

Śrī Śatruñjaya Mukti Samyag Jñāna Abhyāsakrama

C/o Śrī Padmaprabhasvāmī Jaina Dērāsara
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Samyag Jñāna Paricaya Study Book 4

2nd Year

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Tapasvī Ratna, Acalagachhādhipati,
P.P. Ācārya Bhagavaṇta
Śrī Guṇodayasāgarasuriṣvarjī
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Graphics : Ashok Printery, Palitana.
Mo. 9228285488



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Alphabet with English Transliteration

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

अं
aṅ/añ/an/aṃ

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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Sūtra – Meaning – Ārcanum (Insight)

Ajita-Śānti Stava (Cont.)

Vèḍḍhāo (Vèṣṭaka) chaṇḍa (verse-rhyme)

Sāvatthipuvvapattthivaṃ ca, varahattthimattthayapasattha vicchinnasaṇṭhiyaṃ;
Thirasaricchavacchaṃ mayagala-līlāyamāṇavaragaṇḍhahattthipattthāṇapattthiyaṃ saṇṭhavārihaṃ.
Hatthihatthabāhuṃ dhaṇṭa kaṇagaruaga,
niruvahaya piṇjara pavaralakkhaṇovaciya somacārurūvaṃ;
Suisuha maṇābhirāma parama,

ramaṇijjavaradēvadūṇduhi nināyamahurayara suhagiraṃ. Vèḍḍhāo...9

Rāsāluddhāo (Rāsālubdhaka) chaṇḍa (verse-rhyme)

Ajiaṃ jiārigaṇa, jiasavvabhayaṃ bhavohariṃ;

Paṇamāmi ahaṃ payao, pāvaṃ pasamēu mē bhayavaṃ...10

Word Meaning

Sāvattthi – in Srāvastī town

puvvapattthivaṃ - previous king

varahattthi – best elephant

matthaya – head like

pasattha – best

vicchinna – area

saṇṭhiyaṃ - which has auspicious institution

Thira - hard

sariccha – with Śrīvatsa mark

vacchaṃ - chested

mayagala - intoxicated

līlāyamāṇa – doing play

varagaṇḍhahattthi – excellent gaṇḍha-elephant

patthāṇa – departure/movement

patthiyaṃ - like moves

saṇṭhavārihaṃ - worthy of praise

Hatthihatthabāhuṃ - arms like trunk

dhaṇṭa – tumbled

kaṇaga – gold

ruaga – container/vessel

niruvahaya – spotless/unspotted/irreproachable

piṇjara – yellow colored body

pavara - excellent

lakkhaṇa - characteristics

uvaciya – occupied, pervaded

somacārurūvaṃ - gentle beautiful form

suisuha – soothing to the ears

maṇābhirāma – pleasing to the mind

parama – extremely, immensely, utmost

ramaṇijja – charming, beautiful

varadēvadūṇduhi – excellent divine drum

nināya – with words

mahurayara – very sweet

suha - benefactor

giraṃ - spoken

Ajiaṃ - to Śrī Ajitanātha bhagavāna

jiārigaṇa – winner of the group of enemies

jiasavvabhayaṃ - winner of all fears/scare

bhavohariṃ - enemy form of the flow of the world

paṇamāmi – bow down

ahaṃ - I

payao – ready, keen

pāvaṃ - sins

pasamēu – destruction, cessation

mē - mine

bhayavaṃ - Oh Lord!

Meaning:

The earlier king of Śravastī town, best foundation (saṁsthāna) like excellent elephant's head, chest with hard Śrivatsa's mark, movement like intoxicated excellent gaṇḍha hasti', worthy of praise, with trunk like arms, like body of spotless yellow colored tumbled golden container, coupled with excellent virtues, holding characteristic beautiful form, speech that is soothing to the ears, pleasing to the mind, such charming and beautiful spoken words for welfare sounding sweeter than the words/sound of divine drums...(9)

Winner over the enemy groups, winner of all fears/scare and enemy of flow form of the world ...such ŚrīAjitanātha bhagavāna I keenly bow down. Oh Lord! Please destroy my sins.

Vēḍhḍhao (Vēṣṭaka) chaṇḍa (verse-rhyme)

**Kurujaṇavaya hatthiṇāura narīsaro,
Padhamam tao mahācakkavattibhoè, mahappabhāvo,
Jo bāvattari puravara sahassa varanagara nigam,
Jaṇavaya vai, battisā rāyavara sahassāṇuyāyamaggo,
Caudasa vararayaṇa navamahānihi,
Causatṭhi sahassapavara juvaiṇa suṇḍaravai,
Culasī hayagaya raha sayasahassa sāmī,
Chaṇṇavai gāmakodisāmī āsijjo bhārahammi bhyavam. Vēḍhḍhao... 11
Rāsānaṇḍiyam (Rāsānaṇḍitam) chaṇḍa (verse-rhyme)
Tam saṇṭim saṇṭikaram, saṇṭiṇṇam savvabhayā;
Saṇṭim thuṇāmī jīṇam, saṇṭim viheu mēm. Rāsānaṇḍiyam yugmam...12**

Word Meaning

Kurujaṇavaya – Kuru contry
hatthiṇāura – Hastināpura town
narīsaro - king
Padhamam - first
tao – after that
mahācakkavatti - Mahācakravartī's
bhoè – regarding the state
mahappabhāvo – majestic, influence
Jo – that/which
bāvattari - 72
puravarasahassa - 1000 excellent places
varanagara – best town
nigam – prosperous shop
Jaṇavaya – country's
vai – king, superior
battisā - 32
rāyavara – crowned king
sahassa - 1000
āṇuyāyamaggo – whose path is followed
caudasa - 14
vararayaṇa – best jewels/gems
navamahānihi – nine big treasures/repository
causatṭhisahassa – 64000

pavarajuvaiṇa – excellent womens'
suṇḍaravai – beautiful husband
culasī - 84
hayagaya – horse, elephant
raha - chariot
sayahassa – 100000 / one lakh
sāmī - lord
chaṇṇavai - 96
gāmakodisāmī - 1 crore town's
āsijjo – were born
bhārahammi – Bharata region
bhyavam - Bhagavāna Śrī Sāntinātha
Tam - that
saṇṭim - peace/relievers
saṇṭikaram - peace makers
saṇṭiṇṇam - trailed from
savvabhayā - all fears
saṇṭim - to Sānthinātha
thuṇāmī - worship
jīṇam - Jina
saṇṭim - peace
viheu – do
mēm - me

Meaning:

