

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
Station Road, Chalisgaon Dist. Jalagaon (Maha.) – 424101



Samyag Jñāna Paricaya Study Book 5



Blessings:

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

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Āgama Ārādhikā, Bāla Brahmācārī P.P. Sādhvījī
Śrī Muktiṣrījī Mahārāja Sāheba,
Śāsana Prabhāvikā P.P. Sādhvījī
Śrī Jayalakṣmiṣrījī M. S.



Guide - Inspiration:

Khandesratna
Sādhvījī Dr Jaydarśitāṣrījī M. S.,
M.Sc., Ph.D.

Translator :

Neepa Virchand Maisheri (M.A. M.ed)

Editor :

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

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

Śrī Guṇodayasāgarasurīṣvarjī

Mahārāja Sāheba (M.S.)

Alphabet with English Transliteration

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	ऋ	ॠ	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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Śrī Jayalakṣmiṣrījī M. S.



Divine Grace:

Shant Swabhavi P.P. Sādhvījī

Śrī Guṇlakṣmiṣrījī M. S.



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Sūtra – Meaning – Ārcanum (Insight)

Ajita-Śānti Stava (Cont.)

Cittalèhā (Citrālèkhā) chaṇḍa (verse-rhyme)

Ikkhāgavidèhanarīsara, naravasahā muṇivasahā;
navasāraya sasisaklāṇaṇa, vigayatamā vihuyarayā.
ajuttama tè a guṇèhim mahāmuṇi, amiablā viulakulā;
paṇamāmi tè bhavabhayamūraṇa, jagasaraṇā mama saraṇam. Cittalèhā... 13

Nārāyao (Nārācakra) chaṇḍa (verse-rhyme)

Dèvadāṇaviṇḍa caṇḍasūravaṇḍa haṭṭhatuṭṭha jīṭṭha parama;
Laṭṭharūva dhaṇtaruppa paṭṭasèya suddhaniddha dhavala.
Daṇtapaṇṭi saṇṭi satti kitti mutti jutti guttipavara;
Dittatèa vaṇḍadhèa savvaloa,
bhāvia ppabhāvaṇèa paisamè samāhimNārāyao... 14

Word Meaning

Ikkhāga - Oh! Born in Ikṣvāku clan-lineage
vidèhanarīsara – Oh! King of Vidèha
naravasahā - Oh! Best in Human beings
muṇivasahā - Oh! Best in Ascetics
nava - new
sāraya - autumn season
sasisakala – Like full moon
āṇaṇa – face
vigayatamā - whose ignorance has gone
vihuyarayā - has removed dust/dirt of karma
ajia – cannot be defeated/won
uttama - excellent
tè a guṇèhim - with these virtues
mahāmuṇi – great sage
amiablā - whose strength can't be measured
viulakulā – one with vast lineage/clan
paṇamāmi – I salute
tè - yours
bhavabhayamūraṇa – Oh! Destroyer of fears
jagasaraṇā - shelter to the world
mama – to me
saraṇa - take refuge
dèvadāṇaviṇḍa – Indras of Vaimānika
- bhavanapati gods
caṇḍasūra – moon and sun
vaṇḍa – worthy of salutation

tuṭṭha - with contentment
jīṭṭha – senior-eldest/praise worthy
paramalaṭṭharūva – very beautiful
dhaṇtaruppa – tumbled silver's
paṭṭa – belt like
sèya - best
suddha - immaculate
niddha – smooth / oily-wet
dhavala - white
daṇtapaṇṭi – lined with teeth
saṇṭi – peace
satti - strength
kitti – fame/glory
mutti - unselfishness
jutti – wile-device/promise of justice
gutti – three types of Gupti
pavara – best of all
dittata – glowing bright
vaṇḍadhèya – salutation worthy are meditation worthy
savvaloa – all people
bhāvia – valued
ppabhāvaṇèa – worth to know from performance-
influence-effectiveness
paisa – give
mè – me
samāhim - Samadhi-trance-contemplation

Meaning: Hèy, born in the Iṣvāku lineage! Hèy, King of Vidēha country! Hèy, the best in Human beings! Hèy! Best in Muni! Hèy with the face like full new moon of Śārada (autmn) season! Hèy, without the darkness of ajñāna! Hèy, remover of karma dust! Hèy, all time victor- undefeated! Hèy, whose force is not measured! Hèy, one with vast clan! Hèy, the destroyer of the worldly fear! Hèy, the refuge of the world! I pay my salutations. Please become my refuge...13

Indras of vaimānika and bhuvanapati dēva, worthy of paying salutations to moon and sun, healthy, content, the eldest, beauty that is worthy of praises, similar to the tumbled silver's belt, that is best, sublime, smooth and white teeth rows, peace, strength-power, fame, freedom and idea, with such three types of Gupti have the best radiance, venerated by all people and due to influence-effectiveness worthy of being known as such..... Hèy Śāntijina! You please give me Samādhi! ...14

Kusumalayā (Kusumalatā) chaṇḍa (verse-rhyme)

Vimalasasisakalāirēa sommāṃ, vitimirasūra karāirētēam;
Tiasavaigaṇāirēarūvaṃ, dharaṇidharappavarāirēasāraṃ. Kusumalayā...15

Bhuagapariringiām (Bhujapariringita) chaṇḍa (verse-rhyme)

Sattēa sayā ajiām, sārīre a balē ajiām;
Tavasaṅjamē a ajiām,
Ē sa ahamthuṇāmi jiṇam ajiayam. Bhuagapariringiām16

Khijjiayam (Nijjintaka) chaṇḍa (verse-rhyme)

Somaguṇēhim pāvai na taṃ, navasarayasasī,
Tēaguṇēhim pāvai na taṃ, navasarayaravī;
Rūvaguṇēhim pāvai na taṃ, tiasagaṇavai,
Sāraguṇēhim pāvai na taṃ, dharaṇidharavai, Khijjiayam.....17

Word Meaning

Vimala – limpid

sasisakalā - lunar eclipse

airēa – more

somam - gentleness

vitimira - without the darkness of clouds

sūrakarā - rays of sun

airētēam - more brighter

tiasavai - Indra, chief of group of Gods

gaṇa - group

airēarūvaṃ - more beautiful

dharaṇidhara - Mountains

ppavara - best than Meru mountain

airēasāraṃ - more succulent

sattē – in the essence

sayā - constantly/persistent

ajiām - not won/undefeated

sārīrē – body's

balē – strength, power

tavasaṅjamē – penance and restraints

ēsa-aham - this me

thuṇāmi - praising

jiṇamajiayam - Ajita jina bhagavāna

somaguṇēhim - gentle virtues/qualities

pāvai na taṃ - could not find/get Ajitanātha

nava – new

sarayasasī - the new autumn moon

tēaguṇēhim - radiant qualities

navasaraya - new autumn's

ravī - sun

rūvaguṇēhim - quality of beauty

tiasagaṇavai - the chief of Gods Indra

sāraguṇēhim - virtue of stability

dharaṇidharavai - King of mountains

Meru Mountain

Meaning: With more gentle qualities than the (part of the moon) of the pure moon, more brighter-radiant than the rays of sun without darkness of the clouds, more beautiful than Indra-the chief of the group of Gods, more succulent than the Meru Mountain - the best of the Mountains, not won in body strength-power and not won in penance (tapa) and restraints (saṁyama), such Lord Ajitanātha I praise ...15-16

