

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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Samyag Jñāna Viśārada Study Book 2

3rd Year

Blessings:

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

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Śāsana Prabhāvikā P.P. Sādhvījī
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Śrī Guṇodayasāgarasurīṣvarjī
Mahārāja Sāheba (M.S.)

Alphabet with English Transliteration

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

अं
 aṅ/aṅṅ/aṅ/aṅṅ

अः
 aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

त	थ	द	ध	न
ta	tha	da	dha	na

प	फ	ब	भ	म
pa	pha	ba	bha	ma

य	र	ल	व
ya	ra	la	va

श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña



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Stotra – Meaning – Ārcanum (Insight)

Namiṇa Stava

Pajjaliānalanayaṇaṁ duraviyāriyamuhaṁ mahākāyaṁ;	
Nahakulisaghāyavialia, gaiṇdakumbhatthalābhoṁ.....	12
Paṇayasasaṁbhama patthiva, nahamaṇi māṇikkapaḍia paḍimassa;	
Tuha vayaṇapaharaṇadharā, sīhaṁ kuddhaṁpi na gaṇaṅti.....	13
Sasidhavala daṅtamusala, dīha karulāla vuḍḍhi ucchāhaṁ;	
Mahupiṅga nayaṇajualaṁ, sasalila nava jalahaṛāvaṁ.....	14
Bhīmaṁ mahāgaiṇdaṁ, accāsannaṁpi tē navi gaṇaṅti;	
Jē tumha calaṇajualaṁ, muṇivai tuṅgaṁ samalliṅā.....	15

Word Meaning

pajjalia - ignited, burning, fiery	na - not at all
analanayaṇaṁ - eyes like fire	gaṇaṅti - counting, considering
dura - extremely, immensely, utmost	sasidhavala - white as the moon
viyāriya - opened/separated	daṅtamusala - whose tusks
muhaṁ - whose mouth	dīha - long
mahākāyaṁ - large bodied	kara - trunk's
nahakulisa - nail shaped diamonds	ulāla - bounce
ghāya - blow, destroyed, murdered	vuḍḍhi - has increased
vialia - have pierced	ucchāhaṁ - whose enthusiasm/excitement
gaiṇda - Elephant's	mahupiṅga - yellow as honey
kumbhatthala - kumbhasthala	nayaṇajualaṁ - two-eyed
ābhoṁ - that area	sasalila - including water
paṇaya - bow down	navajalahara - like a new cloud
sasaṁbhama - including respect	āsvaṁ - with word/sound
patthiva - kings'	bhīmaṁ - terrible/outrageous
nahamaṇi māṇikka - in nail-form jewels-stones	mahāgaiṇdaṁ - big elephant
paḍia paḍimassa - whose reflections have fallen	accāsannaṁ - even who is come very close
tuha - yours	navi - not at all
vayaṇa - in the form of speech/words	gaṇaṅti - counting, considering
paharaṇa - weapons	tumha calaṇajualaṁ - your both feet/steps
dharā - holders	muṇivai - lord of Muni
sīhaṁ - to the lion	tuṅgaṁ - tall, high
kuddhaṁpi - even angry	samalliṅā - well dependent

Meaning: Saluting with respect amongst the kings the reflection of which is found in the nail shaped jewels and stones, such men who carry your speech like weapons, they don't even count that angry lion with eyes like blazing fire and whose mouth is torn open, who is large bodied and with his nails used as weapons has separated/pierced the area around the kumbhasthala of the elephant ...12/13

Hey lord of Muni! Those who are under the shelter/dependence of your excellent feet, these men don't even count that big elephant having tusks white as the moon, whose excitement is heightened by the bounce of the trunk, is two-eyed which are yellow like honey and making a terrible sound of a new cloud including water, even when such elephant has come very near to them...14/15

Samaraṁmi tikkhakhaggābhīghāyapavidhudhuyaka baṁdhè;
Kuṅṭa viṇibhinna karikalaha, mukkasikkāra paurāmi.....16
Nijjiya dappudhdhara riu, nariṅḍanivahā bhaḍā jasaṁ dhavalāṁ;
Pāvaṅṭi pāvapasamiṇa, pasajiṇatuha ppabhāvèṇa.....17
Rogajala jalaṇa visahara, corārimaiṅḍa gaya raṇabhayāiṁ;
Pāsajiṇa nāma sankittaṇèṇa pasamaṅṭi savvāiṁ.....18

Word Meaning

samaraṁmi - in the battle	pāva- sin
tikkkha - sharp	pasamiṇa - quencher, subsidizer
khagga - sword	tuha - your
abhīghāya - striking	ppabhāvèṇa - under the influence
paviddu - pierced	roga - disease
udhuya - dancing	jala - water
kabaṁdhè - in which	jalaṇa - fire
kuṅṭa - with spear	visahara - snake
viṇibhinna - pierced	cora - thief
karikalaha - cubs of elephant	ari - enemy
mukkasikkāra - screams of	maiṅḍa - lion
paurāmi - pervading	gaya - elephant
nijjiya - have won	raṇa - desert
dappudhdhara - proudly arrogant	bhayāiṁ - fear
riu nariṅḍa - enemy kings'	Pāsajiṇa - Pārśvajina's
nivahā - groups whom	nāma - name's
bhaḍā - warrior	sankittaṇèṇa - well done kirtana
jasaṁ - fame/victory	pasamaṅṭi - peace be upon you
dhavalāṁ - white	savvāiṁ - all
pāvaṅṭi - gain/obtain	

Meaning: The atoner of sin Hèy Pārśvajina! By your influence those who have conquered the groups of arrogant enemy kings, whose upper-bodies are pierced with striking of sharp sword and in which the screams of the elephant cubs pierced by spears pervading the battle such warriors achieve/obtain glorious victory/fame...16/17

Disease, water, fire, snake, thief, enemy, lion, elephant and fear of the desert-all these subside by doing well the kirtana-chanting-worshipping the name of Śrī Pārśvajina...18

The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign



Śrī Bhadrabāhuswāmī

(Creator of explanation of sacred text book)

(Niryukti = Commentarial literature on scriptural texts - sūtras)

In South there was a town named Pratiṣṭhānapura...

There lived two Brāhmaṇa boys named Bhadrabāhu and Varāhamihīra.

Both brothers listened to sermon of revered Śrī Yaśobhadrasūri, and soon both had awakening for abstinence. Both took dikṣā (initiation). Both started studying with Gurudēva. Bhadrabāhu could complete studying the fourteen (14) Pūrva so guru finding him suitable gave him the title of ācārya. Varāhamihīra was stunned with suppressed anger when he did not get the title of ācārya. He was pained with the title of his brother...In the end he renounced initiation. He compiled Varāhī-saṃhitā and telling people astrology made a living. He called himself transcendentalist of astrology...He assumed hatred towards Jainism and began to condemn it.

Once Varāhamihīra went to Pratiṣṭhānapura King Jitaśatru and told him – “Oh King! In the center of the circle drawn in front of you, fish of 52 pala (type of weight) will fall from the sky.”