In Kuru country's Hastināpura's town's first king, after that great cakravartī and majestic influential persons, who are head of 72000 excellent towns and the shops, 32000 crowned kings who follow their path, who are lord of 14 best jewels-gems (ratna), nine big treasures/repositories (nidhi) and husband of 64000 beautiful ladies, lord of 64 lakh horses, 84 lakh elephants, 84 lakh chariots, 96 crore towns such Śāntinātha bhagavāna happened in the Bharata subcontinent, who is the reliever and pacifier of nuisances, and trailed away from all fears I praise to do peace to me... 11-12





Śrī Gaṇadharavāda

3rd Gaṇadhara Śrī Vāyubhūti Gautama

Reference Volumes : 1. Śrī Kalpasūtra:

Acalagachādhīpati, P.P. Ācārya Bhagavānta Śrī Guṇasāgarasurīśvarjī M.S. &

2. Illustrated Gaṇadharavāda : P.P. Śrī Aruṇavijayajī M.S.

Vāyubhūti was the younger and the third brother of two elder brothers Śrī Indrabhūti and Śrī Agnibhūti. He was the third son of father Vasubhūti and Pṛthvīmātā. He was 8 years younger to Indrabhūti and 4 years younger to Agnibhūti. Pṛthvīmātā had given him birth in the Svāti constellation. His birth place was the land of Gobbara in Magadha country.

The chief of the brāhmin caste Vāyubhūti, studied the veda-vēdānta (a Hindu philosophy based on the Upaniṣads, especially in its monistic form) according to his clan-conduct. He became master of education in śruti-smṛti-veda-purāṇa, nigaṇṭu - rhyme, nyāya –grammar etc. Teaching many he had a family of 500 disciples. Joined to the profession of study and teaching, the famous scholar and chief of Brahmin Vāyubhūti had also participated in several scriptural meetings and had defeated many in controversies-discussions and debates and got the title of the winner.

But such a brilliant scholar did not swallow one thing that the soul is only the same body or the body is the same soul. Unlike his elder brother he did not absolutely believe that there is no existence of the soul. He believed in existence of the soul, but believed that soul-body are not separate, the soul does not eat so body is soul and soul is the body he believed. Due to deriving faulty meaning of veda verse a doubt made a home in his mind.

Vāyubhūti on hearing that Indrabhūti and Agnibhūti with their family had adopted saṁyam, from the person whose disciple are my brothers Indrabhūti and Agnibhūti he is also reverend to me; I can go to him and resolve my doubt. Then with his 500 disciples he came to Prabhu that time Vīra prabhu told him, **hēy Vāyubhūti! This body is only the soul or is there a separate soul from the body**, such doubt you have, as you have not understood the meaning of the veda-verse because from “**vijñānaghana evēitēbhyaobhūtēbhya:**” etc. veda-verses you understand that the soul is not separate from the body. But, “**satyēnalabhy-stapasāhi eṣa brahmacaryēṇa nityaṁ jyotirmayo śuddho, yamhipaśyaṁti dhīrā yataya: saṁyatātmāna:**” – means, this luminous pure soul can be attained i.e. known with truth, penance and celibacy. This soul can be seen by monk-men with restrained souls. With these verses it is proved that the soul is separate from the 5 elements therefore your belief that the body is the soul and not separate from it is not proper. Again “**vijñānaghana evēitēbhyaobhūtēbhya:**” the meaning of this verse the way prabhu had explained to Indrabhūti same way he explained in detail to Vāyubhūti. On listening to this his doubt was destroyed and getting to know the contrary getting the understanding-awakening with his 500 disciples fell on prabhu’s feet humbly, took initiation with his

disciples from prabhu, took initiation from prabhu and became his disciple and getting the tripadī from prabhu composed dwādaśāṅgī.

On Vaiśākha suda 11 in the samavasaraṇa took initiation with his 500 disciples at the age of 42 yr. forever became recluse sādhu. In age also he was younger to his brothers. Taking dikṣā at 42 yr. and observing cāritra for 28 yr. attained salvation at the age of 70 yr. He remained

chadamastha (pre-omniscient) for 10 yr. and travelled for 18yr. as kēvalī. Even though younger to both his brothers he was bigger than them in the kēvalī period.

Born in the fourth ārā and possessing vajrarūṣabhanārāca saṅghayaṇa, reverend Śrī Vāyubhūti Gautama at the age of 70yr. at the end of the life came to Rajagrī, performed saṃleśaṇā for one month and in the presence of Mahāvīra attained nirvāṇa-salvation. Attained mokṣa.

[Short Collection –
Laghu saṅgrahaṇī]

Jaina Geography

– Ācārya Haribhadrasūri M.S.

Jaina science is a treasure trove of unparalleled wonderful knowledge. Accepting the surrender to these four we say “**Kēvalī pannattaṁ dhammaṁ śaraṇaṁ pavajjāmi**”. How is our religion? Believed by me? Conveyed by somebody...no...no...my religion is said by Kēvalī bhagavaṇta. Anywhere in it... anytime there cannot be error-defect-short coming. Kēvalī bhagavaṇta has conveyed to us what was seen in his eternal jñāna. From the bottomless-fathomless-immeasurable ocean of kēvala jñāna is flowing the gangetic knowledge of the vēdas and scriptures. To oblige us with this, P.P. Haribhadrasūri M.S. has given us its comprehension-cognition briefly.

After learning the method to calculate the circumference of Jambudwīpa now we move ahead and make efforts to learn and know the area of Jambudwīpa.

सत्तेवय कोडिसया णउआ छप्पन सय सहस्साइ ।
चउणउयं च सहस्सा, सयं दिवहुं च साहियं ॥ ९ ॥
गाउअमेगं पनरस-धणुसया तह धणूणि पन्नरस ।
सहिं च अंगुलाइं जंबुदीवस्स गणियपयं ॥ १० ॥

Sattēvaya koḍisayā ṇauā
chappana saya sahaṣṣāim |
Caṇṇauyaṁ ca sahaṣṣā,
sayāṁ divaḍḍhaṁ ca sāhiyaṁ || 9 ||
Gāuamēgaṁ panarasa-
dhaṇuṣayā taha dhaṇuṇi pannarasa |
Satṭhiṁ ca aṅgulāim
jambudīvassa gaṇiyapayaṁ || 10 ||

Meaning: More than seven hundred and ninety crore, 56 lakh, ninety four thousand one hundred and fifty yojana, by one gāu, one thousand five hundred and fifteen dhanuṣya and sixty aṅgula is the area of Jambudwīpa. || 9 - 10 ||

The method of calculating area

In the 7th verse it's been shown while calculating the area that “Multiplying the circumference by 1/4th part of the diameter gives area of the round object”.

