

Sutra Section :

SAAMAAYIK (VOW OF EQUANIMITY) SUTRA (TEXT)

1. Navkar Mahamantra

Namo		Arihantanam
Namo		Siddhanam
Namo		Ayariyanam
Namo		Uvajjhayanam
Namo	Loye-Savva	Sahunam
Eso	Panch	Namukkaro,
	Savvapavppanasano	
Manglanam	Cha	Savvesim
Padhamam	Havai	Manglam

Namo Arihantanam– Namaskar to the Arihants (Victors). **Namo Siddhanam**– Namaskar to the Siddhas (Liberated Souls). **Namo Ayariyanam**– Namaskar to the Aacharyas (Preceptors). **Namo Uvajjhayanam**– Namaskar to the Upadhyayas (Spritual Teachers). **Namo Lohe Savva Sahunam**– Namaskar to Sarva Sadhus & Sadhvies of the cosmos (all Saints of the world). **Eso**– To these, **Panch**– five fold divinities. **Namukkaro**– Namaskar (reverence) made. **Savva Pav Panasano**– is destroyer of all sins. **Cha**– This is (or it is). **Savvesim**– amongst all. **Manglanam**– highly auspicious. **Padhamam**– Its reading or recitation. **Manglam**– auspicious blessing. **Havai**– showers/results in.

In the Jain tradition, Navkar Mantra occupies highest and most venerable place. In prakrit language, 'Namaskar' (bowing/veneration) is called 'Navkar' (Namokar). It is also called "Panch-Parmeshti" (Five Supreme Gods/Divinities). One whose heart and mind is always filled with the thoughts of radiant and illuminating Navkar Mantra, no harm can ever visit the life of that man. Navkar Mantra does not consist of physical auspiciousness (Dravya Mangal) but it is a matter of implicit/instinctive / emotional auspiciousness (Bhava Mangal). The implicit and instinctive auspiciousness consists of knowledge (Gyan), vision/faith (Darshan) conduct/character (Charitra) and numerous other forms of auspiciousnesses (blessings).

In the Navkar Mantra there is no personal worship instead it contains the illuminating transparent thoughts of virtue-worship. In this Mantra the highly enlightened souls whose virtues are remembered are of two catagories viz. (1) In the shape of Gods (Devs) and (2) In the shape of Preachers (Gurus).

Those who have conquered attachment (Raag) and hatred (Dvesh) and who have destroyed ignorance (Agyana), those attachment-free (Veetraags) who show the path to the worldly-souls to end the cycle of births and deaths and who are possessors of omniscient knowledge are our Arihant Gods (Devs).

Those who have destroyed all eight Karmas, who are untainted (Pure) and shapeless as well as

bodiless, are our fully-liberated Siddha Gods (Siddha-Devs).

Those who themselves follow five right conducts consisting of knowledge etc. and who further make others to follow religion of right conduct, such sadhus (preacher saints) who are leaders of the religious communion are called Acharyas.

Those sadhus, who educate the inquisitors (Jigyasus) about the twelve aagams (scriptures) and cleanse them of their false-vision and false beliefs and make the unsteady and unstable souls steadfast in religion are called Upadhyayas.

Those sadhus or sadhvies who follow five great vows (Panch-Mahavratas), vigilances (samities) and restraints (gupties) and who devote themselves in the path of salvation are called Sadhus.

The Namaskar made to these holders of these five ranks from core of the heart, destroys all sins. Amongst all the auspiciousnesses of the world, this Navkar Mantra being the best and supermost mangal, is the first amongst all mangals.

2. Guru-Vandan-Sutra (Text of Preacher Veneration)

Original Text in Roman Language :

Tikkhutto, aayaahinam payaahinam, karemi, vandaami, namansaami, sakkaaremi, sammaanemi,

Kallaanam, mangalam, devayam, cheiyam pajjuvaasaami, Matthayena vandaami.

Literal and Meaningful-Translation of Prakrit-Text :

Tikkhutto- three times, Aayaahinam- from the right side, Payaahinam- circumambulate, Karemi- doing it, Vandaami- praise you by words and bow before you from heart. Namansaami- pay veneration. Sakkaaremi- pay respects. Sammaanemi- pay reverence. Kallaanam- you are propitious. Manglanam- (you are) auspicious. Devayam- (you are) divine like god. Cheiyam- (you are) embodiment of right knowledge. Pajjuvaasaami- (I) serve and worship you. Mathaena- by bowing my head Vandaami- pay reverence to you.

This is Guru-Vandan Sutra. One, who removes from the heart and intellect of every living being of the cosmos, the darkness of ignorance and illuminates their life with brightness of knowledge is called as guru.

In the field of spiritual pursuits the status of a guru is the highest of all. No other rank can compete with it or be equal to it in status. The guru is the sailor of our ship or boat of life. Our Gurus alone free us from the terrible vices of the world i.e. lust, anger and greed and show us the path of right knowledge and guide us to follow the holy path of salvation. To venerate such gurus with humility is the object of this lesson (text).

3. Iryaapathik–Sutra (Text on Self Critique)

Roman translation of Prakrit Text :

*Ichachhaakaarenam Sandisaha Bhagvam!
Iriyaavahiyam padikkamaami ichchham! Ichchhaami
padikkamium! Iriyaavahi-yaaye Viraahanaaye
Gamnaagamane Paanak-kamane, Beeyakkamane,
Hariyakkamane, Osaa Uttinga, Panag Dag, Mattee
Makkadaa, Santaanaa Sankamane Je Me Jeevaa
Virahiyaa Egindiyaa Beindiyaa Teindiyaa
Chaurindiyaa Panchindiyaa Abhihayaa Vattiyaa,
Lesiyaa, Sanghaaiyaa, Sanghattiyaa, Pariyaaviyaa
Kilaamiyaa, Uddaviyaa, Thanaaoa Thaanam
Sankaamiyaa, Jeeviyaa Vavroviyaa Tassa Michchha
mi Dukkadam.*

Literal and Meaningful Translation of the essence of Prakrit Text

Bhagvan– O God!/Lord!. Ichchhaakaarenam–
It is my wish that. Sandisaha– Give me the
permission. Iriyaavahiyam– the sinful activity of
coming and going (motion/movement) through the
way. Padikkamaami– to reverse the sequence of sin
(do pratikraman). Ichchham– (On getting the
permission, the devot speaks), I accept, Ichchhami–
(I) desire to. Padikkamium– do pratikraman (reverse
the process of sinfulness). Iriyaavahiyaaye– of
Iriyapathikee i.e. while moving on the way.

Viraahanaaye– for causing injury or harm.
Gamnaagamane– while coming or going.
Paanakkamane– stamping any living creature.
Beeyakkamane– pressed down any seed or grain.
Hariyakkamane– crushed any green vegetation or
flora or, Osaa– dew or, Uttinga– worm hole or,
Panag– moss or scum of five colours or. Dag– raw
water or. Mattee– raw earth/soil or. Makkadaa–
Santaanaa– spiders web. Sankamane– have
crushed/squeezed. Je– thus. Me– myself. Jeevaa–
all types of living creatures. Virahiyaa– oppressed or
made them to suffer. Egindiyaa– creatures having
one sense organ. Beindiyaa– Creatures having two
sense organs. Teindiyaa– Creatures having three
sense organs. Chaurindiyaa– creatures having four
sense organs. Panchindiyaa– creatures having five
sense organs. Abhihayaa– have harmed any of these
creatures while coming in front of me. Vattiyaa– have
covered them with sand etc., Lesiyaa– have rubbed or
crushed them. Sanghaaiyaa– have put them to
affliction by collecting them. Sanghattiyaa– have
touched them in a manner which causes suffering to
them. Pariyaaviyaa– have put them to agony.
Kilaamiyaa– have distressed them. Uddaviyaa– have
harassed them. Thanaao– from one place.
Thaanam– to other place, Sankaamiyaa– moved or
put them. Jeeviyaayo– from life. Vavroviyaa–
extinguished them or killed them. Tassa michchhaa
mi dukkadam– all those sins may become useless or
fruitless as against me.

By this lesson the cleansing and purification of the sins committed during movement or activity of coming and going (motion) has been made. In spite of exercising prudence in movement if due to oversight or negligence any living creature has been put to suffering or affliction then thought has been bestowed for all that sinful activity in the above lesson.

4. Aatma-Shuddhi-Sutra (Text on soul Sanctification)

Roman translation of Prakrit Text :

Tassa uttari karnenam paayachchhitta karnenam Visohi karnenam Visalli karnenam paavaanam kammaanam nigghaayanatthaaye thaami kaaussaggam. Annattha oosasiyenam neesasiyenam khaasiyenam chhiyenam jambhaaiyenam udduyenam vaayanisaggenam bhamleeye pittamuchchhaye suhumehim anga sanchalehim, suhumehim khelsanchalehim, suhumehim ditthisanchalehim, evamaaiehim aagaarehim abhaggo aviraahiyo hujja me kausaggo jaava arhantaanam bhagwantaanam namokkarenum na paaremi taava kaayam thaanenam, monenam jhaanenam appaanam vosiraami.

Literal and Meaningful translation of Prakrit Text :

Tassa- to that (self-soul). Uttari karnenam- make it most eminent/supreme. Paayachchhitta-

atonement/repentance. Karnenam- for doing. Visohi karnenam- to make it specially pious(shuddhi). Visallikarnenam- to make it spike less (i.e. ridding it from deadly passions). Paavaanam kammaanam- sinful and wicked acts (karmas). Nigghaayanatthaaye- for destroying or annihilating them. Thaami- do the. Kaaussaggam- abandonment of all bodily activity. Annattha- excepting the following activities, Ousasiyenam- to breathe in (at high volume). Neesasiyenam- to breathe out. Khaasiyenam- to cough out. Chhiyenam- to sneeze. Jambhaaiyenam- to yawn. Udduyenam- to belch or bellow. Vaayanisaggenam- to break the wind downwards. Bhamleeye- to have dizziness or to grow dizzy. Pitta- due to bile/billiousness. Muchchhaaye- unconsciousness. Suhumehim- in minute or minor manner. Anga- body or body limbs, Sanchaalehim- by movement of. Suhumehim khel sanchaalehim- minor or minute phlegm or bronchial coughing motion. Suhumehim ditthisanchaalehim- by minor or minute movement of eye-sight or eye-lids, Evamaaiehim Aagaarehim- with these above exceptions. Abhaggo- be unbroken. Aviraahiyo- be uninterrupted. Hujja me Kaaussaggo- my bodily detachment may remain. Jaava- continue till. Arihantanam- to Arhats (Victor Lords), Bhagwantanam- to the Gods. Namokkarenum- by paying veneration. Na-paaremi- till I completely perform (finish) the kaayotsarga i.e. body-detachment. Taava- till then. Kaayam- the body. Thaanenam- keep still. Monenam- keeping the

faculty of speech silent. Jhaanenam– by keeping the intellect (mind and heart) steady. Appaanam– keep my soul. Vosiraami– away from all sinful and wicked activities (depraved vices/deadly passions etc.).

By this lesson one undertakes the resolve of body-detachment. It is in this spirit that one is commanded to undergo the vow of kaayotsarga (soul-sanctification) with the aforesaid exceptions. Kaayotsarga (Body-detachment) is performed by keeping the body still, the faculty of speech silent and by keeping the mind and heart concentrated with single minded attention.

5. Kaayotsarga-Shuddhi-Sutra (Text on purity of body-detachment)

Roman Translation of Text :

Kaayotasarga mein aartadhyan raudra dhyan dhyayaa ho, dharma-dhyan shukla-dhyan nahin dhyayaa ho, tatha kayotsarga mein mana-vachan aur kaayaa chalita huae hon tau tassa michchha mi dukkadam.

Translation :

During the abandonment of bodily activity if I have indulged in wretched or distressful thoughts (Aarta-Dhyan) or violent or terrifying thoughts (Raudra-Dhyan) or have avoided indulgence in virtuous or religious thoughts (Dharma-Dhyan) or

bright or pure thoughts (Shukla-Dhyan) or during this activity of body-abandonment if I have been volatile or shaky (vibration) in my mind or heart, speech and bodily activity then all such sins or wicked activity may become useless/fruitless as against me.

6. Logassa Sutra (Praise of Victor-Gods i.e. Tirthankaras)

Roman Translation of the Text :

*Logassa ujjogre, dhamma titthayare jine.
Arihante kittaisam, chauvee sampi kevlee || 1 ||*

*Usabhamajiyam cha vande,
sambhavamabhinamdanam cha sumaim cha.
Paumappaham Supaasam, jinam cha
chandappaham vande || 2 ||*

*Suvihim Cha Pupphadantam, Seeyal Sijjnsa
Vaasupujjam cha.
Vimalamanantam cha jinam, Dhammam Santim cha
vandaami || 3 ||*

*Kunthum Aram Cha Mallim, Vande Munisuvvayam
Namijinam Cha.
Vandaami Ritthanemim Paasam Taha
Vaddhamaanam Cha || 4 ||*

*Evam maye abhithua vihooyarayamlaa
paheenajarmarnaa.
Chauveesampi jinavaraa titthayaraa me
passeiyantu || 5 ||*

*Kittiya vandiya mahiyaa je ye logassa
uttaamaa siddhaa.*

*Aarugga bohilaabham Samaahivarmuttamam
dinttu||6||*

*Chandesu nimmalayaraa aaichchesu ahiyam
payaasayaraa*

*Saagarvara gambheeraa, siddhaa siddhim mama
disantu||7||*

Literal & Meaningful Translation of Prakrit

Text of Logassa :

Logassa- In the entire universe/cosmos.
Ujjoagre- Oh! illuminator of light.
Dhammatitthayare- Oh! establisher or founder of the
dharma teerth (religious order). Jine- Victors of
attachment (raag and dvesha) and hatred/aversion
(dvesh). Arihante- to the Arihants. Kittaissam- offer
praise(stuti) to them. Chauveesampi- all the twenty
four arihants (Victor-Lords). Kevali- possessors of
omniscient knowledge (Kewal-gyani). Usabham- to
Lord Rishabhdevji. Ajiyam- Ajitnathji, Cha- and
Vande- pay reverence to. Sambhava- Sambhava
(nathji) Abhinandanam cha- and abhinandan(ji).
Sumaim Cha- and to Sumatinathji. Paumappaham-
Padmaprabhji. Supaasam- Suparshavanathji.
Jinam- to Jinraj (Victors/ conquerors of attachment
and aversion) Cha- and. Chandappaham- to
Chandraprabhji. vande- pay obeisance. Suvihim- to

Suvidhi(nathji). Cha- and. Pupphadantam- to
Pushpadantji. Seeyalasijjansa- Sheetalnathji
Shreyansnathji. Vaasupujjam Cha- and to
Vasupujyaji. Vimalamanantam Cha jinam- and to
Vimalnathji and Ananthanathji Jineshwaras (Victors
of passions). Dhammam Santim Cha Vandaami- and
pay veneration to Dharmanathji and Shantinathji.
Kunthum Aram Cha- and to Kunthunathji and
Arnathji. Mallim Vande- bow to Mallinathji. Muni
Suvvayam Namijinam Cha- and to Munisuvratji and
Naminathji. Vandaami Rittha nemin- veneration to
Arishtanemiji. Paasam tah Vaddhamaanam Cha- and
to Parashvanathji and Vardhamanji. Evam maye
abhithuaa- in this manner the Omniscients
(paramount-souls) venerated by me. Vihooya
rayamalaa- who are free from dirt and impurities of
Karmas (worldly activity). Paheenajarmarnaa- who
are bereft of old age and death. Chauveesampi- all
the twenty four. Jinavaraa- Jineshvaraas.
Titthayaraa- who are founders of four-fold religious
order (Dharma Teertha). Me- on me. Passeyantu- be
gracious to me. Kittiya- who have been praised by
words (devotional hymns). Vandiya- venerated by
body. Mahiyaa- worshipped by heart and mind. Je ey
logassa uttamaa siddhaa- these highest and
supremely liberated souls of the universe/cosmos.
Aarugga- confer sound health. Bohilaabham- confer
wisdom (benefit of Samyaktva).
Samaahivarmuttamam dintu- confer on me highest
and the most profound meditational peace. Chandesu
Nimmalayaraa- one who is purer than the moons.

