

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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3rd Year

Blessings:

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

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Alphabet with English Transliteration

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

अं
 aṅ/aṅṅ/aṅ/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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Stotra – Meaning – Ārcanum (Insight)

Namiuṇa Stava

Namiuṇapaṇaya suragaṇa, cuḍāmaṇi kiraṇaraṅjiaṁ muṇiṇo;
Calaṇa jualaṁ mahābhaya-pañāsaṇaṁ saṅthavaṁ vucchaṁ.....1
Saḍiya karacaraṇa nahamuha, nivuḍḍanāsāvivannalāyannā;
Kuṭṭhamahārogānala, phuliṅga nidaḍḍhasavaṅgā.....2
Tè tuha calaṇārāhaṇa, salilaṅjali sèya vuḍḍhi ucchāhā;
Vaṇadavadadḍhā giripā-yavavva pattā puṇovi lacchiṁ.....3

Word Meaning

namiuṇa - offered salutations
paṇaya - giving salutations
suragaṇa - the groups of gods
cuḍāmaṇikiraṇa - radiance of crown jems
raṅjiaṁ - colored
muṇiṇo - lord Pārśvanātha's
calaṇajualaṁ - the feet
mahābhaya - big fear
pañāsaṇaṁ - destroyer
saṅthavaṁ - praises
vucchavaṁ - I will say
saḍiya – spoiled, rotten
karacaraṇa - hands and feet
nahamuha - nails, face
nivuḍḍanāsā - whose nose is depressed,
vivanna - has been destroyed
lāyannā - whose beauty
kuṭṭha - leprosy

mahārogānala - like big disease
phuliṅga - sparks
nidaḍḍhasavaṅgā - whose all body parts
are burnt
tè - who
tuha - yours
calaṇārāhaṇa - related to worship of feet
salilaṅjali - adorning with water
sèya - watering, irrigating
vuḍḍhi-ucchāhā - whose enthusiasm is
increased
vaṇadava - forest Fire, conflagration
daḍḍhā - burnt
giripāyava - mountain trees
vva - like
pattā - attained, got
puṇovi - but again
lacchiṁ - wealth

Meaning: Śrī Pārśvanātha Prabhu's feet which are destroyer of big fears/dangers and colored with the radiance of the crown-jewels of the saluting groups of gods, I bow down and say this praises... 1

Whose hands, feet, nails and face have been spoiled/sickly/unhealthy/rotten, whose noses have become depressed, whose beauty and all the body parts are burnt due to fire-sparks of disease like leprosy, such persons' enthusiasm and adoration have been increased and have earned wealth again like the trees burnt due to forest fire due to irrigation with the añjalī water with which your feet have been worshiped by them... 2/3

duvvāya khubhiya jalanihi, ubbhaḍa kallola bhīsaṇārāvè;
saṁbhaṅta bhaya visaṅṭhula nijjāmaya mukkaṅvārè.....4
avidaliajāṇavattā, khaṇṇa pāvaṅti icchiyaṁ kūlaṁ;
pāsajīṇa calaṇa jualaṁ, nicchaṁcia jè namaṅti narā.....5
kharapavaṇuddhua vaṇadava, jālāvali miliya sayala dumagaṇṇè;
dajjaṅtamuddha mayavahu, bhīsaṇaravabhīsaṇaṁmi vaṇṇè.....6
jagaguruṇokamajualaṁ, nivvaviasayalatihuaṇābhoṁ;
jè saṁbharāṅti maṇuā, na kuṇai jalaṇo bhayaṁ tēsīṁ.....7

Word Meaning

duvvāya - nasty wind	khara- severe
khubhiya- perturbed, disquieted	pavaṇuddhua- swept away by winds
jalanihi- sea's	vaṇadava- forest fire
ubbhaḍa- severe	jālāval- row of flames
kallola- waves	miliya- combined with
bhīsaṇārāvè- there are horrible sounds	sayaladuma- all trees
saṁbhaṅta- having illusion	gaṇṇè- deep
bhaya- fear	dajjaṅta- burning
visaṅṭhula- bewildered, agonized, confused, uneasy	muddha- enthralled
nijjāmaya- sailors	mayavahu- doe's (female deer)
mukkaṅvārè- have stopped business	bhīsaṇarava- frightening/horrible sounds
avidalia- unbroken	bhīsaṇaṁmi- horrible
jāṇavattā- whose boats/ship	vaṇṇè- in the forest
khaṇṇa- in a moment	jagaguruṇo- World guru Pārśvanātha's
pāvaṅti- get, reach	kamajualaṁ- feet
icchiyaṁ- wished	nivvavia- made happy
kūlaṁ- bank	sayala- all
pāsajīṇa- Pārśvajīna's	tihuaṇ- three worlds
calaṇa jualaṁ- feet	ābhoṁ- whose area/expansion
nicchaṁ- daily	saṁbharāṅ- remember
cia- definitely	maṇuā- human beings
namaṅti- bow down	kuṇai- do
narā- men	jalaṇo- fire
	tēsīṁ- them

Meaning: Those men who always bow down to Śrī Pārśvanātha Prabhu's feet, and those sailors due to illusion and fear of roaring sea due to bad/nasty/severe winds have discontinued their business; yet keep their boats/ships intact/steady and reach the desired bank of the sea in moments... 4/5

Those men who remember Śrī Pārśvanātha Prabhu's feet which make all areas of the world happy; the bad/nasty/severe forest wind causing forest fierce fire also burning the rows of all the trees and deep within the trees the shouting of burning enthralled doe (female deer), this fierce fire also does not fear scare these men... 6/7

vilasañtabhogabhīsaṇa, phuriāruṇa nayaṇa tarala jihālam;
ugga bhuaṅgam navajalaya, sathaham bhīsaṇāyāram.....8
mannañti kīḍasariṣam, dura paricchuḍha visama visavēgā;
tuha nāmakkhara phuḍasiddha-mañta guruā narā loè.....9
aḍavīsu bhilla takkara-puliñda saddula sadabhīmāsum;
bhayavihura vunnakāyara, ullūria pahia satthāsu.....10
avilutta vihavasāra, tuha nāha paṇāma mattavāvārā;
vavagaya vigdhā sigdham, pattā hiyaicchiyañ, thāṇam.....11

