

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	ऌ
a	ā	i	ī	u	ū	e	ai	o	au	ṛ	ṝ	ḷ

अं
aṅ/aṅḥ/an/aṅḥ

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)

Bṛhada Śānti–(ctd.)

(4) ॐ Auṁ rohiṇī - prajñāpti - vajraśṛṅkhalā - vajrāṅkuṣī - apraticakrā - puruṣadattā - kālī - mahākālī - gaurī - gāṇdhārī - sarvāstrāmahājvālā - mānavī - vairoṭyā - acchuptā - mānasī - mahāmānasī ṣoḍaśavidyādèvyo rakṣāntu vo nityaṁ svāhā || 7 ||

Meaning–Integration: Rohiṇī, Prajñāpti, Vajraśṛṅkhalā, Vajrāṅkuṣī, Apraticakrā, Puruṣadattā, Kālī, Mahākālī, Gaurī, Gāṇdhārī, Sarvāstrāmahājvālā, Mānavī, Vairoṭyā, Acchuptā, Mānasī - Mahāmānasī these sixteen goddesses of vidyā (knowledge/attainment/learning) protect you. Svāhā: ...7

Base:

(5) ॐ Auṁ ācāryopādhyāya–prabhṛti-cāturvarṇasya Śrī śramaṇa-saṅghasya sāntirbhavatu tuṣṭirbhavatu puṣṭirbhavatu || 8 ||

Word Meaning

ॐ Auṁ - ॐ auṁ	bhavatu - happen, get
ācāryopādhyāya–prabhṛti-cāturvarṇasya	tuṣṭi: - satisfaction
- ācārya, upādhyāya etc., four types saṅgha	puṣṭi: - affirmance, confirmation,
Śrī śramaṇa-saṅghasya - to Śrī śramaṇa-saṅgha	encouragement, support
śānti: - peace	

Meaning-integration : ācārya, upādhyāya etc. four types Śrī śramaṇa saṅgha have peace, satisfaction-contentment-gratification and affirmance, help, support etc...8

Base:

(6) Auṁ grahāscāndra – sūryāṅgāraka – budha – bṛhaspati – śukra – śanaīścara – rāhu – kētu – sahitā: salokapālā: soma – yama – varuṇa – kubēra – vāsavāditya – skaṇḍa – vināyakopētā yè cānyèpi grāma – nagara – kṣètra – dèvatādayastè sarvè prīyaṅtām prīyaṅtām akṣīṇa – kośa – koṣṭhāgārā – narapatayaśca – bhavantu svāhā || 9 ||

Word Meaning

caṇḍra - caṇḍra	sahitā: including, along with
sūryā - sūrya	salokapālā: Lokapāla
aṅgāraka - maṅgala	Soma-yama-varuṇa-kubēra-vāsavāditya-
budha - budha	skaṇḍa-vināyakopētā: including soma-
bṛhaspati - bṛhaspati/guru	yama-varuṇa- kubēra-Indra-sūrya-kārtikēya
śukra - śukra,	and vināyaka
śanaīścara - śanaīścara	yè - which
rāhu - rāhu	anyè api - others too
kētu - kētu	

grāma-nagara-kṣētra-dēvatādaya: - gods of village, town, region	akṣīṇa-kośa-koṣṭhāgārā - with imperishable/inexhaustible treasury and reservoirs (permanently overflowing)
tē - that	narapataya - kings
sarvē - all	svāhā - svāhā
prīyañtām prīyañtām - bless us, be glad	

Meaning-integration: Aum grahas like caṅdra, sūrya, maṅgala, budha, bṛhaspati, śukra, śanaīścara, rāhu, kētu etc., Lokapālā like - soma – yama – varuṇa – kubēra as well as gods like Indra, Sūrya, Kārtikēya, Gaṇapati (Vināyaka) etc. and village-god, town-god and region-god and there are other gods too, all please bless us, be glad with us and let the kings become owner of overflowing treasury and repositories-storage houses. svāhā...9

Base:

(7) **Aum putra-mitra-bhrātṛ-kalatra-surhuta-svajana saṁbañdhi-bañdhuvarga-sahitā- nityaṁ cāmoda-pramoda-kāriṇa: (bhavañtu svāhā) || 10 ||**

Word Meaning

Putra-mitra-bhrātṛ-kalatra-surhuta-svajana saṁbañdhi-bañdhuvarga-sahitā- including son (daughter), friend, brother (sister), wife, well-wisher, community persons, affectionate people and relatives	nityaṁ - everyday
	āmoda-pramoda-kāriṇa: - joy-exultancy/entertainment, happy doers

Meaning-Integration: Aum. You, with son (daughter), friend, brother (sister), wife, well-wisher, community persons-affectionate people-relatives become joyous, blessed and rejoice...10

Base:

(8) **Asmiñsca bhūmañḍalā, āyatana-nivāsi-sādhvī-śrāvaka-śrāvikaṅgām rogopasarga-vyādhi-du:kha-durbhikṣa-daurmanasyopaśamanāya śāntirbhavatu || 11 ||**

Word Meaning

asmina - this	rogopasarga-vyādhi-du:kha-durbhikṣa
bhūmañḍala- bhū - the central part of the ritual land. mañḍalā - the space around it. The space that is bounded during the snātra ritual is called bhūmañḍala.	- daurmanasyopaśamanāya - to destroy disease, nuisances, grief, misery, drought, sorrow-despair
āyatana-nivāsi-sādhvī-śrāvaka-śrāvikaṅgām - The sādhvī, śrāvaka, śrāvika staying in their respective places	śānti - give peace, (relief form for calamity-misfortune or rising of passions)

Meaning-Integration: And in this bhumaṅḍala the disease, nuisances, grief, misery, drought, and sorrow-despair of the sādhu, sādhvī, śrāvaka, śrāvikā staying in their respective places in the form of calamity-misfortune or rising passions should stop-
cease...11

Base:

(9) Auṁ tuṣṭi-puṣṭi-ṛuddhi-vṛddhi-māṅgalyotsavā: sadā, prādurbhūtāni pāpāni śāmyaṅtu duritāni, śatrava: parāṅgamukhā bhavaṅtu svāhā || 12 ||

Word Meaning

tuṣṭi - puṣṭi - ṛuddhi - vṛddhi -	śāmyaṅtu - keep calm, perish
māṅgalyotsavā: - satisfaction-	duritāni - fear, difficulties
affirmance - increment - auspiciousness-	śatrava: - enemy
prosperity/ advancement/rise	parāṅgamukhā - estranged, disinclined,
sadā- persistent, constantly	averse
prādurbhūtāni - generated	bhavaṅtu - happen, be
pāpāni - sins	

Meaning-Integration: Auṁ! You get satisfaction, get affirmance, growth-increment, achieve goodness and continue to prosper/rise. Let your generated sins perish, fear calm down as well as get enemy estranged-alienate. Svāhā...12

Base: (4. Śrī Śāntinātha-stuti:-worship)