Aaichchesu ahiyam– provide more than the suns
Payaasayaraa– Splendour of light. Saagarvara
gambheeraa– whose profundity is greater than a
great ocean. Siddhaa siddhim mama disantu– such
wholly liberated souls may grant me deliverance
(Mukti) or salvation.

In this lesson right from Lord Rishabhdev
down to Lord Mahavira all the twenty four
Tirthankaras (Victor-Lords and founders of four fold
religious communianis dharma teertha) have been
praised. They are our favoured deities. They show us
the path of non-violence and truth. They are our
supremely venerated Gods. It is our duty to
remember them, to praise them (with highest
reverential hymns) or to meditate their names
repeatedly.

By Meditating the names of gods, by
repeatedly chanting their names and by following the
path shown by them life becomes pious and devine.

7. Saamaayik Pratigyaa Sutra

(Text of adoption of vow of equanimity)

Roman Translation of Prakrit Text :

*Karemi bhante! Saamaaiyam saavajjam jogam
pachchakkhaami jaavaniyamam¹ pajjuvaasaami
duviham tivihenam na karemi na kaarvemi, mansaa
vayasaa kaayasaa tassa bhante! padikkamaami
nindaami garihaami, appaanam vosiraami.*

Literal and meaningful translation of Prakrit Text :

Karemi Bhante! Samaaiyam– Oh Lord! I
undertake (adopt) to observe the vow of equanimity
(samaayik) Saavajjam Jogam– All sinful/animate
activity. Pachchakkhami– I renounce/leave. Jaava
niyamam pajjuvaasaami– till I continue to adhere to
the rules or process of vow of equanimity, Duviham–
Tivihenam– by two methods and three mediums or
combinations.

Na Karemi– Neither I will indulge in sinful or
wicked activity, Na Kaarvemi– nor I will get it done
through others. Manassa-vayassa-kaayasaa– by mind
or heart (intellect) by speech or through body. Tassa–
of that (the earlier sinful activity). Bhante– O God!
Padikkamaami– I reverse that process by
disassociation. Nindaami– I scorn or reproach.
Garihaami– I detest or censure all those sins.

1 Recite the number of Saamaayiks (vows of equanimity) to be
taken and then say "For those Muhurtas and beyond it till
the time I do not complete it".

Appaanam– direct my soul. Vosiraami– to keep away from deadly passions (Kashayas) etc.

Through this lesson a devotee adopts Saamaayik (the vow of equanimity). Vow of equanimity is a type of spiritual exercise. Exercise may be only for some time but its effect and its advantages are permanent / lasting. This incites / stimulates the concentration of mind and heart, and helps the devotee to increase his strength of mind and spirit and he is gifted with mental peace. During the period of vow of equanimity (saamaayik) the soul remains disassociated from all types of sinful activity which may be committed by words or by mind or heart or by body.

The vow of equanimity is an act to disassociate one self from outward activity and to allow ones ownself to dwell into one's own nature (soul) and is a means to practice and accomplish equanimity of thought.

**Shakrastava (Namotthunam) Sutra
(Text of hymn of praise of powerful
ones i.e. Perfect-Souls)**

Roman Translation of Prakrit Text :

*Namotthunam arihantaanam bhagwantaanam
aagaraanam, titthayaraanam, sayam sambuddhaa-
nam, purisuttamaanam, purisaseehanam, purisavara-
pundareeyaanam, purisavaragandhahatteenam, logu*

*ttamaanam, loganaahaanam logahiyaanam logapayee
vaanam, logapajjoagaraanam, abhayadayaanam,
chakkhudayaanam, maggadayaanam, saranadayaa -
nam jeevadayaanam, bohidayaanam, dhammadayaa
-nam, dhammadesayaanam, dhammanaayagaanam,
dhammasaaraheenam, dhammavara - chauranta -
chak-kavatteenam, deevottaanam, saranagayee
payitthaanam appadihayavaranaana - dansana -
dharaanam, viatta - chhaumaanam, jinaanam,
jaavayaanam, tinnaanam - taarayaanam,
buddhaanam, bohayaanam, muttaa - nam,
moyagaanam, savvannoonam, savvadarisee - nam,
siva - mayala - marua - mananta - makkhaya-
mavvaabaaha - mapunraavitti, siddhi gayi
naamdheyam, thaanama-sampattaanam namo
jinaanam ji abhayaanam.*

**Literal and meaningful translation of
Prakrit Text :**

Namotthunam– Obeisance be to.
Arihantaanam– Arhats (the Victor Gods)
Bhagwantaanam–obeisance to the siddhas;
Aagaraanam– initiators of dharma. Titthayaraanam–
those who establish the four fold dharma tirtha
(Tirth) consisting of; Sayam sambuddhaanam– those
who are self awakened. Purisuttamaanam– Supreme
in human beings. Purisa seehaanam– Lions amongst
humans. Purisavara– best/most eminent amongst
human beings. Pundareeyaanam– like a white lotus
(Pundareek-kamal). Purisavara– Best amongst

humans. Gandhahatteenam- like an excellent perfumed elephant(Gandhhasti). Loguttamaanam- Supreme in the entire cosmos/universe. Loganahaanam- who is lord of whole universe. Logahiaanam- benefactors of the whole universe. Logapayeevaanam- like beacon light holders (lamps) in the entire cosmos. Logapajjoagaraanam- Illuminators of knowledge in the cosmos or universe. Abhayadayaanam- Bestowers of fearlessness. Chakkhudayaanam- providers of wisdom/knowledge based eye-sight (vision). Maggadayaam- show the path of liberation. Saranadayanam- provider of protection. Jeevadayaanam- providers of life of ascetic abstinence or self control. Bohidayaanam- conferrer of right knowledge (samayakatva). Dhammadayaanam- provider of dharma based on charitra. Dhammadesayaanam- preachers of dharma. Dhamma naayagaanam- providers of religious leadership. Dhammasaarahinam- Charioteers of religious vehicle. Dhammavara chaauranta chakkavatteenam- those who are initiators of supreme religious wheel (Dharma-chakra) which destroys all four types of existences (e.g. celestial, human, animals and birds etc. and hellish). Deevottaanam- well-grounded protectors like an island for those who are thrown in the worldly ocean of desires. Sarana Gayee Payitthaanam- who are providers of shelter, existence, base and honour to the living beings. Appadihaya- unimpeded. Vara-supreme, Naana- knowledge, Dansana- of vision/faith. Dharaanam- holders of, Viattachhaumaanam-

annihilators/bereft of, (killer of) karmas Jinaanam- those who have themselves conquered attachment and aversion. Jaavayaanam- helping others to conquer them. Tinnaanam- those who have themselves swimmied the worldly ocean of births and deaths. Taaryaanam- and help others to do so. Buddhaanam- those who have self awakened Bohayaanam- providers of right understanding and wisdom to others. Muttaanam- those who are themselves free from bondage of karmas. Moyagaanam- help others to acquire freedom from bondage of karmas. Savvannoonam Savvadariseenam- holders of omniscient knowledge and omniscient vision/faith. Siva mayalam- auspicious and steadfast. Arooam- free from disease. Anantam- endless/eternal/infinite Akkhayam- free from decay and decline. Avvaabaaham- free from agony/suffering. Apunaraavitti- free from cycle of births and death i.e. rebirths. Siddhigayi naam dheyam- abode by the name of salvation, Thaanam Sampattanam- who adore or dwell into Moksha (Siddha). Thaanam sampaviyu kaamaanam- who crave or wish to attain total salvation (Arihants). Namu Jinaanam- obeisance be to the lords who have conquered passion and hatred (Jineshvaras). Jiabhayaanam- who have vanquished fear/consternation.

This is a sutra (text) of eulogy of omniscient/perfect souls. In this Jineshwar gods have been praised and venerated with greatest humility. This

lesson is also called Shakrastav. In the first reading of this text the Siddha gods and in its second rendering Arihanta gods are being praised and venerated. In the literature of praise/veneration this is treated as an important text.

On the second rendering of text of "Namotthunam" in place of "thaanam sampattaanam" "thaanam Sampaaviyu Kaamaanam" is uttered. Rest of the text remains the same.

9. Eyyassa Navamassa-ka-path

(This lesson about ninth vow of Equanimity)

Saamaayik Samaapan Sutra

(Text of completion of vow of Equanimity)

**Roman Translation of Prakrit-Text
of first two parts :**

*Eyyassa navamassa saamaaiya-vayassa,
panch ayiyaaraa jaaniyavvaa, na samaayariyavvaa,
tam jahaa-te aaloyum manaduppanihaane,
vayaduppanihane kaayaduppanihane, saamaayi-
yassa sai akaranayaa, saamaajiyassa
anavatthiyassa karanayaa, tassa michchhaimi
dukkadam. ||1||*

*Saamaaiyam sammam kaayenam na
phaasiyam, na paaliyam, na teeriyam, na kittiyam, na
sohiyam, na aaraahiyam, aanaaye anupaliyam na
bhavayi, tassa michacha mi dukkadam ||2||*

**Literal and Meaningful Translation of
first two parts of Prakrit Text :**

Eyyassa Navamassa- This ninth. Saamaaiyavayassa- vow of equanimity. Panch- Ayiyaaraa- has five abhorrences/transgressions. Jaaniyavvaa- which are knowable/perceivable. Na samaayariyavvaa- (but) are not performable (i.e. but should not be practised or followed). Tan-Jahaa- They are like this i.e. as under :-

Manaduppanihaane- Any bad or inauspicious thought has occurred in the mind or heart. Vayaduppanihane- have uttered inauspicious words. Kaayaduppani haane- have engaged the body in inauspicious or evil activity. Saamaaiyassa sai Akaranayaa- have forgotten the kaal (time) of vow of equanimity. Saamaaiyassa Anavatthiyassa karanayaa- have not done or completed the vow of equanimity as per prescribed rites or form. Tassa- that. Dukkadam- fault/blemish. Mi- of mine. Michchha- may become useless/fruitless. ||1||

Saamaaiyam-sammam- If I have not undertaken/adopted the Saamaayik in the right method. Kaayenam na phasiyam- with the help of body. Na paaliyam- have not observed it. Na Teeriyam- have not completed it. Na keettiyam- have not praised it. Na sohiyam- have not purified it. Na Aaraahiyam- have not adored it. Aanaaye- as commanded. Anupaaliyam na Bhavayi- have not

followed it. Tassa Michchha Mi Dukkadam- All that sinful activity may prove futile.

Meaningful and literal Translation of part 3 to 8 of Saamaayik Samapan Sutra :

During the observance of Saamaayik, if I have committed ten blemishes of mind, ten faults of speech and twelve vices of body i.e. if I have committed any of these thirty two guilts or wickednesses then their impact as against me may become futile. || 3 ||

During the observance of vow of equanimity if I have indulged in narrations about women, (Stri-kathaa)² or about food or water (Bhatta-kathaa) about country-city or village (Desha-kathaa) or relating to government (Raaj-kathaa) i.e. if I have indulged any of these four wrong narrations or stories then the impact of such a sinful/wicked activity may become futile. || 4 ||

During the performance of Saamaayik if I have desired to indulge in any thought of eating (Aahaar-Sangyaa) or any thought of or feeling of frightfulness/fear (Bhaya-Sangyaa) or any thought or mechanism of sexual feelings intercourse (Meithun-Sangyaa) or have thought or desired about possession of money or property (Parigraha Sangyaa) i.e. if I have indulged in any of these four types of

2 Ladies must utter, "narrations about men (Purusha-Kathaa)".

viceful thoughts or sinful or wicked activity then those viceful thought and wicked activity may become futile or fruitless as against me. || 5 ||

During the continuance of vow of equanimity if any thought to commit sinful-transgression has occurred to me (Atikrama) or I have determined or prepared myself to commit sin (Vyatikrama) or I have collected material or instrument to take a step forward to commit a sin (Atichaar), or I have broken the vow of equanimity completely (Annaachaar), if I have knowingly or unknowingly indulged in any of these wicked thoughts or have committed any of this sinful activity by thought, words/speech or body then that sinful thought or wicked activity may become futile or fruitless as against me. || 6 ||

If I have adopted the vow of equanimity as per prescribed form or I have completed or accomplished the vow of equanimity as prescribed but still any procedural transgression or sinfulness has crept into it, then that sin/transgression may become futile or fruitless in respect of me. || 7 ||

If during the utterance of text of vow of equanimity any mistake of grammer e.g. use of vowels, syllables, intra-syllables, vowel-symbol or length of a short syllable (Kaanaa-Maatraa-Anuswaara etc.) in reading the text of any verse/composition, word, letter, short, long or huge, little or more, forward or back-wards or read or spoken contrary to the prescribed text then in the witness of infinite liberated souls (Siddhas) and

omniscient gods (Kevalies) those sins or wicked activity may become futile or fruitless as against me.

This is a text on completion of the vow of equanimity. The ascetic or devotee even if he is very careful in the practise of his devotional activity but still it is quite natural and possible to falter or err and thus to correct or mend those omissions or slips becomes his duty.

In this lesson it has been shown that vow of equanimity has five aberrations/transgressions which have not to be performed. The vow of equanimity should be adopted, observed and completed in a right manner by the devotee (sadhak) and then alone its accomplishment can be termed as its skillful compliance.

