

# Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara  
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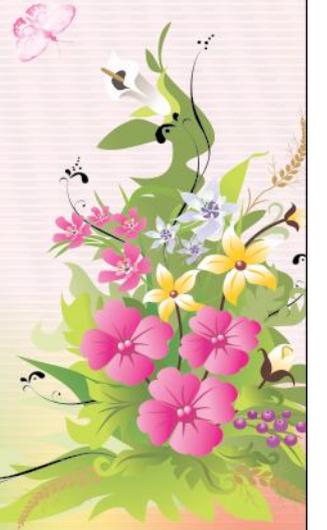
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## Sūtra – Meaning – Ārcanum (Insight)

### Ajita-Śānti Stava

As the King of mañtra is Navakāramañtra...

The King of Vows is celibacy...

The King of Festivals is the Parvādhirāja Parva

Similarly

The King of Tīrtha, is Siddhācala tīrtha...

Where, in every pebble infinite souls have attained siddhagati. The six 'gāu' pilgrimage of this King of Tīrtha is done on Phālguna suda tērasa (13th day of new moon in Phālguna month). On this day on Sadbhadrā peak of this Tīrtha, Kṛṣṇa Vasudeva's sons Śāmba and Pradhyumnakumāra attained 'Siddhahood-(Siddhapada)' along with three and half crore (eight and half crore munis.)

On the way of six gāu pilgrim-path are found two 'small temple-like worship places (dērī)' of Śrī Ajitanātha Prabhu and Śrī Śāntinātha Prabhu where even today Śrī Ajita-Śānti hymns/praises are recited. Why? The answer is found in the 81st khamāsamaṇa (bowing down ritual) of the 108 khamāsamaṇa of Siddhācala.

નમિ નેમિ જિન અંતરે, અજિત શાંતિ સ્તવ કીધ;

તે તીર્થેશ્વર પ્રણમિયે, નંદિષેણ પ્રસિદ્ધ...૮૧

**Nami Nemi jina āntarē, Ajita Śānti stava kīdha;**

**Tē tīrthēśvara praṇamiyē, naṇḍiṣēṇa prasiddha...81**

It has been said that on Śātrunājaya tīrtha, Śrī Ajitanātha Prabhu and Śrī Śāntinātha Prabhu temples were opposite each other. Therefore, while bowing to one God our back will face the other God. Once during the time period between Śrī Naminātha Prabhu and Śrī Neminātha Prabhu the great sage Nandiṣēṇa arrived here during his pilgrimage. On seeing Śrī Ajitanātha Prabhu and Śrī Śāntinātha Prabhu's temples he composed "**Ajita Śānti stava**". In this stotra are given both Prabhu's special description and praises, salutations are offered with devotion. Under influence of this praise, the temples of Śrī Ajitanātha Prabhu and Śrī Śāntinātha Prabhu which were facing each other fell into a row.

Today also in fortnightly (pakkhī) pratikramaṇa 'Śrī Ajita-Śānti stava' is recited with affection-feeling-love. Come! Let's know its meaning and insight (ārcanum).

### Śrī Ajita Śānti stava Gāhā (Gāthā)

Ajiam jiasavabhayam, santim ca pasantasa vvagayapavam,	
Jayagurū santi guṇakarē, dovi jīnavarē paṇivayāmi.	gāhā ... 1
Vavagaya maṅgulabhāvē, tēham viula tava nimmala sahāvē;	
Niruvama mahappabhāvē, thosāmi suditṭha sabbhāvē.	gāhā ... 2
Savvadukkhappasāntīṇam, savvapāvappasāntīṇam;	
Sayā ajiya saṅtīṇam, namo ajiya saṅtīṇam.	silogo ... 3
Ajiya jīṇa suhappavattaṇam,	
Tava purisuttama nāma kittāṇam,	
Taha ya dhi-i mai ppavattaṇam,	
Tavaya jīṇuttama saṅti kittāṇam,	māgahiyā ... 4

### Word Meaning

<b>Ajiam</b> - Ajita swāmī	<b>savvadukkha</b> - all pains /unhappiness/sadness
<b>jiasavvabhayaṃ</b> - Conqueror of all fears	<b>ppasaññāṃ</b> - have calmed down
<b>saññim</b> - Śāntinātha Prabhu	<b>savvāpappasaññāṃ</b> - who has peace from all sins
<b>pasañña</b> - have disappeared	<b>sayā</b> - always
<b>savva</b> - all	<b>ajiyasaññāṃ</b> - whose relief is not affected
<b>gaya</b> - diseases	<b>namo</b> - offer salutations
<b>pāvaṃ</b> - whose sins	<b>ajiyasaññāṃ</b> - Ajitanātha and Śāntinātha
<b>jaya guru</b> - guru/preacher of the world	<b>Ajiyajīṇa</b> - Oh Lord Ajitanātha!
<b>saññi</b> - to Śāntinātha Prabhu	<b>suhappavattaṇaṃ</b> - is promoter of happiness
<b>guṇakarē</b> - beneficent doers	<b>tava</b> - your
<b>dovi</b> - both	<b>purisuttama</b> – supreme/excellent men
<b>jiṇavarē</b> - jinavara	<b>nāmakittaṇaṃ</b> - named this praise
<b>paṇivayāmi</b> - I bow down	<b>taha</b> - moreover
<b>vavagaya</b> - have gone away	<b>dhi-i</b> - patience
<b>maṅgulabhāvē</b> - harmful/wicked/bad feelings	<b>mai</b> - mind/intellect
<b>tēhaṃ</b> - to them	<b>ppavattaṇaṃ</b> - promoter
<b>viula</b> - prolonged	<b>tavaya</b> - of your name
<b>tava</b> - penance/austerities	<b>jiṇuttama</b> - the best in general kēvalī
<b>nimmala sahāvē</b> - of serene nature	<b>saññi</b> - hēy Śāntinātha
<b>niruvama</b> - without analogy	<b>kittaṇaṃ</b> - kirtana (song of praise/devotion)
<b>mahappabhāvē</b> - great impressive	
<b>thosāmi</b> - I sing stuti (praises)	
<b>suditttha sabbhāvē</b> - observers of the feelings of living (jīva) and non-living (ajīva)	

#### Meaning:

Lord Ajitanātha who has conquered all fears and Lord Śāntinātha who's all diseases and sins have retired..... The gurus of the world and creators of peace and virtues of jñāna etc., these two Jinvarā I bow down/offer my salutations... 1

The one who's bad/false feelings have gone away, their nature is pure/sublime and serene due to prolonged tapa (austerities/penance), whose influence is without analogy, those who have seen feelings of living a(jīva) and non-living (ajīva), such two Lords I sing stava (praises)...2

Who's all sadness/ pains have calmed down, all sins are gone/washed off, whose relief has not faced any defeat, greetings to such Lord Ajitanātha and Lord Śāntinātha forever....3

Excellent in men such Lord Ajitanātha! This kirtana (stava) of your name is promoter of happiness. Oh excellent Jina Lord Śāntinātha! This kirtana of your name promotes peace/serenity and intellect...4



## Śrī Gaṇadhara vāda (1) Indrabhūti Gautamswāmī

Reference Volumes : 1. Śrī Kalpasūtra:  
Acalagachādhīpati, P.P. Ācārya Bhagavaṅta Śrī Guṇasāgarasurīśvarjī M.S. &  
2. Illustrated Gaṇadhara vāda : P.P. Śrī Aruṇavijayajī M.S.

Indrabhūti who was thinking to become the winner of all the three Loka reached the place where Prabhu was sitting, and, started climbing the steps of Samavasaraṇa; and seeing Vīra Prabhu decorated with thirty-four atīśaya, sitting on the golden throne, surrounded by dēva and human beings...and was giving sermon in nectar like speech, Indrabhūti got stunned. And started thinking “Is he Brahmā or Viṣṇu or Śaṅkara? Or else is he the moon (caṅdra)! No, no he is not caṅdra because caṅdra has stigma, he is not even sun also as the sun is so severely radiant that no one can look at the sun, and he is not the Mountain Meru as Meru is very hard-strong, even he is not Kṛṣṇa as Kṛṣṇa had black complexion. Then he is neither Brahmā as Brahmā is very old. He is not even Kāmadēva as Kāmadēva does not have body. “Oh yes! Now I know that he is the Tīrthaṅkara who is free of all faults and endowed with all virtues.” Then how can I win over the lord of all the three Loka? How will the glory that I have achieved will remain? How I have done the mistake to break the whole palace just to get a small nail; if I am unable to win over one person then what would I lose? How my title as the conqueror of the world will be retained? Oh! I have acted recklessly/unthoughtful work’... I have acted without thinking and came here to defeat the Lord of the world. Now what I will speak in front of him? How can I stand next to him? Now I am in big trouble, Oh

Śaṅkara please save/protect my glory. But, with luck and by chance if I win over him I will be considered the sole knowledgeable person /scholar – ‘advidītya vidvāna’... While Indrabhūti was thinking all this, Prabhu in his sweet voice told the pondering Indrabhūti and asked him “Oh Gautama Indrabhūti! Good that you came. Hope you reached safely without any problem. Hearing this he thought that he is addressing him with his gotra-name that means he knows these both? But again he thought, the one who is famous in all the three worlds who will not know that name? There is nothing surprising that everyone knows sun? But, if he can know the doubt in my mind then I will consider him a sarvajña (omniscient).