(Anuṣṭupa)

(1) Śrīmatè Śāntināthāya, nama: Śāntividhāyinè |
Trèilokyasyāmarādhīsa-mukuṭābhyarcitāṅdhrayè || 13 ||

Word Meaning

Śrīmatè - reverend, sacred	amarādhīsa-mukuṭābhyarcitāṅdhrayè –
Śāntināthāya - to Śrī Śāntinātha bhagavāna	whose feet are worshipped by the crowns of
nama: - salutation, bowing, obeisance	Dèvēndra.
Śāntividhāyinè - peace makers	amarādhīsa - Dèvēndra,
trèilokyasya - the jīva of the three worlds	mukuṭa - crown,
	abhyarcitāṅdhrayè-worshipped feet

Meaning – Integration:

The one who gives peace/pacifies the jīva of the three worlds and whose feet are worshipped by the crowns of Dèvēndra, I bow down to him Śrī Śāntinātha bhagavāna...13

Śrī Daṇḍaka (Punishment) Prakaraṇa

Śrī Gajasāra Muni

Samudaghāta dwāra...

अेगिंदियाण केवल, तेउ आहारग विणा उ चत्तारि ।
ते वेउव्विय वज्जा, विगला सङ्गीण ते चेव ॥१७॥

Ēgiṇḍiyāṇa kēvala, tēu āhāraga viṇā u cattāri |
Tē vēuvviya vajjā, vigalā sannīṇa tē cēva || 17 ||

Meaning: Ēkēndriya have four Samudaghāta except Kēvali, Taijasa and Āhāraka Samudaghāta. The vikalēndriya and Asañjñī certainly have three other Samudaghāta excluding the above three and vaikriya (means four) || 17 ||

Kēvalajñāna is not possible for Ēkēndriya so Kēvali Samudaghāta is not present there. Ēkēndriya does not have tējo leṣyā and śīta leṣyā so it does not have Taijasa Samudaghāta... as they do not have Āhāraka labdhi so do not have Āhāraka Samudaghāta. Of the seven Samudaghāta three are not present so they have four Samudaghāta (vaikriya is present only in vāyukāya).

Bēndriya-tēndriya-caurindriya does not have vaikriya labdhī so they not the above three (Kēvalī - Taijasa and Āhāraka) and vaikriya samudaghāta, so only three Samudaghāta are possible.

Samudaghāta dwāra (continued) and 10 Dṛṣṭi dwāra

पण गभ तिरि सुरेसु, नारय वाउसु चउर तिय सेसे ॥
विगल दु विट्ठी थावर, मिच्छत्ति सेस तिय विट्ठी ॥ १८ ॥

Paṇa gabha tiri surēsu, nāraya vāusu caura tiya sēsē |
Vigala du diṭṭhi thāvāra, micchatti sēsa tiya diṭṭhi || 18 ||

Meaning - The Garbhaja tiryāṅca and the deity have (the first) five, Nārakī and Vāyukāya have four Samudaghāta. Vikalēndriya has only two dṛṣṭi and sthāvāra (immovable) has only one mithyā dṛṣṭi. The rest of the jīva also contain three dṛṣṭi. || 18 ||

Garbhaja Tiryāṅca and deities do not have āhāraka labdhi, as they do not have to make āhāraka body so there is no āhāraka samudaghāta. Same way garbhaja tiryāṅca and deities do not have kēvalajñāna so they do not have kēvalī samudaghāta. Hence, they have first five samudaghāta only.

Dṛṣṭi (vision-outlook)

Dṛṣṭi means our attitude/vision/belief in understanding and accepting matter. Dṛṣṭi is of three types – (1) mithyā dṛṣṭi (2) samyag dṛṣṭi (3) miśra dṛṣṭi

Due to the rising of Mithyātva mohanīya karma there is no faith in the preaching of parmātma is mithyā dṛṣṭi.

Due to upaśama (subsidence-quieting-peace), kṣayopaśama (cessation-decay) or kṣaya (annihilation-waning-destruction) of mithyātva mohanīya karma the jīva have

complete faith in paramātmā but may or may not practice it in life. He is having full faith in the neither faith nor words-preaching of Paramātmā is samyag dṛṣṭi.

There is no belief or disbelief in the preaching of paramātmā is miśra dṛṣṭi. From rising of miśra mohanīya karma the jīva becomes miśra dṛṣṭi.

Sthāvara means èkèndriya jīva, in which pṛthvīkāya, apakāya, tèukāya, vāyukāya and vanaspatikāya there is only one mithyā dṛṣṭi (false-vision) only.

Vikalèndriya i.e. bèindriya, tèindriya and caurindriya have two dṛṣṭi viz. mithyā dṛṣṭi and samyag dṛṣṭi.

All other jīva have three dṛṣṭi.

(11) Darśana Dwāra

धावर बितिसु अचक्खु, चउरिंदिसु तददुगं सुअे भाणिअं ॥

मणुआ चउ दंसणिणो, सेसेसु तिगं तिगं भणियं ॥१९॥

Thāvara bitisu acakkhu, caurīndisu tadadugam̐ suè bhaṇiam̐ |

Maṇuā cau daṅsaṇiṇo, sēsēsū tigaṁ tigaṁ bhaṇiam̐ || 19 ||

Meaning: Sthāvara, bèindriya and tèindriya have acakṣu darśana. Caurindriya have two darśana as mentioned in the sutra (verse). Human-beings (manuṣya) have four darśana and remaining all have three-three darśana || 19 ||

The power of jīva to know the general characteristics of substances/matter is darśana. There are four types:

- 1. Cakṣu Darśana:-** The power to know the general form/ characteristics/ appearance of matter/objects through the eyes is called cakṣu darśana.
- 2. Acakṣu Darśana:** To know the general form of matter with four senses other than eyes, that strength is called acakṣu darśana
- 3. Avadhi Darśana:** To know the matter/objects having form within limits without the sense organs and mind, that strength is called as avadhi darśana.
- 4. Kēvala darśana:** The power of the jīva to know the general characteristics of all the objects/matter with or without form (shape/shapeless-unseen), existing in this world and other world and of all the three time period at the same time through soul is called kēvala darśana.

Darśana		
Daṅḍaka No	Daṅḍaka Name	Darśana
7	Pṛthvīkāya, Apakāya, Tèukāya, Vāyukāya, Bèindriya, Tèindriya	Acakṣu darśana
1	Caurindriya	Acakṣu - cakṣu darśana
1	Garbhaja Manuṣya	Cakṣu-Acakṣu-Avadhi & Kēvala darśana
15	G. Tiryāṅca, 13-deities, 1 Nārakī	Cakṣu-Acakṣu and Avadhi darśana.