Circumference x 1/4th diameter = area

316227 (yojana) 3 (gāu) 128 (dhanuṣya)

13 ½ (aṅgula) X 25000 (1/4th diameter) =

1) Yojana – 316227 x 25000 = 7905675000 yojana

2) Gāu – 3 x 25000 = 75000 gāu

3) Dhanuṣya – 128 x 25000 = 3200000 dhanuṣya

4) Aṅgula – 13 ½ x 25000 = 337500 aṅgula

To chain up the above scattered answers what should we do?

Now we will convert aṅgula, dhanuṣya and gāu into yojana. 96 aṅgula make one yojana. Therefore dividing aṅgula by 96 i.e. 337500 divided by 96 = 3515 ⁶⁰/₉₆ dhanuṣya

Adding this into the previous dhanuṣya and get its gāu we divide by 2000 – 3200000 + 3515 = 3203515 divided by 2000 = 1601 ¹⁵¹⁵/₂₀₀₀ gāu

Adding in the previous gāu to get its yojana we divide by 4 –

75000 + 1601 = 76601 divided by 4 = 19150 ¼ yojana

Adding this yojana to previous yojana

7905675000 + 19150 = 7905694150 yojana

Thus total area of Jambudwīpa will be – 7905694150 yojana one gāu 1515 dhanuṣya 60 aṅgula

We have known now the circumference and area of Jambudwīpa. But what all is there in Jambudwīpa? Where it is? To know this information we have to make special efforts. In

the short collection firstly “vāsa-kṣētra” (residential regions) is thought about which we will proceed to know.

भरहाइ सत्त वासा, वियह् चउरतिंस वट्टि यरे ।
 सोलस वक्खारगिरि, दो चित्त विचित्त दो जमगा ॥ ११ ॥
 दोसय कणयगिरीणं, चउ गयदंता य तह सुमेरु अ ।
 छ वासहरा पिडे, एगुणसत्तरि सया दुब्बि ॥ १२ ॥

Bharahāi satta vāsā,
 viyaḍḍha cau cauratims vaṭṭi yarè |
 Solasavakkhāragiri,
 do citta viccitta do jamagā ॥ 11 ॥
 Dosaya kaṇayagirīṇaṃ,
 cau gayadaṇṭā ya taha sumèru a |
 Cha vāsaharā piṇḍe,
 èguṇasattari sayā dunnī ॥ 12 ॥

Meaning: In Bharata etc. regions there are seven vāsa-kṣētra.

Four round and 34 other meaning long Vaitāḍhya mountains are there...16 vakṣaskāra mountains are there...2 Citra-Vicitra and two Yamaka (Samaka) mountains are there.

200 Kaṇcana giri, 4 gajadaṇṭagiri, Mèru mountain and 6 Varṣadhara Mountains...thus totally 269 mountains are there.

“Vāsa-Kṣētra” (residential regions)

Jambudwīpa has totally 7 “vāsa-kṣētra” (residential regions)

In its center is Mahāvidēha region and there are three more regions on either side.

In the north of Mahāvidēha Rāmyak, Hiraṇyavaṇṭa and Airāvata regions are there.

In the south of Mahāvidēha Harivaṛṣa, Himavaṇṭa and Bharata regions are there.

Jambudwīpa’s seven vāsakṣētra

Mahāvidēha region is one lakh yojana long from east-west. The length of the nearby regions is not same. The above said 7 vāsakṣētra are eternal. The name of the regions are named after the names of the presiding deities. The name of the region and the presiding deity is the same.

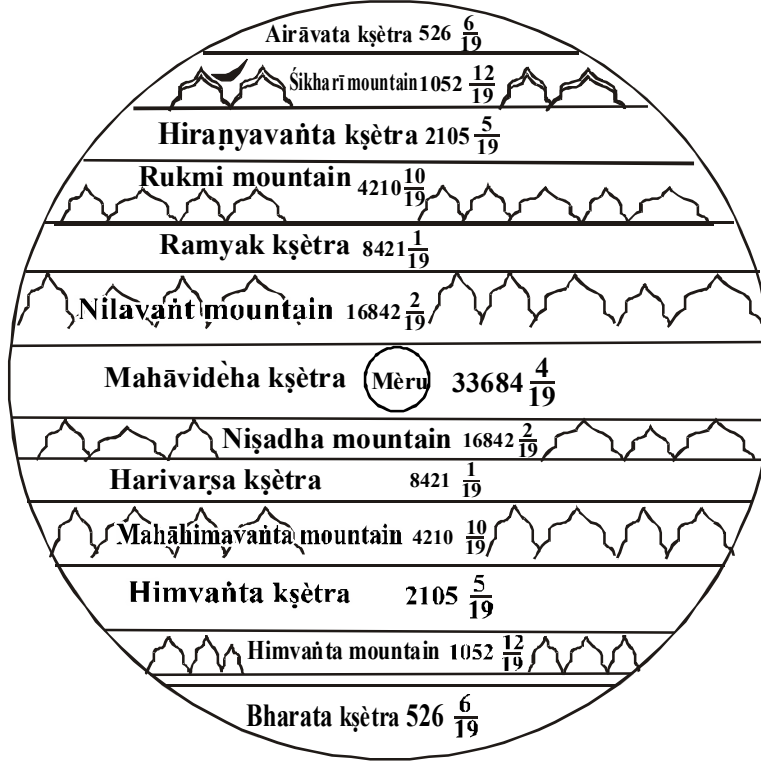
Of these 7 regions the Mahāvidēha region (except dēvakuru or uttarakuru) Bharata region and Airāvata region these three are karmabhūmī.

Of these 7 regions the remaining lands, Himavaṇṭa, Harivaṛṣa, Rāmyak, Hiraṇyavaṇṭa these four regions are “akarma-bhūmī - lands without any activities.”

Where there is trading of asi (weapon art), masi (writing art) and kṛṣi (agriculture art), society, state, marriage and food arrangements are there (for all the time-periods or for limited time-period) is called karma-bhūmī. At the end of life they transmigrate to all of the five gati.

In the regions where there are no such arrangements, the sister-brother born as couple live as husband and wife, the body is with beautiful morphology and characteristic, all the materials-goods for life pleasures and enjoyments are obtained from kalpavṛkṣa is called the Yugalika region or akarma-bhūmī...after completing their life the jīva go to heaven.





