

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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3rd Year

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Tapasvī Ratna, Avalagachhādhipati,
P.P. Ācārya Bhagavanita
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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	ऌ
a	ā	i	ī	u	ū	e	ai	o	au	ṛ	ṝ	ḷ

अं
 aṅ/añ/an/aṃ

अः
 aḥ

क	ख	ग	घ	ङ
ka	kha	ga	gha	ṅa

त	थ	द	ध	न
ta	tha	da	dha	na

च	छ	ज	झ	ञ
ca	cha	ja	jha	ña

य	र	ल	व
ya	ra	la	va

ट	ठ	ड	ढ	ण
ṭa	ṭha	ḍa	ḍha	ṇa

श	ष	स	ह	क्ष	ज्ञ
śa	ṣa	sa	ha	kṣa	jña



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Stotra – Meaning – Ārcanum (Insight)

Bṛhad Śānti – Sūtra-Introduction

The Ajita-Śānti-Stava composed by Maharṣi Nāṇdisēṇa because of its auspicious form is considered as destroyer-reliever of calamity, trouble and diseases. The Śānti-Stava composed by Śrī Mānadēvasūri in verse format is believed to destroy fear of water etc. and create peace. And this Śānti pāṭha (peace-lesson/recitation) composed by Vādivētāla Śrī Śāntisūri, commonly known as Bṛhadā Śānti or Bṛhadā Śānti (bigger Śānti) pāṭha (lesson), and includes peace maṅtra so is considered to be peaceful, satisfactory and strengthening.

This sūtra is recited at the time of establishing the Jina idol, chariot procession and snātra (a type of prayer-ritual)

Bṛhacchānti: (Bṛhad Śānti)

Base: (1. Maṅgalācaraṇa-commencement) – (Maṅdākrāntā)

**Bho bho bhavyāḥ! Sṛṇuta vacanaṁ prastutaṁ sarvamētada,
yē yātrāyām tribhuvanagurorārhatā bhaktibhāja:
Tēṣāṁ śāntirbhavatu bhavatāmarhadādi-prabhāvāta
ārogyāśrī-dhṛti-mati-karī klēṣa-vidhvaṁsa-hētu: || 1 ||**

Word Meaning

Bho: bho: – Hèy! Hèy!	tēṣāṁ – them
bhavyāḥ! – Bhavya jīva! Great persons	śānti: – peace
Sṛṇuta – listen	bhavatu – happen
vacanaṁ – saying, words	bhavatāma – to you gentlemen
prastutaṁ – occasional, contingent	arhadādi-prabhāvāta – Under the influence of Arihaṅta etc.
sarvama – all	arhadādi- arhata etc.
ētada – this	prabhāvāta – influence of
yē – who	ārogyāśrī-dhṛti-mati-karī – giver of health, wealth, mental health, intelligence
yātrāyām – about travel, about procession	klēṣa-vidhvaṁsa-hētu: – causal factor in destroying pain-misery.
tribhuvanaguro: – guru of three worlds, Jinēśvara's	klēṣa- pain/misery vidhvaṁsa- destroyer
ārhatā: – śrāvaka	hētu: -causal factor
bhaktibhāja: – devotional	

Meaning-integration : Hèy Bhavya jīva! All of you please listen to my aphorism. Those śrāvaka who are devotional in chariot procession of Jinēśvara, to you gentlemen, due to the influence of Arihaṅta etc. to get-gain health-wealth-stable mind and intellect so also be the causal factor in destroying all distress-quarrel-suffering-misery let such peace be upon you...1

Base: (2. Foundation) **Bho bho bhavya lokā! Iha hi bharatēirāvata-vidēha-sambhavānām samasta-tīrthakṛtām janmanyāsana-prakampānāntaramavadhinā vijñāya, saudharmādhipati:, sughoṣā-ghaṇṭā-cālanānāntaram, sakala-**

surāsurēndrēi: saha samāgatya, savinayamarhada-bhaṭṭārakaṁ gṛhītvā, gatvā kanakādriśruṅgē, vihita-janmābhiṣēka: śāntimudaghoṣayati yathā, tatoahaṁ kṛtānukāramiti kṛtvā “mahājano yēna gata; sa pañthā:” iti bhavyajanēi: saha samētya, snātrapīṭhē snātraṁ vidhāya śāntimudaghoṣayāmi, tatpūja-yātrā-snātrādi-mahotsavānantaramiti kṛtvā karṇaṁ dattvā nīsamyatām nīsamyatām svāhā || 2 ||

Word Meaning

bho bho bhavyalokā! – Hēy bhavya jīva!
iha hi – This world, this 2 ½ dwīpa
bharatēirāvata-vidēha-sambhavānām – born in Bharata, Airāvata and Mahāvidēha
samasta-Tīrthakṛtām – all Tīrthaṅkaras’,
samasta-all, **Tīrthakṛtām**-Tīrthaṅkara
janmani – about birth, at the time of birth
āsana - prakampānaṅtaram – after trembling - shaking of the throne
avadhinā – with avadhijñāna
vijñāya – knowingly
saudharmādhipati: – Saudharmēndra
sughoṣā-ghaṭṭā-cālanānaṅtaram – after ringing the sughoṣā bells. **Sughoṣā-ghaṭṭā-** sughoṣā named bell of dēvaloka, rung while **anaṅtaram** - after
sakala-surāsurēndrēi: – all Surēndra and Asurēndra coming together
savinayama – humbly
arhada-bhaṭṭārakaṁ – to the venerable Arihaṅta God
gṛhītvā – by holding in the hands
gatvā – going
kanakādriśruṅgē – on summit-peak-apex of Mēru Mountain
vihita-janmābhiṣēka: – who have done anointing
śāntim udaghoṣayati – proclaiming peace

yathā – just like that
tata: – so, as well
ahaṁ – I
kṛtānukāramiti kṛtvā – assuming to imitate what is done. kṛtā-done, anukāra-imitation, iti-like this, kṛtvā-perform, assuming
“mahājano yēna gata; sa pañthā:” iti – path on which great men have gone, same path to go – knowing this
bhavyajanēi: saha – with bhavya jīva
samētya – coming
snātrapīṭhē – snātra-foundation
snātraṁ – snātra
vidhāya – perform, do
śāntim – of peace
udaghoṣayāmi – I am proclaiming-announcing
tata – so
pūja- yātrā- snātrādi- mahotsavā- nantaramiti kṛtvā – finishing worship-celebration, procession-occasion, snātra occasion etc.
karṇaṁ dattva – listen carefully
nīsamyatām nīsamyatām – listen, listen
svāhā – svāhā, this pada-term is ‘pallava’ (branch-shoot-sprout) of sāntikarma

Meaning-integration: Hēy Bhavya jīva! In this 2 ½ dwīpa birth of Tīrthaṅkara in the Bharata, Airāvata and Mahāvidēha is known by Saudharmēndra with the help of avadhijñāna (and knowing about birth of Tīrthaṅkara), by ringing the sughoṣā bells (he

gives this news), then Surēndra and Asurēndra holding humbly Śrī Arihaṅta bhagavaṅta go to the summit of Mēru Mountain and proclaim peace... same way I also to follow what has been done i.e. 'the path on which the great men have gone, that same path to go', believing that I also have come with bhavya jīva, after doing snātra on the snātra foundation make announcement for peace, so all of you complete the worship-celebration, procession-occasion, snātra occasion and listen to this carefully...2

Base- (3. Śānti Pāṭha -Peace lesson)

Aum puṇyāhaṁ puṇyāhaṁ prīyaṅtām prīyaṅtām, Bhagavaṅtoarhaṅta:, sarvajñā: Sarvadarśina strilokanāthā strilokamahitā striloka pūjyā strilokēśvarā strilokadyotakarā: || 3 ||

