

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara  
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## Samyag Jñāna Paricaya Study Book 9

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

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Śrī Muktiṣrījī Mahārāja Sāheba,  
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**Alphabet with English Transliteration**

अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	औ	ऋ	ॠ	लृ
a	ā	i	ī	u	ū	e	ai	o	au	ṛ	ṛī	lṛ

अं  
aṅ/aṅṅ/aṅ/aṅṅ

अः  
aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
pa	pha	ba	bha	ma

य	र	ल	व
ya	ra	la	va

श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña



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❁ **Chi. Nishchay - Manisha Harish Khona (Naliya) - Ghatkopar**

## Stotra – Meaning – Ārcanum (Insight)

### 2. Ajita Śānti Stava (ctd.)

#### Laliyayaṁ (Lalita) chaṇḍa (verse - rhyme)

Catta cāmara paḍāga jūvajava maṇḍiā,  
zay vara magara turaya sirivaccha sulaṅchaṇā;  
diva samuda maṇḍara disā gaya sohiyā,  
satthiya vasaha sīha rahacakka varaṅkiyā... Laliyayaṁ.....32

#### Vāṇavāsīā (vanavāsikā) chaṇḍa (verse - rhyme)

sahāvalaṭṭhā, samappaiṭṭhā, adosaduṭṭhā guṇèhim jiṭṭhā,  
pasāyasiṭṭhā tavèṇapuṭṭhā, sirīhim iṭṭhā, risīhim juṭṭhā... Vāṇavāsīā.....33

#### Aparāntikā chaṇḍa (verse - rhyme)

tè tavèṇa dhuya savva pāvayā, savvaloahia mūla pāvayā;  
saṅthuyā ajiasāntipāyayā, huṅtu mè sivasuhāṇadāyayā. Aparāntikā .....34

#### Word Meaning

**Catta** - canopy, umbrella

**cāmara** - chowry, corymb

**paḍāga** - flag, ensign

**jūva** - pillar

**java** - barley

**maṇḍiā** - decorated

**zayvara** - best flag

**magara** - crocodile

**turaya** - horses

**sirivaccha** - Śrīvatsa

**sulaṅchaṇā** - good sign/ emblem/ logo/  
symbol

**diva** - island

**samuda** - ocean

**maṇḍara** - Maṇḍara Mountain

**disāgaya** - giant/ elephants of directions

**sohiyā** - beautiful, decorative

**satthiya** - Swastika, sāthiyā

**vasaha** - Taurus (vṛṣabha)

**sīha** - lion

**rahacakka** - best wheel of chariot

**varaṅkiyā** - with sign/symbol

**sahāvalaṭṭhā** - embellished by nature

**samappaiṭṭhā** - living in proper land

**adosaduṭṭhā** - not evil with ill-feelings

**guṇèhim** - from virtues

**jiṭṭhā** - big

**pasāyasiṭṭhā** - delight/purity -best by grace

**tavèṇa** - from penance

**puṭṭhā** - bouncing, rotund

**sirīhim** - from wealth

**iṭṭhā** - desired/favored/beneficial

**risīhim** - by sages

**juṭṭhā** - served

**tè** - they

**tavèṇa** - penance

**dhuya savva pāvayā** - have avoided all sins  
**savvaloahiya** - mokṣa (emancipations) for  
the benefit of all people

**mūla** - basic knowledge, philosophy,  
character

**pāvayā** - giver

**saṅthuyā** - worshiped

**ajiasāntipāyayā** - venerable Ajitanātha and  
Śāntinātha Lord's feet

**huṅtu** - may happen

**mè** - to me

**sivasuhāṇa** - happiness of mokṣa

**dāyayā** - givers

**Meaning:** Decorated with canopy-umbrella, chowry-corymb, flag, pillar and barley, with good sign/emblem/logo/symbol of best flag, crocodile, horses and Śrī vatsa, beautified with island, ocean, Maṅḍara Mountain, and giant/elephants of directions, inscribed/marked with sign/symbol of Swastika (sāthiyā), Taurus-vṛṣabha, lion, best wheel of chariot (emblem of Lakṣmījī and Kalpavṛkṣa), embellished by nature, living in proper land, not evil with ill-feelings, large with high virtues, best by grace, bouncing-rotund in penance, desirable-favored-beneficial in wealth and served by sages, as well as with penance have avoided all sins, such benefactor of all worlds, giver of the basic form of mokṣa viz. jñāna-darśana-cāritra i.e. knowledge-philosophy-character and have worshipped such venerable feet of Lord Ajitanātha and Śāntinātha may give me happiness of mokṣa...32-34

### Gāhā (Gāthā)

**èvaṁ tava balaviulaṁ thuaṁ, maè ajiasaṅti jiṇajualaṁ;**  
**vavagaya kammaraya malaṁ, gaṁ gayam sāsayaṁ viulam.....35**  
**taṁ bahuguṇappasāyaṁ, mukhasuhèṇa paramèṇa avisāyaṁ;**  
**nāsèu mè visāyaṁ, kuṇau a parisā via pasāyaṁ.....36**  
**tamoèu a nandiṁ, pāvèu a naṅdisèṇamabhinaṅdiṁ;**  
**parisāvi ya suhanaṅdiṁ, mamaya disau saṅjamè naṅdiṁ...Gāhā.....37**

### Word Meaning

<b>èvaṁ</b> - that way	<b>avisāyaṁ</b> - without distinction
<b>tavabala viulaṁ</b> - expanded with force of penance	<b>nāsèu</b> - destroy
<b>thuaṁ</b> - worshipped	<b>mè</b> - my
<b>maè</b> - I	<b>visāyaṁ</b> - grief
<b>ajiasaṅti jiṇa</b> – Ajitanātha and Śāntinātha Jina's	<b>kuṇau</b> - do
<b>jualaṁ</b> - couple	<b>a</b> - and
<b>vavagaya</b> - is gone	<b>parisāvi</b> – gathering also
<b>kammaraya malaṁ</b> - whose, dirt-filth form of karma-dust	<b>pasāyaṁ</b> - get delight-favor-virtue
<b>gaṁ gayam</b> - accelerated	<b>moèu</b> - jubilation, joy
<b>sāsayaṁ</b> - eternal / forever	<b>nandiṁ</b> - prosperity-wealth-abundance
<b>viulam</b> - vast	<b>pāvèu</b> - obtain-acquire-get
<b>taṁ</b> - that	<b>naṅdisèṇam</b> - Naṅdisèṇa poet
<b>bahuguṇappasāyaṁ</b> - giver of many virtues	<b>abhinaṅdiṁ</b> - prosperity
<b>mukhasuhèṇa</b> - happiness of mokṣa	<b>suhanaṅdiṁ</b> - growth of happiness
<b>paramèṇa</b> - excellent/outstanding	<b>disau</b> - gives
	<b>saṅjamè</b> - seventeen types of restraints
	<b>naṅdiṁ</b> - joy

**Meaning :** Expanded with force of penance, whose karma dust and filth have been destroyed, and achiever of the eternal and accelerated pace of happiness, such couple of Ajitanātha and Śāntinātha Jina I have worshipped that way ...**35**

With gifts of many virtues, without any sorrow with the bliss of excellent salvation-mokṣa the couple of and Ajitanātha and Śāntinātha Jina destroy my grief, and also bless this meeting of people who have gathered and listening to your virtues...**36**

That couple of Ajitanātha and Śāntinātha Jina give me delight-joy...Give the worshiper Naṅdisēṇa poet wealth-abundance or give him happiness. Add happiness to this meeting too and to me give joy in seventeen types of restraint...**37**



# Śrī Gaṇadharavāda

## Śrī Mètāryaswāmī

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

In the Vatsaland's Tuṅgiyasannivēśa town, of Kauṇḍinya clan's famous scholar Brāhmina Śrī Dattavipra's house the 10th gaṇadhara was born. Mother Varuṇādēvī gave birth to a bright son in the auspicious time of Aśvini constellation. Father-Mother named him Mètārya (Mètāraja)...The full name was Mètārya Dattavipra Kauṇḍinya... According to the Brahmin clan he started the studies/teaching and understanding that education is only the wealth of his clan he advanced his education very much... He became master of education. Studying the nighaṅtu-chaṅda-rhyme/verses-purāṇa, nyāya-philosophy, logic and vēda- vēdānta etc. became an outstanding scholarly professor.... Joined to the profession of teaching he had a family of 300 disciples. He also participated in several scriptural meetings-discussions and debates.

