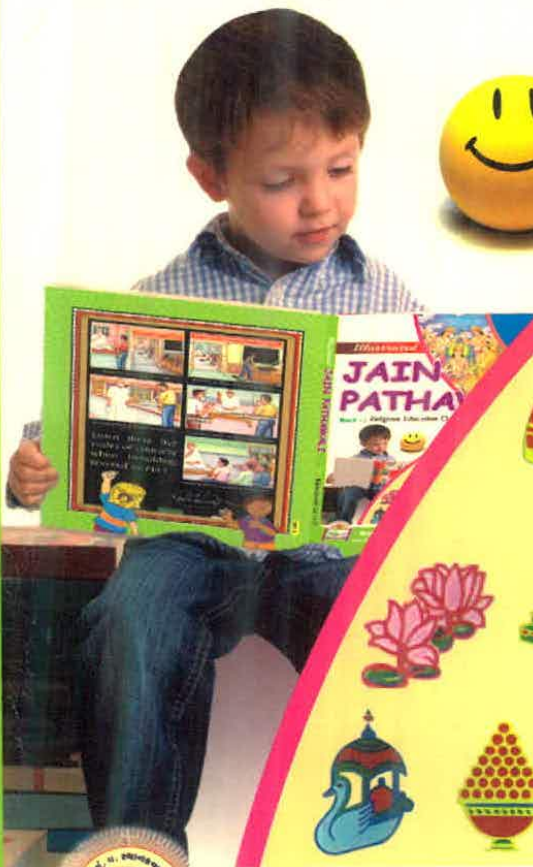


Illustrated

JAIN PĀTHĀWALI

Book - 1 Religious Education Class - 1 to 4



Publisher :



Mātushri Mañasi Bhimsi Chhādvā (Saamkhiyari) Religious Education Board

Owned By : Shree Bruhad Mumbai Vardhman Sthanakwasi Jain Mahasangh, Mumbai

May the noble Jain order be victorious. Hail the divine Jain order.
We have the eyes of knowledge with us. First knowledge then kindness.

This is the workbook of Jainism.

Curious students

- * Knowledge is the food for soul.
- * Through knowledge the soul can be made glowing.
- * With knowledge the way to shed *karmas* can be found.
- * Who am I? What is my real form? Can be understood with the help of knowledge.
- * Soul can be saved from sins with the help of knowledge.

Therefore it is essential to endeavour for knowledge. As a needle with thread is not lost, likewise a soul with knowledge is not lost in this world.

In the endeavour for knowledge one should study this series of workbooks. For studying follow this—

- | | |
|---|--|
| (1) The only goal should be the self. | (1) Make shedding <i>karmas</i> to be your goal. |
| (2) I like Siðdha Bhagavaan. | (2) Give this examination with self as the only witness. |
| (3) Be equanimous in all circumstances in life. | (3) Do not be jealous of others. |

Donor for Scriptural Knowledge



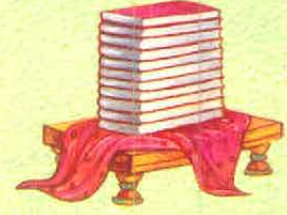
On behalf of the family of
Respected Mother MEETHIBEN
AKHERAJ PUNASHI CHHEDA



At the lotus feet of **NIRMALABEN VINODRAI DESAI**
the religious devotee of highly revered, beneficent and virtuous Guru
From: **CHI. NEERAV RAJESHBHAI BAGAMALBHAI MEHTA**



Namo Nāñassa
Paḍhamam Nāñam tao dayā



Illustrated

JAIN PĀTHĀWALI

Part-I

(English Edition)

Standards : 1 to 4 : Religious course

First Standard : Pages 7 to 30
Second Standard : Pages 31 to 58
Third Standard : Pages 59 to 85
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BOOK

1



Publisher :



Mātushri Mañasi Bhimsi Chhādvā (Saamkhiyaari) Dhārmik Sikshañ Board

Owned By : Shree Bruhad Mumbai Vardhman Sthanakwasi Jain Mahasangh, Mumbai

542, Jagannath Shankar Sheth Road, Chira Bazar, Third Floor, Above Dashashrimali Office,
Mumbai-400 002 (Maharashtra). Phone No. : +91 (22) 22918788, 22018629

Website : www.mahasangh.org



Name of Book : **Jain Pāthāwali**

Book : Part 1

Standard : 1 to 4 Workbook

Publishers : **Mātushri Mañasi Bhimsi Chhādvā
(Saamkhiyaari) Dhārmik Sikshañ Board**

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Sthanakwasi Jain Mahasangh, Mumbai

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Phone No.: +91 (22) 22918788, 22018629
Website: www.mahasangh.org

First Edition : 2068 V, Māgsar Suð 11, 2011 A.D. Dec.

Copies : 3,000

Price : Rs. 93/-

Designing & Printing: Shree Diwakar Prakashan
A-7, Awagarh House, Opp. Anjana Cinema,
M. G. Road, Agra-282 002
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COME, LET'S LISTEN TO SOMETHING ...!



1.2 billion, yes this is the number that represents India's population.

For last so many years the world population is increased fast every passing day. Today the figure has crossed even 6 billion. When the world population is increasing then the population of Jains must certainly be increasing. And when the Jain society is expanding then it is natural that the number of males, females and children visiting the Sthanak (ascetic abode) should also be increasing. That is because in order to stand firm in face of the horror of materialism it is necessary to increase the interest of people in religion, religious places and religious activities. And what is essential for enhancing the said interest is — knowledge.

Bhagavan Mahavir has also said – “Knowledge comes first, and then mercy; this is how all ascetics follow the code. What can an ignorant person do? How could such a person discriminate between merit and sin? (Only through knowledge ...)

It is knowledge that is the basic nature and attribute of soul. In the state of ignorance we forget our own virtues. It is essential for us to bring back our soul into the self. We are taking a new step further in the direction of that knowledge. This book and this series of work books have been prepared in the form of gist of Agams with the aim of providing the spirit of the canon (Agam) to the aspirants of liberation and in order to enrich the basic values (samskaras). It contains Essentials Section for learning the obligatory duties to be performed by Shravaks and Shravikas (lay devotees), Maxim Section for understanding the knowledge of fundamentals that are like the spirit of Jain philosophy, Moral Value Section for enriching life with noble values, Stories Section for learning through religious stories, and Poetry Section for getting engrossed in devotional songs for the Lord. Thus the work book series has been designed in five sections each.

Every Jain should carefully read, contemplate and understand it, and incense his life with knowledge and noble values. This first English edition of the first book of this series is reaching you with the best wishes that flowing in this river of knowledge you may gain the soothing experience of peace and calm.

Shri Chiman Lal Chakubhai Shah founded Shri Brihad Mumbai Vardhaman Sthanakvasi Jain Mahasangh on 30-07-1961. Later the Dharmik Shikshan Board was also established under his guidance. For the continued development of this Board and stability of the religious faith of the Sthanakvasi Jain society this beautiful course was prepared under the guidance of Muni Shri Santbal ji with the association and cooperation of Agam-loving devotees including Shri Vajubhai Kapurchand Gandhi, Shri Jasvantlal Shantilal Shah, Shri Hiralal Mohanlal Turakhiya and Shri Arvindbhai Dharamshi Lukhi.

With the aim that the Jain society may follow those pious steps, **late Shri Chandrakant Shivalal Shah, Shri Arvindbhai Dharamshi Lukhi, Shri Atulbhai Mugatlal Chudgar and Smt. Nitiben Chudgar** have presented this series of course books from 1st to 16th standard by preparing new editions. We got unprecedented support in this project from the saints of Dariyapuri, Gondal and Limbdi sects. We thankfully appreciate the cooperation of **Shri Surendraji Bothra, Shri Milanbhai Shah, Shri Atulbhai Mugatlal Chudgar, Smt. Nitiben Chudgar and Shri Amitbhai Loonkar** in preparing the English version of this series.

We also express our gratitude for the young publisher **Shri Sanjaybhai Surana of Shri Diwakar Prakashan, Agra** for the illustration work as well as publication of this series. We are also thankful to **Shri Surendra Bothara** for the English translation, which is in your hands now.

Honorary Secretary,

Shri Brihad Mumbai Vardhaman Sthanakvasi Jain Mahasangh and Dharmik Shikshan Board



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Thha = ठ, Da = ड, Ddha = ढ, Ña = ण, Ta = त, Tha = थ, Da = द, Dha = ध,
Na = न, Pa = प, Fa = फ, Ba = ब, Bha = भ, Ma = म, Ya = य, Ra = र, La = ल,
Va = व, Śa = श, Sha = ष, Sa = स, Ha = ह, Ōa = ऌ, Ksha = क्ष, Gna = ञ,
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Q. 1. What is the meaning of Jain?

A. — (1) One who knows the form of true Lord, Guru and Religion;
(2) who follows the command of *Tirthankar* to the best of his ability;
(3) who tries to win over the four passions, namely anger, conceit, deceit and greed; is called a Jain.

Q. 2. Who is called *Jina Bhagavaan* (Supreme soul)?

A. — According to Jains there are two kinds of *Bhagavaan*—

- (1) With body – *Arihant, Tirthankar*.
- (2) Without body – *Siddha Bhagavaan*

Q. 3. Who is more eminent, *Arihant* or *Siddha*?

A. — *Siddha Bhagavaan* is more eminent because He has attained liberation by destroying all eight *karmas*, whereas *Arihant Bhagavaan* has destroyed only four vitiating (*Ghaati*) *karmas* (knowledge obscuring, perception obscuring, deluding and power hindering). He will attain liberation only after the remaining four non-vitiating (*Aghaati*) *karmas* (happiness or misery causing, life-span determining, destiny and body type determining, status determining). The two are equal with regard to the other two virtues – omniscience and supreme perception.

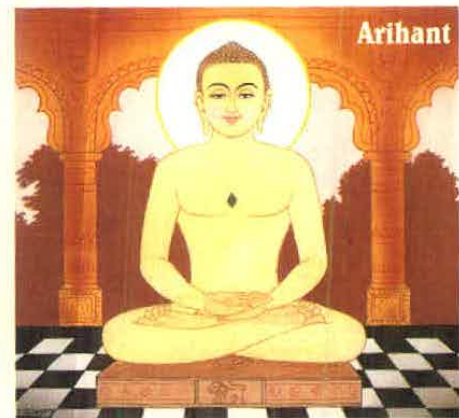
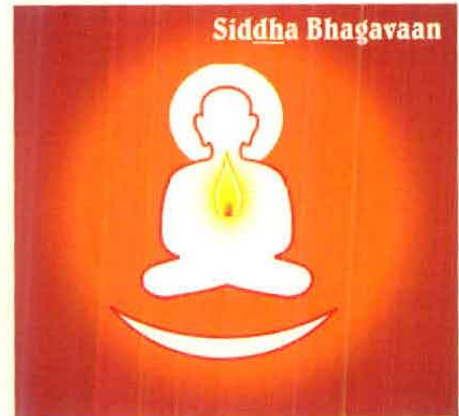
Q. 4. What has been included in the maxim of veneration (*Namaskaar Sootra*)?

A. — Five exalted virtuous persons have been included in the five stanzas of the maxim of veneration. The five deserving veneration – (1) *Arihant*, (2) *Siddha*, (3) *Aachaarya*, (4) *Upaadhyaya*, and (5) *Saadhu-Saadhvi* all ascetics (male and female) present in the universe are called *Panchaparameshthi* (the five most venerable ones) and offered salutations.

How are these five *Bhagavaans*? — These *Bhagavaans* are extremely bountiful, beneficent and blissful.

Q. 5. Why *Arihant* is saluted before *Siddha* in the maxim of veneration?

A. — In the *Namaskaar Sootra* the first stanza is for *Arihant* (*Tirthankar*). This is because *Arihant* (1) crosses the ocean of existence himself and shows others the true path of crossing the same; and (2) it is *Arihant* who reveals *Siddha Bhagavaan* to us. That is why we are highly obliged to him and put him before *Siddha Bhagavaan* who, indeed, is more eminent.

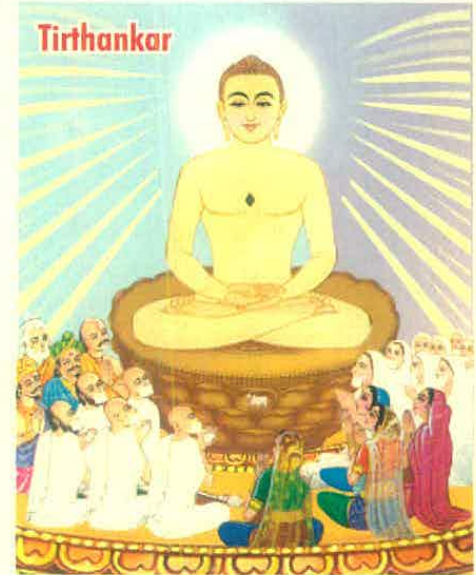


Q. 6. Who is called a Tirthankar?

A.— The founder of a Tirth is called Tirthankar. He is also called Arihant and Jineshwar.

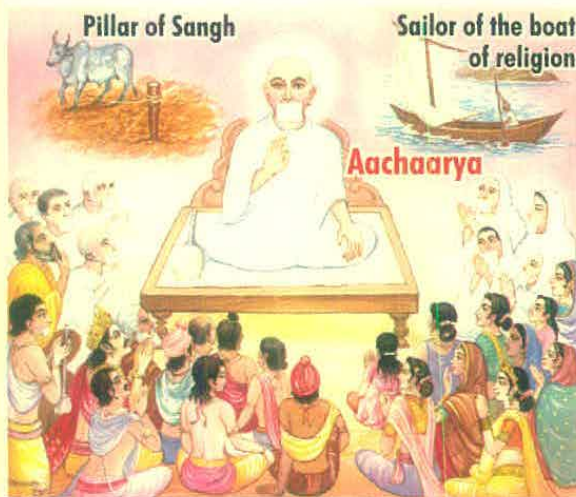
Q. 7. What is the meaning of Tirth? How many Tirths are there? Which are they?

A.— Tirth means ford from where the ocean of worldly existence is crossed and it is founded by Tirthankar. There are four Tirths – Saadhu (male ascetic), Saadhvi (female ascetic), Shraavak (male lay devotee) and Shraavikaa (female lay devotee). It is also known as Chaturvidh Sangh (four fold organization).



Q. 8. Presently there is no Tirthankar, how than Jain religion continues?

A.— Presently there is no Tirthankar but revered Aachaaryas, Upaadhyayas, ascetics and 32 Aagams (scriptures) containing preaching of Bhagavaan Mahaavir are available. Jain religion continues on their basis.



Q. 9. Who is called Aachaarya?

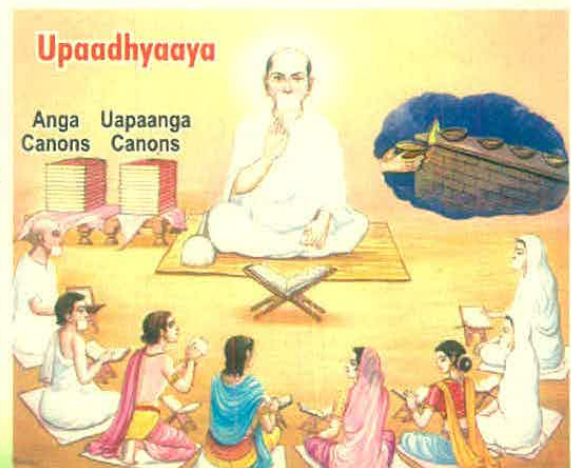
A.— The ascetic who follows the five codes of conduct, inspires others to follow the same and leads the four fold religious organization is called Aachaarya.

Q. 10. Who is called Upaadhyaya?

A.— The ascetics who read as well as teach the 32 Aagams (scriptures) are called Upaadhyaya.

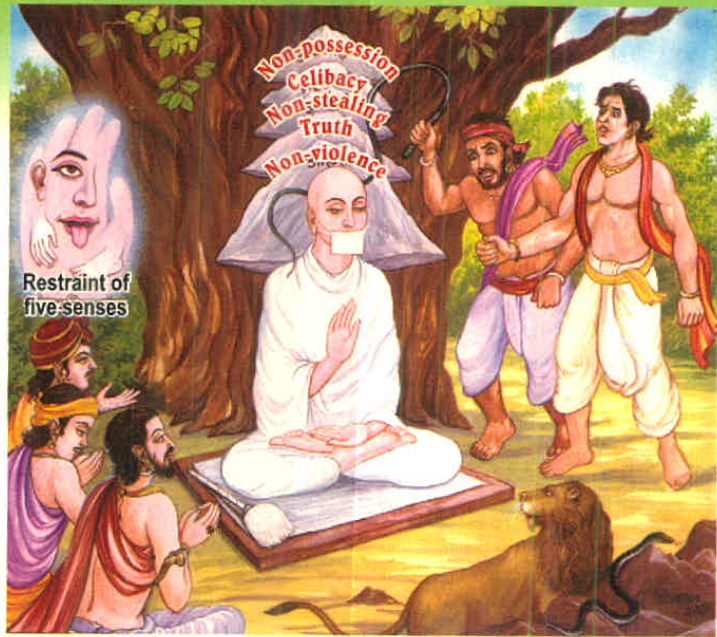
Q. 11. Who is called Saadhu/Saadhvi?

A.— (1) Individuals (male/female) who renounce the world and get initiated into ascetic-discipline (*samyam*); (2) who righteously accept five (Mahaavrat) great vows; (3) who are endowed with virtues including compassion, forgiveness, contentment, modesty and tolerance; (4) who avoid violence; (5) who avoid uttering untruth; (6) who avoid stealing and (7) who avoid eating during the night, are ascetics. Such male ascetic is called Saadhu and female ascetic is called Saadhvi.



Q. 12. Who are our religious gurus?

A.— The *Sthaanak-vasi* Jain *Saadhus* and *Saadhvis* (male and female ascetics) who tread the path of ascetic-discipline (*samyam*) are called our religious Gurus — (1) They are in white attire (clothes), (2) carry the *Rajoharañ* (ascetic-broom) in hand, (3) tie the *Muhapatti* (mouth-cover) over mouth, (4) pull out hair on the head by hand, (5) wander from one village to another bare feet to preach religion and morals to the masses, and (6) go from door to door to collect *gauchari* (alms) for sustaining life fully devoted to the pursuit of ascetic-discipline. So great are our religious Gurus.



Q. 13. By what other names are these religious gurus known?

A.— They are known by many names including *Muni*, *Shramañ*, *Añagaar* and *Nirgranth*.

Q. 14. What is the importance of *Namaskaar Sootra*? When can it be chanted?

A.— Importance — (1) The salutations in the *Namaskaar Sootra* are not to any individual but to those who have acquired virtues. (2) In order to convey that modesty is the basis of religion the first word of the maxim is *Namo* (to bow for salutations). (3) *Namaskaar Sootra* is eternal; this maxim is the great *sootra* of Jain religion.

This *Namaskaar Sootra* can be chanted (silently) sincerely at any time and place prior to sleeping, after getting up, before eating, drinking, going out or starting any other activity.

Q. 15. Why do we chant *Namaskaar Sootra*? What are the benefits of chanting this?

A.— (1) *Namaskaar Sootra* is the primary maxim of our religion; therefore it should be chanted with complete faith. (2) Chanting of this maxim washes away the sins of many rebirths; (3) fills mind with joy and (4) leads to a noble rebirth. (5) Silent chanting of this *sootra* reminds us of the qualities of those beneficent individuals and the boons they gave. It also reminds us of their life and powers. (6) This helps crossing the ocean of worldly existence.

Sudarshan Seth, Amar Kumar and many others were benefitted by chanting of this *sootra*.

Q. 16. How many virtues are associated with each of the five stanzas of *Namaskaar Sootra*? What are the numbers of stanzas associated with the Lord and the guru? What is the number of remaining *karmas* with each of these?

A. — The total number of virtues associated with *Namaskaar Sootra* is 108. That is the reason a rosary has 108 beads. The details asked for are as follows—

S.No.	Stanza	Virtues	Lord/Guru	Karmas
1.	<i>Namo Arihantaañam</i>	12	Lord	4
2.	<i>Namo Siddhaañam</i>	8	Lord	0
3.	<i>Namo Aayariyaañam</i>	36	Guru	8
4.	<i>Namo Uvazaayaañam</i>	25	Guru	8
5.	<i>Namo Loè savva saahuñam</i>	27	Guru	8
	Total	108		

Q. 17. Of the individuals at the five levels who sleeps and who does not? Who is with body and who is without body? Who eats and who does not? Who speaks and who does not?

A. —

S.No.	Stanza	Sleep	Body	Food	Speech
1.	<i>Arihant Bhagavaan</i>	does not	has	eats	speaks
2.	<i>Siddha Bhagavaan</i>	does not	no	does not eat	does not speaks
3.	<i>Aachaarya ji</i>	sleeps	has	eats	speaks
4.	<i>Upaadhyaya ji</i>	sleeps	has	eats	speaks
5.	<i>Saadhu-Saadhvi ji</i>	sleeps	has	eats	speaks

Q. 18. Who is called a *Shraavak*?

A. — Those who listen to the religion propagated by the *Kèvali* (omniscient) and observe the code prescribed for householders (*Aagaar Dharma*) to the best of their ability are called *Shraavak*. One who performs rituals with faith, modesty and sincerity is called a *Shraavak*.

Model questions

(1) What is the number of *karmas* *Arihant* is left with? (2) Out of the five most revered ones how many are there in the *Sthaanak* (upaashray—ascetic hostel)? (3) Who gives discourse? (4) Who is the founder of the *Tirth*? (5) How many omniscients (*kevali*) are their in the five *Parameshthis*? (6) What is the number of Jain *Aagams*? (7) Of the five levels how many laugh and how many weep?

Lesson-2**TIKKHUTTO – GURUVANĀN SOOTRA
(MAXIM OF HOMAGE TO GURUS)**

Q.1. Which Sootra gives the procedure of homage to the Guru (Guruvanān) and circumambulation (Pradakshiṇāa)?

A.— The second one, *Tikkhutto ...* is the Sootra of the procedure of *Guruvanān* and *Pradakshiṇāa*.

Q.2. What is the procedure of homage to the Guru and circumambulation?

A.— First of all (1) stand still, join palms and move them in a circle starting from your right ear back to right ear (*Pradakshiṇāa*). After repeating the action thrice (2) squat with knees touching the ground and bend down than utter *Vanḍaami namamsaami*. (3) Then get upright and utter the remaining Sootra. (4) When uttering the last word, *pajjuvaasaami* bend down and touch the

ground with forehead. This way homage should be paid by bowing five body parts (head, two hands and two legs) three times while uttering *Tikkhutto Sootra* thrice.

Q.3. How many times homage is paid to the Lord and the Guru? Why?

A.— Homage is paid in honour of the three virtues — (1) Right knowledge, (2) Right perception/faith and (3) Right conduct — of the five most venerable ones. While paying homage it is wished that we may also acquire these virtues. That is why *Guruvanān* is done thrice.

Q.4. What are the kinds of homage to the Guru?

A.— There are three types of *Guruvanāna* —

- (1) **Ordinary homage (Jaghanya Vanḍanaa)** – Paying homage by joining your palms, bowing your head and uttering *mattheṇa vanḍaami* when meeting revered ascetics (saadhu-saadhvi) while walking on the way.
- (2) **Medium homage (Madhyam Vanḍanaa)** – Paying homage thrice by bowing five body parts and uttering *Tikkhutto ...*
- (3) **Best homage (Uṭkrusṭa Vanḍanaa)** – Paying homage twice by sitting in *Goḍohikaa* posture and chanting the third Sootra, that of *Pratikramaṇ*.



Q. 5. What is meant by greeting (satkaar)?

A.— To greet venerable gurus vocally. To say, “Kindly come. Welcome.” To pay homage by joining palms is to greet.

Q. 6. What is meant by honouring (sanmaan)?

A.— To honour venerable guru. To offer him suitable seat. To offer him cloths, pots, food, etc.

Q. 7. What is the benefit of paying homage?

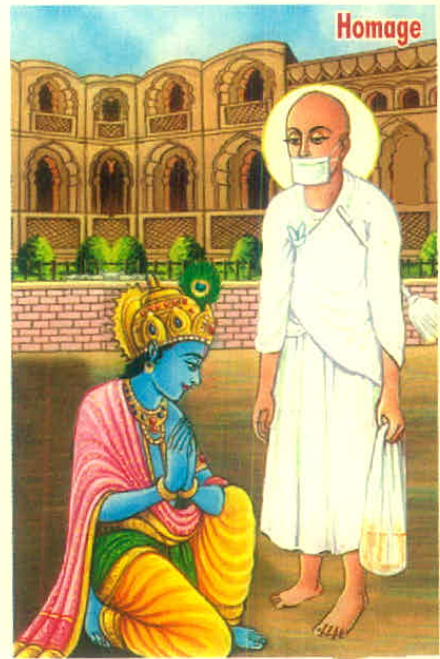
A.— By paying homage with right procedure and with pious feelings — (1) the *karma* for lowly rebirth (bad *karma*) is destroyed; (2) bondage of *karma* for high rebirth (noble *karma*) is acquired; (3) good fortune and happiness is gained; (4) the word and command of the guru is observed with ease when sentiment of respect for him appears; (5) the virtue of modesty is gained; and (6) bondage of *Aadēya Naam karma* (the *karma* responsible for universal acceptance of speech) is acquired.

Q. 8. Who gained the fruits of paying homage with pious feelings?

A.— Shrikrishnaa (Vaasuḍeva) gained the fruits of paying homage with pious feelings.

Q. 9. What to do after paying homage?

A.— (1) After paying homage to *Bhagavaan* indulge in worship of *Bhagavaan*. (2) After paying homage to guru ji sincerely accept his command. (3) After paying homage to father, recall his favours to you. (4) After paying homage to mother, recall her favours to you.



Model questions

- (1) How many times *Tikkhutto Sootra* should be repeated while paying homage?
- (2) How many words are there for virtues of the Guru? What are they? (3) What the guru has been called? (4) What are the five limbs? (5) What is the meaning of *Pradakshiṇaa* (circumambulation)?

GENERAL KNOWLEDGE SECTION

1. Names of 24 Tirthankars

- | | | |
|---------------------------------|----------------------------------|--------------------------------|
| (1) Shri Rishabhdev Swaami | (9) Shri Suvidhinaath Swaami | (17) Shri Kunthunaath Swaami |
| (2) Shri Aajitnaath Swaami | (10) Shri Sheetalnaath Swaami | (18) Shri Aranaath Swaami |
| (3) Shri Sambhavnaath Swaami | (11) Shri Shreyaansanaath Swaami | (19) Shri Mallinaath Swaami |
| (4) Shri Abhinandan | (12) Shri Vaasupujya Swaami | (20) Shri Munisuvrat Swaami |
| (5) Shri Sumatinaath Swaami | (13) Shri Vimalnaath Swaami | (21) Shri Naminaath Swaami |
| (6) Shri Padmaprabh Swaami | (14) Shri Anantnaath Swaami | (22) Shri Neminaath Swaami |
| (7) Shri Supaarshwanaath Swaami | (15) Shri Dharmanaath Swaami | (23) Shri Paarshvanaath Swaami |
| (8) Shri Chandraprabh Swaami | (16) Shri Shaantinaath Swaami | (24) Shri Mahaavir Swaami |

2. Names of 11 Gañadhars of Shri Mahaavir Swaami

- | | | | |
|----------------|---------------------|-------------------|---------------|
| (1) Indrabhuti | (4) Vyakti | (7) Akampitji | (10) Metaarya |
| (2) Agnibhuti | (5) Sudharma Swaami | (8) Manditji | (11) Prabhaas |
| (3) Vaayubhuti | (6) Mauryaputra | (9) Achalabhraata | |

3. Names of 10 Shraavaks of Shri Mahaavir Swaami

- | | | |
|---------------------------|------------------------------|---------------------------|
| (1) Aanand Shraavak | (5) Chullanishatak Shraavak | (8) Mahaashatak Shraavak |
| (2) Kaamdeva Shraavak | (6) Kunda Kaulik Shraavak | (9) Nandinipitaa Shraavak |
| (3) Chulanipitaa Shraavak | (7) Shakadaalaputra Shraavak | (10) Saalihpitaa Shraavak |
| (4) Suraađeva Shraavak | | |

4. Sixteen Satis

- | | | | |
|-------------------|----------------|-----------------|-------------------|
| (1) Braahmi | (5) Draupađi | (9) Sitaa | (13) Subhađraa |
| (2) Sunđari | (6) Kaushalya | (10) Damayanti | (14) Pushpachulaa |
| (3) Chanđanbaalaa | (7) Mrigaavati | (11) Shivaađevi | (15) Prabhaavati |
| (4) Raajemati | (8) Sulasaa | (12) Kunti | (16) Pađmaavati |

5. Names of three fundamentals

- | | | |
|----------------------|----------------------|-----------------------------------|
| (1) Fundamental Lord | (2) Fundamental Guru | (3) Fundamental Religion |
| (1) Arianth Lord | (2) Nirgranth Guru | (3) Religion propogated by Kevali |

6. Names of nine fundamentals

- | | | |
|-------------------------------------|--------------------------------|---------------------------------|
| 1. Jiva or the living (Soul) | 4. Paap or demerit (sorrow) | 7. Nirjara (shedding of karmas) |
| 2. Ajiva or the non-living (matter) | 5. Ashrava (inflow of karmas) | 8. Bandh (bondage of karmas) |
| 3. Punya or merit (happiness) | 6. Samvar (blockage of inflow) | 9. Moksha (freedom from karmas) |

7. Names of eight karmas

- | | |
|---|---|
| 1. Gnaanaavaraniya karma (knowledge obscuring karma) | 5. Ayushya karma (karma responsible for life-span) |
| 2. Darshanaavaraniya karma (perception/faith obscuring karma) | 6. Naam karma (karma responsible for destiny and body type) |
| 3. Vedaniya karma (karma responsible for pain or pleasure) | 7. Gotra karma (status defining karma) |
| 4. Mohaniya karma (deluding karma) | 8. Antaraaya karma (power hindering karma) |

8. Names of six classes of bodied beings

- | | |
|--|--|
| 1. Prithvikaaya or Earth-bodied (clay) | 4. Vaayukaaya or Air-bodied (air) |
| 2. Ap-kaaya or Water-bodied (water) | 5. Vanaspatikaaya or Plant-bodied (tree, leaf) |
| 3. Teukaaya or Fire-bodied (fire) | 6. Tras-kaaya or Mobile-bodied (mobile beings) |

Couplet

Knowledge glows with modesty, limb of religion is modesty.
It increases love, so embrace modesty.

Q. 1. What does a mango tree teach us?

A.— As a mango tree grows it continues to bend down. In the same way **we should also become humble. One who bows sincerely is liked by all.**

Q. 2. How many kinds of seniority are there?

A.— There are two kinds of seniority – (1) senior in age and (2) senior in virtues.

Q. 3. How can we become senior in virtues?

A.— Time makes everyone senior in age but to be senior in virtues we need to bow to virtuous persons. By paying respect to virtuous people we gain their **virtues** and **moral values**.

Q. 4. What is Dharma?

A.— (1) **Thinking, following** and taking **refuge** with which prevents us from **down fall** is called Dharma. (2) That which prevents lowly rebirth of soul and evokes spiritual qualities in soul is Dharma. (3) The meaning of Dharma is to embrace good and avoid bad.

Q. 5. What is the root of Dharma?

A.— **Modesty (vinaya)** is the root of Dharma.

Q. 6. What is modesty?

A.— Modesty means to be humble, to learn, to bend.



Q.7. How one gains the Dharma (relegion) of modesty (vinay)?

A.— In order to gain the Dharma of *vinaya* — (1) One should respect to elders and virtuous ones. (2) One should not confront them. (3) One should daily pay homage to *Arihant* Lord, relegious teacher–ascetics (saadhu-saadhvi) and the religion of nonviolence ahimsaa. (4) One should honour these. (5) One should follow their command.

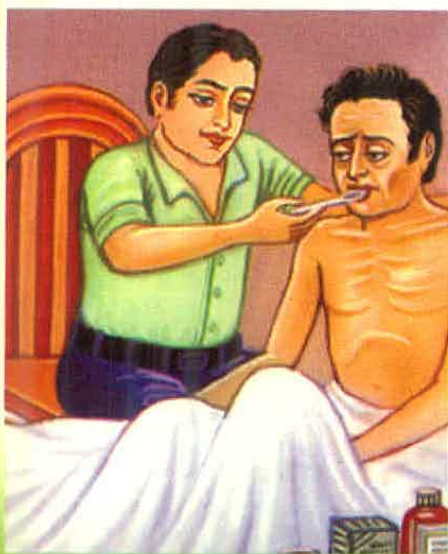
Q.8. What are the benefits of modesty (vinay)?

A.— The benefits of modesty — (1) One is able to **follow the command** of *Tirthankar Bhagavaan*. (2) One gets **rid of pride**. (3) One gets **pious thoughts**. (4) One's **speech** becomes **sweet**. (5) One becomes **large hearted** and **kind**. (6) Enemies become **friends**. (7) Life gets enriched with virtues like **knowledge, generosity, detachment and morality**. Thus modesty helps uplift of soul and one gains happiness.

Lesson-2

NEVER FORGET PARENTS

1. The **maximum obligation on me is of my parents**; I should never forget this.
2. My parents have given me birth and enriched my life with religious values. I can never repay their debt.
3. They have always tried to fulfill my desires to ensure my joy and happiness.
4. When I get up every morning I will greet my parents with '*Jai Jinendra*'. With feelings of modesty, respect and honour for them. I will always try to build my life according to their wishes.



5. I will **never retort to them**. I will never behave in a manner that hurts their feelings. I will **never be stubborn** with them.
6. I will never have evil friends and will never spend on vices.
7. In their old age and sickness I will take their full care. I will not be able to repay their debt even when I serve them all my life. I will provide them with all facilities for their religious activities. I will make all efforts for their welfare in this life and the next.

TO TOLERATE

To tolerate any **rebuke** by parents;
To tolerate any **punishment** by teachers;
To tolerate **abuses** by anyone;
To tolerate **sorrows** when they come;

not to go against parents.
not to go against teachers.
not to abuse when abused.
not to talk of your pain when others are in pain.

Lesson-3

PRUDENCE (VIVÈK)

Modesty brings prudence. To think about what is good and what is bad for one's soul and life and then, according to that, behave nicely is called prudence. One who is not prudent is **asleep** and he who is **prudent** is awake.

(1) Prudence is a valuable **storehouse of wealth**. (2) Prudence adds to the **glory** of religion. (3) Prudence makes you **dear** to all. (4) Prudence can **make me a great man**; therefore I will embrace prudence of food, prudence of speech and prudence of vision.

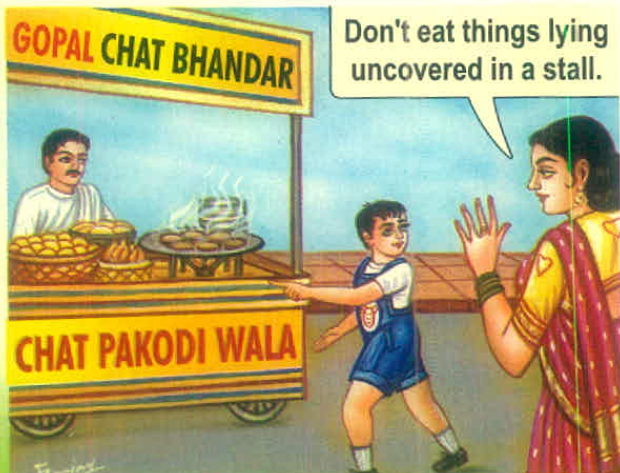
If some ascetic comes I will offer food to him and then eat.



Prudence of food

While eating I will take care of the following things; **this is my prudence of food** —

- (1) Before eating I will mentally repeat **Namaskaar Sootra** five times and **think of offering** food to the deserving.
- (2) I will not insist on getting cooked desired or tasty dishes especially for me. I will not **eat again and again**.



- (3) I will not add raw salt or other such **sachit** (with living organism) things for taste.
- (4) While eating or after that I will not **praise or criticize** the food. I will remain **silent**. After eating I will wash the tray with water and drink it.
- (5) I will not spend **unnecessarily** to eat in a **hotel** or to eat **uncovered** things from a **stall**.

- (6) I will renounce eating green vegetables on (**aatham**) **eighth** and (**paakhi**) **fifteenth** day of moon. On that day I will observe at least a minor **austerity** (*tap*) like **Navakaarasi** (to renounce food for 48 minutes after dawn).
- (7) I will make it a habit to **eat a little** less than appetite everyday.
- (8) I will **renounce eating after sunset and during the night**. This has three benefits—**(i) of following the command of the Tirthankar, (ii) of giving food to ascetics (saadhu) and (iii) of observing compassion for the six classes of living beings.**

Prudence of speech

To utter words that are liked by and beneficial to the self as well as others is called **modesty of speech**. To utter words that hurt anyone is called **immodesty of speech**.

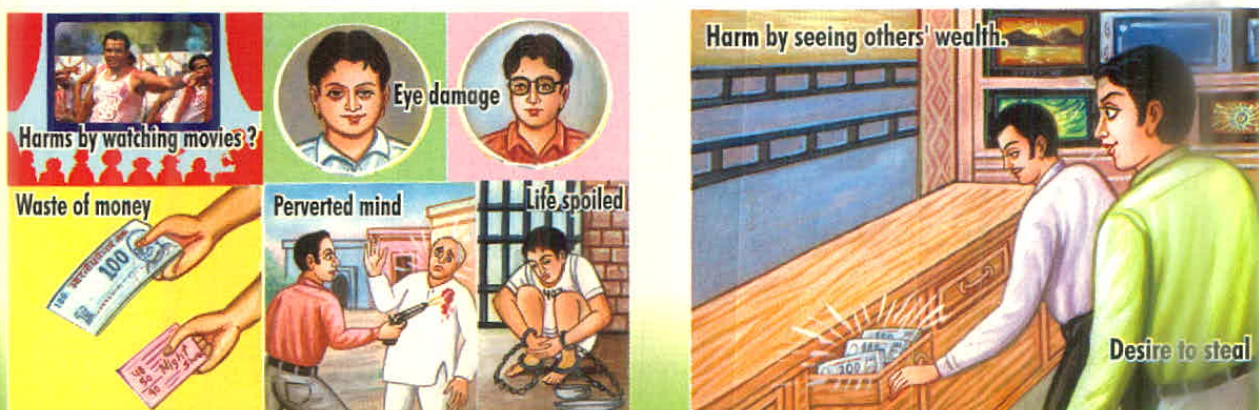
- (1) I will not utter untruth or tell a **lie**. I will not **quarrel** for anything.
- (2) I will not use **bitter** or **harsh** words that **frighten** someone or cause a **quarrel**.
- (3) I will not **speak loudly**. I will not use **immodest language** before parents and elders.
- (4) I will always **speak sweetly** and **softly**. I will use words that give **assurance** to sad and suffering people.
- (5) I will use words that will give **stability to those** falling from religious path.

Prudence of Vision

1. **Not to see movies.**
2. **Not to see faults of others.**
3. **Not to see bad acts.**
4. **Not to see wealth of others.**

- ✦ Harms of seeing movies—(1) **Eyes get weak, (2) money is wasted, (3) mind gets disturbed, and (4) life gets spoiled.**
- ✦ Harms of seeing faults of others—(1) **you learn faults, and (2) your qualities are lost.**
- ✦ Harms of seeing bad acts—(1) **you do bad acts, and (2) you get bad thoughts.**
- ✦ Harms of seeing wealth of others—(1) **you desire to steal, and (2) you are filled with greed for wealth.**

In the same way you should not waste valuable time seeing movies on TV. You should also not waste time in listening tape recorder and playing computer games.



Model questions

1. What should you do before eating ? 2. What is the benefit of renouncing eating at night (nocturnal food) ? 3. What not to eat ? 4. What not to see ? 5. What are the harms of seeing movies ? What are the harms of seeing others' faults ? 7. What are the harms of seeing others' wealth ?

Lesson-4

JAIN SCHOOL (JAIN SHAALAA)

Q.1. What is the meaning of Jain School?

A.— The place where Jain religion is taught is called "Jain School" (Jain Shaalaa).

Q.2. What is the benefit of getting religious knowledge?

A.— By getting religious knowledge – (1) you know about the self or soul, (2) you know about what to do (duty) and what not to do (non-duty), and (3) you gain qualities like genuineness, simplicity, contentment, compassion etc.

Q.3. What are the benefits of going to the Jain school everyday?

A.— You should go to Jain school everyday because —

(1) It introduces the true Lord, guru and **religion**; (2) it gives religious instincts (*sanskaar*); (3) it teaches modesty, prudence (*vivek*), good conduct, and humbleness; (4) it gives information about the living and the non-living, due to which a feeling of **friendship** for all living beings is born; (5) it gives knowledge of the **kindness** of parents and elders; and (6) it gives chance of knowing the path of getting **liberated** through right knowledge, perception/faith, conduct and austerities. (7) By gaining religious knowledge you can become an ideal citizen, *shraavak* (ideal layman), *shraavikaa* (laywoman), *saadhu* (male ascetic), or *saadhvi* (female ascetic) in future.

Q.4. After going to Jain school what should you do first of all?

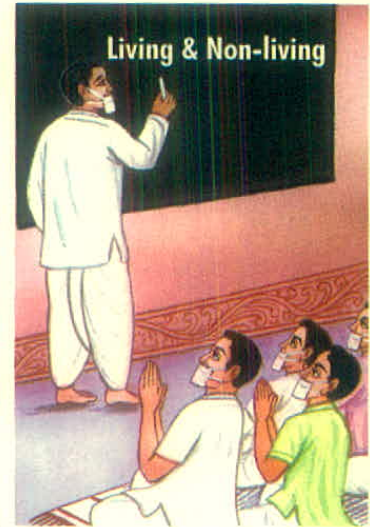
A.— After going to Jain school you should first of all pay homage and do *samvar* (stop inflow of *karmas*) or *Saamaayik* (Jain system of periodic meditation).

Vows related to *samvar* –

By matter – renouncing of indulgence in 18 sinful activities and 5 *Aashravas* (sources of inflow of *karmas*).

By area – renouncing of *Aashravas* by limiting areas of activity, including the Jain school (home, train etc.) and as far as you can see outside (or according to your needs) as well as the whole cosmos (14 *Raajjulok*).

By time – Starting by chanting of Namaskar Sootra once till you do not conclude (*paaravaa*) the practice.



By feeling – To observe the practice of renouncing by sincere indulgence. 'Egaviham tivihēñam na karemi mañsaa vayasaa kaayasaa tassa Bhante, padikkamaami, ninḍaami, garihaami, appañam vosiraami'.

Procedure of concluding practice of samvar – Utter, 'I have concluded my samvar. If I have committed any fault then tassa michchhaami dukkadami (may my faults be undone).' Then perform kaaussagga (meditation of disassociation from your body) chanting Namaskaar Sootra thrice.

Lesson-5

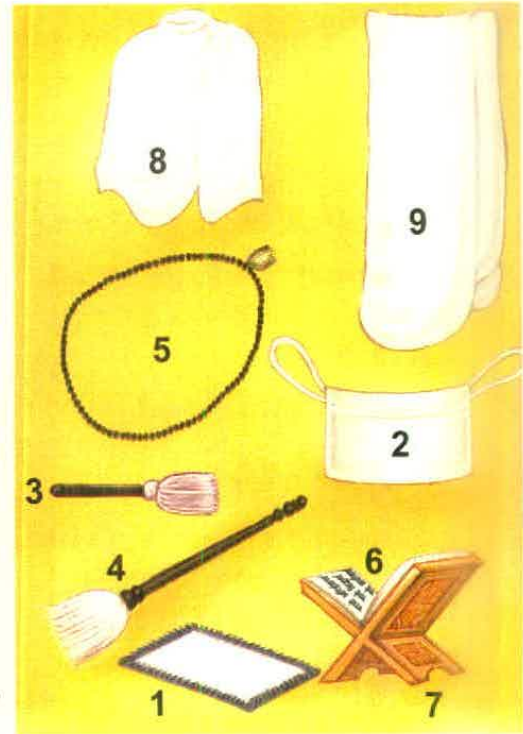
SAAMAAYIK (UPKARAÑ) EQUIPMENT

Q. 1. What is the meaning of Saamaayik?

A.— (1) To attain equanimity by leaving intention of and indulgence in 18 sinful activities is called *Saamaayik*. (2) To sit peacefully for two Ghadis (48 minutes) at a place and meditate about Bhagavaan and your own spiritual qualities. (3) To make efforts to evoke those qualities in you is called *Saamaayik*.

Q. 2. What are the equipments of Saamaayik ?

A.— For practicing *Saamaayik* you should use these equipments—(1) *Aasan* (mattress), (2) *Muhapatti* (mouth-cover), (3) *Guchchhaa* (to protect insects etc.), (4) *Rajoharañ* (to protect living beings), (5) *Maalaa* (rosary), (6) *Pustak* (book), (7) *Thavañi* (bookstand), (8) *Khes* (shawl), (9) *Cholapatta* (cloth), (10) *Aanupurvi* (book of number sequences) etc. Brief information about these is given below.



(1) **Aasan (mattress)**—(1) A small piece (about 2' x 2') of white cloth (*Khaaḍi* or wool) is called *aasan*; it is to be spread on the ground to sit for doing *Saamaayik*.

Q. 3. Why to spread aasan ?

A.— When you sit on the *aasan* insects do not crawl on your body, they move away.

(2) **Muhapatti (mouth-cover)**—It is also called *mukhavastrikaa*. It is an eight fold piece of cloth with strings on both ends. It is placed on the mouth and held their by tying the strings to the ears.

Q. 4. What are the benefits of using Muhapatti?

A.— (1) It protects air-bodied beings. (2) Mobile beings do not enter the mouth. (3) It is an identifying mark of Jainism. (4) It helps modesty of speech.

- (3) **Guchchhaa**—(1) It is made of woolen strings. (2) It has a small handle made of wood-stick (for males) or thick string (for females). (3) When insects like ants, spiders and worms crawl up on the body, this guchchhaa is used to carefully remove them. (4) **This ascetic-brush does not cause pain or harm to the insects.**
- (4) **Rajoharañ**—(1) It is also made of woolen strings and is larger than the Guchchhaa. (2) It is tied at the end of a long wooden stick. (3) It is a tool of compassion. **It is used to protect and remove insects from the ground during night or in darkness.** It is used to wipe the path before walking. (4) The use of guchchhaa and Rajoharañ helps one avoid violence towards living beings.
- (5) **Maalaa (rosary)**—A rosary has 108 beads. Holding one bead, chant Namaskaar Sootra once. Shift to next bead and chant once again. Moving to the end of the string makes one set of 108 Namaskaar Sootra chanting.

Q.5. Why chant counting rosary beads?

A.— Chanting with rosary beads gives **peace** of mind and helps **shedding karmas**.

- (6) **Pustak (book)**—It increases equanimity. During *Saamaayik* you should read such books, which improve spiritual and religious knowledge.
- (7) **Thavañi (bookstand)**—(1) It is a good means of placing book for reading. (2) This helps placing book properly. (3) It makes reading convenient. (4) It is generally made of wood.
- (8-9) **Khes (shawl) and Cholahatta (cloth)**—During *Saamaayik* gents wear **white Khes** in place of a shirt and **white Cholahatta** in place of trousers. Ladies should also wear plain white dress.
- (10) **Aanupurvi (book of number sequences)** – It is a set of tables where numbers from 1 to 5 are written in columns and rows in random sequence. This is designed to improve concentration. The numeral 1 represents the first phrase of Namokar Mantra – *Namo Arihantaañam*, 2-represents *Namo Siddhaañam*, 3-*Namo Aayariyaañam*, 4-*Namo Uvajjaayañam* and 5-*Namo loe saavva Saahuñam*. You silently chant the phrases according to the numbers in the chart with full concentration. Start from first column of the first row and move to the end of the row. Now proceed to the second and following rows in the same way till you complete the chart. (Here only one chart of the book of 20 charts is given as sample.)

1	2	3	4	5
2	1	3	4	5
3	1	2	4	5
2	3	1	4	5
3	2	1	4	5

For information only (no questions)—(1) The size of the *Aasan* is 2 feet x 2 feet. (2) The size of the *Muhapatti* is **16 Aangul (width of your finger) x 21 Aangul**. (3) The *Khes* is 2.25 meters x 36 inches and open at both ends. (4) The *Cholahatta* is 2 to 2.5 meter x 36 inches and both ends stitched together.