(12) Jñāna and (13) Ajñāna Dwāra (knowledge and ignorance gate)

अज्ञाण नाण तिय तिय, सुर तिरि निरअे थिरे अज्ञाण दुगं ।
नाणान्नाण दु विगले, मणुअे पण नाण तिअज्ञाणा ॥२०॥

**Annāṇa nāṇa tiya tiya, sura tiri niraè thirè annāṇa dugam̐ |
Nāṇānnāṇa du vigaḷè, maṇuè paṇa nāṇa tiannāṇā || 20 ||**

Meaning: There are three deities of ajñāna and three types of jñāna with reference to tiryāṅca and nārakī. Sthāvara have two ajñāna. Vikalēndriya have two jñāna and two ajñāna. Humans-manuṣya has five jñāna and three ajñāna || 20 ||

The capacity/strength/power to know the special characteristics/attributes of the matter-objects is knowledge-jñāna. There are five types of jñāna as Matijñāna (2) Śrutajñāna (3) Avadhijñāna (4) Mana: paryavajñāna (5) Kēvalajñāna

The jñāna related to mithyā dṛṣṭi (falsehood) is called ajñāna. As mithyā dṛṣṭi is of three types so there are three types of Ajñāna and these are as follows.

(1) Matijñāna (2) Śrutajñāna (3) Vibhaṅgajñāna

Jñāna and Ajñāna			
Daṇḍaka no	Name of Daṇḍaka	Jñāna	Ajñāna
15	13 Deities', Tiryāṅca, Nārakī	Mati-śruta-avadhi (3)	Mati-śruta-vibhaṅga (3)
5	Sthāvara: Pṛthvikāya-Apa-Tēu-Vāyu kāya, Vanaspatikāya	----	Mati-śruta-ajñāna (2)
3	Vikalēndriya-bēindriya-tēindriya -caurindriya	Mati-śruta jñāna (2)	Mati-śrūta-ajñāna (2)
1	Garbhaja Manuṣya	Mati, śruta, mana:paryava and kēvalajñāna (5)	Mati-śruta-avadhi (3)

(14) Yoga dwāra

इकारस सुर निरअे, तिरिअेसु, तेर पन्नर मणुअेसु ।
विगले चउ पण वाअे, जोग तिगं थावरे होइ ॥ २१ ॥

**Ikkārasa sura niraè, tirièsu, tèra pannara maṇuèsu |
Vigaḷè cau paṇa vāè, joga tigar̐ thāvarè hoi || 21 ||**

The yoga (activity-action) of Dēva and Nārakī are eleven. Garbhaja Tiryāṅca has thirteen and Manuṣya-human beings have fifteen. Vikalēndriya has four types of yoga and vāyukāya has five types of yoga || 21 ||

Yoga means movement, vibration or action happening in the soul. They are of three main types and fifteen sub-types.

1.Mano-yoga	(2)Vacana-yoga	(3)Kāya-yoga
1.Satya manoyoga 2.Asatya manoyoga 3.Satya-mṛṣā manoyoga 4.Asatya-amṛṣā manoyoga	1.Satya vacana yoga 2.Asatya vacana yoga 3.Satyāsatyavacana yoga 4.Asatya-amṛṣā vacanayoga	1.Audārika kāyayoga 2.Audārika miśrakāyayoga 3.Vaikriya kāyayoga 4.Vaikriya miśrakāyayoga 5.Āhāraka kāyayoga 6.Āhāraka miśrakāyayoga 7.Taijasa Kārmaṇa kāyayoga

Yoga		
Daṇḍaka no	Name of the Daṇḍaka	Yoga
14	10 Bhavanapati, 1 vyañtara, 1 jyotiṣī, 1 vaimānika, and nārakī	Excluding these four i.e. Audārika, Audārika miśra, āhāraka and āhāraka miśra (11) present
1	Garbhaja tiryāṅca pañcēndriya	Excluding āhāraka and āhāraka miśra (13) present
1	Garbhaja manuṣya	All 15 yoga present
3	Vikalēndriya , bē-tē-caurindriya	(4) Audārika, Audārika Miśra, Kārmaṇa kāya yoga and Asatya amṛṣā vacanayoga
1	Bādara, vāyukāya	(5) Audārika , Audārika Miśra, Vaikriya, Vaikriya Miśra and Kārmaṇa kāyayoga
4	Prthvikāya, Apakāya, Tēukāya and Vanaspatikāya	(4) Audārika, Audārika miśra and Kārmaṇa kāyayoga

Guṇasthāna Kramāroha

Support grāṁtha- Guṇasthāna Kramāroha - Pūjya Ācārya Ratnaśekharaśūri

The two paths of series (diad) at 8th guṇasthāna

When the seeker progresses from the eighth guṇasthāna position on the path of salvation, there are two types of paths which are called Śrēṇī-series. On one of the paths, the seeker subdues...stops...ceases the mohanīya etc. karma that is known as 'upaśama śrēṇī.'

In the second way, instead of subduing karma, the jīva destroys the karma. He attains mokṣa as he decays-consumes-annihilates karma. This path is called as 'kṣapaka śrēṇī.'

तत्रापुर्व गुणस्थाना - द्यंशादेवाधिरोहति ।
शमकोहि समश्रेणिं क्षपकः क्षपकावलीम् ॥३९॥

Tatrāpurva guṇasthānā – dyamśādēvādhirohati |
Śamako hi samaśrēṇīm kṣapaka: kṣapakāvalīm || 39 ||

Meaning: In the unveiling of the first part of this Apūrva Karaṇa Guṇasthāna, the sādhu mahātmā who do upaśamana, also doing the first foundation (type) meditation of Śukla dhyāna (its will be described later), yet take the path of upaśama śrēṇī and those on kṣapaka śrēṇī decay natures-deeds appropriate for decaying-annihilating || 39 ||

Who is eligible for Upaśama śrēṇī?

The two series begin with the eighth guṇasthāna. From here who can do upaśama śrēṇī? What are the qualities/eligibilities required to climb up the upaśama śrēṇī? Saying this he describes-

पूर्वज्ञः शुद्धिमान् युक्तो ह्याद्यैः सहननैसिभिः ।
सन्ध्यायन्नाद्यशुक्लांशं स्वां श्रेणिं शमकः श्रयेत् ॥४०॥

Pūrvajāña: śuddhimāna yukto hyādyai: sahananaistribhi: |
Sandhyāyannādyāśuklāṅśaṁ svāṁ śrēṇīm śamaka: śrayeta || 40 ||

Meaning: Possessor of knowledge of (fourteen) pūrva observes the ascetic conduct without transgressions...has any saṅghayaṇa of the first three saṅghayaṇa...such sādhu mahātmā can mount on the upaśama śrēṇī. || 40 ||

Where does the upaśama śrēṇī sādhu go after death?