Word Meaning

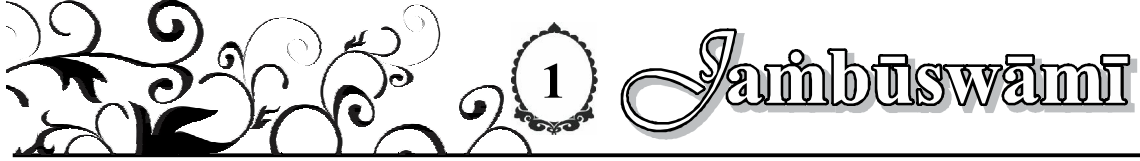
vilasañta- luxurious, voluptuous
bhoga- fangs/body
bhīsaṇa- terrible, horrible
phuria- clever
aruṇa- red
nayaṇa- eyes
tarala- agile
jihālam- tongue
ugga- severe, violent, furious
bhuaṅgam- snake
navajalaya- new clouds
sathaham- same, similar
bhīsaṇāyāram- terribly shaped
mannañti- considers
kīḍasariṣam- like maggots/insects
paricchuḍha- avoided
visama- severe
visavēgā- speed of poison who have
tuha- yours
nāmakkhara- name's word
phuḍa- manifest, sprung
siddha- achieved, secured, earned
mañta- with the mañtra
guruā- big
narā- people
loè- in the world
aḍavīsu- in the forest

bhilla- bhīla
takkara- robber/thief
puliñda- forest animal
saddula- lion's
sada- words/sound
bhīmāsum- horrible
bhaya viuhura- feared
vunna- regretting
kāyara- cowardly, timid
ullūria- have robbed
pahia- traveller
satthāsu- together
avilutta- not robbed
vihavasāra- splendor, majestic
tuha- to you
nāha- Hèy Nātha!
paṇāmamatta- is the only evidence
vāvārā- whose business
vavagaya- gone away
vigdhā- whose obstacles
sigdham- prompt, immediate
pattā- have obtained
hiyaicchiyañ- desired by heart
thāṇam- place, destination

Meaning: Hèy Lord! Those men who have grown up in this world with manifest mañtra of your name ('Pārśvanātha' mañtra), they have removed/haulted/stopped the poison that is speedily spreading and the terrible snake with horrible fangs, red fiery tricky eyes, agile/volatile/shriek tongue and with terrible shape of a thundering cloud, consider this hostile snake like an insect... 8/9

Oh Lord! Those men who have the business only of saluting you...who due to the bhilla, thief, forest animals and lion's roar, the saddened and coward people who have robbed the travelers... yet even in such deep forest whose wealth is not stolen, and whose obstacles have been destroyed, such persons have **attained their desired destination**...10/11

The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign
The last kēvalī of this Avasarpīṅī time-cycle



Rājagrī town...
The land made holy with the touch of feet of Prabhu Mahāvīraswāmī...
Land with religious and wealth prosperity...
Town with fragrance of donation and character-chastity...
In this town resided one very rich guildsman chief...
Passionate for the Jaina religion he was Śrī Rṣabhadatta merchant...wife's name was Dhāriṅī...

In such an ideal family adorned with good custom, character and virtues a precious son was born...

Joy was everywhere...the birth ceremony was celebrated...
The child was named as Jambūkumāra...he was a son with good luck...
Jambūkumāra turned 16...the great rise of virtue 'puṅyānubandhi puṅya' awoke...
As a wandering preacher/ascetic Śrī Sudharmāswāmī gaṇadhara came to the town Rājagrī... The people of the town started going to the park outside their town to offer salutations and after seeing him listen to the discourse of gaṇadhara Sudharmāswāmī...

Jambūkumāra also saluted Sudharmāswāmī and sat down to listen to the 'dēśanā'...
Listening to the sweet and melodious 'dēśanā' he experienced 'abstinence'...He bowed to Sudharmāswāmī and expressed his desire to accept restraint...and left for home to get the permission of his parents...on the way he barely escaped the cannonballs passing close by. Thinking about the momentariness of life he returned back...He came to Sudharmāswāmī and took the Paccakhāṇa of samyaktva with celibacy vow and returned back home.

He told his parents about dēśanā of Sudharmāswāmī and his feelings of abstinence. "Hèy mother - father! I do not wish to live in this world even for a moment. Please give me permission for initiation (dikṣā)." Listening to Jambūkumāra's talk parents said "Dear Vatsa! You marry 8 daughters of the best guildsman who are engaged to you and fulfill our desire." Jambūkumāra made mammoth efforts to pacify parents but his father-mother did not leave their insistence for marrying him. Knowing the insistence of parents he said to his parents and his in-laws that after marriage immediately I will take dikṣā.

The parents of the brides tried to explain their daughters but they were not agreeing. So they got their insisting daughters married to Jambūkumāra with huge pomp and show. Due to marriage of Jambūkumāra his parents also were delighted. Felt joyous. The worldly

jīva are filled with infatuation so the causes/reasons that increase worldly life make them happy all the time.

After marrying the 8 brides Jambūkumāra came to his house. All the 8 brides with tricks and examples described happiness of worldly life to Jambūkumāra. They made efforts to get him involved in worldly pleasures. After listening to their words Jambūkumāra reprimanded and awakened the 8 girls in a voice sweeter than nectar that sounded aloof-ascetic. He explained them the awfulness and futility of this world. The world is miserable, sinful and selfish, he gave such wonderful description, listening to that even Prabhava, son of King of Viṇḍhya and 500 thieves who had come for robbery also got awakening.

After awakening when everyone became ready to take dikṣā, that time Jambūkumāra used in auspicious way his own assets worth billions and ninety crores property received in dowry from parents of 8 girls...gave in the seven regions...gave to poor and miserable persons... and with 526 persons took dikṣā from Sudharmāswāmī.

He became engrossed in knowledge-meditation after initiation. Respectively he studied dwādaśāṅgī. Sudharmāswāmī established him as his successor in lineage. Doing excellent penance and living in best meditation detracted him from many deeds (karma nirjarā). At some holy moment he destroyed-powdered all ghanaghātī karma attained kēvalajñāna and kēvaladarśana.

For long period of time he wandered from place to place and preaching many great souls helped them to swim the ocean of this world.

Jambūkumāra lived 16 years as a boy and then as chadamastha for 20 years after taking dikṣā and wandered as a kēvalī for 44 years. After 80 years life-span, established disciple Prabhavaswāmī on his seat; and after 64 years of Śrī Vīra Prabhu's nirvāṇa, Jambūswāmī attained mokṣa.

After the journey of Jambūswāmī to mokṣa, in this Bharata region 10 things disintegrated. These 10 things are as follows-

(1) Mana:paryaya jñāna (2) Paramāvdhijñāna (3) Pulaka labdhi (4) Āhāraka śārīra
(5) Kṣapaka śrēṇī (6) Upāśama śrēṇī (7) Jina kalpa (8) 1. Parihāra viśuddhi cāritra 2. Sukṣma saṁparāya cāritra 3. Yathākhyāta cāritra (these 3 cāritra) (9) Kēvalajñāna (10) Mokṣagamana

Thus in this Avasarpīṇī time-cycle period for the human beings of Bharata region the doors of mokṣa that were opened by Marudēvāmātā were closed after the nirvāṇa of Jambūswāmī. The soul became siddha-buddha (accomplished-enlightened), nirañjana-nirākāra (unstained-formless).

2

First Śrutakēvalī



Śrī Prabhavaswāmī

The time-period was 30 years before Vīra nirvāṇa...
Jaipur town was situated in the lap of Vīndhyācala Mountain...
That town was full of happiness-peace and prosperity...
Vīndhya king ruled there...

The king of Vīndhya had two sons... Prabhava was the eldest son...he was clever-intelligent-heroic...he had all the qualities a prince deserved...Prabhava had gained such popularity...but his luck was two steps ahead...he could not receive love and blessing of his parents...there was more love and affection in the minds of the parents for the younger son and both wished that in future he only goes on to become the king...

