

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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Samyag Jñāna Paricaya Study Book 8



Blessings:

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

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Graphics : Ashok Printery, Palitana.
Mo. 9228285488



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Alphabet with English Transliteration

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	ऋ	ॠ	लृ
a	ā	i	ī	u	ū	e	ai	o	au	ṛ	ṛī	lṛ
अं		अः										
aṅ/aṅḥ/an/aṅḥ		aḥ										
क	ख	ग	घ	ङ	त	थ	द	ध	न			
ka	kha	ga	gha	ṅa	ta	tha	da	dha	na			
प	फ	ब	भ	म	प	फ	ब	भ	म			
pa	pha	ba	bha	ma	pa	pha	ba	bha	ma			
च	छ	ज	झ	ञ	य	र	ल	व				
ca	cha	ja	jha	ña	ya	ra	la	va				
ट	ठ	ड	ढ	ण	श	ष	स	ह	क्ष	ज्ञ		
ṭa	ṭha	ḍa	ḍha	ṇa	śa	ṣa	sa	ha	kṣa	jña		



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Sūtra – Meaning – Ārcanum (Insight)

Ajita-Śānti Stava (Cont.)

Nārāyao (Nārāca) chaṇḍa (verse - rhyme)
 Dēvasuṇḍarīhim pāyavaṇḍiāhim vaṇḍiyāya;
 Jassa tè suvikkamā kamā; appaṇo niḍālèhim.
 Maṇḍaṇoḍḍaṇappagāraèhim kèhim kèhim vi avaṅga;
 Tilaya pattalèha nāmaèhim cillaèhim saṅgayaṁ.
 Gayāhim, bhattisaṇiviṭṭha vaṇḍaṇāgayāhim huṇti;
 Tè vaṇḍiā puṇo puṇo... Nārāyao...28

Nandiayaṁ (Naṇḍitaka) chaṇḍa (verse - rhyme)
 Tamahaṁ jīṇacaṇḍaṁ, ajiāṁ jīamohaṁ;
 Dhuyasavva kilèsaṁ, payao paṇamāmi...Naṇḍiayaṁ...29

Word Meaning

dēvasuṇḍarīhim - beauties of the gods	cillaèhim - whose names are,
pāyavaṇḍiāhim - with a group of rays	saṅgayāhim - along with body parts
vaṇḍiyā - worshiped	bhatti saṇiviṭṭha - pervading devotion
jassa - of God	vaṇḍaṇā gayāhim - come to salute
suvikka mā - with good deeds/good speed	huṇti - is
kamā - steps	tè - it's your steps/feet
appaṇo - own	vaṇḍiā - worshiped
niḍālèhim - from the forehead	puṇo puṇo - again and again
maṇḍaṇa - of ornaments	ahaṁ - I
uḍḍaṇa - creation/composition	jīṇacaṇḍaṁ - moon form in jina God
pagāraèhim - types	ajiāṁ - to Ajitanātha
kèhim kèhimvi - what kind	jīamohaṁ - who has won the infatuation
avaṅga - eye-salve at the corner of the eye	dhuyasavva - all the conflicts that have been avoided
tilaya - tilaka	payao - prompt/apt/content to
pattalèha - patralèkhā/yellow	paṇamāmi - bow down
nāmaèhim - from creation of radiant ornaments	

Meaning: The beauties of gods with the body of group of rays and who with their forehead have worshiped god's feet that have done good deeds and have a good speedy walking style. The ornaments on the body of these beauties are of many types. How are these creations/compositions? These names are eye-salve, tilaka and patralèkhā at the corner and in the region of the eyes. The creations of the radiant ornaments are seen along with the body parts; with pervading devotion the beauties have come to salute your steps-feet again and again....28

Winner of the infatuation, destroyer of all the conflicts and being moon-form in sāmānya (ordinary) kēvalī such Ajitanātha bhagavāna I am content to bow down promptly/aptly....29

Bhāsurayaṁ (bhāsuraka) chaṇḍa (verse - rhyme)

**Thuavaṇḍiyassā risigaṇa dēvagaṇēhiṁ,
to dēvavahūhiṁ payao paṇamiassā;
jassa jaguttama sāsana yassā,
bhattivāsāgayapiṇḍi ayāhiṁ dēvavaraccharasā bahuyāhiṁ,
suravararaiguṇa paṇḍiya āhiṁ... Bhāsurayaṁ...30**

Nārāyao (Nārāca) chaṇḍa (verse - rhyme)

**Vaṇsasaddatāntitālamèliè,
tiukharā bhirāmasaddamīsaè kaèa;
suisamāṇaṇè a śuddha sajjagāpāya
jāla ghaṇṭiāhiṁ;
valaya mèhalā kalāva nèurābhirāmasadda mīsaèkaèa.
dēvanaṭṭiāhiṁ hāvabhāvavibbhamappagāra èhiṁ;
nacciūṇa aṅghāra èhiṁ.
vaṇḍiāya jassa tè suvikkamā kamā.
tayaṁ tiloya savvasatta saṅti kārāyaṁ;
pasāntasavvapāva dosamēsaham namāmi.
saṅtimuttamaṁ jīṇam...Nārāyao...31**

Word Meaning

thua - worshiped	gīa - with song
vaṇḍiyassā - saluted	pāyajāla - foot shaped
risigaṇa dēvagaṇēhiṁ - by group of sage and God	ghaṇṭiāhiṁ - ghāṇṭikā/small bells
to - after that	valaya - bracelet
dēvavahūhiṁ - Goddesses	mèhalā - cincture-waist band
payao - prompt/apt/content to	kalāva - a type of ornament and collection
paṇamiassā - saluted	nèurābhirāma - beautiful from anklets
jassa - possible of attaining liberation	sadamīsaè - mixed with sound
jaguttama - best in the world	kaèa - done
sāsana yassā - whose reign prevails	dēvanaṭṭiāhiṁ - dancing beauties-apsarā of god
bhattivāsāgaya - subdued with devotion	hāvabhāva - opinion/suggestion of passion of sexual desire
piṇḍiayāhiṁ - gathered	vibbhama - merriment/pleasure
dēvavara - dancing and playing dēvas	ppagāraèhiṁ - types
accharasā - beautiful woman (apsarā/pixie-pixy)	nacciūṇa - by dancing
bahuyāhiṁ - are many	aṅghāra èhiṁ - body distraction/disruption
suravararai - the 7 best cupid (rati) of dēva	vaṇḍiā - saluted
guṇa - in qualities	

paṇḍiyāhiṃ - puṇḍita (scholar)	jassa - whose
vaṅsasada - voice/echo of flute	tè – that
taṅti - Lyrā/lute	suvikkamā - with good deeds or walking style
tāla - snapping and drums etc.	kamā - feet
mèliè - procured	tayaṃ - that
tiukhara - from a harmonium/reed organ named Tripuṣkara	tiloya - three worlds
abhirāma - attractive/beautiful	savvasatta - all jīva
sadamīsaè - mixed with words	saṅti kārayaṃ - peace makers
kaè - done	pasaṅta - have calmed down
suisamāṇaṇè - making the ears equal	savvapāvadosa - whose all sins and faults
śuddha - without fault, pure	èsahaṃ - that me (I)
sajja - more virtuous sound/tune of ṣaḍaja (hexagonal vowel)	namāmi - bow down
	saṅti - Śāntinātha
	uttamaṃ jīṇaṃ - the best ‘Jina’