Due to the virtues of gentleness the new autumn moon could not find/get him, innovative autumn sun with radiant qualities cannot find him, the chief of Gods Indra due to virtues of form-beauty cannot get him and due to virtue of stability the king of the Mountains, Meru mountain cannot get him...17



Jala Pūjā



Caṇḍana Pūjā



Śrī Gaṇadhara Śrī Vyakta Swāmī

4th Gaṇadhara Śrī Vyakta Swāmī

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

2500 yr. back near the Aryavarta's Bhārata land, Kollaga Sannivēṣa village was considered the center of erudition. Many big expert scholars resided here. The brahmin's dominated. In Bhāradwāja clan's one Brāhmin Dhanamitra's wife conceived a son. The mother was very careful so as to give the excellent sacrament of learning to this child in the womb itself and at the appropriate time gave birth to this child in the Śravaṇa constellation. He was named Vyaktakumāra. His full name was Śrī Vyakta Dhanamitra Bhāradwāja.

The child grew up like the moon blossoming in sixteen arts. The father made him scholar by getting him learn under the scholars. Vyakta became famous as a scholar teacher. He became famous as a scholar and ritualistic of Vēda-Vēdānta. 500 disciples were groomed and prepared in the profession of teaching. His fame and glory were widespread in the dual-society (Dwijasamāja)

While studying Vēda-Vēdānta, Puṇḍita Śrī Vyakta felt that "Brahmasatyam jagat-mithyā", svapnopam vēi-jagat" means the world is illusory/wild-goose-chase. The world is like a dream. Has a magical form. The world is formed with five elements viz. earth, water, fire, wind and sky...then is this statement false? Due to these mutually opposite statements, in the mind of Vyakta housed a doubt that do these elements exist or not?! And he decided in his mind that in

this dream like and magical illusory world there is nothing like five elements, these don't exist.

Coincidentally, in Apāpāpuri Puṇḍita Śrī Vyakta along with his family of 500 disciples had to attend the yajña of Saumil Brāhmin. On knowing that the other pundits who had arrived before him at the yajña occasion had gone to the samavasarāna. So Puṇḍita Śrī Vyakta along with his family of 500 disciples went to meet Prabhu to ask his doubt, that time Prabhu said "The doubt about the elements that generated in your mind is inappropriate because "Yēna svapno pañcavēisakalam ityēṣa brahmāvidhiraṅjasā vijñēyah"

You make the meaning of this verse as there is nothing like existence of elements. Everything is dreamlike in this world. In this verse it is described that everything is dreamlike should be understood as to make the soul a super-soul woman, man, family, wealth etc. should be considered as things obtained in the dream so you need to be impassioned with these. The soul after considering these things as stable and one's own, has become pained very much by making efforts to get these. For eternal times, roaming in endless birth-death cycles he has suffered. So to become free of these pains he must consider these things as dream and leave passion on these and make efforts to get mokṣa - emancipation. This is the true meaning of the Vēda verse. But, it does not

indicate lack of elements because “Earth is God (Pṛithvī dēvatā) Water is God (Apo dēvatā)” etc. verses indicate their existence-authority-dominance-power-ownership. The words of Vīra Prabhu removed the doubt of Vyakta and he fell at Lord’s feet. He took initiation with his five hundred student disciples and became lord’s disciple. Immediately he obtained tripadī from Prabhu and composed dwādasāṅgī.

Dedicating his life to the steps of learned scholars accompanied his 500 disciples at the age of 50 yr. took initiation and became a true recluse. He understood the meaning of the principle of syādavāda. Composed dwādasāṅgi after obtaining tripadī. And achieved the respect of fourth Gaṇadhara in the śramaṇa - saṅgha of Bhagavāna Śrī Mahāvīra.

Born in the fourth Ārā of the time cycle and attainder of emancipation in this birth, such Śrī Vyaktaswāmī with vajraṣabhanārāca saṅghayaṇa and samacaturastra saṁsthāna possessed excellent body. After spending 50 yrs. of householder’s life he spent further 30 yr. life of ascetic (behavior-good conduct-character). In this life he spent 12 yr. of chadmastha (pre-omniscient) and 12 yr. thereafter in presence of Bhagavāna Mahāvīra decaying his 4 ghātī karma became kēvalajñānī (knower) and kēvaladarśī (seer of) pure knowledge. For 6 yr. as sarvajña-sarvadarśī he sanctified the earth and helped many great souls to swim the ocean of life reached Rajagrī and realizing that end time of his life has come he undertook one month’s saṁlēsāṇā and attained nirvāṇa and mokṣa in the very existence of the lord. This was end of his world forever and sat on the Siddha-seat. There after no disciple tradition continued.

Fifth Gaṇadhara Śrī Sudharmāsawāmī

Of the disciple tradition of eleven gaṇadhara the longest tradition that ran was only of gaṇadhara Śrī Sudharmāsawāmī till date. Today’s entire sādhu-sādhvī saṅgha tradition’s first guru was Śrī Sudharmāsawāmī. Near Magadha country in the Kollāga Sannivēsa town of learning, in the Brahmin caste and Agnivēśyāyana clan, in the house of the chief of Brāhmina Śrī Dhammila’s wife Bhraddilā Brāhmaṇī’s womb was born Śrī Sudharmāsawāmī. Born in the constellation of Uttara Fālgunī (Hastottara), he went on to become a great scholar. After completing the education in Brahmacharyaśram, he stepped into Gṛhasthāsrama (householder’s life). As great ritualistic and scholar of scriptures, his fame and glory spread in all ten directions. Master of learning of 14 vēda, scholar Sudharma Pundit’s full name was Śrī Sudharma Dhammila Agnivēśyāyana. He was engaged as Professor and attracted by his knowledge 500 Brāhmins became his disciples.

Despite being such a great scholar, he did not share one thought of his mind to anyone. Expert in scripture and debates, and, in this debate winner Pundit’s mind was infixed a thought that my next birth should be like this birth only. After death birth can change. But, the species is not changed because from grass only grass can be generated, similarly after death human is born as human being only, horse is born as horse, God is born as God only and nārakī is reborn as a nārakī... he believed in this birth control analogy.

Coincidentally, respecting invitation to attend the Yajña of Saumil Brāhmin in Apāpāpuri he with family of 500

disciples came there, and on knowing that 4 other scholarly pundits who had arrived before him at the Yajña occasion had gone to the samavasaraṇa he also got ready to go there. In samavasaraṇa, he expressed his doubt to the knower of all the time periods omniscient Prabhu Mahāvīra. Prabhu told him, “Hèy Sudharma! “Puruṣo vèi puruṣatvamapaśavaḥ tè paṣutvam” you have become so determined by this thinking of the species in this verse as man gets masculinity and animal gets animal bestiality, so human being are born as human being and animals are reborn as animals only. Meaning, he does not get birth in other species...whatever one is one becomes like that only. Your belief is improper because the meaning of this vèda verse is that some souls with qualities of gentleness and simplicity remain human even after death...means can be reborn as human. Also, some animals die to some karma that adopts such bestiality and are reborn as such. These vèda verses show such meaning. But, there is no suggestion of not moving into another species. Because “Śrgālo vèi èṣa jāyatè yaḥ sapuruṣo dahyatè” meaning that a human being who is burned with excrement becomes a fox. Such vèda verses say that man can become a fox. Therefore, one must understand that as per one’s karma human or animal also can be reborn as nārakī, tiryāṇca, manuṣya or dèva. Means Jīva as per karma can be born in any of the four species. Can human become animal? Paddy does not produce wheat from paddy, even this logic that arises in your mind is also not right. Because scorpions also originate from dung etc. Listening to the words of Lord Mahāvīra that destroyed his doubts, and, getting this awakening Śrī Sudharmāswāmī responded

humbly along with his 500 disciples bowed at Prabhu’s feet and with family took initiation, became disciple of Prabhu; he also obtained tripadī from Prabhu and composed dwādasāṅgī.

