/self-study – adoration/devotion (bhakti) – modesty-humility (vinaya) – penance (tapa) – chanting (japa) all are yoga. Removing the mind-speech-body from inauspicious activities and engage these in auspicious activities is also yoga.

**6. Kaṣāya vijaya (victory over passions):** Anger (krodha) -ego (māna) -deceit (māyā) -greed (lobha) is the kaṣāya. Whenever these situations arise, then win over anger

with forgiveness, ego with humility, deceit with straightforwardness/simplicity and greed with contentment is called kaṣāya vijaya.

**7. Dana ruci (inclination-aptitude-interest for donation):-** Giving away material possessions to others for charity-or abandon these is called charity. Interest in that is called as dāna ruci.

**8. Drḍhadharmī:** While worshipping if there is obstacle-hindrance or disruption-disturbance or any calamities come, during that time one does not lose patience. One does not leave religious worship. Despite any testing times he remains stable/fixed in religion is called Drḍhadharmī.

With such kinds of virtues etc. i.e. qualities of darśana–worship–service–holiness one builds śātā vēdanīya karma.

Due to contrary reasons, meaning insulting guru, becoming angry, cruel, breaking the vows, and indulging in inauspicious passions (kaṣāyī), being stingy and unstable in religion, such jīva builds aśātā vēdanīya karma.

उम्मग-देसणा-मग-नासणा देव दव्व हरणेहिं ।  
दंसण-मोहं जिण-मुणि-चेइअ-संघा-ऽऽइ पडिणीओ ॥५६॥

**Ummagga-desaṇā-magga-nāsaṇā dēva davva haraṇehim |**  
**Daṅsaṇa-mohaṃ jīṇa-muṇi-cēia-saṅghā-āi paḍiṇīo || 56 ||**

**Meaning:** Preaching the doctrine of inverted path, destroying the right path and taking away the religious materials, etc. and the pratyānikas opposing the Jinēśvara prabhu, munirāja, temple and the entire Śrī saṅgha, build darśana mohanīya karma. || 56 ||

He explains how darśana mohanīya karma binds:

1. **Unmārga (wrong path):-** Showing the way to false sin
2. **Mārganāśa (path destroyer):-** destroys the path of pure salvation – mokṣa.
3. **Dēva dravya haraṇa (steal religious wealth):-** To destroy or to devour dēva dravya
4. **Pratyānika:-** Evil conduct with Tīrthānkara, Sādhu, Caitya-temple, idol and caturvidha (four-fold) saṅgha.

From all these causes if jīva liberates itself...stays away then it does not bind darśana mohanīya.

दुविहंपि चरण मोहं कसाय-हासाऽऽइ विसय-विवसमणो ।  
बंधइ निरया ऽऽउ महा-रंभ -परिगह-रओ रुद्धो ॥५७॥

**Duvihampi caraṇa mohaṃ kaṣāya-hāsai visaya-vivasamaṇo |**  
**Bāṅdhai nirayā āu mahā-rāmbha-pariggaha-rao ruddo || 57 ||**

**Meaning:** Both types of cāritra mohanīya karma are bound by the jīva that is impassioned/ addicted to kaṣāya and hāsya (laughter) etc. subjects of no-kaṣāya The person who is drowned in activities causing major injuries (mahārambha) and attachments (parigraha) and indulged in raudra-meditation (inauspicious) builds the life of nārakī (hell). || 57 ||

The person builds cāritra mohanīya karma with servitude and impassioned in the four kaṣāya anger–ego–deceit and greed.

One builds no-kaṣāya cāritra mohanīya karma with servitude and impassioned to the six no-kaṣāya, hāsyā etc.

Jīva builds vēdatrika cāritra mohanīya karma with servitude and impassioned to the subjects of five senses.

### Āyusya karma baṅdha (life-span bondage)

**1. Narakagati Āyusya baṅdha (Infernal-bondage):-** The jīva addicted with intense injurious activities and intense material attachment becomes intense passionate individual. Intense kaṣāya builds leads to infinite bondage (anaṅtānubaṅdhī) and makes the jīva raudra-dhyānī. Making the jīva cruel-ruthless and killing life, with evil consequences binds the life-span of hellish being.