As soon as Prabhava smelled this he became agitated in mind...after much deliberation he abandoned the town and the palace...took the forest road...in the forest he made his own gang. He gathered 499 comrades...five hundredth himself became the captain-chief of the gang...he taught everybody the art of stealing and himself received two divine-teachings. Amongst these two one was ‘avasvāpinī’ and the other was ‘tālodaghāṭinī’. Wherever he went for robbery firstly with the help of avasvāpinī he spread sleep and then with tālodaghāṭinī he could open any types of locks easily. Prabhava and his allies started wailing by committing many thefts in the surrounding villages. People were helpless due to theft-harassment.

Prabhava with his comrades arrived in Rajagrhī town with an intent to steal and rob. There he received the news that the same day Jambūkumāra, son of merchant Rṣabhadatta, was married to 8 girls. Getting the news, Prabhava thought ‘today in the house of merchant Rṣabhadatta I should steal such goods...rob so much that I shouldn’t have to steal a second time in my youth... this becomes my ultimate theft.’”

A human mind may think anything but it never knows how this sentiment is going to take a form and can be realized

In the mid-night Prabhava and his allies reached the seventh floor of the palace. Prabhava placed his allies outside the palace and entered the palace and tried the avasvāpinī vidhyā. Knowing that downstairs everyone fell asleep he climbed upstairs...carefully he reached the seventh floor...there he heard people talking. Again he tried his avasvāpinī vidhyā but the result was zero...he tried to listen putting his ears on the wall from where he heard the voices...he had a jolt on listening to the talk of asceticism-abstinence hitting his

ears from the inside room...as if from the deep sleep of infatuation his soul awakened...

Here there was property worth not in crores but in billions...the eight girls were pleading for enjoyments of worldly and sexual pleasures, and, yet the son of the merchant was talking about renouncing and abandonment. He has apathy to leave this world and become a monk...and I have come to the house of this ascetic for theft...truly! Blessed is the son of the merchant...and I hate myself a million times over...

All the eight girls were ready to renounce this world with their husband and accept the path of restraint, that time even Prabhava reached near Jambūkumāra...fell on his feet...blessed are you...blessed is your youth...blessed is your life...your youth and life are both successful. I am a thief and thought of doing a big theft at your house so that I would never have to do any theft again. Listening to your talk and your voice that is full of asceticism has stolen my heart and my life. Indeed my theft today will be the ultimate theft. I will also take initiation with you. All the comrades of Prabhava arrived. “We too will follow the path of restraint with our master.”


Jambūkumāra welcomed everyone’s sentiments. He gave beautiful sermons to all and increased their spirit of restraint.

The fifth gaṇadhara of the Vīra rule in four hundred and seventy years BC...Prabhava with his 500 persons took initiation from the first Paṭṭadhara Śrī Sudharmāsawāmī. Prabhava was 30years old at the time of dikṣā.

Prabhavasawāmī followed the seat of Jambūswāmī. In the 406 yr. BC he became the ‘Paṭṭadhara’ of Jambūswāmī. He was the first śruta kēvalī of Śrī Mahāvīra’s reign. He was the first śrutadhara and epoch-making man with the knowledge of 14 Pūrva. In 395 BC he completed 11 yr. of epoch-making position and 105 yr. of life-span and attained heavenly abode.

We offer koṭi-koṭi salutations at the feet of Prabhavasawāmī.

When Prabhavasawāmī took over the reign and handled its axis he was 94 yr. old.



3 **Third Paṭṭadhara, the composer of ‘daśavèikālika sūtra’,**
Śrī Śayyambhavasūriśvarājī Mahārāja

Even at this age he adhered to pure restraint and beautiful adoration of ruling influence and continued wandering. His body was getting tired...and the right Paṭṭadhara did not appear in his community...then what to do? This monstrous question was bothering him. Where to bring Paṭṭadhara who would maintain the dignity of Vīra rule? The loss will be more than the gain if the reigns of the rule not handed over to him. At the end of much deliberation

Pujyapāda Prabhavaswāmī Mahārāja giving śruta-jñāna upayoga and started searching for a suitable Paṭṭadhara...looking for Paṭṭadhara, the gaze fixed on a Brāhmina named Śayyāmbhava of Rajagr̥hī town...by birth even though he was a Brāhmina...but he was a capable scholar...was a great paṇḍita...he belonged to Vatsa clan and expert in Vēda. At that time, by his knowledge, he saw this Mahāpaṇḍita performing animal sacrifice. Prabhavaswāmī decided to awaken Śayyāmbhavabhaṭṭa...

He sent two of his ascetics after explaining them to the Yajña pavilion. These two sādhus arrived at the Yajña place but were insulted here. The two sādhus endured the humiliation and still went near Śayyāmbhavabhaṭṭa and told him –

“ अहो कष्टं, अहो कष्टं, तत्त्वं न ज्ञायते परम् । ”

“Aho kaṣṭam, aho kaṣṭam, tatvaṁ na jñāyatè param.” ...i.e. Oh! Oh! How painful it is that no one knows the elements.”

Śayyāmbhavabhaṭṭa hearing this from the mouth of Jaina monks, became absorbed in thinking...started deliberation...even if a monk suffers in death, he will not tell a lie...Then what did they say?...whatever I am doing just now is as per the instructions of my guru still there is no element in this?...If this is not element then what is element? Where is element? What is the truth? Śamyāmbhavabhaṭṭa full of anxiety to know truth and element came to his guru with naked sword in his hand...Showing the sword to his guru – he told “Please tell me sincerely what is truth? What is element? What is Samyaktva?”

Guru, frightened at the sight of the sword, said-“A statue of the 16th Jaina Tīrthānkara Śrī Śāntinātha Prabhu is erected in the cell below the Yajña pillar. Under its influence, all these actions run smoothly. And the essence of truth is only one...i.e. Jainism...”

Then from the bottom of the pillar, he showed the jeweled idol of Śrī Śāntinātha Prabhu. Seeing idol of Śrī Śāntinātha Prabhu, the awakened Śayyāmbhavabhaṭṭa left the sacrificial rights and the pregnant wife and approached Śrī Prabhavaswāmī... Prabhavaswāmī explained the elemental knowledge of Jainism to Śayyāmbhava... explained the glory of mercy...The essence of religion is kindness-mercy, it is the best way for self-welfare. On realizing this truth, without even a moment’s delay Śayyāmbhava-bhaṭṭa fell at Prabhavaswāmī’s feet. He adopted restraint. He was twenty-eight (28) years old when he was initiated.

Taking restraint Śayyāmbhavamuni along with adoration of penance and japa, lit the fire of knowledge-jñāna...worshipping knowledge became transcendentalist of fourteen-Pūrva...after studying the scriptures, giving proper sacrament-culture, Prabhavaswāmī gave the title of ācārya to Śayyāmbhavamuni and established the sage on his seat. This event occurred in V.S. 397 B.C.

When Śayyāmbhavabhaṭṭa took dikṣā, his wife was pregnant. When the other ladies asked her regarding the fetus she would say – “mayāṇaṁ”

Mayāṇaṁ means there is something.

When the child was born all named him – ‘Manaka’

When he grew 8 yr. old he asked mother – ‘Oh! Mother! Where is my father?’

Mother answered- “Vatsa! When you were still in the womb that time only your father Śayyāmbhavabhaṭṭa took dikṣā and became Jaina muni.