Death is the reality of life. It can come at any moment and wait. It can increase the worldly life by coming before the seeker who has come close to attaining mokṣa. When the monk who is mounted on the upaśama śrēṇī completes his life-span then where does he go is described-

श्रेण्यारुढः कृतेकालेऽहमिन्द्रे ध्वेवगच्छति ।
पुष्टायुषस्तूपशान्तं नयेच्चारित्रमोहनम् ॥ ४१ ॥

Śreṇyāruḍha: kṛtēkālēahamīndrē dhvēvagacchati |
Puṣṭāyuṣastūpaśāntaṁ nayēccāritramohanam || 41 ||

Meaning: The monk who has a short life and is mounted on upāsama śrēṇī and if dies then he goes to Ahamindra i.e. Sarvārthasiddha Dēvaloka. || 41 ||

The jīva with Vajra Rṣabhanārāca saṅghayaṇa goes to Sarvārthasiddha by rule. Those with other saṅghayaṇa go to other dēvaloka. The seeker with the chēvaṭṭhu saṅghayaṇa goes up to the first four dēvaloka.

The sādḥaka with kilīkā saṅghayaṇa go up to the fifth-sixth dēvaloka. (But seekers with these saṅghayaṇa cannot mount on upāsama śrēṇī). Those with nārāca saṅghayaṇa go up to the ninth-tenth dēvaloka. Those with Rṣabhanārāca saṅghayaṇa go up to the eleventh-twelfth dēvaloka. The seeker with the first Vajra Rṣabhanārāca saṅghayaṇa goes up to mokṣa.

Those in Sarvārthasiddha are called **lavasattamiyā**; because if their life span was seven ‘lava (time-period measure)’ more than they would have gone to mokṣa.

Someone may raise a doubt here that if life-span is seven ‘lava’ more than why go to mokṣa? Replying this, it is said that the jīva on the upāsama śrēṇī with the life span seven ‘lava’ more will go to the eleventh guṇasthāna. From there he will fall to the seventh guṇasthāna and will go to mokṣa by doing kṣapaka śrēṇī and becoming āntakṛta kēvalī.

What the monk of the upāsama śrēṇī does at the eighth and ninth Guṇasthāna?

Here it is explained how the monk mounted on the upāsama śrēṇī will subdue-stop-cess the karma prakṛti -

अपूर्वादिद्वयकैक गुणेषु शमकः क्रमात् ।
करोति विंशतेः शान्तिं, लोभाणुत्वंचतत्समम् ॥ ४२ ॥
Apūrvādidvayakaika guṇeṣu śamaka: kramāt |
Karoti viṅśatē: śāntiṁ, lobhāṇutvaṅcatatsamam || 42 ||

Meaning: The monk on the upāsama śrēṇī at the Apūrva Karaṇa and Anivṛtti Karaṇa guṇasthāna will relieve-subdue-quiet the 20 mohanīya prakṛti except the Sañjvalana greed. Then in the Sukṣma (subtle) Saṁparāya guṇasthāna he minimises sañjvalana greed. In Upāsānta moha guṇasthāna the subtle greed is fully stopped-subdued-quieted. || 42 ||

At Upāsānta moha guṇasthāna there is baṁdha of one prakṛti...59 prakṛti are in udaya (rising)...56 prakṛti have udiraṇā and 148 in sattā.

Samyag cāritra at Upāsānta moha guṇasthāna

What kind of darśana (vision) and cāritra (conduct) are seen at Upāsānta moha guṇasthāna is told-

शान्तदृग्बुद्ध मोहत्वादत्रौपशमिकाभिधे ।
स्यात् सम्यक्त्व चारित्रे भावश्चो पशमात्मकः ॥ ४३ ॥

Śāntadagvṛtta mohatvādatraupaśamikābhidhè |

Syāta samyaktva cāritrè bhāvaśco paśamātmaka: || 43 ||

Meaning: At the Upaśānta moha guṇasthāna due to relieving (subduing) of darśana mohanīya and cāritra mohanīya there is upaśama samyaktva and upaśama cāritra. But, there is no kṣāyika or kṣāyayopaśamika samyaktva or cāritra || 43 ||

Upaśānta Mohanīya Fall (Cyavana)

If there is contamination of water with soil etc. and kept still the soil will settle at the bottom. The water containing the soil is still so the surface water appears clear. But, if there is any reason-efficient cause than the water can again get contaminated/dirty and look stirred. Such is the condition of the seeker with 'upaśānta moha'. The infatuation is present, not gone. So if the occasion-efficient cause arises the moha-infatuation will bounce. This is stated-

वृत्ति मोहोदयं प्राप्यो पशमीच्यवते ततः ।
अधःकृत मलन्तोयं पुनर्मालिन्यमश्नुते ॥ ४४ ॥

Vṛtti mohodayaṁ prāpyo paśamīcyavatè tata: |

Adha:kṛta malantoyaṁ punarmālinyamāśnutè || 44 ||

Meaning: The seeker with upaśānta samyaktva due to rising of cāritra mohanīya falls from the Upaśānta moha. Negligence arising from infatuation leads to contamination (laxity) It is said that if the śruta kēvalī, those with āhāraka labdhi and mana: paryava jñānī if are subdued, then they carelessly-negligently transmigrate in all four gati (life-species) || 44 ||

The rise-fall of Upaśama in guṇasthāna

अपूर्वाद्यास्त्रयोप्यूर्द्ध मेकं यान्तिशमोद्यताः ।
चत्वारोऽपिच्युतावाद्यं सप्तमं वान्त्यदेहिनः ॥ ४५ ॥

Apūrvādyāstrayopyūrdhha mekaṁ yāntiśamodyatā: |

Catvāro picyutāvādyāṁ saptamaṁvāntyadēhina: || 45 ||

Meaning: The seeker on upaśama śrēṇī goes to one-one of the three Apūrva etc. guṇasthāna. Just like from Apūrva guṇasthāna to Anivṛtti bādara... from Anivṛtti bādara to Sukṣma saṁparāya... and from Sukṣma saṁparāya to Upaśānta moha guṇasthāna.

Jīva Falling from the Upaśānta etc. fourth guṇasthāna it goes to Mithyātva guṇasthāna. But the one who has extremely strong body goes to the seventh guṇasthāna and undertakes the Kṣapaka śrēṇī. But one who has done Upaśama śrēṇī only once in the bhava (birth) only can do Kṣapaka śrēṇī. But the one who has done Upaśama śrēṇī twice in one bhava that jīva does not do Kṣapaka śrēṇī. || 45 ||

The number of Upaśama śrēṇī is indicated.

How many times the jīva can do Upaśama śrēṇī? Resolving such doubts he states that

आ संसारं चतुर्वारं मेवस्याच्छमनावली ।
जीवस्यैकभवेवार द्वयंसायदिजायते ॥ ४६ ॥

Ā sansāraṁ caturvāraṁ mevasyācchamanāvālī |
Jīvasyaikabhavēvāra dvayaṁsāyadijāyatè || 46 ||

Meaning: The jīva that is transmigrating in the world with an end from time immemorial (anādi sānta) if has Upāsama śrēṇī then there is a maximum of four times he can get it. If this Upāsama śrēṇī is twice to a jīva in one bhava as long as it is excellent.

