

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

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



Samyag Jñāna Paricaya Study Book 6



Blessings:

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

Divine Grace:

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

Graphics : Ashok Printery, Palitana.
Mo. 9228285488



Blessings:

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



Divine Grace:

Āgama Ārādhikā,

Bāla Brahmācārī P.P. Sādhvījī

Śrī Muktiṣrījī Mahārāja Sāheba

Divine Grace:

Śāsana Prabhāvikā P.P. Sādhvījī

Śrī Jayalakṣmiṣrījī M. S.



Divine Grace:

Shant Swabhavi P.P. Sādhvījī

Śrī Guṇlakṣmiṣrījī M. S.



Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

English Course

honourable Donors

Śruta Platinum Patron

- ✿ Matusri Murbai Zaverchand Velji Lodaya (Sayra) – Raipur
H. Harishbhai, Chetakbhai

Śruta Diamond Patron

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

Śruta Golden Patron

- ✿ Chi.Meghal-Rishank-Janvi Chheda (Varapadhar) – Masjidbunder, Mulund
- ✿ Ma. Mulabai Bhiyanshi Lalka Chi. Dhwaja, Tirth (Lala) – Kolkatta
- ✿ Gurubhakt parivar (mumbai)

Śruta Silver Patron

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

Stotra – Meaning – Ārcanum (Insight)

Ajita-Śānti Stava (Cont.)

Laliyaṁ (Lalitaka) chaṇḍa (verse - rhyme)

Titthavarapavattayaṁ tama raya rahiyaṁ,
Dhīrajanathuacciam cuakalikalusaṁ
Saṁti suhappavattayaṁ tigaraṇapayao,
Saṁtimahaṁ mahāmuṇiṁ saraṇamuvaṇamè ...Laliyaṁ.....18.

Kisalayamāla chaṇḍa (verse - rhyme)

Viṇaṇayasirirai aṅjalirisigaṇasaṁthuaṁ thimiaṁ,
Vibuhāhiva dhaṇavai naravai thuyamahi acciam bahuso;
Airuggaya sarayadivāyara samahiasappabhaṁ tavasā;
Gayaṇaṅgaṇa viyaraṇa samuiyacāraṇavaṇḍiaṁ sirasā ...Kisalayamālā...19.

Word Meaning

Titthavara - best Tīrtha, means 4-fold saṅgha's	saṁthuaṁ - praised
pavattayaṁ - pioneer, originator, founder	thimiaṁ - immovable-fixed
tamaraya rahiyaṁ - without the dust of karma	vibuhāhiva - Lord of dēva (gods)
dhīrajanathu - praised + worshiped by patient persons	dhaṇavai - owner of money
acciam - worship/adoration	naravai - leader of human beings
cuakalikalusaṁ - sin of quarrel/strife destroyed	thua - praised
saṁtisuha - happiness of mokṣa	mahiacciam - worshiped with flower/salutations
ppavattayaṁ - promoter	bahuso - many times
tigaraṇapayao - 3 ways, holy mind-speech-body	airuggaya - immediately risen
ahaṁ - I	sarayadivāyara - Sun of Autumn
mahāmuṇiṁ - great sage	samahiasappabhaṁ - more radiant
saraṇaṁ - shelter	tavasā - with penance
uvaṇamè - am going	gayaṇaṅgaṇa - in the celestial courtyard
viṇaṇaya - bowed humbly	viyaraṇa - to travel, to go
siri - the head	samuiya - done
raiaṅjali - who gave aṅjali – tribute/adoration	cāraṇa - jaṅgā vidhyā cāraṇa sages
risigaṇa - sages group	vaṇḍia - worshiped
	sirasā - with the head

Meaning: Excellent Tīrtha i.e. to the four-fold saṅgha, free of dust of ignorance and promoter of happiness such great sage Śāntinātha, I with holy mind, body and speech seek shelter... 18

Bowed humbly and with folded hands paying tribute and adoration, praised by sages, immovable, praised by lord of dēva, owners of money and leader of human beings, who has been adorned many times with salutations and flowers, more radiant than the immediately risen Sun of Autumn and worshiped by the cāraṇa sages bowing with head and who are traveling in the celestial courtyard..... 19

Sumuhaṁ (sumukha) chaṇḍa (verse - rhyme)

**Asura garula parivaṇḍiaṁ, kiṁnaroragaṇamaṁsiaṁ;
Dēvakodī saya saṅthuaṁ, samaṇasaṅgha parivaṇḍiaṁ. Sumuhaṁ 20
Vijjuvilasiaṁ (vidhyuta vilasita) chaṇḍa (verse - rhyme)**

**Abhayaṁ aṇahaṁ arayaṁ aruyaṁ;
Ajiaṁ ajiaṁ payao paṇamè. Vijjuvilasiaṁ 21**

Word Meaning

Asura - Asurakumāra

garula - Suvarṇakumāra gods

parivaṇḍiaṁ - worshiped

kiṁnara - Kinnara

uraga - Vyaṅtara gods

ṇamaṁsiaṁ - offered obeisance

dēvakodisaya saṅthuaṁ - many crores
dēvas

samaṇasaṅgha - muni saṅghas

parivaṇḍiaṁ - given salutations

abhayaṁ - without fear

aṇahaṁ - without sins

arayaṁ - without karma dust

aruyaṁ - without birth

ajiaṁ - not defeated

Ajiaṁ - to Ajitanātha

payao - apt

paṇamè - I bow

Meaning : Worshiped by Asurakumāra and Suvarṇakumāra gods, saluted by Kinnara and Vyaṅtara gods, offered obeisance by hundreds of crores of dēvas, given salutations by muni saṅgha, fearless, devoid of sins and unhappiness, without karma dust, does not take rebirth, and not defeated lord Ajitanātha, I bow aptly.



Lamp (dīpaka) pūjā



Śrī Gaṇadharavāda (ctd.)

6th Gaṇadhara Śrī Maṇḍitaswāmī

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

In the 4th Ārā of present Avasarpiṇī, born before Prabhu Mahāvīra, elder to Mahāvīra and during Prabhu's times the 6th gaṇadhara Śrī Maṇḍitaswāmī attained mokṣa – emancipation. In the Morīya Sannivēśa town, of Vāśiṣṭha clan, in the house of the scholar and chief of Brāhminā Śrī Dhanadēva's house he was born in Maghā constellation. His mother was Vijayādēvī. This was her second marriage. She was first married in Morīya Sannivēśa town's Brāhminā Maurya of Kāśyapa clan. She had one child from him and there was no special naming ceremony done for this child. So he was known as son of Maurya. Widowed at young age with a small child, her second marriage was to Brāhminā Śrī Dhanadēva of the same town. In the 8th discourse of the Kalpasūtra the detailed description substantiating this is given as - "In that country after the husband's death there was no ban on the child-widow to remarry." This was the opinion of the older ācāryas. So Maṇḍita and Maurya-son were children of the same mother. The mother was same but fathers were different, the clan that was propagated by their fathers was different so even their clan was also different. The clan of Maṇḍita was Vāśiṣṭha and Maurya-son was Kāśyapa. The full name of 6th gaṇadhara was - Śrī Maṇḍita Dhanadēva Vāśiṣṭha and he was an avid student of Vēdic studies. His erudition in rhythm (chaṇḍa-rhyme-verse), nighaṇṭu,

purāṇa, nyāya, vyākaraṇa (grammar) was commendable. This famous professor's 350 disciples also were passionate/sharp scholars.