Word Meaning

Aum - Omkāra, a special sign of Paramātmā 'praṇava' seed. As one word-letter, he is the reader of the Paramatattva and if the letters are separated then he is the reader of the Pañca Paramēṣṭhi.

puṇyāhaṁ puṇyāhaṁ-Today's day is holy. This occasion is auspicious. Puṇya - holy, ahana – day.

prīyaṅtām prīyaṅtām - be glad, be glad

Bhagavaṅta: - Gods

arhaṅta: - Arihaṅta

sarvajñā: - omniscient

sarvadarśina: - sarvadarśī (all seeing)

trilokanāthā: - lords of three worlds

trilokamahitā: - honored by three worlds

trilokapūjyā: - worshipped by three worlds

trilokēśvarā - gods of the three worlds

trilokadyotakarā: - those who light the three worlds

Meaning-Integration: Aum- today's day is holy, this occasion is auspicious. Omniscient -all knowing-all seeing (sarvajñā, sarvadarśī), lord of three worlds, honored by the three worlds, worshipped by the three worlds, God of all the three worlds, who have lit the three worlds such Arihaṅta bhagavaṅta be pleased with us...3

Base -

Aum Ṛṣabha - Ajita - Saṁbhava - Abhinaṅdana - Sumati - Padmaprabha - Supārśva - Caṅdraprbha - Suvidhi - Śītala - Śrēyāṅsa - Vāsuyūjya - Vimala - Anaṅta - Dharma - Śānti - Kuṅthu - Ara - Malli - Munisuvrata - Nami - Nēmi - Pārśva - Vardhamānāntā jina: śāntā: śāntikarā bhavaṅtu svāhā || 4 ||

Meaning-Integration: Aum Ṛṣabhadēva, Ajitanātha, Saṁbhavanātha, Abhinaṅdanaswāmī, Sumatinātha, Padmaprabha, Supārśvanātha, Caṅdraprbha, Suvidhinātha, Śītala-Śrēyāṅsanātha-Vāsuyūjyaswāmī, Vimalanātha, Anaṅtanātha, Dharmanātha, Śāntinātha, Kuṅthunātha, Aranātha, Mallinātha, Munisuvrataswāmī, Naminātha, Nēminātha, Pārśvanātha, Vardhamānaswāmī, may these 24 peaceful jina be our peacemaker...4

Base -

(2) Aum Munayo munipravarā ripuvijaya-durbhīkṣā-kāntārēṣu durgamārgēṣu rakṣāntu vo nityaṁ svāhā || 5 ||

Word Meaning

Auṁ - Auṁ

Munayo munipravarā - the best of the sages

ripuvijaya- durbhīkṣā- kāntārēṣu - occasion of victory over enemy, in famine, in deep abyss

durgamargēṣu - crossing of difficult paths-roads

rakṣāntu - protect us

va: - yours

nityaṁ - daily

svāhā - svāhā

Meaning-Integration: Auṁ ...On the occasion of the victory over the enemy, in famine (on the occasion of taking life), in deep abyss (on the occasion of traveling) and on the occasion of crossing difficult paths, the best of the sages, always protect you ...5

Base -

Auṁ - ḥriṁ - śrīṁ - dṛti - mati - kīrti - kānti - buddhi - lakṣmī - mēdhā - vidyā - sādhana - pravēśa - nivēśanēṣu sugrhītanāmāno jayaṁtu tē jinēdrā: || 6 ||

Word Meaning

Auṁ - Auṁ

ḥriṁ-śrīṁ-dṛti-mati-kīrti-kānti-buddhi-lakṣmī-mēdhā-vidyā-ādhana-pravēśa-nivēśanēṣu - ḥriṁ-śrīṁ-dṛti-mati-kīrti-kānti-buddhi-lakṣmī-mēdhā-> in diligence of nine forms of Sarasvatī, in entrance of yoga, and in mantra-chanting

sugrhītanāmāna - whose names are recited respectfully,

jayaṁtu - be the winner

tē - those

jinēdrā: - Jinavaro

Meaning-Integration: Auṁ ḥriṁ, śrīṁ, dṛti, mati, kīrti, kānti, buddhi, lakṣmī, mēdhā - in diligence-accomplishing of these nine forms of Sarasvatī & while starting of yoga (special type of penance, as well as those whose names are inserted and reverently pronounced in the mantra japa, let such Jina win, - be close, be in proximity, be in vicinity...6

**The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign
Composer of Tattvārtha Sūtra, Rare Sage**



7

Śrī Umāsvāti Mahārāja

Around the time of vīra nirvāṇa saṁvata 770, a very influential and great Paṇḍita appeared in the Jaina reign... his auspicious name was...Śrī Umāsvātijī Mahārāja.

Nyagrodhikā town was his land of birth...

Kaubhisaṇī was his clan (gotra)...

Umā was his mother's name...

Svāti was his father...

He was an expert in Vēdic scriptures...he was great scholar-panḍita of Sanskrit language.

At the sight of Jina idol he accepted abstinence...abandoning the world was industrious to become monk...after initiation joining names of his mother and father he was named Umāsvāti...

Reverend Umāsvātijī Mahārāja's initiation-guru was ācārya bhagavaṅta Ghoṣanaṅdi. He was the holder of 11 aṅgas. Pujya Umāsvātijī Mahārāja's vidyā (erudition-jñāna)-guru was Vācanācārya 'Mūla'.

Umāsvātijī is the only jewel of its kind, whom both Digambara and Swētāmbara traditionas-sects have given acceptance. His knowledge and scholarship is appreciated.

Reverend Umāsvātijī Mahārāja has composed many grāṅtha during his life-time... Swētāmbara tradition recognizes that he has composed 500 grāṅthas...accepts these. Along with the Tattvārtha sūtra bhāṣya, 'Jambudwīpa-samāsa, pūjā-prakaraṇa, śrāvaka prajñāpti, kṣētrasamāsa, praśamarati prakaraṇa' etc. grāṅtha are composed by Umāsvātijī only.

'Tattvārtha sūtra' is a valuable grāṅtha-book which gives a wonderful introduction of knowledge power of reverend Umāsvātijī Mahārāja. It is a treasure trove of the three fold truthful principles of Jina-Rule. At the same time, it is an unparalleled collection of important Āgama grāṅtha-sūtras. 'Tattvārtha sūtra' is the grāṅtha of quintessence-spirit and gist of Jaina reign. It is a unique grāṅtha and able to represent the Jaina reign. What is not there in 'Tattvārtha sūtra'? let me know. There is no subject, no such thing in the world that has not been touched by the 'Tattvārtha sūtra' If there is biology that shows the form of living beings, then there is a science that introduces non-living things (ajīva-tattva). The geography talks about the lands and there is astrology that says about the form of the sky...there is science that explains the form of loka-aloka...then to explain the body form is the health-science. There is also the self-knowledge that introduces the infinite power of the

soul. The one who accomplishes mind has accomplished-achieved everything...for this realization there is also psychology (the science of mind-manasa śāstra).

In Tattvārtha sūtra there are 10 chapters (adhyāya) and 357 sūtras.

In first four chapters have 158-sūtras, subject-the types and subtypes of jīva and ajīva, naraka (hell) and dēvabhūmi and the geography are depicted.

The 5th chapter has 42 sūtras. By these sūtras dharmāstikāya and adharmāstikāya are critiqued.

The 6th chapter has 27 sūtras. The mystery of āśrava tattva is revealed through these sūtras.

The 7th chapter has 39 sūtras. An unparalleled understanding of the saṁvara tattva (element) is given by these sūtras.

The 8th chapter has 26 sūtras. So here is the description of Karma-tattva.

The 9th chapter has 47 sūtras. These give an understanding of nirjarā tattva in simple language.