Kṣapaka śrēṇī is only once in one bhava || 46 ||

The Influencer-dominator-impresser Ācārya bhagavaṅta of Jaina Reign



9

Śrī Āryarakṣitasūri

Daṅttāṅī city near Ābu...

Minister Drauṇa...wife Dèdī

Once came the chief of vaḍagaccha (Paṭṭadhara), ācārya Jayasīnhasūri...

Though Drauṇa-Dèdī were the leaders of the saṅgha (union), they did not come in the welcome procession...Sūrijī's mind got hurt...why did it happen this way?...thinking this he fell asleep...at night goddess of the reign came in the dream and said that in Dèdī's womb ācārya Jyotirdhara will be conceived...you have to get him...he will liberate the Jina regime...

Next day Sūrijī called Drauṇa-Dèdī couple and asked for their absence in the welcome procession. Śrāvīkā Dèdī told then – “Is it the duty of a renounced sādhu to wander with pomp?”

Sūrijī seriously spoke without being distracted by śrāvīkā Dèdī's question – “Hèy auspicious woman! Your taunt is correct...due to the influence of fifth time-period (pañcama kāḷa) we have such a situation.” At the same time he talked to them about the dream of the Goddess of Jina regime and pleaded for the child to come.

Śrāvīkā Dèdī being extremely happy and delighted “if my son is going to liberate and influence the Jaina rule-regime then I would consider my sacrifice worthwhile”, said so... She accepted the promise to give her son to Sūrijī in alms.

As per the dream of Regime goddess, Dèdī conceived. That night in the dream she drank cow's milk ... born with auspicious omen the newborn was named Goduhakumāra... the child was bright-smart and clever. Receiving knowledge and sacrament/culture from his mother the child became 5 yr. age

At this time Sūrijī arrived again...The child who had come with his parents to pay salutations, according to the divine signal ran and sat on the guru's seat, all were surprised due to this act of the child. This child going forward will revive-liberate the forgotten path of renunciation-asceticism of Jaina reign...he will remove the laxity that had entered the Jaina religion and re-establish the true-path...inspired with all these thoughts the eager/encouraged parents bid-farewell to the child affectionately.

In V.S. 1142, guru gave him dikṣā and named him Vijaya. Stayed with guru and started studying...advancing in knowledge he started Āgama study...While studying the Daśavèikālika sūtra many questions came to his mind. Finally he just asked guru – “When

Āgama clearly instructs the ascetics to drink only boiled water then what is the significance of keeping containers/pots filled with raw water in our premises?”

The guru was startled listening to this question but it was necessary to reconcile the mind of disciple, so he said – “It is difficult to follow these sūtras written many years ago at this time.”

The disciple asked immediately – “If we follow our conduct/behavior as said in the scriptures is it advantageous or disadvantageous?”

“Of course there are benefits” – said guru.

The disciple told humbly – “If you give me orders, then should I live life of a sādhu according to the scriptures and preach it everywhere?”

The event/occasion from years ago began to appear on the memoir of Gurujī. The signal of the goddess of Jina reign and for the same purpose dedication of the child by the parents to the guru...

Guruji blessed him with heart...gave him five disciples...appointed him as Upādhyāya and bid farewell with heavy heart.

Upādhyāya Vijayacandra remained steadfast even in the midst of many obstacles and calamities. Happiness or power could not move him. He was able researcher and pilot man of the conduct prescribed and compiled in the Āgamas. He was struggling to save and free the Jaina regime from the clutches/noose of laxity and misconduct. He could not find pure food and could not get collaboration for pure activities-rituals...in these conditions he arrived at Pāvāgaḍha. After seeing the lord he started penance of fast for one month (māsakṣamaṇa).

Śrī Sīmaṇdharaswāmī, who was wandering in the Mahāvidēha kṣētra then, was asked by the Goddess of regime, mother Cakēśvarī – “Lord! At this time in Bharata region is there any sage who can format the path as said in the Āgama?”

Answering this Lord said – “Hèy Goddess of the regime! In Bharata region at this time also, Śrī Upādhyāya Vijayacandrajī exists following the conduct as described in the Āgama.” At the same time Śrī Sīmaṇdharaswāmī praised his character.”

Listening to the praise from the mouth of the lord, Goddess Cakēśvarī arrived at Pāvāgaḍha herself to see him. After saluting guru dēva she told– “Hèy Guruvara! Please do not do anaśana (fast until death) because with your hands the Jaina regime will have tremendous revival-uplift and a lot of governance is about to emerge and many works of the regime will be done. Śrāvaka Yaśodhana Bhaṇaśālī from Bhālēja town will come for your salutations with his saṅgha. He will break your fast (pāraṇuṁ) and going to Bhālēja town with him will have the effect-influence of the Jaina regime.

Next day Yaśodhana arrived with his saṅgha and completed the pāraṇuṁ ritual himself. He was very much impressed with guru’s preaching and insisted on establishing

'ritual division/party/clan' by the guru...

On insistence of śrāvaka Yaśodhana Guru arrived in Bhālēja with the saṅgha. Here his guru was invited who honored him with the title of Ācārya with great pomp in saṁvata 1169. And he was named as Āryarakṣitasūri. That same year with his teachings, Yaśodhana śrāvaka built a magnificent Jinaprāsāda-temple of Rṣabhadēva in Bhālēja and made it reputable. On this occasion in V.S. 1169, 'Ritual party-Vidhipakṣa gaccha' was evidently established in public.

Thus, with cheers and acclamation in human presence in V.S. 1169 'Vidhipakṣa gaccha' was established apparently. Āryarakṣitasūri became the pioneer-originator and promoter of this gaccha. This innovation group gained unparalleled respect in people's minds as the lamp that dispelled the darkness of the temple habitation. Due to its rising, the chief ācāryas of 'Purṇimā gaccha' in which Śilaguṇasūri, Dēvabhadrāsūri etc. were the main ācāryas, who along with their disciples willingly joined it. They felt that this gaccha was the revised version of the Purṇimā gaccha. Saṅkhēśvara gaccha, Nāṇāvāla gaccha, Bhinnamāla gaccha, Vallabhī gaccha etc. also accepted their ascetic-conduct...Purṇimā gaccha, Sārdhapūrṇimā gaccha and Āgama gaccha gave their acknowledgement to some of the important rituals-conducts of Vidhipakṣa gaccha. This way the Vidhipakṣa gaccha gained popularity everywhere as a means of inculcating the principles of Āgama in life and many joined in with enthusiasm and zeal.

Gurjarēśvara Siddharāja Jayasinha had identified this gaccha as Acalagaccha. In that connection the ancient writers of the hierarchy narrate an interesting legend: The king as he did not have son on advice of the scholars performed the Putrakāmēṣṭi Yajña. Such Yajña can be done only once in life time. Here it so happened that in the night one cow that had entered the Yajña pavilion was stung by a snake hiding in the wood-piles and she died. Next day the pundits were shocked to see this scene and were in a dilemma. What can be done now? If this obstacle is removed then only the Yajña ritual can be performed further. All were worried. Somebody suggested... Āryarakṣitasūri sitting here is a miraculous man. He may be able to help. The king prayed Āryarakṣitasūri about this. Sūri promised the king to remove the obstacle of Yajña. It is said that under the influence of the skilled-knowledge to enter other body he got the dead cow out of the pavilion alive. As the Sūri remained steadfast-unmoved (acala) in his promise Siddharāja addressed sūri's community as Acalagaccha.

