

WHO IS A JAIN?

Those who worship the Jin (the Victors and the liberated souls) are called Jains. Those who have conquered Kashāya (passion), Rāg (attachment) and Dvesh (aversion) are called the Jin (the Victors). The worship of Victors of attachment and aversion implies that one should reduce them in his life. It means that one who engages him-self in an effort to reduce vices like rāg (attachment), dvesh (aversion), krodh (anger), mān (pride), māyā (deceit) and lobh (greed) is a Jain. As Lord Shiva is the god of Shaivas, Lord Buddha is the god of Bauddhas, Vishnu is the god of Vaishnavas, and likewise the most holy devotional god of Jains is 'Jin'. In otherwords those who worship the Arihants and Siddhs are called Jains.

Adding two intra-syllabic vowels, which are symbols of conduct and thought, on the word 'Jan', makes the word 'Jain'. Thus one who follows right conduct and is endowed with purity of thought is a Jain.

'Lord Jin' is an ocean of dayā (mercy) and therefore, one who possess the thoughts of kindness and mercy and, also who is moved by the misery of others is a Jain.

A true Jain will readily and happily accept even death in order to maintain purity and liberty of souls.

One who controls and conquers the vices of sensuality of indriyas (sense organs) and man (mind) and proceeds towards conquering the ātma (soul) is a Jain.

One who gives prime importance to carefulness and prudence in every field of activity and moves forward to advance the teachings and precepts of the Jina is a Jain.

GODS

Jain religion is a great religion of the universe. Its basis is not material conquest but spiritual conquest. In addition to religious rituals, it is mainly a religion of internal purification of the soul (Atma-Dharm). It is because of this that our Gods are also those eminent persons who have achieved the highest form of purification of the soul. Our Gods 'Jinas' have conquered passion and hatred and they dwell in qualities of soul (Atma) like knowledge (Gyan) faith (Darshan) and conduct (Charitra).

'Jina' word is made of sanskrit-element/substance "Ji" with a suffix "Na", the meaning of which is 'Victor'. 'Jin' word is a technical word of Jain-Philosophy, which is used to denote Arihant (Victors of self) Tirthankar (Prophets) and Kewali (wholly enlightened).



Essential Characters of Jin :

One who has attained victory over internal enemies of passion (Rag) and hatred (Dvesh) and, who is devoid of Karma, free from old age and death and is possessed of Keval-Gyan (Fully enlightened knowledge) and Keval Darshan (fully enlightened faith), and who is singularly committed to the well being of all living creatures in the world is our supreme God called 'Jina'.

The 'Jina' is neither pleased by his praise nor angered by his abuse or blasphemy. We perform our devotional practices treating him as our ideal because our aim is to get supreme happiness and infinite joy and so our ideal must also match with our aim.

The Jain religion does not treat those deities of the world as their revered Gods who are afflicted by anger, pride, illusion and greed because those who are themselves vicious, how will they make us pure and virtuous. Those who keep arms for their own protection and those who on account of affliction for lust enjoy the company of women, they can not become our ideals.

Jain-religion firmly believes that no outside person can make us happy or unhappy and so no outsider is our enemy or friend. Our internal enemies e.g. lust, anger, power, attachment, greed etc., create our outside enemies. It is because of this that the aim of our devotion, worship, adoration and devotional service is to destroy these internal enemies. Thus to achieve



this target only those who have conquered these enemies i.e. 'Jina' 'Arhats' alone should be our favoured deities and God of the Gods.

Jain religion does not believe in worship of persons but it believes in quality-worship. Therefore, it does not treat those persons free of passions as the only Gods who are recognised as such by their Sect (Sampradaya) or by their religious books. All devotees of the world who have conquered passion and hatred in all its forms, got rid of the filth of Karma's and become totally emancipated & liberated souls, are also treated as objects of worship as Gods, by the Jains.

Our Gods are of two types :-

1. The living enlightened souls (i.e. Arihant-Gods) and
2. The fully liberated non-living souls (i.e. Siddha-Gods)

As regards virtues of soul and spiritual capability there is no difference between the two. However the Arihantas have destroyed only four Vitiating Karmas (Ghati-Karmas) and they exist in a living human body whereas the wholly Liberated Gods (Siddha) have destroyed all eight karmas and therefore, they are liberated for all purposes and so they are bodiless and are devoid of all activity and nothing remains to be done by them. So far as internal qualities are concerned there is no difference between the two but as the Arihantas and Enlightened one's are visible benefactors and, so,



they are offered obsiance first of all and have been designated as God of Gods. It is they who acquaint us with the characteristics of (Siddhas) and further show us the path how to become 'Jina' (God) from 'Jan' (individual), Shiva (God) from a living soul (Jiva) and perfect soul (Parmatma) from an Atma.

In this manner the victors of passion (Rag) and hatred (Dvesh), free of filth of Karmas, free from old age and death, those who are possessed of infinite happiness of soul (Atma) and further who dwell in pure aspects of soul are our victors and enlightened Gods (i.e. Arihants) and fully liberated (Siddha) gods who are our holy ideals.

Questions - Answers

DEV OR GOD

- Q.1. Who has been called Dev (God) in Jainism?
 Ans. The Arihants (victors) and the Siddhas (liberated souls) are called Devs (Gods)
- Q.2. Who is described as Arihant?
 Ans. Ari = enemy, 'Hant' = one who destroys. Thus those who have destroyed their internal enemies are called the Arihants.
- Q.3. What are internal enemies?



Ans. Kām (Sensual lust), Krodh (Anger), Mada ^{1/2} (Pride), Lobh (Greed), Rāg (Attachment) and Dvesh (Aversion) and the like have been described as internal enemies.

Q.4. Do Arihant have external enemies?

Ans. The internal enemies remaining inside create external enemies. When there remain no internal enemies there is no question of the existence of any external enemies.

Q.5. What are the other names for Arihants?

Ans. They are called by the Significant and meaningful names of (1) Jin, (2) Veetrāg (Free from attachment), (3) Sarvagya (One who knows every thing), (4) Tirthankar (One who establishes the Jain four-fold religious communion Teertha consisting of Sādhu, Sādhvi, Shrāvak, Shrāvikā).

Q.6. Why Arihants are called 'Jin'?

Ans. The Arihants have conquered Rāg and Dvesh and so they are called 'Jin', the Victorious.

Q.7. Why Arihants are called Veetrāg?

Ans. As the Arihants are devoid of Kashāyas like rāg and dvesh, they are called Veetrāg.

Q.8. What is 'Rag' and 'Dvesh'?

Ans. When one feels happy on receipt of favourable person, things and situation, it is called 'Rag' and



when one feels unhappy on receipt of unfavourable person, things and situation, it is called 'Dvesh'.

Q.9. Why Namaskār (respectful salutation) is being paid to Arihants in the sacred verse of Navkār Mantra ahead of all others?

Ans. The Arihant Bhagwān (Victor God) establishes the four fold Teerthas of religion and show us the path of salvation and acquaint us with the characteristics of Siddhas (Liberated Souls). They are highly merciful and beneficent for us. It is they, who show us the way to stop the worldly-bondage of the cycle of birth and death and so the first reverence ahead of all others is paid to them in the sacred verse of Navkār Mantra (i.e. five fold worships).

Q.10. Can we become Arihants?

Ans. Yes! We can also become Arihant after destroying the Ghāti-karmas (vitiating karmas)

Q.11. What are the types of karmas destroyed by the Arihant?

Ans. The Arihants have destroyed the four Ghāti Karmas viz.,

1. Gyānāvarneeya (Knowledge-obscuring)
2. Darshnāvarneeya (perception obscuring)
3. Mohaniya (Deluding)



4. Antrāya (obstructing) Karmas

Q.12. Whether the Arihants on becoming delighted bestow any benefactory-blessings?

Ans. The Arihant neither become delighted nor displeased with any body and therefore they neither bestow blessings nor give curses.

Q.13. Why do we adore Arihants as our Gods?

Ans. Our aim is to get eternal happiness and therefore our ideal of worship should be those Gods who are immersed in eternal happiness. The Arihants are holders of

1. Anant Gyān - Infinite knowledge,
2. Anant Darshan - Infinite perception,
3. Anant Charitra - Eternal-character,
4. Anant balvirya - Vast strength of semen

And therefore we adore the Arihants as our Ideal for worship.

Q.14. Whether the Arihant can make us happy or unhappy?

Ans. The Arihant cannot make us happy or unhappy, but worshiping and praising Veetrāg devas reduce our vices like Rāga and Dvesh, and thereby we automatically experience happiness and peace.

Q.15. Who are called Siddhas?



Ans. Those who have destroyed all the eight Karmas and who have freed themselves from rāg, dvesh and bodily existence and those who occupy the Siddhalaya (abode of liberated souls) immersed in eternal happiness are called Siddhas. They being invisible are free from the activity of giving religious sermons.

Q.16. When the Siddhas do not give religious sermons, what is the advantage of praising or worshipping them?

Ans. By worshipping Siddhas, we experience supreme and ultimate peace and we get the knowledge of purest form of soul and our personal existence. Internally a strong urge is awakened in us to become Siddhas.

Q.17. What are the differences between Arihants and Siddhas?

- Ans. 1. The internal merit of Arihants and Siddhas is the same. There is no difference in essential-properties of form or nature between the two, but the Arihants have bodily existence whereas the Siddhas are bodiless.
2. Arihants have destroyed the four Ghāti Karmas whereas the Siddhas have destroyed all the Eight Karmas.
3. The Arihants preach religion, show the path of liberation and the statehood (swaroop) of



Siddhas but the Siddhas being bodiless do not perform any such functions.

Q.18. Differentiate other Gods from Siddhas and Arihantas?

Ans. The other gods are afflicted by internal vices like fear, lust etc., and so they carry arms and ammunitions and are accompanied by women etc. whereas the Arihants and Siddhas being viceless (Pure), they shun all types of arms and the company of women etc.

GURU (TEACHER)

In the Indian culture and tradition, the place of religious Teacher is of great importance. The status of the teacher has been recognised as higher than God. It is said;

**“Guru Govind Dono Khade, Kake Lagoon Pai !
Balihari Guru aapki Govind Diyo Batai !!**

It means that if the God and the teacher both are standing at one place, then at whose feet should I bow my head first? Oh! To the Teacher, I must bow my head first because it is he, who has introduced me to the God.

As the teacher acquaints us with the characteristics of God, he is first entitled to our obeisance. The word ‘Guru’ (Teacher) means a greatly honoured person i.e. one who is great in virtues like knowledge (gyan) and good conduct (Aachran) is called



Guru (teacher). A Guru (teacher) is that greatman who removes darkness of ignorance from the human heart and mind. The Guru (teacher) provides those men with vision of truth who have wandered astray on account of luxurious living. It is an undisputable truth that the Guru (teacher) has great importance but the importance is of a real teacher (Guru). It is a thoughtful question as to what are the characteristics of a real Guru (teacher) and who has been called a true Guru (teacher) in Jain religion?

