

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

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



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Tapasvī Ratna, Acalagachhādhipati,  
P.P. Ācārya Bhagavaṇta  
Śrī Guṇodayasāgarasuriṣvarjī  
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/aṅ

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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# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

English Course

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## Sūtra – Meaning – Ārcanum (Insight)

### Ajita-Śānti Stava (Continued)

#### Āliṅgaṇayaṁ (Āliṅganaka) chaṇḍa (verse-rhyme)

Kiriā vihi sañciakammakilēsa vimukkhayaram;  
Ajiaṁ niciaṁ ca guṇēhim, mahāmuṇi siddhigayam.  
Ajiassa ya saṁti mahāmuṇiṇovi a saṁtikaram;  
Sayayam mama nivvui kāraṇayam ca namaṁsaṇayam. Āliṅgaṇayam... (5)

#### Māgahiya (Māgadhikā)

Purisā jai dukkhavāraṇam, jai a vimaggaha sukkhakāraṇam;  
Ajiaṁ saṁtiaṁ ca bhāvao, abhayakarē saraṇam pavajjaha. Māgahiya... (6)

#### Word Meaning

<b>Kiriā vihi</b> - differences in kriyā methods	<b>mama</b> - mine
<b>sañciakamma</b> - accumulated /due to karma	<b>nivvui</b> – mokṣa's
<b>kilēsa</b> - clashes/suffering	<b>kāraṇayam</b> - reason
<b>vimukkhayaram</b> - helps in lessening/leaving	<b>namaṁsaṇayam</b> - salutation
<b>Ajiaṁ</b> - unconquered	<b>purisā</b> - Oh! men
<b>niciaṁ</b> - pervasive	<b>jai</b> - if you
<b>guṇēhim</b> - with virtues	<b>dukkhavāraṇam</b> - solution of sorrow/misery
<b>mahāmuṇi</b> - great sages'	<b>vimaggaha</b> – are seeking/finding
<b>siddhi</b> - accomplishment	<b>sukkhakāraṇam</b> - reason for happiness
<b>gayam</b> - attained from it	<b>Ajiaṁ</b> - to Ajitanātha
<b>Ajiassa</b> - Lord Ajitanātha's	<b>Saṁtim</b> - to Śāntinātha
<b>Saṁti mahāmuṇiṇovi</b> - also of great sage named Śāntinātha's	<b>bhāvao</b> - with feelings
<b>saṁtikaram</b> - quietens the obstacles/unrest	<b>abhayakarē</b> - make us fearless
<b>sayayam</b> - always /continuously	<b>saraṇam</b> - refuge/shelter
	<b>pavajjaha</b> – be obtained/begotten

#### Meaning:

The destroyers of the suffering of karmas accumulated due to twenty-five types of activities, not defeated by other philosophers' good deeds (puṇya), pervaded with virtues of Jñāna etc., helper in attaining accomplishments of great sages, give peace by calm and removing the obstacles, and reason for salvation ...such may be my salutation/obeisance I always constantly offer to ŚrīAjitanātha Prabhu and Śāntinātha Bhagavāna...5

Oh men! If you are searching the solution of sorrow/misery and reason for happiness, then with feelings obtain the victorious shelter of Ajitanātha Prabhu and Śāntinātha Prabhu...6

#### Saṅgayayam (saṅgataka) chaṇḍa (verse-rhyme)

Arairaitimira virahia muvaraya jaramaraṇam;  
Sura-asura garula bhuyagavai payaya paṇivaiyam,  
Ajiamahamavia sunayana niṇamabhayakaram;  
Saraṇamuvassaria bhuvi divijja mahiam sayayamuvanamē. Saṅgayayam...7

**Sovāṇayaṁ (Sopānaka) chaṇḍa (verse-rhyme)**

Taṅca jñuttama muttama nittama sattadharaṁ;  
Ajjava maddava khaṅti vimutti samāhinhim.  
Saṅtikaraṁ paṇamāmi damuttamatitthayaraṁ;  
Saṅti muṇi mama saṅti samāhivaraṁ disau. Sovāṇayaṁ...8

**Arairai** - form of pleasure-displeasure  
**timira** - darkness of ignorance  
**virahiaṁ** - without  
**uvarayajaramaraṇam** - whose old age & death  
have stopped  
**sura-asura** - God-devil  
**garula** - suvaraṅakumara  
**bhuyaga** - nagakumara  
**vai** - their Indras  
**payaya** - in deasperation  
**paṇivaiaṁ** - paid salutations  
**Ajiaṁ** - to Śrī Ajitanātha  
**ahaṁ** - I  
**avia** - but again  
**sunaya** - 'neigama' etc.good view-points (naya)  
**naya** - given credit  
**niṇṇaṁ** - are proficient  
**abhayakaraṁ** - making victorious  
**saraṇaṁ** - shelter  
**uvasaria** - obtained  
**bhuvija** - human beings  
**divija** - Gods  
**mahimaṁ** - have revered/worshipped

**sayayaṁ** - always  
**uvaṇamē** - I salute in front  
**taṁ** - they  
**jñuttama** - best of ordinary kēvalī  
**uttama** - excellent-prime  
**nittama** - without ignorance  
**sattadharaṁ** - beholder of sublime nature  
**Ajjava** - straightforward  
**madava** - soft, egoless  
**khaṅti** - forgiveness  
**vimutti** - non-greedy, chaste  
**samāhi** - samādhi - equipoise  
**nihim** - in the form of its treasure/store  
**saṅtikaraṁ** - bringing peace  
**paṇamāmi** - I pay my obeisance  
**damuttama** - best in repressing the senses  
**titthayaraṁ** - establisher of Tīrtha  
**saṅti muṇi** - sage named Śānti  
**mama** - me  
**saṅti samāhivaraṁ** - peace and Samadhi's  
blessing  
**disau** - give

**Meaning:** Without the ignorance of likes-pleasures (rati) and dislikes-displeasures (arati), devoid of old age and death, revered by the Indra's of gods / Vaimānika dēva, devils / Bhavanapati, Suvaraṅa Kumāra and Nāgakumāra dēvas, proficient and well versed in 'neigama' etc. good view-points (naya-accredited), imparts fearlessness, worshipped by humans and gods, Śrī Ajitanātha Prabhu, taking his shelter I always bow down in front of him...7

The one who is best amongst ordinary enlightened souls (samānya kēvalī), prime/excellent, beholder of sublime nature free from ignorance, is straight forward, forgiveness, non-greediness, and treasure of equipoised peace, best in controlling/restraining/repressing the senses, establisher of the tīrtha, such Śrī Śāntinātha Prabhu I bow down. Please bless me with peace and equipoise...8

**Śrī Ajitanātha Prabhu**



**Śrī Śāntinātha Prabhu**



**Śrī Ajita-Śānti's dērī**



## Śrī Gaṇadharavāda (2) Śrī Agnibhūti Gautama

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

Being the younger brother of Indrabhūti Gautama and the second child of parents, Brāhmina chief-father Vasubhūti and mother Pṛthvī, his full name was Agniabhūti Vasubhūti Gautama. The genus (family name - gotra) was Gautama and mother Pṛthvī devī gave birth to him in Kṛtikā constellation. He was four years younger to his elder brother Śrī Indrabhūti. Following footsteps of his brother and father, he studied fourteen erudition (disciplines) and became a scholar in Vēda-Vēdānta etc. scriptures.