Lesson-6**TALK OF KNOWLEDGE****Q. 1. Who am I?**

A. – I am a soul.

Q. 2. Who is my good doer?

A. – I am my own good doer.

Q. 3. Who is my harmer?

A. – I am my own harmer.

Q. 4. Who is brave?

A. – He who conquers his own mind is brave.

Q. 5. How to win over one's own mind?

A. – By studying and gaining knowledge.

Q. 6. Who is wise?

A. – One who understands time.

Q. 7. Who is foolish?

A. – One who wastes the invaluable human birth.

Q. 8. Who is the slave of the world?

A. – One who is a slave of hope or expectation.

Q. 9. Who is the master of the world?

A. – One who is master of hope or expectation.

Q. 10. What are good charities?A. – Giving assurance (*abhayaadaan* or non-fear), giving religious knowledge (*Gnaanaadaan*), giving to the ascetics (*supaatraadaan*), and proper charity (*uchitadaan*).**Q. 11. Who is wealthy?**

A. – One who is contented.

Q. 12. Who is poor?

A. – One who has desires.

Q. 13. Whose religious order exists at present?A. – That of Bhagavaan Mahaavir Swaami, the 24th Tirthankar.**Q. 14. What is the meaning of Jai Jinendra?**

A. – Jai Jinendra means 'victory to the infinite number of Jineshvar Bhagavants'.

Q. 15. What are the benefits of uttering Jai Jinendra?

A. – (1) It glorifies infinite number of Jineshvar Bhagavants. (2) It increases the glory of Jainism. (3) It reminds one of the Jain way of life. (4) This is the identifying greeting of Jainism.

Story-1**BHAGAVAN MAHAAVIR****STORY SECTION**

Queen mother Trishalaa gave birth to Bhagavaan Mahaavir Swaami on **Chaitra Shukla 13th** at midnight. As he was to become a Tirthankar in future, his post birth anointing was celebrated by 64 Indras (kings of gods) on Meru mountain.

The name of his father was king **Siddharth**. Even when he was in the womb Bhagavaan Mahaavir possessed three kinds of knowledge, namely *Mati-gnaana* (sensory knowledge), *Shruta-gnaana* (scriptural knowledge) and *Avadhi-gnaana* (extra sensory perception of the physical dimension). His movement in

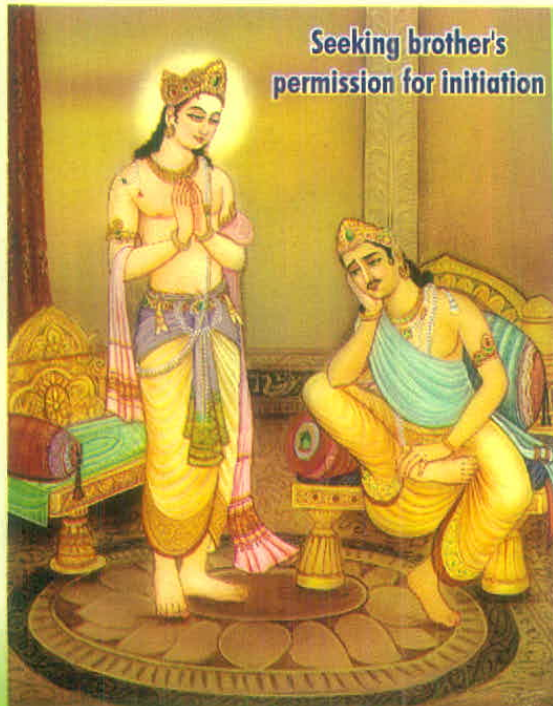


the womb was causing pain to the mother; therefore he stopped movement. This made his mother worried and sad. He came to know about this and at once started his movement in the womb. Mother Trishala was very much pleased at this. Only for this reason **Bhagavaan Mahaavir took a vow not to get initiated as long as his parents lived.** This shows that he was very much devoted to his parents right from the time when he was still in the womb.

The wealth and crops of his father and his city increased manifold when Bhagavaan Mahaavir was in his mother's womb. For this reason, after his birth, he was named **Vardhamaan.** He was much more beautiful than the gods.

His elder brother was called **Nandivardhan** and his sister was named **Sudarshanaa.**

When he was eight years old a god came in the form of a snake to frighten him. When the other children saw the snake they started running away. They said to him, "Vardhamaan! Run away, otherwise the snake will bite you." But Vardhamaan was brave and fearless. He replied, "Friends! We have not harmed the snake, so why will it bite us?" Without fear he picked the snake and placed it aside.



Now the god used a new trick to defeat Vardhamaan. He took the form of a child and started playing with the kids. The children were playing a game called **Tindushak.** In this game the loser had to carry the winner on his back. That child-god lost willingly and agreed to carry Vardhamaan on his back. **The moment Vardhamaan sat on his back the god transformed into a fearsome demon and became as tall as a palm tree.** Then he started shouting loudly to frighten Vardhamaan. Little Vardhamaan knew by his *Avadhi-gnaana* that all this was the god's trick; therefore he hit the god on the back with his fist. The god bent down.

In a few moments the god appeared in his real form, praised Vardhamaan and said, "You are very strong. You are great among braves, you are

Mahaavir.” Saying thus the god disappeared. Since then prince Vardhamaan was popularly called **Mahaavir**.

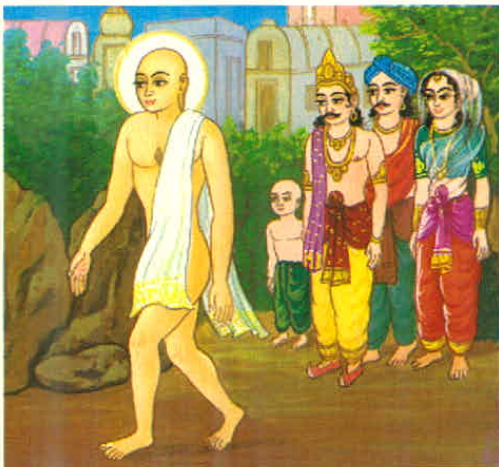
When young, Mahaavir was married to a beautiful and virtuous princess named **Yashodaa**. The couple got a daughter named **Priyadarshanaa**.

When Mahaavir was **28** years old his parents went to their heavenly abode. A few days later Mahaavir asked permission from his elder brother Nandivardhan but the brother requested him to wait for another two years.

Mahaavir accepted his **elder brother's** request and lead a life detached from the world.

He took the vows of celibacy, renounced eating at night as well as *sachit* (having living organism) food and water. He also resolved to be compassionate towards all six

classes of living beings. For one year he gave one crore eighty lac (10.8 million) gold coins everyday in charity. This is called *varshiadaan* or year long charity.



At the young age of 30 years he renounced the world and got initiated as a Jain ascetic. He went bare feet from door to door and begged food and water. He observed fast for many days at a stretch. He never hurt anyone and tolerated all insults smiling. During his ascetic life he had to suffer much trouble and pain from gods, humans and animals.



Once, Bhagavaan was walking towards a jungle. On the way some people said, “Please don't go in this direction. A fearsome poisonous snake lives there. Even its poisonous look at once kills man, animal or bird.”

Bhagavaan Mahaavir was not afraid of death. He took the path on which the snake had its hole. The snake got angry when he saw Bhagavaan coming in its direction. It wrapped itself around Bhagavaan's



leg. It hissed angrily and bit on his two with force. Bhagavaan did not move at all. From his feet milk came out instead of blood. Bhagavaan stood unmoving with feeling of equanimity.

This astonished the snake and it thought, 'He appears to be a god, not man.' When it looked into Bhagavaan's eyes it found them filled with ambrosia. Bhagavaan was looking at him with compassion in his eyes. The snake now calmed down. It thought, 'The person I tormented with poison is showering ambrosia on me.'

Seeing the snake calm, Bhagavaan preached—
“O Chandakaushik snake? Bujjha! Bujjha! Get enlightened. You are also an ocean of ambrosia. Think of your past birth. As a human being you became very angry and that got you reborn as a snake. Understand this and get rid of your anger.”

Bhagavaan's sermon had a magical affect on the snake. It recalled its past birth and it decided not to be angry anymore. It stopped biting completely. It was never angry and tolerated even if someone threw stone at it. It forgave ants even when they stung it. It renounced food and water and lay there with its mouth in its hole. In the end it died and was reborn as a god.

Bhagavaan's company improved even a snake's next birth. Where it is hard for a human being to improve, this snake got improved. How astonishing!

When he was 72 years old Bhagavaan Mahaavir got liberated on the dark night of the month of Ashvin vaḍamaas (Diwali). Hail Bhagavaan Mahaavir Swaami's religious order.

Victory to Bhagavaan Mahaavir Swaami!

Note—The answers to the following questions are in pink in the text above. This system is followed in the whole book (moral value section and story section).

Model questions

1. How was Mahaavir named Vardhamaan? 2. At what age Bhagavaan Mahaavir got initiated? 3. What sermon Bhagavaan Mahaavir gave to the snake? 4. Where the snake was reborn? 5. Whose religious order is effective at present? 6. How did child Vardhamaan make the god bend down? 7. What are the names of Bhagavaan Mahaavir's elder brother, sister, wife and daughter? 8. What the snake thought? 9. How prince Vardhamaan got the name Mahaavir? 10. What the god did to frighten Vardhamaan?



Story-2

AMAR KUMAAR

King Shreñik of Magadh was getting an art gallery constructed. But its gate broke down again and again before completion. Someone advised to the king that if a child with 32 auspicious signs is sacrificed, the gate could be completed. At that time king Shreñik was not a disciple of Bhagavaan Mahaavir. He accepted the advice. As he could not force citizens to give a child, he made a public announcement—**“Whoever gives his male child having 32 auspicious signs will be given gold coins equal to the child's weight by the king.”**

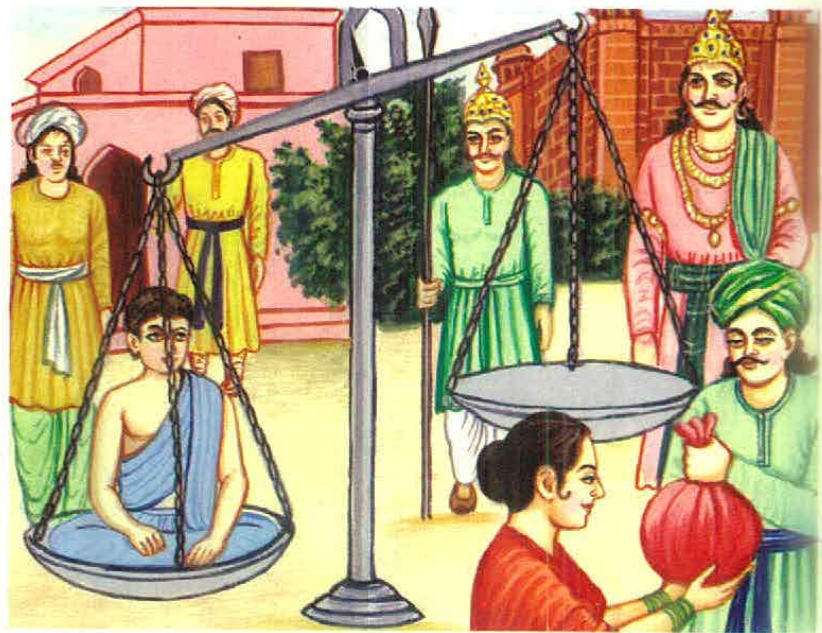
In his city there was a child named Amar Kumaar with 32 auspicious signs. He was very beautiful and attractive. He also had very sweet voice. **Rishabhdutt**, his poor father, loved him very much. But his mother hated him very much.

Amar Kumaar's mother heard the king's announcement. A person who has shortage of food and hatred for someone gets evil ideas. Amar Kumaar's mother also got such evil idea, 'This is an opportunity to get rid

of Amar Kumaar. If we give him to the king our poverty and problem of Amar Kumaar both will be removed in one go.'

In the house there was nothing to eat and Rishabhdutt was worried about meals. His lean and weak body was telling the story of his poverty. His wife came and said to him, “Did you hear the announcement?” He did not pay attention to what his wife said and just nodded. The wife added, “Why don't you get up than? The pain of hunger is intolerable.” Rishabhdutt replied with disinterest, “Gold coins are not free. They are in exchange of the son with 32 auspicious signs.” The wife thought that Rishabhdutt did not understand what she wanted, she expressed her sinful thought openly, “We have our Amar! We can give him and get a lot of money in exchange.” Rishabhdutt was shocked to hear this from his wife. He thought, 'How can we give such beloved son?’

The pain of hunger moves even strong and tough persons; he was just a weak and poor Braahmin and that too oppressed by hunger and misery. In the end he killed his conscience and agreed to her wife's advice. Rishabhdutt gave his beloved son to the king. Amar Kumaar



cried a lot but the parents did not respond. They took gold coins in exchange of their son and went away.

People criticized. They are not parents but demons. Can someone sacrifice such lovely son for money? They have given him to the king. Curse on them! There in the art gallery preparations started for Amar Kumar's sacrifice. A pyre was prepared. Flames flew high in it. People assembled and talked, "How cruel an act? Does the king have no love and mercy?" Although everyone was sad, no one dared to tell the king. Some cruel people were happy taking side of the parents. How strange are the ways of the world? Some thing that causes pain to a person, gives pleasure to others.

The guards brought Amar Kumar to the place of sacrifice. Amar Kumar's eyes were swollen due to crying. But what was the use of crying now. What help others can do when his own parents had become enemies? He saw only death and nothing else.

Slowly Amar Kumar tried to become normal. During his thinking he suddenly recalled **Namaskaar Sootra** taught to him by some Jain ascetic. It was as if a drowning person got a boat; a person without any support suddenly got a support. He was filled with joy. With strong will, full concentration and complete faith and devotion he mentally chanted Namaskaar Sootra—'**Namo Arihantaanam, Namu Siddhaanam, Namu Aayariyaanam, Namu Uvajjaayanam, Namu loe savva saahuñam.**' Chanting Namaskaar sootra Amar Kumar entered the flames as if he was entering a pond filled with cool and fragrant water.

All of a sudden King Shreñik fell unconscious on the ground. The ministers nursed him and tried to help him regain consciousness. Doctors also came and gave him treatment, but Shreñik did not gain consciousness. Everyone thought that it was the bitter fruit of the pain he caused to Amar Kumar.

Amar Kumar was sitting in the pyre and chanting Namaskaar sootra like a yogi. Everyone thought that this boy has great power. At last the fire got extinguished and nothing happened to Amar Kumar. Everyone fell at the feet of Amar Kumar and requested him to cure the king. Amar Kumar said, "I am not angry at the king. I never wished for any harm to the king. I will try to cure him." With these words he sprinkled water on the king and chanted Namaskaar sootra. The king regained consciousness and sat up. People started praising Amar Kumar.

Shreñik lovingly embraced him and said—"**Son! Please forgive me. I will give whatever you demand.**"



Amar Kumaar replied, "O king! I don't need anything. I have my Namokaar mantra and that is the best. It has got the power to destroy all the miseries of this world and give infinite happiness."

It appeared to him that the worldly relations were based only on selfishness. Even the parents? Understanding the worthlessness of such world Amar Kumaar was filled with detachment and got initiated. In due course he ended all miseries. Thus he became permanent in the history of Jainism.



Praise to the determination of Amar Kumaar.... Praise to his faith....

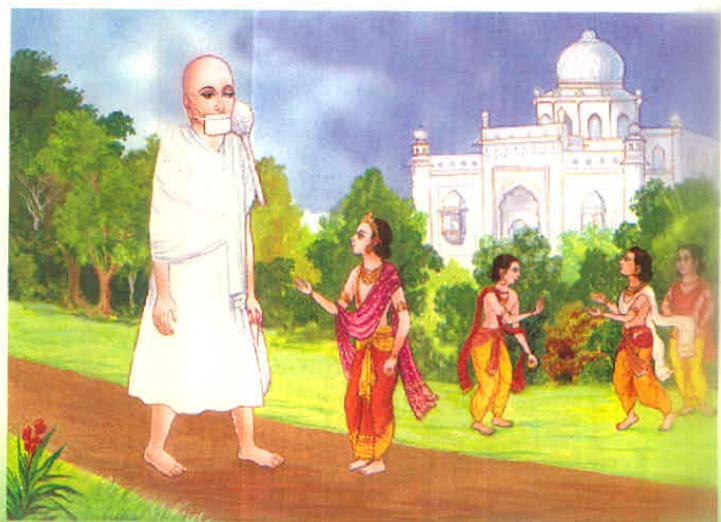
Model questions

1. What announcement King Shreñik made? 2. Why Amar Kumaar's name became permanent in the history of Jainism? 3. When the king came to his senses what he desired Amar Kumaar to ask for? What was Amar Kumaar's reply?

Story-2

ATIMUKTA KUMAAR

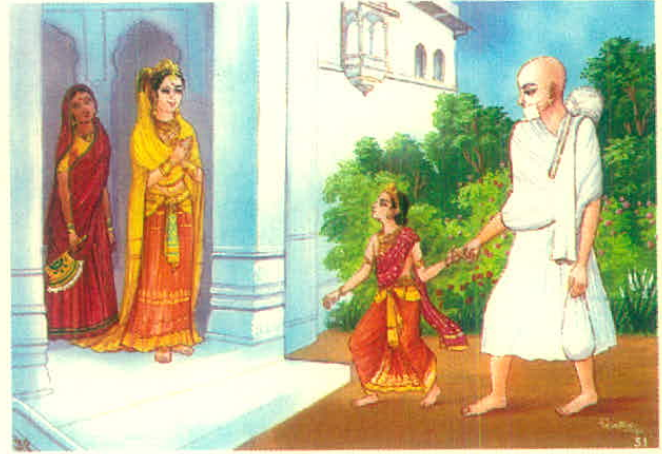
King Vijayasen was the ruler of **Polaaspur** city. His queen, **Shriðevi** gave birth to **Atimukta Kumaar**. Once when he was seven years old, Atimukta Kumaar was playing with other kids. At that time Shramañ Bhagavaan Mahaavir came to **Polaaspur** and stayed in Shrivan garden. His disciple, **Gañadhar Shri Gautam Swaami** went into the city to seek alms for breaking his three day fast.



He was passing through the place called **Indrasthaan** where Prince Atimukta Kumar was playing with his friends. When Atimukta Kumar saw Gañadhar Gautam he was attracted towards him. The prince went near the ascetic and asked—“O sage! Who are you? Where are you going and why?”

Ganadhar Gautam replied—“Beloved of gods ! I am a Jain *saadhu* (ascetic). I got initiated for the well being of soul. I am observing various codes including five great vows, three restraints (*guptis*), and vow of not eating after sunset. I am also observing the austerity of series of two day fasts. Today is the day of breaking a two-day fast and for that I am going for collecting alms.

“Come, I will get you alms,” with these words Atimukta Kumar held Gañadhar Gautam's finger and started walking. He led Gautam Swaami to the palace. Queen Shridevi was pleased when she saw Gautam Swaami. She got up from her seat and greeted Gañadhar Gautam. She paid homage to the ascetic, gave him food and water and followed him a few steps to see him off with due respect.



Atimukta asked Ganadhar Gautam Swaami—“O sage ! Where is your home and where do you live?”

“Beloved of gods! My **religious Guru, Bhagavaan Mahaavir Swaami** is staying in **Shrivan garden** outside the city. I live with him,” Gautam Swaami replied.

“I also want to come with you to pay homage to Bhagavaan.”

“As you wish,” said Gautam Swaami.

Atimukta Kumar paid homage to Bhagavaan when they arrived near him. Bhagavaan gave him a sermon that **evoked a feeling of detachment** in him. Atimukta Kumar said to Bhagavaan—“Your sermon has evoked feelings of faith and detachment in me. Therefore, I want to get initiated by you after taking permission from my parents.” Bhagavaan found him to be worthy of initiation and said—“Do as you please. Don't delay in taking the path of spiritual well being.”

Prince Atimukta came to his parents and said—“If you give permission I want to get initiated by Shramañ Bhagavaan Mahaavir Swaami. On becoming his disciple I want to practice religion.”

The parents said with surprise—“Son ! You are very young. You don't even know the meaning of initiation and ascetic-discipline (*samyam*). What do you know about religion?”

Prince Atimukta said—“Mother ! I am young **but what I know, I do not know and what I do not know, I know.**”

This strange reply by Atimukta Kumaar again surprised the parents. They asked – “What did you say? Son! Please explain. We did not understand what you said.”

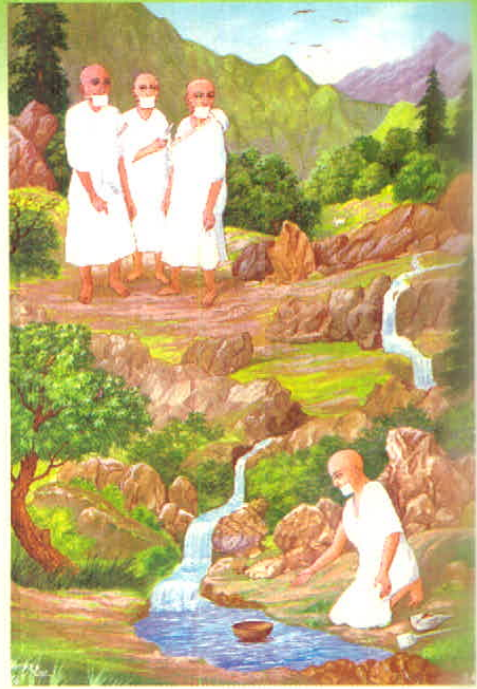
Prince Atimukta explained – “I know that whoever is born is sure to die. But I don't know where, how and when he will die. I don't know that which *karmas* lead to rebirth of soul into animal, human and divine realms (*gati*). But I know this much that a soul gets reborn in any of the four realms due to its own *karmas*.” The parents were astonished hearing such intelligent reply filled with feeling of detachment.

The parents then told him about the tough practices of ascetic-discipline as well as the hurdles and pains on the ascetic path. They also explained him that to tolerate those pains is like chewing iron balls. This way they tried to stop him many ways but they failed to break the determination of their son. Finally they gave him permission and Atimukta Kumaar got initiated at once.

Once during monsoon stay (*chaaturmaas*) ascetic Atimukta went out with senior ascetics for nature's call. There he saw a small stream. In his child like simple curiosity he made a sand dam to collect flowing water and put his bowl to float. Seeing the floating bowl he shouted with excitement – “My boat floats in water ! My boat floats in water !”

The senior ascetics did not like ascetic Atimukta's this act. They silently returned and went to Bhagavaan Mahaavir. When they complained about Atimukta floating his bowl in water, Bhagavaan said – “Ascetic Atimukta will get liberated in this birth only. You should not insult, criticize or ignore him. You should honour him and serve him by giving right education and providing food and water.”

Following Bhagavaan's command the senior ascetics took good care of Atimukta. After that homeless ascetic Atimukta studied the 11 *Angas* (the basic scriptures of Jainism). He observed many austerities including *Guñaratna Samvatsar Tap*, destroyed all *karmas* and got liberated.



Model questions

1. Who was the guru of Gautam Swaami? 2. Write the names of prince Atimukta's father and his village. 3. When the mother asked the child about religion, what was his reply? 4. What act of ascetic Atimukta did the senior ascetics not like?

POETRY SECTION

Poetry 1 : Children of Mahaavir

Mahaaviranaa santaan **chhè**,
bhaai, Mahaaviranaa santaan **chhè**!
 Dèv amaaraa Arihantonè,
 Guru amaaraa **nirgrantho**,
dharm ðayaa **pradhaan chhè**,
bhaai Mahaaviranaa santaan **chhè** (1)
Shraadhha bhari chhè antarmaa nè,
 rang laagyo **chhè** ragaragamaa!
 Nav tattvonü **gnaan chhè bhaai**,
 Mahaaviranaa santaan **chhè** (2)
Janmyaa chhè to **dharm**anè maatè,
 jivavü **chhè** to **dharm**anè maatè!
dharm maatè baliðaan **chhè**,
bhaai, Mahaaviranaa santaan **chhè**, (3)
Jivavü chhè to **dharm**anè maatè,
 maravü **chhè** to **dharm**anè maatè!
Tan man dhan kurbaan **chhè**,
bhaai, Mahaaviranaa santaan **chhè**,(4)

Poetry 2 : Small Childrens / Kids

Naanaa Naanaa **bhulakaa**, jaañè gulaab fuladaa,
chaalo aapañè jaiè,
 Mahaaviranaa **saashanamaa**... (1)
 Aapañè banavü mahaavir, aapañè banavü Gautam,
Jambu jèvaa thaiyè,
 Mahaaviranaa **saashanamaa**... (2)
Chanðanbaaøaa baniè, **Mrugaavati baniè**,
 Seetaa jèvaa **thaiè**,
 Mahaaviranaa **saashanamaa**... (3)
Jutthü nahee boliè, **chori** nahee kariyè,
 t.v. **thee** ður rahiyè,
 Mahaaviranaa **saashanamaa**... (4)
 vahèlaa **uthhee** jaiyè, navakaar **mantra** gañiyè,
Jayjinèðra boliè,
 Mahaaviranaa **saashanamaa**... (5)
 hasataa ramataa rahiyè, **gusso** nahee kariè!
 samp sèvaa **saadhiè**,
 Mahaaviranaa **saashanamaa**... (6)
Motaa jyaarè thaiyè, **saashananè** zaøakaaviè!
 jalðee **mukti** variè,
 Mahaaviranaa **saashanamaa**... (7)

Poetry 3 : Well being of all

Sakal mangal maheë mangal **pratham** mangal gañü jènè!
 prabhu tè panch **parmèsthee**,
 namü **chhü bhaavathee** tènè .. Sakal (1)
 Arihanto jinèshwar jè jeeteenè raag **ðwèshonè**!
 varyaa **chhè** gnaan kèvaøanè,
 namü **chhü bhaavathee** tènè... (2)
 vaøee **chhè**, **siðdha** parmaatmaa kareenè **bhasma** karmonè!
 biraajè muktee paðmaa jè,
 namü **chhü bhaavathee** tènè .. Sakal (3)
 dharee **chaaritra** **aachaaryo**, **dharaavè bhavya** jeevonè!
 viðaarè karmanaa maøanè,
 namü **chhü bhaavathee** tènè .. Sakal (4)
 bhañaavè jè **upaadhyaayo**, sakao **siðdhaant** samajeenè!
 ramè **chhè** gnaananaa ðaanè,
 namü **chhü bhaavathee** tènè .. Sakal (5)
 akhil lokè muniraaajo, jagatanaa moh maarinè!
 gunthaayaa aatm **suðdhima**,
 namü **chhü bhaavathee** tènè .. Sakal (6)
 amaaree aatmasuðdhino, vahaalo **mantra** bolinè!
 havè lèvaa amar paðanè,
 namü **chhü bhaavathee** tènè .. Sakal (7)

WORK BOOK : STANDARD 2

Page No.

Maxim Section (60 marks)

1. Complete procedure of *Saamaayik* with meaning, and 32 faults (20 marks) -
2. *Saamaayik* : Question-answers of maxims 3 to 8 (15 marks) 32
3. *Pratikramañ* up to 12 vrat with procedure (25 marks) -

Moral Value Section (20 marks)

1. Ideal behaviour with revered *saadhu-saadhvi* ji 40
2. What does not remain always? 42
3. Who gives refuge? 43
4. Who is mine? 44
5. Think everyday 44
6. 11 points of knowledge improvement 45
7. The form of my soul – formless and immortal 45

Story section (10 marks)

1. Compassion of Bhagavaan Paarshvanaath 47
2. Sati Chandanabaalaa 49
3. Feeling of service of ascetic Nandisheñ 53

Poetry section (10 marks)

1. *O Prabhu! Taaraa charañ kamal maa* 57
2. *Upakaar karyaa muj par ...!* 57
3. *Hey Paramaatmaa ...!* 58
4. *Panch Parameshthhi chhè saar ...!* 58

Total marks 100

IRIYA AVAHIYAM SOOTRA

Q. 1. What is the title of the third maxim of *Saamaayik* ?

A.— *Iriyaavahiyam Sootra* or *Aalochanaa Sootra* (the maxim of criticism).

Q. 2. Why this maxim is called *Aalochanaa Sootra*?

A.— By uttering this maxim one seeks forgiveness for faults (*viraadhanaa*) committed while walking on the road; that is why it is also called *Aalochanaa Sootra*.

Q. 3. What this maxim teaches us?

A.— This maxim teaches us to look down while walking and not to hurt living beings.

Q. 4. What is *viraadhanaa*?

A.— *Viraadhanaa* here means violence towards living beings.

Q. 5. What type of living beings can be harm by us?

A.— All five types of living beings can be harm by us that is — one-sensed, two-sensed, three-sensed, four-sensed, and five-sensed beings.

Q. 6. How many types of faults are there and which?

A.— There are ten types of faults. From '*Abhihayaa to jiviyaa vavaroviyaa*' there are ten activities that cause faults.

Q. 7. How can these faults be avoided?

A.— By keeping in mind that no harm or least harm is caused to living beings and acting carefully one can avoid committing faults. Even then if some fault is committed *Iriyaavahi* is done to save oneself from sin.



Model questions

1. What is the meaning of one-sensed, two-sensed, three-sensed, four-sensed, and five-sensed? 2. Do you want eyes or ears? Why? 3. How many sense organs does a house-fly have? 4. How many sense organs do you have? 5. How many sensed a living being that does not have nose is called?

When to do *Iriyaavahi*? (This question is for explaining and not to be asked in exams.): (1) At the start of *Saamaayik* practice. (2) After disposing excreta during observation of special vows including *Saamaayik* and *Paushadh*. (3) On getting up from sleep during observation of special vows including *Saamaayik* and *Paushadh*. (4) After returning from lunch during observation of special vows including *Saamaayik* and *Deshaavakaashik*. (5) After inspecting clothes and ascetic-equipment (*upakarañ*) during observation of special vows including *Saamaayik* and *Paushadh*. (6) After shifting from one place to another during observation of special vows. (7) After 24 minutes of taking *Saamaayik* vow, at the time of doing *Pratikraman*. (8) On *Samvatsari* day before listening to formal criticism *Iriyaavahiya Kausagga* is done for purification of the area.

Lesson-4**UTTARIKARĀN SOOTRA**

Q. 1. What is the purpose of the fourth maxim of Saamaayik?

A.— The fourth maxim of *Saamaayik* is for special purification of soul and to know the *Aagaars* of *Kaausagga*.

Q. 2. What is the meaning of atonement (*praayashchitt*)?

A.— That which destroys demerit *karmas* (*paap-karma*) or which purifies mind and observation of vows is called atonement.

Q. 3. What is the meaning of *Shalya*? How many *Shalyas* are there?

A.— *Shalya* means thorn that causes pain or misery. There are three *Shalyas*—(1) *Maayaa* (deceit), (2) *Niḍaan* (desire), and (3) *Mithyaatva* (unrighteousness).

Q. 4. What is the meaning of *Aagaar*?

A.— *Aagaar* means exemption. There are 12 exemptions in *Kaausagga* listed in this maxim from the words *usasiñam* to *suhumehim ḍitthi sanchaalehim*. (Some people accept 13 exemptions.)

Q. 5. What is the meaning of *Kaausagga*?

A.— *Kaausagga* means to keep the body still and to abandon attachment for the body.

Q. 6. What is the meaning of *Abhaggo*?

A.— *Abhaggo* means – even when exempted acts are performed, the *Kaausagga* is not broken.

Q. 7. What is the meaning of *Aviraahio*?

A.— *Aviraahio* means – even when exempted acts are performed it is not a fault of defying *Bhagavaan's* of command.

Q. 8. *Kaausagga* is started by uttering what words?

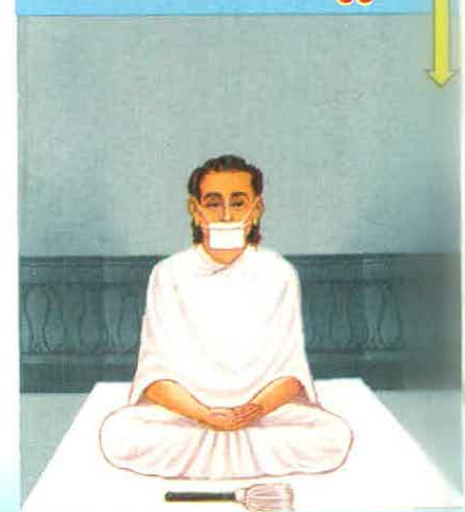
A.— *Kaausagga* is started by uttering *Namo Arihantañam*.

Q. 9. What is the meaning of *Paavaañam Kammaañam*? How many are they?

A.— *Paavaañam* means sinful acts; they are 18. *Kammaañam* means *Karmas*; they are 8.



Procedure of *Kaausagga*



Q. 10. How *Kaausagga* is done and what are its benefits?

A.— *Kaausagga* is done in sitting or standing posture with both hands hanging down, both eyes half open and focusing on one point.

Benefits of *Kaausagga*—(1) Load of demerit (*paap*) *karmas* on soul is reduced. (2) The soul enters the state of noble meditation. (3) The soul is engrossed in bliss.

Q. 11. Why *Kaausagga* is done?

A.— *Kaausagga* is done for—(1) Atonement of sins, (2) special purification of soul, (3) destruction of demerit *karmas*, and (4) getting rid of *Shalyas* (thorns).

Model questions

1. This maxim tells about destruction of what? 2. When is this maxim chanted?
3. What is the duration of the *Kaausagga*?

Lesson-5

LOGASSA SOOTRA

Q. 1. What are the other names of this maxim?

A.— The other names of this maxim are *Chaturvinshati Stava* and *Utkirtan Sootra*.

Q. 2. Why it is called *Chauvisattho Stava*?

A.— It includes praise of 24 Tirthankars, therefore *Logassa* is called *Chaturvinshati* or *Chauvisattho Stava*.

Q. 3. With whom Tirthankars are pleased?

A.— As Tirthankars are free of attachment and aversion, they are pleased with no one.

Q. 4. Why it is prayed that '*Titthayaraa me pasiyantu*'.

A.— This prayer is done so that Tirthankar-like virtues appear in us, the feeling of accepting His sermon becomes strong and as a result we may progress towards liberation.

Q. 5. What is the meaning of *Kittiya*?

A.— The meaning of *Kittiya* is to do vocal prayer.

Q. 6. What is the meaning of *Vanḍiya*?

A.— *Vanḍiya* means to pay homage by bowing five parts of the body.

Q.7. What is the meaning of Mahiyaa?

A.— *Mahiyaa* means to recall and remember with feeling.

Q.8. What are the benefits of Kirtan (singing hymns), Vanḍan (paying homage), and Smarañ (recalling with feeling)?

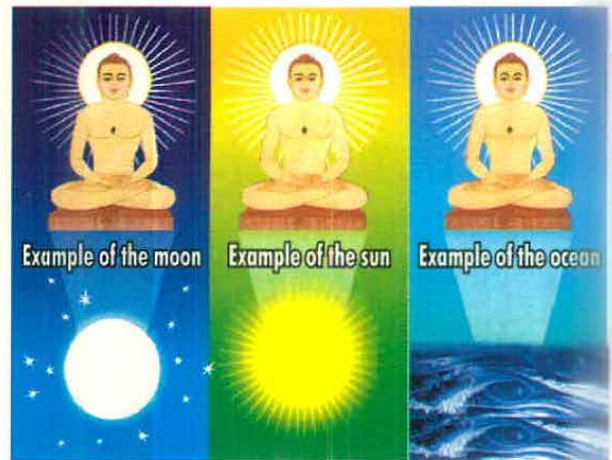
A.— The benefits of *Kirtan*, *Vanḍan*, and *Smarañ* are — (1) knowledge increases, (2) faith increases, (3) bondage of new demerit *karmas* is avoided, (4) bondage of merit *karmas* is gained, and (5) demerit *karmas* acquired in the past are destroyed.

Q.9. What metaphors (upamaa) have been used for Tirthankar?

A.— The moon, the sun and the ocean, these three metaphors have been used for Tirthankar.

Q.10. Why Tirthankar is said to be a greater source of light than the sun?

A.— The sun lights a limited area whereas Tirthankar enlightens all matter, area, time and modes. Therefore, Tirthankar is said to be a greater source of light than the sun.



Q.11. The Logassa maxim is eternal or non-eternal?

A.— The *Logassa* maxim is eternal, only the names of Tirthankars included in this change.

Q.12. In the Logassa maxim two names of how many Tirthankars have been mentioned?

A.— In the *Logassa* maxim two names of only one Tirthankar have been mentioned. The second name of the ninth Tirthankar Shri Suvidhinaath Swaami is also mentioned as Pushpadant Prabh.

Q.13. What has been sought from Bhagavaan in Logassa?

A.— In *Logassa* we seek three things from Bhagavaan—*Aarugga* (*aarogyaa*) or inner peace, *Bohilaabham* (*bodhilaabh*) or righteousness (*samakit*), and *Samaahivaramutamam* (*Shreshtha Samaadhi*) or supreme serenity.

Model questions

1. What name has been given to Neminaath Bhagavaan in this maxim? 2. What does a Tirthankar establish? 3. Do we have a Tirthankar among us at present? 4. By which maxim of *Saamaayik* we praise Tirthankar?

Q. 1. What is Saamaayik?

A.— To leave intention and indulgence in 18 sins and gain state of equanimity is called **Saamaayik**.

To sit peacefully at a spot for two Ghadi and think about the qualities of Bhagavaan and your own soul, and to try to make the qualities of Bhagavaan appear in your own self is called **Saamaayik**.

**Q. 2. What is renounced in Saamaayik?**

A.— *Saavadhya yog* is renounced in *Saamaayik*?

Q. 3. What is Saavadhya yog?

A.— Indulgence in 18 sinful activities is called **Saavadhya yog**.

Q. 4. What does 2 Ghadi (Muhurt) mean?

A.— 1 Ghadi = 24 minutes. 2 Ghadi = 48 minutes = 1 Muhurt.

Q. 5. What is Karañ? How many are they?

A.— **Karañ** is means or cause of activity. There are three *Karañs* — to do yourself, to make others do, and to approve others' doing.

Q. 6. What is yog?

A.— **Yog** means association of or indulgence through mind, speech and body.

Q. 7. What is Koti? How many are they?

A.— **Koti** means limit of types. By multiplying *Karañ* and *yog* we get the number of *Koti*. For example $3 \text{ Karañ} \times 3 \text{ yog} = 9 \text{ Koti}$.

Q. 8. What is the minimum period for a Saamaayik?

A.— The minimum period for a *Saamaayik* is **2 Ghadi = 48 minutes**.

Q. 9. How many Ghadis can be added to do more Saamaayiks?

A.— A *Saamaayik* is of 2 Ghadi duration, 2 Ghadi and its multiples (4, 6, 8, etc.) can be added to it.

Q. 10. A shraavak (a lay person or householder) takes resolve of Saamaayik with how many Kotis?

A.— A *shraavak* takes resolve of *Saamaayik* with **6 or 8 Kotis**.

Q. 11. What is the difference between *Ninḍaami* and *Garihaami*?

A.— *Ninḍaami* means critical review of faults by self. *Garihaami* means critical review of faults before the guru.

Q. 12. What are the benefits of doing *Saamaayik*?

A.— (1) Indulgence in sinful activities is avoided, (2) feeling of equanimity is gained, (3) all living beings become free of fear from you, (4) *karmas* are shed, bondage of merit *karmas* is gained, (5) bonding of life-span of noble birth is gained and liberation is attained gradually, (6) for two Ghadis you lead ascetic life and get a chance of reading and reciting religion.

Q. 13. What activities should not be done while doing *Saamaayik*?

A.— (1) During *Saamaayik* a ladies should not touch gents and a gents should not touch his ladies. (2) Avoid doing anything that causes pain to any living being. (3) While doing *Saamaayik* avoid the 32 faults of *Saamaayik*. (4) During *Saamaayik* do not speak without covering your mouth. (5) Do not use or touch electric or electronic switches; do not even tell others to on or off the same. Thus do not indulge in any activity that may cause violence.

Q. 14. What type of activity should be done during *Saamaayik*?

A.— (1) Religious books should be read or recited. (2) New lessons should be memorized. (3) Should listen to discourse, do prayers, listen to recitation, do meditation, and do *Kausagga*. (4) Should think about virtues of soul and 12 pious sentiments.

Q. 15. Can food be offered to an ascetic (saadhu) during *Saamaayik*?

A.— After taking permission from one who is not doing *Saamaayik*, food can be offered to an ascetic.

Q. 16. While doing *Saamaayik* can you guide an ascetic to a donor's house for alms?

A.— You can guide revered ascetics to a donor's house but you should carry an Guchchha in hand, look down and walk observing the careful movement (*Iryaasamiti*). After coming back you should perform *Iriyaavahiya Kausagga*.

(For information only, questions will not be asked)

Q. What is the procedure of adding a two Ghadi *Saamaayik* in the original two Ghadi *Saamaayik*?

A. – (1) First of all pay homage by chanting *Tikkhutto sootra* thrice. (2) After that utter the sixth *sootra* of *Saamaayik* changing the concluding statement of 'in terms of time after two Ghadi till I do not conclude' with '**in terms of time after including the resolved two Ghadi time passed and adding two Ghadi more, making a total of four Ghadi, till I do not conclude**', I resolve to renounce. (3) Then chant *Namothuñam* thrice and do a *Kausagga* of three *Namaskaar sootra*.

Q. 17. What the *Saamaayik* of Jain ascetic is called?

A.— The *Saamaayik* of Jain ascetic is called ***Dikshaa*** (initiation).

Q. 18. Is it necessary to bathe before doing *Saamaayik*? Why?

A.— Before doing *Saamaayik* or any other religious act it is **not essential to take a bath**. What is essential is purity of soul.

Lesson-7

NAMOTTHUÑAM SOOTRA

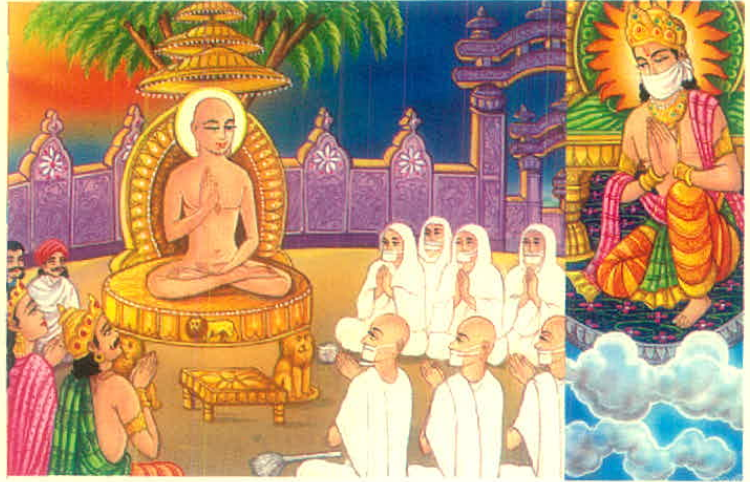
Q. 1. What are the other names of this maxim?

A.— There are two names of *Namotthuñam* — (1) *Shakrastav* and (2) *Prañipaat Sootra*.

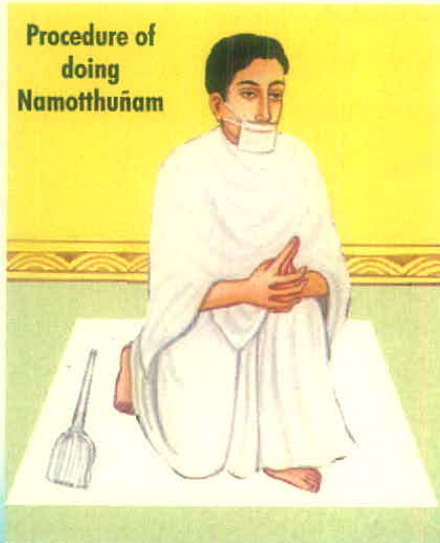
Q.2. What do you mean by *Shakrastav* and *Prañipaat Sootra*?

A.— Kings of gods (Indra) including Shakrenḍra sing in praise of Jineshvar Ēva (Tirthankar) with this maxim; that is why it is called ***Shakrastav***.

As it is a special veneration it is called ***Prañipaat Sootra***.



Q.3. What is the difference between *Logassa* and *Namotthuñam*?



A.— *Logassa* is a song of praise by names of Tirthankars, whereas ***Namotthuñam*** is the **recalling** and **praising** of the virtues of Arihant (Tirthankar) and Siddha (liberated soul). *Logassa* is poetry and *Namotthuñam* is prose.

Q.4. Why the Siddha is venerated first?

A.— The Siddha is venerated first because the status of Siddha Bhagavaan is higher than Arihant Bhagavaan. Siddha Bhagavaan has destroyed all eight *karmas*, whereas Arihant Bhagavaan has destroyed four vitiating (*ghaati*) *karmas* and has yet to destroy four non-vitiating (*aghaati*) *karmas*.

Q.5. In this maxim which are the words that tell about the importance of liberation?

A.— In this maxim seven words tell about the importance of liberation — *siva, mayal, maruya, mañant, makkhaya, mavvaabaaha, and mapuñaraavitti.*

Q.6. What does Tirthankar Bhagavaan give us?

A.— Tirthankar Bhagavaan donates us eight things — (1) freedom from fear, (2) eyes in the form of knowledge, (3) path of liberation, (4) refuge to all beings, (5) life of ascetic-discipline, (6) enlightenment or righteousness, (7) code of conduct, and (8) religious sermon.

[When question about the words in this maxim are asked then write these eight words—*abhaya-ḍayaañam, chakkhu-ḍayaañam, magga-ḍayaañam, sarañ-ḍayaanam, jiva-ḍayaañam, bohi-ḍayaañam, dhamma-ḍayaañam and dhammaḍesayañam.*]

Model questions

1. How many and what metaphors have been used for Tirthankars in *Namotthuñam*? 2. In *Namotthuñam* what are the words that are used as metaphors for one-sensed and five-sensed beings? 3. What maxim is used to praise Siddha Bhagavaan?

Lesson-8

ATICHAAR NIVRUTTI SOOTRA

Q.1. The eighth maxim of *Saamaayik* is about what?

A.— It is about criticizing and begging forgiveness for faults committed knowingly or unknowingly during *Saamaayik*.

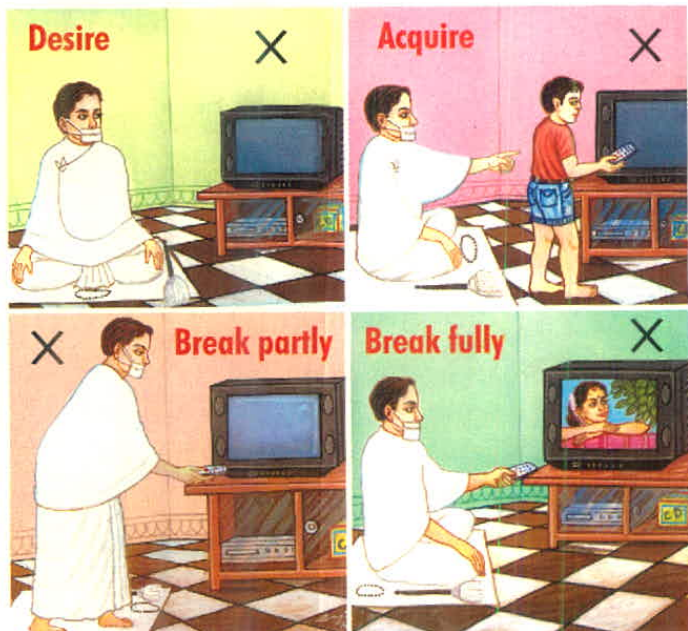
Q.2. How many are the stairs of sin and which?

A.— There are four stairs of sin — *atikram, vyatikram, atichaar* and *anaachaar*.

Q.3. Tell the meanings of *atikram, vyatikram, atichaar* and *anaachaar*.

A.— *Atikram*—the desire of breaking an accepted vow.

Vyatikram—to collect material for breaking the restrictions of a vow.



Atichaar—To get ready to break a vow.

Anaachaar—To break a vow completely by going against its restrictions.

Q.4. How many atichaars of Saamaayik are there?