Jain religion is a virtue quality worshipper. It does not pay reverence to shape of body or type of apparels. Jain religion worships conscientiously higher spiritual Gods. Thus while describing the characteristics of the true-Guru (teacher) it has been said in Jain religion : "One who foregoes money and wealth, keeps himself away from worldly affairs, one who assiduously follows the five great vows e.g. non-violence etc. and who performs his ascetic activities with the avowed aim of attaining Godhood (Parmatma) and who teaches without any greed or desire i.e. he does so with the sole thought and aim of doing good to the people; is a true Guru (Teacher).

In Jain fraternity Jainism/Jain religion, Sadhu's are very important from the soul view of penance¹. They are embodiments of sacrifice. They shun wealth and



women, they walk bare foot, they do not take anything which is living (Sachit), they protect six types of living beings and follow five Samities (i.e. Vigilances) and three Gupties (Restrains). They do not take meat or fish etc. and together with it they do not use wine, hamp, bhang, bidi, cigarette, betel-leaf, tobacco etc. which are intoxicating in nature and they follow complete celibacy. They collect their eatables and drinking water from numerous houses, and never consume food or drink water after sun-set. They do not keep with them any metal even a needle. They do not own and possess any type of property e.g. coins, money, house or temple.

The Jain monks & nuns observe the following five great vows (Mahavratas) which have to be practiced by every Sadhu irrespective of his status i.e. whether he is senior or junior.

(1) Non-Violence (Ahimsa) :

They neither indulge nor induce others to indulge in nor approve of others' indulging in any type of violence against all living beings whether big or small, still or moving, either through their thoughts, or words or body.

(2) Truth (Satya) :

They never lie, nor encourage anybody to lie nor appreciate anybody lying either by thoughts, words or deeds.

¹ Their lives are an example of let-go's.



(3) Non-Stealing (Achorya-Asteya) :

They never steal nor encourage anybody to steal or approve of anybody stealing either by thoughts words or deeds.

(4) Celibacy (Brahmacharya) :

They do not believe in interpersonal relationships nor encourage or approve of them either by thoughts words or deeds.

(5) Nonpossession (Aparigraha) :

They do not possess any money or property nor approve or encourage anybody to possess them either by thoughts words or deeds.

In this way the ascetic devotional activity of Jain Sadhu is very difficult. It is very very difficult for every one to follow such hard rules. Those Sadhus who follow and practice these very difficult major vows which is like walking on a sword's edge, are our real Gurus, irrespective of the fact that whether they may belong to any religion, sect, or caste creed etc.

These days, lacs of so called Sadhus, are found wandering on this earth, and so every Sadhu should not be treated as a real Guru. It is therefore said that, "Select your Guru after full knowledge and drink water after straining or filtration." (Guru Keeje jan kar - Pani Peeji Chhankar).



In this way Guru of Jain religion is not confined to sectorial-apparel or external rituals. As Jain religion is a spiritual religion, its Guru must also be highly spiritually inclined. Those ascetics who are committed to practice non-violence and truth whole heartedly and who are illuminated with the light of freedom from attachment and passion, are recognised as Gurus, in Jain religion.

Questions - Answers: GURU (SPIRITUAL TEACHER)

Q.1. Who is a Guru (spiritual teacher)?

Ans. A Guru is that great person who removes the darkness of ignorance from the human mind and illuminates it with light of Gyān (knowledge).

Q.2. What do the Guru give us?

Ans. The Guru provides us with the insight of knowledge so that we may distinguish between our benefit (hit) and harm (Ahit).

Q.3. Who is our Guru?

Ans. Āchāryas (Preceptors), Upādhyāyas (Spiritual – teachers), and Sādhus and Sādhvis (Saints) are our Guru.

Q.4. Why do we recognize them as our Gurus?

Ans. We recognize them as Gurus because they themselves follow the path of salvation and show us the path of salvation.

Q.5. What are the special attributes of our Gurus?

Ans. Following are the special attributes of our Gurus:

1. They practice Pānch Mahāvratas (five major vows) without any atichāra (transgression).
2. They worship five Samities (vigilances/ carefulness) and three Guptis (Restraints).
3. Keeping in view the ideal of transforming the Ātma into Paramātma (from soul to God) they by their Virtuous thought and conduct, make efforts to achieve that ideal.
4. They do not consume food or water after sunset.
5. They walk bare foot even to far off places and deliver religious sermons.
6. They desist from use of any kind of intoxicants e.g.: drugs, alcohol, etc.
7. They do not keep money in any form and do not own any property e.g. Math ॐ i.e. (religious establishment) or temple etc.
8. They do not touch fire, ordinary/natural-water, ordinary/natural green vegetables etc. (i.e. uncooked).
9. They do not use any fan, cooler electricity etc.

Q.6. Jain Sādhu`s are of which caste or religion?

Ans. Person belonging to any caste or creed can be a Jain Sādhu.



DHARMA - (RELIGION)

The ordinary meaning of word religion is duty. Word Dharma (Religion) is made of Sanskrit root "Dhri" with a suffix 'maan' the meaning of which is duty or to follow the prevalent conduct of the caste or the creed of the community in vogue. Describing its origin, it has been said, "Dhriyate anen lok: iti dharma", it means, that by which the world is held is called dharma (religion).

According to another origin, "Durgatou Prapantan Pranin : Dharyati iti Dharma :". It means that one who holds those living beings who are falling in abject misfortune, is dharma (religion). It is clear from this description that dharma (religion) is one which saves the soul from grief/distress, abject misfortune, wickedness, sinful conduct and decline and helps in elating the soul, and one which is able to hold. The main cause of distress and sinful conduct is attachment and ignorance. The delusion and ignorance can be destroyed by Right Knowledge, Right Faith and Right Conduct. Thus we can say that Right Knowledge, Right Faith and Right Conduct constitute real religion. In the

 philosophical world, the nature of the things is called religion (dharma) and Right Knowledge, Right Faith and Right Conduct are the natural characteristics of soul (Atman).

Jain religion which attaches greatest importance to the worship of the three jewels (Ratna Trayee) is the true religion. As the Jain Religion is based on the preachings and sermons of Jina-gods and the Jina-gods have fully realized the spiritual contents and holy postulates of these three jewels (Ratna-Traya), Jain religion propagated by them is complete in all respects and is prosperous to all living beings. Jain religion is eternal, as Jin is not a person in particular. In ancient times also there have been many Jinas as who have achieved victory over Rag and Dvesh and there also will be many in future. It is, therefore clear, that Jain religion is in existence since times immemorial but the Jina-Gods who exist from time to time, propagate and publicise it more and more.

Our Jina-God have unfolded two types of religious conduct before us : the first one consists of total detachment i.e. totally saintly, ascetic-dharma (Angar-dharm) where one has to observe five major vows (Panch-Mahavratas), where one has to observe five samities (vigilances) and three gupties (restraints) and where one has to observe thirteen types of right conduct. The second type of religious conduct is meant for the (Shrawaks-Laitiyes) called 'Aagar dharm' where

 one has to practice twelve minor vows and together with it follow many small rules for purification of their souls. The first type of religious conduct can be followed only by strong minded souls whereas the second type called Aagar-dharma allows number of substitutes, and therefore, any body can practise that religious-conduct.

Jain religion is a scientific and spiritual religion and as such only that person who can understand the spiritual character and is able to distinguish between living and nonliving beings and things alone, can follow Jain religion. There is no restriction of caste, creed or country etc. in practising Jain religion. In whose heart there is plentiful of kindness and one who thinks everybody like himself, that atman alone can only practise Jain Dharm. Those who are attached to luxurious living find it difficult to practice Jain religion. However those who are detached from luxurious living find it simple to practice Jain religion. But, detachment from it is not possible without knowledge. So, only the company of knowledgeable people i.e., learned Sadhus, the knowledge imparted by them and their association can help in achieving detachment.

The principles of Jain religion are very deep and intense. However broadly keeping in view the following doctrines, we can rightly follow the Jain religion :-

1. The soul is a permanent fundamental substance equipped with knowledge and Faith.



2. The soul is the perpetrator of happiness and unhappiness.
3. The ultimate objective of the soul is to attain Moksha (liberation) and not heavenly or physical pleasures.
4. Soul and body are separate and distinct. While soul possesses the quality of consciousness, the body is changing every moment.
5. The soul possesses the power to become Paramātmā (God).
6. The impure state of soul is the Samsāra (world).
7. Complete pure state of soul is Moksha (liberation).
8. The bad endeavour of the soul is Pāp (Sin) and good action is Punya (Virtue).
9. The composite and right practice of non-violence, self restraint and penance is the highest religion.
10. There is no distinction of caste and creed in the Practice of religion.
11. The Universe is beginningless and endless.

Questions–Answers

DHARMA (RELIGION)

Q.1. What is Dharma (Religion)?

Ans. Different thinkers have defined dharma. Few of them are given below e.g.

1. The nature of a thing is called Dharma.



2. Ahimsa (Nonviolence), Sannyam (restraint/abstinence) and Tap (penance) constitute best religion.
3. Right knowledge, right faith/vision and right conduct, the Ratna-Traya (three jewels) constitutes Religion.
4. Dāan (Charity), Sheel (virtuous character), Tap (penance) and Bhāvnā (virtuous thoughts) constitute religion.

Q.2. What can be a correct definition of religion?

Ans. To practice Samyag Gyān (Right Knowledge), Samyag Darshan (Right faith/vision) and Samyag Charitra (Right conduct) is called as dharma.

Q.3. Which religion did Lord Mahāvira preach?

Ans. Lord Mahāvira preached Jin-dharma, Shruta and Āchār-dharma [Āgār Dharma and Angār-dharma].

Q.4. What is Āgār dharma?

Ans. The practice of minor rules of conduct and practice of twelve vows (Anuvrats) while remaining a householder i.e. carrying domestic obligations is called Āgār-dharma.



Q.5. What is Angār-dharma (Religion)?

Ans. Practice of right conduct consisting of five major vows i.e. a life of complete renunciation is called Angār-dharma.

Q.6. Who is a Jain?

Ans. Those who worship Lord Jinendra are called Jains.

Q.7. What has been characterized as the soul of Jainism?

Ans. Non-violence, equanimity and freedom from passion are characterized as soul of Jainism.

Q.8. What is essential for practice of non-violence, equanimity and freedom from passion?

Ans. Penance and Self-control are essential for their practice.

Q.9. What is called Gyān (Knowledge)?

Ans. That which alienates from worldly pleasures and helps in following the path of renunciation is called as Gyān.

Q.10. What is called Darshan?

Ans. A real faith in the Tattvas (elements) put forth by Lord Jinendra is called Darshan.



Q.11. What is Chāritra (virtuous Conduct)?

Ans. To follow Mahāvratas and Anuvratas (vows) is called Chāritra.

Q.12. What is Tap (Penance)?

Ans. To wilfully allow the body to suffer pain by fasts etc. and to blaze the mind and soul in a knowledgeable manner by atonement etc. is called penance (Tap).

Q.13. From the point of view of faith and capacity to practise how many types of Jains are there?

Ans. There are three types of Jains viz., (1) Those who have faith in preaching of the Lord Jinendra; (2) In addition to faith they partially follow the rules of conduct (Shrāvaka) and (3) In addition to faith they practise the life of total ascetic renunciation (Sādhus and Sādhvies).