He came in the Apāpāpurī town on invitation of Saumila Brāhmina for the great Yajña with his 300 disciples...here many scholar's doubts were destroyed by Śrī Mahāvīra Prabhu. Knowing this he also went to the samavasaraṇa with disciple family. **“vijñāna dhana etc. vēda verses”** were interpreted by him wrongly and so there is nothing like “paraloka – after life” such belief had nested in his mind...he was not ready to accept the existence and authority of paraloka...then there was no question of soul's journey to the other world and again rebirth to the mundane world were just of no

concern. If going to and coming back from paraloka when not believed then past birth and future birth also become a big question to be considered. **“વિજ્ઞાનધન એવૈતેભ્યો”** **“vijñāna dhana evēitēbhyo”**...this verse has created a doubt in your mind for ‘paraloka’. But, saying this is not proper. Prabhu in detail offered the critique and said, **“નારકો વૈ એષ જાયતેયઃ શુદ્રાન્નમશ્રતિ”** તથા **“સએષયજ્ઞાયુધી યજમાનોઽ જસા સ્વર્ગલોકંગચતિ”** **‘nārako vēi eṣa jāyatēya; śudrānna-maśnāti’** and **‘saēṣayajñāyudhī yajamānoam jāsa svargalokaṅ-gacchati’**...think about these verses. These verses indicate the attainment of paraloka, because in these padas it is said that the Brāhmina who eats food of śudra he/she becomes nārakī and the person with the tool of Yajña speedily goes to heaven. Therefore, ponder over these verses and accept the existence of paraloka. Listening to the sweet words of Lord Mahāvīra that destroyed his doubts, and, getting this awakening Śrī Mètārya responded humbly along with his 300 disciples bowed at Prabhu's feet, took initiation, and became disciple of Prabhu.

Mètārya once understood the reality he was not rude to maintain his stubbornness. He was straightforward and polite, so on obtaining the solution of his doubt immediately dedicated his life at Prabhu's feet... at a young age of 36 years he left his household and accepted

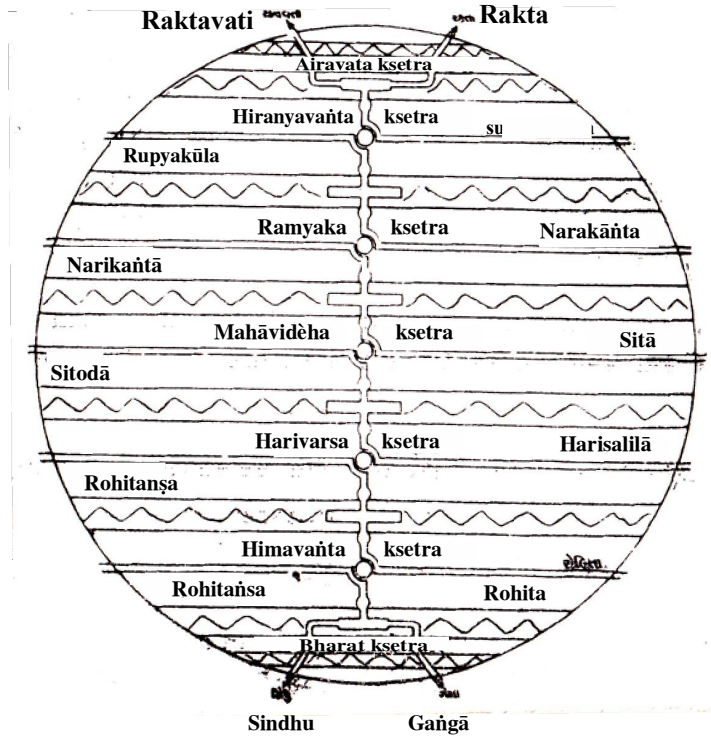


asceticism... with 300 disciples he became a true recluse and was established as the 10th gaṇadhara.

In 26 year of cāritra (ascetic conduct) time period he remained for 10 years as chadamastha (pre-omniscient). He also obtained tripadī from Prabhu and composed dwādasāṅgī. He became owner of 14 pūrvā and at the age of 46 years decaying the mohanīya etc. four ghātī karma attained kēvaḷajñāna and kēvaḷadarśana. He became sarvajña and sarvadarśī and for 16

years travelled as kēvaḷī. Born in the 4th Ārā of the time cycle possessing excellent body with vajraṣabhanārāca saṅghayaṇa and samacaturastra saṁsthāna, at 62 yr. age at the end of life he came to Rājagṛhī. His tradition of disciple-children did not continue. Doing saṁlēṣaṇā without water undertook fast for one month, taking the upward journey (pādapopagamana) getting nirvāṇa seat during times of Prabhu Mahāvīra. He went to mokṣa. He was freed from the worldly life forever.

### Jambū dwīpa Rivers



[Short Collection –  
Laghu saṅgrahaṇī]

## Jaina Geography

– Ācārya Haribhadrasūri M.S.

### Rivers

After talking about lakes of Jambudwīpa, let us now introduce the eternal rivers of Jambudwīpa.

Describing first about the rivers of Bharata and Airāvata regions he says –

गंगा सिंधू रत्ता, रत्तवई चउ नईओ पत्तेयं ।  
चउदसहिं सहस्से हिं, समगं वच्चंति जलहिंमि ॥२१॥

**Gaṅgā Siṅdhū Rattā, Rattavaī cau naō pattēyaṁ |  
Caudasahim̐ sahasse him̐, samagaṁ vaccaṅti jalahim̐ || 21 ||**

Gaṅgā, Siṅdhu, Raktā and Raktāvatī the four big rivers each with fourteen-thousand smaller rivers enter the sea. || 21 ||

In Bharata kṣētra the two big rivers are Gaṅgā and Siṅdhu, and

In Airāvata kṣētra the two big rivers are Raktā and Raktāvatī.

The Gaṅgā and Siṅdhu rivers in Bharata kṣētra originate and flow from the Padmadraha situated on Laghu Himavānta. River Gaṅgā flows from the east-side and river Siṅdhu flows from the west-side. Both rivers meet small-small fourteen thousand rivers on their way. Along with these fourteen thousand rivers, Gaṅgā and Siṅdhu rivers meet the Lavaṇa Ocean towards its east and west sides respectively.

Vaitāḍhya Mountain divides Bharata kṣētra in two parts i.e. north and south. Whereas these two rivers (Gaṅgā-Siṅdhu) divide these two parts into further three divisions, thus totally there are six khaṇḍas (divisions).