Understanding the strangeness of karma and understanding the transmigration of life as well as its kinetics, at 50 yr. age with the sentiment of complete dedication took initiation right there with 500 disciples and became true sādhu.

His total life span was 100 years. He with a life-span without beginning, spent 50 yr. as householder and 50 yr. lived life of ascetic conduct.

He obtained tripadī from Prabhu and composed dwādasāṅgī, and was knower of 14 Purvās. Born in the fourth Ārā of the time cycle possessed excellent body with vajraṣabhanārāca saṅghayaṇa and samacaturastra samsthāna. This virtuous venerable man followed 8 yr. of Kèvalī life in 50 yr. of ascetic life years. Of all the 11 gaṇadhara the maximum life-span of 100 yr. was only his; but, the smallest Kèvalī period of 8 yr. only also was Sudharmaswāmī’s. For a long period of 42 yr. he lived as a chadmastha (pre-omniscient) and after Mahāvīra’s nirvāṇa at the age of 92 yr. he attained kèvalajñāna - kèvala darśana and for 8 yr. then remained Kèvalī and at 100 yr. age at the end of life he came to Rājagrīhī. Being the eldest amongst all, other gaṇadhara handed over all their disciple family to him. The tradition of disciple of any other gaṇadhara did not run long but only fifth gaṇadhara Sudharmaswāmī ran long. His disciple Jambuswāmī got Kèvalajñāna and attained mokṣa. Jambuswāmī’s disciple Prabhavaswāmī, his disciple Śayyāmbhavaswāmī etc. the tradition of disciples and their disciples ran

and will continue until the time of Śrī Duppasahasūri, who will be at the end of the fifth Ārā of the present Avasarpiṇī of 21000 years. Until then their Āgama, Aṅga, Sūtra etc. will remain. The prevailing (in-vogue) Dwādaśāṅgī is his only and all sādhu-sādhvī disciple are in their tradition only.

At the age of 100 yr., in Rajagrḥī at the end doing saṁlèṣaṇā of one month left his body and walked away, avoiding the cycle of birth and death forever, attained ageless-immortal nirvāṇa – mokṣa seat after Bhagavāna Mahāvīra.



Flower Pūjā

[Short Collection –
Laghu saṅgrahaṇī]

Jaina Geography

– Ācārya Haribhadrasūri M.S.

Jambudwīpa in which there is water and there are places...

Rivers are there oceans also are there....

Valleys are there mounds are there...

Mountains are there Peaks are there...

We have to get familiar with all these slowly-slowly. But, while getting this introduction we have to keep a goal that here the critique given in general is of Jambudwīpa's eternal objects. Impermanent-transient...mortals are not described as they are constantly changing. What is the benefit of taking address of someone, whose is ever changed? In the same way what is the point of knowing those things which will ever be destroyed?

Come! We proceed on the basis of short collection. Which are the eternal Mountains? Let's try to find out.

Mountains

Total mountains are 269. They are the dividers of the field/region. The study of these Mountains can be divided as follows:

- | | |
|-------------------------------|-------|
| a) Vṛtta Vaitāḍhya Mountains | - 004 |
| b) Dīrgha Vaitāḍhya Mountains | - 034 |
| c) Vakṣaskāra Mountains | - 016 |
| d) Citra-Vicitra Mountains | - 002 |
| e) Yamaka-Samaka Mountains | - 002 |
| f) Kañcanagiri Mountains | - 200 |
| g) Gajadañtagiri Mountains | - 004 |
| h) Mēru parvata | - 001 |
| i) Varṣadhara Mountains | - 006 |

Total Mountains - 269 are
in Jambudwīpa

Four (4) Vṛtta Vaitāḍhya Mountains

The shape of these four Mountains is like a round cup. They are 1000 Yojana high and in the base, middle and also at the top are of 1000

yojana.

The Vṛtta Vaitāḍhya in the middle of Himavaṅta area is Śabdāpātī.

The Vṛtta Vaitāḍhya in the middle of Hiranyaṅta area is Vikatāpātī.

The Vṛtta Vaitāḍhya in the middle of Harivaṅta area is Gaṅdhāpātī.

The Vṛtta Vaitāḍhya in the middle of Rāmyak area is Mālyavaṅta.

34 Dīrgha Vaitāḍhya Mountains

There is one-one Mountain between Bharata and Airāvata regions and thirty-two mountains between the Mahāvidēha regions. There are a total of 34 Dīrgha Vaitāḍhya Mountains. Each of the Vaitāḍhya Mountain is East-West long and 25 Yojana high.

16 Vakṣaskāra Mountains

In Mahāvidēha region there are 32 Vijaya. 16 are on the East of Meru Mountain and 16 are on the West of Meru Mountain. Of the 16 Vijaya again 8 are in the North and 8 are in the South, this way it is divided into four sections. Now here is one Vijaya after which is Vakṣaskāra Mountain after which is Vijaya after which is distance-river (interstate)...again Vijaya-Vakṣaskāra-Vijaya this way there are 4-4 Vakṣaskāra Mountain in each section. In all four parts (4x4) totally there are 16 Vakṣaskāra Mountains. They are North-South long. 500 Yojana in width. Initially the height is 400 Yojana then at the other end increases to 500 yojana. Each of these Mountains is 100-125 Yojanas deep in the ground. Vakṣa means chest-bust. Mahāvidēha's Vijayas are facing each other, also these mountains are facing each other. The mountains on one side go north from Niṣadha Mountain. While the other opposite Mountains run south from the Nilavaṅta Mountain. Thus, these face to face Mountains

appear to be meeting at the chest. Or else drawing the limits of Vijayas (to maintain the limit) seem to protect them facing their chest/bust opposite each other. Hence they are called Vakṣaskāra.

2 Citra-Vicitra Mountains

These two mountains are located in the Dēvakuru region under the Mahāvidēha region. One is to the east and the other is to the west. Both mountains are spherical. They are 1000 Yojana high. The base area is of 1000 yojana which becomes 500 yojana area at the top. The shape of these mountains is like a vertical tail.

2 Yamaka-Samaka Mountains

These two mountains are like Citra-Vicitra Mountains only. But they are in the Uttarakuru region under the Mahāvidēha region.

200 Kañcanagiri Mountains

These mountains are situated in the Dēvakuru and Uttarakuru region under the Mahāvidēha region. There are five lakes on top of each other in the middle of Dēvakuru-Uttarakuru region. There are ten lakes in both regions. To the east and west of these ten lakes are 10-10 Kañcanagiri.