A.— There are five atichaars of *Saamaayik* — (1) *man duppañihaañe*, (2) *vaya duppañihaañe*, (3) *kaaya duppañihaañe*, (4) *samaiyassa sai akarañayaa*, and (5) *samaiyassa sai añavatthiyassa karañayaa*.

Model questions

1. Where *Saamaayik* should be done? 2. What dress should be worn in *Saamaayik*? 3. What are the equipments of *Saamaayik*? 4. How is pure *Saamaayik* done? 5. Can you twist your body parts or take out body slime while doing *Saamaayik*? 6. How many and what instincts should be avoided during *Saamaayik*? 7. During *Saamaayik* what ill talks cannot be done? 8. How many faults of *Saamaayik* are there?

Lesson-1

MORAL VALUE/FUNDAMENTALS SECTION

IDEAL BEHAVIOUR WITH REVERED ASCETICS

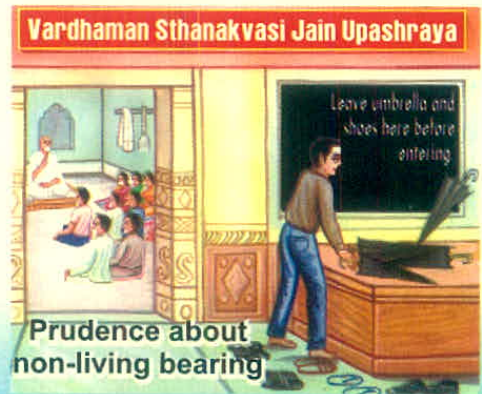
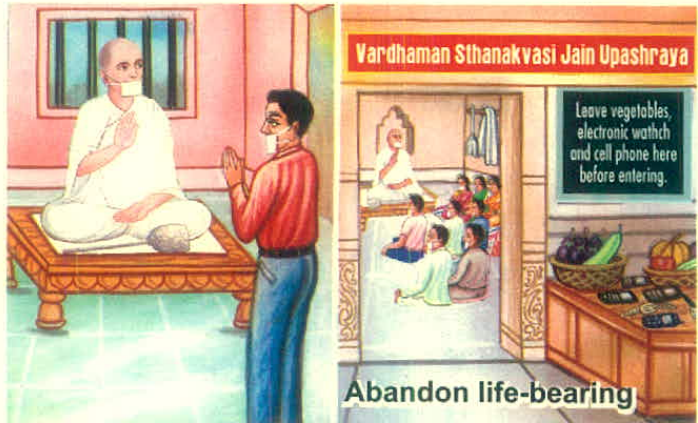
(1) When I go to revered ascetics I will observe *abhigams*.

The code of behaviour to be followed while visiting ascetics (saadhu and saadhvi) or when you face them somewhere on the way are called *abhigams*. These are five of them —

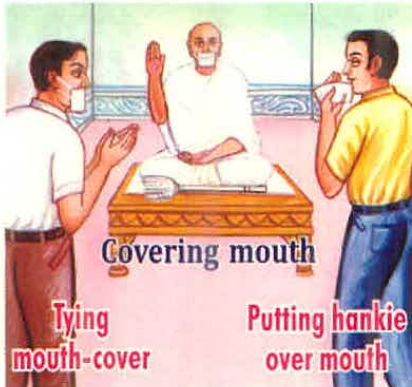
1. **Sachitta tyag or abandoning the life-bearing**—That which contains living organism is called *sachitta*.

One should approach an ascetic only after abandoning life-bearing water, vegetables, beetle leaves in mouth, flowers in hair and other such things.

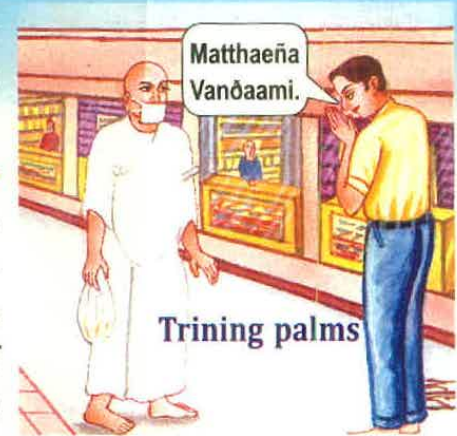
2. **Achitta tyag or abandoning the non-life-bearing**—That which does not contain living organism is called *achitta*. Should approach an ascetic only after abandoning non-life-bearing things displaying your status, including umbrella, stick, shoes, crown, whisks, and vehicle.



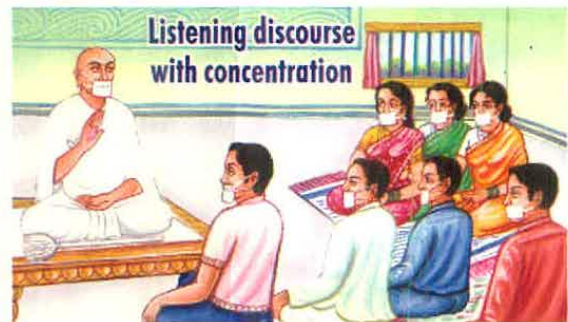
3. **Anjalikaran or joining palms**—To join palms, bow head and say *mattheña vanðaami* the moment an ascetic is seen.



4. **Uttarasanga or mouth covering**—To tie *muhapatti* (mouth-cover) or cover mouth with a handkerchief while speaking to an ascetic. Never to speak without covering mouth.



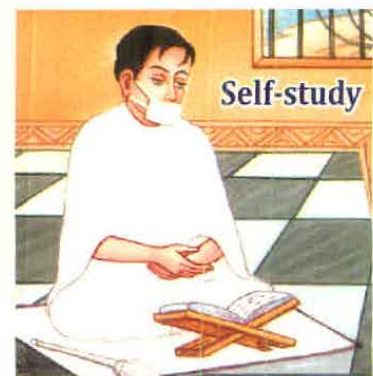
5. **Ekaagrataa or mental concentration**—To have complete mental concentration when listening to discourse and recital or while doing self study.



(2) As a rule I will go everyday to see them and **pay homage** (*darshan-vanðan*). I will recite **Tikkhutto** maxim and **pay homage thrice** everyday.

(3) Before meals every day I will **sincerely wish of offering food** to revered ascetics.

(4) When I see them coming to seek alms (*gochari*), I will advance 7-8 steps to welcome them uttering – '**Welcome! Please come!**' ('Padhaaro! Padhaaro!'). I will accompany them to show **houses of alms-donors**.



(5) Keeping them at the center of my life, I will always have feelings of **respect, honour and devotion** for them.

(6) **They preach to break the bondage of karmaas**. I will go everyday to hear their **discourse**.

Model questions

1. What is the meaning of *abhigam*? 2. What should be done when a revered ascetic is met on the way? 3. What is the meaning of *sachitta*? 4. What is the meaning of *achitta*? 5. What the revered ascetics preach? 6. How *vanðaña* (paying homage) is done?

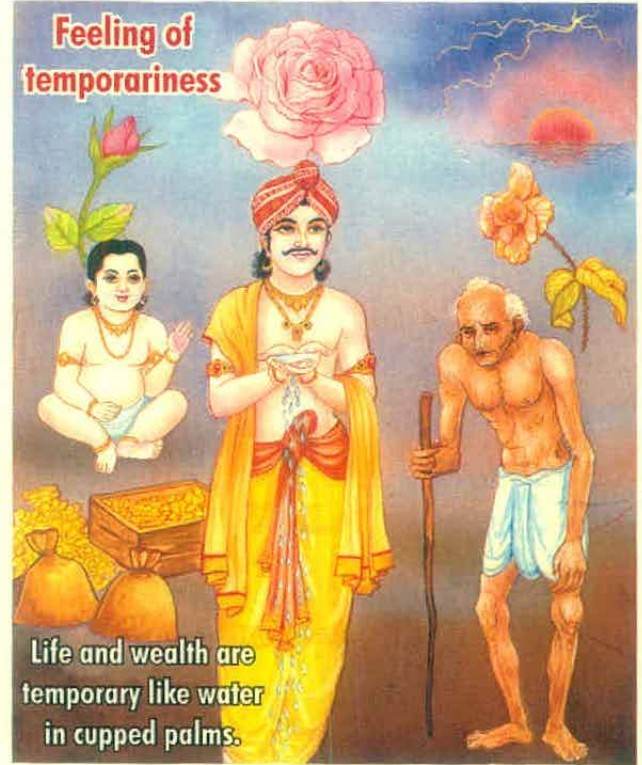
Lesson-2

WHAT DOES NOT REMAIN ALWAYS

Do not have attachment for –
Do not have aversion for –
Do not commit sin for –
That which is not permanent.

What all never remains permanent?

1. **Health** is never permanent.
2. **Relationship** is never permanent.
3. **Body** is never permanent.
4. **Wealth** is never permanent.
5. **Youth** is never permanent.



Happiness is temporary. Sorrow too is temporary.

All these are short-lived like **dewdrops**.

All these are passing like **red glow of the evening**.

Never be proud of happiness. Never be afraid of sorrow.

Know about the impermanent, temporary and destructible things and **have no fondness or possessiveness** for them.

Model questions

1. What all does not remain always? 2. Happiness and sorrow are short-lived like what? 3. What should be avoided for things that are not permanent?

Lesson-3

WHO PROVIDES REFUGE?

Who saves from sorrow?

Who saves from disturbance?

Can he, who himself suffers,
save others from sorrow?

Can he, who himself is disturbed,
give others peace?

No, never.

This world is full of **sorrow, disease,
grief, and disturbance.**

It is full of a lot many **worries and pains.**

Who will save my soul in this world?

No body will save, no one will save.

Do **soldiers** not save us from enemies?

Do **doctors** not save us from diseases?

Do **relatives** not save us from difficulties?

Yes, they save but not for ever.

Enemies too kill many.

Diseases too kill many.

Difficulties too kill many.

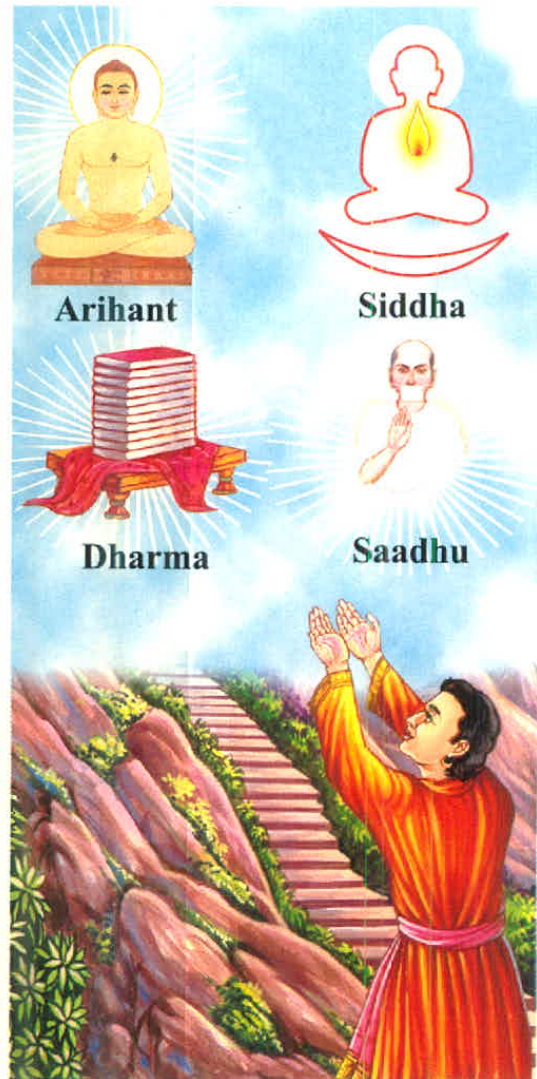
Can any one save us from death? No, none.

Only **Arihant** provides refuge every moment.

Only **Siddha** provides refuge every moment.

Only **Saadhu** provides refuge every moment.

Only **Dharma** provides refuge every moment.



Model questions

1. This world is full of what? 2. Who gives true refuge? 3. Who saves the soul in this world?

WHO IS MINE ?

I have been born in this world;
I am living in this world;
That is why I say that –

Mother is mine; Father is mine;
Body is mine; Wealth is mine.

Everyone says this therefore,
I too say this.

I consider everyone to be mine,
Therefore I have **attachment**, or

I have **aversion**

I **sin** for them

Therefore I bind **karmas**

But Bhagavan says

No one is mine in this world.

No one is mine in this world.

I belong to no one in this world

Therefore, only my **soul is mine** and

My **religion is mine.**

Model questions

1. What do I say?
2. What happens by accepting all as your own?
3. Who is mine in this world?
4. What is not mine in this world?

THINK EVERYDAY.....

When will I serve like **Nandishen** Muni ?

When will I tolerate pain like **Mahaavir** ?

When will I renounce like **Shaalibhadra** ?

When will I do austerities (*tap*) like **ascetic Dhannaa** ?

When will I have faith like **child Amar Kumar** ?

When will I observe twelve vows like **Aanand Shraavak** ?

When will I perform *Saamaayik* like **Puñiaa Shraavak** ?

When will I be modest like **Gautam Gañadhar** ?

They all were little like us but when they grew they performed great deeds. We will also grow and then perform great deeds like them; yes we will certainly perform! We will become great; brother we are sure to become great ! On becoming great we will purify our soul ! We will work for wellbeing of the whole world.

Model questions

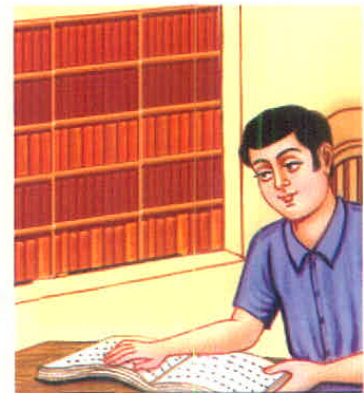
1. Whom to remember for service?
2. Whom to remember for renouncing and austerities?
3. Whom to remember for faith and vows?

Lesson-6

11 POINTS FOR INCREASE OF KNOWLEDGE

I will remember the following **eleven** points for gaining right knowledge and increasing it—

1. Knowledge increases by **working hard** to learn.
2. Knowledge increases by **reducing sleep** and continuing practice.
3. Knowledge increases by **eating less** than appetite and continuing practice.
4. Knowledge increases by **observing silence** and continuing practice.
5. Knowledge increases by continuing **practice under guidance of a wise.**
6. Knowledge increases by being **humble to the guru** and continuing practice.
7. Knowledge increases by learning with **an attitude of detachment** towards the world.
8. Knowledge increases by **revising** what you have learned.
9. Knowledge increases by **controlling all the five sense organs** while practicing.
10. Knowledge increases by **observing celibacy** while practicing.
11. Knowledge increases by doing austerities without deceit.



Model questions

1. How many are the points of increasing knowledge? 2. Knowledge increases by controlling what? 3. Knowledge increases by observing what? Which are the points of reducing sleep and food ?

Lesson-7

FORM OF MY SOUL : FORMLESS AND IMMORTAL

Formless

Soul is **formless**.

Soul has no **mass** or **weight**.

Soul has neither **fragrance** nor **stink**.

Soul has no **flavour**, no **taste**.

Soul has no touch, **hot** or **cold**.

Soul has no touch **smooth** or **rough**.

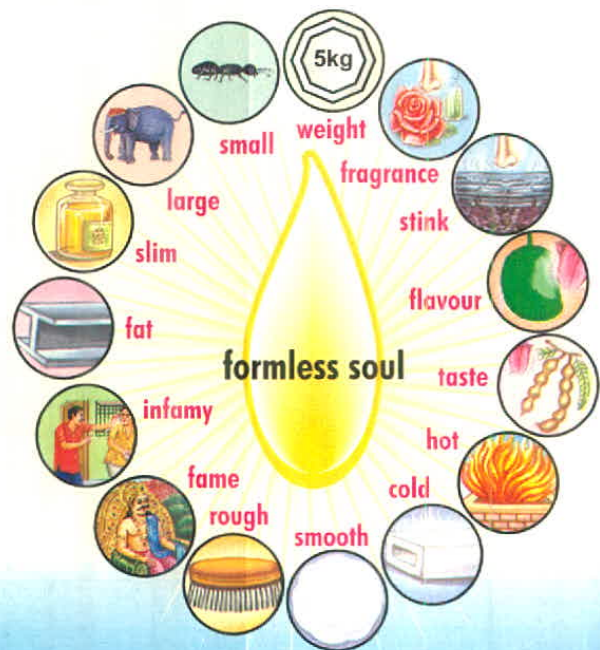
There is no **fame** or **infamy** for soul.

Soul is neither **fat** nor **slim**.

Soul is neither **large** nor **small**.

There is no colour, smell,
taste or touch in soul;

Therefore soul is **formless**.



As such the **formless soul is not visible** through eyes.
With our physical eyes we cannot see such pure and perfected (Siddha) soul.

Arihant and Siddha Bhagavaan can see soul.

Only a **pure soul** can see a pure soul.

That is why we call such soul formless.

In the state of liberation all souls are **formless**;
therefore they are not seen and are called **Siddha**.

Immortal

To take birth is not the nature of soul;

To die is also not the nature of soul;

This is because soul is immortal.

But, soul has to take birth and die

because of *karmas*. However,

the *karma*-free souls that have become

Siddha Bhagavaan are free of the misery of birth

as well as the pain of death.

**The place where there is no birth and death
is called Moksha** (state of liberation).

Moksha is free of any sorrow.

Moksha is **full of joy and bliss**.

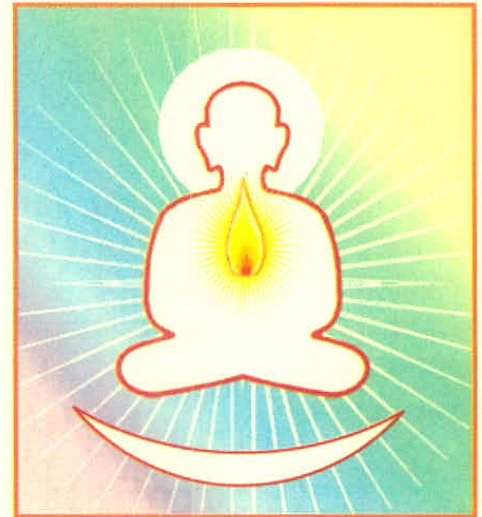
In Moksha the soul becomes immortal;

Dharma (religion) makes a soul immortal.

Through Dharma we can also go to Moksha;

we can also become immortal.

In Moksha soul is called **formless** and **immortal**.



Model questions

1. What is the weight of soul? What is its taste and touch? 2. Who can see the soul?
3. What is the soul called in Moksha? 4. Why soul is not seen? 5. What is the meaning of
Moksha? 6. Whose nature is not to take birth or die? 7. What is there in Moksha?

THE COMPASSION OF SHRI PAARSHVANAATH BHAGAVAN

Coming of hermit outside the village

Many people were going outside the village. They all were curious. The news was that outside the village a **hermit** (*taapas*) named **Kamathh** was sitting in the middle of pyres of flames.

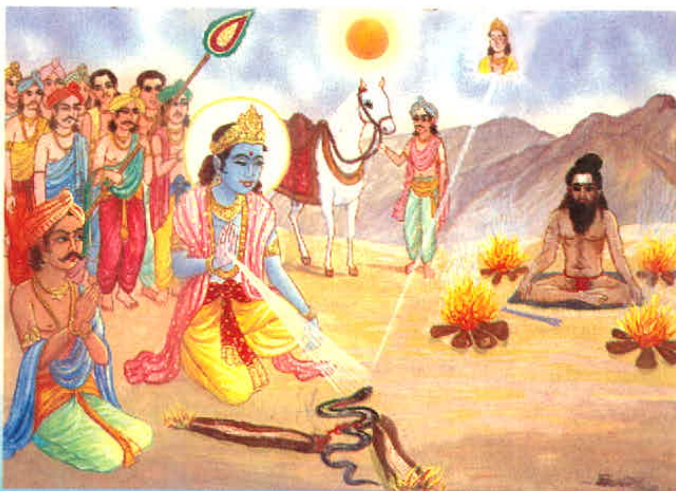
He had long and matted hair on his head and his body was smeared with ash. Wearing just a lion-cloth, he was sitting in the middle of burning pyres of flames and mortifying his body with heat. People were rushing to see him. People bowed before him with reverence the instant they saw him. The hermit was blessing them by raising his hand.

Little Prince Paarshva saves serpents

Bhagavaan **Paarshvanaath** was a child at that time. He was endowed with three kinds of knowledge by birth – **Mati, Shrut and Avadhi gnaana** (sensory knowledge, scriptural knowledge, and extra sensory perception of the physical dimension). He went to that spot when, through *Avadhi gnaana*, he came to know that it would be beneficial to go there. Child Paarshvanaath became sad seeing the foolish ritual of the ignorant hermit. The logs Kamathh had put in the burning fire had a alive snake in the middle and it was burning. Child Paarshvanaath saw this sad act through his *Avadhi gnaana*. He was filled with compassion.

Bhagavaan went near the hermit and said – “O hermit! What are you doing? In the logs of your pyre a snake is burning alive. This is an act of extreme violence. This is a false austerity. This would bring loss to you instead of any gain.”

Hearing these words of Prince Paarshva and feeling insulted the hermit shouted with anger – “Hey child! What nonsense? This mortification, meditation and tolerating heat is beyond your understanding. This is not a child's play. You are a kid, don't speak like grownups. This is a work for experienced and wise like me, not for an ignorant like you.”



Prince Paarshva did not pay attention to his words. He made his servants take out the log from the fire and cut it. A burning serpent, writhing in pain, came out from that log. The hermit turned white seeing this. Filled with anger, he rushed away from there with vengeance.

Prince Paarshva stepped near the **burning serpent** and chanted **Namaakaar Sootra**. The serpent got engrossed listening to the sootra chanting and felt obliged to Prince Paarshva.

At the time of death the serpent was in equanimous and religious state of mind; as such after death he was reborn as **Dharañendra**, the god of Abode dwelling gods.

After his death hermit Kamath was reborn as an evil god named **Meghamaali**.

When Prince Paarshva grew up his father wanted him to be the king but he refused. He got initiated after doing charity for one year. This formal charity is called **Varshiḍaan**.

Once, Bhagavaan Paarshvanaath was standing in *Kausagga* meditation. At that time that Meghamaali god recalled the animosity of his past birth (as the hermit). Driven by his hatred, he started causing many a torment and torture to Bhagavaan.

He caused lightening, thunder and torrential rain. This caused flood on the land. In a short while the rising water reached the ears of Bhagavaan. But his meditation was not disturbed. He was unmoving and focused in his meditation. Just then the seat of Dharañendra trembled (some part of his body quivered) and through his *Avadhi gnaana* he saw Meghamaali tormenting Bhagavaan.

Dharañendra at once rushed to the spot and forming a transmutable body (*vaikriya sharira*), he created a canopy of his hoods over the head of Bhagavaan and a lotus with long stalk under Bhagavaan's feet. This raised Bhagavaan above water and protected him from heavy rain drops. Even after all this, Bhagavaan remained engrossed in his meditation without any attachment or aversion for anyone.



Dharanendra, the king of gods reprimanded god Meghamaali in harsh words—
“O rascal! What are you doing? Why are you loading yourself with demerit *karmas* by causing pain to the Lord of three worlds? Withdraw your spell at once.”

Afraid of Dharanendra, Meghamaali at once withdrew his spell. After that he begged forgiveness from Bhagavaan and left.

Shri Paarshvanaath Bhagavaan was the **twenty third Tirthankar** among the twenty four Tirthankars of the present cycle of time. Trishala Devi and King Siddhartha, the parents of Bhagavaan Mahaavir, were followers of **Bhagavaan Paarshvanaath**.

Hail Bhagavaan Paarshvanaath!

Model questions

1. Who was sitting with pyres around? 2. How many kinds of *gnaana* did Bhagavaan Paarshvanaath have when he was a child? 3. What was the name of the hermit? 4. Whom did Bhagavaan Paarshvanaath save? 5. What did Bhagavaan Paarshvanaath recite to the serpent? 6. After death where did the hermit reborn? 7. After death where did the serpents reborn? 8. Why was Meghamaali afraid of Dharanendra? 9. The parents of Bhagavaan Mahaavir were whose followers?

Story-2

SATI CHANDANABAALAA

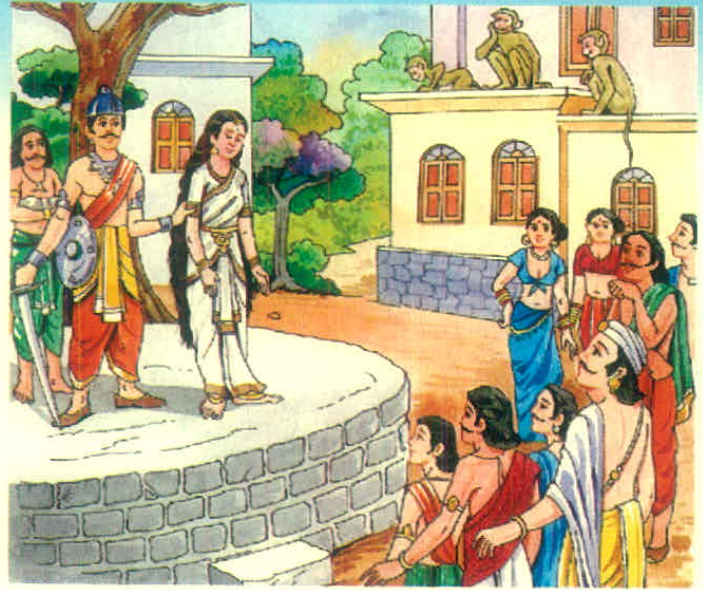
Dadhivaahan was the king of **Champaapur** city. The name of his wife was **Dhaariñi** and that of his daughter was **Vasumati**. The parents gave her good education and moral values.

The king of **Kaushaambi** city was **Shataaneek**. His wife's name was **Mrigaavati**. Dharini and Mrigaavati were sisters. For some reasons the two kings became enemies and King Shataaneek killed King Dadhivaahan in a battle.

In order to avoid capture by the enemy king, Dhaariñi and Vasumati ran away from the city. A charioteer from Kaushaambi helped them on the way. **However, the charioteer was attracted by Dhaariñi's beauty. When he tried to violate her chastity Dhaariñi embraced death.** At the innocent age of 12 years Vasumati became an orphan.

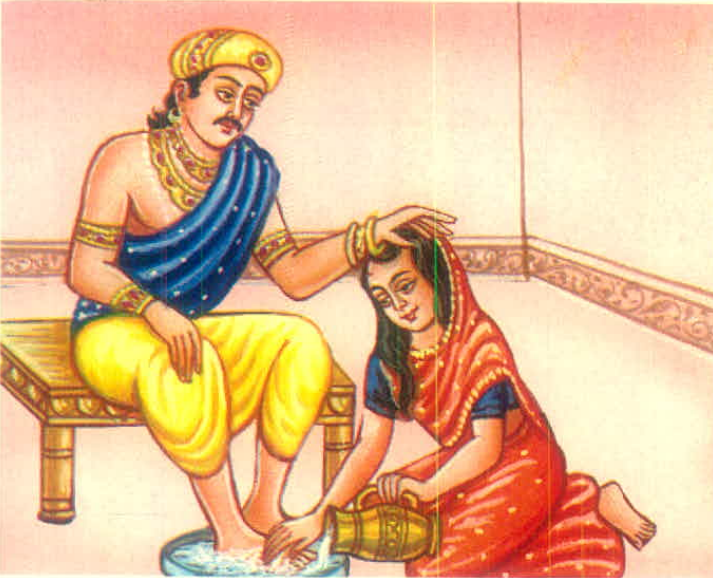
The charioteer was terrified by Dhaariñi's suicide and he decided to sell princess Vasumati in the slave market of Kaushaambi. Such are the fruits of *karma*; a princess of the past stands to be auctioned in a **slave market**. As luck would have it, merchant **Dhanaavaha** passed from there at that time.

He saw Vasumati and thought, 'This girl appears to be from some reputed family. She will be ruined if she falls in the lewd & wrong hands. It is better that she lives with my wife **Mulaa.**' He bought Vasumati and took her home.



Merchant Dhanaavaha said to his wife Mulaa—"Treat her like your daughter. She is a virtuous girl; we will call her **Chandanabaalaa.**" Mulaa was happy and she loved Chandanabaalaa.

Slowly Chandanabaalaa grew and youth blossomed on every part of her body. This gave rise to a doubt in Mulaa's mind—"The merchant now showers affection on her like a daughter but later if he is trapped by her youth and marries her, then her life will become hell."



One day Mulaa had gone out to visit some neighbour. Due to some work the merchant returned home early. With respect, Chandanabaalaa started washing his feet. Her hair got disturbed. The merchant lifted her hair with his hand and affectionately plaited them into a tail.

Mulaa returned just at that moment and saw all this. She got angry & she thought that her doubt about the merchant marrying Chandanabaalaa was right. Now

Chandanabaalaa became a thorn in her flesh. Mula thought that before this plant grows further she should root it out; and she waited for an opportunity.

A few days later the merchant went outstation for 3-4 days. Finding the right opportunity Mulaa abused Chandanabaalaa, shaved her hair, shackled her feet, put her in an underground room and locked it.

There, Chandanabaalaa thought—"I have inherited such demerit *karmas*. I was forced to leave my father's house, on way my mother died and then I was sold in slave market like an animal. My good luck brought me to the merchant and I was saved.

It is good that today I am alone. Now I can do religious meditation.' While thinking all this she did not have even slightest bitterness for the merchant's wife Mulaa.

The merchant returned home after three days. When he did not find Chandanabaalaa he started searching for her. After looking all around the house, he at last found her in the cellar. The merchant was grieved looking at her pitiable condition. Three days had passed since she was imprisoned and Chandanabaalaa did not get any food or water. Her throat was dry and her body was very weak. It was as if death awaited her. Even then Chandanabaalaa was engrossed in chanting Namaskaar Sootra.

"This seem to be the work of Mulaa," the merchant thought. He at once searched for some food for Chandanabaalaa, but Mulaa had locked the kitchen and gone out. After a long search he saw some bran of black gram lying in a corner. He put some of it in a small winnowing basket and gave Chandanabaalaa to eat. He then made her sit on the threshold of the house and left to bring ironsmith to cut her shackles. Even in such difficult condition Chandanabaalaa was thinking—'**May some saint come to my door, so that I can offer him some food and only then I break my fast.'**

At that time Bhagavaan Mahaavir was in Kaushambi city. He had taken some impossible resolution for breaking his fast. The citizens, well meaning male and female devotees tried hard to fulfill the preconditions of his resolution but they could not even find the preconditions. As a



result Bhagavaan could not break his fast. The king, queen and all citizens were worried about his breaking the fast of his vigorous and secret austerity. Who knows when will he break his fast? This was the twenty fifth day of the sixth month of his fasting.

"Some woman is sitting on the threshold of her house, one leg outside the threshold and the other inside, she should be an unmarried princess but a slave, her legs are in shackles, her head shaved, and she must be weeping. When such woman offers me food I will break my fast." Such almost impossible resolve he had taken.

Bhagavaan Mahaavir wandering to seek alms chanced to come to Chandanabaalaa's door. She took one step out of the threshold with joy to offer him food. But Bhagavaan turned to go. "Oh! How unfortunate I am? A saint has returned from my door empty handed!" With these thoughts she started weeping bitterly. Hearing her cry Bhagavaan looked back. Finding that all conditions of his resolve were fulfilled now, he extended his hands to get alms. Chandanabaalaa gave him the black gram bran with extreme joy and devotion.

Immediately the gods showered 125 million gold coins. Chandanabaalaa's shackles were broken and her handcuffs turned to golden ornaments. Divine drums sounded in the sky. When Mulaa returned she repented for her ill deeds and she begged forgiveness from Chandanabaalaa. Large hearted Chandanabaalaa replied—**“Had you not done so, I would not have got the golden opportunity to offer food to Bhagavaan. I am highly obliged**



to you.” With these words Chandanabaalaa turned Mulaa's hesitation into joy. When merchant Dhanaavaha returned he was also very happy to witness the scene.

Everyone in the city got the news of Bhagavaan's breakfast. King Shataaneek and queen Mrigaavati of Kaushambi also came there. On seeing Chandanabaalaa, the queen uttered with surprise – “Hey! This is my niece Vasumati!” and lovingly embraced her. With the permission of merchant Dhanaavaha she took Chandanabaalaa to the palace.

Although Chandanabaalaa went to the palace but she never forgot merchant Dhanaavaha's obligation. In spite of all the grandeur she remained engrossed in religion.

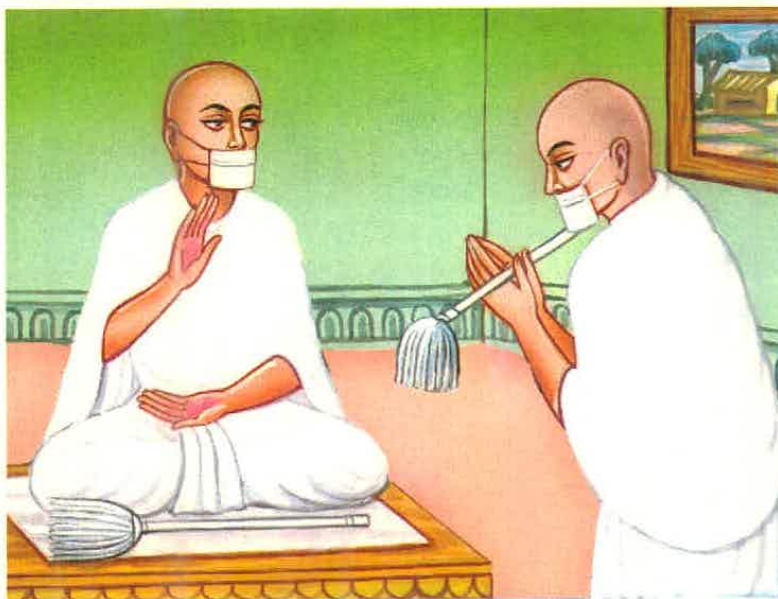
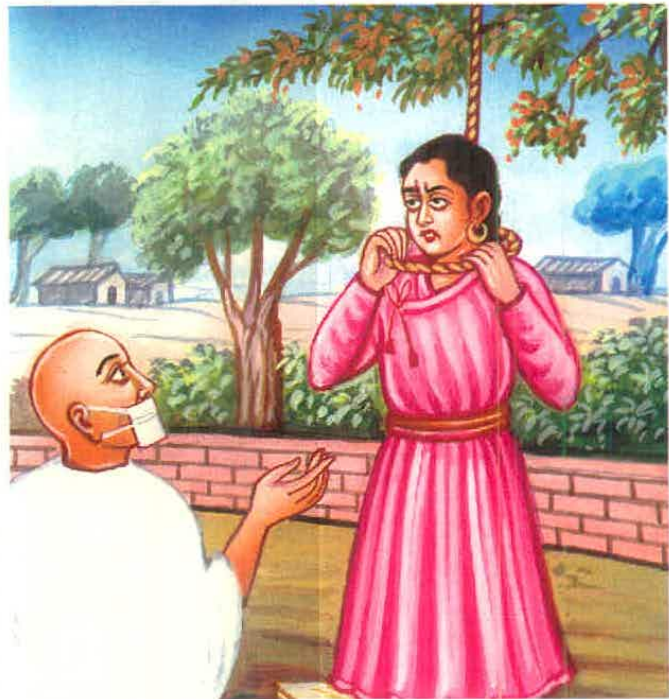
After some time Bhagavaan Mahaavir attained *Keval gnaana* (omniscience). Chandanabaalaa was happy to get this news. She went to Bhagavaan and got initiated. She became the first female ascetic (*saadhvi*) of Bhagavaan's religious order. In due course she became the **head of 36,000 saadhvis**. After leading an ideal ascetic life as a *saadhvi* she destroyed all *karmas* and attained liberation.

Model questions

1. Under what circumstances Sati Chandanabaalaa gave alms to Bhagavaan Mahaavir and what happened after that, write in brief.
2. What were the names of Sati Chandanabaalaa's parents?
3. What Chandanabaalaa's mother did to save her honour?
4. What were the pre-conditions in Bhagavaan Mahaavir's resolve?
5. What pains did Mulaa cause to Chandanabaalaa?
6. How many *saadhvis* did Chandanabaalaa lead?
7. What did merchant Dhanaavaha think when he saw Vasumati being sold in the market?
8. What Mulaa thought when she saw young Vasumati?
9. What did Chandanabaalaa think while she was sitting in the cellar?
10. What lesson does Chandanabaalaa's life give us?

Story-3**BENEVOLENT ASCETIC NANDISHEÑ**

A boy standing alone was thinking—'Is someone looking at me?' Finding that there was no one looking at him, he started putting a noose around his neck. All of a sudden a saintly ascetic arrived there and stopped him—"Hey boy! What are you doing?" The boy said – "I want to die." The *saadhu* asked – "Why? What troubles you so much that you want to die?" The boy replied – "**I am a miserable person. My parents died in my childhood. My maternal uncle had pity on me and he took me to his home but my aunt did not like me. I am ugly, so no one talks to me; everyone hates me. In such conditions it is best for me to die.**"



The ascetic counseled him affectionately. He said – "All these are fruits of your sins of past birth and that is causing you all this misery. You will have to suffer these sorrows. By committing suicide you will not get rid of your sins; it will only add to your misery. The best thing for you is to suffer peacefully and happily the fruits of the demerit *karmas* you have inherited; you will be benefited by that."

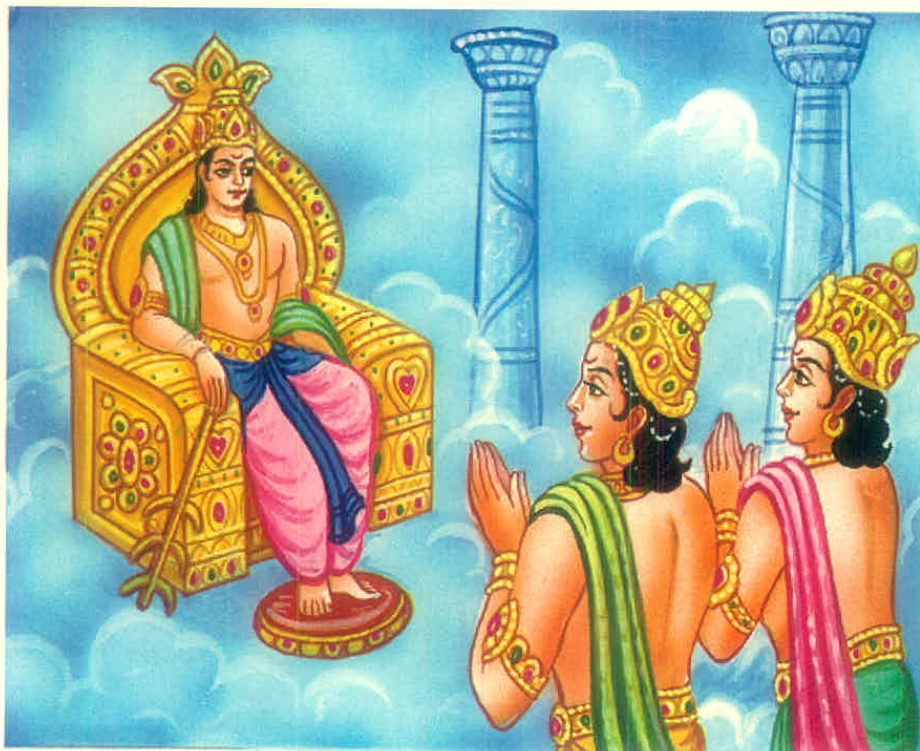
The loving words of the ascetic pacified the boy. He fell at the feet of the ascetic and said – "I have no interest in this world; therefore please show me the path of salvation from miseries of this world."

The ascetic said – "Brother! There are many miserable living beings in this world. Serve them with love. By serving others you will forget your pain. You can serve people by

leading worldly life or you can choose true service to the souls of six kinds of living beings by becoming an ascetic. Of these two paths the better one is to serve by becoming an ascetic. If you have the will and capacity then get initiated and serve as an ascetic.”

These words of the ascetic had good and deep influence on that boy. He at once decided to become an ascetic. Soon he got initiated and accepted the ascetic vows.

Now the boy became Muni Nandisheñ, an ascetic, and service to others became his religion. He would happily and keenly rush to serve any old, disabled or sick ascetic. Considering all to be his own, he got sincerely involved in helping others. Slowly the fame of his benevolent attitude spread all around and even the kings of gods started praising him. Hearing his praise two gods decided to test his benevolence. The two gods came to



the village where Muni Nandisheñ was stationed.

They stayed outside the village, one as an old *saadhu* and the other as a sick *saadhu*.

One day Muni Nandisheñ was preparing to break his two-day fast. At that time that old *saadhu* came there and said – “See, he claims to be a benevolent *saadhu*. What benevolence is it when an old and weak *saadhu* and another sick *saadhu* are suffering just outside the village? And here he is preparing to eat tasty food. Those ascetics have not eaten for many days and they have become very weak. Go and serve them.”

Hearing these words Muni Nandisheñ did not put even a grain in his mouth. He put his pots aside and asked the *saadhu* – “Please take me to those old and sick ascetics. I would certainly help them to the best of my ability.”

The two ascetics went outside the village. When Muni Nandisheñ greeted him, the sick ascetic said angrily – “I am in pain for so long. I sent you message long back and it took you so much time to come? Is that your feeling of service to others?” Muni Nandisheñ said

humbly – “Please pardon me, O great ascetic! I got delayed. But it doesn't matter. Now, please come, I will take you to the *Upaashray* (ascetic hostel) in the village.” Hearing this, the sick ascetic got angry and said–“Are you an idiot? I can't even move and you are telling me to walk. Are you not ashamed of saying so?”

“My lord! My mistake! But don't you worry. I will carry you to the village on my shoulders.”

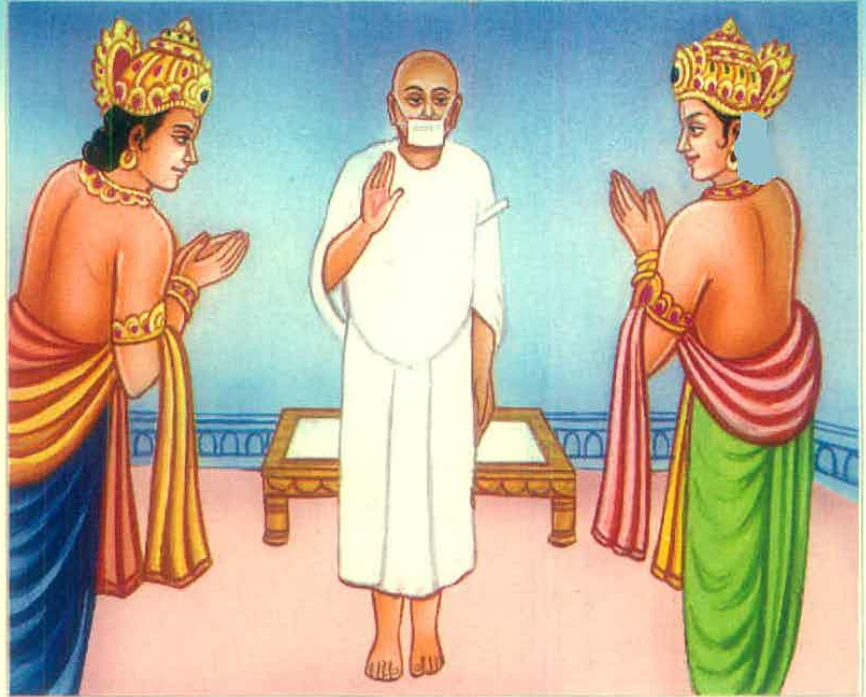
All of a sudden the weight of the sick *saadhu* started increasing. As Muni Nandisheñ's body was weak due to austerities (*tapasyaa*), he was walking with great difficulty carrying the sick *saadhu*. “Hey! You are young and still don't know how to walk? Why are you stumbling and bending?” said the other *saadhu* who was accompanying.

The *saadhu* on the shoulders also shouted–“O clumsy! You are torturing my body. Walk carefully. Is it how you serve others?” Even on hearing such insulting and cruel remarks Muni Nandisheñ said calmly – “**O great ascetic! I beg your forgiveness for my faults. Now I will walk more carefully.**”

The sick ascetic was still not satisfied. He said – “I want to relieve myself. Put me down.” Before Muni Nandisheñ could put him down, the sick ascetic relieved himself. Muni Nandisheñ's dress and body got spoiled with the excreta. Stink spread all around. Even then Muni Nandisheñ remained free of any feeling of anger for the sick ascetic. Instead, he was thinking–“This sick ascetic must be in great pain. I should take him to the *Sthaanak-upaashray* quickly and serve him well so that he is soon cured and free of the disease.”



Soon they reached the *Sthaanak-upaashray*. After putting the sick ascetic down, Muni Nandishen went inside the room to clean himself. After some time when he came out he found neither the old nor the sick ascetic. He only saw two gods.



The gods said – “Honour be to you, Muni Nandisheñ! Your benevolence is astonishing and unique. You serve with

greater devotion than we had heard of. We had heard your praise from the king of gods and after that we came in the garb of ascetics in order to test you. We insulted you with angry and bitter words and made your body dirty with excreta, but you were still engrossed in your act of service with all faith and compassion. You have passed our test.”

Muni Nandisheñ replied – “O gods! In this world what else is great than the religion of the Detached (Tirthankar) and his ascetic followers? I do nothing else but follow my religion and duty. By doing so, I do not oblige anyone. I derive great joy and contentment in acts of service.” After this exchange the gods paid him homage and returned happily.

Great is benevolent Muni Nandisheñ. Young men! In the same way you should also love and serve your parents and seniors.

Model questions

1. What the ascetic counseled the boy in misery and ready to commit suicide?
2. Who praised Muni Nandisheñ after his initiation?
3. Who came when Muni Nandisheñ was about to break his fast? What did he say?
4. How the gods tested Muni Nandisheñ?
5. How the gods praised Muni Nandisheñ?
6. What lesson should we learn from Muni Nandisheñ's life?
7. What was Muni Nandisheñ's reply to the gods?

1. O Prabhu! Taaraa Charañ Kamalamaã...

O Prabhu ! Taaraa charañ kamalamaã , muj jeevan kurabaan chhè
 Maaraa tananè manathee zankhü, saðaa tamarü dhyaan chhè ...
 Maaraa jeevananee naukaa kèrü, tuj haathè sukaan chhè
Chaahè dubaadè kè tü taarè, paravas maaraa praañ chhè ... 1
 Loko kahètaã aagaø naa vadhaso, saagaramaã tofaan chhè 0
 Pañ mujanè tü saachavanaaro, jagano taat mahaan chhè ... 2
 Aandhee aavè tufaan aavè, maarü to tujamaã dhyaan chhè 0
 jyaã lai jaa tyaã jaavü maarè, tü maarü nishaan chhè ... 3
Moksh abhilaashee aa jeevado, vinavè tujanè aaj rè 0
Šarañè aavyaa taaraa amè sahu, taaramaã vishwaas chhè ... 4

2. Upakaar Karyaa Muj Par...

(Raag : Sansaar hei èk naðiyaa, sukh dukh ...)

Upakaar karyaa muj par, ènaa guñ hü visaarü chhü,
 kèvo baðalo mè vaaøyoo, hü èj vichaarü chhü ... Upkaar ...
 Paramaatmaa upakaaree, manè manzeel ðarshaavee,
 Maaraa ðurguñ naa ðèkhyaa, bas karuñaa varasaavee (2)
 ènee aagna dharavaamaã, hü hiñapat maanü chhü ... kèvo ... 1
 Santoè samjaavyaa ishwaranaa aaðèsho,
uðhaar karè èvaa, manè aapyaa upaðèsho (2)
 ènaa monghaa vachanonee, hü haasee udaavü chhü ... kèvo ... 2
 Manè vidhyaa ðènaaraa, maaraa gurunè mè sü aapyü,
 Daxiñaa ðèvaanü, mè yaað nathee raakhyü (2)
 kaðee bhèto thai jaataã, hü maarü mö santaadü chhü ... kèvo ... 3
 Maa baap manè khüchhè, manè janm ðidho jèñè,
 Maaraa paalan poshañamaã ghaño bhog ðidho jèñè (2)
 ènee vruðhaavasthaamaã maarü ghar chhodaavü chhü... kèvo ... 4

3. Hè parmaatmaa... !

(Raag : Ham naa rahëgè tum naa rahogè)

Hè parmaatmaa tamè jè deedhee chhè tè aagna hāmēshaa amè paaøavaanaa
Jeevan aakhu tamoè kahèlaa vichaaro pramaañè amè gaaøavaanaa .. Hè...
Dukh pahochènaa koinaa dilanè, vartan èvü rahèsè amaarü,
maitree kareesü sarva jeevonee, ichheesü sahunü dilathee saarü,
Vèr bhabhukè (2) amaaraa jo dilamaå,

to prèmathee ènè amè khaaøavaanaa .. Hè...