At the same time Śrī Bhadrabāhuswāmī was sitting there. He told – “Oh King! As ½ pala of the falling fish will be absorbed by the air it will be of 51 ½ pala and it will fall at the corner and not in the center.”

Then that fish fell as said by Bhadrabāhuswāmī. Thus, angry Varāhamihīra started hating Jainas more.

A son was born to King Jitaśatru. All the townspeople came to the king to express their happiness. Varāhamihīra also came, saying that the son will have life-span of 100 years. Bhadrabāhuswāmī did not go to meet the king to express his happiness. So Varāhamihīra started preaching in this way that “the Jainas are without conscience and with such courtesy only.” He instilled this in King’s ears too.

Knowing this matter Śrī Bhadrabāhuswāmī sent a message to the King – “Hèy King. The life span of your child is only seven (7) days”. On the 7th day he will die due to a cat. Therefore, how can we show happiness to you?” Knowing this the king sent away all the cats from his town, and started protecting the child in all possible ways; yet on the 7th day a cat-shaped handle fell from top on the breast feeding child and he died. Then the King got the understanding of the cat. He praised Śrī Bhadrabāhuswāmī. In this world Śrī Bhadrabāhuswāmī and Jaina Dharma began to be appreciated. Varāhamihīra was

condemned everywhere. Varāhamihīra who was despised everywhere, took dikṣā and became an ascetic. After death he was born as a Vyañtara. From the vengeance of the past birth, began to harass the Jainas. On the request of the Jaina saṅgha and to prevent these nuisances, Śrī Bhadrabāhuswāmī composed “Uvasaggaharam Stotra” and using it calmed the nuisance of the Vyañtara.

Śrī Bhadrabāhuswāmī has made vast literary creations. The wealth of knowledge of the Jina reign was enriched more easily. 1) Daśāśruta skāṇḍha, 2) Bṛhatakalpa and 3) Vyavahāra śruta, these chēda sūtras were created by Śrī Bhadrabāhuswāmī. He has created many Niryukti (commentaries) and hence he is famous as Niryuktikāra

In Prākṛta language his awesome creations are “Vasudēva Cariyam” having 1.25 lakh ślokas (verses) and “Bhadrabāhu Saṁhitā” which are often not available today.

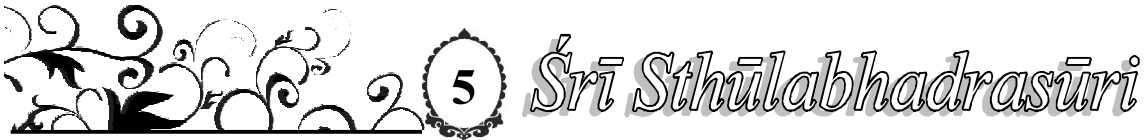
Continuing on the bench (seat-position) of Śrī Saṁbhūtivijaysūrī, Śrī Bhadrabāhuswāmī spent 45 yr. as a householder, 17 yr. as Muni, and traveling for 14 yr. as ācārya of that age (time-period), completing 76 yr. of life-span and establishing Śrī Sthūlabhadra swāmī on his bench (seat), Śrī Bhadrabāhuswāmī attained heaven after doing anaśana on Kumāragiri after 170 years of Vīra Nirvāṇa.

The tradition of Prabhu Mahāvīraswāmī is as follows –

- (1) On first seat is Sudharmāswāmī.
- (2) On second seat is Jāmbuswāmī.
- (3) On third seat is Prabhavaswāmī.
- (4) On fourth seat is Śayyāmbhavasūri.
- (5) On fifth seat is Yaśobhadrāsūri.
- (6) On sixth seat is Saṁbhūtivijayasūri.
- (7) On seventh seat is Bhadrabāhuswāmī.

So far till here the bench-tradition-positions of Swētāmbara - Digāmbara is similar. Beyond that the two fall apart and differ.

The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign



Winner of sexual desire-lewdness-libido (Kāmavijētā)

The 9th King Naṅda ruled Pātliputra town...

His minister was Śakaḍāla who belonged to the royal Gautama clan...descendent of Kalpakamañtrī and the ultimate devotee of Jainism.

The minister had wife named Lāchaldè...

The minister enjoying worldly pleasures had two sons named Sthūlabhadra and Śrīyaka and Yakṣā-Yakṣadinnā etc. seven daughters.

Sthūlabhadra was impassioned with the prostitute Kośā, stayed at her place for 12 years and it cost him crores...

It was the rule of the King of Pāṭliputra town that who so ever recited as many newly composed verses in his royal-court he would give him as many gold coins. This time a poet named Vararūci, a learned Brāhmina, quickly composed one hundred and eight new poems every day, recited them to the king in his royal court and began to obtain one hundred and eight gold coins daily. The minister thought, this way the treasury of King will get empty. And the ministers should save the depleted treasury by trickery. So the minister Śakaḍāla told the King- 'Hèy King! It is not advisable to empty the treasury by giving gold coins every day in this way. This Brāhmina does not even recite new verses. Even my seven daughters know these verses.

The King told – “Convince me.”

Then the next day he brought his seven daughters to the meeting and put them in the curtain. Then they recited all the poems that were said by the poet Vararūci. The intellect of these daughters was such that the first daughter memorized when listening only once, second remembered after listening twice and so on...the seventh daughter remembered after listening seven times. All daughters recited the verses. Vararūci felt insulted and his income also stopped. So Vararūci got angry and started thinking of the ways to kill the minister Śakaḍāla. Once at Śakaḍāla minister's house there was occasion of wedding of his son Śrīyaka. The minister prepared excellent weapons at his house to gift to the king at this occasion. Finding opportunity of this occasion Vararūci gave sweets and other gifts to children in the town and told them to go around in each lane and keep saying that the minister Śakaḍāla will kill King Naṇḍa and his son Śrīyaka will be enthroned. The children of the town started saying this every day loudly. After hearing these words, the king sent a secret check at the minister's home and as weapons were being manufactured there he believed Vararūci's words. Next day when the minister came to the court and bowed to him, the king turned away his face. Therefore, the clever minister understood that someone had deceived the king. The minister came home and told Śrīyaka, that the king driven by some evil person will destroy our family. Therefore, to save our family, please with the sword chop-off my head in the court tomorrow. Śrīyaka said how can I commit the sin of killing father? Then minister said, you should do the same if the death of one protects/saves the whole family. I will consume the tālapuṣṭa poison and go to the court so then you will not earn the sin of killing father. Śrīyaka agreed to father's saying and went first to the court next day. The minister Śakaḍāla came to the court and when bowed to greet the king, Śrīyaka got up and beheaded the minister. The king said 'Śrīyaka what did you do? Śrīyaka said, 'the father who wants to harm us should also be killed. Pleased to hear this, the king