Listening to mother, Manaka left in search of his father. During his search he met his father Śayyāmbhavasūrī in Campānagarī. Staying close to him, and gaining understanding of Jainism and monk life and accepting Jaina dikṣā became Manaka muni. Due to śrutopayoga, Śayyāmbhavasūrī learnt that life of Manaka muni was six months. In this short time-period what Manaka will study about the scriptures? Without scriptural study how the welfare of his soul can be achieved? Thinking this, for salvation of life of Manaka muni, he uplifted-salvaged the 14 Pūrva and composed the “Śrī Daśavèikālika sūtra.” This sūtra is essence of all the sūtra. For stable life of monkhood the best knowledge of code of conduct is included in it. For six months he made Manaka muni study Śrī Daśavèikālika sūtra...he made him worship it vigilantly-carefully without negligence...So after six months, the devotee sage Manaka went to heaven. Due to death of Manaka muni, tears welled up in Śamyyāmbhavasūrī’s eyes. When his disciples asked the reason he narrated the story of his worldly son and Manaka’s short life-span. And said- even in his short life, he lived with pure character and including Samādhi attained saddagati (auspicious way), so I had tears of joy”.

Listening to guru’s talk, his disciples said- “Gurudèva! If you had told this to us earlier, we would have behaved better by showing more affection towards him.”

Gurudèva said-“Even without not telling, he got service of “tapovṛddhas – penance-aged” like you all and that is why he was able to get saddagati.

After completion of the work Śayyāmbhavasūrī expressed to merge the Śrī Daśavèikālika sūtra in the Pūrva, the entire śramaṇa saṅgha requested him – “Gurudèva! In this 5th Ārā, this will be helpful to those with short life and low-minded sages etc. So, keep that sūtra forever.”

Guru Bhagavaṅta accepted the request and kept the sūtra fixed.

Śayyāmbhavasūrī was the first Jaina ācārya to compile the essence of sūtras from Pūrva.

Śayyāmbhavasūrī spending 28 yr. as a householder, 11 yr. as muni and remaining on the position of ācārya for 23 yr. after an impactful regime established Yaśobhadrasūrī to take charge of his position (seat), after living for 62 yr. attained heaven after 98 yr. of nirvāṇa of Vīra Prabhu.

The great man went to heaven but his creation “Śrī Daśavèikālika sūtra” even today

is an ornament of Jaina regime. This sūtra is the pillar for life of restraint of every mumukṣu even before and after the life of a monk. Until the end of 5th Ārā this Āgama will remain...it will continue to introduce the path of Śiva...it will be the savior of many...Koṭi-koṭi salutations at the feet of creator- composer of Śrī Daśavèikālika sūtra Śayyambhavasūrī, the guide and life-savior not just of “Manaka” alone but of many.

Śrī Daṇḍaka (Punishment) Prakaraṇa (Chapter) - 1

Śrī Gajasāra Muni

Jina reign is the ocean of ‘learning knowledge-śrutajñāna’...however much you know, learn, understand but this knowledge never exhausts...In today’s times our life expectancy is so short that in this life-span it is very difficult to acquire even a drop of knowledge from this vast ocean of knowledge.

If we know five pratikramaṇa we feel proud that we know them and can recite five pratikramaṇa fluently. No--- we cannot be satisfied with this. After learning five pratikramaṇa one should study Jīva vicāra and nava-tattva (nine elements). After studying these one will have stronger faith in Jina's speech and there will be more desire/curiosity to learn more things. In the four chapters, after Jīva -vicāra and nava tattva the third is the chapter of ‘daṇḍaka’. Here we are going to make efforts to learn about daṇḍaka.

What is “Daṇḍaka”?

On hearing the word daṇḍaka a question arises what is meant by daṇḍaka? What will we learn in this chapter on Daṇḍaka? Writing reconciliation he says...

दंडयन्ते जीवा यस्मिन् स दंडक ।

**Daṇḍayantè jīva yasmina sa daṇḍaka |
Jīva punished for that is called as Daṇḍaka**

The jīva suffers pain due to karma etc...That which is punished is called as daṇḍaka. Soul has the nature to remain in bliss forever, but it suffers punishment due to different transmigration and birth in different species. Some times as èkèndriya (one sensed)... sometime as vikalèndriya, sometimes as mobile (trasa) jīva...as fixed/immobile (sthāvara) jīva, sometimes in hell or sometimes in nigoda... not only that but birth as human being is also punishment. 563 types of life-forms as described in Jīva vicāra are included in 24 daṇḍaka (punishments). We will consider these details gradually.

नमिऊं चउवीस जिणे, तस्सुत्त वियारलेस देसणओ ।

दंडग पअेहिं ते चिय, थोसामि सुणेह भो भव्वा ॥१॥

Namiūm cauvīsa jiṇè, tassutta viyāralèsa dèsaṇao |

Daṇḍaga paèhiṃ tè ciya, thosāmi suṇèha bho bhavvā || 1 ||

Meaning: Bowing to twenty-four Tīrthankara, just saying their doctrine-theory-principles-ideas, through the verses of Daṇḍaka certainly I will worship the Jinèśvara. Oh great souls! You please listen this. || 1 ||

1. Maṅgalācaraṇa (auspicious step/verse/beginning) - नमिऊं चउवीस जिणे Namiūm cauvīsa jiṇè through this verse after bowing to the twenty four Jinèśvara Bhagavaṅta for the success of work (grantha) without any obstacle this māṅgalika has been said-performed.

2. Subject (viṣaya) - दंडग पएहिं With support of this daṇḍaka verse the Āgamas of

Jinēśvara Paramātmā have to be explained briefly. Thus subject is stated.

3. Relation (saṁbandha) - तस्सुत्त वियार - tassutta viyāra. This daṇḍaka verse is said to be related to the doctrinal idea of Tīrthaṅkara. The doctrinal thought is knowledge and it is an instrument to attain mokṣa. There is a relationship between knowledge understood by Guru and knowledge of doctrine.

4. Purpose (prayojana) - लेस देसणओ - lèsa dèsaṇao. The purpose is to enlighten the majestic/grandiose (bhavya) beings with knowledge briefly. The purpose is to introduce knowledge of substances and awaken their desire for mokṣa.

5. Authority-right (adhikārī) - सुणेह भो ! भव्वा ! – With this verse it is stated that the bhavya jīva are authorized (privileged) to study this scripture.

So in this way in the first verse with saluting the Jinēśvara and then reciting their praises it is conveyed clearly details to us about this grāntha i.e. maṅgalācaraṇa, subject, relation, purpose and authority.

Let us bow to Jinēśvara Paramātmā and work to attain knowledge and progress our soul.