Jè sukh paamyaa karm prataapè, zaazü gañeenè raheesü sukhèthee,
yatna kareesü pañ naa faè to, maågañee koinaa kareesü mukhèthee,
Lae lèvaanee ðaanat jaagè, to ðaan vruttimaå amè vaaøavaanaa, .. Hè...
Dèh maøyo chhè bhav taravaanè, dharm kareesü ènaa sahaarè,
Khaavaa peeavaanaa sokh bhuleesü, faravaa jaisü to ðwaar tamarè,
kasht ðainè (2) tananè tapaavee, kacharo karamano amè baaøavaanaa, .. Hè...

4. Panch parmèshthhee chhè saar... !

Panch parmèshthhee chhè saar beejü badhü asaar chhè,
Arihant ðèvo sarv jaañè chhè, raag ðwèshnaa jeetanaar ... beejü...
Siðdh paramaatmaa mokshmaå biraajè, tèmanü sukh chhè apaar ... beejü...
Aachaarya ðèvo nètaa samaan chhè, paaøè paaøavè aachaar ... beejü...
Upaadhyaayajee bhañè bhañaavè, gnaan bageechè ramanaar ... beejü ...
Saadhuo sattaaveesh guñothee sobhataa, saðaguñonaa bhandaar ... beejü...
Sansaaranaå sukho sarv kshañik chhè, dharmamaå shaantee apaar ... beejü ...
Namaskaar ho èvaa prabhunè, tèmanaa vinaa nahī uðdhaar ... beejü ...

End of second standard course

WORK BOOK : STANDARD 3

Page No.

Maxim Section (55 marks)

1. Complete procedure and meaning of *Saamaayik* and *Pratikramañ Sootra* upto 5 *Shramañ Sootra* (25 marks) -
2. Revision of meaning of *Pratikramañ* maxims 1, 2 and 3, 99 faults, and *Saamaayik* (23 marks) -
3. *Pratikramañ*, primary question-answers of maxims 1, 2, and 3 (7 marks) 60

Fundamentals and Moral Value Section (25 marks)

1. Names of six bodied-beings with details; compassion for the same; Table of the same 64
2. Benefits of renouncing roots and bulbous fruits 73
3. Dates of Jain religious Parv-Tithi 73
4. Description of my soul
5. Description of attachment (greed and deceit) 75

Story section (10 marks)

1. Nem-Raajul 76
2. Ascetic Gajasukumaar 79
3. Aanand Shraavak 81

Poetry section (10 marks)

1. *Ratnaakar Pachchisi* (verses 1-12) 83
2. *Maitri bhaavanü pavitra Zarañü* 85
3. *Dayaa të sukhaneë vèladee* 85

Total marks 100

If you do not remove trash everyday from your house?

The house becomes dirty.

Remove the trash of demerit-*karma* (*paap*) sticking to soul everyday.

Do *Pratikramañ* everyday to cleanse the soul.

The act of washing away *paap* is called *Pratikramañ*.

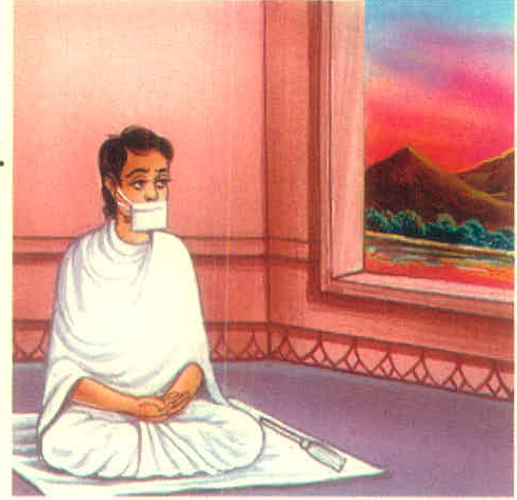
Paaps sticks to the soul everyday,

Therefore, *Pratikramañ* should be done everyday.

Paaps stick during the night, so *Pratikramañ* should be done in the morning.

Paaps stick during the day, so *Pratikramañ* should be done in the evening.

Do not be lethargic in doing *Pratikramañ*. Otherwise the soul will become tarnished.



Q. 1. What is *Pratikramañ*?

A.— *Pratikramañ* means undoing sins; to do critical review of sinful action; and to return to right conduct from the committed faults in vows; that is the reason it is called *Pratikramañ* (act of returning).

Q. 2. What is the other name of *Pratikramañ*?

A.— The other name of *Pratikramañ* is '*Aavashyak Sootra*'.

Q. 3. What is *Aavashyak Sootra*?

A.— The *Sootra* that is primarily essential to be known by the *Sangh* (religious organization) and essential to be followed morning and evening, is called *Aavashyak Sootra*.

Q. 4. How many essentials are there in this *Aavashyak Sootra*?

A.— There are six essentials (chapters) in *Aavashyak Sootra*—(1) *Saamaayik*, (2) *Chauvisattho*, (3) *Vandanaa*, (4) *Pratikramañ*, (5) *Kausagga*, and (6) *Pratyaaakhyaan*.

Q. 5. When is the *Pratikramañ Aavashyak* done?

A.— It is the command of Bhagavaan to perform *Pratikramañ*, as a rule, twice everyday—within two 'Ghadis' after sunset and within two 'Ghadis' before dawn.

Q. 6. What is the benefit of doing *Pratikramañ (Aavashyak)* twice everyday?

A.— It purifies the observation of vows by erasing the faults committed while observing the vows. If the engrossment is absolute it leads to gaining Tirthankar *naam-karma* (the *karma* that leads to birth as Tirthankar).

Q. 7. In context of time (*kaal*) how many types of *Pratikramañs* are there? Which?

A.— In context of time (*kaal*) there are five kinds of *Pratikramañ*—

- (1) ***Devasiya Pratikramañ***—This is done everyday within 2 Ghadi (48 minutes) after sunset for critical review of faults committed during the day.
- (2) ***Raaiya Pratikramañ***—This is done everyday within 2 Ghadi (48 minutes) before dawn for critical review of faults committed during the night.
- (3) ***Paakshik Pratikramañ***—This is done on the evenings of two days every month, the auspicious 15th days of the lunar calendar (*Amaavasya* and *Purñimaa*) after sunset for critical review of faults committed during the past fortnight.

- (4) **Chaumaasik Pratikramañ**—This is done every four months, on the evenings of Kaartik Purñimaa, Faalgun Purñimaa and Ashaadh Purñimaa after sunset for critical review of faults committed during the past four months.
- (5) **Samvatsari Pratikramañ**—This is done every year on the evenings of Bhaadrapad Shukla Panchami (fifth day of the bright half of the month of Bhaadrapad), the auspicious day of *Samvatsari*, after sunset for critical review of faults committed during the past year.

Q. 8. Pratikramañ is done for what?

A.— *Pratikramañ* is done for faults including unrighteousness, not observing vows, stupor (*pramaad*), passions (*kashaayas*), and bad association (*ashubh yoga*).

Q. 9. What is the importance of the fortnightly etc. Pratikramañ when it is already done every morning and evening?

A.— We clean our house everyday; even then on festivals and other important occasions we do the cleaning more carefully. In the same way, although we do *Pratikramañ* twice everyday, we do the same additionally on auspicious and festive days every fortnight (*paakshik*), every four months (*chaumaasik*) and every year (*samvatsari*), with more devotion.

Lesson-1

**ICHCHHAMINAM BHANTE!
(PRATIKRAMAÑ VOW MAXIM)**

Q. 1. Which is the maxim for taking permission for Pratikramañ?

A.— “*Ichchhaminam bhante!*” is the maxim for taking permission for *Pratikramañ*.

Q. 2. What vow is taken in this maxim?

A.— Vow of doing *Pratikramañ* and performing *kaausagga* in order to think about the faults committed during pursuit of *gnana* (knowledge), *Darshan* (perception/faith), *Charitra* (conduct) and *Tap* (austerities) is taken in this maxim.

Q. 3. What is the meaning of gnana?

A.— *Gnana* means knowledge or to know deeply and perfectly.

Q. 4. What is the meaning of Darshan?

A.— *Darshan* means faith or to have faith in nine fundamentals. Also *Darshan* means perception or general knowledge about a thing or simple awareness that it is something.

Q. 5. What is the meaning of Charittaacharitta?

A.— To completely renounce sins is called *Charitra*. But a *shraavak* (lay person) renounces unrighteousness completely and other sins partially (according to his ability); therefore the vows of a *shraavak* are called *Charittaacharitta*.

Q. 6. What is the meaning of Tap?

A.— That act that destroys the *karmas* attached with soul is called *Tap*. As by heating in fire, gold becomes pure, in the same way by doing *Tap* the *karmas* are removed from the soul and it becomes pure.

Q. 7. What is the meaning of *Atichaara*?

A.— The faults in observing vows are called *Atichaar*.

Q. 8. What is the difference between *Atichaar* and *Añaachaar*?

A.— Partial breaking of vows is called *Atichaar* and complete breaking of vows is called *Añaachaar*. In other words, the fault committed due to forgetting or having doubt in the vow of renouncing is *Atichaar* and complete and intentional breaking of a vow is *Añaachaar*.

Lesson-2

THE ICHCHHAAMI THAAMI MAXIM

Q. 1. Which is the maxim that gives the gist of *Pratikramañ* in brief?

A.— The maxim that gives the gist of *Pratikramañ* is *ichchhaami thaami*.

Q. 2. Why *ichchhaami thaami* is called the gist-maxim?

A.— It includes the renouncing of four passions (*kashaaya*) for gaining knowledge, faith, conduct and austerities as well as seeking forgiveness for the faults committed in observing the *Shraavak*-code in the form of five *Añuvrats*, three *Guñavrats*, and four *Shikshaavrats*; for this reason it is called the gist-maxim.

Q. 3. What is *Añuvrat*? How many are they and which?

A.— The vows of partial renouncing of sins including ahimsaa are called *Añuvrats* or minor vows. They are also called *Añuvrat* because they are limited as compared to *Mahaavrats* or great vows. The *Añuvrats* are five in number — (1) renouncing gross violence, (2) renouncing gross lies, (3) renouncing gross stealing, (4) to be content with one's wife and to renounce affair with other women, and (5) limiting of gross possessions.

Q. 4. What is the meaning of *Mahaavrat*?

A.— *Mahaavrat* means **complete renouncing** of violence, lies, theft, sex and possessions.

Q. 5. Who observes *Añuvrats* and *Mahaavrats*?

A.— *Añuvrats* are to be observed by Jain *Shraavaks* (laity) and *Mahaavrats* are to be observed by **Jain saadhus** (ascetics).

Q. 6. What is *Guñavrat*? How many are they and which?

A.— The vows that improve the qualities of *Añuvrats* are called *Guñavrats* (6th, 7th, 8th vows). They are three—(1) *Dishaa-parimaañ Vrat* (the vow of limiting directions of activities), (2) *Upabhog-parimaañ Vrat* (the vow of limiting consumption) and (3) *Anarthaðand Viramañ* (renouncing purposeless violence).

Q. 7. What is *Shikshaavrat*? How many are they and which?

A.— The vows that train the aspirant in regular practice of activities leading to destruction of *karmas* in order to gain liberation are called *Shikshaavrats*. They are four (9th -12th vows)—(1) *Saamaayik Vrat*, (2) *Deshaavagaasik Vrat* (vow of limiting area of

activity), (3) *Paushadh Vrat* (partial ascetic vow), and (4) *Atithi Samvibhaag Vrat* (vow of care to offer food, water etc. to the ascetics).

Q. 8. What is the difference between *Akalpaniya* and *Akaraniya*?

A.— Any conduct against the accepted code is *Akalpaniya*. Evil and sinful conduct is *Akaraniya*.

Q. 9. What is the difference between *Khandiyam* and *Viraahiyam*?

A.— Partial breaking of a vow is *Khandiyam* and complete breaking of a vow is *Viraahiyam*.

Q. 10. A big sin is concealed in this maxim, what is that? Which word conveys that?

A.— The word is *Ussutto* or to go against the maxim. That is the biggest sin.

Lesson-2

THE ICHCHHAAMI KHAMAASAMAÑO MAXIM

Q. 1. Why the *ichchhaami khamaasamaño* maxim is uttered?

A.— This maxim is uttered for paying homage to the guru.

Q. 2. What are other names of this maxim?

A.— *Utkrisht Vandanaa* maxim and *Dvaadash Aavart* (twelve circles) *Guru Vandanaa* maxim.

Q. 3. Which are the twelve *aavartans* (circles)?

A.— Six *aavartans* (circles) are – *aho, kaayam, kaay, javani, jam cha bhe*. As the maxim is uttered twice these six are repeated once again. This makes 12 *aavartans* (circles).

Q. 4. Sitting in which posture this maxim is uttered?

A.— This maxim is uttered by sitting in squatting posture or *Goduha* posture.

Q. 5. What is the meaning of '*khamaasamaño*'?

A.— *Khamaasamaño* means *kshamaashramañ*. The ascetic who observes austerities with forgiveness is called *kshamaashramañ*.

Q. 6. What is the meaning of the phrase '*sarvakaal ni ashaatana*' (misconduct of all times)?

A.— Misconduct of all times means all misconduct committed in all the three sections of time – past, present and future.

Q. 7. What is the meaning of '*savva dhammaikkamañaae*'?

A.— *Savva dhammaikkamañaae* means misconduct in the form of not following or faulty following of all religious rules and rituals.

Q. 8. Why the homage paid through this maxim is called the best homage?

A.— Because the homage paid through this maxim is excellent both in terms of text as well as action.



CAPTIONS OF SIX BODIED BEINGS (Chha Kaaynaa Bol)

MORAL VALUE SECTION

In this world there are two fundamentals : *Jiva* (the living) and *Ajiva* (the non-living or matter).

That which experiences pleasure and pain, which has the ability to know and see, is called the living.

That which lacks the ability to experience pleasure and pain, that which lacks the ability to know and see, is called the non-living. Umbrella, shoes, slippers, watch, sun light, shade, darkness etc. are non-living.

Jiva (the living) has two primary divisions – *tras* (mobile) and *sthaavar* (immobile). *Tras* (mobile) means one that shakes and moves on its own. A being that moves from sun to shade or shade to sun on its own is mobile. **Two-sensed, three-sensed, four-sensed and five –sensed beings are mobile beings.**

Immobile means one that does not shake and move on its own. Earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied one-sensed beings are immobile beings.

CAPTIONS OF SIX BODIED BEINGS

Names of six bodied beings—(1) *Indisthaavar kaaya**, (2) *Bambhisthaavar kaaya*, (3) *Sappi sthaavar kaaya*, (4) *Sumati sthaavar kaaya*, (5) *Payaavachcha sthaavar kaaya*, and (6) *Jangam kaaya*.

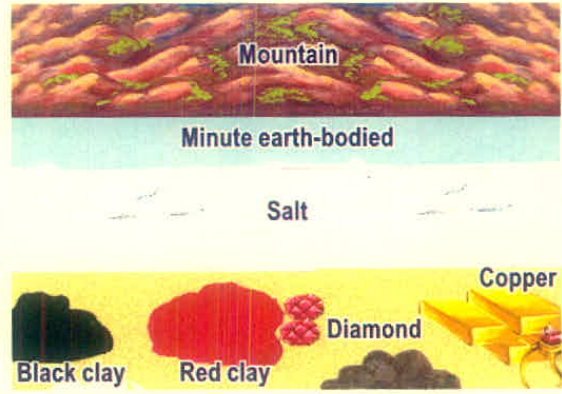
Gotra of six bodied beings—(1) *Prithvi kaaya* (earth-bodied), (2) *Apkaaya* (water-bodied), (3) *Teukaaya* (fire-bodied), (4) *Vaukaaya* (air-bodied), (5) *Vanaspatikaaya* (plant-bodied), and (6) *Tras kaaya* (mobile-bodied).

DETAILS OF THE FIRST : EARTH-BODIED BEINGS

There are two classes of earth-bodied beings—(1) *sukshma* (minute) and (2) *baad̄ar* (gross). These two have two sub-classes each—(1) *aparyapt* (under developed) and (2) *paryapt* (fully developed). Thus there are four classes.

Minute—They are filled in the whole universe. They cannot be killed, burnt in fire, or drowned in water. They cannot be seen with naked eyes, cannot be divided into two and only the sagacious know and see them. They are called minute or *sukshma*.

Gross—They are filled only in some part of the universe. They can be killed, burnt in fire, or drowned in water. They may and may not be seen with naked eyes and can be divided into two. They are called gross or *baadar*.



* *Kaaya* means group or body. *Kaaya* is the group-name of single type of beings.

- (1) *Indisthaavar kaaya*—that whose lord is In̄dra i.e. *prithvi* or earth.
- (2) *Bambhisthaavar kaaya*—that whose lord is Brahma and which gives reflection i.e. water.
- (3) *Sappi sthaavar kaaya*—that which melts butter (*sappi*) etc. and whose lord is Shilp i.e. fire.
- (4) *Sumati sthaavar kaaya*—that which increases intelligence (*mati*) when itblows i.e. air. that whose lord is sumati.
- (5) *Payaavachcha sthaavar kaaya*—that which offers milk or water when crushed i.e. plant and that whose lord is prajaapati.
- (6) *Jangam kaaya*—that which moves i.e. mobile that whose lord is jangam.

Types of gross earth-bodied beings—1. Clay of black, yellow, red and other colours. 2. Salt. 3. Silver and gold mines. 4. Iron, mica and diamond mines. 5. Mercury. 6. Stone and rock. 7. Red ochre, rock-crystal, gem stones and numerous other types. Bhagavaan has said that in a single piece of such earth-body there are innumerable living beings. If in our imagination we take out all the beings from a wheat grain size of earth-body and turn them into pigeon size, it would be impossible to accommodate them in the whole Jambu continent, which is one Lac Yojan in size. One fully developed being contains innumerable underdeveloped beings*. The life-span of one earth-bodied being is minimum **one Antarmuhurt** and **maximum 22,000 years**. **The number of species is 12 Lac Crore (million million)**. **Its shape is that of a grain of Masur** (a small pulse). **Its colour is yellow**. Observing compassion for it one may gain the infinite bliss of liberation.

DETAILS OF THE SECOND : WATER-BODIED BEINGS

There are two classes of water-bodied beings—(1) minute and (2) gross. These two have two sub-classes each—(1) underdeveloped and (2) fully developed. Thus there are four classes.

Types of gross water-bodied beings—1. Rain water and snow water. 2. Dew water and mist water. 3. Well, river and pond water. 4. Sea water and waterfall water. 5. Salty and sour water.

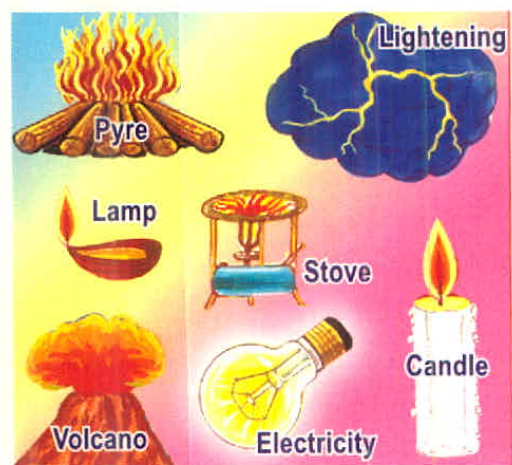
6. Sweet and tasteless water and numerous other types. Bhagavaan has said that in every single drop of water there are innumerable living beings. If in our imagination we take out all the beings from a drop of water and turn them into mustard-grain size, it would be impossible to accommodate them in the whole Jambu continent, which is one Lac Yojan in size. One fully developed being contains innumerable underdeveloped beings. The life-span of one water-bodied being is minimum **one Antarmuhurt** and **maximum 7,000 years**. **The number of species is 7 Lac Crore (million million)**. **Its shape is that of a water-bubble**. **Its colour is white**. Observing compassion for it, one may gain the infinite bliss of liberation.



DETAILS OF THE THIRD : FIRE-BODIED BEINGS

There are two classes of fire-bodied beings—(1) minute and (2) gross. These two have two sub-classes each—(1) underdeveloped and (2) fully developed. Thus there are four classes. Gross fire-bodied beings exist only in Addhi Dweep (two and a half continents where human beings exist).

Types of gross fire-bodied beings—1. Fire in stove and hearth. 2. Fire of flame and pyre. 3. Fire of flint stone and lightening. 4. Fire of lamp and glow. 5. Fire of hot iron and Arani wood. 6. Forest fire and numerous other types. Bhagavaan has said that in every single spark of fire there are innumerable living beings. If in our



* When one being becomes *paryaapt* then innumerable beings born with it die in *aparyaapt* state.

imagination we take out all the beings from a spark of fire and turn them into poppy-seed size, it would be impossible to accommodate them in the whole Jambu continent, which is one Lac Yojan in size. One fully developed contains innumerable underdeveloped beings. The life-span of one fire-bodied being is minimum **one Antarmuhurt** and maximum **three days and nights**. The number of species is 3 Lac Crore (million million). Its shape is that of a needle point. Its colour is red. Observing compassion for it, one may gain the infinite bliss of liberation.

DETAILS OF THE FOURTH : AIR-BODIED BEINGS

There are two classes of air-bodied beings – (1) minute and (2) gross. These two have two sub-classes each – (1) underdeveloped and (2) fully developed. Thus there are four classes. Gross – They are filled only in some part of the universe. They can be killed, burnt in fire, or drowned in water. They may and may not be seen with naked eyes, and can be divided into two. They are called gross or *baaḍar*.

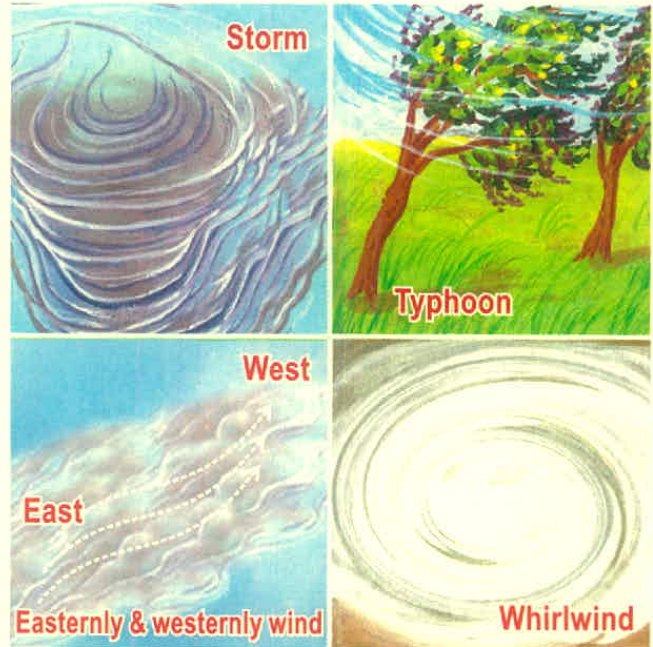
Types of gross air-bodied beings – 1. Air of four directions – east, west, north and south. 2. Air of up, down and transverse directions. 3. Eastern and western air. 4. Stormy wind and whirlwind. 5. Dense and thin air. 6. Contaminated and pure air and numerous other types. Bhagavaan has said that in every single movement of air there are innumerable living beings. If in our imagination we take out all the beings from a single movement of air and turn them into banyan-seed size, it would be impossible to accommodate them in the whole Jambu continent, which is one Lac Yojan in size. One fully developed contains innumerable underdeveloped beings.

What actions harm the gross air-bodied beings?

Innumerable beings are harmed by the following actions and weapons – speaking with uncovered mouth, snapping fingers, waving winnowing basket or cloth, using spinning wheel, waving fan with hands, clapping, using electric fan, swinging on a swing, playing musical instruments, blowing air, etc. Speaking just once, with uncovered mouth, harms innumerable beings. The life-span of one air-bodied being is minimum **one Antarmuhurt** and **maximum 3,000 years**. The number of species is 7 Lac Crore (million million). Its shape is that of a flag. Its colour is blue. Observing compassion for it, one may gain the infinite bliss of liberation.

DETAILS OF THE FIFTH : PLANT-BODIED BEINGS

There are two classes of plant-bodied beings – minute and gross. Gross plant-bodied beings have two classes – *pratyek* (individual-bodied) and *saadhaaraṇ* (common-bodied). These three (*sukshma*, *pratyek* and *saadhaaraṇ*) have two sub-classes each – underdeveloped and fully developed making a total of **six classes**.

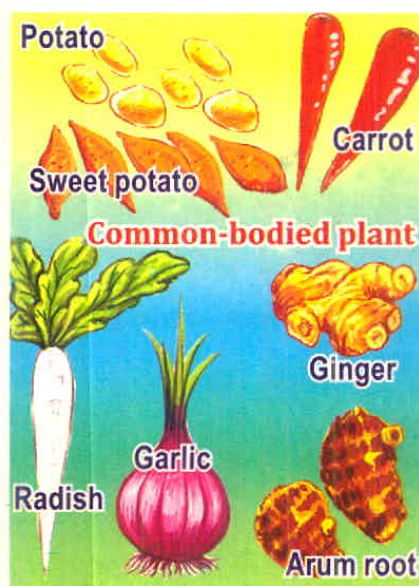


The plant that has one soul in one body is called *pratyek vanaspati* (individual-bodied plant). **Names of some *pratyek vanaspatis***— (1) single seeded fruits like *aamlaa* (hog-plum), mango, *jaamun* (rose-apple), etc. and multi-seeded fruits like *jaamfal* (guava), *ḍaadam* (pomegranate), etc.; (2) *ringṇaa* (brinjal), *tulsi* (basil plant) etc. having round bottom; (3) flowers including rose, jasmine and *ketaki* (pandanus); (4) creepers like *Ashokalataa* and *Padmalataa*; (5) creepers of vegetable like *ḍudhee* (bottle-gourd), *tooriyaa* (*Luffa acutangula*); *karela* (bitter gourd); (6) trees with prominent joints, like bamboo; sugar cane; (7) Bitter grass etc; (8) Tall trees with round trunk, such as beetle-nut, date, coconut, and banana; (9) fenugreek and other such leaves; (10) grains including wheat and millet, and lintels including black gram, kidney beans and gram; (11) water chestnut, lotus, lotus seeds and other such water-plants; (12) mushroom etc. and numerous other types.



Saadhaarañ-vanaspati (common-bodied) are those plants having infinite souls sheltered in one plant-body.

Names of some *Saadhaarañ-vanaspati* (common-bodied)—(1) onion, (2) garlic, (3) potato, (4) ginger, (5) turmeric, (6) carrot, (7) radish, (8) sweet potato (9) suran (an edible tuber), (10) beet (turnip), (11) *garmar* (an edible tuber) and numerous other types. Bhagavaan has said that in every single piece of root-bulb there are innumerable living beings.



The life-span of one *pratyek vanaspati* (individual-bodied plant) is minimum one Antarmuhurt and maximum 10,000 years. The life-span of one *Saadhaarañ-vanaspati* (common-bodied) is minimum one Antarmuhurt and maximum also one Antarmuhurt. The number of species of plant-bodied beings is 28 Lac Crore (million million). Its shape is of various types. Its colour is of various types. Observing compassion for it, one may gain the infinite bliss of liberation.

The tree of *pratyek vanaspati* has ten parts – (1) *mool* (root), (2) *kand* (bulb), (3) *skandh* (trunk), (4) *tvachaa* (bark), (5) *shaakhaa* (branch), (6) *pravaal* (sprout), (7) *patra* (leaf), (8) *pushpa* (flower), (9) *fal* (fruit), and (10) *beej* (seed). These ten have one soul each and they support souls in three sets of numbers – countable, innumerable and infinite. **Each *Pratyek vanaspati* of the following type supports infinite souls – (1) soft sprouts, (2) of spiral shape, (3) which breaks into two equal parts and (4) which is not fibrous. The *saadhaarañ-vanaspati* too has infinite souls.**

Raw green vegetable and wherever green colour is visible (like green leaves) contain innumerable souls.

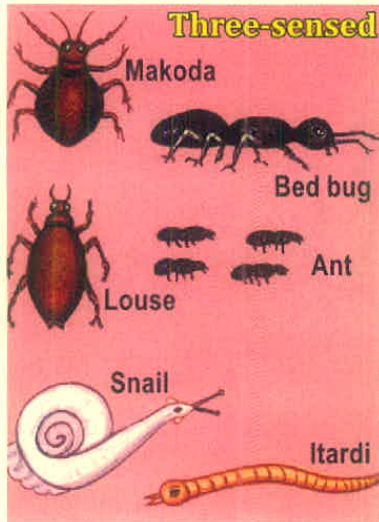
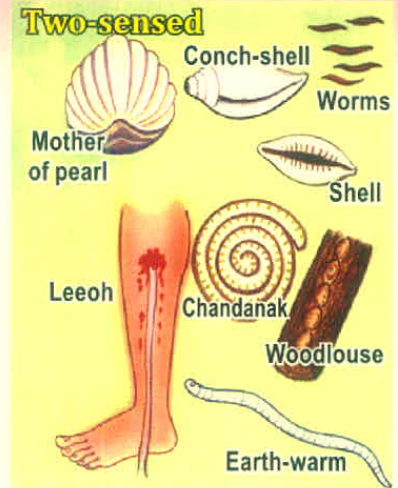
Ripe vegetables have countable souls. That which does not break into two equal parts and that which is fibrous is *pratyek vanaspati* and it has countable or innumerable souls.

DETAILS OF THE SIXTH : MOBILE-BODIED BEINGS

There are four classes of **mobile-bodied beings**—(1) *Beinōriya* (two-sensed), (2) *Teinōriya* (three-sensed), (3) *Chaurenōriya* (four-sensed), and (4) *Panchenōriya* (five-sensed).

(1) *Beinōriya* (two-sensed) have two sub-classes—underdeveloped and fully developed.

What is *Beinōriya* (two-sensed)? The living being that has sense of touch (body) and sense of taste (tongue) is called *Beinōriya* (two-sensed living being). Types of *Beinōriya* (two-sensed beings) — (1) leech, (2) ant, (3) *poraa* (a small aquatic insect), (4) worms, (5) *saramiyaa* (a type of worm), (6) *maaman-mundaa* (a type of worm), (7) earthworm, (8) *vaantaraa*, (9) conch-shell, (10) shell, (11) *kodaa* (a type of shell), (12) caterpillar and numerous other types. The life-span of these beings is minimum one Antarmuhurt and maximum twelve years. The number of species is 7 Lac Crore



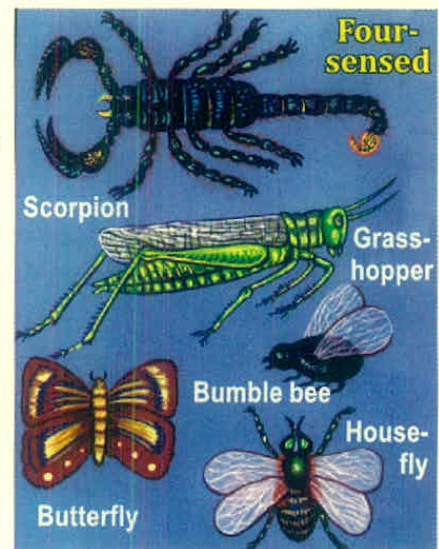
(million million). Observing compassion for it, one may gain the infinite bliss of liberation.

(2) *Teinōriya* (three-sensed) have two sub-classes – underdeveloped and fully developed.

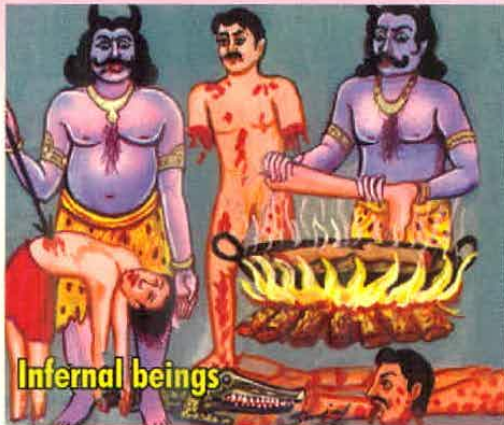
What is *Teinōriya* (three-sensed)? The living being that has sense of touch (body), sense of taste (tongue) and sense of smell (nose) is called *Teinōriya* (three-sensed living being). Types of *Teinōriya* — a variety of insects and bugs including (1) *joon* (louse), (2) *leekh* (lice), (3) *chaanchad*, (4) *maankad* (bed bug), (5) *keedee* (ant), (6) *kanthvaa*, (7) *maatlaa*, (8) *dhanedaa* (a corn insect), (9) *juvaa*, (10) *itardi*, (11) *kaankhajuraa*, (12) *gheemel*, (13) *gadhayaa*, (14) *makoda* (a black ant), (15) *udhai* (white ant) and numerous other types. The life-span of these beings is minimum one Antarmuhurt and maximum 49 days. The number of species is 8 Lac Crore (million million). Observing compassion for it, one may gain the infinite bliss of liberation.

(3) *Chaurenōriya* (four-sensed) have two sub-classes – underdeveloped and fully developed.

What is *Chaurenōriya* (four-sensed)? The living being that has sense of touch (body), sense of taste (tongue), sense of smell (nose) and sense of vision (eyes) is called *Chaurenōriya* (four-sensed living being). Types of *Chaurenōriya* — a variety of creatures including (1) *house-fly*, (2) *masalaa*, (3) *daans*, (4) *mosquito*, (5) *bumble-bee*, (6) *grass-hopper*, (7) *moth*, (8) *spider*, (9) *acricket*, (10) *khad maankdi*, (11) *scorpion*, (12) *bagaa*, (13) *fuḍaa* (type of butterfly), and numerous other types. The life-span of these beings is minimum one Antarmuhurt and maximum six months. The number of species is 9 Lac Crore (million million). Observing compassion for it, one may gain the infinite bliss of liberation.



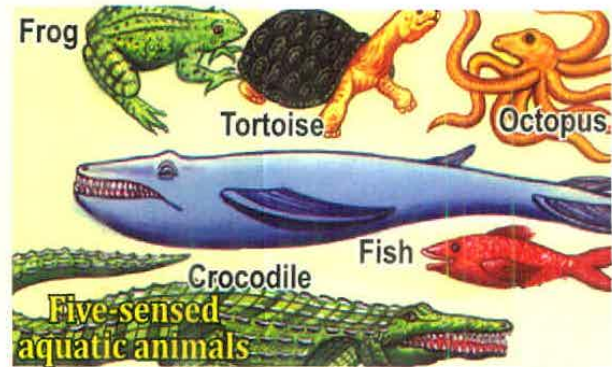
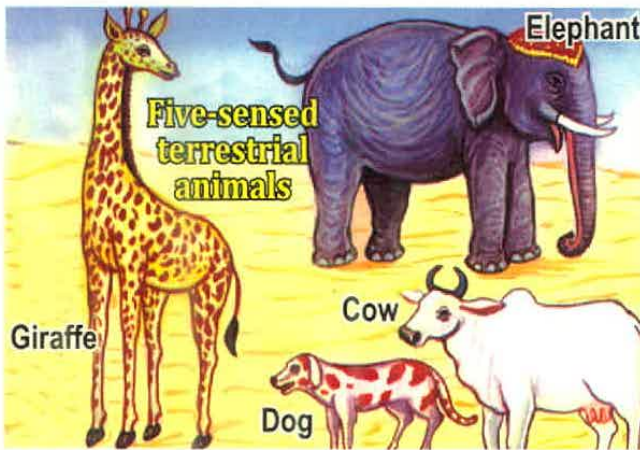
(4) *Panchenōriya* (five-sensed) have four classes – (1) *Naaraki* (infernal beings), (2) *Tiryanch* (animals), (3) *Manushya* (human beings) and (4) *Dev* (divine beings).



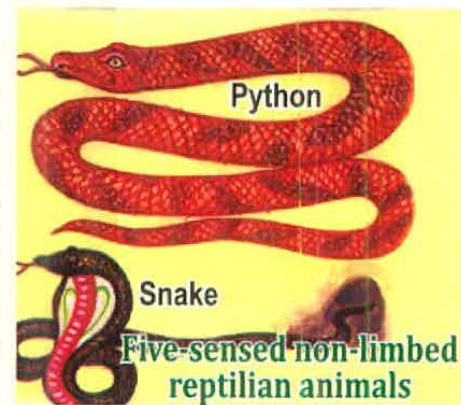
What is Panchendriya (five-sensed)? The living being that has sense of touch (body), sense of taste (tongue), sense of smell (nose), sense of vision (eyes) and sense of hearing (ears) is called *Panchendriya* (five-sensed living being). Types of *Panchendriya*—**1. Naaraki (infernal beings)** – seven types. Names of seven hells – (1) Dhammaa, (2) Vanshaa, (3) Shilaa, (4) Anjanaa, (5) Rishtaa, (6) Maghaa, and (7) Maaghavati.

The class names (*Gotra*) of these seven hells – (1) Ratna Prabhaa, (2) Sharkaraa Prabhaa, (3) Vaalukaa Prabhaa, (4) Pank Prabhaa, (5) Dhumra Prabhaa, (6) Tamas Prabhaa, and (7) Tamah Tamas Prabhaa. *Aparyaaapt*

and *paryaaapt*, two subclasses each of these seven make a total of 14 classes of infernal beings. The life-span of infernal beings is minimum 10,000 years and maximum 33 Saagaropam (metaphoric unit of time). The number of species is 25 Lac Crore (million million).



2. Tiryanch (animals) – There are 20 classes of five sensed animals – (1) *Jalachar* (aquatic animals), (2) *Sthalchar* (terrestrial animals), (3) *Urparisarp* (non-limbed reptilian animals), (4) *Bhujaparisarp* (limbed reptilian animals) and (5) *Khechar* (aerial animals). There are 2 subclasses each of these – (1) *garbhaj** (born out of womb) and (2) *sammurchhim* (of asexual origin) making a total of 10 classes. *Aparyaaapt* and *paryaaapt*, two subclasses each of these ten make a total of 20 classes of animals (*Tiryanch panchendriya*).



(1) Jalachar (Aquatic animals) – The five sensed animals living in water are of many types including crocodile, frog, tortoise etc.

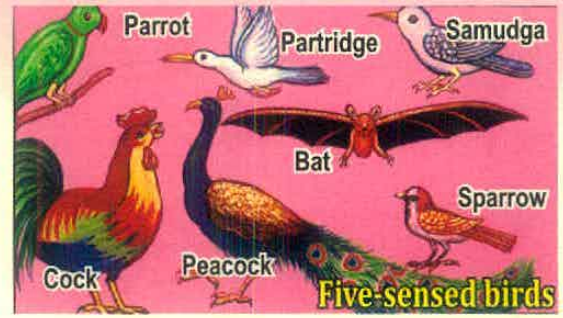
* *Garbhaj* are the animals that are born out of womb by cohabitation of male and female. They have five senses and mind. Living beings having mind are called *sangni* or sentient, they are five sensed only. *Sammurchhim* (of asexual origin) are born on their own and not by cohabitation of male and female. They do not have mind and so they are called non-sentient or *asangni*.

(2) **Sthalachar (terrestrial animals)** – Five sensed beings living on the land are called *sthalachar*. Numerous types of terrestrial animals include horse, cow, buffalo, elephant, rhinoceros, tiger and lion etc.

(3) **Urparisarp (non-limbed reptilian animals)** – Five sensed beings that crawl on stomach are called *urparisarp*. Numerous types of non-limbed reptilian animals include – snake, serpent, and mongoose etc.

(4) **Bhujaparisarp (limbed reptilian animals)** – Five sensed beings that crawl with the help of limbs are called *bhujaparisarp*. Numerous types of non-limbed reptilian animals include – mouse, squirrel, and lizard etc.

(5) **Khechar (aerial animals)** – Five sensed beings that fly in sky are called *khechar*. Numerous types of aerial animals include – bat, peacock, pigeon, sparrow, *Samudga* bird and partridge etc.



The life-span of *Garbhaj Tiryanch* is minimum one Antarmuhurt and maximum 3 Palyopam (metaphoric unit of time) and that of *Sammurchhim Tiryanch* is minimum one Antarmuhurt and maximum Purva Crore (84 lac × 84 lac × 1 crore) years. The number of species is 53.5 Lac Crore (million million).

3. Manushya (human beings) – They are of two classes (1) *Garbhaj* (born out of womb) and (2) *sammurchhim* (of asexual origin).

(1) *Garbhaj Manushya* are of 202 kinds – (1) humans of *Karmabhumi* (land of action) – 15 kinds, (2) humans of *Akarmabhumi* (land of inaction) – 30 kinds, and (3) humans of *Antardveeps* (middle islands) – 56 kinds making a total of 101 kinds. With two sub-types of each (*Paryaapt* and *Aparyaapt*) the total comes to 202.

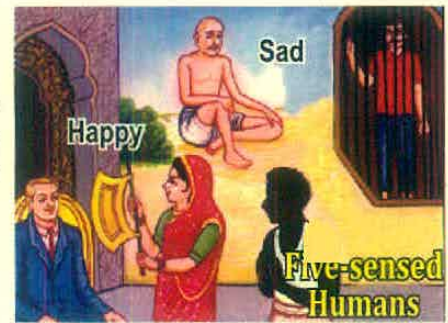
(2) *Sammurchhim Manushya* – These are born among the 101 kinds humans of the aforesaid areas of humans in 14 types of slime (excreta). They are only in *Aparyaapt* state and thus adding 101 kinds of these the total kinds of humans become 303.

The life-span of *Garbhaj Manushya* is minimum one Antarmuhurt and maximum 3 Palyopam (metaphoric unit of time) and that of *Sammurchhim Manushya* is minimum one Antarmuhurt and maximum too is one Antarmuhurt. The number of species is 12 Lac Crore (million million). *Sammurchhim Manushyas* die in underdeveloped state only.

4. Deva (divine beings) – They are of four kinds – (1) *Bhavanpati* (abode dwelling gods), (2) *Vaanavyantar* (interstitial gods), (3) *Jyotishi* (stellar gods), and (4) *Vaimaanik* (celestial vehicular gods). Adding 25 types of *Bhavanpati*, 26 of *Vaanavyantar*, 20 of *Jyotishi* and 38 of *Vaimaanik* makes a total of 99 types. With fully developed and underdeveloped kinds of each of these the total kinds of divine beings comes to 198. The life-span of divine beings is minimum 10,000 years and maximum 33 Saagaropam (metaphoric unit of time). The number of species is 39 Lac Crore (million million).

Observing compassion for six types of bodied beings, one may gain happiness in this and the next life.

Based on the aforesaid captions of six types of bodied beings there are total 563 classes including 14 of infernal beings, 48 of animals, 303 of human beings and 198 of divine beings. Details of these in tabular form are as follows —



1. Infernal beings : *Aparyaaapt* and *Paryaaapt* of 7 hells = 14

2. Animals : 22 + 6 + 20 = 48

Animal realm : 22 kinds of one-sensed beings (immobile)

1. *Prithvi kaaya* (earth-bodied) : minute, gross and their *aparyaaapt* and *paryaaapt* 4
2. *Apkaaya* (water-bodied) : minute, gross and their *aparyaaapt* and *paryaaapt* +4
3. *Teukaaya* (fire-bodied) : minute, gross and their *aparyaaapt* and *paryaaapt* +4
4. *Vaaukaaya* (air-bodied) : minute, gross and their *aparyaaapt* and *paryaaapt* +4
5. *Vanaspatikaaya* (plant-bodied) : minute, *pratyek*, *saadhaarañ*, and their *aparyaaapt* and *paryaaapt* +6

6 kinds of *Vikalenõriya* (2 to 4 sensed) animals

1. *Beinõriya* (two-sensed), 2. *Teinõriya* (three-sensed), 3. *Chaurenõriya* (four-sensed) and their *aparyaaapt* and *paryaaapt* – 3 x 2 +6

20 kinds of *Panchenõriya* (five-sensed) animals

- (1) *Jalachar* : *garbhaj*, *sammurchhim* and their *aparyaaapt* and *paryaaapt* 4
- (2) *Sthalchar* : *garbhaj*, *sammurchhim* and their *aparyaaapt* and *paryaaapt* +4
- (3) *Urparisarp* : *garbhaj*, *sammurchhim* and their *aparyaaapt* and *paryaaapt* +4
- (4) *Bhujaparisarp* : *garbhaj*, *sammurchhim* and their *aparyaaapt* and *paryaaapt* +4
- (5) *Khechar* : *garbhaj*, *sammurchhim* and their *aparyaaapt* and *paryaaapt* +4

Human realm : 303 kinds of humans 303

Garbhaj aparyaaapt humans of *Karmabhumi*–15 kinds,
of *Akarmabhumi* – 30 kinds, and of *Antardveeps*–56 kinds (15 + 30 + 56 =) 101
Garbhaj paryaaapt humans of *Karmabhumi*–15 kinds,
of *Akarmabhumi* – 30 kinds, and of *Antardveeps*–56 kinds (15 + 30 + 56 =) +101
Sammurchhim aparyaaapt humans of these 101 areas +101

Divine realm : 198 kinds of gods 198

- (1) *Bhavanpati* – 25 kinds and their *aparyaaapt* and *paryaaapt* (25 × 2) 50
- (2) *Vaanavyantar* – 26 kinds and their *aparyaaapt* and *paryaaapt* (26 × 2) +52
- (3) *Jyotishi* – 10 kinds and their *aparyaaapt* and *paryaaapt* (10 × 2) +20
- (4) *Vaimaanik* – 38 kinds and their *aparyaaapt* and *paryaaapt* (38 × 2) +76

Total kinds of living beings — 14 + 48 + 303 + 198 = 563

Lesson-1

COMPASSION FOR SIX BODIED BEINGS

How can we observe compassion for six kinds of bodied beings in our normal behaviour?

Compassion for earth-bodied beings—(1) If there is some digging done on the way, not to walk on the dug out sand. (2) Not to dig ground for playing some game or to plant some tree. (3) Not to sprinkle extra salt on food while eating.

Compassion for water-bodied beings—(1) Not to take bath in rain. (2) Not to play in Holi festival with coloured water and not to throw balloons filled with water. (3) To limit use of water on auspicious days like Paakhi, Chomaasi Paakhi, Paryushañ. (4) Not to drink unboiled and unfiltered water. (5) Not to take bath in river, pond or swimming pool.

Compassion for fire-bodied beings—(1) Not to burn wood or paper for warmth in cold weather. (2) Not to keep stove or other cooking equipment on needlessly. (3) Not to on-off electric switch needlessly. (4) Not to light lamp, candle or other such things. (5) Not to burn Holi pyre; not even to go to watch Holi pyre. (6) Not to be fond of eating warm or hot things. (7) Not to watch TV. (8) Not to blow fire-crackers.

Compassion for air-bodied beings—(1) Not to speak without covering mouth. (2) To be careful while talking to ascetics and saints. (3) Not to clap. (4) Not to move on a swing. (5) Not to perform group dances like Raas, Garbaa, and Daandiaa. (6) Not to wave or snap clothes forcefully.

Compassion for plant-bodied beings—(1) Not to sit, walk or run on lawn or green grass. (2) Not to pluck fruits, flowers or leaves from trees. (3) Not to put garlands on neck or flowers on hair. (4) Not to eat raw or uncooked green vegetables. (5) Not to eat bulbous roots; and not to eat green vegetable on auspicious days. (6) Not to eat beetle leaves.

Compassion for mobile-bodied beings—(1) To keep the house clean so that there is no chance of having spider-webs, bed bugs, cockroaches and other insects in the house; even then if they are found, to remove them carefully without harming. (2) To light gas, stove or other cooking apparatus after proper cleaning. (3) To walk carefully watching the ground; avoid rushing. (4) Not to leave hot things uncovered; to place hot pots on stand and not on ground. (5) Not to use insecticides.