Q.14. Who is Teerthankara (Victor)?

Ans. Those who establish the sacred order of four fold Teertha (communion) consisting of Sādhus, Sādhvies, Shrāvaks and Shrāvikas are called Teerthankara.

Q.15. Which is called a 'teerth' (Pilgrimage)?

Ans. The means, by which one swims the ocean of worldly affairs, is called Teerth.



Q.16. Who is called Viharmaan? How many are they at present?

Ans. Those Arihant who render in Mahavideh Region in the form of Teerthankar are known as Viharmaan, they are 20 in number at present known by name of Shri Simandhar Swami, Yughmandhar Swami etc. They established teerth in there respective regions, they possess kewalgyan and attain moksh after completion of their age.



RULES OF CORRECT PRONUNCIATION

It is essential that pronunciation of either, words and sentences should be correct. Due to incorrect pronunciation the meaning of a word changes, sometimes it may result in opposite meaning of a word. Incorrect pronunciation invites the sin of harm to knowledge because of short or excess utterance in respect of, either words, vowels, punctuation etc. Therefore correct pronunciation is most essential.

Due to absence of knowledge of rules of correct pronunciation and due to their non adherence, numerous irregularities are noticed in the recitation of the lessons of Samayik Pratikraman etc. Therefore, given below are main rules of correct pronunciation. It is hoped that in the help of these, readers will be able to learn correct pronunciation.

âlo Loj (HRASVA SWARA) & v b m & v \$ b = ,

HRASVA SWARA- A I U - A + I = E

nrkz Loj (DEERGA SWARA) & vk bZ Å & v ; k vk \$ m = vks

DEERGA SWARA- Ā EE Ü - A or Ā + U = O

- These letters are not there in the Prakrit language
 - AE ¼ ½ AU ¼ ½ ¼ ½ SHA ¼ ½ SHHA
 ¼ ½ KSHA ¼ ½ TRA ¼ ½ GYA ¼ ½

2. While speaking letters with DEERGH SWARA emphasis should be laid in the pronunciation. No emphasis should be laid while speaking letters with HRASVA SWARA.

b{kq & b[k (Ikshu – Eekha)

m"V & ÅV (Ushtra – Oont)

fiVuk & iMuk (Pitna – Peetna)

dy & dny (Kul – Kool)

fdyk & dhk (Kila – Keela)

fdV & dhV (Kit – Keet)

If half letter comes in the beginning of a word emphasis should be given in the either following e.g. Lrou ea^r* ij – In Stavan on 'ta'

If half letter comes in the middle of the word. Emphasis should be given on the letter proceeding the half letter e.g. ^dyi* ea^d* ij – in Kalpa on 'ka'.

If there are two half letters in the middle of a word, then emphasis should be given on letters proceeding and following e.g. eRL; ea e vLj ; ij – in Matsya on 'ma' and 'ya'.



SĀMĀYIK (EQUANIMITY)

General Introduction

The practice of keeping balance of mind is called Sāmāyik. Not to get attached to favourable things and not to entertain aversion to unfavourable things or to maintain equilibrium between attachment and detachment is called Sāmāyik (Equanimity).

In practical sense, by avoiding the Sāvadya-Yoga (violent activity) and the activity to develop the capacity to conquer passions like rāg and dvesh for at least 48 minutes is called practicing the vow of Sāmāyik.

The main aim of the vow of Sāmāyik is to develop the capacity to maintain peace of mind and poise of heart in varied circumstances like love and hate, back-biting and rumor, reverence and reproach, loss and profit, life and death, foe and friend, etc., etc.

While performing the vow of Sāmāyik the household dress should be removed and unstitched spotless white clothes should be put on. During the time of observance of Sāmāyik, one must engage himself in good thoughts and meditate on, and together with it, one should also study or listen to the scriptures and other books, which are useful in improving one's life.



SĀMĀYIK-SUTRA (Original-Text)

1. Navkār-Mantra:

Namo Arihantānam

Namo Siddhānam

Namo Āyariyānam

Namo Uvajjhāyānam

Namo Loye-Savva Sāhunam

“Eso Pancha Namukkaro, Savva Pāvappanāsano,
Manglānam cha Savvesim, Padhamam havai Manglam”.

I kekf; d I = ¼eny i kB½

1- uodkj ea

.kels vfj gark.ka

.kels fl) k.ka

.kels vk; fj ; k.ka

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, I ks i p .kedkjks I Oo&ikoli .kkl .kka

exyk.ka p I Oofl i i<ea gob exyAA

2. Guru-vandana Sutra (Teacher-Veneration -Sutra)

(Tikkhutto-Ka-Path)

Tikkhutto, āyahinam-payāhinam, karemi
vandāmi, namansāmi, sakkāremi, sammānemi,
Kallānam, mangalam, devayam, cheiyam, pajjuvāsāmi,
Matthaena-vandāmi.

2- x&olhu&l w

¼rD[k]ksdk iB½

frD[k]ks vk; kfg.k i ; kfg.k djse] omkfe] ued kfe]

I Ddkjse] I Eek.kfeA dYyk.k exyā no; i pb; i

iTtøkl kfe] eRFk .k omkfeA

3. Ālochanā - Sutra (Text on Self Critique)

[“Iriyāvahiyam Suttam”]

[“Ichchhākārenam-ka-path”]

Ichchhākārenam sandisaha bhagvam.

Iriyāvahiyam padikkamāmi, ichchham ichchhāmi-
padikkamium iriyāvahiyāe Virāhanāye, gamanāgamane,

pānakkamane, biyakkamane, hariyakkamane,

osā uttinga panaga daga matti makkadā santānā
sankamane, je me jivā virāhiyā, egindiyā, beindiyā,



Teindiyā, chaurindiyā, panchindiyā, abhihayā, vattiyā,

Lesiyā, sanghāiyā, sanghattiyā, pariyāviyā, kilāmiyā,

Uddaviyā, thānāo-thānam sankāmiyā, jeeviyāo

Vavaroviyā, tassa michhā mi dukkadam.

3- vlylpul&l w

½fj ; kofg ; a l ½

½PNkdj skdk i B½

bPNkdj sk l fn l g Hkxoa!

bfj ; kofg ; a i fMDdekfe] bPNa bPNkfe

i fMDdfema bfj ; kofg ; k, fojkg. k,] xe. kxe. kš

i k. kDde. kš ch; Dde. kš gfj ; Dde. kš

vkl k mfūk i . kx nx eēh eDdMk l ark. k l ade. kš

ts es thok fojkg; k] , fxn; k] cbn; k]

rbn; k] pmfjn; k] i fbn; k] vfhkg; k] ofūk; k]

yſl ; k] l kkb; k] l kfe; k] ifj ; kfo; k] fdykfe; k]

mífo; k] Bk. kvks Bk. ka l dkfe; k] tfo; kvks

oojko; k] rLI fePNk fe nDdMA



4. Uttarikaran Sutra

(Text on soul sanctification)

["Tassa Uttari Suttam"]

["Kāyotsarga-Pratigya-kā-path"]

Tassa uttarikarnenam, pāyachhitta karanam,

visohikaranenam, visallikaranenam,

pāvānam, kammānam nigghāyanatthāe, thāmi

kāussaggam. Annattha usasiyenam, nisasiyenam,

khāsiyenam, chiyenam, jambhāienam, udduenam,

vāya nisaggenam, bhamaliye, pittamucchāe

suhumehim angasanchālehim, suhumehim

khelsanchālehim, suhumehim ditthi-sanchālehim.

evamāiehim, āgārehim, abhaggo, avirāhiyo,

hujja me kāussaggo. jāva arihantānam

bhagwantānam namokkārenam na pāremi. tāva kāyam

thānenam monenam, jhānenam, appānam vosirāmi.

4- mūjhdj .k l w

½rLI mūjh l ½

½lk; k xčfrKk dk i B½



Suvihim cha Puppahantam, Siyala Sijjansa
Vāsupujjam cha.

Vimalamanantam cha jinam, Dhammam Santim cha
vandāmi || 3 ||

Kunthum Aram cha Mallim, Vande, Munisuwayam
Namijinam cha.

Vandāmi Ritthanemim, Pāsam taha Vaddhamānam
cha || 4 ||

Evam maye abhithuā, Vihuyarayamlā pahinajarmarnā.

Chauveesampi jinavarā, titthayarā me paseeyantu || 5 ||

Kittiya vandiya mahiyā, je e loggassa uttamā Siddhā.

Ārugga bohilābham, Samahivaramuttamam dintu || 6 ||

Chandesu nimmalayarā, āichchesu ahiyam payāsayarā

Sāgaravara gambhirā, Siddhā Siddhim mam
disantu || 7 ||

6- prfpāfrLro

mfDÜk ka l Ük

½kLI dk iB½

½kLI mTtk/xj} /KefrRk;js ft.ks A

vfjgrs fdÜkLI} pmohl ai dōyh AA1AA



mlHkeftva p om} lHkoefHk.km.ka p lēba p A
imeliga lqkl} ft.ka p paliga oms AA2AA

l fofga p iQnra} lhvy flTtd okl qōta p A
foeye.kra p ft.k} /Eea lāra p omke AA3AA

dēka vja p efya} oms eq.kl qo;a ufeft.ka pA
omke fjē.ke} ikla rg o)ek.ka p AA4AA

,oa e, vfHkFk/k} fogw;j;eyk igh.ktjej.kk
pmohl ai ft.kojk} frRk;jk es ilh;arq AA5AA

fdÜk; oān; efg;k} ts, ykLI mÜkek fl)k A
vk#Xx cksyHk} lēkgojeÜka fnarq AA6AA

pm} q fuEey;jk} vkbPpd q vfg;a i;k;l;jk A
lkxjoj xHkjk} fl)k flf)a ee fnlarq AA7AA

7. Sāmāyika-Pratigya-Sutra

(Text of adoption of vow of Sāmāyika)

[Karemi-Bhante-ka Path]

[Sāmāyika-Lene-Kā-Path]

Karemi bhante!

Sāmāiyam, Sāvajjam jogam pachchakkāhami.



Jāv niyamam* pajjuvāsāmi duvīham tivīhenam na
karemi, nā kārvemi, mansā, vaysā, kāysā, tassa bhante!
padikkamāmi, nindāmi, garihāmi, appānam vosirāmi.

7- I kēf; d & ç fr Kk I w

½ d j f e H k r s d k i B ½

¼ k e f ; d y a s d k i B ½

d j f e H k r s !

I k e l b ; j I k o t t a t k a i P p D [k f e A

t k o f u ; e a i t t o k l k e n f o g a f r f o g s k a

. k d j f e] . k d k j o f e] e . k l k] o ; l k] d k ; l k]

r l l H k r s ! i f m D d e k f e] f u m k f e]

x f j g k f e] v l i k . k a o k l j k f e A

8. Shakrastava (Pranipāta) Sutra

Namotthunam-ka-path

Namotthunam, arihantānam, bhagavantānam
āigarānam, titthayarānam, Sayamsambudhānam

* As many vows of Sāmāyika have to be taken to utter - number of muhurtas.