As the name suggests, Kañcanagiri is like pure gold color. Are situated on 100 yojana high ground and decreasing on both sides to 50 yojana shape of the peak.



4 Gajadañtagiri Mountains

Gaja means elephant and dañta means teeth. This ivory-like mountains are called Gajadañtagiri. All these four are 500 yojanas wide at the base and as thin as the innumerable

parts of the fingertips at the ends. Long and curved in between they look like ivory. Two mountains Saumanasa and Vidyutprabha, surround Dēvakuru. They are white and red colored respectively. Two mountains Mālyavañta and Gañdhamādan surround Uttarakuru. They are green and yellow colored respectively.

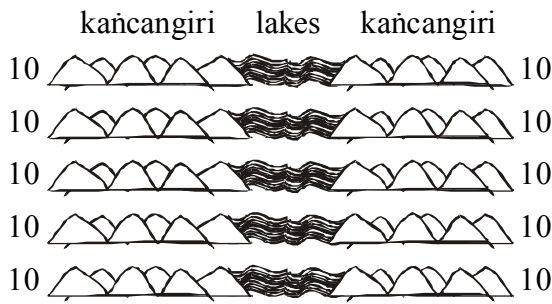
Meru Mountain

In the middle of Jambudwīpa and Mahāvidēha, a yellow golden mountain named Mañdarameru was named after Mañdārādēva. This Meru Mountain was one lakh yojana. It is 1000 yojana inside and 99000 yojana outside. This Meru mountain is 1000 yojana wide around. The Meru Mountain has three sections. Three forests on three sections and one forest in the foothills make four forests. On Meru Mountain's peak is the Pāñduka forest. In this Pāñduka forest are found 500 yojana long, 250 yojana wide and four yojana thick white gold's four stones in four directions. On these stones the birth ceremony of the Tīrthānkara bhagavañta's born in that direction is done. 6 thrones are found on these 4 stones.

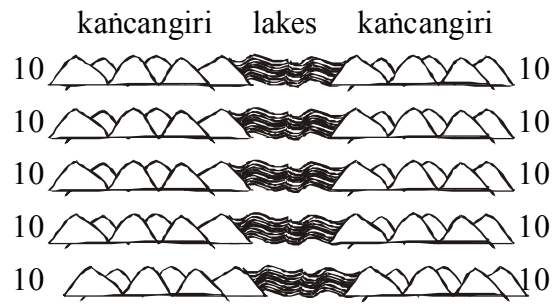
6 Varṣadhara Mountains

Varṣa means region and dhara means holders. Are found between two regions or found in the east-west separating the two regions by becoming the boundary of the region. Are rectangular in shape.

1. Cullahimavañta: This Mountain lying in-between separates Bharata and Himavañta regions. It is golden yellow and 100 yojanas high and is 25 yojanas within. It is 1052 12/19



Dēvakuru



Uttarakuru

yojanas wide.

2. Mahāhimavaṅta: This Mountain lying in-between separates Himavaṅta and Harivaṅsa regions. It is golden yellow and 200 yojana high and 50 yojanas within. It is $4210 \frac{10}{19}$ yojanas wide.

3. Niṣadha parvata: This Mountain lying in-between separates Harivaṅsa and Mahāvidēha regions. It is red hot golden colored and 400 yojana high and 100 yojanas within. It is $16842 \frac{2}{19}$ yojanas wide.

4. Nilavaṅta parvata: This Mountain lying in-between separates Mahāvidēha and Ramyak regions. It is green colored vēḍūra gemstone and 400 yojanas high and 100 yojanas within. It is $16842 \frac{2}{19}$ yojanas wide.

5. Rukmi parvata: This Mountain lying in-between separates Ramyak and Hairaṅyavaṅta regions. It is made of white colored silver and 200 yojanas high and 50 yojanas within. It is $4210 \frac{10}{19}$ yojanas wide.

6. Śikhari Parvata: This Mountain lying in-between separates Hairaṅyavaṅta and Airāvata regions. It is golden yellow, 100 yojana high and is 25 yojanas within. It is $1052 \frac{12}{19}$ yojanas wide.



Dhūpa pūjā



8 types of worship-devotion (Aṣṭaparakārī Pūjā) and Abnegating Āsātanā (Renouncing wrong do's)

On the Meru Mountain King Indra had performed ablution(abhiśeka) of Prabhu with eight premier types of golden pots. Thinking this in mind holding the pot in both hands one should perform Prabhu's anointing silently. After washing with water 3 times, with three soft-smooth wiping cloths dry up Prabhu's body. Then perform nine-body parts (navāṅgī) worship with kēsara - caṇḍana (saffron-sandalwood). After navāṅgī pūjā perform flower worship and create (form) the aṅgī. After this perform Agra pūjā of dhūpa (incense), dīpa (lamp-light), akṣata, (unbroken – unscathed – whole rice) nēivēdhya - offering and fruit worship and do then with affection-feeling-love Prabhu's bhāva-pūjā salutation (Caitya-vaṇḍana).

Aṣṭaparakārī Pūjā - Purpose/motive/need

For destruction of 8 karmas, unfolding of 8 virtues of Siddha bhagavaṇta and for gaining-obtaining 8 great accomplishments till mokṣa is attained one must perform Prabhu's Aṣṭaparakārī Pūjā with excellent feelings.

By performing Jinēśvara Paramātmā's anointment with water the soul removes karma-dirt and becomes immaculate-chaste.

By performing caṇḍana-pūjā the jīva in the diseases-difficulties of the world gets coolness, equality and peace.

By performing flower worship the jīva obtains fragrance of virtues and of good mind.

By performing worship with incense the soul attains upward motion like incense-smoke.

By performing dīpa worship of Arihaṇta the darkness of ignorance is destroyed

and the lamp of samyag-knowledge is lit.

By performing akṣata pūjā of Vitarāga transmigrating soul in the four movements of hateful world through adoration of right inclination-knowledge-character attains the fifth movement of Siddhagati.

By performing nēivēdhya pūjā the soul becomes free from the nomenclature of food-diet and gains the seat of no-food (aṇahārī).

By performing fruit worship the seeker attains the fruit of salvation, the fruit of all adoration.

Cloth cleansing for Dēva Pūjā

After bathing in the aforesaid manner, wiping with holy, clean, fine, fragrant, silk or beautiful cotton cloth, with handkerchief wiping the limbs and body; while wearing another clean garment removing cleverly the wet cloth and without touching the unclean floor come and stand facing the north direction wear beautiful, new, not torn, not jointed, not burnt, not belonging to someone else...one wears such a wide, pure, incense covered white robe for the worship of God. The cloth which is worn if was used during toileting, eating etc. is improper for worship. The clothes used for God's worship have to be used only for worship and should not be used for other occasions. The clothes of worship should be used for short time and need to be washed again and again, the worship clothes should not be kept along with your own mundane work clothes or with clothes of other children, elderly and women, as well as do not wear other's clothes for worship.