Model questions

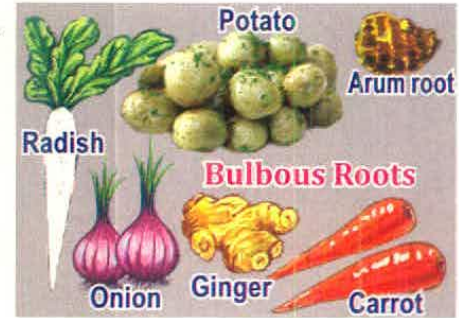
1. Write life spans of all six bodied-beings. 2. Write in detail about fire-bodied beings. 3. Write the names and class names of seven hells. 4. How many kinds of one-sensed, two-sensed and five-sensed beings are there? 5. How many kinds of *garbhaj* (born from womb) humans are there? 6. How to observe compassion for plant-bodied beings in social life? 7. How air-bodied beings get killed?

Lesson-2

BENEFITS OF RENOUNCING BULBOUS ROOTS

The Lord has said that in a piece of bulbous root (**kand-mool**) of the size of needle-point there are **infinite** living beings. The sin of eating a piece of bulbous root just once is greater than that of eating green vegetables all your life. Therefore, a person desirous of liberation should renounce bulbous roots.

- (1) By not eating bulbous root you observe compassion for infinite living beings.
- (2) You are following the command of **Arihant Bhagavaan**.
- (3) Your mind does not become **evil** or **angry**, it remains calm.
- (4) There is an improvement in mental peace, calmness, good behaviour and tolerance.
- (5) You conquer the sense of taste.
- (6) One who eats **bulbous roots** has to take birth as a minute living being in bulbous roots and remain there for infinite period. There, it is cut and pierced again and again. It is baked and fried and gets reborn in bulbous roots time and again. By renouncing bulbous root you can avoid those miseries.
- (7) You can have a noble rebirth.



Model questions

1. How many living beings are there in bulbous roots? 2. By not eating bulbous roots whose command is being followed? 4. Where does one, who eats bulbous roots, go and what miseries does he suffer? 4. What are the effects of eating and not eating bulbous root on one's mind?

Lesson-3

JAIN RELIGIOUS FESTIVALS AND AUSPICIOUS TITHI (DAYS)

Jainism is a transcendental religion. The Jain religious festivals are called *Parva*. As ignorant people do not understand the importance of *Parva* days, they waste their time in routine activities like eating, drinking and wandering about. Instead of that we should reduce enjoyments and sinful activities to devote time to practice of austerities, renouncing, knowledge and meditation. This is because generally on these **auspicious days of Parva the bondage of life span of next birth as either humans or animals is acquired.**

Names and dates of our important *Parvas* —

Name of Parva	Tithi (Date)
1. <i>Samvatsari Mahaaparva</i>	1. Bhaadrapad <i>Suð Panchami</i> (5 th of the bright half)
2. <i>Chaumaasi Paakkhi</i>	2. (1) <i>Ashaadh Suð Purñimaa</i> (15 th of the bright half) (2) <i>Kaartik Suð Purñimaa</i> (15 th of the bright half) (3) <i>Faalgun Suð Purñimaa</i> (15 th of the bright half)

- | | |
|--|--|
| 3. Start of <i>Paryushan Parva</i> | <i>Shraavañ Vað Teras</i> (13 th of the dark half) |
| 4. Start of <i>Chaaturmas</i> (monsoon-stay) | <i>Ashaadh Suð Purñimaa</i> (15 th of the bright half) |
| 5. Conclusion of <i>Chaaturmas</i> | <i>Kaartik Suð Purñima</i> (15 th of the bright half) |
| 6. <i>Akshaya Tritiyaa</i> (<i>Varshitap Paarañaa</i>) | <i>Vaishaakh Suð Tritiya</i> (3 rd of the bright half) |
| 7. <i>Mahaavir Janma Kalyaañak</i> | <i>Chaitra Suð Teras</i> (13 th of the dark half) |
| 8. <i>Mahaavir Nirvaaña</i> (<i>Diwaali</i>) | <i>Aaso Vað Amaas</i> (15 th of the dark half) |
| 9. <i>Chaitri Aayambil Oli</i> | <i>Chaitra Suði Saatam to Punam</i> (7 th to 15 th of the bright half) |
| 10. <i>Ashvin Aayambil Oli</i> | <i>Ashvin Suði Saatam to Punam</i> (7 th to 15 th of the bright half) |

Model questions

1. On what tithi (date) *Paryushan* starts? 2. Which *Parva* falls on *Aaso Vað Amaas*? 3. Why religious practices should be performed on auspicious days? 4. How many are *Chaumaasi Paakkhi* tithi and which?

Lesson-4

MY TRUE SELF

- I am a soul and separate from the body.
- My true nature is **knowledge and perception** (to see and to know).
- I am eternal. I exist since time immemorial and will exist till infinity. No one created me. I am the creator of my *karmas*.
- Attachment and aversion are the two main causes of bondage of *karmas*. The consequences of bondage of *karmas* acquired by me will have to be suffered by me alone in the form of happiness and sorrow. Therefore, I am the only sufferer of my *karmas*.
- I am dying and getting reborn in this world due to the bondage and fruition of various *karmas*.
- The place of eternal bliss is Moksha (liberation). Infinite Siddha Bhagavan exist in Moksha (state of liberation) they are free of all *karmas*. They are the pure state of soul.
- The means of attaining Moksha are right knowledge, right perception/faith, right conduct and right austerities.** They lead to shedding of *karmas* (*nirjaraa*).
- In order to be free of the miseries of birth and death I will also pursue the path of **liberation and attain Moksha. This is the goal of my life.**



Model questions

1. What is my true nature? 2. What is the process of gaining liberation? 3. “My True Self”, write any three points. 4. What is the goal of my life?

Lesson-5

DEFINING ATTACHMENT (RAAG)-

1. GREED, 2. DECEIT

What cause gain of cycles of worldly existence (*sansaar*) are called passions (*kashaaya*). [*kash* = world, *aaya* = gain]. There are four passions — (1) anger (*krodh*), (2) conceit (*maan*), (3) deceit (*maayaa*) and (4) greed (*lobh*).

Greed (*Lobh*)-

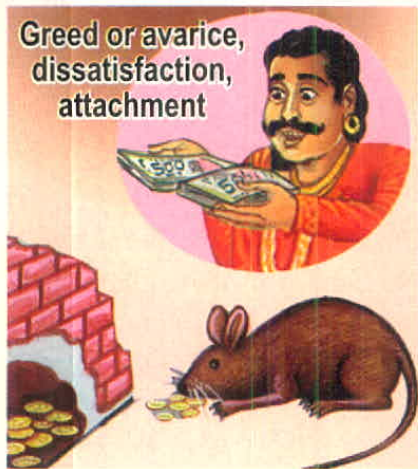
Greed means desire for things, discontent.

A greedy person loses his self-respect due to his greed.

A greedy person becomes a flatterer due to his self interest.

Greed is the root cause of sin.

- ★ When you like something or some contacts the right way to get them is by honest method and hard work.
- ★ During the time of fruition of merit-*karmas* (favourable time) your efforts lead to success and that is why you get desired things and conditions.
- ★ But during the time of fruition of demerit-*karmas* (unfavourable time) even after hard work you do not get desired things and conditions.
- ★ When the time of demerit-*karmas* (*paap*) will end and time of merit-*karmas* (*puñya*) will start then one certainly gets desired things and conditions.
- ★ **Greed** makes one collect things even without need. It is greed that forces one to sin.
- ★ Therefore, in order to avoid **desire** for things I will destroy **greed** by contentment.
- ★ Indulgence in sin can be prevented by controlling greed.
- ★ **It is wise to block sin before it happens and wisdom lies here.**
- ★ **By doing hard work honestly with patience and contentment one can avoid greed.** There is a saying **“A contented person is always happy.”**



Deceit (*Maayaa*)-

Maayaa means deceit, duplicity. Something inside and an opposite outside.

A deceitful person loses his prestige among people by deceiving them.

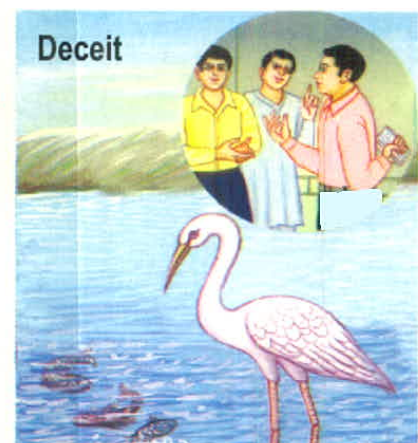
Nobody believes a dishonest person.

A deceptive person utters hundred lies to hide one.

Therefore, people run away from a deceitful person.

Children ...

- ★ Sometimes even while making honest efforts there is greed to get the desired things and conditions quickly.
- ★ When such greed rises there is a desire to get the desired things and conditions fast through shortcut by telling a lie, by stealing and deceiving.



- ★ The greed to get the desired things through shortcut forces one to sin.
- ★ Greed is the beginning of sins and deceitful activities increase sins.
- ★ When the times are favourable one gets desired things even through said shortcuts.
- ★ But he also acquires bondage of new demerit-*karmas* (*paap*).
- ★ The acquirer himself suffers the consequences of the bondage of *karmas* he has acquired.
- ★ When this demerit *karma* comes to fruition the desired things and conditions vanish and the undesired conditions appear.
- ★ In religious terms *chhetarpindi* is also called *maayaa*.
- ★ **Avarice and Chhetarpindi or greed and deceit both arise due to attachment.**
- ★ Simplicity is to be truthful and to avoid stealing and *chhetarpindi*.
- ★ By being simple one can avoid the sins of deceit caused by falsehood, stealing, *chhetarpindi* and deception. Therefore I will destroy **deceit** by **embracing simplicity**.

Model questions

1. What is the meaning of greed (*lobh*)? 2. What is the meaning of deceit (*maayaa*)? 3. How is greed destroyed? 4. How is deceit destroyed? 5. What should one do to avoid greed? 6. What is the meaning of passions (*kashaaya*)? 7. What are the two divisions of attachment (*raag*)? 8. Why people run away from a deceptive person? 9. Wisdom lies in what?

Story-1

NEM-RAAJUL

STORY SECTION

The twenty second Tirthankar Shri Neminaath was the highly glorious, powerful and brilliant son of the great opulent king **Samudravijaya of Shauryapur** city. **Shivaaḍevi** was his mother and **Rathnemi** was his younger brother.

King Samudravijaya had nine younger brothers and the **youngest** of them was named **Vasudev**. King Vasudev had two wives. Of them **Rohini's son** was named **Balaḍev** and **Devaki's son** was named **Shrikrishna**. Thus Shrikrishna and Neminaath were paternal cousins.

Once, Nemi Kumar blew Shrikrishna Vaasuḍeva's Panchajanya conch-shell. People and even Shrikrishna himself were surprised that who blew the conch-shell? Other than Shrikrishna, no one could even lift that conch-shell, what to say of blowing it. The guard of the conch-shell brought the news – “Prince Neminaath blew the conch-shell.” It was a child's play for Neminaath because he was Tirthankar. Nemi Kumar's strength was talked about and praised all around. He was as beautiful as strong he was.



Neminaath was unmarried but he led a detached life. His parents wanted him to get married. Shrikrishna Vaasuðev fixed his marriage with Raajemati (Raajul) the daughter of King Ugrasen, who also lived in Shauryapur.

Even Saraswati (the goddess of learning) would tire while describing Raajemati's beauty. Raajemati was endowed with all excellent signs of a woman. She was a lady with noble outlook, pious sentiments and virtuous conduct.

An auspicious date was found and in due course it arrived. Joy spread all around Shauryapur. The marriage procession with prince Nemi entered king Ugrasen's town. Coming in a chariot, Prince Nemi looked very beautiful. The procession reached near the palace. Attractively embellished Raajemati was sitting awaiting the arrival of the groom.



When the chariot entered the marriage pavilion, Prince Nemi suddenly saw animals in a yard and birds in cages. **Prince Nemi asked the chariot driver – “Why all these animals and birds have been brought here?”** The driver replied – **“They are here for the non-vegetarian guests.”** Nemi Kumaar thought – 'So many living beings will be killed just for my marriage feast. This is harmful and detrimental for my next birth. What will I gain by a marriage that involves killing of living beings?' He asked his driver to release all animals and birds. Watching the joy of the released beings he thought – 'I should use my strength for the wellbeing of my soul. It is better to get initiated and indulge in spiritual practices rather than employ my energy in worldly affairs. Only that will lead to the ultimate benefit.' With these thoughts he ordered the driver to drive back the chariot. Instead of being the husband of Raajemati, prince Nemi got ready to get initiated.

Suddenly... **Prince Nemi's chariot turned and the festivities were disturbed. Raajul and her friends were shocked – “What is happening?”**

The news spread – “Nemi Kumaar heard the call of the animals, got them released from bondage and has gone back. Now he will not marry.”

The moment Raajul got this news she was filled with grief and lost all her pleasure and joy. She thought – 'I am certainly a cursed soul because Neminaath has abandoned me. But now **I don't need a husband in this life.** It is also good for me to follow him and get initiated.' With these thoughts she also remained unmarried and prepared herself to get initiated at proper time. Her sentiment and detachment is, indeed, worthy of praise.

After that Neminaath observed the conventional one year period of charity and then got initiated to become a Jain ascetic. He then went to Raivatak hills (Girnar) near Dvaarika. Walking bare-feet he collected alms and fed his body with whatever drab and dry food he got. He considered all living beings in this world just like his own self.

He observed celibacy and remained absorbed in meditation. After observing such ideal asceticism for 54 days he attained omniscience (Keval gnaana). He then established the four fords of liberation—*saadhu-saadhvi* and *shraavak-shraavikaa*—**to become a Tirthankar.**

Raajul also accepted the path shown by him and got initiated by Bhagavaan Neminaath. Shrikrishna Vaasuḍeva, Balaḍeva, king Samuḍravijay and other elders blessed her – **“May you soon cross the ocean of worldly existence and attain the bliss of liberation.”** Many ladies of Dvaarikaa city also got initiated along with Raajemati.



Once, *saadhvi* Raajul, along with many other *saadhvis*, was going to Girnaar hill to pay homage to Bhagavaan Neminaath. Suddenly it started raining and she was separated from other *saadhvis*. For drying her wet cloths she took refuge in a cave and spread her cloths to dry.

Incidentally, Neminaath's younger brother, ascetic Rathanemi was sitting in meditation in the same cave. Due to darkness Raajul could not see him but he saw Raajul and said – **“Raajemati! Why are you wasting your youth? It is rare to be born as a human. Therefore, come let's enjoy our youth. Later, we will follow the path of Jina Bhagavaan.”**

Saadhvi Raajemati was strong in observing her vows and the code. Protecting her honour, she replied – **“Even if you were as handsome as a god or king of gods I would never desire you. You are the younger brother of Bhagavaan Neminaath and I am Raajemati, abandoned by him. Why do you want to enjoy the vomit of your brother? Curse to you that you desire a life of indiscipline. For you it is best to embrace death.”**

She added – **“O Rathanemi! We both are from very noble families. It is not proper for you to have such thoughts. This body is filled with filth and stink. We have become ascetics to seek spiritual glory. O great ascetic! From where did you get such evil thoughts and words? Please be stable in your ascetic-restraints.”**

These touching words awakened Rathanemi. He was saved from the path of spiritual decline. He sincerely and shamefully begged forgiveness for his mistake. Expressing his gratitude for Raajemati, he said – **“I thank you. You have saved me by showing the right path.”**

The three great souls, Bhagavaan Neminaath, ascetic Rathanemi and *saadhvi* Raajemati, moved on the path of restraint, austerity and detachment and attained the lofty state of liberation.

Praise is to Bhagavaan Neminaath...! Praise is to Raajul...!

Model questions

1. What did ascetic Rathanemi ask from Sati Raajul? What was Sati Raajul's answer? 2. Write the gist of Nem-Raajul story? 3. Write the names of parents and brother of Bhagavaan Neminaath. 4. What words were exchanged between Neminaath and the chariot driver? 5. Describe the incident that shows Neminaath to have compassion for living beings. 6. What Raajemati thought when Neminaath got initiated? 7. What blessings were given to Raajemati and by whom? 8. Mention how Raajemati re-established Rathanemi in ascetic-discipline. 9. What sort of life did Neminaath lead after initiation? 10. What lesson do you learn from this story?

Story-2

GAJASUKUMAAL MUNI

The king of **Dvaarika** city was **Shrikrishna Vaasuḍev**. The name of his mother was **Devaki** and that of his father was **Vasuḍev**. The name of his beloved youngest brother was **Gajasukumaal**. **His body was as delicate as the sole of an elephant's feet**; that is why he was named **Gajasukumaal**. Under the loving care of his parents Gajasukumaal grew to be a youth.

Once during his wanderings Bhagavaan Neminaath (twenty second Tirthankar, Arishtanemi) came to a garden outside Dvaarika city. When Shrikrishna Vaasuḍev was going to pay homage to Bhagavaan, he saw a beautiful girl **Somaa** on the way.

Somaa was so beautiful and charming that **Shrikrishna** found her to be a good match for Gajasukumaal. Shrikrishna took permission from Somaa's father Somil Braahmin and sent Somaa with guards to the palace to meet the royal ladies. Later Shrikrishna, his queens, Gajasukumaal and many prominent citizens went to pay homage to Bhagavaan Neminaath and attend his discourse.

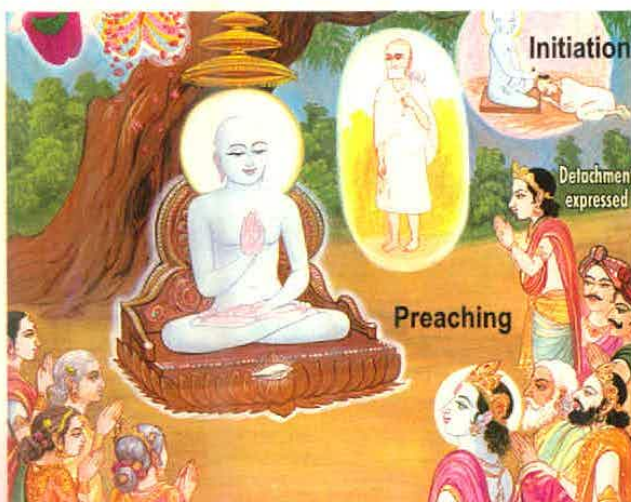
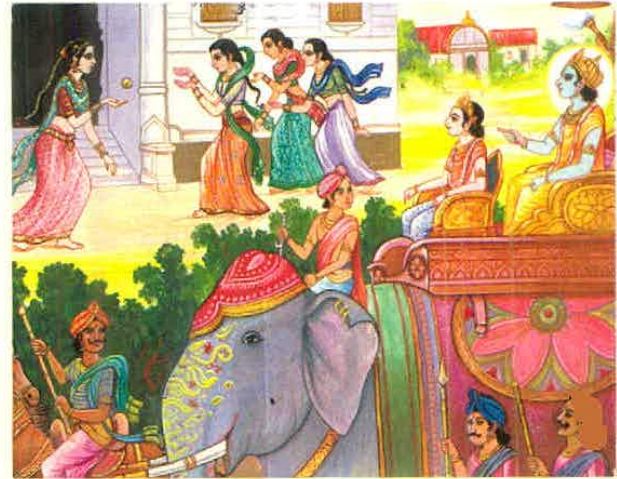
On hearing the sermon of Bhagavaan, Gajasukumaal got detached from the world. He said to Bhagavaan – “I will seek permission from my parents and come back to get initiated by you.” Gajasukumaal's parents and Shrikrishna tried hard to **stop him from renouncing the world but his resolve was strong**. Now he did not want to remain any more in this miserable world. On request of the elders he stayed for the night. **In the morning he was crowned and was asked – “O king! What is your desire?”**

He replied – “I want to get initiated.” With his parents' permission, Gajasukumaal tonsured his head and **got initiated by Bhagavaan Neminaath** the same afternoon.

The same evening he paid homage to Bhagavaan and humbly asked – “Bhagavaan! If

you allow, I want to go to the Mahaakaal cremation ground and observe night long special ascetic vow (**Bhikshu Pratimaa of standing in meditation for whole night**).” **Bhagavaan** replied – “I give you permission to get absorbed in meditation but ensure that no matter what pain or torment you face you remain unmoving like a mountain.”

Getting Bhagavaan's permission Gajasukumaal went to Mahaakaal cremation ground. Finding a faultless place he took the one night **Bhikshu Pratimaa** vow. He then stood in meditation focusing on a point.



That day Somil Braahmin had went out of the city to collect wood, hay and other things for his yagna. After collecting these things he was returning home when he saw ascetic Gajasukumaal standing in meditation in Mahaakaal cremation ground.

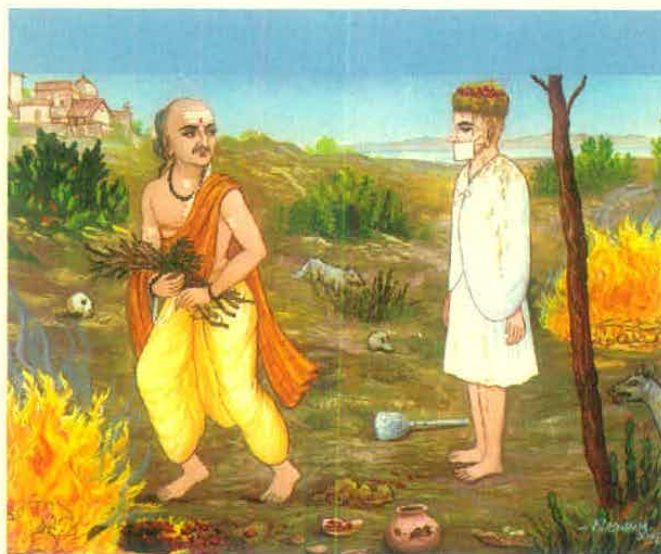
As soon he saw Gajasukumaal his animosity of past birth surfaced and he said to himself–“Hey! This is the same shameless Gajasukumaal, desirous of death. Yes! He is the merit-less Gajasukumaal, a blot on his family. For no reason he has abandoned my youthful daughter Somaa to become an ascetic.”

Therefore Somil Braahmin thought **to take revenge**. Somil looked all around to find if there was anyone moving around. (For the simple reason that sinful deeds are often done in darkness or solitude.) There was no one around as it had become dark. From a nearby pond he collected some **wet clay** and raised a **small boundary wall** on Gajasukumaal's head. He collected ambers from a burning pyre in a broken pot. He then heaped those glowing ambers on Gajasukumaal's head and ran away lest he was seen by someone.

This caused **intense pain** in Gajasukumaal's body. It was an extreme and intolerable agony. A recently tonsured head and a delicate body; the hairless skin broke apart and even the bones started cracking. There was no end to the pain. Even than there was no feeling of hatred for Somil Braahmin in Gajasukumaal's mind. He tolerated the pain with equanimity.

“Soul is eternal and body is temporary. Forgiveness is the virtue of soul and anger is unnatural for it. I am suffering the fruits of my own bad *karmas*.” These were his thoughts. With his noble intents and attitude the *karmas* vitiating virtues of soul were destroyed. He attained omniscience and soon after, when all *karmas* were destroyed, he attained **liberation (Moksh)**.

Praise is to Gajasukumaal, his forgiveness, his meditation and his detachment.



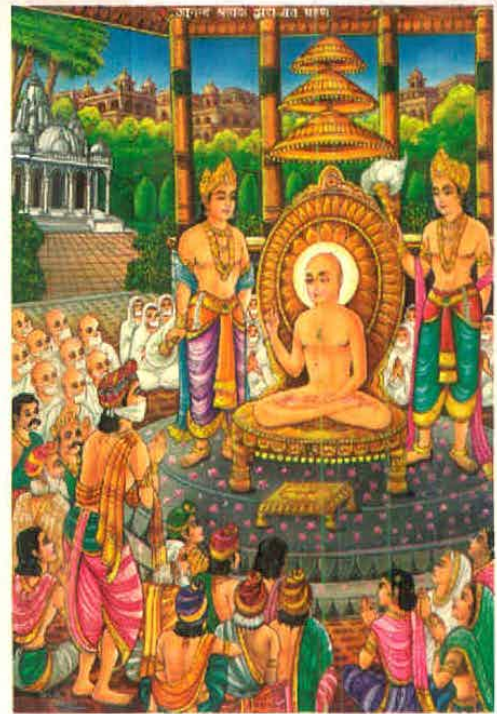
Model questions

1. What were the names of Gajasukumaal's parents and brother? Why was he named Gajasukumaal? 2. What happened when Gajasukumaal went to his parents for permission to get initiated? 3. Who decided for Gajasukumaal's marriage and with whom? 4. Who was the guru of Gajasukumaal? What lesson did he give? 5. What permission did Gajasukumaal seek from Bhagavaan after initiation? 6. What Gajasukumaal did before standing in meditation? 7. What affliction did Somil cause to Gajasukumaal? 8. Describe briefly the conditions of the two when Somil Braahmin came near Gajasukumaal. 9. Where did Gajasukumaal go after conclusion of his life-span? 10. What lesson do you get from this story?

In Vaañijyagraam city ruled king Jitashatru. In that city lived a very wealthy householder called Aanand. The name of his beautiful and virtuous wife was Shivaanandaa.

The wealth of Aanand shraavak was—40 million gold coins in cash, 40 million gold coins invested in business, and 40 million gold coins invested in household facilities. He had four cow sheds of 40,000 cows each. He had a fleet of 500 carts to transport commercial goods and another of 500 carts for transporting hay and other material for his cattle. He also had four ships employed in foreign trade.

He was not just very wealthy; he was at the same time equally intelligent and generous. He also enjoyed confidence of people. He was consulted by the king, the prime minister, the commander, landlords and even common people in trouble as well as confidential matters. He always gave right advice and won confidence of all.



Aanand shraavak gains righteousness (samkit)—Once Bhagavaan Mahaavir came to the Dyutipalaash garden in Vaañijyagraam. Like the king and others, Aanand also went to behold him and pay homage. Hearing the spiritual discourse of Bhagavaan he gained righteousness (*Samakit*) and he accepted the 12 vows of laity (*shraavak*). He took vows of renouncing—“Other than Jain, I will not pay homage to any religious deities (*devas*) and preachers, I will not talk to them, I will not have any contact with them, I will not offer them food and water as a religious duty; because a true Jain *shraavak* does not do so. I will gain credit by offering food etc. to Jain saints with devotion.”

Shivaanandaa also accepts 12 vows—After paying homage to Bhagavaan, Aanand *shraavak* left for home. Today he had gained true wisdom so he was happy. Considering himself to be honoured, he came home to inspire his wife to gain the boon of religion. Reaching home he said to his wife – “This is a very lucky day for us; we will never gain such boon again. Bhagavaan Mahaavir has come outside our city. Inspired by his pious sermon I have accepted 12 *shraavak*-vows. You should also go there, pay homage, accept vows and become a *shraavikaa* to make your human birth worthy.” Wife Shivaanandaa was glad to hear these words of Aanand *shraavak*. She also went to Bhagavaan and became a *shraavikaa* accepting the 12 vows.

Aanand shraavak accepts 12 Pratimaas—It was the fifteenth year since Aanand *shraavak* had accepted 12 vows. He had handed over all his business to his eldest son and devoted himself completely to religious activities. He accepted 12 *Pratimaas* (special vows for *shraavaks*) and started living in a *Paushadh shaalaa* (ascetic boarding) in Kollaak country. It took five years to conclude the practice of these 12 *Pratimaas*. Due to such vigorous austerities his body became weak and frail due to lack of flesh and blood. His bones and veins became visible and he could hardly sit or stand.

Santharaa by Aanand shraavak—One night while doing his religious contemplations Aanand shraavak thought – “Now I have become very weak; as such, as long as there is some strength left in my body and mind, as long as my preceptor Bhagavaan Mahaavir is alive and moving around on this earth, I should perform my ultimate practice.” He took the ultimate vow (*santharaa*) and completely abandoned food and water. He engrossed himself in noble spiritual thoughts. As a result of his noble thoughts, pious intent and purity of soul complexion (*leshya*) he attained *Avadhi-gnaana* (extrasensory perception of the physical dimension).

Arrival of Gautam Gañadhar—Around that time Bhagavaan Mahaavir arrived in his city. Taking permission from Bhagavaan Mahaavir, Gautam Gañadhar went into the city to seek alms for breaking his two day fast. There, people were talking about the ultimate vow of Aanand shraavak. When he heard that Gautam Swaami thought of meeting Aanand shraavak. He went to the Paushadh shaala (ascetic room) where Aanand shraavak was staying. Aanand shraavak was filled with joy when he saw Gautam Gañadhar and he paid homage and said while still reclining – “Please come near, I want to touch your feet. I do not have enough strength to come near you.”

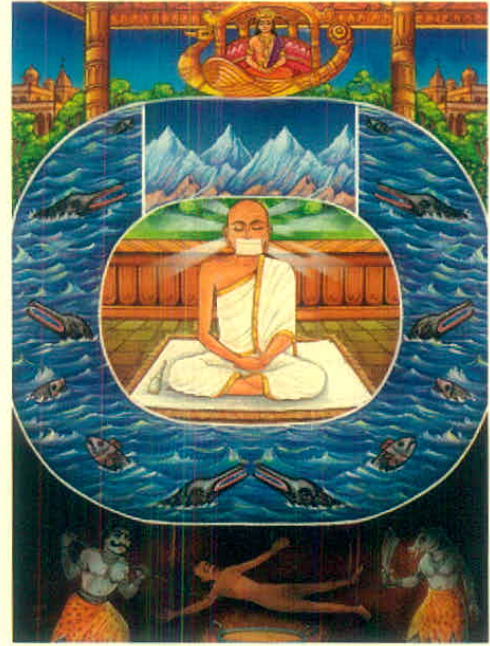
As Gautam Gañadhar came near him, Aanand shraavak paid him homage and asked – “Can a shraavak acquire *Avadhi gnaana*?” When Gautam Ganadhar said yes, Aanand shraavak informed – “I have acquired *Avadhi gnaana* and I can see up to 500 Yojans on **Lavan Samudra** and down up to the **Lolyupyaayut** infernal abode in the first hell.”

Gautam Swaami said – “A shraavak cannot have such extensive *Avadhi gnaana*. You told a lie so you should undertake self-criticism to atone.” Aanand shraavak said with surprise – “Does a person telling truth have to atone? It is you who should atone.” On hearing this from Aanand shraavak, Gautam Gañadhar came back to Bhagavaan Mahaavir. He performed *Iriyaavahiyaa* and *Kausagga* of the second *Shramañ Sootra*. He then paid homage to Bhagavaan and asked about who should atone, he or Aanand shraavak. Bhagavaan said – “Aanand shraavak is telling the truth. Therefore you should go and seek his forgiveness.” Gautam Swaami at once went into the city again and begged forgiveness from Aanand shraavak. What a display of modesty by the first disciple of Bhagavaan and a scholar of four kinds of knowledge... Praise to his modesty....!

Aanand shraavak observed the *shraavak code of conduct* for 20 years. After an ultimate vow lasting **one month he breathed** his last and was reborn as **demon in the first divine realm**. After completing his life span there he will be reborn as a human being, get initiated and attain liberation (moksh).

Model questions

1. How much wealth Aanand shraavak had?
2. What vows of renouncement did Aanand shraavak take before Bhagavaan?
3. What thought surfaced in the mind of Aanand shraavak?
4. How extensive was the *Avadhi gnaana* gained by Aanand shraavak?
5. For how many years did Aanand shraavak observe the *shraavak code of conduct*?



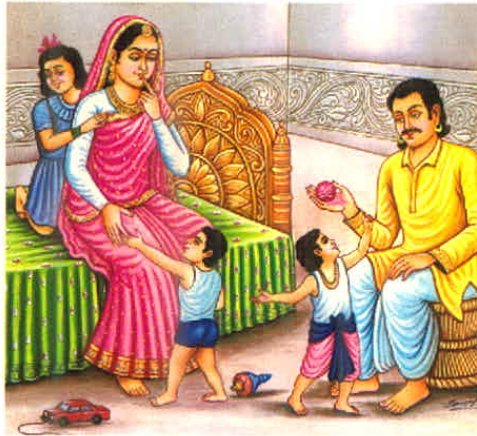
POETRY SECTION

Poetry 1 : Ratnaakar Pachchisi (Verses 1 to 12)

(Raag : Hari geet)

Manðir chho muktitañaa, maangaly kreedaanaa prabhu !
Nè inðra nar nè ðevataa sèvaa karè taaree vibhu !
Sarvgna chho swaamee vaøee, širaðaar atišay sarvanaa,
ghañü jeev tü, ghañü jeev tü, bhandaar gnaan kaøaa tañaa ...1

Trañ jagatanaa aadhaar nè avataar hè karuñaa tañaa,
vaøee vaidhya hè ! ðurvaar aa sansaaranaa ðukho tañaa,
veetaraag vallabh višvanaa, tuj paas arajee uchcharü,
jaaño chhataa pañ kahee anè aa hraðay hü khaalee karü ...2



Šü baaøako maa baap paasè baaø kreedaa nav karè ?
nè mukhamaathee jem aavè tëm šü nav uchcharè ?
tèm ja tamaaree paas taarak ! aaj bhoøaa bhaavathee,
jèvü banyü tëvü kahü, tëmaa kašü khot¹ü nathee ...3

Mè ðaan to ðeedhü nahee nè, šiyao pañ paaøyü nahi,
tapathee ðamee kaayaa nahi,

šubh bhaav pañ bhaavyo nahi,
è chaar bhèðè dharma maathee

kaáee pañ prabhu na karyü,
maarü bhramañ bhav saagarè nishfaø gayü !

nishfaø gayü ! ...4

Hü krodh agnithee baøyo vaøee lobh sarp dasyo manè,
gaøyo maanarupee ajagarè hü kèm karee dhyaavü tanè ?
man maarü maayaa jaaøamaa,

mohan mahaa moøzaay chhè,

chadee chaar choro haathamaa

chètan ghaño chagaðaa chhè ...5

Mè parabhavè kè aa bhavè pañ hit kaai karyü nahi,
tèthee karee sansaaramaa, sukh alp pañ paamyo nahi,
janmo amaaraa jinajee ! bhav poorña karavaanè thayaa,
aavèl baajee haathamaa, agnaanathee haaree gayaa ... 6

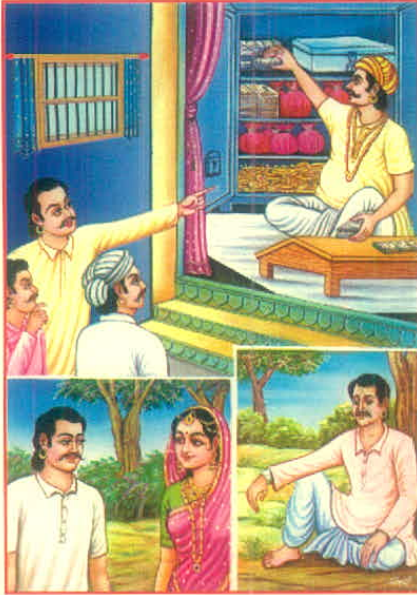


Amrut zarè tuj mukharoopee chanðrathee to pañ arè,
bheëjaay nahi muj man arèrè ! šü karü hü to vibhu ?
patthar thakee pañ kathhañ maarü man

kharè kyaáthee ðravè ?
 markat' samaa aa man thakee, hü to prabhu haaryo havè ...7

Bhamataá mahaa bhavasaagarè, paamyo passayè aapanaá,
 jè gnaan ðaršan charañaroopee, ratnatray ðuashkar ghañaá,
 tè pañ gayaa pramaadanaa vašathee prabhu !

kahü chhü kharü,
 konee kanè kirtaar ! aa pokaar jaenè hü karü ...8



Thhagavaa vibhu ! aa višvanè vairaagyanaa rango dharyaa,
 nè dharmano upaðèš ranjan lokanè karavaa karyaa,
vidhyaa bhañayo hü vaað maat'è ket'alee kathanee kahü,
 saadhu thainè bahaarathee ðaambhik anðarathee rahü ...9

Mè mukhanè mèlü karyü ðošo paraayaa gaeenè,
 nè nètranè nindeet karyaá paranaareemaá lapat'ainè,
 vaøee chittanè ðoshit karyü chintavee nathhaarü par tanü,
 hè naath ! maarü šü thasè ? chalaak thae chukyo ghanü ...10

Karè kaaøajaanè katal peedaa kaamane bihaamañee,
 è vishayamaá bane andh hü vit'ambañaá paamyo ghanee,
 tè pañ prakaashyü aaj laavee laaj aap tañee kanè,
 jaaño sahu tèthee kahü kar maaf maaraa waákanè ...11

Navakaar mantra vinaaš kidho anya mantro jaañeenè,
 kušaastronaá vaakyo vadè hañee aagamonee vaañeenè,
 kuðevanee sangat thakee karmo nathhaaraá aacharyaá,
 mati bhram thakee ratno gumaavee kaach
 kat'akaá mè grahyaá ...12

Poetry 2 : Maitree bhaavanü pavitra zarañü

Maitree bhaavanü pavitra zarañü muj heiyaamaa vahaya karè,
subh thaa aa sakaø vishvanü, evee bhaavanaa nitya rahè... 1
guñathee bharèlaa guñijan ðèkhee, heiyü maarü nrutya karè,
è santanaa charañ kamaømaa, muj jeevananü ardhya rahè... 2
Deen kruranè dharm vihoñaa ðèkhee ðilamaa ðarð rahè,
karuñaa bheenee aakhomaathee, ashruno subh strot vahè... 3
Maarg bhulèlaa jeevan pathikanè, maarg chindhavaa ubho rahü,
karè upèkshaa è maaraganeè, to è samataa chitta dharü... 4
Chanòraprabhuneè ðharm bhaavanaa hèiyè sahu maanav laavè,
vèr zèranaa paap tajeenè, mangal geeto è gaavè... 5

Poetry 3 : Dayaa tè sukhaneè vèladee

Dayaa tè sukhaneè vèladee, Dayaa tè sukhaneè khaañ,
anantaa jeev mokshè gayaa, ðayaa tañaa faø jaañ... 1
Hinsaa dukhaneè vèladee hinsaa dukhaneè khaañ,
anantaa jeev narakè gayaa, hinsaa tañaa faø jaañ... 2
Jeevadaa jeevanü jatan karajè, oøakhajè aachaar,
ðohylee vèøaaè jaañajè, dharm sakhaayo thaay... 3
dharm vaadeèè nav nipajè, dharm haatè na vèchaay,
dharm vivèkè nipajè, jo kariè to thaay... 4
raatree gumaavee suinè, ðivas gumaavyo khaaee,
hira jèvo manushya bhav, kodee baðalè jaay... 5
Daan siyaø tap bhaavanaa, dharmanaa char prakaar,
karo aaraadhanaa bhaavathee, to paamo bhav paar... 6
karo ðalaalee dharmanee, deepè adhikee jyot,
krushña vaasuðèv jaañavaa, jèñè baandhyü teerthankar gotra... 7

End of third standard course

WORK BOOK : STANDARD 4

Page No.

Maxim Section (50 marks)

1. Revision of Complete *Saamaayik* and *Pratikramañ Sootra* (20 marks) -
2. Revision of meaning of *Pratikramañ* from maxim 4, 5 upto 12 vows and meaning and questions learned in standard 1,2,3 (15 marks) -
3. *Pratikramañ*, question-answers from maxim 4 upto 12 vows (10 marks) 87
4. *Kaausagga* of *Dharmadhyaan* (5 marks) -

Fundamentals and Moral Value Section (30 marks)

1. Package of 35 titles (with details and explanations) 102
2. Fire-crackers – wastage of wisdom, power and wealth 115
3. TV : a fault 116
4. Jainism is the best religion 117
5. Definition of aversion (conceit and anger) 118

Story section (10 marks)

1. King Megharath 121
2. Thief Rohiñeya 123
3. Shaalibhadra 127
4. Ascetic Dharmaruchi 130

Poetry section (10 marks)

1. *Ratnaakar Pachchisi* (complete) 133
2. *Saadhu Vanðanaa* (1 to 15) 135

Total marks 100

MAXIM SECTION

(Question-answers about 12 vows from Maxim 4 of *Pratikraman*)

Lesson-4**MAXIM OF FAULTS IN PRACTICE OF KNOWLEDGE****Q. 1. What is *Aagam* (doctrine)?**

A.— The scriptures that give right knowledge about the six substances (*dravya*) propounded by Tirthankar and which of the nine fundamentals (*tattva*) are to be avoided, known, or followed in conduct are called *Aagams*.

Q. 2. In the maxim of knowledge how many classes of *Aagams* are mentioned? Which are they?

A.— There are three classes of *Aagams* – (1) *Suttaagam* or *Aagam* in maxims (original text), (2) *Atthaagam* or *Aagam* in the form of meaning, and (3) *Taḍubhaya Aagam* or both text and meaning.

Q. 3. What is *Suttaagam* (*Sutraagam*)?

A.— The sermon of Tirthankar authored and compiled in the form of maxims by Gañadhars are called *Sutraagam*; for example *Aachaaraanga Sootra*.

Q. 4. What is *Atthaagama* (*Arthaagam*)?

A.— The idea or doctrine expressed in the sermon of Tirthankar, corpus of that real meaning or spirit is called *Arthaagam*. The translations and elaborations of maxims are also called *Arthaagam*.

Q. 5. What things should be remembered for correct pronunciation while reciting?

A.— Every component of the text including vowels, consonants, conjunctions, inflections, etc. (*kaanaa, maatraa, binḍu, paḍ, akshar* etc.) should be carefully read and recited. For example, it is a fault of recitation to utter *chevayam* instead of *cheiyam*. To maintain this clarity of recitation regular practice should be done as a rule.

**Model questions**

1. What is the subject of the fourth maxim of *Pratikramañ*? 2. How many faults are there in practice of knowledge? Which?

Lesson-5

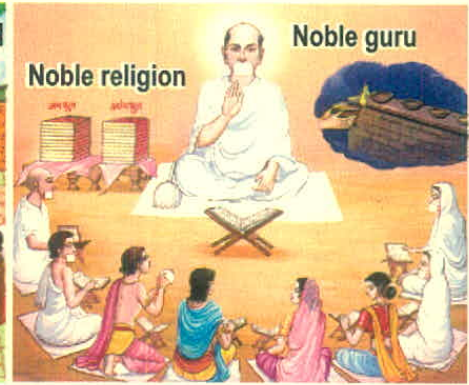
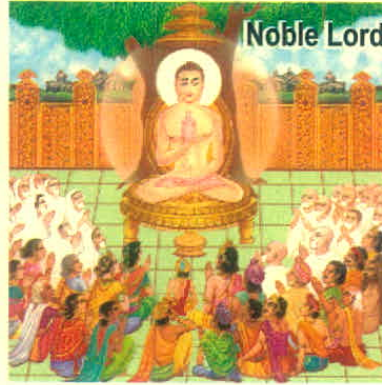
MAXIM OF RIGHTEOUSNESS

Q. 1. What has been described in the fifth maxim of *Pratikraman*?

A.— *Samakit* (righteousness) has been described in it.

Q. 2. What is the meaning of *Samakit* (righteousness)?

A.— To have real faith in the noble lord, noble guru and the noble religion with nine fundamentals (9 tattv) propagated by them, is called *Samakit*.



Q. 3. Who has propagated Jainism?

A.— Jainism has been propagated by the omniscient *Jineshwar Bhagavants* who are free of attachment and aversion.

Q. 4. What is *Paramaarth*? What is the meaning of *Parapaakhand*?

A.— Detailed knowledge of nine fundamentals etc. is called *Paramaarth* (the ultimate good). Religions other than that propagated by *Jineshwar* are called *Parapaakhand*.

Q. 5. What are the benefits of knowing those endowed with *Paramaarth*?

A.— (1) New knowledge is gained, (2) faults are removed, (3) doubts are removed, and (4) knowledge, faith, conduct, and austerities become pure and strong.

Q. 6. Can we have doubt in the words of the Jin? Why?

A.— No, never do. Because doubt is caused by want of wisdom due to fruition of knowledge veiling *karma* (*gnaanaavarañiya karma*) and deluding *karma* (*Mohaniya karma*). Whereas the word of the Jin is free of attachment and aversion. What the omniscient *Jineshvar* has said is real, only that is the truth. Therefore, one should remove his doubts by having faith in the word of the Jin.

Q. 7. Why one should not get acquainted with *Parapaakhandi* or praise him?

A.— Following the religion of *Parapaakhandi* (heretic), its rituals, worship and miracles involves violence of six classes of living beings. Where there is violence there is no religion. Violence of living beings begets misery and pain. Therefore, those desirous of liberation should not get acquainted with *Parapaakhandi* or praise him.

Model questions

1. What is the topic of the fifth maxim of *Pratikramañ*? 2. How many are the transgressions of *Samakit*? Which?

Lesson-6

1. MINOR VOW OF AHIMSAA

Q. 1. What is the meaning of *vrat* (vow)?

A.— *Vrat* means to renounce sinful activities (*virati*) and accept codes (*niyam*) and limitations (*maryaaḍaa*).

Q. 2. Why the first vow is called avoiding *praaṅaatipaat* (destroying vital forces)? Though it related to harming living beings, why it is not called avoiding *jivaatipaat* (destroying living beings)?

A.— Destroying any of the ten vital forces (*praaṅ*) of mobile and immobile beings is called *praaṅaatipaat*. *Jiv* also means soul and it is immortal and indestructible. That is why this vow is called *praaṅaatipaat*.



Protecting mobile being (Minor vow of Ahimsa)

Q. 3. Why the vow of renouncing to kill minute one-sensed beings is taken?

A.— Minute one-sensed beings are not killed or burned by trying to do so. But if vow of renouncing their killing is not taken it attracts the sin of non-renouncing.

Q. 4. For what the first minor vow is taken?

A.— It is taken to avoid violence towards mobile beings including two-sensed and three-sensed ones.

Q. 5. Why does a *shraavak* renounce violence towards mobile beings?

A.— Even *Shraavak* do not have a desire to kill five immobile beings but *Shraavak* can not completely avoid their killings so at least *Shraavak* decide not to kill mobile beings. Also mobile beings have more senses and are more developed so they experience more pain. Therefore more sin is attracted by their killing. This is a reason why *Shraavak* at least tries to avoid killing of mobile beings.

Q. 6. Give some examples of what is painful to the body?

A.— Worms, louse, dropsy, lice etc.

Q. 7. What is the meaning of vow to renounce killing with intent of *Aakutti*?

A.— To kill under influence of passions, cruelly and with a desire to kill is called 'killing with intent of *Aakutti*'. *Shraavaks* take a vow to renounce such killing.

Q. 8. What is cause of acquiring bondage of demerit-*karma* (*paap*) by one who kills a living being?

A.— A person who kills a living being acquires bondage of demerit-*karma* (*paap*) due to the evil sentiment and intension of killing. Therefore, every action should be done carefully ensuring that no violence is committed.

Q. 9. What virtues are gained by observing the vow of ahimsaa?

A.— Many virtues including compassion, forgiveness, mercy, gentleness, friendship etc. are gained by observing the vow of ahimsaa.

Q. 10. How many are the *koṭis* (ways) the first vow is observed?

A.— The first vow is taken to be observed *ḍuviham tivihēñam* or by 2 *karaṅs* (means) and 3 *yogas* (associations). In other words, it is taken with 6 *koṭis* (2 *karaṅs* x 3 *yogas*).

Q. 11. How many *atichaars* (transgressions) are there of the first vow? Which?

A.— The first vow has five transgressions. From *bandhe* to *bhattapaañavochochheye*.

Q. 12. For what period the first vow is taken?

A.— The first vow is taken for as long as one lives (*jaavajjiva*).

Model questions

1. Who is the clan goddess of Jains? 2. How many are the *koṭis* of the first vow? 3. How many are the *atichaars* of the first vow? Which? 4. For what period the first vow is taken?

Lesson-7

2. MINOR VOW OF TRUTH

Q. 1. The second minor vow is meant for what?

A.— The second minor vow is meant for avoiding gross lies.

Q. 2. Gross lies are of how many types and which?

A.— Gross lies are of five kinds – *kannaaleek* (about daughter), *govaaleek* (about cattle), *bhomaaleek* (about land), *thaapañmoso* (about safe-keeping), and *kooṭ saakshi* (false evidence).