He received invitation to attend the great Yajña of Saumila Brāhminā, so he came to the Apāpāpurī town with his 350 disciples. On listening that the other 5 Puṇḍitas who had arrived before him at the yajña occasion had gone to the samavasaraṇa and had resolved their doubts and accepted Jaina asceticism, so he also went to meet Prabhu with an intention to cut his doubt.

When Puṇḍita Śrī Maṇḍita along with his family of 350 disciples arrived to meet Prabhu, that time Prabhu told him Hēy Maṇḍita! You "स एष विगुणो विभुर्न जध्यते संसरतिवा मुच्यते मोचयतिवा" "sa eṣa viguṇo vibhurna badhyatē saṅsarativā mucyatē mocayativā" understand the meaning of this vēda verse that, the soul that is devoid of virtues of essence prevails everywhere, it's not tied by good-bad, auspicious-inauspicious karma, does not transmigrate in this world, does not have to free itself from karma nor help others to free them from karma. This derivation of the meaning done by you is not appropriate. Due to this meaning a doubt has risen in your mind that the soul neither binds with karma nor is there any need for freeing soul from karma?! Listen, the meaning of this verse line is 'one which is devoid of the qualities of

chadmastha (pre-omniscient) is like the soul of vitaragī, kēvalajñānī and kēvaladarśī, such soul which is everywhere is a soul that is a free soul; it does not bind karma, does not transmigrate. It is free of karma so it does not have to become free of karma and also does not become the cause for freeing others as it does not have to come back to this worldly life. These veda verses indicate the form of free soul which is freed from karma forever. But, the chadmastha jīva binds karma, transmigrates in this world. By doing adoration of samyag-jñāna-darśana-cāritra it becomes free of karma, and helps others to become free from karma by attaining that state of samyag-jñāna-darśana-cāritra. Listening to the words of Lord Mahāvīra which destroyed his doubts, and, getting this awakening Śrī Maṇḍita Puṇḍita responded humbly along with his 350 disciples bowed at Prabhu's feet, took initiation, became disciple of Prabhu; he also obtained tripadī from Prabhu and composed dwādasāṅgī.

The all-time prevailing soul does not have any karma bondage. The soul with eternal strength-power how can have any baṇḍha – mokṣa?!...this belief was firmly ingrained in his mind, and from Prabhu Mahāvīra getting satisfactory answers with their proofs, his doubts got cleared. At the age of 53 years with 350 disciples he adopted Jainism and took initiation from Mahāvīra. He became a true sādhu-recluse and earned the respect of 6th Gaṇadhara in Mahāvīra Prabhu's reign.

After becoming ascetic (accepting cāritra) he created dwādasāṅgī. He became knower of 14 pūrva and spent 14 years as chadmastha when at the age of 67 years destroyed his four ghanaghātī karmas and attained kēvalajñāna. Became sarvajña and sarvadarśī. Remained kēvalī for 16 years

and helped other great souls to swim this ocean of world during his 30 years of cāritra. Born in the 4th Ārā of the time cycle, due to past auspicious karma possessed excellent body with vajraṣabhanārāca saṅghayaṇa and samacaturastra saṁsthāna. The tradition of disciple did not continue. At 83 yr. age at the end of life he came to Rājagrīhī and doing saṁlēṣaṇā undertook fast without water for one month, taking the upward journey (pādapopagamana), after annihilating the aghātī karma got nirvāṇa and attained mokṣa prior to Prabhu Mahāvīra. He ended his worldly life forever.

Seventh Gaṇadhara Śrī Maurya-putraswāmī (Maurya's son)

In Maurya Sannivēṣa town's Kāśyapa clan's Brāhmina Maurya's house the 7th gaṇadhara was born. His mother who gave him birth from her jewel-womb in Rohiṇī constellation became blessed. She was mother of two children, Mauryaputra was the first child and Maṇḍita was second.

Mauryaputra name was a combination of the name of his father and the place...Mauryaputra's full name was Śrī Mauryaputra Maurya Kāśyapa. He became involved/engaged in the study of veda accessible across many scriptures to the Brāhmina clan, and became busy transcending the scriptures. He became an accomplished scholar. Joining the business of teaching, he prepared many Brāhmina sons and made them Sarasvatī sons; thus became guru of 350 disciples.

He attended scriptural meetings in the country and abroad. He enchanted the audience with his presence and memorized knowledge-erudition. As a ritualistic, he also went for yajña etc. rituals.

Coincidentally, he received

invitation to attend the great Yajña by Saumila Brāhmina, so he came to the Apāpāpurī town with 350 disciples. This was a golden opportunity to destroy all the doubts, listening to this he also became eager to see Mahāvīra and came with his 350 disciples to the samavasaraṇa.

Over many years he performed yajña and other such rituals and daily chanted maṅtra and jāpa yet he had never seen gods-goddesses; therefore, he thought that all this yajña and other such rituals are only for peace of mind or what? Thus, there are no gods-goddesses, if they are there why they did not come? Again their body, residences are not even seen; thus he had come to Prabhu to get answers for these doubts and asked question to Prabhu... when Prabhu told Mauryaputra puṅḍita,

“हे भौर्यपुत्र ! “को ज्ञानति मायोपमान्
गीर्वाणान् ईन्द्रयभवर्षु कुबेरादीन् ॥”

“Hèy Mauryaputra! “ko jñāti māyopamān gīrvāṇān Indrayamavaruṇa kubèrādīn ॥” With these verses you have started believing that gods-goddesses do not exist...you are holding this doubt in your mind, because meaning of these verses- Indra, Yama, Varuṇa and Kubèra all of them are illusory gods and who knows them? Because of this meaning you feel that Indra, Yama, Varuṇa and Kubèra are not real gods but are illusory, nonetheless “स ऐष यज्ञायुधी यजमानो अंजसास्वर्गलोकं गच्छति” “sa èṣa yajñāyudhī yajamāno añjasāsvargalokaṁ gacchati” – the meaning of these vèda verses is – the person with the weapon in the form of yajña goes to svargaloka with speed. Therefore these verses indicate the existence of gods-goddesses. And see them in front of you who have come and are sitting in the samavasaraṇa. Therefore do

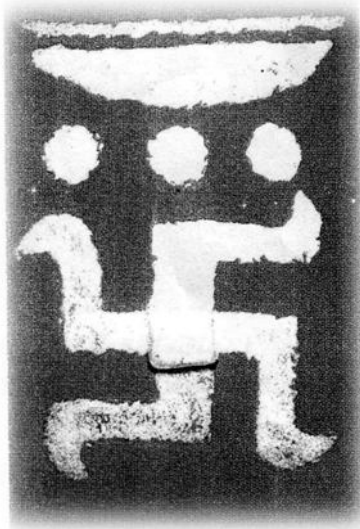
not keep any doubts for the existence of gods-goddesses in your mind. In the vèda verses those gods-goddesses which are mentioned do not remain as constant gods-goddesses, but these who are born as gods-goddesses have to fall from the svargaloka and transmigrate to other species. Other jīvas do good karmas and get birth as dèvas-gods. Therefore, these vèda verses also indicate their impermanence. Listening to the words of Lord Mahāvīra which destroyed his doubts, and, getting this awakening Śrī Maurya Puṅḍita responded, humbly bowed at Prabhu’s feet, took initiation and became disciple of Prabhu; he also obtained tripadī from Prabhu and composed dwādasāṅgī.