Seven vāsakṣētra

No. Name	Shape	Touch	Proportion
1. Bharata region	like broken edge of capāti	Lavaṇa Ocean on three sides	526 6/19
2. Himavaṇta region	like rectangular cot	Lavaṇa Ocean on east-west	2105 5/19
3. Harivaṛṣa region	”	”	8421 1/19
4. Mahāvidēha region	”	”	33684 4/19
5. Ramyak region	”	”	8421 1/19
6. Hairanyavaṇta region	”	”	2105 5/19
7. Airāvata region	like broken edge of capātī	Lavaṇa Ocean on three sides	526 6/19



Śrāvaka daily -activities

Dina-Kṛtya-activities –

Jina darśana

The darśana of supreme Jinēśvara is the entrance to the Jaina religion. The beginning of the study of the Jaina reign is by ‘seeing the Jina - Jina darśana’. Only the one who is a follower of the Jinēśvara can be called a Jaina. Means the one who is a Jaina must regularly do the darśana of Jinēśvara...and in this Jinēśvara vision what a wonderful power there is...

दर्शनं देव देवस्य, दर्शनं पाप नाशनम् ।

दर्शनं स्वर्ग सोपानं, दर्शनं मोक्ष साधनम् ॥

Darśanaṁ dēva dēvasya,
darśanaṁ pāpa nāśanaṁ |
Darśanaṁ svarga sopānaṁ
darśanaṁ mokṣa sādhanam ॥

Meaning: Supreme god’s darśana destroys sins...it is the step of heaven and subclass. Traditionally it is the means-instrument of salvation - mokṣa ॥

The ritual of going to temple

This way the importance of Jina darśana and the description of its resulting benefits is detailed...

(1) When we desire to go the temple at that time we get the benefit of doing one fast. (2) As we get up to go the temple at that time we get benefit of doing two fasts. (3) When we dress up to go the temple at that time we get benefit of doing three fasts. (4) When we take the first step to go to the temple at that time we get benefit of doing four fasts. (5) Walking towards the Jina

temple gives the benefit of five fasts. (6) Reaching half way on the path to the Jina temple gives the benefit of 15 fasts. (7) Seeing the Jina temple we get the benefit of 30 fasts. (8) Reaching near to the temple gives benefit of 6 months fasts. (9) Reaching near the door of the temple gives benefit of 12 months fasts. (10) Circumnavigating the Jina statue gives the benefit of 100 years of fasts. (11) Darśana of Jina statue gives the benefit of 1000 years fasts. (12) When flower garland is offered during worshipping gets us manifold puṇya (virtue). (13) Doing bhāva pūjā with cāmara (cowry-corymb) dance we can get anaṁta times merit. (Infinite - endless puṇya).

Can such wonderful benefits be obtained by Jina darśana? Yes! ...by sight of the paramātmā ...the sentiment of Jina darśana leads to tradition of auspicious and pure feeling formed in the heart...As these sentiments multiply and keep increasing so is more and more virtue attained. That Jina darśana which has the power to achieve liberation – attainment of intense-mammoth virtue is instinctive...there is no reason to create a doubt in that...

The ritual of going to the temple

The srāvaka -śrāvikā going for supreme god’s darśana, he/she with all the prosperity, all brightness-brilliance (shine), all strength, all power, all valor-heroism-adventure and enhancing the glory of the jaina reign by proper ritual contemplation go to the Temple...to do Jina darśana and worship.

Once Prabhu Mahāvira came to a town. When the king Daśārṇabhadra proudly thought that no one has saluted an ascetic with such pomp, I will go to offer my salutation. Thinking this, along with all his riches-wealth, by dressing all his men appropriately, wearing gold-silver ornaments on the tusks of each elephant, along with his caturaṅgī army, and seating his wives and family women in the palanquin and houdah (howdah); he took all of them and came to worship bhagavaṅta with great pomp. That time to remove the pride of the king, Saudharmendra created the heavenly wealth-riches-prosperity and came to worship prabhu.

He created 64000 elephants, each with 512 heads...with 8-8 tusks on each head...and 8-8 step/stair well on each tusk...each stepwell contained 8 lotuses each with one lakh petals, on each petal is a bud and on this was prasādavataṅsaka (mansion)...on each petal 32 songs are being sung with bound play...with such varied surprising types of show with his 8-8 main ladies (main queens) sitting with each of them on Airāvata elephant Saudharmendra sees with much happiness the 32 divine bound-plays. After displaying such pomp and many of his forms when Saudharmendra came down from the sky to bow down to Prabhu, that time seeing his prosperity-wealth Daśārṇabhadra's arrogance subsided and he began expressing regret-remorse and realizing the cause of his remorse was his arrogance accepted asceticism. He came to Prabhu and with folded hands said his narrative – “Really in this world whichever kaṣāya (sins-astringents-dirt) are there make the soul unhappy. When I have cultivated so much arrogance that much remorse-regret I had to do. In this world no body is anyone's. What is the use

of this royal riches-wealth to me? This riches and my family finally I feel as painful and from them I want to free myself from outside and from within. Therefore, my lord, please allow me to serve you and rescue-save me and give me deliverance.’

Saying this King Daśārṇabhadra took initiation immediately.

Seeing this Saudharmendra rose from his seat and saluted royal sage Daśārṇabhadra- “You have fulfilled your promise. I am capable of making such grandiose wealth display but like you cannot renounce the external and the internal attachments (parigraha). Therefore, hey munirāja! you are great.”

This way to make others religious and spread the goodwill of the reign, wealthy śrāvaka with his vanity-pride should go to the temple for Jina darśana. Śrāvaka with ordinary wealth must renounce their arrogance and become humble and according to their clan's conduct and abundance do the pretense of clothes and jewelry taking his brother-friend-relative-community along with go for the supreme god's darśana.

The order of entering the temple

आश्रयन् दक्षिणां शाखां, पुमान्, योषित्वदक्षिणां ।

यतः पूर्वप्रविश्यान्त, दक्षिणेनार्हिणा ततः ॥

Āśrayan dakṣiṇāṁ śakhāṁ,

pumāna, yoṣitvadakṣiṇāṁ |

Yata: Purvapraviśyānta,

rdakṣiṇēnārhīṇā tata: ||

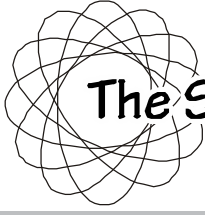
Entering the branch on the right side of the temple the men must enter from the right wing, and entering the left side branch women must enter from the left wing of the temple. But, on the steps before the temple door, men and women must climb the first step by putting

their right foot forward. This rule is same for both men-women.