During the time period of a householder, he had become as famous as his elder brother all around. He was the winner of many debates and earned the title of winner of arguments. While studying and teaching he had a family of 500 students. Like an iron nail in a plate of gold, a 'doubt' arose in the mind of such a leading scholar. While studying Vēda-Vēdānta, meaning of some verses was not understood so a doubt arose in the mind...therefore, "whether karma exists or not?" such doubt was firmly planted in his mind. There is no power called Karma. Can a formless soul bind visible karma? Again karmas are never seen so why believe in existence of karma? In this way, this suspicion 'no karma' was very strong in his mind.

On hearing that Indrabhūti took initiation (dikṣā), Agnibhūti thought that the fire can cool down, the wind can calm down,

the mountain of stone can melt, a mass of snow can burn, all these things may be possible but my brother Indrabhūti got defeated was not possible. Knowing about the initiation of Indrabhūti from people returning from the samavasaraṇa, he thought proudly (egoistically) that he would immediately go and would defeat that cheater and free my elder brother. Taking this decision he hurriedly arrived at the samavasaraṇa with his 500 students. At that time Vīra Prabhu expressed the doubt in his mind and said, "Oh Agnibhūti! Whether karma exists or not?" that doubt has arisen from the verses of Vēda itself, but you have not understood its meaning properly. "Puruṣa evēdaṅgniṁ sarvayadbhūtaṁ yaccabhāvyam" etc. knowing these verses you have understood that what has happened and will happen, all this occurs to the soul only. Therefore, human beings, gods, tiryāṅca, mountain, earth etc. that are seen are all souls only; so there is no such thing as karma...because why is grace and sublimation possible for an intangible soul with an embodied karma? As the abstract sky cannot be anointed with sandalwood paste and also cannot be dented-destroyed-lacerated by weapons same way intangible soul cannot be graced or benefited due to karma. So there is nothing like karma your thinking this way is not the correct point of view; because the Vēda verses are of three types. Some Vēda verses describe rituals



...viz. “**svargakāmo agnihotram juhuyāt**” i.e. “one who desires heaven should do the ritual of agnihotra”, as well as some Vēda verses are translators e.g. “**dvādaśamāsa-saṁvatsara:**” twelve months is one year and many verses are praiseworthy depicting veneration viz. “**Puruṣaṁ ēva idaṁ sarvaṁ**” This world is masculine. With this verse the glory of man is described; but none of these had shown lack of karma because...

**Jalè Viṣṇu: sthalè Viṣṇu:  
Viṣṇu: parvata mastakè  
Sarva bhūtamayo Viṣṇu-  
tasmādvīṣṇumayaṁ jagat || 1 ||**

In water there is Viṣṇu, on land there is Viṣṇu, on the peak of mountain is Viṣṇu and Viṣṇu is omnipresent. So this world is ‘Viṣṇumaya’. From this verse the importance of Viṣṇu is shown. But, this verse has not mentioned any lack of other things. Same way “**Puruṣaṁ ēva idaṁ sarvaṁ**” this sentence also praises the soul only. So don’t think about the lack of karma. Again you believe that how is grace or sublimation possible for an intangible soul with an embodied karma (deed)? Even that thinking-belief is not proper; because of grace with embodied Brahmi type of medicines and virtuous substances like ghee, milk and bad effects from alcohol... knowledge (jñāna) that is abstract is seen as real fact, similarly therefore abstract i.e. formless soul can also get graced and sublimed with embodied karma. We see that one is happy other sad, one is merchant and other slaves, one is king and other poor etc. can such real diversity be observed in this world without karma? Etc... With such nectarine words of Vīra prabhu Agnibhūti’s ego melted as his doubts were destroyed and he bowed with a humble mind and took

initiation (dikṣā) with his five hundred disciples and became Prabhu’s disciple and obtaining tripadī composed Dwādaśāṅgī.

Agnibhūti Gautama took initiation from Vīra Prabhu at the age of 46 years. He left the worldly life and became a monk. Obtaining tripadī from Prabhu he became Prabhu’s second important disciple and got the honour of Gaṇadhara. Created Dwādaśāṅgī. Gained knowledge of 14 Pūrvā. After taking dikṣā at the age of 46 he spent 28 years of ascetic life 12 years as chadmastha (pre-omniscient) and 16 years as kēvalī-sarvjña and made this country holy. At the age of 58, he became sarvjña (all-knowing, omniscient) - sarva darśī (all-seeing). And helping many souls to attain salvation until the age of 74 yr. when arrived at the Rājagrī at his end time. And finally performing one month’s saṁlèṣaṇā (gradual fasting without food and water over prolonged time-period until death), in the presence of Prabhu Mahāvīra renounced his body forever (body that had Vajraṣabhanārāca saṅghayaṇa + samcaturastra saṁsthāna) and attained mokṣa. Attained nirvāṇa-salvation. Became Siddha (accomplished)- Buddha (awakened) - Mukta (released-liberated).

[Short Collection –  
Laghu saṅgrahaṇī]

## Jaina Geography

– Ācārya Haribhadrasūri M.S.

In the world, for the shape of the earth we live...for its origin...for its stability and speed there have been seen different kinds of opinions in different religions and in today's science.

Science is changeable in its principles. Jainism is adamant/unmoved in its principles.... Its firm. The principles of science are based on experiments whereas Jaina religious principles are told by sarvajña (anaṅta jñānī- infinite knowledge) bhagavaṅta. Change in eternal objects is not possible. Perishable substances constantly perpetually change.

In such situation what does Jain Geography says? To know this you all are enthusiastic. So then let's proceed to know more information about Jambudwīpa?

Round like a plate, the distance from one end to the other is maximum one lakh yojana; what is the girth/periphery of such Jambudwīpa? What is the area of such Jambudwīpa? How to calculate the periphery and area has been explained nicely in the further verses.