While Indrabhūti was thinking this, immediately Vīra Prabhu said – “Hèy Indrabhūti! You have doubt about jīva/soul? Don’t you know the meaning of the verse of Vēda?” after saying this, further in a voice that simulated the sound of Samudra Maṅthana or floods of river Gaṅges, Prabhu uttered in a serious voice.

“विज्ञानघन अवेतेभ्यो भूतेभ्यः  
समुत्थाय तान्येवानु विनश्यति न प्रेत्य  
संज्ञास्तिर्धति”

“Vijñānaghana èvèitèbhyo  
bhūtèbhyaḥ samutthāya tānyèvānu vinaśyati  
na prètya sajnāstīti”

Hèy, Indrabhūti! First of

all, you are understanding the meaning of this verse of Vēda as... “a soul is like vijñānaghana i.e. the soul that has characteristic of coming and going. The wine is formed on coming together of all the ingredients of wine and causes intoxication, the same way soul is produced-formed with five elements Pṛthvī (earth), Apa (water), Tēja (fire), Vāyu (air), Ākāṣa (sky) and after destruction the soul is destroyed in these five elements like a water bubble which blasts and mixes with water only and vanishes. Therefore, as soul is not different from these five elements even after death it is not born again. So your thought that there is no other world (paraloka) this meaning is not appropriate-not correct. Because, vijñānaghana means ‘Utilization and understanding of jñāna and darśana is known as the science (vijñāna)’. Due to its ‘one form’ even soul is vijñānaghana. As in every pradēśa of soul there are infinite modifications of jñāna and darśana, therefore vijñānaghana i.e. the soul is born in the form of utilization of jñāna and darśana in one or the other form (cognitive operation of the soul); in other words the knowledge of the different forms like (jar/pot) in which the soul is formed because of these different forms like (jar/pot) only... the knowledge of the various forms result due to very existence of these things...therefore, the soul made of these five elements or as things that are made as per the use from these five elements...are again assimilated and destroyed into these five elements only. The purpose is that if these formed elements are destroyed or are existing far away from eyes in distant places, still the soul also is destroyed as far as these resultant element forms...again born as per different utilization or exists in a common form...therefore it

does not exist in the previous form. Because due to current use they have been destroyed. This soul is knowledgeable and indicates the quality of “-‘d’-trio” viz. dama (repression), dāna (donation) and dayā (mercy)...the one who knows these three is known as jīva. This way the vēda - sentence also proves the existence of “soul”. Again ghee in milk, oil in sesame seeds, fire in wood, fragrance in flower, and nectar in moon exist, similarly soul resides in body, yet it is separate from the body. This way true explanation for the ‘vēda - verses’ given by Prabhu to Indrabhūti resulted in destruction of his suspicion and his ego left him. He bowed down gently with politeness and took dikṣā (initiation) with 500 student disciples and became the first polite unique student disciple. Prabhu gave him “tripadī” i.e. “upannēivā”, “vigamēivā”, “dhuvēivā” which he accepted politely and Indrabhūti immediately created the “dwādaśāṅgī”.

Indrabhūti was elder to Bhagavāna Mahāvīra. When Bhagavāna Mahāvīra attained kēvala jñāna he was only 42 years old. On the same day, Indrabhūti took dikṣā and he was 50 years old. Bhagavāna Mahāvīra lived for 72 years (life-span). Gautama’s total life-span was 92 years. Thus, he lived 20 years more than Bhagavāna Mahāvīra as he was born eight years before Mahāvīra and attained nirvāṇa 12 years later than him.

He completed his family life for 50 years and left his home and became a monk. For 42 years performed cāritra (spent as an ascetic) and wandered as a sādhu. And in these 42 years, 30 years he lived as chadmastha (pre-omniscient) and cared for Bhagavāna Mahāvīra as his shadow and served him with devotion. On the night of the nirvāṇa of Mahāvīra in the month of

Āso, new moon day in the last prahar and beginning of Kārtika month, he was 80 years when he became kēvalajñānī-sarvajña-sarvadarśī and for the next 12 years he roamed as kēvalajñānī.

He was born in the fourth - ārā (4th period in time cycle) having defined life-span (no-rebirth), revered Indrabhūti Gautama had the best joint-framework built - viz. 'Vajraṣabhanārāca saṅghayaṇa' and quadrangular body dominion appropriate to attain omniscience. His penance was unique-unparalleled-matchless. He broke his penance of chaṭha (two days fast) every time with observance of chaṭha penance again after breaking the fast his whole life.

Indrabhūti Gautama was a great storehouse-support, being a treasure of achievements (labdhi-nidhāna). Keeping a thumb in a small bowl he served food to 1500 tapasvī (ascetics) for breaking their fast. He climbed the Aṣṭāpada tīrtha just by holding sun rays. He owned many acquisitions-achievements including

'jaṅgācaraṇa-labdhi'. "kēvalatē kēvalārūpa hu èrē" i.e. whom so ever he gave dikṣā (initiation) that person attained kēvalajñāna. After obtaining 'tripadī' he composed the "dwādaśāṅgī", and, the knowledge of 14 purvās he had since the pre-omniscient time-period (chadamastha). 12 years after the nirvāṇa of Prabhu Mahāvīra Gautama attained nirvāṇa. At the age of 92 he came to the town of Rajagrīhī; here for his last diligence-accomplishment (sādhanā) he did saṃlēṣaṇā penance for one month (no food and water and left his body forever and became 'Ajara (ageless)-Amara (immortal)-Avināśī (imperishable-eternal).' He became "siddha (liberated) - buddha (enlightened) - mukta (free) - niraṅjana (faultless-unstained) - nirākāra (formless)." Indrabhūti Gautama who had the fortune of being the first disciple - gaṇadhara of Prabhu Mahāvīra is today also famous as Gautama Swāmī.

### श्री गौतमस्वामीजी का अष्टक

श्रीइन्द्रभूतिं वसुभूतिपुत्रं,  
पृथ्वीभवं गौतम-गोत्र रत्नम;  
स्तुवन्ति देवाऽसुर-मानवेन्द्राः,  
सगौतमो यच्छतु वाञ्छितं मे ॥१॥  
श्रीवर्धमानात् त्रिपदीमवाप्य,  
महूर्त-मात्रेण कृतानि येन;  
अङ्गानि पूर्वाणि चतुर्दशापि,  
स गौतमो यच्छतु वाञ्छितं मे ॥२॥  
श्री-वीर-नाथेन पुरा प्रणीत,  
मन्त्र महानन्द-सुखाय यस्य;  
ध्यायन्त्यमी सूरि-वराः समग्राः,  
स गौतमो यच्छतु वाञ्छितं मे ॥३॥

यस्याभिधानं मनुयोऽपि सर्वे,  
गृह्णन्ति भिक्षा-भ्रमणस्य काले;  
मिष्टान्न पानाम्बर-पूर्ण-कामाः,  
स गौतमो यच्छतु वाञ्छितं मे ॥४॥  
अष्टापदाद्गौ गगने स्व-शक्त्या,  
ययौ जिनानां पद वन्दनाय;  
निशम्य तीर्थातिशयं सुरेभ्यः,  
स गौतमो यच्छतु वाञ्छितं मे ॥५॥  
त्रिपञ्च-संख्याशत-तापसानां,  
तपःकृशानामपुनर्भवाय;  
अक्षीण-लब्ध्या परमान्न-दाता,  
सा गौतमो यच्छतु वाञ्छितं मे ॥६॥