Now the śrāvaka renounces by the mind-speech-body all the thoughts/dealings about household things by saying nissihi and enters the temple. Saying 'namo jñānam' on seeing the mūlanāyaka offers salutation by bending forward half way. Delighted with devotion contemplates with focused-steady mind and feels blessed with Jina darśana.

Now joining both hands and remaining careful at each step for protecting the jīva, by concentrating on the virtue of jinēśvara bhagavānta, keeping the lord on his right side gives three circumnavigation to attain jñāna –darśana – cāritra. While circumnavigating one meditates on the vitarāga as if sitting in four directions like that in the samavasaraṇa. Behind the cēlla-adytūm (gabhāro) as well as on the right and left sides in the three directions we salute the three images (auspicious idols), therefore, in the cella of the temples in the three directions the images in the name of the mūlanāyaka are often installed, and if this is not done then one can imagine the mūlanāyaka in this format and do meditation with his name

After doing three circumnavigation with happiness and delight tie the mouth cover, removing the previous day's offerings (nirmālya) from the statue of God, and clean the statue with peacock feather. The offerings taken out should be put on a sanctified place, where insects are not produced, at such place keep carefully and later dispose of. Don't keep the nirmālya and the snātra water (worship water) so that there is no possibility of any fault.



The Science of Karma (Karma Vijñāna)

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

- A. Dèvēndrasūri M.S.

Darśanāvaraṇīya karma

There are nine types of darśanā-varaṇīya karma - Four coverings of darśana and five sleeps (nidrā). This karma is like ‘pratihārī’ i.e. ‘door guard-door keeper’. Just like the person who cannot see the king if stopped/prevented by the guard at the entrance, a person with darśanāvaraṇīya karma cannot see the things as they are (does not understand the real form of the objects as they are.)

चक्खु-दिट्ठि-अचक्खु-सेसिंदिअ -ओहि केवले हिं च ।

दंसण मिह सामन्नं तस्सा-ऽ वरणं तयं चउ - हा ॥ १० ॥

Cakkhu – diṭṭhi – acakkhu –

sēsindia – ohi kēvalē hiṃ ca |

Daṇṣaṇa miha sāmannaṃ

tassā – āvaraṇaṃ tayaṃ cau – hā || 10 ||

Meaning: With Cakṣu (eye), acakṣu (remaining senses), avadhi and kēvala getting general knowledge is here called darśana. Its obscuring (covering-veiling) is of four types.

1) Cakṣu means to see with eye, is called cakṣudarśana.

2) To see with other four senses and mind is called a-cakṣudarśana.

3) Avadhidarśana: before attaining the avadhi jñāna, general knowledge of the form of the visible objects is called Avadhidarśana.

4) Kēvala darśana; the general knowledge pertaining to all the sentiment of the loka and aloka is called Kēvala darśana. (To see the general use i.e. view as generally is called darśana. The special use that is known with special information is called knowledge.)

The pre-omniscient (chadmastha) jīva have first darśanopayoga and then jñānopayoga whereas the Kēvalī have jñānopayoga first and then darśanopayoga.

That which covers the cakṣudarśana is **cakṣudarśanāvaraṇīya karma**.

That which covers the a-cakṣu-darśana is **a-cakṣudarśanāvaraṇīya karma**.

That which covers the avadhi-darśana is **avadhidarśanāvaraṇīya karma**.

That which covers the kēvala-darśana is **kēvaladarśanāvaraṇīya karma**.

One sensed, two-sensed, three-sensed jīva do not have eyes, is due to rising of cakṣudarśanāvaraṇīya karma.

Four sensed and five-sensed have but still cannot see in darkness - see less - eyes become lusterless, in all these the rising of cakṣudarśanāvaraṇīya karma only works.

The five-sensed jīva have all the five senses complete...but may have some deficiency-incompleteness in them...so they become deaf and mute is called the rising of acakṣudarśanāvaraṇīya karma.

The rising of avadhi-darśana-varaṇīya karma and kēvaladarśanā-varaṇīya karma obstruct attaining of avadhidarśana and kēvaladarśana.

If avadhidarśanāvaraṇīya karma and kēvaladarśanāvaraṇīya karma are there then why not manah paryavadarśanā-varaṇīya karma? This question is very likely. But according to scriptures in manah paryava jñāna what is perceived-begotten is special information (visēṣopayoga); as there is no ordinary-general information there is only jñāna.

Five types of sleep

सुह - पडिबोहा निद्धा, निद्धा-निद्धाय दुक्ख - पडिबोहा ।

पयला ठिओवविट्ठस्स पयल-पयला उ चंक्रमओ ॥ ११ ॥

**Suha – paḍibohā niddā,
niddā - niddāya dukkha – paḍibohā |
Payalā ʈhiovaviṭṭhassa
payala – payalā u caṅkamao || 11 ||**

Meaning: From which one can easily wake up is nidrā, wake up with difficulty is nidrā - nidrā, the sleep that comes to the person while standing or sitting is pracalā and that which comes while walking is pracalā-pracalā. || 11 ||

Waking up easily on hearing a little noise that sleep is ‘nidrā’.

After much effort for long time one wakes up with unhappiness is **nidrā - nidrā**.

One who sleeps while standing or sitting is called **pracalā**.

Deeper than pracalā, one sleeps while walking is **pracalā-pracalā**.

How is our sleep?

Do we wake up easily on someone’s footsteps?

Do we know or not even if the drums are beaten?

Do we sleep while counting the rosary in sāmāyika or listening to sermon?

Do we take a nap while waiting in the line of worship or bus?

Do we have the habit of walking in sleep or sleep while walking?

Sleep and laziness increase by increasing them and lessen by decreasing.

Do we make efforts to increase or decrease sleep? By sleeping more one binds darśanāvaraṇīya karma.

Now the 5th terrible nidrā is described-

**दिण चिंतिअत्थ करणी थीणद्धी अद्ध-चक्खी अद्ध बला ।
महु लित्त खग्ग धारा लिहणं व दु हा उ वेअणिअं ॥ १२ ॥**

**Diṇa cintiattha karaṇī
thiṇaddhī addha-cakkī addha balā |
Mahu litta khagga dhārā
lihaṇaṃ va du hā u vēaṇīaṃ || 12 ||**

Meaning: Thiṇaddhī - the sleep that has half strength of half cakravartī makes us do work that is thought during the day. The vēdanīya karma is like licking a sword smeared with honey and is of two types || 12 ||

If one thinks to do some work during day but has no strength to do the same. In the midnight one does the impossible work yet does not wake up from sleep. The person with vajraṣabhanārāca saṅghayaṇa when has this nidrā that time he has half strength of half cakravartī.

