

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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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)

Namiūṇa Stava

Èvaṁ mahābhayaharam, pāsajīṇidassa saṅthavamuāram;
 Bhaviyajanāṇaṁdayaram, kallāṇa parampara nihāṇam.....19
 Rāyabhayajakkharakkhasa, kusumiṇadussauṇarikkhapīḍasu;
 Saṅzjāsu dosu paṅthè, uvasaggè tahaya rayaṇīsu.....20
 Jo paḍhai jo a nisūṇai, tāṇam kaiṇo ya māṇatuṅgassa;
 Pāso pāvaṁ pasamèu sayalabhuvanacciycalaṇo.....21

Word Meaning

èvaṁ -this way	saṅzjāsu - in the evening
mahābhayaharam - defeater of big fear	dosu - both
pāsajīṇidassa - Lord Pārśvanātha's	paṅthè - on the way
saṅthavam - praise	uvasaggè - nuisances
uāram -generous, noble	tahaya - as well as
bhaviyajaṇa - to devotee	rayaṇīsu - in the night
āṇaṁdayaram - make happy	jo - who
kallāṇa - welfare	paḍhai - recites
parampara – tradition's	nisūṇai - listens
nihāṇam - cause form	tāṇam - of both
rāyabhaya - fear of royal-state	kaiṇo - blessed men and
jakkha - Yakṣa	māṇatuṅgassa - Ācārya named Māṇatuṅga
rakkhasa - demon	pāso - Śrī Pārśvanātha
kusumiṇa - sinister dream	pāvaṁ - sins
dussauṇa - wicked omen	pasamèu - pardon, forgive, destroy, cease
rikkha - harmful planets	sayala bhuvana - all pe ople of this world
pīḍasu - in agony	acciycalaṇo - whose footsteps are revered

Meaning: Said in this way Śrī Pārśvanātha Prabhu's praise removes fear, is noble-generous, giving pleasure to the devotees and is the root cause of the tradition of welfare.....19

King's fear, Yakṣa, demon, bad dream, wicked/sinister/harmful omen-augury and misery due to inauspicious planets and both prayer times (saṅdhyā - morning evening), in calamity/illness/trouble and at night the one who recites or listens to this praise both these, i.e. the composer of this praise Śrī Māṇatuṅga ācārya's God and all people of this world who have revered the footsteps, such Śrī Pārśvanātha Bhagavāna please alleviate-cease-destroy the sins of these both.....20-21

Uvasaggantè kamaṭhāsurrammijzāṇō jo na sañcalio;
Suranara kinnara juvaihiṃ, sañthuo jayau pāsajiṇo.....22
Èassa majjayārè, aṭṭhārasa akkharèhiṃ jo mañto;
Jo jāṇai so jzāyai, pāsam, paramèsaram payaḍam.....23
Tam namaha pāsanaḥam, dharaṇida ṇamaṃsiyam bhaya viṇāsam;
Jassa ppabhāvèṇa sayā, nāsaṃti uvadavā savvè.....24
Jam samaramtāṇa maṇè, na hoi vāhi na tam mahādukkham;
Nāmaṃpi ya mañtasamaṃ, iya nāha thuṇāmi bhatttè.....25

Word Meaning

uvasaggantè - doers of nuisances	pāsanaḥam - to Pārśvanātha
kamaṭhāsurrami - Kamaṭhāsura, yet	dharaṇida - Dharaṇendra
jzāṇō - from meditation	ṇamaṃsiyam - greeted, saluted
jo - who	bhaya viṇāsam - destroyer of fear
na sañcalio - did not move	jassa - whose
suranara kinnara - dēva, manuṣya and kinnara	ppabhāvèṇa - under the influence
juvaihiṃ - women, females	sayā - always
sañthuo - worshipped	nāsaṃti - are destroyed
jayau - win	uvadavā - nuisances
pāsajiṇo - Śrī Pārśva jina	savvè - all
èassa - this stotra	jam - that Pārśvanātha
majjayārè - in middle	samaramtāṇa - people who remember
aṭṭhārasa akkharèhiṃ - containing 18 letters	maṇè - in mind
mañto - mañtra	na hoi - does not happen
so - that	vāhi - disease, ailment
jzāyai - doing meditations	na - does not occur
pāsam - Pārśvanātha's	mahādukkham - big grief
paramèsaram - Lord's	nāmaṃpi - name also
payaḍam - apparently, overtly	mañtasamaṃ - is like mañtra
namaha - do salutation	nāha - hēy Nātha
	thuṇāmi - I am praising
	bhatttè - with devotion

Meaning: Despite facing calamity/nuisances from Kamaṭhāsura, yet Prabhu Pārśvanātha did not move from his meditation. Praised by females of dēva, manuṣya & kinnara, such Śrī Pārśva jina win....22

The person who knows the mañtra of 18 letters found in the middle of this hymn-Stotra, that person meditates overtly on the revelation-manifestation of the Lord...23

Please bow to Lord Pārśvanātha who destroys fear and who is saluted by Dharaṇendra. His influence always destroys all the nuisances- troubles-calamities-misery...24

The person who remembers Lord Pārśvanātha in mind, does not suffer from great unhappiness; and his name Śrī 'Pārśvanātha' is like a mañtra only. Such, Hèy Nātha! I worship you with devotion.

(The gist: In this Stotra Lord Pārśvanātha is glorified with special description of his astonishing greatness by singing and praising his virtues with extreme devotion. Nuisances, calamities and sorrows of those who remember him are destroyed. New troubles do not happen. This lord's name is also like a mañtra. As well as in the smaraṇa it is a very influential mañtra of 18 letters. It is said, those who know this can meditate openly on the lord.)

Photo of Śrī Pārśvanātha (Pink city)



The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign



In Tumbavana town lived husband and wife named Dhanagiri and Sunandā. When husband Dhanagiri took initiation wife Sunandā was pregnant. She gave birth to a baby boy. After birth when son heard about his father's dikṣā he remembered his previous birth and developed intense desire to take initiation. Therefore, the son began to cry incessantly to get rid of the mother's infatuation. Fed up with son's crying out, when child's father Dhanagiri monk came for bhikṣā she gave away 6 month old son as alms. Dhanagiri gave away this child to his guru. As the child was very heavy the guru named him "Vajra". This child remaining in the cradle memorized all 11 aṅgas listening to these.