Twenty four Daṇḍaka

नेरइआ असुराइ, पुढवाइ बेइंदियादओ चव ।

गब्भय तिरिय मणुस्सा, वंतर जोइसिय वेमणी || 2 ||

Nèraiā asurāi, puḍhavāi bèindiyādao cèva |

Gabbhaya tiriya maṇussā, vaṅtara joisiya vèmaṇī || 2 ||

Nārakī (hellish beings), asurakumāra (devils) etc., bèindriya (2 sensed jīva) etc., garbhaja (born from womb), tiryāṅca, vyaṅtara, jyotiṣī, vaimānika... (These are twenty four daṇḍaka). || 2 ||

The counting of twenty-four daṇḍaka is as follows:

Jīva

- 1) Seven Nārakī's
- 2) Asura-bhavanapati's
- 3) Pṛthvīkāya etc. sthāvara
- 4) Vikalèndriya's
- 5) Garbhaja tiryāṅca's
- 6) Maṇuṣya's
- 7) Vyaṅtara's
- 8) Jyotiṣi's
- 9) Vaimānika's

Daṇḍaka

- one daṇḍaka (1)
- ten daṇḍaka (10)
- five daṇḍaka (5)
- three daṇḍaka (3)
- one daṇḍaka (1)
- one daṇḍaka (1)
- one daṇḍaka (1)
- one daṇḍaka (1)
- one daṇḍaka (1)

In Total twenty-four daṇḍaka (24)

Daṇḍaka

- one daṇḍaka (1)
- nine daṇḍaka (9)

Thinking in anticipation of gati

- Nārakī
- Tiryāṅca

Manuṣya
Dēva

one daṇḍaka (1)
thirteen daṇḍaka (13)

Like this way are twenty four daṇḍaka (24)

Twenty four dwāra

संखित्तयरी उ इमा, सरिर-मोगाहणा य संघयणा
सन्ना संठाण कसाय, लेस इंदिय दु समुग्घाया ॥३॥
दिट्ठी दंसण नाणे, जोगु-वओगो-ववाण चवण-ठिइ
पज्जत्ति किमाहारे, सन्नी गइ आगइ वेअे ॥४॥

**Saṅkhittayarī u imā, sarīra-mogāhaṇā ya saṅghayaṇā;
Sannā saṅṭhāṇa kasāya, lēsa īndiya du samuggāyā || 3 ||
Diṭṭhi daṅsaṇa nāṇē, jogu-vaogo-vavaṇa cavaṇa-ṭhi-i;
Pajjati kimāhārē, sannī gai āgai vē-ē || 4 ||**

Meaning: The very brief collection (saṅgrahaṇī) in the form of the twenty four (doors) is described as follows, viz. body, avagāhanā, saṅghayaṇa, saṃjñā, saṃsthāna, kaṣāya, lēsyā, indriya, samudghāta, dṛṣṭi, darśana, jñāna, ajñāna, yoga, upayoga, upapāta, cyavana, sthiti, paryāpti, kimāhāra, saṃjñā, gati, āgati, vēda. || 3 – 4 ||

In the first verse speaks of praises of twenty-four Tīrthaṅkara and in the same context he uttered twenty four daṇḍaka in the 2nd gāthā . In the 3rd and 4th gāthā 24 dwāra are described. Are as follows:

- | | |
|--|--|
| 1. Śarira (body) dwāra | 13. Ajñāna (false-cognition) dwāra |
| 2. Avagāhanā (body proportions-size) dwāra | 14. Yoga (activity) dwāra |
| 3. Saṅghayaṇa (bone-joints) dwāra | 15. Upayoga (cognitive operation) dwāra |
| 4. Saṃjñā (cognition) dwāra | 16. Upapāta (birth by way of sudden manifestation) dwāra |
| 5. Saṃsthāna (bodily shape) dwāra | 17. Cyavana (to fall) dwāra |
| 6. Kaṣāya (passion) dwāra | 18. Sthiti (life-duration) dwāra |
| 7. Lēsyā (state of mind-feelings) dwāra | 19. Paryāpti (certain bodily capacities) dwāra |
| 8. Indriya (sense organ) dwāra | 20. Kimāhāra (nourishment) dwāra |
| 9. Samudaghāta (space units) dwāra | 21. Saṃjñā (manasa-mati) dwāra |
| 10. Dṛṣṭi (sight/belief) dwāra | 22. Gati (transmigrating soul) dwāra |
| 11. Darśana (faith) dwāra | 23. Āgati (next/upcoming) dwāra |
| 12. Jñāna (knowledge) dwāra | 24. Vēda (liṅga) dwāra |

Guṇasthāna Kramāroha

Support grāṇtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūrī

Qualities! Virtues!

These have made a wonderful contribution to the development of life.....without it the garden of life does not have fragrance ... It becomes empty ... Such qualities have special importance in the growth-evolution of life.

Whichever place these unprecedented qualities appear i.e. where one acquires these special virtues that position-place is known as Guṇasthāna.

As more and more special qualities are attained, life ascends and acquires higher and higher spiritual goals. The places where such kinds of qualities reside are called as Guṇasthāna. Every Sādhaka (accomplisher) who desires soul-growth it is very much necessary to have the knowledge of Guṇasthāna. These are the steps of spiritual development. We will try to get briefly knowledge-information related to Guṇasthāna based on Śrīmadā Ratnaśekharaśūrī's book "Guṇasthāna Kramāroha".

गुणस्थान क्रमारोह, हत मोहं जिनेश्वरम् ।
नमस्कृत्य गुणस्थान, स्वरूपं किंचिदुच्यते ॥ १॥

Guṇasthāna kramāroha, hata moham jinēśvaram |

Namaskṛtya guṇasthāna, svarupam kiñciducyate || 1 ||

Meaning: The composer is saying māṅgalika (auspicious) before beginning the book-grāṇtha. For prevention of obstacles as well as for peaceful completion of the grāṇtha he greets and bows to Jinēśvara Paramātmā || 1 ||

The one who wins over likes-attachment and dislikes-hatred is called as Jina. Amongst such ordinary Jina (in Kēvalī) is like lord Indra and is called as Jinendra – Jinēśvara. How is this Jinēśvara? To explain it he tells that by ascending on the order of the fourteen Guṇasthāna the one who has destroyed the mohanīya karma (attachment) is called Jinēśvara. Due to the destruction of mohanīya karma they have climbed up the Guṇasthānaka saluting such Śrī Jinēśvara Bhagavaṅta I will bow and describe briefly the form of Guṇasthānaka.

With help of 4 verses names of the Guṇasthānaka are informed

चतुर्दश गुणश्रेणि स्थानकानि तदादिमम् ।
मिथ्यात्वारख्यं द्वितीयन्तु स्थानं सासादनाभिधम् ॥२॥
तृतीयं मिश्रकं तुर्यं सम्यग्दर्शन मव्रतम् ।
श्राद्धत्व म्पचमंषष्ठं, प्रमत्त श्रमणाभिधम् ॥३॥

सप्तमं त्वप्रमत्तंचा ऽपूर्वकरण मष्टमम् ।
 नवमचानिवृयाख्यं दशमं सूक्ष्मलोभकम् ॥४॥
 एकादशं शांत मोहं, द्वादशं क्षीण मोहकं ।
 त्रयोदशं सयोगाख्यं मयोगाख्यं चतुर्दशम् ॥५॥

Caturdaśa guṇaśreṇī sthānakāni tadādimama |
Mithyātvākhyam̐ dwitīyantu sthānam̐ sāsādanābhidhama || 2 ||
Ṛtīyam̐ mīśrakam̐ turyam̐ samyagdarśanamavratama |
Śrāddhatvampañcamam̐ṣaṣṭham̐, pramatta śramaṇābhidhama || 3 ||
Saptamam̐ tvapramattam̐cā apūrvakaraṇamaṣṭamam |
Navamacānivrītyākhyam̐ daśam̐ sukṣamlobhakama || 4 ||
Ēkādaśam̐ śāntāmoham̐, dwādaśam̐ kṣīṇāmohakam̐ |
Trayodaśam̐ sayogākhyam̐ mayogākhyam̐ caturdaśam || 5 ||