The process to adopt the vow of Equanimity (Saamaayik-grahan-karne-ki-vidhi)

1. Select a peaceful and secluded place in the house or sthaanak (Religious Abode).
2. After cleansing and purifying the place spread the mat of cloth or piece of carpet.
3. Take off the house-hold or domestic dress woven/stitched apparels and put on unstitched clothes.
4. Put on or cover-up the mouth with folded cotton cloth called muhapatti.
5. After that if Saints or Mahasaties (nuns) are there, in the town or village, then stand and keep

your face towards that directions and if they are not there then while standing facewards in the direction of east or north recite the texts of saamaayik-sutra in the following order :-

- a. Guru-Vandan Sutra (Text of Preacher- veneration) – 3 times.
- b. Navkar Mahaamantra – Once.
- c. Iryaapathik Sutra (Text of Ichchhaakarenam) – Once.
- d. Aatma Shuddhi Sutra (Tassa-uttari-ka-path) – Once. But before uttering "appaanam- vosiraami", recite one kausagga of Ichchhakarenam. After that meditate by keeping the body immobile Iryaapathika-sutra (Ichchhakarenam) once. {The manner of kausagga (body detachment) is as under :- Stand up and fix your both legs in a straight line by keeping a distance of three fingers on back side of the feet and four fingers in the front side of your feet and keep your arms straight and hanging downwards and keep your eye-sight fixed between both the toes of the feet to meditate or ponder the prescribed/desired text of Kausagga by mind or heart. If you want to perform Kausagga while sitting, then sit cross-legged and by putting the palm of your left hand over the palm of right hand and keeping them in the middle of your crossed legged posture and keeping your eye sight fixed in front of your

palms with utterance of "appaanam-vosiraami" by keeping the body immobile meditate or ponder over the desired lesson of Kausagga in silence.} On completion of the 'Kausagga' utter "Namo Arihantanam" by mouth in an audible manner i.e. publicly.

- e. Kaayotasarga Shuddhi ka path (Text of purification of body detachment) – Once.
- f. Logassa (Praise of Tirthankaras) – Once.
- g. Saamaayik Pratigya Sutra (Text of Karemi Bhante) while reciting the text of vow of equanimity after "Jaavaniyamam", as many number of saamaayiks you have to undertake, utter equal number of "Muhurats" and add there-to that, "till thereafter the vow of equanimity is not completed, upto that time" and while uttering these words, utter "Pajjuvaasaami" and then complete the rest of the text of the Saamaayik.
- h. Namotthunam (Shakrastava) ka path – Twice.

Before reciting this text (lesson) first raise your left knee and then fold both your hands and touch the folded hands with your fore-head and rest them on this knee and utter this text of 'namotthunam'.

In the second recitation of the text of namotthunam in place of words "thaanam sampattaanam" recite or utter "thaanam sampaa-viyukaamaanam".

Schedule of activity to be followed from the time the "Samaik" is adopted till its completion

1. Thoughtful study.
2. Study of self and religious books (Swaadhyaaya).
3. Meditation.
4. Repetition in low tone a name of God/Gods (Jap) counting beads of Maalaa (rosary) and repetition of Aanupurvi.
5. Hearing religious sermons.
6. Chanting of prayer, religious hymns etc.
7. Engage in religious discussion or talks.

Conclusion of Saamaayik

After conclusion of as many Saamaayik adopted, i.e. on completion of the period of that time (Muhurtas), pronounce/utter the under mentioned texts in the following order :-

1. Navkaar Mantra – Once
2. Iriyaapathika Sutra – (Ichchhakarenam-ka-path) – Once.
3. Aatma-Shudhi Sutra (Tassa-Uttari-ka-path) – Once.

After reciting upto "Jhaanenam" have a kausagga of 'one logassa' and thereafter utter "Appaanam Vosiraami"

After that have kausagga of one logassa (Praise of Teerthankaras) by heart by the method shown earlier. On completion of Kausagga utter "Namo-Arihantanam" publicly.

4. Kaayotsarga-Shuddhi-path – Once.
5. Logassa (Praise or prayer of Teerthankaras) – Once.
6. Namotthunam (Shakrastava) ka-path – Twice.
7. Eyassa Navamassa ka path (Saamaayik-Samaapan Sutra) – Once.
8. Navkar Mantra – Thrice.

Thirty Two Dosh (Transgressions or violations) of vow of equanimity (Saamaayik)

Ten Vices (Faults) of Intellect (Mann i.e Mind and heart)

Text in Roman :

*Avivega Jasokitti, Labhatthi Gavva Bhaya
Niyaanatthi |*

*Sansaya Rosa Avinayo, Abahumaana Ei Dasa Dosaa
Bhaniyavvaa | |*

1. Aviveka Dosha – Not to maintain prudence.
2. Yashovaanchha Dosha – A desire for fame and glory.
3. Labha Vaanchha Dosha – A desire for gain of money etc.

4. Garva Dosha – To have arrogance/pride.
5. Bhaya Dosha – To have fear.
6. Nidaana Dosha – To have desire for the future comforts or happiness.
7. Sanshaya Dosha – To entertain doubt or apprehension about the acquisition of result (gain) of Saamayik.
8. Rosha Dosha – To indulge in anger.
9. Avinaya Dosha – To be discourteous and disrespectful to Dev (Gods), preachers (Guru) and religion.
10. Abahumaan Dosha – Not to perform vow of equanimity with devotional disposition.

Ten Vices (Faults) of Speech (Vachan)

Text in Roman :

*Kuvayana Sahasaakaare, Sachchhandam Sankheva
Kalaham Cha |*

*Vighaa Vihaasosudham Niravekkho Munamunaa
Doshaa Dasa | |*

1. Kuvachan Dosha – To speak hurtful/depraved language.
2. Sahasaakaar Dosha – To speak without thoughtful consideration.
3. Swachchhanda Dosha – To sing passionate songs about musical tunes with merriment.

4. Sankshepa Dosha – To recite lessons or sentences in an abbreviated or abridged form.
5. Kalaha Dosha – To speak quarrel-some (harsh) language.
6. Vikathaa Dosha – Out of the four wrong narrations i.e. narrations about women (Stri-kathaa) food-water (Bhatta kathaa), country-city-village (Desha kathaa) or governmental work (Raaj kathaa) if one has indulged in any one of these four sinful narrations.
7. Haasya Dosha – Indulgence in joking and ridicule or befooling.
8. Ashuddha Dosha – To recite the text incorrectly or with imperfection.
9. Nirapeksha Dosha – To speak imprudently or purposelessly.
10. Mummana Dosha – To speak unintelligibly or in a puse-puse tone.

Twelve Vices (Faults) of Body(Kaaya)

Text in Roman :

*Kuaasanam Chalaasanam Chaladitthi,
Saavajjakiriyaalambanaakunchanapasaarnam |
Aalassa Modana Mala Vimaasanam
Niddaaveyaavachchatti Baarassa Kaayadoshaa | |*

1. Kuaasan Dosha – To sit in an unsuitable or arrogant posture.

2. Chalaasan Dosha – To change the posture frequently.
3. Chaladrishti Dosha – To have frequent change of eye sight hither and thither (to and fro).
4. Saavadya Kriya Dosha – To indulge in or perform worldly activity e.g. stitching or needle-threading/embroidery etc. and such like domestic works.
5. Aalambana Dosha – To take support of wall etc.
6. Aakunchan Prasarran Dosha – To stretch or contract arms and legs without any reason.
7. Aalasya Dosha – To bend or turn or twist the limbs.
8. Motana Dosha – To crack or crank the fingers of palms or feet.
9. Mala Dosha – To remove dirt or scum of body.
10. Vimaasan Dosha – To sit in position of sorrow or grief by putting the hand on the cheeks or neck.
11. Nidraa Dosha – To sleep.
12. Veiyaavrittitya Dosha – To get or accept service and attendance from others without any reason.



QUESTIONS AND ANSWERS ABOUT SAAMAAYIK (Vow of Equanimity)

Q.1 Which is called a Mantra? (sacred-verse)

Ans. That which conveys greater sense and thought in few words and which helps in accomplishment of work and the reflection of which provides protection to the soul of a living creature, is called a Mantra.

Q.2 What is the importance of Navkaar Mantra?

Ans. The meaning of 'Navkar Mantra' is, sacred verse of respectful salutation or greetings (Namaskar). In prakrit language 'Namaskaar' is called "Namokkaar". In this, all five pads of divinities have been saluted. Out of these first two pads are dev pads (Arihant and Siddha) and the rest of three pads are guru pads. [Preceptors (Aacharyas), spritual teachers (Upadhyayas) and Saints (Sadhus)]. These five pads are our Aradhya (objects of worship) and are reverred ones and along with it they always remain reposed in supreme or most eminent disposition and therefore they are called our Panch Parmeshti (supreme five gods/divinities). The recitation of this sacred verse destroys or annihilates all paps or sins.

This is auspicious(mangalkari) i.e. confers well being.

Q.3 Why is Navkaar Mantra treated as Mangalkari (auspicious)?

Ans. "Man" stands for sin and 'Gal' means that which dissolves. Thus that which dissolves sins in called auspicious/beneficent. Navkaar Mantra destroys and annihilates wickedness and sins stops their bondage and hence Navkaarmantra is termed as mangalkari or bestower of well-being.

Q.4 How many pads or lines and words are there in Navkaar Mantra?

Ans. There are five pads/lines and 35 (thirty five) words in Navkaar Mantra. If chulika (verse of importance) are added then it has nine lines and sixty eight words.

Q.5 Which is the word of dharma pad (of religious rank) in Navkaar Mantra?

Ans. In Navkaar Mantra the word "Namo" constitutes religious rank as 'namo' represents vinay (humility/modesty) and vinay forms the root or base of religion.

Q.6 What is the language of Navkaar Mantra?

Ans. Navkaar Mantra is in Prakrit (Ardha Maghdhi) language.

Q.7 Who is called Arihanta?

Ans. One who has destroyed or annihilated four killer karmas i.e. knowledge obstructing (Gyaanaa varneeeya) vision/faith obstructing (Darshanaavarneeeya), Right conduct obstructing (Mohaneeya) and Enjoyment obstructing (Antaraaya) karmas and have displayed or revealed four root or basic virtues i.e. infinite knowledge infinite perceptions, infinite right conduct and external semen strength in their fullest measure are called Arihants, they are also called Teerthankara or Jina Gods.

Q.8 Who is called Siddha?

Ans. Those who have destroyed or annihilated all the eight karmas and have revealed or acquired all eight virtues of soul for all times to come in their fullest measure all called Siddha Gods.

Q.9 What is the difference between Arihants (Victor Lords) and Siddhas (Fully liberated omniscient Gods).

Ans. The Arihant gods have annihilated four killer karmas e.g. knowledge obstructing vision/faith obstructing, right conduct obstructing and enjoyment obstructing karmas. Arihanta Gods have bodily existence and hence they initiate and establish four fold religious communion deliver sermons and make those devotees steadfast in religious faith who fall astray from

the religious activity where as the Siddha (fully liberated) gods have annihilated and destroyed all the eight karmas e.g. (1) Gyanaa Varneeeya (Knowledge obstructing). (2) Darshanaavarneeeya (Faith/ Vision obstructing). (3) Mohneeya (Right conduct obstructing). (4) Antaraya (Enjoyment obstructing). (5) Vedaneeya (Joy and good health obstructing). (6) Aayukarma (Age or life span obstructing). (7) Nama karma (Individuality obstructing). (8) Gotra Karma (Destiny - lineage obstructing) and have become completely liberated and are sitted or have adored the infinitely joyous Siddhaalaya (sanctified abode of fully liberated souls). They are bodyless and hence do not indulge in the activity of sermonising etc.

Q.10 Siddhas are totally emancipated and yet why Arihants are worshipped or venerated ahead of Siddhas.

Ans. It is the Arihants who reveal the religion and show the path of salvation and acquaint us with Siddhas. Arihants have body existence whereas Siddhaas are bodyless. As Arihants being most benevolent/beneficent they are worshipped/venerated ahead of Siddhaas.

Q.11 Who are called Preceptors (Aacharyas)?

Ans. Those saints of the four fold religious communion, who are its leaders/chiefs and

those who while themselves following the great five vows (Panchaachaar) encourage or command the ascetic order (communion of Sadhus and Sadhvis) to follow it are called Preceptors (Aaachaaryas). They are endowed with thirty six virtues.

Q.12 Who are called upadhyaayas (Spritual Teachers)?

Ans. Those ascetic monks who themselves study religious scriptures and educate or encourage others to do so are called spiritual teachers (Upaadhyaayas). They are holders of twenty five virtues.

Q.13 Who are called Sadhus - monks?

Ans. Those who renounce the domestic life and accept five great vows (Panch Mahavratas) e.g. (1) Non Violence (2) Truth (3) Non Stealing (4) Complete celibacy (5) Non possession of money property etc. and follow them and who assiduously observe all rules pertaining to right-conduct prescribed by scriptures are called Sadhus or monks. They behold twenty seven virtues.

Q.14 What is the purpose of Tikkhuto-ka-paath?

Ans. This is a Guru Vandan sutra. In the spritual persuit the rank of preacher is the highest of all. It is the preacher (Guru) who removes darkness of ignorance from the heart and mind (intellect) of every living being and illuminates

or spreads in them the brightness of knowledge. It is the Preacher, who takes us to the path of salvation. To venerate and praise such preachers (Gurus) with great humility is the purpose of this lesson.

Q.15 What is another name of the Tikkhuto-ka-path?

Ans. Another name of Tikkhuto-ka-path is "Preacher Veneration Sutra" (i.e. Guruvandana -path).

Q.16 Why obeisance is paid three times in the Teacher Veneration Sutra?

Ans. The preacher (Guru) is paid obeisance three times because they are the holders and possessors of Ratna-Traya (i.e. Right knowledge, Right perceptions and right conduct).

Q.17 How veneration has to be performed as per Tikkhuto-ka-paath (Preacher Veneration Sutra)?

Ans. While offering veneration as per the text of Preacher-Veneration Sutra one must stand straight in front of the Preacher (Guru) or in their absence keep his face eastwards or northwards, while standing straight and by joining his both hands, keep them in the middle of his forehead and while offering obeisance, one should move his folded hands from left to the right side of his own self or

from right to the left side of the Preacher and circulate them thrice, while treating one's own face as a clock/watch, circulate his both joined hands in the manner the arm of the clock circulates. While uttering "Vandaami" one should sit down with the folded hands and while uttering 'Namamsaami' one should bend all his five limbs (e.g. both hands, both knees and head) while offering obeisance and thereafter after sitting erect one should recite the rest of the text of Guru-Vandana-Sutra and at the time of uttering "Matthayen-Vandaami" one should again bend all his five limbs of offer "Vandanaa" (obeisance). The obeisance should be performed in this very manner all the three times.

Q.18 Why circulatory movement with the folded hands is performed thrice?

Ans. One circulates his folded hand thrice in order to pay respects to the venerated souls by intellect (heart and mind) speech (words) and body.