Rājarṣi Kumārapāla had introduced it as aṅcala-gaccha, for which the writers describe this narrative: Once in the assembly of Kumārapāla, Hēmacāndrācārya, Āryarakṣitasūri etc., were having religious discussion. That time, the minister Kapardī, who was ardent devotee of Caritranāyaka, cleansed the land from edge of the uttarāsaṅga and paid salutations with covered clothing (vastrāṅcala). Kumārapāla was surprised seeing this

tradition of worship. So he asked Hēmacāndrācārya about this that is such a ritual scriptural? Kalikāla Sarvajña identified it as scriptural ritual when the king called Vidhipakṣa as āncala-gaccha which was given such an indicative name.

The above said two events also suggest Āryarakṣitasūri's contact with Siddharāja and Kumārapāla. It was well known that Siddharāja was particularly attracted towards Jainism. Kumārapāla had already accepted Jaina religion. In the history he had gained unparalleled fame as 'Sovereign Arhat.' There is nothing new about Āryarakṣitasūri coming into their coalition as their contemporary.

Let us look at an occasion that suggests how touching the effect of Āryarakṣitasūri teachings was. On the insistence of Kapardī, he had arrived at Bēṇapa. Listening to the auspicious and valuable message of renouncing this world (everything), Kapardi's daughter Somai, and wearing jewelry worth crores of rupees, declared her determination to enter the monastic order along with her 25 friends! That was the result of Sūri's wonderful teaching. Samaya Śrī was Somai's name after initiation-dikṣā, who later on lit high status of Mahattarā-a great sādhviji. Samaya Śrī was the first Mahattarā to receive glorious fame as an important sādhviji.

The footsteps of the ascetics also have an effect. Once upon a time, in the Pārakara region of Sindhā, doing furious wandering ācārya arrived in the Surapāṭaṇa town. That time the epidemic was spreading. Every day many people were dying. Getting the news of arrival of ācārya, King Mahīpāla and his minister Dharaṇa came to his upāśraya and prayed to alleviate nuisance-epidemic. It's said that with the sprinkling of the water of his footsteps the epidemic disappeared. Delighted King offered him expensive gifts. Detached Guru did not accept. The king was impressed with this renunciation. With that money he built temple of Śrī Śāntinātha Prabhu and enshrined it. This occasion occurred in V.S. 1172. The glory of Jainism was sung a lot there.

Due to Sūri's preaching King Mahīpāla along with his prince Dharmadāsa adopted Jaina religion. Minister Dharaṇa, who was Jaina, had married his daughter to the Prince. Their descendants mixed with Ośavāḷa community and became famous as Mīṭhaḍiyā clan. Dharmadāsa had got the kingdom of Caṇḍērī and Pṛthvīrāja Cauhāna believed in him a lot. After hearing the praise from mouth of Dharmadāsa, Pṛthvīrāja called Āryarakṣitasūri to Delhi and honored him and paid his respect. That time Pṛthvīrāja Cauhāna was very much attracted towards Jainism.

In V.S. 1210 the wandering Sūri arrived in Ratnapura town near Bhinnamāla. Here, when the King Hamīrajī's crowned prince Jēsaṅga suddenly went missing from the palace, the whole town was busy searching for him. All efforts failed. Knowing that the Sūri was an accomplished person the king fell at his feet and pleadingly requested him to find the prince. The prince was found at the hint given by the Sūri. Due to this King Hamīrajī along with his

family developed liking for Jaina religion. His descendants merged with Ośavāḷa community and were known as Sahasaguṇā Gāndhī. Jēsaṅga kumāra took out Śatruñjaya Tīrtha saṅgha due to guru's preaching, spending extensive money in religious occasions and made his wealth successful.

The wealthy Arabian merchant Siddique from Khaṁbhāta was one of the leading devotees of Sūri. The Śālvī's from Pāṭaṇa hearing the preaching of Āryarakṣitasūri before becoming his unique devotees belonged to Digambara sect. There are many such events of Jainas and non-Jaina, which suggest unearthly-ethereal influence of Āryarakṣitasūri.

In people's mind erupted praise-eulogy towards this gaccha and many other gaccha and ācāryas adopted its conduct.

Ācārya bhagavaṅta wandered everywhere. Many Kings-Emperors were influenced... many merchants and the nobles embraced Jainism... Ācārya bhagavaṅta became savior of many. In V.S. 1236 after completing life span of 100 years he died in Samādhi in Bēṇapa. After him, he left family of 12 ācāryas with 3517 sādhu-sādhvījī bhagavaṅta.



Dhaṅdhukā town in Gujarāta State...

There lived Cāciṅga, a person of religious excellence and śrāvikā Pāhinī...

Pāhinī conceived and saw a dream that some divine power with her two hands gave her cīntāmaṇī jewel and she gave this gem as a gift with love to ācārya Dēvacandrasūri.

In V.S. 1145 on Purṇimā day (15th day of bright fortnight) the child was born...

Aunt (father's sister) kept his name Caṅgadēva.

Once in the temple where ācārya Dēvacandrasūri had come for worship, child Caṅgadēva came and sat on the seat laid for Sūrijī. Ācārya Bhagavaṅta laughed. The child also started laughing. Ācārya Bhagavaṅta could vision in the child a future great influential ācārya. He reminded the dream that was seen before this child's birth to his parents and inspired them. The parents affectionately said goodbye to their child with heavy heart. The 'initiation' of Caṅgadēva at the hands of Ācārya bhagavaṅta occurred on Mahā Suda 14 in Khaṁbhāta town with skillful dealings of the then Secretary of Gujarāta state, Minister Udayana. Then on Caṅgadēva became Muni Somacandra.

Obtaining life of restrain...became vigilant and began to worship. Reading and listening to the biographies of the great knowers of the 14 Pūrva, he experienced the feelings of becoming such a scholar sage. For that he took the resolution to go to Kāśmira and

undertake the diligence of the goddess of knowledge-śruta-learning-veda...he asked permission of his guru...The Guru gave permission along with an assistant companion sage from the saṅgha. In the first vihāra (wandering-voyage) from Khambhāta, in the Ujjayaṅtāvātāra temple before the statue of Lord Nēminātha with mere six hours of uninterrupted night mediation of Sarasvatī, the goddess was pleased. She bestowed the blessings on him to become an accomplished scholar and dedicated the power of understanding-knowledge-recollection for awakening the kings and emperors ...scriptural creation began in his life. Once during vihāra from Nāgapura, Ācārya dēva arrived at Pāṭaṇa... In Pāṭaṇa ācārya Dēvendrasūri was sitting. He also was gem-disciple of Dēvacāndrasurīsvrajī. Dēvendrasūri and Somacāndra muni, the two were special friends. They discussed knowledge with each other and also talked about each other's minds-sentiments.