विक्षंभ वग्गदहगुण - करणी वट्टस्स परिरओ होइ ।

वक्खंभ पाय गुणियो, परिरओ तस्स गणिय पयं ॥७॥

Vikḥkambha vaggadahaguna – karaṇī vattassa parirao hoi |

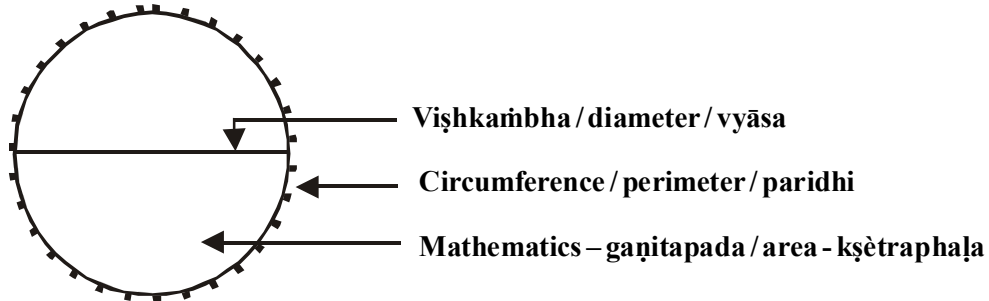
Vakkhambha pāya guṇio, parirao tassa gaṇiya payam̐ || 7 ||

The square root of the product multiplying the square of the diameter by ten is the circumference of the round object. Multiplying the circumference by a quarter of the diameter gives the area of the round object. || 7 ||

The width of a spherical object is called its viṣkambha, diameter, or vṛtta (circle) viṣkambha.

The circumference of the spherical object is this that objects paridhi or pariraya.

Measuring the whole area by from the squares of any size is the area (kṣètraphaḷa) or mathematics (gaṇitapada) of that thing



With the help of the above verse we will calculate circumference and area of Jambudwīpa.

**(1) Jambudwīpa Paridhi (Perimeter /circumference)**

Circumference = diameter<sup>2</sup> x 10 = square root of the number (√ is the symbol of square root)

$$= \text{Diameter} \times \text{diameter} \times 10 \sqrt{\quad}$$

$$100000 \times 100000 \times 10 \sqrt{\quad} = \sqrt{1000000000000}$$

Square root is the prime number of any number multiplied by any two similar numbers  
 Square root is the root of any two equal number.

- e.g. :  $4 = 2 \times 2$  the square root of 4 is 2  
 $49 = 7 \times 7$  the square root of forty-nine is 7  
 $144 = 12 \times 12$  the square root of one hundred forty four is 12

**Method to find the square root**

1. Mark | ‘ on odd number, on even number mark ’ – .
2. To find the square root, you have to divide two numbers which have to be dismantled piecemeal (because in square root the number is multiplied with its own number)
3. If there is an odd number, the square root is found from a single number. When there is an even number, the square root is found with two digits.
4. The basic math for finding the square root is as follows  
 (Divisor or denominator + Divide x 10  
 + New Divide = Decided New Divisor x new number of divide)  
 Denominator = number that divides  
 Division – The number stating the divided parts.  
 So now we will find the square root of the above number (100000000000) –

	$316227$	
$+0$	$\sqrt{1,000000000000}$	
$+ \frac{3}{3 \times 3}$	$\longrightarrow -9$	
$+ \frac{3}{6 \times 10}$	$100$	
$+ \frac{1}{61 \times 1}$	$\longrightarrow -61$	
$+ \frac{1}{62 \times 10}$	$3900$	
$+ \frac{6}{626 \times 6}$	$\longrightarrow -3756$	
$+ \frac{6}{632 \times 10}$	$14400$	
$+ \frac{2}{6322 \times 2}$	$\longrightarrow -12644$	
$+ \frac{2}{6324 \times 10}$	$175600$	
$+ \frac{2}{63242 \times 2}$	$\longrightarrow -126484$	
$+ \frac{2}{63244 \times 10}$	$4911600$	
$+ \frac{7}{632447 \times 7}$	$\longrightarrow -4427129$	
<b>Dhruva divisor</b>	$\frac{7}{632454}$	<b>484471 Remainder</b>
	$316227$	$\frac{484471}{632454}$ <b>Yojana</b>
	$\downarrow$	$\downarrow$
	<b>Complete Yojana</b>	<b>Incomplete Yojana</b>

**Multiplying incomplete yojana with 4 gives Gāu**

$$\frac{484471}{632454} \times \frac{4}{1} = \frac{1937884}{632454} = 3 \frac{40522}{632454} \quad \boxed{\text{Gāu}}$$

**Multiplying incomplete gāu with 2000 gives Dhanuṣya**

$$\frac{405220}{632454} \times \frac{2000}{1} = \frac{81044000}{362454} = 128 \frac{44944}{316227} \quad \boxed{\text{Dhanuṣya}}$$

**Multiplying incomplete Dhanuṣya by 4 gives hātha**

$$\frac{44944}{316227} \times \frac{4}{1} = \frac{179776}{316227} \quad \boxed{\text{Hātha}}$$

**Multiplying incomplete Hātha with 24 gives Aṅgula**

$$\frac{179776}{316227} \times \frac{24}{1} = \frac{1438208}{105409} = 13 \frac{67891}{105409} \quad \boxed{\text{Aṅgula}}$$

Jambudwīpa circumference - is more than 3, 16, 227 yojana, 3 gāu, 128 Dhanuṣya, 13 ½ aṅgula.

परिही तिलक्ख - सोलस - सहस्स दो य सय सत्तवीसहिया ।

कोसतिगट्ठावीसं, धणुसय तेरंगुलद्धहियं ॥ ८ ॥

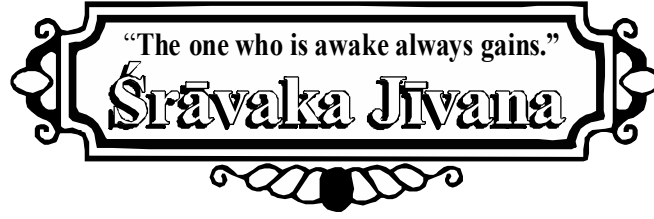
Parihī tilakka – solasa – sahassa – do ya saya sattavīsahiya |

Kosatigaṭṭhāvisam, dhanusaya teraṅguladdhahiyam || 8 ||

**Meaning:** The perimeter/circumference is more than three lakh, sixteen thousand two hundred twenty seven yojana, three gāu, one hundred and twenty-eight dhanuṣya and thirteen aṅgula. || 8 ||

We have counted it completely. If we want one can count it in more minute way. Those who have subtle intelligent can calculate till yava , yukā , likha, vālāgra, ratharēṇu, trasarēṇu, gross paramāṇu-suksma khaṇḍa, gross paramāṇu-suksmatara khaṇḍa, bādara paramāṇu (gross atom) till it comes to the remainder 54 count.

With above said calculation after finding out circumference now we will know how to find out area.