The 10th chapter has 7 sūtras. The mokṣa tattva is embodied in these.

On Tattvārtha sūtra, Umāsvāti has composed (created, texture) commentary (bhāṣya) - 'Tattvārthādhigamabhāṣya' and 'svopjñā' criticism (ṭīkā). Many Mahācāryās have written commentaries on Tattvārtha sūtra.

It also has a prominent place in Digāmbara sect. Their criticisms on Tattvārtha sūtra by the names... 'sarvārtha siddhi', śrutasāgarī, rājavartika and ślokavārtika are famous.

Tattvārtha sūtra's biggest criticism is of Śrī Siddhasēna gaṇī of Swētaṁbara tradition.

On Tattvārtha bhāṣya Ācārya Haribhadrasūri has composed laghuvṛtti; In that only the first five chapters are included. Ācārya bhagavaṅta Śrī Atmārāmajī Mahārāja of the past century has done special research describing that which sūtra is quoted from which āgama in 'Tattvārtha sūtra' by Umāsvāti.

I offer koṭi-koṭi vāndana to Umāsvātijī, such knower of the Āgama and creator of Tattvārtha sūtra.

The Digāmbara tradition equates Puḡyasrī with Śrutakēvalī.

The Influencer-dominator-impresser

Ācārya Bhagavaṅta of Jaina Reign Composer of 1444 graṅtha



8

Śrī Haribhadrasūri

The heroic land of Mēwāra (Mēwāḍa)...

Citrakūṭa Mountain which is famous as Cittoda fort...

In that mountain foothill was the town called Citrakūṭa (Cittoda)...

About 1200 years ago, a king named Jitārī ruled... a kind-affectionate ruler... loved moral-ethical conduct... loved mercy and loved battlefield... The name of the priest of his dynasty was Haribhadra.

He was a Brāhmina and worked as a priest...he was connoisseur of 14 sciences (vidhyās) was a scholar... a passionate jurist... being appointed as a state priest was arrogant... he was sure that in 6 khaṅḍas there was no scholar like him or his disciple. That is why, this Haridēva bhūdēva kept three signs...one ladder, one spade and one fishing-net. Thus, his opponent debater can be caught by ladder from sky, by spade from the ground-land, and with the fishing net can be caught from water. "In the entire Jarībudwīpa there is no one like me". To let it be known he kept purple color in hand. He used to tie a bandage on his stomach region so that it will not burst because of learning what no one has studied so much in this world. With all this he had a great pledge. "If I do not understand what somebody said I will become his disciple."

Once Haribhadra left king's palace and walked towards his house... on his way there was upāśraya of sādhvījī bhagavaṅta. Upstairs top sādhvījī bhagavaṅta was doing study (Svādhyāya). Her gāthā was...

“ चक्कीदुगं हरिपणगं पणगं चक्कीण केसवो चक्की ।
केसव चक्की केसव दु चक्की केसव चक्की य ॥ ”

“Cakkīdugaṅ haripaṅagaṅ paṅagaṅ cakkīṅa kēsavo cakkī

Kēsava cakkī kēsava du cakkī kēsava cakkī ya ॥”

Haribhadra Bhattajī listened to the verse very carefully-ascertaining tried much to understand its meaning but could not understand it. Bhattajī reached near sādhvījī – “Āryājī, in this gāthā you have done a lot of ‘cakacakāṭa’.”

Jain sādhvījī answered calmly and said – “Bāpu! New-new is like this only.”

Haribhadra remembered his pledge so became very humble and told sādhvījī in a humble manner – “Oh mother! Please make me your disciple and then explain to me the meaning of this verse.”

Sādhvījī bhagavaṅta explained – “sādhvījī cannot accept śrāvaka as disciple...if you want to become disciple...and want to understand the meaning of this verse then you visit Śrī

Jinabhaṭṭamuniḥ in this town.

Pūjya Haribhadrasūri tried hard to become disciple of Sādhvīḥ ...but the result was zero...finally along with Mahattarā Sādhvīḥ left to visit Jinabhaṭṭamuniḥ ...on the way jina temple came. Both went to the temple for darśana. He kept staring at the glittering Jina-idol of Paramātmā in quietude and as if he was washing away his filth of sins. From there, being purified dedicated his life to Guru and became a sage Haribhadra...over time he became Ācārya Haribhadra...

Pūjya Haribhadrasūri obeyed Pūjya Jinabhaṭṭamuniḥ, so he was the Gacchādiṭṭi guru.

Muni Jinaattasūri was his dikṣāguru.

“Yakinī Mahattarā” was God-mother of Pūjya Haribhadrasūri. In every work-creation and every scripture-graṇtha he has referred-identified himself as “Yakinī Mahattarā Sūnu.”...He has manifested as her Godson.

His two nephews, Haṅsa and Paramahaṅsa accepted asceticism and took initiation from Pūjya Haribhadrasūri. By making them study grammar, literature and philosophy he mastered them both.

At that time Buddhism was predominant around Magadha. They had many universities. Amongst these one university was very vast in which 1500 professors and 15000 students were there. Haṅsa and Paramahaṅsa wanted to go to this university and were keen to know about Buddhist scriptures. Despite not receiving Guru’s orders, both of them went there...became beggars from muni...changed their code of conduct...got admission...started studying...were smart-shrewd-agile...started understanding most difficult lessons...due the strength of their intellect memorized useful lessons...and made brief notes-synopsis-moot points of the rebuttal to the opinion of Jainas given in the Buddhist scriptures.

Once the pages of these notes were found by some other beggar... he gave these to the head of the University...he understood that these pages contain opinions of the enemy...it belongs to Jain sādhu...how can we know them? ...a Jaina statue was drawn on the way to the dining hall ...who does what? ...kept an eye...All touched feet of the created idol... Haṅsa and Paramahaṅsa came...the flame of devotion to jina was lit up more...how can one bear the āśātana-fault of Jina...they made three lines on the throat of the Jina statue...the idol of Jina now became that of Buddha and walked ahead...University chancellor understood...with other exams also confirmed this...made a plan to kill them... Haṅsa and Paramahaṅsa smelt this...They left the university and fled towards guru’s town...the chancellor sent the Buddhist King’s army after them...finding that there was no possibility of saving life, the elder brother Haṅsa told younger brother Paramahaṅsa – “without a moment’s delay just reach the town in front ... taking help of its king Sūrapāḷa reach in guru’s shelter. Ask forgiveness for my disrespect and guilt.”

Paramahaṅsa obeying Haṅsa running like a horse reached to the town.

Haṅsa who was a warrior...troubled the army in front...killing many...dropping many...repelling many continued fighting as a lone warrior...the body had become like a sieve...Defeating many finally fell on the ground like a hero...

The surrendered Paramahaṅsa was given protection by King Sūrapāḷa... One has to do scriptural-debate with Paramahaṅsa... it was decided that the loser will have to die... due to the influence of Jina devotion Paramahaṅsa won... With a strong desire to meet the guru he reached Citrakūṭa. He saluted guru and asked forgiveness again and again for his crime-guilt-offences... he described in detail what happened... while talking about story of heroic demise of Haṅsa he fell in guru's lap... the life-bird flew away...

After listening to the story from Paramahaṅsa's mouth Pūjya Haribhadrasūri due to untimely death of Haṅsa-Paramahaṅsa became affectionate... became engrossed in mourning... mourning turned to anger and the fiery spirit for revenge prevailed. He went to King Sūrapāḷa and expressed his desire to debate with The Buddha scholar...King Sūrapāḷa sent a messenger to the university chancellor... The chancellor due to scholarly arrogance agreed for the scriptural debate...but he told the messenger that if the person who will be the loser if gets death sentence then only he will go for the debate... The messenger came back and conveyed that the loser will have to fall into the burning oil so he will get the punishment of death automatically." The conditions were decided and debate occurred... Pūjya Haribhadrasūri won... chancellor lost... he disappeared in the pot of burning oil...