* f t r u h I k e f ; d y a s h g k s ' m r u s e g u r z c k s y A



Purisuttamānam, purisaseehānam,
purisavarapundareeyānam

Purisavara-gandhhattheenam, Loguttamānam,
loganāhānam,

Logahiyānam, logapaivānam, logapajjoagarānam,

Abhayadayānam, chakkhudayānam, maggadayānam,
saranadayānam

Jeevadayānam, bohidayānam, dhammadayānam,
dhammadesayānam, dhammanāyagānam,

Dhammasārahinam dhammavara chāuranta,

Chakkavattinam, Divottanam saranagai paitthānam.

Appadihaya – varanāna-dansanadharānam, viyatta
chhaumānam

Jinānam, jāvayānam, tinnānam, tārayānam,
buddhānam,

Bohiyānam, muttānam, moyagānam, savvannunam

Savvadarisinam, siva-mayala-marua-mananta

Makkhaya-mavvābāh-mapunarāvitti siddhi gai nām
dheyam thānam,

Sampattānam** namo jinānam jiyabhayānam

** (When you recite namotthunam second time in place
of “thānam sampattānam” utter “thānam sampāviu
kāmānam.”)



8- 'lro ½f.ki½l w

½elFqladk iB½

uekFqlk vfjgrk.k Hkxork.k

vkoxjk.k afrFk; j.k. l ; a cō k.k

ifj l ðkek.k ifj l hgk.k ifj l oji ðjh; k.k

ifj l ojxakgRFk.k ylsðkek.k ylsukgk.k

ylsfgvk.k ylsibzk.k ylsitk/vxjk.k

vHk; n; k.k pD[kp; k.k eXn; k.k l j.kn; k.k

tñon; k.k cksn; k.k /Een; k.k /Eend; k.k

/Eeuk; xk.k /Eel kjgh.k /Eeoj pkmjā]

pDdoeh.k nhokk.k l j.kxbz ibek.k

vliFMg; &ojuk.k&na .k/kjk.k fovêNmek.k

ft.kk.k tko; k.k fr..kk.k rkj; k.k cō k.k

ckg; k.k eðkk.k eks xk.k l Oo. .kuka

l Onfj l h.k fl o&e; y&#v&e.k&

eD[k; &eokckg&e i qkj kfofÜk fl f) xbuke/ks a Bk.k



l äÜkk.k* ueks ft.kk.k ftvHk; k.k

9. Samāpti - Sutra

[Eyassa-Navamassa]

[Sāmāyika-Pārne-Kā-Pāth]

Eyassa navamassa sāmāyivayassa

Pancha aiyārā, jāniyavva na samāyariyavva tam jahā Manaduppanihāne, vayaduppanihāne, kāyaduppanihāne, Sāmāyassa saiakaranayā, Sāmāyassa anavatthiyassa karanyā tassa michchā mi dukkadam. ||1||

Sāmāyam sammam kāyenam, na phāsiyam, na pāliyam, na teeriyam, na keettiyam, na sohiyam, na ārāhiyam ānāye anupāliyam na bhavayi, tassa michcha mi dukkadam. ||2||

Sāmāyika mein Das ½l½ man ½eu½ ke, Das vachan ke, Bāraha kāya ke, in Battisa doshon mein se, Koe dosh lagā ho to tassa miccha mi dukkadam ||3||

Sāmāyika mein Stri-kathā, Bhatta-kathā, Desh-kathā, Rāj-kathā in chār vikathāon mein se Koe vikathā ki ho to tassa micchā mi dukkadam ||4||

** nūjh ckj uekFqlk dk iB ckyus ij ^Bk.k l äÜkk.k ds LFku ij ^Bk.k l ä kromckek.k ckyā



Sāmāyika mein āhāra sangyā, bhaya sangyā, parigraha sangyā, maithuna sangyā, in chār Sangyāo mein se kisi kā sevan kiyā ho to tassa micchā mi dukkadam ||5||

Sāmāyika mein Atikram, vyatikram, atichār, Anāchār huā ho, jāne, anajāne, man, vachan, Kāyā se koee dosh lagā ho to tassa micchā mi dukkadam ||6||

Sāmāyika vrat vidhi se liyā ho, vidhi se pālā ho, phir bhi vidhi mein koee avidhi huyi ho to tassa micchāmi dukkadam ||7||

Sāmāyika mein pāth ādi ucchāran karte samaya kānā, mātrā, anusvār, pad akshar, harsva ¼½ dirgha, kam jyādā padhā ho to ananta siddha kevali bhagvan kee Sākshi se tassa micchāmi dukkadam ||8||

9- Ieklr Iw

¼;LI uoeLI ½

¼ Iekf;d iljusdk iB½

,;LI uoeLI Ikelb; o;LI

i p vb;kjk tkf.k;ook .k Iek;fj;ook ra tgl&

e.knñi f.kgk.k; o; nñi f.kgk.k; dk; nñi f.kgk.k;

Ikelb;LI I bvdj.k;kj Ikelb;LI

v.kofë;LI dj.k;k

rLI fePNk fe nðdMa AA1AA



I kelb; a I Eea dk, .k .k Qkfl ; .k ikfy; .k
.k rñfj; .k dñfê; .k I ksg; .k vkjkfg; .k
vk.kk, v.kjkfy; a .k Hkob; .k
rLI fePNk fe nðdMa AA2AA

I kelf; d ea nl eu d; nl opu d;
ckjg dk; k ds bu cÜkñl n;sk ea I s dk; .k
n;sk yxk g;ks r;ks
rLI fePNk fe nðdMa AA3AA

I kelf; d ea L=h&dFk; HkÜk&dFk; n;sk&dFk;
jkt&dFk; bu pkj fodFk;v/ea I s
dk;Z fodFk; dh g;ks r;ks
rLI fePNk fe nðdMa AA4AA

I kelf; d ea vkgkj I k; Hk; I k; ifxg I k;
e;sk I k; bu pkj I k;v/ea I sfd I h dk
I ou fd; k g;ks r;ks
rLI fePNk fe nðdMa AA5AA

I kelf; d ea vfrØe] 0; frØe] vfrpkj]
vukpkj g;v k g; tku; vutku; eu] opu]
dk; k I s dk;Z n;sk yxk g;ks r;ks
rLI fePNk fe nðdMa AA6AA



I kelf; d or fof/k l sfy; k glš
 fof/k l s ikyk glš
 fQj Hkh fof/k ea dkbZ vfof/k ghZ gls rls
 rLI fePNk fe nDdMa AA7AA

I kelf; d ea ikB vkrn mPpkj.k djrs l e; dkuk] ek=k] vuqokj]
 in] v{kj] âLo] nrkZ de T; knk i<k gls rls
 vulr fl) dbyh Hxoku~dh l k{kh l s
 rLI fePNk fe nDdMa AA8AA



Thirty Two Dosh (Transgression or Violations) of Vow of Equanimity

Ten Vices (Faults) of Intellect (Mind)

1. Aviveka Dosh
2. Yashovaanchha Dosh
3. Labha Vaancha Dosh
4. Garva Dosh
5. Bhaya Dosh
6. Nidaana Dosh
7. Sanshaya Dosh
8. Rosha Dosh



9. Avinya Dosh
10. Abahumaan Dosh

Ten Vices (Faults) of Speech (Vachan)

1. Kuvachan Dosh
2. Sahasaakar Dosh
3. Swachchanda Dosh
4. Sankshepa Dosh
5. Kalaha Dosh
6. Vikatha Dosh
7. Haasya Dosh
8. Ashuddha Dosh
9. Nirapeksha Dosh
10. Mummana Dosh

Twelve Vices (Faults) of Body (Kaaya)

1. Kuaasan Dosh
2. Challasan Dosh
3. Chaladrishti Dosh
4. Saavdya Kriya Dosh
5. Aalambana Dosh
6. Aakunchan Prasarran Dosh
7. Aalasya Dosh



The Procedure to be adopted for completion of the vow of Sāmāyika (-Pārne-Ki-Vidhi)

Keeping in view the number of Sāmāyika you have adopted, on the completion of that time you should recite the under mentioned lessons or texts in the undermentioned sequence: -

1. **Navkār-Mantra**-Once.
2. **Ichchākārenam ka path**-once.
3. **Tassa Uttari-ka-path** -once. After reciting up to *Jhānenam* and recite '*ek Logassa ka kausagga*' then recite '*appanam vosirāmi*'. Thereafter once again contemplate by heart one **Logassa-ka-path**. After the meditation is complete utter "*Namo-Arihantānam*".
4. **Kāyot-Sarga-Shuddhi-Path**-once.
5. **Logassa-ka-path** once.
6. **Namotthunam-ka-path**-twice.
7. **Samāpti- Sutra (Eyassa-Navmassa)**-once.
8. **Navkār-Mantra** - three times.



Tattva (Essence) Section

PACCHIS BOL

(1st to 13th)

The literature of Jainism is very vast. It requires a lot of time and labour to study it. Today people do not have so much time that they can study this vast literature. For this reason some items as Essence have been selected out of that literature and have been compiled and arranged at one place so that in a short time we may acquaint ourselves with the principles. These very prominent/dominant items of Essence are known by the name of Twenty-five Principles/Twenty Five Sayings/Twenty Five Elements. As per the syllabus we are giving here description of one to ten original elemental group of truths, which are as under: -

- I. **Pahale Bole Gati chār:** (The first elemental group of truths is that there are Four Gatis (States of Existences): -

(i) Narak-Gati	ujdxfr
(ii) Tiryanch-Gati	fr; pxfr
(iii) Manushya-Gati	eul; xfr
(iv) Dev-Gati.	nøxfr



II. **Dusare Bole Jāti Pānch:** (The second elemental group of Truths is that there are five Jā ties or types of Groups): -

- (i) Ekendriya , dflæ;
- (ii) Beindriya cbflæ;
- (iii) Teindriya rbfæ;
- (iv) Chaurindriya pmfjflæ;
- (v) Panchendriya i pflæ;

III. **Teesare Bole Kāyā Chhaha:** (The third elemental group of truths is that there are six kinds of bodies 'Kāyas')

- (i) Prithvikāya i Fohdk;
- (ii) Apkāya viek;
- (iii) Teukāya rmdk;
- (iv) Vāyukāya ok; qk;
- (v) Vanaspatikāya ouLifrdk;
- (vi) Traskāya =l dk;

IV. **Chothe Bole Indriya Pānch :** (The fourth elemental group of truths is that there are five sense organs) viz.:



- (i) Shrotendriya Jls-flæ;
- (ii) Chakshurindriya p{Kjflæ;
- (iii) Ghrānendriya ?k. kflæ;
- (iv) Rasnendriya j l uflæ;
- (v) Sparshanendriya Li 'kzflæ;

V. **Pānchven Bole Paryāpti chhaha :** [The fifth elemental group of truths is that there are six types of paryāpties (body strengths) acquired at the time of birth to convert particles of matter (Pudgal) into food, etc and have been termed as paryāpties] they are:

- (i) Āhār-Paryāpti vkgkj i ; klr
- (ii) Sharira -Paryāpti 'kjhj i ; klr
- (iii) Indriya-Paryāpti. bflæ; i ; klr
- (iv) Shvasochhavās Paryāpti 'okl kNekl i ; klr
- (v) Bhāshā- Paryāpti Hk'k i ; klr
- (vi) Man- Paryāpti. eu i ; klr

VI **Chatthe Bole Prāna Das:** (The Sixth elemental group of truths is that there are "Ten prāns" (ten vital breaths which keep creature alive) viz.,



- (i) Shrotrendriya Bal-Prān Jk flae; &cyçk.k
(ii) Chakshurindriya Bal-Prān p{kj flae; &cyçk.k
(iii) Ghrānendriya Bal-Prān ?k. flae; &cyçk.k
(iv) Rasnendriya Bal-Prān j l u flae; &cyçk.k
(v) Sparshanendriya Bal-Prān Li 'k u flae; &cyçk.k
(vi) Mano-Bal-Prān euks cyçk.k
(vii) Vachan Bal-Prān opu &cyçk.k
(viii) Kāy-Bal-Prān dk; &cyçk.k
(ix) Swasochhavas Bal-Prān 'okl k Nekl &cyçk.k
(x) Āyushya Bal-Prān vk; ð; &cyçk.k

VII. **Sātvein Bole Sharira Pānch** : (The seventh elemental group of truths is that there are Five Sharirs (five kinds of bodies through which a living being acts and which is subject to decay)) viz.