## Religious Awareness (Dharma – Jāgarikā)

Śrāvaka wakes up chanting Navakāra maṅtra, then meditates on Navakāra maṅtra and on completion of meditation does religious awareness activity. This “Religious – Awareness” activity was done by Ānaṅda – Kāmadēva and other śrāvaka of Paramātmā Mahāvīra who while doing this awareness activity got to think and contemplate on the great benefit of carrying a suitable Pratimā (type of ārāadhanā) Dharma Jāgarikā activity is suitable for śrāvaka.

What does Śrāvaka do in Dharma Jāgarikā? Explaining this he says that in Dharma Jāgarikā the śrāvaka does the contemplation as follows -

कोहं का मम जाइ, किं च कूले देवयाच के गुरुणा, को मह धम्मो के वा, अभिग्गहा का अवस्था में ॥१॥  
किमक्कडं किच्च मकिच्चसेसं, किं सक्कणिज्जं नसमायरामि ॥  
किं में परोपासइ किं च अप्पा, किं वा खलिअं न विवज्जयामि ॥२॥

**Kohaṃ kā mama jāi, kiṃ ca kūle dēvayāca kē guruṇā,  
ko maha dhammo kē vā, abhiggahā kā avatthā mēṃ ॥ 1 ॥  
Kimakkaḍaṃ kicca makiccasēsaṃ, kiṃ sakkanijjaṃ nasamāyarāmi ॥  
Kiṃ mēṃ paropāsai kiṃ ca appā, kiṃ vā khaliamaṃ na vivajjayāmi ॥ 2 ॥**

Who am I? What is my race? What is my clan? Who is my God? Who is my guru? What is my religion? Which are my receptive vows, (paccakhāna)? What should I do? What should I not do? What have I not done? What is remaining for me to do? Which duties I am capable to handle? Don't I and Jñāni bhagavaṅta know my sins? Now I will try to free myself from these sins.

Thinking-contemplating deeply the soul becomes cautious/alert. When he becomes aware of his sins and faults, he tries to renounce them. Develops strength to comply with accepted rules. The intellect to gain new qualities/virtues arises.

If sleep does not go away after waking up, close the nose and block the breath which breaks the sleep. In Ogha Niriyukti regarding sādhu it is said –

दव्वाइ उवओगं उस्सास निरुंभणा लोयं ॥

**Davvāi uvaogaṃ ussāsa nirumbhaṅā loyaṃ ॥**

When four ghaḍī (96 minutes) of the night is left, he wakes up then too remains silent as far as possible, but if he must speak, he speaks in a low voice... If he has to cough or reply someone calling that too he does in low voice... should not do loudly but feebly... Because such kind of activity awakens flies or worms or lizard who can kill flies and other insects... If the neighbors wake up, then they will start their daily activity hunter, fisherman, gambler, carriage person and sinful people activities awaken. Waking up all these people in their traditional activities, the sādhu becomes a partner for all their faults-sins and gets Anarthadaṅḍa. If sinner is awake then only he commits sins... it is better that the sinner is sleeping only...

Bhagavati verse says:

जागरिया धम्मीणं अधम्मीणं तु सुत्तयासेया । वच्छाहिव भयणीए, अकहिसु जिणो जयंतीए ॥१॥

Jāgariyā dhammīṇaṃ adhammīṇaṃ tu suttayāsēyā | vacchāhiva bhayaṇīe,

akahisu jiṇo jayaṅtīe || 1 ||

Śrī Vardhamāna Swāmī said to the Sister of the Lord of Vaccha country—“Hèy Jayaṅtī śrāvikā, waking up of religious jīva, and, sinful jīva remaining asleep is beneficent. || 1 ||

While waking up from sleep one should think that what element was responsible for breaking the sleep. If water and earth were responsible then it is good but if it is dissociated with air and sky it is said to be bad.

When the wind blows high its agni tattva (fire element), when wind falls down its jala- tattva (water element), when it blows slant its vāyu tattva (wind element) when blows in the two nostrils it's pṛthvī tattva (earth element) and when it blows in all directions it is ākāśa tattva (sky element). For more information learn from Guru.

### Prevention of ominous dream fruit

Bad dreams are of two types

**1. Kuswapna:** The dream that arises from rāga means infatuation, phantasm-illusion, and greed etc. is called as kuswapna.

**2. Du:swapna :-** The dream that arises from dwèṣa means anger, pride, jealousy, despair etc. are called as du-swapna.

Both these dreams are ominous so one should do kāusagga meditation on waking up. If ku-swapna is seen in sleep one should chant one hundred and eight breathe equivalent kāyotsarga i.e. till “sāgaravara gambhirā” do ‘4’ logassa kāusagga.

If seen du-swapna than chant one hundred breathe equivalent kāyotsarga i.e. till “caṅḍesu nimalyārā” do ‘4’ logassa kāusagga.

If one sees good dream one should not sleep then, after the day rises should tell that to his best guru. If sees the bad dream should go to sleep immediately and should not tell anyone about it.

The dream that is seen in the first prahara of night then it gives its fruit in twelve months. If the dream is seen in the second prahara the fruit is seen in six months. If the dream is seen in third prahara fruit is seen in three months, if the dream is seen in the fourth prahara the fruit is seen in one month; If dreamt in night’s last two ghaḍī (48 minutes) the fruit is seen in ten days and if seen at the time of sunrise fruit is immediate.

### Ritual of cleaning teeth with neem stick (dātuṇa)

Under the cleaning of body ritual to go the temple the scribes describe the ritual of mouth cleaning as follows:

दंतदादयाय तर्जन्या, घर्षयेत दंतपिठिकां । आदावतः परंकुर्या, दंतधावनमादरात् ॥

Daṅtadādyāya tarjanyā, gharṣayēta daṅtapīṭhikāṃ |

ādāvata: paraṅkuryā, daṅtadhāvanamādarāt ||

To make the teeth and jaws strong, first the teeth must be scrubbed with the index finger (tarjanī) and then with respect neem-stick cleaning must be done.

**The size of dātuṇa and method of doing it.**

अवक्राग्रंथि सकूर्च, सूक्ष्माग्रं च दशांगुलं । कनिष्ठाग्रसमं स्थौल्यं, ज्ञातवृक्ष्यं सुभूमिजं ॥

Avakrāgrāṅthi sakūrca, sukṣmāgrāṅ ca daśāṅgulaṃ |

**kaniṣṭhāgrasaṁ sthaulyaṁ, jñātavr̥kṣyaṁ subhūmijaṁ ||**

1. The neem-stick should not be crooked 2. The neem stick should not have knots-bumps. 3. The neem - stick end should be pointed. 4. On chewing the, slander (kūcho) should be good. 5. The length should equate the length of one's own ten fingers 6. The thickness is similar to that of the little finger thickness. 7. It should be produced in good ground and of well-known tree.

Showing the method of brushing of the teeth, it has been said - sit in north east direction steady and keeping the dātuṇa between ring and little finger, first on the upper right gum, and then on the left upper gum, then the lower right gum and left gum should be massaged or rubbed. One should remain silent while doing it. If necessary one should use dry powder, salt or sour substance to brush the teeth.