Seeing the dèvas Mauryaputra strengthened his faith on Mahāvīra. Attained samyaktva. And at the old age of 65 yr. along with 350 disciples dedicated his life to Mahāvīra and became true sādhu. Obtained tripadī. From the point of view of syādavāda he understood all elements-tattvas. He earned the respect of becoming the 7th Gaṇadhara of Mahāvīra Prabhu and composed dwādasāṅgī and 14 pūrvas. He as a gaṇī was the one who handled the number of 350 disciple gaṇa (groups).

Born in the 4th Ārā of the time cycle and much elder to Mahāvīra in age Śrī Mauryaputra possessed excellent body with vajraṣabhanārāca saṅghayaṇa and samacaturastra saṁsthāna. He spent 30 yr. of cāritra and spent 14 yr. as chadmastha. At the old age of 79 yr. he attained kēvalajñāna-kēvaladarśana. Spent 16yr. as sarvajña, continued his traveling and made this earth a holy place. He helped many great souls to attain liberation.

At 95 yr. age at the end of life he came to Rājagrīhī and doing saṁlèṣaṇā

without water undertook fast for one month, taking the upward journey (pādapopagamana), after annihilating the aghātī karma getting nirvāṇa attained mokṣa during Prabhu Mahāvīra's times and became static-steady forever. Became faultless-unstained (Nirañjana) and formless (Nirākara).



Akṣata (rice-grains) Pūjā



Nèivèdhya (offering) Pūjā

[Short Collection –
Laghu saṅgrahaṇī]

Jaina Geography

– Ācārya Haribhadrasūri M.S.

After knowing about the mountains let us proceed to study the pinnacle-summit-peak-spire (śikhara) of these Mountains and make efforts to get this information.

सोलस वक्खारेसु चउ चउ कूडा य हुंति पत्तेयं । सोमणस गंधमायण, सत्तट्टु य रुप्पि महाहिमवे ॥१३॥
चउतीस वियड्ढेसु, विज्जुप्पहनिसढ नीलवंतेसु । तह मालवंत सुरगिरि, नव नव कूडाइ पत्तेयं ॥१४॥
हिमसिहरिसु इक्कारस, इय इगसट्टीगिरिसु कूडाणं । एगत्ते सब्ब धणुं, सय चउरो सत्तसट्टी य ॥१५॥

Solasa vakkhāreṣu cau cau kūḍā ya huṅti pattēyaṃ |
Somaṇasa gaṅdhamāyaṇa, sattaṭṭha ya ruppi mahāhimavē || 13 ||
Cautīsa viyaḍḍheṣu, vijjupphanisaḍha nīlavaṅteṣu |
Taha mālavaṅta suragiri, nava nava kūḍāi pattēyaṃ || 14 ||
Himasiharisu ikkārasa, iya igasattīgirisu kūḍāṇaṃ |
Ēgattē savva dhaṇuṃ, saya cauro sattasattī ya || 15 ||

Meaning: Of the 16 Vakṣaskāra Mountains each has 4-4 pinnacles. Saumanasa & Gaṅdhamādāna have 7-7 pinnacles, Rukmi and Mahāhimavaṅta Mountains have 8-8 pinnacles...||13||

34 Vaitāḍhya, Vidhyutaprabha, Niṣadha, Nīlavaṅta as well as Mālyavaṅta and Mèru Mountain, each have 9-9 pinnacles on their top...||14||

Himavaṅta and Śikharī Mountain (the two varṣadhara Mountains) have 11-11 pinnacles. This way on 61 mountains adding all the number of kūṭa the total is 467...||15||

The 16 Vakṣaskāra Mountains in Mahāvidēha region each has 4-4 pinnacles. So totally $16 \times 4 = 64$ pinnacles.

Near the Dēvakuru and Uttarakuru serially are found Saumanasa and Gaṅdhamādāna which have 7-7 pinnacles, so $2 \times 7 = 14$ pinnacles. On Rukmi and Mahāhimavaṅta Mountains are 8-8 pinnacles. So totally $2 \times 8 = 16$ pinnacles.

34 Vaitāḍhya, Vidhyutaprabha, Niṣadha, Nīlavaṅta as well as Mālyavaṅta and Mèru Mountain, each have 9-9 pinnacles, so totally $34 \times 9 = 306$ pinnacles.

Himavaṅta and Śikharī Mountain have 11-11 pinnacles, so totally $2 \times 11 = 22$ pinnacles.

Adding up all the above said pinnacles: $64 + 14 + 16 + 306 + 22 = 467$ total number of pinnacles.

(1) The majority of these peaks are gemstone; 34 Vaitāḍhya Mountain's 3-3 pinnacles are golden so 102 pinnacles are golden. The rest 365 pinnacles are gemstone.

(2-a) The peaks of 306 Vaitāḍhya Mountain are of $6 \frac{1}{4}$ original base area and height. While, its area above is more than 3 yojanas.

(2-b) On Vidhyutaprabha, Mālyavaṅta and Mèru Mountain's 1-1 kūṭa is known as

sahastrāṅkakūṭa because it has 1000 yojana original base area and height. The upper area is 500 yojana. These sahastrāṅkakūṭa names are Harikūṭa, Harisakūṭa and Balakūṭa.

(2-c) The remaining 158 pinnacles are 500 yojana base area, 250 yojana area at the top and of 500 yojana height.

(3) On all the 61 mountains the last pinnacle is called Siddhakūṭa. On this Siddhakūṭa is found the 'Siddhāyatana' (eternal jaina temple). In the middle of each Siddhāyatana are situated 108 idols-statues of Jina (Ṛṣabhānana, Caṅdrānana, Vardhamāna and Vāriṣeṇa jina's 27-27). The Siddhāyatana does not have door on the west direction so on its east-north and south direction doors there is idol with four directional faces (Caumukhājī); this adds up to total of 12 idols. So in each Siddhāyatana totally (108 + 12 = 120) 120 idols are found. As there are 61 Siddhāyatana, its total idols are 61 x 120 = 7320. All these jina idols are 500 yojana tall and their different body parts are made up of varied gemstones. Come! let us bow down to the eternal temples and the eternal idols with adoration.

(4) On the remaining 406 pinnacles the presiding deity of that mountain stay/reside in their square mansion.

Other method of counting the Number of Girikūṭa

चउ सत्त अट्टु नवगे गारसकूडेहिं गुणह जहसंखं ।

सोलस दु दु गुणयालं, दुवे य सगसट्टि सय चउरो ॥१६॥

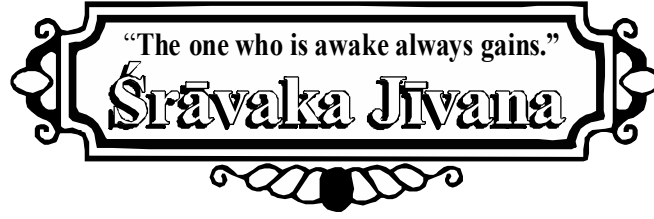
Cau satta aṭṭha navagē gārasakūḍehim guṇaha jahasaṅkhaṁ |

Solasa du du guṇayālaṁ, duvè ya sagasatṭhi say cauro || 16 ||

4, 7, 8, 9 and 11 kūṭa are serially multiplied with 16, 2, 2, 39 and 2 mountains is 467. || 16 ||
The information in the aforesaid verses is briefly explained here.