One day when the two munis sitting in the upāśraya were doing knowledge discussion, a man came there, bowed and sat down. Introducing himself he said, 'I am native-resident of Pāṭaṇa, but have travelled to many places all over India. Oh great sages, I have heard lot praises about your virtues and knowledge so I wanted to see you and wished to say something.'

Ācārya Dēvendrasūri said, 'What you want to say?'... Say without hesitation what you want to say.'

Mahārāja! Both of you please go to the Gauḍa country. There are many magicians- sorcerers and occultists. There are many great men with divine powers. So please come there and get those powers.'

The sages said that they will think over it and do the right thing.

The man went away. Both the munis looked at each other and had liked the talk of the man. They decided if their guru permitted them then they will go to Gauḍa country.

Both of them went to ask permission from Gurudēva to go to Gauḍa country. He blessed them giving permission.

They started their vihāra. One evening they reached Khērāḷu village. They stayed at the upāśraya for night halt.

There one old sādhu came. Robust body, beautiful appearance/form, and unparalleled radiance in the eyes...on arrival he asked, Mahātmās! Can I stay overnight here?

Both answered: Welcome Mahātmā, with delight you can have night-halt with us, we feel happy.

They thought this sādhu seems to be an accomplished knowledgeable man. Both saluted him and asked for his wellness.

The old sādhu asked them where you are both going. They answered, for obtaining the vidyās they have started travel to reach Gauḍa country.

The old man said, there is no need to go so far. I will give you the vidyās you desire. But, I cannot walk and I want to go to Gīranāra, you reach me there, I will give you the vidyās.

Hence both sādhus went to village leader and arranged for a yoke-seat and men to lift it.

The two friends while talking went off to sleep without their knowledge. When they woke up in brahma muhūrta, remembered navakāra maṅtra and opened their eyes... To their surprise they found them amongst hills. How did they reach here from Khērāḷu? This seems to be Gīranāra. Someone has brought us here through some power of vidyā.

Both munis got up. They both stood under a ramous tree. It was yet not sunrise. Suddenly they saw a circle of light. Intense light was shining. This was again a new surprise for both.

One goddess with radiant body effect appeared, and came near the two mahātmās. she had a faint smile on her face...she said:

‘I am the goddess of reign. I had been attracted with your excellent luck and came here.’

But who brought us here from Khērāḷu? Somacaṅdra muni asked.

‘I only brought you here.’ Goddess said.

‘And where the old sādhu has gone who was staying with us at night?’

‘That was me only, knowing your intense desire for learning, I met you in that form. I only brought you here in this Gīranāra mahāfirtha. The Lord of this shrine (mahāfirtha) is Prabhu Nēmanātha

‘Mahātmās, this mountain is wonderful. There are many divine herbs. The maṅtra sādhanā performed here is soon realized. I will show you some divine herbs and give maṅtra which will get realized as soon as you hear them.’

With one maṅtra you can call gods and with the other the kings-emperors will be subdued. I am giving you these two maṅtras. You listen to these intently.

The ruler-goddess recited the two maṅtra. After reciting she said “come, I will show you some divine herbs that you please collect. These herbs have immediate effect on the diseases they are used to treat.

The sun had not risen yet. Both the mahātmās finished collecting some herbs.

Dēvī said, “Please drink this nectar so that you will not forget the two maṅtra given to you.”

The goddess held a nectar-filled pot before them.

Dēvēndrasūri said no to the drink, because it was night-time yet. Somacaṅdra was punctual. He knew the rules and exceptions. So he immediately gulped entire nectar. Both the maṅtra were embedded in his memory. Dēvēndrasūri forgot both the maṅtra.

The ruling goddess lifted up both the mahātmās with power of maṅtra and placed

them before their Gurudēva Dēvacāndrasūrijī and disappeared.

At the sight of Muni Somacāndra, the gold bars buried in the ground of Nāgapura resident guildsman Dhanada due to rising of his sin had turned into coal, again became golden. Inspired by Gurudēva, the Pāṭaṇa saṅgha gave the graduation honor to swāmī Somacandra muni, the owner of such attainment in Sāvanā's occasion of initiation. Entire Gujarāta applauded this with respect.

At the insistence of King Siddharāja Jayasiṅha in one year he created the "Siddhahēma" grammar. The grāṇtha of proportion of 1.25 lakh verses of ślokas was put on the Elephant's hammock and the svāgata-yātrā started. 300 writers were appointed to copy the grāṇtha and copies were sent at every corner of the country.

Siddharāja's hated Kumārapāla was saved from unnatural death three times and made king of Gujarāta. He proclaimed "amārī-paḍaha" in 18 countries. Due to devotion to Guru, King Kumārapāla firstly constructed temple named "Tribhuvanapāḷa Caitya". Then for eating meat with 32 teeth in his past years, he built 32 temples as atonement.

He created beautiful knowledge treasures everywhere. He composed three and a half crores ślokas. In holy remembrance of mother sādhvījī he resolved to chant one crores navakāra maṅtra. Mahājñānī bhagavaṅta, who had adjectives like Kalikāla Sarvajña performed wonderful adoration of navakāra maṅtra to introduce to the world its importance. In order to introduce Yogavidyā he gave lectures remaining steady while suspended in the sky from his seat. To strengthen faith of King Kumārapāla he made him see his ancestors and of Prabhu's sitting in samavasaraṇa and asked them to praise the Jaina religion. Kalikāla Sarvajña had agreed for 'hoi maṅgalaṅ' in namaskāra maṅtra as well as Bhādaravā suda pāncama as saṁvatsarī.

When he realized that end of life is nearer, that time he invited the saṅgha, disciples, king and gave them last welfare teachings, asking forgiveness from all like a Yogīndra he undertook anaśana vow, left his body reciting Śrī Vitarāga's praises.

Śrī Hēmacāndrācārya - birth in 1145, dikṣā in 1156, Sūrī pada (position) in 1166 and death in saṁvata 1229 are reported-noted. We offer koṭi-koṭi salutations at the feet of such a great Sūrīśvara.



Jñāna Kriyābhyām Mokṣa:

A seeker asked supreme god, Tīrthaṅkara Paramātmā Mahāvīraswāmī one question – “Prabho! Which is the path to mokṣa?”

In a sweet voice Paramātmā answered, “Accomplisher! There are no two roads but only one path and that is achieved through knowledge (jñāna) and action (kriyā).”

The accomplisher further asked with curiosity, “Prabho! Mokṣa cannot be attained by jñāna alone without doing kriyā-action?”

Prabhu answered – “Hēy Vatsa! When we want to reach to any place we need eyes and legs both. A person without eyes collides horizontally and does not reach a fixed or desired destination. Similarly if he has eyes but no legs then he may know the road but can’t reach that place. Just as this is true in practice, so does this rule apply in the spiritual realm too? Knowledge (jñāna) is in the place of eyes and action (kriyā) is in the place of legs.