- (i) Audārika v k l f j d
(ii) Vekriya o f Ø;
(iii) Āhārak v k g j d
(iv) Taijas r f l



- (v) Kārman dkezk 'kj hj

VIII. **Āthave Bole Yog Pandraha**: The eighth elemental group of truths is that there are fifteen Yogas, fifteen types of combinations of intellect, speech and body in a living being. Out of them four relate to perception and feelings of mind or heart. Four relate to speech and seven relate to body). These are given below: –

Chār Man ke: ¼pkj eu d½

- (1) Satya Manoyog I R; euks kx
(2) Asatya Manoyog v l R; euks kx
(3) Mishra - Manoyog feJ euks kx
(4) Vyavahāra Manoyog. 0; ogkj euks kx

Chār Vachan Ke: ¼pkj opu d½

- (5) Satya Bhāshā I R; Hk'k
(6) Asatya Bhāshā v l R; Hk'k
(7) Mishra Bhāshā feJ Hk'k
(8) Vyavahāra Bhāshā 0; ogkj Hk'k

Sāt kāyā ke: ¼ kr dk; k d½

- (9) Audārika v k l f j d



- (10) Audārika Mishra vḷḷfjd feJ
- (11) Vekriya oḷḷ;
- (12) Vekriya Mishra oḷḷ; feJ
- (13) Āhārak vḷḷkj d
- (14) Āhārak Mishra vḷḷkj d feJ
- (15) Kārman Kāy Yog dkeḷk dk; ;ḷḷ

IX **Nauven bole Upayog Bāraha:** (The ninth elemental group of truths is that there are twelve upayogs i.e. the capacity to have the common and special knowledge of the nature or form of a substance or object through the consciousness of the wisdom, vision or faith].

Pānch Gyān: iḷḷ Kḷu]

1. Mati Gyān. efrKḷu
2. Shrut Gyān. JḷḷKḷu
3. Avadhi Gyān vof/kKḷu
4. Manah - Paryāya Gyān. eu% ; kḷḷ Kḷu
5. Keval Gyān dḷḷyKḷu

Teen Agyān: rḷu vKḷu



1. Mati - Agyān efr vKḷu
2. Shrut- Agyān. Jḷḷ vKḷu
3. Vibhang Gyān. foHḷḷKḷu

Chār Darshan: pḷḷ n'ḷu

1. Chakshu - Darshan p{ḷḷ'ḷu
2. Achakshu - Darshan vp{ḷḷ'ḷu
3. Avadhi-Darshan vof/kn'ḷu
4. Keval - Darshan. dḷḷy n'ḷu

X. **Dasaven Bole Karm Ātha:** (The Tenth elemental group of truths is that there are eight types of Karmas)

1. Gyānāvarniya Karma. Kḷukoj .kḷ; deḷ
2. Darshanāvarniya Karma. n'ḷukoj .kḷ; deḷ
3. Vedaniya Karma. oḷḷuh; deḷ
4. Mohaniya Karma. eḷḷuh; deḷ
5. Āyu Karma. vḷḷ; q deḷ
6. Nām Karma. uke deḷ
7. Gotra Karma. xḷḷ deḷ



8. Antrāya Karma.

vṛjk; deḷ

XI. The eleventh group of elemental truths are that there are fourteen stages of development (Gunasthans) viz :-

1. Mithyatva Gunasthan
2. Saaswaan Gunasthan
3. Mishra Gunasthan
4. Avirati Samyag Drishti Gunasthan
5. Deshvirati Shraavak Gunasthan
6. Pramadi Saadhu Gunasthan
7. Apramadi Saadhu Gunasthan
8. Nivritti Baadar Gunasthan
9. Anivritti Baadar Gunasthan
10. Sukshma Samparaaya Gunasthan
11. Upashaanta Mohaneeya Gunasthan
12. Ksheen Mohaneeya Gunasthan
13. Sayogi Kewalee Gunasthan
14. Ayogi Kewalee Gunasthan

XII. The twelfth group of elemental truths are that there are twenty three subject matters and two hundred and forty deformities or impairment disorders of the five sense organs.



1. Three subject matters and three twelve impairments or disorders of hearing sense organ- Word-Jeeva (animate/living creature) word Ajeeva (Inanimate/non living) and word Mishra (mixed compound). They are three auspicious, three inauspicious and having passion about these six and having aversion or hatred about these six make these disorders twelve in number.
2. Five subject matters and sixty impairments or disorders of sight sense organ- Black, Blue, Red, Yellow and White. They are five conscious animate, five inanimate having two life and five are mixed or compound. Out of them fifteen are auspicious, fifteen are inauspicious and having passion or attachment over these thirty and having hatred or aversion on these thirty make the number of disorders as sixty.
3. Two subject matters and twelve impairments or disorders of hearing sense organs- Fragrant odour and Bad odour. They are two conscious animate, two inanimate (life less) and two mixed i.e. compound. Having attachment over these six and having hatred over these six makes the number of disorders as twelve.
4. Five subject matters and sixty impairments or disorders of Taste sense organs- Spicy/



Racy, bitter/pungent, astringent/irritating, citron/sour and sweet. Five of them are conscious/living, five of them are inanimate non living and five of them are mixed/compound. These fifteen are auspicious as well inauspicious. Attachment towards these thirty and nurturing hatred or aversion towards these thirty make the number of disorders as sixty.

5. There are eight subject matters and ninety six impairments or disorders of the Touch or perception sense organ- e.g. rough/ uneven, soft/tender, light, heavy, cold, warm, non-greasy and greasy/oily. These eight are, living (animate), unanimate (non living) and mixed-compound. These twenty four are either auspicious or inauspicious. Attachment or passion towards these forty eight or hatred/ aversion against these forty eight makes the number of impairments or disorders to ninety six.

In this manner 12+60+96 makes the deformities/impairments or disorders as two hundred and forty.

XIII. The thirteenth group of elemental truths are that there are ten types of false hoods –

1. To treat/rever living being as a non-living being is false hood.



2. To treat/rever non-living being as living being is false hood.
3. To treat/rever religion as non-religion is false hood.
4. To treat/rever wickedness/unrighteousness or religion is false hood.
5. To treat/rever holy saints as wicked or immoral is false hood.
6. To treat/rever wicked and immoral as a holy saint is false hood.
7. To treat/rever worldly ways as way of salvation/emancipation is false hood.
8. To treat/rever ways of salvation/emancipation as worldly way is false hood.
9. To treat/rever one who is fully released or emancipated of eight karmas as still in bondage is false hood.
10. To treat/rever one who is not free from bondage of eight karmas as fully emancipated or totally released is false hood.



Story/Biography

LORD MAHĀVIR

Lord Mahāvīr the twenty-fourth and last Teerthankar of Bharat Kshetra lived about 600 B.C. He established a glorious new record of unprecedented tolerance, forbearance, forgiveness and extreme penance while enduring terrible difficulties and inconveniences with great calm and steadfastness, with super human courage and incomparable equanimity.

Birth-

To take birth he entered the womb of Devānandā Brāhminī, wife of Rishabh-dhatta of Brāhman-Kund (in the night of sixth of bright half of Aashad month) when only seventy-five years and eight months remained before the end of fourth ārak of Avasarpini-kāl or era (i.e. about six hundred B.C.).

When the ruler of heaven-Indra, saw through his avadhī-gyān that the embryo of Mahāvīr is developing in a brāhman-clan, whereas the Victor Lords (Arhats) Chakravarties, Bal-devs, and Vāsudevas are always born in pure but influential clans. He, therefore, thought it to be his duty to transplant this embryo to some overpowering pure and honourable clan (family lineage or dynasty). Having thought so he got the embryo of Mahāvīr transferred to the womb of Maharaja Siddhārth's queen Trishlādevī on the eighty third night with the help of Haringameshi-dev (angel).

On the night of transplant, Mahārānī Trishlā saw fourteen beneficent and auspicious dreams. [The dream-readers, on the basis of text books showed that mother Mahārānī Trishlā who has seen such dreams will give birth to an extremely fortunate jewel of a son who will either be like a Victor Lord (Tirthankara) or a Chakravarti.]

Having spent the pregnancy period with the help of laudable dohads (Internal cravings felt during pregnancy) and in auspicious atmosphere and surroundings after completion of nine months and seven and a half nights on trayodashī i.e. 13th of bright half of Cheitra month at mid-night, Mahārānī Trishlā gave birth to a boy-jewel with ease. On the birth of the Lord, the entire cosmos was filled with transcendental and supernatural radiance and peace pervaded in the entire atmosphere. 56 guardian virgin deities of all directions of cosmos and 64 lords of the Indras celebrated the birth-festival of Lord with their entire divine splendor.

After celebrating this birth festival, for ten days, King Siddhārth invited his friends and relatives and honoured them by serving them with very tasteful food-material and while welcoming them, told that, "from the time this child selected our family for his birth, there has been an unprecedented increase, in our wealth and riches, food, treasury, warehouses, strength, conveyances and vehicles, etc., and all other royal and



princely resources and hence in his considered opinion it seems proper and fitting to name this new born child as "Vardhmān" (one who prospers). On getting approval and appreciation of all persons present, Trishlā's son was named as "Vardhmān".

Lord Mahāvira from the very beginning was introvert and introspective by nature. He was unattached to worldly pleasures and enjoyment. On strong persuasion and insistence Mahāvira's marriage was celebrated at an auspicious moment, to the all-virtuous daughter of noble-general Samarveer of Vasantpur, princess Yashodā. At the right time, a daughter was born, whose name was kept as Priyadarshanā".

When Mahāvira's father and mother passed away, he was aged twenty-eight years. On account of the death of father and mother, his ascetic intentions became extremely strong. He expressed before his elder brother Nandivardhan and other near relatives his desire of becoming a Sādhu.