Same Way in Airāvata kṣētra, Raktā and Raktāvatī Rivers originate and flow from the Puṅḍarikadraha situated on Śikharī Mountain. River Raktā flows from the east-side (from west with reference to the sunrise in this region). Raktāvatī flows from the west-side (from east with reference to the sunrise in this region). Both rivers meet small-small fourteen thousand rivers on their way. Along with these fourteen thousand rivers, Raktā and Raktāvatī rivers also meet the Lavaṇa Ocean.

These two rivers along with Vaitāḍhya Mountain divide Airāvata kṣētra into six divisions.

एवं अब्भितरिया, चउरो पुण अट्टवीससहस्सेहिं ।  
पुणरवि छप्पन्नेहिं, सहस्सेहिं जंति चउ सलिला ॥२२॥

**Èvaṁ abbhītariyā, cauro puṇa aṭṭhavīsasaḥṣṣēhim̐ |  
Puṇaravi chappannēhim̐, saḥṣṣēhim̐ jaṅti cau salilā || 22 ||**

**Meaning:** This way, the internal region's four rivers flow along with twenty eight-thousand rivers, and, four rivers flow along with fifty six-fifty six thousands rivers. || 22 ||

This region- kṣētra is generally divided into three parts –

**(1) Outer region (bāhya kṣētra)** – In this Bharata and Airāvata kṣētra are included and these are at the two ends of Jāmbudwīpa (south end and north end)

**(2) Middle region (madhya kṣētra)** – It includes Mahāvidēha kṣētra which is right in the middle of Jāmbu dwīpa.

**(3) Abhyañtara region (inner kṣētra)** – It includes Himavañta, Hiranyavañta, Harivarśa and Ramyaka kṣētra. This abhyañtara region is in between the madhya and bāhya regions. In-between the Bharata and Mahāvidēha and in between the Airāvata and Mahāvidēha the abhyañtara regions are found. In the ‘abhyañtara region’ the rivers that flow are also known as ‘Abhyañtara Rivers’.

In Himavañta region, the two rivers Rohitā and Rohitāñsā flow along with 28000 small-small rivers and meet the Lavaṇa Ocean towards its east and west sides respectively.

In Hiranyavañta region, the two rivers Suvarṇakūlā and Rupyakūlā flow along with 28000 small-small rivers and meet the Lavaṇa Ocean towards its east and west sides respectively.

In Harivarśa region, the two rivers Harisalilā and Harikāntā flow along with 56000 small-small rivers and meet the Lavaṇa Ocean towards its east and west sides respectively.

In Ramyaka region, the two rivers Narakāntā and Nārīkāntā flow along with 56000 small-small rivers and meet the Lavaṇa Ocean towards its east and west sides respectively. (See the picture on page no. 5)

### Rivers in Mahāvidēha kṣētra

After thinking about the bāhya and abhyañtara rivers now let us consider about the rivers of Mahāvidēha kṣētra.

कुरुमज्जे चउरासी – सहस्साइं तहय विजयसोलससु ।  
बत्तीसाइण नईणं, चउदस सहस्साइं पत्तेअं (यं) ॥२३॥

kurumazjè caurāsī - sahasāim tahaya vijayasolasasu |  
battīsāiṇa naiṇaṁ, caudasa sassāim pattèaṁ (yaṁ) || 23 ||

**Meaning:** In Kurukṣētra 84000 and 32 of 16 Vijaya each has a family of 14000 rivers. || 23 ||

Mahāvidēha kṣētra is divided into two parts i.e. East Mahāvidēha and West Mahāvidēha. As in Bharata kṣētra Gaṅgā and Sīndhu are the two main rivers, similarly in Mahāvidēha kṣētra Sītā and Sitodā are two main rivers. Sītā meets Lavaṇa Ocean on east side and Sitodā meets on the west side of Lavaṇa Ocean. In the eastern region of Mahāvidēha there are 16 Vijaya and their 32 rivers (each has two-two). Each has a family of 14000 rivers and all of these meet Sītā River of the east side.

$$16 \times 2 \times 14000 = 32 \times 14000 = 448000$$

+ 084000 (of Uttara Kuru region)

(Same calculations for Sītodā)

Total - 5, 32,000

So the Sītā river originating from Kēsarīdraha situated on Nīlavaṅta mountain, falls in the Sītā puddle and flowing through the Uttarakuru and turning around the Mēru Mountain along with the above described family of 5,32,000 rivers meets the Lavaṅa Ocean on the east side.

Similarly, the Sitodā river originating from Tigicchadraha situated on Niṣadha mountain, falls in the Sītodā puddle and flowing through the Dēvakuru and turning around the Mēru Mountain along with the above described family of 5,32,000 rivers meets the Lavaṅa Ocean on the west side.

In Mahāvidēha from 1 to 8 and 17 to 24 (Kutcha etc.8, Padma etc. 8), the two main rivers of these sixteen Vijaya are known as Gaṅgā and Sīndhu.

In Mahāvidēha from 9 to 16 and 25 to 32 (Vatsa etc. 8, Vapra etc. 8), the two main rivers of these sixteen Vijaya are known as Raktā and Raktāvātī.

8 Gaṅgā, 8 Sīndhu, 8 Raktā, 8 Raktāvātī - these 32 rivers, on east-side meet river Sītā and 8 Gaṅgā, 8 Sīndhu, 8 Raktā, 8 Raktāvātī - these 32 rivers, on west-side meet river Sītodā along with their families.

**Matāntara (Conversion)**

चउदससहस्सगुणिया, अडतीस नइओ विजयमज्झिळा ।

सीओयाए निवडंति, तहय सीयाइं एमेव ॥२४॥

**Caudasasahassaguṇiyā, aḍatīsa naio vijayamazjillā |**

**Sīoyāè nivaḍānti, tahaya sīyaim èmēva || 24 ||**

**Meaning:** The 38 rivers of the Vijaya multiplied by the 14000 rivers fall in the Sītodā and same way also fall in Sītā || 24 ||

In the previous verse 84000 rivers were counted in Kurukṣetra whereas here these inter-river's 14000 families are counted.

सीया सीओया वि य, बत्तीस सहस्स पंचलक्खेहिं ।

सव्वे चउदस लक्खा, छप्पन सहस्स मेलविया ॥२५॥

**sīyā sīoyā vi ya, battīsa sahassa pañcalakhèhiṃ |**

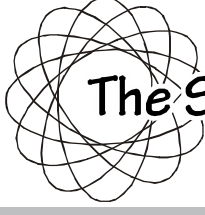
**savvē caudasa lakkhā, chappana sahassa mēlavīyā || 25 ||**

**Meaning:** With five lakh, thirty-two thousand rivers Sītā and Sītodā Rivers flow. The total sum is fourteen lakh and fifty six thousand. || 25 ||

We have to do the totaling of the rivers calculated till now –

Bāhya kṣetra -	(a) Bharata kṣetra - (Gaṅgā- Sīndhu) -	0, 28,000
	(b) Airāvata kṣetra - (Raktā-Raktāvātī) -	0, 28,000
Abhyaṅtara kṣetra-	(a) Four rivers - (Himavaṅta-Hiraṅyavaṅta) -	1, 12,000
	(b) Four rivers - (Harivarṣa-Ramyaka kṣetra) -	2, 24,000
Madhya kṣetra -	(a) Sītā river -	5, 32,000
	(b) Sītodā river -	5, 32,000

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14, 56, 000



## The Science of Karma (Karma Vijñāna)

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

- A. Dèvēndrasūri M.S.