Meaning : Worshiped by the group of sages and gods, after that saluted by the goddesses, whose best reign is powerful to liberate the world, subdued with such devotion to Tīrhaṅkaras, gathered and come from dévaloka, in which there are many gods and apsarās who are dancing and playing instruments and expert in best qualities of ‘rati’ of the gods, and voice of flute, lute and with sound of snap, drums and from harmonium-reed organ named Tripuṣkara, making the ears listen equally without fault and with pure virtuous sound/tune of ṣaḍaja or song with more qualities. . . mixed with the sound of bells of such foot shaped bracelet, waist band, ornament and anklets, dancing with such dances that have many types of merriment/pleasure, passion for sexual desire for body distraction/disruption. . . such dancing beauties of gods have worshiped Prabhu’s steps with good deeds or good moves/walking style; that peacemaker of the three world’s all jīva and whose all sins and faults have calmed down such excellent “Jina” Śāntinātha bhagavāna I directly salute/greet. . .30-31



Śrī Gaṇadhara Śrī Acalabhrātā

9th Gaṇadhara Śrī Acalabhrātā

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

Acalabhrātā was the son of Vasudēva, the famous scholar of Hārīta clan and Brāhminā best in Kosalā town of Baṅgalā country. His mother Naṅdādēvī had given birth to Acalabhrātā in Mṛgaśira constellation. Father gave him excellent education. Running in their tradition study of vēda-vēdānta father made him an ardent scholar and professor.

As a householder the married Acalabhrātā as a teaching professor in his career made 300 disciples. He was famous ritualistic and became an erudite of scriptures in this and other worlds. Invited by several countries he went for scriptural debates.

In the Apāpāpurī town in the great yajña of Saumila Brāhminā he went with his 300 disciples to attend the same. After hearing the fame of Tīrthānkara Mahāvīra as “Sarvajña” he also went to samavasaraṇa to clear his doubt. Prabhu told him, “**hey Acalabhrātā! “puruṣa èvēdaṅguṃ. sarvaṃyadabhūtaṃyasca bhāvyam”**... meaning of these vēda verses you understand as ‘all this is puruṣa (ātmā-soul). There is nothing except the soul different/separate as virtues-sins etc... this understanding is incorrect.’ Because, “**Puṇya: puṇyena karmaṇā, pāpa: pāpēna karmaṇā!**” meaning – ‘by doing meritorious-good deeds the jīva becomes virtuous and with wrong-sinful activities it becomes sinful’. These vēda verses prove the presence of puṇya-

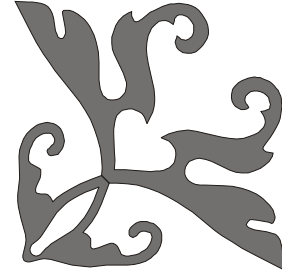
pāpa, virtue-sin, merit-demerit, good-bad. The gods you are seeing here, the kings and the best merchants in the world who are found happy and prosperous are due to their auspicious karma done in the past births; this again proves existence of puṇya. Also in this world there are many souls who are suffering and unhappy because of their past sinful (pāpa) activities. Therefore, after pondering on this you must never doubt existence of puṇya and pāpa. Listening to the words of Lord Mahāvīra that destroyed his doubts, and, getting this awakening Śrī Acalabhrātā 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.

After completing 46 years of householder’s life, at that age in the samavasaraṇa along with his 300 disciples took dikṣā and dedicated his life at Prabhu’s feet. He became a true sādhu - recluse and earned the respect of becoming the 9th Gaṇadhara in Mahāvīra Prabhu’s reign. He spent appx. 26 years of cāritra of which he spent last 12 years as chadamastha when at the age of 58 years on the kṣapaka-ladder destroyed his ghātī karmas, and, then on as a true ascetic became kēvalajñānī-kēvaladarśanī and sarvadarśī. Remained kēvalī for 14 years and helped other great souls to swim ocean of this world. Born in the 4th Ārā of the time cycle due to past auspicious

karma he possessed excellent body with vajraṣabhanārāca saṅghayaṇa and samacaturastra saṁsthāna, at 72 yr. age at the end of life he came to Rājagrīhī. Doing saṁlèṣaṇā without water undertook fast for one month, taking the upward journey (pādapopagamana), after annihilating the remaining aghātī karma (worldly karmas) getting nirvāṇa attained mokṣa during times of Prabhu Mahāvīra. He ended his worldly life forever and became formless (nirākāra) and faultless/unstained (nirañjana). His tradition of disciples did not continue. He handed over his family of disciples to Sudharmāsāmī.

Kim tattam?

Initiation of Gaṇadhara Bhagavaṇta...
The dialogue with Prabhu...
How it happens?



Kim tattam?

Asking once, twice, thrice about the elements (tattva)...
With awakened intellect obtained tripadī and composed dwādasāṅgī...
12 aṅgas...of these 12 aṅgas in the dṛṣṭivāda aṅga the 14 pūrva...
No books...no writing board...what a grand stunning-magnificent method...

Getting the entire knowledge - jñāna from Arihaṇta Paramātmā's mouth...

For many years this tradition continued...

Guru taught-preached... disciples learnt...

Along with every moment of guru's nearness.. seeing guru..holy surroundings..

What a blessed time! From the guru receiving jñāna from the supreme sentient's Mahā Himālaya Mountain i.e. Great Mountain of supreme-consciousness-spirit-intelligence-strength-vitality...

How unlucky are we that we have to obtain this jñāna from lifeless - ajīva books?!

[Short Collection –
Laghu saṅgrahaṇī]

Jaina Geography

– Ācārya Haribhadrasūri M.S.

The series (śrēṇī) of Ābhiyogika Dēva/God

Ābhiyogika means servant, slave/bond-man/lackey, and attendant. These Ābhiyogika dēvas are of Tiryagjrumbhaka vyaṅtara breed/race.

If we climb up 10 yojanas on Vaitāḍhya Mountain, we find śrēṇī of Vidhyādhara human. From here if we move further 10 yojanas upward then on both sides we find belt of plain land i.e. mēkhalā of ten yojanas width. Above these are found on that plain belt God's mansions/residing places.

On the south side of Mēru Mountain, in 16 of Mahāvidēha regions and one (1) of Bharata region i.e. of the 17 Vijaya's on Vaitāḍhya Mountain are abodes of Saudharmēndra Lokpala's Ābhiyogika dēvas.

On the north side of Mēru Mountain, in 16 of Mahāvidēha regions and one (1) of Airāvata region i.e. of the 17 Vijaya's on Vaitāḍhya mountain are abodes of Isānēndra Lokpala's Ābhiyogika dēvas.

These gods are related to the Lokapāla dēvas of four Jātis i.e. Soma, Yama, Varuṇa and Kubēra.

Like this, 68 śrēṇī of Vidhyādhara human beings and 68 śrēṇī of Ābhiyogika gods, thus a total of 136 śrēṇī are found here.