However, Nandivardhan, became very sad on hearing this and told, "Brother! wait for some time and then become a Sādhu".

Mahāvira saw from his knowledge of Avadhigyan that all these near relations are bound with strong bonds of love and hence acceptance of ascetic order at this moment, will grieve them all, and some of them may die. Having thought thus, he said, "Alright! How long I



will have to wait?" On this the near relatives told him to wait for two more years at least. Mahāvira accepted their request and told, "During this period I will take meals etc. in the manner I like".

In this manner, after spending one year, in preparing himself to accept the ascetic order, he started giving alms for one year. Every day, he distributed one crore and eight lakhs of gold coins as alms and thereby he disbursed 388 crores and 80 lakhs gold coins.

At the young age of thirty years Mahāvira fully renounced the world and became a jain-sādhu. As soon as he became a Sādhu, he attained Manaparyava Gyān (i.e. capacity to know inner thoughts of everyone). After induction into monkhood (initiation to jain ascetic order) Lord Mahāvira under went i.e. engaged himself in great penance and devotional activity. He tolerated many tortures with unprecedented equanimity. The tortures (bodily torments) given by the cowherds man, torments inflicted by Sangam dev, difficulties created by Shoolpāni-yaksh, the bite of Chandkaushik, pains caused by Vyantri, and tortures of Gaushālak and Lat desh are glaring examples of equanimity and tolerance practiced by Lord Mahāvira.

In the twelfth year of his monkhood, when Lord Mahāvira came to Kaushāmbhi from village Medhiya, then, on the 1st day of dark half of Vikrami Calender month Posh, he undertook thirteen forbidding vows which were as under: -



Dravya se (In substance) :

1. The alms should be boiled urad (Urad-ke-Bakuley).
2. The alms should be placed in a corner of winnowing basket.

Kshetra se (In terms of Precincts) :

3. The lady offering the alms must stand with one leg out side and the other leg inside the threshold taking support of the doorstep.

Kāl se (As regards time) :

4. The alms be given in the third quarter of the day when time for begging food is over.

Bhāv se- (As regards manner) :

5. The donor lady must be unmarried.
6. She be a princess.
7. And still she should be sold in open market.
8. Though being of a righteous moral character and innocent, her hands should be handcuffed.
9. And her legs be chained with fetters.
10. Her head should be shaved.
11. She must be wearing only a piece of cloth (shorts) on the loins.
12. She must be hungry for past three days and



13. She must have tears in her eyes.

He vowed to accept food only from such a lady who fulfils all these thirteen conditions otherwise; he will remain without food for six months.

After making these difficult vows, Mahāvira wandered daily for begging food in the town of Kaushāmbi. In this manner five months and twenty days elapsed.

By coincidence one day Lord Mahāvira went to the house of Dhannā (Dhanvāh), an eminent businessman and there, on being satisfied that Chandanbalā has fulfilled his vows, he accepted food as alms (bhiksha) from her. Soon her handcuffs and fetters were broken and changed into precious valuable ornaments. In the sky, divine bugles started sounding and five divine substances appeared. This very Chandanbalā on attainment of omniscient knowledge (Keval-Gyān) by Lord Mahāvira, became his first disciple, i.e. first women member of communion of Sādhvis and became head of Sādhvi-Communion of thirty-six thousand Sādhvis.

After completion of unprecedented practice of asceticism for twelve and a half years, outside the city of Jrimbhika-Grām, on the bank of river Rijubālīka, in the field of Shyamak-Gathāpati under the shadow of a Sāl tree in the posture of milking a cow, while observing two continuous days fast (Belā) without water, on tenth of bright half of month, Vaishākh, in the fourth quarter

of the day, Lord Mahāvira attained Keval-Gyān (omniscient-knowledge) and Keval-Darshan (omniscient vision).

As soon as Lord Mahāvira attained Keval-Gyān, the angels arranged rainfall of five-divine flowers and arranged a magnificent Samvasharan (religious-congregation-hall). Knowing fully well, that at that time no one is present who could accept ascetism, still Lord Mahāvira as per tradition (Kalpa) of Tirthankaras delivered sermon for some time. As no human being was present in that congregation, no body accepted total-renunciation from the world the i.e. ascetic order.

The second sermon of Lord Mahāvira took place in Mahāsen-Garden of the town of Madhyam-Pāvāpuri. In those days, at the house of famous Somil Brāhmin a great sacrificial act or rite (Yagna) was arranged. Indrabhuti and other eleven most learned Pundits of those times with their four thousand four hundred disciples were participating in that sacrificial-rite (Yagna).

Gods and Goddesses in large number started arriving through the sky to attend the religious congregation of Lord Mahaveera. When the learned and scholarly Brāhmins (Pundits) saw the angels and their consorts going further by passing the place of their sacrificial-rites, they were surprised and taken aback. When the Chief of those learned and scholarly persons, Shri Indrabhuti came to know that outside the city, all

knowing (Sarvagya) Mahāvira has come and the Gods and Goddesses of the heavens are going to attend his religious congregation, his ego and pride of learning and scholarly attainments arose in his mind. He with an intention to test the transcendental and superhuman knowledge of the Lord and with the object to defeat him in doctrinal-debate, came to his religious congregation. He was accompanied by his five hundred disciples and other learned persons.

On seeing the divinely peaceful posture and majestic and radiant facial expression of Lord Mahāvira and after hearing his nectarous speech all internal doubts of Indrabhuti stood mitigated and he immediately accepted the ascetic order of a Jain monk at the lotus feet of Lord Mahāvira along with all his disciples. Likewise all other ten Pundits along with their disciples became ascetic Sādhus accepting subservience of Lord Mahāvira. All these eleven prime disciples were named as 'Gandhars' (leaders of a large groups of monks).

Lord Mahāvira gave spiritual instructions (Sermons) about non-violence, restraint/abstinence, penance, Panch Mahāvrats (five great vows), five samitis (five vigilances), three guptis (three restrains), Anekānt (nonabsolutism), Aparigraha (non-possession) and about knowledge of self-realisation. He demolished the concept of giving recognition to the theory of incarnations of God and established the philosophy that every soul is

 endowed with the capacity to achieve God-hood. He vehemently opposed the sacrifices of animals and human beings during the performance of Yagna (sacrificial rites) and propounded that persons belonging to all castes and creeds have an inherent right to practice religion. He preached for abolition of discrimination being practised on account of caste-creed and gender.

In this way he wandered for thirty years as a Tirthankara (Establisher of four-fold-communion) and imparted sermons as to how to follow Jainism. His last four month's stay during Chaturmās (rainy-season) took place in the Paushadshālā of Prince Hastipāl of Pāvāpuri.

When it was the fourth month, as also the seventh fortnight of the 'Chaturmās', then while observing continuous two days fasts (Belā) he continuously delivered sermons for forty-eight hours i.e. (sixteen pahars) and ultimately in the night of 15th day of dark half of the month Kārthik he destroyed the remaining four non-vitiating karmas and became a fully liberated soul and attained Nirvān. He was aged seventy - two years at the time of Nirvāna.

Lord Mahāvira had fourteen thousand Sādhus with Indrabhuti as their chief and thirty six thousand Sādhvis with Chandanbalā as their head and one lakh fifty nine thousand Shrāvaks (male lay-disciples) with Ānand as prominent amongst them and with Revati as

 prominent, he had three lacs eighteen thousand Shrāvikas (lady lay-disciples). In the reign of Lord Mahāvira seven hundred Sādhus and fourteen hundred Sādhvis attained salvation.

Moral :

1. 'Karmas pardon none', perceiving this always have fear and avoid bondage of Karmas.
2. The 'Tirthankaras' themselves leave their dwellings and domestic - life and accept ascetism and as such how our welfare can be ensured without performing religious activity.
3. When the Lord has undergone such a fierce penance, we should also undergo penance to the best of our capacity.
4. Lord Mahāvira, of his own, invited troubles and torments and tolerated them, then we must atleast tolerate the troubles and torments, which befall us, with equanimity.



Prayer Section [prārthanā vibhāg]

“English transcription of Hindi text of Prayers”

(1) “Navakār Mantra Hai Mahāmantra”

Navakār mantra hai mahāmantra, isa mantra ki mahimā bhāri hei,

Āgam mein kathi, guruwar se suni, anubhav mein jise utāri hei ||

“Arihantānam” pad pahlā hei, ari ārti door bhagātā hei,

Siddhānam sumiran karne se, man vanchhit siddhi pātā hei,

Āyariyānam to ashta siddhi aur nav nidhi ke bhandāri hein ||1||

Uvajjhāyānam agyān timir, har gyān prakash felātā hei,

Savva Sāhunam sab sukh dātā, tan-man ko swastha banātā hei,

Pad pānch ke sumiran karne se, mit jāti sakal bimāri hei ||2||

Shripāl Sudarshan Mayanreyā, jisne bhi japā ānand pāyā,

Jivan ke sune patjhad mein, phir phool khile saurabh chhāyā,

 Man nandan van mein raman kare, yah aisā mangalkāri hei ||3||

Nit nayee badhāi sune kān, Laxmi varmālā pahnāti,
 ‘Ashok-Muni’, jai-vijay mile, shānti-prasannatā badh jāti,

Sammān mile, Satkār mile, bhavjal se naiyā tāri hei ||4||

Rachyitā-Shri Ashok Muniji Maharajsā.

1- uodkj ea= gSegke=

uodkj ea= gS egke=] bl ea= dh efgek Hkkjh gS A
 vkxe ea dFkh x#oj ls lqh] vutko ea ftls mrkjh gS AAVjAA

^vjgark.lā in igyk gS vfj vkjfr nj Hkxrk gS A
 fl)k.la lfej.k djus l} euokNr flf) ikrk gS AA
 vk;fj;k.la rks v"Vflf) vkj uofuf/k ds HkMkj gS AA1AA

moT>k;k.la vKku frfej] gj Kku çdk'k QSykrk gS
 l0olkgwka lc lqk nkrk] ru eu dks LoLFk cukrk gS AA
 in ikp ds lfej.k djus l} feV tkrh ldy chekjh gS AA2AA

Jhiky lq'ku e;.kjsk] ftlus Hk tik vkuln ik;k A
 thou ds lms ir>M+ ej fQj Qw f[kys lqHk Nk;k AA
 eu ulhu ou ea je.k dj} ;g ,sk exydkjh gS AA3AA

fur ubZ c/kbz l qis dku] y{eh ojekyk igukrh A
 ^v'kksd epu* t; fot; fey\$ 'kkr' çlérk c<+ tkrh AA
 l Eeku feys l Rdkj fey\$ Hko ty ls u\$ k rkjh gS AA4AA

jpf;rk Jh v'kkr'çlérk e-lk

(2) “Mahāvīr Stuti”

Jaya bolo Mahāvīr Svāmi Ki, ghat-ghat ke antaryāmi
 kee, Jaya bolo Mahāvīr Swāmi Ki ||Ter||