### Nāma Karma (contd...)

#### Nāma Karma

रवि-बिंबे उ जीअंगं, ताव जुअं आयवाउ न उ जलणे ।  
जमुसिण फासस्स तहिं, लोहिअण्णस्स उदउत्ति ॥ ४५ ॥

Ravi-bimbè u jīgaṃ, tāva juam āyavāu na u jalaṇè |  
Jamusiṇa phāsassa tahiṃ, lohiaṇṇassa udautti || 45 ||

**Meaning:** The body of the jīva/living being in the orb of the sun, which feels hot, is due to rising of ‘ātapa’ nāma karma. But in the ‘agnikāya - fire bodies’ this does not manifest because here there is rising of ‘uṣṇasparśa’ nāma karma and ‘red-color’ nāma karma. || 45 ||

The jīva which has a cool body yet gives warm light due to rise of the karma that is called as **ātapa nāma karma**.

The bādara (visible-gross) - paryāpta (sufficiently/adequately developed) jīva found in the plane of the sun have rising of ātapa nāma karma. They are themselves with a cool body but emit warm light.

The agnikāya - fire bodies are themselves warm so there is no rise of ātapa nāma karma but here there is manifestation of ‘uṣṇasparśa’ nāma karma and ‘red-color’ nāma karma.

अणुसिण-पयास-रुवं जिअंगमुज्जोअए इहुज्जोआ ।  
जइ-देवत्तर विक्किअ, जोइस-खज्जोअ माइव्व ॥४६॥

Aṇusiṇa-payāsa-ruvaṃ jiaṅgamujjoaè ihujjoā |  
Jai-dèvuttara vikkia, joisa-khajjoa māivva || 46 ||

**Meaning:** Sadhu's vèikriya - dèva's uttarā vèikriya (functional) body, caṅdra jyotiṣka dèva and āgiyā etc. such jīva's body shine in the form of cold light due to rising of the udhyota nāma karma. || 46 ||

Due to rise of karma which makes cold body emit cold light is called **udhyota nāma karma**. e.g. monk's vèikriya - dèva's uttarā vèikriya body, bādara - paryāpta pṛthvīkāya jīva found in moon-planets and stars etc., āgiyā (caurindriya jīva), gems, precious stones etc.

अंग न गुरु न लहुअं, जायइ जीवस्स अगुरु लहु उदया ।  
तित्थेण तिहुअणस्स वि, पुज्जो से उदओ केवलिणो ॥४७॥

Aṅga na guru na lahuam, jāyai jīvassa aguru lahu udayā |  
Tithēṇa tihuaṇassa vi, pujjo sè udao kèvaliṇo || 47 ||

**Meaning:** Due to rise of agurulaghu nāma karma, body becomes neither heavy nor light. Due to rise of Tīrthaṅkara nāma karma the jīva is worshipped in the three worlds. It manifests in the Kēvali bhagavaṅta. || 47 ||

The life forms in this world feel their body neither heavy nor light.

Neither the elephant feels the body heavy...

Nor the ant feels its body light...

From rising of this karma the jīva's body is not heavy (guru), not light (laghu), not heavy-light but becomes 'agurulaghu' then it is called as **agurulaghu nāma karma**,

From rising of the karma there is attainment of Mahāpratihārya etc. 8 atīśaya (special attributes) and who is worshipped in all the three worlds and venerable religious prevails that karma is called **Tīrthaṅkara nāma karma**.

The Tīrthaṅkara nāma karma manifests only after attaining kēvalajñāna and does not rise in chadamastha (pre-omniscient) person.

अंगोवंगनिअमणं, निम्माणं कुणइ सुत्तहारसमं ।

उवघाया उवहम्मइ, सतणुवयवलंबिगाई हिं ॥४८॥

**Āṅgovaṅganiamaṇaṁ, nimmāṇaṁ kuṇai suttahārasamaṁ |**

**Uvaghāyā uvahammai, sataṇuvayavalambigāi hiṁ || 48 ||**

**Meaning:** The nirmāṇa nāma karma like the carpenter arranges the parts of body properly as and where necessary. Due to rise of upaghāta nāma karma the jīva suffers pain originating from its own body parts e.g. uvula (paḍajībhī - tongue fleshy extension at the back of the soft palate) || 48 ||

The helper of the carpenters devises small parts but the main carpenter joins these at proper places, similarly the āṅgopāṅga nāma karma creates different parts of body but the hands-legs-eyes-ears etc. are joined at the appropriate places by the nirmāṇa nāma karma.

Forming/arranging the āṅga, upāṅga and āṅgopāṅga at the fixed places is known as the **nirmāṇa nāma karma**.

Due to rise of karma that makes one suffer or is pained due to his/her own body parts it is called **upaghāta nāma karma**.

E.g. excrescence (tumor), paḍajībhī, piles, hemorrhoids, 6 fingers, thieves teeth etc.

Hanging, snatching, sacrificing, and suicide...in all these also the reason of the pain is again our own body therefore it can be considered as rising of upaghāta nāma karma only.

बि-ति-चउ पणिंदिअ तसा, बायरओ बायरा जीआ थूला ।

निअ निअ-पज्जत्ति-जुआ, पज्जत्ता लद्धि-करणेहिं ॥४९॥

**Bi-ti-cau paṇidia tasā, bāyarao bāyarā jīā thūlā |**

**Nia nia-pajjatti-juā, pajjattā laddhi-karaṇèhiṁ || 49 ||**

**Meaning:** Due to the rise of trasa (mobility) nāma karma, bēindriya (two sensed)-tēindriya (three sensed), caurindriya (four sensed) pañcēndriya (five sensed) jīva are developed. The jīva become bādara (gross-visible) i.e. physical, bulky from rising of the bādara (gross) nāma karma. Due to rise of the paryāpta nāma karma the jīva with their special attainments and efforts obtain their appropriate complete/enough characteristics. || 49 ||

The manifesting karma that is ‘responsible for mobility’ is described as **Trasa nāma karma**.

Mobility means in any kind of difficulty/over-thrust or pain occurring from heat etc. the jīva acquires that body which can be willfully moved to go from one place to another, e.g. all bēndriya to pañcēndriya jīva.

Rising of the karma that is responsible for ‘grossness-bulkiness’ is described as **Bādara nāma karma**.

Bādara means jīva with visible body – ‘caksugrāhya’ (can be seen with the eyes such jīva).

One-many-countable-innumerable-infinite bodies when come together to form jīva and if that can be seen by the eyes are called bādara jīva.

This manifesting karma is the one which is able to fulfill its own self-sufficiency (appropriate for that jīva) is called as **pariyāpta nāma karma**.

Pariyāpta jīva are of two types - 1. Labdhi pariyāpta and 2. Karaṇa pariyāpta

The jīva that die after fulfilling what is said about their abilities/characteristics completely are defined as **Labdhi pariyāpta**.

The jīva that has accomplished all that is sufficient / adequate is called as **Karaṇa pariyāpta**.

The jīva that is still inadequate but will surely accomplish enough is **Karaṇa apariyāpta**.

पत्ते अ तणू पत्ते, उदणं दंत- अट्टिमाइ थिरं ।

नाभूवरि सिराइ सुहं, सुभगाओ सव्व-जण-इट्ठो ॥५०॥

**Pattē a taṇū pattē, udaṇaṃ daṇṭa- aṭṭhimāi thiraṃ |**

**nābhūvari sirāi suhaṃ, subhagāo savva-jaṇa-iṭṭho || 50 ||**

**Meaning:** From rising of ‘pratyēka (each)’ nāma karma the jīva gets ‘pratyēka body-form’. Teeth–bones are obtained stable. The body-parts above the navel e.g. head etc. are considered auspicious. Due to rising of the saubhāgya nāma karma the jīva is loved by everyone. || 50 ||

Infinite jīva in one body are the sādharmaṇa vanaspatikāya

One jīva in one body is the pratyēka.