Vijaya (land, regions) and Draha-Hrada (lakes, ponds)

After understanding the arrangement of Tīrtha and śrēṇī let us understand about Vijaya regions and draha (water reservoirs – lakes, ponds)

चक्की जे अब्वाइं, विजयाइं इत्थ हुंति चउतीसा ।

महद्दह छप्पउमाई, कुरुसु दसगंति सोलसगं ॥ २० ॥

Cakki jē avvāim, vijayāim ittha huṅti cautīsā |

Mahadaha chappaumāi, Kurusu dasagaṅti solasagaṅ || 20 ||

Meaning: The region that a Cakravartī deserves to win is called Vijaya, which are 34 regions in Jambudwīpa. Padma etc. are six (6) big draha (lakes) and in the two Kurukṣētra are ten lakes which make sixteen lakes in all || 20 ||

Cakravartī is winner of six continents. These six continents are suitable to be conquered only by the Cakravartī. The Jambudwīpa with six continents have 34 regions. In this thirty-four regions are included one of Bharata (1), one of Airāvata and 32 Vijaya of Mahāvidēha regions. There are other regions of Himavaṅta - Hiraṅyavaṅta but here there is no arrangement of Cakravartī-Baladēva-Vasudēva. A Cakravartī wins six-regions/divisions/khaṅḍa totally, so these are called 'Vijaya kṣētra'. The following continents are included in Vijaya Kṣētra 1.Dakṣiṅārdha Madhya khaṅḍa 2.Dakṣiṅārdha Paścima khaṅḍa 3.Uttarārdha Paścima khaṅḍa 4.Uttarārdha Madhya khaṅḍa 5.Uttarārdha Pūrva khaṅḍa 6. Dakṣiṅārdha Pūrva khaṅḍa

In Mahāvidēha region, of the 32 Vijayas 16 are in Pūrva (East) Mahāvidēha and 16 in Paścima (West) Mahāvidēha. These thirty-two Vijayas have an area of $2212 \frac{7}{8}$ yojanas. The names of Thirty two Vijayas are as follows:

Eight Vijaya in East Mahāvidēha are in north direction, eight Vijaya are in south direction. Also eight Vijaya in West Mahāvidēha are in north direction and eight Vijaya are in south direction.

Pūrva Mahāvidēha		Paścima Mahāvidēha	
In North	In South	In South	In North
1. Kutccha	9. Vatsa 卐	17. Padma	25. Vapra 卐
2. Su-Kutccha	10. Suvatsa	18. Su-Padma	26. Su-Vapra
3. Mahā-Kutccha	11. Mahāvatsa	19. Mahā-Padma	27. Mahā-Vapra
4. Kutcchāvati	12. Vatsāvati	20. Padmāvati	28. Vaprāvati
5. Āvarta	13. Ramya	21. Śaṅkha	29. Valgu
6. Maṅgalāvarta	14. Ramyaka	22. Kumuda	30. Su-Valgu
7. Puṣkalāvarta	15. Ramaṅika	23. Nalina	31. Gaṅdhila
8. Puṣkalāvati 卐	16. Maṅgalāvati	24. Nalināvati 卐	32. Gaṅdhilāvati

卐 In current times Tīrthaṅkaras Sīmaṅdhara, Yugamaṅdhara, Bāhu, Subāhu are travelling in these four Vijaya regions respectively.

Bharata and Airāvata kṣētra are of $526 \frac{6}{19}$ yojana area.

Draha-Hrada means lakes. The main lakes of Jambudwīpa are eternal and abodes of Gods and Goddesses.

Details of the six Mahāhrada (lakes) are as follows –

Name of Hrada	Place of Hrada	Height Yojana	Width Yojana	Depth Yojana	Which goddess resides?
1. Padmahrada	On Kṣullahimavaṅta	1000	500	10	Goddess Śrī-dēvī
2. Mahāpadmahrada	On Mahāhimavaṅta	2000	1000	10	Goddess Hrī-dēvī
3. Tigicchahrada	On Niṣadha	4000	2000	10	Goddess Dhī-dēvī
4. Puṅḍarikahrada	On Śikhara	1000	500	10	Goddess Laxmī-dēvī
5. Mahāpuṅḍarikahrada	On Rūkmi	2000	1000	10	Goddess Buddhi-dēvī
6. Kēsarihrada	On Nīlvaṅta	4000	2000	10	Goddess Kīrti-dēvī

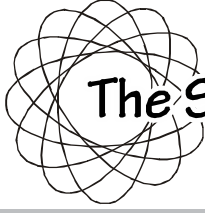
Śrī-dēvī, Hrī-dēvī etc. goddesses with their family reside in the main lotus.

Ten small draha are found in Dēvakuru and Uttarakuru regions. This ten are divided into two parts of 5 draha each by the rivers Sitodā and Sitā. All these ten draha are 1000 yojana long, 500 yojana wide and 10 yojana deep and these are inhabited by gods named after the draha.

- | | |
|--------------------------------|----------------------------------|
| Five in Dēvakuru Hrada (small) | Five in Uttarakuru Hrada (small) |
| 1.Niṣadha | 6.Nīlvaṅta |
| 2.Dēvakuru | 7.Uttarakuru |
| 3.Suraprabha | 8.Cāndra |
| 4.Sulasa | 9.Airāvata |
| 5.Vidhyutprabha | 10.Mālyavaṅta |

Jambūdwīpa





The Science of Karma (Karma Vijñāna)

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

- A. Dèvēndrasūri M.S.

Nāma Karma (contd...)

Saṅghayaṇa Nāma Karma

संघयणमट्टि- निचओ तं छद्धा- वज्ज-रिसह - नारायं ।
तह रिसह नारायं, नारायं अद्ध नारायं ॥ ३८ ॥
कीलिअ छेवट्टं इह, रिसहो पट्टो अ कीलिआ वज्जं ।
उभओ मक्कड -बंधो, नारायं, इम मुरालंगे ॥ ३९ ॥

Saṅghayaṇamatṭhi – nīcao taṃ chaddhā – vajja – risaha – nārāyaṃ

Taha risaha nārāyaṃ, nārāyaṃ addha nārāyaṃ || 38 ||

Kīliā chēvaṭṭhaṃ iha, risaho paṭṭo a kīliā vajjaṃ |

Ubhao makkaḍa – baṇḍho, nārāyaṃ, ima murālaṅgē || 39 ||

Meaning: Saṅghayaṇa means strong framework of bones. They are of six types - vajraṣabhanārāca, ṣabhanārāca, nārāca, arghanārāca, kīlikā and chēvaṭṭhu. Here ‘ṣabha’ means pāto (brace), vajra means kīlikā - nail, nārāca means joined from both sides. These Saṅghayaṇa are present in Audārika body.

The arrangement (framework) of body’s bones – strength (durability) is called Saṅghayaṇa. This Saṅghayaṇa is of six types –

(1) **Vajra ṣabhanārāca saṅghayaṇa** - Two bones are wrapped around (nārāca) each other like markāta joint and a pāto-(brace) of bone (ṣabha) is put on top of these two. Piercing all these bones is a bone-nail (vajra). This kind of strong bone framework is **Vajra ṣabhanārāca saṅghayaṇa**. The karma that gives such kind of bone arrangement is called **Vajraṣabhanārāca saṅghayaṇa nāmakarma**.

(2) **Ṙṣabhanārāca saṅghayaṇa** - There is joining on both sides of two bones (nārāca) like markāta baṇḍha and a pāto-(brace) of bone (ṣabha) is put on top of these two but with ‘no nail’. This kind of structure of bone is described as **Ṙṣabhanārāca saṅghayaṇa**. The karma that gives it is called **Ṙṣabhanārāca saṅghayaṇa nāma karma**.