asked Śrīyaka to accept the ministry. Śrīyaka said that please give ministry to my elder brother Sthūlabhadra who is at the house of prostitute Kośā. The king called Sthūlabhadra and asked him to accept the minister's post. Sthūlabhadra said that he will think over and answer. Sthūlabhadra reached Aśokawāḍī and thought. This minister-ship took my father's life. Politics and this world are only for misery. Thinking like this, turning away his mind from the world with asceticism he did loca (pulled out all his hair from head), disguised himself as a sage and came to the King's court. When the king told, "ālocitaṁ?" means did you think? Then Sthūlabhadra said, "Locitaṁ" means I have done loca. Hearing this king and his courtiers bowed in amazement. Muni Sthūlabhadra gave dharmalābha (religious-benefit) and from there came to ācārya Sambhūtivijayasūri and taking initiation and learnt 11 aṅgas from him. He took permission of Guru and stayed at house of the prostitute Kośā during cāturmāsa (four months). There she flirted with various kinds of pleasures and gestures and uttered similar many words. The sage Sthūlabhadra, who could not be moved even by the activity of a prostitute for four months, instead he awakened her and made her a śrāvikā adopting and following the 12 vows. When he came to see guru, even guru also honored him with respectful words i.e. "dukkara dukkara kāraga", and praised him in the saṅgha too. This praise was not tolerated by the sage who had arrived after performing cāturmāsa in the lion cave at guru's command. So he asked permission to do cāturmāsa at house of prostitute Kośā. Guru warned him against this, yet the muni went to prostitute Kośā and his character degenerated toward misconduct. To awaken him, the prostitute asked him to get jewel studded kāmali (Ratnakambala) from Nepal. The muni brought it with great difficulty/suffering. The prostitute cleaned her feet with it and dumped in place of dirty water. Muni said, 'why are you wasting-spoiling such precious thing this way?' so the prostitute said means "why are you ready to waste your precious character" and awakened the muni. Therefore, the muni came back to guru and became pure by accepting such atonement from guru.

At some point there was twelve years of famine, due to which the 12th aṅga sūtra drṣṭivāda, the basic rule/foundation of the reign began to be forgotten by the Jaina sages. To many it is not quite memorized. Therefore, for its learning the śramaṇa saṅgha sent two sadhu's to Nepal country where the only knower of drṣṭivāda, Śrī Bhadrabāhuswāmī was wandering and asked him to come to Pātliputra. So he replied that currently I have entered in meditation named 'prāṇāyama' so he cannot come to Pātliputra. The munis came back and told this message to the śramaṇa saṅgha. Hence the śramaṇa saṅgha again sent the two munis back to ask Bhadrabāhuswāmī, "what punishment should be given to the one who does not believe-listen-obey the saṅgha?" Bhadrabāhuswāmī conveyed that 'he should be thrown out of the saṅgha. But the śramaṇa saṅgha should oblige me by sending sages who can study drṣṭivāda. Here, I will give them vācanā (preaching) so that the study of drṣṭivāda and meditation named prāṇāyama will be done happily. In this way both these works of the

regime can be done smoothly.’ The two muni left and told these details to the saṅgha. So the śramaṇa saṅgha sent Sthūlabhadra etc. 500 munis to Śrī Bhadrabāhuswāmī. He started giving them 7 vācanā daily, after some time except Sthūlabhadra all munis got anxious, glum, dejected and agitated and went away after taking the 7 vācanā (preaching). Sthūlabhadra studied 10 Pūrva less two vastu (lessons) chapters. Then as the prāṇāyama dhyāna was completed, Śrī Bhadrabāhuswāmī along with Sthūlabhadra muni came to the park in Pātliputra while wandering. That time the seven sādhvī sisters Yakṣa, Yakṣadinnā etc. came to offer salutations to Sthūlabhadra. They bowed to Śrī Bhadrabāhuswāmī and asked him, ‘Where is our brother muni?’ Ācārya Śrī replied, ‘he is in backside area.’ On hearing this they went there to pay their respect. But instead saw a lion. Immediately they returned and told Ācārya Śrī that ‘their brother muni is not there but there is a lion.’ Śrī Bhadrabāhuswāmī thoughtfully said that now you can go and you will see him there. So the sādhvīs went and paid their respect. After that when Sthūlabhadra muni had used knowledge to take form of lion came to take the lesson-reading from guru he told him ‘you are not eligible for recitation of the sūtra lesson.’ Telling this he did not give him the lesson. Sthūlabhadra muni repented and asked forgiveness and requested guru to give the lesson. But guru did not give him the reading. Hence, the śramaṇa saṅgha collectively requested, so the ācārya Śrī said that only on the condition that he will not teach this lesson to anyone I am giving him the lesson and saying this he gave him the remaining four Pūrva lessons but without meaning. That is why Śrī Sthūlabhadra became original last fourteen purvī.

Śrī Sthūlabhadra swāmī spent 30 yr. as a house-holder, 24 years as muni and 45 years obliging the world as the ācārya of that age, completing life-span of 99 yrs. and after 215 yr. of Vīra nirvāṇa, on Mountain Vaibhavagiri undertaking saṃlèkhanā did fortnightly anaśana (fast), establishing Āryamahāgiri muni on his bench went to heaven despite being served by hundreds of sages.

Śrī Daṇḍaka (Punishment) Prakaraṇa

(Chapter) – 2

Śrī Gajasāra Muni

(1) Body and (2) Avagāhanā door

चउ गब्भ तिरिय वाउसु, मणुआणं पंच सेस तिसरीरा ।
थावर चउगे दुहओ, अंगुल असंखभाग तणुं ॥५॥

Cau gabbha tiriya vāusu, maṇuāṇaṁ pañca sèsa tisarīrā |
Thāvara caugè duhao, aṅgula asaṅkhabhāga taṇuṁ || 5 ||

Meaning: Garbhaja, Tiryāṅca and Vāukāya have four bodies, man has five bodies and the rest (remaining 21 daṇḍaka) have three bodies.

The four sthāvara (except vanaspatikāya) have body size of innumerable portion of aṅgula in both ways i.e. minimum and maximum measurement || 5 ||

In the first ‘body-door’ how many bodies are present in each daṇḍaka is described.

The Garbhaja tiryāṅca and Vāukāya have four bodies viz. they are Audārika-physical body, Vaikriya-transformation body, Taijasa-inner radiance and kārmaṇa karmic-pudgala body are thus the four bodies except Āhāraka body.

Human being has all five kinds of body.

Of the remaining twenty-one daṇḍaka it is said that they have three bodies and include Audārika or Vaikriya and Taijasa and Kārmaṇa body.

God’s (dēva’s) thirteen (13) and one of Nārakī (hellish being) (1), 14 daṇḍaka have Vaikriya, Taijasa and Kārmaṇa these three bodies. Whereas Pṛthvīkāya, Apakāya, Tèukāya and Vanaspatikāya as well as Bèindriya, Tèindriya and Caurindriya, these seven daṇḍaka have Audārika Taijasa and Kārmaṇa body types.

In the first half of the verse after explaining the body door/gate, in the second half of the verse avagāhana dwāra-door is begun.

Firstly describing the avagāhana of sthāvara jīva he states that except for vanaspatikāya, all pṛthvīkāya, apakāya, tèukāya and vāyukāya have their height-length (minimum and maximum) of innumerable portion of aṅgula.