One should not do dātuṇa on the day of eclipse, Sunday, saṅkrānta, and six tithis (dates) viz. new year, chotha, āthama, navamī, pūnama and amāvṣyā.

Also, it is forbidden for patients with diseases of cough, breathing, indigestion, mourning patient, thirsty patient, with mouth-ulcers, with brain-eyes-heart-ear diseases.

**Bath ritual / activity for Śrāvaka**

**जलेन देहदेशस्य, क्षणं यच्छुद्धिकारणं । प्रायो जन्यानुरोधेन, द्रव्यस्नानं तदुच्यते ॥**

**Jalēna dēhadēśasya, kṣanaṁ yacchuddhikāraṇaṁ |  
prāyo janyānurodhēna, dravyasnānaṁ taducyatē ||**

Cleaning with water for little time (of some body parts) is known as 'dravya snāna'. This dravya-snāna śrāvaka must do for performing worship of parmātmā and not for other reasons ||

If we consider from the point of view of sentiment-purification and with knowledge of experience, in dravya-snāna there is fault of injuring Apakāya jīva but if with that (due to worship of dēva-guru) the purification of our faith/inclination (darśana) occurs thus it is very beneficial.

While performing this dravya-snāna śrāvaka must consider following points carefully...

1. Bath should done only for worship of parmātmā/God. 2. Bath must be done with limited quantity of water 3. Filtered water must be used. 4. The place must be free from trasa jīva (mobile creatures) and on a levelled sanctified floor with hot water without jīva. 5. Bathing in tīrtha is not valid in Jainas. There is a practice of bathing in Śantruṅjaya river water but in that one must use it carefully. 6. One cannot enter a river and take bath. 7. Do not bathe in water dirtied by dirty people and also in unknown water. 8. Don't bathe wearing or removing all the clothes.

Despite doing dravya-snāna due to injuring of jīvas body is impure...telling lies makes our mouth impure. As well as due to rāga-dwēsa (attachment and hatred, likes-dislikes) mind is dirty. So after dravya-snāna it necessary to have bhāva-snāna (cleaning the sentiments-feeling) to make soul immaculate-chaste.

**Bhāva-snāna**

**ध्यानांभस्यानुजीवस्य, सदा यच्छुद्धिकारणं । मलम् कर्म समाश्रित्य, भावस्नानं तदुच्यते ॥**

**Dhyānaṁbhasyānujīvasya, sadā yacchuddhikāraṇaṁ |  
malam karma samāśritya, bhāvasnānaṁ taducyatē ||**

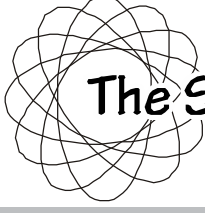
The water of concentration-meditation (dhyāna) always is a cause of purification of jīva, and taking this shelter washes away the karma is called bhāva-snāna. ||

Once a clan-son goes to Gaṅgā pramukha pilgrimage-tīrtha. His mother gave him a

tumbaḍum - gourd/pumpkin and told him to bathe this at each tīrtha... Son returned from pilgrimage after some days. He bowed to the mother and said that in all the tīrtha he bathed the gourd along with him. Mother prepared vegetable of the same gourd. Son sat down to eat. Putting the vegetable in the mouth he started spitting this vegetable...mother asked why he is doing so. What happened? Son said “Mother this gourd is so much bitter?” Mother said, “How that could be? Is it still so bitter even after visiting so many tīrtha? You must not have bathed it in the tīrtha. Son said – “No .... No... dear mother I bathed it at all religious places, but then too its bitterness did not go! Same way even after doing dravya-snāna if we miss the aim of bhāva-snāna, then we cannot attain purification of soul.

So come! After doing dravya-snāna and doing dravya worship thereafter let us attain the purification of our feelings – sentiments - bhāva so that our sacraments of eternal love-affection - desires fall within ...There is the rise of partial vitarāgatā (asceticism) and removing the dirt of karma the soul becomes pure.





## The Science of Karma (Karma Vijñāna)

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

- A. Dèvendrasūri M.S.

### 20 types of Śrutjñāna

पञ्ज-अक्षर-पय-संघाया पडिवत्ती तह य अणुओगो ।

पाहुड-पाहुड-पाहुड - वत्थु पुव्वा य स समासा ॥ ७ ॥

**Pajjaya-akkhara-paya-saṅghāyā padivattī taha ya aṇuogo |  
Pāhuḍa-pāhuḍa-pāhuḍa-vatthu puvvā ya sa samāsā ॥ 7 ॥**

**Meaning:** Including samāsa, paryāya, akṣara, pada, saṅghāta, pratipatti, aṇuyoga, prabhṛta-prābhṛta, prābhṛta, vastu and pūrvo (this are 20 types of Śrutajñāna). ॥ 7 ॥

1. paryāya śruta 2. paryāya samāsa śruta 3. akṣara (alphābēṭa) śruta 4. akṣara (alphābēṭa) samāsa śruta 5. pada śruta 6. pada samāsa śruta 7. saṅghāta śruta 8. saṅghāta samāsa śruta 9. pratipatti śruta 10. pratipatti samāsa śruta 11. anuyoga śruta 12. anuyoga samāsa śruta 13. prābhṛta-prābhṛta śruta 14. prābhṛta-prābhṛta samāsa śruta 15. prābhṛta śruta 16. prābhṛta samāsa śruta 17. vastu śruta 18. vastu samāsa śruta 19. pūrva śruta 20. pūrva samāsa śruta

The subtlest of subtle indivisible part of Śrutajñāna is called paryāya (synonym). Minimum (jaghanyo) śrutajñāna present in **labdhi aparyāpta subtle nigodiya jīva's increases by one paryāya in other jīvas is called paryāya śruta**. Due to the śrutajñāna present for smallest time-period (jaghanya) in labdhi aparyāpta subtle nigodiya jīva's increase one paryāya in other jīvas is called **paryāya śruta**.

‘Knowledge with 2-3-8-10 or more synonyms than the jīva with jaghanyaśrutajñāna is called **paryāya samāsa śruta**.

‘a’ etc. super ordinary alphābēṭa (labdhyākṣara) is called **akṣara śruta**

Knowledge of two-three or more alphābēṭas is **akṣara samāsa śruta**

Generally it is said that ‘where the meaning is completed it is called as pada or ‘when inflexion (vibhakati) is present at the end that is pada’

अर्थ परिसमात्थिः पदम् । विभक्त्यन्तं पदम् ।

**Artha parisamāthi: padam | vibhaktyantaṁ padam |**

But here we do not have to take these as the meaning of pada. The Acāraṅgasūtra’s pramāṇa(measurement) is described as of 18000 pada. This is called as pada. We have to understand and apply this meaning here.