(3) **Nārāca saṅghayaṇa** - There is markāta joint between two bones (nārāca) but no pāto or nail; this kind of arrangement of bone is called **nārāca saṅghayaṇa** and the karma that gives it is called **nārāca saṅghayaṇa nāma karma**.

(4) **Ardhanārāca saṅghayaṇa** - There is markāta (nārāca) joint but only on one side between the two bones. It is absent on the other side. This kind of structure of bone is called **Ardhanārāca saṅghayaṇa**. One that gives it is called as **Ardhanārāca saṅghayaṇa nāma**

karma.

(5) **Kīlikā saṅghayaṇa** - There is no markāṭa joint...no pāto... only with one bony nail these bones are connected, this kind of arrangement of bone-structure is called as **Kīlikā saṅghayaṇa** and the one that gives it is called **Kīlikā saṅghayaṇa nāma karma**.

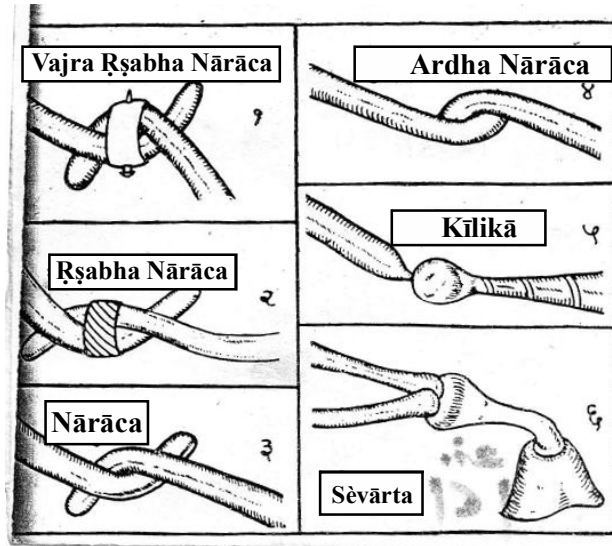
(6) **Chèvaṭṭhu saṅghayaṇa** - there is no markāṭa joint... no pāto ... no nail. The bones on both sides seem to touch each other, this kind of arrangement / structure of bone is called as **Chèvaṭṭhu saṅghayaṇa** and the one that gives it is called as **Chèvaṭṭhu saṅghayaṇa nāma karma**.

Saṅghayaṇa is found in tiryāṇca, human beings...so only in Audārika bodies. Dèva and Nārakī do not have it.

Vèikriya and Āhāraka bodies do not have saṅghayaṇa.

Garbhaja tiryāṇca and manuṣya have 6 saṅghayaṇa. Vikalèndriya have only **Chèvaṭṭhu saṅghayaṇa**. The human beings in the current fifth ārā also have only chèvaṭṭhu saṅghayaṇa. As èkèndriya have no bone they are described as asaṅghayaṇī.

Saṅghayaṇa



Samsthāna Nāma Karma

सम-चउरंस निगोह-साइ-खुज्जाइ वामणं हुंडं ।

संठाणा वण्णा किण्ह नील -लोहिअ-हलिद-सिआ ॥ ४० ॥

Sama-cauraṅsa niggoha-sāi-khujjāi vāmaṇaṁ huṇḍaṁ |

Saṅṭhāṇā vaṇṇā kiṇha nīla-lohia-halida-siā || 40 ||

Meaning: Samacaturastra, nyagrodha parimaṇḍala, sādi, kubja, vāmana and huṇḍaka are the samsthāna.

Black, green, red, yellow and white are the colors. || 40 ||

Body's outline-shape is called saṁsthāna.

It has 6 types –

1. **Samacaturastra saṁsthāna:** ‘sama’ means equal, ‘catura’ means four, and ‘astra’ means corners. That which has equal four corners is called as samacaturastra saṁsthāna.

The one who is sitting in paryāṅkāśana (1) the distance from right knee to left shoulder (2) the distance from left knee to right shoulder (3) the distance between the two knees (4) the distance between lap and forehead, and these four distances are equal (equidistant) is called **samacaturastra saṁsthāna** and the karma that gives it is called **Samacaturastra saṁsthāna nāma karma**.

This body is beautiful all over, well-proportioned and feature-rich.

2. **Nyagrodhaparimaṇḍala saṁsthāna** - When body parts above navel are beautiful and complete but the parts of the body below navel are asymmetrical (inferior). This body shape is called as Nyagrodhaparimaṇḍala saṁsthāna whereas the karma that gives such body shape is called as **Nyagrodhaparimaṇḍala saṁsthāna nāma karma**.
3. **Sādi saṁsthāna** – Body parts above the navel are small or big (asymmetrical) and below the navel are complete this kind of body structure is called as sādi saṁsthāna and this body giving karma is called as **Sādi saṁsthāna nāma karma**.
4. **Kubja saṁsthāna** - When hand-feet-head and neck are with good features but chest-and abdomen (stomach) are inferior that body shape is called as Kubja saṁsthāna. The karma that gives such kind of body structure is called as **Kubja saṁsthāna nāma karma**.
5. **Vāmana saṁsthāna** - Heart and abdomen region are good but hand, legs, head and neck etc. are inferior-shorter, that kind of body structure is called as Vāmana saṁsthāna. The karma that gives such body structure is called as **Vāmana saṁsthāna nāma karma**.
6. **Huṇḍaka saṁsthāna** - All parts of the body are faulty-asymmetrical, this kind of body structure is called as huṇḍaka saṁsthāna. The karma that gives such kind of body structure is called as **Huṇḍaka saṁsthāna nāma karma**.

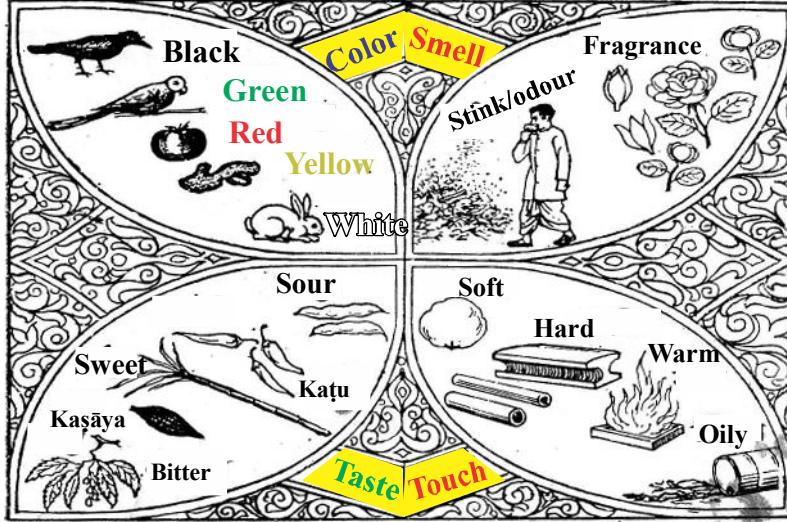
Varṇa nāma karma

The karma that gives colors to skin, different things, and parts of the body or organs is called **varṇa nāma karma**.