The strength multiplies two or three times in persons with chēvaṭṭhā saṅghayaṇa. The jīva with this type of sleep goes in naraka-hell.

Gives sleep from which one easily wakes up covers the darśana strength is called as **nidrā darśanāvaraṇīya karma**.

Gives sleep from which one wakes up with difficulty and covers the yet open darśana strength that karma is **nidrā-nidrā darśanāvaraṇīya karma**.

Gives sleep which comes while standing or sitting due to covering of open darśana strength is **pracalā darśanāvaraṇīya karma**.

Gives sleep while walking due to covering of open darśana strength is **pracalā-pracalā darśanāvaraṇīya karma**.

The work that is thought during daytime is done during sleep without waking up, that way covering the open darśana strength is **thiṇaddhi darśanāvaraṇīya**

Vēdanīya karma

The vēdanīya karma is like licking the sword that is smeared with honey, licking first we get the taste of honey till that time we experience happiness but when the tongue is cut the jīva experiences unhappiness; similarly enjoying the senses jīva experiences happiness but due to its going away or in wrong fruition he experiences unhappiness.

This vēdanīya karma is of two types.

With the five senses one enjoys those things which one likes during this the experience of a type of happiness is due to karma that is sātā

vēdanīya karma.

Due to going away of the likened subjects of these five senses and the disliked subjects of their enjoyment occur because of that karma which is asātavēdanīya karma.

ओसन्नं सुर-मणुए, सायम-सायं तु तिरिअ-निरएसु ।

मज्जं व मोहणीअं, दु विहं दंसण-चरण मोहा ॥१३॥

Osannaṃ sura-maṇuē,
sāyama-sayaṃ tu tiria-niraesu |
Majjaṃ va mohaṇiāṃ,
du vihaṃ daṇsaṇa-caraṇa mohā || 13 ||

Meaning: Usually dēva and human beings have sātā and nāraka and triyaṇca have asātā vēdanīya karma. Darśana mohanīya and cāritramohanīya are the two types of mohanīya karma. || 13 ||

Though dēva-manuṣya said have ‘sata-peace/calm’ yet there is not one end. In dēvaloka also there is unhappiness due to jealousy etc. In human life also diseases-mourning-laborpains-birth and death cause asata-unhappiness. Though the nārakas and tiryāṇca have unhappiness yet during the birth ceremony of jinēśvara paramātma there is sātā. Tiryāṇca also travelling in cars experience happiness. Here they feel sātā.

But, dēva and manuṣya have more sātā and less of asātā.

Nāraka – tiryāṇca have more asātā and less sātā.

Mohanīya karma

Mohanīya karma is called as karmādhiraṇa... king of karma. This karma is like alcohol-madirā.

The person who consumes madirā gets intoxicated with it. This person loses the discrimination in doing viz. what is to be done? Or what is not to be done. He says what has to be avoided...does what is not to be done. When on this person the intoxication of moha-illusion/enthrallment occurs then he loses religious and spiritual discrimination too. He forgets the welfare of his soul and indulges into

worldly enjoyable life.

That which confuses jīva...makes him restless due to indiscrimination is called mohanīya karma.

This mohanīya karma is of two types:

(1) Darśana mohanīya and (2) Cāritra mohanīya.

Faith/inclination in the essence of exiting jīvas’ etc. is described as darśana. That which confuses the jīva in this is called darśana mohanīya.

Cāritra means pure-conduct. That which confuses in this is called cāritra mohanīya.

दंसण मोहं ति-विहं सम्मं मीसं तहेव मिच्छत्तं ।

सुद्धं अद्ध-विसुद्धं, अ विसुद्धं तं हवइ कमसो ॥ १४ ॥

Daṇsaṇa moham ti – viham
sammaṃ mīsaṃ tahēva micchattaṃ |
Suddhaṃ addha-visuddhaṃ,
a visuddhaṃ taṃ havai kamaso || 14 ||

Meaning: Darśana mohanīya is of three types, samyaktva, miśra and mithyātva, which is pure - half pure - and impure respectively. || 14 ||

The one that confuses in samyaktva is **samyaktva mohanīya ...**

The one that confuses in miśra form is **miśra mohanīya ...**

The one that confuses in mithyātva is **mithyātva mohanīya ...**

The paddy when is pounded then one can define three types of pounded paddy- (1) one without any husk/chaff (2) one with husk half removed (3) one is as it is with husk.

Similarly, when the soul attains upāśama samyaktva that time due to efforts, the mithyātva mohanīya karma that is in sātā, its pudgala are divided into three parts –

The pudgala of mithyātva that are purified is **samyaktva mohanīya.**

The pudgala of mithyātva that are half pure and half dirty is **miśra mohanīya.**

The pudgala of mithyātva are unpurified and have remained dirty only is **mithyātva mohanīya.**

All these three karma injures-kills soul’s virtue of anānta-darśana (eternal-faith)... and destroys it so it is called **darśana mohanīya.**

जीय-अजीय-पुण्ण-पावा-SSसव

संवर बंध-मुख-निज्जरणा ।

जेणं सद्वहइ तयं, सम्मं खइगा- SSइ बहु -भेअं ॥ १५ ॥

**Jīya- ajīya-puṇṇa-pāvā-āsava-
saṁvara-baṇḍha-mukkhā-nijjaraṇā |
Jēṇaṁ saddahai tayaṁ,
sammaṁ khaigā āibahu – bhēaṁ ॥ 15 ॥**

Meaning: ‘Jīva, ajīva, puṇya, pāpa, āsrava, saṁvara, baṇḍha, mokṣa and nirjarā’ in these nine tattva’s occurs faith which is kṣāyika and other types of samyaktva ॥ 15 ॥

The **jīva tattva** is the element with 14 types of characteristic of life.

The **ajīva tattva** is the element with 14 types of lifeless. characteristic.

The manifesting of auspicious nature is the element of virtue (**puṇya**) with 42 types.

The manifesting of inauspicious nature is the element of sin (**pāpa**) with 82 types.

The path of influx of good and bad karma is the element of **āsrava** with 42 types.

To stop the **influx** of karma is the element of **saṁvara** with 57 types.

The binding of karma with the soul is the element of **baṇḍha** with 4 types.

The complete destruction (annihilation) of karma is the element of **mokṣa** with 9 types.

The renouncing of karma partly is the element of **nirjarā** with 12 types.

The faith in these 9 tattva-elements is called **samyaktva**. The samyagdarśana (samyaktva) has many distinctions but here we will consider main types. There are 5 types-

(1) kṣāyika (2) kṣāyopāśamika (3) aupāśamika (4) vēdaka (5) sāsvādāna

(1) kṣāyika samyaktva:

This is apaudagalika pure samyaktva.