Such knowledge of one pada is **Pada śruta**.

Knowledge of many pada is **Pada samāsa śruta**.

While deliberating-thinking about tattva we have created doors (divisions) which are called mārgaṇā. The main mārgaṇā are 14 and their sub-divisions are 62.

The knowledge of any tattva’s one mārgaṇā’s one sub-type is **saṅghāta śruta**.

More than one but one type less than the mārgaṇā’s sub-types is **saṅghāta samāsa śruta**.

The complete knowledge of one mārgaṇā is **pratipatti śruta**.

The knowledge of two or more than two mārgaṇā’s is **pratipatti samāsa śruta**.

**संत-पद पुरुवणया Saṅta-pada paruvaṇayā** - sat pada prarūpaṇā, dravya-pramāṇa etc. are called anuyoga- so that subtle deliberation on a thing or element can be done.

The knowledge one such anuyoga is **anuyoga śruta**.

Knowledge of such more than one anuyoga is **anuyoga samāsa śruta**.

Dwādasāṅgī has 12 aṅgas. The 12th aṅga is dṛṣṭivāda. There are 5 main adhikāra's are (1) parikamī (2) sūtra (3) pūrvānuyoga (4) pūrvagata (5) chūlikā

In the 4th pūrvagata-adhikāra 14 pūrvā are included.

In 1-1 pūrvā are 14-14 different adhikāras. That 1-1 adhikāra is called **vastu**.

In 1-1 vastu are different-different 20 adhikāras. That 1-1 adhikāra is called **prābhṛta**.

In 1-1 prābhṛta are 20-20 smaller sub-types. In that are discussed different subjects that 1-1 sub-type is **prābhṛta-prābhṛta**.

The knowledge of one prābhṛta-prābhṛta is called **prābhṛta-prābhṛta śruta**. Knowledge of 2-19 is **prābhṛta-prābhṛta samāsa śruta**.

Knowledge of one prābhṛta is **prābhṛta śruta**.

Knowledge of 2-19 is **prābhṛta samāsa śruta**.

Knowledge of one vastu is **vastu śruta**.

Knowledge of 2-13 vastu is **vastu samāsa śruta**.

Knowledge of one Pūrva is **Pūrva śruta**.

Knowledge of 2-14 Pūrva is **Pūrva samāsa śruta**.

#### Types of Avadhi jñāna

अणुगामि -वड्ढमाणय- पडिवाइ - इयर विहा छ हा ओही ।

रिउ - मइ विउल - मई, मण-नाण केवलमिग - विहाणं ॥ ८ ॥

Anugāmi – vaddhamāṇaya – padivāi-iyara vihā cha hā ohī |

Riu – mai viula – maī, maṇa – nāṇa kēvalamiga – vihāṇaṃ || 8 ||

**Meaning:** Anugāmi, vaddhamāṇaka and pratipāti and their opposite are the 6 types of avadhijñāna; rujumati and vipulamati are types of mana:paryava jñāna, and kēvala jñāna is of one type. || 8 ||

#### Avadhi jñāna

Avadhi jñāna means knowledge of visible substances in limited fields. It is of two types.

(1) **Bhavapratyayika:** Dēvatā and Nāraka have this Avadhi jñāna. Anugāmī, apratipāti and avasthita are present but others are not there.

(2) **Guṇa pratyayika:** Human beings and tiryāṅca have this knowledge. This knowledge is of 6 types are as below -

(1) **Anugāmī avadhijñāna:** The avadhijñāna where it originates, and it goes with us like eyes is anugāmī

(2) **Ananugāmī avadhijñāna:** The avadhijñāna where it originates remains there and does not go along with us to other place is ananugāmī. Here there is kṣayopaśama (decay-subsidence) for the region.

This avadhijñāna is like lamp tied with chains.

(3) **Vardhamāna avadhijñāna:** The fire ignites more and more with adding extra fuel. Similarly the perseverance of soul purifies the soul and avadhijñāna keeps on increasing. When it arises it knows that region and measures innumerable proportion of aṅgula ...on increasing, it sees many divisions of loka in the aloka. One that increases from time to time is vardhamāna.

(4) **Hiyamāna avadhijñāna:** When it arises due to auspicious cause it is plenty but due to

resulting downfall it decreases from time to time, hence is hiyamāna.

(5) **Pratipātī avadhijñāna:** Sees countable and innumerable yojana, with excellent time-period sees the entire loka but falls. After coming that which goes away is Pratipātī avadhijñāna.

(6) **Apratipātī avadhijñāna:** Sees all loka...sees a region of aloka and the avadhijñāna that had come does not go away that is Apratipātī avadhijñāna.

Slowly decreases that is hiyamāna...goes away at once totally is pratipātī.

Mithyātṽ has vibhaṅga jñāna that is dirty. It sees and knows something weird but it is a type of Avdhijñāna.

### Mana:paryavajñāna

Knowing the sentiments-feelings of the sañjñī pañcendriya jīva found in 2½ island is called **Mana:paryavajñāna.**

It has two types –

(1) Rujumati (2) Vipulamati

**Rujumati:** When the diligence of the mind is known in general way it is known as **rujumati mana:paryavajñāna** e.g. this lady has thought about pot.

**Vipulamati:** When the diligence of the mind is known in special way it is known as **vipulamati mana:paryavajñāna** e.g. this lady has thought about red pot from Ahmedabad.

### Kēvala Jñāna

The knowledge through which all the substances-objects in Lokāloka are known is Kēvala Jñāna.

It is of one type only.

Kēvala Jñāna in the scripture is also known as pure, complete, phenomenal, eternal, uninterrupted and one.

(१) केवलं शुद्धम् तदावरणापगमात् ।

(1) **Kēvalam śuddham tadāvaraṇāpagamāt** | All the coverings of karma have been removed, so **pure.**

(२) सकलं वा केवलम्, तत्प्रथमतयैव निःशेष तदावरणविगतः संपूर्णोत्पत्ते ।

(2) **Sakalam vā kēvalam, tatprathamtayēiva ni:śeṣa tadāvaraṇavigamat: saṁpūrṇortpattē** | On arising it knows everything so it known as **sakala.**

(३) असाधारणं वा केवलम्, अनन्यसदृशत्वात् । (3) **Asādhāraṇam vā kēvalam, ananya sadṛśatvāt** | No jñāna is like this jñāna. So **phenomenal.**

(४) अनन्तं वा केवलम्, ज्ञेया ऽ नन्ततत्वाद् अनन्तकालावस्थायित्वा द्वा ।

(4) **Anāntam vā kēvalam, jñeyā anāntatvād anāntakālāvasthāyitvā dvā** | It states about infinite things and it is timeless, so **Anānta.**

(५) निर्व्याघातं वा केवलम्, लोकेऽलोके वा प्रसत्तौ व्याघाताभावात् ।

(5) **Nirvyāghatam vā kēvalam, lokè-alokè va prasattau vyāghātābhāvāt** | It is without so **nirvyāghāta.**

(६) तथा, केवलम् – एकम्, मत्यादि चतुष्करहितत्वात् ।

(6) **Tathā kēvalam - èkam, matyādi catuskarahitavāt** | It is without mati and other four jñāna so ‘one’. It is only of Kṣāyika sentiment (decayed). Mati and other four are of Kṣāyopaśamika sentiments. So kēvalajñānī does not have other four jñāna. He has only one kēvalajñāna.