From rising of this karma there is acquisition of pratyēka body (biologically different) is called as **pratyēka nāma karma**.

From rising of this karma stable organs are obtained is called as **sthira nāma karma** e.g. – teeth, bones etc.

From rising of this karma the head and other organs above the navel are obtained (whose touch doesn’t offend anyone) is called as **śubha nāma karma** e.g. – hands, head etc.

From rising of this karma even if one doesn’t do favors to others yet he/she feels loved is called as **saubhāgya nāma karma**.

सुसरा महुरसुहड्ढणी, आइज्जा सव्वलोअगिज्झवओ ।

जसओ जसकि तीओ, थावरदसगं विवज्जत्थं ॥५१॥

**susarā mahurasuhazuṇī, ājjā savvaloagijzavao |  
jasao jasaki ttīo, thāvaradasagaṁ vivajjatthaṁ || 51 ||**

**Meaning:** From rising of the susvara nāma karma one obtains sweet and soothing voice. From rising of ādēya nāma karma the promise-word of the jīva is acceptable by all. From rising of yaśa nāma karma one receives fame and glory. In short the meaning should be understood as opposite of the sthāvara daśaka. || 51 ||

From rising of that karma the jīva obtains sweet and soothing voice is called as **susvara nāma karma**, e.g. Cuckoo

From rising of that karma the promise-word of the jīva is acceptable; or all the people accept the word-promise of that jīva is called **ādēya nāma karma**.

From rising of that karma fame and glory spread everywhere is called as **yaśa nāma karma**.

In the above three verses (49-50-51) we learnt about the nature of the Trasa daśaka. The Sthāvara daśaka is contrary-opposite of this. The following is a brief introduction-

#### **Sthāvara daśaka**

From rising of the karma there is acquisition of immobility/fixity is called as **sthāvara nāma karma**, e.g. èkèindriya, stones, water etc.

From rising of the karma there is acquisition of subtleness/minuteness is called as **sūkṣma nāma karma**, e.g. infinite gatherings but cannot be seen with naked eyes.

From rising of the karma the body is not eligible to acquire body's self-adequacies is called as **aparyāpta nāma karma**.

From rising of the karma the jīva obtains body with infinite jīva is called as **sādhāraṇa nāma karma**. (Infinite jīva are together but found in one body only), e.g. potatoes, onions, carrot, radish etc.

From rising of the karma the jīva obtains unstable/shaky organs is called as **asthira nāma karma**, e.g. ears, eyelashes, tongue, loose joints of hands and legs.

From rising of the karma the jīva obtains body parts/organs from navel to legs (inauspicious) is called as **aśubha nāma karma**.

From rising of the karma the jīva is disliked-felt unpleasant-disagreeable-displeasing for others is called as **durbhaga nāma karma**.

From rising of the karma the jīva obtains cruel-harsh voice not liked by others is called as **du: svava nāma karma**.

From rising of the karma no one believes even the true-good-well wishes and thoughts of a jīva is called as **anādēya nāma karma**.

From rising of the karma the jīva gets disgrace-infamy-dishonor-disrepute-notoriety is called as **apayaśa nāma karma**.

#### **Gotra and aṅtrāya Karma**

गोअं दुहुच्च-नीअं कुलाल इव सुघड-भुंभला-ऽऽइअं ।

विघ्नं दाणे लाभे भोगुवभोगेसु वीरिए अ ॥ ५२ ॥

**goaṁ duhucca-nīaṁ kulāla iva sughaḍa-bhumbhalā-āiaṁ |  
vigghaṁ dāṇe lābhè bhoguvabhogèsu vīriè a || 52 ||**



**Meaning:** As potter makes good pots as well as other inferior pots viz. bhumbhalā, same way Gotra karma is of two types higher and lower. It creates hindrance/obstacle in charity-benefits-enjoyment/sensuality/pleasures-experience/consumption goods and semen/strength. || 52 ||

Gotra karma is of two types –

(1) Higher gotra karma (2) Lower Gotra Karma

This Gotra karma is like the potter.

The potter makes beautiful-shapely-good quality proper pots for milk and also makes pots-containers for alcohol too. Same way the power of karma gives the jīva higher gotra or lower gotra. This karma makes us higher status or lower status.

From rising of the karma when jīva gets birth in higher gotra it is called as **ucca gotra karma**.

From rising of that karma when the jīva gets birth in the lower gotra is called as **nīca gotra karma**.

There are eight uniqueness (specificity) of ucca gotra -

1. Distinct jāti (race-breed-sex) 2. Distinct kuḷa (clan-ancestry-parentage) 3. Distinct baḷa (strength-force) 4. Distinct appearance (beauty) 5. Distinct tapa (penance specificity) 6. Distinct śruta (knowledge/learning) 7. Distinct lābha (benefits-advantages-gains) 8. Unique aiśvarya (grandeur-divinity-supremacy-over lordship)

The nīca gotra karma should be known as its contrary/opposite.

#### **Añtarāya karma**

In the soul there are charity etc. five accomplishments (strengths). These five strengths can be obstructed-stopped-detained by the act of disruption i.e. by the añtarāya karma. As the charity etc. strengths are five, so are the five types of añtarāya karma to stop them –

1. Due to rising of the karma, despite presence of the capacity and coincidence...despite knowing the glory of charity there is no enthusiasm to give donation is called as **dānāñtarāya karma**, e.g. Kapilā dāsī

2. Due to rising of the karma, despite having eligibility-qualification-appropriateness and merit-aptitude-competence one does not get the deserving thing/s is called as **lābhāñtarāya karma**, e.g. Ādinātha prabhu, Dhañḍhaṇa muni.

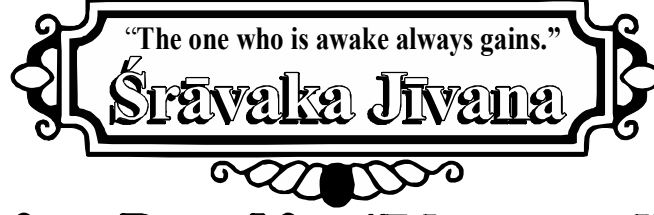
3. Due to rising of the karma, despite availability of material of enjoyment yet the jīva cannot enjoy these is called as **bhogāñtarāya karma**, e.g. Mammaṇa merchant

4. Due to rising of that karma, despite availability of all consumables one cannot use/enjoy these is called as **upabhogāñtarāya karma**

Thing that can be used or enjoyed only once is called as bhoga, e.g. eatables, flowers etc.

Thing that can be used again and again is called as upabhoga e.g. house, car, clothes etc.

5. Due to rising of that karma, one is young ... healthy-disease free but cannot use his strength/power of force is called as **vīryāñtarāya karma**.



## Religious Preaching “Dharmopadēśa”

Its evening time...

Sun is moving towards sunset region...

The kids playing outside their home get together...light the evening lamp and surround their grandparents...they pester/insist them to tell stories and the loving grandparents tell religious stories and preach them moral courage.

This is the tale of our Āryana culture... Today, due to the western influence our life-style has changed. We don't need grandparents anymore in the house. No one is interested in religious stories. Its place is taken by the television in every house...