Oh infatuation! Your ways are strange...The great ācārya of jina reign became mad with anger due to infatuation of disciple... the way one is frying snacks the same way ācārya debated with Buddha - ācārya one after the other and defeating them gave them death punishment... his anger did not subside... there was outcry in Buddhist community... all the great scholars were scattered... Pūjya Haribhadrasūri resolved to destroy Buddhist in another way as well...

The guru Śrī Jinabhaṭṭajī received the news of abnormal infatuation-love... he felt pity for his disciple... He sent two disciples to Pūjya Haribhadrasūri with some gāthās to subdue passions and in particular he said –

**“કચાયો તો વધે તેના જે સેવે કૂટશાસ્ત્રને
વીરવાણી સુધા ચાખ્યા પછી તો તે વધે નહીં”**

**“kaṣāyo to vadhē tēnā jē sevē kūṭasāstranē
Vīravāṇī sudhā cākhyā pachī to tē vadhē nahī”**

Let someone wake up from dream...

Someone wake up from the trap of a long option...

Someone wakes up from drowsiness...

Śrī Haribhadrasūri woke up affected by Guru's sermon...knowing the demon of

anger and infatuation he freed himself from these...he realized his own misfortune by the harm-suffering-ruination done by himself... Tears of remorse began to flow from his eyes...the game fell out of hand...there was no way but to repent...

He took permission of the king... ruminating the major obligations-blessings of guru he reached guru's feet...just as the sādhu is the shelter/breath/refuge for the lost-defeated and weary-tired of the world, similarly where can lost sādhu's place be except in guru's feet and shelter? ...reaching guru... he sat at the feet of the benefactor...guru put affectionate loving hand on his head ...the fire of mind-conscience soul was extinguished...by taking penance from guru performing penance he became pure.. to purify many and oblige/favor the jina regime he created 1444 grān̥thas. Became a unique influencer of self-welfare in this and other world...

These are his sacred texts associated with Yoga-'yoga dṛṣṭi samuccaya', 'yogabiṇḍu', 'yogaśataka' and 'yogaviṇśikā' these four texts have influenced and spread in non-Jaina societies all over the world. Each Jaina and non-Jaina tradition related to yoga through influence of his intellect are specially presented to the world. The sequence of these four texts is also very unique-wonderful. Those who show special interest in yoga for those jīva he has created elaborate text and named it 'yoga dṛṣṭi samucchaya', which contains approximately more than 750 verses (gāthās) meaning śloka. For jīva with moderate interest he has created 'yogabiṇḍu' and 'yogaśataka' texts. In the former text 'yogabiṇḍu' there are approximately 325 gāthās and in the latter text 'yogaśataka' according to its name are 100 verses-śloka. For Jīva with still lesser interest the gist-essence of all these texts is composed of only 20 gāthas in the 'yogaviṇśikā' text. In the field of science of yoga, his creations remind us the creation of 'yogasūtra' by Maharṣi Patañjali. He is only the Maharṣi Patañjali of Jaina tradition.

His similar unique grān̥tha is 'ṣaḍadarśana samuccaya, in which, of all the prevailing philosophical traditions of that time, for the especially important 6 philosophies-doctrines then, understanding of special and basic foundation is given. Even today the students of Indian philosophical traditions have to study this text if they want to study all the 6 philosophy together. The biggest characteristic of this text is that anyone who is studying specific philosophy of the time it does not seem to him/her that he is studying this with a scholar of another tradition. That is to say, Ācārya Śrī Haribhadrāsūrījī represents it only by remaining faithful to that philosophical tradition. Nowhere his personal belief or the belief in the philosophy on which he has faith, these do not interfere with the belief of any tradition. Apart from that, he depicts it pure without taking side of any other philosophy. This is possible only when the creator Ācāryaśrī has studied that tradition without bias and has really digested. Due to this reason his scriptures-grān̥thas are still alive and to this day hold a special place in Jaina and non-Jaina traditions.

Śrī Daṇḍaka (Punishment) Prakaraṇa

Śrī Gajasāra Muni

Samudaghāta Dwāra (gate-door)

वेय कसाय मरणे, वेउद्विय तेयअेयआहारे ।
केवलीय समुग्घाया, सत्त इमे हुंति सन्नीणं ॥ १६ ॥

Vèya kasāya marañè, vèuvviya tèyaèya āhārè |
Kèvalīya samugghāyā, satta imè huṅti sannīṇaṃ || 16 ||

Meaning: Vèdanā, kaṣāya, death (maraṇa), vaikriya, taijasa, āhāraka and Kèvalī are seven Samudaghātas which are present in human beings manuṣya. || 16 ||

If the garment is folded and dried, it takes a long time to dry. But if it is opened and then dried, in a very short span time it dries this is a matter of our day-to-day, daily experience. In the same way, when the Ātma pradēṣa are proportionate to the body, it takes a long time for the attached karmas to decay. When the same Ātma pradēṣa are taken out of the body and expanded and spread in the 14 Rājaloka then these associated karmas decay in a short time. Whenever there is a need to consume a large amount of karma then it causes the annihilation-decay of vèdanīya-mohanīya (kaṣāya) etc. karma. The action of this samudghāta becomes helpful in causing decay of karma. The activity of such seven Samudaghāta can only be done by sañjñī human beings.

The names of these seven samudaghāta are as follows:

(1) Vèdanā Samudaghāta (2) Kaṣāya Samudaghāta (3) Maraṇa Samudaghāta (4) Vaikriya Samudaghāta (5) Taijasa Samudaghāta (6) Āhāraka Samudaghāta and (7) Kèvalī Samudaghāta.

A special understanding of Samudaghāta is given below.

Samudaghāta

The Ātma pradēṣa (self-realms) in the body suddenly comes out of the body with force... by doing udirañā of very old karma-pudgala ...a kind of special process of consuming and destroying karma is called as jīva Samudaghāta.

Jīva Samudaghāta is of seven types

(1) **Vèdanā Samudaghāta (Suffering)** -The Ātma pradēṣa (self-realms) of jīva, disturbed by pain, suddenly burst out of body ... suffers from many pudgala of aśātā vèdanīya karma and destroys it. ...then again the Ātma Pradēṣas are absorbed in the body.

(2) **Kaṣāya Samudaghāta** – Disturbed/agitated by the karma pudgala of kaṣāya the Ātma pradēṣa come out of the body with loud force ... this causes udirañā of many mohanīya karma pudgala...It suffers the karmas and destroys them... and the Ātma pradēṣa are absorbed in the body again. Many old karmas of kaṣāya are consumed in kaṣāya Samudaghāta ... these are destroyed but many new karmas are bound. No new karmas are bound in any other Samudaghāta.

(3) Maraṇa Samudaghāta - At the time of death from the jīva that is extremely disturbed the Ātma pradēṣa suddenly come out of the body ...causes udiraṇā of āyusya karma pudgala... suffers and destroys these... and a living being dies. Some jīva enters its original body and dies.

(4) Vaikriya Samudaghāta - The jīva with Vaikriya Labdhi while making the uttara Vaikriya body expels its Ātma pradēṣa out of the body ... it does udiraṇā of many pudgala of Vaikriya nāmakarma... suffers it and destroys it ... and at that time by adopting pudgala of the Vaikriya varagaṇa makes uttara Vaikriya body

(5) Taijasa Samudaghāta - While sending the Tējo leṣyā or Śīta leṣyā, the Jīva with Taijasa labdhi expels its Ātma pradēṣa from the body... It does udiraṇā of many karma pudgala of Taijasa nāmakarma...at that time adopts pudgala of taijasa varagaṇā and puts Tējo leṣyā or Śīta leṣyā.