Q. 3. In the second minor vow which lie is meant by the term *ityaadi*?

A.— It means false accusation, treachery, false oath of god, false preaching, telling gross lies about state affairs, etc.

Q. 4. What virtues are gained by observing the vow of truth?

A.— Fearlessness, confidence of others, popularity, gaining of *Aaḍeya naamkarma* (responsible for popularity) and many other gains.



Avoid lie (Minor vow of Truth)

Model questions

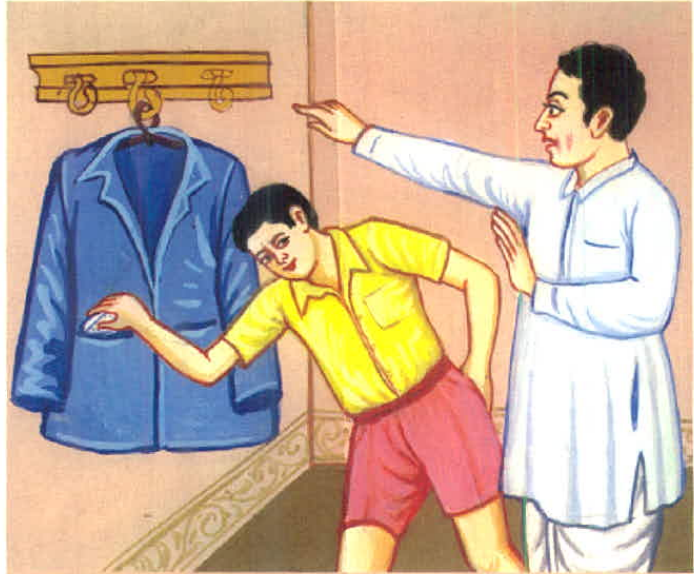
1. How many are the *koṭis* of the second vow? 2. How many are the *atichaars* of the second vow? Which? 3. For what period the second vow is taken?

Lesson-8**3. MINOR VOW OF NON-STEALING****Q.1. What is the meaning of *adattaaḍaan*?**

A.— To take anything without the permission of its owner is *adattaaḍaan*. In other word it means stealing.

Q.2. In the third vow how many types of stealing is abandoned?

A.— In the third vow mainly four kinds of gross stealing is avoided – (1) to steal by entering a house by making a hole in the wall or to commit armed robbery in a residence or on travelers. (2) pick-pocketing, (3) breaking locks, (4) to pick up fallen things of others.



Avoid gross theft (Minor vow of non-stealing)

Q.3. Why scope of exceptions has been kept in the third vow?

A.— Things belonging to family members and relatives are often taken, locks are opened, and many other such activities are habitually done in social life without permission; that is why scope of exceptions has been kept in the third vow.

Q.4. What is a big theft? What is small theft?

A.— To take such valuable thing belonging to others that causes hurt to the owner, bad reputation and punishment to the taker, is called big theft. To take an ordinary thing like paper-pencil for personal use without permission is called small theft.

Q.5. What virtues are gained by observing the vow of non-stealing?

A.— One gains confidence of people, love of friends and relatives, fame, courage and other such virtues.

Model questions

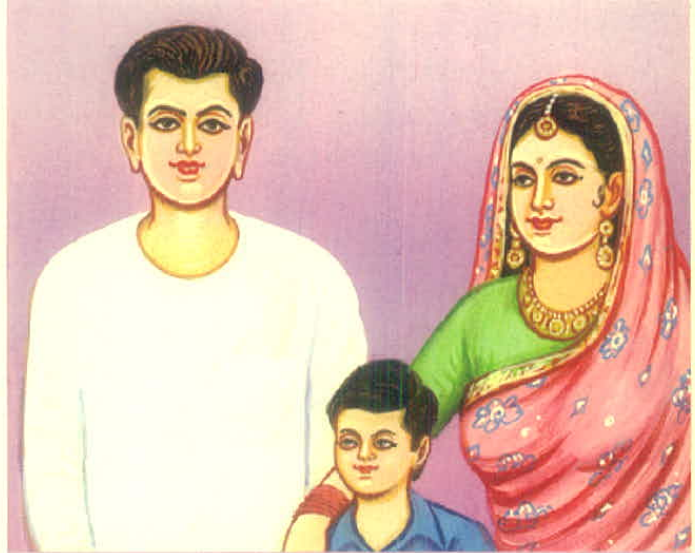
1. How many are the *koṭis* of the third vow? 2. How many are the *atichaars* of the third vow? Which? 3. For what period the third vow is taken?

Q. 1. Of how many kinds is the contentment with one's wife?

A.— They are of many kinds. For example – (1) After getting married once, not to marry again. (2) After death of one's wife, not to marry again but to observe complete celibacy. (3) To observe celibacy even in married life on some auspicious and festive dates as well as during the month chaaturamaas.

Q.2. What should be the direction of thoughts for observing celibacy?

A.— (1) *Brahmacharya* (celibacy) is the best austerity. Even gods bow before a celibate. (2) Enjoying sex is harmful like poison; it causes grave diseases in the body. (3) It leads to bad rebirth like that in hell. (4) How pure and beautiful had become the lives of **Jambu Kumar, Mallinaath ji, Raajemati** etc. who were staunch observers of celibacy. Such should be the direction of thoughts.



Avoid lust (Minor vow of celibacy)

Q. 3. What should be done in order to observe celibacy?

A.— (1) Practice not watching films and TV. (2) Wear graceful dress. (3) Read biographies of great men.

Q. 4. What are the benefits of observing celibacy?

A.— The benefits of observing celibacy – (1) body becomes disease free, (2) heart becomes strong, (3) senses become powerful, (4) intellect becomes sharp, (5) mind becomes healthy, (6) passions and perversions get pacified, (7) fondness is reduced, (8) observation of vows, codes, and discipline becomes perfect, and (9) many other physical and spiritual gains.

Model questions

1. How many are the *koṭis* of the fourth vow? 2. How many are the *atichaars* of the fourth vow? Which? 3. For what period the fourth vow is taken?

Lesson-10**5. MINOR VOW OF NON-POSSESSION****Q. 1. The fifth minor vow is for what?**

A.— It is for putting a limit to your possessions less or more than what **possessions one** has at present.

Q. 2. What s the meaning of *parigraha*?

A.— *Parigraha* means **obsession**, fondness or desire of **owning** something?

Q. 3. How many kinds of possessions are there? Which?

A.— There are 9 kinds of possessions – farm, building, silver, gold, wealth, grains, bipeds, quadrupeds, and storage vessels.

Q. 4. How to limit possessions?

A.— The limits of possessions should be fixed at slightly more than the estimated daily of annual needs. For example if you use 10 sets of dress annually then you should fix your limit as not to have more than 13 sets. (What is required is to develop a feeling of reducing your needs. But as long as it is not possible to do so you should follow this advice about limits.)

Q. 5. What are the benefits of observing this vow of non-possession?

A.— The desire to possess is the cause of sin because it inspires a person to commit violence, tell lies, litigate, steal and other such acts. Therefore, in order to avoid sinning one should observe the vow of non-possession. The benefits are – (1) freedom from evil thoughts, (2) craving for things is reduced, (3) one becomes contented, (4) disputes and litigations are resolved, and (5) gradually one can become perfectly non-possessive.

Q. 6. What are *atichaar* and *anachaar* of this vow?

A.— Unintentionally breaking the limits occurs when one crosses the set limits out of ignorance or because of doubt and it is called *atichaar*. If the limits are crossed intentionally out of greed it is *anachaar*.

**Model questions**

1. How many are the *koṭis* of the fifth vow? 2. How many are the *atichaars* of the fifth vow? Which? 3. For what period the fifth vow is taken?

Lesson-11

6. VOW OF DIRECTIONAL LIMITS

Q. 1. Why the sixth vow is taken?

A.— The sixth vow is for observing directional limits (*Āishaa parimāñ vrat*).

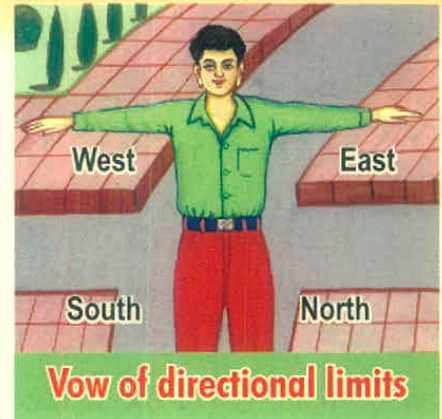
Q. 2. How many ways the directional limits are observed?

A.— There are six directions. To put a limit to the distance covered in a specific direction. For example, not to go in upward direction, on a mountain or in an airplane, beyond a predetermined number of kilometers. Not to go down in a mine beyond a predetermined number of kilometers. Not to go beyond a predetermined number of kilometers in east, west, north and south directions.

This is how the directional limits in upward downward and transverse directions are set.

Q. 3. What are the benefits of setting directional limits?

A.— The universe (*Lok*) is innumerable Yojans wide. By taking the vow of directional limits, one avoids bondage of *karmas* due to sinful activities, including violence, happening in areas beyond the limits.



Model questions

1. How many are the *koṭis* of the sixth vow? 2. How many are the *atichaars* of the sixth vow? Which? 3. For what period the sixth minor vow is taken? 4. Which is the first *guṇavrat* (restraints that reinforce the practice of *añuvrats*)?

Lesson-12

7. VOW OF LIMITING UPABHOG-PARIBHOG

Q. 1. What is the meaning of *upabhog-paribhog*?

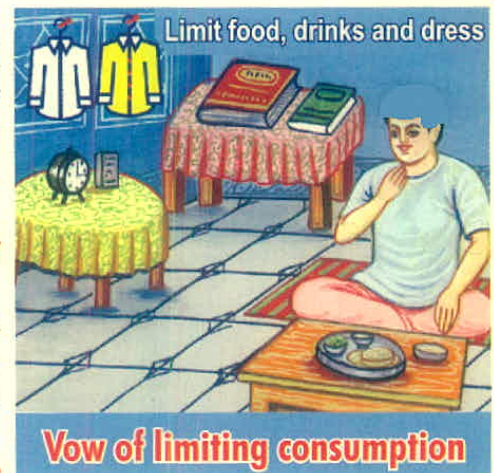
A.— Things that can be used only once are called *upabhog* (consumables); for example grains, water etc. Things that can be used again and again are called *paribhog* (durables); for example, dresses, ornaments, bed etc.

Q. 2. What is the meaning of *upabhog-paribhog parimāñ vrat*?

A.— To observe limits of things meant for consumption and reuse. To observe limits set for the 26 things specified for the seventh vow and to avoid 15 sources of *karma* bondage (*karmaaḍaan*).

Q. 3. What are the benefits of abandoning *sachitt* (life bearing)?

A.— (1) Victory over taste, (2) contentment where it is not possible to eat *achitt* (lifeless) things, (3) can offer available, faultless and lifeless food and water to ascetics, (4) can avoid consuming green vegetables etc. on auspicious and festive dates, and (5) compassion towards living beings increases.



Q. 4. What is *karmaaḍaan*?

A.— The professions and activities that attract extra bondage of *karmas* due to involved extra violence are called *karmaaḍaan*.

Q. 5. Why the fifth and the seventh vows are taken with one *karañ* (means) and three *yogas* (associations)?

A.— A *shraavak* can limit the scope of fifth and seventh vow according to his ability and need. Therefore, he can take the vows to renounce doing (*karañ*) himself by mental, vocal and physical association (*yoga*). However, if he takes the vows to renounce making others do and approve others doing then there are chances of breaking the vows due to his family and social responsibilities. That is the reason these vows are taken with one *karañ* (means) and three *yogas* (associations).

Q. 6. Which vow includes renouncing eating at night?

A.— Renouncing eating during the night comes under the seventh vow. This vow can be observed if the limit of time of consuming and using is not extended beyond the day and into the night.

Q. 7. What are the benefits of limiting the use of consumables and durables?

A.— (1) It limits desires and reduces needs. (2) Life is filled with feelings of contentment and renouncing. (3) More time is available for religious activities. (4) Bondage of *karmas* is avoided to a great extent.

Model questions

1. How many are the *koṭis* of the seventh vow? 2. How many are the *atichaars* related to food? Which? 3. For what period the seventh minor vow is taken? 4. Which is the second *gunavrat*?

Lesson-13

8. VOW OF RENOUNCING ANARTH ḌAND

Q.1. What is *ḍand*? What is the meaning of *anarth ḍand*?

A.— The evil indulgences of mind, speech and body that cause **punishment** to soul are called *ḍand*. Any activity that does not benefit the self or the family, which is purposeless and involves violence for no purpose causing punishment of soul by bondage of demerit-*karmas*, is called ***anarth ḍand*** (purposeless violence).

Q.2. Write some activities that result in the sin of *anarth ḍand*.

A.— Activities like false accusations, evil or false preaching, to leave water taps on, to buy things without need, etc. are called ***anarth ḍand***.

Q.3. How many kinds of *anarth ḍand* are there? Which?

A.— There are four kinds of *anarth ḍand* – (1) *avzaañachariyam* (evil indulgence), (2) *paraayachariyam* (deluded indulgence), (3) *hinsappayaañam* (violent indulgence) and (4) *paarmammovaèsam* (indulgence in sinful preaching).



Vow of avoid purposeless violence

Model questions

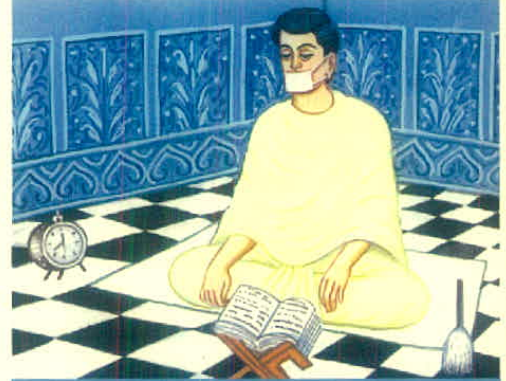
1. How many are the *koṭis* of the eighth vow? 2. How many are the *atichaars* of eighth vow? Which? 3. For what period the eighth vow is taken? 4. Which is the third *guṇavrat*?

Lesson-14

9. SAAMAAYIK VOW

Q. 1. What is the difference between the *Saamaayik* of *saadhu* and *shraavak*?

A.— (1) *Saadhu's Saamaayik* is for whole life. That of a *shraavak* is for a specific period (2 Ghadi, 4 Ghadi etc.). *Saadhu's Saamaayik* is done with 3 *karaṇ* (means) and 3 *yog* (association) or with 9 *koṭis*. That of a *shraavak* is done generally with 2 *karaṇ* (means) and 3 *yog* (association) or 6 *koṭis* or with 8 *koṭis*. (The text to be recited for 8 *koṭis*—'karantampi annam' na samañujaañaami, vayasaa kaayasaa'.)



Perform Samayik Daily (*Samayik vow*)

Model questions

1. What is *saavaḍya yoga* (sinful association)? 2. How many are the *atichaars* of ninth vow? Which? 3. *Saamaayik* is of how many kinds? 4. Which is the first *shikshaavrat* (instructive or complimentary vows of spiritual discipline)?

Lesson-15

10. ðÈSHA AVAGAASIK VOW

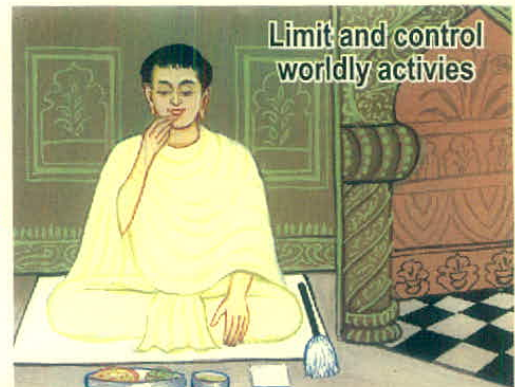
Q. 1. What is *ðèshaavagaasik vrat*?

A.— All the aforesaid vows are taken for life. To reduce that limit and take vows for daily observation to maximum possible limits is called *ðèshaavagaasik vrat* (short period vows).

Q. 2. At present how this reduction of limits of the vow is done?

A.— At present it is done with fourteen rules – *Maryaadaa* (limitation)

1. *sachitt* – of *sachitt* eatables
2. *dravya* – of total number of eatables
3. *vigaya* – of prohibited eatables like milk, curd, ghee, oil, sugar



Limit and control worldly activities

ðÈshaavagaasik vow (*Short period vow*)

4. bath – of number of baths and quantity of water
5. footwear – of number of footwear
6. *ōishaa* – of movement in all four directions
7. *shayan* – of furniture for sitting and sleeping (bed, chair, sofa etc.)
8. celibacy – of observing celibacy as far as possible
9. *kusum* – of flowers and perfumes
10. *vilepan* – of cosmetics (cream, talc, oil etc.)
11. *vaahan* – of number of vehicles
12. *vastra* – of normal regular dresses
13. *bhojan* – of number and quantity of daily meals
14. *mukhavaas* – of mouth-fresheners (types and quantity)

Recitation for vow taking – limit *pramaañe pachchakkhaañ egaviham tivihēñam, na karēmi, mañasaa, vayasaa, kaayasaa, tassa Bhantē padikkamaami, ninōaami, garihaami, appaañam vosiraami.*

Q.3. What is the difference between the sixth and the tenth vows?

A.— The sixth vow is about setting directional limit for life. The tenth vow is about setting directional limits and use of consumables and durables for one day and night.

Model questions

1. 1. How many are the *atichaars* of tenth vow? Which? 2. How many are the *kotis* of the tenth vow? 3. One *Ahoraatri* means how much time? 4. What is the vow that follows the life of an ascetic? 5. What is the procedure of taking the tenth vow and concluding it? (Prepare with the help of *Pratikramañ* book.) 6. Which is the second *shikshaavrat* (instructive or complimentary vows of spiritual discipline)?

Lesson-16

11. COMPLETE PAUSHADH VRAT

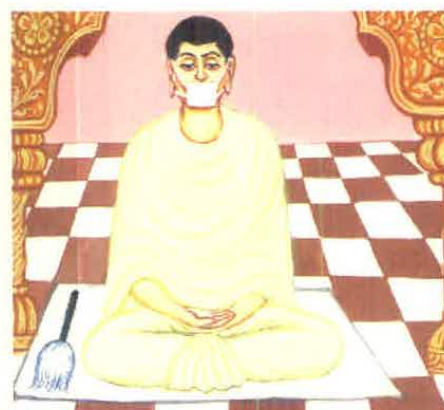
Q.1. What is the meaning of *Paushadh vrat*?

A.— To nurture the soul with right knowledge, perception/faith and conduct.

Q.2. What is the meaning of *pratilēkhan, pramaarjan*?

A.— To inspect clothes and other equipment for living creatures (insects etc.) is called *pratilēkhan* (inspecting). If some insect is found, removing it softly with hand or *guchchho* or *rajoharan* and placing it at a safe place is called *pramaarjan* (cleansing).

Q.3. In *Paushadh* (partial ascetic vow) or the tenth vow what things should be inspected and cleansed?



No worldly activities
(Partial ascetic vow)

A.— In *Paushadh* things of regular use should be inspected. They include — (1) *Muhapatti* (mouth cover), (2) *Guchchho*, (3) *rajoharañ* (insect protection), (4) cloths (in prescribed order), (5) bed and mattress, (6) *paushadh-shaalaa* (boarding), (7) land for disposal of excreta, (8) pots and bowls, books and other things.

Q. 4. In the *paushadh* vow what things are renounced?

A.— In the *paushadh* vow following things and activities are renounced — (1) Four kinds of eatables, (2) indulgence in sex, (3) ornaments and gold, (4) wearing garlands of flowers, (5) applying sandalwood paste or other such things, (6) 18 types of sinful professions performed with tools like crowbar or hammer. [Prepare the procedure of taking and concluding *paushadh* vow on the basis of the Pratikramañ book.]

Q. 5. What is the meaning of Prahar? For how many Prahars *paushadh* is done?

A.— Prahar (a unit of time) means a quarter of a day or a night (approximately two and a three quarter hours to three hours). It is also called Porasi. Complete *paushadh* is of eight Prahara duration. If only night long *paushadh* is intended, then *paushadh* for four prahar can be vowed for.

Model questions

1. How many are the *koṭis* of the eleventh vow? 2. How many are the *atichaars* of eleventh vow? Which? 3. For what period (or Prahars) the eighth vow is taken? 4. Which is the third *shikshaavrat*?

Lesson-17

12. ATITHI SAMVIBHAAG VRAT

Q. 1. What is the meaning of *atithi samvibhaag vrat*?

A.— To offer and give 14 kinds of things used in household, including food, to a visiting ascetic who has taken five great vows and comes unannounced, simply with the feeling of benefit of the soul, is called *atithi samvibhaag vrat* (vow of sharing with ascetic saadhu-saadhvi). Each and every *shraavak* should have the feeling of gaining such benefit everyday.



(Vow of sharing with ascetic guest)

Q. 2. What are *paadhhiyaari* and *apaadhhiyaari* things?

A.— The things that ascetics do not return are called *apaadhhiyaari* (non-returnable). Things that ascetics return after using them are called *paadhhiyaari* (returnable).

Q.3. How many things can be given to revered ascetics? Which of them are returnable and which are not?

A.— Fourteen kinds of things can be given to revered ascetics –

Eight of them are *apaadhhiyaari*—(1) food, (2) water, (3) dry fruits and sweets, (4) mouth fresheners, (5) cloths, (6) pots and bowls, (7) blankets, and (8) *rajoharañ*.

Six of them are *paadhhiyaari*—(1) small stools (*baajothh, paat* etc.), (2) platform or plank (*paat or falak*), (3) bed and boarding, (4) mattress (*sanstaarak*), (5) medicinal herbs (*aushadh*) and (6) medicines (*bhèshaj*).

Q.4. What is the difference between *aushadh* and *bhèshaj*?

A.— Individual herbs like dry ginger, turmeric, hog-plum, myrobalan, clove etc. are called *aushadh* (herb). Medicinal formulations of some ingredients, such as *hingaashtak churña, trifalaa* etc. are called *bhèshaj* (medicine).

Q.5. Are there only the said fourteen things that can be given to revered ascetics?

A.— Mainly the said 14 things are of use to ascetics. That is the reason they have been listed. Besides these other things of use could include religious books, needles, scissors etc.

Q.6. Are only ascetics qualified to get alms or charity?

A.— The charity to revered ascetics is called noble charity; that is the reason they have been mentioned in this vow. Charity can also be given to *shraavaks* observing *pratimaa* (special austerities), *shraavaks* with 12 vows, and coreligionists. Charity given to others is of charity with compassion.

Q.7. Out of the said 14 things given as alms how many and which are given to Tirthankars.

A.— Tirthankars do not carry cloths, bowls, blankets and *rajoharañ*. Therefore, leaving aside these four, they can be given all other ten things.

Q.8. A *shraavak* observing the twelfth vow should mainly take care of what things?

A.— (1) Persons who are cooking or eating should sit away from things with life (*sachitt*). (2) Arrangements for **keeping *sachitt* and *achitt* things separate** should be made in the house. (3) Drops of **fresh water, green vegetables** and their waste should not be allowed to lie scattered in and around the house. (4) **Boiled or treated water** should be stored only till sunset. (5) At the time of *gochari* (**giving alms to ascetics**) gates of the house should be kept open and modesty should be observed. (6) If you are **free of disqualifications** (*asuzataa*) you should have intense wish to offer alms yourself. (7) The procedure of offering and giving alms should be learned from revered ascetics, and improved by experience. (8) You are free of any disqualification (*suzataa*) or not (*asuzataa*) should be **truly conveyed**.

Model questions

1. Which is the vow without any *karañ* and *koti*? 2. How many are the *atichaars* of twelfth vow? Which? 3. In the twelfth vow what feeling is cultivated? 4. Which is the fourth *shikshaavrat*?

Table of *karañ*, *yoga* and *koṭi* of 12 vows and *Santhaaraa*.

<i>Vow</i>	<i>Karan</i> × <i>Yoga</i> = <i>Koti</i>	<i>Recital</i>
1	2 × 3 = 6	<i>ḍuviham tivihèñam</i>
2	2 × 3 = 6	<i>ḍuviham tivihèñam</i>
3	2 × 3 = 6	<i>ḍuviham tivihèñam</i>
4	2 × 3 = 6	<i>ḍuviham tivihèñam</i> (for gods)
	1 × 1 = 1	<i>egaviham egavihèñam</i> (for humans and animals)
5	1 × 3 = 3	<i>egaviham tivihèñam</i>
6	2 × 3 = 6	<i>ḍuviham tivihèñam</i>
7	1 × 3 = 6	<i>egaviham tivihèñam</i>
8	2 × 3 = 6	<i>ḍuviham tivihèñam</i>
9	2 × 3 = 6	<i>ḍuviham tivihèñam</i>
10	2 × 3 = 6	<i>ḍuviham tivihèñam</i> (outside the limitation of things etc.)
	1 × 3 = 3	<i>egaviham tivihèñam</i> (inside the limitation of things etc.)
11	2 × 3 = 6	<i>ḍuviham tivihèñam</i> (within the limitation of things etc.)
12	0 × 0 = 0	vow without <i>karañ</i> and <i>koṭi</i>
<i>Santhaaraa</i>	3 × 3 = 9	<i>tiviham tivihèñam</i>

Q. What are the differences between *Mahaavrat* (great vows) and *Añuvrat* (minor vows)?

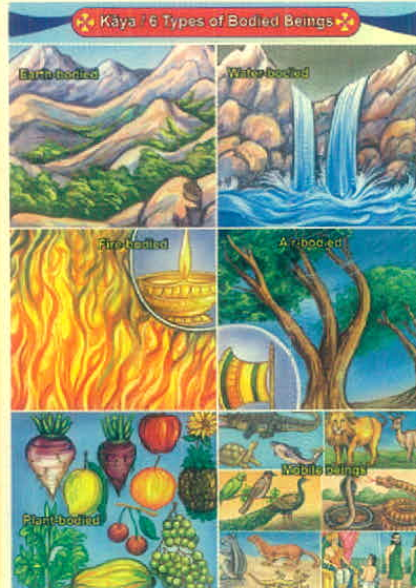
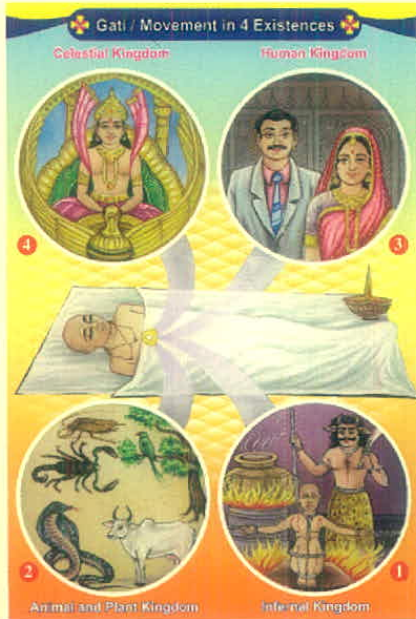
A.—[transfer into a two column table]

<i>Mahaavrat</i>	<i>Añuvrat</i>
(1) Accepted by ascetics.	(1) Accepted by <i>shraavaks</i> (laity).
(2) Taken with 9 <i>koṭi</i> or 3 <i>karañ</i> and 3 <i>yoga</i> . (3 <i>karañ</i> or means – do, get done, approve. 3 <i>yoga</i> or associations – mental, vocal and physical).	(2) Taken with 6 <i>koṭi</i> , 1 <i>koṭi</i> or 3 <i>koṭi</i> ; which means with 2 <i>karañ</i> - 3 <i>yoga</i> , 1 <i>karañ</i> - 1 <i>yoga</i> or 1 <i>karañ</i> - 3 <i>yoga</i> .
(3) Taken for lifelong observation. As they are accepted by great men like Tirthankars and Gañadhars, they are called great vows.	(3) Taken for one year to lifelong observation. Or as per one's desire.
(4) These include renouncing of all violence, all untruth, all stealth, all lust and all possessions.	(4) These include renouncing of gross violence, gross untruth, gross stealth, gross lust and gross possessions.
(5) There are five great vows.	(5) There are 5 <i>añuvrat</i> (minor vows), 3 <i>gunavrats</i> and 4 <i>shikshaavrats</i> , making a total of 12 vows.
(6) There are 25 supporting feelings (<i>bhaavna</i>) and 125 transgressions (<i>atichaar</i>) of five great vows.	(6) There are 99 transgressions (<i>atichaar</i>) of 12 minor vows.
(7) An ascetic observing five great vows may be at 6 th to 14 th <i>Guñasthaans</i> .	(7) A lay person observing five minor is at 5 th <i>Guñasthaan</i> .
(8) Souls leaving 1 st to 5 th hell can become five great vow observing ascetics (<i>saadhu</i>) in their rebirth.	(8) Souls leaving 1 st to 6 th hell can become 12 minor vow observing <i>shraavaks</i> in their rebirth.
(9) They have the knowledge of at least 8 <i>pravachan-maataa</i> (5 <i>samitis</i> or self-regulations and 3 <i>guptis</i> or restraints).	(9) They have the knowledge of and faith in 9 (<i>tattva</i>) fundamentals. They observe at least the vow of <i>Navakaarasi</i> .
(10) A practicing ascetic either gets (<i>moksh</i>) liberated or after death gets reborn nowhere else but in any of the 12 <i>vaimaanik</i> upto the fifth <i>Anuttar Vimaan</i> as a divine being.	(10) A practicing lay person after death gets reborn nowhere else but as divine being in any of the 12 <i>Vaimaanik</i> and 9 <i>Lokaantik</i> divine realms.

MORAL VALUE SECTION

(Note – Students will have to memorize the package of 35 titles and information within. Special information has been given as foot note. Questions related to this special information will not be asked in the 4th standard exam. However, this will be useful in understanding the lessons for higher classes.)

35 BOL (TITLES)



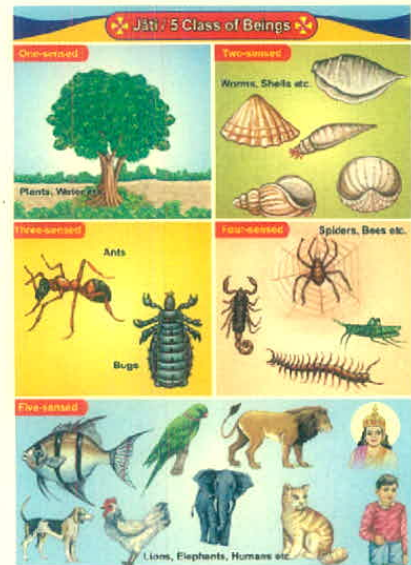
First title—Four gati* (realms of rebirth)—(1) Narak (hell or infernal realm), (2) Tiryanch (animal realm), (3) Manushya (human realm) and (4) ðev (heaven or divine realm). (*gati* means to move)

Second title—Five jaati (classes of beings)—(1) Ekèndriya (one-sensed), (2) Bèindriya (two-sensed), (3) Tèindriya (three-sensed), (4) Chaurèndriya (four-sensed), and (5) Panchèndriya (five-sensed). (Different classes of living beings are called *jaati*; one begets a class due to *Jaati naam karma* or the *karma* responsible for class of beings.)

Third title—Six kaaya (body type)—(1) Pruthvikaay (earth-bodied), (2) Apkaay (water-bodied), (3) Teukaay (fire-bodied), (4) Vaaukaay (air-bodied), (5) Vanaspatikaay (plant-bodied), and (6) Traskaay (mobile-bodied). (*kaaya* means body; aggregate)

Fourth title[#]—Five indriya (sense organs)—(1) Shrotrèndriya (sense organ of hearing), (2) Chaksurindriya (sense organ of seeing), (3) Ghraañèndriya (sense organ of smelling), (4) Rasanèndriya (sense organ of tasting), and (5) Sparshnèndriya (sense organ of touching).

(That which helps in knowing partially a thing with form is called *indriya* or sense organ. These sense organs are responsible for one attribute each – sound, appearance, taste, smell and touch.)



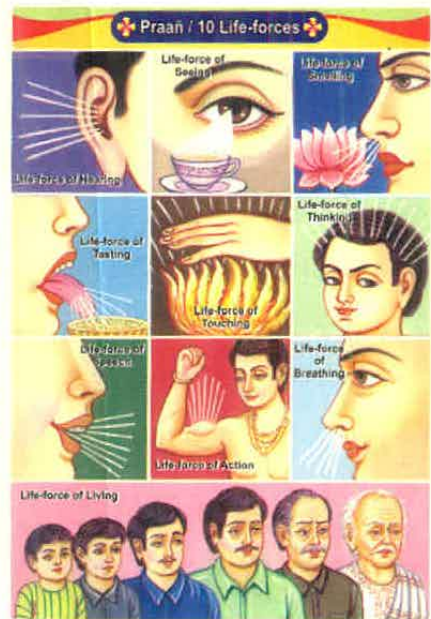
* **Title 1** : In the infernal and animal realms beings suffer infinite miseries. In hell they suffer ten types of place related pain – hunger, thirst, cold, heat, burning, fever, fear, worry, itching and slavery. In terms of mundane or physical pleasures the divine realm is best but liberation is attained only through the human realm. Therefore, human realm is the best.

Fifth title—Six paryapti (full development)—(1) Aahaar (of intake), (2) Sarir (of body), (3) Inḍriya (of sense organs), (4) Shwaashchhoswaas (of breathing), (5) Bhaasaa (of speech), and (6) man (of mind).

(Paryapti – The capacity of the living being (soul) to convert matter particles into fully developed body, sense organs and other parts is called *paryapti*. Any deficiency in that capacity is called *aparyapti* (under development). As long as a being does not complete the required development it is called *aparyapt* or under developed. When it completes the required development it is called *paryapt* or fully developed.)

Sixth title — Ten praan (vital forces) – (1) Shrotēṅḍriya balpraaṅ (vital force of the sense organ of hearing), (2) Chakshrinḍriya balpraaṅ (vital force of the sense organ of seeing), (3) Ghraaṅḍriya balpraaṅ (vital force of the sense organ of smell), (4) Rasnēṅḍriya balpraaṅ (vital force of the sense organ of taste), (5) Sparshnēṅḍriya balpraaṅ (vital force of the sense organ of touch), (6) Man balpraaṅ (vital force of mind), (7) Vachan balpraaṅ (vital force of speech), (8) Kaay balpraaṅ (vital force of body), (9) Shwaasoshwaas balpraaṅ (vital force of respiration), and (10) Aayushya balpraaṅ (vital force of life-span).

(Praaṅ means the vital forces that provide the worldly living beings the ability to perform various activities like hearing. In other words *praaṅ* is the vital force that provides the capacity to live and act. It is of two kinds – (1) *ḍravya praaṅ* (physical force) on which rests the relationship of soul with body, and (2) *bhaava praaṅ* (intellectual force) on which rest the subtle attributes like knowledge. Physical forces are of aforesaid ten kinds, and intellectual forces are of four kinds – knowledge, perception/faith, bliss and potency.)



Title-5: A being completes full development of at least three capacities. The first capacity completes full development in the first Samaya of existence and the remaining five capacities take 1 Antarmuhurt each. As the development of different capacities can be attained simultaneously, the total time taken for full development of all the six capacities is one Antarmuhurt. One sensed beings have full development of the first four capacities. Two to four sensed beings and non-sentient five sensed beings have full development of the first five capacities. Sentient five sensed beings have full development of all the six capacities.

Title-6: One sensed beings have four *praaṅs* (vital forces), two sensed beings have six, three sensed beings have seven, four sensed beings have eight, non-sentient five sensed beings have nine and sentient five sensed beings have ten vital forces.

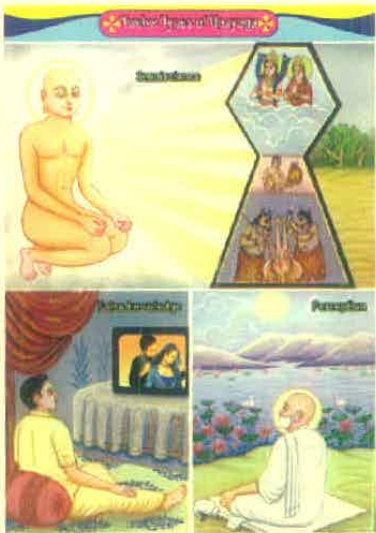
Seventh title — Five Sharira (bodies or body types) – (1) *Auḍaarik* (gross physical body), (2) *Vaikriya* (transmutable body), (3) *Aahaarak* (telemigratory body), (4) *Tejas* (fiery body), and (5) *Kaarman* (karmic body). (*Shiryate iti sharira*; that which tends to get destroyed is called body.)

Eighth title — Fifteen yoga (activity) – (1) *Satya mana yoga* (truthful mental activity), (2) *Asatya mana yoga* (untruthful mental activity), (3) *Mishra mana yoga* (mixed mental activity), (4) *Vyavahar mana yoga* (practical or social mental activity), (5) *Satya vachan yoga* (truthful vocal activity), (6) *Asatya vachan yoga* (untruthful vocal activity), (7) *Mishra vachan yoga* (mixed vocal activity), (8) *Vyavahar vachan yoga* (practical or social vocal activity), (9) *Auḍaarik sharira kaaya yoga* (gross physical body related physical activity), (10) *Auḍaarik sharira mishra kaaya yoga* (gross physical body related mixed physical activity), (11) *Vaikriya sharira kaaya yoga* (transmutable body related physical activity), (12) *Vaikriya sharira mishra kaaya yoga* (transmutable body related mixed physical activity), (13) *Aahaarak sharira kaaya yoga* (telemigratory body related physical activity), (14) *Aahaarak sharira mishra kaaya yoga* (telemigratory body related mixed physical activity), and (15) *Kaarman sharira kaaya yoga* (karmic body related physical activity).

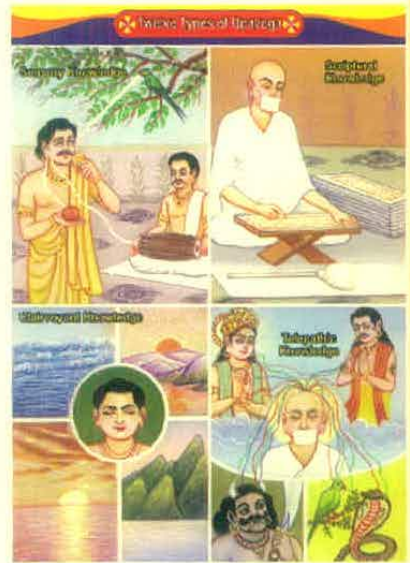


(11) *Vaikriya sharira kaaya yoga* (transmutable body related physical activity), (12) *Vaikriya sharira mishra kaaya yoga* (transmutable body related mixed physical activity), (13) *Aahaarak sharira kaaya yoga* (telemigratory body related physical activity), (14) *Aahaarak sharira mishra kaaya yoga* (telemigratory body related mixed physical activity), and (15) *Kaarman sharira kaaya yoga* (karmic body related physical activity).

(Yoga means mental, vocal and physical association, activity or indulgence. There are 15 yogas, 4 related to mind, 4 related to speech and 7 related to body.)



Ninth title — Twelve Upayoga (involvement) – (1) *Mati-gnaan* (righteous sensory knowledge), (2) *Shrut-gnaan* (righteous scriptural knowledge), (3) *Avadhi-gnaan* (righteous extrasensory perception of the physical dimension), (4) *Manahparyav-gnaan* (extrasensory perception and knowledge of thought process and thought-forms of other beings), (5) *Keval-gnaan* (omniscience), (6) *Mati-agnaana* (unrighteous of sensory knowledge), (7) *Shrut-agnaana* (unrighteous scriptural knowledge), (8) *Vibhang-gnaana* (unrighteous pervert knowledge), (9) *chakshu-ḍarshan* (visual perception), (10) *achakshu-ḍarshan* (non-visual perception), (11) *Avadhi-ḍarshan* (extrasensory perception) and (12) *Keval-ḍarshan* (ultimate perception).



(1) *Gnaan* means special knowledge of things.

Title-9 : *Gnaana* is of two kinds – knowledge and ignorance. The true understanding of the words of the omniscient is knowledge (*gnaana*). Less, more or contrary understanding of the same is ignorance (*agnaana*). Unrighteous have ignorance and righteous have knowledge.

(2) *Darshan* means to see the common form of things.

(3) Involvement of soul in activities of knowledge and perception is called *upayog*.

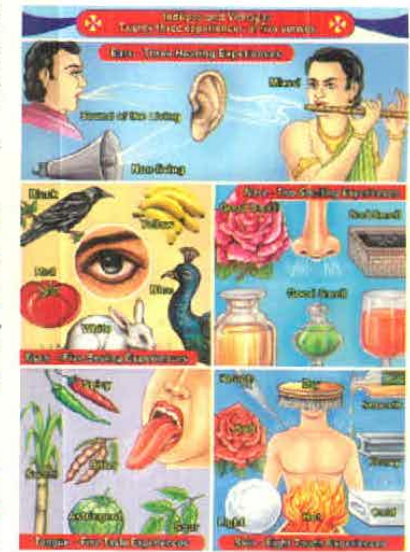
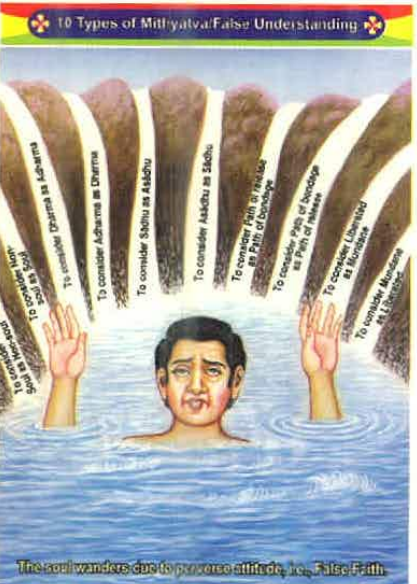
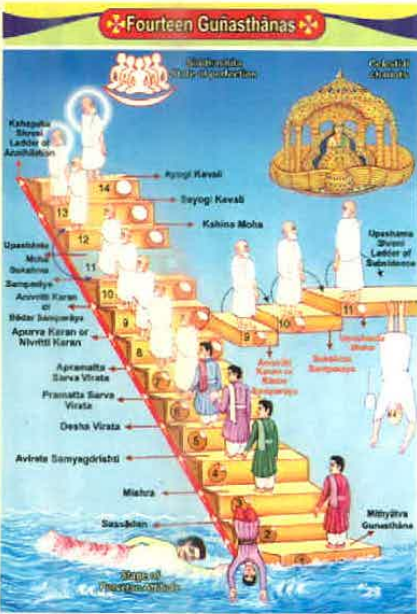
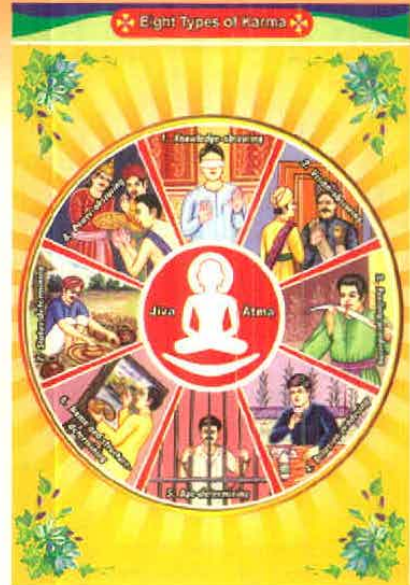
Tenth title—Eight Karma*—(1) *Gnaanaavaraṇiya* (knowledge obscuring *karma*), (2) *Darshanavaraṇiya* (perception/faith obscuring *karma*), (3) *Veḍaniya* (*karma* responsible for pain or pleasure), (4) *Mohaniya* (deluding *karma*), (5) *Ayushya* (*karma* responsible for life-span), (6) *Naam* (*karma* responsible for destiny and body type), (7) *Gotra* (status defining *karma*), and (8) *Antaraaya* (power hindering *karma*).

(The subtle particles that are bound to the soul due to unrighteousness, absence of vows, stupor, passions and association are called *karmas*.)

Eleventh title — Fourteen Guṇasthaan (level of spiritual ascent) – (1) *Mithyaatva*, (2) *Saasvaadan*, (3) *Mishra*, (4) *Avirati Sanyak Drishti*, (5) *Desha virati* (*shraavak*), (6) *Pramatta Sanyat*, (7) *Apramatta Sanyat*, (8) *Nivritti Baaḍar*, (9) *Anivritti Baaḍar*, (10) *Sukshm Samparaaya*, (11) *Upashaant Mohaniya*, (12) *Kshiṇ Mohaniya*, (13) *Sayogi Kèvali*, and (14) *Ayogi Kèvali*.

(The levels of improved and reduced virtues of soul, namely right knowledge, perception and conduct, under the influence of attachment and association are called *Guṇasthaan*.)

Twelfth title — Twenty three indriya-vishaya (subjects of five sense organs) – three subjects of the sense organ of hearing – 1. Sound of the living, 2. Sound of the non-living and 3. Mixed sound.



Title-10 : There are infinite matter particles in the universe. Many of these particles get bound to the soul. The aggregates of these particles are called *vargaṇaa*. The aggregates of particles that take form of *karma* are called *kaarmaṇ vargaṇaa*. When these particles of *kaarmaṇ vargaṇaa* get attached to soul sections they are called *dravya karma* (material *karmas*). The sentiments of unrighteousness, absence of vows, stupor, passions and association are called *bhaav karma* (mental *karmas*).

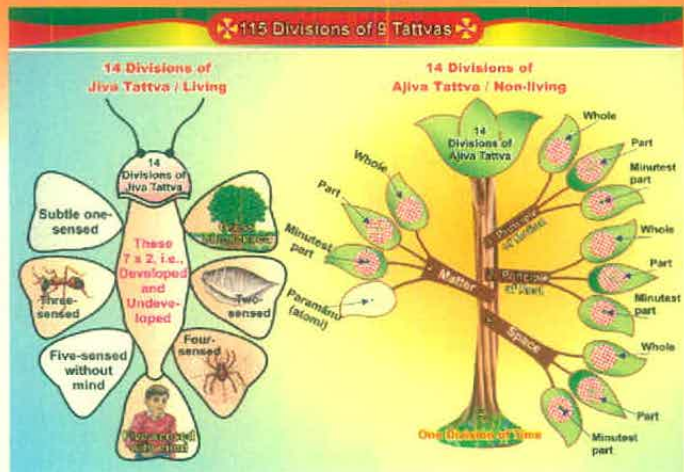
Five subjects of the sense organ of seeing—1. Black, 2. Blue (green), 3. Red, 4. Yellow and 5. White; five colours.

Two subjects of the sense organ of smell—1. Pleasant smell (fragrance) and 2. Unpleasant smell (stink).

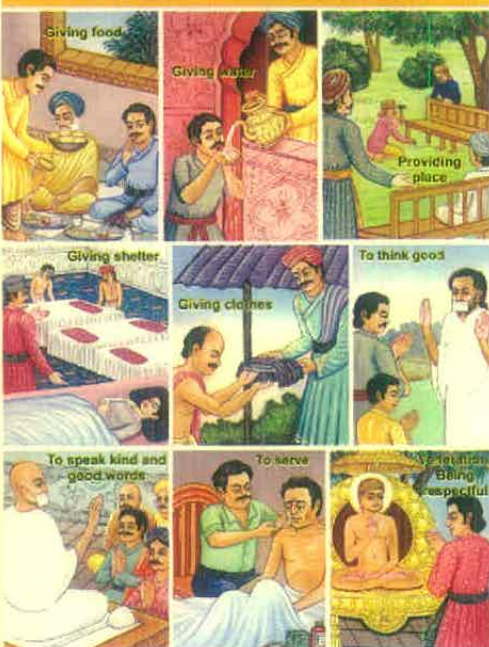
Five subjects of the sense organ of taste—1. Pungent, 2. Bitter, 3. Astringent, 4. Sour, and 5. Sweet.

Eight subjects of the sense organ of touch—1. Soft, 2. Hard, 3. Light, 4. Heavy, 5. Hot, 6. Cold, 7. Dry, and 8. Smooth.

(The sensations that a soul acquires through sense organs are called subjects of



9 Divisions of Punya Tattva / Virtue



pradèsh (unit of aggregate) make nine kinds; tenth is time; and four kinds of *puḍgala* (matter), namely *skandh*, *ḍesh*, *pradèsh* and *paramaanu* (ultimate particle) make a total of 14.