Now seeing the child, the mother's mind was tempted and tried to take/bring the baby back. The quarrel broke out in the king's court and a verdict was given in the meeting, that the child will belong to that person to whom the child goes. The meeting was organized and mother was given the first chance. So the mother offered him the best sweets and gave him beautiful toys etc. But, that 3 years old child did not get tempted. Thereafter Dhanagiri showed him the Rajoharaṇa and the child ran towards him to grab the Rajoharaṇa. After a while the child was initiated. So the mother also took dikṣā.

Vajraswāmī when was 8 yr. old then his friend of last birth dēva Jṛmbhaka came to give alms of sakarakoḷāpāka; seeing his glossy sight realizing that he is a god, Vajramuni did not accept alms. Pleased with this, God gave him Vaikriya-Labdhi. Again at other time when some gods had come to give alms of 'ghēvara' that also was not accepted by Vajramuni being given by gods so the gods have him 'Ākāśagāminī-vidhyā'. Pāṭlīputra's best merchant Dhana's daughter Rukṣamaṇī when heard about the virtues of Vajramuni from the sādhvījī's, she decided that if I marry, I will marry only Vajramuni. When Vajramuni arrived in the town then Dhana merchant offered him his daughter and one crores wealth. But, Vajramuni did not get infatuated and awakening the girl Rukṣamaṇī gave her dikṣā. Due to severe drought/famine once, Śrī Saṅgha sitting on the cloth-mat was taken to a fruitful and green region. The Buddhist King there strictly forbade bringing flowers to Jain temples. At the time of Paryuṣāna the śrāvaka requested Vajraswāmī regarding this matter; therefore, using the Ākāśagāminī-vidhyā he went to see his friend Mālī in Māhēsvarīpurī and Śrīdēvī on the Himavaṅta Mountain and apprised them regarding this matter and made arrangements of flowers for Jaina temples in the kingdom of Buddhist king; and with divine festival spread the influence of Jaina rule, so astonished King also accepted Jaina dharma

and became a devout śrāvaka.

Once upon a time, for treatment of phlegm a piece of ginger was placed above his ear. While doing Pratikramaṇa when it dropped from his ear he remembered that he had forgotten to eat it. He felt unhappy for negligence and he learned that his life-span was short. Then he told his disciple Vajrasèna, now there will be a famine for 12 years, and the day you will get the opportunity to beg for rice worth lakhs of rupees, the very next day the good time-period will start. Saying this along with the accompanying sādhus he went on Rathāvarta Mountain and doing anaśana here went to heaven. At this time the fourth saṅghayaṇa and 10 Pūrva disintegrated. There was then famine of 12 yr. One time Vajrasèna muni in Sopāraka town went to the house of śrāvaka. His wife Iśvarī was cooking the rice worth lakhs of rupees and thinking of mixing poison in it to kill her entire family when muni reached and stopped her from doing this activity and said the guru vacana. So she stopped mixing the poison. The very next day only plenty of grains fell into the ships and good-time prevailed. At the beginning of the second horrible drought Śrī Vajraswāmī, at the age of 88 yr. went to the mountain and took anaśana vow. After abandoning his body, Lord Indra came and made such a circumambulation there, hence the mountain was called “Rathāvarta.” It was 114 year of Vikrama Samvata.

Śrī Daṇḍaka (Punishment) Prakaraṇa

Śrī Gajasāra Muni

Time Period of Uttara Vaikriya Body

अंतमुहुत्तं निराे, मुहुत्तं चत्तारि तिरिय मणुएसु ।
देवेसु अद्धमासो, उक्कोस विउव्वणाकालो ॥१०॥

**Aṅtamuhuttaṁ niraē, muhutta cattāri tiriya maṇuēsu |
Dēvēsu addhamāso, ukkosa viuvvaṇākālo || 10 ||**

Meaning: Aṅtamuhūrta in Nārakī, four muhūrta in Tiryāṅca and Maṇuṣya (Human beings), half a month for deities, in this way understand the excellent time-period (kāla) for uttara Vaikriya body || 10 ||

The uttara vaikriya body created by Nārakī can last up to aṅtaramuhūrta, Tiryāṅca and Maṇuṣya's uttara vaikriya body can last up to 4 muhūrta. The uttara vaikriya body of gods (or any substance that has been disfigured by gods) lasts for a maximum of 15 days after which it dissolves-perishes on its own. It can be destroyed intelligently even before end of its time-period.

In Vāyukāya, creation and dissolution of the uttara vaikriya body happens automatically.

(3) Saṅghayaṇa Dwāra

थावर सुर नेरइआ, असंघयणा य विगल छेवट्ठा ।
संघयण छग्ग गब्भय, नर तिरिऐसुवि मुणेयव्व ॥११॥

**Thāvara sura nēraīā, asaṅghayaṇā ya vīgala chēvaṭṭhā |
Saṅghayaṇa chagga gabbhaya, nara tiriēsuvi muṇēyavvaṁ || 11 ||**

Meaning: Sthāvara, Deity and Nārakī are without saṅghayaṇa. Vikalēndriya have chēvaṭṭhu (sēvārta) saṅghayaṇa. Know that there are six saṅghayaṇa in garbhaja maṇuṣya and tiryāṅca || 11 ||

Saṅghayaṇa		
Number	Daṇḍaka	Saṅghayaṇa
19	Prthvīkāya, Apakāya, Tēukāya, Vāyukāya, Vanaspatikāya, deity and nāraka	No Saṅghayaṇa
3	Bēindriya, tēindriya, caurindriya (Vikalēndriya)	Chēvaṭṭhu Saṅghayaṇa
2	Garbhaja Tiryāṅca & Garbhaja maṇuṣya	All 6 - Saṅghayaṇa

(4) Sañjñā and (5) Saṁsthāna Door

सव्वेसिं चउ दह वा सत्ता, सव्वे सुराय चउरंसा ।

नर तिरिय छ संठाणा, हुंडा विगलिंदि नेइआ ॥ १२ ॥

Savvēsim caḍa vā sannā, savvē surāya cauraṁsā |

Nara tiriya cha saṁṭhāṇā, huṅḍā vigaliṅḍi nēraiā || 12 ||

Meaning: With reference to all there are four, ten sañjñā. All gods have Samacaturastra Saṁsthāna. Garbhaja manuṣya and Tiryāṅca have six saṁsthāna. Vikalēndriya and Nārakī have huṅḍaka saṁsthāna || 12 ||

Sañjñā is of four or ten types.