तिरिआउ गूढ-हिअओ सढो स-सल्लो तहा मणुस्सा-ऽऽऊ।

पयईइ तणु-कसाओ दाण-रुई मज्झिम-गुणो अ ॥५८॥

Tiriāu gūḍha-hiao saḍho sa-sallo tahā maṇussā-āu |

Payāi-i taṇu-kaśāo dāṇa-ruī mazjima-guṇo a || 58 ||

**Meaning:** Subtle-hearted, adventuress thorny skill, life-span of tiryāncagati and by nature has minimum passions, liking for donation and of moderate virtues binds life-span of human beings (maṇuṣya). || 58 ||

### 2. Tiryāṅca Āyusya Baṅdha (animal):

• One who is extremely fraudulent and deceitful, and has extremely poisonous heart but a sweet voice on the lips e.g. – Vinayaratna

• Śaṭha means cunning but speaks sweetly on face–and diligence is monstrous e.g. Dhavala śeṭha

• Śalya (Pain-harassment-fooling) are of three types. With means of māya (deceit), mithyātvā (wrong belief) and nidāna (greed for worldly enjoyment) śalya he commits fraud. Does atonement also with fraud, with deceit, e.g. Lakṣamaṅā sādhvī

These three causes lead to Tiryāṅca baṅdha

### 3. Maṇuṣyagati Āyusya Baṅdha (human):

• Due to kaṣāya of subtle nature whose anger-ego-deceit-greed lay thin or is dimmed.

• Philanthropy – Interested in charity out of a sense of welfare of others. and

• Has a moderate virtue of knowledge-meditation-penance-chanting-modesty/humility-forgiveness etc. He will bind maṇuṣya āyusya

अविरयमाई सुरा-ऽऽऊंबाल तवो ऽ काम-निज्जरो जयइ ।

सरलो अ – गारविल्लो सुह नामं, अन्न-हा, अ-सुहं ॥५९॥

Avariyamāi surā-āum bāla tavo a kāma-nijjaro jayai |

Saralo a - gāravillo suha nāmaṁ, anna-hā, a-suham || 59 ||

**Meaning:** Avirata samyag sighted (uninterrupted vision) etc., bāla tapasvī, does akāma nirjarā builds āyusya of God. Simple and without any faults builds auspicious (śubha) nāma karma and the contrary person binds inauspicious (aśubha) nāma karma. || 59 ||

### Dēvagati Āyusya baṅdha

• Avirata samyag sighted, dēsavirati and sarvavirati restrained jīva with attachment and affection for god-guru-religion bind dēvagati āyusya



• Child ascetic and jīva doing akāma nirjarā without any goal and do penance without knowledge-understanding build dēvāyu (Often bind ‘non-demon’ life-span)

### Nāma-Karma (N.K.)

Nāma Karma is vast. It has 103 types-natures. Briefly it is divided into two parts.

1. Śubha nāma karma (auspicious N.K.) 2. Aśubha nāma karma (inauspicious N.K.)

• One who is simple natured, without deceit-trickery and

• Without faults of achievement-sexual desires-unrest (ṛddhi-rasa-śātā gārava)

Such jīva bind śubha nāma karma. Contrary natured i.e. deceitful and disrespectful person builds aśubha nāma karma.

गुणपेही मयरहिओ, अज्झयण-ज्झावणारुई निच्चं ।

पकुणइ जिणाइभत्तो, उच्चं नीअं इयर हा उ ॥६०॥

**Guṇapēhī mayarahio, ajzayaṇa-jzāvaṇāruī niccaṃ |**

**Pakuṇai jiṇāibhatto, uccaṃ nīaṃ iyara hā u || 60 ||**

**Meaning:** Always appreciative, egoless, interested in gaining and giving knowledge, devotee to Jinēśvara Prabhu etc. binds higher gotra (clan) and person with contrary qualities builds lower gotra || 60 ||

### Gotra Karma Bāṇḍha

How is higher Gotra karma built?

• **Appreciative** – He accepts good qualities from everyone everywhere. His vision is such that he never sees faults, and, appreciates the smaller qualities also in a big way.

• **Egoless** – Without ego and with calm and modesty

• **Interested in learning** and giving knowledge of new things

• **Religious** – he is devotee of Arihaṅta etc. Pañcaparamēṣṭhi. He takes the benefit of their adoration/prayer-worship-reverence and service.