Body in 24 Daṇḍaka

3 - Śarīra (3-bodies) Vaikriya Taijasa Kārmaṇa	3 - Śarīra (3-bodies) Audārika, Taijasa Kārmaṇa	4 - Śarīra (4-bodies) Audārika, Vaikriya, Taijasa, Kārmaṇa	5. Śarīra (5-bodies) Audārika, Vaikriya, Āhāraka, Taijasa, Kārmaṇa
1 Nāraka 10 Asura 1 Vyaṅtara 1 Jyotiṣka 1 Vaimānika	1 Pṛthvikāya 1 Apakāya 1 Tēukāya 1 Vanaspatikāya 3 Vikalēndriya (bè. tè. cau....)	1 Vāyukāya 1 Garbhaja pañcēndriya Tiryāṅca	1 Garbhaja Manuṣya human being
Total : 14 +	7 +	2 +	1 = 24 daṇḍaka

(2) Avagāhanā door ... (continued)

सव्वेसिंपि जहन्ना, साहाविय अंगुलस्स असंखसो ।

उक्कोस पणसय धणु, नेरइया सत्त हत्थ सुरा ॥ ६ ॥

Savvēsīmpī jahannā, sāhāviya aṅgulassa asaṅkhaso |

Ukkosa paṇasaya dhaṇu, nēraiya satta hattha surā || 6 ||

Meaning: (Remaining 20 Daṇḍaka) All have the normal minimum body size of innumerable portion of aṅgula. The Nārakī's have excellent body size of 500 dhanuṣya. And the Gods have excellent body size of seven hands. || 6 ||

Moving forward describing the avagāhanā door he says that even other twenty Daṇḍaka also have minimum body size of innumerable portion of aṅgula. Thus in all the 24 Daṇḍaka the minimum (jaghanya) body size is of innumerable portion of aṅgula.

The excellent avagāhanā of nārakī is about 500 dhanuṣya. So also, the thirteen daṇḍaka of Gods have the excellent body size of seven hands.

गब्भ तिरि सहस्स जोयण, वणस्सइ अहिय जोयण सहसं ।

नरतेइंदि ति गाउ, बेइंदिय जोयणे बार ॥७॥

जोयण-मेगं चउरिंदि, देह मुच्चत्तणं भणिअं ।

वेउव्विय देहं पुण, अंगुलसंखंस-मारंभे ॥८॥

Gabbha tiri sahasa joyaṇa, vaṇassai ahiya joyaṇa sahasaṃ |

Naratēiṅdi ti gāu, bēiṅdiya joyaṇē bāra || 7 ||

Joyaṇa –mēgaṃ cauriṅdi, dēha muccattaṇaṃ bhaṇiaṃ |

Vēuvviya dēhaṃ puṇa, aṅgulasāṅkhaṃsa-māraṃbhē || 8 ||

Meaning: The body length of Garbhaja Tiryañca is one thousand yojana. The body size of Pratyēka Vanaspatikāya is more than one thousand yojana. The body of Human and tēndriya life-forms is of three gāu. The Bēndriya (two-sensed jīva) body is of twelve yojana. || 7 ||

One yojana length is described of caurindriya in the verse. Whereas the temporal body (uttara Vaikriya) at the time of formation is of innumerable portion of aṅgula. || 8 ||

Avagāhanā (Main Body)		
The minimum size (jaghanya) of 24 Daṇḍaka is of innumerable portion of aṅgula.		
Excellent (Utkr̥ṣṭa) - Avagāhanā		
Number	Name of daṇḍaka	Avagāhanā
1	Nārakī	500 dhanuṣya
13	God (dēva)	7 hands
1	Garbhaja tiryañca	1000 yojana
1	Garbhaja manusya	3 gāu
4	Pr̥thvīkāya – Apakāya – Tēukāya and Vāyukāya } }	innumerable portion of aṅgula
1	Vanaspatikāya	Little more than 1000 yojana
1	Bēndriya	12 yojana
1	Tēndriya	3 gāu
1	Caurindriya	1 yojana
24		

Uttara Vaikriya (translocation) Body Avagāhanā

देव नर अहिय लक्खं, तिरियाणं नव य जोयण सयाइं ।

दुगुणं तु नारयाणं, भणियं वेउव्विय सरीरं ॥९॥

Dēva nara ahiya lakkhaṃ, tiriyaṇaṃ nava ya joyaṇa sayāim |

Dugunaṃ tu nārayāṇaṃ, bhaṇiyaṃ vēuvviya sarīraṃ || 9 ||

Meaning: The Vaikriya body of God is one lakh yojana, manuṣya has more than that, and tiryāṇca have 900 yojana and Nārakī doubles than this. || 9 ||

In Gods 13 Daṇḍaka the Uttara Vaikriya body is one lakh yojana.

In Human's 1 daṇḍaka Uttara Vaikriya Body is four fingers more than one lakh yojana because the Gods are four fingers hanging above from land.

In Tiryāṇca's 1 daṇḍaka Uttara Vaikriya Body is 900 yojana.

In Nārakī's 1 daṇḍaka Uttara Vaikriya Body is (double) i.e. 1000 dhanuṣya.

In Vāyukāya's 1 daṇḍaka Uttara Vaikriya body is of innumerable portion of aṅgula.

Total daṇḍaka -17

The remaining 7 daṇḍaka (1-Prthvīkāya, 2-Apakāya, 3-Tēukāya, 4-Vanaspatikāya, 5-Bēindriya 6-Tēindriya and 7-Caurindriya) do not have Vaikriya body.

The avagāhanā of Āhāraka body is the size of human fist.

Taijasa-Kārmaṇa body prevail in entire territory of self, their proportion is that of the body in which they are found.

Guṇasthāna Kramāroha

Support graṅtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūrī

(3) Miśra Guṇasthāna (The mixed stage)

After the second Sāsvādāna Guṇasthāna comes the third stage Miśra Guṇasthāna

मिश्रकर्मोदया ज्जीवे सम्यग्मिथ्यात्वमिश्रितः ।

यो भावोत्तर्मुहूर्त्स्यात्तन्मिश्रस्थान मुच्यतेः ॥१३॥

Miśrakarmodayā jīvē samyagmithyātvamiśrita: |

Yo bhāvonttarmuhūrtasyāttanmiśrasthāna mucyatè: || 13 ||

Meaning: The jīva due to rising of miśra mohanīya karma, the sentiment of mixture of samyaktva and mithyātva feelings is developed and persists till āntaramuhūrta is called as miśra Guṇasthāna. || 13 ||

The jīva that prevails only in one feeling (bhāva) samyaktva or mithyātva has samyaktva or mithyātva but that jīva which has both feelings has mixed third feeling i.e. miśra bhāva