In these four Sañjñā are Krodha (anger), Māna (ego), Māyā (deceit) Lobha (greed) included?

In the four Sañjñā are included āhāra (food), bhaya (fear), maithuna (sex indulgence/desire) and parigraha (attachment to and collection of power, wealth, cereals).

The ten Sañjñā, along with the above four Sañjñā include ogha sañjñā, loka sañjñā and krodha (anger) - māna (ego) - māyā (deceit) - lobha (greed).

In all the twenty-four daṅḍaka there are four and ten Sañjñā. In anticipation of moving jīva, it can be said that Tiryāṅca have special Sañjñā of āhāra (food) and māyā (deceit)... In human species the maithuna and māna Sañjñā are especially there... In Naraka gati, bhaya (fear) and krodha (anger) Sañjñā are especially there... and in Dēva gati parigraha (acquisitiveness-collection-attachment) and lobha (greed) are the special Sañjñā.

The shape of the body is called Saṁsthāna. Saṁsthāna is of six types.

The Gods/Deity have samacaturastra saṁsthāna. Garbhaja Manuṣya and Garbhaja Tiryāṅca have all six types of shapes. Bēṅdriya, tēṅdriya, caurindriya and nārakī have huṅḍaka saṁsthāna. Ēkēṅdriya have huṅḍaka saṁsthāna only but their shapes are different.

Saṁsthāna (Shape of the body)		
No.of Daṅḍaka	Daṅḍaka	Saṁsthāna
13	God/Deity	Samacaturastra (symmetrical)
1	Garbhaja Manuṣya	6 Saṁsthāna (6 types)
1	Garbhaja Tiryāṅca (trasa-moving)	6 Saṁsthāna (6 types)
1	Nāraka	Huṅḍaka
3	Vikalēndriya, (bē-tē-caurindriya)	Huṅḍaka
5	Sthāvara (fixed-unmovable)	Huṅḍaka (different shapes)

(5) Saṁsthāna Door (continued)

नाणाविह धय सूड, बुब्बुय वण वाउ तेउ अपकाया ।

पुढवि मसरचंदा, कारा संठाणओ भणिया ॥ १३ ॥

Nāṇāviha dhaya sūi, bubbuya vaṇa vāu tēu apakāyā |
Puḍhavi masuracaṇḍā, kāra saṁthāṇao bhaṇiyā ॥ 13 ॥

Meaning: Different types of saṁsthāna, shapes like flags, needle and bubble are respectively seen in vanaspatikāya, vāyukāya, tēukāya and apakāya. The saṁsthāna of pṛthvīkāya is like masoora dāhla or half-moon ॥ 13 ॥

Sthāvara (immovable), all èkèndriya are found to have Huṇḍaka Saṁsthāna. With naked eyes we are not able to see (bādara-gross) each and every part or shape or contour, lineament of the èkèndriya life-forms. But, with the vision through kēvalajñāna the enlightened Bhagavānta have explained us their forms/shapes which are important to know and understand.

The shapes of Sthāvara (immovable)	
Despite huṇḍaka saṁsthāna, have different shapes/figures is described.	
Pratyèka vanaspatikāya	: different and with many shapes
Vāyukāya	: shape of flag
Agni kaya (tēukāya)	: shape of the needle
Apakāya	: shape of bubbles
Pṛthvīkāya	: shape of the masoora dāhla or half moon

(6) Kaṣāya and (7) Lèṣyā door

सव्वेवि चउ कसाया, लेस छगं गब्भ तिरिय मणुअेसु ।

नारय तेउ वाउ, विगला वेमाणिय ति लेसा ॥ १४ ॥

Savvēvi cau kaṣāyā, lèsa chaggam gabbha tiriya maṇuēsū |
Nāraya tēu vāu, vīgala vēmaṇiya ti lēsā ॥ 14 ॥

Meaning: (Of the twenty four daṇḍaka) all life forms have four kaṣāya. The garbhaja tiryāṇca pañcèndriya and garbhaja maṇuṣya have six lèṣyā. Nārakī, tēukāya, vāyukāya, vikalèndriya and vaimānika have three lèṣyā ॥ 14 ॥

Wherever there are kaṣāya there is worldly life and where there is worldly life there are kaṣāya.

So in all life forms there are four types of kaṣāyas. Thus, in all the jīva of this world four kaṣāyas are there only. So this is the reason why the jīva transmigrate infinitely in the worldly life. Here in all twenty-four daṇḍaka, whether dēva or maṇuṣya...or tiryāṇca or nārakī all jīvas are the slave of kaṣāya.

Lèśyā

Lèśyā means the self-consequence of life-form.

Some have good-auspicious self-consequences or some have bad-inauspicious. Even in the same life-form it can have auspicious results at one time and inauspicious at other times. The results keep on changing for all living beings. The consequence of soul (ātmapariṇāma) is the bhāva lèśyā. The pudgala that cause rising-creation of this bhāva lèśyā are described as dravya Lèśyā. The pudgala of dravya lèśyā are of different color and have their name and intensity accordingly.