9 kinds of Puñya (merit) – (1) *Anna puñya* (merit through grains), (2) *Paan puñya* (merit through liquids), (3) *Layan puñya* (merit through place), (4) *Shayan puñya* (merit through bed), (5) *Vastra puñya* (merit through clothes or dresses), (6) *Mana puñya* (merit through mind or thoughts), (7) *Vachan puñya* (merit through speech), (8) *Kaaya puñya* (merit through body), and (9) *Namaskaar puñya* (merit through paying homage).

18 kinds of Paap (demerit) – 18 places or sources of sin as mentioned in the book of *Pratikramañ*.

sense organs.)

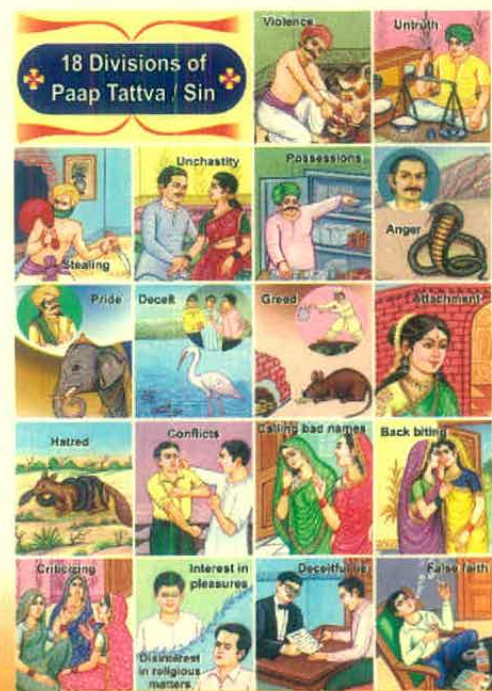
Thirteenth title—Twenty five *mithyatva* (unrighteousness)—as mentioned in the book of *Pratikramañ*.

Fourteenth title—One hundred fifteen titles of *Navatattva* (nine fundamentals) – (*Tattva* means that which is eternal) —

14 kinds of *Jiva* (living beings)— minute one-sensed, gross one-sensed, two-sensed, three-sensed, four-sensed, non-sentient five-sensed, and sentient five-sensed beings. Under-developed and fully developed beings of each of these 7 make a total of 14 kinds.

14 kinds of *Ajiva* (non-living things)—*Dharmaastikaay*, *Adharmaastikaay*, and *Aakaashaastikaay*

with three divisions each of *skandh* (aggregate), *skandh-ḍesh* (section of aggregate), *skandh-pradèsh* (unit of aggregate)





20 kinds of Aashrava (karmic inflow)—(1) Mithyaatva (unrighteousness), (2) Avrat (non-vow), (3) Pramaad (stupor), (4) Kashaay (passions), (5) Asubhyog (bad association), (6) Praanaatipaata (violence), (7) Mrushaavaad (falsity), (8) Adattaadaan (stealing), (9) Meithun (non-celibacy), (10) Parigraha (possession), (11) Shrotenadriya Asamvara (not to control activity of sense organ of hearing), (12) Chakshuindriya Asamvara (sense organ of seeing), (13) Ghraanendriya Asamvara (sense organ of smell), (14) Rasnendriya Asamvara (sense organ of taste), (15) Sparshnendriya Asamvara (sense organ of touch), (16) Man Asamvara (mind), (17) Vachan Asamvara (speech), (18) Kaaya Asamvara (body), (19) Bhandupkaraan Ayatnaale mukhe (carelessness about pots and equipment), and (20) Suchi kusagg kare (even a pin point of violence).

20 kinds of Samvara (blocking karmic inflow) – (1) Samkit (righteousness), (2) Vrat (vows of renunciation), (3) Apramaad (non-stupor), (4) Akashaay (absence of passions), (5) Subhyog (good association), (6) Jivaadayaa

(non-violence), (7) Satya vachan (truth), (8) Datta grahaan (non-stealing), (9) Brahmcharya (celibacy), (10) Aparigraha (non-possession), (11 to 18) 5 indriya, 3 yog samvara (control the activities of five sense organs, mind, speech, and body), (19) Bhand upkaran ni jatanaa (taking care of bowls and equipment), and (20) Suchi kusagg na kare (avoid even a pin point of violence and observe compassion for living beings).



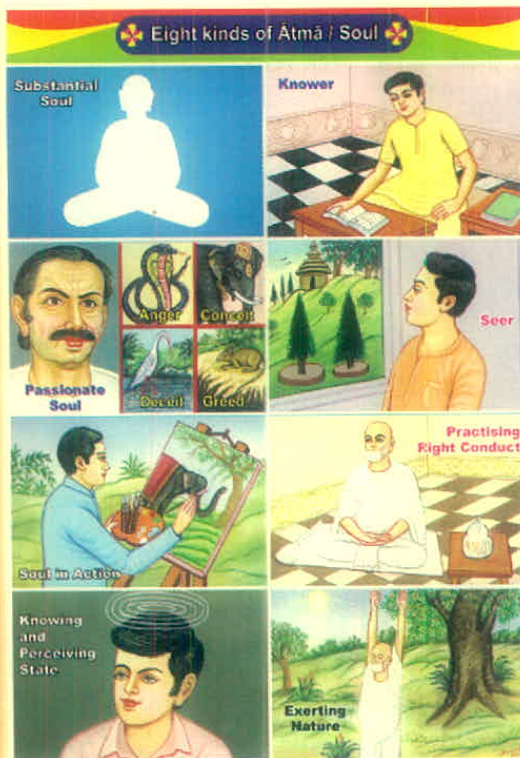
12 kinds of Nirjaraa (shedding of karmas)—(1) Ansaan (fasting), (2) Uñodari (eating less than appetite), (3) Bhikshaachariyaa (alms-seeking/reducing indulgence), (4) Rasparityaag (renouncing taste), (5) Kaay kalesh (body mortification), (6) Pratisanlintaa (limit efforts), (7) Praayaschitt (atonement), (8) Vinay (modesty), (9) Vaiyaavachch (nursing), (10) Swaadhyay (self-study), (11) Dhyaan (meditation), (12) Vyutsarg (dissociation).

4 kinds of kaarmic bondage—(1) prakriti bandha (qualitative (nature) bondage), (2) sthiti bandha (duration bondage), (3) anubhaaga bandha (potency bondage), and (4) praadesha bandha (space-point or sectional bondage, quantity of bondage).

4 limbs of *Moksha* (liberation) – (1) *Samyak gnaana* (right knowledge), (2) *Ādarshan* (right perception/faith), (3) *Chaaritra* (right conduct), and (4) *Tap* (right austerity).

Fifteenth title — Eight *Aatma* (soul) – (1) *Ādravya aatmaa* (soul involved with pure soul), (2) *Kashaaya aatmaa* (soul involved with passions), (3) *Yoga aatmaa* (soul involved with action), (4) *Upayoga aatmaa* (soul involved with knowledge & perception), (5) *Gnaana aatmaa* (soul involved with knowledge), (6) *Ādarshan aatmaa* (soul involved with perception), (7) *Chaaritra aatmaa* (soul involved with conduct), (8) *Virya aatmaa* (soul involved with potency).

(A soul is recognized by the virtues or attributes it is



involved with. That means when it is involved with passions it is called *Kashaaya aatmaa*. The same holds true for all the said eight kinds of souls.)

sensed), 1 of five-sensed animals, 1 of humans, 1 of *Vaañavyantar deva* (interstitial gods), 1 of *Jyotishi deva* (stellar gods), and 1 of *Vaimaanik deva* (celestial vehicular gods).

(Place where a soul gets born in order to suffer punishment of *karmas* is called *ḍandak*.)



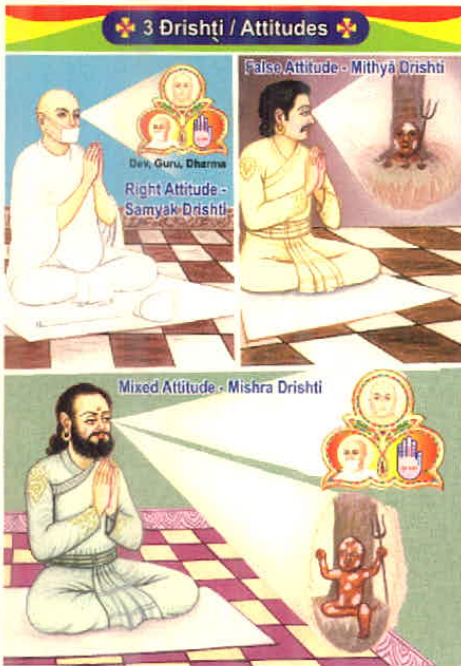
Sixteenth title — Twenty four *Ḍandak* (places of punishment) – 1 *ḍandak* of 7 hells, 10 *ḍandaks* of 10 abode dwelling gods (*Asur-kumaar*, *Naag-kumaar*, *Suvarñ-kumaar*, *Vidhyut-kumaar*, *Agni-kumaar*, *Āveep-kumaar*, *Uḍadhi-kumaar*, *Ādisha-kumaar*, *Vaayu-kumaar*, and *Stanit-kumaar*), 5 *ḍandaks* of five immobile beings (earth-bodied, water-bodied, fire-bodied, air-bodied and plant-bodied), 3 *ḍandaks* of 3 sensed-beings (two-sensed, three-sensed, and four-



Seventeenth title — Six Lèshyaa (soul complexion) –

(1) *krishna lèshyaa* (black s.c.), (2) *neel lèshyaa* (blue s.c.), (3) *kaapot lèshyaa* (pigeon-blue s.c.), (4) *tèjo lèshyaa* (fiery-red s.c.), (v) *padma lèshyaa* (lotus-yellow s.c.) and (6) *shukla lèshyaa* (white s.c.).

The good and bad intents rising in the soul by inclination towards passions and association are called *lèshyaas*. Of the six soul complexions first three are bad (ignoble) and the last three are good (noble).



Eighteenth title —

Three Drishti (viewpoint) – (1) *Samakit drishti* (righteous viewpoint), (2) *Mithyaatva drishti* (unrighteous viewpoint), and (3) *Mishra drishti* (mixed viewpoint).

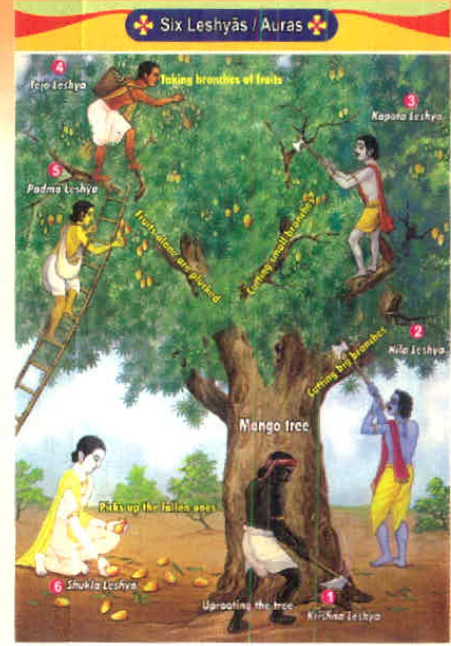
(The process of contemplation about fundamentals is called *drishti* or viewpoint.)

Nineteenth title — Four Dhyaan (meditation or mental state) –

(1) *Aartta dhyaan* (mental state of anxiety), (2) *Raudra dhyaan* (mental state of malice), (3) *Dharma dhyaan* (mental state of piety), and (4) *Shukla dhyaan* (mental states of purity).

(To focus mind on one subject is *dhyaan* or meditation.)

Twentieth title — Thirty titles of six dravyas (substances) – Five titles of *Dharmaastikaaya* (medium of motion) – one in terms of substance, spread throughout the universe (*Lok*) in terms of area, without a beginning or an end in terms of time, formless in terms of state and helpful in movement in terms of attribute.

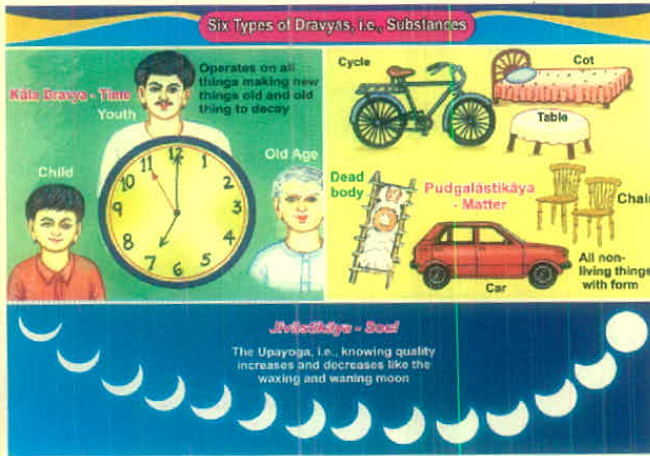
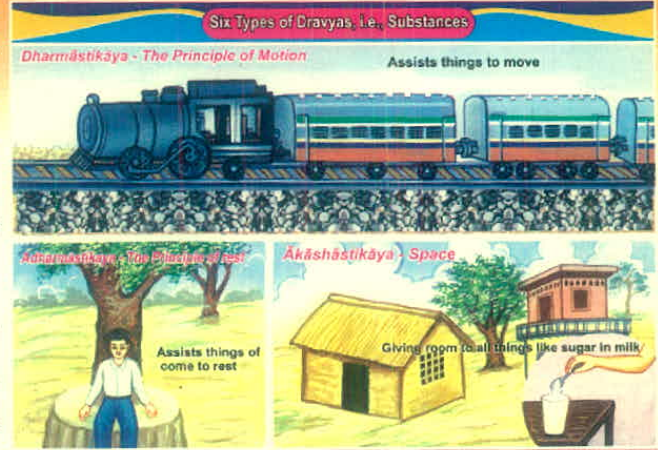


Title-17: Due to its intention (desire of indulgence) the soul acquires suitable matter particles; this is called *dravya lèshyaa* or physical (manifestation of) soul-complexions and it has form. The intents of soul are *bhaava lèshyaa* or mental (manifestation of) soul-complexions and they are formless.

(1) *Dharmaastikaaya* – That which helps movement of soul or matter is called *Dharmaastikaaya*; for example, a fish can move on its own but water helpful in its movement.

Five titles of Adharmaastikaaya (medium of rest) – one in terms of substance, spread throughout the universe (*Lok*) in terms of area, without a beginning or an end in terms of time, formless in terms of state and helpful in rest in terms of attribute.

Five titles of Aakaashaastikaaya (space) – one in terms of substance, spread throughout the universe (*Lok*) and beyond

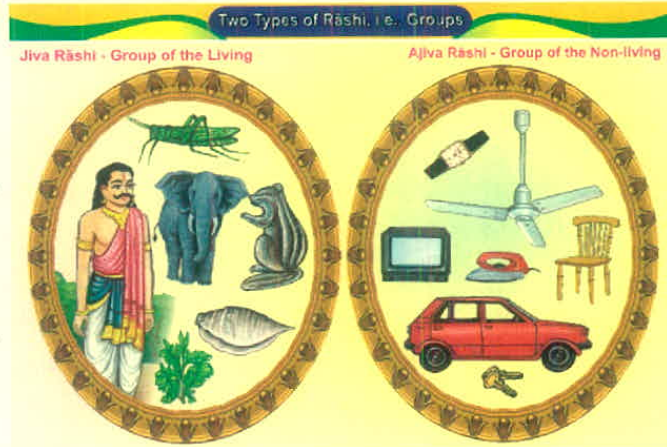


(*Alok*) in terms of area, without a beginning or an end in terms of time, formless in terms of state and provider of space or occupation (*avagaahanaa*) in terms of attribute.

Five titles of Kaal (time) – infinite in terms of substance, spread throughout two and a half continents (*Addhi Dweep*), without a beginning or an end in terms of time, formless in terms of state and indicator of transformation (*vartan*) in

terms of attribute (new turns into old and old gets destroyed with passage of time).

Five titles of Puḍgal (matter) – infinite in terms of substance, spread throughout the universe (*Lok*) in terms of area, without a beginning or an end in terms of time, with form in terms of state and integrating and disintegrating in terms of attribute (gets decayed, depleted, combines and breaks).



(2) **Adharmaastikaaya** – That which helps inertness or rest of soul or matter is called *Adharmaastikaaya*; for example, the shadow of a tree is helpful in resting of a tired traveler.

(3) **Aakaashaastikaaya** – That which provides empty space to all substances is called *Aakaashaastikaaya*; for example, when sugar is added to a glass of milk it does not spill, the sugar gets dissolved in the milk.

(4) **Kaal** – That which indicates new and old. Time (day, night etc.) is measured with the movement of the sun and the moon.

(5) **Puḍgalaastikaaya** – The material things that get decayed, depleted and destroyed are called *Puḍgalaastikaaya*.

Five titles of Jiva (soul) – infinite in terms of substance, spread throughout the universe (*Lok*) in terms of area, without a beginning or an end in terms of time, formless in terms of state and consciousness (*chaitanya*) in terms of attribute.

(That which is ever existent has infinite attributes and things is called *dravya* or substance. Aggregate of physical sections is called *astikaay*. Time has no physical sections.)

Twenty first title — Two Raashi (heaps) – (1) Jeev Raashi–Heap of souls (living beings) and, (2) Ajeev Raashi–heap of matter (non-living things).

(Aggregate of matter is called *rashi* or heap.)

Twenty second title — Twelve Shraavak-vrat (vows for lay person).



1. Ahimsaa Añuvrata,
2. Satya Añuvrata, 3. Acharya Añuvrata,
4. Bahmacharya Añuvrata, 5. Aparigraha Añuvrata, 6. Dishaavrat, 7. Upabhogaparibhoga Parimaaña Vrata, 8. Anarthañanda Viramaaña Vrata, 9. Saamaayika Vrata, 10. Deshaavakaashika Vrata, 11. Paushadha Vrata, 12. Atithi Samvibhaaga Vrata, It has 49 limbs.

Twenty third title — Five Mahaavrat for Saadhu (great vows for ascetics). 1. Ahimsaa Mahaavrata, 2. Satya Mahaavrata,

3. Acharya Mahaavrata, 4. Brahmacharya Mahaavrata, 5. Aparigraha Mahaavrata. It has 252 limbs.

Twenty fourth title — Four Pramaañ (validation) –

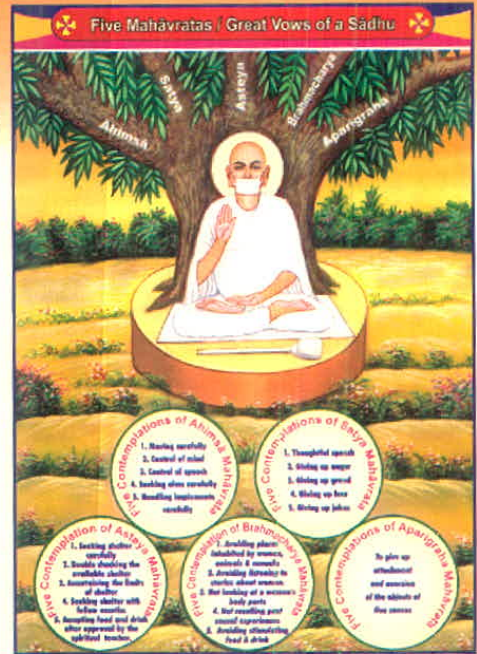
1. *pratyaksh* (direct), 2. *anumaan* (hypothetical), 3. *Aagam* (canonical) and 4. *Upamaan* (metaphorical).

(That which validates things is called *pramaañ*.)

Twenty fifth title — Five Chaaritra—(1) *Saamaayik Chaaritra* (equanimous conduct), (2) *Chhedopasthaapaniy Chaaritra* (conduct of re-initiation after rectifying faults), (3) *Parihaarvishuodha Chaaritra* (destroying *karma* through special austerities), (4) *Sukshma-samparaay Chaaritra* (discipline with residual subtle passions), and (5) *Yathaakhyaat Chaaritra* (conduct conforming to perfect purity).

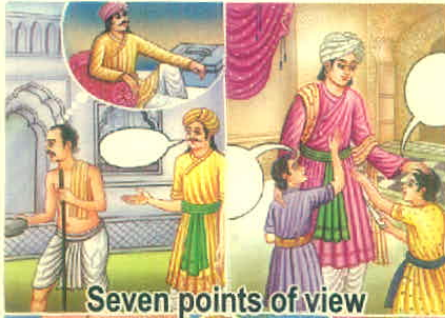
(*Chaaritra* means ascetic-conduct or that which blocks the incoming *karmas*.)

(6) *Jiva* means that which has signs of consciousness.

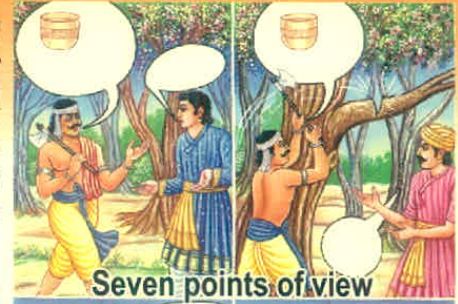


Twenty sixth title — Seven Nay (point of view) – (1) *Naigam nay* (coordinated viewpoint), (2) *Sangrah nay* (generalized viewpoint), (3) *Vyavahaar nay* (particularized viewpoint), (4) *Rujusutr nay* (precisionist viewpoint), (5) *Shabða nay* (verbal viewpoint), (6) *Samabhirudha naya* (conventional viewpoint), and (7) *Evambhuta naya* (etymological viewpoint).

(Everything has many properties; the knowledge of partial or modal properties is called *naya*.)



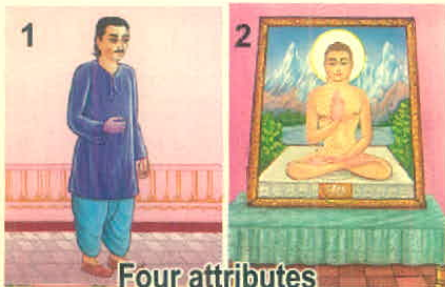
Seven points of view



Seven points of view

Twenty seventh title*—Four Nikshèp (attribution) – (1) *naama* (name), (2) *sthaapanaa* (notional installation), (3) *dravy* (physical aspect), and (4) *bhaava* (mental aspect or essence).

(To attribute values on a thing in order to understand it is called *Nikshèp*. In other words the context of understanding a thing is *nikshèp*.)



Four attributes

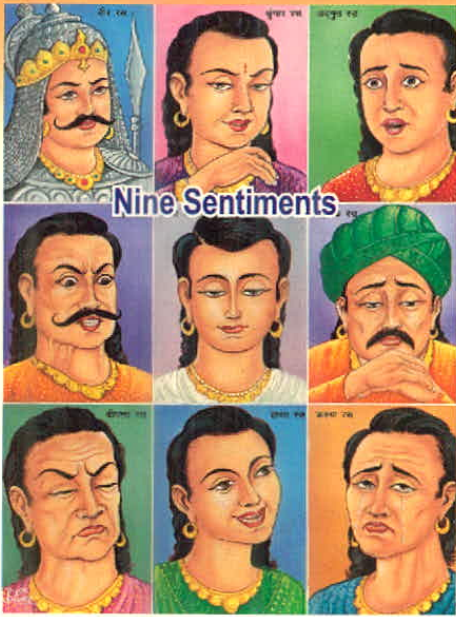


Twenty eighth title — Five Samakit (righteousness) – (1) *Upasham Samakit* (righteousness produced by pacification of *karma*), (2) *Kshayopasham Samakit* (righteousness produced by extinction-cum-pacification of *karma*), (3) *Kshaayik Samakit* (righteousness produced by extinction of *karma*), (4) *Saasvaadān Samakit* (a fleeting taste of righteousness), (5) *Veðak Samakit* (generic righteousness)

(To have genuine faith in noble Lord, noble guru and the noble religion propagated by them is called *samakit*.)



Title-27: *Naamaa nikshèp*—to attribute name to a living or non-living. *Sthaapanaa*—to attribute a notional form to a living or non-living. *Dravya*—to state physical aspects of future or past in the present. *Bhaav*—to accept a thing only with all its properties.



Twenty ninth title — Nine Ras (sentiments) –

(1) Shringaar-ras (erotic sentiment), (2) Vira-ras (heroic sentiment), (3) Karuñ-ras (sentiment of compassion), (4) Haasya-ras (sentiment of humour), (5) Raudra-ras (sentiment of rage), (6) Bhayaanak-ras (sentiment of terror), (7) Ađbhut-ras (sentiment of wonder), (8) Bibhatsa-ras (sentiment of disgust), and (9) Shaant-ras (sentiment of serenity).

(That which envelopes us and we get one with it is called ras or sentiment.)

Thirtieth title — Twelve Bhaavanaa (feelings) – (1) Anitya bhaavanaa (feeling of transitoriness), (2) Asharañ bhaavanaa (feeling of being refuge-less), (3) Sansaar bhaavanaa (feeling of worldliness), (4) Ekatva bhaavanaa



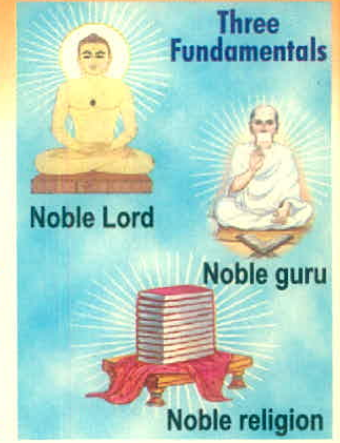
(feeling of oneness), (5) Anyatva bhaavanaa (feeling of separateness), (6) Ashuchi bhaavanaa (feeling of uncleanliness), (7) Aashrva bhaavanaa (feeling of karma acquisition), (8) Samvar bhaavanaa (feeling of blocking of inflow of karmas), (9) Nirjaraa bhaavanaa (feeling of shedding of karmas), (10) Lok Swaroop bhaavanaa (feeling of the form of universe), (11) Bodhi (durlabh) bhaavanaa (feeling of rarity of enlightenment), (12) Dharma bhaavanaa (feeling of piety).

(The thought which leads to rise of noble emotions is called **bhaavanaa** or feeling.)



Thirty first title—Four Anuyoga (elaborations)—(1) *Dravyaanuyoga* (substance related elaborations), (2) *Gañitaanuyoga* (mathematics related elaborations), (3) *Charaṅkaraṅaanuyoga* (procedure or conduct related elaborations), and (4) *Dharmakathanuyoga* (narrative related elaborations).

Thirty second title—Three Tattva (fundamentals) – (1) *Dev* (God or Supreme Soul), (2) *Guru* (teacher), and (3) *Dharma* (religion).

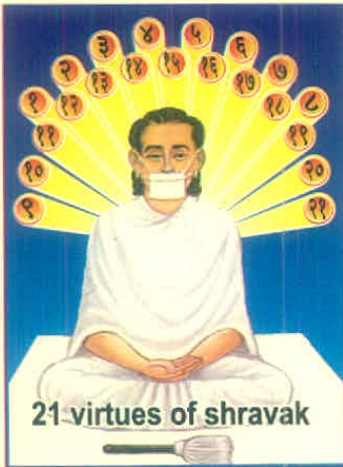


Thirty third title — Five Samavaaya (means of accomplishment) – (1) *Kaal* (time), (2) *Svabhava* (nature), (3) *Niyati* (fate), (4) *Karma* (acquired karmas), and (5) *Purusharth* (endeavour).

(That which helps accomplishments is called *samavaaya*.)

Thirty fourth title — 363 Paakhandi (heretics) – (1) 180 sects of *Kriyaavaadi* (believers in action & not knowledge), (2) 84 sects of *Akriyaavaadi* (believers in non-action), 32 sects of *Vinayavaadi* (believers in modesty) and (4) 67 sects of *Agnaanavaadi* (believers in ignorance to be the source of bliss).

(One who believes in a path of liberation that is less more or opposite of what is propagated by the Detached One is called *paakhandi* or heretic.)



Thirty fifth title — Twenty one Shraavak-guṇ (virtues of shraavak) – (1) *Akshuḍra* (not mean), (2) *Yashavant* (with fame), (3) *Saumyaprakruti* (with serene disposition), (4) *Lokapriya* (popular), (5) *Akroor* (not cruel), (6) *Paap-bhiru* (afraid of sin), (7) *Shraddhaavaan* (having faith), (8) *Chatur* (clever), (9) *Lajjaavaan* (shy), (10) *Dayaavaan* (charitable), (11) *Maadhyasth-drishti* (of balanced nature), (12) *Gambhira* (serious), (13) *Guṇaanuraagi* (virtue lover), (14) *Dharmopadeshak*, (preacher of religion), (15) *Nyaayapakshi* (favouring justice), (16) *Shuddhavicharak* (with purity of thought), (17) *Maryaadit vyavahaara* (with disciplined behaviour), (18) *Vinayasheel* (modest), (19) *Kritagna* (with grateful nature), (20) *Paropakaari* (generous), and (21) *Satkaaryodyat* (ever ready for good deeds).

(The virtues and activities essentially associated with *Shraavak* or vow-observing Jain lay person are called *guṇa*.)

Title-31: (1) *Dravyaanuyoga* – Canonical elaborations related to substances including soul, matter, consciousness etc. (2) *Gañitaanuyoga* – Canonical elaborations related to numerical details of areas, mountains, rivers, divine realms etc. (3) *Charaṅkaranaanuyoga* – Canonical elaborations related to procedures and codes of conduct of ascetics and laity. (4) *Dharmakathanuyoga* – Canonical elaborations related to religious stories.

Title-33: *Kriyavadi* – believers in action not knowledge. (2) *Akriyavadi* – believers in non-action. *Vinayavadi* – believers in modesty with all. *Ajnanavadi* – believers in ignorance to be the source of bliss.

Lesson-2

FIRE-CRACKERS – WASTAGE OF TIME, ENERGY AND MONEY

Festivals are of two kinds — (1) Worldly and (2) Transcendental.

Transcendental festivals are those that inspire indulgence in religion and uplift of soul.

Worldly festivals are those that inspire indulgence in sensual activities and the 18 sinful activities.

People waste time, energy and money in enjoying fire-works on occasions like Diwali, marriage, and games like cricket; **but before doing that know about the harms involved –**

(1) **Sulphur (earth-bodied beings)** is used in fire-crackers. It is packed in paper which is made of plants. While making and exploding fire-crackers the smell, light and sound produced destroys minute living beings including **fire-bodied and air-bodied as well as insects.**

(2) When burning **fire-crackers** fall on earth they harm **earth-bodied** beings. When they fall on water tanks or other water containers they harm **water-bodied** beings. By burning they harm **fire-bodied and air-bodied** beings. When they fall on trees and greenery they harm plant-bodied beings.

(3) The explosive sound of fire-crackers **breaks eggs** of birds, birds fly and collide in darkness; all these cause torment to birds. **Birds** sitting on live electric wires are disturbed and even **die by electric shock.**

(4) The poisonous smoke of fire-crackers causes **air pollution and harms lungs.** The high decibel **sound damages ears, causes throat infection and even heart attack.**

(5) If a burning fire-cracker falls on **cotton bail, hut made of hay and wood, or nest of birds it causes fire and hundreds and thousands of people die or are made homeless.** There is also **monetary loss of millions of rupees.** Animals, birds and humans are burnt alive.

(6) It also causes bondage of **Gnaanaavaraṇiya karma** when books are burnt, **Darshanaavaraṇiya karma** when limbs of living beings are harmed, **Asaataaveḍaniya karma** when misery and pain is caused to living beings, **Mohaniya karma** when the act is enjoyed, **Aayushya karma** of animal and infernal realms when beings are destroyed, **Ashubh Naam-karma** when bodies are harmed, **Neech Gotra-karma** when there is pride of wealth and **Antaraay karma** when peace and joy of others is disturbed.

(7) It destroys the **feelings of compassion and welfare** of others. It causes **destruction of merit-karmas** and **bondage of demerit-karmas.**

I am a Jain; therefore, I take a vow that I will neither do, get done or approve others doing such sinful and violent activity like exploding fire-crackers.



Model questions

1. How 8 *karmas* are bound by exploding fire-crackers? 2. How six bodied beings are harmed by fire-crackers? 3. What diseases are caused by fire-crackers? 4. What are the harms done by fire-crackers? 5. What harms are caused by fire-crackers to birds (pigeons etc.) ?

Lesson-3

T. V. : A FAULT

In modern times T. V. is one of the many means of creating a series of troubles. The harms caused by watching TV are as follows—

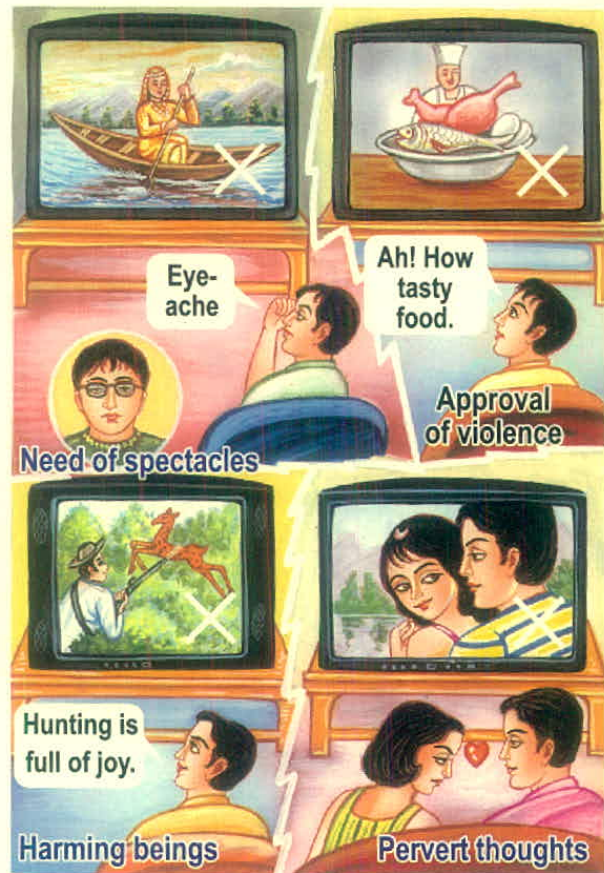
(1) **Physical harms** – Eyes become weak and glasses are needed. It causes diseases like cancer of the eyes. Harmful rays emitted from it and falling on the body may also cause cancer.

(2) Watching TV is a **waste of time**. One loses interest in the studies at Jain School and regular school both; this blocks gaining knowledge. It stops gaining feeling of respect and modesty for parents and elders. In absence of religious attitude the person goes into lowly rebirth.

(3) Copying the life style of film actors **damages culture and causes loss of money**. One is filled with evil ideas day and night; this causes quarrels and animosity for no reason.

(4) TV and cinema artistes are shown **eating meat, fish and eggs**. Although we do not eat, but we commit the grave sin of approving their violence.

(5) For shooting TV programs and constructing studios and other facilities, harm is caused to earth-bodied beings. For showing scenes of river, swimming pool, sea, hill, gardens and natural beauty water-bodied and plant bodied beings are harmed. Electricity is required to watch TV and it is generated by dams. In a dam harm is caused to mobile beings like fish, crocodiles etc. We become partners in all these acts of violence indirectly with or without our awareness.



(6) By enjoying, clapping and whistling while watching scenes of fight, murder, hanging etc. on TV viewers bind group-*karmas*. As a result such persons end up dying together in train, aero plane and bus accidents as well as calamities like earthquake.

You should understand — 'I am a soul and infinite happiness lies within me. No material thing in the world can give me happiness. There is no happiness in 23 subjects of five sense organs and never can it be.'

Have this strong faith in life. From this day we should resolve not to watch TV at all and save our soul, family and society from faults.

Model questions

1. What are the physical harms caused by TV? 2. How do we participate in the sin of approving violence by watching TV? 3. How six bodied-beings come to harm by TV? 4. What are the ill consequences of group-*karmas*? 5. What harm does a TV cause?

Lesson-4

JAINISM IS THE BEST RELIGION

- (1) Inherent nature of a thing is called *Dharma (religion)*. Of numerous religions in the world Jainism occupies the highest place.
- (2) Jainism has been propagated by the omniscient (*Keval-gnaani*). He is free of attachment and aversion. He sees and knows all modes in all the three periods of time.
- (3) There is life in earth, water, fire and air. Only Jainism believes in this, none other.
- (4) Other religions say – 'live and let live'. Jainism says – 'live and let live; suffer pain yourself and even then let others live.'
- (5) Only Jainism defines the true form of nine fundamentals, noble Lord, noble guru and noble religion.
- (6) Other religions believe only in hell and heaven, and consider heaven and liberation to be the same; whereas, Jainism believes in heaven and liberation to be different. Explaining that every soul can become supreme soul, it shows the path of liberation.
- (7) The religion that makes soul free of *karmas* and leads to liberation is the best religion.
That is why Jainism is the best religion.

Model questions

1. Who has given Jainism? 2. What is the meaning of *Dharma*? 3. What all has life according to Jainism? 4. Which is the best religion? 5. Which religion shows the path of liberation?

Lesson-5

THE FORM OF AVERSION- CONCEIT AND ANGER

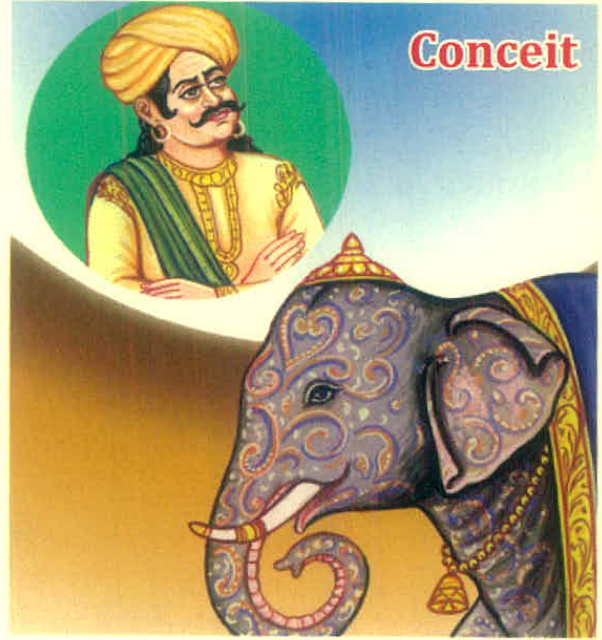
Maan means pride or conceit

No one's pride is everlasting.

A proud person is elated by his praise.

A proud person loses love of his friends.

- ★ When you get desired things, you sometimes feel proud that only you have those things and others do not.
 - ★ We take pride in telling that we have something special that our friends do not have.
 - ★ Some are proud of their beauty.
 - ★ When someone gets very high marks in examination it gives him pride.
 - ★ Someone is proud of earning money or getting desired things.
 - ★ Due to this pride your true friends run away from you.
 - ★ Many friends inflate your pride by flattering you.
 - ★ Such people criticize you behind your back. Therefore do not be conceited; it is harmful.
 - ★ Flattery is always selfish and unauthentic. Praise is always authentic.
 - ★ Modesty removes pride; therefore –
 - (1) If someone is more beautiful than you, praise his beauty.
 - (2) If someone is more intelligent than you, praise his intelligence.
 - (3) By praising you gain true friends.
- To find real virtues of the person before you and express the same is called praise. By praising real virtues we gain those virtues ourselves.
- ★ In religious terms praise is called *guṇāanuraag* (love for virtues).
 - ★ Children! always remember this maxim —
 - ★ 'I will destroy pride with modesty.'



Krodh means anger

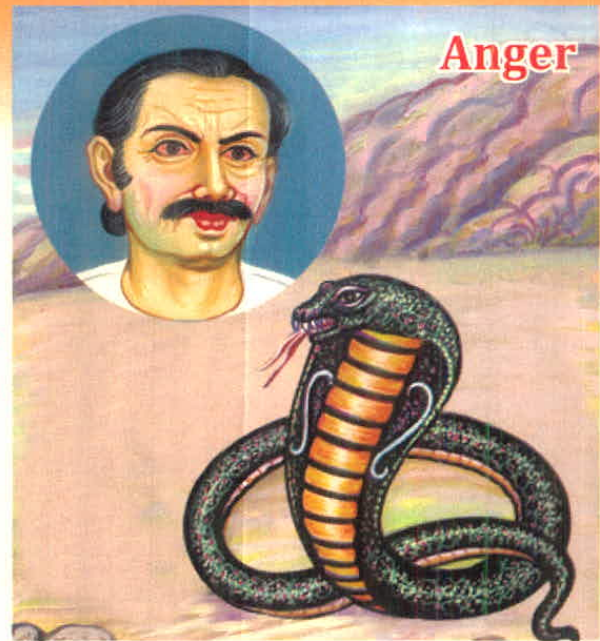
Angry person losses **health** due to anger.

Angry person makes **enemies** due to anger.

Angry person may sometime **commit murder** in heat of anger.

When **caught deceiving** we **lose prestige** and we get angry. We also get angry **when someone deceives us**.

- ★ If things happen **against our wish** or if we **do not get** what we want then also we get angry.
- ★ When out of conceit **we command someone and he does not listen** to us then also we get angry. If **someone, driven by conceit, tries to command us** then also we get angry.
- ★ **Jealousy also makes one angry**. If someone gets more marks than us in examination, betters us in sports, is more intelligent than us and is made captain or monitor, we get jealous and angry.
- ★ By **loving virtues** we can **win over jealousy**.
- ★ In the heat of anger people start using bad language. They may also quarrel and turn violent.
- ★ That which mentally hurts someone is also called violence by Bhagavaan.
- ★ An angry person spoils relations with others and makes enemies by quarrelling and fighting.
- ★ When anger is pacified one repents, but by then it is too late.
- ★ When we face bad times someone may become instrument and deceive us, insult us or make us sad by causing pain.
- ★ In such instances we consider the instrument to be the cause and get angry on him.
- ★ But the truth is that one has to suffer for his own sins. The one who appears to have caused the suffering is just an instrument.
- ★ Instruments should be forgiven.



- ✳ The heat of anger harms only the person who is angry. (1) Anger makes eyes and face red. (2) The body trembles. (3) It increases blood pressure and may cause heart attack. (4) It causes animosity with people. (5) Friends run away. (6) No one loves a person who gets angry.
 - ✳ In religious language **anger** is called **Krodh**.
 - ✳ To conquer **raag** (attachment) is most essential.
 - ✳ **Attachment** causes **deceit** and **greed**.
 - ✳ **Dvèsh** (aversion) causes **anger** and **conceit**.
 - ✳ **Greed** and **deceit** give rise to **anger** and **conceit**.
 - ✳ This means it is **attachment** that causes **aversion**.
 - ✳ By conquering **attachment** **aversion** can be conquered.
- Children should always remember the following maxim –
- ✳ I will always destroy **anger** with **forgiveness**.

One who conquers the four aforesaid passions is called Supreme-soul.

- (1) Our Supreme-souls, Arihants and Siddhas, always remain equanimous. They have completely conquered attachment, aversion and passions, therefore peace, joy and happiness is always visible on their faces.
- (2) As they are non-violent compassion for all living beings of this world is visible in their eyes.
- (3) They have fully conquered attachment and aversion. They have all the knowledge of the universe; this is called **Kèval-gnaana** (omniscience).
- (4) With **Kèval-ðarshan** (Supreme-perception) they can see the whole universe; they do not require eyes to see that.

Model questions

1. How many types of aversion are there? Which? 2. When pride is evoked? 3. What are the harms caused by pride? 4. What all should be done to remove pride? 5. What is the other name of pride? 6. When anger rises? 7. What are the harms caused by anger? 8. What should be done to remove anger? 9. What is the meaning of **Kèval-gnaana**? 10. What is the meaning of **Kèval-ðarshan**? 11. What the Arihants have conquered?

On the banks of **Sitaa** river in **Pushpkalaavati Vijaya** of East Mahaaviḍeh area in Jambu continent there was a city named **Pundarikini**. There ruled a powerful king named **Dhanarath**. He had two queens named **Priyamati** and **Manorama**. Both the queens had one son each. Their names were **Megharath** and **Dridharath**. The two brothers loved each other very much.

When Megharath was young he was married to two daughters, **Priyamitraa** and **Manoramaa**, of king **Nihatshatru** of **Sumanḍirpur**. In due course king Dhanarath crowned Megharath, made Dridharath the crown prince and himself got initiated as Jain ascetic. King Megharath ruled the state with prudence and justice. He had many subordinate kings.

One day the valorous and kind king Megharath was sitting in the ascetic abode after taking partial-ascetic vow and was giving a discourse on the religion of the Jin. Suddenly a pigeon in panic landed in his lap. It was terrified and was trembling. Its heartbeat was very fast. It uttered in human voice – “Please save me! Make me free of fear.” Hearing these words the king said – “Don't be afraid. Here you have nothing to fear about.” The pigeon was relieved now.

After some time a hawk flew in. When it saw the pigeon in the king's lap it also uttered in human voice – “O king! Leave this pigeon. It is my food. I have come searching for it.” King Megharath advised the hawk – “O hawk! Now you will not get this pigeon, it is under my protection. A *kshatriya* (of warrior clan) protects the one taking his refuge. You should avoid such violent act. You eat meat but know that it will cause millions of years of torture in hell. If you want to get rid of your hunger you will be given other good things to eat.”

“O king! Give the matter a thought. As the pigeon has come to you for saving him from death, I too have come to you with pain of hunger. How do I save my life? You are protecting the pigeon, protect me as well. Please save me from the torturous death by hunger. This pigeon is my food. I eat only fresh flesh. Only that satisfies me. Therefore, please give me the pigeon,” the hawk said.

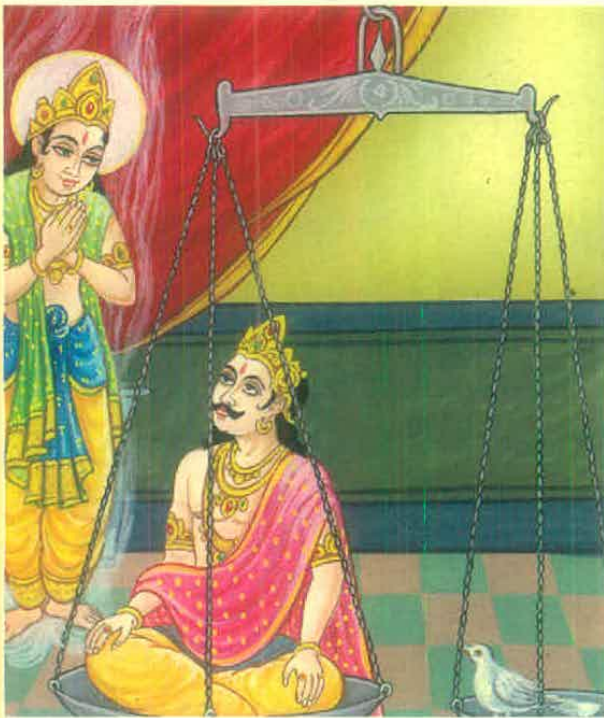
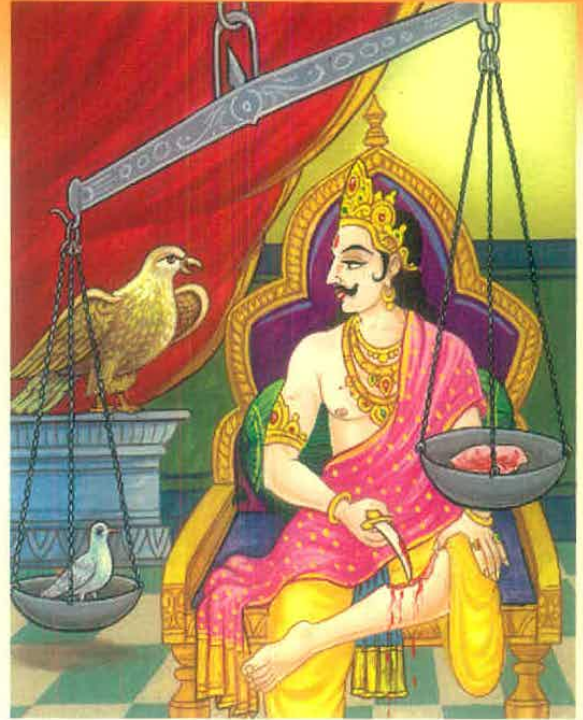
“You eat meat only and nothing else. If it is like that I am ready to fulfill your desire. I will give you my own freshly cut flesh equal to the weight of the pigeon. You may satisfy your hunger,” the king said with patience and calm.