Material cleansing for God's worship

The flowers that are used for worship should be produced in good soil, with good qualities, ordered from a well-known trustworthy person, filled in the sacred vessel brought covered, brought without being touched with the ugly race on the way with a lot of effort, pleasing the bringer by giving the right value (flowers stolen by tricking or cheating are considered inappropriate)...Similarly use those that are placed above the sacred station, discovered, saffron, camphor, brass, earthy sandalwood, incense, cow's ghee lamp, unbroken rice...offerings made immediately, untouched-not smelt-not eaten by violent rats, cats etc., offer such dishes and use fresh, delicious, favorite, sweet-sour fruits. Along with these two cleansing (clothing cleaning and cleansing of apparatus-appliances) śrāvaka should observe 7 cleansings viz. cleansing of mind, speech, body, floor and feelings-sentiments when entering the temple etc...Worship of Jinarāja is the daily karma of śrāvaka. It is a wonderful-awesome tool for the bondage of virtue (Puṇyānubādhī Puṇya). But, it is more important to maintain purity and ritual than this Jina worship. The main instinct of worship is to remain silent. Even so, for the sake of sin, the promise and the sinful physical association must be renounced. Just as jina worship is pleasurable, so is knowingly or unknowingly painful due to wrong worship (āśātanā). If unknowingly done wrong worship is also painful to the jīva, then it's not surprising that the wrong worship done knowingly causes more suffering, unhappiness and troubles...meaning it's not surprising...

The guru of the world...while worshipping the supreme lord it is forbidden to scratch the body or to spit in the mouth.

We need to be careful so that while worshipping our hair should not fall in the temple nor touch Prabhuji.

While worshipping the vitarāga one must cover the mouth with 8-layered cloth tie-

mask. While performing worship we should be careful so that our nail etc. do not touch Prabhuji.

For the worship of paramātmā we must be alert for cleaning of body as well as all the things that are used for this purpose.

If we do not observe this carefulness then the Jīva transmigrates in the worldly life for a long time-period. After sufferings and troubles gets birth-death in lower clans.

उचिष्ठं फल कुसुमं नैवज्जंवा जिणस्स जो देइ ।

सो निअगोअं कम्मं, बंधइ पायन्न जम्ममि ॥

Ucchiṭṭhaṃ phala kusumaṃ

nēvajjamaṃvā jiṇassa jo dēi |

So niagoaṃ kammaṃ,

bāndhai pāyanna jammaṃmi ||

Meaning: Improper fruit, flower or offering if given to Prabhuji, then in after life karma is bound for birth in lower clan ||

In Kāmarūpa Paṭṭaṇa town in the house of a sinful-cruel murderous person (cāṇḍāla) a son was born. As soon as he was born, the enemy of former birth deity vyaṅtarika dēvatā took him and put him in the forest. At that time king of Kāmarūpa Paṭṭaṇa had gone to roam in the forest. He saw that child in the forest and being without a son brought him to his court, named him Puṇyasāra, reared him and taught him in adolescence and made him clever-smart. Eventually the king gave him the kingdom and took initiation. Doing the beautiful adoration of restraint his ghāti karma were spent and he attained Kēvaljñāna. Wandering-wandering this kēvaljñānī ascetic king came to Kāmarūpa Paṭṭaṇa town. King Puṇyasāra and the people of the town came to pay their homage and salutations. At this occasion mother who had given birth to Puṇyasāra also came. As soon as she saw the king in front of the assembly, the flow (spurt) of milk started falling from her breast on the ground. Seeing this the surprised King asked kēvalī bhagavaṅta – “Hèy Lord! Looking at me why did milk flow from the breast of this

cāṇḍāḷaṇī? kēvalī bhagavaṅta said: “Hèy King! She is your mother. I saw you lying in the forest and picked you up.”

The King asked – “Hèy swāmīn! Due to what karma I was born in cāṇḍāḷa clan?”

Answering this Kēvalī bhagavaṅta said- “ You were a merchant in the past life. Once during worship of Jinēśvara you picked up a flower fallen on the ground and despite knowing that this was not a worthy flower for worship yet thinking so what? And disobeying offered it to Jinēśvara so you were born in lower clan.”

Your mother in the past-life performed God worship despite being in strīdharmā (menstruation), due to this karma she was born as cāṇḍāḷaṇī. Listening to this the king accepted asceticism and took initiation and attained dēvagati

After knowing the fruit of Prabhu’s āśātānā one must make constant efforts to avert it. Prabhu’s worship should be done with excellent sentiments and excellent material and make our human birth successful.

While doing Paramātmā’s material worship (dravya pūjā) one must maintain excellent respect.

Paramātmā Puja’s caubhaṅgī (4 types)

While doing dēvādhidēva Tīrthaṅkara Paramātmā’s worship it is beneficial only if there is both due respect and proper ritual. To show this in a special way, the four parts of paramātmā worship show four differences...

1. True reverence and true ritual to God.
2. True reverence to God but the ritual is not proper.
3. True ritual but no samyag respect for God.
4. Ritual is not true and there is no samyag respect for God.

Of the above said four types the first two are known to benefit respectively. The last two types-parts are not really respectable. The worship of God done with excellent sentiments only makes the soul immaculate and helps

advance on the mokṣa path.

Whether can one do āṅgī by taking off the āṅgī done by others?

अह पुव्वं चिअ केणइ, हरिज्ज पूआ कया सुविहवेण ।
तं पि सविसेससोहं, जह होइ तह तहा कुज्जा ॥

**Aha puvvaṅ cia kēṇai,
harijja pūā kayā suvihaveṇa |
Taṅ pi savise sasohaṅ,
jaha hoi taha tahā kujjā ||**

Meaning: We go to worship Prabhu and develop the feeling to offer him āṅgī, then a question arises in everyone’s mind that can we remove the āṅgī filled by another person on Prabhu’s body and again fill the body with our āṅgī? Describing the compromise for this question in the above verse, in the commentary is said that “If someone has done worship before us and has formed āṅgī and if we do not have the needy material to fill similar worship then the benefit of seeing Prabhu resulting in the bondage of ‘puṇyānubāṅdhī puṇya’ one does not remove that āṅgī because it can create an obstacle for this puṇya bondage; if it is possible to make the puja especially auspicious, then create a special composition on the previous puja, but do not separate the prior āṅgī worship ||

Why do we worship mūḷa-nāyaka (chief-leader - Tīrthaṅkara) first?

Many worshippers have the doubt that all Tīrthaṅkara are same, yet why worship mūḷa-nāyaka first and then the other family? Compromising this doubt the scribes describe:-

Mūḷa-nāyaka and other Jina idols on seeing look alike but at the time of establishing-implanting-lodging it is imagined that this Tīrthaṅkara is considered mūḷa-nāyaka therefore the same is practiced first and the mūḷa-nāyaka is worshipped first, the intellect of disobedience and āśātānā of other Tīrthaṅkaras is not at all present.

Not all statues have same pacific, serene posture. But the statue of mūḷa-nāyaka is especially peaceful-serene. Therefore one immediately gets the cognition-comprehension-

precept; so it is considered appropriate to worship mūḷa-nāyaka first.