दक्षिणं भोजनमेव देयं,  
साधर्मिकं संघ-सपर्ययेति;  
कैवल्य-वस्त्रं प्रददौ मुनीनां,  
स गौतमो यच्छतु वाञ्छित मे ॥७॥  
शिवं गते भर्तरि वीर-नाथे,  
युगप्रधानत्वमिहैव मत्वा;  
पट्टाभिषेको विदधे सुरेन्द्रैः,  
स गौतमो यच्छतु वाञ्छित मे ॥८॥

त्रैलोक्य-बीजं परमेष्ठि-बीजं,  
सजज्ञान-बीजं जिनराज-बीजम्;  
यन्नाम चोक्तं विदधाति सिद्धिं,  
स गौतमो यच्छतु वाञ्छित मे ॥९॥  
श्री गौतम स्याष्टकमादरेण,  
प्रबोध-काले मुनि-पुङ्गवायै;  
पठन्ति ते सूरिपदं सदैव,  
ऽऽनन्दं लभन्ते नितरां क्रमेण ॥१०॥

### Śrī Gautamaswāmījī Aṣṭaka

Śrī Indrabhūti Vasubhūtiputraṃ, Pṛthvībhāvaṃ Gautama-gotra-ratnam; Stuvaṅti dēvāsura-mānavēndrāḥ, Sa gautamo yacchatu vāncchitam mē.    1	Tripaṅca-saṅkhyāśata-tāpasānām, Tapa (:)-kṛṣṇānāmapunarbhavāya, Akṣiṇa-labdhyā paramānna-dātā, Sa gautamo yacchatu vāncchita mē.    6
Śrī Vardhamānāt tripadīmavāpya, Muhūrta-mātreṇa kṛtāni yēna; Aṅgāni purvāni caṅturdaśāpi, Sa Gautamo yacchatu vāncchita mē.    2	Dakṣiṇam bhojanamēva dēyam, Sādharmaika saṅgha-saparyayēti; Kaivalya-vastraṃ pradadau munīnām Sa gautamo yacchatu vāncchita mē.    7
Śrī-vīra-nāthēna purā praṅītaṃ, Maṅtra mahānaṅda-sukhāya yasya; Dhyāyantyamī sūri-vara: samagrā: Sa Gautamo yacchatu vāncchita mē.    3	Śivam gatē bhartari vīra-nāthē, Yugapradhānatvamihēiva matvā Paṭṭābhiṣēko vidadhē surēndrēi (:); Sa gautamo yacchatu vāncchita mē.    8
Yasyābhidhānaṃ munayopi sarvē, Gṛhṇanti bhikṣā-bhramaṅsya kālē; Miṣṭānna-pānāmbara-pūrṇa-kāmā (:), Sa Gautamo yacchatu vāncchita mē.    4	Treilokya-bījam paramēṣṭhi-bījam, Sajñāna-bījam jinarāja-bījam; Yannāma coktaṃ vidadhāti siddhim, Sa gautamo yacchatu vāncchita mē.    9
Aṣṭāpadādrau gaganē sva-śaktyā, yayau jinānām pada-vāṅdanāya; Nisāmya tīrthātīśayam surēbhya (:), Sa Gautamo yacchatu vāncchita mē.    5	Śrī Gautama syāṣṭakamādarēṇa, Prabodha-kālē muni-puṅgavāyē; Paṭhaṅti tē sūripadam sadēivā, Ānaṅda labhaṅtē nitarām kramaṅa.   10

[Short Collection –  
Laghu saṅgrahaṇī]

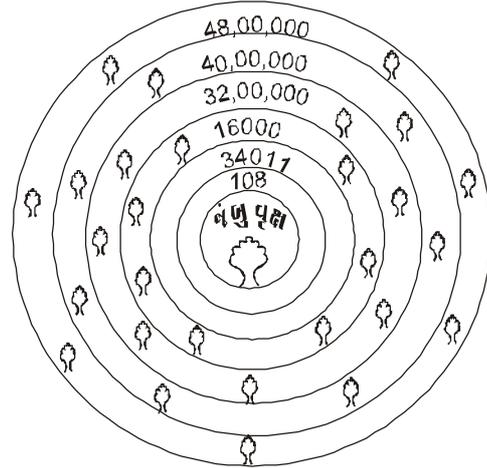
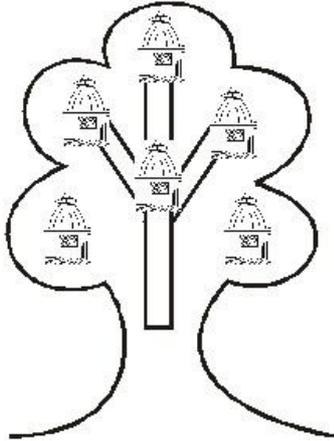
## Jaina Geography

– Ācārya Haribhadrasūri M.S.

Why the island on which we live is called/named Jambu dwīpa?

The main God of this island (Adhiṣṭhāyaka) Lord Anādrta stays on the Jambu (blackberry) tree situated in the Uttara kuru region. This huge-giant blackberry tree is surrounded by 6 layers. Its one branch is of 3.45 yojana. Such 4 branches are in the four directions. In the middle, it has a 6 yojana tall branch called vīḍimā. The Jambu tree is 8 yojana

tall (height), 8 yojana long (length) and 8 yojana broad (breadth). The thickness of its trunk is 2 gāu and the height is 2 yojana. On the branch of vīḍimā there is a temple. On the other four branches there are places to live (residences). Out of the 4 branches, the branch on the east side is called 'Prāsāda' and in other three directions these are called Bhavana.



In 6 layers there are 108, 34011, 16000, 32,00,000, 40,00,000, 48,00,000 Jambu (blackberry) trees respectively. Adding all these small and big trees it totals up to 1, 20, 50,120 eternal Jambu trees. So this dwīpa is called Jambu dwīpa.

### 1. Khaṇḍa (Zones-Divisions-Regions)

In the first door understanding is given about the zones-continent, and, then they are counted.

णउ असयं खंडाणं, भरह पमाणेण भाइए लक्खे ।

अहवा णउअसय गुणं, भरह पमाणं हवइ लक्खं ॥ ३ ॥

Nau asayaṁ khaṇḍāṇaṁ, bharaha pamāṇeṇa bhāiē lakkhē |

Ahavā ṇauasaya guṇaṁ, bharaha pamāṇaṁ havai lakkhaṁ || 3 ||

**Meaning:** If we divide one lakh by the proportion/measure of Bharata region then we get one hundred and ninety zones. Or in another way...one hundred and ninety times of Bharata zones makes one lakh yojana measure. || 3 ||

In this Jambu dwīpa there are two zones Bharata kṣētra and Airāvata kṣētra. Both are of same width. Their width is 526 yojana. The size of the entire Jambu dwīpa is one lakh yojana. So if we count Bharata kṣētra and Airāvata kṣētra together then this type of 190 khaṇḍa (zones) are there in Jambu dwīpa.

$$526 \div (190) \times 190 = 1,00,000 \text{ or } 1,00,000 \div 526 \times 190 = 190$$

Now in which-which region how many divisions are there are calculated and described.

अहविग खंड भरहे, दो हिमवंते अ हेमवइ चउरो ।  
 अद्द महाहिमवंते, सोलस खंडाइ हरिवासे ॥ ४ ॥  
 बत्तीसं पुण निसढे, मिलिया तेसडि बीयपासेऽवि ।  
 चउसट्टी उ विदेहे, तिरासिपिडे उ णउअसयं ॥ ५ ॥

**Ahaviga khaṇḍa bharahè, do himavaṅtè a hèmavai cauro |**  
**Aṭṭha mahāhimavaṅtè, solas khaṇḍāim harivāsè || 4 ||**  
**Battīsāṃ puṇa nisadhè, miliyā tēsāṭṭhi biyapāsèavi |**  
**Causaṭṭhi u vidèhè, tirāsipiṇḍè u ṇauasayaṃ || 5 ||**

In Bharata kṣētra one-1, in Himavaṅta mountain-2, in Himavaṅta kṣētra-4, in Mahāhimavaṅta-8, in Harivarṣa-16, in Niṣadha mountain - 32; in all they are 63(sixty-three), on the other side i.e. in Airāvata kṣētra 63 + In Vidèha kṣētra - 64, thus, totaling all these there are 190 zones (63+63+64) || 4 || || 5 ||

In the middle of the Jambu dwīpa, there is Mèru Mountain and Mahāvidèha kṣētra. On one side of the Mahāvidèha kṣētra is Bharata kṣētra and on the other side is Airāvata kṣētra. Along with Bharata kṣētra are present Himavaṅta Mountain, Himavaṅta kṣētra and Mahāhimavaṅt Mountain, Harivarṣa Mountain as well Niṣadha Mountain.