These jīva binds higher Gotra karma. Contrary to this i.e. one that criticizes, has ego, has arrogance/pride, is negligent/careless/indolent and does not respect and disobeys Pañcaparamēṣṭhi builds lower gotra karma

### Aṅtarāya Karma Bāṇḍha

जिणपूआ-विग्घकरो, हिंसाइपरायणो जयइ विग्घं ।

इअ कम्म विवागो ऽयं, लिहिओ देविंद-सूरीहिं ॥६१॥

**Jiṇapuā-vigghakaro, hiṃsāiparāyaṇo jayai vigghaṃ |**

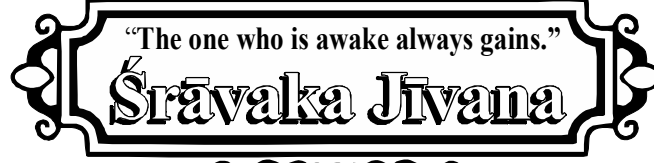
**Ia kamma vivāgo ayaṃ, lihio dēviṇḍa-sūrīhiṃ || 61 ||**

**Meaning:** One who creates obstacles in Jina worship and indulges in violent activities builds aṅtarāya karma. The grāṅtha-volume named ‘Karma Vipāka’ (name of the book) is written by Dēvēndrasūrī. || 61 ||

By giving wrong guidance and creating aṅtarāya in pooja or bhakti and as well as when are impassioned in violence, lies, theft, copulation and possessions etc. accrue/accumulate Aṅtarāya karma.

Śrīmad Dēvēndrasūrī Mahārāja has written this first karma grāṅtha namely ‘Karma -Vipāka.’”

While writing in simple and intuitive way if anything is written against the command of Jina then trividha-trividha Micchāmi Dukkaḍaṃ (I ask forgiveness three ways viz. with mind-body-speech).



## Nidra

With the rising of the sun in the morning, as if karma also rises, human beings also start running with activities. He finishes one and soon another activity arrives. After entire day’s journey when the sun slowly sets in the direction of sunset, similarly human beings also return home tired. How long the body made of ‘audārika (body) varagaṇā’ can pull on? How far can it stretch? It gets tired... it needs rest... this rest is obtained by the body through a night’s sleep.

All the jīvas in the world sleep at night. To remove the tiredness and fill the body with new freshness and strength sleep is very necessary. But, on the path of adoration souls of the accomplisners make continuous efforts to decrease sleep and make it improve. If we think of the life of restraint of the supreme god dēvādhidēva Tīrthaṅkara Mahāvīra then we learn that when Prabhu never sat down during his diligence then where is the question of taking sleep?!

We must know about these great men and make efforts to reduce our sleep; and if the body needs rest then after finishing the daily activities properly if we take sleep following the ritual scribed in the scriptures then this helps us in our worship-contemplation. It’s said that “sleep and laziness increase when increased and decrease when decreased.” We must reduce our sleep and make the moments of activity in our life more. Let us accept the ritual of sleep and make it full with happiness and peace.

### The Ritual of Sleep

**The time to sleep:** After completing the religious storytelling and preaching the family-there after the first prahara of main night is gone śrāvaka sleeps briefly as per the ritual. The one who sleeps a lot will spoil the karmas of two birth-lives. Indulging in passionate sleep and sleeping at odd hours cannot be appreciated. Sleeping at odd times destroys both happiness and life-span. One must not sleep at all during ‘tri-saṅdhya’ time (6.0 am, noon and 6.0 pm)’. If one has slept less, one is weak, has disease, is old then only one can sleep during day time otherwise one cannot sleep without any cause because this increases laziness and damages religion.