उचिअत्तं पूआए, विसेस करणं तु मूलबिंबस्स ।
जपडइ तथ पढमं, जणस दीव्वी सहमणेणं ॥

**Uciattaṃ pūāe,
visēsa karaṇaṃ tu mulabimbassa |
Japaḍai taththa paḍhamaṃ,
jaṇasa dīvvhī sahamaṇeṇaṃ ॥**

Meaning: While worshipping, the special pūjā is done especially for the mūḷa-nāyaka only. Because, when entering the temple everyone sees the statue of mūḷa-nāyaka first and the unity of mind occurs ||

Do worship of devādhidēva with correct ritual and not with improper ritual. The worshipper loses all the benefit if performs pūjā with inappropriate ritual. And gains only minimal benefit... For earning two men went to other country and served siddhapuruṣa. The siddhapuruṣa was pleased with them as they served him humbly for a long time. He gave them the seeds of the glorious Tumba fruit and showed them the ritual. These seeds have to be sown in the field that is ploughed 100 times in the shade of a Maṇḍapa on a particular constellation day. When the climber-vine-clematis grows, take the fruit seeds from beginning and store them. Then along with the flower, fruit and branch of the climber (vēlo) in that field keeping them as it is must perform some sacrament so that the ash that falls on them should not go waste... and the dried climber must be burnt. The ash that is formed is considered 'siddha bhasma'. After dissolving 64 gm. copper add

one 'rati' siddha bhasma so that it can instantly turn to gold. Thus, teaching this to both he allowed them to leave. Both went to their respective houses. One of them performed the ritual as taught and as said copper transformed to gold; and the other made some mistake in the ritual so instead of gold he got silver. But, did not transform to gold. Therefore, all the work is done as it should be then only there is absolute benefit. That's why it is said –

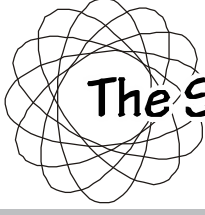
धन्नाणं विहिजोगो, विहिपख्खाराहगा सया धन्ना ।

विहि बहुमाणी धन्ना, विहि पख्खा अदुसगा धन्ना ॥

**Dhannāṇaṃ vihijogo,
vihipakhhārāhagā sayā dhannā |
Vihi bahumāṇī dhannā,
vihi pakhhā adusagā dhannā ॥**

Meaning: Blessed are those whose deeds are united. Blessed are those who are supposed to combine the rites. Blessed is the one who has reverence-respect and honor for the rituals. Those who do not condemn rituals are also blessed. ||

'Instead of doing wrong rituals it is better not to do' saying this gets the stain-taint of "utsūtra prarūpaṇā - wrong form". Even more than not doing at all one must do ceremony with improper ritual. Therefore, one must perform rituals every day and that way over time perform the ritual right way, only such effort is commendable to undertake such an endeavor. Everyone performing ritual according to his own strength and finally becoming unaware of the rituals done inadvertently wrongly should ask forgiveness by saying 'micchāmi dukkaḍaṃ' to remove the fault-stain.



The Science of Karma (Karma Vijñāna)

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

- A. Dèvēndrasūri M.S.

Mohanīya karma (Continued)

मीसा न रागदोसो, जिणधम्म अंतमुहू जहा अन्ने ।
नालिअर दीवमणुणो, मिच्छं जिणधम्म विवरीअं ॥ १६ ॥

Misa na rāgadošo,
jiṇadhammè añtamuhū jahā annè |
Nāliara divamaṇuṇo,
micchaṃ jiṇadhamma vivarīaṃ ॥ 16 ॥

Meaning: Just as the people of coconut-island have no attachment, rage or hatred for food, similarly there should be no affection or hatred on Jaina religion due to mixed mohanīya karma till añtamuhūrta. Faith contrary-reverse-opposite to that on Jaina religion is mithyātva mohanīya (falsehood alluring) karma. ॥ 16 ॥

There is no grain of any kind in coconut-island. The residents of this island have never seen grains, never heard about it and never eaten these therefore they do not have liking for food...also there is no hatred...

Similarly due to rising of mixed mohanīya karma there is no like or dislike for Jaina religion...there is equanimity...

This composite feeling is until añtamuhūrta. After that jīva due to their pure and impure determination-perseverance-efforts obtain samyaktva (equivalence) or mithyātva (falsehood).

सोलस कसाय नव नो कसाय, दुविहं चरित्त मोहणीयं ।
अण-अपच्चक्खाणा, पच्चक्खाणा य संजलणा ॥ १७ ॥

Solasa kaśāya nava no kaśāya,
duvihaṃ caritta mohaṇīyaṃ |
Aṇa-apaccakhāṇā,
paccakhāṇā ya sañjalāṇā ॥ 17 ॥

Meaning: Sixteen kaśāya (passions) and nine no kaśāya make the two types cāritra mohanīya karma. Anañtānubandhi, apratyākhyānī, pratyākhyānī and sañjalana

these are four types of kaśāya. ॥ 17 ॥

Non-violence...truth...non-stealing... celibacy and non-possession etc. are included in character-good conduct. That which confuses in these is cāritra mohanīya karma.

This cāritra mohanīya karma has two type—
(1) Kaśāya mohanīya karma and (2) no-kaśāya mohanīya karma

“kaśa” means world and

“āya” means earning...benefit

From which we earn worldly benefit or growth is kaśāya. Kaśāya are four—

(1) **Anger** – temper, cholera, rage-excitement-impulse, agitation, resentment

(2) **Māna** – ego, pride, aggrandizement-greatness, arrogance, proud

(3) **Māyā** – illusion, cunning, roguery, deception-circumvention, trickery-fraud

(4) **Lobha** – greed, temptation-lure, attachment - impassioned, affection, insensibility

Of these kaśāya (1) anañtānubandhi (2) apratyākhyānī (3) pratyākhyānī and (4) sañjalana are such (4-4) four-four types. Thus it makes 16 types of kaśāya.

The one that contracts bond of infinite world rises falsehood (mithyātva) karma is anañtānubandhi (anger-ego-deception-greed) four kaśāya.

Due its rising even little paccakhāṇa also does not rise that is apratyākhyānī (anger-ego-deception-greed) four kaśāya.

Due its rising sarva virati does not manifest is pratyākhyānī (anger-ego-deception-greed) four kaśāya.

Something burns even the omnipotent - brings filth, while doing excellent accomplishment after adopting asceticism-

sarvavirati is sañjvalana (anger-ego-deception-greed) four kaṣāya.

No-kaṣāya

Not kaṣāya but their **associate, motivators and producers of, but eventually result in kaṣāya-sin-dirt** are called **no-kaṣāya**.

There are 9 types of no-kaṣāya –

(1) hasya (laughter) (2) rati (likes-affection-love) (3) arati (dislikes-hatred) (4) śoka (sorrow-lament-mourning) (5) bhaya (fear) (6) jugupsā (censure-reproach) (7) strī-vēda (femininity) (8) puruṣa-vēda (masculinity) (9) napuṃsaka-vēda (sexless - alingī)

जा-जीव-वरिस-चउमास-पक्ख-गा निरय-तिरिअ-नर अमरा ।
सम्मा-ऽणु सव्व-विरइ-अहक्खाय-चरित्त- घाय-करा ॥१८॥

**Jā-jīva-varisa-caumāsa-pakkha-
gā niraya-tiria-nara amarā |**

**Sammā - aṇu savva-virai-
ahakkhāya-carittam-ghāya-karā || 18 ||**

Meaning: Those which may last till death, for one year, 4 months and 15 days, cause of naraka- tiryāṅca-human and dēva gati, are destroyer of samyaktva-dēśavirati-sarvavirati and yathākhyāta cāritra. || 18 ||

In this verse the kaṣāya's time-proportion... transmigration liability (species-birth)...and lethality for virtues is described.