It is evening and all the small and older family persons sit down to see new TV channels and serials. In our realistic world, this impossible imaginary world...dream world's programs are watched by all and to mimic this, copy it and follow and get them, the human being makes impossible efforts to bring together sky and abyss...he runs in his/her life tirelessly...but yet despite running nothing comes in the hand till his last breath and he becomes un-peaceful/worried...may get surrounded by violence which can be the only benefit then...!

To salvage the souls of self and of our own people, to understand the truth and reality of the life and make others understand, the scriptures have advised to gather our own persons and undertake religious discussions and preaching in our daily activities. The religious stories calm down our lust/sexual desire. They retrieve the soul from the sinful path...make us full of good conduct, and strengthens love-affection and friendship amongst family members.

**To create and sustain lasting peace and delightful atmosphere in life the religious stories are inevitable.**

### Religious preaching to our own persons

सव्वनुणा पणीअंतु, जईधम्मं नाव गाहए । इहलोह परलोहअ,तेसिं दोसेण लिम्पई ॥

Savvanuṇā paṇīaṅtu, jaīdhammaṁ nāva gāhaē |

Ihaloha paraloha-a, tēsīṁ dosēṇa limpaī ||

**Meaning:** Sarvjñā vitarāga paramātmā has said that a person who does not motivate family for dharma, then in this world and in the after world he wraps oneself with sins done by them||

Therefore the śrāvaka who knows the essence of religion should collectively give

family members religious preaching and make them religion oriented. The family-son etc., due to household work may not get time and due to smartness or out of excessive laziness if cannot go to the guru to listen to the discourse, yet one preaches everyday then they may become eligible for the religion also and prevail in the religion.

Dhanyapūra's resident Dhanāsèṭha merchant listening to guru's preaching became a good śrāvaka. Daily in the evening he preached his wife and the four sons. Listening to his preaching wife and three sons got awakening but the fourth son who had no faith in religion kept on saying that is there merit-demerit? Is there pāpa-puṇya? and did not achieve awakening. Therefore, Dhanāsèṭha merchant kept on worrying how to awaken him? One day knowing that in the neighborhood a śrāvikā's death time was nearing, Dhanāsèṭha made her do the final worship (niryāmaṇā) and said that "if you become dēva then motivate my son for the religion"... that old śrāvikā died and after death became goddess in the Saudharma dēvaloka and showing the prosperity of her dēvaloka to merchant's son awakened him towards religion. Like Dhanāsèṭha, we should assemble family every evening and give preaching. Due to some karma if the listener does not awaken then also the person who preaches is certainly benefited.

### **Svādhyāya (studies)**

After doing pratikramaṇa one does service to guru after which one does studies. Śrāvaka as per his own intellect ponders and studies the previously learnt lessons, viz. daily śrāvaka activities, jīva vicāra, nine elements, karmagraṇtha, 12 bhāvanās-sentiments, reflexing of puṇya prakāśa worship; during the svādhyāya the sūtra and the verses that when are counted the śrāvaka preaches welfare to his own soul; he makes his/her self-understand and strengthens its abandonment towards the worldly life and makes efforts to get engrossed in the religious worship and adoration. With these types of svādhyāya, both the listener and the preacher benefit for the welfare of the soul.

Avāntisukumāla and other great souls remembered their previous births on listening to the svādhyāya and they departed on the path of restraints. The great ācārya Haribhadrasūri of the Jaina reign also got motivated to accept the asceticism on listening to the svādhyāya. Such svādhyāya should certainly be a part of our life.

A Brāhmīna named Dharmadāsa every day after performing dēvasika pratikramaṇa did svādhyāya. One day his father who was also a good śrāvaka but his nature being angry, the son preached father to renounce his anger. So, the father ran in anger, took a wooden bar to injure his son but due to night darkness he hit his own head on a pillar and died on the spot, and was born as a snake. One time this black snake came to sting his son while Dharmadāsa was doing svādhyāya that time he recited the following verse...

तिव्वंपि पुव्वकोडी, कयंपि सुकयं मुहुत्तमित्तेण । कोहग्गी हओ हणिक, हहा हवइ भवदुगे विदुहा ॥

**Tivvaṃpi puvvakoḍī, kayampi sukayaṃ muhuttamittēṇa |  
Kohaggī hao haṇika, hahā havai bhavadugè viduhā ||**

**Meaning:** The person who is surrounded by the fire of anger, in two ghaḍī burns good karma of past crores of years, and, yes with this grief! That jīva becomes unhappy in

---

present time-period and in the next birth ||

Listening to this opinion about anger the snake immediately remembered his past birth. Therefore, he left his revengefulness, started aṇasaṇa and died to get rebirth in the Saudharma dēvaloka. Then his son Dharmadāsa śrāvaka while doing svādhyāya also became engrossed in meditation...and thus as a householder only (gṛhastha) he attained kēvalajñāna.

This example says that svādhyāya is very beneficial. Knowing this one must do the activity of svādhyāya. Those who cannot do penance of fast that accomplice with svādhyāya etc. can ask for forgiveness. The scribes say that one fast = svādhyāya of 2000 gāthā.

Sva + adhyāya is svādhyāya. To teach oneself...to teach the soul is svādhyāya. From time immemorial the soul that is roaming in the world, with the help of internal penance i.e. 'svādhyāya' the soul advances on the path of karma nirjarā and becomes fortunate and traditionally begin efforts to attain ownership/lordship of blessed fortune.

#### **Svādhyāya (studies)**

The king controls the town...the emperor controls the country...

Cakravartī commands and dominates 6 khaṇḍas...In this world it is easy to control anything. Prabhu says – “What is rare... is to control your own soul”

To discipline someone is easy, but to discipline your own soul is extremely tough and difficult.

The śrāvaka and sādhu born in the Jaina reign on completion of the day, and after the essential activity of pratikramaṇa do svādhyāya. Discipline the soul.

Svādhyāya is devotion to the ocean of scriptures.

As the sky is infinite so is the ocean of knowledge. The ocean that produces great knowledge that ocean of knowledge cannot be enjoyed staying at the bank. It is like just a ripple-wave that gives the feeling of calm and goes away.

In the ocean of scriptures if one dives in the svādhyāya then one finds gems from the ocean of knowledge...the one who sits by the sea gets only shells.

Knowledge can be inherited by those who worship it. Knowledge cannot be inherited but obtained with mammoth efforts-masculinity.



## Sāmāyika Vrata

The puṇyānubandhī puṇya manifests...  
 The jīva wants to become śrāvaka...  
 Firstly attains samyag darśana...  
 After that 5 small vows come in life and thereafter to cultivate the derived virtues (uttara guṇa) come three guṇavrata...

Thus advancing on the path of renunciation the monk yearns to enter “four sikṣāvratā - enjoyable vows of life”. The entry into these vows is through sāmāyika vrata.

Sāmāyika is described as that in which there is income of equanimity. When the jīva marches ahead in the sāmāyika worship the jīva has to witness growth in equanimity. The true success of sāmāyika is attaining equanimity. Even a single pure sāmāyika saves the soul from misery of hell etc.

When king Śrēṇika realized that he will be going to hell he went to Lord Mahāvīra to ask remedies to avoid the motion towards misery of hellish life. One of the remedies shown by the Lord was the remedy of sāmāyika. Prabhu Mahāvīraswāmī told king Śrēṇika – “If Puṇiyo śrāvaka gives you the fruit of one sāmāyika then you can circumvent-prevent-avoid-avert the hell.”