- | | | |
|-----------------|--------------------|-------------------------------|
| 1) Kṛṣṇa Lèśyā | – Black color | – Very cruel result |
| 2) Nīla Lèśyā | – Blue color | – Less cruel result |
| 3) Kāpota Lèśyā | – Grey color (ash) | – Little cruel result |
| 4) Tèjo Lèśyā | – Red color | – Little calm-peaceful result |
| 5) Padma Lèśyā | – Yellow color | – More calm result |
| 6) Śukla Lèśyā | – White color | – Very calm result |

First three are inauspicious lèśyā.

Last three are auspicious lèśyā.

In garbhaja tiryāṅca and garbhaja manuṣya the above referred all 6 lèśyā can exist-occur. Nārakī, Tèukāya, Vāyukāya, Vikalèndriya and Vaimānika deity have 3 lèśyā.

(7) Lèśyā ... (8) Indriya ... and (9) Samudaghāta Door

जोइसिय तेउ लेसा, सेसा सव्वेसिं हुंति चउ लेसा ।

इंदिय दारं सुगमं, मणुआणं सत्त समग्घाया || १५ ||

Joisiya tēu lēsā, sēsā savvēvi huṅti cau lēsā |

Indriya dāraṁ sugamaṁ, maṇuāṇaṁ satta samugghāyā || 15 ||

Meaning: Jyotiṣi have tējolèśyā. All other remaining daṇḍaka have four lèśyā. Indriya door is very easy. Humans have seven Samudaghāta. || 15 ||

Jyotiṣa-cakra deities have tējolèśyā. Rest all daṇḍaka have four lèśyā.

Lèśyā

No. of daṇḍaka	Name of daṇḍaka	Lèśyā
6	Nāraka, tēukāya, vāyukāya, bēndriya, tēindriya, caurindriya	Kṛṣṇa–Nīla–Kāpota
14	Asura etc. Bhavanapati (10), Vyaṅtara (1), Pṛthvikāya, Apakāya and Vanaspati kāya	Kṛṣṇa–Nīla–Kāpota–Tējolèśyā
1	Jyotiṣi	Tējolèśyā
1	Vaimānika	Tējo–Padma–Śukla
1	Garbhaja Manuṣya	Six lèśyā
1	Garbhaja Tiryāṅca Pañcèndriya	Six lèśyā

As Indriya door is easy so it has not been explained in detail. Deities have thirteen daṇḍaka, Nārakī has 1, Humans (manuṣya) and Tīryaṇca, these total 16 daṇḍaka come under pañcèndriya. Five sthāvāra daṇḍaka come in Èkèndriya. Bèindriya-Tèindriya-Caurindriya has one-one daṇḍaka.

Indriya

No. of Daṇḍaka	Name of Daṇḍaka	Indriya
16	Nāraka , Garbhaja, Manuṣya, Tīryaṇca, Gods-Deities	Five indriya
5	Pṛthvīkāya, Apakāya, Tèukāya, Vāyukāya and Vanaspati kāya	One – Sparśèndriya only
1	Bèindriya	Sparśèndriya - Rasanèndriya
1	Tèindriya	Sparśa - Rasa - Ghrāṇa indriya
1	Caurindriya	Sparśèndriya - Rasanèndriya - Ghrāṇèndriya & Cakṣurindriya

Guṇasthāna Kramāroha

Support graṅtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūrī

What does the jīva do at fourth Guṇasthāna?

Since there is no rising-manifesting of Virati at the fourth quality-station, the jīva does not undertake vrata - niyama - paccakkhāṇa, but apart from these, he may do many acts that are to be done; so introducing these he says –

देवे गुरौच संघेच सदभक्तिं शासनोन्नतिम् ।

अव्रतोऽपि करोत्येव स्थित स्तुर्ये गुणालये ॥२३॥

Dèvè gurauca saṅghèca sadabhaktim śāsanonntima |

Avratoapi karotyèva sthita sturyè guṇālayè || 23 ||

Meaning: Even the a-vratī jīva at the fourth guṇasthāna also performs extreme devotional worship of Dèva-Guru-Saṅgha and promotes/uplifts governance || 23 ||

Unparalleled devotion of Arihaṅta Parmātmā is located in his/her heart. To make the Jinālaya of God, Jina sculpting, to fill the Jina idols, to spread these; to perform rituals and worship of these and by invaluable decaying of karma earn puṇya (merit). King Rāvaṇa had earned Tirthaṅkara Nāmakarma by doing Jina-devotion (bhakti). Kumārapāla became king after Jina worship with eighteen flowers purchased with five cowries (koḍī). He became a non-violence guardian and further becoming a Gaṇadhara will enjoy liberation.

In the heart of Samyagdr̥ṣṭi jīva along with Jina bhakti guru bhakti also resides. Guru's supreme humility...service ... vaiyāvacca... adoration etc. are pervasive in every cell of his body. This jīva always try to take the benefit of Guru-bhakti through food (āhāra)-water (pāṇī)-clothes (vastra) -pātrā (containers) - sthāna (place).

The samyagdr̥ṣṭi jīva views the Caturvidha Saṅgha i.e. Sādhu-Sādhvī-Śrāvaka-Śravikā as the twenty-fifth Tirthaṅkara. In the devotion to this Caturvidha Saṅgha, he understands his ultimate good fortune. Whenever he/she gets such opportunity-chance, he takes advantage of it without fail.

Rathayātrā, Saṅgha-Pūjā, Tirthayātrā (pilgrimage), Mahotsava (festival-jubilee) etc. rituals are revered for the uplift and acclamation- éclat of the regime. The triumphant regime which he/she has got, he constantly strives so that all the worldly jīva can receive it.

Come on! Let us give the beautiful rituals wonderful place in our heart. Through such rituals pair our body-mind-speech in adoration and keep on associating others in this adoration as well. Let's establish the Jina rule in the heart of many by making the unprecedented influence of the Jina rule.

In the fourth Guṇasthāna, 77 Prakṛti are in baṅdha, 108 Prakṛti are in udaya and

udiraṇā. While with reference to upāsama Samyaktva 148 prakṛti are in sattā.

(5) Dèśavirati Guṇasthāna

After attaining Samyagdr̥ṣṭi, the jīva tries to keep his devout life away from sins as much as possible by taking vows. Then the jīva is eligible to attain fifth Dèśavirati Guṇasthāna.