With Airāvata kṣētra there are Śikharī Mountain, Hiraṇyavaṅta kṣētra as well as Rukmi Mountain, Ramyak kṣētra and Nīlavānt Mountain.

The area (pradèṣa) joined with Bharata and Airāvata have 63-63 zones and Mahāvidèha kṣētra's 64 zones. This way in all are 190 zones.

Bharata kṣētra	1 zone	Area	526	$\frac{6}{19}$	yojana
Himavaṅt mountain	2 zone	Area	1052	$\frac{12}{19}$	yojana
Himavaṅta kṣētra	4 zone	Area	2105	$\frac{5}{19}$	yojana
Mahāhimavaṅt Mountain	8 zone	Area	4210	$\frac{10}{19}$	yojana
Harivarṣa kṣētra	16 zone	Area	8421	$\frac{1}{19}$	yojana
Niṣadha Mountain	32 zone	Area	16842	$\frac{2}{19}$	yojana

63 zones

The names are different that are connected with Airāvata kṣētra

Airāvata kṣētra	1 zone	Area	526	$\frac{6}{19}$	yojana
Śikharī Mountain	2 zone	Area	1052	$\frac{12}{19}$	yojana
Hiraṇyavaṅta kṣētra	4 zone	Area	2105	$\frac{5}{19}$	yojana
Rukmi Mountain	8 zone	Area	4210	$\frac{10}{19}$	yojana
Ramyak kshetra	16 zone	Area	8421	$\frac{1}{19}$	yojana
Nilavaṅt Mountain	32 zone	Area	16842	$\frac{2}{19}$	yojana

63 zones

$$63 + 63 + 64 = 190$$

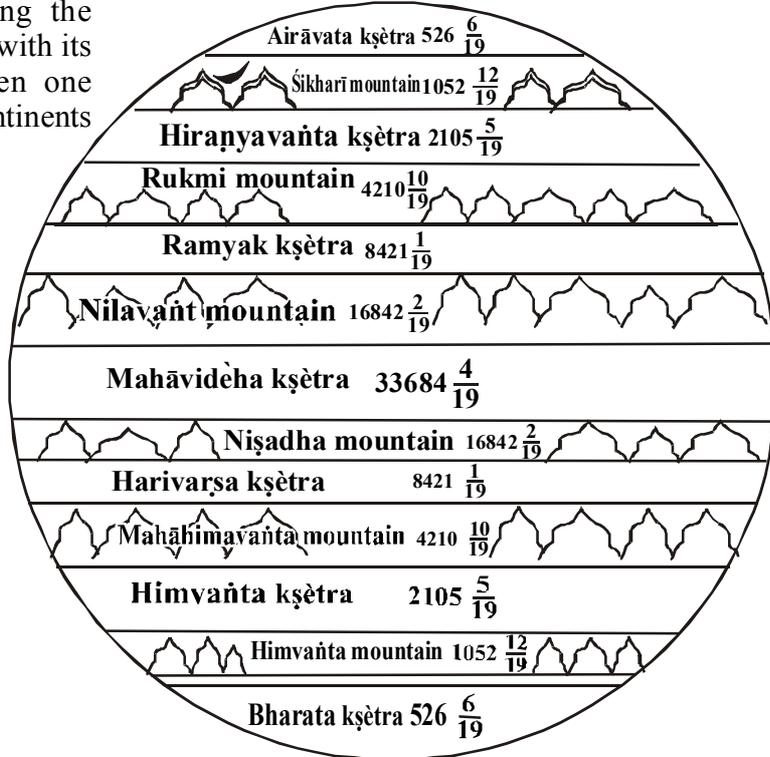
Bharata Airāvata Mahāvidēha

This way in which area of Jambu dwīpa, how many Mountains have how many zones is described and their total is calculated to be 190.

जोयणपरिमाणाइं, समचउरंसाइं इत्थ खंडाइं ।  
लक्खस्स य परिहीए, तप्पायगुणे य हुंतेव ॥ ६ ॥

Joyaṇaparimāṇāim, samacauramsāim itṭha khaṇḍāim |  
Lakkhassa ya parihīe, Tappāyaguṇe ya huṅtēva || 6 ||

**Meaning:** Multiplying the perimeter of one lakh with its ¼th part-measure then one gets equal square continents of yojana proportions.





### The first activity of Śrāvaka

To wake up from the morning sleep is the first activity of śrāvaka. How does he wake up? When should he wake up is explained here :-

नवकारेण विबुद्धो

#### Navakārēṇa vibuddho

Explaining this thing in the sajjāya of śrāvaka, he says—

आपङ्क तुं उठे परलात, चार घडी रहे पाछली  
रात, मनमां समरे श्री नवकार.

**Śrāvaka tuṃ uṭhē parabhāta, cāra gaḍī rahē pāchalī rāta, manamāṃ samarē śrī navakāra.**

True śrāvaka wakes up 96-ninety-six minutes (4 ghaḍī) before sunrise remembering the Navakāra maṅtra...

By doing this he/she in this loka gets glory... fame... intellect... body... wealth... business etc., and benefits of religious activities...vows - rules - paccakhāṇa etc. for the ‘afterlife’ (paraloka). But, the one who does not wake up remembering/reciting Navakāra maṅtra at the appropriate time suffers damage to his/her intelligence, wealth and longevity...

It has been said in the worldly-colloquial scriptures –

राते वहेला जे सुवे, वहेला उठे वीर;  
अण, बुद्धि, धन अहु वधे, सुजी रहे शरीर.

**Rātē vahēla jē suvē, vahēla uṭhē vīra ;  
baḷa, buddhi, dhana bahu vadhē, sukhī rahē śarīra.**

“A victor sleeps early at night and wakes up early in the morning; his/her strength, intelligence and wealth increases and body remains healthy-happy”

If we look at our behaviour then we will

realize that we have failed in carrying/ doing/ observing the first duty in the life of a śrāvaka. If we get up late in the morning then we have to forgo/restrict many of our activities ...we may have to give up/leave many activities... and our eternal culture of worldly life makes us so engrossed so that we abandon religious activity/worship...we become lazy in religious contemplation and become indulgent in worldly activities and as a result the time comes for suffering.

Come, let’s free ourselves from all this and begin worshiping God’s order/command to start our day by waking up 96 minutes before sunrise remembering /reciting the Navakāra maṅtra...

#### Why remember/recite Navakāra Maṅtra?

By remembering to recite Navakāra maṅtra we bow to all great persons of this world ...Arihaṅta -siddha-acārya-upādhyāya and all the sādhu bhagavaṅta... remembering their names makes our body -life and mind blessed...destroys sins-pāpa and fills the treasures/repository of ‘virtues - puṅya’ ...frees us in this world from the fear of thief, lion, snake, water, fire, bondage, monster, disease etc...Our life becomes fearless. Remembering Navakāra maṅtra gives happiness and auspicious transmigration in the afterlife.

One word of Navakāra maṅtra removes the sin of seven sāgaropama ...remembering one line (pada) of Navakāra maṅtra destroys sins of fifty sāgaropama...one who ceremonially after worshiping Tīrthaṅkara Paramātmā and with sentiments chants Navakāra maṅtra one lakh times earns (accrual of) the Tīrthaṅkara Nāma karma ... the one who counts it for eight

crore eight lakh eight thousand eight hundred and eight times (80808808) that accomplice (sādhaka) attains mokṣa in his third life (bhava)....

Kāmadhēnu...ciñtāmaṇī or kalpavṛkṣa all give happiness in this life (bhava) whereas Navakāra maṅtra frees us from sins of this life (bhava)...delivers from sorrows ... gives happiness, peace and cenotaph(Samadhi-contemplation) and decides an auspicious transmigration in afterlife...

#### **Achieving happiness in this loka with Navakāra**

In a town lived a devout noble person. His son Śivakumāra had indulged himself in seven addictions including gambling. Father explained him a lot. Yet, he did not back down from this addictions. On the death bed father gave last advice to his addict son – “Oh Śivakumāra! Now I am guest for a moment or two only ...whenever in your life if you face trouble ...any discomforts, then you count Navakāra maṅtra...you surrender to it ...Navakāra maṅtra will protect you.” After saying this the merchant died and left for afterlife (paraloka).