There are five types of varṇa nāma karma

1. **Kṛṣṇavarṇa nāma karma** - Kṛṣṇa means dark/black and varṇa means color. The rise (manifestation) of the karma which causes dark color of the body of the jīva is called **kṛṣṇa varṇa nāma karma**, e.g. test-stone, crow
2. **Lilavarṇa nāma karma** - The rise (manifestation) of karma which causes natural green colour of the body of the jīva is called **lilavarṇa nāma karma**, e.g. emerald gem, parrot
3. **Raktavarṇa nāma karma** - The rise (manifestation) of the karma which causes red colour of the body of the jīva is called **raktavarṇa nāma karma**, e.g. cinnzābāra, apple

4. **Pitavarṇa nāma karma** - The rise (manifestation) of the karma which causes yellow colour of the body of the jīva is called **pitavarṇa nāma karma**, e.g. turmeric
5. **Śvetaṅgarṇa nāma karma** - The rise (manifestation) of the karma which causes white colour of the body of the jīva is called **śvetaṅgarṇa nāma karma**, e.g. concha, rabbit



Gāndha (smell) – Rasa (taste) – Sparśa (touch) – nāma karma

सुरहिदुरही रसा पण, तिक्त-कडु-कसाय-अंबिला-महुरा ॥

फासा-गुरु-लहु-मिउ-खर-सी उण्ह-सिणिद्ध-रूक्खट्ठा ॥४१॥

Surahidurahī rasā paṇa, titta-kaḍu-kaśāya-aṃbilā-mahurā |

Phāsā-guru-lahu-miu-khara-sī uṇha-siṇiddha-rūkkhaṭṭhā || 41 ||

Meaning: Fragrance and stink, bitter, pungent astringent, sour and sweet are five tastes (rasa), heavy-light-soft-rough-cold-hot-sticky-dry are eight types of touches (sparśa.) || 41 ||

In body there are two types of smell. Such smell is given by gāndha nāma karma.

1. **Surabhi nāma Karma** - Different fragrances in the body are obtained with the rise of karma called Surabhi nāma karma. e.g. - roses, sandalwood, musk etc.
2. **Durabhi nāma Karma** – Different stinks in the body are obtained with the rise of karma called **Durabhi nāma karma**. e.g. garlic

In Jīva there are six types of rasa (tastes). The one that gives this rasa is called as Rasa nāma karma.

1. **Tikta rasa nāma karma** - Tikta means bitter. The karma that gives tikta rasa of the body is called as **tikta rasa nāma karma**. e.g. nīma, bitter gourd
2. **Kaṭurasa nāma karma** - Kaṭu means pungent. The karma that gives kaṭu rasa of the body is called as **Kaṭurasa nāma karma**. e.g. Chili, black pepper
3. **Kaṣāya rasa nāma karma** - Kaṣāya means tasteless-astringent. The karma that gives

kaṣāya rasa of the body is called as **Kaṣāya rasa nāma karma**. e.g. āmlā, haraḍè

4. **Āmla rasa nāma karma** - Āmla means sour. The karma that gives āmla rasa of the body is called as Āmla rasa nāma karma. e.g. tamarind, lemon
5. **Madhura rasa nāma karma** - Madhu means sweet. The karma that gives madhu rasa of the body is called as Madhu rasa nāma karma. e.g. sugarcane

The manifestation the karma that gives different types of sparśa/touch in the jīva is called as sparśa nāma karma. They are of eight types.

1. **Guru sparśa nāma karma** - The karma which makes body heavy is called as **Guru sparśa nāma karma**. e.g. - iron, vajra
2. **Laghu sparśa nāma karma** - The karma which makes the body light is called as **Laghu sparśa nāma karma**. e.g. cotton
3. **Mṛdu sparśa nāma karma**- The karma which makes the body smooth/soft is called as **Mṛdu sparśa nāma karma**. e.g. flower, cotton
4. **Karkaśa nāma karma** - The karma that makes the body hard/tough/stiff is called as **Karkaśa nāma karma**. e.g. stone
5. **Śīta sparśa nāma karma** - The karma that makes the body cold/cool is called as **Śīta sparśa nāma karma**. e.g. ice
6. **Uṣṇa sparśa nāma karma** - The karma that makes the body hot/warm is called as **Uṣṇa sparśa nāma karma**. e.g. fire
7. **Snigdha sparśa nāma karma** - The karma that makes the body oily-lubricous is called as **Snigdha sparśa nāma karma**. e.g. oil, butter
8. **Rukṣa sparśa nāma karma**- The karma that makes the body dry/arid is called as **Rukṣa sparśa nāma karma**. e.g. ash, calx (metal ash)

In this way varṇa catuṣka (color-odor-taste-touch) totally is of 20 types. (5+2+5+8=20)

Good and bad in varṇa catuṣka (auspicious and inauspicious in color catuṣka)

नील कसिणं दुग्ंधं, तित्तं कडुअं गुरुं खरं रुक्खं ।
सीअं च असुह न वगं, इक्कारसगं सुभं सेसं ॥४२॥

Nīla kaṣiṇa dugaṇḍhaṃ, tittaṃ kaḍuaṃ guruṃ kharaṃ rukkhāṃ |

Sīaṃ ca asuha na vagaṃ, ikkārasagaṃ subhaṃ sēsaṃ || 42 ||

Meaning: green and black, stink, bitter, pungent, heavy, rough-uneven, dry, cold are nine (9) aśubha - inauspicious. The rest of the eleven are śubha – auspicious.

Inauspicious color -	green and kṛṣṇa (black)
Auspicious color -	red, yellow, white
Inauspicious odor -	stink or durgāṇḍha (bad smell)
Auspicious odor -	fragrance or sugāṇḍha
Inauspicious taste -	tikta and kaṭu
Auspicious taste -	kaṣāya, āmla, madhura
Inauspicious touch -	guru, karkaśa, rukṣa, śīta
Auspicious touch –	laghu, mṛdu, snigdha, uṣṇa

	Aśubha (inauspicious)	Śubha (auspicious)
Color	green & kṛṣṇa (black)	rakta, pīta, śveta
Odor	durgāṇḍha (bad smell)	sugāṇḍha (fragrance)
Taste	tikta and kaṭu	kaṣāya, āmla, madhura
Touch	guru, karkaśa, rukṣa, śīta	laghu, mṛdu, snigdha, usṇa

चउह – गइव्वणुपुव्वी, गइ पुव्वी दुगं तिगं नियाउ जुअं ।

पुव्वी उदओ वक्के, सुह असुह वसुट्ट विहगगई ॥ ४३॥

**Cauha-gaivvaṇupuvvī, gai puvvī dugāṇḍhaṁ tīgāṇḍhaṁ niyāu juaṇḥ |
Puvvī udao vakkē, suha asuha vasuṭṭa vihagagāi || 43 ||**

Meaning: Like four gatis, Ānupūrvī nāma karma is also of four types. Combining gati and Ānupūrvī it forms dwika and adding āyusya (life-span) it becomes trika. || 43 ||

The rise of Ānupūrvī is in vakra (bent-curved-crooked) vighraha (body) gati. Similar to bullock and camel vīhāyogati nāma karma are śubha and aśubha.

Ānupūrvī means series (śrēṇī) of celestial regions one after the other.

After death to take birth at the next place the soul has to walk (travel) on various regions of the sky. During travel towards the second region when soul has to take turn this karma helps to climb up to the second (next) śrēṇī. Jīva takes maximum 3- turns & in 4-5 samaya reaches the next birth destination.