प्रत्याख्यानो दया द्वेष विरति र्यत्र जायते ।

तच्छ्रद्धत्वं हिदेशेन पूर्व कोटि गुरुस्थितिः ॥२४॥

Pratyākhyāno dayā ddēsa virati ryatra jāyatè |

Tacchrāddhatvaṁ hidēsona pūrva koṭi gurusthi ti: || 24 ||

Meaning: By knowing the tattva the ascetic jīva desires for Sarvavirati. But from rising of pratyākhyānavaraṇīya kaṣāya the essence of sarva virati does not rise... does not manifest. Such kind of jīva attains jaghanya (minimum), madhyama (medium) or utkr̥ṣṭa (excellent) Virati dharma. Hence this Guṇasthāna is named as Dèśavirati Guṇasthāna || 24 ||

Jaghanya dèśavirati Jīva abandons seven types of addiction including meat – alcohol. He/she accepts Praṇātipāta Viramaṇa vrata and is a worshiper of the great namaskāra mantra.

Madhyama dèśavirati śrāvaka follows twelve vrata and six daily duties of śrāvaka (Jinendra-pūja, worshipping guru, compassion (anukampā), charity to the deserving (supātra dāna), guṇāurāga (attachment to virtues) and interest in Āgama (Āgama ruci).

Utkr̥ṣṭa dèśavirati (staunch follower) avoids sacita food. Always does èkāsaṇu and practices and seeks celibacy (brahmacarya vrata). The one desirous of sarva-virati renounces all activities of ārambha and samārambha works.

The time period of this guṇasthāna is one dēsa less pūrva croḍa years.

Which kind of meditation is possible at dèśavirati guṇasthāna?

Meditation (dhyāna) is concentration. In diverse occasions where there is area of interest concentration is possible.

At Dèśavirati Guṇasthāna what kinds of meditation are likely is explained –

आर्त्त रौद्रं भवेदत्र मंदं धर्म्यं तु मध्यमम् ।

षट् कर्म प्रतिमा श्राद्ध व्रतपालन संभवम् ॥२५॥

Ārtta raudraṁ bhavèdatra maṇḍaṁ dharmyaṁ tu madhyamam |

Ṣaṭa karma pratimā srāddha vratapālana sambhavam || 25 ||

Meaning: At this guṇasthāna the ārtta (painful) and raudra-dhyāna are mild-dim and dharma-dhyāna is moderate. This dharma-dhyāna occurs due to the consumption of the six essentials because of the observance of śrāvaka's twelve vows and eleven pratimās || 25 ||

Raudra-dhyāna is of four types –

(1) Himsānaṇḍa Raudra-dhyāna (2) Mṛṣāvādānaṇḍa Raudra-dhyāna (3) Cauryānaṇḍa Raudra-dhyāna (4) Samrakṣaṇa Raudra-dhyāna

The jīva in Raudra-dhyāna enjoys violence, telling lies (untruth) and theft. They resort to violence for selfish-ends and protection of power and property...not only he does experiment with lies and digests the stolen goods and also enjoys doing such activities. But after knowing the elements-tattva and religion, this activity slows down, becomes dim and mild at dèśavirati guṇasthāna. Now there is no pleasure in such activity - even if there is no interest, yet sometimes such a momentary activity is possible.

When whole loka is in deep āṛta-meditation then one who has attained dèśavirati can also have resulting mild āṛta-dhyāna. This kind of meditation is of four types – (1) Anīṣṭa vastu saṅyoga āṛta-dhyāna (2) Iṣṭa vastu viyoga āṛta-dhyāna (3) Roga cintā āṛta-dhyāna (4) Śoka cintā āṛta-dhyāna.

As Dèśavirati moves forward in his worship the above said raudra and āṛta-dhyāna end in dim results. The dharma dhyāna seems to grow in life. This dharma dhyāna is also of four types which will be detailed later. The 6 āvaśyakas (main-essentials), 1. Sāmāyika. 2. Cauvisattho 3. Vāndaṇā 4. Pratrikramaṇa 5. Kāyotsarga and 6. Paccakkhāṇa, Praṇātipāta etc., 12 vrata and eleven Pratimās etc. support the jīva that moves ahead in dharma-dhyāna. Gradually one develops stability in it.

At this guṇasthāna there is baṅdha of sixty-seven prakṛti. Eighty seven prakṛti are in udaya and udiraṇā. Whereas 148 prakṛti are in sattā.

Śrī Gautama swāmī asked Prabhu Mahāvīra –“Oh Vitarāgī! Which qualities are obtained at this guṇasthāna?”

Eternally benevolent Prabhu Mahāvīra said -“Oh Gautama! The jīva at this guṇasthāna knows nava tattva (nine element)... has the knowledge right from navakārasī to varsī tapa (penance for the year)... does it according to its form and capacity ... The jīva at this guṇasthāna performs right from one paccakkhāṇa to śrāvaka’s 12 vrata and 11 pratimās and until the saṃlèkhanā also does aṇasaṇa worship. This kind of jīva is endowed with virtues of minimum desires, does activity with minimum injury, polite-well behaved, undertakes good vows, religious, impulsive, strong equivalence, excellent action follower, influencer of Jainism. Though he is Dèśavirati but knows results like a monk. Therefore, attains mokṣa in the third bhava (jaghanya-minimum life-period) or after the 7- 8 bhava (utkrṣṭa-excellent life-period).

(6) Pramatta Saṅyata Guṇasthāna

Dèśavirati when accepts Sarvavirati jīva ascends from fifth guṇasthāna to sixth guṇasthāna. Here sarva virati is present but along with there are five types of pramāda (negligence). Therefore it is Pramatta saṅyata Guṇasthāna.