Q.19 Why words 'Vandaami' (reverential praise) and 'Namamsaami' (respectful salutation) have been used together in the Tikkhuto-ka-paath.

Ans.: In the lesson of Tikkhuto the word 'Vandaami' means I make a reverential praise and the meaning of word "Namamsaami" is that I make respectful salutation. In 'Vandanaa' the

preacher is praised or eulogised by words but respectful salutation is made by reverentially bowing all the five limbs of the body.

Q.20 What is the difference between 'Sakkaaremi' and 'Sammaanemi' appearing in the lesson of Tikkhuto?

Ans.: The meaning of 'Sakkaaremi' is to respectfully give or entertain virtuous persons (monks-nuns) with clothes, utensils, food or mats etc. etc. 'Sammaanemi' stands for offering respectful adoration or salutation to the virtuous persons by heart/intellect and soul.

Q.21 How many types/kinds of Paryupaasanas (Reverential Salutations) are there?

Ans. Reverential salutations are of three categories viz. (1) To sit in a respectful manner before the venerated one's with folded hands with a desire to hear some thing from him/them is termed or called salutation by paying bodily reverence. (2) To welcome with praise the contents of their sermons by offering support to them by words (speech) is known as speech reverential-salutation. (3) In having deep-pious love and regards and bestowing single minded attention to the sermons delivered by them is known as intellectual reverential salutation (i.e. by heart and mind).

Q.22 What are the advantages of reverential salutations?

Ans. By bestowing reverential salutations towards the Shraman-Nirgranthas (i.e. monks) who observe the right conduct one annihilates or gets rid of inauspicious karmas and earns great 'Punya' (virtuous accomplishments).

Q.23 Which virtue is conferred on you by respectful praise?

Ans. By making reverential praise one ends or avoids low-caste birth and gains access to high caste birth and again he is blessed with unwavering/firm good fortune, his commands are always respected and followed and he acquires popularity i.e. fame.

Q.24 What is purpose or object of "Lesson of Iriyaavahiyaa"?

Ans. By "Aalochana-Sutra or "Lesson of Iriyaavahiyaa" the sins committed through movement (coming and going) are purified. While going and coming, due to negligence, if any suffering or agony has been caused to any living being, then regret or sorrow is expressed for the same.

Q.25 In the "lesson of Iriyaavahiyaa", causing of affliction to how many types of living beings has been mentioned?

Ans. In the text of 'Iriyaavahiyaa' mention has been made about causing of affliction (suffering) to five types of living beings (e.g. creatures or

living beings possessed of one to five sense organs) i.e. Ekendriya to Panchendriya.

Q.26 In the lesson of "Iriyaavahiyaa" how many types of afflictions (violences to living beings) have been mentioned and what is their description?

Ans. In the text of Iriyaavahiyaa ten types of violences to living beings have been mentioned and they are :-

1. Abhihayaa i.e. killed or harmed,
2. Vattiyaa i.e. have covered them with sand or soil,
3. Lesiyaa i.e. rubbed or crushed,
4. Sanghaaiyaa i.e. affliction by collecting them,
5. Sanghattiyaa i.e. a touch which causes suffering,
6. Pariyaaviyaa i.e. agonised them,
7. Kilaamiyaa i.e. distressed,
8. Uddaviyaa i.e. harassed,
9. Thaanaao Thaanam Sankaamiyaa i.e. moved or put them from one place to another, and
10. Jeeviyaayo-vavroviyaa i.e. extinguished their life.

Q.27 What is another name of the text of Tassauttari?

Ans. The text of "Tassauttari" is called "Uttarikaran-Sutra" and it is also called "Text of soul sanctification".

Q.28 What is the object/purpose of "Text of Tassauttari"?

Ans. By the lesson of "Tassauttari" the devotee resolves to abandon all bodily activity (observes body-detachment) and there by he disengages/separates the soul from the body-attachment and there by he emancipates it (the soul) from all deadly passions (kashaayas).

Q.29 What is the time limit (kaal-maryaada) of Kaayotasarga (body detachment)?

Ans. There is no definite time limit of Kaayotasarga but it is concluded by uttering the words "Namo Arihantaanam". The "Kayotasarga" is performed by keeping the body unmoved or still and by observing vow of silence and keeping the perceptions/feelings wholly concentrated.

Q.30 How many exceptions are observed in 'Kaayotasarga'?

Ans. In 'Kaayotasarga' there are these twelve exceptions viz.

1. Oosasiyenam i.e. to breathe-in at high volume,

2. Neesasiyenam i.e. to breathe out,

3. Khaasiyenam i.e. to cough out,

4. Chhiyenam i.e. to sneeze,

5. Jambhaaiyenam i.e. to yawn,

6. Udduyenam i.e. to belch or bellow,

7. Vaayanisaggenam i.e. to break the wind downwards,

8. Bhamleeye i.e. to grow dizzy

9. Pitta muchchhaye i.e. billious unconsciousness,

10. Suhumehim Angasanchaalehim - minute or minor movement of body or body limbs,

11. Suhumehim Khelsanchaale him i.e. minute or minor phlegmatic motion, and

12. Suhumehim Ditthi Sanchaalehim i.e. minor or minute motion or movement of eye sight or eye-lids.

Q.31 In the lesson (text) of "Tassa Uttari" what is the meaning of "Abhaggo-Aviraahiyo"?

Ans. In the lesson or text of "Tassa-uttari" the meaning of words "Abhaggo" is that the Kausagga may remain unbroken and the meaning of word Aviraahiyo is that the Kausagga may remain uninterrupted. In the Kausagga not to have partial imperfection is termed as 'Abhaggo' and not to have total imperfection is called 'Aviraahiyo'.

Q.32 What is the object/purpose of 'text of logassa'?

Ans. In the lesson or Logassa right from Lord Rishabhdev down to Lord Mahaveera all the twenty four Tirthankaras (Victor Lords) have been praised/venerated who are our favoured deities (Lords). It is they, who have shown us the path of non-violence and truth. Their thoughtful veneration by heart makes the life pious and divine.

Q.33 What is another name of text of loggassa?

Ans. The other names of text of logassa is "Utkeertan Sutra" (i.e. hymn of devotional praise of twenty four Teerthankaras) and 'Chaturvin-shatistava' (i.e. worship of twenty four victor lords).

Q.34 What is the object of text of "Karemi-Bhante"?

Ans. By the text of 'Karemi-Bhante' after one gets rid of all sins, one accepts the vow of equanimity. It is also called Saamayik Pratigya Sutra (i.e. text of vow of equanimity).

Q.35 What are the advantages of Saamaayik?

Ans. By accepting the Saamaayik (vow of equanimity) one stops the inflow of sins or wickedness and accomplishes the propitiation of sinlessness and during the continuance of time of Saamaayik one indulges in study of religious books and scriptures, which results in extinction of collected Karmas (impurities).

About the fruits of the vow of equanimity, it is so said that, one who gives away one lac gold coins in alms daily, can not equal or establish parity with, the person who performs a saamaayik.

Q.36 For how much time, with how many methods and combinations a vow of equanimity is performed?

Ans. The vow of equanimity is performed for one muhurta i.e. forty eight minutes with two methods (i.e. I will not commit sin and I will not get a sin committed through others and with three combinations or conjunctions (i.e. perception/thought, speech and body).

Q.37 What is the object of text of Namotthunam?

Ans. The main purpose of this lesson is that the fully liberated gods (Siddhas) and the victor lords (Arhats) are thoughtfully and emotionally venerated by heart while describing their number of virtues.

Q.38 What is another name of text of 'Namotthunam'?

Ans. This lesson is also called 'Text of Shakrastav' (i.e. text of hymn about praise of omniscient/perfect souls) because the Indras and Shakendras of first heaven also venerate the Tirthankaras-Arihantas by this very text. One other name of this lesson is "Pranipaata Sutra" (i.e. praise of powerful ones) also. The

meaning of 'Pranipaat' is to rever and praise the Arihant-Siddha gods most respectfully and with extreme or great humility.

Q.39 To whom the first 'namotthunam' is given?

Ans. The first 'Namotthunam' is offered to Siddha Gods (fully liberated souls).

Q.40 To whom the second namotthunam is given?

Ans. The second 'Namotthunam' is offered to Arihants (the victor lords).

Q.41 In the Navkaar Mantra obeisance is first paid to Arihants then why obeisance is first offered to Siddhas in the text of Namotthunam?

Ans. In offering salutation the predominant factor is beneficence where as in showering praise dominance is given to virtues. In the Navkaar-Mantra from the point of view benefaction of the living beings Arihants (Victor lords) are venerated first but in Namotthunam keeping in view the greatness of the spiritual virtues of Siddha-Gods, Shakendra Maharaj have praised and saluted Siddha-Gods ahead of Arihants.

Q.42 Which are the articles or equipments required to perform Saamaayik (vow of equanimity) ?

Ans. 1. A Cotton or Woollen mattress for sitting.
2. Clothes- two unstitched cotton clothes for wearing and to cover up and wrap them round the body.

3. Munhapatti (an eight fold cotton cloth to cover the mouth).

4. Punjani (a broom of twisted thread wrapped round a wooden handle or plastic clip).

5. Religious books etc. for self-study.

6. For ladies their ordinary simple clothes and other articles as enumerated above.



Tatva Section (Element Section)**PACCHIS BOL****No. 1 to 13 – as in book of 1st Class**

The fourteenth group of elemental truths are that there are one hundred and fifteen categories or parts of the small nine-elements:-

(14) Names of nine elements –

1. Element of living beings i.e. Conscious/Soul (Jeeva),
2. Element of inanimate objects i.e. non sentient element (Ajeeva or pudgal),
3. Meritorious (Punya) element,
4. Sin/guilt/wicked element
5. Element of inflow of Karmas (Aashrava),
6. Element of Restraining the inflow of Karmas (Sanvara),
7. Element of extinction or separation of Karmas from the soul (Nirjara),
8. Element of Bondage
9. Element of total salvation/emancipation.

Their categories or parts :- Fourteen (14) of conscious soul living being, fourteen(14) of inanimate/non sentient objects, nine(9) of

merit or righteousness, eighteen(18) of sinfulness or wickedness or guilt, twenty (20) of inflow of karmas (Aashrava), twenty(20) of restraint of karmas (samvara), twelve(12) of liberation or separation of karmas (Nirjara), four(4) of Bandh and four(4) of total emancipation. This makes the categories of nine elements as one hundred and fifteen(115).

- I. Fourteen Categories/classifications of element of conscious soul (Jeeva Tatva) –
 1. Sukshma Ekendriya Aparyapta (Minute/micro cosmic sense organ - in sufficiency).
 2. Sukshma Ekendriya Paryapta (Minute, sufficiency of one sense organ Jeeva).
 3. Baadar Ekendriya Aparyapta (Insufficiency of bigger one sense organ Jeeva).
 4. Baadar Ekendriya Paryapta (Sufficiency of one sense organ Jeeva).
 5. Beindriya Aparyapta (Insufficiency of two sense organ Jeeva).
 6. Beindriya Paryapta (Sufficiency of two sense organ Jeeva).
 7. Teindriya Aparyapta (Insufficiency of holder of three sense organs).

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8. Teindriya Paryapta (Sufficiency of holder of three sense organs).
 9. Chaurindriya Aparyapta (Insufficiency of holder of four sense organs).
 10. Chaurindriya Paryapta (Sufficiency of holder of four sense organs).
 11. Asangyee Panchendriya Aparyapta (Insufficiency of unconcious five sense organ creatures).
 12. Asangyee Panchendriya Paryapta (Sufficiency of unconscious five sense organ creatures).
 13. Sangyee Panchendriya Aparyapta (Insufficiency of conscious five sense organ creatures).
 14. Sangyee Panchendriya Paryapta (Sufficiency of conscious five sense organ creatures).
- II. Fourteen Categories / classifications of Inanimate / non-sentient elements (Ajeeva Tatva) :-
1. Three catagories of Dharmaastikaaya- (1) Skandh (Wholemass), (2) Desh (Parts or regions of the whole, (3) Pradesh (Indivisible atom).

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2. Three catagories of Adharmaastikaaya- (1) Skandha (whole mass of a thing or object), (2) Desh (Parts or regions of the whole), (3) Pradesh (Indivisible Atom).
 3. Three catagories of Aakaashasti kaaya- (1) Skandh (whole mass of a thing or object), (2) Desh (Parts or regions of the whole), (3) Pradesh (Indivisible Atom).
- These nine and the tenth is kaal (time age). These ten catagories are of shapeless inanimate or non-sentient objects or things.
- There are four catagories of visible pudgals (things-objects) e.g. (1) Skandha (the whole mass of a thing or object), (2) Desh (Parts or regions of the whole, (3) Pradesh (Indivisible particle, (4) Parmanu-Pudgal (Atom/part or particle of a thing or object).
- III. Nine catagories/classifications of Merit (Punya)-
1. Anna Punya (Donation of grain)- To give away grain for eating.
 2. Paan Punya (Donation of Water)- To offer water for drinking.
 3. Layan Punya (Offering of Place)- To offer place, house etc. for living.

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4. Shayan Punya (Offering of objects of sitting and sleeping)- To offer and give bed, flat, wooden bed, wooden square, wooden small patla, wooden Bajot etc.
 5. Vastra Punya (To give away cloth)- Giving away of cloth.
 6. Mana Punya (keeping the intellect pious) - To keep heart and mind (intellect) pious, and keeping the intellect filled with thoughts of bestowing alms, keep life virtuous mind full with thoughts of penance (tapa).
 7. Vachan Punya (keeping speech pious)- To utter pious words from mouth.
 8. Kaaya Punya (keeping body service oriented)- To exercise compassion and to serve living beings, and in addition to exercise humility from the body.
 9. Namaskaar Punya (To pay obeisance)- To venerate eugolise and pay obeisance to praiseworthy and virtuous persons.
- IV. Eighteen catagories/classifications of element of sinfulness/wickedness-
1. Pranatipaata- To kill the living beings.
 2. Mrishavaad- To speak untruth.

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3. Adattaadaan- To take a thing without being given (i.e. to steal)
 4. Meithun- To indulge in satisfaction of lust or to indulge in sexual intercourse.
 5. Parigraha- To store things and articles and to have attachment, in respect of them.
 6. Krodha (Anger)- To have self burning, make others to burn with anger and to indulge in anger or to become enraged.
 7. Maan (ego/pride/arrogance)- To indulge in arrogance (pride).
 8. Maya (Illusion/delusion)- To indulge in trickery/deceit, cheating.
 9. Lobha (Greed)- To increase desires and indulge in deep attachment.
 10. Raag (Attachment)- To have attachment and love for agreeable or delightful things.
 11. Dvesha (Hatred/Aversion)- To have hatred or aversion towards non-charming things by treating them as such.
 12. Kalaha (Quarrel-someness)- To indulge in quarrels.
 13. Abhyaakhyana (Blemish/Aspersions/treachery)- To indulge in false-blemish or to cast false aspersions.