एसिं जं आवरणं पडुच्च चक्खुस्स तं तथा ऽऽ वरणं ।

दंसण - चउ पण-निद्धा वित्ति समं दंसणा ऽऽ वरणं ॥९ ॥

**Èsim jam āvaraṇam paduvva cakkhussa taṃ tayā āvaraṇam |**

**Daṅsaṇa-cau paṇ-nidā vitti samaṃ daṅsaṇā āvaraṇam || 9 ||**

**Meaning:** Āvaraṇa karma is like the blind folded eye which covers five jñāna.

There are four darśana and 5 nidrā. The darśanāvaraṇīya karma is like door-guard and jñānāvaraṇīya karma is like blind folded eye. || 9 ||

That which covers matijñāna is mati jñānāvaraṇīya karma.

That which covers śrutajñāna is śrutajñānāvaraṇīya karma.

That which covers avadhijñāna is avadhijñānāvaraṇīya karma.

That which covers mana:paryavajñāna is mana:paryavajñānāvaraṇīya karma.

That which covers kēvalajñāna is kevalajñānāvaraṇīya karma.

**Virati  
Vātikā**

**Mr̥sāvādaviramaṇa vrata**

Start the upward Journey ...

To achieve the ultimate position...

So hēy accomplice! The way it is needed to get samyag darśana and make it holy-serene ...leave violence and decorate the life with non-violence ...and to speed up on the path of accomplishment it is imperative to embellish our promise with truth.

King Hariścandra lives even today because of the promise of truth. The śrāvaka is also advised to abandon the lies in the second aṇuvrata under the five aṇuvrata and accept truth.

असत्यमप्रत्यमूल कारणं, कुवासनासन्नसमृद्धि वारणम् ।

विपत्तिदानं परवच्चनोर्जितं, कृता ऽ पराधं कृतिभिर्विवर्जितम् ॥

**Asatyamapratyamūla kāraṇam, kuvāsanāsadmasamṛddhi vāraṇam |**

**Vipattidānam paravaccanorjitam, kṛtā aparādham kṛtibhirvivarjitam ||**

The root cause of distrust...the abode of bad lusts... repelling riches ...root intension of difficulties...very capable/vigilant to cheat smart persons and treasure of lies such false statement is abandoned permanently by jñānīpuruṣa||

When we talk lies everyone will accept it once, may be a second time a third time but after that they are convinced that your sayings cannot be trusted/relied upon... There may be an immediate benefit but, finally it is harmful. From lies only inappropriate lusts take birth. All the inappropriate works are connected with lies-untruth. By taking support of lies one may gain riches-wealth but that does not long at all. All troubles originate from falsehood. Truth ceaselessly-always and everywhere is fearless. Falsity ceaselessly-always and everywhere is fearful-horror struck... doing fraud-jugglery with many by elusion/phantasm and deceitfulness/guile, deceives/deludes own soul and leads it to misery. If untruth becomes strong in one's life then other offences-crime...guilt...sin/malfeasance/evil come there and sit by making their nests.

Oh Jīva! With such reliance-belief in lies you have travelled in the life-boat since time immemorial. You have also suffered bitter results of the untruthfulness many times. Yet your eyes have not opened. You have never made any serious efforts to leave such messenger/emissary of untruth. Wake up! Remember the life of śrāvaka! Leave the company of untruth/lies/deception to attain God-inspired deśavirati...just run on the path of truth...you will be well...come! Let us understand this vow and its transgression as shown by lord and explained by the gaṇadharas.

The second thick vow is 'mr̥sāvāda viramaṇa vrata' i.e. to stop saying lies. This 'mr̥sāvāda viramaṇa vrata' is of five types.

(1) **Kanyālika**: the innocent girl is said to be sinful and the sinful is said to be innocent and say untruth for binomial statements...all this is included.

(2) **Gavālika**: The cow giving less milk is said to give more milk and that which gives more milk is said to be giving less milk and saying lies about other 4-legged animals is all included here.

(3) **Bhūmyālika**; Say lies about land...say that others land is one's own land and say lies about other material things.

(4) **Nyāsāpahāra (nāsāvahārè)**: This is lie for deposit/capital account; keep deposit of others, hijack it and then say that I have not kept any deposit.

(5) **False witness**: False witnessing out of hatred or bribery. Provoke quarrel and to betray.

These five big lies are the rule of thumb. For the sake of soul as well as for relatives, for gentlemen and for religion, at this places one must be careful in saying lies. As far as possible śrāvaka should not lie. But if one has to say then one must be careful. Rules are made for saying five big lies on behalf of others. But, there is restriction and carefulness practiced in saying minute untruth. Sometimes during humor or due to passion may say something awry-perverse subconsciously; or for livelihood if some evil person from the sigh of his own result is giving pain then to free oneself from this suffering and punish that person one has to keep vigil, and if by saying thing which results in punishment of incising tongue, nose, ears, hand etc. in the royal court such language śrāvaka does not speak. In this second vow (1) **Sahasātkāra** – blame someone without thinking (2) **Rahsyākhyāna** – If some persons are talking in a corner than tell them that you are discussing against state (3) **Svadārā mañtrabhēda** – To tell others the secret told by wife. (4) **Mṛsā upadēṣa** – give wrong advice (5) **Kuṭa lēkha** – Make or write false documents, articles, letters. These five transgressions should be avoided in 2nd vow.

After knowing the second vow and its transgressions let us get ready to accept this vow. To take this vow we have to take a pledge-assertion that – “**Related to girls, animals, land, deposit and court witnessing I will never lie**”.

For this vow’s special purification and soul’s immaculateness the following rules become helpful- (1) Daily I will keep silence for 1-2-3 hours. (2) I will not tell anyone bad words or us abusing language (3) I will not insult anyone out of rage-impatience-impulsiveness-excitement (4) I will not announce anyone’s secret. (5) I will not put stigma or blame on anyone. (6) I will never betray anyone. (7) I will never give wrong advice. (8) I will not write nor make others write false documents. (9) I will not write nor make other write false articles. (10) I will not lie in business and dealings. (11) To gain worldly benefit I will not lie. (12) I will not lie regarding servants-service persons. (13) To get admission for children I will not lie. (14) To save money I will not lie for railway ticket. (15) I will not lie for making fun of elders nor making people April-fool.