कषायाणां चतुर्थानां व्रती तीर्वोदये सति ।

भवैत्प्रमाद युक्तत्वात् प्रमत्तस्थान गोमुनिः ॥२७॥

Kaṣāyāṇāṃ caturthānāṃ vratī tirvodaye sati |

Bhavètaprmāda yukttattvāt pramattasthāna gomuni: || 27 ||

Meaning: From intense rising of saṅjvalana kaṣāya jīva becomes filled with

pramāda viz. inert-lax-idle-negligent-indolent-lethargic. This pramāda is of five types (1) Gender etc. 8 types intoxications (2) 23 matters/subjects of five sense-organs (indriya) (3) kaṣāya (4) five types of sleep (nidrā) (5) four types of vikathā. The life of the sādhu (monk) with this five pramāda is the Pramatta saṁyata guṇasthāna. If the jīva stays more than an āntamuhūrta in pramāda then descends-goes to fifth deśavirati guṇasthāna and if remains more than āntamuhūrta in apramāda then ascends to seventh Apramatta saṁyata guṇasthāna. The excellent time period of this guṇasthāna is āntamuhūrta.

अस्तित्वान्नो कषायाणामत्रार्त्तं स्यैव मुख्यता ।

आज्ञा द्यालम्बनो पेता धर्मध्यानस्य गौणता ॥२८॥

Astitatvāno kaṣāyāṇāmatrārta syèir va mukhyatā |

Ājñā dyālam̄bano pētā dharmadhyānasya gauṇatā || 28 ||

Meaning: In this Pramatta saṁyata guṇasthāna mainly there is presence of Ārta dhyāna, but Raudra-dhyāna is also possible. Due to other attributes conduct-behaviour-characteristics subordinately Dharma-dhyāna is also present || 28 ||

Why there is prominence of Ārta-dhyāna? Describing this he says that the hāsyā (laughter) etc. ṣaṭaka is present so it is Ārta-dhyāna. Dharma-dhyāna is secondary to the support of obedience (so is dim). There are four types of Dharma-dhyāna: (1) By accepting Sarvajña Paramātmā's ājñā and think about the elements–tattva without hindrance/obstruction by other sects with differing opinion is known as **ājñāvicaya dharma-dhyāna** (2) Attachment (rāga) and hatred (dvēṣa) make life difficult-hard for jīva. Contemplation of the bitter consequence of raga-dvēṣa is known as **apāya vicaya dharma-dhyāna**. (3) At every moment, various kinds of karma raise in life. In one moment there is peace/quietude -in another moment disquiet/restlessness/uneasiness, in a moment raises jñānāvaraṇīya and the very next moment raises āntarāyakarma. Contemplation on this karma fructification is called **Vipāka vicaya dharma-dhyāna**. (4) This world is from time immemorial. There is genesis, destruction and solubility. Contemplation on the form of 14 Rājaloka i.e. upper world-middle world-lower worlds (urdhvaloka-tirchāloka-adholoka) is called **saṁsthāna vicaya dharma-dhyāna**. Such dharma-dhyāna is dim here because there is presence of pramāda.



G.O.CARĪ (G.O.CARĪ)

Dharmalābha!

Suddenly hearing the sound of ‘dharmalābha’, the wave of mixed feelings turned in the house...Grandmother was happy that son graduated... his friends were to come for meals in honor of he becoming a doctor ...the food was ready. Unexpected benefit was found...please open the door and come in...please come...saying this they requested Munirāja to come in the house...Munirāja entered ... a small table was laid...Munirāja put down the tarapaṇī ...members of the house gathered...let us give alms and take the benefit of giving alms...they came forward to offer one-one item...

Sāhèba! Dudhapāka...

You have put almonds and pistachio...cannot accept dry fruits now...

Sāhèba! Dhokaḷā...

When did you soak? ...did you heat the buttermilk?

No...! The butter milk was not heated... it was soaked last night...

Then it cannot be accepted...

Sāhèba! Pulāva...kaḍhī...

This also contains cashew...and coriander...this also is unacceptable...

The vegetable contained potatoes hence it was not to be taken...

Everyone in the house was confused...now what to do?

Then Munirāja himself said – ‘its ok, if you give a pinch of sugar, it will work’

One lady gave him sugar...munirāja said dharmalābha and went away peacefully...but all the members of the family were pained...Munirāja came to our house but we could not get this advantage...if we had cared a little, we would have definitely got the benefit... but what happens to repentance now?

Such occasions sometimes occur even in our own home; everything is ready yet, there is not a single item that the sādhu-sādhvījī bhagavaṅta can accept in gocarī...

The main reason behind all this is our delusional imagination. We believe that edible...inedible...permitted...not permitted...all this thinking is only for sādhu-sādhvījī bhagavaṅta. No! This is our mistake....That food which is not accepted, not allowed for sādhu-sādhvījī bhagavaṅta cannot be ever permitted for śrāvaka... We think that for ascetics this is ok or not ok but the thought of inedible etc. is similar for ascetics and śrāvaka...is same-identical...if the śrāvaka prepares-cooks proper-diet then no ascetic will ever go away empty handed without accepting alms...

Come! Let us think today... let us awaken... the thought for the edible-inedible food

permissible for sādhu-sādhvījī, śrāvaka - śrāvikā shown in the Jaina scriptures...

Obeying the rule of God the sadhu-sādhvījī śrāvaka - śrāvikā cannot accept the items listed as follows:–

04 (four) Mahāvigai – meat, alcohol, butter and honey

22 inedible foods –

1. Flesh-meat. 2. Alcohol. 3. Butter. 4. Honey. 5. Umbara fruit 6. Banyan fruit. 7. Koṭhibadām. 8. bark of pilala tree. 9. Pipala fruit. 10. Ice. 11. Opium etc. poison. 12. Hailstones. 13. Raw clay. 14. Rātri bhojan. 15 bahu bīja, poppy seeds etc. 16. Boḷa-athāṇā i.e. Pickles that are not dried in sun properly (raw fermented chilies can be consumed only for 3 days-after that are inedible). 17. dwidaḷa, when pulses are eaten with unheated milk, curds and buttermilk form dwidaḷa. 18. Unknown fruit. 19. Briñjala. 20. tuccha fala (e.g. custard apple – fruit has less pulp to eat more to throw), 21. calita rasa food with changed taste or begins to smell. 22. Anañtakāya – these have infinite jīva found in the body-part similar to that present in the frontend of needle.