1. Jis jagti ka uddhār kiyā, jo āyā sharan usai par
 kiyā, Jis peed suni har prāni ki ||Jai. ||
2. Jo pāp mitāne āyā thā, Jis Bhārat ān jagāyā thā,
 Usa Trishlā Nandan gyāni ki ||Jai||
3. Jisne rāj pāt ko chhod diyā, Sādhe bārah varsh tap
 ghor kiyā, Usa shānt veer ras gāmi ki ||Jai||
4. Jisne syādvād Siddhānta diyā, jisne sab jhagadā
 met diyā, Hei den sabhi usa nāmi ki ||Jai||
5. Jisne Jeev-ajeev Ko tol diyā, phir tatva gyān anmol
 diyā, usa mahāmoksha path gāmi ki ||Jai||
6. Ho lākh bār pranām tumhein, he Veer Prabhu!
 Bhagvān tumhein, “Muni-Darshan” mukti-gāmi ki
 ||Jai||

Rachyita Shri.Darshan Muniji Maharajsā

3- egkohj & Lrqr

t; ckyks egkohj Lokeh dh] ?KV&?KV ds vUr; kēh dh A
 t; ckyks egkohj Lokeh dh AAVjAA

ftl txrh dk m)kj fd;k] tks vk;k 'kj.k mls ikj fd;k A
 ftl iM+l qh gj çk.kh dh& t; ----AA1AA

tks iki feVkus vk;k Fk] ftl Hkjr vku txk;k Fk A
 ml f='kyk ulhu Kkuh dh& t; ----AA2AA

ftlus jkt iKV dks Nk+fn;k] l k< çkjg o'kz ri ?Kj fd;k A
 ml 'kkr ohj jlxkeh dh& t; ----AA3AA

ftlus L;k}kn fl)kkr fn;k] ftlus lc >xMk eV fn;k A
 gSnsu l Hk ml ukeh dh& t; ----AA4AA

ftlus tho&vtho dks rky fn;k] fQj r'lo Kku vueky fn;k
 ml egkek&iFlxkeh dh& t; ----AA5AA

gks yk[k ckj ç.kke r'iga gs ohj çHkq ! Hlxoku~ r'iga A
 ^epu n'kz* eDr&xkeh dh& t; ----AA6AA

jpf;rk Jh n'kkr'çlérk e-lk



General Section:

CHOVIS TEERTHANKARO KE NĀM
(NAME OF TWENTY-FOUR
TEERTHANKARAS)

- | | |
|--------------------------|--------------------------|
| 1. Shri Rishabhdevji | 2. Shri Ajitnāthji |
| 3. Shri Sambhavnāthji | 4. Shri Abhinandanji |
| 5. Shri Sumatināthji | 6. Shri Padmaprabhji |
| 7. Shri Supārshvanāthji | 8. Shri Chandraprabhji |
| 9. Shri Suvidhināthji | 10. Shri Sheetalnāthji |
| 11. Shri Shreyānshnāthji | 12. Shri Vāsupujyaji |
| 13. Shri Vimalnāthji | 14. Shri Ananthnāthji |
| 15. Shri Dharmnāthji | 16. Shri Shāntināthji |
| 17. Shri Kunthunāthji | 18. Shri Arnāthji |
| 19. Shri Mallināthji | 20. Shri Muni-Suvratji |
| 21. Shri Namināthji | 22. Shri Arishtanemiji |
| 23. Shri Pārshvanāthji | 24. Shri Mahāvir Swamiji |

pkchl rhFkdjksuke

- | | |
|--------------------|------------------|
| 1- Jh _"Hknoth | 2- Jh vftrukFkth |
| 3- Jh l EHkoukFkth | 4- Jh vfHkuUnuth |
| 5- Jh l efrukFkth | 6- Jh ineçHkth |

- | | |
|---------------------|---------------------|
| 7- Jh l qk'oZukFkth | 8- Jh plæçHkth |
| 9- Jh l fof/kukFkth | 10- Jh 'khryukFkth |
| 11- Jh Jş kd ukFkth | 12- Jh okl qū; th |
| 13- Jh foeyukFkth | 14- Jh vulrukFkth |
| 15- Jh /keZukFkth | 16- Jh 'kUrurukFkth |
| 17- Jh dHkukFkth | 18- Jh vjukFkth |
| 19- Jh efYyukFkth | 20- Jh eful ørth |
| 21- Jh ufeukFkth | 22- Jh vfj"Vufeth |
| 23- Jh ik'oZukFkth | 24- Jh egkohjLoketh |



PĀNCH ABHIGAM

'Abhigam' means those rules or codes of conduct which have to be observed when one goes to the place where Sādhu's stay, which is known as Upāshraya or Sthānak. These codes or rules of conduct (i.e. Abhigams) are five in number viz: -

Sachitta tyāg achitta rakh, uttrāsang kar jod!
Kar ekāgra chitta ko, sab jhanjhaton ko chod!!

1. **Sachitt-kā-tyāg (Relinquishment of animate things):** When you go near the lords, teachers, do not carry with you cardamom, raisin, almond, betel, fruits, flowers, seeds, grain, tooth-paste,



vegetables etc. and animate (living) vegetation, raw-water, salt, lantern, usable torch, and watch fitted with cell etc.

2. **Achitta-kā-Vivek (Prudence about inert matter):** One should pay his obeisance to the Lords and teachers by keeping aside things showing vanity e.g. parasol, whisk, shoes, stick, vehicle, weapon etc. and one should keep one's clothes in order. The males should not change their clothes for observing the vow equanimity before the Mahāsatis and ladies. They should do so in a lonely corner.
3. **Uttrāsang-Dhāran (Keep the mouth covered):** One should keep a kerchief or mouth cover (Mukhvastrika) to cover one's mouth. Before the Lord or teacher one should not speak with an uncovered mouth.
4. **Anjali Karan (Bow with folded hands):** Keep your hands folded near your forehead and then pay your obeisance with all humility.
5. **Man-ki-Ekāgratā (Concentration of mind and heart):** Remove your attention from toils of the world and evil or wicked activity and listen to what is being preached by the Lords or Teachers with concentrated mind and heart.



SAPTA-KUVYASANA

SEVEN DEPRAVED VICES

(ADDICTIONS)

The perpetual passions and bad habits which cause the decline of a person and which tend to turn him away from religion and virtuous conduct and by which his credibility is adversely affected and which are fit to be abandoned or given up by a gentleman and on account of the wicked conduct a man wastes his life and earns unfortunate hellish existence, these perpetual passions are called depraved addictions (Vyasanas).

Every man must necessarily give up these seven depraved addictions as leaving them makes life pure and pious and results in a possibility of all round development of life and saves life from numerous pitfalls.

Couplet:

**“Madhmānsa veshyāgaman, parnāri aru shikār!
Juā chori jo sukh chahe, sāton vyasan nivār !!**

Meaning:

1. **Juā (Gambling):** The game, which is played with bet/betting, is called gambling. Gambling is a great sin. One, who is infatuated with gambling, loses his wealth. In the recent times what a great injury or loss has been caused by dealing in



shares, Many a multi-millionaire have become destitute. Their houses have been sold, their ornaments have been sold and their reputation has gone to dogs. With the medium of playing cards, chausar, chess etc. if one plays with monetary stakes, or indulges in wagering-transactions, they also form part of gambling. Entanglement in lotteries is also a type of gambling. One who gets addicted to it, there is no way out, except his complete ruin.

2. **Chori (Theft)**: Taking a thing animate or inert, big or small, less or more without the permission of its owner is theft. On account of selfishness, knowingly or unknowingly, we commit many big or small thefts and thereby we provide occasion to get captivated by evil karmas. Theft is a great sin People hate a thief and see him with suspicion. No one believes him. If he is caught he has to go to Jail. House breaking, pick pocketing, wayside robbing, smuggling all are forms of theft.
3. **Māns-Bhakshan- (Meat-consumption)**: This is the greatest sign of non-compassion and brutality or savagery. To eat or consume meat, fish, eggs etc., non-vegetarian articles, is called "meat-eating". The man in order to satisfy his taste of the tongue kills the helpless, hapless, dumb and meek living creatures and eat their flesh. Every



body loves his life. To kill a living creature is a great sin.

For the decoration of body or house, today innocent creatures are being done to death. Our luxuriousness, fashion-addiction and showmanship have taken the lives of millions and crores of living beings. Today fashion has encouraged violence. Great violence is taking place in preparation of medicines. Number of items of our use and beautification are manufactured, by practising atrocities, causing pain and torments to meek and dumb creatures. How, we, who are called Jains, can use them?

4. **Madirā-Pān (Drinking of alcohol/wine/liquor)**: Wine makes a man intoxicated. Its drinking ruins the wisdom and intelligence. One fails to distinguish between one's own and a stranger. Control of tongue is lost, the wealth is ruined. Wine converts human being into an animal. One who gets addicted to it once or becomes slave of this liquor-addiction once, it is very difficult to get rid of it easily. Drinking of alcohol has ruined houses after houses. A home, which is like a heaven, becomes a crematorium. Their children long for each crumb. The drinking of alcohol entangles a person in several diseases. The kidneys get adversely affected; ulcers and



abscesses develop into stomach. At times it results in heart failure.

5. **Par-stri-gaman (Adultery)**: To leave one's own wife and to visit other ladies and to have sensual enjoyment with them is called adultery. People think that adultery will ensure them more pleasure but it is their foolishness. The other women will love a person only till he gives them money. As soon as one stops giving money he will be pushed out of her abode. Adultery results in bondage of very greasy and vicious karmas and together with it one contacts killer diseases like aids. One should save himself from it.
6. **Veshyāgaman (Prostitution)**: Prostitution is a highly dangerous leprosy for human life. One, who is caught in its net, cannot come out of it. A person indulging in prostitution commits great sin. He squanders every thing belonging to himself. Practitioner of prostitution destroys his sexual-strength. He ruins his wealth, household and other belongings and when he squanders away his money, the prostitute turns him out and he is made to beg from every house. Prostitution initially appears to be pleasant, attractive and tempting or seductive but its end is very painful. A prostitute is deceitful, tricky and illusory deceitful and catches in her net big and illustrious people.



In the present day culture such ladies instead of being named as prostitutes are termed as call girls. They live in good houses and wear attractive clothes to carry on their depraved activity. One must avoid them otherwise in addition to increasing the cycle of unfortunate rebirths; one can even fall prey to number of killer-diseases.

7. **Shikār (Hunting)**: People for fulfillment of their desire or pleasure hunt innocent and dumb creatures. People who perform this are cruel and uncompassionate. If somebody attacks us how hurt we feel then, likewise won't they get hurt? There are many reasons for which their lives are taken by the means of a sword, spear, arrow or gun.

People hunt for numerous reasons e.g. (1) for mental delight; (2) to exhibit valour or courage; (3) on account of bad company; (4) for earning money; (5) for satisfaction of fashionable-ness and (6) for decoration of the house etc. There are numerous forms of hunting e.g. for the sake of entertainment or recreation, one some times arranges a fight between animals like bulls, cocks, he buffaloes, cats, dogs, monkeys, serpent and mongoose etc.