Complete decay of 3 darśana mohanīya and 4 anantānubāndhī kaṣāya one gets this samyaktva. This samyag darśana occurs only to the person with vajraśbhanārāca saṅghayaṇa in the time-period of Tīrthāṅkara. This samyaktva is attained in human life only and does not go away therefore it is sādi-anaṇṭa (with beginning-endless). Generally this jīva go to mokṣa in 3rd

or 5th birth. (bhava).

(2) kṣāyopāśamika samyaktva:

This is paudagalika impure samyaktva.

Some decay or some suppression of 3 darśana mohanīya and 4 anantānubāndhī kaṣāya one gets this samyaktva. This samyaktva is found from 4th to 7th guṇasthānaka. Its shortest (jaghanya) time-period is until antarmuhūrta and the excellent time-period is >66 sāgaropama.

(3) Aupāśamika samyaktva:

This is apaudagalika impure samyaktva.

3 darśana mohanīya are in sattā. But the soul oppresses these in such a way so that not a single of its nature-characteristic manifests and does not kill the soul’s liking and at that time the soul’s samyaktva is aupāśamika samyaktva. Jīva firstly gets this samyaktva. It lasts for antarmuhūrta. It is found from 4th to 11th guṇasthānaka.

(4) Vēdaka samyaktva:

This is paudagalika impure samyaktva.

This is a type of kṣāyopāśamika samyaktva. In kṣāyopāśamika samyaktva there is decay of mithyātvamohanīya, miśramohanīya and 4 anantānubāndhī kaṣāya, thus these 6 decay all the time and the decay of samyaktva mohanīya continues. This decay when reaches the last part it’s called Vēdaka samyaktva. After this jīva immediately gets kṣāyika samyaktva.

(5) Sāsvādāna samyaktva:

This is apaudagalika impure samyaktva.

This is a type of aupāśamika samyaktva.

After getting this though there is suppression of 3 darśana mohanīya and yet if there is rising of 4 anantānubāndhī kaṣāya then it is called Sāsvādāna samyaktva.

Samyaktva is pure pudgala...do not cause passion-disorder, then why are they called samyaktva mohanīya? Though samyaktva have pure pudgala these are particles of mithyātva. Again in manifestation (rising) of intense mithyātva they become mithyātva mohanīya, hence the samyaktva pudgala is also called samyaktva mohanīya.



VRATĀDHIRĀJA

The king of maṇṭra is Navakāra Maṇṭra...
 The king of Tīrtha is Śatruñjaya tirtha...
 The king of festival is Parusaṇa parva...
 The king karma is Mohanīya karma...
 Then the king of all vows-vrata is śīla
 vrata...

The above said talk is worth writing in our heart in gold letters...where character-conduct is safe there everything is safe. Everything is useless if you fault in conduct-character. What is said about this invaluable conduct?

यस्तु स्वदारसन्तोषी, विषयेषु विरागवान् ।

गृहस्थो ऽपि स्वशीलेन, यतिकल्पः स कल्प्यते ॥

Yastu svadārasantoṣī, viṣayèṣu virāgavān |
 Gṛhastho a pi svaśīlēna,

yatikalpa: sa kalpyatē ||

Meaning: The man who renounces special affection for libido-sexual desire and is content with his wife and performs human activity, that man even though behaves in the householder's category he is considered sage by his own virtue. ||

The vow of conduct is also from two sections, from the area-territory-country and from all. The sādhu and sādhvī have to adhere to the full vow of conduct of 9 types of boundaries-fences. This is not possible for the householder, for him it is dēsa-territory-place "content with his own wife" vow is described. Satisfied with own wife or husband, consider all other women as mother-sisters or brothers-fathers. Where there is contentment there is happiness. Where there is discontentment there is suffering-unhappiness. Therefore, in the vow of conduct contentment plays an important role. The householder who is

satisfied with his wife as described above is considered as sage due to his esteemed conduct of high morality.

We are heirs of Sthulibhadra and Sudarśana merchant...

We are children of Vijay seth and his wife sethānī Vijayā ...

We are guardians of the higher sacraments of Āryan region...

The thieves and robbers and murderers of our country were also great guardian of our modesty-moral conduct and virtue... we are only śrāvaka...followers of the path of Mahāvīra...there should not be any laxity in our conduct...there should not be any shortage of modesty and virtuous conduct. In the reign of prabhu, of the 12 vrata shown for śrāvaka - śrāvikā the 4th aṇuvrata in the form of śīlavrata is introduced to us and efforts are made to familiarize us with its transgressions. Let us stop from all the faults-wrongs which are knowingly and unknowingly got while knowing the fourth aṇuvrata and the transgressions in detail. Become owner of innocent living.

The fourth śīla vow means abstaining from sex-sexual desire. It's a vow of celibacy. Therefore, one should do as much as possible about this vow and act according to one's own strength. If the śrāvaka is completely strong then he avoids his wife and all other women from sexual-enjoyment, if that much strength is not there then he should be content with his legally wedded wife and separate-give up other women is the form described of śīla vow. Here women give-up the men. While taking such a vow, the five transgressions committed in the context of negligence should be purified.

(1) Itvara parigṛhitāgamana (2) apara

parigrhitāgamana (3) aṅga krīḍā (4) paravivāhakaṛaṇa (5) kāmabhogaṭivrābhilāṣa.

(1) If someone keeps a prostitute giving money etc. for a short time (one month - 6 months) then that is Itvara parigrhitāgamana aticāra. Or keeps the prostitute giving rent and thinks that he has renounced other woman, but this woman is not married to anyone so goes with her, but does not think that due to this conscientious is spoiled this is Itvara **parigrhitāgamana aticāra**.

(2) Aparā parigrhitāgamana means widow or virgin female; she is not kept by anyone in the house therefore she is called aparāparigrhitā. To think that she has no master and she is not wife of anyone and one goes with them for merriment and pleasure then this is called **aparā parigrhitāgamana aticāra**.

(3) **Anaṅga** – means to arouse libido, becomes very indulgent-addict and has done bad deeds with own body or other's and does kissing-hugging-gestures-sarcasm etc. and laughter-mockery-making fun with prostitutes-other women are included in the transgressions.

(4) Avoiding own children and showing goodness-kindness for other's children giving them affection and perform their marriage efforts etc. ; and accepting the marriage of one's own children and keep their numbers is incumbent with the śrāvaka. But, ties stranger's marriages then this is considered as **paravivāhakaṛaṇa aticāra**.