### The Place for sleep:

देवताधाम्नि वाल्मिके । भूहृणां तलेपि च ।

तथा प्रेतवने चैव । सुप्यान्नापि विदिक्शिराः ॥

Dēvatādhāmri Vālmikè | bhūruhāṇām talèpi ca |

tathā prētavanè cèiva | supyānnāpi vidikśirā: ||

**Meaning:** In any temple of god, on top of snake’s home (rāphaḍo), under the tree in

funeral ground and in wrong direction (vidiśā) one must not keep the head and sleep ||

प्राकूशिरः शयने विद्या, धनलाभश्च दक्षिणे ।

पश्चिमे प्रबला चिंता, मृत्युर्हानिस्तथोत्तरे ॥

**Prākūśira: śayanè vidhyā, dhanalābhaśca dakṣiṇè |  
paścimè prabalā ciṅtā, mṛtyurhānistathottarè ||**

**Meaning:** Sleeping with the head on pillow kept in the east gives erudition, head on the pillow in the south gives wealth, head on the pillow in the west creates worry and head on pillow in north direction causes harm and may cause death. ||

The beds that have bugs, are short, have broken wood, are dirty, have more leg-supports, and made of burnt wood should be abandoned. One must not sleep above the level of seat of worship.

### **The duty of śrāvaka before sleeping**

Before falling asleep firstly the śrāvaka must perform the following ritual –

1. Must ask forgiveness from all jīvas. 2. To review the 18 stations of sins 3. Denounce – reproach – condemn – dispraise the wicked 4. Approval of good-person and good activities. 5. Acceptance of our shelters/protection 6. Acceptance of fasting in the house/abode

The life is momentary-perishable-transient-ephemeral...the person who is happily sitting amongst others, but when this time will swallow him and end his life is not known...at such times it is necessary for the true accomplisher and worshiper śrāvaka to remain alert. Ultimately what we think decides our final end...therefore, King Bharata had kept one servant who every hour reminded him by shouting ‘cēta...cēta...Bharata, kāḷa nagārā dēta’ meaning “beware...beware...Bharata, the beating of the end of life drums is heard.” Due to this caution it is necessary that the soul remains awake in the current times. The bomb-blast can destroy hundreds of people in a moment...an earthquake shakes millions to the ground...the fortunate person sleeping at night whether will wake up alive is doubtful...at this time the religion says – Hēy jīva! To stop death...to halt death there is no power...but it can be improved...one can make it holy...therefore before sleeping the śrāvaka asks forgiveness again and again from 84 lakh jivāyonis...he forgets all the enmity and holds gathering of auspicious friendship...all the 18 types of sin-stations housed in life are reviewed again and again for forgiveness...in all births wherever...the sins are committed and enjoyed, one asks Micchāmi Dukkaḍamā in three ways viz. mind-body-speech...makes the soul chaste-holy-clean...condemns the bad-sinful activities done during life-time...approves the good karmas...condemning the wicked, the sins decay and by praising the good activities there is increase in the virtues. One gets strength to do auspicious activities.

Knowing the form of the world...knowing the selfishness... assuming asceticism and accepting the four shelters...

चत्वारि शरणं पवज्जामि... अरिहंता शरणं पज्जामि...

सिद्धा शरणं पवज्जामि... साहू शरणं पवज्जामि...

केवलि पन्नतं धम्मं शरणं पवज्जामि...।

**cattāri śaraṇaṃ pavajjāmi... arihaṅtā śaraṇaṃ pavajjāmi...  
Siddhā śaraṇaṃ pavajjāmi... sāhū śaraṇaṃ pavajjāmi.....  
kēvalī pannataṃ dhammaṃ śaraṇaṃ pavajjāmi .....**

The destroyer of the transmigration in the four species. the auspicious four arihaṅta, siddha, sādhu and religeon of kēvali bhagavaṅta is sanctified by accepting refuge of god and finally decreasing the infatuation accept the sāgāri aṅasaṅa.

जड़ मे हुज्ज पमाओ, इमस्स देहस्स इमाइ रयणीए ।

आहार मुवहि देहं, सव्वं तिविहेण वोसरिअं ॥

**Jai mè hujja pamāo, imassa dēhassa imāi rayaṅṅē |  
āhāra muvahi dēhaṃ, savvaṃ tivihēṅa vosariaṃ ||**

That's why

आहार, शरीरने उपधि, पञ्चभुं पाप अहार;

भरए आवे तो वोसिरे, जुवुं तो आगार.