Śivakumāra lost all his wealth due to his addictions and became penniless-popper. He rushed here there to get money ...once upon a time, a Tridaṅḍi sādhu who caused evil results and for money instructed Śivakumāra to go to the cemetery on the night of kālīcaudasa (14th day of black fortnight) as a follower accomplice holding a sword, started crushing the feet of the corpse/dead body shown by the yogi when the corpse got up two-three times and came to beat him. The frightened Śivakumāra started counting Navakāra maṅtra in his mind ...due to the influence of the Navakāra maṅtra the corpse was not able to kill Śivakumāra. In the end, corpse finished that yogi ...killed him so that only the yogi became golden.

Due to the influence of mantra Śivakumāra survived...obtained much wealth ... by doing good deeds attained sadgati... This is the

effect of Navakāra maṅtra.

#### **With Navakāra maṅtra attain salvation and prosperity in afterlife**

A hunter shot an arrow at the eagle sitting on the banyāna tree in the forest near Bharuca town...in a moment the arrow pierced the eagle...the eagle started groaning after becoming distraught with pain falling on ground...due to rising of some punya-good deed a Munirāja who was traveling on the road there came to know about the end time of the eagle's life recited Navakāra maṅtra for it to hear...on listening to Navakāra maṅtra his life ended and eagle completed his life-span and his jīva was born as Sudarśanā princess of Simhala-island King...When this princess reached her youth years she sneezed in the court when one of the merchant uttered the line ‘Namo Arihañtānama’; on hearing this princess had self-realization...and knowing that due to the influence of Navakāra maṅtra she was born as princess therefore she built a beautiful temple named “Samaḷi Vihāra – Eagle house” on the tree near the park in Bharuca town...made life religious... full of worship...engrossed in Navakāra maṅtra achieved self-welfare.

In this way just with remembering Navakāra maṅtra jīva in afterlife can attain happiness and salvation (auspicious transmigration)

#### **What do you mean by Jāpa (chanting)?**

‘ज’कारो जन्मविच्छेदः, ‘प’कारो पापनाशकः ।

तस्माज्जपइति प्रोक्तो, जन्मपापविनाशकः ॥

“Ja” kāro janmavicchēda:

“pa” kāro pāpanāśaka: |

Tasmājjapaiti prottko,

janmapāpavināśaka: ॥

“Ja” is an indicator of stopping of a new birth

“Pa” is a destroyer of sins... so ‘Jāpa’ destroys both sins and birth (makes us immortal)

Maṅtra chanting has the wonderful power

of bringing concentration to a mind wandering in the worldly streets. It plays an important role in purifying the thoughts of the mind. Chanting is a preparation to take mind towards meditation. The flow of inauspicious karma stops and the soul attains more and more purity. The mind which is indulged in bad-meditation (ārta-dhyāna) can be freed by 'Jāpa' from this inauspicious contemplation viz. āрта and raudra dhyāna and gets tied to religious meditation –dharma dhyāna ... as the depth of maṅtra jāpa increases one forgets the surroundings...well-wishers... relative... and further one forgets own and experiences that soul which is the real form of self...self-realization makes one disinterested towards physical happiness of the world and develops ascetic sentiments...the accomplice goes way from the worldly things... one comes nearer to the soul ...and makes this human birth successful.

This Maṅtra chanting (jāpa) are of many kinds but there are three main types. The goal of the person doing jāpa is not physical happiness but spiritual attainment.

### Types of Maṅtra Jāpa:

Generally there are three types of chanting -

**1. Bhāṣya (spoken) or Vācika jāpa:** - When chanting that is done loudly or it is done in a way so that others can hear it is called 'Bhāṣya (spoken) or Vācika jāpa'. It is the basic form of jāpa. This chanting is useful during group chanting. It is primary class for the person who wants to enter the path of jāpa. Its initial role is to help to increase concentration.

**2. Upāñśu jāpa:-** This is 2nd type of jāpa. Here the repetition of chanting of maṅtra is done but other people cannot hear it. Its voice is very feeble-soft. It is the middle school for the accomplice (sādhaka). The fruit of this chanting is many times more than bhāṣya (spoken) or vācika jāpa.' This type of jāpa is a bridge to move towards the further 'manasa-jāpa'. This type of chanting increases the depth of concentration multiple times.

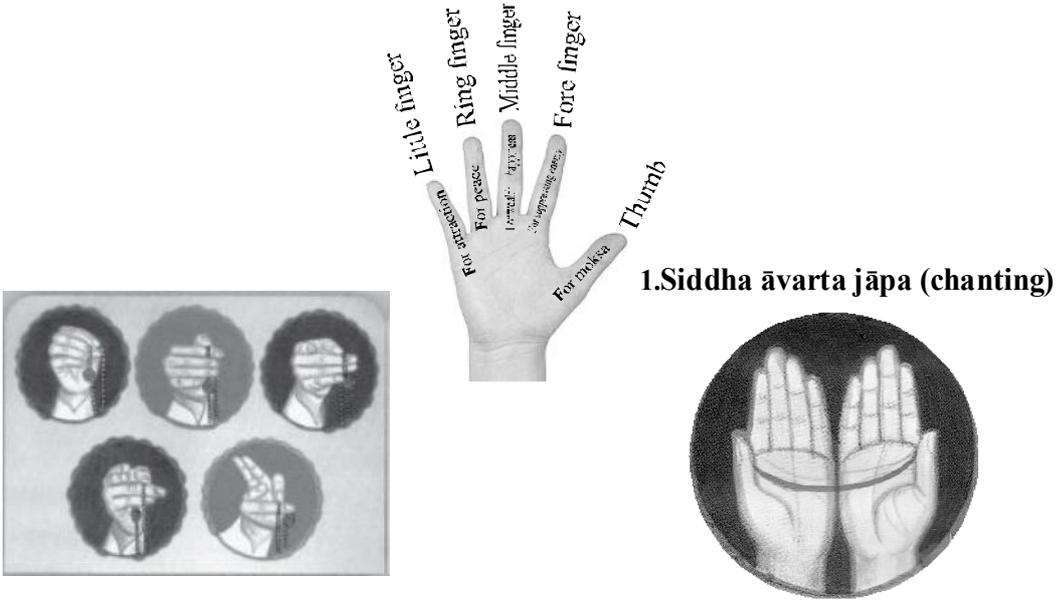
**3. Manasa Jāpa:-** Manasa jāpa is very

subtle. It is not chanted loudly nor pronounced softly. Its form is like inner sentiment. The fruit of this manasa jāpa is excessive/exuberant. It has the quality to take the accomplice on the path of meditation.

Important instructions for Chanting Navakāra:-

1. Choose a pure, lonely and peaceful place for chanting.
2. Always use warm-seat (āsana) at the time of chanting.
3. Sit facing east or north direction while chanting.
4. Be silent during the time of chanting, no gestures also.
5. See to it that clothes and body are cleansed and pure.
6. For jāpa, sit in the position of Sukhāsana, paryāñkāśana or padmāsana.
7. Do chanting in steady posture, not to do while walking.
8. If one has eaten excess, feeling lazy, or sleepy then do not do chanting.
9. Do not do chanting immediately after having a meal.
10. Do chanting with delight in mind and joy on face.
11. Do not change the place, seat, direction and rosary again and again.
12. For maṅtra 'three chanting timings – called as saṅdhyā time' are considered best i.e. 24 minutes (One ghaḍī) before and after sunrise, and then one ghaḍī before and after, noon and one ghaḍī before and after sunset, this time period of ghaḍī before and after is called saṅdhyā-time.
13. Before chanting accomplice (sādhaka) should retreat from inner weaknesses and from worldly fraud and falseness and then initiate the maṅtra chanting
14. Maṅtra chanting must be done in medium speed, should not be done with haste.

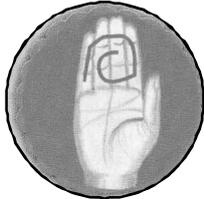
**Different types of Aṅguli āvarta jāpa**



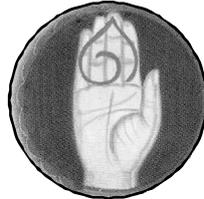
**1.Siddha āvarta jāpa (chanting)**

**24 Tirthaṅkaras are seated on eight fingers above Siddha śilā**

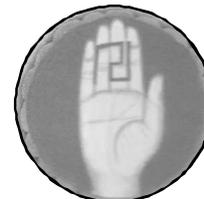
**2.Simple āvarta jāpa(chanting) 3.Śāṅkhāvarta jāpa(chanting) 4.Nandāvarta jāpa(chanting)**



**Nine times chanting brings peace**



**Nine times chanting keeps away ghost & demon**



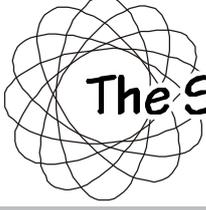
**Chant Nine times**

**5.Navapada āvarta jāpa (chanting)  
Chant twelve times**



**6.Hrīm̐kāra āvarta jāpa (chanting)  
Chant for nine times**





## The Science of Karma (Karma Vijñāna)

(Sourcebook – ‘Karma Vipāka  
(1st Karma Graṅtha)

- A. Dèvèndrasūri M.S.