(5) **Kāmabhogaṭivrābhilāṣa aticāra**: Day and night the mind has intense longing for words, enjoyment, sensuality, pleasure, sexual desire and shows tremendous love-affection and unable to live even for a moment without the other woman, and all the time the jīva indulges into this thought is considered the fifth aticāra.

While accepting the 4th vow of śīla – the śrāvaka and śrāvikā have to take pledge-assertion that “Except my wife/ my husband I should not have sex with any other person.”

With this pledge the following rules help to purify the instinct of śīla vrata. To make our

living chaste-immaculate we must make efforts as per our strength to follow these.

- (1) I renounce going to other women.
- (2) I renounce going to prostitutes.
- (3) I will observe celibacy on 5-10 or 12 tithi days.
- (4) I will observe daytime celibacy.
- (5) I will observe celibacy in tīrtha places(holy-pilgrim)
- (6) I will observe celibacy during Paryuṣaṇa parva and āyambīla
- (7) I will not remarry during life-time.
- (8) I will not wear clothes that provoke the lust of others.
- (9) I will not use aphrodisiacs.
- (10) I will neither see nor show others blue-films
- (11) I will neither read nor make others read blue books-sexy novel.
- (12) I will count daily one rosary for beautifully observing celibacy vow saying “Aum namo ghora bāmbhārīṇa jṛrom jṛrom svāhā |
- (13) For complying with celibacy vow I will do worship of Śrī Neminātha Bhagavāna.

Parigraha parimāṇa vrata

Someone suffers due to planet saturn...

Someone is harassed by planet mars...

Someone is destroyed-ruined by planet rāhu...

Someone is made rich by planet śukra...

But the scribes sages say that many fold strength than that of these nine planets (graha) to cause jīva's transmigration in four species and roaming in 84 lakh yonis...birth with a fortune of unhappiness and poverty...infamy at every step is seen in only one planet (graha) and that is “**Parigraha**” i.e. covetousness-craving- insatiability.

व्याक्षेपस्य निधिर्मदस्य सचिवः, शोकस्य हेतुः कलेः ।

केलीवेश्म परिग्रहः परिहृते-र्योम्यो विविक्तात्मनाम् ॥

Vyakṣēpasya nidhirmadasya sacivaः,

śokasya hētuḥ kalēḥ |

Kēlīvēśma parigraha pariḥatē-

ryomyo viviktātmanām ||

Meaning: A bitter enemy of quiet virtue, a special friend of impatience, a place for rest for king of moha (infatuation-enchancement), the birthplace of sin zodiac, main place for disaster-calamity-catastrophe, forest of impure-unholy meditation, a reservoir of interference, secretary-minister of intoxication-madness, the main purpose of mourning, as well as battle of afflicted-distressed habitation...such form of parigraha should be avoided by prudent men ||

Hèy understanding soul!

Your peace and delight is burnt to give you disquiet and annoyance-remorse...by breaking your patience made you impatient...in your life made the attachment and love strong and pushed you towards misfortune...the storehouses of sins are overflowing because of this...that which has made you arrogant-egoistic please know that parigraha nicely and truly...The one who has failed to recognize it does not get another chance soon to recognize. You have got this opportunity fortunately. Then why do you neglect?

Parigraha...the accumulated items remain here only...nothing will come with you...nothing remains in your hands...but to get this parigraha the sins you have committed and the gambit-guile-ploy annihilates-destroys you and sends you into misery-misfortune. Let us understand the parigraha parimāṇa vrata and welcome it as per our strength in the life and get saved from misfortune. Let's simplify the process of fortunate transmigration

Then to do the measure of parigraha is called parigraha parimāṇa vrata. This parigraha parimāṇa vrata is of 9 types. Firstly khitta means region parigraha parimāṇa vrata – **kṣētra** means open space, a land for planting, a place for gardening. Secondly house parigraha is one land and (from floor to floor seven)...and main warehouse and garden-bungalow are all **house-parigraha**. The **third is kuviya means kuvya parigraha....**excluding gold and silver consider other all metals viz. copper, brass, bronze, lead, iron, tin-plating, khaṅga bharata etc., metal utensils like plates, bowls, pot and bed, seating plank, clothes etc. household things. And **fourth**

wealth parigraha which is of four types...in which one gaṇima (countable) like arēcā nut-beetle nut which can be counted and sold, second is dharima which is jaggery, ghee, condiments that can be weighed and sold, third section is gold, silver, jewel-gem, clothes, money which are sold after testing and fourth maviya-solid (Ghana) that is sold by measuring. This way the wealth accumulation (parigraha) is of four types; the **fifth dhanna meaning cereals parigraha** which is of 24 types. The **sixth hiraṇa parigraha** means raw-crude silver meaning silver without coins that is rupya parigraha. As well as the **seventh gold parigraha** which is gold without coins, and **eighth is dupaya parigraha** is the bondsman and bondswoman who are bought by paying money are the main two legged persons-humans. And the **ninth is cauppaya parigraha** is cow-buffalo, elephant, horses, bullock, goat the main four legged jīva. This way the nine types of parigraha are taken as per one's wish after deciding dimension-measure and in that if any unsustainable feelings-sentiments occur leading to those transgressions occur need to be purified.

In this vow (1) more area-house-shop etc. are kept than the number decided, (2) More quantity of unplanned gold, silver, jewelry and coins are kept then the amount-number decided. (3) The four types of wealth and wheat, moong, adad etc. 24 types cereals are kept more than thought, (4) More number of two legged bond-servants etc. and 4 legged cow-buffalo are kept. (5) Brass, bronze, iron etc. of cheaper quality are kept more than the quantity decided. These 5 transgressions-faults should not be inflated in the fifth vrata.

After understanding the talk about parigraha one has to accept it. The lucky virtuous śrāvaka śrāvikā have to take the following pledge-vow- **“I will keep money, property, jewelry, land on my name ...will not keep amount more than one kg gold as per its cost; if there is excess money I will immediately spent in religious activity.”**

For this vow's special cleansing and

safeguarding our soul from committing more sins the following rules are helpful.

- (1) I will not keep/buy more thanvehicles.
- (2) I will not keep more than.....cows-
buffalo, bullock.
- (3) I will not purchase shares of the hotels-
companies-mills whose products are
included in 7 vices.
- (4) I will not go to court to obtain the wealth of
father, mother or any other person.
- (5) For property I will not file court case against
brother-sister-son-wife etc. Whatever I will
get easily that only I will accept.
- (6) If our parigraha is increased than I will not
pass it on to other's name in the family.