Such 32 Anañtakāya are as follows:

1. Yam. 2. Garlic. 3. Green turmeric. 4. Potatoes. 5. Green kacuro. 6. Asparagus (Śatāvarī). 7. Hīralī tuber. 8. Kuñwara. 9. Cactus. 10. Gaḷo. 11. cakkariyā. 12. Bitter-gourd. 13. Carrots. 14. luṇi 15. Loḍhī, 16. Girikarṇikā. 17. Delicate leaves. 18. Kharasaiyā. 19. Thēka vegetable. 20. Green motha. 21. Lulī tree’s motha. 22. Khīloḍā. 23. Amṛta vēla (climber). 24. Radish. 25. Bhūmifoḍā. 26. Sprouts. 27. Vathulā vegetable. 28. Suvēra-vēla (creeper). 29. Spinach 30. Tender -tamarinda. 31. Raṭāḷu (sweet potato). 32. Piñḍāḷum

Of the above listed 32 Anañtakāya some of the items are never used by us, yet we also do not abandon these things due to ignorance.

Name of the item	Winter period Kārataka vada 1 to Phālguna suda pūnama	Summer period Phālguna vada 1 to Āṣāḍha suda pūnama	During monsoon Āṣāḍha vada 1 to Kārataka suda pūnama
Boiled water	12 hours	15 hours	9 hours
Leafy vegetables, fenugreek-coriander etc.	Can be used/ accepted	Can’t be used/ accepted	Can’t be used/ accepted
Sweets-snacks	Last for 30 days	Last for 20 days	Last for 15 days
Dry fruit-almond, cashew	Can be used/ accepted	Can’t be used/ accepted	Can’t be used/ accepted
Date – wet/dry dry coconut, sesame etc.	Can be used/ accepted	Can’t be used. But, if sesame seeds and dry coconut cooked earlier in boiling water and dried can be taken*	Can’t be used. But, if sesame seeds and dry coconut cooked earlier in boiling water and dried can be taken*

Now many items can be used during winter but not permitted during summer-rainfall. So let us get this information now.

Sesame seeds-dry coconut can't be used after winter in summer and monsoon, *but if immersed and cooked in boiled water (before Phālguna suda pūnama) and dried, then there is no harm in accepting as there is no origination-birth of jīva in it. So also if the almonds are removed from the shell by breaking these the same day then they can be accepted. It is acceptable if used properly.

This type of subtle information saves us from sin and helps us to give alms to revered sādhu-sādhvījīs bhagavaṅta.

Come! Let us strive to maintain more purity by bringing food purification in our life through this knowledge.

By giving alms to ascetics...puṅyānubaṅdhī puṅya is gained.. Therefore, the śrāvaka must always cultivate the sentiment of donation-charity to deserving person. When the opportunity comes one takes advantage of this with excellent sentiments. But, one should also be careful not to indulge in guilt for the sake of gain. Among the various faults related to the purification of gocarī, 18 faults acquired by the ascetics because of śrāvaka are described in the scriptures. True śrāvaka – śrāvikā should try their best to understand these 16 faults and avoid as much as possible. These 16 faults are as follows –

1. **Ādhākarmī fault:** When the food that is prepared for the purpose of gocarī by initiating, injuring, killing the 6 types jīva (i.e. Pṛthvikāya, Apakāya, Tēukāya, Vāukāya, Vanaspatikāya and Trasakāya) is called “**Ādhākarmī fault**”...
2. **Audēśika fault :** Even food for sādhu is also cooked while cooking food for the family or more food is prepared thinking that if sādhu-sādhvījī bhagavaṅta will come we can give it in gocarī is called “**Audēśika fault**”
3. **Pūrtikarma fault:** In pure food (prepared for self) even one grain or a little quantity of Ādhākarmī food is added then that food becomes impure that is called as “**Pūrtikarma fault**”
4. **Mīśra jāti fault :** If food is prepared for both, self and separately for the sādhu is called “**Mīśra jāti fault**”
5. **Sthāpanā fault :** The food for sādhu is kept separately for gocarī from the food prepared for the family is called as “**Sthāpanā fault**”
6. **Prābhṛttika fault:** To get the benefit by giving alms to the sādhu give him/her good things--sweets etc. on the occasion of auspicious family event-marriage-date etc. by altering these dates is called as “**Prābhṛttika fault**”
7. **Prāduṣkṛta fault :** For the sake of giving alms to ascetic bring the things or food lying in the darkness to the lit area is called “**Prāduṣkṛta fault**”
8. **Kṛita or krīḍita fault :**For the sake of the sādhu bringing anything sold from the market and offer in alms is called as “**Kṛita fault**”
9. **Prāmitya fault :** If one does not have what sādhu wants then one borrows it from

someone and gives it to sādhu is called as “**Prāmitya fault**”

10. **Pārivartika fault:** Make a little change in the cooking to make it proper and better (apply more ghī etc.) and give to sādhu in gocarī is called as “**Pārivartika fault**”
11. **Abhyāgata fault :** To give that food to sādhu which was given for oneself by the relative, or that food prepared for the relatives which is not taken by them or go to the upāśraya (staying place for the ascetics) to give the food is called as “**Abhyāgata fault**”
12. **Ubhyinna fault:** To open the locked house, locked cup-board or open the lid of the covered utensil and give food etc. to the sādhu is called as “**Ubhyinna fault**”
13. **Bhūmimālāparhuta fault :** The food that is kept either in the underground cell or on the upper-storage shelf is brought by climbing up or down the stair/ladder when given to the monk is called as “**Bhūmimālāparhuta fault**”
14. **Āchēdhya fault :** To give the thing that is grabbed or snatched from someone and given to the monk is called as “**Āchēdhya fault**”
15. **Anisṛṣṭa fault:** Food etc. prepared for many persons is given to the sādhu with or without asking the permission of the owner is called as “**Anisṛṣṭa fault**”
16. **Adhyavapūraka fault:** The ascetics have come to the town and they may come for gocarī, thinking this one adds raw water to the boiling water that is called as “**Adhyavapūraka fault**”

Somewhere along the way, we get caught knowingly or unawares by the faults described in the scriptures. So make our life more pure by introspecting and removing the faults from our life and aspire so as to maintain the sanctity of the life of sādhu-sādhvījī bhagavaṅta!