**āhāra, śariraṅē upadhi, paccakkhuṃ pāpa aḍhāra;  
maraṅa āve to vosirē, jīvu to āgāra.**

In today's night if I become passionate for body means if I die, then food (āhāra), all the items, apparatuses and instruments collected for life-use and body (dēha), all these I renounce in three ways (mind-body-speech). ||

Ascetic preaching says that the person who is asleep because of passions-lust and till he does not wake up he remains in this world only. Because of this reason one should always subdue the infatuation and with the feeling of impermanence... and consciously awaken the asceticism feeling and go to sleep then. Thus, bad-dreams-wrong dreams are stopped and one dreams religiously. This way, the incoherence in itself is the multiplicity of disasters...the life-span can be broken...the pace of karma is strange-weird...knowing this if one sleeps then due to this dependence his life ends yet he is considered to be worshipping for an auspicious next-birth.

King Udayana was in 'pausaḍha' with Guru Bhagavaṅta ...at night time after completing the studies (svādhyāya) and after reciting saṅthārā porasi...slept ritually...that time due to foul play sādhu Vinayaratna killed him yet King Udayana died in Samādhi and attained good fortune...Similarly, the one who sleeps observing the sleep ritual always earns sadgati.



## Atithi Saṁvibhāga Vrata



Atithi...no tithi (date) ...

Whose date of coming and going is not fixed! Here this word is used mainly in context of sādhu.

Suddenly if some sādhu comes home we get confused...if we are entangled in infatuation-delusion then it is possible that we can make mistakes. We must give pure alms to the sādhu and earn the real benefit, for that we need to have the correct understanding of this vow.

For the purity of life of a sādhu pure food is necessary, and while offering the food also such purity needs to be maintained and the purity of feeling is inevitable-imminent-unavoidable.

For this vow, śrāvaka has to do pauśadha- 8 prahara of day-night, (pauśadha) fast with covihāra and the next day he has to break the fast with èkāsaṇu (eating once in a day). If the sādhu-sādhvī are not around then he has to give the meal to śrāvaka who practices vows and does the èkāsaṇu.

Come! Let us know-understand-respect this vow and its transgressions.

The 12<sup>th</sup> vow is vow of 'atithi saṁvibhāga vrata'; in this vrata in absence of social feast, festivals, celebrations, without any purpose any great-person, sādhu munirāja comes to the house of śrāvaka at the time of meal is called atithi, and the one who comes on a date-festival for food that person is called 'abhyāgata – visitor.' Now the śrāvaka when sees the atithi, feels thrilled and lucky with unprecedented pleasure; and the innocent food that is purchased with the money earned lawfully, cooked for himself/herself is offered respectfully as per the ritual, guessing time of the country, faith, hospitality etc., orderly post-work etc. without fault with devotion; with the grace of the intellect of one's own soul i.e. "sañjayānaṁdānaṁ" that food and water in the form of matter is divided into two parts thereby and give this divided food to the yati as alms is called the atithi saṁvibhāga vrata.

That person who does the pauśadha main vrata with fast fortnightly etc., on feast days; breaks his fast as per the aforesaid procedure i.e. he gives alms of the special portion of the pure food-water made from justified substances firstly to sādhu munirāja and does his èkāsaṇu with the remaining diet. A rule should be formed of this ritual certainly on day of breaking the fast of pauśadha etc. feast days is known as atithi saṁvibhāga vrata. In this vow there are anābhoga etc. five transgressions that should be purified...

First sacitta nikṣeṇa, second sacittapīhana, third kālātinakramadāna, fourth paravyapadēṣī aticāra and fifth matsaradāna aticāra-

First the pure food-water that is eligible to offer to the sādhu is available but not to give this as alms and is put (nikṣeṇa) on the **ground-soil**, water pot, lit up burner, heap of

grain, leaves, fruit, and flower is called **sacitta nikṣepaṇa vrata aticāra**; So also as said above if there is eligible food for giving alms to the sādhu but with the thought of not giving it to sādhu is covered with sacitta leaves and flowers, i.e. vidhānam means to cover, this is the second **sacittapīhaṇa aticāra**.

The third is when the time to accept alms has passed and then to go and make arrangements for food and water and invite sādhu to oblige to accept the alms, telling that otherwise he will remain hungry. That time if the sādhu accepts due to fear that śrāvaka will remain hungry and goes away hurriedly accepting some alms is the third **kālātikrama aticāra**.