4 x 16	= 064 (Vakṣaskāra Mountains)
7 x 02	= 014 (Saumanasa - Gaṅdhamādana)
8 x 02	= 016 (Rukima - Mahāhimavaṅta)
9 x 39	= 351 (Vaitāḍhya - Vidhyutaprabha, Niṣadha etc.)
11 x 02	= 022 (Himavaṅta - Śikharī)

467



Guru vañdana

Guru’s 33 Āśātanā:: Irreverence-Discourtesy

After performing the duty of jina darśana-pūjā, the śrāvaka must go for salutations to guru in the upāsraya (dwelling for the ascetics). Before knowing the importance and method for guruvandana let us know first āśātanā, discourtesy – irreverence so that we must take extra efforts to avoid these.

In the scriptures 33 āśātanā are described. Wise śrāvaka and disciple should avert guru āśātanā. The following 33 āśātanā are described.

- (1) Walking ahead of guru is āśātanā
- (2) Walking on either side along with guru is āśātanā
- (3) While walking behind guru, if by sneeze or cough, spit or nasal secretions dirty guru’s body is āśātanā
- (4) If sit with the back facing guru is āśātanā
- (5) If sit on either side with guru in the same line is āśātanā.
- (6) If sit behind the guru is āśātanā.
- (7) Standing in front of the guru that obstructs the vision of another person is āśātanā.
- (8) Standing on both the sides at the same place as guru is āśātanā.
- (9) Standing behind the guru is āśātanā
- (10) Taking food-water before the guru starts eating is āśātanā.
- (11) Take āloyañā (review-thought) of coming and going before guru is āśātanā.
- (12) At night if guru asks is anyone awake? And at that time despite being awake do not answer due to-laziness is āśātanā.
- (13) While guru is going to say something but before that if we speak is āśātanā.
- (14) After bringing the food&water first tells other sādhus and then tells guru is āśātanā.
- (15) After bringing the food-water show to the other sādhus and then tells gurus is āśātanā.
- (16) Inviting other sādhus for food-water first and then invite guru is āśātanā.
- (17) Without asking guru, with one’s own will give oily sweet food to other sādhus is āśātanā.
- (18) After giving oily sweet food to guru, eat it without asking him/her is āśātanā.
- (19) Do not answer guru despite hearing guru’s words is āśātanā.
- (20) To speak in harsh and loud voice in front of guru is āśātanā.
- (21) To answer from the place of sitting despite guru calling is āśātanā.

(22) If guru has called for some work, but, yet to ask what is there? Answering this way is āśātanā.

(23) If guru does something then say immediately 'you only do it'! If such back-answer is given is āśātanā.

(24) After listening to the discourse of guru instead of feeling happy one is unhappy is āśātanā.

(25) If guru is saying something, one starts talking in middle...and say guru's talk in details is āśātanā.

(26) If guru is saying some story then interrupting the same and start telling the same is āśātanā.

(27) To break guru's meeting with the visitors...viz. saying it's time for gocarī...it's time for paḍilèhaṇa and ask the visitors to get up and go away that leads to insult of guru is āśātanā.

(28) After guru has told storyline, fable etc. then to show prudence telling same storyline in detail is āśātanā.

(29) To touch guru's seat with feet is āśātanā.

(30) To touch guru's sañthāro (sleeping place-articles) with feet is āśātanā.

(31) Sitting on guru's seat is āśātanā.

(32) Sitting on a higher seat than guru's is āśātanā.

(33) Sitting on the same seat as guru's is āśātanā.

After knowing the above said āśātanā one must try to avoid these as far as possible. By committing guru's āśātanā the soul transmigrates in the eternal world for endless times...gets unhappiness and misfortune...whereas averting āśātanā helps soul to get fortunate transmigration...and paying the highest respect-reverence to guru bhagavañta, jīva gets auspicious births each time and finally attains siddhi-accomplishment ...come let us save ourselves from āśātanā and give honor...after sadgati attain siddhi....

Guru Vañdanā

गुरुवंदण महत्ति विहं । तं फिट्टा छोभ बारसावत्तं । सिर नमणाइ सुपढमं पुन्न खमासमणदुगि बिअं ॥१॥
तई अतु व दण दुगे । तत्थमिहो आइमं सयल संघे । बीयंतु दंसणीणय । पयद्वियाण च तइयतु ॥२॥

Guruvañḍaṇa mahatti vihaṃ | taṃ phiṭṭā chobha bārasāvattaṃ |
sira namaṇāi supaḍhaṃ punna khamāsamaṇadugi biaṃ || 1 ||
Tāi atu va daṇa dugè | tatthamiho āimaṃ sayala saṅghè
Bīyañtu dañsaṇīṇaya | payaḍhiyaṇa ca taiyatu || 2 ||

Guru vañdana is of three types:-

(1) Phèṭā vañdana (2) Thobha vañdana (3) Dwādaśāvarta vañdana

With folded hands and bowed head one does Phèṭā vañdana. This is done to the entire saṅgha...

After performing two khamāsamaṇā (a bowing down posture) and with icchakāra asking sātā (comfort and peace) reciting the lesson of abbhuththio give salutations is thobha vañdana. This is done to the sādhu – sādhvījī bhagavañta...

During (in) Dwādaśāvarta vaṇḍana first say iryāvahī and do the kāusagga of one one logassa, then muhapattī paḍilēhaṇa and vāṇḍaṇā and performing the ritual of abbhūṭṭhio; rāio-dēvasio is done for reviewing-contemplating-considering. Dwādaśāvarta vaṇḍana is done to ācārya, upādhyāya etc. i.e. the incumbent persons only. In present days this is practiced for Gacchādhipati vaṇḍana (head of a gaccha).

What is the benefit of guru vaṇḍana?

नीआ मोअं खवे कम्मं । उच्चा गोअं निबंधए ॥

सिथिलं कम्मं गंठितु । वंदणेण नरो करे ॥

Nīa moaṃ khavè kammaṃ | uccā goaṃ nibaṇḍhaè ||

Sithilaṃ kammaṃ gaṇṭhītu | vaṇḍaṇēṇa nara karè ||

By doing guru vaṇḍana, the jīva spends-reduces nica-gotra (lower clan)...gets bondage for ucca-gotra (higher clan); piercing the ‘nikācita karma’ knots it loosens the bondage. ||

Saluting to Nēmanātha swāmī King Kṛṣṇa obtained Tīrthaṅkara clan... attained kṣāyika samakita. Loosening the bondage of the 7th hell he got the life-span of the 3rd hell.

Dravya and bhāva vaṇḍana

There are two types of Guru Vaṇḍana: (1) Dravya vaṇḍana (2) Bhāva vaṇḍana Without any sentiments-feelings just recite the sūtra and perform the vaṇḍana is dravya vaṇḍana. With feelings and respect perform the vaṇḍana is bhāva vaṇḍana. Bhāva vaṇḍana is more beneficial than dravya vaṇḍana.

Four nephew monks of Ācārya Śīṭala were coming to offer their salutations to him but due to evening time they stayed outside the town. That time one of the nephew monk became delighted with joy offered salutations and attained kēvalajñāna...the remaining three nephew monks due to jealousy to pay their salutations reached hurriedly...they woke up early, got ready and did dravya vaṇḍana to Ācārya Śīṭala... there the fourth nephew muni (kēvalī) came, and asked Ācārya Śīṭala- “Swāmī! Who benefitted more from the salutations of our four?” Ācārya Śīṭala answered- “to the one who came last” ...being surprised the three nephew monks said- “why so?” Then Ācārya Śīṭala replied “He had attained kēvalajñāna last night itself outside the town due to the sentiments-feelings for salutations”.

The three munis got up and saluted the kēvalī muni. Offering bhāva vaṇḍana these three munis also attained kēvalajñāna.