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14. Peshunya (Slander-Tale bearing)- To indulge in slander or tale bearing about others.
 15. Parparivaada (Blame/Censure/reproach)- To scold/abuse or blame others.
 16. Rati-Arati (Pleasure and displeasure about objects or sense organs)- To become happy or unhappy about twenty three objects of five sense organs keeping in view their delightfulness or non-charmingness.
 17. Maaya Mrishaavaad (To indulge in deceitful falsehood)- To indulge in falsehood deceitfully or trickingly.
 18. Mithyaadarshan Shalya (To have false faith)- To have faith on wrong God, wrong Preacher and false religion.
- V. Twenty Catagories/Classifications of Aashrava (Inflow of Karmas) Tatva (element)-
1. Mithyaatva- It results in inflow of Karmaas if you indulge in falsehood.
 2. Avrata- It results in inflow of karmaas if you shun religious vows or shun observance of religious restraints.
 3. Pramaad- It results in inflow of Karmaas if you indulge in five types of negligences or carelessnesses (non-vigilances).

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4. Kashaaya- It results in inflow of Karmaas if you entangle in twenty five types of deadly passions.
 5. Ashubha Yoga- It results in inflow of Karmaas if you engage/indulge in application of sinister or inauspicious combinations.
 6. Praanaatipaata- It results in inflow of Karmaas if you engage or indulge in killing of living creatures.
 7. Mrishaavaad- It results in inflow of Karmaas if you speak false hood.
 8. Adattaadaana- It is Aashrva if you steal.
 9. Meithun- It is Aashrava (inflow of Karmaas) if you indulge in sexual inter course or satisfaction of sexual lust.
 10. Parigraha- It is Aashrav if you accumulate wealth or grain etc. and have attachment towards them.
 11. It is Aashrava if you do not control your Shrotendriya (hearing sense organ.)
 12. It is Aashrava if you do not control your Chakshurindriya (sight/seeing sense organ).
 13. It is Aashrava if you do not control your Ghranendriya (smell sense organ).

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14. It is Aashrava if you do not control your Rasnendriya (taste/flavour sense organ).
 15. It is Aashrava if you do not control your Sparshnendriya(touch/feel sense organ).
 16. It is Aashrava if you do not control your Mann (mind and heart).
 17. It is Aashrava if you do not have control Vachan(over your speech).
 18. It is Aashrava if you do not control your kaaya (body-activity).
 19. It is Aashrava if you take handle or keep your utensils and other articles necessary for ascetic order, carelessly/imprudently.
 20. It is Aashrava if you take or keep even a needle or even the tip of a blade of sacred grass carelessly or imprudently.
- VI. Twenty catagories/classifications of Sanvara (Restraining inflow of Karmaas)-
1. Samkit-Sanvara – It is sanvara to have correct faith in god.
 2. It is sanvara to take and observe religious vows and religious restraints.
 3. It is sanvara if you do not indulge in carelessness, negligence and frenzy.

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4. It is sanvara if you do not indulge in deadly passions.
 5. It is sanvara if you propitious towards auspicious activity.
 6. Apraanaatipaata- If one avoids killing of living creatures it is samvara.
 7. Amrishaavaad- If you take a vow not to speak false hood it is samvara.
 8. Avoidance of Adattaadaan- If you stop or avoid stealing it is samvara.
 9. Ameithuna- If you do not indulge in sexual inter course or avoid satisfying sexual lust it is samvara.
 10. Aparigraha- If you avoid attachment and kinship (to worldly possessions) it is samvara.
 11. It is samvara to keep control over your hearing sense organ.
 12. It is samvara to keep control over your sight/seeing sense organ.
 13. It is samvara to keep control over your smelling sense organ.
 14. It is samvara to keep control over your taste/flavour sense organ.

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15. It is samvara to keep control over your touch/feel sense organ.
 16. It is samvara to control your intellect (mind and heart).
 17. It is samvara to control your speech.
 18. It is samvara to control your body (activity).
 19. It is samvara to take and keep your utensils and other articles of ascetic order carefully and cautiously.
 20. It is samvara to take and keep a needle or even a tip of a blade of sacred grass with care and prudence.
- VII. Twelve Categories/Classifications of Nirjara (Annihilation or separation of Karmaas from the soul).
1. Fast (Anshan-upavasa).
 2. Consuming less than required quantity of food (Unodari).
 3. Living on begging (Bhiksha Charya).
 4. Abandonment of taste or flavour (Rasa-parityaga).
 5. Body suffering (Kaya Klesh).

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6. To control sense organs and to stop insurgence of deadly passions and combinations (Prati-sallinataa).
 7. Atonement (Prayachchhita).
 8. Modesty (Vinaya).
 9. Service (Veiyavritya).
 10. Self Study (Swadhyaya).
 11. Meditation (Dhyana), and
 12. Non attachment towards body and stoppage of bodily activity (Kaayotsarga-Vyutasarga).
- VIII. Four categories/classifications of element of Bondage –
1. Prakriti Bandha – Natural bondage of karmaas to the soul.
 2. Stithi Bandha – Bondage of karmaas to soul for a specified period.
 3. Anubhaga Bandha – The result or taste of bonded karmaas e.g. sweet or sore, advantageous or disadvantageous, strong or loose.
 4. Pradesh Bandha– The figure (numbers) of karma particles which are attached to the soul to bind it.

- IX. Four classifications/categories of Moksha (total salvation)-
1. Right knowledge (Samayaka Gyaan)
 2. Right faith/vision (Samayaka Darshana)
 3. Right conduct (Samyaka Charitra), and
 4. Right penance (Samyaka Tapa).
- (15) The fifteenth group of elemental truths are that there are eight categories of soul :-
1. Dravya Aatmaa- An indivisible, shapeless mass of innumerable atoms which is bestowed with right knowledge and right faith and which is eternal and immortal is called Dravya Aatmaa.
 2. Kashaya Aatmaa- A soul immersed in deadly passions like anger, vanity, illusion and greed is called Kashaya Aatmaa.
 3. Yoga Aatmaa- A soul having conjunction with intellect, speech and body is called Yoga Aatmaa.
 4. Upyoga Aatmaa- As soul which is mainly activated by the faculty of knowing and seeing is called Upyoga Aatmaa.
 5. Gyaana Aatmaa- When the soul understands nine elements and six substances and knows in real sense god,

- preacher and religion along with real nature of soul it is called Gyaana-Aatmaa.
6. Darshan Aatmaa- A soul which knows generally the nature of body, sense organs and intellect is called Darshana Aatmaa.
 7. Chaaritra Aatmaa- A soul having knowledge of religious vows, restraints etc. in their entirety is called Chaaritra Aatmaa.
 8. Veerya Aatmaa- The vigour and strength the soul to gives power, to take advantage to enjoy and to consume is called Veerya Aatmaa.
- (16) The sixteenth group of elemental truths are that there are twenty four Dandaks (i.e. places to undergo punishment or places where one gets the yield or result of his good or bad karmaas :
1. There is one place of hellish punishment of all the seven Naarki (hells). The names of the seven hells are - Dhamma, Vansaa, Seelaa, Anjana, Rittha, Maghaa and Maaghavai. Their sub divisions (Sub-categories) are- Ratna prabhaa, Sharkaraa prabhaa, Balukaa prabhaa, Panka prabhaa, Dhooma prabhaa, Tamah prabhaa and Tamatamaa prabhaa.

- 2 to 11. Of the ten Bhawanpaties there are ten places of enjoyment of heavenly existence. Their names are- 1. Asur Kumar, 2. Naag Kumar, 3. Suvarna Kumar, 4. Viddhyuta Kumar, 5. Agni Kumar, 6. Dvipa Kumar, 7. Udadhi Kumar, 8. Disha Kumar, 9. Pavan Kumar, 10. Stanit Kumar.
- 12 to 16. Five places of five Sthaavara (immovable bodies e.g. Earth, water, fire, air and vegetation bodies).
- 17 to 19. Three places of three Viklendriya impaired or physically disabled creatures e.g. Beindriya (having two sense organs, Teindriya (having three sense organs) Chaurindriya (having four sense organs).
20. One place of Tiryancha Panchendriya (birds, animals etc. having five sense organs).
21. One place for human beings.
22. One place for enjoyment of Van-Vyantara Angels.
23. One place of enjoyment of Jyotish Angels.
24. One place of enjoyment of Veimanik Angels.
- (17) The Seventeenth group of elemental truths are that there are Six Leshyaas (i.e. the aura or

- strength which sticks the karmaas with the soul which is a creation of reflection of good or bad thoughts or disposition).
1. Krishna Leshyaa (Black Leshyaa).
 2. Neela Leshyaa (Leshyaa of blue colour).
 3. Kaapota Leshyaa (Leshyaa of the pigeon colour i.e. Ash colour).
 4. Tejo Leshyaa (Leshyaa having colour of a rising sun i.e. reddish).
 5. Padma Leshyaa (Leshyaa having turmeric yellow colour).
 6. Shukla Leshyaa (Leshyaa with pure white colour).
- (18) The Eighteenth group of elemental truths are that there are three types of Drishti or view points-
1. Samyaka Drishti (Right vision or perception).
 2. Mithyaa Drishti (False vision or view point).
 3. Samayaka Mithya Drishti or Mishra Drishti (Mixed right and false vision or perceptions).

- (19) The nineteenth group of elemental truths are that there are four types of meditations (Dhyaana) :-
1. Aarta Dhyaana (Meditation full of suffering, pain, affliction or anguish).
 2. Raudra Dhyaana (Meditation full of cruel, force, harsh, violent and depraved thoughts).
 3. Dharma Dhyaana (Meditation based on religious thoughts which purifies the soul).
 4. Shukla Dhyaana (Meditation in which one is immersed in soul centered thoughts by controlling the activities of heart, mind and body and concentrating on purity of soul alone).
20. The twentieth group of elemental truths are that there are six Dravya (substances). The names of six substances are -
1. Dharmaastikaaya
 2. Adharmaastikaaya
 3. Aakaashaasti Kaaya
 4. Kaala Dravya
 5. Jeevaasti Kaaya
 6. Pudgalaasti Kaaya

- I. Acquaint with or recognize Dharmaasti Kaaya by its five categories/classifications.
1. By substance (Dravya)- One substance.
 2. By area or region (Kshetra) - Measuring entire cosmos.
 3. By time (kaala)- Endless i.e. without beginning or end.
 4. By disposition (Bhaava) - No class or colour, no smell, no taste/flavour, no touch/feeling, shapeless, inanimate (non-living) eternal, spread throughout cosmos and is consisting of innumerable regions or realms.
 5. By nature or quality (Guna) - The quality of movement (Chalan) i.e. the example of fish in the water. As the fish has the power to move with the help or assistance of water like wise the living beings (Jeeva) and the non living objects (Pudgals) have capacity to move with the help or taking the support or assistance of Dharmastikaya.
- II. Acquaint with or recognize Adharmaasti Kaaya by its five categories or classifications -
1. By substance (Dravya)- one dravya (substance).

2. By area or region (Kshetra)- spread throughout the cosmos.
3. By time (Kaala)- endless i.e. without beginning or end.
4. By disposition (Bhaava)- no class or colour, no smell, no taste or flavour, no touch or feeling, shapeless, inanimate (non living), eternal, spread throughout the cosmos and is consisting of innumerable regions or realms.
5. By nature or quality (Guna)- the quality to keep things static fixed firm or unmoving like the example of a tired or fatigued person and shadow/shade. As a tired or fatigued traveller tourist takes rest by sitting under the shadow of a tree likewise the living creatures (Jeeva) or non-living things (Ajeeva or pudgal) rest or remain static with the help or assistance of Adharmaasti Kaaya.

III. Acquaint with or recognize Aakaashaastikaaya by its five categories or classifications :-

1. By substance (Dravya) – One substance.
2. By area or region (Kshetra) – Spread in the universe and the invisible beyond (Lokaaloka).

3. By time (Kaala) -endless i.e. without any beginning or end.
 4. By disposition (Bhaava) – No class or colour, no smell, no taste or flavour, no touch or feeling, shapeless, inanimate (non living) and eternal, spread through the universe and the invisible beyond it and consists of innumerable regions or realms, in the universe.
 5. By nature or quality provider of space or room e.g. hollowness i.e. qualify to provide vacant space. Providing opening or place for expansion in the space or sky for example fixing a stubble or peg in the wall or to mix a hollow sugar cake (pataasa) in the milk.
- IV. Acquaint with or recognize Kaala Dravya by its five categories or classifications –
1. By substance (Dravya) – Initiation of one stroke of time on innumerable substances.
 2. By area or region (Kshetra) – Pervading in the entire two and a half islands (Adhaayee Dveepa).
 3. By time (Kaala) – Endless i.e. without any beginning or end.
 4. By nature or disposition (Bhaava) – No class or colour, no smell, no taste or

flavour, no touch or feeling, shapeless, inanimate (non living) eternal and is effective in the area of two and a half islands (i.e. Adhaayee-Dveepa) and is regionless.

5. By nature or quality – the quality of use or application e.g. making the new; old or destroy the old for example the cloth and the scissors.

V. Acquaint with or recognize Jeevaastikaaya by its five categories or classifications –

1. By substance (Dravya)- unending living creatures-substance.
2. By area or region (Kshetra)- spread into entire cosmos.
3. By time (Kaala)- endless i.e. without beginning or end.
4. By nature or disposition – no class or colour, no smell, no taste or flavour, no touch or feeling or contact, shapeless, animate (living), eternal, spread throughout the cosmos and has infinite regions or realms. It has innumerable regions/realms with reference to one living creature.

5. By nature or quality – having quality of use or application for example the moon and its moon-light art.

VI. Acquaint with or recognize Pudgalaastikaaya by its five Categories or Classifications –

1. By substance (Dravya)- infinite substances.
2. By area or region (Kshetra)- spread throughout the entire cosmos.
3. By time (Kaala)- unending i.e. without beginning or end.
4. By nature or disposition- It has class and colour, smell, taste or flavour and touch or feeling sensation. It has shape, it is inanimate (non living), eternal and has countable as also uncountable and innumerable regions or realms.
5. By nature or quality it is complete, melting, decaying and destroyable. To illustrate take the example of clouds which meet, collect and depart.

(21) The twenty first elemental group of truths are that there are two mass of groups i.e. Living (Jeeva) Inanimate – non living (Ajeeva) – mass of groups. There are five hundred and sixty three sub divisions of mass groups of living creatures Jeeva Rashi and five hundred and

sixty sub-divisions of mass groups of inanimate non living things or objects (Ajeeva Rashi).

The five hundred and sixty three sub divisions of worldly living creatures are fourteen sub divisions of hellish existence, forty eight sub divisions of sub human (Animals and birds) existence, three hundred and three sub divisions of human existence and one hundred and ninety eight sub-divisions of Angelic divine existence.