Meaning: For the bhavya jīva to ascend up the palace of siddha hood-achievement-attainment is described a ladder of series of fourteen steps of virtues. The way a human being climbs the ladder to go up to his house similarly by ascending the ladder of fourteen virtues the jīva attains the emancipation (muktipada) or the accomplishment state-locus. The four verses describe the names of the fourteen virtues (Guṇasthānaka) || 2-3-4-5 ||

- | | |
|--------------------------------------|-----------------------------------|
| 1. Mithyātva Guṇasthānaka | 8. Apūrvā Karaṇa Guṇasthānaka |
| 2. Sāsvādāna Guṇasthānaka | 9. Anivrītti Karaṇa Guṇasthānaka |
| 3. Mīśra Guṇasthānaka | 10. Sukṣma Saṁparāya Guṇasthānaka |
| 4. Avirata Samyagdr̥ṣṭi Guṇasthānaka | 11. Upaśānta Moha Guṇasthānaka |
| 5. Dēśavirati Guṇasthānaka | 12. Kṣīṇa Moha Guṇasthānaka |
| 6. Pramatta Saṁyata Guṇasthānaka | 13. Sayogi Kēvalī Guṇasthānaka |
| 7. Apramatta Saṁyata Guṇasthānaka | 14. Ayogi Kēvalī Guṇasthānaka. |

After knowing the names of 14 Guṇasthānaka let us understand each Guṇasthānaka.

(1) Mithyātva Guṇasthānaka (false belief)

Where there is presence of Mithyātva (false belief/ unbelief) the place which is full of mithyātva (false belief) is known as Mithyātva Guṇasthānaka. This Mithyātva is of two types –

अदेवा ऽ गुर्व धर्मेषु यादेव गुरु धर्मधीः ।
 तन्मिथ्यात्वं भवद्वेयक्त मव्यक्तं मोह लक्षणम् ॥६॥

Adēvā a gurva dharmēṣu yādēva guru dharmadhī: |
Tanmithyātvaṁ bhavēdwayakṭta mavyakṭtam̐ moha lakṣaṇama || 6 ||

Meaning: The two types of Mithyātva are – (1) Vyakta mithyātva (2) Avyakta mithyātva Kudēva- kuguru or kudharma knowledge if present as the intellect for dēva-guru and dharma is known as Vyakta mithyātva. This kind of intellect is only with jīva with 5

senses (sañjñī pañcendriya). Avyakta Mithyātva is like ‘attachment–infatuation’ so should be considered as ignorance equivalent. || 6 ||

Why Mithyātva Guṇasthāna?

If mithyātva is bad then why is it considered as Guṇasthāna? Its answer is explained–

अनाद्यव्यक्त मिथ्यात्वं, जीवेस्त्येव सदापरम् ।
व्यक्त मिथ्यात्व धीप्राप्ति गुणस्थान तयोच्यते ॥७॥

**Anādhyavyakta mithyātvaṁ, jīvēstyēva sadāparam |
Vyakta mithyātva dhīprāpti guṇasthāna tayocyatē || 7 ||**

Meaning: From time immemorial the èkèndriya jīva (one sensed life-form) has avyakta mithyātva. When the jīva comes out from ‘nigoda’ and when that jīva comes in transacting zodiac it obtains vyakta mithyātva. This place is called mithyātva Guṇasthāna. The jīva that has touched vyakta mithyātva if again enters in nigoda then it gets avyakta mithyātva but that jīva still has mithyātva Guṇasthāna. Nonetheless that jīva which has never come out from non-transaction zodiac to transaction zodiac and has never touched vyakta mithyātva then it does not have Guṇasthāna. || 7 ||

Five Types of Mithyātva

अभिग्रहिअमणीभग्गहियं तहाभिनिवेसिअं चेव ।
संसइअमणाभोगं मिच्छतं पंचहा होइ ॥

**Abhiggahīmaṇībhiggahīyaṁ tahābhīnivēsīaṁ cēva |
Saṅsaiamaṇābhogaṁ micchataṁ pañcahā hoi ||**

Meaning: Abhigrahika, Anabhigrahika, Abhinivēsika, Sāṅśayika, Anābhogika are the five types of Mithyātva. The first four are ‘vyakta mithyātva (expressed falsity)’ and last Anābhogika is ‘avyakta mithyātva (abnormal falsity)’ ||

To believe only in the religion that is ongoing traditionally is known as **Abhigrahika Mithyātva (acceptable falsity)**.

The understanding or intellect that all religions are true is **Anabhigrahika Mithyātva (unacceptable falsity)**.

Whatever I say (that what I like) is the true religion such intellect is called as **Abhinivēsika Mithyātva (involuntary falsity)**

To doubt the things which are said about the form of the objects-things viz. is it like this or is it different is called as **Sāṅśayika Mithyātva (suspicious falsity)**.

The asañjñī jīva (vaguely conscious) who have rising of ‘mithyātva mohanīya’ is **Anābhogika Mithyātva (abnormal falsity)**.

In thaṅāṅga sūtra ten types of Mithyātva are described which are as follows:

1. In adharma dharma intellect (to consider false religion as true)
2. In dharma adharma intellect (to consider true religion as false)
3. In unmārga mārga intellect (to understand false path as right path)
4. In mārga unmārga intellect (to understand right path as wrong path)
5. In ajīva jīva intellect (considering non-living as living beings)

6. In jīva ajīva intellect (considering living beings as non-livings)
 7. In asādhu sādhu intellect (to consider/believe false monk as true monk)
 8. In sādhu asādhu intellect (considering true monk as false monk)
 9. In amukta mukta intellect (to consider unliberated as liberated)
 10. In mukta amukta intellect (to consider liberated as unliberated)
- All these ten are types of ‘avyakta mithyātva-abnormal falsity’

Mithyātva Duṣaṇa (contamination-frailty-vice)

What are the faults-demerits of Mithyātva? Describing this he says –

मद्यमोहात्तथा जीवो न जानाति हिताहितम् ।
धर्माधर्मौ न जानाति तथा मिथ्यात्वमोहितः ॥८॥

Madyamohātyathā jīvo na jānāti hitāhitam |

dharmmādharmmau na jānāti tathā mithyātvamohita: || 8 ||

Meaning: The human being whose conscientious mind that has been destroyed because of alcohol intoxication due to which he does not know benefit-advantage-be hoof for him or what is bad-disservice-injurious to him. Similarly, the jīva fascinated by falsehood- mithyātva does not understand true religion and bad religion. || 8 ||

The person who is blind from birth does not understand the beauty-unpleasantness or good-bad things... Or it is the same way person who is not able to understand things that are laying in the cell/closet filled with darkness similarly the person who is infatuated with false-belief cannot know religion and non-religion.

Mithyātva Sthiti (Duration of Mithyātva/false belief)

Mithyātva Sthiti means he tells us about its time-period. How long does Mithyātva stay? How can we come out of this Mithyātva through our efforts?