Respect of Guru

अभ्युथानं तदालोके । भियनं च तदागमे ॥

शिरस्य जलिसंश्लेषः । स्वयमासन ढोलकनं ॥

Abhyuthānaṃ tadālokè | bhiyanam ca tadāgamè ||

Śīrasya jalisaṃślēṣa: | Svayamāsana ḍholakanam ||

Meaning: To maintain the respect of ācārya guru bhagavaṇṭa etc. explaining special tribute to them he says – On seeing the ācārya one must standup, go in front of him, pay homage-adoration with joined hands bowing down, giving him a seat, after he/she sits

down, then only should one sit in front of him/her humbly ||

Humbly means...telling how to sit-

पर्यस्तिका अवष्टम् । तथा पाद प्रसारणं ॥

विकथा प्रबलं हास्यं । वर्जयेद्रू सन्निधौ ॥

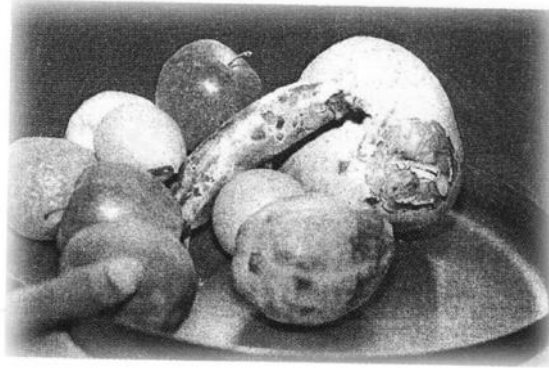
Paryastikā avaṣṭhama | tathā pāda prasāraṇam ||

Vikathā prabalam hāsyam | varjayèdrarū sannidhau ||

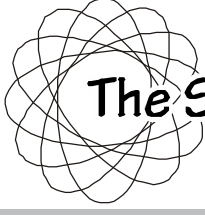
Do not sit next to guru with folded legs on the floor, leaning against the pillar or wall, spreading legs, talking false stories, laughing too much. Especially it is stated - sitting right next to guru, sitting ahead of guru, sitting with back to guru, sitting crossed legs, as well as keeping legs outstretched long...all these lead to āśātanā of guru. So one has to avoid these āśātanā.

How to hear discourse of guru?

Condemning blaspheme and false stories, keeping full concentration of mind-body behavior and speech, with folded hands, becoming useful, with full attention and devotion and respect listen to guru's discourse-sermon. As per the ritual shown in the Āgama, leaving an area of 3½ hands from guru one must staying outside this region, and sit at a place devoid of jīva and listen to the discourse...



Fruit Pūjā



The Science of Karma (Karma Vijñāna)

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

- A. Dèvendrasūri M.S.

Āyusya Karma

सुर-नर-तिरि निरया ऽऽऊ, हडि-सरिसं नामकम्म चित्तिसमं ।
बायाल -ति-नवइ-विहं ति-उत्तर-सयं च सत्तट्ठी ॥ २३॥

**Sura-nara-tiri nirayā āū, haḍi-sarisaṃ nāmakamma cittisamaṃ |
bāyāla-ti-navai-vihaṃ ti-uttara-sayaṃ ca sattaṭṭhī || 23 ||**

Meaning: Dèva, manuṣya, tiryāṅca and naraka’s life-span is like ‘hèḍa’ means ‘bèḍī - physical restraints used to hold prisoner, especially ropes or chains – e.g. hand/leg-cuff. The nāma karma which is like ‘painter’ is of 42, 93, 103 and 67 types || 23 ||

Due to rise of that karma jīva lives after birth in the destined species; and when the karma are over then he dies as per the rule. Such karma is described as ‘āyusya karma – life-span’. This āyusya karma is like the leg-cuff. This karma holds back the jīva in that life-period after birth until death.

Āyusya Karma is of two types-

(1) Apavartanīya means with reference to time-period it can be decreased, or can be broken.

(2) Anapavartanīya means with reference to time-period it cannot be decreased.

If there is a long straight rope and if we burn its one end (like lighting of the wick of lamp) then slowly-slowly it will burn and reach the other end after a long time but if the same rope is coiled and put in furnace, it will burn in short time.

Similarly if peacefully one burns the string of āyusya then the jīva lives for a long-time that is Anapavartanīya āyusya...suffer/live/enjoy as much as one has to...

But when there is accident, suicide or due to some external-cause the jīva’s long life-span can be decreased and such āyusya also is spent early like the coiled rope and destroyed in short time. With reference to the mass-region of its existence it is lived but with reference to time-period it is shortened is known as Apavartanīya āyusya.

Āyusya karma has four types-

1. Dèvāyu karma – One who shines with his/her own natural radiance is called dèva. Karma that sustains from birth to death in any bhava of dèva gati-species is dèvāyu karma.

2. Manuṣyāyu karma – The one who understands the matter of fact exactly is called manuṣya. Karma that sustains from birth to death in any one bhava in manuṣya gati-species is manuṣyāyu karma.

3. Tiryāṅcāyu karma – The one who walks diagonal (tirchā’) is ‘tiryāṅcā’. From outside walk tirchā (crooked) and from within it behaves irrationally. They urinate or defecate anywhere they like, put his/her face here there-roll over/wallows and thus performs

irrational activities are the tiryāṅca jīva. Karma that sustains from birth to death in any one bhava in the tiryāṅca gati-species is tiryāṅcāyu karma.

4. Narakāyu karma – Hell is the place to suffer horrible sins. Karma that sustains from birth to death in any one bhava in the naraka gati-species is narakāyu karma.

The first three āyuṣya (lifetimes) are included in ‘virtuous nature-essence’. But, narakāyu karma is included in ‘sin nature-essence.’

In tiryāṅca gati there is suffering yet there is desire to live... but in naraka gati there is extreme pain and intense suffering hence the jīva desires to free itself all the time so it is described as ‘sin-nature’.

The peculiarities of āyuṣya karma –

When this karma is manifesting-rising even if we wish we cannot transmigrate to other species. Due to rising of this karma we have to transmigrate to other species even if we don’t desire.

The other 7 karma get bound over time. But, this karma does not get bound at different times but only once, in 3rd, 9th and 27th part of his life time (bhava) or gets bound in the last aṅtamuhūrta.

The āyuṣya karma is bound on certain dates (tithi) - (āṭhama, caudasa, pūnama, amāvasa); therefore one must make the parva (festival) worshipful, stop antagonism and attain pure-auspicious sentiments and thus one binds fortunate āyuṣya karma.

This karma can decrease - means this situation can lead to apavartana-can be suffered in short time but cannot get udvartanā i.e. cannot be increased.

Nāma Karma (piṇḍaprakṛti)

Nāma karma is like painter (citārā). It has 42, 93, 103 and 67 differences-types. Nāma karma has 42 types.