(6) Āhāraka Samudaghāta - At the time of making a āhāraka body, the jīva (holder of fourteen pūrva-14 precedents) expels its Ātma pradēṣa from the body ... does udiraṇā of many pudgala of āhāraka nāmakarma... Suffers and destroys them. And at the same time, by absorbing the pudgala of the āhāraka varagaṇā the āhāraka body is formed.

(7) Kēvalī Samudaghāta - When the state of the four aghātī karmas is not the same ... When the condition of nāma-gotra and vēdanīya karma is more than the state of āyusya karma, that time to make the four karma conditions equal/similar Kēvalī bhagavaṇta performs Kēvalī samudghāta of eight samaya in the last aṅtaramuhūrta.

In eight samaya kēvalī bhagavaṇta does the process as follows -

In the first samaya Kēvalī Bhagavaṇta makes the body proportions combine with it. This baton/mace measures 14 Rājaloka proportions.

In second samaya it extends its self-territories north-south (or east-west) to form a cupboard-like shape.

In third samaya, it extends its Ātma pradēṣa east-west (or north-south) to form shape of a ravaiyo (lower part of churning stick)

In the fourth samaya, by completing four intervals, it expands the self-territories in the entire 14 Rājaloka (At this time the interesting Ātma pradēṣa were in same place in loka pradēṣa.)

In fifth samaya the opposite process begins. The four intervals are broken by kēvalī bhagavaṇta; and it takes the shape of ravaiyo (lower part of churning stick).

In sixth samaya a ravaiyo collapses. There remains only the shape of cupboard.

In seventh samaya the second cupboard collapses and becomes the shape of baton.

In eighth samaya, the baton is broken and Kēvalī bhagavaṇta becomes proportionate to his former body.

Kēvalī Samudaghāta is a great destruction of Nāma-Gotra-Vēdanīya Karma caused by refraction. Thus state of Nāma-Gotra-Vēdanīya Karma becomes equal to the state of āyusya karma.

Which jīva has which Samudaghāta?

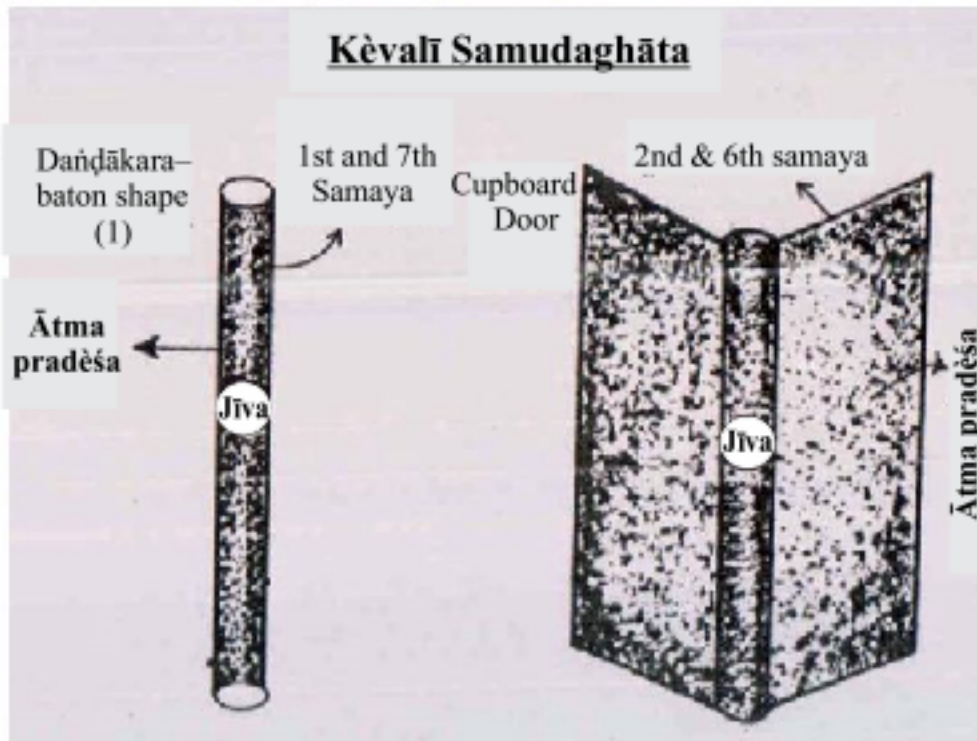
All living beings can have vēdanā, kaṣāya and maraṇa Samudaghāta ... Deity-Nārakī and Jīva with Vaikriya labdhi can have vaikriya Samudaghāta. Garbhaja pañcēndriya jīva

with Taijasa labdhi and the dēva forming tējo or śīta lēṣya have taijasa Samudaghāta.

The mahātmās with 14 pūrva precedents when form āhāraka bodies, have āhāraka Samudaghāta.

The kēvalī bhagavaṅta have kēvalī Samudaghāta only when the state of four aghāti karma is not same.

Samudaghāta		
Number of Daṅḍaka	Name of Daṅḍaka	Samudaghāta
1	Vāyukāya	Vēdanā-kaṣāya-maraṇa-vaikriya (4)
7	Pr̥thvikāya, apakāya, tēukāya, vanaspatikāya, bē-tē-caurindriya	Vēdanā-kaṣāya-maraṇa (3)
1	Garbhaja tiryāṅca	Vēdanā, kaṣāya, maraṇa vaikriya, and taijasa (5)
1	Garbhaja manuṣya	Have all seven samudghāta, chadamastha have six samudghāta, kēvalī have only kēvalī samudghāta
13	Bhavanapati (10), vyaṅtara, jyotiṣka and vaimānika	Vēdanā, kaṣāya, maraṇa, vaikriya and taijasa (5)
1	Nāraka	Vēdanā-kaṣāya-maraṇa-vaikriya



Guṇasthāna Kramāroha

Support grāṁtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūri

Pramatta Saṁnyata Guṇasthāna (ctd.)

The seeker-sādhaka who is at this Pramatta Saṁnyata Guṇasthāna does not have the authority to do nirālambana meditation. While prohibiting nirālambana he says –

यावत्प्रमादसंयुक्त स्तावत्तस्य न तिष्ठति ।
धर्मध्यानं निरालम्ब मित्युचुर्जिन भास्कराः ॥२९॥

Yāvatpramādasamyukta stāvattasyana tiṣṭhati |

Dharmadhyānaṁ nirālamba mityucurjina bhāskarā: || 29 ||

Meaning: Jina means sun (bhāskara) in the form of Bhagavaṅta says that till the time the accomplice is filled with negligence-laxity-inertness until then, it is not possible for a monk to do religious meditation without support...does not happen...because at this station of virtue (guṇasthāna) the activity of dharma-meditation is moderate in quality but not with the main instinct. So meditation in solitude without support is inappropriate. || 29 ||

One who does not believe this that person is again given advice for welfare –

प्रमादावस्यकत्यागा त्रिभ्यलध्यान माश्रयेत् ।
यौऽसौनैवा गमजैनं, वेत्तिमिध्यात्व मोहितः ॥३०॥

Pramādyāvasyakatyāgā nniscaladhyāna māśrayet |

Yau-a-saunēivā gamajainaṁ, vēttimithyātva mohita: || 30 ||

Meaning: The Sādhū who is full of negligence and meditates leaving sāmāyika etc. āvaśyakas is called Mithyātvī, because he doesn't even know the Jaina Āgama. The rule of Jina is real and practical. The one who omits the transaction/behavior is Mithyātvī. The rule of Jina says to accept real (niścaya) but not to skip the practice-social interaction. The one who left the practice/transaction/behavior he/she broke the rule, dissociated-discontinued from the regime. || 30 ||

This point is explained by the following illustration-

A man eats a tasteless/uninteresting meal at his home every day. Once, an invitation came from somewhere. Respecting the invitation, the man went for meal at his home. After eating a variety of nice...delicious, tasty food items, next day he sat down to eat home-meal, but he did not like the food at home so he abandoned the home food ... did not get a nice-tasty meal ... due to kṣudhāvēdanīya karma (pain of hunger) he became unhappy and miserable...due to degenerate--unprincipled behavior everywhere he succumbed to death.