Such excellent worship is attained from rising of some great virtue of the previous life. It is not right to be negligent at such times. Let go laziness... we are going to get involved in diligence - accomplishing – industriousness of sāmāyika. We also need to be careful and alert that we make sāmāyika purer. To purify sāmāyika we have to know transgressions and faults of sāmāyika. We have to pick these faults/stains from our life and make efforts to remove them. The śrāvaka who is engrossed in pure sāmāyika is described as sādhu. What more can we say? Sāmāyika is 48 minute’s monkhood.

સામાઈઅમ્મિ ઉ કએ, સમાણો ઈવ સાવઓ હવઈ જમ્હા ॥

એ એણ કારણેણં, બહુસો સામાઈઅં કુજ્જા ॥

**Sāmāiammi u kaè, samaṇo iva sāvaò havai jamhā ॥**

**È ḗṇa kāraṇèṇam, bahuso sāmāiam kujjā ॥**

To stop/halt the influx of new-karma...continue the decay of previous karma, let us understand the vow of sāmāyika and be ready to accept it in our life-style ॥

Sāmāyika is the first of the 4 sikṣāvratā. This is without love/hatred; like-dislike...means its benefit is equanimity that is why it is called sāmāyika. While doing with due diligence this 9th vrata of sāmāyika we can get five transgressions. These transgressions are as follows –

1. Firstly while doing sāmāyika...if one does ārtadhyāna, raudradhyāna, āhaṭṭa-dohaṭṭa concentration and make the jīva miserable is called **manodu:praṇidhāna aticāra**.

2. Tell someone to go to a particular place, you come here, you take this thing, you give me this thing, you get me a particular stuff-article-object, you put this thing here...if such sentence is spoken with injury-sin...and be outspoken, or recite impure verse, letters etc. in sāmāyika that is known as **vacana du:prañidhāna aticāra**.

3. With impure body, one sits at a place without cleaning it and gives khamāsamaṇā (bows in a particular posture) and vāndaṇā without cleansing the body. During sāmāyika one keeps moving one's own limbs, the seat and takes the support of the wall while sitting is known as **kāya du:prañidhāna aticāra**.

4. The fourth i.e. does not do sāmāyika even if there is time available to do or forgets after doing, whether did I say the sāmāyika sūtras or not, did I say the ending ritual or not...such forgetting occurs due to rising of the 'vismṛiti - strong-negligence' is known as sāmāyika **akaraṇanāmā aticāra or smṛitivihīna aticāra**.

5. Anavasthita aticāra means before doing sāmāyika he does not see the right or wrong time and completes it before the time of 48 min. (two ghaḍī) and if completes the time-period properly he performs sāmāyika hurriedly or in improper way is called **anavasthita aticāra**.

After starting sāmāyika he loiters here there, sleeps during sāmāyika, due to laxity/inertness tells dēśakathā-vikathās etc., with zero concentration performs sāmāyika, if has contacted sacitta objects does not ask forgiveness by reciting iriyāvahī and has contacted grains, cottonseed, flowers, fruit, leaves and men-women, then this should be known as 9th sāmāyika vrata aticāra. 32 types of guilt/demerit/flip/sin/taint/culpa of mind, body and speech are likely to be found in sāmāyika. These are as follows –

#### **10 guilt of mind**

(1) Mind does not discriminate. (2) Desires glory and fame. (3) Desires wealth. (4) Does feel proud-has ego. (5) Does sāmāyika with fear. (6) Decides to get richer. (7) Does sāmāyika with doubts. (8) Does sāmāyika with resent in mind. (9) Does sāmāyika rudely. (10) Does sāmāyika without devotion.

#### **10 guilt of speech (spoken words)**

(1) Speaks thoughtlessly. (2) Gives wrong stigma to someone. (3) Speaks without being asked. (4) Speaks bad words. (5) Recites the sūtras briefly. (6) Quarrels with the like. (7) Does dēśakathā etc. four vikathā (8) Makes fun of others. (9) Says impure verses. (10) Says hurriedly with unclear speech.

#### **12 guilt of body**

(1) Sits with crossed hands. (Wear or hand-seated) (2) Moves the seat front and back. (3) Keeps moving the eyes cleverly in all four directions. (4) Keeps doing some harmful work or the other. (5) Sits with support of the pillar or wall. (6) Keeps retrieving and expanding the body parts. (7) Twists hands with laziness. (8) Cracks the knuckle. (9) Removes the dirt from the body. (10) Keeps itching. (11) All limbs are covered with cloth. (12) Lay the limb exposed. It is pure to abandon these thirty-two faults altogether and do sāmāyika.

Here the disciple asks the guru, "Hèy lord! Once the sāmāyika is taken then all the time we may not be able to stop the inflow of karma and thus due to ill thoughts of mind one

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earns sins due to mind's wrong dealing and secondly the sāmāyika is broken. Again it also has to be atoned for, therefore, instead of doing sāmāyika with wrong ritual it is better not to do it".

Guru answered, "Hèy disciple! You must do sāmāyika, because the vow of sāmāyika taken is 'duvihèṇaṃ tivihèṇaṃ way' i.e. be not careless in the dealing of mind, body and speech for self and for others. There are six rules included. At times if some day one rule is broken, still 5 remain unbroken and the wrong dealings and sins that occur through mind can be washed off by asking micchāmi dukkaḍaṃ, therefore vow of sāmāyika should be observed. After that, make the earliest efforts to purify it because in the current times 'initiation and sāmāyika' are 'just studies' only. And while doing this study one may benefit with purification of one's conduct. Therefore, not to do sāmāyika is not correct. Our past ācāryas have said that the ritual (solemnization) that is done with transgressions to begin with, after regular studying can be performed tomorrow without transgressions. And this study follows individuals in next birth too. Therefore one must do sāmāyika certainly. As the drop of water falling in the begging bowl does not earn importance, similarly doing sāmāyika with tainted mind also does not earn importance of excessive sins, because micchāmi dukkaḍaṃ purifies this. Therefore to say that instead of doing faulty sāmāyika better don't do only, saying this is nothing but only talking a promise of envy.

It is said –

अविहितकथा वरभक्त्यं, असूयवचना भाषंति समशुंशं ॥

पायश्चित्तं जम्हा, अकथे गुरुं कथे लहुं ॥

Avihiyakayā varamakayaṃ, asūyavacanā bhaṣanti samaṣuṣaṃ ॥

Pāyacchita jamhā, akathē guruaṃ kathē lahuṃ ॥

Because, the repentance without analogy of atonement is enlarged; taking atonement-expiation-penitence the criticism is relieved. The mind-centered evil/wicked/inauspicious/ wrong meditation is purified by micchāmi dukkaḍaṃ. ||

In 12 months I will do..... (Assume the number) sāmāyika. By undertaking this rule we become worshiper of the sāmāyika vow.

### Dēsāvagāsika vrata

The life of śrāvaka is decorated with vrata...

Proceeding in the series of vow today we have to consider the 10<sup>th</sup> dēsāvagāsika vrata. By living a life of servitude (śrāvaka) yet the worldly jīva increase their possessions and business etc. Therefore his travel everywhere increases and also increases the bondage of karma there by. To abbreviate slowly-slowly these vows and rules therefore is hinted in the śikaṣāvrata.

Śrāvaka aims at monkhood therefore in this world he must try and sack his/her own bet slowly-slowly overtime; and finally bid farewell to this world and emerge safely out from this and make efforts to get involved in diligence for becoming an accomplished śrāvaka.

Come! Let us know-understand this vow and its transgressions and be diligent for the practice of pure vows...