1. **Narakānupūrvī nāma karma** - The karma that takes the soul to hell by helping at the point of turning towards the narakagati.
2. **Tiryāṇcānupūrvī nāma karma** - The karma that takes the soul to tiryāṇcagati by helping at the point of turning towards the tiryāṇcagati.
3. **Manuṣyānupūrvī nāma karma** - The karma that takes the soul to manuṣyagati by helping at the place of turning towards the manuṣyagati.
4. **Dēvanupūrvī nāma karma** - The karma that takes the soul to dēvagati by helping at the place of turning towards the Dēva gati.

What is the gati is only the Ānupūrvī and also is the āyusya. So wherever there is gati dwika one has to consider gati + Ānupūrvī; and where there is gati trika, one has to include gati + ānupūrvī + āyusya.

e. g. - Naraka dwika means naraka gati and narakānupūrvī.

Naraka trika means narakagati, narakānupūrvī, narakāyusya.

This way it should be understood for other gatis also.

Vihāyogati

Trasa jīva gets the strength to walk but there is difference in their movement/walking style. There is a difference between the movement/walk of camel and bullock...goose and crow have different walking style... dog and monkey walk differently ... When we divide all these movements/walking styles into śubha and aśubha it is called as vīhāyogati.

The karma that helps to get walking style which is liked by others is called **śubha**

vihāyogati nāma karma e.g. elephant, bull, goose.

The karma that helps to get bad walking style which is not liked by others is called **aśubha vihāyogati nāma karma** e.g. camel, grasshopper, donkey etc.

परघाउदया पाणी, परेसिं बलिणंपि होइ दुद्धरिसो ।

ऊससण लद्धिजुत्तो, हवेइ ऊसासनाम वसा ॥ ४४ ॥

Paraghāudayā pāṇī, parēsīm baliṇampi hoi duddhariso |

Ūsasaṇa laddhijutto, havēi ūsāsanāma vasā || 44 ||

Meaning: With the rise of parāghāta nāma karma this jīva overwhelms even the strongest soul. Due to svāsoṣvāsa nāma karma jīva gets strength to breathe i.e. inhale and exhale. || 44 ||

With the rise of this karma, the jīva develops an impressive and brilliant/bright body whose sight or speech makes even the strongest experience agitation/disquiet/trepidation...he becomes speechless... When one does not experience fear, agitation but the opponents are suppressed that karma is called as **parāghāta nāma karma**.

With the rise of this karma, we can breathe with nose or other parts of body or acquire/achieve the capacity to breathe is called **svāsoṣvāsa nāma karma**.



Pratikramaṇa

Evening comes....the sun sets...

The birds fly back to their nests....

The herds of cows go back to their village from forests...

The children who have gone for studies and games return back home...

The persons gone for their business and jobs also come back home...

Yes! Similarly in Paramātmā's reign is described how all have to undertake a spectacular-sublimely worship-adoration not only to return back from the outer but also from the inner world for the accomplisher, for the sādhu-sādhvījī bhagavaṅta and for śrāvaka-śrāvikā.

The one who commits mistakes and leaves house in the morning but returns back home in the evening, then he is not called mistaken or a faulted person.

The lord of the three worlds says to reside in one's own self. But due to infatuation, negligence-laxity-inertness and ignorance when we go away from self then we forget our boundaries and cross our limitations then it is violation-encroachment (Atikramaṇa). When we realize our limitations and return back to self, this activity is known as “Pratikramaṇa”

In today's 5th Ārā of iron-age we forget that we have crossed our limitations due to infatuation, negligence-laxity-inertness and ignorance; for that Lord has obliged us by putting forth an excellent-practice-arrangement-observance of 'Pratikramaṇa' to be done in morning and evening. Pratikramaṇa is included under the purview of daily necessary deeds-activities (āvaśyakas); thus the Prabhu's reign the sādhu-sādhvījī bhagavaṅta-śrāvaka-śrāvikā should consider Pratikramaṇa as their daily duty.

स्वस्थानाद् यत् परस्थानं, प्रमादस्य वशाद् गतः ।

तत्रैव क्रमेशं भूयः, प्रतिक्रमणमुच्यते ॥

Svsthānāda yata parasthānaṁ, pramādasya vaśāda gata: |

Tatrèiva kramèśaṁ bhūya:, pratikramaṇamucyatè ||

Meaning: Possessed by negligence from the inner world when one has gone to the outer world but returns back to the inner world is known as Pratikramaṇa. ||

The day-time (dèvasika) Pratikramaṇa etc. is of five types –

1. Done at the end of the day...during the day if one has indulged into inauspicious activities then to disengage/retire/return from these the Pratikramaṇa that is done is called **Dèvasika Pratikramaṇa**.

2. Done at the end of the night...during the night if one has indulged into inauspicious activities then to disengage/retire/return from these the Pratikramaṇa that is done is called **Rāi Pratikramaṇa**.

3. Done at the end of fortnight...during 15 days (fortnight) if one has indulged into inauspicious activities then to disengage/retire/return from these the Pratikramaṇa that is done is called **Pakkhī Pratikramaṇa** (Pākṣika Pratikramaṇa).

4. Done at the end of four months...during four months if one has indulged into inauspicious activities then to disengage/retire/return from these the Pratikramaṇa that is done is called **Comāsī (Cāturmāsika) Pratikramaṇa**.

5. Done at the end of the year...during the year if one has indulged into inauspicious activities then to disengage/retire/return from these the Pratikramaṇa that is done is called **Sāmvatsarika Pratikramaṇa**.

Prabhu Mahāvīra established the four-fold saṅgha (caturvidha saṅgha) on Vēiśākha sudi agiyārasa. After which from that day onwards the saṅgha started doing **Pratikramaṇa**... The saṅgha did the **Dēvasika Pratikramaṇa** first so that it is ranked first.

Whether it is Dēvasika Pratikramaṇa or Rāi Pratikramaṇa in every Pratikramaṇa the 6 daily necessary activities (āvaśyaka) are included. Their names are as follows –

1. Sāmāyika āvaśyaka 2. Cauvisattho (caturviṅśati – praise of 24 tīrthaṅkara) āvaśyaka 3. Vāndaṇā āvaśyaka 4. Aticāra āvaśyaka 5. Kāyotsarga āvaśyaka 6. Paccakhāṇa āvaśyaka...

If we have done any mistake...and want to recede from these...one must search and recollect-recall the mistakes. We have to accept the mistakes in front of Dēva-Guru as our witness...One must bow down-salute Dēva-Guru before starting any activity-work. After accepting our faults-mistakes we must bid farewell to these forever...we have to take paccakhāṇa and do penance for the same.

One can compare the Pratikramaṇa ritual to an operation. First the doctor discovers the disease-ailment in our body and then does the operation. The accomplisher also searches first the faults-sins in his/her life. The doctor along with other specialists removes or repairs the diseased part as needed. The accomplisher also in the presence of witnesses i.e. dēva and guru accepts and removes these permanently from life... To delete these he makes effort with diligence of forgiveness. After this do Kāyotsarga and Paccakhāṇa for special purification. Therefore these six āvaśyaka are described. Let us now understand the six āvaśyaka serially.

1. Sāmāyika āvaśyaka: If water is steady then one can see the mirror image-reflection. Similarly if our mind is steady then only one can see the reflection of our life how it is? ...we see the true reflection...we have to re-search for our mistakes...and if we want to recede from these then Sāmāyika which is coupled with equanimity-attainment is extremely necessary. This is the entrance of Pratikramaṇa. Thus for doing Pratikramaṇa it is inevitable to accept Sāmāyika first.