Due to the ignorance of the śrāvaka in giving the gocarī sādhu gets faults, so also even if the sādhu is not alert and careful then also he gets some faults. The Nīśitha sūtra describes the 16 faults from the śrāvaka followed by the 16 faults from sādhu which are as follows—

1. **Dhātrika fault :** Plays with the householder’s child to get food is called as ‘**Dhātrika fault**’
2. **Dūtika fault :** Like a messenger sādhu gets food by giving the messages of this town and other towns is called as ‘**Dūtika fault**’
3. **Nimitta fault :** For sake of astrology, says it is cause etc. and gets food is called ‘**Nimitta fault**’
4. **Ājīvikā fault :** He discloses his own caste to get food is called as ‘**Ājīvikā fault**’
5. **Vanīpaka fault :** He expresses humility-humbleness to get food is called as ‘**Vanīpaka fault**’
6. **Cikitsā fault :** To get food, he gives medications etc. by examining pulse is called as ‘**Cikitsā fault**’

7. **Krodhapiṇḍa fault** : Gets angry to get the food is called as '**Krodhapiṇḍa fault**'
8. **Mānapiṇḍa fault** : Keeps respect of the householder to get food is called as '**Mānapiṇḍa fault**'
9. **Māyāpiṇḍa fault** : Changes the appearance/form to get food is called as '**Māyāpiṇḍa fault**'
10. **Lobhapiṇḍa fault** : Due to greed takes more food than required is called as '**Lobhapiṇḍa fault**'
11. **Pūrvapaścima saṁstava fault** : Praises food or the giver of food, before or after taking food is called '**Pūrvapaścima saṁstava fault**'
12. **Vidhyāpiṇḍa fault** : Says or does chanting-occultist rituals or worships some god and goddesses to get food is called as '**Vidhyāpiṇḍa fault**'
13. **Mañtrapiṇḍa fault** : Says mantras or performs charm-bewitchment-witchery to get food is called as '**Mañtrapiṇḍa fault**'
14. **Cūrṇapiṇḍa fault**: Gives some powder (curṇa etc.) mixed in medicine is called as '**Cūrṇapiṇḍa fault**'
15. **Yogapiṇḍa fault**: Amuse people by mad-tricks and miracles to get food is called as '**Yogapiṇḍa fault**'
16. **Mūlakarma fault**: To show the remedies for conceiving, abortion and peace-giving (śānti-karma) rituals to get food is called as '**Mūlakarma fault**'

The adoration of restraint should go on smoothly...and in order to sustain the trance of soul the scriptures tell the monk to take ceremonial food. This ritual is known as gocarī. Before this we made effort to know and understand the faults with reference to gocarī that occur due to ignorant śrāvaka and negligent sādhu 16 + 16 (total 32). Now here are described 10 common faults of the two.

- (1) **Śaṅkita fault** – While accepting food, despite having doubt of the fault yet take the food without attention is called as '**Śaṅkita fault**'
- (2) **Mṛkṣita fault** – inedible, unthinkable, inappropriate item which cannot be taken by the sādhu is accepted is called as '**Mṛkṣita fault**'
- (3) **Nikṣipta fault** – soil, water, grains containing jīva (sacita grains) that have touched and remained with the acita items if accepted as alms is called as '**Nikṣipta fault**'
- (4) **Pihita fault** – with reference to sacita and acita in the scripture four possibilities (caturbhaṅgī) are described. (four discord-breach-possibilities) 1. Sacita item is covered with sacita item. 2. Acita thing is covered with sacita item. 3. Sacita item is covered with acita item. 4. Acita thing is covered with acita item.

In the above said possibilities the first three breaches are impure, such items cannot be accepted by sādhu. If he accepts any of the items mentioned in these three divisions then it is called as '**Pihita fault**'

- (5) **Samhṛta fault**: The serving container which had inedible or inappropriate food items are removed in another container and if food etc. is given by the same

container (smeared with inedible food etc.) and the sādhu accepts it is called as **‘Saṁhṛta fault’**

- (6) **Dāyaka fault:** If the food given by a person who is ineligible to give gocarī is accepted by the sādhu then it is **‘Dāyaka fault’**. The ineligible persons included are as follows: impotent, grown old, blind, child, captive, who is grinding, pounding/crushing, cutting metal with hacksaw, teasing the fibers or entangled strands, having meals, churning, breast feeding the child, 8 months pregnant lady (she can sit and give alms) or who are engrossed in the ceremonial occasion of initiating works that can cause injury or kill the six jivāstikāya etc.
- (7) **Unmiśra fault:** The suitable food for alms is mixed with inedible food and when given and the sādhu accepts this is called as **‘Unmiśra fault’**
- (8) **Aparaṇita fault:** The food that is not cooked properly (i.e. resulting color, taste, smell and feel), is undercooked-semi cooked-raw; or in a house one person has the sentiment to offer gocarī and the other doesn’t have this sentiment then taking such food as alms causes **‘Aparaṇita fault’**
- (9) **Lèpakṛta fault:** The container or the hands are washed and cleaned before or after giving the gocarī and sādhu accepts such food then it is **‘Lèpakṛta fault’**
- (10) **Charddita fault:** While giving food to sādhu if milk-curd-ghi-oil etc. drops fall on the ground and he accepts or if any other item spills over while pouring and the sādhu takes that is called as **‘Charddita fault’**

The śrāvaka and the monk should be careful to avoid the previously told 32 and the above said 10 faults, i.e. total of 42 faults of gocarī. Such faultless gocarī increases in the worship of the sādhu. And giving abhayadāna (life) to many jīva applauds the regime.