Fourteen sub-divisions of infernal (hellish) existence– are Dhammaa, Vanshaa, Seelaa, Anjanaa, Ritthaa, Maghaa and Maaghavayee i.e. of these seven types of infernal existences divided by sufficient (Paryaapta) and insufficient (Aparyaapta) make these sub-divisions as fourteen in number.

Forty Eight sub-divisions of sub-human (Tiryanchaas) existence – Earthen body, water body, fire body, air body of these four static or unmoving bodies further multiplied by four sub-heads i.e. minute, big, sufficient and insufficient make their sub-divisions to sixteen in all of the vegetation body minute, ordinary and every of these three sub-divisions multiplied by sufficient and insufficient make the number of these sub-divisions as six. In

this manner of the static and unmoving living creatures the sub-divisions become twenty two in number. Of the creatures having two-three and four sense organs i.e. these three physically disabled creatures when described in sufficient and insufficient categories it makes their sub-divisions six in number.

The sub-human-existences endowed with five sense organs are again divided into five categories. They are– (1) Creatures of water (Jalachara), (2) Creatures of land (Sthalchara), (3) Creatures moving in the sky e.g. birds etc. (Khechara), (4) Reptiles moving with the help of stomach e.g. snakes etc. (Uraparisarpa) and (5) Reptiles moving with the help of legs or arms e.g. crocodiles or centipede (Bhujaparisarpa). All these five categories are either conscious or sensible or unconscious or lacking in senses. This makes the number of sub-divisions as ten and when they are divided in categories of sufficient (Paryaapta) or insufficient (Aparyaapta) the number of sub-divisions rises to twenty. In this manner (22 + 6 + 20 = 48) the categories or sub-divisions of sub-human existences are 48.

Three hundred three sub-divisions of human existence – There are fifteen categories of human-existences from active regions (planets or zones). Out of these fifteen types of

humans born, five categories are from Bharat region, five are of Erwata region and five are of Mahavideh region/area. There are thirty sub-divisions of humans born in non-activity regions/areas (i.e. enjoyment regions – Bhoga Bhoomies). Thus out of thirty sub-divisions of persons born in the Bhoga-Bhoomi five pertain to Devkuru, five pertain to Uttarkuru, five pertain to Harivaas, five belong to Ramyakavaass, five pertain to Heimavata, and five belong to Eyranyavata regions/areas. The thirty regions produce thirty category of humans. Fifty six sub-divisions are there of the persons born in Antar dveepas (interior islands). The addition of all these sub-divisions makes the number of sub-divisions of humans who are born out of womb as one hundred and one ($15 + 30 + 56 = 101$). When they are classified by sufficiency (Paryaapta) and insufficiency (Aparyaapta) it makes the number of sub-divisions as two hundred and two.

Likewise there are one hundred and one sub-divisions of aparyaapt (insufficient unconscious and fainted) humans³, born out of

3 These insufficiently developed unconscious humans die in that stage before becoming sufficiently developed and their

polluted impurities or excreta of the one hundred and one humans born out of wombs. It makes the total of sub-divisions of human existence as three hundred and three.

One hundred and ninety eight sub-divisions of Divine (Angelic) existence.

There are ten sub-divisions of ten Bhawanpati-Angels. They are –

- | | |
|------------------|--------------------|
| 1. Asura Kumar | 2. Naag Kumar |
| 3. Suvarna Kumar | 4. Viddhyuta Kumar |
| 5. Agni Kumar | 6. Dveepa Kumar |
| 7. Udadhi Kumar | 8. Dishaa Kumar |
| 9. Pavan Kumar & | 10. Stanit Kumar. |

There are fifteen sub-divisions of Paramaadharmik Angels. They are–

- | | |
|-----------------|------------------|
| 1. Amba, | 2. Ambareesha, |
| 3. Shyaam, | 4. Shabala, |
| 5. Raudra, | 6. Mahaa-Raudra, |
| 7. Kaala, | 8. Mahaakaala, |
| 9. Asipatra, | 10. Dhanusha, |
| 11. Kumbha, | 12. Baalukaa, |
| 13. Veitarnee, | 14. Kharaswara, |
| 15. Mahaaghosh. | |

sub-divisions have not been taken into consideration under the category of sufficiently developed humans.

There are sixteen sub-divisions of Vaanvyantara Angels. Thus-

Eight of Pishaachaas etc.

1. Pishaacha
2. Bhoota
3. Yaksha
4. Raakshasa
5. Kinnar
6. Kimpurusha
7. Mahoraga
8. Gandharva.

Eight of Aanapanne etc.

1. Aanapanne
2. Paanapanne
3. Isivaayee
4. Bhooyavaayee
5. Kande
6. Mahakande
7. Kuhyamande
8. Payangadeve.

Ten Sub-Divisions of Jrimbhaka-Devas

1. Anna Jrimbhaka
2. Pan Jrimbhaka
3. Layan Jrimbhaka
4. Shayana Jrimbhaka
5. Vastra Jrimbhaka
6. Phala Jrimbhaka
7. Pushpa Jrimbhaka
8. Phalpushpa Jrimbhaka
9. Vidhya Jrimbhaka
10. Agni Jrimbhaka.

Ten sub-divisions of Jyotishee Devas (Angels)

1. Chandra (Moon)
2. Surya (Sun)
3. Graha (destiny)
4. Nakshatra (Planets)
5. Taaraa (Stars) – Two further sub-divisions of these five i.e. moving (Chara) and Static (Achara) make these sub-divisions as ten.

Two broad-divisions of Veimanik Angels e.g.

1. Kalpopapanna and 2. Kalpaateeta i.e. 1. born of a acon and 2. Beyond the realm of acon.

Twelve sub-divisions of Kalpopapanna angels e.g. -

1. Saudharma
2. Ishaana
3. SanatKumaar
4. Maahendra
5. Brahma
6. Laantaka
7. Mahaashukra
8. Shahasraar
9. Aanata
10. Praanata
11. Aarana
12. Achyuta.

Two main sub-divisions of nine Kalpaateeta angels are 1. Greveyaka and 2. Anunttar Veimanik.

Nine sub-divisions of Greveyaka dev (Angels)

1. Bhadra
2. Subhadra
3. Sujaata
4. Sumanasa
5. Sudarshana
6. Priyadarshana
7. Aamoha
8. Supratibaddha and 9. Yashodhar.

Five sub-divisions of Anuttara Veimanik devas (Angels) e.g. -

1. Vijaya
2. Veijayanta
3. Jayanta
4. Aparajita
5. Sarvaarthasiddha

Three sub-divisions of Kilvishik dev (Angels) -

1. Having life span of three Palyopam.
2. Having life span of three Saagaropam.
3. Having life span of thirteen Saagaropam.

Nine sub divisions of nine Lokaantika devas (Angels) e.g. -

1. Saaraswata 2. Aaditya 3. Vanhi 4. Varuna
5. Gardatoyaka 6. Tushita 7. Avyaabaadha
8. Aagneya 9. Arishta.

In this manner when we add ten Bhavanpati, fifteen Paramaadharmik, Sixteen Vaanavyanter, ten Jrimbhaka, ten Jyotishi, twelve Veimaanik, three Kilivishika, nine Lokaantika, nine Greiveyaka and five Anuttara Veimaanika the total comes to ninty nine sub-divisions. To broadly divide them under heads of Paryapta (sufficient) and Aparyapta (Insufficient) makes the sub-divisions of angels as one hundred and ninty-eight. This makes the total of sub-divisions of Jeeva (living-beings) $14 + 48 + 303 + 198 = 563$ in all. Five Hundred Sixty Sub-Divisions of Inanimate-Non-living Ajeeva mass of Groups.

Thirty sub-divisions of Invisible (Shapeless) Inanimate non-sentient elements/objects – Three sub-divisions of Dharmastikaaya viz. Skandha (The wholemass of a thing) Desh (Region or part or parts of the whole and pradesh (Indivisible particle of a thing e.g. Atom which can not be further divided), three sub-division of Adharmaastikaaya (Skandha, Desh, Pradesh), three sub-divisions of AakaashastiKaaya (Skandha, Desh, Pradesh) and one part of Kaal-dravya, like this it makes the number of sub divisions as ten.

Five catagories of Dharmastikaaya- 1. Dravya (Substance) 2. Kshetra (area or region) 3. Kaala (time) 4. Bhaava (Disposition/instinct) and five Guna (nature or quality).

Five catagories of Adharmaastikaaya- 1. Dravya 2. Kshetra 3. Kaala 4. Bhaava 5. Guna.

Five Catagories of Aakaashasti Kaaya- 1. Dravya 2. Kshetra 3. Kaala 4. Bhaava 5. Guna.

Five Catagories of Kaala Dravya- 1. Dravya 2. Kshetra 3. Kaala 4. Bhaava, 5. Guna.

These twenty added by the above ten makes these sub-divisions thirty in number.

Five hundred and thirty sub-divisions of Ajeeva (visible inanimate/non sentient elements/objects/ things).

The colours (varna) are five– Black, Blue, Red, Yellow and White. Each of all these five colours have two smells, five tastes/flavours, eight touches of feelings (Sparshas) and five institutional shapes. When these twenty sub-divisions are multiplied by five i.e. $20 \times 5 = 100$ (makes the sub-divisions as one hundred).

Two smells– 1. Sweet/fragrant smell 2. bad smell. Each one has five colours, five flavours/tastes, eight touch or feel sensation and five institutional

shapes. Multiply these twenty three sub-divisions by two it will make them forty six ($23 \times 2 = 46$).

Five tastes/flavours- 1. Spicy/racy 2. Bitter/pungent 3. Astringent/irritating 4. Citron/ Sour 5. Sweet. Each one of them has five colours, two smells, eight touch or feel sensations and five institutional shapes. When these twenty are multiplied by five it makes these sub-divisions as one hundred ($20 \times 5 = 100$).

There are eight sub-divisions of touch or perception-senses viz. harsh/rough, soft/ gentle, heavy/weighty, light/swift, cold, hot, stiff/dry and greasy/lubricating. Each of these eight perceptions/touch-sensations have five colours, two smells, five flavours/tastes, and eight perceptions. If we multiply these twenty three sub-divisions with eight it makes the number of sub-divisions as one hundred and eighty four ($23 \times 8 = 184$).

There are five institutional shapes- 1. Round or circular (i.e. of the shape of a thaali or bangle) globe (Parimandal) 2. Circular circum- ference (Vritta) (Having the shape of a Laddu) 3. Triangle (Tribhuj) (like a Singhaara) 4. Square/Rectangular (Chaukone) (like a Chowki-Patta etc.) and 5. Verticle-Oblong (Aayata) (like a bamboo or stick etc.). Each one of them has five colours, two smells, five flavours/tastes and eight perceptions or touch sensations. When we multiply these twenty sub-divisions with five it makes

the number of sub-divisions as one hundred ($20 \times 5 = 100$). In this manner $100 + 46 + 100 + 184 + 100 = 530$ thus when these 530 sub-divisions of visible inanimate/non sentient objects are added to 30 sub-divisions of invisible shapeless inanimate/non sentient elements or objects they become five hundred and sixty (560) sub-divisions in number.

(22) The twenty second group of elemental truths are that there are twelve religious rites or vows which a disciple (Shraavak) adheres :-

1. The first is vow of non-violence in which a disciple resolves not to kill or to get killed any moving creature (Trasa-Jeeva) by mind or heart (thought) words or deed.
2. Second is vow of truth where in the disciple does not himself speak bigger untruth or get it spoken through others by thought, words or deed.
3. In the third vow of non-stealing the disciple does not commit gross theft or get it committed through others by thought words or deed.
4. In the fourth vow of prohibition of enjoyment of another's wife or to remain contented with one's own wife the disciple does not indulge in adultery and further restricts enjoying one's own wife.

5. In the fifth vow of limiting the quantity of possessions the disciple limits the extent of accumulation of his possessions.
6. In the sixth vow of limiting extent of movement in any direction the disciple limits the extent of his movement of six directions (e.g. east, west, north, south, up-above and down-below the earth).
7. In the seventh vow of limiting the one time or repeated consumption or enjoyment of things or articles the disciple resolves to abide by twenty six bols (restraints) and desists from engaging in fifteen prohibited categories of activities.
8. In the eighth vow of prohibition of purposeless penal activity the disciple abandons prohibited purposeless activity.
9. In the ninth vow of equanimity the disciple daily performs sinless/uncontaminated (pure) vow of equanimity. (He must perform the vow of equanimity as a rule).
10. In the tenth vow of limiting the extent of movement in any direction the disciple must limit his movements in different directions, must stop inflow of Karmaas (i.e. must do samvar) and should repeat and follow the fourteen rules of conduct (i.e. Chaudaha-Niyam Chitaare).

11. In the eleventh vow of paushadhopavas (Fast with a vow of remain confined in religious activity as that of a monk at a specified place as per religious rules) the disciple must undertake complete paushadhopavas for twenty four hours.
 12. In the twelfth vow of giving alms to monks or offering hospitability to the Sadhus-Sadhvies the disciple must offer and give very day fourteen types of faultless or blameless articles and things to saints and mahasaties (Shraman Nirgranthas).
- (23) The twenty third group of elemental truths is that the saints (monks-nuns) observe five great VOWS :-
1. In the first great vow all saints make a resolve neither to kill nor allow any body else to kill nor approve the killing of any living creature in all forms by thoughts, words and deeds for whole of their life [in all three aspects (Karan) and all three combinations (Yogas)].
 2. In the second great vow the saints resolve neither to speak untruth in all its aspects, nor permit others to speak untruth, nor approve the speaking of untruth in all aspects as proper by thoughts, words and deeds throughout their life.

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3. In the third great vow the saints resolve neither to steal (i.e. accept any thing without being given voluntarily) nor permit others to steal and nor further approve the act of stealing as proper throughout their life by thoughts, words and deeds.
 4. In the fourth great vow all saints resolve neither to indulge in sexual intercourse, nor allow others to do so nor approve of the act of sexual intercourse by thoughts, words and deeds throughout their life.
 5. In the fifth great vow all saints resolve neither to possess any wordly articles in any form nor allow others to store or stock pile worldly possessions nor approve the acts of possession of wordly things by thoughts, words and deeds throughout their entire life.
- (24) The twenty fourth groups of elemental truths are that there are forty nine Bhangas (i.e. alternative forms or combinations by which the vows or abandonments, restraints or renouncements are adopted or accepted.
- Nine Bhangas of figure eleven i.e. accept a vow or restraint in one manner and by one combination or conjunction e.g. – (1 to 9)
1. Will not do it by thought

-
2. Will not do it by words
 3. Will not do it by body
 4. Will not allow it to be done by thought
 5. Will not allow it to be done by words
 6. Will not allow it to be done by body
 7. Do not approve its doing by thought
 8. Do not approve its having been done by words
 9. Do not approve its doing by body.
- Nine Bhangas of figure twelve- To take a vow or accept a restraint in one manner but by two combinations or conjunctions viz. (10 to 18).
10. Will not do it by thought and words
 11. Will not do it by thought or body
 12. Will not do it by words or body
 13. Will not get it done by thoughts and words
 14. Will not allow it to be done by thought and words
 15. Will not get it done by words and body (deeds)
 16. Do not approve its doing by thought and words
 17. Do not approve its doing by thought and body
 18. Do not approve its doing by words or body (deeds).