How the miśra bhāva is ? has been further described with anecdotes

जात्यन्तर समुद्भूति र्वडवा खरयो रथथा ।

गुड दध्नोः समायोगे रासभेदान्तरं यथा ॥१४॥

तथा धर्मद्वयेश्रद्धा जायते समबुद्धितः ।

मिश्रोऽसौ भण्यते तस्माद्भावो जात्यन्तरात्मकः ॥१५॥

Jātyāntara samudhuti rvadavā kharayo ryathā |

Guḍa daghno; samāyogè rāsabhédāntaraṁ yathā || 14 ||

Tathā dharmadvayēśraddhā jāyatè samabuddhita: |

Miśro-a sau bhaṇyatè tasmādbhāvo jātyāntarātmaka: || 15 ||

Meaning: Just as what is produced coincidentally by union of horse and donkey is neither called horse nor called donkey but described as the third species and is called mule. Similarly mixing coincidentally the jaggery and curd the product that is produced does not have the taste of neither jaggery nor curd but the new taste is obtained that is called śikharāṇa. || 14 ||

Similar to these two parable or anecdotes, the jīva has the same faith in the religion composed-compiled by the omniscient-all knowing (sarvajña) and the ignorant-faulty-imperfect common person (asarvjña) this stage is described as miśra guṇasthāna. || 15 ||

The time-period of this state is of āntaramuhūrta. This jīva at miśra guṇasthāna remains here and does not bind life of next-birth and does not die. This jīva dies as

Samyagdr̥ṣṭi or as Mithyatvī.

In this Guṇasthāna is found bāṇḍha of 74 Prakṛti. Udaya and udiraṇā are of 100 prakṛti. In sattā are 147 prakṛti.

Characteristics of mixed qualities (miśra guṇasthāna)

आयुर्बध्नाति नो जीवो मिश्रस्थो म्रियते न वा ।

सद्दृष्टिर्वा कुदृष्टिर्वा, भूत्वा मरणमश्नु ते ॥ १६ ॥

Ayurbadhnāti no jīvo miśrastho mriyatè na vā |

Sadadṣṭirvā kudaṣṭirvā, bhūtvā maraṇamaśnu tè || 16 ||

Meaning: The living being in miśra guṇasthāna does not bind āyusya (age) karma and does not die too. Before attaining death it moves to fourth Samyagdr̥ṣṭi guṇasthāna or goes to the first guṇasthāna of mithyādr̥ṣṭi guṇasthāna. It goes there and dies. No life form dies in miśra guṇasthāna || 16 ||

Of the fourteen guṇasthāna miśra guṇasthāna, kṣiṇamoha guṇasthāna and sayogī guṇasthāna in these three guṇasthāna no life form dies. In the remaining eleven guṇasthāna the jīva can die.

Avirati guṇasthāna, Mithyātva guṇasthāna and Sāsvādāna guṇasthāna these three guṇasthāna accompany the jīva in the next birth. The remaining eight (in all eleven) do not accompany to the next birth.

Death and motion (gati) of the jīva tied in miśra guṇasthāna of the previous birth

सम्यग्मिथ्यात्वयोर्मध्ये, ह्यायुर्येनार्जितं पुरा ।

म्रियते तेन भावेन, गतिं याति तदाश्रिताम् ॥१७॥

Samyagmithyātvayormadhyè, hyāyuryènarjitaṁ purā |

Mriyatè tēna bhāvēna gatiṁ yāti tadāscitāma || 17 ||

Meaning: Before attaining or gaining miśra guṇasthāna the jīva is at mithyātva guṇasthāna or avirati guṇasthāna. Wherever it must have built-bound the āyusya (age) karma and came to miśra guṇasthāna, then experiencing the mixed feeling in whichever sentiment it had bound the āyusya karma it dies along-with the same feeling and accordingly attains sadgati or durgati || 17 ||

(4) Avirati Samyagdr̥ṣṭi Guṇasthāna

यायथोक्तेषु च तत्त्वेषु रुचिर्जीवस्य जायते ।

निसर्गादुपदेशाद्वा सम्यक्त्वं हितदुच्यते ॥१८॥

Yāyathoktēṣu ca tatvēṣu rucirjīvasya jāyatè |

Nisarggādupadēśādāvā samyaktvaṁ hitaducyate || 18 ||

Meaning: The Sañjñī pañcendriya bhavya (grandiose) life-forms who have full faith on Jina prescribed-composed knowledge regarding elements etc. i.e. for life-forms the faith held naturally or due to the teachings of guru is called samyaktva || 18 ||

Samyaktva is of two types

(1) Nisarga Samyaktva -

The Sañjñī pañcendriya bhavya jīva due to special knowledge and study of previous birth get the natural equivalence for glorious creature, especially the self-realization of very pure qualities that leads to faith in jīva etc. nine elements is called **Nisarga samyaktva**.

(2) Adhigama Samyaktva -

From the teachings of Sadguru ... By listening to the scriptures, faith is created in nine elements, the living and non-living etc. is called **Adhigama samyaktva**.

द्वितीयानां कषायाणा-मुदयाद्व्रतवर्जितम् ।
सम्यक्तं केवलं यत्र, तच्चतुर्थं गुणास्पदम् ॥१९॥

Dwitiyānām kaṣāyāṇā-mudayādvratavarjitaṃ |

Samyakttaṃ kēvalaṃ yatra, taccaturthaṃ guṇāspadaṃ || 19 ||

Meaning: With the rise of second apratyākhyānī kaṣāya the jīva is always away from vow-paccakhāṇa. Here only samyaktva exists. It is called the fourth guṇasthāna. || 19 ||

These creatures consider Avirati as bad... have a strong desire for Virati, but due to rising of apratyākhyānī kaṣāya they cannot accept vow - paccakhāṇa.

The status-situation of fourth Guṇasthāna

उत्कृष्टा ऽ स्य त्रयास्त्रिंशत्सागरा साधिका स्थितिः ॥
तद धंपुद्गलावर्त्तं भवैर्भव्यैरवाप्य ते ॥२०॥

Utkṛṣṭā a sya trayāstrīṣatsāgarā sādḥikā sthitiḥ |

Tadardhapudgalāvartta, bhavairbhavyairavāpya te || 20 ||

Meaning: The state of the fourth Guṇasthāna is called sādḥika (more than) 33 (Thirty-three) sāgaropama; this is also to be known as the life-period (āyuṣya) of Sarvārthasiddha etc. five Anuttara Vaimānika dēva/deities and to know the superiority of the human life-period. This state is not of samyaktva but of samyaktva guṇasthāna because the state of samyaktva is sādḥika 66 sixty-six sāgaropama. This Samyaktva occurs in bhavya jīva when Ardhapudgala parāvartana worldly life remains. || 20 ||

The abhavya beings do not attain this equivalence.

Characteristics of Samyag Drṣṭi

कृपाप्रशमसंवेग-निर्वेदास्तिक्य लक्षणाः ।
गुणा भवान्ति यश्चिते, स स्यात्सम्यक्त्वभूषितः ॥२१॥

Kṛpāpraśamasamvēga-nirvēdāstikya lakṣaṇāḥ |

Guṇā bhavānti yascite, sa syātsamyaktvabhūṣitaḥ || 21 ||

Meaning: In whose minds are the five virtues of dayā (mercy-kindness), peace-quiet (praśama), momentum-impulsion-perseverance (samvēga), remorse (nirvēda) and theistic (āstikya) are adorned-ornamented-decorated with samyaktva || 21 ||

(1) Kṛpā - (favor) Anxiety to remove the pain of miserable beings (compassion).