गड़-जाड़-तणु-उवंगा-बंधण – संघायणाणि संघयणा ॥

संठाण-वण्ण-गंध-रस- फास-अणुपुव्वि-विहग-गई ॥

Gai-jāi-taṇu-uvaṅgā-bāṅdhāṇa-saṅghāyaṇāṇi saṅghayaṇā |

Saṅghāṇa-vaṅṇa-gāṅdha-rasa-phāsa-aṇupuvvi-vihaga-gai || 24 ||

Meaning: Gatis (transmigration), jātis (species), bodies, body-parts, bondages, body-constitution-built-framework (saṅghātana), saṅghayaṇa, types of body-structure (saṁsthāna), body colors, smells, tastes, touches, ānupūrvīs, movements (vihāyogati). (Under nāma karma these are 14 piṇḍaprakṛti) || 24 ||

The 42 types of Nāma karma –

14 piṇḍaprakṛti + 8 pratyēka prakṛti + 10 trasa daśaka and 10 sthāvara daśaka
(14 + 8 + 10 + 10 = 42)

14 piṇḍaprakṛti

The nature (prakṛti) 2-3-4 or more sub-types may be present or the group of sub-types of piṇḍa is called piṇḍaprakṛti. Such 14 piṇḍaprakṛti are there as follows:

(1) Gati nāma karma (2) Jāti nāma karma (3) śarira (body) nāma karma (4) body parts śariraṅgopāṅga nāma karma and appendages (śariraṅgopāṅga) nāma karma (5) śarira bāṅdhana nāma karma (6) śarira saṅghātana nāma karma (7) saṅghayaṇa nāma karma (8)

saṁsthāna nāma karma (9) varṇa nāma karma (10) gaṇḍha nāma karma (11) rasa nāma karma (12) sparśa nāma karma (13) ānupūrvī nāma karma (14) vihāyogati nāma karma

8 pratyēka prakṛti

पिंड-पयडि-त्ति चउदस, परघा उस्सास-आयवुज्जोयं ।

अ-गुरु लहु-तित्थ-निमिणोवघायमिअ अट्ट पत्तेआ ॥२५॥

**piṇḍa-payāḍi-tti caudasa, paraghā ussāsa-āyavujjoyaṁ |
a-guru lahu-tittha-nimiṇovaghāyamia aṭṭha pattēa || 25 ||**

Meaning: Parāghāta, ucchavāsa, ātāpa, udhyota, a-guru-laghu, tīrtha, nirmāṇa, upaghāta are known as eight pratyēka prakṛti. || 25 ||

Pratyēka means one-one only. No other prakṛti mixes with any prakṛti. (1) parāghāta nāma karma (2) ucchavāsa nāma karma (3) ātāpa nāma karma (4) udhyota nāma karma (5) a-guru-laghu nāma karma, (6) tīrthaṅkara nāma karma (7) nirmāṇa nāma karma (8) upaghāta nāma karma

Trasa Daśaka

२५ ६१६

तस-बायर-पज्जत्तं पत्तेय-थिरं सुभं च सुभगं च ।

सु-सरा-ऽईज्ज-जसं, तस दसगं, थावर-दसं तु इमं ॥२६॥

**Tasa-bāyara-pajjataṁ pattēya-thiraṁ subhaṁ ca subhagaṁ ca |
Su-sarā-āījja-jasaṁ, tasa dasagaṁ, thāvara-dasaṁ tu imaṁ || 26 ||**

Meaning: trasa (mobile), bādara (gross-visible), paryāpta (bodily capacities of jīva appropriate to it), pratyēka (different bodies) sthira (steady body parts), śubha (auspicious-body parts above navel), subhaga (loved by all), susvara (appealing voice), ādēya (speech highly respected) and yaśa trasa daśaka. (And sthāvara daśaka are these.....) || 26 ||

Trasa daśaka are as follows:

(1) trasa nāma karma (2) bādara nāma karma (3) paryāpta nāma karma (4) pratyēka nāma karma (5) sthira nāma karma (7) śubha nāma karma (8) subhaga nāma karma (9) susvara nāma karma (10) ādēya nāma karma (10) yaśa nāma karma.

Sthāvara Daśaka

थावर-सुहुम-अपज्जं साहारण-अथिर-असुभ-दुभगाणि

दुस्सर-ऽणाइज्ज-ऽजसमिअ नामेसेअरा वीसं ॥२७॥

**Thāvara-suhuma-apajjaṁ sāhāraṇa-athira-asubha-dubhagāṇi |
Dussara-aṇāījja-ajasamia nāmē sē arā vīsaṁ || 27 ||**

Meaning: Sthāvara, sūkṣma, aparyāpta, sādharmaṇa, asthira, aśubha, durbhaga, du:svara, anādēya and apayaśa this way nāma karma etc. are 20. || 27 ||

The 10 prakṛti of sthāvara daśaka are as follows-

(1) sthāvara nāma karma (2) sūkṣma nāma karma (3) aparyāpta nāma karma (4) sādharmaṇa nāma karma (5) asthira nāma karma (7) aśubha nāma karma (8) durbhaga nāma karma (9) du:svara nāma karma (10) anādēya nāma karma (10) ayaśa nāma karma

This way nāma karma's sthāvara daśaka, and, with other i.e. trasa daśaka make 20.

Adding parāghata etc. 8 pratyēka prakṛti totally they become 28 pratyēka prakṛti to which when we add 14 piṇḍaprakṛti totally there are 42 prakṛti.

piṇḍaprakṛti	- 14
pratyēka prakṛti	- 08
trasa daśaka	- 10
sthāvara daśaka	- 10

Total - 42 types of nāma karma

Nāma karma - special names

तस -चउ थिर -छकं अथिर- छकं सुहुम-तिग थावर चउकं ।

सुभग-तिगा ऽऽइ विभासा तथा-ऽऽइ-संखाहि पयडीहिं ॥२८॥

**Tasa-cau thira-chakkaṁ athira-chakkaṁ suhuma-tiga thāvara caukkaṁ |
Subhaga-tigā āi vibhāsā tayā-āi-saṅkhāhi payaḍīhiṁ || 28 ||**

Meaning: Trasa catuṣka, sthira ṣaṭaka, asthira ṣaṭaka, sukṣma trika, sthāvara catuṣka, saubhāgya trika, etc. divisions described in prakṛti should be considered having that name and numbers of that prakṛti. || 28 ||

In trasa catuṣka division there are two words- (1) trasa and (2) catuṣka. The first word indicates prakṛti (nature) and beginning with that prakṛti how many numbers should be included in this group is indicated by the second word.

Trasa = trasa prakṛti catuṣka = group of four

Beginning with the trasa nāma karma the group of four prakṛti is trasa catuṣka. Means (1) trasa nāma karma (2) bādara nāma karma (3) paryāpta nāma karma (4) pratyēka nāma karma. These 4 prakṛti are included in trasa catuṣka. Similar way we have to understand the other divisions.

sthira ṣaṭaka – 1. sthira 2. śubha 3. subhaga 4. susvara 5. ādēya 6. yaśa are to be known the 6 prakṛti.

asthira ṣaṭaka – 1. asthira 2. aśubha 3. durbhaga 4. dusvara 5. anādēya and 6. ayaśa

sukṣma trika – 1. sukṣma 2. aparyāpta 3. sādharmaṇa

sthāvara catuṣka – 1. sthāvara 2. sukṣma 3. aparyāpta 4. sādharmaṇa

saubhāgya trika – 1. subhaga 2. susvara 3. ādēya

...and so on other durbhaga trika etc. names must be known. Whichever prakṛti is referred from then onwards are considered as included as that number.