### Karma’s serial introduction-preface

Here the sequence/order of the karma is given as defined in the scriptures. This order is not arbitrary but there is a special reason behind it. We will try to understand it.

There are infinite qualities of soul but in all these ‘jñāna’ and ‘darśana’ are the main virtues. The jñānāvaraṇīya karma covers/obscures jñāna is therefore first in the list (top position).

After jñānā follows darśana so darśanāvaraṇīya karma is second then.

Due to rising of jñānāvaraṇīya and darśanāvaraṇīya karma one experiences happiness and grief so vēdnīya karma is kept in 3rd position.

When the jīva experiences happiness-sadness then it feels ‘rati (attachment-likes) and arati (dwēṣa-jealousy /hatred-dislikes). Therefore, mohanīya karma is kept in 4th position.

The jīva entangled with likes-dislikes-passions and activities/works that result thereafter cause birth in the tiryāṅca (three senses) – hellish beings (nārakī) etc. so āyuṣya karma (life span) is placed in 5th position.

With the rise of āyuṣya karma the jīva obtains species-subspecies-and body and there is rise of nāma karma. So nāma karma is placed in 6th position.

Where there is the development of body then definitely there is high and low clan (gotra-status) so gotra karma is placed in the 7th position.

Due to birth in high or low gotra (status) there is receiving of donations-benefits or their destruction so āntarāya (obstacle) karma is placed in the 8th position.

In this way introduction of the eight karma in the above said arrangement is with a purpose. This arrangement is not done in any haphazard or arbitrary way.

### Jñānāvaraṇīya karma

मइ -सुअ-ओही -मण -केवलाणि नाणाणि तत्थ-मइ-नाणं ।  
वज्जण-वग्गह चउहा मण नयण-विणिदिय-चउक्का ॥८॥

**Mai-sua-ohī-maṇa-kēvalāṇi**

**nāṇāṇi tatṭha-mai-nāṇaṃ |**

**Vañjaṇa-vaggaha cauḥa maṇa nayaṇa-  
viṇīdiya-caukkā || 8 ||**

**Meaning:** Mati, Śruta, Avadhi, Manahparyava and Kēvala are “Knowledges-(cognition)-Jñāna”. Amongst these the mati-jñāna originates for the things with four sense organs (indriya) except eyes and mind is described as Vyañjanāvagraha which is of four types || 8 ||

Firstly five types of knowledge -jñāna are described. –

- (1) That which is known – believed with sense organs and mind is **Mati-jñāna**.
- (2) That which is known with hearing is known as **Śruta-jñāna**.
- (3) Avadhi means limitation; to know the visible/tangible substances, remaining in the limited area is known as **Avadhi-jñāna**.
- (4) To know the meaning of contemplated things in the mind is **Manahparyava-jñāna**.
- (5) All comprehending knowledge of the wholesome (unbroken) form of loka-aloka and all the types of modifications of all tangible and invisible substances of all jīva and ajīva is known as **Kēvala-jñāna**.

Of the 5 types of jñāna, the first two cognition-knowledges originate with the help of

sense-organs hence described as indirect or 'parokṣa' jñāna and the remaining three cognition-knowledges originate by capacity of the soul alone is described as '**pratyakṣa jñāna**'.

### **Mati - jñāna**

Mati-jñāna has 28 types.

With the appropriate sense-organ acting in its capacity of each of senses that results in most indistinct cognition as soon as an object comes in contact (vyañjana) is called **vyañjanāvagraha**.

Of the five senses and sixth mind, the 'matter of things' by eyes and mind are described as 'aprāpyakāri-untouched, so these do not have vyañjanāvagraha. (The tree can be seen with eyes but particles of tress do not touch eyes. Similarly one can think all kind of things but such particles do not touch mind, cannot be obtained by it)

अत्युगह-ईहा-5 वाय-धारणा करण-माणसेहि छ-हा ।

इय अद्द-वीस-भेअं, चउ-दस-हा वीस-हा व सुयं ॥१॥

**Atṭhuggaha-īha-a vāya-dhāraṇā**

**karaṇa-māṇasēhim cha-hā |**

**Iya-aṭṭha-vīsa-bhēam,**

**cau-dasa-hā vīsa-hā va suyaṃ || 5 ||**

**Meaning:** In relation to sense-organs (indriya) and mind, the arthāvagraha - ihā - apāya -dhāraṇā are of six types. This way the types of mati-jñāna are 28 types || 5 ||

Śruta jñāna are of fourteen or of twenty types.

After knowing a thing with vyañjanāvagraha (perceived without being seen), knowing then the general aspect-apprehension of an object with the senses is called arthāvagraha.

What this could be? To think this way is **ihā**

To decide (be certain, specifically determine) is called **Apāya**

To remember (assumption-memory) is called **dhāraṇā**

So, in this way vyañjanāvagraha... 4 types

arthāvagraha... 6 types

ihā... 6 types

apāya... 6 types

dhāraṇā... 6 types

So, in all mati - jñāna is of 28 types



### **28 types of mati-jñāna**

#### **(A) Śrotendriya (hearing sense organ)**

1. You may hear some voice (words).... Language vargaṇā particles enter in your ear and touch the Śrotendriya and at that time one cognizes this excess unmanifest (abstract-latent) knowledge is called **Śrotendriya vyañjanāvagraha**
2. Then “someone called me” this un-manifest knowledge is called **Śrotendriya Arthāvagraha**
3. Then thinking that “this is the voice of some women” is called **Śrotendriya Ihā**
4. “Oh this is Smita calling me” when we decide this that is called **Apāya**
5. When we register this narrative-talking for long time is called **Dhāraṇā**



#### **(b) Cakṣurindriya (sight)**

The elements /particles of any form/object are seen, cannot be obtained so they do not touch the eyes so that **Cakṣurindriya** does not have vyañjanāvagraha.

6. When you see an invisible form...at its first very sight the un-manifest knowledge that occurs is called **Cakṣurindriya Arthāvagraha**
7. Whether it is a tree or any person? This thinking is called **Cakṣurindriya Ihā**
8. It is stable/not moving ...so it is tree only, this thought process-consideration-mentation is called **Cakṣurindriya Apāya**.
9. Then remembering it for a long time is called **Cakṣurindriya Dhāraṇā**



#### **(c) Ghrāṇendriya (smell)**

When you sense some smell/ odour/ scent/fragrance...

10. When the particles of smell touched the **Ghrāṇendriya** that un-manifest knowledge is called **Ghrāṇendriya Vyañjanāvagraha**.
11. It is some fragrance...This un-manifest knowledge is called **Ghrāṇendriya Arthāvagraha**.
12. Is it the fragrance of Rose or Kèvaḍo (Agèvī)? This thinking is called **Ghrāṇendriya Ihā**
13. Surely this is rose fragrance such decision is called **Ghrāṇendriya Apāya**
14. After that to keep this in memory is called as **Ghrāṇendriya Dhāraṇā**



**(D) Rasanendriya (taste)**

You tasted some un-manifest taste.

15. The particles of this taste touch Rasanendriya and at that time one cognizes this excess un-manifest taste is called **Rasanendriya vyañjanāvagraha**
16. 'This has some taste' that knowledge is called as **Rasanendriya Arthāvagraha**.
17. Is it jaggery or sugar? This thinking is **Rasanendriya Ihā**
18. This not jaggery but it is sugar only this decision is called **Rasanendriya Apāya**
19. Then remembering it for a long time is called as **Rasanendriya Dhāraṇā**



**(E) Sparśendriya (touch)**

Without knowledge you touched something.

20. The pudgal of this contact substance touches our Sparśendriya and the knowledge of this experience of excess invisible touch is called **Sparśendriya Vyañjanāvagraha**.
21. 'After that something touched my body', this un-manifest knowledge is called **Sparśendriya Arthāvagraha**.
22. "Is it snake or rope? Such thought process is called **Sparśendriya Ihā**.
23. 'This not rope but it is snake only' that decision is described as **Sparśendriya Apāya**.