Three Bhangas of figure thirteen- To take or accept a vow or restraint in one manner by three combinations/conjunctions viz. (19-21).

19. Do not do it by thoughts, words and deeds (body)
20. Do not get it done by thoughts, words and deeds (body)
21. Do not approve its doing by thoughts, words and deeds (body)

Nine Bhangas of figure twenty one- To accept a vow or restraint in two manners and one combination/ conjunction viz. (22-30).

22. Do not do it or do not get it done by thought
23. Do not do it or get it done by words
24. Do not do it or get it done by body (deeds)
25. Do not do it and approve its doing by thought
26. Do not do it and approve its doing by words
27. Do not do it or approve its doing by body (deeds)
28. Do not get it done or approve its being done by thought
29. Do not get it done or approve its doing by words
30. Do not get it done or approve its doing by body (deeds)

Nine Bhangas of figure twenty two- To take or accept a vow or restrain in two manners and by two combinations or conjunctions (i.e. 31-39) :-

31. Do not do it or get it done by thoughts and words
32. Do not do it or get it done by thoughts and deeds (body)
33. Do not do it or get it done by words or deeds (body)
34. Do not do it or approve of its doing by thoughts and words
35. Do not do it or approve of its doing by thoughts and deeds (body)
36. Do not do it or approve of its doing by words or deeds (body)
37. Do not get it done or approve of its doing by thoughts and words
38. Do not get it done or approve of its doing by thoughts and deeds (body)
39. Do not get it done or approve of its doing by words and deeds (body)

Three Bhangas of figure twenty three- To accept a vow or restraints in its two aspects with three combinations/conjunctions (viz. 40 to 42) :-

40. Do not do it or get it done by thoughts words and deeds (Body)
41. Do not do it or approve its doing by thoughts, words and deeds (body)
42. Do not get it done or approve of its being done by thoughts, words and deeds (body)

Three Bhangas of figure thirty one- To accept a vow or restraint in all three aspects with one combination or conjunction (viz. 43 to 45) :-

43. Do not do it, get it done or approve its doing by thought
44. Do not do it, get it done or approve of its doing by words
45. Do not do it, get it done or approve its doing by deeds (body).

Three Bhangas of figure thirty two- To accept or take a vow or restraint in all its three aspects with two combinations or conjunctions (viz. 46 to 48) :-

46. Do not do it, or get it done or approve of its doing by thoughts and words
47. Do not do it, get it done, or approve of its doing by thoughts and deeds (body)
48. Do not do it, get it done or approve its doing by words or deeds (body).

One Bhang of figure thirty three- To accept or take a vow or restraint in all its three aspects with all its three combinations/ conjunctions (viz. 49).

49. Do not do it, get it done or approve of its doing by thoughts, words or deeds (body).

(25) The twenty fifth group of elemental truths are that there are five types of right conducts (i.e. Chaaritras) in which all sinful activities are abandoned and every restraint and abstinence to attain salvation by right and pious conduct is observed :-

1. Saamaayik Chaaritra (Observance of vow of equanimity).
2. Chhedopasthaapaneeya Chaaritra- (To reinduct a person to monk-hood by accepting five great vows either when any great vow is broken or when one is accepted in the order of monk-hood by imparting Badi Diksha).
3. Parihaar Vishuddhi Chaaritra (Great and special effort to separate karmaas from the soul in order to make it pious and specially pure).
4. Sukshma Samparaaya Chaaritra (The saints who abandon bigger deadly passions and only very minute passions in

shape of minor greed remains in them, their chaaritra is called Sukshma Samparaaya).

5. Yathaa Khyaata Chaaritra (The right conduct of ascetic monks propagated by victor Lords where in attachment, hatred, deadly passions and delusion (Moha) are completely eradicated. Following or adhering such a saintly conduct is called Yathaakhyata Chaaritra).



Story-Biography Section :

LORD PAARSHVANAATH

The time of Lord Paarshvanaath has been treated to be nine centuries before christ and two hundred and fifty years prior to Lord Mahaaveera.

Previous Births

The ten main previous births of Lord Paarshvanaath are as under – Firstly birth as Marubhooti, Second birth as an Elephant, third birth as Sahasraar Dev, fourth as Kiran Dev Vidhyaadhar, fifth as Achchyuta Dev, sixth as Vijranaabha, seventh as Greveyaka Dev, eighth as Swarnabaahu, ninth as Praanata Dev and tenth birth as Paarshvanaath.

Acquisition of the Teerthankara Gotra (Birth as Victor Lord)

Lord Paarshvanaath in the birth or existence as Chakravartee Swarnabaahu after accepting ascetic order (monk-hood) from Victor Lord Jagannath, undertook great penance etc. and earned the right to be born as a Teerthankara (Victor Lord).

Birth

Paarshvanaath took birth as a son of King Ashvasen and from the womb of Maharani Vamadevi. King and Queen of Kashi (Varanasi) in the midnight

of posh krishna Dashmi (tenth of dark half of the hindi month of Posh) in Vishaakhaa-nakshatra.

Naam-Karan

When Paarshva was in the womb, at that time on one dark night Paarshva's mother saw a black cobra passing by the side of father of Parshva and informed him about it and saved his (King's) life and therefore his father named him as Paarshva Kumar.

Stage of Childhood

Parshva was endowed with the lustre or splendour of a bluish lotus and from his very childhood he was very charming and delightful and appeared very radiating and glorious. Maharani (Queen) Vama and King Ashvasen were very much satisfied by seeing his brilliance and skill and dexterity of his wisdom. In his youth, although he was capable and competent but still he did not accept any ruling post. Although Paarshva Kumar was unwilling to marry but on account of great persuasion of King Ashvasen which Shri Paarshva Kumar was unable to resist and hence accepting the command of his father, as per his father's wish he married to Kumari Prabhawati the daughter of King Narvarmaa of Kushasthal town.

One day Paarshva Kumar was sitting in the lattice window of the Kings' Palace and was looking intently the splendour of the town of Varanasi out of

curiosity. At that moment he saw thousands of men and women going out of town carrying objects of worship in the shape of flowers and leaves with great enthusiasm. When he enquired about its cause from his servant, he came to know that a great ascetic by the name of Kamath has come to a garden/grove outside the city. He is a great ascetic engaged in great penance and always performs five fold five (Panchaagni) penance (i.e. he sits in between by litting fire in all four directions and bears its heat along with the heat of the sun). This multitude of people are going for the worship of that very ascetic.

On hearing this from his servant, Kumar, out of curiosity went to see that ascetic. On reaching there he saw that the ascetic after lighting the smoke fire (Dhooni) was engaging himself in the five fold fire penance. He is surrounded by fire on all four sides and the sun is shining on his head. Flocks and flocks of devotee people are going there and after getting the propitiary offering or gift of ash of that fire (vibhutee) they consider themselves as blessed and gainfully contended.

Salvation or Amelioration of the Serpent

Parashva Kumar from his avadhi gyan (super natural knowledge) came to know that with the big log of wood burning in the smoke-fire (Dhoonee), a big serpent embedded in it (as per uttar puraan it was a pair of the male and female serpent) is also

burning with it. On account of the frightful possibility of its burning the heart of Kumar melted (softened with mercy) out of compassion or mercy for him.

Parashva Kumar told Kamatha, "The basis of religion is compassion/mercy and how that can be achieved by burning fire because burning of fire results in destruction of all types of creatures. Oh! what kind of religion is this which is devoid of compassion and mercy? Like a river without water the religion bereft of compassion and mercy is worthless."

On hearing this talk of Parashva Kumar the penancing ascetic became highly enraged- "Princel what do you know about religion? Your work is to amuse and play yourself with horses and elephants. It is only we monks who known the essence of religion. If you talk like this, whether you can show any burning creature in this smoke fire?"

On hearing this the prince ordered his servants to take out the burning wooden log from the smoke-fire (Dhoonee). After taking out the burning wooden log from fire it was carefully cut, on this a burning snake crawled out of it. On seeing the agitated and suffering snake Paarshva Kumar made him to hear Navkar Mantra and after impelling him to observe religious vow it was saved from wretched and violent mental disposition. After completion of his

age with pious thoughts that serpent took birth as celestial god (Indra) in the category of Bhawanwasi, i.e. Angels of Naagjaati (heaven of serpent angels) by the name of Dharnendra.

In this manner on account of grace of Paarshva Kumar the serpent got deliverance. Every body started lavishly praising the knowledge and discretionary prudence of Paarshva Kumar openly. The prestige of the ascetic went down and every body started cursing him. The ascetic nurtured great ill will in his heart against Paarshva Kumar but he was unable to harm him. In the end he completed his life span in ignorance-penance and took birth as a Asur Kumar Dev by the name of Meghmaali.

Diksha (Acceptance of Monk-hood)

Paarshva Kumar was instinctively unattached to worldly objects. In spite of spending thirty years of his life as a house-holder, he developed no attachment or lust for amorous enjoyments. Paarshva Kumar, when he firmly decided to accept the ascetic order (monk-hood) at that time the Lokaantik Angels also requested him to reveal or establish the four fold religions communion (Dharma Tirtha) by accepting monk-hood (ascetic-order) after attaining Kewala-Gyana (Kewalya).

After completion of distribution alms for one year on eleventh of the dark half of the month of

Posh, Paarshva Kumar after undertaking the penance of three fasts accepted the all embracing renounced, sacrificing and non violent life of a monk in its entirety by leaving the family life with three hundred persons. No soon lord Parshva accepted monk-hood he was gifted with **Manaparyava gyan** (Intuitional knowledge of knowing mental thinking of living creatures).

Once lord Parshvanath was standing below a banyan tree in a state of Kaayotasarga (abandoning body attachment). Suddenly the atma of kamath who took birth as demon Meghmali came to know from his intuitive power that the lord is meditating and on seeing this and remembering his enmity of previous births with the lord, he became highly enraged.

Immediately he, converting himself in the shape of a lion, leopard, intoxicated elephant highly and immediately effective poisonous scorpion and serpent started giving numerous types of troubles to the lord. There after he took the shape of ferocious demon and tried to frighten and terrorise the lord but lord Parshvanath remained firm and unshaken like the king of mountains and tolerated every distress or adversity with great equanimity.

On seeing this Meghamali became more furious and by using his Vekriya Shakti (Supernatural power) he with a terrific roar of clouds engulfed the entire area with torrential rains.

Hailstones started falling. When the level of rain water came above the neck of the lord the seat of Naagraj Dharnendra started shaking. He immediately came registered his presence to serve the lord in the company of his consort lady angel Padmavatee and Veiratya etc. After paying his obeisance to the lord he transformed himself as a lotus with a big stalk (barrel type trunk below the feet of the lord and covered the body of lord Paarshvanath in a befitting manner with a seven pronged extended hood of a snake (Cobra). The Lord looked splendid and radiant like a meditating flaming on that angel built lotus seat.

Lord Parshvanath who has attained the state where one is free from passion (has become Veetraag) maintained equal equanimity with either the troubles created by the misdeeds of Kamthasur or the devotion shown by Dharnendra. He nurtured no ill will against Kamathasur and no attachment for Dharnendra in his heart. He did not get agitated for a moment by the torments inflicted by Meghmali. In spite of all this the angered Meghmali continued to pour rain, then of course Dharendra got enraged and he thundered and said, "Oh! Depraved!, (viciously wicked) what are you doing? Where did you learn this lesson to repay beneficence with detriment and disservice. You do not know that any trouble or harm caused to such a noble and great soul is as much agonising as putting your feet on a burning

fire. You will not be able to harm him at all but you will cause your own total destruction. Of course the Lord is highly compassionate and kind but I will not tolerate it like this."

On hearing this from Dharnendra, Meghmali got frightened and after immediately rolling up his demonic trickery, he begged pardon for his misdeeds with great humility at the lotus feet of the lord and went away to his own abode.

Keval Gyan (Acquisition of omniscient knowledge) – After completion of eighty three nights of non-fully-enlightened monk-hood, on the eighty fourth day i.e. on chaitra Krishna Chaturthi (the fourth of dark-half of hindi month Cheitra) near the city of Varanasi in the Aashrampad Garden, below a Ghaatki tree, with the penance of three fasts when he was meditating in a standing posture, the lord acquired after killing the four deadly Karmaas **Keval Gyan** (the omniscient knowledge) and **Keval Darshan** (omniscient vision) were revealed to the lord. The Lord then established four pronged religious order (Chaturyaam) and propagated Non-violence, truth, non-stealing and non possession as its basic tenets. He established a four fold communion (of Sadhus, Sadhvis male and lady disciples laities known as Shravaks Shravikaas) and he was known as spritual (Bhava) Tirthankara. For about seventy years lord Parashvanath wandered in every nook and corner of the country and else where and delivered

sermons about Jain religion. In the end after completing the age of one hundred years, on the Shravan shukla Ashtami (eighth of the bright half of hindi month Shravan) Lord Parashvanath attained total Salvation (Nirvaan) i.e. became Siddha Buddha and Mukta while meditating in a standing posture in Yog-Mudra on Sammed shikhar Hills..

Moral Precepts

1. The religious rites should also be performed with discretion.
2. Ignorance is the root of all griefs/distresses, therefore perform every thing in a knowledgeable manner.
3. Undertake penance with the sole object of attaining bondage free state and not to earn praise or for exhibition.
4. Ignorant penance instead of demolishing or deminishing the bondage of Karmaas, results in increasing the bondage and hence undertake penance in a discreet knowledge based manner.



Prayer Section**Roman Translation****OM SHANTI-SHANTI.....**

Om Shanti Shanti Shanti,
 Sab mil Shanti kaho 2 ||Ter||
 Vishvasen Achiraa ke Nandan,
 Sumiran hei sab dukha nikandan|
 Aho raatri vandan ho,
 Sab mil Shanti kaho 2 ||1||
 Bhitari Shanti baahiri shanti,
 Tujhamein shanti, mujhamein Shanti|
 Sab mein shanti basaa,
 Sab mil Shanti kaho ||Om||2||
 Vishaya Kashaaya ko dur nivaaro,
 Kaam krodha se karo kinaaro|
 Shanti Saadhnaa yon ho, sab mil.... 2 ||3||
 Shanti naam jo japte bhaai,
 Mana vishoodha hiya dhiraj laai|
 Atul Shanti unhan ho
 Sab mil shanti kaho 2 ||4||
 Pratah samaya jo dharma sthaan main,
 Shanti paath karte mridu swara mein|
 Unko dukha nahin ho,
 Sab mil shanti kaho 2 ||5||
 Shanti Prabhu Sama Samadarshi no,
 Kare Vishvahita jo shakti ho|
 'Gajmuni' Sadaa vijay ho,

Sab mil shanti kaho 2 ||6||

JARAA KARMA DEKH KAR KARIYA

Jaraa karma dekh kar kariye,
 Ina Karmon kee bahut buri maar hei|
 Nahin Bachaa Sakega parmaatmaa,
 Phir auron kaa kya etbaar hei| |Ter| |
 Baarah gharee tak beilon ko bandhaa,
 Chhinkaa Lagaa diyaa daane ko|
 Baarah maas tak Rishabha prabhu ko,
 Aahaar milaa nahin Khaane ko|
 Is yuga ke pratham avtaar hein,
 bin bhogyon na chhoote laar hei| Nahin...