The hawk accepted the king's proposal. The king called for a knife and a weighing scale. In one pan of the balance the pigeon was placed and in the other the king started placing his freshly cut flesh. Seeing all this panic spread in the family as well as the

Queens, princes and other family members started wailing. Ministers, courtiers and friends requested the king to stop what he was doing. However, the king kept on cutting flesh from his body with his own hands and putting it on the pan. But the pan with the pigeon did not rise.

As he continued to cut his flesh and put it in the pan people went on crying. The pigeon still weighed more even after a lot of his flesh was placed in the other pan.

Seeing all this one of the ministers said—
“Sir! This is some trick. Some crafty enemy appears to have conspired to end your life; as otherwise why the small pigeon weighs more than so much of your flesh.”



At these words of the minister a god adorned with divine crown and other ornaments appeared there. He hailed the king and said – “Victory to you! O protector of the weak. O great humanitarian king Megharath be victorious! **You were being praised by Ishaanendra in the second heaven.** I was present in his assembly and did not believe in what he said. Therefore I came here to test you.

“On way I saw these two birds and entered them to come to you and examine your great compassion, feeling of protection of the refuge seeker and great spiritual power. I have caused you pain for this. Please forgive me for that.” Thus seeking forgiveness the god mended the king's body and returned.

After some time, during his wanderings from village to village, Tirthankar Dhanarath came to king Megharath's kingdom. Hearing his sermon and getting detached, king Megharath also got initiated. He spent 1 Lac Purva years as an ascetic observing perfect ascetic discipline and rigorous austerities, acquired *Tirthankar Naam-Gotra karma* and left the earthly body to get reborn as a god in the *Sarvaarthasiḍdha Vimaan*.

After spending 33 Saagaropam of divine life he descended from the Sarvaarthasiḍdha Vimaan into the womb of queen Achiraa Devi, the wife of king Vishvasen. The epidemic of epilepsy spread in the kingdom was pacified the moment he was conceived. For this reason he was named Shaantinaath (the lord of piece). He was the 16th Jain Tirthankar Shri Shaantinaath Swaami.

Hail king Megharath's sentiment of ahinsaa!

Model questions

1. With whom Megharath was married? 2. What happened after the pigeon landed in king Megharath's lap? 3. What the king did to save the pigeon? 4. Where the king was praised? 5. Describe the king's feeling of ahinsaa in brief. 6. Where was Megharath reborn after death?

Story-2

THIEF ROHIÑÈYA

Raajagrihi was a beautiful and grand city. Vaibhaargiri hill was near that city. Thief Rohiñèya and his gang lived in a cave in that hill. Rohiñèya learned the fine points of stealing from his father. He became very intelligent by acquiring knowledge of many other fields.

Thief Rohiñèya had promised his father on death bed that he will not listen to the sermon of Bhagavaan Mahaavir.

After the death of his father Rohiñèya used to go to Raajagrihi city on errands of stealing and oppressed the citizens. Day after day his terror kept on increasing. He was so cunning and quick that the king's guards failed to lay their hands on him.

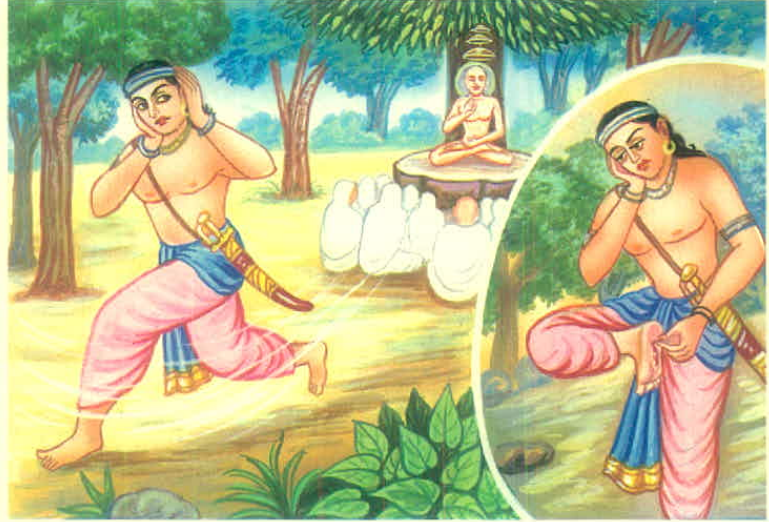


The citizens complained to King Shreñik and requested him to soon bring the terror of the thief to an end. Appreciating the cunning and speed of the thief, the king entrusted the job of catching the thief to his son and minister **Abhay Kumaar**. The minister assigned heavy guard on the city gates with instructions to specially check any new entrants in the city while entering and leaving. The superintendent and the constables secretly kept a watch on the city gates.

Rohiṇēya too got information about Abhay Kumaar's scheme from his spies. He decided to deceive Abhay Kumaar and waited for the right opportunity.

Once during his wanderings Bhagavaan Mahaavir came to Raajagrihi city and stayed in the garden outside the city. When they came to know that Bhagavaan is staying outside the city, the citizens gathered in the garden to hear his discourse. After paying homage to Bhagavaan Mahaavir they all sat to hear the pious, sweet and benevolent sermon. Sitting in the divine Samavasaraṅ, Bhagavaan started his sermon.

That day, leaving his cave, thief Rohiṇēya was also going towards Rajagrihi city. He passed through a shortcut near the garden outside the city. As it took very long to take the normal path, he took to this shortcut.



Bhagavaan Mahaavir was giving his sermon in his divine and enchanting voice. In order to ensure that the promise given to his father is not broken, Rohiṇēya put his shoes in his armpit, closed his ears with his fingers and ran adjacent to the garden. But as he came near the Samavasaraṅ a thorn pierced his foot.

He thought that if he tried to remove the thorn now, he will have to take out his fingers from his ears. Bhagavaan's words would enter his ears and the promise to his father will be broken. For this reason he continued to run without removing the thorn. The thorn was deep and very painful. He could not even walk a little. He had to take out his fingers from his ears and bend down to remove the thorn.

At that moment Bhagavaan was describing divine beings. Bhagavaan's ambrosia-like words entered his ears – “(1) The breath of divine beings is fragrant. (2) The flower garland on their neck does not wither. (3) Their eye-lids do not blink. (4) They always remain four Aangul (width of a finger) above the ground; in other words their feet never touch the ground.” While removing the thorn Rohiṇēya heard these words. As soon as he was able to remove the thorn he again put his fingers in his ears and ran away. He tried his best to forget the words uttered by Bhagavaan Mahaavir but in vain.

As luck would have it, he was caught by the superintendent while trying to enter the city. He was arrested and presented before king Shreṅik. Abhay Kumaar was also called. He asked the superintendent – “Did you recover some stolen things from the thief. In absence of evidence he cannot be punished.” The superintendent replied – “We caught him while entering the city just on the basis of doubt; as such no stolen goods were found.”

King Shreṅik asked the thief – “What is your name? In which village do you live?”

The thief replied – “My name is Durgachand and I live in Shaali village.” The king asked further – “What do you do?” The thief said – “I am a tribal and have come for some specific work. As I got late on the way the superintendent arrested me.” The king made an inquiry of Shaali village but as the people there were associates of the thief, they confirmed what the thief had said.”

Minister Abhay Kumar thought – ‘This is a very cunning thief, therefore I should handle him cleverly.’ As such he said to the thief – “Brother! Don’t worry. You will spend a few days with me as my guest.” With these words he took the thief to his residence.

Although a minister, Abhay Kumar staunchly observed the *shraavak*-vows. He performed *Saamaayik* everyday. On auspicious dates he also observed partial-ascetic vow and other special religious rituals. To ensure that his identity of thief may not be revealed, Rohiṇeya also followed what Abhay Kumar did.

At last Abhay Kumar made a plan to trap Rohiṇeya. He fixed many buntings, canopies and flags in a large section of the palace; arranged for beautiful ornamental entrances; got perfumes and incenses including Agar and sandalwood placed in the whole area; placed a beautiful and decorated bed in the bedroom; and very beautiful maids enchantingly dressed and embellished, with Mridang and Veena in hand were made to stand in the bed room. It appeared as if heaven was brought down on earth.

That day Abhay Kumar offered a variety of rich, tasty and flavoured food to Rohiṇeya. After dinner he was made to drink wine and get intoxicated. After drinks Rohiṇeya passed out in deep sleep. Now he was carefully placed in the bed in that decorated room.

After sometime when Rohiṇeya awoke he looked around in astonishment. He was faced with a scene that he had never before seen in life. Just then divinely beautiful maids asked in sweet voice with alluring gestures – “O Lord! You are very lucky! You have been reborn in heaven. What auspicious deeds did you perform that you got reborn in heaven as our lord.” Hearing these words the thief thought – ‘I have not done any such pious work that could lead to my birth in heaven.’ Just then he remembered the description of gods by Bhagavaan Mahaavir – ‘Their breath is fragrant. The flower garlands on their neck do not wither. Their eye-lids do not blink. They always remain four Aangul (width of a finger) above the ground; in other words their feet never touch the ground.’

He minutely observed the goddess-like beautiful maids and realized that feet of those maidens were touching the ground, their eye-



lids blinked and many flowers in garlands on their necks had withered. He at once understood that all this was a false act arranged by clever Abhay Kumaar in order to trap him. He decided – 'Now I have to act and give a fitting reply.'

He said to the divine maids – “O goddesses! In my human birth I earned a lot of merit by giving charity, following the religious code, observing vows and leading a life free of seven evil vices. That is the reason I have been born as your lord.” The maids asked again – “O Lord! We have heard about your pious deeds. Now tell us about any sins you committed.” The thief replied – “In my life as a human I only did pious deeds and not a single sinful deed.”

Abhay Kumaar was secretly listening to this dialogue between Rohiṇeya and the maids. He realized that the thief is extremely clever and intelligent. It is rare to find such intelligent person. Informing king Shreṇik about all this, he freed the thief.

While returning home Rohiṇeya was deep in thoughts – 'Today I was barely saved from certain death. Just a few words of Bhagavaan Mahaavir had entered my ears and with their help I was able to free myself from the hands of Abhay Kumaar, the extremely wise minister. Those words have proved to be highly beneficent for me. If my life is saved by just a few words, how much benefit will I get if I listen to more of it? Now I will stop the sinful profession and go to him to know the path of freedom from misery.'



With these thoughts that thief came to Bhagavaan Mahaavir. Paying sincere homage at his feet, he said – “Bhagavaan! Just a few words of your ambrosia-like speech saved my life. Therefore, I have a desire to submit rest of my life to you. Please tell me about the path of happiness.”

Bhagavaan Mahaavir showed him the religious path. He explained the codes of *saadhu* and *shraavak* to the thief. He also told him that the path of *saadhu* was the best as it leads to freedom from miseries of this life and many lives to come. Thief Rohiṇeya expressed his desire to get initiated and said – “Bhagavaan! I am going to meet king Shrenik and on my return will get initiated by you.”

Thief Rohiṇeya came to king Shreṇik and informed him about the change in his life. He also gave all his hidden wealth stolen from the city to the king. The king, Abhay Kumaar and all the citizens were pleased to see the change. Rohiṇeya gave a discourse to his relatives and associates. Taking permission from them all he returned to Bhagavaan Mahaavir and got initiated.

Observing best of ascetic-conduct, and accepting the ultimate vow (*santharaa*) during last days of his life, ascetic Rohiṇeya breathed his last and was reborn in divine realm.

Praise to ascetic Rohiṇeya who followed the path shown by Bhagavaan Mahaavir and got enlightened.

Model questions

1. What did thief Rohiṇeya hear in the sermon of Bhagavaan Mahaavir? 2. What did Abhay Kumar arrange in the room in the palace to trap Rohiṇeya? 3. What drama did Rohiṇeya do in face of Abhay Kumar's act? 4. What did Rohiṇeya think when he was released blameless? 5. What did Rohiṇeya do after deciding to get initiated? 6. How Rohiṇeya came to know about Abhay Kumar's cunning? 7. What Rohiṇeya did to keep the promise to his father? 8. What did Rohiṇeya reply when the king asked him about his name and village? 9. What lesson do you learn from this story?

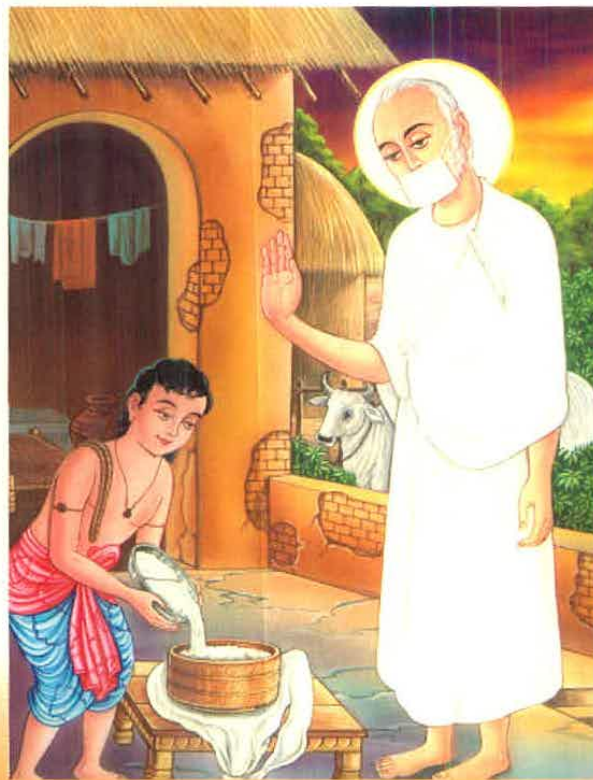
Story-3

SHAALIBHADRA

A woman named **Dhanyaa** lived in **Shaaligraam**, a village near **Raajagriha** city. She had a son named **Sangam**. There was no other member in that family. Dhanyaa worked as a household help with families and Sangam worked as a cowherd.

Once on a festival day every house in the village cooked *Kheer* (rice cooked in milk). When Sangam saw people eating *Kheer* he also wanted to do the same. He came home and asked his mother to cook *Kheer*. Due to extreme poverty it was not possible to cook *Kheer*. When Sangam insisted; his mother, thinking of her poverty, started crying.

When the neighbours asked about the cause of her crying she said – “My son wants *Kheer*. I am so unlucky that I find it difficult even to get mere bread, what to say of *Kheer*.” Out of compassion the neighbourhood ladies contributed and gave her all the things required for *Kheer*. With great joy Dhanyaa cooked *Kheer* and served it hot in a plate to Sangam. After doing that she got busy in her household duties.



At that time a great austere Jain ascetic came to Dhanyaa's hut to seek alms for breaking his month long fast. Sangam was waiting for the *Kheer* to cool. When he saw the ascetic a noble thought came to his mind and he was filled with joy and happiness. He thought – 'It is my good luck that an austere Jain ascetic has come to my hut for alms. A saint is like a wish-fulfilling tree. Today golden sun has dawned in my home. It is good that this sage has come just now because I still have *Kheer* to offer him.' With these pious thoughts Sangam gave all the *Kheer* to the sage and considered himself to be lucky.

The *saadhu* went away. After some time Sangam's mother finished her daily work and came out. She gave the leftover little quantity of *Kheer* to Sangam. He ate it but could not digest it. He fell ill and suffered acute pain. However, in his mind he was still enjoying the offering of *Kheer* to the austere saint. His life ended with that noble thought.

The soul of Sangam got reborn to **Bhaḍraa**, the wife of merchant **Gobhaḍra** in **Raajagriha** city. During her pregnancy the mother saw a farm of **ripe paddy** and had a desire of giving charity. As she saw paddy (*Shali*) in her dream the boy was named **Shaalibhaḍra**.

When young Shaalibhaḍra finished his education his parents got him married to 32 beautiful and cultured girls. Getting beautiful wives, Shaalibhaḍra got engrossed in worldly pleasures and enjoyments.

His father merchant Gobhaḍra listened to Bhagavaan Mahaavir's sermon and got initiated. After observing restraint and austerities he died and was reborn as a powerful god. After him Shaalibhaḍra's mother Bhaḍraa managed the business. Due to his love for his son Shaalibhaḍra, god Gobhaḍra started sending divine dresses and ornaments for him everyday. The family became extremely rich.



Once a foreign merchant came to Raajagriha to sell gem studded rugs to king Shreṅik. As the rugs were costly the king refused to buy them. The dejected merchant visited numerous rich merchants of the city and finally came to Bhaḍraa. She bought all the 16 gem-rugs and paid the price he asked for. As there were only 16 rugs Bhaḍraa slit each into two and gave them to Shaalibhaḍra's 32 wives for using as door mats. King Shreṅik came to know of this strange story from his servants. He thought – 'Oh! I am the king and still I could not purchase a single gem-rug and that merchant's mother bought all those costly rugs. How lucky and wealthy she would be?' He sent one of his servants to bring Shaalibhaḍra to his court. Mother Bhaḍraa conveyed through the servant that Shaalibhaḍra has never set foot outside his palace. It would be an honour and great favour if the king visits them and allows them to pay their respect.”

King Shrenik accepted mother Bhaḍraa's invitation and went to Shaalibhaḍra's palace to meet him. Mother Bhaḍraa went to the upper storey quarters of the palace to call Shaalibhaḍra and said – “Son! King Shreṅik has come, please come downstairs.” Shaalibhaḍra replied innocently– **“Maa! You are looking after the business. Buy whatever it is and send it to the storehouse.”** Mother Bhaḍraa laughed and said – “Son! Shreṅik is our lord, our master; he is not something to be bought or sold. We are his subjects and he protects us. To respect him is our duty.” Hearing mother's words Shaalibhaḍra started thinking – ‘I to have a lord? I too have a master? I am neither fully independent nor protected?’ With these thoughts he came to the king and paid him respect. But now he got sad and detached from the world. Now he also wanted to follow his father and gain freedom.

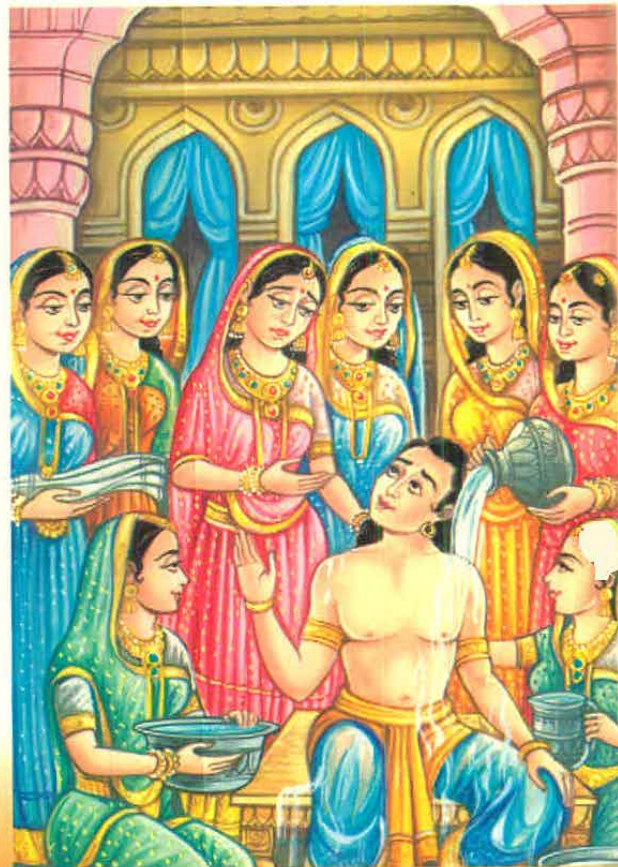
By his good luck soon one day Aachaarya Dharmaghosh, endowed with for kinds of knowledge, came to the city. His discourse on detachment filled Shaalibhaḍra with joy. His feeling of detachment got magnified now.

On returning home he said to his mother – “Maa! I listened to the discourse of a Jain sage today. Religion liberates from all miseries of this world. I have now interest and faith in religion. As such I too want to follow my father and get initiated.”

Mother Bhaḍraa explained him about the hardships of ascetic life and advised – “Son! Your idea is fine but you have been brought up in great comfort and grandeur. It will be difficult for you to suffer the hardships. It is more tough than chewing iron balls, walking on razor's edge, and swimming across an ocean. How will you be able to do fault-free practice of ascetic-restraint?” Shaalibhaḍra calmly replied – “Maa! One who has resolved to practice ascetic discipline has invited miseries and torments. He who is afraid of miseries is a coward. I will tolerate all sorrows and afflictions. Please give me permission.” The mother said – “Son! If you wish to get initiated you should start by renouncing a little and then go for great renunciation.” Shaalibhaḍra accepted the advice and started renouncing one wife everyday.

Shaalibhaḍra's sister Subhaḍraa got this news and got very sad. While she was helping her husband Dhannaa take his bath, tears dropped from her eyes. Dhannaa asked for the reason and when he was told he passed a comment – **“If one wants to renounce, he should do that all at once like a lion. Doing it in parts is nothing but cowardice.”**

Hearing this mocking remark Subhaḍraa retorted – “If it is as simple as you say, why don't you renounce all you have and get initiated?”



Dhannaa at once got up and said –“I have, this moment, renounced you all. I am proceeding to get initiated.” When they saw their husband going to get initiated, all Dhannaa's wives also got ready to get initiated. They all went to Bhagavaan and got initiated. When Shaalibhaḍra got this news, he also at once proceeded to get initiated.

After observing ascetic-discipline perfectly both of them in due course completed their life-spans and got reborn as divine beings in Sarvaarthasiḍdha great Vimaan. From there they will get reborn as human beings, get initiated, practice restraint and get liberated.

Praise be to the detached and austere life of Dhannaa and Shaalibhaḍra.

Model questions

1. Who was Sangam? 2. What Sangam thought when he saw the sage? 3. Where Sangam was born after death? 4. How was he named Shaalibhaḍra? 5. Who purchased gem-rugs and how many? Who did not buy? 6. What Shaalibhaḍra thought when he heard the name Shreṇik? 7. Why Dhanna set out to get initiated? 8. Where the two got reborn after death?

Story-4

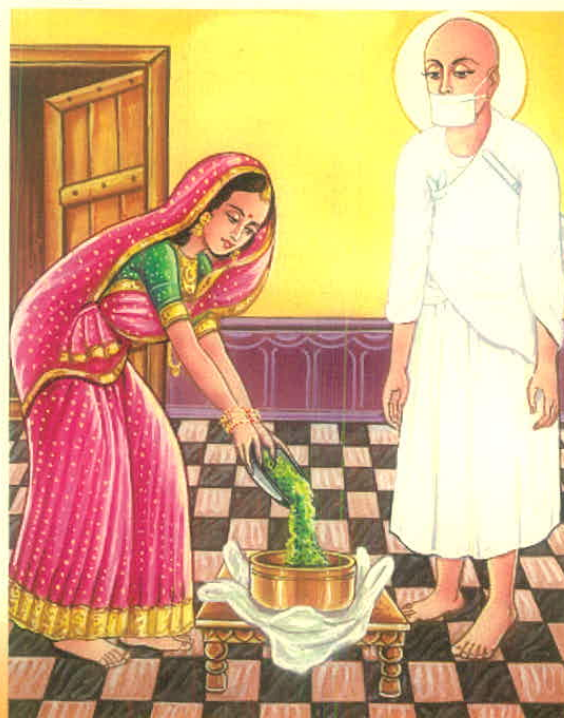
ASCETIC DHARMARUCHI

There was a beautiful city called Champaa. Three **Braahmin brothers** lived in that city. Their names were — Soma, Somadatt and Somabhuti. They were very rich, scholars of all four Vedas and skilled in other works also. The names of their wives were **Naag-shri, Bhoot-shri and Yash-shri**. They led a joyous and happy life.

One day the three brothers decided that they will all cook and eat together at one brother's place by turn. One day it was Naag-shri's turn for cooking. She cooked a lot of dishes. She wanted to show that her cooking was best among the three families.

She cooked gourd as the seasonal vegetable. In haste of cooking she forgot to taste the gourd. When the cooking was over she took a drop of the curry and tasted. It was bitter like poison.

'What do I do now? The guests will soon come and make fun of me when they taste the curry. I should discard this and cook another vegetable.' Deciding thus she got busy with her cooking.



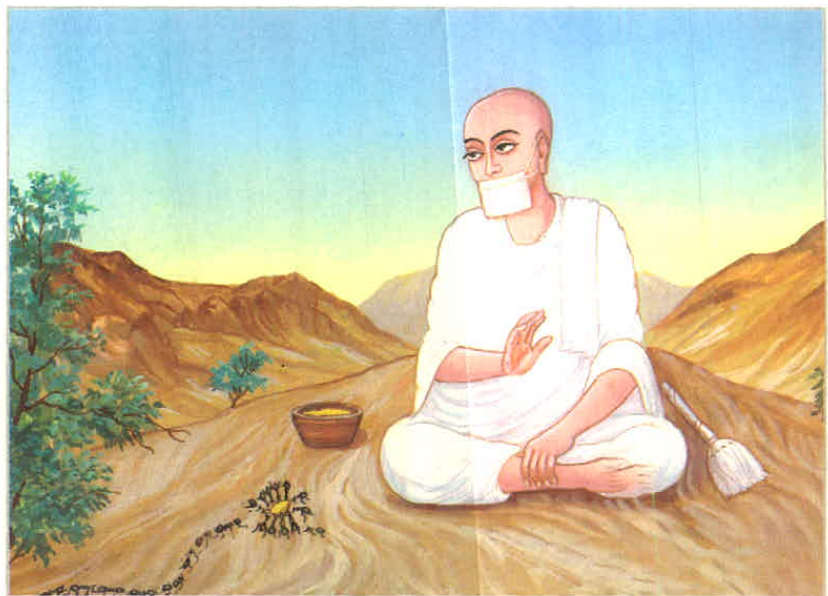
During that period **Aachaarya Dharmaghosh** had come to Champaa city with his group of disciples. He had a disciple called **Dharmaruchi** who observed rigorous austerities. He was observing repeated **month long fast after breaking fast**.

That was the day of Dharmaruchi's breaking the month long fast. He took permission from his guru and set out to collect alms from many houses. In the process he arrived at Naag-shri's house. When she saw the ascetic entering her courtyard, Naag-shri felt a hidden pleasure.

In order to cover her fault she put all the discarded curry of bitter gourd in the ascetic's bowl. Thinking that the quantity of food was enough for him, ascetic Dharmaruchi returned to his place.

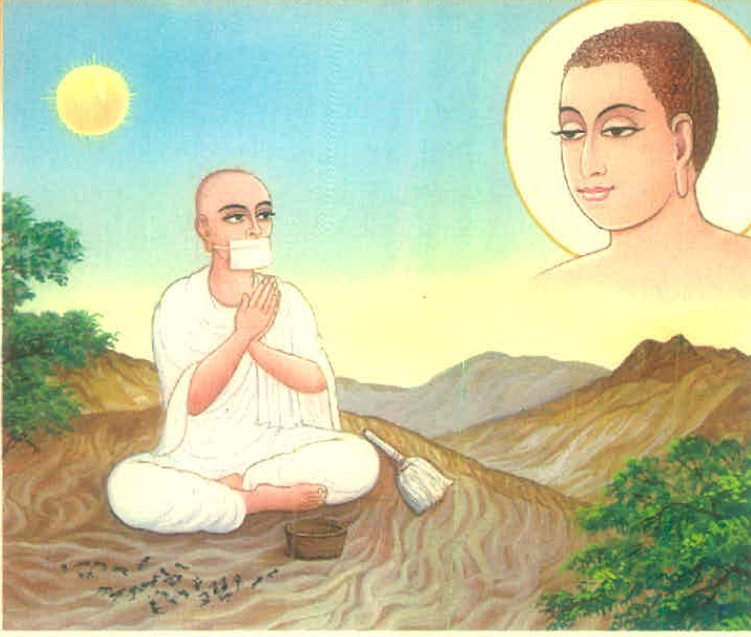
Dharmaruchi showed the collected alms to his **guru Aachaarya Dharmaghosh**. The guru found the smell of the curry repulsive and he tasted a drop. Finding it to be bitter and unpalatable he said to Dharmaruchi – “If you eat this curry you are certain to die. Therefore, O ascetic, find a suitable place and dispose it carefully. Collect fresh and faultless alms and then eat.”

Following the command of his guru, Dharmaruchi went to an isolated spot and finding a suitable place he put just a drop of the curry on the ground. The smell of the curry attracted thousands of ants. When some of the ants consumed that curry they at once died. Dharmaruchi trembled when he saw this. He thought – 'When just one drop of this curry has killed so many ants, what will happen



if I throw all this curry on the ground. I will be responsible for an act of great violence.' Jain sages are compassionate; they do not look at faults of others, and do not hesitate to sacrifice their life for observing ahinsaa. Accordingly, ascetic Dharmaruchi did not mind Naag-shri's fault. **He thought that the safest place to discard the curry, where not a single ant will die, is my stomach. Therefore, I should eat all this curry and save lives of numerous living beings. With this thought he ate all the curry.**

The bitter and poisonous curry caused great pain in his body. Though the pain was intolerable he endured it with equanimity. He atoned all the sins committed during life time, performed critical review and embraced equanimous death. Ascetic Dharmaruchi was reborn as a god in Sarvaarthasiödhha Vimaan.



When Dharmaruchi didn't come back, his guru sent his other disciples to look for him. On search they found that ascetic Dharmaruchi had breathed his last. They gave this news to their guru. Through his special knowledge the guru came to know that Naag-shri was responsible for this deed.

In due course the news spread in masses and everyone started cursing her. Hiding her mistake brought her insult. The

three brothers kicked her out.

She lived on begging and suffered pain. Till the end of her life her condition remained miserable and after death she got reborn in the sixth hell.

One who wishes ill of others suffers himself. One who wishes well of others reaps good for himself.

The soul of ascetic Dharmaruchi descended from Sarvaarthasiḍdha Vimaan, was born as a human being and shed all *karmas* to get liberated and become Siḍdha.

Praise be to such excellent Jain sages who sacrificed their lives for protecting living beings and attained liberation.

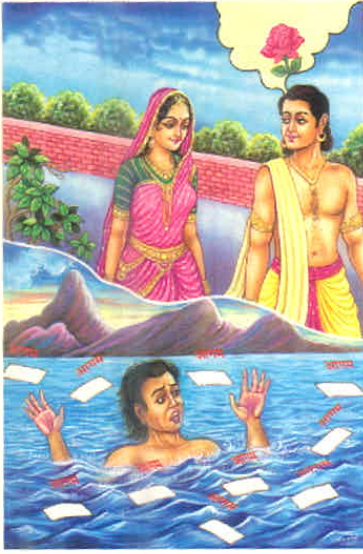
(The story of ascetic Dharmaruchi is from *Gnaataa Dharma Kathaa Sootra*.)

Model questions

1. What bad work did Naag-shri do? 2. For what reason did ascetic Dharmaruchi become immortal in Jain history? 3. In which canon does the story of ascetic Dharmaruchi appear? 4. What was the name of the guru of ascetic Dharmaruchi? 5. Where was Naag-shri reborn after death? 6. What did Dharmaruchi think? 7. Why Naag-shri gave all the curry to Dharmaruchi? 8. Who told to dispose the curry? 9. How many Braahmin brothers lived in Champaa city? What were their names and those of their wives? 10. Where is the soul of Dharmaruchi now?

1. RATNAKAR PACHCHISI (VERSES 13-25)

Aavèl òrashtee maargamaã mookee mahaaveer ! aapanè,
mè muddhadhee-è hraðayamaã dhyaayaa maðananaa chaapanè!
nètra baaño nè payodhar naabhi nè sunðar kaṭi,
šaṅagaar süðareeo tañaã chhatakèl thae joyaa ati ...13



Mruganayañee sam naaree tañaã mukhachandra
nirakhavaavatee,
muj man višè jè rang laagyoalp pañ guddho ati,
tè shrutaroop samuðramaã dhoyaã chhataã jaato nathee,
tènu kaho kaarañ tamè bachü kèmm hü aa paapathee ...14

Sunðar nathee aa šareer kè samuðaa guñ taño nathee,
uttam vilaas kaøaa taño ðèðipyamaan prabhaa nathee,
prabhutaanatheetopañprabhuabhimaanathee
akkadfarü!
chopaṭ chaar gati tañee sansaaramaã khèlyaa karü ...15

Aayushya ghatatü jaay to pañ paap buðdhi nav ghatè!
aašaa jeevananee jaay pañ vishyaabhilaashaa nav matè!
ousadh višè karü yatna topañ dharmanè hü nav gañü!
banee mohamaã mastaan hü paayaa vinaanaa ghar chanü ...16

Aatmaa nathee parabhav nathee vaøee puñya paap kašü nathee,
mithyaatveenee kaṭoo vañee mè dharee kaan peedhee swaaðathee,
ravi sam hataa gnaaè karee prabhu aapashree to pañ arè !
ðeevo laee koovè padyo dhikkaar chhè mujanè kharè ! ... 17

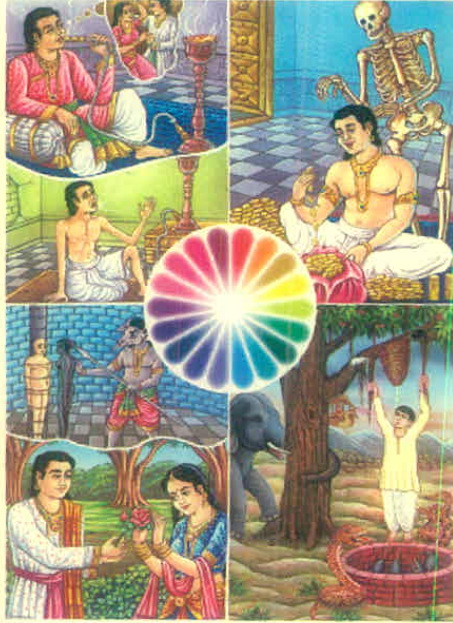
Mè chittathee nahi ðevanee kè paatranee poojaa chahee,
nè shraavako kè saadhuono dharm pañ paaøyo nahi,
paamyo prabhu nar bhav chhataã rañamaã raøyaa jèvü thayü,
Dhobee tañaã kuttaa samü mam jeevan sahu èøè gayü ...18

Hü kaamadhèñü kalpataru chinataamañinaa pyaaramaã,
khotãã chhataã zankhyo ghañü,

banee lubdh aa sansaaramaã,
jè pragat sukh ðènaar taaro dharm tè sèvyo nahi,
muj murkh bhaavonè nihaaøee,
naath kar karuñaa kãì...19

Mè bhog saaraa chintavyaa pañ rog sam chintavyaa nahi,
aagaman ichchhayü dhan tañü,
pañ mrutyu nè prichchhyü nahi,
nahi chintavyü mè nark kaaraagrah samee chhè naareeo,
madhubinðünee aaśaa maheë,

bhay maatr hü bhulee gayo ...20

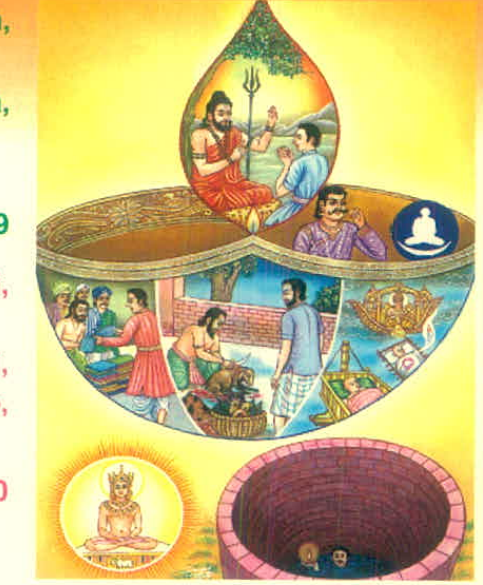


Hü šuðdh aachaaro vadè,
saadhu hraðaymaã nav rahyo,
karee kaam par upakaaranaa,
yaš pañ upaarjan nav karyo,
vaøee teerthanaa uðhaar aaðee
koe kaaryo nav karyaã,
Fogaṭ arè aa laksh chorašee
tañaa fèraa faryaa ...21

Guru vañeemaã veiraagy kèro
rang laagyo nahi anè,
ðurjan tañaa vaãkyo maheë
šaantee maøè kyaãthee manè ?
tarü kèñ hü sansaar aa
adhyaatm to chhè nahi jaree,
Tootèl taøiyaano ghado
jaøathee bharaayè kèñ karee ? ...22

Mè parabhave nathee puñy keedhü
nè nathee karato hajee,
to aavataa bhavamaã kaho
kyaãthee thasè hè naathajee ?
Bhoot bhaavinè saamprat trañè
bhav naath hü haaree gayo,
swaamee trišankü jèm hü
aakaasamaã laṭakee rahyo ... 23

Athawaa nakaamü aap paasè
naath sü bakavü ghañü ?
hè ðèvataanaa poojy !
aa chaaritra muj potaatañü,
jaaño swaroop trañ lokanü
tyaa maarü to šü maatr aa ?
Jyaã krodano hisaab nahì tyaa
paaeenee to vaat kyaã ? ...24



(šaaròulavikreedit chhanò)

Taaraathee na samarth any ðinano, uðdhaaranaaro prabhu,
maaraathee nahi anya paatra jagamaã, jotaã jadè hè vibhu !
Mukti mangal sthaan to ya mujanè, ichchhaa na lakshmi tañee,
aapo samyagrata šyaam jeevanè, to trupti thaayè ghañee ... 25



SAADHU VANÐAÑAA (VERSES 1-15)

Namü anant choveesee, Rushabhaaðik Mahaavir,
aaraj kshètramaã ghaalee dharmanee šeer ..1

Mahaa atulya baøee nar, šoor veer nè dheer,
teerath pravartaavee pahöchyaa bhav jaø teer ...2

Seemandhar pramukh jaghanya teerthankar vees,
Chhè addhee ðwepamaã jayavantaa jagaðees ...3



Èkaso nè sittèr, utkrusht paðè jageeš,
dhanya moṭaa prabhujee, tèmanè namaavü šeeš...4

Kèvaøee ðoy krodee, utkrushta nav krod,
muni ðoy sahastra krodee, utkrushtaa navsahastra krod ...5

Vicharè viðèhè, moṭaa tapasvee ghor,
bhaavè karee vanðü ðaøè bhavanee khod ...6

Choveesè jinanaa, saghaøaa è gañadhar,
chouðasè nè baavan tè prañamü sukhakaar ...7

Jin šaasan naayak, dhany shree veer jiñanò,
Goutaaamðik gañadharè vartaavyo aañanò ...8



Shree Rushabh ðèvanaa,
Bharataaðik so putra,
vairaagya man aañee,
sâyam liyo aðabhoot ...9

Kèvaø upaarjyü,
karee karañee karatoot,
jinamat deepaavee,
saghaøaa moksh pahünt,...10

Shree Bharatèsvaranaa,
huaa paðodhar aathh,
aaðity jaśaaðik,
pahöchyaa šeevapuri vaat ...11

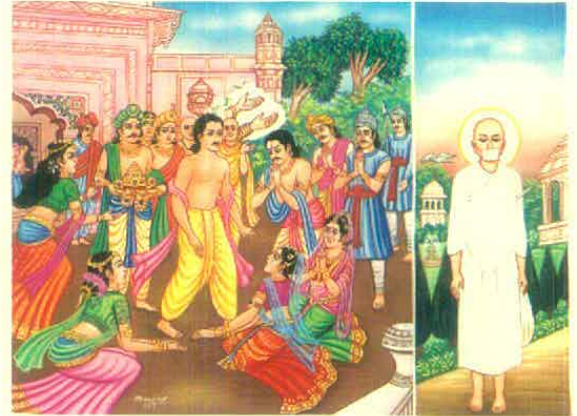


Shree jin antaranaa, huaa paat asankhya,
muni mugatè pahöchyaa, ðaøee karmanaa vank ...12

Dhanya Kapil munivar,
nami namü añaagar,
jènè tatkshañ tyaagyo,
sahastra ramañee parivaar ...13

Munivar Harikèšee,
Chitt munišvar saar,
šuoðh sâyam paøee,
paamyaa bhavano paar ...14

Vaøee Ishukaar raajaa,
ghèr Kamaøaavatee naar,
Bhrugu nè jaśaa,
tèhanaa ðoy kumaar... 15

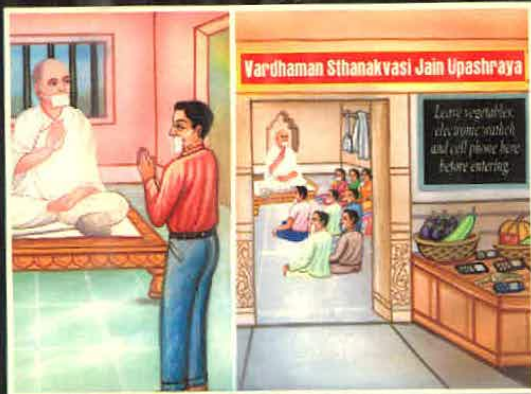


END OF WORK BOOK : STANDARD 4.

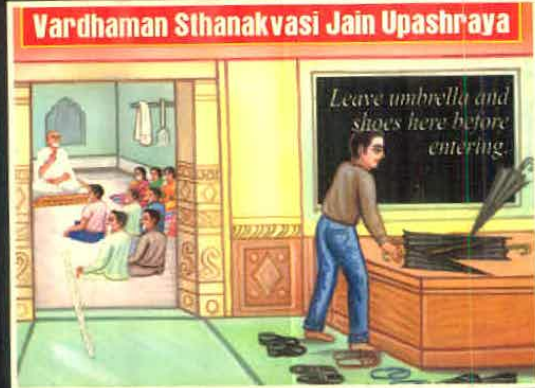
End of Jain Pāthāwali – Book : 1



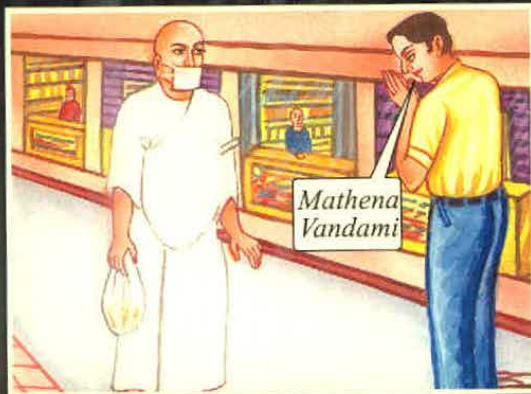
Jai Jinenðra



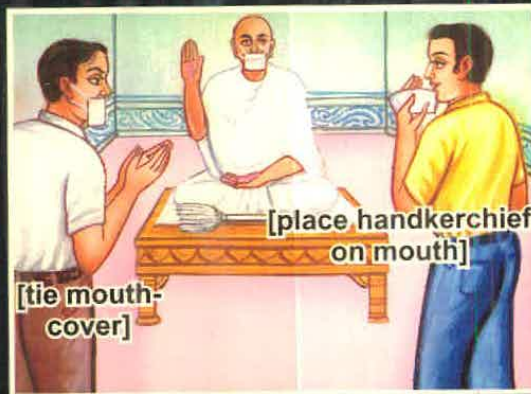
Abandon life-bearing things.



Prudence about non-living things.

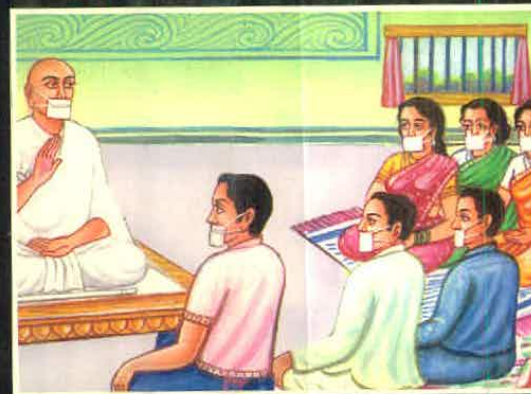


Joining palms and paying homage.



Putting on muhpatti single piece of cloth.

Learn these five codes of courtesy (Abhigam) when beholding revered ascetics



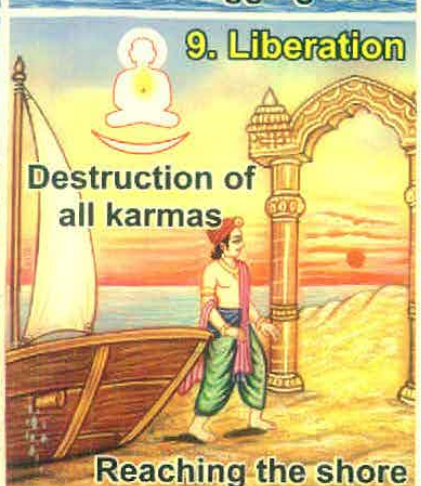
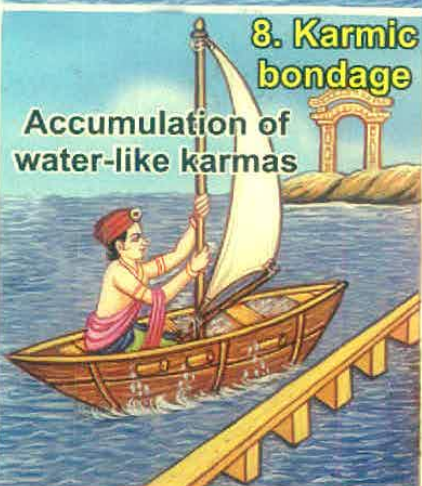
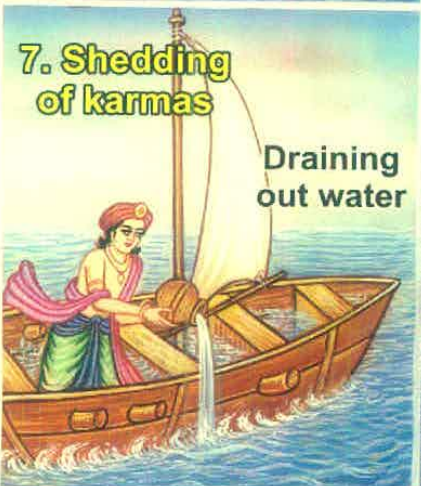
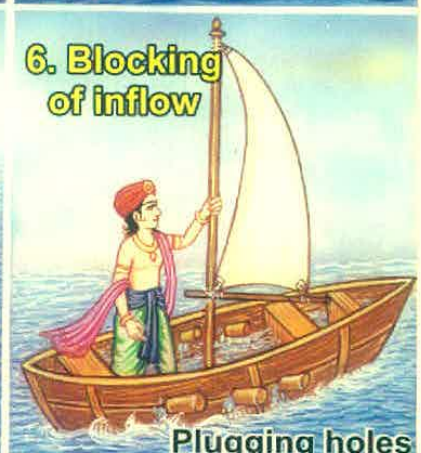
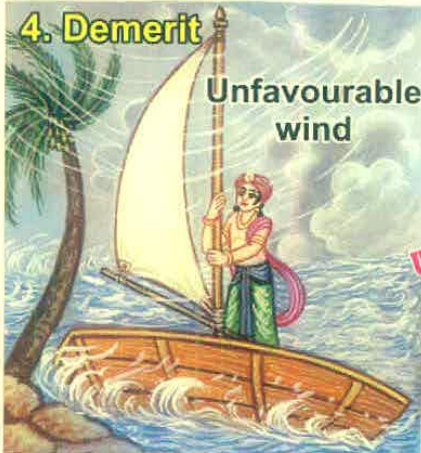
Hearing discourse with concentration.



look at these pictures



Nine Fundamentals : Explained with example of sea and boat



Fundamental means the real form of a thing that remains same always.

1. Jiva-soul endowed with knowledge-perception; of 563 kinds. 2. Ajiva (non-soul) - matter without consciousness. 3. Punya - experience of pleasure due to fruition of noble karmas. 4. Paap - experience of misery due to fruition of bad karmas. 5. Ashrava - the act of inflow karmas due to violence etc. 6. Samvar - blocking of inflow of karmas by vows, renunciation etc. 7. Nirjara - to destroyed bondage of karmas acquired in the past through 12 kinds of austerities (tap). 8. Bandh - the process of bonding of karmas with soul sections. 9. Moksha - to destroy all karmas attached with soul.