अभव्याश्रित मिथ्यात्वे, नाद्यनन्ता स्थितिर्भवेत् ।
साभव्याश्रित मिथ्यात्वे, नादि सान्ता पुनर्मताः ॥९॥

Abhavyāśrita mithyātvè, nādyanāntā sthitirbhavè |

Sābhavyāśrita mithyātvè, nādi sāntā punarmatā: || 9 ||

Jīvarāśi (expression of jīva) are of two types

1. Bhavya (worthy of mokṣa)
2. Abhavya (not worthy of mokṣa)

In abhavya jīva the life-span of Mithyātva is beginning-less and infinite (anādi anānta). In bhavya jīva the life of mithyātva is beginning less but is with an end (anādi sānta). || 9 ||

First Gaṇadhara Śrī Gautama swāmī asked with modesty – “Oh Compassionate! Which quality is acquired through this Guṇasthānaka?”

Then the eternal beneficent Prabhu Mahāvīra said – “Hèy Gautama! Due to the activity of Mithyātva ... inspired by the karma, jīva transmigrates in four gati, 24 daṇḍaka and 84 lakh jīva-yonis but does not get peace anywhere.”

Upaśama Samyaktva (equivalence due to subsidence-relief of karma.)

अनादि काल संभूत मिथ्या कर्मोपशान्ति तः ।

स्यादौपसमिकं जीवे सम्यक्त मादितः ॥१०॥

Anādi kāla sambhūta mithyā karmopashānti ta:

Syādaupasamikam aupāśamic jīvē samyaktta mādita: || 10 ||

The mohaniya karma that has arisen since time immemorial when ceases it becomes aupāśamic samyaktva. Upaśama Samyaktva is obtained through division of karma knots. || 10 || It is of two types –

(1) **Upaśama Samyaktva** – equivalence obtained-received from conscience

(2) **Upaśama Samyaktva** – relieving equivalence of jīva found in the Upaśama series (ladder)

To attain Upaśama Samyaktva jīva does three types of activities – (1) Yathāpravṛttikaraṇa (2) Apūrva Karaṇa (3) Anivṛtti Karaṇa. All these three activities are described in the fourth Guṇasthānaka in detail. Here jīva is touched by Samyag darśana by doing Apūrva Karaṇa. This state is before Anivṛtti Karaṇa. There is differentiation in glandular form. But, these are not found in three masses-aggregate-bulks. There is rising of Mithyātva mohaniya pudgala. They are consumed. Those which do not rise are alleviated and Upaśama Samyaktva is obtained. The duration of Upaśama Samyaktva is antaramuhūrta. Upaśama Samyaktva is the reason of Sāsvādana. This Samyaktva is called as **antarakaraṇa samyaktva**. This samyaktva occurs only once.

The Upaśama samyaktva of jīva found on Upaśama series is described. Mithyātva mohaniya and anantānubandhi four kaṣāyas (passions) when are stopped-subside-cease the jīva attains serial-progressive Upaśama samyaktva. This is also a cause for Sāsvādana.

(2) Sāsvādana Guṇasthānaka

Now the form of Sāsvādana Guṇasthānaka is described.

एकस्मिन्नुदिते मध्या, च्छान्तानन्तानुबन्धिनाम् ।

आद्यौपशमसम्यक्त, शैलमौलेः परिच्युतः ॥११॥

समया दावलिषट्कं, यावन्मिथ्यात्व भूतलम् ॥

नासादयति जीवोयं, तावत् सास्वादनो भवेत् ॥१२॥

Ēkasminnuditēmadhyā, cchāntānantānubandhināma |

Ādyaupāśamasamyaktta, śèilamaulè: paricyutta: || 11 ||

Samayādāvaliṣaṭkaṁ, yāvanmithyātva bhūtaḷam |

Nāsādayati jīvoyaṁ, tāvāt sāsvādano bhavèṭ || 12 ||

Meaning: The jīva that has attained Upaśama samyaktva by subsidence of the 4 kaṣāya, in him/her even one of the kaṣāyas rises/manifests then the jīva falls-rolls down from the peak of the Upaśama samyaktva that was gained by the subsidence of the kaṣāyas. And until the jīva does not touch the ground of mithyātva till then lives for the time-period of 6 āvalikā which is known as Sāsvādana Guṇasthānaka. Bhavya jīva do have Sāsvādana Guṇasthānaka but also those jīva whose worldly life-span of ardhapudgala parāvartana is

remaining are having Sāsvādāna Guṇasthānaka. The jīva falling from Sāsvādāna also has some samyaktva. This is explained through anecdotes; he says someone had a meal of Dudhapāka (a sweet made of milk) and vomited. While vomiting the jīva feels the taste of Dudhapāka in throat, same way before going towards mithyātva Guṇasthānaka the jīva vomits Samyaktva so it momentarily experiences the taste of Samyag darśana. The jīva found at this Guṇasthānaka binds 101 prakṛti; and in udaya-rising are 111 prakṛti, in udiraṇā are 111 and 147 prakṛti are in sattā.

Śrī Gautama swāmī asked Mahāvīra swāmī with modesty – “Oh Supreme god! Which virtue is acquired at this Guṇasthānaka?”

Eternal beneficent Prabhu Mahāvīra said – “Hèy Gautama! The jīva is transformed from Kṛṣṇa-side (dark side) to Śukla-side (bright side). Now the jīva is left with transmigration time period of only Ardha pudgala parāvartana.”



Gaucarī (gocarī)

Gaucarī means the ritual of taking food for the Jaina sādhu-sādhvījī Bhagavaṅta. The meaning of the word ‘gocarī’ is like the cow that grazes little-little grass from different places similarly the monk also accepts food in small-small quantity from different houses as per their daily needs of food for sustaining life. Now we will know why does the ascetic take food? Answering this question the scriptures say there are six reasons for which a monk takes food... these 6 causes are as follows:-

(1) He eats to observe restraints. (2) To satisfy his hunger of food. (3) To practice the limitations of walking-wandering with purity (4) To protect the Jīva from violence (5) To observe stability in dharma and auspicious meditation (6) To respect the elderly and offer them services while taking their care.

Except the above said six causes the monk does not take food. So, when he leaves to collect his food he salutes the guru first, takes his permission, observing all limitations of the rules of iryā-samiti (wandering limitations) while walking he goes from door to door for his food collection. Explaining this ritual it is said in Daśavèikālika sūtra –

जहा दुमस्स पुप्फेसु, भमरो आवियइ रसं ;
णय पुप्फं किलामेइ, सो य पीणेइ अप्पयं

**Jahā dumassa pupphèsu, bhamaro āviyai rasam;
Naya pupphaṁ kilāmèi, so ya pīṇèi appayam**

The same thing Vṛddhivijayajī mahārāja says in gujarātī –

न करे कुसुम किलामण्णज्ज विचरंतो ज्जम तरु वृन्द;
संतोषे वणी आतमाज्ज मधुकर गृही मकरन्द.
तेण्णी परे मुनि घर घर लभेज्ज लेतो शुद्ध आहार,
न करे बाधा कोर्धनेज्ज हीअे पिंडने आधार

**Na karè kusuma kilāmaṅṅājī vicaraṅto jīma taru vṛṅda;
Saṅtoṣè vaḷi ātamājī madhukara grahī makaraṅda.
Tèṅṅī parè muni ghara ghara bhamèjī lèto śuddha āhāra;
Na karè bādhā koinèjī diè piṅḍanè ādhāra.**

Meaning: The way a honey-bee travels from one flower to another and causing no harm to that flower takes honey from it, similarly the muni also causes no trouble to any householder receives food with all the restraints as described.