(2) Praśama - Though the reasons-causes of anger are present yet one lacks intense anger- This is subsidence-mitigation-palliation (upaśama).

(3) Samvēga - To go to the palace of Siddhi (attainment) the enthusiasm while

walking on the path having steps of Samyag Jñāna with desire of mokṣa is saṁvèga

(4) Nirvèda - To get out of this ugly and nasty worldly prison with a most aggressive desire is, remorse, nirvèda.

(5) Āstikya - All sayings of Sarvajña about all sentiments are definitively “as it is as said.” To think about existence of these sayings of Sarvajña is called as Āstikya.

From rising of apratyākhyānavaraṇīya kaṣāya which is not the form of dèsavirati or sarvavirati, is not enthusiastic for Virati.

The state of Avirati Samyagdr̥ṣṭi guṇasthāna position/state is somewhat more than 33 Sāgaropama.

We have been wandering in the four gati and eighty four lakh jivāyoni since time immemorial. We were not saved-rescued. We could not cross the world ocean.

"What could be the reason?"

Leaned Bhagavaṅta say that falsehood does not allow the soul to become Śiva. It doesn't allow one to go beyond the first Guṇasthāna. It doesn't let Samyaktva to enter.

Then the question arises how does mithyātva go away? And how do we attain samyag darśana? The principles of Karma state systematically the way to get enlightenment from mithyātva. It is necessary to understand the complete path.

Due to falsehood (mithyātva), life-form has been wandering in worldly life since time immemorial (infinite pudgala parāvartana time-period). In every Mithyātvī, arising from karma of severe likes-dislikes, love-hatred the resulting knot which has been present, is very thick, hard-curved which can be penetrated with such pain, but jīva has been never tried to destroy that knot earlier.

The bhavya and abhavya jīva come near the knot infinite times. But all abhavya and many bhavya jīva retreat from here itself.

First of all, without any effort or goal, the as per the nadi-ghola-nyāya (the rule of rounded river rocks.) except the āyusya karma the jīva decrease the state of other 7 karmas to one koḍākoḍī sāgaropama. nadi-ghola-nyāya means that the stone lying in the river automatically becomes rounded by hitting and beating. In the same way, without any special effort (akāma nirjarā), by colliding-rubbing in the world the jīva comes near the nibiḍa-knot. This is called **Yathāpravṛtti Karaṇa**.

Mithyātvī jīva perform three types of actions while obtaining samyag darśana known as Karaṇa. Names of these 3 Karaṇa are as follows: (1) Yathāpravṛtti Karaṇa (2) Apūrva Karaṇa (3) Anivṛtti Karaṇa.

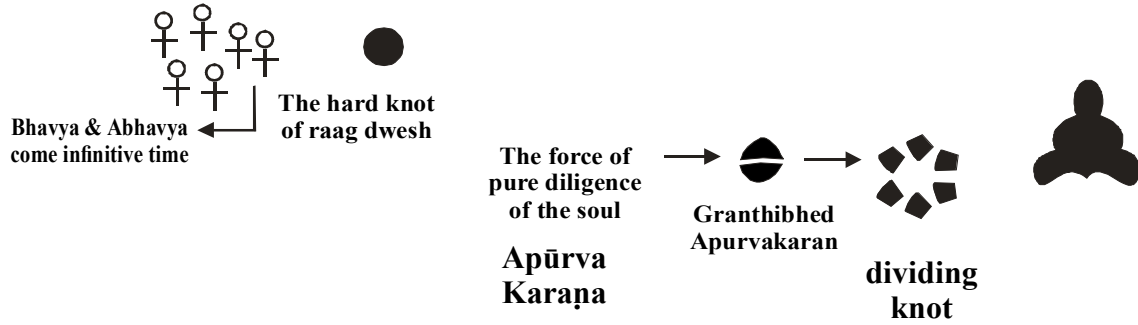
As long as there is hard-knot of attachment/love-hatred till then firstly it is **Yathāpravṛtti Karaṇa**.

It is unimaginable that by the force of the pursuit of the pure soul, the life form is able to penetrate the knot, which had never been done before is described as **Apūrva Karaṇa**.

After dividing- piercing the knot immediately jīva achieves samyaktva when the jīva is described to have **Anivṛtti Karaṇa**.

The path-way to attain Samyaktva

↓ Yathāpravṛtti Karaṇa



After division of the knot there is the beginning of conscience Anivṛtti Karaṇa that has the time proportion of añtaramuhūrta. When the Anivṛtti Karaṇa ends the jīva attains Upaśama samyaktva.

Anivṛtti Karaṇa is a process for añtaramuhūrta.

When multiple numerical parts of the Anivṛtti Karaṇa are spent and the last seventh numbered part is left that time the jīva does añtarakaraṇa. Añtarakaraṇa means to put ‘a gap’ in the rising of Mithyātva (false belief). This jīva constantly gets rising of mithyātva mohaniya karma pudgala; and to stop-cease these it is necessary to do añtarakaraṇa. To affect añtarakaraṇa, mithyātva is divided into three parts -

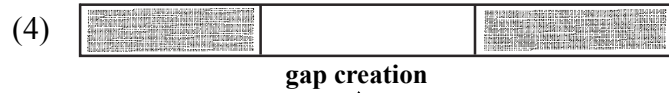
- (1) The mithyātva pudgala (daliyā) before añtarakaraṇa and its position is on the top (upper)
- (2) The pudgala at the time of añtarakaraṇa and its position is in between (middle-intermediate)
- (3) The pudgala after añtarakaraṇa and its position is below (lower)

The pudgala of mithyātva which are going to be rising are positioned by the jīva in upper pudgala or in the lower pudgala and thus develops a gap in the middle position which leads to the empty space.

(1)  Before añtarakaraṇa (gap creation) there is the always rise of Mithyātva mohaniya karma

(2)  Three parts of Daliyā of Mithyātva

Before añtarakaraṇa at the time of añtarakaraṇa after añtarakaraṇa



Añtarakaraṇa (conscience)

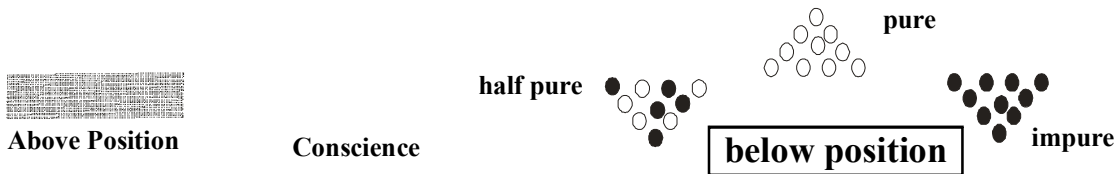
The soul that is in the upper first position continues to have rising of mithyātva mohaniya. But at this time, the soul is eroding-decaying (udiraṇā) the upper and lower pudgala. The udiraṇā of upper pudgala is known as **udiraṇā** and the udiraṇā of the lower pudgala is called as **āgāla**. While lasting in the upper state when two āvalikā are remaining that time āgāla closes and in the last āvalikā even udiraṇa is also closed.