वन्न-चउ अगुरुलहु-चउ, तसा -इ दु ति चउर छक मिच्चाई ।

इअ अन्नावि विभासा तथा, ऽऽइ संखाहि पयडीहिं ॥ २९ ॥

**vanna-cau agurulahu-cau, tasā – I du ti caura chakka micchāi |
ia annāvi vibhāsā tayā, āi saṅkhāhi payaḍīhiṁ || 29 ||**

Meaning: varṇa catuṣka, aguru laghu catuṣka, trasādi dwika-trika-catuṣka ṣaṭaka etc. this and other divisions-definitions said are found as prakṛti with that number. ||29||

varṇa catuṣka – 1. varṇa (color) 2. gaṇḍha (smell) 3. rasa (taste) 4. sparśa (touch)

aguru laghu catuṣka – 1. aguru laghu 2. upaghāta 3. parāghāta 4. ucchavāsa

trasādi dwika – 1. trasa 2. bādara

trasa trika – 1. trasa 2. bādara 3. paryāpta

trasa catuṣka – 1. trasa 2. bādara 3. paryāpta 4. pratyēka

trasa ṣaṭaka – 1. trasa 2. bādara 3. paryāpta 4. pratyēka 5. sthira 2. śubha

This way the special divisions are told in the further verses also; i.e. beginning from that prakṛti's as many number-divisions are mentioned that many prakṛti are to be known.

65 piṇḍaprakṛti 's sub-types (nāma karma 93 types)

गइ-आईण उ कमसो, चउ पण पण ति पण पंच छ छक्क ।

पण-दुग-पण ऽहु चउ दुग इअ उत्तर भेय-पण-सट्ठी ॥ ३० ॥

Gai-aīṇa u kamaso, cau paṇa paṇa ti paṇa pañca cha chakkaṃ |

Paṇa-duga-paṇa aṭṭha cau duga ia uttara bheya-paṇa-ṣaṭṭhī || 30 ||

Meaning: Gati etc. are serially 4-5-5-3-5-5-6-6-5-2-5-8-4-2 types, this way are 65 types || 30 ||

Gati nāma karma has 4 types. Baṇdhana nāma karma has 5 types. Jāti nāma karma has 5 types. Upāṅga nāma karma has 3 types. Saṅghātana nāma karma has 5 types. Śarīra nāma karma has 5 types. Saṅghayaṇa nāma karma has 6 types. Saṁsthāna nāma karma has 6 types. Varṇa nāma karma has 5 types. Gaṇḍha nāma karma has 2 types. Sparśa nāma karma has 8 types. Anupūrvī nāma karma has 4 types. Vihāyogati nāma karma has 2 types.

4+5+5+3+5+5+6+6+5+2+5+8+4+2=65. Thus piṇḍaprakṛti has total 65 types.

Nāma karma prakṛti are 93-103 and 67 types.

अइ-वीस जुआ ति-नवइ संते, वा पनर-बंधणे ति-सयं ।

बंधण संघाण-गहा तणूसु सामण्ण-वण्ण-चउ ॥३१ ॥

Aḍa-vīsa juā ti-navai saṅtè, vā panara-baṇḍhaṇè ti-sayaṃ |

Baṇḍhaṇa saṅghāṇa-gahā taṇūsū sāmaṇṇa-vaṇṇa-caū || 31 ||

Meaning: If we add 28 it will make 93 or add 15 of baṇḍha will make 103 in sattā. Baṇḍha and saṅghātana if counted in śarīra nāma karma and count varṇa catuṣka in general (then it is 67 types.) || 31 ||

93 nāma karma prakṛti

In the previous verse no.30, 65 types are given, in which adding 28 pratyēka prakṛti (8 pratyēka + 10 trasa daśaka + 10 sthāvara daśaka) then 93 nāma karma prakṛti are seen.

103 nāma karma prakṛti

We have considered 5 baṇḍhana in sattā, instead if we consider 15 baṇḍhana then 10 prakṛti will increase (93+10=103) and make 103 prakṛti of nāma karma.

67 nāma karma prakṛti

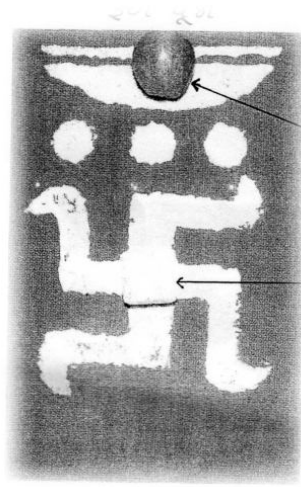
In the 103 nāma karma prakṛti, 15 baṇḍhana and 5 types of saṅghātana are included. These 20 prakṛti when we acquire the body structure are bound and considered as not separate and included in the 5 śarīra; hence counting this way including them 20 prakṛti become less.

Same way varṇa-gaṇḍha-rasa-sparśa have 20 types. Not counting them separate if they are included in the form of varṇa catuṣka then 16 prakṛti become less. So totally (20 + 16 = 36) prakṛti become less.

So subtracting 36 from 103 nāma karma prakṛti ($103-36 = 67$) we get 67 prakṛti of nāma karma.



cāmara puḷā





Bhoga-suffering and Upabhoga-enjoyment



Where there is life there is suffering...

Where there is life there is enjoyment (upabhoga)...

That which is enjoyed once is upabhoga...

That thing which is enjoyed again and again is paribhoga...

Yes! Where there is life there is suffering and enjoyment also. But if we do not have control on these then we live a life worse than that of an animal. To live a meaningful life in true sense then limitations in bhoga and upabhoga are not only necessary but inevitable.

Having qualities of tāmasika-cholèric/hot food like meat-alcohol-garlic-onion increases the taint-disgrace-blemish-demerit-disorder and cruelty in jīva. The jīva with this kind of resulting ill sentiments do not have the qualification-eligibility to observe religion and lose their aptitude for the same. Mercy, forgiveness, jñāna and sanity-discrimination-conscience are destroyed.

In enjoyment-upabhoga include house, shop, clothes, jewelry, vehicles etc. If there is no rule in this then greed makes us helpless to get more and more. Such individual forgets religion and gets ready to even adopt and walk on the path of irreligion to get the materials for bhoga-upabhoga. Makes his/her life dirty from committing many sins. He/she performs accumulates inauspicious karma and becomes heavy with burden of sins. This jīva gets nothing but unhappiness and misfortune.

We have got an opportunity in this life to correct the mistakes committed in past and future lives. If we grab this opportunity then only we can attain welfare of the soul otherwise we will be defeated in life.

To make our life-garden beautiful...

To keep our body healthy...

To conquer our lusts...

Come! Let's bring discrimination-sanity in bhoga-upabhoga.

For this let us make efforts to understand the 7th bhogopabhoga vow and its transgressions...let us ponder on its meaning...

The 7th bhogopabhoga viramaṇa vow is the 2nd guṇavrata and has two types. In that, one is due to bhoga and 2nd is due to karma. Even bhoga has two types, viz. one upabhoga and the other paribhoga. Here mainly the food, flower-fruit which we enjoy once that is upabhoga and clothes, jewelry etc. which we enjoy again and again is described as paribhoga.

Now the śrāvaka firstly tries to take diet existing as pure food but if this is not

possible then at least he should avoid food that contains jīva. If this is not possible then alcohol etc. inedible items should be abandoned because if consumed is sin, and, one should decide to take exact proportions of the mixed items. That's why it is said that good śrāvaka who takes pure food, acitta food or mixed food takes care of the soul.

(1) Sacitta āhāra: Firstly one decides and makes a rule not to take more than the decided sacitta food proportion; yet unknowingly exceeding the limit of sacitta consumption or takes water that according to the rule should be consumed after boiling three times but he uses the water that is boiled just once thinking that it is acitta water or while cooking the sacitta things that remain uncooked and consumes these thinking it is acitta, then it is known as first transgression of sacitta āhāra.