All the four anañtānubādhī kaṣāya have the excellent life until death.

All the four apratyākhyānī kaṣāya have the excellent life for one year.

All the four pratyākhyānī kaṣāya have the excellent life for four months.

All the four sañjvalana kaṣāya have the excellent life for fifteen days.

Who die due to rising of anañtānubādhī kaṣāya go to naraka-gati (species).

Who die due to rising of apratyākhyānī kaṣāya go to tiryāṅca-gati (species).

Who die due to rising of pratyākhyānī kaṣāya go to human-gati (species).

Who die due to rising of sañjvalana kaṣāya go to dēva-gati (species).

Anañtānubādhī kaṣāya does not allow to obtain samyaktva-equivalence.

Apratyākhyānī kaṣāya does not allow to

obtain dēśavirati cāritra.

Pratyākhyānī kaṣāya does not allow to obtain sarvavirati cāritra.

Sañjvalana kaṣāya does not allow to obtain yathākhyāta cāritra.

How are the kaṣāya?

जल-रेणु पुढवी-पव्वय-राइ सरिसो-चउ-त्वहो कोहो ।
तिणिस-लया-कड्डिअ-सेल-त्थंभवमो माणो ॥१९॥

Jala-rēṇu puḍhavī-pavvaya-rāi

sariso-cau-vviho koho |

Tiṇisa-layā-katṭṭhīa-

sēla-tthambhovamo māṇo || 19 ||

Meaning: The four types of anger are like lines in water and in the sand and cracks in the ground and in the mountains and ego (māna) is like wicker stick, wood, bones and stone pillar. || 19 ||

(1) **Sañjvalana anger** - this anger is like line drawn in water and in minimal time soon merges- disappears. Becomes quiet.

(2) **Pratyākhyānī anger** - this anger is like line drawn on sand and like that in water does not vanish immediately and on its own. But if the wind blows harder then will disappear in somewhat more time.

(3) **Apratyākhyānī anger** - This anger is like the line of the torn earth. This crack is not filled fast. If it rains...the soil gets wet...melts... there after only it fills. Therefore, the crack occurring because of this type of anger will take more time than that for Pratyākhyānī kaṣāya.

(4) **Anañtānubādhī anger** - This anger is like crack in the mountain. This never gets filled. This anger does not quieten until the moment of death and continues to harass and annoys the jīva in next-subsequent births.

These four angers-rages (krodha) are sequentially 'slow/dim/languid' – 'agonizing/ fierce'- 'intense' and 'intense-intense' sequentially.

In pride-arrogance (māna) there is stubbornness-stiffness-unbending, so that is explained by such illustrations.

(5) **Sañjvalana pride** - This arrogance is like wicker stick. This stick can be easily bent.

The person with sañjvalana pride when explained instinctively abandoning that instinctively stubbornness bows down.

(6) Pratyākhyānī pride: This arrogance is like wooden stick. This stick is bent after much difficulty than wicker stick. The persons with this pride are difficult to be bent and humbled.

(7) Apratyākhyānī pride: This pride is like pillar of bones. Can we bend bones? Seems difficult. But by doing efforts...with much trouble and difficulty can be bent. Therefore the person with this pride understand after much pursuance with enormous difficulty, bends a little.

(8) Anañtānubañdhī pride: This pride is like pillar of stone. Any amount of efforts to bend the stone pillar go in vain, do not succeed. The stone pillar breaks but does not bend. Therefore this type of jīva never get ready to bend till the last moment of death. They can break-can destroy them-may get drowned but do not leave their pridedue to ego...remain egoistic.

मायावलेहि-गोमुत्ति-मिढ-सिंग-घणवंसिमूलसमा ।

लोहा हलिद्वखंजण-कदम-किमि-राग-सामाणो ॥ २० ॥

Mayāvalēhī-gomutti-miṇḍha-
siṅga-ghaṇavaṅsimūlasamā |
Lohā haliddakhañjaṇa-kaddama-
kimi-rāga-sāmāṇo ॥ 20 ॥

Meaning: Like the peel-rind (chola), stream of cow's urine, horns of sheep, and root of hard bamboo are the four types of deception-illusion (māyā) and greed (lobha) is like turmeric-eye salve-the lubricant of the wheel axel of bullock cart and crimson color. ॥ 20 ॥

(9) Sañjvalana deception-māyā: The deception has crookedness-flexure, hence explained with such examples. The sañjvalana māyā is like peel of wooden bamboo. It has crookedness-flexure but can be happily straightened out.

(10) Pratyākhyānī deception-māyā: This māyā is like stream of cow's urine. The stream of the urine of bullocks tied to the cart is horizontally curved due to motion. But, due to

wind blowing unbends and becomes straightened. Similarly the person with this deception leaves his/her crookedness after a long time period with difficulty.

(11) Apratyākhyānī deception-māyā: This deception is like the horns of the sheep. The flexure of sheep's horns is very hard. It can be straightened only after mammoth efforts and difficulties. Thus to renounce this deception is nearly impossible-difficult.

(12) Anañtānubañdhī deception-māyā: This deception is like the hard roots of bamboo. The bamboo roots are very strong and crooked. Can never be straightened. If pulled too much it breaks but does not leave its crookedness. Similarly the person with this deception never leaves crookedness. Such intense is this māyā.

(13) Sañjvalana greed (lobha): Greed pleases-gladdens the soul...colors the soul hence this is explained by giving examples with colors. Sañjvalana greed is like the color of turmeric. The cloth with the color of turmeric when washed with soap and dried in sun disappears instantly. Thus the color of this greed evaporate immediately.

(14) Pratyākhyānī greed (lobha): This greed is like the color of eye-salve. The stain of eye-salve on the cloth does not disappear easily but with difficulty. This greed is also goes with difficulty.

(15) Apratyākhyānī greed (lobha): This greed is like the wheel's karduma (kīla-mud-dirt). This intense greed goes with strenuous difficulty.

(16) Anañtānubañdhī greed (lobha): This greed is like crimson color (madder brown). Crimson means color of majiṭha. The cloth will tear but the color doesn't fade. The person with this greed will die but will never leave greed.

जसुदया होइ जीए, हास रई अरई सोग भय कुच्छा ।
सनिमित्तमन्नहा वा, तं इह हासाइ मोहणीयं ॥ २१ ॥

Jassudayā hoi jīè,
hāsa raī araī sogā bhaya kucchā |
Sanimittamannahā vā,
taṁ iha hāsāi mohaṇīya ॥ 21 ॥

Meaning: Due to rising of that karma

the jīva may have efficient cause or may not have, yet hāsya (laughter), love, resentment-unwillingness, grief, fear, and dugañcchā (duplicity-dishonesty-disaffection) is called hāsya mohanīya karma||

Rising of karma that makes the jīva laugh is hāsya no-kaṣāya cāritra mohanīya karma.

Rising of that karma injuring calm of jīva is rati no-kaṣāya cāritra mohanīya karma.