According to the subtext of the story, it is said that the seeker at the sixth guṇasthāna doing the six āvaśyaka etc. kriyā ascends to the seventh guṇasthāna where he obtains nectar of Nirālaṃbana dhyāna. Now when he comes back to the sixth guṇasthāna again, he does not like the six āvaśyaka etc. kriyā equivalent to a tasteless meal, so he abandoned these actions; and by leaving the kriyā (leaving the ālaṃbana) he does not attain get the nectar of Nirālaṃbana dhyāna. So he became depraved and miserable. Therefore, both real - niścaya and practical-vyavahāra (social interaction) should be given a place in life

As long as Apramatta state is not achieved, until then keeping real stand point in mind, the monk should perform all appropriate activities...six āvaśyaka etc. kriyā must be done.

At this guṇasthāna there is baṅdha of 63 prakṛti...there is rising (udaya) and udiraṇā of 81 prakṛti and 138 prakṛti are in sattā.

(7) Apramatta Guṇasthāna

चतुर्थनाङ्कषायाणां जातेमन्दोदये सति ।
भवेत्प्रमाद हीनत्वादप्रमत्तो महाव्रतीः ॥३२॥

Caturthānāṅkaṣāyāṇāṃ jātēmaṅdodayē sati |
Bhavētpramāda hīnatvādapramatto mahāvratī: || 32 ||

Meaning: Free from five negligence (five pramāda)... and due to slowing/dimness of Sañjvalana etc. kaṣāya-nokaṣāya whose instinct is become vigilant (Apramatta) such a monk lives in the Apramatta Guṇasthāna. As the sañjvalana kaṣāya slows down, the sadhu's Apramatta state-condition-plight develops. Even if the material-subject happiness is accessible easily the living being is not interested in it, in the same way attains the best of the best element (essence). || 32 ||

नष्टा शेष प्रमादात्मा, व्रत शील गुणाऽन्वितः ।
ज्ञानध्यानधनोमौनी शमनक्षपणोन्मुखः ॥३३॥
सप्तकोत्तरमोहस्य प्रशमाय क्षयायवा ।
सद्भयान साधनारंभं कुरते मुनि पुंगवः ॥३४॥

Naṣṭā śeṣa pramādātmā, vrata śīla guṇānvita:
Jñānadhyanadhanomauni śamanakṣapaṇonmukha: || 33 ||
Saptakottaramohasya praśamāya kṣyāyavā |
Sadadhyaṇa sādhanāraṅbhaṅ kuratē muni puṅgava: || 34 ||

Meaning: Those who have destroyed all arrogance-negligence... who are with five big vows and body chariot with eighteen thousand discriminatory celibacy ...whose wealth is the elemental critique form knowledge and concentration is the form of meditation ... for purity of meditation keeping silence (Maun) such great sādhus consume the rising mohanīya karma and subdue the prakṛti that have not risen. Such Mahātmās perform good

Nirālambana dhyāna. || 33-34 ||

The good dhyāna (sad-dhyāna) are of three types – (1) Āraṁbhaka (2) Saṁiṣṭha (3) Niṣpanna yoga.

In order to stabilize the mind that is like fickle-mutable monkey, constantly looking at the anterior part of nostril sitting in the vīra-āsana in steady-motionless meditation/samādhi is called **Āraṁbhaka**.

Vāyu āsana wins over senses-mind-hunger-sleep and again and again the jīva developing friendship-pleasure-compassion (maitrī-pramoda-karuṇā) in the heart-conscience enters the second dhyāna of **Saṁiṣṭha** type with feelings of moderation.

Conscience removes contemplation and fills the mind with nectar in the form of complete knowledge... the state whose consciousness becomes continuously absorbed in samādhi that state is called as **Niṣpanna** yoga.

Explaining that what kind of meditation is possible at Apramatta saṁyata Guṇasthāna he says –

धर्मध्यानं भवत्यत्र मुख्यवृत्त्या जिनोदितम् ।
रुपातीत तयाशुक्ल मपिस्यादंशमात्रतः ॥३५॥

**Dharmadhyānaṁ bhavatyatra mukhyavṛtyā jinoditam |
Rupātita tayāśukla mapisyādaṅśamātrata: || 35 ||**

Meaning: At this guṇasthāna mainly there is Dharma dhyāna as described by Jinēśvara Paramātmā. Rupātita Dharmadhyana is partly Śukla dhyāna. It is with a secondary instinct. Not with main instinct. || 35 ||

We have already learnt four types of dharma dhyāna. There are four spirits of dharma dhyāna (1) Friendship-Maitri (2) Pleasure- Pramoda (3) Mediateness - Mādhyastha and (4) Compassion - Karuṇā.

Dharma dhyāna is of four other types also - (1) **Piṇdastha** (2) **Padastha** (3) **Rupastha** and (4) **Rupātita**.

Since the seeker at this guṇasthāna is constantly absorbed in good dhyāna, there is no room for practical-performing kriyā. At such times, even in the absence of āvaśyaka etc. essentials, purification occurs by good meditation.

This is stated -

इत्येतस्मिन् गुणस्थाने, नो संत्यावश्यकानिषट् ।
सन्ततध्यान सद्योगा च्छुद्धिः स्वाभाविकीयतः ॥३६॥

**Ityētasmin guṇasthānē, no saṅtyāvaśyakāniṣaṭ |
Saṅtatadhyāna sadyogā chhuddhi: svābhāvīkīyata: || 36 ||**

Meaning: At this guṇasthāna sāmāyika etc. six āvaśyakas are not required because sāmāyika etc. are practical activities ... These are done to purify the human actions. But at

this guṇasthāna due to continuous good dhyāna inherent purification is natural. This is because there is dearth impurity of many types that occur due to mind's resolution-conceit-volition. There is also inherent purity. As well as the nature here is immaculate. From meditative pilgrimage attains absolute purity. || 36 ||

A person anxious from heat arrives near a lake. At the bank of the lake due to the blowing of cold air his restlessness got relieved- calmed down in heat... Drinking sweet water of the lake his thirst was quenched and bathing in the lake removed the filth. In the same way, the heat of anger is calmed by undertaking meditative pilgrimage. Thirst of greed is quenched...

The filth of karma accumulated from time immemorial is also destroyed.

At this guṇasthāna there is baṅdha of 59 prakṛti. There is rising (udaya) of 76 prakṛti and 73 prakṛti udiraṇā. And there is sattā of 138 prakṛti.