Thus, these addictions cause total ruin in life. They facilitate the person's path to birth in



hell. We must take all precautions to save ourselves from them. Gambling results in loss of money, meat eating results in loss of compassion, drinking wine results in ruin of interests of the family and society, hunting results in ruin of religion, theft results in ruin of reputation and adultery and prostitution results in total ruin of body, wealth and mind and makes a person a living example of wretched and degraded decline. Thus the holy-ascetic or a person involved in moral and religious pursuits must always avoid these base or depraved addictions. It is absolutely essential for upliftment of life and character building that one should shun and avoid these depraved addictions.



VINAY (HUMILITY)

Simplicity, unpretentiousness, and virtuous conduct: contentment, humility etc. are fragrant flowers of the garden of life. Among these the quality of humility is the most important. This is the root of religion, a ladder to salvation; it is atman's (souls) own characteristic, which becomes evident on dissolution of arrogance. Modesty or humility is one of the internal penances.

Necessity of Vinay (humility): Today all around us, there is an atmosphere of restlessness and tension. Corruption, license and insolence are on the increase. In such difficult time to live happily and peacefully and to make one's own life fragrant with perfume of righteous virtues, there is a great necessity of humility. Humility is that virtue which makes us capable citizens, gifted sons, beloved disciples and dear to one and all. Humility refines our lives and provides us with a tension free life. Arrogance is what makes a persons life painful. When humility comes in arrogance goes away and thus we get happiness and peace.

What is Vinay (humility): - The word "Vinay" is brought about with the preposition - 'Vi' with 'Ni' root in conjunction with 'Ach' as suffix. It's meaning is: "That which takes you in a special manner" (Visheshan Niyati iti Vinay) i.e. "Vinay is that mode of activity which in a special manner takes you towards virtues, towards



religion, towards justice and morality or ethics and towards salvation”.

“In practice to have respect for elders” to obey their orders and commands and not to violate the social decorum is called humility.

As per the book “**Jain Siddhant Deepika**”, “Anāshātnā Bahumān Karnam cha Vinay:” i.e. not to insult anybody and to respect people is called humility.

As per ‘**Niti Vakyamrit**’, “To behave with humility with those who are elders in observance of religious vows, knowledge and age, is called humility”.

In reality understanding our own good nature and characteristics and respecting them is humility.

Humility does not mean bending of body alone. Body is a storehouse of excrement and urine; it is an idol of flesh and a heap of bones. To bend such a body at the feet of mother and father and the teacher means entrustment of entire life or to dedicate oneself fully in their service. It means that, “I am putting at their command my thoughts, my feelings and perceptions and my life, that is dedication of every thing that I have in their service or command.” If only the hands unite, without the union of heart, then what is the value of that union of hands? A prisoner also unites his hands, a captive also does so but that depicts their dejection, slavery and sycophancy; it is no sign of their humility. It does not depict the reverence of their heart. Reverence



or obeisance is made from depth of feelings. It is offered to virtuous. If you want to make anyone your own, then dedicate yourself at his feet. Obey his commands, be attentive to his indications or hints, and then you will get whatever you want.

Bal Gangadhar Tilak said, “Courtesy, affectionate behavior and tolerance enables you to control and dominate not only the human beings but even the animals and birds”. Indeed humility is an authoritative and controlling sacred verse by which an enemy becomes a friend.

Every body likes courteous behavior and polite words. A courteous lady rules over the entire household and keeps every body cheerful. Thus courtesy is a magical rod and creates magical effect. In a household where there is no courtesy there can be no peace, happiness and forging of bondages in that house. Only vices like strife, envy, aversion etc. will remain there. Where there is dedication, kinship, and close intimacy, there can be no deficiency or shortfall. Pain/agonny, anxiety and bickering never come near that household.

Categories of Vinay

In Bhagwati Sutra Humility has been split into seven separate categories:-

- (1) **Gyān-Vinay (Humility to knowledge)**: To study Jain āgamas and to ponder and reflect over them

Advantages of Vinay: -

1. Vinay is a type of internal penance, which destroys bondage of Karmas.
2. Vinay is a surest medicine for distress, illness and mental agony.
3. Vinay purifies the heart and provides it peace.
4. Vinay is a cause for birth in higher castes.
5. Vinay enables one to acquire Shrut-Gyan.
6. By observing Vinay one gets glory and fame in the world.
7. By observing Vinay one either gains the life of heaven full of comforts or is gifted with perpetual and eternal happiness i.e. salvation.

In this manner modest conduct, polite behaviour, and respect of persons who are wiser, aged and virtuous is vinay. It comes in by destruction of pride. It is the foundation of religion. This is an inner penance. It is a ladder to achieve salvation. It is so said in a couplet: -

**“Vinay dharma kā mool hei, Vinay gyān kā mool.
Sampat Sukh aru Guru-Krupa, Vinay binā nirmool”.**

Meaning:

Vinay is the root of religion, and also of knowledge. There is no wealth, happiness or favour of the teacher without Vinay.



SAMPLE OF QUESTION PAPER

**AKHIL BHARTIYA SHRI JAIN RATNA AADHYATMIK SHIKSHAN BOARD
GHORON-KA-CHOWK, JODHPUR (RAJ.)
CLASS : FIRST – JAIN DHARMA PARICHAYA
(INTRODUCTION OF JAIN RELIGION)**

Time : 2.30 Hrs.

M.M. : 100

Q.1 Answer the following questions by writing the correct serial numbers in the brackets provided :- 10x1=(10)

- (A) Type of fault due to incorrect pronunciation–
(a) harm of knowledge (b) harm of Darshan
(c) harm to Charitra (d) harm to penance ()
- (B) Example of Deerga swara–
(a) fdyk (Kila-Keela) (b) dhv (Kit-Keet)
(c) fi Vuk (Pitna-Peetna) (d) dy (Kul-Kool) ()
- (C) Speaking letters with swara emphasis should be laid in the pronunciation–
(a) Prakrit (b) Hrasva
(c) None of these (d) Deerga
- (D) If half letter comes in the middle of the word emphasis should be given on letter–
(a) following letter (b) preceding letter
(c) middle letter (d) combined letter ()
- (E) Jain Sadhu's are of which caste or religion–
(a) Jain (b) Boddha
(c) Hindu (d) Any caste ()
- (F) Types of karma–
(a) Eight (b) Five
(c) Six (d) Seven ()
- (G) Which is 'prana das' out of 25 Bole–
(a) Fourth Bole (b) Seventh Bole
(c) Sixth Bole (d) Third Bole ()
- (H) Number of disorders of sparshnendriya–
(a) 60 (b) 12
(c) 96 (d) 240 ()
- (I) Age of Lord Mahavir at the time of salvation (Nirvaan)
(a) 70 Years (b) 72 Years
(c) 80 Years (d) 71 Years ()



- (J) Writer of prayer 'Mahavir Stuti'–
 (a) Ashok Muni (b) Darshan Muni
 (c) Madhav Muni (d) Maan Muni ()

Q.2 Answer the following questions in 'YES' or 'NO' :- 10x1=(10)

- (A) Those who worship the Jin are called Jains.
 (B) The Jina is neither pleased by his praise nor angered by his abuse.
 (C) Our Gods are of two types.
 (D) Anger, Pride, illusion and Greed are called as internal enemies.
 (E) The status of the teacher (Guru) has been recognised as higher than god.
 (F) Jain monks practice 12 major vows (Mahavratas)
 (G) One who pearls with the sole thought and aim of doing good to the people is a true Guru.
 (H) Jina God have unfolded two types of religious conduct before us – 1. Ascetic dharma, 2. Agar Dharma.
 (I) In the philosophical world, the nature of the things is called religion.
 (J) Complete pure state of soul is Moksha.

Q.3 Match the following, by writing the correct answers against each question in the blank spaces provided : 10x1=(10)

- | | | |
|-------------------|-----|---------------------|
| (A) Devayam | 1. | Chaturvinshatistava |
| (B) Sankamiya | 2. | 10th Bole |
| (C) Aarugga | 3. | Eight Bole |
| (D) Deevorttanam | 4. | Samapti Sutra |
| (E) Na-keettiyam | 5. | Five |
| (F) Vekriya Misra | 6. | Addiction |
| (G) Antraya | 7. | Fifth Bole |
| (H) Paryapti Six | 8. | Shakrastava Sutra |
| (I) Abhigam | 9. | Guru Vandan Sutra |
| (J) Prostitution | 10. | Alochana Sutra |



Q.4 Identify Me :- 5x1=(5)

- (A) My name is Dev-Gati, in which elemental truth (Bole) I am recited?
 (B) I am knowledge (Gyan), how many divisions of mine are described in 9th elemental truth (Bole)?
 (C) I am named after Anivrith Beadae Gunasthan.
 (D) Which organ has its two subjects and 12 disorders?
 (E) By how much karmas one treat who is not true from bondages as fully emancipated.

Q.5 Write the answers of the following in one word :- 5x1=(5)

- (A) Who was born in Avasarpini Kal as a 24th Teerthankars of Bharat Khetra?
 (B) What was the name of daughter of Lord Mahavir?
 (C) Give other name of Mahamantra?
 (D) Who is the writer of line 'Jis Peer suni har prani ki'?
 (E) Who is called as 10th teerthankara?

Q.6 Answer the following :- 6x2=(12)

- (A) Write any two faulted of speech (Vachan).
 (B) How many 'sangyas' are mentioned in vow of equanimity?
 (C) What is now of equanimity (Samaik)?
 (D) Complete the text– Suvihim cha jinan.
 (E) Which text is recited during procedure of completion of vow of 'Samayike'?
 (F) Name four 'darshans'.

Q.7 Answer the following Question in brief :- 6x2=(12)

- (A) Write four yogas of vachan, serially.
 (B) How many subjects are of rasnendriya? Name them.
 (C) What is the number of male and female disciples of Lord Mahavir?
 (D) Where was the last Chaturmas of Lord Mahavir?



- (E) "Nit nayee badh jati". Complete the blank.
 (F) "Jo jagaya tha". Complete the blank.

Q.8 Answer the following Question in brief :- 6×3=(18)

Note : It is compulsory to solve and obtain twelve marks of this question.

- (A) "Udduanam me kaussagga". Complete the text.
 (B) "Chandesu disantu". Complete the text.
 (C) Give the number of vices (faults) of 'mann', vachan and kaya in equanimity (samaik) and write any four vices of body (kaya).
 (D) Write names of text serially of the proceduce to adopt the vow of 'Samaika'.
 (E) Write Karemi Bhante ka path.
 (F) How many divisions of kaya are? Name them.

Q.9 Name of these Teerthankars :- 1×3=(3)

- (A) 5th Teerthankar =
 (B) 11th Teerthankar =
 (C) 18th Teerthankar =
 (D) 22nd Teerthankar =
 (E) 4th Teerthankar =
 (F) 20th Teerthankar =

Q.10 Answer the following in brief :- 5×3=(15)

- (A) Write any three moral from Lord Mahavir.
 (B) "Uvajjhayanam bimari hai". Complete the blanks.
 (C) What do you mean by 'Abhigam'? Write meaning of any two abhigams.
 (D) Explain "Prostitution is a highly dangerous leprosy for human life".
 (E) Write the meaning of Humility and explain three benefits of it as per text book.