In the 6th diśivrata, distance in whichever directions decided for life time also needs to be daily abbreviated viz. In one direction if one has made a rule to travel 500 yojana, so if I happen to go in this direction then I will go only till 2 gāu and not more. This way one should abbreviate and make the rule. As well as other vows like praṇātipāta etc. vrata also need to be limited every day, i.e. today I will start work (ārambha) only so much and not more. In the digviramaṇa vrata taken for life-time, to reach to ‘x’- yojana are decided then keeping allowance for one country, traveling is restricted in other places and thus daily taking a new rule again.

Like the snake charmer, who firstly charms-spells the snake and holds the ‘asi poison’ and restricts this poison of twelve country proportions within itself - means in his own small region or if the poison has spread in the whole body, that poison is restricted in one finger region; same way a person taken the lifelong vow to travel 100 yojana in each direction, the digvrata that prohibits him not to cross the limits of his house, sleeping place and does not permit him to travel beyond this and needs to be abbreviated to gāu etc. i.e. travel only the distance till one country; and further revise this rule daily; similarly in time also this is abbreviated, i.e. two ghaḍī, pahora, day, night, till main time travel to and fro, enjoy eating and drinking and transactions-dealings also is done as per the restrictions of the region decided. That way until a day, night, 5 days, 15 days the vow needs to be assumed firmly is known as dèśāvagāsika vrata.

This vrata has anābhoga etc. five transgressions namely – (1) ānayana prayoga aticāra (2) prèṣaṇa prayoga aticāra (3) śabdānupāta aticāra (4) rupānupāta aticāra (5) bāhya pudgalaprakṣèpa aticāra.

(1) In dèśāvagāsika vrata, if one wants any item-thing outside the limit decided and from that place asks someone to get the same is known as the first ānayana prayoga aticāra i.e. ānayana means he makes plans to get anything from some place to his place, is called **āṇavaṇappayoga aticāra**.

(2) Similarly, one sends with somebody a thing outside the limit of the land decided in this vow; to plan such a thing is called **pèṣavaṇa prayoga aticāra**.

(3) Śabdānupāta is from the decided regular region if someone is seen walking and oneself also has some work outside this decided region...that time as the person seen is outside the land’s limit one cannot go to bring him; therefore one stands on the terrace in such a way so that all the passerby can see and then cough loudly or chortle or roar or put string in the nose and sneeze so that the passerby can hear this sound and when they two look at each other that person walks up to the vratī. That time he talks regarding his own work with that passerby. Thus, the sound of cough, sneeze etc. are used to call the passerby for getting one’s own work is called **śabdānupāta aticāra**.

(4) “Gaḍhè guṇè karinè rupa dèkhāḍavu” – means to climb and stand in the land decided in such a way that the person passing outside this land-limit should definitely see one’s form-beauty and come to meet. Thus with the help of the beauty if one shows affection towards others is called **rupānupāta aticāra**.

(5) Pudgalaprakṣèpa, by throwing the gravel and projecting it towards the passerby to reveal one’s identity, so that the person can come nearby and finish the work is called



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**pudgalaprakṣèpa aticāra.**

One has to avoid these transgressions by doing pure dèśāvagāsika vrata.

In present day dèśāvagāsika vrata along with one pratikramaṇa, 10 sāmāyika are practiced together. At least vow of one èkāsaṇā is expected to be observed.

One has to make a rule that one will do..... (Assume number) dèśāvagāsika vrata in a year.

By doing dèśāvagāsika vrata the virtue of conduct-character grows and becomes purer. By observing śikṣāvrata the feeling towards ‘sarva virati – abandoning everything’ strengthens. Life becomes immaculate-chaste-serene-pure-holy.

**Pauṣadha Vrata**

The 11<sup>th</sup> vrata is Pauṣadha vrata. By observing the action by which the living entity assumes the confirmation of religion is called pauṣadha vrata. This should be done on aṣṭamī etc. festive dates, and remain in it. Pauṣadha food etc. vrata is of four types. (1) To abandon all the four types of food is called **āhāra pauṣadha**. (2) To avoid all types of bathing and body treatment means abandon decor is called **śarira satkāra pauṣadha**. (3) In the entirety one must abandon sexual pressure of audārika body and vèikriya body is called **brahmacharya pauṣadha**. (4) The one which is with sin is called ‘sāvadhya - with pāpa.’ To abandon such business is called as **avyāpāra pauṣadha**.

In this 11<sup>th</sup> pauṣadha, the transgressions seen for the pauṣadha-fast vow occurring due to negligence are of 5 types –

(1) The sleeping bed long enough that can be used for all the bodies and all the instruments along with is known to be 3<sup>1</sup>/<sub>2</sub> hand measure and sañthāraka means seat and blanket etc. These and ground are not inspected (pratilekhanā) i.e. if the inspection is not done properly, ‘duppaḍilèhiya’ i.e. done a little here there or not done properly due to negligence is called as first aticāra.

(2) The bed - sañthārā are not cleaned-scrubbed anytime, and if done ‘duppamajjiya’ i.e. cleaned faulty, so with negligence cleaned at places and not at other places is called second aticāra.

(3) Uccārapāsavaṇabhūmi means the place for urination, defecation is not inspected or if inspected then its improperly done is called the third aticāra.

(4) The land for urination and defecation is not cleaned or cleaned improperly is fourth aticāra.

(5) Done fast for pauṣadha but that is not observed with equanimity (sammanāṇapāṇayā) is called the fifth aticāra.

Śayyā-bed that is with apparatuses and appliances is 3<sup>1</sup>/<sub>2</sub> hand long, staying place (upāśraya) and the sañthāro-kāñkhalā etc. and also the ground to spread the sañthāro, are not inspected and the bowls for passing urine and feces, so also the ground for discarding the same are not inspected, seen properly or not cleaned with the corner of the cloth or not transcribed by dañḍāsana and also not inspected or cleaned; if cleaned or inspected and are scrubbed improperly. If done fast in pauṣadha but not observed in pure-samyak way. Of the four types of āhāra – aśana, pāna, khādima, svādima if one has desired one of these; on pauṣadha day bathing and massaging the body etc...done after-care and service of wrong

people or done bad conduct-of low character; while doing pauṣadha thought about business, wages etc., thought about house-work and remembered the past sins or wrong business viz. accumulated so much of wealth with that business and enjoyed such pleasures...or prayed i.e. if I do a particular work I will do according to my prayer...sprinkled water for cooling the body in pauṣadha... wallowed, rolled over due to tiredness... in posaha due to the pain of hunger I will break my fast with some particular food...done a plan when this pauṣadha will end and when will I have the meal.

While doing pauṣadha, during day one sleeps with stretched legs or simply sits back, does sañthāro in pauṣadha in such a way that during night after doing porasi, that time it should be done like hen's legs instead does the sañthāro by sitting with stretched legs long during the day. In pauṣadha the spittoon is kept open on which the flies' etc. insects fall then this leads to transgressions. And if did not say 'āvassahī while leaving the upāśraya and 'nissahī' when entering upāśraya then this leads to transgression.

At night, yet the porisī is not recited, but without that only if sañthāro is laid for sleeping and if there is contact with the light of lamp; such transgressions spoil and make the pauṣadha impure. The karma nirjarā which should have occurred does not occur. For attaining serenity of soul, maintaining purity is extremely important.

The worship of pure pauṣadha is to be done by the accomplisher for the welfare of the soul. pauṣadha is the ladder to attain monkhood. The rule of how many such pauṣadha to be done is decided by the śrāvaka. How many pauṣadha of four prahara and how many of eight prahara are calculated and decided for which efforts are made to accept this vow. Many souls have attained nirvāṇa by this worship.