Now in the next 2 verses it explains the names and meanings of five guṇasthāna from guṇasthāna 8 to 12

अपूर्वात्मगुणामित्वा दपूर्वं करणंमतम् ।
भावानामनिवृत्त्वा - दनिवृत्ति गुणस्पदम् ॥३७॥

Apūrvātmagūṇāptitvā dapūrva karaṇammatam |
Bhāvānāmanivṛtvā – danivṛtti guṇaspadam || 37 ||

आस्तित्वात्सूक्ष्मलोभस्य भवेत्सूक्ष्मकषायकम् ।
शमनाच्छान्तमोहःस्यात् क्षपणात् क्षीणमोहकम् ॥३८॥

stītvātsūkṣmalobhasya bhavētsūkṣmakaṣāyakam |

Śamanācchāntamoharḥ:syāta kṣapaṇāta kṣīṇamohakam || 38 ||

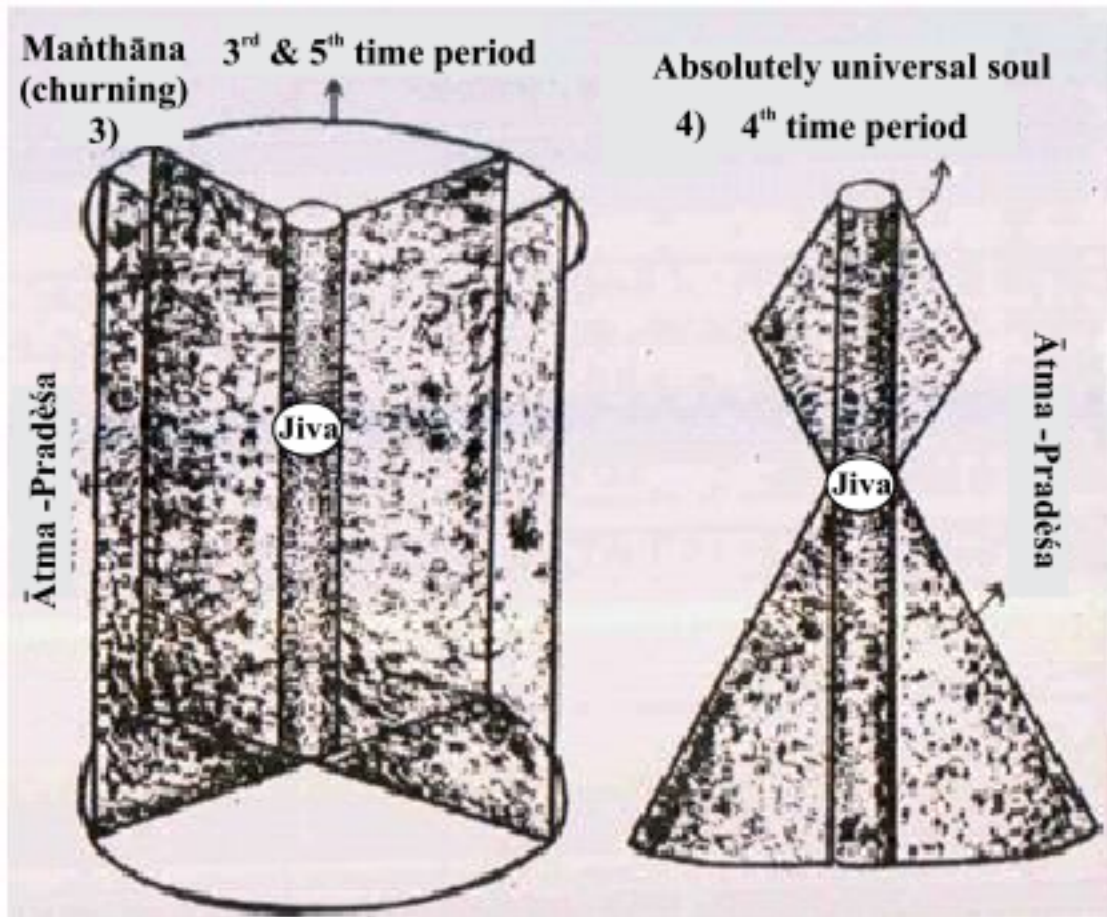
Meaning: From slow rising of sañjvalana kaṣāya and no-kaṣāya absolute joy is obtained, which had never happened before happens here. It is called Apūrva (unprecedented-unexampled) guṇasthāna.

At this guṇasthāna the persons who have seen, heard and experienced desires, have become devoid of their desires, aspirations and without any resolution, with full determination do concentrated meditation by being fixed on Paramātma-element that cannot be distinguished-separated is called Anivṛtti guṇasthāna || 37 || This Guṇasthāna is also called as Anivṛtta bādara guṇasthāna also because here seeker gets ready to subdue and consume Apratyākhyāna etc.12 kaṣāya and 9 nokaṣāya. So it is called as Anivṛtta Bādara Guṇasthāna.

Due to force of Sukṣma supreme element the 20 prakṛti of mohanīya karma calm down or decay hence it is Sukṣma Saṁparāya Guṇasthāna. Due to presence of subtle greed it is called Sūkṣma Saṁparāya Guṇasthāna. Saṁparāya means kaṣāya. Where there is Sukṣma kaṣāya; that is Sūkṣma Saṁparāya.

Where there is no decay but only subsidence-relieving of kaṣāya and which by the force of his own instincts, alleviates the mohanīya karma prakṛti is the eleventh guṇasthāna known as Upasānta moha guṇasthāna.

The seeker who is mounted on the kṣapaka śrēṇī attains the tenth guṇasthāna where he destroying all kaṣāyas completely and gaining pure self-power consuming mohanīya karma attains the twelfth Kṣiṇamoha guṇasthāna. || 38 ||



∞ Ālocanā ∞

(contemplating-reviewing-seeing and retreating from sins)

Counting from the current 24 Tīrthaṅkara time-periods, in the previous 80th covīsī, some King after doing many remedies got a daughter after having many sons. The daughter who was raised in a respectable and pampered manner, got married in the svayaṅvara maṅḍapa to the chosen husband, but due to some misfortune her husband died at the marriage place. Lakṣamaṅā, who was disillusioned with such occasion, started living decent life appropriate for śrāvikā. Listening once to the voice of ascetic guru she accepted initiation. Once this Lakṣamaṅā sādhvī seeing a sparrow-couple having sex started pondering that “why did Arihaṅta not give command to enjoy sex? He was ‘avēdī - no liṅga mark’ so how will he know the pain of savēdī i.e. men or women (person with liṅga)”. After this momentary thinking she immediately repented...yes...yes... I erred in thinking...how I will get rid of this sin? Thinking this she felt ashamed; but as long as the jīva is with some thorn of sin until then how can one purify sins? Thinking this, she got up and started walking enthusiastically to ask repentance... took the step but got injured with a thorn in the foot and considering this as a bad omen her enthusiasm broke down. Therefore, naming some other person, she asked guru “can one get repentance by thinking in this way?” and asked for the repentance, but due to shame and fear she did not ask mentioning her name. After that instead of pondering she performed intense penance for 50 years. Breaking each fast with avoiding the vigai she undertook fasting for ten years by doing chaṭṭha (2 fasts), aṭṭhama (3 fasts), daśama (4 fasts), duvālaśa (five fasts) and fast for two years followed by food for two years and for 16 years did fasts for one month (māsakṣamaṅa), āyaṅbila for 20 years... this way Lakṣamaṅā sādhvī did penance for 50 years...

Even after such intense-hard penance she did not become pure but died in ārtadhyāna (painful meditation); and in multiple births after intense suffering as bondmaid-bondmen finally will achieve ‘siddha position’ at the time of establishment of Tīrtha of Śrī Padmanābha Tīrthaṅkara...

Knowing this, without keeping fault-sin in mind doing ālocanā for soul’s purification is very much necessary.

Therefore one feels... ‘to err is human’. One can make a mistake but to retrieve from this mistake...and not to repeat it again ālocanā is very much necessary.

Once Gaṇadhara Gautamasvāmī asked question to Prabhu Mahāvīra, ‘āloṇayāhaṇaṁ bhaṅtē! Jīvē kiṁ jaṇaī?’

Meaning by taking ālocanā hēy bhagavaṅta! What does jīva get?