A person who wants to reach Madrāsa from Mumbai, and has complete knowledge related to Madrāsa, its roads as well as about the travel-routes viz. the trains-bus-airplane to reach Madrāsa but if he does not travel in that direction, he does not do any effort-activity required for the same then he can never reach Madrāsa; similarly the Jīva has knowledge of mokṣa but has no action/effort then he cannot attain mokṣa.

This is what P.P. Yaśovijayajī Mahārāja says in Jñānasāra.

क्रियाविरहितं हन्त । ज्ञानमात्रमनर्थकम् ।
गति विना प्राज्ञोऽपि, नान्पोतिपुरमीप्सितम् ॥

**Kriyāviraḥitaṅ hanta! Jñānamātramanarthakam |
Gati vinā prājñoapi, nānpotipuramīpsitam ||**

Meaning: Oops! Jñāna without action alone is incapable of bearing fruit of mokṣa. Even knower of the path does not reach without walking (caraṇa kriyā) desired town (destination) ||

Just as knowledge is useless without action, so also action without knowledge is incomplete. This is because in absence of knowledge the jīva wanders in the darkness of ignorance (ajñāna). He does not understand truthful path...cannot obtain it. Nyāya Viśārada P.P. Yaśovijayajī Mahārāja says this in the octave of Jñānasāra.

.....त्यङ्गः किलाज्ञाने विष्टायामिव शुंकरः ।
ज्ञानी निमज्जतिज्ञाने मराल इव मानसे ॥

**Tyajña: kilājñānē viṣṭāyāmiva śuñkara: |
Jñānī nimajjatijñānē marāla iva mānasē ||**

Meaning: Just as a pig is engrossed in excrement, so is the ignorant engrossed in ignorance; as the swan is engrossed in Mānasarovara, so is the wise man extremely engrossed in knowledge ||

All these things show that knowledge is needed to get out of ignorance and action is necessary to reach that state of knowledge.

The success of knowledge is in giving up poison after knowing that it is a poison...even after knowing the poison as poison, if the act of renunciation does not take place, such knowledge has no meaning.

After knowing the nectar as nectar, the same action to try to get it-attain it, only leads knowledge to success.

Three types of Jīva are described who do worship when we inspect today's world. Some speak only of knowledge but there is nothing in practice. Some people only do rigid actions and just lack knowledge. There are very rare virtuous individuals who make life blessed by a beautiful combination of knowledge and action...make human life successful.

Spiritualist Śrīmad Rājacañdra says this while explaining –

કોઈ ક્રિયા - જડ થઈ રહ્યા. શુષ્કજ્ઞાનમાં કોઈ;
માને મારગ મોક્ષનો, કરુણા ઉપજે જોઈ,
બાહ્ય ક્રિયામાં રાચતા, અંતર ભેદ ન કાંઈ;
જ્ઞાન માર્ગ નિષેધતા, તેહ ક્રિયાજડ આંઈ,
બંધ મોક્ષ છે કલ્પના, ભાષે વાણીમાંહિ;
વર્તે મોહાવેશમાં શુષ્કજ્ઞાની તે આંહિ.

**Koi kriyā jaḍa thai rahyā, śuṣkajñānamā koi;
Māne māraga mokṣano, karuṇā upajē joi.
Bāhyakriyāmā rācatā, aṅtara bhēda na kāñi;
Jñānamārga niṣēdhatā, tēha kriyājaḍa āñi,
Bāñdha mokṣa chhē kalpanā, bhākhē vāṇīmāñhi;
Vartē mohāvēśamā śuṣkajñānī tē āñhi.**

Meaning: Explaining this matter especially in Bodhāmṛta Śrī Brahamacārījī states– “The wise do not forbid external action. The internal sentiments are more special than that. But, he does not say that do not do kriyā. Arid-dry sages forbid actions. It is to be done in such a way that it is not possible to act contrary to the orders of the sage. The jīva may not liberate even though often he/she follows the ascetic character; this does not say that one should not accept character because there is no salvation but instead says that there is something left in it to search for our mistake-error and correct. The knot of falsity is to be untied. Do not just get drowned in kriyā. It means that kriyā alone cannot get you mokṣa. Therefore, do not do kriyā is not indicated. But, something is left in all these. This is said by the wise to explain us.”

Asadaguru (false-guru) is the one who creates illusion and increases it, in this world. Therefore, the true guru warns not to become fixed in kriyā, do not become arid-purposeless knower. Those who are fixed in kriyā they rejoice in kriyā only. Why you want to do kriyā? Does it cause welfare of the soul or not? Without thinking this he performs only the external kriyā and forbids jñāna, thinking that is it of any use to him/her? The fruit of jñāna is virati (subsidence/cessation) which I have got. So he rejoices only in kriyā and is considered as 'actions insentient.'

Some unwise knowers say that the soul is not bound. So it does not have liberation. The karmas do not tie bondage with the soul. It is like siddha (accomplice). So do not need to do anything. They say like this and behave with infatuation and therefore go also to hell. The kriyā which is insentient may bind some quality (puṇya), but arid-purposeless knower/wise person binds only sin/demerit.

Let us introspect ourselves and find that are we in the queue of arid-wise or person insentient in action? For such introspection let us awaken and make efforts to understand what the Jñānī have described as jñāna and as kriyā.

From time immemorial the ignorant jīva due to impure body actions transmigrates in the worldly life. But if this jīva destroys the state of ignorance by knowledge then he can purify his impure actions by pure good deeds and can destroy the worldly life. For destroying the transmigration of 4 species one needs actions that cause saṁvara (stopping the influx of karma) and nirjarā (annihilation-shedding of karma)

When the knower (jñānī) whenever says **ज्ञानक्रियाभ्यां मोक्षः Jñāna Kriyābhyāṁ Mokṣa:** that time knowledge means 'to know the change in the use of self (soul)-facing knowledge-vision form. Also, kriyā means the activity of self (soul)-facing strength.

To know whether our life is facing mokṣa or this world we need to inspect and monitor our own use/utilization/be-hoof. Where does the use lead...where does it become steady...in what it engrosses...in which and what types of actions is it excited...? The answers to all these questions are capable to show us the direction of our life. As the actions of soul are increasingly concentrated on jñāna-darśana-cāritra (absorption of self-use increases) the spirit is abandoned more and more for sentiment of next birth...so the state of conception will decrease and the state of disposition-temperament...beauty-pleasantness of soul-form...will keep increasing...

परसंगेण बंधो, मुक्खो परभाव चायणे होई ।

Parasaṅgeṇa baṅdho, mukkho parabhāva cāyaṇe hoi |

Meaning: From the company of someone one gets bound. But, renunciation of this spirit-sentiment leads to salvation-mokṣa.

True success-attainment is achieved by abandoning use of company and incorporating the use of the soul into the soul.