2. Cauvisattho (caturviṅśati – praise of 24 Tīrthaṅkara) āvaśyaka: If any good work is to be done one has to salute the God-Guru and take their blessings. Therefore, firstly the Arihaṅta Parmātmās are worshiped before doing the special ritual of Pratikramaṇa to

discover our faults and recede from these. Offering the hymns of praise and salutation to 24 Tīrthaṅkara we have to achieve success in our work. In this āvaśyaka with the help of ‘logassa’ the worshiper gets the benefit of devotion of 24 Tīrthaṅkara.

3. Vāndaṇā āvaśyaka: For the mistakes and sins committed in life...and their transgressions when one has to accept these forgiveness (Micchāmi Dukkaḍama) is asked from the guru as witness...in that case one has to renounce the ego and with humbleness and humility salute the guru in this third āvaśyaka.

4. Aticāra/Pratikramaṇa āvaśyaka: Of the six āvaśyaka this is the most important āvaśyaka. During this āvaśyaka the worshiper searches for the transgressions caused while observing the vows and rules...remembers and in front of guru as witness asks forgiveness by mind-body and speech. For soul-awakening and soul’s serenity-limpidity this is the special ritual and worship. The main intention of this āvaśyaka is world-friendship and auspicious sentiments.

5. Kāyotsarga (Kāusagga) āvaśyaka: This is a ritual of meditation that takes us from darkness to light and from incompleteness to completeness. One has to give up the affection of body and realize the beauty of the soul and unite with the charming self to play delightfully. With this we cultivate the concentration of mind and to see our true form we get the opportunity here to think for this.

6. Pratyākhyāna / Paccakhāṇa āvaśyaka: In this āvaśyaka to abandon the wishes and limit the means-tools of enjoyments one observes religious rules. With this one gets contentment. The mind calms and the demands of senses decrease. Generally in the morning (Rāi Pratikramaṇa) one takes the paccakhāṇa of Navakārasī-(breakfast after sunrise) and in the evening (Dèvasika Pratikramaṇa) one takes the paccakhāṇa of Covihāra (dinner before sunset).

For the sins committed knowingly-unknowingly during life-time, if the Pratikramaṇa is done with pure sentiments then the sins decay from life...they are destroyed. Life becomes pure and honest-truthful-virtuous... the fear of misfortune goes away. Soul begins its departure towards fortunate-good birth... This āvaśyaka is definitely a doable duty of śrāvaka. Like the śrāvaka Māhaṇasimha if one understands the true meaning-importance of Pratikramaṇa then he/she does not fault in the duty of performing Pratikramaṇa.

Māhaṇasimha was minister of Delhi’s King Phirozeshah...knower of the value of Pratikramaṇa, he was a great adorer/worshiper of the same. On the battle field also in the midst of fierce battle he did not fault to do the Pratikramaṇa...at the stipulated time he did Pratikramaṇa and as per the king’s directive the army surrounded him from all the four directions and protected him during this ritual.

The King once arrested Māhaṇasimha without any fault and imprisoned him...the leg cuffs were tied...It was evening and the time for Pratikramaṇa was due... he had hand cuffs and leg cuffs...how to do Pratikramaṇa?!...the minister had tearful eyes...the jailor was moved with mercy and removed the cuffs for the period of Pratikramaṇa...this sequence lasted several days...

Over time the king understood his mistake. The king came and freed

Māhaṇasiṁha...He came home and called the Jailor immediately...and he gifted him that many gold coins, as many as Pratikramaṇa were done with his help.

When will we, who waste time in nonsense and useless work, understand value of Pratikramaṇa?

Why five Pratikramaṇa?

Pratikramaṇa is directly related to passions (kaṣāya) anger-ego-deceit-greed. These kaṣāya are of 4-4 types – (1) Anantānubandhīna (2) Apratyākhyānāvaraṇīya (3) Pratyākhyānāvaraṇīya (4) Saṅjvalana.

Any kaṣāya that stays life-time then it becomes Anantānubandhīna. It does not allow samyag-darśana to manifest in life. Therefore our position from the grade of śrāvaka is also deleted. If we wish that any of our kaṣāya should not become Anantānubandhīna then with all sentiments we must undertake “Saṁvatsarīka Pratikramaṇa” and ask forgiveness from all jīva.

Similarly, if some kaṣāya lasts for one year then it becomes Apratyākhyānāvaraṇīya and in that life it does not allow any kind of paccakhāṇa...i.e. deśaravirati. To eliminate Apratyākhyānāvaraṇīya kaṣāya one must do Cāturmāsika Pratikramaṇa.

If some kaṣāya lasts for four months then it becomes Pratyākhyānāvaraṇīya. And it injures sarvavirati. To sustain sarvavirati in life one must do Pakkhī/Pākṣika Pratikramaṇa.

If some kaṣāya lasts for fifteen days then it becomes Saṅjvalana kaṣāya and it injures yathākhyāta cāritra. To eliminate this kaṣāya...and to remain awake all the time the scribe sages have recommended Dēvasika and Rāi Pratikramaṇa.

During transmigration we have done many invasions and encroachments! Please come! Let us understand and come back...do Pratikramaṇa and stay in the soul...in self...make the present birth successful...



Anartha daṇḍa vrata

The eternally blissful...savior Śrī Tīrthaṅkara Paramātmā has showered so much compassion on jīva? This jīva does not have any idea about its dark future. Has no repentance for his sinful present life. But, the supreme God has this worry. To save the jīva from sins he has established virati-dharma (cessation-stop-rest). He has shown the path of virati.

For sādhu it is sarva-virati (to stop from everything).

For śrāvaka it is deśa-virati (to restrict many things)

In the 12 vrata of deśa-virati is included the 8th Anartha daṇḍa vrata

From time immemorial in this ocean of world the transmigrating jīva always-throughout-everywhere, for self and for others, while fulfilling the duties or otherwise binds pāpa-karma; in turn the soul is punished and suffers misfortune with unhappiness-pain and ills. The Soul that suffers this punishment is shown to be of two types by Prabhu –

(1) Artha-daṇḍa (2) Anartha daṇḍa...

For body, family etc. when one performs duty and works, or for one's own benefit carries out activities and then suffers the punishment is called Artha-daṇḍa

But the jīva many a times performs activities and works unrelated and of no concern or consequence to him and because of that binds karma and suffers painful fruit thereafter is Anartha daṇḍa.

Without Artha-daṇḍa one cannot survive and one cannot renounce it either. But, without Anartha daṇḍa one can live. One can save the soul from sins for which one must renounce/abandon Anartha daṇḍa.

The jīva that stops-rests and ceases the Anartha daṇḍa, thus frees the soul from possible sinful karma, then that soul is certainly blessed. Come! Let us know the Anartha daṇḍa viramaṇa vrata and its transgressions and make our life blissful and make efforts to decorate it with the Anartha daṇḍa viramaṇa vrata.