In above said ritual of food all details are included. We will think about them in detail now.

It is the duty of śrāvaka to invite the ascetic for food-water and give this benefit. When the śrāvaka requests muni he says ‘vartamāna joga’ i.e. current chance-luck-opportunity’; this is the practice. This means that, when we will come out for gocarī - that time whatever is possible then we will do that way. By doing this the monk is saved from many errors-faults. If sādhu says that I will come to your house then the householder may prepare food to give for gocarī which may cause injury to the 6 types of jīva and all his faults are passed on to the sādhu. But, if without informing the monk takes the appropriate food from the śrāvaka the benefit occurs on both sides (sādhu and śrāvaka).

Since the daily routine of the śrāvaka has become strange in the present circumstances, and also since the śrāvaka do not have knowledge of the life of a monk, faults are consumed in the life of both of them. For that the śrāvaka has to be especially vigilant. If the sādhu-sādhvī bhagavaṅta are present in the town then in the Śrāvaka’s house should have food and water at the appropriate time. The doors of the śrāvaka are unbreakable. Whenever the sādhu-sādhvī bhagavaṅta come he/she will always get the benefit.

In current times the jointed families are decreasing...waking up in the morning is irregular...the persons doing covihāra in the evening also are less...people drinking boiled water are few...also due to decreasing body strength (inferior bony framework) the ascetics also are unable to maintain the practice of eating once (ĕkāṣaṇu)... due to these varied reasons the use of the phrase ‘vartamāna joga’ has decreased and the ‘śrāvaka demand’ to know time when the ascetics would come for the gocarī has increased. But understanding the life of a monk and helping them in their accomplishments-diligence...whether the sādhu bhagavaṅta comes or not to make available the food-water for them at the appropriate times...in other words the śrāvaka lives the life of a true śrāvaka...**everyday he does navakārasī-cauvihāra...drinks boiled water then he may unknowingly get the benefit of monks and by giving the faultless gocarī helps in purifying the conduct of the ascetic and his worship also speeds up.** The reason is ‘like food - like mind’...you will belch according to the food you eat...Keeping all these things in mind the scribes have detailed about the houses where the monk in search of pure food should go-

ગેહ ગણિકાતણાં પરિહરોજી જીહાં ગયા ચલા ચિત્ત હોય
 હિંસક કુળ પણ તેમ તજોજી પાપ તિહાં પ્રત્યક્ષ જોય
 સુઝતા આહારનો ખપ કરોજી...

**Gēha gaṇikātaṅā pariharojī jīhām gayā cala citta hoyā
 Hīnsaka kuḷa paṅa tēma tajojī pāpa tihām pratyakṣa joya
 Suzatā āhāraṅo khapa karojī...**

Meaning: Gocarī is prohibited from the house of prostitutes and those who believe in violence. The monks are recommended to go for gocarī in gentle, well-mannered and good-character houses. The behavior of the house is seen as per its clan...similar are there sentiments...all these affect gocarī...and the effect of this extends to the monk’s mind who eats this food...this further effects on diligence and worship...what a subtle vision prevailed...with our past kēvalī bhagavaṅta and past ācārya...what vigilance they had for the accomplishments of the monks! If the mind of the monk is painted with the colors of sin and

violent atmosphere...and his mind becomes lax then the diligence for restraint becomes difficult...the mind is fickle-changeable-mutable...going again and again for gocarī in their houses may stain the restraints of the monk...therefore the monk is advised to remain away from such influences...

The court of Emperor Akabara was full. Emperor Akabara was happy...he looked at the scholars ...pundits sitting in the council of state asked one question...“Oh people sitting here! Look at this burning lamp...There is a white silver shell...which contains pure, white ghee...its flame is golden yet black soot emanates from the flame...why?”

All the people became confused on listening to this weird but true question. There was a lot of effort to get the answer but they could not find it, the king looked around...all became silent...he wanted an answer...no one was ready to give one...disappointed from everywhere his eyes looked at Birabala and Birabala said –Oh Jahāmpānā (King)! If you wish I will definitely give the answer but the question is very easy...and simple.”

The king looked around and fixed his gaze on Birabala...Birabala got up from the seat and bowed at the king and said “Oh King! It’s the rule of this world “you belch like the food you consume”...even though the shell of the lamp may be of white silver...and the flame burns with white pure ghee...the flame may be golden...but Jahāmpānā! The lamp eats darkness ...darkness is black ...so the belch in the form of emanating soot will be obviously black!”

The whole assembly, including the Emperor Akabara, began to admire Birabala’s intelligence.

Truly what we eat/feed our stomach affects our speech...thought...and behavior. Therefore, the learned-wise saints have warned the ascetics to be extremely careful and vigilant in the act of gocarī.

It is explained further below regarding which time/circumstances the sādhu who is wandering for gocarī has to avoid-abandon.

કાર ધૂંઅર વરસાદનાજી જીવ વિરાહણ ટાળ
પગ-પગ ઈચ્છા શોધતાજી, હરિકાયાદિક ભાળ.
સૂઝંતા આહારનો ખપ કરોજી...

**Thāra dhūmāra varasāda nājī, jīva virāhaṇa tāḷa,
Paga-paga iryā śodhatājī, harikāyādika bhāḷa.
Suzānta āhārano khapa karojī...**

Meaning: If it is raining...if the fog is lying...if the snow is falling...then the sādhu does not go out for gocarī...

The unique secret behind this is the Great Spirit (excellent sentiment) of not to give trouble to any jīva to satisfy one’s hunger...

If there is fog...rain...snow fall, these are all different types of water only...and in each drop/particle are present innumerable èkèndriya jīva. A sādhu is always keen and ready to give them life. The sādhu bears hunger with equanimity. He engages his mind in self-study (svādhyāya) etc.

But be alert! The path of Parmātmā does not have one end (èkānta) but is of many ends (Anèkāntavāda).

If there is some child monk, some elderly monk, some ailing monk...some sādhu who cannot sustain his equanimity in bearing hunger during rising of kṣudhā vèdanīya...if the mind does not feel in worship and cannot maintain concentration (a-Samādhi) then also in Parmātmā's reign an exceptional way has been shown for that too...

When the rain slows down and possibility of injury to the jīva decreases, that time wearing two thin blankets (kāmaḷi) one can bring the needy gocarī from the nearby houses.

In Parmātmā's reign the soul-Samādhi is considered as the main thing...whatever is to be done is done to sustain it...that's why the exceptional path is shown...In city like Mumbai when it rains for three- three, four-four days that time the śrāvaka has to use/keep everything properly and appropriately. When it is raining incessantly and the houses are far away then the practice of collecting the gocarī in tiffin-boxes is also currently in vogue.

At the right time... the decision taken after apt deliberation and considering the goal of Samādhi of all is always beneficial to the regime.