Prabhu answered –

“Goyama! Āloṇayāṇaṁ māyā niāṇa, mithyādaṅsaṇa sallaṇaṁ,

**aṇāntasaṅsāra vaḍḍhaṇāṇam uddharaṇaṁ karēi | ujjubhāvaṅcanaṁ jaṇaī |
ujjubhāva pāḍavannē māṇaṁ jīvē amāi iththivēaṁ napaṁsama vēaṅca na baṅdhai |
puvva baddhaṁ caṇaṁ nijjarēi |”**

“Hēy Gautama! By taking ālocanā the māya śalya, niyāṇa śalya and mithyātva śalya, which increase the infinite worldly life are destroyed, one becomes simple; the simplicity makes one free from fraud-deceit-trickery. Bondage of birth as women, naṁpusaka is not tied, sheds off the karma (nirjarā) that are bound in the previous birth...decays them...decreases them...”

After reading the above said dialogue any intelligent jīva realizes that our life is full of sin at each step. Sometimes with body we commit sin...sometimes we speak harmful-sinful words...from the mind there is a constant flow of sinful thoughts. At that time even the life-style is such that it drags the unwilling jīva toward sins...so at such times if the jīva advances on the path of ālocanā shown by Paramātmā...with ālocanā he obtains purity of soul then he can free the soul from many sins...not only that but can stop many sinful traditions...and by loosening the bound of nikacita karma...can decay these...averting bad luck-misfortune...can attain auspicious saddagati easily. By adopting the path of ālocanā many souls have attained śīva gati. Many souls have removed their misfortune...got fortunate tradition and finally attained siddha-hood. Thus, rich with such various benefits and free from any faults, let us make efforts in a successful way to know and understand ālocanā and decorate life beautifully with it.

The benefits of taking ālocanā...

लहुआ ल्हाईजणणं, अप्पर निवत्ति अवज्जवं सोही ।
दुरकक्करणं आणा, निस्सलतंच सोहीगुणा ॥

**Lahuā Lhāījaṇaṇaṁ, appapara nivatti avajjavaṁ sohī |
Durakakkaranaṁ āṇā, nissalataṅca sohīguṇā ||**

By taking ālocanā the person (ālocaka) receives following benefits –

- (1) Similar to the person who becomes comfortable on putting down the weight/baggage he is carrying, the person by taking ālocanā (reviewing & retreating) for sins (śalya) feels lighter.
- (2) Delight and joy occur due to removal of faults-sins...
- (3) The guilt of self and others is removed. It is natural to get rid of one's guilt through criticism but seeing this even other persons come forward to take ālocanā.
- (4) Taking ālocanā in beautiful way leads to naivety...
- (5) Due to removal of the filth of transgressions the soul becomes purer...
- (6) One becomes harder. To manifest one's sins to guru is a very difficult task because the jīva has studied sins since time immemorial...there is no study of ālocanā so it is included in the inner penances...
- (7) By taking ālocanā we obey the command of Tīrthaṅkara...
- (8) The soul becomes sin free. A great deed (nikacita) karma done with intense diligence,

but also killing child, woman, yati, eating devotional etc. substance, great sin of going up to the queen; If one accepts the penance given by the guru in a proper manner-ritual, these sins will be purified in our same birth. If this was not true then Draḍhāprahārī would not have attained emancipation in the same birth? Therefore, every year and every monsoon time one must accept ālocanā.

How should be the ālocanācārya?

आयारव माहरवं, ववहारुव्वीलए पकुव्वीय ।
अपरिस्सावी निज्जव, अवाय दंसी गुरुभणिओ ॥

Āyārava māharavaṃ, vavahāruvviḷaē pakuvvīya |
Aparissāvī nijjava, avāya daṅsī gurūbhaṇiō ||

Ālocanācārya is endowed with following virtues-qualities –

- (1) He is with jñāna etc. five conducts...
- (2) After knowing the faults-sins of the person, the guru is able to review it from all point of views and then hold-support it.
- (3) Knower of the Āgama etc. five types of conducts-practices i.e. are known as Āgama-Vyavahārī; included here are
 - (a) Those with knowledge up-to kēvaḷī, mana:paryavajñānī, avadhijñānī, caudapūrvī, daśapūrvī, navapūrvī are considered as **āgama-vyavahārī...**
 - (b) Having thorough knowledge of śruta i.e. climbing down from eight Pūrva till one Pūrvadhārī or Ardha-pūrvadhārī, êkadaśāṅgadhārī, lastly niśītha etc. śruta is considered as **śruta-vyavahārī...**
 - (c) If it is not possible to meet the distant guru or the writings are not possible to obtain by meeting in person, then asking each other or secretly take mutual consent and give ālocanā is known as **ājñā-vyavahārī.**
 - (d) Remembers the ālocanā of guru etc. and gives ālocanā accordingly is known as **dhāraṇā-vyavahāra...**
 - (e) If something more or something less as per the manner mentioned in Āgama or that which is practiced traditionally, if that way ālocanā is given is called as **jīta-vyavahāra...**

Those who know these 5 types of conduct are said to be vyavahāravāna (pragmatic).

- (4) He asks the person taking ālocanā with such an aloof tactic (ascetic smartness) so that he is not ashamed to expose his/her sin...
- (5) He who purifies the sinner in a proper manner is called as **prakrurvī...**
- (6) He does not tell the sin told by the sinner to anyone else and gives ālocanā is called as **apariśrāvī...**
- (7) Seeing the strength of the person asking ālocanā gives what he can bear is called as **nirvāka...**

- (8) The one who does not take real ālocanā and he does not give ālocanā in proper manner, both these persons in this and next birth will suffer misery, saying this gives ālocanā is called **āpāyadarśī...**

One must take ālocanā only from him who has the above-said eight types of virtues-qualities...

10 faults of person taking ālocanā

आकंपइता अणुमाणइता, जं दिहं बाहिरं व सुहुमेवा !

छन्नं सद्याउलय, बहुजण अवत्ततंसे वी !!

Ākaṃpaitā aṇumāṇaitā, jaṃ dītham bāhiramva suhumēvā |

Channaṃ sadyāulaya, bahujāṇa avattataṃsē vī ||

The way the qualities of the person who gives ālocanā are described, same way what types of faults are likely to be acquired by the persons who is asking for ālocanā, such 10 faults are described here –

- (1) 'If I go and serve guru then I will get only little penance' with such intention if he goes and serves the guru and takes ālocanā he will get '**ākāṃpa fault**' guilt-stain-tint...
- (2) By guessing that a particular ācārya gives lighter penance goes to that guru for penance is called '**anumāna fault.**'
- (3) One asks for penance only for his sins seen and known to other but does not ask ālocanā for all his faults-sins is called as '**dṛṣṭa fault.**'
- (4) One asks for penance only for his bigger sins and ignores his smaller faults is known as '**bādara fault.**'
- (5) To show the world takes penance only for smaller faults but does not take ālocanā for bigger faults is known as '**sukṣma fault.**'
- (6) He takes penance secretly or in a low vice that cannot be heard by the guru is known as '**channa fault.**'
- (7) When many people are talking that time he also talks about his faults or when guru cannot hear properly that way he takes ālocanā is '**śabdākūḷa fault**'
- (8) To make many people hear, he speaks words loudly and takes ālocanā is called '**bahujana fault.**'
- (9) He takes ālocanā from guru who is unaware of the mystery of scriptures is known as '**avyakta fault.**'
- (10) Listening to someone who is taking ālocanā for committing faults like his own and takes ālocanā is known as '**tatsēvī fault.**'

For purifying life and soul we must always take ālocanā. But, while taking ālocanā, one must take so simply that he should not get any of the above said faults. One must search for the aforesaid ālocanācārya and telling him own sins ask for appropriate penance. Whatever penance is given by the guru bhagavaṅta should be accepted and completed with full faith. In life-period one must remain careful so that these sins are not committed again. This is the only royal path for liberation from sins, which is followed by many souls who have become pure and attained emancipation...are becoming siddha... and will become siddha...

Come! Let us also take a step in that direction...