Rising of that karma injuring disquiet of jīva is arati no-kaṣāya cāritra mohanīya karma.

Rising of that karma which aggrieves the jīva is grief no-kaṣāya cāritra mohanīya karma.

Rising of that karma which makes the jīva fearful is fear no-kaṣāya cāritra mohanīya karma.

Rising of that karma awakening disgust of jīva is dugañcchā no-kaṣāya cāritra mohanīya karma.

पुरिसिद्धि-तदुभयं पइ अहिलासो जव्वसाहवइ सो-उ ।

थी-नर -नपुं वेओदओ, फुंफुंम तण नगर दाह समो ॥ २२ ॥

Purisitthi-tadubhayaṃ pai

ahilāso javvasāhavai so-u |

Thi-nara-napuñ vèodao,

phumphuṃ taṇa nagara dāha samo || 22 ||

Meaning: Which causes desire to run towards, man, woman and both, it is the rising of male, female and eunuch instinct like the goat's dung, grass and the burning of the town. || 22 ||

The desire for man is called the female instinct - strī vèda which is like fire of goat's dung which takes time to extinguish.

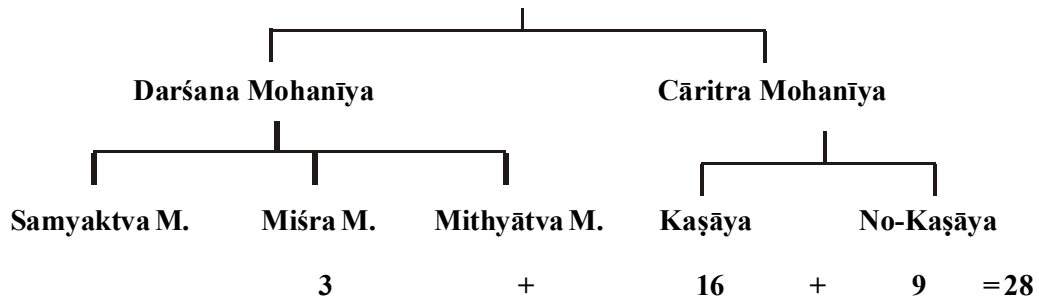
The desire for woman is called the male instinct - puruṣa vèda which is like fire of grass that quietens fast.

The desire for woman and man is called eunuch instinct - napuṃsaka vèda which is like fire of burning of a town that never quietens.

Attraction towards other sex and the excess desire to enjoy the same, making the soul believe that this is the only and ultimate happiness and confuses the soul...corrupting in his own true path way thus covering the proper-samyak character...due to binding of new karmas extends the worldly life. Such is this vèda (liṅga) no-kaṣāya cāritra mohanīya karma.

There are a total of 28 distinctions-types of mohanīya karma.

Mohanīya Karma





**'I do not want to drown
in the sea of greed.'**

भुवण क्कमण समथ्थे लोभ समुद्धे विसप्प माणांसि ।
कुणइ दिसा परिमाणं सुसवाओ सेउबंधव ॥

**Bhuvāṇa kkaṃaṇa samaththè
lobha samudè visappa māṇānsi |
Kuṇai disā parimāṇaṃ
susavāo seubāṇdhava ||**

Meaning: The Ocean of greed that is potent to attack (to suppress-to plunge or drown) the three worlds is spreading; to avoid this the śrāvaka should regulate the directions by taking measures like 'sètu-bāṇdha' (bridge or embankment-dike). ||

Which is the biggest ocean in the world? If someone asks you this question what will you answer?

Pacific Ocean? ...

Lavana Ocean? ...Kālodadhi Ocean...?

Or Milk Ocean...?

Negating all these answers the learned persons say that there is no bigger ocean than greed. This greed ocean is so serious means it is so wide and deep in which the three worlds can disappear in a moment...and become invisible...get drowned. Even if the jīva obtains all the beautiful objects in these three worlds, its immense greed ocean remains thirsty.

Greed makes human beings dissatisfied. Dissatisfaction makes the human being to move-transmigrate irregularly in many direction to accumulate matter-wealth. One expects country that is comfortable for religion and cohabitation of excellent religious men. Without this situation then the human beings are corrupted by religion.

Those whose vision is turned towards the true soul, such religious persons to control greed there is a special requirement to observe

this vow in order to prevent violence occurring due to long journey and violent business.

The mind has to stop roaming in the external world form and subjects and this vow instructs to discover its true form finally. This is the secret of the vow.

Come! Let us know-understand-get familiar with this vow and its transgressions and accept it in our life.

The sixth dikparimāṇa vow is the first guṇa-vrata, should be known in three ways-Urdhva diśāvratā- second adhodiśāvratā and third tirchidiśāvratā...that way make it a rule to go in high and low and diagonal directions...the rule is that to go and come back for some miles or kilometers in a particular direction, or do not come and go indiscriminately and there are five ways in which negligence can affect a person. These names are as follows:

First upward directional transgression means in the upward direction decided to go for 100 km and indiscriminately travel further in that direction then it is upward direction exceeding proportion transgression. As well as the second is downward direction transgression and third diagonal direction transgression; fourth is khittavuḍḍhi means field-region growth transgression and the fifth is sayāntaraddhā means smṛtiañtaradhāna-disappearance of memory...e.g. in some direction the travel distance decided is 100 miles and while going in that direction one thinks that what did I decide, 100 or 50 miles distance? When such doubt arises and it clearly does not remember this is called the fifth smṛtiañtaradhāna transgression. "Smṛtyañtadad smṛtèrbhṛṇśa" – here due to disappearance of memory if the decided travel

distance of 100 miles is exceeded by 50 then it is transgression and if exceeded by 100 miles then the vow is broken.

Here the upward direction, downward direction and diagonal direction are the four and their four opposite/other directions if we have exceeded the distance in that direction after forgetting the decided distance then this is considered 3 transgressions in three directions. If you have decided to go in the east direction for 100 miles and go for 150 miles, that time adding the southward direction's 50 miles to the east direction distance and think in mind that though I exceeded 50 miles in the east direction but have reduced/decreased in the south direction, doing such a wrong option for increasing in one direction by adding from other direction then this is transgression. And the fifth smṛtiaṅtaradhāna is after deciding the distance and forgetting that in a particular direction I have to go 50 miles or 100 miles.

“In outland or abroad places... (number and name) I will not go to abroad places more than these or I will not go abroad.” In this vow you have to undertake such paccakhāṇa.

For execution of this paccakhāṇa the following rules help us-

- (1) I will not go to countries other than America, England, Africa, Japan etc.
- (2) In life time I will not go abroad more thantimes.
- (3) I will not go abroad in cāturmāsa.
- (4) I will not go abroad leaving India.
- (5) In life time I will not travel by plane for more thantimes.
- (6) In life time I will not travel by steamer, ship and boat for more thantimes.
- (7) In cāturmāsa except pilgrimage I will not travel outside.
- (8) In cāturmāsa I won't leave Gujarāta-Rājasthāna-Mahārāshtra-Mumbai to go to other states.
- (9) I will not go more than.....k. m. in upward direction.
- (10) I will not go more than.....k. m. in downward direction.
- (11) I will not go out at night after 8/9/10 pm except in unavoidable circumstances.