Tripishta Vaasudev ke bhava mein,
 Daasa ke kanon mein sheeshaa dala|
 Karma nikaachit bandhaa veer nei,
 Tirthankar thhe par naa talaa|
 Khade dhyaan mein van manjhar hein,
 Diya kaanon mein keele daar hein| Nahin...

Sauteli maan ban saut ke sut sira,
 baatiyaa chadhaake praana harra|
 Ninnaanu Laakh bhavon ke baad mein,
 Gajsukumaal bana karja bharaa|
 Chadhaa Somil ko krodha apaara hei,
 Daale sira pei dhadhakte angaar hein| Nahin...

Kisee ko maare kisee ko loote,
 Kaam kare anyaayee kaa |
 Jeisaa karegaa veisa bharegaa,
 Lekhaa Hei raai-raai kaa |
 Nahin Chote-bade ki darkaar hei,
 chauhe karle toon jatan hazaar hei | Nahin...

Paga-paga mein sanyam rakh toon vachan pe,
 bole to bol bhalaai kaa |
 Dharma se preet kar, karmoon ko jeet kar,
 ban jaa pathik shivraahi kaa |
 Ye dukha-sukha bharaa sansaar hei,
 Yahan karmon kaa hi vyaapaar hein | Nahin...



General Section

CAUSES THAT HINDER/OBSTRUCT ACQUISITION OF KNOWLEDGE

In the eleventh chapter of text of Utradhyayan sutra five causes have been enumerated which obstruct acquisition of knowledge.

Roman Translation of Prakrit

Aha panchahim Thaanehim
 Jehim Sikkhaa na Labbhayee |
 Thambhaa Kohaa, Pamaaeynam,
 Rogenaalassaena Ya ||

|| Utra. 11.3 ||

It means that the five causes that hinder acquisition of knowledge are – (1) pride/arrogance (2) anger (3) negligence/lust (4) illness (5) inertia/laziness.

1. Pride/Arrogance :

In acquiring knowledge arrogance is the biggest element which causes hindrance. In an arrogant person the will to learn is totally destroyed. He starts treating himself great inspite of learning anything. Thus the feeling of humility/courtesy does not get revealed in him. In absence of humility one can not acquire knowledge.

2. Anger :

In acquisition of knowledge the second obstructing cause is anger. One who feels hurt in

every talk and exhibits anger on every moment/occasion also is not a fit object to learn any thing. One must possess tolerance, profundity, and forgiving disposition.

3. Negligence/Lust :

For a knowledge oriented person the third obstructing reason is negligence/lust. Negligence nurtures all types of sins and misfortunes. The lust-stricken person gets attracted towards sex and enjoyment and neglects that activity, which is essential to be performed. As a result of that he becomes disinclined to undertake knowledge worship. He likes only things of delight and pleasure and the talks of acquisition of knowledge appear burdensome to him.

One who is interested in acquisition of knowledge will leave laziness and lust and will pay primary importance to learning and knowledge acquisition.

4-5. Illness and Laziness :

In becoming knowledge oriented the other hindering causes are illness and laziness/inertia. The bodily and mental ailments also impede the faculty to study and inspite of having all favourable conditions. One who avoids or postpones study time is termed as lazy/inert. On account of laziness also one can not study or learn. Hence by keeping your life style safe from them one can maintain continuity in improving and enhancing his knowledge.



Heinously Wicked

- | | |
|------------------------------------------------------------------------------------|------------------|
| 1. One who commits suicide | Heinously-wicked |
| 2. Treacherous | - Ditto - |
| 3. Rebellious towards preacher/ teacher | - Ditto - |
| 4. Ungrateful (One who forgets obliging person) | - Ditto - |
| 5. False-Advisor | - Ditto - |
| 6. Giver of false testimony | - Ditto - |
| 7. One who says that violence is religion | - Ditto - |
| 8. Breaker of wall of a water tank (sarovar) | - Ditto - |
| 9. One ignites wild fire (e.g. in forest etc.) | - Ditto - |
| 10. One who destroys or cuts green forest | - Ditto - |
| 11. Child Killer | - Ditto - |
| 12. One who commits adultery/ sexual intercourse with faithful and virtuous women. | - Ditto - |



Yatnaa (Prudent Care/Caution) its Form, Necessity, Importance and Advantages

The word 'Yatnaa' is formed of sanskrit matter "Yat" suffixed by 'luta', the meaning of it is care or caution. Alertness/vigilance, prudence, usefulness etc. are its synonymous words. Prudent care is basis of religion. Actually religion is contained in prudent care. If there is no care or caution, there is no religion. Prudent care is a source to save us from sins/wickedness Prudent care is source to save the virtues of soul from the dacoits like lust, anger etc. Yatnaa is an unfailing source to close the gates of inflow of Karmaas (Aashrava). In absence of Yatna (Prudent care) even the conduct/character does not remain right conduct or character.

The Necessity and Importance of Yatnaa :

As Ayatnaa (lack of care) is the mother of all sins/wickednesses, so is Yatnaa a saviour from all sinful activity. In one's daily life, performance of any activity with care/caution (Yatna) it gives rise to auspicious thoughts and it does not result in bondage of sinful karmaas.

Yatnaa is a synonym of prudence. Care/caution is a source to get salvation. Yatnaa is a destroyer of sins. Yatnaa is a cause of purity of right attitude and faultlessness of character or right conduct. If one acts with care in the worldly activity then he incurs lesser bondage of karmaas. By acting

carefully one saves himself from futile bondage of karmaas. If our sisters while doing kitchen work exercise care then they can avoid number of sins. Likewise while performing other worldly activities if we exercise prudence and care then we can save our soul from burden of wickedness and sins.

In order to lead/live the life comfortably and for protection of virtues of the soul and for having mental peace, the importance of care/caution is super-most in life. If you perform any act carefully that work is finished in a proper/right manner and we also save time and energy/labour. In order to exhibit the importance of Yatnaa (Care/Caution) the couplet in Dashveikalik Sutra states thus :-

Roman Translation of the Couplet

"Jayam chare jayam chitthe,
jayam aase jayam saye |
Jayam bhunjanto bhasanto,
paavam kammam na badhayee | |

It means that if you walk carefully, stand-up carefully, sit-down carefully, sleep carefully, and exercise carefully while eating or talking, you do not incur bondage of karmaas. In this manner in acting carefully one does not incur the bondage of sinful-karmaas. Care (Yatnaa) is a means to safely protect right attitude. For performing the religion of right conduct in a befitting or proper manner the importance of care/ caution is supermost.

The Advantages of Care/Caution (Yatna) :

1. By acting carefully a man is saved from many types of difficulties.
2. By acting carefully one saves time.
3. By acting carefully one does not incur bondage of sinful karmaas.
4. If one speaks/talks carefully he is saved of strife.
5. It helps in performance of right conduct in a correct manner and strengthens the restrained asceticism.
6. If you act carefully you get mental peace.
7. Care/Caution purifies the right faith in god, preacher and religion.
8. Care saves the right conduct from contamination or disgrace.
9. If you perform wordly activity carefully the mountained size sins get reduced to the size of mustard seed.

The Disadvantages of Ayatnaa (Carelessness/Lack of Caution) :

1. If a man moves carelessly he kills steady (motionless) and moving creatures. While seeing on both sides, or indulging in talking while walking he can not exercise due caution/care and that results in collusion with persons coming from opposite side, or striking of the foot

- against any thing or putting the foot on any living creature is very probable. By killing the living creatures one incurs the bondage of wicked/sinful karmaas and bondage gives very bitter results.
2. If one stands carelessly he will not be able to take care about standing on wet earth, water or vegetation etc. By glancing hither and thither towards forbidden places or even by indulging in flirtation of arms, legs, eyes etc. the killing of small or big creatures becomes possible which in addition to resulting in bondage of wicked karmaas, it further results in or becomes a giver of very bitter fruits.
3. If one sits carelessly at a place with creatures or living beings without cleaning it or indulges in movements of limbs or other parts of body while sitting, or sits on an unsteady seat is also a cause for killing of number of creatures.
4. To sleep carelessly, sleeping excessively or to use a cot or mattress without carefully seeing, scanning or sweeping it for sleeping, to change sides while sleeping etc. also results in or becomes a cause for killing of several creatures.
5. To eat carelessly, or to eat more than the limit or in excess of the hunger or take food which enhances disorder in the body, to eat living thing (having life in it) as food, or to eat while scattering food hither and thithar or to eat while leaving uneaten food (Jhootan) also results in or

becomes a cause for killing of number of living creatures.

6. To talk or speak carelessly or in disorderly manner, or to utter harsh, piercing or secrecy-disclosing words or to indulge in back biting also results in or causes violence to number of living beings.

It is therefore essential to understand the form of Yatnaa (Care/caution) very carefully in all its aspects and then every person must fix it as his aim to undertake all activity in his life by exercising care and caution.



AKHIL BHARTIYA SHRI JAIN RATNA ADHYATMIK SHIKSHAN BOARD
Class : Second - Entrance to Jain Religion Examination

SAMPLE PAPER

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

- (A) Free from all eight karmas, untainted, shapeless as well as bodilars are our—
(a) Arihant (b) siddha
(c) Teerthankar (d) gandhar ()
- (B) Which lesson is recited during adoption of equanimity—
(a) Tassa-Uttari (b) Logassa
(c) Iryeapathik sutra (d) Navkar Mantra ()
- (C) Which karma has been destroyed by Lord Arihant—
(a) Vedaniya Karma (b) Nam Karma
(c) Ayu Karma (d) Gyanavarniya Karma ()
- (D) Classifications of Aashrava Tatva—
(a) 9 (b) 18
(c) 20 (d) 4 ()
- (E) Bhangas of figure 33 in twenty fourth elemental group—
(a) 1 (b) 2
(c) 3 (d) 4 ()
- (F) How many Upyoga—
(a) 12 (b) 10
(c) 15 (d) 8 ()
- (G) Real faith in Tattavas put forth by Lord Jinendra is—
(a) Knowledge (b) Darshan
(c) Tap (d) Charitra ()
- (H) Other name of text of Namotthunam—
(a) Pranipat Sutra (b) Chaturvinshatistava
(c) Alochana Sutra (d) Iriyapathik Sutra ()

- (I) In which chapter of text of Utteradhyayan sutra five causes have been enumerated—
 (a) 12th (b) 11th
 (c) 10th (d) 9th ()
- (J) General meaning of "Yatnaa" is—
 (a) Carelessness (b) Religion
 (c) Punya (d) Caution ()

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

- (A) One who removes darkness of ignorance and entitle to our obeisance is called Guru.
- (B) 24 tirthankars are praised in the text of shakrastava.
- (C) To take support of wall is Alamban Dosh.
- (D) Lord Arihants are with body while siddhas are bodiless.
- (E) The pure state of soul is Sansara (world).
- (F) Ekendriya, Beindriya and Theindriya are three Viklendriya.
- (G) Jeevastikaya is spread into entire cosmos as per 'area'.
- (H) 10th Gunasthan is Upashaanta Mohaneeya gunasthan.
- (I) There are 8 subject matters and 60 impairments of sparshnendriya.
- (J) There are five 'Jaties'.

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

- (A) Shodhan (Search) 1. Best
 (B) Bodhi (Wisdom) 2. 1 Muhurtha

- (C) Teerthankara Stuti 3. 5 Mahavrata
- (D) Param 4. Speech
- (E) 48 Minutes 5. Movable
- (F) Aparigrah 6. Purify (Suddhi)
- (G) Mummana 7. Samyaktva
- (H) General 8. Logassa
- (I) Char 9. Punya
- (J) Anna 10. Vegetation

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

- (A) I consists 27 virtues.
 (B) Second rendering of Namothunam is given to me.
 (C) I have destroyed 4 vitiating karmas.
 (D) I am the root of Religion.
 (E) Equanimity is adopted by me.

Q.5 Answer the following questions in one word :- 5x1=(5)

- (A) Who is neither pleased by praise nor angered by his abuse.
 (B) Which is third 'Yoga' of intellect.
 (C) Who get born from polluted impurities of wombs.
 (D) Whose area is spread in the universe and the invisible beyond.
 (E) Bangle or round plate is known as—

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

- (A) What is the meaning of Sanshaya Dosh?
 (B) What do you mean by Abhihaya?
 (C) How many lines and words are there in Navkar Mantra if chulika is added?
 (D) Other name of lesson of Tassauttari?

- (E) For how much time with how many methods and combinations a vow of equanimity is performed?
- (F) Which are the 4 divisions of visible pudgala?

Q.7 Answer the following questions :- 6x2=(12)

- (A) Which are first three Leshyaas?
- (B) Name second previous birth of Lord Parshwanath.
- (C) Where and when did Lord Parshwanath born?
- (D) Who is the weither of prayer "Om shanti shanti sab mil shanti kaho?"
- (E) For how months Lord Rishabh didn't get food?
- (F) One who forgets favours is called?

Q.8 Answer the following questions :- 6x3=(18)

- (A) Write summary of text of 'Icchakaranam'
- (B) Write names of any nine vices of intellect.
- (C) What are the differences between Arihant and Siddha?
- (D) Who are called Upadhyaya?
- (E) How many and which categories of soul is described in 15th elemental truth.
- (F) write names of six substances (dravya).

Q.9 Answer the following questions :- 4x3=(12)

- (A) On seeing the burning wood log, what Parshva Kumar told to Kamatha?
- (B) Mention three moral precepts we learn from life of Parshwanath.
- (C) Which are the five cause that obstruct acquisition of knowledge?
- (D) Write any two advantages by work throught Yatnaa (caution)?

Q.10 Fill in the blanks :- 2x3=(6)

- (A) Logassa. dhammatith. arihante
 chauvesampi Usabhamajiyam cha vande
 Paumappaham
 chandappaham vande||
- (B) Chak-kavatteenam deevottonam
 appadihayavarannana dansana dharaanam
 jinaanam jaavayaanam buddhaanam
 muttanam savvannoonam,
 savvadariseenam.