24. To remember and keep this in mind is called **Sparśendriya Dhāraṇā**  
**(F) Mana (mind)**

You wake up seeing an un-manifest dream.

- Anything that happens in dreams its pudgala do not touch mind, as well as mind when thinks or ponders about something, these pudgala also do not touch the mind, hence there will be no **Vyañjanāvagraha of mind**.
25. While contemplating of un-manifest jīva, the knowledge occurs for the first time is called **Arthāvagraha of Mind**.
  26. What did I see in that dream? This thinking is called **Mana Ihā**
  27. 'Oh, I saw temple in the dream' thinking this way is called **Mana Apāya**
  28. Keep this matter in the mind is called **Mana Dhāraṇā**.

(These 28 types of Mati Jñāna are described taking support of Nāṇḍi sūtra)

**Śruta-jñāna (Scriptural knowledge)**

अक्खर-सन्नि-सम्मं, साइअ-खलु सपज्जवसिअं च ।

गम्मिअं अंगपविट्ठं, सत्तवि एए सपडिवक्खा ॥६॥

**Akkhara-sanni-sammaṁ,  
sāia khalu sapajjavasiāṁ ca |  
Gammiaṁ aṅgapaviṭṭhaṁ,  
sattavi è è sapaḍivakkhā ॥ 6 ॥**

**Meaning:** Akṣara-śruta (Alphabetically originated scriptures), sañjñī-śruta, samyak-śruta, sādi-śruta, saparyva-śruta, gamika-śruta and aṅgapraviṣṭha-śruta such seven types and there opposite types, in all make the 14 types of śruta jñāna ॥ 7 ॥

The Fourteen types of śruta-jñāna are as follows:

- 1) Akṣara-śruta 2) Anakṣara-śruta 3) Sañjñī-śruta 4) Asañjñī-śruta 5) Samyak śruta 6) Mithyā śruta 7) Sādi śruta 8) Anādi śruta 9) Saparyavasita śruta 10) Aparyavasita śruta 11) Gamika śruta 12) Agamika śruta 13) Aṅgapraviṣṭha-śruta 14) Aṅgabāhya-śruta

### 1. Akṣara-śruta (Alphabet)

There are three types of Akṣara-śruta

1. Sañjñākaṣara
2. Vyañjanākṣara
3. Labdhyakṣara

Sañjñākaṣara means eighteen types of script (alphabets) - to know shape of letters

Vyañjanākṣara means pronouncing or speaking the alphabets (from akāra to hakāra)

These two do not generate any knowledge but are the reason for creation of the śruta, hence they are called śruta.

On listening to words or reading the words one gains in the heart meaningful-knowledge that is called as Labdhyakṣara śruta.

### 2. Anākṣara-śruta (without speaking)

Knowledge that is gained without speaking a word but moving head, waving hand, showing gestures, coughing, clapping, loud-noisy coughing, with eye gestures or such other kinds of hints/activities/miming/mimicry is called Anākṣara-śruta.

### 3-4 Sañjñī (sentient) śruta and Asañjñī śruta

There are 3 types of Sañjñā (1) Dīrghakālikī Sañjñā (2) Hètuvādo-padèśikī Sañjñā (3) Draṣṭivāadopadèśikī Sañjñā

Of these three Sañjñā, the jīva who have Dīrghakālikī Sañjñā are called Sañjñī jīva and the rest jīva are called Asañjñī jīva.

To think for a long-time period means to think about past-future and then only help to get involved in any activities is called **Dīrghakālikī Sañjñā**. The jīva with this Sañjñā include garbhaja pañcendriya viz. manuṣya (human beings) dèva (God) and nārakī (hellish beings).

Where there is thinking only of present-time... neither past nor future that is described as Hètuvādo-padèśikī Sañjñā. This Sañjñā is found in vikalèndriya and samūrçhima pañcendriya tiryāṅca – manuṣya

With the help of studying vitarāga Parmātmā's āgama that leads to the desire for

mokṣa-salvation and one thinks of soul's welfare is Draṣṭivāadopadèśikī Sañjñā which is present only in the Samyagdrṣṭi Jīva found at the 4th to 12th guṇasthānaka (stations of virtues).

The śruta of **Sañjñī jīva** is **Sañjñī śruta**

The śruta of **Asañjñī jīva** is **Asañjñī śruta**

### 5-6 Samyak śruta-Mithyā śruta

The proposed śruta of Samyagdrṣṭi and proposed śruta of Mithyādradṣṭi that is found with Samyagdrṣṭi that śruta is samyak śruta.

The śruta that remains with Mithyādradṣṭi that śruta is mithyā śruta.

### 7-8-9-10

### Sādi-anādi and saparyavasita-aparyavasita śruta.

That śruta-jñāna which has a beginning is called sādi śrutajñāna.

When there is no beginning of śruta-jñāna is anādi śrutajñāna.

The śrutajñāna which has an end is called saparyavasita śrutajñāna.

The śrutajñāna which is endless is called asaparyavasita śrutajñāna.

These four divisions can be thought from four point of views (dravya-kṣètra-kāla-bhāva)

### (1) Dravya (substances) point of view –

There is development/beginning of śrutajñāna in a person and due to forgetfulness or death there is an end of śruta so it is sādi-saparyavasita.

In many men śruta flows down from time immemorial so there is no beginning and there is no end so it is called anādi-aparyavasita.

(2) **Kṣètra (region)** - There is beginning and end of śrutajñāna in Bharata and Airāvata Kṣètra so it is sādi-saparyavasita.

In Mahāvidèha Kṣètra śrutajñāna is forever-all the time. There is no beginning and there is no end so it is anādi-aparyavasita.

(3) **Kāla (time period)** – In the utsarpiṇī-avasarpinī time period has a beginning and an end of śrutajñāna in Bharata and Airāvata Kṣètra so it is sādi-saparyavasita.

In Mahāvidèha Kṣètra śrutajñāna is forever-

all the time. So it is anādi-aparyavasita.

**(4) Bhāva (with feeling/devotion)** – To a Samyagdr̥ṣṭi bhavya jīva there is beginning of śrutajñāna and with the achievement of Kēvalajñāna there is end also, so to bhavya-siddhajīva it is sādi-saparyavasita.

From point of view of ‘subsidence and decay of karma-kṣāyopaśamika bhāva’ or to mithyādr̥ṣṭi abhavya jīva there is no beginning or end so it is anādi-aparyavasita.

**11. Gamikaśruta** - Gamā means similar lessons. Where (firstly) in dr̥ṣṭivāda similar lessons or ālāvā are found is called **Gamikaśruta**.

**12. Agamika śruta** - A-gamā means dissimilar lessons. Where there are dissimilar lessons or ālāvā found is called **Agamikaśruta**.

**13. Aṅgapraviṣṭhaśruta**- After attaining Kēvalajñāna Arihaṅta Paramātmā gives dēśanā. On listening this the Gaṇadhara bhagavaṅta composes dwādaśāṅgī (12 parts-volumes) and the śruta included in these aṅgas is **Aṅgapraviṣṭha śruta**.

**14. Aṅgabāhya śruta** - After Gaṇadhara bhagavaṅta the śruta that is created by Sthavira Ācārya is **Aṅgabāhya śruta**.

# Virati Vātikā

## PRĀṆĀTIPĀTA VIRAMAṆA VRATA

Infinitely obliging-complaisant...  
savior of life-voyage... Supreme Lord...

Tirthaṅkara Paramātmā...

In the sense of solitary welfare of  
glorious beings (bhavya jīva-worthy of  
mokṣa) establishes tīrtha - pilgrim places  
(Dharma tīrtha)...

There are 4 types of religious-duties  
(dharma) – donation (dāna), character (śīla),  
penance (tapa) and sentiments-feelings  
(bhāva)

Want to enter the path of religion?  
...this is possible only through donation  
...the culmination of this charity is the  
destination of mokṣa.