Even in the last āvalikā, the rising of mithyātva mohaniya continues in the jīva. But at this time, for executing añtarakaraṇa the mithyātva pudgala it had thrown in the upper and lower positions and were subdued, in these pudgala in sattā are found three puñja (heaps)

(1) Śuddha (pure) puñja (2) Ardha śuddha puñja (half-pure) (3) Aśuddha puñja (impure)

As soon as the last udayāvalikā of the above condition is completed, in the created clean gap there are no pudgala of mithyātva left for using-going through the process. Due to the gap created in rising of mithyātva, the Jīva does not get rising of mithyātva. Till today the Samyaktva quality of the soul was suppressed by the rise of mithyātva mohaniya and thus in the absence of this rise the samakita virtue (integrated quality of the soul) manifests now. This wonderful state is the dawn of soul development. Here there is no decay of mithyātva mohaniya but it has been subdued so firstly the jīva gets upaśama samyaktva.

The gap created during añtarakaraṇa has a time-period of añtaramuhūrta. When that time is over then even the upaśama samyaktva obtained due to añtarakaraṇa also does not last. Again the pudgala in lower position would start rising. But, now at the lower position there are no pudgala of mithyātva. Here three puñja (heaps) have formed.



There are three divisions of mithyātva -

(1) Śuddha (pure-clean) puñja is the samyaktva mohaniya (2) Ardha śuddha puñja (half-pure) is the miśra mohaniya (3) Aśuddha puñja (impure) is the mithyātva mohaniya

At the end of añtarakaraṇa if śuddha puñja means samyaktva mohaniya rises then kṣāyopaśamika samyaktva is attained.

At the end of añtarakaraṇa if Ardha śuddha puñja (half-pure) i.e. miśra mithyātva

mohanīya rises then kṣāyopāṣamika samyaktva or mithyātvā is attained.

At the end of añtarakaraṇa if Aśuddha puñja i.e. mithyātvā mohanīya rises then attaining upāśama samyaktva the jīva for a maximum time-period of six āvalikā remains in the Sāsvādāna Sthāna and then finally obtains mithyātvā guṇasthāna For gaining samyaktva, example of three travelers is described. Three friends left to go abroad... While walking, they reached a forest in the evening. Two thieves came there. All the three travelers saw the thieves. Out of the three, one of the traveler got scared seeing the thieves and returned back from there.

The second traveler fighting the thieves stayed there only.

But, the third traveler reached the destination city after winning over the thieves.

Explaining the parable says -

The world is like a forest-travelling...the worldly creatures can be compared to the travelers. In the forest the fearful place is the knot; rāga and dvēśa are the two thieves.

Yathāpravṛtti Karaṇa is like that traveler of the three who returned back.

The one who kept fighting over there is the 2nd traveler who is described as Apūrva Karaṇa.

The third traveler who reached the destination after conquering the thieves is like the third Anivṛtti Karaṇa. Here the jīva attains his final destination of salvation of his soul.

क्षायोपशमिकी दृष्टिः स्यान्नरामरसंपदे ।

क्षायिकी तु भवे तत्र, त्रितुर्ये वा विमुक्तये ॥२२॥

Kṣāyopāśamikī drṣṭi: syānnarāmarasāmpadè |

Kṣāyikī tu bhavè tatra, trituryè va vimuktayè || 22 ||

Meaning : Kṣāyopāśamikā Samakiti Jīva goes to either manuṣya or dēvagati. The time-period of Kṣāyopāśamika Samyaktva is that of 66 (sixty-six) sāgaropama. Kṣāyopāśamika Jīva if has not bound āyuṣya karma then only goes to mokṣa, in the same birth or in the 3rd - 4th birth-period jīva attains salvation-mokṣa ||22||



Gocarī (gocarī)

There was a merchant...while walking on his path he saw in the adjoining field some farmer (kaṇabī) crushing the grains of jowāra by making the bullocks walk on these...the bullocks were seen eating the jowāra grains bending down again and again...So the kaṇabī was hitting the bullocks very hard...the merchant felt merciful...he called the kaṇabī near him and told “why are you hitting the bullocks? Please do not hit them but tie a cloth on their mouth...so they will not eat the grains...and will walk properly.”

After giving the unasked advise the merchant went way but the kaṇabī listening to the advice followed it...until 12 prahara time period of finishing his work the kaṇabī forgot to untie the cloth from their mouth...therefore the bullocks remained away from food-water for 12 prahara due to obstacle on their mouth...thus the merchant earned the āntarāya karma because of ignorance.

After many live-births, the merchant was born in the life-period as Tīrthaṅkara Ādinātha...when he had taken initiation this karma had manifested...Prabhu wandered in different towns and villages...in different lanes here but not knowing the ritual of giving alms the ignorant communities residing in the town did not know what to offer him for food...they were not giving alms...as the bullocks were starved for 12 prahara leading to binding of āntarāya karma troubled Prabhu for more than 12 months which Prabhu suffered with equanimity and decayed this karma...as soon as the karma decayed Śrèyāṅsakumāra remembered the ritual of breaking the fast of Prabhu and he offered him sugarcane juice and broke his fast...

What a huge punishment for a small fault...!

We must be committing many such mistakes unknowingly? ...what terrible punishments we will suffer? ...

Therefore only, extremely merciful Paramātmā has shown the fathomable ritual of gocarī... so that Prabhu’s sādhu do not make even such small mistake...and do not bind sometime the strong huge āntarāya karma.

નિજ હાથે બાર ઉઘાડીને જી, પેસીએ નવિ ઘરમાંહી,
બાલ પશુ બિશુક પ્રમુખને સંઘટ્ટેજી, જઈએ નહિ ઘરમાંહી

**Nija hāthè bāra ughāḍīnè jī, pèsīè navi gharamāmhī,
Bāla paśu bikṣuka pramukhanè saṅghaṭṭèjī, jaiè nahi gharamāmhī**

Meaning: If sādhu goes for gocarī and if some śrāvaka house door is loosely closed even then the sādhu does not open any door and enter the house...the śrāvaka who is doing some work in which he does not create obstruction...there is no disturbance in their enjoyment...but when the śrāvaka opens the door from inside and welcomes the sādhu by

asking him to come in then only he enters the house...

So also, from the Śrāvaka's house a sādhu of other religion is waiting with a hope of getting something...or a beggar...small child and animal (cow, dog etc.) are standing then the Jaina sādhu does not go for gocarī to that house; if he goes then all will get busy to give him the alms and the other solicitants will become disappointed...and may go away without alms then the Jaina sādhu will become an efficient cause of the antārāya karma...but a wise knowledgeable śrāvaka firstly gives the solicitant and the animals etc. appropriate donation-alms and make them happy...after that he requests sādhu to come in the house to take the alms then there is no fault earned by accepting gocarī...

The conduct of the Jaina sādhu is such that when he has gone for gocarī to a house and already some other Jaina sādhu is accepting alms then also he does not go inside but stands outside. After the earlier sādhu bhagavaṅta comes out after accepting the appropriate food-water then only he enters that house. The reason behind this ordinary rule is to avoid becoming the reason for them to bind antārāya karma.