The 8th Anartha daṇḍa vrata is also the 3rd guṇa vrata. To work for self or relatives is Artha daṇḍa but when there is no benefit to self or to our own people, such useless karma is Anartha daṇḍa...so without any purpose if we destroy the merits – puṇya and punish the soul, and smear it with sins...means without meaning we punish it is Anartha daṇḍa. It is of four types including apadhyāna (harmful-wrong meditation) etc. That which is prohibited as per muhūrta, time and limit is Anartha daṇḍa viramaṇa vrata. Anartha daṇḍa is of four types;

1. Apadhyānācarita Anartha daṇḍa: 'Apa' means sad-mournful (bad-worse-terrible-obnoxious) such as Ārtadhyāna and Raudradhyāna...i.e. one has practiced this dhyāna until aṅtamuhūrta or become rageous or done meditation of revenge-strife/feud-

arguments-dispute/controversy, growth-fencing, stop talking with someone and give curse, say bad words and say very harsh-intrusive, unpleasant stern words, worry with anxious mind all that is Apadhyānācarita Anartha daṇḍa.

2. Pramādācarita Anartha daṇḍa:- To descend in water, sprinkle sprinklers, gamble, argue, do vikathā viz. strī kathā-dēśa kathā-rāja kathā and bhojana kathā - tell these four vikathā...instead of describing about the jina worship, Pratikramaṇa etc. which are included in scriptural rituals and give puṇya (influence of virtues) one does those activities that generate laughter viz. see and perform new-new stage-plays, sing songs and just have humor...and get interested in things that increase lust-wrong interests viz. praise the taste of sweets, sing and play the Holi-festival songs and colors, make the bhuā-bharaḍā dances, in Navarātri - festival organize garabā-street plays, roam in plantations-gardens-parks, wear new-new dresses of demons etc., arrange wrestling competition, organize battles between buffalos-dogs and cocks...in absence of any disease and no efforts needed for such work but just out of laziness instead of doing meritorious activities like dharmadhyāna uselessly sleep the entire night, and uselessly break and pick the green leaves, fruit and flowers from the trees...and for the temple pausadha-school/place carry out tām̄bula etc. 10 transgressions because of obeying (influenced by) negligence hence these are known as Pramādācarita Anartha daṇḍa.

3. Himsā pradāna:- When we give crowbāra, spade-pick axe, oar-śov̄el, bow, sword and arrows etc. things that are part of causing violence to jīva then this is called Himsā (violence) pradāna (give-offer).

4. Pāpopadēśa:- Without any reason preach somebody about sins-viz. brother! the horses and main bullock have grown big enough so that they can be trained and become handy in work...this farm is in ruins, so if you cultivate it and put water in it, the grain will grow well; or this is the cart so use it for transactions, the day has begun long back so why are you sleeping still in the house, wake up and open your shop so that you can earn...tell some other person that so and so is your enemy so destroy him, injure him-attack him... when one talks such kind of things without any reason is called as Pāpopadēśa.

Avoiding all these four types of penalties of conduct i.e. abandoning these is called as Anartha daṇḍa viramaṇa vrata. To dispel the guilt of this vow which have been blamed ungodly (transgressions-aticāra) one has to ask forgiveness.

1. Kaṇḍarpa aticāra: Means to ignite the sexual desire if one has spoken anything with lust-disordered wrong intentions; this is to be known as Kaṇḍarpa aticāra.

2. Kaukucca aticāra: to make gestures of bhāṇḍa-bhav̄ēiyā, to make people laugh by disfiguring mouth and eyes is to be known as Kaukucca aticāra.

3. Maukharya: Speak words with utter eloquence and incoherence-confusion from mouth e.g. speak about stranger's arbitration i.e. continue and don't let go someone else's good or narcissistic talk. Say with loud voice fault or lies of someone, are to be known as Maukharya aticāra.

4. Saṁyuktādhikaraṇa: The devices-appliances-external coatings viz. pestle that is used for pounding the grains, grain-grinding mill, sugarcane crushing appliance, sesame seeds etc. grinding mill, nisāda means the stone to grind the dahls etc., iron-bar, bow-arrow,

plough-parāṇa etc. many types of appliances that can cause violence-injury are kept together and in ready to use condition so that one who wishes to use these they can at once take them for their use. Therefore one must not keep these things at all. If they are kept then keep some satire in it. Yet, these things if are kept ready, and to show one's smartness for helping others, give them when needed or help them get from others is the fourth Sanyuktādhikarāṇa aticāra.

5. Upabhoga-paribhogātirēka aticāra: To increase (atirēka) the needs of things that are required for one's own upabhoga and paribhoga, e.g. one takes for bath twice or four-times the quantity of water-oil than required. Attachment for different types of food, clothes, ornaments, dressings, shawls etc., hair do at night by self or someone else or smeared the house with dung, spoken harsh wrong words and uttered lies. One must make efforts to avoid these five transgressions.

To accept the 8th Anartha daṇḍa vrata we have to take the following pledge –
“To carry out the duty towards the body and family whatever activities are done are Artha daṇḍa, except these all other activities which cause penalty to soul and bind karma is all Anartha daṇḍa.” That Anartha daṇḍa vrata I renounce by its four types viz. durdhyāna, pāpopadēśa, hiraṁsā pradāna and pramādācaraṇa.

- To execute the above beautifully taken paccakkhāṇa the following rules are helpful –
- (1) I will not commit suicide, and thinking this I will approach guru for satsaṅga.
 - (2) I will not have thought to kill anyone, with this kind of thought I will approach guru for satsaṅga.
 - (3) I will not have thought of sexual desire or lust towards man-woman. As soon as I get this thought I will recollect the aśuci sentiment (reflection) I will ask forgiveness (micchāmi dukkaḍama) 108 times.
 - (4) I will not give advice to anyone for doing violent business.
 - (5) I will not take divorce. I will not give this advice to anyone.
 - (6) I will not do love marriage. I will not give this advice to anyone.
 - (7) As opposed to Prabhu's command I will not take night dinner. I will not give advice to anyone to eat underground roots.
 - (8) I will not give inspiration to anyone to commit sin.
 - (9) I will neither buy nor sell lottery ticket.
 - (10) I will not bet with money and will not gamble.
 - (11) I will not play cards with money.
 - (12) I will not play videogames in which I have to battle, injure and shoot to kill animals-birds.
 - (13) I will not play maṭakā, numbers games.
 - (14) I will not see or play garabā, dance and dāṇḍiyā in Navarātrī festival.
 - (15) I will not play Holi-Dhulētī new-year festival with colors.
 - (16) I will not light or sell crackers.
 - (17) I will not fly kites, steal these or sell kites.
 - (18) I will not gamble on cricket etc. games
 - (19) I will not bring or hang calendars with pictures of heroes and heroines.

- (20) I will not place cable, TV and antenna dish.
- (22) In a year I will not see more thancinemas.
- (23) I will not sing and listen to sexy songs of films.
- (24) I will not praise these after committing sins-faults.
- (25) I will not repent for doing punya (good deeds).
- (26) I will not condemn anyone, and if I do that, then I will give 12 khamāsaṇā to Bhagavaṅta.
- (27) I will not get angry, but become angry than will use.....rupees for auspicious accounts.
- (28) I will not organize battles of cocks, wrestling and wrestling.
- (29) I will not go to see or bet on horse-racing.
- (30) I will not attend/take part in lunches of marriage, death or 7th month pregnancy ceremony.
- (31) On certain dates (tithi)-eternal oḷī-paryuṣaṇa etc. festivals I will not grind-pound grains or make others do this job.
- (32) I will not speak harsh-clashing words as far as possible.
- (33) I will not give ill-blessings to anyone.