#### **Adattādāna Viramaṇa Vrata**

We became lighter by driving away untruth from our life...become a bit immaculate. But, No...we cannot get satisfied with this. We have to proceed further and further. The human birth is obtained to purify the soul. What is not mine and on which I will not claim my authority-power is adattādāna. In common language it is called theft, what did the scriptures say about theft? Let us know.

यन्निर्वर्तितकिर्तिधर्मनिधानं, सर्वागमां साधनं, प्रोन्मीलद्धधब्धनं विरचित, विलष्टाशयोद्धोधनम् ।  
दौर्गत्यैकनिबन्धनं कृतसुग-त्याश्लेषसंरोधनम्, प्रोत्सर्पत्प्रधनं जिघृक्षति न त-द्धीमानसदत्तं धनम् ॥

**Yannirvartitakirtidharmanidhānaṁ, sarvāgamāṁ sādhanam,  
Pronmīladdhadhabāndhanam viracita, kliṣṭāśayoddhodhanam |  
Daurgatyeikanibāndhanam kṛtasuga-tyāślēṣasāṁrodhanam,  
Protsarpatpradhanam jigrkṣati na ta-dwimānsadattam dhanam ||**

**Meaning:** The stolen money-wealth is a destroyer of such famous glory, riches and fortune, instrument of all unhappiness, revealer of slaughter and bondage, revealer of complicated intentions and creates fear for battles; which intellectual will desire to take such ‘adatta material’? Means nobody should desire.

Included in the 7 vices and making us take birth in the darkest hell, such vice of stealing-theft can it be present in the śrāvaka clan? No...should not be there. Nevertheless, when we think about the vow of adattādāna viramaṇa vrata shown by Prabhujī and think about our life, then we come to realize that knowingly or unknowingly we have fallen in love with wealth and sometimes we do things which we should not do. And our hands get full with sin.

One can ask forgiveness for the sins committed unknowingly-ignorantly, but knowingly if we propagate the tradition of sin and close our eyes to see the path shown by Prabhujī then we will suffer the result what is destined...Our human birth will be proved to increase the transmigration in worldly life instead of decreasing.

Consciousness! This understanding comes only with rising-manifesting of virtues. Do not fault after understanding this. Someone has truly said

**Avasara bèra bèra nahi āvē, jyuñ jānè tyuñ karalè bhalāi,  
janam janam sukh pāvè...avasara bèra...**

**Meaning:** the opportunity/occasion will not come again and again, do goodness-beneficence as you may know, you will get happiness in each birth.

Become ready to adopt this vow and transgressions of the third sthula adattādāna viramaṇa vrata after understanding its meaning and detailed explanation.

From material point of view the sādhu has to renounce that which is ‘adatta-not given’; and śrāvaka will not pick up any belongings (sacitta-with life and acitta-without life) of others that has been kept, fallen or forgotten by diverting their attention. As well as does not robe person walking on the road and do not steal after breaking the house. Similarly, those acts of taking others money and material that cause state level punishments – ‘rāja nigraha’ viz. fine, jail, hanging etc. should not be done. Also, should be careful with the grass and the wooden bars lying on the road. By transaction, in business whatever tax-rule the state head-king has decided in that for livelihood or giving less tax leads to tax evasion and smuggling. One must purify the five transgressions of the third adattādāna viramaṇa vrata. The names of these 5 aticāras are – stēnārhuta, taskara prayoga, viruddha rājyātikrama, kuḍatula-kuḍamāpa, tatpratirupaka vyavahāra aticāra.

**First stēnārhuta aticāra** – Stēna means thief. Someone had stolen or smuggled very costly saffron and other invaluable things are available in lesser price, knowing this due to greed has purchased these things giving money or other things is known as the first stēnārhuta aticāra.

**Second taskara prayoga** - One inspires thief to steal, or supports the thief, shows places to the thief for robbery, gives iron instruments for the purpose of stealing and takes lead in selling the stolen-robbed things is the second taskara prayoga aticāra.

**Third viruddharajjāikammè** - means go against the rule of your king and do encroachment in that state i.e. there is a royal decree that a particular king is my enemy and no one should go to that country for business and buy or sell anything there. Yet, violating this royal decree and work there is the third viruddharajjāikammè aticāra.

**Fourth kuḍatulla kuḍamāṇè:** means do keep wrong weighing instruments and weigh wrongly. (Wrong tola-māpa) means keep wrong bāta - weights for kilo measures, and pāyalī for measuring grains-cereals, gaja, meter for measuring clothes. After buying from other person by measuring excess and selling this to others by weighing defectively viz. while purchasing fill the pāyalī to the brim and while giving after filling it full lessen it by shaking and give. Does kuḍa-kāṭla... means says lie, and does cutting, excision and pruning fraudulently makes the instruments wrong and keeps. And ‘gives upasī’ i.e. keeping an angle between the measuring-thorns and the scale and presses with high low legs so that in such measuring he gets the benefit/advantage, is known as kuḍatulla kuḍamāṇè

**Fifth tatpratirupaka vyavahāra aticāra** – The very valuable thing is duplicated by making cheaper thing (low weight) and do business. In a good thing, make exactly look alike object or spoil it or made after mixing cheaper thing but then sell at the rate of original price of the invaluable thing, do mixing in ghee, oil etc., show new thing but after pricing give measuring the old item and ‘kuḍo karaho’ means to take the grains from another to sow in the field and resolve that after it ripens I will give one and a half times or two times; but when it ripens that time one says that I had told to give savāyo – 1 ¼ th times etc. also to cheat, betray, or breach the trust, made someone forget names in the name-list, has made wrong stamp, seal and impression, from someone’s field has stolen ripened jowar (sorgum fruit), ripened chick peas. While doing business if his money is forgotten with us but we have not returned and made some exchange-fraud with money i.e. take the valid currency and give wrong currency back While accepting the third Adattādāna Viramaṇa Vrata we have to take the pledge “I will not do theft of money, jewelry, pickpocketing, breaking the safety-vault and breaking the house.”

Taking the aforesaid beautiful paccakhāṇa for its execution the following rules are helpful.

- (1) I will not steal money, jewelry, grains etc.
- (2) I will not do any mixing in the goods.
- (3) I will not keep wrong weighing measures.
- (4) I will not buy stolen goods.
- (5) I will not sell stolen goods.
- (6) I will not take bribe.
- (7) I will not give bribe.
- (8) I will not pickup goods found on road.
- (9) I will not travel without buying a ticket.
- (10) I will not reuse unsealed postal stamps.
- (11) I will not do tax evasion.
- (12) I will not do electricity theft.
- (13) I will not steal anyone’s small or big things – will not exchange it either.