In all types of donation ‘abhaya dāna’  
(giving life to someone-preserving safety of  
a life-form) is the best donation. Compassion  
is the root of religion and therefore the person  
who is desirous of auspicious-afterbirth  
(sadgati) always fears violence and runs  
away from violence,

अलसा भवता कार्ये, प्राणिवधे पंगुलाः सदा भवत ।

परतप्तिषु बधिरा-जात्यन्धाः परकलत्रेषु ॥

Alasā bhavatā kāryè,

prāṇivadhè paṅgulā: sadā bhavata |

parataptiṣu badhirā-

jātyaṅdhā:parakalatrèṣu ॥

Oh ! curious religious souls! if you  
wish to attain sadgati then become lazy in the  
efforts of that work which is condemned-

cursed for best persons, so also, always  
remain disabled-lame in killing animals.  
Remain benumb-inert towards the  
sufferings of others and behave with other  
women as a person born blind meaning  
avoid-neglect-disregard-be inattentive  
towards them ||

“**Ahiṃsā paramo dharma :: non-violence  
is the best religion**” This sūtra is accepted  
by all religions. No body can deny it. The  
world believes in gross non-violence while  
the jaina śrāvaka/śrāvikā will always  
welcome and accept subtle non-violence  
too. His/her non-violence is unique.

Like the ocean of mercy and sea of  
copassion, our Tirthaṅkara prabhu after  
practicing /following non-violence in his  
life-time has put forth the path of non-  
violence. Due to the rising of our past good  
deeds (puṇyodaya) if we do not understand  
our birth in the reign of Jina in its truthful  
perspective then at every step we will cause  
violence and fill our treasures-repository of  
sins (pāpa). The vow of universal life i.e.  
'Prāṇātipāta Viramaṇa Vrata' also needs to  
be understood in order to avoid the sins that  
are committed at every moment in life. To  
save ourself from this violence we should  
understand prāṇātipāta viramaṇa vrata'.  
Longevity... completeness of five senses  
...healthy-disease free body... and peaceful  
life is the achievement of non-violent life.

The śrāvaka while accepting the  
first 'Prāṇātipāta (violence) Viramaṇa  
(stop-cease) Vrata' has to take following

pledge-proposition-promise-vow as follows:

**Meaning:** “I will not deliberately kill an innocent mobile life forms.”

If wordly human beings act cautiously then with jayaṇā (carefulness) can give ‘abhaya dāna –life’ to many living beings. The vow is to bring more and more jayaṇā (carefulness) in life. Transgressions-atrocities (aticāra) are not only to be known but after knowing these we have to bid farewell to them from our life. We have to make life pure-honest-virtuous-truthful and non-violent. We have to make unbroken friendship with all living beings.

We learnt the samyaktva vow briefly. Firstly, the Prāṇātipāta Viramaṇa Vrata etc. 5 vows which are the small vows (aṇu vrata) of śrāvaka, and same are the 5 big vows (mahā vrata) for sādhu-sādhvī. The vrata is defined as small (aṇu) when compared to sādhu’s vrata, or, that which is done after attaining samakita is also aṇu vrata. In these the first vow of Prāṇātipāta Viramaṇa Vrata is observed by sādhu as a mahāvratā. This sādhu has compassion for 20 vasā and śrāvaka has jīvadayā for 1¼ (one and quarter) life forms. The vasā has two types. One that is èkèndriya (one sensed) etc. of five immobile/immovable (sthāvara) forms are to be known as subtle forms. None the less the five sthāvara are differrentiated as micro-subtle and visible-gross forms. These micro organisms are not injured by external weapons. They are hurt by the life forms of their own species. Here the subtle/micro description should be considered for earth, water, fire, air and plants that are immovable bādara life forms and the two sensed life forms (béindriya) which are the big life forms and should be called gross. In that sādhu/monk has to follow and stop violence

to all micro (subtle) and gross (bādara) life forms viz. all total twenty vasā. But, śrāvaka cannot observe non-violence for micro life forms, because when food is consumed it is six kāya virādhanā. So it is not possible to practice mercy for micro life forms but practiced only for gross life-forms. Hence from twenty worldly life-forms, ten are deducted and now remain ten. In that also the house holder for livelihood does farming etc. That time bèindriya (two sensed ) etc. are hurt and for that śrāvaka keeps some exceptions for his activities. Therefore, after reolution (volition) of not hurting the gross life forms intentionally yet due to the farming etc. activities these jīvas are injured, thus the ten vasā also become halved and thus remain mercy only for five vasā. Again, if someone comes for stealing in the house or commits reckless act with his wife then also one has to knowingly hurt pañcèndriya (five sensed) jīva. So for that he keeps a rule that he will not kill the innocent. But, the one who commits crime then he observes carefulness in that there is no rule not to kill him. Thus, out of five vasā, only two and half remain. In that also the bullock, horse etc. are kept for use by the jīva for ploughing etc. They are pancèndriya jīva. They are innocent. Yet without knowing their strength we beat and whip them so we keep this rule open. Thus, strike or hit any life without cruelty but with compassion in heart and hence from two and half remains mercy for one and one fourth vasā...this 1¼ mercy only can be practiced by śrāvaka hence its called as aṇu vrata...this is the first Prāṇātipāta Viramaṇa Vrata described. Same way in the second mahāvratā sādhu mahārāja has to stop completely from telling lies whether small (subtle) or big (bādara);

and śrāvaka has the kanyālika etc. five great lies permitted, but for the rest there has to be carefulness (jayaṇā). In the third great vow sādhu/monk cannot accept even insignificant/worthless like grass-leaf also without being offered. Even the twig of neem if he takes then also he utters “Aṇujāṇaha jassago” and picks up; and for the house holder, he observes the rule that not to take the things without being given, for which he is stigmatized for stealing anything, or can get royal punishment/fine, but, there is no rule for taking subtle things on his own. In fourth great vow sādhu/monk has to follow complete celibacy (brahmacarya), but śrāvaka controls feeling and may not keep celibacy but be content with own life-partner (wife-husband). And fifth great vow the sādhu/monk practices the vow of non-attachment (aparigraha) to external and internal nine types of wealth, grains etc. and śrāvaka observes nine types of ‘parigraha (non-possession) with limitations’ so it is called aṇuvrata.

1) In Prāṇātipāta Viramaṇa Vrata one cannot kill any innocent trasa-jīva with any criminal intention. While doing business activities, or while cooking food or other activities there is harm to life-forms, therefore one must observe carefulness-jayaṇā towards them in this vow. Trasa or mobile jīva of two senses include - worms, hook-worm. Three sensed life-forms include - ants, emmet, bed-bugs, lice, caterpillar. Four sensed - scorpion, bees, flies, gad-fly, mosquito, spider, cockroach etc. Five senses human, animal, bird, fish all such mobile

vasā cannot be killed with intention. Take this pledge and follow with obedience. In this vrata **(1) Baṇḍha(tie-up)** – To tie human beings and animals tightly. **(2) Vadha (killing)** - Hit them hard and injure them or kill them **(3) Chèda-vichèda (cut into pieces)** cut parts of the body such as nose, ears or tail etc. **(4) Atibhāra-āropaṇa (implant heavy load)** - Load heavy material on horse, camel, bullock etc. and make them walk **(5) Bhatta-pāṇvyavachèda (not giving food timely)** - The man or animals who are in our shelter but we did not offer them timely food and water. These five transgressions-atrocities-faults should not be put in this vow and stain it.

The following rules are helpful in observing this vow:

1. I will gently rub the gas-burner/stove with jayaṇā before lightening it.
2. I will broom in morning with jayaṇā.
3. I will not use unfiltered water.
4. I will abandon greenery (lilotarī) on five tithi.
5. In 6 aṭṭhāi I will not use greenery.
6. I will abandon tubers-roots-bulbs.
7. I will not eat stale food.
8. I will abandon dipped-pickles
9. I will not bust crackers.
10. I will not give cereals for grinding before cleaning.
11. I will not use outside eatables.
12. I will not eat vīdaḷa (pulses with uncooked milk, buttermilk or curd).

13. I will not use ice and ice-cream.
14. I will not eat biscuits or sweets that are in the shape of animal or bird.
15. I will not wear dresses/clothes with prints of birds and animals.
16. I will abandon night dinner.
17. I will not keep dogs-parrot as pets and not tie them with chains or cage them.
18. I will not cut the trees...or make lawn in the garden.
19. I will not kill any animal or human. Will not get them killed also.
20. I will not abort. Will not get others do it, nor advice any one to do that.
21. In excitement-anger I will not beat any person, animal, maids, servants with stick, roller or knife nor injure them.
22. I will not keep my service men-women hungry.
23. I will not enforce anyone to work.
24. I will not keep fish tank in my house.
25. I will not destroy ant burrows/holes etc.
26. I will not bathe in the river or lake.
27. I will take care while cutting vegetables.
28. I will not keep cereals in sun without cleaning it.
29. I will not use poisonous drugs/things to stop nuisance of mosquito etc.
30. I will not make bird or animal fights with each other.