While binding the karma if one remains cautious then the jīva can be protected from its ill-effect and bitter fruit...Yes! The work of the religion is to halt the binding of karma. If our life-style is according to that suggested by Paramātmā then our soul will be saved binding much karma...come let's walk on the path indicated by prabhu.

In the afternoon, the sun was radiant with scorching heat...the intensity of heat was increasing...there on the royal path munirāja was wandering from one house to another for bhikṣā...wandering Muni Dharmagoṣa saying dharmalābha came to the house of King Abhayasēna's minister Varadatta ...the family members were delighted...with folded hands they requested him to come in...Muni entered the house...He forwarded his utensil and a lady came happily forward to serve khīra made with ghī and sugar...but while serving one drop of khīra fell on the ground...munirāja left the house without accepting any alms...

Seeing this the minister wondered...just a drop fell down so what? Munirāja cannot go away for such a trivial matter...he should not have done this...by the time this thought was ongoing the minister heard a hullabaloo-uproar-turmoil and was surprised when turned his eyes to that side...the secret of Munirāja's going away without taking alms was evident...the subtleness of the reign of Paramātmā...its depth...and its vision touched him...his head bowed down to Paramātmā...to the feet of Munirāja...let us make effort to know this secret...

The minister saw that a fly was sitting on the drop of the khīra...to catch this fly came the wall lizard...the chameleon was sitting to swallow the lizard...the cat came running to catch the chameleon...the dog of the guests ran toward the cat...the native dogs attacked the dog come from outside...seeing the dog fight their owners came running and started fighting...the minister pondered on the scene a drop of khīra had created...how a small matter can become so terrible at time... if the munirāja accepts alms after the dropping of khīra then he becomes an efficient cause-instrumental in such a result and if he does not do so then is saved from such occasion...or from the sin committed due to this occasion...

Therefore, the śrāvaka must be aware while giving the alms to the sādhu...he has to be careful not to spill anything on the floor while giving gocarī...especially while giving ghī-oil-curds and milk if drops on the floor (on the table or on the plate then one has to be

careful), the sādhu cannot accept alms from such a house.

Hence, a small table or plate is kept for them to keep their vessels when sādhu-sādhvījī comes for gocarī. There are many other benefits for keeping the small table or plate...the respect of the sādhu's vessels is kept...if some hot thing is served then the injury to a subtle jīva is prevented...the ritual is maintained and sādhu and the śrāvaka are saved from some faults-taints.

Not only while giving ghī-oil-curd-milk, but also while giving other food one has to be careful so that the grain of the cereal is not dropped...not spilt. Ants etc. will come on this spilled grains and if this is not used properly then injury to these life-forms is also possible...

The ritual of the food as shown in Paramātmā's reign is helpful in observing carefulness -jayaṇā. If śrāvaka is ignorant about jayaṇā and does not keep the ritual shown by sādhu Paramātmā then the sādhu becoming an efficient cause for injury to jīva earns faults...Therefore to keep the life of sādhu and śrāvaka pure one should be familiar with the ritual of gocarī and make efforts to avert sins for both...same is the path of welfare-beneficence-auspiciousness...

જલ, ફલ' જલણ, કણ લૂણશું જ ભેટતાં જે દિયે દાન,
તે કલ્પે નહિ સાધુનેજ, વર્જવું અમ ને પાન...

**Jala, phala' jalaṇa, kaṇa lūṇaśuṃ jī bhēṭatā jē diyē dāna,
Tē kalpē nahi sādhuṇējī, varjavuṃ anna nē pāna...**

The sādhu going for gocarī is very vigilant...his smart eyes notice all around what each one is doing... why this? Naturally this question arises in mind...but the answer is simple. The scribes have described sādhu as parents of six types of jīva. They are compared as beloved for these six types of jīva...these are (1) Pṛthvīkāya (2) Apakāya (3) Tēukāya (4) Vāukāya (5) Vanaspatikāya and (6) Trasakāya.

Those who are made beloved parents will have to take much care of the six-kāya jīva. To save them at times they have to sacrifice even their lives also....only then their piety become beautiful...

The Dharmaruci Munirāja who went for gocarī to take food for breaking his fast of one month found vegetable of bitter gourd-pumpkin that in his container was served...Guru Bhagavaṇta sent munirāja to the forest to dispose of this vegetable with proper ritual...but on one drop of the vegetable juice many ants came and were found to be struggling for their life...the soul of muni shivered...by disposing so much vegetable how many ants would be troubled...may die also...he started thinking... no... no... If so many jīva are harmed how can I do such work?...no...no...I will die but give them life. Do parents not renounce for their children? Don't they sacrifice; even I will also do the same.

ધર્મઘોષ તણા શિષ્ય, ધર્મરુચિ અણગાર; કીડીઓની કરુણા, આણી દયા રસાલ.
કડવા તુંબાનો, કીધો સઘલો આહાર, સર્વાર્થસિદ્ધે પહેતા, ચવિ લેશે ભવપાર.

**Dharmagoṣa taṇā śiṣya, dharmaruci aṇagāra; kīḍiṇi karuṇā, āṇī dayā rasāla.
Kaḍavā tumbāno, kīdho saghalo āhāra, sarvārthasiddhē pahetā, cavi lēṣē bhavapāra.**

Yes! With expressing such excellent sentiment...he took the container near his mouth...asked forgiveness from all the jīva...accepted the four shelters...became absorbed in meditation of Pañcaparamēṣṭhi-God ...on completion of the life-span went to the Sarvārthasiddha dèvaloka...from their had birth as human being...after accomplishment will achieve fulfillment-siddhi...consummation...

Such ascetics are very careful not to cause any harm, trouble or inconvenience to the six-types of jīva... wherever they go to collect gocarī they cannot accept any alms-items that have come in contact with raw water (not boiled)...with fire...with fruit etc...and, with raw salt etc.... these are abandoned for the ascetics...as well as if the person giving gocarī has come in contact with these they cannot accept alms from such person too...

e.g. if the food is ready in the house...its displayed on the wooden dining table...and on that table if there is raw water...there is a small can containing raw salt...lime or any other vegetable is present then sādhu cannot take any item lying on the dining table...it's not permitted...because while taking any item lying on the wooden table if any sound occurs then the waves of this sound reach a living jīva and he may become frightened. Touching these jīva leads to lot of injury too. So in generating such fear and killing of the jīva, sādhu cannot become an efficient cause and therefore such practice is not allowed for the sādhu.

Due to this reason the sādhu cannot accept gocarī (food-water) from the woman cutting vegetables...cleaning grains...working near the burner.

On hearing the words Dharmalābha said by the sādhu if one switches on the light...or offs the light ...or starts or closes the T.V., video, fans etc...even from their houses sādhu cannot accept gocarī and sādhu will go away ...therefore when the sādhu bhagavaṅta comes if the light, fan etc. are on then we must keep them on...if they are off then we must not start them; thus after sādhu's coming one must not switch on or off.