(2) Sacitta pratibaddha āhāra: Rāyana, bora with seeds if are put in the mouth and sucked i.e. keep the seed in the mouth and chew it, suck ripe mango and think that I am sucking a blossomed flower but the mango also has the seed which is sacitta so this is not allowed which he never thinks; as well as from the khēra tree's knots he peels off the gum and eats it thinking that it is acitta. He does not think that though the gum is acitta it has touched sacitta hence it is inedible; thus for the person who has taken this rule of sacitta, this is known as second transgression for him.

(3) Apakvaṣadhi:- In the rule it is said that the flour after grinding-churning remains sacitta miśra and then becomes acitta; hence if un-sieved flour that is uncooked and raw is sacitta yet eaten considering that the grain in the capātī is acitta and not sacitta, then this is 3rd transgression.

(4) Duḥ-pakvaṣadhi:- partially cooked green gram's poṅka (ulā), umbī, jowara poṅka, etc. all green poṅka if he consumes thinking that it is acitta because it was put on fire for cooking, then this is known as 4th transgression for him.

(5) Tuchhausadhi:- Consuming unripe tamarind, unripe vāgharaḍā means the paraḍām that are seen in the form of slim seed of bāvaliā and mango etc. flower and small unripe mango which are tasteless things, and do not give satiety and remains hungry; then because the eating act is started and there is fault of the occasion, if this kind of food is eaten, it leads to the 5th transgression.

In 7th bhgopabhoga vow: One has to make a rule for the things used once (bhoga) and those which are used again and again for upabhoga. This vow is seen from the point of view of two things; from eating point of view and by karma. Here one has to observe the rules related to eating daily by taking in consideration time i.e. either at night or day time. The 14 rules are described as follows:

(1) Sacitta Vanaspati, weight without water and proportionate to the counts, (2) the no. of material-food items, (3) Vigai – ghee, oil, milk, curds, jaggery and fried food are the forms of vigai; so one has to abandon some of these, (4) the number of slippers and shoes, (5) the weight of coriander seeds, suvā, and cardamom etc. (6) number of clothes, (7) weight of flower, scent and fragrant things (8) number of cars, aero-plane, and ships (9) Number of cots, beds, seats etc. (10) weight of pithi (dissolution for back) and oil etc. (11) practice celibacy vow (12) the proportion of the distance decided for travel in the four directions and

for upward or lower journey, (13) The number of baths, (14) the weight of eateries... Taking vows for these 14 rules are to be observed in morning for the day-period and in the evening for the night-period.

To accept the 7th bhogopabhoga viramāṇa vow one has to take the following pledge:

“I will abandon 7 vices, 22 inedible food items, 32 to anaṅtakāya and 15 karmādāna and observe the 14 rules as far as possible with my strength.”

After taking this paccakhāṇa for its observance and execution the following rules are helpful:-

Rules related to vices, inedible food items, and 32 anaṅtakāya

- (1) I will abandon the 7 big vices (1) gambling (2) hunting (3) meat (4) alcohol (5) stealing (6) going to other women (7) going to prostitutes.
- (2) I will not eat, sell and break the eggs.
- (3) I will not use chocolates-biscuits-bournvita containing eggs or fat.
- (4) I will not take inedible drug for getting power/strength.
- (5) I will not eat the fruits of the five trees viz. vaḍu, piṃpaḷa, audumbara, plakṣa and kākodumbara.
- (6) I will not eat beetle nut leaf-tobacco-māvo-masālā-arēcā nut, sniff, bīḍī, cigarette, opium, carasa, brown- sugar etc.
- (7) I will abandon ice, ice-cream, cold-drinks, kulfi and fridge water.
- (8) I will not eat ice-golā.
- (9) I will not eat poison (snake-poison, opium, somala-arsenic/deadly poison), not make others take or sell to anyone.
- (10) I will not eat any type of soil.
- (11) I will abandon night-time dinner.
- (12) I will not eat anything after taking dinner.
- (13) I will do daily covihāra (eat dinner before sunset).
- (14) I will do daily tivihāra.
- (15) On 5 dates I will definitely avoid night dinner.
- (16) I will not use curds and butter milk or any item made from these after 16 prahara (48 hr.)
- (17) I will not eat stale food.
- (18) I will not eat pickles dipped in oil.
- (19) I will not eat any pickles.
- (20) I will not use cold (not heated) milk-curds-butter milk along with pulses. (Abandoning vidala)
- (21) I will not eat inferior fruits like custard apple, jāmuna and caṅṅyā bora.
- (22) I will not eat brinjal.
- (23) I will not eat unknown fruits.
- (24) I will not eat bread, roti, double roti, sandwich, and pāva-bhājī.
- (25) I will not eat in hotels.

- (26) I will not eat outside food sold in the market.
- (27) I will not eat standing.
- (28) I will not use custard powder.
- (29) I will not eat green leafy vegetables, coriander, and dry fruit after Phālguna caumāsī.
- (30) I will not eat/use sprouted pulses.
- (31) I will observe the time-period (shelf-life) of khākhārā and sweets.
- (32) I will eat one plain chapatti (without applying oil-ghee) to applaud persons doing āyambila penance.
- (33) I will do uṇodarī penance daily.
- (34) I will not eat cabbage and cauliflower.
- (35) I will abandon all anaṅtakāya roots.

Observances related to 14 rules

- (1) I will abandon sacitta food daily.
- (2) I will not use more than sacitta things.
- (3) I will not use raw salt (unheated).
- (4) I will not use more thandravya (eatables-drinks) daily.
- (5) I will not use more than.....vigai daily, viz. milk, curds, ghee, jaggery, oil and fried food oil (6 vigai)
- (6) I will not use more thanpairs of shoes, slippers, socks daily.
- (7) I will not eat more than.....gm. of mouth freshener (suvā, variyālī, coriander seeds, arēcā nut) daily.
- (8) I will not wear more than.....pairs of clothes daily.
- (9) I will not smell/sniff more than.....gm. of things daily.
- (10) I will not sit in more than.....vehicles daily.
- (11) I will not use more than.....seats and beds for sitting and sleeping daily.
- (12) I will not use more than.....gm. things to be applied on body (soap, oil, powder, cream etc.) daily.
- (13) I will observe celibacy vow daily.
- (14) I will observe celibacy vow during day-time.
- (15) On five dates, during paryuṣaṇa festival and āyambila ḳlī, I will observe celibacy totally.
- (16) I will not travel more than km in the four directions daily.
- (17) I will not take more than.....baths daily.
- (18) I will not eat more than.....kg of meal daily.
- (19) I will not use more than.....gm. of salt etc., pṛthvīkāya daily.
- (20) I will not use more than.....buckets of water daily.
- (21) I will not use more than.....lights daily.
- (22) I will not use more than.....burners daily.
- (23) I will not use more than.....fans daily.

- (24) I will not use more than.....A.C. daily.
- (25) I will not sit more than.....times on swings daily.
- (26) I will not eat more than.....kg. fruit - vegetables daily.
- (27) I will not use more than.....weapons viz. needle, scissors, knife, glaive, tongs-extractor daily.
- (28) I will not use more than.....writing items viz. pen, ball-pen, pencil chalk etc. daily.
- (29) I will not use more than.....instruments required for farming/gardening.
- (30) I will not bathe at night without any valid reason.
- (31) I will bathe only once with soap.in a week.
- (32) I will not use scent, perfume etc. fragrant material.
- (33) I will abandon chutney - pickles - kacumbers - salad.
- (34) I will abandon all varieties of mouth fresheners.