The fourth, when sādhu asks for a thing needed for him and asks that who's is this? That time with a thought of not giving it despite it belongs to oneself, but with much concern says that it's not mine but my brother's, so it is also ours and my brother is a great donor too. So you can take it happily. But, the sādhu does not take because it belongs to someone else is called the fourth **paravyapadēśī aticāra**.

The fifth, seeing a person who is poorer than oneself is seen giving donation and listening to his praises one thinks that this donation is done to compete with me and desires to become bigger than me, then with jealousy for competing with that person he gives donation; or at the time of donation if the sādhu asks for something then with rage tell him that have you seen only our house for this donation? is there no one else in this town...saying this begins the clash or the thing asked even though available in the house but not given to him; give donation with anger and due to suffering from disease sometimes given unthoughtful food-water alms and stingily did not offer the eligible food-water though available is called the fifth **matsara aticāra**. These 5 aticāra should be known but not to be practiced.

The śrāvaka should undertake the rule of the atithi samvibhāga vrata to be done at least once in a year. But the aim to observe it more than once must be kept. There should not occur any transgression and the vrata remains pure is an indicator of serenity-holiness. Let us begin efforts to become such adorer of the vrata.

## Samlèṣaṇā

Jina reign...

Śrāvaka's life...

Does not adorn without vrata and rules... does not bear fruit...

Prabhu has described 21 virtues and 12 vows for the success of śrāvaka's life. We have made efforts to know and understand and practice the 12 vrata of śrāvaka in our life along with samyag darśana.

Now we will make efforts to know and understand aticāra of samlèṣaṇā.

Observing the vrata makes the life beautiful which finally leads to samādhi-maraṇa; because the success of the life of śrāvaka or sādhu is in death occurring in samādhi. Therefore, in the prayer sūtra and worship of the name-praises we ask this solicitation.

For samādhi-maraṇa, the jīva removes all feelings of affections/attachments to this world's all substances/materials, pleasures, relatives and body and the jīva becomes ready to undertake samlèkhanā. Such jīva also can have variety of aticāra which are beautifully described by the scribes. They have cautioned us; and they have recommended that we must not miss this golden opportunity.

Do we need the tradition of fortunate migration... sadgati?

Then we must obtain samādhi-maraṇa...

Do you want samādhi-maraṇa?

Then you have to become detached...

That last moment has to come...

You have to accept the sāgāri aṇasaṇa...

For that we have to know the vow of samlèṣaṇā...

Actually every day in the day-night (rāi-dēvasika) pratikramaṇa we recite the aticāra... especially recite in fortnightly, comāsī, sand saṁvatsarī pratikramaṇa. But just saying these does not make any sense. Let's know the aticāra of samlèṣaṇā and make effort to become free from this world. Also to make our pratikramaṇa more and more pure we have to become awakened. For this let us understand some helpful tips.

At the end of life one undertakes that samlèṣaṇā and its five aticāra (atrocities) carried out should be purified, these aticāra are as follows... (1) Due to the influence of religion in this human birth in the worldly life, desire the prosperity of merchant, commander, king and chief minister and do the mind's exercise for this ambition is the first '**Ihalokāśaṅsā prayoga' aticāra.**

(2) Due to the influence of the religion I must become Indra or get the position of cakravartī, and do the mind's exercise for this ambition, is the second '**paralokāśaṅsā prayoga' aticāra.**

(3) On seeing that there is a lot of respect and reception due to taking the vow of samlèṣaṇā one desires to live for long time-period is the third **jivītāśaṅsā prayoga' aticāra**.

(4) The fourth... If one does not worship by going on a fast about some rugged area or thinks it is better to die early from the pain of hunger, and desires this is the fourth **maraṇāśaṅsā prayoga' aticāra**.

(5) The fifth... due to the influence of the religion in the future whichever beauty/loveliness, appearance/form and pleasures types of sexual desire and enjoyments are there I must get; such mind's exercise for these desires is the fifth **'kāmabhogaśaṅsā prayoga' aticāra**.

One must know these aticāra but should avoid doing these and until the last minute of life we must completely detach ourselves from this world and concentrate in samādhi.



If anything is written against the 'Jina order-command (Jinājñā) then by three ways (trividha-trividha) I ask Micchāmi - Dukkaḍaṃ (forgiveness).